Early Medieval Glosses to Boethius's *De Consolatione Philosophiae*

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Preface

This edition began life in 2002 when Malcolm Godden and Rohini Jayatilaka started work on an edition of the Old English version of the *De Consolatione Philosophiae* with Susan Irvine, and began collecting evidence in manuscripts from across Europe of early glosses which might have contributed to the Old English version, a possibility that had been canvassed and discussed at that point for nearly a century. Having completed that edition, published in 2009, they had by then collected a substantial body of material from glossed manuscripts up to the year 1100, though it was still a long way from a complete collection. Together with Rosalind Love they then embarked on the present edition, with the plan to produce a complete edition of all glosses to the DCP up to the year 1100. (The cut-off date was initially chosen because of its relevance to the Old English version, but in practice it made sense in its own terms, since to cover all medieval glossing would have been an impossible task and the nature and content of glossing changed considerably from the twelfth century.)

The task has taken considerably longer than anticipated, thanks in part to the problems of researching the complex history of some 83 early manuscripts (some identified at a late stage in the project), finding ways to record the many different forms in which glosses were transmitted, and the challenges of early medieval German and Greek glossing. In the early stages we were heavily dependent on microfilms of the relevant manuscripts, supplemented by visits to the relevant libraries, but as the project developed we were increasingly helped by the online publication of high-quality digitised images of our manuscripts, starting with those from Swiss libraries (e-codices Virtual Manuscript Library of Switzerland), and the willingness of libraries to allow us to order such images or occasionally make our own. For this we express our immense gratitude. We have also been very grateful for the many resources made available online by the BStK project (Datenbank der althochdeutschen und altsächsischen Glossenhandschriften).

What we hope to offer here is a rich record of the responses of early medieval scholars and readers to a crucial but challenging text, as they grappled with the classical allusions, astronomical references, philosophical arguments citing Plato and Aristotle and multiple types of classical verse. Our intention has been to provide an edited corpus of all the many different glosses (totalling about 90,000) which were entered by countless different annotators working in many different places over a period of about 250 years. Except in a few instances where the surviving versions of a gloss make no sense, we have not attempted to reconstruct a hypothetical original form of a gloss, still less of a hypothetical original set of glosses, or to improve on what our manuscripts record; nor do we try to replace what the glossators wrote with what they perhaps ought to have written. Our concern throughout has been to provide a record of what readers of Boethius in the early centuries were likely to find in their copies of his work, and perhaps to use in their teaching or writings.

Our original expectation was that this edition would be published by Brepols in their *Corpus Christianorum* series, and much of the style and formatting, including new manuscript sigla and abbreviations, reflects their conventions and requirements. In the event Brepols were unwilling to publish the completed edition in the form that we had chosen, but we have for the most part retained the styling rather than change to anything else so late in the day. In preparing the edition we have used the extremely helpful Classical Text Editor program developed by Stefan Hagel, and are very grateful for his help in resolving our occasional queries.

Our principal debt is to the Leverhulme Trust, which generously funded the project for 2007-12, allowing us to examine the relevant manuscripts in numerous libraries throughout

Europe, to employ a full-time senior research fellow (RJ) and to facilitate research leave for RL. Secondly, we are grateful to our universities, Oxford and Cambridge, and especially our departments, the English Faculty at Oxford and the Department of Anglo-Saxon, Norse and Celtic at Cambridge, for supporting our research and giving us all the resources and facilities we needed, and for the help of the English and History Faculty Libraries in Oxford. Beyond that we owe a great deal to the staff of the numerous libraries that allowed us to visit, sometimes repeatedly, to consult their manuscripts, and gave generously of their time and knowledge: in Austria, St Florian, Stiftsbibliothek; Vienna, Österreichische Nationalbibliothek; in Belgium, Antwerp, Museum Plantin-Moretus; in France, Laon, Bibliothèque municipale; Orléans, Bibliothèque municipale; Paris, Bibliothèque nationale de France; Tours, Bibliothèque municipale; Valenciennes, Bibliothèque municipale; in Germany, Bamberg, Staatsbibliothek; Gotha, Forschungsbibliothek; Munich, Bayerische Staatsbibliothek; Seligenstadt, Prälatur (Landschaftsmuseum); Trier, Stadtbibliothek; in Great Britain, Cambridge, Corpus Christi College, Trinity College and the University Library; London, British Library; Oxford, Bodleian Library and Merton College Library; in Italy, Firenze, Biblioteca Medicea Laurenziana; Milano, Biblioteca Ambrosiana; Naples, Biblioteca Nazionale; Vatican City, Biblioteca Apostolica Vaticana; in Poland, Kraków, Biblioteka Jagiellońska; in Spain, El Escorial, Real Biblioteca; in Sweden, Stockholm, Kungliga Biblioteket; in Switzerland, Bern, Burgerbibliothek; Einsiedeln, Stiftsbibliothek; St Gallen, Stiftsbibliothek; in USA, Washington D.C., Library of Congress. We also gratefully acknowledge the help of librarians at libraries which we were unable to visit: Alençon, Bibliothèque municipale; Attendorn, Kreisheimatmuseum; Berlin, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz.

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Abbreviations

ASE: *Anglo-Saxon England*
ASMMF: *Anglo-Saxon Manuscripts in Microfiche Facsimile*
BL: British Library
BN: Bibliothèque nationale de France
BSB: Bayerische Staatsbibliothek
CCCM: *Corpus Christianorum, Continuatio Mediaevalis*
CCSL: *Corpus Christianorum, Series Latina*
CSEL: *Corpus Scriptorum Ecclesiasticorum Latinorum*
DCP: Boethius, *De consolatione philosophiae*
JEGP: *Journal of English and Germanic philology*
MGH: *Monumenta Germaniae Historica*
MGH Auct. ant: *Monumenta Germaniae Historica. Auctores antiquissimi*
OE: Old English
OHG: Old High German
PG: *Patrologia Graeca*, Paris, 1857-1866
PL: *Patrologia Latina*, Paris, 1844-1864

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Manuscript Sigla

The present sigla were developed to meet the requirements of the Brepols publishers. We list here in parallel the previous set of sigla used by Wittig 1983 and Godden and Irvine 2009.

New sigla	Old sigla	Shelfmark
Af	An	Alençon, Bibliothèque municipale, Ms. 12
Ak	Ak	Attendorn, Kreisheimatmuseum, s.n.
Ap	A	Antwerp, Museum Plantin-Moretus, M. 16.8 (*olim* lat. 190 [Salle iii.55])
Ba	Ba1	Bamberg, Staatsbibliothek Msc. Class. 2 (*olim* M.IV.2)
Bb	Ba	Bamberg, Staatsbibliothek Msc. Class. 3 (*olim* M.V.12)
Bc	B	Bern, Burgerbibliothek, Cod. 179
Bd	B1	Bern, Burgerbibliothek, Cod. 181
Bn	Bn	Berlin, Staatsbibliothek zu Berlin–Preussischer Kulturbesitz, Fragment 83
Cc	C	Cambridge, Corpus Christi College, 214
Cg	C3	Cambridge, University Library, Gg.5.35
Ck	C4	Cambridge, University Library, Kk.3.21
Ct	C2	Cambridge, Trinity College, O.3.7 (1179)
Eb	E	Einsiedeln, Stiftsbibliothek 149 (558)
Ec	E1	Einsiedeln, Stiftsbibliothek 179 (482) Ec1 (E1a): glosses to 3m9 at pp. 145b-149a Ec2 (E1b): glosses to 3m9 at pp. 185b-187a
Ed	E2	Einsiedeln, Stiftsbibliothek 302 (450)
Ef	E3	Einsiedeln, Stiftsbibliothek 322 (888)
Er	Es	El Escorial, Real Biblioteca, E.II.1
Fa	F1	Firenze, Biblioteca Medicea Laurenziana, Plut. XIV, 15
Fb	F2	Firenze, Biblioteca Medicea Laurenziana, San Marco 170
Fc	Au1	St Florian, Stiftsbibliothek XI.14
Fd	Au	St Florian, Stiftsbibliothek XI.75 Fd1: f. 104r
Fg	Fg	Fulda, Bibliothek des bischöflichen Priesterseminars MS, Fragment 9

Ga	G	St Gallen, Stiftsbibliothek 844 Ga1 (G*): glosses written on p. 3
Gc	G1	St Gallen, Stiftsbibliothek 845 Gc1 (G1a): glosses to 3m9 at pp. 158-168
Ge	Ge	*Olim* Geneva (Cologny-Genève), Bibliotheca Bodmeriana, Cod. 175
Go	Go	Gotha, Forschungsbibliothek, Memb. II. 103 (*olim* Gotha, Landesbibliothek, Membr. II. 103)
Ka	Ma1	Kraków, Biblioteka Jagiellońska, Berol. Lat. 4 , 939 (*olim* Berlin, Staatsbibliothek der Stiftung Preussischer Kulturbesitz, lat. 4 , 939; Maihingen, Bibliotheca Wallersteiniana, I, 2, lat. 4, 3) (ff. 1-57)
Kc	Ma	Kraków, Biblioteka Jagiellońska, Berol. Lat. 4 , 939 (*olim* Berlin, Staatsbibliothek der Stiftung Preussischer Kulturbesitz, lat. 4 , 939; Maihingen, Bibliotheca Wallersteiniana, I, 2, lat. 4, 3) (ff. 58-113)
Kr	Kr	Karlsruhe, Badische Landesbibliothek, St. Peter perg. 87 (ff. 94-99)
La	La	Laon, Bibliothèque municipale, Ms. 439
Lb	L	London, British Library, Add. 15601 (ff. 17-59)
Lc	Lc	London, British Library, Add. 15601 (ff. 1-16)
Ld	L1	London, British Library, Add. 19726
Le	L2	London, British Library, Egerton 267, fol. 37
Lf	L8/9	London, British Library, Arundel 514
Lg	L7	London, British Library, Harley 2685
Lh	L4	London, British Library, Harley 3095
Mb	M3	Munich, Bayerische Staatsbibliothek, Clm. 14324
Mc	M	Munich, Bayerische Staatsbibliothek, Clm. 14836 (ff. 10-15)
Mf	M4	Munich, Bayerische Staatsbibliothek, Clm. 15825 (ff. 1-67)
Mg	M4c	Munich, Bayerische Staatsbibliothek, Clm. 15825 (ff. 67-75)
Mh	M2	Munich, Bayerische Staatsbibliothek, Clm. 18765
Mj	M1	Munich, Bayerische Staatsbibliothek, Clm. 19452
Mk	M5	Munich, Bayerische Staatsbibliothek, Clm. 29384(1) (*olim* 29026 (a))
Mm	M6	Munich, Bayerische Staatsbibliothek, Clm. 6217
Mn	Mi1	Milano, Biblioteca Ambrosiana, H 31 sup.
Mo	Mi3	Milano, Biblioteca Ambrosiana, M 79 sup. (ff. 159-171)

Mr	Mr	Anhée-Denée, Bibliothèque de l'Abbaye de Maredsous Inc. 102
Na	N	Naples, Biblioteca Nazionale, IV G. 68 Na1 (N*): glosses written on 1v
Oa	O	Oxford, Bodleian Library, Auctarium F.1.15 (2455) (ff. 1-77)
Od	O4	Oxford, Bodleian Library, Digby 174 (1775), fol. iii
Om	O3	Oxford, Merton College E.3.12 [with York, Minster Library, 7.N.10 (currently untraceable)]
On	On	Orléans, Bibliothèque municipale, Ms. 270 (226) (pp. 2-229)
Pa	P13	Paris, Bibliothèque nationale de France, lat. 6401
Pb	P	Paris, Bibliothèque nationale de France, lat. 6401A
Pc	P16	Paris, Bibliothèque nationale de France, lat. 6402
Pd	P11	Paris, Bibliothèque nationale de France, lat. 6639
Pe	P15	Paris, Bibliothèque nationale de France, lat. 7181
Pf	P12	Paris, Bibliothèque nationale de France, lat. 7183
Pg	P3	Paris, Bibliothèque nationale de France, lat. 8039 (ff. 51-77)
Ph	P4	Paris, Bibliothèque nationale de France, lat. 8308
Pj	P20	Paris, Bibliothèque nationale de France, lat. 10400 (*olim* Supplément latin 1895) (ff. 90-93)
Pk	P5	Paris, Bibliothèque nationale de France, lat. 12961
Pm	P14	Paris, Bibliothèque nationale de France, lat. 13953 (ff. 25-41)
Pn	P6	Paris, Bibliothèque nationale de France, lat. 14380
Pp	P7	Paris, Bibliothèque nationale de France, lat. 15090
Pq	P8	Paris, Bibliothèque nationale de France, lat. 16093
Pr	P17	Paris, Bibliothèque nationale de France, lat. 16678 (ff. 9-39)
Ps	P9	Paris, Bibliothèque nationale de France, lat. 17814
Pt	P10	Paris, Bibliothèque nationale de France, nouv. acq. lat. 1478
Px	Po	Pommersfelden, Graf von Schönbornsche Schlossbibliothek 39
Sg	Sg	Seligenstadt, Prälatur (Landschaftsmuseum) fragment
St	St1	Stockholm, Kungliga Biblioteket, Va5
Ta	T	Trier, Stadtbibliothek, 1093 / 1694 Ta1: f. 115v Ta2: f. 117v

Tb	T1	Trier, Stadtbibliothek, Fragment Box 03a, Fragment 7
Tc	T2	Trier, Stadtbibliothek Mappe I, Boethius-Fragment + Koblenz, Landeshauptarchiv Best. 701 Nr. 759
To	To	Tours, Bibliothèque municipale, Ms. 803 (ff. 1-57)
Va	Va	Valenciennes, Bibliothèque municipale, 298 (*olim* 288)
Vb	V1	Vatican City, Biblioteca Apostolica Vaticana, lat.3363
Vc	V2	Vatican City, Biblioteca Apostolica Vaticana, lat. 3865
Vd	V4	Vatican City, Biblioteca Apostolica Vaticana, lat. 5956
Vf	V5	Vatican City, Biblioteca Apostolica Vaticana, Pal. lat. 1581
Vg	W2	Vienna, Österreichische Nationalbibliothek, 242
Vh	W1	Vienna, Österreichische Nationalbibliothek, 271
Wa	Wa1	Washington D.C., Library of Congress, Rare Books and Special Collections Division, Med. Ms. 90, no. 7 (*Olim* Ms. 118 no. 7)

The Development of the Glosses

The DCP was probably written around 525 but the earliest convincing indication of its existence is a passage in Alcuin's *De Vera Philosophia* from about 780 which seems to paraphrase part of 1p1, though without mentioning Boethius.[1] The earliest *manuscript* evidence may well be a selection of the metres in a Paris manuscript from early in the ninth century,[2] but there are no glosses in that manuscript, or in the ten or more later manuscripts from our period containing selections from the metres, though some of them do have neumes to facilitate singing or chanting. The earliest full manuscripts of the DCP date from the first third of the ninth century (*Fa* from Fulda, *On* and *Vb* from the Loire valley). The earliest instance of glossing is probably that in *Fa* at Fulda in the 830s or so, long attributed (though mistakenly so) to Lupus of Ferrières. It has a sprinkling of entries, about thirty-two, providing mainly interlinear Latin interpretations of the Greek quotations and some marginal summaries of the argument in a few places. A few later manuscripts reproduce that early stage, with a similar sprinkling of entries of the same type (*Mn Pa Pe*). But traces of more substantial glossing are evident by the middle of the ninth century, in the fragment *Mr*, and by the end of the ninth century we find manuscripts with enormous numbers of glosses, some 3,000 to 5,000, including both short interlinear glosses, often explanations of single words, and long marginal comments discussing the argument or explaining allusions, and this practice of heavy glossing continues and extends through the tenth and eleventh centuries at many centres in northern Europe, with over 10,000 glosses in some manuscripts. The main early examples, from the end of the ninth century, show a wide geographical range, with *Na* from St Gall, *Af* and *Vc* from France, and *Vb* probably glossed mainly in Cornwall. There is some degree of overlap in the glosses of *Na*, *Af*/*Vc* and *Vb*, but on the whole they are independent of each other, and presumably reflect some common inspiration or requirement related to education and study rather than deriving from a single original. All four though are probably drawing on earlier glossed copies rather than being themselves the originals, though each may contain a proportion of new glosses. *Na* was evidently copied from a glossed manuscript since its text has some glosses mistakenly embedded in it, and there are occasional copying errors in the glosses. The glosses in *Af* and *Vc* are also found in a great many later manuscripts and the occasional copying errors indicate that these two manuscripts cannot have been the source for the others. *Vb* may well have been the source for some of the glosses in English manuscripts but contains a fair proportion of glosses that appear in other manuscripts which seem unlikely to depend on *Vb* as source. Other indications suggest that heavy glossing of the DCP goes back to at least the 860s or so. Firstly, the Laon glossary manuscript, datable between 869 and 875, contains a short list of lemmas and glosses derived from a glossed copy of the DCP, and these include examples that are otherwise found only in heavily glossed copies of the Boethius text.[3] Secondly, there is the short fragment *Ak*, apparently written in France around the 860s and glossed around the same time. This is remarkably heavily glossed, and if the fragment is representative of the whole it would have contained more glosses than almost any other of our manuscripts. Most of the glosses appear

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[1] See Bullough 2004, pp. 269 and 449.

[2] Paris, Bibliothèque nationale de France, lat. 13026; Bischoff (1994, p. 99, n. 35) dates this manuscript to 'the first quarter of the ninth century'.

[3] See Godden and Jayatilaka 2018.

in other, later manuscripts but *Ak* cannot be the source for these other witnesses, given the occasional variations and miscopyings. Moreover, *Ak* itself seems to be conflating an already rich tradition, since it sometimes has two overlapping glosses for the same point, as if drawing on more than one source. If the glosses are indeed as early as they are thought, this short fragment pushes the tradition of heavy glossing well back before the 860s. The fragments *Mr* and *Sg* may be further evidence of early developments of glossing (see below).

Most of the glossing in the manuscripts generally is in Latin but the manuscripts from the East Frankish area[4] often include a sprinkling of entries in varieties of Old High German (up to 400 in *Lf*), the English ones include glosses in Old English and possibly one in Old French, and *Vb* has a gloss in Old Cornish. Some manuscripts, notably *Ka* and *Lh*, include Greek rhetorical terms among their annotations. Metres are often supplied with musical notation for performance, and scansion signs for construing the Latin are often added. Diagrams are commonly supplied as well, especially with reference to the concentric spheres of 4p6, and the text is often supplemented with a frontispiece depicting Philosophia and Boethius, as well as with various ancillary texts such as the introductory material on the life and times of Boethius and the meaning of his titles, and the account of the metrical forms attributed to Lupus of Ferrières (for which see below).

Our corpus comprises some 90,000 different glosses, some found only in a single manuscript, others in as many as twenty-five. The accumulation and transmission of these glosses through the ninth to eleventh centuries, witnessed by some eighty-three manuscripts, was a complex process. Earlier scholarship, from the early twentieth century onwards, hypothesised that nearly all the glosses were essentially based on just two supposed original commentaries, one attributed to Remigius of Auxerre and the other to 'the Anonymous of St Gall', but neither commentary in its presumed original form has ever been identified and it is now clear that the glosses were the work of many different commentators over a long period of time and working across much of Europe.[5] Most glosses in the extant manuscripts seem to have been copied from other manuscripts rather than being original entries. In many manuscripts it is clear that the glosses were added in several stages by different hands, apparently drawing on different sources and perhaps supplemented by some newly coined. Thus the Cologne manuscript *Lh* was provided with a substantial set of glosses deriving from an East Frankish tradition, but this was quickly, perhaps simultaneously, supplemented with another much fuller set drawn from a West Frankish tradition. In the St Gall manuscript *Ga* one person provided a set of glosses on the metrical forms, another then transcribed fairly faithfully the glosses that had been entered earlier in the St Gall manuscript *Na*, and a third then began supplementing these in turn with another set of glosses from a different source, but abandoned the task in the course of Book 1. Different sections of the text might be

[4] For want of better terms, we use East Frankish and similar terms to denote a region rather than a language: thus East Frankish denotes the eastern part of the Carolingian empire, including areas (that is, primarily modern Switzerland) which might be called Alemannic; West Frankish denotes the western part of the Carolingian empire; Anglo-Saxon denotes England in the period up to 1100.

[5] See Rand 1906, Stewart 1916, Silk 1935, Courcelle 1939 and 1967 for the earlier views; for our present view, see Godden and Jayatilaka 2011.

glossed at different times and from different sources, as is clearest from the English manuscript *Oa*, where glosses were added first at St Augustine's Canterbury, then at Christ Church Canterbury and finally at Exeter, in each case using a different exemplar and adding the glosses to a different section. Essentially the same gloss might be entered twice or three times, even four, in the same manuscript and on the same page, in the course of copying from multiple exemplars (the English manuscript *Ap* is a striking example). Even those manuscripts which appear to have nearly all their glosses in a single hand, perhaps copied from a single source, show signs of combining multiple traditions and processes of glossing in their history, with several overlapping glosses on the same point and varying relationships with other manuscripts. Those who copied glosses from other manuscripts might be more or less selective than others in what they took, varying themselves as they went on with their task and making a different selection from others who might have copied from the same sources.

When a long gloss occurs in different forms with different details in various manuscripts it can be surprisingly difficult to determine which is the original or earliest form of the gloss. In the course of transmission glosses were expanded or abridged, or conflated with other glosses. Annotators would compare the glosses in one manuscript with those in another and sometimes altered the reading accordingly (*Ps* is a particularly striking example). Grammatical or factual errors, or supposed errors, in glosses are sometimes corrected by later readers or copyists, so that the more 'correct' form is the later one. Where glosses quote the Bible or other familiar texts such as Vergil or Isidore, we cannot be sure what reading was in the text used by the original glossator, and in some cases such quotations may have been 'corrected' to match the reading familiar to a particular reader.[6] Readings characteristic of manuscripts from one part of Europe can nevertheless appear in a manuscript from a quite different part. Glossed copies moved from place to place and were used to supplement existing glosses in other manuscripts wherever they happened to arrive or be borrowed. Familiar examples are *Vb*, produced and lightly glossed in France in the ninth century, more heavily glossed after moving to Cornwall at the end of the century, and glossed again in tenth-century England, where it influenced other copies; and *Ka*, copied and glossed in Cologne but then taken 400 miles away to Tegernsee and influencing other copies there. In a few cases we can identify close relationships between pairs of manuscripts which might form exemplar and copy (*Na* and *Ga*, *Ec* and *Gc*) but by and large the glossed manuscripts that we have would seem to represent a small fraction of those which once existed and the relationships that are evident are looser. Some centres accumulated multiple glossed copies but these were far from identical: Einsiedeln acquired at least four copies from our corpus with different sets of glosses, though none was necessarily produced there; Tegernsee in Bavaria owned several of our manuscripts, including two with radically different sets of glosses now bound together in the same volume; Anglo-Saxon Canterbury had at least three of our manuscripts and Abingdon had two. (No single centre in West Francia stands out, though several of our manuscripts may have been at Fleury from an early date, including one (*On*) that was produced there.) Even quite minor houses might have at least one glossed copy, however,

[6] See e.g. 4p2.28 where the earlier manuscripts have the error '*carnis*' in the quotation from the *Aeneid* and it is later ones that have the correct '*Turni*'.

such as Horton in Dorset. In the centres that had multiple copies glosses were evidently copied from one manuscript to another, but there was no attempt to produce a single standard version.

It may be helpful, however, to identify a few groupings which are easier to identify. In very general terms there are three traditions: an East Frankish tradition mainly witnessed by manuscripts from Germanic-speaking areas, often distinguished by the inclusion of occasional Old High German (OHG) glosses; a West Frankish tradition, mainly witnessed by manuscripts from France but subsequently influencing copies in Germany and England; and an Anglo-Saxon tradition witnessed by manuscripts originating or circulating in England, mostly distinguished by occasional glosses in Old English. But there are a good many manuscripts whose glosses derive from more than one tradition, and there is much overlap between the West Frankish and Anglo-Saxon traditions.

The East Frankish glossing tradition

Firstly, there are the manuscripts reflecting an East Frankish glossing tradition, about twenty-six in all, linked especially to St Gall, Einsiedeln and Tegernsee. Virtually all include a scatter of OHG glosses as well as many Latin ones. The earliest of all is probably *Fa*, which was written and lightly glossed at Fulda in roughly the 830s. Its thirty-two glosses, all in Latin, probably did not originate in that manuscript (one of them, a mistaken interpretation of the miswritten Greek in 1p4, recurs a little later in *Pe* in northeastern France) and nearly all recur in later East Frankish manuscripts such as *Na* and *Ed*. Several of them only occur in such manuscripts, though others have wider currency. They are mostly paraphrases of the Greek quotations and indications of the subject or argument of a particular prose or metre, which often function as rubrics or headnotes in later manuscripts. More substantial glossing from roughly the same period (though of unknown origin) is suggested by the brief fragment *Mr*, which seems to have been written and glossed in the first half of the ninth century. It would perhaps have had some 1,500 glosses when complete, and those that survive, including one in OHG, show agreement with the later exemplars of the East Frankish tradition such as *Eb*, *Ec* and *Ka.*

The earliest substantial bodies of glossing from the East Frankish tradition to survive are in *Mb* and *Na*. *Mb*'s text of the DCP was produced at probably Regensburg around the middle of the ninth century. It has about 1,800 early glosses, some embedded in the text and evidently copied from its text-source and the rest supplied by various hands soon after. Many of the glosses are unique to this manuscript but there is a substantial number that recur in other manuscripts of the region. *Na* was written at St Gall towards the end of the ninth century. It incorporates in its text some of the glosses seen in *Fa*, and about 3,500 further glosses were added at an early date, probably at St Gall. Some of these are found in a range of manuscripts across Europe, suggesting the use of a set of early glosses with a wider currency (cf, for instance, the quotation from an anonymous poet at 3p7.2), but most recur only in manuscripts reflecting the East Frankish tradition, especially *To* and *Vh* and to a lesser extent *Ka* and less commonly *Ec*; occasional errors suggest that it was not itself the source for similar glosses in other manuscripts, except for *Ga* and *Mh*, and possibly *Vh*. All of *Na*'s glosses were (probably) copied early in the tenth century into another ninth-century copy of the text, *Ga*, at St Gall, where they were combined with headnotes to the individual metres defining the metrical form of each. Another scribe later began adding a second strand of

glosses to *Ga* but abandoned the task after 1p1; these glosses are mostly to be found in other manuscripts of the region as well. *Na*, or a manuscript with virtually identical sets of glosses, was also used as a source for glosses copied into *Mh* in the course of the tenth century, probably at Tegernsee.

Another probably early exemplar of the East Frankish tradition is *Vh*, which appears to have been produced in southern Germany (possibly Reichenau) around the year 900 and supplied with some 5,000 glosses soon after. About a third of them also appear in *Ga* and *Na*, as well as sometimes in later East Frankish manuscripts, and others recur only in such later East Frankish manuscripts as *Ec* and *Ka*, and a few others in such manuscripts as *Eb* and *Ed*. All told, this early set of glosses would seem to have been copied by a single scribe but derived ultimately from two or more glossed copies, reflecting different traditions possibly from the St Gall region.

Two other manuscripts, *Ed* and *Mh*, were produced in the ninth century but mostly glossed in the tenth. *Mh* was produced in the middle of the ninth century in western Germany and supplied around the same time with a few glosses similar to those in *Fa*. But later it was taken to Tegernsee in Bavaria and there supplied with a further 1,500 glosses drawn, it seems, from the St Gall manuscript *Na* or a very similarly glossed manuscript. Further glosses were added in the eleventh century, apparently copied from the Tegernsee manuscript *Ka*, no doubt at the same time that a loss in the text was supplied by a new quire copied from that manuscript. *Ed* was produced in western Germany around the middle of the ninth century but was at Einsiedeln by the fourteenth century. Some 4,000 glosses were added in various hands in the tenth century: they mostly recur in other manuscripts of the East Frankish region, and it seems likely that the manuscript was already at Einsiedeln or its vicinity by that stage.

Ef was produced in the first half of the tenth century, probably at St Gall, and furnished with about 1,300 glosses, mainly in the first two books. The glosses are mostly short and seem to derive from several sources, but in particular show agreement at times with *Na*, at other times with *Ec* and *Ka*. *Eb* was likewise produced in the tenth century, probably at Reichenau, and supplied with about 4,000 glosses which seem to derive from various sources. Those in Books 2 and 3 frequently recur in the later East Frankish manuscripts *Ka* and *Ec*, but those in Books 4 and 5 appear to have been copied from *Ed*.

Two manuscripts which appear to have been produced beyond the main East Frankish region are nevertheless important witnesses to the East Frankish glossing tradition, *Pm* and *Lh*. *Pm* was apparently produced at Corbie in the tenth century, and contains not the text of the DCP but a set of about 2,300 glosses to it organised in sequence with the appropriate lemmas. These include some ninety OHG glosses, apparently in the Alemannic dialect; all but five occur also in other East Frankish manuscripts, though none has all of them (*Ed* is probably the closest match). The Latin glosses generally agree closely with those in St Gall manuscripts and related copies, especially *Ed*. *Lh* was produced in the first half of the tenth century, probably at Cologne, and included in its text, following 3m9, the commentary of Bovo of Corvey on that metre and another, anonymous, one. Some 12,000 glosses were added there soon after, by several hands and in different stages. These seem to be a conflation of at least three different strands: (a) glosses that are unique to *Lh* or otherwise found only in *Ka* or *Ta*; (b) glosses that are characteristic of the East Frankish tradition, including some fifty-three OHG glosses; and (c), the most substantial element, glosses derived from the West Frankish tradition represented by *Af* and *Vc* or by the Anglo-Saxon manuscripts. Another striking case

is *Pg*, produced in France at the end of the ninth century. Very intensive glossing of an East Frankish type was entered in the tenth century but stops fairly abruptly in 2m2 and after that glossing is very light, except for a patch in 3p8-3m9 which seems to have been supplied earlier, probably by the text scribes, and affiliates with the West Frankish tradition.

Lf is a substantial fragment (about a quarter of the full text) of a heavily glossed manuscript from the tenth century, presumably from Germany. It contains some 3,400 glosses, of which about 390 are in OHG. If the surviving fragments are representative of the whole there would have been perhaps 13,000 glosses in the complete text, of which perhaps 1,600 would have been OHG, nearly all of them unique to *Lf*, which would have made it easily the fullest set of OHG glosses amongst our manuscripts. Of the Latin glosses about half are unique to *Lf*. Of the remainder, the most distinctive element is the glosses shared with *Ec* and *Ka*. There are also glosses shared with other manuscripts of the East Frankish tradition, notably *Eb*, *Ed* and *Pm*, but no links with manuscripts of the West Frankish tradition and strikingly little agreement with the glosses from the East Frankish tradition seen in *Lh*.

Closely related to *Lf* and *Lh* is *Ka*, one of the most discussed manuscripts of this group. Froumund of Tegernsee reports in a colophon that he copied this manuscript at Cologne (in the last decade of the tenth century it appears) and in a letter reports that he himself entered the glosses, apparently copying from a source or sources drawing on a range of glosses from the East Frankish tradition. Of the roughly 10,300 glosses, about half recur in the Cologne manuscript *Lh* and the others are largely shared with other East Frankish manuscripts including especially *Lf* but also *Ec*, *Ed* and *Na*, though there are also some glosses that appear in the West Frankish tradition.

The other much-discussed manuscript of this group is *Ec*, which in earlier scholarship was taken as the prime witness to a hypothetical commentary known as 'the Anonymous of St Gall'. It was produced at St Gall or Einsiedeln in the second half of the tenth century and contains not the text but a set of some 9,000 glosses with their lemmas, including about 220 in OHG. A second copy (*Gc*) was probably made from *Ec* around the end of the tenth century, at St Gall. *Ec* would seem to be based on a glossed copy of the DCP conflating several traditions: some early glosses also found in *Na* and other manuscripts; a substantial body of glosses also used by *Ka* and *Lh* and others; and a body of glosses not found elsewhere and perhaps originating in the *Ec* source. The compiler does not seem to have made significant use of the earlier St Gall glosses in *Na* however: only about a third of *Na*'s glosses recur in *Ec*, and they represent barely 12 per cent of *Ec*'s total glosses. The manuscript also contains a separate set of glosses on 3m9 drawn from a West Frankish source, and another set drawn from an East Frankish source very similar to *Ec*'s main corpus of glosses.

Another witness to the tradition in the tenth century is the short fragment *Tc*, whose glosses show frequent agreement with manuscripts such as *Ec* and *Ka* without giving evidence of a close link with any one of them. A similar case is *Bn*, a fragment of a heavily glossed manuscript which might have had some 7,000 entries when complete. It draws on the East Frankish tradition, and has one OHG gloss, but cannot be placed more precisely. In the eleventh century the East Frankish glossing tradition continues with *Mf* (2,000 glosses on Books 1 to 4); *Px*, which contains some 3,000 glosses drawing on more than one branch of the East Frankish tradition but often resembling *Vh*; and *Vg*, produced at St Gall and containing just 400 glosses, plus the short fragment *Fc* with about 70 Latin glosses. Another brief fragment, *Wa* (later ninth century, about thirty glosses, some illegible), also belongs to

this East Frankish tradition. A more mixed example is *Go*, produced in Germany in the eleventh century and lightly glossed, with about 800 entries evenly spread over the five books. Many of the glosses are unique to *Go*, while others look like individual recastings of common glosses (note for instance the recasting in 2p7 of a gloss on Fabricius as a note on Brutus). In Book 1 what agreements there are with other manuscripts are with East Frankish manuscripts but in later books, especially Book 5, there is also a series of long glosses that belong to the West Frankish and Anglo-Saxon glossing tradition. There are no OHG glosses. Another mixed collection is the 500 or so glossary entries, including two in OHG, in *Kr* (Lorsch, eleventh century), which show occasional links with both East Frankish and West Frankish traditions and perhaps draw on more than one glossed DCP.

To sum up, there is a great deal of overlap among these manuscripts of the East Frankish glossing tradition, but no two manuscripts have anything like the same set of glosses, apart from the special case of the pairs *Na*/*Ga*, and *Ec*/*Gc*, and many of them have a high proportion of unique glosses. Monasteries in the area of modern Bavaria and eastern Switzerland collected copies of the DCP from other regions and vigorously copied glosses from one manuscript to another, as well as originating new ones, but without apparently a sense of an authorised version. It is plausible that the production of glossed copies was associated with the teaching and study of the text and that individual teachers and perhaps students made their own collections of glosses drawing on various sources and the process of teaching. The proliferation of copies at Einsiedeln and neighbouring St Gall raises an assumption that those places were the originators of many of the Latin and OHG glosses that also occur elsewhere, but none of the manuscripts was actually produced at Einsiedeln (unless *Ec* was) and the presence of such glosses in large numbers in the Cologne manuscript *Lh* by the middle of the tenth century raises doubts about the place of origin. A particular issue is raised by a fragment not considered so far, *Sg* from Seligenstadt. It has just 123 surviving glosses on its two leaves, but seems to have come from a copy which might have contained some 4,000 glosses when complete. The surviving glosses agree generally with East Frankish manuscripts such as *Ec* and *Ka*, and there are some striking agreements with *Ed*, but no consistent relationship emerges. If, as appears, the glosses are contemporary with the text and hence from the third quarter of the ninth century, they are probably earlier than any of the other witnesses to the East Frankish tradition except *Fa* and *Mr*. And if Bischoff's early note was right in suggesting that the manuscript might have been written in the region of St Amand (Saint-Amand-les-Eaux) in northern France, that also makes it very distant from the areas where East Frankish manuscripts are concentrated. The three OHG glosses do not recur in other manuscripts and presumably originated in the home of the manuscript. All told, it seems possible that the starting point for the East Frankish glossing tradition may have been further north and west, represented by *Fa* from Fulda and *Sg* from Lotharingia, but that Swiss and Bavarian houses played an important part in developing that tradition through the later ninth and tenth centuries, along with Cologne.

The West Frankish glossing tradition

This tradition is largely identifiable from two manuscripts of the later ninth century, *Af* and *Vc*. Of the five earlier manuscripts from the West Frankish area, *On* (first third of the ninth century, Fleury) has about 3,000 glosses entered in the course of the ninth and tenth centuries but shows little overlap with other manuscripts in its longer glosses; *Vb* (first third of the

ninth century, Loire region) has a little glossing from the ninth century in France but was mainly glossed in Cornwall around s. ix/x and then in England in the tenth century, and shows little overlap with other manuscripts from the West Frankish area; *Pe* (third quarter of the ninth century, northeastern France) has only four glosses; *Pd* (third quarter of the ninth century, France) has more than 4,000 glosses (mostly from the late ninth century) but many are unique and its closest link otherwise is with the East Frankish tradition; and *La* (last third of the ninth century, France) has only 350 glosses and shows virtually no connection with other manuscripts.

Af was apparently produced in northern France in the second half of the ninth century. Its roughly 4,700 glosses are partly contemporary but mainly s. ix/x. It includes some of the section headings seen in *Fa* and later manuscripts but otherwise shows few links with the East Frankish tradition. The glosses show fairly consistent agreement with a wide range of later manuscripts, including *Kc* and the Anglo-Saxon manuscripts as well as a number of manuscripts glossed in France. Frequent small errors indicate that they were largely copied from another manuscript rather than originating in *Af*, but it is on the whole a methodical set of glosses with only a little duplication.

Vc was likewise produced in the second half of the ninth century in France, perhaps in or near Brittany. It has about 4,500 glosses of the ninth century and later, most of them also found in other West Frankish manuscripts and a relative few found also in manuscripts of the East Frankish tradition. About half recur in *Af* and related manuscripts such as *Kc* and *Pq* as well as Anglo-Saxon manuscripts. Many of the others recur in other West Frankish manuscripts such as *Pc* and *Pk*. Sometimes *Vc* and related manuscripts have an identical gloss to *Af* but often *Af* and *Vc* have two different versions of the same gloss. In some cases the *Vc* tradition would seem to have adapted or abridged the archetypal gloss, in a few cases it would seem as if the *Af* tradition had adapted it. There is little overlap with the East Frankish tradition. The general impression is that *Vc* and *Af* represent two branches of the same archetypal West Frankish set of glosses but that both have developed independently from that base. Some later manuscripts (e.g. *Lh*) draw primarily on the *Vc* branch, others (e.g. *Kc*) primarily on the *Af* branch, but several drew on both.

One contemporary reflex of the *Af* tradition is evident in *To*, written in northeast France in the third quarter of the ninth century and glossed around the same time. It has over 4,000 glosses, ultimately of mixed origins but probably already combined in the source(s). Glosses from the East Frankish tradition appear in Book 1 and in Book 2 as far as 2p3 but disappear after that. There are also glosses otherwise found only in Anglo-Saxon manuscripts. But the commonest element is the set of glosses from the *Af* tradition, extending through all five books. Similarly *Bc* (last third of the ninth century, from northwest France, perhaps near Brittany) has about 1,600 glosses in various hands. They are mainly from the West Frankish tradition, showing agreement with *Af* but also include the headnotes seen in *Fa* and some links with Anglo-Saxon manuscripts and others with *Mb*. Of the same date is *Lg*, written in eastern France towards the end of the ninth century and glossed fairly extensively in the tenth century as far as 1p4 but only very sporadically after that. The glosses agree consistently with the West Frankish tradition of *Af* etc., apart from a single OHG gloss in 1p4, which occurs in the same spelling in the Cologne/Tegernsee manuscript *Ka* and was perhaps added by a German speaker.

A key example of the mixture of traditions is *Lh*, produced probably at Cologne in the

first half of the tenth century (12,000 glosses). As noted above, it was supplied with glosses from the East Frankish tradition but these were supplemented with a very substantial body of glosses from the West Frankish tradition represented by *Af* and *Vc*. A similar case is *Ta*, which was written at Echternach in the late tenth century and has about 8,500 glosses. The glosses seem to be mainly in one hand but are clearly a conflation of several strands. The commonest element is composed of glosses from the West Frankish tradition represented by *Af* and *Vc*, but there is also a substantial number of glosses from the East Frankish tradition, including many OHG glosses. *Ta* shows close links with *Lh* in both the West Frankish and East Frankish glosses, and especially in the OHG glosses. A similar and perhaps related example is the short fragment *Tb* (early tenth century text and glosses), whose longer glosses are mainly drawn from the West Frankish tradition of *Af* and *Vc* but include some from the East Frankish tradition of *Ec* and *Ka*; it shows a particularly close link with *Lh*. The lightly glossed Bamberg manuscripts *Ba* and *Bb* from the end of the tenth century similarly show a mixture of West Frankish and East Frankish glosses. Again, *Pp* (tenth century, Saint-Èvre-lès-Toul in northeastern France) has some 9,400 glosses. The majority are from the West Frankish tradition, showing agreement with either *Af* or *Vc* or both, but there are also many glosses from the East Frankish tradition represented by *Ec*, *Na* and *Ka* and others, as well as a sequence of headnotes which are also consistently found in *Ka* and *Lh*. Sometimes *Pp* has glosses making the same point that are drawn from all three traditions, even where the *Af* gloss and the *Vc* gloss are very similar and seem to have a common origin (see e.g. 4p4.2, 5p1.9). Similarly, *Pp*'s shorter interlinear glosses often conflate brief glosses of a single word or phrase from several traditions into a string of synonyms. *Pp* was adopted by Courcelle as the archetype of the so-called 'Remigian' commentary, but turns out to have very mixed origins.

A previous, and in some respects more appropriate, selection by modern scholars as the representative of the West Frankish tradition was *Kc*, produced around the middle of the eleventh century, possibly at Tegernsee (it is bound with the Froumund manuscript *Ka*, but that may be a post-medieval development). It contains some 4,500 glosses arranged as *glossae collectae*. The great majority occur in a range of other manuscripts, and despite the apparent origins of the manuscript itself they agree consistently with the West Frankish tradition of *Af* and related manuscripts. Both the lemmas and the glosses are very inaccurately transcribed, suggesting that it is at some remove from the glossed text from which it originated. Other tenth- and eleventh-century reflexes of the West Frankish glossing tradition are *Bd* (France), *Mk* (fragment), *Pc* (France), *Pk* (France, about 5000 glosses and showing links with *Pc*), and *Pq* (France). But later examples often show an independent spirit, with glossators radically rewriting or generating new glosses. Thus *St* (France, eleventh century) draws mainly on the West Frankish tradition represented by *Af*, but the glosses are all heavily rephrased and often miswritten. There are also many unique glosses, though these often look like adaptations of the common *Af* type. *Ph* (France, eleventh century) is very lightly glossed, with about 160 glosses altogether. Many of the longer ones are unique to *Ph*, though some are found in *Af* or *Vc* and others recur only in *St*, including one in the same triangular shape as that used by *St*. Similarly *Pj* (France, tenth-century fragment) was heavily glossed around the year 1000 and shows knowledge of the West Frankish and Anglo-Saxon traditions but is largely independent in its glossing. And *Vd* (extensively glossed in the tenth and eleventh century but of unknown origin) generally belongs to the

West Frankish tradition of *Af* and *Vc* but has a great many unique glosses, some looking like individual recastings of standard West Frankish entries, and a sequence of glosses to 3m9 that are otherwise only found in Anglo-Saxon manuscripts.

One important subgroup of the West Frankish tradition is represented by five manuscripts largely located in eastern Francia: *Fd* (eleventh century, St Florian Austria: 9,200 glosses), *Lc* (s. x/xi, possibly northern France: 480 glosses, ending in Book 3), *Ld* (s. x/xi, Germany: 7,400 glosses), *Pt* (s. x/xi, France: 8,000 glosses) and *Vf* (tenth century, Germany, possibly Lorsch: 6,500 glosses). The majority of the longer glosses in this group belong to the West Frankish tradition of *Af*, *Kc* and *Vc*, though they often share minor variants to these glosses. The five manuscripts also share a fair number of mainly shorter glosses that are unique to this group, some of them evidently designed to supplement the West Frankish glosses. Thus in 3p7 *Fd Lc Ld Pt* reproduce the *Af*-type gloss on Brutus but then question it with the words '*Sed hoc non tam bene huic sententiae congruit*'. Similarly, at 3p8.10 they all reproduce without comment the erroneous *Af*-type gloss which identifies Alcibiades as a famously beautiful woman before going on to supply a more accurate gloss identifying him as a young man and friend of Socrates. There is also a stratum of glosses in Books 3 and 4 that are otherwise found only in Anglo-Saxon manuscripts. Three of the five manuscripts were apparently written and glossed in eastern Francia and a fourth, *Pt*, incorporates a characteristically East Frankish gloss in its text, but none has OHG glosses and they show very little connection with the East Frankish glossing tradition, though *Vf* does include some of the headnotes seen in *Ka* and *Lh*. Nor do they connect particularly with the best-known eastern witness to the West Frankish tradition, *Kc*. They seem to represent a substantial presence of the West Frankish tradition in German-speaking areas, notwithstanding the odd links with the Anglo-Saxon glossing tradition. Possibly drawn from the same sub-tradition are the *glossae collectae* to Book 5 in *Mg*. These were added, probably in Germany in the eleventh century, at the end of a copy of the *DCP* (*Mf*) whose glosses to Books 1 to 4 evidently derive from the East Frankish tradition, but the *glossae collectae* (together with the small number of glosses against the text of Book 5) show no connection with that tradition and instead affiliate strongly with the West Frankish tradition of *Af* etc. and show some links with the *Fd* group. One further witness to this group is the late tenth-century fragment *Mm*, probably from Germany. It has 356 glosses on 4p4 and 4m4 from the tenth century but when complete it would probably have been more heavily glossed than any of them, with perhaps 15,000 entries. It agrees consistently with the other manuscripts of the group, especially *Vf*.

As is evident from these details, 'pure' examples of the West Frankish tradition are relatively uncommon beyond the main witnesses *Af*, *Kc* and *Vc*. Most are found mixed with a smaller number of East Frankish glosses or with the further developments seen in the *Fd* group. And important further witnesses to the circulation of the West Frankish corpus of glosses are the Anglo-Saxon manuscripts.

The Anglo-Saxon glossing tradition

At least one heavily glossed copy of the DCP was evidently available in England at the end of the ninth century or early in the tenth when it was used by the anonymous Anglo-Saxon

author who produced the Old English adaptation.[7] Separately, the early ninth century copy *Vb* (produced in the Loire region, but heavily glossed in Cornwall at the end of the century) was present at Glastonbury in probably the 930s, when glosses were added by St Dunstan and others. But the Anglo-Saxon glossing tradition is primarily established by the cluster of nine copies produced and very heavily glossed around the end of the tenth century and beginning of the eleventh, primarily at Canterbury and Abingdon: *Ap Ck Ct Er Ge Oa Pb Pn Ps*. There is much overlap amongst them, including occasional signs of glosses being copied from one to another, but also much variation. Most have some glosses in Old English but these are for the most part unique to individual manuscripts.

Six of these manuscripts can probably be treated as a group: *Ap* (s. x/xi Canterbury or Abingdon, 15,000 glosses); *Ck* (s. x/xi, Canterbury or Abingdon, 12,000 glosses); *Ge* (s. x/xi, probably Christ Church, Canterbury (?), 12000 glosses); *Pb* (s. x/xi, Christ Church, Canterbury, 11,000 glosses); *Pn* (second half of tenth century, Christ Church, Canterbury (?), 11,000 glosses); *Ps* (s. x ex., probably Christ Church, Canterbury, 14,000 glosses). They have a great many glosses in common, though no two are at all close to having the same set. At least three strands can be identified among the glosses in these manuscripts:

1. Glosses characteristic of the West Frankish glossing tradition exemplified by *Af* and *Vc*.
2. Glosses (mainly in the first two books) that otherwise occur only in *Vb* and in many cases appear to derive from *Vb*.
3. Glosses that occur only in Anglo-Saxon manuscripts. Some at least of these were evidently in circulation in England by the beginning of the tenth century since they were known and used by the author of the Old English *Boethius.*

To give just one example of the different strands, out of many thousands, the lemma *Euripi* at 2m1.2 has five longer glosses in these manuscripts, of which two are only in the English manuscripts, a third is only in English manuscripts plus *Vb*, a fourth is in seven English manuscripts plus five Continental ones (*Lh Pc Pk Ta Vc*) and a fifth is in seven English manuscripts plus fourteen Continental ones, led by *Af*.[8]

Several of the other manuscripts draw in various ways on the same tradition. *Cc* (s. xi in, Canterbury) has about 2,000 glosses to Books 1 and 2, agreeing fairly closely with *Ck* and *Ge* and others, but in Book 3 has instead an interlinear Old English gloss, as far as 3p9, with just a sprinkling of Latin glosses in Books 3 to 5. *Cg* (s. xi med., St Augustine's, Canterbury) has 7,000 glosses which generally correspond to those in *Ap*, *Ck*, *Ge* and related manuscripts but often *Cg* has an adapted, generally abridged, version of the longer glosses seen in the other manuscripts, perhaps reflecting the fact that, unlike the earlier manuscripts, it was not designed to receive glosses and was short of space. *Oa* (Canterbury) with about 2500 glosses, was extensively glossed in short stretches, at different times and using different sources, at Canterbury and later at Exeter, but always showing agreement with the other manuscripts of the Anglo-Saxon tradition.

A more complicated case is *Ct*, produced in the second half of the tenth century, possibly at Canterbury. It has some 8,000 glosses, mainly in one hand contemporary with the text, but more were added, including the four OE glosses, in the second half of the eleventh

[7] See Godden and Irvine, 2009, pp. 54-58.

[8] See further on the Anglo-Saxon glossing tradition, especially in *Ck*, in Godden 2011.

century. The main source seems to be a conflation of two traditions: there is a substantial number of glosses characteristic of the Anglo-Saxon tradition, but also a range of glosses from the West Frankish tradition that seem to have been acquired independently of the similar glosses in the other Anglo-Saxon manuscripts.

Er (s. xi in, Dorset) has about 7,500 glosses. Various strands of glossing tradition are evident, sometimes varying from one part of the text to another. In places there is very close agreement with *Ct*, in other places (such as Book 5) or other glosses *Er* shows no agreement with *Ct*, but sometimes shows links with the other English manuscripts, sometimes seems to be quite independent of them. *Er* shows some familiarity with the distinctive and substantial body of glossing seen in *Ap Ck* etc. but often uses different glosses or variant forms, and seems not to pick up the glosses from *Vb* that are seen in other English manuscripts. Possibly it drew on an earlier and more limited form of that corpus and supplemented it with another Continental tradition also used by Ct.

The fragments *Le* (s. x ex., probably Abingdon, 37 glosses) and *Om* (s. x/xi, 138 glosses) seem to draw on the same general Anglo-Saxon tradition, with *Le* showing a close connection to *Ps*. (But the fragment *Od* is probably of Continental origin and its sixteen glosses draw on the West Frankish tradition of *Af* etc. without sharing the distinctive variants of the Anglo-Saxon manuscripts.)

Three Continental manuscripts are important witnesses to the history of the Anglo-Saxon glossing tradition, though their evidence is hard to interpret. *Vb* (Loire region, early ninth century) has nearly 6,000 glosses, added at several different times and in different locations. A few glosses were entered early on, in a Continental hand dated to the second half of the ninth century, probably before the manuscript left France. The great majority of the glosses, both interlinear and marginal, are written in an insular script of a Celtic type, dated s. ix/x. They are the work of one or more glossators, apparently working in southwest Britain. Another hand, using Caroline minuscule but apparently working at the same time as these, entered a gloss in Cornish in 4m3. Other glosses, mostly at the beginning of the manuscript, were entered by various hands using an insular-influenced Caroline minuscule, mostly subsequent to the glosses in insular script and generally dated to the early tenth century and Glastonbury. One of these hands has been identified as that of St Dunstan.[9]

Many of the glosses, perhaps as many as half of them, both interlinear and marginal, are unique to *Vb*. Many others, amounting to some 25 to 30 percent of the glosses in Books 1 and 2 but becoming much less frequent thereafter, appear only in the later copies from England (*Ap Ck Ge* etc.) and *Va* (on which see below). They include some that had apparently been entered into *Vb* in France, many others that were apparently entered in Cornwall a little later, and still others that were entered later apparently in England. The simplest explanation is that these glosses in later English manuscripts were derived from *Vb* itself, at a time when it had accumulated glosses from several different traditions and regions. A plausible hypothesis is that St Dunstan took the manuscript to Canterbury when he became archbishop, and combined its glosses there with an already existing glossing tradition, related to the one used earlier for the vernacular version. The occasional errors in *Vb* which are not matched in the later manuscripts can perhaps be explained by subsequent correction.

[9] For a detailed discussion of *Vb*'s glosses, see Godden 2005.

Va (s. xi, Saint-Amand-les-Eaux) has some 7,000 glosses. They are of mixed origins, including some from the East Frankish tradition, but a substantial element is a body of glosses that are otherwise found only in Anglo-Saxon manuscripts and *Vb* (including many in insular hands in *Vb*). Given the late date of *Va* and the other evidence of Anglo-Saxon Boethius manuscripts moving to France it seems likely that this strand of glosses in *Va* derives from an Anglo-Saxon manuscript. The same may be true of the batch of glosses on Book 3 in *Pf*, which show very close links with Anglo-Saxon manuscripts, especially *Ct* and *Er*; but the glosses on 5p6 in this manuscript show no links with the Anglo-Saxon tradition, though they do show links with the West Frankish tradition and particularly *Va.*

The most difficult case is *Ak*. This is a heavily glossed fragment from Book 4, which Bischoff dated to the second or third third of the ninth century (that is, roughly 830-900 but perhaps centring on the decades around 865) and located in France, noting that the glosses appeared to be contemporary. It contains about 140 glosses in a short stretch from 4p1.6 to 4p2.2. If the whole text had been glossed to the same extent (and Book 4 is never one of the more intensively glossed books in other manuscripts) that would suggest a total of some 9,000 glosses, far in excess of any other set of glosses from the ninth century. The frequent agreements with a range of other manuscripts, the occasional evidence of miscopying and the presence of near-duplicates show that these glosses did not originate in *Ak* itself but are compiled from a well-established set of glossing traditions. Some are evidently from the West Frankish tradition exemplified by *Af* and *Vc*, a few others show links with the separate tradition represented by *Fd* and others. But the most striking feature is the agreement with Anglo-Saxon manuscripts. Of the approximately fifty longer glosses still visible in *Ak*, some forty-eight recur in Anglo-Saxon manuscripts and no fewer than twenty-four are found *only* in Anglo-Saxon manuscripts, and always in a significant range of them. Occasionally too, *Ak's* version of a gloss that reflects the West Frankish tradition of *Af* and *Vc* has variants that align it with the Anglo-Saxon manuscripts. If Bischoff's dating is correct (and the script of the glosses does appear to be similar to that of the text and of other early manuscripts) then we have to conclude either (1) that *Ak* used an early Continental collection of glosses which drew on the West Frankish tradition but also on a substantial corpus of glosses that is not evidenced in any other Continental manuscript of the sixty or so that survive but *is* evidenced in English manuscripts, and that this collection reached England and became a primary source for the English glossing tradition in the tenth century; or (2) that in addition to a West Frankish collection of glosses related to *Af* and *Vc, Ak* drew on a corpus of glosses that had developed in England around the middle of the *ninth* century and reached the Continent but never surfaced in Continental manuscripts except in *Ak*. (Unfortunately, but not surprisingly, the short fragment contains no examples of glosses that seem to derive from *Vb* and none that can be shown to have been known to the author of the Old English *Boethius*.) Neither explanation seems very probable. Given what is usually assumed about scholarly culture in ninth-century England the second hypothesis seems unlikely, but since the existence of the Old English version proves that there was an interest in the text in England and a body of Boethian commentary available by the early years of the tenth century at least, it cannot be ruled out (not least because of the occurrence of insular 'g' in the fragment). Slightly more probable, perhaps, is that the *Ak* glosses are a unique witness to a very substantial glossing tradition in northern France that surfaced in tenth-century England in time to be used by the intensive Boethian industry associated with Canterbury and Abingdon.

Similarly problematic are the later manuscripts *Fb* and *Mo*. *Fb*, of uncertain origin but later at least in Italy, is heavily glossed, with some 7,000 entries in four books, most showing affiliation with the West Frankish tradition but some linking rather with manuscripts of the Anglo-Saxon tradition. *Mo* (eleventh century, northern Italy) is a selection of some 2,000 glosses with lemmata, taken from a moderately heavily glossed copy of the DCP and partially recast in glossary format. The shorter glosses, and a few of the longer ones, show a particularly close link with *Fb*. It seems likely that both derive from a fairly heavily glossed copy combining the West Frankish tradition of *Af* with another strand that appears mainly in English manuscripts, with a few elements from other branches.

3m9

3m9 attracted exceptional interest and controversy amongst glossators and commentators, and came in for special treatment. In many manuscripts the sheer volume of glossing that had accumulated around this metre in their main sources forced compilers to extend on to separate leaves that were included or inserted for the purpose: so in *Bd*, *Ph* from the West Frankish area, *Ta* from Trier, *Ap* from England, and *Fb*. An extension of this practice is evident in *Lh*, where the glosses derived from its East Frankish source are included in the normal location, in the margins and between the lines of 3m9, but the glosses from its West Frankish source are entered not on separate leaves but against the relevant lines in the margins of the commentary on 3m9 by Bovo II of Corvey which follows the text of 3m9 in the manuscript. But in some cases sets of glosses on 3m9 seem to have circulated independently of the main corpus: *Ec* has two such sets, one composed of glosses from the West Frankish tradition and copied directly after the glosses on 3m9 from its main East Frankish source, and the other containing glosses from the East Frankish tradition, many duplicating what was in *Ec's* main collection; *Mc* has a similar set of West Frankish glosses, entered in a manuscript that does not contain the text of DCP. Finally there were more discursive commentaries on 3m9: one written in the early tenth century by Bovo II of Corvey, which was included after 3m9 in *Lh* and at the end of the whole text in *Vd*; and an anonymous one from presumably the late ninth or early tenth century which follows Bovo's in *Lh* and was added in part on a spare page in *Ed*, but at some distance from its text of DCP. The material and style of these two commentaries are too different from our corpus of glosses to be collatable with it, and since they have already been edited and printed by Huygens we have not reproduced them in this volume. Also excluded, on the same grounds, are the so-called Anonymous of Brussels commentary, printed by Silvestre (1952), and the commentary attributed to Adalbold of Utrecht, printed by Huygens (1954).[10]

Metrical Notes

Many of the manuscripts (more than fifty of them) include brief notes on the metrical form of the various metres. Sometimes these are in the form of rubrics and were apparently entered by the scribe of the text at the head of the relevant metre (e.g. *Ka*, *Lh*). Sometimes they were entered after the text was finished but as a separate exercise from the glossing of the text (e.g.

[10] For discussion of these commentaries see Beaumont 1981, esp. pp. 293-295; more recently, Love 2012, pp. 111-113.

Cg, *Ga*, *On*). And often they were entered as part of the general glossing process. They are in evidence from the third quarter of the ninth century (*Sg*) and from all regions, from St Gall to Cornwall. Most of these notes probably derive from the treatise on the metres of the DCP attributed to Lupus of Ferrières which appears separately in many of our manuscripts: the longer notes often reflect the layout and wording of the treatise, and the shorter examples generally correlate well with its definitions. The one striking exception is 4m5. Here the notes in the East Frankish manuscripts generally correspond with Lupus's statement that it uses the same metre as 1m2 (a claim that is said to be particularly unconvincing[11]) but the West Frankish and Anglo-Saxon manuscripts identify it instead as '*metrum falleutium*'. Generally the notes occur across a range of manuscripts (about twenty-five to forty for most metres) but 1m1 and 3m9 are exceptional in the paucity of comment: 1m1 has metrical notes in only six manuscripts and 3m9 in only nine, of which seven have a brief definition as a rubric copied with the text and only two have a gloss. These perhaps reflect gaps in the glossing tradition on which the manuscripts draw. But the wide availability of the Lupus text in manuscripts of the DCP always allowed glossators to return to that source.

Headnotes

In addition to the metrical notes, individual prosae and metra are often headed with brief phrases or sentences indicating their theme or otherwise relating (not always clearly) to their general subject. Sometimes these are entered as titles in the body of the text, often rubricated; sometimes they are entered in the margins at or near the beginning of the prosa or metrum, in some cases in similar form to the ordinary glosses, in other cases in a more formal script. We have printed these at the beginning of each prosa or metrum, identified as *Headnotes*. Occasionally there are similar subtitles part way through a prosa; these are printed at the point where they seem to refer.

All but two (1p6, 3p12) of the prosae and 21 of the 39 metra carry such headnotes in some manuscripts. The most striking cases are the group of apparently early headnotes to 3p2, 3, 4, 5, 6 and 7, of the form '*pecunia beatos non fieri*' (3p3) etc. These occur as marginal additions in the early Fulda manuscript *Fa*, probably copied there from another manuscript, but they evidently circulated widely, recurring in various forms in a range of later manuscripts from the end of the ninth century onwards (nineteen in the case of 3p3), including representatives of the East Frankish, West Frankish and Anglo-Saxon glossing traditions, though not in other early manuscripts such as *On*, *Pe*, *Vb.* Other examples, though, are found only in manuscripts of a particular glossing tradition. A particularly interesting set are those in the Cologne manuscripts *Ka* and *Lh*, which are generally written as rubricated titles, and recur mainly in *Pp.* This set includes the headnotes seen in *Fa* but other instances seem sometimes to have absorbed stray notes, often in the form of Greek terms and their Latin equivalents, which have little to do with the text that follows. Another such case is the headnote to 2m3 which occurs in *Vb* and *Pd* and several English manuscripts but seems unrelated to the DCP.

[11] See Brown 1978, pp. 75-76.

Note on Ancillary texts

In the earliest manuscripts, such as *Fa*, *On* and *Pe*, the DCP begins simply with the title followed by 1m1, but from the middle of the ninth century onwards it was increasingly common for manuscripts to include as well various kinds of ancillary material preceding or following the text or alongside the title and first metre. These include the short treatise on the twenty-seven metrical forms used in the DCP attributed to Lupus of Ferrières, various accounts of Boethius's accomplishments and the circumstances leading to the composition of the DCP, verse epitaphs on Boethius and his wife, formulaic notes on the purpose, date and circumstances of the work, and explanations of the various names and offices of Boethius that are specified in the title.

The Lupus treatise appears, in whole or in part, in twenty-one of our manuscripts (not counting brief extracts), ranging from the ninth century onwards and in all regions. The earliest instance is probably *Ed*, from the second third of the ninth century (though there is also a separate copy in Valenciennes, Bibliothèque municipale MS 411, which may be slightly earlier). In eight of them, dating from the tenth and eleventh centuries, it is adapted to run straight on from the end of an account of Boethius (*Prologi* 2 and 3). Only *Ka* and *Va* name Lupus as author. Many of the manuscripts supply the same or similar descriptions of the metrical forms in the form of glosses or rubrics at the beginning of the individual metres, apparently drawn from the Lupus treatise in most cases, and these are recorded at the relevant places in this edition, but the treatise is not reprinted here.[1] The only known edition of the treatise, by Rudolf Peiper, did not include a final sentence which appears in fourteen of our manuscripts:

> Obserua autem quisque legeris finalem syllabam in omnibus metris indifferenter accipi; dimetrum uero uel trimetrum uel tetrametrum in metris iambicis trochaicis et anapesticis per duplices in reliquis per simplices computari.

The sentence would even so appear to be an integral part of the treatise: it also occurs at the end of the treatise in the separate ninth-century copy, Valenciennes, Bibliothèque municipale MS 411, and at the beginning of the treatise in our *Ka* and *Va*; it draws like the rest of the treatise on Servius's *De Metris*; it was drawn on for the glosses to 5m5 in several of our manuscripts; and of those manuscripts in our corpus that include the end of the treatise, only *Ec*, *Ed* and *Go* fail to include this sentence.

The other introductory material, which varies considerably among the manuscripts, was sometimes written by the scribe of the text, but more often it was added subsequently, frequently in conjunction with the glossing process. Mostly it was written on pages preceding the text and/or in the margins of the first page of text, but sometimes further material of this kind was added at the end of the text or within it, and material was sometimes duplicated. These various texts and notes have mostly been reproduced below, at the beginning of our edition, but we have not included material that was added to our manuscripts after 1100, or taken account of the same or similar material found in copies of other works by Boethius or in other contexts.

Six of the introductory accounts of Boethius and his work were printed by Peiper in his edition of the DCP, under the heading '*Vitae Boeti*', and have generally been known by that name, though it is not a term found in any of our manuscripts. Of these, *Vitae* I, II, III and

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[1] The treatise was printed in Peiper's edition of the DCP in 1871 but seems not to have been printed since. For detailed discussions see Brown 1978 and Heikinnen 2014. For the metrical notes in the text, see above, 'Development of the Glosses'.

IV are included here, along with variant versions of I and IV which were not printed by Peiper. (We have used the term '*Prologi*', as used by some manuscripts, rather than '*Vita*'.) Peiper's '*Vita* V' appears to be a collection of notes on the title and the author which are only found en bloc in one of our manuscripts (*Go*) and which otherwise appear separately and selectively: the various notes are recorded here separately therefore under the appropriate headings and lemmas. Peiper's '*Vita* VI' occurs only in manuscripts from well beyond our period and is not included here. The piece known as 'Notker's prologue', which appears (in Latin) in Notker's German version of the DCP and may or may not be by Notker himself, also occurs in two copies of the Latin text from our period and is recorded here from those two manuscripts only, as *Prologus* 7. A further '*vita*' was reconstructed by Fabio Troncarelli from passages occurring in several of our manuscripts,[2] but seems rather to be a collection of separate items and notes, like '*Vita* V'; the various elements have been printed in this edition under the appropriate headings and lemmas. Of the nine verse epitaphs or eulogies printed by Peiper under the heading '*Elogia Boeti*' we have printed the two which occur in our manuscripts. Seven of our manuscripts (*Af*, *Ba*, *Ed*, *Fa*, *Kc*, *Pa*, *Vf*) contain an epigraph of four lines attributed to Walafrid Strabo, beginning '*Ut gaudere solet ...*'.[3] In three of these (*Fa*, *Pa*, *Vf*) it is preceded by an anonymous epigraph of three lines also using sea imagery, beginning '*Ut laetus ponti ...*';[4] the last line of this also appears preceding the Walafrid Strabo epigraph in *Kc.* We have not included these.

The title of the work, usually in the form of an incipit to the first book, varies somewhat among the manuscripts, but generally consists of Boethius's four names and a list of his offices and dignities in a heavily abbreviated form. The commonest version reads something like: ***Anicii Manlii Seuerini Boetii excons. ord. patr. philosophiae (or philosophicae) consolationis incipit liber primus***. Another version gives a fuller list of dignities: ***Anicii Manlii Severini Boetii v.c. et inl. excons. ord. ex mag. off. atque patr. philosophiae consolationis liber primus incipit***. The abbreviations for the dignities are expanded in various ways, either in the body of the title or in marginal glosses: so ***excons. ord.*** is interpreted sometimes as '*exconsulis. ordinarii*', sometimes as '*ex consulum ordine*' etc. The annotations on the title sometimes discuss these alternative expansions and their meanings. Individual manuscripts often include explanations of wording that does not in fact occur in their own version of the title, or in some cases when they have no title at all, and several include explanations of the name of Symmachus, which does not in fact occur in any versions of the title (these are presumably taken from glosses to the title of another work by Boethius, the *De Trinitate*, which is addressed to Symmachus). The annotations to the title found in our manuscripts, mostly keyed to the individual elements of the title, are included in this edition (including those printed by Peiper as '*Vita* V' and by Troncarelli), apart from those added after 1100. Similar titles or rubrics occur at the beginning of the other books but are generally not glossed. A common feature is for manuscripts to use the shorter form of the

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[2] Troncarelli 1981, pp. 12-14.

[3] Peiper 1871, p. xiv; Walafrid Strabo, *Carmina*, no. lviii; Schaller-Könsgen 1977, no. 16856.

[4] Schaller-Könsgen 1977, no. 16860.

title for the earlier books but the fuller form for the fifth book, and this seems to be a phenomenon going back to the earliest copies (*Fa La On Vb*) though it became widespread.

These ancillary texts, with the exception of the Lupus treatise, are printed below under the general heading *Accessus* at the beginning of our edition.

Description of Manuscripts

The 83 Boethius manuscripts we include here range in date from the early 9th to the 11th centuries. Some 27 manuscripts are now imperfect, in that they lack folios or parts thereof. In some cases the manuscripts have lost leaves at the beginning or end of the manuscript, or both, in other cases random leaves or, in a few cases, entire quires are missing from the body of the manuscript. Fourteen are fragments that survive from once complete texts. Of the 83 manuscripts we have inspected all but the following handful of manuscripts in person: *Af*, *Ak*, *Bn*, *Fg*, *Mm*, *Mr* and *Kr.*

Of the 83 manuscripts, 76 contain glossed texts of the DCP, which include fragments and imperfect copies that are witnesses to once complete manuscripts. Some 11 of the 83 contain separate sets of *glossae collectae*, sometimes in the same codex as a complete glossed text and sometimes in isolation. Five of these *glossae collectae* comprise glosses to only parts of the DCP: *Ga1* and *Na1* comprise glosses to parts of Book1 added to originally blank pages in the manuscripts containing the glossed texts *Ga* and *Na* respectively; *Lc* comprises only glosses to Books 1 to 3 and precedes a complete text of the DCP with glosses (*Lb*); *Mg* comprises only glosses to Book 5 and comes after a complete text of the DCP with glosses (*Mf*); *Mc* comprises glosses only to 3m9 and is embedded in a miscellany of texts on various subjects. The remaining 6 sets of *glossae collectae* draw on glosses from all five books of the DCP: *Ec*, *Gc*, *Kc*, *Kr*, *Mo*, and *Pm*;[1] of these 6, only *Kc* is bound up with a glossed text of the DCP (*Ka*). All these early *glossae collectae* survive in manuscripts of Continental origin and date from the tenth and eleventh centuries.

Not surprisingly, the physical make up of each manuscript is unique, even if we know one to be copied directly from another; for example, *Gc* appears to be a near-faithful copy of *Ec* and both are sets of *glossae collectae*, but even though *Ec* was written in double columns, *Gc* is written in a single column throughout. Undoubtedly some manuscripts share elements that are similar, but we have found no two manuscripts to be exactly alike in physical layout, let alone in content.[2]

Of the 83 manuscripts only 8, all of Continental origin, are written in double columns: 4 of these are complete texts of the DCP (*Ed*, *Lg*, *Pg*, *To*) all written in the 9th century and 4 are sets of *glossae collectae* written in the 10th and 11th centuries (*Ec*, *Mo*, *Pm*, *Kr*). The remaining complete texts, at least for the prose, and *glossae collectae* are written in single columns across the page; where the prose sections of the DCP are laid out in single columns the layout of the metres is variable, ranging from single to multiple columns, depending on the length of the verses or the space allowed for on the page; in some manuscripts the metres, which attract much comment, are very generously spaced. A handful of manuscripts (*Ck*, *Ct*, *Mh*, *Na*, *Pe*, *Vb*) record the metres in rustic capitals. All but a very few manuscripts have some rubrication and the extent to which the initial letters of books and sections are decorated varies greatly; in a few cases, an entire page is devoted to the title of the first book; in some cases it is evident that space for a title or illustration was left but none was added, or other ancillary texts or even material completely unrelated to the DCP was subsequently added. One manuscript opens with a full-page drawing of Philosophy (*Ct*) and a handful of manuscripts open with illustrations of Boethius and Philosophy (*Ka*, *Mf*, *Pa*, *Px*, *Vh*); in one

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[1] *Gc* is imperfect, lacking the glosses to Book 5.

[2] Thus the description of *Ck* in CB 1, no. 9 as being 'virtually a facsimile of MS Cambridge, Trinity College, O.3.7' is extremely misleading.

of these codices (*Pa*) there is an additional illustration depicting Boethius and Philosophy embedded in a letter referring to the works of Boethius. Often the manuscripts include diagrams illustrating subject matter relevant to the DCP, most commonly on the elements and ages of man and on the relationship between fate and divine providence. Sometimes it is evident that the diagrams are copied from their exemplars, but in other instances they were added later.

The layout of many of the 78 glossed copies of the DCP was clearly designed to receive glosses. This is evident from the widely spaced margins and text lines as well as the generous space left around particular metres that were known to attract heavy annotation. Only a third of these codices, however, are ruled to take glosses and even those that are ruled to take glosses are often ruled sporadically and some were evidently ruled as the glosses were being entered. The more consistently ruled manuscripts are those that originated in France or England in the 10th and 11th centuries, though a few 9th century manuscripts of French origin were also partially ruled for glosses; a couple of the English manuscripts (*Cc* and *Ck*) contain an extra horizontal line between the lines of the text for an interlinear gloss. Several metres, especially 3m9, 3m12 and 4m7, attracted such enormous quantities of glossing that folios or parts of folios in some manuscripts were left blank or separate folios or parts of folios were inserted into the existing quires to accommodate any overflow of glosses.

The glosses in many manuscripts are generally neatly, though not necessarily accurately, copied; there are countless examples of copyists not understanding the glosses they wrote and expanding abbreviations inaccurately; others left gaps in the glosses, where they presumably did not understand the abbreviated symbols in their exemplar, which in some cases were probably Tironian notes. Some glossators seemed to take pride in writing glosses within carefully marked spaces in the neatest possible script, whereas others simply entered them wherever space permitted, often nowhere near the lemmas they were glossing and with no linking symbols to help a subsequent reader establish their context; in a few cases glosses were written in such a way that they were subsequently incorporated into the text of the DCP by text scribes. Others, particularly late glossators, showed no anxiety about writing over existing glosses. A few scribes wrote glosses in geometric shapes; it appears that this was rarely because of a lack of space, but more probably for the aesthetic pleasure of the glossator, or as it appears in the case of *St*, where the main glossator frequently wrote the glosses in a variety of shapes, perhaps for the pure playfulness of it.

Our manuscripts were produced in numerous scriptoria in Germany, Switzerland, France, Italy and Anglo-Saxon England. The physical makeup of these codices ranges widely from ordinary functional books to more deluxe copies. What is particularly striking is that the manuscripts produced in Anglo-Saxon England are by far the most ambitiously produced and perhaps the most physically alike as a group, with the aesthetics of the page seemingly very much a driving force for the design. With the exception of *Cg* and *Er*, which are rather modestly conceived, the English copies of the DCP with their glosses are beautifully and neatly, but not always accurately, written. Whereas the decoration in the Continental manuscripts is highly variable, ranging from simple initials or crudely drawn initial letters with some embellishments to occasionally more elaborately drawn initials, the Anglo-Saxon codices are more consistently decorated with beautifully executed opening initials, including one (*Ck*) that uses gold lettering. Perhaps the most striking feature of the Anglo-Saxon manuscripts is the high quality of parchment that is used, whose preparation is also

significantly better than in most of the Continental codices, resulting in the far better survival of the glosses.

For each manuscript we provide the following information in four sections:
(1) Siglum, shelfmark, number of folia or pages, size of leaf and number of lines, place and date of origin; (2) Physical description, including a brief list of contents, layout of the text of the DCP or *glossae collectae* and ancillary works, decoration, diagrams and figures;
(3) Discussion of the glosses; and (4) Provenance.

Some explanatory notes:
Many of the 83 codices we include in our edition have been listed in a variety of different editions, catalogues or inventories, but none includes all the early copies listed here. In some cases, detailed descriptions have been published, particularly by Troncarelli and *Codices Boethiani*;[3] in other cases, much has been written on the illustration and decoration of the manuscripts.[4] We do not repeat these details here, but have included only what is particularly relevant for the consideration of the origin or provenance of a manuscript or its glosses. We refer to early catalogue descriptions primarily when they contain relevant details that have not been repeated in more recent catalogue entries. We include only a brief statement on the presence of neumes in our manuscripts as these have been discussed in great detail by Professor Sam Barrett.[5] We do not include in our descriptions the presence of syntax marks, which were added to some manuscripts to show how the sentences should be construed.

Where there are lacunae in the text of the DCP or the *glossae collectae*, we record this in the table of missing text; there we provide sufficient detail so that the reader can see at a glance which sections of the text and glosses are missing. Where the DCP or the *glossae collectae* is preserved in a codex that combines several texts that were copied after the end of the 11th century, or in a codex that in its present form is a later medieval or modern amalgamation, we provide only brief details of these other texts. In such cases, whereas the number of pages or folios refer to the entire codex, the detail regarding size of leaf and numbers of lines refer specifically to the part in which the DCP or the *glossae collectae* is preserved. The origin of the unrelated part of the codex is discussed in any detail only if it is relevant to the origin or provenance of the DCP in the early medieval period.

The discussion of the glosses includes a note on whether or not the manuscript is ruled for glosses, the language and dates of the glosses, the distribution of the glosses in the five books of the DCP, and a brief note on the types of annotations entered. The transmission of the glosses is discussed in more detail in the section on 'The Development of the Glosses'.

Apart from the manuscripts used for this edition, there are numerous early manuscripts containing excerpts from the metres, often in association with poems by other writers, but these do not have glosses and so are not included here. Also excluded are several manuscripts whose text may be just within our period but the glosses seem to us to be of the twelfth century or later. A special case is Oxford, Corpus Christi College MS 74: its text and

[3] Troncarelli 1987 and 2005; CB 1 - 4.

[4] See especially Courcelle 1967 and Bolton 1981.

[5] Barrett 2013.

indeed gloss may be just within the 11th century, but the glosses are mainly of a different type and tradition from those edited here and so have not been included. Two other manuscripts (Breslau, Biblioteka Uniwersytecka Rehdiger 52 and 53) from the late 10th or early 11th century only came to our attention late, having been identified by cataloguers hitherto as 12th century. In so far as we have been able to check the glosses they appear to correspond fairly regularly with the East Frankish tradition and both manuscripts contain a few OHG glosses.

The majority of our manuscripts have now been digitised and images are readily available online; however, we do not provide addresses for the websites that host these images since the addresses often change.

Af (= *An*)
Alençon, Bibliothèque municipale, Ms. 12[6]
187 folios, 310 x 250 mm. 24 lines (Part 1).
Origin: northern France, s. ix, second half.[7]

Description:
In its present form the manuscript is composite and consists of 2 originally independent parts, of which we are concerned solely with the first: Part 1 (1-59) contains an imperfect glossed copy of the DCP, some ancillary texts and other unrelated texts that were added to originally blank leaves; it is preceded by an unfoliated 12th-century fragment from a biblical commentary written on a separate bifolium of small dimensions. Part 2 (60-187) contains various 12th-century texts: a fragment of liturgical sermons, a collection of *Vitae Sanctorum* and the second half of the text of Geoffrey of Monmouth's *Historia Regum Britanniae*, prefaced by the interpolation describing the birth and prophetic powers of Merlin.[8]

The DCP is on 1r-57v. All five books are preceded by titles. *Glossae in titulum* were added to the upper margin of 1r and between the lines of the title to Book 1; *Prologi* 1, 4, 5 and 6, now only just legible, were added to the right margin of 1r in glossing script. Some leaves are missing between folios 5 and 6: in Book 1, the text jumps from half way through 1p4 to 1m6.14-15, omitting the remaining lines of 1m6.[9] A few sections of 3p11 contain sizeable erasures (30r, 14-15 and 30v, 6-31r, 15), but no text is missing here. The text of the DCP ends on 57v, line 2 with no explicit. At 57v, line 6 the same scribe added an epigraph, attributed to Walafrid Strabo. The remainder of 57v and 58r to 59v were originally blank; a variety of annotations were added to these leaves from the 10th to the 13th centuries: a late table of human knowledge (57v); '*Versus Platonis de Deo*' (58r); an illustration of a wind rose, surrounded by inscriptions and excerpts, including explanatory notes on the winds from Isidore's *Etymologiae* (58v); a table of the lives of saints that follows in Part 2 (59r); and an early table of human knowledge (59v).

The prose text of the DCP is written in a single column and the metres are mostly written in multiple columns; four metres in Book 3 were written across the page as if integral with the preceding prose, with no markers to differentiate them from the prose. Neumes were added to several metres.[10] *Af* has some rubrication and ornamental initials. A circular ink

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[6] Since the manuscript was unavailable for study in the period when we were collecting this information, we have had to rely on photographic reproductions of *Af* for our description.

[7] Bischoff, *Katalog* 1, no. 28. Weinberger (1934), Nortier (1966, p. 220), Troncarelli (2005, no. 10), Jeudy (1991, p. 485), Moreschini (2005), Wittig (2007, p. 187): s. x; Love (2012, p. 83): s. x, early; Courcelle (1939, p. 122; 1967, p. 405): s. xiii.

[8] Sections 118-208 only, written in the second half of the 12th century; see Crick 1987, pp. 159-60.

[9] See table of 'missing text' for details.

[10] 1m1, 7; 2m2, 5, 6, 8; 3m2, 3, 8, 9, 12; 4m1, 6, 7; 5m2, 3.

diagram of the elements and ages of man was added to the right margin of 25r, next to 3p9.[11] In the left margin of 43v, next to the text of 4p6, is a crudely drawn diagram of several concentric circles.[12]

Af is not ruled for glosses; but the wide margins, the spacing of the lines of text and the spacious layout of some metres, that are usually heavily glossed, confirms that *Af* was designed to take glosses. Some glosses have been rendered illegible, particularly on the first few folios, as a result of wear and tear. A few glosses appear to have been deliberately erased.

Glosses: Latin, Greek

Af is fairly heavily glossed with Latin interlinear and marginal glosses and a very few Greek words, some embedded in the Latin glosses. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. Mostly the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate. Often the glosses include the lemmas.

The glosses are spread very evenly throughout the text. There is a small amount of glossing in a hand contemporary with the text (i.e. second half of 9th century), especially in Book 1, but the great majority is in slightly later hands, perhaps ix/x.[13] Much of the glossing is in the form of long marginal comments rather than interlinear words or phrases. There are frequent small errors and occasional repetition but it is generally a methodical piece of work. The general body of glossing is unusually homogeneous. The patterns of agreement with other manuscripts are the same throughout the work, with no sign of drawing on more than one glossing tradition. On the whole, the glossing is limited to one comment, often extensive, on each point or phrase rather than the multiple comments drawing on different traditions often seen in other manuscripts. An exception to this is the rendering of Greek quotations, where *Af* sometimes has 2 or 3 alternative interpretations. That perhaps reflects the fact that translations of the Greek are amongst the very earliest glosses in the 9th century and multiple versions are more likely to have been available from an early date. Most of the longer glosses (phrases and sentences) in *Af* also occur in a group of other manuscripts, of fluctuating membership but regularly including *Kc Lh Pp Ta* and frequently *Ap Ct Fd Pq Ps Vf*. There is particularly close agreement with *Ta* in many places, though there are also patches of close agreement with *Pq* (in Books 1 and 2), with *Bd*, with *Lh* and with *Vf*. There is very little match with the distinctive East Frankish tradition represented by *Ga Na Vh* and elements of *Ka*. The one exception are the headnotes in Book 3, which are known to have originated early in the 9th century and circulated widely from an early stage in the development of the glossing. Nor is there any substantial link with the body of insular glosses found in *Vb* around the same time as the *Af* glosses and transmitted to the English manuscripts, or with

[11] Similar diagrams in *Fb* and *Mo* were added next to 3m9.

[12] For a detailed discussion of these diagrams as they relate to Boethius's explanation of the relationship between fate and divine providence in 4p6, see Papahagi 2010, pp. 141-77, *Af* at pp. 147 and 151.

[13] Jeudy 1991, p. 485: s. xi-xii; Love 2012, p. 83: s. x and later.

On. *Af* itself has too many errors to be a source for other manuscripts, but the general impression that it gives is that it draws primarily on a single corpus of glosses to the DCP which also fed into *Fd Kc Lh Ta* and more selectively into *Ap Ct Pp Pq Ps Pt Va Vf* and others. In the version used by *Af* that corpus cannot be earlier than the last decades of the ninth century, given the reference to the *Hungri* at 5m1.2, shared with *Lh*, but the other manuscripts do not have that reading and the corpus may go back somewhat earlier in the 9th century.

A few late-medieval annotations were added to *Af*.

Provenance:
The early history of *Af* is unclear. The 12th-century inscription '*Robertus Pruneriensis has glosulas esse laudem sui laboris respuit*' on 1r links *Af* to the Benedictine monastery at St-Évroult in Normandy, where Robert of Prunelai (d. 1151) was a monk; he was successively Prior of a cell of St-Évroult at Noyon (1107-1113) and Abbot of Thorney (1113-1151) in England. An entry for Boethius's DCP was added to the 12th-century catalogue of manuscripts at St-Évroult, which has been hitherto identified as *Af*.[14] Nortier proposes that *Af* was not written at St-Évroult and that it would not have entered the abbey library until the first half of the 12th century, when it was added to the existing list of items in the catalogue.[15] It had probably been at St-Évroult at least by 1113, when Robert of Prunelai became Abbot of Thorney in England. A 14th-century hand added 'Clemens' to the right margin of 10r. *Af* was acquired for the library at Alençon in the late 18th or early 19th century. The former shelfmark of St-Évroult '90' was entered on 1r.

[14] The catalogue, preserved on 80v of Paris, BN, lat. 10062, was printed by Delisle (1885, pp. vii-xi); see the entry for '*Boetius de phylosophia*' (80v, line 12) at p. ix and Delisle's note 1, identifying the DCP with the first part of *Af*. Delisle prints a description of the codex, which he dates to the 10th century, on pp. xxi-xxiii, note 3.

[15] Nortier 1966, p. 220.

Ak (= *Ak*)
Attendorn, Kreisheimatmuseum, s.n.
Two fragmentary leaves, probably from the same manuscript, 233 x 180 mm. 24 lines.
Origin: France, s. ix, second or third third.[16]

Description:
One of the two leaves contains part of Book 4 of the DCP: the recto begins '*domo uilia uasa*' in 4p1.6 and is followed by 4m1.1-9; the verso continues from 4m1.10 to 4m1.30, and is followed by the beginning of 4p2; the text here is barely legible, but possibly ends at '*semper adesse*' in 4p2.2. The extant proses and metre are written in single columns. On the second leaf is a glossed section of a treatise on weights and measures.[17] The marginal glosses to this treatise include an epigram thought to be written about Hincmar, Bishop of Laon, by his uncle Hincmar of Reims.[18] The script of this note is very similar to some of the glosses to the DCP, and some script features on both leaves, particularly of the glosses, is characteristic of Breton script. *Ak* has some rubrication.

Ak is not ruled for glosses;[19] but the wide margins and the spacing of the lines of text suggest that *Ak* was designed to take glosses. The leaves are damaged and badly worn, leading to the loss of parts of glosses.

Glosses: Latin
Ak is very heavily glossed with marginal and interlinear glosses mostly written by hands contemporary with the text. Some marginal glosses are linked to the lemma they annotate by arbitrary signs, others are simply written in close proximity to the lemma in the text; at least one gloss repeats the lemma it annotates.

Ak shows that very extensive glossing had developed well before the end of the 9th century. *Ak* reflects numerous strands of glossing: those found only in *Ak* and the Anglo-Saxon manuscripts, possibly originating with *Ak* and not found in other Continental manuscripts; glosses from the *Af* tradition; glosses from the *Vc* tradition; and glosses shared with the *Fd* group. *Ak* is the earliest example of heavy glossing and is one of the most heavily glossed of all pre-1100 manuscripts of the DCP - perhaps *the* most heavily glossed. The errors suggest that the glossator was copying existing glosses and the duplicate glossing shows that he (in *Ak* itself or an antecedent) was conflating more than one glossing tradition. Around half the longer glosses are from a tradition known otherwise only from Anglo-Saxon

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[16] Bischoff, *Katalog* 1, no. 118.

[17] Copies of, or excerpts from, the DCP sometimes circulated with treatises on metrology; cf. our *Mc* and *Od*.

[18] Versions of this epigram (printed by Sheldon-Williams) are recorded in a variety of early manuscripts, including in *Lh* (folio 146v), and mistakenly attributed to Johannes Scottus Eriugena; for a useful discussion, which draws mainly on the work of Dom Maïeul Cappuyns, see Sheldon-Williams 1964, pp. 97-98, no. 37.

[19] We have had to rely on photographic reproductions of *Ak* for this observation.

England from the later 10th century onwards. Whether this reached *Ak* from England or was an otherwise unknown Continental tradition which was carried to England and survived only there is uncertain.

Provenance: Unknown.

Ap (= *A*)
Antwerp, Museum Plantin-Moretus, M. 16.8 (*olim* lat. 190 [Salle iii.55])
116 folios, 290 x 215 mm. 18 lines.
Origin: England (Canterbury or Abingdon), s. x^{ex}/xi^{in}.[20]
This manuscript was probably once bound with Antwerp, Museum Plantin-Moretus, M. 16. 2 [47 (Salle iii.68)] + London, British Library, Additional 32246, and Brussels, Bibl. Royale, 1650.

Description:
The DCP is on 1r-116v. Books 2, 3 and 4 are preceded by titles, and though space was left for the titles of Books 1 and 5, these were not supplied. The text of the DCP ends on 116v, line 5 with no explicit. *Glossae in titulum* were added to Book 1, on 1r by a contemporary scribe.'Boethius │*De Consolat*.' at the foot of 1r was added in the 16th century. The prose text of the DCP is written in a single column and the metres are mostly written in a single column. Two narrow half sheets were added to take glosses only: the first for glosses to 3m9 is in quire 7 (f. 55), whose recto is replete with glosses, finishing on line 13 of the verso; the second for glosses to 3m12 is in quire 9 (folio 68), where the recto remains blank and the verso contains only one incomplete gloss. It is conceivable that much of the folio that remains blank (96r, lines 1-13) above the opening of Book 5 was left not only for the title to Book 5, which may have occupied roughly 3 to 4 lines, but also for an anticipated overflow of glosses to the normally heavily glossed 4m7, which precedes immediately. *Ap* has some rubrication. A list of incipits from the proses and metres of the five books of the DCP were added in the 14th century on 116v.

Ap is partially ruled for glosses: the left and right margins were ruled for glosses, but the upper and lower margins were not. The upper edges of the manuscript were badly damaged either by vermin or moisture, resulting in the loss of parts of a great many glosses.

Glosses: Latin, Greek, Old English, Old French(?)
Ap is very heavily glossed in Latin with marginal and interlinear glosses and a couple of Greek words, embedded in the Latin glosses, written in hands contemporary with the text. There are three OE glosses in *Ap* (one on 25r and two on 36r) and one possibly Old French gloss (25r).[21] Both the Old French and OE glosses on 25r were written by the same scribe

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[20] Denucé (1927, pp. 147-48), Weinberger (1934): s. ix; Moreschini (2005): s. x; Bieler (1984): s. x in. Others agree on the date being the end of the 10th or the early 11th century; and several accept Ker's attribution of it to be 'almost certainly Abingdon'(Ker, *Catalogue*, no. 3): Bolton (1977, pp. 55-57), Troncarelli (2005, no. 5), Jeudy (1991, p. 485), CB 2 (Belgium, no. 1), Bremmer and Dekker (2006, no. 5), Wittig (2007, p. 187), Love (2012, p. 83) and Gneuss and Lapidge (2014, no. 776). However, Scott Gwara (1997) has also persuasively shown connections with the Canterbury scriptorium. It is certainly possible that *Ap* originated in Canterbury and was later at Abingdon.

[21] Ker (*Catalogue*, no. 3) reports the two on f. 36r, 2m7 ('*riclicum*' and '*waclicum*'), but not '*uuife*' on 25r, 2p4; also on 25r, 2p4 '*en altre*' may be Old French. Porter (2002, pp. 7-8) shows that a Frenchman, Herbert, was at Abingdon in the early 11th century, and that

who wrote the adjacent Latin glosses. The OE glosses on 36r are written by a scribe who does not otherwise write glosses on this page. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. Mostly the marginal glosses are linked to the lemmas they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate or are added wherever there is space. Occasionally the marginal glosses repeat the lemmas.

The glosses are fairly evenly spread throughout the whole work, though lessening slightly in the last book. Many of these glosses, however, especially the longer marginal ones, occur twice or even three or four times, on the same or contiguous pages. Generally it would seem that several scribes operating around the same time copied glosses extensively from two or more exemplars without checking whether the manuscript already had the glosses being transcribed; and occasionally the same scribe would add duplicate glosses on the same page. Sometimes batches of additional glosses were transferred wholesale with their own reference system, sometimes they lack references and are slotted into gaps in the margins. Two main sources possibly account for the great bulk of the glosses: (a) a corpus of glosses (preserved in one heavily glossed manuscript or a group of manuscripts) that was also extensively used by other English manuscripts, notably *Ck Ge Pb Pn* but also *Ct Er Ps*; and (b) a corpus of glosses that occur extensively in Continental manuscripts but not generally in English ones apart from *Ps*, which regularly has the same glosses as *Ap* though it is not closely related. Of the glosses from (a), a great many are found only in English manuscripts and presumably originated in England, but many others also occur in Continental manuscripts. *Ap* often shows a particular affinity with *Pb* (from Christ Church Canterbury) though there are also occasional matches specifically with *Ck*. Those from (b) occur in a range of Continental manuscripts including East Frankish examples such as *Fd Kc Ld* as well as West Frankish ones and *Ps*. Their source was presumably a manuscript, or group of manuscripts, of the DCP that was available in England but not used by other English manuscripts apart from *Ps*, where it was similarly (but independently?) used to supplement material derived from English sources. There are also a smaller number of glosses unique to *Ap* which may have originated with *Ap* or have been copied from a further source. *Ap* was itself the source, it seems, for the glosses in *Oa* in Books 1 and 2, which were apparently entered at Exeter in the late eleventh century. *Ap* may have been borrowed for the purpose since its connections are otherwise with Abingdon.

A few late-medieval annotations were added to *Ap*.

Provenance:
Ap was probably in England at least until the 15th century as suggested by notes of this date referring to Trivet (36r) and to Richard Swineshead (111v), and a long annotation on 72r ending '*hoc scripsit sutton*'.[22] It is thought that the manuscript was subsequently owned by the Antwerp merchant and humanist Theodorus Pulmannus (1507-1581), who produced several editions of classical texts for Christopher Plantin, including one of the DCP,

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related manuscripts from there contain French glossarial interpretations.

[22] Ker, *Catalogue*, no. 3.

published by Plantin in 1562.[23] After Pulmannus's death in 1581, part, or possibly all his library passed into Plantin's possession, including *Ap*.[24] Several copies of works by Boethius, including the DCP, were listed in two old catalogues (dated 1592 and 1650) of the manuscripts in the Plantin-Moretus collection.[25] Many manuscripts thought to have been in Pulmannus's collection have associations with Oxford colleges, and may have been taken to the Continent by English Catholic recusants.[26]

[23] For an excellent account of Pulmannus's library and his work, see Imhof 2009.

[24] For a list of the manuscripts that were bequeathed to Plantin, see Voet, 1969-1972, vol. 1, p. 350, n. 6.

[25] The catalogues were published by Stein in 1886.

[26] Imhof 2009, pp. 411-12.

Ba (= *Ba1*)
Bamberg, Staatsbibliothek Msc. Class. 2 (*olim* M.IV.2)
54 folios, 295 x 213 mm. 18 lines.
Origin: possibly northern Germany, s. x, second half.[27]

Description:
Ba contains an imperfect copy of the DCP on 2r-52v. *Prologi* 1 and 5 on 1r-1v, and *glossae in titulum*, written en bloc, on 1v are followed by the title to Book 1 on 1v. *Prologus* 5, which precedes *Prologus* 1 on 1r, is written in a smaller script than the rest and may have been added by another scribe. Book 1 begins at the top of 2r with the first line of metre 1. Several folios are lacking from *Ba*, between 3 and 4, 20 and 21, 38 and 39: in Book 1, the text jumps from 1p2 to 1p4; in Books 2 and 3, the text jumps from 2p7 to 3p7; and in Book 4, the text jumps from 4p4 to 4p7.[28] All but Book 3, whose opening is missing, are preceded by titles. The explicit on 52v is followed by an epigraph, attributed to Walafrid Strabo. A line was drawn beneath this verse and the final line of Boethius's 1m1, '*qui cecidit stabili non erat ille gradu*', was added here by another scribe. A fragment of Ambrose's *De excessu fratris Satyri* follows on 53r-54v.[29]

The first three folios of the manuscript are written in double columns and from folio 4 onwards the prose text of the DCP is written in a single column. The layout of the metres is variable, with most written in multiple columns. *Ba* has some rubrication. '*Simon iohannes*' is written twice on 36r by a hand contemporary with the text.

Ba is not ruled for glosses, but the spacing between the lines of text is fairly wide. Parts of a few marginal glosses have been lost to trimming and the loss of about 6 or 8 letters of a text correction in the outer margin of 46v indicates that the outer margins were heavily trimmed.

Glosses: Latin
Ba is lightly glossed with Latin glosses entered in the 10th and 11th centuries by several scribes. Much of the glossing is on 1m1 and 3p8 to 3p9 and the glosses are mostly written between the lines, with a few written in the margins. Other additions include headnotes defining the metrical forms of the metres, which are often given nearly as much prominence as the titles to the books. The marginal glosses are written in fairly close proximity to the lemma in the text, with no linking symbols.

The glosses are a mixture of East Frankish glosses, West Frankish glosses of an *Af* type and some entries of a primarily Anglo-Saxon type.

Provenance:
The early history of *Ba* is unknown. The DCP was in Bamberg by 1611, where it was bound

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[27] Hoffmann (1995, pp. 124-125), Suckale-Redlefsen (2004, vol. 1, no. 84). Weinberger (1934), Leitschuh (1966, p. 2), Krämer (1989-90, vol. 1, p. 59): s. x; Bieler (1984), Troncarelli (2005, no. 53), Love (2012, p. 84): s. xi.

[28] See table of 'missing text' for details.

[29] Leitschuh 1966, p. 3.

in a white leather binding with the golden coat of arms of the Bamberger Dombibliothek. The codex subsequently became the property of the Bamberger Staatsbibliothek, when the monasteries and convents of the former bishopric became the property of the Bavarian State in 1803.

Bb (= *Ba*)
Bamberg, Staatsbibliothek Msc. Class. 3 (*olim* M.V.12)
183 folios, 228 x 168/175 mm. 20 lines (Part 1).
Origin: possibly Trier or the Lower Rhine region, s. x, end.[30]

Description:
The manuscript containing a glossed copy of the DCP forms Part 1 (ff. 1-90) of a codex now made up of three originally independent segments. Parts 2 (containing a 9th-century copy of Jerome's translation of the *Libri Salomonis*) and 3 (containing a 9th-century copy of homiletic excerpts from Isidore, Gregory the Great, and others) appear to have circulated together from an early stage.

The DCP is on 1r-90v. Book 1 begins at the top of 1r with the first line of metre 1 and ends at the foot of 90v, where its explicit is barely legible. Though in its present state the manuscript lacks a title to Book 1, the survival of a few *glossae in titulum* on 1r suggests there may once have been a title on a preceding leaf. The remaining four books are all preceded by titles. The prose text of the DCP is written in a single column; the metres are mostly written in a single column, with a few written in multiple columns. *Bb* has some rubrication. There is an ink drawing of concentric circles at the foot of 69r[31] and of a face on 87r.

Bb is not ruled for glosses except on the first leaf, which shows faint traces of a few lines added to the upper and outer margins to take glosses. However, judging by the loss of about 6 or more letters from the rubric on 15r, the manuscript originally had wide margins and the spacing between the text lines is generous. Parts of some marginal glosses have been lost to trimming.

Glosses: Latin, Greek, OHG
Bb is lightly glossed with marginal and interlinear Latin glosses added in the 11th century by several scribes. A single interlinear OHG gloss was written on f. 30v (to 3m1.2) also in the 11th century.[32] A single Greek word, written in the same reddish orange as the rubrics, was added on 15r (to 2m1.1). The thinly-dispersed additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. Where the leaves haven't been trimmed, it is evident that a few marginal glosses are linked to the lemma they annotate by arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols.

A few sections of Book 1 (1m1, 1p1, 1p3 and 1p4), the second part of Book 3 (from 3m7 to the end) and 4p6 and 4m7 contain several glosses. Longer glosses appear mainly in

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[30] Hoffmann (1995, p. 125), Suckale-Redlefsen (2004, vol. 1, no. 30), B&S no. 23(I). Moreschini (2005): s. x/x; Weinberger (1934), Leitschuh (1966, p. 3), Bieler (1984), Krämer (1989-90, vol. 1, p. 59); Troncarelli (2005, no. 54), Love (2012, p. 83): s. xi.

[31] See Papahagi 2010, pp. 141-77; *Bb* at 147 and 150-151; note that Papahagi mistakenly refers to the drawing being on f. 96v.

[32] B&S no. 23(I): 'Ostfränkisch'; possibly added in Bamberg.

1m1 and 1p1 and 3p8 to 3p9, 3p10 to 3p12, otherwise *Bb* has mainly short glosses and headnotes. The longer glosses draw partly on the West Frankish traditions represented by *Af* and *Fd*, occasionally on an East Frankish tradition. The headnotes are shared with *Ka* and *Lh*. Generally, *Bb* seems to reflect the West Frankish tradition as it developed in East Frankish areas.

Provenance:
The early history of *Bb* is unknown. The DCP is thought to have been in Bamberg by the 11th century, where the OHG gloss on f. 30v may have been added.[33] The present codex of three originally independent parts was bound together in 1611 in a white leather binding with the golden coat of arms of the Bamberger Dombibliothek. The codex subsequently became the property of the Bamberger Staatsbibliothek, when the monasteries and convents of the former bishopric became the property of the Bavarian State in 1803.

[33] Stricker 2013, p. 57.

Bc (= *B*)
Bern, Burgerbibliothek, Cod. 179
64 folios, 310 x 225 mm. 23-25 lines.
Origin: northwest France (near Britanny), s. ix, about the third third.[34]

Description:
Bc contains a glossed copy of the DCP written in the 9th century and some ancillary texts added in the 10th century. The DCP is on 1v-63v. *Prologi* 1, 5 and 6, and *glossae in titulum*, written en bloc, were added in the 10th century to the originally blank 1r by several scribes; further notes were added to 1r in the 11th century. The text of the DCP ends at the foot of 63v with an explicit. A glossed fragment of Priscian's *Partitiones XII uersuum Aeneidos principalium* was added to 64r-v in the 10th century.

All five books are preceded by titles. The prose text of the DCP is written in a single column. The metres are mostly written in a single column, some are written in multiple columns; others are written in long prose lines, with no clear delineation of the verse lines. Neumes were added to 1m2. *Bc* has an opening ornamental initial and some rubrication. On 33r there is an ink drawing of a scribe writing and on 48v there are two ink drawings of concentric circles, of which one is intersected by a cross in its inner circle.[35] Pen trials and scribbles added to 47v, 61v, 62v and 63v in the 10th and 11th centuries, include some Latin and Germanic names.

Bc is only occasionally ruled for glosses, but the space between the lines of text is fairly generous and the outer and lower margins are of quite generous proportions.

Glosses: Latin
Bc is fairly heavily glossed with marginal and interlinear glosses entered in the 9th and 10th centuries by several scribes, but primarily by a single scribe of the s. ix/x. The main glossator is decidedly idiosyncratic, presenting his marginal glosses in varied geometric shapes, such as triangles, or writing them sideways on to the page, sometimes in both directions (i.e. with the page turned 90 degrees clockwise or anticlockwise or both). He uses a variety of different forms for the same letter, such as 'a', 'g' and 'r'. At least one glossator uses a flat-headed 'g'

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[34] Bischoff, *Katalog* 1, no. 548. There is general agreement on the early date of *Bc* (but see Weinberger (1934), Bieler (1984), Jeudy (1991, p. 485): s. ix/x and Courcelle 1939, p. 122; 1967, p. 406: s. xi). Some scholars agree with Brittany as a possible place of origin, others have also proposed the Loire region: Homburger (1962, p. 131), Troncarelli (2005, no. 111), Mostert (1989, p. 61, BF 100), Jeudy (1991, p. 485), CB 2 (Switzerland, no. 17), Wittig (2007, p. 187); Papahagi (2010, pp. 33-34, n.76, pp. 51, 54, 63, 147-51, 175) specifies Fleury. Homburger's evidence for a Fleury connection is based on what he sees as the work of a Breton illustrator in the manuscript and the script of a gloss on folio 1r, which is apparently characteristic of some manuscripts known to have been written at Fleury; however, according to Bischoff the glosses on folio 1r were added in the late 10th century. In her review of Homburger, Pellegrin (1962, pp. 205-207) finds his attributions to Fleury based on script and decoration somewhat fragile.

[35] See Papahagi 2010, pp. 141-77; *Bc* at pp. 147-151.

and abbreviations characteristic of Breton script. A few glosses on 42r include Tironian notes. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are linked to the lemma they annotate by a variety of symbols, including letters of the alphabet, Tironian note forms, and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols. Occasionally the glosses include the lemmas.

There are inexplicable gaps in the glossing in *Bc*, so that 1p4 and 1m7 are hardly glossed at all, and likewise the pages containing most of 3p2 and 3m2, even though there is heavy glossing in, apparently, several hands on the text before and after these gaps. Further gaps include from the middle of 3p10 to the end of Book 4 and from 5p3.9 to the end. It is hard to tell whether these odd gaps, which correspond sometimes to divisions in the text and sometimes to a new page in the manuscript but within a prose or metre, are due to lack of interest on the part of the glossator(s) or lack of material, or to some accidental interruption in the process of glossing. But whichever it is, it suggests that the glossing is a more coherent and individual exercise than the nature of the hand(s) would otherwise suggest; that is, if the glossing is the work of several hands, the subsequent ones followed the lead of the earlier one who left the gaps, or they were relying on the same defective sources and had no further material.

Most of the glosses in *Bc* recur in other manuscripts, usually many others. The longer marginal glosses draw generally on the West Frankish tradition. Affiliations with subgroups of this tradition, such as that with *Pc* and *Pk* in Books 1 and 2 (but not after the middle of Book 2), appear occasionally but not consistently. There are some very occasional early glosses of East Frankish origin such as the headnotes to 3p2 and 3p5 and one of the 2 translations of the Greek at 5m2.1. And after the gap in glossing covering most of 3p2 and 3m2 there is a sequence of glosses otherwise found only or mainly in Anglo-Saxon manuscripts. And throughout, but especially in Book 2, there are short glosses and occasional longer ones that otherwise appear only in the Regensburg manuscript *Mb*. Given that these different affiliations don't correspond to differences of hand, it would seem that the glossator(s) of *Bc* drew on an already mixed corpus of glosses that derived mainly from the West Frankish *Af* tradition of the 9th century but incorporated some from early East Frankish traditions and some from a manuscript that came to influence the Anglo-Saxon tradition.

Provenance:
Bc was at Fleury by the 11th century, when the names of two monks known to be at Fleury (*Isembardus* and *Frater Hisembertus*) were added to 1r.[36] It was annotated by the Orléans lawyer, bibliophile and scholar Pierre Daniel (1530-1603) on 1r; Daniel had in effect salvaged numerous manuscripts from Fleury in the 16th century, during the sacking of the monastery by the Huguenots. *Bc* subsequently came to Bern by at least 1632 in the collection of another French scholar, originally from Orléans, Jacques Bongars (1554-1612).

[36] Homburger 1962, p. 131. Pellegrin (1962, p. 207) notes that these two names were also added to another Fleury manuscript at the beginning of the 11th century, Vatican, Reg. lat. 1586, 1r (see also Helena Gamer's review of Homburger in *Speculum* 38, no. 2 (1963), pp. 361-365 at 365).

Bd (= *B1*)
Bern, Burgerbibliothek, Cod. 181
83 folios, 310 x 225 mm. 22-24 lines.
Origin: France, s. xi.[37]

Description:
Bd contains a glossed copy of the DCP on 1r-83v. The 11th-century copy, which lacks the last few lines of the text, ends at the foot of 83v in the midst of 5p6.42 and the missing text as well as an explicit was supplied in the lower margin by a 14th-century scribe.[38] Each book begins on a new page and though space was left for the titles of each, none was added. Instead of the title to Book 1, the rubric *Fortuito casu pulsus de sede priori Manlius hic recipit solantis verba sophiae*, written in green, precedes metre 1 on 1r; the rubric is unique to *Bd*. An excerpt from the introduction to the Lupus treatise on the metres of Boethius (Peiper, lines 1-6) in the upper margin of 1r, lines 1-2 is followed by *Distinctio* 4 on lines 3-4. A gap of 9 blank lines on 43r follows the end of 3m9, which is lightly glossed by a contemporary scribe. Immediately following these blank lines, the scribe of the text wrote a sequence of *glossae collectae* on 3m9 from 43r-45r.

The prose text of the DCP is written in a single column. The metres are mostly written in single columns, with a few written in multiple columns; the verse lines are sometimes carelessly written out of order and occasionally lines have been omitted. Neumes were added to 1m5 and 2m2. *Bd* has some rubrication and has a few ornamental initials. The last few folios are damaged.

Bd is only sporadically ruled for glosses. The space between the lines of text is fairly generous and, of the wide margins, only the outer and upper margins were ruled for glosses.

Glosses: Latin, Greek
Bd is fairly heavily glossed with Latin marginal and interlinear glosses and a couple of Greek words entered by several contemporary scribes. Other additions include headnotes defining the metrical forms of the metres and rhetorical terms. Some marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols.

There is a moderate amount of glossing in Books 1 to 3, with the first 18 folios being particularly heavily glossed; thereafter the glosses are mostly short and there are none after 4p2. The *glossae collectae* on 3m9 are written in the same script as the text on leaves integral to the quire. Many of the longer glosses are unique to *Bd*. Those glosses that do recur elsewhere show links with the West Frankish traditions of *Af* and *Vc*, and occasionally with Anglo-Saxon manuscripts, and there are occasional close agreements in glosses with *Pq* and in variants with *Ph*, both late copies from France.

Bd is heavily annotated by later medieval scribes.

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[37] CB 2 (Switzerland, no. 18): s. xi; Weinberger (1934): s. x/xi; Jeudy (1991, p. 485): s. xi$^{4/4}$; Troncarelli (2005, no. 112), Love (2012, p. 83): s. xi (*ex.*).

[38] See table of 'missing text' for details.

Provenance:
The early history of *Bd* is unknown. An inscription on the foot of 1r notes that the manuscript was donated to the Sorbonne by '*Magister Egidius de Tyllia*' in the 14th century and it has also been identified with an entry made in the 1338 catalogue of the unchained codices in the *parva libraria* of the Sorbonne.[39] The manuscript came to Bern by at least 1632 in the collection of the French scholar and humanist, originally from Orléans, Jacques Bongars (1554-1612).[40]

[39] For Egidius de Tyllia as benefactor, see Delisle (*Cabinet* 2, p. 146); see also 'Origine des manuscrits de l'ancienne bibliothèque de la Sorbonne' (*Cabinet* 2, pp. 200-205, at 201). *Bd* has been identified with no. 38 of the 1338 catalogue published by Delisle (*Cabinet* 3, p. 62).

[40] Supposedly owned by the Célestines of Metz (see Jeudy 1991, p. 485; Troncarelli 2005, no. 112; CB 2 (Switzerland, no. 18). Hagen (*Catalogus*, p. 239) makes no mention of this in his catalogue, nor does Brayer (1960, p. 42, n. 3), although Brayer includes Bern, Burgerbibliothek MS 421, another late manuscript of the DCP, where there is a clear ownership mark of the Célestines of Metz at the foot of 9r.

Bn (= *Bn*)
Berlin, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Fragment 83
Fragmentary bifolium, 212 x 167 mm; of the second leaf only the inner half is preserved, currently 212 x 102 mm.[41] 28 lines.
Origin: Unknown, s. x.[42]

Description:
Bn was used as a pastedown in a 15th-century manuscript binding. The first of the two leaves contains the end of 2p8 (2p8.6 '*aestimandum putas ... amicos inuenisti*'), all of 2m8, the explicit for Book 2, the incipit for Book 3, all of 3p1 and 3m1 of the DCP. The second leaf contains the end of 3p3 (3p3.18 '*penitus nam si haec*' ... 3p3.19 '*praestare credatis*'), all of 3m3 and 3p4 and the first two lines of 3m4. Since this second leaf is only about two-thirds of its original size, parts of the proses have been lost in the heavily trimmed outer margins. The prose sections, 3m1 and 3m3 are written in single columns, and 2m8 and 3m4 are written in double columns. *Bn* has some rubrication.

Bn does not appear to have been ruled to take glosses.[43] However, the wide margins and the spacing of the lines of text suggests that *Bn* was designed to take glosses. In addition to the heavy trimming of the second leaf, the leaves are worn and darkened in places, show traces of glue and are slightly damaged, leading to the loss of parts of, or entire glosses.

Glosses: Latin, OHG
The fragment *Bn* is heavily glossed with marginal and interlinear glosses entered in the 10th and 11th centuries. A single interlinear OHG gloss was written on f.1v (to 3m1.3), probably added in the 10th century.[44] Other additions include headnotes defining the metrical forms of the metres, which are given much prominence. Some marginal glosses are linked to the lemma they annotate by arbitrary signs, others are simply written in close proximity to the lemma in the text.

Bn draws consistently on the East Frankish tradition as witnessed by *Ec Ka* and *Lh*.
A few late-medieval annotations were added to *Bn*.

Provenance:
The early history of *Bn* is unknown. According to a note at the foot of 1v, the leaves were detached in 1888 from the binding of Berlin MS. theol. lat. fol. 120, which was a 15th-century copy of Hieronymus, *Epistolae*. The Jerome manuscript was already a part of the manuscript collection of the Berlin State Library in 1688, as recorded in the *Catalogus Manuscriptorum* created by its first librarian, Johann Raue.

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[41] Since we were unable to examine this fragment in person, I have relied on B&S and Winter (1986, p. 21) for its measurements.

[42] B&S no. 43a.

[43] This observation is based on examining a reproduction of the fragment.

[44] B&S no. 43a: dialect indeterminable; place of origin is unknown.

Cc (= *C*)
Cambridge, Corpus Christi College, 214
123 fragmentary folios, now mounted on paper. 18 lines.
Origin: England (Canterbury), s. xi^{in}; ff. 78-83, 122 supplied, s. xi med.[45]

Description:
The glossed copy of the DCP on 1r-122r is imperfect and fragmentary. All five books are preceded by titles and the text of the DCP ends with an explicit on 122r. Most of the leaves were badly damaged by rodents, resulting in the loss of a good deal of the text and glosses, and some leaves were lost entirely;[46] the leaves are presently mounted on paper. Folios 78 to 83 and 122 are supply leaves. On 1r *glossae in titulum*, written en bloc, were added to Book 1 by a contemporary scribe. Pencilled notes, now very faint, were added at the foot of 122r; '*alfica*' was pencilled on 122v; inked pen trials and notes, including the name '*Rodbertus'* written three times, were added to 123v by various scribes in the 11th to the 13th centuries.

The prose text of the DCP is written in a single column; the metres are mostly written in a single column, with a couple written in double columns. *Cc* has some rubrication.

Cc is partially ruled for glosses: the left and right margins of Books 1 and 2 were ruled to take glosses; in these two books an extra horizontal line was ruled for the interlinear gloss between each set of lines ruled for the text. The ruling for both the marginal and interlinear glosses stops on 36v at the beginning of Book 3.

Glosses: Latin, Old English
Cc is fairly heavily glossed. The marginal and interlinear glosses in Latin were entered by several contemporary scribes. The OE interlinear glosses were added by several scribes, but mainly added by a single scribe of the early 11th century, probably somewhat later than the Latin text.[47] Other additions include headnotes defining the metrical forms of the metres and rhetorical terms. Speech indicators embedded in the text appear where the leaves were supplied. Mostly the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close

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[45] The scholarly consensus is that *Cc* was copied in the early-11th-century: James (1912, pp. 511-12), CB 1 (no. 20): s. xi; Jeudy (1991, p. 485), Troncarelli (2005, no. 69), Wittig (2007, p. 188): s. xi^{1}; Ker (*Catalogue*, no. 51): s. xi^{1}, 'except ff. 78-83, 122 (supply leaves (?), s. xi med.)'; but Weinberger (1934): s. x/xi; Love (2012, p. 84), Gneuss and Lapidge (2014, no. 68): s. x ex. or xi in. Bishop (1955, p. 187) suggests a Canterbury origin, based on his view that Cambridge, Corpus Christi College MS 411, thought to have been written at Canterbury, was written by the same scribe as *Cc*; Bolton (1977, pp. 58-59) suggests 'from a southern English scriptorium, though probably not Canterbury'.

[46] Since virtually every leaf of this codex is missing some text, particularly in the first three books, we only record in the table of 'missing text' the leaves that are completely lacking.

[47] Ker, *Catalogue*, no. 51. We do not include these OE glosses in our corpus as they have been printed by Hale 1978.

proximity to the lemma they annotate. Sometimes the glosses include the lemmas.

The Latin glosses were entered primarily in the first two books of the DCP and a fairly continuous interlinear OE gloss was added in the first part of Book 3. From 1r to the end of 25r (part way through 2p5), there is fairly extensive marginal and interlinear glossing; only a handful of interlinear Latin glosses survive from the remaining sections of Book 2. In Book 3, which begins on 36r, there are a few sporadic interlinear glosses in Latin, but the majority of the glosses are in OE. The OE glosses stop abruptly above the first word on 53r (part way through 3p9), and a few more OE glosses were added to 3m12 (68rv). On 54v Latin annotations were added to an inaccurate transcription of parts of 3m9 in the upper margin, and a tree diagram explains the '*anima triplicis naturae*'. Books 4 and 5 contain a sprinkling of interlinear glosses in Latin. Though much of the glossing in Books 1 and 2 has been lost, especially in the margins, *Cc* appears to have been heavily glossed in line with *Ck* and *Ge*. Most of the glosses also occur in the other English manuscripts such as *Ap Ck Ge* etc and draw on the same ultimate sources. There are no consistent signs of links with any particular manuscript within the English group.

A few late-medieval annotations were added to *Cc*.

Provenance:
The early history of *Cc* is unknown. It was probably given to Corpus Christi College by Daniel Rogers (d. 1591).

Cg (= *C3*)
Cambridge, University Library, Gg.5.35
446 folios, 223 x 152 mm. 31 lines (+ fragment, 220 x 147 mm. 40 lines.)
Origin: England (St Augustine's, Canterbury), s. xi med.

Description:
This codex, which is made up of 4 parts, contains a wide range of classical and medieval texts.[48] An imperfect glossed copy of the DCP is in the original Part 1 (1-209) of the manuscript, which contains primarily poetic texts; the text of the DCP begins on folio 170, which is the last leaf of a quire and ends with an explicit on 209v.[49] Part 4 (432r-446v), which is imperfect and which also comprises a collection of mostly poetic texts known as the 'Cambridge Songs', originally included extracts from the DCP at 442. This leaf, also known as the Frankfurt leaf, was detached from *Cg* in the 19th century and subsequently recovered in 1982.[50] It contains metres written in double columns from Books 1 to 3 of the DCP; 1m1 and 1m2 are complete, the rest mostly include the first 4 lines of each metre, and a few include the opening lines up to a maximum of 7 lines. In addition to a copy of the first six lines of 1m7 written in the second column of the folio, its first four lines were added again in the margin of this leaf. Six of the first eight metres written on the recto are neumed, and the second marginal copy of 1m7 was marked with a different set of neumes.[51] None of the metres on the verso are neumed. There are significant variant readings between the text of the DCP in Part 1 and the Frankfurt leaf. There are no glosses on this fragment.

The DCP is on 170r-209v. All five books are preceded by titles and Book 1 begins at the top of 170r with the first line of metre 1. *Glossae in titulum* were added in the margin of 170r. As a result of a missing leaf between 180 and 181 much of 2p5 is lost.[52] The prose text of the DCP is written in a single column; the metres are mostly written in long prose lines with no clear delineation of the verse lines, and a few are written in single or multiple columns. *Cg* has some rubrication.

Cg was not ruled for glosses and the spacing between the lines is limited, but the margins are

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[48] Ker (*Catalogue*, no. 16), Bolton (1977, pp. 54-55), CB 1 (no. 5), Wittig (2007, p. 188), Love (2012, p. 84), Gneuss and Lapidge (2014, no. 12); Troncarelli (2005, no. 72): s. xi (prima metà); Weinberger (1934): s. xi. For a detailed description of this codex, see Rigg and Wieland 1975; for a more recent account of the history of *Cg*: https://cudl.lib.cam.ac.uk/view/MS-GG-00005-00035/1.

[49] The original Part 1 of the manuscript (1-209) was supplemented by a further 7 quires (210-279), whose last 3 folios (277-79) are now missing.

[50] *Olim* Frankfurt, Stadt- und Universitätsbibliothek, fragment Lat. I. 56. For a detailed analysis of the fragment and its relationship to the 'Cambridge Songs', see Gibson, Lapidge, Page 1983.

[51] 1m1, 2, 3, 4, 5, 7.

[52] See table of 'missing text' for details.

fairly wide. The outer edges of some manuscript leaves were torn along prick lines or otherwise damaged, resulting in the loss of parts of several glosses.

Glosses: Latin, Old English
Cg is heavily glossed in Latin by contemporary scribes, with both interlinear and marginal glosses. A single OE gloss was written between the lines on f. 203r (to 5m1.1) also in the 11th century.[53] Other additions include headnotes defining the metrical forms of the metres and speech indicators. Though there is adequate space in the margins for glosses, the majority of comments are written between the lines in a fairly large script, resulting in a rather crowded manuscript. Many marginal glosses are linked to the lemma they annotate by arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols.

The preponderance of *Cg*'s glosses is in the first three books, with proportionately fewer long entries than in many manuscripts, no doubt reflecting the lack of space. Most of those glosses are shared with other English manuscripts such as *Ap Ck Ge* and draw on the same sources, including at least two traditions of Continental glossing and a corpus of glosses found only or mainly in English manuscripts. Frequently *Cg* has an adapted, often abridged, version of the longer glosses seen in the other manuscripts. In addition, *Cg* has a sprinkling of unique glosses. In Book 4 only, *Cg* shows close agreement with a sequence of glosses entered in *Ge*, mostly in a different hand from the usual one in the latter manuscript, and in some cases drawing on a corpus witnessed also by French manuscripts such as *Pc* and *Pp*.

Provenance:
The pressmark '*Liber Sancti Augustini Cant. Di xj Gra ij*' on f. iii verso, written in a 12th-century script, confirms that the manuscript was at St Augustine's, Canterbury at that time. *Cg* remained at St Augustine's throughout the 15th century and probably until the Dissolution of the abbey in 1538.[54] Its provenance thereafter, until it was acquired by the Cambridge University Library in 1672, is unclear.

[53] OE '*cludon*' glosses '*scopulis*'; to our knowledge, this gloss has not hitherto been noticed.

[54] The antiquarian John Leland (c1503-1552) evidently took notes from *Cg*, which he probably recorded not long before the Dissolution of the abbey on 30 July 1538. For details of *Cg*'s history at St Augustine's, see Barker-Benfield (2008, vol. 3, pp. 1673-77 and 1684-86).

Ck (= *C4*)
Cambridge, University Library, Kk.3.21
104 folios, 300 x 235 mm. 22 lines.
Origin: England (Canterbury or Abingdon), s. x^{ex}/xi^{in}.[55]

Description:
The DCP is on 1r-103r. All five books are preceded by titles and the text of the DCP ends on 103r with no explicit. On 1r *glossae in titulum* were added to Book 1 by a contemporary scribe. The prose text of the DCP is written in a single column; the metres, all written in rustic capitals, are mostly written in a single column, with a handful written in double columns. In addition to some rubrication, the opening initials to each book and that to 3p9 were written in gold leaf.

Three crudely drawn ink diagrams of circles, two with spokes, are evident on 77v, in the upper and left margins, next to the text of 4p6.[56] A diagram of concentric circles in the form of a maze containing Latin hexametrical verses for the Assumption of the Virgin was added to 103v in the 11th century, along with 12 lines of explanatory verses above and on either side of the diagram. The verses include the line '*Insere Siweardum caeli septemplicis aula*', and the explanatory notes include the note '*hanc tibi nunc Siwearde pater pro munere dedi*'. On 104v the Old English '*byrnstan beoffan sunu ælfnoð ælrices sunu æt hrocanlea*' was written twice, once in ink and later in lead pencil; the names of winds in Latin and Old English were added by a scribe in the mid-11th century half way down 104v; untexted neumes and pen trials of varying dates were also added to this originally blank leaf.

Ck is partially ruled for glosses: the left and right margins were ruled for glosses, but the upper and lower margins were not. Between each set of lines ruled for the text an extra horizontal line was ruled for the interlinear gloss.

Glosses: Latin, Greek, Old English
Ck is very heavily glossed in Latin with marginal and interlinear glosses and a few Greek words, mostly embedded in the Latin glosses, written in hands contemporary with the text. About a hundred OE glosses were also entered: with the exception of two inked glosses, they were written in dry point and mostly written between the lines; of those written in the inner

[55] Bolton (1977, p. 55), Wittig (2007, p. 188). CB 1 (no. 9): c. 1000; Love (2012, p. 84), Gneuss and Lapidge (2014, no. 23): s. xi^1 or s. xi med.; Troncarelli (2005, no. 73): s. xi in; Weinberger (1934), Ker (*Catalogue*, no. 24): s. xi. Some scholars have accepted Ker's attribution of *Ck* to be 'almost certainly from Abingdon', however, Godden (2011, p. 74) argues that 'affiliations with other manuscripts suggest it may have been written and glossed at Canterbury before moving to Abingdon'; see also Gwara (1977), who argues for Canterbury origins for other Anglo-Saxon manuscripts attributed to Abingdon by Ker.

[56] See Papahagi 2010, pp. 141-77; *Ck* at 154-55 and 170-171; Papahagi reports a further dry-point drawing of concentric circles on the same page, which is now apparently obscured by a late gloss.

margins, parts may be lost in the gutters.[57] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The marginal glosses are for the most part linked to the lemma they annotate by a variety of linking symbols, including letters of the alphabet and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols. In some cases the glosses were added to the folio either before or after the text to which they were relevant. A few marginal glosses are written in geometric shapes; one set of glosses written on 10r is particularly noteworthy as it appears in precisely the same shape in *Ge* on 12r.

The glossing in *Ck* is sustained through the whole work but becomes a little lighter in the last two books. There are virtually no glosses unique to *Ck*; the great majority occur also in many of the other English manuscripts, notably *Ap Ge Pb Pn Ps* but also often *Ct* and *Er*, and *Oa* where it occurs. There are some signs that some of the glosses in *Ap* and *Ge* may have been copied from *Ck* itself but probably not the majority of them.

There are at least three strands of glossing that occur especially in the group of English manuscripts *Ck*, and mainly *Ap Ge Pb Pn Ps*:[58] glosses occurring in a range of Continental manuscripts reflecting the West Frankish tradition; glosses that otherwise only occur in *Vb*; and glosses that occur only in *Ck* and this particular group of English manuscripts.

Several late-medieval annotations were added to *Ck*.

Provenance:
Ck may have been copied and glossed at Canterbury before it went to Abingdon, where it was by the first half of the 11th century: the two references to '*Siweard*' added to 103v in the 11th century probably refer to Sigeweard, abbot of Abingdon from 1030-44, and the reference to '*hrocanlea*' also added in the 11th century to 104r, has been identified with Rockley in Besselsleigh, near to and belonging to Abingdon.[59] *Ck* was in the manuscript collection of the Cambridge University Library by the 16th century: identified with No. 37 in the 1556-7 library catalogue; and Thomas James's Ecloga Oxonio-Cantabrigiensis published in 1600, contains the entry (no. 101, p. 58) '*Anicii Manlii, Seuerini, Boetii, lib.5. cum commentario, omnia bene antiqua*'.

[57] The OE glosses are mostly printed by Meritt (1961, no. 6) and supplemented by Page 1981, pp. 110-11 and Page 2001, p. 225.

[58] These have been discussed more fully in the 'Development of the Glosses'.

[59] Ker, *Catalogue*, no. 24.

Ct (= *C2*)
Cambridge, Trinity College, O.3.7 (1179)
52 folios, 290 x 225 mm. 28 lines.
Origin: England (possibly St Augustine's, Canterbury?), s. x, second half.[60]

Description:
The DCP is on 2r-51r, immediately followed by notes on the Trinity partly excerpted from Augustine and Hilary of Poitiers, and written as if part of the DCP (51r, 22-51v, 20), whose explicit comes after it (51v, 20-22).[61] In the inner margin of 51r, alongside the line of text where the DCP ends and the passage on the Trinity begins, a contemporary scribe adds 'hic liber feliciter finit'. All five books of the DCP are preceded by titles. On 2r *glossae in titulum* were added to Book 1 by a contemporary scribe. On 1v *Prologi* 5, 6 and 4, written in glossing script, are followed by a brief sequence of *glossae collectae* to 1m1. A version of *Prologus* 1 follows the explicit on 51v;[62] that in turn is followed directly by the Lupus treatise on the metres (51v-52v); and finally the epitaph of Elpis (*Epitaphium* 1), preceded by the rubric '*Epi[t]aphium Helpis coniugis Boetii*' was entered by another scribe (52v).

The prose text of the DCP is written in a single column; the metres, all written in rustic capitals, are mostly written in multiple columns and a few are written in single columns. Neumes were added to 1m4. *Ct* has some rubrication and some opening initials are elaborately drawn. On 1r is a full-page ink drawing, highlighted with red, of Philosophy holding a book in her right hand and a sceptre in her left. In the bottom right corner of the folio where 3m9 is written (24v), is a diagram of the elements, and in the lower margin of the folio where 4p7 is written (42r) is a dry-point figure of a face.

Ct is only occasionally ruled for glosses, but the outer and lower margins and the spacing of the lines of text are of quite generous proportions. The text space is framed by double vertical bounding lines with a further single vertical line at the outer edges of the leaves creating a column to take glosses; this column is sporadically ruled for glosses.

Glosses: Latin, Greek, Old English
Ct is heavily glossed in Latin with marginal and interlinear glosses entered primarily by a scribe contemporary with the text; others were added in the 11th century by several different scribes. There are also a few Greek words, some embedded in the Latin glosses. Four OE glosses (on 13v, 14r, 26r, 28r) were written by at least two different scribes in the second half

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[60] Ker (*Catalogue*, no. 95*, p. lxiii), Bolton (1977, p. 51), Jeudy (1991, 486), CB 1 (no. 51), Troncarelli (2005, no. 70), Wittig (2007, p. 188), Love (2012, p. 84), Gneuss and Lapidge (2014, no. 193). James (1902, p. 188), Weinberger (1934): s. x; Courcelle (1939, p. 122; 1967, p. 405): s. xi.

[61] This passage on the Trinity, beginning '*est enim deus pater quo omnia*', is also recorded in *Er* at the end of the DCP, but there it ends imperfectly.

[62] The opening sentence of this version of *Prologus* 1, which appears in several manuscripts, is similar to that of *Prologus* 6, which has led some scholars to identify it mistakenly as *Prologus* 6 (Troncarelli 2005, no. 70; Wright and Hollis 2004, no. 90).

of the 11th century.[63] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres (mostly entered in glossing script), rhetorical terms and speech indicators. On the whole the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; most of these linking symbols were written in red (now partly oxidised); other marginal glosses are written in fairly close proximity to the lemma in the text, with no linking symbols. Some glosses, including those in the *glossae collectae* on 1v, include the lemma they annotate.

Glosses were added throughout the entire text of *Ct*, and stop only where the notes on the Trinity begin, between the end of 5p6 (51r) and the explicit (51v); however, the glossing becomes slightly less intensive in the last two books, especially Book 5. The main body of glossing seems to be a conflation of at least two traditions. Most of the longer glosses derive from the 9th-century Continental tradition represented by *Af* and *Vc*; where those two differ, *Ct* agrees sometimes with one, sometimes with the other. A good proportion of these *Af/Vc* glosses are also in other Anglo-Saxon manuscripts such as *Ap Ck Ge Pb Pn* etc, but *Ct* shows little sign of affiliation with any of these and seems to have drawn on the Continental traditions independently of them, though it does often show close links with *Er*. Interspersed with these are glosses which are characteristic of the *Fd Ld Pt Vf* group. In addition to this main strand, but in the same hand, are glosses found only or mainly in the Anglo-Saxon manuscripts such as *Ck Ge Pb* etc, though *Ct* rarely picks up the distinctive glosses that *Ck* etc seem to have derived from *Vb* after it reached England, or the glosses in the late-ninth-century fragment *Ak* which recur very regularly in *Ck* etc in 4p1 and 4m1. These glosses become less common after 4m3 and are almost totally absent from Book 5. It would seem that the glosses in *Ct* were copied from a manuscript in which a substantial body of *Af/Vc* type glosses had been supplemented by a smaller collection of glosses which may have largely originated in England and were also used by other Anglo-Saxon manuscripts from Canterbury and elsewhere.

Provenance:
The identification of *Ct* with no. 993 in the catalogue of the library of St Augustine's, Canterbury, compiled ca. 1495, places it there in the 15th century. Though the press mark has not survived, the opening word of the second folio '*limen*' agrees with that of the Trinity manuscript.[64] *Ct* was part of a large bequest of manuscripts presented to Trinity College in 1738 by Roger Gale (1672-1744), who was a Fellow of Trinity, a scholar and a Yorkshire antiquarian and who had inherited a vast collection of manuscripts from his father Thomas Gale (1635/6-1702).[65]

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[63] The glosses on 14r/22 and 28r/5 are printed by Meritt (1945, no. 12); to our knowledge those on 13v/8 (2p5.15.1) '*sculan beon*' glossing '*debentur*' and 26r/10 (3p10.21) '*tala*' glossing '*ratiocinatione*' have not been recorded previously.

[64] James 1903, pp. 302 and 519.

[65] James 1902, vol. 3, p. v and no. 1179; see also Clapinson 2004 and Doggett 2004.

Eb (= *E*)
Einsiedeln, Stiftsbibliothek 149 (558)
178 pages, 238 x 182 mm. 24 lines (Part 2).
Origin: Uncertain, probably Reichenau, s. x.[66]

Description:
This codex, which is made up of 2 originally independent parts, contains works of Prosper of Aquitaine, Boethius and Lupus of Ferrières. Part 1 (pp. 1-51) contains a 10th-century copy of Prosper's *Epigrammata*, his *Versus in laudem* and *Versus Prosperi ad coniugem suam* (pp. 48-51); the end of Prosper's verses and two schemata of elements were added in the late 11th century to the originally blank p. 51. Part 2 (pp. 52-178[67]), with which we are concerned, contains a glossed copy of the DCP and ancillary works.

The DCP is on pp. 52-172. All five books are preceded by titles and the text of the DCP ends with an explicit on p. 172. *Prologus* 1 precedes the text of the DCP on p. 52 and is written by the scribe of the DCP. The Lupus treatise on the metres begins on p. 173 and ends imperfectly on p. 178 (at Peiper, line 145). The prose text of the DCP is mainly written in a single column apart from a few instances where the proses are partly written in columns. The layout of the metres is variable, with the majority of metres written in multiple columns and a few written in long prose lines with no clear delineation of the verse lines. Neumes were added to 4m7. *Eb* has much rubrication, a couple of crudely decorated initial letters and uses multiple colours to highlight initial letters. Diagrams include inked concentric circles with intersecting lines and no inscriptions in the right margin of p. 138, next to the text of 4p6;[68] an ink drawing of the Lamb of God on p. 155 and a schema of the elements under the explicit to the DCP on p. 172. Pen trials, rudimentary drawings and neumes were added to the originally blank recto of the end leaf and pen trials were added to its verso.

Eb is not ruled to take glosses; however there is adequate space for glosses between the lines of text and the margins may have been quite wide before they were trimmed.

Glosses: Latin, Greek, OHG
Eb is fairly heavily glossed with Latin glosses entered by several contemporary scribes. The first 15 pages are sporadically glossed; from p. 68 (the end of Book 1, beginning of Book 2, which also begins a new quire) the manuscript is fairly consistently glossed with interlinear glosses; marginal glosses are rare, except on 3m9 and a few others added sporadically

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[66] The scholarly consensus is that *Eb* was copied in the 10th century: Weinberger (1934), Courcelle (1939, p. 120 and 167, p. 404), CB 2 (Switzerland, no. 35), Love (2012, p. 84). Troncarelli (2005, no. 119): s. x (seconda metà), Einsiedeln?; Tax (2008, vol. 1, p. xxxii): s. x, last third, Einsiedeln; B&S no. 117: 10th century, of unknown origin; Lang (2009): Einsiedeln and Reichenau or in Reichenau; Hoffmann (2004, vol. 1, pp. 84-85): written by many hands around the year 1000, Reichenau, except for some additions by Einsiedeln hands in the 11th century. However, Morel (1867, p. 249): s. xi.

[67] The page numbering skips p. 55 and p. 151 is followed by p. 151bis.

[68] See Papahagi 2010, pp. 141-77; *Eb* at 167-69.

thereafter. A single Greek word is embedded in a Latin gloss and a brief headnote was added to 3m6. There are 64 OHG glosses recorded amongst the Latin glosses, most of which are written in cipher.[69] Where marginal glosses were added they are usually linked to the text with arbitrary signs, others are written in close proximity to the text they are glossing with no linking symbols.

In Books 2 and 3 the glosses are mainly short and *Eb* agrees closely with *Ec* and *Gc*, and sometimes with *Ka* and *Lh* as well or instead. In Books 4 and 5 however *Eb* has a high number of longer glosses and shows extremely close agreement with *Ed*, in both shorter and longer glosses, with often striking similarities in spelling, abbreviations and placing; probably all the glosses in those two books were copied from *Ed* itself.

Provenance:
The early provenance of *Eb* is uncertain, though its script is thought to be from Reichenau or of a Reichenau type. The independent parts of this manuscript were probably bound together in the late 11th century in Einsiedeln, when the conclusion to Prosper's *Epigrammata* was added to an originally blank page 51 by a late 11th-century Einsiedeln scribe; the additions to pages 1 and 2 of Part 1 have been identified with a 12th-century Einsiedeln scribe. A 14th-century ownership entry '*Iste liber est monachorum de loco heremitarum*' on page 'b' is thought to be by the hand of Heinrich von Ligerz, the librarian and custodian of the Einsiedeln library in the 14th century. Two Einsiedeln library notes were added in the 17th century: on page 'a', 'XVII. 10.' and on page 1, '4. Numero 35. B.V. Einsidlensis'.

[69] B&S no. 117: dialect indeterminable; place of origin is unknown.

Ec (= *E1*)
Einsiedeln, Stiftsbibliothek 179 (482)
193 pages, 265 x 222 mm. 31 lines (Part 2).
Origin: Einsiedeln or St Gallen?, s. x, second half.[70]

Description:
This codex is made up of 2 originally independent parts: Part 1 (pp. 4-93) contains a copy of the *Epistolae* of Gregory I and Part 2 (pp. 94-193), with which we are concerned, contains a set of *glossae collectae* to Boethius's DCP and some ancillary works, written in double columns throughout. Early pen trials and scribbles and the title '*Boetius de consolatione philos{ophiae}*', added by a modern hand, were added to the originally blank page 94. Pages 95a-96a contain various preliminaries: *Prologi* 4 and 1, *Distinctio* 1, *Prologus* 8 and *glossae in titulum*. The *glossae collectae* to the DCP on 96a-185b, which follow the order of the text, begin without a title immediately beneath these preliminary texts. Between the *glossae collectae* on 3m9 and 3p10 of *Ec* is another set of *glossae collectae* to 3m9 on pp. 145b-149a (*Ec1*); a further set of *glossae collectae* to 3m9, headed by the rubric '*item annotatio{nes} tertii libri*', is recorded at the end of the *glossae collectae* to the DCP, on 185b-187a (*Ec2*). The Lupus treatise on the metres follows on 188a-191a;[71] 192 and 193 remain blank. The preliminaries and Books 2 to 5 are preceded by brief incipits, but Book 1 opens with a simple enlarged letter. *Ec* has some rubrication. An ink diagram of a framed ladder with the Greek characters *theta* and *pi*, at the head and the foot of the ladder respectively, was added in the central margin between the two columns on p. 98.

Glosses: Latin, Greek, OHG
The high number of Latin and OHG glosses recorded in the *glossae collectae* of *Ec* suggests that they were drawn from a heavily glossed copy (or copies) of the DCP. *Ec*'s lemmas are frequently abbreviated. The majority of glosses compiled in the *glossae collectae* are in Latin. There are also several Greek words, many embedded in the Latin glosses. In addition there are 223 OHG glosses, of which roughly a quarter are incorporated into the body of the *glossae collectae* and the rest are interlinear and mostly entered by the scribes of the text; the

[70] The scholarly consensus is that Part 2 of *Ec* was copied in the 10th century: Weinberger (1934), Courcelle (1939, pp. 120, 121 and Courcelle 1967, p. 404), Jeudy (1991, p. 486), Wittig (2007, p. 188), Love (2012, p. 85). Hoffmann (2004, vol. 1, pp. 96-97), Lang (2009) and B&S no. 120: Part 2 (pp. 94-193) copied at Einsiedeln. Tax (2002, p. 129), says it 'was most likely composed during the last quarter of the 10th century in St Gall'; however, in a subsequent publication Tax (2008, vol. 1, p. xxxii) grudgingly notes Hoffmann's attribution of Einsiedeln, claiming that there is no conclusive evidence for this attribution. Tax himself wishes to posit a St Gallen origin because he suggests that Notker used *Ec* for his translation and therefore would have had long-term or repeated access to the manuscript. Jeudy (1991, p. 486), Wittig (2007, p. 188): St Gall. If, as Tax (2002, p. 130) has also proposed that *Gc* is a direct but often incompetent copy of *Ec*, *Ec* may have been at St Gallen by s. x^{ex}/xi^{in}, when *Gc* was copied. Morel (1867, p. 249): s. xi.

[71] *Ec* lacks the concluding sentence ('*Obserua autem* ...') from the Lupus treatise.

OHG glosses are almost exclusively written in cipher.[72] Roughly two-thirds of the OHG glosses are unique to *Ec* and *Gc*; though *Gc* appears to be copied fairly faithfully from *Ec*, not all *Ec*'s OHG glosses are in *Gc*. The *glossae collectae* are supplemented by occasional interlinear and marginal Latin glosses, also entered mainly by the text scribes; the marginalia were often written in geometric shapes. Though the outer margins were fairly wide at the outset, a few marginal glosses are partially lost due to trimming.[73] Other additions include rhetorical terms, headnotes to prose sections and headnotes defining the metrical forms of the metres. Where marginal glosses were added they are usually linked to the text with arbitrary signs, others are written in close proximity to the text they are glossing with no linking symbols.

Ec's glosses belong primarily to the East Frankish tradition. Most of *Ec*'s glosses are either unique to *Ec* and *Gc* or shared with *Ka* and *Lh* and a few others, but there are also some shared more widely with *Af* and related manuscripts and a small number, particularly the headnotes in Book 3 which seem to go back to a very early stage of glossing, shared with *Na* and other manuscripts. The supplementary glosses to 3m9 in *Ec1* derive from a West Frankish tradition but those in *Ec2* show an East Frankish character very similar to *Ec* itself.

A few late-medieval annotations were added to *Ec*.

Provenance:
The early history of *Ec* is unknown. The present binding suggests that the two independent parts were united by the 14th century. An Einsiedeln library note was added in the 17th century on p. 4: 'Fol. Numero 6. B. V. Einsidlensis'.

[72] B&S no.120: 'Alemannisch / Oberdeutsch'; probably of Einsiedeln origin.

[73] A small piece of parchment (pp. 136-7) that survived the trimming process suggests that the outer margins were originally about 9 mm wider and at least 5 mm longer.

Ed (= *E2*)
Einsiedeln, Stiftsbibliothek 302 (450)
144 pages, 280 x 215 mm. 33 lines (Part 2).
Origin: probably southwest Germany, s. ix, second third (pp. 28-144), s. x addition (p. 27).[74]

Description:
This composite manuscript is made up of 2 originally independent parts. Part 1 (pp. 1-26), which was copied in the 10th century, possibly in eastern France, is a miscellaneous collection of prayers and writings of Gregory the Great and Wandalbert of Prüm, some of which are excerpts. Part 2 (27-144), with which we are concerned and was copied in the 9th century with the exception of p. 27, contains works by Boethius, Lupus of Ferrières, Arator, Prosper of Aquitaine, Prudentius, Aldhelm and Boniface.[75]

An anonymous commentary on 3m9 of the DCP, which also appears in *Lh*, was added to the originally blank opening page (27) in the 10th century; it is written in a single column and ends imperfectly.[76] The glossed copy of the DCP and its ancillary texts are immediately preceded by Arator's *De Actibus Apostolorum* and notices related to Arator (28a-65a, 22). *Prologus* 1 follows on p. 65a, line 23 and concludes at p. 65b, line 3.

The text of the DCP, which is imperfect, is on pp. 65b-110b; it opens with a title on 65b, lines 4-5 and ends at the foot of 110b, line 33 with an explicit. An epigraph, attributed to Walafrid Strabo, is written across the foot of pages 110 and 111. The Lupus treatise on the metres follows the DCP on pp. 111a-112b.[77] This is immediately followed by works of Prosper and others (113a-144b). All five books are preceded either by titles or brief incipits. Several folios are missing from the DCP between pages 70 and 71, 88 and 89, 92 and 93, 96 and 97.[78] The entire text of the DCP and the ancillary works on pp. 65-112 were written in double columns; a few metres are further divided into two columns within this double column layout. Neumes were added to 2m2 and 4m3. *Ed* has some rubrication. There are occasional pen trials and dry-point drawings, including a diagram of several concentric circles with

[74] Bischoff (*Katalog* 1, no. 1128) for Part 2 only. B&S no. 126: both parts written in s. ix, second third, except for p. 27 (s. xi/xii, Einsiedeln); Part 1, perhaps written in eastern France and Part 2, probably southwest Germany. Lang (2009): s. ix, second third / s. x, East Frankish / southwest Germany; Tax (2008, vol. 1, p. xxxiii): s. ix, St Gallen, then in Einsiedeln; Weinberger (1934), Courcelle (1939, p. 120; 1967, p. 404), Huygens (1954, p. 399), CB 2 (Switzerland, no. 41), Bieler (1984), Troncarelli (2005, no. 120), Love (2012, p. 85): s. x; Wittig (2007, p. 188): s. x, St Gall; Morel (1867, p. 249): s. xi.

[75] Lists of the contents have been printed by Lang (2009), CB 2 (Switzerland, no. 41) and B&S no. 126.

[76] This commentary also occurs in Antwerp, Museum Plantin-Moretus 250 (100).

[77] *Ed* lacks the concluding sentence ('*Obserua autem* ...') from the Lupus treatise.

[78] See table of 'missing text' for details.

intersecting lines at the foot of p. 97, beneath the text of 4p6.[79] An ink drawing of a schema of elements at the foot of p. 88 is mostly lost due to heavily trimmed leaves.

Ed is not ruled for glosses; though the outer margins may have been fairly wide originally, the inner margins and the spacing of the text is limited. Heavy trimming of the outer margin has led to the loss of parts of glosses.

Glosses: Latin, Greek, OHG
Ed is fairly heavily glossed with Latin and OHG glosses entered by several scribes in the 9th and 10th centuries. The glosses, mostly single words or short glosses, were written between the lines and in the margins, including in the narrow central margin created by the two columns of text. There is a single Greek gloss. There are 79 OHG glosses, of which all but three are interlinear, and the majority are written in cipher.[80] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms. Some marginal glosses are linked to the lemma they annotate by arbitrary signs and others are written in close proximity to the lemma with no linking symbols.

The glossing apparently draws on different sources but all with East Frankish associations. The commonest link is probably with *Ec* but there are also many glosses found otherwise only in *Pm*, others appearing only in *Eb* and others unique to *Ed*, though probably copied from elsewhere. The glossing was presumably done at various times using manuscripts available in the vicinity of St Gallen or Einsiedeln, including antecedents of *Eb Ec* and *Pm*.

Provenance:
The early history of *Ed* is unknown. Petrus Tax suggests that the 10th-century commentary added to the opening page (27) of Part 2 was added by a scribe at Einsiedeln.[81] Additions on several pages (7, 9, 13, 113, 118) identified as the writing of the 14th century librarian and custodian of the Einsiedeln library, Heinrich von Ligerz, places both parts of *Ed* at Einsiedeln by the 14th century and the present binding suggests that the two independent parts were united by the 14th century. An Einsiedeln library note was added in the 17th century on p. 2: 'Fol. Numero 13. B. V. Einsidlensis'.

[79] See Papahagi 2010, pp. 141-77; *Ed* at 159-162 and 169; Papahagi dates this manuscript to the 10th century.

[80] B&S no. 126: 'Oberdeutsch'; they are thought to have been added in the vicinity of St Gallen or Einsiedeln.

[81] Tax 2008, vol. 1, p. xxxiii; B&S no. 126 date this script to the 11th or 12th century in Einsiedeln.

Ef (= *E3*)
Einsiedeln, Stiftsbibliothek 322 (888)
310 pages, 200 x 140 mm. 20 lines (Part 1).
Origin: probably St Gallen, s. x, first half (Part 1, pp. 2-186); Einsiedeln, s. xi addition (Part 1, p. 1).[82]

Description:
This codex is made up of 2 originally independent parts: Part 1 (pp. 1-186) contains a glossed copy of Boethius's DCP and ancillary works, written in the first half of the 10th century, probably at St Gallen; page 1 may have been added in Einsiedeln in the 11th century.[83] Part 2 (pp. 187-308)[84] contains Othloh of St Emmeram's *Vita S. Wolfgangi*, which was written in the 2nd half of the 11th century, perhaps at Einsiedeln.[85]

The DCP is on pp. 2-186. Books 1 to 3 are preceded by incipits and Books 4 and 5 lack incipits, though space was left to enter them.[86] *Prologus* 1 was added to the originally blank page 1. Book 3p3.9 ends at the foot of p. 72; 3p3.10 '*tu itaque hanc*' originally continued on p. 73 line 1, but was abandoned at 3p3.11 '*facere sibi nequeunt*' on p. 73 line 4; a later scribe repeated 3p3.11 '*opes igitur ... sufficientemque*' on p. 73 line 5; the rest of page 73 remains blank, except for some pen trials. Book 3p3.10 '*tu itaque hanc*' begins again on p. 74 line 1 and the text of the DCP ends with an explicit at the foot of p. 186. The prose of the text is written in a single column; all but a handful of the metres are written in single columns. *Ef* has some rubrication and a few crudely decorated initial letters. In a couple of places (1m6, 4p5) the incorrect opening initial was added by the rubricator. There are numerous scribbles and pen trials throughout. At the foot of p. 156 there is a drawing of a bird; in the inner margin of p. 172 there is a drawing of a man and in the upper margin there is a drawing of the head of a man.

Ef is not ruled for glosses, though the space between the lines and the original outer margins is fairly wide. The trimming of pages and the poor preparation of the parchment has led to the loss of parts of glosses.

Glosses: Latin, Greek, OHG

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[82] The scholarly consensus is that *Ed* was copied in the 10th century: Weinberger (1934), CB 2 (Switzerland, no. 44), Hoffmann (2004, vol. 1, pp. 122-23), Tax (2008, vol. 1, p. xxxiii), Love (2012, p. 85); Troncarelli (2005, no. 121): s. x (*ex*). Lang (2009): s. x (1st half) or s. x (2nd/3rd quarter), Einsiedeln. However, Morel (1867, p. 249): s. xi.

[83] B&S no. 132 propose that pp. 185-186 were also written later in Einsiedeln.

[84] Page 2 is paginated three times: 2, 2b, 2c; hence, though the pagination ends at page 308, the manuscript contains 310 pages.

[85] Hoffmann 2004, vol. 1, 122. Lang (2009) suggests that Part 2 may have been written in Strasbourg.

[86] A later hand added a note in the margin '(...)*ipit Lib. iiii*'.

Ef is fairly heavily glossed with interlinear and marginal Latin glosses, mostly short, entered by several scribes of the 10th and 11th centuries deriving from several sources. There is a single Greek gloss. There are 15 OHG glosses, mostly interlinear, and 2 of the OHG glosses are written in cipher.[87] Other additions include headnotes defining the metrical forms of the metres and rhetorical terms. Some marginal glosses are linked to the lemma they annotate by arbitrary signs and others are written in close proximity to the lemma with no linking symbols. A single comment glossing a Greek phrase is written in a frame.

Ef is lightly glossed in the early part of the text, with about 370 entries in Book 1 and 840 in Book 2, but the glossing becomes much thinner in Book 3, with about 130 entries, and almost disappears in the last two books. Many of the glosses are unique to *Ef*, or unique adaptations of glosses in other manuscripts. *Ef* also shows agreement with the *Ec Ka* group or sometimes with *Na*.

A few late-medieval annotations were added to *Ef*.

Provenance:
The early history of *Ef* is unknown. The additions by Heinrich von Ligerz, the 14th century librarian and custodian of the Einsiedeln library, place both parts of *Ef* at Einsiedeln by the 14th century and the present binding suggests that the two parts were united by the 14th century. An Einsiedeln library note was added in the 17th century on p. 4: '4. Numero 94. B. V. Einsidlensis'.

[87] B&S no. 132: 'Alemannisch'; place of origin is unknown.

Er (= *Es*)
El Escorial, Real Biblioteca, E.II.1
117 folios, 345 x 180 mm.[88] 23 lines.
Origin: England, s. xi^{in}.[89]

Description:
Er contains an imperfect glossed copy of the DCP and ancillary texts. Two salient features of *Er* make it stand out amongst our manuscripts as being an unusually bad witness to the early glossed tradition of the DCP: its glosses were entered with a degree of carelessness and/or ignorance not evident in other early copies and its margins were extremely heavily trimmed. The codex opens with two originally blank leaves (1-2), to which were added late medieval and modern inscriptions; *Prologus* 3 (3r, 3-3v, 6) opens with the rubric '*In nomine summi tonantis, Incipit Prologus Libri Boetii*', which is unique to *Er*; the Lupus treatise on the metres follows immediately (3v, 6-8r, 8); to the remainder of 8r, which was originally blank, a late hand added 4p4.12-22 '*nam quoque quid dicam ... morte corpus relinquis*', which is the text that was on the now missing leaf between ff. 87 and 88. An early 11th-century scribe added '*Þas boc syllþ ælfgyþ gode into horetune*' above the rubric on 3r and in the right margin next to the rubric another, possibly late 11th-century scribe, made the addition, now obscured by a stain, '*R. gratia dei abati...*'.[90]

The text of the DCP begins with the title to Book 1 on 8v, where *glossae in titulum* were added to the upper margin. The text of the DCP on 8v-117r has lost leaves between folios 24 and 25, 84 and 85, 87 and 88, 102 and 103 and some text is dislocated; parts of the

[88] Antolín (*Catálogo* 2, p. 33), reports that the dimensions are 445 x 180 mm, a mistake that is also repeated by Troncarelli (2005, no. 105), who relied on Antolín's description and a reproduction of the manuscript for his description, and CB 4 (Spain, no. 20) and Gameson (2012, p. 29, n.66).

Two sets of foliation were added, an early one in roman numerals, which appears to correspond to the quiring, and a later one in arabic numerals; since most of the roman foliation has been lost to trimming, we refer here to the arabic foliation.

[89] There is general agreement amongst scholars about the date of *Er*, though some have questioned its origin in England; Ker (*Catalogue*, no. 115): s. xi in, perhaps English; Bolton (1977, p. 57): early s. xi, England, from Horton (Dorset); Weinberger (1934), Troncarelli (2005, no. 105): s. xi; Gneuss and Lapidge (2014, no. 823): Continent or England, s. x/xi or xi in.; Wittig 2007, p. 189: s. xi^{1}, England (at Horton); CB 4 (Spain, no. 20), Love (2012, p. 85): s. x-xi, English (?).

Er was probably copied in England, perhaps by an English scribe who may have worked on the Continent: Bishop identified the scribe who wrote *Er* as one who also wrote in a group of other manuscripts of English as well as of Continental origin (Bishop 1971, pp. xxv and 18); for further discussion of Bishop's view, see Provenance below.

[90] Following Antolín's catalogue entry, both Troncarelli and CB report this as '*R. dei gratia abas*'.

missing text were supplied by later medieval scribes.[91] In its present state some text is dislocated between folios 111v and 117r. The present arrangement is as follows: at the foot of 111v the text ends at 5p5.10: '*etiam in his esse*'; 112r to 112v contain 5p6.1 '*status ut quaenam etiam*' to 5p6.12 '*aequare quare non possit*';113r to 113v contain 5p5.10 '*credamus nihil erit*' to the end of 5p5; all of 5m5; 5p6.1 '*quoniam igitur ... divinae substantiae*'; 114r to 117r, line 21, contain 5p6.12 '*ex immobilitate deficit*' to the end of 5p6. The text of the DCP, which ends on 117r, 21 is immediately followed by notes on the Trinity partly excerpted from Augustine and Hilary of Poitiers (117r, 21-117v, 23) and written as if part of the DCP, but ending imperfectly at the foot of 117v. The catch phrase '*etsi equalis*' added by a late medieval scribe suggests that the text that originally followed in *Er* corresponded to that preserved in *Ct* (51v, 12-20), which also records these notes as if part of the text of the DCP (51r-51v); in *Ct* the notes are followed by the explicit to the DCP (51v, 20-22).

The entire text of the DCP is written in a single column. Titles were entered for all but Book 2, whose title was added by a later medieval scribe who also supplied the missing text at the end of Book 1 and the beginning of Book 2. Neumes were added between the lines to 2m5 and 4m7; musical notations were also added in the margins next to 3m1, 3p12 and 5m3. *Er* has some rubrication. A circular ink diagram with vertical lines and a single diagonal line was added to 41v, next to the text of 2p6; in the left margin of 93v, next to the text of 4p6, is a crudely drawn diagram of concentric circles with spokes.[92]

Er was sporadically ruled for glosses, perhaps at the time of entering the glosses. Numerous marginal glosses are partially lost due to severe trimming.

Glosses: Latin, Greek
Er is heavily glossed in Latin with marginal and interlinear glosses and a few Greek glosses, with a couple embedded in a Latin gloss. The glosses were entered by several scribes in the 11th century, including by the scribe of the text; many glosses were duplicated by different scribes. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. Mostly the marginal glosses are linked to the lemma they annotate by a variety of linking symbols, including letters of the alphabet and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols. Occasionally the glosses repeat the lemmas. The glosses are generally badly miscopied and both the interlinear and the marginal glosses are misplaced.

The majority of the glosses appear in the first three books, with fewer in Book 4, and the first third of Book 5 has almost no glosses. The glossing generally reflects several traditions, often differing from book to book, sometimes from section to section within each book: sometimes *Er* agrees very closely with *Ct*, the two manuscripts apparently drawing on a Continental tradition that is shared with *Fd Ld Pt* but not with other English manuscripts; elsewhere *Er* shows no agreement with *Ct*, but shows links with the other English manuscripts; in other places *Er*'s glosses are quite independent of the English manuscripts; where *Er* shows some familiarity with the glossing seen in the *Ap Ck* group, it often uses different glosses or variant forms; *Er*'s glosses rarely show agreement with the *Vb* strand of

[91] See table of 'missing text' for details.

[92] The diagram in *Er* was apparently not known to Papahagi (2010, pp. 141-77).

glossing that is particularly evident in other English manuscripts.

Er is also heavily annotated by later medieval scribes.

Provenance:

Though the origin and provenance of *Er* has been unclear, since its glossing is at least partly of a characteristically English type and a great deal of the glosses were added about the same time the text was written, the probability is that *Er* was produced in England. Bishop links *Er* with a group of manuscripts generally thought to be written in the 10th or early 11th centuries in England and the Continent. Amongst this group is a Penitential now preserved in Oxford, Bodleian Library, Bodley 311. Bishop initially proposes that the script of Escorial is 'identical with' that of Bodley 311, then a few lines later he proposes that the script of Bodley 311 'closely resembles' that of Escorial.[93] He thought Bodley 311, which he dates to 'possibly c. 1000' was 'a text originating in Ireland or NW. France', though he provides no evidence for this attribution;[94] Gneuss and Lapidge say of Bodley 311 's. x^2, N or NW France'.[95] Dumville posits a tenuous link with Worcester and Gameson, based on the partly erased inscription on 1r of Bodley 311, suggests that it is 'of possible Worcester or south-western origin';[96] Gameson subsequently confirms his view that it is of English origin when he includes Bodley 311 in a discussion of 'The material fabric of early British books'.[97] Though the origin of Bodley 311 may be disputed, the link between *Er* and Bodley 311 is significant. The script of the text of *Er*, though perhaps not identical with that of Bodley 311, is decidedly similar and there are two further points of similarity that are striking. The first is the close parallels in shape, size and decoration of the two manuscripts: both are oblong in shape and have similar dimensions. *Er* measures 345 x 180 mm and Bodley 311 measures 350 x 180 mm. Allowing for the heavily trimmed pages of *Er*, the dimensions and proportions are nearly identical. The rubric in red rustic capitals and the opening letters of each chapter heading in Bodley 311's table of contents, written in the ink of the text and highlighted in red, is identical with the simple decoration found in *Er*. The similarities of shape, size, script and decoration of *Er* and Bodley 311 suggest they were probably produced in the same scriptorium in England.

The second point to note is that donation inscriptions in Old English were added in square Anglo-Saxon minuscule to both *Er* and Bodley 311. In the case of *Er*, an early-11th-century scribe added the inscription '*Þas boc syllþ ælfgyþ gode into horetune*' on 3r. In Bodley 311, part of an inscription survives on 1r, which Ker dates to s. x/xi: '*... lf sancta marian for ...þ ... hys gemæccan*'. Based on his analysis of the roughly fifteen letters erased before '*sancta*' and the twelve letters erased between '*for*' and '*hys gemæccan*' Ker proposed

[93] Bishop 1971, p. 18.

[94] Bishop 1971, p. xxv.

[95] Gneuss and Lapidge 2014, no. 565.

[96] Dumville 1993a, pp. 54-56, n. 240 and Gameson 1996.

[97] Gameson 2012.

reconstructing the inscription as '... (*ulf*) *sancta marian for* (*ælfgyþ*) *hys gemæccan*'.[98] Thus the inscription in Bodley 311 attests to a lay person donating the book, on behalf of his wife, to a religious house dedicated to St Mary.[99] It seems a curious coincidence that both books, possessing similar physical attributes, should refer to '*ælfgyþ*' in their donation inscriptions. If the two '*ælfgyþs*' are one and the same, the '*ulf*' that Ker identified may have been Ordulf or Ordwulf, who was a benefactor of Horton, died there and apparently wished to be buried there; this Ordulf was the brother of King Edgar's wife Ælfthryth and uncle of Æthelred the Unready.[100]

Attention to Horton as an 11th-century male congregation overlooks its early history; for instance, by noting that the abbey of Horton was founded in c. 1050, Ker implies that *Er* may not have reached Horton until the second half of the 11th century. However, as Donovan and Foot have shown, there probably was a religious house for women at Horton as early as the late 10th century and certainly before 1031. It was nevertheless fairly short-lived since it appears to have been in lay hands by 1033, when Cnut made a donation to a thegn at Horton, and a male community was founded there 1033 x 1061.[101] A list of '*nomina feminarum illustrium*' in the Liber Vitae of New Minster and Hyde Abbey, begun at the beginning of abbot Ælfwine's abbacy (1031-1057), includes a Wulfhild '*abbatissa Hortun coenobio*',[102] whose life was written between 1086 and 1098/9 by Goscelin of St Bertin. If Goscelin's account is reliable, King Edgar had given Wulfhild possession of the nunnery of Barking as well as five further establishments, including Horton in Dorset, probably in the 970s or 980s.[103]

If indeed the text of *Er* was written at the end of the 10th century and the inscription written in the early 11th century, it must have been given to Horton shortly thereafter. Given that, and the female donor, it seems likely that *Er* was given to the nunnery before 1033, rather than to the male community after 1050. If the now obscure addition on the first page read '*R. gratia dei abatis*(*sa*)', that suggests the book passed to another nunnery, conceivably Barking

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[98] Ker (*Catalogue*, no. 307) was able to read more of this inscription on a photograph of it attached to f. iv^{v}, which we have unfortunately not been able to access. He cautions that only the 'lf' in '*ulf*' and 'þ' in '*ælfgyþ*' are certain.

[99] Peter Stokes (2014, p. 39) proposes that 'the reference to St Mary could support an attribution to Worcester Cathedral, but it could equally refer to several other houses in Mercia or the south-west, including Crediton, Evesham and Pershore'. Although of a later date than the inscription, perhaps it is noteworthy that a charter (Donovan 1988, no. 22), thought to be of 11th-century origin, granting a privilege by King Edward to Horton in 1061, records that the holy place at Horton is dedicated to the honour of St Mary. Whether or not the earlier establishment at Horton was also dedicated to St Mary is not clear.

[100] Ordulf was the sister of Edgar's wife Ælfthryth. His wish to be buried at Horton is reported by William of Malmesbury.

[101] Foot 2000, pp. 101-102.

[102] Birch 1892, p. 57.

[103] Foot 2000, pp. 101-102.

given the close connection reported by Goscelin.

Er is presently in the Royal Library founded by King Philip II of Spain (1527-98), who was an avid collector, and housed in the Monasterio de San Lorenzo de El Escorial.

Fa (= *F1*)
Firenze, Biblioteca Medicea Laurenziana, Plut. XIV, 15
90 folios, 235 x 180 mm. 26 lines.
Origin: Fulda, s. ix, first third.[104]

Description:
Fa contains a glossed copy of the DCP, other works by Boethius and some ancillary texts. The codex, written by several scribes in the early 9th century, opens with Boethius's *Opuscula sacra* on 1r-29r. The DCP is on 30r-90r. All five books of the DCP are preceded by titles. The text ends with an explicit at 90r, 18; after a blank line, an anonymous epigraph and a second, attributed to Walafrid Strabo, are written by the text scribe. Folios 29v and 90v are blank. The prose text of the DCP is written in a single column. Some metres are written in single columns, others are written in multiple columns and a few are written in long prose lines across the page, with no clear delineation of the verse lines; a few metres are written in rustic capitals and a couple are written in glossing script. No colour is used in *Fa*.

The origins of *Fa* and its early glossing are a subject of some complexity. According to Bischoff, one hand was responsible for the *Opuscula* and the first three leaves of the DCP, up to the beginning of 1p4 (ff. 1-32), while the rest of the DCP (ff. 33-90) is in several other hands. Rand identified the first hand with the scribe Albinus who wrote and signed part of a copy of the *Opuscula* in Orléans MS 270 (226), which he attributed to the school of Fleury.[105] Bischoff identified the first hand as French but thought that the other hands were characteristic of Fulda.[106] He went on to argue that some of the annotations resembled in their method those used by Lupus of Ferrières in manuscripts studied by him and suggested that the manuscript was begun in France and then taken in its incomplete state by Lupus from Auxerre to Fulda around 829 and completed there by Fulda scribes and then annotated by him. Subsequently, in

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[104] The scholarly consensus is that *Fa* was copied in the early 9th century: Weinberger (1934), Rand (1939, p. 340, no. 25), Bieler (1984), Bischoff (*Katalog* 1, no. 1219), Moreschini (2005), Troncarelli (2005, no. 95), CB 3 (Firenze, no. 50), Love (2012, pp. 85-86). Bandini dated this codex to the 11th century, but his 18th-century catalog in the library of Florence contains a marginal annotation added in 1898 by E. Rostagno dating it to the 9th century (Bandini, *Catalogus* 1, column 119).

[105] Note that Bischoff (*Katalog* 2, no. 3736) localises and dates this part of the Orléans MS 270 (226), pp. 230-319 as 'Westfrankreich, IX. Jh., 1/2 Viertel' and only p. 320 's. X, Fleury'. A comparison of the script of the relevant pages (230-277) of Orléans MS 270 (226) with Firenze MS Plut. XIV, 15, ff. 1-32 suggests that the link between these hands is doubtful. Further, the scribe of ff. 1-32 left no signature, whereas Albinus left his signature in both the Orléans manuscript and another that Rand links with him (Paris, BN, lat. 9576 + nouv. acq. lat. 1875).

[106] See Bischoff 1975, p. 72. Recent commentators (Troncarelli 2005, no. 95; CB 3, Firenze, no. 50; Keefe 2012, p. 234; Love 2012, pp. 85-86) have simply followed Rand and Bischoff in noting that ff. 1-32 were written in a French scriptorium in the early 9th century and Bischoff's view that ff. 33-90 were continued in Fulda in the second quarter of the 9th century.

his catalogue, he refined his attribution, concluding that the first part was produced in a French scriptorium, in the Loire region including Auxerre, and specifying the annotations in question as those in rustic capitals.[107] Those suggestions have been repeated, reshaped and elaborated by others, who have concluded that *Fa* was produced very precisely around 829/830 and that the glosses to Boethius's DCP in *Fa* were in the hand of Lupus and originated with him.[108] If that is so, it is a matter of major importance in the history of commentary on the DCP since most of the glosses in *Fa* also appear in other manuscripts, more than 30 of them in some cases, which would suggest that Lupus was at the fountainhead of at least one widespread strand of Boethian glossing.

There are however a number of problems with these views. On the question of the origin of the *Fa* itself, it would appear that its text of the *Opuscula* belongs, like its text of the DCP, with a tradition represented by East Frankish manuscripts whereas Orléans MS 270 (226)'s text belongs with a quite different family represented by West Frankish manuscripts.[109] That, on the surface, would make it unlikely that they are the work of the same scribe and might suggest at least the possibility that the first part of *Fa* was written by a French-trained scribe at Fulda using an East Frankish exemplar. On the glossing, Bischoff himself did not claim that any of the glossing hands were identifiably that of Lupus, or indeed that the glossing in general was by him, only that a particular type of annotation, the rewriting of important words in the text in the margin as if for an index, resembled the practice shown by Lupus in other manuscripts. In his subsequent catalogue, he made it clear that he was referring specifically to the annotations in rustic capitals, of which there are a bare handful in the manuscript. These may indeed resemble Lupus's practice, but the same techniques are found in other manuscripts, of Boethius and other authors, that are unconnected with Lupus, and indeed precisely the same annotations, again in capitals, can be found at the same point in the text or nearby, in other manuscripts of the DCP unconnected with Lupus, including Orléans MS 270 (226) from Fleury and *Ec Gc* and *Ka* from the East Frankish region. They seem to be a common technique in the period, not confined to Lupus. As for the explanatory glosses in *Fa*'s copy of the DCP, which were written in minuscule, these do not resemble Lupus's hand as seen in London, BL, Harley 2736, which may indeed explain why Bischoff did not himself attribute these to Lupus. Many of them occur in other manuscripts, especially East Frankish ones, and various points suggest that they did not originate with *Fa*, but were copied from another glossed manuscript. That could have been in Fulda or elsewhere if the manuscript did not stay there long, though the links with East Frankish manuscripts might suggest Fulda itself, or at least an East Frankish centre. For our purposes the important conclusion is that the glosses to the DCP in *Fa* were copied from another glossed copy, at Fulda or at least an East Frankish centre, early in the ninth century, and there is no reason to suppose they originated with Lupus of Ferrières. As for the manuscript itself, it would appear to have been produced early in the ninth century, but not necessarily around 829/830 and more probably at Fulda than Auxerre.

Fa is not ruled for glosses. The spacing of the lines of text is limited and the margins are

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[107] Bischoff, *Katalog* 1, no. 1219.

[108] See for instance Fryde 1994 and Troncarelli 2005, p. 38.

[109] See Moreschini 2005.

narrow. The trimming of the outer margin has led to the loss of parts of glosses.

Glosses: Latin, Greek
Fa is very lightly glossed in Latin with a few interlinear and marginal glosses added by several different contemporary scribes, including the scribes of the text. There is a single Greek gloss. The glosses are primarily short and other additions include headnotes to the prose sections, headnotes to 1m2 and 3m7, marginal annotations drawing attention to words or passages in the text. At least one glossator uses a flat-headed 'g' and a couple of glosses are written in geometric shapes. The marginal glosses are written in close proximity to the lemma in the text with no linking symbols.

Nearly all of the *Fa* glosses are in East Frankish manuscripts such as *Ed* and *Na*, some only in East Frankish manuscripts and a few that are unique to *Fa*.

Provenance:
Fa was written at Fulda. It was subsquently acquired by the Medici family and bound in the characteristic red leather binding with the Medici arms. It was part of the core collection of the Biblioteca Medicea Laurenziana, when the library was opened to the public in 1571.

Fb (= *F2*)
Firenze, Biblioteca Medicea Laurenziana, San Marco 170
57 folios, 255 x180 mm. 25 lines (Books 1-4); 26-30 (Book 5).
Origin: Unknown, s. x (Books 1-4) and s. xi, late (Book 5).[110]

Description:
Fb contains an imperfect glossed copy of the DCP and some ancillary texts. The DCP is on 1v-57v. The codex opens on 1r, 1-6 with an imperfect copy of *Prologus* 6, beginning at '*de sancta trinitate*'; this is followed immediately on lines 7-9 with a title to the DCP, in the form of an incipit to Book 1, and on lines 9-25 with *glossae in titulum*, written en bloc.[111] Another version of the title on 1v, 1-3 precedes the text of the DCP: Books 1-4 (1v-50r) were written in the 10th century and Book 5 (50r-57v) was written in the late 11th century.

Quire 1 of *Fb* was originally made up of 4 bifolia, whose now lost first bifolium probably contained the beginning of *Prologus* 6 and perhaps other preliminary material on the recto and verso of its first leaf and part of the text of the DCP on the recto and verso of its second leaf. A bifolium was supplied in the 12th century, whose first leaf numbered 'III' remains blank and whose conjoint leaf, folio 7, supplies the lost text of the DCP (1p4.39 to 1p5.2) on 7r and 7v.[112] The text of 3m9 ends at 29r, line 11; below it was added a circular ink diagram of the elements and the ages of man.[113] Glosses to 3m9 were entered immediately after the text of 3m9 and continue around the diagram. In the right margin of 29r begins a long sequence of *glossae collectae* to 3m9, preceded by the rubric '*Incipit commentum istorum*(?) *uersuum*', which ends at the foot of 29v. The full page of glossing on 29v, which is on a leaf that is integral to the quire, was not ruled to take the gloss, but it is written across the entire page in a single column in small glossing script. The text of the DCP written in the 10th century ends at 50r, line 15 with the end of Book 4. Next to the last line of 4m7, which is written in double columns on 50r, the 10th-century scribe wrote '*Explicit*' and a contemporary glossator entered the rubric '*Incipit horum comentum* (*sic*) *uersuum*' beneath it. The same glossator then entered 8 lines of *glossae collectae* to 4m7 and broke off in the midst of a gloss. Since folio 50 is the penultimate leaf of this quire in which the final leaf was excised, it is possible that the original design had been to continue the 10th-century *glossae collectae* to 4m7 on this and the subsequent leaf, as for 3m9, but was for some reason abandoned. To the remaining few lines of 50r, a late-11th-century scribe added the beginning of Book 5, which was completed on 57v, line 10. Several later medieval scribes added miscellaneous notes to

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[110] Ullman and Stadter (1972, p. 202, no. 685), Jeudy (1991, p. 486), Love (2012, p. 86) date the entire codex to s. x; CB 3 (Firenze, no. 123): s. x, except fol. 7 and Book 5 added in 's. xi mid'.

[111] A later medieval scribe identifies the preliminary material preceding the DCP 'De nominibus ipsius Boetii in principio' beneath the 15th-century ownership note on the verso of the second flyleaf of *Fb*.

[112] See table of 'missing text' for details.

[113] The design of this circular diagram and its inscriptions are nearly identical to that found in *Mo*, folio 171v, except that the diagram in *Mo* is filled with colour. Indeed, even the gloss that surrounds the diagram is nearly identical in both manuscripts.

the remaining blank space on 57v.

All but Book 5 are preceded by titles or incipits; the explicit to the 11th-century text of Book 5 was added by a later medieval scribe. The prose text of the DCP is written in a single column and the majority of the metres are written in double columns. *Fb* has some rubrication and Book 5 has some ornamental initials.

Fb is not ruled for glosses, but the outer margins are wide and the lines of text are sufficiently spaced to take interlinear glosses.

Glosses: Latin

Fb is heavily glossed in Latin. The glosses to the first four books were entered primarily by contemporary scribes, including the scribe of the text, as well as by glossators in the 11th century; some glosses entered by later medieval scribes were written over the 10th- and 11th-century glosses. Book 5 was glossed by scribes of the 12th century or later. It is rare when glosses are entered in the upper and lower margins, but when they are added, at least a line of space is left between the text space and the gloss. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are mostly linked to the lemma with letters of the alphabet, occasionally by arbitrary signs and sometimes they are simply written in close proximity to the lemma in the text. Often the glosses repeat the lemmas.

Most of the glosses are short and interlinear; longer marginal glosses are included to any extent only for the beginning of Book 1, up to 1p2, for 3m9 and for Book 4 from 4m3 onwards. It is probable that the glossator was working from a manuscript which had a much fuller range of long marginal glosses but chose not to include them (or perhaps abandoned his task incomplete): details which are regularly glossed in nearly all manuscripts, such as the classical figures cited in 3m12, are not glossed at all in *Fb*, even briefly. Long and short glosses seem though to derive from the same source, given their affiliations with other manuscripts and their links with *Mo*. Two main strands are evident: (1) glosses derived from the West Frankish tradition represented by *Af Kc* and *Vc*; and (2), glosses that occur only or mainly in Anglo-Saxon manuscripts, often showing a particular link with *Er*. These are particularly dominant in Book 2 and common in Book 3, but less noticeable in Books 1 and 4. Whether these are glosses that originated in Anglo-Saxon England and migrated to the Continent, or glosses that travelled to England from some Continental source that is witnessed only by *Fb*, is unclear.

Several late-medieval annotations were added to *Fb*.

Provenance:

Little is known of the early history of *Fb*. The 15th-century ownership note added to the verso of the second fly leaf indicates that it was bequeathed to the Dominican convent of San Marco of Florence by the Renaissance humanist Niccolò de Niccoli (d. 1437);[114] a 15th-century shelfmark denoting the inventory number, when acquired by the library of San Marco, as well as its physical position in the library, '*.230. de xiii° banco*', was written above the ownership note and a different scribe added '*ex parte occidentis*' next to it. Niccoli's Latin collection was acquired first from monasteries in Italy and, after the Council of Constance (1414-18), from

[114] The note reads: '*Boetius de philosophica consolatione. Conventus Sancti Marci de Florentia ordinis Predicatorum. De hereditate Nicolai Nicoli Florentini viri doctissimi*'.

France, Germany and Switzerland.[115] The catalogue of the library of San Marco, prepared either in 1499 or 1500, contains the entry '*Boetius de consolatione, in volumine mediocri albo in membranis*', which has been identified as San Marco 170.[116] *Fb* was transferred to the Biblioteca Medicea Laurenziana in 1809 as a result of the suppression of religious houses ordered by Napoleon in 1808.

[115] Some recent commentators, focussing on the 1431 list of manuscripts in German monastic and cathedral libraries desired by and drawn up by Niccoli, have suggested he acquired many of his texts primarily from Germany. Despite its title *Commentarium Nicolai Nicoli in Peregrinatione Germanie*, according to a letter written by the Florentine monk Ambrogio Traversari, this inventory of manuscripts was given to both cardinals Giuliano Cesarini and Niccolò Albergati with a view to the texts being located and acquired for Niccoli as they travelled through both France and Germany as papal legates; further acquisitions of classical texts from France, Germany and Switzerland were made for Niccoli by his protégé Poggio; for the formation of Niccoli's library, see Ullman and Stadter 1972, pp. 89-104 and Field 2017, pp. 233-275; for Niccoli's inventory of manuscripts, see Sabbadini 1914, pp. 4-7 and Robinson 1921, pp. 251-55.

[116] Ullman and Stadter 1972, p. 202, no. 685.

Fc (= *Au1*)
St Florian, Stiftsbibliothek XI.14
A single leaf, 205 x 152 mm, 41 lines.
Origin: Unknown, s. xi.

Description:
Fc is an 11th-century fragment that may have been used initially as a pastedown and then as a front flyleaf, along with another 12th-century glossed fragment of the DCP, in the binding of a 13th-century copy of Gregory the Great's *Moralia in Iob*.[117] Both these fragments are presently bound into the back of this same volume, which was rebound in 1975.[118]

Fc preserves part of Book 2 of the DCP: the recto begins at '*erras. Hi semper eius*' at the end of 2p1.9 and ends at '*sunt iuris. Dominam*' in 2p2.6; the verso continues at '*famulae cognoscunt*' in 2p2.6 and ends at '*fomenta quaedam sunt*' in 2p3.3. The prose is written in single columns and the metres are written in long lines. Some initials are written or highlighted in red.

Fc is not ruled to take glosses. The spacing of the lines of text is very limited. The outer and lower margins, which may once have been fairly wide, are heavily trimmed, leading to the loss of parts of glosses. The traces of glue on the verso obscure parts of the text as well as some of the glosses.

Glosses: Latin
Fc is lightly glossed with marginal and interlinear Latin glosses entered by several contemporary scribes. Other additions include headnotes to prose sections and headnotes defining the metrical forms of the metres. A few marginal glosses include underlined lemmas as a means of linking the glosses to the text and others are written in close proximity to the lemma they annotate.

Quite a few of the longer glosses are unique to *Fc*. Shorter glosses generally coincide with a lot of manuscripts and are not distinctive. Otherwise, general agreement is with manuscripts of the East Frankish tradition not surprisingly, though more with *Ka* and *Vh* than with the St Gallen manuscripts *Ec* and *Na*.

Provenance: Unknown.

[117] Czerny, 1871, pp. 4-5: s. xi, xiii; CB 2 (Austria, no. 39): s. xi, xii.

[118] Czerny's description indicates that when he saw the manuscript these two leaves were in the front of the manuscript; CB 2 (Austria, no. 39) follows Czerny's description regarding their position as front flyleaves. We are grateful to the librarian of the Stiftsbibliothek St Florian, Dr Buchmayr, for the information regarding the rebinding.

Fd (= *Au*)
St Florian, Stiftsbibliothek XI.75
133 folios, 260 x 180 mm. 27 lines (Part 1).
Origin: St Florian?, s. xi.[119]

Description:
This composite manuscript is made up of two originally independent parts: both parts contain glossed copies of Boethius's DCP and various other texts. Part 1 (1-104), with which we are concerned, contains an imperfect 11th-century copy of the DCP and Part 2 (105-133) contains a 12th-century copy.

The DCP in Part 1 is on 45r-101r. It is preceded by miscellaneous texts copied in the 11th century on ff. 1r-44v, including a sermon attributed to St Augustine and several *Epistolae* of Jerome.[120] Some text from the end of the DCP is lost: the verso of the last folio of the penultimate quire, f. 100v ends in 5p6.10 at '*aliud interminabilis uitae totam*'; f. 101r begins in 5p6.42 at '*si scientiae dei*' and continues to the end of the text.[121] The explicit to the DCP ends on line 20 of 101r and the remaining part of the leaf was excised. A schematic drawing of the seasons and ages of man, with a drawing of a human figure in the centre, was added in the 11th century to 101v. An 11th-century scribe added a few lines of text, only parts of which are legible, to the upper margin of 102r; below it two 12th-century scribes wrote excerpts from Isidore's *Sententiae*, followed by an excerpt from the *Didascalicon de studio legendi* attributed to Hugh of St Victor, which ends on 102v. An incomplete astrological chart with inscriptions and surrounded by text, mostly excerpted from Servius's Commentary on Vergil's *Georgics*, was entered on 103r by several scribes of the 11th century. A drawing in red ink representing celestial spheres was added to 103v. The *prologi* and *distinctiones* on 104 recto and verso were written in the 11th century.

All five books of the DCP are preceded by titles; interlinear glosses were written on the title of Book 1 on 45r and further *glossae in titulum* were added en bloc above this title in the upper margin. In addition to these *glossae in titulum* on 45r, three 11th-century scribes recorded notes relating to Boethius on 104r-v: the first added *Prologi* 1and 6, *glossae in titulum* (written en bloc) and *Distinctio* 3 on104r,1-104v, 2; another scribe wrote *Prologus* 5 in the upper and right margins of 104r; and on 104v a third scribe wrote *Prologus* 4 (104v, 4-14), followed by *Distinctio* 1 (104v, 16-21). The prose text of the DCP is written in a single column and the metres, some of whose verses were written out of order, are mostly written in double columns. *Fd* has some rubrication and ornamental initials. There are two crudely drawn diagrams of concentric circles with intersecting lines: one is next to the end of 2p1 and the beginning of 2m1 on f. 53v and the other, which is partially lost to trimming, is at the foot of 87v, beneath the text of 4p6.[122]

Fd is sporadically ruled for glossses: the leaves of the first quire (ff. 45-52) were ruled in the

[119] CB 2 (Austria, no. 42), B&S no. 154, Love (2012, p. 83).

[120] For a list of contents see CB 2 (Austria, no. 42), B&S no. 154.

[121] See table of 'missing text' for details.

[122] The diagrams in *Fd* were apparently not known to Papahagi (2010, pp. 141-77).

outer margins, sometimes in the lower and upper margins; and a few leaves of the penultimate quire (ff. 93-100) were ruled in the outer margins only. The upper edges of the manuscript were damaged by vermin, resulting in the loss of parts of several glosses, and the outer margins, though once of generous proportions, have been trimmed.

Glosses: Latin, Greek, OHG
Fd is heavily glossed with marginal and interlinear Latin glosses entered by several contemporary scribes. There are several Greek words, some embedded in the Latin glosses. Two interlinear OHG glosses were added in ink by different 11th-century scribes, one on 1p2 (46v)[123] and the other on 2p5 (58v).[124] Dry-point OHG glosses have been identified on several pages (48v, 85v, 93v), but only one on 47r can be deciphered clearly.[125] At least one gloss is embedded in the text of *Fd*, suggesting that *Fd* itself was copied from a glossed manuscript. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The marginal glosses are mostly linked to the lemma they annotate by arbitrary signs, others are simply written in close proximity to the lemma in the text. Many of the glosses tied to reference marks were entered on the previous, facing or following page, rather than the same page on which the lemma is written, despite there being ample space on the page where the lemma appears. Several marginal glosses are written in geometric shapes.

The glosses are evenly spread through the five books. They draw mainly on the West Frankish tradition of *Af Kc* and others, but include a substantial number of further glosses or variants that are shared with *Ld Pt* and *Vf*.[126]

A few late-medieval annotations were added to *Fd*.

Provenance:
Little is known of the history of *Fd*, but it is thought by some to have been written at St Florian, where it has remained until the present day.[127]

[123] B&S no. 154: linguistic classification is uncertain; probably added at St Florian.

[124] The one on 58v was not recorded by SS, nor by B&S no. 154.

[125] Nievergelt 2019, p. 338.

[126] For a fuller account of this group of manuscripts, see the ‘Development of the Glosses’.

[127] Czerny 1871, p. 30; B&S no. 154.

Fg (= *Fg*)
Fulda, Bibliothek des bischöflichen Priesterseminars MS, Fragment 9
A fragmentary leaf, 280 x 185 mm.[128] 26 lines.
Origin: Fulda?, s. ix, second third.[129]

Description:
This fragment, which was used to cover a 16th-century book, contains part of Book 3 of the DCP: 3m9.19-28 and 3p.10.1-13.[130] What was apparently used as the inner side of the cover is relatively clean and therefore the text from 3m9.19 to 3p10.6, ending at '*paulo ante monstrauimus*' on the recto is legible, but for a few words that have been lost as a result of damage to the parchment. The verso, which was used as the outer side of the cover, is heavily soiled and the text, only legible in part, continues from 3p10.6 to 13, its last line being just visible up until '*id quod dederit*'. The metre and prose are both written in a single column. Neumes on a few lines of 3m9 are just visible. A diagram of the elements, partly in colour, was added, apparently in the 11th century at Fulda, in the space left next to the end of 3m9 in the upper right corner of the recto.[131]

Fg does not appear to have been ruled to take glosses, though the space between the lines of text is fairly wide. The trimming, damage and discolouration of the fragment and the addition of later glosses over some existing glosses by a 15th-century scribe has led to the loss of parts of the early glosses.

Glosses: Latin
Fg is lightly glossed in Latin with marginal and interlinear glosses added by 10th- and 11th-century scribes. Another addition is a single headnote to 3p10. The marginal glosses are written in fairly close proximity to the lemma in the text; what look like faint traces of linking symbols above lemma suggest that at least some glosses were linked to their lemma by

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[128] Since we were unable to examine this fragment in person, we have relied on the description published by Staub (2013), especially for its measurements; see also, the more recent article by Staub (2015). Our observations and readings are based on examination of digital photographic images of the fragment supplied by Dr Staub in 2017; though we were not given access to the infrared photographs referred to in her 2015 article, we were able to read a great deal of the glosses by utilising negative imaging. We are very grateful to Professor Winfried Rudolf, who was instrumental in helping us procure a copy of the digital images from the Priesterseminar Bibliothek Fulda.

[129] According to Hartmut Hoffmann (cited by Staub 2013, p. 318), features of the script point to this date.

[130] Staub (2013, p. 317) describes the book whence the fragment was retrieved as being printed in 1585; in her subsequent article (Staub 2015, pp. 5, 8), she describes it as a 15th-century book.

[131] Again Hoffmann's dating is based on features of the script (Staub 2013, p. 318). Staub (2015, p. 2) re-dates this diagram to the 12th century, with no explanation.

arbitrary signs.

In its longer or more distinctive glosses *Fg* agrees fairly consistently with other East Frankish manuscripts, the closest perhaps being *Px*.

A few late-medieval annotations were added to *Fg*.

Provenance:

The earliest evidence for the existence of two copies of the DCP at the monastery library at Fulda is recorded in a 15th-century catalogue. Subsequent inventories note multiple copies of the DCP until the middle of the 16th century, but record only one entry specifying a glossed text of the DCP.[132] An ownership inscription on the title page of the 1585 printed book, which *Fg* once covered, points to its presence in the Alumni Library of the Episcopal Seminary at Fulda, which was founded in 1572.[133]

[132] Staub 2013, p. 320.

[133] Staub 2013, p. 316.

Ga (= *G*)
St Gallen, Stiftsbibliothek 844
186 pages, 220 x 162 mm. 21 lines.
Origin: St Gallen, s. ix, fourth quarter (pp. 5-186), s. x (pp. 1-4).[134]

Description:
Ga contains an imperfect 9th-century glossed copy of the DCP and some ancillary texts written in the 10th century. A separate bifolium (paginated 1-4) of the 10th century, preceding the text of the DCP and the Lupus treatise on the metres, contains *Prologus* 7 (Notker's prologue) on pages 1-3. A set of *glossae collectae* to 1m1 and 1p1 (*Ga1*) was added by another scribe to the bottom half of page 3, which had been left blank. Pen trials were added around the text on page 1, and to the originally blank page 4; there is a dry-point drawing of concentric circles at the foot of page 4. The bifolium is damaged, leading to the loss of some text from the *prologus* and the *glossae collectae*. The Lupus treatise on pp. 6-12 is an integral part of the manuscript of the DCP.

The text of the DCP is on pp. 13-186. *Prologus* 1, which ends imperfectly, was added immediately below the now barely visible explicit to the DCP in the 10th century. Several leaves are missing from the text of the DCP between pages 180 and 181 and 184 and 185.[135] Book 1 opens with 1m1 at the top of 13r and all but Book 1 are preceded either by titles or brief incipits. The prose text of the DCP is written in a single column and all but one of the metres are written in single columns. Neumes were added to 4m3. *Ga* has ornamental initials and much rubrication. There is a partly-erased drawing of concentric circles next to 1m7 on p. 38; there is also a crudely drawn diagram of several concentric circles next to the text of 4p6 in the left margin of p. 144.[136]

Ga was not ruled to take glosses. The space between the lines of text is adequate for interlinear glosses and all but the inner margins were originally wide. The inner margins of pages 181 to 186 are damaged, but since the glosses are primarily in the outer margins, there appears to be no loss of glosses. Many glosses throughout *Ga* have been rendered illegible as a result of wear and tear.

Glosses: Latin, Greek, OHG
Ga is fairly heavily glossed with interlinear and marginal glosses in Latin added by10th century scribes. There are a few Greek words, one embedded in a Latin gloss. There are 68 OHG glosses, probably added in the 10th century at St Gallen; of these roughly two thirds are

[134] Bischoff (*Katalog* 3, no. 5852) for pp. 5-185. Troncarelli (2005, no. 122): s. ix (*ultimo quarto*), comparing the scribe of pp. 5-186 with that of St Gallen MS 218; Scherrer (1875, p. 287), Wittig (2007, p. 189): s. ix; Weinberger (1934), Bieler (1984): s. ix med.; Moreschini (2005): s. ix ex; Love (2012, p. 86): s. ix, later; B&S no. 242: s. ix or x; Bruckner (*Scriptoria* 3, p. 118), Courcelle (1939, p. 120; 1967, p. 404): s. x.

[135] See table of 'missing text' for details.

[136] See Papahagi 2010, pp. 141-77; *Ga* at 147 and 150-51.

marginal and a third are interlinear;[137] many of the OHG glosses are now only partly legible. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms; some comments are written in red and some are enclosed in a frame. The marginal glosses are mostly written in close proximity to the lemmas with no linking symbols; in a few cases arbitrary signs link the glosses to the lemmas.

The first three books are more heavily glossed than that last two. The great majority of the glosses in *Ga* are also in *Na* and often laid out in a similar fashion, and *Ga* lacks very few of *Na*'s glosses. The glosses in *Ga* (though not the text of the DCP itself) may well have been copied from *Na* itself, which was produced like *Ga* at St Gallen; though directly or not is not something anyone can say.[138] The main exception is the series of headnotes to the metres describing the metrical form in *Ga*, which rarely have an equivalent in *Na* and when they do, do not generally agree in wording. They seem to have been entered before the other glosses, possibly by the scribe of the text. They generally agree in content with other manuscripts (and with the Lupus treatise on the metres), but seldom in precise wording. The other exception is a sequence of glosses in 1m1 and 1p1 (*Ga1*), which were entered by a second hand after the first had done his work. They generally correspond to glosses found not in *Na* but in other manuscripts associated with St Gallen and Einsiedeln, though a few are only found in manuscripts from further west.

A few late-medieval annotations were added to *Ga*.

Provenance:
The oldest library catalogue of St Gallen, dated to the middle of the 9th century (St Gallen, Stiftsbibliothek, 728), does not record the presence of a copy of Boethius's DCP. Scherrer, in his 1875 catalogue of manuscripts of St Gallen, identifies *Ga* with the copy of Boethius's DCP listed in the 9th-century register of the private library of Abbot Grimold (St Gallen, Stiftsbibliothek, 267, p. 31), which he bequeathed to the Abbey Library of St Gallen upon his death in 872.[139] It is unclear when the first bifolium was brought together with the remaining part of the manuscript, but *Prologus* 7 in this bifolium, which refers to the accession of the Saxon emperors, must have been written later than 962, when Otto I was crowned Holy Roman Emperor. A 15th-century woodcut stamp of the St Gallen monastery coat-of-arms, which was added sideways on to the upper right corner of page 115, was probably added at the end of the 17th century.[140] The St Gallen librarian, Pater Pius Kolb (1712-1762), who compiled a catalogue of manuscripts in the 18th century, added '*Boetius de Consolatione philosophiae*' to the originally blank page 5.

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[137] B&S no. 242: 'Alemannisch'.

[138] Tax (2008, vol. 1, p. xxxiii and 2009, p. 513), who dates the glosses to the 10th century, describes the glosses in *Ga* as probably a direct copy from Naples, Biblioteca Nazionale, IV G. 68 (*Na*).

[139] Scherrer 1875, p. 287; Bischoff 1981b, pp. 193-94.

[140] Clark 1926, p. 276.

Gc (= *G1*)
St Gallen, Stiftsbibliothek 845
242 pages, 200 x 140 mm. 20/26/27 lines[141].
Origin: St Gallen, s. x^{ex}/xi^{in}.[142]

Description:
On pp. 3-240 *Gc* contains an imperfect copy of *glossae collectae* to Boethius's DCP and some ancillary works; the codex is probably a direct copy of Einsiedeln 179 (*Ec*).[143] As in *Ec*, the *glossae collectae* are preceded by various preliminaries on pp. 3-6: *Prologi* 4 and 1, *Distinctio* 1, *Prologus* 8 and *glossae in titulum*. Pages 6-240 contain the *glossae collectae* to the DCP; as in *Ec*, the glosses begin without a title immediately beneath these preliminary texts. Between the *glossae collectae* on 3m9 and 3p10 is a further set of *glossae collectae* to 3m9 on pp. 158-168 (*Gc1*). The *glossae collectae* end in the midst of glosses to 4m7.17 on page 240; the remaining glosses to 4m7 and all of Book 5 are lost. Pages 241 and 242 are blank. The preliminaries and Books 2, 3 and 4 are preceded by brief rubrics indicating where the books begin. The *glossae collectae* are written in a single column throughout. Red was used only for the incipit and opening letter of Book 2. A glossator added the abbreviation '*cap*', '*capl*' or *capitulum* sporadically to indicate where a section of prose or metre begins in the *glossae collectae*.

Glosses: Latin, Greek, OHG
Gc, which is written by several scribes, is probably a copy of *Ec* and therefore, like *Ec*, contains a high number of Latin and OHG glosses. The majority of glosses compiled in the *glossae collectae* are in Latin. There are some Greek words, some embedded in the Latin glosses. There are 178 OHG glosses, of which all but a few were written in cipher. About two-thirds of the OHG glosses were incorporated into the body of the *glossae collectae* and a third were written between the lines by the text scribes. Roughly two-thirds of the OHG glosses are unique to *Ec* and *Gc*. The OHG glosses were entered at St Gallen in the 10th, or possibly the 11th, century.[144] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms. *Gc*'s lemmas are quoted in full

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[141] Pages 3-68 and 189-240: 20 lines; pp. 71-140: 26/27 lines; pp. 141-188: 27 lines.

[142] Scherrer (1875, p. 287), Schepss (1881, p. 4), Weinberger (1934), Courcelle (1939, p. 120; 1967, p. 404), Wittig (2007, p. 189), B&S no. 243, Love (2012, p. 86): s. x; Tax (2002, p. 130), proposes that it was probably written at St Gallen between 1025 and 1050; see also Tax 2008, vol. 1, p. xxxiii and 2009, p. 513.

[143] Courcelle (1967, p. 404) proposed that *Gc* was a direct copy of *Ec*; Roti (1979, p. x), who produced an edition of Book 1 only of *Gc*, claimed that 'S (our *Gc*) is a conflation of manuscripts which no longer exist, on which E (our *Ec*) was also dependent', but added the caveat that 'the relationship of the two manuscripts is a question which must be postponed until all parts of the commentary have been carefully analyzed'; Tax (2002, p. 130) suggests that *Gc* is a direct but often incompetent copy of *Ec*.

[144] B&S no. 243: 'Alemannisch / Oberdeutsch'.

or in abbreviated form and in some cases the scribes go to great lengths to reproduce the position of the glosses as they appear in *Ec* (for example, many of the interlinear Latin and OHG glosses in *Ec* are entered in *Gc* between the lines); though in other cases *Ec*'s marginal glosses are copied into the body of the *glossae collectae*. Occasionally the scribes of *Gc* omitted glosses or parts of glosses recorded in *Ec*: sometimes this was because the scribe of *Ec* had continued a gloss in the space available on the line preceding the lemma and the scribe of *Gc* overlooked it; at other times, particularly with the OHG glosses in *Ec*, which are generally written directly above the lemma, the scribe of *Gc* appears to have omitted the gloss deliberately. In at least one instance, where a lemma was glossed in OHG in *Ec* (in cipher), *Gc*'s scribe glossed it instead with a Latin equivalent, which also appears in several other early manuscripts of the DCP.[145] A contemporary corrector appears to have added some, but not all, of the glosses omitted by the scribe of *Gc*, presumably using *Ec* as his exemplar. A further strand of glosses not from *Ec* were added to *Gc* by contemporary scribes. Very occasionally the marginal glosses in *Gc* were written in geometric shapes and a few were enclosed in a frame.

Like *Ec*, *Gc*'s glosses belong primarily to the East Frankish tradition. Most of *Gc*'s glosses are either unique to *Ec* and *Gc*, or shared with *Ka* and *Lh* and a few other manuscripts, including *Pm* and *Px*.

A few late-medieval annotations were added to *Gc*.

Provenance:
Gc was copied in St Gallen and has remained in possession of its library since. A 15th-century scribe added a few annotations to the preliminaries. An originally blank leaf between the end of Book 1 and the beginning of Book 2 now contains a woodcut stamp of the St Gallen monastery coat-of-arms (p. 69) probably added at the end of the 17th century.[146] A St Gallen librarian, Pater Pius Kolb (1712-1762), who compiled a catalogue of manuscripts in the 18th century, added '*Boetius de Consolatione philosophiae S.n. 400*' on page 3.

[145] 1p1.7: ***commota***: *irata Bb Ed Ga Gc Na Pm Vg Vh*; *irgremit* (OHG) *Ec Ka*. (*Gc*, p. 13 and *Ec*, p. 98b '*krgrfmkt*').

[146] Clark 1926, p. 276.

Ge (= *Ge*)
Olim Geneva (Cologny-Genève), Bibliotheca Bodmeriana, Cod. 175[147]
113 folios, 235 x 175 mm. 18 lines.
Origin: England (probably Christ Church, Canterbury?), s. x/xi.[148]

Description:
Ge contains a glossed copy of the DCP and ancillary texts. The manuscript opens with a copy of the Lupus treatise on the metres (1ra, 1- 1vb, 21) written in double columns (40-42 lines) in glossing script. The text of the DCP on 1v-111r opens with its title at the foot of 1v.[149] *Glossae in titulum*, written en bloc, were entered on 1vb, 17-30 (next to the Lupus text) and in the upper margin of 2r; further glosses were added between the lines of the title. The text of the DCP ends on 111r, 3; an explicit and further notes were added in the 14th century. Further additions, mostly early with some later additions, were entered on 111v- 113v: an excerpt from Donatus's *Ars Maior* (111v-112r, 8); a classical verse (112r, 10-17); a Carolingian verse (112v); pen trials (113r); and neumes, a hymn, two proverbs and pen trials (113v).[150]

All five books are preceded by titles. The prose text of the DCP is written in a single column as are the majority of the metres; a few metres are written in multiple columns, whose boundaries are occasionally indistinct. Neumes were added to several metres.[151] *Ge* has an opening ornamental initial and some rubrication. A diagram of the elements was added to the lower left margin of 55v, beneath the text of 3p10; an ink diagram of concentric circles intersected by lines and containing inscriptions was added to the left margin of 85v next to the

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[147] *Ge* was sold at Sotheby's on the 5th July 2005 and is presently owned by a private collector in America. We were fortunate enough to have this codex put at our disposal briefly in the Bodleian Library after its sale, thanks to the kind intervention of then Keeper of Special Collections and Western Manuscripts (now Bodley's Librarian) Richard Ovenden. A detailed description, along with illustrations, was printed in the Sotheby's *Sale Catalogue* 2005, no. 80.

[148] Most scholars agree with Bolton's (1977, p. 57) view of the x^{ex}/xi^{in} date for *Ge*: Pellegrin (1982, p. 411), Troncarelli (2005, no. 118), Wittig (2007, p. 189), Sotheby's *Sale Catalogue* 2005, no. 80, Love (2012, pp. 86-87); Gneuss and Lapidge (2014, no. 829): s. x^2 or xi in.; CB 2 (Switzerland, no. 34): s. x 2/2; Courcelle (1939, p. 122; 1967, p. 405) lists *Ge* as 'Collection S. C. Cockerell Esq.': s. xi. There is general agreement of a Canterbury origin; CB and Wittig suggest a St Augustine's, Canterbury origin; others (Sotheby's and Stokes 2014, p. 70, n. 217) suggest a more probable Christ Church origin.

[149] The Lupus treatise was probably added after the rubricator had added the title to the DCP at the foot of 1v.

[150] For a detailed description see Pellegrin 1982.

[151] 1m1, 5, 7; 2m2, 4, 5; 3m2, 4, 10, 11, 12; 4m4, 5; 5m1. Neumes were also added to the lower margin of 98r, beneath the text of 5p3.

text of 4p6.[152]

Ge is sporadically ruled for glosses: the lower and outer margins are very wide and the upper and outer margins are ruled for glosses, but not consistently. A few marginal glosses are partially lost due to trimming and fading.

Glosses: Latin, Greek, OE
Ge is very heavily glossed in Latin with marginal and interlinear glosses and a few Greek glosses, mostly embedded in the Latin glosses; the glosses were added by several contemporary scribes, many of which were duplicated by different scribes. Three OE glosses were entered in *Ge* (5r, 11v, 19r), possibly by three different glossators.[153] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. Barring folio 2 of the text of the DCP, where letters of the alphabet are used to link the marginal glosses to the text, linking symbols in Books 1 and 2 are rare; some glosses repeat the lemma. The marginal glosses in the remaining three books are linked to the lemma with letters of the alphabet and arbitrary signs; the glosses with no linking symbols are generally written in close proximity to the lemma they annotate.

The glosses are fairly evenly distributed throughout the text, with the usual decline in intensity in the last two books. Generally it shares the glosses of *Ck* and related manuscripts, and draws ultimately on the same range of sources as *Ck*. One set of glosses in the right margin of 12r is particularly striking in that it appears to have been copied directly from folio 10r of *Ck*, or another manuscript like it: the glosses are written in a geometric shape and, though *Ge* copies all but one of the linking symbols that appear in *Ck* along with the glosses, these reference markers are not added to the lemma in *Ge*. Specific relationships with other English manuscripts vary from book to book: Book 1 shows a sprinkling of glosses otherwise found only in *Ck*, Book 3 has some glosses apparently derived from *Pb* and others from *Ck*, while Book 4 has a number of glosses, generally in a different hand, that are either unique to *Ge* or otherwise found only in *Cg*.

Several late-medieval annotations were added to *Ge*.

Provenance:
The early history of *Ge* after it was first produced is unclear, but it may have remained in Canterbury until the late medieval period. The 14th-century glosses and colophon have been identified as French in character, suggesting that the codex may have reached the Continent by the late medieval period. The first known recorded sale of *Ge* in England was in 1785, when it was sold at Sotheby's from the library of the physician, classicist and bibliophile Dr Anthony Askew (1722-1772). From that point on *Ge* lived a rather peripatetic life in England, with

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[152] See Papahagi 2010, pp. 141-77; *Ge* at 163-166; however, note that the illustrations provided for *Ge* (Papahagi's G) and *Ps* (Papahagi's P2) have been reversed.

[153] With the exception of the second of these OE glosses on 11v, '*lybcræfte*' glossing '*maleficio*' (1p4.41) printed by Stokes (2014, p. 218), to our knowledge '*genipþ*' glossing '*stetit*' on 5r (1m3.4) and '*olæcuggæ*' [= '*olæcungæ*'] glossing '*fauore*' on 19r (2p2.4) have not hitherto been noticed; 'occasional dry-point glosses (as on fol. 9r, for example)' have also been reported (Sotheby's *Sale Catalogue* 2005, no. 80).

possibly a brief sojourn in Florence, until it was sold again in 1957 by Sir Sydney Cockerell (1867-1962), whence it was deposited at the Fondation Bodmer, Cologny-Genève.[154] It remained in the possession of the Bodmer family until it was sold to a London book dealer Sam Fogg, on behalf of a private collector in America.

[154] *Ge* changed hands on numerous occasions and was sold at Sotheby's on six separate occasions since 1785; for a detailed list of the modern owners, see Sotheby's *Sale Catalogue* 2005, no. 80.

Go (= *Go*)
Gotha, Forschungsbibliothek, Memb. II. 103 (*olim* Gotha, Landesbibliothek, Membr. II. 103)
125 folios, 220 x 145 mm. 21 lines.
Origin: Germany, s. xi.[155]

Description:
Go contains a glossed copy of the DCP, other works by Boethius and some ancillary texts. *Go* opens with a copy of the Lupus treatise on the metres of Boethius on 1r-4r, followed by Boethius's *Opuscula sacra* on ff. 4v-42r.[156] The DCP is on 42v-123v. All five books of the DCP are preceded by brief titles or explicits and incipits and the text of the DCP ends with no explicit at 123v, 6. A gap of 4 lines is left blank before the beginning of several *Prologi*: 1(123v, 11-124r, 5), 4 (124r, 5-16), 5 (124r, 17-124v, 14) and 6 (124v, 14-125r, 3); these are followed immediately by *Distinctio* 3 (125r, 4-5) and *glossae in titulum* written en bloc (125r, 5-23). Numerous notes written from the 12th century onward were added to 125v. The prose text of the DCP is written in a single column; the majority of the metres are written in multiple columns. Neumes were added to 1m7. *Go* has some rubrication. On 105r, next to the text of 4p6, is an ink drawing of concentric circles, intersecting lines and inscriptions.[157]

Go is not ruled to take glosses, but the margins and the spacing of the text allow for the addition of glosses.

Glosses: Latin
Go is lightly glossed with primarily interlinear and some marginal Latin glosses, added by a variety of contemporary scribes. Other additions include headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are mostly written in fairly close proximity to the lemma in the text and occasionally they are linked to the lemma they annotate by arbitrary signs. In at least one case a long marginal gloss, with no linking symbol, was separated from the text it related to by a couple of folios.

The glosses are fairly evenly spread over the five books. Many of the glosses are unique to *Go*; some are simply different versions of common glosses. The glosses in Book 1 generally agree with the East Frankish tradition, whereas those in the remaining books, especially some of the longer glosses in Book 5, also reflect both the West Frankish and Anglo-Saxon glossing traditions.

Several late-medieval annotations were added to *Go*.

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[155] Courcelle (1939, p. 121, 122; 1967, pp. 404, 406), Krämer (1989-90, vol. 1, p. 340), Love (2012, p. 87): s. xi; Weinberger (1934), Bieler (1984), Troncarelli (2005, no. 60), Jeudy (1991, p. 486), Wittig (2007, p. 189): s. xi/xii; Papahagi (2010, p. 162, n. 72), citing H.-J. Rockar, mistakenly reports that *Go* was 'possibly written at Echternach, where it was owned in the twelfth century'; however, Rockar is referring to Gotha, Forschungsbibliothek, Memb. I. 103 (and not our manuscript, Memb. II. 103), which is a copy of Boethius's *De institutione arithmetica*.

[156] *Go* lacks the concluding sentence ('*Obserua autem* ...') from the Lupus treatise.

[157] See Papahagi 2010, pp. 141-77; *Go* at 159-60 and 162.

Provenance:
The early history of *Go* is unknown. The 12th-century inscription '*Liber sancte Marie de Monasterio Halesbrunnensi*' places *Go* at the Cistercian Abbey of Heilsbronn after 1132, when the abbey was founded, and by the 15th century at the Cistercian Abbey of Trium Fontium, according to the inscription on 1r, '*Lib moy III fontis*'. The 18th-century library stamp '*Bibliotheca Ducalis Gothana*' was added to the foot of 1r.

Ka (= *Ma1*) and *Kc* (= *Ma*)
Kraków, Biblioteka Jagiellońska, Berol. lat. 4 , 939 (*olim* Berlin, Staatsbibliothek der Stiftung Preussischer Kulturbesitz, lat. 4 , 939; Maihingen, Bibliotheca Wallersteiniana, I, 2, lat. 4, 3)
114 folios, 272 x 220 mm. 27 to 29 lines.
Origin: *Ka*: Cologne, s. x, last decade; *Kc*: possibly Tegernsee, s. xi, med.[158]

Description:
This codex is made up of two originally independent parts: Part 1 (*Ka*) contains a 10th-century glossed copy of the DCP and Part 2 (*Kc*) contains an 11th-century set of *glossae collectae* to all five books of the DCP. Both parts contain texts ancillary to the DCP.

Ka (ff. 1-57)
The preliminary quire of Part 1 is made up of 3 leaves and the foliation begins from its second leaf.[159] Folio 1r-v includes: a copy of a forged ecclesiastical privilege of Pope Nicholas I; a 10th-century deed for St Pantaleon of Cologne; a version of the *regula formatarum* or instructions for encoding ecclesiastical letters of safe conduct in Greek, associating letters of the Greek alphabet with numerical values;[160] and a defective copy of a letter from Archbishop Bruno of Cologne. Folio 2r contains a *rota uentorum*, with Latin, Greek and OHG inscriptions, similar in design and content to that in *Mf* (1r) and London, BL, Harley MS 2688 (17r) and folio 2v is blank. The foot of folio 3r, which begins the next quire and is otherwise blank, contains a colophon written by Froumund of Tegernsee (fl. ca. 960-1008) noting that he wrote the manuscript at Cologne and subsequently presented it to the Abbey of Tegernsee. Froumund also records in a letter (Strecker 1925, *Epist*. 17) that he copied two of Boethius's books (it is usually assumed that he was referring to the DCP), into which he himself transcribed (*depinxi*) the gloss; in this same letter he says that he kept one of these copies in his possession and left the other in Augsburg, in exchange for a copy of Boethius's *De institutione arithmetica*.[161]

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[158] Schepss (1881), Hoffmann (1986, vol. 1, pp. 424-425), Tax (2008, vol. 1, p. xxxvi), Troncarelli (2005, no. 61), B&S no. 45, Love (2012, pp. 88-89). Courcelle (1939, pp. 120, 122): s. x (ff. 1-57), s. x/xi (ff. 60-112) and Courcelle (1967, pp. 404-405): s. x, for entire manuscript; Weinberger (1934), Bieler (1984), Krämer (1989-90, vol. 2, p. 753): s. x/xi (ff. 1-57); Jeudy (1991, p. 486): s. x-xi (ff. 60-112). See also description in Eder (1972, pp. 37-39, no. 13), who relies entirely on earlier studies, since at the time of publication, the manuscript's whereabouts was not publicly known.

[159] This quire is made up of 2 bifolia, of which only 3 leaves survive: only the bottom half of the first leaf remains and this is not foliated - it contains a prayer written by an early scribe, some pen trials and a further note written by a later medieval scribe; texts on folio 1 are written on 43-46 lines; and the last folio was excised.

[160] For a discussion of the *regula formatarum*, in the form of an *epistola formata*, see Berschin (1988, pp. 71-72), where he also prints a version of this *regula* from a manuscript of the St Gallen tradition.

[161] In another letter written by Froumund (Strecker 1925, *Epist*. 45) he refers to a manuscript being returned to him with damaged leaves: '*librum nostrum totum rugosum*

The title to the DCP was written on folio 3v beneath an elaborate inked illustration of Boethius and Philosophy; annotations to the title were entered in the margin, between the lines and above the illustration; unidentified Latin verses, which include Latinised Greek vocabulary and annotations, a dry-point sketch and an ink drawing, were added in the surrounding space; *Distinctio* 2, which draws on Servius's commentary on Vergil's *Aeneid* and a life of Vergil, was written at the foot of 3v.

The text of DCP is on 4r-57v. All five books are preceded by titles. The proses are written in single columns and the majority of the metres are written in multiple columns. *Ka* has much rubrication and some ornamental initials. On 28v, in the midst of the text of 3m9, is a colourful diagram of the elements with inscriptions. The explicit to the DCP on 57v, 18-20 is followed on lines 21- 23 by an introductory note to the Lupus treatise on the metres (written in green): '*Incipiunt genera metrorum in librum Boetii, quae dom*[*i*]*nus Lupus ut facilius studiosus lector accipere potuisset, in lucem produxit*'; this is then followed on lines 24-28 by a version of the passage that usually concludes the Lupus treatise in other early copies of the DCP, beginning '*Obserua autem quisque legeris*, etc'. The order in which these passages are written in *Ka* only appears in one other of our early manuscripts, *Va*, where they are followed by the remainder of the Lupus treatise, beginning '*Quinque libros philosophicae consolationis insignis auctor Boetius XXVII*' etc. Since the last folio of the final quire of *Ka* was excised at some stage, it is possible that it, along with a few further leaves, may once have contained a complete copy of the Lupus treatise.

The text of *Ka* shows quite remarkable similarities in layout and content to the Cologne manuscript *Lh*, especially in the inclusion of rubrics and Greek figures of speech, often written in red and sometimes embedded in the text, but also in such errors as the

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cenosum parteque disruptum recepi ... in capite eiusdem libri inserta erant duo folia; in uno erat circulus continens scripturam quattuor plagarum mundi, in alio epistola, quam formatam nuncupant, quae rogo genua vestra amplectens ut mihi remittatis'; Schepss (1881, pp. 11-13) links this with our *Ka* suggesting that '*totum rugosum cenosum*' was probably an exaggeration. There is no reason to suppose that the material in this separate quire was not in both Froumund's copies and given that *Ka* in its present state is in very good condition, it seems likely that letter 45 refers to Froumund's second copy, which was his lending copy, as opposed to *Ka*, which according to his wording was the one he kept in his possession and later gave to the Tegernsee library. In his analysis of the wind diagram in *Ka*, Berschin (1995, p. 29) is inclined to accept Schepss's identification of the damaged book as *Ka*, but nevertheless proposes that the 'R' to whom letter 45 is addressed is probably Reginbald of Augsburg, rather than Reginbald of St Emmeram (as suggested by Strecker); if Berschin's identification is correct, this suggests a further link between Froumund's letter 45 and his lending copy of the DCP.

Wind diagrams are well-known and appear in several other early manuscripts unconnected with Boethius; see Obrist 1997 and Teresi 2018. Though Berschin accepts that wind diagrams are part of a long tradition, he argues that the inscriptions in Latin, Greek and OHG in the *Ka* windrose reflect Froumund's particular linguistic interests and therefore attributes the origin of this 'trilingual' wind diagram to him; however, Berschin does not take into account the wind diagram that is nearly identical, which also contains Latin, Greek and OHG inscriptions, preserved in London, BL, Harley 2688 (17r), and which was copied somewhat earlier in the 10th century than that in *Ka*.

inclusion of a gloss in the text at 5p3.14. This might suggest that Froumund copied from *Lh* itself, but very occasional differences in the text, especially in the cruces at 2p5.4, and the lack of the two separate commentaries to 3m9 found in *Lh*, seem to rule out that possibility, and it seems more probable that he was copying from a manuscript at Cologne that was very similar to *Lh*, and closely related to it, but had had its text 'corrected' at the relevant places (or indeed *Lh* may derive from a copy that had had its readings altered to suit another textual tradition).

Ka is not ruled to take glosses. A few marginal glosses are partially lost due to trimming. The note 're gira folium et inuenies notas glossarum' is written at the foot of 35r, where Book 3 ends.

Glosses: Latin, Greek, OHG
Ka is very heavily glossed in Latin with marginal and interlinear glosses, evenly distributed throughout the text; there are a great many Greek words, written either as rubrics or embedded in the Latin glosses; there are also 104 OHG glosses to the DCP, of which one glosses a Greek gloss on the title to the DCP twice; the OHG glosses were entered primarily between the lines and occasionally in the margins.[162] The majority of the glosses were written by Froumund, who copied the text at Cologne, though several glosses were entered by other contemporary glossators. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The marginal glosses are linked to the lemma they annotate by a variety of linking symbols, including letters of the alphabet, Tironian note forms, and arbitrary signs. Others are written in fairly close proximity to the lemma in the text, with no linking symbols. On some pages Latin and Greek words that have no obvious relationship to the DCP, together with their Latin or OHG interpretations, have been entered in the upper (22v, 24v, 57v) and lower margins (5r, 9r, 22v, 24v, 25r, 26r). One of the OHG glosses on f. 22v is written in cipher.[163]

The roughly 10,300 glosses in *Ka* seem to have been mainly entered at one time, by Froumund, but come ultimately from various sources. About half recur in *Lh*, though seem not to have been copied from *Lh* itself and they are largely confined to the East Frankish element in *Lh* rather than the more numerous West Frankish stratum. About a quarter of the others recur in *Lf*, in the parts that survive of that manuscript, and many of the glosses that recur in *Lf* or *Lh* also appear, along with others, in East Frankish manuscripts such as *Ec Na Ed*, while some others are characteristic of the West Frankish tradition of *Af*. Of the 98 OHG glosses, 27 are also in *Lh* and 56 are in *Ec* (including many of those that are in *Lh*). Froumund was presumably copying the glosses from a manuscript at Cologne which had accumulated entries from more than one source, though mainly within the East Frankish tradition. The

[162] B&S no. 45: 'Mittelfränkisch / Oberdeutsch'; entered in Cologne.

[163] Schepss (1884), who printed these lemmas and glosses, identified the majority as drawing on the metrical *Gesta Apollonii*, others from the description of the palace in the *Passio* of St Thomas and still others from the works of grammarians including Donatus; he argued that since Froumund drew directly on several sources for these lists that he had compiled them in the course of his various readings with a view to including them in a glossary, rather than copying them directly from an existing glossary. See also Eder 1972, pp. 38-39.

glosses are quite unrelated to those in the *glossae collectae* now bound up with Froumund's copy (designated *Kc*), which are predominantly from the West Frankish tradition.

Ka itself shows no sign that the glosses were assembled in various stages and from various sources (the corpus of glosses is well organised and there are only occasional signs of further entries being squeezed in subsequently), so it seems likely that Froumund assembled the glosses in another copy (presumably the second copy of the text which he claims to have made at the same time in Cologne and given to Augsburg in exchange for other works) over a period of time and *Ka* is his fair copy of that assemblage.

Kc (ff. 58-113)

The *glossae collectae* and the preliminaries in Part 2 appear to have been copied in quires by numerous scribes.[164] They are mostly written in a single column and only the opening 58r and 100r-112v were written in double columns. *Kc* is riddled with errors. *Kc* opens with various ancillary texts on 58r-58v: *Prologi* 5 (58ra, 1-28), 6 (58rb, 1-16), 1 (58rb, 16-58v, 3) and 4 (58v, 3-9);[165] and the Lupus treatise on the metres (58v10-60r9). These preliminaries are followed on 60r9-12 by the title '*Finit Anitii Manlii Seuerini Boetii uiri clarissimi et illustris ex consulum ordine et magno offiocio* (!) *atque patricio hpilosophice* (!) *consolationis. Liber I incipit*', on 60r 12-13 by *Distinctio* 3 and on 60r14-25 by *glossae in titulum*, which are written en bloc (as in *Mj*) with no symbols to link them to the title.

The *glossae collectae* to the DCP (60r25-112va 26) begin immediately after the end of the *glossae in titulum*, with no obvious boundary separating them from the preliminary texts, except for the addition of superscript 's' over the lemmas, which may have been entered by a contemporary scribe. Boundaries between a gloss and the following lemma are often separated by a double 'ss'. Brief incipits and explicits demarcate the five books. The boundaries between the proses and metres are only occasionally marked by slightly enlarged letters in Book 1; these are more consistently marked by enlarged initials in the remaining books. The *glossae collectae* end with the rubric '*explicit commentum*' at the foot of 112va. A single line from an anonymous epigraph, followed by an epigraph attributed to Walafrid Strabo, was added in the second column of 112v. To 113r a scribe added '*Spiritus ingenii concedit munera scripti*' and there are pen trials and neumes on 113v. Colour is rarely used in *Kc*.

In the midst of the *glossae collectae* to 3m9 on 86v are two ink diagrams: that on the left is on the elements and in other manuscripts it is usually linked to 3m9; that on the right is a diagram of concentric circles intersected by lines and containing inscriptions, which is usually drawn in other manuscripts in proximity to 4p6.[166]

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[164] For example, at the foot of 89r the scribe breaks off in the midst of a gloss in 3p11, 89v is blank apart from the quire number at the foot of the page, and the remainder of the gloss is written on 90r, which is the beginning of the next quire; again the scribe writing a gloss in 4p6 breaks off in the midst of the gloss at the end of a quire (99v), where there is ample room to complete it; the gloss is then continued by the scribe writing the opening page of the next quire (100r). Hoffmann (1986, vol. 1, pp. 424-425) proposes that at least two scribes wrote *Kc*.

[165] These *prologi* are written in the same order as they are in *Mj* and *Ta*.

[166] This diagram in *Kc* was apparently not known to Papahagi 2010, pp. 141-77.

Glosses: Latin, Greek

The number of glosses recorded in the *glossae collectae* of *Kc* suggests that they were drawn from a fairly heavily glossed copy of the DCP. *Kc*'s lemmas are quoted in full or in abbreviated form and, with some exceptions, the lemmas are written in the order of the text. The majority of glosses compiled in the *glossae collectae* are in Latin. There are a couple of Greek words amongst the Latin glosses. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms. A few interlinear and marginal annotations were also added to the *glossae collectae*; some of these are corrections to defective readings, of which there are many in both the lemmas and the glosses in *Kc*.

Apart from Book 1, which is the most heavily glossed part of the text, *Kc* tends to have only one substantial gloss to each point or lemma with little duplication. Many of the glosses in *Kc* are found in several manuscripts and particularly in manuscripts of the 9th century, such as *Af* and *Vc*, representing strands of the West Frankish tradition.

Most of the glosses are found in many other manuscripts, and the great majority occur in *Af* and related manuscripts, indicating that they go back to at least the ninth century and probably France. Occasional variants link *Kc* with another Tegernsee manuscript of the early eleventh century, *Mj*. There are scarcely any glosses derived from the East Frankish traditions represented by such manuscripts as *Na Ec* and *Ka*. There is equally no evident link with the glosses in *Ka*, the earlier copy with which *Kc* is bound (except perhaps the translation of the Greek added above the line at 4p6.38), and no reason to think the 2 copies had any connection.

Provenance:

It is unclear when *Ka* and *Kc* were united as a single codex. Schepss suggests that the two parts may have been bound together immediately after the second part was written and that certainly by the time Bernhard Pez saw the text in 1717 in Tegernsee, it had long since been bound together.[167] However, with the one exception noted already, the glosses in *Ka* and *Kc* seem quite unrelated. The codex was acquired between 1812 and 1817 by Ludwig von Öttingen-Wallerstein of Tegernsee, who expanded the Princely Öttingen-Wallersteinschen library. Maihingen, which had been a Birgittine nunnery from the time of its foundation in the 15th century, was dissolved during the Peasants' War; from the early 17th century it was revived as a Minorite monastery and it was subsequently secularised by the Öttingen-Wallerstein family in 1802. A large collection of the family's medieval manuscripts was sent to Maihingen and by 1817 the manuscript was at the former abbey of Maihingen. The Maihingen shelfmark 'I 2 (Lat) 4° 3', appears twice on the front pastedown and the stamp 'F. Öttingen Wallerstein'sche Bibliothek' appears on the front and back pastedowns and on the recto of the first half-page. The stamp of the Staats-Bibliothek Berlin appears on the verso of the first half-page, on 1r, on 99r and on 113v. The Berlin Prussian State Library acquisition note 'Acc. MSS. 1935.37' at the foot of 1r was added after its purchase of the manuscript in 1935, when part of the Öttingen-Wallerstein collection was auctioned at Karl and Faber in Munich.[168] During World War II, this codex was part of the Prussian State Library collection

[167] Schepss (1881), p. 1.

[168] Berschin 1985, p. 21; see Eder 1972, p. 154: Auctionskatalog von Karl und Faber (München, 7 Mai 1935).

in Berlin that was dispatched to the monastery at Grüssau in Silesia for safe-keeping. When Grüssau became part of Poland after 1945, the manuscript collection was transferred to the Biblioteka Jagiellońska in Kraków. The Kraków library shelfmark 'Lat. qu. 939' appears in the upper margin of 1r. The existence of the manuscript, which was part of what was known variously as 'Berlinka' or the 'Prussian hoard' in the Biblioteka Jagiellońska, did not then become public knowledge until after 1980.[169]

[169] Cummings 2017.

Kr (= *Kr*)
Karlsruhe, Badische Landesbibliothek, St Peter perg. 87, ff. 94-99
6 folios, in a codex of 106 folios (ff. 94-99). 335 / 340 x 238 / 240 mm. 41 lines.[170]
Origin: Lorsch, s. xi.[171]

Description:
This codex is made up of two parts: Part 1, ff. 1-2 and 62-106, probably written at Lorsch in the 11th century and Part 2, ff. 3-61, written at an unknown location, in the 14th century; folios 58-61 remain blank. Part 1, with which we are concerned, contains numerous glossaries to a variety of texts, including to Biblical books, the *Regula Sancti Benedicti*, Gregory the Great's *Regula pastoralis* and *Dialogi*, Donatus's *Ars grammatica* and Sedulius's *Carmen paschale*.[172] The entire codex is written in double columns.

Folios 94v to 100v contain a section of glosses headed by the rubric '*Incipiunt glosae de diversis auctoribus*'. These glosses are drawn primarily from a glossed copy (or copies) of Boethius's DCP, supplemented by some that are probably from Eutyches's *Ars de uerbo* and other sources.[173] The glosses beginning on 94va, line 40 and ending on 99rb, line 25 mainly draw on the DCP; there is no rubric identifying the source of the glosses. The preceding glosses on 94va, lines 2-39 probably draw on the preliminaries that are often transmitted with the DCP and the *glossae in titulum*. The text added to the right margin of 97r in a glossing script is biographical material that often circulates with the text of the DCP: *Prologi* 1 (lines 1-26) and 8 (lines 26-39) are followed by *glossae in titulum* (lines 40-74), written en bloc.[174]

Glosses: Latin, OHG
In addition to the over 500 Latin glosses included in the part of this glossary drawing on Boethius's DCP, there are 2 OHG glosses in *Kr*; both appear on 95rb, line 10: one in the line of text and one interlinear gloss on the same line of text, probably also entered by the main

[170] Since we came upon this material quite late on in the project (cf. Godden and Jayatilaka 2018, p. 399), we were unable to inspect the manuscript personally. However detailed descriptions of the manuscript in Heinzer and Stamm (1984, pp. 179-181) and B&S no. 324 and ease of access to the digital copy made our work on this manuscript possible.

[171] SS (IV, pp. 409-410, no. 73): s. xi; Hoffmann (1986, vol. 1, pp. 209), Bischoff (1989, pp. 106-107): middle or 3rd quarter of the 11th century; Hoffmann assigns it to the scriptorium at Lorsch. B&S no. 324: probably the beginning of the 11th century.

[172] For a detailed list of contents, see Heinzer and Stamm (1984, pp. 179-181) and B&S no. 324.

[173] A connection with Boethius was noted in passing by Steinmeyer-Sievers in the 19th century (IV, p. 242, note 4).

[174] B&S no. 324 recorded the existence of this material as 'marginal *Vita des Boethius*'.

scribe.[175] Neither OHG gloss appears elsewhere in the early manuscripts of the DCP. The material assembled in *Kr* might be described as a set of *glossae collectae* in the format of a glossary: that is, it is written in a glossary format of lemma, or occasionally two lemmas on a single line, followed by a gloss or glosses, ranging from single-word glosses to longer expositions; however, the lemmas are not written in alphabetical order and they rarely adhere to the order of the text of the DCP and often go backwards and forwards between the sections of proses and metres, with no indication of the precise source of a lemma within the DCP.

The majority of the glosses are short, often single words, as befits a glossary, and so offer little information on transmission. The longer glosses often make the same points as glosses found in other manuscripts, but rarely have wording similar enough to indicate particular links, and at times it appears that they were the work of a glossator who was familiar with the glossing tradition for the DCP but either preferred to use his own wording or worked from a general familiarity with the tradition rather than copying directly. In the *Prologi* 1 and 8 and in the glosses to Book 2 there are links to the East Frankish tradition, but in Books 3 and 5 there are firm links rather with West Frankish manuscripts, which suggests that the entries are taken from a manuscript of mixed origins or, more probably, from more than one copy of the DCP.

Provenance:
The two parts of this codex were probably bound together in the 14th or 15th century, as suggested by the date of its binding and of the script on the label '[*Ex*]*posiciones terminorum Biblie*' on the front cover.[176] In the 15th century the manuscript may have been in the private library of Peregrinus and Lambertus de Goch, who were canons in the Collegiate monastery of St Marien in Erfurt.[177] Krämer proposes that it was in the possession of the Erfurt Cathedral library at one time.[178] A purchase note '*Emit Philippus Jacobus Abbas ad 1781*' on 3r indicates that the codex was acquired by the library of the Abbey of St Peter in the Black Forest in the 18th century, where Philipp Jakob Steyrer (1715-95) was abbot from 1749 until his death in 1795. Upon the dissolution of the abbey in 1806 its possessions were transferred to the State, whence the manuscript came into the possession of the Badische Hofbibliothek and Landesbibliothek in Karlsruhe in 1807.

[175] SS (IV, p. 242) include these in their edition of the OHG glosses (MCCXXVII).

[176] A note at the foot of the inside back cover records that the binding was restored in April 1977.

[177] Heinzer and Stamm 1984, p. 180.

[178] Krämer 1989-90, vol. 2, p. 498.

La (= *La*)
Laon, Bibliothèque municipale, Ms. 439
54 folios, 250 x 167 mm. 22-23 lines.
Origin: France, s. ix, about the third third.[179]

Description:
La contains an imperfect glossed copy of the DCP on 1r-54r: it begins on 1r at 2p5.27 '*infra infima quaeque*' and ends on 54r at 5p6.48 '*iudicis cuncta cernentis*', the conclusion of the DCP.[180] Books 3, 4 and 5 are preceded by incipits; the final folio 54 was cut immediately below line 16, where the text of the DCP ends and a later scribe added an explicit. The prose of the DCP is written in a single column, and the metres are mostly written in long prose lines with no clear delineation of the verse lines. There is some dislocation of the text between 40r and 49v, and some rewriting of the text on 40r, though the quires here appear to be regular: **40r**: 4p6.46 '*expectans*(!) *et se cum*' to 4p6.47 '*quibusdam permissum*'; 5p4.39 '*iudicium iudicantis actus*' to '*potestate perficiat*'; 5m4.1-40; **40v-41v**: 5p5.1 to 5p5.8 '*simile est quod humana*'; 4p6.47 '*puniendi ius ut exercitii*' to 4p6.57 '*ulteriora contendas*'; 4m6.1-18; 4p7.1 to 4p7.3 '*cum omnis*'; **42r**: 4m6.19-41; 4p7.3 '*fortuna uel iucunda*' to 4p7.9 '*exercet aut corrigit prodest*'; **42v-43r**: 4m6.42-48; 4p7.9 '*fateor inquam*' to end of 4p7; 4m7.1-24; **43v-49v**: 4m7.25-35; 5p1 title; 5p1.1 to 5p4.39 '*nam cum omne*'; 5p5.8 '*ratio divinam*' to 5p5.9 '*ita disseris si qua*'. From 50r the text of Book 5 continues as normal from 5p5.9 '*certos ac necessarios*' to the end of 5p6.48 on 54r.[181] A corrector helpfully annotates the text indicating where it is dislocated. *La* has some rubrication. A diagram of a circle with slanting lines drawn inside was added to the upper left corner of 3v, where 2p6 ends and 2m6 begins.

Miscellanous notes, quotations and pen trials were added to 54v in the 10th and 11th centuries: the phrase '*lege hunc librum doctior eris A*(...)' was written at the foot of 54v in an impossibly small script; '*incipit uita sanctae margarite uirginis*' may have led to the identification of this volume of the DCP with a copy of the life of St Margaret.[182] Numerous pen trials were also added in the 9th to the 12th centuries to the remnants of the final

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[179] Contreni (1978, p. 46, n. 30), Bischoff (*Katalog* 2, no. 2119). Weinberger (1934), Bieler (1984), Moreschini (2005), Troncarelli (2005, no. 14), Love (2012, p. 87), Muzerelle (2013, p. 180): s. ix; Ravaisson (*Catalogue* 1, p. 232): s. x.

Contreni (1978, p. 46, n. 30) proposed that *La* was produced in the scriptorium of the Abbey of Saint-Germain-des-Prés in Paris, a suggestion accepted by Bischoff (*Katalog* 2, no. 2119); more recently, Muzerelle (2013, p. 180) notes that this attribution is not based on any concrete evidence and therefore *La*'s origin remains uncertain.

[180] See table of 'missing text' for details.

[181] The verse lines of 4m6 and the prose text of 4p7 on 41v-43v are written in parallel columns.

[182] Montfaucon 1739, vol. 2, p. 1298, no. 296.14.

fragmentary leaf, including the 9th-century '*Grimoldus fe*[*cit*]'.[183]

La is not ruled for glosses, though the outer margins are wide and the space between the lines of text is sufficient to take glosses.

Glosses: Latin
La is lightly glossed with primarily interlinear and some marginal Latin glosses, entered by a variety of contemporary scribes, probably soon after the text was written. Other additions include a couple of headnotes to the metres. The glossators often use Tironian notes. Some marginal glosses are linked to the lemma with arbitrary symbols, others are written in close proximity to the lemma they annotate.

The glosses are scattered evenly over the text that survives. The glosses are all very short, one or two words, apart from three longer glosses. Many are unique to *La*, and those that are shared with other manuscripts show no particular patterns of agreement and could well be independent - they are mostly fairly obvious interpretations or synonyms. Quite a few instances are textual variants with a gloss suggesting an alternative reading. Most could well be responses to reading the text rather than copied from another glossed manuscript of the DCP, though some at least of the textual variants suggest comparison with another version. And the absence of any glosses on the Greek quotations suggests that the glossator had no access to the general glossing traditions for the DCP. The three longer glosses are all on metres (3m8, 3m12, 4m3), perhaps suggesting that the metres were a special object of study for the glossator or that he had access to an anthology of Boethian metres with some glossing, though the layout of the text suggests that the text scribe had no special interest in the metres. Two have their closest parallel in *Ef* and the other with a group of East Frankish manuscripts - *Ec Ed Gc Ka Lf Pm*. And the unexpected interpretation of 4m7 as referring to the sacrifice of Polixena by Pyrrhus/Neoptolemus rather than to the sacrifice of Iphigenia by Agamemnon has a parallel only in the East Frankish manuscript *Ec Gc Ka* (and a partial parallel in the English manuscript *Cg*). Perhaps these particular glosses, and maybe others in *La*, were copied to or from another manuscript of the DCP which found its way to St Gallen or Einsiedeln, since *La* shows no familiarity with the fuller East Frankish tradition on which *Ec Gc* and *Ka* draw.

Provenance:
The early history of *La* is unknown. Although the scriptorium at Saint-Germain-des-Prés in Paris has been suggested as a place of origin, evidence for this remains doubtful. The 17th-century binding is of the Cathedral of Laon.[184]

[183] Since this is one of many pen trials it does not necessarily identify the scribe of this volume (Muzerelle 2013, p. 180).

[184] Troncarelli 2005, no. 14.

Lc (= *Lc*) and *Lb* (= *L*)
London, British Library, Add. 15601
108 folios, 250 mm x 145 mm. *Lc*: 37-38 lines; *Lb*: 34-44 lines.
Origin: possibly northern France, s. x/xi.[185]

Description:
This composite manuscript is made up of two originally independent parts: Part 1 (1-74), with which we are concerned, contains the works of Boethius, Lupus of Ferrières and Persius. Part 2 (75-108) contains works by Calcidius, Prudentius, Gennadius and others.[186] Part 1 (1r-74v) contains an imperfect set of *glossae collectae* to Boethius's DCP (*Lc*), a complete glossed copy of the DCP (*Lb*), the Lupus treatise on the metres, a complete glossed copy of Persius's *Saturae,* and an incomplete set of *glossae collectae* to the *Saturae*.

Though both the *glossae collectae* and the glossed text of the DCP appear to have been written in the same scriptorium, overlap is evident in only three one-word glosses and one long gloss; for sake of clarity we describe here the two sets of glosses separately.

Lc (1r-16v):
The *glossae collectae* to the DCP are on 1r-16v. They were written on 2 quires, with 37 to 38 lines per page, and end in the middle of 16v at the end of a gloss to 3m9.13. A later medieval scribe added a Latin annotation of five lines in the space left immediately after the *glossae collectae*. The *glossae collectae* are written in a single column throughout. There are no titles to any of the three books, but the rubric 'incipit liber iii' was written by the original scribe on 11v. *Lc* opens with a crudely drawn initial on 1r and there is little use of colour. The margins of *Lc* were trimmed, but there is no apparent loss of text or glosses.

Glosses: Latin, Greek
The majority of glosses compiled in the *glossae collectae* are in Latin; a few Greek words are embedded in the Latin glosses. The *glossae collectae* in *Lc* seem to have been copied from a manuscript in the same format since on 12v a line or two of commentary has been omitted and added at the top of the page, and it covers parts of two distinct glosses on different lemmas, so the mistake is unlikely to have been made when copying from a glossed text. Sometimes the glosses to each prose and metre begin with the opening line of the relevant section, but these are not usually highlighted. As a rule *Lc*'s glosses are not preceded by lemmas; the glosses are sometimes separated by markers, some of which were later highlighted in red, presumably by the same scribe who struck through in red ink one brief gloss and a couple of words in Greek for emphasis. Other additions include headnotes to prose sections and headnotes defining the metrical forms of the metres.

The number of glosses in *Lc* are relatively few and are predominantly longer glosses with a great many individual variants. The glosses are almost entirely those of the West

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[185] Weinberger (1934). CB 1 (no. 84), Wittig (2007, p. 189), Love (2012, p. 87): s. x^{ex}/xi^{in}; Troncarelli (2005, no. 83): s. xi (*ex*); Jeudy (1991, p. 486): s. $xi^{4/4}$. Wittig (2007, p. 189) proposes a south German origin, but gives no reason for thinking it is so. Marshall (1983, p. 193) dates ff. 102v-108r of Part 2 to s. xii/xiii, northern France.

[186] For contents, see CB 1 (no. 84) and Troncarelli (2005, no. 83).

Frankish *Af* tradition, and often show variants shared with *Fd Ld Pt* and sometimes *Vf*. Scattered through Books 2 and 3, however, are a few additional glosses that do not occur in the main witnesses to the *Af* tradition (*Af Kc Vc* etc) but do occur in (some of) the related manuscripts *Fd Ld Pt* and in some cases also in the Anglo-Saxon manuscripts.

Lb (17r-59r):
The DCP is on 17r-59r. The title to Book 1 of the glossed text of the DCP was crudely written in the blank space left at the bottom of 16v, probably at the time the two parts were united. The remaining four books have brief rubrics indicating the end of one book and the beginning of the next; all five rubrics were struck through with red ink for emphasis. The text of the DCP begins on 17r on a fresh quire; the lines per page in these subsequent quires which contain the DCP, the Lupus and Persius texts are highly variable, ranging from 34 to 44 lines per page. Folio 58 is less than half the size of the other leaves of the manuscript, and the layout of the text suggests it was so from the outset. The glossed text to the DCP ends on 59r, line 4 with '*Explicit Liber Boecii de consolatione*'. The Lupus treatise on the metres begins on 59r, line 5 and concludes on 60v, line 14. A space of one line, to which a later medieval scribe added a rubric identifying Persius's *Saturae*, was left between the Lupus treatise and a complete glossed copy of the *Saturae* (60v-70r); this is followed immediately by an incomplete set of *glossae collectae* to the *Saturae* (70r-74v); and a 14th-century scribe added a couple of verses from the *Epistulae* of Horace beneath it on 74v.

The prose text of the DCP is written in a single column; rather than being written in distinct columns, the metres are mostly written in multiple verse lines to each manuscript line. *Lb* has a few ornamental initials and some rubrication. An ink diagram of concentric circles was drawn in the left margin of 49v, next to the text of 4p6;[187] space was clearly left for the diagram, since the text neatly surrounds the right side of it. There are traces of two further circles outside the existing diagram, which appear to have been erased before one of the interlinear glosses was added to the text here. The trimming of the margins of the manuscript has resulted in the partial loss of the diagram.

Lb is not ruled to take glosses. There is also very little space between the lines of text and, although the outer margins were heavily trimmed at some stage, the inner margins are relatively narrow. Some marginal glosses are partially lost due to the trimming.

Glosses: Latin
Lb is fairly heavily glossed, mainly by contemporary scribes. The glosses, which are almost exclusively single-word entries, are mainly interlinear and marginal glosses are rare. The marginal glosses are mostly written in close proximity to the lemmas, though in a few cases arbitrary signs link the glosses to the lemmas.

The occasional longer glosses are mostly unique to *Lb* (and include a rare instance of Arabic numerals in the gloss to 3m9.10), though there are occasional instances of glosses from the West Frankish tradition of *Af*/*Vc* early on. The glossator generally seems unfamiliar with the common identifications of proper names, hence examples like '***Catullus**: quidam philosophus*', '***Achaemeniae**: locus est quidam*', and '***Homerus**: philosophus*'. Other additions include a single headnote shared with *Ka Lh* for 2p4, which is misplaced in *Lb* and

[187] See Papahagi 2010, pp. 141-77; *Lb* at 148, 151-52.

written above 2m3 and a headnote defining the metrical form of 4m2.

A few late-medieval annotations were added to *Lb*.

Provenance:

It is unclear when the two parts of this codex were first bound together. The 14th-century inscription on 108r '*Iste liber est monasterii fratrum Celestinorum Auinionum ex hereditate magistri Iohannes Busqueti*' places Part 2 at least at the monastery of the Celestines in Avignon by the 15th century. An inscription on prosody was added to 108v by another late hand. The British Museum purchased the manuscript from the bibliophile Charles Motteley in the 19th century, as noted by the inscription on the recto of a modern fly leaf (f. v): 'Purchased of Tho. Rodd, 8th Nov. 1845. (From M. Motteley's Collection, Paris)'.

Ld (= *L1*)
London, British Library, Add. 19726
98 folios, 276 x 200 mm.[188] 31 lines (Part 1).
Origin: Germany?; s. x^{ex}/xi^{in}.[189]

Description:
This codex is made up of two originally independent parts: Part 1 (1-57), with which we are concerned, contains a glossed copy of Boethius's DCP and Part 2 (58-98) contains a copy of Adamnan's *Vita Columbae*;[190] the front and back pastedowns and fly leaves are from a 14th-century liturgical manuscript.

The DCP is on 2r-57r. Book 1, which begins with 1m1, has no title;[191] brief rubrics indicating the end of one book and/or the beginning of the next were entered for Books 2, 3 and 5 and, though space of a single line was left between Books 3 and 4, no explicit or incipit was supplied. The explicit on 57r is followed by the colophon '*qui uitium superare cupit uirtutibus almis / sepe legat uires quas continet iste libellus*' written by the scribe of the text. Beneath it two further lines were written and rubbed out; from what little can be read of the first of these lines, it appears to be repeating the second line above it and may have been a pen trial by a later scribe. On 57v is a liturgical fragment with neumes that may derive from a commentary on the '*Canticum Canticorum*'.

The prose text of the DCP is written in a single column, with the exception of the beginnings of 4p7 and 5p1, which follow the double column layout of the preceding metres; with the exception of a few, the metres are mostly written in single columns and occasionally the lines of metre are written out of order. *Ld* has some ornamental initials and rubrication.

Ld is not ruled to take glosses, but the margins are wide and the lines of text are sufficiently spaced to take interlinear glosses.

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[188] There are two sets of foliation on the manuscript leaves, both written in arabic numerals in pencil. One begins by numbering the folio on which the DCP begins and the other begins on the front flyleaf, which is from a 14th-century manuscript. The first of these has been crossed out, so this description refers to the new numbering system, where DCP begins on folio 2r.

[189] Eder (1972, p. 141, no. 169), Krämer (1989-90, vol. 2, p. 754): s. x/xi; Wittig (2007, p. 189), Love (2012, p. 87): s. x^{ex}/xi^{in}; Weinberger (1934), Esposito (1937, p. 153), CB 1 (no. 90), Troncarelli (2005, no. 84): s. xi; Jeudy (1991, p. 486): s. xi^{1}. Eder and Krämer list *Ld* amongst the manuscripts at Tegernsee; Love proposes a possible Tegernsee origin.

[190] See Esposito, 1937, p. 153 for a brief description of Part 2; however, note that Esposito's folio references for the two parts of the manuscript are incorrect. The DCP ends on folio 57, which is a singleton and the recto of folio 58, which begins a new quire, remains blank except for the addition of a 15th-century title to the *Vita Columbae*; the 11th-century copy of the *Vita* begins on 58v.

[191] The first folio of this quire was excised and may have contained a title to the DCP and perhaps even some ancillary texts, as in many other early copies of the DCP.

Glosses: Latin, Greek

Ld is heavily glossed in Latin with both interlinear and marginal glosses, entered by contemporary scribes, though they peter out about half way through Book 5. There are a couple of Greek words amongst the Latin glosses. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The marginal glosses are mostly written in close proximity to the lemmas, though in a few cases letters of the alphabet or arbitrary signs link the glosses to the lemmas. Some glosses are written in geometric shapes.

Ld forms a very consistent group with *Fd Lc Pt* and more selectively *Vf*, witnessing both shorter and longer glosses. The majority of the longer glosses in this group draw on the West Frankish tradition represented by *Af Kc Vc*, and often show variants in the *Fd Ld* group. Some of these glosses seem to have originated as supplements to the Af-type gloss, correcting errors; on the other hand, there are instances where they all reproduce an erroneous *Af* type gloss without further comment. In various parts though there is evidence of glosses from other traditions. Book 2 shows a number of glosses that appear only in *Ld* plus Anglo-Saxon manuscripts (and *Fb* in some cases). From 3p11 to 4p5 there are many cases where the *Fd Ld* group and the Anglo-Saxon manuscripts share glosses that are not found in other manuscripts, though often the two groups show distinctly different versions of such glosses. And in parts of Book 5 there are glosses that appear in the *Fd Ld* group and the Anglo-Saxon manuscripts and also some West Frankish manuscripts such as *Pc Pk*. And very occasionally there appears a gloss that is more characteristic of East Frankish manuscripts such as *Ka* or *Ec*.

Several late-medieval annotations were added to *Ld*.

Provenance:

The early history of *Ld* is unknown. The earliest evidence of *Ld* being in Tegernsee appears to be the 15th century, since the DCP is bound in a 15th-century binding with a copy of Adomnan's *Vita Columbae*, which is thought to have been produced at Tegernsee. Eder classifies the script of Part 2 (Adomnan's *Vita Columbae*) as being written in the 11th-century 'third-style generation' of Tegernsee and identifies the 15th-century note on 98r with the two founders of the monastery there.[192] Eder also argues that the Boethius text must have passed to Tegernsee by the middle of the eleventh century on the grounds that the copy of Adomnan's *Vita* was begun on the last leaf of the DCP, but in fact it begins on a separate leaf of a new quire;[193] furthermore, the first leaf of Part 2 (58r) is badly discoloured, suggesting that the *Vita* remained unbound and unprotected for some time after it was produced. The British Museum purchased the manuscript from the print dealer and bibliophile Edwin Tross of Paris in the 19th century, as noted in the inscription on the front pastedown.

[192] Eder 1972, pp. 116 and 141.

[193] Eder appears to have been relying on Esposito's inaccurate description of *Ld* here; see note on his description above.

Le (= *L2*)
London, British Library, Egerton 267, fol. 37
Fragmentary remnant of a single leaf, c. 202 x 105 mm (text space), 20 lines.
Origin: England (probably Abingdon), s. x, late.[194]

Description:
This former pastedown is presently mounted on a modern stub in a collection of unconnected fragments. The facing leaves on either side of folio 37 (36v and 38r) contain modern transcripts of the content of 37r and 37v. Folio 37 contains part of Book 1 of the DCP, beginning in the middle of 1p4.34 '*pro uerae uirtutis*' to 1p4.44 '*ultimam esse aduersae*'; there is no text missing between the bottom of 37r and the top of 37v. Though the text is mostly legible, parts of it are damaged. The surviving prose text of the DCP is written in single columns. No evidence of decoration survives.

Le is at least partially ruled to take glosses. The space between the lines of text is generous and what is left of the outer margins of the leaf was ruled to take glosses; this outer margin is slightly damaged and has a fold going through it, rendering parts of the glosses illegible. No glosses survive from the upper, lower and inner margins, which were severely cropped.

Glosses: Latin
Le is fairly heavily glossed with marginal and interlinear glosses written in hands contemporary with the text.[195] The surviving marginal glosses are linked to the lemma which they annotate by arbitrary signs, including some Greek letters; some marginal glosses repeat the lemmas.

Le seems to draw primarily on the general Anglo-Saxon tradition, with a particularly close relationship to *Ps* (though not copied from *Ps* itself). There are also several glosses that are found only in a range of Continental manuscripts and *Ps*.

Provenance: Unknown.

[194] Bishop (1971, p. 13) proposes that the scribe of *Le* was probably the same scribe who wrote Lincoln Cathedral MS 182, ff. 18-39 and 190-6; he proposes a late-10th-century Abingdon origin for the Lincoln Manuscript; Bolton (1977, pp. 58-59), Gneuss and Lapidge (2014, no. 408), Love (2012, p. 87) agree with Bishop; Troncarelli (2005, no. 77), CB 1 (no. 107): s. x; Wittig (2007, p. 189): xi^{in}, England.

[195] Bolton (1977, p. 58) dates the glosses to the early 11th century.

Lf (= *L8/9*)
London, British Library, Arundel 514
16 folios in a codex of 173 folios (ff. 145-160). 200 x 146 mm. 27 lines.
Origin: Unknown, perhaps Germany, s. x.[196]

Description:
This composite manuscript is made up of several originally independent parts of varying dates, ranging from the 9th to the 14th centuries. It includes works of Boethius, Priscian and Aristotle, amongst others.[197] One part (ff. 108r-44v) contains an imperfect 14th-century glossed copy of Boethius's DCP and is followed immediately (ff. 145r-160v) by two fragmentary glossed sections of the DCP written in the 10th century.

The two fragmentary sections of the DCP, written on 2 quaternions by several scribes, have been bound in the following order: on 145r-52v, 4p6.40 ('*confirment*') to 5p4.31 ('*considerandum est nam*'), and on 153r-60v, 3p2.5 ('*credentes ut diuitiis*') to 3m9.24 ('*defigere uisus*'). Only the title to Book 5 survives. The surviving prose text of the DCP, which was written by several scribes, was written in a single column. Aside from a few written in single columns, the metres were written in double columns. Neumes were added to 3m9. *Lf* has some rubrication (now oxidised).

Lf is not ruled to take glosses. The margins and the spacing of the lines of text allow for glosses, but trimming of the outer margins has led to some loss of glosses.

Glosses: Latin, OHG
Lf is very heavily glossed with both marginal and interlinear glosses in Latin and OHG. The Latin glosses were entered by several scribes in the 10th and 11th centuries; about half of these glosses are unique to *Lf*. There are also 391 OHG glosses, the majority of which are interlinear; the OHG glosses were probably entered in the 10th and 11th centuries.[198] Amongst the early extant manuscripts of the DCP, *Lf* not only preserves the largest number of OHG glosses, but the majority are unique to *Lf*. Other additions include headnotes to prose sections and a single headnote to 3m6. Some marginal glosses are written in close proximity to the lemmas and in other cases the glosses are linked to the lemmas with arbitrary signs as well as

[196] B&S no. 408 treats ff. 145-160 as a single volume, written by a single scribe of the 10th/11th century; Troncarelli (2005, no. 76) treats the text as a single volume written by several scribes of the 11th century; CB 1 (no. 101) treats the text as two separate parts (F and G) and dates both to s. ix/x (followed by Love 2012, p. 88). We take the view that the text of the two fragmentary glossed sections were originally part of a single volume written by contemporary scribes of the 10th century and, given the high number of OHG glosses, probably glossed in the East Frankish area in the 10th and 11th centuries and perhaps even produced there. The occasional use of subscript ligatures in both the body of the text as well as the glosses may point to an early 10th century date, or perhaps an early exemplar. Weinberger (1934), dating the entire codex: '*s. xiv, unum solum fol. s. xi habere dicitur*'.

[197] For a list of contents see Troncarelli 2005, no. 76 and CB 1 (no. 101).

[198] B&S no. 408: 'Fränkisch / Ostfränkisch / Fränkisch-alemannisch'.

some musical notations.

Given the high proportion of OHG glosses, *Lf* was probably glossed in the East Frankish area. It looks as if the OHG glosses were written before some of the interlinear Latin glosses, which were in turn written before some of the marginal ones. The commonest element among the longer Latin entries is composed of glosses shared exclusively with *Ec Gc* and *Ka*. There are also glosses shared with other manuscripts of the East Frankish tradition, notably *Eb Ed* and *Pm*, but no links with manuscripts of the West Frankish tradition or with *Lh*.

Provenance:
It is unclear when the numerous parts of this codex were first bound together. However, the presence of '*duo quaterni ex Boetio Consolatione*' written in a 14th-century hand in the upper margin of 145r suggests that at least the two sections of the 10th-century Boethius manuscript were together by the 14th century, already in the wrong order. The inscription '*Liber Carthus*(*iensium*). *p*(*ro*)*pe Mogu*(*n*)*cia*(*m*)' in the lower margin of 1r places *Lf* at the Carthusian charterhouse at Mainz in the 14th century. The ink stamp 'Soc. Reg. Lond. / *ex dono* Henr. Howard / Norfolciensis' also in the lower margin of 1r points to its ownership by the earls of Arundel by the 17th century. It was presented to the Royal Society of London in 1667 and thence purchased by the British Museum in 1831.

Lg (= *L7*)
London, British Library, Harley 2685
102 folios, 345 x 255 mm. 45-46 lines.
Origin: probably eastern France, s. ix, fourth quarter.[199]

Description:
This codex contains a glossed copy of Boethius's DCP (ff. 1-23v), Fulgentius's *Mythologiae* (ff. 24r-35v), his *Expositio Virgilianae continentiae secundum philosophos moralis* (ff. 35v-39r) and Martianus Capella's *De nuptiis Philologiae et Mercurii*, Books 1-9 (ff. 39r-102r), written on 13 quires, of which 11 preserve quire signatures. The DCP is written on the first three quires, the last page of which was excised and therefore lacks a quire signature; the quire signatures on the first (8v) and second (16v) quires are letters and the signatures on the remaining quires of the codex are a sequence of roman numerals.[200] The texts by Fulgentius and Martianus were written by contemporary scribes as a single unit on the remaining 10 quires.[201] It is conceivable that the text of the DCP was initially intended as a separate unit and was only brought together with the remaining 10 quires of this codex at a later date.

The DCP is on 1rb-23va. All but Book 1, which begins with 1m1, are preceded by titles or incipits and explicits. A glossator entered a copy of *Prologus* 5 in the upper margin of 1r; the Biblical verse '*in nomine domini omne genuflectatur celestium terrestrium et infernorum*'(Philippians 2:10) was added later beneath the explicit on 23va; and 23vb remains blank. The entire prose text of the DCP is written in double columns; the metres are written in single columns within this double column layout, except for 1m7, which is written in double columns. There is some dislocation of the text on ff. 21v and 22r, which a later reader highlights.[202] Neumes were added to 1m2 and 1m5. Space was left for the Greek in the text to be entered after the Latin text had been written - occasionally it was entered by a contemporary

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[199] Bischoff (*Katalog* 2, no. 2446), B&S (no. 413). Troncarelli (2005, no. 78): s. ix (*ex.*); Jeudy (1991, p. 486): s. ix$^{4/4}$; CB 1 (no. 119), Love (2012, p. 88): s. ix/x; Weinberger (1934): s. x. Bischoff and B&S suggest the codex originated in eastern France; O'Sullivan (2010, p. lxx) posits 'a possible localization of the manuscript, or at least its glosses' to Lorsch or Cologne, based on her analysis of the German glosses to the Martianus text. Krämer (1989-90, vol. 2, p. 417): s. ix/x, Cologne.

[200] The last folio of the thirteenth quire was also cut and damaged, resulting in the loss of its quire signature.

[201] The first folio of quire 4 was excised, so the Fulgentius text begins on the second folio of this quire. Fulgentius's *Mythologiae* ends on 35vb, his *Expositio Virgilianae* begins immediately below, ending on 39rb, and Martianus's *De nuptiis* begins immediately beneath that.

[202] On 21vb line 20 the prose text ends at 5p4.36 '*tum imaginabilem sensibilem*[-]'; 5m4 and 5p5 follow; the same text scribe then incorrectly copied the remainder of 5p4.36 '[-*que*] *esse rem nullus*' to the end of 5p4.39 '*potestate perficiat*' between 5p5.11 and 5p5.12 on 22rb lines 27-39.

scribe or rubricator and sometimes it was left out entirely; in one instance (4p6.38) a scribe entered, over a partial erasure, the Latin gloss that usually appears on the Greek text here and added the marginal comment '*Sardismos est commixt*(*io*) *linguarum*'. *Lg* has some rubrication.

Lg was not ruled to take glosses: space between the lines of text is limited, but the inner margins formed by the columns and the outer margins are wide. Trimming of the pages has led to the loss of parts of glosses.

Glosses: Latin, OHG
Lg is lightly glossed with both interlinear and marginal Latin glosses, mainly on 1r to 3r, as far as 1p4; from 3v on the glosses are sparse. The glosses were mostly entered in the 10th century, though there are a handful of contemporary glosses as well as some from the 11th century. Another addition is a single headnote to 1m5. A single interlinear OHG gloss was written on f. 2rb (to 1p4.13) by the same probably 10th-century scribe who wrote many of the one-word Latin glosses on this folio.[203] The marginal glosses are written in close proximity to the lemma in the text, with no linking symbols.

Lg generally follows the West Frankish tradition represented by *Af Kc Vc*, but often with individual adaptations, especially abridgements. Though only *Ka* has the same OHG gloss as *Lg*, there are no links with *Ka*'s East Frankish glosses.

Provenance:
It is unclear when the 3 quires containing the DCP were united with the remaining 10 quires of this codex.[204] The 15th- or 16th-century '*Liber Maioris Ec*(*clesiae*)'on the recto of the parchment front flyleaf numbered 'ii' may be the *ex libris* of the Cologne Cathedral library.[205] After passing through the libraries of several German scholars and bibliophiles in the 17th and 18th centuries, *Lg* was acquired by Giovanni Giacomo Zamboni, an Italian agent for the Landgrave of Hesse-Darmstadt residing in London, who sold it to Edward Harley in 1725.[206] The note '20 *die mensis Octobris*, A. D. 1725' in the upper margins of the parchment front flyleaf numbered 'ii' and on 24r was written by Harley's librarian Humfrey Wanley. Harley's manuscript collection, which was sold to the nation of Great Britain by Harley's wife and daughter in 1753 under the Act of Parliament that established the British Museum, became part of the foundation collections of the British Library in 1973.

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[203] B&S no. 413: 'Mittelfränkisch'; B&S suggest that this OHG gloss was probably added in Cologne in the 10th century.

[204] The exception is Troncarelli (2005, no. 78), who proposes that the two parts were written in the same environment and were probably 'reunited' (*riuniti*) not long after they were written.

[205] Clark (1891, pp. 370 and 372) proposes that 'Cologne Cathedral is itself the *maior ecclesia*, a title which it has *passim* in old documents' and thus identifies the inscription '*Maioris Ec*(*clesiae*)' in *Lg* as an abbreviation for Cologne's '*maior ecclesia*'; B&S no. 413 date this note to the 15th century and Bischoff to the 16th century.

[206] Wright and Wright 1966, vol. 2, pp. 385-86, n. 6; Clark, 1891, p. 370.

Lh (= *L4*)
London, British Library, Harley 3095
1* + 149 folios, 275 x 220 mm. 20 lines.
Origin: western Germany (Cologne?), s. x, first half.[207]

Description:
Lh contains glossed copies of several of Boethius's works. The preparation of the quires suggest that the codex was probably conceived and prepared in two parts: Part 1 (1-112), contains the DCP and ancillary texts; Part 2 (113-149) contains his *Opuscula sacra*, which end imperfectly. It is not known when the two parts were first bound together, but presumably it was fairly soon after they had been made since the quire signatures that were added (though not consistently) follow sequentially throughout the codex.[208] Part 1, with which we are concerned, also contains a miscellany of other texts: a few lines of a glossary explaining early administrative titles and Latinised Greek terms for philanthropic institutions (f. 111r),[209] an excerpt from Eugenius of Toledo's recension of Dracontius's *Hexaemeron* (f. 111r), and neumed liturgical writings (111v).[210] Several originally blank leaves now contain additions, including pen trials, a modern acquisition note and traces of large circles (1*r), the phrase

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[207] Bischoff (*Katalog* 2, no. 2448), B&S no. 418, Wittig (2007, p. 190). Courcelle (1939, p. 122; 1967, p. 406), Tax (2008, vol. 1, pp. xxxiv): s. x. Huygens (1954, p. 377), Moreschini (2005), Troncarelli (2005, no. 80), CB 1 (no. 124): s. ix; Jeudy (1991, p. 486): s. $ix^{4/4}$; Love (2012, p. 88): s. ix^{ex}/x^{in}; Weinberger (1934), Bieler (1984): s. x/xi. Tax and Wittig propose an origin in the Cologne area; Krämer's list of manuscripts from Cologne (1989-90, 2, p. 417) includes *Lh* (s. x in.); Huglo (1991, pp. 291-92) relates the neumatic notations in this codex (ff. 111v, 149v) to the diocese of Cologne, comparing them with notations of München Gladbach and of Essen, and concludes (p. 294) that it was probably written at a monastery of nuns in Essen - a conclusion he reaches by linking *Lh* with a 12th-century manuscript of works by Isidore (London, BL, Harley 3099), which is now thought to have been written at the Abbey of Munsterbilsen near Maastricht. The probability that *Lh* was produced at Cologne seems high: *Ka*, which was produced at Cologne, evidently by Froumund of Tegernsee, shows a lot of similarity to *Lh* in text layout and glossing, but seems not to derive from *Lh* itself or a derivative of it. Clearly Froumund found at Cologne a copy of DCP extremely like *Lh* that was not *Lh* or a copy of it, and so was presumably *Lh*'s exemplar or a collateral copy.

[208] For the view that a drawing of Boethius and Philosophia in Harley 2688, f. 22v, added on the last page of a quire containing a ninth-century copy of Greek idiomata produced in France, with various later additions, was originally a frontispiece to *Lh*, see Ganz 1981. The quire may conceivably have been later at Cologne but no specific evidence of a link with *Lh* has been offered and it seems on the whole unlikely.

[209] Cf. Kaczynski 1983 and Aerts 1995.

[210] For the significance of these liturgical chants on 111v, added not long after the preceding texts, see Handschin (1954, pp. 45-46) and Huglo (1991).

'*Hae sunt dyptongi grecorum*' followed by two lines of Greek characters (1*v), and an ink diagram of the spheres of the universe with inscriptions (112v).

Part 1 opens with several ancillary texts: *Prologi* 1 (1v, 1-13) and 4 (1v, 13-21) are followed by *Prologus* 9 (1v, 22-2r, 2), a sequence of *glossae in titulum* written en bloc (2r, 2-15), and *Prologus* 8 (2r, 15-21). The DCP is on 2v-110v. All five books are preceded by titles and *glossae in titulum* appear against the title to Book 1 as well as above it, in the upper margin of 2v. Two commentaries on 3m9 of the DCP follow immediately after the text of 3m9, which ends on 47r, line 11; the first (ff. 47r, line 13-59r, line 3) is a copy of a commentary attributed to Bovo II of Corvey, which begins with a rubric and no prefatory letter; a version of the Bovo commentry also appears in *Vd*. The second commentary (ff. 59r, line 3-61v, line 12), which also appears in *Ed*, remains anonymous.[211] Additional glosses to 3m9 were written in the margins of the Bovo commentary, against the relevant lines of the metre, where they are quoted in the commentary. The text of 3p10 resumes at 61v, line 13 and the DCP ends with '*Amen*' at the foot of 110v.

The prose text of the DCP is written in single columns, as are the majority of the metres. Neumes were added to the first line of 3m5. *Lh* has much rubrication (now mostly oxidised). Dry-point knot patterns, some rather elaborate, were added on several pages. There is a dry-point drawing of concentric circles in the upper left margin on 46v, where 3m9 begins, and an ink drawing of two overlapping circles with inscriptions in the left margin of 47v alongside the Bovo commentary. An ink sketch of a circle and a central point was drawn at the foot of 88r, beneath the text of 4p6.[212] As noted above, there are remarkable similarities not only between the layout and content of *Lh* and *Ka*, but also in their inclusion of errors such as the gloss incorporated into the text at 5p3.14.

Lh is not ruled for glosses, but its wide margins and ample space between the lines of text leave room for the addition of glosses.

Glosses: Latin, Greek, OHG
Lh is very heavily glossed in Latin with marginal and interlinear glosses and numerous Greek words, many embedded in the Latin glosses, entered by a variety of contemporary scribes. There are 53 OHG glosses, most of which were added between the lines, also in the 10th century.[213] The glosses to *Lh* were added, probably at Cologne, soon after the text was written. The glosses entered on the Bovo commentary on 3m9 by contemporary scribes are from a different tradition (West Frankish glosses) than those that were entered in the margins and between the lines of 3m9 of the main text (East Frankish glosses). Other additions include headnotes to prose sections and headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The marginal glosses are linked to the lemma they annotate by a

[211] This commentary also occurs in Antwerp, Museum Plantin-Moretus 250 (100).

[212] Papahagi (2010, p. 154) describes this drawing as incomplete, noting that of the 'five concentric circles sketched in dry point, only the inner one, in addition to the central point, was inked in'; however, we were unable to confirm the existence of these dry-point circles under UV light.

[213] B&S no. 418: 'Mittelfränkisch'.

variety of linking symbols, including letters of the alphabet, Tironian notes, musical notations and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols; occasionally the marginal glosses repeat the lemmas. Some marginal glosses are written in geometric shapes.

In addition to glosses that are unique to *Lh*, *Lh* combines two distinct branches of commentary tradition:

(1) The most substantial is represented by glosses that are found in a wide range of mainly West Frankish and Anglo-Saxon manuscripts, best exemplified by the ninth-century witnesses *Af* and *Vc*, but including others from the tenth and eleventh centuries such as *Kc* and the English group *Ap Ck Ge Ps* etc. What little evidence there is of consistent links with specific manuscripts within that group points only to *Ta*, which often shares variant readings in *Af* type glosses. Where there is divergence between an *Af* sub-branch and a *Vc* sub-branch, *Lh* sometimes has the *Vc* gloss.

(2) The other branch is represented by glosses that occur regularly in manuscripts associated with East Frankish centres, notably *Ec* and *Ka*. Often *Lh* will have two or more glosses on the same lemma from different branches, sometimes indeed making the same point.

The general layout of the glosses is fairly uniform but there are some indications that these various elements were brought together in *Lh* itself. Often it would seem that the glosses linked to *Ec* and *Ka* were written first and those linked to West Frankish and Anglo-Saxon manuscripts fitted around them. In the case of 3m9, the glosses from the East Frankish tradition were written around the text leaving no space for more, and the glosses from the West Frankish tradition were then entered against the text of 3m9 where it had been repeated as part of the commentary of Bovo on the following leaves. But that is not always the case and it is possible that the glossators were combining the two sources page by page rather than working through the whole text using one exemplar and then starting again using the other. The presence of 52 Franconian glosses, many shared with *Ec* and *Ka* and other manuscripts, suggests that the compilation was done in a German-speaking region, and Cologne is a plausible area for a combination of German and French commentary traditions.

In summary, there are at least three strands of glossing in *Lh*: glosses that are unique to *Lh*; glosses reflecting the East Frankish tradition, including the OHG glosses; and, the most substantial component, glosses reflecting the West Frankish tradition, represented by *Af* and *Vc* or by the Anglo-Saxon manuscripts.

Provenance:

It is likely that *Lh* originated in western Germany, highly probably in Cologne.[214] Identification of the 10th-century inscription on 89r, '*RVOTBERTI LIBER. NON EST ALIVS HVIC SIMILIS*' remains uncertain. After passing through the libraries of several German scholars and bibliophiles in the 17th and 18th centuries, *Lh* was acquired by Giovanni Giacomo Zamboni, an Italian agent for the Landgrave of Hesse-Darmstadt residing in London, who sold it to Edward Harley in 1725.[215] The note '20 *die mensis Octobris*, A. D. 1725' in the upper margin of the parchment front flyleaf '1*' was written by Harley's librarian Humfrey Wanley. Harley's manuscript

[214] CB 1 (no. 124) propose a French provenance, but provide no evidence.

[215] Wright and Wright 1966, vol. 2, pp. 385-86, n. 6; Clark (1891) omits *Lh* from his list.

collection, which was sold to the nation of Great Britain by Harley's wife and daughter in 1753 under the Act of Parliament that established the British Museum, became part of the foundation collections of the British Library in 1973.

Mb (= *M3*)
Munich, Bayerische Staatsbibliothek, Clm. 14324
70 folios, 283 x 220 mm. 36 lines (Part 2).
Origin: Regensburg, St Emmeram, s. ix, about the middle.[216]

Description:
This codex is made up of two originally independent parts[217]: Part 1 (1-35) is a 14th-century manuscript containing two commentaries, one by Albertus Swebelinus and another anonymous one, on Martinus de Dacia's *De modis significandi*, a commentary on the second book of Priscian's *Institutio de arte grammatica* and a text on linguistic logic. Part 2 (36-70), with which we are concerned, contains an imperfect glossed copy of the DCP and ancillary texts.

Folio 36r remains blank, except for pen trials, which include lines from Jerome's second revision of the Psalms 124.1-2, with neumes. *Prologus* 1 is on 36v, 1-16; this is followed on lines 19-26 by an excerpt from Augustine's *De civitate dei* VII.23, which appears as a gloss to 3m9.13 in several other early commentary manuscripts of the DCP.[218] These two texts were written by the text scribe or a contemporary. The DCP is on ff. 37r-70v. All five books are preceded by titles. Part of the text of Book 4 of the DCP between 65v and 66r (the innermost bifolium of the fourth quire) is missing; the final leaves of *Mb* are also lost and the text ends at the foot of the verso of the remaining singleton at 5p5.6 '*uniuersum esse non posse aut igitur*'.[219] The prose text of the DCP is written in a single column; the majority of the metres are written in multiple columns. *Mb* has some ornamental initials and rubrication.

Mb is not ruled to take glosses. The lower margin is fairly wide, but the space between the lines is cramped.

Glosses: Latin, Greek, OHG
Mb is fairly heavily glossed with both interlinear and marginal Latin glosses and a couple of Greek words, added by a variety of scribes, some contemporary with the text and others from the 10th and 11th centuries. There are 23 OHG glosses, of which 18 are interlinear and 5 are marginal; these glosses include some that may have been added in the late 9th century.[220] The

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[216] Bischoff (*Katalog* 2, no. 3153), Tax (2008, vol. 1, p. xxxvi), Wittig (2007, p. 190), B&S no. 572. Troncarelli (2005, no. 62), Moreschini (2005): s. x; Weinberger (1934), Bieler (1984): s. x/xi; Love (2012, p. 89): 9th or early 10th century. According to Bischoff (1974, p. 220, no. 72) the use of insular abbreviations in *Mb* may point to the use of an insular exemplar.

[217] Troncarelli (2005, no. 62) describes the manuscript as being in 3 parts, but a recent description by Wunderle (2011, pp. 204-207) describes it in 2 parts.

[218] *Ga Go Na Vh*.

[219] Although Bieler (1984) reports these losses, Moreschini (2005) does not. See table of 'missing text' for details.

[220] B&S no. 572: 'Bairisch'; place of origin is unknown.

glosses are primarily concentrated in the first two books and to a lesser extent the third. Other additions include headnotes to prose sections and headnotes defining the metrical forms of the metres; the headnotes are mostly written in glossing script. The marginal glosses are mostly written in fairly close proximity to the lemma in the text, with no linking symbols; occasionally the glosses are linked to the lemma they annotate by arbitrary signs.

The text of the DCP was evidently copied (directly or at some remove) from a glossed manuscript, given that two translations of the Greek at 2p2.13 are embedded in the text. The first is unique to *Mb*, the other a relatively common gloss, especially in East Frankish manuscripts such as *Ec* and *Vh*. Similarly a title to 3p4 is written as a rubric in red ink, apparently copied as part of the text from a gloss in the exemplar. The glosses in the manuscript itself, however, seem not to have been copied from a single exemplar, but to have been entered at various times by different glossators and from a variety of sources.

A surprising number of the glosses generally, including virtually all those in OHG, are unique to *Mb*. This might suggest the responses of a reader of the manuscript, but they have the look of transcribed glosses rather than fresh creations. An OHG gloss originally written in the wrong place in 3p11.30 and then erased and rewritten over the line below similarly suggests copying. A striking feature of the glossing is the frequency of duplicates or near duplicates, which the copyists can hardly not have recognised, given the general lightness of annotation. So at 1p1.8 there are two identical versions of the gloss beginning '*Scena dicebatur apud antiquos*', both in the same margin. Again, at 1p2.3 two versions of the same gloss, beginning '*hic ostenditur*' and '*ostendit*' occur close together, in different hands. The first is found in a range of East Frankish manuscripts, the second only in *Ka* otherwise. These seem to be the work of different glossators drawing on different sources. Most of the *Mb* glosses are short. The longer glosses sometimes show links with other East Frankish manuscripts such as *Ec Ka Px Vh*, and in a few cases with *Bc*, but there is no clear pattern of relationship. The frequency of unique glosses and the duplication of those that were copied suggests that the lightness of glossing was due not to lack of interest but lack of access to a fuller range of glossing. A notable absence is the long glosses on details of classical legends and ideas which characterise many of the later manuscripts. The *loci classici*, 3m9, 3m12, 4m3 and 4m7, so heavily glossed elsewhere, here have very little comment. The glosses were evidently copied from a variety of different sources.

Provenance:
Both parts of the codex were probably united by the time the St Emmeram Library catalogue of 1347 was drawn up.[221] Clearly the manuscript in its present form was recorded in two further medieval catalogues, that of Konrad Pleystainers from 1449/52 and that of Dionysius Mengers from 1501, under the shelfmark 'R3'.[222] A 15th-century shelfmark '28.12' written in ink on a paper label in the upper margin of the front pastedown has been linked with

[221] Eder 1977, p. 160, no. 28, lines 308-310.

[222] Eder 1977, p. 176, lines 402-403 and p. 238, lines 2085-2092, respectively; the latter describes the volume in more detail, adding '*hec omnia in uno mediocri volumine et diversa scriptura. R3*'.

Laurentius Aicher, who was custodian of the library of St Emmeram until about 1481.[223] *Mb* probably remained at the Abbey of St Emmeram in Regensburg until the early 19th century. In the course of secularisation of the monastery the manuscript was absorbed into the collection of the Bavarian State Library in Munich in 1811/1812.

[223] Wunderle 2011, p. 204.

Mc (= *M*)
Munich, Bayerische Staatsbibliothek, Clm. 14836, ff. 10-15
6 folios, in a codex of 160 folios. 138 x 112 mm. 19 lines.
Origin: Germany, s. xi.[224]

Description:
Mc is made up of a miscellany of treatises on astronomy, music, arithmetic, geometry, metrology, some anonymous and others including treatises and excerpts attributed to Gerbertus Aureliacensis, a late 10th-century scholar (and later Pope Sylvester II, 999-1003) and Hermannus Contractus, an 11th-century Benedictine monk of Reichenau.

A set of *glossae collectae* to Boethius's DCP 3m9 only is on 10v-15v.[225] This excerpt is written as an integral part of the miscellaneous treatises in *Mc*, coming between a treatise attributed to Hermannus and a brief missive to brethren regarding healing the sick and the weak. A space of one line was left between the treatise and the glosses to the DCP, which simply begins '*O qui perpetua*' on 10v, 9, with a slightly enlarged 'O' but no rubric to identify the text. The glosses end on 15v, 9 in the middle of the line, with the missive beginning immediately after the final lemma and gloss. Only brief markings by modern hands indicate the beginning and end of the *glossae collectae* to 3m9. Despite the brevity of this collection of glosses, it appears to have been written by more than one scribe. Some abbreviations and the use of subscript letters evident in the *glossae collectae* may point to the use of an insular exemplar.

Glosses: Latin
The number of Latin glosses recorded in the *glossae collectae* of *Mc* suggests that they were drawn from a heavily glossed copy of the DCP. It is possible that *Mc* drew on a ready-made selection of glosses on 3m9 from the West Frankish tradition that was also used by *Ec1* and *Lh*, given the close match in glosses used and the variant on '*sursum*'; but since *Mc* picks up all but one of the relevant longer glosses in *Af* anyway, and has one that is not the same as *Ec1* and *Lh*, and picks virtually all the shorter ones in *Af* (there aren't many), it is just as possible that *Mc* got practically the same set as *Ec1* and *Lh* independently.

Parts of two long glosses, which had been omitted from the *glossae collectae*, were entered in the margins by the text scribes.

Provenance:

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[224] Halm (1876, no. 1794), Courcelle (1939, p. 126; 1967, p. 405), Wittig (2007, p. 190); Love (2012, p. 89); Jeudy (1991, p. 486): s. $x^{4/4}$.

[225] At the foot of 10v, a modern hand has attributed *Mc* to 'Adelbold', but it is only a copy of the glosses that occur in many manuscripts of the DCP from the late-ninth century onwards. For the attribution to Adalbold, see Bubnov (1899, p. lxxi); Courcelle (1939, p. 126), following Bubnov, includes this codex under the manuscripts he attributes to 'Adalbold of Utrecht', but lists it under the commentaries he attributes to Remigius in his later work (1967, p. 405); Saenger (1997, p. 173), following the earlier attribution, describes it as 'the earliest copy of Adalbold's commentary on Boethius's DCP', written in the mid-eleventh century.

The early history of this codex is uncertain. An old shelfmark ‘Em.k.6’ places this codex at the Abbey of St Emmeram in Regensburg. In the course of secularisation of the monastery the manuscript was absorbed into the collection of the Bavarian State Library in Munich in 1811/1812.

Mf, *Mg* (= *M4*)
Munich, Bayerische Staatsbibliothek, Clm. 15825
76 folios, 254 x 187 mm. 24 lines.
Origin: Germany (Freising?), s. xi.[226]

Description:
This manuscript contains a glossed copy of the DCP (*Mf*), a set of *glossae collectae* to Book 5 of the DCP (*Mg*) and some ancillary texts. On 1r is a a *rota uentorum*, with Latin, Greek and OHG inscriptions, similar in design and content to that in *Ka* (2r) and London, BL, Harley MS 2688 (17r); on 1v a pen and ink drawing highlighted in red, depicts Boethius, Philosophy and the Muses; *Prologus* 1 is on 2r, 1-18; *Distinctio* 1 is on 2r, 18 - 2v, 1; and a gloss to part of the title follows at 2v, 1-2.

The glossed copy of the DCP is on ff. 2v-65v + 67r; the *glossae collectae* to Book 5 of the DCP are on ff. 66rv + 67v-75r. The central bifolium (ff. 36-37) of quire 5 containing the text beginning on 36r at 3p10. 36 '*coniectare licet*' and ending on 37v at 3p11.29 '*cito in ea*' was supplied by a 12th-century scribe.[227] Folio 55v was originally blank, but for the quire signature 'vii' at the foot of the leaf: 4m7 ends on 55r and a different scribe begins Book 5 on a fresh quire at the top of 56r. A contemporary scribe entered several *glossae in titulum* en bloc to 55v, presumably with reference to the title to Book 5 on 56r. In its present state, the leaves at the end of the manuscript have been misbound, so that a singleton folio (66), containing part of the *glossae collectae*, intervenes in the midst of the glossed text of the DCP: thus 65v ends at 5p6.40 '*propriae cognitionis*', 66rv contains *glossae collectae* to 5p4 and 5m4, and the glossed text of 5p6.40 at '*retorquet ac reuocat*' to the end of 5p6 resumes on 67r, ending on line 18. A later medieval scribe added an explicit and the remainder of the page remains blank. The *glossae collectae* to Book 5, which begins on 67v, were apparently designed to be circulated with the glossed copy of the DCP; it ends imperfectly at the foot of 75r in the midst of a gloss to 5m4.19. Folios 75v-76v were originally blank: a note on number theory and music was added to 75v and verses from Vergil's *Aeneid*, 4.174-188 were added to 76r; both were added by different scribes, probably later in the 11th century. Fifteenth-century notes were added to 76v.

All but Book 4 of the DCP, which begins with 4p1, are preceded by titles that were entered at different times: the titles to Book 1 and 5 were added by contemporary scribes; that to Book 2 was entered by the text scribe; and an incipit written by a 15th-century scribe was added where space was left for a title to Book 3. The prose text of the DCP is written in a single column, with the exception of the beginnings of 3p3, 4p1, 4p7 and 5p5, which were written in double columns, following on from the layout of the metres which preceded them. A gap of 9 lines between 3m9.12 and 13 on 33v may have been left by the text scribe to add a

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[226] The scholarly consensus is that *Mf* was copied in the 11th century: Jeudy (1991, p. 486), B&S no. 619, Wittig (2007, p. 190): s. xi; Troncarelli (2005, no. 64), Love (2012, p. 89): s. xi (*in*); but Tax (2008, vol. 1, p. xxxvi): s. ix, Moreschini (2005): s. x and Weinberger (1934): s. x/xi. B&S: possible Freising origin, Salzburg provenance; Jeudy: south German origin, Salzburg provenance; Troncarelli: 'comes from' Salzburg; Wittig, Tax and Love: Salzburg origin.

[227] See table of 'missing text' for details.

long gloss or perhaps even *glossae collectae* from the exemplar. Roughly half of the metres are written in single columns and the other half are written in multiple columns - the latter not clearly demarcated. Neumes were added to 1m7 and 4m7. The large gaps that were left between some proses and metres were apparently left for the addition of headnotes defining the metrical forms of the metres; when entered, these were mostly written in rustic capitals between the preceding prose and the following metre to which each refers and occasionally they were entered after the metre. *Mf* has some rubrication and ornamental initials. Some abbreviations and the use of subscript letters evident in the *glossae collectae* may point to the use of an insular exemplar.

The glossed text of the DCP in *Mf* is not ruled to take glosses, but the margins are wide and the lines of text are sufficiently spaced to take interlinear glosses.

Glosses: Latin, Greek, OHG
Mf is fairly heavily glossed with both interlinear and marginal Latin glosses and a few Greek words, some embedded in Latin glosses, that were entered by several contemporary scribes. There are 27 inked OHG glosses in *Mf*, of which roughly two-thirds are interlinear; the OHG glosses were all added in the 11th century, except for one in the 13th century.[228] There are also 3 dry-point OHG glosses.[229] Other additions include rhetorical terms and a single headnote added in glossing script to 3p4. The marginal glosses are mostly linked to their lemma with letters of the alphabet, Tironian notes and arbitrary signs, though some are written in close proximity to the lemmas with no linking symbols. The lemmas of the *glossae collectae* (*Mg*) are frequently abbreviated and, as in other *glossae collectae* generally, boundaries between a gloss and the following lemma are often separated by a double 'ss'.

The glosses to Book 5 of the DCP (*Mf*) and the *glossae collectae* to Book 5 (*Mg*) are of a piece and from a different source to the glosses on Books 1 to 4. Many of the glosses on Books 1 to 4 are longer, marginal ones. Some of them recur in East Frankish manuscripts such as *Ec* and *Ka*, but many of them, perhaps the majority of the longer glosses, are unique to *Mf*. Some of these look like adaptations or expansions of glosses found elsewhere, especially in East Frankish manuscripts, but many seem to be original and often thoughtful additions, though copying errors suggest that they didn't originate in *Mf* itself. The OHG glosses are also mainly unique to *Mf*. The glosses are perhaps taken from a manuscript which had been glossed by someone who was familiar with the text and its commentary tradition but was glossing the text on his own account, sometimes reproducing traditional glosses, sometimes adapting them, sometimes supplying his own new interpretations. A second hand adds further interlinear glosses in places, also showing links with East Frankish manuscripts. Glossing in Book 5 is in a different hand and much lighter, mainly interlinear, and showing links not with East Frankish manuscripts but with West Frankish ones such as *Af* and *Vc*. The separate *glossae collectae* on Book 5 incorporates lots of longer glosses, showing consistent agreement with West Frankish manuscripts such as *Af* and *Vc* and not at all with *Ec Ka* etc. It may therefore have the same source as the interlinear glosses in *Mf*'s Book 5. Since it appears from the quiring and layout of *Mf* that Books 4 and 5 were probably copied by two sets of scribes simultaneously, it is

[228] B&S no. 619: 'Bairisch'; place of origin is unknown.

[229] Andreas Nievergelt edits these in a forthcoming article.

conceivable that Book 5 and its glosses and the *glossae collectae* following it were in fact copied from an entirely different exemplar.

Several late-medieval annotations were added to the glossed copy of the DCP in *Mf*.

Provenance:
The early history of *Mf*/*Mg* is unknown. A 14th-century ownership note at the foot of 76v begins '*Iste liber est memoriale domini Heinrici de Eberh...*'.[230] The red number '215' on the front of the 15th-century Salzburg binding has been identified with an entry in the library catalogue of the Salzburg Cathedral Library compiled by Johannes Holveld about 1433.[231] An inscription in pencil inside the front board of the binding notes '*Bibliotheca Monasterii ad S. Petrum* [*Sa*]*lisburgi*'. Library stamps on ff. 2r and 76v place the manuscript in the Bibliothèque nationale de France at Paris. Presumably it was from here that the manuscript found its way to the Bavarian State Library in Munich.

[230] The inscription is printed in full by Foltz (1877, p. 40) and Möser-Mersky and Mihaliuk (1966, p. 24, no. 9).

[231] Foltz 1877, p. 40 and Möser-Mersky and Mihaliuk 1966, p. 55.

Mh (= *M2*)
Munich, Bayerische Staatsbibliothek, Clm. 18765
74 folios, 260 x 205 mm. 28 lines.
Origin: probably western Germany, s. ix, about the middle;[232] ff. 33-39 supplied at Tegernsee, s. xi, third quarter.

Description:
This codex opens with a fragment from an arithmetical treatise on ff. 1r-2r and a glossed copy of four of Boethius's *Opuscula sacra* on ff. 2r-15r (*De Trinitate*, *Utrum Pater et Filius*, *Quomodo Substantiae* and *De fide Catholica*), followed immediately by a glossed copy of the DCP on 15r-74v. The text of the DCP begins immediately after the concluding line of Boethius's *De fide Catholica* on 15r, line 1, confirming that this copy of the DCP was intended to be circulated as a unit with his *Opuscula sacra*. The text of the DCP ends on 74v; two brief explicits were entered by different scribes, along with some pen trials. The original fifth quire of *Mh* is missing and was replaced in the third quarter of the 11th century by a supply quire (ff. 33-39), believed to have been copied from *Ka*, or a manuscript very like it, at the Benedictine Abbey of Tegernsee.[233] The front inside cover contains a pastedown, probably written in south Germany about the third quarter of the 9th century, of an excerpt from the Gospel of Mark (5.3-16). The pastedown inside the back cover, which has come adrift, contains on its recto pen trials, neumes, scribbles, ink and dry-point sketches, Greek and Latin word-lists, excerpts from the writings of Ovid, added in the 10th to the 11th centuries, and the inscription '*attinet tegernsee monasterio*', added perhaps in the 15th century;[234] the verso of this leaf contains the remnants of numerous pen trials and drawings.

9th-century text (15r-32v: 1m1 to 2p7.2 '*uirtutum perfectione*'; 40r-74v: 3p6.6 '*iudicio prouenit*' to the end of Book 5):
Books 1, 2, 4 and 5 are preceded by titles. The prose text and all the metres of the DCP are written in single columns; all but two metres (1m1 and 5m5) are written in rustic capitals, mostly written in red - only the first line of 1m1 is written in rustic capitals and 5m5 is written entirely in minuscule. In some cases, the spacing of the Greek in the body of the text suggests it was probably entered after the Latin text was written. A singleton (64) was inserted after folio 63: the end of 4m7 (4m7.19 - 35) was entered on 64r and 64v remains blank except for a quire signature, a set of dry-point concentric circles, another larger circle bisecting these circles, a wavy line almost in the centre of the page and pen trials for what may have been the opening 'D' of Book 5 on 65r; there are similar dry-point pen trials for a majuscule 'D' and

[232] Bischoff (*Katalog* 2, no. 3311), Bischoff (1980, pp. 227-28), B&S no. 657, Tax (2008, vol. 1, p. xxxv), Love (2012, p. 89). Moreschini (2005): s. ix; Bieler (1984): s. ix in; Weinberger (1934), Troncarelli (2005, no. 66): s. ix in., and s. xi (ff. 33-39); Wittig (2007, p. 190): s. ix/x; Halm (1878, no. 1662), Schepss (1881, p. 4), Courcelle (1939, p. 120 and Courcelle 1967, p. 405): s. x.

[233] Eder 1972, p. 22 and p. 108, no. 79; Bischoff 1980, pp. 227-28.

[234] Compare a similar inscription '*attinet tegernsee*' at the foot of f. 76v in *Mj*.

'S' at the foot of 65r.[235] Neumes were added to 1m2, 5 and 7. The 9th-century text in *Mh* has much rubrication.

11th-century supply leaves (folios 33r-39v):
The text of the DCP supplied here begins in 2p7.2 at '*perductas allicere possit*'and ends in the midst of 3p6.6 at '*dignam puto quae nec*'. The title to Book 3 was not entered, though space was left for it. The prose text is written in single columns and most of the metres are written in double columns, with little space left between the columns. The only colour used in the supply leaves appears in the elaborate opening initial of 3p1.

Glosses: Latin, Greek, OHG
folios 15r-32v and 40r-74v (9th century text: 1m1 to 2p7.2 '*uirtutum perfectione*'; 40r-74v: 3p6.6 '*iudicio prouenit*' to the end of Book 5):
Mh was not ruled to take glosses: though the space between the lines of text is limited, the outer margins were originally wide.

Mh is fairly heavily glossed in Latin with marginal and interlinear glosses and several Greek words entered by a variety of scribes. Of 84 OHG inked glosses, the majority are interlinear and the rest are marginal; two OHG glosses were written in cipher and many are abridged. The majority of the OHG glosses were entered by a single scribe, who also added many of the Latin glosses; the OHG glosses were entered in the 9th and late 10th centuries.[236] A Latin pen trial on the former rear pastedown is also glossed in OHG.[237] In addition to the mostly inked Latin and OHG glosses recent work has identified numerous dry-point glosses in both Latin and OHG, entered in the late 9th to the mid-10th centuries.[238] Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms. The majority of the glosses are written in close proximity to the lemma they are glossing with no linking symbols, though occasionally they are linked to the lemma with Tironian notes or arbitrary signs.

The glosses in *Mh* are mostly single words or short phrases and there are very few long glosses. Unusually, glossing is heavier in the later books and Book 2 is particularly lightly glossed (an effect only partly due to the inclusion of the supply quire). A few glosses were added at the same time as the text, in a hand contemporary with the text (i.e. mid 9th century), perhaps indeed the text hand, and these often correspond with glosses in other early

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[235] Papahagi (2010, pp. 151-52) describes this dry-point drawing as one that was 'erased'. It remains unclear if this drawing represents the 'orbes' he discusses or whether they are the traces of a windrose as Troncarelli (2005, no. 66) suggests.

[236] B&S no. 657: 'Bairisch / Oberdeutsch'; probably entered in Tegernsee.

[237] B&S no. 657.

[238] Andreas Nievergelt (see forthcoming article) has identified numerous Latin and OHG dry-point glosses, which also may have been entered in Tegernsee.

manuscripts, such as *Fa*. But the great majority were supplied much later, towards the end of the tenth century or in the eleventh. Probably most of these (about two-thirds of all the glosses in *Mh*) were derived from *Na*, which shows remarkably close parallels in the layout and content of the glosses. Others, apparently in different hands and showing agreements with manuscripts such as *Ka* and *Vh*, were entered subsequently, apparently copied from another East Frankish manuscript (or several). There is also a significant amount of unique glossing, including many of the vernacular glosses, which may reflect the responses of readers rather than being copied from other manuscripts. But many of the 85 vernacular glosses are apparently derived from *Na* or other manuscripts. The supply quire covering 2p7.2 to 3p6.6 was apparently copied from *Ka* along with a selection of its glosses, with a few other glosses added subsequently. It is probable that some glosses in other parts of the manuscript were also copied from *Ka*, especially the prominently displayed Greek ones, but there seems to have been access to other glossed copies as well. If *Mh* was indeed at Tegernsee in the 11th century that would explain the use of *Ka*, which was glossed there at the end of the 10th century, but *Na* must have been borrowed from St Gallen (or *Mh* must have been sent there).

folios 33r-39v (11th-century supply leaves: 2p7.2 '*perductas allicere possit*' to 3p6.6 '*dignam puto quae nec*'):
Though the outer margins of the supply leaves were originally wide, they were not ruled to take glosses.

The text of the DCP supplied here, presumably from *Ka*, is only very lightly glossed; the few glosses entered were primarily interlinear Latin glosses, some Greek words and a single interlinear OHG gloss (on 34v to 2p8.7).[239] Glosses in *Ka* were only selectively copied into *Mh* and several further glosses were added by glossators also writing in the 11th century. The annotations in Greek incorporated into the text of *Ka* have mostly been reproduced in *Mh*; the space left for these annotations suggests they were probably added after the Latin text was written. Headnotes defining the metrical forms of the metres, which were added above or next to the metres in *Ka*, were not added in *Mh* despite space being left for them. The brief rubrics added to introduce the prose sections in *Ka* were only added in *Mh* at the head of 3p5 and 3p6. Speech indicators entered in the body of the text of *Ka* were not consistently copied into *Mh* and rhetorical terms in the margins of *Ka* were omitted in *Mh*. The handful of marginal glosses in this quire are linked to the lemmas with arbitrary signs.

Provenance:
Mh probably went to the Benedictine Abbey at Tegernsee from a scriptorium in western Germany. It was at Tegernsee by the 3rd quarter of the 11th century, where its fifth quire was supplied. *Mh* remained at Tegernsee at least until the 15th century, when the inscription '*attinet tegernsee monasterio*' was added to the recto of its final leaf. Another early shelfmark of a woodcut initial 'S' followed by '39.3°' on paper is pasted on the foot of the front binding; this style of shelfmark with a woodcut initial, probably of the 15th century, appears on several

[239] B&S no.657: added in Tegernsee in the 3rd quarter of the 11th century.

manuscripts associated with Tegernsee.[240] In the course of secularisation of the monastery at Tegernsee, the manuscript was absorbed into the collection of the Bavarian State Library in Munich in 1803; two paper labels bearing shelfmarks were affixed to the spine: the earlier 'Teg. 765' beneath the present shelfmark 'Cod. lat. 18765'.[241]

[240] See for example, Munich, BSB: Clm. 18150, Clm. 18387, Clm. 18552, Clm. 18570, Clm. 19452 (our *Mj*), Clm. 19608.

[241] The classification 'Teg. 765' was assigned in the 19th century to identify the provenance of the manuscript.

Mj (= *M1*)
Munich, Bayerische Staatsbibliothek, Clm. 19452
76 folios, 215 x 175 mm. 24 lines.
Origin: Germany (Tegernsee), s. xi, early.[242]

Description:
Mj contains an imperfect glossed copy of the DCP and ancillary texts. The DCP on 2r-76v is preceded by various preliminaries on 1r: *Prologi* 5 (1r, 1-18), 6 (1r, 19-25), 1 (1r, 25-30 and continues in the right margin from lines 1-12), and 4 (1r, right margin from lines 12-34).[243] All but *Prologus* 5 are written in a script size normally used for glosses. Another copy of *Prologus* 1 was written on 1v, 1-18; this is followed immediately by an adaptation of an epistolary poem by Venantius Fortunatus on 1v, 19-24. *Glossae in titulum* were added in the left margin of 1v, 1-39; immediately below these glosses is a gloss to the first line of 1m1. These glosses, written en bloc and ending with the mark 'ss' much like those used to separate glosses in *glossae collectae*, have no linking symbols to link them to the title on 2r. The *prologi* on 1r were added to what was probably an originally blank page by contemporary scribes, one of whom also entered the glosses on 1v as well as to much of the text of the DCP. The *prologus* and epistolary poem on 1v was probably written by the same scribe who began the text of the DCP on 2r. The text of the DCP begins with the title to Book 1 on 2r and ends imperfectly at the foot of 76v at 5p4.36 '*sensibilemque esse rem nullus*'.[244] The loss of the remaining leaves of the manuscript had occurred by the time the inscription '*attinet tegernsee*' at the foot of 76v was added, probably in the 15th century.[245] The upper outer corner of folio 76 is damaged, resulting in the loss of words from 5p4.21, 22, 29 and 30 as well as parts of some interlinear and marginal glosses to 5p4. All five books are preceded by titles. Except for 1m7 and the opening sentence of 2p1, which were written in double columns, the existing prose text and metres of the DCP were written in single columns. The boundaries between the metres and proses are often unclear. No colour is used in *Mj*.

Mj is not ruled to take glosses, but the margins and the spacing of the text allow for the addition of glosses.

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[242] The scholarly consensus is that *Mj* was copied in the beginning of the 11th century: Halm (1878, no. 1967), Schepss (1881, p. 4), Courcelle (1939, p. 122; 1967, p. 405); Troncarelli (2005, no. 67): s. xi. Eder (1972, pp. 142-43, no. 177), B&S no. 668, Tax (2008, vol. 1, p. xxxv): Tegernsee origin; Jeudy (1991, p. 486), Wittig (2007, p. 190): southern Germany; Love (2012, p. 89): Germany.

[243] These *prologi* are written in the same order as they are in *Kc* (*glossae collectae*) and *Ta*.

[244] See table of 'missing text' for details.

[245] Compare *Mh*, where the inscription '*attinet tegernsee monasterio*' was added to what was a pastedown inside the back cover of the manuscript.

Glosses: Latin, OHG
Mj is fairly heavily glossed in Latin with marginal and interlinear glosses. There are also 11 interlinear OHG glosses (mostly unique to *Mj*), probably added at Tegernsee in the early 11th century.[246] In addition to the scribe of the text, who entered many of the Latin glosses, several glosses were added by contemporary scribes, soon after the text was produced; others were added later in the 11th century. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and rhetorical terms. On the rare occasions when the marginal glosses in *Mj* are linked to the lemma they annotate, the linking symbols take the form of letters of the alphabet and arbitrary signs. Frequently the glosses include the lemmas, which are often in abbreviated form, as in *Kc*; sometimes even a single word gloss is written in the margin with its lemma, rather than the gloss being written above the lemma of the text; occasionally the boundaries between a gloss and the following lemma are separated by a single 's' or double 'ss'. This pattern of glossing in *Mj*, taken with the often close agreements of the glosses with those in *Kc*, suggests that some at least of the glosses in *Mj* were copied from a set of *glossae collectae* to the DCP.

The great majority of *Mj*'s longer glosses, and many of the shorter ones, are characteristic of the primarily West Frankish and Anglo-Saxon tradition best represented by *Af*. Nearly all of them also occur in *Kc*, which was like *Mj* at Tegernsee at some stage, and agreements with *Kc* in variants suggest that they may have been drawn from the same glossed copy as that manuscript. There are also a scattering of glosses that are characteristic of the East Frankish tradition represented by manuscripts such as *Ec* and *Ka*: they occur quite frequently in Book 2 and sporadically in Book 1 (in 1p4) and the other books. Some at least seem to have been written after the main set of glosses and perhaps in a different hand. They were not however taken from *Ka*, though most of them do occur there and *Ka* was present at Tegernsee too: a few show links rather with *Ed*, which was apparently glossed in the vicinity of St Gallen or Einsiedeln.

Provenance:
Mj was probably produced at Tegernsee in the early 11th century and apparently remained there until the 15th century, when the inscription '*attinet tegernsee*' was added to the verso of its final leaf. Another early shelfmark of a woodcut initial 'X' followed by '3.3°' on paper is pasted to the foot of the front binding; this style of shelfmark with a woodcut initial, probably of the 15th century, appears on several manuscripts associated with Tegernsee.[247] In the course of secularisation of the monastery at Tegernsee, the manuscript was absorbed into the collection of the Bavarian State Library in Munich in 1803; two paper labels bearing shelfmarks were affixed to the spine: the earlier 'Teg. 1452' above the present shelfmark 'Cod.

[246] B&S no. 668: 'Bairisch'.

[247] See for example, Munich, BSB: Clm. 18150, Clm. 18387, Clm. 18552, Clm. 18570, Clm. 18765 (our *Mh*), Clm. 19608.

lat. 19452'.[248]

[248] The classification 'Teg. 1452' was assigned in the 19th century to identify the provenance of the manuscript.

Mk (= *M5*)
Munich, Bayerische Staatsbibliothek, Clm. 29384(1) (*olim* 29026 (a))
Fragmentary bifolium, 204 x 167 mm. 17 lines.
Origin: Unknown, s. x.[249]

Description:
The fragmentary bifolium *Mk*, which was once used as a book cover, contains part of Book 4 of the DCP: on 1rv, 4m1.20 '*orbisque habenas*' to 4p2.1-6 '*absit uoluntas fru*(*stra sit*)' and on 2rv, 4p2.23 '*quidem naturali officio*' to 4p2.29 '*incessui ambulan*(*di*)'. An earlier shelfmark, 'Clm. 29026a', is written in black ink in the upper margin of 1r; the book whence this cover was retrieved is noted by the inscription at the foot of the page 'Inc. dpl. 2923 in 4°'. The outer side of the bifolium (1r and 2v) is stained and discoloured, though the text and the glosses are fairly well preserved. The extant prose and metre are written in a single column. Some initials are written or highlighted in red.

Mk is not ruled to take glosses, but ample space was left between the lines of text and in the margins to take glosses.

Glosses: Latin
Mk is lightly glossed in Latin, with marginal and interlinear glosses entered by several scribes of the 10th and 11th centuries. They draw on the West Frankish tradition and the closest link is with *Lh*, but they do not include any of *Lh*'s East Frankish-type glosses.

The marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs.

Provenance: Unknown.

[249] Hauke (*Katalog* 2) suggests an 11th-century date.

Mm (= *Mm*)
Munich, Bayerische Staatsbibliothek, Clm. 6217
Two leaves of a single bifolium, 27 lines.[250]
Origin: Germany?, s. x.[251]

Description:
These two leaves, of a single central bifolium, are now bound as end leaves into a manuscript presently made up of 2 independent parts:[252] Part 1 (1-24) was written in the mid-13th century in southern Bavaria and Part 2 (25-85) is thought to have been written in Lotharingia in the second half of the 10th century, with the collaboration of Willihalm, a scribe known to have worked in the Freising Cathedral Library.[253] The ownership note on 25v, '*Iste liber est Sancte Marie et Corbiniani Frisinge*', places Part 2 at least in the Freising Cathedral Library in the 12th century. The codex contains a Biblical glossary in the first part and a Marian prayer and homilies of Hericus and Haymo of Auxerre in the second part.[254] The binding of the codex was restored, but it is unclear when the end leaves were dislodged from it.[255] It appears however that the two sheets from Boethius's DCP were still glued to the inside covers in 1898, when Steinmeyer-Sievers published their volume in which they include this codex.[256]

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[250] Since we came upon this fragment very late in the project, we were unable to inspect the manuscript in person and have relied primarily on the digital images made available by the Munich Bayerische Staatsbibliothek as well as on secondary publications for our description and collations.

[251] Glauche (2000, p. 23): s. x. SS (IV, p. 523, no. 337): s. xi. Daniel (1973, p. 169) links the script of the fragments to a late-10th-century manuscript also thought to be copied in Freising (Munich, BSB, Clm. 6373) and containing Boethius's *De opuscula sacra*, but this is not persuasive. The script of *Mm* is closer in character to scripts in *Vf*, another 10th-century manuscript, which was thought by Bischoff to be from Lorsch.

[252] Daniel (1973, pp. 167-169, no. 58) and Glauche (2000, pp. 23-25) describe the manuscript in two parts; B&S no. 500 describe it in three parts.

[253] Glauche (2000, p. 23). Willihalm worked under the episcopate of Abraham of Freising (957-993/994); Daniel (1973, pp. 163-180) suggests that though Willihalm was involved with collaborations in Metz, the main French scribe of this codex is characteristically more western French (1973, p. 168).

[254] A 15th-century inscription in the upper margin of 26r identifies these homilies as '*Omelie Bede presbiteri super euuangelia ferialia quadragesime*'.

[255] Glauche 2000, p. 23.

[256] SS IV, p. 523, no. 337.

The bifolium containing the fragment of a glossed copy of the DCP was evidently cut in two and used as pastedowns for this medieval binding; both leaves are now free-standing. However, the leaves as they are now bound are not in the order of the Boethius text and the leaf at the rear has been bound upside down; neither leaf is foliated. The two leaves together contain from 4p4.12 '*sed ex his quae*' to the end of 4p4.42 '*atrocior urguet improbitas*'and all of 4m4. The recto of the front flyleaf begins with 4p4.38 '*acerbum que perpessi sunt*' and ends at the foot of the leaf with 4m4.12; the verso of the front flyleaf begins at 4p4.28 '*addidisti*' and ends at the foot of the leaf with 4p4.38 '*qui graue quid*'. The back flyleaf (if read right side up) begins on the recto with 4p4.21 '*liquere respondi*' and ends at the foot of the leaf with 4p4.28 '*te ipse excellentioribus*'; the verso begins with 4p4.12 '*sed ex his quae*' and ends with 4p4.21 '*iniustum est malum*'. The prose and metre are written in single columns.

Mm does not appear to have been ruled to take glosses.[257] However, the wide margins and the spacing of the lines of text suggest that *Mm* was designed to take glosses. Despite the discolouration and some slight damage, there is little loss of text but some glosses are partly illegible.

Glosses: Latin
Mm is heavily glossed with marginal and interlinear glosses entered by contemporary scribes. Other additions include a headnote defining the metrical form of the metre entered in a glossing script next to 4m4 and speech indicators. Some marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate. As in other manuscripts where glosses are often misplaced, *Mm* also has an instance of a scribe recording a gloss to 4p5.2 over 4m4.7.

If the surviving fragment is representative of the whole, *Mm* would have been very heavily glossed indeed, with some 15000 glosses in total. It draws very consistently on the glossing tradition represented by *Fd Ld Pt* and *Vf*, reflecting an East Frankish development of a tradition originating in the West Frankish area, exemplified by *Af* and *Vc* and later manuscripts from that area and England. In several places *Mm* shows a particularly close agreement with *Vf*, though neither seems to be a copy of the other.

Provenance: Unknown.

[257] The digital reproductions do not reveal such ruling.

Mn (= *Mi1*)
Milano, Biblioteca Ambrosiana, H 31 sup.
64 folios, 221 x 180 mm. 24 lines.
Origin: possibly France, s. x, early (ff. 5-60).[258]

Description:
Mn contains an imperfect glossed copy of the DCP, whose first (ff. 1-4) and last (ff. 61-64) quires were supplied in the 14th century, on leaves ruled for 32 lines per page. The 10th-century text of the DCP on 5r begins at 1p4.32 '*quanta mei periculi*' and ends on 60v at 5p5.1 '*afficiant instrumenta sensuum*'.[259] Folio 64r remains blank and verses were added to the originally blank 64v in the 14th century.

The entire text of the DCP is written in a single column and Books 2 to 5, whose openings are extant, are preceded by titles written in rustic capitals. *Mn* has some rubrication.

Mn is not ruled for glosses, but the margins and the spacing of the text allow for the addition of glosses.

Glosses: Latin
Mn is very lightly glossed in Latin with marginal and interlinear glosses; only about a dozen glosses were added in the 9th to the 11th centuries, of which four are headnotes added to prose sections. A few short glosses are unique to *Mn*. There are hints of a link with the early East Frankish tradition in the translation of the Greek at 4p6.53 and some of the headnotes.

Numerous late-medieval annotations were added to *Mn*.

Provenance: Unknown.

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[258] Bischoff (*Katalog* 2) notes that this is not a 9th-century manuscript; Moreschini (2005): s. ix; Troncarelli (2005, no. 97), CB 3 (Milano, no. 197), Love (2012, p. 89): s. ix/x; *Inventario Ceruti* (3, p. 604) dates *Mn* to '*saec. xii*' and describes it as '*bonas conditionis et completus*'.

[259] See table of 'missing text' for details.

Mo (= *Mi3*)
Milano, Biblioteca Ambrosiana, M 79 sup., ff. 159-171.[260]
13 folios, in a codex of 254 folios (ff. 159-171), 260 x 190 mm. 42-44 lines.
Origin: northern Italy (Piacenza?), s. xi, second half.[261]

Description:
This codex contains a vast miscellany of texts and excerpts, most numerous of which are Biblical commentaries attributed to authors such as Gregory the Great and Bede, as well as material thought to derive from Biblical commentaries of the Canterbury school of Theodore and Hadrian; it also includes glossaries or word-lists to texts such as the *Regula Sancti Benedicti* and to texts by Isidore, Cassian, Donatus, Priscian and others.

Of particular interest to us are the *glossae collectae* on folios 156r-171v. The 18th-century table of contents on the flyleaves of the manuscript describe three items, no. 41 as *Glossarium vocum latinarum*, no. 42 as *Collectanea varia*. and no. 43 as *Breviarium Apostolorum* etc., which correspond to these folios (although the table does not make reference to the folios). In their description of the manuscript, Bischoff and Lapidge note that no. 41 is on 156r-167v and no. 42 is on 167v-171r, describing these two sections as 'a vast collection of *glossae collectae*' and '*Collectanea uaria*' respectively; they include the content of 171v in their no. 43 '171v-172r: *Incipit breuiarium apostolorum*', ignoring the diagram and its surrounding glosses on 171v.[262] The sources of the *glossae collectae* from 156r to 171v are not identified in the manuscript, but evidently draw on glosses to the psalms, to Donatus's *Ars Maior*, Boethius's DCP, Priscian's *Institutiones grammaticae* and others. The *glossae collectae* on folios 156r-171v, which open with the rubric '*Tres sunt principales lingue, scilicet Hebrea et Grega et Latina*' on 156r, are written in a single column on 156r to 158v and in double columns from 159r to 171v. The *glossae collectae* drawing on Boethius's DCP are to be found on 159r-171v. In the upper centre of 171v is a circular diagram with inscriptions relating to the elements and the ages of man, which is filled with colour and surrounded by a gloss to 3m9 of the DCP.[263] In addition to the colour used in the diagram, *Mo*

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[260] *Mo* was first identified as drawing on the DCP by Dr Hannah Matis in 2009; we are extremely grateful to Dr Matis for telling us of her discovery. For a detailed description of the contents of this codex, see Bischoff and Lapidge 1994, pp. 275-287; however, they do not identify the source of *Mo* in their description.

There are two sets of foliation in *Mo*; we refer here to the more recent foliation at the foot of each recto.

[261] For dating and localisation, see Bischoff and Lapidge 1994, pp. 275 and 283-4.

[262] Bischoff and Lapidge 1994, p. 282.

[263] The design of this circular diagram and its inscriptions are nearly identical to that found in *Fb*, folio 29r, except that the diagram in *Fb* is an ink drawing with no added colour. Indeed, even the gloss that surrounds the diagram is nearly identical in both manuscripts.

has some rubrication.

Glosses: Latin
The *glossae collectae* assembled in *Mo* comprise over two thousand annotations drawing on a glossed copy (or copies) of the DCP.[264] A few glosses to 4p4 of the DCP are embedded in 159ra amongst glosses to the psalms, Donatus's *Ars Maior* and other glosses and the main body of glosses to the DCP are written in two sequences, on 159rb-166ra and 167vb-171vb. The *glossae collectae* to Boethius's DCP begin on line 1 of the right margin of 159r and open with a slightly enlarged 'C' for the first word of the gloss '*Carmen*', which glosses the opening word of 1m1, '*carmina*', but is recorded here with no lemma; and there is no rubric to distinguish its source from the preceding glosses. This first series of glosses, which runs from 159rb to 166ra, usually include a lemma followed by a gloss, sometimes a gloss precedes the lemma and in other cases only a gloss is recorded. The glosses rarely adhere to the order of the text of the DCP, nor are they alphabetically arranged in a strict glossary format. The *glossae collectae* that follow this first series from 166ra to 167vb are drawn mainly from Priscian's *Institutiones grammaticae*. The second series of glosses drawing on the DCP, which run from 167vb to 171vb, contain a random selection from its first four books. These glosses are rarely preceded by lemma and are organised under a series of rubrics, which loosely classify their subject or thematic nature.[265] Whereas the first series of glosses mainly consist of one- or two-word glosses or short phrases, the second series is almost entirely made up of longer glosses, ranging from a sentence to a paragraph long.

Various glossing traditions are evident in *Mo*: the longer glosses reflect a fairly consistent link with the West Frankish tradition represented by *Af*; a few glosses are shared with manuscripts of the East Frankish tradition such as *Ec* and *Ka*; and a few others are found only or mainly in the Anglo-Saxon tradition. The shorter glosses, a few of the longer ones and the inscriptions of the diagram on 171v, show a particularly close link with *Fb*. Given *Mo*'s close connections with *Fb*, it seems likely that both derive from a fairly heavily glossed copy belonging to the West Frankish tradition, with a few elements from other branches.

Provenance:
This codex is thought to have been written in Piacenza in the 1080s. It may then have been taken to the vicinity of Brescia, where the *ex libris* inscription at the foot of 2r was probably added in the 16th century.[266] It was rebound at the abbey of Grottaferrata, near Rome, in

[264] For a detailed discussion of the glosses to Boethius in *Mo*, see Godden and Jayatilaka 2018, pp. 389-398.

[265] Bischoff and Lapidge (1994, p. 282) mistakenly take these rubrics to be headings for a series of tractates.

[266] Bischoff and Lapidge (1994, p. 283): '*Iste liber est meij Francisci de Raynerij de Brixia cum duobus aliis libris et erat iste liber condam habbatis de Gaibio [?] in territorio Brixiensi*.'

1953.[267]

[267] Bischoff and Lapidge 1994, p. 276.

Mr (= *Mr*)
Anhée-Denée, Bibliothèque de l'Abbaye de Maredsous Inc. 102[268]
A fragmentary leaf, in two parts. Probably 20 lines.
Origin: Unknown, s. ix, first half.[269]

Description:
A single leaf from a glossed manuscript of Boethius's DCP was cut in two parts and used as pastedowns in the front and back inside covers of a late-15th-century copy of Thomas Aquinas's *Catena aurea super omnia evangelia dominicalia et ferialia*. This incunable from the Premonstratensian Abbey Library of Steinfeld, in the diocese of Cologne, is now lodged in the Bibliothèque de l'Abbaye de Maredsous.

The front pastedown contains 12 lines of the text from Boethius's DCP: 3p10.18 '*an hinc quoque*' as far as 3p10.22 '*geometrae solent de*(*monstratis*)'; the rear pastedown contains 6 lines of text: 3p10.22 '*dabo*' to 3p10.25 '*sed natura quidem*'. The prose text is written in a single column and, judging by the lines of text missing between these two parts (3p10.22 '*...monstratis propositis aliquid ... tibi ueluti corollarium*'), the original manuscript page would probably have contained 20 lines of text.

Mr does not appear to have been ruled to take glosses.[270] The spacing of the lines of text is fairly generous, as were the outer margins; however, the margins were folded and heavily trimmed in order to fit the inside covers of the incunable. The trimming as well as some slight damage to the lower part of the leaf, has resulted in the loss of parts of glosses.

Glosses: Latin, OHG
Mr is lightly glossed with marginal and interlinear Latin glosses entered by several contemporary scribes, including the text scribe; a few late-9th-century/early-10th-century glosses were also added. A single OHG gloss was written in the midst of a longer Latin gloss (to 3p10.22) in the right margin of the lower part of the leaf. The few linking symbols that survive over the lemma to which the marginal glosses are linked are arbitrary signs.

Mr had perhaps 1500 glosses in the whole book when complete. It agrees consistently with the East Frankish tradition represented by the later manuscripts *Ec* and *Ka* but shows no particularly close affiliation with any one other witness. Despite the early date of its glosses they show no links with the earlier glossed manuscripts of the East Frankish tradition such as *Ga* and *Na.*

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[268] We are indebted to Dr Thomas Falmagne for his generosity in providing digital photographs of the two fragments and the book cover, as well as for the details of the incunable and its recent provenance.

[269] Dr Thomas Falmagne, personal communication (25 October 2023). B&S no. 1107: s. ix.

[270] We were unable to examine this fragment in person, but the reproductions we have seen do not reveal such ruling.

Provenance:
The title page of the incunable contains the *ex libris* '*Liber ecclesie sancte Dei genitricis marie sanctique Potentini in Steinuelt*.' The library holdings of Steinfeld Abbey, near Trier, which was one of the most important cultural centres in the High Middle Ages, were partly dispersed and destroyed in the early 19th century.[271] However, nothing more is known of *Mr*, except that the incunable in which it is found, was part of a donation to the Abbey Library of Maredsous by the Bibliotheca Wittockiana in Brussels alongside 24 other incunabula.

[271] Bloch 1961, pp. 37-38. In Dr Falmagne's view, the Abbey may even have had a binding workshop that recycled old manuscripts, though he is yet to confirm this hypothesis (personal communication, 25 October 2023).

Na (= *N*)
Naples, Biblioteca Nazionale, IV G. 68
237 folios,[272] ff. 1-92: 210 x 150 mm. 24 lines.
Origin: St Gallen, s. ix, fourth quarter and s. ix/x.[273]

Description:
This codex contains a variety of complete texts and excerpts, from the works of Eugenius III of Toledo (1r), Lupus of Ferrières (2r-4r), Boethius (4v-92r, 93r-103r, 107r-178v), Paulinus Aquileia (92v), Walafrid Strabo (103v-106r), Bede (179r), Vergil (179r), Prudentius (179v-204r), Martianus Capella (208r-231v), and some anonymous texts, including a glossary to Prudentius (204v-206v). In addition to the DCP (*Na*), the other works of Boethius include three theological tractates (*De Trinitate*, *Utrum Pater et Filius*, *Quomodo Substantiae*) and his *De institutione arithmetica*.[274]

On 1r there was formerly an excerpt from Carmina VI of Eugenius Toledo, which is now barely legible. A set of *glossae collectae* to 1p1, 1p3 and 1p4 of the DCP (*Na1*) was added to an originally blank 1v; the Lupus treatise on the metres was entered on ff. 2r-4r; this is immediately followed by *Prologus* 1 on ff. 4r, 18 - 4v,4. The DCP is on 4v-92r. All five books are preceded by titles; the title to Book 1, which takes up the remainder of 4v, is followed by the phrase '*nec non et gratuiter domino fauente. amen*', which is evidently unique to this manuscript. The proses and metres are all written in single columns. The titles, opening words of some proses and most of the metres are written in rustic capitals. Neumes were added to several metres.[275] There is much rubrication in *Na*.

Na is not ruled for glosses, but the margins and the spacing of the text allow for the addition of glosses.

Glosses: Latin, Greek, OHG
Na is fairly heavily glossed with interlinear and marginal glosses in Latin, a couple of Greek words and several OHG glosses, mostly entered by 9th- and 10th-century scribes at St Gallen. Some glosses are embedded in the text of *Na*, suggesting that *Na* itself was copied from a glossed manuscript. There are 82 OHG glosses, the majority of which are written in the

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[272] 218 is foliated twice (218 bis and 218), hence the final leaf is foliated 236.

[273] The scholarly consensus is that *Na* was copied at St Gallen in the 9th century; Bischoff (*Katalog* 2, no. 3574): referring to the entire manuscript, 'ix. Jh., 4. Viertel u. ix/x Jh.', followed by B&S no. 713. Courcelle (1939, p. 120; 1967, p. 404), Moreschini (2005), Troncarelli (2005, no. 99), Tax (2008, vol. 1, p. xxxvi): s. ix; Silk (1939, p. 353): s. ix, latter part, text and glosses written at St Gall; CB 3 (Napoli, no. 240): s. ix 2/2; Bieler (1984): s. ix^2; Love (2012, p. 90): s. ix, last quarter or c. 900; Wittig (2007, p. 191): s. ix, France (Tours?) for the text, s. x, St Gall for the glosses.

[274] For a list of contents, see Troncarelli (2005, no. 99), CB 3 (Napoli, no. 240).

[275] 1m1, 2, 5, 6, 7; 2m1, 4, 5, 6, 8; 3m2, 3, 5, 6, 7, 8; 4m5, 6, 7.

margins, including a couple that are partly in cipher. The OHG glosses were entered by a scribe contemporary with the text of the DCP.[276] Other additions include rhetorical terms, headnotes to prose sections and headnotes defining the metrical forms of the metres. The marginal glosses are mostly written in close proximity to the lemmas; in a few cases arbitrary signs link the glosses to the lemmas. Some annotations are written in red rustic capitals and some are enclosed in frames.

Na's glosses primarily reflect the East Frankish tradition, though there are also glosses with a wider currency. The *glossae collectae* on 1v (*Na1*) likewise draw on the East Frankish tradition, showing links with *Ef* and other manuscripts, but seem to draw on a different source from the glosses to the text in *Na*.

Provenance:
Na was copied at St Gallen, where it remained in the early 10th century, when glosses from it were copied into another St Gallen manuscript (*Ga*). St Gallen library ownership notes of the 15th century were recorded on 1r and 104r. A 15th-century woodcut stamp of the St Gallen monastery coat-of-arms was probably added to folios 1r and 206v at the end of the 17th century.[277] *Na* has been identified with the entry '*H 11 Boecius in pluribus et Prudencius*' in the 1461 library catalogue of St Gallen.[278] It is unclear when the manuscript arrived in Naples, but the manuscript was not rediscovered until the late 1930s, when the earliest modern bibliographical references appear.[279]

[276] B&S no. 713: 'Alemannisch?', contemporary with the text; however, Tax (2008, vol. 1, p. xxxvi) takes the view that the glosses were most probably added in the 10th century at St Gallen.

[277] Clark 1926, p. 276.

[278] The catalogue is printed by Lehmann (1918, pp. 101-118, at p. 111): No. 23. Katalog der Stiftsbibliothek vom Jahre 1461.

[279] Silk (1939, p. 352) claims to be the first to report on *Na*.

Oa (= *O*)
Oxford, Bodleian Library, Auctarium F.1.15 (2455), ff. 1-77
93 folios, 375 x 250 mm. 26 lines (Part 1).
Origin: England (probably St Augustine's, Canterbury), s. x, second half.[280]

Description:
This composite manuscript is made up of two originally independent parts: Part 1 (1-77) contains a glossed copy of the DCP and some ancillary texts; Part 2 (78-92) contains a glossed copy of Persius's *Saturae*.

The DCP on 5r-77v is preceded by various preliminaries: folio 1 contains fragmentary parts of *Prologi* 5 (1r,1-20) and 3 (1r, 22-1v,11), followed by the Lupus treatise on the metres (1v,12-4v,3). *Distinctio* 3 was written in rustic capitals in the upper margin of 5r, which is now partly damaged. *Glossae in titulum*, written en bloc, were added to the upper and right margins of 5r. The explicit on 77r was added by a later medieval scribe. A bilingual inscription in Latin and Old English, recording Bishop Leofric of Exeter's (d. 1072) donation of the codex to his cathedral library and which breaks off in the midst of an anathema, was added to 77v in the 11th century. A similar bilingual inscription written by a different 11th-century scribe in a slightly different formulation, also concluding with an anathema, was added to 78r; folio 78v remains blank and Persius's text begins on 79r.

All five books of the DCP are preceded by titles. The prose text is written in a single column as are the majority of the metres, with some written in double columns. The opening lines of the proses and metres are written in rustic capitals. Neumes were added to several metres.[281] The opening initials of each book are drawn with ornate interlacing, foliation and heads of beasts; the layout of these opening pages resembles those in *Pb*.[282] The titles and initial letters were written in an array of colours and take up much space on the page. There are two dry-point sketches in *Oa*: part of a bird or beast and foliage was added in the right margin of 29r, possibly a trial for the elaborately drawn opening initial 'I' of Book 3 on the same page; and a crude diagram of a circle with spokes was added to the right margin of 60r next to the text of 4p6.[283]

Oa is sporadically ruled for glosses: the lines of text are sufficiently spaced to take glosses and

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[280] Bishop (1971, no. 9), Ker (*Catalogue*, no. 294), Bolton (1977, pp. 52-53), Wittig (2007, p. 191), Love (2012, p. 90), Gneuss and Lapidge (2014, no. 533): s. x^2; Jeudy (1991, p. 486): s. $x^{4/4}$; Weinberger (1934): s. x; Troncarelli (2005, no. 85): s. xi. Gneuss and Lapidge: Canterbury St Augustine's origin, Canterbury Christ Church provenance, s.x/xi and Exeter provenance, s. xi^2.

[281] 1m1, 5; 2m2; 3m6, 10, 11, 12; 4m3, 4, 7.

[282] Wormald (1963) points to the similarity of style and layout of the opening pages of the five books and to the opening initials of Books 1, 4 and 5 in *Oa* and *Pb*, suggesting that some of the opening initials in *Pb* were probably derived from those in *Oa*.

[283] See Papahagi 2010, pp. 141-77; *Oa* at 170-71.

the outer margins are very wide, but not consistently ruled.

Glosses: Latin, Greek, OE
Oa was glossed in Latin by several scribes in the 10th and 11th centuries; the glosses include a couple of Greek words. Six OE glosses were entered in *Oa* (2 on 7v, 3 on 8v and one on 9r), probably by more than one scribe in the second half of the 10th century.[284] Only parts of the five books were extensively glossed: 1m1 to 1p3 (interlinear and marginal glosses), 1m4 to 1m7 and 2p1 (interlinear glosses with a few rhetorical terms added in the margins); 3m9 and the beginning of 3p10 (interlinear and marginal glosses); 5p2 to 5m4 (marginal glosses).[285] Other additions include rhetorical terms and speech indicators.[286] The marginal glosses are for the most part linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma in the text. Occasionally the glosses include the lemmas. On some folios where interlinear glosses were entered, linking symbols were added above the lemma, but no glosses corresponding to these signs were recorded in the margins.

The glosses to *Oa* were added in clusters at different times and from different sources:
(1) The earliest set, which may have been entered by the text scribe or a contemporary, includes both marginal and interlinear glosses to 1m1 to 1m5.42, and 3p9.30 to 3p10.1 to 4; these glosses draw on a manuscript very like *Pb* for some, a manuscript very like *Ct* for others and finally an exemplar with glosses similar to those in *Ck* and *Ge*.
(2) A second set, entered by a late-10th- or early 11th-century scribe and apparently at Christ Church Canterbury, includes marginal glosses to 5p2 to 5m4.27, and draws on a manuscript very like *Ct*, or possibly *Ct* itself.
(3) A third set, which was added in the second half of the eleventh century apparently at Exeter, includes marginal and interlinear glosses to 1m5.43 to 2p1.13, and draws on a manuscript very similar to *Ap*, probably even *Ap* itself.

Provenance:
The presence of glosses written by a scribe identified with Christ Church Cathedral in a manuscript produced at St Augustine's Abbey in the second half of the 10th century points to *Oa*'s association with both religious houses in Canterbury in the 10th century. The glosses added in the late 11th century have been linked with the scriptorium at Exeter. The neumes on some folios of *Oa* have been identified as the work of the principal Exeter music-scribe, who

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[284] Printed in Napier 1900, no. 34. Ker (*Catalogue*, no. 294), suggests that the OE glosses were probably written by the same scribe that added the Latin glosses on ff. 5-13.

[285] Bishop (1971, no. 9) identifies the scribal hand of the glosses added to Book 5 (ff. 66v-72v) with a scribe working at Christ Church, Canterbury at the end of the 10th century. Wormald (1963, p. 64) observes that one glossing hand in *Oa* is similar to one in *Pb*. Further annotations were added at Exeter in the 11th century.

[286] At least two speech indicators incorporated into the body of the text in *Oa* were also prominently embedded in the body of the text of two other English manuscripts, *Pb* and *Ps*, at the same points (1p1.13 and 1p2.5).

worked between 1050 and 1072, suggesting that *Oa* may have reached Exeter early in the second half of the 11th century.[287] The two manuscripts had been bequeathed by Bishop Leofric to the Cathedral Library of Exeter, where they were bound together. Leofric's ownership of both these manuscripts is confirmed by the bilingual inscriptions added to each in the 11th century. That added at the end of Boethius's DCP (77v) was written in the present tense and at the beginning of Persius's *Saturae* (78r) was written by a different scribe in the past tense, perhaps suggesting that the two volumes were presented by Leofric at different times and, in the case of the Boethius text, not necessarily after his death in 1072. The present leather binding was added in the 16th century over late 11th-century boards suggesting that the two parts were probably united by the end of the 11th century. Despite Leofric's possession of these two manuscripts being clear, how, when and where he acquired them in the first instance remains a vexed question. The codex remained in the possession of the Exeter Cathedral Library until 1602, when at the instigation of Canon Laurence Bodley, it was amongst a collection of eighty-one manuscripts donated by the Dean and Chapter of Exeter to the library newly founded in Oxford by his brother Sir Thomas Bodley.

[287] Rankin 1984, p. 111.

Od (= *O4*)
Oxford, Bodleian Library, Digby 174 (1775), fol. iii
Fragmentary bifolium, 240 x 165 mm.
Origin: Continental (French?), s. ix, late.[288]

Description:
Od is a 9th-century bifolium of which only 1 folio (foliated 'iii' on what was originally the verso) and the stub of the other survives; it is bound as a flyleaf into a manuscript which contains glossed excerpts from the DCP, *prologi*, a glossed copy of the DCP, *glossae collectae* to the DCP, all written in the 12th century in England. These were collected together and bound with a miscellany of treatises on astronomy, geometry, metrology, and other subjects also written in England in the 12th to the 14th centuries. The present binding is a 17th-century Digby binding.

The text of *Od*, containing part of Book 5 of the DCP on the stub of this 9th-century bifolium, is barely legible and heavily trimmed, leading to the loss of much of the text and glosses.[289] The text of the DCP begins on f. iii-v at '*uero ad uniuersitatis*' in 5p5.7 to 5p5.12 '*id audem est*'; f. iii-r contains the final phrase of 5p5.12, half lines of 5m5, and ends with three words from 5p6.1 '*monstratum est omne quod*'. The conjugate folio contains part of the Lupus treatise on the metres (Peiper, lines 88-145) written by another scribe; f. iii-v is somewhat discoloured and faded in parts, and though the Lupus text here is complete the annotations in its upper right margin are only barely legible.

Od is not ruled to take glosses; the trimming of the leaves and the wearing and discolouration in places, have resulted in the loss of parts of glosses.

Glosses: Latin
Od is lightly glossed in Latin, primarily with marginal glosses, entered on the Continent by contemporary scribes. The marginal glosses are written in close proximity to the lemma they annotate. The use of a Tironian note is evident in one gloss.

Od draws on the West Frankish tradition represented by *Af* etc. Though the glosses in *Od* also appear in a range of Anglo-Saxon manuscripts, *Od* does not share their characteristic variants and instead aligns with the Continental witnesses.

Provenance:
Digby 174 was assembled by John of London (fl. c. 1300), who donated it to the library at St Augustine's, Canterbury in the14th century; by the 16th century, the manuscript was owned by John Dee; it was then acquired by Thomas Allen (c. 1540-1632) and subsequently in the 17th century by Kenelm Digby (1603-1665), to whom Allen bequeathed his library; Digby, whose

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[288] Hunt and Watson (1999, p. 81), Gneuss and Lapidge (2014, no. 613.9), CB 1 (no. 179), Love (2012, p. 90): s. ix; Ker (1964, p. 46): 'flyleaf from continental MS. s. x in'; Troncarelli (2005, no. 89): s. x; Macray's 1883 *Digby Catalogue* (reproduced in Hunt and Watson 1999, p. 186): s. xi.

[289] The stub containing the DCP is roughly a third of the size of the original leaf.

binding still adorns the manuscript, donated it to the Bodleian Library in 1634. The Digby/Allen inventory number 'A147' on f. iii indicates that *Od* was bound up with the other 12th- to 14th-century texts by the time Digby 174 assumed its present form in the 17th century.[290] Scholarly tradition has maintained that this fragment was possibly in England before 1100, but there appears to be nothing to link *Od* or its glosses with England and presently no evidence for when it came to England.

[290] Although there is much documentation on the provenance of the Digby manuscript, there is no clear evidence that this 9th-century fragment was associated with it before the 17th century, nor that it was at St Augustine's Abbey, Canterbury. James (1903, pp. 302 and 519) links no. 987 of the 15th-century library catalogue of St Augustine's with the Digby manuscript, but its contents list does not list the 9th-century fragment, which may have been introduced as a binding fragment, perhaps in the 17th century.

Om (= *O3*)
Oxford, Merton College E.3.12 [with York, Minster Library, 7.N.10 (currently untraceable)]
Fragments of two consecutive leaves, now 215 x 180 mm and 212 x 174 mm. 18 lines (of 19 lines).
Origin: England, s. x^{ex}/xi^{in}.[291]

Description:
Parts of two consecutive leaves of a manuscript, which were formerly used as pastedowns in an unidentified binding, preserve part of Book 5 of the DCP: 1r begins at 5p4.30 '(*pu*)*ra mentis acie contuetur*' and ends at 5p4.34 '*ratio quoque cumquid*'; 1v begins at 5p4.34 '*nec sensibus utens*' and ends at 5p4.39 '*ut suam quisque*'; 2r begins at 5p4.39 '*potestate perficiat*' and ends at 5m4.16 '*unde haec sic animis uiget*'; 2v begins at 5m4.18 '*quae uis singula perspicit*' and ends at 5m4.35 '*tum mentis uigor excitus*'. One line of text at the top of each leaf has been lost to trimming.

The Merton leaves are in remarkably good condition for having been used as pastedowns: both appear to have had one edge folded over and signs of sewing through the fold. There is also some discolouration and residue from glue. Another leaf from the same manuscript also containing part of Book 5 was apparently used as a pastedown in a 16th-century printed book, once preserved in York Minster Library,[292] but now lost.

The extant prose and metre are written in single columns. *Om* has some rubrication, though it is now mostly oxidised. The layout and general appearance of *Om* is very similar to the other English manuscripts of the DCP.

The outer margins of *Om* are ruled for glosses and there is ample space between the lines of text for glosses. The trimming of the leaves has resulted in the loss of parts of glosses and, in some cases, only a few letters of a gloss is still evident.

Glosses: Latin
Om is heavily glossed with Latin marginal and interlinear glosses entered by the scribe of the text as well as by several contemporary scribes. The marginal glosses are mostly linked to the lemmas by letters of the alphabet and arbitrary signs; others are written in close proximity to the lemma they annotate.

The glosses in *Om* draw on the Anglo-Saxon tradition; where its glosses appear in Continental manuscripts, *Od* shares the distinctive variants of the Anglo-Saxon manuscripts.

A few late-medieval annotations were added to *Om*.

Provenance:

[291] Ker (1954, p. 179, no. 2), CB 1 (no. 227), Jeudy (1991, p. 487); Thomson (2009, p. 258), Love (2012, p. 90); Troncarelli (2005, no. 93): s. xi (*in*).

[292] Ker 1954, p. 179, no. 2.

The early history of *Om* is unknown.[293] *Om* was 'identified by H. W. Garrod, fellow of Merton from 1901'[294] and librarian from 1925 to 1951. The 16th-century printed book, formerly at York Minster, in which a leaf from this same manuscript was used as a pastedown, belonged to Toby Matthew in 1568; Matthew, who had a long association with Oxford and was subsequently Archbishop of York until 1628, presented the book to York Minster.[295]

[293] CB 1 (no. 227): suggest that the provenance was 'probably continental', but the evidence is unclear.

[294] CB 1 (no. 227).

[295] Ker 1954, p. 265.

On (= *On*)
Orléans, Bibliothèque municipale, Ms. 270 (226), pp. 2-229
229 pages, 240 x 162 mm. 20 lines (Part 1).
Origin: Fleury, s. ix, first third.[296]

Description:
This codex is made up of two distinct parts: Part 1 (pp. 2-229), with which we are concerned, includes a glossed copy of Boethius's DCP copied in the first third of the 9th century in Fleury, and Part 2 (pp. 230-320) contains an early 9th-century glossed copy of Boethius's *Opuscula sacra*, thought to have been copied in western France.[297] Two bifolia at the beginning and end of the codex serve as fly leaves. Both recto and verso of the first leaf of the front bifolium remain unnumbered; pen trials and a neumed verse from the '*Officium sancti Stephani protomartyris*' of Stephen of Liège were added to the recto of the second leaf (designated 'I') in the 10th century; and the blank verso of this leaf is numbered '1'. To the originally blank page 2, which begins a fresh quire, were added *glossae in titulum*, written en bloc, in the 10th century; other scribes added pen trials, neumes and neumed Latin verses (s. x/xi).

The DCP is on pp. 3-229.[298] All five books are preceded by titles, with interlinear glosses entered by several scribes to the title of Book 1. The text of the DCP ends on p. 229 with an explicit. The proses and metres are written in single columns, with a few exceptions: 1m1 is written in long prose lines across the page and 1m7 and 4m3 are written in double columns. Dialogues between Boethius and Philosophy are often written consecutively in individual sentence units, rather than continuously across each column; this layout often makes the boundaries between proses and metres indistinguishable. Neumes were added to 1m1, 3m8 and 4m6.There is much use of coloured initials, which are also sometimes elaborately decorated. In the left margin of p. 176, next to the text of 4p6, is a crudely drawn diagram of several concentric circles.[299] At the end of Part 2, several pen trials and inscriptions on the originally blank p. 320 were entered in the 10th and 11th centuries, including a 10th-century Fleury ownership note, verse lines from the Psalms, brief excerpts from the text and glosses to the DCP, and neumed verse lines from the DCP.[300] A separate bifolium at the end (pp. 321-24) is mostly blank apart from a few pen trials and sketches, both dry point and inked.

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[296] Bischoff (*Katalog* 2, no. 3735). Rand (1939, p. 339), Love (2012, p. 91): c. 825; Pellegrin (1986, p. 161): 'début du ix^{e} s.'; Bieler (1984): ix in. (ca. 820); Wittig (2007, p. 191): s. ix^{in}; Moreschini (2005): c. 828, for both parts; Weinberger (1934), Troncarelli (2005, no. 19): s. ix, for both parts.

[297] Bischoff (*Katalog* 2, no. 3736): Westfrankreich, IX. Jh., 1./2. Viertel. Part 2 was written by two scribes, the first of which signed '*Albinus clericus scripsit*' in Tironian notes on pp. 245, 261, 277; see Mostert 1989, p. 162, BF 734 and Bischoff, *Katalog* 2, no. 3736.

[298] The pagination is faulty in places, but there is no loss of text.

[299] See Papahagi 2010, pp. 141-77; *On*, esp. at 147-151 and *passim*.

[300] Neumes were also added to the foot of p. 318.

On is not ruled for glosses. The outer margins are moderately wide, and the space between the lines of text provides ample space for the addition of glosses.

Glosses: Latin
On is fairly heavily glossed with Latin interlinear and marginal glosses by several scribes; it is one of the more heavily glossed complete 9th-century copies of the DCP, with the glosses relatively evenly distributed throughout the five books. The layers of glosses are revealed more clearly in this manuscript than in most others by the different hands, inks and positioning of the glosses:[301] many are contemporary with the text scribe, others entered roughly in the middle to the end of the 9th century, and still others in the 10th century; the glossators often use Tironian notes. Other additions include rhetorical terms, headnotes defining the metrical forms of the metres and speech indicators. Many marginal glosses are written in close proximity to the lemma they are glossing with no linking symbols; others are linked to the lemma with Tironian notes or arbitrary signs.

The *On* glosses are mostly short and shared with lots of other manuscripts, mainly of the West Frankish and Anglo-Saxon traditions. Longer glosses are often unique to *On*. The glosses in the main glossing hand of the 9th century are not particularly distinctive and often coincide with other manuscripts in short lexical glosses, but rather rarely in longer glosses. Since these short glosses are fairly obvious, agreement with any particular manuscript could be coincidental. *Pd* is the one other manuscript with which *On* shows agreement in longer glosses, and then not often. The general sparsity of glossing, despite evidence of access to other glossed manuscripts, means either that glossing in the exemplars was sparse too or that those who copied glosses into *On* were disinclined to add much.

Provenance:
The DCP was written in Fleury and the *Opuscula sacra* was copied in a scriptorium in western France; both were written in the early 9th century and it is unclear precisely when they were united as a single codex. The ownership note on p. 319 '*hic est liber Sancti Benedicti*' is thought to be contemporary with the text;[302] and the ownership note, '*hic est liber sancti ac beatissimi Benedicti Abbatis et confessoris, Floriacensi monasterii*', was entered on p. 320 in the 10th century. The addition of excerpts from the DCP and its glosses to p. 320 in the 10th and 11th centuries perhaps points to the two parts being united by the 10th century. The *ex libris* on p. 2 was entered in the 18th century.[303]

[301] Daly (1950, p. 208) distinguishes three main glossing hands from the 9th century.

[302] Mostert 1989, p. 162, BF 734.

[303] '*Ex libris Monasterii S. Benedicti Floriae*'.

Pa (= *P13*)
Paris, Bibliothèque nationale de France, lat. 6401
175 folios, 280 x 195 mm. 25 lines.
Origin: England or France (Fleury?) s. x, late; 11th-century additions, Fleury.[304]

Description:
This codex, presently made up of three main segments, contains a glossed copy of Boethius's DCP and his *De institutione arithmetica* in the second part; the other two parts contain various texts, some of which are related to the works of Boethius.[305]

The first main segment of the codex is preceded by two folia, A and B, to which numerous 10th- and 11th-century scribes made additions: on the upper half of Ar are roughly written tables relating to the division of numbers according to Boethius, on the lower half is *Epitaphium* 1; on Av is *Epitaphium* 2; on the upper half of Br is an anonymous text relating to Pythagoras's harmony of spheres and in the lower half a related table, added by a different scribe; Bv remains blank.

Part 1 (1-13), written by several 11th-century scribes, contains an incomplete copy of the Lupus treatise on the metres (1r-1v: Peiper lines 1-51); *Epistulae ad Ragimboldum Coloniensem* from *Radolfus Leodiensis* (1v - 11r), composed in the 11th century, which refer to works of Boethius and include several diagrams and an illustration of Boethius and Philosophy (5v); the last few pages of this quire, 11v to 12v, remain blank. Folio 13 is a singleton whose recto remains blank whilst its verso contains an elaborate full-page illustration.[306] A further

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[304] Temple (1976, p. 59, no. 32): s. x, last quarter; Weinberger (1934), Ebersperger (1999, no. 49), Love (2012, pp. 92-93), Gneuss and Lapidge (2014, no.886): s. x/xi; Troncarelli (2005, no. 25): s. xi; Melot (*Catalogus codicum* IV, p. 240) dates this codex partly to the 11th century and partly to the 12th century. Several scholars have suggested that *Pa* was either written at Fleury or written by an English scribe at Fleury: Temple (1976, p. 59, no. 32), Bolton (1981, p. 429), Troncarelli (2005, no. 25), Ebersperger (1999, no. 49), Love (2012, pp. 92-93), etc.; others have suggested that the script, parchment and the layout of the DCP points to an English origin: Vezin (1977, p. 110), Mostert (1989, p. 212, BF 1083); Lapidge (1988, p. 56, n. 49), noting that the brief inscription '.LAN.' on 15r is thought to be an 11th-century Canterbury shelfmark, categorically asserts that it is 'unquestionably of English (and probably Christ Church) origin'; however, Gneuss and Lapidge (2014, no. 886) remain undecided on its origin, noting 'England or Fleury?'. The illuminations on 5v, 15r, 158v and 159r have been identified variously as English, Italian (Lombardy) or French in style (Nordenfalk 1964, Bolton 1981, Ebersperger 1999). Various headnotes to Book 3 in the text hand and a textual variant at 1p1.14 (*verbis* for *versibus*) suggest an East Frankish origin for the text itself, though there are also pointers to a West Frankish connection in the headnote to 5p2 and a marginal sub-heading at 5p2.8.

[305] The codex in its present form is much too tightly bound to analyse the structure, so we have had to rely primarily on the quiring provided by Troncarelli.

[306] Bolton (1981, p. 429) takes the view that this illustration was inserted as a frontispiece to the DCP and that the central figure is 'generally thought to be Boethius';

leaf (14) following this illustration remains blank.

Part 2 (15-159), with which we are concerned, contains the DCP on 15r-86v, line 18; an anonymous epigraph, followed by a second epigraph attributed to Walafrid Strabo, were recorded by the text scribe immediately beneath the DCP on 86v lines 19-23, as if these were part of the text of the DCP. The explicit to the DCP was written on lines 24-25 and '*feliciter explicit*' was entered at the end of line 18, perhaps as an afterthought to clarify the end of the Boethian text. A glossed copy of Boethius's *De institutione arithmetica* follows on 87r-158r. The full-page illustration representing Boethius on 158v and the historiated initial 'I' on 159r suggests that this codex may have been designed to include Boethius's *Opuscula sacra* as well.[307]

Part 3 (159v-175r) is made up of a miscellaneous collection of texts added in the 11th century: one of which is a rhythmical table, which refers to the '*praecepta boetii*' on 170r, and on 171r, lines 1-16, an epitaph for Gauzlinus, who was abbot of Fleury from 1005-1030.[308]

All but Book 1 of the DCP, which begins with 1m1, on 15r-86v are preceded by titles. The prose of the DCP is written in a single column; the layout of the metres is variable, with most written in a single column and a handful written in double columns. Neumes were added to 1m1. There is much rubrication in *Pa* and the opening ornamental initial is executed in an array of colours.

Pa is not ruled for glosses, but, despite obvious trimming, its outer margins are wide and the lines of text are sufficiently spaced to take glosses.[309]

Glosses: Latin

Pa is very lightly glossed primarily with Latin interlinear glosses written by several scribes, and they are brief and inconsequential. But its text of Book 3 incorporates as rubrics the headnotes to 3p4, 5, 6 and 7, which were added to *Fa* and recur in various mainly East Frankish manuscripts, notably *Ka* and *Lh*. Its text of Book 5 similarly incorporates the headnote to 5p2 which appears in various West Frankish and East Frankish manuscripts, but in the form it takes in the French manuscripts *Pc Pk* and *Vc*, and also a marginal sub-heading at 5p2.8 which appears in 6 manuscripts from France and one from Germany. Other additions include speech indicators. On one occasion (1p1, 16r) the rubricator highlights the gloss '*uox*

Nordenfalk (1964, p. 54) identifies it as Philosophy. The illustrations in the works of Boethius have merited the attention of several scholars; for a summary, see Bolton 1981, pp. 428-437.

[307] Bolton 1981, pp. 433-434.

[308] See Troncarelli 2005, no. 25 for details of these texts; but note that his references to folio numbers are not always accurate. Neumes were added to the diagram on 170r.

[309] It is not clear what this copy of the DCP was intended for; it is striking that though the margins are very wide, very few glosses were added to it; whereas numerous glosses were added to Boethius's *De arithmetica*, which follows on from 87r and was designed to circulate with the DCP.

philosophiae', which was embedded in the text, and adds an interlinear speech indicator in the appropriate place instead; this gloss appears in several Anglo-Saxon manuscripts as an interlinear gloss and in three French manuscripts - in one of these (*Pk*) it is embedded in the text in the correct position as a prominent rubric.[310] *Pa*'s text also includes a textual variant in 1p1 (*verbis* for *versibus*) which is otherwise known only from East Frankish manuscripts (*Ed Go Lh*).[311]

Provenance:
The origin and provenance of *Pa* remains uncertain. It is also unclear when the various parts of this codex were first assembled together as a single unit. If *Pa* was written in England, it is possible that the codex was taken to France early in the 11th century, where the glosses to the DCP and *De institutione arithmetica*, which show characteristics of French script, were added. The epitaph for Abbot Gauzlinus of Fleury places the manuscript at Fleury by 1030, when Gauzlinus died. Many of the other texts in this composite manuscript were probably also written in Fleury. Although no reliable medieval catalogue of the manuscripts owned by Fleury survives, this codex has been identified with no. 89 of a catalogue drawn up in 1552, before the dispersal of the manuscripts at Fleury.[312] Delisle notes that *Pa* was amongst the manuscripts that were in effect salvaged by the lawyer, bibliophile and scholar Pierre Daniel.[313] The former shelfmark 'Cod. Colb. 697' added to Ar places this codex in the library of Jean-Baptiste Colbert in the 17th century, whence it was acquired by the Royal Library in 1732.[314]

[310] The Anglo-Saxon manuscripts are *Ck Ct Ge Oa Pb Pn* and *Ps*; the other French manuscripts are *On* (marginal gloss) and *Pq* (interlinear, but misplaced over another lemma).

[311] Some text corrections were made in the 11th century, but curiously the variant '*tum*' for '*iam*' in the opening of 3p1 went unnoticed and it is not recorded as a variant reading in any of the published editions.

[312] Pellegrin 1986, p. 161.

[313] Delisle, *Cabinet* 2, p. 364.

[314] The shelfmark following 'Regius' was written over, rendering it indistinct.

Pb (= *P*)
Paris, Bibliothèque nationale de France, lat. 6401A
94 folios, 280 x 225 mm. 22 lines.
Origin: England (Christ Church, Canterbury?), s. x/xi.[315]

Description:
The DCP is on 1r-94v. All five books are preceded by titles. *Glossae in titulum* were added to the right and lower margins of 1r. The prose text of the DCP is written in a single column as are the majority of the metres. The opening initials of each book are highly elaborate and there is much rubrication throughout *Pb*.[316] The titles and initial letters were written in an array of colours and take up much space on the page.

Pb is sporadically ruled for glosses: the wide outer margins, but not the upper and lower margins, were mostly ruled for glosses. The marginal glosses were primarily entered in the right and left margins, with a few exceptions, where they were entered in the upper and lower margins. A few marginal glosses have been partially lost due to trimming, wear and tear and modern repair work obscures a few glosses on some folios.

Glosses: Latin, Greek, Old English
Pb is very heavily glossed in Latin with marginal and interlinear glosses that were entered primarily by one scribe in the 10th century, possibly the scribe of the text, copying from his exemplar of the DCP soon after the text was written. Numerous other scribes of the 10th and 11th centuries added further glosses sporadically throughout.[317] A couple of Greek words are embedded in a Latin gloss. Two OE glosses were entered in *Pb* on 22v, perhaps both by the

[315] Many dates have been suggested for *Pb* around the end of the 10th or early 11th century: Gameson 1998, Ebersperger (1999, no. 12), Wittig (2007, p. 191): s. x ex.; Troncarelli (2005, no. 26): s. x-xi; Avril and Stirnemann (1987, no. 21): s. x-xi (c. 1000); Wormald (1963, p. 63), Love (2012, p. 91): c. 1000; Gneuss and Lapidge (2014, no. 887): s. x ex. or x/xi; Melot (*Catalogus codicum* IV, p. 240), Weinberger (1934), Courcelle (1939, p. 123) and Courcelle (1967, p. 406): s. xi.

[316] Wormald (1963) points to the similarity of style and layout of the opening pages of the five books and to the opening initials of Books 1, 4 and 5 in *Pb* and *Oa*, suggesting that some of the opening initials in *Pb* were probably derived from those in *Oa*. Gameson (1998, p. 317) implies that all the capital letters were added after the text and gloss were written and gives an example the 'Q' on 25v; however, there are also several examples that suggest that some text and glosses were written around the capital letters ('N' on 14v, 'R' on 80v, 'T' on 81v, etc.). The decoration in *Pb* has been the subject of several analyses; see the bibliography in Ebersperger 1999, no. 12.

[317] Wormald (1963, p. 64) observes that one glossing hand in *Pb* is similar to one in *Oa*.

same glossator.[318] Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators.[319] The majority of the marginal glosses are linked to the lemma they annotate by letters of the alphabet; some are linked by arbitrary signs and others that have no linking symbols are written in close proximity to the lemma they annotate. Occasionally the glosses include the lemmas.

The glosses are fairly evenly distributed, though they become thinner in Book 5. Its glosses generally show close links with the other Anglo-Saxon manuscripts such as *Ap Ck Ge* and would appear to derive from the same Anglo-Saxon collection(s), though it is inclined to include only one longer gloss for each lemma rather than the several that often appear in the other manuscripts. There are slight indications of a particular link with *Ap* and *Pn* in Book 1 and with *Ge* in Book 3.

A few late-medieval annotations were added to *Pb*.

Provenance:
It remains unclear precisely when *Pb* arrived on the Continent, but it was probably taken from England to France in the first half of the eleventh century. Gameson argues that a scribe who added glosses around the year 1000, especially between folios 81 and 88, was the last certain witness to the presence of *Pb* in England.[320] Wormald suggests that *Pb* may have influenced the style of initials found in manuscripts produced at the abbey of Saint Bertin at Saint Omer in the early years of the 11th century and at the abbey of Saint-Vaast at Arras in the second quarter of the 11th century.[321] Gameson, who also notes stylistic similarities between *Pb* and the Saint-Vaast Bible in particular, proposes that *Pb* was in all probability in Flanders before 1060, when the Saint-Vaast Bible was produced.[322]

A note on a bifolium now attached to the rear inner board, records that *Pb* was bought by Jean le Chevrier an Augustinian canon of the monastery at Seyssel (at that time in the diocese of Geneva, and now in Haute-Savoie in southeastern France) from Philippe Molliardi in 1463.[323] The shelfmark in the upper margin of 1r 'De la Mare 241' places *Pb* in the

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[318] Although Bolton (1977, p. 49) records the presence of '*suðerne wind*' above '*auster*' (2m4.9) she failed to notice '*stillum faestene*' glossing '*ualli*' (2m4.20).

[319] At least two speech indicators incorporated into the body of the text in *Pb* were also prominently embedded in the body of the text of two other English manuscripts, *Oa* and *Ps*, at the same points (1p1.13 and 1p2.5).

[320] Gameson 1998, p. 318.

[321] Wormald 1963.

[322] Gameson 1998; Dumville (1993b, p. 99) included it in a 'List of High-status Manuscripts Exported from England after 1066'.

[323] The name has been transcribed variously as 'Cheureris', 'Chenseris', 'Chenreris'; we follow Delisle (*Cabinet* 2, p. 354) in giving the modern equivalent. Both Jeudy (1991, 487) and Troncarelli date this note to 1300, rather than 1463.

possession of the bibliophile Philibert de la Mare (d. 1687) of Dijon in the 17th century; it was acquired by the Royal Library in 1719 along with the rest of De la Mare's collection;[324] the shelfmark 'Reg. A981.2' was added to 1r.

[324] Delisle (*Cabinet* 1, pp. 361-364) discusses the sources of Philibert de la Mare's collection: a manuscript of Boethius is listed (p. 362) amongst those that may have been owned by Jean-Baptiste Lantin, an adviser to the Parliament of Burgundy.

Pc (= *P16*)
Paris, Bibliothèque nationale de France, lat. 6402
72 folios, 270 x 180 mm. 27-28 lines.
Origin: France, s. xi, late.[325]

Description:
Pc contains an imperfect glossed copy of the DCP on ff. 1r-70v. The late-11th-century text of the DCP ends at the foot of 70v, which is the last leaf of a quire, at 5p6.31 '*libertate proueniunt*'.[326] The missing text from 5p6.31 to the end of 5p6.48 probably filled just over two sides of a leaf in the main scribe's hand. Presently the last two folios, 71 and 72 (the latter not foliated), are made up of a single bifolium, on which the final sentence of the DCP, 5p6.48 '*Magna uobis est si dissimulare ... cuncta cernentis*' and a brief explicit ('*Explicit liber boetii*') was supplied on 71r, lines 1-3 in the 12th century.[327] Two more explicits were added on 71r in the 14th century, one above line 3 and the other on line 4 ('*Explicit boecii de consolatione fratrum praedicatorum est*'). An *ex libris* was added to 72v also in the 14th century.[328]

The entire text of the DCP is written in a single column. None of the five books are preceded by titles, though space was left to add them. Though space was also left for the opening initials of the metres and the proses, these appear to have been added much later and not consistently. Dialogues between Boethius and Philosophy are often written consecutively in individual sentence units, rather than continuously across the page. *Pc* has some rubrication. An ink diagram of the elements was added in the upper left margin of 35v, above the marginal glosses to 3m9, which begins on 35v, line 22.

Pc is not ruled for glosses, but the margins are very wide and the lines of text are sufficiently spaced to take glosses.

Glosses: Latin, Greek
Pc is fairly heavily glossed with Latin interlinear and marginal glosses and a single Greek word entered by contemporary scribes. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are mostly written in close proximity to the lemma of the text with no linking symbols; others are linked to the lemma with letters of the alphabet or arbitrary signs. Where

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[325] Moreschini (2005), Troncarelli (2005, no. 27): s. xi; Jeudy (1991, p. 487): s. xi-xii; Wittig (2007, p. 191), Love (2012, p. 93): s. xi^{ex}-xii^{1}; Melot (*Catalogus codicum* IV, p. 240) and Courcelle (1939, p. 123; 1967, p. 406): s. xii.

[326] See table of 'missing text' for details.

[327] Only 71r of this supply leaf is ruled (in lead) and part of the text is now partially obscured by water damage.

[328] Much of the second half of this *ex libris* is rubbed, but Troncarelli reads '*Iste liber est Convenctus F*(*ratrum*) *P*(*raedicat*)*orum*'.

the margins are particularly wide, the glosses are sometimes entered in double columns.

The glosses are spread fairly evenly through the five books. Most of the longer glosses derive from the West Frankish tradition, many of them aligning with the *Vc* branch of that tradition, but there are also glosses linked to the distinct *Af* branch. Occasional links are evident with *Pk* and *Pp*.

Several late-medieval annotations were added to *Pc*.

Provenance:
Little is known of the early history of *Pc*, except that it was probably written in France. The explicit added on 71r and the *ex libris* on 72v point to its ownership by a Dominican order in the 14th century. The former shelfmark on the first unnumbered leaf of *Pc* 'Codex Telleriano-Remensis, 71' places it in the library of the Archbishop of Rheims, Charles-Maurice Le Tellier (d. 1710) by the late17th century, whence it was transferred to the Royal Library.[329]

[329] The Royal Library shelfmark 'Regius 5354.2' is written beneath the Tellerian one.

Pd (= *P11*)
Paris, Bibliothèque nationale de France, lat. 6639
152 folios, 232 x 190 mm. 20 lines (Part 1).
Origin: France (Lyon region?), s. ix, about the third quarter.[330]

Description:
This codex is made up of two 2 parts: Part 1 (1-72), with which we are concerned, contains a glossed copy of Boethius's DCP and Part 2 (73-151) contains a glossed copy of his *De institutione arithmetica*.[331] The DCP on 3r-72v is preceded by a bifolium, which remains blank except for the modern foliation. The *De arithmetica* is on 73r-151r; diagrams and inscriptions representing geometry, arithmetic, harmony and consonance take up much of 151v; a brief text headed '*Prestaria*' was added in the 10th century to the second half of 151r, immediately beneath the text of the *De arithmetica*. The glosses by a 9th-century scribe in both texts and the sequence of quire numbers added to both parts, which were entered by an early scribe, suggest the two texts were probably united shortly after they were copied.[332]

All five books of the DCP are preceded by titles, with *glossae in titulum* entered against the title of Book 1. The prose text of the DCP is written in a single column; about half the metres are also written in a single column, with the rest written in multiple columns. The text was carelessly written in places: for instance, the beginnings of metres were sometimes written as part of the previous prose, or the beginning of a prose was written in short verse lines, blurring the boundaries between proses and metres. No colour is used in *Pd*.

Pd is not ruled for glosses, but the margins are very wide and the lines of text are sufficiently spaced to take glosses.

Glosses: Latin, Greek
Pd is fairly heavily glossed in Latin with interlinear and marginal glosses and a couple of Greek words. Glossing is heaviest in Book 1, and relatively light in Books 4 and 5. The glossing seems to be mainly in one hand, not the same as the text but not much later (i.e., in the late 9th century); additional glosses were entered by scribes in the 10th and 11th centuries. The main glossing scribe was evidently working primarily, probably exclusively, from another glossed copy or more, and was not very competent. Short glosses are often in the wrong place,

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[330] Bischoff (*Katalog* 3, no. 4441). Melot (*Catalogus codicum* IV, p. 264), Weinberger (1934), Troncarelli (2005, no. 28), Wittig (2007, p. 192), Love (2012, p. 92): s. x.

[331] The folios have been numbered twice in the top right corner: we follow the first set of numbering written in ink; a later hand foliated in pencil from 1 to 10 and thereafter only every tenth folio (20, 30, 40, etc.).

[332] The DCP was written on 9 quires of 4 bifolia each: the first leaf of the first quire and the last leaf of the last quire were both removed after the quire numbers were added; they were probably blank, except for the quire number on the last leaf of quire 9. The quires were numbered again in the 17th century in the bottom right corner of the first folio of each quire, but many of these were lost to trimming.

words are badly corrupted and longer marginal glosses often include spaces left for words or phrases that the scribe was evidently unable to read in his exemplar(s). These were not on the whole difficult words, judging from other manuscripts, and may have been written in Tironian notes, such as those used in *On*. Other additions include rhetorical terms, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are mostly written in close proximity to the lemmas with no linking symbols, with some repeating the lemma as part of the gloss; in a few cases arbitrary signs link the glosses to the lemmas.

Much of the glossing is short and interlinear, and long marginal glosses are rather sparse. Difficult and demanding sections like the Platonic ideas of 3m9 or the allusions to classical legend in 4m7, which in other manuscripts are very heavily glossed, get very little attention here. A very high proportion of the glosses are unique to *Pd*, though often not different in substance from glosses in other manuscripts. Where longer glosses are also found in other manuscripts, *Pd* shows a variety of different connections: many glosses are otherwise found only in East Frankish manuscripts; others occur only in *On*; others again occur only in the insular hand of *Vb* or in Anglo-Saxon manuscripts, or both. This is hard to explain. The weakness or carelessness of the glossing scribe, and the consistency of habits and glossing character through the manuscript, makes it unlikely that he himself was selecting freely from a variety of heavily glossed manuscripts from different traditions, and the mixture of traditions was presumably taken from a single exemplar. Given the comparatively low scale of glossing, especially in the parts of the text that often get a lot of glossing, it seems on the whole unlikely that the exemplar was itself selecting from several different well-glossed copies and combining traditions, and no reason why glosses that originated in that exemplar would have spread selectively to East Frankish and Anglo-Saxon centres. It would seem that the original compiler of the glosses was mainly devising his own glosses but supplemented it with material from several different traditions but had access only to lightly glossed manuscripts.

Provenance:
Delisle places *Pd* at the Church of Lyon in the first half of the 10th century, based on his view that the '*Praestaria*' added to 151r emanated from Gui, archbishop of Lyon (928-948?).[333] He identifies the 13th-century abbot named in an inscription on the upper part of folio 151v as Willelmi de Ruppe, who appears on a list of abbots at Saint-Pierre de la Tour-du-Puy in 1234. Delisle also proposes that *Pd* is identical with entry no. 35 in a 17th-century list of manuscripts compiled by Étienne Baluze, librarian to Jean-Baptiste Colbert (minister to Louis XIV).[334] Colbert's shelfmark ('Cod. Colb. 3711') and that of *Pd*'s subsequent home, the Royal Library ('Regius 6017.1.a'), which acquired Colbert's manuscripts in 1732, were both added to 3r.[335]

[333] Delisle, *Cabinet* 1, p. 514.

[334] Paris, BN, lat. 9364, f. 72r.

[335] See also Baluze's entries for Cod. Colb. 3711 in Paris, BN, Baluze 101, 67r; Paris, BN, Fr. nouv. acq. 5692, 335r.

Pe (= *P15*)
Paris, Bibliothèque nationale de France, lat. 7181
174 folios, 285 x 220 mm. 34-35 lines (Part 3).
Origin: (northeastern) France, s. ix, third quarter (Part 3).[336]

Description:
This codex is made up of 3 originally independent parts, all containing the works of Boethius: Part 1 (1-81) *De institutione arithmetica*, Part 2 (82-136) *De musica* and Part 3 (137-174) an imperfect glossed copy of the DCP.[337]

The DCP, on 137r-174v, begins on a fresh quire. Part of Book 3 was omitted: 3p3 comes to an abrupt end at 3p3.12 '*suapte natura*' on 154v, line 7; this is followed immediately by 3m3.5-6, written as if part of the prose text in long lines, on 154v, lines 7-8; 3p4.1 follows on line 9, with no indication of a new section.[338] The DCP ends imperfectly at the foot of 174v, at 5p5.7 '*quidem et quod sensibile*'.[339] Books 1 to 4 are preceded by titles and, though space was left to insert it, the title to Book 5 was not supplied. The prose text of the DCP is written in a single column, the majority of the metres were written in single columns and the remainder were written in double columns. The metres are written in rustic capitals throughout.[340] *Pe* has some rubrication. An ink drawing of a dog was added in the lower right margin of 165r.

Pe is not ruled for glosses and though the outer margins are very wide, the lines of texts are narrowly spaced.

Glosses: Latin
Pe is very lightly glossed, with only 4 glosses. It contains glosses written over the Greek on 139r and 144v by a contemporary scribe; of these the first is a mistaken interpretation of the

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[336] Bischoff (*Katalog* 3, no. 4425); Parts 1 (*Katalog* 3, no. 4423) and 2 (*Katalog* 3, no. 4424) were also written in (northeastern) France, the first part in the 2nd quarter or 2nd third of the 9th century and the second in the 3rd quarter of the 9th century. Weinberger (1934): s. ix; Moreschini (2005): s. ix in; Bieler (1984): s. ix med.; Troncarelli (2005, no. 29), Love (2012, p. 93): s. ix^2; Melot (*Catalogus codicum* IV, p. 323): s. x.

[337] The quiring and condition of all three texts suggests they initially circulated independently: only the five surviving quires on which the DCP are written are consistently signed (from 'i' to 'v'); the quire signatures on the first two Boethian texts are not always evident.

[338] The annotation '*hic*' in the left margin here may have been added to draw attention to this omission.

[339] See table of 'missing text' for details.

[340] The exceptions are where the scribe wrote 3m3.5-6 as part of the prose text (154v) and the last two lines of 3m4 (7-8) as part of 3p4 (155r).

miswritten Greek in 1p4.1, which is identical in wording and form with the gloss in *Fa*. There are also two headnotes defining the metrical forms of metres written in glossing script next to metres 1m2 and 1m4, probably entered in the 10th century.

Provenance:
The early history of *Pe* from the time of its origin in France is unknown and it is unclear when the three parts of the present codex were united. It came to the Royal Library from the private collection of the Dutch humanist Erycius Puteanus, also known as Henri Dupuy (1574-1646), who had an interest in music.

Pf (= *P12*)
Paris, Bibliothèque nationale de France, lat. 7183
66 folios,[341] 280-290 x 200 mm. 26 lines (Part 3).
Origin: France, s. xi, early (Part 3).[342]

Description:
As presently bound, this codex contains three incomplete texts by Boethius produced at different times and probably in different scriptoria: Part 1 (1-15) preserves a partial glossed copy of the *De institutione arithmetica* (2nd quarter of the 9th century);[343] Part 2 (16-23), a partial glossed copy of his *In Porphyrii Isagogen commentorum* (11th century); and Part 3 (24-65), an imperfect glossed copy of the DCP (early 11th century). Verses on Saint Stephen were added to 65r-66v in the 11th century.

The text of the DCP on 24r-65v begins on folio 24r at 1p5.6 '*meorum sententias collocaui*'.[344] Titles were inserted for Books 2 to 5. A 14th-century scribe added '*primus finit*' and '*incipit ii*' and a modern hand added '*Boetius de consolatione*' to the upper margin of 25r, where Book 2 begins. The prose text is written in a single column and the metres, with the exception of a handful written in single columns, are written in multiple columns; often the boundaries between the verse lines are unclear. Neumes were added to 1m6, 1m7 and 2m1. *Pf* has little rubrication.

Pf is not ruled for glosses, but the margins are fairly wide and the lines of text are sufficiently spaced to take glosses.

Glosses: Latin, Greek
Pf is lightly glossed with Latin interlinear and marginal glosses and several Greek words entered by contemporary scribes. Other additions include rhetorical terms, headnotes defining the metrical forms of the metres and speech indicators. Some marginal glosses are linked to the lemma they annotate by arbitrary signs and others are written in close proximity to the lemma with no linking symbols.

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[341] There are two sets of modern foliation: one added after the initial part of the DCP was lost, but before it was bound with the other two parts of this codex; the other added after the three independent parts were united. We use this latter foliation for the DCP, written in red ink, beginning at 24 and ending at 66.

[342] Troncarelli (2005, no. 30): s. xi (*in*), for DCP; Melot (*Catalogus codicum* IV, p. 323), listing all three parts, suggests that the codex is partly 10th century and partly 11th century; Weinberger (1934), Moreschini (2005), Wittig (2007, p. 192), Love (2012, p. 92): s. x/xi.

[343] According to Bischoff (*Katalog* 3, no. 4427) the missing folios of the now incomplete *De institutione arithmetica* are preserved as Paris, BN, lat. 7186; he proposes that this text was written in Paris or its environs.

[344] See table of 'missing text' for details.

The glossing is very light with the exception of two patches with intensive glossing, one running from 3p9.9 to the middle of 3p11 and the other covering 5p6.9 to the end. In both cases the glossing starts not at the beginning of a prose or metre but at the beginning of a quire; it is in a hand or hands similar to that of the text. The batch of glosses in Book 3, some 400 of them, show a very consistent link with the Anglo-Saxon manuscripts, especially *Ct* and *Er*. They may then derive from an English source, though the occasional witness of individual Continental manuscripts such as *Fb* and *Ld* allows the possibility that these were of Continental origin but survived mainly in England. The batch of glosses in 5p6 however show no link with Anglo-Saxon manuscripts; many of them occur otherwise only in *Va*, others are from the West Frankish tradition represented by *Af* and *Vc* but often share variants with *Va*. In addition to these two batches another, slightly later, hand using a darker ink added throughout the work a series of glosses, mainly Greek rhetorical terms and headnotes, that recur in *Ka* and *Lh* and occasionally other manuscripts.

Provenance:
The early history of *Pf* is not known. It is unclear when the three parts of this codex were bound together, but the wear and tear evident on the first folio of *Pf* (24) and the last few folios (64-66), suggests that the first part of the DCP was probably lost at an early stage and that the DCP was in circulation in an unprotected state before the three parts of the codex were united. The numbering added to the foot of 3r is evidently characteristic of the Abbey of St Denis in Paris, linking at least the first part of this codex to St Denis in the 14th century. The former shelfmark 'Codex Colb. 5078' added to 1r and the upper margin of 24r, where the DCP begins, places this codex in the library of Jean-Baptiste Colbert in the 17th century; lists of manuscripts belonging to Colbert compiled by his librarian Étienne Baluze in the late 17th century lists all three parts of this codex together under shelfmark '5078'.[345] Colbert's library was sold to the Royal Library (shelfmark 'Regius 5449.5' on 1r) in 1732.

[345] Paris, BN, Baluze 101, 88r; Paris, BN, Fr. nouv. acq. 5692, 408v.

Pg (= *P3*)
Paris, Bibliothèque nationale de France, lat. 8039, ff. 51-77
27 leaves, 342 x 268 mm. 42-43 lines.
Origin: France, s. ix, end.[346]

Description:
As presently bound, this codex is made up of two independent parts, produced in the same scriptorium about the same time: Part 1 (1-50) contains a glossed copy of Lucan's *Pharsalia*; Part 2 (51-77), with which we are concerned, contains a glossed copy of Boethius's DCP. The DCP is on 51r-77v. Book 1 of the DCP is preceded by a title and Books 3 and 4 are preceded by explicits and incipits; though space was left, neither was added to Books 2 and 5. *Glossae in titulum* to Book 1 were entered on 51r, between the lines of the title as well as in the margins. The text of the DCP was written in double columns throughout; within this double column layout all but one metre (1m7), which was written in two columns, were written in single columns.

The text of 3m9 ends on 63va, line 29; the text scribe left the remaining lines in column a and the first 15 lines of column b blank for diagrams; he resumed writing at 63vb, line 16, with a set of *glossae collectae* to 3m9, whose glosses begin at 3m9.13, with a unique gloss to 3m9.10 concluding this sequence of glosses. The *glossae collectae* end at 64va, line 41 and the remainder of the glossed text of the DCP resumes at 64va, line 42, with 3p10. Presumably the scribes of *Pg* were following an exemplar with a layout not uncommon in some early DCP manuscripts, where a lack of space to add extensive glosses around 3m9 prompted scribes to write the glosses in a continuous format on additional sheets of parchment. The DCP ends on 77v, line 10. At the foot of 77v is an inscription, perhaps added in the 12th century, noting '*Iuuenalis, Prudentius, Boetius de consolatione philosophiae et Lucans in una uolumine*'.

The Greek quotations seem to have caused some difficulty to the text scribe at the beginning of the work. The first, in 1p4.1, was omitted altogether but added in the margin and glossed. At 1p5.4 the text scribe again omitted the Greek but instead wrote the standard translation of it in his text, and that was in turn revised and annotated by the glossator. Then at 2p2.13 the Greek has been added in another hand, apparently over an erasure in the text and extending into the margins, and then glossed. It appears that the text scribe either omitted the Greek, leaving a space, or substituted a translation. The Greek in 3p6, 3p12, 4p6 and 5m2 seems not to have caused a problem however.

Pg has some rubrication and ornamental initials. A circular diagram of the earth incorporating the divisions of the zodiac was drawn in the lower inner margin of 63r. Since the text of 3p9 was written around its right side, the diagram was evidently part of the original layout of the text, but the inscriptions were entered by later scribes. Two further diagrams were added to the blank spaces left on 63v: a diagram of the elements, with 10th-century

[346] Features of the script point to this date. Bischoff (*Katalog* 3, no. 4520): 'ix/x. Jh. oder x. Jh., Anfang'; Love (2012, p. 91): s. ix^{ex}/x^{in}; Melot (*Catalogus codicum* IV, pp. 421-22), Weinberger (1934), Courcelle (1939, p. 122; 1967, p. 406), Troncarelli (2005, no. 32): s. x; Wittig (2007, p. 191): s. x^{2}?.

inscriptions, was added beneath the text of 3m9 in the left column; the outline of a circular diagram was added to the space above the *glossae collectae* in the right column, but left incomplete; a correction to the text of 3m9 and long interlinear glosses were entered over this outline.[347] An 11th- or 12th-century diagram of the planets and divisions of the zodiac was added to the blank space beneath the end of the text of the DCP on 77v.

Pg is not ruled for glosses, except for the upper inner margins of the two opening folios of the DCP. The space between the lines of text is limited, as is the inner margin formed by the double columns; however, the outer margins are fairly wide. Many leaves are badly worn, rendering some glosses illegible.

Glosses: Latin, Greek
Pg is fairly heavily glossed with Latin interlinear and marginal glosses, but they occur mainly in just two batches, covering 1m1 to 2m2 and 3p8 to 3m9. The two batches of glossing are different in character: the first of these batches was mostly added in the 10th century and probably added from a different exemplar, whereas the second batch is mainly contemporary with the text and comes from the main exemplar, though with some later 10th-century additions as well. The rest of the text has very little glossing. A single Greek word is embedded in a Latin gloss. Other additions include headnotes defining the metrical forms of the metres and speech indicators. Some marginal glosses are linked to the text by arbitrary signs, but mostly they are written in close proximity to the text.

The glosses on 1m1 to 2m2 are mainly single words or short phrases. Many of them are unique to *Pg* and those that do agree with other manuscripts show no consistent pattern and the agreements may well be coincidental. Of the occasional longer ones that do occur in other manuscripts, several show matches with East Frankish manuscripts such as *Ec Na To* and *Vh*. There are also occasional matches with Anglo-Saxon or West Frankish manuscripts but nothing very telling. In so far as the glossing is not independent it would seem to be drawing mainly on an East Frankish tradition. The second batch, on 3p8 to 3m9, is quite different, with a great many longer glosses generally shared by the *Af* tradition.

A particular complication is 3m9. Following the text is a diagram, and then a further space apparently intended for a diagram too, and then a long sequence of glosses to the second half of the metre, written in a continuous sequence by the scribe of the text over the rest of the page and over the next few pages, before resuming with the text on f. 64v. In addition the usual glossing hand supplies interlinear and marginal glosses to the whole metre. There is a certain amount of duplication between the glossator's entries and the *glossae collectae*, and the latter includes some single word glosses as well as longer ones, suggesting that the two sets did not originate simply by dividing a single batch of glosses. Moreover the set of *glossae collectae* bears a striking resemblance, in content and form, to the similar sequence, of West Frankish affiliation, in *Ec1 Gc1* and *Lh*, suggesting that it had some prior history and circulation beyond *Pg* itself and its immediate exemplar. It would seem that the scribe of *Pg*'s text incorporated into his work a set of *glossae collectae* on the second half of 3m9 which had

[347] The scribe of the text, or a contemporary, added 3m9.12, which was omitted from the original text.

probably been attached to, or copied into, his exemplar, while the early glossator added material, some of which duplicated the glosses, from his usual sources. Since the text was written around the end of the 9th century, the set of *glossae collectae* used by *Pg Ec Gc* and *Lh* was evidently in existence well before the end of the 9th century.

The patchiness of the glossing, the frequency of unique glosses, and the apparent use of different sources in different parts, all suggest that the glossator(s) had limited material available. The text scribe was evidently copying from an exemplar with some glossing, such as the translations of the Greek and the separate *glossae collectae* on 3m9.12ff, but that may have been all.

Provenance:
The early history of *Pg* is not known. It is unclear when the two parts of this codex were bound together, but the wear and tear evident on the first folio of *Pg* (51) and, to a lesser degree, on the last folio (77), suggests that the DCP was in circulation for some while in an unprotected state before the two were united.

A note at the foot of 1r '*Jac. Aug. Thuanus*' places this codex in the library of the French historian and bibliophile Jacques-Auguste de Thou (or Thuanus; 1553-1617), who also became the director of the Royal Library in 1593. The codex subsequently became a part of the library of Jean-Baptiste Colbert in the 17th century; lists of manuscripts belonging to Colbert compiled by his librarian Étienne Baluze in the late 17th century record both parts of this codex together under the former shelfmark '1822', also added to 1r.[348] Colbert's library was sold to the Royal Library (shelfmark 'Regius 5083.2' on 1r) in 1732.

[348] Paris, BN, Baluze 101, 35v; Paris, BN, Fr. nouv. acq. 5692, 195v.

Ph (= *P4*)
Paris, Bibliothèque nationale de France, lat. 8308
72 folios,[349] 230 x 150 mm. 29-31 lines.
Origin: France, s. xi, second half.[350]

Description:
This codex in its present form contains glossed copies of Prudentius's *Psychomachia* and of the DCP and ancillary texts. The opening leaf of the first quire was left blank and the foliation begins on the second leaf with '1'. A schema of vices and virtues and miscellaneous notes were added to the verso of the first unfoliated leaf, probably in the late 11th or early 12th century, perhaps by the same scribe who entered the text on 71v, lines 27-30. The *Psychomachia* (1r-15r, line 16) is written on the first two unsigned quires and is immediately followed by *Prologus* 5 (15r, line 17 to 15v, line 2) and an abbreviated copy of *Prologus* 6 (15v, lines 2 to 8), conceivably both written by the same scribe as the Prudentius text;[351] the rest of the page remains blank. The preparation of the parchment, the presence of quire signatures on some quires of the DCP and the *prologi* that often circulate with the DCP recorded at the end of the *Psychomachia*, suggests that the two texts may have been conceived as two independent parts, but that they were bound together and circulated as a single codex shortly thereafter.

The text of the DCP on 16r-71v begins on a fresh quire. Titles to Books 1, 2 and 3 and an incipit to Book 5 were supplied; although space was left for one, no title was entered for Book 4. A set of *glossae collectae* on 3m9.13 onwards was written on 41v-43r, line 14 by the text scribe. The scribe follows on immediately (43r, lines 14-29) writing various learned notes, some written in double columns, including mnemonic calendrical verses[352] and an excerpt from the 4th-century Roman poet Ausonius relating to zodiacal signs. The DCP ends on 71v, line 15 with an explicit; it is followed by a copy of *Prologus* 4 (71v, lines 16-23) and the first few lines of the Lupus treatise on the metres (71v, lines 24-26: Peiper, lines 1-4); a later scribe entered Eugenius of Toledo's *Heptametrum de primordio mundi* immediately below this (71v, lines 27-30).

The prose text of the DCP is written in a single column; the majority of the metres are written in multiple columns, which are fairly well delineated, and a handful are written in single columns. The metres are written in a slightly smaller script than that of the proses. Neumes were added to the upper margins of the folios on which 1m5, 1m7 and 2m5 are

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[349] The foliation begins on the second leaf with '1'.

[350] Features of the script point to this date. Love (2012, p. 91, n. 45) argues that a gloss to the Prudentius text 'suggests a later 11th-century date for the manuscript as a whole'. Wittig (1983, p. 189): s. x; Melot (*Catalogus codicum* IV, pp. 446-47), Courcelle (1939, p.122; 1967, p. 406), (Wittig 2007, pp. 191-92): s. xii; Jeudy (1991, p. 487): s. xii^2.

[351] *Prologus* 5 shares significant variants with *St* and this abbreviated version of *Prologus* 6 otherwise only appears in *St*.

[352] We are grateful to Professor Sam Barrett for this identification.

recorded; and to the lower margin of the folios where 4m3 is recorded. *Ph* has some rubrication and ornamental initials. A diagram of the elements, drawn in the ink of the text with some red highlights, takes up about two-thirds of the upper part of 41r; it is preceded by 3m9.1-12 at the bottom of 40v and followed by 3m9.13-28 at the bottom of 41r. An ink diagram of concentric circles was drawn in the left margin of 58v, next to the text of 4p6.[353]

Ph is not ruled for glosses and, though the space between the lines is limited, the outer margins are wide.

Glosses: Latin, Greek
Ph is lightly glossed in Latin with both interlinear and marginal glosses and a single Greek headword. Some glosses were entered by the scribe of the text, others by contemporary scribes and still others were added by scribes at the end of the 11th century. Other additions include speech indicators. The marginal glosses are mostly written in close proximity to the lemma they are annotating and are only rarely linked to the text by arbitrary signs. The *glossae collectae* following 3m9 are introduced by lemmas. A few marginal glosses are written in geometric shapes.

Many of the longer glosses are unique to *Ph*, but a fair number are linked with the West Frankish tradition represented by *Af* or *Vc*. The few glosses that are otherwise found only in *St* were seemingly written by scribes contemporary with the text scribe; some *Af*/*Vc* glosses show *Ph*/*St* variants.

Provenance:
The early history of *Ph* is unclear. The neumes that were added have been identified as Aquitanian neumes, which were used primarily in southern France, especially in the southwest; however, these were not added until late in the 11th or sometime in the 12th century.[354] In the 17th century *Ph* was part of the collection of the Italian Cardinal Jules Mazarin (1602-1661), chief minister of France from 1642 until his death and an avid bibliophile. In 1668 Mazarin's collection of manuscripts was deposited in the Royal Library.

[353] The diagram in *Ph* was apparently not known to Papahagi 2010, pp. 141-77.

[354] Personal communication from Professor Sam Barrett, 27th October 2020.

Pj (= *P20*)
Paris, Bibliothèque nationale de France, lat. 10400 (*olim* Supplément latin 1895), ff. 90-93
2 fragmentary bifolia, 240 x 155/160. 32 lines.[355]
Origin: France, s. x.[356]

Description:
This codex contains a partial copy of the DCP (4m6.44 to 5p3.26) bound up with a collection of unrelated fragments, ranging in date from the 8th to the 15th centuries. The glossed text of the DCP is preserved on two bifolia, incorrectly ordered in its present form, with the central sheet being turned round and folded the wrong way. The correct order of the surviving text, which has no lacunae, is: 90rv (4m6.44 - 4m7.14), 93rv (4m7.15 -5p1.14 '*quarum improuisus*'), 92rv (5p1.14 '*inopinatusque concursus*' to 5m2.13), 91rv (5m2.14 -5p3.26 '*incerta iudicat*'). The title to Book 5 on 93r is struck through in red ink for emphasis. The entire text is written in a single column.

Pj is not ruled for glosses, but the outer margins in their original state were probably fairly wide and the lines between the texts are sufficiently spaced to take glosses. Some of the glosses are obscured by the guard paper on which *Pj* is presently mounted and parts of some marginal glosses have been lost to trimming.

Glosses: Latin
Pj is heavily glossed in Latin with marginal and interlinear glosses by several scribes of the 10th and the 11th centuries. Other additions include headnotes to the prose, headnotes defining the metrical forms of the metres and speech indicators. Some marginal glosses are linked to the lemma they annotate by arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols. A few marginal glosses are written in geometric shapes.

Many of the glosses are unique to *Pj*, especially the longer ones, and where there is agreement in the one-word glosses that could often be coincidental. However, occasional matches with other manuscripts show that the glossator(s) did know other fully glossed copies. Where the glosses show links with other manuscripts, these are usually with the West Frankish and Anglo-Saxon traditions. But much of the time the glossator(s) have preferred to supply their own, often rather intelligent, glosses, or at least to rewrite the material in their own words.

Provenance: Unknown.[357]

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[355] Troncarelli (2005, no. 34) reports 35 lines.

[356] Weinberger (1934), Courcelle (1939, pp. 65- 66; 1967, p. 290), Troncarelli (2005, no. 34), Love (2012, p. 93): s. x.

[357] A fold at the top edge of the bifolium foliated 90, 91 may point to its use as a book cover at some stage in its history.

Pk (= *P5*)
Paris, Bibliothèque nationale de France, lat. 12961
125 folios, 320 x 195 mm. 25 lines.
Origin: France, s. xi, second half.[358]

Description:
This codex, written by several scribes in the 11th century, contains a glossed copy of Boethius's DCP (2-90), a glossed copy of his *Opuscula sacra* (93-125) and several other texts often circulated with the DCP. *Prologus* 1 on 1r, 1-9 and *Epitaphium* 1 on 1v, 1-13 were added to the originally blank first folio by two different scribes, also in the 11th century. The DCP is on 2r-90v and ends with the explicit to the DCP on 90v, 25. *Prologus* 3 follows on 91r, 1-14 and the Lupus treatise on the metres is on 91r, 15- 93r, 5. The remaining space on 93r was filled with miscellaneous notes, probably written by the same scribe, but perhaps after the *Opuscula sacra* had already been begun on 93v, since the notes are written across the left and right vertical bounding lines as well as below the horizontal bounding line in order to fit the text into the existing space on 93r. The *Opuscula sacra* ends on 125r and a diagram with inscriptions of the phases of the moon and the words 'hic Boetius de consolatione philosophice liber'[359] were added to the originally blank 125v. That the DCP and its ancillary texts end on 93r in quire 12 and the theological tractates begin on 93v and continue on to 125r in quire 16, confirms that these Boethius texts were designed to circulate together.[360]

All five books of the DCP are preceded by titles. The entire text of the DCP is written in a single column, with the exception of 4m3, which is written in double columns. Dialogues between Boethius and Philosophy are often written consecutively in individual sentence units, rather than continuously across each column. Neumes were added to 3m2. *Pk* has some rubrication. An ink diagram of concentric circles with intersecting lines and no inscriptions was added in the margin of 71v, next to the text of 4p6.[361]

Pk is not ruled for glosses;[362] however, an additional vertical line was added to the wide outer

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[358] Delisle (1868, p. 82), Weinberger (1934), Courcelle (1939, p. 123; 1967, p. 406): s. xi; Troncarelli (2005, no. 37), Love (2012, p. 91), Wittig (2007, p. 192): s. xi^{2}; Jeudy (1991, p. 487): s. xi$^{3/4}$. The features of the script suggest *Pk* was copied in France. Jeudy and Wittig suggest an origin in eastern France; Wittig proposes 'Lorraine, Metz? at Corbie'. Troncarelli (2005, no. 37) posits a possible German origin for the script of the text.

[359] The remaining words were erased.

[360] The ruling of quires 13 to 16 differs from the first 12 quires.

[361] See Papahagi pp. 141-77; *Pk* at 168-69. Though Papahagi notes that 'the text is laid out so as to leave space for the drawing' (p. 169), this diagram is in fact simply added next to the text in the margin, where space was left to add glosses.

[362] However, the final 4 quires (97-125) on which *De opuscula sacra* was written are ruled for glosses in both the inner and outer margins.

margins, creating two outer columns on each folio, in which double columns of glosses were sometimes entered.

Glosses: Latin, Greek
Pk is fairly heavily glossed with Latin interlinear and marginal glosses and a couple of Greek words. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. Several marginal glosses are linked to the text they annotate by arbitrary signs; others are written in close proximity to the text with no linking symbols; and some glosses repeat the lemma they annotate.

The glosses, which are especially heavy in Book 1, were entered by a variety of contemporary scribes. They derive primarily from the West Frankish glossing tradition best represented by *Vc*, and witnessed also by other manuscripts from France and England. On one occasion (1p1, 3r) the gloss '*uox philosophiae*' is embedded in the text and is given much prominence on the page as a rubric; this gloss is embedded in the text of one other manuscript (*Pa*), copied either in England or France, and appears in several Anglo-Saxon manuscripts as an interlinear gloss as well as in two other French manuscripts.[363] Some glosses appear also or instead in *Af* and *Kc* and related manuscripts. There is a particularly close relationship, in both *Vc* types and *Af* types, with *Pc*, and often with *Pp*.

A few late-medieval annotations were added to *Pk*.

Provenance:
The early history of *Pk* remains unclear, though the script points to a French origin. An early 12th century catalogue (pre-1140) of an inventory of books in the library of Saint-Maur-des-Fossés in Paris, lists two copies of the DCP, one of which includes a copy of Boethius's *De Trinitate*, and which has been identified as *Pk*.[364] The former shelfmark in the lower margin of 2r '*olim* 1066 S. Mauro Fossatens 43' was identified by Montfaucon in his list of manuscripts that were transferred from the manuscripts of Sancti Mauri Fossatensis to the library of Saint-Germain-des-Prés in Paris in 1716.[365] A modern hand notes '*ex libris Monasterii Sancti Germani a pratis Parisiorum*' in the upper margin of 2r and its shelfmark 'n. 164' in the lower margin. The manuscript collection of Saint-Germain-des-Prés was acquired by the National Library of France during the French Revolution.

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[363] The Anglo-Saxon manuscripts are *Ck Ct Ge Oa Pb Pn* and *Ps*; the French manuscripts are *On* (marginal gloss) and *Pq* (interlinear, but misplaced over another lemma).

[364] Denoël 2006, pp. 186-205; for an edition of the catalogue preserved in University of Leiden (Voss. lat. F. 70-II, fol. 83r-v), see pp. 196-99; the copies of DCP are listed on f. 83r, column B in the catalogue (p. 198); for identification with *Pk*, see catalogue no. 100 at p. 203.

[365] Montfaucon 1739, vol. 2, pp. 1141-43, at 1142.

Pm (= *P14*)
Paris, Bibliothèque nationale de France, lat. 13953, ff. 25-41
88 folios, 200 x 150 mm. 32-33 lines (Part 1).
Origin: Corbie?, s. x.[366]

Description:
This codex is made up of 5 parts containing a miscellany of texts dating from the late 9th to the 10th centuries: amongst others, these include *glossae collectae*, *epistolae*, a glossed copy of Boethius's *De fide catholica* and an incomplete copy of Alcuin's *De orthographia*, here attributed to Bede.[367] Since the leaves assembled together in this codex are presently individually mounted, the original quiring cannot be established; however, the varying dates of the script, the presence of blank leaves and the disparity of the texts, suggest that the codex was assembled together from different sources that originally circulated separately.
Part 1 (1-46), with which we are concerned, contains sets of *glossae collectae* to several poems of Prudentius (1ra-25va, 24) and to Boethius's DCP (25va, 25-41va, 19), followed by the text *Dicta Candidi de imagine Dei*, attributed to Alcuin's Anglo-Saxon disciple, Candidus (41va, 22-46vb, 12), all of which were copied in the 10th century. The *glossae collectae* to the DCP begins on 25va, line 25 with the rubric '*Glo<ssae> Boetii*'.[368] All of Part 1 is written in double columns. *Pm* has little rubrication.

Glosses: Latin, OHG
The *glossae collectae* to the DCP assembled in *Pm* comprise over two thousand annotations in Latin and OHG written in the 10th century. There are 90 OHG glosses embedded in the *glossae collectae*, of which 13 are entered in cipher;[369] only 5 of the OHG glosses are unique to *Pm*.

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[366] There is general agreement that *Pm* (ff. 1-46) was written in the 10th century: Delisle (*Inventaire ... Saint-Germain-des-Prés*, pp. 122-23), Courcelle (1939, p. 120; 1967, p. 404), SS (IV, pp. 598-99, no. 515), Marenbon (1981, p. 40), O'Sullivan (2004, p. 46), Tax (2008, vol. 1, p. xxxvii), Papahagi (2010, p. 81), Love (2012, p. 93); B&S no. 766 (B&S date individual parts of the codex to the late 9th and the 10th centuries). Many have suggested the codex may have been produced at Corbie; Marenbon, who links the manuscript with other writings of Remigius of Auxerre, suggests an Auxerre origin; Tax suggests a German origin, and a possible Corbie provenance; O'Sullivan links the Latin glosses to Prudentius with East Frankish centres of learning. For recent discussions of the codex, see especially O'Sullivan 2004, pp. 46-48 and Papahagi 2010, pp. 73-96; Papahagi prints the *glossae collectae* to the DCP on pp. 99-139.

[367] Delisle (*Inventaire ... Saint-Germain-des-Prés*, p. 122) follows this attribution. For detailed lists of contents, see Delisle, O'Sullivan, Papahagi and B&S.

[368] Papahagi (2010, p. 99) expands the rubric as 'C<onso>l<ati>o Boetii', reading the 'G' as 'C'.

[369] B&S no. 766: 'Alemannisch'; probably written at the Benedictine Abbey of Corbie. Despite SS (IV, pp. 315-317, no. DLXVII) and Blech (1977, pp. 169-206) not

The glosses generally adhere to the order of the text of the DCP and the lemma are either written in full or partly in abbreviated form; sometimes omitted lemma are added in the margins, or abbreviated forms are expanded. A few interlinear glosses and a single marginal gloss, linked to the text with an arbitrary sign, were entered by other contemporary glossators.

The glosses in *Pm* are concentrated mainly in the first three books; most of the glosses are short and fairly limited in number. They generally agree closely with those in St Gallen and Einsiedeln manuscripts and related copies, but the closest agreement seems to be not with the *glossae collectae* of *Ec* but with the glossed text of *Ed*, suggesting that *Pm*'s set is an independent selection.

Provenance:
It is unclear when the various parts of this codex were first assembled together as a single unit. Though many parts of this codex have been ascribed to the Benedictine Abbey of Corbie, the scribes transcribing the OHG glosses incorporated in the *glossae collectae* to the DCP in *Pm* show a good understanding of the language. If not written there, Part 1 (1-46) of this codex was probably in Corbie by the 12th century.[370] A shelfmark '561', linked with Corbie, and the ownership note '*Corbeia*' were both entered at the foot of 1r by two different early modern hands; this shelfmark was also added to 'Ar', an additional sheet of parchment preceding 1r, where a later hand also added '*Sti Germani a Pratis*' and its shelfmark 'n. 1334'. The manuscript collection of Saint-Germain-des-Prés was acquired by the National Library of France during the French Revolution.

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accepting '*ansie*' as an OHG gloss to '*prescientia*' in 5p3, Papahagi argues that it is OHG (see Papahagi 2010, p. 73, n. 1 and p. 136, n. g); we interpret it in our edition as a variant of Latin '*an si*' glossing enclitic '*-ne*', as in the gloss over '*-ne*' in *Lf*. Courcelle (1967, p. 404) mistakenly reports that the OHG glosses are not written in cipher.

[370] Burnam (1905, p. 5) links the rubric '*Glosemata* (*sic*) *de Libro Facto Contra Simmachum*' on 1r of Part 1 with an entry in a 12th-century catalogue of Corbie manuscripts; the 12th-century catalogue of Corbie Library was printed by Delisle (*Cabinet* 2, pp. 428-32). The relevant texts are numbered as followed in this catalogue: '*Glosemata contra Simmacum*' (no. 161), the DCP (no. 74) and the Prudentius texts (nos. 253, 254).

Pn (= *P6*)
Paris, Bibliothèque nationale de France, lat. 14380
102 folios, 400 x 240 mm. 30 lines (Part 1).
Origin: England (Christ Church, Canterbury?), s. x, second half.[371]

Description:
This composite manuscript is made up of two originally independent parts: Part 1 (1-65) contains a glossed copy of the DCP and some ancillary texts. Part 2 (66-100) contains a 14th-century copy of William of Conches' *Glosae super Boetium*, attributed to Robert Grosseteste, bishop of Lincoln (1235-1253).[372]

Part 1 opens with a singleton, foliated 1, that is not integral to the first quire. Some late pen trials and shelfmarks were added to 1r, which otherwise remains blank; several preliminaries, written in a glossing script by a scribe contemporary with the text of the DCP and who also added glosses to the DCP, were entered on 1v: *Glossae in titulum*, written en bloc (1v, 1-8), *Prologus* 3 (1v, 9-19), immediately followed by excerpts from the Lupus treatise on the metres (1v, 19-30: Peiper, lines 1-4, 6-17); *Prologus* 5 was entered in the left margin of 1v. The DCP, which begins on a fresh quire, is on 2r-64v. All five books are preceded by incipits, explicits or fuller titles. The text of the DCP ends with an explicit on 64v, line 9; some late notes and pen trials were added to the remainder of 64v and 65r, whilst 65v remains blank. The prose text of the DCP is written in a single column as are the majority of the metres. Neumes were added to 1m5, 2m5 and 2m6. *Pn* has some rubrication.

Pn is partially ruled for glosses: the inner margins and the wide outer margins, but not the upper and lower margins, were ruled for glosses.

Glosses: Latin, Greek, Old English
Pn is very heavily glossed in Latin with marginal and interlinear glosses that were entered primarily by one scribe in the 10th century, possibly the scribe of the text, copying from his exemplar of the DCP soon after the text was written. Numerous other scribes of the 10th and 11th centuries added further glosses sporadically throughout. A couple of Greek words are embedded in a Latin gloss. Two OE glosses were entered in the right margin of 15v, probably by a single glossator.[373] Other additions include rhetorical terms, headnotes to prose sections,

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[371] Delisle (*Inventaire ... Saint-Victor*, p. 11), Weinberger (1934), Courcelle (1939, p. 123; 1967, p. 406): s. x; Gneuss and Lapidge (2014, no. 899), Ebersperger (1999, no. 25), Love (2012, pp. 91-92): s. x ex; Jeudy (1991, p. 487): s. x-xi; Ouy (1999, vol. 2, p. 236), Troncarelli (2005, no. 39): s. xi; Wittig (2007, p. 192): s. xi[1].

[372] The table of contents on 100r describes this texts as '*Commentum Linconiensis*' (*sic*); however, the attribution to Grosseteste was rejected in1912 by L. Baur (cited by Minnis, 1993, p. 7, n. 23).

[373] The first of these '*eastansuðan wind*' is part of a longer gloss to 2m4.4 '*Euri*'; the second '*suðerne wind*', which is also part of a longer gloss to 2m4.9 '*auster*' also appears above '*auster*' in *Pb*.

headnotes defining the metrical forms of the metres and speech indicators. The majority of the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate. Occasionally the glosses include the lemmas.

The glosses are fairly evenly distributed throughout the DCP, becoming thinner in Book 5. *Pn* agrees closely with other Anglo-Saxon manuscripts such as *Ap Ck Ge Pb* and shares the same mix of links with other manuscripts - with the *Af* tradition, the *Vc* tradition, *Ak* in Book 4, the *Fd* group in Books 4 and 5, the *Pc Pk Pq* group in Book 5. There are indications of a closer link with *Ap* and *Pb* in Book 1 and with *Ge* and *Pb* in Book 3.

Several late-medieval annotations were added to *Pn*.[374]

Provenance:
It remains unclear precisely when *Pn* arrived on the Continent.[375] Nauta proposes that the 14th-century Part 2 of the codex was probably from northern France. The two parts were bound by the late medieval period, when the table of contents of the entire codex was written on 100r. Part 1 at least was evidently owned by the Augustinian abbey of St-Victor in Paris in the 12th century, when an anathema was written at the foot of 2r to prevent theft or mutilation of the volume;[376] and an elaborate *ex libris* in blue, yellow and red, displaying the arms of St-Victor, was added to the foot of 2v. The Abbey of St-Victor was dissolved during the French Revolution and 'an edict issued on 11 March 1790 declared the library's volumes property of the state'; in 1791 the library was closed and its manuscripts dispersed between the National, Mazarine and Arsenal libraries of Paris.[377] Several shelfmarks ranging in date from the 12th to the 18th centuries were added to 1r (EE.21, 604) and 2r (303, B.d.21).

[374] According to Nauta (1999, p. cv), apart from the glosses to 3m9, the marginal glosses by a 13th- or 14th-century scribe apparently derive in part from the William of Conches glosses.

[375] Dumville (1993b, p. 99) includes it in a 'List of High-status Manuscripts Exported from England after 1066'.

[376] Françoise Gasparri (1990) notes that this formula was in use since the 12th century in the library. Delisle (*Cabinet* 2, p. 227, n. 4) cites an early 13th-century statute requiring canons new to their order to add an anathema to all volumes '*in libris quos scribi fecerunt*'.

[377] Crossnoe 2017, p. 10.

Pp (= *P7*)
Paris, Bibliothèque nationale de France, lat. 15090
89 folios, 240 x 220 mm. 20 lines.
Origin: France (Saint-Èvre-lès-Toul), s. x.[378]

Description:
Pp contains a glossed copy of the DCP and some ancillary texts. Presently the quire signatures begin with 'C' on the last folio of the first quire;[379] this quiring and the original late medieval foliation, which is just visible in the upper right hand corner on some folios, suggests that the Boethius material was at some point in its early history preceded by another text of at least 20 folios, and that the text of the DCP began on what was originally foliated '21'.[380]

Following the modern foliation, the DCP is on 2v-88v. Folio 1r was left blank and folios 1v to 2r contain a variety of preliminary material: *Prologus* 5 (1v, 1-12), *Prologus* 6 (1v, 12-18), an excerpt from the Lupus treatise on the metres (1v, 18-2r, 1: Peiper, lines 1-5), *Prologus* 1 (2r, 2-9), *Prologus* 4 (2r,10-15) and another excerpt from the Lupus treatise (2r, 16-20: Peiper, lines 5-12); a late hand adds a few lines of comment beneath this excerpt.

The DCP begins on 2v with a title to Book 1; the remaining four books are preceded by explicits and incipits. *Glossae in titulum* added to the upper and left margins of 2v are linked to the title of Book 1 with letters of the alphabet. A small piece of parchment, foliated 4, was tipped in between folios 3 and 5 of the first quire to accommodate a few glosses to 1p1 added by an early glossator and a few more glosses that were added later. The DCP ends with an explicit on 88v, 5-6 and another early scribe added *Epitaphium* 2 immediately beneath it on 88v, 7-20. The prose text of the DCP is written in a single column. The metres are mostly written in multiple columns, with a few in single columns; 3m9 is unusually written in half lines over a few pages, presumably in order to leave a significant amount of space around the text for glosses to be added. *Pp* has some ornamental initials and a little rubrication. In the lower left margin of 66v, next to 4p6, is an ink diagram of concentric circles with intersecting lines.[381]

Pp is only occasionally ruled for glosses. The space between the lines of text is sufficiently wide to take glosses and the outer margins are of very generous proportions; the upper and lower margins have been trimmed, resulting in some loss of glosses.

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[378] Delisle (*Inventaire ... Saint-Victor*, p. 72), Weinberger (1934), Courcelle (1939, p. 122; 1967, p. 405), Bieler (1984), Moreschini (2005), Troncarelli (2005, no. 40), Jeudy (1991, p. 487), Wittig (2007, p. 192), Love (2012, p. 92): s. x; Ouy (1999, vol. 2, pp. 562-3): s. xi.

[379] The present first quire, foliated from 1-11, is made up of 5 bifolia, plus an additional half sheet inserted between 3 and 5; thus the quire signature 'C' appears at the foot of 11v.

[380] See further, note on provenance below.

[381] See Papahagi 2010, pp. 141-77; *Pp* at 157-59.

Glosses: Latin, Greek
Pp is heavily glossed with Latin interlinear and marginal glosses and several Greek words, some embedded in Latin glosses. The glossing is heaviest in Book 1, but otherwise evenly sustained. The glosses were entered by several scribes in the 10th and 11th centuries; most of the contemporary glosses are in one hand, different from that of the text, using a fairly systematic reference system for the marginal glosses, but there are occasional glosses in other hands of the same period. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. Mostly the marginal glosses are linked to the lemma they annotate by arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols.

The glosses are mostly shared with other manuscripts but seem to be a conflation of several different glossing traditions, presumably all copied from the same exemplar given the systematic organisation, with often several overlapping glosses on the same point. The commonest are the glosses drawn from the West Frankish *Af* tradition, which occur in great numbers throughout the work; also frequent are glosses from the West Frankish *Vc* tradition. There are also many glosses from the East Frankish tradition represented by *Ec Ka Na* and others, and the same source may have contributed the many headnotes which are also found in *Ka* and *Lh*. Sometimes the longer glosses on a lemma in *Pp* will reflect all three traditions; likewise, the single word or phrase written as interlinear glosses will conflate several traditions as a series of synonyms.

Several late-medieval annotations were added to *Pp*.

Provenance:
Courcelle links *Pp* with entry no. 185 in a late 11th-century catalogue, '*Boetius cum Persio Ainardi vol. I*' on the basis of the scribal identification '*Ainardus'* on 12v and '*Ainardus me fecit*' on 26r of *Pp*.[382] This 11th-century catalogue is written at the end of an Orosius manuscript, which is thought to have been written at Toul.[383] The next entry in the catalogue, no. 186, records '*item Persius cum Boetio vol. I*', thus distinguishing itself from the previous entry in its order of texts. If a text preceded the DCP in its original construction, as the quiring of *Pp* suggests, and the catalogue is precise in its description of the order of its texts, one cannot rule out the possibility that *Pp* is the codex described at entry no. 186. A late medieval note on 89r of *Pp* confirms that the *Liber Persii* was '*furatus et perditus*' and that the original

[382] Courcelle (1939, p. 122) suggests that 'le copiste est Ainard'; perhaps it is noteworthy that Ainardus is only one of several scribes/annotators of *Pp* and the name Ainardus is not uncommon in this period. See also Courcelle 1967, p. 241, n. 3.

[383] The catalogue is preserved in Munich, BSB, Clm 10292, ff. 143v-146r. Becker (1885) edits the catalogue, which he dates to '*ante* 1084' (no. 68, pp. 149-154, entries at p. 152); the relevant entries for Becker's numbers 185 and 186 in the manuscript are at f. 145r. For a slightly more recent edition, see Fawtier 1911, pp. 123-56, entries at p. 143.

foliation of the DCP was '*primus 21 ... quintus 82*';[384] this information is also recorded by Claude de Grandrue, librarian of the Abbey of Saint-Victor in Paris (1460-1520), in his 1514 catalogue of manuscripts owned by the Abbey under the entry for 'KKK 17', the former Victorine shelfmark added at the top of the originally blank 1r. When Grandrue first drafted his inventory, the incipit of the second folio of this volume read '*satire propius est*', rather than '*comperta michi*', as it does presently; the first 20 folios were subsequently lost, as reflected in Grandrue's later entry for *Pp*.[385] *Pp* may have arrived in Paris via the Abbey of Saint-Victor in Marseilles.[386] A 15th-century *ex libris* of the Abbey of St Victor in Paris was added to the foot of 88v and a 15th-century annotation in the right margin of 27r has been linked with the humanist and bibliophile Jean Lebègue.[387] Several shelfmarks from the 12th onwards were added to 1r (KKK.17, 710, 1024, S. Victor 751) and 2r (D.d.27).

[384] The old foliation was faulty in parts of *Pp*; where the early foliation can be read, it corresponds with the entry in the note.

[385] Claude de Grandrue's catalogue is preserved in Paris, BN, lat. 14767 and was edited in a single volume in 1983 (Grandrue, *Catalogue* 1514); in a concordance and list of the manuscripts compiled from Grandrue's catalogue, Gilbert Ouy observes that the first 20 folios of *Pp* were stolen after Grandrue had drafted his first inventory of manuscripts (see Ouy 1999, vol. 2, pp. 562-563 and 630).

[386] Gasparri (2001, p. 276, n. 3) lists Paris, BN, lat. 15090 as one of 29 manuscripts acquired by the Abbey of St-Victor in Paris from various sources and more recently (Gasparri 2009, n. 4) as one of two manuscripts that came to Paris from Marseilles. The *ex libris* noted on 88v stops short of the anathema commonly added to Victorine manuscripts from the 12th century onwards and which was added in full to *Pn* (see discussion of Victorine *ex libris* in Gasparri 1990).

[387] Ouy 2006, p. 170; Ouy refers here to the old foliation 45r (modern 27r). Ouy notes only that Lebègue annotated the manuscript, rather than that it belonged to him.

Pq (= *P8*)
Paris, Bibliothèque nationale de France, lat. 16093
69 folios, 282 x 212 mm. 25 lines.
Origin: France, s. xi.[388]

Description:
Pq contains a glossed copy of the DCP and some ancillary texts. The DCP is on 1r-68r, line 17; the remainder of the page was left blank. To 68v a contemporary scribe added *Prologus* 2 (lines 1-14) and an excerpt from the Lupus treatise on the metres (68v, 15-69r, 7: Peiper, lines 1-36); a 15th-century ownership note was added immediately beneath and the remainder of 69r was left blank. A 13th-century scribe added *glossae collectae* to 3m9 in two columns on 69v1a - 69v2b.[389]

All five books of the DCP are preceded by titles; the text of the DCP ends with no explict. *Glossae in titulum* to Book 1 were entered on 1r by the text scribe or a contemporary. The prose text of the DCP is written in a single column; the metres are mostly written in a single column and the remainder are written in double columns. All five books open with ornate initials interlaced with foliation or figures of birds and beasts; much colour is used here and elsewhere.

Pq is sporadically ruled for glosses. The lines of text are adequately spaced to take glosses and both the right and left margins have been ruled for glosses, but not consistently. The upper and lower margins are largely unused by the glossators.

Glosses: Latin, Greek
Pq is heavily glossed with interlinear and marginal glosses in Latin and a couple of Greek words. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical form of the metres and speech indicators. The marginal glosses are written in close proximity to the lemma with no linking symbols, but several glosses repeat the lemma they annotate.

The glosses were entered by the text scribe and several contemporaries and are fairly evenly distributed throughout, tailing off in Book 5. There is a sprinkling of unique glosses throughout, but otherwise *Pq* draws consistently on the West Frankish tradition represented by *Af* and *Vc*. Up to 2p4 it aligns closely with *Af* itself, but from there on it aligns fairly consistently instead with *Vc*, and follows the latter where *Af* and *Vc* have different glosses or different versions of a gloss.

A few late-medieval annotations were added to *Pq*.

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[388] Delisle (Delisle, *Inventaire ... Sorbonne*, 1, p. 38), Weinberger (1934), Courcelle (1939, p. 123; 1967, p. 406), Troncarelli (2005, no. 41), Love (2012, p. 92): s. xi; Jeudy (1991, p. 487): s. xi^{2}; Wittig (2007, p. 192): s.xi^{med}; Jeudy suggests a possible origin in the Loire region and Wittig suggests Loire (Fleury?).

[389] Courcelle (1939, p. 132; 1967, p. 411) identified these *glossae* as a 13th century copy of what he classifies as the 12th-century 'Anonyme de l'Erfurtensis Q. 5' (Courcelle mistakenly refers to 69r here).

Provenance:
The early history of *Pq* is unknown. Ownership notes on 1r and 69r place *Pq* at the Carthusian monastery of Seillon (1168-1792) near Bourg-en-Bresse in the 15th century.[390] In the first half of the 17th century it was in the library of the Cardinal de Richelieu, attested by the note '*Boetius de Consolatione 62*' on a small piece of parchment now bound between folios 1 and 2 and the binding, which carries the Richelieu coat of arms. It was subsequently transferred to the Sorbonne whence in 1796 it was acquired by the Bibliothèque nationale de France.[391]

[390] On f. 1r: '*Iste liber est domus Scillionis Cartusiensis ordinis prope Burgus*' and on f. 69r: '*Iste liber est domus Scillionis Scillionis* (*sic*) *ordinis*'.

[391] See former shelfmarks 'Sorb. 355' and '417' on the preliminary flyleaves.

Pr (= *P17*)
Paris, Bibliothèque nationale de France, lat. 16678, ff. 9-39
213 folios, 232 x 175 mm. 34 lines (Part 2).
Origin: France, s. xi, early.[392]

Description:
This codex is made up of three originally independent parts: Part 1 contains a 10th-11th century copy of the introduction to Macrobius's commentary on Cicero's *Somnium Scipionis* (1r-8v) written at Fleury;[393] Part 2, with which we are concerned, contains an imperfect glossed copy of the DCP (9r-39v) written in the early 11th century in France; Part 3 contains a 13th-century copy of Ugutio of Pisa's *Derivationes* (40r-213r) apparently written at Bolbec in northern France.

All but Book 1 of the DCP, whose opening is missing, are preceded by titles. In addition to lacking the beginning of Book 1, the text of the DCP is out of order as presently bound: the text begins at the top of 9r with 2p4.3 '*sed quod tu*' and continues to the end of Book 5 concluding at the foot of 32v with 5p6.48 '*iudicis cuncta cernentis*'; the first line of 33r begins with 1p1.2 '(*ex*)*tulisset ipsum etiam*' and continues to 2p4.2 '*fuisse felicem*', where the text ends at the foot of 39v.[394]

The prose text of the DCP is written in a single column; the majority of metres are written in multiple columns, with a few written in a single column and a handful written in rustic capitals. *Pq* has some rubrication and decorative initials. An ink diagram of concentric circles with inscriptions was added to the right margin of 26r next to the text of 4p6; beneath it is a dry-point diagram of concentric circles; both have lost the outer edges due to trimming.[395]

Pr is not ruled for glosses and the margins and the spacing of the text were not designed to take glosses.

Glosses: Latin
Pr is very lightly glossed with just 25 glosses in Latin entered by contemporary scribes. The glosses, which are primarily interlinear single-word glosses, are all in Book 1, apart from a translation of the Greek in Book 4; a single longer marginal gloss was added to 35r (1p4) and linked to the lemma it is glossing with the Greek letter *theta*; trimming of the outer margin has

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[392] Troncarelli (2005, no. 42): s. xi (*in*); Delisle (*Inventaire ... Sorbonne*, 2, p. 158), Weinberger (1934), Love (2012, p. 93): s. xi; Mostert (1989, p. 236, BF 1224): s. x.

[393] Part 1 has been identified as the quire missing from the beginning of Paris, BN, lat. 6620 (Mostert 1989, p. 213, BF 1087 and p. 236, BF 1223); Barker-Benfield (1976, p. 156) tentatively attributes this manuscript to Fleury on the basis of the textual affiliation to other Fleury manuscripts of Macrobius, but observes that 'other firm evidence of ownership is lacking'.

[394] See table of 'missing text' for details.

[395] The diagram in *Pr* was apparently not known to Papahagi 2010, pp. 141-77.

led to the partial loss of this gloss. The annotations also include speech indicators. The short glosses, of which some are unique to *Pr*, are unhelpful, but the long gloss suggests that *Pr* belongs to the West Frankish tradition of glossing.

Provenance:
The early history of *Pr* is not known. It is unclear when the three parts of this codex were bound together; the bad discolouration of the last leaf of the text of the DCP (32v) in its original form, and the loss of its first leaf, which would have contained 1m1 and the beginning of 1p2, suggests that the DCP was probably in circulation in an unprotected state for some time before the three parts were united.

The shelfmark '185' on 1r and the binding, which carries the Richelieu coat of arms, places the codex in the library of the Cardinal de Richelieu in the first half of the 17th century. It was subsequently transferred to the Sorbonne (former shelfmark '1573' on 1r) whence it was acquired by the Bibliothèque Imperiale, then the Bibliothèque nationale de France.

Ps (= *P9*)
Paris, Bibliothèque nationale de France, lat. 17814
123 folios, 290 x 200 mm. 20 lines.
Origin: England (Christ Church, Canterbury?), s. x, late.[396]

Description:
Ps contains an imperfect 10th-century glossed copy of the DCP and ancillary texts. An elaborate title page was added on a singleton (1r) in the 18th century, along with the *ex libris* '*Codex MS Biblioth. Buherianae* C. 45 MDCCXXI'; 1v remains blank. A colourful drawing of a *rota ventorum* was added to 2r and 2v remains blank. The preliminary texts that often circulated with the text of the DCP are recorded in the first quire and begin with *Prologi* 5 (3r,1 - 3v,13) and 3 (3v,14 - 4r,15); these are immediately followed by the Lupus treatise on the metres (4r,16 - 8v,14).

The DCP on 9v-122v begins on a fresh quire, whose first leaf (9r) remains blank. All five books are preceded by titles. *Ps* opens with the title to Book 1 on 9v, which is written in an array of colours and is enframed. *Glossae in titulum*, written en bloc, were entered in the left margin; further glosses were entered between the lines of the title and in the right margin. The text of the DCP begins and ends imperfectly: the upper half of folio '9 *bis*', which is integral to the second quire of *Ps*, has been cut, resulting in the loss of the first half line of 1m1 '*Carmina qui quondam*' and, in keeping with the rest of the books, presumably an ornate opening initial C to Book 1; 1m1.12-20 on the verso of this leaf is also missing. The text of the DCP ends at the foot of 122v at 5p6. 34 '*unum prius quoque*'; the remainder of the text and an explicit was supplied in the18th century on 123r-v.[397] Folio 104, which is a partial leaf, was inserted between folios 103 and 105 to take the glosses added to 4m7 by an early glossator; a late glossator added further comment on 104r, beneath these early glosses.

The prose text of the DCP is written in a single column as are the majority of the metres. Neumes were added to 3m12. There is much rubrication in *Ps* and the opening initials of Books 2 to 5 are highly elaborately executed. Several diagrams were added to the body of the DCP: a diagram of concentric circles with inscriptions, now greatly rubbed and faded, relating to the earth was added to the foot of 42r, below the text to 2p7; an elaborate circular diagram of the elements was added to the right margin of 63r, in close proximity to 3m9; an ink diagram of concentric circles intersected by lines and containing inscriptions was added to the right margin of 96r next to the text of 4p6.[398]

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[396] Many dates have been suggested for *Ps* around the end of the 10th or the beginning of the 11th century; Bolton (1977, p. 54), Ebersperger (1999, no. 27), Gneuss and Lapidge (2014, no. 901): s. x^{ex}; Troncarelli (2005, no. 44), Wittig (2007, p. 192): s. x^{ex}/xi^{in}; Delisle (*Inventaire ... Notre-Dame*, p. 530), Weinberger (1934), Courcelle (1939, p. 122; 1967, p. 405): s. xi. Bishop (1971, p. xxvi): probably Christ Church, Canterbury; Bolton (1977, p. 54): probably Christ Church but possibly St Augustine's, Canterbury.

[397] See table of 'missing text' for details.

[398] See Papahagi 2010, pp. 141-77; *Ps* at 163-166; however, note that the illustrations he provides for *Ps* (Papahagi's P2) and *Ge* (Papahagi's G) have been reversed.

Ps is sporadically ruled for glosses. The lines of text are sufficiently spaced to take glosses and the outer margins are very wide, but not consistently ruled for glosses. Some glosses were partially lost due to trimming, or were written over by later glossators.

Glosses: Latin, Greek, Old English
Ps is very heavily glossed with marginal and interlinear glosses in Latin and several Greek words, some embedded in Latin glosses. The glosses were entered by the text scribe and several contemporary scribes; further glosses were added in the 11th century and many glosses were duplicated by different scribes.[399] There are eighteen OE glosses (on 21v, 32v, 36r, 37v, 50v, 51r, 51v, 58v, 65v, 107v, 114r, 120r, 122r), which were entered mainly by two or perhaps three different scribes. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators.[400] The majority of the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are generally written in close proximity to the lemma they annotate; occasionally the glosses that are marked with reference markers in the margins have no corresponding signs against the relevant lemma; some glosses include the lemmas. A few linking symbols and initial letters of glosses were written in red. In some cases the glosses were entered on the folio either before or after the text to which it was relevant.

The glosses are fairly evenly distributed throughout and tail off in Book 5. Mostly *Ps* shares glosses with the other Anglo-Saxon manuscripts and draws on the same mix of glossing traditions, but it also includes in Book 1 some glosses that are common in Continental manuscripts but not otherwise found in Anglo-Saxon ones. There are no consistent links with any particular manuscript(s) of the English group. Alterations and variant readings to some glosses indicate that the glossators of *Ps*, and of its predecessor, had access to a range of other copies which drew on different branches of the glossing tradition, and endeavoured to reconcile the different versions.

Ps was also very heavily glossed by late-medieval glossators, many of whom showed no compunction about erasing or writing over earlier glosses.

Provenance:
It remains unclear precisely when *Ps* arrived on the Continent.[401] Its provenance is unknown until the 18th century: the *ex libris* dated 1721 on 1r places *Ps* in the library of the Président of the Parliament of Burgundy, scholar and bibliophile, Jean IV Bouhier of Dijon (1673-1746). *Ps* was acquired by a member of the Bouhier family and first appeared in a manuscript

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[399] Bolton (1977, p. 54) identifies at least three glossing hands and links one with London, BL, Harley 5431, which was produced around the year 1000 at St Augustine's, Canterbury and another with a Christ Church, Canterbury scribe.

[400] At least two speech indicators incorporated into the body of the text in *Ps* were also prominently embedded in the body of the text of two other English manuscripts, *Oa* and *Pb*, at the same points (1p1.13 and 1p2.5).

[401] Dumville (1993b, p. 99) includes it in a 'List of High-status Manuscripts Exported from England after 1066'.

catalogue of the Bouhier collection drawn up in the 17th century. Three catalogues of the Bouhier collection are known to have been drawn up in the 17th and 18th centuries; that made in 1721 and supplemented as new items were acquired, contains a list of manuscripts that have preserved the Bouhier *ex libris* on the preliminary page, as on 1r of *Ps*. Concordance tables of the Bouhier shelfmarks from the 1721 catalogue, which is the most complete of the three, reveals that *Ps* was in the Bouhier collection from the 17th century.[402] However, the catalogues provide no date of acquisition for *Ps*. Upon his death in 1746, Bouhier's extensive library passed to his son, whence it was acquired by the Cistercian Abbey of Clairvaux in 1781. The manuscripts of Clairvaux were confiscated during the French Revolution and subsequently dispersed; in 1804 many of these manuscripts were acquired by the Bibliothèque nationale de France and preserved until 1867 in the Bouhier collection.[403]

[402] Albert Ronsin prints an appendix by André Vernet and Raymond Étaix, which provides two concordance tables of the Bouhier shelfmarks from the 1721 catalogue with their present locations and shelfmarks and a further list of the origin and provenance of these manuscripts, where known. The first of these tables also provides the concordances with catalogues I and II; both these were drawn up in the time of Jean Bouhier III (1607-1671). See Ronsin 1971, pp. 219-244; *Ps* is listed at pp. 225 and 235. Unfortunately Vernet (pp. 238-244) provides no further information regarding the origin or provenance of *Ps*.

[403] Delisle, *Cabinet* 2, pp. 278-79.

Pt (= *P10*)
Paris, Bibliothèque nationale de France, nouv. acq. lat. 1478
91 folios, 275 x 180 mm. 30-32 lines (Part 1).
Origin: France (Cluny), s. x, late.[404]

Description:
This codex is made up of two parts: Part 1 (1-55) contains a glossed copy of the DCP and some ancillary texts; Part 2 (56-91) contains a table of contents of Boethius's works on logic (56r), followed by copies of Boethius's *De differentiis topicis* (56r-80v) and his *De divisione* (80v-90r), all copied in the 11th century; an 11th-century pen trial '*Hugo puer proba*' and later additions, including an ownership note, further pen trials and a neumed hymn were added to 90v-91v. The amalgamation of the two parts had probably occurred by the 12th century.[405]

Pt opens on the originally blank 1r with several ancillary texts entered in a glossing script by a late-10th-century scribe, who also entered many glosses to the DCP: the title to the DCP (lines 1-2), followed by *Distinctio* 3 (lines 2-3), *glossae in titulum* (lines 3-12) and *Prologus* 6 (lines 12-19); immediately following this *prologus* (lines 19-25) are some lines of verse referring back to the story of Boethius; beneath this verse, which is unique to *Pt*, is a dedication written in rustic capitals.'[406] *Prologus* 1 begins on 1v, line 9, ending on 2r, line 3; further *glossae in titulum* were entered in the upper margin of 1v, lines 1-5. The text of the DCP begins on 2r, line 14 and ends with an explicit at the foot of 55v. The first few lines of the Lupus treatise on the metres was entered in the upper margin of 2r (Peiper, lines 1-13), also in a glossing script, and preceding the glosses to the DCP.

All but Book 1 are preceded by titles; though space was left to enter a title to Book 1 on 2r, only the brief rubric '*Liber Boecii de consolatione*' was added here in the 14th century. The prose text of the DCP is written in a single column and the majority of the metres are written in double columns. Neumes were added to some metres.[407] For the most part the boundaries between books, proses and metres are not clearly demarcated. *Pt* has a few

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[404] Courcelle (1939, p. 122; 1967, p. 405): s. x; Troncarelli (2005, no. 45): s. x^4 (979-990); Jeudy (1991, p. 487): s. $x^{4/4}$; Love (2012, p. 92): s. x^{ex}/xi^{in}; Weinberger (1934): s. xi; Delisle (*Inventaire ... Cluni*, p. 162), Wittig (2007, p. 192): s. xi^1; Saenger (1997, p. 216) dates Part 1 to the end of the 10th century and Part 2 to the 11th century. Since the text of *Pt* incorporates a gloss associated with the East Frankish glossing tradition, it is possible that it was copied from an East Frankish exemplar.

[405] See Provenance below.

[406] The text of these verses is printed by Delisle (*Inventaire ... Cluni*, p. 160), Samaran and Marichal (1981, p. 338) and by Troncarelli (2005, no. 45). Samaran and Marichal link the Durannus in this dedicatory inscription with a monk of the abbey of Saint-Pierre de Cluny, Saône-et-Loire, whose activity at Cluny as a notary has been documented from c. 979 to 990.

[407] 1m5; 2m5, 7; 3m2, 3m6. In the case of 2m5 on 17v, the first line of metre was repeated in the margin and the neumes written above it; further neumes were haphazardly added in the margin next to the metre.

ornamental initials and some rubrication. An ink diagram of concentric circles with intersecting lines and no inscriptions was added in the margin of 43v, next to the text of 4p6.[408]

Pt is not ruled for glosses. The margins are fairly wide to accommodate glosses, but the space between the lines of text is somewhat cramped. Parts of some marginal glosses have been lost to trimming.

Glosses: Latin, Greek
Pt is heavily glossed with interlinear and marginal glosses in Latin and several Greek words, some embedded in Latin glosses. Much of the glossing is contemporary with the text, though others were entered by different scribes in the 11th century. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. Mostly the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate. Often the glosses include the lemmas, sometimes in abbreviated form.

The glosses are fairly evenly distributed throughout the text, though the glossing becomes very thin in Book 5. *Pt* forms a clearly marked group with *Fd Ld* and frequently *Lc* and *Vf*. Their shared glosses generally draw on a well-established Continental tradition best witnessed by *Af*, but they often share variant readings to these glosses and also have a sprinkling of additional glosses not found in other manuscripts. In Book 4 they also have numerous glosses that are otherwise only found in Anglo-Saxon manuscripts. Although *Pt* is said to have been at Cluny, *Fd Ld* and *Vf* all originated in Germany. *Pt*'s text was possibly derived, directly or indirectly, from an Alemannic source since it has embedded in it in 3p5 a gloss that is mainly found in manuscripts such as *Ec Gc Px*, but the added glosses show no such affiliation and were presumably copied from a different manuscript of German derivation.

A few late-medieval annotations were added to *Pt*.

Provenance:
Pt is thought to have been written at the Abbey of Cluny, based on the identification of the two scribes who copied the DCP and its ancillary texts: one of the scribes writes in a style similar to that used by two notaries known to have been active at Cluny in the late 10th century and the other, Durannus, was himself known to be active in the scriptorium of Cluny at the end of the 10th century.[409] An entry in a 12th-century catalogue of manuscripts at the Abbey library at Cluny has been identifed as *Pt*; the catalogue lists several copies of Boethius's DCP and the entry for no. 465 records '*Volumen in quo continetur de consolatione philosophie, librique eiusdem Boetii de topicis differentiis*'.[410] The late ownership note on 90v and the modern ink

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[408] See Papahagi 2010, pp. 141-77; *Pt* at 168-69.

[409] Samaran and Marichal 1981, p. 338.

[410] This catalogue, written during the abbacy of Hugh III (1158-1161), was edited by Delisle (*Cabinet* 2, pp. 458-485; no. 465 at p. 477).

stamps ‘Bibliothèque Publique Cluny’ confirm that the codex remained at Cluny until it was acquired by the Bibliothèque nationale de France.

Px (= *Po*)
Pommersfelden, Graf von Schönbornsche Schlossbibliothek 39[411]
112 folios, 190 x 158 mm. 16-17 lines.
Origin: Germany (from the Salzburg area, Seeon?), s. xi, 2nd or 3rd quarter.[412]

Description:
Px contains an imperfect copy of the DCP on 1v-112v. The first quire of *Px* originally comprised 4 bifolia, but it is presently made up of 5 leaves, now lacking the original leaves 1, 4 and 5 and the modern foliation begins on the extant third leaf with '2';[413] despite the structure of the first quire, there is no loss of text of the DCP here. The text of the DCP is preceded on 1r by an ink drawing of Boethius, philosophy and the muses.[414] Part of the final line of *Prologus* 1 was added to the top line of 1r and a version of the opening line of 1p1.8 was added inside the drawing; both lines of text were added by two different scribes after the drawing was executed.[415] Given that several early manuscripts of the DCP are preceded by preliminaries or illustrations, it is safe to assume that *Prologus* 1 was written on the verso of the now lost first folio. Several leaves of the DCP, perhaps as many as 2 quires of 4 bifolia each, are missing between folios 13 and 14, resulting in the loss of much of the end of Book 1 and some of the beginning of Book 2.[416] The second half of 51r, on which 3p9 ends, and all of 51v were originally left blank; a dry-point diagram of connecting circles representing the elements was added to 51v; a 12th-century scribe added *glossae collectae* to 3m9 in a single

[411] We are most grateful to the Graf von Schönbornsche Schlossbibliothek for putting this manuscript at our disposal at the Bamberg, Staatsbibliothek and for providing us with a digital copy of the manuscript.

[412] Hoffmann (1986, vol. 1, p. 412). Scholarly consensus is that Po was copied in the 11th century: Bethmann (1845, p. 37, no. 2786), B&S no. 782, Tax (2008, vol. 1, p. xxxvii), Love (2012, p. 93). Weinberger (1934): 'Schepssio teste non s. xi, sed xiv'. B&S no. 782, Tax (2008, vol. 1, p. xxxvii) follow Hoffmann's probable localisation of Po to Seeon.

[413] Numerous leaves in *Px* have not been foliated.

[414] Hoffmann (1986, vol. 1, p. 412) links the illustrator with the Regensburg-Salzburg circle of illumination, as does Kahsnitz (1989, no. 356), who provides a detailed catalogue entry of the illustration in *Px*.

[415] The line of text from the end of *Prologus* 1: '(...)*lio in metro inferior floruit*' surrounds the upper part of the drawing; and that from 1p8, '*Quis permisit has scenicas meritriculas accedere ad hunc egrum*' was written above and between the figures of philosophy and the muses. A third line of text, perhaps added by a different scribe again, was written in the upper margin, but this was erased.

[416] See table of 'missing text' for details.

column on the second half of 51r and in a double column on 51v over the dry-point diagram.[417] Only 7 leaves of the final quire, which was originally made up of 5 bifolia, are extant; the text of the DCP ends imperfectly at the foot of 112v in 5p6.42, with the words '*si scientia dei*'.

The prose text of the DCP is written in a single column and, apart from a handful written in double columns, the metres are written in single columns. Incipits and explicits were entered by the text scribe or a contemporary for Books 3 to 5; though space was left for a title to Book 1, this was only added in the 12th century; and the opening text of Book 2 is missing. In addition to the ornamental initial opening Book 1, there is some rubrication throughout *Px*. An 11th-century scribe added a schematic diagram of the lunar and solar eclipses, with inscriptions, in the left margin of 82v, next to 4m5; the diagram appears to be unique to *Px*. An ink diagram of a ladder with the Greek characters *theta* and *pi*, at the head and the foot of the ladder respectively, was added to the inner margin of 2v, next to the text of 1p1.[418]

Px is not ruled for glosses, though the margins are wide as is the space between the lines; occasionally parts of glosses have been lost to trimming.

Glosses: Latin, OHG
Px is fairly heavily glossed in Latin with marginal and interlinear glosses entered by contemporary scribes, including the scribe of the text. There are also 6 OHG glosses, 4 interlinear and 2 marginal, also entered by contemporary scribes, including the scribe of the text.[419] Other additions include rhetorical terms, speech indicators, headnotes to prose sections and headnotes defining the metrical forms of the metres - the latter headnotes were occasionally written in rustic capitals and usually entered above or next to the metres, with at least one written as if part of the preceding prose. The majority of the marginal glosses are written in fairly close proximity to the lemma in the text, with no linking symbols and occasionally glosses are linked to the lemma with arbitrary signs.

The glosses in *Px* are especially frequent in Book 3. Most glosses are short; the longer ones consistently match the East Frankish tradition, apart from a few later entries in 4m3 from the West Frankish tradition of *Af*. *Px* appears to draw on more than one source of the East Frankish tradition, but the closest match is *Vh*. Of the 6 OHG glosses one also appears in *Ga*, *Na* and *Vh*, but the rest are unique to *Px*.

Several late-medieval annotations were added to *Px*.

Provenance:
Px belongs to the private library of the Graf von Schönborn, and is presently housed in Schloss Weissenstein in Pommersfelden, near Bamberg. Little is known of the origin or provenance of

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[417] The diagram is similar to that in *Vh* (81v) and a 12th-century manuscript of the DCP, Bern, Burgerbibliothek, Cod. 421, ff. 5v-6r (see reproduction in Troncarelli, 2005, p. 348, plate VIII), but that in *Px* contains no inscriptions.

[418] The colour of ink, similar to glosses entered by later medieval scribes, suggests this may have been inserted after the 11th century.

[419] B&S no. 782: linguistic classification is uncertain; place of origin is unknown.

this manuscript until it came into the possession of the Schönborn family in the beginning of the 18th century. It was apparently purchased by or presented to the avid collector of paintings and manuscripts Lothar Franz von Schönborn, who was the Archbishop-Elector of Mainz from 1694 to 1729 and Bishop of Bamberg from 1693 to 1729. In 1827 it was listed in the Gaibach Catalogue, which was initiated by Lothar's nephew and successor Friedrich Carl Graf von Schönborn in 1732 to record the collection housed in Gaibach Palace, the former home of Lothar. The Gaibach Library was absorbed into the collections ultimately housed in the Pommersfelden Schlossbibliothek in the early 19th century. The former shelfmark 'Gaibach V197', along with subsequent shelfmarks '2463' and '2786', are recorded on the recto of the first paper end leaf beneath 'LXII' and the present shelfmark '39'; '2786' is repeated on the recto of the second paper end leaf; and 'LXII / 39 / 2786' are noted on a paper label at the foot of the spine.

Sg (= *Sg*)
Seligenstadt, Prälatur (Landschaftsmuseum) fragment[420]
Fragmentary bifolium, 205 x 195 mm. Presently 21-22 lines (originally probably 25 lines).
Origin: Possibly northeastern France, s. ix, third quarter.[421]

Description:
This fragment, which once covered a 17th-century account book written in the Benedictine Abbey of Saints Marcellinus and Petrus in Seligenstadt, contains part of Book 3 of the DCP. *Sg* is in fairly good condition, given that it was used as a book cover. What was used as the outside cover is soiled and discoloured, making some of the text and glosses difficult or impossible to read; the inner side of the cover is relatively clean and the surviving text is legible. Several lines of text and some glosses at the top of the bifolium and parts of glosses in the margins have been lost due to trimming.

The extant text of the DCP runs as follows:[422] Folio 1r begins at 3p6.8 '*facit illi sint*' and ends at 3p7.2 '*referre corporibus*'; f. 1v continues from 3p7.4 '(*pe*)*cudes quoque beatae*' and ends at 3p8.2 '*Quid enim? pecuniamne*'. Probably two bifolia are missing at this point. Folio 2r begins at 3p10.5 '*ab integris absolutisque*', ending at 3p10.10 '*Accipio inquam*' and f. 2v continues from 3p10.11 '*plenissimum. Quonam, inquam*', ending at 3p10.17 '*Ita est, inquam*'. The metres and proses are written in a single column. *Sg* has some rubrication.

Sg was not ruled to take glosses. The outer margins are relatively wide, as is the space between the lines of text.

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[420] As far as we can tell the first person to identify this manuscript fragment was Bischoff, who intended an entry for it in volume 3 of his *Katalog*; we are immensely grateful to Dr Birgit Ebersperger for drawing our attention to this fragment (personal communication 20 March 2012) and who shared with us Bischoff's notes and reproductions of it. She was also instrumental in locating the fragment, which was on permanent exhibit in the Landschaftsmuseum, and for arranging for us to meet Herrn Achim Zöller, Director of the Seligenstadt Landschaftsmuseum, who in turn kindly permitted us to spend a happy afternoon (30 May 2012) transcribing and examining the fragment. Allen (2014), who stumbled upon the fragment in an exhibition showcase in March 2013, subsequently published an article on it, in which he prints the text and glosses.

[421] Bischoff (*Katalog* 3, no. 5979); here Bischoff notes only the existence of this fragment as a 9th-century fragment at the Landschaftsmuseum in Seligenstadt; in his early notes on the fragment Bischoff suggested it was 'möglicherweise Lotharingisch, nicht zu fern von St Amand [Saint-Amand-les-Eaux]', 3rd quarter of the 9th century. The script of the text clearly supports Bischoff's initial suggestion. Allen (2014) and Tischler (2015) wish to link *Sg* with Einhard's time at Seligenstadt, so propose a somewhat earlier date for *Sg*; B&S no. 1075: possibly originated at Seligenstadt, after the middle of the 9th century.

[422] The bifolium is not foliated, but for ease of reference we have assigned the following foliation in the order of the text: 1r (outside of the cover); 1v (its verso, inside of the cover); 2r (inside of the cover); and 2v (its verso, outside of the cover).

Glosses: Latin, OHG

Sg is fairly heavily glossed in Latin with marginal and interlinear glosses entered by a variety of scribes, mainly contemporary with the text and a few others from the 10th century. Three OHG glosses, all interlinear, were entered on folio 1v by different 9th-century scribes, one of whom also wrote at least one of the Latin glosses.[423] Other additions include a headnote to 3p7 and headnotes defining the metrical forms of the metres, two of which are given much prominence. Some marginal glosses are linked to the lemma which they annotate by arbitrary signs, others are simply written in close proximity to the lemma in the text.

The number of surviving glosses suggest that the complete copy of *Sg* may have contained some 4000 glosses. These glosses agree with the East Frankish tradition and there are striking agreements with *Ed* and with a headnote in *Ga*, which is not derived from *Na*; however, no consistent relationship emerges. The 3 OHG glosses are unique to *Sg*. Though Saint-Amand-les-Eaux, where *Sg* is thought to have been copied, is a long way from the East Frankish area, there were perhaps links between the two regions surviving from the time of Arn, who was archbishop of Salzburg at the same time as he was abbot of Saint-Amand.

Provenance:

The early history of *Sg* is unclear. Apart from Bischoff's note suggesting that *Sg* is possibly Lotharingian, not too far from Saint-Amand-les-Eaux in northern France, all we can safely say is that it subsequently made its way to the Benedictine Abbey of Saints Marcellinus and Petrus in Seligenstadt, where it was used to cover an account book written in the 17th century.

[423] Andreas Nievergelt reported our finding these glosses in June 2012, p. 377. B&S no.1075: 'Althochdeutsch'; place of origin is unknown.

Allen (2014, p. 370) reports another possible interlinear OHG gloss over 3m6.7 '*proauos*' ending in '-on'; since the gloss is barely legible, it is difficult to say if these letters were the final letters of a word, or indeed if they are part of an OHG word or not.

St (= *St1*)
Stockholm, Kungliga Biblioteket, Va5
57 folios, 248 x 190 mm.[424] 30 lines.
Origin: western or central France (Tours?), s. xi, second half.[425]

Description:
St contains an imperfect copy of the DCP and some ancillary texts. The manuscript presently opens with a folio that is not integral with the first quire and whose recto contains a brief title written in a late, somewhat elaborate, script; its verso is blank but for some pen trials and scribbles, perhaps of the 16th century. The text of the DCP is on 1r-56r. Titles, incipits or explicits were entered for Books 1, 2, 3 and 5;[426] the opening to Book 4 was on a leaf that is now lost. Several leaves are missing from the DCP, between folios 33 and 34, 37 and 38, 42 and 43, resulting in the loss of parts of Book 4;[427] part of folio 32, containing the text of 3p12, was cut diagonally across the leaf at the edge of the text with no loss of text and, though there is no remaining evidence for the loss of early glosses, parts of the late glosses have been lost; folio 53, containing the text of 5m5 and 5p6.1-11 was more severely cut, and much of the text is lost here, but it is unclear whether any glosses have been lost. *Prologus* 5, entered by the text scribe, begins in the upper margin of 56r, continues down the right margin and ends on 56v, line 1. An abbreviated version of *Prologus* 6 follows immediately on 56v, 1-7, leaving the remaining portion of 56v and all of 57r blank.[428] A contemporary scribe, whose script and use of abbreviations are characteristic of Breton script, entered the following texts on 57v: another copy of *Prologus* 5 (lines 1-13), a complete copy of *Prologus* 6 (lines 13-20) and the

[424] *St* is not foliated; for reference we use folio numbers, beginning with the first folio of the first quire.

[425] CB 2 (Sweden, no. 2): s. xi 2/3; Pellegrin (1955, p. 11), Troncarelli (2005, no. 109), Love (2012, pp. 93-94): s. xi. Based on the script, Lehmann (1938, pp. 162-63) suggests an origin in southwest France in the early 11th century, taking the inscription on the first leaf to be an ownership note, which he links with Abbot Hugo (1009-1032) of Saint-André-le-Bas in Vienne; this is puzzling since Vienne is strictly in southeastern France. Pellegrin (1955, p. 11), posits an origin in Tours, based on the script: 'Cependant la présence de *a* semi-onciaux à tête plate rapelle l'écriture de Tours'. There are also other features of the script, including the mingling of insular 'g' and caroline 'g' and a sprinkling of insular abbreviations, which are characteristic of Breton script; although it is conceivable that the scribe was copying from an exemplar showing these features, it is equally possible that the manuscript was written at Tours, or at a centre that came under its influence.

[426] Only an explicit for Book 1 was entered between the end of Book 1 and the beginning of Book 2.

[427] See table of 'missing text' for details.

[428] This version of *Prologus* 5 shares significant variants with *Ph* and this abbreviated version of *Prologus* 6 otherwise only appears in *Ph*.

first few lines of *Prologus* 1 (lines 20-22). An excerpt from Jerome's *Epistola LIII, ad Paulinum* was entered by the same scribe on lines 23-32.

The proses and metres are written in single columns, with the exception of those metres with short lines, which are written in multiple columns. *St* has some rubrication. An ink diagram of concentric circles with inscriptions, was drawn in the lower half of 40v, beneath the text of 4p6.16, which ends at 40v, line 15; the text of 4p6.17 resumes on 41r, line 1.[429]

St is ruled for glosses. The outer margins are particularly wide, though the space between the lines of text is limited.

Glosses: Latin, Greek

St is fairly heavily glossed primarily with marginal glosses and some interlinear glosses in Latin and a few Greek words, some embedded in a Latin gloss. The majority of the glosses were entered by the scribe of the text, probably entering the glosses from his exemplar; a few contemporary scribes also entered glosses. Other additions include headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are often linked to the lemma they annotate by letters of the alphabet and arbitrary signs and some are simply written in close proximity to the lemma in the text; where letters of the alphabet are used, the linking letter in the text is often omitted; in at least one case the linking letter is embedded in the line of text, rather than being written above the lemma. Though the glosses were mostly entered near the lemma they refer to, many appear on the following folio or sometimes even several folios later. A striking number of marginal glosses are written in geometric shapes; sometimes these glosses are continued from the bottom to the top of a column in order to accommodate a geometric shape, instead of writing them in their logical sequence from top to bottom again; this practice results in awkward word breaks and presumably led to the transmission of corrupt glosses. A few glosses are written as tree diagrams.

The glosses are fairly evenly distributed throughout the DCP. *St* draws mainly on the West Frankish tradition represented by *Af*, but the glosses are all heavily recast and often corrupt; there are several short glosses unique to *St*; those longer glosses that are unique often look like adaptations of the common *Af* type. Many glosses, particularly in Book 3, also include the *Vc* type. Some glosses are shared with *Af* type glosses in *Bc* and *Pq*, other glosses show links with *Ph*, *Va* and the Anglo-Saxon manuscripts. A few glosses that are otherwise found only in *Ph* were written primarily by the text scribe, with a couple entered by scribes contemporary with the text scribe; some *Af*/*Vc* glosses show *Ph*/*St* variants.

Several late-medieval annotations were added to *St*.

Provenance:

The early history of *St* is unknown. It is perhaps noteworthy that some glosses in *St* as well as versions of some of its ancillary texts otherwise occur only in *Ph* - another manuscript of French origin copied in the second half of the 11th-century, which may have been in the south west of France in the late 11th or 12th century. The shelfmark 'C. (or L.) 35' on 1r suggests that

[429] The inked circles may also be surrounded by dry-point circles. See Papahagi 2010, pp. 141-77; *St* at 155-156.

it was perhaps in the collection of the French classical scholar and antiquarian Paul Pétau (1568-1614), whose collection was acquired from various Continental centres. It is possible that this manuscript came to Queen Christina of Sweden from the collection of Pétau, which her librarian Isaac Vossius had bought for the queen in the 17th century.

Ta (= *T*)
Trier, Stadtbibliothek, 1093 / 1694
258 folios (foliated 1-246), 510 x 345 mm.[430] 39 lines.
Origin: Echternach, s. x, last quarter.[431]

Description:
This codex is made up of a miscellany of texts by Prudentius, Ausonius, Lupus, Boethius, Sedulius, Arator, Avianus, Cato and others.[432] The DCP on 118r-168r was copied in the late tenth century by a single scribe and it was bound up with a volume of Prudentius texts (1r-114v), whose final leaves (115r-117v) were originally blank; a miscellany of texts, including an Easter table (115r), texts ancillary to the DCP and the title to the DCP were entered on these pages by various scribes at different times in the late 10th and 11th centuries. That DCP and some of its ancillary texts were written by the scribe of some of the Prudentius texts and that the texts on 115v and the *glossae in titulum* on 117v appear to have been written by the main glossator of the DCP, suggests that the DCP and the Prudentius texts were probably designed to circulate together from the outset. It is unclear when the final part of this volume, containing the texts by Sedulius and others (169-246), was bound up with the rest of the codex.

Folio 115v opens with the rubric '*Incipit expositio in libro Boetii de Consolatione Philosophiae Remigii Autisiodorensis magistri*' on lines 1-2, which is unique to this manuscript; *Prologi* 5 (115v, 2-10), 6 (115v, 10-15), 1 (115v, 15-20) and 4 (115v, 20-22) follow;[433] the title to the DCP is written on lines 23-24 and is followed on lines 25-32 by *glossae in titulum*, written en bloc, ending imperfectly in the midst of a gloss. On 116r another scribe added an excerpt from Ausonius's epitaphs of heroes from the Trojan war, headed '*Epitaphium Diogeni*(*s*)' (1-16), and part of a verse on an arithmetic problem (17-41). On

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[430] The entire codex is made up of 258 leaves; the modern foliation counted leaves 36, 37, 40, 43, 61, 172 twice, 64 three times and 42 five times, resulting in the foliation running from 1-246.

[431] Hoffmann (1986, vol. 1, pp. 509-11), B&S no. 881, Jeudy (1991, p. 487), Tax (2008, vol. 1, p. xxxvii), Baldzuhn (2009, vol. 2, pp. 784-786), Love (2012, p. 94). Bieler (1984): s. x (xi?); Krämer (1989-90, vol. 1, p. 192): anno 1048; Weinberger (1934), Courcelle (1939, p. 122; 1967, p. 405), Troncarelli (2005, no. 68), Wittig (2007, p. 192): s. xi. Nordenfalk (1933, pp. 76-81) links the work of a scribe in an Echternach manuscript (Paris, BN, lat. 8915) with one in *Ta* and includes *Ta* amongst a group of manuscripts which he describes as the 'Echternach classic group' - manuscripts containing primarily the works of classical Roman poets and characteristic of an illuminator known to have worked on codices of Echternach provenance.

[432] Many of these texts contain Latin and OHG glosses; for lists of contents, see Kentenich (1931), Troncarelli (2005, no. 68), Baldzuhn (2009, vol. 2, pp. 784-785), B&S no. 881.

[433] These *prologi* are written in the same order as in *Kc* (*glossae collectae*) and *Mj*.

116v, a third scribe wrote *Prologus* 3 on lines 1-17 followed by an imperfect version of the Lupus treatise on the metres on 116v, 17-117r (Peiper, lines 1-71). *Epitaphium* 2 was added by yet another scribe on 117v, 1-12. The title to Book 1, along with interlinear and marginal glosses to it, takes up the remainder of 117v and 1m1 begins on 118r, which is the first leaf of a fresh quire. In the fourth quire of *Ta* (foliated 134 to 142), an extra leaf (foliated 140) was inserted between 139 and 141: 3p9 ends at the foot of 139v and 3m9 begins on 141r; folio 140r remains blank and *glossae collectae* to 3m9 were entered in double columns, in glossing script on 140v. The end of the DCP was written on two singletons, 167 and 168, which were inserted between the quire containing the text of the DCP and the next quire, which begins with Sedulius's *Carmen Paschale* on 169r. Only the upper portion of folio 168 remains and to 168v, which was originally blank, a late-11th-century scribe added a riddle, which begins with a verse from Eugenius of Toledo.

All but Book 4 of the DCP are preceded by titles, though space was left at the end of Book 3 for the title to be entered. The prose text is written in a single column as are the majority of the metres, with a handful of metres written in double columns. Neumes were added to some metres.[434] In addition to the ornamental initials opening each book, there is much rubrication in *Ta*, including for headnotes defining the metrical forms of the metres, lemmas repeated in the glosses and speech indicators. Beneath the Lupus treatise at the foot of 117r there is an ink schematic diagram of Noah's ark with inscriptions, possibly instructions for an illustrator; the *glossae collectae* to 3m9 written in double columns on 140v surround a drawing of the elements in the centre of the page.

Ta is not ruled for glosses. The space between the lines of text is limited, but the margins are very wide. Several outer margins of folios were cut, primarily in Books 4 and 5, but also in Book 2; in many instances it is clear that these margins contained glosses.

Glosses: Latin, Greek, OHG

Ta is heavily glossed with interlinear and marginal Latin glosses and a few Greek words entered in the 10th and 11th centuries. There are 17 OHG glosses, the majority of which are interlinear;[435] one of these OHG glosses, on 119r, was entered twice - once above the lemma and once in the margin, seemingly by the same scribe. The OHG glosses were entered primarily by the main glossator and a few others in the 11th century at Echternach. The Latin glossing is mainly in one hand; on several leaves of *Ta* the glosses are written deep into the inner margins and in some cases the glosses are written across the central fold of the folios, suggesting that many glosses were entered at the time the text was copied, or shortly thereafter, and before it was folded and bound up with the Prudentius texts. Further glosses were added sporadically by scribes in the 11th century, in some cases duplicating existing glosses. Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The majority of the marginal glosses are written in close proximity to the lemma in the text, with no linking symbols; others are linked to the

[434] 1m1, 5, 7; 3m9; 4m7.

[435] B&S no. 881: 'Moselfränkisch / Mittelfränkisch / Fränkisch oberdeutsch / Fränkisch'; added in Echternach.

lemma with arbitrary signs. Often the lemma is repeated and highlighted in the gloss, either in rustic capitals or in red or both. Some marginal glosses were written in geometric shapes.

The glosses are fairly evenly distributed, though diminishing somewhat in intensity after Book 2. Despite the glossing being mainly in one hand, various distinct glossing traditions are evident, perhaps already combined in an antecedent copy. The main debt is to the West Frankish tradition represented by *Af Kc* and *Pp*. Other glosses seem to derive from a tradition best represented by *Vc*. A close link with *Lh* is indicated by frequent glosses found only in those two manuscripts and by shared variants to glosses from the *Af* tradition. There are also glosses from the East Frankish tradition represented by manuscripts such as *Ec Gc Ka* and sometimes *Ga Na Px* and *Vh* and others. The 16 OHG glosses are consistently shared with *Lh* and sometimes occur in other manuscripts such as *Ec*. And there is also a sprinkling of glosses unique to *Ta*. The bulk of the glosses thus derive from predominantly West Frankish traditions, represented by *Af* and *Vc*, but with an overlay of material from predominantly East Frankish sources.

Provenance:
Ta was written at the Benedictine Abbey of Echternach at the end of the 10th century, after its reformation in 973. The table of contents in the upper margin of 1r, which was written by a 15th or 16th century scribe, and its accompanying shelfmark fits into the system of cataloguing that was developed at the Echternach Library in the 1620s and 1630s, confirming that *Ta* remained at Echternach through the later medieval period. The monastic catalogue of the 18th century contains an entry for a manuscript which is identical with the contents of *Ta*. The codex evidently remained in the possession of Echternach until the late 18th century, when the monastery was secularised.[436] It then passed into the possession of the Trier collector Johann Peter Jakob Hermes (1765-1833), who donated it to the Stadtbibliothek Trier in 1827.[437]

[436] Baldzuhn 2009, vol. 2, p. 786.

[437] Evident from the donation inscription in the left margin of 1r.

Tb (= *T1*)
Trier, Stadtbibliothek, Fragment Box 03a, Fragment 7
1 folio, 250 x 290 mm. 27 lines.
Origin: Germany?, s. x, early.[438]

Description:
Tb is a single folio in good condition containing part of Book 3 of the DCP: its recto begins at 3m2.27 and ends at 3p3.4 '*bonisque pluribus*'; its verso continues at 3p3.4 '*carent, nonne liquido*' and ends at 3p3.13 '*unde enim*'. This leaf was probably the last of a quire, since a quire signature 'iiii' appears beneath the text on the verso. The metre and prose are written in a single column. A decorative initial opens 3p3 and some initials are written in red.

Tb is partially ruled for glosses. The margins are very wide and the spacing between the lines is ample to take glosses. The ruling evident for the marginal glosses on the recto was probably done at the time of entering the glosses.

Glosses: Latin
Tb is very lightly glossed with marginal and interlinear glosses entered by a variety of contemporary scribes. A single marginal gloss is linked to the lemma it annotates by an arbitrary sign and the rest are written in close proximity to the lemma in the text.

The glosses in *Tb* are mainly on 3p3. They are apparently of mixed origins: the majority of the longer glosses draw on the West Frankish tradition, as witnessed by *Vc* and the Anglo-Saxon manuscripts, including some that occur only or mainly in Anglo-Saxon manuscripts, but there are also several that draw on the East Frankish tradition represented by *Ec* and *Ka*. In some cases there is a particularly close link to *Lh*, which also has a mix of East Frankish and West Frankish glosses, but not all of *Tb*'s West Frankish glosses are in *Lh*, nor by any means all of *Lh*'s West Frankish glosses in *Tb*, so they seem to draw independently on a mix of sources.

Provenance: Unknown.
Tb was stored in the same box of fragments as the 9th-century fragment linked by Bischoff to the now lost fragment of Koblenz, Landeshauptarchiv Best. 701 Nr. 759 (*Tc*). The fold, the holes and the slight discolouration of the fragment where it had been folded suggest that it may have been used as a cover for something half its width.

[438] Love (2012, p. 94): referring to this fragment as 'Trier, Stadtbibliothek 5', proposes 'later 9th or early 10th century, West Germany?'.

Tc (= *T2*)
Trier, Stadtbibliothek Mappe I, Boethius-Fragment + Koblenz, Landeshauptarchiv Best. 701 Nr. 759.
A single bifolium (Trier fragment): 250 x 220 mm. 20 lines.
A single bifolium, now lost (Koblenz fragment): 256 x 225 mm. 20 lines.
Origin: West Germany, s. ix, third third.[439]

Description:
From a reconstruction of the contents of the Trier fragment and the now lost bifolium from Koblenz and an analysis of their script and layout, it is most likely that these two bifolia made up the innermost and outermost leaves, respectively, of a quire originally made up of four bifolia, of a 9th-century manuscript of the DCP.[440] The folds and discolouration on both fragments and, on the Trier fragment, the residue of glue and paper (probably once displaying shelfmarks), as well as what look like stitch marks along the spine of a book, suggest that both these bifolia were used as book covers. The inscriptions '*Tomus 3*' and '*Tomus 3. Anni 93*' were added by a modern hand to the Trier fragment on what was used as the outside of the book cover; on the inner side of this cover a shelfmark was added in the 19th century: '538./D./ I./b./6'.[441]

Presently our only evidence of the Koblenz fragment is from two photographs preserved in the papers of Bischoff, on the back of which he wrote brief notes. This material and his preliminary notes for Volume 2 of his Katalog have been indispensable for our

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[439] At the time of publication, Bischoff (*Katalog* 1, no. 1865) queried the origin of the Koblenz fragment in West Germany, but more recent scholars accept a West German origin. Bischoff's entry for the Trier fragment (*Katalog* 3, no. 6217) mistakenly records the shelfmark as 'Mappe III.' and provides no further information except for a reference to Bergmann, no. 883 (I). Love (2012, p. 87), referring to this fragment as 'Trier, Stadtbibliothek 5': s. ix, third quarter; B&S (no. 343 (II) and no. 883 (I)): s. ix/x; Klaes (2012, p. 5): s. ix or x, preferring the later date; SS (IV, p. 625, no. 570): s. xi.

[440] Although no connection is made between the two entries in Bischoff's catalogue (*Katalog* 1, no. 1865 and *Katalog* 3, no. 6217), his notes on photographs of the Koblenz and Trier fragments preserved in his papers point to these two fragments originating from the same manuscript. The notes on the reverse of the Koblenz reproduction identify the contents, give rough dates of the script and make a connection between it and the Trier fragment: 'dazu Trier, Fragm im Fragm I'. Likewise on the reverse of the photographic reproduction of the leaf now numbered '3' from the Trier fragment, also in his papers, Bischoff notes: 'dazu Koblenz 701/759 IV'. His notes on the Trier fragment also include 2 of the 13 OHG glosses recorded on this bifolium (edited by Klaes , 2017). Little doubt has been cast on Bischoff's identification of the two sets of fragments coming from the same manuscript (see Tax 2008, vol. 1, p. xxxiv and Klaes 2012). As ever, we are indebted to the kind assistance of Dr Birgit Ebersperger, whose help was invaluable in interpreting Bischoff's notes.

[441] For a detailed discussion of the history of the Trier fragment and the significance of these markings, see Klaes (2012).

reconstruction. Based on Bischoff's observations and on the extant fragments housed in Trier, the Koblenz and Trier fragments, along with two further bifolia very probably made up the first quaternion of a manuscript of the DCP:

The recto and verso of the first leaf (1)[442] of the Koblenz fragment was originally left blank. To the recto was added two verses from the end of an unidentified poem,[443] immediately followed by another lightly glossed poem headed by the rubric '*De Roma*', of uncertain authorship;[444] to the verso were added glosses and various notes. Bischoff dated both the poems and the annotations on the verso to the end of the tenth or beginning of the eleventh century. The two bifolia which would have followed this Koblenz leaf are lacking; given the ruling and layout of the extant Trier fragment and the reproduction of the Koblenz fragment, one might surmise that these missing leaves (2, 3) contained preliminaries to the DCP, a title to Book 1 and the text of the DCP from 1m1 to 1p1.9 ending '*necant hominumque mentes*'. The Trier bifolium (4, 5), which would have been the innermost bifolium of this quaternion, begins at 1p1.9 '*assuefaciunt morbo*' and ends at 1p3.1 '*tristitiae nebulis*'. The remainder of 1p3.1 beginning '*dissolutis hausi caelum*' to 1p4.4 ending '*rationem ad caelestis ordinis*' was presumably recorded on the two leaves (6, 7) that are now lacking. According to Bischoff's notes, the next leaf (8), which was conjoined with the first leaf of the Koblenz fragment began at '*exempla formares*' in 1p4.4 and probably ended at '*facientem obuius excepi*' in 1p4.10, since the verso of this leaf, which is preserved in the photographic reproduction, begins at '*quotiens trigguilam regiae*' in 1p4.10 and ends at 1p4.15 '*qui mihi amore*'.[445]

The extant proses and metres in the two fragments are all written in single columns. *Tc* has some rubrication, including for headnotes defining the metrical forms of the metres, headnotes to the prose sections and some of the Greek words. Occasionally a rhetorical term written in rustic capitals is embedded in the text: according to Bischoff's notes, the rhetorical term '*syllempsis'* was embedded in the text before '*Tu mihi*' at 1p4.8 on the recto of the Koblenz leaf. Bischoff's use of capital letters in his notes suggests that this annotation was probably written in rustic capitals, just as '*zeugma*' is, which is embedded in the text of 1m2.12 of theTrier fragment.

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[442] For sake of clarity we add in brackets what would have been the folio numbers of the leaves to which we refer. We ignore the modern page numbers (1-4) assigned to the Trier fragment, which are based on the present order of the Boethius text.

[443] That this leaf begins with the final two lines of this poem, suggests that the quaternion beginning the text of the DCP was probably preceded by more leaves or quires, as is the case in many of the extant early copies of the DCP.

[444] This poem, referred to variously as '*Versus Romae*', '*Versus de Roma*' etc. has been attributed variously to Bede and Johannes Scottus Eriugena and versions of it are recorded in numerous medieval manuscripts, including Paris, BN, lat. 3761, 62r, 1-16 and Munich, BSB, Clm 14137, fol. 112r, 20-35; it is also printed in PL 94, 656A; PL 122, 1194B; Traube (1896), pp. 555-556.

[445] For a schematic reconstruction of this quaternion, see Klaes (2012, Abb. 9); our independent reconstruction differs only slightly from his.

Tc is not ruled to take glosses, but even after some trimming, the margins are very wide and the lines of text are amply spaced to accommodate glosses. The trimming of the leaves, the wearing and discolouration in places, has resulted in the loss of parts of glosses.

Glosses: Latin, Greek, OHG
Both fragments of *Tc* are fairly heavily glossed with marginal and interlinear glosses in Latin and a couple of Greek words, entered by several scribes from the 9th to the 11th centuries.[446] There are 15 marginal and interlinear OHG glosses to the DCP.[447] Two of these, which were added between the lines, are recorded on the Koblenz fragment and the rest, both interlinear and marginal, were entered on the Trier fragment. The OHG glosses were written by several scribes and were probably added in the 10th and 11th centuries.[448] A further interlinear gloss, in Old Saxon, was entered on the poem '*Versus Romae*' in the Koblenz fragment.[449] The annotations on these fragments include rhetorical terms, a gloss to the Greek in the text, headnotes to the prose sections and headnotes defining the metrical forms of the metres. Some marginal glosses are linked to the lemma they annotate by arbitrary signs and others are written in fairly close proximity to the lemma in the text, with no linking symbols.

The glosses in *Tc* reflect a fondness for explanations of grammar, etymology and rhetorical figures, often unique to *Tc*, but they also include numerous glosses shared with East Frankish manuscripts, and none with the West Frankish tradition. There is a striking agreement in error with *Ec* in the headnote to 1m3 but there are also several glosses that are in *Ka* and not in *Ec*.

Provenance:
The script and layout of the text in both the Trier and Koblenz fragments and that some of the annotators added glosses to both bifolia confirms that both came from the same manuscript, which may have originated in western Germany. Both bifolia were probably used as book covers. No clear record was kept of which book the Trier fragment was dislodged from, but Klaes suggests that it was from one of a group of three manuscripts that belonged to the former Jesuit College in Trier, whence it came to the Stadtbibliothek Trier. These manuscripts,

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[446] Bischoff (*Katalog* 1, no. 1865) took the view that the glosses to the Koblenz fragment were entered in the 10th and 11th centuries; B&S no. 343 (II) and 883 (I): first third of the 11th century.

[447] B&S no. 343 (II) [Koblenz, Landeshauptarchiv Best. 701 Nr. 759]: 'Althochdeutsch' on DCP; place of origin is unknown.
B&S no. 883 (I) [Trier, Stadtbibliothek Mappe I, Boethius-Fragment]: 'Mittelfränkisch, possibly Altsächsisch'; place of origin unknown.

[448] B&S no. 343 (II) and no. 883 (I): s. xi, first third; however, they also note that at least one of the hands that enters these glosses is identical to the text hand, which they date to the '9./10. century'.

[449] B&S no. 343 (II) [Koblenz, Landeshauptarchiv Best. 701 Nr. 759]: 'Altsächsisch' on '*Versus Romae*'.

written by a single scribe, were evidently thought to have been written at Koblenz.[450]

[450] For a detailed discussion, see Klaes 2012, pp. 4-8.

To (= *To*)
Tours, Bibliothèque municipale, Ms. 803, ff. 1-57
103 folios, 287 x 223mm. 31-33 lines (Part 1).
Origin: ff. 1-25, northeast France, s. ix, first quarter; ff. 26-57, northeast France (near Soissons), s. ix, third quarter.[451]

Description:
This codex is made up of 2 originally independent parts: Part 1 (1-57) contains an incomplete glossed copy of Boethius's *De institutione arithmetica* (1ra-25va),[452] the Lupus treatise on the metres (26ra to 27ra), and a glossed copy of the DCP (27ra-57vb); Part 2 (58-103) contains an incomplete copy of Dicuil's *Computus* or *Liber de astronomia*.[453] Part 1, with which we are concerned, was written by several 9th-century scribes and though the Boethius texts were probably written in two different scriptoria, the Lupus treatise and the DCP begin in the same quire as the *De arithmetica* ends.

The Lupus treatise ends at 27ra, line 28 and the text of the DCP begins at the top of 27rb; the few lines left blank beneath the Lupus text were subsequently taken up by glosses to the DCP. The text of the DCP ends on 57v, line 10 and is followed by an explicit on 57vb, lines 11-16. All five books of the DCP are preceded by titles. *Glossae in titulum* to Book 1 on 27r were entered by a contemporary scribe. The text of the DCP is written in double columns; within these columns the layout of the metres is variable, with most written in a single column, but where the verse lines are short, they are sometimes written in double columns. Dialogues between Boethius and Philosophy are often written consecutively in individual sentence units, rather than continuously across each column. The boundaries between proses and metres are

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[451] Bischoff (*Katalog* 3, no. 6141) gives origins and dates for both the *De institutione arithmetica* and the DCP as: Nordöstliches Frankreich, ix. Jh., 1. Viertel und etwa Soissons, ix. Jh., 3. Viertel. Love (2012, p. 94): s. ix; Bieler (1984), Moreschini (2005): s. ix ex.; Weinberger (1934), Troncarelli (2005, no. 51): s. ix/x; Collon (*Catalogue* 1, pp. 604-605): s. x. Rand (1929, p. 73, n. 2 and p. 216), presumably following Collon, initially includes *To* as a product of the 10th century from the Abbey of St Martin's at Tour; however, at the end of his description of *To* (pp. 193-194, no. 191), he notes 'possibly this book, in both its parts, should be placed at the end of the ninth century rather than in the tenth'. Rand tentatively proposes that *To* was produced in Tours and probably always remained there, but this seems doubtful; his analysis of the script of *To* as a 'revived cursive' that is 'a return to the ancient standards of Tours' is, by his own admission, based on slight evidence and does not stand up to scrutiny. Nevertheless, modern scholars have simply accepted this proposition (Troncarelli 2005, no. 51; Papahagi 2010, p. 54; Love 2012, p. 94).

[452] The text of the *De institutione arithmetica* ends at 25a, line 21 and a 12th-century scribe filled the remainder of the page with further notes; Collon's view (*Catalogue* 1, p. 604) was that these notes were contemporary with the text hand, which he dated to the 10th century.

[453] Bischoff (*Katalog* 3, no. 6142) proposes that Ms. 803 (ff. 58-103) and the last two sheets of this manuscript, now in Paris, BN, nouv. acq. lat. 1645 (*Libri* 88) were produced in France (but not in the south), in approximately the second quarter or middle of the 9th century.

often indistinguishable. *To* has some rubrication.

To is not ruled for glosses. Though the space between the lines is not insignificant, the narrow width of the inner margins suggests it was not designed to take glosses; the outer margins were trimmed and in places the ink has faded, resulting in the loss of parts of glosses.

Glosses: Latin
To is fairly heavily glossed in Latin with marginal and interlinear glosses entered by several scribes, primarily in the late 9th century, though some were added in the 10th and 11th centuries. At least one gloss is embedded in the text of *To*, suggesting that *To* itself was copied from a glossed manuscript. Other additions include a single headnote to a prose section, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. The majority of the marginal glosses are linked to the lemma they annotate by arbitrary signs and others are written in fairly close proximity to the lemma in the text, with no linking symbols.

The glossing is of moderate density overall, heavy in Book 1 but lighter after that, and especially light in Book 3. Most of the glosses occur in other manuscripts as well, and they are mainly short, though longer glosses occur more frequently in Book 5. Often *To* has a short version of a longer gloss found in many other manuscripts, probably reflecting a process of selection and abbreviation by the glossators (possibly prompted by the lack of space for glosses in the manuscript). Although the glossing is moderately early, it evidently is a conflation of several different glossing traditions - shown most clearly by the 3 different renderings of the Greek quotation at 5m2.1, which are mostly found in separate glossing traditions otherwise, but are here entered as a single gloss in one hand.[454] Much of the glossing, especially single words, is paralleled in a wide range of manuscripts, but some distinct strands or traditions can be identified, limited in some cases to particular parts of the text. Glosses otherwise found only in the East Frankish tradition seen in *Ec Ga Gc Ka Na* and *Vh* occur in Book 1 and the first part of Book 2, up to 2p3, but disappear after that. Other glosses found only or mainly in Anglo Saxon manuscripts also occur occasionally in Book 1. More sustained through the whole text is a strand of glossing from the West Frankish tradition and, in the last three books at least, shows particular links with *Af Lh Ta* and *Va*. The distinctively early glosses found widely in other manuscripts are mostly lacking in *To* and the sections that generated particularly heavy glossing in most other manuscripts - 3m9, 3m12, 4m3, 4m7 - are comparatively lightly glossed here. That may be partly due to the lack of space in the manuscript and the tendency of the glossators in *To* to select and abridge but there does seem to be either a lack of interest in mythological explications or a lack of knowledge about them. Although several different hands were responsible for the glosses we have not found it possible to identify them with distinct glossing traditions, and it seems likely that much of the conflation of traditions had already occurred in copies used by the glossators.

Provenance:
When Parts 1 and 2 were united is unclear and little is known about the history of *To* after it

[454] Though all 3 of these glosses also appear in *Ta*, the last has an addition not in *To*; Cf too the 2 glosses on '***Alcibiadis***' at 3p8.10.

was produced in the late 9th century in northeastern France. There is no obvious internal evidence that traces its route from northeastern France to the Abbey of St Martin's at Tours. Although medieval booklists of the manuscripts of Tours have yet to be found, there are several lists extant from the post-medieval period: the earliest inventory that identifies *To* is one from 1700, which according to Delisle, though imperfect and incomplete, remained the official catalogue of the library of St Martin's until the French Revolution. Delisle links the entry for no. 21 in this list with manuscript 803.[455]

[455] The note 'No. 21 de St Martin' on the front flyleaf of *To* is an early modern addition. Montfaucon published the 1700 inventory (1739, vol. 2, pp. 1335-1341) with the contents of the manuscripts, dating No. 21 (p. 1336) to the year 800. Delisle printed the inventory in his *Manuscrits Disparus* (1883, pp. 168-75) and simply links the entry for no. 21 with the present shelfmark '803' (at p. 169). A list of important manuscripts at St Martin's was drawn up in the late 17th century and is preserved in Paris, BN, lat. 9363, ff. 245v-249r; although it includes some copies of Boethius's DCP, none can be identified with *To*.

Va (= *Va*)
Valenciennes, Bibliothèque municipale, 298 (*olim* 288)
135 folios, 240 x 185 mm. 21 lines.
Origin: northern France, Saint-Amand-les-Eaux, s. xi.[456]

Description:
Va contains a glossed copy of the DCP and some ancillary texts on folios 1 to 88v, line 12; folios 88v, line 13 to 135r, line 22 contain a variety of texts, including *epistolae* and verses of the 10th and 11th centuries, some connected with Saint-Amand-les-Eaux, as well as an abbreviated version of the third book of Abbo of Saint-Germain-des-Prés' *Bella Parisiacae Urbis*.[457] This codex opens with an entirely independent and unfoliated bifolium containing excerpts from various texts for the celebration of the Mass.

Va opens on 1r with *Prologi* 1 (lines 1-15) and 4 (1r, line 15-1v, line 2); *Distinctio* 3 is entered in the upper margin of 1r and the remaining lines in the upper, right and lower margins of 1r contain *glossae in titulum*. The DCP is on 1v-84r. All five books are preceded by titles. The upper and left margins of 1v also contain *glossae in titulum*, which are linked to the elaborately written title on 1v with linking symbols. Several glosses to 3m9 were written in glossing script as *glossae collectae* from the foot of 39v, where 3p9 ends, to the upper margin of 40v; despite being written in this format, each gloss is prefaced by a letter of the alphabet, which links it to the text of 3m9 on 41r to 41v. The text of the DCP ends on 84r, line 3 with an explicit on lines 4 to 7. The Lupus treatise on the metres begins on 84r with an introductory note on lines 8 to 10: '*Incipiunt genera metrorum in libro Boetii, quae dom*[*i*]*nus Lupus ut facilius studiosus lector accipere potuisset, in lucem produxit*'; a version of the passage that usually concludes the Lupus treatise in other early copies of the DCP, beginning '*Obserua autem quisque legeris*, etc.,' follows on immediately from lines 10 to 14. The order in which these passages are written in *Va* only appears in one other of our early manuscripts, *Ka*. In *Va*, the text continues on line 14 with the usual opening of the Lupus text, '*Quinque libros philosophicae consolationis insignis auctor Boetius XXVII*' etc., and concludes with an explicit at 87r, line 11. Immediately beneath it are *Prologi* 5 (87r, line 12-87v, line 10) and 6 (87v, line 10-88r, line1). An anonymous text, also written by the same scribe and headed by the rubric '*De obitu neronis*' on 88r, line 1 to 88v, line 12, appears as a gloss in two other 10th-century glossed copies of the DCP: *Lh* and *Ta*.[458] The sequence of letters, verses and the Abbo

[456] Molinier (1894, p. 323), Troncarelli (2005, no. 52), Love (2012, p. 95): s. xi; Mangeart (1860, p. 301): 'la fin du xi siècle'; Weinberger (1934): s. xi/xii. There appears to be general agreement that *Va* was copied at Saint-Amand-les-Eaux.

[457] For a detailed description of the contents of *Va*, see Mangeart 1860, pp. 300-304; and appendix, pp. 656-661 (he uses the old shelfmark '288'); see also Troncarelli 2005, no. 52.

[458] The earliest evidence of this brief text is recorded as an autonomous text in another Valenciennes manuscript, Bibliothèque municipale 414 (395), f. 24r, which is also thought to have been written at Saint-Amand-les-Eaux in the late 9th century. For an edition of the text and a discussion of its significance as an autonomous text in *Va*, see Bottiglieri (1998-99), pp.

text noted above, which are mostly written by the same text scribe as the DCP and its ancillary texts, follow on immediately from folio 88r, 13 to 135r, 22; 135v remains blank.

The prose of the DCP is written in a single column. The layout of the metres is variable, with most written in a single column; where they are written in multiple columns the verse lines are not clearly demarcated. In addition to the title to Book 1, which is highly ornate and nearly fills all of 1v, there is much rubrication and use of multiple colours for initials. Folio 40v, which faces 3m9 on 41r, is almost entirely filled with an elaborately coloured diagram of the elements.[459] In the lower right margin of 64r, next to the text of 4p6, is a crudely drawn diagram of three concentric circles.[460]

Va is partially ruled for glosses. The lines of text are sufficiently spaced to take glosses and the upper, lower and outer margins are ruled, but not consistently.

Glosses: Latin, Greek

Va is heavily glossed with marginal and interlinear glosses in Latin, mainly entered by the text scribe, though several other glosses were added by contemporary scribes.[461] A few Greek words are embedded in Latin glosses. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres, rhetorical terms and speech indicators. Mostly the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others that have no linking symbols are written in close proximity to the lemma they annotate.

The glosses, which are spread fairly evenly through the text, seem to be a conflation of several different sources, though mainly written as a single process and probably from a single exemplar which combined the traditions. The dominant element up to the end of Book 3 are glosses otherwise found only in Anglo-Saxon manuscripts plus *Vb*, but these become rare in a stretch of Book 3 from 3p6 to 3m9, and disappear altogether in Books 4 and 5. The second major element is formed of glosses drawn from the West Frankish tradition represented by *Af* and *Vc*, while there are also a substantial number of glosses from the East Frankish tradition of *Ec* and *Ka* and a great many glosses that are unique or shared (in Book 5) only with *Pf* and/or *St*. In none of those traditions does *Va* show a particular link with any individual manuscript or group. The difficult and challenging question is the nature of the relationship to *Vb* and the Anglo-Saxon manuscripts. Given that *Va* includes numerous glosses that were entered in *Vb* in Cornwall but also some that were apparently entered in Glastonbury, and has glosses that are otherwise only in *Vb* and others that are otherwise only in Anglo-Saxon manuscripts, it seems likely that it drew on an English collection drawing on *Vb* itself but supplemented with other glosses circulating in Anglo-Saxon England. That is brought in question by *Va*'s occasional inclusion of correct versions of glosses that *Vb* and the Anglo-Saxon manuscripts have in

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189-221; Bottiglieri includes in her discussion its presence in our *Ta*, but not in *Lh*.

[459] Mangeart (1860, p. 301) includes a drawing of this diagram.

[460] See Papahagi 2010, pp. 141-77; *Va* at 147 and 151.

[461] Troncarelli (2005, no. 52) dates all the glosses to the 12th century.

badly corrupted form, but it is conceivable, given the range of sources in use in *Va*, that the compiler had access to other copies of these glosses.

Several late-medieval annotations were added to *Va*.

Provenance:
Va is thought to have been written at Saint-Amand-les-Eaux. Works by Boethius, including four copies of the DCP, are mentioned in a monastic library catalogue of Saint-Amand known as the *Index Maior* and preserved at the end of a 12th-century manuscript of Jerome's works.[462] Against the entry for the DCP on 201ra, *Boetii quatuor de consolatione philosophiae*, are the annotations '*abbas* / *Hellinus unum*' and '*prior* / *Fulquinus unum*'. Delisle, who prints a copy of the 12th-century catalogue, proposes that one of these copies of the DCP is to be identified with Valenciennes 288.[463] A small parchment fragment bound at the end of *Va* contains miscellaneous notes written by scribes of several periods, including one written by a later medieval scribe, which includes the following: *Iste liber est cenobii elnonensis. Sancti Amandi in Papula*.[464] *Va* was probably transferred from Saint-Amand-les-Eaux to Valenciennes in the 18th century.[465]

[462] Paris, BN, lat. 1850: *Annotatio Librorum Biblioteche* (sic) *Sancti Amandi*, 199v-202v. Though another 12th-century catalogue of the library of Saint-Amand survives, that in the Paris manuscript is more complete.

[463] Delisle (*Cabinet* 2, pp. 448-58, at 453 no. 164 and *Cabinet* 1, pp. 308-309) uses the former shelfmark for *Va* (288).

[464] For the complete text of eight lines, see Mangeart (1860, pp. 303-4) and Molinier (1894, p. 323). The inscription refers to two alternative names for Saint-Amand-les-Eaux: *Elnonense* or *S. Amandus in Pabula*.

[465] For the history of the library of Saint-Amand, see Delisle (*Cabinet* 1, pp. 307-319) and Boutémy (1946).

Vb (= *V1*)
Vatican City, Biblioteca Apostolica Vaticana, lat. 3363
60 folios, 270 x 178 mm. 28 lines.
Origin: Loire region (Fleury?), s. ix, early.[466]

Description:
Vb contains an imperfect glossed copy of the DCP written in the first third of the 9th century. The text on ff. Ir-IIr was supplied by two scribes in the 14th century: the first scribe breaks off at the foot of Iv at 1p1.9 '*assuefaciunt*'; on IIr, where the original text was erased, another scribe completes 1p1.9 '*morbo non liberant*' and begins 1p1.10, breaking off at '*uestrae detraherent*', on f. IIr, line 2.[467] The remainder of 1p1 and the beginning of 1m2 is lacking.[468] The original 9th-century text of the DCP begins on IIv with 1m2.14 and ends on LXr, line 14 with an explicit. On the remaining half page, which was originally left blank, a glossary to terms in Prudentius's *Psychomachia* was entered in four columns, opening with the rubric '*Incipiunt glosae huius libri*'; the glossary appears to have continued on LXv, possibly in two columns, but it is greatly faded and cannot easily be read. A further list of words in four columns appears to have been added to the second half of LXv, but in addition to being very faint, this part of the page has been mostly obscured by various pen trials and notes from the 14th century and later, including a vernacular sales note by an Italian vintner. Catchwords are just visible at the foot of the versos of the final folios of many quires, presumably added in the 16th century when *Vb* was bound in its present form.

All but Book 1 are preceded by titles. The prose text of the DCP is written in a single column. The metres, all of which are written in uncials, are written in single or double columns; some are written in long prose lines with no clear delineation of the verse lines.

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[466] Bischoff (1981a, p. 40, n. 4): s. ix[1], interpreted as first half of the 9th century in Bischoff, *Katalog* 3, no. 6877; however, in early handwritten notes of the date by Bischoff that were preliminary to his *Katalog* entry (copies of which were kindly supplied to us by Dr Birgit Ebersperger), Bischoff more specifically proposes a date of the 1st to the 2nd quarter of the 9th century - thus we may assume a date ca. 825. Weinberger (1934), Courcelle (1939, p. 121; 1967, p. 404), Bieler (1984), Troncarelli (2005, no. 133): s. ix; Moreschini (2005): c. 830; Mostert (1989, p. 252, BF 1313): s. ix[in]; CB 3 (Vaticano, no. 547), Love (2012, p. 94): s. ix 1/2; Wittig (2007, p. 193): s. ix[1]. For a detailed account of the origin and date of *Vb* see Godden 2005; for a highly speculative account, see Troncarelli 2019.

[467] Though the original text on IIr was erased some words are legible enough to indicate that this page originally began with 1p1.9 '*non liberant*' and continued to the end of 1m2.13. It is puzzling why IIr was scraped clean since the 14th-century scribe who wrote on Ir-v seems to have supplied all but one word ('*morbo*') of what was missing from the original folio on Iv, and even that may have been added in the left margin just before the 9th-century '*non liberant*'.

[468] See table of 'missing text' for details. Recent commentators describe the lacuna here as 1p1.36 to 1m2.17; however, 1m2.14-16 is present though quite faint - whilst most of lines 15 and 16 are visible to the naked eye, line 14 can be read with UV light.

Neumes were added to 1m5 and 3m6. *Vb* has some rubrication. An ink diagram of concentric circles with intersecting lines and no inscriptions was added in the margin of XLVIr, next to the text of 4p6.[469]

Vb was not originally ruled for glosses, but occasionally narrower rulings were added for glosses in the outer margins; the glosses added to these lines appear to be by an insular hand. The lines of text are sufficiently spaced to take glosses. Outer margins were trimmed and in places the ink has faded, resulting in the loss of parts of glosses.

Glosses: Latin, Brittonic
Vb is heavily glossed in Latin with interlinear and marginal glosses entered by several different Continental and insular scribes from the 9th to the 11th centuries: in addition to a few early glosses entered in France in the second half of the 9th century, a great many glosses were added in southwest Britain in the late 9th and early 10th centuries and in Glastonbury in the first half of the 10th century; further glosses were added in England by a later 10th- or early 11th-century scribe. Other additions include headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are linked to the lemma they annotate by arbitrary signs, others are written in fairly close proximity to the lemma in the text, with no linking symbols.

The glossing is sustained fairly evenly throughout the work but more fully in Books 3 and 4. A single interlinear Cornish gloss was added to 4m1.4 (XXXVIIr) in the 9th century.[470] A dry-point annotation '*Rogerii*' at the foot of XXXIIIr is of uncertain date. Many of the glosses are unique to *Vb* and many others, primarily from Books 1 and 2, appear only in later copies of Anglo-Saxon manuscripts produced at Abingdon and Canterbury and the 11th-century French manuscript *Va*, whose glosses may have English origins.

Several late-medieval annotations were added to *Vb*.

Provenance:
Vb was written in France, perhaps in the region of the Loire valley, early in the 9th century and was a rather peripatetic manuscript. As the various glossing hands attest, it was in Cornwall or the south west of England by the end of the 9th century, in Glastonbury by the mid-10th century and remained in England until at least the early 11th century. The vernacular sales note on LXr places *Vb* in Italy by the 14th century. A 16th-century ownership note on the front fly leaf ii-r indicates that *Vb* belonged to the library of the Italian humanist Fulvio Orsini (1529-1600), whose book collection was acquired by the Vatican Library.

[469] See Papahagi 2010, pp. 141-77; *Vb* at 167-69, 171-76.

[470] For a detailed discussion of this gloss, see Godden 2005 and Sims-Williams 2005.

Vc (= *V2*)
Vatican City, Biblioteca Apostolica Vaticana, lat. 3865
57 folios, 250 x 228 mm. 23 lines.
Origin: France (near Brittany?), s. ix, third or fourth quarter.[471]

Description:
Vc contains an imperfect copy of the DCP on 1-57: the 9th-century text ends on 56v at 5m4.22; a 14th-century Italian scribe supplied 5m4.23 to 5p5.12 on the final singleton, 57 (a palimpsest), ending at the foot of 57v with '*inclusa simplicitas*'.[472] The remaining text, 5m5 and 5p6, is lacking. Part of folio 1 was damaged and repaired with parchment, resulting in the loss of a few words of text, which were supplied later, and some glosses.[473] A patch was supplied in the 12th century, where a portion of the text in the upper part of folio 7 was removed. Quire signatures in the form of Roman numerals in the lower margins of the verso of the final folio of each quire are mostly visible; sometimes a catchword was also added by a later medieval scribe.

All five books are preceded by titles. *Glossae in titulum* were added to Book 1, in the upper and left margins of 1r, by a contemporary scribe. The prose text of the DCP is written in a single column; and the majority of the metres are written in multiple columns. *Vc* has some rubrication. In the lower left margin of 28v, next to 3m9, is an ink diagram of the elements and the ages of man. In the lower right margin of 46r, next to 4p6, is an ink diagram of concentric circles with intersecting lines and inscriptions within and without.[474]

Vc is ruled for glosses, though not consistently. The lines of text are adequately spaced to take glosses. In addition to the repair made to folio 1, the outer margins were trimmed and in places the ink has faded, all resulting in the loss of parts of glosses.

Glosses: Latin, Greek
Vc is fairly heavily glossed with marginal and interlinear glosses in Latin and a couple of Greek words embedded in a Latin gloss, entered by several scribes from the 9th to the 11th centuries; many of the 9th-century glosses were probably entered by the scribe of the text, or by another soon after the text was written. According to Bischoff, the script of some glosses

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[471] Bischoff (*Katalog* 3, no. 6893); Troncarelli (2005, no. 134), Love (2012, p. 95): s. ix^{3}; Jeudy (1991, p. 487): s. ix$^{3/4}$; Moreschini (2005), CB 3 (Vaticano, no. 549), Wittig (2007, p. 193): s. ix^{ex}; Weinberger (1934), Courcelle (1939, p. 122; 1967, p. 405): s. x.

[472] See table of 'missing text' for details. Bischoff (unpublished notes to *Katalog* 3, no. 6893): s. xiv; Troncarelli (2005, no. 134) and CB 3 (Vaticano, no. 549): s. xv.

[473] The lacunae in the text were probably made good by the same 14th-century scribe as suppled the text at the end of the DCP.

[474] See Papahagi 2010, pp. 141-77; *Vc* at 163-64.

added by other scribes are reminiscent of a script characteristic of Brittany.[475] Other additions include rhetorical terms, headnotes to prose sections, headnotes defining the metrical forms of the metres and speech indicators. The marginal glosses are mostly linked to the lemma they annotate by arbitrary signs and others are written in close proximity to the lemma with no linking symbols.

The glossing is intense in the first two books, becomes a little lighter in Books 3 and 4 and then ceases altogether half way through Book 5 at 5m4.22. There are many short interlinear glosses and a substantial number of long marginal comments. Most of the glosses occur in other manuscripts as well. Generally *Vc* shows close agreement with later West Frankish manuscripts such as *Pc* and *Pk*, along with Anglo-Saxon manuscripts such as *Ck Ge Pb Pn* and the mixed manuscripts *Lh* and *Ta*.

Several late-medieval annotations were added to *Vc*.

Provenance:
The script of *Vc* points to a French origin, but its whereabouts until its appearance in Italy in the 14th century is unknown.[476]

[475] Bischoff (unpublished notes to *Katalog* 3, no. 6893) concerning the glosses: 'haben zum Teil einen leicht bretonischen flavour ca. 19v ff.'.

[476] See Bischoff's *Katalog* 3, no. 6893 and his unpublished notes to this entry.

Vd (= *V4*)
Vatican City, Biblioteca Apostolica Vaticana, lat. 5956
72 folios (foliated 2-73)[477], 260 x 200 mm. 30 and 28 lines.
Origin: Unknown, s. x.[478]

Description:
Vd contains a glossed copy of the DCP on 2v-65v. The same scribe, who wrote the end of the DCP, copied a commentary to 3m9 attributed to Bovo II of Corvey; the commentary, which ends imperfectly, begins on a fresh quire (66-73) with a prefatory letter and no rubric. A version of the Bovo commentary also appears in *Lh*. A 14th-century scribe added an excerpt from William of Conches' *Accessus ad Consolationem* to the originally blank 2r; notes written by various other later medieval scribes were also added to the bottom half of 2r.

All five books of the DCP are preceded by titles. The prose text and all the metres are written in single columns. *Vd* has some rubrication and decorative initials. Beneath the explicit to the DCP at the foot of 65v is a colourful ornamental drawing in a rectangular shape.

Vd is not ruled for glosses, but the margins are wide and the lines of text are sufficiently spaced to take interlinear glosses.

Glosses: Latin, Greek
Vd is fairly heavily glossed with marginal and interlinear glosses in Latin and a several Greek words entered by several scribes in the 10th and 11th centuries. Other additions include rhetorical terms, speech indicators, headnotes to prose sections and headnotes defining the metrical forms of the metres, which are often given nearly as much prominence as the titles to the books. Mostly the marginal glosses are linked to the lemma they annotate by letters of the alphabet and arbitrary signs; others are written in fairly close proximity to the lemma in the text, with no linking symbols.

Vd is quite heavily glossed in Books 1 and 2, but the glossing becomes much less frequent in Book 3 and especially in Books 4 and 5. The most prominent feature is the high number of long glosses unique to *Vd* in Books 1 to 3, some being extensive rewritings of glosses known from other manuscripts but many being wholly independent and often quite learned. Those apart, the longer glosses are drawn almost exclusively from the West Frankish tradition represented by *Af Kc Vc* and others, with a few indications of a particular link with *Kc* and *Mj*. In addition there are occasional instances of the headnotes and marginal citations of Greek rhetorical figures which characterise the texts of *Ka* and *Lh*, and a sequence of marginal glosses occurring otherwise only in Anglo-Saxon manuscripts in 3m9. There is no trace of the East Frankish glossing tradition.

Several late-medieval annotations were added to *Vd*.

Provenance:

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[477] The folio references followed here are those marked at the foot of each folio.

[478] Courcelle (1967, p. 407). Wittig (2007, p. 193): s. ix/x; Jeudy (1991, p. 487), CB 3 (Vaticano, no. 559), Troncarelli (2005, no. 135), Love (2012, p. 95): s. x/xi.

The early history of *Vd* is unknown. The binding carries the papal coat of arms of Pope Paulus V Borghese (1605-21). The ownership note attached to the bottom right corner of 2r '*Emptus ex Libris Ill*(*ustrissi*)*mi D. Lelij Ruini epi*(*scopi*) *Balneoregien*(*sis*) *an*(*no*) *1623*' places *Vd* in the 17th century in the library of Lelius Ruinus, who was Pope Paul's ambassador to Sigmund III of Poland and Bishop of Bagnoregio from 1612 to 1621. Several volumes from Lelius Ruinus's library were purchased for the Papal Library in 1622 and 1623.

Vf (= *V5*)
Vatican City, Biblioteca Apostolica Vaticana, Pal. lat. 1581
72 folios,[479] 222 x 150 mm. 23 lines.
Origin: Germany (Lorsch?), s. x.[480]

Description:
Vf contains an imperfect glossed copy of the DCP and some ancillary texts. Folio 1r (a palimpsest) formerly contained part of a treatise on the sacrifice of the Mass.[481] On the upper half of this erasure a wide band was painted in red, on which a later medieval scribe wrote parts of prayers. Two concentric circles were added in ink below this band, with the inner circle containing the *ex libris* of the 15th-century German historian and humanist Mathias Widmann of Kemnat and the date '1473'. Pen trials are evident on several folios and various notes were added by scribes from the 11th century onwards on 69v-70v.

The DCP is on 1v-69v. All five books are preceded either by titles or incipits and explicits. A lightly glossed copy of *Prologus* 1 precedes the text of the DCP on 1v,1-18. This is immediately followed by the title to Book 1 on lines 19-23. *Glossae in titulum* are recorded in the lower left margin of 1v and the upper margin of 2r. The contemporary annotation '*in sequenti pagine istam glosam inuenies*' on 1v links the *glossae in titulum* on 2r to the title on 1v. Many leaves of the parchment were cut irregularly and others damaged. For whatever reason, the lower half of folio 14, which contained 2p3.2 '*quidem ista sunt*' to 2p3.4 '*cum tempestivum fuerit*' was either damaged or missing at an early stage and the text and a few interlinear glosses were supplied by an 11th-century scribe in the upper margin of 14r; subsequently some of this supplied text and its glosses were cropped, thus what remains is the text from 2p3.2 '*itaque cum haec auribus*' to '*cum tempestivum fuerit*'. A paper restoration of the lower portion of folio 14 was supplied in the 15th century, when the missing text on both 14r and 14v were added to it.[482] The text of the DCP ends at 69v, 17; immediately beneath on lines 18-23, the scribe of the text wrote two epigraphs: an anonymous epigraph, followed by another attributed to Walafrid Strabo. A rubricator entered the explicit to the DCP in the space left around these verses. An anonymous Latin poem was added to the first five lines of 70r.[483]

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[479] Both 60 and 63 are foliated twice (60 and 60a, 63 and 63a).

[480] Bischoff (1989, pp. 130-131) proposed a 10th-century German origin for *Vf*, later owned by the Abbey Library at Lorsch; Troncarelli (2005, no. 124): s. x (except for 34r to 35v and 43r to 70v: s. xi); Kautz (2016, vol. 2, p. 1006): s. x; Courcelle (1967, p. 405), CB 3 (Vaticano no. 458), Wittig (2007, p. 193), Love (2012, p. 95): s. x/xi; Jeudy (1991, p. 487): s. xi. Hoffmann (2004, vol. 1, p. 113) localised *Vf* to Trier in the second half of the 10th century, but this link remains tenuous.

[481] See Kautz (2016, vol. 2, pp. 1005-1009, at 1007-1008) for details.

[482] See table of 'missing text' for details. Minor portions of folios 15 and 23, were also repaired and the missing text supplied in the 15th century.

[483] Cf. Schaller-Könsgen 1977, no. 16461 ('*Tres nimium cimas*...').

In addition to pen trials and scribbles, two lines from Servius's commentary on Vergil's *Aeneid* were added to the top of 70v.[484]

The prose text of the DCP is written in a single column[485] and the metres are mostly written in single columns, with a few written in multiple columns; where the metres are written in multiple columns, these are not always clearly delineated. *Vf* has much rubrication, red highlights and underlining for emphasis, including for a few personal names.[486] A diagram of a ladder with the Greek characters *theta* and *pi*, at the head and the foot of the ladder respectively was added to the lower margin of 2v, below the text of 1p1. A circular ink diagram of the elements and the ages of man was drawn in the top right margin of 35r, next to the text of 3m9 and the glosses to 3m9 were entered around it; a rather more crude diagram of the ages of man was added beneath the Latin poem on 70r. In the lower left margin of 54v, next to 4p6, is an inked diagram of concentric circles with intersecting lines.[487]

Vf is not ruled for glosses, but the outer margins are wide, though now heavily trimmed, and the lines of text are sufficiently spaced to take interlinear glosses. The poor quality and preparation of the parchment and the trimming of margins has led to the loss of parts of glosses.

Glosses: Latin, Greek
Vf is heavily glossed with marginal and interlinear glosses in Latin and a single Greek headword, primarily entered by contemporary scribes, perhaps at the time of copying or fairly soon thereafter; some glosses were added in the 11th century. Other additions include rhetorical terms, speech indicators, headnotes to prose sections and headnotes defining the metrical forms of the metres, which are often given nearly as much prominence as the titles to the books. The marginal glosses are mostly linked to the lemma by letters of the alphabet, occasionally with arbitrary signs and sometimes they are simply written in close proximity to the lemma in the text. A handful of marginal glosses are written in geometric shapes.

The glosses are sustained steadily throughout the text though slightly heavier in Books 1 and 4, moderate in Book 3, lighter in Books 2 and 5. Generally there is very little duplication - that is, there is rarely more than one gloss on a particular point or word or allusion. *Vf* seems to draw the great bulk of its longer glosses at least from a source shared with *Fd Lc Ld* and *Pt*. This source in turn was an adaptation of the West Frankish tradition. *Vf* itself has in addition some headnotes otherwise found mainly in East Frankish manuscripts, especially *Ka* and *Lh*.

Very few late-medieval annotations were added to *Vf*.

Provenance:

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[484] Servius, *Comm. Aen*. 1.1.500 (p. 156.24).

[485] The exception is the opening lines of 1p5, which begin at the end of the second column after 1m5 on 9r.

[486] See for example the names of philosophers on 5r and '*Symachus*' on 15v.

[487] See Papahagi 2010, pp. 141-77; *Vf* at 159-62.

Vf is thought to have been written in Germany and, though its place of origin remains uncertain, it was later at the Abbey library at Lorsch. On 69v is a late medieval ownership note, which remains unidentified.[488] *Vf* is one amongst several manuscripts from Lorsch that was in the possession of Mathias Widman by the 15th century, as evidenced by his *ex libris* on 1r. Widman (d. 1476), who was court chaplain to the elector Friedrich I and taught at Heidelberg, apparently had access to the Abbey library at Lorsch since at least 1465 and during Widman's time several manuscripts were transferred to Heidelberg.[489] The remaining volumes of the library at Lorsch were integrated into Heidelberg's Bibliotheca Palatina when the Abbey was dissolved in the 16th century, whence many of these manuscripts were transferred to Rome in the 17th century.

[488] '*Liber iste ...*', whose owner has been identified variously as 'Hauris', 'Lauris' or 'Gauritus'.

[489] Bischoff, 1989, p. 96 n. 91.

Vg (= *W2*)
Vienna, Österreichische Nationalbibliothek, 242
85 folios, 220 x 160 mm. 22 lines.
Origin: St Gallen, s. xi, first third.[490]

Description:
Vg contains a glossed copy of the DCP and some ancillary texts. The DCP is on 1v-84r. It is preceded on 1r by various preliminaries: *Prologus* 1 (1r, 1-18) opens with the rubric '*Prodicio Boetiis*', *Prologus* 4 (1r, 18-1v, 7) with '*Ratio eius exilii eiusque libri*' and *Epitaphium* 2 (1v, 8-20) with '*epitaphium Boetii. in ciuitate ticinen*(*si*)'. The DCP is followed by *Prologus* 7 (Notker's prologue) on 84v-85v.

All five books of the DCP are preceded by titles. The prose text is written in a single column and the metres are mostly written in single columns, with some written in multiple columns. In addition to the ornamental initials opening *Prologus* 1 and each book of the DCP, *Vg* has much rubrication. In the upper right margin of 3r, next to the text of 1p1, is an ink drawing of a figure with a nimbus wearing a long robe and carrying a book in its right hand and flowers in its left hand; the robe is adorned with a ladder with the Greek characters *theta* and *pi*, at the head and the foot of the ladder respectively and to which inscriptions were added between the rungs.[491]

Vg is not ruled to take glosses, but the margins are wide and the lines of text are sufficiently spaced to take interlinear glosses.

Glosses: Latin
Vg is lightly glossed in Latin with marginal and interlinear glosses entered by several scribes in the 11th century. *Vg* is quite heavily glossed for its first few pages, on 1m1 to 1p3, but otherwise scarcely at all - the rest of the additions consist primarily of brief rubrics to the prose sections in Book 3 and, some glosses to 3m9 and glosses to the Greek in all five books. The marginal glosses are mostly linked to their lemma with letters of the alphabet and arbitrary signs, though some are written in close proximity to the lemmas with no linking symbols.

As far as the first gloss on 1m2.1 *Vg*'s entries draw consistently on the West Frankish tradition represented by *Af*, showing a possible link with *Ld Pp* and *Ta* in that last gloss. Glosses on the rest of 1m2 and up to 1p3 are in a different hand and show affiliations instead

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[490] Hoffmann (1986, vol. 1, p. 396), Tax (2008, vol. 1, p. xxxviii): s. xi, first third, St Gallen; Ostberg (1963, p. 258), citing a personal communication with Bischoff, proposes that Notker's prologue on ff. 84v-85v 'was undoubtedly written at St Gallen in the 11th century'; Love (2012, p. 95): s. xi; Hermann (*Handschriften* 2, pp. 44-45, no. 29): s.xii, southwest Germany (Reichenau or St Gallen); CB 2 (Austria, no. 64), Wittig (2007, p. 193): s. xii, probably Reichenau; Courcelle (1939, p. 122; 1967, p. 406), Krämer (1989-90, vol. 2, p. 675), Troncarelli (2005, no. 3): s. xii.

[491] The upper corner of this folio is discoloured and obscures part of the drawing. Though the facial features that are evident appear to be that of a man, Hermann identifies the figure as philosophy; see also Courcelle 1967, p. 78 and pl. 26.1.

with the East Frankish tradition, especially *Ka*. A third strand, possibly earlier than the other two, is indicated by the marginal headnotes in Book 3. The headnotes occur widely in various forms but *Vg*'s resemble the versions seen in East Frankish manuscripts such as *Ec Ka Na* and *Vh*. The interlinear translations of the Greek quotations from 1p4 onwards appear to be in the same hand and may have the same source. The sporadic glosses to 3m9 are mostly unique.

Provenance:
The early history of *Vg* is uncertain. Hoffmann, based on the script of the text, suggests that *Vg* was written at St Gallen in the first third of the 11th century; he further suggests that, based on the glossing script on some folios, *Vg* probably left St Gallen as early as the 11th century.[492] This would be in keeping with what we have seen in the different strands of glossing evident in *Vg*.

An ownership inscription in the lower margin written on 1r links *Vg* with the Augustinian house in Regensburg in the first part of the 16th century. From sometime later in the 16th century, *Vg* was in Vienna: according to Hermann, a marginal note on 71r links *Vg* with the 16th-century Viennese humanist Alexander Brassicanus (d. 1539), though this remains uncertain; *Vg* was later recorded in the estate register of Johann Fabri, Bishop of Vienna (d. 1541), whose *ex libris* (dated 1540), pasted on the front pastedown of the 19th-century binding, notes that he bequeathed it to the College of St Nicholas in Vienna; thence to the Alte Universitätsbibliothek Wien in 1623 (the shelfmark 'Cod. Univ. 354' appears on the spine and on a paper label on the front pastedown) and in 1756 to the Imperial Court Library.

[492] Hoffmann (1986, vol. 1, p. 396) thinks that the marginal and interlinear glosses on ff. 2r-4r, 23r, 39v and 40r, for the most part, do not look like St Gallen hands.

Vh (= *W1*)
Vienna, Österreichische Nationalbibliothek, 271
81 folios, 210 x 160 mm. 23-25 lines (ff. 1-76r); 26-33 lines (ff. 76v-77v); 23 lines (78r-80v).
Origin: southern Germany, around 900.[493]

Description:
This codex contains a glossed copy of the DCP, to which a version of the *Somniale Danielis prophetae*, an imperfect copy of the Lupus treatise on the metres, *Prologus* 4 and an ink and wash drawing of the dream of Boethius were added at various times in the 10th century.

As with several other manuscripts of the DCP, the first folio of *Vh* was probably left blank for various preliminaries or illustrations. *Prologus* 4 and the schematic representation of '*philosophiae genus*' beneath it, were added to 1r by the same scribe, or perhaps a contemporary, who added the Lupus treatise on 78-80, and a 14th- century scribe added the title in the upper margin.[494] The drawing on 1v has been dated to the end of the 10th century.[495] The DCP is on 2r-76r. The text of the DCP on 2r-75v was written around 900 and the last few lines

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[493] There are numerous views regarding the date and origin of this codex: a close analysis of the text and glossing script suggest that *Vh* was written around 900; Bischoff, when preparing his catalogue cites Bieler, Troncarelli and Courcelle noting 'see Lat. 271, s. ix/x', but he was unable to consult the manuscript again before vol. 3 of his *Katalog* (published posthumously) was finalised for publication, where the entry lists it as not 9th century and cites the earlier literature. Weinberger (1934), Bieler (1984), Troncarelli (2005, no. 4), Love (2012, p. 95): s. ix/x; Wittig (1983, p. 188), s. ix/x, S. Germany; Peiper (1871), Moreschini (2005): s. x; Wittig (2007, pp. 193-94): s. x^{ex}, S-W. Germany (Reichenau?).

Hermann (*Handschriften* 1, pp. 184-85, no. 70) proposed a date and place of origin for the illustration in the late 10th century in SW Germany, noting it resembled Reichenau work; discussing the illustration on 1v, Courcelle (1964, p. 366) cites both Weinberger's date for the text and Hermann's date and localisation of the illustration. CB 2 (Austria, no. 65) and Wittig (2007, pp. 193-94) seemingly apply Hermann's date and localisation for the illustration to the entire manuscript; Roland (1999, p. 56) accepts Hermann's dating of the illustration, but rejects its localisation.

SS (IV, p. 633, no. 587) propose a Salzburg origin in s. x; Reiche (1970) accepts SS's date of s. x, but rejects their notion that *Vh* originated in Salzburg without giving an alternative origin. Hoffmann (1986, vol. 1, pp. 413 and 437) posits a Tegernsee origin at the end of the 10th century and proposes that additions were made at Seeon Abbey by the 11th century and at Bamberg around the second quarter of the 11th century; B&S no. 904, Roland (1999, pp. 45, 55-56) and Tax (2008, vol. 1, p. xxxviii) accept Hoffmann's late date and origin.

[494] Hoffmann (1986, vol. 1, p. 413), proposes that *Prologus* 4 and Lupus's treatise were added by the Seeon master, who apparently also added a number of glosses.

[495] Hermann (*Handschriften* 1, p. 184) suggests that the style of the drawing points to a 'Südwestdeutsche Arbeit vom Ende des X. Jahrhunderts, Reichenauer Arbeiten nahe verwandt'.

of 5p6 were supplied on the present 76r by a later scribe.[496] The *Somniale Danielis* (in 2 columns, on 26-33 lines) was added to the originally blank 76v-77v by different scribes thereafter in the early 10th century. Lupus's treatise begins at '*acatalectus enim est uersus*' (Peiper, line 20) and was written later in the 10th century on 78r-80v (in a single column, on 23 lines). Folio 81r remains blank and the originally blank 81v contains a diagram of the elements added in the 10th century as well as numerous annotations from the 14th and 15th centuries.[497]

The prose text of the DCP is written in a single column and all five books of the DCP are preceded by titles. On 2r *glossae in titulum* were entered between the lines of the title to Book 1 as well as en bloc in the margin next to it. The metres are mostly written in single columns, with some written in multiple columns. Neumes were added to 4m1. *Vh* has some rubrication. At the top right margin of 59r, next to the text of 4p6, is a barely visible dry-point sketch of concentric circles.[498]

Vh is not ruled for glosses, though the space between the lines of text and the wide margins allow for glossing.

Glosses: Latin, Greek, OHG
Vh is heavily glossed with marginal and interlinear glosses in Latin and a couple of Greek words. There are also 112 OHG glosses, both interlinear and marginal.[499] The majority of the glosses were entered primarily by a single scribe, shortly after the text was written; some others were added later in the 10th century by several scribes.[500] At least one gloss is embedded in the text of *Vh*, suggesting that *Vh* itself was copied from a glossed manuscript. Other additions include rhetorical terms, headnotes to prose sections and headnotes defining the metrical forms of the metres; whereas the prose headnotes are added in a glossing script, the headnotes to the metres are mostly entered in rustic capitals, occasionally in red. The Greek in the text is sometimes repeated at the foot of the folio and glossed with the same interlinear gloss or with an alternate gloss. The majority of the marginal glosses are written in fairly close proximity to the lemma in the text, with no linking symbols; others are linked to the lemma mostly with arbitrary signs and occasionally with letters of the alphabet.

About two-thirds of the glosses are written in the same early and rather faint hand and

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[496] The need for the supplied text can probably be explained by the fact that this tenth quire (73-77) was originally made up of 4 bifolia, whose innermost bifolia on which 5p6.41-48 was written initially, was removed or lost.

[497] The diagram of the elements on 81v is similar to that found in *Px* (51v) and a 12th-century manuscript of the DCP, Bern, Burgerbibliothek, Cod. 421, ff. 5v-6r (see reproduction in Troncarelli 2005, p. 348, plate VIII).

[498] See Papahagi 2010, pp. 141-77; *Vh* at 176-77.

[499] B&S no. 904: 'Bairisch'.

[500] B&S no. 904: suggest the OHG glosses were probably written by two scribes in the 10th century.

the rest in a slightly later hand with darker ink. The earlier set of glosses agree consistently with East Frankish manuscripts. The largest strand, amounting to about a third of all the entries, is composed of glosses shared with the early St Gallen manuscripts *Ga* and *Na*, and occasionally the early copy *Fa*, and sometimes the glosses in *Vh* are strikingly similar in layout and appearance to those in *Na*, though probably not copied from *Na* itself (noteworthy is the case where *Ga Na* and *Vh* all write the Latin word '*manifestius*' in the cipher normally used for OHG glosses). But these are supplemented by a smaller number that recur only in the later manuscripts *Ec* and related copies, and a few others that occur in other East Frankish manuscripts such as *Ed* or *Px*. Where *Na* and *Ec* have distinct glosses making similar points, *Vh* sometimes has the *Na* version, sometimes the *Ec* version, and sometimes has both. The smaller number of glosses added in a somewhat later hand are often unique to *Vh* and otherwise show little connection with the East Frankish manuscripts. Of the 112 glosses in OHG added in the 10th century, about 47 are unique to *Vh* and the rest mainly recur in *Ga* and *Na*, as well as sometimes in later manuscripts. The main set of glosses would seem then to have been copied from a corpus compiled from more than one source, with possible links to the St Gallen tradition.

A few late-medieval annotations were added to *Vh*.

Provenance:
Vh was written in southern Germany about 900, but little is known with certainty of its history until it arrived in Vienna in the late 18th century. Hermann argues that the iconography of the illustration on 1v is reminiscent of the late-10th-century style of Reichenau illuminations, but notably does not propose an origin for the rest of the manuscript.[501] It is certainly possible that this illumination, like in other copies of the DCP, was added to an originally blank leaf at the end of the 10th century in Reichenau. However, as Reiche noted, the only certainty with respect to the provenance of *Vh* is that it reached Vienna in 1783, when the codex was entered into the catalogue of the Imperial Court Library in Vienna as No. 2133. *Vh* is covered in a 15th-century German binding, on whose front cover is a parchment label with the inscription 'L.7 *Boe*(*thius*) *de con*(*solatione*) *phi*(*losophi*)*ae*', under which is the former shelfmark '207' (written over '177') and on a paper label on the spine '375 Boetius'.[502] The front and back pastedowns are fragments of a 14th-century biblical manuscript. On the front pastedown is a paper label with the present shelfmark '271' as well as a former shelfmark '2133'.

[501] Hermann, *Handschriften* 1, pp. 184-85, no. 70.

[502] Roland (1999, p. 56) identifies the label as belonging to Georg Ratzenberger, the 16th century humanist and rector of the Bürgerschule in Vienna (1503-37). Evidently *Vh* was also owned by Wolfgang Lazius (d. 1565), whence it came via the library of the Bürgerschule Sankt Stephan to the Stadtbibliothek at an unknown date (Roland 1999, pp. 46, 55-56).

Wa (= *Wa1*)
Washington D.C., Library of Congress, Rare Books and Special Collections Division, Med. Ms. 90, no. 7 (*olim* Ms. 118 no. 7)
A single bifolium, 210 x 165 mm, 21 lines (of 22 lines).
Origin: Germany (Corvey?), s. ix, about the third or fourth quarter.[503]

Description:
The fragmentary bifolium *Wa*, which was once used as a book cover, preserves part of Book 5 of the DCP:[504] at least two lines of a rubric in the uppermost part of 1r have been obscured by a piece of tape attached to the topmost edge of the 'outside' cover, obscuring all but '*incipit liber*' and a few other letters; the next line begins with the opening text of 5p1, '*Dixerat orationisque*' and ends at '*causarum conexione pro*(*ductum*)' in 5p1.8; 1v begins '(*ca*)*sum esse confirmo*' in 5p1.8 and ends '*si quis colendi agri*' in 5p1.13; 2r begins '(*in*)*tuemur ut ea quae*' in 5p4.15 (only the lower half of the letters of this line are still visible) and ends '*arbitrari ab integri*(*tate*)' in 5p4.23; 2v begins '(*cau*)*sa est quod omnia*' in 5p4.24 and ends '*nam superior*' in 5p4.31. As a result of the upper margins being trimmed, one line of text at the top of each leaf has been lost. What was used as the 'outside' of the cover is stained and discoloured, contains an inscription written over the text of the DCP in a dark black ink and there are two large holes in the fold of the bifolium.[505] The extant prose is written in single columns and Book 5 opens with a simple enlarged letter written in the ink of the text.

Wa is not ruled to take glosses, but the proportions of the inner and lower margins are amply spaced to add glosses. The heavy trimming of the outer margins has resulted in the loss of parts of glosses and, in some cases, only a few letters of a gloss are still evident.

Glosses: Latin
Wa is lightly glossed with mainly marginal and some interlinear glosses added by several scribes in the 9th to the 11th centuries. The marginal glosses are mostly linked to the lemma they annotate by arbitrary signs and a few are written in close proximity to the lemma they gloss. As a result of trimming, some symbols are visible only above the lemma of the text, rather than against the glosses in the margins.

Though there is little to go on in this fragement, the glosses in *Wa* appear to be drawing on the East Frankish tradition.

Provenance:

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[503] Bischoff (*Katalog* 3, no. 7084); in the draft notes to his *Katalog* 3, Bischoff records 'ca. Corvey ??, IX. Jh., ca. 3./4. Viertel'; on 1v is a paper label with '9. Jahr.' written on it in a modern hand. Love (2012, p. 96): s. ix. De Ricci identifies *Wa* only as 'Philosophy quoting "*Aristoteles meus*"' and dates the fragment to the 11th century (*Census* 1, pp. 233-234).

[504] For sake of clarity we have assigned folio numbers according to the order of the text; square brackets indicate parts of words that are no longer extant or visible.

[505] The inscription reads 'R (or H?)193'.

The early history of *Wa* is unknown. In his 1935 *Census* De Ricci proposes that *Wa* was one of a series of fragments acquired by the Library of Congress: 'obtained in July 1927 from Maggs, who described the collection as vi-xv th c. (MS Ac. 4560,5)'.[506] *Wa* is kept in a manuscript container marked 'Ac. 4560(5)' with the other fragments in this collection.

[506] De Ricci, *Census* 1, p. 234.

In the edition that follows we have not provided details of the manuscripts that are 'running' for each prose and metre, since a full list of those containing the text might run to 60 or 70 manuscripts and some might have no glosses, or only a few, while others may have parts of the text but not all. Instead, we supply here a summary list of the parts of the text that are missing from individual manuscripts and the contents of fragmentary copies, to help indicate why a manuscript might be missing from the list of witnesses to a gloss.

Table of missing text

This table aims to record text missing from the early manuscripts of the DCP - it does not include missing text that was supplied before the end of the 11th century, but indicates where it was supplied after the end of the 11th century.

[ ] indicate extant text

New sigla	Old sigla	Missing text
Af	An	1p4.26 'delatorum quod in' to end of 1p4; 1m5; 1p5; 1m6.1-13 and 1m6.16-22
Ba	Ba1	1p2.4 'oppressit' to end of 1p2; 1m3; 1p3; 1p4.1 to 1p4.10 'quotiens ego' 2p7.22 'nulla est omnino' to end of 2p7; 2m7; 2p8; 2m8; 3p1; 3m1; 3p2; 3m2; 3p3; 3m3; 3p4; 3m4; 3p5; 3m5; 3p6; 3m6; 3p7.1 'quid autem ... quarum appetentia' 4p4.14 'sed alio quodam' to end of 4p4; 4m4; 4p5; 4m5; 4p6; 4m6; 4p7.1 to 4p7.17 'quotiens in fortunae'
Bd	B1	5p6.42 'dicantur' to end of 5p6
Cc	C	1p1.1 '[dis]cretionis ambiguae' to 1p1.12 'chorus increpitus deie[cit]' 1m1.24 'nunc iacet' to 1p2.33 'at Canios at'[507]
Cg	C3	2p5.1 'validioribus utendum puto' to 2p5.30 'ornari posse aliquid'

[507] Cc: 2v ends at 1m2.22 'latentis', but the presence of the glosses below this line suggests that there was initially another line of verse below it, so it probably ended at 1m2.23 when the manuscript was intact.

Ed	E2	1m5.9 to end of 1m5; 1p5; 1m6; 1p6.1 to 1p6.17 ‘aditum reconciliandae’ 3p9.33 ‘[exor]dium recte inquit ... modulata est’; 3m9; 3p10.1 to 3p.10.33 ‘membra forent’ 3p12.26 ‘[pror]sus ambigat’to end of 3p12; 3m12; 4p1; 4m1; 4p2.1 to 4p2.40 ‘atque ut in[tellegas]’ 4p4.39 ‘tota frigeret uel’ to end of 4p4; 4m4; 4p5; 4m5; 4p6.1 to 4p6.13 ‘spiritibus fatum’
Er	Es	1p6.21 ‘ex quibus orta’ to end of 1p6; 1m7; 2p1.1 to 2p2.2 ‘tuae causas habitumque’ (supplied late at the foot of 24v, the upper margin and right margin of 25r) 4p3.1 ‘luce resplendeat’ to 4p3.11 ‘parte respondeant’ 4p4.12 ‘quod dicam non’ to 4p4.22 ‘nullane animarum supplicia’ (supplied late on 8r) 5p2, 5m2.1-10
Fb	F2	1p4.39 ‘nec conueniebat’; 1m5; 1p5.1 to 1p5.2 ‘inquit maestum lacri[mantemque]’ (supplied late on 7rv)
Fd	Au	5p6.10 ‘pariter complexum’ to 5p6.42 ‘indignum esse’
Ga	G	5m5.3 ‘continuumque trahunt’ to end of 5m5; 5p6.1 to 5p6.8 ‘et infinitatem mobilis’ 5p6.29 ‘[necess]arium sit’ to 5p6.40 ‘nunc illud praenos[cendi]’
Gc	G1	*glossae collectae* ends on p. 240 in the midst of glosses to 4m7.17; lacks the remainder of the glosses to 4m7 and all of Book 5
La	La	All of Book 1; 2p1; 2m2; 2p2; 2m2; 2p3; 2m3; 2p4; 2m4; 2p5.1 to 2p5.27 ‘dignitatem uestram’
Lc	Lc	*glossae collectae* ends imperfectly at the end of a gloss to 3m9.13; lacks the remainder of the glosses to 3m9; 3p10; 3m10; 3p11; 3m11; 3p12; 3m12; all of Books 4 and 5
Mb	M3	4p6.14 ‘fatum quaedam uero’ to end of 4p6; 4m6; 4p7.1 to 4p7.4 ‘nimis quidem’ 5p5.6 ‘rationis uerum esse’ to end of 5p5; 5m5; 5p6

Mf	M4	3p10. 36 ‘coniectare licet’ to end of 3p10, 3m10, 3p11.1 to 29 ‘cito in ea’ (supplied late) *glossae collectae* to Book 5 ends imperfectly on 75r in the midst of a gloss to 5m4.19; lacks the remainder of the glosses to 5m4; 5p5; 5m5; 5p6
Mj	M1	5p4.36 ‘ignorat quod’ to end of 5p4; 5m4; 5p5; 5m5; 5p6
Mn	Mi1	1m1; 1p1; 1m2; 1p2; 1m3; 1p3; 1m4; 1p4.1 to 1p4.32 ‘innocentiam senatus’ (supplied late) 5p5.1 ‘forensicus obiectae’ to end of 5p5; 5m5; 5p6 (supplied late)
Pc	P16	5p6.31 ‘praesentia contuetur’ to the end of 5p6 (partially supplied late)
Pe	P15	3p3.12 ‘pecunia ut his’ to end of 3p3, 3m3.1-4; 5p5.7 ‘et quod imaginabile’ to end of 5p5; 5m5; 5p6
Pf	P12	1m1; 1p1; 1m2; 1p2; 1m3; 1p3; 1m4; 1p4; 1m5; 1p5.1 to 1p5.6 ‘librorum quondam’
Pr	P17	1m1; 1p1.1 to 1p1.2 ‘cum altius caput ex[tulisset]’
Ps	P9	first half line of 1m1.1; 1m1.12-20; 5p6.34 ‘quam fieret necesse’ to the end of 5p6 (supplied late)
Px	Po	1m5.4 to end; 1p5; 1m6; 1p6; 1m7; 2p1.1 to 2p1.14 ‘calamitatis indicium’ 5p6.42 ‘causam futura’ to the end of 5p6
St	St1	4p1; 4m1; 4p2.1 to 4p2.22 ‘nullus ambigat’ 4p4.20 ‘iniquitatis merito’ to 4p4.38 ‘miserationem iu[dicum]’ 4p6.49 ‘gesserint non fuisse’ to end of 4p6; 4m6; 4p7.1 to 4p7.16 ‘nemo audeat’
Vb	V1	1m1; 1p1; 1m2.1 to 13 (1m1, 1p1.1 to 10 ‘uestrae detraherent’ supplied late)
Vc	V2	5m4.23 to end of 5m4; 5p5; 5m5; 5p6 (5m4.23-40, all of 5p5 supplied late)

Vf	V5	2p3.2 ‘quidem ista sunt’ to 2p3.4 ‘cum tempestivum fuerit’ (supplied late) 2p3.8 ‘[me]ruisti cum in circo’ to 2p3.9 ‘uisne igitur’ (supplied late)

Table of glossed fragments and partial copies of the DCP

() indicate letters or words missing in the text

New sigla	Old sigla	Contents of fragments or partial copies
Ak	Ak	4p1.6 ‘domo uilia uasa’ to end of 4p1; 4m1; 4p2.1 to 4p2.2 ‘semper adesse’
Bn	Bn	2p8.6 ‘aestimandum putas’ to end of 2p8; 2m8; 3p1; 3m1; 3p3.18 ‘penitus nam si haec’ to end of 3p3; 3m3, 3p4; 3m4.1-2
Fc	Au1	2p1.9 ‘erras. Hi semper eius’ to end of 2p1; 2m1; 2p2; 2m2; 2p3.1 to 2p3.3 ‘fomenta quaedam sunt’
Fg	Fg	3m9.19 to end of 3m9; 3p10.1 to 3p10.13 ‘id quod dederit’
Le	L2	1p4.34 ‘pro uerae uirtutis’ to 1p4.44 ‘ultimam esse aduersae’
Lf	L8/L9	3p2.5 ‘credentes ut diuitiis’ to end of 3p2; 3m2; 3p3; 3m3; 3p4; 3m4; 3p5; 3m5; 3p6; 3m6; 3p7; 3m7; 3p8; 3m8; 3p9; 3m9.1-24; 4p6.40 ‘confirment’ to end of 4p6; 4m6; 4p7; 4m7; 5p1; 5m1; 5p2; 5m2; 5p3; 5m3; 5p4.1-31 ‘considerandum est nam’
Mk	M5	4m1.20 to end of 4m1; 4p2.1 to 4p2.6 ‘absit uoluntas fru(stra sit)’; 4p2.23 ‘quidem naturali officio’ to 4p2.29 ‘incessui ambulan(di)’
Mm	Mm	4p4.12 ‘sed ex his quae’ to end of 4p4; 4m4
Mr	Mr	3p10.18 ‘an hinc quoque’ to 3p10.22 ‘geometrae solent de(monstratis)’; 3p10.22 ‘dabo’ to 3p10.25 ‘sed natura quidem’
Od	O4	5p5.7 ‘uero ad uniuersitatis’ to 5p5.12 ‘id audem est’; 5p5.12 ‘summae potius ... inclusa simplicitas’; 5m5 (second half of lines only); 5p6.1 ‘monstratum est, omne quod’

Om	O3	5p4.30 ‘(pu)ra mentis acie’ to 5p4.34 ‘ratio quoque cumquid’; 5p4.34 ‘nec sensibus utens’ to 5p4.39 ‘ut suam quisque’; 5p4.39 ‘potestate perficiat’ (end of 5p4); 5m4.1-16; 5m4.18-35
Pj	P20	4m6.44 to end of 4m6; 4p7; 4m7; 5p1; 5m1; 5p2; 5m2; 5p3.1-26 ‘incerta iudicat’
Sg	Sg	3p6.8 ‘facit illi sint’ to end of 3p6; 3m6; 3p7.1-2 ‘referre corporibus’; 3p7.4 ‘(pe)cudes quoque beatae’ to end of 3p7; 3m7; 3p8.1-2 ‘Quid enim? pecuniamne’; 3p10.5 ‘ab integris absolutisque’ to 3p10.10 ‘Accipio inquam’; 3p10.11 ‘plenissimum. Quoniam, inquam’ to 3p10.17 ‘Ita est, inquam’
Tb	T1	3m2.27 to end of 3m2; 3p3.1-13 ‘unde enim’
Tc	T2	1p1.9 ‘assuefaciunt morbo’ to end of 1p1; 1m2; 1p2; 1m3; 1p3.1 ‘haud aliter tristitiae nebulis’; 1p4.10 ‘quotiens trigguilam regiae’ to 1p4.15 ‘qui mihi amore’
Wa	Wa1	5p1.1 ‘Dixerat orationisque’ to 5p1.8 ‘causarum conexione pro(ductum)’; 5p1.8 ‘(ca)sum esse confirmo’ to 5p1.13 ‘si quis colendi agri’; 5p4.15 ‘(in)tuemur ut ea quae’ to 5p4.23 ‘arbitrari ab integri(tate)’; 5p4.24 ‘(cau)sa est quod omnia’ to 5p4.31 ‘nam superior’

Editorial Principles

We aim to record all glosses to the DCP entered in the manuscripts before about 1100, drawing on some 83 manuscripts and fragments. We include all verbal annotations, whether in Latin, Greek, Old High German (and its various dialects) or Old English,[1] plus a single gloss in Old Cornish (in *Vb*) and one that may be in Old French (in *Ap*), but not syntax marks or metrical or musical notation or speaker attributions. Dry-point glosses are not generally reported, since they are very hard to identify with any certainty, but we have included the hundred or so dry-point Old English glosses from *Ck* which had already been transcribed and printed by Meritt (1961) and Page (1981, 2001).[2] Diagrams, which often occur in association with 3m9 and 4p6 and sometimes elsewhere, are also excluded, though we try to record the words in them when it is convenient to do so within our format. We also exclude marginal writing that does not appear to be commenting on the DCP (i.e. notes that are probably simply using the space), and the rewriting of words from the text in the margins, a common practice in our manuscripts that may relate to the making of an index or a glossary, or just be intended to draw attention to important topics. (Though we should note that it is not easy to distinguish between marginal repetitions of this kind and what might be meant as sub-headings: *praescientia* may be just an index word, but *de praescientia* may be a sub-heading or gloss.)

Glosses written in Tironian notes occur frequently in *On*, alongside glosses in normal script, and sporadically in *La* and *Bc*. Where we have been able to interpret them with some confidence, in the light of the other manuscripts and/or the standard handbooks on Tironian notes, we have included them without comment. But quite a number seem to be using different notations from those of other works and those which we could not interpret with any confidence have been silently excluded.

The glosses are written between the lines of the text and in the margins, sometimes in the latter case keyed by a lemma or a reference mark, sometimes merely written adjacent to the relevant text. In many cases unkeyed glosses are written some distance away from the relevant lemma, even on different pages. We have used our judgement and the evidence of other manuscripts to determine where such glosses belong and have not generally recorded details of these relocations. Similarly, glosses are often run together with others or inadvertently written within other glosses, by copyists who misinterpreted what they were copying, and we have silently disentangled such cases on the basis of the sense and the other manuscripts.

The spelling of Latin glosses is highly variable and we have imposed standardised spellings of the words in question throughout, based on the majority usage of the manuscripts within the corpus as a whole or, where that is unhelpful, on the usage of classical Latin. Note that to avoid confusion and inconsistency and to facilitate searching we have used these standardised spellings even where a gloss appears only in a single manuscript, which might use a different spelling. But imposing complete consistency in matters such as -e-/-ae- variation in stems and inflexions has proved beyond us, and we have not attempted to impose classical Latin grammar. Old High German glosses also appear in a variety of spellings and

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[1] The exception being the continuous gloss in Old English to 3p1-3p9 in *Cc*, which could not be readily incorporated in our edition; it has been printed in full in Hale 1978.

[2] For dry-point glosses in OHG, see especially Nievergelt 2019 and Nievergelt forthcoming.

additionally often use a cipher in which vowels are replaced by the subsequent consonant in the alphabet (e.g. *b* for *a*, *f* for *e*).[3] We have used a standardised spelling for these throughout in our main corpus, based on the modern reference works, but recorded the actual spellings in an appendix. Likewise, for Greek glosses we have recorded a standardised form in the main corpus and the manuscript variations in an appendix.

Glosses may occur in only one manuscript but more often they occur in several, sometimes in twenty or more. Significant variations in the wording of a gloss are recorded in the apparatus, but not differences of spelling or word-order or minor errors. Similar but generally distinct glosses are recorded separately.

For our text of the DCP we generally follow Bieler 1984 in readings, spelling, punctuation and sentence numbering but where (as frequently happens) Bieler introduced a reading that is not found in our manuscripts, or in most of them, we retain the reading of our manuscripts (or the majority of them) since that is what the glosses relate to. Textual variants and alterations to the text of the DCP are very frequent in our manuscripts and many of them are not reported in the modern editions. We have generally recorded such variants and alterations (in brackets and small capitals immediately after the lemma) only when they are relevant to the glosses, and do not necessarily record such variations from all manuscript witnesses. Textual variants recorded only in later medieval manuscripts are not generally noted. Lemmas from the text are frequently abbreviated or miswritten when cited in *glossae collectae* such as *Ec Gc Kc* or at the head of marginal glosses in other manuscripts, and these variations are not generally cited here. (It should be noted that corrections to the text and glosses are often hard to distinguish from each other in the manuscripts, and a gloss in one manuscript may correspond to an alteration in another.) Note in particular that Greek quotations in the text of the DCP are almost invariably badly mangled and we have not reported the myriad different ways in which they are represented in the manuscripts. And note that Bieler's record of textual variants from our manuscripts is not to be relied on.

We record the sources for the glosses in earlier writings only where the use of a specific source is indicated in the text or where it is particularly clear and close, but not the myriad more general possible sources and authorities. We specify the source only for the first occurrence of a relevant gloss in a sequence of similar glosses that cite the same text.

We present three levels of notes at the foot of the page in this edition: the first provides source identifications; the second is an apparatus of variant readings; the third is occasional explanatory notes about problematic readings and misplaced glosses.

Points of detail

1. Abbreviations are silently expanded, except for the recurrent *sc.* for *scilicet* and *.i.* for *id est* which are recorded in the body of a gloss but ignored at the beginning. Where the expansion is doubtful it is enclosed in curly brackets, { }, using ellipses if the expansion is entirely uncertain.
2. Punctuation is modernised. We use initial capitals for proper nouns in the text of glosses

[3] Occasionally the same cipher is used for Latin glosses, especially in manuscripts from the East Frankish area, such as '*mbnkfestkxs*' for '*manifestius*', glossing '***clarius***' (4p5.3).

and the lemma in the apparatus but not generally in variants in the apparatus.
3. Where glossators suggest an alternative or additional prefix, writing 'ab', 'de', 'prae' etc. above the prefix of the text word, we expand to the full form without comment. (To be distinguished, of course, from cases where 'ab' etc. are offered as prepositions.)
4. When a particular gloss occurs twice or more in the same manuscript and relating to the same lemma, we indicate this by placing (2x) etc. after the manuscript siglum, and in the apparatus distinguish the repeated glosses as (1) and (2) etc., depending on where they appear in relation to the text, on the basis that glosses repeated in the same part of the page are numbered sequentially and where they occur in different parts of the page they are numbered on the basis that interlinear precedes marginal; top margin precedes other margins; left margin precedes right margin; side margins precede bottom margin; earlier page precedes later page. So the list of witnesses to the gloss will say '*Lh* (2x)' and the variants will say '*Lh*(1)' or '*Lh*(2)' or '*Lh*(1,2)', meaning that the variant is to be found in the first example or the second or both.
5. Where there are several witnesses to a gloss and one of them cannot be read in full because of damage, fading, etc., we note that in the list of sigla, with round brackets round the siglum, but do not indicate which words are witnessed and which not. (And for the sake of simplicity we use the same system for *Pd*, in which the scribe leaves gaps where he/she apparently could not read their exemplar.) But where there is only one manuscript witness to a gloss or variant reading, we record the reading as best we can and indicate with round brackets what is unreadable (with letters if we can make a good guess at the lost reading, with ellipses otherwise or colons if it is possible to specify the number of letters).
6. Old High German glosses are marked with (OHG) and Old English ones with (OE). Dry-point (= scratched) glosses are marked with (dp.).
7. > means altered to; < means altered from.
8. « » encloses erased readings, with letters if we can make a good guess at the lost reading, with ellipses otherwise or colons if it is possible to specify the number of letters.
9. (!) indicates exceptionally anomalous readings.
10. (?) indicates uncertain readings.
11. [ ] enclose supplied letters or words, or ellipses where the scribe has left a space and we cannot confidently fill it.

Bibliography of sources cited for glosses

Abbreviations for Biblical books

Gen. = Genesis
Deut. = Deuteronomium
Iob. = Iob
Prov. = Proverbia
Ps. = Psalmi
Eccle = Ecclesiastes
Sap. = Sapientia
Eccli = Ecclesiasticus
Is. = Isaias
Ez. = Hiezechiel
Lam. = Lamentationes
Mcc. = Maccabees
Matth. = Evangelia secundum Mattheum
Luc. = Evangelia secundum Lucam
Ioh. = Evangelia secundum Iohannem
Act. = Acta apostolorum
Rom. = Epistula Pauli ad Romanos
Hebr. = Epistula Pauli ad Hebraeos
Phil. = Epistula Pauli ad Philippenses
Gal. = Epistula Pauli ad Galatas
I Cor., II Cor. = Epistulae Pauli ad Corinthios
I Tim., II Tim. = Epistulae Pauli ad Timotheum
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Early Medieval Glosses to the *De Consolatione Philosophiae*

Accessus

A. Prologi

Prologus 1 [= Peiper Vita I]

Tempore Theodorici regis insignis auctor Boetius claruit qui uirtute sua consul in urbe fuit. Cum uero Theodoricus rex uoluit tyrannidem exercere in urbe ac bonos quosque ex senatu neci dare, Boetius uero eius dolos effugere gestiens, quippe qui bonis omnibus necem parabat, uidelicet clam litteris ad Grecos missis nitebatur urbem et senatum ex eius impiis manibus eruere et eorum subdere defensioni. Sed postquam a rege reus maiestatis conuictus iussus est retrudi in carcerem. In quo repositus hos libros per satiram edidit, imitatus uidelicet Martianum Felicem Capellam qui prius libros De Nuptiis Philologiae et Mercurii eadem specie poematis conscripserat, sed iste longe nobiliore materia et facundia ei praecellit quippe qui nec Tullio in prosa nec Virgilio in metro inferior floruit. (*Af*) *Ba Bc Eb*

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6 Tempore] prodicio boetii. tempore *Vg*. | Theodorici] theodericis *St*. | regis] *om*. *Mj*(2); imperatoris *Pk*. | insignis] *gl*. nobilis *Vf*; insiis *Kc*. | auctor] autem *Kc*. | claruit] *gl*. resplenduit *Vf*. | uirtute] *gl*. sapientia *Vf*. **7** urbe[1]] urbe romana *Mf*; *gl*. roma *Vf*. | uero] ergo *Ta*; uero die *Kc*. | Theodoricus] theodicus *Mj*(1). | uoluit] uoluisset *Ta Va*; *gl*. uel uellet *Gc*. | tyrannidem] *gl*. crudelitatem *Vf*; *gl*. seueritatem *Va*. | exercere] *gl*. explere *Vf*. | ac] at *Pt*. | bonos] boecius *St*. **8** quosque…15 floruit] om. *St*. | ex] de *Fd*. | ex senatu] *om*. *Ba*. | neci] *gl*. morti *Vf*. | uero] *om*. *Ba Kc Mj*(1) *Pk Pp Ta Va*; autem *Mf*. | eius] huius *Pk*; *gl*. theoderici *Vf*; *om*. *Bc Kc*. | dolos] *gl*. fraudes *Vf*. | effugere] *om*. *Lh*; fugere *Kr*. | gestiens] *gl*. cupiens *Ec Gc Vf*. | quippe] *gl*. certe *Vf*. **9** omnibus] *om*. *Ta*. | necem] *gl*. mortem *Vf*. | necem parabat] nec comparauit *Ba*. | uidelicet] *om*. *Pp Ta*. | clam] *gl*. absconse *Vf*. | nitebatur] *gl*. conebatur *Vf*; nitebantur *Kc*. **10** urbem] *gl*. romam *Vf*. | et[1]] ac *Pp*. | et senatum] ex senatu *Kc*. | senatum] senectum *Ba*. | ex] et *Kc*. | eius] *gl*. theod{orici} *Vf*; ipsius *Ba*. | eruere] eripere *Fd Mj*(2); *gl*. eripere *Vf*. | eorum] *om*. *Pt*; horum *Lh*; *gl*. grecorum *Vf*. | subdere] in subdere *Pt*; subditi *Bc*; *gl*. subiugare *Vf*. | defensioni] *gl*. potestati *Vf*; < defensione *Bc Ed Pt*; fensioni *Ba*. **11** Sed…12 repositus] tunc accusatus quod reus esset maiestatis exilio est religatus *Ta*; sed (...) demonstr (...) quod reus (...) *Af*. | postquam] iniquo *Pk*; in quam *Bc*. | reus] res *Fd*; re(...) *Ga*; \reus/ *Gc*. | maiestatis] magestatis esse\t/ *Ed*; magestatis est (< esset) *Eb*; maiestatis est *Ef Kr Pp*. | conuictus] *gl*. superatus *Vf*; conuictus est *Mf Va Vg*. | retrudi] detrudi *Go*. | In…12 quo] *gl*. carcere *Vf*. **12** repositus] positus *Go Pp Va*. hos] hos quinque *Kr Mf*; ubi hos *Ta*. | satiram] *gl*. ferculum uel discus *Ed*; *gl*. per poetriam hoc est per uarietatem metrorum *Ed*; *gl*. per poetriam .i. per uarietatem metrorum; satyricus dicitur reprehensor uiciorum *Ec Gc*; *gl*. satira erat apud antiquos genus lancis in templis deorum quae multi modis et uariis cibis resartiebatur unde et satyra dicitur quasi satura eo quia satietatem multis praeberet hinc etiam satyra dicitur liber plenus cum uitiis eo quia multorum crimen carpit inde satyricus liber et satyrici poetae dicuntur eo quia personis factisque saturati haberi uidentur *Vf*. edidit] *gl*. composuit *Vf*. | imitatus] imitatur *Ga Na*; < imitatur *Pt*; *gl*. secutus *Vf*. | uidelicet] etiam *Mf*. **13** qui] *gl*. mart{ianus} *Vf*. | prius] primus *Go Kr Lh Mf Vf Va*; primus *gl*. uel prius *Vf*; > primus *Pt*. | De Nuptiis] *om*. *Ta*; *gl*. de amore rationis *Va*. **14** iste] *gl*. boetius *Vf*. | longe] multum *Mf*; *gl*. multum *Mb*; *gl*. ualde *Vf*. | nobiliore] meliori *Mf*; *om*. *Na*; nobiliori *Pp Va Vg*; < nobiliori *Pt*; nobili\ore/ *Ec*. | et] ac *Ta*. | facundia] *gl*. eloquentia *Vf*; fecundia *Fd*. | ei] eum *Kc Mj*(1, 2) *Pp Ta Vf Vg*; *om*. *Bc Ec Gc Go Kr Lh Mb Mf Va*. | praecellit] praecellauit *Ba*. **15** quippe] *om*. *Lh Va*. | nec[1]] om. *Mj*(1). | in prosa] *gl*. in scriptura *Vf*; in prosa inferior *Mf*. Virgilio] humero *Mj*(1); uirgilo *Ef*; ui\r/gilio *Kr*. | in metro] *gl*. in carmine *Vf*. | inferior] *gl*. minor *Vf*; om. *Mf*. | floruit] *om*. *Ta*; fuit *Eb Ed Ef Fd Kc Mj*(1) *Pp*; floruit uel fuit *Gc*; floruit aliter fuit *Ec*; floruit; definitio quasi determinatio dicitur quia diffinire est unam ab alia distingere(?) *Pk*; floruit; definitio quasi determinatio quia dicitur diffinire est proprii unam re ab (...) *Bc*.

Accessus

Ec Ed Ef Fd (*Ga*) *Gc Go Kc Kr Lh Mb Mf Mj* (2x) *Na Pk Pp Pt* (*Px*) *St Ta Va Vf Vg*;

Prologus 2

Quaeri a nonnullis solet quo tempore Boetius fuerit, quibus respondendum quod diebus Iustini senioris ac Iustiniani augustorum atque Theodorici regis Gothorum claruit. Prudentia autem sua atque sapientia consulatum in urbe promeruit filiamque Simmachi patricii uxorem duxit. Cum uero Theodoricus Gothorum rex Arrianorum fautor ortodoxam in Catholicos uiros persequeretur fidem coepissetque in urbe exercere tyrannidem, studuit nobiles quosque et prudentia praeditos a senatu remouere et insuper neci dare. Boetius autem tanta mala ab eo in urbe fieri conspiciens clam misit litteras Constantinopolim ad Iustinianum imperii sceptra tunc temporis regentem cupiens urbem et senatum a tantae oppressione tyrannidis liberare. Qua de causa apud praefatum tyrannum accusatus et tam quam reus maiestatis damnatus, apud Rauennam custodiae mancipatus est. Deinde cum accusaretur quasi nicromantiae operator et quasi idolorum cultor multisque aliisque criminibus infalsaretur, apud Ticinum exilio relegatus est. Ibi hos libros edidit, imitatus Felicem Capellam qui prius De Nuptiis Philosophiae et Mercurii eadem specie conscripserat, sed iste longe nobiliori materia et facundia praecellit, quippe qui nec Tullio in prosa nec Homero inferior in metro claruit. *Pq*;

Prologus 3

Quaeri a nonnullis solet cuius temporibus Boetius fuerit, quibus respondendum quod tempore Theodorici regis claruit sicut in libris Romanorum reperimus uirtuteque sua consul in urbe fuit. Cum uero Theodoricus tyrannidem coepisset exercere in urbe ac bonos quosque ex senatu remouere et insuper neci dare, Boetius eius dolos effugere gestiens, clam litteris ad Grecos missis nitebatur urbem et senatum ex eius impia tyrannide eruere et ut quidam dicunt potius sub Grecorum subdere defensioni. Dum ergo accusaretur quasi reus maiestatis et quasi nicromantiae operator idolorumque cultor falsa tamen accusatione exilio religatus est, ubi hos libros per satiram edidit. Imitatus Felicem Capellam qui prius De Nuptiis Philologiae et Mercurii eadem specie conscripserat, sed iste longe nobiliore materia et facundia praecellit quippe qui nec Tullio in prosa nec Virgilio in metro inferior claruit. *Ct Er* (*Oa*) *Pk Pn Ps* (*Ta*);

Prologus 4 [= Peiper Vita II]

Iste Boetius consul fuit Romanorum Theodorico duce. Eo tempore inuaserunt Gothi Romam et abstulerunt omnem libertatem eorum. Postea dum iste noluit fauere eis, missus est exilio. Dum esset in ergastulo adhibuit sibi consolationem

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21 Iustini] iuston *Pq*. **38** Quaeri] quaeri autem *Ct*; quaeri \autem/ *Ps*; in nomine su{m}mi tonantis incipit prologus libri boetii. quaeri *Er*. | fuerit] fuerat *Ct*. **39** claruit] claruerit *Er*. **41** et…dare] om. *Pk*. **42** Boetius] «:»oeti *Pn*. | gestiens] gesties *Pk*. **43** impia] om. *Oa*. | ut] om. *Ta*. | dicunt potius] potius habent *Er*. **44** defensioni] defensione *Er*. **45** tamen] tum *Er*. | religatus] relegatus *Er Pn*. **47** conscripserat] conscripserit *Er*. **49** claruit] floruit *Pk*; claruit aequiperandus homero *Ta*; (...) *Oa*. **52** Iste] incipit prologus iste *Ec Gc*; ratio eius exilii eiusque libri iste *Vg*. | Iste…54 exilio] *om. Af Ct Ta*. | Iste] poetius *Kc*. | Theodorico] sub theodorico *Pp Vg*. | duce] «rege» duce *Pp*; rege *Ph*. | inuaserunt] hauserunt *Lh Va*. **53** omnem] om. *Go*. | eorum] illorum *Ph*. noluit] (...)t *Ec*; noluisset *Pp*; uoluit *Vh*; nollet *Gc*. **54** eis] *om. Lh Va*. | exilio] in exilio *Kc Mj Ph*; in exilium *Pp*. | Dum] qui dum *Pp*; dum uero *Ct Ta*. | esset] erat *Fd Go Vg Vh*. | ergastulo] exilio *Ph*. | adhibuit] *om. Ct*. | consolationem] consolatorem *Ct*.

uidelicet philosophiam, ne nimio dolore aut tristitia uel ira quandoque laberetur in desperationem, quia pernitiosum erat apud ueteres, si quis sapientium facile irasceretur. Duo tamen filii eius in consulatu permanserunt sub regia potestate, Boetius uero praefectus in praetorio amicis eius circumstantibus gladiis interemptus est. (*Af*) *Ct* (*Ec*) *Fd Gc Go Kc Lh Mj Ph Pp Ta Va Vg Vh*;

Prologus 5 [= Peiper Vita III]

Boetius iste de familia fuit Manlii Torquati nobilissimi uiri qui etiam peritissimus fuit utriusque linguae Grecae et Latinae. Vnde et fultus auctoritate Grecae scientiae multos libros de Greco in Latinum transtulit. Fecit commentum super Ysagogas ·i· introductiones Porphyrii. Edidit et aliud super Aristotelis Periermenias ·i· interpretationes, quod diuisit in duo uolumina quorum alterum analitica ·i· resolutoria appelauit ubi omnes syllogismi rethoricae artis resoluuntur. Composuit musicam quam transtulit de Pithagora et Ptolomeo Grecis nec non etiam arithmeticam cuius partes sumpsit de Nicomacho. Fecit et alios perplures. Nouissime autem iam senex edidit hunc libellum in exilio positus hac de causa. Theodoricus rex Gothorum cum per tyrannidem rem publicam inuasisset et omnes consules nobilesque Romanorum alios occidisset alios in exilium misisset, hic iam consul factus et filios iam consules factos habens cum peritissimus sapientia ac consilio rem publicam ad libertatem reuocare uolebat.

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55 uidelicet] *om. Pp Ta.* | philosophiam] philosophicam *Pp.* | ne] *om. Lh.* | nimio] nimia *Ct.* aut] uel *Ta.* | tristitia] tristia *Fd.* | uel] aut *Ta.* | quandoque] aliquando *Vg Vh.* | laberetur] laberet *Lh*; < labet *Pp.* **56** desperationem] desperation(em) adquisiuit *Ct.* | sapientium] sapientibus *Lh*; de sapientibus *Va*; ex sapientibus *Vh.* | facile] *om. Mj.* **57** Duo] duobus *Vg.* tamen] autem *Ec Fd Gc Lh Va Vh.* | filii] filiis *Mj Vg.* | consulatu] consolatu eius *Fd*; consolata *Ph*; consolatu *Vg.* | permanserunt] permanentibus *Vg.* | sub…potestate] *om. Lh Va.* **58** Boetius…59 est] ad exilium autem in bobium missus est ciuitatem non longe a rauenna *Vh*; ad exilium missus in bobium ciuitatem non longe a rauenna *Vg; om. Fd.* | praefectus] om. *Go Va*; profectus *Ct Pp.* | praetorio] praetorium *Ct Pp Ta.* | circumstantibus] circumstatibus *Gc.* gladiis] gladio *Ec Gc Pp.* **59** interemptus] intereptus *Ph*; interfectus *Ta.* | est] *om. Gc Lh.* **62** Boetius] poetius *Mj.* | Manlii] malii *Go Pn*; mallii *Ba Ct Kc Mj Ps Ta*; malli *Mj*; *om. Lg Va.* qui…64 transtulit] inperitus erat greca et latina lingua a quo et grecam didicit scientiam *Lg.* **63** fuit] extitit *Va.* | linguae] linguae uidelicet *Oa Ps.* | Grecae[1]…Latinae] *om. Ph St*(1,2). | et[2]] *om. Ph.* | fultus] suffultus *Fd.* **64** scientiae] sententiae *Ph St*(1,2). | Fecit] fecit et *Pp.* **65** ·i·] et *Ba.* | Porphyrii] aristotelis *Af Kc Mj Oa Pn*; aristotelis *gl.* uel porphirii *Go Ps*; porhyric\o/ *Bc.* et] *om. Ph St*(1,2) | Aristotelis] porphyrii *Af Kc Mj Pn Ps*; porphirii *gl.* aristotilis *Go*; aristelis > aristotelis *St*(1); aristolis *Va.* **66** interpretationes] introductiones *Ph.* | quod diuisit] *om. Ph St*(1). | quod…uolumina] *om. Ba.* | alterum] unum *Lg*; alterum uotium(!) *Ba.* **67** resolutoria] resolutaria *Pn*; < resolutaria *Ps.* | appelauit] apel(!) *Fd*; *om. Ba.* | syllogismi] syllogisime *Bc.* **68** resoluuntur] resoluntur *Kc.* | transtulit] om. *Go.* | Ptolomeo] pholomeo *Fd.* | Grecis] greco *Ph St*(1); g{rec}as *Ba*; gr{...} *St*(2). **69** arithmeticam] arithmetica *Ta*; anthematicam *Ba.* | de] a *Ta Va.* | Fecit…70 perplures] *om. Lg.* **70** libellum] librum *Fd Lg Ph St*(1,2) *Va.* | hac] qua *Ph St*(1); haec *Go*; chao(!) *St*(2). | hac…76 fortunae] om. *Lg.* **71** causa] re *Ph.* | rem publicam] romanum populum *Va.* **72** consules] consulesque *St*(2). | alios[1]] *om. Ph.* | alios[2]] quosdam *Ph.* in…73 misisset] exilio relegasset *Ph St*(1). **73** factus] *om. Ph St*(1,2). | filios] filii eius *Ct.* iam[2]] *om. Fd Ph St*(1). | factos] *om. Ph St*(1) *Ta*; factus *Fd*; facos *Ba.* | cum] *om. Pp.* **74** peritissimus] peritissimorum *Ct.* | sapientia] esset sapientia *Va.* | ac consilio] *om. Mj* | rem publicam] rei publicae *Ct*; *gl.* rei puplicae *Ps*; romanum populum *Va*.

Accessus

Qua de causa insimulatus apud Theodoricum regem in exilio est relegatus ubi hunc librum edidit. In quo conqueritur de instabilitate et mutabilitate fortunae. (*Af*) (*Ba*) (*Bc*) *Ct* (*Fd*) *Go Kc* (*Lg*) *Mj* (*Oa*) *Ph Pn Pp Ps St* (2x) (*Ta*) *Va*;

Prologus 6 [= Peiper Vita IV]

Quaeritur a nonnullis quo tempore fuerit. Dicunt enim quidam quod fuerit tempore Martiani imperatoris colligentes hoc ex quattuor synodis quarum una Nicena fuit altera Constantinopolitana tertia Ariminensis quarta Calcedonensis. Dicunt autem quod fecit illum librum De Sancta Trinitate contra Nestorium et Euticen ubi mentionem facit Calcedonensis synodi. Potest uero fieri ut adhuc iuuenis sub Martiano fuerit et iam senex sub Theodorico rege hunc librum composuerit. Imitatus est autem Martianum partim prosa partim metro eum componens: adeoque in utroque ualuit ut nec Tullio in prosa nec Homero in metro inferior uideatur. (*Af*) *Bc Ct* (*Fb*) *Fd Go Kc Mj Ph Pp Pt St* (2x) *Ta Va*;

Prologus 7 [= ‘Notker’s Prologue’]

Oportet nos memores esse quae de Romano imperio Paulus apostolus praedixerat quondam. Multis enim per pseudo-apostolos territis quasi instaret dies domini. Ille arrexit corda eorum his dictis. Quoniam nisi discessio primum uenerit scilicet Romani imperii et reueletur filius iniquitatis, id est antichristus. Quis enim nesciat Romanos olim rerum dominos fuisse et fines eorum cum mundi finibus terminari? Postquam autem barbarae nationes Alâni, Sarmatae, Daci, Vuandali, Gothi, Germani et aliae multo plures quae eis subditae uel cum eis faederatae erant rupta

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91 Oportet…94 antichristus] II Thess. 2.3

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75 causa] re *Ba Ph St*(1). | insimulatus] instimulatus *Ta*. | regem] *om. Ph St*(1,2). | in] *om. Ph St*(1). | est] *om. Ba Ct Fd Kc Mj Pn Ps*. | relegatus] religatus *Bc Ba Ct Fd Kc Pn Ps St*(2) *Ta Va*. | ubi] ubi et *St*(2). **76** librum] libra *Ba*. | quo] *om. Ta*. | conqueritur] queritur *Va*. | de… fortunae] *om. Go*. | et mutabilitate] *om. Ph St*(1). | mutabilitate] immutabilitate *Ba Ct Fd*; \in/motabilitate *Ps*; motabilitate *Oa Pn*. **80** Quaeritur] *om. Go*; quaeritur autem *Ct Ph St*(1) *Ta Va*; tempus poetii quo fuerit hic exprimitur. quaeritur *Mj*. | a] an *Kc*. | fuerit[1]] fuerit iste boetius *Fd Pp Pt*. | Dicunt] > dicit *Pt*. | enim] *om. Pp*. | fuerit[2]] fuerat *Kc Mj*. **81** Martiani] martiniani *Bc Kc*. | imperatoris] in imperatore *St*(1). | colligentes] colligentis *Ph*; colligens *Pt*; colliges *Ct*; *om. Kc*. | hoc ex] *om. Ph St*(1,2). | quattuor] *om. St*(2). | synodis] sinodos *Ph St*(1); *om. St*(2). **82** Nicena] nicea *Go Pp*; nilena *Kc*. | fuit] *om. Ph St*(1). | altera] alia *Ta Va*. | Ariminensis] et *Ph St*(1,2); ephesina uel ariminensis *Ta Va*. | Calcedonensis] calcedonens *Ph St*(1). **83** Dicunt…88 uideatur] fecit et contra euticen librum quem titulauit (praetitulauit *Ph*) de sancta trinitate *Ph St*(1). | autem] namque *Ta Va*; «ut» autem *Kc*. | quod] quia *Bc St*(2). | fecit] fecisset *Mj*; fecerit *Va*. | illum] *om. Fd Pt St*(2). | Nestorium] memstorium *Pt*; mnestorium *Go*; < nestrorium *Kc*; neferium *St*(2). | et…84 Euticen] encleticen *Kc*. **84** mentionem] mentio nostra *Kc*. | facit] fecit *Fb*; fatio *Kc*. | Calcedonensis] calcedonensi *Pt*; calcedonens *St*(1). | synodi] concilii *Pp*. | uero] *om. Va*. **85** iuuenis] uiuens *St*(2). | Martiano] ·m· *Bc*. | fuerit] fuerat *Ct Kc Mj*; fu\r/it *Pt*; *om. Bc*. | senex] *om. Ct Ta*. | Theodorico] theorico *Kc*; < theodericum *Pp*. | rege] rege in *Go*; rego *Kc*; rege pessimo *Pt*. | hunc…86 composuerit] composuerit librum philosophicae consolationis *Fd*; composuit librum philosophiae consolationis *Pt*. **86** Imitatus] in quo imitatus *Fd Pt*; imminatus < immo natus(?) *St*(2). | autem] *om. Fd Pt*. | Martianum] martianum felicem capellam *Fd Pp Pt*. | eum] *om. Ct Mj Va*. **87** adeoque] adeo *Fb Mj*. | adeoque…88 uideatur] *om. Fd Pt*. in utroque] *om. Va*. | in[2]] *om. Mj*. | Homero] uirgilio *Kc Mj*. | in metro] *om. St*(2). **88** inferior] inferior esse *St*(2). | uideatur] uideatur praefecto autem et amicis eius circumstantibus in praetorio est gladio interemptus *Va*. **92** pseudo-apostolos] *gl.* uel falsos *Vg*. **93** arrexit] *gl.* solatur *Vg*. | dictis] > dicens *Ga*. | scilicet] subaudis *Vg*. **97** faederatae] confaederatae *Vg*.

fide et foedere rem publicam inuaserant, et nulla eis uis Romana resistere poterat, inde iam paulatim uergere tanta gloria et ad hanc defectionem quam nunc cernimus tendere coeperat. Namque contigit sub tempore Zenonis, qui ab Augusto transactis iam quingentis et viginti tribus annis quadragesimus nonus imperator extiterat, ipso in Constantinopolitana sede posito, Odoagrum Turcilingorum et Rugorum regem qui et Herulos et Scyros secum habuit Romanos et Italiam sibi subiugasse Theodoricum uero regem Mergothorum et Ostrogothorum Pannoniam et Macedoniam occupasse. Deinde ab imperatore Theodoricus Constantinopolim propter uirtutis famam accitus et magnis honoribus quasi socius regni apud eum diu habitus et familiaritati atque intimis consiliis admissus, precibus egit ut annueret ei si contra Odoagrum dimicaret et uinceret ipse pro eo Italiam regeret. Et sic eum a se discedentem magnis Zeno ditauit muneribus commendans ei senatum et populum Romanum. Ingressus ergo Italiam Odoagrum intra triennium ad deditionem coegit atque occidit. Deinde potitus est totius Italiae Romanorum autem iura consulto imperatoris primum disponens. Dehinc uero succedente Anastasio imperatore et Iustino maiore rem pro sua libidine administrare incipiens contradicentes occidit. Inter quos Symmachus patricius et gener eius Boetius gladio perierunt. Sanctissimum quoque papam Iohannem usque ad necem carcere afflixit. Ipse autem sequenti anno regni sui trigisimo, ira dei percussus est, succedente in regnum Adelrico nepote eius. Hinc Romana res publica iam nulla esse coeperat quae Gothorum regibus tunc oppressa est usque ad Narsetem patricium qui sub Iustino minore propulsatis Gothorum regibus Langobardorum manibus Italiam tradidit et simili eam fecit peste laborare. Horum autem iugum post ducentos et quinque annos ex quo intrauerunt Italiam Karolus Francorum rex abstulit et auctoritate Leonis papae qui eum ad defensionem apostolicae sedis inuitauit ipse imperator ordinatus est. Post ipsum uero et filios eius imperatoris nomen ad Saxonum reges translatum est. Ergo Romanorum regnum defecit ut Paulus prophetauit. (*Ga*) *Vg*;

Prologus 8

Boetius ergo exutus dignitatibus, proscriptione damnatus Campania quingentorum fere passuum milibus ab urbe exilio relegatur. Punito inde Symmacho patricio uiro totius pietatis specimene ornato cui perfidus Theodoricus notam similem inusserat quod reus maiestatis unam cum Boetio sensisset. Generum autem eius clarissimum atque catholicum Boetium quem paulo ad hoc tantum sustulerat impio ense quemadmodum socerum breuiauit. *Ec Gc Kr Lh*;

Prologus 9

Symmachus patricius et consul ordinarius uir philosophus qui Catonis antiqui fuit nouellus imitator ac uirtutes ueterum sanctissima religione transcendit dixit

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136 Symmachus … 139 edidit] Cass. *Anec. Hold.* 5-8

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101 iam] om. *Ga.* | imperator] om. *Vg*. **104** regem] om. *Vg.* | Ostrogothorum] astrogothorum *Vg*. **109** muneribus] honoribus *Vg.* **111** potitus] potius *Ga*. **116** percussus] perculsus *Vg.* **117** Adelrico] alerico *Vg.* **120** Italiam] om. *Vg*. **121** intrauerunt] intrauerant *Vg.* **123** filios] filius *Ga*. **124** Saxonum] saxones *Vg*. **128** Boetius … exutus] exutus ergo *Kr Lh.* **129** exilio] om. *Kr*. relegatur] religatus *Ec Gc*. **130** uiro] uirum *Ec*; uirum > in quo erat *Gc.* | specimene ornato] specimen *Ec Gc*; om. *Kr.* **131** inusserat] incusserat *Kr*. | quod] quia *Kr*. | maiestatis unam] maiestatem una *Lh.* | Generum] generis *Kr*. | autem … 132 clarissimum] om. *Lh.* **132** paulo] paulo ante *Gc Kr*. sustulerat] sustulerunt *Lh*. **133** breuiauit] bre\ui/auit *Gc*; abr(...)auit *Kr*; abreauit *Lh*.

sententiam pro allecticiis in senatu parentesque suos imitatur. Historiam quoque Romanam septem libris edidit. *Ec Gc*;

Prologus 10

Boetius dignitatibus summis excelluit utraque lingua peritissimus orator qui regem Theodoricum in senatu pro consulatu filiorum luculenta oratione laudauit. Scripsit librum de sancta trinitate et capitulorum quaedam dogmata et librum contra Nestorem condidit et carmen bucolicum sed in opere artis loicae id est dialecticae transferendo ac mathematicis disciplinis talis fuit ut antiquos auctores aut aequiperaret aut uinceret. *Lh*;

Prologus 11

Tempore consulatus Boetii capta est Roma a Gothis, duce Theodorico. Quo Boetio nihil ei fauente ablata est lex Romanorum ei et libertas omnisque hereditas et uxor, et se retrusus est in exilium ubi suam et rei publicae flet oppressionem at duo filii eius manserunt in consulatu tamen sub regia potestate. Adhibet autem ipse sibi philosophiam quia apud antiquos nullus inter sapientes admittebatur qui aut in dolorem nimium laberetur aut tristitiam aut facile irasceretur. *St*. [*Cf. glossae in titulum, Prologus 4*]

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142 Boetius…147 uinceret] Cass. *Anec. Hold.* 9-14

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138 allecticiis] aleot [...] *Ec*; aleot *Gc*; *cf. Anecdoton Holderi*.

B. Epitaphii

1 **[=** Peiper, pp. xxxvi-xxxvii, II]
Epitaphium uxoris Boetii
Helpes dicta fui Siculae regionis alumna
Quam procul a patria coniugis egit amor,
Quo sine maesta dies, nox anxia, flebilis hora;
Nec solum caro sed spiritus unus erat.
Lux mea non clausa est tali remanente marito
Maiorique animae parte superstes ero.
Porticibus sacris iam non peregrina quiesco
Iudicis aeterni testificata thronum.
Ne qua manus bustum uiolet, nisi forte iugalis
Haec iterum cupiat iungere membra suis
Ut thalami tumulique comes nec morte reuellar
Et socius uitae nectat uterque cinis. (*Ct*) *Pa Pk.*

2 [= Peiper, pp. xl-xli, IX]
Epitaphium Boetii
Roma potens dum iura suo declarat in orbe,
Tu pater et patriae lumen Seuerine Boeti
Consulis officio rerum disponis habenas,
Infundis lucem studiis et cedere nescis
Grecorum ingeniis. Sed mens diuina coercet
Imperium mundi. Gladio bacchante Gothorum
Libertas Romana perit: tu consul et exul
Insignes titulos praeclara morte relinquis.
Nunc decus imperii, summas qui praegrauat artes,
Tertius Otto sua dignum te iudicat aula
Aeternumque tui statuit monumenta laboris
Et bene promeritum meritis exornat honestis.
Pa Pp Ta Vg.

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4 Epitaphium…Boetii] epitaphium uxoris boecii clarissimi uiri *Pa*; epi[t]aphium helpis coniugis boetii *Ct.* **5** Siculae] siclae *Ct.* | alumna] alumpnae *Pk.* **7** hora] ohora *Pa.* **8** Nec solum] non tantum *Pa.* | sed] om. *Ct.* **9** Lux…est] non tamen extingar *Pa.* | Lux…10 ero] *post* Porticibus ... thronum *Pa.* **10** Maiorique animae] sed maiore mei *Pa.* **11** non] nunc *Pk.* | peregrina] pegrina *Ct.* **12** thronum] diem *Pa.* **13** Ne qua] nec qua *Pa.* | nisi] ni *Ct.* **14** Haec] nec *Ct.* | cupiat] capiat *Pk.* **15** Ut] ut pariter *Pa.* | nec] ne *Pk.* **16** Et…uitae] sed uitae socios *Pa.* | uterque] aterque *Pk.* **19** Boetii] Boetii quod composuit dominus silvester papa girbertus philosophus *Pp*; boetii clarissimi uiri *Pa*; boetii in ciuitate ticine(nsi) *Vg.* **23** lucem] *sic;* lumen *Peiper.* **28** Nunc] nam *Ta.* | artes] arces *Vg.* **30** tui] sui *Pa Pp.* | monumenta] monimenta *Pa Vg.* **31** exornat] exornet *Pa.*

C. Distinctiones

1. Primitus quaerendum est tempus locus persona. Nam tempore quando Theodoricus rex Symmachum martyrizauit cuius filiam Boetius habuit, idem ipse Boetius hunc librum edidit, ac postea Boetium occidit. Persona: Boetius; locus: Roma. *Ec Fd Gc Mf*;

2. In exponendis au\c/toribus haec consideranda sunt: poetae uita, titulus operis, qualitas carminis, scribentis intentio, numerus librorum, ordo librorum, explanatio. In tres partes diuidunt poetae carmen suum: proponunt, inuocant, narrant. Plerumque tamen duas res faciunt et ipsam propositionem miscent inuocationi quod in utroque opere Homerus fecit. Namque hoc melius est. Lucanus ipsum ordinem uertit, primo enim proposuit, inde narrauit, postea inuocauit ut est: nec si te pectore uates accipio.· *Ka*;

3. Iste liber componitur quinque partibus ·i· de genere, specie, differentia, de proprio et accidenti. *Ap Ct Fb Fd* (*Go*) *Kc* (*Oa*) *Pt Va*;

4. Quis? Boetius. Quid? Librum de consolatione philosophiae. Cur? ob suam consolationem. Quomodo? Uersifice uel prosaice. Quando? Tempore Theoderici. (...) Qua facultate? Quia omnibus artibus erat doctus et ex aliis scilicet Marciano et aliis habebat exemplum. *Bd*.

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9 In…11 explanatio] Serv. *Comm. Aen.* 1, 1-3 | In…15 accipio] Serv. *Comm. Aen.* 1.8 (p.14.2)

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4 locus] loca et *Mf*. **5** idem…6 hunc] tunc boetius istum *Fd Mf*. **6** ac postea] postea et *Fd Mf*. Persona…7 Roma] locus *Ec Gc*; persona boetius *Mf*. **17** Iste] hic *Fd Pt*. | quinque] ex quinque *Ap*; de quinque *Ct*. | de[1]] om. *Go*. | differentia] et differentia *Ct*. | de[2]] om. *Fb Go Va*. **18** accidenti] actione *Ap*; accidente *Ct Go Kc Va*.

D. Glossae in Titulum

Anicii Manlii Severini Boetii (v.c. et inl.) excons. ord. (ex mag. off. atque) patr. philosophiae consolationis liber primus incipit

Anicii Manlii Severini Boethii:
Anicius praenomen Mallius agnomen. Seuerinus cognomen. Boetius nomen *Fb*;
Multi dicunt ista nomina esse multi cognomina sed uerior ratio est quod praecipuorum amicorum sibi Boetius praeposuerit nomina uelut Aurelius Augustinus. Fuerunt etenim isti Anicius et Manlius uidelicet et Seuerinus consules Romanorum. Tempore quidem consulatus Boetii capta Roma a duce Theodorico et ipso Boetio nihil ei fauente ablata est lex Romanorum eiusque libertas omnisque libertas et uxor, et ipse retrusus est in exilio, ubi suam et Romanorum deflet libertatem. (*Ap*) (*Cc*) (*Cg*) *Ck Ct Er* (*Fd*) *Ge* (2x) *Go Oa Pb Pn Ps Pt* (*Vf*);
Multi itaque praenomina multi cognomina dicunt ista sed uerior ratio est quod praecipuorum amicorum sibi Boetius praeposuerit nomina, uelut Aurelius Augustinus. Fuerunt etenim isti uidelicet Anicius et Manlius et Seuerinus consules Romanorum *Bc*;
Tempore Theodorici fuit, Symmachi gener. *Pd.*
Mallius Anitius residet Boetius idem.
Threnon elegiacum. Seuerinus personat istud.
ΥΠΑΤΟC et consul Romae tum praefuit iste.
Moribus aegregiis summis excelluit odis. *Ka.*

Anicii:
inuicti *Fd Lh Mh Na*;
praenomen *Ka On Vh*;
Anicius ·i· inuictus *Ta*;
Anicos ·i· inuictus *Vc*;
Anichus dicitur inuictus *Ba*;
praenomina sunt *Lh*;
Grece anicos inuict[us] *To*;
annosi uel inuicti *Ct Ps*;
a nobilitate uel annosus *Ka*;
Annicius ab anno quo optabant parentes fieri annosus *Ta Vc*;
ab anno quo optabant eum parentes fieri annosum *Fd Ge Lh*;
Anicii suum praenomen. Anius pronomen rex insulae Delos unde anitius figuratum nomen *Ec Gc*;
Anius proprium nomen rex ins(...) Delos. unde anitius figuratum nomen *Kr*;

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8 nomina] praenomina *Go*. | multi] multa *Cc Cg Ct Ge*(2). | est] om. *Er Pt Vf*; demonstrat *Go*. quod] eo quod *Ap*. **9** Boetius] b«...» *Pn.* | praeposuerit] praeposuit *Cg*. **10** etenim] enim *Pt*; etiam *Ge*(2). | isti] om. *Fd Go Pt Vf.* | et[1]] om. *Vf.* | Manlius] manilius *Ct*; manibus *Er*; mallius *Go Pt*. | uidelicet] om. *Fd Go Pt Vf.* **11** Tempore] tempora *Pb Pn*; et temp(...) *Cg*. | a duce] ad uoce *Pb Pn*. | Theodorico] theodorice *Pn Pt.* **12** Boetio] «:»oeti«:» *Pn.* | nihil ei] ei non *Cg*; nihile *Er*. | fauente] ualente *Cc*; ualente resi(...) *Cg*; fuente *Er*. | ablata] oblata *Oa*. **13** omnisque] et omnium *Cg*; omnis *Ct*. | omnisque libertas] om. *Ap Er Fd Oa Pb Pt Vf.* | omnisque … ipse] boetius uero *Go.* | retrusus est] retrusi sunt *Cg*. | exilio] exilium *Go Ps Pt Vf.* | Romanorum] romanarum *Vf.* **14** deflet] defendit *Go*; deflex *Pt*. **21** Threnon] *gl*. lamentationem *Ka*. **22** ΥΠΑΤΟC] *gl*. kumistuodal (OHG), *gl*. ypos grece latine equus unde ΥΠΑΤΟC kumistuodal *Ka*. **23** odis] *gl*. cantibus *Ka*. **36** eum] om. *Ge.*

Accessus

Anius proprium nomen est regis insulae Delos inde anitius figuratum nomen *Lh*;
Anicius ab anno eo quod optarent parentes eius eum annosum fieri *Ba*;

ANIKOC Grece, inuictus Latine *Ge*;
ANIKOC Grece, inuictus Latine; dicitur autem Anicius ab anno quo optabant parentes annosum fieri *Ct Ps*;
praenomen; ANICOC Grece, Latine dicitur inuictus uel insuperabilis *Mf*;
Anicius inuictus, inde dicitur ho(...) inuictus *Vh*;
nobiles Romani auspicata nomina et praenomina suis filiis imponebant ut in ipsis nominibus origo eorum agnosceretur et quales futuri essent in ipsis nominibus praetenderetur. Boetius ergo nominatus est Anicius eo quod fuerit de gente Aniciorum. Anicii autem dicti sunt Fabii quasi inuicti. Anikos namque Grece dicitur inuictus. *Af* (*Bc*) *Ct Fb Fd* (*Go*) *Kc Mj Oa* (*Pg*) *Pp Pq Pt Ta Va Vf*;
Nobiles Romanorum suis filiis auspicato nomina imponebant et praenomina ut in ipsis nominibus genus eorum ostenderetur et quales essent futuri in eisdem praetenderetur. *Ap Pb*;
Anicius dictus est Boetius quia de genere Aniciorum fuit, qui duo fuisse leguntur, pater uidelicet et filius idem fuerunt: et Decii qui ambo pro salute rei publicae morti se deuouerunt. Interpretantur inuicti *On*;
Boetius nominatus est Anicius eo quod fuerit de genere Aniciorum. Anicii autem dicti sunt Fabii quasi inuicti. Niche enim uictoria. Anichos namque Grece dicitur inuictus *Ta*;
Anicius dictus est quod fuerit de gente Aniciorum nobilissima. Anicii autem dicti sunt Fabii a crebris uictoriis quasi inuicti. Niche enim uictoria hinc anicos dicitur inuictus *Ap Oa Pb*;
Niche enim Grece uictoria dicitur hinc et Nicheteria dicitur phylacteria, ubi uictoriae ad laetarum erant depictae. Isti enim insuperabiles extiterunt quia usque ad mortem certauerunt. *On*;
Anicius etiam gentis praenomen potest esse et est tractum a quodam ut a quibusdam uidetur ab anch praenomine quod ex abinis(?) translatum est. Similiter et Manlius a Manlio qui primo gallos expulit Roma. Anicius ergo dictus est quod fuerit de gente Anicios et (...) autem dicti sunt Fabii a crebris uictoriis quasi inuicti niche enim uictoria hinc anichos dicitur inuictus. *Bc*;
Anicii trecenti Fabii uocati sunt a crebris uictoriis. Niche dicitur uictoria. *Ba*;

Manlii (**Manilii** *Ct*; **Malli** *Ka*; **Mallii** *Pt*; **Ma\n/lii** *Fd Vh*):
prosperi *Ct Fd Ge Lh Ps*;
agnomen *On*;
cognomen *Vh*;
nomen *Ka*;
Torquatus *Fb*;

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41 annosum] anno sce *Ba*. **48** auspicata] auspicato *Fb Fd Go Kc Mj Oa Pq Pt Ta Va*; om. *Vf*. praenomina] pronomina *Fb Fd*; praenomina et agnomina *Vf*. **49** et…50 praetenderetur] om. *Vf*. futuri] futuros *Pt*. | ipsis] ipsi *Fd*. | nominibus[2]] praenominibus *Va*; om. *Pq*. **50** praetenderetur] praetenderentur *Go Pt*. | Boetius] poetius *Mj*. | Boetius…52 inuictus] om. *Oa*. | ergo] igitur *Fb*; om. *Va*. | fuerit] fuit *Ct Pt*; fuerat *Kc*; > fuerat *Vf*. | gente] genere *Pq*. **51** sunt] om. *Vf*. | Fabii] om. *Vf*; filii *Va*. | inuicti] inuicti. niche enim uictoria hinc *Af Pq*. | namque] etiam *Bc*; autem *Ct*; om. *Mj Pq Vf*. | Grece] grece latine *Fb Mj Vf*; grece latina *Kc*. **52** dicitur] om. *Bc Fb*. **62** quod] eo quod *Oa*.

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46 praenomen…insuperabilis] *(etc) ad libri quinti titulum.*

Accessus

Manilius prosper *Ba*;
Manlius ·i· prosper *Ta Vc*;
Manlius uero dictus eo quod fuerit de familia Manlii Torquati *Ap Oa Pb*;
Manilius eo quod erat de familia Manili Torquati *Ba*;
(...) quendam Gallum (...) et torquem (...) *Bb*;
Cognomen. Manlius a Manlio parente eius Torquato qui ui singulari certamine quendam Gallum deuicit et de eius collo torquem aureum abstulit et inde dicitur Manlius Torquatus. *Mf*;
Dictus est etiam Manlius a Manlio Torquato qui torquatus dictus est eo quod singulari certamine quendam Gallum uicerit et torquem auream ei abstulerit et sibi imposuerit. *Af Bc Ct Fb Fd Go Kc Mj Pp Pq Pt Ta* (2x) *Va Vf*;
Manlius Torquatus dictus est eo quod singulari certamine quendam Gallum de(...) et torquem aur(eam) (...) (impo)suerit *Pb*;
Manlius dictus est quia de genere Manlii nobilissimi fuit consulis, qui Manlius Torquatus dictus est eo quod quendam Gallum, Virodomarum nomine, interfecerit, cuius auream torquem abstulit, quam semper in collo suo portare consueuit *On*;
Mannii nomen dictus quod mane sit natus ut Lucius eo quod prope lucem sit natus. Ex manio mannius deriuatur. Alii legunt Manlii sed melius Mallii. Non enim terminatur praecedens syllaba in ‘n’ sequentem inchoante ab ‘l’. Mallius dictus a malleo propter fortitudinem. Malleus autem appellatur quod mollia et calida caedat. Multi quoque Romanorum Mallii nominati sunt sicut ille qui Gallos ex arce urbis depulit. *Ec Gc*;
Mannius praenomen uel qui mane sit natus ut Lucius quod luce partus sit. Ex manio uero Manilius diriuatur. Alii Manlii sed melius Mallii subsequente syllaba ab ‘l’. Mallius dictus a malleo propter fortitudinem quod mollia id est calida caedat *Lh*;
Manius praenomen uel proprium nomen. Dictus quod mane natus sit ut Lucius quod luce partus sit. Ex manio Manilius diriuari uidetur. Alii legunt Manlii sed melius Mallii. Non enim terminatur praecedens sillaba in ‘n’ inchoante subsequente ab ‘l’. Lege Priscanum. Mallius dictus a malleo propter fortitudinem. Malleus au(...) appellatur quod mollia et calida cedat. Multi Romani Mallii nominati sunt sicut erat ille qui Gallos ab arce urbis depulit. *Kr*;

Seuerini:
cognomen *Ec Gc Ka Mf On*;
acnomen *Vh*;
agnomen *Ka*;
constantis *Ct Ge Ps*;
consequens *Lh*;
Seuerinus ·i· consequens *Ba Fd Ta*;
Seuerinus (...) iudic(...) (...stu)diorum *Bb*;

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83 eo quod] eoque *Ap*. **89** est[1]] om. *Fd Go Vf*. | etiam] autem *Fd Vf*; et *Mj*; om. *Pt*. | Manlius] mallius *Ct Fb Go Kc Mj Ta*(2); < mallius *Pt*. | Manlio] mallio *Ct Fb Go Kc Mj Ta*(2); < mallio *Fd*. | qui] a *Vf*. | torquatus] torquato *Vf*. | dictus] uocatus *Pq Ta*(2). | est[2]] om. *Bc Fb*. | quod] quia *Vf*; quod. «multorum fuerit adiutor» *Fd*. **90** quendam] quondam *Fb*. | Gallum] callum *Go*; mallum *Kc*. | uicerit] deuicerit *Pq*; uicit *Vf*. | torquem] torqueam *Kc*. | auream] aurei *Fb Fd*; aureum *Af*(?) *Ta*(1) *Vf*; < aureum *Ta*(2). | ei] om. *Va Vf*. | abstulerit] abstulit *Ta*(2); abstulit < abstulet *Vf*. | sibi] ei *Vf*. **91** imposuerit] imposuit *Vf*; imposuierit qui etiam Gallos repulit ab urbe roma *Pp*.

Accessus

Seuerinus a seueritate iudiciaria *Bc Ct Fb Fd Go Kc Mj Pp Pt Vf*;
Seuerinus a seueritate quia in omni bonitate seuerus uel rectus uidebatur *Mf*;
Seuerinus fortasse a patre dictus est *Pp*;
Seuerinus quia fuit seue(...) uultus *Vh*;
Hoc fuit illi proprium. Seuerinus autem dictus est a seueritate iudiciaria seu a perseuerantia studiorum. *On*;
Seuerinus dictus est a seueritate iudicaria seu a perseuerentia studiorum quod ei proprium dicitur fuisse. *Ap Bc Oa Pb*;
Seuerinus eo quod perseuerauerit in studio artium *Ba*;
Seuerinus a seueritate iudiciaria uel a perseuerentia bonorum studiorum et hoc fuit ut fertur proprium nomen eius *Af Pq Ta Va*;
Seuerus inde Seuerinus dicitur *Ec Gc*;
Seuerus inde Seuerinus deductum est nomen *Lh*;
Seue(...) unde Seuerinus traductum nomen *Kr*;

Boetii:
proprium nomen *Vh*;
«agnomen» *Ka*;
agnomen *Ec Gc*;
adiutoris *Ct Ge Ps*;
adiutor *Lh*;
Boetius ·i· adiutor *Ba Fd Ta*;
Boetos Grece Latine adiutor *Ba*;
(...) adiutor (...) Boites dicitur (...) *Bb*;
Boetius dicitur ·i· adiutor eo quod multorum fuit adiutor *Vf*;
Boeti Grece Latine auxilium *Vh*;
auxiliator quia mult(...) profuit *Vh*;
Boeθoc Grece, Latine adiutor int(...) unde Boetius diriuatur *Kr*;
Boeθoc Grece, Latine adiutor, unde Boetius deriuatur *Ec Gc*;
Boeth(e)s Grece Latine adiutor dicitur, inde Boetius. *Lh*;
Boetius dicitur a Greco Boetes ·i· adiutor eo quod multorum fuerit adiutor maxime Symmachi qui fuit gener eius. *Bc Ct Fb Fd Go Kc Mj* (*Pg*) *Pp Pt* ;
Boetius dicitur a Greco boetes ·i· adiutor eo quod multorum fuit adiutor qui opprimebantur a Theodorico rege et Gothis maxime Symmachi qui fuit gener eius. Boetes enim Grece auxilium dicitur Latine *Af Pq Ta Va*;
quidam dicunt accepisse eum nomen a patria Boetia qui est in Grecia *Pp*;
proprium nomen Boetius; nam Boeia Grece apud nos auxilium, inde auxiliator dicitur quia multis profuit et consuluit dum potens fuit *Mf*;
Boitos Grece, Latine dicitur adiutorium, hinc Boetius adiutor interpretatur, qui publicam rem multum iuuit et suo adiutorio muniuit ac defendit *On*;
Boites dicitur adiutorium, hic Boetius dictus est eo quod multorum fuerit adiutor. *Ap Oa Pb*;

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123 iudiciaria] iudicaria *Ct Fb*. **129** est] om. *Ap*. | iudicaria] iudiciaria *Bc*. | perseuerentia] perseruerantia *Ap Oa*. **132** iudiciaria] iudicaria *Af Pq*. | bonorum] om. *Pq*. **133** fertur] fuerunt *Af*; fer{unt} *Ta*. | eius] illius *Pq*; om. *Va*; (...) *Af*. **153** Boetius] poetius *Mj*. | Greco] greco quod est *Bc Pp*. | Boetes] bootes *Bc Pp*; boites *Ct Kc Mj*; BOHTHC *Fb*; BΩIΘHC *Go*. **154** qui] quia *Go*. | fuit] fuerit *Fb Mj*. | gener eius] socer eius *Fb Go*; «socer» eius gener *Mj*. **155** boetes] boites *Af*. | fuit] fuerit *Pq Va*. **156** et Gothis] gothorum *Pq*. | maxime] maximeque *Pq*. Symmachi] simmacho *Pq*. | fuit] fuerit *Af*. | gener] socer *Ta*. **157** Boetes] boetius *Pq*; boites *Af*. Boetes…Latine] om. *Ta Va*. | auxilium] adiutor *Pq*. **163** hic] hinc *Oa*.

Accessus

Boetius uero dictus est quod multorum fuerit (!). Boites enim dicitur (adiutor?) *Bc*;

u·c· et inl· (*Bc Ec Fd Gc*; **u·c· et inlust·** *Na Va Vh;* **u·c· et illustris** *Go Ta1;* **\uiri clarissimi et illustrius/** *Fb*; **uictorii et inlustris** *Ge*; **uiri clarissimi et illustris** *Fd1 Kc Pp Pt*; **uiri consulari et illustri** *Vg*; **uiri clarisimi** *Lb*; **u·c·** *Vf*):
Claros dicimus eos quos lampas natalium illustrat, e contra ignobiles obscuros. *Af* (*Pg*) *Va*;
Claros dicimus eos lampas natalium illustrat. E contra ignobiles obscuros dicimus. Illustris nomen est notitiae tam generis quam sapientiae. *Ta*;
Illustris nomen est notitiae quod clareat multis splendore generis uel sapientiae uel uirtutis cui contrarium est obscure natus. (*Af*) (*Pg*) *Va*;
u·c· hoc est uiri clarissimi; et inl· hoc est et illustris. In senatu Romano primus ordo illustrium, secundus spectabilium, tertius clarissimorum erat. *Ec Gc* (*Kr*);
uiri consularis hoc est uiri clarissimi et inlustris. In senatu Romano primus ordo inlustrium, secundus spectabilium, tertius clarissimorum erat. *Lh*;

u·c:
quinquies consulis *Vh*;
(...) quia quinquies consul fuit *Ba*;

ex cons· (ex consulari *Ba Lh Ka Vf Vg etc.*; **ex consularis** *Lb*; **ex consulis** *Af Fb Ge Lh Oa Pb Pd Pg Ph Pk Pp Pq St Ta2 To etc.*; **ex consule** *Cg*; **exconsulum** *Fd1 Kc Pt Ta1*; **exconsul** *Mf*):
uel exconsulis *Lh*;
una pars *Pg*;
ex consulari ordine *Mb*;
ex consulatu eiectus *Ct Ge Ps*;
de consulatu eiecti *Lh*;
exconsules dicti quod iam a consulatu exierunt siue discessi sunt perac(to) uicis suae *Er*;
exconsulis: consules appellati uel a consulendo ciuibus uel a regendo cuncta consilio. Exconsul uero est de consolatu eiectus et exconsules dicebantur qui uagabantur iam a consularibus officiis. *Pp*;
Exconsul (dicitur) uel de consulatu eiectus uel qui tempus consulatus habet expletum et uacat a consularibus officiis. *Bc*(1);
Exconsulis: exconsul dicebatur qui extra consulatu impositus erat sicut ex lex extra legem dicitur. Quidam legunt ex consulum ordine sed per genitiuum singularem melius est ut pronuntietur. *On*;
Exconsul dicitur a consulatu eiectus. Alii legunt ex consulum ordine sed melior est superior lectio. *Ap Oa Pb*;
Quidam legunt ex consulis ordinarii ·i· ex consulatu eiecti, alii uero ex consulatus ordine, alii ex consulum ordine, sed melior et uerior est exconsulis, nam exconsules dicebantur qui iam ex consulatu erant siue discesserant peracto uicis suae anno. (*Af*) (*Pg*) *Pq*;
(Quidam) legunt ex consul(um) ordine sed melius est exconsulis ordinarii. *Bc*;
ex conclusibus qui electus fuerat de exconsolatu *Ba*;

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171 eos] om. *Af*. **175** Illustris] illustris enim *Af*. **176** contrarium] contrarius *Af*. **177** et[1]…est[2]] om. *Kr.*

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194 exconsules…195 Er] *ad libri tertii titulum.*

ord· (**ordinarii** *Af Cg Ge LbLh Oa Pb Pg Ph Pk Pp Ps St Ta2*; **ordine** *Ba Fb Fd1 Kc Lh Ka Pt Ta1 Vf Vg*; **ordinis** *Pq*; **ordinarii aurelii** *Mf*; > **ordinarii** *To*):
ordinarius ·i· (...) digni *Fd*;
ordinarius quia per ordinem militat nec adhuc aliquem consecutum est gradum *Er*;
Hoc est ex consule ordinario. Ordinarius qui per ordinem militat, nec adhuc aliquem consecutus est gradum honoris; idem et gregarius ·i· humilis miles. Rursum ordinarii dicuntur qui in proelio primos ordines ducunt. *Ec Gc*;
Ordinarius est qui per ordinem militat nec adhuc aliquem consequitur gradum honoris; idem aggregarius (!) est humilis miles. Rursum ordinarii dicuntur qui in proelio primos ordines ducunt. *Lh*;
Ordinarius est qui per ordinem militat nec adhuc ali(...) consecutus est gradum honoris. Ide{m} (...)garius et humilis miles. Rursum ordinarii dicuntur qui in proelio primos ordines ducunt. *Kr*;
Ordinarius dicebatur qui in dignitate consulari erat ordinatus uel qui alios ordinabat uel super ordines dignitatem habens. (*Af*) (*Ap*) *Bc Ck Ct* (2x) *Er Fb Fd Ge* (2x) *Go Kc Lh Mj Oa Pb* (*Pg*) *Pn Pp Pq Ps Pt* (2x) *Ta Va Vc Vf*;
uel etiam quia gradatim ad summum gradum perueniebat (*Af*) *Bc Ct Fb Go Kc Mj Pp Pq Ps Pt Ta Va*;
Ordinarius dicebatur quia gradatim ad summum gradum perueniebat. *Fd*;
Ordinarius dicebatur qui gradatim ad summum gradum dignitatis sublimabatur *Ap Oa Pb*;
Et in primo uel infimo gradu erant decani, in secundo centenarii, inde millenarii, post praefecti qui dicuntur agentes in rebus, tunc tribuni ante reges qui praeerant prouinciis, hinc consules, postremo dictatores qui et imperatores. (*Af*) *Ap Oa Pb Pq Ta Va*;
Ordinarius uocabat (qui in) dignitate consulari erat ordinatus uel qui alios ordinanabat(!) uel supra ordinem potestem habens uel etiam qui gradatim ad (...) sublimabatur. Et in primo uel infimo gradum erant decani, in secundo centenarii, inde millenarii, post praefecti uidi (...) in rebus, tunc tribuni sed ante reges qui praeerant prouinciis, hinc consules, postremo dictatores qui et imperatores. *Bc*;
Ordinarius dicebatur qui per quosdam gradus ad summam perueniebat dignitatem. Primum enim fiebat duumuir triumuir decemuir et sic gradatim ascendendo ad summum deducebatur gradum. *On*;
ord(ina)rius qui per gradus ascendit *Ba*;

ex mag· off· (*Bc Ec Gc Go Na Vh*; e**x magistratibus officialii** *Ge*; **et magno offiocio**(!) *Kc*; **et magno officio** *Ta1*; **ex magno officio** *Fd1 Pt Vf Vg*)

patr· (patric· *Go Mh Mn;* **patricii** *Af Ba Cg Lb Lh Mf Na Oa On Pb Pd Pg Ph Pk Pp Pq Ps St Ta2 Va Vc Vh*; **patricio** *Fd1 Kc Pt Ta1 Vf Vg*; **patricio** > **-cii** *To*; **patriciorum** *Fb*; **patrum** *Er Ka Lh Vd*):

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226 qui[1]] quia *Ct*(2) *Fb Kc Mj Pp Pt*(1) *Ta Va Vf*; q(...) *Ap*. | dignitate] dignitatem *Vc*. consulari] consuli *Pb Pn*; consu(...) *Ap*. | qui[2]] quia *Ct*(2) *Fb Go Kc Mj Pp Pq Pt*(1,2) *Va Vf*. qui[2]…227 uel] om. *Ge*(2). | alios] hos *Fb*; os *Pt*(1). **227** uel] uel quia *Mj*. | ordines] ordinis *Oa*; ordinem > ordines *Ct*(1); ordinem *Kc Mj Pt*(1,2); alios *Va*. | habens] habebat *Va*. **229** etiam] om. *Mj*. | quia] qui *Bc Pq Ps*; quia a *Kc*. | summum] summos *Bc*. | perueniebat] ueniebat *Fb*. **234** Et] et quidem *Ta*; nam *Va*. | uel] et *Pq*. | gradu erant] om. *Pq*. | in[2]] et in *Pq*. | inde] et inde *Pq*. **235** praeerant] praeerunt *Ap Oa Pb*. **236** postremo] dicuntur *Ta*. | dictatores] dictantes *Va*.

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216 ordinarius…Er] *ad libri tertii titulum.*

patricius secundus a rege uel pater ciuium *Fd*;
patricius secundus a rege; dictus quod sit pater ciuium; ut sicut pater filiis ita prouideat rei publicae *Ec Gc*;
Patricius dicitur secundus a rege; dictus quod sit pater ciuium. *Kr Lh*;
Patricii dicti sunt eo quod sicut patres filiis prouideant rem publicam. *Pp*;
quod si(cut patres) filiis ita prouideant *Pd*;
Patricius dicitur quasi pater ciuium uel patris curam habens uel a similitudine curae paternae. *Ap Oa Pb*;
Patricius uocatur pater ciuium uel patris curam habens uel a similitudine paternae curae. *Bc*;
Patricius dicebatur qui more patris rem publicam gerebat et tuebatur. *On*;
Patricius d{icitur} quia more patrum faciebat. *Ba*;
Patricii dicebantur qui more patrum rem publicam gubernabant. (*Af*) (*Pg*) *Pq Ta*;
Patricii inde uocati sunt pro eo quod sicut patres fili ita praeuideant rem publicam. *Er*;
Patricii inde uocati sunt eo quod sicut patres filiis ita prouideant rei publicae. *Mb Mf To*;
patricius pater ciuium uel patris curam habens *Ap Ck Ct Er Ge* (2x) *Lh Pb Pn Ps Ta*;
Quaeritur autem qua occasione consul euenisset Boetius. Ideo utique quia cum summa diligentia septem liberales artes discere studuit, utraque lingua Romulea et Graia claruit amatorque iustitiae et rectitudinis extitit, eloquens et sapiens atque moribus compositus. Forte mouet quosdam quo ordine peruenitur ad patricium ut enim ab inferioribus ad superiora conscendamus. Decanus est qui decem militibus praeest, centenarius totidem decanos habens supra quem tribunus adicitur quia tribum uel partem populi regens. Minus quam duobus praeesse non debet centurionibus cui uicarius super ponitur qui uice comitis proficiscentis consulendae rei causa urbi praeest. Supra quem comes additur unius scilicet ciuitatis custos quem comitantur uicarii ceteraeque praedictae dignitates. Hinc sequitur dux qui praeest decem comitibus. Denique patricius maior duce et minor rege qui paterno amore patriae discutit causas ut rex minime auditis molestiam non paciatur. Ideoque ad regis latus eiusdem sedile constituitur. Ex inde rex adicitur qui duarum triumue patriarum regimine orbis gerit curam. Dictatores ipsi sunt et imperatores a dictando ·i· praecipiendo dicti, quod sua praeceptione cuncta agantur. Ipsa autem dignitas dictura dicitur. (*Af*) *Ta Va*;

philosophiae (philosophicae *Ba Eb Fd1 Go Kc Mn Na Pp Pt Ta1 Vf Vg Vh etc*.):
sapientiae *Ct Lh Ta*;
philosophicae *Ka*;

[**Quintus Aurelius Memmius Symmachus**]
Memmius imitator. Quirinus hastatus. Aurelius dictus ab aurelia ex Sabinis orta ab aureo elio ·i· specioso sole cui sacrificabant. Lege Festum Pompeium. *Ec Gc*;

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269 Patricii … publicae] Isid. *Etym.* 9.3.25

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269 eo] om. *To*. **271** patricius] om. *Ct*; per patricius *Er*. | ciuium] cilium *Ck Ge*(2). **273** autem] om. *Va*. | Ideo … quia] quoniam *Va*. **275** Graia] greca *Va*. **278** habens] continens *Va*. **279** debet] ualet *Ta*. **281** consulendae] consulente *Af*. **282** ceteraeque … 288 dicitur] om. *Ta*. **285** Ex … 286 curam] *post* Dictatores ... dicitur *Af*.

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267 Patricii … 268 Er] *ad libri tertii titulum.*

Accessus

Memmius imitator. Quirinus hastatus interpret{atur} *Kr*;
Aurelius dictus a familia aurelia ex Sabinis orta dicta autem aurelia ab aureo elio, hoc est specioso sole cui sacrificabat. Lege Festum Pompeium *Kr*;
(Quintus dicitur a quinto ca)lendario quo natus fuerat. Aur(elius) ab auro ·i· a splendore dictus. Meninimius (!) a familia mester (!) quae dicta est familia memmorum. Simmachus compugnans: sin con, machia pugna *Ba*;
Symmachus: compugnans uel compugnator interpretatur. Syn Grece con, machia dicitur pugna, quia cum Boetio pro re publica defendenda iste sollerter laborabat *On*;
Simmachus compugnator. (...) sin con, macha pugna dicitur; unde ψυχομαχια animae pugna dicitur. *Kr*.

I metrum i

HEADNOTES: elegiacum carmen *Ct Er* | carmen heroicum (...) *On* | metrum catalec(...) (...) cui con(...) *On* | metrum heroicum elegiacum *Ka Lh* | Elegiacum metrum est quod constat primo uersu heroico, secundo prima pentimemeri heroica secundam dactilica. *Go* | A rebus eroicum metrum dicitur, eo quod uirorum fortium res et facta narrantur. Nam eroes appellantur uiri quasi aerei .i. est caelo digni, propter sapientiam et fortitudinem. Elegiacum dicitur, eo quod modulatio eiusdem carminis conueniat miseris. *Ka* | Fortuito casu pulsus de sede priori, Manlius hic recipit solantis verba sophiae. *Bd*.

1. Carmina qui quondam studio florente peregi,

CARMINA – MODOS: antithesis *Px* | a praeteritis conquestio declinatoris *Ct Er* (*Pn*) | a praeteritis conquestio doloris *St*.
CARMINA: poemata *Cc Cg Ck* (2x) *Ge* (2x) | florida *Ap Oa Pb* | cantica *Lh On Ta To* | iucunda *Bc Bd Ct Er Fb Fd Ld Oa On Pb Pc Pk Pn Vc Vd Vf* | festiua *Bc Ct Er Fb Fd Ld Oa On Pb Pc Pk Pn Vd Vf* | affectiua *Vc* | carmina dicuntur dulcia cantica *Pp* | quod carptim ponantur *Er On Pd Pk* | carmina dicta quod carptim ponantur (*Ap*) *Lh* (*Vc*) | Carmen dicitur, eo quod carptim pronuntiatur. *Bb* | Quod carptim ponantur carmina dicta ·i· partim scandendo legantur. *Ck Ct Ge Oa Pb Pn Ta* | partim scandendo leguntur *Er Lh Vf* | quod carptim scandendo leguntur *Fd* | Carmen dicitur eo quod carptim pronuntietur. Vnde hodie lanam quam discerpunt purgantes carminare dicimus. *Af* (*Bc*) *Ct Fb Fd Kc Mj Mo* (*Pg*) *Pt Ta Vf Vg* | unde hodie lanam quam discerpunt purgantes carminare dicimus *Lc Oa*.
QUI: ego Boetius *Fb Ga Ld On Pd Pg* | ego *Ap Bd Cc Cg Lg Oa Pb Vh*.
QUONDAM: olim *Cc Ck Ct Ge On Pk* | aliquando *Kr Va Vd* | iam ante *Ap* | in consulari sublimatus dignitate *Pk* | quando in mea manebam potestate *Ct*.
STUDIO FLORENTE: laeto opere *Ka Mh Na To Vh* | digno labore *Fb Ga* | laeto opere a praecedenti intellegimus carmina florida *Fb* | uigente sapientia *Ba Bb Ct Er Fb Fd Ga Ld Lh Oa Pb Pc Pk Pn Pp Ps Ta To Vc Vd* | uernante uel crescente sapientia *Pt*.
STUDIO: ingenio *Ap Cg Oa Pb* | opere *On Pc Pg Pk* | sapientia *On* | meo *Bc On* | disciplinae *Ka* | medio *Lh Ta* | doctrina *Ec Gc* | flizze (OHG) *Ec Gc*.
FLORENTE: uigente *Bc Bd Cc Cg Ck Fb Ga Ge Mj Mo On Pc Pk Pp Ta Va Vf Vg* | laeto *Ec Ed Ef Gc Pc Pk Pm* | crescente *Ka Pg* | gaudente *Pn* | flagrante *On* | dum floreret meum studium *Ap* (*Bb*) *Bd Cc Ck Ct Er Fb Fd Ga Ge Lh Oa Pb Pc Pd Pk Pn Pp Ps Ta Vc Vd* | Ennius et Lucretius flores dicunt omne quod nitidum est. *Ec* (*Ed*) (*Ef*) *Gc Pm* | dum flore iuuentutis gauderem *Ec Gc* | quod ea quae aliquando aliis consueui, mihi pro modo scribenda sunt *Ec Gc* | dum essem in consulatu *Ct Ps* | dum essem in consulari dignitate *Lh Ta* (*Vc*) | dum est in consolari studio *Fb* |

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6 A…9 miseris] Isid. *Etym.* 1. 9. 9/14 **39** Ennius…est] Serv. *Comm. Aen.* 7.804 (p.197.22).

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15 conquestio] te questio *Er*. **20** carptim[1]] cartim *On*. | carptim[2]] < captim *Lh*. **22** ·i·] et *Ta*. **23** partim] particim *Er*. | leguntur[1]] legantur *Lh*. **24** Carmen dicitur] camina dicuntur *Fd*. | eo quod] quia *Vf*. | carptim] cartim *Af Bc Mo*. | pronuntietur] ponatur uel pronuntietur *Ct*; enuntietur *Af Ta*. | hodie] om. *Vf*. | lanam] lana *Pt*. | quam] qua *Pt*. | discerpunt] discerpebant *Mj*; discrepunt *Ta*. **25** carminare dicimus] carmina reddi *Ct*. **38** floreret] floret *Oa Pn*. | meum] mentis *Fd*. | meum studium] meam strodium *Er*.

dum esse in scolari studio *Ga* | dum in mea manebam potestate, et intelleguntur a praecedenti tempore carmina florida fore composita ab ipso (*Ap*) (*Bc*) *Er Fb Fd Ga1 Lc Oa Pb Pn Pt Vf* | hoc uirtutis est *Af On*.

PEREGI: perfeci *Af Bd Cc Cg Ck Ct Ge Lh On Pg Ps Pt Vd* | composui *Ap Ct Fb Ga Mo Oa Pb Pc Pk Pn Ps Pt Ta* (*Vc*) *Vd* | cecini *Pp* | exposui *Ec Gc Lh* | feci *Fb Mo* | ad finem perduxi *Ba Ct Er Fd Ge Ld Ps Vf* | non inchoaui, sed et ad finem perduxi *Pd* (*To*).

2. flebilis, heu, maestos cogor inire modos.

FLEBILIS: lamentabilis *Vf* | lacrimabilis *Pc Pk* | merens *Ec Gc Lh* | dolentis *Vd* | lugibilis *Pt* | ego *Ap Pp* | ego Boetius *Bd* | aptus fletui *Cg Ck Mj* | aptus fletu *Bc Ge Kc Lc Pp Ta Vg* | aptus mesto *Pn* | aptus ad flendum *Va* | fletu plenus *Bb Lc Pg* | fletu dignus *Ba Bd Ct Er Fd Lc Ld Lh Mh Oa On Pb Pc Pk Pn Pp Pq Ps Pt Ta* (*Vc*) *Vd* | similis flenti *Ap Ba Ct Er Lh Oa Pb Pc Pk Pn Ps Ta Vd* | fletu dignus uel plenus *Ga Ka Na Pd St To Vh* | similis fletu *Lc* | aptus uel dignus fletu *Fb Mo* | dignus uel aptus fletu *Af* | qui aliis sum deflendus *Ec Ed Gc Ka Pm Pt* | flebiles quae non ualent dictare nisi singultim propter exilium quo mecum laborauerunt *Ap* (*Bc* (2x)) *Ck Ct Er Fb Ge Oa On Pb Pc* (*Pg*) *Pk Pn* (*Ps*).

HEU: interiectio *Vd* | pro dolor *Pg* | ego mestus *Af Bc Fb Fd Pn Vd* | uox dolentis *Pq* | inflexiones et uarietates dicitur *Pn*.

MAESTOS – MODOS: tristia carmina *Kc Mf Mh Pg Pp Ta* (2x) *Vg*.

MAESTOS: tristia *Ck Ed Ef Mj Vh* | tristitia (*Cc*) *Mb Oa Pb* | tristes *Ap Bb Bd Cg Ct Er Fb Fd Lh On Pd Pp Ps Pt To Vd Vg* | tristis *Ge* | aptos mestitiae *Vd*.

COGOR: compellor *Af Ap Ba Cc Cg Ck Er Fd Ge Ld Lh Oa On Pb Pg Pn Pq Ps Pt Va Vd Vf* | impellor *Bd On* | instigor *Pp* | causa *Er* | urgeor *Pt* | stringor, agor *Ct Ps* | nunc *Ap Er Oa Pb Pg Pn Ps Px St* | inuitus compellor *Fb* | notanda proprietas. Nam ea quae sunt tristia inuitus compellimur ferre. (*Af*) *Bc Bd Er Fb Fd Lc Pt* | suadente sed sola causa solati *Pd*.

INIRE: incipere *Ap Bd Cc Cg Ck Ct Ge Ka Ld Mh Na Oa On Pb Pc Pk Pn Ps Ta To* (*Vc*) *Vd Vh* | componere *Oa Pb Pn Ps* | inchoare *Af Bc Ec Ed* (*Ef*) *Er Fb Fd Ga Gc Kc Ld Lh Mb Mf Mj On Pc Pg Pk Pp Pt St Va Vf Vg Vh* | ingredi *Pp Pq* | (...)ere *Bb* | indicare *Kc Pp Vg* | canere *Pp*.

MODOS: carmina *Ap Cc Cg Ck Ec Ed Ef Fb Fd Gc Ge Lh Mb Mj Mo On Pb Pt Vh* | cantilenas *Ap Ct Fd Lc Oa Pb Pn Ps To Vf* | cantilenam *Er Ld* | cantilena *Af Bc Bd Er Fb Fd Mo Pt* (2x) | cantus *Bb Er On Pp* | modulationes *Bd Er Fb Lc Mo Vd*

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43 dum[2]] quando *Bc Pb Pn*; quod *Er*; om. *Oa*. | mea] meam *Bc*. | manebam] om. *Bc*; menebam *Fd*. | intelleguntur] inleguntur *Oa Pb*. | a] sic a *Lc*. **44** praecedenti] praecedendi *Ap Bc Oa Pb Pn*. | tempore] tempus *Ga1*. | florida] florentia *Ap Bc Er Oa Pb Pn*. | fore] om. *Fb*. | ipso] illo *Ga1*. **55** aptus[2]] captus *Vg*. **58** uel] et *Ka*. **60** qui aliis] quia aliis *Ka*; quia liis *Pt*. | sum] est *Pm*. | deflendus] defendus *Pt*. | flebiles] flexibiles *Pk*. **61** ualent] om. *Ge*. | dictare] dictari *Bc*(2) *Er*. | nisi] non *Ap Pb*. | singultim] singulatim *Ap Bc*(1) *Ck Ge Oa On Pb Pc Pn*; singultatim *Ct Fb Pk Ps*; singilatim *Er*; singillatim *Bc*(2). | propter] om. *Er*. | propter… laborauerunt] om. *Pg*. | quo] quia *Bc*(1,2) *Pc Pk*; quod *Er*.. | quo…laborauerunt] om. *Fb*. laborauerunt] exulauerunt *Bc*(2) *Er On Pc Pk*; exilatae sunt *Bc*. **63** ego] ago *Vd*. **65** tristia] tristitia *Kc*. **70** notanda] notandum *Pt*; natanda *Fd*. | notanda proprietas] om. *Af*. **71** Nam] num tam *Er*; n{on} *Fd*. | tristia] tristitia *Bc Er Pt*. | inuitus] inuiti *Bd Fb Lc*. | compellimur] compelluntur *Fd*; cogimur *Af*. | ferre] om. *Fb*; flere *Lc*.

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45 Ga1] *Ga1* = glosses written separately on an earlier leaf.

I metrum i

| leihi (OHG) *Ec Gc Ka* | odas *Pp Va* | modulationes carminis *Pt* | modulationis cantus *Ct* | dolentis animi affectus *Ct* (*Lh*) *Pc Pk Ps Ta* (*Vc*) | ponit pro cantu *On* | modos pro cantilena *Vf* | modi non a motu, sed a modo ·i· mensura pedum (*Af*) *Fb Fd Mj Mo Pp Pt Ta Vg* | quippe modi non dicti sunt a motu, sed a modo ·i· mensura pedum *Lc* | modi, nam motus et a modo ·i· mensura pedum *Kc* | modus non a motu, sed a modo ·i· a mensura sensus *Bc Pk* | nam modulatio et a modis dicta est et a modulando *Ps* | mestas modulationem affectus *Pd* | Carmina in laetitia, modo in tristitia fingimus. *Pt* | carmina in laetitiam, modos in tristitiam, eo quod affectum doloris rependat prosperis *St* | Modos pro cantilena ponit. Nam modulatio a modis dicta est, carmina a canendo dicit. Notanda distinctio carmina in laetitia, modos in mestitia, eo quod affectum declinatoris rependant prosperis. (*Cc*) *Ck Ge* | Nam modulatio a modis dicta est, et notanda est iam dicta distinctio carmina utimur in laetitia, modo in tristitia, eo quod affectum doloris ostendantur. *Lc* | Nam modulatio a modis dicta est et notanda distinctio carmina in laetitia, modos in mestitia, eo quod affectum declinatoris rependant prosperis. *Ap Bc Bd Er Fd Oa Pb Pn Pt Vf* | Differt inter carmina et modos: carmina in laetitia, modos in mestitia accipimus, eo quod affectum doloris rependant prosperis. *Fb Mo* | Distat inter carmina et modos: carmina in laetitia, in mestitia modos accipimus. *Ga1*.

3. Ecce mihi lacerae dictant scribenda Camenae

ECCE: nunc *Ap* | en *Cg Ck Ge* | quasi in praesentia *Vd* | quasi in praesentiam *On* | a praesentibus *Er Fb Fd St Vf*.

LACERAE: laceratae *Af Ap Bb Bc Bd Cg Ck Ct Ec Fb Fd Gc Ge Go Kc Kr Lb Lc Lg Lh Mb Mf Oa Pb Pd Pg Pn Pp* (2x) *Pq Ps Pt* (2x) *Px To Va Vf Vg Vh* | sincopa *Go St* | per sincopam *Er Fb Fd Lc Pt* | luctuosae *Ap Fb Ga Oa Pb Pn Ps* | exacerbatae *Ct Pp* | tristes *Ap Oa Pb Pg Pn Ps* | asperae *Ec Ed Ka Mh Na Pt To Vh* | uexatae *Pp* | offensae *To* | meis quaerimoniis *Ct Ps* | meis iniuriis *Lg Pg To* | meis ergastulis laceratae *Af* | pro tristitia laceratae *Fd* | laceratae per tristitiam *Pm* | propter tristitiam *Fb Ka* | propter mestitiam *Mb Mf Pd To Vh* | crinibus laceris *Ka Mh Na To Vh* | ungistalten ·i· gistrubten (OHG) *Mh Na* | karago (OHG) *Ec Ed Gc Pm* | laceratae pro ter(...) *Ed* | quae me laceratum reddunt *Pd* | quae sustinent dolores *Af* | cor meum lacerantes *Vd* | propter tristitiam laceratae *Ba Er Ld* | meis querimoniis exacerbatae *On Pc Pk Ta* (*Vc*) | per tristitiam laceratae musae *Mh Na To Vh* | lacerae pro laceratae per sincopam *Vf* | lacerae dictae quasi laceratae ·i· luctuosae (*Bc*) *Ct Fb On Pc Pk Ps* | Lacerus est qui lacerat, laceratus qui lacerationem patitur. (*Bc*) *Ct Fb Fd Go Kc Lc On Pp Ps Pt Ta Va Vd Vg* | Dicuntur autem lacerae, quasi laceratae ac luctuosae, quae non ualent dictare nisi

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82 modi] om. *Fd Pt*. | mensura] a mensura *Fd Pp*. | pedum] pedum dicuntur *Ta Vg*. **85** a[2]] om. *Pk*. **93** est] om. *Bc*. | et] et est *Bd.* | notanda] nominanda *Er Pn*; nominata *Oa Pb;* nominata est *Ap*. | carmina] carminum *Ap Oa*; > carminum *Pb*. **94** modos] modus *Ap Bc Oa*; > modus *Pb*. mestitia] tristitia *Fd Pt Vf*; mestitia siue tristitia *Bd*. | eo…prosperis] om. *Bd.* | affectum] effectum *Vf*. | declinatoris] doloris *Fd Pt Vf*. | rependant] rependat *Fd Pt*. **108** asperae] aspersae *Vh.* **114** laceratae] laceratorum *Ba*. **116** dictae] om. *On Pc Pk*. **117** Lacerus] lacerator *Vg*. est] om. *Fb Fd On Pt*. **118** lacerationem] laceratae rationem *Fd*. | patitur] sustinet *Lc*. **119** Dicuntur] dicunt *Kc*; dicimus *Vf*; om. *Pn Ta Vf.* | Dicuntur…luctuosae] luctuosae flebe(les) *Lh.* | autem] om. *Fd Lc Pn Pt Vf*; enim *Ta*. | laceratae] om. *Lc*. | ac] ·i· *Pn Ta*; om. *Lc.* | quae] quia *Fd.* | nisi] om. *Lc*.

singultatim propter exilium, quia mecum exiliauerunt. *Ct Fd Kc Lc* (*Lh*) *Pn Pp Ps Pt Ta Va Vf Vg* | lacerae, quia non ualent dictare nisi singultatim per exilium, quia mecum exulauerunt *Mj* | quae lacerato compatiuntur, sicut infirmus dicitur qui infirma compatitur *Pn* | laceratae per sincopam et dicuntur lacerae camenae, non quod ipsae sint lacerae, sed quod laceros reddant, sicut pigrum frigus quod pigros faciat homines. *Ck Ge* | Lacerae autem camenae dicuntur qui lacerato compatiuntur. Sicut infirmus qui infirmo compatitur. *Vd* | Dicuntur autem camenae tropice lacerae, non quod ipsae sint lacerae, sed quod alios reddant laceros, ut pigrum frigus. (*Pg*) *Ta Va* (*Vg*).

DICTANT: insinuant *Ap Bd Cc Cg Ck Er Fb Fd Ga Ge Mo Oa Pb Pg Pn Ps Pt* | declarant *Pp* | hortantur *Ct Ps* | recitant *Ge Vd*.

SCRIBENDA: carmina *Ap Bb Bc Ct Fb Ge Oa On Pb Pc Pk Pn Pq Ps Ta Vc* | quae scribam *Ge Vd* | scriptu digna *Pp Va* | a me *Bc Bd Pc Pd Pk* | quae sunt *Cg Lb Vh* | quae sunt a me *Af* | ea quae scribenda *Er* | ea quae (sunt) scribenda *Bd* | de meis doloribus *Ga Ka* | quae sunt scribenda de meis doloribus propter tristitiam *Ec Gc* | aut scribenda mihi est a me uel dictant mihi scribenda quae sc· aut scribenda sunt aut meam mortem impendentem siue meos dubios casus *Ap Bc Cc Ck Er Ge Oa* (*On*) *Pb Pn*.

CAMENAE: deae *Pd* | musae *Bd Kr Lb Pc Pk Pm Ps Va* | musas *Ap* | deae carminum *Ck Ec Ed Ef Ga Gc Ge Lh Mb Pc Pk Ta Vc Vh* | deae musarum uel carminum *Ct Ps* | de carminibus *Mf* | uersificandi studium *Cg* | a canendo dictae *Fb Kr Mo On Pk* | musae a canendo dictae *Af Ct Fd Ge Kc Ld Mj Ps Pt Ta* (*Vc*) *Vf* | a canendo dictae siue a carminibus *Pc* | musae a canendo dictae a carminibus *Bc* | camenae dictae a canendo siue carminibus *Pk* | camenae autem quasi canenae a canendo *Va* | musae ·i· carmina uel dogmata *Mo* | dictae sunt camena quasi canentes melos *To* | carmina et camenas posuit pro musis poetarum *To* | musae quibus a cantu nomen est inditum *Pt* | deas carminum camenas appellat *Ct* | melos cantantes *Af* | Camenae dicuntur musae quasi canene a canendo. *Vd* | Nam Camenae sunt musae dictae a canendo. *Lc* | deae carminum a canendo dictae *Ba Er Oa Pb Pn Ps* | musae a carminibus siue quod laudes antiquorum canebant, siue quod castae mentis sint. Camenas autem uocat studium uersificandi. *Pp* | musae a carminibus dictae siue quod laudes antiquorum canant uel quod castae menti praesides sint *On* | dictae quod carptim canant antiquorum laudes uel quod sint praesides castae mentis. Carminare dicimus etiam feminas cum carptim lanam legunt. *Bc Pc* (*Pk*) | siue quod sint castae mentis praesides *Vd* | Camenae dicuntur musae quasi canenae a canendo sc· dictae. *Ta* | Camenas appellat ipsum uersificandi studium uel saeculares musas ut Calliopes. *Cc Ck Ge* (*Pg*) | Camenas appellat ipsum uersificandi studium et sapientiae. *Ap Bc Ct Er Fb Fd Lc Lh Mo Oa Pb Pn Pt Vf*.

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150 musae…152 sint[1]] Paul. Diac. *Epit.* (p.38.12)

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120 singultatim] singulatim *Kc Pn Vf*; singillatim *gl.* uel singultatim *Ta*; singul\t/atim *Pp*. | quia] quo *Ps Va*. | mecum] cum illo *Va*. | exiliauerunt] exulauerunt *Kc Pn*; laborauerunt *Ps*; exiliatae sunt *Ta Va Vg*. **124** laceros] laceras *Ge.* **126** autem] uero *Va.* **127** tropice] tropicos *Pg*; tropices *Ta.* | lacerae[1]] laceres *Ta.* **128** ut…frigus] om. *Pg.* **135** aut[1]] autem *Ap Cc Ck Ge Oa Pb*. mihi[1]] modo hoc *Ap Oa Pb*; mihi hoc *Bc Er Pn*. | dictant] dicunt *Er*. **136** mortem] (m)eam mortem *On.* **148** deae] de *Pn.* | a[2]] ·i· a *Er*. | canendo[2]] cadendo *Oa*. | dictae[2]] dicet *Ba*. **152** dictae] om. *Pc.* | carptim] captim *Pc.* | uel] om. *Pc.* **153** praesides…mentis] pedes castae *Pc.* **155** appellat] dicit *Ge.* **156** ut] aut *Cc*. | Calliopes] callio *Ck Ge.* | Camenas] camenas quippe *Ct Lh*. **157** ipsum] ipse *Lc*; ipsum suum *Ct Lh*. | et] om. *Ap Er Lc Pn Pt.* | sapientiae] om. *Lc*; sapientiam *Vf*; stipentie *Bc.*

I metrum i

4. et ueris elegi fletibus ora rigant.

ET UERIS – RIGANT: ipsae camenae *To*.
UERIS: perfectis *Ap* | non fictis *Af Bc Bd Cg Ct Fb Fd Kc Ld Lh Pc Pd Pk Pq Ta* (*Vc*) *Vd Vf Vg* | non falsis *Pg Pp* | non fictis sed perfectis *Ck Er Ge Oa Pb Pn Ps* | non ut poetae falsis *Af Fd Kc Pp Pt Ta* | utpote falsis *Fb* | non utpote falsis *Vg* | non dubis *Af* | quia sunt et fictae lacrimae *Af* | Veri fletus sunt qui mente ac corde oriuntur fortuitu. *Ec Ga Gc*.
ELEGI: miseri *Af Ap Bc Cg Ck Er Ge Kc Kr Lg Mb Mf Mj Oa* (2x) *On Pb Pc Pd Pg Pn Px Ta Va Vc Vd Vf* | miseriae *Bb Fb St To* | miser *Ba* | numeri *Cg Ck Ge* | carminis *Lb Pp* | pro carmine *Mb* | uersus *Mh* | Boeti *Pq* | miseri hominis uel miseriae *Ps* | miseri hominis uel miseriae inde elegiacum carmen *Ct* | miserabilis carminis *Go* | carminis lugubri *Vd* | carmina lugubria *Ka To Vh* | miseri hominis *Lh Ta* | mei miseri *Bd Ec Ed Gc Ka Pm* | meae miseriae *Er* | quia elegos miser *Va* | elegus miser, hinc elegiacum carmen *Bc Pc Pk* | miseri pro carmine po(suit) *Ed* | carmen elegiacum est miserorum *Mh* | Elegiacum carmen est proprie miserorum. (*Ed*) (*Ef*) *Ga Mb Na To Vh* | siue miseriae uel elegiatici carminis *Pp* | per apocopin ·i· mei miseri | elegias elegii *Vh* | uel huius uel hi elegi ·i· carmina lugubria *Ga Mh Na* | pro carmine posuit, quia sicut antea cum laetitia, nunc cum tristitia canebat *Ec Gc Mb* | quae sicut antea cum laetitia, ita nunc cum tristitia cantabat *Mf* | elegiacum carmen quod conuenit questibus miserorum *To* | elegi (et) genitiuus singularis esse potest et nominatiuus pluralis. Si (...) genitiuus (...) tunc talis erit constructio: et rigant ora ueris fletibus elegi ·i· miseri. Si (...) nominatiuus pluralis ita: et rigant (elegi) mea ora ueris fletibus. *To* | Duobus modis hoc intellegi quidam uolunt, per nominatiuum et genitiuum. Per nominatiuum ut sit rigant elegi ora mea ueris fletibus. Quidam uolunt per excellentiorem sensum per genitiuum, ut sit rigant et ipsae camenae ora cuius elegi ·i· meae miseriae ueris fletibus. *Ap Bc* (*Cc*) *Ck Ct* (*Er*) *Ge Oa Pb Pn* | Duobus modis hoc quidam intelligunt: per nominatiuum et genitiuum. Per nominatiuum ut rigant elegi sc· mea ora. Per genitiuum ut rigant ipsae camenae ora elegi ·i· mei miseri, et hic sensus est altior. *Bd* | Elegos Grece (miseri) inde elegia(...) miseris conuen(iunt) ideoque cum quadam interscisione scansio est. *Vd* | Elegos Grece, miser Latine, inde elegiacum lugubre dicimus carmen, siue miseriae per apocopen pro elegiaci carminis. (*Af*) (*Pg*) *Ta Vg* | miser, inde elegiacum lugubre dicimus carmen *Pt* | inde elegiacum lugubre dicimus carmen, siue miseriae uel elegiaci carminis per apocopen, id est elegius elegii *Ct Kc Oa Ps* | miseriae uel elegiatici carminis per apocopen, id est elegius elegii *Fb Fd Pt* | elegi per acopa{m} ·i· miseri. Nam elegius elegii facit, inde elegiacum lugubre dicimus carmen. *Pp* | quia per elegiacum metrum facta miserorum exprimuntur *Ec*

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166 poetae] poeta *Ta*. **175** elegiacum] egiacum *Pc*. **176** Elegiacum] eliacum *Mb*. | est[2]] om. *Ga Na*. **185** quidam] quidem *Cc*. | per] ·i· per *Bc Er*. | Per…186 nominatiuum] om. *Ct*. **186** ut] et *Bc Er*. | sit] fit *Pn*. | rigant] regant *Er*. | Quidam…188 fletibus] om. *Ge*. | per…187 sensum] excellentiore sensu *Ct*. **187** per] > ·i· per *Pb*; om. *Bc*. | sit] sic *Bc*. | et] et sc· *Ap Ct Oa Pb Pn*; et si *Bc*; (...)is *Er*. | camenae] amene *Er*. **188** elegi] eligi *Er*. | meae] me *Ap Oa Pb*; mei *Bc Ct Er*. | ueris fletibus] om. *Ap Bc Ct Er Oa Pb Pn*. **193** Elegos] miseri. elegos *Vg*; miser elegos *Af*. Latine] om. *Af Pg*. **194** miseriae] miseriae uel elegi ·i· elegii *Vg*. **196** elegiaci] elegiatici *Oa*. apocopen] acopen *Kc*. **197** elegiatici] egiatici *Fd*; elegitici *Pt*. | carminis] carminis quia *Pt*; carmiminis quia *Fd*.

I metrum i

Gc | Elegi dicuntur luctuosa cantica, quae miseris competunt et ideo cum quadam interscisione scanduntur, inde eleiacum metrum quo memorias mortuorum solebant ueteri scribere siue epigrammata consecrationes. *On*.
FLETIBUS: lacrimis *Ap Bd* | meis *Lh Ta Vc* | luctuosis, quae miseris conueniunt *Pp*.
ORA: per *Ge* | uultum *Bb Mo Oa On Pb Pc Pk Vd* | uultus *Ba Er* | faciem *Af On Va* | meum uultum *Cc Cg Ck Ct Fb Ge Lh Pn Pq Ps Ta* (*Vc*) | totam faciem *Ap*.
RIGANT: illae *Ps* | humectant *Ec Fb Fd Gc Ka Ld Lh Mb Mo Pt Va Vf Vg Vh* | perfundunt *Ap Ba Cc Cg Ck Ct Er Ge Oa Pb Pn Ps* | irrigant *Af On Vd* | madefaciunt *Ap Bd Cc Ck Ct Ge Lh Oa On Pb Pc Pk Pn Ps Ta* (*Vc*) *Vd* | malefaciunt *Bb* | illae camenae *Bd Pg* | camenae ipsae ore *Er* | admonendo prioris iocunditatis *Ec Gc*.

5. Has saltem nullus potuit peruincere terror

HAS: camenas *Af Ap Bc Bd Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Lb Ld Lh Mb Oa On Pb Pc Pd Pk Pp Ps Pt Ta Va Vf Vg* | musas *Bb On Vd Vh* | meam sapientia[m] *Er* | meum sensum *Ap* | sapientem *Ba*.
SALTEM: certe *Bc Fb Fd Ge Kc Ld Pc Pk Pp Pt* | tantummodo *Ap Cg Ck Ct Fb Ge Lh Mo Oa Pb Pn Pq Ps Ta* | tandem *Vg* | tantum *Af Ec Ed Ga Gc Ka Mh Na* | tamen *Ec Gc Ka* | omnino *Pp* | uel siue *Pd* | uel *Af Bd Pq* | sublatis omnibus *Ed Pm* | quamuis omnia sublata essent *Ec Gc* | quamuis omnia essent sublata mihi *Ka* | Haec coniunctio a captiuis tracta est, cum detinebantur ab hostibus salutem tantum petebant. *Ba* (*Ed*) *Vh* | Hic sermo tractus est a captiuis, qui tenti ab hostibus dicebant sublatis omnibus salutem concedere, inde per sinderes(...) natus (?) est sermo. *Mf* | Hic autem sermo tractus a captiuis, qui cum tenerentur ab hostibus dicebant sublatis omnibus salutem concede. Inde per sinderesin natus est sermo, ut in conceptu rerum perituri aliquid saltem dicamus. *Mb*.
NULLUS: terror *On* | terror regis uel principum aliorum *Ap*.
POTUIT: ualuit *Bc Ct Ps Vg*.
PERUINCERE: superare *Af Ap Ba Bd Cc Cg Ck Ec Er Ga Gc Ge Ka Lh Oa Pb Pg Pn Ps To Va Vd* | detinere *Vf* | perstingere *On* | flectere *Ct Ps* | deuincere *Pd* | anibrasre *Mb* | ambigere *Mb* | a nobis scrate *Mf* | ut peruincit filios et generum *Fb* | ut peruicit filios *Pd* | potuissent auferri *Bd* | licet uxorem et liberos et omnia tulisse *Va* | licet omnes possessiones et uxorem et filios tulisset (*Cc*) *Ck Ge Oa Pb Pn Ps* | tulisset et uxore et filios *Er* | cum omnes amicos superare potuerit *Pd*.
TERROR: metus *Ap* | aduersitatis *Ap* | iudicum *Af Ed Ga Mh Na Pm* | principum *Ap Cg Er Ga* | imperialis *Bc Kc Ld Mj Pc Pk Pp Ta Vg* | imperialis scilicet *Fd Pt* | iudicum tantum *Ka To Vh* | horror, uirtus *Ka Lh* | iudicii uel horror aut uirtus principum *Ec Gc* | timor imperialis *Af Fb Vf* | principum uel regis *Cc Ck Ge Oa Pb Pn* | principum uel legis *Ps* | regum et senatorum *Lh Ta Vd* | regum aut senatorum *Pd Pp* | uel regis uel senatum *Er* | regis uel principum *Bd* | timor regis *Lg* | timor regum uel senatorum *Ct Ps* | uicit filios et generum *Lh* | regum aut senatorum, ut peruicit filios et generum *Pc Pk Pp* (*Vc*) | Ideo hoc dicit quia cum ipse clauderetur in carcere, duo filii eius in consulatu remanserunt. *Pp* | Ideo hoc dicit quia cum

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208 madefaciunt] madeficiant *Pn.* **215** camenas] amenas *Kc*. **222** Haec] hoc *Ed.* | tantum] om. *Vh* **223** petebant] postulabant (*Ed*) *Vh.* **234** omnes] omni *Ck Ge.* | uxorem] uxores *Oa.* **237** imperialis[2]] inperia uel *Fd.* **243** generum] socerum *Pp.*

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232 anibrasre] unknown form, possibly OHG; *ambigere* is possibly a correction. | a…scrate] clear but incomprehensible; possibly a corruption of an OHG gloss, *anabis...* .

I metrum i

iste clauderetur in carcere, duo filii eius in consulatu permanserunt et omnis pompa eius in ciuitate remansit. *To*.

6. ne nostrum comites prosequerentur iter.

NE (> **ni** *Ed* | **ni** *Vf*): pro non *Bd Cg Ck Ge Pb Pn* | pro ut non *Af Fb Kc Ld Pp Ps Pt Ta Vf Vg* | pro ut *Mj* | pro utinam *Fd* | ut non *Ap Ba Ct Er Oa* | quin ·i· ut non *St* | quin *Ec Ed Ga Gc Ka Pm*.
NOSTRUM: exilii uiam *Ck Er Ge Pb Pn* | nostri exilii *Ap*.
COMITES: sociae *Af Ba Bb Er Fb Ld Lh On Pp Ta Va Vd* | socii *Ap* | illae *Ec Gc* | principes *Ge* | participes *Bb Ct Fb Oa On Pc Pd Pk Pq Ps* (*Vc*) | camenae *Ka* | adiutrices *On Pp* | illae sociae *Bd* | camenae illae *Ap* | sociae meae *Ap Cg Ck Ct Er Ge Oa Pb Pn Ps* | ipsae camenae *Fb* | pedis sequae *Pp*.
PROSEQUERENTUR: subsequerentur *Ap Bd* (*Cc*) *Cg Ck Er Ge Pb Pn Ps* | comitarentur *Ga* (*Lg*) *Mf Mh Na St To Vd Vh* | imitarentur *Ec Gc Ka Lh* | deducerent *Af Ba Er*.
ITER: exilii *St* | uiam *Ec Gc Ka Lh* | uiam dictandi *Fd* | cum philosophia *Fb Fd Ld Pt Vf* | philosophia *Ge* | nostra uestigia *Ct Oa Ps* | exilii uiam *Af Ba Cg Ps* | exilii nostri *Pb* | uiam sc· exilii *Ap* | nobis cum pergerent siue comitarent *Ka*.

7. Gloria felicis olim uiridisque iuuentae,

GLORIA: delectatio *Pq* | honor, pulchritudo *Ka Lh* | in *Pg* | fuerant *Ps* | fuerunt *Ba Ka Lh Mb* | quae fuerant *Cg Ck* | quae sc· fuerunt *Vh* | quae erant *Ct Oa Pb* | camenae *Ba Bc* | illae musae *Ga Mh Na Vh* | quae musae fuerunt *Lb* | camenae quae erant *Ck Er Ge Lh Pc* (*Pk*) *Ps Ta* (*Vc*) | quae camenae fuerant *Af Fb Fd Ge Kc Ld Mj Pt St Vf Vg* | illae sc· camenae, quae sc· iam erant *Ap* | ut hae quae quondam fuerunt *Pg* | solata est me *Bc* | in prospera aetate *Ga Mh Na Vh* | quae fuerunt in prospera aetate *Ka* | quae fuerunt mihi gloria *Ga Mh Na To Vh* | quae fuerunt olim gloria *Bd* | quae camenae olim illi fuerant gloria *Pd* | in prosperitate *To* | quae musae fuerunt mihi gloria in prosperitate et forti iuuentute *Ed Pm* | quae fuerunt mihi in prosperitate et uiridi iuuenta *Ec Gc* | exaggeratio declinatoris *Ck Er Ge Pb* | exaggeratio doloris *Pn* | quam habui in iuuentute *Vd* | gloria meae felicis iuuentutis *Ap* | quae sc· camenae fuerant felicis *On* | quae sc. camenae fuer{unt} olim gloria meae iuuentuti ·i· dum iuuenili aetate uernabam *Pp* | quae quondam fuerant meae felicis et uiridis iuuentae gloria non consolantur *Va* | Defectus est necessariae dictionis ut sc·quae fuerant. *To*.
FELICIS: fortunatae *Ct Ec Gc Lh Oa Ps* | mei *St* | quamdiu felix fui *Ba Ed* (*Ef*) *Er Ga Ka Lh Mb Na To Vh* | quamdiu felix fui et diuitiarum plenitudine perflorui *Ec Gc*.
OLIM: aliquando *Ct Oa Ps* | habite *Pk* | fui *Pd* | erant *Pn* | dudum *Ka Lh Vg*.
UIRIDISQUE IUUENTAE: dum in iuuenili aetate floreret ·i· iuuentutis (*Cc*) *Ck Pb Pn Pq Ps* | dum iuuenili aetate uernabam *Ge Pc Pk* | dum iuuenili aetate floret illa *Ct Oa Ta* (*Vc*) | dum iuuenilitate floret *Lh* | dum iuuenili decore uernabam *Pd* (*To*)

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251 pro[2]…non[2]] pro \ut/ non *Ps*. **255** sociae] scotiae *Lh*. **271** illae] illi *Na*. **272** quae erant] quaerant *Ck Pk*. | fuerant] fuerat *Ld*. **275** fuerunt[2]] fuerant *Vh*. **278** exaggeratio] exageneratio *Er*. **288** in] om. *Pq*. | floreret] florerem *Pq;* floreret \illa/ Ps. | ·i·] om. *Ck*. | ·i· iuuentutis] uel iuuentus *Pq*. **289** dum[1]] dum in *Pc*. | floret] floreret *Ct Vc*. | illa] om. *Ta Vc*.

I metrum i

| floreret iuuentutis uersum in fortunam *Ge* | felicis secundum fortunam, uiridis secundum naturam *Vd*.
UIRIDISQUE: crudae *Af Fb Fd Kc Mj Pp Pt Ta Vf Vg* | floridae *Cg* | crudis *On* | maturae *Ka Lh* | maturae iuuentutis meae *Ec Gc* | in uiridi aetate quando florebat *Ap*.
IUUENTAE: iuuentutis *Ap Ba Bb Bd Cg Ct Er Kr Lh Oa Pg* | meae iuuentutis *Ka* | aetatis *Af Kc Pp Pt Ta Vg* | fuerunt *Ba* | meae *Vg* | efexegesis *Ld On* | efexegesis ·i· exaggeratio *Ct* (2x) *Oa Ps* | quia iuuenis eram *On* | iuuenta plurimorum iuuenti sc· unius *Va*.

8. solantur maesti nunc mea fata senis.

SOLANTUR: consolantur *Er Ge Ld On Pg Pq Vd* | medentur uel fouent *Ec Gc Ka Lh* | musae *Pt* | illae musae *To Vh* | eaedem musae *Ec Gc* | me *Ec Gc* | consulunt illae *Bd* | camenae *Ga Pc* | illae camenae *Ap Ba Cg Ck Ct Er Fb Fd Ld Oa Pb Pd Pn Ps Vf* | ipsae camenae *Af Ge Kc Pp Ta Vg* | ipsae lacerae camenae *On* | Plurale uerbum, quod est solantur, ad singulare nomen, quod est gloria retulit, uolens exprimere illam gloriam et dignitatem quam amiserat multiplice fuisse, scilicet in nobilitate (...), in sociis (...) pluribus, in filiis (...)dultis atque consulibus, in uxore (...) in amicis carissimis. *Vd*.
MAESTI: tristis *Ap Ct Oa Pp Ps Vd* | mei *Lg Pd* | senis *Ap*.
NUNC: modo *Ap*.
MEA FATA: mei euentus *Pg* | meam fortunam *Va* | meum euentum *Lh* | meam mortem uel fortunam *To* | meum euentum, casum meam *On* | meos casas, meum infortunium *Pp* | meum casum uocat mea fata *Lh* | efexegesis *Lh* | efexegesis ·i· mea *Pc Pk* | per efexegesin, fortunam, euentum uel aduersum in fortuna (*Cc*) *Ck Er Pb Pn* | efexegis est *Vd* | uocat suam fortunam quasi per efexegesin mea fata *Ap*.
MEA: uacat *Bc Ck Ct Fb Oa Pb Pc Pk Pn Ps* | uacat mea *Ct Fd Kc Pp Ta Vg* | mea enim uacat uel meum infortunium *Vd*.
FATA: euentus *Bd Ec Fd Ga Gc Ka Lg Pm* (*Vf*) | euentum *Bc Ps St* | infortuna *Oa Pc* | infortunia *Ct Fb Ga Ge Lh Pk Pq Ps Ta Vc* | mortem *Ge On* | calamitates *Ec Ed Gc Ka Pm* | fortunam *Ps St* | insperatio *Ec Gc* | missiburi (OHG) *Ka* | fortunae euentum *Ba* | aduersam fortunam uel euentum *Cg* | quae sunt mea *Pp* | Hic in malam partem accipienda sunt fata. *Bc Pc Pk* | fata autem euentus. Hic in malam partem ponit fata. Fatum nunc significat exitum nunc casum, aliquando etiam ordinem rerum. (*Af*) *Ct Kc Mj Pp Ps Ta Vg* | Fatum enim a for uenit, quod nunc in usu non est, nisi in tertiis personis. *Ec* (*Ed*) *Gc Ka* | Fatum nunc significat exitum, nunc casum, aliquando etiam ordinem rerum. (*Pg*) *Pt* | Fatum nunc significat exitum, nunc casum, aliquando ordinem rerum, et sciendum quoque quod hic in

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304 medentur] modentur *Lh.* **317** per…fortunam] perfelixeque sunt fortune *Er.* | in fortuna] infortunam *Ck.*; om. *Er.* **320** uacat[2]] uocat *Fd.* **326** fata[2]] fa«c»tum est *Ta.* | autem] om. *Pp.* Hic] om. *Ct Ps.* **327** ponit] accipienda sunt *Af Ta.* | ponit fata] | fata] facta *Af*; fa«c»ta *Ta.* Fatum nunc] nam modo *Vg.* | nunc[2]] modo *Vg* | casum] carum *Vg.* | aliquando] aliquod *Ct Ps.* etiam] etiam et *Ct Ps.* **328** enim] om. *Ed Ka.* **329** in] om. *Ed Ka.* | tertiis] tribus *Ka*; II *Ed.* **330** ordinem rerum] extram (...) *Pg.* | Fatum] euentus ·i· fatum *Lc*; facit i{n} *Fd.* | nunc[2]] n{on} *Fd.* **331** aliquando] alioquin *Vf.* | ordinem] ordine *Fd.* | et] sed *Lc.* | et…hic] hic uero *Fb.* quoque] om. *Lc*.

mala parte ponit fata. *Fb Fd Lc Pt Vf* | Facta autem antiquitus diceb(...) (...) quae (...) loquebant et sciendum quia cum dixisset mea fata per efexegesim ·i· per explanationem superius dicti dilucidauit subdendo sc· mesti senis. *On* | Hic ponit in malam partem fata (significat ali)quando exitum nunc e(...) *Lg*.
SENIS: quando senex sum *Pp*.

9. Venit enim properata malis inopina senectus

VENIT: mihi *Pp Vh* | quasi accidit *Ap* | adiungit se *Bb* | qua re dico me esse senem *Bd* | me quoque debilitat series immensa malorum *Ec Gc Ka Lh*.
ENIM: quia *Ec Gc Pb* | pro nam *Pd*.
PROPERATA: accelerata *Af Ap Ba Bb Bc Bd Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lg Lh Mf Mh Mj Mo Na Oa On Pb Pc Pk Pm Pn Pq Ps Pt St Ta To Va* (*Vc*) *Vd Vg Vh* | festina *Bc Vf* | celerate *Mb* | festinata *Af Fb Fd Ge Kc Mo Pp Ta Vg* | utpote iuueni *Ct Er* (*Lh*) *Oa Pc Pk Pp Ps Ta* | utpote iuuenem *Ct Oa Ps* | utpote iuuenili *Ge* | uicina facta *Cg Ck Er Pb Pg Pn Ps* | propinqua uel accelerata quia *Pd* | prope facta *St* | participium sine uerbi origine *On*.
MALIS: ablatiuus *Ck Ct Oa Pn Ps* | a *Af* | ex *Ec Gc* | de *Ck Pn* | cum *Ct* | meis *Bb Fb Pp Va* | angustiis *Af* | aduersitatibus *Er* | dum statibus (= aduerstitatibus?) *Ba* | per malam *Ck* | per mala *Ap Ct Oa Pb Pn Ps* | miseris meis *Vd* | meis aduersitatibus *On* | finis eram *Ba* | ex doloribus *Ka* | miseriae uel malis ut sit ablatiuus ·i· per mala per dolorem *Lh Ta* (*Vc*).
INOPINA: inopinata *Ec Gc Mo Pc Pk Va Vc* | insperata *Af Ap Ba Bb* (*Cc*) *Cg Ck Ct* (2x) *Er Fb Fd Ga Ge Ka Kc Ld Lh Mj Mo Na Oa On Pb Pc Pd Pg Pk Pn Pp Ps Pt St To Va Vc Vd Vf Vg* | repentina *Bc Ct Fb Fd Ge Kc Ld Mo On Pc Pk Ps* | improuisa *Ge On* | incredibilis *Pt* | inestimata *Ba Ed Ka Lb Lh Mb Pd Pm Pp Vh* | inestimabilis *Kr* | contra opinionem *Ct Ge Lh Oa Pc Pd Pk Pn Ps To* (*Vc*) | ante tempus *Cc Ck Er Pb Pn Ps* | quia iuuenis *Mf* | quia iuuenis erat *Ba Ec Ed Ga Lh Mb* (2x) *Na On Px To Vh* | quasi ante tempus uenit canities *Ap*.
SENECTUS: Senectus ingerit dolorem. *Vf* | Sicut senectus ingerit dolorem, similiter et dolor senectutem ·i· infirmitatem quae propria senectus est. *Mf* | Senectus ingerit dolorem, similiter et dolor senectutem. Apud antiquos inuidia eorum detestatio senectus dicebatur. *Ka* | senectutem, quia in senectute maxime dolent *To* | Nam cum senecta certo ueniat tempore praeter aetatem, aliquando laboribus consenescunt. *Ge Pn* | Senectus enim quae doloris infortunio ingeritur, non aetati sed dolori deputatur. (*Af*) *Bc Ct Fb Kc Lc Ld Mj Pc Pk Pp Ps Pt Ta Vg* | Apud antiquos odium, inuidia, detestatio, senectus dicebatur. (*Ga*) *Mh Na To Vh*.

10. et dolor aetatem iussit inesse suam.

DOLOR: mestitia *On* | aegritudo *Ct Oa* | aegritudo uel senectus *Ps* | meus *Vd* | ipse *Vh* | quia dolor ingerit *Pd* | tristitia cordis *Ap* | quem patior *Bd* | qui est in me *Va* | dolor enim parit aetatem *Ga*.

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332 mala parte] malam partem *Fb Pt*. | ponit] ponuntur *Fb*; ponitur *Vf*. | fata] facta *Fd*. **347** utpote[1]] utperiae *Er*. **360** quia[2]] qui *Vh*. | erat] eram *Lh*. **366** certo] certa *Ge*. **367** enim] om. *Bc Fb Lc Ld Pc Pk Pt Ta*. | ingeritur] geritur *Ct Ps*; ingreditur *Ta*. | non…368 sed] si *Ct Ps*. | aetati…368 sed] aetatis *Kc Pc Pk*; aetatis sed *Vg*. **368** dolori] doloris *Vg*.

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I metrum i

AETATEM: senectutem *Af Bb Bc Bd Cg Ck Ec Gc Ge On Pd Pg Pk* (2x) *Pq Ps Vd* | senectutis *Ap Lh Pb Pn Ta* (*Vc*) | senectus *Ct Oa* | senectam(!) *Pc* | Praecepit quasi debitam sibi suam aetatem ·i· senectutem adesse, quia quemadmodum homini canities uenit per naturam, ita et illi qui suffert dolores multos. *Ap Bd Ck* (*Er*) *Ge Oa Pb Pn Ps* | Aetas doloris senectus est. Aetatem ergo senectutem accipimus. *Af Ct Fb Fd Kc Lc Ld Mj* (*Pg*) *Pp Ps Pt Ta Vf Vg* | aetas doloris senectus *Bc Pc Pk* | Senectus ingerit dolorem, similiter et dolor senectutem. *Ba Ec Ed* (*Ef*) *Gc Mb To Vh* | senectus ingerit dolorem similiter *Mb* | senectutis quae propria est doloris *Va* | aliquando laboribus consenescunt *Vd*.

IUSSIT: cogit *Pg* | coegit *Vd* | fecit *Pp* | praecepit *Bd* | quasi praecepit *Ap*.

INESSE: adesse *Af Ap Ct Er Oa Pb Pn Ps* | quasi debita *Bd* | instare *Ec Gc Ka Lh* | mihi *Vd Vh* | sibi *Bd*.

SUAM: propriam *Ap Ck Ct Ec Gc Ge Lh Oa Pb Pk Pn Pp Ps Ta Vg* | senectutem *Er Lg Pc Pg* | senilem *Pt* | immaturam *Ec Ed Gc Ka Pm* | ut illud *Ec Gc* | quia dolor proprie senum est *Ap Ba* (*Cc*) *Cg Ck Ct Er Ge Lh Oa Pb Pk Pn Ps Ta Vd* | non meam aetatem *Vh* | quia dolor proprie senum est et proprietas doloris senectus *Pp* | etenim aetas proprietas est doloris uel quia dolore acceleratur senium unde sequitur *St* | qui cogit senescere *Vh* | qui cogit citius senescere (*Ga*) *Mh Na To* | quia dolor citius senescerit *Af* | proprium est ut dolor adducat cuius senectutem *Bb* | ante meum tempus cogit et esse senem *Ec Gc Ka Lh*.

11. Intempestiui funduntur uertice cani

INTEMPESTIUI: subitanei *Af Bb Bc Ct Fd Ga Kc Lc Pc Pk Pp Ps Pt Ta Vg* | inopportuni *Af Bc Ct Er Fd Kc Lc Mb On Pp Pt* (2x) *St Ta* | importuni *Pg* | intemporanei (*Af*) *Bd Ct Ec Ed Fb Fd Ga Gc Ka Kc Lh Mh Na Pd Pg Pm Pp Ps Pt Ta To Va Vf Vg Vh* | temporanei *Lc* | intemporatiui *Pq* | (...)pore *Vf* | immaturi *Pp* | immaturis *Lg* | incongrui *Ld* | praeproperi *Vd* | Intempestiuum est quod non sit congruo tempore. *Pp* | Intempestiuum dicitur, quod uenit praeter tempus. *Mj* | tempestiuum oportunum, intempestiuum inoportunum *Kr* | sine tempore *Ed Lb Lh Mb Mf Px Vh* | mihi apparet *Vh* | non secundum aetatem *Cg Ck Ge* | ante tempus uenientes *Ap Ba Bb Ck Ct Er Ge Lh Oa On Pb Pc Pk Pn Ps* (2x) *Vd* | ante tempus aduenienti *Ge* | sine tempestate *Lb* | non uenientes per aetatem *Ap* | quia nondum fuit tempus *Ec Ed Ga Gc Ka Lh Mb* | quasi cum impetu affluunt *Ap Ck Er Ge Oa Pb Pn* | q{u}a cum impeta *Ba* | Tempestas aliquotiens solet tempus significare. *Af* | properi et infortuni *Ap Ck Ge Oa Pb Pn* | proprie et inoportuni *Er* | quasi properi *On* | quasi properi et inoportuni *Ct Lh Pc Pk Ps* | non pro prolixitate *To* | quoniam qui iuuenis sum aetate iam senili grauitate canesco *Ap Ck Ct Ge Lh Oa* (*On*) *Pb Pc Pk Pn Pp Ps Vd* | ac si diceret qui puerilis aetatis esse debui, iam senile

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378 Praecepit quasi] precepte quaes *Er.* | Praecepit…379 aetatem] om. *Bd.* **379** aetatem] et (...)eni *Er.* | ·i·] ·i· suam *Ap*. | quia] quam *Ap Oa Pb.* | quia quemadmodum] et quaedam nudum *Er.* **380** canities] canitie *Er*. **381** senectus est] om. *Vf.* | Aetatem ergo] om. *Fb.* | ergo] om. *Ct Ps*; igitur *Lc*; < ego *Ld*. | senectutem] in senectute *Ld*; pro senectute *Pg.* **383** Senectus] senectus enim *Ec Gc.* | ingerit] *gl.* generant *Ed*; gen(...) *Ef.* | similiter] om. *Ec Gc To.* **390** quia] quod *Pb*. **391** dolor] om. *Lh Ta*. | proprie] prope *Ba Er* | senum] fetum *Er.* **402** inopportuni] (...)portum *Er*; inporetuni *Mb.* **411** affluunt] afflectant *Er.* **413** properi[1]] propri *Ap Oa Pb Pn.* **414** properi] praeprosperi *Pc*; prosperi *Lh Pk.* | inoportuni] importuni *Lh.* **415** qui] om. *On Vd.* | iuuenis] iucenis *Vd.* | sum] fui *Pp.* | iam] sed *Vd.* | canesco] senesco *Ap Oa Pb Pn*; senesco canesco *Ck Ge;* cane fui *Vd.* **416** ac…diceret] om. *Er.* | debui] de(bu)eram *Er.*

I metrum i

grauitate senesco (*Er*) *On To* | intempestiui sine tempore, quia iuuenalis aetatis esse debui adhuc iam senili grauitate canesco *Pd* | Tempestas aliquotiens solet tempus significare. Ergo tempestiuum dicitur quod suo tempore, intempestiuum quod uenit praeter tempus. *Ct Fb Fd Kc Lc Mo* (*Pg*) *Pp Ps Pt Ta Vf Vg*.
FUNDUNTUR: procedunt *Ap Cg Ck Pb Pn Ps* | accrescunt *Fb Ga* | prorumpunt *Ge Vd* | expanduntur *Mb* | (...) effusi *To* | cernuntur *Ec Gc Ka Lh* | emerguntur *Va* | irrigantur *Ct Oa Ps* | immittuntur *Ct Oa Ps* | emittuntur *Ec Gc* | labuntur *Pd* | quia *Vh*.
UERTICE: in *Ed Fb Pm* | capite *Ps* | meo *Ct Oa Ta Vf Vh* | in meo *Ap Ba Cg Ck Ge Lh Pb Pk Pn Pq Ps Vc* | in capite meo *Vd* | uel in uel a *Af Kc Pp Pt Vg* | a uertendo *Ga Mh Na To Vh* | Vertex dicitur a uertendo, eo quod ibi uer(tuntu)r capilli. *Vd*.
CANI: pili *Ap Cc Cg Ck Ct Fb Ge Lh Oa Pb Pn Ps Ta Vc Vg* | capilli *Go Ld* | senum *Ap* | In plurali numero canitiem significat. *Ed Pm* | Pluralis canitiem significat. *Ec* (*Ef*) *Gc*.

12. et tremit effeto corpore laxa cutis.

TREMIT: tremula est *Ap Ba Bd Cg Ck Ct Er Lh Oa Pb Pn Pq Ta* | concutitur *Fb Fd Ld Pt Vf* | tremulat *Pp* | fluctuat *Af Bc Pc Pk Vg* | concutit *Mo*.
EFFETO (EFFECTA *Mo*): exhausto *Af Bb Bc Ck Ct Fb Fd Kc Lc Ld Mb Mj Mo Pc Pd Pk Pp Pq Px Ta To Vf* | euacuato *Af Ap Ba Bd Ct Ed Fb Fd Ga Ka Kc Lb Lc Lh Mo Pn Pp Pt St Ta Vf* | uacuato *Ld* | uacua *Mo* | lassato *Mb Pt* | infructuosa *Mb* | infructuoso *Ba Ec Ed Ga Gc Mb Na To* (2x) *Vh* | macerato *Vh* | debilitato *Ct Fb Fd Ka Kc Lc Lh Mf Mo Pp Pt Ta To Vf* | senili *Pp* | delapso *Pt* | sterili (*Ga*) *Mh Na Pt To Vh* | effetus sterilis *Kr* | infirmo *Ec Gc* | pro senio doloris *Va* | macilenti et absque uiribus *Ge* | euacuato a uiribus *Cg Ck Pb Pn* | uiribus euacuato *Bc Ct Er Oa Pp Pq Va Vd* | uiribus euacuata *Pc* | effetus uiribus euacuatus *Pk Pp* | uiribus exhausto *To* | uiribus consumpto *Ec Gc* | a uiribus *Lh* | sine fetu *Er* | ubertas carnium abscesserat *Bc Pk* | ad dictandum elaborato *Ec* (*Ga*) *Ka Mh Na To Vh* | languido eneruato uel exhausto et a carne uacuato *To* | tractum nomen a parientibus quod frequenter sunt exhaustae (*Ct*) (*Er*) | effetum quasi fetum tractum quod frequenter fiant (...) *Lg* | tractum est a frequentia parti mulierum, unde debiles efficiuntur *Mf* | Fetas dicimus mulieres praegnantes, inde effetas, euacuatas. *Pn* | Nam sicut fetas dicimus mulieres partu fecunda, ita effetas uirtute pariendi exhaustas. *On* | Nam sicut fetas dicimus mulieres partu fecundas, quae uirtutem habent pariendi, ita effetas uirtute pariendi exhaustas. *Ap Bc Ck Ct Ge Oa Pb Pc Pk Pn Pp Pq Va* | exhausto tractum a mulieribus quae saepe pariunt, quia sicut illis partus adducit senectutem, sic uiris dolor *Ap Ck Er Ge Oa Pb* (*Pg*) *Pn St Va* | exhausto uel euacuato. Tractum est a mulieribus parientibus, quia sicut

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417 grauitate] onere *To*. | grauitate senesco] (...)andine ca(ne)sco *Er.* **418** Tempestas] tempestas uero *Fb Fd Lc Pt Vf*; tempestas enim *Vg*. | aliquotiens] aliquoties *Ta*. **419** tempus] temporis *Lc*. significare] significat *Kc*. | intempestiuum] intempestiuum uero *Ta Vg*. **420** quod…tempus] quod quod non uenit in suo tempore *Fd*; quia non uenit per tempus *Vf*. | praeter] post *Pp Pt Ta*; ante *Fb Mo*. **435** tremula est] trimularem*Er.* **440** debilitato] delibato *Pt*. **441** sterili] steleri *Pt*. **446** elaborato] elaborata *Ka*. **450** efficiuntur] effiuntur *Mf*. **452** quae] quia *Ap*. **453** ita] om. *Oa*. | effetas] offetas *Ap*. | exhaustas] ·i· exhaustas *Ct*. **454** exhausto] exaustum *Er*. | tractum] tractu *Ap Ck Ge Oa Pb Pn*. | a] om. *Er*. | pariunt] partunt *Er*. **455** illis] om. *St.*. | partus] partes *Er*. | uiris] iuris *Ck Pn*; irris *Er*; et uiris *Va*. | uiris dolor] et isti inopia *St.* | dolor] color *Er*; om. *Va*.

illis partus adducit senectutem, sic et uiris dolor *Bd* | est tractum a saepe parturientibus et dicitur (...) *Pg* | tractum a mulieribus, quae ob frequentem partum corpus habent effetum *Pm* | a mulieribus tractum hoc nomen, quae crebro fetu efficiuntur. *Mb* | Tractum est a parientibus, quod frequenti fetu sint exhaustae et consumptae, et quasi inan{es} redditae. Partus enim assiduus debiles reddit. *To* | Mulieres enim crebro fetu efficiuntur debiles et ideo effetae dicuntur. *Fb Fd Lc Mo Pt Vf* | Vbertas enim carnium abscesserat et rugosa pellis effecta est. *Fd Lc Pt Vf* | ubertas carnium abscesserat *Pc* | Vbertas enim carnium abscesserat et rugosa pellis effecta est. Mulieres quoque crebro fetu debiles effetae dicuntur. (*Af*) *Ct Kc Mj Pp Ta* | infructuoso uel languido et eneruato uel carne euacuato, tractum a parientibus a frequenti fetu sint exhaustae et inanes, quoniam partus assiduus debiles mulieres et dictum effetum quasi extra fetum *Pd* | Effetum a mulieribus nimis parturientibus tractum est, quae crebro fetu efficiuntur debiles. Fetus est partus. Vnde mulier nimis parturiens dicitur effeta ·i· exhausta. *Ec Gc Ka* (*Lh*) | a mulieribus nimis parentibus tractum est hoc nomen, quae crebro fetu efficiuntur debiles uel debilitato *Ed*.

CORPORE: a sanguine *Ap* | eua\cua/ta carne *Ap* | uiribus uel carne *Bd*.

LAXA: remissa *To* | fluxa *Ge* | rugosa *Af Bc Ec Ed Ga Gc Ka Pc Pk Pm Pp St* | resoluta *Ga Mh Na Pq To Vh* | soluta *Ck Ec Ed Gc Ka Lh Pm Pn Va* | laxata *Vh* | uacuata *Af* | fluxa, inextenta *Pp* | uincta *Cc Ck Pn* | amota *Ka* | non plena *Af* | non plena carne *Cc Cg Ck Pn Pt* | in rugas contracta corium *Vd* | in rugam contrahitur cutis *Af Bc Ct Fb Kc Mj Pc Pk Pp Ta Vg* | resoluta uigore *Ct Oa* (*Vc*) | remota a carne *Ka* | amota a carne *Ec Gc Lh Pp* | misera sola *Ap* | dimissa, quia ubertas canium abscesserit ideo rugosa pellis effecta est *Fb*.

CUTIS: pellis *Ap Bc Ge Ld Pc Pk* | mea *Ct Ec Gc Oa* | sicut dixit Iob, cutis mea aruit deuorata carne *Ct Oa*.

13. Mors hominum felix quae se nec dulcibus annis

MORS HOMINUM FELIX: exclamatio cum dolore *Ba Bb Bd Ck Er Ge Lh Oa Pb Pc Pk Pn Pp Ta* (*Vc*) *Vd* | exclamatio Boetii cum dolore ·i· o felix mors hominum *Ap* | describit qua uia sit mors felix *To* | Dicit enim illam mortem felicem esse, quae tempore prosperitatis non uenit et tempore aduersitatis miseros a poena liberat. *Ap Bd Cc Ck Ct Ge Oa Pb Pn To Va* | feliciter uiuentibus procul abest *Mj* | Felicem dicit fore fortunam, quae feliciter uiuentibus procul abest, mestis uero mors uolentibus adest. (*Af*) (*Bc*) *Ct Fb Fd Kc Lc Pc Pp Pt Ta Vf* | sicut infelix quae contraria agit *St* | Illa mors est infelix quae non uenit uocata a mestis et quae inserit se dulcibus annis hominum. (*Cc*) *Ck Ge* | quia mors tristem facit hominem qua(...) ex parte animae sua morte laetentur, tam(...) natura carnis mortem timet et timor magis tristitiam quam laetitiam genuit. *Bd*.

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462 fetu] fete *Lc*. | effetae] fete *Mo Pt.* **463** enim] carminum *Lc*. | carnium] abcesserat *Fd*. pellis] effeta *Lc Vf*. **464** Vbertas] libertas *Ct*. | enim] ergo *Mj*; autem *Ta*. | abscesserat[2]] abcesserat *Kc*. | rugosa…465 pellis] ruga a\c/ pellis *Ct*; rugosa *Mj*; rugo a pellis *Ta*. **465** effecta] om. *Mj*. **468** Effetum] effetum enim *Ec Gc*. **469** efficiuntur] efficientur *Ka*; < efficientur *Lh*. est[2]] om. *Ec Gc*. **471** nimis] mimis *Ed.* **477** plena carne] eren (!) carni *Pt.* | rugam] rugamenim *Bc*; ruga *Pc*. | contrahitur] trahitur *Af*. **489** enim] om. *Ct Va.* | illam] om. *Va*. **490** non… aduersitatis] om. *Oa*. | et] sed *To*. **492** fore] om. *Pc Pp*; esse *Af Fb*. | fortunam] mortem *Af Bc Pc Pp*; fortunam ·i· mortem *Fb*. | uiuentibus] iuuenibus *Ct.* | mestis] et mestis *Fb*. | uero] uero et *Pc*. | mors] mortem *Lc Pc Pp*; et mori *Af Bc Ta*.

I metrum i

MORS: illa *Pd* | o *Pd* | utraque mors *Ec Gc*.
FELIX: bona *Vd* | est *Ba Bd Cg Ck Ct Er Fd Ge* (2x) *Ge Go Lh Oa Pc Pd Pk Pn Ta Vc Vf* | est felix *Pg* | est illa *Pq* | fortunata *Ka Lh* | fortunata est *Ec Gc*.
QUAE: mors *Ap Ta* | illa mors *Ct Oa* | redup[lica]tio *Ba*.
DULCIBUS ANNIS: iuuentute *Bb* | in tranquilitate *Er* | tempore iuuentutis et prosperitatis *Vd*.
DULCIBUS: prosperis *Af Bb Bc Er Fb Fd Ga Ge Kc Ld Mj Pc Pk Pp Pt Ta Vf* | felicibus *Fb* | tranquillis *Lg* | laetis sc· temporibus *Ap* | datiuus *Er Pd* | ualentibus *Ec Gc Ka Lh* | delectabilibus *Va* | uoluptuosis (*Cc*) *Cg Ck Ct Ec Er Fb Gc Ge Lh Oa Pn Ta* | iuuenilibus *Af Ct Er Fb Lh Oa Pn Pp Ta* | iuuenalibus *Cg Ck Ge* | interim dum est in prosperitate iuuentus quando cuncta sunt prospera *Pp* | dum quilibet homo in sua dignitate positus est (*Cc*) *Ck Er Ge Pn* | quilibet homo dum in sua dignitate positus est uel tranquille annos peragens iuuentutis uel qui consentiret et (...) illa mors quasi felix est *Ba*.
ANNIS: temporibus *Ct Oa* | datiuus *Pd*.

14. inserit et maestis saepe uocata uenit.

INSERIT: immittit *Af Ba Cg Ck Ct Ec Ed Er Fd Gc Ka Kc Ld Lh Mb Mf Mj Na Oa On Pc Pd Pg Pk Pn Pq Pt Ta To Vd Vf Vh* | immittet *Ge* | immiscet *Af Bc Fb Fd Ga Ge Kc Ld Ta* | infundit *Ct Oa* | ingerit *Ap Bd Cg Er* (*Lh*) *Pb Pc Pk Pp Vc Vd* | impertit *Bd* | (...)ndit *Pd* | inter miscet *Va* | immittit se *Bb* | egerit *Pn* | gerit *Ck Ge* | quae non uenit dum prospera nobis arrident *Ec Ed Gc Pm*.
MAESTIS SAEPE UOCATA: felix mors, quae mestis uolentibus adest *Ct Kc Mj*.
MAESTIS: a *Fb Ge Ld Pt* | hominibus *Ap Ck Er Ge Pb Pg Pn Pt To* | tristibus *Af Ct Oa To* | datiuus *Pd* | datiuus siue ablatiuus *Af* | accusatiuus pro ablatiuus *Er* | mestitiam patientibus *Cg* | tristibus hominibus *Vd* | ab anima et corpore *On* | animo et mente *Ap Ck Ct Er Ge Lh Oa Pb Pk Pn To* | et illa mors felix *Er* | quando mestitiam patiuntur *Ap Ba* (*Bb*) *Ck Ct Ec Ed Er Ga Gc Ge Ka Lh* (2x) *Mb Na Oa Pb Pc Pk Pn Pp To* (*Vf*) *Vh* | accidit quando mestitiam patiuntur et mestum compositum ab animo et mente *On*.
SAEPE: frequenter *Ct Oa Vd*.
UOCATA: optata *Pd* | inuocata *Er* | inuitata *Ec Gc Lh* | ab illis *Bd* | appellata *Ct Oa* | desiderata *To* | a miseris *Ba* | ab aliis per angustiam *Lh* | desiderata ab illis (me)stis *Vd* | quae est inuitata *Ka*.
UENIT: non uenit *Bc* | felix mors, quae *Bc Pc Pk* | felix mors est *Ka* | felix mors est, quae *Ec Gc* | utraque mors felix est *Ka*.

15. Eheu, quam surda miseros auertitur aure

EHEU: dolet *Ck Ge Pn* | admirantis *Bd* | admirantis aduerbium uel potius interiectio dolentis *Af* | interiectio admirantis *Cc Ck Ge Pn* | interiectio dolentis *Ap Cg Ct Oa Pb* | dolet Boetius *Ap* | composita interiectio *Ba Ec Er Gc* | est(?) a contraria (...)cedit *Pd* | Heu dolentis est interiectio, quae a poetis dimetri solet aliquando geminari. *Vd*.

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502 in tranquilitate] intrat qualitate *Er.* **507** iuuenilibus] iuuenilis *Af*; iuuenibus *Er.* **509** quilibet[1]] quolibet *Pn*. **522** mestis] om. *Mj*. **525** animo] ab animo *Pk To*. **527** patiuntur] patiantur *Ba*; patit *Na.* **542** interiectio] interiecto *Er.*

I metrum i

QUAM – AURE: quando in angustia sunt miseri homines, auertitur ab eis mors *Ap* | homines qui dum in angustia sunt, non uenit mors auferre uitam *Ck Er Ge Pb Pn* | De illis dicit qui in angustia positi mortem optant, sed non peruenit ad eos, seruat eos tamen ad diuturnos cruciatus non adueniens eis. *To*.
QUAM: quantum *Pg Vf* | multum *Cg Ck Ge Pn* | pro quantum *Fd Lb*. **SURDA**: inexaudibilis *Vd* | obcaecata *Ec Gc Ka Lh Ta* | obdurata *Ec Gc Ka Lh Pp*.
MISEROS (> **MISERIS** *Ld*): homines *Ap Cg Vd* | in miseria positos *Pp* | miseris qui omnem felicitatem amittunt quasi mortui (?) *To*.
AUERTITUR: pro auertit *Ap Pn Vd* | aspernatur *Af Bc Cg Ck Er Fb Ga Ge Kc Mj Oa Pb Pc Pd* (2x) *Pk Pn Pt Ta To Vg* | abhominatur *Ed Fb* (*Ga*) *Ka Mh Na Pm To Vh* | spernit *Fb Mo* | praeterit *Mb To* | despicit *Af Ge Pq St* | respuit *Bc Er Fb Fd Kc Pc Pk Pp Pt Ta Vf Vg* | execratur *Ge* | declinat *Af Bc Ct Fb Fd Kc Lh Mj Oa Pc Pk Pn Pp Pq Ta To Vg* | detestatur *Af Fb Fd Ga Go Ka Kc Lh Mf Ta Vg* | fugit *Af Ec Fb Fd Gc Ka Kc Lh Mb Mf Pt Ta Vf Vg* | repellis *Pt* | passiuum *Vh* | leidezzit (OHG) *Ec Gc* | illam rem (*Cc*) *Cg Ck Er Ge Pn* | illam et illa re *St* | illam rem uel ab illa re *Va* | auertor illam rem uel illa re dicimus (*Af*) *Ta* | mors *Ld* | illa *Pc* | illa mors *Er* | ipsa mors *Fd Vf* | illa mala *Pg* | commune uerbum *Bd* | quae aspernatur *Pg* | fugit miserias *Ed* | declinat a miseris *Ap* | detestatur ad miseros uenire *Mb* | praeterit mors *Ck Ct Ge Lh Oa Pc Pk Pn* (*Vc*) | praeterit sc· illa mors nolens uenire (...) et meas miserias finire *Vd* | Propter se dicit. *Pp* | Propter se ipsum dicit. *Ka* | Propter se ipsum abhominatur, dum inuocatur uenire. *Ec Gc* | Auertitur commune uerbum est ·i· quasi tenendo dissimulat audire. *Ct Oa* | quasi dormien(do) neglegentiae tard(...) dissimulansque aud(...) *To* | Commune uerbum est ·i· quasi dormiendo neglegans audire. *Cg* | Commune uerbum est quasi dormiendo neglegit dissimulans audire, et est significatio pro significatione. (*Cc*) *Ck Ge Oa Pb Pn* | quasi dormiendo neglegit, recusans et dissumulans *Pp* | quasi neglegit dormiendo, recusans et dissimulans audire, et est significatio pro significatione aut est commune uerbum *Bc Lh Pc Pk* | plures quasi dormiendo neglegat, recusans et dissimulans audire *Pd*.
AURE: audit *Ct Oa* | ota *Ck*.

16. et flentes oculos claudere saeua negat!

FLENTES: plorantes *Vd* | quam lacrimas fluentes *Pd* | lacrimis fluentes *Ap Cc Ck Ct Ge Lh Oa On Pb* (*Pc*) *Pk Pn Pq To*.
OCULOS CLAUDERE: mori *Af Ec Gc* | effici mortuos *Ap Ba Cc Cg Ck Ge Pb Pn* | efficaci mortuus *Er* | per mortem *Vd* | perpetua morte *Af Ap Bc Ct Fb Fd Ga Kc Ld Pc Pk Pp Pt Ta Vf Vg* | perifrasis mortis *St*.
OCULOS: meos *Pp Vd*.
SAEUA: mors *Af Bc Ge Ka Lh Mb To* | tristis *Fb Kc Pt* | crudelis *Ld Vd* | quia (... clau)dere *Vd* | aspera *Pg* | illa *Bd* | ipsa mors *Ba Cc Cg Ck Pb Pn* | illa mors *Er* | dura ipsa mors *Ap* | inexorabilis *Ct Oa Pp* | mala *Ct Oa* | figura Greca *On* | perpetuum epitheton mortis *Pt* | Mors miseria pascitur et in prosperitate persequitur hominem, in miseria respuit. (*Af*) *Ap* (*Bc*) *Kc Pn Ta Vg* | Misera mors in prosperitate prosequitur hominem, in miseria respuit. *Ct*.

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546 qui dum] quidem *Er*; quo dum *Pn.* | non uenit] conuenit *Er.* | mors] om. *Er.* | auferre] auferrem *Er.* **557** detestatur] testatur *Kc.* **568** est[2]] om. *Oa Pb*; \est/ *Pn.* **579** lacrimis] lacrimas *Ct Lh Oa On Pk.* | fluentes[2]] fluentos *Cc Ck Ge Pn.* **582** morte] mora *Ct.* **588** miseria] misera *Ap Kc.* | pascitur] patitur *Af.* **589** respuit] om. *Ta*.

I metrum i

NEGAT: abnegat *Ec Gc Ka Lh* | non uult *Ap Bd Ck Ct Er Ge Oa Pb Pn Va* | retardat *Bd Cg Ck Er Ge Pb Pn* | ef[ex]egesis *Pn*.

17. Dum leuibus male fida bonis fortuna faueret

DUM – FAUERET: Post generalem sententiam redit ad semetipsum. *To* | Dum in diuitiarum iucunditate adhuc positus essem, de imminenti semper morte sollicitus fui. Nunc autem in aduersitatibus positus, ingratam protrahens uitam, mortem euenire diffido. *Ec Gc Ka.*

DUM: quondam *Pg*.

LEUIBUS BONIS: Bonorum quoque tria sunt genera. Alia enim sunt in animo, alia in corpore, alia extra corpus. Quae autem in animo sunt, uere et absque opinione bona sunt. Quae uero in corpore siue praeter corpus sunt, caduca et leuia sunt. (*Af*) (*Ap*) *Ct Fb Fd Kc Lc Mj Oa Pb* (*Pg*) *Pp Pt Ta Vf* (*Vg*) | Tria sunt genera bonorum: bona animi sapientia, bona corporis pulchritudo, bona extrinseca uero aurum argentum. *Lb* | Leuia sunt haec bona temporalia, quae facile ueniunt et facile recedunt. *Ba Ec Ed Ga Gc Ka* (*Lh*) *Mb Mh Na Vh* | Leuia bona sunt temporalia, quia facile ueniunt atque reced{un}t. *To* | Memorat se in felicibus annis grauidi morbo occupatum. *Mb*.

LEUIBUS: in *Cc* | transeuntibus *Af Bc Ct Fb Fd Ga Ge Kc Ld Ta To Va Vd Vf Vg* | transitoriis *Ap Bd Cc Cg Ck Ec Ed Er Ga Gc Mh Pb Pd Pm Pn Pt To Vh* | sinistris *Af* (*Bb*) *Ct Fd Ga Ge Kc Ld Pg Pp Ta Vf Vg* | temporalibus *Ba Cc Ck Ct Er Mb Oa Pb Pn Pq Vg* | temporibus *Ap* | saecularibus *Go* | scele(...) *To* | terrestribus *Ga Ka Lh* | contrariis *Pg* | terrenis *Pt* | instabilibus *Ga* | quae non permanent *Ed Pm* | labilibus *Vd* | perfunctoriis *Af Bc* (2x) *Ct Fd Ga Kc Mj Ta Vf Vg* | transitiuis *Mj* | temporalibus. Facile enim ueniunt et recedunt. *On Pc Pk* (*Vc*) | Facile conueniunt uel recedunt. *Ge* (*Vd*) | Leua sunt quia nec ueniunt nec recedunt pro uoluntate utentium. *Mf.*

MALE FIDA: instabilis *Ec Gc Ka Mh Na To Vh* | infidelis *Af Ap* (2x) *Ba Ck* (2x) *Ct Ed Er Ga Ge Ka Lh Mh Na Oa Pb Pc Pk Pm Pn* (2x) *Ps To Vd Vh* | infida *Ap Bb Cg Ck Ge Pc Pd Pk Pn Ps* | hostilis *Ap Ck Ge Lh Pc Pd Pk Pn Ps To* | perfida *Ec Gc Ka Lh Va* | in fide uel dignitatibus *Cc* | cui male fiditur *Af Fb Fd Ga Kc Mj Pk Pp Pt Ta Vd Vf Vg* | cum male fiditur *Ct* | cui male creditur *Bc* | mentiens fidem *Bd* | quia cito uoluitur *Pq* | cui non est fides adhibenda, quoniam dum uidetur arridere, interdum subito aduersatur *Ap* (*Cc*) *Ck Ge* (*Lh*) *Pc Pk Pn Ps* | quia nulli fert fidem *Cg* | quia nulli fert fidem, namque subito sequuntur hominem et prospera et aduersa *Va* | quia nulli fert fidem. Nam subito praestat homini et aduersa et prospera. Fortunam autem appellat casum et euentum. *Ap Ck Ge* (*Pg*) *Ps* | malam fidem habens *Kr Pg* | Male \fida/ fortuna ideo dicitur, quia modo a prosperitate in aduersitatem conuertitur, et iterum de aduersitate transit ad felicitatem. *To* | Male fida dicitur fortuna, quia dum uidetur (ri)dere, subito (aduersa)tur. *Vd* | periculosa, infida, quae cum teneri creditur, amittitur *Pp*.

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598 imminenti] imminentis *Ec Gc*. **602** quoque] om. *Ap Ct Oa Pb*; ergo *Mj*. | enim] uero *Vf*; quoque *Pt*. | animo] anima *Fb Fd Lc Pt Vf*; < anima *Vg*. **603** animo] anima *Af Fd Lc Pt Vf*. | et absque] absque omni *Vf*. **604** uero] om. *Fb*. | siue] si *Lc*; uel *Mj*. | praeter] extra *Fb Mj Oa Pb Vf*; propter *Af Pg*. | sunt[2]] om. *Fd Lc Pp Pt Vf*. | et leuia] om. *Oa Pb*; et leua *Pt*. **607** bona] om. *Ka*. | quae] quia *Ba Ga Na*. | ueniunt] eueniunt *Lh*. | facile[2]] om. *Ec Gc*. **608** recedunt] transeunt *Ec Gc*; recedunt uel transeunt *Ka*. **625** non] nomen *Lh*. **628** nulli] nullam *Pg*. **629** Fortunam … euentum] om. *Pg*. | appellat] uocat *Ap*. | et euentum] om. *Ap*.

I metrum i

MALE: non *St*.
BONIS: dignitatibus *Ap Cg Ck Er Pb Pn* | meis *Pd Pq* | transitoriis *Ka* | diuitiis *Ka*.
FORTUNA: inquietatrix *Pd* | occasio *Ec Gc* | prosperitas *Ba* | temporalis felicitas *Ct Oa* | gloria saecularis *Pg* | appellat casum et euentum *Er* | a fortuitis euentibus uocatur *Mb* | a fortuitis euent(ibus) uocatur fortuna *Ed* | Fortuna est concursus causarum simul euenientium, ex quo concursu fit aliquid insperatum. *Ct* | Fortuna est concursus causarum simul uenientium et origine trahentium ex praeposito, ex quo concursu fit aliquid insperatum et mensurabile, quae in animis accedunt. (*Cc*) *Ck Ge* (*On*) (*Pg*) *Pn Ps* | Fortuna est concursus causarum simul uenientium et originem trahentium ex proposita sorte aut febris aut alicuius comissi. *Pp* | Fortuna est concursus causarum simul uenientium ex praeposito, ex quo concursu fit aliquid insperatum, quae in prosperitatem uel in aduersitatem incitans anim(...). *Bd* | de qua infra in secundo libro dicitur. Deprehendisti caeci numinis ambiguos uultus ·i· absconsae deae, dum temporalium bonorum diuturnum felicitatem promitteret. *Ec Gc Ka* | sed(?) quae rebus intus (?) accid(...) et carentibus ratione dicuntur casu fieri (...) uero hominibus contingunt siue fauentia fortunis eorum uel aduersantia uocantur proprie fortuita dicuntur(?) fieri fortuna. *On* | ad estimationem ueterum et caelestium *Pt*.
FAUERET: annueret *Af Cc Cg Ck Er Ge Pb Pn* | daret *Af* | consentire *Ka* | consentire, adquiescere *Lh* | consentiret *Ap Bc Ec Ed Ga Gc Mb Mh Pc Pk Pp To Vh* | auxiliaretur *Pt* | adularet *Ct Lh Oa* | tribueret *Af* | gihalf (OHG) *Ka Lh* | blandiretur *Kr Pp* | mihi *Er* | me *Ct Vg Vh* | allubescere faceret mihi *Bd* | assensum daret *Va* | dum essem consul *Ba Bd Ct Er Lh Oa Pb Pn* | forte dum esset consul *Pc Pd Pk Pp* | transitoriis consentiret, quae facile ueniunt et facile transeunt *Ka* | tempore prosperitatis *To*.

18. paene caput tristis merserat hora meum;

PAENE: prope *Ap Cc Cg Ck Ct Er Ge Lb Ld Lh Oa On Pb Pn Pq Va Vc* | fere *Vg* | saepissime in eo fui ut morerer *Vd*.
CAPUT: mentem *Pp* | me totum *Ap* | uitam *Ec Ed Ga Gc Na Pm To Vh* | uitam meam *Ka* | ipsam mentem *Bc Pc Pk* | mentem meam *On*.
TRISTIS HORA: mors *Bc Ed Fb Ld Pp* | mortis *Af Ap Bd Cc Cg Ck Er Ge Lh Pb Pn Pq St Vc Vd* | exitus *Ed Pm* | finis *Pp* | mortis exitus *Ec Gc Ka* | tempus *Ka* | aut febris aut aliquid damnum *Ct Oa* | febris inclinauerat me ad mortem *Cc Cg* | aut febris inclinauerat me ad mortem aut aliquod damnum *Ck Ge Pn* | aut febris, aut aliquod commissum paene morte damnauit *Pd* | forte febris aut aliquod commissum morte damnauit *Pn* | forte aut febris aut aliquid commissum uel damnum, aut quod reus maiestatis inuentus est morte eum prope damnauerat *Ap* (*Bc*) *Kc* (*Lh*) (*Pg*) *Pq Ta* | forte aut febris aut aliquod commissum morte dampnauit, uel quod reus inuentus est maiestatis *Pc Pk* | Memorat se adhuc felicem graui morbo correptum. *Mf* | Mortis introitum deiecerat tristis hora. *On* | proprium epitheton ei est *Pt* | perpetuum epitheton *Bc Pc Pk* | epitheton *Pq* | tristis perpetuum epitheton mortis *Af Ap Ct Fd Kc Mj Ta* (*Vf*) *Vg* | si in morte et ideo tristis (...) forte ac lucida(?) ducere posuit (...) *On* | methonomia *Px* | perifrasis est

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640 uenientium] conuenientium *On*. | praeposito] propositum *On*. **641** quae…accedunt] om. *On*. | in] om. *Ps*. **656** consul[1]] consul prospicis *Er*. **670** aut[1]] om. *Ge*. **672** febris] sobrii *Ap Kc*. **673** damnauerat] damnaret *Ap*. **675** maiestatis] maiestis *Pc*. **677** perpetuum] perpetuum eius *Bc*. **678** perpetuum] propriae *Af*.

I metrum i

Pt | perifrasis *Pq* | tristis hora perifrasis mortis, tristis perpetuum eius epitheton *Fd* | perifrasis mortis mutauit de prosperitate in aduersitatem (*Bc*) *Kc Mj Ta Vg* | rursus per perifrasin. Tristis enim perpetuum eius est epitheton. *Lc* | in periculis uariis timens mori *Ec Ga Gc Ka Mh* (*Na*) *To Vh* | mors eo est proprium epitheton *Fb* | mors tenebrosa et aduersitatibus plena *To* | turbulenta, tenebrosa, fuscata, quasi incomprehensibiliter colorata. Ipsa fortuna tristis mutauit uultum de prosperitate in aduersitatem. *Pc Pk* | Demonstrat se hic e quacumque iunctione uel febrs uel alicuius passionis confectum, dum esset in tranquillitate suae delectationis, uel demonstrat se infirmum seu proximum mortui dum reus inuentus est maiestatis. *Ck Er Ge Pn* | Demonstrat hic Boetius se quacumque aegrotatione uel febris, uel alicuius passionis confectum, dum esset in tranquillitate sua seu proximum morti. (*Ap*) *Oa Pb* | Demonstrat hic se quacumque coniunctione uel febris uel passionis confectum dum esset in tranquillitate suae delectationis uel proximum morti dum esset inuentus reus maiestatis. *Bd*.

HORA: una *Ct Oa*.

MERSERAT: inclinauerat *Fb Fd Ga Kc Mj Pt Vf* | consumpserat *Ap* | obruerat *Va* | caligauerat *Ec Gc Ka Lh* | detruserat *Vd* | deceperat *Ka Lh* | paene mortuus fui *Pg* | in mortem *Ba Bb Er Pd* | deleuerat *Ct Oa* | in profundum angustiarum inclinauerat *Pp* | inclinauerat ad mortem *Bc Pc Pk Ta Vg* | ad mortem *Ka Mh* | ad mortem deduxerat *Ka* | ad mortem duxerat *Ed Pm*.

MEUM: uitam *Mh* | uitam meam *Pp* | uitam uel felicitatem meam *Ct Oa*.

19. nunc quia fallacem mutauit nubila uultum

NUNC QUIA FALLACEM: quia dum uidebatur laeta esse, effecta est tristis sollicitudo ideoque uocat eam fallacem (*Cc*) *Ck Er Ge Pn* | quia dum subito laeta esse uidebatur, tristis effecta est. Ideoque uocata est fallax. (*Pg*) *Va*.

NUNC: modo *Pg*.

QUIA: eo quod *Ct Oa*.

FALLACEM: decipientem *Ka Lh Pk* | mendacem *Ap* | mutabilem *On* | non aequaliter manentem *Bd* | nimis decipientem *Af Bc Ec Fb Fd Ga Gc Kc Mj Mo Pc Pp Pt Ta Vd* (*Vf*) *Vg* | quia non habuit uerum statum *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Pq* (*Vc*) | quia ab hilaritate transit in merorem *Pd*.

MUTAUIT NUBILA UULTUM: de prosperitate in aduersitatem *Fd Pp* (*Vf*).

MUTAUIT: abstulit *Ct Oa* | fortuna *Ec Er Fb Gc Ka Lh On Pt* | uertit se a me *Ap* | ut uersatilis *St* | fortuna uel mors *Cc* | longam prius felicitatem promittendo nunc delusit *Ec Gc Ka* | Ipsa fortuna tristis mutauit uultum de prosperitate in aduersitatem. *Bc*.

NUBILA: obscura *Lg Pt Va* | tenebrosa *Af Ba Cc Ck Ec Ed Fb Fd Ga* (2x) *Gc Ge Ka Kc Ld Lh Mb* (2x) *Mf Mh Mj Mo Na Pm Pn Pt Ta Vd Vf Vg Vh* | irata *Go* | tetra *Bc* | turbulenta *Bb Er* | nubilosa *Bd Cg Ck Ec Er Gc Ge Pn Pq St* | ipsa fortuna *Lh To* (*Vc*) | giborgeniu (OHG) *Ed Pm* | wankaligiu (OHG) *Ec Gc* | transitoria, mutabilis *Pp* | effecta tetra *Pc Pk* | aliquando prospera, aliquando aduersa *Ap* | nunc prospera, nunc aduersa *Bb* | (nunc) aduersa, nunc prospera *Af* | mutabilis uel

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681 de] eius *Kc*. **684** fuscata] fucata *Pk*. **686** hic] hoc *Er*. | e] e{st} *Er*. **687** suae] om. *Er*. **688** demonstrat] monstrat *Er*. | mortui] morti *Er Pn*; mort(...) *Ge*. **689** inuentus] (...)entum *Er*. **698** ad[1]] om. *Pc*. **705** quia[2]] quod *Cc*. | dum] om. *Er*. | effecta] effeta *Pn*. **706** eam] om. *Er*. fallacem] alacrem *Er Pn*. **711** nimis] in minis *Bc*. **712** quia] quae *Er*. | statum] factum *Er*. **716** promittendo] promittenda *Ec*; < promittenda *Gc*.

I metrum i

mobilis *Ct Oa* | fortuna *Er Fd Ld Mb Pd Vf Vg Vh* | mors *Pq* | fortuna uel mors *Cg Ck Ge Pn* | ipsa fortuna *Pc Pk Vd* | illa fortuna *Pg* | nubilatio, aduersitas, fuscata, tenebrosa *On* | tristis, turbulenta, tenebrosa, fucata, quasi incomprehensibiliter colorata *Pd* | tenebrosa, fucata et inreprehensibiliter colorata *To* | motabilis, turbulenta, tenebrosa, incomprehensibiliter colorata *Lh* (*Vc*).

UULTUM: felicitatem *Ct Oa* | mihi *Ec Gc*.

20. protrahit ingratas impia uita moras.

PROTRAHIT: heu *Pg* | elongat *Pp* | elongabit *Vg* | longe *Pd* | prolongatur *Go* | prolongabitur *Ld* | prolongat *Bd Ec Fb Ga Gc Ka Lh Mo Pt Va* | producit *On* | ideo *Fd* | in longum ducit (*Af*) *Cc Cg Ck Ct Er Ge Oa Pb Pn* | in longitudinem dicit *Ap* | in longum *Pg* | protelat *Fb Ga Mo* | protendit, differt *Vd* | dulce mori miseris, sed mors optata recedit *St* |.

INGRATAS: mihi *Go Va* | odiosas *Pp* | fastidiosas *On To* | detestabiles *Ec Ef Gc* | abhominabiles *Ka* | non bonas *Pg* | sine gratia *Ct Oa Pq* | sine ulla gratia *Af Ap Cc Ck Er Ge Pb Pn* | non acceptas mihi *Vd* | nullas sciens gratias *Cg* | nulla sciens ego gratias *Cc Ck Er Ge Pb Pn* | quia cum tristitia uitam ducebat *Ec Gc Mf* | tediosas, quia non sunt mihi gratae *Bd*.

IMPIA: odiosa *Af Ga Ka Mh Na Pg To Vf Vh* | odibilis *Ec Ga Gc Lh* | mala *Ap* | infelix *On* | infelix uel mala *Ct Oa* | mala crudelis *Vg* | crudelis quae me (...) (...)t *Vd*.

UITA: mea, quae me non sinit mori *Ck Ct Er Ge Lh Oa Pn* (*Vc*) | quae me non permittit mori *Cg* | multi homines sunt, qui optant in aduersitate mori, habentes uitam exosam (*Cc*) *Ck Ge Pn Ps* (*Va*) | Multi hominum dum sunt in aduersitate positi, optant sibi mortem, habentes uitam exosam. *Ct Lh On Pc Pk Pn Pp* (*Vc*) | tunc uitam exosam in aduerstitatem meam habens *Er* | Multi homines sunt qui pro dolore magis tristem mortem optant pati, quam (...) uiuere. *Bd* | multi hominum sunt qui ob pre(...) *Er* | quia cum tristitia uitam ducebat *Mb*.

MORAS: prolexitates *Pp* | tarditates *Af* | mortis *Pq* | twala (OHG) *Ka Lh* | diutinum tempus uiuendi *Ka* | tam diutinum tempus uiuendi *Ec Gc*.

21. Quid me felicem totiens iactastis, amici?

QUID – IACTASTIS: apostropham *Ck Pb* | Hic apostropham facit. *Ap* | apostropha ad amicos *Ps* | apostropham ad amicos *Pd* | Apostropham facit ad amicos. *Af Cg Cc Ck Ct Ec Gc Ge Ka Lh Ps* (*Vc*) | Apostropha ad amicos inuehitur, qui Boetium fauore extulerant. (*Ap*) *Oa Pb* | increpatiue loquens *Cg* | Inuectiue ·i· increpatiue loquitur contra suos amicos. (*Cc*) *Ck Ge Pn Ps Va* | Inuehitur in amicos, qui eum fauore iactauerant. *Bc Ct Fb Fd Kc Lc Lh Mj Pc Pk Pn Ps* (*Pt*) *Ta* (*Vc*) (*Vf*) *Vg* |

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728 motabilis] mutabilis *Vc*. **741** sine[2]] siue *Pn*. **742** nulla] nullo *Pb*; nulli *Er Pn*. **743** gratias] gratia *Er*; gratiam *Pb*. | quia] q{uod} *Ec*. **748** mea] meae *Ck Ge*. | quae[1]] qui *Er*. | me[1]] om. *Pn*. | non[1]] om. *Lh*. **749** multi] nam multi *Va*. | homines] hominum *Pn Va*. | mori[2]] moras *Pn*. **750** hominum] homines *Pn Pp*. | dum] quando *Pc*. **751** positi] om. *Ct Lh Pc Pk*. **762** facit] facit nunc *Af*. **765** Inuehitur] intuetur *Lc*. | in amicos] inimicos *Pc Pk*; amicos *Fd*. | amicos[2]] amicis *Lh*; eos *Vf*.. | qui eum] quoniam *Kc*. | eum] cum *Lc*. **766** iactauerant] *gl.*extulerant *Ps*; extulerant *Bc Ct Lh Pc Pk*; extulerat *Pn*; iactauerunt *Mj Ta*.

I metrum i

Facit apostropham, quia aliquando eum uiderant in sua dignitate ad amicos. *On* | Apostropham facit ad eos qui ante eum uiderant in summo bono positum. *Er*.
QUID: cur *Bb Bd Pg* | quare *Ct Oa* | ad quid uel cur *Fb Mo* | ad quid uel cui *Ga*.
FELICEM: fortunum *Ct Oa Ps* | fortunatum *Ka Lh* | gloriosum *Ap* (2x) *Bd Er Oa Pb* (2x) *Pn Ps* | gloriosam *Cc Ck Ge* | beatum *Ap Bd Er Oa Pb* (2x) *Pn Ps* | beatam *Cc Ck Ge* | esse *Ec Ed Gc Ka Pd Pm Ps Vg Vh* | plenum felicitatis *Pd* | fortunatum esse iactastis *Ga* | ne me uere felix dicitur, nisi in extremis uitae *St* | Ego qui cecidi non eram in summo bono, nec in permanenti dignitate, sed in falsis diuitiarum deceptionibus. *Cc* (*Cg*) *Ck Ge Pn Ps* | in summo bone nec in permanenti dignita(...) deceptionibus *Er* | dum diuitiis transitoriis esset deditus, qui uidere potuit non esse se in permanentis statu, sed in falsis deceptionibus (*Ap*) *Oa Pb* | dum in diuitiis essem deditus *Ck Er Ge Pb Pn*.
TOTIENS: tot uicibus *Af Pp* | tam frequenter *Ct Oa Ps* | tam saepe *Ka Lh* | tantis uicibus *Pg*.
IACTASTIS: uos *Ed Ka Pm* | laudatis *Ld* | laudastis *Bb Bc Fb Fd Mo Pc Pk* (*Vf*) | extulistis *Cg Ck Ct Ge Ka Lh Oa Pb Pd Pn Ps* | dixistis *Ap Bd Ck Er Ge Go Pb Pn Ps* | in iactantiam erigistis *Pg* | extulistis laude *On* | extulistis laudibus *Pq* | magnificastis *Ka Lh* | pertulistis *Mj* | ostentastis *Fb Fd Kc Mj Mo Ps Pt* | laudibus praetulistis *Af Fb Fd Kc Mo Ps Pt Ta Vg* | gloriati estis *Fb Mo* | extulistis confortando *Pp* | extuleras laude *Mb* | insolenter extulistis *To* | reuersionem *Er*.
AMICI: o *Fd Go Pt Vh* | arroganter dixistis *Mf* | arrogantur dixistis amici *Mb*.

22. Qui cecidit, stabili non erat ille gradu.

QUI – ERAT: circumlocutionem uel regressum locutionis *Ck Ge* | dico uobis ueritatem *Vh* | quia tropice loquitur, non quod gradus non esset stabilis, sed quia ille stabili non erat gradu (*Cg*) *Ck Ct Ge Lh Pn Ps* (2x) *Vc*.
QUI CECIDIT: ego *Af Bc Cc Cg Ck Ct Ge Lh Oa Pb Pc Pd Pk Pn Pp Ps* | ille *Pq* | ex ipsius *Bb* | ut ego qui cecidi *Ec Gc* | pro ego cecidi *Ga Vg* | pro ego qui cecidi *Fb Fd Kc Lc Mj Pp Ps Pt Ta Vf* | qui cadere potui *Ct Oa Ps* | qui cadere potuit *Cg Er* | a statu suae felicitatis *Ka* | Ego qui cecidi non eram firmo gradu. *Ap* | Ego qui cecidi non eram in summo bono, nec in permanenti dignitate, sed in falsis diuitiarum deceptionibus. *Bd Va* | Mos enim est apud auctores de se tamquam de alio loqui. *Fb Fd Kc Lc Mj Mo Pp Ps Pt Ta Vg* (*Vf*) | Qui cecidere potuit per se comprehendit omnes cadentes, ideo non stabilis, quia cecidit. *Af* | Hoc uersu et generalem sententiam et specialem de se comprehendit. Stabili gradu non erat, quia cadere potuit, ac si diceret stabilem me putastis, dum me in prosperitate uidebatur, sed non eram, quia cadere potui. *To*.
STABILI: immotabili *Ck Ct Ge Lh Oa Pn* | immutabili *Bc Cc Cg Ec Fb Fd Ga Gc Kc Mj* (2x) *Pb Pc Pd Pk Pp Ps Ta Vc* | fixo *Pd Pg* | firma *Bb To* | firmo *Ec Gc Ka Lh Va Vg* | stabilis, stabili *Fd* | ideo non stabili, quia cecidit *Ck Ge* | perseueranti *Pd To* | quia una impulsione potuit cadere *Bc Cc Ck Ct Er Fb Fd Ga Ge Kc Ld Lh*

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774 nec] nec eram *Cc Cg*. **777** permanentis] permanentes *Oa*. **778** essem] esse *Er Ge*. **785** praetulistis] pertulistis *Kc*. **787** arroganter] arroganem *Mf*. **793** quia[1]] om. *Cg Ct Lh Ps*(1) *Vc*. | stabilis] om. *Ct Ps*(1). **794** stabili] stabilis *Lh*. | erat] om. *Pn*. | gradu] in gradu *Ct Lh Ps*(1); in gradum *Vc*. **799** in[2]] om. *Va*. **800** Mos enim] moris *Kc Pp Ps*; moris enim *Ta Vg*; mos *Mj*. | apud auctores] auctorum *Mj*. **806** immutabili] immutabili \uel immotabili/ *Ps*. **809** quia] qui *Bc Cc Ck Fb Fd Ga Ge Kc Mj* (2) *Pb Pn Ps Ta*; in qua *Er*. | una impulsione] \quia/ una impulsione \cadere potuit/ *Ps*. | potuit] poterat *Ld*; potui *Pc Pk Pp*.

I metrum i

Mj (2x) *Oa Pb Pc Pk Pn Pp Ps Ta Vc* | immutabili, qui una impulsione cadit *Pt* | non stabili sed in labili *Pd* | non erat sed mutabili *Ld* | fortitudo una pro impulsione ceciderit *Pd* | (immutabili qui) subita impulsione potui cadere *Vd*.
NON ERAT: firmatus *Ck Ct Ge Lh Oa Pn Pq Ps* | stabilis *Bb* | Per se comprehendit cunctos uidentes. *Ck Ge*.
ILLE: homo (?) *Ed* | in ille per se omnes comprehendit *St* | sicut nec ipse *Va*.
GRADU: cadere *Ps* | statione *Ct Ec Gc Ka Lh Oa Ps Vg*.

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813 firmatus] firmat *Pq.*

I prosa i

HEADNOTES: Philosophia alloquitur Boetium in habitu mulieris. *Bb Ka Lh Pp* | Philosophia loquitur Boetio in habitu mulieris, indignans cur ita sit merore deceptus. *Vd* | ΠΡΟCΟΠΟΠΟΕΙΑ *gl.* personarum introductio *Ka Lh* | COMATOΠΟΕΙΑ *gl.* corporis attributio *Ka* (*Lh*) | utitur prosop[op]eia con(...)tio nouae personae (...) (...)cium tollendam in (...) *Ld*.

1. Haec dum mecum tacitus ipse reputarem querimoniamque lacrimabilem stili officio signarem astitisse mihi supra uerticem uisa est mulier reuerendi admodum uultus, oculis ardentibus et ultra communem hominum ualentiam perspicacibus, colore uiuido atque inexhausti uigoris, quamuis ita aeui plena foret ut nullo modo nostrae crederetur aetatis, statura discretionis ambiguae.

HAEC DUM – AMBIGUAE: Cum dicitur (.....)dum est (...) solum e(...). Tacitus quia cum solus esset turpe loqui fuisset, nisi tantum orationes. Abusiue uocant Italici querimoniam lamentationem (... ....) potest quisque queri. Officio posuit quia stilus absque officio ·i· scriptione, nisi designat. Scriptio dum fit, scriptura quando facta est dicitur. (...) querimonia est quae non est lacrimabilis et e contrario utrumque posuit. Signum dicitur quod per se significat aliud praeter se, ut tabula per se ·i· per scripturam rem designat pro quae notatur. Astitisse in hoc potest intellegi an staret, an iaceret, uel sederet. Si quis corporaliter uoluerit intellegere, quia si staret, non potuisset corporaliter mulier supra uerticem astare. Si iaceret non supra uerticem seu oculos stetisset. Verum enim intelligendum est spiritum sibi accidisse. Ad modum re quod sapiens uacuus cacumine(?) debet esse, ante cuius faciem uereantur ceteri agere stultitiam. Ignis infatigabilis est naturae, quia quanto magis sibi materia lignorum abundat, tanto plus emicat. Haud aliter sensus philosophi ex sententiarum abundantia. Per oculos interius perspicaces acumen intelligentiae philosophi, quo supra communem hominum ualentiam cernit. Namque communis ualentia hominum est quinque corporis sensibus propria frui, sed philosophus perspicatione uisu utitur, dum sidera caeli aliaque dei secreta rimatur. Hoc distat inter ualentiam et ualitudinem, quia ualitudo tam boni quam mali est. Vt si discat quisque boni est tibi bona ualitudo uel mala potest respondi. Valentia tantum boni est. Supra quia dum sensus corporis imaginem atque rationem transcendit qualicumque intelligentia quae superior sensibus constat, theologiam tangit. Sic quoque potest uideri, quod per dolore infortunii iam memoria Boetii philosophiae dimiserat, et extremae parti adhuc haeserat. *Bd* | Metaforice loquitur ab inanimali ad animale corpus atque uestes philosophiae distribuit. *Bd*.

HAEC: uerba *Lg Mh To* | carmina *Af Bb Bc Fd Kc Ld Pc Pk Pq Ps Pt Ta Vf Vg* | carmina declamationis *Fb Ga* | tristia carmina *Ec Gc Ka* | quae dixi *Cg* | quae dixi superius *Ap* (*Cc*) *Ck Ge Pn Ps* | quae dixi supra *Af* | quod superius dixi *Pb* | quae supra dicta sunt *Vd* | quae praedicta sunt *Pd* | meam miseriam *Ap* (*Cc*) *Cg Ck Er Ge Pb Pn Ps* | quae in uersibus dixi *Er* | uerba supra dicta *Pg* | superius dicta *Lh Pk* | supradicta carmina *Pp* | superius dicta declamationis uerba *Ct Oa Ps* | uerba declamationis et deplorationis *Lh* | dum primum haec quae de meis doloribus scribenda essent cogitarem *Ga1 Ka*.

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3 habitu] specie *Pp.* **24** seu] so *Bd.*

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4 Philosophia…5 deceptus] as headnote to 1m2.

MECUM (\M/ECUM *Pt*): ego *Pt* | apud me *Ct St Vd* | cogitans *Af Cg Ck Ct Ge Oa Pb Pc Pd Pk Pn Ps Vc* | recogitans *Vd* | deliberans *Pd To* | considerans *To* | Ostendit se in extasi non fore ut Petrus. Haec sub se cecidisse ut prodigus filius, sed in se manere. *Mf.*

TACITUS: silens *Bb* | tacens *Ap Ck Ct Ec Ed Ga Gc Ge Mh Na Oa Pb Pn Ps To Vh* | quietus *On* | quietus uel occultus *Bc* | cum silentio *Vc* | praeteritum participium passiuum pro praesenti actiuo nominatiuo *Mf* | passiuum participium praeteritum pro actiuo praesenti *Ec Ed Gc* | passiuum praeteritum pro praesenti actiuo *Ga Mh Na To Vh.*

IPSE: ego *Ap Fb Lb Pg Vd* | Poetius *Vf* | ego B{oetius} *Af.*

REPUTAREM: cogitarem *Fb Fd Kc Ld Mj Mo Pp Pq Ps Ta Vf Vg* | recogitarem *Bc Pt* | reuoluerem *Cg Ef Mo Pd Vd* | numerarem *Ps* | considerarem *Bb Pc Pd Pk To Vc* | pensarem *Pg* | recitarem *Vd* | tractarem *Ka* | retractarem *Pt* | retardando numerarem *Ck Ge* | recordando numerarem *Er Pb Pn* | cogitando rimarem recordando *Af* | mente reuoluerem *Fb* | numerando recordarem *Ap* | in animo uoluerem *Ga Ka Lh* | cum silentio considerarem *Ct Lh Oa Ps* | prius cognouit scribenda *Pm* | prius cogitauit scribenda *Ed.*

QUERIMONIAMQUE LACRIMABILEM: klagalihan wuoft (OHG) *Ec Gc* | klagalihan wuof (OHG) *Ka* (*Lh*).

QUERIMONIAMQUE: conquestionem *Ap Bd Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pg Pk Pn Ps Vc Vd* | causationem *Bc Cc Cg Ck Ct Fb Fd Ga Ge Kc Ld Mj Mo Oa Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd Vf Vg* | questionem *Pd* | dolorem *On* | lamentationem uel luctum *Pt* | causationem, reclamationem plorabilem *Af* | dum *Ps* | quae cogitaui, scripsi *Ga Mh To Vh.*

LACRIMABILEM: flebilem *Bc Pp* | lacrimis plenam *Ct Oa* | lacrimas effluentem *Ck Ge* | lacrimis effluentem uel plenam *Ps* | lacrimas effundentem *Af* | plenam lacrimis, plenam doloris *Vd* | propter quod dixit ecce mihi lacerae et cetera *Er* | lacrimabilem propter quod dixit superius, ecce mihi lacerae dictant scribenda camenae, et ueris elegi fletibus ora rigant *Ap Cc Ck Ge Oa Pb Pn.*

STILI OFFICIO: scriptura *Ef Fb Fd Ga Kc Mj Vf Vg* | scripturae meditatione *Ap* | ministerio uel scriptura *Pp* | li(tt)era elocutione *Vd* | descriptionis studio *Cg* | scribendi ministerio *Pg* | descriptionis compositione *Ck Pn* | officium stili scribere est *Bc.*

STILI: scripturae *Af Pb Ps* | scripturarum *Ta* | descriptionis *Er Ge Ps* | pennae *Ct Oa Ps* | Stilus aliquando pro eloquio tractatoris ponitur. *Ck Pn* | Stilus aliquando pro eloquio tractatoris translatiue ponitur. *Pk Pn* | Stilus aliquando pro eloquio tractatoris translatiue ponitur, per id quod efficit id quod efficitur. *Ct Lh Ps* | ita dum stilus pro officio tractatoris ponitur *Pd* | Ostendit quia aliquid scripsit. *Ed Ga Na* | Ostenditur quod aliquid scripsit. *Vh* | Hic ostenditur aliquid scripsisse. *Af To* | Stilus est quo scribitur, sed ponitur pro eloquio tractatoris. *To* | Ostendit quod aliquid scripsisse, seque in extasi mentis non fore, sed intus manere, ut de Petro dicitur. In se reuersus, et reliqua. *Ec Gc.*

OFFICIO: compositione *Bd Ge Pb Ps* | compositionem *Er* | labore *Ct Oa* | scriptione *Bd Pq* | scripto *Lh Pc Pk Vc* | cum *Ka* | cum scripto *Bb* | omni ministerio *Af.*

SIGNAREM (DESIGNAREM *Af Bc Fb Mo Oa On Pg Ps Vd etc* | < DESIGNAREM *Ap* | > DESIGNAREM *Ct Pp*): designarem *Lb Lh Mb Pc Pk* | annoterem *Vd* | scriberem

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55 praeteritum] p{ro}pt{er} *Vh.* | praesenti[2]] praesentem *Vh.* **61** numerarem[2]] numentem *Er.* **70** quae] quia *Ga Mh.* **75** mihi] nihil *Oa.* **84** translatiue] om. *Ps.* **85** aliquid] ali(...) aliquid *Ed.* scripsit] scrib{eret} *Ga.*

Ct Fb Ga Ka Mo Oa Pg Pp Ps Pt Vf | describerem *Bd* | demonstrarem *Ap Bd Cg Ck Ge Pb Pn Ps Va* | manifestarem *Bb* | denotarem *On* | notarem *Af* | exprimerem *Ec Gc Ka Lh Vg* | ostentarem, imprimerem *Bc* | dum *Ct Oa* | non a(...)sa uerticem dicit *Pd* | quia scripsit *Px*.

ASTITISSE: destitisse *Cc Ck Ge* | fuisse *Af* | allegoricos *Ka*.

MIHI: ad me *Ct Oa Ps* | a me *Pd*.

SUPRA UERTICEM: super caput *Bb On* | ad caput *Ec Ed Gc Ka Pm* | rethorica *Pd* | quia altior est humano sensu philosophia *Ck Ge* (*Lh*) *Pc Pk Pn Pp Vc* | quia altior est omni sensu philosophia *Er Ps* | quia altior est humanis mentibus philosophia *Pg* | Ostendit sapientiam excedere uigorem hominum. (*Cc*) *Ck Ct Er Ge Pn Ps* (2x) *Va* | Ostendit sapientiam altiorem esse h(...). *Cg* | quia sapientia excedit uigorem hominum *St* | Sapientia transiet super omnem uigorem humani sensus. *Ga1 Ka* | sapientia transcendens super omnem uigorem humani sensus aetatisque *Na1* | quae uigorem hominis excedit *Ed Ga1 Ka* (*Lh*) *Mb* | q{uae} uigore eius excedit *Mf* | Manifestat his uerbis quia philosophia altior est sensu humano. *Ec Ed Ga1 Gc Ka* (*Lh*) *Mf Vh* | His ostenditur quod philosophia altior est sensu humano. *Ef* | His uerbis ostendit quod philosophia altior est sensu humano. *Na* | quia ibi sedes est sapientiae *Ap Fb Fd Ga Kc Mj Pb Pk Pp Ps Pt Ta Vf Vg* | ubi sedes est scientiae *Ld* | In uertice sedes est sapientiae. *Pc* | In uertice secundum philosophos est sedes sapientiae. *Mo* | super caput sc· mentis, quia ibi est sedes sapientiae *Bc* | Bene supra uerticem uisam fuisse philosophiam dicit, quia omnes creaturas super excellit et omnem uigorem humani generis transcendit. Inde et Pallas dea artium secundum fabulam de capite Iouis nata esse dicitur. His uerbis manifestatur philosophia altior esse humano sensu. *Pq*.

UERTICEM: caput *Go Vd*.

UISA: a me *Ct Oa Ps*.

MULIER: philosophia *Ap Bb Bd Cc Cg Eb Er On Pd Pg* | quaedam *Ga* | Mulier dicitur propter fecunditatem uirtutum. (*Af*) (*Pg*) *Pq* | Propter copias facundiae et fluxus rationis necnon propter educatum hominum animarum sc· prudentium dicitur esse mulier et desoluitur in forma feminea. Habet enim ubera quae qui suxerit, uitae se participem reddiderit. *Ap* (*Cc*) *Ck Ct Er Ge Oa Pb Pn Ps Va* | Ideo Boetius in specie mulieris philosophiam sibi uisam esse dixit, quia et apud Grecos et apud Latinos feminino genere pronuntiatur haec philosophia, haec sapientia, quia auditores suos quasi quibusdam rudimentis ad perfectam scientiam adducit, ueluti mater teneros lactat ac nutrit filios. (*Af*) *Bb Bc Fb* (*Fd*) *Kc Lc* (*Pc*) (*Pg*) *Pk Pp Pq Pt Ta* (*Vf*) *Vg* | Philosophia apud Grecos et apud Latinos feminino genere pronuntiatur, quae auditores suos quasi quibusdam fomentis ad perfectam

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102 philosophia] sapientia *Pp*. **103** philosophia[1]] philosophiae *Er*. **104** hominum] humanum *Ct Er Ps*(2). **106** transiet] transiens *Ka*. **111** ibi] in *Fd*; om. *Vg*. **112** sedes[1]] sedis *Fd Ga Pt*. **122** facundiae] foecundiae *Ap*; < fecundiae *Cc*. **124** esse] est *Pn*. | et] om. *Va*. | desoluitur] dissoluitur *Ap*; depingitur *Ct Er*; *gl.* depingitur *Ps*; describiturque *Va*. | feminea] femina *Er*. ubera] uerba *Ap Oa Pb*. | quae qui] quantum *Ap Oa Pb*; quae tum*Pn*. **125** suxerit] successerit *Ap Oa Pb*. | participem] particem *Er*. | reddiderit] reddit *Er Ps Va*. | Ideo] om. *Kc*. **126** specie] speciem *Bc Pt Vg*. | sibi] tibi (?) *Lc*. | uisam] uisa *Pt*. | quia…127 sapientia] om. *Vf*. | et] om. *Bb Bc*. | Grecos] grece *Pc*. **127** Latinos] latine *Pc*. | feminino] femineo *Vg*. | haec[1]] et *Bb*; ut haec *Bc*. | haec philosophia] om. *Lc*. | haec[1]…sapientia] om. *Pt Ta*. | haec[2]] (...) *Bb*. | haec sapientia] om. *Vg*. **128** quia] quae *Bb Fb Lc Pt Vf*; uel ideo quia sapientia *Pc Pk Pq*; uel ideo sapientia *Bc*; uel ideo quia *Ta Vg*. | auditores] adiutores *Pk*. | quasi] om. *Bc*. | quasi quibusdam] om. *Vf*. | adducit] perducit *Lc Pt Vf*; perducat *Bb*. **129** mater…filios] mater lacte educ{it} filios *Vg*. | teneros] om. *Ta*; tenero *Pq*. | lactat ac] lacte *Bc Pc Pk Pq Ta*.

scientiam adducit, ueluti mater teneros nutrit ac lactat filios. Ideo Boetius in speciem mulieris philosophiam sibi uisam esse supra uerticem, quia cunctis quibus eminet et humano ingenio altior est philosophia. *Ap Oa Pb* | Dicitur esse mulier propter uocabulum, quod tam apud Grecos quam apud Latinos feminino genere inuenitur prolatum, ut haec philosophia, et quia esse dicitur mulier facunda ratione aut loquendum dissoluta, sic quoque philosophia dicitur. *Bd* | Philosophiam sub habitu mulieris dicit super caput suum uisam fuisse. Quid autem illam super caput suum uisa fuisse infert (?) adh(...) (...) omnem uigorem sensus humani transcendit. (...) per somnium, per apertam uisionem, sed quae intelle(...) (...) uisionem unde corporalia (...) uisibilia (...) per somnium quiddam uidemus (...) aliquid apprehendimus. *To* | Hucusque pro(...) et conquaerendo sua incommoda deplorauit. Ab hinc uero materiam sequentis libri inchoat. Definitio est rhetorica. Visa est mulier. Haec autem figura ipografica uocatur, id est descriptionalis, quia describit uultum habitum gestumque. Vnde et apostolus dicit O Altitudo diuitiarum sapientiae et scientiae dei. Viuus est sermo dei et efficax et penetrabilior omni gladio ancipiti. *Vd*.

REUERENDI ADMODUM UULTUS: reuerenti uultu *Ck Ct Ge Oa Pk Ps* | habens reuerendos uultus *Pg* | pulchrae uisionis *Ga Ka Mh Na To Vh* | ualde digna uultus uel reuerentiae *Ka Lh* | dicitur esse quia philosophia quos repleuerit reuerentia dignos facit (*Af*) *Ap Bc Fb Fd Go Kc Lc Mj Pb Pc* (*Pg*) *Pk Pp Pq Ps Pt Ta Vf Vg*.

REUERENDI: uerecundi *Lb* | pudico *Ct Oa Pn Ps Ta* | uenerabilis *Ka Ld Pm* (*Vd*) | honesti *On* | honorandi *Bd Pt* | genitiuus pro ablatiuo *Ap Ck Ct Er Ge Oa Ps* | ualde colendi *Pp* | ualde uenerabilis *Ga Mh Na Pg To Vh* | reuerendus ualde uenerandus *Kr* | quia philosophiae filii *Ap* | secundum rethoricam dixit *Ap* | reuerendos uultus portant *Ap* | definitio rethorica (*Cc*) *Ck Ge Lh Pk Vc* | hic rethorica definit *Cg* | quae erat *Go* | uisa est *Pc* | uisa est mulier *Lh Pk Vc*.

ADMODUM: ualde *Af Ap Bb Bd Cg Ck Ct Ed Ef Er Ga Ge Ka Kr Ld Lh Na Oa Pb Pc Pk Pm Pn Pq Ps Pt Ta Va Vc Vd Vh* | multum *Ga* | ualde multum *Fb Mo* | ualde digni *Ec Gc* | scilicet *Ed Lh Mb* | amore studiorum *Vg*.

UULTUS: erat *Ld* | genitiuus singularis *Ka Lh* | genitiuus casus *Ec Gc*.

OCULIS ARDENTIBUS: sensibus acutis *Pm* | oculos ardentes ·i· splendentes habens *Kc Mj Ps Vg* | ardentes oculos habens *Fb Vf* | ardentes dicitur habere philosophia *Fb* | propter acumen sapientiae dicuntur oculi ardentes *Pp* | quia sapientia quoscumque illuminat ad amorem sui accendit *Pk* | habentes oculos ardentes *Pd* | quia per philosophiam oculos habentur ardentes, quamuis pleniter in hac uita non possunt natura dei ostendere *Lc* | oculos ardentes habens, quia nullus potest naturam dei comprehendi *Fd Pt* | oculorum ardentium lucentibus *Bd* | Illuminatio et intellectus philosophiae sunt oculi ipsius, quia sapientia quoscumque illuminat ad amorem suum accendit. (*Cc*) *Ck Er Ge Lh Pn* (*Vc*) | Oculos ardentes philosophia dicitur habere, quia eos quos repleuerit ardere facit studiorum amore. (*Af*) *Bc* (*Pg*) *Pq Ta Vg* | sensibus acutis, uel feruentibus, quia in sapientia nihil tepidum, nihil marcidum est *Ec Gc* | sensibus feruentibus, quia in sapientia nihil tepidum uel marcidum est *Ga1 Ka Na1* | sensibus feruentibus, quia in sapientia dei nihil tepidum, nihil marcidum sed omnia (... plena) uigoris *To*.

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146 O…dei[1]] Rom. 11.33
Viuus…147 ancipiti] Hebr. 4.12

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150 dicitur esse] om. *Fb Fd Go Lc Pb Pt Ta Vf Vg.* | philosophia] sapientia *Fb*; om. *Pk.* | quos] omnes quos *Go.* **168** naturam] natura *Pt.* | comprehendi] comprehendere *Fd.* | Illuminatio…169 et] illuminationi *Pn.* **169** intellectus] illuminatio *Ge*; intellectibus *Cc.* | quia…170 accendit] om. *Er.* **174** est] om. *Na1*.

OCULIS: cum *Pg* | uisu *Ap* | pro acumine *Pb* | intellect(...) *Cg* | oculos *Vg*.
ARDENTIBUS: fulgentibus *Af Vd* | igneis *Cg Ck Ct Fb Ga Ge Mo Oa Pn Ps Va Vc* | igneas *Er* | rutilis, ignitis *Pp* | micantibus *Pg Vd* | splendentibus *Ct Ga Ka Lg Lh Mb Mf Oa Ps Pt Ta To* | acutis *Ed Ga Ka Mh Na Pm To* | a cunctis *Vh* | acuto *Ap* | claris *Pq* | coruscantibus *Ct Oa Ps* | illuminantibus *Lh Ta Vc* | erat *Go* | et ipsa mulier *Go*.
ULTRA COMMUNEM HOMINUM UALENTIAM: ultra quam possit homo pensare *Vd* | ultra quam sit possibilitas hominum *Af* | cunctorum possibilitatem hominum *Ap* | o altitudo sapientiae *Pk Vc* | o altitudo *Pc* | altitudo sapientiae *Ck Ge* | ultra possibilitatem humanam *Ck* | ultra possibilitatem hominum *To* | possibilitatem humanam *Ge* | extra humanam possibilitatem *Cg* | possibilitatem hominum quam habent in saeculo *Bd* | ultra possibilitatem et potestatem hominum quam habent in hoc saeculo *Pb* | ultra possibilitatem et potestatem hominum quam habebant in saeculum, unde dicimus o altitudo sapientiae ·i· quando praeparabat caelos aderam *Ap Cc Ck* (*Er*) *Ge Oa Pb Pn Va* | O altitudo sapientiae et scientiae *Pd*.
UALENTIAM: possibilitatem *Ap Bb Bc Cc Ck Ct Ec Fb Fd Ga* (2x) *Gc Ge Ka Mh Mo Na Oa On Pc Pk Pn* (2x) *Pp* (2x) *Ps Pt Ta Vd Vf Vg Vh* | possibilitate *Kc* | perspicaciam *Lh Pc Pk Pn Pq Ta Vc* | potestatem *Fd Ld* | facultatem *Er* | potentiam *Af* | robur *Mo* | adinstar *To* | Talis facit illa oculis ardentibus et ultra communem hominum ualentia. *Ck Ge* | habentes uigorem possibilitatem et perspicaciam *Pd* | quae altior est humano sensu *Ka Mb* | quia altior est humanis sensibus, et quod profunditatem scripturarum altius hominibus intuetur *Ec Gc* | quia profunditatem scripturarum altius hominibus intuetur *Pm* | quia omn(em) uigorem (...)tat humani (...) *Ef* | quia nullus potest naturam dei comprehendere (*Af*) *Ap* (2x) *Fb Pb Pp Ps Ta Vf*.
PERSPICACIBUS: cum *Ga Pg* | acutis *Ap Bc Bd Fb Fd Kc Lb Ld Mj Mo On Pc Pd Pk Pp* (2x) *Pq Ps Ta Vc Vd Vf Vg* | oculis *Pq Ps* | claris *Pg* | perspicuis *Bd Cg Ck Er Pn Ps* | intellegentibus *Af* | perspicientibus *Ga Ka Na Vh* | prospicientibus *Mh* | uidentibus *Lb* | lucidis *Ap Bc Fb Fd Kc Ld Mj Mo Pp Pq Ps Ta Vf* | sagacibus *Pp* | subtilibus *Ck Pp Ps Vc* | perspicuis oculis *Ge* | oculis subtilibus *Ct Oa Pn* | ualde inspicientibus *Pt* | ualde aspicientibus *Ap Ec Ed Fb Gc Kc Lh Mj Mo* (*Pg*) *Pp Pq Ps Ta Vf Vg* | quia cuncta perspicere ualet *Mf* | quia cuncta perspicit *Px* | quia cuncta perspicere potest *Ec Ed Gc Vh* | prospicientibus, ut attingens a fine usque ad finem *Pm* | perspicientibus quia sapientia cuncta perspicit *To* | laudis perspicacius est *Vg* | quia nihil perspicacius est sapientia (*Af*) *Ap Bb Bc* (2x) *Fb Kc Mj Mo Pc Pk Pp Pq Ps Ta Vf* | merito fuere perspicaces, quia quae nos difficile inspicere possumus, illius potestatis est facile perspicere *Ec Ga1 Gc Ka Lh Pp*.
COLORE UIUIDO: rubebat *Ef* | uisa est *Ck Ge Pn Ps* | uiuidi coloris *Bd* | nitore eloquentiae *Ec Gc Na1 Pm To* | propter nitorem eloquentiae *Vd* | rubicundo et iucundo, quia ipsa sapientia a natura non deficit, licet in nobis palle(t) *On* | licet in nobis com(...)nibus (...) *On*.
COLORE: erat *Ps* | cum *Pg Pt* | habentes *Pd*.
UIUIDO: rubicundo *Af Ap* (2x) *Bb Bc Ck Ct Fb Fd Ga Ge Kc Lg Mb Mf Mj Mo Oa Pb Pg Pn Pp Ps Pt Ta Va Vd Vf Vg* | iuuenili *Ct Ec Ed Gc Oa Pc Pk Pn Ps Vc Vd*

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189 quando … 190 aderam] Prov. 8.26

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188 et potestatem] om. *Er.* | quam] quae in *Er.* | habebant] habeant *Va.* **189** saeculum] saeculo *Va.* | dicimus] d{omi}n{u}s *Er.* | o] om. *Er.* | ·i· … 190 aderam] om. *Er Va.* **201** acutis] auitis *Pd.* **205** subtilibus[1]] subtili *Pp.* **210** nihil] om. *Pq.* | perspicacius[2]] perspicatus *Kc.* | est[2]] om. *Mo Pc Pk.* | sapientia] om. *Bb*; sapientia dei *Ps.* **211** quae] quem *Ga1.* | difficile] non *Ec Ga1 Gc.* **212** est] est ualde *Pp*.

Vh | iuueni *Na* | sano *On* | naturali *Ck Pc Pk Pn Vc Vd* | uiuo *Lb* | forte *Ec Gc Ka Lh Pt* | strenuo *Ec Gc Ka Lh* | iucundo *Pp* | uiuaci *Ct Er Oa Ps* | rubicundo sicut e contrario pallidus color (...) mortuos *To*.

INEXHAUSTI UIGORIS: indeficientis uirtutis *Af* | infiniti roboris *Ap Cc Cg Ck Ct Er Ge Oa Pb Pn Ps* | propter theologiam ·i· diuinam rationem *Ec Gc Vg* | propter astrologiam uel theologiam *Pk* | propter astrologiam uel theologicam *Pc* | diuinam rationem *Ga* | Tantus ergo uigor erat unde potuisset cerni, nec potuisset hauriri ·i· comprehendi, et inuenitur aliquando pro exponi, quia aliquando talis est ut omnes eam prope possunt capere, aliquando perpauci. *Ck Ge Ps* | (...)exhauriendum uigore sapienti(...) *To* | Omnem transcellit uigorem. *Ec Gc Pm* | quia attingit a fine usque ad finem *Ga Mh Na Pg Px Vh.*

INEXHAUSTI: pro non defecti *Pp* | immarcescibilis *Ap* (2x) *Bb Bc Cc Ck Ct Er Fb Fd Ge Kc Ld Mj Oa On Pb* (2x) *Pc Pd Pk Pn Ps* (2x) *Ta Vd Vf* | indeficientis *Cg Ct Ec Ed Er Ga Gc Ka Kc Lh Mb Mf Mj Na Oa Pb Pc Pd Pk Pn Ps* (2x) *Ta* (2x) *Va Vc Vd Vh* | inconsumpti *Ap Cc Cg Ck Ed Fb Fd Ge Ka Kc Ld Mj Oa Pb Pm Pn Ps Ta To Vh* | inresumpti *Mh Na* | (...)sumpti *Ga* | corrupti *Pt* | insatiabilis *Ap Cc Ck Ge Kr Pb Pn To* | infiniti *Bc To* | uiue *Vd* | nihil imminuti *Bc Fb Fd Kc Mj Pc Pk Ps Ta* | indeficientis comprehensione *Bd Ck Ge* | quia sapientia in sua natura non deficit, licet pallescat. Nam sermo dei nihil in se habet marcoris. *Ap* (*Cc*) *Ck Ct Er Ge Oa Pb Pn Ps* | Viuus est sermo dei. *Cg Ck Ct Ge Lh Oa* (*Pc*) *Pk Pq Ta* | Viuus est sermo dei et efficax. (*Pd*) *Pn Ps*.

UIGORIS: fortitudinis *Ap Fb Fd Ld Mo On Pt To Vd Vf* | uiriditatis *Ap Pb* | est uisa *Pg* | comprehensionis *Er* | ernustes (OHG) *Ec Ed Gc Pm*.

QUAMUIS – AETATIS: quando praeparabat caelos *Ct Oa* | Quando dominus preparabat caelos, aderat. *Ap* | Sapientia dicit quando praeparabat caelos, aderam. *Vd* | quia quando praeparabat deus celos, aderat *Pp* | quando praeparabat caelos, aderam *Pb Pc Pk Pn Ps* | propter profunditatem sapientiae quando praeparabat caelos *Ct Er Ps* | quando praeparabat caelos, aderam *Lh Pd* | His uerbis indicat quia in principio antequam homo formaretur, philosophia esset. *Mf* | unde dicitur dominus possedit me initio *Ck Ge Ps* | unde dicitur dominus possedit me initio uiarum suarum *Pg*.

QUAMUIS: parentesis *Bb* | licet *Af*.

AEUI PLENA: uetusta *Vg* | annosa *Pp* | uetusta et antiqua *Ta*.

AEUI: aetatis *Ap Ck Ge Pb Pp* | temporis *Bb Bd Er Ka* | aeternitatis *Cg* | proprie posuit (aeui) quia aeuum ad aeternitatem pertinet *Vd* | proprie posuit. Eon enim dicitur aeternum et sapientiam aeternaliter manere scimus. (*Af*) *Ap Bc Fb Fd Ka Kc Lc* (*Pg*) *Pk Pp Ps Pt Ta Vg*.

PLENA: perspicabilibus *Ge* | perspicacibus *Ck* | persp(...) *Cc*.

FORET: esset *Af Ap Bb Fb Ga Ld Pg* | ipsa mulier *Lh* | Ipsa enim dixit ab aeterno ordinata sum. *Vd*.

NULLO MODO: nequaquam (*Cc*) *Cg Ck Ge Ps* | nullatenus *Af* | quia ab aeterno est *Bb*.

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240 Viuus … efficax] Hebr. 4.12

248 unde … 249 initio[1]] Prov. 8.22

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228 perpauci] pauci *Ge*. **229** attingit] atingint *Vh*. **236** imminuti] minuti *Bc*. **237** quia … natura] om. *Ge*. **238** non] et *Er*. | licet pallescat] om. *Ct Er Ps*. | Nam] nam erat *Ap Oa Pb Pn*. | habet] haud *Cc*. | marcoris] defectionis *Ct Ps*. **239** Viuus] unus *Oa*; quia uiuus *Pq*. **254** proprie posuit] om. *Ka Pp*. | Eon] enon *Fb Fd Pt*. | enim] om. *Pp Vg*; enim grece *Fb Fd Lc Pt*. **255** sapientiam] sapientia *Kc Ta Vg*. | manere] uiuere *Pk*. | scimus] dicimus *Lc*; om. *Fd*.

I prosa i

NOSTRAE: meae uel aliorum hominum *Ap Cg Ck Ge Lh Pc Pk Ps* (*Ta*) *Vc Vd* | meae uel aliorum *Bd Ct Er Oa Pn Va* | uel meae uel hominum in mundo communiter degentium *Pb*.

CREDERETUR: fuisse *Bd* | esse *Ka Ta Vg* | uideretur *Af*.

AETATIS: antiquioris *Ec Ed Gc Pm Vd* | pro *Pd*.

STATURA DISCRETIONIS AMBIGUAE: quia cum proficientibus proficit et mediocres non decrescit (*Cc*) *Ck Ge* | quia in quibusdam maior, quibusdam minor *Bb* | quanta esset statura discerni non poterat *Ec Ga Gc Ka* | Philosophia autem triplici statura dicitur: plerumque ad mensuram hominum se cohibet, plerumque in altitudine aeris super extollitur, plerumque ultra caelum se extendit, ut ipsum etiam caelum penetret. *To*.

STATURA: ablatiuus *Ct Lh Oa Pc Pk Pn Pq Ps Ta Vc Vd* | forma *Ap Bd Ct Er Ka Pb Pn Ps Va* | effigie *Ct Ps* | erat *Af Bd Ct Er Ga Ge Go Ld Lh Oa Pb Pn Pp Pq Ps Pt Ta Vc Vd Vg* | eius *Ld Ps* | erat illa *Va* | esse *Go* | tamen *Lh* | in *Af Bd Ec Ed Ga Gc Pm* | quantitatis *Af* | illius mulieris *Go* | ipsius phil{osophiae} *Vh* | qualis status eius *Pd*.

DISCRETIONIS: illius *Pt* | differentiae *Fb Ga* | differentia *Mo* | disseparationis *Lb* | diuisionis *Af*.

AMBIGUAE: dubiae *Af Ap* (2x) *Bd Ck Ct Er Fb Fd Ge Ka Kc Ld Mj Oa Pn Pp Ps* (2x) *Pt Ta Va Vd Vf Vg* | incertae *Ct Oa Pp Ps* | ambigua propter intellegentiam hominum *Ap* | quia uidelicet philosophia in quibusdam suis partibus paruitati hominum ex ingenio se condonat, in quibusdam uero partibus (...) est *To* | quia in quibusdam crescit, in quibusdam decrescit (*Af*) *Ap Ec Ed Fb Fd* (*Ga*) *Gc Ka* (2x) *Kc Ld* (*Lg*) *Mh Mj Na Pg Pm Pp Ps Pt Ta To Vf Vg Vh* | quia aliquando talis est ut omnis eam possint capere, aliquando uero perpauci (*Pg*) *Va* | Humanum sensum extollitur et ideo dicit ambigue ·i· indiscreta in corpore et aetate. *To.*

2. Nam nunc quidem ad communem sese hominum mensuram cohibebat, nunc uero pulsare caelum summi uerticis cacumine uidebatur; quae cum altius caput extulisset ipsum etiam caelum penetrabat respicientiumque hominum frustrabatur intuitum.

NAM: quia *Ct Oa Ps*.

NUNC QUIDEM – UIDEBATUR: in literali sensu (...)arum quem communiter attingere poss(unt) mundi et immundi *Mf* | Hoc est quod aliquando semet permittit humanis inuentionibus, ut etiam leuioribus sensu inspici queat. Aliquando sursum se erigat, ut est in altioribus libris ·i· in diuersis artibus liberalibus, ut uix ac difficile potest perscrutari, et aliquando ad portas caeli usque pertransit. *Ec Ga1 Gc Ka* (*Lh*) | practica ·i· actiua uita qui aliquam partem grammatice et terrenas actio(...) *Vh*.

NUNC: aliquando *Ct Oa Pg Ps Pt* | interdum *Ga Ka Ta Vg*.

QUIDEM: certe *Lb*.

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262 meae] me *Vd.* **269** quanta…statura] quantae esset staturae *Ka*. | poterat] potuit *Ga*. **280** dubiae] indubiae *Vg.* **283** quia] om. *Fb*; quae *Ed Vf.* **284** crescit] sapientia crescit *Af.* | in] et \in/ *Ka*(2); et in *Ld.* | quibusdam[2]] quibus *Fd.* | decrescit] uero decrescit *Vg*; merito decrescit *Mh Na To Vh*; non *Pg*; (...)scit secundum (...) hominum (?) capacitatem *Af.* **298** leuioribus] leuiori *Ga1*. **299** erigat] < erigit *Ka*; erigit *Ga1*. | ac] et *Ga1*; om. *Ka.* **300** potest] possit *Ga1*.

AD COMMUNEM SESE HOMINUM: Talis erat ut ceteri homines. *Ec Ed Ga Gc Lh Na Vh* | cum de phisicis et ethicis *Pd* | in phisicis et ethicis (*Ga*) *Mh Na* | phisicis et ethicis *Ka* | coequabat in phisicis et ethicis *To* | cum proficientibus proficiens et mediocribus non deficiens *Cg* | Pro captu hominum audientium se modificat sapientia. *Cc Cg Ck Ct Ge Lh Pb* (*Pc*) *Pd Pk Pn Pp Ps Va* | quia nunc de humanis nunc loquitur de diuinis *Va* | propter communes conceptiones *Ka* | propter communes animi conceptiones *Cc Ck Ct* (2x) *Ed Er Fa Ga Ga1 Ge Ka Lh Mh Na Na1 Oa Pb* (*Pc*) *Pd Pk Pn Pp Ps* (2x) *Px To Va Vh* | propter communis animi conceptionem *Ap Fb Fd Ka Kc Ld Mj Pp Ps Pt Ta Vf Vg* | propter communes animi concupiscentias uel conceptiones *Bc Pp* | propter communes animi conceptiones sacramentorum dei *Pm* | propter communes animi susceptiones sacramentorum dei *Ec Gc* | propter communis animi conceptiones ·i· moralem intellectum *Bb* | per communes animi conceptiones, in moralem intellegentiam *To* | propter intellectum mortalem *Bd Er* | propter moralem sensum *On* | propter communes animi conceptiones dicit quae subtilia neque(unt) penetrare *Mf* | propter communes animi conceptiones, cum de phisica atque ethica loquitur *Ct* (*Lh*) *Oa Pc Pk Ps* (*Vc*) *Vd* | Etiam quia praedicatio nunc minus doctis humiliter scilicet aperte loquitur, nunc uero sapientibus perplexe et sententias plenas misteriis quibus exercentur proponit. *Vd* | Fontem philosophiae tangit, quae distinguitur in phisica ethica logica. (*Cg*) *Ck Er Ge Pc Pd Pn Vd* | Fontem sapientiae tangit, quae distinguitur in phisicam ethicam et logicam. *Ct* (*Lh*) *Oa Pk Ps* | Propter moralem intellectum talem se exhibebat, ut mensura est hominum. (*Cg*) *Ck Ct Ge Lh Oa Pc Pk Ps* (2x) (*Vc*) *Vd* | per u(...)tes et cum dei natura incomprehensibilis intellegi *Pd* | ueluti qui natura uel ingenio plurimum transcendunt intellegentiam, sed omnis sapientia a domino deo est *Ec Ga1 Gc Ka Na1* | propter phisicam et ethicam, quia condescendit aliquando suis consectatoribus *Pp* | quia sapientia dei cum esset aequalis deo patri semetipsam exinaniuit, formam serui accipiens *Ec Gc Pm*.

SESE: sepe *Ps*.

MENSURAM: conceptionem *Ga* | similitudinem *Va*.

COHIBEBAT: adhibebat *Ck Pb Pn* | aequabat *Pc Pk* | coequabat *Ap Bb Bc Ka Kc Mh Na Pg Pp Ps* | colligebat *Ap Bc Fb Fd Kc Ld Pc Pk Pp Ps Vg* | comprimebat *To* | constringebat *Af Bd Ec Ed Gc Lb Pm Pt* | contemperabat *Bc Pc Pk* | contrahebat *Ck Ct Ec Ed Ga Gc Ge Lh Oa Pc Pd Pk Pp Pq Ps* (2x) *Ta Vc Vd* | exhibebat *Na* | hebebat *Mf* | humiliabat *Ct Oa Ps* | mensurabat *Ps* | ostendebat *Mf Va* | praebebat *Ap Ed Er Fb Fd Ga Na Pp Ps Vf Vg Vh* | premebat *Ec Gc Ka Lh* | prohibebat *Kc Ld Mj* | reprimebat *Ap Kc Ld Mj Pp Ps Pt* | trahebat *Vh* | equiperabat et stringebat *Pd* | nunc disputans de humanis *Ap*.

NUNC UERO – UIDEBATUR: propter astrologiam *Ed Fd Ka Lh Mb Pg Pq Px Ta Vg* | dicit propter astrologiam *Ct Kc Lc Lh Oa Pk Pp Ps* (2x) *Vc* | dicitur propter astrologiam *Pp* | dicit hoc propter astrologiam *Fb* (*Ga*) *Na Pt Vf Vh* | in

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331 semetipsam … 332 accipiens] Phil. 2.7

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305 homines] hominum *Ed.* **308** captu] captura *Cg*; capito *Lh*; captua *Pd*. | hominum] om.*Ct Lh Pd Pk Pp Ps.* **309** sapientia] om. *Pb*; philosophia *Pd.* **311** animi] amici *Er*. | conceptiones] conceptionis *Cc*; acceptiones *Pp.* **313** conceptionem] conceptione *Kc*; < conceptiones *Ka*; acceptionem *Vg.* **324** in] in tres partes *Er.* | phisica … logica] fisum ethicam logicam *Er*; phisicam ethicam et logicam *Pc Pd Vd.* **325** ethicam] et ethicam *Ct Oa*. **326** moralem] mortalem *Lh*. | se] om. *Pc*. | hominum] uel scien(...) *Cg.* **328** natura uel] naturali *Ga1*. **329** domino] om. *Ga1*. **340** praebebat] praehebat *Er*. **341** prohibebat] probebat *Ld.* **344** dicit] haec dicit *Lc*; dicam *Pp*. | astrologiam] astronomiam *Vc*.

astrologicis *Pg* | in astro[no]micis *Bb* | astronomice *On* | animo corpore *To* | propter astrologiam, propter theologiam *Fa Mh Pn* | dicit propter astrologiam, uel propter theologiam *Mb* | propter theologiam *Lh Pc Pk* | propter astrologiam theologiam *Pd* | quia sectatores suos ad celsam prouocat *Pp* | disputans de diuinis ac caelestibus *Ap* | quia nunc loquitur de humanis, nunc de diuinis *Cg Ck Ge Pb Pk Pn Pp Ps* | propter astronomicam uel quando de caelestibus tractabat *Ck Ge Ps* | propter astronomiam, quando de cae[le]stibus tractabat *Pn* | propter astronomiam uel quando de caelestibus disputabat *Va* | propter astronomica uel quando de caelestibus disputat *Cg* | propter astrologiam dic{it}, uel quia loquitur nunc de humanis, nunc de diuinis *Bc Pc* | Loquitur nunc de diuinis, nunc de humanis. *Ct Lh Oa Ta Vc* | in astrologis qui morales doctrinas transcendunt et disputant quod diebus saeculi peragat suum (...) et (...) *Mf* | Propter astrologiam dicit, cuius sectatores suo capite ·i· suo sensu pulsant caelum, ut sciant quid sit sol, quid luna. *To* | propter astrologiam scilicet, in qua mortales doctrinas quodam gradu perfectionis transcendunt et se erigunt ad caelestium perscrutationem *Ec Ed* (*Ef*) *Ga1 Gc Ka Na1* | propter quaedam altiora scripturarum *Ec Gc* | Philosophia duobus modis pulsare caelum dicitur cacumine sui uerticis, cum sublimioribus et perfectioribus sublimiora loquitur et disputat uel tunc cum de diuinis disserit. Totidem modis et sese ad mensuram hominum cohibere dicitur, sc· cum modicis condescendit intellectibus uel cum de temporalibus disputat.(*Af*) *Ap Bc Ck Ct Er Fb Ge Kc* (*Lc*) (*Lh*) *Mj Oa Pb Pc* (*Pg*) *Pk Pn Pp Pq Ps Pt Ta Vc* (*Vf*) *Vg* | Duobus modis philosophia pulsat caelum: cum sublimioribus sublimiora comparat aut cum diuina tractat. Totidem sese ad communem hominum cohibet mensuram, quando paruulis lac potum dat aut cum de temporalibus disputat. *St* | Propter theologicam uitam hoc dicit ·i· contemplatiuam. Vnde theologicus, qui de deo disputat. Vel ita, cum empirio mundo loquitur hoc est intelligibili uel cum de natura angelorum, uel diuinitatis disputat. (*Lh*) *Va* | ob altitudinem doctrinarum dicit, et mysteria uerborum, quibus in carne adhuc auditores instruxit *Ec Gc Pm* | Significat illos gradus qui uidebantur inter Π. et Θ. *Vh* | Capite erecto pulsant caelum, scilicet cum disputat quot diebus sol peragat suum annum similiter et ceteri planetae. *Ed Ef* | Nunc uero de astronomia uidetur disputare, quae etiam ex septem principalibus artibus uidetur esse. *Ap Ck Ge* | in spiritali disputatione ad

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347 astrologiam[1]] astrologium *Fa*. | theologiam] elogo{am} *Mh*. **350** nunc[1]] non *Pn*. **351** astronomicam] astronomica *Ck*. **359** propter] Nunc autem uertice pulsare caelum uisa est propter *Na1*. | scilicet…qua] in illis enim *Ed*. | mortales] qui morales *Ed Ka Na1*. | gradu] gradum *Ed*. **360** transcendunt] transcendit *Gc*. **361** Philosophia…362 modis] om. *Mj*. Philosophia…362 uerticis] om. *Vf*. **362** duobus] duabus *Ck Ge*; a duobus *Pc*. | sui uerticis] seu ueritatis *Bc*; et sui uerticis *Vg*. | cum] \cum/ ex *Ct*; cum ex *Oa*; cum \ex/ *Ps*; ex cum *Vc*. sublimioribus…363 perfectioribus] om. *Lc*. | et…363 perfectioribus] om. *Ap Ck Er Ge Pb Pn;* et profectioribus *Ct Oa*; et fectioribus *Vg*. **363** sublimiora] sublimia *Vf*. | loquitur et] loquens *Pt*. et] uel *Ap Ck Ge Pb Pc Pn*. | et disputat] om. *Ct Er Oa Ta Vg*. | uel] siue *Pc Pk*; om. *Ap Ck Ge Pb Pn*. | tunc] om. *Ct Er Oa Pq Ta Vg*; nunc *Pp*. | de] om. *Ap Pb*; \de/ *Pp*; mole *Pc Pk*. disserit] asserit *Vg*. **364** Totidem] totidem \etiam/ *Ps*; totidem etiam *Ct Er Oa*; tot *Bc*. | et] om. *Ct Er Oa Pt*. | sese] om. *Bc*; se *Pt*; esse *Er*. | ad] ad communem *Ct Er Oa Vf*; ad \communem/ *Ps*. | hominum] hominis *Pt*. | cohibere] cohibere se *Bc Ct Oa*. | dicitur] dicimus *Ap Ck Ct Er Ge Oa Pb Pn*. | sc·] om. *Ct Er*. | sc·…365 uel] om. *Vf*. | cum] om. *Ap Pb*; enim *Er*; et cum *Pp Ps*(2). | modicis] ab huiusmodi *Ap Ck Ct Ge Oa Pb Pn*; ad huiusmodi *Er*. **365** condescendit] conscendit *Ap Ck Ge Oa Pb Pn Pt*; tunc descendit *Bc*; descendit *Ct Er Pc Vg*. | uel cum] et *Ct Er Oa*. | temporalibus] tempore *Ap Ck Ge Pb Pn*; temporibus *Bc Pt*; terrenis *Ct Oa*; *gl.* terrenis *Ps*; conrenis *Er*.

q(...) erigere mundi dilectores non ualuit in his, de quibus ait apostolus O altitudo sapientiae dei et scientiae (...) et ad discipulum suum noli alta sapere *Mf*.

NUNC: aliquando *Ct Oa Pg Pt* | interdum *Vg*.

UERTICIS: efexegesis *On* | summi uerticis cacumine astrologiam intellege *St*.

CACUMINE: altitudine *Ct Ld Oa Ps* | capite ·i· sensu pulsant caelum ut sciant quid sol uel caeterae planetae sunt *Ec Ga Gc Ka Na1*.

UIDEBATUR: in logicis *To Vh* | quomodo agatur cursus stellarum et reuolutio caeli *To*.

QUAE: sapientia *Ct Fb Oa Ps* | mulier *Af Bd Go Ld Lh Pb Pg Ta Vg* | philosophia *Pd Pq Pt To.*

CUM ALTIUS CAPUT EXTULISSET: propter diuinam ratiocinationem *Lh Pb Vf* | propter theologicam *Pb* | propter theologicam dicit *Ap* | propter theologiam dicit *Ka* | propter theologicam ·i· propter diuinam rationem *Mo* | propter theologiam ·i· propter diuinam rationem dicit *Fb* | propter theologiam ·i· diuinam disputationem *To* | (pro)pter theologiam ·i· (diu)inam rationem *Ed* | propter theologiam quae est in diuinis re(bus) *Pn* | propter theologiam ·i· diuinam ratiocinationem *Pd Pp Ta Vh* | hoc propter theologiam ·i· diuinam rationem (*Ga*) *Na* | Hoc dicit propter diuinam ratiocinationem. *Ap* | significat theoreticen quae est diuina speculatio *Vh* | in logicis in diuina *Mh Na* | in diuina *Ka* | Altius caput extollere dicitur propter theologiam ·i· diuinam ratiocinationem. *Vg* | altius autem caput extollere propter theologiam ·i· propter diuinam rationem *Kc Mj Pq Ps* | Altius extullisse caput dicitur propter theologiam ·i· propter diuinam rationem. *Fd Lc Pt* | propter theologiam quae cuncta uisibilia (m)ente transcendunt et sola ratione (deitatis per)sistunt *Ef* | propter theologiam dicit cuius sectatores cuncta uisibilia mente transcendunt et in solius deitatis contemplatione persistunt *To* | cum altius caput extulit ·i· propter theologiam dictum, cum cuncta uisibilia mente transcendant et sola in ratione deitatis persistant. Est tamen altius quoddam sapientiae sacramentum quod nullus mortalium penetrare ualet. *Na1*.

ALTIUS: furinomes (OHG) *Ec Gc*.

CAPUT: intellectus *Pg* | mentem hominis *Bb.*

EXTULISSET: erexisset *Ct Oa Ps* | eleuasset *Af Bd Pt* | exaltasset *Pq* | quia omnia praecellit (*Ga*) *Mh Na Vh.*

IPSUM CAELUM PENETRABAT: propter astrologiam *Bb* | propter theologiam *Ct Oa On Ps Px* | propter theologicam *Pp* | pro theoricam *Pd* | propter theologiam.i. diuinam rationem *Ka* | propter theologiam quae est in diuinis rebus *Pg* | propter contemplationem *To* | cum de empirio mundo disputat, hoc est intellegibili *Pd* | cum de angelorum natura uel de diuinitate loqueretur *Bd* | propter theoricam ·i· illam incommutabilem naturam, quae non potest ab hominibus contemplari *Pp* | cum de empyrio mundo loquitur, hoc est intelligibili, uel cum de natura angelorum siue de diuinitate disputat (*Ap*) *Bc Ck Ct* (*Er*) *Ge Oa Pb Pc Pk Pn Pp Ps Vc* | in theologis qui diuinis ratiocinationibus insistunt *Mf* | quia sunt quaedam quae nullus mortalium penetrare potest *Ec Gc Pm.*

IPSUM: caelum *Lh.*

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382 pulsant] pulsat *Ga*; pulsa\n/t *Na1*. | quid] quia *Ga*; qui *Ec Gc*. **383** uel] et *Ga.* | sunt] sint *Na1*. **393** propter] pro *Pd.* | ·i·] propter *Pp.* **397** altius autem] om. *Mj*. | extollere] extollere dicit philosophiam *Pq*. **398** rationem] ratiocinationem *Ps*; narrationem *Pq.* | extullisse] extullisse < extollit *Pt.* **399** rationem] ratiocinationem *Lc.* **409** praecellit] compellit *Vh.* **416** mundo] mundi *Oa Pc Ps*; > mundi *Ct.* | est] om. *Ct Oa.* | intelligibili] intellegibilis *Ap Pb*; intelligili *Pn.* uel] om. *Pb*. | cum[2]] om. *Pc.* **417** angelorum] om. *Er.* | de] om. *Pb Pn.* | de diuinitate] diuinitatis *Bc Ct Er Oa Pc Pk Pp Ps Vc*.

I prosa i

PENETRABAT: ingrediebatur *Ct Oa Ps* | perforabat *Lb Pq* | forabat *Ld* | intrabat *Af* | diuina intellegentia *Mb*.
RESPICIENTIUMQUE: se *Af Fb Ga Pn Ps* | intuentium *Ct Oa Ps To*.
FRUSTRABATUR: retundebat *Af Ck Ge Pq Ps* | reuerberabat *Ed Er Ga Kr Lh Mf Na Pc Pd Pk Vd* | reuerberat *Vh* | reuerabat *Ck Ge* | ludificabat *Lb* | fallebat *Bc* | euacuabat *On* | cassabatur *Fb* | cassabat *Ka Lh* | reddebatur *To* | exinaniebat *Af Bd* | decipiebat *Ed* | inanem reddebat *Ap Bc Ck Fb Fd Ga Ge Kc Ld Lh Mj Oa Pb Pc* (2x) *Pk* (2x) *Pn Pp Ps Pt Ta Vd Vf Vg* | in uanum reddebat *Af* | inanem *Er*.
INTUITUM: uisum *Ga Ka Ld* | uisum, quia non poterant uidere *Ct Oa Ps* | quia nemo diuina potest perscrutari *Ec Ed* (*Ga*) *Gc Ka Mh Na Pm Vh* | quia nemo diuinitatem potest penetrare siue perscrutari *To* | quia nullus potest naturam dei comprehendere *Bb Bc Cg Ck Ge Lh Pc Pk Ps* | quia nullus naturam dei sicut est cognoscere potest *Pg* | quia qui multum comedit mel et non est ei bonum, sic et qui scrutator est diuinitatis opprimetur a gloria (*Ap*) *Cg Ck Er Ge Pb Pn* | Nam post praedicationem suam et post miraculorum signa, postque crucis tormenta, post resurrectionem eius, uidentibus discipulis eleuatus ascendit in caelum, et sedit a dextris dei, eoque modo aspicientium frustrabatur intuitum. *Ec Gc Pm* | propter theologiam dictum est altius quoddam sapientiae sacramentum, quod nullus mortalium penetrare ualet *Ec Gc Ka*.

3. Vestes erant tenuissimis filis subtili artificio indissolubili materia perfectae, quas, uti post eadem prodente cognoui, suis manibus ipsa texuerat; quarum speciem, ueluti fumosas imagines solet, caligo quaedam neglectae uetustatis obduxerat.

VESTES – PERFECTAE: Hucusque definitio qualitatis et quantitatis, nunc habitus sequitur. (*Ap*) *Ck Ct Er Ge* (*Lh*) *Oa Pb Pc Pk Pn Pp Va* (*Vc*) | Hucusque definitio quantitatis, nunc habitum prosequitur philosophiae (*Bb*) *Ct Oa Ps*.
UESTES: certe *Fb* | doctrinae *Bb Bc Fb Ld Pc Pk* | doctrina *Pt* | libri *Va* | mulieris *Ta* | eius *Fd Ld Ps* | illius *Fb Pg* | philosophiae *Ps* | enim *Vh* | liberales artes *Ed Fb Fd Ga Ka Ld Lh Mb Na On Pc Pd Pq Pt Px Vc Vd* | litterales artes *Mf* | septem artes liberales *Ap Cg Ck Ct Er Ge Lg Oa Pb Pn* | liberales artes uel doctrinae ingenia uel diuersae disciplinae *Ap Kc Mj Pp Ps Vg* | artes diuersae subtilibus compositae rationibus *Ed Mh Na Pm To Vh* | liberales artes, subtilibus enim compositae rationibus *Ec Gc* | (...) sunt liberales artes (...). Tenuissimis filis id est subtilissimis sensibus id est disputatationibus (...) artificiosi rationibus sub(...). Verbi gratia grammatica unum genus est uesti(...) et hoc uestimentum multis filiis est factum, hoc est generibus, casibus, et ceteris *To* | liberales artes diuersae subtilis rationibus conpositae *Vh* | uestes philosophi intelleguntur *Pp* | disciplinae uel allegorica tegumenta *Pp* | Artes siquidem sunt per se indissolubiles. *Ct Er Oa Ps* | Vestes erant ei ex tenuissimis filis ·i· artes. *Na1* | Vestes philosophiae

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427 inanem] inane *Pt.* **428** inanem] inanonem *Er.* **431** quia nullus] nullus enim *Cg* | potest[2]] poterit *Bb*. | dei] om. *Bc*. **433** comedit] comedis *Er.* | et[1]] om. *Er.* **434** qui] qui ultra modis *Er.* | est] om. *Ap*. | a gloria] om. *Er.* **435** post[1]] post gloriosam *Pm*. **437** frustrabatur] *gl*. cassabat *Ec Gc*. **438** theologiam] theologicam *Ka*. **447** nunc] hunc *Er*. | habitus] habitum *Er.* **448** sequitur] sequitur philosophiae *Er.* **449** habitum prosequitur] autem qualitatis *Bb*. **453** artes[2]] artes sunt *Ap Ps.* | artes uel] artes uel sunt *Ap*; artes sunt uel *Ps.* **454** artes] liberales artes *Vh.* | diuersae[2]] diuisae *Mh Na.* | subtilibus] subtilis *Mh Na Vh.* **455** compositae] positae *To.* **461** indissolubiles] indissobiles *Ct Oa*. **462** Vestes[2]] uestes ergo *Pp*.

tenuissimis filis perfectae esse dicuntur, quia septem liberales artes adeo subtilissimae sunt, ut nec origo earum nec finis aduerti possint. Vnde et a Grecis cyclicae dicuntur, eo quod origo illarum sicut et circuli omnimodis lateat, eoque ipsae artes indissolubilis materiae sunt, ut etiam si desint qui eas capiant, ipsae tamen nullo modo pereunt. Licet enim desit scientia, scibile tamen semper erit. (*Af*) *Ap Bc Bd Fb* (*Fd*) *Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta* (*Vf*) *Vg* | Per subtilissima fila artes liberales, per subtile artificium sensus acumen, per indissolubilem materiam intellegentiam potest intellegi subtilis. *Pd* | Philosophiae uestes VII sunt liberales artes, qui multo tempore fuerunt propter inopiam intelligendi neglectae. *Va* | septem liberales artes subtilissimae, quo nec origo, nec finis earum comprehendi queat animo. Vnde et cyclice dicuntur instar circuli cuius nec caput, nec finis haud facile pateat omnino. *St* | quia pereunte scientia scibile permanet ut quadrangulus *St*.

TENUISSIMIS FILIS: de *Ap Cg Ck Ge Pb Pn* | subtilissimis sententiis *Mj Ta Vg* | subtilibus disputationibus *Ga Ka Lh* | subtilissimis disputationibus *Cg Ct Ed Oa Pg Pk Ps Va* | subtilissimis sententiis clausulis *Pc Vd* | subtilissimis clausulis sententiisque *Ct Lh Oa Vc* | subtilissimis disputationibus uel sententiis clausulisque *Ck Ge Pb Pn* | subtilissimis rationibus (*Bc*) *Ga* | subtilissimis sententiis uel disputationibus *Af Fb Kc Ps* | liberales artes subtilissimis sententiis clausulis *Pk* | delicatissimis sententiis *Af* | delicatissimis sententiis uel clausulis *Bd* | obscuris rationibus *Pp* | rationibus subobscuris *Ka* | diuinis sententiis *Fd Mf* | rationibus sub obscuris, ut est in grammatica generum uel temporum ratio uel caracteres litterarum iuxta uocem pedum tenorumque ordo *Na1* | istud totum propter subtiles questiones et disputationes *Va* | liberalibus artibus uel subtilissimis filis ·i· sententiis uel disputationibus, quia corrumpi non potest *Pp* | tenuissimis disciplinis et subtilissimis, unde et ipse dicuntur cyclici, id est spericae, quia initium et finis earum non praeuidetur et circuli (*Ap*) *Pb Pn*.

TENUISSIMIS: subtilissimis *Ap Bc Pd* | acutissimis *Bb* | subtilissimis gracillimis *Mo*.

FILIS: disputationibus *Ap Bb Bc Er Pc Pk* | sententiis *Ed Ef Ga Ge Ka Lh Mb Na Pm Pq Pt Px Vh* | sententiis clausulisque *Ps* | uel sententiis uel clausulis *Ap*.

SUBTILI: gracili *Bc Ed Er Fb Fd Ga Kc Ld Mb Mf Mj Pd Pp Ps Ta To Vf Vg Vh* | perfectae *Go*.

ARTIFICIO: ingenio *Fb Lh Mo Pp* | disputationes *Mb* | disputatione *Ed Mf Px Ta Vh* | dispositione *Af Bd Ld* | wahwirke (OHG) *Ec Ed Gc Pm* | propter theologiam dicit *Ka*.

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463 filis] om. *Pq.* | esse] om. *Pq.* | septem] VI *Bd.* | artes] om. *Pp.* **464** subtilissimae] sublimissimae *Fb*; sublimes *Vg.* | earum] eorum *Pc Pt.* | aduerti] auerti *Bd.* | possint] possit *Ap Bc Bd Lc Pc Pk Pq Ps Pt Vf Vg.* | Vnde] utte *Kc.* | Vnde…467 erit] om. *Fd.* | et] om. *Bc Lc Pt Vf.* | a] om. *Pt*; apud *Vg.* | Grecis] grecos *Vg.* **465** cyclicae] om. *Bc*; adicae *Fb*; sicl(...) *Lc*; sitlicae *Vf*; iulce *Pt*; ciduae *Pq*; ciclide *Ap Kc Pp Ps.* | cyclicae…466 artes] om. *Vg.* | origo…eoque] om. *Pk.* | illarum] earum *Bd Fb Ta*; et illarum *Bc*; eorum *Pt.* | omnimodis] omnimodo *Kc Pc.* | eoque] eoquod *Bd*; om. *Lc Pt Vf*; eaque *Bc*; et eo«...» *Pc.* **466** artes] aetates *Vf.* indissolubilis] indissolubili *Mj Pq*; indissobilis(!) *Bc*; indissolubiles *Bd Ta*; indesulubilis *Pt*; dissolubiles *Vg.* | materiae] materia *Pq*; naturae *Vg.* | ut] om. *Kc Pq*; ita *Pc.* | etiam] om. *Ap Kc Ps.* | si] om. *Kc Ta.* | desint] desunt *Bd Pq Vf.* | capiant] capiunt *Vf.* **467** tamen[1]] uero *Ta.* pereunt] pereant *Bc Bd Fb Lc Mj Pc Pk Pq Pt Ta Vg.* | enim] om. *Kc.* | scientia] sapientia *Ta.* scibile] om. *Bc.* | tamen[2]] om. *Vg.* | semper] om. *Lc.* **472** liberales] biberales *St.* **477** subtilissimis] subtililis *Ed.* **481** sententiis[1]] *gl.* uel clausulis *Ps.* **489** et[1]] sicut et *Pn*.

INDISSOLUBILI MATERIA: firma ueritate *To* | artes per se indissolubili materia sunt *Pg* | artes indissolubili materia sunt, quia corrumpi non possunt *Ct Oa Pc Pk Ps Vc* | quia stabilis est materia artium, nec erit alia quam nunc est *Bd* | firma ueritate de qua omnis sapientia procedit. Per indissolubilem materiam uestium probatissimas repertiones intellege, ut in arithmetica numerorum ratio claret. *Ec Ga1 Gc Ka Na1* | perfecta ratione *Ec Ed Gc Ka Lh Px Vh*.

INDISSOLUBILI: indisseparabili *Lb* | perfecta *Mb* | inextricabili *Ld* | incorruptione *Er* | incorruptibili *Bd* | insecabili *Af* | indiuisibili *Af* | disputibili *Er* | per se indissolubilis *Ed Lh* | per se indissolubiles sunt *Ga Ka Na Vh* | qui per se indissolubiles fuerunt *Mb* | incorruptibili, quia corrumpi non possunt artes *Ap Cg Ck Ge Pb Pn Ps* | quia corrumpi non possunt *Vd*.

MATERIA: opere *Ka* | intellectu *Ga Mh Na To Vh* | disputatione *Fb Fd Ga Kc Ld Mj Pp* (2x) *Ps Pt To Vf Vg*.

PERFECTAE (CONFECTAE *Bb Ct Er*): perfectae *Ct Er* | uel confectae *Pa Pk Pr* | compositae *Bb Ck Pg* | factae uestes *Ap* | factae uel peractae *Ps*.

QUAS: uestes *Af Ap Bd Cg Ck Ct Er Fb Fd Ge Ld Lh Mh Oa Pb Pn Pq Ps Ta Vf Vg Vh*.

UTI: sicut *Bd Cg Ck Ct Ec Er Ga Gc Ka Oa Pa Pb Pc Pg Pn Ps Pt* | sicuti *Ap Pp* | quemadmodum *Lh*.

POST: postea *Ap Bd Ck Fb Ga Ge Pb Pn Ps*.

EADEM: muliere *Ap Bd Cg Ck Ct Ge Lh Oa Pb Pn Ps Ta* | philosophia *Bb Pp* | ipsa *Go*.

PRODENTE: manifestante *Ck Ct Fb Ge Ld Lh Mo Oa Pb Pc Pk Pn Ps Vc Vg* | manifestente *Vd* | narrante *Ap Bd Cg Ck Ct Fb Ge Mo Oa Pb Pn Ps* | narrantem *Er* | publicante *Pp* | dicente *Go Pt* | inuente (?), innotescente *Pg* | quis artes nisi sapientia illustratus reperiret *Ed Ef*.

COGNOUI: ego *Fb Ga*.

SUIS MANIBUS: industria *Ka* | sua inuentione ac dispositione *Ap* | sua inuentione et industria *Cg Ck Ge Pb Pn Ps* | sua industria *Ct Lh Oa Pc Pk Pq Vc Vd* | suis industria *Er* | diligentia *Ct Oa Ps* | suis sententiis, suis regulis uel industria *Pp* | Catacresis est, uero aliquid attribuitur rei non propter se, sed propter suos effectus. *Ld*.

IPSA: philosophia *Ap Bb* | philosophia ·i· amor sapientiae *Vh*.

TEXUERAT: composuerat *Af Pp* | ordinauerat *Ap* | ordita fuerat *On* | fecerat *Pq*.

QUARUM – CALIGO: rhethorice digesta *Pd*.

QUARUM: uestium *Ap Bc Bd Ck Fb Fd Ga Ge Go Ld On Pb Pc Pk Pn Pp Ps Pt Ta To Vf Vg* | uestium species *Mh* | uestrum *Er* | uestimentorum (?) *Bb*.

SPECIEM: pulchritudinem *Bb Bd Ck Er Ge Mo Oa Pb Pc Pd Pk Pn Pq Ps Vc Vd* | decorem *Ap Bc Fb Fd Kc Mj Mo Pp Ps Pt Ta Vf Vg* | gratiam *Bc Fb Fd Kc Mo Pk Pp Ps*.

FUMOSAS: euacuatas *Pq* | propter incuriam *Bd Cg Ck Ct Ge Lh Oa Pb Pc Pd Pk Pn Ps Va Vd* | propter fumum *Ap Bd Cg Ck Ct Er Ge Oa Pb Pn Ps Va* | in pariete *Ap Bd Cg Ck Er Ge Pb Pn Ps Va* | plenas fumo propter incuriam, et propter errores philosophorum, quia in multis locis contraria senserunt *Pp*.

SOLET: obducere *Ap Bd Ck Ct Ed Er Fb Ga Ge Go Ka Oa Pb Pc Pd Pg Pk Pm Pn Pp Ps Pt Ta Vc Vf Vh* | fieri *On* | facere *Pc* | ipsa caligo *Pb Pg* | Fumus in parietibus uel muris imagines obnubilare solet. *Ec Gc Ka*.

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500 sunt] om. *Vc*. | quia] quae *Ct Oa*. **501** ueritate] caritate *Ec Gc*; uirtute *Ga1*. **508** incorruptibili] om. *Cg*. | quia] quoniam *Ap*. | artes] om. *Ge*. **526** sua[2]] sc· *Pb*.

I prosa i

CALIGO: tenebrositas *Ap Cg Ck Er Ge Ps* | obscuritas *Pt* | fuligo *Af* | neglegentia *Er St* | error *Cg Ck Ge Pp Ps St* | umbra *Pp* | neglegentia philosophorum *Ct Oa Ps* | Caligo intellegitur error philosophorum qui contraria dixerunt, uel neglegentia lectorum caligo est. *Ck Ge* | error philosophorum uel neglegentia lectorum *Va* | Error tenebrositas intellegitur philosophorum, quae contraria dixerunt uel neglegentia lectorum. *Ap Pb Pn* | Caligo quae obduxerat uestes philosophiae intelleguntur errores philosophorum. *Ct Oa* | quia neglegentia in artibus erat (et quia) in eisdem artibus quaedam obscuritas est, ideoque neglectae uetustatis (...) sicut fumos(...) imagines obducit et quasi uetustas obducit sapientiam artium quae cotidie crescit (...) qui easdem artes studeant. *To* | Caligo quae obduxerat uestes philosophiae errores intelleguntur philosophorum, quia in multis locis contraria dixerunt uel quia neglegentia in artibus accesserat. (*Af*) *Ap Bc Fb Fd Kc Lc Lh Mj Pc Pk Pn Pp Pq Ps Ta* (*Vc*) *Vf Vg*.

NEGLECTAE: obductae *Pp* | incultae *Ec Ed Gc Lh Pm* | dissimulatae *Ec Ga Gc Ka Lh* | spretae *Ec Gc Ka Lh* | quia pauci scrutantur eam *Cg Ck Ge Ps* | despectae *Bd* | nomen est *Bd Pq* | Altiori autem sensu intelleguntur septem artes liberales, quoniam multo tempore propter inopiam intellegendi neglectae. *Ap Ck Er Ge Pb Pn* | Ostendit in suo tempore minore studio artes celebrare. *Ec Ga1 Gc Ka* | Ostendit in suo tempore minore iam studio artes celebrari, quam ante fuissent celebratae. *Ef Mf* | (O)stendit iam in suo (t)empore minore (st)udio artes cele(br)ari quam cultae fu(iss)ent antiquitus. *Ed* | quarum artium speciem caligo obduxit. In hoc ostendit iam in suo tempore minore studio artes celebrare quam cultae fuissent antiquitus. *Na1* | Ostendit inertiam eo tempore magis ualuisse quam studium. *Ap Ck Ge Lh Ta Vg*.

UETUSTATIS: philosophiae *Er*.

OBDUXERAT: obfuscauerat *Af Fd Vd* | obnubilauerat *Cg Ck Ct Ge Oa Pb Pn Ps* | caligauerat *Fb Ga Kc Ld Mj Mo Ta Vf Vg* | caliginauerat *Pp Ps* | obscurauerat *Ap Bc Bd Ck Ct Er Ge Ka Lh Mh Oa On Pb Pc Pd Pk Pn Pq Ps Ta To Vc* | operierat *Lb* | occultauerat *Bc* | cooperuerat *Pp Pt To* | obscurabat *Bb* | operuerat *Pd* | obducere *Vh* | Dolor in illo sapientiam obnubilauit. *Ec Ed Gc Pm* | quia nemo potest naturam diuinitatis ad liquidum inspicere quia quanti (...)ius diuinitatem illius intendere (ualu)erit, tanti amplius uisus illius frustratur *To*.

4. Harum in extremo margine *Π* Graecum, in supremo uero *Θ* legebatur intextum atque in utrasque litteras in scalarum modum gradus quidam insigniti uidebantur, quibus ab inferiore ad superius elementum esset ascensus.

HARUM – LEGEBATUR: ΠΡΑΚΤΙΚΗ ΘΕΩΡΗΤΙΚΗ *Lh* | ΠΡΑΚΤΙΚΗ ΘΕΩΡΗΤΙΚΗ actiua et speculatiua *Ef Ga Na* | ΠΡΑΚΤΙΚΗ ·i· (a)ctiua ·i· ΘΗΩΡΙΚΗ ·i· (con)templatiua *Er* | quia practicae prima littera Π theoriae autem Θ *St* | per Π actiuam intelligitur uitam, per Θ contemplatiuam *Pt* | per Π et Θ practicam et theoreticam ·i· actiuam et contemplatiuam uitam sape *Na1* | Π

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555 Caligo] caliquod *Pn*; (...)iginem *Lh*; quaedam caligo *Mj*. | Caligo…556 philosophiae] per caliginem *Pt*. | uestes] uestem *Lc Pc*; uetes *Pn*. **556** philosophiae] om. *Ta Vg*. | errores] errore *Pn*; horrores *Pc*. | quia] qui *Pt*. | multis] om. *Bc*. | contraria] contrariam *Vf*; om. *Bc*. **557** dixerunt] dicetur *Pp*. | neglegentia] neglegentiam *Kc Pn Pt*. | in] om. *Pn*. | accesserat] assenserat *Kc*. **561** Altiori] alteri *Ck Ge*. **562** quoniam] quae *Er*. | tempore] tempore (fu)erunt *Er*. | inopiam] inopia *Er*. **563** celebrare] celebrari *Ga1*. **564** in] om. *Mf*. **568** inertiam] incertam *Vg*. **575** illo] illam *Pm*.

practike ·i· actiua, Θ theorice ·i· speculatiua *Kr* | ΠΡΑΚΤΙΚΗ ·i· actiua Θ theorica ·i· speculatiua, quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus *Ap* (*Cg*) *Ck Ct Ge Oa Pb Pc Pk Pn* (*Vc*) | Π Grecum propter actiuam uitam Θ propter contemplatiuam uitam, quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus *Mj* | Π et Θ ΘΕΩΡΗΤΙΚΗ et ΠΡΑΚΤΙΚΗ speculatiua et actiua *Ed Fa Mh Vh* | practica est actiua uita, theoretica est contemplatiua *Mf* | Π propter practicam ·i· actiuam uitam, Θ propter theoricam ·i· contemplatiuam, quia nunc philosophia loquitur de corporalibus, nunc de incorporalibus (*Af*) *Bc Kc Pp Pq* | Π Grecum propter ΠΡΑΚΤΙΚΕΝ est contemplatiuam uitam, Θ propter ΘΕΩΡΙΚΕΝ est contemplatiuam uitam quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus *Ga1* | In his duabus litteris duas significat uitas: in Π practicam in Θ theoreticam, quia omnis uita humana in tres partes est diuisa: in theoreticam ·i· speculatiuam, in practicam ·i· actiuam, in philargiricam ·i· uoluptatiuam. Illa tertia pars naturaliter inest unicuique homini, uoluptas uidelicet. Istae uero duae partes sunt sibi coniunctae, quia uidelicet per actiuam peruenitur ad contemplatiuam, et inter utrasque litteras erant quidam gradus, hoc est diuersarum uirtutum profectus, quibus ab actiua ascenditur ad contemplatiuam, sicut psalmis traditur: ibunt de uirtute in uirtutem. Verba philosophiae. *To* | (...) contemplatiuam significat uitam (...) speculatiue Latine uel uidere. Vnde (...) appellatur eo quod (...) in actiua siue in (...). Et idcirco dicitur (...) *Bb* | (...) philosophiam per Π practica ·i· actiua, per Θ theorica ·i· contemplatiua *To*.

HARUM: uestium *Af Bb Bd Cg Ck Ct Fb Fd Ga Ge Ka Oa Pb Pd Pg Ps Pt Vf Vg*.

IN EXTREMO MARGINE: in nouissima parte *Bd Cg Ck Ge Pb Pn Ps Va* | in subteriore *Fb Fd Ld Pk Pp Vg* | in subteriorem *Mo* | in inferiore *Vf* | in fine *Ct Lh Oa Ps Vh* | in inferiori parte *Ct Oa Ps* | in subteriore fine (*Af*) *Ap Kc Mj Ps Ta* | in extrema parte *Ap* | in limbo *Go*.

EXTREMO (EXTREMA *Mh*): extrema uel extremo *Mh* | subteriore *Bc Ga Pc*.

MARGINE: fine *Bc Cg Ck Ec Ed Gc Ge Ka Lb Lh Pb Pn Pp Ps Pt Ta Vc Vf Vg* | fine uel calce *On* | margo finis *Bc* | margo finis alicuius *Pc Pk* | margo est finis alicuius rei (*Af*) *Ap Fd Ga Kc Mj Mo Ps Ta Vg* | margo cuiusque rei finis *St* | finis uniuscuique rei *Ld*.

Π: pi *Bb Ct Ef Er Fd Go Lh Oa Pa Pq Ps Ta Va Vg* | phi *Ap Cg Pb* | ΠΡΑΚΤΙΚΗ *Mb* | ΠΡΑΚΤΙΚΗ ·i· actiua uita *Fd* | actiua *Mb* | practica *Ec Gc Ld* | practice *Px* | practika ·i· actiua *On* | practike ·i· actiua *Pd* | quae actiua est *Go* | actiuam uitam *Bc* | practica uita *Ap Go Pb* | pragmactica ·i· actiua uita *Lg* | practica siue actiua uita *Ka* | practica uita ·i· actiua *Bd* | propter actiuam uitam *Vf* | propter practicam ·i· actiuam uitam *Pp Va* | propter .Π. actiuam uitam *Ld* | propter ΠΡΑΚΤΙΚΗ ·i· actiuam uitam *Ps Ta* | practicam actualem *Lb* | practica ·i· actualis *Pm* | practice actualis *Ed* | practice actuale *Ga Na To Vh* | actiuam uitam significat *Ec Gc* | Pragmatica ·i· actiua. Pragmaticam actualem. Pragma est causa. Pragmaticus Grece, negotiator Latine, actiuam significat uitam. *Ec Fd Ga1 Gc Ka Lh*.

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606 sicut…uirtutem] Ps. 83.8

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589 ΠΡΑΚΤΙΚΗ] ΠΑΚΡΙΚΕΝ *Pb Pn*. **590** speculatiua] (spe)cula(tiua) (... cont)empla(tiua) *Cg*. nunc[2]…591 incorporalibus] om. *Ct Oa*. **595** Π] Π Grece *Pp*; pi Grecum Π *Pq*. | practicam] pratikon *Bc*; Π practicen *Kc*. | theoricam] theoricen \.i. speculatiua/ *Bc*; theoricen *Kc*; theorice *Pp*. **596** contemplatiuam] propter contemplatiuam *Pp*. | nunc[1]] nec *Kc*. | nunc[2]] nec *Kc*. **599** nunc[2]] nec *Kc*. **600** theoreticam] te\o/ticam *To*. **618** est] om. *Ta*. **619** alicuius rei] alicui rei *Ps*; alicus regi *Kc*. **628** actuale] astuides *Vh*. **629** ·i·] est *Ga1*. | Pragmaticam] practicen *Ka Lh*. | est] om. *Ec Gc*. **630** significat] exercens *Ec Gc*.

I prosa i

GRECUM: elementum *Fb Ga*.
IN SUPREMO (IN SUPREMA *Pn* | IN SUPERIORE *Vc*): superiore *Cg Ck Er Ge Pg Vd* | superiore margine *Pg* | in summo *Pp* | in superiori *Ct Lh Oa Pc Pk Vc* | in superiori parte *Bd Ck Ge Pb Pn Ps Va* | in altiori *Bc* | in excellentiori *On* | in excellentiori, in capitio uidelicet uestis *To* | in superiore sc· parte *Ap* | ab actuali scandendum est ad uitam speculatiuam *Mb Na Vh* | quia ab actuali ad contemplatiuam uitam est scandendum *Pd* | Speculatiua (...)uit significat. *Mb*.
Θ (ΘHTA *Pn*): theta *Ap Bb Cg Ct Ef Er Fd Go Lh Oa Pa Pb Pq Ps Ta Va Vc Vg* | theorica *Ld* | theoretice *Px* | ΘΕΩΡΗΤΙΚΗ *Mb* | theorica uita *Ap Go Pb* | teorike ·i· speculatiua *Pd* | theorica ·i· speculatiua *Pm* | theorice speculatiuae *Ed Na* | theoretice speculatiue *Ga* |contemplatiua *Mb* | theorica ·i· contemplatiua *Lg* | teorica uita ·i· contemplatiua *Bd* | teoricam caelestem *Lb* | ad caelestia *Cg Ck Ge* | quae est speculatiua *Go* | contemplatiuam uitam *Bc* | theorica siue speculatiua uita *Ka* | teoretika ·i· speculatiua uel contemplatiua *On* |propter theoricam ·i· contemplatiuam *Pp Va* | theoricam uitam ·i· contemplatiuam *Vg* | propter Θ contemplatiuam *Ld* | propter contemplatiuam uitam *Vf* | propter theoricen ·i· contemplatiuam, quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus *Ps Ta* | ΘΕΩΡΗΤΙΚΗ ·i· speculatiua ad quam per diuersos gradus uirtutum ascenditur *Fd* | Philosophia nunc loquitur de corporalibus, nunc de incorporalibus. *Fd* | Philosophia nunc loquitur de incorporalibus, nunc de corporalibus. *Ld Pt* | (...) speculatiue, quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus. Bene autem in inferioribus .Π. ·i· actiua uita. In superioribus uero Θ ·i· contemplatiua uita depicta erat, quia per actiuam uitam peruenitur ad contemplatiuam. Nihil enim ultra requiritur. Omnem enim bonum in his duobus consistit. Vnde et beatus Augustinus in libris eloquiorum introducit rationem se conloquentem et interrogantem quid scire uelit. Ille uero respondet: nihil, nisi deum et animam. Anima enim ibi quasi in specie actiuae uitae intellegitur. In deo uero contemplatiua uita accipitur. *Vd* | theologia contemplatiua, theorica Grece, Latine contemplatiuum. Vnde theos ut quorundam habet opinio a spectando ·i· omnia prospiciendo, uel contemplando dicitur. Theoritisin, contemplationum et actuum nostrorum. Theologia, genealogia diuina. Theorica intellectualis *Ga1 Ka Lh* | theoretica, hoc est diuina contemplatio. Theorica Grece contemplatiuum est Latine. Vnde theos ut quorumdam habet opinio a spectando ·i· omnia prospiciendo uel contemplando dicitur. Theorisen, contemplationum et actuum nostrorum. Theologia, diuina genealogia. *Ec Gc* | propter theoricen ·i· contemplatiuam, quia philosophia nunc loquitur de corporalibus, nunc de incorporalibus *Fb*.
LEGEBATUR: habebat *Ap*.
INTEXTUM: esse *Ec Ga Gc* | inscriptum *Pp* | insitum *On* | insitum uel insertum *Ct Oa Ps* | ordinatum innixum *Ap*.
ATQUE: ut *Ed*.
IN (INTER *Bieler Ka Na Vh etc* | IN *Af Fa Pe etc.* | > INTER *Ap Ct Ga Pg, etc*): inter *Bb On*.
IN UTRASQUE LITTERAS: Π et Θ *Cg Ck Ct Ge Pn Ps Va Vh* | inter Π et Θ *On Pg* | phy uel theta *Ap* | in has duas uera philosophia diuiditur *Ec Gc Ka Lh*.

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655 Vnde…657 animam] Aug. *Soliloq.* II.7 (p. 11.12-17)

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635 ab] quia ab *Na.* **646** theoricen] ΘEOPIKHN *Ta*. **647** contemplatiuam] *gl.* speculatiuam *Ps*. **656** scire] sciret *Vd.* **658** theologia] theologia et *Ga1*. **659** Latine] latine est *Ga1*. contemplatiuum] > -uam *Lh*. **675** in] inter *Lh.* | duas] duas uitas *Ec Gc*.

I prosa i

IN SCALARUM MODUM: instar *Pd* | similitudine *Cg Pq Va* | in similitudine *Ck Ct Ge Oa Ps* | in similitudinem *Bd Pb Pn* | in similitudine ascensionis *Er* | in similitudinem ascensionis scalae *Ap*.
GRADUS: uirtutes *Bc Fb Ga Kc Lh Mj Pd Ps Pt Ta* | ascensus *Pp* | ascensiones *Bd Va* | quaedam ascensiones *Pb Pn Ps* | ascensus sculpti *Ap* | uirtutes et maiores *On* | quidam ascensiones uirtutes *Ck Ge* | septiformis gratia spiritus sancti *Cg* | gratia spiritus sancti per quas ad caelum ascenditur uel ab actiua uita ad contemplatiuam *Ck Ge* (*Pb*) *Pn* | uirtutes, quia alii actiuam, alii contemplatiuam ascendunt *Pp* | Diuersas uirtutum ascensiones significat. *Ec Ga Gc Ka* | quia de uno scanditur *Mh* | quia de uno scanditur ad alterum *Na To* | gratiae uel profectus quibus ascenditur a practica ad theoriam *St* | Gradus significant uarias uirtutes, quibus ab actiua in speculatiua conscenditur, ut psalmus: ibunt de uirtute in uirtutem ·u·d·d·i·i·u. *Ef* | Scalae diuersarum ascensiones uirtutum significant, quibus ab actiua uita conscenditur in speculatiuam, ut psalmus: Ibunt de uirtute in uirtute. *Na1* | ascensiones uirtutum et sapientiae *Ta* | ascensiones uirtutum et sapientiae profectus, quia ab actiua ad contemplatiuam uitam scanditur et a terrenis ad caelestia *Ap Bc Ck Ct Fd Ge Ld Oa Pb Pc Pk Pn Ps Pt Vc Vd Vf*.
INSIGNITI: impositi *Ap Bc Cg Mj Pp Vf Vg* | sculpti *Bd Ck Ct Er Ge Lb Oa Pb Pn Ps* | insculpti *Af* | designati *Ec Ga Gc Ka Mh Na Pt Pm To Vh* | signati *Af Bb Ed Fb Fd Kc Ld Lh Mo Ps Ta* | titulati *Pq* | inscripti *Ct Lh Oa Ps Vc* | impositi *Ck Er Fb Fd Ge Kc Ld Mo Ps Ta* | impressi *Ct Oa Ps* | inkastote (OHG) *Vh* | quibusdam signis notati *Vd*.
UIDEBANTUR: aspiciebantur *Vg* | esse *Ec Ga Gc*.
QUIBUS: in *Ec Gc Ka* | gradibus *Af Ap Ck Er Fb Ga Ge Go Ld Pb Pg Pn Ps Pt Vh* | per gradibus *Bd* | per quos *Bb Ct Fb Lh Mo Oa Pc Pk Pn Pp Pq Ps Ta Vc* | per quos gradus *On* | per quas gradus *Ck Ge* | per quam gratiam ascenditur ad caelum uel ab actiua uita ad contemplatiuam *Cg*.
INFERIORE: .Π. *Af Bc Ck Ct Ga Ge Lh On Pa Pc Pt Vd* | elemento *Af Bb Bc Ct Ec Ef Fd Ga Gc Go Lh Oa On Pb Pc Pg Pk Pn Pq Pt Vd Vf* | elemento ·i· Π. *Fb Pd Pp Ps Ta Vc Vh* | elemento quod est Π. *Bd Er* | elemento quod est *Pn* | ultimo elemento .Π. *Ld* | littera phi *Ap* | ab actuali *Er Pg* | elemento, actuali *Ka* | ab actuali ad speculatiuam *Px* | a terrenis ad caelestia *Er* | elemento ·i· Π ad superius elementum ·i· litteram Θ quia per actiuam peruenitur ad contemplatiuam. Nam ab actuali scandendum est ad uitam speculatiuam. (*Af*) *Kc Mj Pq Ps Ta* | elemento de Π ad superius Θ ·i· quia per actiuam peruenitur ad contemplatiuam *Ga1* | quia per actiuam peruenitur ad contemplatiuam *Bb Bc Fb Fd Ld Pc Pk Pp Pt Vf Vg* | nam ab actuali scandendum est ad uitam speculatiuam *Pp Vg* | ab actuali scandendum est ad uitam speculatiuam (*Ed*) *Lh* | ab actuali scandendum est ad uitam speculatiuam, ut ibunt de uirtute in uirtute *Ec Gc Ka*.
AD SUPERIUS: ad contemplatiuam *Pg* | ad scandendum de Π ad theologiam *Mb*.

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687 ut…·u·d·d·i·i·u] Ps. 83.8

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681 gratia[2]] gratiae *Pn*. **682** quas] quam *Ck Ge*. | ad caelum] om. *Pb Pn*. | uel] om. *Pb Pn*. **684** Diuersas] diuersae *Ka*. | significat] signauit *Ga*. **685** gratiae] grae *St*. **690** et[2]] om. *Ck Ge*. **691** profectus] perfectus *Bc*. | actiua] actuali *Bc Fd Pc Pk Pt Vf*; actuali uita *Vd*; actiua uita *Ld*. uitam] om. *Ld*. | et] om. *Ap Ck Ge Pb Pn*; \et/ *Ps*. | terrenis] terrena *Pt*. | ad[2]] om. *Vc*. **707** ·i·] om. *Af Pq*. | Π] *gl.* pi *Ps*. **708** ·i·] om. *Af*. | litteram] ad *Mj*; om. *Af Pq Ta*. | Θ] *gl.* theta *Ps*. actiuam] actiuam uitam *Mj Ps*. | Nam] om. *Kc*. **709** speculatiuam] speculatiuam et a terrenis ad caelestia *Ta*. **711** actiuam] actiuam uitam *Fb Fd Pp*. | peruenitur] uenitur principium *Bc*; peruenimus Ld.. | contemplatiuam] contemplatiuam uitam *Pt Vf*. **712** est] uero est *Vg*.

I prosa i

ELEMENTUM: .Θ. *Af Cg Ck Ct Er Fb Ge Ld On Pa Pc Pd Pn Pp Ps Pt Ta Vh* | uel elemento *Bc* | litteram *Lb Pb Pn* | littera *Go* | contemplatiuam *Er* | quod est Θ *Bd* | disciplinam *To Vh* | elementum ·i· litteram theta *Ap* | figura Greca *To* | buohstabe (OHG) *Ec Gc Ka* | elementum initium. natura, genus, caelum, terra, aer, ignis, sol, luna uel aqua *Ec Gc Ka Lh*.
ASCENSUS: ascensio *Af* | ad contemplatiuam uitam *Ka* | scandendum est *Pg*.

5. Eandem tamen uestem uiolentorum quorundam sciderant manus et particulas quas quisque potuit abstulerant.

EANDEM: uestem *Ct Oa*.
UESTEM: disciplinam *Bb Ec Ed Ga* (2x) *Gc Mh Na Pm* | philosophiam *Lh* | philosophiae *Ap Ck Er Ge Pb Pn Ps Vh* | artem *Ga* | artes *St* | arte *Er* | artem philosophicam *Fb* | artes philosophicas *Af Bc Kc Mj Pc Pk Pp Pq Ps Ta Vd Vg* | partem attigerunt sapientiae ex illius ueste, non tamen totam et suam partem male intellexerunt *Ap Pb Pn Ps*.
UIOLENTORUM: stultorum *Va* | philosophorum *Cg Ck Ct Fb Ge Lh Oa On Pb Pn Pp Ps Ta Vc* | hereticorum (*Af*) *Ap Bb Cg Ck Ct Er Fb* (2x) *Fd Ga1 Ge Kc Lc Oa On Pp Pq Ps* (2x) *Pt Ta Vf* (2x) *Vg* | fortiorum *Lb* | uim inferentium *Af Ap Bc* (2x) *Bd Er Fb Fd Ga1 Kc Lc Pc Pg Pk Pp* (2x) *Pq Ps Pt St Ta Vf Vg* | uim facientium *Pq* | inferentes uim uel superstitiosorum hereticorum qui scindunt sanam doctrinam *To* | praue intellegentium *Af Ap Bc Ct Ec Ed Fb Fd Ga Ga1 Gc Ka Kc Lc Lh Mb Mj Na Oa Pb Pc Pd Pk Pn Pp Pq Ps* (2x) *Pt Px Ta* (2x) *Vc Vd Vf Vg Vh* | sicut heretici *Pd* | hereticorum et pseudo doctorum *Ga Mh Na To Vh* | prauorum philosophorum *Ap* | heretici diuerse sentiebant *Ed Ga Pm* | sectas superstitiosorum significat *Ec Gc Ka* | Manus uiolentorum sensus uel sectas superstitiosorum significant. *Na1* | praue intellegendum, quia aliter intellegebant et docebant quam a magistris accepissent *Mf* | quia aliter intellegebant uel docebant quam a magistra accepissent, ut heretici diuersa sentientes *Ec Gc* | Non iungentes suum scripturis sensum, sed attemperantes scripturas uel naturam rerum suo sensui uel potius libitui, et ideo putantes se esse sapientes stulti facti sunt. *St* | qui scindunt sanam doctrinam suis heresibus (*Af*) *Ap Cg Ck Fb Fd Ga1 Ge Kc Lc Mj Pp Pq Ps Pt Ta Vf Vg* | Hereticos dicit qui nequaquam perfectam sapientiam, sed quandam partem sapientiae adepti sunt. Vnde et suis sectatoribus ex suis nominibus uocabula dederunt, ut alii dicerentur Platonici, alii Epicurii. (*Af*) *Ap Bc* (2x) *Fb Fd Ga1 Kc Lc Pc Pk Pp Pq Ps Pt Ta* (*Vf*) *Vg* | illorum sc· qui non permanserunt in uera sapientia, et ideo putantes se esse sapientes stulti facti sunt, et abstulerunt aliquas particulas non totam. Violenti enim stultitiae deputatur *Ck Ge* | qui non permanserunt in uera sapientia, et putantes se esse sapientes stulti facti sunt. Violentia enim stultitiae deputatur. *Va* | quia peruersi disputatores seu fastidiosi

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720 uel] om. *Ec Gc*. **731** attigerunt] attingerunt *Ap Pb Pn*. | non] om. *Ps*. **738** praue] praua *Px* intellegentium] intellegentiam *Pb*; intellegentia *Px*. **747** qui] quia *Ga1 Vg*. | scindunt] si nolunt *Ga1*. **749** Hereticos] heredicos *Fd*. | dicit] dicuntur *Pt*. | qui] quia *Ta Vg*. | sapientiam] scientiam *Af Pq*. | sed] si *Bc*(2). **750** sapientiae] om. *Vg*; scientiae *Fb*. | Vnde et] uidelicet *Pt*. suis[1]] om. *Vg*. | sectatoribus] secutoribus *Ga1*; sectaribus *Pc*. | ex] et *Pc*. | ex…751 dederunt] nomina dederunt ex suis *Pq*. | nominibus] om. *Bc*(1) *Pq*. | uocabula] uocabulo *Fd*; nomina *Pq*. **751** dederunt] addiderunt *Ga1*. | dicerentur] dicentur *Bc*(1.2); uocarentur *Pt*. | Epicurii] epiculei *Kc*; epicurei *Ap Bc*(1,2) *Fb Fd Pc Pq*; epicurei, alii etiam donatistae *Ps*; epicuri *Ta*; epicurei dicerentur *Ga1*.

aut stolidi torquendo in prauu sensu seu neglegendo scripturas disrumpunt et calcant *Pp* | diuersitatem spectar(...) intellege: diuersis enim sectis ipsam philosophiam scindunt sed ut Socrates et Stoici et ... in doctrina se diuidunt quasi diuers(...) uiolenti partes diuersas abst(...)unt *To*.

SCIDERANT: partierant *Fb* (*Vf*) | disruperant *Pp* | ruperant *Ct Oa Ps* | fregerant *Vg* | qui scindunt *Lh* | scindo scindi *Pd* | Quomodo scindere potuerunt cum indissolubili materia factae sunt uel forent. Scindere uestes dixit, quia recte eam non intellegerent. Quae tamen sanae et incolomes esse non dubitandum est. *Ec Ga1 Gc Ka Lh* | Hic ostendit philosophia se consolaturos omnes qui eam amare et habere desiderant. *Ec Gc*.

MANUS: sensus *Ap Bc Ck Er Fb Fd Ga Ge Ld Pp Ps* (2x) *Pt Ta Vf Vg* | sensuum *Pq*.

PARTICULAS: libellos *Pp* | prauas sententias *Mf* | prauae cogitationes intellegentium *Pp* | propter diuersas doctrinas *Af* | doctrinas uarias uel teoricam uitam *Bc* | dum non in omnibus esset plena *Bc Fb Fd Kc Ld Mj Pc Pk Pp Ps Ta Vg* | sapientia saeculi dum non in omnibus esset *Ck Ge* | ut grammatica Aristarchi, arithmetica Nichomachi *Ct Er Oa Ps* | Prout quisque philosophorum ualuit, partem ex uestibus philosophiae sumpsit, sed errore prauitatis sciderunt ·i· corrumperunt illam. *Ap* (*Bb*) *Bc* (*Cg*) *Ck Ct Er Ge Oa Pb Pc Pk Pn* (*Pp*) *Ps Ta* (*Vc*) *Vd* | Particulas autem libellos dicit in quibus continebantur ipsae artes *Pp* | Nullus tamen eorum perfecte et plenarie eam obtinuit. Mox enim ut sibi quisque particulam delacerando abstulit, putauit se totam comprehensam, ideoque imperfecti abierunt, sicuti Plato et Cicero. *Vd* | Sapientium est nemo ut aliquid sinistri audierint, in iram proruant, sed experta primum causa, deinde si quid moleste intulerint indignentur. *Vd* | unde sequaces suos a nominibus suis denominauerunt, ut quidam Platonici, Peripatetici, quidam alii Stoici, Arriani, Manichei, Fotiniani *St* | dum non in omnibus esset plena, sicut Platonicis qui dicunt summum bonum esse in uoluptate, e contrario Stoici in honestate, alii auctores diuersi diuerse dixerunt *Af*.

QUAS: peruerse sapiendo *On*.

QUISQUE: unus quisque *Pb* | tulit *Ga*.

POTUIT: accipere *Bd Pb Pn Ps Va* | arripere *Ap* | rapere *Er* | ualuit sc· accipere *Ck Ge*.

ABSTULERANT: rapuerat *Ps* | rapuerant *Ct Oa* | deportauerat *Ap* | manus uiolentorum *Vh* | in suam sectam *Va*.

6. Et dextra quidem eius libellos, sceptrum uero sinistra gestabat.

DEXTRA: manus *Lb* | propter sapientiam quae ducit ad uitam aeternam *Cg Ck Ge Ps* | quia ducit ad uitam *St* | quia in dextra dei ignea lex *Ap Bd Er Pb Pn Ps* | inscius uel ipsa philosophia *Pt* | item dextra sapientes, ut dicitur in dextera eius

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797 quia[2]…lex] Deut. 33.2

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764 intellegerent] < intellexerant *Ka*; intellegebant *Ec Gc*; intellegunt *Ga1*. | dubitandum est] dutandum *Ka*; dubitentur *Ga1*. **765** philosophia] philosophiam *Gc*. **771** dum] quia *Ld.* | esset] om. *Vg.* **773** philosophorum] philosophia *Er.* **774** uestibus] partibus *gl.* uestibus *Ps.* | prauitatis] prauitates *Bc*. | sciderunt] scinderunt *Ap Pb*; soderunt *Er*; sciciderunt *Ta*; sciderant *Vd*. **775** corrumperunt] corruperant *Vd*; corruperunt *Ct Ta*; corpus *Oa*. | illam] eam *Bb Bc Pc Pk Vd*; om. *Pp Ta*; illa *Oa*; ill(...) *Ct*. **796** propter sapientiam] sapientia *Cg.* **797** quia in] quae *Er.*

ignea lex *St* | In dextera fert libellos artium, quia in dextera sapientiae lex ignea et prosperitas summa. In sinistra uero sceptrum imperii et dignitatem temporalem, quae per sapientiam regitur, quia in sinistra eius diuitiae et gloria. *Ap Bc Ck Ct Ge Lh Oa Pb Pc Pk Pn Pp Ps Vc Vd* | In dextera eius ignea lex et prosperitas summa, in sinistra illius diuitiae et gloria, uel ita longitudo dierum in dextera eius, quod est aeterna felicitas. In sinistra autem illius diuitiae et gloria quod saeculi huius bona significat. *Pq* | longitudo dierum et (...)te in dextera eius (... ae)terna felicitas *Af* | Significat quod semper sapientia iure dexterior atque prior omni sit potestati, ut ubicumque se inserit apta facultas, numquam deerit. *Ec Gc Ka Lh* (*Mb*) *Va*.

EIUS (om. *Pg*): illius *Pg*.

LIBELLOS: sanam doctrinam *On* | scientiam *Ck Ge* | artium *Er* | libros *Pq* | spiritualia *Ec Ed Ga* (2x) *Gc Go Ka Mh Na Pm Vh* | Θ *Vh* | dogmata *Vh* | significat theoreticen *Vh* | liberales artes *Pp* | VII liberales artes *Lg* | diuersas doctrinas *Pg* | diuersas uel theoricam uitam *Bc* | diuersas doctrinas uel theoricam uitam *Ap Bb Pb Pc Pk Pn To* | diuinam scripturam *Mf* | scientiam quae ducit ad uitam aeternam *Ap* | per libellos doctrina, per sceptrum potestas magisterii *Ct Er Oa Ps* | Libellos quos in manu dextera gestabat, ipsi sunt in quibus liberales artes continentur. Vnde et legitur in dextera eius ignea lex. *Bc Fb Fd Ga1 Kc Lc Pc Pk Pp Ps Pt Ta Vf Vg* | Libellos disertam doctrinam uel theoricam uitam accipimus. *Fb Fd Kc Lc Pp Ps Pt Ta Vf Vg* | Libellos ueteris ac noui testamenti dicit, quibus instruimur, quam circumspecte uiuentes in hoc saeculo, sedeamus a dextris uirtutis dei, ut longitudo dierum in dextera illius. *Ec Ed Gc Pm* | Libelli ipsi sunt liberales artes. Vnde legitur in dextra eius ignea lex. Per libellos intellegitur contemplatiua uita, per sceptrum mundana gloria, quod in sinistra tenetur, quia in sinistra eius diuitiae et gloria. *Mj* | propter multiplices liberalium artium disciplinas uel propter diuersas doctrinas siue theoricam uitam, quae omnem huius mundi sapientiam potestatemque superat. Nam et pars dextra nobilior est. (*Af*) *Pq* | propter multiplices liberalium artium disciplinas uel propter diuersas doctrinas uel propter theoreticam uitam, quia per dextera significatur frequenter caelestis patria *To*.

SCEPTRUM: regimen *Ck Ct Oa Ps To* | regionem *Ge* | disciplinam *Fb Ga Pg Vf* | potestatem *Pq* | actualia *Ec Ga Gc Ka Mh Na Pm Vh* | actiualia *Go* | actualem uitam *Pd To* | mund(...) *Lg* | aurea uirga *Mh* | disciplinam significat *Mf* | intellegitur disciplinam *Pt* | terrenum imperium *Go* | diuitiae et gloria *Bd* | sceptrum autem est aurea uirga *Pm* | disciplinam et {...} cohibendis {...} terrenam dispositionem *On* | coibendis(?) *On* | regnum mundi uel potestas quae sapientia regitur *St* | ΡΑΒΔΟC ΒΑCΙΛΙΚΗ *Ec Gc Ka Lh* | Π. practica ·i· actiua *Vh* | uirga qua reguntur boni mores et corriguntur in praesenti uita *Ap Cg Ck Ge Pb Pn Va* | quia in sinistra eius diuitiae et gloria *Er Pn* | imperii et dignit{atis} temporali *Er* |

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799 artium] artum *Pb*; artuum *Ap*. | ignea[2]] om. *Ap Pb*. | et] id est *Bc*. **800** summa] summa quae est aeterna felicitas *Lh*. | sinistra] om. *Ct Oa Ps*. | uero] om. *Bc Ct Lh Oa Pc Pk Pp Ps Vd*. et…temporalem] om. *Vd*. | dignitatem] dignitas *Pp*. | temporalem] temporalis *Pp*. **801** quae] quia *Pp*; quod *Vd*. | sapientiam] supernam *Ap Ck Ge Pb Pn*. | regitur] regitur (...)ndos *Pp*. | in sinistra] om. *Pc*. | eius] illius *Bc Ct Oa Pc Pk Pp Ps Vc*. **806** ut] et *Mb Va*. **807** se] sapientia se *Mb*. | inserit] inseruerit *Va*. **812** diuersas[2]] diuersos *Pn*. | theoricam uitam[2]] theorica uita *Bb*; georicam uitam *Ap*. **814** per[2]] om. *Er*. | magisterii] magistri *Er*. | Libellos] libellus *Fd*; libelli *Ga1 Kc Pk Pp Ps Ta Vg*; in libellis *Pc*. **815** dextera] dextera eius *Ps*. | gestabat] tenebat *Vg*. ipsi…quibus] om. *Pc*. **816** Vnde…lex] om. *Ga1*. | et] om. *Bc Fb Pc* **817** Libellos] libellos itaque *Pp*; libellus *Fd*. | accipimus] significat *Kc*. **819** uiuentes] uidentes *Pm*. **820** illius] eius *Ec Ed Gc*. **825** Nam…est] om. *Af*. **835** qua] quae *Pn*. | reguntur] geruntur *Ge*. | mores] moles *Pn*. | et corriguntur] om. *Cg*; et corriguntur mali *Va*. | uita] saecula *Ap*. **836** et[1]] om. *Er*.

disciplinam pro malis operibus adhibebat *To* | Sceptrum disciplinam quae pro malis operibus adhibetur uel actualem uitam significat. *Ap Bb Bc Fb Pc Pk Pn Pp Ps Pt Ta* (*To*) *Vd Vf Vg* | Per sceptrum mundana gloria intellegitur, quae per sapientiam regitur. In sinistra tenetur, quia in sinistra illius diuitiae et gloria. Sceptrum namque primum uirga est deinde inauratur, et per disciplinam peruenitur ad gloriam. *Ap Bc Fb Kc Pc Pk Pp Ps Pt Ta Vd Vg* (*Vf*) | Praepulchrum ferimus sceptrum uirgamque minacem, quod sceptrum saeuo generatur semine uirgae. *Bc Pc Pk St Ta* | Sceptrum uero primum uirga est, deinde inauratur. Significat enim disciplinam quae pro multis operibus adhibetur uel actualem uitam. Nam per sceptrum mundana gloria intellegitur, quae per sapientiam regitur. De qua et legitur in sinistra illius diuitiae gloria, quia per disciplinam peruenitur ad gloriam. *Lc* | unde et legitur in sinistra illius diuitiae et gloria. Sceptrum namque primum uirga est, deinde inauratur et per disciplinam peruenitur ad gloriam. *Fd* | quia in sinistra illius diuitiae et gloria. Sceptrum primum uirga est, deinde inauratur et per disciplinam uenit ad gloriam. *St* | uirgam correptionis et defensionis, uel uigorem disciplinae *Pp* | quo potestas eius exprimitur, ut attingens a fine usque ad finem fortiter et reliqua. Et dominabitur a mari usque ad mare, et in sinistra illius diuitiae et gloria. *Ec Ed Gc Pm*.

SINISTRA: eius *Ck Ge*.

GESTABAT (GEREBAT *Va*): uel gestabat *Va* | portabat *Bd Ck Fb Ga Ge Pq Pt Vf*.

7. Quae ubi poeticas Musas uidit nostro assistentes toro fletibusque meis uerba dictantes, commota paulisper ac toruis inflammata luminibus:

QUAE: philosophia *Ap Bd Ck Er Ge Pb Pn Ps Pt* | sapientia sc· *Fb Ga* | mulier *Ld Pg Pq Ta Vf*.

UBI (UT *Va*): uel ubi *Va* | postquam *Bb Ct Ec Er Gc Ka Lh Oa On Pp Ps Vg*.

POETICAS MUSAS: familiares *Cg* | camenas *Ap Bd Ck Ct Ec Er Gc Ge Ka Lh Oa Pb Pn Ps Vc* | modulationes *Cg Ck Ge Ps* | poetis familiares (*Af*) *Bd Ck Er Ge Ps St* | poetis familiaribus *Pb Pn* | VII artes familiares *Ap* | praemissa carmina *Bb* | quia poetice coeperat *Pd* | fabulis plenas *Af Ec Gc Ka Lh* | fabulis plenas nec quicquam philosophantes *Ef* | quae superius dictabant ei lugubria carmina *Bd Ct Oa Ps Vc*.

NOSTRO: sensu *Ck Ge Pb Pn Ps* | meo *Bb*.

TORO: lecto *Cg Ck Ge Kc Ld Mj Pq Ps Ta Vh* | lectulo *Pp* | sensui *Ap Bd Ct Er Ka Oa Ps Va* | nostro sensui *Pq* | lectis a tortis herbis *Vd* | Thorus dicitur a tortis herbis. *Af Ap Ck Er Fb Fd Ge Kc Ps Pt Ta* | Thorus dicitur a tortis herbis in quibus antiquissimi dormire solebant. *Ec* (*Ed*) (*Ga*) *Gc Mf Na To Vh* | hoc in primis cum ramis, postea cum lignis, deinde cum tentoriis, ultime cum lapidibus (*Ga*) *Na* | est altissima pars strati lectus uel accubitus *Ka* (*Lh*) | altissimi stratus est lectus uel accubitus *Ec Gc*.

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837 Sceptrum] sceptrum uero *Pt Vf*; om. *Bc Pc Pk Pn Vg.* | pro[2]] om. *Fb.* **838** malis] multis *Fb Pt Vf.* | uel] quod *Vf.* | uel…significat] om. *Bb.* | significat] om. *Bc Pc Pk Pn.* **839** sceptrum] sceptrum uero *Ap*; sceptrum ergo *Pp*; sceptrum etiam *Vg*; sc«r»etro *Pc.* | intellegitur] accipitur *Bc Pc Pk Ta.* | quae] ·i· quae *Fb Vd*; quoque *Kc.* | per] om. *Kc.* **840** regitur] legitur *Kc*; regitur unde et legitur *Vf.* | In] quod in *Pp.* | In…quia] om. *Pt Vf.* | gloria] gloriae *Pt.* **841** namque] autem *Bc.* | inauratur] auratur *Vg.* **842** Praepulchrum] perpulcrum *Pk St.* **843** saeuo] saeuae *St.* **853** et reliqua] om. *Ec Gc.* **869** superius] om. *Bd.* **873** Thorus] om. *Pt.* **874** Thorus dicitur] om. *Vh.* | quibus] quo *Ec Gc.* **875** antiquissimi] antiqui *Na Vh.* | dormire solebant] quiescebunt *To.*

I prosa i

FLETIBUSQUE: plorationibus *Cg Ck Ge* | querelis *Ct Oa Ps* | datiuus *On* | ut magis accenderetur ad luctum *St*.
-QUE: ubi *Bb*.
UERBA: conuenientia *Ap Cg Ck Er Ge Pb Pn Ps* | suggestiones *Ct Oa Ps* | superiora carmina *Pg* | elegiaca carmina *Ec Gc Ka Lh*.
DICTANTES: insinuantes *Cg Ck Ge Ps* | hortantes *Ct Oa Ps* | componentes *Pq Vg* | canentes *Ec Ga Gc* | illae camenae *Ck Ge Pb Pn Ps* | illae musae *Ap* | ut amplius potuisset flere ex illis uerbis quae dictabant *Bd* (*Ck*) *Ge*.
COMMOTA PAULISPER: quia sapiens supra modis non debet irasci *Er* | quia sapiens ultra modum non debet irasci *Bd* | quia irasci humanum est *Ps* | quia qui philosophiam in se habet, non cito irascitur, sicut stolidus *Mf* | ipsa philosophia, non supra modum, quia sapiens non debet irasci ultra modum. Irasci humanum est perficere diabolicum. *Ap* | Bene dicit commota paulisper, quia sapientes iram suam modificare debent, ne ultra modum excrescat. (*Af*) *Ap Bc Fb Fd Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vg* | bene paulisper, quia sapiens non supra modum debet irasci, quoniam irasci humanum est *Cg Ck Ct Ge Oa Pb Pn Ps Vc*.
COMMOTA: excitata *Pd* | irata *Bb Ed Ga Gc Na Pm Vg Vh* | turbata *Lh* | irgremit (OHG) *Ec Ka* | inde *Bd Ck Er Ge Pn* | est *Ct* | uidit *Mf* | philosophia *Cg*.
TORUIS: igneis *Fb Ga Kc Mj Mo Ps Pt Ta Vf Vg* | ignis *Fd* | horribilibus *Af Fb Ga Kc Mo Ps Ta Vg* | terribilibus *Af Bd Ct Er Mf Oa On Pp Ps* | ferocibus *Pg* | furibundis *Bb Ck Ct Er Ge Oa Pc Pd Pk Pn Pq Ps* (2x) *Vd* | furibundus *Vc* | crudelis *Lb* | indignantibus *Pc Pk Vd* | iratis *Ec Ed Ga Gc Ka Lh Na To Vh*.
INFLAMMATA: accensa *Cg Ck Ge* | irata *Ct Ka Oa Ps* | iratas *Mh* | irate *Mh* | indignata *Ec Gc*.
LUMINIBUS: oculis *Af Bb Cg Ck Ct Ec Gc Ge Ka Lh Mf Oa Ps*.

8. Quis, inquit, has scenicas meretriculas ad hunc aegrum permisit accedere, quae dolores eius non modo nullis remediis fouerent, uerum dulcibus insuper alerent uenenis?

QUIS INQUIT: uox philosophiae *Ck Ct Ge Oa On Pa Pb Pk Pn Pq Ps* | philosophiae *Cg* | philosophia *Pp Vd Vh* | indignata dixit philosophia *Ap* | uersus ex persona philosophiae *Bc Pc St Ta*.
INQUIT: ait *Pq* | dicit *Fb* | dixit *Ga Pg Pt*.
HAS SCENICAS MERETRICULAS: Scenicas meretriculas appellat Musas, quia earum carmina in scenis recitabantur. Ita ergo carmina poetarum se legentes ad sui amorem pertrahunt et quodam modo sibi intendere faciunt. *Fd* | Scenicas meretriculas appellat Musas, quia earum carmina in scenis recitabantur. Est autem scena locus ubi exercebantur ludi et carmina recitabantur, uel scenicas

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882 conuenientia] sicut uenientia *Er.* **886** uerbis] om. *Bd*. **891** paulisper] om. *Fb*. | iram…892 suam] iter suum *Fb Fd Kc Lc Mj Pp Pt*; iter suum *gl.* uel iram suam *Ap*; iter suum et iram suam *Ps*. **892** modificare] moderare *Fb Pc*; modificant *Mj*. | debent] om. *Mj*. | excrescat] excedat *Pq*. **893** bene] bene \ait commota/ *Ps*; bene ait \commota/ *Ct*; bene ait commota *Oa*; bene ait *Vc*. supra modum] om. *Cg Ck Ge*; \supra modum/ *Ps*. **894** est] om. *Cg.* **895** irata] inita (?) *Pm.* **898** terribilibus] terribilis *Er.* **899** furibundis] fariburens *Er.* **911** uersus] unde isti uersus *St*. **916** Scenicas…917 recitabantur] om. *Mo*. **917** appellat] uocat *Bc Pq.* | quia] quae *Fb*. | earum] eorum *Lc*; < eorum *Ps.* | carmina] musas *Pp.* | in scenis] om. *Pq.* | recitabantur] reticebantur *Ta*; recitabitur *Af.* | Est…918 recitabantur] om. *Af Ta Vg*. | autem] om. *Pq.* **918** ludi] nudi *Pq*.

meretriculas uocat ipsas musas, quasi deceptrices, quia scena, ut quidam dicunt, est unguentum quo perungebantur meretrices, ut suis amatoribus gratum praestarent odorem, sicque eos ad suam uoluptatem inflectere possent. Ita ergo carmina poetarum se legentes ad sui amorem pertrahunt et quodam modo sibi intendere faciunt. (*Af*) *Bc Bd Fb Kc Lc Mo Pc Pk Pp Pq Ps Pt Ta* (*Vf*) *Vg* | scena in teatro locus meretricio operi delegatus, uel ubi exercebantur ludi et recitabantur carmina, et idcirco scenicas meretriculas dicit, quia scena item ungentum quo de libitu (?) meretrices alliciebant illius odore amatores. Itatenus poetriae dulci loquio suo demulcent si(bi) assuetos. Eadem generaliter de omnibus artibus VII dici possunt. *St* | Carmina poetarum qui h(ominibus) sunt ad aedificationem. Nonnullis uero ad detrimentum. Malis quidem ea intentione legunt, ut quaeque obscena ibi discunt, damnum et deterioratio est. Sapientibus ad aedificationem sunt qui cum ea legunt, sciunt quibus uitiis carere debeant. *Vd* | fabulis plenas nihilque philosophantes, quas scenicas me\re/triculas uocat ·i· seductrices fragilium sensu[um]. Nam scena dicitur locus (in) theatro in quo fabulae recitari solebant, quas quidam sic amauere ceu meretriculas uel certe unguentum quoddam. Scena dicitur quo se meretrices in lupanaribus positae ungere solebant, quo magis amarentur. *Na1* | scenicas turpes uel seductrices fragilium sensuum. Scena enim dicebatur locus in theatro ubi fabulae recitari solebant uel scena est unguentum quoddam quo se meretrices in lupanribus positae ungebant quo magis ama(rentur) *To*.

SCENICAS: theatrales *Af Bd Fb Fd Ga Ld Mh Mo Pp Ps Pt St Ta* (*Vd*) *Vf Vg* | impudicus *Er* | atriales *Lb* | deceptrices *Mj* | uoluptuosas *Bd Lh Pq Ps Ta* | sordidas *Ec Gc Ka Lh* | inanes *Ec Gc* | scena Grece umbra *Vh* | quae in theatro debent esse *Vh* | uoluptuosas ·i· umbraticas *Ap Pb* | umbratiles ·i· inanes. Nam scena Grece umbra dicitur. *Pm* | Grece umbra, umbratiles ·i· inanes *Ed* | poetrias impudicas *Bd* | impudicas in scena commorantes *Ct Oa Ps* | uoluptuosas poetrias *Ct Oa Vc* | uoluptuosas poetrias commorantes *Pn* | Scena dicitur umbra inde scena iocus. *Ck Ct Er Ge Oa Pn Ps Va* | scena G(rece) umbra sed umbra (...) res ad unum sensum pertinet *To* | carmina comicorum et tragoediarum uel uoluptuosas poetrias in scena commorantes *Ck Ge* | (...) comediae tragoedie (...)tur *Pd* | uoluptates in scena commorantes *Er* | Scena dicitur locus in theatro ubi concubebant cum meretricibus, *Ck Ge Pb Pn Va* | Scena enim dicebatur locus in theatro ubi fabulae recitari solebant. *To* | Scena dicitur locus (in) theatro in quo fabu(lae) recitari solebant quas quidam sic amant (...) meretriculas uel certe scena unguentum quoddam uocatum est, quo se perunxerunt meretrices, quae in lupanaribus positae sunt, quo magis alluerent ad se amatores. *Ef* | dicitur scena unguentum quo unguntur ipsae propter fraglantiam odoris, et ipsae dicuntur meretrices (*Ap*) *Ck Ge Pb Pn Va* | Scena est unguentum uero unguebantur meretrices, ut gratum odorem praestarent amatoribus sui. *Mj* | turpes, quia scena dicebatur locus theatri, quo meretrices ad hoc uenerant ut concubitum uolentibus adhiberent *Mf* | Scena est

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919 uocat] appellat *Pq Vg*. | ipsas] om. *Pq*. | quasi] quae sunt *Bc Pc Pk*. | deceptrices] deceptricos *Kc*; deceptrices uel *Vf*; decipitrices *Vg*. | quia] quia ut *Pq*. **920** gratum] gratum postea *Vg*. **921** eos] eis *Vf*; illo *Bc*. | uoluptatem] uoluntatem *Pc*. | inflectere] flectere *Vg*. **922** se] om. *Bc*; sic *Pt*. | amorem] amarem *Kc*; ad morem *Pp*. | et] eo *Kc*. **946** Scena] scea *Ct Er Va*. | dicitur] om. *Va*. | inde…iocus] om. *Er*. | iocus] locus *Va*. **950** locus] iocus *Pb Pn*. theatro] theatrum *Pn*. | concubebant] cubant *Pb Pn Va*. **955** dicitur] dicitur etiam *Va*. unguentum] ungentium *Ck*; iungentium *Ge*. **956** unguntur] iunguntur *Ge*. | fraglantiam] flagrantium *Ck Ge*; flagrantiam Pn. | et] et scenae *Va*. | dicuntur] dicitur *Ap*.

proprie locus uel habitatio siue conuentus meretricum. Inde scenicas ipsas musas appellat, quia saepe scenica acta mouent. *Ec Gc Ka Lh* | scena Grece umbra, scenica loca theatrali | scena genus unguenti quo meretrices unguntur ut amplius amentur (*Ga*) (*Mh*) *Na* | scena locus theatri uel unguentum quo unguebantur meretrices (*Ed*) *Mb* | rennuere dispon(...) *Er* | Scena dicebatur antiquitus locus quo populus ad spectaculum confluebat. Ibi enim ludos exercebant diuersos, sed et inter haec mulieres stuprabantur. Inde scenicae illae mulieres dicebantur, quae ad hoc ueniebant ut concubitum uolentibus praeberent, uel ut cantibus suis populum demulcerent. Per has autem meretriculas uult intellegi carmina poetarum quae de amore rebusque lasciuiosis constant et animos iuuenum amore aegrotantium dissoluunt, a quibus uult remouere illum qui mundum contemnit ueraeque philosophiae operam tribuit. *Ap Bc Ck Ct Ge Oa Pb Pc Pk Pn* (2x) *Pp Ps Ta* (*Vc*) *Vd* | scena locus theatri apud antiquos | ibi enim ludi exercebantur. Sed illae mulieres quae ibi stuprabantur scenicae dicebantur quae ad hoc ueniebant ut concupitum uolentibus darent uel cantibus suis demulcerent popul(um). Per has autem meretriculas uult intelle(gi) carmina poetarum quae rebus lasciuiosi(s) animos iuuenum dissoluunt a quibus uult remouere illum qui mundum contemnit ueraeque philosophiae operam tribuit *Er* | Scena dicebatur apud antiquos locus quo plebs ad spectaculum confluebat. Ibi enim ludos exercebant diuersos. Sed et mulieres inter alia stuprauerunt. Qua propter scenicae dicebantur illae quae ad hoc uenerunt, ut concubitum uolentibus adhiberent. *Ec Ed Gc Ka Lh* (*Mb* (2x)) (*Pd*) *Vh* | Scena uero Grece. scia dicitur umbra. Vnde et illud: omnis qui male agit, odit lucem. Scena autem erat locus infra theatrum, in modum domus constructa cum pulpitu, qui pulpitus orchestra uocabatur. Ibi cantabant comici, tragici, ystriones, et mimi. Dicitur autem scena Greca appellatione, quod in specie domus erat constructa. Vnde et apud Hebreos tabernaculorum dedicatio ex similitudine domiciliorum CKENOΦEΓIA appellatur. Ibi enim pudor mulierum infelicium publicabatur, et ludibrio habebantur, et hi qui faciebant, et quae patiebantur. *Ec Gc Ka Lh* | Scenophegia est tabernaculorum dedicatio *Mo*.

MERETRICULAS: et meretriculae dicuntur septem liberales artes cum quibus delectatur homo sapiens uelut cum meretricibus (*Ap*) *Cg Ck Ct Er Ge Pb Pn Ps Va* | lupanas, propter leuitatem corporis lupae ·i· meretrices uocantur *EcGc Ka Lh*.

AEGRUM: tristem *Ef* | infirmum *Ga* | Aeger erat quia destitutus erat omni solacio. *Af* (*Cg*) *Ck Ge* | nostrum sc· nutritum *Ap* | aeger animo aegrotus corpore *To* | quia

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960 ipsas] ipsa *Ka Lh*. **964** antiquitus] antiquus *Pc*. | quo] in quo *Ct Oa Ps Ta*. **965** confluebat] profluebat *Pp*; ueniebat *Ap Ck Ge Pb Pn*(1,2). | et] om. *Ap Ck Ge Pb Pn*(1,2). **966** illae] om. *Vd*. | dicebantur] dicuntur *Vd*. **967** ueniebant] conueniebant *Vd.* | ut[1]] om. *Pb*; at *Pn*(1). uolentibus] uenientibus *gl.* uolentibus *Ap.* | uel] et *Pp*. | ut[2]] om. *Ap Pp*. **968** autem] enim *Ps*. **969** amore[1]] amoribus *Pc Pk Pp*; om. *Ct Oa Ps*; amoris *Ta Vc*. | rebusque] rebus *Ct Oa Ps*. lasciuiosis] lasciuis *Vd.* | constant] quae constant *Ap*. | iuuenum…970 quibus] om. *Vc* (?). amore[2]] > more *Pn*(1); more *Pn*(2); om. *Vd.* **971** operam] operum *Pb*; opera *Vd.* | tribuit] tribuat *Ap Ck Ge Pn*(1); > tribuat *Pb.* **974** cantibus] canubus *Er.* **976** mundum contemnit] mundo *Er.* **978** quo] quos *Mb*(1). | ludos] ludos per quos *Pd.* | exercebant] exercebat *Ec Gc*. **979** alia] talia *Ec Gc*; haec *Mb*(1). | Qua propter] unde *Pd.* | Qua…980 adhiberent] om. *Mb*(2). | illae] illae feminae *Ed Vh*. **980** uenerunt] uenerant *Ed*; ueniebant *Pd.* **983** orchestra] orcista *Ka*. **984** quod] eo quod *Ka*. **985** constructa] \con/structa *Gc*; instructa *Ka Lh*. | ex] a *Ka.* **987** habebantur] habeba\n/tur *Ec*; habebatur *Gc Ka Lc*. | quae] q{ui} *Gc*. | patiebantur] paterentur *Ka Lh*. **989** et] et alio modo *Ps*; item alio modo *Ct Er*; om. *Cg*. | dicuntur] d{omi}ni *Er*. | cum] om. *Cg*. **990** delectatur] delectabatur *Ap Pb Pn*. | uelut] sicut stultus *Ct Ps*; sicut *Er Pb Pn Va*.

inutilia carmina amabat, de dolore suo scribendo *Pm* | quia inutilia carmina amabat *Ec Ed Gc* | Ac si diceret: hunc aegrum perfectae sapientiae uirum poteram enutrire, nisi ab his meretriculis deciperetur. *Ec Gc Ka* | Meretricem quilibet inspiciens maiorem partitur in delectationem. *Ka* | Meretricem enim quislibet inspiciens maiorem libidinis patitur delectationem. *Ec Gc*.

ACCEDERE: appropiare *Ga Ka Lh*.

QUAE DOLORES EIUS: quae plus infirmitatem corporis augent quam minuant *Ec Gc* | illius tristitiam quae in exilio fuit, et saecularem dignitatem non habuit, sicut prius quando consul fuit *Ec Gc*.

QUAE: musae *Pr* | meretriculae *Bd Ct Er Fb Ld Oa* | meretrices *Ps* | scenicae meretriculae *Af Pb*.

DOLORES: mala, infortunia *Ct Ps* | mala, infortuna *Oa* | idcirco hui(...) *Vh* | tristitias exilii post amissionem dignitatis *Mf*.

NON MODO: non solummodo *Af Bd Ck Fb Ga Ge Ka Ld Lh Mo Pg Pn Vf* | non solum *Ct Er Kc Oa Pc Pk Pp Pq Ps To Vc* | nullo modo *Pb* | una pars *On*.

MODO: solummodo *Fd On Pt Ta Vg* | solum *Ec Gc*.

NULLIS: litotes *On* | sed aliquibus *Fd Vf*.

REMEDIIS: suauitate *Cg Ck Ge Pn* | suauitatibus *Ap Pb Ps* | auxiliis *Af Pg To* | consolationibus *Af Fb Fd Ga Kc Ld Mj Mo Pc Pk Pp Ps Pt Ta Vd Vf Vg* | medicinalibus fomentis *Ct Er Oa Ps*.

FOUERENT: educarent *Pp* | consolarentur *Ct Oa Ps* | praestarent *Pg* | alerent *Ga Ld Mj* | medicarent *Ec Gc* | nutrirent *Fb Ld Mo* | sustentarent *Fb Mo* | lenirent *To* | zi fromu warin (OHG) *Ef Na Vh*.

UERUM: sed *Af Ap Bd Cg Ck Ct Fb Ge Ka Mo Oa Pb Pc Pn Pq Ps To Vh*.

DULCIBUS INSUPER ALERENT: quia carmina poetarum in praesenti dulcia, in posterum amara sunt *Pp* | carminibus poetarum in praesenti dulcibus, in fine amaris *Er* | carmina poetarum in praesenti dulcia, in fine amara *Ap Bd Pb Pn Ps* | carmina poetarum in praesenti dulcia sunt *Lh* | carmina poetarum in praesenti quidem sunt dulcia, sed in posterum amara *Cg Ck Ct Ge Oa Pc Pk Vc* | desiderium saeculare in praesenti dulce est, sed amarum in nouissimo *Af Ed Ga Kc Mj Na Pp Ps Pt Ta Vd Vf* (*Vh*) | Desiderium saeculare dulcia uenena nominat. *Er* | desiderium mundi praesenti dulce non amarum *Mb* | Saeculare in dulce, sed amarum in perpetuo patior. *Pd* | quia dulce(do) carminum auget dolorem languentium *Af* (*Pg*) | non quia uenena dulcia sint, sed quia dignitates dum assunt dulces uidentur, cum autem amittuntur earum recordatio amaritudinem mentibus ingerit *Mf* | quia uenenum dulce uidetur esse. Illa namque dulces ei musae exponebant, quae efficerentur ei postea in uenenum. *Va*.

DULCIBUS: poeticis *Ap* | blandis *Va* | secul(...) *Bb* | cum *Ka*.

INSUPER: multum *Af*.

ALERENT: pascerent *Af Ck Fb Fd Ge Kc Mo Pg Pp Ps Pt Ta Vd Vf Vg* | augerent *Bb Ec Ed Gc Ka Mh Pm To Vh* | nutrirent (*Af*) *Pq To* | fallerent *Ec Gc* | uigerent *Ga Na* | dolores *Ka Lh*.

UENENIS: delectationibus *Ap Bd Ck Ge Pb Pn Ps To* | carminibus *Af Fb Fd Ga Kc Pp Ps Pt Ta Vd Vf Vg* | cantilenis *Af Pg* | criminibus *Ld* | suasionibus *Ec Gc Ka Lh* | blanditiis *Ec Gc* | concupiscentia saecularium rerum *Pp* | desideria mundi

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994 quia inutilia] qui iratilia *Ec Gc*. **1020** carmina poetarum] quia poetarum carmina *Ap*. **1022** quidem] om. *Cg Ck Ge*. | sunt] om. *Ct Oa Pk Vc*; se *Ck Ge*. | dulcia] dulci *Ck*; dulce *Ge*.. amara] amara sunt *Pk Vc*. **1023** saeculare] saecularem *Pt*. | praesenti] praesenti quidem *Ed Ga Na Vh*. | est sed] om. *Mj*. | nouissimo] nouissimum *Af*. **1024** saeculare] securare *Er*. **1028** uidentur] uidenti *Mf*.

praesens dulce non amarum *Ka* | blanditiis et meroribus fefellerent *Ka Lh* | quae more ueneni interimunt *Ec Gc Ka*.

9. Hae sunt enim quae infructuosis affectuum spinis uberem fructibus rationis segetem necant hominumque mentes assuefaciunt morbo, non liberant.

HAE: meretriculae *Ap Bd Cg Fb Ld Pq Ta* | meretrices *Pg* | musae *Af Lb To* | fabulae *To* | illae musae *Ck Ge Pn Ps Vd* | illae meretriculae *Pt* | scenae mulierculae *Ck Ge Pn* | scenicae muliercules *Ps* | scenicae meretriculae *Ct Lh Oa* | scenae meretriculae *Vc* | scenicae musae *Er* | scenicae uel musae *Pc*.

INFRUCTUOSIS: in *Ct Oa Ps* | cum *Ka* | pereuntibus *Mf* | uacuis *Pq* | inutilibus *Ap Cg Ct Fb Lh Mo Oa Pb Pp Ta To Vc* | rebus inutilibus *Ck Ge Pn Ps* | inutilibus carminibus fabularum *Ka* | cum inutilibus fabularum, delectationumue carminibus, uel desideriorum stimulis *Ec Gc*.

AFFECTUUM: uoluptatum *Af Bd Cg Ck Ct Er Ge Kc Oa Pn Pq Ps* (*Vc*) | delectationum *Af Ed Ef Fb Ka Mh Na Pm Pp Vh* | desideriorum *Af Fd Ga Ka Kc Ld Lh Pb Ps Ta Vd Vf* | uoluntatum *Lb* | perturbationum *Go Mh* | dilectionum *To* | IIII passionum *Px* | uoluptatum *Af Ga* | uoluptatum uel tediorum *Pc Pk* | cupiditatum *Af* | giridono (OHG) *Mh* | tediorum unde afficior ·i· tedium *Pd* | affectus. Hic passiones animi uocat hoc est gaudium, timorem, spem atque dolorem. *Go*.

SPINIS: pruritibus *Af Fb Fd Kc Pp Ps Vd* | pruribus *Pc Pk* | compunctionibus *Af Fb Kc Mj Ps Vg* | uoluptatibus *Fd Ld Pt Vf* | stimulis *Ka Lh* | aculeis *Va* | diuitiis quae dignitatibus adquiruntur *Mf*.

UBEREM: ipsam segetem *Bd Er Pb* | abundantem *Fb Lh Pq* | copiosam *Pp* | fructuosam *Ct Oa Ps* | fertilem *Cg Lb Vg* | fecundam *Bd* | ipsam *Pc* | ipsam segetem habens *Ck Ge Pn Ps* | fertilem cunctis delectationibus *Ap* | abundantem mentem in his quae bona sunt peragentem *Ka* | abundantem messem in his quae bona sunt *Ec Gc* | sapientia et artibus liberalibus plenam *Mf*.

FRUCTIBUS: cum saluatione animae *Pp* | de abundantia locutionis *Bd Ck Ge Pn Ps*.

RATIONIS: uerae *Ct Er Oa Ps* | locutionis *Pb* | sapientiae *Ec Er Ga Gc Ka Lh Ps* | spiritalis scientiae *Vh* | sapientiae et animae *Ct Oa Ps*.

SEGETEM: frugem *Af Fb Fd Ga Kc Ld Pp Ps Pt Ta Vd Vf Vg* | uirtutem *Ps* | fructuum sapientiae *Ck Ge Pn* | fructum sapientiae *Ap Cg Pb* | uirtutem sapientiae *Ct Fb Oa* | sapientiam *Af* | uirtutem ·i· fructum sapientiae et animae *Vc* | uirtutum fructum *Lh*.

NECANT: euellunt *Pp* | dilacerant *Ap* | frustrantur *Cg* | occidunt *Ka Lh Pq* | uastant *Ec Gc* | iugulantur *Ga Ka Lh* | affligunt *Ct Ps* | suffocant *Af* | dempfent (OHG) *Ef* | inficiunt, corrumpunt *Ct Ps* | haec carmina *Ap Ck Ge Oa Pb Pn Ps*.

ASSUEFACIUNT: compositum *Ef* | una pars *On* | eneruant *Ct Lh Pq Ps Vc* | cogunt *Ps* | fatigant *Ps* | domant *Pg* | assuetum *Ed Pd* | assuescet *Lb* | assuescunt *Ap Lh* | imbuunt *Ap* | subiugant *Fd* | sollicitant *Ka Tc* | inherere *Ka Mj Tc* | adherere *Ga* | assuescere *Af Ec Ed Fb Fd Ga Gc Ka Kc Mb Mo Na Ps Pt Ta Tc Vd Vg Vh* | giwennent (OHG) *Ec Ed Gc Mh Na Pm Vh* | inhaerere sollicitant *Ec Gc* | consuete mereant *Pb* | consuete ineruant *Pn* | consuetas faciunt *Bd* | assiduescere faciunt *Mf* | assuetum faciunt *Af Fb Ga Kc Mo Pc Pk Ps Ta To Vd* | assuescere uel assuetas

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1039 quae] hoc *Ec Gc.* **1047** scenae] scena *Pn.* **1069** abundantia] abundatia *Ck*; abun\da/tia *Ps*; abundantiam *Pn*. | locutionis] locationis *Ck Ge*; locutionis uirtutum *Bd.* **1071** uerae] urem *Er.*

facere *Ld* | assuetas faciunt *Fd Pc Pk Pt Vf* | assuescere cogunt *Ct Er* | imbibunt a morbo lasciuiae et amoris *Ap Ck Ge Pb Pc Pn* | imbibunt morbo lasciuiae *Pk* | consuetas imbuunt uel imbibunt *Cg* | consuetum imbuunt uel imbibunt. *Ck Ge* | imbuunt imbibunt uel consuetum faciunt *Oa* | in consuetudinem mittunt *Pp* | in consuetudinem trahunt *Kr* | Consuetudine mundi initiunt ipsa carmina mentibus hominum et dixit de imprudentia, quia interponunt rationabilibus irrationabilia. *Ap Ck Ge Pb Pn*.

MORBO: datiuus *Bd* | sed *Ap* | ad malum sc· tamen *Fb* | imprudentiae *Ck Ge Oa Ps Va* | imprudentiae et cupiditatis *Af Ta Vg* | noxiae *Va* | saeculari desiderio *Mf* | uoluptatibus lasciuiae uel amoris *Ct Er Ps* | morbo lasciuiae et amoris *Cg*.

LIBERANT: a morbo *Bd Pb.*

10. At si quem profanum, uti uulgo solitum uobis, blanditiae uestrae detraherent, minus moleste ferendum putarem, nihil quippe in eo nostrae operae laederentur; hunc uero Eleaticis atque Academicis studiis innutritum.

AT SI QUEM PROFANUM: apostropha ad musas *Pc Pk*.

AT: sed *Ck Ge Oa Pb*.

QUEM: aliquem *Ec Fb Gc Mo Oa Pb Pc Pq* | quendam *Cg*.

PROFANUM: alienum *Pq* | extraneum *Bd* | expertum sapientiae *Ap Cg Ck Ge Oa* | expertem sapientiae *Ct Er Oa Pb Pn Ps Vc* | irreligiosum *Af Ap Ct Fd Kc Mo Pc Pk Ps To Vd Vf* | insipientem *Ps* | stultum *Mh* | malum *Er* | indoctum *Ap Bd Ct Ec Fd Ga Gc Ka Kc Lh Mo Na Oa Pc Pk Ps Tc Vc Vf* | inutilem *Ed Ga Ka Mh Na Pm To Vh* | idiotam *Ec Gc* | immundum et incultum *Va* | non sanctificatum *Ed Vh* | non instructum *Af Ap Ed Fd Kc Mj Mo Pp Ps Pt Ta Vf Vh* | ungizoganan (OHG) *Ec Ka Lh Tc* | qui quasi longe est a fano (*Af*) *Ap Fd Kc Lc Mj Mo Ps Pt* | Profanus dicebatur apud antiquos, qui non permittebatur intrare ubi fanum erat, et dicitur nunc ille profanus, qui extra ecclesiam est. *Ck Ge Oa* | profanus longe a fano ·i· templo ·i· irreligiosus, rusticanus *Pp* | Profanus est non instructus, indoctus, irreligiosus. *Lc* | Fana dicuntur templa, quod fando consecrantur. Profanum dicitur, quod fani religione non tenetur. Profanum non sacrum, sed pollutum, coinquinatum, contemptum, sacrilegum. *Ec Gc Ka Lh* (*Tc*) | non sacris initiatum, alienum a sacris *Ka* (*Tc*) | profanus dicitur ex (...) sapientiae *Ka*.

UTI: sicut *Ec Er Gc*.

UULGO: passim *Ap Bd Cg Ck Ec Ed Ef Er Fb Ga Gc Ge Ka Lh Mb Oa On Pb Pc Pd Pg Pk Pn Ps Ta Vh* | ubique *Af Bd Fb Fd Kc Mj Pc Pk Pp Pq Pt To Vc Vf Vg* | in *Mh* | aduerbium *Af* | rustico *Na* | audacter *Ap* | cateruatim *Ec Ed Gc Ka Lh* | Sicuti multi in uulgo reperti sunt saepe, uel etiam illud qui ait uulgo alio debemus sensu intellegere ·i· ubique ac si dixit uobis subaudiendum solitum est ubique et in omnibus locis eos decipere quos potestis. *Ka*.

SOLITUM: est *Ck Ge Oa Pg Ps Va* | resolutum *Ck Ge* | agere *Bd Ct Er Lh Pq Ps Ta Vc* | facere *Mh* | est agere *Ap Fb Pb Pc Pk Pn Vd* | peragere *Pg* | soletis *Ct Ps*.

UOBIS: camenis *Ct Ps* | scenicae metric{...} *Ck Ge* | o scenicae meretriculae *Oa*.

1087 a] om. *Pc.* **1092** imprudentia] non prudentia *Ap Pb Pn.* | rationabilibus] rationabilius *Ck Ge.* **1108** irreligiosum] inregiosum *Kc.* **1113** qui] om. *Pt.* | quasi] om. *Mj.* | est] om. *Pt.* fano] fano ·i· a templo *Af Fd Pt*; fano ·i· templo *Lc*. **1114** qui] < quia *Ck*; quia *Ge*. **1118** Profanum … 1119 sacrilegum] om. *Lh.*

BLANDITIAE: delectationes *Fb Mo Pg* | suggestiones *Ec Ed Ga Gc Na Pm To Vh* | delitiae *Ec Ga Gc Ka Lh* | blandae locutiones *Bd Ct Ps* | blandae locutionis *Er* | bona temporalia *Mf* | suadelae uel deceptiones *Pp*.
DETRAHERENT: nobis *Pp* | flectere *Er* | deciperent *Ap Ck Ge Oa Pb Pn Ps* | seducerent *Ec Ga Gc Ka Lh* | flecterent *Lh* | de me *Ed Na Pm Vh* | a me *Ec Ga Gc Ka* | zoggotin (OHG) *Na Vh* | huc illucque deciperent *Bd Cg* | huc illucque flecterent *Ap Ck Ct Fb Ge Oa Pb Pc Pd Pk Pn Ps Ta* (*Vc*) *Vg* | mihi aufferent *Pc Pk* (*Vc*) | (...) uindicarent *Mf* | non debuissetis detrahere *Ka* | trahitur amor cantu, usu, consuetudine *Ka Tc* | mihi, a mea parte *To*.
MINUS MOLESTE FERENDUM: facile *Ec Gc Tc* | leuius sustinere *Oa* | leuius ferre *Cg Ck Ct Ge* | leuius ferrem *Bd Er Pn Ps Va* | se leuius ferre *Ps* | non ita indignarer *Af Fb Kc Pp Ps Pt Vf Vg* | in tantum non curarem *Ap* | quam de isto qui non est profanus *Bd* | quam ex isto, qui non est personus *Er* | non graue paterer uel sustinerem *Ka Lh* | non graue paterer *Ec Gc* | non male uerterem *Mj*.
MINUS: non *Fb Fd Ga Pt Vf*.
MOLESTE: aegre *Fb Fd Mo Pt Vf* | graue *Ct Ga Ps*.
FERENDUM: portandum *Pq* | per *Ec Gc* | paterer *Ga* | indignare *Vd*.
PUTAREM: esse *Lh Vh*.
NIHIL: non *Vf*.
QUIPPE: parentesis *Pq*.
IN EO: indocto *Na Vd* | insipiente *Ap* | profane *Vc* | profano *Af Ap Bd Ct Ec Er Fb Gc Lh Pc Pd Pg Pk Pq Ps Pt Ta Vh* | uel ethicis *Mb* | in indocto *Ck Ge Oa Pb Pn Ps* | in indocto illo *Cg* | in illo tali rustico *Pp* | in profano *Oa*.
NOSTRAE OPERAE: nostra studia *Bd Ck Ct Er Fd Ge Pc Pg Pk Pn Pp Ps Pt Ta Vc Vd Vf* | in nostra studia *Vg* | nostri studii *Cg* | uel nostra opera ·i· studia *Pb* | nostra studia uel nostra opera *Ap* | nostra studia, opera studium, opus actus *Pn* | nostrae studiae *Ps* | nominatiui pluralis ·i· nostra studia *Af Kc* | nominatiuus pluralis ·i· nostra studia *Fb* | opera nominatiuus, idem significat quod opus *Ec Gc* | a nom{ina}t{iu}o opera idem significat quia (!) opus *Ed* | nominatiuus pluralis *Pp* | pluralis *Er*.
OPERAE: studia *Bc Ec Ed Ef Ga Gc Mh Mj Na Oa Pm Va Vh* | stundun (OHG) *Ec Gc Ka Lh* (*Tc*) | nostra *Lh* | opera studium *Kr*.
LAEDERENTUR: offenderentur *Cg Ct Ps* | quia non haberent *Ck Ge Oa* | sicut isto sapiente *Bd* | quemadmodum in isto sapiente *Ck Ge Oa Pn Ps* | sicut in isto sapientiae *Er*.
HUNC UERO – INNUTRITUM: ausae *Pd* | attigisti *Bd* | detrahatis *Go* | detraxistis *Ka* | detracta *Ka* | si detrahi *Vg* | si detrahatis nimis moleste feram *Fb Fd Kc Pq Ps Pt Vf* | audetis tangere *Ta* | mihi relinquite *Ec Ga Gc Ka Lg Lh Pp Tc* | quare ausae estis appetere (*Af*) *Fb Fd Ga Kc Pq Ps* | cur ausae estis inuadere *Af* | inuasistis, defectus locutionis *Pg* | quomodo ausae fuistis attingere *Ap Ck Ct Er Ge Pb Pc Pk Pn* (2x) *Ps Ta Vc Vd* | moleste feror decipi a uobis *Pp* | non debuissetis detrahere *Bd Er* | non mihi detrahere debuistis *Ef* | meis musis sanandum curandumque relinquite *Fd* | increpat musas *Fb* | increpat camenas *Cg Ck Ge Oa On Pp* | nunc increpat camenas *Fd Kc Ps Ta Vd* | nunc increpat camenas his uerbis *Ld* | nunc

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1136 illucque[2]] illuc *Fb*. **1137** flecterent] deflecterent *Pd*. **1141** leuius[1]] fluuius *Pn*. **1142** indignarer] indignarem *Pt*. **1154** nostra] < nostrae *Ck*; nostrae *Ge*. **1164** quemadmodum] uti *Oa*. **1167** detrahatis] detraxeritis *Fd*; detrahitis *Pt*; detrahetis *Vf*. **1168** quare] sed quare *Ga*. **1170** quomodo] quoniam *Ck Ge*. | ausae…attingere] autem fuisse attinagro *Pn*(1). | fuistis] fuissetis *Ta Vc*. | attingere] attingere uel appetere *Pc Pk*; agere *Vd*.

increpas musas *Af* | increpat camenas, quo loco propter commotionem animi sensus per eclipsin imperfectus est *Fd Lh Pc Pk Pn* | increpat camenas seductrices fragilium sensuum *To* | Hic sensus propter animi commotionem imperfectus est. *Ed To Vh* | Propter animi commotionem imperfectus est sensus. *Ga Na* | eclipsis *Af Ed St* | aposiopesis *Vf* | apostrophus *Ka Tc* | perifrasis *Ka* | apostrophos. siue perifrasis est *Ec Gc Lh* | Hic eclipsis est ·i· defectus sermonis. *Pm* | Perifrasis est circumlocutio quae fit aut ornandae rei causa quae pulchra est, aut uitandae quae turpis est, ut iam prima aurora nouo spargebat lumine terras, et nimio ne luxu obtunsior usus sit genitali aruo et sulcos oblimet inertes. *Tc* | defectiua locutio uicto et indignanti conueniens *Bc Fb Kc Lc Mj Pc Pk Pp Ps* | indignanti conueniens, sicut dictum est, hunc cur ausae estis inuadere *Ta* | eclipsis sententiae. Subintellegendum est tamen quem detraxistis, detrahere non debuistis. Hic ideo sensus imperfectus est, propter animi commotionem. *Ec Gc* | eclipsis in sub au(...)one intellegendum (...) moleste fero uel quare ausae estis (inu)adere *Mf* | Eclipsis est consonantium cum uocalibus aspere concurrentium quaedam difficilis ac dura collisio: multum ille et terris iactatus et alto. *Tc* | Deficit sermo et congruit quasi iratae et conturbatae mentis. Virgilius “quos ego”; alibi “me me adsum qui feci”; item “incipit effari”. His enim tantis affectibus sermonis defectio (...) *Ef*.

HUNC: Boetium *Bd Cg Ct Pq Ps* | ho{minem} *Er* | hunc quem detrahebatis *Ka* | quam hunc detrahatis *Ec Gc*.

ELEATICIS: Grecis *Bc Ed Ef Fb Fd Ga Kc Mh Mj Mo Na Oa Pg Ph Pm Pq Ps Pt St Ta Vh* | Grecorum *Ap Pb* | Eliacis ·i· Grecis *Vg* | stoicis *Vd* | stoicis disciplinis *Pp* | metricis *To* | metris miserrimis *On* | zenoicis (...) studiis *Bd* | Atticis *Cg Ck Ge* | Grecorum studiis *Ck Ct Er Ge Lh Pc Pk Pn* (2x) *Pp Vc* | metricis Grecorum, quia Elli Greci dicuntur *Pd* | Elli dicuntur Gr{eci} *Vh* | Grecis. Elei Greci dicuntur. Elles est pars Greciae, sed forte una. *Ka* | Grecis. Elei Greci dicuntur. Elles est pars Greciae *Lh Tc* | Creticis ·i· Grecis. Elei enim Greci dicuntur. Elles pars Greciae est. *Ec Gc* | (...)atis. Elle Greci dicuntur. *Ed* | Grecis, quia Elle Grecia dicitur *Mf* | Grecis, quia Eles ciuitas est Grecorum *Go* | metricis zen{oicis} qui et Eleaticis *Pn* | de Eleas ·i· Grece *Mh* | Elles pars Grecorum *Pg* | Elles dicuntur illi Greci qui habitant in Ponto. Elisa dictus est filius Iuuan, qui de stirpe Iapheth descenderat, a qua Greci Elisei, qui et Eoles uocantur. Vnde quinta pars Grecorum Eolidum uocatur. *Ap Ck Er Ge Pb Pn Ps* | Elles dicuntur illi Greci, qui habitant in Ponto. *Va* | Nam Elisa fuit filius Iuban, a quo Greci primum dicti sunt Elisei, sed postea uerso nomine Eoles nuncupati sunt. Elidae etiam uocantur Greci ab Eliade

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1180 Perifrasis…1183 inertes] Donat. *Ars mai.* III.6 (p. 677.4)
1189 Eclipsis…1190 alto] Donat. *Ars gram.* III.4 (p. 660.11)
1191 Virgilius…ego] Verg. *Aen.* 1.13
me[1]…1192 feci] Verg. *Aen.* 9.427
1192 incipit effari] Verg. *Aen.* 4.74

1175 quo] pro *Pn.* | quo loco] et *Fd Lh.* | commotionem…1176 est] commotis non(...) *Pn.* animi] ·i· animi *Pk.* **1176** per eclipsin] pothysin *Pc.* **1183** defectiua] et est defectiua *Lc*; est autem defectiua *Pp.* **1184** uicto] irato *Bc Pc Pk*; om. *Mj.* | et] om. *Mj.* | indignanti[1]] indignato *Fb.* **1205** Ponto] pontum *Ck Ge Ps*; p(...) *Er.* | dictus] dicta *Er.* **1206** descenderat] descedera *Er.* | qua] quo *Ap Er Pb.* | Eoles] elles *Ck Ge.* **1207** uocatur] uocantur *Er.* **1208** Nam] om. *Bc.* | fuit] fuc *Bc.* | Iuban] iauanii *Lc*; iuuan *Bc Vg*; ioana < i(:)uana *Pq*; iubana *Pt*; iuuan qui de stirpe iaphet descenderat *Ta.* | a] om. *Lc.* | primum] primi *Pq.* | Elisei] elesei *Bc.* **1209** nuncupati] nominati *Bc*; dicti *Vg.* | Elidae] elline *Bc Pq Ta Vg.* | etiam] autem *Lc Vg.* uocantur] uocatur *Pq*; uocant *Pt.* | Greci] grecia *Pq*; om. *Ta Vg.* | Eliade] ellade *Bc Pq Ta Vg*; helide *Pt*; eolide *Ps*; elide *Fb Mo*.

ciuitate Greciae. (*Af*) *Bc Fb Kc Lc Mo Pq Ps Pt Ta* (*Vf*) *Vg* | Elisa filius Iuuan qui de stirpe Iaphet descenderat dictus est, a quo Greci Elisei, qui uocantur Eolides, unde lingua quinta Grece *To* | Eolicis libris, Eoles pars Grecorum est *Vf* | Elisa dictus est filius Iuban, qui de stirpe Iaphet descendit, a quo Greci Elisei, qui et Elides uel Eoles uocantur. Vnde quinta lingua Grecorum Eolica appellatur. Eleatici autem ab Elide ciuitate dicti, ubi omnes philosophi IIII anno in olimpiade philosophantur. *Pp* | Elisa dictus est filius Iuuan, qui de stirpe Iaphet descenderat, a quo Greci qui et Elisei ·i· eolides nuncupantur. Vnde quinta pars Greciae Eolides appellantur. *Ct Oa Ps* | Elisa dictus est filius Iuuan, qui de stirpe Iaphet descenderat, a quo Greci qui et Elisei ·i· Eolides nuncupantur. Vnde quinta lingua Grecorum Eolidum appellatur. *Lh Pc Pk Pn Vc* | Ela summum studium philosophiae quod constat per numeros, inde dicitur elea, quae similiter per numeros constat. *Ct Er Oa Ps* | Eleaticis exercitatoriis ·i· dialecticis disputationibus quibus alter alterum superari cupit. Elis Elidis ciuitas Greciae, inde Eleaticum studium, qua agon Iouis antiquitus agebatur. *Ga* (*Mh*) *Na* | Eleaticis exercitatoriis ·i· dialecticis disputationibus quibus ita alter alterum superari cupit sicut in agone alter alterum uult superare *To* | Eleaticis metris siue eticis. Elise (...) Greci uel qu(...) agones antiqui (...) agabantur, inde eleaticum studium *To* | Zeno princeps Stoicae disciplinae Eleates dictus. Eleaticis ergo studiis innutritum dicit, ut demonstret eum plurimum ualuisse in Stoicorum doctrina. Nam Plato non ferens populi tumultum relicta ciuitate Attica achademiam perrexit ibique docuit. Interpretatur autem achademia tristitia populi, quia ibi quondam infaustum bellum peractum est inter Saturnum et Liberum patrem. Mortuo itaque Platone scola illius in tres partes est diuisa. Et illi quidem qui ibi remanserunt achademici dicti sunt. Porro alii stoici sunt dicti, eo quod in porticibus philosopharentur. Sthoa enim Grece Latine porticus dicitur. Hi probabiliores omnibus erant et dicebant ueritatem in hoc mundo, quasi in profundissimo quodam puteo latere. Omne etiam peccatum uniforme esse dicebant, dicentes aequum esse peccatum si quis furatur paleas aut bouem quia deus non factum sed uoluntatem attendit. Tertia autem illorum pars peripatetici uocantur ·i· circumcalcantes, qui nullas certas sedes habebant, sed uagabantur passim pro libitu (...) *Vd*.

ACADEMICIS: uillae *Lb* | philosophicis *Ap Cg Ck Ge Lc Ld Mf Mj Oa Pd Pg Pp Ps To* | Platonicis *Bd Ed Fb Kc Ph Pm Pp Ps St Tc Vd Vf Vg* | Grecis *Px* | Platonicis philosophicis *Af* | philosophicis studiis *Fb Kc Pp Vg* | Homericis siue Platonicis *Ec Gc* | a uilla achademia dicti philosophi quibus quaecumeque incerta uidentur *On* | a uilla achademia dicti philosophi Achademici quibus quaecumque sunt incerta *Pd* | achademia uilla Platonis cuius sec(...) *On* | Achademia est uilla Platonis *Ka* (*Lh*) (*Tc*) | Achademia uilla Platonis qua docuit, achademicis Platonicis *Ga Na* | achadema uilla sunt Platonis et omnes in ea edocti achadema nominantur *Er* | ab achademia uilla Platonis *Ct Ps* | (ab) achademica uilla (Pl)atonis unde phi(lo)sophi dicuntur *Ed* | achademia autem uilla Platonis fuit *Go* | achademia uilla fuit Plat{onis} *Vh* | academia dicitur uilla Platonis ubi philosoph(...) *Pg* | Augustinus: Plato philosophus in urbe Atheniensi et in scola, quae achademia dicta est, discipulos docuit *Ec Ed Gc Pm Tc* | Achademia uilla Platonis, unde achademici,

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1219 Greci] greci elisei *Pc Pk Pn* | qui…Elisei] elisei qui et *Pc Pk Pn.* | Eolides] theolides *Lh*; eoles *Pn*. | nuncupantur] uocantur *Pc Pk Pn*. **1220** appellatur] appellat *Pn.* | Ela] tela *Oa*; elea *Er*. **1221** inde] unde *Er*. | dicitur] dicuntur *Er*. **1232** inter] et iter *Vd.* **1238** furatur] fuerit *Vd.* **1239** peripatetici] paeripatici *Vd.* **1243** Platonicis[1]] planicis *St.* **1252** Augustinus] om. *Tc*. **1254** docuit] docere destinauit *Ec Gc*.

qui nihil certum esse dicebant *Va* | Achademici a uilla Platonis achademia dicta, ubi ipse docuit. Huius sectae post Platonem princeps fuit Archesilaus Cyrenaicus philosophus Philippus, cuius sectator fuit Democritus, qui dicit tamquam in puteo alto qui fundo caret in profundo latere ueritatem *Ap Ck Ct Er Ge Oa Pb Pc Pk Pn Pp Ta Vc* | in puteo alto qui fundo caret in profundo latere ueritatem *Pn* | Hanc sectam Archesilaus Cyrenaicus philosophus repperit. [Cuius] sectator fuit Democritus qui dicit tamquam in puteo [alto qui fundo] caret latere [in profundo ueritatem]. *Pd* | Achademia autem interpretatur dubia disputatio *Pp* | Achademia uilla fuit, quae frequenti terrae motu uersabatur. Hanc philosophi elegerunt quatinus illo timore se amplius a libidine continerent. (*Af*) *Ap Bc Ck Ec Fb* (*Fd*) *Gc Ge Kc Lc Mj Oa* (*Pk*) *Pn Pp Pq Ps Pt Ta* | Achademia uilla fuit in qua Plato morabatur cum discipulis suis et alii philosophi, ideo quia frequenti terre motu uersabatur, ut illo timore se amplius a libidine continerent. *Vf* | Achadema haec uilla Platonis achademia Athenarum ubi [idem] Plato docebat [...] hoc (...) opinantur sed sunt multa quae exced{it} *Pd* | Achademia uilla Platonis (...) *Mh* | achademia (...) uilla Athenarum fuit unde(?) erat Plato inde dicuntur academici sectam illius ha(...) *Mf* | philosophi qui a uilla achademia appell{antur} in qua docuit Plato; sunt dicti quibus omnia incerta esse putabantur *To* | qui nihil dicit sed omnia media et incerta *To* | Academici appella{ntur} a uilla Platonis achademia Athenarum, ubi idem Plato docebat. Hi omnia incerta opinabantur, sed sicut(?) fatendum est multa incerta et occulta esse quae uoluit deus intellegentiam hominis excedere, sic tamen plurima quae et sensus penetratione conprehendi. Hanc sectam Archesilaus (C)yrenaicus philosophus repperit, cuius sectator fuit Democritus, qui dicit tanquam in puteo alto (ita ut) fundus nullus sit ita occulte iacere ueritatem. *To*.

STUDIIS: laboribus *Ct Ps*.

INNUTRITUM: ualde *Fb Pd To* | bene nutritum *Pq* | optime imbutum *Pp* | laeditis uel scitote *To* | bonum (...)alum *To*.

11. Sed abite potius, Sirenes usque in exitium dulces, meisque eum Musis curandum sanandumque relinquite.

ABITE: recedite *Fb* | fugite *Ap Pb Pn* | dimittite *Ap*.

POTIUS: magis quam stetis *Fb* | quam hic stetis *Ga Mh Na Tc To Vh*.

1273 Academici…1279 ueritatem] Isid. *Etym*. 8.6.10

1255 Achademici…dicta] achademicis achademia est uilla platonis *Pc*. | dicta] dicti sunt *Oa*; dicti *Ct Er Pk Pp Ta Vc*. **1256** sectae…Platonem] platonis temporibus *Pp*. | princeps] doctor *Ta Vc*. | fuit] finit *Er*. | Archesilaus] archelaus *Pp Vc*. **1257** philosophus] philippus *Ap Ck Ge Oa Pb Pc Pk Pn Pp Ta Vc*; om. *Ct Er*. | Democritus] Demiocritus *Ck Ge Oa*. | dicit] dixit *Ta Vc*. tamquam] iam quam *Er*. **1258** alto] altio *Pb Pn*. | qui…ueritatem] et profundo *Ct*. | fundo] profundo *Ap Ck Er Ge Oa Pb Pn*. | in profundo] om. *Er*; in profundum *Ap Pb*; in profundu *Pn*. **1262** Achademia[2]] achademia autem *Lc Ta*. **1263** uilla] uilla platonis *Af Ec Gc Oa Pq Ta*; uilla \platonis/ *Ap*.. | fuit] om. *Mj*. | quae] qui *Kc*; ubi *Mj*. | frequenti] frequenter *Pt*. | terrae motu] remotu *Bc*; motu *Ta*. | motu] motus *Mj*. | uersabatur] agitabatur *Lc*; uersebatur *Pt*. | Hanc] harum *Pt*. | Hanc…1264 continerent] om. *Fd*. **1264** quatinus] ut *Lc Mj Pt*; quo *Bc*. | illo] om. *Pq*. | timore] tempore *Ap Ck Ge Oa*. | se] om. *Ge*. | a libidine] om. *Ec Fb Gc*. | continerent] cohercerent *Lc*. **1289** quam[2]] quia *Ga*; om. *Tc*.

SIRENES (SIRENE *Pa Pb*): uel sirenes *Pa* | o *Ap Pb Pn Ta* | poeticae musae *Cg Fb* | meretriculae *Ct Ps* | monstra marina *Pd* | monstruosae *Pq* | merimin (OHG) *Ec Gc* | tractoricae, marinae puellae *Ec Gc Ka Lh* (*Tc*) | sirenes monstrum in mari *Va* | monstra marina, quae thuisce merimenni (OHG) uocantur *Mf* | (...)miri quae (ca)ntu multos (dec)ipiunt *Ed* | monstra marina sunt, quae cantibus multos decipiunt *Ec Gc Mb Mo Px To Vh* | Sirene monstra sunt marina, quae corporis parte superiori effigie praetendunt, homini inferiori desinunt in feris quae cantu suo homines solent allicere ad somnum et in exitium mittere *To* | Nisae comites, et Proserpinae fuisse dicuntur. Tres fuisse fingunt fab{ulae} ex parte uirgines, ex parte uolucres, habentes et ungulas quarum una uoce cantabat, altera tibiis, tertia lyra quae illectos nauigantes suo cantu in naufragia trahebant. [Secundum] ueritatem meretrices fuerunt et plures deducebant ad egestatem. His fictae sunt intulere naufragia. Alas habuisse (dicuntur et) ungulas quia (amor) uolat et uulnerat. *Pd* | Sirenes dicuntur de ale maris quas tres fuisse fingunt ex parte uirgines, ex parte uolucres, habentes alas et ungulas, quarum una uoce canebat, altera tibiis, tertia uero lyra quae illectos nauigantes cautu in naufragia trahebat. Secundum ueritatem meretrices fuerunt, quae transi(u)ntes quoniam deduce(b)ant ad egestatem (h)is ficta sunt infer(r)e naufragia. (A)las autem habuissent (et) ungulas, quia amor (et) uolat{ur} et uulnerat (at)que fluctibus commorasse dicuntur quod fluctus (u)enerem creasse (d)icitur. *Er* | Sirene sunt monstra marina, quae cantu suo decipiunt homines uenientes ad se, et dicuntur fuisse comites Nisae et Proserpinae, quas tres fingunt fuisse ex parte uirgines et ex parte uolucres, habentes et ungulas et alas, quarum una uoce cantabat, altera tibiis, tertia lyra personabat. Quae illectos nauigantes dulcedine cantilenarum suarum in naufragia trahebant. Secundum ueritatem meretrices fuerunt, quae quoniam transeuntes ducebant ad egestatem his fictae inferre naufragia. Dicuntur habuisse ungulas et alas, quia amor uolat de uno in alterum et uulnerat, dum amor in culpam incidit. *Ap* (*Cg*) *Ck Ct* (*Er*) *Ge Lh Oa Pb Pc Pk Pn Pp Ta To* (*Vc*) | (...) monstra maritima quae cantibus suis multos decipiunt. Aliter Sirenes sunt monstra maritima p(artim ferae) partim uirgines, quia fluctus dicitur uenerem creasse *Fd* | Sirenes monstra sunt maritima, quae cantibus suis multos decipiunt. Partim ferae,

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1294 marina] maritima *Mo*; om. *Mb.* | sunt] om. *Ec Gc.* | cantibus] a canibus *Ec*; a can\t/ibus *Gc*; cantibus suis *Mo To.* **1295** decipiunt] occidunt *Vh.* **1303** quas] quis *Er.* **1307** habuissent] habuisses *Er.S* **1308** commorasse] amo(r)asse *Er.* **1309** Sirene…1311 fuisse] proserpinae fuisse dicuntur tres *To.* | marina] in arabia *Pc*. **1310** cantu] cauta *Er*. | decipiunt] decipient *Ck Ge*. homines…se] multos *Ct Lh Pc Pk Pp Ta Vc*. **1311** Nisae] om. *Pp*; inse *Er*; misae *Pc Pk*; missae *Vc*; musae *Ct.* | Proserpinae] prosperinae *Ck Ge*; pros\er/pinae *Pn.* | fingunt] finguntur *Lh.* | et[2]] om. *Pc Pk.* **1312** habentes] habent *Pp.* | et[1]] om. *Ap Ct Pb Pn Ta To.* | cantabat] canebat *Ap Pb To*; (...)nebat *Er*; cantabant *Vc.* | altera] alia *Pc Pk.* | altera…1313 personabat] om. *Vc*. **1313** lyra] lyram *Pc*. | personabat] om. *To*. | Quae…suarum] om. *Ap Pb Pn.* | illectos] illectos ·i· deceptos *Oa*; homines *Pc.* | dulcedine…suarum] cantu *To.* | suarum] suorum *Ck Ge*. **1314** naufragia] naufragio *Ta.* | trahebant] contrahebant *Ta.* **1315** ducebant] deducebant *Ck Ge Oa Pn To*. | his] hae *Lh Ta.* | fictae] fictae sunt *Ct Lh Pc Pk Pp To Vc*; dictae sunt *Ta*; ficti *Er*. inferre] ferre *Ta*; fere *Lh.* | Dicuntur…1316 alas] alas autem habuisse et ungulas *To.* | habuisse] et idcirco habuisse *Oa*. **1316** ungulas] ungas *Er.* | et alas] ac alas dicuntur *Oa*. | uolat…1317 incidit] et uolat et uulnerat *Ct Lh Pc Pk Pp Ta To Vc*; uulnerat cor hominum et uolat de uno ad alterum *Cg.* | alterum] altum *Ap Pb.* **1320** Sirenes] Sirenae *Lc Pq Pt.* | maritima] marina *Bc Mo St Vd*; > marina *Ps.* | quae…decipiunt] om. *Bc Mo Pt St.* | multos] multo *Kc.* | decipiunt] decipiunt. aliter sirenes sunt monstra maritima (marina *Fb*) *Fb Vf.* | Partim] et sunt partim *Lc*. ferae] uolucres *St.*

partim uirgines, habent alas et ungulas, quae feruntur nauigantibus soporem immittere dulcedine cantus, et naufragium inferre. Et una earum canit uoce, altera tibiis, tertia cithara. Reuera tres fuerunt sorores, quae sua pulchritudine amatores suos omnibus bonis priuauerant. Alas et ungulas dicuntur habuisse, quia amor cito transit et uulnerat. (*Af*) *Bc Fb Kc Lc Mj Mo Pq Ps Pt St Vd Vf* | in fluctibus commorasse dicuntur, quia fluctus uenerem creauisse dicuntur *Ap Ck Ct* (*Er*) *Fb Ge Lc Lh Mo Oa* (*Pb*) *Pc Pd Pk Pn Pp Pt Ta To Vc* (*Vf*).

IN EXITIUM: perniciem *Lh Ta Vd* | mortem *Kc Mj Pd Pq To Vg* | perditium *Ck Ge Ps* | perditionem *Pb Pn* | in mortem *Af Bd Er Ps* | in interitum *Pp* | in perniciem *Ps* | in perditionem *Af Ap On* | mortem animae *Cg Ck Ge Oa* | quae usque ad mortem curritis *To* | in perniciem et in mortem *Ct Pc Vc* | in perniciem et mortem *Pk* | mal{us} exitus *Ed*.

DULCES: o *Ps* | estis *Ta* | poeticae musae *Ck Ct Ge Lh Pb Pn Ps Ta Vc* | o poeticae musae *Oa* | uos poeticae musae *Ap* | quae morte illarum trium uirginum, quae sirenes dicuntur, homines decipitis *Ka*.

MUSIS – RELINQUITE: musis eum suis curandum relinqui imperat propter sequentia carmina *Af Kc Mj Pp Ps Ta Vd Vg* | meis carminibus relinquite curandum quem uestris cantibus decepistis *Mf*.

MUSIS: solationibus *Fb* | solaminibus *Ap Bd Er Pb Pd Pn* | cantibus *Va* | non carminibus *Ap Pb Pn* | solaminibus non carminibus *Ct Lh Pc Pk Ps Ta Vc* | diuinis poematibus *Cg Ck Ge Oa Pg* | quia instruunt *Ga Mh Na Vh*.

CURANDUM SANANDUMQUE: animo a uitiis *Er Lh Oa Vc* | animo curandum a uitiis sanandum corpore *Ck Ge Pc Pk* | quare ausae estis appetere *Vf*.

CURANDUM: in animo *Fb* | animo *Cg Pg* | a uitiis *Ct Pn Ps*.

SANANDUMQUE: corpore *Ap Er Lh Oa Pb Pg Pn Ta Vc* | a corpore *Ct Ps* | a uitiis corporis *Cg*.

RELINQUITE: dimittite *Ct Ps*.

12. His ille chorus increpitus deiecit humi maestior uultum confessusque rubore uerecundiam limen tristis excessit.

HIS: uerbis *Ap Cg Ck Ec Gc Ge Go Ka Oa On Pb Pg Pn Pq Ta Tc To Vc Vf* | inuectionibus *Ct Er Lh Pk Ta Vd* | dictis *Ed Ef Ga Mh Na Pm Vh* | inuestigationibus *Pc* | poeta *Vh* | uerbis philosophiae *Bd* | uerba poetae *Ec Ed Gc* | uerbis uel inuectionibus *Af Fb Fd Kc Mj Pp Ps Pt Vg* | dictis philosophiae uel inuectionibus *Pd*.

1321 partim] om. *Pq*. | uirgines] uirgae *Bc*; uirginum *Pq*. | habent] habentque *Lc*. | et ungulas] om. *Pq*. | quae] quas *Kc Ps*. | feruntur] ferunt *Kc Ps*; dicuntur *Bc*. | soporem] saporem *Bc Mj*. **1322** immittere] imminentem *Kc*. | cantus] ca *Bc*. | et] quia *Lc*; om. *Mj*. | Et] om. *Bc Pq St*. canit] om. *St*. **1323** tertia] tertia uero *Ps*; altera *Lc*. | pulchritudine] decore *Bc*. **1324** omnibus] om. *Bc*. | bonis] om. *Kc*. | priuauerant] priuarant(...) *Fb*; priuarentur *Pt*; pauerant *Vd*; priuauerunt *Bc Lc Mo Ps*; spoliabant *St*. | Alas…habuisse] unde et alas habentes *Bc*. | dicuntur habuisse] habebant *St*. | habuisse] habere *Lc Pt Vf*. | cito] om. *Fb*(?) *Kc Lc Mj Mo Ps Pt Vf*; et cito *Pq St*. **1325** uulnerat] *gl.* infert *Mj*. | in] om. *Fb Lc Mo Pt Vf*. **1326** commorasse] nominasse *Er*; commemorasse *Ct*. | dicuntur[1]] dicitur *Ta*. | quia] qua *Pb*. | fluctus] fluctus dicitur *Fb Mo*; om. *Pc*. | uenerem] uenere *Pt*. | creauisse] creuisse *Ta Vc*. | dicuntur[2]] feruntur *Pd*; dicitur *Lc Pt Vf*; om. *Fb Mo Pc*; dicitur uel dicuntur *Er*. **1336** eum] enim *Mj*; cum *Ta*. | suis] fuisse *Af*. curandum] curandum philosophia *Af*. **1356** inuectionibus] iniectionibus *Vg*.

I prosa i

CHORUS: musarum *Af Bd Er Fb Go Kc Pc Pk Pn Pp Pq Ps Pt Ta To Va Vd Vf Vg* | multitudo *Cg* | illa multitudo *Oa Pn* | illae musae *Ap* | illa multitudo musarum *Ck Ge Pb* | ille chorus musarum *Mj* | chorus proprie dicuntur concordia *Pt* | proprie dicitur concordia musarum sc· *Fd*.

INCREPITUS (> INCREPATUS *Lh*): increpitatus *Fb Mb* | increpatus *Ec Ga Gc Ka Kr Lh Pg* (*Tc*) | confusus *Ed Ga Ka Lh Mb Na Pp Tc To Vh* | castigatus *Ct Ps* | redargutus *Ap Bd Ct Ed Ef Ga Go Lh Na Oa Pc Pd Pk Pt Ta To Vh* | redargutus a magistra (*Cc*) *Cg Ck Er Ge Pb Pn Ps Vd* | executus argutus *Lb* | reprehensus *Pq* | redargutae a magistra *Ap* | incusatus *Ga Ka Lh Tc* | monitus *Ka Lh Tc* | concussus *Ec Gc*.

DEIECIT HUMI: quasi uerecundior proiecit uultum in terram *Ap*.

DEIECIT: humiliauit *Pt*.

HUMI (HUMO *Pn*): aduerbium *Bd Cc Ck Ct Ge On Ps* | aduerbium est *Cg Pb Pn* | aduerbium loci *Ec Ga Gc Ka Lh* (*Tc*) | pro aduerbio *Oa* | aduerbialiter *Pg Pp* | ad humum *Bd Ct Er Fb Lh Pc Pd Pk Pp Pq Pt Ta Vc Vd* | in humum *Af Bc* | usque ad humum *Ct Ps*.

MAESTIOR: mestus *Bd Ck Ed Er Ge Lg Na Oa Pb Pn Ps To Vh* | pro mesto *Pt* | tristis factus *Pd* | tristior *Pq* | pro positiuo *Ct Pc Pk* | comparatiuus pro positiuo *Af Ap Ck Fb Fd Ga Ge Kc Ld Mj Pb Pn Pp Ps Pt Vd Vf Vg*.

UULTUM: pro uerecundia *Bd Er*.

CONFESSUSQUE: ostendens *Af Bd Fb Fd Ga Kc Ld Mj Pb Pd Pg Pn Pp Ps Pt Tc Vd Vf Vg* | ostensus *Er* | demonstrans *Fb* | ostendens uerecundiam *Ap* | ostendens rubore uerecundiam *To* | ille uultus *Ct* | ille uultus uel chorus *Ps* | ostendens quia superuenientibus spiritualibus carnalia fugiunt (*Cc*) *Cg Ck Ge Oa*.

RUBORE UERECUNDIAM: quasi cum quadam lingua ipse rubor indicium praebuit illarum uerecundiae *Ap* (*Cc*) *Ck Ge Pc* | quia cum aliquis resip{iscat}, uerecundatur (...) stultitia sua *Va*.

RUBORE: faciei *Bd Cc Ck Ct Er Pb Pd Pn Ps* | uultus *Fb Lh Ta Vc* | suo *Vd* | in facie *Ap* | per ruborem *Pq*.

LIMEN: domus *Ap Pd* | extra *Ta* | cor meum *Bd Pq* | ostii cordis *Bd Er* | atrium domus uel ostii *Ct Ps*.

TRISTIS: riuwiger (OHG) *Ka*.

EXCESSIT (ABCESSIT *Ga*): uel excessit *Ga* | transiuit *Ap Bd Ct Fb Lh Mo Pc Pk Pt Ta Vc Vf Vg* | recessit *Pp* | egrediens *Ct Pc Pk Ps* | transiuit a domo *Cc Cg Ck Ge Oa Pb Pn Ps* | exiuit, egressus est *Pd* | ubarscreit, uzwiskta (OHG) *Ec Gc*.

13. At ego, cuius acies lacrimis mersa caligaret nec dinoscere possem quaenam haec esset mulier tam imperiosae auctoritatis, obstupui uisuque in terram defixo quidnam deinceps esset actura exspectare tacitus coepi.

AT: sed *Ed On Pq*.

EGO: Boetius *Ap Ct Fb Ld Ps Vd Vf* | homo *Er*.

CUIUS: mea *Cc Cg Ck Ct Ec Ga Gc Ge Lh Oa Pb Pc Pd Pk Pn Ps Ta Vc Vg* | mei *Ed Ka Vh* | mihi *Vh*.

ACIES: uisus *Bd Ps* | oculorum *Af Cg Ck Ge Oa Pb Pn Ps Va* | acumen *Pt Vf* | oculus *Ec Gc Pq Vh* | oculorum meorum *Ap* | acumen uel lumen *Fb Mo* | oculorum et mentis *Pp* | uisus oculorum *Ct Er Pc Pg*.

1364 a] id est *Er.* **1375** comparatiuus] comparatiuum *Ap*; compatus *Ga*. **1382** lingua] linga *Ge*; ligna *Ap Cc*; ligna > lingga *Ck.*

I prosa i

LACRIMIS: cum *Vg* | quia multum fleuerat *Ap Cc Ck Ct Ed Fb Ge Lh Mb Oa Pb Pc Pd Pk Pn Pp Ps Ta To Vc Vd Vh* | ipsa acies *Pd*.
MERSA: infusa *Af Fb Fd Ga Kc Ld Mj Pp Ps Pt Ta Vd Vg* | tenebrosa *Fb Vf* | impleta *Tc* | oppressa *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | plena *Ap Cc Cg Ck Ge Pb Pn Ps* | fletu demersa *Er*.
CALIGARET (**-**GARAT *Fb Pb Pn Ps* | > CALIGARAT *Pa* | **-**GAUERAT *Mo* | **-**GAUIT *Gc*): caligarat *Bc Ct Ed Er Pk* | caligaret *Gc* | caligauit *Ec Ga* | caligauerat *Cc Cg Ck Ge Pg Pn Ps Vg* | obtenebrata *Pn* | turbauerat *Fb Mo* | tuncaliti (OHG) *Mh* | obtenebrata fuerat *Bd Ct Er Ka Ps*.
NEC: et cum *Pk To* | ut *Vh* | quod *Ec Ga Gc*.
DINOSCERE: cognoscere *Pq*.
POSSEM (**POSSIM** *Pk*): possem *Pk* | pro potuissem *Cc Ck Ge Oa Ps* | pro poteram *Pp* | pro potuisse *Pn*.
QUAENAM: qualis *Bd Cc Cg Ck Ct Er Fb Ge Mo Oa Pn Ps*.
HAEC: mulier *Cc Ck Ge Oa Pb Pn Pq Ps*.
TAM IMPERIOSAE AUCTORITATIS: magnae audacitatis *Ap Cc Ck Ct Ge Pb* | tantae potestatis *Vd*.
TAM: tum *Ps*.
IMPERIOSAE: magnae *Af Cg Ec Ed Fb Ga Gc Ka Kc Ld Lh* (2x) *Mb Mj Na Oa Pc Pd Pg Pk Pn Pp Ps Pt Ta Tc To Vc Vf Vg Vh* | studiosae *Fb* | excelsae *Pb Pn* | audacis *Lh Pc Pk Pp Pt Ta Vc* | potestatiuae *Ec Ga Gc Ka Lh Tc* | imperii plena *To*.
AUCTORITATIS: audacitatis *Cg Pn Ps* | dignitatis *Ec Ga Gc Ka Lh Tc* | potestatis *Vg*.
OBSTUPUI (< OBSTIPUI *Ka Lh Pa Vg* | OBSTIPUI *Mo*): me *Vg* | admiratus *Bd* | admiratus sum *Ap Cc Ck Ec Er Ga Gc Ge Ka Oa Pb Pn Ps Vd* | miratus sum *Cg Ct Fb Lh Mo Pc Pg Pk Pq Ta Vc* | consternatus sum *Pp* | in immensum *Ed*.
UISUQUE: uultu *Ap Bd Cc Cg Ck Ct Fb Ge Pb Pn Ps Vd* | uultum *Er*.
DEFIXO: humiliato *Ap Bd Cc Cg Ck Ct Er Ge Oa Pb Pn Ps Vd* | inclinato *Ct Ps Vg* | posito *Cc Ck Ge Oa Pb Pn Ps*.
QUIDNAM: qualis res *Fb Mo*.
DEINCEPS: post *Ap Pb Pn*.
ACTURA: factura *Bd Fb Vf* | dictura *Bd Cc Cg Ck Ct Fb Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vg* | dicturam *Er* | dictura mihi *Ap* | spilon (OHG) *Vh*.
EXSPECTARE: perquirere *Ap Bd Cc Ck Er Ge Oa Pb Pn Ps* | cogitare *Ta* | esset *St*.
TACITUS: silentio *Bd Er* | silenter *Pd Vf* | silens *Ec Ga Gc Ka Lh* | cum silentio *Ap Cc Ck Ct Fb Ge Lh Mo Pb Pc Pk Pn Pq Ps Pt Ta Vc* | obmutiscens cum silentio *Pp*.
COEPI: cogitaui *Ec Ga Gc Ka*.

14. Tum illa propius accedens in extrema lectuli mei parte consedit meumque intuens uultum luctu grauem atque in humum maerore deiectum his uersibus de nostrae mentis perturbatione conquesta est:

TUM: deinde *On* | demum uel postea *Pd* | aduerbis ordinis *Er* | [...] ordinis *Pd*.
ILLA: philosophia *Ap Pt*.
PROPIUS: uicinius *Ap Bd Cc Cg Ck Ct Er Ge Oa Pb Pn Ps* | propinquius *Pg* | magis prope *Fb Mo Pt Vf* | nahor (OHG) *Tc*.

1406 quia] eo quod *Ap.* | multum] in uultum *Pb.* | fleuerat] fleueram *Fb To Vd*; fleuit *Ed Mb Vh*.

ACCEDENS: adgrediens *Ap*.
IN EXTREMA – CONSEDIT: compassa *Vh* | compassa est *Ga Mh Na* | quia ubi meror sapientia longe est *St* | propter incommoda temporalia *St* | Expulsis uanis superstitionibus uera sapientia statim adgressa est. *Ec Ed* (*Ga*) *Gc Mb Na Pd* (*Pg*) *St* (*Tc*) *To Vh* | Expulsis uanis superstitionibus sapientia statim adgressa est et bene in extrema parte lectuli aegrotantis propter incommoda temporalia residet, quoniam in quo meror temporalis rei est, philosophia illi a longe sedens. (*Af*) *Ap Bc Bd* (*Cc*) *Ck Ct* (*Er*) *Fb Fd Ge Kc Lc Mj Oa Pb* (2x) *Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta* (*Vc*) *Vd* (*Vf*) *Vg* | bene quia nullus in ueram sapientiam peruenire potuerit, nisi omnem curam et sollicitudinem temporalem prius amiserit *Ap* (*Cc*) *Ck* (*Er*) *Ge Pb Pn Va* | bene in extrema, quia nullis in ueram sapientiam peruenire potuerit, nisi in omnem curam *Oa* | quia nemo uere sapiens est, nisi curam saecularem prius amiserit *Cg*.
IN EXTREMA PARTE: in sponda uel ad pedes *Ef* | pro extremitate et summitate *Af* | in summa *Va* | ad pedes *Ec Ga Gc Ka*.
INTUENS – GRAUEM: respiciens meam humilitatem *Ap* (*Cc*) *Ck Er Ge Oa Pn Ps*.
INTUENS: respiciens *Ap Bd Ct Pb*.
UULTUM LUCTU GRAUEM: in hoc ostenditur, quod innixus fuerit rebus *Pd* | in hoc ostenditur quantum mundanis innixus rebus *Ed Ga Na To Vh* | in quantum mundanis innixus est rebus *Mb* | ille adhuc detinebatur a temporalibus *Bd* (*Cc*) *Cg Ck Ge Oa Pn Ps* | meam humilitatem *Ap Bd Ct Pb*.
LUCTU: ploratu *Ap*.
GRAUEM: turbatum *Pp* | confusum *Ap Ct Er Pb Pc Pk Pn Ps* | perturbatum *Ap Ct Pb Pc Pk Pn Pq Ps Vc* | desperatum *Vh* | grauatum *Ap Pb Pc Pk Pn Ps Vc*.
IN HUMUM: in terram *Ap Pb Pn*.
MAERORE: pro *Pb* | propter *Pc Pk Vc* | dolore *Af* | tristitia *Pg Pq* | per angustia *Ap Ck Pb Pn Ps* | prae angustia *Cc Cg Er Ge Oa* | propter merorem *Vg* | pro merorem *Lh* | ob merorem *Tc* | propter merorem et tristitiam *Pp* | propter tristitiam *Ps* | prae tristitia *Bd* | propter tristitiam uel per angustiam *Ct*.
DEIECTUM (= **DEFIXUM** *Go*): uel deiectum *Go* | depositum *Ap Pb Pn* | desperatum *Ec Ga Gc Ka Mh Na* | deicio deieci deiectum *Tc*.
HIS UERSIBUS: per *Pp* | quia uidit me carminibus delectari uel plorare *Vd* | quia uidit me carminibus uersibusque delectari *Ap Bd Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn* (2x) *Ps To Vc*.

1457 uanis] om. *St*. **1458** uera] om. *Pd St*. | statim] om. *Ed*. | adgressa est] adgreditur *Ga Na*. **1459** uanis] nauis *Ge*; uariis *Bc Bd*. | superstitionibus] superstiti\o/bus *Er*; substitionibus *Vc*. sapientia] uera sapientia *Fb Kc Lc Mj Pb*(2) *Ps*(1) *Pt Ta Vf Vg*; a uera sapientia *Fd*. | statim] cito *Er*. | adgressa] egressa *Er*; egressus *Pt*. | et] trema *Er*. **1460** bene] om. *Ct*. | lectuli] luctuli *Pb*; lectuli mei *Bc*; lecti *Pt*. | aegrotantis] om. *Pb*(2). | propter…temporalia] propter incommodum temporale saeculi *Pp*; per incommoditatem temporalia *Fd*. | incommoda] incommoda ·i· aduersa *Pt*; incommoda scilicet ·i· aduersa *Lc*. | residet] resedit *Bc Ct Fd Pc Pq Ps*(1) *Pt Ta Vd Vg*; om. *Mj*; consedit *Lc Pp*. **1461** quoniam…est] om. *Fd*. | in] ea *Bc*. | in quo] quibus *Lc*; cum *Pb*(2). meror] memor *Ps*(1). | rei] regi *Pb*(1,2); ei *Mj*. | est] inest *Mj*; fuit ideo *Vf*. | philosophia] om. *Bc*. | philosophia…sedens] a longe ei philosophia est *Ct*; a longe ei philosophia sedens *Vc*. | illi] om. *Bc Vd*; illa *Er*; illis *Lc*. | a] om. *Er Pb*(2) *Pq Pt Vf*. | sedens] sedet *Bc Bd Er Fd Kc Oa Pb*(2) *Pc Pk Pp Pq Ps*(1) *Ta Vd Vf Vg*; sedit *Mj Pt*; *gl*. est *Ps*(2). **1463** bene] bene loquitur *Va*. | in] om. *Ge*; ad *Va*. | peruenire] permanere *Cc*. | potuerit] poterit *Va*. | nisi] in *Ge*. **1464** curam et] om. *Er*. **1473** ostenditur] ostensum *Ed*; est ostensum *Vh*. | rebus] sit *To*; est rebus *Vh*.. **1474** ille] om. *Bd Cg Ck Ge Oa*. | a] om. *Bd*. **1486** quia[2]] quoniam *Pn* (2). **1487** uidit] uidet *Ct Lh Vc*. uersibusque] uersibus *Cc Ck Ge*; om. *Ap Bd Cg Er Oa*; uersisque *Lh Vc*.

UERSIBUS (UERBIS *Ed Go Lh* | < UERBIS *Pa*): uel uersibus *Ed Go*.
DE NOSTRAE MENTIS PERTURBATIONE: de tristitia cordis mei *Ap*.
PERTURBATIONE: dolore *Fd Ga Kc Ld Mj Pk Pp Ps Pt Vd Vf*.
CONQUESTA EST: conqueror deponens conqu(...) *Tc* | causata *Bd Ga Pg Pk To Vh* | locuta *Vg* | klagota (OHG) *Ec Ed Ga Gc Ka Mh Na Pm Tc Vh* | plorare coepit *Fd Ld Pt* | quae relata *Fb* | causata est *Af Cg Ct Ec Ed Er Fb Gc Ka Kc Lh Mb Pb Pn Pq Ps Tc Vf* | plorare coepit *Af Kc Ps* | flere coepit *Fb* | queri et causari coepit, plorare *Pp* | querimoniam uel querelam assumpsit *Pd* | querimoniam habuit *Va* | Questio est in dubitationem ambiguitatemque adducta propositio. *Ec Gc Ka Lh Tc* | quod doctus et enutritus homo in tantum (potu)erit decidere mestitiam *Er* | quod uidelicet tam doctus et eruditus homo in tantam decidere potuit perturbationem (*Af*) *Ap* (3x) *Bc* (*Cc*) *Ck Ct Fd Ga Ge Kc Ld Lh Mj Oa Pb Pc Pk Pn* (2x) *Pp Pq Ps Pt* (2x) *Ta To Vc Vd* (*Vf*) *Vg*.

1498 decidere] deadere *Er.* | quod[2]] quia *Ap* (2) *Ga Pb*; causata est quod *Ap* (3) *Cc Ck Ct Ge Oa Vc*; causata est quare *Ap* (1). **1499** uidelicet] om. *To.* | tam] filius *Ap* (2,3) *Ck Ge Pb Pn*(1); filius eius *Oa*; eam *Ga*; (...) *Cc.* | et] et tam *Vg.* | et eruditus] om. *Ap* (1) *Bc Mj*. | homo] *gl.* Boetius *Ap* (1); uir *To.* | tantam] tanta *Pt*(2); tantum *Fd.* | decidere] decipere *Kc Mj*; dicere *Vd*; decidi *Fd Ld*; dicidi *Pt*(2); decideri«:» *Oa.* | decidere…perturbationem] om. *Ap* (3). | potuit] potuerit *Ap* (1,2) *Ck Ct Ge Lh Oa Pb Pc Pk Pn* (1,2) *Vc.* | perturbationem] perturbationum *Ck Ge.*

I metrum ii

HEADNOTES: catalecticum *Ld* | dactilicum metrum *Go* | her{oicum} et adon{eum} *Fa* | metrum falleutium tetrametrum *On* | (...) spond{} (...) quod (:)ices ua(...) (...). Si quis (...) *On* | metrum falleutium pentametrum *To* | metrum dactilicum tetrametrum *Cg* | tetrametrum dactilicum endecasyllabarum *Vc* | metrum dactilicum tetrametrum et catalecticum *Bb Ka Lh Tc* | Metricum dactilicum tetrametrum catelecticum constat ex spondeo, dactilo catalecto, item dactilo, spondeo. *Ap Ct Er Pb Pc Pk Pp Vd* | Metrum dactilicum tetrametrum catalecticum constat ex spondeo et dactilo catalecto dactilico. In medio spondeo, sed soluitur dactilus in prima parte in aequalia tempora. *Ec Gc* | Metrum dactilicum usus est, quod constat spondeo, dactilo catalecto et item dactilo, spondeo. Bis ita: heu quam praecipiti mersa profundo, et si quis Arcturi sidera nescit. *Mf* | Metrum dactilicum tetrametrum catalecticum. Constat enim ex spondeo, dactilo, catalectico, dactilo, spondeo. *Pd* | metricum dactilicum tetrametrum catalecticum *Pe* | metrum dactilicum tetrametrum catalectum dactilo et spondeo *Pg* | metrum dactilicum tetrametrum habens in medio catalecton *Af Pn* | dactilicum tetrametrum, quod constat spondeo, dactilo catalecto in medio *Ba Ef Px Vh* | dactilicum tetrametrum, quod constat spondeo, dactilo et catalectico. Bis hoc metro utitur ·i· heu quam praecipiti, et si quis Arcturi sidera nescit, in quarto libro. *Ga* | Secundum dactilicum tetrametrum, quod constat spondeo, dactilo catalecto, dactilo, spondeo, ususque est hac metri compositione bis ita: heu quam praecipiti mersa profundo, si quis Arcturi sidera nescit. (*Af* 2x) *Bd Va* | Haec carmina sunt dactilica tetrametra, quod constat spondeo, dactilo acatalecto, item dactilo, spondeo. Vsus est hac metri compositione ita: Heu quam praecipiti mersa profundo, mens hebet et propria luce relicta, si quis Arcturi sidera nescit. *Pt* | hoc metro bis usus est: h(...) et si quis Arcturi sider(a nescit) *To* | ususque est hoc metro bis: si quis Arcturi sidera nescit, simile est hoc metrum *Ap* | ususque est hoc metro bis: si quis Arturi *Pb* | simile est hoc metrum: si quis Arcturi sidera nescit *Ap* (2x) *Pb Pn* | simile est si quis Arturi *Pc Pk* | si uis nossere quaere in fine quarti libri *Pn* | (...)flet conditione(m) (g)ene(r)is humani quod (...)cta luce naturali ad (terr)am conditum erat. In externis (...)norantiae quae uoluitur tenebris(?), quae ideo illi (...)ternae dicuntur, quoniam ut (...)s faceretur nequaquam conditum fuit. *On.*

1. Heu, quam praecipiti mersa profundo

HEU – PROFUNDO: expositio *On* | expetentem *Fa* | De obscuritate ignorantiae dicit. Obtunsa namque erat mens et non poterat respicere ueram philosophiam. *Ap Ck Ge Oa Ps* | De uoracitate uel obtunsitate, utpote aegri ignorantiae dicit. Obtunsa namque erat mens et non poterat respicere ueram philosophiam. *Va* | quia uidebat hominem tristem et angustia deprimi etiam et ipsa dolendo coepit. Non tantum illi qui morbo animi fatigabatur, quantum aliis naturaliter praeditis ratione

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7 catalecticum] *gl.* cui aliquid deest in fine *Ka*. | Metricum] metrum *Er Pk.* | Metricum…8 catelecticum] tetrametrum dactilicum endecasyllabum *Ct.* | dactilicum[2]] dactilum *Er*. **8** catelecticum] om. *Ap Pb*; catalectum *Vd.* | constat] quod constat *Ap Pb*. | ex] om. *Ap Pb Pp*. catalecto] catalecticon *Pc Pk*; catalectum *Vd.* | item] om. *Er Pc Pk Vd*. **9** spondeo] et spondeo *Ct Er Vd*. **14** catalecticum] cantalecticum *Pd.* **16** metrum] om. *Af.* **17** dactilicum tetrametrum] metrum dactilicum *Px.* **18** in medio] om. *Ef.* **20** Secundum] metrum *Va*. **21** catalecto] catalecto item *Va*. **22** mersa profundo] om. *Va*. **39** dicit] dicuntur *Ap*. | erat] eius erat *Oa*.

condolens. *On* | Modo oblique tangit Philosophia ipsum Boetium, qui solitus fuerat de sideribus philosophari. *Ec Gc* | Oblique tangit ipsum Boetium. *Ka*.

HEU: dicens *Ps* | philosophia de Boetio *Pd*.

QUAM: quantum *Af Ap Bc Ct Fb Fd Kc Lb Ld Lg Lh Mj Mo Oa On Pa Pd Pg Pk Pp Ps Pt Ta Va Vc Vd Vf Vg* | quantum multum *Cc Cg Ck Er Ge Pb Pn* | multum *Ps*; in quantum *Ec Ga Gc Ka Pc Vh* | admirando dicit *Oa*.

PRAECIPITI MERSA PROFUNDO: amore huius saeculi *Pp* | summa ignorantia *Af Fb Fd Ld Pt* | saecularium curas mersa *Pt* | curas et cupiditates *St* | cupiditates saeculi *Af* | quasi profunditate ignorantiae *Ap* | profunditatis ignorantiae *To* | uoragine ·i· amore huius saeculi *Ka Lh Tc* | hoc est in profundo cupiditatum terrenarum *On* | Praecipitem profundum curas et cupiditates saeculi uocat, quia demergunt sectatores suos in interitum. (*Af* 2x) *Fd Kc Lc Ld Mo Pc Pk Pp Pq Ps Pt Ta Vd Vf Vg*.

PRAECIPITI: praecipitato *Ec Ed Ef Fb Ga* (2x) *Gc Ka Mh Mo Na Pm To Vh* | rapaci *On* | praerupto *Ct Er Ps* | profundo *Pa Pb* | periculosae *Mh* | obruto *Cg Ka To* | in runioso *Pq* | procliui *Pq* | urguenti *Ec Ka Lh Ta Tc* | casuro *Ec Gc Ka Lh Ta Tc* | ruenti *Gc* | obscuro *Ed Ga Ka Mh Na Pm To Vh* | abrupto *Ga Mh Na Vh* | praeceps praecipitis *Tc* | ad praecipitium *On* | in praecipitio *To* | facilis ad casum *Pt*.

MERSA: in *Vh* | inclinata *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps Va* | demersa *Pp* | deiecta *On* | obscura *Ec Ef Gc* | catalecton *Ec Ed Ka Lh* | ipsa humana *To*.

PROFUNDO: ignorantia *Bc* | ablatiuus pro accusatiuo *On* | pro fixo accipitur *Pb* | pro fixo accipitur profundo (*Cc*) *Ck Ge Oa Pn Ps* | submersione *Ap Pb* | submersione profundi *Cc Ck Ct Ge Lh Pc Pk Pn Ps Ta Vc*.

2. mens hebet et propria luce relicta

MENS HEBET: sapientia summa ignorantia *Kc Ps Vf*.

MENS: hominis *Ap Cg Ck Ct Er Ge Oa Pb Pn Ps* | hominum *Bd Ed Ga Ka Pm* | humana *Pa* | sapientia *Fb Fd Ld Lg Pt Vg* | sapientis *Fb* | istius Boetii *Vh* | Boetii *Va*.

HEBET: obtunsa *Oa Ps* | torpet *Af* (2x) *Ap Cc Cg Ck Ct Er Fb Fd Ga Ge Kc Lb Ld Lh Mj Mo Oa Pb Pc Pd Pg Pk Pn Pp Pq Ps Pt Ta To Vc Vd Vf* | tepet *Bc* | retardet *Ed* | retardatur *Ef Mh* | fatigatur *Bd* | deficit *Af* (2x) *Ka Kc Ld Lh Ps Ta* (2x) *Tc Vd* | defecit *Pt* | pigrescit *Fb Mo* | caligat *On* | tremit *Ec Gc Ka Lh Ta Tc* | tardat *Ec Gc* | stupet *Ka Lh Ta Tc* | brutescit *Pp* | slewet (OHG) *Mh Na Vh* | tardata sit *Mf* | in ignorantia *Ed Ka Pm* | hominum ignorantia *Ec Gc* | obtusa est *Ct Pb Pc Pk Pn Pp* | obtunsa est *Cc Ck Ge On* | deses est *Pd* | stulta efficitur *Af Ap Cc Ck Ge Oa Pb Pn Ps Ta Va* | intellectu caret *Ec Gc Ka Lh Ta Tc* | mente caret *Ta* | retardatus in ignorantia *Ga Na* | retardatur in ignorantia *Ka To Vh* | summa ignorantia deficit *Ta Vg* | Hebetes dicimus torpentes quibus non est acumen sensus. *Vd* | hebeo hebet neu{trum} unde hebetudo sleki (OHG) dicitur *Tc*.

PROPRIA LUCE: quantum *Pk* | in quantum *Pc* | catalecton *Ka Lh Tc* | ablatiuus *Pq* | deo *Ka Lh Tc* | diuina *Pt* | scientia *Ef Ga Ka Na To Vh* (2x) | scientiae *Ec Ed Gc*

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45 de sideribus] desiderium meum *Ec Gc*. **50** ignorantia] ignorantiae *Af*. **54** Praecipitem profundum] om. *Kc*; praeceps profundum *Pp*; praecipitem profun coepit dum *Vd*. | curas] iras *Ld Pp Ta Vg*. | cupiditates] cupiditas *Fd*. | saeculi] huius saeculi *Vd*; om. *Ld*. | uocat] dicit *Vd*. quia] quae *Lc Pc Pk Pq Ta Vd*. | demergunt] mergunt *Vd*; dimergunt *Fd Pt*. **55** sectatores] secutores *Mo*. | interitum] interitum et perditionem *Lc Pc Pk*.

I metrum ii

Ka Pm | sapientia *Af Bd* (*Cc*) *Cg Ck Ge Oa Pd Ta Va* | sollicitudine *Cc Ck Ge* | rationem *Kc* | ratione *Fd Ga Ld Mj Pd Pp Ps Ta Vf Vg* | ratio est *Fb* | ratione sapientiae *Vc Vd* | sapientia dei *To* | naturali ingenio *Pd Vd* | naturali ratione *On* | fide christiana siue diuino adiutorio *Ec Gc Mf* | Propriam lucem relinquit, qui deo se alienauerit, qui uera lux est. *Ec Gc Ka Lh Ta Tc* | Idem ipsumque ire in externas tenebras est, quod ex mersa in praecipiti profundo. *Va* | lumine sapientiae, per quam mereatur cognitionem dei adipisci, siue ad lucem caelestis uitae peruenire *Pp* | ratione sapientiae et naturali ingenio, quae illuminant mentem *Ct Lh Pc Pk Pn Ta* | naturali ingenio deo uel sapientia relictis *Er* | ignorantia, naturali ingenio uel sapientia *Pg* | ignorantia ·i· scientia *Mh* | lumine scientiae per quam meretur cognitio dei *On*.

RELICTA: omissa *Oa* | ablatiuus *Bd* | deserta *Pt* | relicto deo et sapientia *Ap Pb Pn Ps* | deo et sapientia relictis *Ct Ps*.

3. tendit in externas ire tenebras

TENDIT – TENEBRAS: quattuor sunt pass(iones) animae (...) gaudium (...) *Lg* | laborat ut eat in externas non proprias menti et ratione *On* | ob magnitudinem tristitiae errorem incidit desperationis *Ka*.

TENDIT: curat *Ap Ck Ge Oa Pb Pn Ps* | laborat *Af Bd Cg Ck Ct Er Fb Ga Ge Kc Lh Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd Vg* | festinat *Kc Ld Mh Mj Na Pg Ps To Vd Vf Vh* | certat *Va* | studet *Cc Cg Ck Fb Ge Pb Pn Ps Pt* | ilit (OHG) *Ka Lh Ta Tc* | trahit *Pt*.

IN EXTERNAS TENEBRAS: obscuritates *Ct Ps* | baratrum *To* | disputationes *Ap Er Oa* | curas et angores *Pd* | perturbationes *Mo* | perturbationes saeculi *Fb Fd Ga Ld* | curas falsas *Er* | curas temporales *Lh* | saeculares disputationes *Va* | in desperationem saeculi *Ga* | in desperationem *Ed Pm* | in obliuionem sui *Ef* | in obliuionem sui uel in desperationem *Ga Mh Na To Vh* | obliuione sui uel in desperatione *Ka* | in baratrum ignorantiae *To* | in saeculares et falsas disputationes *Ap Bd Cc Ck Ge Pb Pn Ps* | in falsas disputationes saeculi *Cg* | in curas et sollicitudines temporales *Ct On Pc Pk Pp Ps Vc Vd* | perturbationes saeculi *Ta Vf Vg* | infernales perturbationes saeculi *Af Kc Lh Pp Ps Pt* | infernales perturbationes *Mj* | infernales ·i· in obliuionem *Ta* | in obliuionem suimet *Lh Tc* | in obliuionem suimet uel desperationem *Ka* | in obliuionem et in desperationem sui *Vh* | in potestatem diaboli, ubi diuitiae mittunt *Mf* | terrena cogitando *Va* | in potestatem diaboli ·i· in desperationem. Ob magnitudinem tristitiae, errorem incidit desperationem ·i· uoraginem, amorem huius saeculi *Ec Gc*.

EXTERNAS: infernales *Fb Fd Ga Vg* | inferiores *Ld* | alienas *Ec Ed Er Gc Pm* | in infernales *Vf* | in disperatione *Pg* | in exterioras *Pq* | in saeculares uel falsas *Oa*.

IRE: pergere *Ap* | ut eat *Pp To* | a deo *Ta*.

4. terrenis quotiens flatibus aucta

TERRENIS FLATIBUS: perturbationibus *Bd Pt To* | mundanis aduersitatibus *Ga Mh Na To Vh* | aduersitatibus, blanditiis, prosperitatibus mundanis *Ec Gc* | blanditiis, prosperitatibus *Ta Tc* | blanditiis et prosperitatibus saeculi *Mf* | blanditiis et

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93 se] om. *Ka*. | qui] quia *Ec*. **96** quae] quia *Ct*. | illuminant] illuminat *Pk*. **117** obliuionem] obliuione *Vh*. **122** suimet] sumet *Lh*.

prosperitatibus *Ed Lh Mb* | procellis perturbationum *Cc Ck Ct Ge Lh Pb Pc Pk Ps Vc* | prosperitatibus leuibus uel blanditiis *Ga Na* | blanditiis, aduersitatibus mundanis, terrenis aduersitatibus *Ka* | curis terrae *To* | temporali et transitoria felicitate, quae uento comparatur, quia cito transit *Vd* | humanis fauoribus *Mj Vf* | auris popularibus, humanis scilicet fauoribus *Fd Kc Lc Pp Ps Ta* | perturbationibus uel cupiditatibus *Fd Kc Lc Pp Vf* | turbationibus uel cupiditatibus *Ps* | a perturbationibus saeculi uel cupiditatibus *Ta* | cupiditatibus impulsa uel perturbationibus saeculi uel auris popularibus, humanis scilicet fauoribus *Af Vg*.

TERRENIS: humanis *Cg Ck Ge Oa Ps* | mundanis *Ed Ef Fb Ga Mo Pg Pm* | saecularibus *Ap* | externis *Bc* | huius mundi *Pp*.

QUOTIENS: admirando dicit *Ap Cc Ck Ge Pb Pn Ps Va* | aut narrando dicit *Er* | mirando dicit *Cg* | quantis uicibus *Fb* | saepe *Af Kc Lh Mj Pk Pp Ps Ta Vd Vg* | quando facit hoc *Ap Er Pb Pn Ps*.

FLATIBUS (> FLUCTIBUS *Va*): impulsionibus *Lh On Pp To* | agitationibus *Pd* | perturbationibus *Pg* | procellis *Cg Oa Pt* | delectationibus *Ap* | prosperitatibus *Er Va* | occasionibus *Bd* | cupiditatibus *Af Vd* | aduersitatibus *Ed Pm Vh* | desideriis *Kr* | uentis *Va* | flo, flas neutrum, unde flatus accusatiuus *Tc*.

AUCTA (ACTA *Ck Pn Pq Ps* | ACUTA > ACTA *Bc* | > ACTA *Fb Ge*): aliter aucta *Bc* | uel acta *Pp* | augmentata *Pp To* | ducta *To* | deducta *Ap* (2x) *Ck Oa Pb Pn Ps* | impulsa *Af Ap* (2x) *Bc Cg Ck Fb Fd Ga Ge Kc Ld Lh Mj Oa On Pb Pc Pk Pn Pp Pq Ps Ta Va Vd* | conturbata *Pq* | perturbata *Pd* | compulsa *Bd Pd Pg Pt* | infulta *Ct Ps* | cumulata *Ec Gc Ka Lh Ta Tc* | grauata *Ec Gc Ka Lh Tc* | agitata *Pt* | augeo auxi auctus *Tc* | erit *Ga Na* | est mens *Er Vh* | ipsa mens *Pt* | delectabilis erat *Ap Ck Pb Pn*.

5. crescit in immensum noxia cura!

CRESCIT: augmentatur *Ap Ck Ct Er Ge Ka Pb Pn Ps* | extendit *Pp* | uadit *Pt* | augescit *Va* | sibi *Vh* | producitur extra *On*.

IN IMMENSUM: sine mensura *Af Ap* (2x) *Ck Ct Ge Lh Oa Pb Pn Ps Pt To* | ultra modum *Af Ap Bd Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Mo Oa On Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta Va Vc Vd Vf Vg* | supra modum *Ec Ed Ef Ga Gc Ka Lh Mb Mf Na Pm Tc* | immensitate *Ed* | in infinitum *Pt* | quibusque nequeat numerari *Pd* | in immensitatem *Pm*.

NOXIA CURA: conquestio philosophiae *On* | Noxia cura dicitur, quia putabat multum perdidisse. Hoc enim quod homo moriens perdit quasi flocci pendere debet. *Ap Ck Ge Oa* | Noxia dicitur quia putabat se ille multa perdidisse. Quod homo moriens perdit, quasi flocci debet pendi. *Va* | quia in immensum crescit deo noxia est. Cura dicitur, eo quod (...) ceterum moderata (...) cura non est noxia. *To*.

NOXIA: nociua *Ec Fb Fd Ga Gc Ka Ld Lh Pg Pt Ta Tc Vf* | periculosa *Pp* | impediens *Pt* | culpabilis *Cg Ck Ge Oa Ps* | mortalis *Pg To* | mala *Ga Ka Lh Ta Tc* | maligna *Ec Gc Ka Lh Ta Tc* | quia desperat *Ec Ed Ef Gc Pm* | quia desperet *Ka*.

CURA: saecularis *Pp* | sollicitudo *Oa* | sollicitudo temporalis *Ap* (2x) *Ck Er Ge Pb Pn Ps Va* | sollicitudo temporalium rerum *Ct Fb Lh Ps Vc* | amor saeculi uel sordium terrenarum rerum *Vd* | cura dicitur quia cor urat *Vf*.

6. Hic quondam caelo liber aperto

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149 hoc] hoc est *Er.* **167** sine mensura] sint mensurae *Lh.*.

HIC – APERTO: pleraque uersuum regione transita usque nunc iacet eff{etus} *Ec Gc* | post blandientis affectum des(...)ur generalem perditionem humani generis(?) (...)os perturbationem (...)uertatis (...) mundo ad specialem aegritudinem Boetii (...) *To.*

HIC: Boetius *Ap Bc Bd Cg Ct Er Fb Fd Ld Pc Pg Pk Pp Pq Ps Pt Vf Vh* | (in)dicat iste Boetius *On* | carcere clausus *Ap Pb Pn* | Philosophia loquitur de Boetio, qui solitus fuerat philosophari de sideribus. *Ap Ck Ct* (*Er*) *Ge Lh Oa* (*On*) *Pb Pc Pk Pn* (2x) *Pp Ta Va Vc Vd* | De Boetio dicit sapientia quasi de alio loquens. *Va* | Nunc conuertit se specialiter ad Boetium. *On* | Hic de Boetio dicit sapientia. Dicit superius generalem sententiam, nunc se ad ipsum uertit. *Ap* (*Cc*) *Ck Ge Oa*.

QUONDAM: aliquando *Ap Cc Ck Ge Oa Pb Pn Ps* | olim *Er Lb* | olim iam dudum *Ct Ps*.

CAELO: aere *Ed Pm Tc* | in aere *Ec Ga Gc Ka*.

LIBER: francus *On* | absolutus *Er* | solutus *Pt* | securus *Vh* | mente *Ec Ed* (*Ef*) *Gc Pm* | sensu *Ga Mh Na Pg To Vh* (2x) | a curis *Pq* | his curis *Vg* | ab his curis *Af Kc Pg Pp Ps Ta To* | a superfluis *Pt* | a curis superfluis *Af Ge* | a cura temporali *Bd* | cura temporali *Er* | solutus a temporali cura *Ap Pb Pn* | a superfluis curis solutus *Ct Fd Kc Ld Lh Mj Pc Pk Pn Pp Ps Pt Ta Vc Vf Vg* | securus in sua mente *Tc* | a terrenis flatibus *Ec Ga Gc Ka* | a curis saeculi absolutus *Vd* | Liber dicitur, absolutus ab omni negotio terreno, quia quamquam haberet diuitias liber erat, quia non erat subditus illis. *Ap Ck Ge Oa* | liber a curis superfluis, quia sciebat quot annis et diebus explet unaquaeque planeta suum cursum *Ap Ck Ge Oa Pb Pn* | Absolutus ab omni negotio terreno dicitur, quia quamquam haberet diuitias, liber erat. *Va* | quando suae potestatis erat *Af Kc Ld Pp Ps Pt St Ta Vd Vf Vg* | in sua potestate positus *Ap Pb Pn Ps* | reserata sibi sapientia caeli *Ct Fb Lh Ps Ta Vc* | nullus retardatus impedimentis, meditabatur in caelesti sapientia *Pp* | nullo retardatus impedimento, quia sc· (...)tatem animi (...)tinebat *On* | sapientia sibi retributa *Pb Pn* | reserato per cognitionem *Pc Pk* | dum propriae potestatis esset *Ct Lh Pc Pk Pn Vc* | quando securus a terrena cura, astrologiam didicit et caeteras artes *Mf* | securus a terrena cura, quamdiu astrologiam caeterasque artes didicit *Ec Gc*.

APERTO: in *Fb* | sereno *Ec Ed Er Gc On Pd Pg Pm Pt Tc* | lato *Ef* | puro *Ec Gc Px Vh* | quasi inquietas *On* | puro uel lato aere *Ka Mh Na To Vh* | Caelum apertum dicit, quia poterat uidere et aperta et ea quae obscura erant, siue aperto sereno propter felicitatem dierumque tranquillitatem. *Ap* (*Cc*) *Ck Ge Oa Va* | propter astrologiam hoc dicit caelo aperto *Ka Lh Ta Tc*.

7. suetus in aetherios ire meatus

SUETUS: solitus *Ap Cc Cg Ck Ge Oa Pb Pn Ps Pt Va* | solitum *Er* | consuetus *Ec Ga Gc Mb* (?) *Pp* | consuescens *Ct Ps* | apheresis, consuetus *Pm* | heu quam *Pd* |

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192 Philosophia] modo philosophia *Er*; om. *Ap Ck Ge Oa Pb Pn*(2). | de Boetio] debet io *Pn*(1). **193** solitus] solicitis *Pn*(1); solutus *Pb Ta Vc*. | fuerat] erat *Va*. | philosophari] philosophiariis *Ta*. | sideribus] siderum me(...) *Er*. **203** solutus[1]] solitus *Pb Pn*. | temporali[2]] temporalis *Pb*. | a[2]] om. *Ps*. | solutus[2]] solitus *Ct*; solutis *Vc*. **214** dum] cum *Pc*. | potestatis] potestates *Pn*. **220** aperta] quae aperta *Va*. | ea] om. *Va*. | obscura] obtunsa *Va*. **221** dierumque tranquillitatem] tranquillitatemque *Va*.

I metrum ii

erat *Fd Pg* | uel erat uel fuit *Pd* | ille Boetius *Fb* | suesco, sueui, suetus, perfecta forma, sed habet formam inchoatiuorum *Tc*.

IN AETHERIOS IRE MEATUS: in caelestium contemplatione *Mh* | in caelestes cursus *Pq* | in caelestes cursus perquirere *Ck Fb Ge* | in cursus septem planetarum *Ap Bd Cc Ck Ge Pb Pn Ps* | in caelestes cursus planetarum *Af Ct Ga Kc Lh Mj Pk Pp Pq Ps Pt Ta* (2x) *Vc Vd Vf Vg* | in caelestes cursus perquirere planetarum *Pn* | cursus planetarum et siderum inuestigare *Cg* | astrologiae disciplina *To* | propter astrologiam *Pp* | scientiae *Pd* | disputare de astrologia *Pg* | in planetarum discursus *Er* | contemplando non astrologiam *Er* | astronomice disputans *Fb Fd Kc Ld Mj Pc Pk Pp Pq Ps Pt Ta Vd Vg* | de caelestibus disputans *Af* | conscendere mente per disputationem *Ec Gc Ka Mh* | mente conscendere per disputationem, in caelestium contemplationem *Ef Ga Na To Vh* | consuetus erat contemplari caelestia et cursus sempiternorum ignium, hoc est stellarum *On* | quia contemplabatur frequenter superiora et solitus erat cernere solem et lunam et astra *Ap Ck Ge Ps* | quia contemplando frequenter sidera solitus erat sidera, solem et astra cernere *St Va*.

AETHERIOS: in superos *Oa* | caelestes *Pg* | caelestem *Pd* | in caelestes *Bd* | uidelicet siderum *Vd*.

IRE: contemplari *Pp* | perquirere *Pt* | perscrutari *To* | rationabilitate *Ap Ct Lh Pb Pc Pk Pn Ps Ta*.

MEATUS: tractus *Pp* | transitus *Ec Gc Ka Lh Pt Ta Tc* | cursus *Ed Er Oa Pm Vd* | aditus *On Pc Pk* | in planetarum discursus *Ka* | VII planetas per quae luna discurrit *St*.

8. cernebat rosei lumina solis,

CERNEBAT – SOLIS: inquirebat astronomicam rationem *Ap Bd Cc Cg Ck Ge Oa Pb Pn Ps* | intellegebat sc· fulgorem solis unde procederet et potentiam eius adque efficaciam *On.*

CERNEBAT: et *Pg* | astronomiam *Pt* | acumine *Vg* | mentis intuitu *Vd* | suo acumine *Fb Kc Mj Pc Pk Pp Ps Ta Vf* | suo cacumine *Af Fd Ld* | super a suo cacumine *Ga.*

ROSEI LUMINA SOLIS: perifrasis *Ka* | epitheton *Ap Er On Pq* | epitheton solis *Pc Pk Pn* | epitheton *gl.* proprium solis *Ps* | proprium epitheton solis *Ct* | splendorem iustitiae *Ec Gc Ka Lh Pp Ta Tc* | solis uel lunae defectus, et hoc perifrasin dictum *Ef Ga Mh Na To Vh*.

ROSEI: rubicundi *Bc Pg Va* | crocei *Vf* | pulchri *Af Ec Fb Ga Gc Ka Lh Pc Pk Ps Ta Tc Va Vd Vg* | solis pulchri *Kc* | rubicundi siue pulchri, quia roseum ponitur saepe pro pulchro *Ap* (*Cc*) *Ck Ge Oa* | roseum et croceum pro pulchro accipiuntur *Af Fb Ga Kc Ld Mj Pc Pk Pp Ps Pt Ta Vd Vg* | pulchri quia rosei coloris est in suo ortu *Pp*.

LUMINA SOLIS: plurale pro singulis *Pd* | quia igneus est *Bc* | nam sol unus est ex VII planetis *Ap Bd Er Pb Pn Ps*.

LUMINA: solis *Er Lh* | currus circuli *Ef* .

SOLIS: ueri solis *Lh*.

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232 planetarum] plactarum *Pn.* **233** planetarum] platarum *Kc.* **237** astronomice] astronomia *Pq.* **238** mente] mentem *Ec Gc*. **239** mente] mentem *Ga*. **243** solitus] et solitus *St.* | solem] om. *Va*. **262** uel] om. *Ef.* | defectus] despectus *To.* | et hoc] om. *Ef.* **265** roseum] roseum \et croceum/ *Ap.* **266** saepe] om. *Oa.* | et] om. *Ld*; enim et *Vg.* | accipiuntur] accipitur *Pc Pk Pt*; accipiunt *Ld.* **269** nam] quia *Ap Er*; nam et *Bd.* | est[2]] om. *Er.*

I metrum ii

9. uisebat gelidae sidera lunae

UISEBAT – LUNAE: heu quam *Pd*.
UISEBAT: hic *Vh* | et *Ap Ct Lh Pb Pg Pn Ps Ta Vc Vg* | dialiton *Af Er* | uisitabat *Lb Pg* | cernebat *Pq Tc* | uidebat *Ct Ef Pm Ta* | uidebat, desideratiuum *Ga Na* | frequenter uidebat *Ap Cc Ck* (2x) *Er Fb Ge* (2x) *Ka Ld Lh Mf Oa On Pb Pn Ps Tc Va Vf* | saepe uidebat *Cg* | frequenter uidebat per noctem *Pp* | frequenter solebat uidere *Ed Mb*.
GELIDAE: frigida *Fb* | frigidae *Er* | frigidae, quia est frigida et humida *Va* | epitheton *On* | epitheton lunae *Pc Pk Pn* | per naturam *Bc* | ad comparationem ardoris solis *Ga* | Ideo gelida dicitur, quia semper frigiditatem praestat. *Pg* | Frequenter uidebat naturam lunae, utrum erat frigida an humida. *Ap* | ad comparationem ardoris solis *Ec Gc Ka* | Naturaliter dicitur luna frigida et est procul dubio ac propterea nox frigidior est quam dies. *Ap* (*Cc*) *Ck Ge Ps* | non ut luna, sed quia nox gelida est *Vh* | Natura lunae frigida est *Cg* | Natura lunae est, ut frigida et humida sit. *Bd* (*Cc*) *Ck Er Ge Oa Pb Pn Ps* | quia frigus magis nocet in nocte quam in die *Ec Gc* | quia frigus facit per noctem *To* | quia in nocte frigidum, in die calidum est tempus *Tc* | Frigida dicitur luna propter rorem, qui est frigidus. Omnis enim humor ex luna procedit. Vnde et aestus maris uel serenitas in ipso incremento et defectu lunae fiunt. *Vd*.
SIDERA: errantia *Mh Pg To* | sidus *Bd Ga Na Oa To* | radios *Ec Ed Gc Ka Pm* | pro singulari sidere *Cc Ck Ge* | pro singulis sidera *Pb* | pluralis pro singulari *Er St To* | pluralis pro singulari sidere *Pn* | sidus inspicio, sidera et considero *Tc* | pluralis pro singulari ·i· sidus ipsius lunae ac per hoc natura illius frigida est et humida *Ap Ck Ge Pb Pn* | pluralis pro singulari ·i· sidus ipsius lunae ac per hoc naturam illius quae frigida est, quia et humida *Ct Lh Pc Pk Pp Ps Vc* | uel de VII planetis per quas luna discurrit dicit, uel pluralem posuit pro singulari (*Af*) *Ap* (*Fb*) *Kc Ld Mj Pb Pp Ps Pt Va Vd Vg* | uel de septem planetis per quos luna discurrit dicit *Pc Pk Ta Vf* | De septem planetis dicit quemadmodum errantes sunt. *Af* | Sicuti sunt septem errantia sidera, quae instabili reguntur uersu. Sidera pluralem pro singulari posuit numero, uel ideo profert, quia luna crescit ac decrescit. Gelidam ideo dixit lunam in comparatione solis, quia nullum infert hominibus calorem. *Ec Gc Ka Lh Ta Tc*.
LUNAE: noctis *Ef*.

10. et quaecumque uagos stella recursus

ET: hic Boetius *Fb* | et uisebat *Ap* | uisebat *Ap Ge Pb Pn* | et tunc quan(do) erat liber et cor(...) *Er* | ordo est: et uictor habebat omnem stellam comprehensam numeris quaecumque stella, uagos recursus exercet uarios flexa per orbes *Ec Gc Ka Pp Vg*.

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288 dies] die(...) *Ck*; diei *Ge*. **289** lunae[2]] luna *Ck Ge*. | est[3]] om. *Pb Pn*. **290** et] uel *Ck Ge Oa*. | sit] om. *Ge*. **299** ·i·] om. *Pc*. | illius] illius lunae *Pc Pp*. **300** humida] humida ostendit. cum dicit gelide *Pp*. **301** quas] quos *Kc*; > quos *Mj*. | discurrit] currit *Va*. | dicit] om. *Ap Pb*. pluralem] plurale *Ap Pb Vg*. **302** de] om. *Pc*. | quos] quas *Ta Vf*; quos < quas *Pc*; quae *Pk*. **306** comparatione] comparationem *Ka Lh Ta Tc*. **315** stella] sc· stella *Pp*. | uagos…orbes] om. *Pp*.

I metrum ii

QUAECUMQUE: quaelibet *On Pq Pt* | quicumque planeta *Bd* | VII planetae *Px* | quaelibet ex planetis *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Ps Ta Vc* | Quamuis sex stellae incertos habeant cursus, occultus est tamen cursus iste. *Ap Kc Lc Mj Pb Pn Ps Vf* .

UAGOS STELLA RECURSUS: caelestes cursus planetarum *Ld* | septem planetarum *Vh* | errantia sidera *Ec Ga Gc* | errantia sidera dicit *Ka Pm* | ex erraticis planetarum V *Pg* | Naturam planetarum tangit quae solent retrogradae esse et immiscere suos circulos in inuicem quae et commissurae illarum dicuntur. *Ap* (*Cc*) *Ck Ct* (*Er*) *Ge Pb Pc Pk Pn Ps Vc* | Naturam planetarum tangit quae aliquando antrogradae, aliquando retrogradae. Nonnunquam stationariae feruntur, quae etiam circulos suos solent immiscere, quae et commissurae earum dicuntur. *Vd* | Retrogradas naturas planetarum tangit, quae solent retrogradae esse et immiscere suos circulos in inuicem, quae et commissurae illarum dicuntur. *Pp* | quia huc illucque uagatur et hoc habebat iste comprehensum, quia sciebat per quos cursus erraret, et dicit de septem errantibus, quae discurrunt. Cetera uero stabilia et fixa sunt. Denique Saturnus in triginta annis complet cursum suum et ideo fingitur senex esse. *Ap* (*Cc*) *Ck Ge Oa* | Planetae nonnumquam circulos suos permutant, ut et colores contrahunt. Verbi gratia: si sidus Saturni, quod est pallidum, transeat ad circulum Iouis, quod est clarum, assumit ei colorem. Similiter et aliae mutando locum mutant et colorem. *Vd* | Hic aperte planetarum facit mentionem. *Pt* | Hic aperte planetarum facit mentionem, quae per caelum errant. *Mj* | Hic aperte planetarum facit mentionem, quae per caelum errant. Aliquando enim cum sole, aliquando contra solem. Nunc cum mundo, nunc contra mundum. Nunc sunt stationariae, nunc retrogradae, non numquam etiam permutant suos circulos. Vnde et colores mutant. Verbi gratia: si sidus Saturni, quod est pallidum, transeat ad circulum sideris Iouis, assumit eius colorem, uidelicet clarum. Sidus enim Iouis clarum esse dicitur. Similiter ceteri mutando circulos mutant colorem. (*Af*) (*Ap*) (*Bc*) *Bd Fb Fd Kc Lc Pb Pc Pk Pp Pq Ps Pt Ta Va Vf* | Hic aperte planetarum facit mentionem errantium per caelum, aliquando cum eo, aliquando contra mundum. Nunc cum sole, nunc contra solem currunt. Nunc sunt stationariae, nunc retrogradae. Non numquam etiam permutant suos circulos, unde et colores. Verbi gratia: si sidus Saturni, quod est pallidum, transeat ad circulum Iouis, sumit eius colorem, clarum uidelicet. Sidus enim Iouis clarum dicitur. Similiter cetera mutando locum et colorem. *St*.

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318 planetis] platonis *Er*. | Quamuis] quia quamuis *Lc*. | sex] VII *Ap Pb Pn Ps*. **319** incertos] certos *Lc Vf*. | habeant] habent *Ap Pb Pn*. | cursus[1]] cursus est *Kc*. | est] om. *Ap Pb Pn*. | iste] iste naturarum *Ap Pb*; iste naturam *Pn*; ille *Lc Mj Vf*. **321** caelestes] caelelestes *Ld*. **323** planetarum] platenarum *Er*. | tangit] iungit *Ap Cc Ck Er Ge Pb Pn*. | quae] qui*Pc*. retrogradae] retrogradare *Ap Cc Ck Ge Pb Pn*. **324** quae] qui *Pc*. | et commissurae] incommissurae *Ct Ps Vc*. **329** huc] illuc *Ge*. **337** Hic] sed hic Boetius *Lc*. | aperte] septem *Pc Pk*; a parte *Vf*. **338** quae] qui *Kc Pc*; qua *Va*. | enim] om. *Pt*. | sole…339 mundum] mundo aliquando contra (cum *Af*) mundum, nunc cum sole nunc contra solem currunt (om. *Af*) *Af Bd Pq*. **339** cum] om. *Pt*. | mundo…contra[2]] om. *Ta*. | sunt] om. *Fd Kc*. | stationariae] stationarii *Kc Pb Pp Ps*. **340** retrogradae] retrogradi *Ap Pb Pp Ps*; retrogaudii *Kc*; retrogadae *Ta*. | non] nam *Af*; nunc *Pc*. | permutant] commutant *Pq*. | circulos] articulos *Pq*. **341** si] om. *Pq Pt*. | est] om. *Pc Pk*. | pallidum] pallinum *Kc*; pallidum si *Pq*. **342** sideris] om. *Kc*. | Iouis[1]] iouis quod *Pc*. assumit…Iouis[2]] om. *Ap Pb*. | eius] eum *Ta*. | uidelicet] scilicet *Fb*; uidelicet fit *Ps*; ·i· *Va*. clarum[1]] clarus *Kc*; sarum *Bc*. | clarum[2]] clarus *Ap Pb*. | esse] om. *Va*. **343** ceteri] ceterae *Bc Fd Lc Pc Pk Pt Vf*; cetera *Fb Pq Ta*; cetera sidera *Bd*. | mutant] mutando *Af*. | colorem] colores *Fb Va*; pariter et colorem *Pc Pk*; et colorem *Ta*.

I metrum ii

UAGOS: per *Er* | instabiles *Ct Ge Ps* | diuersos *Ka* | erraticos *Er* | errantia *Ga Ka Na Vh* | errantia sidera *Ed* | anomalos, incertos *On* | propter VII planetas *Pp* | per inaequales circulos *Pg To Vh*.
STELLA: ut planetae *Pd* | pro planeta *Bd*.
RECURSUS: retrogradationes *Bd Cc Cg Ck Ct Er Fb Ge Oa Pb Pn Ps Va* | retrogradientes *Ap* | retrogressiones *Lh*.

11. exercet uarios flexa per orbes

EXERCET: frequentat *Fb Mo* | uisebat *Ap Pb Pn* | rotat *Ge* | habet *Ct Ps* | peragat *Pc Pk* | operatur *Pq* | propter obliquitatem signiferi *Pp*.
UARIOS: dissimiles *Ct Ps* | inaequales *Ed Ef Pm* | per inaequales *Ga*(2x) *Na* | diuersos *Ed Pm* | De septem dicit, quae uarios discursus habent. Nam cetera stabilia et fixa sunt. *Va*.
FLEXA: deducta *Fb Lh Pc Pk Ta Vc Vd* | retrograda *Ct Ps* | commota *Pt* | ipsa stella *Ap Ck Er Oa Pb Pn Ps* | illa stella *Bd Cc Ge*.
PER ORBES: caeli *Fb* | planetarum *Pt* | aliarum planetarum *Ap Cc Cg Ck Er Ge Lh Oa Pb Pk Pn Pp Ps Ta Vc* | aliorum planetarum *Pc Vd* | recursus planetarum *Va* | per inaequales circulos *Ec Gc Ka Mh Pp Vg* | VII planetas dicit *Tc*.
ORBES: circuitus *On Ps* | circulos *Ct Ec Ed Ef Er Ga Gc Pg Pm Ps* | circulos, quia qua quaeque planetie suum habet circulum *To.*

12. comprensam numeris uictor habebat;

COMPRENSAM – HABEBAT: quia ab eius scientia occultari nequibat *Mh To Vh* | quia ab eo occultari non poterat *Ed Pm* | comprehensam stellam numeris, astronomica numeris constat *Pp* | collectam, uictam in calculacionibus *Pt* | habebat illam comprehensam in numeris. quia sciebat quot annis et quot diebus explet unaquaeque suum cursum *Mj* | Habebat illam comprehensam in numeris, quia sciebat quot annis et quot diebus explet unaquaeque planeta cursum suum, et quando unus planes ingreditur circulum alterius et quando retrograditur. (*Af*) *Bc Bd Ct* (*Fb*) *Fd Kc Lc Lh Pc Pk Pp Pq Ps Pt Ta Va Vc Vd Vf*.
COMPRENSAM: pro comprehensam *Bd* | collectam *Ap Cc Ck Er Ge Pb Pn Ps* | haec *Pq* | stellam *Ec Er Fd Gc Kc Ld Mb Mh Mj Oa Pp Pt To Vf* | phisicam *Pd Pg* | illam stellam *Ap Cc Ck Ct Fb Ge Lh Pb Pn Ta Vc* | ipsam stellam *Ps*.
NUMERIS: in *Pk* | ordinibus *Ec Gc* | calculationibus *Fb Fd Ld Pt Vf* | computationibus *Va* | sciebat numerum *Tc* | per numeros *Ap Cc Cg Ck Ge Oa Pn Ps* | pro numeros *Pb* | prae numeros *Er* | in disputatione *Pq* | lege astronomiae *Er Pd* | in ordine computationis *To* | quia astrologia numeris constat *Af* | quo ordine

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370 inaequales] aequales *Vg*. | circulos] om. *Ec Gc.* | planetas] platenas *Tc.* **381** Habebat] habebat autem *Ta*; habeat *Kc*; habet *Lh Pt*; hab{er}e *Vc*. | Habebat…numeris] per numeros *Bd*. illam] illa *Vd*; illam boetius *Pq*; illam stellam *Ct Lh Vc*. | comprehensam] comprehensa *Vd*. | in] om. *Pt*. **382** annis] omnis *Bc*. | quot[2]] om. *Bd.* | diebus] dies *Fd*. | unaquaeque] unusquisque *Bd Kc Pp*. | planeta] planetarum *Lh*. | cursum suum] cursuuum *Ct*. **383** quando[1]] quanto *Bc.* unus] una *Fd Lc Ps Pt Ta Vf*; om. *Pc*. | planes] planeta *Kc Pc Ps*; om. *Ta Vf*. | circulum] circulus *Kc.* | alterius] alteri *Lc.* | et] om. *Vf*. | quando[2]] quanto *Bc*. | retrograditur] retrogradatur *Bd Lh Pk Va Vc*; retrograditur astronomica enim constat *Bc*; retrograuatur *Ct*.

I metrum ii

curreret *Pp* | quia arithmetica numeris constat *Vh* | astronomica numeris constat (*Af*) *Fb Fd Kc Lc Mj Pc Pk Pq Ps Pt Va Vf*.
UICTOR: ille *Bd* | compos *Kc Oa Ps* | compos uoti *Bc Ec Gc Pg Pp St To Va* | compos animi *Go* | compos sui uoti *Af Ct Er Lh Mj Pc Pd Pk Pt Ta Vc Vd Vf* | effector *Pp To* | effector mentis *Cg Oa* | effector, compositor (?) *Mb* | sui uoti et effector *Fb* | uoti sui effector *Af Ec Ed Ga Gc Kc Mf Na Ps* | auctor uoti, effector sui *Ta* | uirtutis compositor *Ec Gc Ka Lh Ta Tc Vg* | compos effectorque mentis habebat *Ap Cc Ck Ge Pb Pn* | Numerum stellarum in notitia habet, in quam accedat, occultari a quo non potest quaelibet stella. *Ec Gc* | Numerum illarum stellarum in notitia habuit, ac ideo occultari ab eo non poterat quaelibet stella. *Ka* | quot annis et mensibus et diebus luna et ceterae planete cursum suum adimpleant *St*.
HABEBAT: per se *Ps* | tenebat *Ct Ps* | solitus *Cg* | quia ab scientia occultari nequibat *Ga Ka Na*.

13. quin etiam causas unde sonora

QUIN ETIAM – 14 AEQUORA PONTI: zeuma *Af Ka Lh Pn Ps Tc* | zeuma ab inferioribus *Pc Pk Pn Vd* | zeuma siue hirmos ab inferioribus *Pp* | Zeuma unius uerbi conclusio, diuersis clausulis apte coniuncta, ut troiugena interpres diuum qui tripodas clarii laurus, qui sidera sentis. *Tc* | Phisicam tangit. *Ec Gc* | Phisicam hic tangit. *Cg Fb* | Phisicam tangit loco astrologiae. *Ap Cc Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Ps* | Phisici dicunt quia ex motu aquae nascitur uentus, et flante uento excitatur tempestas. *Ec Gc St Va* | Phisica se peritum demonstrat esse, quod nouerit scilicet unde tempestas oriretur in mari. Phisici autem dicunt quia ex motu aquae nascitur uentus, et flante uento excitatur tempestas. *Af Bc Fb* (*Fd*) *Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vd Vf* | Notandum autem quod ex commotione fluctuum maris, crescit uentorum uis in ipso mari et ex motu procedit sonus, inde dicit sonora flamina id est uenti sonori. *Ap Ck Ct Ge Lh Oa Pb Pc Pk Pn* (2x) *Pp Ta Vc* | Notandum quia ex motione maris et fluctuum crescit uis uentorum et ex motu procedit sonus *Lg* | quia ex motu uentorum fit sonus ideo dicit sonora flamina *Vd* | Alii ex concauis locis, alii ex collisione nubium, motum aquarum fieri dicunt. *Tc*.

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411 Zeuma…413 sentis] Donat. *Ars mai.* III.5 (p. 633.7)

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392 astronomica] astronomia *Fd Lc Pc Pq Pt Vf*; astronomica enim *Pk.* | numeris[2]] in numeris *Ps*; numero *Pc Pk.* **395** sui uoti] suin *Er*; uotis sui *Vd.*. **398** compos] comptor *Cc*. **404** ab] ab eius *Ga Na.* **410** zeuma[1]] zeuma \ab inferiore/ *Lh.* **414** loco] loca *Cc Ck Ge*; sc· loco *Oa*; lege *Er*; cum lege *Ct Lh Pc Pk*; loca \cum lege astrologiae/ *Ps*; loco *gl.* uel lege *Pn.* | astrologiae] astronomiae *Er*; astrogiae *Pb*. **415** Phisici] phisici enim *Ec Gc*. | aquae] aquarum *St*. | flante] om. *St.* **416** excitatur] om. *St*. | Phisica] phisicam *Pt.* | esse] om. *Fb Lc Pt Ta Vd Vf.* | quod] quia *Vf*; quo *Lc*; om. *Af Bc Pc Pk Pq Ta*. **417** nouerit] norit *Pp*; nouit *Vf*; nouerat *Af Bc Pc Pk Pq Ta*. | scilicet] om. *Vd*; uidelicet *Ps*. | tempestas] tempestat *Fd*. | oriretur] orietur *Mj Pt Vf*; curetur *Vd*. | in mari] immanis *Fb Fd Pp Vf*; manis *Lc*; in marinis *Kc Mj*. | dicunt] om. *Fd Lc Pt Vf*. | quia] quod *Af Pq Ps*. | ex] et *Fb*. | motu] motibus *Pc*. **418** et] ex *Fd Lc Pt Vf*. | uento] uento dicitur *Lc*; uento dicunt *Pt Vf*; uento dicuntur *Fd*. | excitatur] excitari *Fd Lc Vf Pt*. tempestas] tempestatem *Lc Pt Vf*. **419** Notandum] fluctus maris. notandum *Lh Pc Pn*(1) *Ta Vc*. autem] autem est *Pc*; om. *Pp*. | quod] quia *Ct Lh Pb Pc Pk Pn*(1) *Pp Ta*. | ex commotione] ex commotionem *Pn*(1); commotionem *Pp*; ex commotatione *Ap*. **420** maris] et maris *Pp*. | inde] unde *Vc*. **421** id…sonori] om. *Ap Ck Ge Oa*; id est uenti sonora *Ct Lh Pp Vc*; id est uentis sonora *Ta.*

I metrum ii

QUIN ETIAM: insuper *Af Cc Cg Ck Ct Er Fd Ge Ka Lh Oa On Pn Pp Pq Ps Ta Tc Va Vf Vg* | non solummodo *Af* | insuper oblitus *Ap Pb* | coniunctio (?) *Vh* | electiua coniunctio pro magis *Ga Mh Na To* | fuit *Ps* | ab *Mh* | immo *St* | rimari *Cg Pb* | uisebat *Ap Ge Pb Pn* | solitus rimari *Cc Ck Ct Er Ge Lh Pc Pd Pk Pn Ps Ta* | solitus est rimari *Oa* | erat solitus rimari *Af Pg Pp Pt Vd* | Rimari solitus est. Prospice decimi uersus initium. *Ec Gc* | Hoc Boetius erat solitus rimari. *Fb*.
CAUSAS: res *On* | origines *Ap Bd Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pc Pd Pk Pn Ps Va* | originem *Af* | origines rerum *Pt*.
UNDE: qua ex parte *Ec Ed Ga Gc Ka Mh Na Pm Vg Vh* | ex quibus causis *Bd To* | de qua re procedant *Af* | quo fonte, qua ratione *Pd*.
SONORA: stridula *Ct Ps* | sonabilis *Lb* | epitheton *On* | canora *Er* | sonantia *Pt* | flamina *Pb Pn* | uenti *Vc* | lutreistun (OHG) *Ef* | uenti flamina *Ap Cc Cg Ck Ge Pb Pn Ps* (2x) | flamina ·i· uenti sonans *Lh.*
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14. flamina sollicitent aequora ponti,

FLAMINA – PONTI: heu quam *Pd*.
FLAMINA: uenti *Ct Fb Fd Kc Lb Ld Lh Mb Oa On Pc Pg Pk Pp Ta Vf* | uentos sonoros *Er* | uentus sonori *Ap Cc Ck Ge Pb Pn* | uenti sonari *Ps* | uenti sonantes *Af* | uentos sonitus dicit uenti *Pt* | Flamina sonora dicit de uentis, hoc erat solitus rimari cur moueretur mare uento. Percussio aeris excitat uentum. Cauernosa loca sunt in terra, unde egrediuntur flamina uenti. *Ap Ck Ge Oa* | (...) nihil est alium nisi quia uentus egreditur a cauernis terrae et perturbat mare a fundo, unde eo tempore quo (...)tus est super terram (...) *To*.
SOLLICITENT: et ut *Af* | commoueant *Ap Bc Cc Ck Ct Ec Gc Ge Lb Oa Pb Pc Pk Pn Pp Pq Pt St Vc* | commouent *Bd Ka Lh Tc Vg* | moueant *Af Fb Fd Kc Ld Mj Mo Pg Pp Ps Ta Va Vd Vf* | mouent *Mf* | conturbent *Af Ct Er Mb* (?) *Ps To* | perturbent *Bc To* | prouocent *Ec Ed Ga Gc Ka Mh Na Pg Pm To* (2x) *Vh* | aequora ab aequalitate dicuntur *Vf* | unde scilicet fiat undosum pelagus ·i· fluctus maris *Pp*.
AEQUORA: accusatiuus *Tc* | efexegesis *On* | fluctus *Ap Cc Ck Er Ge Oa Pb Ps* | planities *Ct Ps* | aestus *Pt* | aquas marinas *Af* | aquas maris *Ga Ka Mh Na Pg To Vg Vh* | quae sunt pontus *Pd* | fluctus maris *Ct Pk Pn Ps* | dicuntur ab aequalitate *Fd Ld Pt* | aequor dicitur ab aequalitate maris *Fb*.
PONTI: maris *Bd Cc Cg Ck Er Ge Oa Pb Ps Pt* | genitiuus *Tc*.

15. quis uoluat stabilem spiritus orbem

QUIS: et *Ge Pg* | uisebat *Ap Pb Pn* | erat *Af* | quis diuinitatis *Er* | solitus erat rimari *Ct Pp* | solitus rimari *Vc* | sollicitus erat rimari *Pg* | sollicitus rimari *Lh Pq* | zeuma *Ap Ck Cc.*
UOLUAT: moueat *Pd* | gubernat *Ka Lh Ta Tc* | gubernet *Ec Gc Vg* | uertit *Ct Ps* | mouet *Ps.*
STABILEM: permanentem *Cc Cg Ck Ge Oa Ps* | solidum *Er* | regimen *Ga Mh Na Vh* | diuinitatis *Cg* | non casurum *Ct Ps* | per naturam manentem *Pp* | quanta uis diuinitatis *On* | quia non cadit *Af* | manentem in sua essentia *Ec Ef Ga Gc Ka Mh*

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436 uenti[2]] uentu *Ap Pb Pn.* **444** uentus] > uenti *Pb.* **446** cur] cum *Ap.* | Percussio] percusso *Ap.* **447** flamina] om. *Oa.* **471** manentem] permanentem *Ef.*

I metrum ii

Na To Vh | quando fit motus terrae *On* | quia uoluitur et tamen stat *Ec Ed Ga Gc Ka* (*Mh*) (*Na*) *Pm To Vh* | qui in sua instabilitate ·i· motu stabilis permanet, quia semper mouetur *Go* | non ut stabilis sit, si uento moueretur, quia stabilis esset *Ap* (*Cc*) *Ck* (*Er*) *Ge Oa Pb Pn* | non quia stabilis sit, sed quia stabilis esset, si uento non moueretur *Va* | non quod stabilis sit, sed quod esset, si uento non moueretur. Mundus in dextera parte uoluitur. Superiora uero errantia in sinistra et confrangeretur, nisi esset retentus ab illis. *Ap Ck Ge Oa* (*Vb*) | Vis diuinitatis moderatur firmamentum, ut semper uoluatur, et semper maneat stabilis, quia statum suum seruat et non deficit. *Ap* (*Cc*) *Ck Ct* (*Er*) *Ge Lh Oa Pb Pc Pk Pn* (2x) *Pp Ps Ta* (*Vc*) | Mundus stabilis et instabilis est. Stabilis est, eo quod immutabilis est; instabilis, eo quod uertitur semper. *Pg* | Dicunt et enim philosophi quod nisi planetarum oppositione teneretur, semper rueret, quae semper contra mundum uoluuntur. *Vd* | Stabilem ideo dicit, quia quamquam uoluitur semper, numquam cadit. *Af Bc Fd Kc Lc Mj Oa Pc Pk Pp Pq Ps Pt Ta Vd Vf* | Volubile caelum stabile est, quia rectam lineam in cursu habet nec per uarios flectitur orbes, ut septem planetas. *Af Ap Bc Kc Lc Ld Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vf* | Caelum stabile, quia numquam cadit, cum uolubile semper. *St* | Stabilis ideo dicitur, quia non mouetur a se, nisi ab aliqua re sumeret motionem. *Ec Gc Ka Lh Ta Tc* | Ideo stabilis est orbis caeli, quia iuxta dei prouidentiam ·i· constitutionem immutabiliter uoluitur et tamen constat. *Ec Gc Ka Vg* | Philosophi mundum anima(...) (simil)tudini humani corporis (...) dicunt esse (...) duo sidera solem et lunam spiritum (...) et appellabant (...) *To*.

SPIRITUS: flatus *Af Fb Fd Kc Ps Ta Va Vd Vf* | deus *Ec Gc Ka Vg* | quae uirtus *Ct* | quis diuinitatis *Cc* | quaeuis diuinitatis *Ap Ck Ge Oa Pb Pn Ps* | diuina sc· potentia *Pd* | Spiritum autem appellat mundi animam. *Pp*.

ORBEM: firmamentum *Ct Ps* | mundum *Er* | caelum *Bd Ef Ga Mh Na St To Vh* | firmum caelum et terram *Af*.

16. uel cur Hesperias sidus in undas

UEL – UNDAS: Victor habet in numeris. *Vb*.

CUR: solitus *Ct Va* | erat *Af* | expetentem *Ed* | inuestigare *Af* | solitus rimari *Ap Pb Pn Ps* | Solitus est rimari. *Oa* | si solitus rimari *Cc Ck Ge*.

HESPERIAS (EXPERIAS *Ld*): uel Hesperies *Bc* | Hispanicas *Ef Ga Mh Na Pd Vh* | Hespanicas *Ka* | Hispanias *Ec Gc To* | Hispanas *Kr* | occidentales *Af Er Ps Va* | occiduas *Ec Gc Ka Lh Pp Ta Tc Vg* | mare *Pt* | in uespertinales *Cc Ck Ge Oa Ps* |

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472 quia] qui *Pm*; q{uae} *Ed*; qua *Ec Ga Gc*; (...) *Na*. **474** ut stabilis] instabilis *Er*. | uento] uento non *Er*. **476** sit] om. *Vb*. **477** Mundus] (...) ille (...) non mouetur (...) *Vb*. | et] om. *Oa*. **478** Vis] hoc melius uis *Ap Cc Ck Er Ge Oa Pb Pn*(1). **480** statum] statim *Ge*; ista (...) tenorem *Er*. | suum] om. *Ta*. **484** ideo] autem ideo *Pc Pk Ta*; om. *Vd*. | dicit] dicitur *Lc*. | quamquam] licet *Vd*. | uoluitur] uoluatur *Fd Lc Pp Pq Pt Vd Vf*. | numquam] tamen numquam *Fd Lc Vf*. **485** cadit] om. *Kc Mj*. **486** stabile est] stabilem *Pb Pn*. | rectam] certam *Ap Pb Pn*. | cursu] cursum *Lc Pt*. | habet] habent *Lc*. | uarios] uarius *Pb Pn*; uarias *Ap Ld*. | ut…487 planetas] om. *Lc Ld Mj Oa Pt Vf*. **487** planetas] om. *Af Pc Pk Pn Ta*; planetae *Kc Pp Pq*. **489** aliqua re] alia aliqua re *Ka Lh Ta*; aliquo *Ec Gc*. | sumeret] sumerit *Ta*. | motionem] m{en}tione{m} *Ec*; m{en}tione{m} > motionem *Gc*. **490** Ideo] in eo *Ka Vg*. | est] dicitur *Ec Gc*. **491** constat] stat *Ec Gc*. **495** quaeuis] quamuis *Ge*. | diuinitatis[2]] dignitatis *Ge Oa*. **505** rimari[2]] mari *Cc*; rmari *Ck*.

in uespertinalem *Cg* | Italia dicitur Hesperia a stella quae nominatur Hesper, quam nos uocamus uesper. *Ec Gc*.
HESPERIAS IN UNDAS: Hispanicum mare *Fd* | in Hispanicum mare *Fb Ld Vf* | in occidentales fluctus *Pp* | occidentale mare ab Hespero stella *Pd* | propter uim rotae *Pq* | fabula *Cc Ck Ps* | more ueterum fabulose loquitur *Ap Cc Ck Ct Ge Lh Oa Pb Pk Pn Pp Ps Ta Vc Vd* | fabulose et more ueterum *Pd* | Dicunt philosophi quod in mare occidat, sed Hesperia uero unda dicitur Hispanica, quia Hesperia Hispanica uocatur. *Ap* (*Cc*) *Ck Ge Oa* | Poetice dixit solem in Hesperias cadere undas. *Pg* | Videntur sidera in undas Hesperias, id est occiduas, cadere et firmamentum quod ab ortu surgit in occasum inclinari uidetur. *On* | Poetice solem in Hesperias undas ·i· in Hispanicum mare sero cadere dicit. Sed longe aliter est neque enim umquam occidit, sed occidere dicitur, cum ad inferiores partes accedit et terrae elemento obscuratur, donec rursus mane superiores currendo repetat. *Af Ap Bc Bd Fb Fd Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vd Vf*.
SIDUS: sol *Ap Bd Cc Cg Ck Er Ge Oa Pb Pn Va* | solus *Fb* | solis *Ct Fd Ld Pc Pk Ps Pt Vc Vf* | uesper *Lh Ta* | Lucifer *Ka* | sol uel uesper *Pp* | sol uel Lucifer *Ec Ed Gc Ka Pg Pm To* | sol uel Hesperus uel uniuscuiusque stellarum *Af* | sol seu quodcumque *Ef* | sol seu Lucifer qui et Hesperus *Vh* | Non unum sidus, sed ortus cuiusque XII signorum proprium circulum implere debet. *Vh* | sol seu Lucifer, qui et Hesperus, non uniuersalis, sed ortus cuiusque XII signorum proprium circulum implere debet. *Ga Mh Na*.
IN UNDAS: oceanum *Cg* | in oceanum *Ct Fb Lh Pc Pk Pt Vc* | in oceanum mare *Ap Cc Ck Er Ge Oa Pb Pn Ps Va*.

17. casurum rutilo surgat ab ortu,

CASURUM: occubiturum *Ap Cc Cg Ck Ge Oa Pb Pn Pp Ps Pt* | accubitum *Er* | illud sidus *Pb Pd* | lapsurum *Ct Ps* | sol *Pk* | dum consul esset *Ap Cc Ck Ge Pn Ps*.
RUTILO: orientali *Ap Cc Ck Ge Pn Pp Ps Pt* | splendenti *Pp* | claro *Cg Oa Ps* | splendido *Er Pt Tc* | rubenti *Ct* | erat *Af* | rubentis *Ps* | claro a rutilo ortu *Cc Ck Ge* | ab oriente *Bc*.
SURGAT: oritur *Ct Ps* | iterum *Ap*.
AB ORTU: parte *Ap Pn* | ab orientali parte *Cc Ck Er Ge Oa Pb Ps To Va* | ab oriente *Cg* | Salomon dicit oritur sol et occidit et ad locum suum reuertitur ibique renascens girat per meridiem et reflectitur ad aquilonem. *Vd* | ut quasi fessi luminis sit recreetur *St*.

18. quid ueris placidas temperet horas

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543 Salomon…544 aquilonem] Eccle. 1.5

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513 more…fabulose] ueterum fabula morelose *Ge*. **515** occidat] occidat sol *Oa*. **518** Poetice] sidus poetice *Mj Ta*; poetice dicit *Pq*; poetae *Pt*; dicit casurum *Lc*. | Poetice…519 ·i·] om. *Vd*. in[2]] iam *Lc*. **519** Hispanicum] hispanias cum *Pq*; hispanice *Ta*. | sero] om. *Fd Lc Pt Ta Vf*. cadere] occidere *Af Pq*; solem cadere *Vd*; om. *Lc Ta*. | dicit] dicunt *Bd*; om. *Lc Pq Vd*. | enim] om. *Bd Pt*. | umquam] om. *Lc*. **520** ad] om. *Lc*. | accedit…terrae] om. *Kc Mj*. | et] om. *Bc Fb Pc Pk*. | et terrae] terraeque *Pq*. | et…521 repetat] om. *Fd*. **521** superiores] superiores partes *Af Fb Pq Ta*; easdem partes *Lc Pt Vf*. | repetat] repetat cursus *Bd*. **525** stellarum] ore stellarum *Af*.

I metrum ii

QUID – HORAS: heu quam *Pd* | uel solitus *Ck Ge* | ut solus *Ap Pb* | solitus est rimari *Oa* | et solitus erat rimari *Pg Pp* | exsequitur phisicam *Pd* | sequitur phisicam *Pc* | prosequitur phisicam *Af Ap Bc Cc Ck Ct Ge Kc Ld Lh Oa Pb Pk* (2x) *Pn* (2x) *Pp Ps* (2x) *Pt Ta Vd Vf* | exprimit phisicam *Af Pg* | Ver temperatum est hieme et aestate et propterea habet serenas horas. *Ap Ck Ge Oa Ps Vb*.

QUID: cur *Mb* | quis *Fd* | quae uis *Bc Ct Fb Kc Ld Mj Pd Pk Pn Pp Ps* (2x) *Ta Vc Vd Vf* | quamuis *Lh* | qualis res *To* | quae res *Bc Bd Ct Fb Fd Kc Ld Lh On Pk Pn Pp Pq Ps* (2x) *Pt Ta Vc Vd Vf* | quae potestas *Pg* | quae causa *Cg Oa* | quae uir(...) *Mj* | quae causa ·i· sol *Ap Cc Ck Ge Pb Pn Ps* | quae causa est *Er Va* | sol uidelicet *Ct Lh Pc Pk* (2x) *Pn Ps Vc* | lux solis uidelicet *Ps*.

UERIS: genetiuus *Ps* | primi *Lb* | tempore uerni *Pp* | uernalis temporis *Cc Cg Ck Ct Lh Oa Pc Pk Ps Ta Vb Vc* | uernali tempore *Ge* | uerni temporis *Pd* | uidelicet aestatis et hiemis *Mj* | uer confinium uidelicet aestatis et hiemis *Af Bc Kc Ld Pk Pp Ps Pt Vd Vf* | temperantia uel miscillum de hieme et aestate, ne pu(...) nimio uel inclementia horum altrinsecus semina non possint prorsus herescere terrae *St*.

PLACIDAS: lucidas *Ec Ed Fb Fd Ga Gc Ka Lh Mb Na Ta Tc Vf Vg* | iucundas *Pp To* | calidas *Ec Ed Ga Gc Ka Kc Mh Na Pm Ps Ta To Vd Vh* | aptas *Kc Mj Ps Ta Vd* | serenas *Oa Pt* | solis *Af Fd* | solis uidelicet *Fb Kc Ta* | luce solis *Vd*.

TEMPERET: gubernet *Af Fb Fd Kc Mj Mo Pc Pk Pp Ps Pt Ta Vd* | gubernat *Vf* | moderetur *Pt* | temperando reddat *Ap Cc Ck Ge Oa Pb Pn Ps* | sol *Er* | descensio solis *Pq*.

HORAS: profundas *Ap Pb Pn Ps* | profunditas *Cc Ck Ge Oa*.

19. ut terram roseis floribus ornet,

UT – ORNET: et erit sensus, ut uer ornet terram floribus. Si autem ornent, fuerit, tunc respiciendum est ad horas. *Ap Ck Ge Oa Vb*.

UT: quemadmodum *Ct Fb Lh Pg Pq Ps Ta Vc* | quatinus *Pp* | pro qualiter *Af Ap* (*Cc*) *Cg Ck Ge Oa Pb Pn Ps* | quomodo *Vh* | ut solitus *Pn* | non commemorauit *Mj*.

ROSEIS: de *Cc Ck Ge Pn Ps Va* | pulchris *Lh Ta* | rubicundis *Pt* | pulchris sicut est rosa *Ct Ps* | species est pro genere *Af*.

ORNET: ornent *Va Vh* | ipsum *Ap Pb* | uer *Ed Ka Pm Pp* | ipsum uer *Cc Cg Ck Ct Ge Lh Oa Pn Ta Vc* | uernum tempus *Er On Pd* | ipsum aer uel uer *Ps* | illud uer *Bd Pt* | si ornent, ad horas pertinet. Si ornet, ut quidam codices habent, erit sensus ut uer ornet terram floribus. *Va*.

20. quis dedit ut pleno fertilis anno

QUIS – ANNO: solitus *Ps* | solitus erat *Ct* | solitus rimari *Lh Pq Ta Vc* | et erat solitus rimari *Pg* | uictor habet in numeris (*Cc*) *Ck Ge Ps Vb*.

QUIS: fuit *Ck Ge Ps* | deus *Af Fb Lh On Pg Ta* | fuit qui *Ap Er Pb Pn*.

DEDIT: concessit (*Cc*) *Cg Ck Ge Oa Pb Pn* | iussit *Af Fb Fd Kc Ld Lh Pg Ps Pt Ta Vd Vf* | constituit *Pp*.

PLENO ANNO: peracto anno *Cc Ck Ge* | anno consummato *Lh Ta* | post anni recursum *On* | consummato uel habundanti anno *Pp* | ab autumno usque ad

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551 et] om. *Pp*. **552** phisicam[2]] phisica *Pt*. **562** uer] om. *Af Bc Kc Pk Pp Ps Vd* | uidelicet] om. *Pk Vf*. **576** ut[2]] om. *Vb*. | floribus] roseis floribus *Vb*. | floribus … fuerit] om. *Ap*. | fuerit] fuerint *Ge*. **591** habet] habebat *Vb*. **596** ab] om. *Lh Ta*.

autumnum *Lh Ps Ta* | peracto anno ab autumno ad autumnum iterum *Cg* | quia tunc impletur annus frugibus *Ap Ct Lh Pb Pc Pk Pn Pp Ps Ta Vc* | ab autumno usque ad autumnum plenus est annus *Ap* (*Cc*) *Ck Ct Ge Pb Pc Pk Pn* (2x) *Pp Ps* *Vc* | Non quod annus incohet autumnali in tempore, sed ortus cuiusque signorum XII suum circulum habet peragere. *Ef* | alimenta congruunt maioris aetatis hominibus *Ec Gc* | Nam fructus anni eo tempore pleniter colligitur. *Ec Ed Gc Pm* | quia fructus omnis tunc colligitur *Ga Ka Mh Na Pg To Vh* | fertilitas anni quae in autumno colligitur *Pt*.

PLENO: datiuus *Af* | in *Er Lh Pc Pk Pn Ps Ta Vc* | peracto *Af Fb Oa Ps Va* | consummato *Er To* | abundanti *Pt Tc* | toto *Ec Gc* | in toto *Ct Pg Ps* | perfecto *To*.
FERTILIS: abundans *Cc Ck Er Ge Oa On Pb Pn* (*Vb*) | fructifer *Ct Ps*.

21. autumnus grauidis influat uuis

AUTUMNUS – UUIS: heu quam *Pd*.
AUTUMNUS: collectio *Pp* | collectus *Ap Pb Pn* | quasi actus annus *Ck Ge Oa Vb* | autumnare est colligere *Ct* | autumno est colligo *Pp* | autumnare, colligere, aggregare, colere *Ap Ck Ge Pn Ps* | autumnare, colligere et aggregare *Pd* | autumnare, colere et aggregare *Pc Pk* | autumnare est colore et aggregare *Vc* | autumnare est colligere et aggregare *Lh Pq* | Ab autumno dicitur. Autumno, colligo *Pg* | Autumnare colligere dicimus, hinc autumnale tempus. *Bc* | Ab autumno dicitur. Autumare enim dicimus colligere. *Lc* | ab augmento autummare ·i· colligere *Lg* | ab augmento *Mb Mj Ps Pt Ta* | ab augmento dicitur *Af Ld Vd Vf* | ab augmento uel autumnando *Ed Ga* | Ab augmento uel autumnando dicitur. *Ec Gc Ka* (*Lh*) *Tc Vg* | ab augmento uel autumando ·i· colligendo fruges *Va* | Ab autumnando dicitur. Autumnare colligere dicitur. *Mj Ps Pt Vd* | Ab augmento uel autumnando dicitur. Autumnare dicitur colligere *Kc* | Ab augmento dicitur. Autumno dicitur colligor(?). Autumnare colligere, hinc autumnale tempus a collectione frugum. *Ta* | Autumnare dicimus colligere. Inde autumnale tempus a collectione frugum. *Af Lh Pq* | autumnare ·i· colligere, hinc autumnale tempus *St*.
GRAUIDIS: cum *Ct Ec Gc Ka Lh Pc Pk Pp Ps Vc Vg* | de *Af Ap Ck Ge Oa Pb Pn Ps* | plenis *Af Ap Cc Ck Ct Er Fb Ge Mj Mo Oa Pb Pc Pk Pn Pp Ps Ta To Vd* | plenis frugibus *Cg* | maturis *Ec Ed Ga Gc Ka Mh Na Pg Pm To Vg Vh* | fortibus magni pleni *Pt* | ad maturitatem perductis *Pp*.
INFLUAT: ueniat *Ap Cc Ck Ge Pb Pn Ps* | abundet *Af Bc Cg Ec Er Fb Gc Ka Mo Pc Pk Vg* | abundat *Lh Pp* | exuberet *Lh To* | affluat *Ps Pt* | plenus ueniat *Ct* (2x) *Lh* (2x) *Vc* | plenus sit *Pt*.
UUIS: ab humore interiori (*Cc*) *Ck Ge Oa Vb* | pro fructibus omnibus *Ap Pb Pn*.

22. rimari solitus atque latentis

RIMARI: scrutari *Ap Cg Ck Ge Lb Lh Oa On Pb Pn Tc Vb* | inuestigare *Fb Kc Lg Mj Mo Pc Pg Pk Pp Ps Pt Ta Vd* | inquirere *Bd Ec Er Gc To* | computari *Ct Ps* | demonstrare *Ps Va* | inspicere *Lh* | diligenter *Er* | ab *Mh* | diligenter inquirere *Lh Tc* | diligenter scrutari *Ec Gc* | diligenter inspicere *To* | rimor -ris, deponens, ·i·

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598 ab] om. *Ap Pb Pn*. **599** ad] aut *Pb Pn*. **603** omnis] omnium *Pg*. **613** actus] auctus *Oa*.
617 colligere] < col«:»re *Lh*. **621** uel[2]] uel ab *Lh Vg*. **622** Ab] om. *Ps*. **623** dicitur[2]] dicimus *Pt*.
624 dicitur[2]] dicimus *Pt*. **626** Inde] hinc *Lh*; hic *Af*.

scrutor, deponens *Tc* | Rimari proprie porcorum est atque reddere solitus erat uarias causas, quod est proprium philosophorum, quia aliis sapientiam et aliis ea quae superius descripta sunt. *Ap Ck Ge Oa Vb* | quae uel (...)rimis si (...) cum comparant *To* | quasi in rimis (quaere)re tractum est a porcis *Lh* (*To*).
SOLITUS: est *Cg Ec Gc Oa* | erat *Ap Bd Ct Kc Ld On Pc Pg Pk Pn Pp Ta Va Vb Vd* | solitus est *Ck Ge* | solitus erat *Mj* | qui erat *Vh* | erat iste *Pt* | assuetus *Ap Pb Pn* | olentis (!) *Af* | erat demonstrare (*Cc*) *Ck Ge Ps* | solitus est demonstrare *Pn* | zeuma *Ta To* | zeuma a posterioribus *Mf* | zeuma ab inferiori *Fd Ld Pt Vf* | zeuma a superioribus *Er Pc Pk* | zeuma ab inferioribus et est laus *Af Kc Mj Ps Vd*.
ATQUE: et sc· erat *Pb* | solitus *Pd Ps* | erat solitus *Bd Pg* | (...) ille quae solitus est *Cc*.
LATENTIS: uel latentes *Ga* | abscondentis *Ck Ge Oa Vb* | infructuosam (!) *Af* | hominibus *Ec* (2x) *Gc* (2x) | secretae *Ct Ps* | non apparentis *Ps* | opertae, quae non apparet nostris obtutibus *Pp*.

23. naturae uarias reddere causas:

NATURAE: phisicae *Af Kc Lg Pc Ps Pt Vd* | phisica *Pk* | medicinae *Ef Pg* | uniuscuiusque *Tc* | genitiuus *Er* | hic laus est *Fb Pt* | omnium rerum *Ec Gc Ka Pp Vg* | humani generis *Oa* | phisicae naturalis *Mh* | temporalis phisicae sc· *Pt* | theologicae uel medicinae *Ga Ka Mh Na Pp To Vh* | theologicae uel medicinae, quia diuinitatem dei ·i· de sancta trinitate metrica arte codicem ·i· composuit *Ec Gc* | uel generis humani uel causae naturalis *Ap* (*Cc*) *Ck Er Ge Pb Pn Ps.*
UARIAS: ea quae in natura latebant *Ap Cg Ck Er Ge Oa Pb Pn Ps.*
REDDERE: demonstrare *Ap Ck Ge Oa Pb Pn* | aperire *Af Bc Fb Kc Mf Pc Pk Ps Pt Vd* | narrare *Tc* (*Vb*) | exponere *Ct Ec Ed Ef Ga Gc Ka Kc Lg Lh Mh Mj Na On Pg Pm Pp Pq Ps Pt Ta To Vd Vg Vh* | dicere *Ef Fb Pc Pk Pt* | expandere *Af* | demonstrabat *Cg* | per demonstrationem *Ap Ck Ct Ge Lh Pb Pk Pn Pp Ps Pt Ta* | solitus *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pt Ta Vf* | solitus est *Fb Fd* | solitus erat rimari *Pp* | in luce quibusque propalare *Va.*
CAUSAS: naturas *Ap Ck Ge Pb Pn Ps* | (demonstra)tiones *Ef* | quia proprium est philosophorum, ut reddant causas naturae *Va* | philosophi proprium naturae reddere causas *St* | causidicus, fogat (OHG) et aduocatus *Tc*.

24. nunc iacet effeto lumine mentis

NUNC: qualiter *Ap Cg Ck Er Ge Pb Pn Ps* | o qualiter *Oa* | modo *Pg*.
IACET: prosternitur *Ap Pb Pn* | torpet *Ct Ps* | recumbit *Pt* | ille Boetius *Vb* | iste Boetius *Fb* | ille qui hoc solebat agere *Pp* | qui haec omnia fecit *Ta* | deprimitur (...) se *Fb*.
EFFETO LUMINE MENTIS: hebetato sensu mentis *Mj Pp* | euacuato et hebetato ingenio et sensu mentis *Af Kc Lh Mo Pc Pk Ps Ta Vc* | dimissa sapientia *Ct Pn Ps* | dimisisti sapientia *Ck Ge* | si non uigore uel hebetato ingenio intellectus *Pd.*

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645 uarias] uaria *Vb.* **647** est] om. *Lh.* **652** laus] laus eius *Af.* **665** theologicae[1]] theologiae *To.* **667** uel[1]] om. *Er.* | generis] genus *Er.* | naturalis] temporalis *Ap Er Pb Pn Ps.* **668** in] om. *Er.* **686** hebetato[1]] habeto *Pp.* | mentis[2]] mens *Af.* | et] uel *Lh Mo.* | hebetato[2]] hebeto *Lh Vc.* **687** ingenio et] om. *Af Kc Mo Ps Ta.* | ingenio … sensu] sensu et ingenio *Pc.* | mentis] mens *Af.*

I metrum ii

EFFETO: euacuato *Ap Bd Cg Ck Ct Ed Ga Ge Ka Ld Na Oa Pb Pg Ps Tc Va Vb Vd Vf* | debili *Ef Ga Ka Mh Na To Vh* | exausto *Af St Vb* | obtuso *Bc* | perdito *Pt* | hebetato *Bc Ld Mb Pq Vf* | debilitato *Ed On Pp* | sterili (*Ed*) *Pm* | obcaecato *Ec Gc Ka Lh Tc* | defecto *Kc Ld Mo Ps Ta* | irwordenemu (OHG) *Ec Gc Ka* | tristitia depulsus *Ka Vg* | e beato ingenio *Er* | defe\c/to corpore *Fd* | priuato ·i· ratione luminibus prior rediit uigor *Af* | tractum a mulieribus qui frequenti partu debilitantur *Pp* | tractum a mulieribus quae frequenti exauriuntur partu *St* | tractum a fem(...)is ·i· frequenter parientibus *Lh*.
LUMINE: sensu *Ld Va Vf* | ingenio *Ap Cg Ck Ct Ec Gc Ge Oa Pb Pn Pq Ps* | ratione *Kc Pg Pp Ps Ta Vd* | scientia *Ec Gc Ka* | ratione animi *Bc* | ingenio solito *St*.
MENTIS: sapientia *Ap Pb* | sapientiae *Cg* | intellectus *Er* | suae *Pt* | amens, a tota mente summotus, demens diminutionem mentis patitur *Tc*.

25. et pressus grauibus colla catenis

PRESSUS – CATENIS: Greca figura *Pc Pk* | figurata locutio *Ap Cg Ck Er Ge Pb Pn Ps Vb* | Figurata locutio est. *Lh Oa* | ypallage figurata locutio *On* | figurata ·i· propria locutio *Va*.
PRESSUS GRAUIBUS COLLA: habens pressa *Va* | pressa colla habens *Bd Ck Ct Er Fb Fd Ge Ld Mo Oa Ps Pt Tc* (*Vb*) *Vf* | pressus per colla *Cg* | hominis colla pressa temporibus *Ap Pb* | habens colla pressa temporalibus rebus *Pn* | pressa colla grauidis catenis *Pg* | pressum collum habens sic resoluitur *Pp* | Corpus quod corrumpitur aggrauat animam. *Er* | uel corporaliter ligatus catenis uel spiritualiter a terrenae substantiae et honoris perditi sollicitudine a uera philosophiae intentione abductus *Bc*.
PRESSUS: habens *Pg* | inclinatus *Ec Gc* | colla *Lh* | superpositus *Ap Pn* | superpositus uel oppressus *Pb*.
GRAUIBUS (GRAUIDIS *Pb*): uel grauidis *Pq* | magnis *Fb Mo* | onerosis *Ap Pb Pn* | ponderosis *Er On*.
COLLA: per *Ap Ec Ed Fd Ga Gc Ka Pb Pc Pd Pk Pm Pn*.
CATENIS: curis *Go* | temporalibus rebus *Ck Ge Oa Ps* | saecularibus rebus *Cg* | signa temporalium *Ct Ps* | undis temporalium *Pt* | signa temporalium rerum *Lh Pq Ta* | de amore temporalium rerum *Ap* | tristitia ligamentis *Ka* | tristitiae ligamentis *Ec Gc* | quia nimium illius in profundum angustiarum demerserant *Pp* | quod capiant et teneant *Va* | grauissimis nodis tristitiae et meroris *Pp*.

26. decliuemque gerens pondere uultum

DECLIUEMQUE: adclinum *Ap Pb Pn Ps* | declinatum *Ga Mh Na To Vh* | incuruum *Ct Ec Gc Ka Lh Ps Tc* | pronum *Af Ap Cg Ck Ct Ef Er Fd Ge Kc Ld Lg Lh Mj Mo Oa Pb Pc Pk Pn Pq Ps Pt Ta Va Vb Vc Vd Vf* | inclinatum *Cg Ck Ed Er Ge Ka Lh Mo Oa Pd Pm Ps Pt Ta Tc Vb Vg* | curuum *Lb* | depressum *Ec Gc Ka Lh Ta Tc* | quia de terrenis disputam *Er* | quia solummodo de terrenis disputat *Ap Ck Ge Oa Pb Pn Ps* | inclinatum pondere catenarum *Fb* | declinatum grauitate catenarum *Pg* | in terra deiectum *Pp.*

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690 exausto] exabausto *Af.* **691** hebetato] hebetote *Pq.* **709** colla[2]] collecta *Er.* **734** quia[2]] quam *Ap Pb Pn.* | disputat] disputabat *Oa*.

I metrum ii

GERENS: ferens *Ed Pm*.
PONDERE: catenarum *Af Ap Bd Ck Ct Ec Er Fd Gc Ge Kc Lg Lh Mj Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Vb Vc Vd Vf* | infortunii *Ap Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pq Ps Vc* | tristitiae *Ka Pp St* | grauitate iustitiae *Tc* | grauitate tristitiae *Ec Ed* (*Ga*) *Gc Mh Na Pm To Vh* | de amore temporalium rerum *Ap Ck Er Ge Oa Pb Pn* | propter pondus *Ed Vb* | catenarum uidelicet *Ld*.
UULTUM: uultus a uoluntate, quia per eum uoluntas animi efficitur *Tc*.

27. cogitur, heu, stolidam cernere terram.

COGITUR – TERRAM: humanis caducisque deditum esse operibus *Bc*.
COGITUR: Boetius *Pt* | compellitur *Ap Ck Er Fb Fd Ge Oa Pb Pn Ps Vb Vf* | flectitur *Ct Ps*.
HEU: interiectio *Vb* | pro dolor *Ct Ps*.
STOLIDAM: squalidam *Ap Ck Ct Ge Lh Pb Pc Pd Pk Pn Pq Ps Pt Ta Vc* | infructuosam (*Cg*) *Ck Fb Fd Ge Ld Lh Mj Mo Oa Pc Pg Pk Pp Ps Pt Ta* (2x) *Vd Vf* | infecundam *Fb Mo* | fructuosam *Kc* | insensibilem *Er On Pt* | stultum *Vb* | stultam *Ec Gc Ka Lh Tc* | pigram *Pq* | sordidam *Ap Ct Pb Pn Ps Va* | insipientem *Ka Lh Tc* | ipse stolidus *Ef Pm Tc* | ipse stultus *Ed* | foedam *Ps* | quia stultum facit *Ed* | epitheton *On* | ceu stolidus terrena cogitans *Ka Vg* | seu stolidus ipse ·i· terrena cogitans *Ec* (*Ga*) *Gc Mh Na To Vh* | saecularem uitam, quae suos amatores stolidos efficere solet *Pp* | Stolidam dicitur eo quod reddat stultos homines terrena cogitantes. *Pg*.
CERNERE TERRAM: respicere ea quae terrena sunt, non ea quae caelestia, quia superius dixerat Boetius se obstipuisse uisum in terra defixisse *Ap* (2x) *Ck Ge Pb Pn Ps Va* | quia supra dixerat se obstipuisse et uisum fixisse in terram *St* | Superius dixit quia defixit uultum in terram, ac propterea quae stultitiae ac stoliditatis sunt contemplabatur, premi a tristitia, et ea quae antea erat solitus cernere non recordabatur. *Ap Ck Ge Oa Ps Vb*.
CERNERE: aspicere *Cg Ck Ge Oa Ps* | tueri *Ct Ps* | uidere *Fb Lh Ta Vb* | cogitando inspicere *Ec Gc* | cerno ·i· uideo, creui praeteritum, non habet supinum. cresco, wahsu (OHG), creui praeteritum, cretum supinum *Tc*.
TERRAM: mundum *Cg* | terrena *Ec Ed Gc Pm* | temporalia uel caduca *Ct Ps* | ea quae terrena sunt, non ea quae caelestia *Er*.

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739 infortunii] infortuniae *Pb*. **757** seu] ceu *Mh Na To Vh*. | ·i·] om. *Ec Gc*. **761** ea[1]] om. *Va*. quia] quae *Ap*(1) *Pb Pn Ps*. **762** dixerat] dixit erat *Ge*. | Boetius se] bosae *Ap*(2) *Ck*; bo se *Ge Pn*. | obstipuisse] obstupuisse *Ap*(2) *Va*. | uisum] et uisum *Ap*(1) *Pb*; uisumque *Va*. | in terra] interea *Ap*(2). | terra] terram *Ap*(1) *Pb Va*. **764** terram] terra *Oa Vb*. | stoliditatis] soliditatis *Ge*. **765** erat] eas erat *Ge*.

I prosa ii

HEADNOTE: Mulier inquirit si quid sensus in Boetio adhuc maneat. *Ka Lh Pp Tc Vd.*

1. Sed medicinae, inquit, tempus est quam querelae.

SED: sed distinctiua uel affirmatiua *Pd*.
MEDICINAE (MAGIS MEDICINAE *Va*): magis *Ec Gc Ld Mb Mh Pm Vh* | consolationis *Ec Gc Ka* | remedii *Va* | philosophiae *Lh* | metafora *Ck Pk* | metafora est *Lc* | (seru)at metaforam a[e]gri *Er* | Hic ostendit habitum inuehentis toruitate oculorum. *Ap Ck Ct Ge* (*Lh*) *Pb Pc Pk Pn* (2x) *Ps* | querendum quomodo sanetur (*Ga*) *Mh Na To Vh* | ad hoc respicit, conquesta est de perturbatione nostrae mentis *Tc* | quia post tristitiam melius est illum medicari *Ec Gc Ka* | quia uidelicet in uersibus de miseriis conquesta est *Vd* | quia cogitur stolidam cernere terram, ideo medicinae opus est quam querelae *St* | iamque cogitur stolidam cernere terram, propterea dicit medicinae tempus est plusquam querelae *Ap Ck Ge Ps Va Vb* | Superius redarguebat Boetium philosophia quare exciderat a uera sapientia et dederat se alteri huius uitae disputationi, orans ipsum ut medicamentum animae quaerat et desinat causationem corporis. *Ap Ba Ck* (*Er*) *Ge Oa Pb Pn*.
INQUIT: philosophia *Ap Ba Er Fb Fd Kc Lh Pc Pg Pn Pp Pq Ps Ta To Va Vb Vc Vd Vf* | philosophiam *Mj* | dixit philosophia *Pt* | his uersibus dictis *Vh*.
TEMPUS: ANAC(...)TON *Mb*.
QUAM (NON *Pp* | POTIUS QUAM *Pc*): uel quam *Pp* | sit *Fb* | potius *Ap Cg Ck Ge Oa Pb Pd Pn Pq Ps Vb* | magis *Cg Ck Ct Eb Ed Ef Er Fd Ga Ge* (2x) *Ka Kc Lg Mj Na Oa Pc Pg Pk Pn Pq Ps* (2x) *Pt Ta Vd Vf Vh* | deest magis *Ba Ec Ed Fb Gc Ka Lh Pc Pk Ta Tc To Vg Vh* | deest magnus *Mb* | deest magis, quia dixit conquesta est his uersibus *Pp* | electiua coniunctio *Ef Ed Ka Lh Ta Tc* | electiua coniunctio est *Ec Gc Vg*.
QUERELAE: causationis *Ap Ck Er Ge Oa Pb Pn Ps Pt Va* | reclamationis *Vb* | luctus *Af Ba Fb Fd Kc Mj Mo Pk Ps Ta Vf* | luctus in hoc loco *Ld* | calamitatis, conquestionis, clamoris, incusationis *Ec Gc Ka Lh Tc* | Quaerimoniam praecedentium dicit uersuum. *Ec Gc Ka*.

2. Tum uero totis in me intenta luminibus: Tune ille es, ait, qui nostro quondam lacte nutritus, nostris educatus alimentis in uirilis animi robur euaseras?

TUM (TUNC *Pt*): ΕΠΟΘΗΜΑ *gl*. interrogatio *Ka Lh Ta Tc* | demum deinde *Pq* | dicit poeta *Vh* | uerba poetae *Ec Gc* | cum hoc dixisset *Af Ba Ka Kc Ps Vd* | cum haec dixisset *Fb Ld Mj Vg* | dum hoc dixisset *Fd* | cum dixisset *Ta*.

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3 inquirit] requirit *Ka Lh Tc*. | quid] quis *Pp*. | maneat] manet *Pp*. **12** Hic] om. *Lh Pc Pk*; toruis et *Pn*(2). | inuehentis] in uehementis *Ct Ps*. **13** querendum] querendum est *To Vh*. **15** medicari] iudicare *Ec Gc*. **17** iamque] iam quia *Va*. **18** dicit] magis dicit *Va*. | tempus…plusquam] quam *Va*. **19** Superius] (...)perbius *Er*. | a uera] aurea *Ap*. | sapientia et] sapientias *Ba*. **20** dederat] dederit *Ap*. | alteri] alterum *Er*. | ipsum] ipsa *Ba Er*; ipsam *Pb Pn*. | ut] et *Pb*. **21** desinat] desinit *Ba*. | causationem] (...)sa rationem *Er*. | animae] iam quia *Va*. | Ap] magis dicit *Va*. | Er Ge] quam *Va*. **34** praecedentium] praecedentia *Ec Gc*. | uersuum] uersiua *Ec Gc*; > uersus *Ka*.

I prosa ii

TOTIS – LUMINIBUS: totis perspicacibus oculorum *Bd* | toto intuitu *Vd* | tota intuitione *Cg* | toto intuitu oculorum *Ck Er Ge Oa Pn Ps Pt* | ad me respiciens *Af Lh Ta* (*Vb*).

TOTIS (TOTIS IN ME: PROMPTIS IN ME *Pc Pk* | TOTIS IN ME \PROMPTIS/ *Fb* | «PROMPTISSIME» \TOTIS IN ME/ *Ld*): totis *Fd Pc Pk* | promptis *Ct Ps Ta Vc Vf* | pro rumptis *Pn* | uel toto ·i· proremittis (!) *Ap*.

INTENTA: inspecta *Lb* | intuita *Ec Gc Tc* | defixa *On* | philosophia *Er Fd Pt* | conuersa *Vg*.

LUMINIBUS (OCULIS *Go*): uel luminibus *Go* | oculorum *Ap Pb* | oculis *Ct Ec Gc Ps* | uisibus *Er Pt* | ait *Vb*.

TUNE: numquid *Ap Cg Ck Er Ge Oa Pb Pg Pn Ps* | utrum *Vb* | tu ergo *Pq* | nunc tu *Pq* | nonne *Ec Gc Ka Vg*.

-NE: an *Fb Pt* | pro an tu *Ld*.

AIT: illa *Ap Cg Ck Ge Oa Pb Pn Ps* | dixit *Fb Vb* | dixit philosophia *Pg*.

QUONDAM: aliquando *Fb Mo* | antea *Vb* | olim *Vd*.

LACTE: scientia *Ck Ge Oa Vb(*?) | dulcedine *Pd* | doctrina *Lg* | disciplina *Cg* | primordiis sapientiae *Pg* | tenera doctrina *Af Ed Ef Fb Fd Ga Ka Kc Ld Lh Mb Mj Mo Na Pg Pq Ps Px Ta Tc Va Vd Vf Vg Vh* | initio doctrinae *Ka Ga Mh Na Pm Pp To Vg Vh* | moribus institutis *Af Pc Pk* | leuibus disciplinis *Pq* | parua scientia ·i· grammatica *Er Pt* | quae in grammatica sunt *Pp* | minoribus institutis *Fb Kc Ld Mj Mo Pg Pq Ps To Vf* | tenera doctrina uel initio infantiae. Sicut Paulus dicit: lac dedi uobis non escam. *Ec Gc* | qui initio doctrinae accepisti leuiora praecepta et sic ad perfectiora peruenisti dogmata *Go* | per lac minora documenta, per almenta maiora. *Pd* | scientiae disciplina, hoc quod dicit lac ostendit ·i· disciplinam puerilem *Va*.

NUTRITUS: imbutus *Ap Cg Oa Pb Ps Vb* | educatus *Er Lh Ta Tc* | alitus *Ka Lh Ta Tc Vg* | institutus *Pg* | imbutus disciplinis *Ck Ge Pn* | eras *Vb* | leuioribus disciplinis imbutus ·i· primordiis sapientiae, quae intelleguntur esse in grammatica. Per alimenta solidus cibus, qui constat in disciplinis liberalibus. *Ck Ct Ge Lh Oa Pb Pc Pk Pn* (2x) *Ps Ta Vc* | Metafora est ·i· leuioribus disciplinis ·i· primordiis sapientiae, quae intelleguntur in grammatica esse. Per alimenta solidus cibus ·i· uirtutes sapientiae, et praecipue sapientiam, quae sapientem protegit, ne infortuniis deficiat. *Pp*.

NOSTRIS: de *Pd* | moribus *Pt*.

EDUCATUS: nutritus *Er Pt Vb* | gradatim *Pd* | alitus *Ec Gc Lb* | sustentatus *Ec Gc* | pastus *Bd* | perfecte doctus *Cg* | nostris doctrinis *Ef* | ad uirtutum aetatem *Oa* | ad uirtutum aetatem peruentus *Ap Ck Ge Pb Pn Ps*.

ALIMENTIS: cibis *Ck Ge Ka Lh Tc Vb Vh* | cibo *Ed Mb* | nutrimentis *Fb Mo* | maioribus *Pg* | fomentis *Pq* | uictibus *Ka Lh Tc* | uictualibus *Ec Gc Ka Lh Ta Tc* | escis *Ec Gc Lh Ta Tc* | disciplinis *Oa Ps* | liberalibus disciplinis *Er* | liberalibus artibus *Pt* | cibo sapientiae enutritus *Vd* | altioribus doctrinis *Ec Ed Gc Pm* | minoribus institutis *Fd* | maioribus institutis *Kc Mj Ps To Vd Vf* | escis altioribus *Ka Vg* | maioribus fomentis *Ld* | Ostendit illum ab ineunte aetate sapientem esse. *St* | Alimenta congruunt maioris hominibus aetatis et ostendit in hac re ab ineunte

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63 Sicut…64 escam] I Cor. 3.2

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44 intuitu] intuentu *Ck Ge*; intuenitu *Pn*; intuitu < intu«::»tu *Ps.* **69** leuioribus…70 imbutus] om. *Pn*(2). **70** ·i·…sapientiae] om. *Ps.* | quae] quia *Pb*. **71** solidus cibus] solidi cibi *Ck Ge Oa Pb Pn*(1) *Ps.* | constat…liberalibus] est in liberalibus artibus disciplinisque *Ck Ge Oa Pb Pn*(1) *Ps.* in] om. *Pk.* **86** Alimenta] alimenta uero *Vb*. | maioris] maioribus *Ap Ck Ge Oa Ps.* | hominibus] homini *Va*. | et] om. *Va Vb.* | re] om. *Pb*; re istum *Vb*; itaque re ipsum *Va*.

aetate sapientem esse. *Ap Ck* (*Er*) *Ge Oa Pb Pn Ps Va Vb* | alimenta significat artes litterales *Mf.*

IN UIRILIS ANIMI ROBOR: metafora *Af Ct Fd Kc Lh Mj Pc* (2x) *Pk Pn Pp Ps Ta Vc* | metafora est *Pt* | in perfectam sapientiam *Af Ct Kc Lg Lh Mj Pc Pk Pp Ps Ta Vc* | in fortitudinem, in uirtutem *Pq* | in perfectam sapientiam, ne infortuniis deficiat *Fd Lc Pt* | in scientiae perfectionem *Er* | in perfectae aetatis scientiam *Ap Ck Ge Pb Pn* | in uirum perfectum *Vd*.

UIRILIS ANIMI: perfectae aetatis *Er Oa Pt* | adultae aetatis *Cg* | uirtuosi *Vh* | in profectibus *Ga Mh Na Vh*.

ROBUR: scientiam *Cg Oa* | fortitudo *Ck Ge Vb* | fortitudinem *Bd Lh Pd Vd* | perfectionem *Tc* | ad perfectionem *Ed Ka Pm Vg* | firmitatem *Er Pt* | in fortiorem cibum *Ga Na* | uirtutem sapientiae *Fd* | uirtutem sapientiae et praecipue patientiam, quae sapientem protegit *Ld Vf* | uirtutes sapientiae et praecipue patientiam, quae sapientem protegit ne infortuniis deficiat *Ap Bc Ct Kc* (*Lh*) *Mj Ps Ta Vc*.

EUASERAS: ascenderas *Af Ec Ed Ga Gc Go Kc Kr Lh Na Pd Pm Ps Pt Ta Tc To Vh* | excreueras *Pt Vd* | conscenderas *Ap Cg Ck Ct Ge Oa Pb Pc Pg Pk Pn Pp* | transieras *Fb Fd Kc Ld Mo Ps Vf* | perueneras *Af Ap Bd Ck Ed Ge Kc Lh Mj On Pb Pc Pk Pm Pn Ps Ta To* | profeceras *Fb Mo* | euolueras *Pc Pk Pq Vc* | perseueras *Er* | irfuori (OHG) *Ka Lh Ta* (2x) *Tc* | gidigi (OHG) *Ec Gc* | ad perfectionem perueneris *Ka* | ad perfectionem ueneras *Ga* | ad perfectionem perueneras *Ec* (*Ef*) *Gc Mh Na To Vh* | ascendendo perueneras *Pd* | liber fugeras *Vb* | Ille euadit, qui de minoribus ascendit ad superiora. *Ap Ck Ge Vb* | Qui de posterioribus ascendit ad potiora, ille euadit. *Va* | Tantum interest actus et potestatem, quantum homo ridens ab eo qui ridere potest, non tamen ridet. Ille enim peragit ipsam rem et ille potest, non tamen agit. *Fd*.

3. Atqui talia contuleramus arma quae nisi prior abiecisses inuicta te firmitate tuerentur.

ATQUI: certe *Af Ap Bd Cg Ck Ct Ec Er Fb Fd Ga Gc Ge Go Ka Kc Ld Lh Mb Mj Na Oa Pb Pc Pg Pk Pn Pp Ps Pt Ta Tc Vd Vf Vg* | scilicet *Ed Mb To Vh* | quippe utique *Pq* | aduerbium et est una pars *Vb* | aduerbium affirmantis *Pp* | aduerbium affirmandi *Af Ed Ka Lh Ta Tc To* | aduerbium admirantis *Va* | aduerbium hortandi *Ec Gc* | taliter in quem inuehimur, debemus increpare secundum rethoricam *Ap Ck* (*Er*) *Ge Lh Pb Pc Pk Pn* (2x) *Ta* | Duplex est ablatiuus a quo uel a qui. Ideo aduerbialiter ponitur. Hoc est pro quomodo. Siue est aduerbium adfirmandi. *Ka*.

CONTULERAMUS: dederamus *Ap Cg Ck Ge Oa Pb Pn Ps Vd* | deseramus *Er* | comportaueramus *Vb* | contuleram *Af Ed Fd Kc Ld Mb Mj Pp Ps Pt To Vf Vh* | pariter portaueramus *Ct Ps* | fecimus et dedimus tibi *Ec Gc* | gismidotum wir (OHG) *Ec Gc* | tibi *Ap Cg Ck Ef Fb Ge Oa Pb Pg Pn Pq Ps* | nos *Fb*.

ARMA: sapientiam *Cg Oa* | sapientiam uidelicet *Vd* | philosophiae *Af Fd Kc Ld Lh Mj Ps Vf* | uirtutis *Ef* | quam sapientia *Er* | quam sapientiam *Ck Ge Pn* | doctrinam scilicet *Af Vb* | constantiam animae *Pp* | constantiam animi *Ec Ed Gc Ka Pm Tc Vg* | instrumenta doctrinae *St* | uirtutem sapientiae et praecipue patientiam, quae

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90 in] inde in *Ta*. **99** et] dicit et *Bc*. **100** patientiam] patientiae *Kc*. | protegit] protegunt *Bc Ct Ta Vc*; *gl*. uel -gunt *Ps*. | infortuniis] infortunis *Ta*. **105** euolueras] euolaueras *Pc*. **108** euadit] uadit *Ck Ge*. **122** inuehimur] inhimur *Pn*(2). **132** uirtutem] in uirtutem *Lc*.

sapientem protegit *Lc Pt* | uirtutem sapientiae et praecipue patientiam, quia sapientem protegunt, ne infortuniis deficiat *Af Ap Ck Ge Pb Pc Pk Pn* | dedimus talem uirtutem tui animi *Pg* | dedimus uirtutem animi *Ga Mh Na To Vh* | Arma significat sententias spiritalis doctrinae, quas non abicit firmiter tuetur ab aduersis. *Mf.*

QUAE: arma *Af Fd Ld Pg Ta Vd.*

ABIECISSES: ea *Bd* | tu *Fb Vb* | reliquisses *Vd* | omisisses *Oa* | quam illa te *Pp* | Ideo dixit prior, quia cum ui sapientia ab homine eripi non potest et a quocumque sapientia exierit, prior illa ab homine dimittitur. *Tc* | In hoc ostendit quia nisi prior uir deserat sapientiam, non ab ipsa deseritur. *Va* | Non deserit sapientia, nisi prior deseratur. *Cg Ck Ct Ge Pc Pg Pk Pn Pp Pq Ps Vc* | Hic ostenditur quia sapientia non deserit, nisi deseratur. *Af Ec Ed Fd Gc Kc Lc Ld Lh Mb Mj Ps Pt Ta Tc To Vf* (*Vh*) | Ostendit quia non deserit sapientia priusquam deseritur. *Ka Mb* | In hoc ostenditur quod sapientia deserit nullum, nisi deseratur. *Ga Na* | Hic ostendit quia sapientia non deserit, sed deseritur. *Px* | quae non deserunt nisi deserantur *Pt* | non deserit (nisi de)seratur *Pd* | Sapientia ui non potest tolli. Sapientia prius relinquitur, quam ipsi relinquatur. *Pm* | Sapientia ui non potest tolli. *Ed* | Sapientia enim ui non potest tolli. *Ec Gc*.

INUICTA: insuperabili *Ck Er Ge Oa Ps Vb Vd* | inuincibili *Pd* | instabili *Lh Ta*.

FIRMITATE: munitione *Pp* | stoliditate uel admiratione *Pc*.

TUERENTUR: custodirent *Ap Cg Er Oa Pb* | defenderent *Ct Fb Ga Lb Mh Mo Na Pq Ps To Va Vb Vh* | defenderentur *Lh Ta* | munirentur *Vd* | custodirent illa arma *Ck Ge Pn Ps* | Proportio est cuiuscumque rei similis ad aliquam rem cognata comparatio, ut duo ad quattuor dupla proportio est. *Fd* | intueor (*gl.* deponens) intuitus, inspicio; tueor (*gl.* deponens) et tuor, tutus et tu(...) tutatus (?) deponens unde (...) *Tc*.

4. Agnoscisne me? Quid taces? Pudore an stupore siluisti? Mallem pudore, sed te, ut uideo, stupor oppressit.

AGNOSCISNE ME: philosophia *Pp* | qui sim ego *Ck Oa Pb Pn Ps* | quis sim ego *Ap Ge* | quae sim ego *Cg Er Ka Pt* | quae sum ego *Vg* | inquit sapientia *Fb* | Cognoscimus ignorata et inuisa, agnoscimus ea quae a nobis exciderunt aliquando. *Pd* | Inter agnoscere et cognoscere hoc interest quod cognoscimus ignota et inuisa, agnoscimus uero quae a nobis exciderant aliquando. *To* | Inter cognosco et agnosco haec est differentia, quia cognoscimus quae numquam uidimus, agnoscimus quae iam cognoscimus. Et hoc modo iste posuit. *Va*.

-NE: pro an *Pt* | numquid *Er*.

QUID: pro cur *Fb* | qua re *Pn*.

TACES: subticuis *Ct Ps*.

PUDORE AN STUPORE: pudor sapientum, stupor stultorum *Pg* | uerecundia an admiratione *Cg Ck Ge Ps* | quia pudor citus integritatem mentis, stupidus alienationem uidetur habere *St* | quod stupor opprimit, surgere non ualent *Ld* | Duo

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133 uirtutem] uirtutes *Af Pb Pc Pk Pn.* | et] om. *Ge.* | praecipue] om. *Ge.* | patientiam] sapientiam *Af Ap Pb Pn.* | quia] quae *Pb Pc Pk Pn.* **134** protegunt] protegant *Af.* **142** prior] prius *Cg Pc Pg Pk Pp.* **143** deseratur] abiecisses *Pq Vc.* | Hic] in quo (?) *Mb*; in hoc *Ec Gc Lh Tc Vh*; > in hoc *Ed.* | ostenditur] ostendit *Ed Lc.* **144** deserit] deserat *Ec Gc.* | nisi] nisi prius *Fd Lc Ld Pt Vf.* **151** insuperabili] insuperbiabili *Er.* **176** Duo…177 quia] om. *Mo*.

posuit, quia qui pudore perfunditur, integritatem mentis habet. Qui uero stupore, alienationem mentis uidetur habere. *Bc Bd Fd Lc Mo Pt Vf* | Duo posuit, quia quem pudor ·i· confusio perfundit, integritatem mentis habet. Qui uero stupore opprimitur, alienationem mentis uidetur habere neque ualet surgere. (*Af*) *Kc Mj Pp Pq Ps Ta Vd* | Inter pudorem et stuporem hoc distat ·i· quia quem pudor perfundit, integritatem mentis habet. Quem uero stupor, alienationem uidetur habere. *Ct Ps* | Quem pudor confundit, integritatem mentis habet. Quem uero stupor, alienationem mentis patitur. *Lg*.

PUDORE: ex *Ec Gc Ka Ta Vg* | uerecundia *Ap Ct Er Ka Lb Lh Mo Oa On Pb Pc Pk Pn Pt Va Vb Vc Vd Vg* | admiratione *Pb Pq* | ut per uerecundiam se corrigeret, qui stupore oppressus surgere non ualet *Lh Tc Va* | taces ·i· propter uerecundiam *Bd* | Pudor enim uerecundiae est. *Va*.

STUPORE: stultitia *Vb* | stoliditate *Ct Lh Pd Ps Vd* | admiratione *Ap Lh Oa Pn Va* | irqueman (OHG) *Mh* | propter fatigationem *Bd* | Quia stupore opprimitur, scire non ualet. *Pd* | Qui stupore premitur, surgere non ualet. *Ec Gc* | Quos stupor opprimit, surgere non ualent. *Pt Vf* | quia qui stupore opprimitur, surgere non ualet (*Ed*) *Ga Ka Mb Na To* (*Vh*).

SILUISTI: tacuisti *Fb Fd Ld Pt Vf*.

MALLEM PUDORE – OPPRESSIT: Mallem te uerecundari, eo quod deliquisti tristitiam assumendo, quam admirari, quasi me non recognoscas nutricem tuam, quia quem pudor perfundit, integritatem mentis habet. Qui uero stupor, mentis alienationem uidetur habere. *Ap Ck* (*Er*) *Ge Lh Oa Pb Pc Pk Pn* (*Vc*) | Non recognoscit nutricem suam, quia quem pudor perfundit, integritatem mentis habet. Qui uero stupore mentis defigitur, alienationem uidetur habere. *Pp*.

MALLEM: silere *Ka* | te silere *Ap Pb Pn Ps Pt* | te silerem *Er* | magis uellem *Ct Fb Pq Ps* | tacuisses *Pr* | te silere non stupore *Cg* | quia facilius conualescit ad loquendum silens pudore quam oppressus stupore *Mf*.

PUDORE: stupore *Ge Pb Pn* | non stupore *Ck* | quam stupore *Ps* | uerecundia *Bc Ct Ps* | te silere magis uellem, quia pudor pertinet ad uerecundiam *Ck Ge Oa* | magis uellem, quia pudor pertinet ad uerecundiam *Vb* | quia pudor pertinet ad uerecundiam *Af* | ut uerecundia siluisses quam stupore *Fb Fd* | uerecundia siluisses quam stupor *Vf* | magis uellem te uerecundari *Pp* | magis uellem uerecundia siluisses quam stupore *Ld Pt* | ut pro uerecundia se corrigeret *Ec Gc* | ut per uerecundiam se corrigeret *Ed* | amissione rerum uel mentis *Ec Ga Gc Ka Mh Na*.

UT: quemadmodum *Ld*.

UIDEO: ut mihi uidetur *Ct Go Ps* | ut uisum est *Ec Gc*.

STUPOR: admiratio *Ap Ck Ge Pb Pq Ps* | stultitia *Pp Vb* | desidia *Ct Ps* | admiratio non uerecundia *Er Pn Pt* | hebitudo mentis *Fb Ld Mo Vf* | habitudo mentis *Fd* | alienatio mentis *Pt* | Superius dixit quod cum uidisset mulierem, errauerit, atque

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177 qui] quod *Vf*. | qui…perfunditur] quem pudor perfundit *Bc*. | integritatem] integritatis *Fd*. Qui] quod *Vf*. | stupore] stupore est *Bc*. **178** uidetur] uidet *Bd*. | Duo] quo *Kc*. | posuit] posuit mallem pudorem *Ta*. **179** quem] quam *Kc*. | perfundit] perfudit *Pq*; < perdit *Af*. | uero] uero contentus *Kc*. **180** alienationem] alienatione *Pq*. | ualet] uidetur *Af*. **187** ualet] ualebat *Va*. **192** ualent] ualet *Pt*. | quia] om. *Ga Na To Vh*. **195** eo…196 tuam] om. *Er*. | deliquisti] dereliquisti *Ge*. **196** tristitiam] tristitias *Vc*. | non] om. *Ap Ck Ge Oa*. **197** quem] \duo posuit/ quem *Ap*. | pudor] *gl.* confusio *Ap*. | perfundit] profundit *Ge*. | integritatem] integritate *Oa*. habet…mentis[2]] om. *Oa*. | stupor] stupore *Pc Pk Vc*; > stupore opprimitur *Ap*. | stupor mentis] stupore alienatio *Lh*. **198** habere] habere. \neque ualet surgere/ *Ap*. **207** siluisses[1]] siluisse *Fb*. **209** siluisses] siluisse *Ld*.

ad eius auctoritatem obstupuerit. *Va* | Superius dicit quia cum uidisset quaenam haec mulier esset, tantae auctoritatis obstupuit. *Ap Ck Ge Oa*.
OPPRESSIT: te *Ta* | obruit *Pp* | non uerecundia *Ap Ck Ge Oa Pb Ps* | opprimo oppressi oppressum (?) *Tc*.

5. Cumque me non modo tacitum sed elinguem prorsus mutumque uidisset, ammouit pectori meo leniter manum et: Nihil, inquit, pericli est, lethargum patitur, communem illusarum mentium morbum.

ME: Boetius *Pp*.
NON MODO: solum *Cg Pp* | tantum *Ka Tc Vg* | tantummodo *Ec Gc Vc* | solummodo *Ap Ck Ge Ld Oa Pb Pn Pt Ta Vf* | non solum *Ct Er Ga Kc Mb Mf Mj Na Pc To Vb Vd Vh* | non solummodo *Af Bc Fb Fd Lh Pg Pk Pq Ps* | non tantummodo *Ed*.
TACITUM: tacentem *Ef Pp* | uerbis *Er* | non loquentem *Ct Ps*.
ELINGUEM: sine lingua *Af Ap Bc Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh Mf Mj Mo Oa Pb Pn Pp Pq Ps Pt Ta To Vf* | elinguis sine lingua *Vb* | sine lingue *Mb Vd* | quasi sine lingua *Ga Mh Na* | officio *Mb Vd*.
PRORSUS: omnino *Fb Fd Ld Mo Pt Vb Vf* | ex toto *Af* | per omnia *Va* | penitus *Vd*.
MUTUMQUE: non ualentem loqui *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | non ualens loqui *Er* | unam rem istic significant elinguis et mutus, sed amplius silentium exponit per elinguem *Va*.
AMMOUIT: protendit *Vb* | apposuit *Af Bc Bd Er Fd Kc Ld Lh Mj Pd Pk Pq Ps Pt Ta Vf* | applicuit *Ec Ed Gc Pp* | applicauit *Ka Pm Vg* | opposuit *Mb* | adhibuit *Pq* | tegit *Pk* | tetigit *Bc* | allabitur *Cg Oa* | zuobot (OHG) *Ec Gc* | sapientia *Oa* | Sapientia leniter illabitur pectori. *Ap Ck Ge Ka Lh Pb Pc Pd Pk Pn Ps Tc To Vg Vh* | Significat quia sapientia leniter illabitur pectori. *Ec Ed Ga Gc Na Va* | apposuit sapientia *Ct Fb Vc* | leniter imposuit *Pg* | si pulsum cordis paterer explorans *Ka*.
PECTORI: meo *Vg* | quia ibi est sapientia *Vb* | quia ibi solet requiescere sapientia *Ta* | ubi sedes sapientiae *St* | propterea super pectus, quia ibi solet requiescere sapientia *Af Va*.
LENITER: suauiter *Fb Vd* | quia aduentu sapientiae lene quietumque redditur pectus *Mf*.
MANUM: suam *Vh* | officium medicantis *Oa* | Officium medicantis expressit illa. *Ap Cg Ck Ct Er Ge Lh Pb Pc Pk Pn Pq Ps Pt* | Hic officium medicamentis exposcit *Pn* | opus bonum cordi instillans *Ga Ka Mh* (*Na*) *To Vh* | sapientiae consolationem et munimen *Ec Gc* | Hoc faciunt medici aegritudinem et morbum infirmantium uenarum pulsu perscrutantes *Vd*.
NIHIL: non morietur *Vd* | non penitus sui fuerat oblitus *Pc Pk*.
INQUIT: dixit *Vb* | ait *Pp* | sapientia *Fb* | philosophia *Pp*.
PERICLI EST: mali *Ct Ps* | quando *Vh* | tibi *Ec Gc* | in hoc homine *Fd Ld Pt Vf* | minime uelis timere *Ec Gc* | posse quaedam *Ga Na Vh* | periculum ad discrimen, periclum ad experimentum *Pd* | periculum ad discrimen, periculum (!) ad experimentum; -clus plene profertur, nam inde circulus; sic saeclum, sic seclum. *Pn*.

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258 periculum…259 experimentum] Beda *De orth.* 885

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216 dicit] dicitur *Ap*. **241** Sapientia] om. *Pd*; quia sapientia *Vh*. | illabitur] adlabitur *Ap Ck Ge Pb Pn Ps*. **242** quia] quod *Ga Na Va*. **250** Officium] hic officium *Ct Lh Pc Pk*. | expressit] impressit *Pq*; \hic/ expressit *Ps*.. | illa] om. *Ct Er Lh Pc Pk Pq Pt*. **252** bonum] boni *Ka*.

I prosa ii

LETHARGUM (ΛΕΤΑΡΓΥΜ *Tc*): obliuionem *Ap Ck Ec Ga Gc Ge Go Lb Lh Na Oa Pb Pn Pp Pq Ps Ta Tc Vb* | obliuiosum *Mh Vh* | obliuialem *Ec Ed Gc Pm* | somniferum *Ld* | tedium *Ec Gc Vg* | merorem *Ec Gc Lh Tc Ta* | stuporem *Pp* | somnum *Ec Lh Tc* | twalsuht (OHG) *Vh* | muotsuht (OHG) *Fd* | obliuionem mentis *Ef* | somniferum morbum *Af Ap Fb Fd Kc Lg Mj Ps Pt Ta Vd Vf* | somnus cum obliuione mentis *Pd* | morbum i. somnum cum obliuione mentis *Pp* | morbum cum obliuione mentis *Pc Pk* | tedium patitur *Ka* | obliuionem uel mentis tedium *Cg* | loethas tollit memoriam *Ga Mh Na* | letas morbus est qui hominibus tollit memoriam *Go* | morbum {...} generatur *On* | letargicus somnolentus lethe obliuio dicitur *Lh Ta Tc* | loeteus, laetas tollet memoriam *Vh* | Hoc est morbum ·i· somnum cum obliuione mentis. *Ap Bc Kc Lc Ps Ta To Va* | Lethargum est morbus ·i· somnus cum obliuione mentis. *Mj Mo* | Lethargus est morbus qui facit hominem multum dormire. *Px* | somniferum morbum cum obliuione mentis *Af Pq* | ΛΕΤΑΡΓΥΜ ·i· merorem, obliuionem, somnum. Lethargicus somnolentus. Lethe obliuio. Est passio quae letargia dicitur. ΛΕΘΑC tollet memoriam *Ka* | Loethargum Grece dicitur morbus, qui homines facit dormire. *Ed* | Grece morbus qui facit tepidum et hebetem et nimium dormire *Ga Na* | (Leta)rgum est passio (...)us quem semper (dor)mire facit (hom)inem, sed cum usque (ad m)ortem uexare (...)at, non tamen con(...)ue illum uexat, (...) cum eum ad mo(...) tum reliquerit (...)orat malum quod (...)tur. *Er* | letargus dicitur morbus (...) sopore de p(...)ne compositum (..) *Vb* | lethos Grece sopor uel obliuio. Hinc et lethargus uocatur morbus quod somniculosos et obliuiosos reddat homines. *Vd* | letargus genus morbi inferentis obliuionem. Hinc letheus fluuius inferni, quo potate animae praeteritorum accipiunt obliuionem, unde illud: urunt Letheo perfusa papauera somno. *St* | Loethargicus somnolentus. Loethe obliuio dicitur, quia facit hominem multum dormire. Loethargus est obliuialis passio cerebri, cum obliuione et iugi somno. Loethargus item Grece morbus qui homines multum facit dormire. Loethargus autem passio corporis est, quae semper facit dormire hominem, et usque ad mortem uexare solet. Et est morbus quo membra pessima redduntur, et mentis tedium generatur. Dolor quoque capitis dictus est a Loetheo infernali fluuio. *Ec Gc* | Loethargus proprie est morbus quo membra fessa redduntur et mentis tedium generatur pariter cum obliuione. Dolor quoque capitis dictus est a Loetheo infernali fluuio. *Ap Ck Ct* (*Er*) *Ge Ka* (*Lh*) *Oa Pb Pc Pk Pn Pp Ps Vc* | (loethum) dicitur quod deleat (uitam) *Vb* | Loethum dicitur eo quod deleat uitam, unde componitur loethargum. *Ap Ck Ec* (*Er*) *Gc Ge Ka Oa Pb Pn Va* | Letargus genus est morbi, qui infert obliuionem, quia lethos obliuio dicitur. Hinc Letheus fluuius inferni ex quo potantes animae obliuiscuntur praeteritorum laborum. Hinc etiam lethea papauera dicimus. (*Af*) *Ap Bc Bd Fd Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Va Vf* | letargus morbus, qui nimio somno hominem opprimit *Pg* | Letargus est qui

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271 ·i·] om. *Lc Ta*; scilicet *Va*. **272** somnum] om. *Lc*; somnium *Ps Va*; sonum *Bc*; somniferum *Ta*. **273** somnus] sonum *Mo*. **285** Letheo] let\r/eo *St*. **292** quo] cum *Ct Ps*; om. *Ge*. | fessa] pessima *Ap Ck Ge Ka Oa Pb Pn*; (...)sima *Er*. **293** capitis] capitis et somnus *Pk*; capitis et sonnus *Pc*. | est] om. *Ct Pc Pk Pp Ps Vc*. **294** Loetheo] letheo *Ka Vc*. | infernali] inferni *Ct Pc Pk Pp Ps Vc*. **295** Loethum] letheum *Ka*. | eo] om. *Ec Gc*. **296** loethargum] loethargus *Ec Er Gc Ka*; loetargus *Va*. | Letargus…297 quia] om. *Pc Pk*. **297** est] om. *Pt*. | infert] fert *Kc*. | quia] q{uod} a *Fd*. | Hinc] inde *Fd Lc Pt Vf*; in > hinc *Bc*. | Letheus] lethus *Kc Ps Ta*; letus *Lc*; leothus *Va*. **298** inferni] inferni dicitur *Pq*. | inferni…299 dicimus] om. *Fd Pt Vf*. | ex] om. *Bc*. potantes] portantes *Kc Pc*; potantantes(!) *Bc*. | praeteritorum] om. *Pc*. | praeteritorum laborum] om. *Pc*. | laborum] suorum laborum *Af*. **299** etiam] om *Lc Mj*. | lethea] loeta *Lc*; loethea *Va*. papauera] papapera *Af*. | dicimus] dicimus uel somnifera *Ta*; dicitur ·i· somnifera *Pq*.

sua oppressione hominem facit multum dormire. *To* | Morbus est quae facit hominem multum dormire. *Mb Vh* | qui facit hominem multum dormire *Ka Lh Tc Vg* | qui infert obliuionem mentis *Vh* | oppressio cerebri iugis, somnus in similitudinem stertentis *Pp* | Argos igitur piger, letheus obliuiosus. Letargum ergo uitium quocum premuntur aegri ad falsum somnium *Pp* | Lethargus morbus dicitur a Letheo fluuio infernali, secundum estimationem gentilium ubi animae poculum obliuionem sumere dicuntur et homines multum dormire facit. *Mf*.

COMMUNEM: efexegesis *Af Fb Ld* | hoc est *Pt* | quia multos tangit *Ap Ck Ct Er Ge Pb Pc Pd Pk Pn Pp Ps Pt Vc* | quia plures deludit *Cg* | ideo quia plures deludit *Va* | communem dicit, quia plures deludit *Vb* | Propterea dicit communem, quia plures deludit. *Ap Ck Ge Oa*.

ILLUSARUM: deceptarum *Af Bc Bd Ct Fb Kc Mj Pc Pk Pp Ta Vc* | deceptricum *Vd* | deceptarum temporalibus *Er* | deceptarum temporalibus rebus *Ap Cg Ck Ge Oa Pb Pn Ps* | Illusas mentes dicit, quae naturae suae et nobilitatis oblitae non recordantur se ad imaginem et similitudinem dei esse creatas. *Vd*.

MENTIUM: obliuionis *Mf* | proprii ingenii *Pp*.

6. Sui paulisper oblitus est. Recordabitur facile, si quidem nos ante cognouerit; quod ut possit, paulisper lumina eius mortalium rerum nube caligantia tergamus.

SUI: meae *Pg* | naturae suae *Vd* | nostri proprie dixit superius *Ap Pb*.

PAULISPER (1): paruus *Er* | non poenitus *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | aliquantulum *Ct Fb Lh Mo Pc Pk Pq Ps Va Vc* | etiam *Vh* | non poenitus sui fuerat oblitus *Lh Pp Vc* | Non recordatur qui fuerit iam id qualis fuerit in sapientia, et in aliis rebus quantum fuerit felix. (*Ap*) *Ck Ge Oa Pb Pn* | non recordatur qui fuerit in sapientia *Er Pt*.

OBLITUS EST: obliuiscor deponens *Tc*.

RECORDABITUR FACILE: ideo dixit nihil pericli est *Vb* | Proprie dixit superius nihil;. exemplum est *Ck Ge Pn Ps* | quia superius nihil pericli est *St* | hinc supra dixit, quia nihil pericli est *Va*.

RECORDABITUR: sui *Ec Ed Er Fb Gc Ka Pp Pt Vd* | nostri *Cg Ck Ge Oa Pn Ps* | autem *Ec Gc* | recordor deponens *Tc*.

FACILE: proprie *Cg* | leuiter *Pq*.

SI QUIDEM: quia *Pd St* | causalis *Ps* | causalis est *Ap Er Pb Pn Pt* | etiam *Ga Mh Na* | certe *Pq* | si *Ec Gc Ka Lh* | pro si uel pro quia *Ed* | causalis coniunctio *Ck Ge Vb* | causalis coniunctio est *Oa*.

NOS: rationem mentis *Pp*.

ANTE: prius *Vd* | antea *Bd* | aliquando dudum *Ec Gc*.

COGNOUERIT (COGNOUIT *Vf*): cognouerit *Vf* | pro cognouit *To* | futuri uel praeteriti *Af* | praeteriti subiunctiui *Ck Er Ge* | praeteriti subiunctatiui *Vb* | istam perturbationem *Ap Cg Ck Er Ge Pb Pn Ps*.

QUOD: sui facile recordari *Mj* | sui uidelicet recordari *Pq* | sui uidelicet et nostri recordari *Pp* | recordari sui *On* | recordari sui et nostri *Oa* | sui recordari et noscere *Pd* | ut possit sui recordari *Pg* | se cognoscere etiam *To* | sui quod nos cognoscere *Pm* | cognoscere et seu recordare *Fd* | ut sui recordetur uel etiam ut nos agnoscat *Vd* | nos cognoscere *Ec Ed Gc Ka Tc Vd Vg Vh* | nos agnoscere *Vb* | se cognoscerem *Mh* | cognoscere se *Ta Vh* | ut cognoscat nos *Bd* | sui uidelicet

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305 premuntur] primuntur *Pp*. **308** quia] quae *Er*. **310** plures[2]] pluros *Ck Ge*. **325** sapientia] sapientiam *Ap Ck*. **326** non] con *Er*. **341** praeteriti[1]] praeteritum *Er*.

recordari et nos recognoscere *Ap Ck Ct Ge Lh Pc Pk Pn Ps Ta Vc* | recordari sui et nos cognoscere *Cg Ck Er Ge Pb Pn Ps Pt* | quam rem cognoscere se et recordari sui *Ld* | cognoscere se sui uidelicet recordari *Bc Fb Kc Ps Vf* | cognoscere se sui uidelicet recordari et nos agnoscere *Af* | recordari uel cognoscere sui et nos *Ap*.
POSSIT: facere *Bd* | recognosci *Pr* | se cognoscere (*Ga*) *Na*.
PAULISPER (2): leniter *Pp*.
LUMINA: oculos *Mb Oa Tc* | oculos mentis *Ap Cg Ck Er Ge Pb Pn Ps Pt* | aciem mentis *Vd* | ingenia *Pp* | cordis eius *Ec Gc Ka*.
MORTALIUM RERUM: facultatum uidelicet amissione *Vd* | de curis temporalibus *Af Bc Fb Fd Kc Ld Mj Ps Ta Vf* | Mortales res semper patiuntur caliginem caecitate ignorantiae. *Ap Ck Er Ge Pb Pn Ps Pt Vb*.
MORTALIUM: saecularium *Pp* | terrenarum *Tc*.
NUBE: densitate *Vd* | obscuritate *Ga Mh Na Pg Tc To Vh* | caecitate *Oa* | tristitia *Pq* | amissione *Ec Ed Gc Ka Pm* | ignorantia *Va* | turbatione *Vg* | caecitate ignorantiae *Cg* | obscuritate humanae perturbationis *Lh* | humanae positionis *Ap Pb* | caecitate humane perturbationis *Ta* | caecitate humanae perturbationis ·i· curis temporalibus *Pp* | caecitate perturbationis *Fd* | caecitate ignorantiae et caecitate perturbationis *St* | humanae positionis uel perturbationis *Ck Ge Pn* | desiderio saecularium rerum, et in hoc ostenditur philosophiam cunctos se amantes consolaturam *Mf*.
CALIGANTIA: obscurata *Fd Lh Mj St Ta* | obscurantia *Mo* | obnubilata *Vd* | illa lumina *Oa* | operientia *Pq* | lipientia *Pq* | faciem mentis *Ed* | obtunsum *Ed* | obscurata caecitate humanae perturbationis (*Af*) *Bc Ct Fb Kc Ld Pc Pk Pn Pq Ps Pt Vc Vf*.
TERGAMUS: tergeamus *Pd Pk Pq* | mundemus *Ap Cg Ck Ge Oa Pn Ps Pt* | illuminando *Lh* | a curis terrenarum rerum *Ap* | munde est tergo et tergeo *Er* | oculos mentis *Ap* | oculos mentis mundemus *Pp Vd* | oculos mentis mundemus a cunctis terrenarum rerum curis *Af Bc* (2x) *Ct Kc Lc* (*Lh*) *Mj Mo Pb Pc Pk Pn Ps Ta*.

7. Haec dixit oculosque meos fletibus undantes contracta in rugam ueste siccauit.

HAEC: sapientia *Ck Ge Oa Vb* | philosophia scilicet *Af Bd Fb Kc Mj Pd Pp Ps Vd Vf* | philosophia *Ct Er Lh Pc Pg Pk Ta Vh* | Boetius *Pp*.
FLETIBUS (FLETU *Pp*): fletibus *Pp* | causa humani erroris *Cg Ck Ge Oa Vb*.
UNDANTES: fluentes *Af Bc Fb Ge Kc Ld Mo Pc Pk Ps Pt Ta To Vd Vf* | madentes *Pp* | flentes *Lh*.
CONTRACTA: collecta *Pp* | conglobata *Cg Ck Ge Oa Vb* | coadunata *Vd* | plicata *Af Bc Fb Kc Mj Mo Pc Pk Ta Vf* | applicata *Ld* | conducta *Af Ap Bc Ct Fb Kc Ld Lh Pb Pc Pk Pn Pq Ps Ta Vc Vf* | ducta *Mo* | complicata *Ap Ck Ge Ka Oa Pb Pn Ps Pt* | complicata inuisa *Er* | complicata in cumulum *Vg* | ut solitae mulieres sunt facere, quando ora sua detergunt *Pp*.

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349 recognoscere] om. *Ct Ps.* | recordari[2]] recordari uel cognoscere *Pn.* | et[2]…350 nos] nos quoque *Cg*; nosque *Pt.* **350** cognoscere[1]] uel cognoscere *Pb*; recognoscere *Pt*. **351** se[1]] se et *Fb Vf.* | uidelicet] om. *Vf.* **358** semper] om. *Ap Ck Ge Pb Pn Ps.* | caecitate] caecitatem *Pn*; uel caecitatem *Ap Pb*; ·i· caecitate *Ck Ge.* | caecitate…359 ignorantiae] om. *Ps Pt*; et aetate ignoramus *Er*. **366** perturbationis] turbationis *Pn.* **369** operientia] uperientia (?) *Pq.* **370** obscurata] om. *Ta*; obscura *Ct Ld Vc*; obscurantia *Fb.* | humanae] om. *Ld Pt Vf.* **374** mentis[3]] mentis eius *Pn*. | mundemus[2]] purgemus (?) *Lh.* **375** cunctis] om. *Bc* (1,2) *Ct Pb Pc Pk Pn*; | rerum] om. *Mo*. **383** causa] pro causa *Oa*. **388** complicata] < plicata *Ps.*

I prosa ii

IN RUGAM: in collectione *Vb* | on fyld (OE) *Oa* | lesun (OHG) *Vh* | complicationem *Af Bc Kc Pc Pk* | in complicationem *Ap Bd Cg Ck Ct Fb Fd Ge Ld Lh Mj Mo Oa Pb Pn Pp Ps Pt Ta Vc Vf* | in implicationem *Ec Ed Gc Pm* | ruga collectio uestis *On* | in augmentum *Ec Gc Ka Lh Ta Tc* | in cumulum *Ec Gc Ka Lh*
395 *Tc* | in similitudinem rugae *Ck Er Ge Pn Ps Va* | in modum rugae *Cg.*
SICCAUIT: abstersit *Cg Ck Ct Er Ge Oa Pn Ps Pt* | detersit *Pp Vd* | tersit *Bc Fb Kc Ld Lh Mj On Pc Pk Pq Ps Ta Va Vc Vf* | extersit *Af Mb* | exersit *Fd* | tergendo *Af.*

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396 abstersit] absunt sit *Pn.*

I metrum iii

HEADNOTES: metrum archilochium *Cg Vd* | archilochium metrum ex heroico et almanico *To* | heroicum alcmanicum *Px* | ex heroico et alcmanico *Vh* | heroicum coniunctum alcmanio *Vb* | metrum dactilicum quod constat primo heroico secundo almanico dactilico tetrametro acatalecto. *Er* | Carmen alcmanium prior uersus heroicus, secundus IIII dactilis constat. *Ec Gc Mb* | metrum heroicum et alcmanicum dactilicum tetrametrum catalecticum *Bb Ka Lh Tc* | Catalecticus uersus est ubi in pede uersuum una syllaba deest, sicut hic. *Lh Tc* | Catalecticus uersus est ubi in pede uersuum una syllaba deest, sicut hic. Luminibusque prior rediit uigor. *Ka* | Primo uersu heroico, secundo alcmanio dactilico spondeo tetrametro, dactilis quattuor nulla syllaba remanente et raro spondeo recipit *Ga* | Constat primo uersu heroico, secundo alemanio, dactilico tetrametro acatalecto est in pedibus dactilicis nulla remanente syllaba. *Vf* | Primo uersu heroico, secundo alcmanio dactilico tetrametro, constat quattuor dactilis nulla syllaba remanente, recipit et primo loco spondeum. *Pp* | primus uersus genere metri uersus constat ex dactilo et spondeo, et est heroicus sequens ex quattuor dactilis *Pd* | archilochium metrum heroicum coniunctum alcmanio metro ab auctore metri sic uocato *Pn* | primum uersus metro dactilico heroico, secundus alemanio dactilico tetrametro, frequenter spondeum recipiens *Vd* | Hoc metrum constat primo heroico uersu, secundo alcmanio dactilico tetrametro acatalecto, ·i· quattuor pedibus dactilicis nulla remanente syllaba. Metrum dactilicum principaliter dactili constat, recipit tamen spondeum, et nonnumquam in fine trocheum. Vsus est tali uarietate tunc me discussa luminibus *Mf* | Metrum dactilicum quod constat primo heroico secundo alcmanio dactilico tetrametro acatalecto. Dactilica metra principaliter dactilo constant. Recipiunt tamen spondeum et nonnumquam in fine trocheum. *Af Bd On Pc Pk Pn Ps* (*Vc*) | metrum dactili heroicum alcmanium dactilicum tetrametrum acatalecton *Va* | Metrum quod constat primo heroico, secundo alcmanico dactilico tetrametro acatalecto ·i· quattuor pedibus dactilicis nulla remanente syllaba. Catalectus enim est uersus qui legitimo fine clauditur. Metra autem dactilica principaliter dactilo constant, recipiunt tamen spondeum et nonnumquam in fine trocheum. Vsus autem est tali uarietate semel ita: tunc me discussa *Af* (*Ec*) *Gc Ka* (*Lh*) *Pt Ta Tc Va* | omoeosis (*Ed*) *Lh* | OMOEOCIC *Tc* | OMOEOCIC *gl*. similitudo *Ka* | comparatio *Vd*.

1. Tunc me discussa liquerunt nocte tenebrae

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7 dactilis constat] dactili *Mb*. **16** uersus[1]] uius *Pd*. **25** dactilico] dactilo *Ps*; < dactilo *Vc*. **26** dactilo] dactilico *Pk Vc*. | et] om. *Pk*. | nonnumquam] numquam *Af Bd*. | trocheum] trocheum. usus est autem tali uarietate semel ita *On*. **28** Metrum] tertium *Af*. | Metrum quod] hoc carmen *Pt*; quod quattuor *Va*. | secundo] primo loco *Ec Gc*. **29** alcmanico dactilico] secunda almanio *Af*. | dactilico] dialectico *Ec Tc*; diactilico *Ka*; dialectico *gl*. dactilico *Gc*. | acatalecto] acatalectico *Af*; ac catalectico *Ka*; om. *Ec Gc*. | dactilicis] dactilicis qui *Ec Gc*. | nulla] nullam *Ta*. **30** syllaba] om. *Ec Gc*. | Catalectus] catalecticus *Ka*; acatalectus *Pt*; acatalecticus *Af*. | est] om. *Ec Gc*. | legitimo] legitime *Ta*. | fine] fine ·i· perfecto sensu *Va*. **31** dactilo] dactilico *Ka*. **32** in] om. *Af*. | autem] om. *Af Gc Pt*; est autem *Va*. | est] om. *Pt*; est tamen *Ec Gc*. | ita] om. *Pt*. **33** discussa] discussa liquerunt nocte tenebrae *Af*; discussae linquerunt nocte tenebrae luminibusque prior rediit uigor *Pt*; discussa liquerunt nocte *Va*.

I metrum iii

TUNC – TENEBRAE: Expulsa ignorantia liquerunt illum perturbationes. *Af Pc Pk Vc*.

TUNC: mox *Bd Cg Oa* | ita *St* | deinde *Pq* | mox ut *Ap* | cum hoc fecisset *Vd* | mox ut tersit oculos *Ck Er Ge Pb Pn Ps Pt* | postquam tersit meos oculos *Pp* | postquam siccauit *Vh* | Boetius *Ed*.

DISCUSSA ... NOCTE: depulsa perturbatione ignorantiae *Af Fb Fd Kc Mj Ps Vf* | Repulsa sig{nificat} perturbatur. *Vh* | repulsa terrena cura *Ec Gc Ka Lh Tc Vg* | expulsa perturbatione *Mf Pd To* | remotis ignorantiae tenebris *Vd* | Quidam codices habent discussa nocte. *Vb*.

DISCUSSA: depulsa *Fb Mo* | expulsa *Ap Bc Cg Ck Ga Ge Lb Lh Na Oa Pb Pg Pm Pn Pp St Vb* | repulsa *Ed Ta* | fugata *Bd Ct Er Mb Pc Pk Ps Vc* | excussa *Vb*.

LIQUERUNT: dereliquerunt *Pp* | derelinquerunt *Pg* | dimiserunt *Bc*.

NOCTE: cum *To* | ignorantiae *Ed Pd Pm Pp* | ignorantia *Bc Bd Pg Pq* | inscitia *Ef Ga Go Mh Na To Vh* | erroris *Af Er Ge* | caligine *Er Ge Oa Vh* | caligine erroris *Ap Ck Pb Pn Ps Pt* | terrena cura *Mb* | caecitate *Vd* | caecitate noctis *Ka* | profunditas meroris et angustiarum perturbatione *Pp* | perturbatione, caecitate mentis *Ec Gc*.

TENEBRAE: perturbationes *Ap Ct Lh Mb Pb Pn Ps Ta Tc* | errores *Oa St* | perturbationes ignorantiae *Ka* | erraticae caligines *Cg* | eo quod teneant umbram *Va*.

2. luminibusque prior rediit uigor,

LUMINIBUSQUE: alcmanium *Ed Mb* | alcmanicum *Vh* | meis *Bd Ct Er Pq Vh* | oculis *Pp* | interioribus *Ec Ed Gc Ka Pm Vg* | sensibus *Er Ps Va* | sensibus meis *Ap Cg Ck Ge Oa Pb Pn Pt* | in oculis meis *Vb* | intellectui oculis *Vd* | meis oculis *Ec Fb Fd Gc Ka Kc Lh Mj Pc Pg Pk Ps Ta Tc Vf Vg* | meis oculis uel menti *Af* | meis interioribus *Pp*.

PRIOR REDIIT: Reuersus sum ad priorem sapientiam quam habui. *Ap Ck Er Ge Oa Pb Pn Ps Pt* | Quam prius habui reuersa est sapientia. *Cg* | pristina cognitio uel integritas sensus *St*.

REDIIT: redigit *Ga*.

UIGOR: uirtus *Er Kc Pg* | sapientia *Er Ps Vd* | fortitudo *Ec Ed Gc Pd Pm Vb Vf* | acrimonia *Pd Vd* | uirtus et fortitudo *Fd To* | a uiriliter agendo *Ec* (*Ga*) *Gc Mb Na To Vh* | sapientia et fortitudo animi *Ap Ck Ge Oa Pb Pn* | uirtus et fortitudo animi *Ct Mo* | uirtus et fortitudo animi, quae amiserat *Af Bc Fb Kc Mj Ps* | Fortitudo animi, quam amiseram, rediit menti. *Pp* | Virtus et fortitudo animi, quam amiseram, rediit menti. *Lh Pc Pk Ta* | Sole non parente non cernitur caelum currere. *Pd*.

3. ut cum praecipiti glomerantur sidera Coro

UT: fit *Bc Ec Ed Gc Mh Na On Pc Pg Pk Pm Va Vg Vh* | sit *Ka* | sicut *Af Cg Ck Ct Er Ge Oa Pa Pb Pn Pq Pr Ps Pt St Ta Vc Vd* | ceu *Ka* | quemadmodum *Af Ap Ec Ed Fb Fd Ga Gc Ka Kc Lg Lh Mf Mh Mj Na On Pg Pp Ps Ta Tc To Vf Vg Vh* |

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42 ut tersit] ut iussit *Ck Ge Pb Pn Ps*; uetesit *Er*. | oculos[1]] om. *Pb*. **44** depulsa] depulsatur *Af*. **45** repulsa] repulsa *gl.* uel ex- *Lh.* **67** sapientiam…habui] sapientum qua *Er*. **72** a] om. *Ec Gc Mb Na*. **74** quae] quam *Af Bc Mj Ps*.

sicut latet *Bd* | ita fit in illuminatione mea *Bd* | In septimo uersu quaere emicat. *Ec Gc*.

CUM: tunc *Af Pk* | quando *Ck Ge Oa Pb Pn Ps Pt*.

PRAECIPITI: a *Bd Pb Pn Ps* | ex *Pp* | ueloci *Ap Bd Ck Er Ge Oa Pb Pc Pd Pk Pn Pp Ps Pt Tc Vb Vc* | celeri *Af Cg Ck Ct Ed Fb Fd Ga Ge Kc Lh Mf Mj Mo Na Oa Pc Pk Ps Ta To Vb Vd Vf Vh* | uehementi *Bc Pc Pd Pk* | currenti *Ck Ge Oa Pn Ps*.

GLOMERANTUR: coadunantur *Ap Bd Cg Ck Ge Oa Pb Pn Ps Vd* | obducuntur *Af Ec Ed Ga Gc Ka Lh Mf Na St Ta Tc To Vb Vh* | congregantur *Ct Lh Pq Ps Ta Vb Vc* | densantur *Bc Fb Kc Pp Ps Vd* | densentur *Af Fd Vf* | inuoluuntur *Af Fb Fd Kc Mj Ps* | operiuntur *Mf* | cooperiuntur *Af Ec Ed Ga Gc Kc Na Pm Ps To Vh* | experiantur *Fb* | colliguntur *Er On Pt* | obscurantur *Bc On Pc Pg Pk Va* | absconduntur *Bc Mb Pc Pk* | clauduntur *Ga Na To Vh* | sicut uidetur *Mh* | colliguntur in unum et obscurantur *Pd* | uel eclipsin, et tunc uidentur sidera densari, quae tunc prius non uidebantur *Ct* | densantur, quod solet fieri quando sol latet in nube, uel per eclipsin et tunc uideantur superiora densari, quae prius non uidebantur *Ap Ck Ge Oa Pb Pc Pk Pn Ps Ta Vc*.

SIDERA: nubes *Af Ap Bd Cg Ck Er Ge Oa Pb Pn Ps Pt* | solem *Pp* | tempestates *Bd*.

CORO: uento *Bc Bd Er Fb Pd Pm Pp Ps Pt Px To Vb* | uento occidentali *Go* | westannord (OHG) *Ec Gc Ka Lh Tc* | ab illo uento *Ec* (*Ga*) *Gc Mb Mh Na Vh* | Circius uentus adducens nubila *Cg* | adducente et coaceruante nubes *Vh* | ab illo uento, qui ad sinistram Fauonii est *Ed* | Coro qui et agrestis dicitur et thiutisce westnordroni (OHG) *Mf* | Corus uentus est in sinistra parte Fauonii. *Ps* | uentus in sinistra parte Fauonii aduehens nubila *St* | Ventus est in sinistra parte Fauonii adducens pluuiam. *Vb* | Ventus est in sinistra parte Fauonii adducens nubila. *Va* | uento, qui est in sinistra parte Fauonii aceruansque nubila *Kc* | uento, qui in sinistra parte Fauonii coaceruat nubila *Lg* | Corus est, quia ab occidente aestiuo tempore flat. Vocatus Chorus eo quod ipse uentorum circulum claudat et quasi chorum faciat. *Tc* | Corus uentus est qui ab occidente aestiuo flat et uocatur Chorus, eo quod dum ipse uentorum circulum claudat, chorum faciat. *To* | Corus est qui ab occidente aestiuo flat, et dicitur chorus qui, dum uentorum circulum claudit, chorum facit. *Ec Gc* | Corus est qui ab occidente aestiuo flat et uocatus chorus quod ipse uentorum circulum claudat et quasi chorum faciat, et est uentus in sinistra parte Fauonii adducens nubila. *Ap Ck Er Ge Oa Pb Pn* | Corus uentus est in sinistra parte Fauonii adducens coaceruansque nubila. *Af Bc Ct Fb Fd Lc Mj Pc* (*Pd*) *Pk Ps Pt Vc Vf* | Corus uentus est in sinistra parte Fauonii flans. Adducit coaceruatque nubila et glomerantur. Quod solet fieri quando sol latet in nube uel per eclipsin. *Pp* | Corus uentus est in sinistra parte Fauonii adducens coaceruansque nubila et quando ·o· breuis est multitudinem significat, quando uero producitur uentum. (*Lh*) *Pq* | Corus uentus est in sinistra parte Fauonii adducens coaceruansque nebulam. Chorus quando breuiatur ·o· significat multitudinem, quando producitur uentum significat. *Ta* | uento, qui est in sinistra parte Fauonii adducens coaceruansque nubila *Vd* | Corus qui et Eurus uocatur, ideo quia uentorum circulos claudit, quasi chorum faciat. *Mb*.

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98 densantur] densatur *Ge*; densantur spissantur *Pc Pk Ta*; glomerantur spissantur *Vc*. **99** uel] om. *Pb*. | per eclipsin] pedipsin *Ps*; > per eglipsi *Ge*; per eclipsion *Ap*. | et] om. *Ta*. | uideantur] uideatur *Pb Pn*; uidentur *Pc Pk Vc*. | superiora] sidera *Pc Pk Ta Vc*. | quae] qui *Pb*. | non] pro non *Vc*. **116** uocatus] dicitur *Er*; uocatur *Oa*. **117** ipse] dum *Er*. | claudat] claudit *Er*. | et[1]… chorum] ob cum *Er*. **118** Corus] om. *Fb Ps*. | uentus] qui *Ps*. **119** in sinistra] om. *Pd*. | nubila] nubilia *Mj*.

I metrum iii

4. nimbosisque polus stetit imbribus

NIMBOSISQUE: ex *Ec Gc* | pluuialibus *Af Ap Bc Cg Ck Er Fd Ge Kc Mo Oa Pb Pc Pk Pn Pp Ps Pt Ta Vd Vf Vh* | nimbo plenis *Vb* | densis *Pp Pq* | nebulosis *Pd* | pluuiabus *Mj* | tempestuosis *Ec Ed Gc Pm Tc* | aquosis *Er Pt* | plenum caelum imbribus *Ka* | plenum caelum tempestatibus *Ec Ga Gc Na Vh* | Nam nimbus est uentus uehemens solutus in pluuia. *Mj* | Nimbus est densitas nubium intempestiua et obscura, dictus a nube. *Ct* (*Er*) | Nimbus est densitas nubium intempestiua et obscura, dictus a nube soletque uehemens pluuia esse. Imber lenta pluuia iugisque pertinens ad nubes et pluuiam, dictus a Greco uocabulo quod terram inebriet. *Af Ap Bc Ck Ge* (*Lh*) *Oa Pb Pc Pk Pn Pp St Ta Vc* | Nimbus est densitas nubium intempestiua et obscura, dictus a nube. Nam nimbus est uentus uehemens solutus in pluuiam. Imber densa et lenta pluuia magisque pertinens ad niues et pluuiam, a Greco uocabulo quod terram inebriet. *Fd Kc Lc Mo Ps Pt Vd Vf* | Dictus autem imber quasi umber ab umbra sc· quam sua densitate facit. *Af Ta* | Nimbus est densitas nubis intempesta et obscura et inde nimbus a nube. Imber dicitur lenta et (iugi)s pluuia et pertinet et ad pluuias et ad nubes. Dictus quod terram inebriat. (*Pd*) *To*.

POLUS: coelum *Bd* (*Fb*) *Pp Vb Vd* | aer *Pp* | sol *Pc Pk* | cum *Ps St Vh*.

STETIT IMBRIBUS: inhorruit uel sollicitet densitate nubium *Fd Kc Ps* | inhorruit uel plenus fuit densitate nubium tempestatis non temporis *Fb* | plenum caelum tempestatibus *To* | inhorruit densitate nubium *Af* (2x) *Ta Vf* | cum plenus est imber lenta pluuia *Pg*.

STETIT: inhorruit *Ap Bc Bd Cg Ck Ct Ec Er Gc Ge Ka Lh Mj Oa Pb Pc Pk Pn Pp Pt Tc Va Vc Vd* | horruit *Ed Pm Px To Vb Vh* | tenebrescit *Ps* | stat *Bd Er Pr Pt* | correptus *Ck Ge* | correptus est *Pn Ps Va* | repletus *Mb* | repletus est *Bc On Pp* | plenus *Cg Vb* | plenus fuit *Ap Ck Ge Pb Pc Pk Pn Ps* | plenum est *Ef* | genipþ (OE) *Ge* | werð genipen (OE) *Oa* | horribilis apparet *Bd* | ut stant et iuniperi *Ec Ed Gc Ka Mh Pm* | Horridus factus est. *Ec Gc Ka* | Stat nunc plenus est, nunc corripit, nunc placet, nunc horret *St* | Corruptus est uel inhorruit. Nam significat plenus est. Aliquando corripit, aliquando placet. *Ap Ck Ge Oa Vb* | Stat significat aliquando plenus est, aliquando corripit, aliquando placet. *Va* | Stat polissemus sc· diuersas habens significationes. Stat enim est placet, et stat plenum est, stat positum est, stat horret, sicut in hoc loco. *Vd*.

IMBRIBUS: nubibus *Vh*.

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138 Nimbus…140 inebriet] Isid. *Etym*. 13.10.3

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137 intempestiua…138 obscura] abscura *Er.* **138** dictus] dictas *Er.* | est] om. *St.* **139** dictus] om. *St*. | nube] nube quasi nimbus *Bc*; nube quasi numbus *Af St Ta*. | Imber] imber autem *Pp*; imber dicitur *Af Ta*; ·i· imber *St*. | Imber…140 inebriet] om. *Vc*. | lenta] densa et lenta *Af Bc St Ta*. | iugisque] iugis *Pc*. **140** nubes] niues *Ta*. | et] om. *St.* | pluuiam] ad pluuiam *Af Bc Pc Pk Pp*; ad pluuia *Ta*; om. *St.* | dictus] om. *Af Bc Pc Pk Pp St Ta*. | a] om. *St*. | Greco] > grecum *St*. uocabulo] uocabulum *St.* | inebriet] inebriat *Pp*; -at > -et *Oa*. **141** Nimbus] numbus *Mo*. nubium] om. *Vf*. **142** dictus] ductus *Vf.* | est] om. *Mo*. **143** Imber] imber est *Lc Pt Vf*; imper est *Fd*; hymbus *Vd.* | et[1]] ac *Fd Lc Vf.* | lenta] leta *Fd*. | niues] niuem *Pt.* | et[2]] om. *Pt*. | et pluuiam] quam ad pluuiam dictus est enim *Lc*. | pluuiam[2]] pluuia *Kc Pt*; ad pluuiam *Fd Mo Vf*. **144** terram] terra *Fd*. | inebriet] inebriat *Fd Lc Mo Pt Vf*. | Dictus autem] sic dictus *Ta.* **147** et[1]] nam imber *Pd.* | inebriat] inebriet *Pd.* **150** sollicitet] sollicitat *Fd*. | nubium] niuium **158** ut] om. *Mh*. | et] om. *Ec Gc*. **161** aliquando placet] om. *Ap Oa*; aliquando corripit *Ck Ge*.

I metrum iii

5. sol latet ac nondum caelo uenientibus astris

LATET: abscondit *Vb* | absconditur *Fd Vf* | obscuratur *Ec Gc* | tunc *Pg Vd* | nube *Pn* | sub nube *Ap Cg Ck Ct Ge Lh Oa Pb Pc Pk Pn Pq Ps Ta Vc* | in nubibus *Er Pn Ps Pt* | densitate nubium *Bc* | quando hoc fit *Af Er Pt* | quando fit istud *Ap Ck Ct Ge Lh Oa Pb Pc Pk Pn* (2x) *Ps* | quando illud fit *Ta* | cum hoc fit *Cg Ck Ge Oa Pn Pt* | hoc fit *Er* | non uidetur *Vd* | dum fiunt ista sc· *On*.
NONDUM: adhuc *Mb*.
CAELO: in *Ap Bd Ck Ct Ec Fb Gc Ge Ka Oa On Pb Pn Ps* | de *Vh* | in caelum *Pp* | ad caelum *To* | datiuus *Vb*.
UENIENTIBUS: apparentibus *Af Ap Bc Bd Cg Ck Ec Ed Er Fb Fd Gc Ge Kc Lg Oa Pb Pd Pm Pn Pp Ps Pt Vb Vf* | parentibus *Mj* | fugientibus *Tc* | lucentibus *Px* | apparentibus in caelo *Lh Pq Ta Vc* | nondum apparentibus in caelo *Vd*.
ASTRIS: stellis *Af Ap Bc Bd Cg Ck Er Fb Ge Kc Lg Mj Oa Pb Pn Pp Ps Pt Ta* | sideribus *Fb Vd*.

6. desuper in terram nox funditur;

DESUPER: caelo *Pt* | a caelo *Vd* | de caelo *Af Cg Ec Ed Er Fb Fd Ga Gc Ka Kc Lh Mh Mj Na Pp Ps Px Ta* (*Tc*) *To Vf Vg Vh* | ueniens *Ap*.
NOX: obscuritas *Ec Fd Ga Gc Kc Mb Mj Na Pp Ps To Vf Vh* | obscurans *Af* | caligo *Pp* | tenebrositas *Ap Ct Pb Ps* | tempestas *Ec Ef Ga Gc Ka Lh Mf Na Ta Tc To Vg Vh* | tempestatis non temporis *Af Bc Fd Kc Mj Pp Ps* | tempestatis non noctis *Pk* | tenebrositas instar noctis *Ck Er Ge Lh Oa Pn Pq Ps Pt Ta Vc* | obscuritas instar noctis *Fb* | tenebrarum obscuritas *Pd* | tenebrati aeris *Vd* | prae absconsione uel in die quae abscondit *Er* | Venit prae absconsione solis in die quem abscondit Corus uentus. *Ck Ge Pn Pt*.
FUNDITUR: immittitur *Vb* | emittitur *To* | dimittitur *Vd* | effunditur *Va* | spargitur *Ec Gc*.

7. hanc si Threicio Boreas emissus ab antro

HANC: nubium *Ck Ge* | densitatem *Pg* | noctem *Af Ap Bd Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lh Mb Mh Na Oa Pb Pd Pk Pn Pp Pq Ps Pt Px Ta* (*Tc*) *Vb Vc Vd Vf Vg Vh* | tempestatem *Mf* | tenebrositatem *Ap Ck Ge Pb* | tenebrositatem nubium *Pn Ps*.
SI: quemadmodum *Vf*.
THREICIO (THRAICIO *Ps*): nordwestan (OHG) *Ec Gc Ka Lh Tc* | Traicio *Pk* | Tracio *Kc Oa Pp* | Thratio *Af* | a Tracia *Cg Ck Ec Ed Ga Gc Ge Mb Na Pm Px Vg Vh* | a Traicio *Fd Vd* | tractio *Ps* | de Tracia *Va Vb* | de Treicia *Er Lh Ta* | de Traciam *Pt* | ueniente a Thracio *Pp* | pro Trachia *Lb* | Greco *Oa* | Tracia regio *On* | Tracia et Treicia idem est. Nomen est enim regionis a cuius parte Boreas uenit. *Pd*.

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178 apparentibus] hac parentibus *Kc*. **194** Venit] om. *Pt*. **195** uentus] uentorum *Pt*.

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207 nordwestan] Interpreting lemma as *Thrascias* (*Thracias*)?

I metrum iii

BOREAS: Aquilo *Cg Ck Ed Ga Ge Mb Na Va Vb* | bisa *Bd* | nordostan (OHG) *Ec Gc Ka Lh Ta Tc* | qui et Aquilo *Px* | dicitur et Aquilo *To* | idem et Aquilo est *Vh* | aquilonali uentus frigidus *Pd* | nomen uenti *Ap Pb Pn* | uentus orientalis *Pc Pk* | uentus aquilonalis *Pm* | uentus Aquilonis *Ec Gc* | uentus frigidissimus dissipans nubes *Va Vb* | Boreas uentus est septentrionalis frigidissimus, dissipans nubes, ipse est et Aquilo. *Vh* | Boreas uentus frigidissimus, dissipans nubes; ipse est Aquilo. *Pd* | Boreas uentus est frigidissimus dissipans nubes, ipse est Aquilo. Aquilo dicitur quod aquas stringat, nubes dissipet. *Mj* | Aquilo qui et Boreas (...) est enim gelidus u(entus) et siccus qui ab (hi)perboreis mo(ntibus) flat. Dicitu(r) Aquilo quod aq(uas) stringat et nu(bes) dissipat. *Er* | Boreas uentus frigidissimus est dissipans nubes. Ipse est Aquilo. Aquilo dicitur quod aquas stringat, nubes dissipet. Est enim gelidus et siccus qui ab hiperboreis montibus flat. Inde enim origo eius est. Vnde naturam eius designat, de quo procedit dicens emissus a Threicio anthro ·i· a uallibus concauis Traciae regionis, quae est aquilonalis, habens in se hiperboreos montes. (*Af*) *Ap Bc Ck Ct* (*Fd*) *Ge Kc Lc Lh Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta* (*Vc*) *Vf* | Aquilo dicitur quod aquas stringat et nubes dissipet. Est enim gelidus uentus et siccus, qui ab hiperboreis montibus flat. Inde enim origo ei ·i· uenti est. Vnde et frigidus est. Natura enim omnium uentorum septentrionalium frigida et sicca est, australium uero humida et calida. (*Pd*) *To* | Boreas qui et Aquilo dicitur quod aquas stringat, nubes dissipat, gelidus et siccus ab hiperboreis montibus oritur et flat ·i· a concauis collibus Traciae regionis, habentis praefatos montes. *St* | (Bore)as qui et Aquilo (...) gelidus uentus (et) siccus (...) quia ab ip(erbor)eis montibus flat *Mb* | Boreas uentus est septentrionalis, qui nobis serenitatem facit. Quod autem dicit Boream missum a Threicio antro poeticum est. Poetae enim fingunt de subterraneis specubus et cauernis saxorum uentos erumpere, quod utique fabulosum est. *Vd* | Boreas ·i· Aquilo qui thiutisce dicitur nordostroni (OHG), ueniens a Thracia. *Mf*.

EMISSUS: flans *Af Bc Fb Fd Kc Pc Pk Pp Ps Pt Ta Vd Vf* | fluens *Mj* | procedit *Pd* | excitatus *Ct Ps* | procedens *Lh Ta*.

ANTRO: spelunca *Cg Ck Ge Pd Vb* | cauerna *Vd* | Eoli *Fb* | ab spelunca *Lh Ta* | a Tracia *Ka Tc* | de Tracia *Ka* | concauis uallibus *To* | specu quia concaua sunt loca uentorum propria *Ap* (2x) *Ck Er Ge Oa Pb Pn Ps Va* | specu loca concaua uentorum propria *St* (*Vb*) | satis loquitur proprie. Nam ab antris et cauernis nasci dicuntur uenti. *Ec Gc Ka* | a concauis uallibus Traciae regionis *Vh* | a uallibus concauis Traciae regionis, quae est aquilonalis habens in se hiperboreos montes *Pn* | Secundum illos loquitur, qui dicunt motum aquarum a concauis terrarum locis fieri. *Tc*.

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220 Boreas] hore(...) *Er.* **222** uentus] uentus septentrionalis *Af Kc Pq Ps Ta*. **223** est[1]] om. *Kc*; \est/ *Ps*. | nubes[1]] nubem *Pt.* | Aquilo dicitur] om. *Pp*. | dicitur] dictus *Kc Ps.* | quod] quia *Vf*. aquas] aqua *Lh Ta.* | stringat] stringit *Ta*. | nubes[2]] et nubes *Af Pq*; nubus *Fd*. **224** dissipet] dissipant *Kc*; dissipat *Ap Ct Fd Ta*; < dissipat *Vf*; dissipet inde in Salomone dicitur uentus Aquilo dissipat pluuias *Af Pq*. | qui] quia *Pq Ta Vf.* | ab…montibus] per hiperboreos montes *Pq*. hiperboreis] imberboreis *Fd*; hyboreis *Vf*. | montibus] motibus *Ct.* | Inde…225 dicens] quia dicitur *Vf*. | enim[2]] autem *Ta*. **225** est] om. *Ct Pq*. | Vnde] unde et *Pp*. | naturam] natura *Ct Ge Pb Pt*. | eius[2]] illius *Af Bc Lh Pc Pk Pp Pq Vc*. | procedit] procedat *Bc Ct Pc Pk Pp Pq Ta Vc*. a] an *Ge*. **226** Threicio] troicio *Kc*; tereitio *Ct*; threhicio *Af*; treicio *Fd Pc Pt.* | a] om. *Lc Pp Pt Vf.* | Traciae] thraiciae *Pb Pn Pt*; thracia *Ta*; traicie *Fd*; treiciae *Vf.* | quae] q{ui} *Pt*. aquilonalis] aquilonaris *Bc Lc Pc Pk Pp*; aquilonaus *Kc*; aquinalis *Oa*; aquilonis *Pq*. **227** habens] imens *Lc.* | in se] om. *Ap*. | hiperboreos] inperboreos *Kc.* **228** et] om. *Pd.* **229** qui] quod *Pd.* **231** calida] sicca *Pd.* **243** specu] ab specu *Pb*; ab aspeccu *Ap*(2). **244** uentorum propria] om. *Er*.

I metrum iii

8. uerberet et clausum reseret diem

UERBERET: reiciat *Af Ap Ed Er Fd Kc Lg Mb Mj Pd Ps Pt To Vf Vh* | reiciet *Ec Gc Ka Lh Mo Ta* | reicet *Vg* | percutiet *Fb Mo* | percutiat *Ga Na Pg To* | eliminet *Pp* | discutiat *Ed Mf Pm* | discutiet *Ec Gc* | pulset *Cg* | quodammodo pulset *Ap Ck Ge Lh Oa Pb Pk Pn Pq Ps Ta* | suo flatu *Ef*.
ET: si *Ec Gc Ps*.
CLAUSUM: a nube *Af Bc Pc Pk Ta Vf* | obscurum *Pp* | oppositum *Ap Cg Ck Ge Oa Pb Pn Ps* | obtenebratum *Ap Er Pb Pn Ps Pt* | obscuratum *Ec Ga Gc Ka Na To Vg Vh* | obtemperatum *Ck Ge* | tenebrosum *Vh* | a caligine *Er* | a nube uidelicet *Fb Fd* | obnubilatum, clausum a nebule *Vd* | caligine opertum *Lh Pc Pk Pq Ta Vc* | a nube claustrum *Kc* | a nube clausum *Pp Ps*.
RESERET: aperiet *Af Fb Mb Ta Vb* | aperiat *Ap Bc Cg Ck Ga Ge Kc Lh Mo Na Oa Pb Pc Pd Pk Pn Pp Ps* (2x) *Pt To Va Vd Vf Vh* | aperiet < aperiat *Fd* | aperatur *Er* | clarificet *Cg* | Istae similitudines in quibus musicus ludus est caliginem merore mentis in luminibus eius diffusam, quasi digito notant. *Pp*.
DIEM: lucem *Oa* | caliginem *Pt* | a nubibus et caligine opertum *Ap Ck Ge Pb Pn Ps*.

9. emicat et subito uibratus lumine Phoebus

EMICAT: splendet *Af Cg Ck Fb Ge Kc Lh Mj Mo Oa Pp Ps Ta Vb* | resplendet *Vd* | apparet *Af Ap Ec Ed Fb Fd Gc Ka Kc Lh Mb Mf Mo Ps Pt Px Ta To Vf Vg Vh* | effulget *Mf* | bleckizzit (OHG) *Ec Gc Ka Lh Ta* (*Tc*) | Phoebus *Af Pd* | sol *On* | dies *Er Pk Pt* | nox *Pq*.
ET (**UT** *Bc Fd Pb Pp Va Vc* | > **UT** *Ct* | < **UT** *Mb On Ta*): sicut *Ck Ct Er Ge* (2x) *Lh Pb Pn Pq Ps Vc* | uel et *Bc Fd Pb Pp* | et *Va* | sicut uel ut *Ap* | aliter ut *Ps* | pro sicut uel ut *Oa* | ut *Lh*.
SUBITO: quia latuit *Ec Gc Ka*.
UIBRATUS: concussus *Af Ec Ed Fb Fd Gc Ka Kc Kr Lh Mf Mo Pd Pp Ps Px Ta Tc To Vf Vg Vh* | reconcussus *Ka* | crispatus *Ap Cg Ck Ge Lh Oa Pb Pn Ps Vb* | resplendens *Er Ka Pt To Vh* | splendens *Af Bc Ka Lh Pc Pd Pg Pk Tc Vg* | splendidus *Mf* | percussus *Cg Ck Ge Vb* | radiatus *To* | irradiatus *Af Bc Fb Kc Lg Mj Mo Pc Pk Ps Ta* | coruscat *Lb* | emissus *Ec Ed Ga Gc Ka Na Pm To Vh* | lohezzenter (OHG) *Ec Gc* | lohentiu (OHG) *Ed* | lohezzenti (OHG) *Pm* | concussu resplendens *Ga Lh Na Tc* | illius stratus (= illustratus?) *Mb* | ui propria *Ef* | ui propria actus *Ga Ka Na To Vh*.
PHOEBUS: sol *Af Ap Bd Cg Ck Er Ge Lh Oa Pb Pn Pp Pq Ps Pt Vb Vc Vd* | orientalis uentus (!) *Fb Mo*.

10. mirantes oculos radiis ferit.

MIRANTES (MIRANTESQUE *Ps* | < MIRANTESQUE *Pb* | > MIRANTESQUE *Va*): et *Kc Lh Pc Pp Vc* | que uacat *Ps* | et ut *Ge* | assindeton figura *Vc* | assindeton figura

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256 quodammodo] quodam *Pk*. **284** splendens] plendens *Pg*. **297** assindeton[2]] assinde *Pb*. figura[2]] configura *Pb*; f· *Pc Pk*; om. *Pp*.

carens coniunctione *Ck Ge Pb Pc Pk Pn Pp Ps* | aspicientes *Bd Er Lg Pd Pt Vg* | se *Af Ck Fb Ge Kc Mj Oa Pn Ps Ta* | stupentes *Ec Ed Gc Pm Pp Tc Vd* | pro mirantium *Ef Vd* | ceu mirantium *Ga Na To Vh* | de subita claritate *Vf* | claritatem illam subitam *Cg Lh* | claritatem illam subitaneam *Ap Ck Ct Er Ge Oa Pb Pn Ps* | propter subitaneam claritudinem *Vd* | ad subitaneam claritudinem *Kc Mj Pp* | ad subitaneam claritatem *Af Bc Fd Pc Pk Ta* | illam subitaneam moralitatem *Pq*.
OCULOS: hominum *Ap Ck Ct Er Ge Lh Pb Pk Pn Pp Ps Pt Vc* | aspicientium *Af Ap Ed Fb Ka Kc Lh Mb Mf Pp Pt Px Ta To Vh*.
RADIIS: suis *Ec Er Fb Gc Ka Kc Mj Pt Vg* | cum suis *Ap Cg Ck Ge Oa Pb Pn Ps* | et *Ct Pc Pk Pn*.
FERIT: percutit *Af Ap Bc Cg Ck Ct Er Fd Ge Kc Lh Oa Pb Pk Pn Pp Pq Ps Pt Ta Vb Vd Vf Vh* | adfert *Pg* | immergit *Af Fb Fd Kc Mj Ta Vd* | tangit *Ec Gc* | immergitur *Bc Pk* | percutitur *Fb*.

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301 claritatem] caritatem *Pn.* **304** aspicientium] a sapientium *Af*; aspientium *Mb.*

I prosa iii

HEADNOTES: Cognoscit mulierem philosophiam esse ac rogat cur dignaretur uisere exilium. (*Bb*) *Ka Lh Pp Tc* | Sensus metri superiora et inferiora iungit. *Pp*.

1. Haud aliter tristitiae nebulis dissolutis hausi caelum et ad cognoscendam medicantis faciem mentem recepi.

HAUD ALITER: similiter *Ap Ct Ec Gc Lh Pb Pn Pq Ps Ta Vc* | sed similiter *Pc Pk Pr To Vd* | sed simili modo *Bd Er Pd Pt* | non aliter *Af Kc Lg Mj Pg Vd* | nisi sicut hactenus enumeraui *Cg Ck Ge Oa Ps Va Vb* | hactenus numerauit *Pn* | una pars *On* | Hic non est distinguendum. *Ka Vg* | Sed hic est distinguendum. Hic primum agnoscebatur ab eo. *Ka*.
HAUD: non *Bd Ec Fd Gc Ka Lh Mb Pp Pt Ta* (2x) *To Vg* | hactenus *Ap Pb*.
TRISTITIAE: meae *Pc Pt* | meae quam habui *Ap Pb* | meae quam habui pro ammissione rerum temporalium *Ap Ck* (*Er*) *Ge Pn Ps* | quam habui in amissione rerum corporalium *Ec Gc*.
NEBULIS: perturbationibus *Lg Pp* | obscuritate noctis *Lh Ta* | turbidinibus uel obscuritate noctis *Pd* | Nebula est densitas nubium obscura, et dicta a nube. *Ec Gc*.
DISSOLUTIS: fugatis *Ap Cg Ck Ge Oa Pb Pn Ps* | euacuatis *Vd* | separatis *Ga Mh Na To Vh* | dissipatis *Bd Ct Ec Fb Gc Lh Mo Pk Pq Ps Pt Ta Vc* | disonans *Er* | per praesentiam puri intellectus *Ct Fb Lh Pc Pk Ps Ta*.
HAUSI: uidi *Af Bd Fb Fd Kc Lb Mo Pb Pc Pk Pm Pn Ta Vd* | (...)su *Ef* | suspexi *Pp* | aspexi *Af Ap Ec Ed Er Fb Fd Ga Gc Go Ka Kc Lg Mb Mf Mj Mo Na On Pg Pt Px Ta To Vf Vg Vh* | respexi *Bc Lh Pc Pk Pq Ps Ta Vc* | intuitus *Lh Ta* | intuitus sum *Ka Vg* | uidi, recepi mentem *Oa Va* | uidi quando recepi mentem *Cg* | uidi ipsum quod et recepi mentem *Ck Ge Ps Vb* | uidi caelum. Virgilius auriat hunc oculis ignem crudelis ab alto Iuppiter. *St* | Haurio diuersas habet significationes. Haurio enim audio, haurio uulnus quod aperio, haurio aquam i. traho, et haurio uideo, sicut hic. *Vd* | quia caligo recessit et radius intellegentiae resplenduit *Pp* | Hausi quinque sensibus aptari potest. (*Ga*) *Na To Vh*.
CAELUM: laetitiam *Mf* | puram intellegentiam *Bd Er Pt* | sensum *To*.
ET: similiter *Lh* | non aliter *Ck Ct Ge Pn Pq Ps Vc*.
MEDICANTIS: philosophia *Er* | philosophiae *Af Ap Bd Cg Ck Ec Ed Fb Fd Ga Gc Ge Ka Kc Lg Lh Mb Mf Mh Mj Na Oa Pb Pc Pk Pn Pp Ps Pt Px Ta To Vb Vd Vg Vh* | sapientiae *Ct Pd* | mulieris *Pp Va*.
MENTEM RECEPI: ad me reuersus *Ed Ga Mh Na To Vh* | ad me reuersus sum *Ec Gc Ka Pm* | ad me conuersus sum *Vg*.
MENTEM: sensum *Bd Pp Vf* | consilium *Pc Pk* | lumen *Mf* | intellectum *Vd* | memoriam, intellectum *On* | intellectum, quod prius ammiseram *Er Pt* | sensum reuertentem *Pg* | quam perdideram *Ct* | meam, quam perdideram *Ps* | consilium, quod amiseram *Pp* | quam perdideram propter ingentes tristitias *Bc Lh Pc Pk Pp Vd* | meam, quam propter ingentes tristitias perdideram *Ap* (2x) *Ck Ge Pb Pn* |

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28 Virgilius…29 Iuppiter] Verg. *Aen.* 4.661

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3 rogat] *gl.* interrogat *Ka*. **4** exilium] *gl*. fallax saeculum *Ka*. **11** simili] simi *Er*; si *Pd.* | aliter] taliter *Ge*. **12** enumeraui] numeraui *Va Vb*. **17** rerum] om. *Pn*. **28** ipsum] ipsum est *Vb*. **43** quam] quem *Vd.* | perdideram] perderam *Lh.* **44** tristitias] tristitiam *Ap* (1,2).

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13 Hic[1]…distinguendum[1]] Glossing end of 1m3.

consilium, quod perdideram propter ingentes tristitias *Af Fb Fd Kc Lc Mj Ps Pt Ta*.
RECEPI: sumpsi, percepi *To*.

2. Itaque ubi in eam deduxi oculos intuitumque defixi, respicio nutricem meam, cuius ab adulescentia laribus obuersatus fueram, Philosophiam.

ITAQUE: aduerbium *Ck Ge Ps Vb*.
UBI: postquam *Af Bd Cg Ck Ct Ec Fb Gc Ge Ka Lh Oa Pc Pk Pn Pp Pq Ps Vc Vd Vf Vg* | quoque *Er* | postquam detersis luminibus *Ap* (2x) *Ck Ge Oa Pb Pn* | postquam aspexi illam *Pg*.
EAM: philosophiam *Bd Fb Fd*.
DEDUXI: disposui *Cg Ck Er Ge Oa Pn Ps* | deposui *Ap Ct Pb Pq Ps Pt* | aspexi *Af Fb Kc Mj Pp Ps Ta Vd* | conuerti *Oa On* | intendi *Ec Ed Ga Gc Ka Lh Mb* (?) *Na Px Vg Vh* | uidi *Af* | deposui uel transduxi *Pc Pk* | deposui, conuerti uel transduxi *Ap Ck Ge Oa Pn* | transposui oculos *Pp*.
OCULOS: meos *Bd Fb*.
INTUITUMQUE: uisum *Cg Ck Ge Oa Ps Vb Vd* | ubi *Bd*.
DEFIXI: obfirmaui *Vd* | impressi *Pp* | immisi *Ct Ps* | intendi, circumspexi *To* | in eam mulierem *Fb*.
RESPICIO: cognosco *Ap Bd Cg Ck Ge Oa Pb Pn Ps Pt* | cognoscet *Er* | agnosco *Ec Gc To* | respexi *Ed Ga Mb Na Pd Pg Px Vh* | agnoui *Ka Lh Vg* | temp{us} pro temp{ore} *Ed* | uideo et recognosco *Vd* | hic pro recognosco *Pr*.
NUTRICEM: philosophiam *Cg Ck Ge Oa Ps Vb* | meam *Pg* | educatricem *Ap* | Hic ostendit uerbis quod ab infantia sua studuerit sapientiae. *Ec Gc* | Hic ostendit uerbis quod ab infantia studuerit sapientiae dare operam. *Ap Ck* (*Er*) *Ge Oa Pb Pn Ps* | Manifestat his uerbis quod ab adulescentia studium habuerit philosophiae. *Af Bc Ct Fd Kc Lc Lh Mj Pc Pk Pn Ps Pt Ta Vc Vd Vf* | Ostendit in hoc loco ab adulescentia studium habuisse philosophiae. *Pp* | Ostendit se ab ineunte aetate scolasticis studiis semper deditum fuisse. *Vd*.
CUIUS: in *Bd Ct Fb Fd Ge Mf Ps*.
ADULESCENTIA: mea *Bd Cg Ck Fb Ge Oa Ps Vb Vh*.
LARIBUS (LABORIBUS *Mj*): in *Af Ec Gc Lh Pt* | domibus *Ap Bd Cg Ck Ed Fb Fd Ge Mb* (?) *Mo* (2x) *On Pb Pd Pg Pn Pp Ps To Va Vb Vf* | domus *Oa* | doctrinis *Fb Fd Mo Pg To Vd* | dominus *Er* | aedibus *Lb* | in domibus *Ec Gc* | in domo *Mh Vh* | inheimom (OHG) *Ec Ed Ga Gc Mh Na Pm Vh* | studiis artium (*Ed*) *Pp Vg* | in studiis artium *Ec Gc Ka Lh* | in studiis diuersorum librorum *Va* | lar ignis, hic pro domibus *St* | Lar dicitur ignis, sed pro dom(o) posuit. *Vb* | Lar etiam dicitur ignis. *Va* | Nam lar domus dicitur siue ignis. *Af Kc Pp Ps Vd* | Nam lar domum dicimus siue ignis. *Ta* | Lar dicitur domus uel ignis. *Mj* | lares alibi ignes *Ge* | alibi lares *Er* | lar laris singulariter ignis, pluraliter domus *Ap Ck Ge Oa* | lares alibi ignes, hic autem domus *Ap Ck Ct Oa Pc Pk Pn Pq Ps* (2x) *Vc* | domus et ignis et deus familiaris dictus est *Lg* | Lar est domus honesta, aedificium, lares domus ignis uel

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45 perdideram] perderam *Ta*. **53** aduerbium] aduerbis *Ck Ps*. **71** uerbis] uerbis \his/ *Ps*. operam] opera *Er*. **72** Manifestat] manifestatur denique *Ps*; ostendit *Ct Lh Pc Pk Pn Vc*. | his uerbis] om. *Ta*. | quod] quid *Kc*; om. *Vf*. | ab adulescentia] adulescentia *Ct*; abolescentia *Pn*; ab adulescentia sua *Ps*. | studium] om. *Vf*. | habuerit] habere *Vf*. | philosophiae] sapientiae *Pn Ta*; philosophiam *Lh*. **84** lar[1]] lam *Vd*. **85** alibi[2]] alibu *Er*. **86** lar laris] largiris *Ge*. | alibi] ·i· albi *Ct Ps*(2). **87** autem domus] pro domibus *Pq*. **88** honesta] inhonestae *Ec Gc*. | uel] et *Ec Gc*.

focus. *Ec Gc Ka Lh* | doctrinis intra cuius domum sum conuersatus *Af Bc Kc Mj Pc Pk Pp Ps Pt Ta* | fomentis ·i· studiis artium *Mf*.

OBUERSATUS (> OBSERUATUS *Er Pg St* | < OBSERUATUS *Pb* | OBSERUATUS *Go* | UERSATUS *Fb*): obuersatus *Go* | commoratus *Ap Ec Ed Fd Ga Gc Ka Lh* (2x) *Mb Na On Pc Pd Pk Vf Vg Vh* | conuersatus *Af Ap Cg Ec Ed* (2x) *Gc Kr Pb Pm Pp Vb* | conseruatus *Ck Ge Oa Pn Ps* | nutritus *Ck Ct Ge Oa Pb Pc Pd Pg Pk Pn Pr Ps* | manebam *Ps* | usus *Vb* | faci nutritus *Er* | commoratus sum *To* | commoratur uel nutritur *Mf*.

FUERAM: exercui *Ec Gc Ka Vg*.

3. Et quid, inquam, tu in has exsilii nostri solitudines, o omnium magistra uirtutum, supero cardine delapsa uenisti? An ut tu quoque mecum rea falsis criminationibus agiteris?

QUID: cur *Af Bd Ec Ed Ef Fb Fd Ga Gc Ka Kc Lh Mb Mj Na Pd Pg Pp Ps Pt Ta To Vd Vf Vg Vh* | quare *Ap Cg Ck Er Ge Oa Pb Pn Pp Pt* | interrogatiuum pro cur *Pq* | quid interrogatum est, pro cur *Ps* | quid interrogatiuum est, pro cur *Ct Lh Pc Pk*.

INQUAM: Boetius *Pp* | dixi *Ap Ct Fd Lh Pb To Vc* | ego *Ps* | dixi ego *Af Cg Ck Er Fb Ge Kc Mj Oa Pc Pn Ps Pt Ta Vd* | ponitur pro praesenti *Ap Ck Er Ge Oa Pb Pn Ps* | ponitur pro praesenti et pro praeterito *Va* | ponitur pro praesenti et pro praeterito et defectiuum *Vb*.

EXSILII: miseriae *Ck Ge Vb* | miseriae nostrae *Cg Oa*.

SOLITUDINES: carcerem *Af Kc Lh Mj Pt Ta* | carceres *Pp Ps* | in carcerem *Fb Fd Vd Vf* | in haec deserta loca *Ct Ps*.

O OMNIUM MAGISTRA: tale est et illud quod dicit. O philosophia doctrix uirtutum expultrix uitiorum *Vd*.

MAGISTRA: philosophia *Fb Fd Pt Vf*.

SUPERO CARDINE: de caelo *Ed Pm Vd* | caelesti sede *Ge* | a caelesti sede *Ap Cg Ck Pb Pn* | a caelestibus sedibus *Pp* | porta caeli *Mf* | a porta caeli *Fb Fd Kc Lc Mj Pb Pp Ps Pt Va Vd Vf* | de porta caeli *Ec Gc* | portis caeli *Ed Px Vh* | de portis caeli *Ka Lh To* | a portis caeli *Af Ap Bc Ck Ct Ge Lh Oa Pc Pd Pk Pn* (2x) *Pq Ta Vc* | a caelesti habitatione *Ef* | de caelesti habitatione (*Ga*) *Mh Na To Vh* | de caelesti *Ka* | ueniens a patre luminum *Ap Pb* | quia sapientia desursum est *Fd Pb* | quia sapientia desursum a patre luminum est *Lg* | quia sapientia est desursum ueniens a patre luminum *Af Ap Bc Ck Ct* (*Er*) *Ge Kc Lc Lh Mj Oa Pc Pk Pn* (2x) *Pp Pq Ps Pt Ta Vc Vd Vf* | quia omnis sapientia a domino deo est descendens a patre luminum *St*.

SUPERO: a *Bd* | superno *Vb* | caelesti *Oa Pg* | a caelesti *Ps* | de caelesti *Vg* | a caelestis *Ct* | excelso *Er Pt*.

CARDINE: caelo *Vb* | caeli *Bd Er Pt* | limine *Pp* | sede *Ct Oa* | a sede *Ps* | principio *On* | exitu et egressu *Pn* | per cardinem exitum et euentum *Lh Pc Pk Pn* | per cardinem exitum et euentum caeli *Pq*.

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89 sum] suum *Kc*; om. *Bc Pc Pk Pt.* | conuersatus] conuersatur *Kc*; conuersus *Pt*. **106** est[2]] om. *Lh*. **109** ponitur…praesenti] pariter pro preserati *Er* **124** desursum[2]] ad esursum *Pn*(2); deorsum *Ta*; decursum *Ct*. | ueniens] descendens *Af Er Pp Pq Vd.* | a[2]] de *Ap Ck Ge Pn*(1). **131** egressu] egesu *Pn.*

I prosa iii

DELAPSA: dimissa *Ap Bc Cg Ck Er Ge Oa Pb Pn To* | demissa *Ct Pg Ps Pt* | ueniens *Fb* | deposita *Mb* | descendens *Ec Gc Lh Pc Pk Pm Vc* | deorsum ueniens *Ec Gc Kc Mj Pp Ps Ta Vd* | desursum ueniens *Af* | profecta *Ps*.
UENISTI: descendisti *Ed*.
AN: numquid *Er On Pt* | ideo *Fb Pp Vh* | an ideo *Ga Na Vh* | ideo uenisti *Er Fd Pc Pt Va Vf Vg* | utrum uenisti *Lh* | ideo ·i· utrum uenisti *Ec Gc Ka* | idcirco uenisti *Ap Cg Ck Ct Ge Oa Pb Pg Pn Pq Ps Vc* | uenistis in nostrum exitium *Fb* | ideo uenisti, quia desuper uenit omnis sapientia *Bd*.
UT TU QUOQUE: uenisti *Pk Ta* | sicut ego *Cg Pd*.
QUOQUE: etiam *On*.
MECUM: quasi *Fb*.
REA: damnabilis *Cg Ck Ge Oa Pp* | culpabilis *Pq Vd* | inimica *Pp* | peccatrix *Pg* | debitrix et reus debitor *Ck Ge Vb*.
FALSIS CRIMINATIONIBUS: per *Bd* | opinione malorum *Mb* | quia falso criminatus fuerat atque accusatus, quod contra senatum quiddam moliretur et nicromantiae studeret *Af Ap Bc Ck Ct* (*Er*) *Fd Ge Kc Lc Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd Vf* | criminatio sapientis criminatio philosophorum est *Vd* | criminatio sapientis criminatio sapientiae est *Ap Pb Pn Ps* | criminatio philosophi criminatio philosophiae *St*.
CRIMINATIONIBUS (CRIMINIBUS *Eb Ed*): criminationibus *Eb Ed* | criminibus *Ga Go On* | accusationibus *Af Bc Cg Ec Gc Kc Mj Pp Ps* (2x) *Ta* (2x) *Vd* | conuitiis *Ec Ed Gc Ka Pm Vg* | criminatio sapientiae *Ck*.
AGITERIS: quateris *Vb* | commouearis *Af Ap* (2x) *Bc Ck Ec Gc Ge Kc Mo Oa Pb* (2x) *Pc Pg Pk Pn* (2x) *Pp Ps Ta To* | commoueris *Fd Vd* | mouearis *Ka Lh Vg* | uexeris *Af Bc Fd Ka Kc Lh Mj Mo On Pc Pd Pk Pp Ps Vd Vf* | culpareris *Lg* | discutiaris *Ap Ed Kc Kr Mb Mo Na Pb Pn Ps Ta To Vd Vh* | discutieris *Fd Px* | destituaris *Af* | crimineris *Mf* | stimuleris *On* | lacesseris *Bd* | fatigeris *Ap Cg Ck Ct Er Ge Lh Pb Pc Pk Pn Ps Pt Vc* | lacereris *Pq* | pulseris *Ec Gc Mh Na Pm Vh* | puniaris *Va* | uentileris *Ec Gc Ka Lh* | perturberis *Ap Pb Pn* | ut ego *Er Pt* | sicut et ego *Ap Ck Ct Ge Oa Pc Pk Pn Ps Vc* | quia falsis mendaciis criminatus fuerat in senatu *Ec Gc* | a uerbo quod est ego et amator sapientiae *Ap Pb* | a uerbo ago *Pn* | quia miserat *Pd*.

4. An, inquit illa, te, alumne, desererem nec sarcinam quam mei nominis inuidia sustulisti communicato tecum labore partirer?

AN: sicut ego *Pb* | nonne *Vh*.
INQUIT: dixit *Ck Fb Ge Oa Pt Vb* | ait *Cg*.
ILLA: philosophia *Af Cg Ck Fb Fd Ge Lg Oa Pp Pt Vb Vh*.
ALUMNE (O ALUMNE *Af*): o *Af Ec Er Fd Gc Ge Go Oa On Pa Pg Pr Vh* | discipule *Pp* | nutrite *Er Pt* | cliente *Pq* | uocatiuus *To* | ab alendo *Cg Ck Ge Oa* | o nutrite *Ka* | cliens *Ed* | a me nutrite *Ck Ge Oa* | Alumnus dicitur qui nutritur ab alio. *Af Ec Fd Gc Go Kc Mj Pp Ps Pt Ta Vf Vh* | Alumnus dicitur qui nutritur ab alio uel qui

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147 fuerat…accusatus] (...)eratus *Er.* | atque] et *Ta*; uel *Pq*. | atque accusatus] om. *Pp*. quiddam] aliquid *Af Bc Fd Kc Lc Mj Oa Pq Pt Ta Vd Vf*; aliquid *gl.* aliter quiddam *Ps*. moliretur] molitur *Pb*. | nicromantiae] nicromantia *Ck Ge*. **148** studeret] om. *Er*; studere *Vf*. **155** commouearis] < commoueris *Af Ap*(1). **161** et] om. *Ap Pn*. **175** qui] quia *Kc Mj Ps*. nutritur] nutritus *Ec Gc Kc*. | alio] alio uerbi gratia. *Go.*

nutrit alium. *Mo* | qui alitur ab alio *Ed Ga Na* | Dicitur uero alumnus et qui alit et qui alitur. *Pn* | alumnus dicitur et qualiter et qualitur *Pb* | alumnus qui alit et alitur *Pd* | Alumnus dicitur qui alitur ·i· cliens, hoc est minor socius. *Mf* | Alumnus qui nutrit et qui nutritur. *Vd* | Alumnus dicitur qui alitur a patrono. *Va*.

DESEREREM: dimitteret *Fb* | dimitterem *Vb* | relinquerem *Fb Vd* | debui *Ec Ed Gc Ka* | deserere debui *Pm*.

SARCINAM: iniuriam *Ap Cg Ck Ct Ec Ed Er Gc Ge Ka Lg Oa On Pb Pg Pm Pn Pp Ps Pt* | portionem *Ck Ge Oa Vb* | tribulationem *Bc Fd Lh Ps To Vd* | onus *Bb Bd Pq* | laborem *Pp Pt Vf* | angustiam *Va Vf* | pondus *Fd Pp Vd* | iacturam *St* | quam ferre coactus est *Fd* | quam ferre coactus sum *Vh* | iniuriam quam ferre coactus est *Mh Na Pd* | tribulationem uel iniuriam quam ferre coactus est *Lc* | iniuriam quam ferre coactus es, eo quod sapiens esses et amator sapientiae *Af Ap Bc Kc Lh Mj Pc Pk Pp Ps Ta* (2x) (*Vc*).

MEI: pro *Pp*.

INUIDIA: pro *Ap Bd Ck Ed Ge Oa Pm* | propter *Ct Lh Ps Vc* | calumnia *On* | per inuidiam *Pq* | iniuria *Ka Lh Vh* | quia uidelicet sapiens dicebaris *Vd* | quia sapiens appellabaris *Af Bc Ct Er Fb Fd Kc Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc Vf* | eo quod sapiens esses *Ap Pb* | eo quod sapiens esset et amator sapientiae *Cg Ck Fd Ge Oa Pn St*.

SUSTULISTI: tu *Ap* | portasti *Cg Ck Ge Oa Pt Vb* | sustinuisti *Bc Fd Kc Mj Pq Ps To Vd Vf* | pertulisti *Pg* | tulisti *Vh* | accipiebas *Ps* | accepisti *Ed Ga Na Pm To Vh* | perpessus sum *Ka* | perpessus es *Ec Gc Lh* | ferre coactus es *Af Kc Pp Ps Ta* | ferre coactus est *Vd* | passus es et coactus *Lh*.

COMMUNICATO: participato *Fb Fd Mo Pq Pt Vf* | partito *Ap Ec Er Gc Ka Lh Pt* | quia communiter cum illo ueniebat ferre laborem *Va Vb*.

PARTIRER: ego *Pg* | sua se *Er* | e(t re u)era si quis sapiens aliquid patitur quod (...) in eo patitur et philosophia *Vd*.

5. Atqui Philosophiae fas non erat incomitatum relinquere iter innocentis. Meam scilicet criminationem uererer et quasi nouum aliquid accideret perhorrescerem?

ATQUI: certe *Ap Cg Ck Ec Ed Er Fb Fd Gc Ge Go Ka Kc Lg Lh Mj Oa On Pb Pg Pm Pn Pp Ps Pt Ta To Vb Vd Vh* | certe et est aduerbium affirmandi *Af* | affirmandi non interrogandi *Bb*.

PHILOSOPHIAE: mihi *Cg Ck Ec Er Fb Gc Ge Ka Oa On Pc Pg Pk Pn Pp Ps Pt Vc Vf* | est mihi *Ct Pq* | labor *Vb* | non uidebatur licitum philosophiae *Bd*.

FAS: aequum *Ap Cg Ck Ct Ge Oa Pb Pc Pk Pn Ps Vc* | licitum *Fb Pg Vb* | licentia *Pq* | consuetudo *Ec Gc Ka* | mos *Ec Gc*.

INCOMITATUM: insociatum *Vb* | inhonoratum *Af Kc Ps Ta Vd* | insecutum *Fb Vf* | inconsecutum *Fd* | sine *Ap* | sine comitatu *Cg Ck Ec Gc Ge Oa Pb Pn Ps* | sine comite *Bd Ct Er On Pc Pk Pp Pq Pt Vc* | sed sociatum *Pg* | pro secutum a se *Vc* | dimissum *Pp* | ut absque me periclitareris *Pp*.

RELINQUERE: ut non graderentur uno itinere philosophia et innocentia *Ap Va Vb*.

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177 Dicitur… 178 alitur[1]] Isid. *Etym*. 10.3

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187 coactus est[1]] conatus es *Pd*. **188** iniuriam] tribulationem *Mj Pp*; tribulationem et iniuriam *Af Ap Ta*; tribulationem iniuriam *Kc*. | quam ferre] perferre *Lh*. | es] es per inuidiam *Af Bc Lh Pc Pk Vc*; esse per inuidiam *Ta*. | esses] esset *Af Ap Kc*; sis *Ta*. **192** quia[2]] om. *Af*; qua *Pq*. **193** appellabaris] appellaris *Mj Vf*. **194** esset] esses *Fd Pn St*. **217** comitatu] *gl.* aliter comite *Ps*. **220** graderentur] gradentur *Va*. | philosophia] philosophi *Vb*.

I prosa iii

ITER: Iter habuit innocentiae, quia damnationis innocens fuit. *Ec Gc Ka Lh Va* | damnationis innocens fuit *Pp*.
INNOCENTIS: Boetii *Bd* | tui *St* | quasi nunc peius et non multo ante innocentes innumera discrimina sint passi usque ad mortem *Ap Ck Ge Oa Ps Va Vb*.
MEAM: numquid *Pp* | in quo *Ps* | interrogando loquitur *Ec* (*Ed*) *Er Gc Pt*.
CRIMINATIONEM: uituperationem *Ge* | reprehensionem *Af Ap Fb Fd Kc Mj Mo Pp Ps Ta Vd Vf* | accusationem *To* | quam in te *Cg* | quam in te falso suscepi *Ck Ct Ge Lh Oa Pc Pk Pq Ps Vc* | quam in te suscepi *Ec Gc* | quam in te suscepi sed falso *Er Pt* | mei causa pateris *Vb* | quia haec mei causa pateris *Af* | criminatio sapientis criminatio philosophiae est *Af Bc Ct Fb Kc Lh Mj Pp Ps Ta* (*Vc*).
UERERER: timerer *Cg Ck Ge Oa Pp* | timerem *Bb* | formidarem *Pd* | uerecundarer *Vb* | uerecundarem *Lb* | timerem *Ap Bd Ec Er Gc Ka On Pb Pc Pg Pk Pn Ps Va Vc Vd* | debui uerere *Pm* | debui uereri *Ec Ed Gc* | quia dum tum tu criminaris et ego tecum *Pt*.
QUASI: si *Mf* | idcirco *Vh*.
NOUUM: primum *Oa* | in te primum *Cg Ck Ct Ec Er Gc Ge Pc Pk Pn Pp Pq Ps Pt Vc* | cum nihil nouum accidit *Pg* | non inquit nouum hoc aut inauditum quia et apud antiquos quam plurima sustinu(erunt) *Vd*.
ALIQUID: mihi *Vh*.
ACCIDERET: ne *Ap* | tibi *Er* | in te *Oa* | sic *Ed Ge Mb On Pd Pn Vh*.
PERHORRESCEREM: respuerem *Ck Ge Vb* | pauerem *Pg* | pertimescerem *Cg Ck Ct Er Fb Ge Lb Lh Mo Oa Pb Pc Pk Pn Pq Ps Pt Vc* | pertimerem *Ap* | expauescerem *Bd* | uerecundarer *Fb Mo*.

6. Nunc enim primum censes apud improbos mores lacessitam periculis esse sapientiam? Nonne apud ueteres quoque ante nostri Platonis aetatem magnum saepe certamen cum stultitiae temeritate certauimus eodemque superstite praeceptor eius Socrates iniustae uictoriam mortis me astante promeruit?

NUNC: num *Cg Ck Eb Ge Oa Ps* | interrogando loquitur *Mb Pp To Vh*.
ENIM (ERGO *Fd Vd*): enim *Fd Vd* | certe *Bd Pq*.
PRIMUM: aduerbium *Ap Pb Pn* | esse *Pq*.
CENSES: iudicas *Af Ap Bc Bd Cg Ck Ct Ec Ed Er Fb Fd Gc Ge Ka Kc Lh Mo Oa Pb Pc Pd Pk Pn Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* | dicis *Vd* | putas *Pg* | estimas *Af Ap Fb Kc Mj Mo Pp Pt* | estimes *Ps Ta* | intellegis *Ec Gc Ka Lh* | uides *Vh* | statuis *Fb Fd Kc Mo Pp Ps* | in te *Pp*.
APUD IMPROBOS MORES: reprobos iudices *Ec Gc Ka Pm* | mores improborum *Af Kc Mj Ps Pt Ta Vd* | non apud sapientes *Cg Ck Ct Er Ge Oa Pc Pk Pn Ps Pt* | apud insipientes *Vc* | apud «:»sapientes *Pq* | apud malos homines *Go* | apud homines improborum morum *Bd* | non apud sapientes, sed apud improbos mores *Af Va*.
IMPROBOS: insipientes *Fb Lh Mo* | malos *Ps* | perfidos *Vd* | stultos *Vh* | Probus dicitur quasi prohibus, quod prohibeat se a noxiis. Econtra improbus quia nullo se prohibet flagitio. *Ap Pb Pn*.
MORES: improborum *Fb Fd Pp* | homines *Lg Vh* | iudicum *Ed*.
LACESSITAM: fatigatam *Fb Lh Mo Pc Pk To Vc* | prouocatam *Af Ap Bc Ed Fb Fd Kc Lg Mo Oa Pd Pp Ta Va Vb Vd* | impugnatam *On Pg* | prouocantem *Lb* |

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223 quasi] quas *Oa*; quas«i» *Va.* | peius] prius *Va.* | non] om. *Va*. **224** innumera] in munera *Oa*. | sint] sunt *Oa*. **227** quam[2]] quia *Vc*. **230** criminatio] criminati *Af.* | philosophiae] philosophicae *Kc*; philopharum *Ta*. | est] om. *Af Ct*. **263** improbus] improbos *Pb.*

irritatam *Ec Gc Ka Lh* | irritam *Vb* | iniuriatam *Af Ap Bc Fb Fd Kc Mj Mo Ta* | laceratam, frequentatiuum *Va* | prouocatus iniuriis *Mf* | iniuria prouocatam *Mb* | prouocatam iniuriis *Er Pc Pk Pt Vc* | iniuriis afflictam *Ec* (*Ed*) *Gc Ka Lh* | ego et mei *To* | quam praecipue possederat *Ec Gc Ka Lh* | prouocatam iniuriis et laceratam *Cg Ck Ct Ge Pb Pn Ps* | potius laceratam *Af Ta Va* | potius laceratam esse sapient(iam) *Af*.

PERICULIS: iniuriis *Oa Pk Pp* | per *Bd* | ex *Ka* | quae sibi ab improbis moribus occurrissent *Ec Gc Ka*.

SAPIENTIAM: sapientes *Go*.

NONNE: ne non *Pq*.

QUOQUE: ut est nunc *Vb* | similiter *Ec Gc Ka* | sicut nunc *On* | sicut et nunc *Af Pd Va*.

ANTE: hoc dico *Vh*.

NOSTRI: discipuli *Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Vc* | disciplini *Ap* | familiaris *Vd* | alumni *Ec Gc Ka*.

PLATONIS AETATEM: eo tempore quando Romam inuaserunt Galli. Plato tunc decessit et tunc inuasit Speosippus achademiam. *Ap Ck Ge Oa Ps To Va* | quo tempore Romani Alexandriam Esipus uillam Platonis inuasit achademiam *Ph St* | quia unum dei dicebat colendum *Pd*.

AETATEM: tempus *Cg*.

MAGNUM SAEPE CERTAMEN: magnum certamen pro magno certamine *On* | aliter magno saepe certami(ne) *To* | certo certamen *Ph* | certo certamine *Mj* | certo certamen et certamine tecum dicimus *Af Ap Bc Ck Ge Pb Pn Ps St Vf* | certo certamen dicimus et certo certamine, et tecum *Lh Pk* | certo certamen et certamine et certo tecum dicimus *Af Kc Pp Ps Ta* | nonne pugnauimus magna pugna *Bd* | figurata locutio *Ap Ck Ge Lh Oa Pb Pk Pn Ps* | figurata locutio est cum dic{it}*Vd* | Socratem significat. *Af Ec Ed Fb Gc Ka Kc Lh Mb Mj Pd Pp* (2x) *Ps Pt Ta To Vd Vh*.

STULTITIAE TEMERITATE: leuitate stultorum *Kc Mj Ps Vd Vf* | cum audacia stultorum *Ap Cg Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | leuitate uel audacia stultorum *Ta*.

STULTITIAE: improborum *Pp* | stultorum *Af Fb Go* | stultis *Ec Gc Ka* | cum stultis *Ed Pm* | quasi diceret cum ipsa stultitia *Vh* | pro eo ut diceret stultorum *Er Pt*.

TEMERITATE: audacia *Af Ec Ed Er Fb Ga Gc Ka Mb Na Oa Pd Pt To Vb Vd Vh* | leuitate *Af Bc Fb On Pp* | audacitate *Lb* | improbitate *Ec Ed Gc Pm* | praesumtione *On*.

CERTAUIMUS: proeliauimus *Fb Mo* | pugnauimus *Ct Ps* | ego et mei *Ec Ga Gc Ka Mh Na Pg Vh*.

EODEMQUE: Platone *Ap Bd Cg Ck Ct Er Fb Ge Go Kc Lg Lh Mj Oa Pb Pc Pd Pg Pk Pn Pp Pq Ps Pt Ta To* (2x) *Vb Vc Vd Vf Vh* | Platoni *Bb* | Platonem *Af* | quo *Ga*.

SUPERSTITE: uiuente *Af Bc Ed Er Kc Mj On Pg Pm Pt Ta To Vf Vh* | uiuente adhuc *Ap Cg Ck Ct Ec Fb Gc Ge Ka Lh Mb Mf Mh Na Oa Pb Pc Pk Pn Pp Pq Ps*

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283 eo … 284 achademiam] Cf. Beda *De temp. rat.* 66.750

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283 Romam] romani *To Va*; > romani *Ap Ge*. | Galli] uillam *Ap Ck Ge Oa Ps Va*. | Plato] platonem *Ap Ck Ps*; platonis *Oa Va*; platonem > platonis *Ge*; cato *To*. **284** decessit] decepit *Ap Ck Ge Oa Ps Va*. | tunc] om. *To*. | Speosippus] eos *Ap Ck Oa Ps*; «...» \eugesippus unus fuit tyrannorum/ *Ge*; eugesippus *Va*; oesippus *To*. **290** et] om. *Ap Pb Pn*. | certamine] certo certamine *Bc*. | tecum] et tecum *St*. | dicimus] om. *Bc*. **291** et[3]] et certo *Af Ta*. **292** tecum dicimus] te condicimus *Ps*. **294** significat] sacrificat *Pd*. **300** diceret[2]] dicere *Er*.

Vc Vh | adhuc uiuo *Vd* | uiuente adhuc in hoc saeculo *Mo* | uiro remanente *Bd* | superstes dicitur qui remanet post patrem aut post matrem *Ap Ck Ge Oa Vb*.

PRAECEPTOR EIUS SOCRATES: In Socrate magistro Platonis magnum certamen sustinuit philosophia, quia cicutam compulsus est bibere herbam ueneniferam, eo quod nollet iurare per deos, per Iouem uidelicet et per Apollinem et alios. Iurabat autem per lignum, per petram, et per similia, dicens deos nihil esse, lapides uero esse. Passus est hic ab Atheniensibus, sicut beatus Augustinus dicit, unde et patientiae famam apud philosophos promeruit. (*Af*) (*Ap*) *Bc* (*Fd*) *Kc Lc Pp Pq Ps Pt Ta* (*Vd*) *Vf* | In Socrate magistro Platonis magnum certamen sustinuit philosophia, qui cicutam compulsus est bibere herbam ueneniferam, eo quod nollet iurare per Iouem, sicut beatus Augustinus dicit et patientiae famam apud philosophos promeruit. *Mj* | In Socrate magis(tro) Platonis magnum certamen sustinuit philosophia, quia cicutam herbam ueneniferam compulsus est bibere, quod nollet iurare per deos. *Vh* | qui cicutam herbam uirosam compulsus est bibere, quod per deos nollet iurare, Appollinem, Iouem et alios, sed per lignum petram et similia dicens deos nihil esse, lapidem autem et lignum esse. Passus est hoc ab Atheniensibus teste beato Augustino, unde et patientiae summam apud philosophos promeruit. *Ph St* | cicutam compulsus bibere herbam ueneniferam, eo quod nollet iurare per deos, Iouem scilicet ac Appollinem, atque per alios. Iurabat per lignum aut per petram et per similia. Dicebat ueros deos nihil esse nisi lapidem. Passus est autem hoc ab Atheniensibus, sicut dicit beatus Augustinus unde et per patientiae famam apud philosophos promeruit uictoriam mortis. *Pc Pk* | quia noluit iurare per deos Iouem et Apollinem, ideo herbam u(eneni)feram ·i· cicutam compulsus est bibere *Lg* | In Socrate uidelicet magistro Platonis magnum certamen sustinuit, qui interfectus est eo quod unum deum colendum doceret, de quo dicit quod uictoriam mortis promeruit propter sapientiam. *Ap Ck Ct Ge Lh Oa Pb Pc Pk Pn Pp Ps Vc* | Socrates per anserem iurabat, et canem, irridens eos qui mundum dicebant deum. Vnde accusatus offerente carnifice uenenum bibit. Quod quidem libentissimo animo hausit, tamquam non mortis sed immortalitatis sibi esset poculum. *Pp*.

PRAECEPTOR: magister *Bd Er Pt Vd* | doctor *Vf* | magister Platonis *Fb* | Socrates praeceptor Platonis *On* | magister, aduocatus, patronus *Ec Gc* | magister, aduocatus, patronus, causidicus *Ka Lh*.

EIUS: Platonis *Ap Bd Pb Pn*.

SOCRATES: quem propter suam sapientiam imprudentes homines per inuidiam et odium ueneno necuerunt *Mf* | qui iniuste damnatus est. Socrates ab aemulis propter sapientiam ueneno potatus interiit. *Ec Er Gc* | qui propter inuidiam

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312 Socrate] Socraten enim *Lc*; Socrate uidelicet *Af Bc Pq*. | magistro] magistrum *Lc*. **313** philosophia] om. *Bc*. | quia] qui *Ta*. | cicutam] ciuitate *Fd Vf*. | compulsus] iussus *Pt*. est] est et *Vf*. | herbam] aquam *Fd*. | ueneniferam] ueniferam *Lc*. **314** deos] duos *Pp*. | per[2]] om. *Ta*; et per *Pt*. | uidelicet] om. *Fd Pt Vf*; scilicet *Af Lc Pq*. | et[1]] om. *Af Pq Ps* | et[1]… Apollinem] om. *Pt Vf*. | per[3]] om. *Ap Fd Lc Ps Ta*; \per/ *Kc*. | et[2]] ac *Bc*. | alios] per alios *Ap Bc Fd Pp Pq Ps Pt Vd*. **315** autem] om. *Af*. | per petram] et petram *Fd Pt Vf*; et petras *Lc*; lapidem *Ta*. | per[3]] om. *Bc Fd Lc Pt Ta Vf*. | deos] eos *Vd*. | lapides] > lapidibus *Kc*; lapidus *Ta*. **316** est] om. *Fd*. | hic] autem hoc *Af Ap Bc Pp Ps*; autem *Fd Lc Pq Pt Ta Vf*. | ab] om. *Af*. sicut] sc· *Vf*. | et] om. *Vf*. **317** patientiae] patientia *Ta*. | famam] formam *Af Pp*. | promeruit] meruit *Pq Ta*; promeruerunt *Af*. **322** ueneniferam] ne\ne/iferam *Vh*. **327** bibere] est bibere *Pk*. **328** ac] et *Pk*. | Iurabat] iurabat autem *Pk*. **329** aut] et *Pk*. | per[3]] om. *Pk*. **330** lapidem] lapides *Pk*. **331** unde] om. *Pk*. **334** de…335 quo] et de eo *Pp*. **335** propter sapientiam] om. *Ct*. **345** qui…est] om. *Er*.

sapientiae interfectus est, non consentiendo stultis quorum ueneno hausto interiit *Cg* | (primus) omnium philosophorum fuit Socrates, qui omnia tantum uoce disputauit et nihil scripsit. Huius discipuli fuerunt Pitagoras, Plato et Aristoteles. Inter quos tamen Plato arcem tenuit philosophiae, quia non solum docuit, sed et scripsit multa. Dictus est autem Plato a latitudine humerorum. Platon enim latum dicitur. *Vd* | patientissimus philosophorum Socrates, sicut iam dictum est ueneno interfectus est *Ap Ck Ge Lh Oa Pb Pc Pk Pn Ps* (*Vc*) | patientissimus philosophus quia ueneno [...] *Pd*.

INIUSTAE: quia fuit interfectus (cic)ute ueneno *Af* | quia fuit ille ueneno interfectus *Vb* | quia iniuste damnatus est *Ed Ga Ka Mh Na Pg Pm Vh* | iniuste damnatur *To* | quia ueneno periit *Va*.

UICTORIAM: quia a proposito iustitiae etiam in morte non declinauit (*Ed*) *Pm* | Sapientiam praecipue possedit qui a proposito iustitiae etiam in morte non declinauit. *Ec Gc* | qui neque cruciatibus neque morte, quae illi iniuste illata est, a iusti proposito potuit uocari *Go* | Victoriam mortis Socrates pertulit, quia neque cruciatibus corporis, neque morte, quae ei iniuste illata est, a iusto proposito potuit auocari. *Ec Ef Gc Ka Na1* | Quia propter suam sapientiam imprudentes homines suis uenenis et odiis occiderunt. *Ec Gc* | sapientiam quam praecipue possedit *Mb Mf* | Propterea dicit quia non consentit illis. Propter inuidiam enim sapientiae interfectus est. *Ap Ck Ge Oa Vb* | propter iniuriam [...] quia pessimis non consensit [...] eum peremerant [...] eius sibi praeripere putabis (!) *Pd*.

ASTANTE: praesente *Af Bd Ec Ka Kc Lh Mj Pc Pk Pp Ps Pt Ta Va Vd Vf* | me perseuerante *Ct Ps*.

PROMERUIT: impetrauit *Ec Gc Ka Lh*.

7. Cuius hereditatem cum deinceps Epicureum uulgus ac Stoicum ceterique pro sua quisque parte raptum ire molirentur meque reclamantem renitentemque uelut in partem praedae traherent, uestem quam meis texueram manibus disciderunt abreptisque ab ea panniculis totam me sibi cessisse credentes abiere.

CUIUS HEREDITATEM: Socratis scientiam *Ap Cg Ck Ct Ge Oa Pb Pd Pg Pk Pn Ps Vc* | Socratis scientiam uel Platonis *Pq* | quia illi qui eum interfecerunt putabant se sapientiam eius distribui *Ap Ck Ge Oa Ps Va*.

CUIUS: Socratis *Af Ec Ed Ga Gc Ka Kc Lh Mb Mh Mj Na On Pc Pk Pm Pt Ta To Va Vb Vd Vf Vh* | Platonis *Bd* | Socratis uel Platonis *Fb* | illius Socratis *Pp*.

HEREDITATEM: sapientiam *Bd Ec Er Gc Pt Va Vd* | philosophiam *Fb* | sapientiam uel sectam *Go* | scientiam *Af Lh Pp* | hereditas sapientiae philosophia est *Fb* | philosophicos libros *Pp* | sapientiae studium *Ed Ef Pm* | sapientiae studium uel sectam *Ga Ka* (2x) *Mh Na To Vh* | sapientiam, quia nihil alii possedit tam amabiliter *Ed*.

DEINCEPS: postea *Ct Ed Ps* | post mortem Platonis *Vh*.

EPICUREUM: philosophicum *Ed Fd* (*Ga*) *Kc Mj Na Ps Ta Vh* | philosophicam *Af* | philosophia *Lc* | phisici *Bc Kc Pc Pk* | genus philosophorum *Vb* | genus philosophorum ab Epicuro dictum *On* | genus philosophorum est *Va* | Epicurei philosophi quidam ab Epicureo auctore nominati *Kr* | hi dicebant animam perire cum corpore *Vd* | (...)tus (...)phicum (...) *Mb* | Epicuri quasi super porcum

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352 Socrates] Socrates fuit *Oa*. **359** iustitiae] mortis *gl.* iustitiae *Ec*; **361** Socrates pertulit] dicit *Ef*. **362** illata] oblata < ablata *Ec*; oblata *Gc*. | iusto] iusti *Ef Na1*. **364** occiderunt] occiderunt \eum/ *Gc*. **378** scientiam] scientiae *Pd*. **379** putabant] om. *Ps*. **380** distribui] distribuisse *Va*.

dicuntur, quia immundius uiuebant porcis. *Go* | Epicurei beatitudinem in corpore esse dicebant. *Pm* | hi beatitudinem in corpore *Ed* | Isti beatitudinem in corpore affirmant. *Ec Gc* | qui beatitudinem in delectatione corporea fore aiebant (*Ga*) *Na Vh* | Epicurei summam beatitudinem in corporis uoluptate esse constituerunt. *Ap Cg Ck Ct* (*Er*) *Ge Pb Pn Ps Vc* | Epicurei summam beatitudinem in corporis uoluptate constituerunt animamque cum corpore finire. *Pc Pk* | Epicurei summum bonum dicunt uoluntatem et animam perire cum corpore. Stoici autem dicunt uniforme esse omne peccatum, qui dicti sunt a stoa ·i· porticu. *Af Ap Kc Pq Ps Ta* | Epicurei summum bonum uoluptatem et animam interire cum corpore, Stoici uniforme esse peccatum dic{un}t, uocati a stoa porticu, ubi disciplina informabantur. *St* | Phisici enim Epicurei dicunt summum bonum esse uoluptatem et animam perire cum corporibus. Stoici autem dicunt uniforme esse omne peccatum. *Bc Fd Lc Pt Vf* | Phisici Epicurei summum bonum dicunt uoluptatem et animam perire cum corporibus. *Mj* | Epicurei philosophi summum bonum in uoluptate posuerunt, dicentes beatitudinem in corpore esse. Stoici autem in honestate ·i· in uirtutibus animi. Non tamen perfecti fuerunt, quia omne peccatum uniforme dixerunt. *Pp* | qui beatitudinem in delectatione corporea fore aiebant *To* | qui beatitudinem delectatione corporea fore agebant, seu qui in uirtutibus animae esse contendebant resistendo uitiis *Ka* | ab Epicuro phil{osophus} qui fuit, summum bonum uolup{tatem} dixit *Mh* | Epicuri dicti sunt ab epo quodam suae sectae (doctore). Vulgus autem epicureum dicit despectiue propter eorum stultitiam. Ipsi enim summum bonum in uita uoluptatem esse dicebant. Stoici autem dicti sunt a stoa ·i· porticu, quia in porticibus philosophabantur qui dicebant uni(forme) esse peccatum *Vd* | Epicurei sunt qui principalem rem in corpore esse asserunt, et Epicurei dicti ab Epicuro quodam philosopho, amatore uanitatis non sapientiae. Quem etiam ipsi philosophi porcum nominauerunt. Quasi uolutans in caeno carnali uoluptatem corporis summum bonum asserans. Epicurus primitus homo dicebatur, postea Epicurei philosophi, qui dicebant summam felicitatem esse uoluptatibus incumbere. *Ka Lh* | Epicurus dicebatur philosophus. Vnde Epicurei uocabantur eius discipuli. Hi etenim principalem in corpore rem asserunt. Qui uero ab Epicuro quodam philosopho dicti, amatore ueritatis non sapientiae. Quem etiam ipsi philosophi porcum nominauerunt, quasi uolutans in carnali caeno uoluptatem carnis summum bonum asserit. *Ec Gc* | Epicurus onus primitus dicebatur, unde sequentes, qui dicebant summam felicitatem esse uoluptatibus incumbere. *Ed* | dictum ab Epicuro, qui dixit semper debere homines esse in uoluptatibus, quia simul anima cum corpore moriretur *Ck Ge Oa Va Vb*.

UULGUS: promiscuus *Pt* | promiscuis populis *Er* | Promiscuus populus et profana multitudo appellatur uulgus. *Ap Ck Ct Ge Lh Oa Pb Pc Pk Pn Ps* (*Vc*).

STOICUM: philosophi *Bc* | stoa G{rece} p{orticus} *Mh* | philosophi, a stoa ·i· porticu dicti *On* | a stoa porticu dictum *Pt Vf* | peripatetici, qui de utroque curabant *On* | peripatetici circumcalcatores *Pq* | a stoa porticu, ubi erant decretae uirtutes

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396 qui] epicurei qui *Na.* **397** corporis] (...)pore *Er.* | uoluptate] uoluptatem *Ap Ck Ge Pn.* esse] om. *Ct Vc*. **398** beatitudinem] beatitatem *Pk*. **399** Epicurei] phisici. Epicurei *Ps*; phisici et Epicurei *Ap*. **400** dicunt[1]] dicuntur *Kc*; dicebant esse *Pq*; dicunt esse *Af*. | uoluntatem] uoluptatem corporis *Pq*; uoluptatem *Af Ta*. | corpore] corporibus *Af Pq*. | autem] om. *Af.* dicunt[2]] dicebant *Pq*. **401** esse] eum *Kc*. | peccatum] patratum *Pq*. **404** Phisici enim] om. *Bc.* uoluptatem] uoluptates *Pt*. **405** corporibus] corpora melius iudicant *Lc*. | autem] enim *Fd Vf.* esse] om. *Lc*. **412** fuit] fuit p f *Mh.* **420** uolutans] uoluntas *Lh.* **428** dictum] dictum est *Ge*. Epicuro] Epicurio *Ck Ge*; Epicureo *Oa*. | homines] hominem *Va.* **429** moriretur] moreretur *Va*. **430** populus] populis *Vc.* | profana] profanum *Pn*.

philosophorum *Ck Ge Va Vb* | Stoici a stoa porta dicti *Fb Mo* | Stoici dicuntur a stoa ·i· porticu, quia in porticibus semper uersabantur. *Go* | Stoici philosophi qui in portis philosophabantur *Kr* | ab Athene porticu in qua disputabant. Grece enim stoa dicitur porticus. (*Ed*) *Ka Lh* | ab Athenarum porticu, in qua disputabant Greci. Stoa dicitur porticus Grece, uel porta, in qua disputabant Athenae populi, qui summam beatitudinem aestimabant in animo. *Ec Gc* | Athenis porticus (erat) in qua disputa(uerat) (Epi)curus philosoph(us). Eius discipuli (Epicurei) dicuntur qu(...) hoc erat summam felicitatem esse uoluptat(ibus) incumbere. Sto(...) porticus dic(...) stoici appellati sunt. (?) *Mf* | Isti in uirtutibus animae dicebant, uitiis resistendo. *Ed* | Stoici beatitudinem in uirtutibus animae esse dicebant, uitiis resistendo. *Pm* | qui in uirtutibus animae esse contendebant *Vh* | qui in uirtutibus animae esse contendebant, resistendo uitiis *Ga Na To* | Stoici dicunt uniforme esse omne peccatum. *Pc Pk*.

CETERIQUE: uulgi *Ap* | alii *To* | peripatetici *Af Bd Fb* | stulti *Va* | esse constituerunt *Ap* | multitudo discipulorum Epicureorum ac Stoicorum, qui dicti sunt a stoa ·i· porticu, ubi philosophabantur. Dum mortuus esset Socrates sapientiam eius sibi praeripere putabant. *Ap Ck Ct Ge Oa Pb Pc Pk Pn Pp Ps Vc* | Epicurei autem interpretantur super porcos. *Pp*.

PRO SUA QUISQUE PARTE: pro ut quisque poterat *Vd* | suo ingenio *Cg* | pro suo captu *Ct Er Lh Pq Pt Vc* | pro suo captu et ingenio *Ap Ck Ge Oa Pb Pn Ps*.

QUISQUE: unusquisque *Fb Mo*.

PARTE: possibilitate *Go* | secta *Ec Ef Gc Na Pm Pp To Va*.

RAPTUM IRE MOLIRENTUR: rapere conarentur *Af Kc Ps*.

RAPTUM: ut *Ap* | rapere *Bb Bc Bd Ef Fd Go Mj Na On Pc Pk Pp Pt Ta To Vb Vd Vf Vh* (2x) | me rapere *Ap* | ut raperent *Cg Ck Ct Fb Ge Oa Pb Pn Pq Ps Vc* | ad rapiendum *Pg* | furari *On Pd* | gerundiuus modus *Vd* | infinitiuus modus *To* | infinitiuus modus futurus *Vh* | rapere, infinitiuus futurus *Pm* | rapere, infinitiuus modus futurus *Ec Gc Ka Lh* | rapere, futurum indicatiui *Va* | semper ire infinituus modus est futuri temporis et ·i· rapire *Ed.*

MOLIRENTUR: conarentur *Bc Bd Cg Ck Fb Fd Ge Lh Mj Mo Pb Pd Pn Pp Pt Ta Vf* | argumentarentur *Vb* | studerent *Ec Gc*.

MEQUE: cum *Ap Ct Pb Pn* | philosophiam *Lh*.

RECLAMANTEM: contradicentem *Af Ap Bc Ec Fb Fd Gc Ka Kc Mj Mo Pc Pk Ps Ta Vd Vf* | repugnantem *Ge On Pp* | non uolentem *Ec Gc Ka Lh* | rationem reddentem (*Ed*) *Er Ga Na Pt To Vh* | repugnantem illius *Fd* | quia non recte facerent *Vb* | traherentque uel non eos *Pd* | non esse sapientes *Cg* | eo quod essent non sapientes neque ueri amatores sapientiae *Ap Ck Er Ge Oa Pb Pk Pn Pp Ps Pt*.

RENITENTEMQUE: repugnantem *Af Ap Bc Cg Ck Ct Fb Kc Lh Mj Mo Oa Pb Pc Pg Pk Pn Pq Ps Ta To Va Vb Vc Vf* | reluctantem *Ec Er Gc Ka Lh Pt Vd* | contradicentem *Bd Pp* | resistentem *Ed Pm* | repugnantem uel rationem (!) *Pd* | widarspirdarenta (OHG) *Ga Na Vh* | rationem reddentem *Ec Gc Ka Lh*.

IN PARTEM: in diuersas sectas *Ka Pm Pp* | in diuersis sectis *Vh* | diuersas sectas *Ed* | in diuersas species *Ec Gc*.

IN: ad *Af*.

TRAHERENT: dilacerarent *Cg Ck Ge Oa* | lacerarent *Vd* | distribuerent *Af Ap Bc Fb Fd Kc Mj Pc Pk Pp Ps Ta Vf* | distraherent *Pq* | et cum *Ge* | ipsam *Lh*.

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435 porta] porta s{unt} *Mo*. **438** porticus] om. *Ed.* **450** porticu] porticus *Pc*; porticula *Pp*; a porticu *Vc*. | philosophabantur] philosobantur *Ap Ck Ge*; philosophantur *Ps Vc*. | sibi] om. *Pb*. **451** putabant] reputabant *Vc*. **470** eo] om. *Er Pk Pt*. | quod] quod non *Ge*. | essent] esset *Er*. **471** neque ueri] uerique *Er Pt*. | ueri] uere *Pk*. **476** sectis] sectus *Vh*.

UESTEM: perfectam *Pp* | artes *Bc Cg Ck Fb Fd Ge Kc Pp Ps Ta Vf* | artem *Af Lg Oa Pt* | integritatem rationum *Af Fb Ka Kc Mf Ta Vd Vh* | plenitudinem scientiae *Er Pt* | integritatem rationum uel plenitudinem scientiae *To* | integritatem designat rationum *Ps* | et integram philosophiam et integritatem rationum *Pp* | Integritatem rationis uel plenitudinem scientiae sibi conati sunt partiri. *Ct* | Integritatem rationis uel plenitudinem scientiae sibi conati sunt partiri, quoniam pro captu suo unusquisque particulam sumpsit. *Ap Ck Ge Lh Oa Pb Pc Pk Pn Ps* (*Vc*) | Per uestes significantur libri artium. Nam sicut multiplicibus filis conficitur, ita libri diuersis et subtilibus texuntur sententiis. Has uestes disciderunt philosophorum discipuli, dum singuli quod sibi rectum uisum est sequi studuerunt, nec ipsum ueritatis fomitem ad liquidum perceperunt. Atque putantes se (summam) habere sapientiam stulti facti sunt. *Vd*.

DISCIDERUNT: dissentierunt *Ck Ge Oa Vb* | diuiserunt *Af Bc Fb Fd Kc Mo Ps Pt Ta Vd Vf* | frustatim tulerunt *Er Pt* | discerpserant *Cg* | diuersas assumentes artes *Ck Ge Oa* | diuersi diuersas artes sumentes *Af Bc Fb Fd Kc Pk Ps Ta Vd* | in uarias partes traxerunt *Pp* | in uarias sectas *Ec Gc* | in diuersas sectas (*Ga*) *Na Pg To* | in diuersis sectis *Ka* | in hoc significantur sectae philosophorum *Va* | sectae philosophorum *Lh* | sectis philosophicis *Vb*.

AB EA: ueste *Af Bb Bd Ck Ct Ec Fb Fd Gc Kc Lh Mj Pc Pd Pg Pk Pq Ps Pt Ta To Vb* (*Vc*) *Vf Vh* | ab integra philosophia *Ck Ge Pc Pk Pn Ps* | ab integra philosophia sc· ueritatis *Oa* | ab ipsa ueste, ab integritate philosophiae *Pp*.

PANNICULIS: partibus *Af Ed Fb Fd* (*Ga*) *Ka Kc Lh Mb Mf Mh Na Pp Ps Ta Vh* | praeceptis *Oa* | sententiolis *Af Bc Ec Gc Ka Lg Pc Pk Pp Ta* | particulis *Ec Gc Pd To Vd* | paucissimis *Vc* | tuohum (OHG) *Ga Mh Na* | paucissimis ueritatis praeceptis *Cg Ck Ct Ge Lh Pc Pk Pn Pp Pq Ps* | de artibus dicit *Fb* | particulis semiruptis commissuris *Er Pt* | particulis ·i· paucissimis ueritatis praeceptis uel sententiis sapientiae *Ap Ck Ge Pb Pn* | De hereticis dicit qui quiddam sapientiae assecuti, plenam in se putauerunt accepisse sapientiam, cum ipsi, sicut hic loquitur, non nisi panniculos assumpserint. Vnde ab improbis uere sapientes arbitrati pro sapientia sunt damnati. Nulla enim est heresis quae non habeat aliquid ueritatis. Panniculos autem sententiolas aut singulas artes uix habentes, cum integritas philosophiae in VII artibus constet. (*Af*) *Ap Bc* (*Fd*) *Kc Lc Mj Pc Pk Pp Ps Pt* (*Ta*) (*Vd*) *Vf*.

CESSISSE (CESSI > CONCESSISSE > CESSISSE *Pt* | CONCESSISE *Ct*): transisse *Ap Cg Vb* | concessisse *Er Pp* | cessissi se *Pt* | locum dedisse *Af Bd Fb Fd Kc Lg Lh Mj Mo On Pg Pp Ps Ta To Vd Vf* | uenisse *Ka Mh* | finisse *Ap* | gigangan (OHG) *Ec Ed* (*Ga*) *Gc Na Pm Vh* | ad se transisse *Va* | in sedisse *Fb Mo Ps Vd* | in se dedisse *Kc Pp* | in se transisse *Af Ta* | ut ego tota transirem *Ta* | ut ego transissem ad eos *Vb* | ut ego totam transissem ad eos *Af* | in parte sui transisse *Pp* | condonauisse uel

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485 rationis[2]] rationum *Lh*. **486** pro…suo] uo *Pb*. **495** sumentes] assumentes *Fb Fd*. **506** praeceptis] praecepti *Pb*. **507** dicit] om. *Pc Pk*. | qui] quia *Kc*; om. *Ta*. | quiddam] aliquid *Pp Vf*. **508** plenam] plenam plenum *Kc*; om. *Ta*; plenum *Fd*. | in] om. *Af Bc Pc Pk Pp*. | hic] hec *Pp* **509** loquitur] liquet *Bc Pc Pk*; liquet uel loquitur *Af*. | nisi] in *Kc*; nulla *Fd*. assumpserint] assumpserunt *Ap Fd Kc Mj Ps Pt Vd*. | Vnde…512 constet] om. *Mj*. | uere] om. *Pc*. | sapientes] sapientis *Bc*. **510** Nulla] nullum *Af*. | enim] etenim *Af Bc Fd Lc Pk Pt Ta*. | est] om. *Bc Kc*. | quae] qui *Fd*; q{uod} *Vf*. | aliquid] om. *Bc*. **511** ueritatis] uitatis *Lc*. Panniculos…aut] om. *Bc Pc Pk*. | autem] autem uult intellegi *Lc*. | uix] uix in se *Fd Lc Pt Vf*. **512** integritas] integritate *Kc*; integras *Lc*. | in] om. *Pc Pp Ta*. | constet] constat *Af Pt Vd*; sit *Bc Pc Pk*.

consensisse *Pd* | partem suam transisse *Ct* | transisse in partem suam *Ap Ck Ge Oa Pb Pc Pn Ps*.
CREDENTES (ARBITRANTES *Er Pb*): credentes *Er Mb* | arbitrantes *Pt* | sperantes *Vh* | aestimantes *Ec Gc* | putantes *Lh* | iudicantes *Ct* | existimantes *Ct* | elati superbia *Pp* | fastu superbiae eleuati *Ap Cg Ck Ct Ge Oa Pb Pc Pn Ps.*
ABIERE (< ABIRE *Vb Vh*): abierunt *Bb Pp* | recesserunt *Fb Fd Lh Pt Vf* | exiere *Ct Ps* | illi *Ps*.

8. In quibus quoniam quaedam nostri habitus uestigia uidebantur, meos esse familiares imprudentia rata nonnullos eorum profanae multitudinis errore peruertit.

IN QUIBUS: in aliquibus *Vb* | sententiolis *Lg* | auctoribus *Fd Vf* | philosophis *Af Ap Lh Vd* | discipulis *On* | stultis *Vh* | populis *Ps* | hominibus etiam *Bb* | philosophis uel Epicureis *Pp* | philosophis uel praeceptis *Pd* | heretica panniculis *Pg* | hereticis uel philosophis *Ec Ed Gc Ka Pm* | heretici uel philosophi (*Ga*) *Na To Vh* | in Epicureis *Ap Pb* | in Epicureis et Stoicis *Ge Oa Pn Ps* | Epicureis et Stoicis *Cg Ck Fb Go Lh* | Epicureis ac Stoicis ceter(...) *Er* | in Epicureis ac Stoicis populis *Ct* | in Epicureis ac Stoicis ceterisque *Pt* | in Epicureis ac Stoicis philosophis *Pc Pk Vc* | in [E]picureis et ceteris *Bd* | in Epicureis et aliis *Pq*.
NOSTRI HABITUS: nostrae uestis *Ap Cg Ck Ct Er Ge Oa Pb Pn Pq Ps Pt Vc* | nostrae sapientiae *Vf* | tota conuersatio dicitur *Pc Pk* | sapientiae *Lh Pq*.
UESTIGIA: signa *Cg Pc Pk Pp Va Vd* | exempla *Ec Ga Gc Ka Na Pp To Vh* | notae *Pp* | indicia *Pp* | rudimenta *Lg* | signa sapientiae *Ap Ck Ct Er Ge Lh Oa Pb Pn Ps Pt Vc* | alique scintillulae eruditionis *Mf* | aliqua scintilla eruditionis *Ec Gc* | Nulla est disciplina quae aliquid non praetendat boni. *Ap Ck* (*Ed*) *Ge Lh Mf Oa On Pb Pc Pk Pn Pp Ps To Vh*.
UIDEBANTUR: habere *Pd* | stulti *Ka Na Vh.*
MEOS: eos *Ap To* | se *Ec Gc Ka* | litotes *Bd* | imprudentes homines ut essent omnino periti *Na*.
ESSE: persistere *Ap*.
FAMILIARES: socios *Pp* | amicos *Ap* | amatores *Pd* | discipulos *Pq* | Epicurei *Go* | domesticos *Lh* | meos domesticos *Pt* | cum utique non essent *Vd*.
IMPRUDENTIA: stultitia *Pg Vh* (?) | hominum *On Pg* | illorum *Ec Gc* | ipsi *Vd* | saecularium hominum *Vd* | imprudentes homines *Ap Bc Ck Ct* (*Ed*) *Ef Er Ge Go Oa Pb Pc Pk Pn Pq Ps Pt To Vc Vh* | pro imprudentes *Af Fb Fd Kc Mj Pt Ta Vd Vf* | inconscientia uel stultitia *Bb* | insipientia imprudentium *Cg* | eorum imprudentium *Ap* | imprudentes homines fuerunt arbitrati *Pp* | imprudentium hominum talis est estimatio, ut se putent ad plenum edoctos cum aliquas artium sententiolas didicerint. *Mf* | quia aliquid sapientiae uidebatur in eis *Va*.
RATA: eos *On* | arbitrata *Ap Cg Ck Ct Fb Ga Ge Mo Na Oa Pn Ps Vc Vd Vf* | arbitrati *Ap Ck Ct Pb Pc Pk Pn Pq Ps Vc* | arbitrans *Vh* | suspicata *Af Bc Bd Er On Pc Pk Va Vb* | existimata *Pt* | suspicata est *Lh Pd To* | estimata *Mb Mf Pm* | estimans *Ed* | est iudicata *Pg* | arbitrantes se esse meos familiares *Vf* | aliter arbitrantes ·i· iudicantes uel existimantes *Ps* | estimans plures eorum philosophos esse *Ec Gc Ka Lh*.

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520 transisse[2]] transire *Oa*. | partem[2]] parte *Ck*. **524** fastu] fastus *Pc*; faustu *Oa*. | eleuati] eleuata *Ck Ge*; om. *Oa*. **544** sapientiae] sapientia *Ck Ge*. **545** Nulla] quia nulla *Pp*. **546** disciplina] pars disciplinae *Mf*. | aliquid] aliqui *Ck Ge*; om. *Ps*. | boni] ueri *On*.

I prosa iii

NONNULLOS: plurimos *Af Ga Ka Lh Na Vb Vh* | ex uulgo *Pp* | et *Pg* | sed multos *Bd* | aliquos *Va Vd* | aliquos illorum *Er Pt*.
EORUM: hominum *Ct Ps* | pessimorum *Vh* | philosophorum *Ed* | stultorum hominum *Fb* | Stoicorum et Epic{ureorum} *Go* | quia aliquam in eis esse sapientiam *Ap Ck Ge Oa Vb*.
PROFANAE: indoctae *Ec Ed Er Fb* (*Ga*) *Gc Ka Lh Mb Mo Na On Pd Pg Pt To Vh* | uulgaris *Af Ap Bc Bd Cg Ck Ct Er Fb Fd Kc Lg Mj Mo Oa Pb Pn Pp Ps Pt Ta Vc Vd Vf* | stultae *Pm Pp* | irreligiosae *Pp* | peruersae *Pq* | iniquae *Ec Gc Ka Lh* | nefandae *Va* | unkuskeru (OHG) *Ec Gc* | indoctae, quia indocti frequentius iniqui agunt per errorem *Mf* | sacrilegae uulgaris *Lh* | causa inuidiae damnauit *Er Pt*.
MULTITUDINIS: stultorum *Go*.
ERRORE: uel error *Ta* | cum *Vh* | cumulum *Mb* | deceptione *Lh* | per errorem *Ed Mb Na To Vh* | Per errorem indoctae et irreligiosae multitudinis occidit quosdam illorum causa inuidiae putans eos uere sapientes esse. *Lh Pc Pk* (*Vc*).
PERUERTIT: damnauit *Af Ap Bc Cg Ck Ct Fb Ge Kc Ld Lh Mj Mo Oa Pb Pc Pk Pn* (2x) *Pp Pq Ps Pt Ta Vc Vd Vf* | seduxit *Af Vb* | occidit *Ed Er Go Mb Na Pt To Vh* | dissipauit *Pp* | pertulit et occidit *Pn* | ista *Bb* | imprudentia *Pp* | prudentia *Ec Gc* | sicut multitudo stulti uulgi errare solet *Ka*.

9. Quodsi nec Anaxagorae fugam nec Socratis uenenum nec Zenonis tormenta, quoniam sunt peregrina, nouisti, at Canios, at Senecas, at Soranos, quorum nec peruetusta nec incelebris memoria est, scire potuisti.

QUODSI: hoc quod dico *Pg* | una pars si uero *On* | haec omnia ad consolationem illius replicat *Ap Cg Ck Ge Pc Pk Pp*.
ANAXAGORAE – TORMENTA: Haec omnia nomina Grecorum philosophorum sunt. *Ap Cg Ck Ge Vb* | propria nomina Grecorum philosophorum *To* | nomina philosophorum Grecorum *Ap Bc Er Kc On Pb Pg Pn St Vd* | nomina sunt Grecorum philosophorum *Lc Ps Pt Vf* | nomina Grecorum philosophorum haec tria *Af* | Anaxagoras Socrates et Zeno philosophi fuerunt Greci. *Pd* | Gentes sunt in Grecia. *Ec Gc* | Isti Greci philosophi fuerunt et non propter ullam aliam causam interfecti sunt nisi quia uidebantur studere sapientiae. *Pq*.
ANAXAGORAE: philosophi *Pp* | Grecus fuit *Ap* | quidam Grecus fuit *Va* | proprium philosophi *Cg* | Anazagoras proprium nomen hominis *Kr* | Anaxagoras fugiendo mor(tem) euitasse dicitur. *Pd* | Anaxagoras philosophus propter sapientiam fugatus est a patria et diu exulatus est. *Af Ap Bc Cg Ck Ct Ge Ka Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf Vh* | Anaxagoras fuit (...) philosophus qui (... mort)em euaderet (...)ssimum sibi elegit (...) *Vd* | qui inimicorum insecutionibus innocens fugatus est *Ec Gc Ka*.
FUGAM: quia fugatus est a patria *Pd*.
SOCRATIS: proprium nomen *Cg* | Socrates proprium nomen hominis *Kr* | Socrates ueneno interfectus est causa inuidiae. *Ap Ck Ge Pb Pn Ps* | Socrates ueneno

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570 eis] eos *Vb*. **571** sapientiam] sapientiam arbitrati sunt *Oa*. **576** causa] causae *Er*. **579** irreligiosae] inlegisiose *Pc*. **580** illorum] eorum *Vc*. **591** ad] ob *Cg*. **592** replicat] replicabat *Pc Pk*; replicat philosophia *Cg*. **593** philosophorum] philosopham *Vb*. **596** Grecorum[2]] gregorum *Af*. **602** Anaxagoras] anaxagora *Ka Ps Pt Ta Vc Vf*; anaxgora *Vh*; annaxago *Kc Mj*; nam anaxagora *Lc*. | philosophus] om. *Cg Pt*. | propter sapientiam] pro sapientia *Ap Cg Ck Ge Pb Pn*. **603** est[1]] om. *Cg Vc*. | et diu] diu *Lc*; diuque *Vf*; et *Cg*. | exulatus est] exulauit *Ka*. est[2]] om. *Af Bc Ct Kc Lh Mj Pc Pk Pp Pq Ta Vf Vh*; \est/ *Ps*. **609** ueneno[2]] uenenum *Er*.

interfectus est. *Ec Er Gc Pt* | Socrates ueneno periit causa inuidiae. *Lh Pc Pk Pq* | Socrates ueneno periit propter inuidiam. *Ct* | Cicuta fuit herba quam in carcere bibit et exspirauit. *Mf* | quia cicutam herbam ueneniferam bibere coactus est *Vd* | quomodo Socrates occisus est *Bd* | cui insonti ueneni potio propinata est *Ec Gc Ka* | Socrates per anserem iurabat et canem, unde accusatur offerente carnifice uenenum bibit. Quod quidem libentissime hausit, tamquam non mortis sed immortalitatis sibi esset poculum propinatum. *Ec Gc Ka Lh*.

UENENUM: mortem *Pp* | mortiferum *Ge*.

ZENONIS: proprium nomen *Cg* | Zeno proprium nomen hominis *Kr* | Zenon philosophus qui Stoicorum sectam primus inuenit. *Pd* | Iste Zenon philosophus Stoicorum sectam primus inuenit, qui omne peccatum uniforme asserunt, animam quoque cum corpore perire. Is propter sapientiam multa est passus. Nam cum deprehensus ac tortus esset, ut coniurationis suae conscios nominaret, omnia perpessus fidem habuit anima cariorem, ac ne loqui potuisset, linguam sibi intra oris claustrum morsibus amputauit. *Pc Pk Pp* | Zenon philosophus qui Stoicorum sectam primus instituit, qui omne peccatum uniforme assuerunt, sed non enim aiunt animal crimen, sed anima facit. Animam perire cum corpore docui(t). *To* | Zenon multa tormenta pertulit *Pq* | Zenon iste (princ)eps fuit Stoicorum *Vd* | Zenon cum deprehensus ac tortus esset, ut coniurationis suae conscios nominaret, omnia perpessus fidem habuit anima cariorem. Qui ne loqui posset, linguam sibi contra oris claustra morsibus amputauit. *Ec Gc Ka* (*Lh*).

TORMENTA: poenas *Ct Ps*.

PEREGRINA: nomina *Oa Ta* | uetusta *Bb* | aliena *Bd* | Greca *Ed Na Pg Pm* | Grecia *Vh* | quia Greci fuerunt *Pd* | Greci enim fuerunt *Er* | Greca, hoc est apud peregrinos facta *Ec Gc Ka* | non Romana sed Greca *Af Bc Fb Fd Kc Lg Mj Ps Pt Ta Vf* | Greca non Romana *Vd* | Illi fuerunt Greci. *Oa* | quia Greci fuerunt non Romani *Ap Cg Ck Ct Ge Lh Pb Pc Pk Pn Pp Ps Vc* | quoniam alterius linguae quam Romanae *Pq*.

AT (1): saltem *Af Ap Ck Er Ge Ka Kc Lh Mj Pb Pc Pk Pn Pq Ps Pt Ta Vc Vf* | sed *Ga Ka Lh Mb Mf Na Vh*.

AT CANIOS, **AT SENECAS**, **AT SORANOS**: Romanorum philosophi *Cg* | isti philosophi Romani *Pd* | illos Romanos *Pq* | Isti omnes Romani fuerunt, et propter inuidiam perempti. *Pp* | nomina philosophorum Romanorum *Ap Ck Ct* (*Er*) *Ge Lh Oa On Pb Pg Pn Ps Vc* | Greci genitiuus pro Canii, Senacae et Sorani, subauditur aduersitates uel tormenta *Mf* | potuisti scire *Ap* | tormenta scire potuisti *Vb*.

CANIOS: pluralem pro singulari *Mh Pd* | pluralem pro singulari posuit *Mj* | pluralis pro singulari numero *Ed Pm* | Pluralem pro singulari uel discipulos pro magistris posuit. *Cg* | Pluralem pro singulari posuit uel ad discipulos eorum respexit. *Af Ap Bc Cc Ck Ct Fd Ge Kc Lc Lh Pc Pk Pn Pp Ps Pt Ta Vf* | Pluralem numerum ponit pro singulari, uel \ad/ discipulos eorum respexit. *Ka* | sectatores Canii *Af Bc Fd Ka Kc Lc Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vf Vh* | Canii imitatores *Vd* | Canius proprium nomen *Pb Pn* | proprium nomen hominis *Kr* | genitiuus Grecus *Ec Gc Mb Px* | genitiuus atticus uel plures fuerunt *Na To Vh* | melius genitiui Greci quam accusatiui *St* | Melius sunt genitiui Greci quam accusatiui *Va* | Pluralem pro

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624 Zenon…626 docuit] Cf. Isid. *Etym.* 8.6.8

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611 Cicuta] circuta *Mf*. **615** uenenum] om. *Ec*; \uenenum/ *Gc*. **619** Iste] om. *Pc*. **621** Nam… 624 amputauit] om. *Pc Pk*. **628** conscios] consiuos *Lh*. **629** Qui…loqui] cum eloqui *Ka*. **634** Romana] roma *Kc*. | sed] sc· *Ta*. **635** quia] quoniam *Pp*; om. *Ap Cg Ck Ge Pb Pn*. **642** nomina] nomine *Pb*; propria nomina *Ct Lh Vc*; nomina *gl.* propria *Ps*. **647** posuit[2]] om. *Pp*. uel ad] ad *Pc*; uel a *Bcxtra*. | eorum] eius *Lc*.

singulari posuit numerum. Canius autem et Seneca et Soranus Romani philosophi fuerunt. *Pq* | Canius philosophus fuit qui cum aliquando interpellaretur ab imperatore de coniuratione aduersus eum facta, respondit, si ego scissem, tu ne scisses, ita ego sapiens egissem ut tu ne scires. *Vd*.

AT (2): sed *Ka Lh Vh* | saltem *Ct Pt Vf*.

SENECAS: Magister fuit Neronis. *Ap* (*Cc*) *Ck Ge Oa Pn* | Seneca magister fuit Neronis. *Ct Pb Vc Vh* | a quo etiam morte damnatus est *Vh* | magistrum Neronis *Er* | magister Neronis *Lh Ps Pt* | inuentor notarum *Bc Fb Lg Vd* (2x) *Vf Vh* | inuentor notariorum *Ap* | Seneca fuit inuentor notarum. *Kc Ps Pt* | Seneca fuit magister Neronis inuentorque notarum. *Ka Ta* | Seneca fuit inuentor notarum. Similiter posuit pluralem pro singuli *Lc* | Seneca auunculus (...)ani Neronis (...) qui eum postea (...) iussit data (...) sibi optione (...)rtis quia magister (...) erat. *Vd* | genitiuus singularis Grece *Ed* | Senaca proprium nomen hominis *Kr*.

AT (3): saltem *Bc Fb* | similiter *Bc Pk* | sed *Vh*.

SORANOS: genitiuus *Vb* | pluralem *Ap* | nomina Romanorum *Ap* | genitiui sunt Greci *To* | pro singulari *Pt* | similiter *Pc* | pluralis pro singulari *Ec Gc* | pluralem pro singulari posuit *Pb* | Soranum et discipulos suos *Pq* | proprium nomen hominis *Kr*.

QUORUM: uirorum *Ap* | Grecorum *Ec Gc Ka Lh*.

PERUETUSTA: ualde *Ec Ed Fb Gc Pd Pm Vb* | ualde uetusta *Fd Vf* | ualde uetus *Bd* | nimium antiqua *Pp* | una pars *On* | immemorabilis *Pq* | ualde antiqua *Vd* | quia nouello tempore fuerunt *Lh*.

INCELEBRIS: illaudabilis *Fb Fd Pq Vf* | infrequens *Ap Cc Ck Ge* (2x) *Pb Pc Pk Pn Ps* | immemorabilis *Ap Bc Bd Cc Ck Ct Fb Fd Ge* (2x) *Kc Lh Mj Pc Pg Pk Pp Ps Ta Vc* | memorabilis *To* | incelebrata *Bb* | occulta *Pp* | illaudata *Ap Bc* (*Cc*) *Ck Ge* (2x) *Pc Pk Pn Pp Ps Ta Va* | illaudatae *Kc* | ingloria *Bd* | celebris *Vf* | obscurus *On* | unhlisfull (OE dp.) *Ck* | unmare (OHG) *Ec Ed Gc Pm* | unmariu (OHG) (*Ga*) *Na* | nominatiuus (?) *On* | magnae famae *Pb Pn Ps To* | sed magnae *Pd* | sed magnae famae *Ap* (2x) *Cc Ck Ge* (2x) *Pc Pk* | quia celebrantur *Ck Ge Oa Vb* | quia celebratur *Cg* | sine laude *Af Lh* | celebratur enim *Fb* | peruulgata per omnes *To* | sed est celebris frequentati laude *Er* | sed celebris ·i· laudabilis et memorabilis *Fd* | sed frequentata laude *Pt* | litotes, immemorabilis sed nobilis *Vd* | festiua uel frequens, continua *Ec Gc Ka Lh*.

SCIRE POTUISTI: qualiter perempti sunt *Pd* | tormenta *Va*.

POTUISTI: tu *Pg*.

10. Quos nihil aliud in cladem detraxit nisi quod nostris moribus instituti studiis improborum dissimillimi uidebantur.

QUOS: sapientes *Fd Pt Vf* | philosophos *Fb* | praedictos *Bb* | uiros *Ap* | illos *On* | illos Grecos et Romanos *Pp*.

NIHIL ALIUD: nulla alia res *Fb Fd Pt* | nulla culpa alia *Vd* | nulla res *Lh*.

IN CLADEM: mortem *Bb Fb Ka Lg Mo Na On Pd Pt Vd* | in mortem *Af Bc Bd Cc Cg Ck Ct Ec* (*Ed*) *Er Fd Gc Ge Kc Lh Mf Mj Oa Pc Pg Pk Pn Pq Ps Px Ta To Va Vc Vf Vh* | calamitatem *Ec Ed Gc Pm* | in calamitatem *Ka* | in periculum *Cc Ck Ge Ka Vb* | in perniciem *Pp* | in periculum uel calamitatem *Na To Vh* | balo (OHG) *Ed Pm* | interfecti sunt *Pd*.

QUOD: hoc quia *Bd*.

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662 Seneca[1]] om. *Pt*. **677** immemorabilis] immemorabiles *Kc*. **685** uel] om. *Ec Gc*.

I prosa iii

NOSTRIS: philosophis *Lh*.
MORIBUS: disciplinis *Vb* | doctrinae *Mf* | praeceptis *Fb Ka Kc Lh Mo Pp Ps Pt Vd* | institutis *Mo* | sensibus uel praesentis *Er* | philosophiae institutionibus *Fd* | philosophiae institutis *Fb Kc Mj Pp Ps Ta Vd* | philosophiae sensibus *Pt* | philosophiae praeceptis *Af Ct Pc Pk Pq Vc*.
INSTITUTI: ipsi *On* | docti *Ed Ga Ge Go Ka Na Pg Pm To Vb Vf Vh* | imbuti *Bb Fb Mf Pq* | edocti *Fb Pn Pt Vd* | destituti *Ec Gc* | educati *Lh* | ornati *Go*.
STUDIIS: intentionibus *Vb* | meritis *Ka Pp* | operibus *Ge* | uitiis stultorum *Mf* | moribus *Lh* | monitis improborum *Ec Gc* | Propter nullam aliam causam interfecti sunt, nisi quia sapientiae studere uidebantur. *Ap* (*Cc*) *Cg Ck Ct* (*Er*) *Ge Lh Pb Pc Pn Pp Ps Vc* | Interfecti sunt ab improbis quia sapientiae studere uidebantur. *Lh*.
IMPROBORUM: contra nitentium *Pp* | inlaudabilium *Pd* | impiorum hominum *Ct Ps* | stolidorum *Pn* | malorum *Ed Pm* | insipientium *Lh*.
DISSIMILLIMI: discordantes *Pp* | dissimiles *Pq* | docti *Ka* | inaequales *Lh*.

11. Itaque nihil est quod ammirere si in hoc uitae salo circumflantibus agitemur procellis, quibus hoc maxime propositum est, pessimis displicere.

ITAQUE: ideo *Ec Gc Ka* | quoniam quidem habes haec exempla *Af*.
QUOD: quapropter *Bd*.
AMMIRERE (AMMIRERIS *Mj Vd* | > AMMIRERIS *Pb*): admirere *Mj Vd* | admireris *Af Ap Bb Bd Cg Ck Ec Ed Er Fb Fd Gc Ge Ka Kc Lh Oa On Pa Pb Pg Pn Pp Pr Ps Pt Px To Vb Vh* | admittere pro a\d/mireris *Mo* | quod possis ammirari *Pq*.
SI: positi *Pp*.
HOC: uel huius *Ed*.
UITAE: huius *Pm Ps*.
SALO: mari *Bd Ec Er Gc Lg Na On Pd Pg Pm Pq Pt Px Ta Vh* | maris perturbatione *Mf* | mundo *Bb Bc Fb Fd Lc Lg Mb Pt Ta Vf* | hoc mundo *Af* | in mari *Af Fb Pp Va* | saeculo *Ed Fd Pm* | (i)n mundo *Ed* | significat mundum *Na* | in mari huius saeculi *Ap Cc Cg Ck Ct Ge Oa Pb Ps Vf* | mundo huius uitae *Ec Gc* | de mari dicit *Vb* | loco lutoso uel cultioso mundo *Ec Gc Ka Lh* | Salum mare eoque appellat istum mundum, quia sicut longe tunditur diuersis fluctibus, sic et istud saeculum diuersis tribulationibus. *Ap* (*Cc*) *Ck Ge Vb* | nomine sali ·i· maris praesentem mundum uult intelligi, quia sicut illud longe tunditur diuersis fluctibus, sic et iste uariis tribulationibus *Va* | mari ·i· hoc mundo quod propter perturbationes ita uocatur *Kc Ld Mj Ps* | in hoc saeculo quod propter perturbationes ita uocatur *Pp* | mari huius saeculi quod propter perturbationes *Fd* | in mari huius saeculi quod propter perturbationes ita uocatur *Af Bc Lc Lh Pc Pk Pt Ta Vc* | in mari huius saeculi propter perturbationes *Pn* | salum a sale dictum et significat mundum, qui sic pressuris et tribulationibus ut salum fluctibus et tempestatibus commouetur *St* | mari et est metaphora mundo quod propter perturbationes ita uocatur *Vd*.
CIRCUMFLANTIBUS: feruentibus *Ct Er Fb Pp Ps Pt* | frequentantibus *Ap Pb* | frequentibus *Pn* | sternentibus *Pq* | feruentibus perturbationibus et incommoditatibus *Ap Ck Ge Lh Pb Pc Pk Pn*.

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712 sapientiae] sapientiam *Ap Cg Ck Ge*. **730** mari] man *Er.* **734** eoque] eo quod *Ge*; om. *Ap*. **738** mari ·i·] om. *Mj*; saloman(!) *Ld*; mari quod est *Ps*. | quod] quoniam *Ps*. **739** perturbationes] turbationes *Ld*. **746** feruentibus] ferientibus *Pp.* **747** feruentibus] feruentibus uexemur *Lh.* **748** incommoditatibus] incommoditationibus *Pb*.

CIRCUM-: undique *Er Pt*.
AGITEMUR: uexemur *Ap* (*Cc*) *Cg Ck Ct Ec Fb Gc Ge Ka Lh Mo Oa On Pb Pc Pk Pn Pp Pq Ps* | minemur *Er On Pg Pt* | minamur *Vb* | commoueamur *Bd Fb Mo* | percutimur *Vb* | mouemur *Ka Lh* | uentilemur *Ka Lh*.
PROCELLIS: incommoditatibus *Cc Cg Ck Ge Pn Ps* | temptationibus *Er Pt* | perturbationibus *Af Ap Bc Bd Ct Fb Kc Lg Lh Mj Mo Pb Pn Pp Pq Ps* (2x) *Pt Vd Vf* | perturbationes *Ta* | persecutionibus *Ec Ed Gc Pm* | perturbationibus passionum *Pp*.
QUIBUS: nobis *Af Bb Bd Ed Ga Kc Lg Mb Mj Na On Pg Pm Pq Ta Vb Vd Vf Vh* | sapientibus *Pc Pk Pp Pr Vd* | nobis sapientibus *Ap Cc Cg Ck Ct Fb Ge Lh Oa Pb Pn Ps Vc* | nobis philosophis *Ec Er Gc Pt*.
PROPOSITUM: definitum *Ap Fb Kc Mj Mo Pp Pt Ta Vd Vf* | definitum est *Af Bc Cc Ck Fd Ge Oa Pb Pn Ps* | stabilimentum *Pr* | uoluntas *Ap Cc Cg Ck Fb Ge Kc Mj Mo Pb Pn Ps Vd* | constitutum *Pq* | decretum *Ec Ed Gc* | deliberatum *Pp* | uoluntate *To* | in uoluntate *Pg* | gimarcot ist (OHG) *Ec Gc* | uoluntas est *Oa* | ordinatum uel coeptum est *Ka Lh* | sanctitum est dispositum est *Lh*.
PESSIMIS DISPLICERE: apostolus si hominibus placerem, Christi seruus non essem *Ap* (*Cc*) *Ck Ge Pd* | Huic loco concordat illud quod beatus apostolus Paulus dicit: si hominibus placerem, Christi seruus non essem. *Vd* | Sapientibus deliberatum est in animo ut bonis placeant malisque displiceant. *Ap* (*Cc*) *Ck Ge Pb Pc Pk Pn Pp*.
PESSIMIS: hominibus *Cc Cg Ck Ge Oa Ps* | hominibus insipientibus *Fb* | omnibus *Pn*.
DISPLICERE: offendere *Ct Ps* | non placere *Pg* | contradicere *Cg* | in uoluntate *Ec Gc Ka Na Vh* | in mente *Mh* | in animo *Ec Gc* | semper *Vh*.

12. Quorum quidem tametsi est numerosus exercitus spernendus tamen est, quoniam nullo duce regitur sed errore tantum temere ac passim lymphante raptatur.

QUORUM: pessimorum *Af Ap Bd Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Go Ka Kc Lh Mb Mh Mj Na Oa On Pb Pc Pd Pg Pk Pn Pq Ps Pt Ta To Vb Vc Vd Vf Vh* | malorum *Pp* | improborum *Lh*.
TAMETSI: quamuis *Ap Cc Cg Ck Ct Er Fd Ge Ka Lh Oa On Pb Pc Pd Pg Pk Pn Pp Pq Ps Pt Vc Vf* | una pars *On Pr* | licet *Vd Vh*.
EST: sit *Vh*.
NUMEROSUS: multiplex *Af Ap Bc Cc Cg Ck Ct Ec Ed Er Fb Fd Gc Ge Ka Kc Lh Mb Mj Mo Pb Pg Pk Pm Pn Pq Ps Pt Ta To Vc Vd Vf Vh* | multus *Go* | magnus *Ec Gc* | plenus numeris *Pp* | quamuis sit multiplex *Ga Mh Na* | numerosa multitudo *Lh* | multiplex, quia nomina omnia in -osus finientia multiplicem numerum significant, ut uitiosus studiosus ·i· uitiis atque studiis plenus *Mf*.
SPERNENDUS: contemnendus *Er On Pt* | despiciendus *Bd* | contempnendus tamen *Vd* | pro nihilo ducendus *Af Bc Fb Fd Kc Lh Mj Mo Pp Ps Ta Vd Vf* | a sapientibus *Lh*.
QUONIAM: cur *Vh*.

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765 apostolus…essem] Gal. 1.10

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765 apostolus] om. *Pd*. **767** deliberatum] deliberatu *Ck*; deliberati *Pn*; delibatu *Ge*. **768** in animo] om. *Pb*. | malisque] malis *Pc Pp*. | displiceant] displaceant *Ck*; displaceat *Pn*. **791** ducendus] dicendus *Bc*; deducendus *Ta*; ducendus est *Fd Lh*.

I prosa iii

NULLO DUCE: nulla ratione *Er Lh Pg Va* | nulla ratione docente *Cg Ck Ge Oa Pb Pn* | nulla ratione ducente *Pc Pk Pq Vc* | nulla mentis ratione *Af Ap Bc Fb Fd Kc Mj Mo Ps Pt Ta To Vd Vf*.
NULLO: nulla *Cc*.
DUCE: ratione *Ec Ed Gc Ka Mb Mf Px Vb Vh* | rationis *On* | rege *Ct Ps* | principe uel ratione mentis *Pp* | ratione ducente *Pd*.
ERRORE: stultitia *Ge* | uacillatione *Lh*.
TANTUM: tantummodo *Pd*.
TEMERE: irrationabiliter *Ap Cc Cg Ck Ct Ec Ed Er Gc Ge Ka Lh Mb Oa Pb Pd Pk Pm Pn Pp Pq Ps Px Vc Vh* | inordinabiliter *Lb* | leuiter *Af Bc Ct Er Fb Fd Kc Mj On Pp Pt Ta Vd* | leniter *Ps* | praesumptuose *Ec Gc Ka Lh Pq* | audacter *Cg Ck Ge Oa Vd* | neglegenter *Fb* | corrupte *Fb Fd Vf* | frabaldo (OHG) *Mh* | in hoc pro leuiter *Pd* | sine ratione *Pg To* | sine consilio *Af Fb Fd Kc Ld Mj Pp Ps Pt Ta*.
PASSIM: ubique *Ct Pp Pr Ps* | uage *Bd On* | uulgo *Af Ta Va Vb* | late *Bd* | inordinate *Vd* | huc illuc *Ka* | illuc illucque *Vd* | huc illucque *Ec Ed Gc Pm*.
LYMPHANTE (LIMPARE > LIMPANTE *Bc*): fluctuante *Af Ct Er Fb Fd Kc Lc On* (2x) *Pb Pc Pk Pn* (2x) *Ps* (2x) *Pt Ta Vd* | insaniente *Af Ap Bc Cg Ck Ct Ec Ed Er* (2x) (*Ga*) *Gc Ge Ka Lb Lc Ld Lg Lh Mb Mf Mh Na Oa Pb Pc Pd Pg Pk Pn* (3x) *Pp Ps Pt Ta To Va Vd* (*Vf*) *Vh* | debacchante *Bd* | decurrente *Ap Bc Fd Kc Lc Pb Pc Pk Pn* (3x) *Ps* (2x) *Vd* | bacchante *Af Cg Ck Er* (2x) *Ge Ka Lh Oa Pb Pc Pd Pk Pn* (2x) *Ps Pt Vc* | discurrente *Ec Gc* | saeuiente *On* | urgente *Pn* | amente *Vb* | distracte *Vd* | feruente *Vb* | furente *Af Ap Fd Kc Ps Vf* | furiente *Lc Ta* | corrumpente *Af Ap Fd Kc Lc Ps Ta* | insania urgente *Af Ap Kc Lc Ps Px Ta Vh* | sine ratione *Ec* (*Ga*) *Gc Ka Mh Na Vh* | Lymphantes et euantes dicuntur insanientes ab Euan ·i· Libero Patre. *Af Ap Bc Kc Lc Pk Pp Ps St Ta Vd* | aut insanitate uel insania urguente. Lymphantes et euantes insanientes dicimus ab Euan ·i· Libero Patre. *Fd* | Lymphantes dicuntur ceuantes ·i· insanientes. *Mj* | lymphantes euantes insipientes ab Euan ·i· Libero Patre *Pc*.
RAPTATUR: ducitur *Ap Cc Cg Ck Fb Ge Mo Oa Pb Pn Pq Ps* | circumducitur *Pd* | uagatur *Vb* | rapitur *Bd* | trahitur *Pq* | diuiditur *Vc* | diripitur *Ga* | frequenter rapitur *Mf Pp* | fatigatur *Pp* | mouetur *Ps* | huc illucque *Ps* | huc illucque ducitur *Er Lh Pt* | huc illucque mouetur *Ct* | in diuersa traditur *Bc* | in diuersa trahitur *Af* | in diuersa rapitur *Pc Pk* | a rapio *Lh*.

13. Qui si quando contra nos aciem struens ualentior incubuerit, nostra quidem dux copias suas in arcem contrahit, illi uero circa diripiendas inutiles sarcinulas occupantur.

QUI: exercitus *Af Bb Bd Ec Er Fd Gc Ge Kc Lg Mj Oa Pd Pg Ps Pt Ta Vd Vf* | exercitus sc· stultorum *Fb* | malorum exercitus *Pp* | exercitus improborum *Lh Vb*.
SI QUANDO: si aliquando *Go Pg* | si improbi homines nobis insidiantur *Af Bc* (*Cc*) *Cg Ck Ct Ge Lh Pc Pd Pk Pn Ps* (*Vc*) | si improbi homines et pessimi potentiores nobis insidientur *Pb Pn* | exercitus improborum et pessimi potentiores nobis insidientur *Ap*.
QUANDO: aliquando *Ap Bd*.
NOS: sapientes *Pp*.
ACIEM: proelium *Fb Mo* | turmam *Vb* | exercitum *Bd Mf* | multitudinem proelii *Lh*.

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795 ratione[2]] ratione \uel docente/ *Ps*. **804** audacter] ac audaciter *Cg*. **817** dicuntur] om. *Pk*; dicimus *Af Bc Lc St*. **818** Libero] a libero *Ta*. | Patre] patre ·i· bacco *St*. **835** nobis] bonis *Pd*.

STRUENS: praeparans *Af Cc Cg Ck Ct Ed Fb Fd Ga Ge Kc Lh Mb Mf Mj Mo Na Oa Pc Pk Pn Pp Pq Ps Pt Px Ta To Va Vc Vd Vh* | parans *Vf* | praeparens *Ka Mh* | perperans *Pt* | praeparans ipse *Er*.

UALENTIOR: saeuior *Cc Cg Ck Oa* | senior *Ge* | fortior *Bd Er Fb Mb Mo Pq Pt Va Vb Vd* | uictor *Ct Ps* | nobis *Bd Vh* | ualdior *Lh*.

INCUBUERIT: surrexerit *Pg* | increuerit, contra steterit *Pp* | insurrexerit *Bd* | superuenerit *Pq* | ingruerit *Bd Va* | accesserit *Lh* | malignorum exercitus *Vh*.

NOSTRA – CONTRAHIT: Nostra rationabilitas uel sapientia uirtutes suas praecipueque sapientiam in arcem mentis contrahit. *Ap* (*Cc*) *Ck Ct Ge Lh Pb Pc Pk Pn* (2x) *Pp Ps Vc* | Diuina sapientia suos ex(erci)tus in munitissimum lo(cum) ciuitatis conuocat unde conspici possint aduersarii. *Mf*.

DUX: ratio *Af Bc Bd Go Pq Va Vb Vd* | quae est ratio *Pn* | scientia *Lb* | sapientia *Cg Ct Na Pg To Vh* | philosophia *On Pt St* | rationabilitas *Cg Oa* | mens *Bc To* | diuina sapientia *Ap Ec Ed Fb Fd Gc Ka Kc Lh Mb* (2x) *Mj Oa Pp Ps Px To Vd Vf* | sapientia uel spes *Pd* | ratio uel sapientia *Ed Pm* | diuina sapientia uel ratio *Af Ta* | Dux nostra ratio est. Copias uero uoca(...) arcem mentem. Dux ergo n(oster) copias su(as) ad arcem contrahit, quando quis aliquo imminente discrimine ad suae mentis confugit presidium, sciens nullum se posse nocere. Si enim terrenae nobis facultates auferantur, non ideo nocemur quia nostrae non eran(t). Quod enim nostrum est, utique auferri non potest. Haec illis diripientibus quasi leues sarcinulas et quaeque uilia atque inania nos desuper in arce quodammodo mentis positi deridemus, qui etiam si corpus auferant, non nocent, quoniam non habent ultra quid faciant de anima. Quo fit ut sola anima nostra esse credatur, huius securitatis uallo dominus discipulos suos muniebat dicens, nolite timere eos qui occidunt corpus. Animam autem non possunt occidere. *Vd*.

COPIAS SUAS: socios *Mb* | diuitias *On Pt* | exercitus *Fb Kc Lh Mb Mj Pp Ps Vh* | exercitum *Ap Ed Pc Pk Pm* | phalangas *Vd* | uirtutes *Ct Fb Pp Ps Vc* | suum exercitum *On Pg Va Vb* | exercitus suos *Fd Vf* | thesauros et intentionem *Pd* | philosophiae dictas *Er* | agmina sua (*Ga*) *Mh Na Vh* | prud{entia}, iustit{ia}, fortit{udo}, temp{erantia} *St* | (...)tissimum uel (...)nentissimum (...)m *To* | exercitum uirtutum *Bc* | exercitus uel auxilia uirtutum *Af Ta* | exercitus uel suas uires *Vd* | exercitus suos ·i· uirtutes uel intentionem *Pn* | exercitus i. animas uel agmina in caelum colligens *Ec Gc* | animas in caelo colligens, agmina sua exercitus *Ka*.

IN ARCEM: altitudinem *On* | in altitudinem *Va Vb* | mentis *Ct Lh Vc* | caelum *Ed* | in caelum *Ka Pm* | in festi (OHG) *Ec Gc* | in montem non in ualle *Cg Ck Oa Pn Ps* | in sublimitatem mentis uel in altitudinem uel in praesidium *Af* | in dei protectionem *Ec Gc* | in caelum mentis *Er* | in caelum mentis in sublimitatem *Pt* | sublimitatem mentis *Lg Mj* | in sublimitatem mentis *Bc Pp Vf* | in sublimitatem mentis uel in praesidium *Fb Fd Kc Mo Ps Ta Vd* | in mentis excellentiam *Bd Pq* | in caelo uel in (c)ulmine (uir)tutum *To* | arcem uel [...] uel eminentissimum locum *Pd* | in deum uel in rationem mentis *Pg* | ad diuinam sapientiam sec(..) *Pd* | in summitatem caeli uel principalitatem et mentis tutamen *Ap Pb Pn* | animas in caelum colligens (*Ga*) *Na Vh* | in domicilium mentis *Lh* | in inuincibilem praesidium *Pp* | Summitas aedificiorum in ciuitate est quae uocatur capitolium. *Ap Ck Ge* | arx summitas aedificiorum in ciuitate, quae uocatur capitolium, quo si captatur cetera ciuitas recuperatur *St* | arx summitas aedificiorum in ciuitate, quae

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849 Nostra] om. *Ap Ck Ge Pb Pn*(1); \nostra/ *Ct Ps.* | rationabilitas] rationabiliter *Pb*. **850** sapientiam] patientiam *Pc Pk Pp*. | contrahit] om. *Ct.* **877** ualle] uallem *Oa*; uallem mentis *Cg*. **880** sublimitatem[3]] sublimitate *Fd Vd*. **881** mentis[1]] mens *Kc*. **884** uel] om. *Ap Pb.*

uocatur capitolium, ubi etiam si tota ciuitas capiatur, potest liberari. Vel arx nostra mens est ad quam confugimus qualicumque tribulatione permoti. Illud enim est nobis uallum munitissimum, in quo cogitamus nihil nostri esse quae de foris patimur, nihil debere curare de amissione facultatum, ad ultimum nec de ipso corpore. Nihil enim nostrum est ex his quae auferri possunt a nobis, sarcinulae uidelicet pecuniae et xenia aduersa. Ipsum etiam corpus per mortem tolli potest et secludi ab anima. Ergo anima nostra sola est quam tueamur, quod ei ad salutem prosit summopere laboremus. Hoc exemplo inst\r/uit dominus discipulos dicens, nolite timere eos qui occidunt corpus, animam autem et reliqua. *Va*.

CONTRAHIT: perducit *Vb* | cogit *Pp* | coadunat *Ap Pq* | erigit *Cg* | constituti *Ps* | complicat *Vd* | comportat *Ec Gc Ka Lh* | euertitur *Lh* | agmina sua animas in caelum colligens *To*.

ILLI: exercitus *Vb* | qui relinquuntur *Pp* | inutiles *Pg* | pessimi *Ec Gc Ka*.

DIRIPIENDAS: auferendas *Ap Lh* | to tobredenne (OE) *Oa* | quae diripiuntur *Bd* | corpora tortoribus linquens (*Ga*) *Mh Na*.

INUTILES: intemporales *Pg* | quia magis nocent quam adiuuent sarcinulas nostras res (uel) corpus *Mb* | quia magis nocent quam adiuuent nostras res uel corpus *Ed* | quia terrenae substantiae inutiles sunt dimicantibus. Magis enim nocent quam adminiculentur. *Mf*.

INUTILES SARCINULAS: terrenas *Ed Lg Lh Pm To Vf* | praedas *Pm* | terrenas diuitias *Ap Cg Ck Ct Er Ge Oa Pb Pn Pq Va Vc* | blandimenta saeculi *Cg* | blandimenta mundi *Ap Ck Er Ge Pb Pn Pq Ps Pt Vc* | blandimenta mundi hoc est terrenas diuitias *Pp* | circa blandimenta mundi hoc est terrenas diuitias *Pc Pk* | quae nobis erant impedimento *Vb* | terrenas ea quae extra nos sunt *Bc Fb Fd Mj* | terrenas, hoc est ea quae extra nos sunt *Af Kc Pp Ps Ta Vd* | terrenas diuitias quae extra nos sunt *Pt* | circa humanam intellegentiam *Pd* | nostras res uel corpus quod pro deo contempnimus, quia corporeae res nos aggrauant *Lh* | delectationes huius saeculi *St* | per has sarcinulas possumus intellegi delectationes huius saeculi *Ap Ck Ge* | per has sarcinulas possumus intellegere delectationes saeculi *Vb* | qualia fugientibus solent decidere ·i· nostras res uel corpus quod pro deo contempnimus, quia corporeae res nos aggrauant *Ka* | terrenas diuitias uel substantiam, nostras res uel corpus, quod pro deo contemnimus, quia corporeae res nos aggrauent. Qualia fugiendo solent decidere. *Ec Gc*.

SARCINULAS: giziugili (OHG) *Mh*.

OCCUPANTUR: detinentur *Fb Fd Mo Pt Va Vf* | perseuerant *Pg* | tenentur *Pb Pn* | illaqueantur *Ap* | in mundo *Vh*.

14. At nos desuper irridemus uilissima rerum quaeque rapientes securi totius furiosi tumultus eoque uallo muniti quo grassanti stultitiae aspirare fas non sit.

AT: sed *Pb*.

DESUPER: ab arce *Ec Ed Gc Pm* | e caelo *Ec Gc* | de caelo *Pm* | cum deo *Ed Mb* | in arce mentis constituti *Ap Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pp Pq Pt Vc* | de arce mentis uel in culmine uirtutum constituti *Af Bc Fb Fd Kc Mj Pp Ps Ta Vd Vf* | in caelo, in culmine uirtutum (*Ga*) *Ka Na Vh* | in dei fiducia positi *Pg* | Desuper e loco munitionis, ubi contracti sumus, contempnimus eos. *Mf*.

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913 terrenas[1]] terrenas diuitias *Ps.* | sunt] sutur *Kc.* **920** aggrauent] aggrauant *Gc*. **932** arce[1]] artem *Er Vc*; arcem *Pt.* | mentis] capitis *Lh.*; montis *Oa.* | de] > in *Ps.* **933** mentis] om. *Ta.* uirtutum] om. *Bc.* **934** in[1]] uel in *Na Vh*.

IRRIDEMUS: deludimus *Pd* | contempnimus *Ed Na To Vh* | contempnemus *Ga* | corpora tortoribus linquentes *To Vh* | eludimus *To* | despicimus, contempnimus eos *Lh*.

UILISSIMA RERUM: facultates *Ct Er* | nostram *Vh* | facultates uel copias *Pt* | temporalium *Lh* | corporalia mortalia *Ap* | mortalia corpora uel facultates *Oa* | corpus mortale uel facultates *Cg Ck Ge Lh Pc Pk Pn Pq Ps Vc* | corpus mortale uel facultates hominum *Pp* | quae sunt uilissima in rebus *Vd*.

QUAEQUE: cuncta *Bd* | omnia *Lh*.

RAPIENTES: illos *Ec Fd Gc Ka Pg Pn Pp Ps Vf* | ipsos *Vh* | depraedantes *Er Pd Pt* | detrahentes *To* | raptores *Ct Ps* | spoliantes *Lh To* | sustinentes *Ap* | illos qui rapiunt ea *Lh Pc Pk*.

SECURI: nos *Pg Px* | nos dico ·i· sine cura *Bd* | non curantes *Er Lg Pq* | non curantes de illo tumultu *Af Ap Bc* (*Cc*) *Cg Ck Ct Ec Fb Fd Gc Ge Kc Lh Mj Oa Pb Pk Pn Pp Ps Ta Vd Vf* | non curantes de tumultu, possidentes rationem et intellectum cariora munera *Pt* | non curantes sequestrati a cura magna *Pd* | in arce patientiae et uirtutis *Pp* | quid nobis nocere queat *Ec Gc* | quod nobis nocere nequeat *Ka Pp* | securus illius rei *Va* | securus illius rei dicimus *Pk*.

FURIOSI: amentis *Lh Vb* | insani *Lb Vd* | saeuientis *Va* | magna ira concitati *Pd To*.

TUMULTUS: tumultus quasi tumor multus *Va* | impetus *Lh* | improborum *Pp*.

EOQUE: ea *Fb Ps Pt* | eaque *Mo*.

UALLO: munitione *Fb Mo Pt Vb Vf* | firmitate *Ed Pp Vd* | muro *Pp* | munimine *Er Px* | scientiae *Er* | arce, munimine *Pd* | ex munitione sapientiae *Ck Ge Oa* | ea tuitione *Fd* | ea munitione *Ec Gc Ka Lh* | ea munitione scientiae *Ap Cg Ct Pb Pn Pq Ps* | munimine scientiae *Pt* | antemurale muri uallum *St*.

MUNITI: adiuti *Vb* | defensi *Fb Fd Mo Pt* | nos *Pp* | sumus *Pd* | circumdati *Vd* | firmati *Ec Gc Ka Lh* | circumsepti, uallati *To*.

QUO: ut *On To* | a quod *Cc Ck Pn* | ad quod *Af Bd Cg Ct Ge Kc Lb Mj Pk Pq Ps Ta Vd* | ad quid *Fb Mo* | ubi *Ka Lg Lh Pb Vh* | ad quod uallum *Ap Fd* | illuc *Ec Ed Gc Pm*.

GRASSANTI (CRASSANTI *Bd Fb Fd Ka Kc Lb Mo Pg Pp Pq Vc* | < CRASSANTI *St Ta*): saeuienti *Af Ap Cg Ck Ec Fb Fd Gc Ge Kc Mb Mo On Pb Pk Pn Ps Pt To Vc Vd Vf Vh* | insanienti *Af Bd Ct Ec Fb Ga Gc Kc Mb Mj Mo Na On Pd Pg Pk Pp Pq Ps Pt Px Ta Vb Vc Vd Vh* | uastante *Mf* | lymphanti *Go* | uenienti *Er* | furienti *Lb* | comprimenti *St* | bacchanti *Ed Ka Lh Pp* | furenti *Af Ec Fb Gc Kc Mo Ps Ta Vd* | crassari praedari et inuadere, unde latrones crassatores dicuntur *Pd* | inuadenti. Nam grassare est inuadere uel praedari, unde latro grassator dicitur. *Lh To* | Grassari est crudeliter agere, hinc grassatores dicimus crudeles. *Vh* | grassor animo, crassor corpore *Va* | grassor praedor, crassor insanio *Kr*.

STULTITIAE: prauis, nebulosis, nefariis *Ec Gc Ka Lh*.

ASPIRARE: accedere *Af Ap Cg Ck Ct Er Fd Ga Ge Kc Mo Na Oa On Pb Pd Pk Pn Pp Pq Ps Pt Ta To Vc Vd Vf Vh* | aggredi *Af Ec Fb Fd Gc Kc Lg Mj Mo Ps Ta Vd* | appropinquare *St* | aduenire *Ec Ed Gc Pm* | adflare *Cg Ck Ge Oa Pd Pk Pn Ps* | ascendere *Fb Fd Kc Mo Ps Pt Vf* | on geblawan (OE) *Oa* | propius accedere *Mf* | peruenire fauere *Af* | peruenire, ut Virgilius (ne)c equis aspirat Achillis. *Vd*.

FAS (SIT *Vc*): fas *Vc* | licitum *Cg Ck Ge Pg Vb* | sit licitum *On* | licitum non est *Oa* | stabilitate *Pn*.

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979 ut … Achillis] Verg. *Aen.* 12.346

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937 linquentes] linquens *Vh*. **947** non[2]] nihil *Cg*. **948** tumultu] tumultum *Ck*; tumulum *Ge*. **951** nobis[2]] nos *Ka*. **958** ea[2]] \ea/ ex *Ps*; om. *Cg*. **971** grassare] crassare *Lh.* | inuadere uel] om. *To.* **980** licitum[3]] licicitum *Oa*.

I metrum iv

HEADNOTES: fauleticum(!) *Ld* | metrum falleutium *Af Bb Cg Ka Lh Pn* | IIII falleutium metrum constans spondeo dactilo et tribus trocheis *Vf* | falleutium spondeo dactilo tribus trocheis *Na* (*To*) *Vh* | metrum falleutium endecasyllabum constans spondeo, dactilo et tribus trocheis *Bc* (*Ec*) *Ef* (*Ga*) *Gc* (*On*) *Pe Pg Pk Pp Px Vd* | metrum dactilicum falleutium endecasyllabum, quod constat et spondeo et dactilo et tribus trocheis. Huic simile est huc omnes pariter uenite capti. *Pd* | Metrum falleutium constat spondeo, dactilo, tribus trocheis, quo duobus usus est locis, cuius haec sunt initia: quis quis composito serenus aeuo. huc omnes pariter uenite capti *Mf* | Quartum ponit falleutium constans spondeo, dactilo, tribus trocheis, quo duobus usus est locis, quorum initia haec sunt: quisquis composito serenus aeuo, huc omnes pariter uenite capti. (*Af*) *Bd Ka Lh Pt* | Inuitat eum ad mentis stabilitatem. *Pp*.

1. Quisquis composito serenus aeuo

QUISQUIS: OMOEOCIC *Ka* | spondeus *Ed* | spreuit fortunam *Ct* | quisquis spreuit fortunam siue fuisset prospera siue aduersa *Ap* (*Cc*) *Ck Ge Lh Pn Ps Vb* | Tres comparationes in hoc loco posuit horribiles uel terribiles: mare, mons ardens et fulmen. Per mare significatur uulgaris populus. Per montem principes et potentes. Per fulmen imperatores intelleguntur, qui irasci in pauperes dedignantes contra principes et potentes destruare solent. Vnde celsas, inquit, soliti ferire turres, hoc est principes et potentes. *Pq* | zeuma est ab inferioribus *Pt* | zeuma ab inferioribus *Pk*.
COMPOSITO: dactilis *Ed* | tranquillo *Af Ap Bc Cc Cg Ck Ct Er Fb Ge Kc Mo Oa Pb Pd Pk Pn Ps Pt Ta Vb Vc Vd* | tranquilli *Lh* | ordinato *Af Ap Bc Fb Fd Ga Go Ka Kc Lg Lh Mj Mo Na Pk Pp Ps Ta Vd* | ornato *Ec Ed Fd Gc Ka Mh Pg Pm Pp Vf* | festiuo *Pk Pq To Vc* | moderato *Ec Gc Ka Lh* | temperato *Ed Pm* | laeto *To* | mitigato *Af Ap* (*Cc*) *Ck Ct Ge Oa Pb Pn Ps Ta Va Vb* | ordinata uel compta *Mf* | pacifico *Pg* | pacato *Mb* | fixo a perturbationibus et uarietatibus animo *St*.
SERENUS AEUO: tres trochei *Ed*.
SERENUS: hilaris *Af Ap* (2x) *Bc Cg Ck Ct Er Fd Ge Kc Lc Ld Lh Mj Mo Oa Pb Pd Pk Pn Pq Ps Pt Ta To Vc Vd* | modestus *Ap Bc Fd Kc Lc Ld Mj Mo Pk Ps Pt Ta* (2x) *Vd Vf* | tranquillus *Fd Lc Pp* (2x) *Vf* | securus *Go* | perfectus *Ec Gc Vh* | firmus, stabilis *Lh* | stabilitate mentis *Lh* | mente solidatus *Ap Pb Pn* | constans, stabilis *Pg* | stabilitate mentis solidatus *Af Ap Bc Ck Ct Fd Ge Kc Lc Ld Lh Mj Mo Oa Pk Pp Ps Ta Vc Vd* | qui non timet aduersitates *Ld Pp* | qui non timet \aduersitates saeculi/ *Lc* | qui non timent aduersitates, acsi superbus *Ap Fd Kc Mo Ps Ta Vd*.

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5 metrum] om. *Bc On*; metrum dactilicum *Ec Ef Gc Pe Pg Pk*. | falleutium] om. *Bc Pe*. endecasyllabum] endecasyllabarum *Pg*; om. *Ga Px*. **6** constans] constat et *Bc*; constat *Ef Pe Pg Pk*. | spondeo] ex pondeo *Pk*; ex pondeo et *Pg*; ex spondeo et *Ec Ef Gc*; ex spondeo *Pe*. **11** Quartum] quantum *Bd*. | falleutium] falelicium *Pt*. **12** est] om. *Bd*. | quorum…sunt] ita *Af Bd*. | composito…13 aeuo] om. *Ka Lh*. **13** uenite capti] om. *Ka Lh*. **20** siue[2]] uel *Ge*. **21** horribiles…terribiles] uel ter horribiles *Pq*. **28** ordinato] or\di/nato *Ga*. **38** stabilitate] ac stabilate *Fd*. **40** qui] quae *Ps*. | timent] tamen *Ps*; timet *Ap Fd Mo Vd*. | acsi] ac *Mo Vd*. superbus] superbias *Vd*.

I metrum iv

AEUO: aetate *Ka Pp* | tempore *Cg Ka On Pd Pg* | in *Er* | ornato tempore uel aetate *Ec Gc Na To Vh*.

2. fatum sub pedibus egit superbum

FATUM – EGIT: Fortunam pro nihilo ducit. *Cg* | Euentum mundanum gloriaeque pompam pro nihilo duxit. *Bc Pk Pn*.
FATUM: fortunam *Ap Cc Ck Ct Ec Gc Ge Ka Lh Mb Oa Pb Pd Pn Ps Px Vb Vc* | prosperitatem *Fb Mo Pp To* | euentum *Af Er Pg* | temporales *Ge* | mundum *Go* | urlaga (OHG) *Lh Mh* | superbam fortunam *Bd* | fortuname prosperam *Mf* | mundanum in pe(...) *Lg* | mundanam gloriam *On* | euentum mundanum *Ap Fd Kc Ld Mj Pd Pp Ps* (2x) *Pt Ta Vd Vf* | ordinem rerum *Af Ap Kc Mj Pp Ps Pt Ta Vd* | euentum mundanarum rerum *Ka* | euentum prosperum uel pompam huius saeculi *Lh* | (..) bonorum morum *Pd* | gloriosas res saeculares et prosperos euentus *Ka*.
PEDIBUS: sensibus *Pp* | suis *Bd*.
EGIT (REDEGIT *Mo*): posuit *Ap Cc Ck Ge Pb Pn Ps* | subposuit *Er Pd Pk Pq Pt Vc* | ducit *Oa* | proterit *Pg* | coegit *Ga Go Mb Na* | subiecit *Af Bc Fb Kc Ld Mo Ps Ta Va Vd Vf* | subicit *Go* | sternit *Mf* | redegit *Af Ap Bc Ec Ed Fb Fd* (*Ga*) *Gc Ka Kc Na Pp Ps Ta To Vd* | redigit *Vh* | redemit *Pm* | duxit *Bd Lh* | domuit *Ct Lh Pq Ps* | subiugauit *Ec Gc* | pressit *Pp* | misit *Ga Na To Vh* | subdidit *To* | pro nihilo ducit *Ap Cc Ck eR Ge Pb Pn Ps* | pro nihilo duxit *Pt Vd* | duxit uel terit *Ka* | despectu mentis calcauit *St.*
SUPERBUM: immitem *Pp* | mundanum *Pg* | prosperum *Af Cg Ck Ct Ed Ge Go Ka Lh Mb Oa Pm Pn Pq Ps Ta Vb* | prosperis *Ge* | gloriosum *Ed Go Ka Na Pm To Vh* | gloriosam *Mf* | nobile *Ap Cc Ck Ct Ge Oa Pb Pn Ps Vb* | acsi superbos *Af* | fortunam prosperantem *Ka Na Vh* | fortunam gloriosam utramque prosperam siue aduersam *Ec Gc* | quia timetur aduersitas *Af Bc* | superbus quasi super bonus *Va* | altum prosperum uel pompam huius saeculi *Er*.

3. fortunamque tuens utramque rectus

FORTUNAMQUE – UTRAMQUE: prosperitatem *Cc Cg Ck Ge* | bonum et malum *Go* | bonam et malam *Er Lg Pt* | fortunam prosperantem *To* | prosperam et aduersam (*Af*) *Ap* (2x) *Bd* (*Cc*) *Cg Ck Ct Ed Fb Fd Ga Ge Ka Kc Lb Lh* (2x) *Mf Mh Mj Mo Na Oa Pb Pg Pk Pm Pn* (2x) *Pp* (2x) *Pq Ps Px St Ta To Vc Vf Vh* | dexteram et sinistram (*Af*) *Ap Bc Fb Kc Pk Pp Ps Ta* | felicem et infelicem *Pd Pn* | prosperitatem aduersitatem *Mb* | prosperitatem uel aduersitatem *On* | aliter fortunas ·i· possessiones, facultates, bona *Mo* | gloriosas res, saeculares et prosperos euentus *Ec Gc* | prosperam et aduersam, ut uidelicet nec asperis eleuetur, nec aduersis frangatur *Vd*.
TUENS: uidens *Af Ap Cc Cg Ck Ct Er Ge Lh Oa On Pb Pn Ps Pt* | aspiciens *Af Fd Kc Mj Mo Pd Ps Ta Vd Vf* | intuens *Ed Fb Ga Ka Kc Mo Pk Pm Pp Ps Vd* | cernens *Ga Gc Na To Vh* | quisquis *Vh* | inspiciens *Fb* | fauens, blandiens *Ec Gc Ka Lh*.
RECTUS: ille *Bd* | immobilis *Ap Cg Ck Er Ga Ge Go Ka Na Oa Pb Pg Pn Pp Ps Pt Vh* | firmus *Af Ap Bc Fb Fd Ka Kc Mj Mo Ps Pt Ta To Vd Vf* | immutabilis *Ec Ed Gc Ka Lh Mb Pm* | constans *Ec Gc Ka Oa Pm* | constant *Vd* | stabilis *Af Bc Ka Lh*

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42 ornato] or\di/nato *To.* **53** mundanum[2]] mundalem *Pd*. **62** ducit] dicit *Er.*

I metrum iv

Mf Pk Ta To Vc | indefixus *Vh* | non curuus *Ct* | non incuruus uel terram cernens *Vb* | non incuruus nec terram cernens *Va* | non incuruus, ne terram cernet *Ct* | non curuus, ne terram cernet *Ps* | indeflexibilis *Mf* | indeflexus *To*.

4. inuictum potuit tenere uultum,

INUICTUM: immutatum *Ed Pk Vf* | stabilem *Vh* | insuperabilem *Vd* | ab eis *Pg* | qui nequit flecti *Af Ap Cc Cg Ck Ct* (*Er*) *Ge Lh Oa Pb Pn Ps To Vb* | dum nequit inflecti *Ta* | quae ne *Vb* | quasi immodicum et immobile aedificium, non quasi arundo uento agitata *St* | Gloriae pompam pro nihilo duxit. *Fb Kc Lc Mj Ps Ta Vd Vf* | immutatum, ut non uincatur prosperis uel aduersis *Bc Fb Go Kc Lc Mj Ps Ta* | non uictum sc· et prosperis uel aduersis *Fd* | in prosperis et in aduersis *Er* | immobilem in prosperis et in aduersis *Pt* | ut non uincatur *Pq* | ut non uincatur prosperis uel aduersis *Af Pd Pk Pp Vc* | ut in neutram partem declinaret *Ec Gc Ka* | ut nec aduersa perturbarent, nec prospera eleuarent *Ap* (*Cc*) *Ck Ge Lg Lh Oa Pb Pn Ps*.
TENERE: habere *Pg* | sustinere *Ct Ps*.
UULTUM: animum *Pp* | uiam *Cg*.

5. non illum rabies minaeque ponti

NON ILLUM: talem *Er Lh Pt* | mouebit *Cc Cg Ck Ct Ed Ge Go Na Oa Pb Pn Pq Ps Px Ta Vf* | mouebunt *Ec Gc* | non mouebit *Fb* | mouebit illum *On* | talem hominem mouebit *Bd Pp* | mouebit a stabilitate mentis *Af Bc Ct Pk Ps Ta* | zeuma *Ed* | zeuma est *Vb* | zeuma ab inferioribus *Af* (2x) *Fb Fd Kc Lc Mj Pp Ta Vd Vf* | zeuma ab inferiore *Ct Pq Ps*.
RABIES: comminatio *Af Bc Ct* (2x) *Fd Kc Mj Mo Pd Pk Pq Ps* (2x) *Pt Ta Vd Vf* | saeuitia *Pp* | ferocitas *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps Pt* | commotiones *Ec Gc* | ponti *Mj* | comminationis *To* | ulla *Vh* | significat st[r]epitum uulgarem *Vh* | popularum commotionem *Ta* | contentio et persecutio *Lh* | commotio, perturbatio *Mo* | Rabies maris furores sunt tyrannorum, qui mundanis rebus mundum uniuersum exagitant poenis. *Ka* (*Lh*) | Tria dicit: rabiem ponti, montes ignem eructantes, et fulmina. Per rabiem ponti popularis seditio designa(...). Per montes regum atque potentum infestationem. Per fulmen (...) qui q(...) *Vd*.
MINAE: perturbationes *Ap Cc Ck Ge Oa Pb Pn Ps* | comminationes *Ec Gc Ka Lh Pp Vh* | commotiones *Ka* | hae *To* | perturbationes maris *Er Pt* | perturbatio maris saeculi *Cg* | perturbationes huius saeculi *Pp* | terrores saeculi *Lh* | inter comminationes mundi *Mb* | nominatiuus pluralis *Ga Na* | mouebunt *Af Ap Fb Kc Pp Ps Pt Ta Vd* | et non mouebunt illum *Pg* | allegoria causarum saecularium *Pp*.
PONTI: maris *Bd Fb Fd Mo On Pq Vb Vc Vf* | mundi *Bb* | dico *On* | saeculi *Ed Ka Pm To* | maris huius *Oa* | maris sc· huius saeculi *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Per pontum mare huius saeculi intellegitur. *Ec* (*Er*) *Gc* | Per pontum mare designatur ·i· potestas huius saeculi. *Ct Ps Vb* | Per pontum maris designatur ·i· saeculi potestas. *Lh* | Per pontum ·i· mare designat mundum. *Ta* | Commotio ponti

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99 flecti] fleto *Er*. **101** duxit] dixit *Kc*. **102** immutatum] immutauit *Mj*. | uel] et *Ta*. **104** uincatur[2]] moueatur *Pd*. **105** uel] et *Pp*. **106** perturbarent] perturbent *Ap Lg Pb*. | eleuarent] eleuent *Ap Lg Pb*. **116** mouebit[2]] mouebunt *Bc*. **117** zeuma[2]] zeuma est *Lc*. **134** pontum[1]] positum *Er*. | Per] om. *Vb*. **135** ·i·[1]] uel *Vb*.

I metrum iv

(per)turbatio saeculi est. *To* | Per ponti commotionem (...)nem designat. *Lh* | In rabie seueritas mundi exprimitur, in minis perturbationes saeculi designantur, in aestu ponti commotio populi designatur. *Mf* | per pontum mundum, per rabiem eius populorum commotionem, per Veseuum ignem exhalantem principum comminationem, per uiam fulminis soliti ferire turres iram regum solitam euertere ciuitates. Nam reges potentioribus indignantur semper. *St* | Per pontum ·i· mare designat mundum, popularium commotionem per rabiem ponti, per montem ignem exalantem principum comminationem, per uiam fulminis soliti ferire turres iram regum. Fulmen enim turres euertere solet et reges sublimioribus indignantur. Quicumque ergo subicit sub pedibus suis superbum illud fatum et popularem commotionem et comminationem principum et minas regum contemnere potest. *Af Ap Bc Bd Fd Kc Lc Mj Pk Pp Ps* (*Pt*) *Ta Vd Vf* | In commotione ponti significat perturbationem saeculi. *Mh* | item aliter per commotionem ponti perturbationem saeculi *Fd* | in commotione ponti perturbatio saeculi, in monte superbi atqui elati, in flumine regia potestas *Ed* | in commotione ponti perturbatio saeculi, in fulmine regia potestas, quae turres ·i· potentes saeculi deicere solet *Pd* | In commotione ponti perturbationem significat saeculi. Rabies maris furores sunt tyrannorum, qui mundanis rebus uniuersum mundum exagitant poenis. In monte superbi atque elati, in fulmine regia potestas exprimitur, quae turres ·i· potestates saeculi deicere solet. *Ec Gc* | Per commotionem ponti significat perturbationem saeculi. In monte superbi atque elati intelleguntur, in fulmine regia potestas, quae turres ·i· potentes saeculi deicere solet. *Ap Ga Kc Lc Lh Mj Mo Na Pp Ps Pt Ta* (*Vd*) *Vh* | In fulmine regia potestas, quae mouebunt turres ·i· potentes saeculi deicere solet, exprimitur. *To* | allegoricos in commotione maris perturbatio saeculi, in fulmine noxia potestas, quae turres ·i· potentes saeculi deicere solet in infortunium *Ap* (*Cc*) *Ck Ct Ge* (*Lh*) *Pb Pk Pn* (2x) *Pp Ps* (*Vc*).

6. uersum funditus exagitantis aestum

UERSUM FUNDITUS: commotum *Ps* | turbatum *Lh* | ex fundo *Ec Gc Ka Na Pm To Vh* | ab imo *Ed Pp* | a fundo *Va* | a fundo dictus *Ap Cc Ck Ge Pb Pn* | a fundo dictum *Vb* | a fundo commotum *Ct Lh Pk Pq Vc* | a fundamento commotum *Ap Cc*

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142 Per…144 comminationem] om. *Ta*. | ·i· mare] om. *Bc Bd Fd Lc Pk Pt Vf*. **143** designat] significat *Fd Lc Pt Vf*; significatur *Pk*. | mundum] mundus *Pk*. | popularium] et populorum *Vf*; populorum *Fd Lc Pt*; popularem *Bc*; popularis *Pk*. | commotionem] commotio *Pk*; commouen(...) *Af*. | rabiem] rabiam *Lc*. **144** principum] principium *Fd*. | comminationem] commotionem *Ap Bc Bd Fd Pp*; commotionis *Vf*. | soliti…turres] om. *Ta*. **145** iram] ira *Pk*. | iram…turres] om. *Fd* | enim] om. *Bc Bd Pk*. | euertere] uertere *Ta*. | et] om. *Fd Lc Pt Vf*. | reges sublimioribus] sublimes reges inferioribus *Lc*. **146** Quicumque] quamcumque *Ap Ps*. | ergo] om. *Vf*. | subicit] < subierit *Ps*; subiecit *Af Bc Bd Mj Pk Pp*. | sub] om. *Ta*. | illud] ille *Af Bc Bd Pk*; > illum *Mj*. fatum] factum *Ap*. | et] ille *Ta*; ille et *Vd*. **147** regum] rerum *Lc*. | potest] potest \inuictum tenet uultum/ *Mj*. **156** Per commotionem] in commotione *Ga Na Vh*. | ponti] mar ponti *Pt*. significat] om. *Lc Pt*. **157** atque…intelleguntur] om. *Ga Na*. | elati] flati *Vh*. | intelleguntur] intolluntur *Ps*; om. *Lh Vh*. | fulmine] flumine *Ga Na*; > flumine *Ps*. | regia] regina *Kc*. **158** saeculi] om. *Ga Na Mj*. | solet] solet exprimit *Vh*; solet \in infortunium/ *Ps*. **160** allegoricos] allegorice *Ap Ck Ge Ps*. | commotione] < commutatione *Ct*; commutatione *Vc*. | fulmine] flumine *Ap Ck Ct Ge Pb Pn* (1,2) *Ps Vc*. **161** potestas] potentas *Pn*(1); potestas intellegitur *Pp*. turres ·i·] toruos et *Ap Ck Ge Pb Pn*(1). | ·i·…saeculi] saeculi ·i· potentes *Pp*. | infortunium] infortunio *Ap Ck Ge Pb Pn*(1).

I metrum iv

Cg Ck Ge Lh Oa Pb Pn | ab ipso fundo *Bd* | ab ipso fundamento comotum *Er Pt* | tractum ab immo *Mj* | tractum ab imo uel fundo *Af Bc Fb Fd Kc Mo Ps Ta Vd* | tractum ex fundo *Ed Pp* | tractum a fundo *Vf*.
FUNDITUS: a fundo uenit aduerbium funditus *Af*.
EXAGITANTIS (EXCITA\N/TIS *Ap* | EXCITANTIS *Cg*): uel exagitantis *Ap* | commouentis *Af Ap* (*Cc*) *Ck Ec Fb Gc Ge Kc Lb Lh Mo Oa Pb Pk Pn Ps Ta Vd* | mouentis *Cg Ka Na Pn To Vb Vh* | aestuantis *Ct Pd Pq Ps* | furentis *Af Ap Bc Ed Fb Kc Ld Lg Mj Mo Ps Ta Vd Vf* | ebullientis *Pp* | exaestuantis *Pk Pn To* | excitantis *Ka* | concutientis *Vb* | pellentis *Mb* | feruentis *Pd Pn To* | fluctuantis *Pn To* | wealcendes (OE) *Oa* | frequenter mouentis *Mf* | commouentis mare *Bc*.
AESTUM: mare *Fb Pk* | maris *Vd* | commotionem *Af* (2x) *Ap Ec Ed Ga Gc Kc Ld Mb* (?) *Mj Na Pp* (2x) *Ps Pt Px Ta To Vh* | feruorem *Er Pt* | zessunga (OHG) *Lh Mf* | zessun (OHG) *Ed Pm* | ebullitionem *Af* (2x) *Ap Bc Bd Kc Pk Pp Ps Ta Vf* | tempestatem *Cg* | ponti dico *Pg* | aestus feruens mare *Ec Gc Ka* | perturbationem mentis *Ka* | malina aplustria *Vh* | malina et ledo aplustria *Ka Pn To* | malinaque et ledo aplustria *Na* | ledo ledonis recessus maris, malina malinae recessus maris *Kr* | mouebit commotionem uel ebullitionem ·i· tanta tempestas (...) mare ab imo uel profundo *Vd* | Nam aestus dicitur accessus et recessus. *Pd* | Aestus dicitur esse in mari et inde fretum dicitur mare, quia exurgit ignis et aestus a fundo. *Ct Ps Vb* | Aestus maris est proprie accessus et recessus illius. Aestus dicitur esse in mari et inde dicitur fretum mare, quia exsurgit ignis et aestus a mare. *Ap* (*Cc*) *Ck Ge Pn* | Aestus dicitur esse in mari, unde et fretum dicitur mare, quia exsurgit ignis et aestus a fundo. Aestus autem proprie accessus et recessus maris. *Va* | Aestus proprie est accessus et recessus maris, qui non possunt terrere iustum hominem bene mente confirmatum. (*Lh*) *Pb Pn* (*Vc*) | Aestus in mari fit, quando nimietate caloris austri et flatus ab inferius flantis harena fundo commouetur et summotenus usque facta cum aestuante aqua nunc sursum, nunc deorsum confunditur. *St* | Aestus ad occeanum pertinet, fretum ad utrumque mare. Nam est maris accessus et recessus, unde et aestuari mare dicitur, tam accedens quam recedens. *Pp*.

7. nec ruptis quotiens uagus caminis

NEC: mouebit *Ap Cc Cg Ck Er Fb Oa Pd Pt* | mouebit illum *Ct On Pg Pk Pp Ps Vc* | mouebit eum *Lh Pq* | torquet *Cc Cg* | sylempsis *Af*.
RUPTIS: disruptis *Pp* |
QUOTIENS: so ofto (OHG) *Lh*.
UAGUS: Ethna *Cc Cg Ck Ge Ps* | mobilis *Bd* | instabilis *Va* | huc illuc errans *Er Pt* | huc illucque errans *Ct Lh Pd Pk Pq Ps To Vc* | commotionibus *Pd* | flammis *Lh* | commotionibus siue flammis *Vc* | commotionibus suis *Lh* | suis flammis *Ct Ps* | dicitur propter instabilitatem *Ld* | Vagum appellat illum montem propter discursionem flammarum huc illucque discurrentem et extendentem flammas suas. *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | propter terrae motum, qui ibi frequenter accidere solet *Vh* | uagus autem uel propter instabilitatem ignis, uel propter terrae motum,

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171 tractum[2]] tactum *Kc*; tractam *Fd*. | fundo] a fundo *Af Vd*. **176** furentis] fu«g»rientis *Fb*; furientis *Mo*. **184** aplustria[2]] palustria *Pn*. **192** Aestus[2]] aestus maris *Lh Vc*. **193** et] om. *Pn*. et recessus] om. *Pb*. | maris] illius *Lh Vc*. | iustum] om. *Lh*. **195** austri] austrim *St*. **213** uagus autem] om. *Bc Lc Pt Vf*; Ueseuus autem *Mj*(1); uagus *Pk Pq Vd*. | uel[1]] om. *Mj*(2) *Ta*. instabilitatem] stabilitatem *Lc*. | ignis] mentis *Pp*.

qui ibi frequenter accidere solet *Af Ap Bc Kc Lc Mj* (2x) *Pk Pn Pp Pq Ps Pt Ta Vd Vf* | Vagus Vesaeuus homines contumaces et superbos significat, qui aliquando eorum inflatione uicinos suos affligunt. *Ka Lh*.

CAMINIS: fornacibus *Ap* (*Cc*) *Cg Ck Ge Oa Pb Pn Ps Va* | foraminibus *Af Ap Bc Fb Kc Mj Pp Ps Pt Ta* (2x) *Vd* | commotionibus siue foraminibus *Pk*.

8. torquet fumificos Vesaeuus ignes

TORQUET: euomit *Ap Cc Cg Ck Ct Fb Ge* (*Lh*) *Mo Oa Pb Pn Pq Ps To* | uomit *Er Pt* | uoluit *Ed Fb* (*Ga*) *Mb Mf Mo Na Vb Vh* | uoluet *Px* | emittit *Ec Ed Gc* (*Ga*) *Ka Lh Na Oa Pg Pm Pp To* | mouebit *Vd* | fundit *To* | uertat *Vd* | uibrat *Ec Gc* | torquendo emittit *Af Bc Pk* | cum impetu uomit *Pd* | cum impetu uoluit *To* | per montem et ignem exalantem principum comminationem *Ta*.

FUMIFICOS: fumosos *Pp* | fumum facientes *Cc Cg Ck Ct Ge Lh Oa Pn Ps Pt Va Vb* | fumum fauentos(!) *Ap Pb* | fumum facientis *Er* | fumum faciendo *Af* | superbia *Mb*.

VESAEUUS: pontus *Vb* (*ad* SAEUUS ?) | maris *Er* | ignis *Er* | mons *Ed Fd Vh* | mons est *Ef* | nomen montis *On* | mons Campaniae *Pm* | mons in Campania *Ed* | mons Liguriae *Ph To* | mons Italiae *Ap Kc Ld Mj* | mons Italicus *Go* | mons eructuans *Lb* | mons Italicus sulphureus *Ga Ka Mh Na To* | mons Italicus sulphur emittens *Vh* | Italiae mons sulphureus *Lh Mb* | mons est semper ardens *Bd* | mons Italiae ardens *Cg* | mons Liguriae ignem eructuans *Bc Lg Vd* | sulphureus mons est Italiae Ueseuus *Ed* | (...) modum superbi (...) elati *To* | mons Italiae sulphureus ignem eructans *Px* | Sulphureos emittat ignes qui et Vesaeuus ubi inferni. *Pn* | mons Italiae sulphureus, ubi infernus eructuare dicitur *Ap* (*Cc*) *Ck Ge Lh Pb Pg Pk Pn Ps* (*Vc*) | mons Apuliae mittens ex calore solis et ui uentorum uaporem ignis flammiferi *Vb* | mons Italiae uel Apuliae emittens ex calore solis et ui uentorum uaporem ignis flammiferum *Ct Ps* | mons Liguriae sub montibus alpinis ignem eructans *Af Ap Kc Lc Ld Mj Pn Pq Ps Pt Ta Vf* | Vesaeuus sub montibus alpinis mons est Liguriae, cum quo elati et superbi intelleguntur. *Lg* | Vesaeuus mons est in Liguria sub Alpibus constitutus, perpetuum incendium uomens. *Pp* | Vesaeuus mons Siciliae ubi eructuare fertur infernus, ubi est et iam olla Vulcani semper accensa, uel dicitur Vesumius quo infernus eructuat *Pd* | Vesaeuus idem est (...) et Vesonius(!) est mons Sicilie ubi eructat infer(nus) significat ela(tio)nem superborum qu(i) torquet fumi(ficos) igne ·i· est persecu(...) *Er* | Mons est Italiae sulphureus ignibus aestuans et per montem intellegere possumus superbiam regiae sublimitatis et per ignes iracundiam ceteraque uitia ipsius, quae per potestatem flumine expressam potentes huius saeculi deiciunt, qua turribus figurantur. *Mf* | Sulphureus mons est Apuliae, uel ut alii uolunt Italiae, emittens ex calore solis et ui uentorum uaporem ignis flammiferi. Porro in monte superbi atque elati, in fulmine regia potestas, in commotione ponti perturbatio saeculi signatur. *Va* | In Campania mons est sulphureus, unde dicitur ignis exire. Homines superbos et contumaces significat, qui aliquando inflatione sua uicinos affligunt. *Ec Gc*.

IGNES: (i)ras *Lh*.

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214 qui ibi] quibus *Kc Pq*; quem ibi *Ps*; quod ibi *Ta*. **238** Vesaeuus] uesumus *Pn*. **239** eructuare dicitur] eructuat *Pg*; eructuare *Ge*. **242** mons] est igitur uesaeuus mons *Ap Kc Mj Pn Ps*; est ergo uesaeuus mons *Ta*; mons est *Af Pq Pt*. | Liguriae] Liguriae \est/ *Lc*. | alpinis] albinis *Af*. **243** eructans] eructuans *Af Lc Ps*; eruptans *Ap*. **248** ubi] tib(...) *Er*.

I metrum iv

9. aut celsas soliti ferire turres

AUT: nec *Ct Ec Er Gc Ka Lh Mf Na Pd Pg Pk Pq Pt Px To Vc Vh* | nec mouebit illum talem *Ap Cc Cg Ck Ge Oa Pb Pn Ps*.
CELSAS: altas *To* | excelsas *Pt*.
SOLITI: assueti *Af Bc Fb Fd Kc Lg Mj Mo On Pg Pp Ps Pt Ta Vd Vf* | illi *Pg* | genetiuus *Er Pd Pq* | fulminis *Ap Fb Kc Pd Pq Ps Ta To Vb Vd* | fluminis *Af*.
FERIRE: destruere *Ap Cc Ck Ct Er Ge Lh Oa Pb Pn Ps Pt* | percutere *Cg Vb*.
TURRES: principes *Ed* | solent fulmen ferire turres *Pk* | Turres percutiuntur ab ictu fulminis. *Oa* | Maxime celsae turres percutiuntur ab ictu fulminis. *Ap* (2x) (*Cc*) *Ck* (2x) *Ge* (2x) *Lh Pb Pn Ps Va Vb* | Hic designatur ira regum principumque furor. *Ap Cg Ck Ct Ge Ps Va Vb* | (...) principumque furor *Lh* | Per turres potentes, per montes superbos, per ignes furores designat, per fulmen iram regum. *Ec Gc Ka* | Per montes superbum, per ignes furores, per turres potentes, per fulmen iram regum possumus intellegere. *Ed Pm*.

10. ardentis uia fulminis mouebit.

ARDENTIS: furentis *Mf* | (fer)uentis *Lh* | Quid tantum ful(men) est persecut[i]o rega(...) contra sanctos quae so(...) celsas ferire t(ur)res ·i· primates regni, sed sanctos (...)uere non potest (...) corpus potest (...)cere amplius. *Er*.
UIA: tractus *Ap Cc Ck Ed Er Ge Ka Lh Pb Pk Pm Pn Pq Ps To Vh* | transitus *Ec Gc Px Vh* | rima *Ed Pm* | regis *Ed* | tractus uel transitus (*Ga*) *Mh Na* | tractus ·i· regis ira intellegitur *Pt* | ira regis *Fd Lg Vf* | regia potestas *Mb* | tractus inferni *Pp* | fulmen tractus flammarum *Bc* | tractus uel transitus flammarum *Af* | transitus uel tractus flammarum, quem post se relinquit, siue fumus *Af Kc Mj Pp Ps Ta Vd* | fumus uel tractus flammarum, quae post se relinquit *Fb* | fulmen tractus flammarum post se illum reliquit *Pk*.
FULMINIS: bel(...) *Lh*.
MOUEBIT: conturbabit *Pp* | turbabit *Ec Ga Gc Mh Na To* | turbauit *Ka Vh* | terrebit *Pm Pq* | illum *Ct Lh Pq Ps Vc* | nec mouebit illum *Fb* | turbabit illum *Pg* | mouere poterit *Af Ap*(*Cc*) *Cg Ck Ge Pb Pn Ps Va* | poterat mouere *Ct* | mouere non poterit *Er Oa Pt* | a suo statu *Vd*.

11. Quid tantum miseri saeuos tyrannos

QUID: ut *Ap Ck Ct Ge Oa Pb Pn Pq Ps Vc* | ut quid *Cg Vd* | cur *Bd Ec Er Fd Gc Ka Pg Pq Vf* | quare *Pp* | increpantis *On* | admirando *Ec Gc Ka Vh*.
TANTUM: tantopere *Bd* | in *Vh* | in tantum *Go* | ut faciunt *Vh*.
MISERI: homines *Cc Cg Ck Ge Oa Pg Pq Ps Vb* | o *Lb Oa* | insipientes *Ec Ed Fb Ga Gc Ka Lh Mb Mo Na Px Vh* | uulgus *Go* | sapientes *Er* | insipidi *To*.

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264 talem] om. *Oa Ps*. **270** Maxime] quia maxime *Ap*(2) *Ck*(2) *Ge*(2). | celsae] celsi *Vb*. celsae…percutiuntur] terrese terres percutientes *Ap*(1) *Pb*. | ab] om. *Lh*. | fulminis[2]] fluminis *Ck*; fulminum *Lh*; om. *Ap*(1). **271** Hic] hinc *Ge*. | designatur] significat *Ps*. **274** montes] montem autem *Pm*. **286** transitus[2]…287 tractus] tractus *Af*; transitus *Mj*. **287** relinquit] reliquid *Ta*; reliquit *Af*. | siue] uel *Mj*.

I metrum iv

SAEUOS: crudeles *Af Cc Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Mo Oa On Pg Pk Pp Ps Pt Ta Vd Vf.*

TYRANNOS: principes *Lh To* | superbos duces *Go* | dicti tyranni a praecipua crudelitate gentis Tyrennorum, quae nomen a proprio duce Tyrennorum sumpsit, et tyranni uocabantur ante reges, nunc superbi et crudeles tyranni dicuntur *Ap Ck Ct Ge Ps Va Vb* | dicti a praecipua crudelitate Tyrennorum, qui dicti sunt a quodam duce, huius nominis. Nam tyranni ante reges, nunc superbi dicuntur et crudeles. *St* | tyranni Grece, Latine reges. Nam apud ueteres inter regem et tyrannum nulla discretio est. Vt pars pacis erat dextram tetigisse tyranni. Fortes enim reges tyranni uocabantur. Nam tyro fortis dicitur. De qualibus loquitur dominus: per me reges regnant et tyranni per me tenent terram. Nam postea in usum accedit tyrannos uocare pessimos atque improbos reges, luxuriosae dominationis cupiditatem et crudelissimam dominationem exercentes in populo. Tyranni Eutrusci dicti sunt a Tyrreno duce Lidorum, ex cuius gentis praecipua crudelitate etiam tyranni dicti sunt. *Ec Gc Ka Lh.*

12. mirantur sine uiribus furentes?

MIRANTUR: uenerantur *Ap (Cc) Cg Ck Er Ge Oa Pb Pn Ps Pt* | timent *Lh Pg Pp Vd* | alpici *Ap* | laudant uel timent (*Ga*) *Ka Mh Na To Vh* | quia non sunt admiratione digni *Af Ap Bc Cc Cg Ck Ct Fb Ge Kc Lh* (2x) *Mj Oa Pb Pk Pn Pp Pq* (2x) *Ps Pt Ta Vc* | cum non sint admiratione digni *Fd Lc Vf.*

SINE UIRIBUS: quia sapientes non possunt superare nec eorum sapientiam ab eis *Er* | quia irrationabiliter uiuunt, ideo sine uiribus sunt (*Er*) *Pt* | Ideo dicit sine uiribus, quia sapientes non possunt terrere nec superare, adhuc non possunt sapientiam illorum ab eis abstrahere, quia irrationabiliter uiuunt, ideo sine uiribus sunt. *Ap Ck Ge Pb Pn* | Ideo dicit sine uiribus furentes, quia rationabilitatem mentis, quae praecellit, non ualent tollere. *Lh Pk Vc* | Ideo dicit sine uiribus furentes, quia rationabilitatem mentis, quae praecellit, non ualent tolerare eo quod sui non dominantur. *Pp* | quia in terrenis occupantur *Ec Ed* (*Ga*) *Gc Ka Na Pg To Vh* | quia non possunt explere quod optant *Af Ap Bc Kc Lc Lh Mj Pk Pp Pq Ps Pt Ta Vf* | qui non possunt implere quod optant omne *Mj* | quia pontifices per se nullam haberent ualentiam, nisi ex subiectorum armis et fortitudine *Vd* | quia potestatem habent mortificandi, non autem uiuificandi, seu quod potestas illorum in subiectorum uirtute consistit *Af Ap Bc Kc Lc Lh Pk Pp Pq Ps Pt Ta Vf* |

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311 tyranni…316 populo] Isid. *Etym.* 9.3.19; Prov. 8.15

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306 tyranni] om. *Ct Ps.* | praecipua] praeputia *Ct Ps.* **307** Tyrennorum[2]] thyrreno *Va.* **308** ante] antea *Vb.* | et[2]] atque *Va.* | crudeles] crudeles nunc *Ct Ps.* | tyranni[2]] ipso nomine *Va*; om. *Vb.* dicuntur] om. *Ct Ps*; uocantur *Va.* **311** Latine] idem et latine *Ka Lh.* **312** est] est \erat/ *Gc.* erat] erit *Ka.* **313** enim] enim ergo *Gc.* | De qualibus] aequalibus *Gc Ka Lh*; > aequalibus *Ec.* **314** per me[2]] om. *Ec Gc.* **315** tyrannos uocare] tyrannus uocari *Ka Lh.* **316** dominationis] damnationis *Gc.* **317** Eutrusci] Eutrusei *Ec*; < Eutrusei *Gc.* | ex] a *Ka.* **324** laudant] laudent *Ka.* | quia] quae *Cc Ck Ge*; qui *Cg Ct Lh* (1) *Pb Pk Pn Vc*; qui<a> *Ps.* **325** admiratione] admira *Ta.* **328** dicit] om. *Pb Pn.* **330** ideo…331 sunt] om. *Pb.* **334** quia] quod *Ed To*; qui *Ec Ga Gc Na.* **335** optant] operantur *Pk.* **338** habent] habeant *Ap.* | non…uiuificandi] om. *Af Lc Pq Pt Vf.* | uiuificandi] uiuicandi *Bc.* | seu] sed *Ta.* | quod] om. *Kc*; quia *Vf.* | illorum] eorum *Pt.* **339** uirtute] om. *Ta*; potestate *Af.* | consistit] consistis *Kc*; consistat *Pq.*

I metrum iv

Postquam corpus occiderint, quid faciant? Ideo dicit sine uiribus furentes, quia rationabilitatem mentis, quae praecellet, non ualent tollere. *Ap Pb Pn*.
UIRIBUS: suis *Mb Vd* | uirtutibus *Bd Ct Ps* | propriis *Ed Ga Lh Na Pm To Vh*.
FURENTES: saeuientes *Pp* | bacchantes *Pd* | tyrannes *Vh*.

13. Nec speres aliquid nec extimescas,

NEC: si *Ck Ge Oa On Pg* | nihil speres *Er Pt* | o Boeti *Bd* | o tu Boetii uel aliquis *Pq*.
SPERES: optes *Ec Gc Fb Ga Ka Ld Lh Mb Mh Na Pd Px To* | tu *Ap Pg* | cupias *St Vd* | adquirere *Bd Ec Ed Gc Pm Vh* | accipere *Mo Va* | adipisci *Fb Lg Mo On* | habere *Pq* | diuitias saeculi *Vb* | accipere a potentibus (*Cc*) *Cg Ck Ct Ge Oa Pb Pn Ps* | accipere a potente *Fb* | aliquid prosperitatis *Mj* | optes aliquid ab eo accipere *Bc* | aliquid accipere a potentibus *Lh* | spes in prosperis, timor in aduersis *Af Bc Fd Pk Pt Vf* | esse illos tyrannos *Ap* | optes aliquid prosperitatis ab eo accipere *Af Kc Ps Ta* | Spes est in prosperis, timor in aduersis. *Kc Mj Pp Ps Ta* | optes quisquis es sapiens *Pp* | Non exoptes aliquid a potente accipere. *Pb Pk Pn Vc* | prosperitatis nec aduersitatis, nec speres bona, nec extimescas mala *Pb Pn* | nec spem habeas in prosperitate saeculari, nec timorem habere incipias in aduersitate *Mf* | optes prosperitatem et aduersitatem *Ed* | si optes, nec cupias ab eo aliquid accipere *Lh*.
ALIQUID: boni *Pt Vb* | prosperitatis ab eo accipere *Pp* | a quolibet tyranno posse accipere *Pd* | accipere ab eo principe *To* | ab illo adquirere *Pg* | prosperam et aduersam futuram *Ka Lh* | prosperitatem aduersitatem *Mb* | prosperitatis nec aduersitatis *Ka Na To Vh* | prosperitatis uel aduersitatis *Ga Mh* | siue prosperitatis, seu aduersitatis *Ec Gc*.
NEC EXTIMESCAS: mali *Vb* | aduersi *Ap Kc Ps* | perdere *Af Bd Ec Ed Gc Lh On Pm Va Vh* | aliquid perdere *Fb Pk Pp Vc* | aliquid perdere ab eis (*Cc*) *Cg Ck Ct Er Ge Oa Pb Pn Ps Pt* | aliquid aduersitatis *Mj* | quicquid aduersi *Ta* | ab illo posse amittere *Pd* | aliquid amittere *Pg* | perdere quod si feceris *Pq* | ne existimescas aduersi *Af* | si non timueris *Fd* | Quatuor sunt animi passiones (...)e e quibus duas hic tangit (...) spem et metum. *Vd*.

14. exarmaueris impotentis iram;

EXARMAUERIS: exarmare *Mb* | pro exarmasti *Vd* | pro exmare *Fd* | uinces *Lg* | paruipendes *On* | ðu bewæpnast (OE) *Oa* | ita *Bd Pd* | sic *Go* | si *Er* (2x) | tunc *Ec Gc Pq* | tu *Pg* | si hoc feceris *Pp Vd* | sic faciendo *Pt* | armis spoliabis ·i· non curabis *Va* | futurum coniunctiu[u]s *Pn* | pro nihilo duxeris *Cg Ck Ge Lh Oa Pb Pn Ps* | pro nihilo habueris *Pg* | sine armis feceris *Ec Ga Gc* (*Na*) *To* | sine armis reddideris *Pq* | sine armis feceris, quia nihil potest de te *Ka Vh* | exarmare poteris *Af Bc Ed Er Fb Ge Kc Mj On Ps Pt St Ta To Vc Vf* | debilitare poteris *Pp* | exarmare poteris atque impotentem reddit *Lh Pk* | sine effectibus facere poteris *Mf* | Si non speraueris aliquid accipere nec timueris aliquid perdere, poteris exarmare ·i· pro nihilo ducere impotentem. *Ap Ck Ge Vb* | Si non speraueris boni ab eo accipere, nec timueris perdere *Vf* | si non speraueris sc· boni ab eo accipere *Fd*.

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341 praecellet] praecellit *Ap*. **350** optes] opes *Ec Gc*. **355** ab eo] habet *Kc*; hoc ab eo *Ps*. **357** exoptes] expectes *Vc*. **364** prosperitatis[2]] prosper\a/ *Gc*. **367** aliquid[2]] aliquis *Pb*; aliqui *Pn*. ab eis] per eos *Cg*. **380** feceris] < ferens *Gc*; ferens *Ec*.

I metrum iv

IMPOTENTIS: ualde *Ec Gc Lg Mf Px* | intentiua praepositio, hic est in *Af* | non ualentis domare *Cg Ck Ge Oa Pb Pn Ps* | ualde impotentis *Vh* | ualde potentis *Af Bd Fb Ga Kc Ld Mh Mj Mo Na Pq Pt Ta Vf* | non ualde potentis *Ps* | potens ualde potentis *Fd* | nihil potentis *Mf Pp* | ualde uel nihil *Ed* | ualde uel nihil impotens *Mb* | ualde tyranni uel indomiti et effrenati *Pd* | ualde potentis uel indomiti, effrenati *To* | ualde indomiti atque effrenati *Lh Pk* | cuiuslibet tyranni tibi nocere non praeualentis *Ka* | cuiuslibet tyranni nocere non praeualentis, qui nihil potest de te *Ec Gc* | quia nihil potest de te *Ga Mh Na To* | quia nihil poterit de te *Pg* | aut ualde potentis aut intellege illum, qui non potest domare iram *Ap Ck Ge Vb* | Intellege illum, qui non potest domare iram ·i· non ualentis domare iram suam. *Ct* | Quemcum impotentem fecisti in hoc, quod nihil tibi potuit nocere. *Vd* | diuitis uel impotentis. Hic intellegere possumus iram, quae sine potentia est. Sicuti tyrannus quamuis corpus illud poenis tradere, animae uero potestatem non habent. *Ec Gc Ka Lh*.
IRAM: suam *Oa* | complet uel permutat *St* | refrenare *St*.

15. at quisquis trepidus pauet uel optat,

AT (ET *Pq Ps*): aut *Pq* | sed *Cg Ck Ge Oa Ps* | si *Er*.
TREPIDUS: timidus *Lh Vb* | stultus *Lg Lh* | timens *Vd* | iners *Lh*.
PAUET UEL OPTAT: Pauet aduersam fortunam, optat prosperam. *Af Bc Kc Pp Ta*.
PAUET: optet *Mj* | optat *Ta* | extimescit *Pp* | timet *Bd* | perdere *Af Er Pq Vc* | metuit *Vd* | timet perdere *Ct* | aduersa *To Va Vb* | aduersam *Vf* | aduersitatem *Pg* | aduersitate *Mh* | aduersam fortunam *Ap Fb Mj Pk Ps* | aduersam, ne perdat aliquid *Ec Gc* | perdere aliqui[d] acceptum a potentibus *Lh* | perdere aliquid *Pt* | aduersam ne perdat *Ka* | perdere quod habet *Oa* | perdere hoc quod habet *Cg* | perderet hoc quod habet acceptum a potentibus *Ap Ck Ge Pb Pn Ps*.
OPTAT: eligit *Bc* | elegit *Pk* | timet *On* | cupit *St Vd* | assequi *Af* | habere *Pq* | accipere *Ck Ge Oa Ps* | prosperam *Ap Fb Mh Mj Ps Vf Vh* | prospera *To Va Vb* | prosperitatem *Pg* | accipere prosperam *Pt* | prosperam fortunam *Ka* | prosperam, futuram, ut acquirat aliquid *Ec Gc* | prosperitate, aduersitate *Ga* (*Na*) | accipere a potente *Ct Vc* | accipere a potentibus *Cg* | accipere ab eis *Er* | ut aliquid adquirat *Ka* | aliquid accipere *Lh* | aliquid accipere a potente *Pb* | quod deest *Er Oa*.
AT QUISQUIS TREPIDUS – 18. **NECTIT QUA UALEAT TRAHI CATENAM**: Haec est quae superius dixi, quia rabies aliqua non poterit mouere illum, qui pro nihilo duxit euentum prosperum et aduersum. *Ck Er Ge Pb Pn Ps*.

16. quod non sit stabilis suique iuris,

QUOD: quia *Cg Ck Ed Fb Ge Lh Oa Pb Pm Pn Ps Vc* | eo *Ec Gc Go Ka Mj Pp Px* | eo quod *Af Bc Ed Er Fb Ga Kc Lh Mb Na Pd Pt Ta To Vd Vh* | ideo quia *Bd Pq* | ipse sibi facit *Fb Fd Pt Vf* | eo quod non sit *Ps*.
SIT: est *Cg Ck Ct Ge Lh Oa Pb Pq Ps* | prodest *Vc*.
STABILIS: solidatus *Ap Cg Ck Er* (2x) *Ge Pb Pn Ps Pt* | solidus *Ct* | firmus *Oa* | rationabilitate solidatus *Ap Lh Pb Pn Vc* | solidatus mentis *Lh* | Instabilis est qui

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388 impotentis] impos *Vh*. **397** uel] om. *Ec Gc*. **408** prosperam] prosperum *Ta*. **413** perderet] perdere *Pb*. **414** acceptum] acceptu *Ck Ge Pb Pn*. **421** Haec] om. *Pb*. **422** rabies] rapies *Ck Ge Pb Pn Ps*. **423** et] uel *Er*.

I metrum iv

nec sapienter regit seipsum, armis et catenis improborum tradit. *Pp* | quod non habeat stabilitatem *Pp* | qui sui bene non dominatur *Ga Ka Na*.
SUIQUE IURIS: potens *Go* | suae potestatis *Af Bc Bd Cg Ct Fb Fd Mj Oa On Ps Ta Vd Vf* | et non sit *Pd* | non est *Ap Cg Ck Ge Pb Pn Pq Vc* | eo quod sui bene non dominatur *Ck Ge Oa Pk* | qui sui iuris bene non dominantur *Mh* | quia non dominatur *Pm* | proprii iuris bene non dominatur *Vh* | quod sui bene non dominetur *Vc* | qui sui bene non dominatur *Ec* (*Ed*) *Gc Lh Mb To* | qui stat bene non dominatur *Pd* | nec sit suae potestatis *Pg* | non est suae potestatis, non est in suarum potestate uirium *Er Pt* | suae potestatis ·i· qui diuinae protectioni se non committit *Pp*.
SUIQUE: seque *Pk* | proprii *Px*.
IURIS: rationis *Vb* | rationabilitate *Pk* | potestatis *Ap Ck Ge Lg Pb Pk Pn Px St.*

17. abiecit clipeum locoque motus

ABIECIT – MOTUS: Ille mouetur loco quia fugit, quia placidum abiecit clipeum et cessit loco. *Ck Ct Ge Vb* | Hoc tractus est ab his qui uicti sunt in bello, de quibus dicitur loco moti sunt ·i· uicti sunt. *Pp*.
ABIECIT: a se *Ap Cg Ck Er Ge Oa Pb Pn Ps Pt***.**
CLIPEUM: protectionis *Ap* (*Cc*) *Cg Ck Ge Oa Pb Pn* | protectionem *Bd* | robur *Bc Fd Lg Pk* | sapientiam *Ap Ck Ge Oa Pb Pn Pq Ps Pt* | sapientiae *Er Vd* | securitatem *Go St* | munimentum *Af Pk Ta* (2x) | diuinam *Bd* | constantiam *Ec Gc Ka* | suae securitatis *Pd* | constantiam animi *Ed Pm* | spem in deo *Va* | dominicae protectionis *Ec Ed Er Ga Gc Ka Lg Lh Mb Mh Na Pd Px To Vh* | robur dominicae protectionis *Af Fb Ld Mj Pp Ps Pt Ta Vf* | patientiam quae est clipeus dominicae protectionis *Mf* | sapientiae protectionis, quo poterat protegi *Ap Pb Pk Pn* | Clipeus dicitur apo tu clepton somata ·i· a furando corpora. *Pt Vf* | clipeus apo tu cleptin ta somata *Ct* | Nam clipeus dicitur apo tu de poton semata ·i· furando corpora. Venit enim a uerbo clepo clepis. *Lc*.
LOCO: de *Ec Ed Gc Pm* | stabilitatem *Vf* | stabilitate *Af Bc Fb Kc Mj Pk Ta* | suo *Pq* | a suo statu *Vd* | de statu mentis *Pk Pp* | a recto statu mentis *Ec Gc Ka* | stabilitate mentis *Ps Pt* | a stabilitate mentis *Ap Ck Er Pb Pn Va*.
MOTUS: remotus *Ap Ck Ge Pb Pn Ps* | cessit ire *Vb* | ille *Bd* | fugiendo *St* | ocius *To* | instabilis effectus *Ec Ga Gc Ka Mh Na Pg To Vh* | remotus a stabilitate mentis *Oa* | remotus a stabili mente *Cg* | ceu fugitiuus *To Vh* | ceu fugatius *Ga* (*Na*).

18. nectit qua ualeat trahi catenam.

NECTIT: multiplicat *Ap Cg Ck Ge Oa Pb Pn Ps* | iungit *Vb* | colligit *Af Ed Fb Fd Ga Kc Lh Mh Na Pp Ps Px Ta Vf Vh* | colligit sibi *Ec Gc Ka* | complicat *Lh Pq Vc* | componit *Pp Vd* | coniungit *Pd Pt* | cum iungit *Er* | ligat *Af Bd Fb Fd Kc Mj On Ps Ta Va* | ligat sibi *Lg* | immittit sibi *Ed Pm* | uoluit *Af Fb Fd Kc Ps Ta* | colligit per timorem res saeculares *Mf*.

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460 Clipeus…461 corpora] Cf. Isid. *Etym.* 18.12.1; Serv. *Comm. Aen.* 2.389 (p. 281.20)

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437 sui] om. *Pk*. **442** uirium] om. *Er.* **450** quia[1]] qui *Ct*. | quia[2]] qui *Ct*. | placidum] placitum *Ct*. **457** dominicae…458 protectionis] domine protectoris *Er.* **461** clepton] clepto *Pt.* | somata] seruata *Vf.* | ·i·] et *Vf.* | a furando] fusurando *Pt*; < furendo *Vf.* **469** fugatius] < fugitiuus *Na* (?).

I metrum iv

QUA: parte *Vb* | a quibus *Pp* | catena *Pg* | cum *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | per *Bd*.
UALEAT: possit *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps Vb* | dominetur *Pp* | ipse *To*.
TRAHI: ab inimicos *Ap Cc Ck Ge* | ab inimicis *Oa* | ab inimico *Cg Ec Ga Ka Mh Na To Vh*.
CATENAM: ligamen *Fb Lh Pq Vc* | diuitias *Pp* | timorem perdendi et cupidinem adquirendi *Ec Gc Ka*.

I prosa iv

HEADNOTE: in exilio recordatio benefacti sui et accusatorum suorum delationis et criminationis (*Bb*) *Ka Lh Pp Vd*.

1. Sentisne, inquit, haec atque animo illabuntur tuo an *ὄνος λύρας*? Quid fles, quid lacrimis manas? *Ἔξαύδα, μὴ κεῦθε νόῳ*. Si operam medicantis exspectas, oportet uulnus detegas.

SENTISNE: intellegis *Af Ap* (*Cc*) *Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Lg Lh Mo On Pb Pk Pn Pp Pr Ps Pt Ta To Va Vb Vf* | perspicis *Af Fb Fd Kc Mj Mo Pk Pp Ps Ta* | intellegisne haec *Pg* | numquid *Pn Pr* | numquid intellegis *Oa* | his expletis *Vh* | sic sunt uerba mea sicut est asino lyra *Pn* | More magistrarum loquitur, quae dicunt discipulis: uidetis, ita facit philosophia. *Vd* | (...)ebat quia nihil respondebat *Vd*.
-NE: an *Ct*.
INQUIT: dixit *Cc Cg Ck Ge Vb* | philosophia *Af Ap Lg Lh Pt To Vc Vf* | quaerit (?) *Ct* | o Boeti *Pq*.
HAEC: uerba *Af Fd Pk Pp Ta Vf* | haec uerba *Kc Mj* | hos uersiculos *Ec Gc Ka* | quae dico *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Pq Pt Vc* | quae dixi *Cc Ck Ge* | uerba superius dicta *To* | uerba quae dico *Fb Ps*.
ANIMO: mente tua *Fb Mo* | in tuam mentem *Pq*.
ILLABUNTUR: haec *Pg* | se *Lb* | mergunt *Lb* | ingrediuntur *Af Ap Cc Ck Ct Fb Ge Ka Kc Lh Mo Oa On Pb Pn Pp Ps Pt Ta Vb* | ueniunt *Er Pr Pt* | immittuntur *To* | incidunt *Ec Gc* | subintrant *Fb* | infunduntur *Af Kc Lg Mj Mo Pk Ps Ta* | ueniunt leniter *Ge* | leniter descendunt *Pd* | cadunt in animum tuum *Bd* | ingrediuntur in mentem tuam *Cg* | an descendunt leniter in mentem tuam *Ct Pk* | ueniunt leniter illa in mentem tuam *Ap Ck Pb Pn Ps*.
TUO: animo *Er*.
AN ὄνος λύρας (ανόνος λύρας *codices*): expers lyrae *Eb Ec* (2x) *Ed Ef Er Ga Gc* (2x) *Ka Mh* (2x) *Na Pd Pm Pp Pt Px To Vb Vh* | an expers lyrae es *Ta Vc* | expers iucunditatis *Ef* | expers lyrae ·i· iucunditatis *Lh Mf* | expers sc· es lyrae ·i· iucunditatis *Fd Vf* | expers lyrae iucunditatis *Mj* | expers fruge iucunditatis *St* | expers totius iucunditatis *Mh* | expers es cantilenae *Af* | expers es lyrae ·i· cantilenae *Fb Kc* | numquid expers es lyrae *Ps* | an expers es lyrae uel cantilenae *Ap Pq* | an expers lyrae hoc est cantilenae *Cc Cg Ck Ct Ge Oa Pb Pk Pn* | an expers es lyrae ·i· cantilenae, per efficientem id quod efficitur ostendens. Nam per lyram cantilena efficitur, quae apo tu lirin ·i· a uarie(tate) cordarum dicta est. Hinc et lyrici poetae a uarietate carminum dicuntur. Liras autem genetiuus Grecus casus est. *Af* | an expers es lyrae ·i· cantilenae, per efficientem ·i· quod efficit ostendit. Nam per lyram cantilena efficitur. *Ta* | expers lirae ·i· numquid sic sunt uerba mea tibi, sicut lira asino? *Kr* | non cognoscis modulationem meae lyrae ·i· musicae artis *Ec Gc Ka Vb* | non cognoscis (mo)dulatione li(rae) musicae *Er* | Onos dicitur

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39 quae…40 dicuntur] Cf. Ioh. Scot. Eriug. *Gloss. Prud*. 23.26-27; Isid. *Etym.* 8.7.4

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12 perspicis] prospici *Mo.* **28** tuam[2]] tuum *Ct.* **29** illa] illam *Ck Pb*. **37** expers] expers es *Pb Pk.* | hoc est] ·i· *Cg*. | est] est uel *Pb Pn*; est expers *Ct.* **44** Onos] om. *Mj*.

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31 expers lyrae] interpreting ‘an’ as part of the Greek phrase (as it is often written in the MSS) and thus a form of ανευ ‘without’.

liras esse cum stulto promittitur sapientia. *Af Kc Mj Pk Pp Ps Pt Ta* | an asinus ludis *Vb* | an es asinus ad lyram *Af Pc* | an es tu asinus lyrae *St* | an es tu asinus ad lyram *Pq* | asinus ductus ad lyram *Ge* | asinus expers lyrae *Go* | asinus lilos genetiuus Grece *On* | es expers, quasi asinus ad lyram *Pg* | es quasi asinus ad lyram *Lb* | an es asinus *Bd* | nunc quod lirabo asino *Bb* | Prouerbium est. *Vd* | argumentum aeri *Er* | onos Grece, Latine asinus, inde et onager asinus agrestis. Asinus autem audiens lyram non adtendit modulationem et cordarum legem. Interrogat ergo an et ipse sonum similiter audiat, uerba autem et sensus minime aduertat. Est autem prouerbium. *Pk Vd* | Prouerbium est (...) inde onager asinus agrestis. Liras in hoc loco ge(...) genitiuus Grece. Anonos lyras an(...) (ser)monis mei et non intelligis, sicut asinus (...) et non sentit, quia stultus est. Lyra (...) cordarum (...)arienter Grece u(...) *Lh*.

AN: an es *Er*.

ανόνος: inscius *Ap* | expers *Ka* | expers es *Pp* | expers ·i· sine *Vg* | compos meae *On* | sine merito *Ct* (2x) *Ed Er Fa Pe Pk Vb*.

ὄνος: asinus *Ph Vd*.

λύρας: lyrae *Lg Ph Vb Vd Vg* | aluam *Bd* | iucunditatis *Ed Vg* | cantilenae *On Ps* | cantilenae uel iucunditatis *Pp* | huius carminis *Ka* | sapientiae uel lyrae *Ka* | iucunditatis qua saluari uales *Ec Ga Gc Mh* (*Na*) *To Vh* | iucunditatis a qua saluari uales solum *Ka* (2x).

QUID (1): cur *Fd Vf*.

FLES: ploras *Bd*.

LACRIMIS: quid ploras *Pg*.

MANAS: eructuas *Ap* (*Cc*) *Ck Ge Oa Ps Vb* | affluis *Ap* (*Cc*) *Cg Ck Ct Ge Pb Pk Pn Ps Ta Vc* | fluis *Ec Gc Ka Lh* | dispergis *Fb* | effluis *Bd Pp* | perfundis *To* | mano illa re *Er Va* | Mano illa re dicimus. *Ck Pq* | Mano illa re dicimus, ut est terram lacte et melle manantem. *Pk Pp Vc*.

Ἐξαύδα, μὴ κεῦθε νόῳ (Εξαύδα, μὴ: Εξομολογωμε *Bd Fb Fd Lb Pc Pg Pk Pq Pt St Va Vd Vg etc*. | Εξομολογω εμεν *Ge Ld Pp Ps Ta Vc* | EXOMOLOGOME *Af*): exomologome *Bd* | confitere ne abscondas *Ap Bd Cc Cg Ed Er Ka Lh Oa Pn Px St Vb* | confitere et ne abscondas *Af Fd Kr Lb Pg Pk Pp Pt To Vf* | confitere, ne abscondas tantum *Mj Pm* | confitere, ne abscondas solum *Ec* (*Mb*) *Mh* | confitere, ne abscondas solum, ne occultes solum *Gc* | confitere, ne occultes solum *Ef Ga Mf Na Vh* | confitere, ne occultes solum uel tantum *Eb Ed* | confitere, ne occult(...) *Vg* | confitere, ne occultes unum *Vg* | confiteri mihi et *Ap* | confitere mihi et ne abscondas *Ck Ct* (*Er*) *Ge Pb Pn Pp Ps Ta Va Vc* | confitere et ne abscondas mihi *On* | confitere mihi et ne occultes *Fb* | confitere, ne abscondas, ne occultes *Lg* | confitere, ne abscondas intra te *On* | confitere hoc solum mihi *Bb* | confitere mihi (...) solum *Lh* | profitere, ne abscondis solum *Go* | confitere, ne occultes, exaudi uerba mea *Mf* | quod interpretatur conf(itere) *Af* | uel exauda me(...) unum (...)ien *Vg* | ΕΞΩΜΟΛΟΓΟ ΚΑΙ ΟΥ ΘΕΔΙ *gl.* confitere et ne abscondas *To* | quod est interpretatum confitere mihi et ne abscondas. Exomologesis confessio dicitur. *Ps* | quod interpretatur confitere ΚΑΙ ΟΥ ΘΕΝΟΔΙ et ne abscondas. Exomelegis

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71 terram…manantem] Deut. 6.3

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45 cum] quando *Pt.* | cum…sapientia] quando stultus promittit sapientiam *Pt.* | promittitur] promitur *Pk.* **50** Latine] om. *Vd.* **52** uerba…53 prouerbium] om. *Pk.* **58** expers es] < expressurem *Pp.* **63** qua[1]] a qua *Ec Gc.* **64** uales] potes *gl.* uales *Ka*(1). **71** manantem] manentem *Vc.* **74** ne] ne uel *Er.* **76** abscondas[2]] absdas *Mh.* **77** occultes[2]] occultas *Mf.* **79** confitere[2]] confiteri *Pb*; confitere ne abscondas *Ge.* | ne[2]] om. *Ps.*

I prosa iv

Grece confessio dicitur Latine. *Ta* | interpretatur confitere mihi et ne abscondas. Exomologesis confessio dicitur. *Kc* | ex nulla redoles intellectu *Vb*.

Ξαύδα: confitere *Ck Pd Ph Pq Pr Vd* | exomologome *Bd* | ΗξΩΜΩΛΩΡΩΗΜΗΝ *Bc* | Inde eximologesis confessio dicitur. *Pp* | Exomologesis confessio dicitur. *Pk* | examologisse caioitenoloi *Pd* | exomologesis confessio *Vd* | exomologese *Ga* | exomologiste. Vnde exomologisis confessio dicitur. Mion cripsis, unde cripta dicta quasi secreta. *Ec Gc Ka Lh*.

μὴ κεῦθε νόῳ: ne abscondas *Ck Fb Pd Vd* | ne abscondes *Ph* | ne occultes solam *To*.

μὴ: oportet *Vh*.

SI OPERAM: si medicum operantem *Ge*.

OPERAM: medicinam *Ap Cc Cg Ck Ct Er Ge Lh Pb Pn Ps Pt Vb* | studium *Af Ap Bd Ec Ed Fb Fd Ga Gc Ka Kc Lh Mb Mf Mj Na Pm Pp Ps Pt Px Ta To Vd Vf* | operationem *Va* | laborem *Ga Na Pg To Vh* | diligentiam laborum *Ec Gc Ka*.

MEDICANTIS: sanantis *Ap Cc Cg Ck Ge Oa Ps Vb* | philosophiae *Bd*.

EXSPECTAS: desideras *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pn Ps Pt Ta Vb* | requiris *Bd*.

OPORTET: sed *Vh* | tu necesse est *Pg* | necesse est *Lh* | conuenit *Lh*.

UULNUS: ut *Ap Bb Bd Cc Cg Ck Ct Ec Er Fb Gc Ge Lh Oa Pb Pg Pk Pn Ps Pt Ta To Va Vb Vf Vh* | tuum *Bd Lh Pd Pg*.

DETEGAS: aperias *Af Ap Cc Cg Ck Ec Fb Fd Gc Ge Ka Kc Lh Mj Mo Oa On Pg Pk Pp Ps Pt Ta To Vf* | reueles *Bd Pq* | manifestes *Kr Vd* | denudes *Va*.

2. Tum ego collecto in uires animo: Anne adhuc eget ammonitione nec per se satis eminet fortunae in nos saeuientis asperitas? Nihilne te ipsa loci facies mouet?

EGO (EGO INQUIT > EGO INQUAM *Vd*): inquam *Ap Bc Cc Cg Ck Ct Eb Ec Er Fb Gc Ge Go Ka Lh Oa Pb Pn Ps Pt Vb* | Boetius *Bb Pp Pt* | dixi *Af Ap Bd Fd Kc Lh Pd Pg Pk Pp Pq Ps Ta To Va Vc Vf* | inquit *Af*.

COLLECTO IN UIRES ANIMO: animaequior *Vd* | recepta animi fiducia *Pk* | postquam collegi animum *To* | assumpta audacia loquendi *Va* | receptis uiribus loquendi *Lh* | sumpsi audaciam loquendi *Af Ta*.

COLLECTO: coadunato *Ap Bd Cc Cg Ck Ct Er Fb Ge Lh Mo Oa Pb Ps Vb* | coadunata *Pn* | recreato *Pp* | recepto *Pd*.

IN UIRES: in uirtutes *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | in uirtutem *Ct Vc* | loquendi *Er Fb Lh On Pt Vb* | uirtutem *Fb Mo Pq* | fiducialiter *Pp* | in fortitudinem *Bd* | in audaciam *Pq* | meas *Ec Gc* | factus *Vd*.

ANNE: numquid *Ap Bd Cc Cg Ck Er Fb Ge Lh Mo Oa Pb Pn Pq Ps Pt Vb* | utrum *Vb* | nonne *Kc* | o sapientia *Vf* | inquam *Ef Ld Mh Pq* | aio *Vh*.

EGET: necesse est *Af Bb Fb Mo On Ps Pt Ta* | ut ostendam tibi quare defleam *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pn Ps Vb Vc* | ut ostendat tibi quare deflet *Va* | Non est necesse ut amplius tibi dicam. *Pd* | Non est necesse ut amplius tibi respondeam, quoniam satis ostenditur per aegritudinem. *Pk Pn* | Non est necesse ut amplius tibi respondeam, quoniam satis ostenditur per peregrinationem uel per aegritudinem. *Pp* | Nonne cognoscis quamobrem sum tristis? *Af* (*Lh*) *Pk Ps Ta* |

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93 exomologiste] exomoliste *Ec*; exosmoliste *Gc*. **94** dicta] dicitur < dicuntur *Ec*; dicitur *Gc*. quasi] om. *Ec Gc*. **115** inquam[2]] unquam *Pb*. **128** ostendam] ostendat *Pb Pn Ps*; ostenda martis *Er*. **133** Nonne] non *Pk*.

meum infortunium *Pp* | causa tristitiae meae *Vh* | animus *To* | asperitas *Go* | tuus famulus *Va*.

AMMONITIONE: ratione *Go* | interrogatione *Ap Pp* | demonstratione *Bd St* | inquisitione *Pp* | manifestatione *Pq Vd* | ostensione *Va* | ut ammoneatur *To* | nostra tristitia *Af* | mea assertione *Ec Ed Gc Ka Mf Pp Pm* | hoc quod tu dicis *Pq*.

NEC: anne *To* | a me *Pp*.

PER SE: per se ipsam *To*.

SATIS: ualde *Ka* | absque confessione mea *Ec Ed Gc Ka Pm*.

EMINET: apparet *Af Ap Bd Cc Cg Ck Ct Ed Er Fb Ga Ge Ka Lg Lh Mh Mo Na Oa On Pb Pd Pg Pk Pm Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf Vh* (2x) | patet *Vd* | manifestatur *Pd Pk* | claret *Mb* | ualde apparet *Ec Gc Mf* | fortuna *Ec Gc* | me scilicet grauiter esse dehonestatum *Pk Pp.*

FORTUNAE: infelicitatis *Lh Pp*.

IN NOS: in me *Vb* | contra *Bd Ec Gc Ka Lh Mf Pd Pq Vb Vd*.

SAEUIENTIS: insanientis *Bd*.

ASPERITAS: crudelitas *Ec Fb Gc Ka Lh Mf Mo*.

NIHILNE – MOUET: Numquid aliquid, inquit, mouet facies loci. *Ap Cc Ck Er Ge Pb Pn Ps* | Numquid aliquid mouet loci carcer ad cognoscendum. *Cg* | De carcere dicit ad philosophiam: tu, inquit, quae solita es in armariis residere et in optimis locis, nec te mouet iste locus. *Ck Ge Va* | angustiae species conturbat *Pp* | Numquid necesse est, dixit, ut amouentur fortia, nec per se apparet illa satis in me seueritas, quod utique non est necesse confiteri. Confiteri uidetur quod negat. *Ck Ge Va* (*Vb*).

NIHILNE: nonne *Pp* | numquid aliquid *Oa* | numquid *Pq*.

TE IPSA: o philosophia *Lh*.

LOCI: carceres (*Cc*) *Ck Ge* | carceris *Ap Er Fb Go Lh Oa Pb Pn Ps Pt Va Vc* | carcer *St* | exilii *Pg* | de carcere dicit *Vb* | ubi ego sum *Pp* | quia erat in exilio *Pd* | habitationis *Lh* | Carcerem dicit, in quem detrusus est. *Ec Gc Ka* | carcerem quo erat trusus *Pp* | in exi(lio) in quo trusum (...) Roma est *Er*.

FACIES: qualitas *Af Fb Fd Lb Lg Pd Ps Pt Ta To Vf* | species *Ed Mb Mf* | uisio *Ga Ka Na To* | habitatio *Pk Vc* | sorditas *Ld* | habitus et qualitatis *Pp* | carceris habitatio *Ct Pq* | alma habitudo *Ec Gc Ka Lh*.

MOUET: perturbat *Ec Fb Ga Gc Lh Mb Mh Mo Na Pd Px To Vh* | conturbat *Ed Mf* | perturbet ad cognoscendum (*Er*) *Pt* | ad cognoscendum *Ap Ck Ct Ge Lh Pb Pn Ps Va* | o philosophia *Vd*.

3. Haecine est bibliotheca, quam certissimam tibi sedem nostris in laribus ipsa delegeras, in qua mecum saepe residens de humanarum diuinarumque rerum scientia disserebas?

HAECINE EST (HAEC INESSE *Pd*): haecne *Vd* | haec *Ka* | haec est *Vh* | haec ne est *Mb* | an haec *Fd Vf* | ecce *Pp* | pronomen *Pd* | facies loci *Af* | haec facies loci *Ap* | iste carcer *Pp* | numquid *Bc Lh Pb Ps* | numquid est *Cc Ck Ge Pn* | numquid haec est *Ap Bd Fb Mo Pt* | inquit haec est *Er* | yronia *Cc Ck Ed Ge Oa Pn* | yronia est *Af Va* | yronice *Pg* | yronicos *Ec Gc* | yronicus *Ka* | per yroniam *Ga Mh Na To* |

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142 apparet] aparuiet *Er*; **150** inquit] om. *Cc.* | loci] om. *Ap.* **152** et] om. *Va.* **154** amouentur] admoueantur *Va*. **155** necesse confiteri] om. *Va.* **162** trusum] trasum *Er.* **163** qualitas] qualis iam *Pd.*

Yronicos loquitur. *Pk Pn Pp Vc* | Yronice loquitur. *Ct Ps* | Per yroniam loquitur. *St* | yronia *gl.* mendax iocus *Ka Lh*.

BIBLIOTHECA: armarium *Bd Fb Lh* | librorum repositio *Go Pm* | uocat armarium *Ap* | armarium librorum *Cg* | collectio librorum *Pq* | arma azzasi (OHG) *Ga Na* | Bibliothecam uocat suum armarium. *Cc Ck Ge Oa Pb Pn Ps Va* | Sic uocat suum armarium. *Er Pt* | repositio librorum uel armarium *Pp* | Haec est librorum repositio. *Ga Mh Na* | repositio libr(o)rum uel copios(us...) numerus (?) *Ed* | bibliotheca librorum repositio et est per yroniam dictum *Af Ap Kc Mj Pp Ps Px Ta* (*Vh*) | biblus papyrus super quem antiqui scribebant, theca Grece, Latine mandatum; hinc bibliotheca librorum mandatum uel librorum repositio *Af Ap* (*Fd*) *Kc Lc Pk Pp Ps* (*Pt*) *Ta Vf* | Ibi enim omnes libri diuini mandantur. *Af* | Ibi enim libri omnes diuini mandantur ·i· commendantur. *Ta* | biblus papyrus super quem antiqui cribebant. *Bc* (*Lh*) | armarium uel copiosus numerus librorum *Ga Ka Na To Vh* | repositio uel copiosus numerus librorum siue custodia librorum *Lh* | Biblus est papyrus in quo antiqui scribebant, theca positio, hinc bibliotheca. *Lg* | Bibliotheca est librorum custodia. Biblis enim liber theche mandatum. Hinc bibliotheca locus ubi libri commendantur. *Vd* | repositio siue custodia librorum, sed melius librorum mandatum. Nam thecae Grece, Latine mandatum dicitur. *Ka* | armarium librorum repositio et est per yroniam dictum. Copiosus numerus siue custodia librorum, sed melius librorum mandatum. Nam thece Grece Latine mandatum dicitur. *Ec Gc* | mandatum. Nam thece Grece Latine mandatum dicitur. *Lh* | Bibliothecam uocat repositionem librorum ·i· librarium. *Ct Pk* (*Vc*) | Bibliothecam uocat repositionem librorum ·i· librarium hinc bibliothecarius custos bibliothecae. *Ap Pb Pn* | Bibliotheca proprie positio est librorum uel collectio. *Pd* | armarium ·i· repositio librorum uel locus secretus, ubi legebat, et est yronia. In hac ratiocinatione Boetius ostenditur esse sophista, hoc est sapiens. Sic se ueteres nominari uolebant. Iuniores uero philosophos se dici maluerunt ·i· amatores sapientiae. *Mf* | Duo uerba sunt apud Grecos quae significant Latine mandatum ΕΝΘΟΛΗ et thece. Enthole siquidem mandatum ·i· edictum et praeceptum. Thece uero mandatum ·i· commendatum ·i· de commendatione. Inde bibliotheca componitur ex biblo uidelicet et thece, eo quod ibi commendantur libri et reponuntur. *Ap Ck Ct* (*Er*) *Ge Pb Pn Va* | Dum uerba apud G(raecos) quae significat La(tine) mandatum (...) TECHE. ΕΝΤΟΛΕ (si)quidem mandat(...) de praecepto. Tec(...) uero de comm[en]dat(...) significat in(de) bibliotheca (...) liberi commendant(...) reponuntur. *Er* | Duo uerba sunt apud Grecos quae significant apud Latinos mendacium uel mandatum, ΕΝΓΟΛΕ et thece. Encole siquidem mandatum de praecepto. Thece uero de commendatione. *Ec Gc* | Duo sunt uerba apud Grecos quae significant Latine mendatium uel mandatum, ΕΝΤΟΛΕ et TECE. ΕΝΤΟΛΕ siquidem mandatum de praecepto. TECE uero de

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186 numerus] nonur(...) *Ed.* **187** bibliotheca] om. *Px.* | repositio] positio *Px*; est repositio *Mj*. **188** biblus] biblus est *Ap Lc*; blibus *Pk*; biblus dicitur *Fd*. | super] in *Lc*. | theca] thecae *Af*. Latine] om. *Af Ap Kc Pk Pp Ps Ta*. **189** uel…repositio] om. *Af Ap Kc Pk Pp Ps Ta*. | repositio] repositio et est per yroniam dictum *Lc Pt*; praepositio et est per yroniam ductum *Fd*. **199** thece] these *Ec Gc*. **208** et thece] ethece *Ge*. | ·i·…209 praeceptum] significat uel edictum uel praeceptum *Er.* **209** commendatum] commendatum datum *Ct*; commendatum inde *Er*; commentatum *Pn*. | ·i·[2]] om. *Ap Ct Pb Va*; in *Pn*. | commendatione] commentatione *Ck Ge Pn*. Inde] om. *Er.* **210** ex biblo] exbili *Ct*; ex biblio *Va*. | commendantur] commendentur *Ct*. **211** et reponuntur] om. *Er.* | reponuntur] reponantur *Ct*; < reponantur *Va*.

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208 ΕΝΘΟΛΗ] Variously written in MSS, usually with initial H , sometimes in Roman letters as ‘entole’ or ‘enthole’.

commendatione significat. Inde bibliotheca ubi libri commendantur ·i· reponuntur. *Ka* (*Lh*).

QUAM: bibliothecam *Bd Pg*.

CERTISSIMAM: desideratissimam *Fb*.

SEDEM: armarii *Ap Ck Er Ge Lh Oa Pb Pn Ps Pt* | armarii nostri *Pp* | ut Roma *Pd* | mansioniem *Bb* | requiem *Cg* | Romae *Cg*.

IN LARIBUS: in domibus *Bd Cc Cg Ck Ct Er Ge Ka Lh Mf Oa Pb Pk Pm Pn Pq Ps Vc* | de carcere dicit *Vb* | domibus *Af Ed Fb Fd Kc Mb Mj On Pd Pg Pp Pt Ta To Vf* | in nostra domo *Vd* | lar ignis metonomice pro domo qua continetur, ut dicimus decem uel quotlibet amplius focos in quacumque uilla *St.*

IPSA: tu *Bd Er Pg Ps Va*.

DELEGERAS: decreueras *Ap Cc Cg Ck Ct Er Fb Ge Mo Oa Pb Pn Pq Ps Pt Vc* | elegeras *Af Ap Bd Ec Fb Fd Gc Ka Kc Lh Mj Mo On Pg Pk Pp Ps Pt Ta To* | eligere *Er* | probaueras *Ec Gc Ka Lh Mf* | ualde elegeras *Vd*.

IN QUA: sede *Cg Ck Fb Ge Oa Pp Ps Vb* | bibliotheca *Ap Pp Vd Vf* | domo *To* | domo bibliotecae *Pd*.

RESIDENS: disputans *Pq*.

HUMANARUM: de phisica *Pq*.

DIUINARUM: de ethica *Pq*.

SCIENTIA: de *Vf* | Inter scientiam et sapientiam hoc interest, quod scientia est humanarum sapientia uero diuinarum rerum. *Vd*.

DISSEREBAS: exponebas *Af Ap Cc Cg Ck Ct Er Ge Kc Mj Oa On Pb Pg Pk Pn Ps Pt Ta Va* | disputabas *Af Ap Bd Ec Ed Fb Ga Gc Ka Kc Lh Mb Mf Mo Na Pp Pq Ps Px Ta To Vd Vf Vh* | disponebas *Fb Mo* | loquebaris *Bb* | tractabas *Pm* | concionabaris *Ec Gc Ka Lh* | differebas *Fd* | Contio significat conuentum. Non tamen alium quam eum qui a magistratu uel sacerdote publice per praeconem conuocatur. Concionatur ad cateruam fatur. *Ka* (*Lh*).

4. Talis habitus talisque uultus erat, cum tecum naturae secreta rimarer, cum mihi siderum uias radio describeres, cum mores nostros totiusque uitae rationem ad caelestis ordinis exempla formares? Haecine praemia referimus tibi obsequentes?

TALIS: numquid *Ap Ck Er Fb Ge Lh Oa Pb Pn Ps Pt Ta* | yronia *Ed Pk* | yronicos ·i· non erat *Vd* | per yroniam *Vh*.

HABITUS: hilaris *Fb* | mihi *Mh* | ut nunc est *Va* | qui erat tunc hilaris *Pt* | per quem mores *Ga Na Vh* | Non idem habitus est modo exulis qui erat consulis. *Pq* | Non idem habitus est nunc exulis qui erat tunc consulis. Non idem uultus est tristis qui erat hilaris. *Ap Ck Ct* (*Er*) *Ge Lh Pb Pk Pn Pp Ps Vc* | Habitus modo sic modo aliter intellegitur, ut est cibus qui hominem crassiorem et se ipsum fecit peiorem, item uestis quando duplicatum iacet non est talis uidendo qualis apparet quando homini indiutinam se ipsam (...)at, quia membris distenditur, et hominem non mutat. Item (anul)us in digito nec se nec digitum (mutat) et cetera. *Mf* | Confiteri uidebitur quod negare contendit. *Ap Ck Er Fb Ge Oa Pb Pn Pp Ps Pt St Va*.

UULTUS: mens *Pg* | per quem mens intellegitur *Ec Ga Gc Ka Mf Mh Na To Vh* | tunc non erat mihi *Va* | ut nunc est *Ed* | de ipsa exilii mansione potest intellegi et de Boetio *Cg Ck Ge Lh Va*.

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256 nunc] modo *Ct Lh Pk Pp Vc*. | Non] nec *Ct Lh Pk Pp Vc*. | uultus] uultu *Ap*; < uultu *Pb*. est[2]] om. *Ap Ct Pb*. **257** hilaris] hilaris mihi *Ct*; (tu)nc hilaris *Er*. **262** uidebitur] uidetur *St*. negare] regare *Er*. **264** de ipsa] hoc et de *Cg*.

I prosa iv

ERAT: mihi *Ec Ed Fb Gc Ka Lg Lh Mf Pm Pt Ta Vc Vf* | tibi *Pg* | ne *Ps* | ut nunc *Mf* | non *Ap* | yronice *Er* | per yroniam *Ga Lh Na Pd*.
CUM: tunc *Er Fb Pt*.
TECUM: te duce *Af Ap Ed Ga Kc Lh Mj Na Pp Ps Ta To Vh*.
NATURAE SECRETA RIMARER: cum de phisica disputarem *Fb Pk* | cum de phisica scrutarer *Mj Pp* | cum de phisica scrutarer uel disputarem *Af Kc Ps Ta* | cum tractarem de phisica *To*.
NATURAE SECRETA: phisicam *Mb* | phisicam monstrat *St* | phisicam tangit *Ka* | phisicam rem *Er Pt Va* | de phi[si]cis rebus *Lh* | phisicam significat ·i· naturalem inquisitionem *Mf*.
NATURAE: humanae *Er Lh Pt Va*.
RIMARER: scrutarer *Fd Mo On Pk Pt Vc Vf* | scrutareris *Er* | perscrutarer *Ka Vd* | inuestigarer *Pg Vh* | inuestigarem *Ga Na To* | inquirerem *Bd* | perscrutarer uel disputarem *Lh* | secreta *Ge* | sollerti indagatione *Ps* | sollerti indagine *Pk* | scrutarer sollerti *Ap Pb* | scrutare sollerti indagine *Pq* | scrutarer sollerti indagatione *Cg Ck Ct Fb Ge Oa Pn* | dixit diligenti indagine *Pd* | Rimari est scrutari. Tractus sermo a porcis qui in rimis terrae radices herbarum perquirunt. *Vd*.
SIDERUM: stellam *Mb* | planetarum et aliarum *Bd* | astrologiam tangit *Va*.
UIAS: cursus *Af Ap Cg Ck Ed Er Fb Fd Ga Ge Ka Kc Na Oa Pd Pm Pn Ps Pt St Ta To Vf Vh* | cursum *Pb* | motus *Ec Ed Gc Go Ka Lh Mf Px* | rationes *Ap Ck Ge Mb Oa Pk Pp* | flexiones *St* | cursus et propria loca planetarum *Vc* | cursus et propria loca *Pk Pq* | rationes planetarum *Lh Pn Ps*.
RADIO: tuo *Bd* | stilo *Af Ap Ck Fd Ge Kc Pc Pp* (2x) *Ps Ta Vf* | linea *Pd* | uirga *Go Lg Oa Pm* | uirgulto *Vf* | logica *Ka* | pro radiolo *Lb* | Radius est uirga philosophorum. *Mj* | uirga astrologorum *Cg* | uirga philosophorum *Ck Ed Ge Mf Vb* | uirga philosophiae *Af Kc Ps Px Ta Vh* | stilo philosophorum *Mb* (?) *Oa* | uirga geometricali *Er Pg Pp Pt* | radius uirga geometralis *On* | uirga philosophorum et {...} geometricorum *On* | uirga geometricali qua ostendebantur superiora *St* | penna et uirga philosophorum qua ostendebantur superiora *Ap* | cum uirga discernens ueluti cum radio *Ga Na To Vh* | cum uirga discernens ueluti cum radio. Astrologiam tangit, uel theologiam. *Ka* | uirga philosophorum qua ostendebantur superiora et illa uirga uocabatur radius, similiter et geometrici *Va* | radium uocat uirgam astrologorum de qua ostendunt signa sicut geometres de linea *Ck Ge Pn Ps* | radium uocat uirgulam astrologorum qua astrologi signa demonstrant sicut geometrae lineas *Ct Lh Pk Vc* | Radius est uirga philosophorum qua utebantur ad demonstrandos planetarum cursus et siderum, qua etiam figuras geometricales in glauco puluere super abacum designabant. *Af Ap Fd Kc Lc Pk Pp Pq Ps Pt Ta Vf* | Radius uirga est qua utebantur philosophi ad monstrandas siderum uias. *Lg* | uirga philosophorum, quia apertius cum illa potuerunt intimare quam digito *Ec Ga Gc Ka Lh Na* | quando cursus stellarum cum uirga ueluti cum radio discreuerunt. Astrologiam tangit, uel theologiam. *Ec Gc* | uirga philosophorum qua geometrae

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306 uirga … 309 agros] Cf. Servius, *Comm. Buc*. 3.40 (p. 35.22)

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274 phisicam rem] uisicarem *Er.* **291** uirga^{2} … 292 geometricali] uirgo geometrali *Er.* **299** uocat] om. *Ct.* **300** Radius] radium *Lc*; nam radius *Ta*. | est] om. *Fd Pk Vf*. | uirga] uirgula *Pk*. utebantur] ut edebantur *Fd*. **301** demonstrandos] demonstrandas *Vf*. | planetarum] septem planetarum *Ps*. | cursus] currus *Lc*; cursos *Pk*; cursum *Ta*. | qua] quia *Ps*. | figuras] figurae *Af Pk Pq Ta*; figur(...) *Fd*. **302** puluere] puluerem *Ta.* | super abacum] superabat *Kc*. designabant] designabantur *Pk Ta*. **304** apertius] aptius *Ga Na*; apertius uel distinctius *Ec Gc*. intimare] indicare *Ka*.

lineas indicant. Inuenta est autem haec ars eo tempore quo Nilus plus crescens confudit terminos poss[ess]ionum. Ad quos innouandos adhibiti sunt philosophi qui lineis diuiserunt agros. *To* | radio ·i· uirga philosophorum et proprie geometricorum. Inuenta est autem haec ars tempore quo Nilus plus aequo abundans confudit terminos possessionum ad quos innouandos adhibiti sunt philosophi qui lineis agros diuiserunt. *Pd* | Radium appellat uirgulam astrologorum qui astrologiam igneam demonstrat. Est autem radium uirga geometricalis proprie qua geometre lineas indicant. Inuenta est autem haec ars tempore quo Nilus plus aequo influens confudit terminos possessionum ad quos innouandos adhibiti sunt [philosophi] qui lineis agros publice diuiserunt. *Ap Pb Pn* | Radius est uirga geometrica uel qua mensuratur spatium aeris. *Vd* | bassis, perpendicularis, ypotenussa, coraustus geometricae sunt lineae. Embadum earum spatium. *Bd*.

DESCRIBERES: demonstrares *Ck Ge Go Oa Pn Ps Va* | notares *Af Fb Fd Kc Mj Ps Ta Vf* | tu *Pg* | demonstrum *Er* | insinuares *Ec Ed Gc Pm* | wistis (OHG) *Ec Gc* | ad caelestis ordinis exempla formares *Pp Ta*.

CUM MORES: et erat mihi talis habitus *Bd* | Hanc terram traderes nobis dispositione tota ordinata et mentes nostras ad diuinum cultum transferres. *Ap Ck* (*Er*) *Ge Pb Pn Va* | cum mores nostros formares ad exemplum caelestis ordinis, quia sicut stellae oriuntur et occidunt sic et homines *To*.

CUM: et *Pg*.

MORES NOSTROS: per ethicam *Ap Cg Ck Ct Ge Oa Pk Pn Ps* | de ethica *Pd* | ethicam *Mb* | ethicam tangit *Ka* | hic ethicam *Va* | ethicam ·i· moralem innuit *St*.

UITAE: humanae *Lh Ta* | nostrae *Pq Pt* | meae *Ec Ed Gc Pm*.

RATIONEM: causam *Lh Ta* | ordinem *Bd Pq* | ut in terris quasi iam in caelo uiueres *Ec Gc* | ut in terris quasi iam in caelo positus uiuerem *Ka Mf Pp*.

AD CAELESTIS: ad exempla siderum *Ct Pq* | ad similitudinem stellarum *Lh* | Ad exemplar siderum mores rationemque uitae humanae sapientia formauit, quia sub cursu siderum uita humana agitur, quoniam sicut nunc oriuntur, nunc occidunt, et prioribus occidentibus alia subsequuntur, ita patribus morientibus succedunt filii *Af Ap Bd Ck Ge Kc Lc Pb Pk Pn Pp Ps Pt Ta* (*Vc*) *Vf* | Ad exemplar siderum uitae humanae rationem sapientia formauit, quoniam sicut prioribus occidentibus alia oriuntur sidera, sic patribus morientibus succedunt filii. *Cg* | Ad exempla siderum mores rationemque uitae humanae sapientia formauit, quia sub cursu siderum uita humana agitur, quoniam sicut nunc oriuntur, nunc occiduntur. *Mj* | quia quemadmodum stellae oriuntur et occultantur et dum una occultatur et alia oritur et succedit in locum illius, ita et homines qui in hoc saeculo sunt nascuntur et moriuntur et dum unus moritur alter et nascitur, qui in locum illius succedit *Ap Ck Ec* (*Er*) *Gc Ge Ka Lh Pb Pn*.

CAELESTIS ORDINIS: siderum uel angelorum *Ec Ed Gc Ka Pm*.

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313 qui] quia *Pn*. | igneam] igna *Pb Pn*. **314** autem] aut *Pb Pn*. **315** ad quos] aliquos *Ap Pb Pn*. **316** innouandos] inuocandos *Ap Pb Pn*. | philosophi] om. *Ap Pb Pn*. | agros] agrose *Pn*; agroso *Ap Pb*. | diuiserunt] inuiserunt *Ap Pb*. **323** Hanc] in hanc *Ck Ge*; cum hanc *Er*. **324** dispositione] dispotione *Pb*. | tota] totius rationis *Va*. | ordinata] ordinatam *Er Va*. transferres] (...)ansferre *Er.* **334** exemplar] exemplari *Ck Ge*; exempar *Pk*; exempla *Af Bd Kc Ps Pt Vf;* exempla autem *Ta*. | rationemque] rationumque *Lc*. | quia] qua *Pk*. **335** sicut] om. *Bd*. **336** morientibus] mouentibus *Ta*. | succedunt] sua edunt *Kc*; < succendunt *Ta*. **341** quia] om. *Ec Gc Ka*. **342** et[3]] om. *Ec Gc Ka*. **343** in[1]…344 succedit] om. *Ge.* | illius] eius *Ec Gc.* | saeculo] solo *Er.* | sunt] sunt et *Ck*. **344** et dum] sc· dum *Pn.* | et[2]] om. *Ec Gc Ka Lh* | qui] et *Gc*. illius] eius *Ec Gc*.

EXEMPLA (EXEMPLAR *Na Pp Vd* | > EXEMPLAR *Ka* | UEL -R *Ga*): exempla *Pp* | ad similitudinem *Pp* | similitudinem *Vd*.
FORMARES: tu *Pg* | demonstrares *Ap Ck Ge Lh Pb Pn Ps* | instrueres *Bd Pd* | ostenderes *Oa* | doceres *Ec Gc Ka* | ut nihil discreparent ab ordine *Pq* | tunc erat talis habitus talisque uultus *Va*.
HAECINE PRAEMIA REFERIMUS: numquid *Bb* | haecne *Vd* | an haec illa *Ec Gc Ka* | yronia *Kc Mj Pk Pp Ps* | yronice *Fd Va Vf* | yronicos *Pt* | yronice dicit *Cg Ck Ge Oa* | yronice dixit *Ap* | cum yronia dicit *Lh* | pronomen *Lh* | pronomen demonstras *Vb* | despectiua particula *Lh* | despectiua participia quasi non praemia *Ps* | hanc gratiam *Ap Pt Vf* | hanc gratiam h(..)eb(..) *Lg* | hanc gratiam reportamus *Fd Kc Mj Pk Pp Ps* | hanc gratiam reportamus et est per yroniam dictum *Af Ka Ta* | quia obediuimus tibi talia recipimus *Pp* | despectiua participia yronice loquitur quasi non praemia, sed locum exilii *Ap Ck Ge Pb Pn* | (...) omnia yronice (...) loquitur Boetius (...) philosophiam *Er*.
PRAEMIA: talia *To* | consulatus *Cg* | praemium ton meson est ·i· mediae significationis. Nam et in bono et in mala ponitur. In mala sicut hic. Dicit ergo quia tuo semper obtemperaui imperio, ideo ita remuneror et ab impiis qui te oderunt damnor. *Vd*.
REFERIMUS: reportauimus *Fb Mo Vf* | reportamus *Er Lh Pd Pq Pt* | recipimus *Ga Na Pg To Vh* | habemus *Ec Gc Ge* | patimur *Lh Vc* | sustinemus *Ec Gc Ka* | consulatu *Ck Ge* | consulatum *Pn Ps* | ad consulatum *Ct*.
TIBI: de te *Vh* | pro tuo beneficio *Ap Ck Er Ge Pb Pn Pt* | disciplinis tuis *Ka*.
OBSEQUENTES: oboedientes *Af Ap Bb Cg Ck Ct Ec Ed Fb Fd Gc Ge Mb Mf Mo Oa Pb Pg Pk Pn Pq Ps Px To Va Vf Vh* | famulantes *Er Fb Mo Pd Pt* | obtemperantes *Vd* | seruientes *Ka Lh* | tuis disciplinis seruientes *Ec Gc* | yronicos *Ct Pq*.

5. Atqui tu hanc sententiam Platonis ore sanxisti beatas fore res publicas si eas uel studiosi sapientiae regerent uel earum rectores studere sapientiae contigisset.

ATQUI TU – SANXISTI: Poterat occurrere philosophia et dicere: quare dereliquisti sapientiam et assumpsisti consulatum? Ideo propterea sustines mala. In hoc Boetius affatur et derisit se, quia consulatum acceperit. *Ap Ck* (*Er*) *Ge Pb Pn*.
ATQUI: certe *Ap Bd Cc Cg Ck Ct Ed Er Fb Fd Ge Go Ka Lb Lh Mb Oa Pg Pp Pq Ps Pt To Vb Vd* | sed *On* | hucusque yronia *To*.
TU: philosophia *Ap Cc Cg Ck Ge Oa Ps Vf* | o Boeti *Vf* | o philosophie *Er*.
SENTENTIAM PLATONIS: cum doceres nos secundum uoluntatem dei uiuere ad cuius imaginem conditi sumus, uel similes esse angelis quibus ratione coutimur *Af Ap Bd Ka Kc Lc Pk Pp Pq Ps Pt Ta Vf* | qui dixit esse communes rei utilitates *Fb*.
PLATONIS: Plato dicitur a latitudine humerorum. *Er Ka*.
ORE: ex *Ec Gc Ka Pt* | per os *Ap* | in *Lh*.
SANXISTI: affirmasti *Ap Bd Cc Cg Ck Ct Ge Lb Lh Oa Pb Pn Va Vb* | iudicasti *Af Ap Ef Fb Fd Ka Kc Lh Mj Pd Pg Pk Pp Ps Ta* | indicasti *On* | constituisti *Ec Ga*

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356 reportamus] reportuimus *Fd.* **357** yroniam] yronia *Ta.* **358** loquitur] om. *Ap Pb Pn.* **359** exilii] ex falli *Ck Ge*; exilli *Pb Pn*; exilli > ex falli *Ap.* **365** reportauimus] reportauibimus *Vf.* **378** quare] quia *Ap Er Pb Pn.* **379** sapientiam] (sap)ientiam meam *Er.* | propterea] postea *Ap Er Pb Pn.* **380** quia] quare *Ap Er Pb Pn.* **384** doceres] doceres inquit *Bd*; docerte *Af.* | uoluntatem] diuinitatem *Pk.* **385** esse] om. *Ap*; esse cum *Af.* | ratione coutimur] in ratione utimur *Ka.* **387** Plato … humerorum] altitudinem humos rerum *Er.*

Gc Go Ka Mh Na Pd Pm To | constituti *Vh* | statuisti *Af Ct Fb Fd Kc Pk Pq Ps Pt Vf* | definistis *Er* | finisti *To* | confirmasti *Vd* | firmasti *Pp* | sanctificasti *Pq* | decreuisti *Lh*.

BEATAS: qui dixit *Er Pt* | Platonis sententia *Pk Pt Vc* | Platonis dictum *On* | bene auctas *Va*.

FORE: esse *Bd Ef Er Fd On Pg Pq Pt Vf*.

RES PUBLICAS: res generales *Ap Cc Ck Ec Gc Ge Ka Oa Pn Ps Pt* | regales *Ct* | genera res *Er* | kunirihhi (OHG) *Ec Ed Gc Pm* | quasi populicas *Va* | commune bonum omni populo *Ec Gc* | commune commodum omni populo *Ka Lh* | Res publicas dicit hic pro una parte. *Ec Gc* | rei communes utilitates *Kc Mj* | res communis utilitatis *Fd Pt Vf* | rei communis utilitas *Af Ka Lh Pk* | rei communis utilitates *Ps Ta* | rei communis utilitatis *Mo Pp* | ad communem utilitatem peruenientes *Oa* | res ad communem utilitatem pertinentes *Ap Cc Cg Ck Ge Pk Pq* (*Vc*) | Essent beatae et felices res publicae si reges et principes et rectores earum essent sapientes et studerent sapientiae. *Ap Ck* (*Er*) *Ge Lh Pb Pn* | Beatus Hieronimus dicit beatas fore res publicas si uel reges philosophentur uel philosophi regnent. *Af Ap Fd Kc Lh Mj Pk Pp Ps Ta Vf* | Beatus Hieronimus dicit beata foret res publica si *Pt*.

SI EAS: ordo uerborum: si eas contigisset ut uel regerent studiosi sapientiae *Ta*.

UEL STUDIOSI SAPIENTIAE REGERENT: studiosi sapientiae regnent uel earum rectores student sapientiae *Af Ap Kc Lh Mj Ps Pt Ta* | uel esse sapientes uel studere sapientiam *Cc Ck Ge Oa* | studere sapientiam *Cg*.

STUDIOSI: studentes *Pq* | sapientes *Ec Ed Gc Pm* | si studiosi sapientiae studeant *Fd* | studiosus illius rei *Va* | qui prudentes accipiunt potestatem *Vh*.

SAPIENTIAE: datiuus *Ap* | in sapientia *Er Pt* | sapientes *Ka*.

REGERENT: dominarentur *Ct* | gubernarent *Pp*.

EARUM: rerum *Lh Pp Vc* | publicarum rerum *Ap* (*Cc*) *Cg Ck Ct Ec Gc Ge Oa Pb Pn Pq Ps Pt*.

RECTORES: imprudentes regimen accipiunt et post acceptionem discunt sapientiam. *Vh*.

STUDERE: dominare *Pq* | ut operam dedissent lectioni *Er Lh*.

SAPIENTIAE: cui *Pq*.

CONTIGISSET: accidisset *Af Ap Bb Fb Kc Mj Mo Pd Pp Ps Px* | accidisse *Ta* | accedisset *Vh* | euenisset *Pq* | fuisset *Lh* | si *Ct*.

6. Tu eiusdem uiri ore hanc sapientibus capessendae rei publicae necessariam causam esse monuisti, ne improbis flagitiosisque ciuibus urbium relicta gubernacula pestem bonis ac perniciem ferrent.

UIRI: Platonis *Af Ap Bb Bd Cc Cg Ck Ct Fb Ge Go Kc Lg Lh Mj Oa Pb Pk Pn Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf* | Platoni *Fd* | Alia exemplaria habent iudice ueri. *Mf*.

ORE: ex *Fb Pt*.

HANC: rem publicam *Ct* | ut sapientes tantum capiant rem publicam *Ec Ed Gc Ka*.

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401 communis[2]] communicet (?) *Af*. **403** res] om. *Pq*. **405** Beatus] ut beatus *Vf*. **406** si uel] siue *Fd Ta Vf*; si earum *Pp*. | philosophentur] philosopharentur *Af Pp*. | uel[2]] siue *Ta*. **407** regnent] regerentur *Af*; eas regerent *Pp*. **408** res] rex *Pt*. **410** studiosi[2]] si studiosi *Af Ap Mj Ps Pt Ta*. regnent] regnarent *Mj*; eas regerent *Af Ta*; regerent *Pt*; eas regnant *Lh*. **411** student] studerent *Af Lh Mj Pt*. **421** ut operam] monera *Er*. **435** publicam[2]] om. *Ka*.

SAPIENTIBUS: datiuus uel ablatiuus *Af* | Sapientibus dico qui desiderant capere rem publicam, at qui idonei sunt ad capiendam rem publicam. *Ap Ck* (*Er*) *Ge Pb Pn Ps Va* | qui desiderant capere aut idonei ad capiendam rem publicam *St* | Bene regnum regitur dum bene philosophi philosophantur. *Ap Pb Pn Ps* | qui digni sunt ad capiendum sapientiae *Vb* | ut sapientes regerent res publicas *Pg* | ut sapientes tantum capiant rem publicam *Pm*.

CAPESSENDAE: administrandae *Ap Bd Cc Ck Ct Er Fb Ge Mo Oa Pb Pk Pn Pp Pq Ps Pt Vc* | capiendae *Ap Ef Er Fb Fd Ga Ka Kc Lh Mj Mo Na On Pk Ps Pt Ta To Vf Vh* | adipiscendae *Pp* | genitiui *On* | suscipiendi magistratus *Vd* | desideranda capere *Lb* | dignae capacitate *Cg* | digna capaci *Ap Cc Ck Ge Oa Pb Pn Ps* | capescende ·i· consequend(ae) ·i· impetrand(ae) adepiscendae et est desideratiuum uerbum *Lh* | Hoc ad diuersas pertinet dignitates. *Ed Ka Pm* | Hoc ad diuersas pertinet potestates uel dignitates ·i· ut ipsi potentes tantum sint sapientes. *Ec Gc*.

PUBLICAE NECESSARIAM (\PUBLICE/ NECESSARIA *Pd)*: uel studere *Pd*.

CAUSAM: actionem *Bd*.

MONUISTI: hortasti *Ap Cc Cg Ck Ge Pb Pn Ps* | hortatus *Er Pt* | hortata es *Fb Mo* | hortatus es *Oa* | docuisti *Bd Va*.

IMPROBIS: datiuus *Ap* | ab *Pn Pt* | malignis *Bb* | inconsideratis *Ec Gc* | unkuskem (OHG) *Ec Gc* | quia noluerunt probare bonum *Vb* | Quando mali principantur iusti destruuntur. *Bd* | procacibus, ingratis, iniquis, improbis, importunis, reprobis, inhonestis, saeuis, inconsideratis *Ka Lh*.

FLAGITIOSISQUE: sceleratis *Fb* | inhonestis, uitiosis, dolosis *Pq* | firintatigem (OHG) *Ka Lh* | meintatigem (OHG) *Ec Gc* | uiciosis, libidinosis, turpibus, inhonestis, dolosis, maliciosis, stupratoribus *Ec Gc* | uitiosis, libidinosis, turpibus, inhonestis, dolosis, malitiosis, stupratoribus, inuidiosis, criminosis, sceleratis, corruptoribus, obscenis, impudicis *Ka Lh*.

RELICTA: dedita *Ct* | data *Go Pp* | commissa *Ec Gc Ka Lh* | in possessione improborum reliceat *Lh* | essent *Vh*.

GUBERNACULA: regimina *Af Fd Kc Lh Mj Pk Pp Ps Pt Ta Vf* | mali hominis *Ct* | si essent *Ga Mh Na To Vh* | iudiciariae potestates *Vd* | ut maligni homines non haberent gubernacula urbium *Ap Ck* (*Er*) *Ge Pb Pn Ps Pt*.

PESTEM: miseriam *Ap Cc Cg Ck Ct Er Fb Ge Mo Oa Pb Pn Ps Pt* | mortem *Ed Fd Vf* | molestia *Mf* | persecutionem *Pp* | interitum *Ed Pq* | morbum *Pq* | tempestatem *Lh* | iniuriam *Cc Ck Ge Oa Ps* | damnum *Cc Ck Ge*.

BONIS: ciuibus *Ap Cc Cg Ck Ct Er Fb Ge Oa Pb Pn Ps Pt* | sapientibus *Pp* | hominibus *Lh Mf Px To Vh* | iustis *Vd*.

PERNICIEM: discrimen *Ap Cc Ck Ct Ge Oa Pb Pn Vb* | damnum *Ap Cc Ck Ct Er Ge Oa Pb Pn Ps Pt* | exitium *Af Ap Fb Fd Kc Mj Mo Pk Pp Ps Ta Vf* | mortem *Bd Er Mf Mo Pp Pt Vh* | interitum *Ap Cc Cg Ck Ec Ga Gc Ge Ka Lh Mf Na Oa Pb Pn Ps* | cladem *Ka Lh Pq* | malum infelicitatis *Pd* | in interitum *Mh* | calamitatem *Ka Lh* | pernicies mors uel interitus *Kr*.

FERRENT (INFERRENT *Fd* | > INFERRENT *Na*): inferente *Kc Mj* | inferent *Af Ap Bb Fd Ga Mh Mo On Pr Ps Pt Ta* | inferentur *Fb* | mitterent *Pq* | hominibus *Mb* | ipsa gubernacula uel mali homines *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | ipsi mali homines *Oa* | ipsi improbi *To*.

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437 at] aut *Er Va.* | ad capiendam] capere *Er.* **456** improbis] om. *Lh*. **461** inhonestis] om. *Ka*. **480** mali[1]] mala *Pb Pn*.

7. Hanc igitur auctoritatem secutus quod a te inter secreta otia didiceram transferre in actum publicae amministrationis optaui.

HANC AUCTORITATEM: ut per sapientiam regerentur *Lg* | ut per sapientiam regeretur respublica *Mj Pk* | ut per sapientiam regeretur res publica et non sub tali tyranno, et cetera *Lh* | ut per sapientiam regeretur res publica et non sub tali tyranno, ut est Theodoricus *Af Ap Ck Ct* (*Er*) *Ge Kc Lh Pb Pk Pn Pp Pq Ps* (2x) *Ta Vc*.
IGITUR: propter hoc *Er* | inde ergo *Pq*.
AUCTORITATEM: inuentionem *Ka Lh* | conscriptionem *Ec Gc Ka Lh* | dignitatem *Ka Lh* | monitum *Mb* | uel tuam uel Platonis *Vd* | Platonis *Lh* | quam docuisti *Cg* | quam tu docuisti *Va* | quam docuisti per os Platonis *Ap Cc Ck Ct Er Fb Ge Oa Pb Pn Ps Pt*.
SECUTUS: ego *Ap Bd Cc Ck Ec Gc Ge Go Oa Pb Pn Pp Ps Va* | ego Boetius *Pt Vf* | hoc *Pq* | ego ut per sapientiam *Lh*.
ID QUOD: sapientiam *Vd* | auctoritatem *Lh* | quam auctoritatem *Fd Vf* | quidquid *Go*.
QUOD A TE – DIDICERAM: Nulla alia res me prouocauit ad consulatum nisi ut omnibus prodessem. *Ap* (*Cc*) *Ck Ge Oa Pb Pn Ps*.
INTER SECRETA: in scolis *Lh* | in scola legens *Er Fb Ka Pt* | inter secretas confabulationes *Ap* (*Cc*) *Cg Ck Ge Oa Pb Pn Ps* | inter archana quieta paucisque manifesta *Pk* | inter saluifica *Ka*.
SECRETA: archana *Ka Lh* | saluifica *Lh*.
OTIA: studia *Bd* | securitates *Fb Mo* | muoza (OHG) *Ec Gc*.
DIDICERAM: sententiam Platonicam *Er Fb Pt*.
TRANSFERRE: mutare *Ge* | narrare *Vh* | me *To* | Ideo, inquit, consulatus uolui habere dignitatem, ut rei publicae mea sapientia prodessem, et quod didiceram communi utilitati impenderem, ut etiam subditos meis moribus instituterem, bonos remunerarem, malos mea auctoritate punirem. *Vd*.
IN ACTUM – AMMINISTRATIONIS: in operationem (*Cc*) *Oa* | in profectum *Af* | in utilitatem *Lh Vc* | opus *Ec Gc* | in opus *Va* | in utilitatem et occupationem *Ps* | ad utilitatem totius populi *Ec Ed Ga Gc Go Ka Mh Na Pg Pm Pp To Vh* | in utilitatem et operationem *Ap Ck Ct Ge Pb Pn Pq* | quod plus omnibus prodessem *St* | ut ego qui sapiens eram minister essem *Oa* | ut ego qui sapiens eram minister essem et rebus publicis *Ap* (*Cc*) *Cg Ck Er Fb Ge Pb Pn Ps* | quia sapiens eram minister essem in rebus publicis *Pt*.
PUBLICAE: rei *Pd* | gimeinero (OHG) *Ec Gc*.
AMMINISTRATIONIS: impensionis *Ap* | regiminis *Bd* | procurationis *Pq* | profectionis, utilitatis *Ec Gc*.
OPTAUI: me *Vf* | studui *Ec Gc Lh Pd* | cupiui *Bb* | desideraui *Vd* | sapientia *Af* | uidelicet ut plus omnibus prodessem *Va*.

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489 per sapientiam] sapientia *Ct*; sapientiam *Pp*; per substantiam *Ta*. | regeretur] regetur *Lh*. publica] publicas *Ta*. | et[2]] ut *Kc*; om. *Pk*. **490** ut…Theodoricus] ·i· theodorico *Ap Ck Ge Pb Pn Ps*(2); \·i·/ teodorico *Pn*. | est] om. *Lh Pq*. | Theodoricus] theoderus *Kc*; theoderico *Pq*. **495** quam[2]] quam tu *Er Fb Pt*. **501** alia] alias *Cc*. **502** prodessem] prodesse *Ap Pb*; prodessem in publicis rebus *Oa*. **503** scola] scolis *Fb*. | secretas] credentes *Oa*; secratus *Pb Pn*. **504** confabulationes] om. *Pb*; non fabulationes *Ps*. **515** totius] uniuersi *Go*. **516** et] in *Ct*; uel *Ge*. **518** et] in *Er Fb*.

I prosa iv

8. Tu mihi et qui te sapientium mentibus inseruit deus conscii nullum me ad magistratum nisi commune bonorum omnium studium detulisse.

TU: conscia *Ap Cg Ck Ct Er Fb Ge Lh Oa Pb Pn Pp Ps Pt Va* | estis *Af Kc Lb On Ps* | es *Ap Bc Ge Oa Pb* | mihi estis *Go* | philosophia *Lh Ta* | sapientia *Pk* | o philosophia *Er On To* | o sapientia *Vd* | testis es *Fd* | sylempsis *Ed Ga Ka Lh Mb Na Pp To* | sylempsis per numerum *Af Kc Mf* | per sylempsis per numerum *Px Vh* | prolempsis *To* | prolempsis est *Lh*.
ET QUI: deus *Ap Cg Ck Er Fb Ge Oa Pn Ps Pt* | deus ille *Ct* | et ille *Lh*.
MENTIBUS (MORIBUS *Mj*): in *Bc Cg Ck Ct Ge Oa Pb Ps* | datiuus *Ap*.
INSERUIT (INSTITUIT *Mj*): immisit *Pp* | indidit *Ed Ga Ka Lh Mb Mh Mj Na Ta Va Vh* | imbuit *Bb* | dedit *To* | te *Lh* | Non quod deus alius sit et sapientia alia, cum unum idemque sit, sed sic loquitur ceterum deus et sapientia ipsa, qua omnia creata sunt. Inuocat autem deum testem quod non sui causa, sed pro communi utilitate magistratum susceperit. *Vd*.
DEUS: conscius *Ct*.
CONSCII: estis *Ap Bb Bd Cg Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ka Ld Lh Mb Mh Na Oa Pb Pd Pg Pk Pn Pp Pq Ps Pt Ta Vb Vc Vf Vh* | testes *Pp Vd* | socii *Pq* | sylempsis *Ps* | sylempsis per genera *Vb* | sylempsis per genera. Masculinum praeiudicat feminino. *St* | Sylempsis per genera. Masculinum enim genus praeiudicat feminino. Ita enim se habet ratio. *Ap Ck* (*Er*) *Ge Pb Pn Va* | O philosophia tu et deus estis mihi conscii. *Af* | Tu mihi et deus estis conscii. *Pd*.
NULLUM – MAGISTRATUM: Hinc iam commemorat quomodo periculis se opposuerit pro utilitate communi. *Af Ap* (2x) *Ck Fb Fd Ge Kc Lc Mj Pb Pk Pn Pp* (2x) *Pq Ps Pt Ta Vf*.
NULLUM: studium *Af Fd Pt Vd Vf*.
AD MAGISTRATUM – DETULISSE: Ad consulatum nulla alia res uel nullum alium studium detulit, nisi ut omnibus prodessem. *Ck Ge Lh Pk* (*Vc*) | quod studium debent habere qui omnibus praesunt *Pp* | non me detulisse ullam intentionem *Bd*.
AD MAGISTRATUM: consulatum *Af Er Fb Fd Kc Lc Lh Mj Pd Pk Ps Pt Ta* | magisterium *To* | quia consul fuerat *Vb* | malis resistere *Vh* | ad consulatum *Ed Pg Pm Pq Vd* | ad senatum *Pq* | ad consulatum peragendum *Ap Cg Ck Ge Oa Pb Pn Ps* | pro consulatum positum est *Pp* | dum in magistratu fui *Ed Pm* | dum in magistratu fui et consulatu *Ec Gc Ka* | Omnis dignitas magistratus uocatur. *Pg Ta* | Omnis dignitas magistratus uocatur. Hic autem magistratum pro consulatu est positum. *Af Ap Fd Kc Lc Mj Pq Ps Vf* | Hoc est ad officium consulum, iudicum, seniorum, principum, praetorum, praesulum, dominatorum. *Ka Lh*.
COMMUNE: per *Vh* | generale *Va* | studium *Go Vh* | ut omnibus prodessem *Lh* | propter communem utilitatem *Pg*.

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538 quod] quo *Vd*. **546** Sylempsis] om. *Ge*; sylempsis est *Er Va*. **547** Ita…ratio] om. *Er.* | se] sed *Pn*. **549** Hinc] hic *Fb Lc Pp*(2) *Pq Ta*. | iam] enim *Ap*(1) *Ck Ge Pb Pn*; etiam *Af Vf*. commemorat] se commemorat *Pt*; quoniam memorat *Vf.* | quomodo] quo *Lc*. | periculis] periculum *Kc Ta*; periculo *Ap*(2) *Pp*(1) *Ps.* | se] sed *Pn*. **550** opposuerit] opposuerat *Fb Pt*; oppustrat *Mj*. | pro] propter *Pt.* | utilitate communi] tuendo iure *Pp*(2). **553** consulatum] consolatum *Lh.* | alium] aliud *Pk*. **558** peragendum] pro agendum *Pb.* **559** dum[1]] om. *Pm.* **560** magistratu] magistratus *Ec Gc.* | fui] ui *Ec*; ui\gui/ *Gc*. **561** Omnis] omnis enim *Lc*. dignitas] dignitatis *Fd.* | autem] om. *Vf.* | magistratum] magistratus *Fd*; magistrum *Af*; om. *Vf*. consulatu] consolatum *Kc*. | est…562 positum] posuit *Fd Lc*; ponitur *Vf*.

BONORUM OMNIUM STUDIUM: non pro mea dignitate *Oa* | Hoc non pro mea dignitate elegi magistrum esse. *Ap Ck Er Ge Pb Pn Ps Pt* | Non pro mea dignitate elegi magisterium. *Va* | nisi ut omnibus prodessem *Er Pp Pt* | nisi ut omnibus prodessem ·i· senatui *Ec Gc* | commune studium puplica tuere *Vh* | ex omni communi studio omnium bonorum *Pt*.
STUDIUM: ad *Lh* | cupiditatem *Kc Mj Pk Ps Ta*.
DETULISSE: desiderasse *Ap Cg Ck Ge Oa* | traxisse *Ct Lh Pq Vc* | detraxisse *Fb* | dedisse *Pp* | concupiscere *Ec Gc* | quod ego non detulerim *St*.

9. Inde cum improbis graues inexorabilesque discordiae et, quod conscientiae libertas habet, pro tuendo iure spreta potentiorum semper offensio.

INDE – DISCORDIAE: qui noluerunt probare bonum, quia sumpserunt inde grauem discordiam, quia spreta est a me potentiorum offensio, quando illi uolebant iniusta agere et refutati sunt a me *Ap Ck* (*Er*) *Ge Ka Pb Pn Ps Va*.
INDE: proinde *Ec Gc Ka* | propter hoc *Go Vd* | acciderunt *Pa* | accederunt *Er* | fuerunt *Af Cg Ck Ec Ed Er Ga Gc Ge Go Ka Kc Lb Lh Mb Mh Mj Na Oa Pk Px St To Vb Vh* | erant *Eb Vb* | exortae sunt *To* | mihi *Bc On* | sunt mihi *Er Pt* | acciderunt mihi *Ec Gc Ka* | fuerunt mihi *Bb Bd Pb Pg Pn Ps Pt Va Vf* | affuerant mihi *Fb* | sunt mihi *Ef* | fuerunt uel sunt *Pk Pp* | ortae sunt *Bc* | quia hoc feci *Bb* | propterea sunt ortae *On* | fuerunt mihi exortae *Ct Ta Vc* | exortae sunt mihi *Ck Ge Oa Pb Pn Ps* | fuerunt mihi uel exortae sunt *Ap* | ex illa intentione quam detuli ad magistratum *Bd* | fuerunt mihi exortae ab illa intentione *Pq* | fuerunt mihi exortae propter commune studium bonorum omnium *Lh*.
CUM IMPROBIS: malignis *Er Fb Mo Pn Ps Pt* | malis *Ka Pg Pk* | reprobis *Ga* | cum malis *Ga Mh Na Vh* | cum malignis *Ap Ck Ge Oa* | principibus *Cg* | perniciosis accidetur *Pp*.
INEXORABILESQUE (INORABILESQUE *Vc*): immutabiles *Af Ap Bc Ck Fb Fd Kc Mj Mo On Pg Pk Pp Pq Ps Pt Ta Vc Vf* | immotabiles *Ck Ct Ge* | inenarrabiles *Ec Ed Ga Gc Go Mh Na Pm Va* | indissolubiles *Mf* | implicabiles *Af Ap Ck Ge Oa Pb Pn* | indeprecabiles *Bd Ka Lh* | irreconciliabiles *Go* | irreuocabiles *Pk* | importabiles *Cg* | infinitas *Ec Gc* | inexaudibiles *Ec Gc Ka Lh* | immites *Fb Mo Pt* | comites *Er* | unirbetanliho (OHG) *Ec Gc*.
DISCORDIAE: quia sapiens uidebar *Fb* | quia sapiens esse uolebam *Er Pt* | cum principibus *Ap Lh Oa* | cum principibus quapropter assumpsi magistratum *Ap Ck Ge Pb Pn* | quia ego assumpsi magistratum *St* | propterea scilicet quia ego assumpsi magistratum *Va*.
QUOD CONSCIENTIAE LIBERTAS HABET: ut potentem non timeat *Vf* | uidelicet ut potentem non metuat *Fd* | Hoc habet conscientia proprium ut suos custodiat et nullum potentum metuat. *Af Ap Ck Ct Fd Ge Kc Lc Mj Pb Pn Pp Pq Ps* (*Pt*) *Ta Vc* | Hoc habet conscientia proprium si ius custodiatur ut nullum potentum metuat. *Ec*

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566 Hoc] haec *Ap Pb*. **567** magistrum] magistratum *Ap*. **568** ut[1]] in *Pt*. **580** quia] qua *Er Ka*. potentiorum] potentorum *Va*. | iniusta] iustitia *Er*. **581** et] sed *Va*. **595** immotabiles] < immortales *Ge*. **601** principibus[2]] praecipibus *Ap Ck Ge*; p{rae} omnibus *Pb*; p{rae}cbibus *Pn*. **605** Hoc] haec *Pt*. | conscientia] conscientiam *Kc Ta Vc*; libertas conscientiae *Lc*. | et] om. *Ap Ck Ge Pb Pn*. **606** potentum] potentem *Ap Ck Ge Pb Pt*; potent«i»um *Pn*. **607** habet conscientia] habeto scientia *Px*. | conscientia] conscientiam *Gc*; libertas conscientiae *Mf*. | si ius] situs *Px*; si ius suum *Vh*. | custodiatur] custodiat *Ed Px To Va*; custoditur *Vh*. | potentum] potentem *Ed Px Va*; penitus *Vh*. | metuat] timet *Vh*; formidet *Va*.

I prosa iv

Ed Gc Ka (*Lh*) *Mf Px To Va Vh* | quia semper animus meus liber fuit *Pq* | Si ius suum custodit, neminem timet. *Ka Mh Na To*.

QUOD: quia *Pg* | quae res *Pt* | quam rem *Vf* | hoc *Ct Ec Ed Gc Pm* | in eo *Vh* | quod inde fuit *Pk* | inde *Pd* | inde fuit *Af Kc Mj Ta* | inde fuit mihi *Fb Pt*.

CONSCIENTIAE: meae *Ap Ck Ct Er Fb Ge Go Lh Oa Pb Pg Pk Pn Pp Ps Pt Vd* | non timui pro libertate publica potentes offendere *Vd*.

LIBERTAS: nobilitas *Ap Cg Ck Ct Ge Lh Oa Pb Pn Vc* | sanitas *Pt* | semitas *Er* | securitas, ueritas *Ec Ed Gc Pm* | arbitrium *Lh* | habet conscientia *Pd* | nobilitas uel liberum arbitrium *Fb Mo* | libera conscientia, quia nullis tenetur malis nec permittitur ira *Lh*.

HABET: retinet *Vd*.

PRO TUENDO IURE: erat *Eb* | defendendo *Fb Mo* | defendenda lege *Er Pt* | pro defendendo *On Pk* | pro obseruanda *Lh* | ad tuendum ius *Ed Pm* | pro defendenda lege *Ap Cg Ck Ge Ct Oa Pb Pn Pq Ps Vc* | pro defendendo iustitiam *Kc Mj Ps* | pro defendenda iustitia *Af Fb Mo Vf* | pro defensione iustitiae *Mh Pg Ta* | pro defensione iustorum *Ka* | pro defendenda lege uel iustitia *Pp* | pro defensione iustitiae cum malis *To* | pro defensa iustitiae *Vh* | pro defendenda ueritate *Va* | ut ius tuerer *Go* | ut si quando potentes uoluerint contra iustitiam facere spernantur *Va* | ut si quando potentes uolunt iniuste agere ut spernuntur *Vb*.

IURE: lege *Fb Ka Lh Mb Mf Mo* | iustitia *Pk* | iuste lege *Ed*.

SPRETA: contempta *Pp Pq Vd* | despiciens *Ct* | fuit *Ct Ec Ed Fb Gc Ka On Pt* | est *Ld Pg* | erat *Go* | a me *Ap Cg Ck Ge Oa Pd Pg Pq Va Vb Vd* | fuit a me semper offensio potentum *Lh* | paruipendebam potentium offensionem *Go*.

POTENTIORUM (< POTENTIOREM *Er* | POTENTIO > POTENTIUM *Af* | POTENT\I/ORUM *Va*): potentiorum *Af* | praepotentium *Ap Cg Ck Ge Pb Pn Ps* | pro potentium *Ct Ed Fb Mo Oa Pd Pk Px To Vc Vh* | improborum *Pd* | pro positiuo *Va* | comparatiuus pro positiuo *Ed Ga Mb Mf Na*.

OFFENSIO: ira *Fb Ga Ka Lh Mh Mo Na* | est *Er* | est mihi *Ef* | erat *Vb* | fuit *Af Ap Bb Bd Lh Pd* | mihi erat *Vh* | fuit mihi *Cg Ck Er Ge Oa Pb Pk Pn Pp Pq To Vc Vf* | inde fuit *Kc* | inde fuit mihi *Ps* | unde ira fuit *Ec Gc*.

10. Quotiens ego Conigastum in imbecilli cuiusque fortunas impetum facientem obuius excepi, quotiens Trigguillam regiae praepositum domus ab incepta, perpetrata iam prorsus iniuria deieci, quotiens miseros quos infinitis calumniis impunita barbarorum semper auaritia uexabat obiecta periculis auctoritate protexi! Numquam me ab iure ad iniuriam quisquam detraxit.

QUOTIENS: multotiens *Pt Vd* | frequenter *Pk* | tam saepe *Va* | quot uices *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | obuiaui et contra steti *Mh* | argumentum *Pk* | commemoratio beneficiorum *Af Bd*.

CONIGASTUM: contra *Vc* | propriorum *Ka* | proprium nomen *Ck Ef Ga Go Na On Pg Vb Vf* | proprium nomen hominis *Kr* | nomen barbari *Er Mb Pd Pt To Vh* | quidam potens *Lb* | nomen proprium cuiusdam Gothi *Af Fb Kc Mj Ta* | proprium nomen barbari *Cg Ge Lh Oa* | proprium nomen barbarum *Ec Ed Gc* | proprium nomen barbari, qui dum possessiones imbecillorum tolleret, Boetius ei resistere studuit *Ap* (2x) *Ck Ge Pb Pn Ps* | Conigastus quidam fuit barbarus cui restitit Boetius dum possessiones imbecillorum inuaderet. *Lg* (*Lh*) | Conigastus fuit

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621 iustitiam] iustitia *Kc*. **651** cuiusdam] cuidam *Ta*. **653** barbari] cuiusdam gothi *Ps*. resistere] restituere *Ap*(2). | resistere … 654 studuit] restitit *Ap*(1) *Pb*.

quidam barbarus cui resistit dum possessiones imbecillorum inuaderet labefactari. *Pq* | nomen barbari qui dum fortunas ·i· possessiones imbecillorum inuaderet, ei Boetius restitit *Ct Pk Pp* | Conigastus erat quidam sociorum Theodorici Gothus et auarissimus, qui aliorum facultates inuadebat uim faciens pauperibus, quem iste prohibebat. *Vd*.

IN IMBECILLI (IN IMBECILLIS *Ps* | \IN/ IMBECILLI *To* | IN IMBECILLI\S/ *Ck Fd Ga Mh Na Pp Va* | < IN IMBELLI *Ef* | IN «IN»BECILLIS *Mo* | \IN/ IMBECILLI\S/ *Ct*): aduerbium *Ef Pk* | pro imbecilliter *Ef* | inualidi *Ap Cg Ck Ge Lh Oa Pn Pp Ps* | infirmis *Mj* | infirmus *Pt* | infirmi *Fd* | pauperis *Ka Mo* | pauperi *Vh* | miseri *Bb Pp* | cuiusque miseri *Pg* | pauperis inualidi *Ec Gc* | pauperis alicuius inualidi *Er Fb* | ab eo quod est imbecillus *Vd* | infirmus aegrotus quasi sine baculo (*Pd*) *To* | imbecillis infirmus dicitur quasi sine paculo. *Kc* | Imbecillis dicitur quasi sine baculo. *Vf* | imbecillis quasi sine baculo ·i· sine uirtute *Ap* (*Cc*) *Cg Ck Er Ge Pn* | Imbecillis dicitur quasi sine baculo (·i· subs)tentaculo, et est secundae uel tertiae declinationis. *Lc* | imbecillis dicitur infirmus absque uirtute quasi sine baculo ·i· debilis, et terminatur in -us et in -is. *Pp* | imbecillis absque uirtute ·i· sine baculo ·i· debilis et terminatur in -us et in -is. *Ct* | imbecillis absque uirtute quasi sine baculo ·i· debilis et terminatur in -us et in -is. *Pk* | imbecillis dicitur quasi sine baculo ·i· substentaculo et terminatur in -us et in -is. *Pt* | imbecillis infirmus dicitur quasi sine baculo et terminatur in -us et in -is. *Af Ap Pq Ps Ta* | imbecillius im(be)cilla et imbecil(...) imbecillis sed (...) sensum secundae et tertiae (...) *Er* | terminatur in -us et in -is *Ck Ge Kc Pd* | terminatur in -bus et in -bis *Pn* | imbecillus imbecilli et imbecill(:)s imbecillis II (...) sed (...) *Lh*.

IN: contra *Ct Pq*.

CUIUSQUE: alicuius *Ap* (*Cc*) *Cg Ck Ge Mo Oa Pb Pn Ps Vd* | cuiuscumque *Pq*.

FORTUNAS: in *Lh* | facultates *Af Fb Fd Mf Mh Na Ta To Va Vd Vf* | facultatem *Px Vh* | bona *Af Ct Fb Pq Ta Vh* | bonas *Vc* | possessiones *Bd Er Fb Pd Pt* | fruma (OHG) *Ec Ed Gc Pm* | in facultates *Pg* | in bona *Px* | bona facultas *Kc Mj Ps* | bonae facultates *Ed* | bona felicitas *Lh* | substantias et bona *Pp* | bona facultates patrimonia *Ec Gc* | hic pro facultatibus *St* | in bonos euentus aut in facultates *Ga Na* | in facultates et possessiones pauperis *Go* | patrimonia, greges, diuitias, facultates *Ka* | patrimonia, greges, diuitias *Lh*.

IMPETUM: irruptionem *Ec Er Gc Pd Pt* | impressionem *To* | uiolentiae iniuriam *Pp* | uim *Pq* | uiolentiam *Va*.

OBUIUS: contrarius *Ap Fb Mo Pp Vd* | contra *Er Pt* | ad tuendum ius *Ec Gc* | obsistens *Lh*.

EXCEPI (RECEPI *Ec* | < RECEPI *Gc*): exii *Ap Cg Ck Ct Ge Oa Pq* | restiti *Ap* (*Cc*) *Cg Ck Ge Lh Mj Oa On Pb Pn* | recepi *Vf* | suscepi *Pp* | obuiaui *Vh* | illi restiti *Pd* | ei restiti *Er* | ei exstiti *Pt* | obuiaui et constiti *To* | iruobarota (OHG) *Ka Lh* | inde abstuli *Ec Gc* | obuiam et contra steti *Na* | contra steti, excipio quasi dolo rapio *Vb* | restiti alias cum insidiis excepi *Af Fb Kc Lh Pk Pp Ps Ta*.

QUOTIENS: quot uicibus *Ap Cc Cg Ck Ge Pb Pn Ps* | multotiens *Va*.

TRIGGUILLAM (TRI«:»GUUILLAM *Na*): aliter Tringuilam *gl*. uel Tringuillam *Na* | Gotus *Pd* | Gothus fuit *Ap* | proprium nomen *Ap Cc Cg Ck Ec Ed Gc Ge Go Ka Kc Mj Na Oa On Ps Pt Ta Tc To Va Vf Vh* | proprium nomen est *Er* | proprium nomen

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658 restitit] resistit *Ct.* | Gothus] gothos *Vd.* **668** imbecillis] imbecillius *Er*; imbecillis dicitur *Cg.* | quasi] qui *Er.* | baculo[2]] babulo *Pn.* **674** imbecillis] om. *Ta*. **675** sine baculo] sine baculo \·i· sine uirtute/ *Ps.* | in[1]…-is] in \b/us et in \b/is *Ps.* | -is] his *Af Pq*. **677** -is] -es *Kc*. **696** alias] om. *Lh*. | insidiis] in insidiis *Ps*; insidias *Af.* | excepi] excepti *Kc*; coepi *Af Lh*; exepi *Fb*.

hominis *Kr* | Gothus similiter *Vd* | Triguilla Gothus fuit primus custos in aula regis Theodorici. *Ap Ck Ge Pb Pn Ps* | nomen proprium, qui fuit custos palati regis Theodorici *Fb* | Trigguilla Gothus fuit custos palatii Teoderi regis. *Pp* | Gothus fuit iste custos palatii Theodorici regis. *Ct Pk Vc* | Theodorici comitem, palatii custodem *Pp* | nomen proprium, Theodorice regis custodem *Af* | Gothus quidam cuius consilio Theodoricus cuncta agebat. *Ec* (*Er*) *Gc* | Triguilla Gothus fuit custos palatii Theodorici regis, qui simul cum Conigasto pauperibus nocebat. Sed Boetius se pro eis omnibus obiciebat et sua sapientia omnes defendebat. *Pq* | Triguilla Gothus fuit custos palatii regis Theodorici, qui simul cum Conigasto pauperibus periculis et sua sapientia omnes defendebat. *Lh*.

REGIAE: regali *Cc Cg Ck Ge* | regalis *Oa*.

PRAEPOSITUM (PROPOSITUM *Lh*): custodem *Er Fb Kc Lh Mj Ps Pt Ta Vf* | praefectum *Go* | Grece nomiculatorem *Af Ef Kc Ps Ta* (= nomenclator, numenculator) | Grece numiculatorem palatii *Fb* | Praepositus Latine nomiculator dicitur Grece. *Ap*.

DOMUS: Theodorici *Lh Mj Ta* | palatii *Eb Ec Ed Er Ga Gc Go Ka Lh Mb Mf Na Pg Pm Pt Px Tc To Vh* | domus Theodorici *Kc Ps*.

INCEPTA (INCEPTO *Er*): uel incepto *Cc Ck* | inchoata *Cg Lb Lh Pt* | ex inchoata *Er* | ab inchoato malo *Cc Ck Ge Oa Pn Ps* | ab inchoata mala *Ap Pb* | opere *Er* | ab iniustitia *Ka Mh* | ab iniustitia penitus perpetrata *Na*.

PERPETRATA (ET PERPETRATA *Pp*): et *Ap Ge Pb Pn Pt* | atque *Mb Pp To Vh* | immo *Er Pt* | deest immo *Cc Ck Ge Pk Pn Pp Pq Ps* | transacta *Lb* | peracta *Tc* | praemeditata siue cogitata *Pp* | nequitia etiam perfecta *Er Pt* | sed iam perpetrata *Cg* | iam paene peracta *Lh* | Non solum inceperat, sed immo iam perpetrauerat. *Af Ap Cc Ck Ct Fb Ge Kc Mj Oa Pb Pk Pn Pp Ps* (2x) *Ta Vc Vf*.

PRORSUS: paene *Pd* | omnino *Lb Lh St* | una pars *Ap Pb* | penitus *Ed Tc Vd*.

INIURIA: iniustitia *Ap* (*Cc*) *Cg Ck Ec Ed Fb Fd Gc Ge Lh Mj Oa Pb Pk Pm Pn Pq Vc Vf* | iniustitia Grece ANKEIA *Kc Ps* | Iniustitia Grece AΔIKEIA dicitur. *Af Pk Pq Ta* | Iniuria est iniustitia. Quicquid autem contra legem fit, iniuria potest dici. Nam ius, lex, Greca nomina uocatur, quia nomos lex dicitur. *Vd*.

DEIECI: depuli *Ec Ed Gc Ka Lh Mb Mf Pp Px Tc To Vh* | retinui *On Pd* | superaui *Er Mo Pt* | detinui *Lh* | meis uerbis *Er Pt* | uera ratione *Mh* | quotiens ipsa ueritate deuici *Go* | meis uerbis superaui *Ec* (*Fb*) *Gc* | uera ratione expuli *Na* | retenui ne opprimeret quem uolebat *Pg*.

QUOTIENS: frequenter *Pp* | multotiens *Pt* | quam frequenter *Va* | Praedixit specialiter de duobus. Nunc generaliter dicit quomodo uiuerat plurimos indicata. *Af*.

MISEROS: nostros *Ap Cc Cg Ck Er Fb Ge Oa Pb Pn Ps Pt* | alios *Ec Gc* | quoslibet alios *Ka*.

QUOS: miseros dico *Ta*.

INFINITIS: cum *Bc Er Fb Pt* | quare *Pq* | innumeris *Va*.

CALUMNIIS: criminibus *Pp* | iniuriis *Ct* | Calumnia est maledicta ·i· mendax infamatio, dicta a caluendo. *Pp* | Calumnia est commentum aliquod periculosae falsitati subiectum, quod bonis semper hominibus studio peruersitatis obicitur.

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743 Calumnia…746 sit] Cass. *Expos. Ps.* 118.2464

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701 Triguilla] om. *Pb Pn Ps.* | Gothus[2]] cathus *Pn.* **722** deest immo] deesse imo *Ge.* **724** inceperat] coeperat *Ap Cc Ck Ge Oa Pb Pn Ps*(2); inceperam *Vc*; incoepit *Vf.* | immo] in imo *Kc Mj*; in animo *Fb*; om. *Vf*; (...) *Af.* | iam[2]] om. *Ap Cc Ck Ge Mj Oa Pb Pn Ps*(2); < im- *Pp*; etiam *Vf.* **726** penitus] prouenitus *Tc.* **728** dicitur] om.*Pk.*

Aliter per antifrasin dicitur quasi capitis alumna, dum magis caput petat alienum ei contrarium sit. *Lh*.

IMPUNITA: inuindicta *Lb Mj* | inuindicata *Ef Fb Fd Kc Mo On Pg Ps Ta* | inulta *Ec Er Gc Mo Pt St Vf* | iniusta *Fb* | unintgeltiu (OHG) *Ec Ed Gc Na Pm* | non uindicata *Pp* | sine uindicta *Cg* | sine obstaculo *Va* | sine uictoria *Ap Cc Ck Ge Oa Pb Pn Ps* | non correcta *Oa* | quia impune remanebant *Ap Cc Ck Ge Oa Pb Pn Ps* | Impunita dixit, quia uindictam non ueniebant. *Lh* | Impunita dicit, quia uindictam non inueniebant, sed impuniti remanebant. *Pk Vc* | quia praesentialiter nullus eos puniebat *Pp* | quia uindictam non inueniebant, sed impuniti remanebant *Pd Pp* | quia nullus eos puniebat *Ed Mb Px To Vh* | quia nullus eos puniebat, sed maliuolentiae eorum consentiebat dominus illorum *Ec Gc Ka Lh Tc* | quae a nullo patiebatur, quoniam nullus puniebat eos *Lh*.

BARBARORUM: Gothorum *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pn Ps Vc* | crudelium *Pp* | alienorum *Vh* | Gothorum hominum regis *Pq* | Francorum, Alamannorum, Baioarum *Ed Pm* | Romani exceptis Grecis ceteras nationes barbaros nominabant. *Ap Ck Ct Er Ge Pb Pk Pn* | Romani exceptis Grecis alios barbaros uocabant. *Pd* | Romani enim exceptis Grecis omnes nationes barbaras nominabant. *Lh* | Romani exceptis Grecis alios ex quacumque natione barbaros uocabant. *Af Bd Fb* (*Fd*) *Kc Lc Mj Pp Ps Pt Ta* | maxima Gothorum Francorum Alemannorum Baioariorum adhuc forte gentilium *Ec Gc Ka*.

AUARITIA: cupiditas *Bd Lh Pq*.

UEXABAT: afficiebat *Ap Ec Gc Ka Kc Lh Mj Pp Ps Px Ta Tc To Vh* | affligebat *Ct Ed* | efficiebat *Af Mb* | torquebat *Pg* | uerberabat *Ka Lh Pq Tc* | mulcabat, exagitabat *Ka Lh*.

OBIECTA: opposita *Ap Cc Cg Ck Ct Fb Ge Lh Mo Oa Pb Pk Pn Pq Ps Vc* | iustitia *Tc* | contraposita *Vd* | a me *Pp* | mea potestate resistente *Pg* | recta lege *Bd*.

PERICULIS: de *Ap* | aduersitatibus *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | meis *Ga Ka Na Tc Vh* | miserorum *Er Fb Pt*.

AUCTORITATE: potestate *Ka Mh Na To* | per auctoritatem *Ap* | defensione *Mo Pd* | defensione mea *Ap Cc Ck Ct Ge Lh Pb Pk Pn Pq Ps Vc* | consulari *Va* | magistratus *Vd* | defensione consulari *Ec Er Gc Pt* | consulari defensione mea *Cg Fb Oa* | consulari qui erat consul *Ap Cc Ck Ge Pb Pn Ps* | peritia eloquentiae *Go* | sapientiae uel meae *Bd*.

PROTEXI: defendi *Pq*.

AB IURE: a iustitia *Af Ap Cc Cg Ck Ed Fb Ge Ka Kc Lh Mh Mo Oa Pb Pk Ps Ta Vb Vf* | a lege *Af Ed Fb Kc Mb Mo Pd Pp Ps Px Ta Vh* | ab aequitate *Mf Pp* | a lege iustitiae *Pq Vc* | a lege iustitiae et rectitudinis ad iniustitiam *Pk* | a iustitia ad iniustam censuram *Go* | a iustitia ad iniquitatem *Na Pm To Vh* | a iustitia ad iniustitiam *Pn Va*.

IURE: iustitia *Bb Pg* | rectitudine *Ct Er Pt* | potestate *Vh* | lege *Ka Lh Tc* | natura *Tc*.

AD INIURIAM: ad iniustitiam *Af Ap Cc Cg Ck Ct Fb Ge Kc Lh Mo Oa Pb Pp Pq Ps Ta Vb Vc* | iniustitiam *Bd Ec Fd Gc Ka Pk Pt Tc* | ob iustitiam *Er* | ad iniquitatem *Ed Ka Mf Mh Pg* | contra legem *Ed Mb* | uel iniurium *On*.

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749 sine[3]] om. *Pb*. **751** dicit] dixit *Vc*. **754** eos[1]] om. *Px*. **759** Baioarum] bauariorum *Pm*. barbaros] barbaras *Pb Pn*. | nominabant] uoca\ba/nt *Ct*; uocant *Er*. **761** Romani[2]] Romani enim *Lc*; Romam *Mj*. **762** alios] alios homines *Lc*. | natione] nationes *Kc*; natione essent *Af Ta*. uocabant] uocant *Mj*. **763** Baioariorum] baiariorum *Ec Gc*. **764** forte] om. *Ec Gc*. **780** a lege[1]] colege *Mb*. **786** iniustitiam] < iustitiam *Ct*.

QUISQUAM (QUISQUE *Pb* | > CUIUSQUAM *Pt*): quisquam *Pt* | aliquis *Ap Cc Ck Ct Er Ge Oa Pb Pn Pp Ps*.
DETRAXIT: suasit *Pp* | declinare fecit *Vd* | seduxit *Lh*.

11. Prouincialium fortunas tum priuatis rapinis tum publicis uectigalibus pessumdari non aliter quam qui patiebantur indolui.

PROUINCIALIUM: a prouincendo *Vb* | regionalium *Ec Gc Ka Lh* | lantliuto (OHG) *Ec Ed Gc Pm Tc* | Prouinciales dicuntur qui nequaquam militabant, sed rei familiari operam dabant, quos Grece proletarios uocamus, quod proli inseruirent. *Af Ap Bd Kc Lc Pk Pp Pq Ps Pt Ta* | et ideo Romanis uectigalia persoluebant *Lc* | Prouinciales dicti sunt qui nequaquam re(...) militari operam dab(...) sed proli inserui(...) quos ideo proletari(...) uocamus. *Lg* | Prouinciales dicuntur qui suae domus tantum curam agunt et procreandae proli insistunt, non militant. Nec alienis aut publicis rebus inseruiunt, sed tantum suae domui praesunt, qui et alio nomine proletarii uocantur. *Vd* | Prouinciae dicebantur nationes quas Romani superatas sua iura seruare cogebant. (*Er*) *On Pd* | prouinciales supermilites qui a militia liberi sunt et nulli quicquam debent. Idem prolitteri dicti quod soli prole faueant. *Ap Ck Ge* | Prouinciales sunt illi nobiles qui sine dignitate principium in suis propriis uiuunt, qui et proletarii dicuntur. *Lh* | Prouinciales dicuntur qui in una prouincia sunt. *Lh* | Prouinciae ex causa uocabulum acceperunt. Principatus namque gentium qui ad reges alios pertinebant cum in ius suum Romani uincendo redigerent procul positas regiones prouincias appellauerunt. *Pp*.
FORTUNAS: substantias *Pd Vb* | bona *Ct Ec Ed Gc Pk Pp Pq Px To Vh* | bonas *Vc* | aduersas *Ap Oa Pb Pn Ps* | possessiones *Bd Ed Er Fb* (*Ga*) *Ka Lh Mb Mf Mh Na Pt Tc To Vh* | facultates *Fb* | felicitates *Lh Pp* | similiter ut supra *St*.
TUM: aliquando *Bd Er Lh Pk Pn Pp Pq Ps Ta To Va Vc* | primum *Ap Ck Ct Ge Go Oa Pb Pn Ps* | etiam *Mb* | aduerbium ordinis *Ec Gc Ka* | cum *Vb*.
PRIUATIS RAPINIS: per tyrannos et ministros *Oa* | per tirones ministrosque *Ap* (*Cc*) *Ck Ge Pb Pn* | per ministros et tirones *Ps* | quas satellites et tirones agunt *Lg* | edictis uiolentiis (*Ga*) *Na* | Rapinae priuatae sunt quas satellites et tirones agunt. Publicae uero sunt quae fiunt edicto regis. *Af Ap Bd Fd Kc Mj Pp Pq Ps Pt Ta Vf* | Priuatae rapinae sunt quae tirones agebant sine consensu regis. Publicae sunt quae edicto regis fiunt. *To* | Priuatae rapinae per tirones ministrosque prouinciarum fiebant. *Vc* | Priuatae rapinae per tirones ministrosque prouinciarum fiebant. Publicae uero regia potestate iubente exigebantur. *Pk* | Priuatae rapinae per tirones ministrosque prouinciarum fiebant, secundum uniuscuiusque proprium arbitrium. Publicae uero quae iubente regia potestate exigebantur, quasi (...) auferebantur a prouincialibus ·i· a proletariis. *Lh* | Priuatae rapinae sunt quae a singulis exiguntur. Publica uero uectigalia sunt quae omnes generaliter exsoluunt. *Vd* |

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810 Prouinciae…812 appellauerunt] Isid. *Etym*. 14.5.19

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798 dicuntur] dicebantur *Lc*. | qui] quia *Kc*. | militabant] om. *Lc*. | rei] regi *Ps*; «...»\rei/ *Pq*. **799** familiari] familia *Ap*; familiarii *Pt*. | operam] opera *Pq*. | quos…inseruirent] om. *Kj Vf*. Grece] greci *Lc*; orosius *Bd*. | proletarios] protelarios *Kc Pp Ps Pt*; protelanos *Ap*; proloeturis *Lc*. uocamus] uocant *Lc Pt*; uocat (?) *Bd*. | quod] eo quod gignendi *Lc*; quo *Pt*. | proli] lucro *Pp*. inseruirent] seruirent *Pp*; inseruiant *Lc*; inseruiunt *Bd Pt*. **805** Romani] romam *Er*. **820** agunt] faciunt *Bd*. **821** uero] om. *Bd*. | regis] reges *Bd Ps*.

(pr)iuatae rapinae (t)yrones publice (r)egios ministros (fi)ebant *Er* | cum priuatas rapinas ab aliis paterentur *Ec Gc Ka* | quae ab uno agebantur *Pg*.

PRIUATIS: in singularibus *Vb* | propriis *Ef Fb Mo On Pk Pt Vf Vh* | illis hominibus *Ct* | alienis *Lh* | fraudatis, raptis *Ec Gc Ka Lh* | quod in uno solo fiebat *Af* | quia sibi unusquisque proprio arbitrio rapiebat *Va*.

RAPINIS: dictis *Vh*.

TUM: aliquando *Af Ap Bd Cc Ck Ef Fb Fd Ge Kc Lh Mj Oa Pb Pq Ps Pt Vc Vf*.

PUBLICIS: constitutis *Fb Na* | dominicis *Ap Cc Ck Ef Er Ge Lh Oa On Pb Pd Pn Ps Pt Va* | frono (OHG) *Tc* | generaliter de omnibus *Af* | quae ab uniuersali populo agebantur *Pg*.

UECTIGALIBUS: censibus *Lb* | tributis *Ct Ed Er Fb Mb Mj Mo Na Pq Pt Tc* | reditibus *Er Pt* | teloneis *Af Ef Er Fb Kc Mo On Pd Pk Pp Ta Va Vf* | geltum (OHG) *Mh* | zinsum (OHG) *Vh* | dominicis censis *Pp* | censibus regum *Lh* | de teloneis ·i· cum reditibus quae a rege inuehebantur *Ap* (*Cc*) *Ck Ge Oa Pb Pn Ps* | Vectigal dicitur a uehendo eo quod illi portabant tributa illa ad horreum regis. *Ct* | solutionibus, tributis nauium mercibus, cum ad reddendum censum supra modum cogerentur *Ec Gc Ka* | solutionibus ·i· tributis nauium mercibus, negotiationibus *Lh* | uectigal comparatio teloneum uel mercimonium *Ka* | telon Grece, Latine lucrum, inde teloneum dicitur locus in mercato ubi adquirebantur lucra principibus *Kr*.

PESSUMDARI: periclitari *Af Ap Cg Ck Ct Ed Er Fb Ge Kc Lb Lh Mj Mo Oa Pb Pg Pm Pn Pp Pq* (2x) *Ps Pt Ta Vc* | praecipitari *Ef To* (*Vb*) | perdi *Fd Kc Lh Mb Mo Pp Tc To Vf* | perire *Ap Cc Cg Ck Ef Ge Oa On Pb Pd Pn Ps* (2x) *Va* | perdere *Ga Ka Na Vh* | deuastare *Mb* | deuastari *Ec Ed Gc Ka Lh Mf* (*Tc*) | dissipari (*Ed*) *Mf* | affligi *Ec Gc* | deici *Er Pt Vc* | perditum ire *Af* | perditione *Px* | deorsum *Vd* | in perditionem *Ap Cc Ck Ge Pn Ps Vh* | in perditionem dari *Bd Ed Pm* | inter pedes dari ·i· conculcari *St* | in profundum dari, pessumdo in profundum do *Pp* | quasi pedes sursum dari, dum aliquis retro cadit *Af Ap Ck Ct* (*Er*) *Ge Kc Lc Mo Pk Pn Pp Pq Ps Pt Ta Vf* | pessumdo: pessumdas ·i· perdo *Tc*.

NON ALITER: similiter *Vf* | indolui *Bd* | sed similiter *Vd*.

QUI: illi *Ap Bd Ct Er Ge Lh Oa Pt Vh* | hi *Pq*,

PATIEBANTUR: indoluerunt *Pn*.

INDOLUI: ego *Pq Vh* | ingemui *Lh* | ualde dolui *Ec Gc Ka Lh Pg* | dolorem sustinui *Cg* | cum uidissem *Tc* | quia insolita tributa pendebant aliquando iubente rege Gothorum, aliquando eo nesciente. Ideo dolebat iste, sicut illi qui patiebantur. *Ap Cg Ck Ge Va*.

12. Cum acerbae famis tempore grauis atque inexplicabilis indicta coemptio profligatura inopia Campaniam prouinciam uideretur, certamen aduersum praefectum praetorii communis commodi ratione suscepi, rege cognoscente contendi et ne coemptio exigeretur euici.

CUM: quando *Lh*.

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830 priuatas] prauitas *Ka.* **831** ab aliis] spoliati ab aliis *Ka.* **842** de…843 teloneis] om. *Oa*. **843** quae a] quia *Pb*; > quia *Ap*. | a rege] agere *Oa*. **845** mercibus] mercibus negotiationibus *Ka*. **850** periclitari] peritutari *Ge.* **856** quasi] om. *Ct Pk*; pessumdari dicitur quasi *Lc Pt.* **857** dari] dare *Pn*; > dare *Ap Ck Ge*; < dare *Pt*. **863** pendebant] impendebant *Cg*; uendebant *Va*. aliquando] aliqui *Va.* **864** aliquando] aliqui *Va*. | Ideo] ideoque *Va.* | qui] quia *Ck Ge.*

ACERBAE: dirae *On Pg* | amarae *Af Ap* (*Cc*) *Cg Ck Fb Ge Kc Mj Mo Oa Pk Pp Ps Pt Ta* | durae *Af Ec Ed Er Fb Gc Go Kc Mb Mo Pp Ps Pt Ta Tc Vf Vh* | immaturae *Ap* (*Cc*) *Cg Ck Ge Lh Oa To* | magnae *Go* | metafora *Ap Ck Ps* | metafora ab uuis *Pd* | est metafora ab uuis immaturis *Ap* (*Cc*) *Cg Ck Ge Oa Pk Pp*.
TEMPORE: in *Bd Ka*.
GRAUIS: et *Pb Pn* | cara *Vd*.
INEXPLICABILIS: indissolubilis *Fb Mo Pt* | ineffabilis *Mf Pp* | inextricabilis *On Pd* | inenarrabilis *Ed Mf Tc* | inedicibilis *Ap* | ineuitabilis *Vd* | indicibilis *Ec Gc Ka Lh* | insolubilis *Er On* | infinita uel imperficibilis *Bd* | grauis *Vb*.
INDICTA (IN\DICTA/ *Ps*): constituta *Fb Lh Mo Pd Pq* | imposita *Ed Vf* | iussa *Ec Ed Ga Gc Ka Mo Na Pg Pm Pp To Va Vh* | instituta *Mb Tc* | iniuncta *Bd* | esset *Ld* | iussa a rege *Fb* | a rege *Fd Lh* | a rege constituta *Ap Cc Cg Ck Ct Ge Oa Pb Pk Pn Ps* | praecepta ab imperatore *Vd* | quia indicta fuerat ab rege, ut ex iussu illius emeret quisquis utile et constituerat quomodo debuisset emi *Ap Ck Ge Va*.
COEMPTIO: teloneum *Ec Gc Pg Pd* | comparatio *Af Ap Bd Ec Fb Fd Gc Lh Mb Mo Pp Ps Pt Ta Tc To* | tributum *Oa* | emptio *On* | uenditio *Fb Mo Va* | ualde *Tc* | losa (OHG) *Ka* | a rege *Er Pq Pt* | comparatio a rege *Vf* | comparatio frumenti, coemptio damnatura *Pq* | constitutio tributorum *Er Pt* | qua milites alerentur *Ap Ck Ge Oa Pb Pn Ps* | uenditione tam grauiter ab illo praefecto uenundaretur, qui ex annona pretium recipere uolebat *Ap Ck Ge Pb Pn Ps* | Coemptionem uocat ut datam mercedem minorem mensuram acciperent. *Pp* | Forte imminente fame frumenta regis per totam Campaniam iniusta coemptione a praefecto praetore uendita sunt. *Ec Gc Tc* | Tempore famis dum regis horrea ac principum plena essent, indicta est coemptio grauissima a rege. Quae res dum nimium Ca[m]paniam profligaret, periculo se opponens ne id fieret euicit. Forte imminente fame frumenta regis per totam Campaniam iniusta coemptione a praefecto praetorii uendita sunt. *Ka* | Tempore famis dum regis horrea ac principum plena essent, regia iubente potentia indicta est coemptio grauissima ·i· ut grauius emerent frumenta regis. Quae res dum nimium Campaniam affligeret, Boetius periculo se opponens ne id fieret euicit. *Af Ap Ck Ct* (*Er*) (*Fd*) *Ge Kc Lc Lh Mj Pb Pk Pn Pp Pq Ps Pt Ta* (*Vc*) *Vf*.
PROFLIGATURA INOPIA: damnatura per inopiam siue per inediam *Pt*.
PROFLIGATURA: afflictura *Ap Cg Ck Er Fb Ga Ge Ka Mb Mh Mo Na Pb Pd Pk Pn Ps Px To Va Vb Vd Vh* | affligatura *Ec Ed Gc Oa Pp Tc* | damnatura *Af Ap Bd Ct Fb Fd Kc Lb Lh Mo On Pd Pg Pk Ps Pt St Vc Vf* | uastatura *Af* | profligo, damno *Pg* | profligo -as, uelut affligo -is *Ed Pm* | profligo affligo *Kr* | profligo, profligas, aliter affligo -gis *Ec Gc Ka* | attenuatura *Pt*.

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887 constituerat] constituit *Va*. **891** constitutio] conscitutiae *Er*. **892** praefecto] praefato *Ap*. qui] quia *Ps*. **900** famis] faminis *Ge*. | ac…901 principum] om. *Af Fd Kc Lc Mj Pq Pt Ta Vf*; ac principium *Pb*; princip«i»um *Pn*; \ac principum/ *Ps*. **901** essent] erant *Pp*; foret > forent *Mj*; om. *Pq*; fuisse\n/t *Ta*. | regia] rege *Pt*. | regia…potentia] om. *Er*. | potentia] potentiae *Lc*; om. *Kc Pt*. | est] essent *Ap*; esse *Fd*. | coemptio] (...)enitio *Er*; coeptio *Pt*. | ·i·] ita *Ap Ck Ge Pb Pn*; om. *Fd Kc Lc Mj Ps Pt Ta Vf*. | ·i·…902 regis] a rege *Er*. **902** ut] om. *Af*. | grauius] grauiter *Vf*. emerent] emerentur *Fd Lc Pp Pt Ta Vf*. | dum nimium] om. *Mj*. | Campaniam] eos *Af Fd Lc Pq Pt Vf*; eos, *gl.* uel campaniam *Ps*; om. *Kc Mj*. | affligeret] profligaret *Er*; affligerent *Ge*. **903** Boetius] < hercius *Ck*; herciis *Ge*; < h(..)cius *Ap*; B· *Pk*; boet{ius} *Pp*; om. *Af Ct Er Fd Kc Lc Lh Mj Pb Pn Pq Ps Pt Ta Vc Vf*. | se opponens] me opposui *Fd Lc Pt Vf*; se opposuit *Kc Mj Pb Ps*; se opponens *gl.* pro opposuit *Pn*. | ne] et ne *Fd Kc Lc Mj Ps Pt Vf*. | fieret] fierent *Pb Pn*. fieret euicit] fiere te uicit *Kc*. | euicit] euicet *Er*; euici *Fd Lc Pt Vf*; om. *Af*. **905** damnatura] damnatur *Pt*. **907** damnatura] damnation{is} *Vf*.

INOPIA (> INOPIAM *Vf*): per *Ap Bd* | ex *Ed Ka Pm* | cum *Ec Gc Ka Lh Vh* | fames *Cg* | paupertate *Fd Lh Pd Pg Pt* | paupertatem *Vf* | ablatiuus *Ap Pb Pn Ps Va* | per inopiam *Af Ck Ge Kc Oa Pb Pk* (2x) *Pn Pp Ps* (2x) *Vf* | per inediam *Ct Vf* | per inopiam seu inediam *Lc* | per ediam *Er* | inedia *Pq* | dico *Pq* | paupertate uel inedia *Fb Mo* | paupertatem siue inediam *Af Kc Mj Pk Pp Ps*.
CAMPANIAM: Romam *Pg* | cis Romam *Pd* | prouincia Italiae *Ec Ed Ga Gc Lg Mb Mh Na Px* | pro Campania, prouincia est Italiae *Kc* | pro Campania *Ps* | cum prouincia Italiae *Vh* | Campania prouincia est Italiae *Af Pp*.
PROUINCIAM: Italiae *Fb Lh Ps To* | Italiam *Pg*.
UIDERETUR: esse *Pp*.
CERTAMEN: agonem, conflictum *Pq* | contemptionem *Vd*.
PRAEFECTUM: a praeficiendo *Ap Ck* (*Er*) *Ge Oa Pb Pn Ps* | Praefectus praetorii erat praecursor regiae potestatis. *Lh Ta*.
PRAETORII: aulae *Mh* | praetorum *Ap* | domus iudicis *Ta* | domus iudiciariae *Mf Pp Vb* | domus iudicatoriae *Ap Cg Ck* (*Fb*) *Ge Oa Ps* | domus indicatoriae *Pb Pn* | domus iudicatoria *Ct* | domus iudiciarii *Ka Tc* | domus iudiciariae *Ec Gc Lh* | domus iudiciaria *Ga Na Pm Tc To Vh* | do(m)u iudicando uel (...)ectum praetorii ne (...)atos praetores *Er* | ubi iudicauit *Pp* | praetorium domus iudiciaria (*Ed*) *Pg* | Hinc praetoriolum est diminutiuum et est in naui domicilium. *Tc* | praetor iudex praetorium sedes iudicialis. Dicitur autem praetor quasi presor a presum uocatus. *Pd* | uel praeterii coemptionem communis utilitatis *To* | ubi ue(h)itur ad iudicandum regiae potestatis *Lh* | uenitur ad iudicandum regiae potestatis *Ta* (2x).
COMMUNIS: utilitatis *Bd Mj Ps Vf* | publicae *Tc Vd*.
COMMODI: utilitatis *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Kr Lb Lg Lh Mo Oa On Pb Pd Pg Pn Pp Pq Ps Pt Va Vc Vd* | communis utilitatis *Vb* | rei *Ec Gc Ka*.
RATIONE: cum *Pb* | causa *Af Bd Lh* | propter rationem *Tc To*.
SUSCEPI: ego *Fb Pg Pq*.
REGE: Theodorico *Af Ap Cg Ck Ct Ec Er Gc Ge Ka Lh Oa Pb Pd Pk Pn Pp Pq Ps Pt Vc*.
COGNOSCENTE: audiente *Ap Cg Ck Ct Ed Er Ge Lh Oa Pb Pk Pn Pp Pq Ps Pt Px St Tc To Vc Vh* (2x) | uidente *Bd* | sciente *Ec Ed Gc Pm* | recognoscente *Ga* | praesente *Mf* | zuosehantemu (OHG) *Ec Gc* | hinc cognitores qui causas audiunt *Pk*.
CONTENDI: et *Pg Vf* | certaui *Pq* | cum praefecto illo *Ap Bd Cg Ck Ct Er Ge Oa Pb Pn Ps Pt* | cum illo quia non deceret fieri *Pk Pp* | non oportere fieri *Ct*.
ET NE: saltem *Vh*.
COEMPTIO: tributum *Ap Cg Ck Ct Er Ge Lh Oa On Pb Pn Ps Pt St* | comparatio *Kc Mj* | uenditio *Fb* | tributus, census *Pd* | uectigal *Ka Lh Tc* | teloneum *Lh Tc* | grauis *Va* | ne tam grauis *Pq* | talis *Ec Gc* | coemptio census dicitur qui a teloneo exigitur *Kr* | ne cogerentur prouinciales propria dare *Ka* | ne cogerentur prouinciales Campaniae sua propria uendere, ut Ioseph in Egipto fecit *Pp* | ne prouinciales cogerentur sua uendere *Mf* | ne cogerentur prouinciales uendere propria *Ec Ed Ga Gc Lh Mb* (2x) *Mh Na Px Ta* (*Tc*) *To Va Vh* | Quodam tempore grauissima imminente famis penuria Romae cum quidam rogaret Tiberium Caesarem grauiorem annonae indiceret emptionem, respondit ei Tiberius boni pastoris est tondere gregem non deglubere. *Vd*.

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912 paupertate] cumpertate *Pd.* **917** prouincia] prouertia *Kc.* **918** Italiae[2]] italia *Pp.* **944** praefecto] perfecto *Er.* | illo] om. *Bd.* **945** quia] om. *Pk.* | deceret] decere *Pk.*

EXIGERETUR: perficeretur *Lb Vf* | daretur *Pg* | extorqueretur *Bd* | fieret *Af* | compelleretur *Vd* | inuite tolleretur *Af Fb Fd Kc Mj Mo On Pd Ps Pt* | inuicte tolleretur *Pp* | ne compararentur tam care *Pp*.
EUICI: superaui *Pg Vf* | optinui *Ed* | auerti *Vh*.

13. Paulinum consularem uirum, cuius opes Palatinae canes iam spe atque ambitione deuorassent, ab ipsis hiantium faucibus traxi.

PAULINUM: proprium nomen *Go*.
CONSULAREM: consulatu *Pd* | consiliarium *Pg* | dignum consulatu *Er Mj Oa Pq Pt Vh* | dignum de consulatu *Cg* | dignum consulatu uel de consulato depositus iniusta accusatione *Af Ap Ck Ct Fb Fd Ge Kc Lh Pb Pk Pn Pp Pq Ps Ta Vc Vf* | Post ammissum consulatum consulares appellabantur illi, quia cessabant ab officio barbari. *Ap Ck Ge Va* | Consulares dicebantur qui uel consulatus digni erant uel de ordine consulum erant. *Vd* | (...) dicit officium (...) consularis (...) ille *Vb*.
OPES: facultates *Ap Cg Ck Er Ge Oa Pb Pn Ps Pt*.
PALATINAE (-NI *Mf* | -NAE > NI *Ga Lh Na Ps*) **CANES**: milites *Lh Ta* | hovaman (OHG) *Ka Lg* | mali delatores *Go* | accusatores uel delatores palatii *Ap* | barbari in palatione (!) *Ck Ge Oa Pb* | barbari in palatio *Ap Ct Pn Ps* | barbari in palatio seruientes *Cg* | (...)seque canes *Mh* | qui in palatio dederunt *Vb* | aulicos, propter insaturabilem auaritiam *Ec Gc* | Aulicos, propter insaturabilem auaritiam canes sunt uocati. *Ka* | metafora ab animali ad animalem *Lh Mb Ta* | Metafora ab animali ad animale homines improbos significat. *Ed Mf Px* (*Tc*) *To Vh* | Palatini uiri qui assidue palatium incolunt. *Lc Mo* | Palatini uiri qui assidue palatium incolunt. Palatinas canes uocat propter cupiditatem uoracitatis. *Af Ap Ck Ct Fd Ge Kc Lh Mj Pk Pp Pq Ps Pt Ta* (*Vc*) *Vf* | Palatinae canes seruientes publicis impudent{er} exactionibus, et sicut canes ingerentes se palatio *St* | Palatinas canes metaforice dixit, ·i· homines in palatio habitantes. Quod dicit spe et ambitione significat quod nondum hoc egerint, sed quasi iam fecissent, securos se esse putabant. *Vd* | eunuchi uel concubinae uel improbi homines *Ga Na*.
CANES: communis genus *Tc* | auaros *Lh Ta* | homines *Ge* | canini homines *Ap Ck Pg* | propter cupiditatem *Af* | Canes dicuntur illi qui semper in palatio deseruiunt, quos iste uocat canes contrarios, quia sicut canes, ita illi impudenter incidunt et comedunt opes palatinas. *Ap Ck Ge Pb Pn Ps* | illos qui palatio deseruiunt ut palatinas canes propter cupiditatem uoracitatis, quia ambiebant atque iam sperabant posse deuorari substantiam Paulini quando eripuit eas Boetius de

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968 consulatu[2]] consulatum *Pb*; consulatu euicit *Pq*; consolatum euicit *Af*; sulatu *Fd*. | uel] uel qui *Pk*. | consulato] consulatu est *Ct Lh Vc*; consilio est *Pk*. | depositus] eiectum *Af Fb Fd Kc Pp Pq Ps Vf*. **969** iniusta] iusta *Pb*. | accusatione] occasione *Fb Fd Kc Pp Vf*; occasione \uel accusatione/ *Ps*. **970** quia] qui *Va*. **971** barbari] om. *Va*. **978** palatio] platio *Vb*. **981** animale] inanimale et *To*; inanimali *Px*; inanimalem *Ed*. **982** Palatini] palatinos *Ck Ct Ge Pk Pp Vc*; pelati sunt *Kc Mj*; palatini sunt *Ap Ps*. | uiri[2]] uiros *Ck Ct Ge Pk Pp*; uiri dicuntur *Af Pq*; uirus *Vc*; om. *Mj*. | assidue[2]] frequenter *Ct Lh Ta Vc*. | palatium[2]] palatii *Mj*. **983** incolunt] incolunt appellat *Pp*; colunt *Ct Lh Mj Ta Vc*. | Palatinas] quos palatinos *Ap Ps*; palatinos *Ct Pq Ta*; palatines *Af Ck Ge Mj*. | canes] autem canes *Pp*; acies *Kc*; ideo *Fd Pt Vf*. | uocat] dicit *Pp*; uocauit *Fd Pt Vf*; uocant *Af Kc Mj Ps*; uocat quia *Ct*. | cupiditatem] cupiditem *Af*. | uoracitatis] uerocitatis *Af*; ueratitatis *Kc*; ueritatis *Mj*; om. *Ap Ps*. **990** illi] om. *Ck Ge*. **991** incidunt] incedunt *Ap Pb Pn* (< incidunt?). **992** comedunt] c\o/mendunt *Pn*. | palatinas] palatinam *Ck Ge*.

faucibus eorum *Lh Ta* | (ca)nes dicuntur inquilini (pal)atii. qui sicut (ca)nes ita deuorant (...)es palatin{os} *Er*.
SPE: fiducia *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | uoluntate *Er Pt* | cum *Vh* | intentione mortis illius *Pp* | amene (!) et fiducia *Ct*.
AMBITIONE: superbia *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | cupiditate *Af Bd Er Fb Fd Ka Kc Lh Mj Mo Pg Pk Pp Pq Ps Pt Ta Va Vc Vf* | desiderio *Ps* | reprobos significat *Mb* | bi scazgirida (OHG) *Ec Gc Lh* | ambio ambis excellentiam facit, ambigo ambegi *Lh Ta* | ab ambio uerbo ·i· concupisco *St*.
DEUORASSENT: uix *Er Pt* | deuorarent *Bd Lh* | deuorant *Ap Ck Ge Pb Pn Ps* | pro deuorarent *Fb Mo Pt* | pro deuorauerunt *Kc Mj Pk Pp Ps* | pro deuorauerant *Af Ct Pq* | lacerarent *Vf* | improbi homin[es] *Mh*.
HIANTIUM: comedentium *Ap Cc Ck Ct Ge Lh Oa Pb Pn Pq Ps Ta Vc* | aperientium *Fb Mo Pd* | saeuientium *Pg* | deuorantium *Cg* | cum iam debuisset proscribi *Go* | ypallage ·i· ab ipsis iatibus faucium *Af* | seruat metaforam *Vd*.
FAUCIBUS: rictibus *Ta* | rictibus deuorantium *Lh*.
TRAXI: ego *Fb* | eripui uel liberaui *Go*.

14. Ne Albinum consularem uirum praeiudicatae accusationis poena corriperet, odiis me Cypriani delatoris opposui.

NE: quare *Ap Cc Ck Ge Ps* | ergo *Pq*.
ALBINUM: proprium nomen *Go*.
CONSULAREM: consulatu dignum *Pt To* | dignum consulatu uel eiectum *Er* | Talis meriti erat ut posset esse consul. *On*.
PRAEIUDICATAE: ualde *Ed* | indiscussae *Ap Cc Ck Ct Fd Ge Kc Lc Lg Oa Pb Pk Pn Pp Pq Ps Pt Vf* | praepositae *Ps* | praesumptae *Ka Pp* | praeproperae *Ap Bd Cc Cg Ck Ge Pb Pn Ps* | praeponderante *Ed* | praelate *Ap* | nimis acceleratae *Bd* | male iudicatae *Ap Cc Cg Ck Ge Pb* | quam praesentaret *Px* | quam praesentaretur *Mb Vh* | antequam praesentaretur *Tc To* | antequam praesentaretur si puniretur *Mf* | antequam praesentaretur iudicibus *Pp* | (de)nique antequam coram iudices uenirent *Tc* | antequam iudicaretur mortique damnaretur *Er Pt* | prius iudicatae quam ipso Albino uel copia se excusandi uel etiam ut ad praesentiam iudicantis ueniret daretur *Go* | iniustae, quae ad iudicium non uenit *Ed Ga Ka Na Pm To Vh* | iniustae, quae ad iudicium non uenit, quia praesens non erat accusatoribus *Ec Gc* | quia praesens non erat *Ka* | hoc est properae nimiumque acceleratae siue damnatae *Af Ap Fd Kc Lc Pk Pp Pq Ps Pt Vf* | quia antequam praesentaretur ut defenderet se, regia potestas iussit eum puniri *Af Ap* (2x) *Cg Ck Fd Kc Lc Mj Pb Pk Pn Pp Pq Ps Pt Vf* | quia antequam praesentaretur ut se defenderet in conspectu regis, iussus erat puniri *Lh Ta*.
CORRIPERET: ut moriretur *Ap Cc Ck Ge Oa Pb Pn Ps* | ut moreretur *Ct Fb Lh Pd Pk Pq Ta Vc* | constringeret, sc· moreretur *Pp* | opprimerer *Mb* | opprimeret *Pk* | destrueret *Bd* | damnaret *Af*.
ODIIS: hominum malorum *Pt*.

1002 ambegi] abegi *Ta*. **1026** antequam iudicaretur] adque iudicater *Er*. **1030** hoc est] om. *Af Pq*; est *Fd*. | properae] praeproperae *Af Pk Pq*; propriae *Kc Pt*; om. *Vf*. | nimiumque] indiscussae nimiumque *Af Pq*; nimium *Vf*. | acceleratae] acceleritate *Kc*. | damnatae] praedamnatae *Pk Pp*. **1031** quia] qui *Ap Cg Fd Kc Mj Ps*. | praesentaretur] praesentarentur *Af*. **1032** regia] regit *Ck*; < regit *Ap*(1); rex *Cg*. | potestas] censura *Pq*; om. *Cg*. | eum puniri] pelli eum exilio *Ap*(2). puniri] punire *Fd Lc Pt Vf*. **1035** ut[2]] aut *Pd*.

DELATORIS: accusatoris *Af Ap Bd Cc Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lg Lh Mb Mf Mh Mj Mo Na Oa On Pb Pd Pg Pk Pn Pq Ps Pt Px Ta Tc To Va Vc Vf Vh* | delator accusator *Vb* | reportatoris *Af Fb Kc Mo On Pd Pk Ps* | proditoris *Pp* | incusatoris *Lb*.
OPPOSUI: immisi *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | obieci *Pd Pk Pq To* | contra *Tc* | contraposui *Af Er Fd Ka Kc Mj Mo On Pg Pp Ps Pt Ta Vf* | contraposuit *Lh* | obiecti *Mo*.

15. Satisne in me magnas uideor exacerbasse discordias? Sed esse apud ceteros tutior debui, qui mihi amore iustitiae nihil apud aulicos quo magis essem tutior reseruaui. Quibus autem deferentibus perculsi sumus?

SATISNE – DISCORDIAS: in tantis periculis *Vf* | dum me tantis periculis opposui *Af Fd Kc Mj Pp Ps* (2x) *Pt* | dum me obieci tantis periculis hominum malorum *Ap Cc Cg Ck Er Ge Pb Pn Ps Pt* | Numquid meis beneficiis promerui haec mala, quibus nunc affligor *Vf*.
SATISNE: inquit *Pg* | numquid *Pq*.
IN ME: contra me *Af Ap* (*Cc*) *Cg Ck Ct* (*Ed*) *Fb Fd Ge Ka Kc Mb Oa Pb Pk Pn Pq Ps Vc Vf Vh* | contra *Lh Pd Pp Pt Px Ta Tc To*.
UIDEOR: a te *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Ta Vc* | tibi *Ec Gc Ka*.
EXACERBASSE (EXACERUASSE *Ap Ck Ka Kc Lh Mb Mh Mj Oa Pa Pm Pq Ps Vb etc* | < EXACERUASSE *Mf Va*): exaceruasse *Af* | exacerbasse *Ps* | exaceruasse ·i· cumulasse, coadunasse, uel exacerbasse ·i· prouocasse *Ap* | accumulasse *Ap Cc Cg Ck Ct Ed Ge Ka Lh Oa Pb Pn Pp Pq Ps Ta Va Vc* | cumulasse *Af Er Fb Fd Mf Pd Pk Tc To Vf* | coadunasse *Af Fb Fd Kc Mb Pp Pq Ps Pt* | prouocasse *Af Fb Fd Kc Mo On Pd Pp Ps* | exasperasse *Lb* | congregasse *Ec Ed Ga Gc Ka Mh Na Pg Pm To Vh* | copulasse *Kc Mj* | superabundare *On* | irritasse *On Pd* | acerbas fecisse *Af* | concitasse *Pg* | exaggerasse *Pd Pk To* | auxisse *Pd* | palatinos *Ps* | exacerbasset tractum est ab aceruare, congregasse *Vb* | tractum ab aceruo ·i· cumulo uel prouocasse *Pk* | si exaceruasse, ut quidam codices habent, intellegitur congregasse *Va*.
DISCORDIAS: contra aulicos *Ka Pp* | inuidorum *Ap*.
APUD CETEROS: quibus auxilium praebui *Tc* | apud ciues *Vd* | apud senatores et apud totam rem publicam, quorum salutem semper quaesiui *Af Ap Ck Ct Fd Ge Kc Lh Pk Pn Pq Ps Pt Ta Vc Vf* | apud senatores, apud quos rei publicae salutem semper quaesiui *Mj* (2x) | apud illos quos excusaui ·i· senatores et apud totam rem publicam, quorum salutem semper quaesiui *Pp*.
CETEROS: senatores *Bd Lh Ta* | conciues *Ap Cc Cg Ck Ge Oa Pb* | ciues meos *Fb* | conciues meos *Ct Er Pb Pn Ps* | quos protexi *Pg* | quos defendi *Va* | quorum salutem *Lh*.
TUTIOR: securior *Ap Cc Cg Ck Ct Er Fb Mo Oa Pb Pg Pn Ps Va Vd* | defensus *Ec Ga Gc Ka Mh Na To Vh* | carior *Ap Cc Ck Ge Oa Pb* (2x) *Pn Ps* | curior *Cg*.
QUI MIHI AMORE IUSTITIAE: dum amator sapientiae *Ap* | Dum amator sapientiae fui, nihil amicitiae habui apud aulicos palatinos, ut gratiam illorum haberem. *Ap*

1039 accusatoris] deaccusatorus *Pn*. **1052** dum] bellum *Mj*; be dum < be (:)um *Kc*; om. *Fd Pt*. **1053** obieci] obiecti *Er*; obiec *Pb*; obiecis *Pt*. | tantis] om. *Cg*. | hominum malorum] om. *Pt*. **1073** apud] per *Ta*; om. *Vf*. | totam] om. *Ct*; totum *Kc*. | totam…publicam] romanos *Fd Pt Vf*. publicam] publicum *Ck Ge*. | quaesiui] quaesiuit *Ap Ck Ge*; quisiui *Pn*. **1074** apud quos] qui *Mj*(2).

Ck Ge Pb Pn | dum amator iustitiae fui *Fd Vf* | Dum amator iustitiae fui, nihil mihi amicitiae apud aulicos reseruaui. *Af Kc* (*Lh*) *Mj Pk Pp Pq Ps Ta Vc* | ut gratiam illorum haberem *Ps*.

QUI: ego *Af Pg*.

AMORE: pro *Af Ec Gc Va* | propter *Ka* | propter amorem *Ap* (*Cc*) *Cg Ck Ct Fb Ge Lh Mo Oa Pg Pk Pn Pq Ps Ta Tc Vc*.

NIHIL: amicitiae *Pp Va* | amoris *Vd*.

AULICOS: palatinos *Ap Bd Cc Cg Ck Ct Er Fb Fd Ge Go Kc Mo Oa On Pd Pg Pn Pp Pq Ps* (2x) *Pt Vb Vc Vd Vf* | ab aula *Va* | regios homines *Af* | aula degentes *To* | palatinos in aula degentes *Ec Gc Ka Lh* | aulitones milites *Ec Gc* | in aula degentes *Ed Pp Px Vh* | in aula uersantes *Mf* | aulicos palatinos ab aula ·i· palatio *Af Lh Pq Ta* | aulicus palatinus, ab aula dictus *Kr* | quos etiam superius nominauit palatinas canes *Go*.

QUO: ut *Ap Cc Cg Ck Fb Ge Mo Oa Pg Pn Ps* | per quos *Vb* | quare *Ed Vf* | ex quo *Lh* | seruato *Bd*.

MAGIS | apud eos quibus auxilium fui *Ec Ed Gc Ka Pm*.

ESSEM: ut gratiam illorum habere *Er*.

TUTIOR: carior *Ap Cg Ck Ge Pb Pn Ps Vb* | defensor *Pd* | defensus *Lh Ta* | apud illos *Af* | apud senatores *Vd* | apud meos conciues et non fui *Ka Pp* | apud omnes quorum haec fama iustitiae aures tangeret *Go*.

RESERUAUI: gispareta (OHG) *Ec Gc* | non reseruaui amicitiam eius *Ka*.

QUIBUS: dedignatiue *Pt* | admirando *Ec Gc* | admirando dicit *Ka* | indignando *Ph* | o Philosophia *Pq* | quaerisne *Oa* | audisti *Ge* | audi *Ps* | uis audire *Pk* | si quaeris *Vh* | si uis scire *Va* | a me requiris uel uides uel audisti *Pd* | a *Pg* | palatinis *Pg* | aulicis *Ka Pp* | pro qualibus *Ps* | uilissimis uiris *Ph* | qualibus personis *Af* | qualibus indignis *Lh* | qualibus quam uilibus accusantibus *Vd* | quam flagitiosis *Ed Ka Pm* | minime boni fuerunt *Af*.

DEFERENTIBUS: accusantibus *Af Ap Cc Cg Ck Ct Ec Ed Er Fb Fd Gc Ge Go Ka Kc Kr Lg Lh Mb Mf Mj Mo Oa Pb Pd Pg Pn Pp Pq Ps Pt Px To Vb Vc Vf Vh* | accusatoribus *Ta* | prodentibus *Ga Ka Na To Vh* | prouocantibus *Pp*.

PERCULSI: damnati *Ap Fb Ka Mo Pg Pp Vd* | perterriti *Go* | depulsi *Ge Pb* | deiecti *Er Pt* | animo turbati *Mf* | decepti sumus *Vh* | Perculsus dicitur motus animo, perterritus. *Ec Gc* | Perculsus dicitur motus animo, perterritus, stupefactus, admiratione motus. *Ka* (*Lh*) *Ta* | percellere animo, percutere corpore *Va* | percelli in animo percutitur et corpore *Lh*.

SUMUS: audisti *Af Ct Ed Fb Ka Kc Pk Pq Ps Pt Vc Vf* | audi *Pp* | audis *Ta* | nosti *Ap* | audis uel uides *Lh* | uides audisti audies *Er* | eclipsis *Vf* | eclipsis est *Pt* | Eclipsis uerbi in isto loco habetur. *Af Kc Pp Ps* | Eclipsis isto in loco habetur. Deest enim uerbum. *Pk*.

16. Quorum Basilius olim regio ministerio depulsus in delationem nostri nominis alieni aeris necessitate compulsus est.

QUORUM: deferentium *Pd* | differentium *Bd* | deferentibus *Fd* | accusantium *Er Fb Pt* | accusatorum *Af Ap Ct Lh Pn Pq Vc* | illorum *Pg Va* | unus *Ap Bd Ec Ed Gc Ge Lg Pb Pm Pn Va* | ex quibus *Af Bd Fb Fd Lh Mo Pg Pp Vd* | ex quibus unus *Ka* |

1084 Dum] om. *Pq*. | iustitiae[2]] iustiae *Pk*. **1085** amicitiae] om. *Mj*. **1093** degentes[2]] degunt *Ed*. **1119** audisti] aut isti *Kc*; audistis *Pq*.

aulicorum uel proditorum *Pp* | unus accusatorum *Ps Ta* | unus fuit *Vh* | unus fuit accusator *Oa*.

BASILIUS: accusator *Cc Cg Ck Ge Pb* | uenire *Ge* | est *Va* | Ostendit qui specialiter fuerunt eius accusatores. *Af Ap Ck Ct Ge Kc Mj Pb Pk Pn Pp Pq Ps* | Ostendit hunc Basilius regis ministrum fuisse et suum accusatorem *Er Pt* | Ostendit suos accusatores singulariter. *Vf* | Ostendit suos accusatores qui mercede conducti eum accusauerunt. Nam Basilius quia non habebat unde solueret pecuniam suis hereditoribus et indulta est ei pecunia. *Lh Ta* | Ostendit a quibus personis sit delatus sc· detestandis et pro multo crimine damnatis quas neminem accusare rethorica lex prohibet. (*Af*) *Bd* | Debitor non habens unde solueret debitum, coactus est accusare Boetium. (*Er*) *Ka*.

OLIM: dudum *Vd*.

REGIO: a *Bd Pn Pq Pt*.

MINISTERIO: pincerna *Ka Pp*.

DEPULSUS: deiectus *Go Vf* | motus *Ta* | amotus *Ka Lh* | eiectus *Vd* | danafirstozaner (OHG) *Ec Gc*.

IN DELATIONEM: proditione *Pg* | accusationem *Af Ec Ed Er Gc Go Ka Kc Lh Mf Mj Pp Ps Pt Px Ta To Vb Vh* | in accusationem *Ap Cc Cg Ck Ct Fb Ge Mo Oa Pb Pk Pn Pq Vc* | in accusationium *Mb*.

IN: pro ad *Ct Oa Pb Pn Ps Vb*.

NOMINIS: sapientis *Ec Gc* | quid dicam *Ge*.

ALIENI AERIS NECESSITATE: Corripuerat eum munus et postea aliter non potuit facere uidelicet nisi ut istum accusaret. *Ap Ck Ge Va* | Quia regi pecuniam iussam ob prius perpetratam fraudem dari nequibat persoluere, nos coepit accusare, ac sic regi suisque est reconciliatus. *Go* | alieno corruptus aere uel ab iniusta aeris coemptione ·i· ab eo prohibitus *Ed Pm*.

AERIS: munus *Vb* | muneris *Ka Pp* | debiti *Fd Kc Lc On Pg Ps Pt Vf* | num[m]i *Lb* | pecuniae *Ap Cg Ck Ec Ed Er Gc Ge Ka Lh Mf Oa Pb Pn Ps Pt* | pecunia *Px Vh* | commodatae pecuniae *Af Ap Ck Fb Fd Ge Kc Lc Pb Pn Pq Ps Pt Vc Vf* | pecunia pro delatione accepti *Kc Mj* | alieni debiti, debiti uel pecuniae *Pd*.

NECESSITATE: pro *Ck* | dono *Pg* | commoditate *Ps* | ab alio conductus pretio et muneribus *Cc Cg Ck Ge Oa* | quia pauper erat *Pq* | quia debitor fuit pecuniae *Vh* | pro delatione accepta *Ec Gc*.

COMPULSUS EST: fertur *Ta* | coactus *Ap Ge Oa Vd* | coactus est *Ck* | cecatus est *Cc* | correptus *Pg* | corruptus *Pp* | corruptus est *Mj Vf* | pecunia corruptus *Pd* | correptus fuit pecunia *Er Pt* | correptus est *Ka* | ginotter, anabraht ward (OHG) *Ec Gc* | in meam delationem *Mj* | uenire in meam delationem *Pt* | quia prohibui *Na* | quia prohibui ne diriperet alienam pecuniam *Ec Gc Ka Lh Pp Va* | in accusationem meam ab his quorum debitor erat *Ka Vf* | uti indulgeretur pecunia quam debebat, corruptus est pecunia *Ka* | alieno corruptus aere uel ab iniusta aeris coemptione prohibitus ab eo *Ec Gc* | in meam delationem ·i· accusationem ab his quorum debitor erat *Fd* | ut ei indulgeretur pecunia *Vf* | ut ei indulgeretur pecunia, quam debebat, corruptus est pecunia in meam accusationem ab his quorum debitor erat *Af Ap Ck Ct Ge Kc Lc Lh* (2x) *Pb Pk Pn Pp Pq Ps Pt Ta Vc* | Quoniam

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1134 fuerunt] fuerint *Pk*. | eius] om. *Pn*. **1135** et…accusatorem] om. *Er*. **1156** ab eo] *gl*. a boetio *Pm*. **1159** commodatae] commoditate *Ap Ck Ge Pb Pn*. | pecuniae] poeunte *Kc*. **1166** pecunia] penia *Pt*. **1168** prohibui] prohibui illi *Va* **1172** ei[2]] om. *Pp*. | pecunia[2]] pecuniam *Vc*. **1173** quam] qua *Pb*. | debebat] habebat *Pq*; hebebat *Af*; dabat *Ap Ck Ct Ge Pb Pn Vc*. corruptus] correptus *Af Ct Pq*. | est pecunia] om. *Ct*. | pecunia] penia *Kc*; pecuniam *Pb*; om. *Lc Pt*. | accusationem] delationem ·i· accusationem *Af Kc Lc Lh*(1) *Pq Ps Pt Ta*; accusatione *Pb*.

quidem multa debebat, ideo u(...) ad imperatorem accusaret donata est ei ipsa pecunia quam debebat. *Vd*.
EST: uenire *Ct Pg Va*.

17. Opilionem uero atque Gaudentium cum ob innumeras multiplicesque fraudes ire in exsilium regia censura decreuisset cumque illi parere nolentes sacrarum sese aedium defensione tuerentur compertumque id regi foret, edixit uti ni intra praescriptum diem Rauenna urbe cederent notas insigniti frontibus pellerentur.

OPILIONEM – GAUDENTIUM: propria nomina *Fb Lg On Vf* | nomina propria sunt *Af Kc Mj Pp Ps* | praefecti Rauennae urbis *Lg* | Isti primum adiudicati sunt exilio. *Ap* (*Cc*) *Cg Ck Er Ge Oa Pb Pn Ps Va* | Isti qui primum adiudicati sunt. *Pt* | Praefecti Rauennae urbis fuerunt, studentes auaritiae, unde in carcerem iussi sunt retrudi. *Af Kc Lc Lh Pp Pq Ps Pt Ta Vf* | Hi duo fuerant homines Theodorici ducis. Quibus enim illo in tempore accidit commisisse necessariam rem apud ipsum ducem Romae urbis quo scientiae eandem rem iussit eos pergere in exilium. Venientes se ad Rauennam urbem nolunt inde recedere. Qui ipso die quo de his factum fuerit, hoc accusauerunt me eisque facibus suscepta est apud regem. *Ap Ck Ge Pb Pn*.
OPILIONEM: proprium *Lh Ta* | proprium nomen *Ec Gc Go Pt* | quid dicam *Oa*.
GAUDENTIUM: proprium nomen *Ec Gc Go Pt*.
CUM: dum *Pg*.
OB: propter *Bd Ct Pq*.
FRAUDES: untriuwa (OHG) *Ec Ed Gc Pm* | nequitias imposituras *Ka Lh Ta*.
REGIA CENSURA: regis iudicium *Af Bd Ed Ga Kc Na Pm Ps Va* | regium iudicium *Ct* | regium praeceptum *Pg* | regale iudicium *Ka*.
REGIA: regale *Er Fb Lh Mf Pd Pk Pp Pt Ta*.
CENSURA: iudicium *Ap Cg Ck Er Fb Fd Ge Go Lh Mf Mj Mo Oa On Pb Pk Pp Pt Px Ta Vf Vh* | iudicatura *Pq* | praeceptio *Vd*.
DECREUISSET: determinasset *Ap Cg Ck Ge Oa Pb Pn Ps Va* | iudicasset *Ct* | statuisset *Vf* | statuit *Ec Gc* | diiudicasset *Af Pd* | iussisset *Pg* | deposuisset *Pq* | adiudicasset *Vd* | definiuit, destinauit, statuit *Ka Lh* | parentesis. Cum decreuisset ire suscepta est atqui eis deferentibus nostra delatio. *Pd* | ut ab illo loco recederent et irent in exilium *Ap Ck Ge Oa Pb Pn Ps Va* | ut a Rauenna urbe quo se contulerant recederent *Er Fb Pt*.
ILLI (\ILLA/ *Mf*): regi *Af Bd Ct Ka Lh Pd Pg Pk Pp Pq Ps Ta Vb Vc Vf* | Theodorico *Ge* | Voluit quidam esse datiuum. *Va*.
PARERE: oboedire *Af Bd Fb Kc Lg Lh Mb On Pp Pq Ps Pt Ta Vf*.
AEDIUM: ecclesiarum *Ap Bd Cg Ck Ct Er Fd Ge Kc Lh Mj Oa Pb Pg Pn Pp Ps Pt Ta Vc Vf* | sacras (ae)des dicit ecclesias *Vd* | templi *Mb Px To Vh* | templorum *Ka Lh Ta* | templorum Rauenna *Ec Gc*.

1186 adiudicati] adicati *Ge*; iudicati *Va*. **1188** Praefecti] sc· quia ex praefectu *Lc*; profer(..) *Ps*; profectu *Pt*; profecto *Kc*. | fuerunt] fuerunt amatores pecuniae uel *Lc*. | carcerem] carcere *Pt*. **1189** fuerant] fuerunt *Pb*. **1190** commisisse] ut commisisse *Ap*. **1191** scientiae] scientia *Pb Pn*. **1192** nolunt] noluit *Ap Ck Ge*. | inde] unde *Pb Pn*. | Qui] quo *Pb Pn*. **1193** factum] fatum *Pb Pn*. | facibus] factibus *Ap Ck Ge Pn*. **1203** iudicium] iudicum *Ge*.

1189 Hi… 1193 regem] *glossing* 1p4.13 **Paulinum** *and* 14 **Albinum** *in all witnesses.*

DEFENSIONE: ueluti asylo *Ap Cg Ck Fd Ge Oa Pb Pn Pt* | ueluti in asylo *Ct Ka Kc Mj Pp Vf* | an asylo *Er* | immunitione *Lh Ta* | ecclesiarum defensione ueluti in asylo *Af Fb Pk Pq Ps*.

TUERENTUR: protegerent *Er Fb Mo Pt* | actiuae *Pb Pn* | saluarentur *On* | munirent *Va* | in ecclesia confugerent *Pg* | confugeret *Lh* | fugerent in asylum ·i· domum refugii *Go*.

COMPERTUMQUE: dum *Pg* | cum *Ge Pb* (2x) | cognitum *Af Ap Ck Er Fb Ge Ka Kc Lh Mo Oa On Pn Pp Ps Pt Ta Vf* | nuntiatum *Pd Ta* | commixtum *Ap Ck Ge Pb Pn Ps* | manifestum *Ap Cg Ck Ge Oa Pb* | scitum *Ka Lh Ta* | notum *Ct Ed Pm* | dictum *Ct* | cum cognitum esset *Pg* | fuit hoc regi nuntiatum *Lh*.

ID: quod dico *Pg*.

REGI: Theodorici *Ap Ck Ge Oa Pn Ps* | Theodorico *Cg Pb* | Quidam datiuus regi, quidam nominatiuum pluralem uolunt. *St*.

FORET: esset *Ap Ck Ge On Pb Pg Pn Ps*.

EDIXIT: posuit *Ps* | proposuit *Oa* | praecepit *Bd Ec Ed Fb Fd Gc Ka Kr Lh Mb Mf Mh Na Pg Pm Pp Px Ta Va Vd Vh* | praeceptum *Vf* | rex *Ap Ka Vh* | iudicauit *On* | edictum proposuit *Ap Cg Ck Ct Ge Pb Pd Pk Pn Pq* | edictum posuit (*Er*) *Fb Mj Pt* | praecepit, iudicauit uel edictum posuit *Af Kc Ps* | praenotauit *Af* | Edictum proposuit rex ut in frontibus notas habentes, aculeis ferreis factas, ut culpa eorum omnibus appareret. *Pp* | notas habentes uel characterem impressum frontibus, per quem omnes ad quos uenirent damnatos eos esse agnoscerent *Go*.

UTI NI (UT NISI *Af*): nisi *Af Er Ka Pp Pt* | pro ut nisi *Vd*.

PRAESCRIPTUM: praenotatum *Ct Fd Ka Kc Mj Mo Pd Pk Pp Pq Ps Vc Vf* | praes(...)tum *Mb* | praesignatum *Ec Gc Go Ka Lh Ta* | praeordinatum sibi *Vd* | praestitutum *Ct Ta* | praescitum *Ka* | praestitum *Lh* | a rege *Er* | praenominatum a rege *Ap Cg Ck Fd Ge Oa Pb Pn Ps Pt* | praenotatum a rege *Fb*.

DIEM: unde in exilium mittendi erant *Ec Gc Ka*.

RAUENNA: ab *Ap Pb Pg Pn Ps Vd* | Rabono *Go* | (a)b hac *Ed* | de Rauenna *Ka*.

URBE: in qua erant *Pp*.

DECEDERENT: discederent *Ka Pp* | egrederentur *Pd* | recederent *Pg Pq* | abirent *Ct Lb* | irent *Ap*.

NOTAS INSIGNITI FRONTIBUS: Greca figura *Ap* (2x) *Ck Ct Ge Lh Pb Pk Pn Pp Ps Ta Vc* | Greca figura est *Va* | figurata locutio *Af Pt* | figurum locutio *Er* | ypallage *Er Ka Pd* | notas frontibus habentes *Mf* | habentes insignitas notas *Bd Pq Va* | frontes habentes insignitas notis *Pd Vd* | in frontibus insignitas notas habentes *Mb Px* | habentes in fr(ontibus) caraceteres *Er* | habentes ipsi in frontibus caracteres *Ct* | Greci in frontibus ponebant signa. *Pg* | habentes insignitas notas frontibus *Af Pg* | habentes ipsi in frontibus caracteres alicuius materiei impressas *Ap* (2x) *Ck Ge Pb Pn Ps* | quasi diceret insignitas habentes notas *Ta* | quasi diceret in frontibus insignitas habentes notas *Ct Lh Pk Vc* | per figuras insignitas habentes frontes *To* | Oppilo atque Gaudentius *Ge* | tractum ab animalibus quorum sc· imprimunter frontibus *Pp*.

NOTAS: per *Ck Er Go Ka Mb On Pg Pm To Vh* | caracteribus *Ap Cg Ck Ge* | signa *Pm* | figuras *Fd* | per signa *Ec Ed Gc* | per caracteres *Oa* | caracteribus (...) *On* | per figuras (*Ga*) *Na Vh* | per figuras uel caractara *Ka* | litteras deiectionis *Fb Na* | notas

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1234 posuit] \pro/posuit *Ps*. **1241** praenominatum] nisi praenominatum *Fd*. **1251** notas] nota *Mb*. **1253** signa] sig{...} fuq(...) *Pg*. **1256** notas] om. *Pk*.

dicit litteras *Mj* | Notas dicit litteras, quae erant nota reorum propter feygam uel foyr Grecorum nominum habentium Γ *Af Ap Ka Kc Pk Pq Ps Vf* | .Γ. uel Φ. quae sunt notae reorum propter Greca nomina fugam uel foyr habentia Γ quod mortis signum penes priscos habebatur. *St* | Notas dicit litteras quae erant factae in frontibus illorum propter fugam uel formas Grecorum habentes. *Lc* | Quicumque enim perscribebantur ad mortem cauterio signabantur in fronte, quod illis ageretur si non statim recederent. *Lh Ta* | insigniti frontibus Θ scribebatur in frontibus dampnatorum *Kr*.

INSIGNITI: caracterati *Ec Gc Lh* | impressi *Er Fd Pt* | ustulati *Ed Pm* | urerentur *Fb* | ut urerentur *Ps Vf* | ut uterentur *Kc* | ut tenerentur *Mj*.
FRONTIBUS: in *Vh*.
PELLERENTUR: eicerentur *Ap* (2x) *Ck Ct Er Fd Ge Lh Pb Pk Pn Ps Pt Vc* | procul *Pg* | euertentur *Ta* | urbe *Ka* | ex urbe *Ec Gc* | quo frontibus insigniri debebantur *Ka* | qui frontibus insigniri debebantur *Ec Gc* | quo fronte insigniri debebantur *Ed* | qui ad mortem iudicarentur *Vb*.

18. Quid huic seueritati posse astrui uidetur? Atquin eo die deferentibus eisdem nominis nostri delatio suscepta est.

QUID – UIDETUR: potest seuerius cogitari *Cg Ck Ge Oa* | quid potest seuerius cogitari *Ap Pb* | quid potest simile excogitari *Af Ap Ed Kc Lc Lh Pp Pq Ps Px Ta*(2x) *Vf* | quid potest simile excogitari uel adfirmari *Vh* | quid simile huic potest excogitari *To* | quid potest simile excogitari, quod exilio adiudicatorum testimonia debuerunt super me accipi *Ec Gc Go Ka* (*Lh*) | Quibus argumentis contradici uidetur, ut non sit seueritas quod in me actum est? *St* | Quibus argumentationibus potest contradici, ut hoc non sit seueritas quod in me actum est? *Af Ap Kc Lc Lh Pk Pp Pq Ps Ta* (2x) *Vf* | nihil ultra uidelicet, quia sacris aedibus liberari non potuissent *Ap* | Quae seueritas uel quae crudelitas et quae malitia tam magna potest comparari uel adestimari huic seueritati uel malitiae, quam exercet in me Theodoricus rex? Nulla certe. *Er*.
QUID: quaeres *Bd Pg*.
HUIC: proscriptioni *Pq* | quam modo dicam *Af*.
SEUERITATI: quae sequitur *Ap Ck Ct Ge Kc Lh Oa Pb Pn Ps* (2x) *Ta Vc* | iniuriae et malitiae *Pd* | crudelitati *Bd Fb Fd Ka Lh Mo Pg Pp Ta Vf* | iudi(...) *On* | ultioni. uehementiae *Ec Gc* | regis duritiae quae sequitur *Er Fb Pt* | fortitudini, uehementiae, ultioni, iudicio, districtioni *Ka Lh*.
ASTRUI: affirmari *Af Ap Cg Ck Ct Ed Fb Fd Ge Kc Kr Lh Mo Oa On Pb Pn Ps Px Ta Vb* | opponi *Af Fb Fd Ka Kc Mh Mo Na Pg Ps Pt To Vf Vh* | augeri *Pd* | similari *Mb* | comparari *Af Ct Ed Go Pm Pq Vh* | componi *Ec Gc* | assimulari *Er Fd Ka Pt* | argumentari *Af Kc Mo Ps Vc* | adaequari *Vd* | aequari *Lh* | opponi sc· ab aliquo

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1262 litteras[2]] Γ litteram *Af Ka Pq*; Γ litteram uel Φ *Pk.* | erant] erat *Af Ka Pk Pq.* | nota reorum] nota morum *Vf*; notare eorum *Af*; notariorum *Ap Kc Ps*. | feygam] feigam *Ps*; frigam *Kc*; foygan *Af Pq*; fygam *Ka*; fugam *Vf.* | uel] et *Af Pq.* **1263** foyr] formam *Ps*; formas *Vf*; for *Kc*; fyrgam et fyr *Ka*. | nominum] om. *Vf*; nomina *Pq.* | habentium Γ] habentia *Ap Kc*; habent{...} *Vf*; habent(...) *Ps*. **1267** perscribebantur] perscribantur *Ta.* | quod] quid *Ta*. **1268** si] s{cilicet} *Ta*. **1288** hoc] om. *Pp.* | sit] sensit *Pk.* | seueritas] ueracitas *Af.* | est] sit *Ta*(1,2). **1299** affirmari] adfirmam *Px.*

1262 feygam…1263 foyr] For Gk. ΦΕΥΓΩ ‘to be an exile’ and ΦΩΡ ‘thief’?

bono iudice *Bd* | simile excogitari *Mj* | approbare uel contradici, ut non sit seueritas *Pp* | argumentari uel contradici, ut non sit seueritas *Pk* | quia a flagitiosis accusatur iustus *Af* | simile (...) hominibus (...) infama(...) (...)sationem innoc(...) (...) insignit(...) suscepit *Mf* | ita est melius ablatiuus absolutus, uel aliter quid uidetur posse astrui *Bd*.

UIDETUR: o magistra *Pd* | me *Pn*.

ATQUIN (ATQUI *Af Ec Pg Pp Pq Ps P7 P8 P9 Vd*, ATQUI IN *Ap Fd Cg Ck Er Go Mb Pb Pn* | > ATQUI IN *Pt*): certe *Af Ap Cg Ck Ed Er Fb Fd Ge Go Mb Oa Pb Pg Pn Pp Ps Pt Ta To Vb Vd* | tamen *Ec Gc*.

-QUIN: potius *Ec Gc*.

EO DIE (EODEM DIE *Pm*): in *Mh Pp* | eodem die *Ec Gc* | praescripto *Er Fd* | in illa die *Pg* | praedicto praescripto *Pt* | quo edictum est *Pq* | quo frontibus insigniti debebantur *Pm* | quo edictum est ut a Rauenna decederent *Ap Ck Ct Ge Lh Pn Vc* | quo die edictum erat eos ab urbe Rauenna pelli *Af Ct Fb Kc Pk Ps* | quo edictum erat ab urbe pelli *Vf* | quae dictum erat eas ab urbe Rauenna pelli *Pp* | quo dictum est eos ab urbe repelli *Mj* | quo dictum est ut Rauenna recederent *Ta* | quo die edictum est recedere ab urbe Rauenna *Lh Ta* | eclipsis *Ct Pk* | elempsis est *Ta*.

DEFERENTIBUS: accusantibus *Af Ap Bd Cg Ck Er Ge Go Kc Oa Pb Pn Pp Ps Pt To Vf* | accusatoribus *Vf* | nuntiantibus *Ta* | portantibus *Pq* | accusantibus sc· accusatoribus *Fd* | me duobus iam dictis *Er Pt* | dissimilia deportantibus nuntiantibus *Ec Gc Ka Lh* | accusantibus Opilione et Gaudentio accusationem *Pd* | quo ipsi Opilio et Gaudentius depulsi sunt *Go*.

EISDEM: reis *Lh Ta* | duobus *Cg* | duobus hominibus *Ap Ck Ge Oa Pb Pn Ps* | Opilione et Gaudentio *Ap Cg Ck Er Fd Ge Go Oa Pg Pn Ps Pt Vc*.

DELATIO: accusatio *Ap Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kr Mb Mh Mo Na Oa On Pb Pd Pg Pm Pn Pp Pq Ps Pt Px Ta To Vb Vf Vh* | proditio factorum *Ec Gc Ka Lh Ta*.

SUSCEPTA EST: apud regem *Ap Cg Ck Ct Er Fb Fd Ge Pb Pn Ps Pt* | a rege *Bd Pd Pg* | per nostram accusationem reconciliati sunt *Ec Gc Ka Pp*.

19. Quid igitur? Nostraene artes ita meruerunt an illos accusatores iustos fecit praemissa damnatio? Itane nihil fortunam puduit si minus accusatae innocentiae at accusantium uilitas?

QUID IGITUR: censes *Bd* | iudicas *Pq* | dicendum est *Af Fd* | putas, o philosophia *Pp* | loqueris *Ct* | dicam *Ec Fb Gc Ka Mo Pk Vd Vf* | edictum erat *Er* | putas quid factum fuit *Ap* | dicis de hoc uidetur posse astrui *Pt* | yronicos *Vb* | eclipsis *Bd Ka* | eclipsis est *Lh*.

NOSTRAENE ARTES: nostra studia *Af Ap Cg Ck Ge Kc Lh Oa Pb Pn Pp Ps Pt Ta* | mea miseriae *Pp* | ut ita reciperemus *Pd* | quia sapientiae studuimus id circo exilio retrudimur *Af* | quibus alios labore liberauimus *Ec Gc Ka* | hoc est nostra eruditio aut studium dignum fuit accusationis *Ec Gc Ka* (*Lh*).

-NE: numquid *Pq*.

1315 quo edictum] quo\d/ dictum *Pn.* | a] om. *Lh.* | Rauenna] rauenna urbe *Ct.* | decederent] recederent *Lh Vc.* **1316** die] om. *Fb.* | ab…Rauenna] abubera uenna *Kc.* | pelli] pelli \uel decedere/ *Ps*. **1319** Rauenna] rauenna pelli *Lh.* **1326** Opilione] opilioni *Go*; opinio *Er*; opilionem *Vc.* | et] om. *Cg Ck Pn.* | Gaudentio] gaudento *Cg Ck Ge*. **1344** eruditio] proditio *Gc.*

ARTES: studia *Bd Ed Er Fb Fd Mf Mj Vf* | eruditio *Ed Px* | eruditiones *Pg To Vh* | uirtutes *Go* | lacrimabiles *Ct Pq* | liberales *Vd* | opera *Ec Ed Pm* | operam *Gc* | studia uel opere *St*.

ITA MERUERUNT: ut hoc apud nos ageretur *Ap Ck Ge Lh Oa Pb Pk Pn Ps Vc* | ut apud nos ita ageretur *Pp* | ut ita fieret *Fb* | ut hoc fieret *Bd Er Fd Pt* | ut apud nos ageret, ut a proscriptis morti accusamur *Ta* | ut sic damnaremur *Cg* | ut a proscriptis morti accusaremur *Lh* | ad accusandum me *Bd*.

AN ILLOS ACCUSATORES: Opilionem et Gaudentium *Ap Cg Ck Ge Oa Pb Pd Pn Ps*.

AN: ne *To*.

ILLOS: supradictos *Vd*.

IUSTOS: esse *Fd Vf* | contra me *Er Fb* | apud imperatorem *Vd* | ut qui pro suis culpis ante iudicati sunt super me modo iudicare debuerint *Ec Gc Ka*.

FECIT: pudere *To* | liberauit *Ga Na*.

PRAEMISSA DAMNATIO: yronia *Ap Ck Ge Oa Pb Pn Ps* | quia debetur damnari *Cg Ck Ge Oa* | qua debent damnari *Ap Pb Pn* | qua debeant damnari *Fb* | qua debeat damnari *Ps* | qua debeant iniuriari *Pp* | qua debuerant iniuriari *Ct Ka Lh Pd Pk Pq Ta Vc* | quae debebant damnari *Er Fd* | praemissa damnatio ut illam sumeret contra me accusationem *Ap Ck Ge* | praemissa, quia damnati fuerant ad exilium *Bd* | contra me transacta, quae debebant damnari *Pt* | qua illi damnati fuerant ad mortem, illos fecit liberos et me reum *St* | Illa damnatio forsan, qua illi fuerunt damnati ad mortem, dixit, illos fecit liberos et me reum. Yronice locutus est. *Ap Ck Ge.*

PRAEMISSA: transacta *Er Fb Mo* | iniusta *Ps* | praedicta *Fd* | praeiudicata mea *Pg* | praeiudicata *Ec Ga Gc Ka Mh Na Pm To Vh* | ante facta *Ec Ed Gc Lh Mb Mf*.

DAMNATIO: illorum *Pd* | mea *Af Ps To* | minime *Af* | set informes (!) *Bd*.

ITANE: numquid ita *Ap* | bene procedit *On* | procedit nec nunc bene *Af*.

-NE: non *Er*.

NIHIL FORTUNAM PUDUIT: esse *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | fieri *Bd* | non uerecundata est, quia sic consensit *Pg* | Dicimus enim pudet me huius rei. *Ta* | ut dictum est, ita fortuna nullum habuit pudorem *Ec Gc Ka* | ut dictum est *Ed Pm*.

NIHIL: non *Ct Fb Fd Pt*.

FORTUNAM: accusationem *Ap Cg Ck Ge Oa Ps* | accusatio *Pn* | euentum *Er Fb Fd Lh Pq Pt Ta Vc* | fatum *Ka Pp* | causatio *Pb* | quia sic consensit *Pd* | praemissa damnatio *Ap* | uerecundia est *Er* | casus euentus *On*.

PUDUIT: erubuit *Ka Pp To* | uerecundata est *Fd Pt* | uerecundia fuit *On* | agere *Af* | Theodoricus *Ap Pb Pn* | ut illam sumeret contra me pudere debuerat fortunam *Ap Ck Ge Pb Pn* | ut accusationem illam summeret contra me *Ct* | pudere fortunam debuisset *Ct Kc Mj Pk Pq Ps Ta Vc Vd* | pudere debuerat fortunam *Vb* | quia sic consensit *Ka Lh Pk Pp* | non puduit quia (...) *Mf* | non puduit quod innocens fui *Ec Gc* | quod innocens accuser *Vf* | praemissa damnatio, ut illam sumeret contra me accusationem *Vb* | Si non puduit fortunam hoc consentire propter meam innocentiam, saltem uilitas accusantium, qui damnati fuerant, pudere illam debuisset, ut tales accusatores contra me non susciperet. (*Af*) *Ap Ck Ct* (*Fd*) *Ge Kc*

1359 debuerint] debuerunt *Ec Gc*. **1362** debent] debentur *Ap*. **1363** qua[2]] quia *Pd*. | debuerant] debuerunt *Ka*. **1367** forsan] forsitan *Ge*. | qua] quia *Ap*. **1384** fortunam] fortuna *Mj*. **1388** hoc] om. *Fd*. | consentire] consentire\t/ *Ap*; sentire *Ta*. **1389** saltem] salutem *Pb*. | qui] quod *Ta*. fuerant] fuerunt *Fd Vc Vf*. | pudere] pedere *Vc*. | illam] om. *Mj Va*. **1390** debuisset] decuisset *Kc Lc Mj Pk Ps Ta Vb Vd Vf*; decuisse *Fd*; docuisset *Lh Vc*. | ut] om. *Lh*. | ut…susciperet] om. *Vb*. | tales accusatores] om. *Mj* | susciperet] susciperes *Va*.

I prosa iv

Lc Lh Mj Pb Pk Pn Pp Pq Ps Ta Va Vb (*Vc*) *Vd Vf* | (qu)asi hoc dixisset (...)ne non sunt (...) quid tale quod (for)tunam tam impu(de)nter uellet dam(na)re, quod non (pu)duit illud for(tu)nam accusare (inn)ocentiam meam (...)ne maiestatis (...)udicare, quan(to) magis accusa(n)tium uilitas (...)ege suscipi non (...)ere qui postquam (dam)nati fuerant (con)tra innocentium (su)mpserant (co)nspirare *Er* | Si non puduit fortunam me nam (!) damnare cum innocentia, et si non puduit eam uilitas accusantium, numquid potest aliquid eam pudere. Si hoc non puduit quod innocens accusarer, saltem pudore debuerat uilitas accusantium pudere fortunam debuisset. *Lh* | Puduit fortunam propter accusationem innocentem. *Ck Ct Ge Oa Pb Pn Ps* | si hoc non puduit quod innocens accusarer *Fb Lg Vd* | si hoc non puduit fortunam, propter accusationem innocentem *Ap*.

SI MINUS: si non *Af Fb On Vf* | non *Bd Ct Mb Vd* | nihil *Pr* | puduit *Eb Fb Go Lh Mb Mf Mh On Pd Pg Pk Pm Pp Ta To Vd Vh* | puduerunt *Er* | non puduit *Ka Lh To* | fortuna *Er* | fortunam, uilitas *Pp* | puduit fortunam *Af Bd Fd Lh Pq Ta Vc* | si non puduit *Ed Er Vh* | si non puduit fortunam *Pt* | si non uerecundata est propter innocentiam accusationis nostrae *Pg*.

INNOCENTIAE: meae *Pp* | nostrae *To Vd* | quod innocens fui *Va*.

AT: sed *Pp* | uel *Na* | saltem *Af*.

AT ACCUSANTIUM UILITAS: puduit *Pk* | pudet *Ed* | pudeat *Ge Pb* | puduisset *Lb To* | stupuit *Mb* | pudor erat *Ed Ka Na Pm Vh* | pudori erat *Mh* | quia pudor erat *Ga Mh* | mihi pudor erat *Vh* | pudere ualuit *Mf* | deberet pudere *Ap Ck Ge Pn* | deberet puderet *Af* | debuisset pudere *On Pp Ps Vh* | debuerat puduisse *Pd Vb* | debuit pudere (*Eb*) *Vd* | deberet uilitas pudere *Oa* | pudori esse debuit *Ka* | debuit esse pudori uilitas *Pg* | pudori ei esse debuit *Pd* | pudori esse debuisset *On* | debuisset ei esse pudori *Af Pq* | saltem pudere debuerat *Pt* | saltem pudere debuerat illam *Fd* | saltem pudere debuisset illam fortunam *Fb* | deberet respui a rege *Pt* | deberet despui a rege *Er* | deberet accusantium uilitas respui a rege *Ct* | pudori esse debuit tamen uultus accusantium *Ec Gc* | Si non erubuerunt, quia innocens accusatus sum, deberent erubescere accusantium uilitatem. *St* | Si non erubuit quia innocens accusatus sum, debuisset uerecundari propter accusantium uilitatem. *Ap Cg Ck Ge* | Si hoc non puduit quod innocens accusarer, saltem pudere debuerat uilitas accusantium. (*Af*) *Kc Ps* | Si non puduit quod innocens fui, pudet tamen uilitas accusantium. *Ga Ka Mh Na* | quare non puduit *Va*.

ACCUSANTIUM: illorum duorum *To* | pluralis *Vh*.

UILITAS: turpitudo *Pp* | dispectio *Er Pt*.

20. At cuius criminis arguimur summam quaeres. Senatum dicimur saluum esse uoluisse.

AT (SED *Lh* | > sed *Ga*): at *Lh* | sed *Ap Ed Ka Na Px To Vh* (2x) | si *Bd* | summa *Pp*.

CUIUS CRIMINIS ARGUIMUR: Greca locutio *Ap Ck Er Fd Ge Oa Pb Pn Ps Pt St Va* | Greca locutio est *Fb* | arguor illius rei *Ap Ck Fd Ge Oa Pb Pn Ps Pt St Va* | arguor illius regi *Er* | si tantum crimen dicendum *Ap Ck Ge* | si tamen crimen dicendum *Ct Pb Pn Ps* | si tamen crimen dicendum est *Lh Pp Pq Vc* | crimen sibi intensum *Bd*.

CUIUS: fuit *Ap* | de quo *Bd Er Fb Fd Pt* | ob quam culpam *Ec Gc Ka*.

1393 meam] itam *Er.* **1419** quia] quod *Ap Cg*. **1420** propter] ob *Cg*. | uilitatem] utilitatem *Ck Ge*. **1421** quod] om. *Kc.* **1422** uilitas] uultus *Ka*. **1435** si[2]] om. *Pb.*

ARGUIMUR: culpamur *Ka Pp* | derogamur *Ap* | reprehendimur *Bd On* | corripimur *Pq* | bizigan wurdim (OHG) *Vh* | a rege *Pg* | ab illo rege *Cg*.
SUMMAM: integritatem *Ap Ec Fb Gc Kc Mo Pp Ps Vf* | caput *Ec Fb Ga Gc Ka Lh Mj Mo Na Pg To Vh* | init[i]um *Vh* | rationem *Mh* | operam *On* | ueritatem *Fd Va* | caput uel originem *Kr* | rei ueritatem *Ap Ck Ct Oa Pb Pn Ps Pt Ta Vc* | qualitatem *Ap* | maiorem culpam *Cg* | magnitudinem *Vd* | finem, causam *Pp* | causa *Pd* | pollutionem totius accusationis *Mb* | quaeris qualitatem accusationis *Go* | nostrae accusationis *Vd* | rei ueritatem quaeris *Lh*.
QUAERES (QUAERIS *Er Oa Pb Pg*): si *Oa Vb Vh* | tu *Pg* | interrogas *Ka Pb Pn* | si tantum *Oa* | o philosophia *Er* | o magistra *Fd*.
SENATUM: hoc est *Ec Gc* | ecce prima causa *Va* | ordinem id est dignitatem qui constat *Pp* | quo dicimur senatum saluum esse uoluisse, nec reum esse maiestatis, sicut criminabatur *St*.
DICIMUR: criminamur *Cg Ec Gc Ka Pb Pd Pg Pp* | o criminamur *Ap Ck Ge Pn Ps* | hoc criminamur *Er Pt* | ob hoc criminamur *Fd* | unde et criminamur *Va* | ab aliis *Ap Ck Ge Oa Pb Pn Ps* | non improbis *Er* | nos ab improbis *Pt* | bizigan wurdim wir (OHG) *Ec Gc*.
SALUUM ESSE: in senatoribus *Pp*.
UOLUISSE: uelle *Mf*.

21. Modum desideras. Delatorem, ne documenta deferret quibus senatum maiestatis reum faceret, impedisse criminamur.

MODUM: si *Bd* | qualitatem *Ga Lg Lh Mh Na Px* | qualitatis *Mb* | finem uel qualitatem *Pg To* | causam *Vd* | accusationis *Lh Px To* | damnationis *Pt* | acc{usatiuus} cas{us} *Ga Na* | qualiter factum sit *Pg* | qualitatem facti *Oa Va* | qualitatem criminis *Cg Er Fd Pt* | qualitatem accusationis *Ct Ec Ed Gc Ka Mf Pk Pq Ta Vc* (*Vh*) | qualitatem meae damnationis *Mj* | qualitatem facti criminis et accusationis *Ap* (2x) *Ck Ge Pb Pn* | qualitatem accusationis uel meae damnationis *Af Kc Lc Pq Ps Vf* | qualitatem facti ·i· accusationis uel meae damnationis *Pp* | meae delationis uel qualitatem *Pd* | qualiter criminatus sum *Af* | criminis ·i· qualiter illud crimen committeretur. Nam aliud est ipsum crimen, aliud est modus criminis ·i· quomodo committatur. *Ec Gc Ka*.
DESIDERAS: audire *Ap Ck Ct Er Fd Ge Pn Ps* | ne *Ge* | tu *Pg* | scire *Pg Pk* | si uis audire *Oa*.
DELATOREM: accusatorem *Af Ap Cg Ck Ct Ec Ed Fb Gc Ge Lh Mb Pb Pd Pk Pn Pq Ps Px Ta To Va Vc Vh* | partitorem *Pp* | proditorem *Ec Gc Ka Lh* | qui deferebat epistolas *Ap Ck Er Ge Pb Pn Ps* | qui epistolas deferebat regi *Oa*.
DOCUMENTA: epistolas *Ap Cg Ct Fd Lh Pk Pq Ta Va Vc* | scripta *Fb Fd Mo Pt Vf* | probationem *Mb* | iudicia *Er* | indicia *Ct Fb Lh Mo Pg Pk Pq Pt Ta Vc* | litteras *Af* | commenta *Px Vh* | instrumenta *Pg* | accusatio *Pm* | testimonia et quaedam instrumenta *Pp* | manifestationes, probationes *Ka Lh* | manifestationes, probationes, accusationes *Ec Gc*.
DEFERRET: proderet *Ec Ga Gc Ka Na Pg Vh* | ostenderet *Mb* | regi *Ap Bd Cg Ck Er Fb Fd Ge Pb Pn Ps Pt* | ad regem *Pd* | Theodorico *Ec Gc Pm*.
QUIBUS: documentis *Ap Bd Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Lh Mb Mh Na Oa Pb Pd Pg Pk Pn Pp Pq Ps Pt Px Ta To Vb Vc Vd Vf Vh* | epistolis *Bd*.

1468 accusationis[2]] *gl.* uel facti criminis *Ps*. | meae damnationis] damnationis meae uis nosse *Lc*.
1471 qualiter] qualitatis *Ka*. | committeretur] committeret *Ec Gc*.

SENATUM – FACERET: quod in maiestatem regis aliquid aduersum optasset senatus *Af Kc Lc Lh Pk Pp Pq Ps Pt* (2x) *Ta Vc Vf*.
SENATUM: Romanum *Cg* | esse *Pq* | Intellegi datur quod totus senatus conspiraret Theodoricum apud imperatorem accusare. Sed ex ipso senatu aliquos ipsius Theodorici amicos esse, qui hoc illi consilium denudarent. Et cum nuntium ·i· delatorem, qui haec Theodorico perferret, mitterent, hunc ipsum delatorem Boetius impedire uelle criminatur, ne ipso documento ·i· accusationes illius senatus in Theodoricum ad imperatorem regi deferret. *Ec Gc Ka Pp*.
MAIESTATIS REUM: ut in maiestate rex aliquid aduersum diceret *Pd* | Reus maiestatis dicitur qui contra imperatorem aliquid agit uel in eum delinquit. *Vd* | Reus maiestatis est (q)ui contra imperatorem aliquid machinatur mali. *Na1* | Reus maiestatis dicitur, qui aliquid mali contra regem machinatur. *Ec* (*Ed*) *Gc Vh* | Qui contra principem eius aliquid aduersi gere[re] uidebatur, dicebatur reus *Mb* | Reus maiestatis est qui contra regem uel ius imperiale aliquid praui machinatur. *Ka* (*Lh*) *Mf* | reus maiestatis qui contra regem machinatur malum *Mb* | Reum facere dicitur quia obnoxius est, et rea etiam a reo. Reus maiestatis primum dicebatur qui aduersus rem publicam aliquid egisset, ut si quis hostibus consensisset aut leges inutiles iam rei publicae inferret et utilitatem auferret. Dictus est autem maiestatis, quia magis est laedere patriam quam ciuitatem postea rei maiestatis erant, quia aduersus maiestatem regalem egisse uiderentur quod modo exsequitur. *Ap Ck Ge Va* | Reus a re dicitur obnoxius, et maiestatis qui aduersus r{em} p{ublicam} egisset, ut si hostibus consensisset, et leges inutiles inferens utiles auferret. Nunc autem reus maiestatis dicitur qui aduersus monarchiam uel toparchiam seu commune principatum aliquid mali et maximae damnationis molitus esset. *St* | Reus maiestatis quis dicebatur qui contra rem publicam et contra regem aliquid sensisset. Dicit ergo se ex hoc criminatum esse quod impedisset delatorem, qui ferebat regi epistolam contra senatum, quasi aliquid contra regem sensisset. Per quod uolebat senatum reum facere maiestatis. *Af Ap Fd Kc Lc Lh Mj Pk Pp Pq Ps Pt Ta Vc Vf* | Reus est maiestatis contra regem machinans malum. Reus est maiestatis dictus quod aduersus rem publicam aliquid egisset et qui hostibus consensisset. Dictus autem reus quia magis est paratus laedere patriam, quam unum ciuem, et hi etiam rei sunt maiestatis, qui aduersus maiestatem principum egisse uidebantur, uel qui leges inutiles r{ei} p{ublicae} detulerunt. *To* | Reus maiestatis dicebat apud Romanos qui faciebat coniurationem contra regem. Reus maiestatis dictus qui aduersus rem [...] egisset, et quicumque hostibus consensisset. Ideo reus [... laede]re patriam [..] ciuem [...] dicti sunt qui aduersus

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1487 quod] om. *Pt*(1); dicit quod *Pq*. | in] om. *Ps*; \in/ *Pq*. | regis] om. *Ta*. | optasset] obtasse *Kc*; molitus esset *Af Lh Pk Pq Ta Vc*. **1488** senatus] om. *Lh Pt*(1). **1490** imperatorem] imperatorem constantinopolitanum *Pp*. | ipsius] om. *Pp*. **1491** nuntium…1492 delatorem[1]] delatorem ·i· nuntium *Ec Gc*. **1492** perferret] proferret *Ec Gc*. **1493** ipso documento] ipsa documenta *Pp*. | accusationes] accusationis *Ec Gc*. **1494** senatus…imperatorem] teoderico *Pp*. **1499** reus] reus imam *Mb*. **1500** ius] uis *Mf*. | praui] mali *Ka*. **1501** Reum facere] reus a re *Va*. **1502** quia] qua *Va*. | et] om. *Va*. **1503** si quis] om. *Va*. **1504** iam] om. *Va*. | utilitatem] utiles *Va*. | autem] etiam *Va*. | maiestatis] \reus/ maiestatis *Ap*; reus maiestatis *Va*. **1505** postea] postea hi *Va*. | quia[2]] qui *Va*. **1511** Reus…1512 sensisset] om. *Lh*. | maiestatis] maiestis *Af*. quis] om. *Lc Mj Pp*; «...» *Pq*. **1512** sensisset] male sensit *Mj*; sentisset *Fd Pt Vf*; sensisset, uel qui regiam maiestatem deseruisset, uel uiolasset, uel qui rem publicam prodidisset hostibus, uel qui faueret hostibus *Pp*. | ergo] om. *Fd*. | hoc] om. *Fd Ps*. | impedisset] impedisse *Kc*. | qui] et *Vf*. **1513** ferebat] interferebat *Ap*. | regi] regem *Lh*. | quasi] quas *Kc*. | aliquid] aliqui *Kc Mj*. sensisset] sensissent *Mj*. | Per…1514 maiestatis] om. *Mj*. **1515** Reus[2]] < regi *To*.

maiestatem principum egisse uidebantur uel qui inutilem rei publicae detulerant. *Pd*.

MAIESTATIS: regiae *Pg* | regis *Bd Pq* | imperatoris *Ap* | contra regem *Cg* | regi rerum *Er* | rei publicae *Ct* | maiestatis dicitur quasi maior statio *Oa* | maiestas (...) statuta *Vb* | contra regem et dicitur maiestas, quasi maior statio *Ap Ck Ge Pb Pn Ps*.

REUM: noxium *Fb Mo* | obnoxium *Vd*.

FACERET: proderet *Pg To* | ut *Pb Pn*.

IMPEDISSE: prohibuisse *Cg* | tardare *Ka Lh* | tardasse *Ec Gc*.

CRIMINAMUR: nos *Mb* | criminor *Px* | culpamur *Mh* | accusamur *Ge* | increpamur *Pq* | quia uolunt saluum esse senatum *Vb* | bizigan wurdim (OHG) *Vh* | ecce secunda *Va*.

22. Quid igitur, o magistra, censes? Infitiabimur crimen, ne tibi pudor simus? At uolui nec umquam uelle desistam. Fatebimur? Sed impediendi delatoris opera cessauit.

MAGISTRA: sophia *Ap Pb Pn* | philosophia *Ka* | o philosophia *Er Pp*.

CENSES: iudices *Cg Ck Fb Ge* | iudicas *Ap Ct Ka Lh Oa Pb Pg Pn Pp Pq Ps Ta Va Vc* | statuis *Pb* | definis *Mb* | consiliaris *Fd*.

INFITIABIMUR: ego *Vb* | negabimus *Af Ap Bd Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Go Kc Lh Mb Mf Mj Mo Na Oa On Pb Pd Pg Pm Pn* (2x) *Pq Ps* (2x) *Pt St Ta To Va Vb Vc* (2x) *Vd Vf* | negabimur *Ap Cg Ck Ge Lb Pb* | negabo *Px Vh* | negam *Vh* | resistemus *To* | contradicemus *Oa Pb Pn Ps To* | contradicemur *Ap Cg Ck Ge* | infitebimur *To* | unde inficiator negator *Pt* | inficiator ·i· negator *Pb* | inficior nego *Kr* | contradicemus falsum esse *Ct* | nega\bi/mus contendendo uel falsum *Ka* | quod nobis imponunt, ut impedissemus delatorem litterarum *Ap Ck Er Ge Pb Pn Ps Pt* | contradicimus resecabimus uel resistemus *Pd* | inficiabimus ·i· negabimus crimen iniectum, quia uolumus senatum saluum fieri, ne tibi pudor simus ·i· ne tibi pudorem generemus et yronice dicit crimen cum non sit crimen *On* | inficiator ·i· negator, quod non fatetur, sed contra ueritatem mendacium nititur *Ap Ec Gc Ka Kc Lc Lh Mo Ps Pt* | contradicemus falsum esse, ne causa nostri qui sapientes dicebamur tu dehonesteris *Ap Kc Lc Pk Pp Ps Pt Ta Vc* (*Vd*) | contradicemus sic esse quod illi dicunt ne causa nostri qui sapientes dicebamur tu dehonesteris *Vf*.

CRIMEN: per *Er* | de litteris *Pq* | culpam *Fd* | yronice *Va* | yronia cum non sit crimen *Ap Cg Ck Ge*.

NE: ut *Pq*.

PUDOR SIMUS: Quia uolui senatum saluum esse et impediui delatores, rex dicebat reum esse maiestatis superatum et ego contra et propterea sum tibi nunc pudor. *Ap Ck Ge Pb Pn* | quia maiestatis reus dicitur senatus *Cg*.

PUDOR (PUDORI *Va*): pudori *Pk Pp To* | ad pudorem *Fd Va* | uerecundiam *Mo* | ad uerecundiam *Fb Vf* | in uerecundiam *Pd*.

1553 inficiator…1554 nititur] Isid. *Etym*. 10.149

1527 quasi] om. *Ap Pb Pn Ps*. **1546** negam] nsgkm *Vh*, = nfgbm = negam? **1550** quod] quid *Pt*. **1554** ·i·] om. *Ec Gc Lh Pt*; dicitur *Lc Mo Pt.* | negator] negotiator *Ka Lh.* | quod] quia *Ec Gc Lh*; qui *Ap Ka Lc.* | non…sed] om. *Lc.* | sed] quod *Pt.* | nititur] fatetur *Lc*; mittitur *Pt*; mentitur *Ec Gc.* **1555** contradicemus] negabimus uel contradicemus *Pk Ta Vc Vd*; negabimus *Pp*. | causa] causam *Pt.* **1556** dicebamur] dicebamus *Pt*. | tu dehonesteris] ita dehonestis *Kc*; tu dehonestaris *Ta*. **1559** crimen] om. *Ge*.

I prosa iv

SIMUS: non *Ka* | ego qui tuus discipulus sum *Ap Ck Er Ge Oa Pb Pn Ps*.
AT: sed *Ed Ka Lh Mb Pd Pg Px To Vh* | certe *Bd Pt*.
UOLUI: ego *Pg* | infitiari crimen *Pd* | senatum saluum *Ga Ka Mh Na Pd Pk Pp Pq Vc Vh* (2x) | senatum saluum esse *Ap Ck Ct Ec Ed Er Fb Fd Gc Ge Go Kc Lg Mj Oa Pb Pg Pn Ps Pt Px Ta To Vf* | senatum saluum facere *Cg* | saluum fuisse senatum *Bd* | salutem senatus *Vd* | senatum esse saluum esse optaui ipsumque confiteor quod uero delatorem impedierim epistolasque ei tulerim, quas contra senatum ferebat, summopere denego *Lh* | ita uoluisse *Ed Fd Ka Lh Pt To Vh* | illud ita uoluisses *Pd* | delatorem impedire ita uoluisse *Er*.
UELLE DESISTAM: ut non sit *Pb* | ut non sit saluus *Oa Pn Va* | ut non sit senatus saluus *Ap Ck Ge Ps* | nec umquam desistam hoc fateri *Cg* | uelle nos ipsum saluum *Va*.
DESISTAM: cessabo *Bd Er Fb Fd Pt*.
FATEBIMUR: affirmabimus *Fb Mo* | confitebimur *Lh Mo Pg Pq* | manifestabimur *Lb* | inficiabimur *Pk* | fateri crimen est *Pp* | rei ueritatem *Pd* | illud *Vh* | istud solum *Bd* | saluum uoluisse senatum *Vd* | senatum saluum esse *Ka*.
SED IMPEDIENDI – CESSAUIT: delatorem impedisse quod agere dicor negabo *Oa* | quia non fui praesens *Vb* | unum confessus est, alterum negauit *Ct* (*Ed*) *Er Fb Fd Lh Pt Px To* (*Vh*) | Hoc quod dictum est ex me ut impedissem delatorem, quod nullomodo fuit, negabitur a me. *Ap Ck Ge Pb Pn Ps* | Hoc est quod dicit, sed impediendi, quod mihi obicitur, ut delatorem impedierim *Ta* | quod mihi obicitur ut delatorem impedierim epistolas regi ferentem cessabit, i. non confitebor *Ct* (*Lh*) *Pk Vc* | quod mihi obicitur ut delatorem impedierim epistolas regi ferentem *Af Pp Pq* | Vnum confessus est, alterum negauit. Quid mihi obicitur ut delatorem impedierim epistolas regi ferrentem cessauit. i. non confitebor. *Kc* | unum confessus est, alterum negauit ·i· quod illi obicitur, ut delatorem impedierit epistolas regi ferentem cessabit ·i· non confitebitur *Fd* | unum confessus est, alterum negauit, quod mihi obicitur, ut delatorem impedi studium a me denegabitur *Ps* | Vnum confitebimur, alterum negabimus, senatum uidelicet saluum esse optaui semper ipsumque confiteor, quod uero delatorem impedierim epistolasque ei tulerim, quas contra senatum ferebat, summopere denego. *Af Ap Ck Fd Ge Kc Lc Pb Pk Pn Pp Pq Ps Pt Ta* (*Vd*) *Vf* | unum senatum uidelicet saluum esse semper optaui, quod uero delatorem impedierim epistolas regi ferrentem non confitebor *Mj* | (...) tulissem ab illo epistolas quas deferebat regi ad (...) senatum hoc nego. Quod autem uolui salui senatum non nego *Lh*.
IMPEDIENDI: nomen est *Lh Pd To* | a me *Vh* | qui eum *Na* | qui dignus erat impediri eum *Vh* | qui dignus erat impediri *To* | nomen, ut impediretur delator *Ed Pm* | nomen est ·i· ut impediretur delator. Nam impedire eum uolui. *Ec Gc Ka* | impediendi nomen est qui dignus erat impediri *Ed* | digni impediri opera mea uel studium meum *St* | qui dignus est impediri *Ct Fb Fd Lh Pt* | quia dignus erat ut impediretur *Mf* | indignus est impedire *Er*.
DELATORIS: fraudium *Mb* | accusatoris *Cg Ct Px Vh* | Delator dicitur uilicus actor ·i· diabolus, criminator, eo quod detegit quod latebat. *Ec Gc Ka Lh Ta*.

1584 quod[1]] om. *Ge.* | est] est modo *Ck Ge.* | ut] om. *Pb.* **1585** nullomodo] nullo *Ck Ge*. | fuit] om. *Ck Ge*; «fuit» *Pb*. **1588** epistolas] epistolasque *Pq.* | regi] rei *Af.* **1594** Vnum] confiteri ·i· unum *Pp*; uitium *Kc*; hoc unum *Ta.* | negabimus] negabimur *Kc*. | uidelicet] om. *Ap Ck Ge Pb Pn Vf.* **1595** semper] om. *Ap Ck Ge Pb Pn*. | ipsumque] ipsum *Vf.* | quod] quid *Ap Ck Ge*. impedierim] impedirem *Af Ap Ck Ge Pb Pn.* **1596** epistolasque…quas] om. *Lc.* | ei] om. *Ap Ck Ge Pb Pn Ta Vf*; et *Fd*. | tulerim] tuleram *Pb*. | senatum] senatum epistolas *Lc.* | denego] denegam *Ap Ck Ge Pb Pn*.

OPERA: studium *Ap Cg Ck Ct Ec Fb Fd Gc Ka Kc Lh Mb Mj Mo Oa Pk Pp Pq Ta Vc Vd Vf* | facultas *Mf* | studium uel opus *Ed Px Vh* | meum studium *Pm* | operatio *Va* | illius *Fd* | feminini generis *To* | a me denegabitur *Kc Mj* | meae contradicere *Pd* | Non fuit studium ut impedissem delatorem. *Pp*.
CESSAUIT (CESSABIT *Bd Er Fd Pb* | > CESSABIT *Ap Va* | < CESSABIT *Pk*): cessauit *Pb* | cessabit *Ap* | quieuit *To* | a me *Oa* | a nobis *Vh* | negabitur *Va* | potius a me denegabitur *Ta* | negabitur a me uelle *Ct* | a me denegabitur *Fd Lh Pk Vc* | non confitebor *Fd Lh Ta* | me contradicente *Er Pt* | non feci ut uolui *Ka* | Hoc non fateor ut delatorem impedirem, quamuis a me factum esse uellem. *Go* | quia mali meriti sunt aduersum me senatores *Bd* | quia probabitur esse fallax *Vd* | qui mendacium consentit, similiter facit *Ec Gc Ka Lh* | meum studium cessauit, ut illum impedirem qui accusationem ferebat *Ga Ka Lh Na* | meum studium cessauit, non feci ut uolui, ut illum impedirem, qui accusationem ferebat *Ec Gc* | quia delatorem epistolas ad regem contra senatum ferentem non impediui *Va*.

23. An optasse illius ordinis salutem nefas uocabo? Ille quidem suis de me decretis uti hoc nefas esset effecerat.

AN OPTASSE: me *Ec Gc Ka Pp* | uoluisse *Pg* | quod optaui *Er Fb Fd Pt*.
ORDINIS: senatus *Ap Cg Ck Ec Ed Ga Gc Ge Ka Na Oa Pb Pg Pm Pn Pp Ps Vb Vh* | senatorum *Af Fb Fd Kc Mj Ps Ta Vf* | senatorii *Ct Er Pd Pk Pq Pt Vc* | senatoris *Lh* | Senatus suis institutis fecit me consulem. Proinde fuit necesse ut ei salutem optarem. *Mj* | Senatus suis institutis de illo effecerat consulem eum constituendo, ut hoc nefas esset uidelicet ut eius salutem non optaret. *Ap* (3x) *Ck* (*Er*) *Ge Kc Lc Lh Pk Ps Ta Vc Vf* | Senatus suis assertionibus effecerat de me uti hoc nefas esset, sc· quod eius salutem non optarem dicendo eum reum esse maiestatis, qui delatorem litteras deferentem rege impediret, quibus senatum damnaret. *Af Pq*.
NEFAS: esse *Ap Fd Ka Pq* | illicitum *Er Fb Lh Mo Pd Pt Px To* | peccatum *Ka Pd Pg Pp* | malum *Va*.
UOCABO (IUDICABO *Ga To Vh* | > IUDICABO *Na*): indico *Kc* | iudicabo *Af Fb Lh Mh Mj Pb Pg Ps Pt Ta Vc* | dicam *Pk Pq* | uocabo *Ga Na To Vh* | non *Bd Vd* | nequaquam *Cg* | non dicam *Ap Ck Ge Pn Ps Pt* | non iudicam *Ap*.
ILLE: senatus *Af Ap Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lh Mb Mj Na Oa Pb Pd Pk Pm Pn Pp Pq Ps Px St Ta To Vd Vf Vh*(2x) | ordo *Vb* | senatus cuius salutem querebam per imprudentiam mihi pro crimine ipsum computabat *Ap Ck Ge* | senatus quamuis salutem illius quaerebam tamen deputabatur pro crimine *Pg* | quod consensit me in carcerem mitti *Vf* | senatus faciendo me consulem *Pt* | Illos dicit qui communi consilio interfuerunt, sed illud clam Theodorico pandebant. *Ec Gc Ka*.
DECRETIS: statutis *Ap Cg Ck Ge Oa Pb Pn Ps* | iudiciis *Ct Ec Ed Er Fb Fd Gc Go Ka Lh Mo Pd Pq Pt* | institutis *Af Lh Pb* | diiudicantibus *Ka Pp* | iudicationibus *St* | epistolis *Fd* | confirmationibus *Pb* | qui aliter iudicabunt quam esset *To* | quia

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1632 suis] in suis *Lc*. | institutis] institionibus *Ck*; institutionibus *Ap*(1,3) *Ge*. | effecerat] efferat *Kc;* fecerat *Ta*. | consulem] om. *Ta*. | eum] enim *Vf*; \eum/ *Ap*(2). **1633** constituendo] custodiendo *Ap*(1). | hoc] hi *Kc*. | nefas] non necesse *Ap*(2) *Kc Lc Ps Vf*. | eius] ei *Ap*(3) *Kc Vf*. non] om. *Ap*(3). | optaret] optarem *Ap*(3) *Ta*; optasset *Lc Vf;* optari *Lh Vc*. **1635** esset] esse *Af*.

aliter quam rectum essent iudicabant *Ed Er* (*Mf*) *Px Vh* | qui aliter quam rectum eum iudicabant *Lh* | quibus me ad ordinem consulatus euexerat *Vd*.

DE ME: consulem *Er*.

UTI: pro ut *Ap Ck Fb Fd Ge Oa Pb Pn Ps* | sicut *Cg Pg*.

NEFAS: mihi *Cg Ck Ge Oa Pb Pn Ps* | peccatum *Pg Pq* | illicitum *Ec Gc Ka Lh Px* | illicito *Ed* | esse mihi *Ap* | quod eius salutem non optarem *Af Ap Bd Cg Ck Ct Er Fb Fd Ge Kc* (*Lh*) *Oa Pk Pp Ps Pt Ta To Vc* | senatum uoluisse saluare *Pt* | talem me fecerat ut hoc nefas non esset, si salutem eius quaererem *Ap Ck Ge Pb Pn Ps*.

EFFECERAT: iudicauerat *Pg* | peregerat *Lb* | perpetrauerat *Ka Lh* | non fecerat *Vd* | constituendo *Fd* | fecerat sc· quod non optaui illius salutem consulem me constituendo *Ap Ck Ge Pb Pn Ps* | constituendo me consulem *Ap* (2x) *Ck Ct Fb Ge Kc Mj Pk Pp Ta* | Senatus reddit illi mala pro bonis. *Fd Lc Pt Vf* | Nam senatus damnauit eum perterritus nimis regia potestate. *Pp* | quia rectum esse iudicabat *Pp* | quando consulem me fecit *Lh Ta* | uidelicet reum me cum delatoribus fauens (= faciens?) *Af* | quod senatum esse saluum *Vh* | iudicauerat non iusto iudicio *Ec Gc*.

24. Sed sibi semper mentiens imprudentia rerum merita non potest immutare nec mihi Socratico decreto fas esse arbitror uel occuluisse ueritatem uel concessisse mendacium.

SED: quae *Vh* | quamuis *Ap*.

MENTIENS: mentita est iniquitas sibi *Ap Ck Ge* | quia mentita est iniquitas sibi *Er* (2x) *Fb Fd Pt* | ut sit malum bonum, bonum malum *Ap Cg Ck Ge Pb Pn Ps* | ut sit bonum malum et malum bonum *Oa* | ut sc· uoluntat(...) dei non fiant uel ut (...) bona uel mala *Er* | non iusto iudicio, quia bona illius et prospera semper tribui *Ka Lh*.

IMPRUDENTIA: stultitia *Pp* | hominum *Ct Er Lh Pg Pk Pq Ta Vc* | senatorum *Bd* | senatus *Af* | malignorum *Er* | hominis *Vh* | imprudentes homines *Go* | mala uoluntas *Ec* (*Ga*) *Gc Ka Mh Na To* | malignorum hominum *Ap Ck Ge Oa Pb Pn Ps Pt* | hominum stultorum *Fd* | stulti homines, uel senatores *Ec Gc* | hominum malignorum uel stultorum *Fb*.

RERUM: euentuum *Pd Pg Ta* | euentum *Lh*.

MERITA: dignitates *Lh Ta* | dignitate *Er* | bona *Ed Pm* | bonitatem *Vh* | bonorum operum *Ap Cg Ck Ge Oa Pb Pn Ps* | opera bonorum *Er* | bonorum dignitatem *Fb Pt* | hominis bonitatem (*Ga*) *Ka Mh Na To* | male laudantis *Vh* | bonitatem hominum *Pp* | iustitiam, quia pro iustitia hoc egi *Pp* | bonum malum uel malum bonum facere *Va*.

NON POTEST: ut iustus non sit iustus *Fd*.

IMMUTARE: transmutare *Ap Cg Ck Er Fb Ge Oa Pb Pn Ps Pt* | quibus nos arguimur *Vf* | ut sint mala *Ap Ct Fb Lh Pk Pq Ta Vc* | ut bona quae semper egimus bona non sint *Af* | quasi diceret mali homines non possunt id quod per se bonum est a natura bonitatis in prauam uertere *Go* | imprudentia stultorum hominum

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1653 rectum[1]] om. *Er.* | essent] esset *Mf.* **1658** quod] quid *Kc*; si *Vc*; ut *Bd Cg Ck Ge Oa Pk Pp*; ut si *Ct*; om. *Ap.* | eius] ei < illius *Er*; illius *Pt*; ei in *Ps.* | non] om. *Bd Pt;* \non/ *Er To*; «non» *Af.* | optarem] optassem *Ct.* **1662** fecerat] facerat *Pb.* | illius salutem] «...» *Pb.* **1664** Senatus] sed ille senatus *Lc.* | reddit] reddidit *Fd Lc.* **1676** bonum[2]] et bonum *Ps.* | bonum malum] om. *Pn.* **1678** tribui] retr(ibui) *Lh.* **1695** imprudentia] improuidentia *Ct.* | hominum] om. *Ct.*

semper mentiens sibi, uidelicet hominem iustum atque insontem dicens impium, dum uidet illum damnatum. Non potest tamen merita bonorum mutare ut iustus non sit iustus. *Af Ap Ck Ct Ge Kc Lh Pk Pp Ps Ta Vc Vd* | imprudentia stultorum hominum semper metuens sibi hominem iustum atque insontem semperque dicens impium, sed non uidet umquam damnatum bonum *Mj* | imprudentia stultorum est semper sibi mentiens hominem iustum et innocentem, dicet impium cum eum uidit damnatum, tamen eius priora bona merita non possunt mutare, quod non sit iustus *Lg* | (...) pro meritis qui (...) recipiat imprudentia non potest mutare *Pd* | non potest stultitia permutare ueritatem ut sicut est non sit *Pg* | non potest ea falsa facere quae sunt uera *Vf*.

SOCRATICO DECRETO: pro *To* | iudicio Socratis *Af Er Fb Kc Lh Mj On Pg Pp Pr Pt Ta* | secundum Socraticum decretum *Fd Vf* | secundum illius decretum *Lh Pd Ta* | per decretum Socratis *Bd* | Nam Socrates dixit qui loquitur mendacium aliis scientibus mentitur et qui celat ueritatem aliis scientibus et ipse mentitur. *Ap Bd Cg Ck* (*Er*) *Ge Pb* (*Pd*) *Pk Pn Ps To Va* | Nam Socrates dixit qui tacet ueritatem aliis nescientibus et qui mentientibus consentit similis mendax est. *Pp* | Qui tacet ueritatem aliis nescientibus eam mentitur et qui mentientibus consentit mendax est. *Lh To Vh* | qui tacet ueritatem aliis nescientibus eam mentitur *Mb* | Socrates dicebat tandumdem esse ueritatem (...) quantum et mendacium dicere. (...)dicit modo *Vd* | Qui tacet ueritatem aliis nescientibus mentitur et qui mendacio consentit similiter facit. *Ec* (*Ed*) *Gc Ka* (*Lh*) | Socrates (...) ueritatem al(...) et qui menti(...) scientibus (...) *Vb* | Qui tacet ueritatem aliis nescientibus mentitur et qui mentientibus consensit consentiendo mendax est. *Pd*.

SOCRATICO: tui discipuli *Ka* | tuo discipulo *Ec Gc*.

DECRETO: exemplo *Ap Cg Ck Ge Oa Pb Pn Ps* | iudicio *Go Ka Lg Pd Ps* | praecepto *Vd*.

FAS: licitum *Af Mb Pd Pg Pq*.

ARBITROR: estimo *Pq*.

OCCULUISSE: occultasse *Cg Ec Ed Er Fb Fd Gc Kc Lh Mb Mo On Pg Pq Pt Px Vb Vd Vf Vh* | recondisse *Lb* | tacuisse *Go* | celasse *Vd* | celare *Vh* | occultasse uel tacuisse *Af Ta* | occultasse tacendo *Ct Ka Pd Pk Pp* | occultasse, tacuisse, tacendo propter timorem hominis ut ueritas non diiudicaretur palam *Ap Ck Ge Oa Pb Pn Ps* | propter timorem hominis *Cg Er Fb Fd Pt* | celasse propter timorem alicuius *Va*.

CONCESSISSE (CONCENSISSE *Vb* | CONSENSISSE *Pq* | < CONSENSISSE *Bd* | CONSENSISSE < CON(:)ENSISSE *Pn*): consensisse *Ap Ck Ec Ed* (*Ga*) *Gc Ge Go Ka Na Pk Pm Pp To Va Vh* | -casse *Vb* | defendisse *Ct Fb Pn Ps* | defensisse *Vc* | defensisse, adfirmasse *Lh Ta* | tacendo *Pp* | consensu *Pd* | assensum praebuisse *Pq* | proferre mendacium *Pg* | ut ueritas non reueletur palam *Cg* | propter gra{tia}m *Va*.

1696 mentiens] mentientes *Ap Ck Ge*; metuens *Kc*. | iustum] om. *Kc*; \in/iustum *Ct.* | insontem] «in»sontem *Ct.* | impium] > imperio *Ct*. **1697** dum…damnatum] om. *Kc*. | tamen] om. *Ap Ck Ge Pk.* | merita…mutare] illa imprudentia *Ct.* | bonorum] bonorum hominum *Ap Ck Ge*. mutare] immutare *Ap Ck Pk*; immutatare(!) *Ge*. **1698** non…iustus] sit iniustus *Ap Ck Ge*. **1702** non[2]] \non/ *Lg.* **1708** Nam] om. *Cg Pd To*. **1709** et[1]] om. *To*. | scientibus[2]] socientibus *Er.* **1712** consentit] consentit similiter *Vh*; consors est consciendo *Lh*. **1715** Qui] quia qui *Ed*. mendacio] mendacium *Ed Ka*. **1716** facit] et facit *Ka*. **1720** iudicio] edi iuditiosa *Ps.* **1726** tacendo[2]] om. *Oa*. **1727** diiudicaretur] iudicaretur *Oa*; iudicarentur *Ck Ge*; diiudicarentur *Ps*.

25. Verum id quoquo modo sit, tuo sapientiumque iudicio aestimandum relinquo. Cuius rei seriem atque ueritatem, ne latere posteros queat, stilo etiam memoriaeque mandaui.

VERUM: sed *Bd Cg Ck Ed Ge Pb Pg Pm Pt Ta* | etiam *Pg*.
ID: mea damnatio *Ap Ck Ct Fb Ge Ka Lh Oa Pb Pk Pn Pp Pq Ps Ta Vc* | hoc quod dico *Pg* | quod non occului ueritatem *Vh* | quod senatum dicitur saluare uoluisse *Ec Gc Ka* | qualiter ego occultassem ueritatem et consensissem mendacium *Ap Cg Ck* (*Er*) *Fb Ge Oa Pb Pn Ps*.
QUOQUO MODO: quemadmodum *Pp* | qualicumque *Ec Gc Lh Ta* | qualiter *Pd* | quocumque *Ap Ck Ct Ge Pb Pn Ps* | quocumque modo *Af Er Fb Fd Mo Pg Pt Vd* | quocumque modo sit *Mb* | qualicumque modo sit *Ga Na* | qualicumque modo *Ed* | quomodocumque *Px To Va Vh* | quomodocumque sit *Pk Pq* | quocumque uel qualiter *Oa* | quoquo ad modum *Ka* | quisquis *Ed* | compositum *Ec Ed Gc* | compositum est a nominatiuo quisquis *Ka Pm*.
SIT: agendum *Af* | factum *Ec Gc*.
TUO: iudicio *Pg*.
SAPIENTIUMQUE: non insipientium *Ec Gc Ka Na To Vh* | non stultorum *Pm*.
AESTIMANDUM: iudicandum *Ap Bd Ct Er Fb Fd Ka Lg Lh Mo Pb Pg Pn Pp Pq Pt Ta To Vh* | sermocinandum *Oa* | perpendendum *Vd* | examinandum *Va* | utrum haec mihi iuste prouenissent quae perpessus sum *Ec Ed Gc* (*Lh*) *Mb Ta*.
RELINQUO: quomodo senatum *Lh*.
CUIUS REI: accusationis *Ap Cg Ck Ge Oa Pb Pn Ta* | damnationis *Er On Pt* | accusationis meae *Fd Mj To Vf* | meae causae *Lg* | damnationis uel accusationis meae quam perpessus sum *Fb* | damnationis meae quam perpessum *Ta* | accusationis meae perpessum sum *Kc* | quam perpessus sum *Ed Er Lh Mb Pt To Vh* | quem perpessus sum *Pd* | quam perpessus sum ·i· saluandi a me senatus *Ec Gc* | meae accusationis, quam perpessus sum *Pp Ps* | accusationis meae et meae damnationis, quam percursurus sum *Af* | accusationis et damnationis *Mf* | accusationis meae uel damnationis perpessum *Lh*.
SERIEM: ordinem *Ap Cg Ck Ed Fb Ge Mo Oa On Pb Pd Pg Pm Pn Ps Va Vd Vh* | ordinem meae accusationis *Bd* | ordinem et ueritatem meae causae *Pq* | ordinem et ueritatem meae causae meaeque damnationis *Ct Lh Pk Vc* | ordinem et ueritatem, haec mihi iuste prouenissent quae patior *Mf*.
UERITATEM: meae damnationis *Ap Cg Ck Ge Oa Pb Pn* | meae causae et meae damnationis *Kc Pp Ps Pt*.
LATERE: latet me illa res *Ka*.
POSTEROS: successores *Af Er Fb Fd Ka Mo Pt* | sequentes *Er Fd Ka Lh Pd Pt Ta* | successores nostros *Ap Cg Ck Ge Oa Pb Pn Ps* | successores meos *Ct* | qui subsequuntur *Lh Pq Vc*.
QUEAT: possit *On Pg* | posset *Pq* | illa res *To*.
STILO: scripturae *Af Ap Bd Cg Ck Ct Ec Fb Fd Gc Ge Ka Kc Lc Lh Mj Mo Oa Pb Pm Pn Pq Ps Pt Ta Va Vf Vh* | scripturis *Pd* | litteris *Pb* | metonomia *Ap Ck Ed Ge*

1744 quod[2]] quoniam *Ka*. **1745** qualiter] qualem *Ap Pb Pn*; quocumque modo *Cg*. | ego] om. *Cg Fb*. | consensissem mendacium] concessissem mendacio *Cg*. **1752** est] est et est *Ka*. **1758** haec] hoc *Ta*. | quae] quo *Mb*. **1760** accusationis] accusationem *Ge*. **1761** uel] ·i· *Ta*. **1763** quam] quae *Lh*. **1770** ueritatem[2]] nitrum *Mf*. **1772** meae[1]] mea *Pn*. | et meae] ut me *Kc*. | meae[3]] om. *Pt*. **1777** subsequuntur] subsequentur *Pq*.

Pn Ps | Metonomia est per efficientem id quod efficitur. (*Ed*) *Fb Kc Lc Mb* (2x) *Mj Mo Pd Pp Ps Pt Va Vh* | Metonomia est per efficientem scripturam. *To* | Metonomia est per efficientem id quod efficitur, quia stilo efficitur scriptura. *Ka Lh* | Metonomia est, per efficientem id quod efficitur, per stilum scriptura. *Af Pk Pq Ta* | per id quod efficit id quod efficitur ostendit *Lh*.

MEMORIAEQUE: sequentium *Ap Cg Ck Fb Fd Ge Ka Oa Ps Pt* | sequentiae *Pb* | sequentiam *Er* | sequentia *Pn*.

MANDAUI: commendaui *Bd Fb Pg* | tradidi ·i· ad memoriam posterorum callamo descripsi *Vd* | ab eo loco ubi ait usque huc hanc rem per scripturam comprehendisse designat *Ka* | ab eo loco quo ait: At criminis arguimur summam quaeres, usque huc hanc rem per scripturam comprehendisse designat *Ec Gc*.

26. Nam de compositis falso litteris, quibus libertatem arguor sperasse Romanam, quid attinet dicere? Quarum fraus aperta patuisset si nobis ipsorum confessione delatorum, quod in omnibus negotiis maximas uires habet, uti licuisset.

NAM DE COMPOSITIS FALSO LITTERIS: occupatio *Pn* | Loquitur modo de sua accusatione, quibus indiciis accusatus est apud regem et reus factus est. *Pn Ps* | Loquitur modo de sua accusatione, quibus indiciis accusatus est apud regem et reus factus est. Reus quis dicebatur maiestatis, qui contra rem publicam et contra regem aliquid sentiret. *Ap Ck Ge Pb Pn* | Dicit ergo se ex hoc criminatum esse quod impedisset delatorem qui ferebat regi epistolam contra senatum, quasi aliquid contra regem sensisset, per quod uolebat senatum reum facere maiestatis. *Ap Ck Ge Pb Pn Pt* | Theodoricus uoluit exercere tyrannidem et senatum neci dare. Tunc, ut fertur, cuiusdam causa liberationis litteras Grecis misit, unde accusatus est. Alii dicunt quod Romanis pro sua liberatione scripsit, nonnulli quod inimici ei scripserunt litteras, quibus Theodoricus blasphemabatur (e)t Greci prouocabantur, ut eum regno pellerent et Romam liberarent. Quibus (...)us Boetius religatus est et exilio non conuictus neque consultus et (...) quod di(...). *On* | Dicebat enim quod ipse scripserit epistolas ad (imperatorem) Constantinopolitanum, ut ueniret Romae et eam a seruitute Theodorici eriperet, quod utique falsum erat. *Vd.*

NAM: numquid *Pq*.

FALSO (FALSISQUE *Go*): aduerbium *Pg* | false *Lb* | fallaciter *Pb* | ut aiunt *Ap Cg Ck Er Fb Ge Oa Pb Pn Ps* | metonomia *Ed* | fictis quae ideo fingebantur, ut ego reus esse magestatis arguerer *Go* | quia ab eo non fuerunt compositae, sed nomine eius delatoris sc· opere quidam delator scripsit nomine istius epistolam et detulit regi de libertate Romana *Ap Ck Ge*.

LITTERIS: epistolis *Vd* | ad imperatorem *Ec Gc* | mittere ad Grecos *Vh* | a quodam sub umbra nominis mei *St* | quas numquam composui quamuis accusatores dicunt *Lh Ta* | quas quidem pro spe libertatis Romanae accusabatur scripsisse in Theodoricum, uel aliter ut ad ipsos Romanos accusaretur direxisse litteras pro sui liberatione *Ap Ck Ge* | quas falso criminamur composuisse *Ed Pm* | quas falso criminamur composuisse. Et haec est altera ratio. Nam superius alterius criminis arguitur ·i· delatorem impedire uelle. *Ec Gc Ka*.

1781 Metonomia est] mihi a etiam *Ed*; meto *Kc*; metafora *Pp.* | est] om. *Mb*(1,2) *Mj Pd Ps Pt Vh.* | per efficientem] perficientem *Mj*; pro efficientem *Pd.* | id] id est *Kc Ps*; et id *Pd.* **1783** Metonomia] METΩNYMIA *Ka*. **1784** est] om. *Pk.* | scriptura] scripturam *Af Pq Ta.* **1823** Theodoricum] Theodorum *Ap*.

QUIBUS: litteris *Ap Bd Vh* | cum *Er Pt* | per quas *Ka Pp To*.
LIBERTATEM: restauratam *Ka* | restaurationem *Ec Gc* | et imperatorem *Ka* | ut restauritur *Vh* | restau(...) *To* | ut Romani in libertatem uenirent *Lh* | mortuo Theodorico sc· ut rex esset *Va* | ut a seruitute liberarentur *Lg* | ut a seruitute Theodorici liberarentur et uenirent in libertatem *Pd* | ut a seruitute Theodorici liberarentur et redirent in antiquam libertatem *Ct Mj* | ut a seruitute Theodorici liberarentur ac redirent in libertatem antiquam ·i· ut senatorum decreto res publica Romana administraretur *Af Ap* (2x) *Ck Fd Ge Kc Lc Pk Pp Pq Ps Ta Vc Vf* | ut Romani in l(iber)tate uenirent et a seruitute Theodorici li(be)rarentur *Er*.
ARGUOR: accusor *Af Ap Cg Ck Ct Fb Fd Ge Kc Lh Mj Mo Oa Pb Pk Pn Pp Pq Ps Pt Ta Vc Vf* | culpor *Ka Pp* | reprehendor *Ap* | bizigan wirdu (OHG) *Ec Gc* | reprehendor ut populum Romanum a seruitute illius ducis liberarem *Ap Ck Ge Pb Pn Ps*.
SPERASSE (SPECTASSE *Mj*): repartiri *Er* | obtasse *Vh* | restaurare *Ga Na* | reparare posse *Ka* | reparari posse *Af Ap Cg Ct Fb Fd Lh Oa Pk Pq Pt Ta* | reparari posse libertatem *Ck Ge Pb Pn Ps* | sperari posse, sc· liberare posse *Pp* | seperari posse *Kc* | liberare posse *Ka* | superari posse *Ps* | sperasse uel optasse *Mj* | optasse uel defendere uoluisse *Mf* | mihi euenire *Pd*.
QUID: pro est *Ka*.
ATTINET: pertinet *Ap Ct Fb Fd Lh Mb Mo On Pb Pg Pt Px To Vd Vf* | prodest *Pp* | ad me *Bd To* | mihi *Fd* | pertinet ut ego dicam *Af Ed Kc Pp Ps Ta* | pertinet ad me ut ego dicam *Vh* | quid pertinet ad me *Mh Na* | cum omnibus notum sit et cum nihil fecerimus *Ap Cg Ck Er Fb Fd Ge Oa Pb Pn Ps Pt* | quid pertinet ut liberarentur Romani a seruitute Theodorici regis et redirent in antiquam suam libertatem *Lh Ta* | quid pertinet dicere de eorum mendaciis, quae finxerunt litteras *Ka Lh* | Pertinet ad me, ut ego dicam de eorum mendaciis, quae finxerunt litteris. *Ec Gc*.
DICERE: ego *Lh* | ut dicam *Pd Vf* | ut ego dicam *Er Fb Fd Mb Pt Px To*.
QUARUM: litterarum *Af Ap Bd Cg Ck Ct Ec Ed Er Fb Fd Gc Ge Go Ka Kc Lh Mj Oa Pb Pd Pg Pk Pm Pn Pp Pq Ps Pt Px Ta To Vb Vc Vd Vf Vh*.
FRAUS: deceptio *Pg* | dolus *Pd* | mendacium *Vd* | quasi fracta fides *Ka Pp* | si fuisset aliqua manifestaretur *Er Pt* | si fraus aliqua esset in litteris *Ap Ck Ge Oa Pb Pn Ps*.
PATUISSET: manifestaretur *Fb Fd Mo Vd* | demonstraretur *Lh Ta* | ostenderetur et demonstraretur *Pd* | fuisset *Bd* | aperuisset *To* | manifesta fuisset *Pq*.
CONFESSIONE DELATORUM: qua se defendit omnis *Mj* | Illa defensio, qua se defendit aliquis. *Pq* | illa defensio, qua se defendit aliquis in conspectu principum *Af Fb Fd Kc Lc Pk* (2x) *Pp Pq Ps Ta Vf* | si manifesta fuerit confessio delatoris *Fd Lc Vf* | qui defend(it) eos ante (p)rincipem tunc ue(...) (...)illos mea (...) substantia *Lh* | uidelicet ut in praesentia principum et mea confiterentur unde me accusarent, quoniam tunc eos superassem *Af Ap Ck Ge Kc Lc Mj Pb Pk Pn Pp Pq Ps Ta Vc Vf* | ut ille qui accusatur praesentes habeat accusatores *Fb Pb Ps* | si ego adessem,

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1832 redirent] redigerentur *Mj*. | seruitute] seruitio *Lc Pq*. **1833** redirent] redigerentur *Fd Lc Vf*; redirentur *Kc*. | senatorum] a senatorum *Ge*. | decreto] a creco *Ck Ge*; decretum *Kc*; a creato *Ap*. | res] om. *Kc*. **1834** Romana] romanis *Fd Lc Vf*. **1838** liberarem] liberalem *Pn*. **1848** cum[2]] om. *Fb*. **1849** nihil] mihi *Er*. **1850** seruitute] seruitio *Lh*. | in antiquam] antiqui in *Lh*. **1851** litteras] litteris *Ka*. **1852** quae] qui *Gc*. **1857** si] sc· *Pt*. **1858** si] om. *Ap*. | fraus] staus *Pb Pn*; om. *Ap Oa*. **1863** defensio] confessione *Ta*; defensione *Fb*; est defensio *Fd Lc Vf*. aliquis[2]] quis *Pk* (1,2). **1866** uidelicet] om. *Mj Vf*. | ut] si *Mj*. | praesentia] praesento < praesenti *Kc*. | et] ut *Kc*. | mea] in ea *Lc*; \mea/ *Ps*. **1867** tunc] om. *Mj*.

dum illi me diffamabant, tunc patuisset fraus *Pg* | ut in querelam ratio perueniret *Ap Ck Ge* | si mei accusatores coram me sua dicta proferrent *Vd* | si inqu(it) in praesentiam delatorum nos uenire licuisset, statim eorum manifestaretur fallacia neque enim Romae erat quando adiudicatus est exilio sed absens dam(...) nec Romam permissus est (...) haberet se defendi (...) *Vd*.

CONFESSIONE: accusatione *Cg Ck Ge* (2x) *Oa Pq Ps Vc* | praesenti *Er* | praesentia *Pt* | altercatione *Vh* | despectatione *Ec Gc* | disputation(...) *Ed* | dispectatione uel accusatione *Lh* | accusatione delatorum *Ct* | in praesentia *Fb Vb* | praesentia uel disputatione *Ka Pp* | disputatione uel collocutione *Mf*.

DELATORUM: accusatorum *Cg Ck Er Fd Ge Ka Mb Pd Pp Pt To Vb*.

QUOD: illa confessio *Cg Ck Ct Ge Oa Pb* | quae res *Er Fd Pd Pt Vf* | quod dico *Pg* | ut accusatus et accusator ueniant simi(..) *Pg* | dictum meum uel illa confessio *Ap* | praesentia accusantis et defensoris *Ka* | praesentia sc· accusati et accusatoris *Pp* | praesentia accusatorum *Ec Gc* | quando aliquis confitetur suum crimen *Lh* | ut ille qui accusatur praesentes habeat accusatores *Ap Er Fd Pn Pt Va*.

NEGOTIIS: accusationibus *Er Fb Mo Pt To* | controuersis *Kc Vf* | controuersiis *Ap Fb Mo Pp Ps* | iudiciis *Ta* | iudicis *Lh* | placitis *Bd* | rebus *Ed* | principum *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | causis uel factis *St* | in omnibus rebus *Ka Pp* | in omnibus rebus uel rationibus, ut represententur litigantes *Ec Gc Ka Lh*.

MAXIMAS UIRES HABET: maxima res est *Na To*.

UIRES: uirtutes *Pq* | res *Ec Gc* | notitiam *Lh*.

HABET: confessio *Er Fb* | illa defensio *Ka* | quam uti confessione delatorum *Ec Ed Gc Pm*.

UTI: frui *Ec Fb Gc Ka Pg* | perfrui *Cg* | potiri *Lb* | uerbum est *Ct Ge*.

LICUISSET: licitum fuisset *Ka Pp* | placuisset *Ct* | si *Ed Lh To Vh*.

27. Nam quae sperari reliqua libertas potest? Atque utinam posset ulla! Respondissem Canii uerbo, qui cum a Gaio Caesare Germanici filio conscius contra se factae coniurationis fuisse diceretur: 'Si ego', inquit, 'scissem, tu nescisses'.

NAM QUAE – POTEST: yronicos *Pg* | yronice *St* | parentesis *Bd Ec* (*Ed*) *Gc* | et est parentesis usque respondissem *Pg* | postquam in seruitutem redacti sunt *Ap Ck* (*Er*) *Ge Oa Pd* | quae libertas maior sperari potest, quam nunc habent *Ct Fb Fd Kc Lh Pk Pp Pq Ps Ta Vc Vf* | Romanis qui omnibus gentibus imperat *Ct* | cum omnibus imperent gentibus *Oa* | Romanis maior prouenire, quam nunc habent, qui omnibus gentibus imperant *Kc Lh Ps Ta Vc Vd* | Romanis cum omnibus imperent gentibus et maior in potestate sit *Ap Cg Ck Ge Pb Pn Ps* | quia omnes Roma relicta Constantinopolim perrexerunt *Ec* (*Ed*) (*Er*) *Gc Ka Lh Mb To Vh* | quod omnes relicta Roma Constantinopolim pergere uoluerunt *Mf* | quia omnes nobiles Romanorum relicta propria urbe Roma Constantinopolim ierunt *Go* | nam quae sperari libertas est, quia omnes nobiles Romanorum urbe relicta Constantinopolim iere *Na1* | quae potior libertas quam illa, quae nunc est Romae *Vh* | si Romana non est speranda, quia omnes Roma derelicta Constantinopolim perrexerunt *Ka Pp*.

1890 uti] ut *Pm*. | delatorum] delatoris *Ec Gc*. **1902** in] ad *Pd*. **1903** quae] om. *Ct Pk Vc Vf*. maior] om. *Kc*. | potest] om. *Ct Pk Vc*; potest romanis *Vf*. | habent] habent qui omnibus gentibus imperant *Ps*; habeant *Vc*. **1905** quam…habent] om. *Ps*. **1906** imperant] imperabant *Vd*. **1907** in…sit] om. *Cg*. | quia] quoniam *Mb*. **1908** perrexerunt] ierunt *To*. **1912** Romana] roma *Ka*. **1913** Constantinopolim] constantinopoli *Ka*.

QUAE: quibus *Ap Ck Ge Pb Pn Ps* | qui *To* | quam quae nunc est *St*.
SPERARI: uenire *Ap Ck Er Ge Ka Pb Pn Ps Pt* | Romanis *Cg Er Ka Pt* | uenire Romanis *Fb Fd Oa* | a Roma *Pg* | a Romanis *Bd* | uel a me uel a Romanis *Pp* | in *To* | in seruitio *Lh* | quam nunc habent *Ka*.
RELIQUA: altera *Ap Cg Ck Ct Er Fb Fd Ge Ka Lh Pb Pn Pq Ps Pt Vc* | futura *Mb*.
LIBERTAS: defensio *Mj* | animi *Er Pt*.
POTEST: nulla *Ap Ck Er Fd Ge Ka Oa Pb Pn Ps Pt Vd*.
ATQUE: ideo *Pq*.
UTINAM POSSET: sperari *Bd Er Fd Pb* | maior sperari *Pg* | maior superari libertas *Vd*.
POSSET: ut *Vb* | si *Vh* | esse *Oa*.
ULLA: aliqua *Ec Ed Gc Ka Lh Mb Px To Vb Vh* | libertas *Bd Er Fb Fd Lh Pt Vh* | ut sperare alicubi aliqua libertas posset, sc· maior quam nunc se habeat *Pp* | libertas sperari *Pd* | quam nunc est *St* | libertas posset esse Romanis *Ap Cg Ck Ge* | libertas illis Romanis *Oa* | libertas maior esset Romanis *Ps* | a Romanis peruenire maior libertas *Pt* | maior prouenire libertas *Vf*
RESPONDISSEM: si posset *Fb Ka Lh Mb Px Vh* | si possem *Ec Gc* | si potuissem *Pd* | accusanti *Lh* | si licuisset uti iudicio *Pq* | si liceret uti mihi confessione delatorum *Ap Ck Er Fd Ge Oa Pt* | si licuisset uti confessione in praesentia delatorum *Fb* | si licuisset uti confessione delatorum *Ct Kc Lh Mj Pk Pp Pq Ps St Ta Vc Vd*.
CANII UERBO: sicut ille *Ed Er Ka Lh Mb Pt Px To Vh* | quod Canius respondit regi *Ap Ck Ge* | quod Caniius respondit, ego respondissem *Mj* | hoc quod Canius respondit regi *Pn* | illud quod Canius respondit *Pt* | illud quod Canius respondit, respondissem ego *Ct Kc Pk Pp Pq Ps Ta* | illud respondissem, quod Canius respondit *Pt Vf* | et sic quodammodo accusatorem *Ec Gc*.
CANII: nomen proprium *Ec Gc On Vb* | doctoris Romanorum *Cg* | Canius doctor Romanorum fuit *Ap Ck Ge Oa Pb Ps* | doctor Romanorum fuit *Pn Va* | consulis uel philosophi *Pd* | Canius et consul fuit et philosophus. *Vd* | uel Canis. Caesar dixit Canio tu conscius fuisti coniurationis quae contra me facta est. Cui Canius respondit, si ego sissem, tu nescires. *Ta* | Hic Canius fuit Romanus et sapiens ualde. Postea accidit ut quidam ex Romanis coniurationem facerent contra regem, impetratum est illi a rege ut simul ipse cum aliis esset in tali coniuratione. Quod audiens a rege iste Canius respondit regi taliter: certe talis ingenii sum ut si ego hoc scissem atque consensissem, ita praepararem ut tu nullo modo scires. Vnde tangit quod si ipse hoc uellet ita praepararet ut nullo modo sciretur, et taliter responderet ut ille Canius respondit. *Ap Ck Er Ge Ka* (*Lg*) *Pb Pn Ps* (*Pr*) | Hic Canius fuit sapiens ualde. Postea accidit ut quidam coniurarent contra regem, quod et super haec Canium dictum est. Qui audiens respondit regi taliter: certe talis ingenii sum ut si hoc scissem et consensissem, ita praepararem ut tu nullo modo scires. Vnde tangit iste quod si ipse uellet, ita hoc praepararet ut nullo modo sciretur. *Cg*.

1927 posset] om. *Cg*. **1931** liceret uti] licet et *Er.* | uti[2]] *gl.* frui *Oa.* | confessione] confessio *Ck Ge*; confessio\ne/ *Ap*. | delatorum] ipsorum delatorum *Pt.* **1933** licuisset] licuisse *Lh.* | uti] mihi \uti/ *Pp*; \mihi/ uti *Ps*. | confessione] confessionem *Kc*. **1936** respondit[3]] dixit *Ct*. **1937** respondissem[1]] \regi/ respondissem *Ps*. | ego] et ego *Ta*. **1945** impetratum] et imperatum *Lg*; imperatum *Er Ka Pb.* | illi] om. *Ka*. | simul] om. *Lg*. | Quod] quod ille *Lg*. **1946** a rege] om. *Er Ka Lg Pb Pn Ps.* | iste Canius] om. *Lg*. **1947** hoc] om. *Lg.* | nullo modo] om. *Lg*. scires] nescires *Ka Lg*; rescires *Er Pr*. **1948** ita] ita se *Er Ka Lg Pr*. | sciretur] resciretur *Er Ka Lg Pr*. **1949** ille] om. *Lg.*

UERBO: sententia *Ka Pp* | et sic quodammodo me excusarem *Ka* | (...)c dicit Boetius (...) fecisse si praesens (es)set sicut fecit (Ca)nius *Er*.
QUI: Canius *Ap Bd Ck Fb Ge Lb Pg Pn Va*.
A GAIO: Iulio *Ap Cg Ck Ct Ec Fb Fd Gc Ge Ka Kc Lh Oa Pb Pk Pn Pp Ps Pt Ta Vc* | Iulius *Ps* | Iulio qui Germaniam deuicit *Vf*.
GERMANICI: Iulii *To* | nomen proprium *Vb* | qui Germaniam uicit *Ap Cg Ck Ct Ge Lh Oa Pb Pn Pq Vc* | qui Germaniam deuicit *Fb Kc Pk* | quia Germaniam deuicit *Pp Ta* | Germanico quia Germaniam deuicit *Ps* | qui Germaniam sibi subegit *Ga Ka Mh Na To Vh* | qui sibi Germaniam subegit uel forte consul fuit *Ec Gc* | proprium nomen, qui Germaniam subegit *Ed Pm*.
CONTRA SE: tuum *Er* | Gaium *Fd* | ipsum Gaium *Ed Pd To* | ipsum regem *Mb* | ipsum Gaium Caesarem *Lh Ta* | contra Gaium *Bd* | contra ipsum Gaium *Ec Gc Pp Px Vh* | mortem illius *Pg*.
CONIURATIONIS: fraudationis *Cg*.
DICERETUR: criminaretur *Pp* | accusaretur *Bd* | argueretur *Ct* | bezigan wurdi (OHG) *Vh* | Canius *Lh*.
SI EGO: o Gaie *Bd* | o Caesar *Lh* | sic occultum facerem, ut tu nescisses *Ec Ed Gc Ka*.
INQUIT: dixit *Vb* | Canius *Lh Pd Ta To* | ille *Pg*.
SCISSEM: scirem *Lh* | si scissem, ante mortuus esses quam scisses *Pg*.
TU NESCISSES: tali ingenio uterer *Ka Pp* | sic occulte facerem ut nescisses *Pm* | similiter et iste dixit: si, inquit, scissem potuisse Romanam ullam adhuc esse libertatem, non placeret manifestare ulli propter meam leuitatem, et propterea quod non potuissem silere. *Ap Ck Ge* | Tantae prudentiae tantaeque sapientiae sum ut si contra te, o rex, aliquid molirer, ita agerem ut tu nescires. Sed quia ego ignoraui quoniam non cogitaui, tu uero tuique adinuenerunt, ego nesciui, tu scisti. *Ap Ck Ct Ge Kc Lc Pk Pp Pq Ps Ta Vc Vf* | Si huius sum prudentiae ut si quid contra te, o rex, molirer, ita agerem ut tu nescires. Sed quod ignoraui tu tuique adinuenerunt, ego nesciui, tu sciuisti. *Mj* | Si Romanam libertatem sperarem, nemini per meam leuitatem dixissem. *Va* | Gaius Caesar dixit Canio: tu conscius fuisti coniurationis quae contra me facta est. Cui Canius respondit si ego scissem, tu nescires. Quasi dixisset, id est: tantae prudentiae sum tantaeque sapientiae, ut si contra te, o rex, aliquid moliretur, ita agerem ut tu nescires. Sed quia ego ignoraui, quoniam non cogitaui, tu uero tuique adinuenerunt ego nesciui, tu sciuisti. *Lh*.

28. Qua in re non ita sensus nostros maeror hebetauit ut impios scelerata contra uirtutem querar molitos, sed quae sperauerint effecisse uehementer ammiror.

QUA IN RE – UEHEMENTER AMMIROR: Non tantum impiorum uoluntas mala est, sed nostra interdum iniusta est. *Lh Ta* | Non admiratur, quia homo desiderat malum, sed quomodo perficiat. *Mj* | Non admiratur quia homo desiderat mala, sed

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1962 Germaniam[2]] germania *Ga Na*. **1971** occultum] occulte *Ed.* | tu] om. *Ed*. **1976** Romanam] romana *Ge*. **1978** Tantae] tandem *Ge*. | Tantae…1979 ut[1]] om. *Ct*. tantaeque] tara *Pk*. | tantaeque sapientiae] om. *Vf*. | sapientiae] sagacitatis *Ps*. | sum] sumus *Ge*. **1979** aliquid] om. *Pq*. | molirer] moliret *Vc*; molirem *Ct*. | ut tu] uita *Ck Ge*. | Sed…ego] si quod ergo *Ps*. | quia] quoniam *Vf*. **1980** quoniam] et *Lc*. | quoniam…cogitaui] om. *Vf*. cogitaui] cognoui *Kc*. | uero] om. *Lc Vf*. | adinuenerunt] adinuenerunt et in ideo *Lc*. | ego… scisti] om. *Ta*. | scisti] fuisti *Kc*. **1983** sperarem] > sperassem *Va*. **1996** admiratur] admiramur *Er*. | quia] quomodo *Lc Vf*; quod *To Va Vh*. | desiderat] desideret *Lc Pp To*. | mala] malum *Er*.

quomodo perficere malum deo inspiciente possit. *Ap Ec* (*Ed*) (*Er*) *Gc Ka Kc Lc Lh* (*Mb*) *Pp Ps Ta To Va Vf Vh* | Non, inquit, miror si impii contra iustos aliquid moliuntur, sed hoc miror cur ad effectam suam nequam uoluntatem potuerint perducere. *Vd* | Non me in tantum tristitia oppressit ut causer siue admirer si impii contra uirtutem iustorum aliquid conantur. Sed inde uehementer admiror quod illud efficere potuerunt quod uoluerunt, uidelicet quare hoc sapientes permiserunt. *Ap* (*Cc*) *Ck Fd Ge Kc Lc* (*Lh*) *Pb Pk Pn Pp Pq Ps Ta Vc Vf*.

QUA IN RE – MOLITOS: non mentitur si hom[o] [m]alus cogitat et delinquat mala *Pd* | impietas et uirtus contraria sibi *Pd*.

IN RE: in mea damnatione *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Pb Pk Pn Ps Pt Ta Vc Vd Vf* | in ea damnatione *Oa* | in mea accusatione *Bd* | in nostra tristitia *Pq* | in negotiis *Ka* | quae mihi acciderunt *Ka* | ob hoc ·i· in negotiis, quae mihi acciderunt *Ec Gc*.

NON ITA (\NON ITA/ *Vd*): adeo *Vd*.

MAEROR: metus *Ap Cg Ck Ge Lh Oa Pb Ta* | tristitia *Ct Fb Fd Mo Pg Vd Vf* | anxietas *Pd* | dolor *Pq*.

HEBETAUIT: obnubilauit *Pg* | stupuit *Lb* | fatigauit *Bd* | retundit *Ap Ec Gc Oa On* | contristauit *Ga Gc Na* | retudit *Er Pd Pt* | retundet *Cc Ck Ge* | confudit *Ap Cc Ck Ge Oa* | obtudit *Ka Lh Pd Pp Ta To* | giunfruotta (OHG) *Ec Ed Gc Pm* | ni giunfruotta (OHG) *Mh* | stultos reddidit *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Mj Mo Oa Pb Pn Pq Ps Pt Ta Vf* | stultos reddit *To* | stultus fecit *Lh* | caliginem imposuit *Ka Pp* | non obtudit *Mb* | non obtundit *Vh* | hebetare facit *Go*.

UT: sicut *Ec Gc*.

IMPIOS: homines *Cg Ct*.

SCELERATA: accusatiuus *Vb* | aliqua *Er Fb Fd Pt* | opera *Ap Cc Cg Ck Ec Gc Ge Ka Lh Mb Oa Pb Pn Pp Ps Ta Va* | peccata *Ec Gc Lh Mb To Vh* (2x) | absolute posuit *Ap Cc Cg Ck Ct Fb Ge Ka Oa Pb Pk Pn Pp Pq Ps* | iura *Ct* | facere *Bd* | opera non opt(...) *Ed* | ea quae mala sunt *Ec Ed Ga Gc Ka Mh Na Pg Pm To Vh*.

CONTRA UIRTUTEM: contra iustos homines *Lh*.

UIRTUTEM: bonorum *Ap Cg Ck Ct Fb Fd Ge Kc Mj Pb Pn Ps Pt Ta Vc Vf* | bonos *Px* | iustos *Pp* | sapientiam *Er Fb Pt* | iustos homines *Ec Gc Ka*.

QUERAR: causer *Ap Bd Cc Cg Ck Ct Er Fb Fd Ge Kc Mb Mo Oa On Pb Pg Pn Pp Pq Ps Pt Ta Va Vc Vd Vf Vh* | causar *Ec Ed Gc Ka Lh* | deplorem *Ap Cc Ck Ge Oa* | accuser *Fd* | querimoniam faciendo *Pp* | querimoniam faciam *Ka*.

MOLITOS: machinatos, excogitatos *Fb Mo* | esse *Ct Vf* | conatos *Lb Lh Pd Ta* | conatus *Ap Bd Pb Pn Vd* | uolentes *Bd* | nitentes *Cg* | machinantes *Pq* | moliri *Ga* | conatos facere *Pg*.

SED: admiror *Ka Pp*.

QUAE SPERAUERINT: quaeuis non possent perficere *Ct* | quod sapientes permiserunt *Mj*.

QUAE: ea *Bd Ct Pq* | deo inspiciente *Fd*.

SPERAUERINT: uoluerint *Ec Ed Ga Gc Ka Mh Na Pm To Vh*.

EFFECISSE: illos *Pp Pq* | eos *Bd* | perfecisse *Ap Cc Ck Ct Er Ge Oa Pb Pn Pq Ps Vc* | facere potuisse *Fd Vb Vf* | efficere posse *Ec Fb Gc Go Ka Kc Lh Mb Pp Ps Px*

1997 quomodo] quia *Lc.* | malum] mala *Va.* | inspiciente] inspectante *Vf.* | possit] possit miratur *Ec* (*Ed*) *Er Gc Ka Lh Ta Vh.* **2000** Non] si *Kc*; si non *Lc Vf*; si *gl.* uel non *Ps*; ne *Lh.* | in] om. *Fd Lc Vf.* | causer] (ac)cusarer *Lh.* | siue admirer] om. *Vf.* | si] quod *Fd Kc Lc Ps Ta Vf*; quod *gl.* si *Ps.* **2001** uirtutem] uirtutum *Kc.* | conantur] conentur *Ta.* | inde] illud *Pq.* | admiror] admirer *Kc.* **2002** quod uoluerunt] om. *Pp.* | uidelicet] om. *Vf.* | uidelicet…permiserunt] om. *Pq.* | hoc] om. *Fd.* | permiserunt] permiserint *Pk Pp*; permitterent *Vf.* **2024** ea] om. *Ed Pm*.

| efficere possent *Ed* | efficere potuisse *Pd* | perficere posse *Pt* | perficere potuisse *Va* | efficere posse deo gubernante *Ta* | non solum molitos, sed et effecisse *Ap Cc Cg Ck Ge Pg* | possibilitatem efficiendi concessu dei habere *Ec Gc Ka Mj*.
UEHEMENTER: multum *Ka Pp*.
AMMIROR: ex inde *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Vc* | inde *Fd* | illos *Fb Fd Pt* | quod talia deus permittit *Ec Gc Ka* | Admiror quare deo inspiciente iustus a prauis permittitur damnari. *Pp*.

29. Nam deteriora uelle nostri fuerit fortasse defectus, posse contra innocentiam quae sceleratus quisque conceperit inspectante deo monstri simile est.

NAM DETERIORA – SIMILE EST: certe perditio nostra esset ex toto illos delatores cupere mala nobis, quanto magis potuisse perficere *Ap* (2x) *Ck Ge Pb Pn* | Est fragilitatis humanae aliquando deteriora uelle, sed si effectus subsequitur inspiciente deo monstri simile est. *Ap Ck Ge* (*Lh*) *Va* | Humana fragilitas saepe aut aliquando cupit agere deteriora ·i· mala et non est mirum. Quando uero ea perficit, hoc est suus defectus ·i· perditio, quia deus non curans permittit ei perficere mala et est mira res. *Ap* | Defectus hominis est neglegere bona et uelle deteriora. *Ap* (*Cc*) *Ck Ec* (*Ed*) *Er Gc Ge Go Ka Kc Lh Mf Mj Pb Pd Pn Pp Pq Ps Ta To Vh* | Defectus hominis est uelle mala, quia uix uult bonum instigante diabolo semper ad malum. *Pt* | si illi deteriora uoluissent *Pg*.
NAM: certe *Pb*.
DETERIORA: pessima *Ka Pp* | peiora *Fb* | male *Px* | mala *Fb Vh* | scelera *Ec Gc Ka* | quam mihi optabant ipsi delatores *Ap Cc Cg Ck Ct Fb Ge Lh Oa Pb Pk Pn Ps Ta Vc* | quam mihi optabant *Kc Pp Pq* | quam mihi optarent delatores *Fd* | quia tales fuerunt numquam uoluerunt deteriora *Bd* | comparatiuus pro positiuo *Ec Gc To Vh*.
UELLE: illos *Er Px* | eos mihi *Ga Mh Na To Vh* | de me *Vf* | regem et senatum circa me *Ec Ed Gc Pm*.
NOSTRI: gentes *On* | humanae *Pt* | fuerit *Ps* | ipsi delatores *Pp* | qui meliora conamur *St*.
FUERIT FORTASSE DEFECTUS: ex toto perditio *Cg* | fuerit pro cetera *Kc* | esset mea perditio *Ap* | ex toto esset perditio mea *Cc Ck Ct Fb Fd Ge Kc Lh Oa Pc Pn Pp Pq Ps Ta Vc Vf* | quod ab eorum defecisset consortio *Pd*.
FUERIT: fuisset *Pg* | erit *On* | esset *Ct Fb Fd Pc Pp Ps Vc* | esse *Pk Pt* | prodesset *Lh* | foret *Ta*.
FORTASSE: certe *Cc Ck Ed Fb Ge Ka Kc Mo Oa Pb Pn Pp Ps To Vh*.
DEFECTUS: perditio *Ct Ka Pp* | fragilitatis *Pc Pk Pt* | nominatiuus *On* | interitus *Ec Ed Gc Pm* | defectus fragilitas *Kr* | meae fragilitatis *Cg* | nostrae fragilitatis *Pq* | humanam fragilitatem *Ap Cc Ck Ge* | humanae fragilitatis *Fb Vd* | a uirtute in uitia *St* | nostrae fragilitatis possibilitatis *Vb*.
POSSE: perficere *Cc Cg Ck Fb Fd Ge Kc Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf Vh* | facere *Bd* | ualere *Ga Na To Vh* | potestatem *Pd* | hoc agere *Ka Pp* |

2042 et] etiam *Pg*. **2043** efficiendi] efficiundi *Mj*. **2046** permittit] permisit *Ec Gc*. **2053** certe] sensu certe *Ap*(1) *Ap*(2) *Ck Ge Pb Pn*. | perditio] perditionis *Ap*(1). **2054** Est] esto *Ge*; quamuis *Va*. **2055** aliquando] sit aliquando *Ge Va*. **2056** inspiciente] perspiciente *Va*. **2059** hominis] homines *Gc*. | bona] bonam *Er*; meliora *Mf*. | et[2]] ut *Kc*. | deteriora] mala *Mj Pd*; praua *Er*. **2065** quam] quae *Ct*; quam sc· quae *Ps*; quod *Ta*. | ipsi] om. *Fb Ta*. **2069** et] om. *Ec Gc*. **2074** esset] fuerit *Cc*.

perficere cum illis *Ap* | illud se posse facere *Lh Pd* | si *Pb* | uelle deteriora et posse contra innocentiam *Pn*.

CONTRA INNOCENTIAM: contra iustos *Ec Gc*.

INNOCENTIAM: iustitiam *Pp* | iustitia *Ka* | innocentem *Pd* | iustos *Ka* | innocentes homines *Go*.

QUAE SCELERATUS – SIMILE EST: Si sceleratus quisque contra innocentem praeualuerit deo uidente et cognoscente monstruosum est. *Ap Cg Ck Ct* (*Er*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Ta Vc*.

QUAE: ea *Bd Fb Pq Pt* | ea mala *Pg* | deteriora *Pc* | quaeque mala uel aduersa *Ap*.

SCELERATUS: scelestus *Vf* | sceleribus imbutus *Ka Pp* | absolute praedicta *Lh*.

CONCEPERIT: mente *Fb Fd Pt* | in mente *Vb Vf* | cognauerit *Pp* | cogitauerit *Bd Ge Lh Pb Pq Px* | excogitauerit *Ec Ed Ga Gc Ka Mh Na Pg Pm Vh* | inchoat *Ps* | in mente cogitauerit *Ct*.

INSPECTANTE: prospiciente *Vb* | inspiciente *Fb Fd Mo Vf* | cognoscente *Ka Pp* | uidente *Ap Bd Cc Ck Ge Lg Oa Pb Pn Ps* | considerante *Ap Cc Ck Ge Oa Pb Pn Ps* | uidente deo *Pq* | proficiente *Lh* | conspiciente *Ka* | cum deus omnia uideat, qui iustus iudex est *Vd* | cum deus omnia conspicit (...) cur perficere poss(...) quod uenit malum ubi d(...) *Ed*.

MONSTRI: mirabile *Bd* | prodigio *Mb Pd Vh* | prodigii *Er To* | prodigiosum *Ct Pn Pp Ta* | egison (OHG) *Ec Gc* | prodigiosum est *Ap Cc Ck Fb Fd Ge Ka Kc Lh Mj Oa Pb Pc Pk Pq Ps Pt Vc Vf* | monstruosum est *Lg Pp* | quia malum demonstrat *Ga Mh* | quod malum monstrat *Ec Gc* | quia malum monstrat *Na* (*To*) | ualde mirum *Cg* | Monstrum est quicquid contra naturam agitur. *Pg* | Monstrum dicitur quicquid naturae modum transgreditur. *Va* | Monstrum dicitur quicquid naturae modum transgreditur. Hoc deputatur monstro simile, ut quod male cogitando deo inspiciente impii perficere possint. *Ec Gc Ka Lh Ta*.

30. Vnde haud iniuria tuorum quidam familiarium quaesiuit: 'Si quidem deus', inquit, 'est, unde mala? bona uero unde, si non est?'

VNDE: de qua ratione *Bd* | a quo uel ideo *Pq* | idcirco *Lh* | Boetius cum philosophia *Er* | cur mali contra bonos aliquid possint *Vd*.

HAUD INIURIA: non iniuste *Ap Ec Ga Gc Ka Mb Na Pg Vd Vf* | non iniurialiter *Fd* | non contra legem *Mb Px To Vh* | iniuria non est quaerere contra deum *Mj* | non iniuste neque iniuriose *Cg* | non iniuste nec iniuriose, quoniam non fuit hoc iniuria quaerere contra deum *Ap Cc Ck* (*Ct*) *Er Fb Fd Ge Lc Lh Oa Pb Pc* (*Pk*) *Pn Pp Pq Ps Ta Vc* | quia deo inspectante non debent mali mala posse *Ap Cc Ck Ge* | nec irrationabiliter dixit eamque ob hoc testem adhibet *Pp* | quia ita est ut sceleratus contra innocentem aliquid in mente concipiat malum *Lc Vf* | contra legem loquitur *Lh* | loquitur ad philosophiam *To* | non iniuste uel contra legem, et loquitur ad philosophiam *Mf* | contra legem, loquit(ur) ad philosophiam *Ed* | (in)iuria sicut exponunt (m)oderni aduerbium (...) qua littera si haud (...)uod non accepitur (...) uero iuxta alius (...) omne haud pro sine (...)ccipit *Er*.

2090 Si] om. *Kc.* | Si sceleratus] (c)onsideratus *Er.* | innocentem] innocentiam *Ta.* **2091** uidente] uiuente *Cg Ck Ge.* | et cognoscente] om. *Cg Ck Er Ge Pb Pn*; \et cognoscente/ *Ap.* **2109** monstro] monstri *Ec Gc Ka.* | quod] qui *Ka.* **2110** impii] impie *Ka.* | perficere possint] possunt patrare *Ec Gc.* **2120** non[1]] neque *Lh*; nam *Er.* | nec iniuriose] om. *Er Oa*; nec iniuriose quaesiuit *Fd Lc.* | hoc] haec *Fb*; om. *Er Fd.* | iniuria] iniuste *Pq.* **2121** quaerere] queri *Er Ta.* deum] deum sed iuste *Pq*.

HAUD (AUD *Bc* | AUT > AUD *Pt*): uel aut *Bc* | non *Ed Lh Pc Pq Vb* | sine *Ka Pg Pp* | aduerbium est *Pt*.
INIURIA: iniuste *Ed Pm Pp To* | iniustitia *Ka* | iuste *Pd* | irrationabiliter *Mh* | non iuste *Fd* | lege *Ga* | qui audet aliquid contra ordinem iuris *Ka* | Iniuria est iniustitia uel qui audet aliquid contra ordinem iuris. *Ec Gc Lh*.
TUORUM: o philosophia *Pp* | philosophia *Ka Pd* | loquitur ad philosophiam *Vh*.
QUIDAM: sapiens *Ed Mb* | sapiens quidam *Vh* | aliquid alicuius rei *Pq*.
FAMILIARIUM: sapientium *Pg* | discipulorum *Ta* | amicorum domesticorum, oboedientium uel ut unus ex familia *Ec Gc Ka Lh*.
QUAESIUIT: causatus est *Ap*(2x) *Cc Cg Ck Ge Oa Pb Pn Ps* | interrogauit *Ap Ct Ec Ed Er Fb Fd Ga Gc Go Ka Kc Mb Mh Na Pb Pg Pm Pn Pp Ps Pt Px Ta To Vb Vd Vf* | interrogat *Mj* | inuestigauit *Lh* | querimoniam fecit *Ka* | querimonias fecit *Pp* | questionem fecit *Bd* | quidam questus est *Pd*.
SI QUIDEM: certe *Pg* | pro si *Pd* | pro si, et est dubitatiuum *Ap* (2x) *Cc Cg Ck Ct Fb Fd Ge Ka Kc Lh Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc*.
DEUS: qui omnia condidit *Ap* (2x) *Cc Cg Ck Er Fb Ge Oa Pb Pn Ps Pt*.
INQUIT: dixit *Pg* | ille familiaris tuus *Pd* | interrogauit *Vh*.
UNDE MALA: oriuntur *Ap Cg Ck Er Fd Ge Kc Lh Mj Oa Pb Pk Pn Pp Pq Ps Ta* | sunt *Bd Er Fb Ka Pc Pk Ps Pt* | Re autem uera malum nihil est aliud, nisi priuatio boni. Cum enim quis a bono incipit oberrare, malus statim efficitur. *Vd* | Proprium est hominis habere mala. *Lh*.
UERO: per et *Pb*.
UNDE(2): sunt *Er Fb Pk Ps Pt Ta Va* | oriuntur *Ap Cc Cg Ck Ct Er Ge Ka Lh Oa Pb Pc Pn Pp Pq Ps Pt Ta Vc* | possunt oriri *Pg* | unde potuissent oriri *Lh Pd*.
SI NON EST: deus *Ap Cc Cg Ck Er Fb Fd Ge Ka Kc Lh Oa Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta Va Vc Vd* | si deus non est *Ap Cc Ck Ge Pn* | sententia cuiusdam philosophi *Lh*.

31. Sed fas fuerit nefarios homines, qui bonorum omnium totiusque senatus sanguinem petunt, nos etiam, quos propugnare bonis senatuique uiderant, perditum ire uoluisse.

FAS FUERIT: iustum esset *Vh* | licitum esse potuerit *Ap* | fas esse potuerit (*Cc*) *Ck Ge Oa* | sed rectum esse potuerat *Mf*.
FAS: licitum *Cc Cg Ck Er Fb Ge Pb Pd Pt* | congruum *Pp* | libitum *Va* | consuetudo illorum *Lh*.
FUERIT: est *Er Fb Pp Pq Ps Pt Ta Vf* | erit *Bc On* | poterit *Cg Ka Lh* | profuisset *Bd* | esse poterit *Ed Mb Pd Va Vh* | esse potuerit *Pb To* | fuisset uel est *Ct* | prodest *Ap Fd Kc Pn Vc* | esse *Ec Gc Lh* | inesse poterit *Vb* | pro inest *Cc Ck Ge Oa* | concessiua ratio *Pd*.
NEFARIOS: impios *Cg Fb Fd Kc Lh Mo On Pp Ps Pt Ta Vf* | sceleratos *Pp* | malos *Er Pq Pt* | Nefarii dicuntur qui nec usum fari habere deberent. *Pp*.
OMNIUM: hominum *Ec Ed Gc Ka Mj Pm Ps Va*.
SANGUINEM: uitam *Ap Cc Cg Ck Ge Oa* | mortem *Bd Ec Gc Ka Mb*(?) *Pp Va* | perditionem *Px*.
PETUNT: quaerunt *Ed Fb Fd Ga Kc Mh Na Pb Pm Pp Ps Pt Ta* | uolunt *Mb* | desiderant *Go* | quaerunt uel appetunt *Lh* | ut me persequerentur (*Ed*) *Mj*.

2142 et est] om. *Ap*(1) *Pb Pn*. | dubitatiuum] dubitat *Ap*(1) *Pb Pn*; dubitatiua *Fd Kc Ps Pt*; dubitatiui *Fb*; dubitatiuam *Ka*. **2144** qui] quia *Oa*. | condidit] condit *Pt*.

NOS ETIAM: perdere *Ap* (*Cc*) *Cg Ck Ct Ge Oa Pb Pn Ps* | meministi, ut op(inor) *Ed*.
PROPUGNARE BONIS: propugno tibi *Pd* | propugno tibi dicimus *Cg* | pugnare pro bonis *Er Fd Pt* | pugnare pro nobis *Vd* | pro bonis et pro senatu pugnare uel tantum ab{latiuus} *Pd* | propugno tibi ·i· ad opus tuum *St* | propugno tibi dicimus adquisitiue ·i· ad utilitatem tuam *Vf* | ad opus bonorum *Bd Va* | stan bi den guotom (OHG) *Mj Pm* | Propugno tibi dicimus ·i· adquisitiue ·i· ad utilitatem tuam. Vnde hic est propugnare bonis senatuique ·i· pro bonis et pro senatu. *Ap Ck* (*Fd*) *Ge Kc Lc* (*Lh*) *Pc Pk Pp Pq Ps Ta Vc*.
PROPUGNARE: defendere *Pp* | stan (OHG) *Ed* | bistan (OHG) *Ec Gc* | defendere causa tui *Ka* | propugno *Ka*.
BONIS: datiui *On* | pro *Ct Ec Gc Vc* | quasi pro bonis *Cg*.
SENATUIQUE: senatoribus *Pp* | senati *Pb Pn* | pro senatu *Ec Gc Ka Lh* | et senatu *Ap Cc Ck Ge Vc* | pro salute senatus *Ap Cc Cg Ck Er Fd Ge Oa Pb Pn Ps Pt* | senatui datiuus pro ablatiuus *Mj* | datiuus pro ablatiuus *To* | datiuus pro ablatiuus uel adquisitiue *Ed Vh*.
PERDITUM IRE: perdere *Bd Ct Ec Ed Fb Fd Ga Gc Go Ka Kc Lh Mb Mh Na Pc Pg Pk Pp* (2x) *Pq* (2x) *Ps Pt Px Ta To Vb Vd Vf Vh* | pro disperdere *Ap Cg Ck Ge Oa Pb Pn Ps* | perire *Fb Fd Ka Kc Lh Pc Pk Pp Pq Ps Pt Ta* | ut perderent *Ap Ck Fb Ge Kc Pb Pn Pp Pq Ps Pt Ta* | ad perdendum *Pd* | ad perditionem *Va* | perditum esse *Ct*.
UOLUISSE: nos *Fd* | Voluerunt nos perdere sicut et nunc uolunt. *Mj*.

32. Sed num idem de patribus quoque merebamur? Meministi, ut opinor, quoniam me dicturum quid facturumue praesens semper ipsa dirigebas, meministi, inquam, Veronae cum rex auidus exitii communis maiestatis crimen in Albinum delatae ad cunctum senatus ordinem transferre moliretur, uniuersi innocentiam senatus quanta mei periculi securitate defenderim.

SED NUM – MEREBAMUR: quia recte debent uelle et quos saepe dolentes me odiis delatorum siue principum opposui *Ap Ck Ge* | numquid a patribus tantum malum merebamur accipere *Ap* (2x) *Ck Ct Fb Fd* (2x) *Ge Kc Lh Pb Pc Pk Pn Pp Ps Ta To Vc* | numquam a patribus tantum mali merebamur accipere ut me persequerentur *Pt* | quod tantum a patribus merebamur accipere malum *Vf* | Nam ipsi senatores quoque eum adiudica(uerunt) exilio. *Vd*.
NUM: non *To Vh* | numquid *Pq Vb* | per yroniam *Mh Na To Vh*.
IDEM: ius *Vb* | similiter *Ap* (2x) *Cg Ck Ct Er Fb Fd Ge Lh Oa Pn Ps Pt Vc* | malum *Pg* | Hoc ipsum ·i· ut nos perdere uoluerint sicut nunc uolunt. *Ka* | accipere tantum malum *Mj*.
DE PATRIBUS: senatoribus *Fb Lg Mf* | de senatoribus *To Vd* | a senatoribus *Lh* | senatu *Vh* | de senatu *Ec Ed Gc Pm Pq Vb* | a senatu *Ap* (2x) *Ck Ct Er Ge Lh Oa Pb Pk Pn Ps Pt Vc* | pro peccatis patrum *Ap Cg Ck Ge Oa* | de senatoribus nostri ordinis *Pp* | de senatu nostri ordinis *Ka*.

2183 Propugno] propugnatio *Ge*; propugnato *Lh Vc*. | ·i·[1]] om. *Kc Pc Pk Pp Pq Ps Ta Vc*; «:» *Ap*. | adquisitiue] adquisiuit uiae *Kc*; adquisitiue uice *Ps*. | tuam] tuam. et causatiui *Pp*. | Vnde] unon *Fd*. **2184** est] om. *Fd*. | senatuique] om. *Ta*. | senatuique…bonis[2]] om. *Pc*. | ·i·] om. *Fd*. | pro[2]] om. *Ta*. | senatu] senatum *Ck Ge*; senatu pugnare *Ap Fd Kc Lc Pq Ps Ta*. **2208** a] de *To*. | tantum] tam *To*. **2209** merebamur] merebamus *Fd*(2) *Kc Ps*. | accipere] recipere *Ct Lh Pb Pc Pn Vc*; om. *Pp*.

MEREBAMUR: meriti sumus *Fb Mo* | non *Ec Ga Gc Ka Lg Na* | ut illi nos perdere uoluissent *Ap Cc Cg Ck Ge Oa* | at me persequerentur *Er* | uti ab eis damnaremur *Vd* | sicut de impiis persequentur ipsi me *Lh* | quia similiter et patres erga me surrexerunt *Pg*.

MEMINISTI (1): recordaris *Ap Er Pq Pt* | philosophia *Fd Vf* | o philosophi *Pt* | o philosophia *Lh Pk Pp* | tu philosophia *Vh* | pro philosophie *Er* | me *Pk* | inquam *Ed* | ad sapientiam dicit *Ec Gc* | quia omnes actus eius direxit ipsa *Ka Lh*.

OPINOR: arbitror *Vf* | estimo *Pd* | ut estimo *Pg*.

DICTURUM: parentem *Pd* | in futura *Er* | in futuro *Fd Lh*.

QUID: aliquid *Ap Cc Cg Ck Ct Er Fd Ge Ka Kc Lh Mb Oa Pb Pc Pd Pg Pk Pp Pq Ps Ta Vc Vf*.

FACTURUMUE: quid *Ap Pb* | aliquid in futuro *Fb* | autem quemadmodum in futuro aliquid *Pt*.

-UE: pro uel *Pg*.

IPSA: tu *Pg* | philosophia *Pg* | me o philosophia *Ap Cg Ck Ge Oa Pb Pc Pn Ps Vc* | tu philosophia *Lh Pd Px To* | quia omnes actus meos direxisti *Ec Gc* | ostendit quod omnes actus eius ipsa direxit *Ct Fb Kc Lc Mb Mj Pd Pp Pt Px Ta To* | ostendit quod omnes actus eius ipsa direxit eamque ob hoc testem adhibet *Ap Cg Ck Ge Pb Pc Pk Pn Ps Vc* | Parentesis. Ostendit autem se in omnibus sapientibus semper egisse, dum semper ipsam sibi sapientiam praesentem adesse comemorat. *Vd*.

DIRIGEBAS: ducebas *Fb Mo* | docebas *Ap* | comitabaris *Ka Pp* | instruebas *Bd* | meus testis (?) *Lh* | gubernabas *Ka Pg Pp*.

MEMINISTI (2): recordas *Pq* | philosophia *Ka*.

INQUAM: itaque *Fb Mo* | dicam *Vb* | dixi *Fd Pt* | certe *Ec Gc Go Ka Lh Pt* | (...) dicit gloria nostra haec est testimonium conscientiae (nostrae). Ergo quis uanos populi rumores et laudem hominibus requirit, minuit (...) conscientiae suae quae eum (...)dabat. *Vd*.

VERONAE: positus *Bc Cg Ck Er Ge Oa On Pb Pn Ps Vc* | positus Ueronam *Ct* | ego Boetius positus in Uerone *Ap* | apud Ueronem *Lh Pg* | apud Ueronam *Bd Pq Vd* | ciuitas *Lb To* | hens (!) *Pq* | ciuitas est *Mj* | Italiae *Mb Pd Px* | ciuitas Italiae *Ap Cg Ck Ed Er Ge Oa Pb Pk Pn Pp Ps Vh* | ciuitas est Italiae *Va* | ciuitatis Italiae *Ct* | urbs Italiae *Ec Gc Ka Lh* | aduerbialiter *Ec Ed Gc Ka Lh Px To Vh* | Uerona ciuitas Italiae *Pc Vc* | Uerona ciuitas est Italiae *Vd* | apud Ueronam ciuitatem *Fb Fd Kc Pb Pp Ps Vf* | apud Ueronam ciuitas Italiae *Pt Ta* | hic est aduerbium loci et esse dicitur Berna *Go* | ea quoniam actiu{um} factum est (!) *Er*.

REX: Theodoricus *Bd Ec Ed Ga Gc Ka Lh Mb Mf Na Pm Px To Vh*.

AUIDUS: cupidus *Ap Cg Ck Ct Fb Fd Ge Kc Mf Mj Oa Pb Pn Pp Ps Pt Ta Vd Vf* | hians *Er Pt* | rex ill(...)nat(...) omni senat(...) (...)leb(...) *Lh* | (...)satus fuit prae(...) et tali crimine quo (...)era ille (...) rex condempnari (...) maiestatem ·i· senatum quia communiter (...) rem publicam. Ideo rex auidus erat et cupidus mortis illius communis (...) maiestatis. *Lh*.

EXITII: mortis *Ap Bd Cg Ck Ct Ed Er Fb Fd Ge Kc Lh Mb Mf Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta To Va Vc Vf Vh* | perditionis *Ga Ka Na Pm To Vh* | nostrae *Ka* | mortis perditionis totius senatus *Ec Gc*.

2246 gloria…conscientiae] II Cor. 1.12

2221 illi] om. *Cg*. **2236** ostendit] hic ostendit *Ct*; ostendit aliquit *Lc*; quando *Pd*. **2237** quod] quoniam *Mj* | omnes] om. *Px*. | actus] ac *Kc*. | eius] suos *Mj*. | ipsa] philosophia *Ct*; om. *Lc*. direxit] direxerit *Pp*; dixit *Mb*. **2238** direxit] di\re/xerit *Pc*. | ob] ab *Vc*. | testem] teste *Pb*.

COMMUNIS: publice *Pd* | omnium senatorum *To* | totius senatus *Cg Ka Vd* | senatus *Pq* | communem mortem cupiens senatoribus inferre *Ap Ck Ct Fb Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps Pt Ta Vc Vf* | quod communiter senatui inferre conatus est *Lg*.

MAIESTATIS CRIMEN: principatus *Ps* | senatus *Ap Pd* | contra regem *Cg Pt* | contra regem aliquid *Er* | unhuldi (OHG) *Ec Ed* (*Ga*) *Ka Mh Na Pm Vh* | regiae *Va* | suae ·i· Theodorici *Pq* | quod contra surrexit *Pd* | Crimen unius cuncto senatui imputare uoluit. *Mj* | Maiestatis reatu tenentur qui regiam laeserunt maiestatem uel uoluerunt, uel rem publicam prodiderunt, uel cum hostibus consenserunt. *Ec Gc Ka Lh* | regiae quia contra regem surrexerat *Pg*.

IN ALBINUM: contra Albinum *Ps Vf* | contra Albinum erat *Vc* | quod erat contra Albinum *Ct Pc Pk Pq*.

IN: contra *Ap Cg Ck Ed Fd Ge Kc Lg Lh Oa Pb Pn Pp Ta To Va Vh*.

ALBINUM: Iste fuit accusatus et uoluit imperator ipsum crimen super senatum uertere et ego me obieci et liberaui senatum et ideo non merebar ab illis talia. *Ap Cg Ck Ge*.

DELATAE (DELATUM *Ec Ga Gc Ka Lh Mh Na Pc Pt Vd Vh* | < DELATUM *Er* | > DELATUM *Pp To* | DELA«C»TUM *Pt*): aliter delatae *Pt* | accusatae *Pb Pk Pn Vb* | accusatum *Lh Pp* | proditum *Ec Ga Gc Ka Mh Na Pp To Vh* | accusatae delatum *Pc* | machinatum esse *Er* | aliquid machinatum esse *Pt* | contra regem aliquid machinatum esse *Ap Cc Ck Ct Fb Kc Lh Oa Pb Pc Pn Pp Pq Ps Ta* | illud crimen maiestatis *Vd*.

AD CUNCTUM: zi sineru unhuldi (OHG) *Ec Gc*.

SENATUS: Senatui aetas nomen dedit, quod seniores essent. Alii a sinendo dictos accipiunt senatores. Ipsi enim agendi facultatem dabant. Senatus autem consultus a consulendo et tractando est dictus, quod fit sic ut consulet et nocere non possit. *Ka Lh*.

TRANSFERRE: mutare *Ap Pb* | conuertere *Ec Gc Ka*.

MOLIRETUR: temptaret *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | conaretur *Lh Pg Vf* | conaremur *Vd*.

UNIUERSI: meminisse *Pd*.

QUANTA: cum *Ap Cc Ck Er Fb Fd Ge Lh Oa Pb Pn Pq Ps Pt Vc* | quanto *Ge* | cum magna *Cg* | quia meum ipsius non uerebat periculum *Vd*.

MEI PERICULI: meae damnationis *Ap Cc Cg Ck Er Fb Fd Ge Oa Pb Pn Ps Pt* | meae mortis uel damnationis *Ct* | sine ullo tempore *Lh*.

SECURITATE: audacia *Er Fb Fd Mo Pt Va* | auctoritate *Ec* (*Ga*) *Gc Ka Mh Na Pg Pp To Vh* | fiducia *Mj* | cum fiducia et audacia *Pb*.

DEFENDERIM: si *To* | meministi *Fd Vf*.

33. Scis me haec et uera proferre et in nulla umquam mei laude iactasse; minuit enim quodam modo se probantis conscientiae secretum, quotiens ostentando quis factum recipit famae pretium.

SCIS: o sapientia *Vf* | nostis *Pq* | Tu scis uera esse quae dico. *To*.

HAEC: omnia *Ec Gc Ka* | quae dico *Pb* | omnia supradicta *Mj* | fecisse *Pk* | proferre *Ap Pb*.

2267 cupiens] om. *Mj*. **2279** senatum] sanctum senatum *Ap Ck Ge*. **2284** accusatum] < accusatae *Pp*. | proditum] < proditae *Pp*. **2285** regem] legem *Lh*. | aliquid[2]] aliquod *Ct*. **2286** machinatum] machinantem *Ta*; machinamentum *Ct*; machinandum *Fb Kc Ps*. | esse] est *Lh*.

UERA: scis *Ps* | accusatione *Er Fd Pt*.
PROFERRE: loqui *Cc Cg Ck Ct Ge Oa* | narrare *Ps* | et affirmando et interrogando potest proferri *Ap* (*Cc*) *Ck Ge Va* | et interrogando et affirmando potest fieri *Lh*.
MEI: pro meam *Pp* | pro mea *Lh Pc Pd Pq Vc*.
LAUDE: propter meam laudem gloriatum esse *Ap Cc Ck Fb Fd Ge Pb Pn Ps* | pro mea laude *Pk* | propter meam laudem *Cg Ct Er Oa Pt*.
IACTASSE: extulisse *Cc Ck Er Ge Pd Pt Va* | magnificasse *Pp* | gloriatum esse *Cg Ct Kc Lh Mj Mo Pc Pk Pq Ta Vc Vf* | gloriosum esse *To* | de ista gloriatum fuisse *Pp* | laudem quaesisse *Pg* | gloriatum esse extulisse *Oa* | superbisse *Pd* | actus *To* | scis me *Vf*.
MINUIT: aliquis *Ct Ge Pb* | ipse *Pq* | ille *Ed Pm* | parentesis est *Lh* | omnis quicumque appetit laudem *Er Fb Fd Pt* | Imminuit bonitatem suam qui eam iactando pro ea laudes humanas recipit. *Ec Gc Ka* | quod tunc tanti non est meriti quanti fuit antea *Mf* | Quotiens de se aliquis uerum dicit, etiam si ueritatem iactando dicit, minuit ipsam laudem. *Ck Ge* | Qui aliquid boni agit pro iustitia ut iustus sit, ipsa sua iustitia probata iustum facit. Si uero illam ipsam iustitiam extendit ad id ut famam etiam propriam adquirat, minuit quodammodo archana conscientiae secretum probantis. *Ap Ck Ge Va* | Ipsa conscientia ostendit illi quod tunc tanti non est meriti quanti antea fuit. *Ec Ed Gc Ka Lh* (*Mb*) *Pd To Vh* | Ipsa conscientia ostendit illi quod tunc tanti non est quanti erat antea antequam se superbiendo iactasset. *Ap* (*Cc*) *Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Ps* | Hoc loco culpat arrogantiam qua plurimi inaniter delectantur. *Pp*.
ENIM: nam *Vf* | quia *Ec Ed Gc Pm* | unusquisque *Ec Gc Ka*.
QUODAM MODO: aliquatenus *Mh* | aliquando *Ta* | interdum *Ec Gc* | usque huc *Lb* | non per omnia *Ap Cc Cg Ck Er Ge Oa Pt* | per omnia laudasti *Lh*.
SE: semetipsum *Ec Gc*.
PROBANTIS: inuestigantis *Ap Cc Cg Ck Ct Er Ge Oa Pb Pc Pk Pn Pq Ps Pt Vc* | laudantis *Ap Ec Ed Fb Fd Ga Gc Ka Kc Lg Mh Mj Na Pb Pg Pm Pn Pp Ps Pt Ta To Vd Vf* | approbantis *Pp* | se probabilem reddentis *Bd* | laudandae *Lh* | laudantis ·i· bonitate *Vh* | (...) quia max(...) hominis (...) a propria scient(...) *Lh* | qui probare hoc uult et considerare *Ec Gc Ka*.
CONSCIENTIAE: suae *Ec Gc Mj*.
SECRETUM: bonitate *Pp* | bonitatem *Ec Ed Ga Gc Ka Mj Na Pm To* | (...)a est gloria quam habet unusquisque (...) facit quia primo remune(...) impius primo cordis (...) Igitur secretum conscientiae (...) se ipsos laudant. *Lh*.
QUOTIENS (COCIENS *Pt*): quantiscumque *Pt*.
OSTENTANDO: iactando *Bd Ec Ed Er Fb Fd Gc Pg Pm Pt To* | iactando se *Pp* | demonstrando *Ka* | laudem appetendo *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Oa Pb Pc Pk Pn Pp Ps Pt Ta Vc Vf* | laude appetendo *Pq* | uanitando, gloriando *Pd* | u{en}tilando *To*.
QUIS: aliquis *Ec Gc Pd Pg Vf* | qualis *Ka Lh*.
FACTUM: suum *Ap Cc Cg Ck Ec Er Fb Fd Gc Ge Ka Lh Oa Pb Pc Pk Pt* | sui *Ct* | suis *Ap Pn Pq Ps Vc* | opus *Pd* | actum *Lh*.
RECIPIT: suscipit *To*.
FAMAE PRETIUM: laudis remunerationem *Pd* | laude humana mercedem *Pg*.

2327 pro iustitia] propter iustitiam *Ap*. **2328** ipsa] ipse se *Va.* | illam] om. *Va.* **2329** etiam] om. *Va*. **2330** secretum] se rectam *Va.* | illi] illam *Pd.* **2331** meriti] om. *Pd.* | Ipsa…2332 conscientia] om. *Er*. **2332** illi] om. *Er*. | quanti] quanto *Pc*; meriti quanti *Pp*. **2343** hoc] om. *Ec Gc.*

I prosa iv

FAMAE: laudis *Ap Cc Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Lh Mj Mo Oa Pb Pc Pk Pn Pq Ps Pt To Vc Vf* | uanae *Lh*.
PRETIUM: munus *Er Fb Lh Pt* | laudem *Kc Pp Ps Ta* | mercedem *Ka* | praemium, ut illud euangelicum receperunt mercedem suam *Ec Gc Ka* | Sic Iesus ait receperunt mercedem suam. *Mj*.

34. Sed innocentiam nostram quis exceperit euentus uides; pro uerae uirtutis praemiis falsi sceleris poenas subimus.

SED INNOCENTIAM: ego aliis profui *Bd* | o philosophia *Bc Pt*.
QUIS: qualis *Pq* | qualis malus uidelicet secutus sit *Lh*.
EXCEPERIT: susceperit *Ga Mh Na Pg* | suscepit *Vh* | intellegit *Ps* | insidiauerit *Ct*.
EUENTUS: casus *Ap Cc Cg Ck Fb Ge Lh Pb Pd Pg Pt Vd Vf* | causas *Mb* | finis *Ap Cc Cg Ck Fd Ge Kr Lh Oa Pb Pp* | pluralis *Ps* | fortuna *Ap Cc Cg Ck Ge Lh Oa Pb Pd Pq* | exitus *Pn* | fortuitus *Ap Cc Ck Ge Pd To* | subitanea res *Cc Ck Ge Pb Pd To* | substantia mea res *Ap* | repentinus casus *Pd To*.
UERAE: iustae *Lh*.
UIRTUTIS PRAEMIIS: pro bonis remunerationibus *Cg* | quibus remunerari debuissemus *Ap* (*Cc*) *Ck Ct Er Fd Ge Kc Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps* (2x) *Pt Ta Vc Vf* | quibus remunerari debuissemus poenas subimus *Mj* | hoc est pro uerae uirtutis praemiis quibus remunerari debuissemus, falsi sceleris poenas subimus *Ap* | Pro eo quod propter uirtutes supradictas quas fecimus, bona praemia recipere debuimus, mercedem poenae fallaciter insimulati captamus. *Ec Gc Ka*.
UIRTUTIS: bonitatis *Ga Ka Mh Na To Vh* | caritatis *Lh* | iustitiae *Ec Gc*.
PRAEMIIS: pretiis *Ka*.
FALSI SCELERIS: falsae accusationis *Ta* | accusationem patimur *Cg* | econtra *Vd*.
FALSI: ficti *Ap* (*Cc*) *Ck Ge*.
SCELERIS: accusationis *Ap* (*Cc*) *Ck Ct Fb Fd Ge Oa Pb Pn Pq Ps Pt Vc* | causae ·i· accusationis *Lh*.
POENAS: exilium *Pd*.
SUBIMUS: patimur *Ap Bd Cc Ck Ct Ec Ed Er Fb Fd Gc Ge Lh Mb Mo Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Px To Vc Vh* | sustinemus *Ed Fd Ga Ka Na Pg Pm Pp Pt To Vf Vh*.

35. Eccuius umquam facinoris manifesta confessio ita iudices habuit in seueritate concordes ut non aliquos uel ipse ingenii error humani uel fortunae condicio cunctis mortalibus incerta summitteret?

ECCUIUS – SUMMITERET: Quis umquam facinus suum manifeste confiteri permissus, misericordiam apud iudices quodammodo non est consecutus? Ego autem et confessione uel excusatione et accusatoris praesentia, heu, omnimodis

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2360 praemium] p{ro}emium *Ec*; < p{ro}emium *Gc*. **2376** quibus] in quibus *Er Pt*. remunerari] munerari *Vf*. **2377** debuissemus] debueram *Pq*; debemus *Pd*; debueramus *Pt*; debuisse huius *Er*. **2380** quod propter] quod \propter/ *Ec*; propter quod *Ka*. | quas fecimus] om. *Ec Gc*. **2381** captamus] captamus quas fecimus *Ec Gc*. **2389** patimur] partimur *Er*. **2399** misericordiam] misericordias *Ka*. | est] om. *Mj*. **2400** et[1]] om. *Ec Gc*. | et[2]] om. *Mj*. omnimodis] < omninodis *Ec Gc*; omnino *Mj*.

priuatus sum, adeo ut tam longe positus, ad praesentiam iudicis uenire minime permittar. *Ec Gc Ka Mj*.
ECCUIUS (ET CUIUS *Ck Ed Pd Vb Vh* | EE CUIUS *Mh*): et *Mh Pd* | hominis *Mf* | etiam *Ed* | interiectio mirantis *On* | una pars est *Cg* | exclamatio cum dolore *Va* | una pars aduerbium ostendentis *Ap Cc Ck Ge Oa* | Ab en et quis compositum est et est aduerbium. *Vb* | uel haec interiectio admirantis uel [aduerbium] ostendentis uel admiratiuum *Pd* | et admirantis aduerbium et dolentis interiectio *On*.
UMQUAM: aliquando *Pq*.
FACINORIS: sceleris *Vf* | criminis *Pq*.
MANIFESTA: euidens *Vd* | tam *Ec Gc* | quando confessus fuit in senatu *Vb*.
CONFESSIO: accusatio *Ap Ct Le Lh Pb Pn Pq Ps Vc* | publica confessio *On* | quamdiu palam confiteretur *Ap Cc Cg Ck Ge Oa* | quamuis palam confiteretur *Ec Ed Er Fb Fd Gc Ka Mb Mf Pp Pt Px To Vh* | palam confiteretur *Pd* | quia confessi sunt omnes reatum (*Lh*) *Pd* | quia confessi sunt *On*.
SEUERITATE: crudelitate *Cg Fb Kc Lh Mj On Pb Pd Pn Pp Pq Ps St Ta To Vc Vf* | in crudelitate *Ap Ck Ct Er Fd Ge Oa Pg Pt* | malitia *Lh Pd* | in duritia *Er Fd Pt* | Seueritas est rigor animi quae uidetur iustitiam ostendere sine pietate. *Pp* | in fortitudine mentis, in uehementia ultionis, in integritate iudicii, in rigore animi, in iudicii districtione *Ec Gc Ka Lh*.
CONCORDES: unanimes *Ed Lg Pg Pm*.
NON ALIQUOS: summiteret ad misericordiam *Ap* (*Cc*) *Ck Ge Oa* | ad misererricordiam *Vb*.
ALIQUOS: iudices *Fb Pd Pt* | illorum *Ap Ka Pg* | eorum *Bd* | homines defensores *Ct*.
INGENII ERROR HUMANI: ignorantia *Pg* | quia humanum est *Cc Ck Ge Oa* | reorum uel iudicium *Pq* | ignorantia peccati quia mistica *Pd* | quia error qui humanus est fallitur iudicando *Cg* | quia humanum est ut delinquat *Ap Er Pb Pn Ps* | quia humanum est delinquere uel quia error humanus frequenter fallit hominem in iudicando *Ap Ck Ct Fd Ge Kc Lc* (*Lh*) *Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | quoniam frequenter hominem proprium ingenium fallit in iudicando (*Ed*) *Go Mb Mf Px To* | quoniam frequenter hominem proprium ingenium fallit in iudicando quando nescit utrum uerum sit uel non *Vh* | quia saepe fallitur iudicio humanum ingenium, quia nescit aliquando an iuste iudicat et timet d(eum) ne iniuste iudicet, et ob hoc flectitur iudex ad misericordiam saepe *Na1* | ideo per timorem domini ne iniuste iudicet ad misericordiam inclinatur *Mf* | Errore iudicii falluntur saepe iudicantes quando tacita sunt opera iudicati, et hac ambiguitate solent iustitiam sectari. *Ap Ck Ge Va* | Error ingenii est quando ignorat quis modum culpamque accusati, quia nescit quomodo debeat ille quam negat reatum iudicandi. *Ap Ck Ge Va* | quia nescit uere si fecerit spontaneus an nescius discernere *Bd* | quod putarent eum iustam causam habere *Vd* | Errorem dicit scelus perpetratum. *Ec Ed Gc Pm* | Fallitur enim humanum ingenium saepe in iudicio, et quia nescit an aliquando iuste de re sentiat, timeat deum ne iniuste iudicet, et hoc quoque quemque iudicantem quod in alio damnat sibi facile per fortunam euenire

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2401 priuatus] dispulsum *Mj*. | ut tam] uitam *Ec Gc*; ut *Mj*. | longe positus] om. *Mj*. | minime] non *Mj*. **2412** palam[2]] palmam *Fd*; pale *Ed*. | confiteretur[2]] confiterent *Pt*; confitetur *Px*. **2428** delinquere] derelinquere *Ge Ps Vf*; de«re»linquere *Ct*. | uel] aut *Ta.* **2429** in] om. *Fd*. **2430** quoniam] quia *Mb*. | in] om. *Go Px*. **2438** quia] et *Va*. | quam] qui *Va*. **2439** iudicandi] iudicari *Va*. **2441** perpetratum] perpetrauit *Pm.* **2442** an…iuste] aliquando *Ec Gc*; aliquid *Ed*. timeat] timet *Ed*. | et…2444 oportet] om. *Ed*. **2443** quoque] \quoque/ *Ka.* | facile] futile *Ec Gc*.

recordari oportet. Talis error iudices a misericordia saepe subuertit. *Ec Ed Gc Ka* (*Lh*) | Errat plerumque humanum ingenium secundum culpae modum in quibusdam nesciuit recte iudicare, et ob hoc ad misericordiam inclinatur, uel magis errorem dicit scelus peractum, id est perpetratum, quia quotiens in aliquo peccauimus, nimirum errauimus. *Pm* | Namque nescit utrum accusatus an accusans credi debeat. *Va.*

FORTUNAE: euentus *Ct Fb Fd Kc Lg Mj Mo Pp Pt* (2x) *Vf* | euentum *Ta* | euenti *Pg* | euentus rei *Ap Cc Ck Er Ge Lh Oa Pb Pc Pk Pn Pq Ps Vc*.

CONDICIO: lex *Pb Ps Vd Vf* | compositio *Ps* | Fortuna potentes corruere facit. *Pd* | Recordari oportet quemque iudicantem quod in alio damnat, hoc sibi facile per fortunam euenire posse. *Go Lh Mb Pd Pp To* | Recordari oportet quemque iudicantem sibi in aliqua damnationem facile per fortunam posse euenire et se utrum eueniat nescire. *Vh* | qua quod in alio damnatur hoc sibi facile per fortunam contingere posse (...)ditur *Mf* | quomodo condictum fit unicuique euenire *Ec Gc Ka*.

CUNCTIS: (...) considerare *Pd*.

INCERTA: quae est *Ta* | fortuna *Kc Mj Pt Vf* | illa fortuna *Lh* | ipsa sc· fortuna *Fd Ps Ta* | semper incerta est *Pb* | quia semper incerta est *Ps* | quia fortuna est incerta *Lh* | Fortuna semper incerta est. *Ap Cg Ck Ge Oa Pc Pk Pn Pq Ta Vc* | quia fortuna semper est incerta *Ct Er Fb Pp Pt* | quia incerta est cunctis mortalibus *Vb* | utrum sibi similiter eueniat *Ec Ed Ga Gc Ka Na Pm Pp To* | quando nescit utrum sit uel non *Ga Ka Mh Na To* | Hoc uero de futuro dicitur. Nam iudicantibus incertum est et sibimet ipsis similiter eueniat. *Pm* | de modo uel quantitate culpae uel fortunae incert[it]udine an quis peccet deterius damnato a se *St*.

SUMMITTERET: inclinaret *Ap Ge Ka Kc Le On Pb Pg Ps Ta* | deciperet *Vf* | flecteret *Cc Ck Ge Go Lh Oa Pb Pn* | admitteret *Ec* | inflecteret *Ap* | giweihti (OHG) *Ec* | subtus mitteret *Ef* | ad misericordiam *Ap Ck Ge Oa Pb Pn Vb* | ad misericordiam inclinaret *Bd Cc Cg Ck Ec Ed Er Fb* (*Ga*) *Gc Lh Mb Mh Mj Na Pm Pt To Vd Vh* | fortuna deciperet sc· ad misericordiam *Fd* | quia semper inuicta est *Fb Kc* | in partem alteram inclinaret uel deciperet *Fb* | inflecteret ad pietatem uel ad misericordiam *Pp* | subponeret ad misericordiam *Pd* | ad pietatem inclinaret *Pp* | flecteret ad misericordiam *Pc Pk Pq Ps* | ad misericordiam retineret *Va*.

36. Si inflammare sacras aedes uoluisse, si sacerdotes impio iugulare gladio, si bonis omnibus necem struxisse diceremur, praesentem tamen sententia, confessum tamen conuictumue punisset; nunc quingentis fere passuum milibus procul moti atque indefensi ob studium propensius in senatum morti proscriptionique damnamur. O meritos de simili crimine neminem posse conuinci!

INFLAMMARE: incendere *Ap Cg Ck Er Fd Ge Oa Pb Pp Pt* | diceremur *Pg*.

AEDES (SEDES *Pd*): ecclesias *Ap Bd Cc Cg Ck Ge Lh Oa Pb Pd Pp Vd* | Aedis est domicilium in edito positum simplex atque unius aditus. Siue ideo aedis dicitur qui in aeuum degatur, quia Grece EONION uocatur. Itaque aedificare cum sit

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2485 Aedis…2488 constructionis] Paul. Diac. *Epit.* 12.3

2444 a…subuertit] ad misericordiam saepe summittit *Ed.* **2451** euentus] uentus *Er.* | rei] regi *Ge*; re«:»i *Lh*; \rei/ *Ps.* **2453** quemque] quemquam *To*; om. *Pp.* | quod] ut quod *Pp.* | in] om. *Go.* **2454** fortunam] fortunae instabilitatem *Go.* **2457** condictum] dictum *Gc.* | fit] sit *Ec Gc*. **2464** eueniat] eueniret *Gc*. **2465** uel] an *Ka.* **2486** aditus] aditi *Ec Gc*. **2487** qui] quia *Ec Gc*.

proprie aedem facere. Ponitur tamen catacresticus in omni genere constructionis. *Ec Gc Ka* (*Lh*).

UOLUISSE (UOLUISSEM *Pq*): uel uoluisse *Pq* | uel uiolasse *Va* | per me aut per alios *Pg* | diceremur *Vd* | Si inquit de magnis accusatus (...) non tamen ideo absens dam(...) sed confessus et conuictus. *Vd*.

SACERDOTES: sanctos *Er Fd Lh Ps Pt*.

IMPIO: scelerato *Ed Lh Mb Mf Px To* (*Vh*).

IUGULARE: interimere *Ap* (*Cc*) *Cg Ck Fb Fd Ge Kc Lh Mj Mo Oa On Pg Ps Ta* | interficere *Pt Vf* | occidere *Ap Pb Pn To* | diceremur *Vd*.

OMNIBUS: hominibus *Ap Cg Ck Ct Ec Ed Gc Ge Ka Lh Oa Pb Pc Pk Pm Pn Pp Pq Ps To Vc*.

NECEM: mortem *Ap Bd Cg Ck Er Fb Fd Ge Kc Lh Mj Oa On Pg Ps Pt Ta To Vd Vf*.

STRUXISSE: parasse *Lg Vd* | instruxisse *Bd* | machinasse *Ap Cg Ck Ge Oa* | praeparasse *Er Fb Fd Kc Lh Mj Mo Pb Pn Pp Ps Pt Ta To* | omnibus *Pg*.

DICEREMUR: dicerer *Pp To Vh* | dicere *Lh* | criminaremur *Pd Pg Pp* | inculparemur *Pq* | bizigan wurdim (OHG) *Vh*.

PRAESENTEM: me *Ap Cc Ck Ct Ec Ed Ga Gc Ge Ka Le Mj Na Oa Pb Pd Pg Pm Pn Ps Ta To Va Vh* | sed me *Kc* | quia iam addictus *Ap* (*Cc*) *Ck Ge Oa* | me non absente *Fd Vf* | non absentem, quia absens quisque non recte damnatur *Ap Ck Ge Va* | non absentem neque conuictum damnauit *Mj* | non absentem sicut me, quem absentem et non confessum neque conuictum damnauit *Ap* (*Cc*) *Ck Ct Ge Kc Lc Le* (*Lh*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | qui abse[n]s damnatus est *Pd*.

TAMEN(1): aliter tunc *Pt* | propria *Vh*.

SENTENTIA (SENTENTIAM *Mo*): iudicis *Ap Cc Cg Ck Ct Er Fd Ge Lh Oa Pb Pc Pk Pn Pq Ps Vc* | iudicium *Bd Pd Vd* | iudicum *To* | iudicii *Pg* | iudicis iudicium *Fb Mo* | decretum iudicium *Go*.

CONFESSUM TAMEN CONUICTUMUE: postquam confessum et uictum est *Er* | postquam confessus esset et uictus *Ec Ed Gc Ka Lh Mb Pt Px To Vh*.

CONFESSUM: me *Cg Ct Lb* | postquam confessus *Pc*.

TAMEN(2) («TAMEN» *Ga* | om. *Lh*): uacat *Vh*.

CONUICTUMUE (CONUICTUMQUE *St*): me *Ct To* | testimonio *Ec Ed Gc Ka Pm* | uel per me uel per alios (*Ga*) *Mh Na To Vh* | uel per me uel per alium *Ec Gc Ka* | non uictum, non absentem *Lh*.

PUNISSET: interimeret *Vf* | damnasset *Cg Pg* | punire debuisset *Bd Pq Ps* | deberet punire *St.*

QUINGENTIS FERE PASSUUM MILIBUS: CCCXXX *Ps* | CCCXXXII miliariis *Ec Gc* | CCC XXX et duabus leugis *Oa* | CCC XXX duabus leugis et duobus miliariis *Ap* (*Cc*) *Cg Ck Ct Er Ge Ka* (*Lh*) *Pb Pk Pn Pp Pq Vc* | tot passus fuerunt *Mb Px Vh* | Miliarium est quaedam mensura terrae. *Mb Vh* | finitus pro infinito *Ap* (*Cc*) *Cg Ck Ge Oa Vb* | Mille passus unum est miliarium. *Ec Ed Gc Pm*.

QUINGENTIS: milibus *Ap Fb Le Ps Ta* | militibus *Kc*.

MILIBUS: miliariis *Ed Pm*.

PROCUL: profusius *Ap Cc Ck Ge Oa Vb* | longe *Fd Vf* | longius *Va* | a longe separati *Bd*.

2488 proprie] proprium *Ec Gc*. | omni] omnis *Gc*. **2506** addictus] addictus teret *Ap Cc Ck Ge*. **2508** non absentem[2]] om. *Lc Pk Vf*; non habentem *Pq*. | quem] quae *Pq*. **2509** confessum] fessum *Ap;* confessus sum *Kc*. **2516** postquam] per quam *Ec Gc Ka Mb*. | esset] est *Pt To*. | et] om. *Px*. | uictus] uinctus *Ec Gc Ka Lh Mb*; conuictus *To*. **2519** testimonio] testimonia *Ka*. **2525** leugis[2]] leuis *Ct Er*; om. *Ka*. | et[2]] ·i· *Ct*. **2527** finitus] finitus numerus *Cg*.

MOTI (MUTI *Bieler, Pa* | < MUTI *Mb Vb* | > MUTI *Ap Fa*): uel muti *Ed* | quidam modi dicunt ·i· separati *Er* | remoti *Fb Fd Mo On* | ab urbe *Ap Cg Ge Le Oa Pb Pn Pq Ps* | si ab urbe *Cc Ck* | ab urbe Roma *Ed Ka Pm Pp* | a nostra patria *Bd* | remoti ab urbe *Fb Lh Vc* | remoti ab excusatione *Pg* | separatis a ciuitate *Vd* | remoti ab urbe Roma *Ec Gc* | Propter hanc immutationem non fuit ei locus ut se defenderet. *Ec Gc* | quia non est ei locus datus ut se defenderet *Ap Ck Ge Pb Pc Pn Pp* | remoti. Propter hanc mutationem non fuit ei locus ut se defenderet. *Ka Kc Le Mj Pq Ps Ta* | quia non licebat eum reddere rationem *Ec Ed Er Gc Ka Lh Mb Mf Px To Vh* | accusatoris praesentia carentes *Ec Gc Ka*.

INDEFENSI: nos *Pg* | inexcusati *Ec Ed Gc Pm* | improtecti *Vh* | inexpiati ab opposito ordine *Pd* | quia nec nos ipsi propter absentiam nos defendimus, nec illi quia merito debuerant defendunt nos *Ap Ck Ge Va* | quia propter absentiam non possumus nos defendere *Cg* | quia nullus me defendit *Lh*.

OB STUDIUM PROPENSIUS: ob copiosius et maius studium *Ct* | ob copiosius et maius studium erga senatum *Kc* | ob copiosius et maius studium quod habui erga senatum *Ap* (*Cc*) *Cg Ck Ge Lh Oa Pc Pk Pn Pq Ps Ta Vc*.

OB: propter *Ed Lh Pg Vh*.

OB STUDIUM: ob defensionem *Fb* | exhibitum *Eb* | quod habemus *Fd* | quod habuimus *Ed Ga Na Pm To Vh* | propter studium quod habui erga senatum *Pp* | laborem quod habuimus magnum *Ka* | propter laborem quem habuimus *Ec Gc* | quod egimus *Pq* | a me factum *Ec Gc Mj*.

PROPENSIUS: magnum *Fd Kc Pq Ps Pt To Vc* | melius *Pd Vh* | abundantius *Ed Ga Ka Mj Na Pg Pm Pt To Vh* | copiosius *Er Fd Le Lg* | latius *Lb* | maius *Pb Pn Pp* | procliuius *Ec Ed Gc Lh Mb Mf Pp Vh* | largius *Bd* | uberius *Fd Vf* | et aduerbium et nomen significat perseuerantius *Vb* | diligentius *Pp* | clementius *Mb* | perseruerantius, profusius *Va* | abundantius prae caeteris *Ec Gc* | perseueratius (!) *Ed* | amplius quam habuit studium *Lh*.

IN SENATUM: contra *Pd Pg Vf* | erga *Pc Pk Pq Vc* | erga senatores *Fb Fd Kc Pp Ps* | exequutum et est mysmesis (!) *St* | erga senatum *Ta*.

PROSCRIPTIONI: ad *Pq* | exilio *Ec Ed Er Fd Gc Ka Mf Mj Pd Pp Px Va Vd Vh* | exilii *Pk* | rerum *Mh* | datiui *On* | substantia ablationi *Mb* | bonorum amissioni *Cg* | in rebus *Ed Ga Ka Na To* | in rebus nostris *Pm* | omnis substantia est scripta *Vh* | ut res nostrae diripiantur *Pd* | quia proscribebantur illi qui ad mortem rei erant *Ck Ge* | Proscriptio est bonorum amissio atque expoliatio. *Fd Mj To* | (Pr)oscriptio bonorum (a)missio dicitur *Er* | Proscriptio est bonorum amissio atque expoliatio. Vnde illi qui damnati bonis temporalibus priuabuntur, proscripti damnabuntur. *Ap Ck Ct Ge Lh Pb Pn Va* | Proscriptio est bonorum amissio atque expoliatio. Vnde illis qui damnati erant ex suis facultatibus ministrari non licebat et proscripti dicebantur. Religatis uero tantum ex suis facultatibus ministrabatur. *Kc Lc Le Mo Pq Ps Pt St Ta Vf* | Proscriptioni damnabantur apud Romanos qui in exilium mittebantur et bona suae substantiae non simul cum illo damnabantur. Deportati qui una cum suis damnabantur substantiis. *Pd* | Proscriptio est bonorum amissio

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2540 eum] ei *Er Mf*; illi *To*. **2543** quia] qui *Va*. **2547** copiosius] copiosus *Vc*. | et] ·i· > uel *Ap*; om. *Cg*. | maius[2]] om. *Cg*. | quod] quam *Ge*. | habui] habuit *Pq Ps*. | erga[2]] in *Cg*. **2548** senatum] om. *Ap*. **2566** est] dicitur *To*. | amissio] animissio *Fd*. **2567** bonorum[2]…atque] om. *Lh*. **2568** priuabuntur] priuabantur *Va*. | damnabuntur] damnabuntur *gl.* uel dicebantur *Ap*; dicebantur *Lh Va*. **2569** atque] uel *Le*; et *St*; et (...) *Ta*. | expoliatio] explanatio *Pt*. **2570** illis] > illi *Ps*; illi *Mo Pq Pt St Ta*. | erant] erant et quibus *Pq*. | ex] et ex *Le St*. | et] om. *Le Pq St Ta*. **2571** Religatis uero] religati suo *Kc*; religatis suo *Le Ps*; relatis uero *Ta*. | tantum] om. *Pq St Ta*. ex] ·i· ex *Le Ps*. | ministrabatur] ministrabantur *Lc Pq Pt*.

atque expoliatio, quando cuiuslibet bona proscribebantur. Vnde illi qui damnati bonis temporalibus priuabantur, proscripti dicebantur, et ex suis facultatibus eis minstrari non licebat. Religatis uero tantum ex suis facultatibus ministrabatur. *Pp* | Proscriptio est bonorum amissio atque expoliatio. Vnde illi qui damnati bonis temporalibus priuabuntur, proscripti dicebantur. Religatis uero ex suis facultatibus ministrabatur. *Pc Pk Vc* | Distat autem inter proscriptos et delegatos. Delegati erant quibus de suis facultatibus administrabatur, proscripti quibus hoc licitum non erat. Hoc dicendo demonstrat quia nullus eis est. *Ap Ck Ge* | Distat inter proscriptos et relegatos. Relegatis licebat ex suis facultatibus ministrari, proscriptis non licebat. Sed data sententia ubicumque uel a quocumque inueniebantur absque cunctatione interficiebantur. *Va* | Inter proscriptum et relegatum hoc interest, quod relegato licet de suis facultatibus ministrare, proscripto uero non licet. *Vd* | Proscriptus dicitur quasi palam scriptus, procul damnatio, quasi procul scriptio, uel bonorum amissio. *Ec Gc Ka Lh*.

DAMNAMUR: iudicamur *Mh* | binomu (?) (OHG) *Px*.

O MERITOS (O MERITO *Ec Ed Ef Gc Ka Lh Pm Ps Px Vf Vh*, etc | > O MERITO *Fd Pp* | O MERITO\S/ *Oa*): o meritos *Pp* | uel merito *Pq* | «uel meritos» *Vh* | interiectio *Ed To Vb* | dicam *Bd* | oro *Ed Pm* | dico esse ill(...) *St* | dico illos meritos hoc *Pq* | per yroniam *Pd* | yronice *Cc Ck Er Ge Le Oa Pg* | yronice dicit *Cg* | yronicos *Vd* | negatiue *Ps* | felices *Ct Fb Vd* | felices non felices *Ap Cc Cg Ck Ge Pn* | felices quasi non felices *Le Oa* | iuste *Vf* | iustos *Ap Pb Pn Pr* | iniustos *Er* | nos *Pg* | quam libenter uellem *Fd* | Yronice pro fidelitate et tuitione rei publicae *Ap Ck Ge* | uelud nemo tali crimine conuincatur *Ap* (*Cc*) *Ck Ge* | dolentis atque admirantis taliter: o neminem illorum posse conuinci de tali crimine quo me accusauerunt *Mj* | yronicos loquitur ·i· negatiue meritos ·i· felices *Mo* | interiectio dolentis, quia nullus ex senatu sub tali crimine ei similis habebat *Lh* | interiectio dolentis, quia ex senatu sub tali crimine nemo ei similis uidebatur *Ec Gc* | interiectio dolentis et hoc dolet quod ex omni senatu ei similis non inueniebatur qui eum taliter defendere uellet ab accusatione iniusta ut ipse senatum uolebat *Mf* | felices, inquit, sunt illi qui de tali crimine quo ego accusatus sum nequaquam possunt criminari ·i· de uirtute *Vd* | O neminem illorum merito ·i· iuste posse conuinci de simili crimine quo me accusauerunt *Ap* | Yronicos loquitur et negatiue. O meritos ·i· felices quasi non meritos dixerim accusatores meos neminem illorum posse conuinci de simili crimine quo me accusauerunt, uidelicet quod senatum uelim esse saluum, si tamen hoc crimen est dicendum. Sin autem lectum fuerit merito, ut quidam codices habent, erit sensus dolentis atque admirantis taliter: o neminem illorum merito ·i· iuste posse conuinci de simili crimine quo me accusauerunt. *Ap Ck Ct*

2587 Proscriptus…2588 amissio] Isid. *Etym*. 5.27.30

2578 amissio] amissio dicitur *Pc*. **2579** priuabuntur] priuabantur *Pk*. | Religatis…2580 ministrabatur] om. *Vc*. **2588** damnatio] damnatione *Ka*. **2606** Yronicos] yronice *Ct Pb Pn Pq Ps Pt*. | Yronicos…negatiue] om. *Le*; Yronice et negatiue loquitur, et est exclamatio cum indignatione. Dolet autem quod nullus ex omni senatu habebatur sub tali crimine sub quali ille erat pro uirtute. *Pp*. | et] ·i· *Fd Lc Pt Vf*. **2607** quasi] quos *Pq*. | meritos] meritus *Kc*; felices *Le*. meos] eius *Le*. | posse] om. *Fd*. | conuinci] uinci *Lc*. | de…2608 simili] dissimili *Ap Ck Ge Pb Pt*. **2608** quo me] om. *Pc*. | uidelicet] om. *Le Vf*; \uidelicet/ *Ps*. | quod] ·i· *Ap Ck Ge*; quia *Vf*. uelim] uoluerim *Vd*; uolui *Vf*. | si…2609 tamen] sit non *Fd Ta*. **2609** hoc] om. *Fd Ta*; esse *Le*. dicendum] dicendus *Ta*. | Sin autem] si tamen *Ct Lh Pb Pn Vc*; si uero *Fd Kc Lc Le Pq Ps Pt Ta Vd*. | Sin…2611 accusauerunt] om. *Vf*. | lectum] om. *Lc*. | merito] om. *Ap Ck Ge Pq*; meaito > ne ateo > nerteo *Pt*. **2610** codices habent] legunt *Pq*. | dolentis] om. *Vd*. | admirantis] mirantis *Pt*. | taliter] aliter *Pt*. **2611** de simili] dissimili *Pt*. | accusauerunt] falso accusauerunt *Ta*.

I prosa iv

Fd Ge Kc Lc Le Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta Va (*Vc*) *Vd Vf* | Dolet quod ex omni senatu nullus et similis habebatur sub tali crimine. *Mh* | Dolet quod ex omni senatu nullus ei similis habeatur sub tali crimine quod hoc esset pro uirtute. *Ed Er Na Pd Px To* (*Vh*).

DE SIMILI CRIMINE: tali *Fb Ka* | ulterius *Ec Gc* | de eodem *Pd* | de ueritate *Pt* | ut ego *Ka* | quo damnor *Fd Pt* | quo me accusauerunt *Ap* (*Cc*) *Cg Ck Ge Oa Pb Pn Pq Ps Vc Vf* | quia nemo uoluit senatum potius uel sicut ego saluum *Ap Ck Ge* | quia ex bonitate damnatus *Vh* | ut se delatori uel principi opponeret pro salute totius senatus *Ap Cc Ck Ge Oa Vb* | ut se delatores uel praemio opponerent pro salute totius senatus et damnarentur pro iustitia sicut ego *Ap Ck Ge Va* | ut seipsum delatori uel principi opponeret, quod ipsi accusatores numquam facerent pro salute senatus *Cg* | quod non est crimen dicendum sed laus *Ga Ka Na Vh*.

NEMINEM: illorum *Fb* | dicam *Pd* | accusantium *Ap* | me accusantium *Pb Pn* | illorum accusantium *Ct* | illorum accusatorum *Pt* | nemo dicitur nec homo *Ec Gc Ka Lh*.

37. Cuius dignitatem reatus ipsi etiam qui detulere uiderunt; quam uti alicuius sceleris ammixtione fuscarent, ob ambitum dignitatis sacrilegio me conscientiam polluisse mentiti sunt.

CUIUS: criminis *Ct Go Mb Pn Ps Pt Px To Vh* | mei *Ec Ed Gc Pm Pq*.

DIGNITATEM: bonitatem *Ga Na Pb To* | qualitatem *Ec Ed Gc Mj Pm* | gloriam *Vd* | innocentiam *Vb* | bonitatem mei *Ka* | dignitas fuit *To* | Dignitas fuit, sed stultis uisum est esse reatus. *Pp* | Dignitas fuit, sed stultis uisum est reatum. *Ed* | quod dignitas fuit stultis uisum est *Lh* | quod dignitas stultis uisa est reatus *Fb* | Dignitas fuit, sed stultis uisum esse reatum *Go Mb Px Vh* | Dicit non est crimen dicendum laus, sed stultis uisum esse reatum. *To* | Criminis dignitas fuit, sed stultis uisum esse reatum. *Ec Gc Ka*.

REATUS: criminis *Ap Cc Ck Fb Ge Oa Pb Pc Pd Pn Ps Vc* | culpae *Vf* | mei *Ga Na To* | accusationis *Vd* | pluralis accusatiuus *Ka* | pondus peccati *Lh* | Stultus reatus uisus est, quod a delatoribus culpor senatum saluum esse uoluisse. *Ap Ck Ge*.

IPSI: accusatores *Vh* | nedum alii *Vd* | propter quos pugnaui *Pg* | senatores qui tunc delatoribus permixti erant *Mf*.

DETULERE: accusauerunt *Cc Ck Ct Ed Fb Fd Ge Lh Oa Pb Pg Pn Pp Ps Vc Vf Vh* | qui accusauerunt *Ap* | accusauere *Cg Lb Pd Pq Px To* | accusare *Pt* | me *Fb Pt* | litteras *Pc*.

UIDERUNT: intellexerunt *Ap Cc Cg Ck Ct Fb Ge Lh Oa On Pb Pk Pn Pq Ps Pt Vc Vd* | cognouerunt *Fd Kc Lb Mj Pp Ps Ta*(2x) *Vf* | sciebant *Ka* | quia eorum accusatio erat iniusta *Pp* | cognouerunt quod eorum accusatio iniusta erat *Ap Ck Ge* | intellexerunt quia eorum accusatio iniusta erat *Mh Na Pp Px To Vh* | Hoc est intellexerunt quia eorum accusatio erat iniusta uel conscii erant se esse mentitos. *Ka* | Intellexerunt quia accusatio eorum erat iniusta. Dixerunt namque eum studere nicromantiae. *Ec Ed Gc Mb* | quia intellexerunt suam accusationem esse iniustam. Dixerunt eum nicromantiae studere. *Mf* | Intellexerunt quia accusatio eorum erat

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2613 quod] om. *Px.* | ex…2614 ei] omnis senatu nullum eis *Er.* **2614** habeatur] habebatur *Ed Er Px Vh*; habehatur *Na*. | sub tali] subtili *Er.* **2620** se delatores] deselatores *Ge*. | praemio] primi *Va*. **2621** totius] ipsius totius *Ge*; omnis *Va*. **2637** Dignitas] dignatus *Px.* **2638** uisum] uisum est in hoc *Go*. **2639** stultis[2]] stultus *Ka*. | uisum[2]] uisu *Ec Gc*. **2652** erat] erit *Mh*. **2654** namque] om. *Ed Mb*. **2655** nicromantiae] nicromantiam *Ed.*

iniusta. Dixerunt namque eum studere nicromantiae. Nichro enim Grece mortuos, mantia diuinatio dicitur. Ad quos suscitandos cadauera sanguis adicitur. Nam amare demones sanguinem dicunt. Ideoque quotiens nicromantia fit, cruor aqua miscetur, et colore sanguinis facilius prouocarentur. *Ka* | Ipsi qui me accusauerunt falso, intellexerunt quod dignitas erat pro utilitate et salute publica accusari ac damnari. *Ap Ck Fd Kc Lc* (*Le*) (*Lh*) *Pc Pk Pp Pq Ps Pt Ta Vc Vf* | Vilis ex omni senatu habebatur sub tali crimine, quasi hoc esset pro uirtute. *Ap Ck* | Qui accusauerunt me conscii erant se esse mentitos. Hoc est conscii quia accusatio eorum iniusta. Conscii se esse mentitos erant. *Ec Gc* | quia aliquando ipsa dignitas fuit eis in protectionem et nunc reos esse se ipsos uident, et ob hoc mentiuntur *Va* | quia illi qui eum accusabant sciebant esse innocentem et ideo dignitas ei erat, quia propter iustitiam talia patiebatur *Ck Ge Va*.

QUAM: dignitatem *Ap Bd Cc Cg Ck Ct Ec Ed Er Fb Gc Ge Ka Lh Mb Na Oa Pb Pc Pg Pk Pm Pn Pp Pq Ps Pt Px To Vc Vd Vh* | dignitatem reatus *Fd*.

UTI (> UT *Pt*): ut *Ct Fb On Va Vd* | iam *Pt* | ut iam in rem dignitatem(!) mentiti sunt me honorem dedisse de principibus atque ita conscientiam me de sacrilegio polluisse *Ap Ck Ge*.

ALICUIUS: reatus *Vd*.

SCELERIS: peccati uel pollutionis *Ct*.

AMMIXTIONE: inquinatione *Pd* | commixtione *Ed*.

FUSCARENT: nubilarent *Vf* | obnubilarent *Er Fb Fd Mo Pc Pt* | adnubilarent *Pd* | macularent *Lh Va Vb* | corrumperent *Pp* | obscurarent *Pb* | sordidarent *Mj* | nigrarent *Bd* | denigrarent *Vd* | obumbrarent *Ed Mf* | nigram efficerent *Pg* | uilem redderent *Ap Cc Cg Ck Ct Fb Ge Mo Oa Pb Pn Pq Ps* | obscurarent uel accusando laederent *On* | foedarent *Mf*.

OB AMBITUM: ob cupiditatem *Mf* | ob cupiditatem auaritiae *Fb* | propter cupiditatem *Bd*.

AMBITUM: cupiditatem *Ap Cc Cg Ck Ct Er Fd Ge Lb Oa Pb Pc Pk Pn Pp Pq Ps Pt Vc Vd Vf* | desiderium *Pd Ps* | auaritiam *Px* | potentiam *Ec Gc Ka Lh* | untuom (OHG) *Ec Gc* | appetitum *Cg Oa* | ob appetitum dignitatis talia fecisse *Ap Cc Ck Ge Pg* | ambitus honorum *Pp* | ambitus est affectus uel honor *Pb* | cupiditatem ut magnus esse potuisset *Va*.

DIGNITATIS: meae *Pp Px*.

SACRILEGIO: per nicromantiam *Ap Cc Cg Ck Ge Kc Le Ps Ta* | nicromantiae *Fb Lb Pd Pp Vf* | cum *Pd* | nece *Pg* | nicromantio *Pb* | nicromantia *Bd Ct Er Fd Oa On Pb Pc Pk Pq Ps Vc* | fascinio *Mj* | zoubares (OHG) *Ka* | magica arte *On Vd* | nicromantia, quod mortuorum collocutio est *Ed Mj Pm* | nefariis et magicis artibus *Mb* | Dixerunt enim eum studere nicromantiae. *Er Fd Kc Mh Pp Ps Ta To Vh* | Dixerunt, inquit, me per artem magicam cum demonibus causam habere, ut eorum instinctu ad magistratus culmen proueherer. *Vd* | Sacrilegus dicitur qui nicromantiam legit, qua furto se homo aufert deo et tradit diabolo. *Va* | Sacrilegium facit qui nicromantiam legit, quo furto se aufert deo et tradit diabolo. Dictum quasi sacra legens ·i· furans. *St* | Sacrilegium dicitur nicromantia, qua legit ·i· furatur se homo et tradidit diabolo. *Ap* (*Cc*) *Ck Ge* | nicromantia, quod

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2660 Ipsi] illi *Pq.* **2661** falso] falsa *Kc*; om. *Pq.* | intellexerunt] hi intellexerunt *Pk*; non intellexerunt *Fd*; «non» intellexerunt *Pt*; illexerunt *Pq.* | quod] om. *Ap Ck.* | accusari] accusare *Pt.* **2667** esse] eum *Va.* | ei] eis *Va.* **2668** patiebatur] patiebantur *Va.* **2671** ut iam] utam *Ap Ck Ge.* **2673** polluisse] pulluisse *Ap Ck Ge.* **2686** ob] om. *Ap Cc Ck Ge.* | fecisse] om. *Cc.* **2691** nicromantia] nicromantio *Pb.* **2693** quod] om. *Ed.* | est] untium *Pm.* **2694** enim] autem *Ta*; om. *Er Fd Mh To Vh.* | nicromantiae] nicromantia *Ta.* **2699** qua] quia *Ge*.

uerbum sic soluitur: nichron dicit mortuum, mantiam diuinationem *Go* | Hoc mentiti sunt illi nicromantiae eum studere demonibusque immolasse, ut consulatum promereretur. Nicromantia autem est diuinatio quae fit in mortuis. Nicromantii namque sunt quorum praecantationibus uidentur resuscitati mortui diuinare et ad interrogata respondere. Nicro enim Grece mortuus, mantia diuinatio nuncupatur. Ad quos sciscitandos cadaueri sanguis adicitur. Nam amare demones sanguinem dicunt. Ideoque quotiens nicromantia fit, cruor cum aqua miscetur, ut colore sanguinis facilius prouocentur. Inde ydromantii ab aqua dicti. Est enim ydromantia in aquae inspectione umbras de manum euocare et imagines uel ludificationes eorum uidere, ibique ab eis aliqua audire. Vbi adhibito sanguine etiam inferos perhibentur sciscitare. *Pp* | eo quod sacra legit ·i· rapit. Nicromantia, quod dicitur mortuorum collocutio. Nichro enim Grece mortuus, mantia diuinatio dei, ad quos suscitandos cadaueri sanguis adicitur. Nam amare demones sanguinem dicunt. Ideoque quotiens nicromantia fit aqua miscetur et facilius colore sanguinis prouocantur. *Ec Gc* | Nicromantia. Nichro enim Grece mortuus, mantia diuinatio dicitur. Ad quos suscitandos cadaueri sanguis (adicitur). Nam amare demones sanguinem d(icunt). Ideoque quotiens nicromantia fit, (cruor) aqua miscetur et colore sanguinis facilius prouocarentur. *Lh* | Mentiti sunt illum nicromantiae studere demonibusque immolasse, ut consulatum promereretur. *Pc Pk Va*.

ME: meam *Pc Va*.
CONSCIENTIAM: meam *Bd Fb Fd Ge Ld Mj Pb Pg Pn* | uoluntatem *Pd*.
POLLUISSE: maculasse *Ap Cc Cg Ck Ge Oa Pp* | me *Ps* | nicromantiae studuisse *Va*.
MENTITI SUNT: criminati sunt *Pd* | causa maioris pro hoc adipiscenda dignitatis sacrilegium me didicisse asserentes *Ec Gc Ka*.

38. Atqui et tu insita nobis omnem rerum mortalium cupidinem de nostri animi sede pellebas et sub tuis oculis sacrilegio locum esse fas non erat. Instillabas enim auribus cogitationibusque cotidie meis Pythagoricum illud *ἕπον θεῷ*.

ATQUI: certe *Ap Cc Cg Ck Ec Fb Fd Gc Ge Ka Lh Oa Pb Pg Pn Pp Ps Pt Vb Vd*.
TU: o magistra *Ap Cc Cg Ck Ge Oa Vb* | philosophia *Er Pt Ta* | o philosophia *Fb Mo* | o sapientia *Vd*.
INSITA NOBIS: immissa *Fb Fd Kc Le Lh Mo On Ps Pt Ta Vf* | innata *Pp* | inhabitans *Ec Ed Gc Ka Mh Mj Na Pm To Vh* | inherens *Bd* | inserta *Pg Va* | immissa nobis *Ap Cc Ck Ge Oa* | intra nos posita *Ap* (*Cc*) *Cg Ck Ct Ge Pb Pn Ps* | intra nos posita in mente *Lh Pc Pk Pq Vc* | intra nostram conscientiam *Pd*.
INSITA: absconsa *To*.
RERUM MORTALIUM: mundanarum *Cg Oa Pd Pq Vc* | mundanarum et terreni regni *Ap Cc Ck Ct Ge Pb Pc Pk Pn Ps* | terrenarum rerum *Pp* | omnium rerum mundanarum *Lh*.
CUPIDINEM: delectationem *Ap Cc Cg Ck Ge Oa Pg* | uoluptatem *Er Fb Mo Pt* | uoluptatum *Fd* | delectationem terreni regni *Lh Pd* | malum desiderium *Pb*.
PELLEBAS: eiciebas *Pq*.
SUB TUIS OCULIS: te inspiciente *Ka Mj* | sub tuo aspectu *Vd*.
OCULIS: rationibus *Pp* | conspectibus *Go*.

2715 prouocantur] \a/ prouocantur *Gc*. **2719** consulatum] consultum *Pk*. **2725** pro] per *Ka*. **2745** terreni] gratiae terreni *Lh*.

SACRILEGIO: datiuus *Er Ps* | cui *Pg* | nicromantiae *Lh Pd* | ambitioni *Cg Pg* | ambitionis *Ap* (*Cc*) *Ck Ge Oa* | zoubare (OHG) *Mj* | Dixerunt eum studere nicromantiae. *Na Vf* | Obiciebatur a maluiolis Boetio quod nicromantiae studeret ac demonum patrociniis consideret *Pq* | nicromantiae. Sacrilegus est profanus ecclesiae praedo damnabilis, qui legit ·i· qui furatur sacra. *Ec Gc Ka*.
LOCUM: in meo pectore *Ec Gc Ka* | in me *Ct*.
ESSE: dare *Ta*.
FAS: licitum *Er Fb Ka Pg Pq Pt* | Reddit causam cur non quiuerit optare tam turpissimum sacrilegium, dicens tu docebas unum deum esse colendum non erat fas mihi desiderare iuuamen nequissimi spiritus uel hominis, quia maledictus homo qui spem ponit in homine. (*Er*) *Ka*.
INSTILLABAS: infundebas *Er Mf Mj On Pt Pm* | paulatim infundebas *Ap Cc Cg Ck Ct Ec Ed Fb Fd Gc Ge Ka Kc Lb Le Lg Lh Mo Oa Pb Pc Pd Pk Pn Pp Pq Ps* (2x) *Px St Ta To Vc Vd Vf* (*Vh*) | immittebas *Pd* | leniter et paulatim infundebas *Va*.
ENIM: quia *Ec Gc Ka*.
AURIBUS: mentis *Vd*.
PYTHAGORICUM ILLUD: exemplum *Le Lh* (2x) *Pb Ta* | praeceptum *Pq Vd* | est *Mb* | uerbum *Vd* | eloquium *Va* | dictum diuinum *On* | praeceptum quod Pythagoras cepit *Pg* | illud uerbum Pythagorae, cui simile est et illud infra: ne quid nimis *Ec Gc Ka* | Legat librum illud qui uult scire quod ipse dixerit. *Mb Px* (*Vh*).
ἕπον θεῷ (ΕΠΙΟΥ ΘΕΟΝ *or* ΈΝΟΥ ΘΕΟΝ *etc codices*): epitheton *Pr* | uel ΠΕΡΙ ΟΥΤΗΟΝ *Pp* | deo non diis *Bb Eb Go Mb Vc* | de deo non de diis *Ef* | de non diis *Ap* (*Cc*) *Cg Ck Ct Ed Er Fa Ga Ge Ka Kc Le Lg Lh Mf Mh Mj Oa On Pb Pc Pd Ph Pk Pm Pn Pp* (2x) *Ps* (2x) *Pt St Ta To Va Vb Vf Vg Vh* | de non diis > deo non diis *Fd Na* | de non diis uel deo non diis *Pq* | de non diis sed de deo *Bd* | de non diis ·i· demonibus *Kr* | et non sacris *Pd* | de non diis uel de non sacris *Lb* | de non sacris ·i· sacrilegiis *Fd Pt Vf* | contemplatatio dei *Vb* | Deus omnia uidet. *Ba* | uidelicet quod non multis, sed uni deo seruirem *Ap Cg Ck Ct Ge Lh Pb Pc Pk* (*Pn*) *Ps Va Vc* | diis non seruire uel cupiditatibus saeculi *Fd Ka* | ut non in multis sed in uno deo sperarent *Pd* | sed de deo sperare auxilium *Mh* | non sperare auxilium de his qui non sunt dii uel demonibus *Mj* | non sperare auxilium de his qui non sunt dii ·i· demonibus. Nam hoc quisque pro deo habet a quo speret auxilium. *Ka* | Hoc est de non diis quod scilicet non essent illi dii qui colebantur. *Pp* | de non diis sc· quod nihil essent dii *Ta To* | de non diis sc· de uero deo disputandum *Px Vg* | deo non dis ·i· de moribus scilicet quod nihil essent dii *Vd* | de non diis dictum. ·i· inferorum consultatio uel nicromantia *Ec Gc* | quid ipse dixerit *Lh*.

39. Nec conueniebat uilissimorum me spirituum praesidia captare, quem tu in hanc excellentiam componebas ut consimilem deo faceres.

NEC (NE *Lh*): quoniam *Pg*.
CONUENIEBAT: congruum erat *Pd* | competebat *Pb* | mihi *Lh*.
UILISSIMORUM: malorum *Ap Ck Ge Oa Pd* | demonum *Ap Ct Lh Pn To* | pessimorum *Cg* | malorum demonum *Va* | sed unius dei maiestate qui trinus in uno consistat *Pg*.

2752 est] om. *Ec Gc*. **2753** qui[2]] om. *Ec Gc*. **2757** docebas] dolebas *Er Ka*. | non…2758 iuuamen] om. *Ka*. **2758** hominis] nominis *Er*. **2760** infundebas[2]] infundebat *Ed*. **2768** ipse] ille *Mb*. **2770** de[3]] deo *Mf*. **2776** sed] se *Ge*. **2782** diis] diis ·i· sine *Vg*.

SPIRITUUM: demonum *Cg Ck Ec Ed Gc Ge Ka Lh Mb Mf Oa On Pb Pc Pd Pk Pq Ps Pt Px Vc Vh* | demonicorum *Pp* | demoniorum *Fd Er* | laudum (!) *To* | fantasma imago imaginum, fantasia imago rerum *Ec Gc Lh* | imagum, fantasia imago rerum *Ka* | fantasma ·i· imago *Ka*.

PRAESIDIA: adiutoria *Ap Ck Ge Kc Lg Oa On Pp Ps Ta Vf* | auxilia *Cg* (*Ed*) *Er Ka Lh Mb Mf Pb Pt* | auctoria *Fd* | cogitationem *Vb* | eorum auxilia desiderare *Ap Ck Ge Va*.

CAPTARE: desiderare *Cg Ec Ed Er Fd Ga Gc Ka Kc Le Lg Mf Mh Mj Na Oa Pb Pm Pp Ps Ta To Vb Vf Vh* | colere *Pg* | exigere *Bd* | quaerere *Pt* | capere *Pq* | considerare *Lh*.

QUEM: me *Ap Cg Ck Ct Ec Ed Fd Ga Gc Ge Ka Lb Lh Mb Na Oa Pb Pc Pd Pg Pk Pm Pn Pp Pq Ps Pt Vc Vd Vf*.

IN HANC: in tantam *Pk*.

EXCELLENTIAM: claritatem *Ap Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Vc* | altitudinem *Fd Kc Lh Mo On Pp Ps Pt Ta Vf* | scientiae *Pd* | sapientiae *Ka Mj Vh* | sapientiam *Ec Gc*.

COMPONEBAS (PONEBAS *Ec Gc*): ordinabas *Fd Kc Mf Mj Mo Pp Ps Ta Vf Vh* | erudiebas *Ap Cg Ck Ct Er Ge Oa Pb Pc Pd Pg Pk Pn Pq Ps Pt Vc* | constituisti *Ps* | extulisti *Lh* | ornabas *Mf* | informabas *Ap Bd Cg Ck Ct Ge Oa Pc Pk* | extollebas *Vd* | extulisti docendo *Ka* | docendo extollebas *Ec Gc* | similitudo est *Lh*.

CONSIMILEM (SIMILEM *St*): sanctum *Lb* | rationalem *Lb Vb* | ratione *Mb* | rationali intellectu *Ct* | rationalitate intellectus *Cg Ck Ge Pn Ps* | rationabilitate intellectus *Ap Pb* | cum rationalitate intellectus *Oa* | sapientia uel ratione *Ec Ga Ka Na Vh* | rationem uel sapientiam *Gc* | sapientia et ratione *Ed* | propter sapientiam *Ec Gc* | rationabilem non aequalem *Ta* | ratione non aeq{ualem}*Vh* | rationalem non aequalem *Px* | bonum et rationabilem *Bd* | in quantum homines dii sunt *Pd* | uolendo quod deus iubet *Pg* | non natura *Vd* | in quantum homini fas est sc· per rationalem intellectum *Pp* | quantum homo potest non dicit aequalem *Ec Gc Lh Mb To* | non aequalem sed similem utendo sapientia et ratione *Mf* | non ex potestate sed ex ratione *Va* | rationalem non aequalem ·i· sanctum et iustum, ad cuius imaginem conditi sumus, et imago quidem dei nobis est in intellectu et mentis rationabilitate. Similitudo est in morum probitate et animae puritate. *Fd Kc Lc* (*Le*) *Pc Pk Pp Pq Ps Ta Va Vd Vf* | per rationabilem intellectum. In quantum enim homines idem uolunt quod deus, consimiles illi sunt. (*Ap*) *Ck Pc Pk* | rationabilem non aequalem ·i· sanctum et iustum. Imago dei nobis est in intellectu et mentis rationabilitate. Similitudo est in morum probitate et animae puritate. *Mj* | Consimiles efficimur deo sanctitate et iustitia, ad cuius imaginem et similitudinem conditi legimur. Imaginem quidem eius habemus intellectu mente et ratione, similitudinem morum probitate et animi puritate. *St* | uel ita ut non solum ego quem tu similem deo faciebas et instillabas illud Pythagoricum *Va* | rationalem et intellectum. In tantum enim homines idem uolunt quod deus, consimiles illi sunt. *Lh Vc* | intellectu et mentis rationabilitate similitudinem dei habens in morum

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2797 imago[1]] ·i· imago *Lh.* **2824** rationalem] rationabilem *Ta.* | rationalem…aequalem] om. *Pc Pk Va Vd.* | rationalem…iustum] om. *Lc.* | aequalem] equidem *Kc.* | sanctum et] secundum *Vf*; sanctum *Ta.* **2825** et[1]] nam *Lc*; om. *Va.* | imago] mago *Kc.* | quidem] om. *Lc Pc*; qui prope *Fd*; uero *Va.* | nobis] in nobis *Pc Pk Vd.* | in] om. *Kc Lc Pc.* | et[2]] et in *Pp.* **2826** rationabilitate] rationabilitatem *Kc Ps*; rationalitate *Pq*; ratione *Pc Pk Vd.* | Similitudo] similitudo uero *Lc Pc Pk Pq Vd*; similitudo autem *Va.* | est] om. *Ta Va.* | in morum] immorum *Ps.* | animae] animi *Vd.* puritate] om. *Va.* **2828** illi sunt] illis est *Ck.*

sanctitate et iustificatione. Imaginem uero (...) *Lh* | ut idem uellet q(...) et deus uult tal(...) modo efficit (...) deo similis *Er*.
FACERES: me *Fd Mb*.

40. Praeterea penetral innocens domus, honestissimorum coetus amicorum, socer etiam sanctus et aeque ac tu ipsa reuerendus ab omni nos huius criminis suspicione defendunt.

PRAETEREA: praeter illud *Le Mo* | quod tuum testimonium iustitiae praestas *Ps* | praeter illud quod tu mihi testimonium iustitiae praestas *Ap* (*Cc*) *Ck Ct Ge Kc* (*Lh*) *Mj Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd*.
PENETRAL: secretum *Bd Cg Ct Ed Fd Kc Pc Pd Pg Pk Pm Pq Pt Ta Va Vb Vc Vh* | secretis *Er* | introitus *Lb* | uxor *Ed On Pm Vh* | familia *Fd* | uxoris meae *To Vh* | secretum ·i· uxoris meae *Ga Ka Mh Na* | secreta pars domus *Pp* | serui et familiae *Go* | serui, interior camera templi, secretum uxor mea *Ec Gc* | serui, interiora camera templi *Lh* | quod ab omnibus potest penetrari *Pd* | Penetral interiorem partem domus dicit ·i· bibliothecam. *Vd* | Penetral media pars domus ubi principes commorantur et non possunt in tali loco imagiacam (!) colere. (*Lh*) *Ta* | secretum domus ubi non licet ab omnibus penetrari *Mf* | secretum domus quod penetrari ab omnibus potest *Ed Kc Le Mb Mj Mo Pp Pq Ps Px To Vh* | filii eius consules iam, uxor et famuli, qui secretorum eius conscii erant *St* | Per innocens penetral domus suae intelleguntur eius filii, qui iam consules erant, uxor quoque et famuli, qui secretorum eius conscii erant. (*Ap*) *Ck Ct Fd Ge Kc Lc* (*Le*) (*Lh*) *Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Va Vc Vf*.
INNOCENS: quae est *Vh* | efexegesis *Fd*.
DOMUS: genitiuus *Ec Ed Gc Pn Vb* | genitiuus est *Pm* | meae *Fd Pq Ps Pt* | omnis cognatio *Cc Ck Ge Oa Pb* | omnis cognatio mea *Cg* | omnis congregatio *Ap* | uxor, filii filiaeue *Ka Lh* | uxor, filii uel filiae *Ec Gc* | animae pudicitiae *Lh* | innocens domus ·i· familia uel uxor, ut Virgilius Casta pudicitiam seruat domus *Vd*.
COETUS: et *Ec Gc Pg Ps* | collectio *Er Fd Lh Pt Ta To* | dico *Ct* | Benedicit coetum honestissimorum amicorum, quia non pro gula aut aliqua cupiditate erant amici, sed sola religio et reuerentia. *Vd*.
AMICORUM: meorum *Fd*.
SOCER: Symmachus *Ap Cc Cg Ck Ct Ec Ed Er Fd Ga Gc Ge Ka Kc Lb Lg Mf Mj Na Oa On Pb Pc Pg Pk Pm Pn Pp Pq Ps Pt* (2x) *Px Vb Vc Vd Vf Vh* | meus *Pp* | patricius *Vh* | pater uxoris meae Symmachus *Lh Pd Ta To* | socer Boetii Symmachus patricius fuit *Pd* | Symmachus interpretatur compugnans: sin Grece con, machia pugna. (*Lh*) *Ta*.
SANCTUS: diuino cultu et consecratus *To*.

2866 ut…domus[2]] Verg. *Georg*. 2.523

2847 praeter] propter *Pb Pc*. | illud] ea *Pq*; hoc *Vd*. | tu mihi] tuum *Ap Cc Ck Ge Oa Pb Pn*. iustitiae] om. *Vd*. | praestas] praestes *Pn*. **2851** ·i·] om. *Ka*. **2856** domus[2]] domus \suae/ *Ps*. quod] quae *Vh*. | penetrari[2]] penetrali *Le Ps*. **2857** omnibus] hominibus *Le Ps To*. | potest] non potest *Le Mo Ps*; potuit *Mb Px To Vh*. **2858** Per] om. *Fd Kc Lc Mj Ps*(1) *Vf*. | innocens] om. *Fd Lc Vf*. | penetral] om. *Mj*; penetral ·i· secretum *Ap Ck Ge Pb Pn Ps*(2). | domus…2859 suae] siue domus *Ps*(1) **2859** suae] om. *Mj*. | eius] et *Vf*. | filii] filii est *Kc*. | qui iam] quod *Ps*(1); quia *Va*. | iam] etiam *Kc*; om. *Mj*. | consules] consimiles *Lc*. **2860** secretorum] senatorum *Fd Kc Lc Le Mj Ps*(1) *Vf*. | eius] om. *Ap Ck Ge Pb Pn Pq Ps*(2) *Ta*; et eius *Fd Kc Lc Le Ps*(1) *Vf*. conscii] consuli *Kc*; consules *Mj Ps*(1); consocii *Vf*. **2871** Symmachus] scimahus *Pt*(2).

AEQUE (AEQUO *Ck*): similiter *Ap Cc Ck Ge Mb Oa Pp Pt Px Ta Vb* | aequaliter *Ap Cc Cg Ck Ge Oa Pb Vb* | iuste *Vh* | quo et ego uel sanctis ipso actu sanctitate *Bd* | alii amici *Pd* | sicut alii amici *Ap* (*Cc*) *Ck Ct Er Fd Ge Kc Lg Mb Pb* (2x) *Pn Pq Ps Pt Px Vc* | similiter ut alii amici *Ed Ka Lh* | sicut aetate *Vd* | similiter ut amici honorandi *Mf* | similiter ut aetate *Ed Pm* | sic sicut alii amici *Pc Pk* | ut alii amici *Ta* | ut alii amici sc· suo *Fd* | similiter sicut ceteri amici *To* | ut aetate ·i· similiter ut alii amici *Ec Gc* | ut est in statura *Go*.

IPSA (IPSO *Ka Kc Le Ps Pt* | IPSE *Ck*): suo *Kc Le Ps Pt Vf* | in quo uersatur *Ka*.

REUERENDUS: prudens *Ap Cc Ck Ge Pb Pn Ps* | honorandus *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | honorificus *Pq* | in quo conuersatur *Er Pt*.

CRIMINIS: sacrilegii *Lg Mj* | nicromantiae *Lh Ta* | quod uidelicet a demonibus nemo debeat captare praesidia *Vd*.

SUSPICIONE: arbitratione *Ec Gc Ka Lh Ta* | estimatione *Ct* | quia illi excogitauerunt *Mb*.

DEFENDUNT: ista omnia *Ec Gc* | quod ego numquam non captaui in praesidia spirituum malorum *Ap Ck Ge* | Illi, inquit, mihi testes sunt. *Vd* | quia creduntur a rege *Oa* | quia creduntur a rege in accusatione nostri *Ap Cc Ck Ct Fd Ge Ka Kc* (*Lh*) *Pb Pn Pp Ps* (2x) *Pt Vc Vf*.

41. Sed – o nefas! illi uero de te tanti criminis fidem capiunt atque hoc ipso uidebimur affines fuisse maleficio quod tuis imbuti disciplinis, tuis instituti moribus sumus.

SED O NEFAS: interiectio *On Pd* | argumentum *Pd* | illicitum *Bd* | o res illicita *Pb* | o magnum *Ta* | magnum malum *Ed Ga Ka Mh Mj Na Pm* | magnum nefas, dolendo dicit *Ec Gc Lh* | dolendo *Ka Ta* | dolendo loquitur *Mf* | aduerbium exclamantis *Fd* | quid dicam *St* | exclamatiue *Vd* | exclamatio dolentis *Cg* | exclamatio Boetii ad philosophiam (*Er*) *Pt* | exclamatio sensum dolentis habet et est interiectio *Mj* | exclamatio cum dolore sensum dolentis habens *Ap Cc Ck Ct Ge Pb Pn Ps* | exclamatio per interiectionem sensum dolentis habet *Kc Lc* (*Lh*) *Pc Pk Pp Pq Ps Ta Vc Vf*.

ILLI: inimici *Pp* | delatores *Ec Gc Pg* | accusatores *Cg* | iniqui *On* | inimici mei *Pd* | mei accusatores *Ap* | accusauerunt me *Lh Vc* | qui accusauerunt *Cc Ck Ge Oa* | qui accusauerunt me *Ct Pb Pn Pq Ps Ta* | delatores qui excogitauerunt eum infamare sacrilegio credulitatis crimen capientes *Mf* | quia tua sponte in me uituperaris, quia ego propter sapientiam uituperor. Pulchra enim uituperatio est aliquem propter sapientiam uituperari. (*Lh*) *Ta*.

DE TE: o philosophia *Pd Pg Pp* | quae mecum es *Pc Pq* | qui mecum es *Pk* | qui mecum es uel qui me non liberasti *Ap Cc Ck Ct Ge Oa Pb Pn Ps* | ut tu me talia doceres *Ec Gc Ka Mj* | putantes te scelere contaminasti *Pg* | quia dum me criminantur, mea criminatio in te retorquebit. Non solum, inquit, non profuit mihi quod tuis eram moribus institutur, sed et hoc illis non sufficit quod me damnauerunt, nisi etiam te suis falsis adinuentionibus lacerent. *Vd* | ad sapientiam contionatur. Illi enim ea quae ista ·i· sapientia loquebatur eius ore putabant quod

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2880 ut[1]] sicut *Ed.* **2893** quia] quae *Ps*(2); ideo quia *Ct Kc Pp Ps*(1) *Vc.* | in…nostri] in accusationem nostri *Ap Ct*; accusationes nostrae *Fd Ka Kc Pp Ps*(1) *Pt Vf.* **2906** habens] habentem *Ap Cc Ck Ge.* **2907** per] est per *Pq.* | sensum] sensu *Vf*; et sensum *Lc.* | habet] habentem *Lh Pc Pk Pp Vc*; habens *Pq Ta*; om. *Vf.* **2915** qui[2]] < quae *Ck*; quae *Ct*; quia *Oa*; qui e(!) *Cc*. **2916** qui] < quia *Oa*; quae *Ct*. | non] om. *Pn.* **2921** contionatur] centionatur *Ck Ge.*

malignorum spirituum inquinatu uel in functu ageret. *Ap Ck Ge Va* | ad sapientiam contionatur. Illi enim quae sapientia ex Boetii ore loquebatur putabant malignorum esse maleficium spirituum. *Cg.*

TANTI CRIMINIS: tantam audaciam *Lh Ta*.

CRIMINIS: sacrilegi *Er Fd Pt*.

FIDEM CAPIUNT: quia creduntur a rege in accusationem nostri *Ap Ck Ge* | quia creduntur a rege accusationes nostrae *Fd* | quia creduntur in accusationem nostri *Pc Pk* | quia me non liberasti *Pq*.

FIDEM: credulitatem *Bd Cc Ck Ct Ec Gc Ge Lb Lh Oa Pk Pn Pp Ps Vc Vd* | crudelitatem *Ap Ka Pb Pc Vf* | crudelitate *Ta* | spem *Ec Ga Gc Na* | credulitatem habent (*Ed*) *Kc Mb Pt* | credulitatem habet *Ps* | spem et credulitatem habet *To Vh*.

CAPIUNT: habent *Lh Ta Vf* | credunt *Er*.

HOC: in *Ap Cc Ck Ct Ec Ga Gc Ge Lh Na Oa Pb Pn Pq Ps Px Ta To Vc* | propter *Fd Lh Ta* | propter hoc *Ap Cc Ck Kc Le Pp Ps Pt Vd Vf* | propter ea *Pg* | pro hoc *Ge Oa* | per hoc ipsum *Pd* | in tantum *Pg* | iudicio *Va* | quod creduntur in accusatione nostra *Pp*.

UIDEBIMUR: nos ambo *Mj* | putamur *Lh Ta*.

AFFINES: proximi *Ap Cc Ck Ct Ge Kc Oa On Pb Pc Pk Pn Pp Pq Ps Va Vc* | proximos *Fd Lb Pt Vf* | coniuncti *Ec Ga Gc Mb Na Pg Vh* | uicini *Ec Gc Ka Mj Ps Vd* | consocii *Ap Le* | ciues *Lg* | cognati *Mb* | uicinos uel socios *Ta* | uicinos uel conscios *Lh* | propinqui *Vd* | quasi conscii *Ec Gc Ka* | participes *Ec Gc*.

MALEFICIO: cui *Pq* | nicromantiae *Kc Lg Pp Pq Pt Ta Vd Vf* | nicromantia *Lh Mj Px Vh* | lybcræfte (OE) *Ge*.

QUOD: eo quod *Ap Pb Pg* | eo *Ec Ed Gc Ka Mb Pm Ps* | quia *Ld Pc Pt*.

IMBUTI: repleti *Pg Vd* | instructi *Lb* | eruditi *Oa* | docti *Lh Ta* | pleni *Pc Pt*.

DISCIPLINIS: artibus liberalibus *Vd*.

INSTITUTI: et *Bd Pg Ps* | docti *Ap Cc Ck Ge Kc Mo Oa On Pp Ps Pt Vf Vh* | edocti *Er Fd Pg Vd* | ordinati *Kc Lh Mj Mo Pp Ps Ta Vh* | instructi *Ed Go* | pleni *To* | reformati *Ec Gc Ka Lh* | restinati (= restituti?) *Ta* | nos *Pt*.

MORIBUS: uoluntatibus *Pd*.

42. Ita non est satis nihil mihi tuam profuisse reuerentiam nisi ultro tu mea potius offensione lacereris.

ITA: sic *Er Fd Ps* | adeo *Ec Gc Ka* | dolendo *Ec Gc Ka Pd Pm Ta* | dolendo loquitur *Ap Ck Ct Ed Fd Ga Ge Kc Lg Lh Mb Mj Na Pb Pc Pg Pk Pn* (2x) *Pp Pq* (2x) *Ps* (2x) *Px Ta To Va* | loquitur illis dolendo *Ps* | una dolenti(...) *Er* | sicut in me actum est *Ap Cc Cg Ck Ct Ge Le Lh Oa Pb Pc Pk Pn Pq Ps Vc* | illo modo quod de te tanti criminis fidem capiunt *Ec Gc* | Nihil mihi prodest tua reuerentia, et in hoc non sufficit mihi, quia tu ipsa simul mecum laceraris. *Ap* | Nihil mihi profuit quod te uerebar, sicut illi dicebant. *Va* | Non solum hoc dixit quod nihil mihi profuit tua reuerentia, sc· quod tuis imbutus fui disciplinis, ut propterea exhiberetur mihi reuerentia. Sed etiam tu ipsa propterea laceraris, nec illud est satis quod mihi non profuit, nisi et tu lacereris mecum. *Ap Ck Ge*.

SATIS: illis *Ct Le Lh On Pc Pn Pq Vc* | eis *Bd* | meis inimicis *Pp* | o sapientia *Pg* | sufficit *Fd* | non sufficit *Lg Pb Pn Ps* | non sufficit, non sit tibi *Cc Ck Ge Oa* | non

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2922 spirituum…ageret] om. *Ap*. | uel…functu] om. *Va*. **2930** credulitatem] (...)itatem *Pp*. **2932** et] uel *Vh*. **2959** in…2960 me] om. *Le*. **2966** mecum] om. *Ck Ge*.

sufficit mihi in hoc *Ap* | non sufficit illis *Vd* | illis delatoribus sufficit *Er* | tibi contumeliae *Ec Gc Ka* | non me tua auctoritate protectum *Vd*.

PROFUISSE: tugan (OHG) *Lh.*

REUERENTIAM: honorificentiam *Pg* | quia sapientes solent uereri *Pq* | quia sapientes solent ab hominibus reuereri *Ap Cc Ck Ct Ge Lh Oa Pb Pc Pk Pn Pp Ps Vc* | Doleo, inquam, quod de te tanti criminis fidem capiunt et quod me nihil propter te reuerentur, sed potius te in me uituperato dehonestant. *Ec Gc Ka* | Sensus talis est: cum pro tui reuerentia mihi parcere debuissent, non solum mihi non pepercerunt, pro eo quod sapiens sum, uerum etiam sapientiam ipsam sponte in me lacerauerunt *Ap Ck Fd Ge Kc Lc* (*Le*) *Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta Vf*.

ULTRO: insuper *Ap Bd Cc Cg Ck Ct Ec Ed Gc Ge Go Ka Oa Pb Pc Pk Pm Pn Pp Pq Ps Vb Vc* | sponte *Ap Cc Ck Er Fd Ge Mf Oa On Pb* | tua sponte *Vf* | sine merito *Ec Gc Ka Lh Mb* (2x) | nihil promerente *Ge* | nihil te promerente *Ap* (*Cc*) *Cg Ck Oa Pc Pk Pp* | gratis, sine causa *Pb* | propria uoluntate *Mf*.

TU: o sapientia *Vd*.

MEA: per *Ap* | in *Ec Gc*.

POTIUS: maxime *Pb*.

OFFENSIONE: culpa *Ec Gc Ka Lh Pp* | accusatione *Vd* | quod me uituperant *Ec Gc Ka*.

LACERERIS: crimineris *Pp* | conuicieris *Ec Ed Ga Gc Ka Na Pg Pm To* | detraharis *Pb* | mecum *Ap* | deludaris *Bd* | perturbareris *Cg* | dilanieris *Vd* | lacerata sis (?) *Lh* | quod nec propter te honoraueris *To* | quia nec propter te honorauerunt me *Ec Ga Gc Ka Na Vh* | Supra ait: fidem tanti criminis de te capiunt. *Ec Ed Gc Pm*.

43. At uero hic etiam nostris malis cumulus accedit quod existimatio plurimorum non rerum merita sed fortunae spectat euentum eaque tantum iudicat esse prouisa quae felicitas commendauerit; quo fit ut existimatio bona prima omnium deserat infelices.

AT UERO: pro sed *Pg*.

HIC: pronomen *Ge*.

NOSTRIS MALIS: aduersitatibus *Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Vc* | aduersitatibus nostris *Ap* | nostris perturbationibus *Pg*.

CUMULUS ACCEDIT: haec summa supercrescit cumulus malorum *Ap Ck Ge* | Secundum hoc quod uident aliquem damnatum putant id dignum factum, quod cumulatio malorum meorum est. *Ap* (*Cc*) *Ck Ct Ge Kc Lc* (*Le*) (*Lh*) *Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Va Vc Vf* | Hic, inquit, cumulus mala nostra super accrescit, quod cum aliquid patimur meruisse putamur. Cum enim saeculares homines aliquem nequam hominem prosperitate gaudentem bonis omnibus affluentem, dicunt eum esse iustum, secundum deum eius curam habere. Cum uero econtra bonos uident aduersa pati, iudicant eos malos esse et ea quae patiuntur mereri. Eo

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2972 quia[2]] qui *Pc*. **2973** hominibus] omnibus *Ap Cc Ck Ge Oa Pb Pc*. | reuereri] uenerari *Ap*; reueri *Pc*. **2976** talis] om. *Fd Mj Pc Pk Pt Vf*. | cum] cum inquam *Pc Pk*. | parcere] parare *Ps*(1). | debuissent] debuerunt *Lc*. **2977** non] nihil *Pc Pk*; om. *Vf*. | pro…quod] eo quod *Vf*; quia *Pq*. | quod] quod ego *Ap*. **2992** ait] inquit quod *Ec Gc*. **3005** uident] uideat *Lc*; uiderint *Va*; dictum est uident *Ap Ck Ge*. | putant] om. *Ps*(1,2). | id] iam *Kc Lc Mj Ps*(2) *Vf*; ·i· *Ct Pb Ps*(1) *Vc*. | dignum] indignum *Ct Pb Pn*; malignum *Ps*(1); digne *Va*; digne esse *Pp*; mihi dignum *Kc Lc Mj Ps*(2). **3006** meorum] om. *Vf*. | est] om. *Kc Ta*.

fit ut bona existimatio quae fuit in eorum prosperitate deserat eos positos in aduersitate. *Vd*.

CUMULUS: coaceruatio *Ap Cc Cg Ck Ct Ge Kc Oa Pb Pc Pk Pn Pp Pq Ps Ta Vd* | augmentum *Ec Fd Gc Ka Kc Lb Lg Lh Mb Mj Pp Ps Px Ta To Vf Vh* | augmentatio *Mf* | summa malorum *Pd* | congregatio *Ps* | augmentum in altum *Er*.

ACCEDIT: aggreditur *Pg* | prospicit *To* | euenit uel additur *Bd* | crescat *Lh* | accedit *Pb*.

QUOD: quia *Ap Bd* | eo quod *Vb*.

EXISTIMATIO: opinio *Ap Cc Cg Ck Ec Er Fd Gc Ge Ka Lb Mf Na Oa Pb Pd Pn Pp Pt To* | opinatio *Mb* | iudicatio *Pp* | opinio uulgarium *Lh Mj Pc Pk Vc* | opinio plurimorum *Ta* | suspectio *To* | opinatio uulgarium *Ct* | opinio uulgarium fortunae casus *Kc Ps* | uulgarum iudicatio *Pb* | opinio uulgi *Pq*.

PLURIMORUM: uulgarium *Cg Ck Fd Ge Lh Oa Pn Pp Ta Vf* | pessimorum *Pg* | hominum *Ap Ec Gc Ka Le* | rusticorum *Er* | stultorum *Fd*.

NON RERUM MERITA: non secundum merita faciunt illi *Cg* | ut secundum merita faciant illi *Cc Ck Ge Lh Oa* | ut secundum merita mea faciant mihi *Ap* | Non plus cogitant aliud nisi quod plus oculis uident, quasi facerent recordarentur praeteritorum et liberarent me. *Ap Ck Ge* | non quod quisque meruit, sed quod ei contingit *Vd*.

MERITA: spectat *Pt Vf* | Non bona merita inspiciunt, sed secundum euentum hominis iudicant dicentes: si flagitiosus non esset, tanta ei aduersitas nequaquam accideret. *Ec Gc Ka* | quoniam non merita sed infortunium intenditur, quasi pro culpa accidisse *Pp* | Merito dicit hoc pati quod tunc fortuna infert. *Ec Gc Lh*.

FORTUNAE: casus *Ap Cc Cg Ck Fd Ge Lb Lg Lh Oa On Ta Vf* | meae *Ap* | praesentis *Vb* | infelicitatis *Pp* | euentus *Lh Ta*.

SPECTAT (EXPECTAT *Bd* | INSPECTAT *Mo*): aspicit *Vf* | inspicit *Go* | prospicit *Ga Na Vh* | attendit *Pb Pp* | attendunt *Vd* | intuet *Mb* | considerat *Ap Ck Ge Oa Pb Pn* | intuetur *Ap Bd Cg Ck Ed Er Ge Lh Mo To Vh* | non respicit *Pg* | frequenter aspicit *Fd*.

EUENTUM: successum *Cc Cg Ck Er Ka Lh Mo Oa Pb Pd To* | successus *Ge* | successum est *Ap* | casum *Lh Vd* | wortani (OHG) *Ec Ed Gc Pm*.

EAQUE: iura *Pd* | estimatione *Ta*.

-QUE: breue est *Ba*.

IUDICAT: dicit *Ap Cc Cg Ck Ct Ge Pb Pc Pk Pn Pq Ps Vc* | dixit *Oa* | affirmat *Pd* | ipsa *Ps* | existimatio *Ap Ct Pc* | ipsa existimatio *Pg* | illa existimatio *Pb* | illa existimatio hominum *Vd* | existimatio plurimorum *Er*.

PROUISA: iusta *Bd Cg Ck Ct Er Fd Ge Kc Lb Lg Mj Oa Pb Pc Pk Pn Pq Ps Ta Vc Vf* | iniusta *Pt* | recta *Pb* | iusta et felicia *Pp* | iusta sancta *Ap* | a deo *Bd Er Fd Ka Mj Pd Pm Va* | a deo firmata *Mb* (*Vh*) | a deo confirmata *Ec Ed Gc Lh Mf Px* | a deo uel ab hominibus *Pg* | a deo uel homine *To* | a deo uel a domino *Vh* | iustificata a deo *Ap Le* | praeiudicata a deo *Vd* | hoc est meus casus *Ap* | A deo uel homine comprobata ostendit. *Ka* | A deo uel homine quae probata ostendit. *Ga Na*.

QUAE: (...) qui *Er*.

FELICITAS: saeculi *Vb* | temporalis *Ap Ct Fd Ka Kc Le Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | fortuna *Oa* | fortuita *Ap* | fortuita uel temporalis *Cc Ck Ge* | felicitatem pro affluentia diuitiarum *Bd* | fortuita fecerit *Cg* | prosperitas *Ec Ed Gc Pm Vd*.

COMMENDAUERIT: extulerit *Cc Ck Ge Oa* | cara facit *Vf* | elegerit *Lh Pd* | laudauerit *Ec Ga Gc Ka Lb Lg* (*Na*) *Pg To Vd Vh* | dedit *Ps* | monstrauerit *Pb* |

grata fecerit *Bd* | gratificauerit *St* | laudabilia fecerit *Ap Cc Ck Ct Ge Kc Lh Oa Pb Pc Pk Pn Pp Pq St Ta Vc* | laudabiliora fecerit *Fd Ps* | laudabiliora fecerunt *Mj* | sicuti mihi aduenerit *Ap* | hoc est utilia fecerit *Er* | in manum dederit *Ec Ed Gc Pm* | felix dicebatur ille qui sperabat *Va*.

QUO FIT: ex *Bd* | unde *Ec Fd Ga Gc Ka Kc Lb Le Lg Lh Mb Mj Na On Pd Pp Pq Ps Ta Va Vb Vf Vh* | inde *Cg Ct Pn Pb Ps Vc* | unde fit *Ed Mo* | quomodo *Pk* | qua re *Vd* | ideo *Pm* | ex qua re *Lh* | ex hoc fit, ex hac ratione *Pb* | propter hanc causam *Ap Ck* | inde contigit *Ap Ck Ge Oa*.

EXISTIMATIO: opinio *Ec Ed Er Fd Gc Ka Kc Lg Lh Pp Ps Ta Vf Vh* | credulitas *Ck Lh Pd Pg To* | crudelitas *Ge* | cogitatio *Ap Ck Ge Oa* | dubitatio *Pd* | dubia cogitatio *Lh To* | hominum *Ap* | fama quam prius habuerunt *Ec Gc Ka* | quia mox ut homo perdit in saeculo quod habet, deserit prima eum infelicem existimatio bona. *Ap* (2x) (*Cc*) *Ck* (2x) (*Er*) *Ge* (2x) *Pb* (2x) *Pn* (2x) | Substantia ingenuorum atque nobilium bona dicitur eo quod bonis digna sit. *Ap Ck Ge Pb Pn* | Alii autem dicunt quia bonus, alii autem non, alii reum, alii insontem proclamant. *Pb*.

PRIMA: uel primum *Pc* | uel primo *On* | maxima *Ld* | aduerbium *Ap* | suprema *Bd* | ipsa opinio *Vb* | optima *Pq* | primum nomen bonum *On*.

OMNIUM: uirtutum *Pd* | hominum *Pb Pn* | bonorum *Mj* | ante omnia *Ap*.

DESERAT: derelinquat *Pg* | propter perditam abundantiam *Er Fd Ka* | propter imminens tunc illis infortunium *Ec Gc Ka* | quod merito tollerasse putantur *Ec Gc Ka*.

INFELICES: infortunatos *Pg* | quasi *Ap* | non diuites *Bd* | qui damnantur *Pq Vc* | qui damnati sunt *Cg Ct* | illos qui damnati sunt *Ap Ck* (*Er*) *Ge Oa Pb Pn Ps* | nos uel alios quosque *Pp* | damnatos quia saecularibus *Pd* | quia saecularibus uidentur infelices *Ed* (*Ga*) *Mb Mh Na Px To* (*Vh*) | quia saecularibus uidentur infelices, quamuis felices sint deo *Ec Gc Go Ka Lh* | quia saecularibus uidentur infelices, quia primo deseru«u»ntur infelices ex estimatione bona ·i· bona opinione, quia statim ut inflammentur, uilescunt apud homines *Lh*.

44. Qui nunc populi rumores, quam dissonae multiplicesque sententiae, piget reminisci; hoc tantum dixerim ultimam esse aduersae fortunae sarcinam quod, dum miseris aliquod crimen affingitur, quae perferunt meruisse creduntur.

QUI: quanti *Bd Ka Lb Pg Pk Ta Vd* | quante *Er* | quales quanti *Ap Cg Ck Ge* | quanti sunt *Fd Lh Vb* | qui pro quanti *Pd*.

NUNC: admirando *Vh*.

POPULI: genitiuus casus *Bd*.

RUMORES: famae *Fd Mo* | fumae *Er* | opiniones *Lh Pb* | opiniones sunt *Pg* | tumultus *Vd* | sint *Ed Fd Lh Mb On Pp To Vh* | sunt *Ap Cg Ck Er Ga Ge Na Pk* | de me *Cg Lb Lh Mj Oa Pq Pt* | de me sunt *Ct Le Pb Pn Pp Ps Ta Vc* | de me sint *Ec Ed Fd Gc Ka Pm Vf* | sed de me sunt *Kc* | in Roma *On* | de me fuerunt *Ap* | de me, quia alii dicebant quod iniuste patiebatur *Ck Ge* | quia alii dicebant quod iniuste patiebar *Oa* | quia alii dicebant quod iniuste patiebatur, alii autem quod iuste talia sustineret *Va* | quia quidem fauebant, silebant, alii me accusabant *Lh*.

QUAM: et *Ps*.

3062 fecerit[2]] fuerit *Ta*. **3081** imminens] < immineret *Ec Gc*. **3085** quia[2]] qui *To*; quia a *Px*. uidentur] uidentur esse *Ed*. **3087** deo] apud deum *Go*. **3099** casus] casum *Bd*. **3102** de[3]…sint] sint df mp *Ec Gc*; sknt df mf *Ed*; demes *Fd*.

DISSONAE: contrariae *Kc Mj Mo Pb Ps Pt Ta Vf* | uariae *Pp Vd* | dissonantes *Pg* | discordes *Ps* | discordantes *Bd Vd* | contrariae sunt *Fd*.

MULTIPLICESQUE: rumores *Pd Ps* | quia alii dicunt iniuste haec patior, alii uero iuste *Cg* | alii autem quod iuste talia sustineret *Ck Ge Oa*.

SENTENTIAE: sint *Bd Pd Px* | sunt *Lb* | iudicia *Ps* | de me *Bd Fd* | ferantur ubique *Pg* | fuerunt super me *Ap* | quia diuersa de me sentiunt *Pp* | quia quidam iuste dicunt me esse damnatum *Er* | quia quidam iuste, quidam iniuste dicunt me esse damnatum *Ct Lb Pb Pn* | ideo quia diuersa de me diuersi sentiunt *Pq* | quia diuersa de me sentiunt, quidam iuste, quidam iniuste me dicentes damnatum *Ap Ck Fd Ge Kc Le* (*Lh*) *Pc Pk Pp Pq Ps Ta Vc Vf*.

PIGET: horret *Ec Gc Ka Lh Mb Mf Pp* | pudet *Mf Pg Pq* | uerecundor *Pt* | tedet *Pq* | fastidit me *Le* | me tedet *Pb* | me *Fd Pn*.

REMINISCI: recolere *Pb* | recordari *Lh Vd* | a me *Ap*.

TANTUM (> TANTAM *Fd*): tamen *Fd* | pro tantumodo *Fd*.

DIXERIM: ego *Ap Cg Ck Ge Pb Pn* | dico *Ed Px To Vh* | dicam *Bd Lh On Va* | pro dixi *Pt* | affirmare possum *Pp* | affirmare poterim *Ka* | affirmare poteram *Ec Gc* | dicere potui uel affirmare *Mf*.

ULTIMAM: nouissimam *Vb* | maximam *Ap Ck Ct Ec Er Fd Gc Ge Ka Lg Lh On Pb Pc Pd Pk Pn Pq Ps Va Vc Vf* | grauissimam *Ap Cg Ck Ge Lh Oa Pc Pk Pp Va Vc* | pessimam *Lb Pb Ps Vd* | grauem *Bd* | supernam *Vd* | summam *Vh* | ultimus pro pessimo a lupis, quorum extremi partus pessimi sunt *St* | Vltimus et extremus pro pessimo ponitur, tractum a lupis, quorum extremi nati pessimi sunt. *Lh Pq Ta Vd*.

ADUERSAE: contrariae *Er Fd Lh Mo Pg Vd*.

FORTUNAE: felicitatis *Ap Cc Ck Ge Lh Oa* | infelicitatis *Cg* | euentus *Vd*.

SARCINAM: rumorem *Pg* | molem *Mb* | miseriarum *Oa* | pondus *Cg Pt Vd* | pondus miseriarum (*Cc*) *Ck Ct Fd Ge Ka Kc Lh Mj Pc Pk Pq Ps Ta Va Vc Vf* | onus uel pondus miseriarum *Pp* | peius peccati pondus *Er* | peius peccati pondus et miseriarum qui damnantur *Pb Pn*.

QUOD: quia *Bd Ck Pt* | eo quod *Vb*.

MISERIS (BONIS *Ka Lh*): miseris *Ka Lh* | hominibus *Pt* | bonis *Ec Gc Mb Pp Px Vh* | qui damnantur *Ct Er Fd Oa Ps* | a miseria qui damnantur *Cc Ck Ge*.

ALIQUID CRIMEN: aliqua culpa *Vd*.

AFFINGITUR (> AFFIGITUR *Pn Va* | < AFFIGITUR *Vf*): componitur *Lh On Pd Pp Ta Vb* | uel affigetur *Cc* | opponitur *Lb Pd* | apponitur *Bd* | imponitur *Vd* | obiicitur opponit *Mb* | falso *Lh* | falso imponitur *Ap Cc Cg Ck Er Fd Ge Oa Pb Pc Pd Pk Pn Pq Ps Ta Va Vc* | falso ponitur *Kc Mj Pt Vf* | falso apponitur *Ct Pg* | ficte apponitur *Ga Ka Mh Na To Vh* (2x) | ficte componitur *Ec Gc* | ficte imponitur *Ed Pm* | (...) componere et interdum ipsa compositio ad falsitatem pertinet, uel affigitur ·i· mendaciter inseritur *Pp*.

QUAE PERFERUNT: quae patiuntur *Ap* (*Cc*) *Ck Ct Ge Oa Pb Pn Ps* | quamuis sint immeriti ipsius supplicia *Ta* | quae sustinent dignos esse creduntur ab aliis *Ec Gc Ka*.

QUAE: ea *Ap Bd Pg Pq*.

PERFERUNT: sustinent *Ap Bd Cc Ck Er Fd Ge Kc Lg Lh Pb Pd Pg Pp Pt Ta Vf* | patiunt *Mb* | tolerant *Ap Cc Cg Ck Ge Oa On* | patiuntur *Ec Ed Ga Gc Ka Lh Na Pm To Vd Vh*.

3111 sustineret] sustinerem *Oa*. **3114** quia] ideo \quia/ *Ct*. | esse[2]] om. *Lb*. **3115** quia[2]] om. *Kc*. | diuersa[2]] diuerse *Vf*; diuersi diuersa *Pp*. **3116** iniuste] non iuste *Ge*. | dicentes] ditantes *Ta*; dicentes esse *Pp*. **3129** extremi nati] extremi *Pq*; extremitati *Vd*. **3133** miseriarum] miseria *Kc*. **3142** imponitur] \in/ponitur *Ps*. **3148** esse] om. *Ec Gc*.

MERUISSE: merito euenisse *Ap Cc Ck Er Ge Oa Pb Pn Ps* | merito uenisse *Mo*.
CREDUNTUR: ab aliis *Cc Cg Ck Ct Er Ge Oa Pn Ps* | se ab aliis *Pd* | a perfidis *Pg* | ab aliis improbis *Ap* | ab hominibus *Vd* | miseri *Pn St* | miseris *Lh* | boni *Vh* | miseri homines *Pb* | sicut de me sit, dum quidam diuersa sentientes de me iuste uel iniuste dicunt me damnatum esse *Va*.

45. Et ego quidem bonis omnibus pulsus, dignitatibus exutus, existimatione foedatus ob beneficium supplicium tuli.

EGO: Boetius *Pt*.
BONIS OMNIBUS PULSUS: ab hominibus eiectus *Kc Pp* | propria substantia eiectus *Fd* | bonis temporalibus uel hominibus eiectus *Lh*.
BONIS OMNIBUS: a *Bd Vd* | substantiis (*Ga*) *Ka Mh Na Pd Pm To Vh* | substantia *Mb* | temporalibus *Ap Ct Er Fd* (2x) *Kc Lg Oa Pb Pc Pg Pk Pn Pp Ps Pt Vc* | commodis *Lg* | hominibus *Cg Pb Pc Pk Pn Vc* | communibus *Fd Kc Ps Pt* | omnibus temporalibus *Ck* | hominibus temporalibus *Cc Ge* | a propria substantia *Ec Ed Gc Kc Lh Mf Mj Pp Ps Px Va* (*Vh*).
PULSUS: eiectus *Lb Lg Pc Pg Pp Ps Vc Vf* | eictus *Pk* | deiectus *Vd* | spoliatus *Ec Gc Ka Lh*.
DIGNITATIBUS EXUTUS: de consulatu eiectus *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps*.
DIGNITATIBUS (DIGNITATE *Er*): consulatu *Fd Kc Pk Pp Pq Ta Vc* | honoribus *Pp* | magistratu *Vd* | honore *Ct Lh* | de consulatu *Ct* | mundanis uel consulatu *Pd* | honore patricii et consulatus *Mf* | honore patricii *Ka Pd Pk Va Vc* | honore patrii *Ec Gc* | de honore patricii *Ed Lh* (*Mb*) *Px Vh*.
EXUTUS: euacuatus *Pp Vd* | exspoliatus *Pg* | nudatum *Er* | nudatus *Fd Mo* | eiectus *Ct* | priuatus *Ec Gc Ka Lh*.
EXISTIMATIONE: estimatione ·i· iudicatione *Pp* | plurimorum *Pd* | multorum *Pb* | fama multorum *Ap Cc Cg Ck Ge Oa* | qui putant nicromantiam euenisse *Lb* | Estimabant propter nicromantiam hoc mihi euenisse. *Pd* | quia estimant multi propter culpam *Lh* | qui putant propter nicromantiam hoc ei euenisse *Vf* | plurimorum qui putant propter nicromantiam *Ps* | plurimorum qui putant propter nicromantia[m] mihi euenisse *Fd* | plurimorum qui putant per nicromantiam et in alia mala mihi contigisse *Ta* | plurimorum qui putant propter nicromantiam et alia mala hoc mihi contigisse *Ap Ck Ct Ge Kc Lh Mj Pc Pk Pp Pq Ps* (*Vc*) *Vd* | hominum malignorum qui dicunt mihi opus dedisse nicromantiae *Ap Ck* (*Er*) *Ge Pb Pn Ps* | hominum malignorum qui dicunt me dedisse operam nicromantiae *Ka* | quia dixerunt eum amare nicromantiam *Ga Ka Na Va*.
FOEDATUS: coinquinatus *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps* | sordidatus *Vd* | turpatus *Ap Ck Oa* | turbatus *Cc Ge* | fedus redditus *Er* | gihonter (OHG) *Ec Ed Gc Ka Mh Na Pm Vh* | nicromantiam *Mj* | nicromantia *Mf* | propter nicromantiam *Ed Kc Lh Mb Pp Px Ta Vh* | ob nicromantiam *Ec Gc* | pro nicromantia *To* | quia dicor scire nicromantiam *Pg* | turpi quod uidelicet cum de moribus causam haberem *Vd*.
OB BENEFICIUM: pro beneficio *Ps*.
OB: propter *Ed Mj To Vh*.

3174 eiectus] eiextum *Er*. **3177** consulatus] consutulis *Mf*. | patricii[2]] patricis *Vc*. **3187** putant] potant *Ck Ge*. | nicromantiam] nicromantium *Ck Ge*. | et…3188 contigisse] om. *Ps*. **3189** opus] operam *Er*. | nicromantiae] nicromantia *Ap Ck Ge*.

BENEFICIUM: quod debueram recipere *Ap Cc Ck Er Ge Oa Pb Pn Ps* | euenerit mihi *Lh* | propter honorem et pietatem *Pd* | propter iustitiam quam in senatum contuli *Ec Gc Ka*.
SUPPLICIUM: tormentum *Er Mo Oa* | tormentum et damnum *Ap Cc Ck Ct Ge Pb Pn Ps* | damnum *Cg* | exilium *Lh*.
TULI: sustinui *Bd Ct Pp Pt* | excepi *Ga* (*Mb*) *Mh* | accepi *Na* | pertuli *Ed To Vd Vh* | perpessus sum *Go* | perpessus sum *Ec Gc Ka Lh*.

46. Videre autem uideor nefarias sceleratorum officinas gaudio laetitiaque fluitantes, perditissimum quemque nouis delationum fraudibus imminentem, iacere bonos nostri discriminis terrore prostratos, flagitiosum quemque ad audendum quidem facinus impunitate, ad efficiendum uero praemiis incitari, insontes autem non modo securitate uerum ipsa etiam defensione priuatos. Itaque libet exclamare:

VIDERE AUTEM UIDEOR: uideo *Vb* | uidetur mihi uidere *Pp Pq* | uidetur mihi ut uideam *Ap Bd Cc Cg Ck Fd Ge* | uidetur mihi ut uideam in mente *Va* | Greca figura ·i· uidetur mihi ut uideam *Vd* | Greca figura *On* | metonomia *Bd* | zeuma *Mf* | imaginatio est *Lb* | uideo cogitare imaginibus cogitationum *Pg* | in imaginibus cogitationum uidetur mihi *Fd Vf* | Videtur mihi in mente quod uideo sceleratos semper laetari homines pro afflictione meliorum. *Lh* | In imaginibus cogitationum uidetur mihi ut uideam illud. (*Ap*) *Ck Ct Ge Kc* (*Lh*) *Pb Pc Pd Pk Pn Pp Pq Ps Ta* (*Vc*) *Vd* | Video sceleratos per totam urbem pro mea miseria gratulantes. *Ec Gc Ka*.
VIDERE (< UIDEOR *Ec*): intellegere *Pd* | bispehon (?) (OHG) *Vh* | quasi inspiceret *Ka* | quasi inspicere *Ec Gc* | a me *Ec Gc Ka Lh*.
UIDEOR: uidetur mihi *Er Oa Pb Pn Ps Pt* | imaginationem cordis *Pb* | imaginatione cordis *Ap* | in imaginatione cordis *Er Ge Ps* | in imaginationem cordis *Ck Pn* | in hoc carcere positus quasi illud inspiciam *Ka*.
NEFARIAS: pessimas *Ap Ct Er Fd Pb Pn Pp Ps* | peruersas *Ec Gc Ka Lh* | prauas *Ka Lh*.
SCELERATORUM: hominum *Ap Ct Pb Pn Ps* | inimicorum *Er* | meorum inimicorum *Ap Cc Cg Ck Ge Oa* | suorum inimicorum *Lh*.
OFFICINAS: domus *Go Mb Pp* | domos *Pq* | aedificia *Mh* | conuenticula *Oa Vd* | domunculas *Ap Cc Cg Ck Ct Er Ge Pb Pn Ps* | habitacula *Ga Ka Na To Va Vh* | habitationes *Pm* | conuentus *Pp* | officina officium *Kr* | ambahtsteti (OHG) *Ec Gc Ka Lh* | domunculas impiorum *Fd* | domunculas impiorum hominum *Lh* | conuenticula loca *Ap Cc Ck Ge Ps* | ubi sunt officia diuina *To* | ubi officia diuersa sunt *Ed Px Vh* | ubi aliquod officium geritur *Ap Ck Ge* | ubi officia diuersa geruntur, uel ubi quorundam officium geritur *Ec Gc Ka Lh* | domus ubi sunt officia diuersa in quibus mali bonos derogent *Pd* | Officina est locus ubi aliquid efficitur operis et hic significat domos accusantium. *Mf* | habitaculi ubi mali homines insidias exercent et bonis detrahunt *Pg* | domunculas impiorum hominum ubi sunt officia diuersa quibus illi student et in quibus mali bonis semper derogant

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3220 In] om. *Ap Ck Ge Pq Vd.* | imaginibus] imagine *Pd*; imaginationibus *Pc.* **3221** mihi] om. *Pq.* | illud] illum *Pp*; om. *Pd.* **3222** mea miseria] meam miseriam *Ka.* **3242** hominum] om. *Ap Ck Ge Lc Pb Pn.* **3243** officia] officii *Pt.* | illi] om. *Lc.* | student] studet *Lc.* | et] om. *Ck Ge Lh Pb Pc Pk Pn Pp Ta Vd.* | mali] om. *Kc.* | bonis] boni *Ta*; bonos *Fd.* | derogant] deregent *Ck Ge*; derogent *Ap Fd Mj Pn Pt*; > derogent *Ps.*

Ap Ck Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta (*Vc*) *Vd Vf* | ubi aliquod officium geritur. Per efficientem id quod efficitur ·i· domunculas impiorum hominum ubi sunt officia diuersa quibus illi student, in quibus mali bonis semper derogant. Vt uero perficiant muneribus honorantur. *Va*.

GAUDIO: propter meam damnationem *Vd*.

FLUITANTES: commouentes *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps* | fluentes *Ga Mh* | crebro fluentes *Vb* | undantes *Ap Ct Fd Kc Mj Mo Pb Pn Pp Pq Ps Pt Vf* | exultantes *Pp Vd* | abundantes *Ec Gc Pb* | cachinnantes *Pg* | refertas, plenas *Ap* | pergentes *Ps* | mouentes exultantes uel gestum *Pd* | undantes uel ostendentes *Ta* | gestum mentis ostentantes *Px* | gestum mentis ostendentes *Ed Vh* | gestum animi ostendentes *Ap*(2x) *Ck Ct Ge Pb Pk Pn Ps* | gestum animi exprimentes *Ec Gc Ka Lh Mb Mf Vb* | fluitare est soluto gaudio aliquem ultra modum mouere ·i· in diuersas partes se mouentes pro(...) gaudium, quia mihi nocuerunt *Lh*.

PERDITISSIMUM: nequissimum *Bd* | sceleratissimum *Ap Fd Kc Lc Pp Pq Ps Pt Ta Vf* | scelestissimum *Ec Gc Lh* | pessimum *Er Ga Ka Mh Na Pg Pp To Vh* | impium *Ap* | ultimum malorum *Ap Cc Cg Ck Ge Oa Ps* | impium quemlibet *Ap Ck Ct Ge Pb Pn Ps* | uideor *Pd St* | uident *Ps* | uideor uidere *Ap Bd Ct Fd Pb Pg Pn Pq Ps* (2x) *Pt Va Vc Vf Vh* | uideor uidere nefarium *Vd* | uidere uident *Ap Cc Ck Ge* | uidetur mihi *Ap Ck Er Ge Pn* | uidetur in hoc *Ap Pb* | pessimum quemlibet nouis fraudibus accusationum intendentem siue inherentem, ut noceat bonis *Ap* (2x) *Ck Fd Ge Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vc Vd Vf* | Videre (...) uideor mihi perditissimum ·i· pessimum quemque in mente nouis fraudibus accusationum propter hoc quod mihi euenerit. *Lh* | dum sanctos atque iustos opprimunt et ex eis faciunt quicquid cupiunt (*Ap*) *Ck* (*Er*) *Ge Pb Pn Ps*.

QUEMQUE: aliquem *Cc Cg Oa Pn Pq Ps* (2x) | unum *Ap Ck Ec Gc Ge Pb Pn*.

NOUIS: nobis *Mh* | recentibus *To*.

DELATIONUM: accusationum *Ap Cc Cg Ck Ct Ec Ed Er Fd Gc Ge Ka Mo Oa Pb Pn Pp Ps To Va Vd Vh* | proditionum *Pp* | criminationum *Pd*.

FRAUDIBUS: adinuentionibus *Ap Cc Ck Ct Er Ge Ka Oa Pb Pn Ps* | mendaciis *Pb Vd* | dolis uel mihi uel *Pd*.

IMMINENTEM: insistentem *Kc Mo Pp Ps Ta Vd* | superbientem *Pb* | instantem *Ap Cc Cg Ck Ec Ed Er Fd Gc Ge Oa Pb Pm Pn Ps* | intendentem *Bd Ct Lh Pq Vc* | inhiantem *Ec Gc Lh* | minantem *Lh* | studentem *Pp* | herentem *Ap Cc Ck Ct Ge Oa Pb Pn Ps* | in me *Ec Gc* | aduersus innocentem quempiam *Ec Gc* | inherentem ut noceat bonis *Vf* | ut noceat bonis *Va* | insistentem quo cupit *Ga Mh Na Vh* | insistentem quo capit *Ka* | superabundantem *Pg* | incumbentem *Vd* | contra bonos in hoc quia ita damnatus sum extra rationem ut similiter bonos accusent *Ap Ck Ge Pb Pn*.

IACERE: uideor *Fd* | uidetur *Pn* | uidetur mihi *Ap Cg Ck Er Ge Oa Pb Ps* | uidetur uidere *Kc Pp Ta* | uidere uideor *Bd Mj Pg Pq Pt Va Vd Vf Vh* | uideor quia uidere qualiter iaceant *Pd*.

DISCRIMINIS: exilii *Ap Cc Cg Ck Ct Ge Oa Pb Pn Pq Ps Vc* | animo *Er* | periculi *Bd Cg Mo Vd* | exilii propter quod mihi euenit *Lh* | per hoc discrimen, quod nos patimur, iacent omnes boni prostrati *Ka* | hoc discrimine, quod nos patimur, omnes iacent prostrati *Ec Gc*.

3249 commouentes] commonentes *Ps*. **3253** gestum[3]] gustum *Ct*. **3254** gestum animi] (..)stus animorum *Mf*. **3259** ultimum] ulti *Ps*. **3262** pessimum] per pessimum *Pp*. | nouis] nobis *Kc*; nonuis *Fd*. **3263** intendentem siue] om. *Vd*. | inherentem] merentem *Ap*(2) *Kc Ps*. | noceat] noceatur *Mj*. | bonis] nobis *Ap*(1).

TERRORE: metu *Pb* | formidine *Vd* | ex *Ec Gc Ta* | propter *Pc* | propter terrorem nostri periculum, ne similia patiantur *Ap* (*Cc*) *Ck Ge Oa Pb Pn Ps* | periculis, ne similia patiantur humilietur *Er* | periculi, ne similia patiantur animo *Fd*.
PROSTRATOS: passos *Cg* | tristes *Mo* | deiectos *Vd* | humiliatos *Ec Fd Gc Ka Lh* | conculcatos *Pg* | dum similiter timent, ut illis eueniat ita hoc quod mihi euenit, et dum audiunt me, qui simplex sum, prostratum, timent et unde impii exultant et gaudent *Ap Ck Ge Pb Pn*.
FLAGITIOSUM: libidinosum *Ap Cc Cg Ck Ge Oa Pg To* | corruptorem *Er Mo Ta To* | impium *Ap Ct Pb Pn Ps* | sceleratum *Vd* | malum *Ec Ed Gc Pm* | profanum *Ka Lh* | iniquum *Va* | libidinosum *Lh* | maliuolum *Ta* | uideor *Vh* | uidere *Ec Gc* | uideor uidere *Ct Pc Pg Pk Pp Pq Ps Va Vc Vd* | uidetur mihi *Ap Cc Ck Ge Pb Pn Ps* | et uidere uideor incitari corruptorem *Pd* | corruptorem maliuolum qui ut audeat aliquid mali impunitate incitatur, ut uero perficiat muneribus honoratur *Ap Ck Ct Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta* (*Vc*) *Vd Vf* | obtrectatorem, detractorem. Obtrectator dicitur qui facit quid contra recte tractantem uel resistentem maliuolum. *Ka Lh*.
QUEMQUE: unumquemque *Pb* | unum *Ap Cc Cg Ck Ge Pb Pn Ps*.
AD AUDENDUM: ut audeat *Pd* | ad concipiendum *Pp* | ad complendum facinus *Pb* | ut audeat perfacere facinus *Ap* | insistentem quo cupit *To* | praesumendum *Cg*.
QUIDEM: tunc *Pd*.
FACINUS: contra bonus *Er* | meum *Va*.
IMPUNITATE: cum *Ta* | de *Vh* | securitate *On* | incitari *Er Lh Mj* | unintgoltani (OHG) *Ec Gc* | non uindicta *Bd* | sine uindicta *Er Fd St* | sine poena *Ec Gc Ka Lh* | sine aliqua punitione *Va* | quia non timet puniri *Ap Cc Cg Ck Ct Ge Oa Pb Pc Pk Pn Pp Pq Ps Vc* | quod nullus sit, qui puniat *Vd* | quia nullus est, qui eos puniat *Pp* | quia nullus erat, qui eos puniret *Ed Kc Mb Ps Pt Px Ta To Vf Vh* | quia nullus eos puniret de audacia *Mf* | quia nullus eos puniebat ob scelus eorum *Ec Gc* | quia nullus eos puniebat ob scelus eorum, sed incitati praemiis erant *Ka* | sine uindicta et ideo quia nihil uindicat illud malum quod peragunt *Ap Ck Ge Pb Pn Ps* | quia impunitum remanebat id quod tunc faciebant *Pd* | quia quicquid facerent impunitum remanebat et inde sumebant audaciam *Va* | sine aliqua punitione, quia quicquid facerent impunitum remanebat et inde sumebant audaciam *Ap Ck Ge Vb*.
AD EFFICIENDUM: malum *Ps* | facinus *Ap Bd Vh* | accusatorem *Cg* | implendum *Vd* | peragendum *Ec Gc Ka Lh* | perficiendum *Mo Va* | uideor *Pg* | et uidetur mihi *Cc*(2x) *Ck Ge Pb Pn Ps* | et uideatur mihi *Ap* | uideor uidere *Fd Kc Ld Pk Ps Pt Ta Va Vc Vf*.
PRAEMIIS INCITARI: placari muneribus *Cg* | muneribus, quia his dantur munera *Oa* | delatores existunt muneribus, quia his dantur munera (*Cc*) *Ck Ge Pb* | muneribus, quia his dantur munera qui delatores existunt *Pn Ps* | quia his dantur numeri quo delatores existunt *Er* | Hoc loco delatores Boetii possunt intellegi pecunia fore corrupti. *Mf* | qui munerabantur propter scelera *Vd*.
PRAEMIIS: meritis *Ld* | muneribus *Ap* | ex *Ec Gc Ka* | cum *Vh*.
INCITARI: prouocari *Va Vb Vd* | hortari *Ec Gc Ka Lh Pg* | irritari *Ec Gc Ka Lh* | promoueri *Ap Pb* | eos *Ps* | contra nos *Fd* | incitati erant *Ec Gc*.

3289 terrorem] terrore *Cc Ck Ge Oa*. **3290** periculum] periculi ne *Pb*; om. *Oa*. **3293** eueniat] ueniat *Pb*. **3300** corruptorem[2]] corruptorem uel *Lc*. | qui] quem *Ta*. | ut] om. *Vf*. **3301** audeat] audiat *Ap Ck Ct Ge*. | aliquid] om. *Kc*; \aliquid/ *Ps*. | mali] | mali impunitate] malum punitate *Fd*. | impunitate] impunitatem *Kc*. | perficiat] perficiant *Vf*. **3314** erat] fuit *Kc Ps Pt Ta Vf*. eos[1]] eum *Pt Vf*. **3316** sine] ne *Pb Pn*. **3317** illud] illum *Ge*. | peragunt] agunt *Ap*.

I prosa iv

INSONTES: innocentes *Cg Ed Er Fd Ld Lh On Pg Pt To Va Vb Vd Vf Vh* | inculpabiles *Pd* | uidetur mihi *Ap Ck Ct Er Ge Pb Pn* | uideor *Ap Pd Vh* | uide(...) *Lh* | uideor uidere *Bd Ct Fd Lb Pc Pk Pp Pq Ps Pt Ta Vc Vf* | uideor m(...) uidere *Pd* | sine culpa *Mo*.

NON MODO: tantum *Ec Gc* | solum *Cc Cg On Pp* | solummodo *Ap Ck Ge Pb Pn Ps* | tantum modo *Ta* | non solum *Ct Er Lh Oa Va Vb Vc* | non tantum *On* | non tantummodo *Fd Kc Ld Mo Ps* | pro tantummodo *Pt* | non solummodo *Pq* | Non solum securiter uiuere inter ceteros non permittuntur, sed etiam alicuius criminis ·i· insimulati excusatione priuantur. *Ec Gc Ka*.

SECURITATE: a *On* | fiducia defensionis *Va* | ut sine periculo uiuant *Ap* (*Cc*) *Cg Ck Ct Er Fd Ge Oa Pb Pn Ps* | ut habeant securitatem *Lh Pd Pg* | de innocentia *Mb*.

UERUM: sed *Ap Cc Cg Ck Er Ge Oa Pb Pc* | insuper *Pg*.

IPSA: in sua *Ap Cc Cg Ck Ct Ge Pb Pn Ps* | in illa *Oa*.

DEFENSIONE: quia nullus eos defendit *Vf* | excusatione, quia ante iudices non eis licitum est uenire ut se excusent atque defendant *Ap Ck Ct* (*Er*) *Fd Ge Pb Pn Ps* | excusatione qua se defendere poterant *Ec Ed Gc Ka Pm* | quod et possunt se defendere *Mb* | quia non licitum est bonos in tranquillitate manere et ante iudices uenire ad excusandum *Ap* (*Cc*) *Ck Ct Ge Pb Pn Ps*.

PRIUATOS: liberatos *Mb* | alienatos *Lb Pp Pt Vb* | separatos *Bd Pc* | segregatos *Vh* | expoliatos *Ec Gc Ka Lh* | derelictos *Va* | participium *Er Fd* | uideo *Fd* | esse *Ap Cg Ck Ct Er Fd Ge Oa Pb Pn Ps*.

ITAQUE: quia peruersi sunt tamen mores huius saeculi *Bd*.

LIBET: licet *Bc* | placet *Ec Gc Go Lh Pt Vb* | me *Vb*.

EXCLAMARE: ad Christum *Ap Cg Ck Ct Er Ge Oa Pb Pn* | ad deum *Fd Ka Kc Lb Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc Vd Vf* | modulari, psallere *Ec Gc* | modulare, psallere *Go Lh* | Ex persona infirmi animi loquitur dolore tabescentis simulque commoti quod uoluntas malorum hominum permittatur impleri. *Ap Ck Ge Pb Pn Ps* | Conclusio istius clausulae non prius fit recta quam ad illum peruenitur uersum: hominum solos respuis actus. *Go*.

3340 securiter] securitate *Ec*; > secure *Gc*. | permittuntur] permittantur *Ec Gc*. **3341** ·i·] om. *Ec Gc*. | insimulati] simulati *Ec Gc*. **3349** tranquillitate] tranquillitatem *Ct*. | et] om. *Pb*. **3350** uenire] non ueniunt *Ct*. | excusandum] excusandium *Pn*. **3359** permittatur] permutatur *Ge*.

I metrum v

HEADNOTES: Anapestici tetrametri *Mh Mj* | metrum anapesticum pindaricum *Bb* | metrum anapesticum tetrametrum *Cg* | metrum anapesticum pindaricum \a pindero/ *Lg* | quintum anapesticum pindaricum constans dimetro acatalecto *Va* | anapesticum pindaricum dimetrum acatalecto *Ba Mb Px To Vf* | metrum anapesticum pindaricum constans dimetro acatalecto anapesto spondeo et frequenter dactilo *Vd* | (pi)ndaricum metrum a (Pi)ndaro dictum non quod (pri)mus inuenisset ille. (Con)stans anapestum et spondium *Vb* | Pindaricum metrum est a Pindarico *To* | Anapesticum tetramentum in omnibus locis recipit spondeum dactilum et anapesticum. (*Na*) *To* | Anapisticum pindaricum acatal{ecticum} tetrametrum in omnibus locis recipit spondeum dactilum et anapesticum. *Vh* | anapesticum pindaricum constans (< constat) dimetro acatalecto. Recipit autem anapestum spondeum «procelem» \et frequenter dactilum/. *Ga* | metrum anapesticum pindaricum recipiendo spondeum *Ka* | metrum anapesticum pindaricum constans dimetro acatalecto. Recipit spondeum, anapestum, dactilum uel spondeum, sed uarie, procelumaticum raro. Saepiusque cum superest ultima syllaba, in duas soluitur breues. Vtitur hoc bis: O stelliferi et quantas rerum. *Pp* | metrum (anapesticum ...) constat (...) saepiusque (...) omnibus locis rercipit spondeum (...) anapestum *Pg* | metrum anapesticum pindaricum constans dimetro acatalecto per duplices pedes, quod primum spondeum secundum anapestum, tertium dactilum uel spondeum, quartum anapestum uel spondeum, quod uariare licet *Lh On Pc Pd Pk* (*Vc*) | metrum anapesticum dimetrum per pedes duplices, constans ex spondeo anapesto dactilo et spondeo *Ec Ef Gc* | metrum anapesticum pindaricum constans dimetro acatalecto. Metra uero a[na]pestica principaliter constant anapesto, recipiunt frequenter spondeum, raro proceleumaticum, apud comicos autem etiam dactilum saepiusque ultima cum superest syllaba in duas soluitur breues. *Ta* | anapesticum pindaricum constans dimetro acatalecto. Metra uero anapestica principaliter constant anapesto, recipiunt tamen frequenter spondeum, raro proceleumaticum, apud comicos autem etiam dactilum saepiusque ultima cum superest syllaba in duas soluitur breues. Vtitur hoc bis ita: o stelliferi conditor orbis, quantas rerum flectit habenas, quamuis frequentissime in eis dactilus inuenitur. *Bd Mf Pq* | simile huic quantas rerum flectat habenas *On Pd*.

1. O stelliferi conditor orbis,

O – ORBIS: ΠΡΟCΦΟΝΕCIC *gl.* subita exclamatio *Ka* (*Lh*) | ΠΡΟCΦΟΝΕCIC ·i· inuocatio *Pp* | subita exclamatio *Ec Gc* | inuocatio ad deum *Ef Fa Ga Lc Ld Mh Na Pd To Va* | inuocatio Boetii ad deum *Pg* | deum uniuersitatis auctorem caeli terraeque rectorem sibi et omnibus foedere certo constare *Ec Gc Ka* | zeuma ab inferioribus longa usque ad o iam miseras respice terras *Ap Ck* (*Er*) *Ge Oa Pn Ps* |

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6 pindaricum] pinodaricum *Mb Vf*; pro indaricum *Ba*. | dimetrum] trimetrum *Ba.* **9** Pindaricum] tindaricum *To*. **10** Pindarico] tinidarico *To.* **20** pindaricum] pydaricum *Pk*. **21** acatalecto] acatalectico *Pc Pk Vc*. **22** anapestum[1]] anapesticum *Lh On Pd.* | quartum] quartum uel *On*; et quartum *Lh.* | quartum…23 spondeum] om. *Pd.* **24** constans] om. *Ec Gc*. | ex spondeo] expondeo *Ef Gc.* **28** anapesticum] quintum anapesticum *Bd Pq.* **31** etiam] et *Bd Pq*. **33** quamuis…inuenitur] om. *Bd Pq*. **40** deum] \d/eum *Fa.* **42** sibi] om. *Ec Gc.* | zeuma] om. *Oa*. **43** ad o] adam *Er.*

I metrum v

zeuma ab inferioribus repetenda O deus respice miseram terram *Vd* | zeuma ab inferioribus saepius repetenda respice miseras terras *Bc Ct Lh Pc Pk Pp Ta Va Vc* | quare respuis actus hominum subaudis *Va* | respice miseras terras *Lh* | hominum solos respicis *Px* | hominum solos respuis *Vh* | hominum solus respuis actus qui stabilitatem suam demonstrat *Ed*.

O: aduerbium uocandi *Fd*.

STELLIFERI: caeli *Fd Kc Lh Mj Pm Ps St Ta To Vd Vf Vh* | caelestis *Bc Pc Pd Pk* | flammosi *Mf* | stellas ferens *Cg Ck Ct Ge Oa Vf* | stella ferens *Pt Vc* | stellas ferentis *Fd Kc Lh Mj On Pb* (*Pg*) *Pn Pp Pq Ps Ta* | stellas ferentes *Ap Ld* | stellae ferentis *Lb* | firmamenti in quo sunt stellae fixae *Lh*.

CONDITOR: creator *Bc Fd Kc Ld Lh Mj Mo Pc Pk Pp Ps Pt Ta Vf* | deus *Pt Vd Vf* | dactilicus *Ga*.

ORBIS: firmamenti *Ap Bc Cg Ck Ct Fd Ge Kc Mj Oa Pb Pn Pp Pq Ps Vc Vf* | firmamentis *Lb* | huius mundi *Ka* | caeli *Ec Ed* (2x) *Gc Ka Lh Mb Mf Mo Vd* | caelestis firmamenti *Lh Ta* | fundamenti *Pc Pk* | in quo sunt stellae *Vd* | Orbis uocatur hic mundus propter speram caelestem intra quam omnes mundi creaturae continentur. *Ap Bc Fd Kc Lc* (*Lh*) *Mj Pc Pk Pp Pq Ps* (*Pt*) *St Ta Va Vd Vf* | Caelum aerium est inane. Caelum aetherium est firmamentum, ubi stellae. Tum tertium est, ubi animae beatorum sunt. *Ec Gc Ka Lh*.

2. qui perpetuo nixus solio

QUI – SOLIO: residens potestate *Mj* | non transitoria residens potestate *Ap Kc Pp Ps Vd* | transitoria potestate residens *Pq* | Deum immutabilem in se esse ostendit, quamuis omnia uerset. *Ap* (2x) (*Cc*) *Ck Ct Ec Gc Ge Kc Lc* (*Lh* (3x)) *Mb Mf Mj* (2x) *Pb Pc Pk Pn Pp Ps* (2x) *Pt Px St Ta To Vc Vf Vh* | Ostendit deum omnia uertere, illum tamen incommutabilem permanere. *Va* | In hoc etiam deum immutabilem, quamuis cuncta uerset ostendit. *Va*.

QUI: deus *Pt* | te inuoco *Pq*.

PERPETUO – SOLIO: non transitoria potestates *Pn* | non transitoria potestate *Bc Ck Ct Ge Oa* | non transitoria potestate et dignitate *Pc Pk* | transitoria potestate et dignitate *Lh Vc* | in perpetua potestate ·i· firmus *Vb* | non marcescibili non transitoria potestate et dignitate *Pd Va*.

PERPETUO: aeterno *Cg* | stabili *Pp Vd* | fixo *Vd* | permanenti *Pp* | non transitiuo *Mo* | intransitorio *Fd Ld Vf* | non transitoria *Ap Pb Ta* | non transitorio *Mj*.

NIXUS: residens *Ec Ed Ef Ga Gc Ka Kr Lh* (2x) *Mh Mo Na Pp Pq Ta To* (2x) *Va Vh* (2x) | incumbens *Ap Bc Cg Ck Ct Ge Kc Lb Mj Mo Oa Pc Pk Pn Pq Ps Ta Vc* | sedens *Ap Ct Pb Pc Pk Pn Vc* | insidens *Mb* | consistens *Ec Ed Gc Pm* | sustentatus *Bd Vd* | fultus *Kr* | suffultus *Vd* | exaltatus *Fd Ka Mb Mj Mo On Pp Pq Pt Ta Vf* |

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44 zeuma[2]] et est zeuma *Ta*. **45** repetenda] repetendo *Ta*. | respice] respice iam *Bc*. **51** stellas[1]] stellans *Oa*. **59** hic] om. *St Va*. | mundus] modus *Pc*; mundum *Ta*. | propter speram] prosperam *Ta*. | omnes…creaturae] omnia *St*. | creaturae] creatorem *Kc*. **61** inane] om. *Ka*. | est[2]] ·i· *Ka Lh*. **68** Deum] dum *Mb Pb Vf*; deum ergo *Ap*(1) *Kc Lh*(2) *Mj*(1) *Ps*(1) *Ta*; conditorem *Mf*. immutabilem] immotabilem *Cc Ck Ct Ge Pb Pn Ps*(2); immobilem *St*; incommutabilem *Ec Gc Lh*(3). | in…esse] se esse *Ap*(1) *Pt Vh*; in se *Mj*(1); esse *Mf*; om. *Ap*(2) *Ck Ct Ge Lh*(1) *Pb Pc Pk Pn Ps*(2) *St Vc*. **69** quamuis] quam cire *Mb*. | omnia] cuncta *Ap*(1) *Ec Gc Kc Lc Lh*(3) *Mj*(1,2) *Ps*(1) *Pt Px Ta To Vf Vh*; om. *Mb*; cuncta mutabilia *Mf*. | uerset] uersas *Lh*(3); uersetur *Vf*; uerset ·i· ducat uel uolui faciat *Lc*; uerset maiestate *To*; sua uerset potentia *Mf*. **76** non[2]] om. *Pd*. **77** potestate…dignitate] digni *Pd*. **83** exaltatus] exalatus *Pt*.

I metrum v

exaltatur *Kc* | eleuatus uel sustentatus *St* | positus *Ap Pb* | stabilis *Er* | (...)tus *Vh* | firmatus *Ga Ka Mh Na To Vh* | fixus *Lh To* | immobilis *To* | immutabilis *Lh Pd* | fultus dignitate *Pq* | immarcessibilis *Lh* | suffultus et sustentatus *Lh*.
SOLIO: potestate *Ap Fd Ld Mj Mo St Ta Vb* | tribunali *Cg Vb* | in sede *Fd* | Solium dicitur regia sedes, dictum solium quasi solidum, eo quod ex solido fieret ligno, ad tutelam regii corporis. Ponitur autem hic pro iudiciaria sede. *Ap Bc Kc Lc* (*Lh*) *Mj Mo Pc Pk Pp Pq Ps* (*Pt*) *St Ta Vd Vf*.

3. rapido caelum turbine uersas

RAPIDO: ueloci *Ap Bc Cg Ck Ct Ec Ef Fd Gc Ge Ka Kc Lh Mb Mj Mo Oa On Pb Pc Pk Pn Pp Pq Ps Pt Ta Va* (2x) *Vb Vc Vd Vf* | citato *On Pd*.
CAELUM: a celando dicitur *Vd*.
TURBINE: conuersione *Lb Lh Ta* | uolubilitate *Mb* | maiestate *Ec Ed Gc Ka Lh Mf Va Vh* | motione *Ed Ef Ga Ka Mh Na St Ta To Vh* | commotione *Ap Cg Ck Ge Lh Oa* | rapida uolubilitate *Bd* | rotatione *Vd* | cursu *Ed Ga Ka Mh Na Pm To Vh* | impetu, cursu rationum *Pp* | conuersione, quia semper uoluitur *Ap Bc Cc Ck Ct Fd Ge Kc Ld Mj Oa Pb Pc* (*Pd*) *Pk Pn Pq Ps Pt St Vc Vd Vf* | quia caelum semper uoluitur (*Lh*) *Ta* | Cum, inquit, tu immobilis sis, caelum facis tua potestate conuerti. Caelum orbis appellatur, quia sui uolubilitate cuncta concludit. *Vd* | quia sua uolubilitate cuncta concludit *Pd*.
UERSAS: uoluis *Vf* | uertis *Cg Ga Ka Mh Na To Vh* | frequenter *Pp* | torques *Ec Ed Gc Ka Lh Px To Va Vh* | conuertis *Vd* | quia quando plus uicinior sol efficitur tantum plus suum lumen minuitur e parte terrae, quia ex parte solis clarescet, quia superior est ipsa *Lh*.

4. legemque pati sidera cogis,

LEGEMQUE – COGIS: qui *Mb* | ut seruent proprium cursum *Lh* | ut cursus seruentur (?) *Pg* | ut cursum proprium seruent inde astronomia *Ga Ka Mh* (*Na*) *To Vh* | Quam legem sidera pati compellat ipse ostendit in sequentibus. In quantum elongatur a sole, in tantum lumen magnum reddit. *Vd* | ut statuto tempore oriantur *Ap Bc Cc Cg Ck Ct Fd Ge Kc Ld Mj Oa Pb Pc Pd Pk Pn Pp Pq Ps Ta Va Vd Vf* .
LEGEMQUE: antiquam *Vf* | suam *Pd* | obseruationem *Pt* | naturalem ordinem *Pp* | naturalem scilicet ordinem *Va Vd* | Etiam sidera aeterna lege constringis qua tamen homines non constringuntur. *Vd*.
PATI: obseruare *Ec Ed Fd Gc Ka Kc Ld Lh Mj Ta To Vd Vh* | sustinere *Ap Bc Cc Ck Ct Fd Ge Kc Ld Mb Oa Pb Pc Pk Pn Pp Pq Ps Ta Vd* | custodire *On Vf* | seruare *Va* | seruari *Pp* | habere et custodire *Pd* | sustinere uel obseruare sidera ut statuto tempore oriantur, et est zeuma ab inferioribus saepius *Pq*.
SIDERA: sub eise (!) *Mb*.

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87 Solium…89 corporis] Cf. Serv. *Comm. Aen*. 1.506 (p.158.22).

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87 Solium] solius *Vd*. **88** solium] om. *St*. | quasi solidum] om. *Pt*. | eo quod] ·i· *Ta*. | ex] om. *St*. | solido] solo *Lc*. | fieret] tantum fiat *Lc Pt Vf*. **89** regii] regi *Kc*; regis *Pt*. | autem] aut *Kc*; om. *St*. | hic] om. *Lc Mj Pc Pk Pt Vd Vf*. | sede] sede in qua deus residet *Bc Lh Pc Pk Pq Ta*; sede in qua deus sedet *Vd*; potestate *St*. **101** conuersione] uersione *Bc*; cursu *Pq*. | quia] qui *Ap*; qua *Fd Ld Mj Pt St*. | semper] om. *Mj*. **115** seruent] seruant *Ka*. **117** statuto] statute *Pd*; statuta *Ta*. | statuto tempore] > statuta tempora *Ps*. | oriantur] oriantur et occidant *Cg Pp*.

I metrum v

COGIS: compellis *Lh Vb Vd* | facis *Pt* | stringis *Ct* | praecipis *Ef* | iubes *Pg* | ita *Pp*.

5. ut nunc pleno lucida cornu

UT: ita *Pc* | sicut *Ct*.
NUNC (TUNC *Ka*): aliquando *Bc Ec Ed Ef Fd Gc Ka Kc Lb Ld Lh Mb Mj Pc Pg Pk Pm Pq Ps Ta To Va Vd Vf Vh* | interdum *Ga Na To Vh* | talem legem *Bd*.
PLENO CORNU: cum *Ap Cc Ck Ct Er Ge Kc Lh Oa Pb Pc Pk Pn Ps Ta Vc Vd* | luna in plenilunio *Cg* | in plenilunio *Ec Gc Vh* | claro *Vd* | quae nunc plena est *Pt* | hoc est plenilunium *Er Kc* | hoc est quando plenum est *Ld* | hoc est quando plenilunium fit *Ap Bc Cc Ck Ct Fd Ge Lh Mj Oa Pb Pc Pd Pk Pn Pq Ps Ta Vc Vd* | hoc est quoniam plenum est in plenilunio *Vf* | quia in plenilunio plenius lucet *Ga Ka* (*Na*) *To Vh* | Quando XV est luna et sol est in oriente, illa in occidente, tunc ornat ista lumina. *Va* | Luna enim cum soli opponitur e regione tota resplendet et tunc est in plenilu[nio]. *Vd*.
LUCIDA: luna *Bc* | ipsa luna *Ap Cc Ck Ct Er Fd Ge Kc Lh Mj Oa Pb Pc Pk Pn Pq Ps Ta Vc Vd*.

6. totis fratris obuia flammis

TOTIS: integris *Vh* | quasi tota *Vb*.
FRATRIS: solis *Ap Bc Cc Cg Ck Ct Ec Ed Ef Er Fd Ga Gc Ge Kc Lb Ld Lh Mb Mf Mj Na Oa Pb Pc Pd Pk Pm Pn Pq Ps Pt Ta To Va Vc Vd Vf Vh* | Philosophi dicunt lunam sororem esse solis. *Pd*.
OBUIA: obuiata *Pd* | contraria *Vb* | opposita *Bd Ga Mb Mh Na Pq Vh* | contraposita *Ap Bc Pt Ta Vd* | contraposita in centro caeli *Er Fd Kc Ld Mj Pc Pd Pk Ps Ta Vf* | contraposita in centro poli *Cc Cg Ck Ct Ge Lh Oa Pb Pn Vc* | opposita in centro solis *Ec Gc Lh* | opposita in centro caeli *Ed To* | opposita in centro caeli ·i· ins(...) *Mf* | in centro opposita *Lb* | in centro caeli *Mb Vh* | in centro solis *Ka* | e regione in centro caeli *Ap* | recte opposita in alia parte *Go* | in centro caeli opposita ·i· contra solem tunc plena erit *Va*.
FLAMMIS: luminibus *Ct* | radiis *Vf* | globis uel ignibus *Cg* | radiis *Lh* | Luna quando est prima secunda uel tertia, tunc dicitur esse in coitu, quia sol superius luna uero sub eo est ideoque uideri non potest. Cum uero elongari incipit, iam lucet ex ea parte qua solem non respicit. Sed cum iam in sexto signo fuerit, ex toto apparet, quia et elongata est a sole et eius contra posita radiis, a quibus illuminatur, unde et minores stellas sua claritate obscurat. *Vd*.

7. condat stellas luna minores,

CONDAT: obtenebret *Vf* | abscondat *Ap Ec Ed* (2x) *Ga Gc Ka Ld Lh Mb Mf Mh Mo Na Pb Pd Pm Ps To Va Vd Vh* | abscondit *Ef* | obscurat *Pd* | a[po]cope, pro abscondat *St* | obtunsiores faciat *Ap* (*Cc*) *Cg Ck Ge Oa Vb* | reddat obscuras *Pq* |

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137 plenilunium] \quando/ plenilunium < pleni luminum *Kc.* | hoc est[3]] om. *Oa Pd*. **138** fit] est *Bc Fd Lh Mj Pc Pd Pk Pq Ta Vc Vd*; est uel fit *Ps*. **143** ipsa] supsa *Er.* **151** dicunt] dicuntur *Pd*. **154** contraposita] quia contraposita *Kc*; contraposito *Er*. | caeli] caelum *Pd*; caeli \uel poli/ *Ps*; om. *Fd*.

propter luminis sui claritatem *Ed Lh Mb Mf To Va Vh* | quando XIIII et XV luna obtenebrat splendorem lucis *Ap* | abscondat propter sui claritatem, quod solet facere XIIII uel XV dum a medio centro a sole est remota illique est obuia et contra posita (*Ap*) *Bc Ck Ct* (*Er*) (*Fd*) *Ge Go Ka Kc Lc* (*Lh*) *Mj Pb Pc Pk Pn Pp Ps Ta* (*Vc*) *Vd Vf* | quando XIIII uel XV uel XVI luna est plenior bis et remota est a sole medio centro eique est obuia et contraposita *St*.

STELLAS: Iouem et alia sidera *Pd*.

LUNA: luna Hebraice labara *On*.

MINORES: minus lucens *Ga Mh Na To Vh* | obscuriores *Cg* | quia minus lucent *Ed Ka Mj Vd* | minores dicuntur, quia minus lucent *Fd Kc Lh Mb Mf Mj Ps Ta Va Vh* | per diametrum *Ba* | quamuis luceant *Fd Lb Pt Vf* | Lunaris splendor in plenilunio ceterarum lucem minuit stellarum, sicut et solaris claritas lunae iubar euincit. Propter luminis sui claritatem minores dicit, quia minus lucent. *Ec Gc Ka*.

8. nunc obscuro pallida cornu

NUNC – CORNU: Ita agit luna quando recedit a sole et quando accedit post plenilunium. *Ap* | quando interius uacua cornula oppansa est *St*.

NUNC: aliquando *Ap Cc Cg Ck Ct Ed Er Fd Ge Kc Ld Lh Oa Pb Pn Pq Ps Pt Ta To Vb Vc Vh* | luna *Pq*.

OBSCURO: caeco *Vf* | wanemu (OHG) *Ec Ed Gc Pm*.

PALLIDA: tenebrosa *Ct Lh* | illa *Pg* | non lucens *Pd* | propter uicinitatem solis *Fd Kc Lb Ld Lh Mj Pt Ta Vf* | pallida propter uicinitatem solis *Ps* | alba, quia candida *On* | pallida scilicet propter solis uicinitatem, namque naturaliter clara est *Vd* | in comparatione solis, quasi sit pallida *Lh Va* | Minus lucet in comparatione solis, quasi sit pallida. *Ec Gc Ka*.

9. Phoebo propior lumina perdat

PHOEBO – PERDAT: semper reticendum est o iam respice miseras terras *Lb*.

PHOEBO PROPIOR: soli uicinior *Kc Ps* (2x) *Ta Vf*.

PHOEBO: sole *Ap Cc Ck Ge* | soli *Cg Er Fd Ld Lh Mb Oa Pb Pn Vb Vd*.

PROPIOR: uicinior *Fd Ld Lh Mo Pt Vd* | facta *Pq* | affinis, uicina *Pd*.

LUMINA: integritatem *Mb* | integritatem luminis *Cg Ec Gc Ka Mf Pd To Va Vh* | quae habuit plena *Mj* | integritatem luminis quam habuit plena *Ap Cc Ck Ct Er Ge Kc Lh Oa Pb Pc Pk Pn Ps Ta Vc Vd* | in integritatem quam plena luminis saepe repetendum est *Fd* | uicinior perdit integritatem plenam proprii luminis quam habuit *Lc* | prima et XXXma *Ap* | saepe repetendum est miseras *Ld* | quanto

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174 abscondat] abscondit *Lh Mj*; abscondat firmamenti *Go*; abscumdat *Pk*; om. *Fd Ka Vd*. propter…claritatem] pro sui claritate *Lh*. **175** facere] fieri *Bc*. | XIIII] XII *Lc*; IXIIII *Mj*; pro XIIII *Ps*; pro IIII *Vd*; quattuor decem dies *Lh*; quattuor dies *Ta*. | uel XV] LXV *Pb Pn*. | XV] XIV *Lc*; XV luna *Pp*; XII *Mj Ps Vd Vf*; luna XV *Fd*. | dum] cum *Go*; quando *Bc*. | a[1]] om. *Bc Fd Ka*. | remota] remoto *Ge*. | illique] illaque *Ct*; illicque *Ck Ge Er Ka Lh Pb Pn Vc*; illi\c/que *Ps*; eique *Bc*. est[2]] om. *Ap Ck Fd Ge Go Ka Kc Lh Pb Pn Ps Ta Vd*. **182** dicuntur] dicunt *Mb*; dicit *Lh Va Vh*; dicti *Mf*. | quia] qui *Ta Vh*; propter quod *Va*. **184** euincit] > esuncit *Ec*; esu\i/ncit *Gc*. **185** sui] uero sui *Ec Gc*. | minores] minoris *Ka*. **198** lucet] lucens *Ec Gc*. | solis[2]] enim *Ec Gc*. **209** integritatem] integritate *Ge*. | quam] quia *Er*. | habuit[2]] om. *Pb Pn*.

propinquior erit lux in ipsa semper decrescit *Va* | propterea scilicet quia uespertino tempore apparet occumbente sole et mane rursus oriente *Pp*.

PERDAT: et ut *Ps* | relinquat *Ps* | luna *Ap Pb* | illa *Ps*.

10. et qui primae tempore noctis

ET QUI: ypallage *Lh To* | o conditor *Ld* | qui cogis *Kc* | tu qui cogis *Ap Ct Ld Lh* | te inuoco qui cogis *Pq* | cogis talem legem *Vf* | iam miseras respice terras *Ld* | aliud dicit modo *Vd* | ita est repetendum et tu qui cogis ut Hesperus qui istud agit et illud faciat, respice miseras terras (*Ap*) *Ck Ct Er Ge Kc Lc Lh Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf*.

ET: talem *Bd* | ut *Eb Ec Ef Gc Ka Pm Vh*.

QUI: Lucifer *Ge Ps* | Hesperus *Pg* | perdat *Er* | quomodo *Va* | cogis *Ef Fd Lb Mj Oa Pt* | tu qui cogis *Ap Cc Cg Ck Er Ge Ld Pn Ps Ta Vc*.

PRIMAE TEMPORE NOCTIS: ceu in primo tempore *Ga Ka Mh Na To Vh* | pro primo tempore noctis *Lh* | initio noctis *Ap* | horae tempora noctis: uesperum, crepusculum, conticinium, intempestum, gallicinium, matutinum, diluculum *Vd* | Hesperus est qui paret imminente nocte. *To*.

PRIMAE: inchoantis *Pd* | fornahtigeru (OHG) *Ec Gc Pm*.

TEMPORE: in *Ef Fd Ka Pg*.

11. agit algentes Hesperos ortus

AGIT: mouet *Ap* (*Cc*) *Cg Ck Ct Ge Oa Pb Pn Ps* | facit *Bd Ec Ef Ga Gc Lh Na Pg To Vh* | adducit *Ap Bd Mb Va Vd* | ducit *Ec Gc Pm Pq* | stringit *Ap Cc Ck Ge Pb Pn Ps* | adducens noctem *Pd* | Ita repetendum est et tu qui cogis. *Mj* | Ita repetendum est et tu qui cogis ut Hesperus qui istud agit et illud faciat, respice miseras terras. *Fd Go Vd*.

ALGENTES: frigidos *Ap Cc Cg Ck Er Ge Lh* (2x) *Mb Mf Oa Pb Pc Pd Pk Pn Pq Ps Ta To Vb Vc Vd Vh* | frigidus *Ct* | frigentes *Ap Fd Kc Lh Mj Mo On Pd Ps Pt Ta* (2x) *Vf* | frigescentes *Pg Pq* | Frigida enim sunt tempora. *Er* | Frigidiora enim sunt tempora noctis quam diei. *Ap* (2x) *Ck Ct Ec Fd Gc Ge Ka Kc Lb Ld Lh* (2x) *Mb Mf Mj Mo Pb Pc Pd Pk Pn Pq Ps* (2x) *Ta To Vc Vd* | quia nox frigidior est quam dies *Ef Ga Ka Mh Na Pg To Vh* | Algentes autem ortus dicit, quia nox frigida est. *Vd*.

HESPEROS (HESPERUS *Ap Bd Ga Ld Mb Vh etc* | < HESPERUS *Na* | ECΠEPOC *Ka Lh*): uel Hesperos *Bd Ga* | Lucifer *Vb* | ut *Ap Bd Ld Pq Vf* | singularis *Ps* | genitiuus *Ge* | uespertinus *Ap* | aquilonios *On* | nomen Grecum *Oa Ps* | nomen Grecus *Ap Cc Ck Ge Mb Pb Pn* | nominatiuus Grecus *Ct Va* | Hesperus ·i· stella uespertina. *Mo* | Hesperus Grece qui Lucifer Latine *Vh* | nominatiuus Grece qui Latine Lucifer *To* | Hesperus [...] Grece Latine Lucifer, est enim [..] apparet *Pd* | nomen Grecum. Hesperus qui et Lucifer dicitur. *Ec Gc Ka Lh* | Hesperus et uesper stella Veneris, quae Lucifer appellatur *Pp* | nota de Lucifero *Pc* | uesper adducens noctem *Vd* | sero post occasum solis *Cg* | quod nunc uidetur in occasu, nunc solis

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222 et[1]] om. *Lc*. | tu] om. *Va*. | cogis] om. *Pc*. | et[2]] om. *Fd Va Vf*. **223** illud] aliud *Er*. faciat] est *Va*. | respice…terras] om. *Er Lh*. **241** qui[2]…et[2]] om. *Go*. **242** miseras terras] om. *Vd*. **245** Frigidiora] quia frigidiora *Lb*; figidiora < fidiora *Vc*. | enim[2]] autem *Ta*; om. *Ec Gc Ka Lb Lh*(2) *Mb Mf To*. | sunt[2]] om. *Lh*(1). **246** diei] de ea *Fd*. **253** Grecus[1]] grecis *Pb*.

I metrum v

apparet in ortu *Mf* | quia quae nunc uidebatur in occasu, nunc iterum solis apparet in ortu *Lh To Vh* | quia nunc apparet in occasu, nunc in ortu solis *Ap Cc Ck Ge Oa Va Vb* | qui\a/ nunc uidebitur in occasu, nunc apparet in ortu iterum solis *Ef* | idem qui sero est Hesperus post occasum solis, idem est Lucifer mane solem praecedens, sed tamen pallet uicinitate solis. (*Ap*) *Ck Ct* (*Er*) *Ge Kc* (*Lh*) *Mj Mo Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Va Vc* | Hesperus Grece, Lucifer Latine, quia qui nunc uidetur in occasu, nunc iterum solis apparet in ortu. *Ap Fd Kc Lh Mb Mj Mo Pp Pq Ps Ta Vd* | Hesperus dicitur ab hesperia regione uel per mutationem uau Grece. Nominatur etiam Lucifer, Venus et fosforus: fos Grece, lux Latine et dicitur fosforus lucem ferens. *Bd* | Hesperus et Lucifer eadem dicitur esse stella (...) sero post solem (..) et ante solem (...)ratur. *Pd* | Hesperos est nominatiuus Grece, qui Latine Lucifer dicitur, cum mane ortum explicat. *Mf* | Hesperus est stella quae sero a parte hesperia oritur. Eadem est et Lucifer, sed Hesperus uel uesper sero, quando noctem adducit, mane uero Lucifer uocatur. Media nocte dicitur Venus ac uenusta ·i· pulchritudine. *Vd* | Quodam enim tempore anni uesper oritur et tunc Hesperus dicitur. Quodam tempore mane oritur et tunc Lucifer dicitur, quia quae nunc uidebatur in occasu, in ortu solis apparet. *Ec Gc* (*Ka*).

12. solitas iterum mutet habenas

SOLITAS: assuetas *Lh*.
MUTET (MOTET *Vc* | MUTAT *Ka* | MUTAT > MOTET *Lh*): mutet *Vc* | ut *Ge Ps To* | mane oritur *Ap* | ut motet *Lh*.
HABENAS: cursus *Bd Ef Mb Pm* | cursum *Er* | retinacula *Pd* | cursum suum *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pc Pk Pn Pq Ps Ta* (*Vc*) *Vd* | solitum cursum *Ap* | ad occasum *St* | iam miseras *Ld* | mutat cursum suum *Pd* | cursus sui regimina *Ec Ga Gc Ka Mh Na To Vh* | uel tuum ordina(...) *Pd*.

13. Phoebi pallens Lucifer ortu:

PHOEBI – ORTU: Nulla uidetur stella esse clarior, sed comparatione solis pallet. *Pq Ta* | nulla uidetur esse clarior, sed in comparatione solis *Kc Ps* | Nulla uidetur clarior, sed in comparatione solis pallere dicitur. *Lb Mj Vf* | Nulla stella clarior est Lucifero, sed oriente sole pallescit. *Mf* | Nulla stella clarior est illi, sed in comparatione solis uidetur quasi sit pallida. *Ka Lh To Vh*.
PALLENS: obumbratus *Pd* | fit *Ef* | pallidus *Lh*.
LUCIFER: ut *Ld* | ipse est Hesperos *Va Vb* | Hesperus *Pq* | factus *Bd Pq* | en nunc Lucifer, qui prius Hesperus *Ka* | nunc Lucifer, qui prius Hesperus dicitur *Ec Gc*.
ORTU: in *Bd Ef* | respice miseras *Er* (*Vc*) | respice miseras terras *Ct Pc Pk Pq Vd*.

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260 occasu] occursu *Ap*. **261** idem] id est *Ap Ck Ge Kc Pb Pp Va*; > id est (?) *Pq*. **262** qui] quae *Mj*. | qui…Hesperus] hesperos qui sero est *Ap Ck Ge*; (...)i sero hesperum (...) *Er*. | occasum] per *Ps*(2). | idem] id *Kc*. | est[2]] om. *Pq Ps*(2) *Ta*. **263** praecedens] presidens < presedens *Kc*; praecedens uocatur *Ps*(2). | sed…solis] om. *Er.* | tamen] tunc *Ta*. | uicinitate] in uicinitate *Mo*. **264** Grece] grece qui *Mb*. | Lucifer Latine] latine lucifer dicitur *Ap*. | quia] om. *Ap Ps.* | qui] om. *Mb Vd*; quae *Ta*. **265** nunc[1]] aliquando *Ap Ps*. | uidetur] uidebatur *Mb*. | nunc[2]] et nunc *Mj*. **273** enim] om. *Ka*. | uesper] uespere *Ka.* **275** dicitur] uocatur *Ka*. | quae] qui *Gc*. | occasu] occasu. nunc it(...) *Ka*. **291** pallet] palletur *Pq*. **292** uidetur[2]] uidetur esse *Mj*. **295** sit] om. *Ka*. pallida] pallidus < pallida *Ka*; pallidus *Lh Vh*.

I metrum v

14. Tu frondifluae frigore brumae

TU: qui *Ap Cg Ck Ct Er Ge Ld Oa Pb Pc Pk Pn Ps Vc* | o deus *Vd* | conditor stelliferi orbis, qui talem legem dedisti superioribus *Ap Ck Ge Vb*.
FRONDIFLUAE: frondibus *Bd* | quia tunc defluuunt folia de arboribus *Vb* | in quo folia cadunt rigore hiemis *Ap* | quando defluunt *Kc Ps* | quando folia defluunt *Ec Gc Lh* | ferentis frondes uel eo quod frondes defluere faciat uel frigore *Pd*.
FRIGORE BRUMAE: in rigore hiberni *Kc* | in rigore habent *Ps* | hiemis in rigore hiberni *Ta* | in rigore hiemis *Er Pk Pq* | in pruina uel rigore hiemis *To*.
FRIGORE: rigore *Cc Cg Ck Ge Pb Pn Ps* | in *Bd Fd Pc Ps* | in rigore *Ct Vc* | ablatiuus *Pg* | rigore uel gelu *Oa* | tempore *Pq*.
BRUMAE: hiemi *Lb* | hiemis *Cc Cg Ck Ct Ge Oa Pb Pc Pn Ps Vc* | hieme *Mb* | hiberni *On* | bruma pars hiemis *Bd* | Bruma dicitur a breui meatu. *Ap Cc Cg Ck Ge Oa Vb* | a breuitate dierum *Ef* | A breuitate dierum dicitur. *Kc Lh Ps* | A breuitate dierum dicitur bruma. *Go* | A breuitate dierum dicitur bruma et est prior pars hiemis, quando frondes defluunt. *Mf* | A breuitate dierum dicitur bruma hiemis, quando fluunt. *Vh* | a breuitate dierum, quando fluunt folia ·i· deficiunt *Ga Ka Mh Na To* | Bruma a breuitate dierum dicitur, quia tunc breuiori sol uoluitur circulo, unde et hoc tempus bruma dicitur, quasi brachin ·i· breue, uel a cibo quod maior tunc sit uescendi appetitus. Edacitas enim Grece bruma appellatur, unde imbrumati dicuntur, quibus fastidium est ciborum. *To* | Bruma dicitur quasi brachi arce mera ·i· a breuitate dierum. Edacitas Grece bruma uocatur, unde imbrumati dicuntur, quibus est fastidium ciborum. *Vd* | breuis {...} edacitas { } bruma uocatur, unde inbrumati uocantur fastidiosi cibo *On* | eo quod frondes effluere faciat. Dicta ab edacitate, eo quod maior sit tunc temporis cibi appetitus. Edacitas enim Grece bruma uocatur, unde et imbrumati dicuntur, quibus est fastidium ciborum. Siue bruma a breuitate dierum, quia tunc sol breuiore uertitur circulo, quasi brachin, id est breue. (*Ap*) *Ck Ct Ge Lh Pb Pc Pk Pn Vc* | Dicta autem est bruma ab edacitate, eo quod tunc tempore maior sit cibi appetitus, uel [e]dacitas enim Grece bruma uocatur. *Go* | Frondiflua dicitur eo quod frondes effluere faciat. Dicta autem bruma ab edacitate, eo quod maior sit tunc temporis cibi appetitus. Edacitas enim Grece bruma uocatur, unde imbrumati dicuntur, quibus est fastidium ciborum. Siue a breuitate dierum, quia sol tunc breuiore utitur circulo, quasi brachin id est breui. *Fd Kc Lc Mj Mo Pq Ps Pt Ta Vf* | eo quod frondes cadere facit. Dicta ab edacitate et cibatione, quod maior sit tunc temporis uescendi appetitus. Edacitas Grece bruma uocatur, unde et imbrumati dicuntur, quibus

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320 unde…322 ciborum] Isid. *Etym.* 5.35.6 **322** Bruma…323 mera] Isid. *Etym.* 5.35.6 *var*.

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305 stelliferi] stelligeri *Ge*. **325** frondes] frondes ·i· flores *Ct*. | effluere] effluare *Pb*. **326** Dicta] dicta \bruma/ *Ap*. | edacitate] edacite *Pc*. | eo] om. *Pc Pk*. | cibi] tibi *Pb*; om. *Pc*. **327** imbrumati] inde brumati *Ap Ck Ge*; in imbrumati *Pb Pn*. | quibus] quia ibi *Ck Ct Ge Pb Pn*; quia ubi *Ap*. **328** bruma] om. *Ct Lh Pb Pc Pk Pn Vc*. | quia] qui *Pb*. | circulo] arculo *Pb Pn*. **331** Frondiflua dicitur] om. *Fd Mj Pt Vf*; frondifluae *Lc*; frondiflua bruma dicitur *Pq Ta*. Frondiflua…faciat] om. *Mo*. | effluere] fluere *Fd Lc Pt Vf*. | faciat] facit *Lc*. **332** Dicta] dicitur *Mj*; dicta est *Mo*. | sit] om. *Mj*. **333** Edacitas] edacita *Pt*. | enim] autem *Ta*. | uocatur] appellatur *Lc*. | unde…335 breui] om. *Pq*. **334** fastidium] fastidiorum *Fd*; fastidicum > fati dicum *Kc*. | Siue] uel dicta bruma *Lc*. | breuiore] praeuiore *Vf*; breui *Pt*. | utitur] uertitur *Ta*. circulo] circulo dicta *Lc*. **335** quasi…breui] om. *Fd*. | brachin] prahim *Kc*; a brachi *Ta*. | breui] breuis *Pt*.

fastidium est ciborum. *Vd* | eo quod frondes cadere et effluere faciat. Dicta ab edacitate et cibatione, quod maior sit temporis uescendi appetitus. Edacitas enim Grece bruma uocatur, unde et imbrumati dicuntur, quibus fastidium \est/ ciborum. Siue bruma a breuitate dierum dicitur, quia tunc sol breuiore uertitur circulo, ut hiemale tempus brachian dicitur quasi brachin ·i· breue. *Va* | Frondifluae brumae dicit, quia nimia uis algoris facit frondes effluere. Bruma autem dicta ab edacitate, quod eo tempore maior sit cibi appetitus. Edacitas enim Grece bruma uocatur, unde et imbrumati dicuntur, quibus est fastidium ciborum. Siue a breuitate dierum, quia tunc sol breuiore uertitur circulo, quasi brachin ·i· breue. *Pp* | quando frondes de arboribus cadunt in rigore hiemis *Vd*.

15. stringis lucem breuiore mora,

STRINGIS: qui *Vf* | adbreuias *Ap Cg Ck Ct Fd Ge Kc Lb Oa Pb Pn Pq Ps Pt Ta Vc Vf* | adbreuies *Er* | colligis *Ec Fd Gc Ka Kc Lh Mf Mj Pd Ps Ta To Vh* | uias *Mf* | facis paruos dies *Va Vb* | et prolongas noctem *Pg* | a breuitate dierum *Ec Gc*.
LUCEM: diem *Ap Bd Cc Cg Ck Ec Fd Ga Gc Ge Ka Kc Lb Mh Na Oa Pb Pm Pn Pq Ps Ta To Vf Vh* | diei *Ct Lh Pc Pk Vc* | solis *Ec Gc Lh* | diem ·i· solem *Vh* | solis, diem ut breuior sit lux nocte *Pd*.
BREUIORE: cum *Cc Ck Ct Ef Er Ge Lh Oa Pb Pc Pk Pn Ps Vc* | quia tunc sunt breuiores dies *Pg* | cum minore spatio *Ap*.
MORA: cursu *Ap Cc Cg Ck Ct Fd Kc Lb Lh Mb Mj Oa Pb Pn Ps Ta To Vc Vd Vf* | spatio *Vd* | respice miseras terras *Ct Er Lh Pc Pk Vc* | et prolongas noctem *Ec Gc Ka*.

16. tu cum feruida uenerit aestas

TU: qui *Ap Cg Ck Ge Oa Pb Pc Pk Pn Ps Vd* | et *Pt* | et qui *Ct Er Kc Lh Ta Vc Vf* | et qui agiles *Fd*.
FERUIDA: torrea *Ap* (*Cc*) *Ck Ge Oa* | ignea *Ap* (*Cc*) *Cg Ck Ge Oa Pd Vd* | torrida *Cg Lh Pd Vd* | calida *Ga Ka Lh Mh Na Pg Pq To Vb Vh* | iracunda *Pq*.

17. agiles nocti diuidis horas.

AGILES: ueloces *Ap Cg Ck Ef Fd Ga Ge Ka Kr Lb Mh Mo Na Oa On Pd Pg Pq Ta Va Vb Vd Vf Vh* | breuiores *Ga Ka Mh Na Vh* | paruissimas *Mb* | celeres *Lh Mf* | rapidi *Kr* | ueloces, quia citissime transeunt illae XII horae noctis aestiualis, et nota quod secundum illos loquitur qui diei et noctis semper dicunt esse XII horas, tamen non aequaliter prolixas. *Ap Ck Ct* (*Er*) *Fd Ge Kc Lc* (*Lh*) *Mj Pb Pc Pn Pp Pq Ps Pt Ta Va* (*Vc*) *Vd Vf* | quia cito explet sol cursum suum sub terra *Vb*.
NOCTI: datiuus *Vd*.

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377 citissime] utissime *Pb Pn*; cito *Vd.* | illae] illa *Ct Kc*. | noctis] om. *Ge*. | aestiualis] om. *Fd Kc Lc Mj Ps Pt Vf*; aestualis *Pq Ta*; hestualis *Va*. | et] uel *Mj*. **378** dicunt] dicuntur *Vf*. | esse XII] om. *Vd.* | horas] horae *Ap Ck Ge Pb*. **379** tamen] tunc *Ta*. | tamen non] ta nomen *Er*. aequaliter] qualiter *Kc*.

I metrum v

DIUIDIS: dispertiris *Ga Ka Mo Na Vh* | partiris *Lh Vh* | partiris et prolongas diem *Ec Gc* | partiris ·i· adbreuias noctem et prolongas diem *Pp* | ut nox breuior sit die *Pd*.
HORAS: a die *Bd Pq* | respice miseras terras *Pc Pk* | prolongas dierum *Ka*.

18. Tua uis uarium temperat annum,

TUA UIS: potestas *Ec Gc Ka Mb Mf Pd Vh* | potentia *Mo Pt* | fortitudo *Vb* | potentia diuinitatis *Ap Cg Ck Ct Er Fd Ge Kc Mj Oa Pb Pn Pq Ta Vc Vf* | potestas diuinitatis *Lh Pp* | illius potentia diuinitatis *Ps* | potentia tuae diuinitatis *Ld* | prouidentia temperiem dat *Pd* | tua prouidentia temperiem dat *Vd* | o conditor *Pq* | o conditor qui fecisti *Va*.
UARIUM: diuersum *Vb*.
TEMPERAT: moderat *Vb*.
TEMPERAT ANNUM: praeordinat temperando uarium annum *Vf* | Annus quattuor temporibus uariat. *Pd* | uarie temperatum *Ec Ga Gc Ka Na To Vh* | moderatur et facit tempora *Vd*.

19. ut quas Boreae spiritus aufert

UT: ita *Bd Pc Pq* | quomodo *Va*.
QUAS: frondes *Bd Fd Ka Kc Lh Mj Pd Pp Ps Pt Ta To Vf Vh*.
BOREAE: aquilonis *Ck Ge Mb Mf Oa On Pd Vb Vf* | nordostan (OHG) *Ec Gc Ka Lh Ta* | biza *Ap Ck Ge Oa* | uentus *To* | aquilonaris *Ef* | uenti aquilonis *Fd Kc Ld* | uentus aquilonis *Mj Mo Pt* | aquilonalis uentus *Ap Cg Ga Mh Na Pm To Vh* | uentus aquilonalis, qui tempore hiemis flat *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | Boreas uentus est septentrionalis frigidissimus (qu)o flante frondes de arboribus (aufe)rt, quas Zephirum (re)uehit. Ventus calidus et (mi)tissimus, qui et alio nomine uocatur Fauonius et flat uernali tempore. *Vd*.
SPIRITUS: flatus *Ec Ld Mf Ps Vf* | uentus *Ef Mb Ta Va* | hiemps *Pd* | flatus aquilonis *Ka* | flatus qui pro hieme accipitur *Lh* | flat hiemps excutiens folia de arboribus *Ap*.
AUFERT: abstrahit *Ap Cg Ck Ge Oa* | abducit *Pq* | frondes *Ta* | dissipat *Pd*.

20. reuehat mites Zephyrus frondes,

REUEHAT: reducat *Ap Cg Ck Ge Lh Mb Oa Pp Ps To Vh* | reducit *Pq* | reportat *Fd Kc Ld Lh Mo Pg Pt Ta Vb* | reportet *Ap Ga Na Pd Pp Ps Vd Vf Vh* | referat *Mo* | maturescere faciat *Pd*.
MITES (MITIS *Bd Vh*): uel mites *Bd Vh* | molles *Vb* | mollis *Ef Pp* | mansuetus *Pp*.
ZEPHYRUS: Fauonius *Bd Ck Ge Oa* | Auster *On Pd* | uentus *Pq Pt* | occidentalis *Mh Mo Pm* | westan (OHG) *Ec Gc Ka Lh Ta* | occidentalis uentus *Bd Ec Gc Go Ka* | Fauonius uentus *Cg* | qui et Fauonius *Va Vb* | qui Fauonius dicitur est occidentalis *To* | Fauonius qui flat tempore ueris *Pp* | idem est et Fauonius qui

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393 temperiem^{2}] temperiad *Vd*. **409** uentus] Boreas uentus *Pc Pq Ta Va* | aquilonalis] aquilonaris *Pc Pk Pp Pq Vc Va*; aquilonalis frigidissimus *Lh Ta*; aquilonis frigidissimus *Pq*. tempore] temporis *Va*.

I metrum v

tempore ueris incipit flare *Mo* | Fauonius uentus calidus, qui tempore ueris incipit flare. *Ap Ck Ct Er Ge Lh Pb Pc Pk Pn Pq Ps Ta Va Vc* | Fauonius occidentalis, quia flat adducens rerum semina *Ap* | occidentalis Fauonius calidus *Ga Na* | occidentalis Fauonius calidus reportet *To* | Fauonius, qui occidentalis est, dicitur calidus. *Vh* | Zephyrus uentus calidus Fauonius similis permanent. *Pd* | calidus Auster sc· occidentalis uentus *Pg* | occidentalis flatus et Zephirus Greco nomine appellatus, eo quod flores et germina eius flatu uiuificentur *Ap Ck Ge* | Zephirus Greco nomine appellatur, eo quod flores et germina eius uiuificentur. Hic Latine Fauonius dicitur, eo quod foueat eadem et thiutisce westroni wint (OHG) dicitur. *Mf*.

FRONDES: flores *Pq* | folia *Pd*.

21. quaeque Arcturus semina uidit

QUAEQUE – UIDIT: metafora *Bc Ct Er Lh Mb Pk Pn Va Vb* | ΜΕΤΑΦΟΡΑ *Ka* | metafora est *Ta* | metaforice *Cg* | Hic metafora claret *Pp* | translatiue *Pd* | translatiue loquitur *Ap* (2x) *Cg Ck Ct Er Ge Pb Pc Pk Pn Pq* | quando contra solem respicit *Ef Pm* | quando contra solem respicit, nam quodlibet signum quando soli uicinum est, quasi solem intuetur *Ec Gc Ka* | tu etiam qui facis ut semina quae uidit Arcturus *Ct Er Kc Mj Pc Pk Ps Ta Vd* | Quique etiam facis ut semina quae uidit Arcturus, Sirius in autumno urat. *Ap Cc Ck Ge Pb Pn Ps* | quaeque tu facis ut semina q(...) autumnali tempore nutrit humore(...) *Lh* | Tu etiam qui facis ut semina quae uidit Arcturus, Sirius in autumno urat, tempore aestatis. *Fd Lc Ld Vf* | Tu etiam quia facis ut semina quae uidit Arcturus in autumno, urat Sirius tempore aestatis. *Pt*.

QUAEQUE: ut *Ge Ka Ps* | ita *Bd* | omnia *Va* | tu qui facis *Ta* | quas uidit *Ps* | tu etiam facis *Lh*.

ARCTURUS: plaustrum *Go* | sidus *Ec Gc Ka Lh* | plaustrum caeleste *Ap Cc Cg Ck Ge Lb Oa On Ps Vf* | signum caeleste *Vh* | hieme oritur *Va* | in autumno *Lh* | sidus et oritur uernali tempore *Vb* | signum quod gallinatius dicitur *Mo* | De Bootis stella dicit *Pp* | Arcturus stella est post caudam maiorem Ursae posita. *To* | Arcturus est sidus post caudam maioris Ursae positum in signo Boote, unde Arcturus dictus est, quasi ΑΡΘΟΥΡΑ, quia Bootis praecordiis collocata est. *Mf* | Arcturus de Boote dicit, quia tunc apparet in Arcturo. Oritur autem undecimo kalendas Octobris, tunc frumentum seminamus in autumno. *Bd* | Arcturus sidus post caudam Urs(ae) *Vd* | Arcturus sidus post caudam maioris Ursae *Va* | Arcturus est stella (...) Bootis (...) autumnali tempore oritur dum frument(...) (...)tur. stella est post caudam (...) *Lh*.

SEMINA: illa *Vf* | ut *Ta* | ut quod seminatum est in autumno, in aestate iam maturum metatur *Ka*.

UIDIT: baculum mar (!) *Ps* | in autumno *Ap Ck Ge Pc Pk Vc* | autumno *Pm* | autumnali tempore *Ka Na To Vh* | tempore Augusti *Pg* | cum oritur *Lh Vh* | cum oritur in autumnali tempore *Ec Gc*.

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460 Arcturus[2]…462 est[2]] Isid. *Etym.* 3.71.8

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429 Fauonius] idem est fauonius *Pc Pk*; idem est et fauonius *Va*; flauonius *Ap*; (Ze)phyrrus est (Fa)uonius *Er*. | calidus] om. *Ta*. | tempore[2]] temporis *Pb*. | ueris[2]] uernis *Lh*. **446** contra] conat(?) *Pm*. **448** etiam] om. *Ta Vd*. | ut] et *Kc*. **449** quae] quam *Pc*. | Arcturus] Arcturus in autumno *Er Kc Mj Ps*; in autumno *Ct Vd*. **450** quae] quia *Pb*. **451** Tu…452 etiam] tuetur iam *Vf*. **452** qui] om. *Lc*. | tempore] in tempore *Lc*.

22. Sirius altas urat segetes:

SIRIUS: canicula *Ef Ga Go Lb Mh Mo Na On Vh* | stella *On Vh* | stella canicularis *Ld Mb Vf* | canicula stella *Pg* | stella caniculae *Ec Gc Lh* | canicula et oritur aestiuo tempore *Vb* | canicula, quae oritur aestiuo tempore *Va* | canicula, quia in ea est sol in autumno *Ap Cc Ck Ge Oa* | stella canicula maturescere faciens segetes *Cg* | stella, quae uocatur canicula, eo quod tempore Augusti et Iulii apparet, quando urantur segetes *Ap* | stella in ore canis *Pm* | stella in ore canis, quae in mense Iulio et Augusto dicitur urere segetes *Pg* | canicularis stella in ore canis, quae exurendo agros steriles reddit *To* | stella in ore canis, quae urendo agros steriles reddit *Lh* | stella in ore canis posita, quae mense Iulio et Augusto dicitur urere segetes, quia maturescere eas facit *Ap Ck Ct* (*Er*) *Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | quae etiam agros urendo steriles facit *Ap Ck Ge Va* | Sirius est stella in ore canis, quae mense Iulio oritur et Augusto dicitur urere segetes, quia maturescere eas facit, quae etiam agro urendo reddit steriles. *Vd* | stella canicula in medio centro caeli aestiuis mensibus posita coniuncta cum sole duplicatur calor eius et dissoluuntur corpora et uaporantur *Ap Ck Ge* | Sirus est stella, quae canicula dicitur. Aestiuis mensibus in medio centro caeli est et cum sol ad eam ascenderit, coniuncta cum eo duplicatur calor ipsius facitque segetes maturescere atque tempore ostensionis eius interdum pestilentia. *Mf*.
ALTAS: adultas *Mb* | cretas *Pp* | nutritas humore caloreque *Va*.
URAT SEGETES: non iam semina sed in segetes mutata *Ap Cc Ck Ct Er Fd Ge Kc Lc Lh* (2x) *Mj Oa Pb Pc Pk Pn Pp* (2x) *Pq Ps* (2x) *Pt Ta Vc Vd* | metafora *Ap Cc Ck Ps* | translatio loquitur *Ap Cc Ck Ge Ps*.
URAT: ut *Bd* | ardeat *On Vf* | maturet *Pp* | maturescat *Lh* | rifit (OHG) *Ec Gc Pm* | maturas facit *Ef Ga Mh Pg* | maturas faciat *Na To* | maturescere faciat *Pd* | maturescere facit *Vh* | canicula faciat maturas *Ka* | maturescat, ut quod seminatur in autumno, in aestate iam metatur maturum *Ec Gc*.
SEGETES: iam miseras *Ld* | respice miseras terras *Pc Pk Vc*.

23. nihil antiqua lege solutum

NIHIL: creaturarum *Bd Vh* | nulla res *Vf* | in creaturis *Ef Pm* | ex creaturis *Ap* | nullum elementum *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Pq Ps Ta Vc* | nihil ex creaturis *Cc Ck Ct Er Ge Lh Oa Pb Pn Pq Ps Vc* | nihil in creaturis *Ap* | nihil creaturis *Ta* | quia cunctis rebus et creaturis dedit et imposuit ab initio legem *Pp*.
ANTIQUA LEGE: antiqua constitutione *Pp*.
ANTIQUA: ab *Ap Ef Fd Pc Pk Pq Ta To Vc Vf* | ex *Ap*.

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479 quia] quae *Cc*. | est] om. *Oa*. **484** agros[2]] argyos *Lh*. **485** stella] stella est *Fd Kc Lc Mj Pq Ps Pt*; uero stella est *Vf*. | in ore] more *Pb*; in ora *Vf*. | posita] om. *Ck Ct Er Ge Lh Pc Pk Pq Ta Va Vc*; \posita/ *Ap Pn*; quae et stella canicularis *Pp*. | Augusto] augusti *Pb*; augustus *Ap Ck Ge*; (...)stuo *Er*. | segetes] messes *Lc*. **486** maturescere] tere *Er*. **487** urendo] urende *Ap Ck Ge*; om. *Er*. | facit] reddit *Ap*; facit reddit *Ck Ge*. **490** mensibus] nisibus *Ap Ck Ge*. **496** iam] in *Oa*; iam in *Ap Pb Pn*. | segetes[2]] semina *Pt*. | mutata] motata *Ap Cc Ck Ge Lh*(1) *Oa Pb Pn*; < motata *Ct*. **509** nullum] nullum est *Er*.

I metrum v

SOLUTUM: non *Ps* | est *Fd* | resolutum *Ap Ct Pb Pc Pk Pq Ps* | in creaturis *Pp* | de conditione prima solutum *Pg To* | de conditione prima resolutum *Ga Mh Na Vh* | de conditione plurima resolutum. Omnis simul creata comprehendit. *Ec Gc Ka*.

24. linquit propriae stationis opus.

LINQUIT: relinquit *Ap Cc Ck Ct Ge Lh Oa Pb Pk Pn Ps Vc* | immittit *To* | nihil *Pq* | derelinquit *Vh*.
PROPRIAE: antiquae *Pp*.
STATIONIS: gubernationis *Ap Cc Cg Ck Ge Oa Vb* | constitutionis *Lh Pm Pq Ta Va Vb* | dispositionis *Ap* | stabilitatis *Pq* | consta- *Ef* | ordinis uel conditionis *Ec Gc Ka* | obseruationis uel ordinis *Pp* | sicut in exordio constituta sunt *Fd* | Vt in primordio constituta sunt, ita ordinem et [cursus] suos seruent, sicut statuta sunt. *Pd* | Sicut in exordio ista constituta sunt, ita cursus suos et ordines seruant sicque permanent, ut statuta sunt. *Ap Ck Ct* (*Er*) *Ge Kc Lc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vd Vf* | sed sicut deus constituit, ita moderantur omnia *Ta Va Vb* | ut sicut fuit in exordio constitutum, ita non fit *Pg*.
OPUS: officium *Cc Cg Ck Ec Ef Ga Gc Ge Ka Lh Mh Na Oa Pg Pp Ta* (2x) *To Va Vb Vh* (2x) | ministerium *Ps* | Nullum elementum relinquit suum officium. *Ap*.

25. Omnia certo fine gubernans

OMNIA: creata *Ap* | quae supra memorat *Vh*.
FINE: termino *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps Vc* | ordine *Ec Ga Gc Ka Lh Mh Na Pg To Vh*.
GUBERNANS: qui *Ld* | qui es *Ec Gc Ka* | deus tu *Vf* | o tu rector *Ld* | tu qui *Ef*.

26. hominum solos respuis actus

HOMINUM SOLOS: Ex persona infirmi animi loquitur dolore tabescentis simulque commoti, quod uoluntas malorum hominum permittitur impleri. *Ap* (2x) *Ck Ct Fd Ge Kc Lc Ld Mj Pc Pk Pp Ps Pt Ta Va Vd Vf* | solus homo non est tibi curae *Vf* | Homines non tenentur ea lege qua conditi sunt, quia cum omnia teneant legem propriam, homines sua adinuentione efficiunt malum. *Ap* (*Cc*) *Ck Ge Lh Pq Ta Vb*.
RESPUIS ACTUS: actiones hominum non intueris *Ec Gc* | Actiones hominum non intueris, qui legem transgrediuntur. *Ka* | Sic sensus est: tu, o rector, respuis

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515 solutum] resolutum *To*. **516** creata] creatura *Ec Gc*. **528** ista] om. *Kc Pp Pt Vd*; ita *Lh Vc*; ista a deo *Va*. | constituta] statuta *Mj*. | ita] om. *Er Pt*. | cursus] om. *Pt*; cuncta cursus *Va*. suos…ordines] et ordines et ordines suos *Pc*; et ordines suos *Pk Va*. | ordines] ordine *Ld*. seruant sicque] (...)re sique *Er*. **529** permanent] perma(ne)ns *Er*. **530** deus] om. *Vb*. **546** animi] om. *Ap*(1) *Ps Ta Vd*. | loquitur] om. *Pt*. | dolore] quod est dolore *Ps*; quod dolor est *Ap*(1); dolorem *Fd*. | tabescentis] *gl.* deficiens *Ld*. | simulque] simul quoque *Ps*. **547** commoti] commotus *Ap*(1) *Ps*; commiti *Ld*. | malorum] malorum est *Ap*(1). | permittitur] permittatur *Ap*(2) *Ck Ct Ge Pc Pk Va*. | impleri] implere *Ap*(2) *Ck Ge*. **549** omnia] omnibus *Lh*. **550** adinuentione] inuentione *Ap*. | efficiunt] semper faciunt *Lh Pq Ta*.

cohibere ·i· compescere solos actus hominum instauratione. *Ta* | Sic sensus est: tu, o rector, respuis cohibere ·i· compescere solos actus hominum iusta ratione, quia transgressi sunt praecepta tua *Ec Gc Go Ka Lh* | pro nihilo ducis. Plus patientiae in actu hominum habes, quam in ceteris creaturis, quia nulla creatura sine sua regula excepto homine. Homo uero praeuaricando dimittit suam lineam et deus omnipotens de die in diem penitentiam expectat. (*Ap*) *Ck Ge Pb Pn Ps*.

RESPUIS: cur *To* | contemnis *Ef Pm Vf* | renuis *Lh* | pro respuere *Ld* | pro nihilo ducis *Ge*.

ACTUS: prauos *Cg* | operationes iniquorum *Ap* | anapesticum *To*.

27. merito rector cohibere modo.

MERITO: iusto *Ap Cc Cg Ck Fd Ge Kc Ld Oa Pd Ps Pt Ta Va Vf* | iusta *Ka Lh* | ideo *Vf* | pro *Ge* | iusto, merita *Pp* | iusto ut debitores *Ef* | iusto modo *Pm*.

RECTOR: deus *Vf* | o *Ap Ka Lh On Pb Pc Vb Vc* | tu *Ka Lh Pg* | o pater *To* | Despicis tu, ut mali refrenantur a malo. *Ap*.

COHIBERE: refrenare *Ap Pg Pp Ps Vf* | frenare *Cc Cg Ck Ct Ge Oa Pb Pc Pk Pn To* | compescere *Ka Lh Mf Pp St To Vb* | prohibere *Mb Ps* | cohiberis *Ld Pb* | comprimere *Vd* | constringere *Ga Ka Mh Mo Na Pm* | reprimere *Va* | supprimere *To* | homines *Va* | respuis *Cc Ck Ct Ge Pb Pc Pk Pn Pp Pq Ps Va* | sub iugum mittere *Lh* | sub iugo mittere *To* | homines frenare *Cc Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | homines non curas frenare *Ap* | eo quod legem propriam transgrediuntur *Vb* | qui legem transgrediuntur *Lh* (*Mb*) | Cohibet te ad gubernandas hominum actiones quod te facere iustum est ualde. *Ec Gc Ka*.

MODO: qualitate *Pp* | ordine *Ap Cc Cg Ck Ge Oa* | ratione *Ec Gc Ka Lh* | digno moderamine *Ga Ka Mh Mo Na Pg Vh* | eo modo quo merentur *Ap Cc Ck Ct Ec Er Gc Ge Lh* (2x) *Mf Oa Pb Pc Pk Pn Pp Pq Ps To Va Vc Vh* | anapesticum *Ga Na To Vh*.

28. Nam cur tantas lubrica uersat

CUR: admirando *Vh* | si rector hominum es *Fd* | si rector hominum es ut aliarum rerum *Kc Lh Mj Ps Ta Vd Vf* | si tu gubernas omnia *Pp*.

LUBRICA: instabilis *Ap Cc Cg Ck Ct Ec Ef Er Fd Ga Gc Ge Ka Kc Lb Ld Lh Mf Mh Mj Mo Na Oa Pb Pc Pd Pg Pk Pm Pn Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* | caduca *Pp* | labilis *Ap* | elabescens *Lh To* | quia facile labitur *Ec Gc Lh*.

UERSAT: mutat *Ap Er Fd Kc Ld Mj Mo Pc Pk Pp Pq Ps Pt Ta Vc Vd Vf* | uertit *Ap Cc Cg Ck Ct Ge Oa Pb Pc Pk Pn Ps* | motat *Cc Cg Ck Ct Ge Lh Oa Pb Pn* | frequentatiuum *Lh To Vh*.

29. Fortuna uices? Premit insontes

UICES: uarietates *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Pq Ps Vc* | uicissitudines *Bd Ec Gc Ka* | tantas uicissitudines *Pp*.

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554 Sic] om. *Ec Gc Go*. | est] est talis *Go*. **555** quia] qui *Ec Gc Go*. **558** praeuaricando] praedicando *Ge*. **559** penitentiam] penitentia *Ap Ck* . | expectat] expectet *Ap Ck Ge*. **587** es[2]] om. *Ps*; est *Ta*. | ut] et *Vf*.

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I metrum v

PREMIT: cur *Cc Ck Ct Ge Lh Pb Pg Pn Ps Vc* | quomodo *Ga Mh Na Vh* | damnat *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pd Pk Pn Pq Ps Vc*.
INSONTES: innocentes *Fd Kc Ld Lh On Pc Pk Pp Ps Pt Ta Va Vb Vd Vf* | ut nos *Pp* | quia qui debuit premere nocentes, opprimit innocentes *Ap Cc Ck Ge Vb*.

30. debita sceleri noxia poena,

DEBITA: illa *Pg* | stipendia eius mors *Lh* | quae est debita sceleratis hominibus *Pd*.
SCELERI: scelerato *Oa* | sceleratis *Ec Fd Gc Ka Kc Ld Mb Mf Pg Pt Ta To Vf Vh* | scelerati *Vd* | sceleratis hominibus *Ap Cc Cg Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Va Vc* | malis hominibus *Ap*.
NOXIA: nociua *Mf* | noxiorum *Ec Ef Gc Ka Ta To Vh* | epitheton *Ec Gc Pm* | epitheton, poenae *Ka* | noxiorum poena *Lh*.
POENA: hominum *Vf* | stipendium peccati mors *Pd*.

31. at peruersi resident celso

AT: cur *Cc Cg Ck Ge Lh Pb Pn Ps*.
PERUERSI: mali *To* | mores *To Vh* | inutiles *Ap Cc Cg Ck Ge Lh Oa* | praui *Cg*.
PERUERSI – MORES: peruersorum hominum mores *Pp* | homines qui habent peruersos mores *Pg* | homines peruersos habentes mores *Va* | qui prauos mores habet *Pt* | qui prauos mores habent *Pd* | quia prauos mores habent *Vf* | illi qui prauos \et feroces/ mores habent *Lh* | prauos mores et feroces *Er* | qui prauos mores et feroces habent *Ap* (*Cc*) *Ck Ct Fd* (2x) *Ge Kc Ld Mj Oa Pb Pc Pk Pn Pq Ps Ta Vc Vd* | Theodoricus *Ef* | Forte Theodoricum oblique designat. *Ec Gc* | Forte Theodoricum oblique designat ·i· principes peruersi moribus dediti regnant. *Ka*.
RESIDENT: sedent *Ld* | regnant *Lh*.
CELSO (< CAELO *On*): in *Ap Bd Cc Cg Ck Ct Fd Ge Lh Oa Pb Pn Pq Ps Vc Vf* | in caelo *Er*.

32. mores solio sanctaque calcant

MORES: homines *Ka Ld Lh Mf To Vh* | hominum *Ef* | actiones *Ld* | Per mores intellege homines. *Ta Vb* | Ipsos homines appellat. *Ec Gc* | per mores ·i· principes *Pm*.
SOLIO: domicilio *Vf*.
SANCTA: iusta *Pp* | sanctorum *Ec Gc Ka Lh To Va Vh* | uirtutes *St* | colla *Va* | sancta colla, sanctos homines *Mf*.
CALCANT: despiciunt *Pp* | damnant *Mb* | cur *Cg* | tangit se latenter *Ef* | Semetipsum latenter tangere uidetur. *Ka* | Semetipsum latenter uidetur significare. *Ec Gc*.

33. iniusta uice colla nocentes.

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604 qui] que *Vb*. | debuit] debuisset *Vb*. | innocentes] nocentes *Cc*. **625** qui] sic qui *Ps Vd*; quae *Fd*. | prauos[3]] paruulos *Vc*; paruos *Vd*.

I metrum v

INIUSTA UICE: iniusto iudicio *Vf* | Dicit quia iniustum est ut reprobi potestatem gubernandi accipiant, quae iustis tamen conuenit. *Ap Ec Fd Gc Ka Kc Lc Ld Lh* (2x) *Mf Mj* (*Pd*) *Pp Pq Ps Pt Ta* (2x) *To Vd Vh*.
INIUSTA: contraria *Pp*.
UICE: alternatione *Ap* | retributione *Mo*.
COLLA: sanctorum *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pq Ps Vc* | piorum *Ef* | hominum *Ap Fd Kc Lc Mj Ps Pt Ta* (2x) *Vd Vf* | istorum hominum *Ld* | bonorum *Vh* | uirtutes *Vb*.
NOCENTES: homines *Ap* | impii *Er Pc Pd Pk Pq Vc Vf* | peruersi *Ec Gc Ka Lh Pd* | inutiles *Ec Gc Ka Lh* | mali *Mo* | illi *Mb* | Mali sanctos opprimunt. *Ga Ka Mh Na To Vh* | mali, participium pro nomine *Pp*.

34. Latet obscuris condita uirtus

LATET – UIRTUS: Non uidetur homo uirtute plenus qui clarus debuisset esse. Latet dum impii clarescunt, quia tunc premitur ab illis. *Lh Ta* | Ab iniquitate reproborum hoc euenit. *Ec Gc Ka Lh*.
LATET: abscondet *Vb* | pro nihilo deputatur *Pp* | non uidetur, quia pro nihilo ducitur *Pd* | non uidetur, quia pro nihilo deputatur siue in tenebris carceralibus *Ap* (*Cc*) *Ck Ct Fd Ge Kc Lc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps* (*Pt*) *Ta Vc Vd Vf*.
OBSCURIS: in *Ap Cc Cg Ck Ef Ge Lh Pb Pc Pk Pn Pq Ps Vc* | tenebris *Pd To Vh* | uilitate *St* | in iustis *Pp* | in horridis *Fd Kc Lc Ld Mj Ps Ta Vf* | afferesis (= aphaeresis) *Ge* | epitheton tenebrarum *Ct Er* | tenebrarum uel pleonasmus *Ap Ge Oa* | epitheton tenebrarum uel pleonasmos *Ap Ck Fd Kc Lc Ld Mj Pb Pc Pd Pk Pn Ps Vd Vf* | epitheton tenebrarum uel pleonasmos ·i· superuacua uerbi adiectio *Pq Ta* | pleonasmos, adiectio uerbi superuacua uel epitheton tenebrarum, ut obscurae sint semper *Pp*.
CONDITA: abscondita *Ap Ef On Pb Pd Pp To Vh* | obumbrata *Bd* | a deo *Mb* | uel in oppressionibus malignorum *Ap*.
UIRTUS: sapientia *Ct* | bonitas *Ef* | bonitas sanctorum *Lh* | bonitas occultata *Ga Mh Na To* | bonitas occulta *Vh* | Bonitas occultata opprimitur a malis. *Ka* | Bonitas sanctorum opprimitur a malis. *Ec Gc* | homo uirtute plenus *Lh* | Homo uirtute plenus pro nihilo deputatur. *Va* | homo uirtute plenus, qui clarus debuerat esse *Ap Ck Ct Ge Kc Mj Pb Pc Pk Pn Pp Pq* (2x) *Ps Ta Vc* | Hoc dicit homo uirtute plenus, qui clarus debuerat esse. *Fd Lc Ld Vf*.

35. clara tenebris iustusque tulit

CLARA: qui clarus debuerat esse *Vd* | quae clara debuit esse *Lh Pd*.
TENEBRIS: peccatoribus *Pp*.
IUSTUSQUE: probus *Vf* | homo *Ld Pd Pt* | sanctus *Ec Gc Ka Lh*.

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649 Dicit] om. *Ec Fd Gc Mf Mj Lc Ld Pt*; hoc dicit *Kc Lh*(1) *Pq Ta*(1,2) *Vd*; dicit ergo *Ap*; dicitur *Ka Lh*(2); autem dicit *Ps*. | quia] om. *Mf*; qui *Pt*. | iniustum] iustum *Kc*. **650** accipiant] accipere *Pt*. | quae] quod *Ta*(1) *To*; quia et *Ka Lh*(2); et quia *Ec Gc*. | tamen] tantum *Fd Mf Ps*. conuenit] non conuenit *Pq*. **665** quia…illis] om. *Ta*. **668** non uidetur] om. *Mj*. | uidetur] uitetur *Pb*. | siue] et *Fd Lc Ld Pt Vf*. | carceralibus] carceralibus iacet *Fd Lc Ld Pt Vf*. **671** horridis] horridem *Kc*. **674** tenebrarum] tenebris *Ta*. **682** plenus[2]] plenius *Pq*(1). | qui] quia *Ps*.

I metrum v

TULIT («PER»TULIT *Er*): pertulit *Ap Fd Ge Kc Mj Mo On Pd Pm Pp Ps Vb Vd Vh* | protulit *Ta* | sustulit *Fd* | sustinuit *Kc Ld Mj Pg Pp Ps Pt Ta Vd Vf* | patitur *Ap Pb Pn* | sustinet *Ga Ka Mh Na To Vh* | pro perfert *Vb* | perpessus est *Lh* | passus est *Lh* | poenam in iustis ductam (?) *Mb* | perpessus est. Iusti instimulantur a peruersis. *Ec Gc* | Pertulit iustus pro iniquis poenam propter sceleratorum iudicium. *Ec Gc Ka Lh* | Odium quod deberet iniquo dabitur iusto. *Vh.*

36. crimen iniqui.

CRIMEN INIQUI: conclusionem *Vb* | Hemistichium ·i· semiuersus *Ec Gc* | Hemistichium est ·i· semiuersus. *Ka* | Dipodia est heroici uersus ·i· tertia pars eius extrema constans dactilo et spondeo. *Cg* | Epoda est clausula superioris sensus perficiendi, quam solent addere lyrici poetae, aut potius dipodia est heroici uersus ·i· tertia pars eius quae constat ex duobus extremis pedibus ·i· dactilo spondeoque. *Ap Ck Ge Ka Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vd Vf* | Ad complendum sensum supposita est haec clausula: iustus tulit crimen iniqui. *Pp*.
CRIMEN: causam siue poenam *Pp* | anaziht (OHG) *Ga Na Pm* | inziht (OHG) *Ec Gc*.
INIQUI: hominis *Ap Cg Ef Fd Kc Lb Lh Mj Pb Pg Pk Pn Pp Pq Ps*(2x) *Pt Ta Vc Vd Vf* | homini *Er* | peruersi *Ga Ka Mh Mo Na To Vh* | scelerati *Mb* | maligni *Ec Gc Ka Lh* | iniquitatis *Ap* (*Cc*) *Fd Kc Mj Pb Pd Pk Pn Pp Pq Ps Ta Vc Vd* | hominis iniquitatis *Ap Ck Ge Oa*.

37. Nil periuria, nil nocet ipsis

NIL – IPSIS: cur *Ck Ge Pb Pn Ps* | sylempsis *Pd Ta To Vh* | sylempsis est *Ec Gc Ka Lh* | sylempsis species est *Go* | sylempsis est per numerum *Mf Va Vb* | conglutinata conceptio dissimilium clausularum per uerbum unum *Ec Gc Go Ka Lh*.
PERIURIA (PERIURII *Ap Cg Ck* | > PERIURII *Er Oa Vb*): faciunt *Ck* | nocent *Ap Bd Ct Ec Fd Gc Pb Pd Pk Pm Pp Ps Pt Va Vf Vh* | noce<n>t *Ap* | penuriae *Cg* | uel penuria uel periuria *Ck* | uel penuria uel peiuria *Ap* | uel periurii uel penuria *Ge* | dum periurat *Ap* | Impune utuntur periuriis, quas per simulationem occultant. *Ec Gc*.
NOCET (NOCENT *Pq*): et cur nocet *Ps* | nocent *Ap Ck Ct Er Ge Ka Ld Pc Pg Pk Pn Pq Ps Ta Vc* | nocens *Kc* | nocent illis *Lh* | Secundum quod malis hominibus uidetur qui poenam inde non suscipiunt, uel illis qui malos non uident damnari. *Ap Ck Ct Er Fd Ge Kc Lc Lh Mj Pc Pk Pn Pp Pq Ps Ta Vc Vd* (*Vf*) | secundum

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696 iniquis] iniustis *Ec Gc.* **704** Epoda] eppodia *Ap Ck Ge Pb Pn Ps.* | est] est ·i· *Ka Lc Pc Pk Ta*; ·i· *Pq.* | clausula] clausura *Kc Lc.* **705** quam] quia *Kc*; qua *Ck Ge Pb Pn Pp Ps.* | addere] audiri *Ap Ck Ge Lc Pb Pn Pt*; uti *Pp*; adire *Vf*; addicere *gl.* audiri *Ps*; audire *Kc Mj Vd.* | lyrici] lyrici ·i· *Pp*; linci *Kc*; liri quia *Pb Pn*; lycici *Pc.* | poetae] poede *Kc.* | aut] ut *Pt.* | dipodia] dippodia > diappodia *Ap*; dippoda *Pt.* | est] om. *Vf.* | heroici] heroicus *Kc Pb Pn*; heroi *Vf.* **706** ·i·[1]] ut *Pt Vf.* | constat] concorstat *Pn.* | ex] om. *Kc Lc Lh Mj Pc Pk Pq Ps Pt Vd Vf.* duobus] duos *Lc*; om. *Lh.* | ·i·[2]] om. *Ka Kc Lc Lh Mj Pc Pk Pp Pq Ps Pt Ta Vd Vf.* | spondeoque] et spondeo *Ta Vf.* **720** est[2]] om. *Mf.* **728** quod] quia *Ap Ck Ge.* | malis] malus *Kc*; male *Lc*; mal(:) *Ta.* | hominibus] homo *Kc.* **729** qui[1]] quia *Ta.* | qui poenam] quippe nam *Ap Ck Ge.* inde non] om. *Ap Ck Ge Pn.* | illis] illi *Kc.* | qui[2]] quod *Ps.* | uident] uidentur *Lc Ps Vd.*

quod hominibus uidetur *Pd Pp To Vh* | secundum quod malis hominibus uidetur *Pg* | sicut malis hominibus uidetur, quia idem non suscipiunt uel qui malos non uident damnari *Ka* | Secundum id quod hominibus uidetur ·i· in praesenti. *Ec Gc Go Ka Lh*.

IPSIS: hominibus *Ap* | sceleratis *Ap* | hominibus sceleratis *Cg Ck Ct Ge Oa Pb Pn Ps* | malignis hominibus *Ap* | peruersis *Pm Vh* | malis *Ec Ga Gc Ka Mh Na To Vh* | periuris *Ec Ga Gc Ka Mh Na To Vc Vh* | improbis *Vf*.

38. fraus mendaci compta colore.

FRAUS – COLORE: falsa hypocrisi ornata *Ga Ka Na To Vh* | mendax ornans mendacia colore ueritatis *Va* | quia congregans aliquis aliquid diuersis coloribus ornat mendacia *Ap Ck Ge Vb* | simulatio exornata atque polliciata, ornata quia mendaces dissimulant illam per hypocrisin *Lh*.
FRAUS: dolus *Vb* | et *Ap* | nihil nocet ipsis *Pq*.
COMPTA: ornata *Ap Bd Cg Ef Er Lh Mh Mo Pd Pg Pm Pp To Vb Vf* | exornata *Ck Ct Ge Oa Pb Pk Pn Pq Ps Vc* | palliata *Ap Ck Ct Er Ge Oa Pb Pc Pd Pk Pn Pp Pq Ps Vc* | composita *Fd Kc Lb Ld Mo On Ps Pt Ta Vd* | polita perfusa *Pp* | ululatione exornata *Pc*.
COLORE: simulatione *Ap Cg Ck Ct Fd Ge Kc Lb Ld Mj Oa Pb Pk Pn Pp Pq Ps Pt Ta To Vc Vd Vf* | exhibitione *Er* | falsa uel hypocrisi *Pg* | falsa hypocrisi *Mh* | hypocrisi *Ec Gc Pm* | hypocrisia *Ld* | ueritate *Lh* | falsitatis *Vf*.

39. Sed cum libuit uiribus uti,

SED – UTI: cum in tantum eorum peruersae potestatis delectatio excrescit *Ec Ga Gc Ka Mh Na To Vh* | cum suam potentiam in alios uolunt exercere *Ec Gc Ka* | quia repleti sunt falsitatibus et mendaciis illi opprimunt iustos *Ap Cc Ck Ge St Vb*.
LIBUIT: placuit *Ec Gc Ka Lb Lh On Pp Vb Vh* | malis *Pd* | hominum *Mj* | illos *Mb* | illis *Fd Pt* | eis *Bd* | sceleratos *Mf* | mendacio *On* | impios *Ec Gc Ka Pm* | prosperis *Fd Kc Ld Mj Pp Ps Pt Vd* | peruersis *Vh* | malis hominibus *Ap* (*Cc*) *Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | mali homines *Vd* | malus homo *Kc* | fas fuit *Vf* | cum placet illis *Pg*.
UIRIBUS UTI: hominum potestatem habent *Mb*.
UIRIBUS: fraudibus *Pp* | propriis *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pp Pq Ta Vc* | suis *Bd* | falsitatis *Va* | nequitiae *Vh*.
UTI: frui *Mo* | perfrui *Ef Pm* | mala peragere *Pg* | (...) boni calcantur sed econtrario mali forent *Pq*.

40. quos innumeri metuunt populi

QUOS: reges *Bd Ld Lh Vh* | illos dico *Pg*.
INNUMERI: multi *Vf* | sine numero *Pp*.
METUUNT: timent *Pt Vb* | iustum iudicium *Kc Vd* | propter iudicium *Cg Oa* | propter iudicium iniustum *Ct* | propter iudicium iussum *Cc Ck Ge Pn* | propter

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731 quod[1]] id quod *Pp Vh.* **733** ·i·] om. *Ec Gc*. **759** in alios] om. *Ec Gc*. **760** repleti] replexi *Cc Ck Ge Vb*; > repleti *Ap*. | iustos] potentes *Ap Cc Ck Ge Vb*. **777** iudicium[2]] < iudium *Oa.*

I metrum v

iudicium falsum *Ap* | propter iustum iudicium *Er Fd Ld Lh Pb Pc Pk Pp Pq Ps Pt Ta Vc Vf* | propter potestatem iudicii *Va.*

41. summos gaudent subdere reges.

SUMMOS: iustos *Ap Cg Ck Ct Ec Er Fd Gc Ge Go Ka Kc Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Va Vb Vc Vd Vf* | gloriosos *Ec Gc Ka Lh*.
GAUDENT: illi *Ld Pg* | ipsi *Ps* | impii *Ap* | iniqui *Bd* | laetant quia possunt eos uincere *Lh* | Ex persona insipientium semper loquitur in hoc loco poeta. *Lh*.
SUBDERE: supponere *Vb* | deponere *Fd Lb Ld Pt Vf* | humiliare *Ec Fd Gc Ka Ld Mo Oa Pd Pt* | humiliare sibi *Pq Ta* | sibi ·i· sub suis consiliis damnare *Pp* | humiliare sibi uolentes eos deponere *Ap Cc Ck Ct Er Ge Kc Lh Mj Pb Pc Pk Pn Ps Vc Vd* | uolentes eos deponere *Cg* | uolentes eos deponere uel deicere *Ta* | se illis obedire *Mb*.
REGES: innocentes *Mb* | iustos *To Vh* | qui se bene regunt *Va* | Iusti dicuntur reges qui regunt suos actus. *Lh* | qui sui animi motus regunt *Ef Ga Ka Mf Mh Na Pg To Vh* | dicuntur qui regunt suos actus *Ec Gc* | motus animorum suorum regentes *St* | qui se sciunt reges ac per hac iustos ·i· quicumque suis uiribus uti et tyrannidem suam exercere uoluerit tyrannos reges sibi subdi gaudet, ut liberius quicquid agere cupit euindicet *Pp*.

42. O iam miseras respice terras,

O IAM: zeuma *Bd* | dolentis *Pd* | interiectio dolentis *Ka* | interiectio est dolentis *Pt* | interiectio dolentis siue aduerbium uocantis *Ld* | interiectio dolentis siue aduerbium uocantis: o tu qui nectis *Ap Ck Ct Er Ge Kc Mj Pb Pc Pk Pn Pp Ps Ta Vc Vd* | interiectio est dolentis siue aduerbium uocandi: o tu qui nectis foedera rerum, iam respice miseras terrenas ·i· miseros homines habitantes in terra *Pq* | interiectio dolentis siue aduerbium uocantis: o tu qui nectis foedera rerum, iam respice miseras terrenas pro miseris hominibus translatiue dicit, quia si dubitatiue dixit prae(...) dolore *Lh* | quasi miserorum causas respice *Pp* | explanatio, quia miseri sunt qui ibi degunt *Ap* | exclamatio poetae ad deum, quasi inscii quis esset deus *Mf*.
O: tu *Ps* | deus *On* | conditor *Ld Pp*.
RESPICE TERRAS: clementer inspice homines *Vh*.
TERRAS: homines *Ec Ef Gc Ka Lh Mf Mj Pd To Vb* | miseros homines *Kc Pg Pp Ta Vd Vf* | homines metonomice *St* | habita in terra *Kc Vd* | habita terram *Mj* | miseros homines habitantes in terra *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pn Pq Ps Ta Vc*.

43. quisquis rerum foedera nectis!

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779 iustum] *gl.* uel iussum *Ps*. **791** sibi uolentes] submittentes *Mj*; nitentes *Vd*; si niten *Kc*; si\bi/ nitentes *gl.* uolentes *Ps*. **795** qui[2]] illos qui *Pg*; iustos qui *Ef Mf*. **797** tyrannidem] tirandinem *Pp*. **805** dolentis[2]] est dolentis *Kc Ps Vd*. **806** nectis] rectis *Er*; nosti *Kc Mj Vd*. **818** miseros] miseras *Pb Pn*.

I metrum v

QUISQUIS: es *Ec Gc Lb Pg Vh* | est *On* | qui *Ec Gc Mb Vh* | deus *Ef* | o deus *Ld* | qualis sis qui *Bd* | Licet hoc dicat, non negat ille prouidentiam dei inesse in rebus humanis. *Pp* | tu qui rerum amicitias nectis *Va*.
RERUM: elementorum *Pg* | quattuor elementorum *Ap*.
FOEDERA: concordias *Fd Kc Pt Ta Vd Vf* | concordiam *Ap Cg On Pd* | concordia *Bd Lb Mo* | leges *Ec Gc Pm* | amicitias *Vb* | concordiam elementorum *Cc Ck Ct Ge Pk Pp Ps Vc* | concordias elementorum *Oa* | concordia elementorum *Lh Pc Pq* | concordia, qui ligas copulas *Pg* | concordia elementorum copulas, ne discordant inter se *Ta* | copulas ·i· cordium et elementorum *Er* | ut foedera pacis in uicem habeant, sicut angeli, sidera, elementa ac tempora summam habent concordiam *Ec Gc Ka*.
NECTIS: coniungis *Ap Ec Gc Ka Lh Mf Mo Vb* | compilas *Mj Vd Vf* | complias *Kc* | compilas > compulas *Fd* | copulas *Ct Ld Mo On Pcc Pd Pk Pp Ps Pt Ta Vc* | ligas *Bd* | regis *Ef* | concordas *Ap Ka* | disponis *Ka* | comprime *Va* | coniungis et disponis *Ga Mh Na To Vh* | quia caelum et terram creasti *Ec Gc Vh* | quia creasti caelum et terram quia sumus gratissim(...) et acceptam operis tui caelum uidelicet et terrae *Lh*.

44. Operis tanti pars non uilis

OPERIS TANTI: mundi *Ga Ka Mh Na To Vh* | caeli et terrae *Er Ld Pg Pt Vf* | caeli et terrae, quia altera pars terrae, altera caeli sumus *Ap Bc Ck Ct* (*Er*) *Fd Ge Kc Lc Mj Pb Pc Pk Pn Ps Vc Vd* | caeli et terrae, quia altera pars caeli sumus ·i· in anima, altera terrae ·i· in corpore *Pq Ta* | caeli et terrae, tantae machinae tantaeque molis, quia altera pars caeli, altera sumus terrae *Pp* | omnium creaturarum quas creasti *Vh*.
PARS: nos *Bd Mh* | nos dico *Pg* | sumus *Er Ld Ta* | sumus nos *On* | qui sumus *Ap Bc Cc Cg Ck Er Ge Lh Mj Oa Pb Pc Pk Pn Pq Ps Vc Vd Vf Vh* | quia sumus *Kc*.
NON UILIS: ΛΥΤΟΤΕC *Ka Lh* | litotes *Ef* | sed magna *Ec Ga Gc Ka Mh Na Pg To Vh* | pretiosa *Ps* | quia rationabilis *Va* | per id quod continet id quod continetur *Ap Cc Ck Ge* | sed praecipua et gratissima nos laetamus *Pd* | quia ad imaginem dei factum est scilicet ratio *Vb* | quia non sumus uilis creaturae *Pm* | quia rationales sunt homines *Mf* | quia rationabilis est homo *Ef* | pars non uilis sumus utpote rationales *Lh* | sed gratissima, quia ad imaginem dei facti sumus *Ap* (2x) *Bc Cc Cg Ck Ct Er Fd Ge Kc Lc Mj Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd* | non abicienda est cui dedisti sapientiam et rationem *Pp* | Hoc est homines, quia rationabiliores sunt aliis creaturis. *Ec Gc Ka Lh*.

45. homines quatimur fortunae salo.

HOMINES – SALO: metafora *Pd*.
HOMINES: nos *Ap Cc Cg Ck Ec Fd Ga Gc Ge Ka Kc Ld Lh Na Oa Pb Pc Pg Pk Pn Pq Ps Pt Ta To Va Vc Vd Vf Vh* | quicum simus *Vb* | nos qui sumus *Pp*.

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833 habeant] habent *Ec Gc*. **845** caeli[2]…846 terrae[1]] aelitterae *Pn*. **846** pars] pars est *Fd Lc*. altera[2]] altera pars *Vd*. | sumus] om. *Bc Fd Kc Lc Mj Vd*; \sumus/ *Ps*. **847** in] om. *Pq*. **848** in] om. *Pq*. **858** gratissima] grauissime *Lc*; gratissimae *Ap*(2) *Fd Kc Pp Vd*. | quia] qui *Ps*. | facti] conditi *Ap*(2) *Bc Fd Kc Lc Mj Pp Pq Ta Vd*; conditi *gl*. uel facti *Ps*. | sumus] sunt *Er*.

I metrum v

QUATIMUR: mouemur *Cc Cg Ck Ge Pb Pn Ps* | laetamur *Kc* | uibramur *Vb* | iactamur *Fd Lb Lh Mb Mj Mo On Pp Ps Pt Ta Vd Vf* | concutimur *Ka Lh Mf* | commouemur *Ap Oa* | nos mouemur *Ct* | affligimur *Ec Gc Pm* | fatigamur *Pp* | iactamur perturbationum fluctuationibus *Ld* | concutimur in aduersitate mundi *Ga Mh Na* (*Pg*) *To Vh*.
FORTUNAE SALO: ludibrio fortunae *Pp*.
SALO: fluctibus *Pd* | mare *Bd Mf* | mobilitate *Ps* | nobilitate *Ap Cc Ck Ge Oa Pb* | turbatione *Pt* | uolubilitate *Pn* | in mundo *Ef Pm* | in aduersitate *Ka* | in aduersitate mundi *Ec Gc* | mari, ponit pro saeculo *Vb* | mari pro saeculo *St* | mari ·i· saeculo *Va* | a mari illud homines *Ka* | fluctibus perturbationum *Ap Bc Cc Cg Ck Ct Ge Kc Lh Mj Oa Pb Pc Pk Pn Pq Ps Ta Vc* | perturbationum ·i· fluctibus *Er* | perturbationum fluctuationibus *Lb* | periculo, fluctibus perturbationum *Pp* | fluitantibus perturbationum *Vd* | Hoc est uarios euentus fortunae in hoc mundo contingentes. *Ec Gc Ka Lh*.

46. Rapidos, rector, comprime fluctus

RAPIDOS (RABIDOS *Ga Na Vh* | > RABIDOS *Mh*): rapidos *Ga* | uehementes *Ap Bc Fd Ge Kc Oa Pd Pp Ps Pt Ta To Vd Vf Vh* | magnas *Vf* | ueloces *Lh Pp Va* | truces *Ec Gc Ka Lh* | furentes *Ec Ga Gc Ka Mh Na Pg To Vh* | uehementes et est metafora ab animali ad inanimale *Ap Ck Ct Er Ge* (2x) *Pb Pc Pk Pn* | metafora ab animali ad inanimale *Ps* | metafora ab inanimali ad hominem *To* | metafora ab animali ad animale, quia fluctus sunt maris motus animorum hominum *Mf* | metafora ab inanimali ad animale *Vh*.
RECTOR: o *Ap Ck Ct Ld Lh Oa Pb Pk Ps Vc* | christe *Ka Lh*.
COMPRIME: deprime *Ap Oa* | tu *Ct* | constringe *Ka Lh*.
FLUCTUS: impetus *Pt* | impetus malorum hominum *Cg* | persecutiones *Ga Mh Na Pg Pm To Vh* | seditiones *Ec Gc* | aduersitates *Vf* | aduersus homines *Oa* | aduersos homines *Ap* | humanarum causarum *Vh* | impetus malorum hominum contra bonos saeuientium *Ld Pc Pk Vc* | impetus malorum hominum contra bonos saeuientium et est metafora a mari ad homines *Ap Bc Ck Ct* (*Er*) *Fd Ge Kc Lc Lh Mj Pn Pp Pq Ps Pt Ta Vd* | de perturbatione saeculi dicit *Vb* | persecutiones mundi *St* | impetus sceleratorum *Mb* | persecutores mundi, seditiones hominum *Ka* | Metafora *Lh* | ΜΕΤΑΦΟΡΑ *Ka* | Tumultus causarum illicitarum in quibus periclitamur nos homines propter iudicia iniusta. *Pp*.

47. et quo caelum regis immensum

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889 uehementes] uehementer *Pb*. | est] om. *Pk*. **890** animali … inanimale] in(...)mali in alima(...) *Er*. **898** humanarum] humarum *Vh*. **899** hominum] om. *Bc*. | saeuientium[2]] om. *Lh*. **900** et] eo *Kc*. | metafora] om. *Bc*. | a mari] ab animali *Lh*. | homines] homines ·i· ab inanimali ad hominem *Ta*; homines ·i· translatio *Pq*; hominem *Lh*.

I metrum v

ET – IMMENSUM: argumentum a minori pro maiori *Va* | argumentum a minori ·i· stabilitate, pace et concordia qua disponis caelestia, ea dispone terrena (*Ap*) *Bc Ck Ct Ge Kc* (*Lh*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta Vd* | stabilitate et pace qua disponis caelestia, ea et dispone terrena *Mj* | stabilitatem et pacem uel concordiam hoc dicit ea lege qua disponis caelestia disponit terrena *Lc* | quia iacet immobilis *Ef*.
QUO: foedere *Bd Fd Ld Pg Pt Vb Vd Vf Vh* | cum foedere *Ef* | quo pacto *Ap Oa*.
CAELUM: omnia te caelestia *Cc Ck* | omnia caelestia *Ap Bc Cg Er Fd Ge Kc Lh* (2x) *Oa Pb Pn Pp Pq Ps Pt Ta Vc Vd* | omni caelestia *Pc Pk* | angelos, sidera *Ec Gc* | angelos et sidera *Ka* | angelos uel sidera *Ga Mh Na To Vh*.
REGIS: tu deus *Vf* | gubernas *Ka Lh Pg*.
IMMENSUM: immensurabile *Vb* | magnum *Bd Ef*.

48. firma stabiles foedere terras.

FIRMA – TERRAS: ea pace homines rege in terra *Ga Ka Mh Na To* | postquam tu facis eos stabiles *To* | Postquam tu facis eos stabiles, ea pace homines rege in terra. *Vh* | Fac ut stabiles sint homines, sicut caelestes uirtutes sunt. *Mf* | Postquam tu facis eas stabiles, sic eas rege, sicut caelestia facis. *Ec Gc Ka Lh*.
FIRMA: consolida *Ap* (*Cc*) *Cg Ck Er Fd Ge Kc Ld Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Ta* | solida *Vf* | consolidas *Ct* | fac eos *Pp* | tu *Pg*.
STABILES: homines *Ap Oa* | solidas *Ec Gc Ka Lh* | in bono *Pp*.
FOEDERE: eo *Ld Pq* | concordatione *Bd* | concordia *Ct Vd* | pace *Ec Fd Gc Pm* | stabilitate *Fd Lh Mo Ta* | pacto *Lh Ta* | eo foedere *Vf* | Foedus est pax inter dimicantes. *Pp*.
TERRAS: homines ut non mutentur fortunis uariis *Bc Cc Cg Ck Ct Er Ge Kc Ld Lh Mj Pb Pc Pk Pn Ps Ta Vd* | qui in terra habitant, ut non mutentur fortunis uariis *Ap Oa* | propterea usque ad finem libri quasi amens loquitur *Vb* | ac cooperationem caeli *Pq*.

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909 argumentum[2]] om. *Vd.* | argumentum[2]…minori[2]] om. *Pt.* | minori[2]] > maiori *Ta*. **910** stabilitate] a stabilitate *Ct Kc Ps Ta Vd*. | pace] uel pace *Pc Pk Pp*; et pace *Ap Ck Ct Ge Pb Pn*; \et/ pace *Ps*. | et] om. *Ta*. | qua] qui *Pb*; quia *Ap Ck Ct Ge Pn*; et hoc dicit quia *Pt*. disponis] dispositione *Ct*; disponas *Ta*; dispones *Pt.* | ea dispone] dispone et *Pp.* | terrena] terrestria *Ge*; terrestia *Pt*; \et terrestria/ *Ap*; et aeterna *Vd*. **927** facis[2]] om. *Ec Gc.* **934** homines] hominum *Kc Mj Vd*. | mutentur] motentur *Cc Cg Ck Ct Ge Pb Pn*; mutent *Bc Lh.* | mutentur… uariis] uitu *Pc.* | fortunis uariis] om. *Ta*; uariis *Er*; fortunis alienis *Ge.*

I prosa v

HEADNOTES: Increpatio philosophiae cur se exulem putet post longinquitatem urbis, cum eius proprium sit paradisus. *Bb Ka Lh* | Modo superiora recapitulat ac si diceretur tu putas ut iste locus me moueret, quod minime facit, sed tua impatientia. *Ap Ck Ge Vb*.

1. Haec ubi continuato dolore delatraui, illa uultu placido nihilque meis questibus mota:

HAEC: carmina *Ap Bd Kc Lb Ld Lh Mj Oa On Pb Pg Pq Ps Pt Ta Vd* | uerba *Bd* | mea carmina *Fd Vf* | doloris uerba *Va* | illud quod supra conquestum est *On Pp* | superius dicta *Pb*.
UBI: postquam *Bd On Pb Pp Ta Vb*.
CONTINUATO: assiduo *Ap Oa* | perseueranti *Ec Er Gc Ge Ka Lh Mo Pb Pc Pd Pk Pp Pq Pt Ta To Va Vc Vd Vh* | diuturno *Er Ge Mo Pc Pd Pk* | iugi sc· non interciso *On* | non intermisso *Ec Ga Gc Na Pm To* | sine intermissione habito *Mf* | intermisso, interrupto *Mb*.
DOLORE: fletu *Pb*.
DELATRAUI: ego *Ld* | protuli *Ap Oa* | dolui *Ec Ga Gc Mh Na Vh* | declamaui *Cg* | cecini *Pg* | peregi irrationabiliter *Pp* | irrationabiliter protuli *Ec Ef Ga Gc Lh Mf Na Pd Pp To Vh* | garrule protuli *Pb* | locutus sum *On Ps* | conquestus sum *On* | more canis *Mb* | winisota (OHG) *Ga Mh Na Vh* | gellota (OHG) (*Ga*) *Na Vh* | gelzota (OHG) *Mh* | commotionem affectuum *Mh* | commotionem affectuum proferens (*Ga*) *Ka Na To Vh* | imperfecte locutus sum *Pq* | hoc tractum ·i· a canibus quasi irrationabiliter effudi *On* | sine rati[o]ne *On* | sine ratione protuli, quia propterea usque in finem huius libri quasi amens loquitur, ut sapientia corrigat *Va* | catacresis *On* | catacresis est *Ps* | catacresis siue quia rethorum est declamare siue delatrare, uel irrationabiliter protulit *Ap Ck Ct Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pq Ps Pt Ta* (*Vc*) *Vd* | est catacresis ·i· usurpatio alieni nominis, quia rethorum est declamare siue delatrare *Mo Pp* | habitus praemissae orationis illius, scilicet ubi dicit solos hominum respuis actus et dicendo delatraui ostendit se paene nihil dixisse. Vnde etiam in sequentibus ipse reprehendit se, sane adhuc ita loquitur, quasi ad mentem non perfecte reuersus. *Bc Fd Kc Lc Lh Mj Pp Pq Ps Pt Ta Vd*.
ILLA: philosophia *Cc Cg Ck Ct Ec Er Gc Ge Ld Lh Pm Pn Ps Pt Ta Vc Vh* | sapientia *Ef*.

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5 putas ut] pu(...) sunt *Vb*. **25** commotionem[2]] dolus commotionem *To*. | affectuum[2]] effectuum *Ka*. **29** catacresis[3]] catacresis est *Fd Kc Lc Mj Ps Pt Ta Vd*; catacresis ·i· usurpatio *Pq*. | quia] quod *Lc*. **30** delatrare] latrare *Fd Lc Pt*. | protulit] protuli *Ct Mj Pc Pk Pq Ta Vc*; protuli\t/ *Ps*; om. *Fd*. **31** ·i·] om. *Mo*. | quia] siue quia *Mo*. **32** habitus] uel labitus *Kc*; \uel habitus/ *Mj*. praemissae] isse *Lc*; praetermissae *Bc*; promisse *Pt*; misse *Lh*. | orationis] om. *Bc*. | illius] illis *Fd*. **33** dicit] dixit *Fd Lc Pt*. | solos hominum] ut hominum solos *Fd*; hominem salus *Lh*; hominum *Pq*. | respuis] respicis *Bc*. | delatraui] delatrauit *Pt*. **34** etiam] et *Bc Lh Pq Ta*. | in] om. *Kc*. | ipse] ipsum *Fd Lc Mj Pt*; om. *Bc*. | reprehendit] reprehendet *Lh*. | sane] sane etiam *Vd*. | ita] om. *Bc*. **35** non] nondum *Mj*; nec *Pt*; om. *Pq*. | perfecte] perfectam *Lc*; om. *Mj*. reuersus] conuersus *Mj*. **37** philosophia] (...)osophos *Cc*.

I prosa v

UULTU PLACIDO: ut ostendat sapientem facile non irasci *Kc Mj Pp Ps Ta Vd* (2x) | ut ostendat non facile iras *Bc*.
PLACIDO: iucundo *On* | quieto *Ga Ka Na To Vd Vh* | blando *Vd*.
NIHILQUE – MOTA: non oportet sapiente facile ira moueri *Cg* | quia non oportet sapientem facile permoueri *Mf* | non oportet sapientem aliqua re facile commoueri *Ap Cc Ck Ct Ec Gc Ge Ka Lh Oa Pb Pc Pk Pn Ps Pt To Va* (*Vc*) *Vh* | qui motus animorum suorum bene regunt, qui possunt refrenare mores suos *Ap Ck Ge Vb* | commoueri ultra se non debet sapiens *Lh*.
QUESTIBUS (QUESTIONIBUS *Go Mj*): planctis *Kc* | singultibus *Vb* | planctibus *Fd Mj Mo On Pp Ps Pt Ta Vd Vf* | querelis *Ap Lh Oa Ta* | querimoniis *Go Lh Pg Pp* | questionibus uel fletibus *Bd*.
MOTA: ad iracundiam *Vf* | concitata *Pp* | est *Pd* | turbata *Pt* | promota *Ec* | permota *Gc* | nec mutatur nec *Pd*.

2. Cum te, inquit, maestum lacrimantemque uidissem ilico miserum exsulemque cognoui; sed quam id longinquum esset exsilium, nisi tua prodidisset oratio, nesciebam.

INQUIT: philosophia *Ap Er Oa* | uerba philosophiae *Pb* | dixit *Pg Vb*.
MAESTUM: superius dicit cuius acies *Vb*.
LACRIMANTEM: pro ammissione temporalium rerum (*Fd*) *Kc Lb Mj Pp Pq Ps Pt Ta Vd Vf* | pro ammissione temporalium rerum et infortunio *Ap Ck Ct Er Ge Lh Pb Pc Pk* (*Pn*).
UIDISSEM: te *Er Ld* | o Boeti *Ap Oa*.
ILICO: statim *Bd Fb On Pg Pt Vf* | continuo *Ec Gc Ka Lh Ta To Vh* | eo tempore *Lh*.
MISERUM: te esse *Bd Fb* | tuis exutum *Pm* | pro bonis perditis *Ta*.
EXSULEM: allegoria *Pc Pk* | sapientiam *Pd* | peregrinum *On* | sensu *On* | alienatum *Vh* | a te *Ap Oa* | extra tuum statum *Ap Oa* | a tua mente discessum *Pt* | a statu sapientiae *Pq* | a tuo sensu *Ec* (*Ga*) *Gc Ka Pm Vh* | ab statu mentis *Pd* | alienatum a tuo sensu *Mh Na Pg* | a sapientia *Ef Pt* | absque sapientia *Ap Bc Cc Cg Ck Ct Ge Kc Lh* (2x) *Mj Oa Pb Pc Pk Pn Pq Ps Ta* (2x) *Vd* | a ratione *Va* | a sapientia siue ratione *St* | a ratione consili *Vb* | ratione sensus remotum *Kc Lh Mj Pc Pp Ps Pt Ta Vd* | a ratione mentis remotum *Ap Bc Cc Cg Ck Ct Ge Lc Oa Pb Pd Pk Pn Pq* | a ratione remotum *Ec Gc Ka Lh Vh* | a ratione remotum et a tuo sensu alienatum *To* | sensus impotem *Pd* | Exulem idcirco appellauit, quod errasset a propria mentis stabilitate, qui aduersis huius mundi concutiebatur euentibus. *Va* | appellauit quod erraret a propria mentis stabilitate, quia aduersis huius mundi concutiebatur euentibus *Ka Lh*.
COGNOUI: sensi *Bc Fb Lh Mo Ta* | siue sapientia *Vb* | Notandum quod dum ille se corpore exulatum declamasset, philosophia mente illum exulem dicit esse per

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39 sapientem] sapienti *Ta.* | non] om. *Ps*. | irasci] irascentium *Kc*; irascendum *Ta*; irascentem *Ps*. **43** non] quia non *Ec Gc To Va*. | oportet] potest *Vc*. | aliqua] de aliqua *Ec Gc Ka Lh To Vh*. commoueri] commouere *Ap Cc Ck Ge Oa Pb*; < commouere *Ct*; permoueri *Ec Gc Ka Lh To Vh*; turbari *Pt*; moueri *Pc Pk Va*. **60** rerum] rerum \et infortunio/ *Ps.* **72** ratione[3]] a ratione *Kc Mj Pc Ps Pt Ta.* **73** a[1]] om. *Lc.* | ratione] sapientia et ratione *Lc*. **79** Notandum] nota *Ap*(2). | quod] qui *Pb*; tamen quia *Lc*; quia *Ct Lh Mj Pc Pk Pp Ps Ta Vc Vd*; om. *Kc*. | dum] om. *Kc*. **80** exulatum] exulem *Pp*. | mente] mentem *Kc*. | illum] om. *Lh*. | exulem] exulatum *Pp*. | esse] om. *Pc Pk.*

allegoriam. *Ap* (2x) *Ck Ct Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd* | sensi quantum sis a statu tuae mentis exulatus *Ap Kc Lc Lh* (2x) *Mj Pc Pk Pp Pq Ps Pt Ta Vd* | quod non sit exul estimat recte, cum se ipse exulem esse dixerit *Vd* | quod errares a propria mentis stabilitate, quia aduersis huius mundi concutiebatur euentibus *Ec Gc*.

QUAM: quantum *Ap Fd Mb Oa On Pg Pp Pt* | quantum tu sis exulatus *Pd* | pro quantum tu sis a statu tuae mentis exulatus *Fb* | quam multum erras a sapientia *Lh Ta* | ΑΙΤΙΟΛΟΓΙΑ *Ka* | ΑΙΤΙΟΛΟΓΙΑ *gl*. causae redditio *Ka Lh* | ualde *Pm*.

LONGINQUUM: longum *Ap Oa* | quia quinquaginta miliaria a Roma *Pp* | quam longe tu (...) a ratione mentis *Pg* | quam ualde longum ·i· quam ualde a recto sensu remotus esses. Ille supra conquestus est quingentis passuum milibus se procul a patria corporaliter remotum. Sed illa hoc refert ad eius sensum, quod ab eo procul esset extraneus. *Ec Gc Ka*.

EXSILIUM: tuae mentis alienatio *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pn Pq Ps Pt Ta* | tuae mentis *Pc Pk* | a ratione remotum *Mf*.

PRODIDISSET: manifestasset *Pb Pp Vb Vd Vf* | demonstrasset *Ps* | aperuisset *Go*.

ORATIO: locutio *Ap Ct Ec Ef Fd Ga Gc Ge Ka Kc Lc Mj Na On Pb Pg Pp Pq Ps* (2x) *Pt Ta To Vd Vh* | uidelicet dum dixisti cuncta a deo gubernari, hominum uero actus ab eo sperni, quod stultum est cogitare *Ap* (2x) *Cg Ck Ct Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd* | illa oratio quam dixit in suo carmine ex persona infirmorum, qui dicunt deum non curare homines, quia dicit hominum solos respuis actus *Lh*.

3. Sed tu quam procul a patria non quidem pulsus es sed aberrasti ac, si te pulsum existimari mauis, te potius ipse pepulisti; nam id quidem de te numquam cuiquam fas fuisset.

QUAM: multum *Cg Ck Ct Ge Pb Pn* | ualde *Ec Fd Gc Go Ka Lh Vh* | aliter ualde *Ga Na* | quantum *Ef* | ualde quia longe *On* | quamuis non ualde hoc est sapientia a deo *Pp*.

PROCUL: longe *Ld* | multum longe *Ap Bc Er Fb Kc Oa Pp Pq Ps Pt Ta Vd Vf* | non longe *St Va Vb* | quam multum longe *Lh*.

A PATRIA: a statu *Vf* | amore caeli *Pp* | a sapientia *Ka Na Pg* | a sensu *Mb* | mentis tuae *Vf* | a uera patria *Go* | a tua sapientia *Ef Pm* | a statu sapientiae *Ap Bc Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vd* | a sapientia quae deus est *On* | ab altitudine tuae sapientiae *Ec Gc* | a latitudine sapientiae (*Ga*) *Lh Mf Mh To* | altitudine sapientiae *Vh* | ab amore patriae caelestis *Ec Gc Ka Lh*.

QUIDEM: tamen non ex toto *Pb*.

PULSUS: non penitus abiectus *Cg* | quia proiecisti te in errore a sapientia *Pp* | Pulsum uult intellegi, qui ita expellitur ut non reuertatur, errantem uero qui deuiat et facile potest reuerti. *Ap Bc Bd Ck Ct Fd Ge Kc Lc Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd*.

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81 sensi] sensisti *Pt*; om. *Lh*(1). **82** sis] esses *Lc*; tu sis *Lh*(1). | statu] om. *Lc.* | tuae] rectae *Lh*(2) *Pc Pk Pq Ta*; om. *Mj*. | exulatus] exulatus cognoui *Ap Ps*. **87** multum] multum longe *Lh*. **92** remotum] motum *Ec Gc*. **98** uidelicet] om. *Cg Pq.* | dixisti] dixi *Kc*. | cuncta] omnia *Ap* (2) *Ps.* | deo] domino *Pc.* **99** actus] actum *Pt.* | sperni] superni *Kc.* | stultum] falsum *Pp*. | est] om. *Cg.* **121** intellegi] om. *Vd.* | qui[1]] quia *Kc Ps Ta Vd.* | expellitur] expletur gl. expellitur *Lh.* uero] om. *Bd.* | qui deuiat] qui deueniat *Kc*; quid eueniat *Vd*. **122** reuerti] conuerti *Ps*.

I prosa v

ABERRASTI: deuiasti *Bd Fd Go Lb Mo Vf* | exorbitasti *Pb* | cito reuocandum *Ec Gc Pp* | deserendo sapientiam *Pd* | a lumine sapientiae *On* | hoc ·i· deo paululum *On* | a statu sapientiae *Mj* | deuiasti a sapientia *Ap Bc Cg Ck Ct Er Fb Ge Kc Lh Oa Pb Pc Pk Pn Pq Ps Pt Ta* | reflexisti cum in tenebras te demersisti *On* | quia cito potes (...)dire ad sapientiam *Lh*.
AC: porro *Ec Gc Ka Lh* | certe *Mb*.
SI TE – MAUIS: ut alii te pulsum putent *Mf* | ut alii existiment *To Vh* | ut alii te existiment *Pd* | si mihi non uis credere *Lh Pd*.
PULSUM: a patria *Bd Ld* | a patria tua *Vd* | a sapientia *To*.
EXISTIMARI: ab aliquo *Fb Lh Pk Pq* | ab aliis *Ct Mb*.
MAUIS: magis *Ef* | magis uelis *Va Vf* | magis uis *Pg* | quam aberrasti *Ec Gc Ka Pm Pp*.
POTIUS: quam illi *Pp* | quam alius *Bd* | non alium expulsorem habes *Pd* | non alium expulsorem habuisti *Lh*.
IPSE: tu *Pt* | nisi *Lh* | te *Lh.*
PEPULISTI: expulisti *Ec Fd Gc Ka Ld Lh Mb On Pt* (2x) *Ta To Vd Vh* | ipse repulisti *Pq* | expulistis *Kc* | expulsisti *Fb Ps* | a statu sapientiae *Ap Ck Ct Ge Oa Pb Pn Pt Vf* | a statu sapientiae, qui propter incommoda temporalia frangi potuisti *Bc Fb Fd Kc Lc Lh Pc Pk Pp Pq Ps Pt Ta Vc Vd* | quia per incommoda temporalia frangi potuisti *Mj* | Nemo enim potuisset a te mentem expellere nisi tu uoluisses. *Ec Gc Ka* | quia nemo potuisset expellere mentem a te, nisi tu ipse uoluisses *Ef*.
ID QUIDEM: fas *Ps* | expellere *Bd* | ut te pepulisset a patria *Vb* | ut te pelleres *Pd* | ut te a statu depelleret *Bc* | quod te expulisses *Ka* | quod te expulisset *Ec Gc Lh* | ut expellereris *Vh* | te esse pulsum *Ct*.
CUIQUAM: adeo *On*.
FAS FUISSET: licuisset *Mb* | licitum *On* | existimari *Ct* | facere *Ta* | credere *Ap Cc Cg Ck Ct Ge Oa Pc Pn Pt Ta* | credere uidelicet *Er* | credere ut te a statu mentis depelleres *Fb Fd Kc Ld Lh* (2x) *Mj Pc Pk Pp Pq Ps Pt Ta Vd* | ut te pepulisses a patria *Ta* | ut te pepulisset a patria *Pq* | ut te pepulisset a patria tua *Lh* | credere ut a statu mentis deuiares *Vf* | credere ut pelleris patria *Pd* | uidelicet ut aliquis a tua patria te pelleret *On Pp* | depellere te de statu mentis *Lb*.

4. Si enim cuius oriundo sis patriae reminiscare, non uti Atheniensium quondam multitudinis imperio regitur, sed *εἷς κοίρανός ἐστιν, εἷς βασιλεύς*, qui frequentia ciuium non depulsione laetetur, cuius agi frenis atque obtemperare iustitiae summa libertas est.

CUIUS ORIUNDO SIS PATRIAE: de qua patria sis ortus *Fb Vf* | si uis scire cuius oriundus sis *Ec Gc* | si uis scire cuius ex origine sis *Ka Lh* | cuius eo quod sis ortus in ea *Fd Ka Kc Ld Mj On Pp Ps Ta Vd*.
ORIUNDO (ORIUNDUS *Bd Cc Ck Ec Ga Gc Go Ka Mb Na Oa Pm Pq St Va* | < ORIUNDUS *Ap* | > ORIUNDUS *On Vh*): oriundo *Cc Ck Ka Vh* | oriundus *Pp* | origine

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124 reuocandum] reuocandus *Pp.* **126** a[2]] aliquid a *Ap Oa*; om. *Pn.* **141** qui] quia *Fb Vd*; et *Fd Lc Pt*; qua *Kc*; qua > quia *Ps.* | propter] propter per *Kc*. **143** enim] om. *Ka.* **150** credere[2]] om. *Mj*; crederes *Lh*(2) *Ta*; credere siue *Pc Pk*; credere uidelicet *Lh*(1) *Pt*; sed credere *Kc.* | a] de *Lh*(2). | mentis] tuae mentis *Pp.* **151** depelleres] depelleret *Mj Pq Pt*; expelleret *Pc Pk*. **163** cuius[2]] om. *Ld Mj*; ciuis *Fd Ka Pp Ta*; ciues *On Vd*. | sis[3]] sit *Fd Ld Mj On Pp Ps.*

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160 summa] ‘summa’ is omitted by both Weinberger and Bieler, but Moreschini includes it in his edition and notes that it is present in all MSS.

Go To | natus *Ap Bd* | originaliter *On* | inburto (OHG) *Ec Ga Gc Na Pm Vh* | inburtig (OHG) *Ka* | per originem *Mb* | ex origine *Ef Vh* | gerendi *Vb* | gerundialiter ·i· nascendo *Pp* | gerundialiter ·i· nascendo ex origine *Pc Pd Pk* | ascendendo ex origine *Ap* (2x) *Ck Ct Ge Oa Pb Pn Ps Vc* | ascendendo ab origine *Lh* | unde es oriundus *St* | ex cuius origine *Va*.

PATRIAE: paradisi *On Pd Pp* | caelestis uel sanctae ecclesiae *Vf* | patriaeque caelestis *Ap Ck Ge* | paradisi patriaeque caelestis *Ap Ct Er Fb Lh Oa Pb Pc Pk Pn Pq Ps Pt*.

REMINISCARE (REMINISCARIS *Lh*): reminiscaris *Ef Fb Lb Ld Pm Va Vf Vh* | recorderis *Fb Mo* | memineris *Lh*.

UTI: sicut *Ap Bc Fb Fd Oa Pc Pd Pk Pq Ps Pt Ta* | quemadmodum *Go Ka Lh On Pp To Vh* | regebatur *Ap Bd Ld Mb Oa Pb Pn Pp Ps St* | dicit *Kc* | non ita illa patria caelestis sicut ista regibus multis regetur *Ga Mh Na To Vh* | non ita caelestis patria regitur, sicut ista a regibus multis *Ec Gc Ka*.

ATHENIENSIUM (ATHENIUM *St*): patria *Ap Bd Er Fb Fd Ge Ka Ld Lh Mh Oa On Pb Pn Pp Ps Pt St* (2x) *To Va Vb Vf Vh* | patria est *Pc* | imperium *Mb* | sicut per triginta tyrannis *Ap* (2x) *Ck Ge Oa Pb Pn Ps* | XXX annorum quinta regebatur *Er* | (...)t stoici multi (...)es regnabant *Ef* | sicut patria ubi regebant multi reges *Ec Gc* | ciuitas regebatur multitudine philosophorum *Ct Fb Pq Pt*.

QUONDAM: regebatur *Pg Ta Vb* | olim regebatur *On*.

MULTITUDINIS: uel multitudo *Cc Ck Ge* | multitudine *Er* | multis principibus *Vf* | XXX militum *Bd* | multis dominis *Ec Gc Lh Pd To Vh* | multorum philosophorum sapientiae saeculari (*Cc*) *Ck Ge* | philosophorum ·i· Pythagore, Platonis aliorumque *Lb* | multorum philosophorum dominio Pythagorae, Platonis, Aristotelis aliorumque (*Ap*) *Bc Cg Ck Ct Fd Ge Ka Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd* | quia Cinici Pythagorici Platonici. Vrania poli (mo)tus scrutatur et astra. *Pd* | an Atheniensium patriam regebant Cinici Platonici Pythagorici et reliqua multitudo sapientium. caelum autem non a multis regitur *On* | non regatur plurimis disciplinis *Vb* | Nam triginta rectores Atheniensibus sunt ordinati, qui triginta tyranni postea effecti sunt, in quibus non ius sed fortitudo praeualuit. *Pp* | Decem tyranni Atheniensium rem praeerant praefecti, quando Alexander ad eos accessit, uel, ut ait Salustius, Athenienses a Lacedemoniis uicti, denominati sunt a triginta dominis Lacedemoniorum. *Bd*.

IMPERIO: dominio *Fb Fd Kc Mo Pb Pt Ta Vd* | domino *Lh Vf* | dominis multis *Ef* | saeculari sapientia *Cg* | sunt patria multis dominis imperantibus *Mf*.

REGITUR: regebatur *Ge* | regebantur *On* | regeris *Lh* | patria *Pd Pg To* | patria tua *Ec Ga Gc Go Ka Mb Mf Mh Na Pm Pp Vh* | illa patria *Pc* | illa tua patria *Ap Bc Cc Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Oa Pb Pk Pn Pq Ps Pt Ta Vd Vf* | suus ipsa est patria tua *Lh*.

εἷς κοίρανός ἐστιν, εἷς βασιλεύς: unum caelum et unus imperator *On* | unus dominator caeli et unus rex *On* | unus deus uel dominator et imperator uel rex *Pq* |

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192 Vrania…193 astra] Auson. *Mus. uers.* 8.

198 ut…199 Lacedemoniorum] Sall. *Cat.* 51.28

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173 patriaeque] patriae *Fb Lh*. **179** regetur] regitur *Na To*. **180** ista] om. *Ec Gc*. **182** per] pro *Pb Pn Ps*. **184** regebant] > regnabant *Gc*. **185** ciuitas] ciuitas quae *Ct*. **190** dominio] domino *Pb Pc Pk Pn*; imperio et dominio *Ka Ps*; om. *Fd Kc Mj Pq Ta Vd*. | Pythagorae] pytagorici *Fd*; phitare *Ka*. **191** Aristotelis] om. *Mj*; aristotilis uel socratis *Ta*. | aliorumque] socrates aliorumque *Pq*; uel socratis aliorumque *Ka*; et ceterorum *Bc*; aliorum *Ct*; om. *Cg*. **206** imperator] tui *Mj*.

I prosa v

Vnus dominus est et unus rex in ea, unus dominus aut dominus est, et unus rex. *Ka* | Vnus dominus est unus rex in ea patria. *Lh* | unus imperator et unus rex *Va* | unus dominus est unus rex *Ec Ef Ga Gc Mf Na Pt* | unus dominus est unus et unus rex *Ap* | unus dominus est et unus rex *Cg Ck Eb Er Fb Fd Kc Lg Lh Mn Pc Pk Pp Ta Vd Vf Vg Vh* | unus dominus et unus rex *Ba Bb Bc Kr Mb Pd* | unus rex et unus dominator *Bd* | unus dominator est unus rex *Ct Fa Mh* (*Ph*) *Ps* | unus dominator et unus rex *Ge Pb Pd Pn* | unus dominus est et rex *Go* | unus deus est et unus rex *Lb* | unus dominus est rex unus *Mj* | unus dominus est *Ge Oa* | (..) et unus imperator *Pd* | unum caelum et unus rex *St To* | dominus sanctissimus est unus rex *Vb* | est in ea *Ec Gc* | Vnus dominus et unus imperator sua uirtute gubernat illam patriam. *Pg* | Sardismos *gl.* commixtio linguarum *Ka Lh* | Reges apud Grecos basilei dicti sunt, quod tamquam bases populum sustinent. Vnde et bases coronas habent. Quanto enim quisquis magis praeponitur, tanto amplius pondere laborum grauatur. Tyranni Grece idem dicuntur Latine reges. *Ka Lh* | Reges uero apud Grecos basilei dicti sunt, qui tamquam bases populum sustinent, uel sustentent. Vnde et bases coronas habent. Quanto enim quisque magis praeponitur, tanto amplius pondere et labore grauatur. *Ec Gc*.

κοίρανός: patriae unus *Pd* | tuae patriae *Vf* | dominus *To*.
ἐστιν: est *Er*.
εἷς: unus *Er Pm*.
βασιλεύς: rex *Pm* | regit eam *Bd* | dominator caeli *Bc* | sed ab illo regitur *St.*
QUI: dominus *Fb Pg* | deus *Ec Ef Gc Pd* | regit illam *Pq*.
FREQUENTIA: de *Pt* | multitudine *Ec Gc Pg* | multiplicitate *Ga Ka Na To Vh* | aduentu frequenti *Ap Oa* | multiplicatione *Cg* | multos habeat uicos *gl.* ciues *Lh*.
CIUIUM: fidelium *Pp*.
DEPULSIONE: perditione *Pp* | non dispersione *Pg* | ut Athenienses *Lb* | laetetur *Ap Oa* | sicut Athenienses *Pq* | sicut Athenienses faciebant *Ap Bc Cc Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Oa Pb Pn Pp Ps Pt Ta Vd Vf.*
LAETETUR: gaudet *Fb* | laetari uult *Lh* | Hoc dicit quod in caelesti regno nulla uicissitudo sit, et ipse rex diuersa expulsione non utitur, ut alii terreni reges, sed unus incommutabilis permanet. *Ec Gc Ka* (*Lh*) *Va* | Qui desiderat multitudinem et fortitudinem non uult exiliare. *Va Vb*.
CUIUS: regis *Ap Bc Cc Cg Ck Ct Ec Er Gc Ge Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta* | domini *Ec Fd* (2x) *Ga Gc Ka Lh Na To Vh* | eius *Ef* | cui seruire regnare est *Fb*.
AGI: regi *Ap Bc Fb Fd Kc Lb Mb Mf Oa Pc Pk Pp Ps Ta Vb Vd Vf* | duci *Bd Ec Fb Fd Ga Gc Ka Kc Mj Na Pc Pg Pk Pm Pp Ps Pt Ta To Va Vb Vd Vh* | moderari *Kr Pc Pd Pk Pp Vc* | gubernari *Ap Bc Cc Cg Ck Ct Ge Kr Oa Pb Pc Pd Pk Pn Ps Vc* | cohiberi *Bd* | quisque *Lh Vc*.
FRENIS: disciplinis *Ec Ga Gc Ka* (2x) *Na Pg Pm To Vf Vh* | gubernationibus *Pt* | legibus *Ap Cc Cg Ck Ct Er Ge Oa Pb Pc Pk Pn Pq Ps Vc* | religionibus *Lh* | imperiis *Pp* | disciplinis illius regis *Lh*.
OBTEMPERARE: obedire *Bd Fb Fd Mb* | moderari *Fb Lh* | moderari, gubernari, duci et regi *Pt* | aliquae rei *Lh*.

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213 unus[2]] \et/ unus *Ps.* | et] om. *Pb.* **222** et] om. *Gc*. **223** habent] uocant *Gc*. **234** Athenienses[2]] admenses *Er.* | faciebant] faciebat *Er*; faciant *Pb*; fecerunt *Mj*. **236** Hoc] hoc quoque *Va*. **237** terreni] tyrreni *Ec*; < tyrreni *Gc*. **238** unus] unus et *Va.*

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208 Vnus…rex[2]] Greek quotation written twice and glossed twice *Ka*. **217** Vnus…gubernat] *written as text, in place of Greek Pg.*

I prosa v

IUSTITIAE: dicit *Ap Cc Cg Ck Ct Ge Oa Pn* | datiuus *Ps Vb* | cuius *Pq Pt* | eius *Ec Gc* | illius *Mb* | semper *Vh* | legis *Lh*.
SUMMA: statum *Ap Cc Ck Ge Oa* | perfectissima ·i· summa ingenuitas *Pp* | uera *Cg*.
LIBERTAS: ingenuitas *Pb* | omnibus *Ap Oa Pp* | cuius *Bc* | ei *Pn* | quia seruire deo summa libertas est, ab eius uero recedere seruitio turpissima est seruitus *Pp* | in qua seruitus Christi comprobatur *Ec Ga Gc Ka Mh Na To Vh* | Summa libertas est deo seruire. *Lh*.

5. An ignoras illam tuae ciuitatis antiquissimam legem qua sanctum est ei ius exsulare non esse quisquis in ea sedem fundare maluerit? Nam qui uallo eius ac munimine continetur, nullus metus est ne exsul esse mereatur; at quisquis inhabitare eam uelle desierit pariter desinit etiam mereri.

AN IGNORAS – LEGEM: Hoc tam ad Romae ciuitatem quam ad ecclesiam seu ad caelestem Hierusalem referri potest. *Bc Bd Fd Kc Mj Pq Ps* (*Pt*) *St Ta Vd* | Hoc tam ad ecclesiam quam ad patriam caelestem potest intellegi, iuxta illud: nemo mittens manum in aratrum; ut nemini liceat ab ea migrare et exulare postquam sedem ibi locasset. *Cg* | Hoc quam ad patriam caeleste tam ad ecclesiam potest referri iuxta illud: nemo mittens manum in aratrum; siue ad Romam ubi quondam hoc lex constit(...) ut nemini exilio liceret ne (...) migrare, qui in ea sedem fundasset. *Lh* | Hoc tam ad ecclesiae ciuitatem siue patriam caelestem potest intellegi, iuxta illud: nemo mittens manum in aratro. *Ap Ck Ge* | Patriam caelestem potest intellegi ut nemini liceret ab ea migrare et exulare postquam ibi sedem locasset uel fundasset. *Ap Ck Ct Ge Pb Pn Ps* | Hoc tam de ecclesia quam de ciuitate siue patria caelesti potest intellegi, iuxta illud: nemo mittens manum suam in aratro, et cetera. Siue de Roma, ubi quondam ea lex statuta est ut nemini liceret ab ea migrare uel exulare, postquam ibi sedem fundasset. *Pp* | Hoc tam ad ecclesiae ciuitatem siue patriam caelestem potest intellegi iuxta illud: nemo mittens manum suam in aratro, et cetera. Siue ad Romam, ubi quondam haec lex statuta est, ut nemini liceret ab ea migrare uel usquam exulare, postquam ibi sedem fundasset. *Pc Pk* | nemo mittens manum suam in aratrum *Pd* | Potest hoc referri ad caelestem Hierusalem uel ad sedem animi. Nam animus prudentia, iustitia, fortitudo, temperantia uallatus, non potest exulari. Vnde prosperi non metu(unt) exilium. Iste mundus est una domus omnibus hominibus. *Bd* | Quippe cum totus orbis Romanus esset, et ubique essent ciues Romani. Sic ergo quisquis ecclesiam per consortium adierit, ab ea peregrinari non debet. Nemo enim mittens manum suam in aratrum et respiciens retro aptus est regno dei. Similiter et qui regni caelestis adeptione laetatur, nunquam ab eo egredietur, quia scriptum est: ibunt iusti in uitam aeternam. *St* | Si quidem olim lex Romanis sancita est ut quicumque domum habitandi Romae fundasset iam non esset ei fas usquam exulare, quippe cum totus orbis Romanus esset et ubique essent ciues Romani. Sic

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269 nemo…270 aratrum] Luc. 9.62

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267 Hoc] hoc enim *Ps*; om. *Vd*; haec *St*. | ad[1]] ad hanc *Bc*. | Romae] romam *St*; romanam *Pq*. ciuitatem] om. *St*. **275** manum] aratrum et reliqua aspiciens retro et reliqua *Ap*. **276** nemini] nemo *Ap*. **292** lex] a *Ta*. **293** ei] om. *Ap Pt*. | ei fas] fas eum *Ps*. | usquam] om. *Mj Ps*; umquam *Pq*; cuique *Pt*. **294** cum] cum iam *Bc*. | Romanus] subditus romanis *Ap*; romanis subiectus *Ps*. | Sic…298 omnibus] om. *Pq*.

ergo quisquis ecclesiam dei per consortium adierit ab ea peregrinari non debet. Nemo, inquit, mittens manum suam in aratrum, et cetera. Seu etiam quicumque supernorum ciuium societatem et sedem in illa superna ciuitate semel exceperit, numquam fas ei esse poterit exulare a deo, quia erit deus omnia in omnibus. *Ap Bc Bd Fd Kc Mj Pp Pq Ps* (*Pt*) *Ta Vd* | sicut illa agmina malorum spiritum, quae uoluntatem redeundi in caelesti regione et facultatem amiserunt et ita maledicti sunt, ut nec uelint reparari nec possint *Lc*.

AN: ΕΠΟΤΗΜΑ *gl.* interrogatio *Ka Lh*.

IGNORAS: tu *Ge*.

ILLAM: sapientiam *Pg*.

TUAE CIUITATIS: Hierusalem *Bc Ld Pt Vf* | uel Romae *Lh* | caelestis *Pp* | supernae Hierusalem *Ap* (2x) *Cc Ck Ct Fb Fd Ge Kc Lh Mj Oa Pb Pn Pq Vc* | supernae sc· Hierusalem *Ps Ta Vd* | caelestis Hierusalem *Fd Pg* | caelestis patriae *Ec Ef Gc Ka Va* | patriae sc· caelestis *Vb* | ecclesiae uel Romae *Pd* | Romae uel supernae Hierusalem *Er Pt* | sapientiam uel Hierusalem caelestem *Ga Na To*.

ANTIQUISSIMAM: nobilissimam *Pq*.

QUA: in *Vf* | in qua *Pg* | per quam *Pb Pq* | lege *Bd Lh Vh* | cum qua sc· lege *Ld*.

SANCTUM (SANCITUM *Bb Bc Bd Ck Ct Er Fb Fd Ga Kc Lb Ld Mf Mj Mo Na Oa Pc Pd Pk Pn Pp Pq Ps Pt St Ta Va Vd Vf* | < SANCITUM *Ap* | > SANCITUM *To Vb* | SANC«...»TUM *Lh* | SANCITUM < SANCTICITUM *Ef* | SANCCITUM *Ka Vc Vh* | SANCITUM > SANCTITUM *Pb Pg*): sanctum *Pd* | decretum *Bc Kc Lb Ld Lh Mj Mo Pb Pp Ps Pt Ta Vd Vf* | statutum *Ap Oa Pb Pc Pk Pq* | statum *Ct Pn Ps* | cautum *Pc Pk* | constitutum *Bd Ef Mf Pc* | iudicatum *Pc Pd Pk Pq Vc* | firmatum *Ec Gc Va Vh* | firmatum est *Lh Ta* | lege firmatum et ill(...) *Vb* | lege decretum *Mb* | lege decretum est *Fd* | aeternaliter constitutum *Pg* | constitutum est *Ec Gc* | decretum est *Fb* | constitutum est homini *Ka* | qua constitutum est homini *Ga Na To Vh*.

EI IUS (EIUS *Bb Ct Er Lh Pd St Va* | < EIUS *Ef Fa Oa Ps Vf* | > IUS *Bc* | EI \IUS/ *Pk* | < EI UIS *Fd* | IUS *Cg Pg Vc* | EIUS > IUS *Ap Cc Ck Pb Pp Pq To* | EI *Lb* | om. *Mf* | > EI *Pc*).

EI (EIUS): hominis *Bd Er Pp* | homini *Mf Pc Pk Pt* | illi homini *Lh* | legi *Ef* | ciuitati *Ta Vh* | homini illi uel ciuitati *Ec Gc*.

IUS: lex *Ec Ga Gc Ka Na Vh* | fas *Vf* | possibile *Pb* | potestas *Pt*.

EXSULARE: nomen *Vh* | nomen est *Vb* | alienare *Fb Mo* | non alienari *Ga Ka Na Vh* | ratione et iustitia *Mf* | a ratione et iustitia *Pd To Vh* | a iustitia, a ratione *Ka Lh* | a iustitia, ratione *Ec* | a iustitiae ratione *Gc* | ire in exilium *Mb* | in exilium mittere *Pt* | exulem non esse *Pp* | exilium non esse *Mf* | exulem potius non esse, extra solum pergere *Ap Oa* | non pertinere ad illum exilium *Bd* | impersonale uerbum ·i· exulem non esse ·i· lex non alienari *Ec Gc* | exulem non esse, impersonale uerbum *Lh* | itaque quia tu intellegis tuum exilium corporaliter et ego spiritaliter uel quia ego non intellego ad corporalem situm et ex tam firma urbe lapsus es *Bd* | Lex caelestis patriae est ut si quis in ea firmiter sensum suum fundauerit, nequaquam ab hac promerenda mente penitus aberret. *Ec Gc Ka*.

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295 quisquis] qui *Bc*. | ecclesiam] ecclesiae *Pp*. | ecclesiam dei] secundum dei uoluntatem *Pt*. consortium] consortiam *Ta*. | adierit] adheret *Pp*. | ea] eo *Mj*. | non] non potest *Pt*. **296** Nemo] nunc *Kc*. | Nemo…cetera] om. *Pp*. | inquit] enim *Bc Bd*; inquit dominus *Ta*.. | in] ad *Bd*. | et cetera] et respiciens retro aptus est regno dei *Ta*. | Seu…298 omnibus] om *Bd*. | quicumque] quacumque *Kc*; quaecumque *Vd*. **297** societatem] om. *Ap Ps Vd*; societate *Pp*. | et sedem] om. *Mj*. | semel] om. *Bc*. **298** esse] om. *Mj*; ei *Ta*. | poterit] erit *Mj*. | erit] erat *Bc*. **309** caelestem] caelestis *Ga Na*. **320** qua] quae *Vh*. **328** ratione[3]] *gl.* uel o- *Ka*. **332** non[2]] \non/ *Ec*. | exulem[2]] exuliem *Lh*. **335** suum] om. *Ec Gc*. | fundauerit] fundauerat *Ec*.

QUISQUIS: Vt apostolus ait: nostra conuersatio in caelis est. *Pp*.
IN EA: ciuitate *Bd Er Mb Pg Ps* | sapientia *Pd* | caelestem Hierusalem *Bd*.
SEDEM: sensus *Ka Pm Pp* | sensum *Ec Gc* | domum *Pg* | rationem *Va* | ad iustitiam *Pp*.
FUNDARE: locare *Pp* | aedificare *Ld Pg* | firmare *Pb* | componere *Ps* | collocare *Va*.
MALUERIT: uoluerit *Fb Mo* | magis uoluerit *Lh*.
UALLO: protectione *Cg Er Ka Mb Pg Pq Ps To Vh* | muro *Ap Bc Ct Lb Lh Mj Oa Pb Pc Pk Pq Pt Ta* (2x) *Vc* | optime *On* | fossa dio *Va* | muro uel protectione (*Cc*) *Ck Ge Pn* | muro uel firmitate protectionis *Pp* | muro sapientiae *Cg* | muro protectionis *Fb Kc Ps Vd Vf* | muro protectionis dei *Fd* | protectione uel sapientia *Pd* | protectione uel oratione *Ec Gc Lh* | protectione fidei ac sapientiae *Ap Bc Ct Oa Pb Pc Pk Pt Vc* | protectione fidei ac sapientiae ac munimine *Ta*.
EIUS: ciuitatis *Bd Er Pc Vb*.
MUNIMINE: defensione *Pg* | sapientiae *Pq* | terrae *Kc On Ps Ta Vd* | fidei ac sapientiae *Cc Ck Er Fb Ge Kc Mj Pn Pp Ps Vd* | sed hic per translationem muros significat *Fd Kc Lh Mj On Ps Ta Vd*.
CONTINETUR: qui *Er* | protegitur *Pg* | circumdatur *Lh*.
METUS EST: ei *Fb Pg Pt* | illi *Ap Mb Oa* | metuat *Lh Vc* | illi qui ita circumdatus est *Pp* | (...) negatiua (...)no *Vb*.
NE: ut *Bd Ef Er Fd On Pm Pt To* | pro ut *Bc Cg Ck Ct Ec Ga Gc Ge Go Ka Kc Lh Mj Na Pb Pc* (2x) *Pd Pk* (2x) *Pn Pp Pq Ps Ta Vc Vf Vh* | pro \ut/ non *Pq* | pro ut non *Ap Oa* | pro ut quatenus et est causalis *Fb* | Vide apud Terentium in Hecyra, item ut pro ne in Andria. *Kc Pc Pk Pq Ps Vd*.
MEREATUR: ab illa ciuitate *Mb*.
AT: sed *Ec Gc Ka Lh*.
QUISQUIS: Qui non uult adipisci sapientiam regnum caeleste non merebitur. *Ga Ka Lh Na Vh*.
INHABITARE: inhabito illam rem *Va* | in illa patria *Ec Gc Lh* | inhabito domum *Vb*.
EAM: ciuitatem *Cg Er Kc Ps Pt* | patriam *Fd* | caelestem Hierusalem *Pg*
ciuitatem uel sapientiam *Mj* | sapientiam uel ciuitatem Romanam siue regnum caeleste *Ap Bc* (2x) *Ck Ct Ge Kc Lh Pb Pc Pk Pn Pp Ps Vc* | ciuitatem uel sapientiam uel regnum caeleste *Ta Vd* | Hoc in loco ciuitatem Romanam uel regnum caeleste significat. *Ap*.
DESIERIT (DESTITERIT *Fb Kc Na Oa Pb Pp Ps Vh*): desierit *Fb Kc Na Pb Pp Ps Vh* | destiterit *Ap Bd Cc Cg Ck Ec Ga Gc Ge Lh Mh Oa Pg Pq Ps Vc Vd Vf* | cessauerit *Ga Na To* | cessauerit, scilicet mereri ipsius ciuitatis habitationem *Pp*.
PARITER: una *Pg*.
DESINIT: destiterit *Ta* | iam indignus est *Lh*.
MERERI: sua culpa *Ap Cg Ck Ct Fb Fd Ge Kc Lh Mj Pb Pc Pd Pk Pn Ps Ta* (2x) *Vc Vd* | militari *Ec Ga Gc Ka Na Pg Vh* | militare *To* | militor *Ef* | habere *Cg* | mercedem accipere *Mb* | dignus huic fieri *Ec Ga Gc Ka Na To Vh* | in ea habitare *Er Lh* | eam inhabitare *Bd* | ut inhabitet *Pq* | ut non habeat Romam uel patriam caelestem *Ap Ck Ct Fb Ge Kc Lh Mj Pb Pc Pk Pn Ps Ta Vc Vd* | ut habeat caeleste

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337 Vt…est] Phil. 3.20

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350 ac] om. *Ps.* **351** sed] om. *Fd Mj*. | hic] hic qui *Kc*; om. *Mj*. | muros] muro *Vd*. **352** significat] om. *Lh*. **358** Hecyra] echira *Pq Ps*. **359** ut…ne] pro ut ne *Vd*. **362** uult] uult id *Vh*. | sapientiam] sapientam uel *Vh*. **367** caeleste] caelestem *Kc*. **377** habitare] habitari *Lh*. **378** habeat] habitet *Pc Pk*.

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344 dio] Possibly for OE ‘dic’ - cf. Ælfric’s *Glossary*: fossa dic.

regnum *Vf* | ut non habeat caeleste regnum *Fd* | quid mereri ne exul esse mereatur non sed quid tunc ut exul esse mereatur *Vb* | qui non uult adipisci sapientiam uel regnum caeleste *Pd* | Qui non uult adipisci sapientiam, regnum caeleste non merebitur. *Mf Mh Pp To*.

6. Itaque non tam me loci huius quam tua facies mouet nec bibliothecae potius comptos ebore ac uitro parietes quam tuae mentis sedem requiro, in qua non libros sed id quod libris pretium facit, librorum quondam meorum sententias collocaui.

ITAQUE: certe *Pg* | ΑΝΑΚΕΦΑΛΕΩCIC *gl.* breuis recapitulatio *Ka Lh*.
NON TAM: non tantum *Pp* | tantum *Ef Mb To* | non mouet me facies *Lh* | mouet facies carceris *Bd*.
LOCI HUIUS: carceris *Pp* | facies *Ap Oa Pb Pg Ps Pt Vf* | inculti *On* | fuscationis *Mb* | quo exul es *Pd* | ubi es *Lb Pt* | ubi es exul *Cc Ck Ct Fb Fd Ge Kc Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vc Vd Vf* | ubi est exul *Lh* | ubi te es exul *Cg* | carceris, ubi tu in exilio positus es *Ap Oa*.
QUAM: quantum *Ef To*.
FACIES: qualitas *Bd Go Pp* | miseria *Ec Gc Ka Lh* | meror *Ec Gc Ka Lh Pp* | ignorantia uel de(...) uel dementia (?) *Mb* | tristis animi tui *On* | tuae mentis *Ef* | pro amissis temporalibus *Ap Oa* | quia nimium tabefactus es prae tristitia *Ap Cg Ct Oa Pb Pn To* | quia es tabefactus prae tristitia et quia stomacharis contra deum *Mj* | quia nimium tabefactus pro tristia murmuras iniuste contra dominum *Lh* | quia nimium es tabefactus prae tristitia siue quia stomacharis ac murmuras iniuste contra deum *Ap Ck Ge Ka Kc Lc Pc Pk Pp Pq Ps Ta Vd* | quod stomacharis et admiraris contra deum *Pd*.
MOUET: commiseret *Pp* | miseret *Ec Gc Ka Lh*.
BIBLIOTHECAE: armarii *Ap Cc Ck Fb Ge Lh Mo Oa Pb Pn Pq Ps Vc* | armarium *Mo* | domus librorum *On Pd* | armarium librorum *Cg* | quam supra dixi *Ka* | quam supra dixisti *Ec Gc* | Armarium uult intellegi, ubi erat solitus studere lectionis. *Bc* | Bibliothece uocabulo armarium uult intellegi, ubi ille solitus fuerat lectioni studere. *Ap Ck Ct Fd Ge Kc Lc Lh Mj Pb Pc Pk Pn Pq Ps Ta Vc Vd* | Armarium uult intellegi, ubi ille solitus erat lectionibus studere, ornatum de ebore et de uitro *Pp* | Bibliotheca est librorum custodia, sed melius librorum mandatum. Nam thece Grece, Latine mandatum dicitur. *Ec Gc Ka Lh* | Ad ea respondit philosophia de quibus ille superius causatus est, sed facile loci bibliotheca habitu uultuque. *Mf* | Ad ea respondit philosophia de quibus ille superius causatus est, hoc est de bibliotheca et de habitu uultus. *Ec Gc Ka Lh To Va Vh*.
COMPTOS – PARIETES: ornamenta librorum *Pd To* | Ornamenta significat. *Er Pt* | Ornamenta significat librorum. *Pk Pq Ta Vc* | Ornamenta significat librorum in fenestris. *Ap* (2x) (*Cc*) *Ck Ge Oa Pb Pc Pn Ps* | Ornamenta significat armorum. *Ct* | Ornatum significat librorum. *Ec Gc Ka Lh Vh*.

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382 sapientiam] sapienter *Mh*. | regnum[2]] uel regnum *To*. | caeleste[2]] om. *Mh*; caelestem *Mf*. **400** quia] qui *Ap Oa*. | nimium] om. *Cg*. | es] erat *Cg*; est *To*. **403** nimium] nimirum *Ap Lc*. es] est *Ap Ck Ka Pc Pk*; < est (?) *Ps*. **404** deum] de una *Ck Ge*. **406** miseret] immiseret *Lh*. **407** armarii] thece armarii *Mo*. **410** Bibliothece] bibliotheca *Vd*. | ille] om. *Vd*. | fuerat] erat *Fd Kc Lc Mj Pq Ps Ta Vd*. | lectioni] lectionibus *Fd Kc Mj Ps Ta Vd*; locutionibus *Lc*. **416** respondit] respondet *Ec Gc Va*. | de quibus] quae *Va*. | causatus] locutus *To*. | hoc est] id est *Va*. **417** de] om. *Ec Gc*. | uultus] et uultu *To*.

I prosa v

COMPTOS: ornatus *Cc Ck Ge Mj* | ornatos *Cg Fb Fd Ka Kc Lh Mf On Pp Ps Ta Va Vd Vf*.
EBORE: elefantis *Mj Ps Vf* | elefanti ossibus *Ap Cg Ck Ge Oa* | ore elefantis *Fb* | os elefantis *Kc Pt Vd* | osse elefantis *Fd Ta* | subtilitate *Va*.
UITRO: museo *Fb* | musiuo *Bc Kc Pp Ps To Vd* | manifestatione *Va* | mausoleo *On*.
PARIETES: in fenestris *Cg Ck Ct Er Fb Ge Lh Pk Pq Pt Vc* | mentis sedem requiro *Ps* | mentis sedem requirit *Ps*.
QUAM: quantum *Ct*.
MENTIS SEDEM REQUIRO: uidelicet ut ad sedem pristinam reuertaris *Ap* (2x) (*Cc*) *Ck Ge Oa Pb Ps* | uidelicet ut ad sapientiam pristinam reuertaris *Ct Ka Kc Lb Lh Mj Pc Pk Pn Pp Pq Ta To Vc Vd Vf* | ad sapientiam pristinam *Bc* | ut animus tuus reuertatur ad sapientiam pristinam *Pd* | sapientiam quae stabilis [est] ut animus tuus reuerteretur ad sapientiam pristinam *Lh*.
SEDEM: puritatem *Cg Ck Ge Ka Kc Lb Mj Pq Pt Ta To Vd Vf* | firmitatem *Mf* | stabilitatem *Ap Oa* | (...) mente uel sede mentis tuae *Pd* | metonomia *To*.
REQUIRO: exigo *Ec Gc Ka Lh*.
IN QUA: bibliotheca *Ec Gc Pg* | mente *Ap Bc Bd Cg Ck Ct Ec Fb Fd Gc Ge Ka Kc Lh Mb Mj Oa On Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd Vf Vh* | sede *Va* | in mente *Er* | sede mentis tuae *Vb* | in tua mente *To Vh*.
LIBROS: materiales *Ap Oa Pp* | scientiam *Ap Oa* | meos *To* | requiro *Fd* | folia *Ec Gc*.
ID QUOD: hoc est *Pc* | quod libros facit pretiosos *Mf Pm* | quod p{rae}tiat libros *Pb* | sententiae quae in libris scribuntur afferunt pretium libris *Fb Pt*.
LIBRIS: in *Vf*.
PRETIUM: scientia *Vb* | scientiam *Fb Fd Kc Pp Ps Va Vd* | caritatem *Mb* | c\l/aritatum *On* | philosophiam *Ct Fd* | philosophorum *Bc* | praemium *To* | me ipsam *To* | scientiam philosophiae *Ap Cg Ck Ge Oa* | ipsam philosophiam *Fb Kc Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Ta* (2x) *Vc Vd* | ac per hoc me ipsam *Mj* | ac per hoc me ipsam siue studium sapientiae *Ap Bc Ck Fb Ge Kc Lh Oa Pc Pk Pp Pq Ps Ta* (*Vc*) *Vd* | Scientia facit pretium libris sine qua non possent esse pretiosi. *Bd* | scientiam uel philosophiam, quia facit quod libri pretiosi sint *Ka* | sensum, quia sensus facit quod libri preciosi sint *Ec Gc* | quia facit quod libri pretiosi sint *Lh*.
LIBRORUM: efexegesis *On* | id est *Ef*.
QUONDAM (> QUODAM *Pg*): scilicet *Pg*.
SENTENTIAS: et *Fb Pt* | sc· *Bd Er Pb* | testimonia *Mb* | sensus *Ec Ef Gc Ka Na To Vh* | studium sapientiae *Cg* | id est *Pn* | hoc dico *Vh* | philosoph{iae} *Fd* | meam sapientiam *Lh*.
COLLOCAUI: in tua mente *Ec Gc* | explanat priorem sensum et dicit meorum librorum *Ec Gc Ka* (*Lh*).

7. Et tu quidem de tuis in commune bonum meritis uera quidem, sed pro multitudine gestorum tibi pauca dixisti.

TU: Boetius *Bc* | o Boeti *Ap Oa* | dixisti *Ps*.

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431 uidelicet] < scilicet *Ka*; ubi uidelicet *Kc*; om. *Lb Vf*. | ad] om. *Lh*. | sapientiam] scire *Mj*; sedem *Pn*. | pristinam] pristinum *Mj*. **444** afferunt] faciunt *Pt*. **450** me] < meam *Ap Pp*; meam *Oa*. | ipsam] ipsum *Pq*.

I prosa v

TUIS – MERITIS: quae ad communem utilitatem fuerunt *Ap Cc Cg Ck Ge Oa* | ad utilitatem omnium bonorum *Vf* | quod fecisti cum senatibus *Ap Oa* | in rem publicam quae est utique commune bonum *Pp* | in communi utilitate *Lh*.

IN COMMUNE BONUM: for g{...} (OE) *Ps* | ad communitatem omnium bonorum *Fb Pt* | utile omnibus *Ec* (*Ga*) *Gc Ka Mh Na Vh* | in saluamen s(enatu)s hoc respicit ad id quod ille dixit: tu mihi et deus conscii, et cetera *Mf* | quia omnes saluos esse optabas (*Ga*) *Ka Na Pg To Vh* | quia communiter omnibus largitatem praebuisti uel quia commune est bonis agere bona *Ec Gc Ka Lh*.

IN: ad *Vb*.

MERITIS: actis *Ap Cc Ck Ge Oa* | actibus *Cg*.

UERA: dixit *Lb* | dixisti *Pg* | uera sunt omnia quae dixisti de te ipso *Lh*.

MULTITUDINE: ad comparationem multitudinis *Pq*.

GESTORUM: factorum *Vb* | factorum *Lh Ta To* | sunt *Pd* | ut egesti sunt ab illis *Mb* | bonorum factorum *Pg*.

TIBI: a te *Bd Ef Fb Go Kc Lh Mj Na Pb Pd Pg Pm Pq Pt Ta Va Vb Vd Vf Vh* | de te *Ap Cc Cg Ck Ct Ec Er Fd Gc Ge Ka Lh Oa Pb Pc Pd Pk Pn Pp Ps To Vc Vh* | datiuus pro ablatiuus *On Pp* | in honorem tui *Fd Mf* | a te dicta sunt *On* | non mihi qui noueram, sed tibi *Ap Cc Cg Ck Ge Oa*.

PAUCA: quae interrogata sunt *Ap Cc Cg Ck Ct Er Ge Oa Pb Pc Pk Pn Pp Ps Vc*.

8. De obiectorum tibi uel honestate uel falsitate cunctis nota memorasti. De sceleribus fraudibusque delatorum recte tu quidem strictim attingendum putasti, quod ea melius uberiusque recognoscentis omnia uulgi ore celebrentur.

DE OBIECTORUM: de his quae tibi obiecta sunt *Ka Lh Vb* | de criminibus quae fuerunt tibi obiecta *Bd* | de his quae tibi obiecta sunt, uel ab honestis uel a falsis testibus. Honestas fuit quod tu salutem senatus quaesisti et pro aliorum salute mori non timuisti. Falsitas fuit quando dixerunt te impedisse delatorem uel quod nicromantiam sis secutus. *Va*.

OBIECTORUM: neutro genere *Vb* | delatorum *Ap Cc Cg Ck Ct Ge Oa Pn Ps* | oppositorum *Ap Fb Fd Kc Lb Lh Mj Oa On Pb Pg Pp Ps Pt Ta* (2x) *Vd Vf* | criminum *Pp* | accusatorum *Ap Oa* | accusatione *Ap Oa*.

TIBI: te *Ap Oa*.

HONESTATE: dignitatem *Lb* | senatus salutem *Mb Mh* | propter illud cuius dignitatem qui detulere uiderunt *Fb Mj* | propter illud cuius dignitatem *Fd* | tua, quia tua honestas fuit uoluisse senatum esse saluum *Ap Oa* | quia senatum saluum esse uoluisti *Ef Pm* | quod senatum fieri saluum uoluisti *Mj* | quia senatum saluum esse uoluit, summae honestatis erat *Ka* | quod senatum uoluit saluum uel de honestate uel falsitate criminationum quae fuerunt tibi obiectae *Bd* | quia obiectum tibi fuit quod saluum uolueris senatum *Ap Bc Cc Ck Ct Er Ge Pb Pn Pq*(2x) *Ps Pt Ta Vc* | quia ob hoc etiam tibi fiat quod saluum uolueris senatum *Ap Fb Kc Pp Ps Vd* | Honestas fuit quod salutem senatus quaesiuit et pro aliis mortem subire non timuit. *Ec Gc Ka Lh Mf* | quia ubi eum exhonorare cupiebant econtra honorabant accusantes cum pro ciuibus Romanis agere sed ambitionis causa *Ap Ck Ge* |

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472 quia] qua *Na.* **484** qui] quae ea *Cg.* **485** quae] qui *Cc Ge Oa*; quia *Ct.* **504** uoluisti[1]] uoluit *Pm.* **507** fuit] om. *Er Pb.* | senatum] esse senatum *Ct Pb.* **508** etiam] etiam istud *Ap.* senatum] senatum esse *Fb.* **509** Honestas] honestatis *Ec Gc.* | fuit] erat *Mf.* | quaesiuit] om. *Ec Gc.*

I prosa v

Honesta ei fuit obiectio quod senatus salutem quaesierit. *Cc Ps* | Honesta ei fuit obiectio quod senatus salutem quaesierit. Falsa quod praesidia uilissimorum spirituum exorasset, siue quod delatorem regias epistolas ferentem impedierit. *Ap Bc Bd Ck Ct Er Fd Ge Kc Lc Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta* (*Vc*) *Vd* | Honestas fuit quando senatus salutem quaesiuit. Falsum fuit quia accusatus delatorem impedisse. Falsa fuit quod praesidia uilissimorum spirituum exorasset. *To* | Honestas fuit quod salutem senatus quaesiuit. Falsum fuit a quo accusatus erat delatorem impedisse. *Vh*.

FALSITATE: nicromantia *Mh Pp* | sacrilegio *Ka* | ut sacrilegi *Ef* | de sacrilegio *Pm* | illorum *Lh* | qui detulere *Lb* | necros mortuus *Mh* | exercitius magicarum artium *Mb* | eorum accusatorum *Ap Oa* | Falsitas uero fuit quia dixerunt illum impedisse delatorem. *Ka* | Falsitas erat quod dixerat eum impedisse delatorem ne senatum faceret reum maiestatis ipsumque pollutum. *Mf* | Falsitas uero fuit quia dixerunt illum impedisse delatorem et quia obiectum tibi fuit quod saluum uolueris senatum et pro republica certasti. *Lh* | quod nicromantiam sis secutus *Va* | quod captaret praesidia spirituum uilissimorum *Pd* | qua te criminati sunt *Ga Ka Na Pg To Vh* | quia te criminati sunt impedisse delatorem *Ec Gc*.

CUNCTIS: senatum *Pc* | litterarum sc· tuo nomine alterius nempe compositarum uel quod malignorum spirituum *Ap Ck Ge Vb*.

NOTA: quae sunt *Pt* | quae cunctis nota sunt *Ec Gc*.

MEMORASTI: ammonuisti uel dixisti *Ps* | quando *Lh* | quando pro re publica certasti *Ap Cg Ck Ge Va Vb* | qualiter te ceperint suis fraudibus *Er Pc Pd Pk Pp*.

DE SCELERIBUS: delictis *Ps* | Hoc resupinatur ad id quod dixit in querela sua quibus deferentibus perculsi sumis, et cetera. *Mf* | ubi commemorat quod Basilius iam ministerio depulsus debita necessitate compulsus delator ipsius fuit. Opilio uero atque Gaudentius cum iam propter multas fraudes damnati sunt. *Lh*.

DELATORUM: accusatorum *Ec Fb Fd Gc Ka Kc Lh Mj On Pg Pp Ps Pt Ta To Va Vb Vd Vf* | ubi dixit ob innumerabiles multiplicesque fraudes *Bd* | quales fuerunt tui delatores *Pq*.

STRICTIM: breuiter *Ap Ec Ef Fb Fd Gc Ka Lh Mb Mo Oa Pb Pg Pm Pp Va* | partim *Lh To Vh* | quia absque te ore uulgi narrat *Vh*.

ATTINGENDUM: describendum *Ap Cc Cg Ck Ct Fb Ge Kc Ld Lh Oa Pb Pn Pp Pq Ta To Vc Vd* | commemorandum *Ap Fb Fd Kc Lb Ld Mj Mo Oa On Pd Pg Pp Ps Pt Ta To Vd* | memorandum *Va* | tangendum *Ps* | scribendum *Er* | ad intellegendum *Mb* | ad scribendum *Pc Ps* | commemorandum esse *Vf*.

PUTASTI: iudicasti *Pp*.

QUOD EA MELIUS: eo quod melior *Ps*.

QUOD: quia *Bd Go Pd* | eo *Ec Ga Gc Mh Pg Pm* | eo quia *Vf* | pro ut *Lb* | eo quoniam *Ef* | eo quod *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Na Oa On Pb Pk Pn Pp Pq Ps Pt Ta To Vc Vh* | eo quod uel quia *Vb*.

EA: scelera *Bd Pp*.

UBERIUSQUE: cuis (!) *Vb* | profusius *Ap Cc Cg Ck Ge Oa* | propensius *Bd*.

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512 quaesierit] quae quaesierit *Cc*. | Honesta[2]] honestas *Ps*. | ei[2]] om. *Bc Bd Fd Pq Ps St*. fuit[2]] fiat *Lc*. **513** senatus] senatum *Lc*. | salutem] salutem que *Ck Ge*; saluum esse *Lc*; om. *Bc*. quaesierit] quaesierat *Fd*. **514** spirituum] om. *Mj*. | exorasset] expetisset *St*. | quod] om. *Ta*. delatorem] delatorum *Ap Ck Ge*; < delatorum *Ct*; delator est *Kc*. | regias] regi *Bc Bd Kc Lc Mj Pp Pq Ps St Ta Vd*; regis *Fd Pt*. | epistolas] litteras *St*. | ferentem] deferentem *Bc Bd Fd Kc Lc Mj Pq Ps Pt St Ta Vd*. | impedierit] impedisset *St*. **527** qua] quia *To*. **532** pro] de *Va*. **533** ceperint] deceperint *Pd*; > deceperint *Pp*. **544** commemorandum] commorandum *To*. **546** ad] \ad/ *Ps*.

RECOGNOSCENTIS: scientis *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pn Pq Ps Ta Vc*.
OMNIA: illa *Mb*.
UULGI ORE CELEBRENTUR: qui etiam omnes hoc sciant *Vf*.
ORE: per os *Ap Oa* | ex *Ka*.
CELEBRENTUR: diffamentur *Fb Pp Pt* | frequententur *Pp* | exerceantur *Ps* | recitentur *Ap Oa* | gimarit werdant (OHG) *Ga Mh Na Pm* | gimarit werdan (OHG) *Ec Ef Gc Vh*.

9. Increpuisti etiam uehementer iniusti factum senatus. De nostra etiam criminatione doluisti, laesae quoque opinionis damna fleuisti.

INCREPUISTI: indoluisti *Ap Cc Cg Ck Ct Er Ge Oa Pb Pd Pn Pq Ps Pt Vc* | redarguisti *Ap Ec Fd Gc Ka Kc Lh Mj Oa Pb Pp Ps Pt Ta To Va Vd Vf* | doluisti *Ef On Pp* | insonuisti *Pg* | arguisti *Bd Mh* | corripuisti *Mb* | indoluisti *Lh* | redarguisti. Duo praeterita habet increpaui et increpui. *Fb Mo* | Hoc respicit ad illud ubi dixit ille suis decretis effecerat, et cetera. *Mf* | quoniam idcirco criminatus est causa inuidiae, quia amator fuit sapientiae *Ta*.
UEHEMENTER: multum *Pp*.
INIUSTI: quia dixit non mirari se tantum si iniqui moliti sunt contra innocentem, quantum illud quod senatu permittente efficere potuerunt *Ap Ck* (*Er*) *Ge Pc Pk Pp* | quia iniuste contra eum fecit *Ef* | quod senatus te permisit damnari *Ap Bc Cc Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Oa Pb Pn Pp Ps Pt Ta To Vc Vd Vf* | cur ob alicuius tyranni praeceptum contra eum iniustum iudicium exercerent *Ec Gc Ka Lh Va*.
SENATUS: senatorum *Ka Lh Mb To Vh* | quem a periculo liberasti et suis delictis damnatus est exilio *Ap Ck Ge Vb*.
DE NOSTRA – DOLUISTI: homoeuteleuton *Oa* | Iungit hoc etiam ad eam sententiam ubi ait non est satis nihil mihi profuisse tuam reuerentiam, et reliqua *Mf*.
CRIMINATIONE: quia criminata fui *Pg* | quia mei amator eras *Cg To* | quia exprobrauerunt te sapientiam amauisse *Fb Va* | quod ego in te criminarer, qui mei amator eras *Ta* | quod criminantur per te *Lh* | quod ego in te criminarer, quia mei amator eras, quoniam idcirco criminatus est, quia amator fuit sapientiae, sc· causa inuidiae *Ap Bc* (*Cc*) *Ck* (*Er*) *Ge Kc Lc Lh Mj Pc Pk Pp Pq Ps Pt* (2x) *Vc* (*Vd*) | ubi dicit ita non est illis satis, nihil mihi tuam profuisse reuerentiam, nihil ultro tu mea potius offensione *Lh*.
LAESAE: corruptae *Ec Gc Ka Lh Pp* | tupis (= turpis?) *Bd*.
OPINIONIS: bonae *Ap Ck Ct Ge Lh Oa Pq Ps* | tuae *Ga Mh Na Pg Pm To* | famae *Ap Mb Oa Pb* | bonae famae *Pn* | tuae laudis *Lh* | sapientiae *Ka Lh Mb* | sapientiae tuae *Ec Gc* | quia spectat euentum fortunae *Vh* | malae, quod tua fama criminatione laesa sit et existimatione mal(...) *Fb* | quod mala opinio erga te exercuisse debuisset, quasi uerum esset *Ec Gc Ka Lh* | quod mala opinio erga te

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573 mirari] minari *Ge.* | si] om. *Er.* **574** potuerunt] praeualuerunt *Pk Pp*; praeualuerint *Pc*; praeualuerit *Er*. **575** quod] quia *Vf.* | senatus] om. *Mj*. | permisit] permisit iniuste *Bc*; permiserit *To*. **577** iniustum iudicium] iniusta *Ec Gc.* **579** exilio] exilii *Ap Ck Ge*. **584** quod[2]] quia *Lh*. ego] ergo *Lc*. | in…criminarer] tu incriminarer *Kc*; te incriminarer *Mj Pt*(2) *Vd*; \in/ te criminarer *Pt*(1). | quia] qui *Bc Er Lc Lh Mj Pc Pk Pq Vc.* | mei] meae *Lc.* **585** amator[1]] auctor *Kc Mj Pp Ps Pt*(1,2) *Vd*; auctoritatis *Lc*. | eras] om. *Kc*. | idcirco] ideo *Bc Lc Pt*(1,2). | est] es *Lc Pq Pt*(1). | quia] qui *Er*; quoniam *Pq.* | amator[2]…sapientiae] amabat sapientiam *Mj.* | fuit] fuisti *Lc Pq Pt*(1,2); erat *Ap Ck Ge Pc Pk*; om. *Er Vc*; (...) *Lh*. | sc·] om. *Mj Pk Pq Vc.*

excreuisset, quasi uerum esset *Va* | Retorquendum est hoc quoque ad quod dixit: hic nostri malis cumulus accedit, et reliqua. *Mf*.
DAMNA: detrimenta *Lh* | existimationem malam *Fd Lh Pq* (*Vc*) | existimationem malam de se *Ap Cc Cg Ck Ct Er Ge Kc Mj Oa Pb Pc Pk Pn Ps Ta To Vd* | existimationem malam de nicromantia *Pp*.
FLEUISTI: quod scilicet malus dicebaris, qui primo bonus putabaris *Pp*.

10. Postremus aduersum fortunam dolor incanduit conquestusque non aequa meritis praemia pensari in extremo musae saeuientis, uti quae caelum terras quoque pax regeret, uota posuisti.

POSTREMUS: nouissimus *Lh Pp Vb* | ultimus *Ap Oa Vh*.
ADUERSUM FORTUNAM: quia dixit multas illam uariare uices *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Lb Lh Mj Oa Pb Pc Pk Pn Pq Ps* (2x) *Ta To Vd* | contra infelicitatem, quia dixit multas uariare uices *Pp* | hoc dictum quoque rectorque ad illud ubi ait ultimam esse aduersae fortunae sarcinam, et cetera *Mf* | quia te fefellit *Va* | ubi dicit: uidere uideor nefarios sceleratorum officinas gaudio laeticiaque fluitantes *Lh*.
DOLOR: tuus *Ap Lh Oa* | quando suum bonum illi est dilatum *Er*.
INCANDUIT: exarsit *Ap Bd Cc Cg Ck Ct Ec Er Fb Fd Ga Gc Ge Ka Kc Lh Mb Mf Mj Mo Na Oa On Pb Pc Pd Pg Pk Pm Pn Pp Pq Ps Pt Ta To Va Vd Vf* | inferbuit *Go* | exarsit uel exussit *Vb* | irgluota (OHG) *Ef*.
CONQUESTUSQUE – PENSARI: solos hominum respuis actus *Ap* (*Cc*) *Cg Ck Ct Ge Lb Oa Pb Pn* | quia dixit solos hominum respuis actus *Er Fb Kc Mj Pq Ps Pt Ta Vd Vf* | in querimoniam traxisti, quia dixisti solos hominum respuis actus *Pp*.
CONQUESTUSQUE: es *Cc Cg Ck Ec Er Gc Ge Go Kc Lb Pb Pn Pp Pq Va Vb* | et est *Bc* | tu *Ef* | causatus *Kc Mb Mo On Pp To Vh* | desperatus *Pg* | quaerens *Mb* | causatusque es *Ap Oa Vf* | causatus es *Fb Lh Ps Pt Ta Vd* | in praecedenti carmine *Ec Gc Ka Pp* | ubi dictum est: premit insontes *Mf* | Retro require ubi dixit Boetius: cur premit noxia cura debita sceleri insontes. *Er* | ubi in carmine ait: premit insontes debita sceleri noxia poena at peruersi resident celso mores solio *Lh*.
NON AEQUA MERITIS: quia bona malis mala bonis uenirent. *Fb* | non bona bonis uel mala malis impendere *Ec Gc Ka Lh*.
AEQUA: digna *Mb* | aequalia *Ap Oa*.
MERITIS: tuis *Mb To Va*.
PENSARI: a deo *Ap Bd Cc Cg Ck Ct Er Fb Ge Kc Lh Mj Oa Pb Pn Pq Ps Pt Ta Vd* | est a deo *To* | trucinari. *Lb* | dari *Lh Ps* | rependi *Mb Pp* | ponderari *On* | librari *Ec Gc Ka Lh* | trucinari, quasi in statera *Pp* | trucinari et quasi in statera perpendere *Ap Bc* (*Cc*) *Cg Ck Ct Ge Kc Lh Mj Pb Pc Pd Pk Pn Pq Ps Ta Vc Vd* | solui, trucinari, perpensari uel perpendere, quasi in statera, uel compensari *To*.
IN EXTREMO: loco *Fb Kc Lb Mj Pb Ps Vb Vd Vf* | extremitate *Eb* | ultimum *Pd* | ad ultimum *Ap Cc Ck Ct Ef Er Ge Oa Pb Pc Pk Pn Ps Pt* | in extrema parte *Ec Gc Pp To Vh* | in extremo loco *Pc Pk* | loco carminis *Ap Fd Oa Ta To* | loco carminis plangentis *Pp* | in fine *Ec Gc Pm Ps* | in extremitate uel parte *Mf* | in extremo loco

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597 malam] mala *Pq*. | existimationem^{2}…598 malam] existimationes m\al/ae *To*. **598** se] se > te *To*. **608** quia] quae *Ap Pb*; quod *Cc Er*. | dixit] dixerat *Fd Lb*. | multas] om. *Lb*. | illam] om. *Cg*. | uariare] uarietate *Lh*; uenare *Er*. **618** solos] salus *Ap Oa*; solus *Pn*. **619** dixit] dixisti *Fb Kc Ps Vd*; dix *Mj*. | solos] solus *Pt*. **633** et] om. *Cg Pd*. | perpendere] om. *Cg*; perpendent *Kc*; perpende *Lh*; perpendi *Vd*.

carminis *Er Pq Pt* | in uersibus *Ef* | in extrema parte irascentis uel furentis in loco carminis suae in extremo ubi ait: quo caelum regis immensu firma stabiles foedere terras *Lh*.

MUSAE: carminis *Ef Fb Kc Mb Mj Pb Pn Ps* | carmine *On*.

SAEUIENTIS: irascentis *Ec Ga Gc Lh Na Pm To Vb Vh* | canentis *Ps* | querentis *Mj* | furentis *Lh Mf* | querelantis *Bc Bd Cc Ck Fb Ge Kc Lh Pb Pc Pk Pn Pp Pq Ps Ta To Vd* | dolentis *Mb* | furoris, irascentis uel querelantis *Ka* | dolentis et querelantis dominum uel contra murmurantis *Ap Oa* | querelam ostendentis *Ct* | contra deum murmurantis *Bc Cc Cg Ck Ct Fb Ge Kc Lh Pb Pc Pk Pn Pp Ta* | quasi contra deum murmurantis *Pd Vd* | etiam contra dominum murmurantis *Ps*.

UTI: ut *Bc Ec Ef Gc On* | quemadmodum *Fb* | sicut *Pt* | ut ipsa pax regeret terram quae regebat caelum *Pp* | Ordo est: posuisti uota ut pax quae regeret caelum, regit et terram. *Mh*.

QUAE: pax *Bd Ct Er Lh* | ea pax quae regit *Pg*.

CAELUM: regit *Ap Bd Cc Ck Ct Ef Er Fb Ge Oa Pb Pn Pq Ps Pt Ta Vb* | caelestes *Ec Gc Ka Lh Mj* | per *Ec Gc*.

TERRAS: terrenos *Ec Gc Lh Mj* | homines *To* | regeret *Vh* | per *Ec Gc*.

PAX: ita *Vf* | eadem *Pg* | illa *Mb Pq* | ea pace *Pt* | ut *Vb*.

UOTA: preces *Ap Oa Pm* | orationes *Ec Ga Gc Na Pg To* | orationem *Ka* | supplicationes *Ap Bd Cc Cg Ck Ct Er Fd Ge Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta To* | supplicationum *Kc Ps Vd* | scriptiones *Ec Gc Lh* | uoluntates *Ct Pm* | desideria *Pp* | exhortationes *To* | exoptationes *Ef* | exhortationes uel exoptationes *Vh* | uocata *Vb* | supplicia *Mb* | optiones uel scripta notasti *Mf* | supplicationes ut o stelliferi *Va* | hucusque epilogus ad misericordiam prouocans *St* | Hucusque fecit epilogum superiorum. Epilogus est nouissima pars orationis quae breuiter superiora complectitur, aut ad misericordiam flectens auditorem, aut ad iram commouens iudicem. *Ap Bd Fd Kc Lc Lh Mj Pc Pk Pp Pq Ps* (*Pt*) *Ta Vd*.

POSUISTI: deposuisti *Cc Ck Ct Ge Pk Ta* | effudisti *Ap Oa* | notasti *Ec Gc Ka Lh*.

11. Sed quoniam plurimus tibi affectuum tumultus incubuit diuersumque te dolor ira maeror distrahunt, uti nunc mentis es, nondum te ualidiora remedia contingunt.

PLURIMUS: maximus *Bd Pp* | multiplex *Lh Ta*.

AFFECTUUM (> AFFECTUM *Ap*): uel affectu *Ap* | passionum *Fb Fd Ka Kc Mj Mo Pb Ps Ta To Vd Vf* | dolorum *Pc Pd Pk* | uoluptatum *Ps* | uoluntatum *On* | diuersitatum *Ec Ef Gc* | perturbationum *Ec Gc Pm* | dolor, dolorum *Lh* | spiritalium passionum *Bd* | dolor passionum *Pq* | animi passionum *Go* | perturbationum, dolorum, sc· querelantis et contra dominum murmurantis *Pp* | exoptationes motionum *Ec Ga Gc Mh Na* | motionum uel orationum *Vh*.

TUMULTUS: dolor *Ap Cc Cg Ck Ge Oa Ps* | perturbatio *Fb Mo* | magnus dolor *Lh*.

INCUBUIT: inuasit *Pp* | oppressit *Mb* | superuenit *Bd* | non consentiens tibi *To* | institit uel pressit te *Ec Gc Ka Lh*.

DIUERSUMQUE: diuerse *Bc On* | peruersum *Mb* | diuisum *Mf* | in *Ap Oa* | quia diuersus *Pd* | in diuersas res *Ec Gc Ka Lh* | in diuersitate *Pg* | ad diuersa *Bc Pc Pk*

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663 Hucusque] om. *Pp*. | fecit] facit *Fd Pp*. **664** epilogum] epilogium *Ap*; epylogus *Pk*. | est] om. *Pc Pk Pt*. | quae] qui *Fd Lc Pt*; om. *Ta*. **665** aut[1]] om. *Lc*; ut *Ap*; et *Pp*. | ad[1]] om. *Kc*. misericordiam] imam *Ps*; concordiam *Ta*. | flectens] inflectens *Pc Pk*; commouet *Pp*. auditorem aut] aut ad auditorem *Lh*. | aut[2]…666 iudicem] om. *Pp*. **666** iudicem] iudici est *Kc*. **682** te] om. *Ka*. **684** ad] a *Ta*.

Ps Ta Vc | diuersae cogitationis propter amissionem dignitatis *To* | ad diuersas sc· cogitationes *Fd* | ad diuersas sc· cogitationes et perturbationes fluctuationum *Ap Bc* (*Cc*) *Ck Fb Ge Kc Lh Mj Pc Pk Pq Ps Pt Ta Vc Vd* | Dicit ergo diuersum te distrahunt ·i· non in uno statu manes, aut diuersum te distrahunt ·i· scindunt. *Pp* | aduersas scilicet cogitationes, et perturbationes fluctuationum et in diuersas partes propter amissionem dignitatis tuae et omnium bonorum tuorum et propter iniustitiam senatus *Pp*.

DOLOR IRA MAEROR: dolor propter amissionem dignitatis et omnium bonorum, ira propter iniustitiam senatus, meror propter meam falsam criminationem et propter opinionem laesam *Bc Bd Kc Mj Pc Pk Pp Ps Pt St* (*Vd*) | dolor propter amissionem dignitatis et substantiae, iram propter iustitiam senatus, meror propter criminationem falsam *Lh Ta* | dolor propter amissionem bonorum et dignitatis, iram propter iniustitiam senatus, meror propter illapsam criminationem et falsam opinionem *Lc* | Gaudium et dolorem de praeterito, timorem et spem de futuro debet unusquisque abnuere. *Bd*.

DOLOR: pro amissis rebus *Ap Oa* | propter opinionem laesam *Ta* | dolor propter amissionem *Ap*.

DISTRAHUNT: scindunt *Pp* | diuidebant *Ps* | diuidunt *Ec Gc Lh Mb To Vh* | uendunt *Ap Oa Pn* | in diuersa *Ef* | in diuersa trahunt *Ka Na Pm Vh* | discindunt *Lh* | Exoptationes motionum in diuersa trahunt. *To*.

UTI NUNC MENTIS ES: talem sicuti nunc es infirmioris *Ck Ge* | ueluti nunc est ·i· infirmioris *Ap Oa* | alienus a mente *Pd To* | secundum hoc quod mentem habes *Ec Gc Ka Lh To Vh* | secundum hoc quod nunc tibi in mente est *Va* | sicut mentis es diuersae *Fd Pq Ta* | qualiter nunc in tua mente es *Pg* | uti non mentem habet *Mh* | tristando de temporali incommodo *Fb Pt* | infirmitas cogitationis in mente tua, quia diuerse cogitasti de domino et facultatibus quas perdidisti *Ap* | diuersae sicut mentis es, sic nunc infirmioris mentis es, nunc consentiens sapientiae, tristando sc· de temporali incommodo *Kc Lc Mj Ps Vd* | sicut nunc infirmioris mentis es, non consentiens sapientiae, tristando sc· de temporali incommodo *Ap Bc Bd Ck Ge Lh Pc Pk Pp Pq Ta Vc* | diuersarum sc· rerum causa alienis a mente, uti nunc mentis es. Nondum te ualidiora remedia contingunt. *Ap* (*Cc*) *Ck Ge Vb*.

UTI: ueluti *Cg Ck Ge Pb Pn Ps* | sicut *Lh Pt*.

MENTIS: homo *Ap Ck Ge Oa Pb Pn* | o homo *Ps* | tuae *Ap Ck Ge Oa Pb Pn Ps* | inualidae *Fb* | infirmae *Vf* | aegrae *On* | diuersae *Pt* | infirmiores *St* | infirmioris *Cg* | alicuius *Lh* | capax diuersarum rerum *St* |

rudis ·i· quemadmodum habes mentem uulneratam *Pp*.

NONDUM: adhuc *Ef Lh* | non adhuc *Pb Ta* | necdum *Mb* | Ostendit fatigatum aliquem ex morbo non statim posse fortiora medicamina sumere. Sed primum molliora ut morbus faciliorem aditum praestet medicamentis. Haud aliter is qui corruptionem animi patiebatur. Non statim ualidiori disciplina esse sanandus, sed

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686 ad diuersas] aduersas *Ge*. | sc·] om. *Pt*. | fluctuationum] fluctuum *Bc Mj*; fluctuationem *Ap Cc*. **692** propter amissionem] amissione *St*. | et] om. *Ps*. **693** ira] iram *Kc Ps Pt Vd*. iniustitiam] iustitiam *Bc Kc Pc Pk*. | meam] mei *St*. | meam falsam] lapsam *Pt*. | et…694 propter[1]] eo propter *Kc* **694** propter[1]] per *Mj*; om. *St*. | propter[1]…laesam] falsam opinionem *Pt*. laesam] lapsam *Kc Ps*; lapsam de temporali *Mj*. **711** es[1]] om. *Ps*. | nunc[1]] et *Mj*. | infirmioris] infirmiores *Kc*. | mentis[2]] om. *Mj*. | es[2]] om. *Mj*. | nunc[2]] non *Mj*; nam nunc *Vd*. **712** sicut] om. *Bc*; talem sicuti *Ap Ck Ge*. | nunc] tunc *Pc*. **713** non] et *Ap Ck Ge*. | de] pro *Lh Ta*. incommodo] incommoda *Ta*; modo *Pq*; om. *Lh*. **715** remedia] remediora *Ap Cc Ck Ge*. **723** praestet] praestaret *Ec Gc*. **724** esse] est *Va*.

primum lenibus et suauibus sermocinationibus resipiscat. Et postea ualidiori disciplina se corrigat. Metaforam facit ab animali ad inanimale. Quia quod manus medici solet facere, hoc ipsum promittit eam facere. *Ec Gc Ka Lh Va* | metafora ab animali ad animale *St*.

UALIDIORA: fortiora *Ap Cc Cg Ck Ct Ge Mb Oa On Pb Pn Pq Ps* | fortiora remedia *Pg* | fortoria praecepta sapientiae *Lh Ta* | perfecta et fortia praecepta sapientiae de contemptu mundi *Lh Pc Pk Vc* | quia mentis statum auersum habes, quod non uales contingere ualidiora *Ap Oa*.

REMEDIA: medicamina *Mb*.

CONTINGUNT: conueniunt *Pg* | tangebant *Ps* | tangunt *Ga Ka Mh To Vh* | pertinent *To* | non ad te pertinent *Lh*.

12. Itaque lenioribus paulisper utemur, ut quae in tumorem perturbationibus influentibus induruerunt ad acrioris uim medicaminis recipiendam tactu blandiore mollescant.

LENIORIBUS: remediis *Er Fd Lb Lh Pd Ps Pt Va* | medicaminibus *Cg Ps* | medicamentis *Ap Bd Oa* | suauiaribus potionibus *Mb* | lenibus *To Vh* | leuioribus *Ga* | medicamentis et remediis *Pp* | qui non ualens contingere medicaminibus *Pt* | quia non uales contingere fortiora medicamina *Ck Ct Er Fb Ge Lh Pb Pn Pq Ps*.

PAULISPER: aliquantum *Vh* | aliquanto aliquantisper *To* | aliquantulum *Ec Gc Lh* | paulatim *Lh*.

UTEMUR: medicamina *Cc*.

QUAE: mentes *Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mb Mj Oa Pb Pn Ps Pt Ta Vd Vf* | uulnera *Ec Gc Ka Pp* | loca *Pd* | eas *Bc* | ea *Bd Pq*.

IN TUMOREM: inflationem *Pd To Va Vb* | in inflationem *Bd* | inflationem aegritudinis *Lh* | Cum aliquis tumor subtus cutem induruerit, non statim a medico inciditur, sed ut mollescat, fomenta adhibet et medicamina leuiora. *Ec* (*Ga*) *Gc Ka Lh Na Pd To Vh* | Cum aliquis tumor subtus cutem indurum erit, non statim a medico inciditur, sed ut mollescat, fomenta adhibet et medicamina leuiora. Ita et philosophia Boetium lenibus uerbis a perturbationibus mestum ad cognoscendam ueritatem disputationis reducit. *Mf* | Cum aliquis tumor subtus cutem intumuerit atque induruerit, non statim a medico inciditur, sed ut mollescat, fomenta adhibet et medicamina molliora. Ita philosophia primum ostendit ei fortunam nihil esse, deinde quid sit summum bonum. (*Ap*) *Bd Ck Ct* (*Fd*) *Ge Kc Lc Mj Pb Pc Pk Pn Pp Ps Ta Vc* (*Vd*) | Philosophia primum ei ostendit fortunam nihil esse, deinde quid sit summum bonum. *Cg* | Ita philosophia primum ostendit ei fortunam nihil esse, deinde quid sit summum bonum. *Lh* | Ita et fortunam nihil esse primum, post ostendit summum bonum. *St*.

PERTURBATIONIBUS: saeculi *Fb* | aduersitatibus *Ap Oa*.

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725 lenibus] leuibus *Ec Gc*. | suauibus] leuibus *Ec Gc*. **726** Metaforam] metaforam quoque *Va*. inanimale] inimale *Gc*. **727** medici] mendici *Va*. **730** fortoria] fortia *Ta*. **731** de] sc· *Lh Vc*. **745** uales] tales *Er*. | fortiora] fortia *Er Fb*. **752** subtus] subitus *Ec Gc Ka Lh To*. **753** fomenta] molliter fomenta *Ec Gc*. | leuiora] molliora *Pd To*. **757** intumuerit] tumuerit *Mj*; apparuerit *Bd*. intumuerit…758 induruerit] induruerit \atque intumuerit/ *Pp*. **758** atque] ac *Fd Lc*; uel que *Pb Pn*; aut *Vd*. | induruerit] induruerit *Ps*. | medico] medio *Mj*. | inciditur] inciderit *Ta*. | adhibet] adhibentur *Mj*. **759** et] om. *Bd*. | medicamina] medicamenta *Lc*. | molliora] mollia *Ct*; meliora > mol- *Vd*; meliora *Fd*; leuiora est *Pp*. | nihil] nisi *Lc*. **760** quid] quod *Ta*.

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757 Cum…759 molliora] Written as text in *Pp*, with gloss ‘glosa est’.

I prosa v

INFLUENTIBUS: succedentibus *Ap Cc Ck Ct Er Fb Ge Lh Mo Oa Pb Pn Pq Ps Pt* | inundantibus *Cc Cg Ck Ge* | causis *Ap Oa* | abundantibus *To* | immissis *Lh*.
INDURUERUNT: Sicut uenenum in corpore congregatum durescit et tumorem facit, sic etiam dolores in mente cumulati indurescunt et in tumorem uertuntur, et tunc homini in tantis perturbationibus posito, blandiore modo demulcendum est. *Ec Gc Ka*.
ACRIORIS: fortioris *Ef Fb Fd Kc Ld Mo Pp Ps Pt Ta Vd* | carioribus *Pg* | carioris *To* | altioris eloquentiae *Ap Oa* | ualentioris *Lh*.
UIM: (...)s meus et deus meus *Er*.
TACTU: ex *Ef Vh* | nostro eloquio *Ka Lh Mb Pp*.
BLANDIORE: molliore uel tranquilliore *Ps* | Notandum quod blandiora et acriora medicamina hic uel infra dicit leuiores et grauiores ·i· altiores sententias, quas illi uelut potiones infundit bibendas. *Ec Gc Ka* | Istae comparationes priorae sententiae respondent. *Vh*.
MOLLESCANT: mentes *To* | molescere incipiant *Lh Ta*.

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768 facit] > efficit *Ka*. **769** uertuntur] uertunt *Ec Gc*. **777** et] uel *Ec*.

I metrum vi

HEADNOTES: gliconicum metrum *Bb Go Lh* | metrum gliconium *Ap Cc Cg Pn* | metrum gliconicum quod constat *Vf* | gliconium (...) spondeo choriambo pyrrichio *Mb* | gliconium metrum constans ex spondeo pyrrichio et choriambo *Vb* | metrum gliconium constans spondeo, choriambo, pyrrichio *Ga Ka Na Pc Pg Pk To Vh* | gliconium metrum, quod constat spondeo, choriambo, pyrrichio, quo utitur quinquies: cum Phoebi radi, quod mundus stabili fide, felix qui potuit, uela Naricii ducis, quondam porticus. *Pp* | Metrum gliconium quod constat ex spondeo, choriambo, pyrrichio. Huic similia sunt: quod mundus stabili fide, felix qui potuit boni, uela Niretii ducis, quondam porticus attulit. *On Pd* | metrum liconicum uel gliconium. Constat enim ex [s]pondeo, choriambo et iambo uel pyrrichio. *Ef* | sextum gliconicum quod constat spondeo, choriambo, pyrrichio: quinquiesque id ponit his uersibus *Mf* | Metrum gliconium constat spondeo choriambo pyrrichio quinquies hoc usus est ita. *Pt* | metrum liconicum ex spondeo choriambo, et iambo uel pyrrichio constans (*Ec*) *Gc* | sextum metrum gliconium, quod constat spondeo, choriambo, pyrrichio, quinquiesque est hoc usus ita: cum Phoebi radiis graue, quod mundus stabili fide, felix qui potuit boni, uela Naritii ducis, quondam porticus attulit *Bd* | metrum gliconicum choriambicum constans spondeo, choriiambo, pyrrichio *Vd* | quod nihil extra ordinem debeat fieri *St* | Tenor huius metri totus comparationibus constat, quibus ostenditur quia nihil extra ordinem debet fieri. Quod si fiat, non habebit laetum exitum. Pertinet autem ad hoc quod ordinabiliter prius leuioribus, deinde acrioribus sanandum esse dixit remediis. *Ap Bc Kc Lc Lh Mj Pc Pk Pp Pq Ps Pt Ta* (*Vd*) | In hoc carmine ostenditur quod pacis plenitudo non est adquirenda in praesenti, sed in futuro expectanda, quia unaquaeque res proprium tempus expectat. *Mf.*

1. Cum Phoebi radiis graue

CUM PHOEBI RADIIS: Haec comparatio nihil in temporaneum proficere posse ostendit. *Ec Gc Ka*.
CUM: spondeus *Ga*.
PHOEBI: solis *Bd Fb Fd Kc Ld Mj On Ps Pt Ta Vf*.
RADIIS: ablatiuus *Pg Ps* | ab *Vh* | choriambus *Ga* (*Pg*).
GRAUE: grauiter *Ap Bd Cc Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh* (2x) *Mj Oa Pb Pc Pk Pn Pp Ps Pt Ta Vc Vd Vf* | moleste *Ap Cc Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Ps Vc* | feruens *Ef* | pyrrichius *Ga* | inimicum mortalibus *Ct Er Lh Pb Pn Pq Ps Ta Vc* | initium mortalibus *Cc Cg Ck Ge* | aduerbium *Ap Cc Ck Ct Ge Lh Oa Pb Pn Ps* | est nomen pro aduerbium *Pp* | est nomen pro aduerbio *Pc Pk* | pro grauiter, ponderose, modeste *Pd* | ponderose, moleste, crudeliter *To* | ab ardore solis *Ec Gc To* | ab ardore solis graue *Ga Ka Na Vh*.

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5 gliconium] liconium *Vb*. **6** gliconium] cliconicum *Na*. | constans] constat *To Vh*; quod constat *Ga*. | choriambo] choriambo et *Pg*. **9** ex] om. *On*. **11** Niretii] nire *Pd*. **21** metri] carminis *Lh Ta*. | totus] om. *Lh Ta*. | quia] quod *Ap*. **22** fiat] fiet *Lc*. | habebit] habet *Pp*. | Pertinet] pertinent *Ap Bc Kc Pc Pp Ps*. | Pertinet…23 remediis] om. *Mj*. | autem] om. *Lh Ta*. **23** leuioribus] breuioribus *Vd*. | acrioribus] leuioribus *Bc*. | dixit] dixerat *Lc*; dicit *Pq*; discit *Lh Ta*; dix«...»it *Pt*. **31** posse] om. *Gc*. **41** ardore] arbore *To*.

I metrum vi

2. Cancri sidus inaestuat,

CANCRI: in Cancro *Go* | mense Iulii *To* | signum in quo fit sol mense Iulio *Ap Oa* | cum sol est in Cancro *Pg Pm Pp* | quando sol in Cancro est *Ec Gc* | quando sol est *Go* | tunc maximus calor tempori(s) *Vb* | Tunc est maxima aestas, cum sol in Cancro est, in illud mense Iunio. *Pd* | Hoc est mense Iunio, quando aestus maxime incanduit. *Ec Gc* | Hoc est in mense Iulio, quando aestus incanduit maxime. *Ka Lh Va* | tropicum Grece ·i· conuertibile *Mo* | Vocatur uero hoc signum Grece tropicum ·i· conuertibile. *Ap Bc Bd Ka Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vd* | Dum sol in mense Iulio in Cancro est, tunc est maxima aestas et notandum quia in eo signo sol et ascendit et retro graditur, sicut cancer aliquando ante incedit, aliquando retro graditur. *Ap Bc Bd Ck Ct Er Ge Ka Kc Lb Lc Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd* | Vocatur uero hoc signum tropicum ·i· controuersibilem. *Lb* | Vocatur hoc signum conuertibile Latine, tropicus Grece, quod cancer ante et retro gradiatur, sic sol in Iulio et ante graditur et retro. Sit autem tunc maximus aestus. *St* | Cancrum inde dixerunt eo quod cum ad eum signum mense Iulio sol uenerit, retro graditur in modum cancri, breuioresque dies facit. *Ec Gc Ka Lh Va*.
SIDUS: signum *Bd* | stern (OHG) *Lh*.
INAESTUAT: exardescit *Ap Cc Cg Ck Ct Ec Er Fb Fd Gc Ge Kc Ld Lh Mj Mo Oa On Pb Pc Pk Pn Pq Ps Pt Ta Vc Vd Vh* | exardet *Fd Mf* | ardet *Ef* | incendit *Fb Mo Pc Pk Pq To* | incandet *Mb* | ardescit sc· in Ianuario *Vf* | inardescit *Pd Pg Pp* | urit *Ps* | incandescit *Ec Ga Gc Ka Mh Na To Vh* | feruet, incanduit *Pd*.

3. tum qui larga negantibus

TUM (TUNC *Va*): pro tunc *Pp* | dico *Vh* | eo tempore *Ap Fb Fd Kc Lb Ld Mj Oa Pb Pt Ta Vd Vf* | eodem tempore *Ps* | illo tempore *Pq* | mense Iulio dum sol in Cancro est *Er Lh Pq Vc* | quando est maximus calor temporis *Va*.
QUI: ille *Kc Pg Pt Ta Vd* | cumque *Ef*.
LARGA: fecunda *Pp* | magna *Ps* | Satis proprie loquitur tanquam quippe largitatem ostendit semen, ut singulariter terrae commissum, multipliciorem reddat fructum. *Ec Gc Ka*.
NEGANTIBUS: sterilibus *Ap Cc Cg Ck Ge Oa* | infructuosis *Ec Ef Ga Gc Ka Lh Mf Mh Na Pd Pm Pp To Vh* (2x) | reddere *Er Fb Fd Kc Ld Mj Pg Pp Ps Pt Ta To Vd Vf* | non reddentibus *Pd* | harenosis, infructuosis non ualentibus adeo semina reddere, ut fructificentur *Ap Cc Ck Ct Ge Pb Pc Pk Pn Ps Vc* | reddere, quia non possunt eo modo recipere semina, ut fructificentur *Lh*.

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48 cum] dum *Pg*. **52** Vocatur] uocat *Pc*. | uero] autem *Ap Lc Pc Pk Ta*. **53** Dum] dum enim *Bc Bd*. **54** in[1]] om. *Bc Bd Er Ka Kc Lb Lc Mj Pc Pk Pp Pq Pt Vc Vd*. | Cancro] crancro *Bd*; canero *Er*; cranco *Vd*. | est[1]] ·i· *Pt*. | tunc] nunc *Er*. | est[2]] fit *Ka*. | et notandum] om. *Lb*. | quia] quod *Mj*. | in eo] nec *Er*. | eo] hoc *Mj*. **55** sol] om. *Pp Ta*. | et[1]] om. *Lb Lc Mj Pb Pt*; «et» *Pb*. et[2]] et descendit ac *Pt*. | retro] tetro *Er*. | graditur] gradatur *Pp*. | sicut…56 graditur] om. *Ka Kc Lb Lc Mj Ps Pt Vd* | ante] om. *Pq Ta*. | ante incedit] antecedit *Bd*. | ante…56 aliquando] om. *Pc*. | incedit] inuenditur *Er*. **56** graditur] om. *Pp*. **60** Cancrum] cancrum \quoque/ *Ka*; cancrum quoque *Lh Va*. | inde] ideo *Ec Gc*. | dixerunt] dixerunt ueteres *Ec Gc*. | eo quod] quia *Va*. eum] illud *Ec Gc Va*. | Iulio] iunio *Ec Gc*. **72** Iulio] in leo *Er*. **75** tanquam] tantam *Ec Gc*. **76** ut] ut si *Ec Gc*. **80** infructuosis] influctuosis *Pc*. **81** fructificentur] fructificent *Ct Pb Pc Pk Pn Ps Vc*.

I metrum vi

4. sulcis semina credidit

SULCIS: rigis *Vb* | glebis *Fd Kc Ld Lh Mj On Pb Pg Pp Ps Pt Ta To Vd Vf* | terris *Pb* | agris *Ef Lh Mf* | glebis harenosis infructuosis *Fb* | Nemo tunc seminat, quia comburuit. *Ef* | Nemo tunc seminat, quia semen tunc comburitur. *Ec Gc*.
SEMINA: germina *Lh To* | fructum uel germina *Pd* | generis frumenti *Ps*.
CREDIDIT: ille *Fb* | commisit *Ct Ec Ga Gc Ka Mh Na Pp To Vh* | commendauit *Fd Lh Mf Pb Pc Pk Pm Pq Ps Pt Va* | seminat *Mb* | seminauit *Ef*.

5. elusus Cereris fide

ELUSUS CERERIS FIDE: Hoc dicit: si quis fallitur a spe frumenti, uertat se ad arborem, in qua primitus alimentum fuit creatum. Sic ammonet Philosophia Boetium. Si fide hominum deciperetur, ut ad eum se uerteret, qui omnibus eum sequentibus aeternam consolationem dat. *Ec Gc Ka Lh Va* | Maturitatem frugum nisi in aestate non queras. *St*.
ELUSUS: deceptus *Ef Fb Ld Mb Mo Pb Pd Pp Pq Vd Vf* | delusus *Ec Ka Lh Va Vb* | inductus *Lh Pd To* | fraudatus *Pp* | suasus *To* | bitroganer (OHG) *Ec Gc*.
CERERIS FIDE: fide frumenti ·i· spe capiendi fructus *Ec Gc Ka*.
CERERIS: frumenti *Fb Fd Kc Ld Lh Mj Mo On Pc Pk Pp Pt Ta To Vb Vd Vf Vh* | deae *Pb* | fuit *Er* | pro frumentosa *Pd* | deae frumenti *Mf* | metonomia, per inuentorem id quod inuentum est *Cc Ck Ct Lh Pc Pg Pk Pn Ps Ta Vc*.
FIDE: spe *Lh Vc*.

6. quernas pergat ad arbores.

QUERNAS – ARBORES: ad quercus *Bd Pb* | ad querceas *Ec Ga Gc Ka Mh Na To Vh* | necesse est *Vh* | colligere glandes *Ef Ka* | propter inopiam *Ka* | propter necessitatem *Mb* | ut glande uescatur *Cc Cg Ck Ct Er Fb Ge Kc Lh Mj Pb Pc Pd Pk Pn Pq* (2x) *Ps Ta Vc Vd* | ut glandibus uescatur *Vf* | et silua ferat glandes *Vb* | ut accipiat fructus et glande uescatur *Pp* | quernas siue quercus, quia soliti erant dii gentium quaerentium responsa *Ka Lh* | quernus siue quercus, quia inde soliti erant dii gentium quaerere responsa. Colligere uero glandes pergat propter inopiam. *Ec Gc*.
QUERNAS: quernus -na -num *Va* | a quercu *On* | denominatiuum a quercu *Fb Fd Kc Lh Mj Pp Pq Ps Pt Ta Vd* | glandiferas, quoniam ex illo fructu quem seminauit nullatenus uescetur sc· ut glande uescatur *Ap Oa*.
PERGAT: sis uel petas *Pd*.

7. Numquam purpureum nemus

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97 se] om. *Va.* **99** eum[1]] se *Va.* **100** consolationem] solationem *Ka Lh.* **105** frumenti] frumenta *Vh.* **107** inuentorem] inuentionem *Cc.* | id] ·i· *Cc Ck Pn Ps.* **121** denominatiuum] denominatiuus est *Ta*.

I metrum vi

NUMQUAM – NEMUS: In hoc ostendit quod pacis non est plenitudo quaerenda in praesenti, sed expectenda in futuro, quia unaquaeque res proprium habet tempus. *Ap Cg Ck Ec Gc Ge Ka Lh* (2x) *Na Pd To* (*Vh*) | metonomia *Ec Gc* | metonomia a siluis ad agros *Ef Ga Ka Na To Vd Vh* | translatio a siluis ad agros *Ec Gc Ka Pm*.
NUMQUAM: necesse est *Vh* | quicumque sis *Lh*.
PURPUREUM: pulchrum *Fb Fd Kc Ld Lh Mj Mo Pb Pp Ps Pt Ta Vd Vf* | pulchrum ex floribus *To* | conditum floribus *Pp* | floriferum *Ps* | Purpureum pro pulchro et profundo accipitur, unde Virgilius mare profundum purpureum dixit. *Bc Lh Pc Pk Pq St Ta* | ubi herbae purpureum colorem habentes nascuntur *Ap Oa*.
NEMUS: siluam *Pt Vf* | uiridiarium *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pn Pq Ps Vc* | ubi uiolae sunt *Vd* | siluam herbarum *Ec Gc Ka Pm* | A numinibus dicitur, quia ibi idola constituunt. *Ec Gc Ka Lh*.

8. lecturus uiolas petas

LECTURUS: collecturus *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pg Pn Pp Pq Ps Pt To Va Vc Vf* | electurus *Bd*.
UIOLAS: flores *Fb Ps* | Violae sunt herbae habentes paruos flores purpurei coloris. *Lh Mf* | Violae sunt herbae paruos flores et purpureos colores habentes. Violas ponit pro quibuslibet floribus, et est species pro genere. *Ec Gc Ka*.
PETAS: perge *Ap Cc Ck Ct Ge Oa Pb Pn Ps* | pergas *Cg Ga Ka Mh Na To Vd Vh* | quaeras *Ef Pg Pm Pq* | metonomia a stellis ad amicos (= animos?) *Vb*.

9. cum saeuis Aquilonibus

CUM: quando *Pp*.
SAEUIS: ex *Ec Gc* | uehementibus *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pq Ps Ta Vc* | asperis *Fd Pp* | duris *Fb Fd Kc Lh Mj Mo On Pp Ps Pt Ta Vd Vf* | de duris *Vb*.
AQUILONIBUS: uentis *Fb Fd Kc Lh Mj On Pp Ps Ta Vd Vf* | uentibus *Pt* | wintum (OHG) *Lh* | uento aquilonari *Pg* | uentis a uelocitate ut aquila celer (*Ga*) *Ka Na To Vh* | ab aquila propter celeritatem uolatus *Cc Ck Ge Vb* | aquilonalis uentus propter celeritatem uolatus *Ap Oa* | Aquilo uentus a uehementissimo uolatu adinstar aquilae dicitur. *Ec Ef Gc Ka Lh Mf* | Aquilo a uehementissimo uolatu aquilae appellatur. *Va* | Hiemali tempore non sunt flores colligendi. *Ec Gc*.

10. stridens campus inhorruit;

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129 In hoc] hic *Cg*. | quod] quia *Ec Gc Ka Lh*(1). | pacis] paucis *Ec Gc Lh*(1) *Pd*; < paucis *Ka*. quaerenda] querenti *Ge*; adquerenda *Lh*(2); adquirenda *Ec Gc Ka Lh*(1) *To Vh*. | in…130 praesenti] om. *Ec Gc Pd*. **130** expectenda] exspectando *Lh*(2); expectandae *Ec*; -e > a *Gc*. | in futuro] om. *Pd*. | proprium] om. *Pd*. | habet tempus] tempus exspectat *Ec Gc Ka Lh*(1) *Na To Vh*. **131** metonomia[2]] metonomia est *Ef*. **135** Purpureum] nam purpureum *Ta*. **136** accipitur] ponitur *Lh Pq Ta*; om. *St*. | unde] om. *St*. | profundum] profundam *Lh*. | dixit] nominauit *Pq Ta*; mare nominauit *Lh*. **147** purpurei coloris] purpureos colores *Lh*. **148** Violae] uioles *Gc*. paruos…et] om. *Ka*. **149** quibuslibet] quilibet *Ka*. **151** quaeras] quam ram *Pg*. **157** uehementibus] uehementis *Lh*. **162** aquila] aquilo *Cc Ck Ge*; aliqua *Vb*. **163** Aquilo] aquila *Ef*. | uolatu] flatu *Ef*. **164** dicitur] om. *Ec Gc*; uolatum dicunt *Ef*.

I metrum vi

STRIDENS: sonans *Va Vb* | sibilans *Bd* | in hieme *Ef Ka* | gelu sonans *Fb Fd Kc Ld Mj Mo On Pg Ps Pt Vd* | aspere sonans *Cg Ta* | aspere sonans uel sibilans *Ap Cc Ck Ct Er Ge Lh Oa Pb Pc Pd Pk Pn Pq Ps To Vc* | gelu resonans aspere in hieme *Pp* | sonans unde et stridula (...) significat *Mf*.
INHORRUIT: insonuit *Vb* | insonat *Pg* | induruit *On Vf* | rigescit *Ps* | strubet (OHG) *Ec Gc Ka Vh* | strubeta (OHG) *Ga Na* | gelu *Vf* | gelu ex glacie *Mb* | gelu hispidus *Er* | gelu hispidus factus est *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pc Pk Pn Pq Ps Ta To Vc* | crispatur uel gelu hispidus frangitur *Fb Kc Ld Mj Mo Pp Ps Vd* | commotus est, intremuit *Pp* | horridus effectus est *Ka* | horridus effectus in hieme *Ec Gc*.

11. nec quaeras auida manu

AUIDA: cupida *Ap Cc Cg Ck Ct Er Fb Ga Ge Lh Na Oa Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vb Vc Vf Vh* | cum *Ec Ef Gc Ka* | a non uidendo propter nimiam cupiditatem. Sicut amens qui mentem minime habet. *Ec Gc Ka Lh Va*.
QUAERAS: tu *Pg*.

12. uernos stringere palmites

UERNOS: uernales *Cg Vb* | in uere *Vf* | uernali tempore uuas colligere *Ga Ka Na To* (*Vh*) | uerno ·i· uernali tempore uuas colligere. Non est uindemiandum. Translatio de arboribus *Ec Gc*.
STRINGERE: amputare *Ap Cc Cg Ck Ct Er Fb Fd Ge Lh Mf Oa Pb Pc Pd Pg Pk Pn Pq Pt Vc Vh* | carpere *Vf* | secare *Ap Fb Fd Ld Mj Oa* | colligere *Pm* | stroufen (OHG) *Ec Gc Pm* | secare, decarpere, amputare, auellere *Kc Vd* | decarpere, amputare, auellere *Ps* | decerpere, premere, amputare *Pp* | secare, decerpere, amputare *Ta*.
PALMITES: uites *Pp* | ramos *Cg* | simul cum uuis *Pt Vf* | uites quae in uernali tempore crescunt *Ap Oa* | qui uernali tempore procedunt (*Cc*) *Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | quod alio tempore procedunt *Er* | uuas colligere *Ef*.

13. uuis si libeat frui;

UUIS: uuidus intrinsecus, umidus extrinsecus *Va* |
SI: pro ut *Ap* (*Cc*) *Cg Ck Ct Ge Lh Oa Pn Pq Ps Vc*.
LIBEAT: placeat *Ct* | placet *Pb*.
FRUI: uti *Vb Vf* | post *Ga Ka Na To Vh*.

14. autumno potius sua

AUTUMNO: tempus *Vf* | tempori *Lh* | in *Pb* | datiuus *Ps* | ab augendo *Va* | Autumnum quidam putant dictum quod tunc maxime hominum augeantur opes

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171 sonans[2]] resonans *Ap Oa*; sedens *Pd*. **176** est] es *Pb*. **177** crispatur] crispat *Ld*. | hispidus] hispidum *Kc Vd*; ispidem *Ps*. **184** a] auidus a *Va*. | non uidendo] praeuidendo *Ec Gc*. **200** qui] quia *Pq*. | uernali] nouali *Pp*. | procedunt] procedit *Ps*.

coactis agrorum fructibus. *Ec Gc Ka Lh Va* | aliisque temporibus distributum est quid debeant proferre *Ap Bc Ck Fb Fd Ge Kc Ld Mj Pc Pk Pp Pq Ps Ta Vc Vd*.
POTIUS: quia *Pb* | quam uerno tempori *Pp* | quam ueri *Bd Pq* | quam in ueri *Vb* | aliis temporibus *Pt* | Quid autumnus et cetera tempora habeant totum habet dispositum. *Pd* | potius quam uerno sua digna sibi *Lh Ta* | in hieme nunquam uuae, sed mortua potius omnia, in aestate uiuida prorsus omnia, in uere florida *St* | Autumnali potius quam uerno tempore stringendi sunt palmites. *Ec Gc Ka*.
SUA: propria *Ap Cg Ck Ge Oa Pc Pk Pq Ps Vc* | sua propria *Er* | digna sibi *Af Kc Pp Ps Vd*

15. Bacchus munera contulit.

BACCHUS: quia *Ld* | deus *To* | deus uini *Pt Vh* | poetice posuit *Vf* | inuentor uini *Cg Pp Ps* | poetice inuentor uini *Ap Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Pq Vc* | poetice deum posuit *Af Fb Fd Ka Kc Ld Mj Pp Ps Ta Vd* | repertor uini *Vh* | repertor uini qui et Liber Pater *Ec Gc Ka Lh Mf Va*.
MUNERA: uuas *Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pq Ps Ta Vc* | uuarum *Ap Oa* | digna *To* | uinum *Ef On* | sua dona uuarum scilicet et oblectamenta *Pp* | repertorium ·i· uuas uel uinum *Pd*.
CONTULIT: dat *Ct Ps* | dedit *To*.

16. Signat tempora propriis

SIGNAT: dat *Pq Ta Vc* | distinguit *Ap Bd Cg Ck Fb Ge Kc Mj Mo Oa Pb Ps Pt Vd* | notat *Bd Vb* | demonstrat *Fb Kc Mo Ps To Vd Vf* | gubernat *Pg* | ordinauit *Fd Mf* | praeordinat *Ap Oa* | componit *Ef* | destinat *Ka* | designat *Bd* | absolutio *Ka* | definit, ordinat *Ec Gc Lh* | demonstrat, deputat, praeordinat *Pp* | Quicquid unicuique tempori congruit, disposuit; cui conueniunt flores, non conueniunt uuae. *Ap* (2x) *Ck Ge Vb* | ordinans proprium tempus unicuique *Ga Ka Na To Vh*.
TEMPORA: omnia *Ec Ef Gc* | ut unum quodque tempus suum proprium officium habeat *Ap Oa* | Non est pax in praesenti quaerenda. *Ec Gc* | Non est pax in praesenti quaerenda. Nam et quaeque res tempus proprium expectat. *Ka Pm*.
PROPRIIS: Hic generaliter colligit quod supra specialiter memorauit. *Fb Fd Kc Lc Lh Mj Pc Pk Pp Pq Ps Ta Vd* | quia deest *Mb*.

17. aptans officiis deus

APTANS: accomodans *Ap* (*Cc*) *Cg Ck Fb Ge Kc Ld Mj Mo Oa Pb Pn Pp Ps Pt Ta Vd* | idoneus *Vb* | coniungens *Ps Vf* | iungens *Ec Gc Lh* | coaptans *Pp* | ordinans *Ef Ka Pm To Vh* | accumulans *Lh* | illa *Ap Oa* | illa tempora *Bd* | ordinans proprium tempus unicuique *Ec Gc*.

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216 agrorum] om. *Ec Gc*. | aliisque] aliis *Fb Fd Ld Ps Vd*. | temporibus] temporalibus *Kc*. **217** quid] quod *Fb Fd Kc Ld Mj Ps*. **230** inuentor uini] inuentorum *Lh Pq Vc*. **231** posuit] posint *Ta*; < posint *Af*. **246** ordinans] ordinat *Ka*. **250** Hic] hoc *Lh Pq*. | supra] superius *Fd Lc*. specialiter] om. *Pp*. | memorauit] commemorauerat *Pc Pk*; commemorat *Lh Pq*.

I metrum vi

DEUS: Deus dictus quod nihil ei boni desit, uel quod omnia commoda hominibus dat, uel a Greco id uocabulum dictum, quod est theos metum significans, quia deus timendus est. *Ec Ga Gc Ka Na To Vh* | Deus dictus est quod nihil ei desit, uel quod omnia commoda mortalibus det, uel quod uerius a Greco uocabulo quod est theos, quod significat metum, quia omnibus metus est uel sit. Vnde aspirari huic uocabulo mos frequens erat antiquis nostris. *Mf* | Deus dictus quod ei nihil desit, uel quod omnia commoda hominibus dat, uel a Greco theos, quod significat metum, eo quod omnibus metus sit. Sed magis constat id uocabulum a Greca esse dictum. *Ef.*

18. nec quas ipse cohercuit

NEC: pro non *Pc Pk Pp*.
QUAS: uices *Bd* | paratus *Pd* | ipsas sortes quas singulis temporibus delegauit ipse *Pp*.
IPSE: deus *Ap Oa*.
COHERCUIT: coercet *Ga* | prohibuit *Ap Cc Ck Ec Er Fd Ga Gc Ge Ka Kc Lh Mf Mj Na Oa Pc Pd Pg Pk Pm Ps Ta To Vc Vd Vh* | stabiliuit *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pc Pd Pk Pn Ps Vc* | separauit *Ap Cc Cg Ck Fb Ge Kc Oa On Pp Ps Pt Ta Vd Vf* | posuit *Ps* | restrinxit *Ld* | constrinxit *Ec Ga Gc Ka Mf Na Pq To Vh* | constituit *Ef Pp* | constringit *Lh* | perpetrauit *Kc Ps Vd* | discreuit *Pp* | metitur *Lh* | metitus *Vc* | metitus est *Er Pc Pd Pk* | prohibuit misceri *Va* | alligauit ad suum satum *Bd*.

19. misceri patitur uices.

MISCERI: conturbari *Cc Ck Ct Ec Ef Er Ga Gc Ge Ka Lh Mf Na Pb Pc Pd Pg Pk Pn Pq Ps To Vc Vh* | confundi *Fb Fd Kc Ld Mf Mj Pp Ps Pt Ta Vd Vf* | perturbari *Ap Oa Pp* | permutari *Cg* | ut conturbentur *Pd* | ut perturbentur *Ct* | ut permutandum *Er* | ut permutentur *Ap Cc Ck Ge Oa Pb Pc Pk Pn Pq Ps Vc* | ut permotentur *Lh*.
PATITUR: permittit *Mb On*.
UICES: uarietates *Ap Cc Cg Ck Ge Oa Pb Pn* | uarietate *Ps* | temporum *Ap Oa* | uicissitudines *Fb* | tempora anni *Fb Fd Ld* | uicissitudines temporum *Ec Ga Gc Ka Na Pg To Vh* | uarietates temporum et creaturarum *Ct Er Lh Pq Vc* | proprietates temporum uicissim non mutantur *St.*

20. Sic quod praecipiti uia

SIC: taliter *Ap Oa* | eodem modo *Vh* | ad omnia superius *Ct Pb Pn Ps* | ad omnia superis *Ap Ck Ge* | quod se ante tempus ostendit *Ec Gc Ka Pm* | sicut qui commisit terris messem delusus est fide Cereris *Pp* | sicut qui commisit terris mense Iulio

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260 dictus] dicitur *Vh.* **261** id] om. *Vh.* | uocabulum] uocabulo *Vh.* | dictum] ductum *To*; dictum est *Ka.* | est] om. *Vh.* | theos] ΘHOC *Ka.* | metum…262 est[1]] om. *Ga Na.* | quia] quod *To.* **282** metitus[2]] metruis *Er.* **291** permutentur] permittentur *Ps.* **296** creaturarum] oratium *Er.* **302** ad[1]] et *Ct.* **304** terris[2]] terrae *Pq*.

I metrum vi

semina elusus est fide Cereris *Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pq Ps Ta Vd*.
QUOD: quaecumque *Er* |
quaeque res *Ct* | quicquid *Ec Gc Ka* | quaecumque res *Ap* (*Cc*) *Cg Ck Fb Ge Kc Lh Mj Oa Pb Pg Pk Pn Pp Pq Ps Pt Ta Vc Vd* | quicumque res *Pc*.
PRAECIPITI: praepostera *Mb* | praepropera *Bd* | praeproperat *Pc* | prospera *Pk* | labili *Va* | nimium *Fb Kc Pc Pk Pp Ps Vd* | intempestatiua *Lh* | festina *Ec Gc* | festinata *Mf* | festinata ratione *Ka Lh* | ante tempus *Pp* | immatura ratione *Ct Ec Ef Er Fd Ga Gc Ka* (2x) *Lh Mf Na Pc Pd Pk Pp Pq Ta To Vb Vc Vh* | inordinato cursu *Ec Ga Gc Na To Vh* (2x) | immatura ratione temporum et creaturarum *Ap Cc Cg Ck Ge Oa Pb Pn* | pro praemio lugubri *Fb Kc Pp Ps Vd*.
UIA: cursu *Pm*.

21. certum deserit ordinem

CERTUM: rectum *Va*.
DESERIT: derelinquit *Vb* | recedit *Ap Oa*.
ORDINEM: naturam *Fb* | a statu mentis *Ap Oa* | propriam constitutionem *Ef*.

22. laetos non habet exitus.

LAETOS: bonos *Ec Ga Gc Ka Na Pg Pm To Vh* | bonum *Va* | felices *Ec Fb Fd Gc Kc Ld Lh Pp Ps Pt Ta To Vd Vf* | prosperos *Pq* | iucundos *Pp* | ut tu habes factum *Ef*.
NON HABET: quia non consecutus est, quod uoluit *Pp*.
EXITUS: fines *Ap Cc Cg Ck Ec Ef Fb Fd Gc Ka Ld Lh Mf Oa Pb Pg Pn Pq Ps To Vb Vd Vf* | finem *Ba Ct Er Pc Pd Pk Pp Ta Va Vc Vh* | finis *Pt* | Sic et tu congruo tempore ualidioribus remediis attingendus es. *Ec Gc Ka* | prosperum finem mortis *Ap Oa*.

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305 semina] om. *Fd Kc Ld Mj Pc Pk*; \semina/ *Ps*; et *Vd.* | elusus] elisus *Vd.* | est] «...» *Ct.* **314** immatura] in natura *Pb*; < in natura *Ap Oa*. **333** tu] tuo *Ec Gc*. **334** ualidioribus] ualidis *Ec Gc*.

I prosa vi

1. Primum igitur paterisne me pauculis rogationibus statum tuae mentis attingere atque temptare, ut qui modus sit tuae curationis intellegam?

PRIMUM IGITUR – INTELLEGAM: uerba philosophiae ad Boetium *To* | inquisitio aegritudinis (*Bb*) *Ka Lh* | ΠΕΥCIC *gl.* percunctatio *Ka Lh* | Num pateris me scire qualitatem tuae mentis ·i· ut intellegam qualiter habet se tua continentia. *Er*.
PRIMUM: aduerbialiter *Vb* | primitus *Pg* | dicam *Ap Cc Cg Ck Ct Ge Oa Pb Pc Pk Pn Ps Vc* | dic mihi *Af* | illa ait *Ef* | quam te aggrediar *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps Vd* | quam te aggrediar mederi *Fb Lh Pc Pk Pp Pq Ta Vc* | quam aggrediar mereri *Pd*.
IGITUR: quia ita est *Ec Gc Ka Lh Mb* | quia debet tibi impedire medicinam et tenere certum ordinem *Bd*.
PATERISNE: permittis *Ap Cc Cg Ck Fb Fd Ge Kc Mj Oa On Ps Pt Ta To Vd Vf* | permittes *Pg* | permittas *Af* | sustines *Cc Cg Ck Ge Pp Pq* | concedis *Va* | nonne uis *Ka* | uisne *Ef* | numquid sustines *Ap Oa*.
-NE: an *Cc Cg Ck Ct Ge Ld Pb Pn Ps Vf* | pro numquid *Go*.
PAUCULIS: paucissimis *Ap Cc Cg Ck Ge Lh Oa Ta To Va* | paruis *Pp* | paucis *Fd Mb Vh* | minimis *Ap Oa*.
ROGATIONIBUS (< INTERROGATIONIBUS *To* | \RO/GATIONIBUS *Lh*): interrogationibus *Ap Cc Ck Ec Ef Fb Ga Gc Ge Go Ka Ld Lh Mb Mf Mo Na Oa On Pm Pp Ps Pt Ta Vb Vd Vf Vh* | interrogantibus *Kc* | rationibus *To* | interrogationibus (< inter rationibus) *Fd* | questionibus *Ap* (*Cc*) *Cg Ck Ct Fb Ge Mo Oa Pb Pc Pk Pn Pq Ps Ta Vc* | uerbis *Pg*.
STATUM: qualitatem *Af Ap Cc Cg Ck Fb Fd Ge Kc Ld Lh Mb Mj Mo Oa Pg Pp Ps Pt St Ta To Va Vb Vd Vf* | rationabilitatem *Ap Oa* | stabilitatem *Kr Pc* | habitum *Pp*.
ATTINGERE: contingere *Ka Lh Mb* | sollicitare *Ld* | atque tangere *Er* | ut pleniter cognoscam in quali statu (...) *Ef* | ut pleniter cognoscam quali sit statu mens tua *Ka Pp* | ut pleniter cognoscam qualiter uel quali statu constet mens tua *Ec Gc*.
TEMPTARE (TEMPORARE *Cc*): temptare *Cc* | probare *Ps To Vh* | pertractare *Ld* | ut possim intelleg(ere) qua(le) ratione *Vb* | uel temperare ·i· ex officio medicinae tractum est istud *Pp*.
MODUS: qualitas *Ap Cc Cg Ck Ge Oa Pb Pn St* | mensura *Pp St* | quae qualitas *Ct Er Ps* | qualis qualitas *Mb To Vh* | qualiter se habeat mens tua *Af Ap Bc Cc Cg Ck Er Fb Fd Ge Kc Ld Lh Mj Oa Pc Pk Pp Ps Pt Ta To Vc Vd Vf* | Numerus in quantitate et modus in qualitate dinoscitur. *Ap Ck Ge*.
CURATIONIS: medicationis *Fb* | sanationis *Mb* (?) *To* | qualiter curari possis *Ap* (*Cc*) *Cg Ck Er Ge Oa Pc Pk Pp Pq Ps Vc* | quomodo possis curari *Pg* | et curari possis *Fb* | qualiter curari ualeas *Va* | qualiter mens curari possit *Lh* | qualiter curari possis et qualiter se habeat mens tua *Ap Ct Pb Pn* | indigeas *Vb*.

2. Tu uero arbitratu, inquam, tuo quae uoles ut responsurum rogato.

TU UERO – ROGATO: Boetius *Pp* | Boetii uerba *Ap Cc Cg Ck Ge Oa* | poeta *Vh*.

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12 quam[1]] quia *Lh Pq Ta*. **31** cognoscam[2]] sciam *Pp*. **37** habeat] habet *Bc*.

TU: philosophia *Vf* | o philosophia *Ap Oa Pp* | interrogato *Af* | interroga me *Ec Gc Ka*.
ARBITRATU: stimatione *Ec Gc Lh Mb* | iudicio *Ap Cc Cg Ck Ec Ef Fd Ga Gc Ge Ka Mb Na Oa Pg To Vb Vh* | iudex *On* | libitu *Fb Mo Pp To Va* | uoluntate *Ef Fb Mo Pt* | iudicio tuo *Pp* | secundum libitum *Ap Cc Ck Ct Er Ge Oa Pb Pn Ps* | secundum tuum *Ld* | ad tuam uoluntatem *Mf*.
INQUAM: ego *Lh Pc Pk Ta Vc* | dixi *Er Ga Ld Na To Vh* | dixi ego *Ap Cg Ck Ct Fb Ge Oa Pb Pn Ps* | ut dixi *Vb* | dixi ego Boetius *Pp*.
TUO: tuum *Ap Cc Ck Ct Ge Oa Pb Pn Ps*.
QUAE: ea *Er Ld Pt*.
UT RESPONSURUM ROGATO: Interroga, sicut me uides paratum. *Pp* | Interroga quae uis, quia tibi per omnia sum responsurus. *Ec Gc Ka Lh Mb Vh* | Interroga quae uis, quia tibi per omnia paratum ad respondendum sum responsurus. *To* | Sic interroga me ut illum qui respondere debet. *Mj* | Interrogo quem sic me uides paratum ad respondendum. *Fd* | Sic interroga me ut illum qui respondere debeat, uel quem desperatum uides ad respondendum. *Fd* | Tuo arbitrio interroga, quem sicut me uides paratum respondere. *Mj* | Tuo arbitrio interroga, qui sic me uides paratum ad respondendum. *Vf* | Tuo arbitrio interroga, quem sic uides et ne paratum ad respondendum. *Ld* | Tuo arbitrio interroga me ut illum qui respondere debeam uel qui desperatum uides ad respondendum. *Lc* | Pro libitu interroga quae uis, sicut me uides paratum ad respondendum. *Af Bc Kc Lh Pc Pk Pp Ps Ta Vc Vd*.
UT RESPONSURUM: me *Ap Er Pb Pc Pn Pp* | tibi *Fb* | me uides *Fb* | me tibi *Pt* | interrogares tibi *Na* | sicut me paratum uides *Ap Cc Cg Ck Ct Er Ge Oa Pb Pn Ps* | ut respondeam tibi *Ec Mb To* | ut respondeam quasi me *Ef* | quasi respondeam tibi *Ka* | ut tibi respondere possim *Fd Ld* | ut eum qui debet respon{dere} *Vh* | sicut paratum ad respondendum *Va* | sicut me scis responsurum uel paratum ad respondendum *Pd*.
UT: uelut *Cc Ck Ge* | quasi *Ec Gc Go Mb*.
ROGATO: interrogato *Af Ap Ba Bc* (*Cc*) *Cg Ck Ct Ec Er Fb Ge Kc Lh Oa Pc Pg Pk Pn Pp Ps Pt Ta To Vb Vc Vd* | interroga *Ef Mb Pb Pd Vh* | interrogatio *Gc* | o interroga *On* | interroga tu *Pp* | interrogato me *Pq* | interroga me *Ga Ka Na* | interrogas, sc· me *Lh* | secunda persona futuri tempo(ris) imperatiui modi *Vb*.

3. Tum illa: Huncine, inquit, mundum temerariis agi fortuitisque casibus putas an ullum credis ei regimen inesse rationis?

ILLA: philosophia *Ap Cc Ck Ge Ld Oa Pp Pt* | dixit *Kc Ta Vd* | ille dixit *Ef* | ΑΠΟΚΡΙCΙC *gl.* apokrisis *Ka* | ΑΠΟΚΡΙCΙC *Lh*.
HUNCINE: hunc *Ec Gc Mb On To Vh* | numquid hunc *Er Pb Pp* | numquid hanc *Pn Ps* | an hunc *Ef* | utrum *Ka* | numquid hunc mundum *Ct Lh Pq Vc* | numquid hanc uel haecne *Ap Cc Ck Ge Oa*.
-NE: an *Ap Oa*.
INQUIT: illa *To*.
TEMERARIIS: inconsideratis *Af Ap Bc Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Oa Pb Pc Pd Pk Pn Pq Ps Ta Vc Vd Vf* | irrationabilibus *Ef Mf* | inordinatis *Ec Ga Gc Ka Na*

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59 Interroga[2]] interroga me *Vh*. **68** Pro libitu] prohibitu *Ps*. | interroga…69 uis] interroga«::» quem *Kc*; interroga quem *Af Ps;* interrogata quem *Vd*. **69** paratum] paratam *Pc Pk*. respondendum] respondendum est *Kc*. **71** uides] uides me *Oa*. **73** debet] > debes *Vh*. **89** mundum] modum *Vc*.

Pm Vh | audacibus *Ec Gc Ka Lh* | praesumptuosis *Kr* | praesumptiuis *Pt* | repentinis *Va* | praeter consilium *Vf* | sine tramite moderationis *Pp* | uacillantibus *Pg* | qui sine ratione sunt *Ec Gc Na Pg Pm To Vh* | quasi sine ratione *Ka* | casualibus *Vh*.

AGI – PUTAS: putasne mundum regi ullo regimine nisi dei *Ap Cg Ck Ge* | ut iste mundus non gubernetur et ut deus non praesideat et gubernet illum *Ap* | putas ut regatur diuino iudicio an fortuitis rationibus *Vb*.

AGI: regi *Ap Ba Bd Cg Ck Ef Fb Ga Ge Lh Na Oa Pb Pg Pn Pp Ps Pt Vh* | rei *Mb* | agitari *Af Bc Ta* | duci *Pm To Va* | gubernari *Pp To* | moueri *Bd*.

FORTUITISQUE: repentinis *Ap Cc Cg Ck Ct Er Fb Ge Ka Lh Oa Pb Pc Pd Pk Pn Ps Ta Vc* | improuisis *Fb* | insperatis *Pp* | incertis *On Pd Pg* | subitis *Bd Pq* | subitaneis *To* | inordinatis et repentinis *To*.

CASIBUS: euentibus *Lh Pp* | euentibus solummodo *Mb*.

ULLUM: aliquid *Pp*.

EI: mundo *Ap Ba Bd Ck Ct Ef Er Ge Ka Mb Oa Pb Pd Pn Pp Ps Pt To Vh*.

REGIMEN INESSE RATIONIS: ut ratione dei gubernitur *Pp* | ut per aliam rationem gubernetur *Pd* | ut per aliquam rationem disponatur *Pq* | ut per aliquam rationem disponatur atque gubernatur *Ap Cc Ck Ct Ge Lh Oa Pb Pc Pk Pn Ps Ta Vc*.

REGIMEN: gubernaculum *Pt*.

RATIONIS: ordinis *Bd* | diuinae *Bc* | disputationis *Ta* | diuinae dispositionis *Af Fb Fd Kc Mj Pk Pp Ps Ta Vd Vf* | aeternae dispositionis *Ka Pt* | diuini aeternae disputationis *Ld* | Ratio dei alia est et alia hominis. Ratio hominis est discernere inter bonum et malum. Ratio dei est aeterna dispositio. *Ap Bc Fd Kc Lc Mj Pc Pk Pp Ps Pt Ta Vd* | rationis dei, quae nimium refert ab humana. Nam illa aeterna dispositio, haec discretio inter bonum et malum. *St* | Alia est ratio dei, alia hominis. Ratio dei est aeterna dispositio. Ratio hominis est discernere inter bonum et malum. *Af Lh Pq*.

4. Atqui, inquam, nullo existimauerim modo ut fortuita temeritate tam certa moueantur, uerum operi suo conditorem praesidere deum scio nec umquam fuerit dies qui me ab hac sententiae ueritate depellat.

ATQUI: certe *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Vb Vc* | certum est *To*.

INQUAM: ego *Ap Cg Ck Ct Ge Oa Pb Pn Ps* | dixi *Fb Ld Vh* | ut dixi *Vb* | ego Boetius *Er Pp*.

NULLO: nullo modo *Ct Ec Gc Ka Lh Mb Pk Pp Pq Ta Vc* | modo *Oa*.

EXISTIMAUERIM: existimabo (*Cc*) *Cg Ck Ge Pd* | putauerim *Vb* | credam *Ct Pb Pk Pn Pp Pq Ps Ta Vc* | credo *Ap Ck Ge Oa* | concessiuus *Oa* | concessiuus modus est *Ap* | existimare potero *Af Bc Fb Ka Kc Lh On Pp Ps Vd* | existimare potere *Fd* | existimare possum *Ap Oa Va* | possum aestimare *Ec Gc* | potero existimere *Mb* | pro estimare possum *Vf* | pro existimare potero *Pt*.

MODO: aliquo *Pp* | temesis *Ct Ps* | pacto *Va*.

FORTUITA: fortuna *Pn* | subita *Ap* (*Cc*) *Ck Ec Gc Ge Mj Oa* | casuali *Ap Ba Ck Ge Ka Lh Mb Mf Oa Pc Pd Pk Pp* (2x) *To Vh* | casualia *Ec Gc* | subitanea *Fb Ld Mo*

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97 qui] quia *Ec Gc.* **111** aliquam[2]] aliam *Pc.* **112** gubernatur] gubernetur *Pc Pk.* **116** Ratio[1]… et] est enim ratio dei alia et est *Lc.* | alia[2]] ratio *Pt.* | Ratio[2]] om. *Mj*; ratio uero *Ta.* **117** Ratio] ratio uero *Lc.* | est] om. *Mj.* | aeterna] aeternam *Kc.* **119** est] om. *Af.* **120** Ratio[2]] ratio uero *Af.* | est[2]] om. *Af Pq.*

Vf | repentina *Ap Cg Ck Ct Ge Lh Oa Pq Ps Ta Vc* | irrationabili *Ef* | inconsiderata *To* | cum *Ap Ck Ct Er Ge Oa Pc Pn Ps* | cum repenti *Pn* | sine regulis supernae dispositionis *Pp* | improuiso *Ap Oa*.

TEMERITATE: praesumptione *Ap Cg Ck Ge Oa Pq* | neglegentia *Fb Ld Mj Vf* | euentu *Ap Lh Oa Ta* | casu *To*.

TAM CERTA: absolute posuit *Ap Ck Ge Oa* | pro tam certae res *Vf* | neutrum absolutum *Ec Gc Ka Lh* (*Vh*) | neutrum absolute *Ba Ga Mb Na To* | naturaliter absolute *Pd* | neutraliter posuit *Pt* | absolute ac fixe posuit certa *Cg* | tam certae res utpote fixa custodientia *Ap Oa* | tam certa ordine suum statum custodientia *Pp* | quae sunt in mundo *Bd* | disposita *Lh* | Neutraliter posuit certa, ea uidelicet quae a uero deo in ueritate sunt facta, non fortuitis casibus disponuntur, sed creatoris moderamine. *Af Ap Bc Ck Ct Er Fd Ge Ka Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vd* | cum dixit omnia certo fine gubernans *Lh Ta*.

CERTA: iura *Vb* | opera *Er* | firma *Pg*.

MOUEANTUR: exerceantur *Ld* | ut omnia q(...) *Ef*.

UERUM: sed *Ap Cc Cg Ck Ec Fb Fd Gc Ge Ka Ld Lh Mb Mf Oa Pb Pn Pp Pq Ps Pt Ta Vd Vf Vh* | insuper *Pg* | sine dubio *Ef*.

OPERI: mundi machinae *Ec Gc Ka Lh Mb Pp* | ut ab illo gubernetur *Cg* | hoc est mundo *Pp*.

PRAESIDERE (POSSIDERE *Er*): praessse *Er Fb Mo Pp* | custodire *Lh Pd Ta* | auxiliari *Fb Mo* | rectorem esse *Ef Ka* | rectorem esse scio *Ec Gc* | precem ac subsidium praebere *Cg* | ut ab illo gubernare *Fb* | praeesse atque subsidium praebere, ut ab illo gubernaretur *Ap* (*Cc*) *Ck Ct Ge Lh Oa Pb Pc Pk Pn Ps Ta Vc* | Praesidere est auxilium praebere, unde praesidium uel praeses iudex a praesidendo, alias subsidere quasi succedendo possidere uel paulatim sedere *Ap Ck Ge Lh* (*Pd*) *Ta To* | Praesidere est auxiliando praeesse, unde et praesidere dicitur deus omnibus creaturis gubernando et regendo. Hac etiam ratione semper operari dicitur non noua creando, sed gubernando creata. *Af Ap Bc Kc Lc Lh Mo Pc Pk Pp Pq Ps Pt Ta Vd* | Praesidere dicitur deus, cunctis creaturis praeesse gubernando. Hac etiam ratione semper operari dicitur non noua creando, sed regendo creata. *Mj*.

FUERIT: erit *Ap Cc Cg Ck Ct Ge Oa Pn Va* | sit *On Pd* | esse potuerit *Vb* | esse poterit *Ef Ga Mb Na Vf Vh* | nec esse poterint *To* | esse poterit uel erit *Er Fb Fd Pp Ps Vd* | esse potitur uel erit *Kc* | erit uel esse poterit *Ld Lh Pc Pd Pk Pq Ta Vc*.

DIES: ullus *Bd*.

HAC: hac per hoc *Pp*.

SENTENTIAE: istius *Pp* | huius *Ef Ka* | uel scientiae *Go*.

DEPELLAT: obliuisci faciat *Ap Cc Cg Ck Ge Lh Oa Pd Ta* | obliuiosum faciat *Pb* | segreget *Pq* | excipiat *Ka Lh*.

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150 Neutraliter] naturaliter *Ct Ka*; ne\u/traliter *Pq*. | posuit] om. *Bc*. | certa] om. *Ta*; tam certa *Bc*. | ea] cuncta *Af Bc Fd Ka Kc Lc Mj Pq Ps Vd*. | uidelicet] om. *Mj*. | quae a] quia *Pb*; quia ei *Er*. **151** uero] ueri *Bc*. | sunt] fiunt *Er*; sint *Ka*. | fortuitis] fortunis *Kc*; fortuitus *Af*. disponuntur] reguntur *Va*; dispona\n/tur *Lh*. **152** moderamine] moderatione *Kc*. **158** machinae] machina *Mb*. **162** atque] etenim atque *Lh*. **163** gubernaretur] gubernantur *Ap Oa*; gubernentur *Pc*; gubernetur *Pk*. **164** est] om. *Ap Ck Ge To*. | iudex] ·i· iudex *To*. **165** paulatim] paululum *To*. **166** Praesidere] praesidere deum *Pp*. | Praesidere…et] om. *Ap*. | est] ·i· *Pt*. | auxiliando] auxilio *Vd*. | et] ex *Pt*. **167** et regendo] om. *Lh Pk*. | Hac] ac *Lc*; haec *Pp*; hanc *Ta*. | Hac…168 creata] om. *Mo*. | etiam] om. *Lh*. | ratione] rationem *Ta*. **168** noua] nouo *Kc*. | sed] om. *Pc*. gubernando] gubernanda *Kc Lh*. | creata] procreata *Pc*.

5. Ita est, inquit; nam id etiam paulo ante cecinisti hominesque tantum diuinae exsortes curae esse deplorasti; nam de ceteris quin ratione regerentur nihil mouebare.

ITA EST INQUIT: ut dicis *Cg Er Va* | ut tu dicis *Bd* | deus praesidet *Ef* | ut dicis quod deus praesidet operi suo *Ap* (*Cc*) *Ck Ct Ge Oa Pb Pn Ps* | Tu credis praesidem suo operi deum. *Bd*.
INQUIT: dixit *Vb* | illa *To* | philosophia *Bb Fb Ld Pp* | illa philosophia *Vf*.
ID: in tua dictione *Ap Oa* | gubernare a deo omnia *To* | quod mundus a deo gubernaretur *Cc Cg Ck Ge* | deum conditorem orbis ·i· creaturarum *Pp* | quod certo fine regentur *Vh* | quod deus humanas res scilicet gubernaret *Ec Gc Ka Lh Mb*.
CECINISTI: uersificando *Ap Cc Cg Ck Er Fb Ge Oa Pb Pk Pn Pp Pq Ps Ta Vc* | dixisti *Mf* | deo dixisti *Cc Ck Ge Pn* | in carmine o stelliferi *Lh Va* | hominum solos respuit actus *Ka* | uidelicet hoc carmen: O stelliferi conditor orbis *Vd* | hoc est in carmine O stelliferi *Ec Gc* | cum dixit hominum solos respuis actus *Ta* | ibi dixit hoc ubi dicit hominis solos respuis actus *Ap Ck Ge Vb* | quando dixisti omnia certo fine gubernans *Bd* | quando dixisti omnes creaturas praeter hominem in eodem statu ubi formatae sunt permanere, etiam dixisti tu mihi dictione solos homines non cohibere a malo *Ap*.
TANTUM: tantummodo *Ga Na To Vh*.
EXSORTES: alienos *Ec Fb Fd Gc Kr Ld Lh Mj Mo Pg Pp Vd Vf* | expertes *Bd Ec Ef Ga Gc Ka Na Pm To Vd Vh* | sine *Pn* | sine sorte *Mj Pp Ta Vb* | sine sortem (*Cc*) *Ck Ge* | extra sortem *Ap Cc Ck Ct Ge Mb Oa Pb Pn Pp Pt Va* | sine deo *Ap Oa Pb* | sine lege dei *Pp Vf* | extra sortem uel sine sorte ac per hoc sine lege dei *Af Bc Fd Kc Lc Lh Pc Pk Pq Ps Ta Vd* (2x) | a cura diuina uel sine sortem moderationis *Ap Oa*.
CURAE: moderationis *Cc Ck Ct Er Ge Ka Pb Pn Ps* | legis *Vd*.
DEPLORASTI: declamasti *Ap* (*Cc*) *Ck Ct Er Fb Ge Oa Pb Pn Pq Vc* | defleuisti *Af Bc Fb Ka Kc Lh Pk Pp Ps Ta Vb Vd* | planxisti *To* | dixisti *Pt* | fleuisti *Fd* | doluisti *Va* | conquestusque es *Ap Oa* | causatus fuisti *Pp* | Hoc deplorasti cum omnia propriam naturam tenerent, cur homines transcenderent eam. *Ap Cg Ck Ge* (*Vb*) | Homines non curant suum ordinem, sed peccant per arbitrium ·i· qui non curant de deo. *Ap Cc Ck Ge* | ubi dixit homines solos respuis, et cum omnia propriam naturam teneant, cur homines excedunt suam *Va* | ubi dixit hominum solos respuis actus *Lh* | Dixit supra homines solos, ubi dixit hominum solos respuis actus. *Ec Gc* | quia dixisti omnia certo fine gubernans, uel quia non ambigis *Lh*.
DE CETERIS: creaturis *Ap Cc Cg Ck Ct Ec Ef Er Fb Ga Gc Ge Ka Mh Na Oa Pb Pc Pg Pk Pm Pn Pq Ps Ta To Va Vc Vh*(2x) | rebus *Ap Fb Fd Ka Ld Lh Mf Oa Vd Vf* | conditis *Vd* | cursus stellarum et reliqua *Ka Lh* | ut cursus stellarum et reliqua *Ec Gc* | Require retro ubi dixit Boetius nihil linquit opus propriae stationis solutum antiqua lege. *Er*.
QUIN (QUI IN *Lh*): ut *Fb* | eo quod. *Vb* | ut non *Ap Bd Cc Cg Ck Ct Ge Ld Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Ta To Va Vb Vc Vf*.
RATIONE: dei *Vd Vf* | praeter hominem *Ap Oa* | certo ordine *Bd*.

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187 quod] quia *Ap Ct Oa Pb*. **191** gubernaretur] gubernetur *Cg*; guberneretur *Ck*. **192** deus] idem *Ec Gc*. **198** hominis] homines *Ap Ck Ge*. **206** sortem] sorte *Lc*. | ac] at *Pc*. | dei[2]] om. *Bc*. **210** declamasti] demanasti *Er*.

REGERENTUR: diuinae curae *To* | sicut deus disposuit *Ap Cc Cg Ck Er Fb Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc* | facta sunt a principio *Ap Oa*.
NIHIL: nisi solus homo *Er*.
MOUEBARE: mouebaris *Ap Bd Cc Cg Ck Ef Fd Ge Ka Ld Oa Pb Pn Ps Ta Vf* | dubitabas *Bc Fb Fd Ka Ld Lh Mj Mo Pq Ps Pt Ta Vd Vf* | dubitabaris *To* | dubites *Pb* | dubitasti *Af Ef* | debitabas *Kc* | querebaris *Pp* | perturbaris *Mb* | haesitabas *Pk* | conquesta esses *Ec* | conquesta es *Gc Lh*.

6. Papae autem, uehementer ammiror cur in tam salubri sententia locatus aegrotes. Verum altius perscrutemur; nescio quid abesse coniecto.

PAPAE: eheu *Fd* | euge *Ec Gc* | admirantis *Mf* | interiectio admirantis *Af Ap Ba Bc Cc Cg Ck Ct Ec Er Fd Gc Ge Ka Lh Mj Oa Pb Pk Pn Pp Pq Ta To Va Vb Vc Vd* | interiectio dolentis uel admirantis *Vh* | interiectio mirantis *On* | interiectio est adnuntiantis *Kc* | interiectio est admirantis *Pq Pt* | interiectio est admirantis hac si diceret *Lc* | interiectio est adnuntiantis uel admirantis *Fb Mo* | interiectio admirantis uel adnuntiantis *Ld Ps* | wolaga nu (OHG) *Na Vh*.
AUTEM: uidelicet *To*.
AMMIROR: inde pape dicitur admirabilis *Ap Cc Cg Ck Ge Oa* | uidelicet quia non ambigis mundum a deo regi *Lh Pd Pq Pt Ta* | uidelicet quia non ambigis mundum a deo regi locatus quidem es in simplici sapientia, sed adhuc quiddam tibi deest *Af Ap Bc Ck Ct* (*Er*) (*Fd*) *Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Ps Vc Vd* | Miror quod perturbaris de infelicitate saeculi, dum deum creatorem et prouisorem omnium rerum cognoscis, cuius dispositio iusta est, licet sit occulta, dum uidentur mali felices esse, cum tamen non sint, sed uere miseri semper. *Af Ap Bc Fd* (2x) *Kc Lc Lh Mj Pp Pq Ps Pt Ta Vd*.
CUR: cum hoc tam bene intellegas *Pp*.
SALUBRI: sana *Cc Ck Ge On Pg* | salutifera *Ap Fd Ld Oa Vf* | salutari *Ka Lh* | euident (!) *Mb* | sana perfecta *Cg*.
SENTENTIA: prouidentia. *Ap Oa* | a deo regi *Lh*.
LOCATUS: positus *Ap* (*Cc*) *Cg Ck Ge Oa Pb* | fundatus *Pp* | stabiliter *Ap Oa* | collocatus *Ba To Vh* | Locatus quidem es in simplici sapientia, sed adhuc quiddam deest tibi. *Pp Pq Ta*.
AEGROTES: infirmaris *Vb* | infirmeris *Bd* | desperes *Ec Gc Ka Lh Pp* | tristitia deprimaris *Ap Ba Bc Cc Cg Ck Ct Er Fd Ge Kc Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vd Vh* | tristitia deprimeris *Lc* | tristitia deprimis *Pt* | Cur infirmeris, qui tantum adhuc sapientiae habes? *Ka Lh Va* | qui tantum adhuc sapientiae habes,

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227 sicut] sic *Pb*. **233** es] esses *Gc*. **239** euge] «euge» *Gc*. **243** est] om. *Fb.* **244** admirantis] \ad/mirantis *Ps.* **246** inde] unde *Ap Cg Oa*. | pape] papa *Oa*; | dicitur] ·i· *Cg*. | uidelicet] om. *Pd.* **247** uidelicet] om. *Mj*. **248** a deo] ab eo *Ap*. | locatus] locatur *Bc.* | quidem] om. *Mj*. | es] est *Pp*. | sapientia] sapientiae *Ap*. | quiddam tibi] quidem aliquid *Pp*. **249** Miror…250 perturbaris] om. *Fd*(1) *Mj*. | quod] quia *Fd*(2). **250** perturbaris] turbaris *Ap Ps Ta*. | de infelicitate] deinde felicitate *Fd*(1); de infidelitate *Lh*. | dum] cum *Af Pq*. | creatorem…251 rerum] prouisorem omnium *Mj*; creatorem omnium *Ta;* om. *Pt*. **251** rerum] om. *Bc*. | cognoscis] cognos *Af*; agnoscas *Lc*. | dispositio] depositio *Af Pt.* | iusta] in ista *Kc.* | licet] quamuis *Pt*. licet…252 semper] om. *Bc.* | sit] sic *Af Lh Pq*; om. *Lc Pt.* | occulta dum] occul\t/andum *Af*; occultandum *Pq*. | dum] cum *Ta*. | dum…252 semper] om. *Lc Pt.* **252** tamen] om. *Mj Ta*; iam *Fd*(2). | uere] om. *Mj*; ueri *Ta.* | semper] om. *Pp*; sunt *Ta*. **259** Locatus] quoniam locatus *Pp*; locutus *Ta.* **261** tristitia] tristia *Pq.*

cum tam benigne intellegas *Ec Gc* | Tu qui libertatem in salubri sententia habes, sed nescio quid tibi abest. *Ap Ck Ge* (*Vb*).
VERUM: sed *Bd Cc Ck Ge Pp Pq Ps Vf* | certe *Ef*.
ALTIUS: profundius *Ap Cc Cg Ck Ge Oa Pb Pp Va*.
PERSCRUTEMUR: inquiramus *Pt* | statum tuae mentis *Ap Cc Cg Ck Ct Ec Er Gc Ge Ka Oa Pb Pm Pn Ps* | tuam infirmitatem *Vf* | morbum mentis tuae *Lh* | debemus te interrogare *Ef*.
NESCIO: quod abesse *Ps* | quare aegrotes *Ap Oa*.
QUID: aliquid *Ka* | meae menti *Lh*.
ABESSE: deesse *Ap Cc Ck Ct Ge Oa Pb Pn Ps* | tuae menti *Af Ap Bc Bd Cc Cg Ck Ct Er* (2x) *Fb Fd Ge Kc Ld Mj Oa Pb Pk Pn Pq Ps Pt Ta Vc Vd* | tuae scientiae *Pp* | tuae fortunae *Pd* | tibi *Ec Ga Gc Ka Na Pm Pq Vh* (2x) | tibi deest *Ef* | in quo erras *Ec Gc*.
CONIECTO: estimo *Ap Bd Cc Ck Ct Er Ge Oa Pb Pn Ps* | existimo *Lh Pt Ta* | conspicio *Pp* | conicio *Ap Cc Ck Ge Oa* | suspicor *Ap Cc Cg Ck Ge Oa On Pb Pd Pg Vd* | animaduerto *Fb Fd* | dicam *Ps* | coniecio *Mb* | autumo *Pk* | (argum)entor *Vb* | puto *Lb* | cogito *Ef* | intellego *Va* | diuino *Lh* | rason (OHG) *Ka Lh* | ratiscon (OHG) *Ec Gc* | estimo a conicio *To* | subtiliter cogito *Ld* | conicio a quo coniecto *Cg* | coniecto a conicio *Pd* | a conicio frequentatiuum *Bc Fd Kc Mj Pp Pq Ps Ta Vd Vh* | A conicio frequentatiuum fit coniecto. *Fb* | coniecto frequentatiuum a conicio *Af* | frequentatiuum a coniicio uerbo *Ec Gc* | Frequentatiuum est a coniceo interrogato. *Ka Lh* | ab eo quod est conicio uenit frequentatiuum coniecto. *Ap Cc Ck Ge* | eo quod est conicio ·i· frequentium coniecto *Er* | ab eo quod est conicio, inde frequentatiuum coniecto *Pc Pk* | ab eo quod est conicio *Lh Pq Vc*.

7. Sed dic mihi, quoniam deo mundum regi non ambigis, quibus etiam gubernaculis regatur aduertis?

DIC: o Boeti *Ec Gc Ka Lh*.
QUONIAM (QUOMODO *Bd*): quoniam *Bd* | scilicet ut non credas temeritate agi mundum, sed dispositione diuina *Vd*.
DEO: a *Cc Ck Ec Gc Ge Oa Pm Pn Ps Vh* | a deo *Ga Ka Na Vh* | per deum *Mb*.
REGI: moderari *Va*.
NON AMBIGIS: non dubitas *Ct Pg*.
AMBIGIS: dubitas *Ap* (*Cc*) *Cg Ck Er Fb Ge Oa Pb Pn Pp Pq Ps Pt Va Vb* | hoc supra ait *Ka* | sicut supra ait *Ec Gc* | dicens deum hominum respuere actus *Pp*.
QUIBUS: in *Pp*.
GUBERNACULIS: dei *Pp* | moderaminibus *Cc Cg Ck Ct Er Ge Ps Va* | moderationibus *Ap Oa* | dispositione *Ap Oa* | misericordia et iustitia *Pp* | ob uernaculis *Ps* | prosperis et aduersis *Ec Ef Ga Gc Na To* | prosperis uel aduersis *Ka Vh* | hoc infra in III libro exponit *Pp* | hoc infra in tertio libro exprimitur *Ka* | hoc etiam in tertio libro infra exponitur *Ec Gc* | Gubernacula sunt habenae, quibus reguntur bestiae uel instrumenta nauis conti, remi et similia. Vocatur etiam gubernaculum summa beatitudo, ad quam cuncta, licet non certo ordine, tendunt. Nam alii diuitiis, alii cupiditatibus inseruiunt, cuncti tamen ad beatitudinem

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265 benigne] > bene *Gc*. **269** mentis] om. *Oa*. **280** animaduerto] animfadumto *Fd*. **283** conicio[2]] conuicinio *Ps*. **285** est] om. *Lh*. **308** nauis] nauium *Kc Mj Vd*. | conti] ut sunt conti *Ap*. | remi…similia] uel remi *Mj*. | etiam] et *Mj*; autem *Vd*. **309** tendunt] tendant *Af*; om. *Vd*. **310** Nam] non *Af*. | diuitiis] diuinis *Ps*.

tendunt. (*Af*) *Ap Bc Kc Mj Pc Pk Pp Pq Ps Ta Vd* | Gubernaculum uocatur summa beatitudo, ad quam cuncta, licet non recto ordine, tendant. Cuncta tamen ad beatitudinem tenduntur. Gubernacula sunt habenae, quibus reguntur bestiae uel instrumenta nauis, sc· conti, remi et similia *Fd Lc* | Gubernacula sunt habenae, quibus gubernantur animalia uel instrumenta nauis conti, remi et similia. Vocatur etiam gubernaculum summa diuinitas, ad quam cuncta, licet non certo ordine, tendunt. *St* | Gubernacula sunt habenae, quibus reguntur bestiae uel instrumenta nauium remus, contum et reliqua. Vocatur autem gubernaculum summa beatitudo, ad quam cuncta, licet non certo, tendant. Alii per diuitias, alii per dignitates saeculi, cuncta tamen ad beatitudinem anhelant. *Va*.

REGATUR: mundus *Ap Er Oa Pb Pn Pp Pt* | ille *Ps* | a deo *Ka*.

ADUERTIS (AUERTIS *Af* | < AUERTIS *Fd Pb To* | AUERTIS < AUERTIT *Mo*): intellegis *Af Ap Cg Ck Ct Ec Fb Fd Gc Ge Go Ld Lh Mb Mo Oa On Pb Pd Pg Pp Ps Ta Va Vb Vf* | cognoscis *Ef Fb Mo Pt* | intendis *Pq* | tu *Ge* | an *Vh*.

8. Vix, inquam, rogationis tuae sententiam nosco, nedum ad inquisita respondere queam.

VIX – QUEAM: Non solum tibi respondere non possum, sed nec sententias tuas intellegere ualeo. *Af Ap Bc Ck Ct Ge Kc Lc Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd* | Non intellego sententias qui dum respondeam. *Mj* | (Hoc est), est aliquid in hoc (l)oca quod mini (= mihi?) uidetur, hoc est animus intendit uix et (i)nterrogat *Er* | Sententiam non intellego, ne dicas ut respondere possim. *Pm* | Sententiam non intellego, nec dicas ut respondere possim. Aliter dum nequeam respondere. *Ec Gc* | Non solum ad interrogata respondere, sed nec sententias tuas possum intellegere. *Ga Mf Na To Va Vh*.

INQUAM: dixi *Fb Ld* | ego *Ap Cc Cg Ck Ge Oa Pb Pn* | ego Boetius *Er Pp* | poeta *Vh*.

ROGATIONIS: interrogationis *Af Ap Cc Cg Ck Ct Ec Ef Er Fb Fd Ga Gc Ge Ld Lh Mb Na Oa On Pb Pn Pp Pq Ps Ta To Va Vc Vd Vf Vh* | interrogationibus *Kc*.

NOSCO: cognosco *Ef Ps* | agnosco *Bd* | aduerto *To* | nescio *Ga* | intellego *Lh*.

NEDUM (NECDUM *Cc*): ut *To* | aduerbium *Er* | adhuc *Cg* | solum *Pq Vc* | non solum *Cc Ck Ct Er Ge Pb Pn Pp Ps Pt* | nunc uel necdum solum *Fb* | non dum *On Vf* | uel forte aduerbialiter *Pp* | et non adhuc *Ef* | ut non adhuc *Va* | ut non, quantominus uel ne forte *Ec Gc* | ut non *Lh* | aduerbium est qualitatis ·i· nisi dicas *Pg* | Temesis *Ka* | aduerbium qualitatis *Ga* | aduerbium quantitatis *Ka Na To* | ne dicas, ut respondere tibi possim *Ka Na To* (*Vh*) | uel necdum queam ·i· penitus non queo uel omnino nequeo uel non solum nequeo *Lh* | Non ut una pars nondum interrogata respondere, sed nec sententias tuas possum intellegere philosophia. *Ec Gc Ka Lh*.

INQUISITA: interrogata *Go Ka Lh* | ad interrogata *Mb Vh* | a te *Va*.

QUEAM: ut *Ap Ck Ct Er Ge Oa Pb Pn Ps* | ut n(on) *Vb* | non *Pg* | pro queo *Cg* | debeam *Fd*.

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311 tendunt] non tendunt *Ps*. **313** tenduntur] tendunt *Fd*. **314** sc·] uidelicet *Fd*. | sc·…remi] \scilicet/ cotirem *Lc*. **330** non possum] om. *Pp*. | nec] nec istas *Af Lc Pq*; ne istas *Ap Kc*; ne\c/ istas *Ps*; nec ista *Ta*; nec ipsas *Vd*. | sententias] sentias *Kc*. | tuas] om. *Af Ap Bc Pq*; \tuas/ *Ps*. **336** Non solum] non solum non *Va*. | interrogata] interrogationem *Ga Na*. | tuas] om. *Va*. **349** Non…una] nedum una *Lh*; non ut na > nedum una *Gc*. **350** interrogata] \ad/ interrogata *Gc*. philosophia] \o/ philosophia *Gc*.

9. Num me, inquit, fefellit abesse aliquid, per quod uelut hiante ualli robore in animum tuum perturbationum morbus inrepserit?

NUM (NON *Ge* | < NON *Pf*): deinde *Ap Ck Ct Ge Oa Pb Pn Pq Ps* | non *Bd Pd Pf Pq* | numquid *Cg Ld Pk Pt To* | Veraciter intellexi tibi abesse aliquid. *Lh*.
INQUIT: philosophia *Cc Ck Fb Ge Pp Vf* | illa *Ef Pb To* | sapientia *Ld* | illa philosophia *Ap Oa*.
FEFELLIT: non *Ld* | seduxit *Af Fb Fd Kc Ld Lh On Pp Ps Pt Ta To Vd* | latuit *Fb Fd Ld Mj* | decepit *Va* | meus mea *Vf* | existimatio mea *Pq*.
ABESSE: tuae menti *Bd Cc Cg Ck Ct Er Fb Ge Ld Lh Oa Pb Pn Pq Ps Ta Vc Vf* | tuae fortunae *Pd* | sed esse *Ap Oa* | deesse *Va* | tibi *Ec Ef Gc* | etiam *Ec Gc Ka* | illud menti tuae *Ap Pb* | illud menti tueor *Ap* (*Cc*) *Ck Ge Oa Pn* (2x) *Ps* | de eorum *Cc Ck Ge Pn Ps* | deorum *Ap Oa*.
ALIQUID: aliquid munitionis *Lh* .
PER QUOD: foramen *Pt* | ingreditur *Ap Cc Ck Ct Ge Oa Pn Ps* | illud quod tibi deest *To* | per quod aditum unde aliquid munitionis deerat, ·i· quia quibus gubernaculis mundus regitur et quid sit rerum finis ignoras, per hanc causam morbus in animum tuum intrauit *Lh*.
UELUT: ueluti *Ga* | quasi *Vf* | ut in aliqua munitione ablato robore uel aliqua affirmatione, cum qua municipium ipsum esset effectum, statim hiante foramine ·i· aperto ingressu irrepserit, quicquid introire desiderat *Ec Gc Ka Lh* | sicut aliquod foramen patet unde urbs ab hoste intratur *Ec Gc Ka*.
HIANTE UALLI ROBORE: aperta fortitudine *Ga Na Pg To Vh* | patiente fissura roboris uel arboris *Er* | fissura *Cc Ck Ct Ge Pn Pq* | foramine *Fd* | rima foramen *Kr* | rimae uel fissurae arbore *Cg* | munitione destructa *Mj* | munitione structa ligno *Fb* | aperto parietis ligno *On* | munitione ligno *Vf*.
HIANTE: hianti *Ga* | patente *Af Ap Cc Cg Ck Ct Fb Fd Ge Kc Ld Lh* (2x) *Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vd Vf* | aperto *Af Ec Ef Gc Kc Lh Mb Mj Ps Pt To Va Vd Vf Vh* | in *Bd* | pertuso *Bd* | aperta *Fb* (2x) *Ka Pm Pp* | aperte *Ta* | in aperiante *Er* | ampliante *To* | disrupta *Pp* | attende *Lh*.
UALLI: fossati *Ap Cc Ck Ge Oa Pc Pd Pk* | parietis *Af Fb Kc Pq Ps Pt Vd Vf* | fossae *Ta* | fossa *Lh* | solidatis *Ap Oa Pb* | munimine *Ld* | graben (OHG) *Ef* | antemuralis fossa uallum est *Pd* | fossati circa ciuitatem *To* | uallum dicitur paries *Ck Ge Pb Pn* | Vallum est antemurale ·i· murus ex fossa et palis, quod quando hiat ·i· patet, habet hostis per quod ingrediatur. Sed hic pro rima et fissura ponitur, per quam subripit infirmitas in arborem. *Ap Ck Ge Va* | Ciuitas si tota munitur, unum tamen foramen relinquatur, per quod ab hostibus intretur, nihil prodest munitio. Sic homo si totus fulciatur uirtutibus et unum superfuerit uitium, per quod a uia ueritatis deuiare possit, nihil ualet quod uirtutibus est locatus, si in uia non steterit rectus. *Va* | fossa antemuralis sed hic pro fissura *Er* | fossa antemuralis, sed hic pro fissura uel rima ponitur per quam subripit infirmitas in arborem *Pb Pn* | Antemuralis fossa uallum dicitur, sed hic pro rima et fissura ponitur, per quam

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376 qua] quo *Ka Lh*. **378** unde] ubi *Ec Gc*. **379** fissura] uisara *Er*. **390** Vallum] uallum \uel dicitur paries. fossa antemuralis/ *Ap*. **391** ·i·] et *Va*. | ingrediatur] ingreditur *Va*. **392** subripit] subrepit *Va*. **396** fossa antemuralis[1]] fori auturalis *Er*. **398** Antemuralis…399 arborem] om. *Ap*. | uallum] uallium *Kc Ps Ta*; < uallium *Bc*. | sed] sic *Pt*. | rima] ripa *Ta*; rima accipitur *Pc*. et] om. *St*. | fissura] om. *St*; fixura *Vd*.

subrepserit infirmitas ad arborem. Aut certe pro ipso praesidio ponitur, quod si undique munitum fuerit, unum tamen foramen relictum fuerit, per illud capi ab hostibus potest. (*Af*) *Ap Bc Ct Kc Lh Mj Pc Pk Pp Pq Ps* (*Pt*) *St Ta Vc Vd* | (...)nam mun(...) (...)suetas *Vb*.

ROBORE: a qua *Ap Cc Ck Ge Oa Pn* | roboris *Ap Cc Ck Ct Ge Oa Pn Pq Ps* | ligno *Af Fb Kc Mj Ps Ta Vd* | firmitate *Ap Ec Ef Gc Oa Pm Pp* | trabe *Pb* | compagine *Ps* | uirtute *Mb* | munitione *Fd Mf* | fortitudine *Ka Vb* | palo *Lh* | mole *Ec Gc*.

INREPSERIT (INRESPERIT *Mo*): ingruerit *Cg Ck Ge Pn Ps* | intrauerit *Lb* | immerserit *Er Pc* | immiserit *Ct* | serp{er}it (= serpit?) *Bd* | increuerit *Pq* | introierit *Ka Lh* | latenter penetrauit *Mb* | leniter introierit *Af Cg Ck Fb Fd Ge Kc Mj Mo Pb Pn Pp Ps Pt Ta To Vd* | leuiter subintrauerit uel ingruerit *Ap Oa* | intrauit leniter *Lh*.

10. Sed dic mihi, meministine quis sit rerum finis quoue totius naturae tendat intentio? – Audieram, inquam, sed memoriam maeror hebetauit.

MEMINISTINE: numquid *Fb* | scis *Ps*.

-NE: an *Ap Cc Cg Ck Ge Oa Pb Pn Ps*.

RERUM FINIS: Finis enim omnium rerum deus est. Corpora enim in quattuor elementis resoluuntur, ex quibus constant. Rursus elementa in ilen ·i· informem materiam. Ilen enim ad deum reuertitur, quod utique a deo factum est. Necesse est enim ut unde originem sumunt, ibi reparentur. Omnis quidem creatura a deo originem capit et in eo cuncta resoluuntur. *Af Ap Bc Fd Kc Mj Pc Pk Pp Pq Ps Pt St Ta Vd* | ad quem finem tendunt cuncta scilicet quae sunt in rerum natura. Nam ad pacis concordiam omnia in mensura, in unitate et numero et ordine et pondere deus disposuit. *Pp* | Prope finem tertii libri ostendet quis sit finis rerum. *Pg*.

RERUM: creaturarum *Va*.

FINIS: deus *Fb Fd Ka Kc Pp Ps* (2x) *Ta Vd* | deus qui et principium *Pp* | qui est deus *Vh*.

QUOUE: ad quem locum *Ap Cg Ck Ge Oa Pb* | in quam partem *Vb* | ad deum *Pp* | ad quem respiciat *Af Lh Ta Va Vb* | ad quam fortitudinem *Pg*.

-UE: uel *Fb*.

NATURAE: creaturae *To*.

TENDAT: pergat *Mb* | festinat *Ld* | intenta sit *Ap Cc Cg Ck Ge Oa Pd* | respiciat, uergat *Ec Gc Ka Lh*.

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399 subrepserit] subripitur *Pp*; subrepit *Bc Lh Pc Pk St Vc*; surrepit *Ct*. | ad] in *Ct Lh Pc Pk Pp Ta Vc*. | arborem] arbore *Pp*. | Aut…401 potest] om. *Ct Lh Vc*. | certe] certo *Kc*; om. *Mj*. **400** munitum] minutum *Pt*. | fuerit[1]] fuerit et *Pc*. | unum…fuerit[2]] uno tamen foramine relicto *Af Pq Ta*. | per] p{ro} *Pt*. | illud] quod *Mj*; illud tamen *St Vd*. **418** Finis…est] om. *Ap*. | enim[1]] om. *Bc Pc Pk St*; autem *Ta*; nam *Pt*. | enim[2]] autem *Ta*. **419** elementis] elementa *Fd*. | ·i·] in *Fd*. | informem] in informam *Ps*; in informem *Ap Mj*; in informi *Pc Pk*; informam *Af*. **420** materiam] materiem *Ap Pt*; materia *Pc Pk*; < materiem *Pq*. | Ilen] yle *Ta*; ile *Pt*. | enim] etiam *Bc Pc Pk St*; om. *Ta*. | ad deum] a deo *Pt*; om. *Mj*. | deum] dominum *Pp*. | reuertitur] uertitur *Kc Mj*. | a deo] om. *Kc Mj*; ad deo *Pp*. **421** enim] autem *Ta*. | ut] om. *Ps Pt*. | sumunt] sumant *Ta*. | ibi] illud *Ta*. | reparentur] reuertentur *Pt*; repetant *St*; reuertantur *Pq*. | Omnis] omnia omnis *Bc Pc Pk St*; nam omnis *Ta*. | quidem] om. *Mj Ta*; si quidem *Bc Pc Pk St*. | a deo] ad deo *Kc*. **422** originem] oritur *Mj*. | capit] om. *Mj*; sumit *Ta*. | eo] eum *St*. | cuncta resoluuntur] resoluitur *Mj*.

INTENTIO (< INTENDAT INTENTIO *Ka* | TENDAT INTENTIO > TENTIO INTENDAT *Eb*): intentio *Eb* | conditio *Ap Cc Cg Ck Ct Er Ge Oa Pb Pn Ps Va* | appetitus *Pp* | ad deum *Af Bc Fb Fd Kc Ld Lh Mj Pc Pk Pp Ps Ta Vd Vf* | a deo *Pt* | uoluntas *Mb* | ei *Er* | ad beatitudinem *Ec Ef Ga Gc Ka Na Pm To Vh*.
INQUAM: poe[ta] *Vh* | iam *Pb* | ego Boetius *Er Pp*.
MEMORIAM: meam *Pp To*.
MAEROR: tristia *Ap Oa* | tristitia *Cc Cg Ck Ct Er Ge Ka Pg Pn Ps Pt* | dolor *Va* | tristitia pro praesenti dolore *Pp*.
HEBETAUIT: minuit *Af Ap Bc* (*Cc*) *Cg Ck Ct Er Ge Lh Oa Pc Pd Pk Pn Pq Ps Pt Ta Vc* | eminuit *Fb Fd Kc Ld Vf* | obnubilauit *Pg* | obtundit *Af Ef Kc Mj* (*On*) *Pb Ps Vd Vh* | obtudit *Ap Bc Lh Mb Oa Pc Pd Pk Pp Pq Ta To Va Vc* | obtunditur *Fb* | retundit *Af Ec Fb Fd Gc Kc Ps Vd* | caligauit *Ka Mh* | eneruauit *Pp* | giselketa (OHG) *Vh* | stultam effecit *Vb*.

11. Atqui scis unde cuncta processerint. – Noui, inquam, deumque esse respondi.

ATQUI: certe *Ap Cc Cg Ck Ec Fb Gc Ge Lh Mb Oa Pb Pn Pp Ps Ta To Vb Vh* | quomodo *Af To* | nonne *Ef*.
SCIS: philosophia *Ld Vh* | o philosophia *Pp*.
UNDE: a quo *Pp* | ex quo *Mb* | a quo principio *Pd*.
UNDE CUNCTA PROCESSERINT: a quo principio originem ducunt *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | a quo principio originem sumpserint *Ct Fb Lh Pc Pk Pq Vc* | unde habuerint ortum et a quo principio originem sumpserint *Pp*.
PROCESSERINT: a deo sc· *Lh Ta* | creati sunt *Ef*.
NOUI: scio *To*.
INQUAM: dixi *Fb* | ego Boetius *Pp*.
DEUMQUE: praecederent *Lh* | a quo *Ld* | a quo omnia sumunt originem *Pp* | a quo procedant *Pt* | quod nullo indigeat *Va* | deum esse a quo cuncta processerunt *Ec Gc Pm* | a quo cuncta procedunt (*Ga*) *Na Vh* | a quo cuncta processerunt *Ap Cc Ck Ge Oa Pb Pn Ps* | a quo bona cuncta procedunt *Ka*.
-QUE: breue *Ba*.

12. Et qui fieri potest ut principio cognito quis sit rerum finis ignores?

ET QUI: coniunctio sicut atqui *On*.
QUI: quomodo *Ap Bd Cc Cg Ck Ct Ec Ef Er Fb Fd Ga Gc Ge Go Kc Lb Ld Lh Mb Mf Mh Mj Na Oa Pb Pc Pd Pg Pk Pn Pq Ps Pt Ta Va Vb Vc Vf* | quomodo uel unde *Pp Vd* | aduerbium ·i· quomodo *To Vh* | quomodo aduerbialiter *Ka* | ablatiuus antiquus, quomodo *Pm* | aduerbium uel ablatiuus antiquus *Ec Gc* | partes duae aduerbium et coniunctio *Ec Gc Ka Lh*.
POTEST: postquam tu scis *Ap Oa*.
UT PRINCIPIO: deo *Ct Er Ka Lh Pp Ps* | alpha *Va* | Si deus est principium omnium rerum, ipse est et finis. *Af Cg Ck Ge Pq Ta* | quia principium rerum et finis idem est ipse uidelicet qui ait ego sum A et Ω. *Lh Ta*.
QUIS (QUAE *Pd*): qui *Pd Pk*.

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457 sumpserint] sumpserunt *Lh Pc*. **479** rerum[1]] bonorum *Ta*. **480** uidelicet] om. *Ta*.

I prosa vi

FINIS: uirtus *Vh* | Necesse est enim ut unde oriuntur, ibi reparentur. *Pd* | Necesse est enim ut unde originem sumunt, ibi reparentur. Omnis siquidem creatura a deo originem capit et in eo cuncta resoluuntur. *Ap Ck Ct* (*Er*) *Ge Lh Pb Pc Pk Pn Ps Vc* | et Ω qui est deus *Va*.
IGNORES: tu *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps*.

13. Verum hi perturbationum mores, ea ualentia est, ut mouere quidem loco hominem possint, conuellere autem sibique totum exstirpare non possint.

UERUM – MORES: consolatur eum his uerbis *Af Fb Fd Kc Mj Pp Ps Pt Ta Vd* | his uerbis eum solatur *Fd Ld Vf* | sylempsis per numerum *Mf*.
UERUM: sed *Bd Ec Ef Fb Gc Ge Ka Na Pb Pg Pm To Vf*.
HI (> HIS *Pb* | HI«S» QUI *Ps* | > HII *Vc* | HIS *Va*): uel his *Ap Cc Ck Ge Lh Oa Vc* | uel hi *Va* | sunt *Ap Bd Ct Er Ge Mb Mj Oa Pb Pp Pq Ps Vf* | tales *Pm Pq* | tales sunt *Ld* | et *Vh* | tales, quibus nunc occuparis *Ec Gc Ka* | quibus nunc occuparis *Pp*.
MORES (MORBI *Ct* | > MORBIS *On Pa* | MORBI > MORBIS *Pb* | MORIBUS *Pn* | MORBIS *Va*): uel mores *Ct Va* | uel morbi sunt *Er* | moribus *Ap Cc Ck Ge Oa* | morbis *Lh Vc* | sunt *Ap Cc Ck Ec Ef Fb Fd Ga Gc Ge Go Ka Lh Mh Na Oa Pb Pc Pk Pm Pt Ta Vc* | consuetudines sunt *Pg* | tristitia saeculi *Pt* | perturbationis *Pp*.
EA: et *Bd Ct Pg Pn Ps Vc*.
UALENTIA: fortitudo *Fb Fd Kc Ld Mj On Pg Ps Ta Vb Vd Vf* | uirtus *Mf Na To* | aegritudo *Cc Ck* | morbus *Ec Gc* | tanta *Ga Na Pm To* | talis *Ld* | tanta uis *Cg Pq* | tanta uirtus *Ec Gc Fd Lh Vh* | tanta sanitas *Va* | firmitas tristitiae *Ap Oa* | fortitudo perturbationum *Pt* | tanta uirtus et fortitudo *Pp* | tanta uirtus est *Mb* | tanta uis uirtusque et fortitudo *Af* | tanta uis uirtusque est *Ap Cc Ck Ct Er Ge Lh Oa Pb Pc Pk Pn Ps Vc* | illis perturbationibus *Ka* | illis in perturbationibus *Ec Gc*.
MOUERE: alienare *Ps* | deicere *Ap Oa* | perturbare *Pt Va* | ut obliuiscatur sui *Ka Na Pg To Vh*.
QUIDEM: deus *Fb*.
LOCO (LOCO SUO *Ka*): a *Bd Ec Ef Gc* | de *Er Pb Pk Pn Pp Ps Vc* | statu *Mb* | suo *Mh* | a suo *Pg* | a statu *Ap Cc Ck Ge Oa* | de statu mentis *Pt* | a statu mentis *Cg* | stabilitate mentis *Pq* | proprio statu *Vh* | constantiae, a recto statu mentis et tranquillatis *Pp* | a recto statu *Ec Gc* | a recto statu mentis *Ka* | de stabilitate mentis et patientia *Lh Ta* | de stabilitate scientiae, quando mens tristitia perturbatur *Ap Ck Ge*.
POSSINT: morbi *Ps* | perturbationes *Ef* | illa perturbationis *Ka* | illae perturbationes *Ec Gc*.
CONUELLERE (DEPELLERE *Go*): uel conuellere *Go* | separare *Af Ap Cc Ck Fb Fd Ge Kc Ld Oa On Pg Pp Ps Ta To Vb Vd Vf* | alienare *Af Ap Cc Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Oa Pb Pc Pd Pk Pn Pp Ps Pt Ta Vc Vd Vf* | eradicare *Mb Pp* | eicere *Ga Na Pg* | extrahere *Ap Oa* | euertere *Er Lh Pc Pd Pk Pq Vc* | sperare *Pt* | a ratione uertere *Pb* | euellere et alienare, diruere, peruertere *To* | a deo separare *Va* | penitus *Ef* | a se *Pm* | penitus a se *Ec Gc Ka* | sylemps[is] *Pd*.
SIBI: a se ipsis *Ec Gc Ka Pm* | moribus *Fd* | homini *Pq*.

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483 enim ut] huc *Er.* | originem] origine ipsi *Er.* | reparentur] reparent *Er.* | a deo] ad *Ps*. **484** originem capit] origine cepit *Er.* | in…cuncta] meo contra *Er.* | resoluuntur] resoluantur *Ap*. **492** consolatur eum] consolator etiam *Pt.* | eum] om. *Mj*. **508** est] om. *Ct.* **517** quando] quoniam *Ap Ge.*

TOTUM: penitus *Lh Ta* | prorsus *Pq* | sensum *Ec Gc Ka Pm*.
EXSTIRPARE: delere *Vb* | eradicare *Pp Pq* | subripere *Pd* | alienare *Pg* | eicere *Ka* | funditus euellere *Pt* | stirpitus eradicare *Va* | eradicare uel adnullare *Lh* | penitus eradicare ·i· alienari *Ec Gc* | penitus abalienare *Pm* | ex toto autem alienare uel eradicare uim totius animi sibi coniungere *Ap Oa* | eradicare uim totius animi *Cg* | eradicare uim totius animi sibi coniungere *Cc Ck Ge* | A loco animi et quietis hominem perturbatio mouere potest. *Ct Pb Pn Vd* | A loco animi et quietis hominem perturbant. Mouere autem ·i· subripere a ratione non possunt. *St* | A loco animi et quietis hominem perturbatio mouere potest, non autem funditus subripere illi rationem ualet. *Af Ap Bc Ck Er Fd Ge Kc Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc* | quia totum quod naturae substantia est a deo proculdubio est *Ap Ck Ge* | sibi totum contraheri *Mb* | ut toto intellectu funditus surripere uel eradicare *To* | Non autem funditus subripere illi rationem ualet. *Vd* | de omni scientia mentis *Pp* | ut nihil sensus habeat *Er Lh Ta*.
POSSINT (POSSUNT *Na*): possunt *Ga* | illi *Ps*.

14. Sed hoc quoque respondeas uelim: hominemne te esse meministi? – Quidni, inquam, meminerim?

QUOQUE: quid dicam *Bd*.
RESPONDEAS: ut *Ef Ka Ld Pg To* | mihi *Ef Pt*.
UELIM: uolo *Ap Cg Ck Fb Ge Lh Oa Pn Pp Pq Ta Vc*.
-NE: an *Cg* | utrum *Va* | numquid *Pb*.
MEMINISTI: ipse *Ga*.
QUIDNI: utique *Af Ap Fb Fd Kc Ld Mj Mo Oa On Pp Ps Ta To Vd Vf* | certe *Cg Ef Lh Mo Pb Pg Pp* | uidelicet *Ec Gc Ka Lh To Vh* | quid aliter *Pg* | nisi *Cg Er Lh Pn Ps* | pro cur non *Ap Mb Oa On* | uidelicet meminerim *Ga Na* | nisi hoc recordari possumus *Ct* | quin, ut non; quidni, quid aliter *Kr* | quid meminerim me esse, ni ·i· nisi hominem, quidni ·i· certe meminerim me hominem *Ap Ck Ge* | quid meminerim, si hoc non meminerim *Ta*.
INQUAM: ego *Ap Cc Ck Er Ge Oa Pb Pn Ps* | ego Boetius *Pp* | dixi *Kr*.
MEMINERIM: meminisse potui *Mf* | recordari possum *Ec Gc To* | Hoc possum recordari. *Ga Pc Pk Pp Ta Vh* | Hoc recordari possumus. *Lh Vc* | hoc recordari *Pd* | Sed hoc non recordarem. *Pg* | Hoc non recordarer. *To* | si hoc non recordarer *Ga Ka Na* | si hoc non recordor *Vh* | si hoc non meminerim *Va* | nisi hoc recordari possum *Pq* | recordari me hominem esse *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps* | Hoc possum recordari, quod meminerim. Si hoc non meminerim. *Ka Lh*.

15. Quid igitur homo sit poterisne proferre? – Hocine interrogas, an esse me sciam rationale animal atque mortale? Scio, et id me esse confiteor.

QUID IGITUR: philosophia *Fb*.
PROFERRE: manifestare *Ap Oa Pb* | diffinere *Lh Ta*.

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536 animi] mentis *gl.* uel animi *Er.* | et] eo *Kc.* | quietis] quietatis *Pt.* | autem] aut *Ps.* subripere] subripe *Kc.* **537** illi] illa *Ps.* | rationem] ratio non *Ps*; ratione *Vc.* **560** possum[1]] > potes *Gc.* **564** recordari] recordare *Oa*; om. *Cg*.

I prosa vi

HOCINE: an *Cg Ck Ge Ps* | hoc *On* | hoc ne *Ec Gc Lh Pp Va* | in hoc *Oa* | an hoc *Ap Ct* | est quod *Pg* | numquid hoc *Pb* | sicut haecine *Mh* | hoc interranias (!) *Mb* | utrumne *Vh*.
INTERROGAS: Omne quod uiuit et spirat animal est, non tamen rationale constat. Sed ista discretio est ab omnibus animalibus, quod rationale homo est. *Ap Ck Ge Ps* | Habet enim immortalitatem quantum ad animam. *Lh*.
AN: utrum *Ec Ef Ga Gc Na Pg Pm To*.
SCIAM: ego *Pt* | uel scias *Pp*.
RATIONALE: intellegibile *Ka Lh* | rationis et sapientiae capax *Ka* | Homo est animal rationale et mortale et risuum disciplinaeque capax. *Vf* | intellegibile ·i· rationis et sapientiae capax *Ec Gc* | intellegibile rationis et scientiae capax *Pp* | quia dimidius est spiritualis *Vh* | definitio hominis: ΑΝΘΡΟΠΟC. ECTIN. ZOON. ΛΟΓΙΚΟΝ. ΕΝΗΤΟΝ. ΓΕΛΟΙΟΝ. *gl.* Homo est animal rationale ·i· mortale ·i· risibile *Ec Gc Ka Lh* | ΑΝΘΡΩΠΩC ΕCTIN ΛΩΓΙΚΟΝ *gl.* homo est r *Pf.*
MORTALE: Sic definitum est a ueteribus. *Ap Oa*.
SCIO: intellego *Pp*.
ID: animal rationale *Pt*.

16. Et illa: Nihilne aliud te esse nouisti? – Nihil.

ILLA: inquit *Ap Oa Pb Pq Pt* | ait *Lh Mb*.
NIHILNE – NOUISTI: respondit *Pp* | Deus est bonus homo. *Ef* | habet enim immortalitatem quantum ad animam *Af Ta To* | praeter animal rationale mortale *Ap* | praeter hominem *Va* | Non scis tui quod deus miserebitur. *Er*.
NIHIL: inquit *Eb*.

17. Iam scio, inquit, morbi tui aliam uel maximam causam; quid ipse sis nosse desisti. Quare plenissime uel aegritudinis tuae rationem uel aditum reconciliandae sospitatis inueni.

INQUIT: philosophia *Fb Pp* | illa *Ap Oa Pb*.
MORBI TUI: infirmitatis tuae *Ap Cc Cg Ck Ct Er Ge Oa Pb Pn Ps* | tuae incredulitatis *Ec Gc Ka Lh Pp*.
ALIAM: Vna causa superius dicitur ·i· quod quibus gubernaculis mundus regatur nescire conuictus est, et haec est altera causa morbi eius, quod nosse desistit, quid ipse sit. *Ec Gc Ka*.
UEL: et *Ef* | etiam *Ap Bd Cg Ck Ct Fb Fd Ge Ld Lh Mb Oa Pb Pm Pn Pq Ps Pt Ta Vc Vf* .
MAXIMAM: praecipuam *Pp* | ualde magnam *Lh*.
CAUSAM: occasionem uel originem *Bd* | Aliquando significat causa originem, nunc occasionem, necnon placitum ·i· actionem, quod inter duos fit inde causidicus. *Bd*.
QUID IPSE SIS: hoc est in anima *Ps*.
NOSSE: scire *Ap Cc Cg Ck Ec Gc Ge Lh Oa Pb Pn Ps* | quoniam *Ef*.
DESISTI: cessasti *Ap Cg Ck Ct Er Fb Fd Ga Ge Ka Kc Ld Lh Mj Mo Na Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vb Vc Vd Vf Vh* | cessassi *Pd* | cessisti *Af* | dereliquisti *Pg* | quasi cessasti *To* | nam desiste cessa am{en}s *To* | oblitus es *Ec Gc Lh* | quia

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584 definitio hominis] om. *Ka*. **596** animam] animam pertinet *To*. **609** haec] om. *Gc*.

I prosa vi

Ap Ck Ge Oa | quia desinis esse quid sis *Ap Ck Ge Oa Pb Pn Ps* | quia te esse nosse desisti *Ap Oa* | adherendo deo, quasi deus efficitur. Sicut psalmista: go dixi dii estis, quod Boetius per tristitiam quasi ignorabatur. *Pt*.

QUARE: in *Ap Ck Ct Er Ge Lh Oa Pq Ps Vc* | inde *Vb* | ego *Ld* | ideo *Ef Pm* | in qua re *Af* | idcirco *Ga Ka Na Pg To Vh* | propterea *On* | quapropter *Lh Ta*.

PLENISSIME UEL AEGRITUDINIS: quia desinis nosse quod sis uel unde tibi tanta aegritudo accesse(...) *Er*.

PLENISSIME: apertissime *Ef*.

UEL: et *Ec Ef Gc Ka Pm*.

AEGRITUDINIS: unde tua aegrotatio *Pd* | unde tibi aegrotatio accidit *Ta* | unde tibi aegrotatio acciderit *Af Kc Ld Ps Vd Vf* | unde tibi tanta aegrotatio acciderit *Ap Cc Cg Ck Ct Ge Lh Oa Pb Pc Pk Pn Pp Pq Vc* | unde tibi aegritudo acciderit *Pt* | unde tibi tanta aegritudo acciderit *Fb* | Aegritudo proprie pertinet ad animum, aegrotatio ad corpus. *Mj* | unde erroris uel tristitia tua aegrotatio accidit *Lh*.

RATIONEM: originem *Af Fb Fd Kc Ld Ps Pt Ta Vd Vf* | origine *Ld* | causa *Bd*.

UEL: et *Ec Ef Gc Ka Pm*.

ADITUM – INUENI: Si medicinam exspectes dixit superius oportet ut detegas uulnus. Et iste nunc profert morbum et propterea dicit nunc reconciliandae sospitatis inuenisse aditum. *Ap Ck Ge Ps St Va Vb* | Potest reconciliatio esse quando mens non fit perturbata. *Ap Cc Ck Ge*.

ADITUM: introitum *Bd To* | adgressum *Ap Cc Ck Ge Oa Pb Pn Ps* | uia *Fb* | ingressum *Cg Fb Fd Ld Pp Va Vf* | egressus sum *Er*.

RECONCILIANDAE: renouandae *Ap Oa Pb* | nouandae *Ef* | reuocandae *Ec Ga Gc Ka Na Pg Pm To Vh* | adipiscendae *Ka Mh* | recuperandae *Bd Ec Gc Lh Mb Pp Va* | recreandae *Ap Oa Pp* | restituendae sanitatis *Go*.

SOSPITATIS: sanitatis *Af Bd Fb Fd Kc Ld On Pg Ps Ta Va Vd Vf* | emendationis *Lh* | tuae *Ec Gc Ka* | unde sanari possis *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps Vc*.

INUENI: intellegi *Mb* | quia non ambigis mundum a deo regi *Ap Cc Ck Ge Pd Ps*.

18. Nam quoniam tui obliuione confunderis et exsulem te et exspoliatum propriis bonis esse doluisti;

NAM: ego cognoui *Pq*.

TUI: proprii ordinis *Pp*.

OBLIUIONE: in *Ec Ef Gc Ka* | tui oblitus es *Ap Oa* | oblitus es quis ipse sis *Pd* | uidelicet quia oblitus es quid ipse aliud sis *Ap Cc Ck Er Fb Ge Lh Pb Pc Pk Pn Pp Ps Vc* | quia quicquid ipse sis nosse desisti *Pq*.

CONFUNDERIS: perturbaris *Cc Cg Ck Ct Ec Er Fb Gc Ge Lh Mo Pb Pc Pk Pn Pq Ps Ta Vc Vd Vh* | perturberis *Ap Oa Pp* | turbaris *Ed Ef Ga Ka Mb Na Pg Pm To* | conturbaris *Er* | ne recorderis *Pp* | erubescis uel turbaris *Va*.

ET: t iam *Bb*.

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623 Sicut…624 estis] Ps. 81.6

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631 tibi[2]] tibi \tanta/ *Ps*. **632** acciderit[1]] accederit *Af*. **638** exspectes] exspectas *St Va Vb*. superius…ut] om. *St*. | ut] om. *Va*. **639** profert] profer *Ck Ge Ps Vb*. | et propterea] ideoque *Va*. | nunc[2]] nunc se *Va*. **641** quando] quod *Cc*. **648** sanari possis] senari *Pd*. **659** oblitus es] oblites *Er*. | ipse] om. *Ap*. | sis] sit *Cc*.

EXSULEM: ideo *Ef* | alienatum *Pg* | a tuo sensu *Ec Gc Pp* | extra solum positum *Va* | Quasi solus esses in exilio, cum potius totus mundus exilium sit. Spiritualiter uero soli mali exsules sunt a deo. Boni autem numquam et nusquam esse possunt. *Af Ap Fd Kc Lc Lh Mj Pc Pk Pp Pq Ps Pt Ta To Vd* (*Vf*).

EXSPOLIATUM: priuatum; poriatus uerum, inde poriatum priuatum, unde (...) priu(...) *Pg* | a tuo sensu *Ka*.

PROPRIIS: temporalibus *Ap Oa* | propria substantia *Ap* (*Cc*) *Cg Ck Er Ge Oa Pb Pn Ps*.

DOLUISTI: ubi dixit: nam quingentis fere passum milibus procul moti, et paulo post ait: t ego quidem bonis omnibus pulsus *Ta* | ideo ubi dixit: nam quingentis fere passum milibus procul moti, et paulo post ait: t ego quidem bonis pulsus dignitatibus exutus, et cetera *Lh*.

19. quoniam uero quis sit rerum finis ignoras, nequam homines atque nefarios potentes felicesque arbitraris; quoniam uero quibus gubernaculis mundus regatur oblitus es, has fortunarum uices aestimas sine rectore fluitare: magnae non ad morbum modo, uerum ad interitum quoque causae. Sed sospitatis auctori grates quod te nondum totum natura destituit.

QUONIAM – IGNORAS: Finis malorum aeternus interitus, qui est diabolus. Finis bonorum aeterna et summa felicitas, qui est deus. Falsa felicitas huius saeculi ad poenam et corruptionem naturae perducit. *Ap Cg Ck Ge Ps*.

QUONIAM: et *Ap Cc Ck Ct Oa Pb Ps* | quia etiam *Fb*.

RERUM FINIS: Finis rerum deus uel summa beatitudo ad quam solum modo boni. Impii autem si uelint non peruenient. *Pc Pk*.

RERUM: omnium *Ef*.

FINIS: euentus *Ap Oa* | qui deus est *Vh*.

NEQUAM: inutiles *Ap Cc Ck Ct Ec Er Ga Gc Ge Ka Lh Mb Mf Na Oa Pb Pn Pp Ps To Va Vh* | prauos *Go* | malos *Af Ef Fb Fd Kc Ld Mj Pp Ps Pt Ta Va Vd Vf* | nequissimos *Bd* | iniustos *Ka Pg To* | sceleratos *Pg* | iniustos homines *Ga Na* | hoc est *Ps* | singulariter et pluraliter profertur *Ap Oa* | Nequam dicitur qui nec tanti pretii est quam habetur minimum. *St* | Nequam est qui nec tanti quidem est quantum quod habetur minimum. *Va* | Nequam homo dicitur qui nec tanti quidem est quam quod habetur minimi. *Mf* | Nequam dicit qui nec tanti quidem est quantum quod habetur minimi. *Ec* (*Ga*) *Gc Ka Lh Na Vh* | Nequam dicitur qui nec tantum quidem est quam prohibetur minimo. *Ap Ck Ge Pd Ps* | id circo *Fb* | ideo *Fd Ps*.

NEFARIOS: impios *Ld* | mali *Bd* | non dicendos *Va*.

POTENTES: in hoc saeculo *Ap Oa*.

FELICESQUE: esse *Ec Ed Ef Ga Gc Ka* (2x) *Lb Na Pb Pd Pg Ps Pt To Va Vh* | atque *Lh Pq Vc*.

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666 solus] tu solus *To.* | esses] esset *Pt Ta*. | in exilio] exul *Mj To*; in exilium *Pc Pk.* | cum] dum *To.* | potius] om. *To.* | exilium] in exilium *Ap Ps Ta*. | sit] est *To.* **667** uero] om. *Kc*. soli] om. *Ap Fd Lc Ps Vf.* | sunt] om. *Af Kc Lh Mj Pp Pq Ps Pt Ta To Vd*. | numquam] om. *Ps*. et nusquam] om. *Pp Pt*. | et…possunt] om. *Fd Lc Vf.* | possunt] possunt exules *Mj*; \exules/ possunt *Lh*. **685** Finis[1]] finis uero *Ap*. **686** felicitas[2]] om. *Ps.* | huius] habes *Ap Ck Ge*; om. *Cg*. **690** Impii] nequam *Pk*. **699** dicit] dicitur (*Ga*) *Na Vh.* **700** quantum] quam (*Ga*) *Na Vh.* | quod] quia *Vh.* | minimi] minimum *Vh*. **701** quidem] quoque *Pd.*

ARBITRARIS: estimas *Ed Vb Vd* | putas *Ta* | conaris *Ld* | ideo putas *Lh* | arbitraris ubi dixit: uideor uidere nefarios sceleratorum officinas fluitare gaudio *Ta* | ubi ait: uidere uideor nefarios sceleratorum officinas gaudio laetitiaque fluitantes, et in carmine dicit: At peruersi resident celso mores solio *Lh* | Hic exponit unde morbum patitur Boetius, uidelicet quia sui oblitus est et quia nescit qui scit rerum finis et quibus gubernaculis mundus regatur. *Lh Ta* | Duae sunt naturae animi quidem et corporis. Ea uero natura est animi, si penitus peruersa non est, ut resipiscere queat. Corporis quidem quo possit medicari, nisi ad interitum aegrotatus sit. *Bd*.

QUONIAM: et *Ck Ct Ge Oa Pb Pg* | quia etiam *Fb*.

GUBERNACULIS: rationibus *Ap Ec Gc Ka Mb Na Oa Pd Pp To Vh* | regiminibus *Mf* | rationibus uel rationabilis *Lh*.

HAS: ideo *Ps*.

FORTUNARUM UICES: quas fortunae uariant *Ed Pm* | quae fortunae uariant (*Ga*) *Na Vh* | quas fortunae uariant in mundo *Ec Gc Ka Pp* | interdum prosperis, nunc aduersis fortunae uariant *To* | interdum prosperis, nunc aduersis (*Ga*) *Na Vh*.

FORTUNARUM: euentuum *Ap Cc Cg Ck Ct Ec Er Fb Gc Ge Kc Lh Mb Mf Mj Oa Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vc Vd Vf* | euentium *Af Vh*.

UICES: uarietates *Ap Oa Vd* | motabilitates *Lh* | prosperas et aduersas *Ka* | interdum prospera n{unc} caduca *Ka*.

AESTIMAS: ideo *Lh* | et quoniam tu *Pg*.

SINE RECTORE: ubi dixit hominum solos respuis actus merito rector cohibere modo *Lh*.

RECTORE: praeside *Pp* | deo *Ap Oa*.

FLUITARE: agi *Cc Ck* | agitari *Ec Gc Ka Lh* (2x) *Pc Pd Pk Va Vc Vh* | agitare *Ap Cc Cg Ck Ct Er Fb Ge Mo Oa Pp Ps To* | mouere *Ap Oa Pb Pn* | undare *Mj* | currere *Pg Pt* | decurrere *Mb Vd* | fluctuare *Af Fb Fd Kc Ld Mo On Pp Ps Vd Vf* | weibon (OHG) *Ec Ed Ef Ga Gc Mf Na Pm* | more flaminis *Ap Cc Ck Ge Oa Pb Pn Ps* | more flaminis moueri *Ct Pq Vc* | more fluminis moueri *Er Lh* | pergere uel moueri *Ps* | moueri in modum undarum *Af Ta* | hae omnes supradictae *Ka*.

MAGNAE: causae *Lh Mb To* | causae sunt *Pp* | sunt *Ap Bd Cg Ct Er Fb Oa On Pc Pk Ps Vd* | hae sunt *Ld Va* | inuentae sunt *Ld Pt Vf* | in te *Ed Ef Na Pm* | sunt in te *Vh* | quas tu habes *Ap Cc Cg Ck Ct Er Ge Oa Pb Pc Pn Ps* | causae in te sunt *Ec Gc Ka* (*Vh*).

NON: non solum *Vb* | solum *Ap Oa* | non dicam ex omni parte *Pd*.

AD MORBUM: ad cladem *Mb* | tuum *Ec Gc Ka* | infirmitate *Oa* | infirmitatem *Ap* | non solum infirmitatem generare possunt, sed etiam occidere *Ap Ck Ct Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps* (*Vc*) | materiae sunt saeculares potestates et felicitates *Ap Ck Ge Ps*.

MODO: solummodo *Af Ec Fb Fd Gc Kc Ld Lh On Ps Pt Ta Va Vd Vf* | tantum modo *Ga Na Pm To Vh* | tantum *Ed Ef Pg* | solum *Ed Ka Mb Mj Pb* | tantum modo, solum *Pp*.

UERUM: sed *Bd Lh Pc* | non solum *Er*.

AD INTERITUM: exitum *Vb* | mortem *Lh* | perditionem *Cg Va* | periculum *Ld* | ad perditionem *Ap Cc Ck Ge Oa Pb Pn Ps* | ad mortem *Vf* | ad perniciem *Pp* | tuum *Ec Gc Ka* | infirmitate generalem possem sed etiam occidere *Er* | ad interitum ·i· quod non cog(n)oscis rerum finem, sed ut dixi(...) paulo ante principium *Er*.

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712 regatur] regatur oblitus est *Lh.* **721** quas] quae *Ka.* | mundo] hoc mundo *Pp.* **723** euentuum] euentum *Pc.*

CAUSAE: occasiones *Ed Ef Ga Ka Na Pm To Vh* | origines *Pq* | sunt *Cc Ck Eb Ed Ef Ge Lh Pg Pn Pp Vc* | hae *Pt Vf* | in te *Pp* | sunt hae *Ap Ef Oa Pb Ps* | iam dictae *Pp* | occasiones, hae omnes supradictae *Ec Gc*.
SED: respondamus *On* | istae sunt *Vd*.
SOSPITATIS: tuae *Ec Ed Gc Pg Pm Pp Vh* | sanitatis *Bd Ld Lh To* | sanitatis tuae *Ka Mb* | pro (...)tram sospitatem *Pg*.
AUCTORI: deo *Cg Fd Lh On Pg Ps Va Vb Vf* | unde *Ps*.
GRATES: ago *Bd Pc Vb* | agamus *Ef Ps* | habeo *Go* | habes *Ps* | referantur *Af Ap Bc Cc Cg Ck Ct Er Fb Ge Kc Lh Oa Pc Pk Pn Pp Pq Ps To Vc Vd* | ferantur *Ta* | referantes *Er* | refero *Vh* | referimus *Vf* | sint *Af Bc Eb Ec Ed Er Fb Fd Gc Kc Lh Mj Pc Pd Pk Pm Ps Ta To Vc Vd* | nostro *Vh* | gratiae sit *Ga Na* | gratiae sint *Ka Vh* | debes agere *Ap* (*Cc*) *Ck Ge Oa Pb Pn Ps Va* | gratias agamus *Lh* | referendae sunt *Ld* | sint referendae *Pt* | gratias referimus *Pp*.
QUOD: quia *Bd On* | ideo *Er*.
NONDUM: non adhuc *Va*.
NATURA: rationabilitas *Ap Oa* | animae *Bd* | tua *Ed Pm* | tua sapientia *Ec Gc Ka*.
DESTITUIT: deseruit *Ec Ed Ga Gc Ka Mb Mf Na Pg Pm Pp To Vh* | reliquit *Fd Kc Ld On Ps Ta Vd Vf* | dereliquit *Ap Bc Bd Er Oa* | derelinquit *Pt* | spoliauit *Vh* (2x) | intsazta (OHG) *Ec Gc Lh* | desierat *Ed* | spoliatur *Pp To* | de statu remouit *Cc Cg Ck Ct Er Fb Ge Lh Mo Pn Pq Ps Vc* | de statu mouit *Va* | destituere nouit *Pb* | quia scis deum praesidere naturae *Ld* | quia scis deum praesidere creaturae *Mj* | pro eo quod creaturae unum deum praesidere scis *Af Ap Bc Ck Ct Fb Fd Ge Kc Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Vc Vd* | Licet hominem diuinae exsortem curae iudicasti, non tamen negasti prouidentiam. *Pp* | quia quam sis loco motus tamen consolidatus aderectus (!) non es *Vb* | Nondum tui priuatus es ex integro bono naturae tua sapientia. *Pp*.

20. Habemus maximum tuae fomitem salutis ueram de mundi gubernatione sententiam, quod eam non casuum temeritati sed diuinae rationi subditam credis; nihil igitur pertimescas, iam tibi ex hac minima scintillula uitalis calor illuxerit.

HABEMUS: nos *Ap Cg Ck Ge Pb Pn Ps*.
FOMITEM SALUTIS: quae est maximus fomes tuae salutis, uera sc· gubernatio sapientiae totius mundi *Ap Ck Ge Vb*.
FOMITEM: medicamentum *Ap Cc Cg Ck Ct Er Fb Ge Lh Oa Pb Pc Pk Pn Pq Ps Vc* | incrementum *Pt Ta Vf* | materiam *Ec Ed Ga Gc Ka Mf Na Pg Pm To Vh* | nutrimentum *Ld Va* | originem *Ec Ed Ef Er Fb Fd Gc Lh Pc Pk To Vc Vh* | medicamentum sanitatis *Ka* | zinsilon (OHG) *Ed Pm* | zinsilunga (OHG) *Ec Gc* | incrementum uel occasionem seu particulam igniculi ·i· rationis ac sapientiae, quod dispositione dei credit mundum regi *Af Ap Bc Fd Kc Lc Lh Pc Pk Pp Pq Ps* (*Pt*) *Ta* (*Vc*) *Vd* | (r)ationis ac sapientiae, quod dispositione dei credit mundum regi *Er* | occasionem seu particulam ignis, quod dispositione dei mundum credis regi *Mj* | originem uel incrementum, materiam, per quam tibi scilicet incipiam

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774 pro] quod *Pb Pn*. **775** quod] quod est *Ta*. | creaturae] om. *Pd*; naturae uel creaturae *Ap Ck Ge*. | deum] om. *Lh*. | praesidere] praescidere *Fb Vd*; possidere *Pt*. **793** incrementum] in incrementum *Lc*; fomitem dicit incrementum *Ap*. | incrementum…seu] om. *Bc Pc Pk Vc*. igniculi] igni oculi *Kc*; ignis *Lc*; ignis\culi/ *Fd*. | rationis] rationi *Ap*. | ac] om. *Af Pq*. **794** quod] om. *Af*; quae *Lh*. | credit] credis *Lc Pp*; cre *Ps*; credat *Ap*.

mederi *Pp* | originem ipsius professionis, quod dixit deum gubernare mundum et ei omnia esse subiecta *Va.*

SALUTIS: sanitatis *Ap Cc Ck Er Ge Oa Pb Pn Ps.*
UERAM: scilicet *Bd Pb* | quidem *Ps* | id est *Va.*
GUBERNATIONE: efexegesis *On Pt* | ubi dixit omnia certo fine gubernans *Lh.*
SENTENTIAM: t habemus *Er* | tuam *Lh.*
QUOD: ideo *Er* | eo quod *Pb* | pro quia *Ps.*
EAM: gubernationem *Bd Ct Ec Ga Gc Ka Ld Na On Vh* | sententiam *Vf* | gubernationem mundi *Ap Cc Cg Ck Er Fb Ge Lh Oa Pb Pc Pn Pq Ps Pt* (*Vc*) | sapientiam gubernationis *Vb.*
CASUUM: euentuum *Ld Lh Pp* | prouidentia, res *Pd* | esse *Ps.*
TEMERITATI: inconsiderationi *Ap Cg Ck Fb Ge Lh Oa Pc Pk Pp Pq Ps* (*Vc*) | praesumptioni *Ld* | considerationi *Cc Ct Pn Pt* | considerationem *Er* | audacitate *To* | sine ratione *Na Pg To Vh* | sine ratione uel audaciae *Ka* | audaciae ·i· sine ratione *Ec Gc* | quod non gubernatur fortuitu *Pp.*
SED DIUINAE RATIONI: uidelicet *Ap Oa* | unde ut dei dispositio geratur *Vf* | uidelicet ut dei dispositione regatur *Af Bc Ct Er Fb Fd Kc Ld Mj Ps Pt Ta To Vd* | uidelicet ut dei dispositione et ratione regatur *Ap* (*Cc*) *Ck Ge Lh Pb Pc Pk Pn Pp Pq Vc.*
RATIONI: dispositioni *Cg.*
SUBDITAM: gubernatam *Cg* | subiectam *Lh* | esse *Ef Va* | deo creaturam (*Ga*) *Ka Na* | a deo illam regi *Ec Gc.*
CREDIS: deum praesidere omnibus *Ap Oa.*
NIHIL: exhortatio *Pp* | ΠΡΟΤΡΟΠΗ *gl.* exhortatio *Fd Ka Lh Mh.*
IGITUR: est *To* | quod sc· non negasti diuinam prouidentiam per omnia *Pp* | quod deum regere omnia credis *Va* | quia credis om{n}e naturam deo subictam esse *Ef* | quia credis omnem naturam deo subditam esse *Ed Pm.*
PERTIMESCAS: desperes *Lh* | quod *To* | noli timere *Ef.*
SCINTILLULA: scientia *Ed Pm* | fide *Lh* | pars modica *Pd* | ignis pars modica *To* | particula igniculi *Cg Ck Ct Ge Pb Pn Ps* | particula ignicula *Er Pt* | scientia qua sic credis (*Ga*) *Na To* | scientiae quia sic credis *Vh* | sententia qua sic credis *Ka* | particula igniculi ·i· rationis ac sapientiae uel plena intellegentia *Pp* | particula igniculi ·i· rationis ac sapientiae *Pc Pk* | metafora *Ps* | seruat metaforam *Ap Vf* | Seruat metaforam. Scintillam enim supra dixit fomitem. *Fb Fd Kc Ld Ps Vd* | Seruat metafora. Dixit enim fomitem. *Bc* | Seruat metaforam. Superius dixit fomitem. *Mj* | Seruat metaforam. Supra dixit hoc fomitem. *Ta* | Seruat metaforam. Supra enim dixit fomitem. *Af* | portio ulla igniculi particula *Ap Oa* | per quam tibi uita ministratur, quia credis omnem naturam deo subditam esse *Ec Gc* | per quam uita tibi ministratur *Lh.*
UITALIS: qui ad integram sanitatem reducit hominem *Pp.*
CALOR: rationis perfectio *Lh.*
ILLUXERIT: pro illucebit *Ap Cc Cg Ck Ge Lh Vf* | coeperit *Lh* | irreperit *Pt* | splenduerit *Vb* | illucescere *Cc Pd* | illucescere poterit *Mb Pp Va* | illucescere potuit *Er Pt* | cessere poterit *To* | illucescere coeperit *Mo Pk Ta* | illucescere recoeperit *Pc* | illucere coeperit *Mj* | illuxere coeperit *Fd* | illucere poterit *Mf* |

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810 considerationi] considerati*u* *Pt.* **814** uidelicet] om. *Mj.* | dispositione] depositione *Af*; < dispensatione *Ct.* | regatur] regatur \et ratione/ *Ps.* **815** uidelicet] om. *Pq.* | et] in *Pb Pn Pp.* **831** Seruat] seruauit *Fd.* | Scintillam] scintilla *Fd.* **840** illucescere poterit] illucercere potit *Mb.*

lucescere poterit *Pb Pn* | lucescere poterit uel coeperit *Ap Oa* | illucescere coeperit uel poterit *Af Bc Ck Fb Ge Kc Ld Ps Vd*.

21. Sed quoniam firmioribus remediis nondum tempus est, et eam mentium constat esse naturam ut quotiens abiecerint ueras, falsis opinionibus induantur, ex quibus orta perturbationum caligo uerum illum confundit intuitum, hanc paulisper lenibus mediocribusque fomentis attenuare temptabo, ut dimotis fallacium affectionum tenebris splendorem uerae lucis possis agnoscere.

FIRMIORIBUS: sub *To* | sublimioribus *Fb Lh* | maioribus *Pt Vf* | ualidioribus *Pp* | fortioribus *Ap Oa* | acris *Ef* | acribus *Ed* | ut duriora adhibeamus *Pd*.
REMEDIIS: medicaminibus *Pt Vf* | medicamentis *Ld* | adiutoriis *Pp* | disputationibus *Lh*.
NONDUM TEMPUS: de sublimioribus loqui *Pc Pk* | ut adhibeam fortiora medicamina *To* | nondum subtilius possumus loqui per inscitiam tui *Mj* | nondum possumus subtilius loqui propter infirmitatem tuae mentis *Lc Ld* | uidelicet ut fortiora medicamina adhibeam propter infirmitatem tuae mentis *Pc Pk Pp* | Nondum tempus est de sublimioribus loqui uidelicet ut fortiora medicamina adhibeam propter infirmitatem tuae mentis. *Af Ap Ck Ct Er Ge Kc Lh Pb Pn Pq Ps Pt Ta* (*Vc*) *Vd*.
TEMPUS: uti *Pp To Vf* | tibi uti *Ap Cc Ck Ct Er Ge Oa Pn Ps Pt* | tibi *Cg*.
ET: quoniam *Ct Ec Gc Ka Na Ps* | parentesis *On.*
EAM: talem *Ap Cc Cg Ck Ge Oa* | deceptionem *Ap Er Lh Oa Pb Pn Pq Ps Pt Vc*.
MENTIUM: humanarum *Ap Cc Cg Ck Ct Er Fb Ge Mb Oa Pb Pn Ps Pt* | deceptarum *Af Fb Ka Kc Ld Lh Mj Pp Ps Vd Vf* | sed deceptarum *Ck Ge* | deceptorum *Ta* | delusarum *To* | Hoc dicit quod omnibus mentibus natura illa sit nota, ut quotiens uera a se abiecerint falsa statim appropinquare uideantur. *Ec Gc Ka Lh Va*.
CONSTAT: enim *Ld* | uerum est *Ap Oa Pb* | notum est *Ef* | manifestum est *Er Va* | manifesta causa est *Pq* | certum est *Eb Ec Gc Vh* | Supra deprehenditur quis sit rerum finis ignorasse et quibus gubernaculis mundus regatur oblitus fuisse, et reliqua. Quae tamen prius uera esse nouerat. Sed nunc falsis opinionibus et estimationibus suis et uana spe mundialium rerum delusus, in tantam mentis caliginem propter imminentes perturbationes incidit, ut uerum falsum conturbaret. Quam modo caliginem paulisper ab eo nititur abstergere, ut deum omnium rerum principium esse et finem cognoscat ·i· uerae lucis splendorem et reliqua, in quibus adhuc errauerat, pleniter perdiscat. *Ec Gc Ka*.
ABIECERINT: mentes *Fd Ld On Vf* | homines *Ap Oa* | mali hominis *Er* | illae mentes *Bd* | mentes humanae *Ap Cc Ck Ge Oa Pb Pn Ps* | deceptae mentes *Cg*.
UERAS (> UERA *Pp*): uel uera *Ec Gc* | neutrum absolutum *Eb Ec Gc Pp* | opiniones *Ap Bd Eb Ec Er Fb Fd Gc Ka Ld Mb Oa On Pb Pc Pd Pk Pn Ps Pt Va* | opiniones ·i· cogitationes *Pq* | opiniones, spes *Pm* | spes uel opiniones *Ed* | ueram

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843 illucescere] illuxere *Ld*. **844** poterit] potuerit *Ps*. **858** nondum[2]] non *Ld*. **860** adhibeam] adhibeantur *Pp*. **861** Nondum] ideo nondum *Af.* | Nondum… est] om. *Pb Pn.* | tempus est] om. *Ap Ck Ge.*. | de] tibi *Ap Ck Ct Ge Pb Pn*; se *Lh Vc*; \tibi/ de *Ps.* **862** adhibeam] adiuuem *Pt;* adhibeatur *Vc.* **870** nota] indita *Va.* | a] om. *Ec Gc Lh.* | uideantur] om. *Ec Gc Ka Lh.* **874** fuisse] esse *Ec Gc.* **876** mundialium] mundi aliarum *Ka.* **878** modo] mo\d/ *Gc.* **879** lucis] om. *Ec Gc.* **880** perdiscat] perdiscere curet *Ec Gc.*

rationabilitatem mentis *Ap Ck Ge Pb Pn Ps* | ueram rationem rationabilitatem mentis *Ap*.
OPINIONIBUS: putationibus *Vb* | estimationibus *Ed*;
sententiis *To*.
INDUANTUR (INDUCANTUR *Pd*): decipiantur *Ap Cc Cg Ck Ge Oa* | constringantur *Eb Ec Ed Ef Ga Gc Ka Na Pg Pm To Vh* | inducantur *Lh Pq Vc* | operiantur *Lh* | contemplari *Pd* | mentes *Ps St* | (...) naturae fomentis (...) quando recedit a uera (...)ione fallatur *Vb*.
EX QUIBUS: falsis *To* | opinionibus *Af Cg Ct Fd Ta Vf* | falsis opinionibus *Ap Cc Ck Eb Ec Ef Gc Ge Ka Ld Lh Oa Pc Pd Pk Pn Pp Pq Ps Pt Vb Vc Vh*.
ORTA: est *Ld Pb* | nata *Ed Vh*.
CALIGO: in hominibus *Ap Cc Cg Ck Ge Ka Oa Pb Pn Ps Pt* | Caligo est umbra de spissitudine aeris effecta. *Va* | Caligo umbra est de spissitudine aeris effecta et dicta caligo quod maxime aeris calore gignitur. *Ec Gc Ka Lh Mo*.
UERUM: ueritatem *Eb Ec Gc* | errorem *Pd*.
CONFUNDIT: obnubilat *Ap Cc Cg Ck Ge Oa* | perturbat *Ct* | conturbat *Ed Mb* | obscurat *Lh* | illa caligo *Vb* | et *Pb* | ueritatem *Eb* | conturbat ueritatem *Ga Ka Na Pg Pm To Vh*.
INTUITUM: mentis *Ap Oa To Vf* | oculum mentis *Af Fb Ka Ld Mj Mo Pc Pk Pp Ps Pt Ta* | oculorum mentis *Kc* | oculo mentis *Vd* | ueritatem *Ed* | mentis intellectum *Lh* | oculum *Lh* | oculum mentis, sc· ut non possit cernere quod oportet *Fd* | Sic in obcaecatam mentem cum merore huius saeculi et perturbatione non potest lux uerum lumen infundere. *Ka* | ne uerum possit contemplari *Ap Cc Cg Ck Ct Fb Ge Lh Oa Pb Pc Pn Pp Pq Ps Pt Vc*.
HANC: caliginem *Af Bd Cg Ef Fd Go Kc Ld Lh Mb Mh Mj On Pc Pd Pg Pk Pp Ta To Va Vb Vd Vf Vh* | caliginem mentis *Ap Cc Ck Ct Eb Ec Ed Fb Gc Ge Ka Lh Oa Pb Pm Pn Pq Ps Pt Vc* | caecitatem mentis *Ga Na Vh*.
PAULISPER: quia sic est *Af* | paulisper, quasi paruum, quasi ualde parum parumper significat *Ka* | Parumper significat paulisper, quasi paruum, hoc est ualde parum. Refertur autem ad tempus. *Lh*.
LENIBUS: cum leuioribus *Ap Cc Ck Ge Oa Pb Pn Ps* | leuibus *Ed*.
FOMENTIS: sententiis *Cc Cg Ck Ct Ge Pb Pn Ps Pt* | nutrimentis *Vb* | medicinis *Eb Ka Lh* | dictis ·i· sententiis *Ap Oa* | nutrimentis, sententiis *Fb Mo*.
ATTENUARE: atterere *Ap Cc Cg Ck Fb Ge Mo Oa Pb Pn Ps Pt* | deprimere *Ap Cc Cg Ck Ct Eb Fb Ge Lh Mo Oa Pc Pd Pk Pp Pq Ps Vc Vh* | minuere *Eb Ec Ed Ef Fb Fd Ga Gc Ka Kr Lh Mf Mo Na Ps To Vh* | diminuere *Pm* | imminuere *Mb* | subtiliter pers(...) *Vb* | partim minuere *Pp*.
TEMPTABO: conabor *Pg*.
UT DIMOTIS FALLACIUM AFFECTIONUM: curis diuitiarum temporalium in quibus hactenus implicatus fuisti semotis *Ap Oa*.
UT: quatinus *Pp*.
DIMOTIS: remotis *Af Ap Cc Cg Ck Fb Ge Kc Ld Lh Mj Mo On Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta Vb Vc Vd Vf* | pulsis *Lh* | depulsis *Pp* | repulsis *Mb* | fugatis *Mf* | separatis *Ga Ka Kr Na To Vh* | auulsis *Va* | remotis, fugatis *Fd* | separatis *Ap Oa*.
FALLACIUM: mendacium *Pp* | terrenarum rerum *Ef*.
AFFECTIONUM: desideriorum *Vb* | passionum *Bd Lh To* | opinionum *Pq* | uoluntatum *Eb Ec Gc Ka* | conturbationum *Eb Ec Gc* | animae *Lh* | uoluptatum *Ap Cc Cg Ck Ct Fb Ge Lh Mo Oa Pb Pc Pk Pn Pq Ps Pt Vc* | passionum animae *Af*

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898 effecta[2]] facta *Ec Gc*. **899** caligo] om. *Mo*. **908** uerum[2]] uerum illum *Pt*.

Fb Fd Kc Ld Mj Mo Pc Pk Ps Pt Ta Vd Vf | perturbationum, passionum animae *Pp*.

TENEBRIS: Tenebrae dicuntur quod teneant umbras. Nihil autem sunt tenebrae, nisi ipsa lucis absentia. Sicut silentium non aliqua res est, sed ubi sonus non est, silentium est. *Ec Gc Ka Lh Mo Va* | Duo sunt genera tenebrarum. Sunt enim tenebrae interiores, ueluti mentis caecitas. Sunt exteriores, ut infernalis poena. *Mo*.

SPLENDOREM: deum *Ap Oa* | christum *Ef* | ueritatem *Lh*.

UERAE LUCIS: deitatis *Af Ap Fb Fd Ka Kc Ld Lh Mj Oa Pp Ps Pt Ta To Vd Vf* | ueritatis *Pc Pk* | rationis *Lh* | ueritatem, qua a deo omnia regantur *Ec Gc*.

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936 quod] eo quod *Ec Gc.* | umbras] umbram *Ka Va.* | autem] enim aliud *Mo.* | sunt] a se *Ec Gc.* **937** absentia] absentia est *Ec Gc*; absentia tenebrae dicuntur *Ka Lh.* | non[1]…sed] om. *Ka.* est[1]] om. *Lh.*

I metrum vii

HEADNOTES: metrum dactilicum bipedale *Cg* | metrum dactilicum dimetrum *Ef* | dactilicum bipedale uel dimetrum adone(um) *Cc* | adonicum dactilum dicitur *To* | adonium metrum catalecticum *Go Lh* (2x) *Vh* | adonium ex dactilo et spondeo *Mb* | dactilum dimetrum ·i· bipedale adonium *Pc Pk* | metrum dactilicum dimetrum catalecticum *Bb Lh* | metrum dactilicum dimetrum acatalecticum adonium *Vd* | metrum dactilicum dimetrum catalecticum, cui nomen adonium *Ka* | adonium metrum catalecticum, dimetrum dactilicum *Ec Gc* | dactilicum dimetrum adonium, dactilo et spondeo *Pg* | metrum dactilicum adonium cons(tans) ex [s]pondeo et dactilo *Vb* | metrum adonium dactilicum dimetrum, constat ex dactilo spondeo *Pp* | metrum dactilicum dimetrum catalecticum, cui est nomen adonio. Catalecticus autem uersus dicitur, cui una syllaba deest. *Ga* | adonium metrum dactilicum dimetrum catalecticum, cui una syllaba deest *On Pd* | septimum metrum dactilicum catalecticum dimetrum, cui nomen est adonium. Catalecticus autem est uersus, cui una syllaba deest. Vtitur semel: nubibus atris. (*Af*) *Bd* | Hoc metrum comparatione constat quae ad ultimum praecedentis sententiae finem pertinet. *Lh* | Hoc etiam metrum comparatione constat, quae ad ultimum uersum modo dictum pertinet, ut dimotis fallacium affectionum tenebris, et reliqua. (*Af*) *Kc Lc Pc Pk Pq Ps Ta Vd* | Hoc metrum diuersis comparationibus constat, quod ad ultimum uersum modo dictum pertinet ut dimotis fallacionum et affectionum tenebris. *Ap*.

1. Nubibus atris

NUBIBUS ATRIS: OMOIΩCIC *Ka* | OMOIΩCIC *gl.* similitudo *Lh* | Mentem Boetii perturbationibus commotam comparat tempestatibus fluminum et commotionibus aeris. *Af Ap Ck Ct Fd Ge Kc Lc Lh Mj Pb Pc* (*Pd*) *Pg Pk Pn Pp Pq Ps Pt St Ta* (*Vc*) *Vd* | Mentem Boetii perturbationibus commotam comparat tempestatibus fluminum. *Pp* | Mentem Boetii perturbationibus commotam comparat commotioni fluminis et tempestatis. *Ec Ga Gc Ka Lh* (2x) *Na To* (*Vh*) | Perturbationem mentis Boetii comparat sideribus obscuratis et commotioni maris et amnis cursui atque aeris tempestati. *Mf*.

NUBIBUS: obnubilato caelo *Cc Ck Ge Pd Ps* | de *Ct Pn Ps* | nubes a nubendo ·i· a cooperiendo *Va*.

ATRIS: obscuris *Cc Ck Ge* | nigris *Eb Ka Ld To Vh* | densitate pluuiarum *Pc Vf* | nigris densitate pluuiarum *Af Ap Cc Cg Ck Ct Fb Fd Ge Kc Lh Mj Oa Pb Pc Pk Pp Pq Ta Vc Vd* | quia sunt et clarae *Af Fd Kc Mj Pp Vd Vf* | quia sunt et clarae. Ideo dixit atris ·i· nigris densitate pluuiarum. *Ps* | Ideo dixit quia sunt et clarae. Atrae tamen propter densitatem pluuiarum. *Ap*.

2. condita nullum

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6 dactilum] dactilicum *Pk*. **18** etiam] om. *Ta*. | quae] qui *Vd*. **19** fallacium] fallationum *Kc*; om. *Vd*(?). | affectionum] affectuum *Ta*. | et reliqua] om. *Lc Ta*. **26** Mentem] mente *Lc*. | Boetii] istius boetii *Kc*. **27** commotam] motam *Af Fd Kc Lc Mj Pp Pq Pt Ta Vd*; commota *Ct*; \com/motam *Ps*. | fluminum] flumine *Pd*. | commotionibus] commotione *Mj*. **31** tempestatis] tempestate *Ka*; tempestati < -tat«::» *Lh* (2); tempestati aeris *Ga Lh*(1) *Na To Vh*. **37** pluuiarum] pluuiorum *Kc*.

I metrum vii

CONDITA: abscondita *Eb Ec Ed Ga Gc Lh Na Pm Pp To* (2x) *Vh* | obnubilata *Af Ap Cg* (*Cc*) *Ck Ct Ge Kc Lc Lh Mo Oa Pb Pc Pk Pn Pp Ps* (2x) *Pt* (2x) *Ta* (*Vc*) *Vd* | obnubila *To* | operta *Ap Kc Lc Mo Ps Ta Vd* | cooperta *Ld* | obscura *Af Ap* (2x) (*Cc*) *Ck Ct Ge Kc Lc Lh Mj Oa Pb Pc Pk Pn Pp Ps Pt Ta* (*Vc*) *Vd* | obscurata *To* | inuoluta *Af Ap Kc Lc Lh Mj Mo Pc Pd Pk Pp Ps Pt Ta To* (*Vc*) *Vd* | nubilosa *Af Ap Kc Lh Ps Pt Ta Vd* | nebulosa *Pc Pd Pk Pp Vc* | opacitate *Lh* | obumbrata *Pd To* | caelo obnubilato *Af Ap* (*Cc*) *Ck Ct Ge Kc Lh Mj Oa Pb Pc Pk Pn Ps Pt Ta Vc Vd* | nimia opacitate *Af Ap Kc Lc Pc Pk Ps Pt Ta To* (*Vc*) *Vd* | nimia obscuritate *Pp.*

3. fundere possunt

FUNDERE: emittere *Ap Cg Ck Ct Fb Ge Lh Mo Oa Pb Pg Pn Pq Ps Pt Ta Vc* | spargere *Mb Pt Vf* | praebere *Eb Ka Lh* | dare *Va* | clarificare *Lh Ta* | (...)tendere *Ef* | mortalibus ostendere *Ap Oa* | Sicut sidera nubibus obscurata nullum lumen fundere possunt, ita mens ignorantiae tenebris obcaecata ueram lucem, qui est deus, uidere non potest. *Ap Ck Ge Ps.*
POSSUNT: in terris *Vb*.

4. sidera lumen.

SIDERA: sol atque luna *Ap* (*Cc*) *Cg Ck Fb Ge Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Vc* | sol et luna et cetera *Ta* | sol uel luna *Pg* | sensus spiritalis et cogitationes *Ta* | sensus spiritales et cogitationes *Lh* | Sic in nobis caecata mente maerore huius saeculi et perturbatione non potest uera lux ullum lumen infundere illi. *Va* | Sic in obcaecatam mentem cum maerore huius saeculi et perturbatione non potest uera lux uel lumen infundere. *Lh.*
LUMEN: ueritatem *Vb*.

5. Si mare uoluens

MARE: accusatiuus *Vb* | qui est *Vh* | misceat *Ga Na To Vh*.
UOLUENS: mouens *Fb Mo Va* | commouens *Cg Eb Ec Ed Ga Gc Na Pg Pm To Vh* | perturbans *Ef* | commouens excitando tempestatem *Ap* (*Cc*) *Ck Ct Ge Lh Oa Pb Pk Pn Pp Pq Ps Pt Ta Vc* | quod semper uoluitur *Pd* | nomen *Af* | ipse auster *Pg*.

6. turbidus Auster

TURBIDUS: turbatus *Fb Mo* | nebulosus *Lh Ta* | sonorus *Cg* | tempestuosus *Eb Ec Ka Lh* | tempestuos *Gc* | affectus uitiorum *Lh Ta* | eo quod conturbat mare *Ap* (*Cc*) *Ck Ct Ge Oa Pb Pn Ps Pt Vb*.
AUSTER: uentus *Cg Ed Ef Ga Ld Na Pg Pm To Vh* | sundroni wint Francisce (OHG) *Mf* | sundan (OHG) *Lh* | Euro Auster calidus qui est inter meridiem et orientem *Va* | Auster pluuialis uentus et facit aquam turbidam, quae fuit ante clara. *Ap Ck Ge Ps Vb*.

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49 inuoluta] inuolata *Pd*. **61** non] om. *Ap Ck Ps*; \non/ *Ge*. **79** commouens] commotiens *Pg*. **87** conturbat] turbat *Ap Oa*; conturbet *Ct*.

I metrum vii

7. misceat aestum,

MISCEAT: conturbet *Af Ap Cg Ck Ct Ec Ef Fb Fd Ga Gc Ld Mj Mo Na Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Vc Vf Vh* | conturbat *Eb Ge Ka Kc Lh Pg Vd* | perturbet *Mb*.
AESTUM (ESTU *Cg* | > AESTU *Ld*): flumen *Ps* | feruorem *Fd Mo Vb* | tempestate *Cg* | maris (*Cc*) *Fd To Vh* | motum *Ef Ga Ka Mf Na To* | motionem *Va Vh* | zessun (OHG) *Eb Ec Ed Gc Pm* | ebullitionem maris *Bd Mb* | feruorem maris *Af Ap Ck Ct Fb Ge Kc Ld Lh Mj Oa Pb Pc Pk Pn Pp Pq Pt Ta Vc Vd Vf* | feruorem aeris uel maris *Ps* | uim maris trahit *Ap Oa* | motum uel fluctum maris (*Eb*) *Ec Gc Lh*.

8. uitrea dudum

UITREA: clara *Ap* (2x) *Ck Ct Fb Fd Ge Ka Kc Lc Lh* (2x) *Mj Mo Oa Pb Pc Pk Pn Pp Ps Pt Ta Va Vb Vc Vd Vf* | pura *Eb Ed Ef Pm* | lucida *Eb Ec Gc Lh Mf* | praelucida *Ct Fb Fd Ka Kc Lh Mj Mo Pc Pk Pp Pt Ta* (*Vc*) *Vf* | perlucida *Vd* | praeclara *Mo* | perspicua *Eb Lh Mf* | glauca *Ec Gc Lh* | instar uitri *Ap Cg Ck Fb Ge Kc Lh Mj Mo Pb Pc Pk Pn Pp Ps Pt Ta Vc* | ad instar uitri *Ct Fd Ka Lc Vd Vf* | similis uitro *Ap Oa* | lucida unda *Cg* | quae erat *Vh* | quae fuit *Eb* | ante tempestatem *Vf* | quae erat ante tempestatem *Af Ct Fd Kc Lh Pc Pk Pp Ps Pt Ta* (*Vc*) *Vd* | quae praelucida erat *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | quae erat praelucida ante tempestatem *Lc*.
DUDUM: dum *Vb* | ante *Ga Na To* | prius *Ef* | antea *Lh Vh* | postquam *Mo*.

9. parque serenis

PARQUE: aequalis *Ap Cg Ck Ct Ge Oa Pb Pg Pn Ps Vb* | similis *Ga Mb Na Pc Pk To Va Vb Vh* | similis ac per hoc serena *Fb Fd Kc Ps Ta Vd* | similis ac per hoc tranquilla *Lh Pk Pq* (*Vc*) | aequalis ac per hoc tranquilla *Pt* | plana uel aequalis ac per hoc tranquilla ·i· serena. ·i· serenissimus *Pp*.
SERENIS: tranquillis *Cg Vb* | lucidis *Ap Oa* | claris *Fd* | claris diebus *Mj* | Si quis serenus aeuo atque compositus animo se in aestuans mare in turbulentum mundum penitus collocat mentem suam, statim quia serenis erat compositus undis, motus erit aliqua perturbatione, ut statim obstat uisui. Nec hoc clara luce poterit uidere, quae prius uiderat. *Ec Gc Ka*.

10. unda diebus

UNDA: mens *Lh Ta* | aqua *Cg*.
DIEBUS: tempore aequanimitatis *Lh Ta*.

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102 feruorem] feruore *Ld Pq*. **115** quae] qui *Ps*. **116** erat[1]] est *Pb*. **128** atque] ·i· *Ka*. | mare] mare ·i· *Ka*. **129** serenis] serenus *Ec Gc*. **130** perturbatione] perturbatione nec hoc clara *Ec Gc*. uisui] uisui aliqua perturbatione *Ec Gc*.

I metrum vii

11. mox resoluto

MOX: statim *Pt*.
RESOLUTO: conturbato *Ap Ct Oa Pt Va Vb* | commota *Pp* | moto *Ps* | releuata *Pb* | tactu *Ta* | resperso *Cg* | spisso *Eb Ec Gc Lh* | mixto *Lh* | tacto *Lh*.

12. sordida caeno

SORDIDA: unda *Cg* | ipsa *Ps* | sola *Pn* | ipsa unda *Ap Cc Ck Ct Ge Lh Oa Pc Pk Pp Pq Pt Vb Vc* | unda dico *Pb* | turbata illa *Pg* | commota harena *Pp* | commota harena a fundo *Af Fb Fd Kc Lh Mj Pc Pk Ps Ta Vd Vf* | harena commota ab imo fundo *Ld*.
CAENO: harena *Pb* | fimo *Bd* | maris *Pc Pk Vc* | squalore *Cg Lh Pg Pq Vc* | squalorem maris *Cc Ck Ge* | squalore maris *Ap Ct Oa Ps Pt Va Vb* | squalore mare *Pn*.

13. uisibus obstat,

UISIBUS OBSTAT: nocet obtutibus *Ka* | obtutibus hominum nocet *Mj* | nocet, ne possint uidere intus ut ante *Cg* | Non potest puritas inde uideri. *Eb Ec Gc* | Obtutibus hominum nocet, uidere nec possunt, sicut tunc quando clara erat. *Vf* | Obtutibus mortalium hominum impedit, ut ea quae uidere uolunt nequeant. *Pp* | Impedit ut ea, quae uidere possemus, non queamus. *Pc Pk* | Obtutibus hominum nocet, ne possint intus aquam uidere, sicut tunc, quando clara erat. *Af Ap* (*Cc*) *Ck Fd Ge Kc Lc Lh Pb Pc Pk Pn Pq Ps Pt Ta Vc Vd* | De caligine oculorum illius facit comparationem. *Ap* (*Cc*) *Ck Ge Vb*.
UISIBUS: oculis *Eb Vb* | humanis *Ap Oa Pg Vh* | hominum *Bd* | obtutibus *Cg* | obtutibus hominum *Ct* | oculis mentis uel cogitationibus *Lh*.
OBSTAT: contra stat *Vb* | intus aquam *Vf* | nocet *Af Pg Pp* | repugnat *Lh Ta* | impedit *Pq*.

14. quique uagatur

QUIQUE: amnis *Bd Lb Lh Mb Pb Ta To Vb Vh*.
UAGATUR: decurrit *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps Pt Vb* | currit *Af Bd Eb Ec Fb Fd Gc Kc Ld Lh Mj Mo Pc Pg Pk Pp Ta To Vd Vf* | discurrit *Va* | fluit *Mf* | hic et illic *Vb* | eradicatur *Pq* | uenit *Lh*.

15. montibus altis

MONTIBUS ALTIS: de *Eb Ec Ga Gc Na Pg Pk Pm Pp Pq Pt To Vc* | in *Bd Ed Pm* | ex *Ef* | de arce mentis *Lh Ta* | qui defluit de altis montibus *Vb* | de montibus *Vh* | ab supremis *Pb*.

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151 a fundo] fundo ·i· maris *Lh*. **153** squalore] qualore *Pg*. **165** ne] nec *Pt*. | possint] possunt *Pt*. | aquam] om. *Pq*; in aquam *Lh Vc*. | uidere] dare *Pt*. | quando] quando unda *Lh Vc*. | clara erat] claruerat *Pc*. | erat] erant *Pt*. **176** amnis] comnis *Mb*;

I metrum vii

16. defluus amnis

DEFLUUS: fluens *Pp* | descendens *Lh Ta* | praeceps *Eb Ec Ed Ef Ga Gc Na Pm To Vh* | deorsum fluens *Cg Pq To Va Vb* | eo quod deorsum fluat *Af Ap Cc Ck Ct Fb Fd Ge Kc Ld Lh Mj Oa On Pb Pn Pp Ps Ta Vd* (*Vf*) | Defluus dicitur eo quod deorsum flat. *Mo* | quod deorsum fluet *Pt* | Hoc ad amnem, qui obice saxi resistit, pertinet. *Ec Gc*.
AMNIS: intellectus *Lh* | f[l]uminis *Vb* | Sicut illa amnis qui \solet/ flu(...) montibus, sc· ali(...) ue(...) suum (...) saxum (...) statim a suo (...) *Vf*.

17. saepe resistit

SAEPE: frequenter *Pb Vb*.
RESISTIT: pro resistitur *Ap Oa Pp* | remanet *Af Ap Cc Cg Ck Ct Fd Ge Kc* (2x) *Lc* (2x) *Lh Oa Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta* (2x) *To Vc Vd* | repugnatur *Kc Lh Mj Pc Pk Ps Vc Vd* | repugnat *Lc* | stat *Af Ct Kc Lc Lh Pc Pk Pn Pp Pq Ps Ta Vc Vd* | fert *Ap Cc Ck Ge Oa* | restat *Af Kc Lc Lh Pc Pk Pp Pq Ps Ta Vc Vd* | retardatus *Mb* | moratur *Af Ap Ba Cc Ck Ct Ga Ge Kc Lc Lh Mf Na Oa Pb Pc Pg Pk Pn Pp* (2x) *Pq* (2x) *Ps Ta* (2x) *To Va Vc Vd Vf Vh* | offenditur *Cg* | moritur *Eb* | gistullit (OHG) *Eb Ec Ed Gc Pm* | retro *Lh* | actiuum pro passiuo *Af Ap Cc Ck Ge Kc Lb Lh Mj Oa Pc Pg Pk Pn Pp Pq Ps Pt Ta Vc Vd* | actiuum est pro passiuo *Lc* | si aliquid ceciderit intus *To Vh*.

18. rupe soluti

RUPE: de *Cc Ck Ct Ec Ed Gc Ge Lh Pb Pc Pm Pq Ps Pt Ta Vc* | cum *Ef* | in *Ga Na* | monte *Go* | crimine *Lh Ta* | saxo *Ld Va* | Rupis est solutio integri saxi ab alto deorsum lapsa et est a rumpendo dicta. *Ec Gc Ka*.
SOLUTI: auulsi *Pp* | impetu aquae *Pg* | cadentis *Lh Ta* | diuersi *On* | fracti *Ga Ka Na To* | disrupti *Cg Pt* | liberi et potentis *Mb* | magno dirupti *Ap Oa* | a monte disrupti *Pc* | remoti proprio loco *Ka* | remoti a proprio loco *Eb Ec Gc Lh Mf* | disrupti a magno monte *Cc Ck Ct Ge Lh Pb Pn Pq Ps Ta* (*Vc*) | de monte diuersi cadentis *Fb* | scilicet a loco suo impetu ipsius aquae cui opposita *Ap* (*Cc*) *Ck Ge Ps Vb* | a suo loco auulsi et in medium flumen praecipitati *Va*.

19. obice saxi.

OBICE SAXI: oppositione alicuius petrae *Ap Cc Ck Ct Ge Oa Pb Pn Vb* | uel positione alicius petrae *Ps*.
OBICE: obstaculo *Af Ap Bd Cc Cg Ck Ct Ef Fb Fd Ge Ld Lh Mj Mo Oa On Pb Pd Pn Pp Ps Pt Ta To Vd* | obiectione *Eb Ec Ed Gc Go Ka Lh Mf Mh Pm* | obiectio *Ga Na* | opposita *To Vh* | oppositione *Bd Cg Eb Ec Fb Gc Lh Mo Pc Pd Pg Pk Pp Pq Va Vc* | obiecta *Eb To* | obiecto *Ef* | de obstaculo *Vf*.

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192 deorsum[2]] desursum *Af*. | fluat] fluens *Ap Oa*. **194** deorsum[1]] deorsumsu *Mo*. **217** Rupis] rupes enim *Ec Gc*. **218** est] om. *Ec Gc*.

I metrum vii

SAXI: rupis *Pp* | rupe *To Vh* | montis *Mb On* | uitii *Lh Ta* | petre *Cg*.

20. Tu quoque si uis

TU – UIS: o Boetii *Pg* | o homo *Ta* | o homo Boetii *Lh* | exponit quod contineant *Fd* | Exponit quod contineant hae comparationes. *Fb Ld Mj Pp Ps Ta Vd Vf*.

21. lumine claro

LUMINE CLARO: intuitu mentis *Af* | puro intuitu *Pg* | puro intuitu mentis *Ap Cc Cg Ck Ct Fb Fd Ge Ld Lh Mj Oa Pb Pc Pk Pn Pp Pq Ps* (*Vc*) *Vd Vf*.
LUMINE: aspectu *Lh Mf To* | intellectu *Lh Ta* | oculo *Ed Ga Ka Na Pm To* | oculo mentis *Eb Ec Gc*.
CLARO: puro *Af Ta To Va* | oculo *Vh*.

22. cernere uerum,

CERNERE: uidere *On*.
UERUM: ueritatem *Eb Mj Vb* | deum *Eb Pg* | «deum» *Ap* | deum ·i· uerae lucis *Ec Gc* | et si uis *Ef* | lumen *Ka* | pro ueritate *Pt* | ueritatem quae est deus *Af Ap Cc Ck Ct Fb Fd Ge Kc Ld Lh Oa Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vd* | quod est deus *Cg Mj Vf* | quod uerum est *Ef Pm* | quod est *Ed* | ueritatem uerae lucis *Ka* | uerum lumen et rectam uiam, qua ueharis ad patriam *Ga Na To* (*Vh*).

23. tramite recto

TRAMITE RECTO: asindeton *Ck Ct Vc* | asindetos figura *Pc Pk Pp* | ACINΘEΘΩN *Lh*.
TRAMITE: itinere *Af Cc Cg Ck Ct Fb Ge Kc Ld Lh Mj Mo On Pb Pn Pp Ps Pt Ta Va Vd Vf* | uia *Vb* | ratione uel itinere *Ap Oa* | si uis *Cg Fd Ld Vf* | et si uis *Ap Fb Go Lh Oa Pb Ta Vb* | deest si uis *Vd* | deest et *Pc Pk* | deest et si uis *Ct Kc Lh Pn Pp Ps Vc* | deesset si uis *Cc Ck Ge* | Hoc ad amnem qui ex obice resistit attinet. *Ed Pm* | Hoc ad amnem pertinet qui ex obice resistit. *Ka*.

24. carpere callem:

CARPERE: promere *Vf* | tendere *Va* | pro carpe *Ap Cc Ck Ge Go Oa* | tu *Pg* | et ipsius *Af* | si uis *Vf* | rectam uiam incedere, ne a uero deuies *Eb Ec Gc*.
CALLEM: uiam *Af Ap Cc Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Oa On Pb Pn Pp Ps Ta Va Vb Vd* | uiam rectam qua ueharis ad patriam *Ka Pg*.

25. gaudia pelle,

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241 quod] hic quod *Ta*. | contineant] contineat *Vf*. | hae] haec *Vf*; om. *Vd*. **246** mentis[2]] mentis tuae *Ap Oa*. **257** quae] qui *Ap Oa Va*; quod *Fb Kc Lh Pk Pq Vc Vd*; < quod *Ps*.

GAUDIA PELLE: ne gaudeas de habitis dignitatum commodis *Mf* | Haec sunt nubila quae obtenebrant mentem. Haec sunt falsae opiniones et uana spes, quae uerum confundunt intuitum. *Ec Gc Ka* | Quattuor sunt proprietates quae accidunt propter cupiditatem ·i· gaudium, timor, spes et dolor. *Ka* | Quatuor proprietates sunt quae accidunt propter cupiditatem, ut gaudium, timor, spes, dolor. Vnde dicit Virgilius: hinc metuunt, cupiunt, gaudentque dolentque. *Ap Ck Ge Pb Pn Ps Vb* | Quattuor passiones animi quae solent accidere pro temporalibus rebus iubet pelli ·i· gaudia uana, timorem, spem siue cupiditatem, pariterque dolorem. Virgilius: hinc metuunt, cupiunt, gaudentque dolentque. *Lh Pc Pk Pp Vc* | Duae etiam ab opinatis malis, quarum una est de praesenti, altera de futuro. Dolor sc· de praesenti, timor de futuro. Quas etiam Virgilius commemorat: hinc cupiunt, metuunt, gaudentque dolentque. Nam spes et cupiditas idem est. Dicit ergo quicumque his subiacent passionibus animum rationis liberam plenum procul dubio se non habere demonstrat. Nam Cicero «::» quasi iudex has tulerit passiones. *Lh* | Quattuor animae notissimas passiones hic tangit, quarum duae ab opinatis bonis: hoc est gaudium et spes, et una est de praesenti, altera de futuro. Gaudium de praesenti, spes de futuro. Duae etiam ab opinatis malis, quarum una est de praesenti, altera de futuro. Dolor sc· de praesenti, timor de futuro. Quas etiam Virgilius commemorat: hinc cupiunt, metuunt, gaudentque dolentque. Nam spes et cupiditas idem est. Dicit ergo quicumque his subiacent passionibus animum liberum et rationis plenum procul dubio se non habere demonstrant. Nam et Cicero dicit quia si iudex has tulerit passiones, uerum fari non poterit. *Af Ap Bd Ck Ct Fd Ge Kc Lc Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vd* | De his IIII animae passionibus Virgilius commemorat: hinc cupiunt, metuunt gaudentque dolentque.

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288 Vnde…289 dolentque] Verg. *Aen.* 6.733

297 Quattuor…301 futuro[2]] Cf. Serv. *Comm. Aen.* 6.733 (p. 103.10)

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285 Haec] hae *Ec Gc.* | falsae] om. *Ec Gc*. **287** sunt] om. *Pb.* | quae] qui *Pb.* **288** ut] ·i· *Vb.* **289** gaudentque dolentque] gaudent dolent *Vb.* **290** animi] animae *Pp.* | quae] om. *Lh.* | pro] «:» *Lh*; propter *Pp.* | iubet] \ipsa/ iubet *Lh.* **291** siue cupiditatem] ·i· cupiditatem siue timorem *Pp.* Virgilius] \unde/ uirgilius *Lh.* **298** notissimas] nouissimas *Ap Ck Ge Pb Pn*; notissimas *gl.* uel nouissimas *Ps*. | hic] om. *Lc Pq*; dicit et *Fd Pt*. | opinatis] inopinatis *St.* | bonis] bonis sunt *Af Bd Pq Ta*. | hoc] id *Ap Bd St.* | est] est et *Kc*. **299** gaudium…et[2]] spes gaudium *Mj.* | et[2]…est] harum altera *St.* | una] una quae *Ap Ck Ge*. | praesenti[1]] praesentia *Pt.* | altera] alia *Mj*; et altera *Af Pq.* | altera…praesenti[2]] om. *Fd*. | futuro] futuro est *Vd*. | Gaudium…300 futuro] *ante* Dolor *Ap Ck Ge Pb Pn Pp*; om. *Bd Mj Pc Pk St Vd*. | praesenti[2]] praesentia *Pt.* **300** Duae…301 futuro[1]] om. *Af Ct Pq*. | etiam] om. *Bd*. | quarum] quorum *Lc*; quarum < quorum *Pt.* | quarum…301 futuro[1]] om. *Bd*. | est] est etiam *St.* | praesenti] praesenti ·i· dolor *Pc Pk St*; praesenti«a» *Pt.* altera] et altera *Kc*; et alia *Mj*; altera uero *Pt.* **301** de futuro[1]] de futuro similiter *Fd Kc Lc Ps Vd*; de futuro ·i· timor *Pc Pk St.* | Dolor sc·] et dolor *Pp.* | Dolor…futuro[2]] om. *Pc Pk St.* | sc·] om. *Fd Lc Pt*; enim *Mj*. | de[2]] om. *Kc.* | praesenti] praesenti«a» *Pt.* | timor] timor uero *Mj Vd*; amor *Ct.* | Quas…302 commemorat] hinc dicit Uirgilius *Mj.* | Virgilius] Virgilius ita *Bd.* **302** commemorat] commorat *Pk.* | hinc] hi *Lc.* | cupiunt] capiunt *Pt.* | Nam…303 est] om. *Mj*. Nam…305 poterit] om. *Bd.* | spes] praeses *Pc.* **303** idem est] ·i· *Pb Pn.* | est] om. *Kc*; \est/ *Ta*. quicumque] quacumque *Kc*; quia quicumque *Pq*; qui *St.* | his…passionibus] subiacet periculis *Pq.* | subiacent] subiacente *Vd.* | animum] animam *Af.* **304** et[1]] om. *Ck Ge Pb*; \et/ *Ap Pn*. procul dubio] om. *Mj.* | non] om. *Pq.* | demonstrant] demonstrat *Fd Lc Pq Pt*; demonstra\n/t *Ct*. Nam…305 poterit] om. *Mj.* | et[2]] om. *St.* **305** Cicero…si] cetero dum quasi *Lc.* | si] nisi *Pq*; om. *St.* | has tulerit] abstulerit *Af Pq.* | tulerit] om. *Ct*; \in/tulerit *Pt*; perferens *St*. | passiones] passiones animi *Pq.* | fari] om. *Fd*. | poterit] potest *Fd Pt*; possit *St*.

I metrum vii

Cg | Harum quattuor perturbationum duae ab opinabilibus bonis sunt, una praesentis temporis gaudium, altera futuri (spes). Duae ab opinabilibus malis: una praesenti dolor, altera futuri (timor). Virgilius: hinc metuunt, cupiunt, clau(s)e tenebris et carcere cae(co). *Mb* | Sicut sidera nubibus obtenebrantur et uitrea unda caeno obscuratur et rupes defluo amne obsistit, sic haec duo ·i· gaudium uel spes acquirendi et timor perdendi caliginem et obstaculum menti pariunt ne uerae lucis splendorem agnoscat *Ec Gc Ka*.

GAUDIA: prospera *Eb Ec Gc Ld Lh Pp To Vh* | prosperitatem *Pg* | pro prosperis *Va* | uana *Fb Lh Pc Pg Pk Pp Pq Ta Vc* | huius saeculi uana *Ap Cc Cg Ck Ct Ge Oa Pb Pn Ps Pt* | huius saeculi *Vb Vd* | propter adquisita *Fb* | immoderata *Vf* | in habendo *Eb Ec Ed Ef Ga Gc Ka Mh Na Pg Pm To Vh* | prospera mundi *Ef* | prospera ne te exaltent *Va* | saecularia, id est non supra modum eleues tu in prosperis *Vf* | IIII affect{us} *Ga Na*.

PELLE: abice *Vb* | tu *Pg Ps* | imperando de praesentibus rebus inuentis *Ta* | de praesentibus rebus imperando inuentis.

26. pelle timorem

TIMOREM: metum *Ap Cc Cg Ck Ct Fb Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc* | diuersum *Ld* | aduersa *Pp To Vh* | praesentis aduersitatis *Vb* | aliquid perdendi *Vf* | de futuris perdendis *Ta* | de futuris prodendis *Lh* | aduersitatem in perdendo *Pg* | in perdendo *Ed Ga Ka Mh Na Pm To* | futurae aduersitatis terrenis *Pb* | pro amittendis *Va* | in perdendo aduersa *Ef* | in perdendo ·i· aduersam fortunam *Eb Ec Gc*.

PELLE TIMOREM (PELLETI MOREM *Pd*): uel timor *Ed* | nihil times *Ap Oa* | non time *Ef* | ne timeas adquisita perdere *Fb* | ne timeas ut dimittantur *Mf* | aduersa, ne te multum perturbent *Va*.

27. spemque fugato

SPEM: cupiditatem *Pc Pk Pq Pt Va Vc* | cupiditatis *Pq* | habendi *Ps* | acquirendi *Eb Vf* | in acquirendo *Eb Ec Ed Fb Ga Gc Ka Mh Na Pm To* | cupiditatem habendi *Ap* (*Cc*) *Cg Ck Ct Ge Oa Pb Pn Vb* | cupiditatem rerum temporalium *Lh Ta* | cupiditatem mundanarum rerum *Af Ap Ck Ct Fb Ge Kc Ld Mj Pb Pn Ps To Vd* | cupiditatem futurae prosperitatis in adquirendo terrenas opes *Pg* | cupiditatem in habendis rebus *Pp* | (...) si (...)itatis (...) *Vb*.

FUGATO: tu *Ps Vf* | imperatiuus modus *Va* | ne speres ut dimissa recuperentur *Mf* | in prosperis fuge *Ef*.

28. nec dolor adsit.

NEC – ADSIT: in amissis rebus *Pp* | de amissis rebus *Lh Ta* | pro amissis bonis *Ap Oa* | in perditis *Eb Ec Ed Ga Gc Ka Mh Na Pm To Vh* | pro perditis *Va* | terrenarum perdendi rerum *Cg* | in perditis rebus *Pg* | de perditis rebus *Fb* | in aduersis *Ef* | in aduersis uel prosperis *Ga Na* | terrenarum rerum *Ap Ck Ct Ge Lh Oa Pb Pc Pg Pk Pn Pp Pq Ps Ta Vc* | nec doleas te bona tua perdidisse *Vf*.

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312 sic] si *Ka*. **341** cupiditatem] cupiditate *Pb*.

I metrum vii

DOLOR (TIMOR *Mh Vb* | < TIMOR *Pn Pt To*): uel dolor *Mh Vb* | uel timor *Pc*.

29. Nubila mens est

NUBILA: quia *Pk* | tenebrosa *Ap Ck Ct Ge Oa On Pb Pd Pg Pn Pp Ps* | obnubilata *Af Fb Fd Kc Ld Lh Mj Pc Pd Pk Pq Ps Pt Vc Vd Vf* | opaca *Vb* | caligata *Vf* | nubilosa *Bd Eb Ec Gc Pp Va Vh* | obscura *Pp Ta* | obnubilosa *Ta* | laesa, caliginosa *To* | detenebrata *Ga Na To Vh* | obtenebrata *Eb Ec Ed Ef Gc Pm* | obtenebrata mens *Cg* | nubilosa, hoc est nubilo plena uel losa ·i· prona *Mf* | nubinosa (!) laesa uel calig\in/osa *Lh*.
MENS: illa *Bd Vf* | talis *Ap Oa*.

30. uinctaque frenis

UINCTA: superata *Vb* | ligata *Lh Pp Ta Vd* | subdita *Pp* | angustiis ligata *Ka* | ligata in aduersis cupiditatibus *Pg* | ligata uitiis *Ga Na* | ligata uitiis in aduersum et prospe(rum) *To* | circumligata cupiditatibus huius saeculi *Ap Oa*.
-QUE: et *Bd*.
FRENIS: cupiditatibus *Af Cg Fd Kc Ld Mh Mj Pt To Vd Vf* | angustiis *Ed Ef Ga Na Pm To Vh* | cupiditatis *Va* | cupiditatibus saeculi *Ka* | cupiditatibus terrenis *Cc Ck Ct Fb Ge Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc* | angustiis, perdendi et acquirendi *Eb Ec Gc* | candido dolore, spe, timore *Mf*.

31. haec ubi regnant.

HAEC: uitia *Cg Lh Ta* | praedicta *Ct* | supradictae *Pg* | G{audium}. T{imor} *Af* | hae quatuor perturbationes *On* | hae quatuor passiones ·i· gaudia, timor, spes dolorque *Vf* | dolor uel timor, spes, laetitia, tristitia uel gaudium *Pp* | gaudium et timor *Eb Ec Gc Ka Mh* | gaudium, timor et spes et dolor *To* | gaudium, timor, spes atque dolor *Ct* | praesentia gaudia et timor aduersitatis *Va Vb*.
REGNANT: concordantur (*Eb*) *Ka Lh Mh* | perseuerant *Lh Ta* | concordant *Ec Gc* | in qua mente *Bd*.

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377 angustiis] augustiis *Ga*. **378** cupiditatibus[2]] omnes *Pd.*

II prosa i

HEADNOTES: Ostendit post motionem fortunae animum esse turbatum. *Ka* | Ostendit post motionem fortunae animum esse turbatum, quem uult sanare philosophia per facundiam loquelae. *Bb Lh Pp Vd*.

1. Post haec paulisper obticuit atque ubi attentionem meam modesta taciturnitate collegit sic exorsa est:

POST HAEC – EXORSA EST: ΔΙΗΓΗΜΑ *gl.* narratio *Ka Lh Pp*.
HAEC: dicta *Va Vb* | uerba *Bd* | medicamenta ualidiora *Lh* | quae supra cecinit *Cg* | quae superius dixit *Pd* | quae superius dicta sunt *Bc Mj Vf* | uidelicet quae superius cecinit *Ap Cc Ck Ge Oa* | uidelicet quae superius dicta sunt *Af Ct Fd Fb Kc Lh Pb Pn Ps Ta Vd* | uidelicet quae supra dictae sunt *Ld* | dicta uidelicet quae superius sunt *Pp*.
PAULISPER: Parumper significat paulisper, quasi parum, hoc est ualde parum. Refertur autem ad tempus. *Ka Lh*.
OBTICUIT: sapientia (*Cc*) *Cg Ck Ge Vb* | philosophia *Fb Pg Pp St* | illa *Ps* | tacuit *Af Ap Cc Cg Ck Ct Fb Fd Ge Kc Ld Lh Mo Oa On* (2x) *Pb Pg Pn Pp Ps Pt Ta To* | conticuit *Pp Vb* | silet *Vf* | siluit *Eb Ec Gc Ka Lh To Vd Vh* | obmutuit *Lh To* | uidelicet ut daret illi spatium recordandi quae dixit, siue ut intentionem eius uideret *Ap Ck Ge* | siue daret illi spatium recordandi quae dixit *Ps* | ut spiritum, quem diu loquendo fatigauerat, recrearet loquendique uires tacendo reciperet, uel ideo obticuit, ut intentionem eius aduerteret *Af Bc Kc Lh Lc Mj Pc Pk Pp Pq Ps Pt Ta Vd* | ut spiritum recrearet et loquendi uires reficeret, uel intentionem eius attendere posset, uel daret ei spatium recordandi quae dixit *St* | ut recrearet eius spiritum et ad maiora percipienda atqui dicenda se praepararet, uel quia uidebat eum uerbis suis attentum *On*.
UBI: postquam *Af Ap Bc Bd Cc Ck Ct Eb Ec Fd Ga Gc Ge Ka Kc Ld Lh Mj Na Oa Pb Pc Pk Pp Pq Ps Pt Ta To Vb Vd Vf Vh* | quoquam *Pn*.
ATTENTIONEM MEAM: dolorem *Cc Ck Ge Vb* | audiendi *Mj* | taciturnitatem *Pg* | auiditatem *Ap Cg Oa Pb Pn* | uotum *Pb* | sensum meum *Eb Ec Gc Ka* | meam auiditatem *Cc Ck Ge* | dolorem meum *Ap Fb Oa Pb Pn Ps* | auiditatem loquendi *Fb* | auiditatem audiendi *Af Bc Ct Lh Kc Pp Pq Ps Ta Vd* | auiditatem audiendi uel loquendi *Fd Ld Vf* | quia caute audiui *Vh*.
MEAM: meum *Vb*.
MODESTA: cum *Pd* | tranquilla *Ap Cc Cg Ck Fb Ge Mo Oa Pb Pn Ps Vb* | leui *Pp* | commoda *Lh To* | honesta *To* | honesto *Vd* | quia suam non interposuit locutionem *Eb Ec Ed Gc Ka Pm* | quamuis non locuta est *Vh* | temperata, quia modestiam temperatam tranquillitatem dicimus, sicut mansuetum ad manus uenire suetum. Alii dicunt mansuetum neque ex misericordia mestum, neque ex crudelitate saeuum. *Mf* | modestia temperata tranquillitas est sicuti dicimus mansuetum ad

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4 post motionem] propter mutationem *Pp Vd*. **13** quae[3]] quod *Ge*. **24** quem] quae *Kc* . fatigauerat] fugauerat *Pt*. | recrearet] recreauerat *Ta*. | loquendique] et loquendi *Lc*; loquendi *Lh*. | tacendo] om. *Af Pq*. | reciperet] reciperetur *Pt*. | uel] et *Lh*. **25** intentionem] \a/tentionem *Lc*. | eius] meam *Af Pq*; boetii *Lh*; eius animi *Bc Lc Mj Pc Pk Pt*. | aduerteret] auerteret *Kc Pt Vd*; a\d/uerteret *Pq*; adtendere posset *Bc Pc Pk*. **35** auiditatem[1]] auiditate *Kc.* **39** quia] qui *Eb* . interposuit] intermi(t)tit *Ed* .

manum uenire suetum. Alii dicunt mansuetum dictum neque ex misericordia mestum neque ex crudelitate saeuum. *Ec Gc Ka Lh*.

TACITURNITATE: silentio *Pp Pt Vd Vf* | sua an mea (*Cc*) *Cg Ck Ge Pb Pn* | sua aut mea *Ap Oa* | mea uel sua *Pq* | aut mea, aut sua *Af Bc Ct Fb Fd Ld Kc Mj Pp Ps Ta Vd Vf*.

COLLEGIT: deprehendit *Af Ap Bd Cc Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mb Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Vb Vc Vf* | uidit *On* | intellexit *Cc Ck Ga Ge Go Mf Na Pg Pp To* | intellegit *Ed Ef* | cognouit *Va Vd* | didicit *Vd* | in sua mente *Eb* | in sua mente intellexit *Ka* | in sua mente percepit *Ec Gc*.

SIC EXORSA EST: locuta *Pb Vd* | inchoauit *Af Ct Fb Fd Lh Kc Mj On Pq Ps Pt Ta Vc Vd* | affata *To* | loqui *Ed Ef* | affata est *Lh* | ita loqueretur *Lh* | locuta est *Mb Pp* | sic incipit *Fb* | sic coepit *Pp* | sic inchoauit *Ap Cc Ck Ge Oa* | ita inchoauit loqui *Ld* | inchoauit loqui *Vf* | coepit loqui *Af Ap Cg Lh Oa Va* | sic coepit loqui *Bd Cc Ck Fb Ge Pg Vb* | sic eum loquor *Ps* | quod sequitur *Vh* | Exordiri pertinet ad telam, sed participium eius et praeteritum tantum alloquendo. *Bd*.

2. Si penitus aegritudinis tuae causas habitumque cognoui, fortunae prioris affectu desiderioque tabescis; ea tantum animi tui sicuti tu tibi fingis mutata peruertit.

SI PENITUS – PERUERTIT: EKΘECIC *gl.* explanatio *Ka Lh Pp*.

SI PENITUS: si ex toto uel intime *Lh Pc Vc* | si ex toto uera cognoui *Fb* | si reuera cognoui (*Mb*) *Mj* | pro si quidem *Fd Ld Pt* | deest siquidem *Vf* | prout cogn{oui} u{era} *Ap Oa*.

PENITUS: integre *Pg To* | intime *Af* (*Cc*) *Ck Ed Ef Fb Ge Mb Pb Pd Pk Pn Pp Pq Ps To* | interius *Ga Na Vh* | certe *Fd Ld* | ex toto *Ap Cg Ck Ct Ge Oa On Pb Pk Pn Pp Pq Ps Ta Vb Vd* | in intime *Ap Oa* | per omnia *Va* | omnino *Pd Vf* | intrinsecus profunde *Bd.*

AEGRITUDINIS TUAE: animi *Ap Oa* | aegritudo animi *Pb* | infirmitatis *Vd* | mestitiae *Pd* | Aegritudo est animi, aegrotatio corporis. *Ap Cc Cg Ck Ct Ge Pn St Vf* | unde tibi aegritudo *Lh* | Proprie dixit aegritudinis *Af* | Proprie dixit aegritudinis, quia aegritudo est animi, aegrotatio corporis. *Af Bc Bd Fd Kc Lc Pp Ps Ta Vd* | Proprie dixit, non aegrotationis, nam aeger animo, aegrotus corpore. *On* | quia aegritudo animi, aegritudo (!) est corporis *Mj*.

CAUSAS: origines *Af Bd Cc Cg Ck Fb Ge Lh Pc Pk Pn Pp Pq Ps Pt To Vb Vc* | originem *Va* | origines corporis *Ap Oa Pb.*

HABITUMQUE: qualitatem *Af Ap Bc Bd Cc Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mb Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf* | formam *Mf* | prosperitatem *Pg* | modum *Af* | gihaba (OHG) *Eb Ed Ga Ka Na Pm Vh* | gihabida (OHG) *Ef* | qual{itas} est animi tui *Pd*.

COGNOUI: ego *Pp* | prospexi *Pg* | intellexi *Lh Ta Vh*.

FORTUNAE: felicitatis *Ap Cc Cg Ck Ct Eb Er Fb Ga Ge Lh Mb Mf Na Oa Pb Pc Pk Pm Pn Pp Pq Ps To Vb Vc Vd* | prosperitate *Ef* | prosperitatis *Eb Ka Pd* (*Vh*) | prosperitatem *Ec Gc* | quod utique feci felicis *Af* | Fortuna dea erat apud Egyptios, quae dicebatur dea felicitatis. Cuius festiuitatem in fine anni celebrabant, offerentes ei mensam refertam et plenam epulis uarii generis, necnon etiam

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87 Fortuna…91 ageret] Haimo *Adnot. Isaiae* 65.11-12 (p. 796.208)

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55 sic[3]] sicut *Oa*. **64** explanatio] expositio *Pp*. **65** si[2]] sic *Pc*. **73** corporis] uero corporis *Ap Vf* . **74** dixit[2]] est *Ta*. **75** aegritudinis] aegritudine *Ps*; om. *Bc*. | quia] nam *Bc*. | animi] anima *Fd*. aegrotatio] aegrotatio uero *Af Bd Fd Lc*; aegritudo *Ps*.

poculis mulso mixtis, uel quia praeteritum annum fertilem et felicem eis reddiderat, uel ut in futuro anno similiter ageret. *Va.*

PRIORIS: pristinae *Vd* | quam *Pd*.

AFFECTU: pro *Er Vb* | ex *Fd Ka* | cupiditate *Af Ap Cc Cg Ck Ge Lh Oa Pb Pc Pk Pn Pp Pq Ps Vc* | uoluntate *Af Bc Ct Fb Fd Kc Ld Mb Mj Mo Ps Pt Ta To Vd Vf* | amore *Pg Ps* | passione *Bd* | luste (OHG) *Ka* | ex prosper{itate} *Eb* | Affectus est animus pronus ad cupiditatem. *Ap Ck Ct Ge Lh Pb Pc Pk Pn Ps Vc* | Affectare est pronum animum ad faciendum habere. *Ec* (*Ed*) *Ga Gc Ka Lh Na Pp Ta To* | affectare pronum animum *Pd* | Amore affecta enim est ad faciendum amorem habere. *Mf* | affectus primus alicuius uoluntatis tactus, desiderium diuturna appetitio *St.*

DESIDERIOQUE: pro *Bc Er Ps Vb* | dilectione *Lh* | dilectione cupiditatis terrenae *To.*

TABESCIS: languescis *Ap Bd Cc Cg Ck Er Ge Lh Oa Pb Pc Pk Pn Pp Ps Ta To Va Vb Vc* | aegrotas *Ga Na Pg To Vh* | aegrotes *Ka* | desolueris *Mb* | doles *To* | deficis *Af Bc Ct Fb Fd Kc Ld Lh Mb Mj Mo On Pc Pd Pk Pq Ps Pt Ta Vc Vd Vf* | liquescis *Pd* | tabo tibi ipse ingeris *Pd* | taboque tibi ipsi ingeris *Lh Pc Pk Ta Vc* | (...) tibi (...) est (...) inger(...) *To* | totum te in merore uertis *Lh* (*To*).

EA: fortuna *Bd Cg Eb Ec Fb Fd Gc Ka Ld Mb Mf Mh On Pd Pp* (2x) *To Va Vf Vh* | prior fortuna *Ap Bc Cc Ck Ct Er Ge Go Lh Oa Pb Pk Pn Pq Ps Vb Vc Vd* | mutata *Vd* | prospera uel mutata *Ta* | properata uel mutata *Ct* | prospera uel mutata fortuna *Af Lc Kc Pq Ps Pt Ta Vd* | Ea mutata animi tui peruertit tantum, sicut tu fingis tibi, quantum tu peruertis animum tuum, tantum et peruertit illa. *Ap* (*Cc*) *Ck Ge Vb*.

TANTUM (STATUM *Cg Oa Pb Pn Ps* | > STATUM *Bb Ck Pc Pt St Vb* | < STATUM *Ap Ge* (?)): statum *Ef* | in *Pk* | tantum modo *Vd* | in tantum *Vh* | magnitudinem *Lh* (*Vc*) | so filu (OHG) *Eb Ec Gc* | quantum peruersa est *Bd* | quantum peruersum est *Af* | tantum ex animo tuo commutauit quantum sentis nunc te habere *Af Bc Kc Lc Mj Pp Pq Ps Pt Ta Vd* | in tantum peruertit animum tuum et est figurata locutio *Ec Gc Ka* | multipliciter *Ga Na To* | peruertit multipliciter *Vh*.

ANIMI TUI (ANIMI TUI SERENITATEM *Fd* | ANIMI TUI AFFECTUM *Go* | \STATUM/ ANIMI TUI *Mf*): uirtutem *Eb Ec Fd Gc Ka Lh Mf Mh* | firmitatem *Ed* | statum *Ap Cc Ck Ct Eb Ed Fb Ge* (2x) *Go Kc Mb Mj Oa Pd Pn Pp Ps* (2x) *Pt Ta To Vd Vf* | intellectum *Ap Bc Cc Cg Ck Er Ge Oa Pb Pn Ps* | serenitatem *Ge* | statum ·i· qualitatem *Ld* | penetralia mestitia luctuque *Vb* | in animo tuo (?) *Pg*.

SICUTI: ut *Pt* | quantum *Pp Vh* | ut tibi uidetur *Eb Ka* | sicut tu ipse *Er*.

TIBI: pro a te *Pt* | ut tibi uidetur *Ec Gc*.

FINGIS: dicis *Bc Er* | imaginaris *Af Ap Bc* (*Cc*) *Ct Cg Ck Fb Fd Ge Kc Ld Mb Mo Oa Pb Pn Pp Pq Ps Ta Vd* | componis *Af Ap Fb Fd Kc Ld Lh Mj Mo Oa On Pg Pp Ps Pt Ta Vd* | ostendis *Pg* | monstras *Ld* | sicut tu ipse dicis *Vb* | ficte speras *Ec Ef Ga Gc Ka Na To Vh* | ficte speras uel uidetur (*Ed*) *Pm*.

MUTATA (< MOTATA *Ta*): immutata *Eb Ka* | in aduersitate *Ap Cc Cg Ck Ge Oa Pb Pn Ps Vb* | peruersa *Pg* | ipsa fortuna *Bc Lh* | mutare illam *Vh* | perturbationes, accusatiuus pluralis *Va* | Absolute posuit mutata, pluralem accusatiuum neutri

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94 uoluntate] uoluntatem *Pt*; uoluntate«m» *Af*. **98** pronum] pro unum *Pd*. **108** fortuna] forma *Eb*. **110** prospera[2]] pro ea *Ps*. **112** peruertis] peruerteris *Ap*. | peruertit] peruerterit *Vb*. | illa] illi(...) *Vb*. **117** commutauit] commutaui *Af Pq*. | quantum sentis] quantis *Ta*. | nunc te] noctem non *Bc*. **119** multipliciter[1]] multiplicitam *Ga Na*. **133** mutata] motata *Ct Lh Ta*; om. *Fb*. pluralem accusatiuum] et est pluralis accusatiuus *Pp.*

generis. *Ap Cc Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Ps Ta* (*Vc*) | Fortuna prior peruertendo ea, quae in animo tuo erant, mutauit illa, sicut tu tibi fingis. *Ap Cc Ck Ge Lh Pb Pc Pk Pn Pp Ps Ta* (*Vc*).

PERUERTIT: perturbat *Af Ap Cc Cg Ck Ct Fb Fd Ge Ka Kc Lh Mj Mo Oa Pb Pn Pp Pq Ps Ta To Vd Vf* | perturbauit *Mh* | inclinat *Er Fb Mo Pt Vb* | perculit *Pp* | mutauit *Ef* | te *Pg* | intellectum *On*.

3. Intellego multiformes illius prodigii fucos et eo usque cum his quos eludere nititur blandissimam familiaritatem, dum intolerabili dolore confundat quos insperata reliquerit.

INTELLEGO: ego *Ap Cc Ck Ge Lh Oa Pb Pn Ps Vc Vf* | scio *To* | cur ita decolaratur *Pq*.

MULTIFORMES: multiplices *Ap Bc Cg Ck Ef Er Fb Ge Ka Lh Mo Oa Pb Pn Pq Ps Pt Vc Vd* | uarios *Pg Va* | formes *Bc* | diuersos *Ld* | multipliciter figuratos *Bd* | multiformes, quia a gentilibus multis modis picta erant *Bd*.

ILLIUS: fortunae *Bd Fd Pk Pq Vc Vh*.

PRODIGII: fortuna *Pd* | fortunae *Af Ap Cc Cg Ck Ct Eb Er Fb Ga Ge Ka* (2x) *Kc Ld Lh* (2x) *Mb Mj Na Oa On Pb Pc Pg Pn Pp Ps Pt Ta To Vb Vf Vh* | monstri *Bd Eb Ec Ed Gc Ka Lh Mb Mf Pm To Vh* | portenti *Fb Lh Pc Pd Pk Pp Pq Vc* | uidelicet fortunae *Pq* | prodigiosum est (pro prodicio) *Vh* | Prodigium uocat ipsam fortunam *Vd* | prodigium quasi prodicium eo quod porro dicat *Fd* | prodigium uel(ut) prodicium quod prae(dicat) *Ed* | Fortuna et prodigium et monstrum dicitur. *Pg* | Fortuna namque et prodigium et monstrum dicitur: prodigium quasi porro dictum, monstrum quasi monestrum. *St* | Prodigium autem dicitur quasi prodicium, eo quod porro dicat in futurum, monstrum uero uelud monestrum, quod moneat aliquid futurum. *Mf* | Prodigium, uelut praedicium, quod praedicat. Monstrum dictum uelut monestrum, eo quod moneat aliquid futurum. *Ec Gc Ka Lh* | Prodigium dicitur uelut praedicium, quod praedicit aliquid. Monstrum autem ueluti monestrum, quod moneat futura. Fortuna nempe et prodigium et monstrum est, et aliud in praesenti, aliud in futura demonstrat. *Ap Ck* (*Ge*) *Ps Va Vb*.

FUCOS (FUGOS *Vb*): colores *Af Bd Eb Ec Ed Er Fb Fd* (2x) *Gc Lb Ld Mb Mf Mj On Pg Pm Pq Pt To Vb Vf Vh* | tincturas (*Ed*) *Ef Fd Ga Ka Mf Mh Na To Vh* | imaginationes *Bc* | qualitates *Af* | uersutias *Vd* | dolos *Eb Ec Ed Gc Pm* | (...)gines *To* | species *Fd Ga Mf Na Vh* | obscuritates *Ap Oa* | falsos calores *Cc Ck Ge* | falsos colores *Ap Ct Cg Lh Oa Pb Pc Pd Pk Pn Pp Ps Va Vc* | illecebras, introductiones et fraudulentiam eius seductionis *Ap Ck Ge Lh Pb Pc Pd Pk Pn Ps* (*To*) (*Vc*) | dolositates, illecebras, inductiones, seductiones, et fraudulentiam eius *Pp* | Fucus proprie herba est, qua tinguntur uestimenta. *Bc Vd* | Fucus proprie herba est, qua tinguntur uestimenta et suo habitu priuantur. *St* | Fucus dicitur

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161 Prodigium… 162 futurum] Paul. Diac. *Epit.* (p. 125.5)

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134 Fortuna] fortunam *Ta.* | prior] om. *Lh Ta*. **135** mutauit] motauit *Lh Ta*. | sicut] sicuti *Lh Ta Vc*. **155** Prodigium] prodignum *Vd.* **159** dictum] dicium *St.* **161** uelut] quasi *Ec Gc*. **162** uelut] quasi *Ka.* | moneat] maneat *Lh*. **163** uelut] quasi *Va*. | praedicit] praedicat *Va.* **164** monestrum] montrum *Ps*; monstrum *Ge.* | nempe] nemque *Vb*; namque *Va*. **165** et] quia *Va*. | praesenti] praesens *Va.* | futura] futurum *Va*; futuro *Ps*. **170** illecebras] illecebris *Pb Pn*. **171** introductiones] inductiones *Pc Pd*; indulcationes *To*. | fraudulentiam] fraudulentia *Pc*. seductionis] seductionis falsitatisque *Lh Pc Pk Vc*; seductoris et calliditatis *Pd*; seductionis et calliditatis *To*.

uermiculum, uel circumuentio, mendacium, simulatio, fraus uel tinctura color. Fucus est genus animalis apibus simile, uel genus herbae, ex quo tinctura fit. *Ec Gc Ka Lh* | Secundum Plinium apium multa sunt genera: proprie tamen apes uocantur ortae de bubus, fuci de aequis, crab[r]ones de mulis, uespae de asinis. Fucus autem est secundum Aemilium Macrum maior ape, crab[r]one minor. *Ka.*

EO USQUE: donec *Eb Ec Ef Gc Ka Lh* | intellego *Ap Cg Ck Ed Ge Oa Pm Vf* | adeo in ulti(...) *Vb* | ita *Pb* | tamdiu *Af Ap Bc Bd Cc Cg Ck Ct Er Fb Fd Ge Ka Kc Lb Ld Lh Mb Mj Oa On Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vd Vf* | in tantum *Eb Ec Fd Ga Gc Ka Lh Na Pd Pg Pp Ta To Vh* | illuc *Ga Ka Na Vh* | tantum *Pp* | una prius est *Pp*.

HIS: homines *Ck Ge* | hominibus *Ap Er Ld Oa Pb Pn Ps* | prodigiis *To* | esse *Eb Ec Ed Fb Fd Ga Gc Pm* | habet *Ka Mh Pq* | quam habet *Ld*.

ELUDERE: decipere *Af Ap Cc Cg Ck Ct Ef Er Fb Fd Ga Ge Ka Kc Ld Lh Mj Mo Na Oa Pb Pg Pn Ps Pt Ta To Va Vd Vf Vh* | fallere *Vb* | ludificare *Lh To*.

NITITUR: conatur *Ap Cc Cg Ck Ge Oa Pb Pn Pp Ps Vb Vd* | studet *Ld Vf* | gestit *Pd* | uult *Bd Pp* | esse *Ka* | pugnat *Lh*.

BLANDISSIMAM: callidissimam (= calid-?) *Cg* | lenissimam *Vb* | suauissimam *Pp* | quod putant blandam *Pd*.

FAMILIARITATEM: suauitam *Mb* | suasionem *Va* | fraudulentiam *Cg* | societatem *Pp* | intellego *Af Bd Cc Ck Ct Ef Er Fb Ge Kc Ld Lh Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta Vc Vd* | fortunae *Vh* | fortunam *Er* | eius *Bd Vd Vh* | illius *Eb Ec Ed Ef Gc Ka Mb Pg Pm* | illius fortunae *Af Ap Ck Ct Fb Ge Kc Lh Oa Pb Pn Pp Ps Pt Ta To Vf* | seruat *Fd Mf* | habet *Mb* | intellego habere *Mj* | intellego eius habere *Ld* | intellego esse suauitatem blandam *Lh* | intellego illam esse suauem(?) *Vh* | mutationem illius esse *Pg* | suauitatem fortunae *To* | in tantum illius esse blandissimam familiaritatem, cum his intellego, quos eludere nititur, donec intolerabili *Ga Na*.

DUM: donec *Af Ap Bc Bd Cg Ck Ct Eb Ed Ef Er Fb Fd Ga Ge Ka Kc Lh Mb Na Oa On Pb Pc Pg Pk Pm Pn Pp Pq Ps Ta To Va Vb Vc Vd Vf Vh* | esse *Vf* | usque *Pd* | blanditur ei donec illum decipiat *Eb Ec Gc Ka* | donec decip(...) *Ed*.

INTOLERABILI: habere uidetur *Ap Ck Ge Oa Pb Pn Ps Vb* | insustentabili *Vb* | immenso *Pc Pp* | graui *Lh*.

CONFUNDAT: terreat *Ck Ct Er Fb Ge Ka Lh Mo Pc Pd Pk Pn Pp Pq Ps Pt Vc* | perturbat *Ap Oa Pb* | perturbet *To* | peruertat *Ap Cg Pb Pn* | conturbet *Eb Ed Pm* | peruertit *Ck Ge Ps* | conuertat *Oa* | permutet *Fb Mo Pc Pk Pp Pq Vc* | permotet *Lh*.

QUOS: illos *Af Ap Bd* (*Cc*) *Ck Ge Oa Pb Pn Ps St Va* | eos *Pg Pp Pt Vb* | eos dico *Ld*.

INSPERATA: fortuna *Fd Mb To Vb* | subita *Ct Ef Fb Fd Kc Ld Mb Mj Pp Pq Ps Ta Vf* | subito *Eb Ec Gc Ka Vd* | inconsiderata *On Pt* | subitanea *Af Ga* (*Mb*) *Na Pg To Vh* | demum *Vh* | ab his *Mb* | dum non speratur *Pp* | dum non sperat homo *Va* | cum sperat homo, ut relinquatur ab ipsa *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | cum non spernat homo, ut relinquatur ab ipsa *Er* | homo, ut relinquatur ab ipsa *Fb* | quia est aspera atque blanda *Eb Ec Gc Ka Lh* | Prospera uel mutata fortuna tantum ex animo tuo commutauit, quantum sentis nunc te habere. *Lh* | quia dum uidetur arridere subito et insperate felices improuisos aduersatur *Ap*.

RELIQUERIT: relinquit *Mb*.

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177 Secundum … 179 minor] Serv. *Comm. Aen.* 1.435 (p. 143.2)

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175 uermiculum] uermiculus *Ec Gc.* | uel[2]] om. *Ec Gc.* **176** ex quo] unde *Ec Gc*. **179** Aemilium] milium *Ka*. **211** fortuna] fatuna *Mb*.

II prosa i

4. Cuius si naturam, mores ac meritum reminiscare, nec habuisse te in ea pulchrum aliquid nec amisisse cognosces; sed, ut arbitror, haud multum tibi haec in memoriam reuocare laborauerim.

CUIUS: fortunae *Ap Bd Cc Cg Ck Eb Ec Ed Ef Er Ga Gc Ge Ka Lh Mh Mb Na Oa Pb Pg Pm Pn Pp Ps Pt St Vd Vh* | monstri *Af Ct Fb Fd Kc Ld Lh Mj Mb Pp Ps Ta Vf* | prodigii *On* | illius prodigii *Pd*.
NATURAM: instabilitatem *Ap Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Oa On Pb Pc Pd Pk Pn Pp Pq Ps Vb Vc* | consuetudinem *Oa Pb Pk* | conditionem *Ld* | mutabilitatem *Vd* | ingenium *Eb Ec Gc Lh* | instabilitatis consuetudines *Af Kc Ta*; Natura fortunae est mutabilitas. *Mf* | hoc quod instabilis est *Bd* | motationes *Lh*.
MORES: consuetudinem *Ap Cc Ck Ct Er Ge Pc Pd Pn Pp* | consuetudines *Fb Fd Ld Mj Mb Mo On Pq Ps Pt To Vf* | ingenium *Ka* | in consuetudinem *Lh Vc* | blanditiam et asperitatem *Vb* | deceptiones *Bd* | Mores sunt a longa parentum uetustate consuetudines contractae atque probatae *Mf* | quod numquam sit stabilis *Vd*.
MERITUM: qualitatem *Ap Cc Ck Er Fb Ge Oa Pb Pn Ps* | praemium *Eb Ed Ka Pm* | dignitatem *Eb Ka Lh* | quod ualeat *Af Fb Fd Kc Mj Ps Vd* | quid ualeat *Cg Ct Pp* | quid ualet *Ta* | quale ualeas *Pt* | quid mereatur *Vb* | quibus decipit homines quam nullum habet amicum assidue *Bd* | Quid aliud meretur fortuna confusionibus dolorum, quam ut pro gratiarum actionibus reddantur ei conuitia contumeliarum. *Mf* | quod non debeat laudari pro consensu, nec blasphemari *Pq*.
REMINISCARE (REMINISCARIS *Vf*): recorderis *Cg Er Fb Mo Ps Pt Vf* | reminiscaris *Ap Bc Cg Ck Eb Ed Ef Ge Ka Ld Lh Mb Oa Pg Pn Pp Ps Vh* | reduxeris in memoriam *Pp* | recorderis quid ualeat *Ap Cc Ck Ge Oa Pb Pn* | pro abscessu *Pq*.
HABUISSE: quamdiu tecum fuit *Ap Cc* (2x) *Cg Ck* (2x) *Ct Er Fb Ge Lh Oa Pb* (2x) *Pn* (2x) *Pq Ps* (*2x*) *Ta Vc Vd* | dum tibi iucunda fuit *Ap Oa* | quia tuum non erat, quod ostendebat *Va* | Quamdiu tecum fuit, quae habuisti, ipsius fortunae erant, et iterum quando a te recessit, quae suae erant, secum portauit, et quod antea (dece)pisti, pulchrum non fuit, quia mutari potuit. *Lh*.
EA: fortuna *Ap Cc Ck Er Ge Mb Oa Pb Pn Ps Pt Vf*.
PULCHRUM ALIQUID: iucundum aliquid, sc. tibi quod utile esset et quid prodesset *Pp* | bonum *Af*.
NEC (2): modo *Go*.
AMISISSE: perdidisse *Vd Vf* | dimisisse *Af* | perditum ire *Ld* | cum te reliquerit *Cg Ct Er Lh Pk Ta Vc* | quando te reliquit *Fb* | cum te reliquit *Ap Cc Ck Ge Oa Pb Pn Pq Ps* | dum tecum mansit *Go* | quando eam perdidisti *Ap Oa* | aliquid *Pp* | aliquid pulchrum *Ap Cc Ck Er Ge Oa Pb Pk Pn Ps*.
COGNOSCES: uel cognoscis *Pp* | agnoscis *Mb* | tu *Ld* | tunc *Ef*
ut aliquid habeas in ea pulchrum, aut perdes *Vf* | aliquid habuisse te pulchrum in ea, aut aliquod amisisse, quia sapiens es *Ap Cc Ck Fd Kc Mj Pb Pn Pp Ps* (2x) | aliquid habuisse te in ea pulchrum, aut aliquid amisisse *Af Ct Fb Lh Ta Vd*.
UT: sicut *Eb Ka Lh.*
ARBITROR: ego *Cc Ck Ge Ps* | estimo *Ap Oa Pb Vb Vd* | existimo *Pt* | puto *Af* | cogito uel estimo *Ps*.
HAUD (< AUT *Pd*): non *Eb Ef Fd Ka Ld Lh Mb Pd Pg To Vb Vd* | non adeo *Va*.
MULTUM: sed parum *Vd*.

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239 quod] > quid *Ps.* **243** non] \non/ *Pq.* **246** recorderis] < recordaris *Ck Ge*; recordaris *Oa*. **261** aliquid[2]] non aliquid *Fd*. **262** aliquod] quod *Mj*; aliquid *Ps (1,2)*; om. *Fd*. | amisisse] amisse *Ck Pn Pp*. | quia] quoniam *Ps(1)*; **263** aliquid[1]] «multum» \aliquid/ *Ct* . | te] om. *Ta*.

II prosa i

HAEC: instabilitatem *Vc* | instabilitatem animi *Cc Ck Ge Pb Pn Ps* | instabilitatem fortunae, qualiter motabilis est *Ap Oa* | quae dico ·i· nec habuisse nec amississe, quia sapiens es *Fb* | quae dico nec habuisset, nec amississe *Er* | te non habuisse, nec amisisse, in ea aliquid pulchrum *Bd* | naturam, mores, et meritum fortunae *Eb Ec Ed Gc Ka Pm* | quae dico *Lh*.

IN MEMORIAM: in mentem *Cg* | quia sapiens es *Af Ap Ct Lh Oa Ps Ta Vd* | quia uidelicet oblitus es *Vd*.

REUOCARE: reducere *Pg Vd* | exponere *Ec Gc* | exponere, enarrare *Ka Lh* | exponere ·i· naturam mores, meritum fortunae *Eb* | Ad horam et facile recordaberis. *Vd* | ut reminiscaris eius mores ac meritum *Vh*.

LABORAUERIM: sudauerim *Vf* | laborabo *Ap Cc Cg Ck Ct Er Fb Fd Ga Ge Ka Ld Lh Mo Na Oa Pb Pn Pp Pq Ps Pt Ta To Va Vc Vd Vh* | reuocare *Af* | pro laboro *Af* | pro laborauero *Kc* | laborare debebo *Mf* | Non laborabo, non multum dicere necesse erit. *Pd* | nondum est *Ka*.

5. Solebas enim praesentem quoque, blandientem quoque uirilibus incessere uerbis eamque de nostro adyto prolatis insectabare sententiis.

SOLEBAS: Sapientes diuitesque, dum in summa felicitate consistunt, solent fortunam lacessere et infortunia pro nihilo ducere, ostendentes se aequo animo ferre, si euenirent illis. *Ap Ck Ct* (*Er*) (*Ge*) *Lh Pb Pc Pk Pn Ps Ta* (*Vc*) | Solent enim diuites sapientesque, dum in summa felicitate consistunt, fortunam (lacessere) *Pt*.

ENIM: quia *Pd* | certe *Ef*.

PRAESENTEM: fortunam *Cc Cg Ck Ct Eb Ec Gc Ge Ka Pb Pk Pn Pp Pq Ps To Vb Vc Vf Vh* | fortuna *Ta* | formam *Er* | propitiam *Mb* | illam *Ld* | fortunam prosperam *Ap Fb Oa* | illam fortunam *Pg To* | felicem fortunam *Pc* | ipsam fortunam *Vd* | fortunam absentem *Lh* | tibi *Vd Vh* | adhuc in felicitate positus *Ec Gc Ka*.

QUOQUE (1): adhuc *Vd* | similiter *Va* | et *Vh*.

BLANDIENTEM QUOQUE (*sic Ba Na Ps* | BLANDIENTEMQUE *Af Ap Bb Bc Bd Cc Cg Ct Er Fb Go Ka Lb Lh Pe Pt St Ta Va Vc Vd Vf etc.* | \QUOQUE/ BLANDIENTEMQUE *Af* | > BLANDIENTEMQUE *Ck Fa Mh On Pn Vb Vh* | BLANDIENTEM *Ga* | BLANDIENTEM «...» *Pp* | om. *Mf*): uel blandientemque *Ga* | aliter blandientemque *Na*.

BLANDIENTEM: futura *Vb* | adulantem *Eb Ka Lh Pc Vf* | consentientem *Ap Oa* | fortunam *On* | placantem *Cg Eb Ka Lh* | demulcentem, fauentem tibi adhuc *Vd* | aliquid pulchrum *Ap Oa Pb* | aliquod pulchrum *Cc Ck Ge Pn Ps*.

UIRILIBUS: firmis *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps Pt* | fortibus *To Vb Vd* | fortissimis *Af* | prudentibus *Vf* | auctoralibus *Eb Ec Gc Lh Pp* | sapientibus *Pc Ta* | philosophicis *Vd* | prosperis *Ka Lh* | facundis *Eb Ec Gc Ka Lh*.

INCESSERE (LACESSERE *Mj*): arguere *Af Ap Bc Cc Cg Ck Fd Ge Ka Kc Ld Lh Ma Mb Mf Mj Mo Oa On Pb Pd Ps Pt Ta To Vd Vf* | urgere *Ed Ef* | lacessere *Ta Vb* | increpare *Bd Pq St* | reprehendere *Vf* | blasphemare *Pg To* | accusare *Ap Cc Ck Ct Ed Ef Ge Ka Lh Mb Mf Oa Pb Pn Ps To* | musare *Er* | prouocare *Ec Ed Ga Gc Kr*

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272 et] om. *Ed Ka Pm*. **279** laborabo] raborabo *Er*. **288** diuitesque dum] diuites qui *Ta*. felicitate] felitate *Pk*. | solent] solent enim *Er*. **289** infortunia] infortuna *Ck Ge Pb;* infortunio *Lh*; > infortunium *Ap*; > infortuna *Pn*; < infortun(...) *Ps*. | ducere] habere *Ta*. | ostendentes] ostentas(...) *Er*; ostentantes *Pc Pk*; ostendantes *Ct*. **290** ferre] felle *Er*. | euenirent] euenerunt *Ct;* necesse sit sustiner(e) *Er*.

Mo Na Pm Va Vd Vh | spernere *Fd* | uituperare *Vh* | (...)espicere *To* | pulsare *Bc Pp* | incitare *Fd* | incusare *Ka Lh St* | redarguere *Ct* | praedicare *Mf* | persequi *Mf To* | repellere *Pp* | corripere *Pd* | criminari *Pd* | non consentire *Va* | pro nihilo ducere *Cc Cg Ck Ge Pn Ps* | quoque pro nihilo ducere *Ap Oa Pb* | arguere uel prouocare *Mo* | incusare ·i· criminari *Mo* | arguere uel prouocare, incusare, criminari, sicut uirum sapientem decet *Fb* | arguere, criminari, sicut uirum sapientem decet *Er Lh Pc Pk Pp Ta Vc*.

UERBIS: auctoritatibus *Ka*.

EAMQUE: fortunam *Ap Mb Oa* | tristitiam *Ps* | iustitiam *Ap Oa Pn* | multorum *Pn Ps*.

ADYTO (ADITU *Pf Vc* | ADITO *Kr Lh Mf Na Ph Pp Ps Pt Ta To Vh* | ADITO < ADIT(:) *Af* | ADYTU *Vb* | < ADITO *Oa* | > ADITU *On* | > ADITO *Pn* | ADITU > ADITO (?) *St* | ADITO > ADITU *Ka Vd*): uel adito *Pf* | adyto *Ph* | uel aditu *Ga Pp* | uel abdito *Pn* | adito semper per ‘Y’ scribi et neutri generis esse *Vb* | interior pars t{empl}i secundae et per ‘Y’ scri{bendum}, quartae autem introitus *Ph* | adytum secundae et neutri cum ‘Y’ scribendum, et est interior pars templi. Quartae autem et masculini introitus. *St* | hoc aditum huius aditi, interior pars templi, hic aditus huius aditus, ingressus *Af Ap Bd Ck Ct Fd Ge Kc Lc Ld Lh Mj Mo Pb Pn Pp Ps* (*Pt*) *Ta Vc Vd* | aditum aditi interior pars templi; aditus aditus ingressus *Ka* | secreto *Ap Bd Cc Ck Eb Ec Ed Ef Er Fd Ga Gc Ge Kr Ld Lh Mb*(?) *Mf Na Oa On Pb Pd Pn Pq Pt To Va Vb Vh* | discreto *Ap Oa* | occulto *Ed Pm* | sapientia *Eb Ec Gc* | doctrina *To* | occulta sapientia *Ka* | a nostro templo *Fb* | secreto templi *Cg* | de nostra doctrina *Pg* | decreto sapientiae *Lc* | secreto sapientiae *Ta* | de \se/creto sapientiae *Kc Ps* | de secreto sapientiae *Af Bc Ct Fd Ld Lh Mj Pc Pk Pp Ta Vc* | de interioribus tuae mentis, in quibus sapientiae locus erat *Vd* | Enteca secretum locus, quo sacerdos ingrediebatur *Lh*.

PROLATIS: statutis *Pd* | naritatis (!) *Mb* | pronuntiatis *Ap Oa* | scutatis *Ta* | manifestatis *Pq*.

INSECTABARE (< INSECTABERE *Af Gc Na St* | INSECTABERE *Mo*): insectaberis *Pt Vf* | insectabaris *Bc Ef Pd* | persequebaris *Af Mb Pp Pc To Va Vb Vd Vh* | insequebaris *Ap Cc Cg Ck Ct Er Fb Ge Ld Mo Oa On Pb Pn St Ta Vc* | arguere *Pg* | insequebaris *Ps* | insequebare *Pq* | persequebare *Ed Ef Pm* | prouocare *Fd Ka To* | deprimebas *Cg* | deprimere *Ap Cc Ck Ge Oa Pb* | fugabas *St* | redarguere *Ap Oa* | ahtos (OHG) *Ga Na Vh* | pro insectabaris ·i· persequebaris *Af* | insectabares ·i· persequebaris *Pq* | insidiose persequebaris *Ka Lh* | inuidiose persequaris *Eb* | inuidiose persequebaris *Ec Gc* | Iuuenalis simile huic de Socrate, cum fortunae, inquit, mandaret minacem laqueum et medium ostenderet unguem, in tantum, dicit, spernebat fortunam, ut ipsi fortunae laqueum intentaret et medium unguem ostenderet, per hoc impudicam et inuerecundam eam demonstrans. *Af Bc Kc Lh Lc Pp Pq Ps Pt St Ta* | Iuuenalis refert de quodam philosopho, qui cotidie prouocabat

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349 Iuuenalis] Iuuen. *Sat.* 10.52-3

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319 decet[2]] docet *Er Lh Vc.* **330** aditi] aditi est *Mo.* | interior] interiorum *Fd.* | templi] templi est *Lc Ta.* **331** huius aditus] om. *Mj.* | aditus] om. *Pb*; < aditis *Ap*; aditi *Af Lc.* | ingressus] om. *Ck Ge*; ingrus(!) *Ld*; est introitus *Ap.* **349** Iuuenalis] iuuenali *Kc.* | simile] similem *Pq.* | huic] hinc *Kc.* | fortunae] fortuna *Pp.* **350** inquit] inquid laqueum *Kc.* | mandaret] om. *St.* minacem] minam *St.* | laqueum] om. *Lh*; laqueumque *Ta.* | ostenderet] ostendit *Ta.* | unguem] et unguem *Ta*; om. *St.* **351** dicit] om. *Lc Pp Pt*; inquit *Ta.* | fortunam] fortuna *Kc.* | ipsi] ipse *Lc.* fortunae] minacem *Lc Pt.* | intentaret] intenderet *Lc.* **352** per hoc] hoc est *Pt.* | et] om. *Bc.* inuerecundam] inuerecundiam *Af*; uerecundiam *Ta*; uerecundam *Pt.* | eam] eamque *Bc*; esse *Lh Ta.* | demonstrans] demonstraret *Pt.*

fortunam et blasphemabat eam, ostendens ei unguem medii digiti, uolens per hoc eam ostendere impudicam, quia ille digitus impudicus uocatur. *Vd*.

SENTENTIIS: in *Eb* | uerbis *Ap Cc Ck Ge Oa Pb Pd Ps Va* | meis dictis *Ap Oa* | scripturis *Ed Ef Pm* | in scripturis *Ka* | quod non est diligenda fortuna *Ec Ed Gc Ka Pm* | opponendo mortem et tristitiam multorum *Ap* (2x) *Cc Cg Ck* (2x) *Ct Ge* (2x) *Lh Pb Pc Pk Pn Pp Ta Vc*.

6. Verum omnis subita mutatio rerum non sine quodam quasi fluctu contingit animorum; sic factum est ut tu quoque paulisper a tua tranquillitate descisceres.

VERUM: sed *Ap Bd Eb Fd Ka Lh Oa Pm Ps Ta To Vb Vh* | certe *Pd* | tibi dico *Pb* | hic pro sed ponitur *Vd*
solatur eum nunc *Ld Pt Vf*.

OMNIS SUBITA MUTATIO: omnis res quae subito mutatur *Pp*.

SUBITA: repentina *To Vd* | uel subito *Ga* | Ordo ita est: non conuenienter omnis subita mutatio, quasi sine quodam fluctu, sed cum quodam fluctu, contingit animorum. *Va*.

MUTATIO (< MOTATIO *Ta*): amissio *Lh Ta* | seu mutetur in bonum, seu in malum *Ef*.

RERUM: temporalium *Ap Cc Cg Ck Er Fb Ge Oa Pb Pn Ps Pt.*

NON SINE: non aliter *Mf*.

SINE QUODAM QUASI FLUCTU: sine aliqua perturbatione uarietate *Vb* | sine aliqua exundatione *Bd* | quadam similitudine fluctus *Mf* | quadam similitudine conflictus *Fd* | fortunam fluctui comparat *Pd*.

QUODAM: quadam *Er Pt.*

QUASI: nisi *Mb*.

FLUCTU (> CONFLICTU *Pg*): perturbatione *Ap Cc Cg Ck Ct Fd Ge Oa Pc Pp Pq Vc Vd Vf* | mutatione *Pc Pp* | agitatione *Pd* | conflictu *Fd* | motu *Ap Oa Pb Pn* | mutabili perturbatione *Pd* | motabili perturbatione *Lh Ta* | motatione perturbationum *Fb Lh Ta Vc* | mutatione perturbationum *Pk Pq* | quadam perturbatione *Ap Oa Pb Pn Ps* | in similitudine *Ec Gc* | in similitudine fluctus *Eb Ka Lh Pp*.

CONTINGIT: accidit (*Ga*) *Ka Na Pd Pg To Vh* | euenit *Ap Lh Oa Ta Vd* | aduenit *Ld* | non uenit *Fd* | homini *Af Ap Cc Ck Ct Fb Ge Kc Ld* (2x) *Lh Mj Oa Pb Pg Pn Pp Ps Pt Ta Vf* | hominibus *Er*.

ANIMORUM: horum *Vd* | hominum *Fd*.

SIC: unde *Cg*.

FACTUM EST: contigit *Cc Ck Ge* | accidit *Ec Gc* | ita accidit *Ef* | sic euenit *Vf* | habet haec res *Lh* | sic se habet haec res *Pd* | per hanc mutationem sollicitam *Ap Cc Ck Ge Oa Pb Pn Ps* | per hanc mutationem *Er Fb Pt* | per subitam mutationem rerum *Bd* | ex subitatione rerum *Eb Ec Gc Ka*.

UT TU QUOQUE: tristis appareres *Pg To* | sicut et alii *Vd* | ut fluctuares in animo tuo *Eb Ec Gc Ka* | qui sapiens eras *Va*.

UT: pro cum *Ap Cc Ck Ct Ge Lh Oa Pb Pn Ps Vc*.

QUOQUE: similiter *Va*.

PAULISPER: aliquantulum *Vd*.

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358 multorum] aliorum *Ta*. **367** eum] enim *Pt*. **384** quadam] \quadam/ *Ps*.

II prosa i

A TUA TRANQUILLITATE: a fortunae *To* | a statu mentis *Af Ap Bc Ct Ef Fb Fd Kc Ld Lh Mj Oa Pp Ps Vd Vf* | a statu tuae mentis *Ta* | a statu tuae sapientiae *Ap Cc Ck Ge Oa Pb Pn Ps* | a tua substantia *Mb* | a statu sapientiae *Cg Pk Pp Pc Va Vc*.
TRANQUILLITATE: modestia *Vd*.
DESCISCERES (DESCISCERIS *Lh* | DESCESSERIS *Mj Vd* | DESCISSERES *Va* | DISCESSERIS *Bb Bc Bd Ct Ec Er Fb Gc Lb Ld Oa On Pb Pc Pd Pk Pn Ps* | DISCESSERIS < D(...)S *Vb* | DISCISSERES *Pp* | DISCEDERES *Go* | DISCISCERIS *Ef* | > DECISCERES *Vc* | < DISCESSERIS *Af* | DESCISSERES > DISCESSERIS *Eb* | DESCISCERIS > DISCEDERES *Ed* | DE«SC»ISCERES *Mb* | DESCISCERES > DISCESCERIS *Ap Ge To* | DESCISCERES > DISCESSERIS *Ta* | DISCISCERES > DESCISCERES *Fd* | DESCISCERIS > -ERES *Ga Mh* | > RECEDERES *Pg*): discederes *Pd* | discesseris *Va* | descisceres *Ap Oa* | descisceris *On Pc Pd Pk Pn* | descisseres *Ct* | discesseres *Bc* | disceres *Pb* | decisceres *Pn* | decederes *Ef Pp* | alii descisceres *Bd* | elongeris *Ap Cc Cg Ck Ge Pb Pn Ps* | delongeris *Oa* | sequestraris *Ap Cc Cg Ck Ge Oa* | recederes *Ap Ed Fd Mb Mf Oa Pb Pc Pk Pn Pp Pq Vb Vc* (2x) *Vh* | recederis *Ta* | rederes *Cc Ck Ct Ge* | redires *Ps* | recordaris *Fd* | recesseris *Vf* | discessisti *Ap Oa* | desiperes *Af* | disiungeris *Ga Ka Na To Vh* | giwihhis (OHG) *Eb Ka Mh Pm* | giwihhes (OHG) *Ed* | fielist (OHG) *Vh* | deuiaueris, amouereris uel effugereris *Vd* | disiungeris, discedere potueris uel elongaueris *Fb* | desineres uel deficeres, uel pedem retraheres, uel minus saperes, quando nullo inquietante in tranquillitate est *Pd* | desssentires, desineres, deficeres, (...)dere, (...)raheres *To* | in obliuionem ueneris, ResciCHO, DesciCHO (= rescisco descisco?), obliuiscor recordor *Ka Lh* | in obliuionem ueneris, uel descisceres (*gl*. giwihhis (OHG) *Ec Gc*) descisco, obliuiscor, recisco, recordor *Ec Gc*.

7. Sed tempus est haurire te aliquid ac degustare molle atque iucundum, quod ad interiora transmissum ualidioribus haustibus uiam fecerit.

HAURIRE: bibere *Ap Cc Cg Ck Fd Ge Ld Oa Pp Ps Va Vh* | gustare *Ka Lh Ta To* | sumere *Vf* | accipere *Pd* | potare *Ed Ef Ga Ka Lh Na Pg Pm To Vh* | portare *Eb* | trincan (OHG) *Mf* | accipere a me *Ap Oa* | de fonte sapientiae *Va Vb* | haurire cum aspiratione, euacuare est, aurire sine aspiratione, uidere significat *Va*.
DEGUSTARE: comedere *Ap Cc Cg Ck Ge Oa Ps Va* | uorare, accipere *Eb Ka Lh* | in tua mente *Vb*.
MOLLE: suaue *Ap Cc Cg Ck Eb Ge Ka Lh Oa Ps* | delectabile *Er Pp Pd To Va Vh* | dulce *Ps* | lene *Ps Vd* | rationabiles sententias *Pg* | dulce eloquium *Ap Oa* | delectabile auditui *Ct* | blandum et dulcem sermonem *Lh Ta* | delectabile ad bibendum *Lh*.
IUCUNDUM: delectabile *Bd Eb Fb Ka Lh Mo Vd* | delectabilem *Pt* | auditui *Pp* | musica *Pd* | dulce *Ed Ef Mf Pm* | musica suauitas *Ap Oa* | aliquid auditu *Er* | delectabile auditui ·i· musica suauitas *Lh Pc Pk* (*Vc*) | antidotum ·i· uerbum diuinum *Cg* | antidotum ·i· uerbum diuinum, delectabile aliquid auditum musicae suauitatis *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | quod durum a tristitiae auferant, quod dulcedinem consolationis infundat *Vb*.
AD: usque *Vh*.
AD INTERIORA: ad secretum mentis *Ap Cg Ck Ct Er Fb Ge Oa Pb Pc Pk Pn Pp Pq Ps Ta Vc* | ad praecordia *Vd* | ad mentis intellegentiam *Eb Ec Gc Ka Lh Va* | animi tui *Ap Oa* | uiscera *Vh*.

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415 rederes] re\ce/deres *Ct*. **442** auditui] audito *Lh*. | suauitas] suauitatis *Lh*. **447** ad[2]] om. *Cg*.

II prosa i

TRANSMISSUM: infusum *Ap* (*Cc*) *Cg Ck Ct Ge Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vc* | immissum *Pp* | uentum, fundatum *Eb Ec Gc Ka Lh* | illud molle *Vh*.
UALIDIORIBUS: acrioribus *Pq Pd To* | fortioribus *Fd Ta To Va Vb* | subtilioribus *Vd* | illis *Vh* | cum *St* | excellentioribus medicamentis *Ap Oa* | fortioribus remediis *Ap Cc Ck Ge Oa Pb Pn Ps* | acrioribus fortioribusque *Lh Vc* | acrioribus fortioribusque remediis *Pc Pk* | quia non potest haurire ualidiora nisi mollia uiam faciant *Vb*.
HAUSTIBUS: potationibus *Ap Cc Ck Er Ge Lh Oa Pb Pc Pd Pk Pn Ps Vc* | potionibus *Eb Ed Lh Vb* | remediis *Cg Lh Ta* | poculis *Ap Ct Fb Fd Lh Kc Kr Mo Oa On Pc Pd Pg Pk Pp Pq Ps Ta Vc Vd Vf* | potibus *Ef Fd Ld Ka Mj Na Pm Pt To Va Vh* | medicamentis *Pp Vb* | sententiis *Ap Oa Vd* | medicaminibus *To* | Loquitur autem more medici. *Vd*.
UIAM: introitum *Cg* | rationem *Eb Ka Lh* | modum *Lh Ta*.
FECERIT: faciat *Ga Ka Na Pd Pg Vh Vd* | faciet *Pq* | patefecerit *Lh Ta* | facere poterit (*Ed*) *Lh Pc Pk Pq Vb Vc* | facere possit *Mb*.

8. Adsit igitur rhetoricae suadela dulcedinis, quae tum tantum recta calle procedit cum nostra instituta non deserit cumque hac musica laris nostri uernacula nunc leuiores nunc grauiores modos succinat.

ADSIT: ueniat *Af Lh Ta* (*To*) | praesto sit *Vf* | praesens sit *Ld* | quia tempus est *Pd* | nobis *Vd Vh* | Hucusque questionario stilo usa est a modo suasorio *Af*.
RHETORICAE: oratoriae *Ba* (*Ed*) *Mb Mf Mj To* | suauiloquae *Cg* | prosaicae *Eb Ec Ef Gc Ka* | de re ipsa dicit *Vb* | in prosa *Va* | ars rethorica perita loquendi *Ld Pt Vf* | Rethorica est bene dicendi scientia *Ed Pm* | quae a maiore comprehenditur ad minus *On* | Rethores et i(us)tis et iniustis (dispu)tare ausi sunt. *Ed* | Rethoricam quoque per prosam, musicam per metrum ostendit *Va* | Ad rethorem pertinet recte quid sit agendum demonstrare, diiudicare, suadere ·i· consiliare *Bd* | Rethorica est ars, quae plerumque a minore ad maius, aliquando a maiore ad minus argumentando persuadet. Hic autem a minore fit ad maius. *Ap Ck Ct Er Ge Lh Pb* (*Pd*) *Pk Pn Pp Ps St Ta Va Vc* | Rethorica est bene dicendi scientia, ciuilibus questionibus ad persuadendum iusta et bona in rerum personarumque negotio causa. Dicta autem rethorica Greca appellatione apo tu rethoris ·i· copia locutionis *Ec Gc Ka Lh Mf* | Resis enim apud Grecos locutio dicitur, rethor orator. Ipsi etiam rethores pro iustis et iniustis disputare ausi sunt. *Ec Gc Lh* | Resis enim locutio dicitur, rethor orator, qui et pro iustis et iniustis causas dissipare narratur. *Mf* | Rethores simi(liter) aliquando (pro) iniustis sicut (pro) iustis praesumunt (...)mere rationem. *Ef*.
SUADELA (PER SUADELA *Mo*): blandimentum *Ap Cc Ck Ge Oa Ps Vf* | blandities *Ap Oa* | persuasio *Ap Bc Cc Cg Ck Er Fb Fd Ge Mb Mf Mo Oa On Pb Pc Pd Pn Ps Ta To Vc* | suasio *Eb Ec Ed Gc Lh Pg Pp* | ammonitio *Af Lb Ld* | adhortatio *Pk* | suauitas *Ct Pq* | doctrina *Ps* | introductio *Pp* | inductio *Lh Pc Ta To* | hortatio *Ct* | consilium *Bd* | suauis approbatio, quia rethorica suadere quid uel dissuadere potest *Vd* | quia saecularis locutio non est utilis nimis *Ka Na* (*To*).

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458 poculis] poculus *Vd.* **464** facere] pacere *Mb.* **474** ars] est ars *Pt*. **479** ars] «p»ars *Pb*. **480** autem] om. *St*. | fit] om. *Pp St*; sit *Er*. **481** est] autem est *Mf*. | ciuilibus] in ciuilibus ·i· doctis *Mf*. **482** persuadendum] persuadenda *Mf*. | personarumque negotio] negotio personarumque *Mf*. **483** Greca appellatione] om. *Mf*; greca appel *Ec*. | apo…rethoris] ΑΠΟ ΤΥ ΡΕΘΟΡΕϹ *Ec Gc*; ΑΠΟ ΤΟΥ ΡΗΤΗΟΡΗϹΙΝ *Mf*.

DULCEDINIS: eloquentiae *Lh Ta* | si recte et dulciter dicta sit *Ka* | si recte dictatum sit *Pp* | si rite ·i· dulciter dictatum sit *Eb* | si rite et dulce dictatum sit *Ec Gc*.
QUAE: suadela *Ap Cg Ck Er Fb Ge Oa On Pb Pg Pn Ps Vf* | rethorica *Eb Ec Gc Ka Lh Pt Ta Vd Vh* | dulcedo *Er Fb Lh* | suadela rethorice interposita *Ld*.
TUM: tunc *Ap Cg Oa Va*.
TANTUM: solummodo *Af* | tantum modo *Vb*.
RECTO CALLE: recta uia *Pp* | recto tramite *Lh Pc Pk Vc* | Cicero dicit eloquentiam semper nocuisse, numquam profuisse. Sapientia autem sine eloquentia bona est. Eloquentia uero sine sapientia nihil ualet. Accedat uero eloquentia ad sapientiam, tunc fit duplex bonum. *Vd*.
CALLE: tramite *Ap Cc Cg Ck Ct Ge Oa Pn Pq Ps* | ratione *Ap Oa* | uia *To Va Vh*.
PROCEDIT: docet *Ap Cc Cg Ck Ge Lh Oa Pk Pq Ps Ta Vc* | uadit *Ld*.
CUM NOSTRA INSTITUTA NON DESERIT: praecepta sectatur (*Ga*) *Na* | cum rationabiliter procedit *Ec Gc* | cum non falsa persuadet, sed uera *Ap* (*Cc*) *Ck Ge Oa Pb Pc Pk Pn Pq Ps Vc* | cum falsa non persuadet *Pd Pp Ta* | cum falsa non persuadet, sed uestra concepta iustitiam sectatur *Lh* | cum iustitiam sectatur *To*.
CUM: si *Ef*.
INSTITUTA: praecepta *Bd Er Fb Fd Ka Ld Mo On Pc Pd Pk Pp Pq Pt Vc Vf* | ueritate *Ef* | doctrina *Mb* | sapientiam *Vd* | dispositiones *To* | uera tantum *Cg* | uera praecepta sunt *Ct* | iudicia iustitiae et pietatis *Mf* | nostram ueritatem *Af* | nostra doctri\na/ *Fd* | ueritatem dicendo et non mentiendo *Ap Oa* | neutrum genus ·i· praecepta *Lh* | exempla dispositionis *Lh Ta*.
DESERIT: illa *Ps*.
CUMQUE HAC: et cum hac *Fb*.
CUMQUE: et *Eb Ed Pm* | cum *Vb*.
HAC (< HANC *Vb*): ablatiuus *Pn* | rethorica *Af Ap Bd* (*Cc*) *Cg Ck Ct Eb Ec Fb Fd Gc Ge Ka Kc Ld Lh Mj Oa Pb Pc Pd Pn Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* (2x) | dulcedine *Ps* | suadela *Pd Pg St* | cum rethorica *Bc Er On Pk*.
MUSICA: sono *To* | carmina *Mb* | de uersibus dicit *Vb* | in carmine *Va* | Musica est modulationis peritia, sono cantuque consistens. *Ed Ka Pm* | Nam rethoricae prosam, musicae uero carmina composuit. *Ec Ed Gc Ka Pm*.
LARIS: domus *Af Ap Bd Cc Cg Ck Ct Ed Ef Er Fb Fd Ge Kc Ld Lh Mj Oa Pb Pc Pd Pk Pn Pq Ps Pt Ta To Vb Vc Vf* | domus nostrae *Pp* | domus sc. foci *On* | habitationis *Eb Ec* (*Ga*) *Gc Ka Na To Vh* | igniti amoris *Ap Oa Pb Pn*.
UERNACULA: famula *Ap Cc Ck Eb Ec Ed Ef Er* (*Ga*) *Gc Ge Ka Lh Na Oa On Pb Pc Pd Pg Pk Pm Pn Pp Pq Ps To Va Vc Vh* | ancilla *Af Ct Fb Kc Ld Lh Mo Pp Ps Pt Ta* | ancillula *Fd Vb Vf* | familiaris *Cg* | domigena *Lh* | alumna *Mb* | giswasa (OHG) *Eb Ec Ed Gc Pm* | domestica uel familiaris laris nostri ·i· nostri habitaculi *Ap Ck Ge* | ancilla, quia liberales artes, quasi ancillae sunt sapientiae *Vd* | sit *Af Fb Ld Lh Kc Ps Ta* | adsit *Ap Oa Pg Pt Vh* | est *Ck Ge*.
NUNC (1): et *Pg* | quondam *Fb*.
LEUIORES: tranquilliores *Pg* | faciliores *Fd Mf* | modos *Er* | leniores cantus *Ap Oa* | dulciores *Va* | leniores *Ga*.
GRAUIORES: scitiores *Pg* | difficiliores *Fd Mf* | secundum *Ps* | per *Vd* | altiores *Pm* | uersibus istius *Ef* | altiores in quibusdam uersibus *Eb Ec Gc Ka* | grossiores corde, quae Grece est proslambenomenos (= proslambanomenos) uocantur *Vd* | nunc grauiores modos secundum genus musicae, quod diatonicum dicitur *Pp* | diuisio uocis et uarietas sonorum pariterque modulatio canendi *Ap Cc Ck Ct Er*

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496 sit[3]] est *Gc*. **512** praecepta] procepta *Er*. **525** carmina] carmen *Ka*. **532** laris nostri] noster *Ap*. **542** diuisio] (mu)sica est diuisio *To*; | uocis] uocum *Pd*; | uarietas] uariae *Er*; uarietates *Lh*.

II prosa i

Ge Lh Pb Pc (*Pd) Pk Pn Ps Pt (To)* (*Vc*) | diuisiones uocis et uarietates sonorum, pariterque modulationes canendi *Pp*.

MODOS: cantus *Ap Cc Cg Ck Ct Ge Lh Mb Oa Pb Pc Pd Pk Pn Pq Ps Ta Vc* | modulationes *Va* | quos faciunt *Vd*.

SUCCINAT: cum *Ps* | psallat *Mb* | canat *Ed* | leuiter cantat *Ap Cc Ck Ge* | leuiter cantet *Oa Pb Pn Ps* | leuiter canat *Cg Kc Ps To Va Vh* | leuiter can(...) *Ed* | leniter canat *Af Ct Ef Fd Gc Ld Vf* | leniter canit *Eb Ec Ga Ka Na Pp* | leniter cantat *Ta* | leniter cantet *Er On Ta* | succino leniter cano *Kr* | subtus canat *Pt Vb Vd* | legem canat *Mf* | per rethoricam *Eb Ec Gc Ka* | subsequatur canendo *Ld Kc Mj On Ps Ta* | canendo subsequitur *Af Pd* | subsequenter cantat *Pp* | succino subtus cano *Vb* | ipse leuiter canitur uel subsequenter *Pd* | leniter uel subsequenter canat *Pc Pk Vc* | quia cum carminibus miscuit opus istius libelli *Ka Lh* | leniter canit uel subsequenter *Lh* | (...) musicae artis dicit, quod diatonicum dicitur *Lh* | secundum genus tertium musicae, quod diatonicum dicitur *Af Bc Bd Fd Kc Mj Ps Pt St Ta Vd* | Tria sunt genera musicae artis inconfusum, chromaticum, diatonicum, durissimum est, enarmonicum dulcissimum. *Bc* | Tria sunt enim genera musicae artis: chromaticum diatonicum et enarmonicum, quorum diatonicum durissimum est, enarmonicum dulcissimum. *Af Ap* (2x) *Bd Cg Ck Ct Fd Ge Lc Lh Ka Kc Mj Pb Ph Pn Pp Pq Ps Pt St Ta Vd* | Tria sunt genera rethoricorum argumentorum, sophistica, philosophica, probabilia. Sophistica sunt semper falsa, philosophica autem uera, probabilia autem uera aliquando, falsa aliquando, ne ergo Boetius falsis argumentis sibi putaret imponi, promittit ei philosophicorum argumentorum suadelam, quae recto calle procedit. *Bd*.

9. Quid est igitur, o homo, quod te in maestitiam luctumque deiecit? Nouum, credo, aliquid inusitatumque uidisti. Tu fortunam putas erga te esse mutatam: erras.

QUID EST IGITUR: Nunc inciperit suadere *Er* | Nunc incipit suadere *Fb* | Nunc incipit persuadere *Ap Cc Cg Ck Ct Ge Lh Oa On Pb Pc Pk Pn Pq Ps Ta Vc* | Inquit rethorica ad Boetium *Pg* | Nunc incipit loqui rethorice *Vd* | Nunc incipit rethorice suadere *Va* | quia debet adesse suadela rethoricae dulcedinis *Bd*.

QUID EST: illud *Ld Pt* | hoc *Ef*.

O HOMO: Boeti *Vd* | qui rationabilis debes esse *Pq* | Hominem dicit ob uolubilitatem fortunae *Cg* | Hominem uocat simpliciter, eo quod uolubilitate fortunae deicitur *Af Ap Bc* (*Cc*) *Ck Ct Fd Ge Lh Kc Mj Oa Pb Pn Pp Pq Ps* (2x) *Pt Ta* (*To*) *Vd*.

QUOD: quid *Pa*.

IN MAESTITIAM: in tristitiam *Pd Vb*.

LUCTUMQUE: amissio temporalis boni *Pd*.

DEIECIT: deposuit *Ld* | inclinauit *Vd*

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547 psallat] spallat *Mb*. **555** secundum] om. *Ps*. **556** genus] om. *Ta*. | quod] quo *St*. **557** musicae] musie cae *Bc*. **558** enim] om. *Lc Mj Ph Pq*. | genera] gene *Af*. **559** artis] om. *Ka Ph St*. | chromaticum] choromaticum *Bd*; chiromaticum *Ps*. | et] om. *Cg Ka Lh Ph St Ta*; es *Bd*. enarmonicum] enarnamonicum *Af*; earmonicum *Fd*. | quorum…560 enarmonicum] om. *Ta*; quod est *Ka*. **560** est] om. *St*. | enarmonicum] enarmonicum ·i· *Ap* (1,2) *Ck Ct Ge Pb Pn*; enarmonicum uero *Cg*; enarmonicum est *Lh Ta*. **578** Hominem] hoemen *Fd*. | eo] om. *Pp*. uolubilitate] uolubilitatem *Ap Cc Ck Ge Oa*. **579** deicitur] om. *Pb Pn*; eicitur *Ps* (2); deiciatur *Af Pq*; dicitur esse tentus *Fd Pt*.

II prosa i

prostrauit *To* | perturbauit *Lh To*.
NOUUM: yronicos *Fb* | yronia *Pc Pd Pk Pp* | yronice *Af Bd* | per yroniam *Ck Er On Ps Pt* | Yronice dictum est. *Go* | in hoc euenit *Ap Oa* | per contrarium ·i· non uidisti aliquid nouum *Vd*.
CREDO: ego *Pg* | spero *Eb Ga Ka Na To Vh* | ut estimo *Ap Oa*.
ALIQUID: quod non uiderunt alii *Bd*.
INUSITATUMQUE: non *Af* | inconsuetum *Eb Ec Ed Gc Pm* | seltsanes (OHG) *Mf* | quae non est in usu *Vb* | quod non est in usu *Eb Ec Ef Gc Ka* | quod in usu non fuit umquam *To*.
UIDISTI: tu *Pg*.
TU: o Boetii *Vd* | Boetius *Mb* | yronia *Ct Lh Pq Vc* | ANTICTAΘMHCIC *gl.* recompensatio *Ka Lh Pp*.
FORTUNAM: prosperam *Ap Cc Ck Er Fb Ge Oa On Pb Pn Ps Pt*.
ERGA TE: circa *Er* | solum *Af Ap Cc Ck Fb Fd Ge Kc Lh Oa Pb Pn Pp Ps Pt Ta Vd Vf* | circa te solum *Ld* | non circa se *Va*.
MUTATUM (MUTATAM *Fd Kc Va*): Non fortuna mutata est, sed tu mutatus es. *Mj* | Non fortuna, sed tu mutatus es. *Ct Fb Kc Pp Ps Ta* | Non fortuna, tu mutatus es. *Lh* | Tu mutatus es, non fortuna. *Ld Vf* | Tu mutatus es. *Fd* | sed tu mutatus es *Vd* | Tu mutatus es in fortunam. *Pt* | quia tibi contigit haec calamitas *Eb Ec Gc Ka Lh Mf Va* | quia illa semper mutabilis est, et ideo circa te non mutauit suam naturam *Va Vb* | Fortuna sine capite depingitur, ut ostendatur semper latere, In modum quoque rotae depingitur, quia sicut rota nunc ostendit quod inferius est supra, nunc quod superius est infra, ita fortuna nunc humiles exaltat, nunc etiam altos humiliat. *Va*.
ERRAS: propter hoc *Mb* | si hoc putas *Ap Bd Oa* | per ynomia *Ap* | o homo *To* | in hoc *Eb* (*Ef*) *Fd Ka* | estimas *Lh* | Non est inquit mutata. *Vd* | Formidine animi et insipientia deciperis, si hoc existimas. *Ap Cg Ck Er Ge Lh Pb Pc Pk Pn Pp Ps Ta Va Vc* | errore ducere si hoc estimas *Pd*.

10. Hi semper eius mores sunt, ista natura. Seruauit circa te propriam potius in ipsa sui mutabilitate constantiam; talis erat cum blandiebatur, cum tibi falsae illecebris felicitatis alluderet.

HI: tales *Cg Eb Ec Fd Gc Ka Va Vd Vf* | tales mutabiles *Ap Cc Ck Er Fb Ge Oa On Pb Pn Ps* | sunt tales *Vb* | tales mutabiles sc. omnibus *Lh Pc Pk Pq Vc*.
EIUS: fortunae *Ap Cc Ck Ge Oa Pb Pn Ps To Vh*.
MORES: consuetudines *Mb* | mutabiles *Cg Lh* | ut semper mutetur *Ld Vf* | ut semper mutantur *Vd* | ut mutentur *Fd* | ut mutabilis sit *Bd Pp* | ut semper mutabilis et instabilis sit *Pg* | motabilis esse *Ap Oa* | ut interdum sint prospera, interdum aduersa *Va* | Vnicuique per temporum uicissitudines et prospera ministrat et aduersa. *Af Ap Ck Ct Fb Ge Kc Mj Pb Pn Pp Pq Ps Pt Ta To Vd* | ut semper uidelicet unicuique per praeteritum uicissitudines et prospera ministret et aduersa *Bc*.
ISTA: cum *Fb* | fortuna ablatiuus *Lh*.

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586 yroniam] irciniam *Er*. **595** Boetius] poecius *Mb*. **601** es[1]] om. *Ps*. **603** quia] quod *Mf Va*. contigit] contingit *Va*. **604** quia illa] om. *Vb*; | circa] erga *Vb*; | mutauit] muta ute *Vb*; **611** si] sc. si *Lh Vc*; sc. sibi *Er*. | si…existimas] om. *Va*. | hoc] om. *Er* | existimas] extimas *Ta*; estimas *Pp*; existimans *Er*. **625** et[1]] om. *To*. | ministrat] ministrare *To*.

II prosa i

NATURA: proprietas *Eb Ka Lh* | eius *Fd Pd Ps* | est *Fd Lh Pd Ps Pt Ta* | ut mutetur *Ct Eb Ed Er Fb On Pb Pm* | ut motetur *Cg* | ut instabilis fit *Vf* | ut sit motabilis *Ap Oa* | semper est eius *Ld* | sua est *To* | inuenitur *Ka* | inimicus *Pd* | istius fortunae *Ta* | ut motetur sc. non fortuna, sed tu mutatus es *Cc Ck Ge Pn Ps*.

SERUAUIT (SERUAT *Go* | SERUABIT *To*): seruauit *Go* | seruabit *Fd* | illa *Ps To* | fortuna *Bd* | et prospera ministret et aduersa *Cg*.

CIRCA: erga *Ap Cc Ck Ge Oa Pb Pn Ps* | ipsa *Pd* | Et in bonam et in malam partem ponitur circa, erga in bonam solummodo. *Af Ap Bc Ck Ct Fd Ge Kc Lc Lh Mj Mo Pb Pn Pp Pq Ps Ta Vd* (*Vf*).

POTIUS: quam amittere *Vh* | quam non seruaueris *Pt* | quam fecisset, si tecum semper fuisset *Ap Cc Cg Ck Er Ge Oa Pb Pn Ps* | quam non fecisset, si semper tecum fuisset *Fb* | quam fecisset, si tecum fuisset *Va* | quam si immutabilis foret *Pp* | quam si non mutasset se *Bd* | quam seruasset, si tecum mansisset prospera *Lh Ta Vc* | quam seruasset, si tecum mansisset *Pq* | quam seruaret, si immotabilis permaneret tecum diu *Ap* | quam non seruauerit, si non mutaret, non seruaret stabilitatem *Ld* | quam suam propriam, dum ipsa est immutabilis *To*.

MUTABILITATE: uidelicet quia mutauit se tibi. Nam eius natura talis est, ut semper sit mutabilis atque instabilis. *Ap* (*Cc*) *Ck Er Ge Pc Pk Pp Ta Vc* | cum mutabilis sit semper *Pd*.

CONSTANTIAM (SUBSTANTIAM *Go* | CONSTANTIA *Mo*): constantiam *Go* | duritiam *Ap Cc Cg Ck Ct Er Ge Lh Oa On Pb Pc Pd Pk Pn Ps Ta To Vc* | stabilitatem *Fb Fd Mo Pk Pp Pt Vb Vf* | naturam *Ef Mb* | perseuerantiam *To Vd* | cum inconstans sit *Pd* | constantia dicitur animi firmitas, constans animo firmus *Lh Ta (To)* | constantiam fortitudo animi *Pd* | quia interdum prospera interdum aduersa consistit *Mf* | quia interdum prospera, interdum aduersa ostendunt *Ec Gc Ka Lh* | quia haec est ipsius natura fortunae, ut semper mutetur, ac numquam stabilis permaneat *Ec Gc Ka Lh*.

TALIS: mutabilis *Af* (*Cc*) *Cg Ck Ct Er Fb Ge On Pb Pc Pd Pk Pn Pp Pq Ps Pt Vb Vc Vf* | motabilis *Ap Lh Oa* | yronicos *Eb Ed Pm* | yronice *Ec Gc Pg* | uidelicet mutabilis *Fd Ld* | qualis modo est *Vd Vh*.

ERAT: fortuna *Er*.

BLANDIEBATUR: tibi *Er Fb Lh On Pc Pk Pp Pq Ta Vc Vd* | te uel tibi *Pd* | exaltabat *Mf* | deliniuit *Eb Ka Lh*.

CUM (2): et *Ge Pg*.

FALSAE: transitoriae *Eb Ec Gc Ka Lh Vf*.

ILLECEBRIS: de *On* | cum *Ec Ed Ga Gc Ka Pm Vh* | delectationibus *Af Ap Bd Fb Fd Kc Ld Mj Mo Oa Pg Pp Pt Ta* | deceptionibus *Er* | illicitis *Fc Pd* | diuitiis *Mf* | gaudiis *Ap Oa* | insidiis *Eb Ka Lh* | blanditiis *Fd Ld Vf* | blandimentis *Pp* | uoluptatibus *Eb Ec Ed Gc Ka Lh Pm* | luxuriis *Eb Ka Lh* | delectationibus falsis *Ct Lh Pc Pk Pq Vc* | illiciendo *To* | ab illiciendi *Ef* | ab illiciendo *Ec Ed Ga Gc Ka Na Pm* | per illecebras *Vd* | illicitis diuitiis *To* | illicitis uoluptatibus *Va* | transitoriis deliciis *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | zartungom (OHG) *Lh* | (Ille)cebrae dicuntur uoluptates (...) quod illiciant quemlibet (...) incesta. *Vb* | Illecebra dicuntur quod illicita(...) *Pg* | Illecebrae sunt insidiae aut quod illicitae sollicitant, uel se ducunt animum res male in uoluptatibus luxuriae uel suasiones incommode. *Bc* | Illecebris sunt uoluptates. Dicuntur autem illecebre ab illiciendo ·i·

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630 proprietas] prophetas *Eb*. **633** motetur] mutetur *Ps*; > mutetur *Pn*. **636** Et] om. *Mj Vf*. | in[2]] om. *Mj*. **637** ponitur] accipitur *Bc*. | circa] om. *Lh Mo*. | erga] erga uero *Lc*; sed erga *Vf*; ergo *Af Vd*. | bonam] bonam partem *Ta*; bonum *Ap*. **646** quia] quae *Ta*; qui *Er Pc Pk Vc*. | talis] om. *Pc*; \ta/lis *Pk*. **652** constans] unde et constans *To*; **655** est] om. *Ec Gc*. | fortunae] fortuna *Lh*

decipiendo. *Vd* | Illex dicitur seductor, illusor, persuasor. *Ec Gc Ka Lh* | Illecebrae dicuntur, quod illiciant quaelibet incesta. *Va*.
FELICITATIS: gaudii *Ap Cg Oa Pb Pn Ps* | gaudiis *Cc Ck Ge* | prosperitatis *Ld*.
ALLUDERET: deciperet *Lb* | faueret *Af Cc Cg Ck Ct Er Fb Fc Fd Ga Ge Lh Mo Na On Pc Pd Pk Pp Pq Ps Pt Ta To Vc Vh* | adolabatur *Ap Oa Pb* | adiuuaret *Mb* | arrideret *Af Ap Cc Cg Ck Ge Lh Oa Ta Vb* | falleret *Ef Vb* | traheret ad delicta *Vf*.

11. Deprehendisti caeci numinis ambiguos uultus. Quae sese adhuc uelat aliis, tota tibi prorsus innotuit.

DEPREHENDISTI: agnouisti *Vb* | cognouisti *Bd Ct Ld Mb Vf* | intellexisti *Eb Ec Ed Ef Ga Gc Ka Na Pg Pm To Vh* | probasti *Vd* | percepisti *Eb Fc Ka Lh To Vh* | experientia *Pt* | expertus es *Cg Eb Ka Lh* | experientia didicisti *Ap Cc Ck Er Fb Ge Mo Oa On Pb Pn Ps* | experimento cognouisti *Pq Ta Vc*.
CAECI NUMINIS: absconsae deae *Ed Ef Ga Ka Na Pm* | caece fortunae *Fc* | incertae fortunae *To Vh* | caecae deae fortunae *Bd* | inscii uel incertae fortunae *Ka Lh* | inscii uel incertae fortunae uel absconsae *Eb* | inscii ·i· absconsae fortunae ·i· deae incertae *Ec Gc* | Caecum enim numen fortunam uocat, quae latet homines in prosperitate degentes. *Af Ap Ck Ct Ge Lh Lc Kc Mj Pb Pn Pp Pq Ps Pt Ta* (*To*) | Caecum numen appellat fortunam, unde caeca pingitur, quia ambiguus est euentus eius. *Pd* | Caecum numen uocat fortunam. Fortuna enim caeca depingitur, quia homo dum gaudet prosperitate, nescit cauere aduersitatem. *Vd* | Fortuna sine oculis depingitur, quia fortunatos homines caecos facit, ne aduersa praeuideant. Econtra aduersitas cum oculis depingitur, quia quos fortuna incautos exsecauit, ipsa illuminatos cautos facit, ne in prosperitate confidant. *Lh Ta* | Numen ·i· diuina potestas caeca dicitur, quia caeca a gentilibus pingebatur, ideo quod non possent eam dinoscere. *Bd*.
CAECI: latentis *Af Ap Cc Cg Ck Ct Fd Ge Kc Ld Oa Pp Pq Ps Ta* (2x) *To Vf* | occulti *Fb Lh Pc Pk Pp Vc* | obscuri *Ct Mb* | cuius imago caeca depingitur *Pp* | fortuna (...) pingitur (...) incerte *On* | eo quod non possit intelligi *On* | quod caecos faciat et incertos *Va* | quod uideri non possit, quia aliquando est aduersa, aliquando prospera *Ec Gc Ka Lh* | obscuri atque insperati, quoniam subito dum non speratur, mutatur *Er Lh Pc Pk Ta Vc*.
NUMINIS: fortunae *Ap Cc Cg Ck Ct Ef Er Ge Oa Pb Pk Pn Pq Ps Ta Va Vc Vd* | potestatis *Ps To Vb* | deae *Af Eb* | prodigi ·i· fortunae *Vf* | pro dii *Ld* | maiestatis *To* | (Nu)men dicitur quasi nutus dei *To* | numen quasi dei nutus mens *Pd* | numen quasi nutus dei ac potestas *Fc Vh*.
AMBIGUOS: incertos *On Pg* | dubias *Af* | dubios *Eb Ka Lh Pt To Va Vb* | dubios euentus *Ap Cc Cg Ck Ct Er Ge Lh Oa Pb Pk Pn Pq Ps Ta Vc* | dubios incertos *Fb Mo* | incertas qualitates *Ap Oa* | quia aliqua prospera aliqua aduersa *Mf* | dum se mutabilem circa te praebuit *Lh Pc Pk Pp Ta Vc* | dubios quia dum putatur prospera subito uidetur aduersa *Vd* | quoniam nunc a laetitia in tristitiam, nunc a tristitia in laetitiam *Ap Cg Ck Ge Pb Pn Ps* | ideo dubios, quia nunc de laetitia in tristitia, nunc de tristitia in laetitiam mutatur, et ideo dubia est *Pt* | dubios euentus,

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689 expertus] exapertus *Eb*. **694** Caecum…uocat] om. *To*. | enim] om. *Lc Mj Pp Pt*; autem *Ta*. uocat] uocant *Pb Pn*. | quae] quod *Lc*; q{uod} *Pt*. | homines] hominis *Ap Ck Ge*. **699** praeuideant] pudeant *Ta*. **704** latentis] latentes *Kc*. **709** speratur] spatur *Er*. | mutatur] motetur *Lh Ta*. **717** mutabilem] motabilem *Lh Ta*. **718** in[1]] om. *Pb Pn*. | tristitiam] tristitia *Pb*; tristiam *Ck*. | tristitia] tristia *Ck*.

quoniam nunc a laetitia tristitia, nunc a tristitia in laetitiam *Ap* | dubios ac per hoc mutabiles, quoniam nunc a laetitia in tristitiam, nunc a tristitia in laetitiam mutatur, ideoque est dubia *Er Lh Pc Pk Pp Ta Vc*.

UULTUS: fortunae *On* | figuras *Va* | quibus blanda uidetur *Ka* | quibus blanda uidebatur *Ec Gc* | uel interrogatiue *Pp* | Rethores similiter aliquando pro iniustis uti pro iustis rationem sumunt. *Ga Ka Na (To)*.

QUAE: felicitas *On* | fortuna *Fd Ld Lh Pd Pt Ta To Vd Vf* | illa *Bd* | illa fortuna *Ap Oa*.

ADHUC (om. *Lh*): necdum *Mb* | prospera *Ed*.

UELAT: et *Ap Oa* | occultat *Ap Cc Cg Ck Eb Ec Er Fb Gc Ge Ka Ld Lh Pn Ps Va Vf* | occultatur *Fd Pt* | occultet uel -at *Pb* | celat *Pp Vb* | abscondit *Fc Ga Na Pd Ta To Vd Vh* | tegit *Ef* | tegat *Ka* | assimilat *Pq* | non eis nocens *Ga Na Vh*.

ALIIS: hominibus *Ap Cg Eb Ec Ef Gc Ka Oa Pg Va Vf* | qui putant blandam *Pd To* | qui putant eam blandam *Fc* | quia putant blandam *Vh* | quibus arridet *Ct Lh On Pc Pk Pp Pq Ta Vc* | hominibus quibus arridet *Ap* (2x) *Cc Ck Er Ge Oa Pb Pn Ps* | quibus blanda uidetur *Eb Lh*.

TOTA: sed *Vf* | ipsa *Fd Ld Vf* | funesta uel scelerata *Lh* | quia ex toto eius fallatiam et mutabilitatem didicisti *Vd* | ante in felicitate, nunc uero in calamitate *Ec Ed Gc Ka Pm*.

PRORSUS (PROSUS *Ec Gc*): omnino *Ct Fb Pc Pk Pq Vc* | certe *Lh Ta Vb* | specialiter *To* | aperte *Lh* | dum se mutauit *Er On*.

INNOTUIT: manifestauit *Ld Vb* | patuit *Ba* | ostendit *Er* | nota fuit *Bd* | resplenduit *Fd* | aperit *Ka* | aperitur *Eb Ec Gc* | apparuit modo *Va* | ostendit tibi *Ef* | manifesta est *Ta Vf* | neutrale *Ed Pm* | circa *Er* | circa te *On* | neutraliter *Eb Ec Gc Ka*.

12. Si probas, utere moribus, ne queraris. Si perfidiam perhorrescis, sperne atque abice perniciosa ludentem; nam quae nunc tibi est tanti causa maeroris, haec eadem tranquillitatis esse debuisset. Reliquit enim te quam non relicturam nemo umquam poterit esse securus.

SI PROBAS – QUERARIS: Si eligis ac laudas eius naturam et si tibi placet, utere eius mutabilitate, et ne causeris contra eam. (*Er*) *Lh Pc Pk Pt Ta Vc* | Quae retro sunt obliuiscens, in anteriora me extendo. *St*.

SI PROBAS: laudas *Cg Eb Ed Ef Ga Ka Mj Mf Na Pm Pt Ta Va Vd Vh* | laudes *Ct* | eligis *Fc* | elegeris *Eb Ka* | si probes *Ed* | si laudas *Af Ap Ck Fb Ge Kc Oa Ps Vf* | si laudes *Pb Pn* | laudas illam *Pd* | approbas eam *Vd* | si eligis eam *Mf* | si elegeris laudes *Lh* | laudas mores fortunae *Ld* | si laudas natura[m] eius *Mb* | si laudas mores fortunae *Fd* | eam *Ld* | eius natura *Er* | eius naturam *Fc Ga Na On To Vh* | ut tibi congruunt *Vb* | laudas illam bonam esse *Pg To* | eligis, ac laudas eius naturam, et si tibi placet *Pp* | eius naturam uel si placet tibi *Pd*.

UTERE: illa fortuna *Ap Oa*.

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753 Quae … 754 extendo] Phil. 3.13

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721 tristitia[2]] tristia *Ap.* | ac] et *Pc*. **722** mutabiles] motabilis *Lh Ta*; mutabilis *Er Pc Vc*; muta mutabilis *Pk.* | laetitia] letia *Er*. | laetitiam] laetitia *Er*. **723** mutatur] motatur *Lh Ta*. **738** ante] ante «...»spera *Ka.* | uero] om. *Ec Gc.* | in[2]] om. *Pm.* **752** eligis ac] om. *Pt*. **753** mutabilitate et] motabilitate et *Lh*; mutabilitates *Ta*; mutabilitatem et *Pt.* | causeris] causaris *Pk.* | contra eam] contractam *Pc*. **756** laudas] > laudes *Ps.*

MORIBUS (DE MORIBUS *Cc*): mutabilitatibus *Ap Cc Cg Ck Ge Oa Pb Pn Ps* | mutabilitate *Pp* | eius *Ap Bd Eb Ec Ef Fd Gc Ka Oa On Pp Va Vb Vd* | illius *Pd Pg* | fortunam eius *Vf* | eius fortunae *Ld* | illius mutabilitatibus *Er*.

NE QUERARIS: causeris *Ct Pd Pq Ta Va Vb Vc Vd* | murmures *Vf* | ne causeris *Fd Mo* | ne murmures *Ef Ld Pt* | ne murmuris *Fd* | detestaris *Pm* | detesteris *Ed* | causaris contra eam *Ap Oa* | noli causari pro mutabilitate *Pg* | iniurias opponas *To* | ne causeris contra eam *Cc Cg Ck Er Fb Ge On Pp Ps* | ne querimoniam feceris *Bd* | incuses, uel detrahas *Ec Gc* | incuses, uel ne detrahas uel mouearis *Eb Ka Lh*.

PERFIDIAM (PERFIDAM *Go Pp*; > PERFIDAM *Ed Fd*): perfidiam *Ed Fd Go Pp* | mutabilitatem *Ap* (*Cc*) *Ck Er Fb Ge Oa Pb Pn Ps Va* | motabilitatem *Ta* | infidelitatem *Vb* | eius *Bd* | illam *Pp* | illius *Eb Ec Ed Gc Ka Pd Pg Pm* | infidelem *Ld* | fortunae *Pc* | fidei eius perditionem *Cg* | Perfidus dicitur perdens fidem. *Vd* | Perfidus dicitur fraudulentus sine fide, quasi perdens fidem. Perfidia ipsa res est. *Lh Ta* | iniquitatem, inimicitiam, confusionem, ignominiam, abundantiam scandalorum. Perfidus dicitur fraudulentus et sine fide, quasi perdens fidem. Perfidia ipsa res. Perfidus est qui fidem rumpit semel, perfidiosus qui semper; perniciosus dicitur qui dat operam ad perdendum unde perniciosus. *To* | Perfidus dicitur fraudulentus quasi perdens fidem. Perfidia ipsa res, uel inimicitia et confusio et ignominia et abundantia scandalorum. Perfidus est, qui fidem respuit semel, perfidiosus qui semper. Perniciosus autem qui dat operam ad perdendam fidem, unde pernicies. *Ap Ck Ge (Pd) Ps.*

PERHORRESCIS: pertimescis *Mb Vf* | times *Ed Ef Vb* | execraris *Lh Ta* | abominaris *Eb Lh Vd* | detestaris, uel murmures *Ga Ka Na To Vh* | quae dico *To*.

SPERNE: tu *Pg* | illam *Lh Ta* | eam *Ld* | contempne *Vd* | depelle *Vb*.

ABICE: repelle *Lh Ta To* | pelle *Vb* | illam *Ld* | reice *Vd*.

PERNICIOSA (PERNETIOSE *Ef* | < PERNITIOSE *Ed* | PERNITIOSE *Mb* | PERNICIOSA«M» *Pq*): perniciose *Af* (*Cc*) *Ck Eb Ed Er Ga Ge Go On Pd Pg Ps Va Vd Vf Vh* | pernetiosa *Ef* | perniciosos ludos *Bd Pq* | periculosa *Ef Ga Ka Na To Vh* | periculose *Ec Ed Gc Mb Pm* | accusatiuus malefida opera *Ap Oa* | mortifere *Ka Lh* | temerarie *Ka Lh* | malitiose *Ka Lh* | nomen pro aduerbio *Ck Ct Ec Ed Er Gc Ge Go Ka Lh Pc Pk Pm Pp Pq Ps Vb Vc* | aduerbialiter *Ap Ct Fb Fd Ka Kc Ld Oa Pg Ps Ta Vd* | aduerbium *Mb* | aduerbio *On*.

LUDENTEM: suadentem *Fb Mo Vf* | saltantem *Pp* | illudentem *On Pd* | fortunam *Ap Oa Pg* | decipientem *On* | fallentem *Eb Ec Ef Ga Gc Ka Na Pg To Vb Vh* | illa *Eb* | ludo illam rem *Pq* | falsa suadentem usque ad mortem *Ld* | pulchre dictum *Bd*.

QUAE: ea *Bd Ld Pd* | illa *Ec Ga Gc Pc To* | fortuna *Cc Cg Ck Er Fd Ge Go On Pb Pn Ps Va Vd* | aduersitas *Ta* | mutabilitas fortunae *Vf* | fortuna aduersa *Ap Oa* | falsa uidelicet fortuna *Pp* | ea res *Pq* | fortuna derelicta ·i· felicitas mutata *Eb Ka* | falsa aduersitas *Lh* | felicitas mutata *Ec Gc*.

CAUSA: quia corruisti *Ap Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Oa Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vc Vh*.

MAERORIS: tristitiae *Vb*.

HAEC EADEM: fortuna falsa *Ct Fb Ta* | meroris fortuna *Ap Oa* | causa memoris *Ld* | illa fortuna *Vh* | falsa uidelicet fortuna *Cc Ck Er Ge Lh On Pb Pc Pk Pn Pq Ps Vc* | Nam deberes laetari, si prospera relinquunt te. *Fc* | quia nihil habet, quod tibi

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769 ne causeris] causeris *Cg*; nec causeris *Fb*; nec «:»auseris *Ge*; ne causereris *Ps*. | eam] eum *Er*. **770** incuses[2]] non incuses *Ka*. **774** perdens] pendens *Vd*. **775** est] om. *Ta*. **782** semel…semper] om. *Pd*. | autem] dicitur *Pd*. **785** murmures] murmuras *To*. **802** quia] quod *Pd To*. **806** falsa] haec falsa *Cc*. | fortuna[2]] fortunae *Cc Ge*; > fortunae *Ck*.

auferre possit *Va* | Causa meroris, quam nunc expertus es tempore prosperitatis, praemeditari debuisti, quod utique si fecisses, non ita decidisses. *Af Ap Bc Ck Ct Ge Kc Lc Lh Mj Pb Pn Pp Pq Ps Pt Ta Vd.*

HAEC: talis *Af.*

EADEM: causa *Bd Fd Kc On Pt* | illa *Ga Ka Na* | quae te reliquit *To* | quae te relinquit *Pg*.

TRANQUILLITATIS: serenitatis *Fd Ld Pt Vf* | suauitatis *Er* | laetitiae *Eb Ec Ed Ef Gc Ka Pg Pm To* | laetitia *Vh* | serenitatis quia nihil quod tibi posset auferre habet *Vb* | dum in tranquillitate fueras *Ec Gc Ka Lh Pp To Vh* | dum in tranquillitate esses *Pd* | quia dimisisti quod tibi nocebat *Ec Ef Gc Ka Pp* | Gratulari debuisses, quia modo tranquillitatem habes. *Ka Lh* (*To*) *Vh*.

ESSE DEBUISSET: causa *Ap Cg Ck Er Fb Ge Oa On Pb Pn Pp Ps Vf* | ut non causareris inde *Pq* | Vnde modo tristaris, magis deberes laetari, quia non debueras in illam confidere. *Pp* | Salomon dicit in die malorum non immemor sis bonorum, et in die bonorum non immemor sis malorum. *Vd.*

DEBUISSET: uel debuit *Fd*.

RELIQUIT: illa *Bd Ld To* | fortuna *Eb Fc Fd Ka Ld Mb Pd Pg To Vd Vf Vh* | laetitia *Ga Na* | instabilis fortuna *Cg Ck Ct Er Fb Ge Lh Pc Pk Pn Pp Pq Ps Ta Vc*.

ENIM: quia *Bd Eb Ed Ka Pm*.

QUAM: fortunam *Ap Oa Ps.*

RELICTURAM (RELICTUS > RELICTURUS *Pf* | > RELICTA *Ed Ef*): uel relicturum *Pf* | se *Cg Ck Ct Er Fb Ge Lh On Pd Pn Ps Ta Vc* | quemque *Ap Oa* | fortunam *To* | unfirlazana (OHG) *Ed* | nisi prius relinquat *Vf* | nisi prius illa relinquat *Ld* | nisi hanc relinqueret *Vh* | quam qui non reliquerit, non erit securus *Ec Ef Gc* | ut non relinquat quemcumque *Vb* | si non relinquit eam *Ga Ka Na To Vh* | Nullus ita securus est, quin relinquat eam. *Ga Ka Na To Vh* | Nullus hominum potest esse securus, ut non illum fortuna relinquat. *Pd* | Sic intellege quam sc. fortunam non relicturus tu, uix poteris esse securus ·i· si tu non relinqueris illam, priusquam illa relinquetur te. *Ap* | si non reliquerit illa quemque hominem *Va* | nisi relictura sit illum, illeque eam derelinquat *Eb.*

NEMO: nisi *Ef* | nullus *Vd*.

POTERIT ESSE: quia omnes relinquit *Ct Lh Pc Pk Pq Ta* | quia omnes reliquit *Ap Cg Ck Ge Oa Pb Pn Ps* | quia omnes derelinquit *Er Fb On Pt Vc* | quod minime potest *Pd.*

13. An uero tu pretiosam aestimas abituram felicitatem et cara tibi est fortuna praesens nec manendi fida et cum discesserit allatura maerorem?

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821 Salomon…822 malorum] Eccli. 11.27

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808 Causa] causam *Af Lc Pq.* | quam] quia *Ap Ck Ct Pb Pn*; quae *Bc.* | expertus] habes *Bc.* es] om. *Af Ap Bc Ck Ct Ge Lh Pb Pn Pq Ta.* **809** praemeditari] praemeditare *Af.* | debuisti] debuisses *Bc.* | utique] om. *Mj.* | si] om. *Af Pt.* | ita] utique *Lc Mj Vd.* | decidisses] defecisses *Mj*; cecidisses *Bc*; decedisses *Pt*; deicisses *Lh*. **818** quia] qui *Vh*. **831** quam] om. *Ef*. **832** si] sc. *Vh* . | eam] eum *Ga Na Vh*. **833** relinquat] relinquet *Ga*. | eam] eum *Vh*. **840** derelinquit] dereliquit *Er On*; < dereliquit *Pt*; > relinquit *Vc.*

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845 praesens nec] *sic codices; Bieler* nec praesens.

II prosa i

AN UERO: yronia *Ap Cg Ck Er Fb Ge Lh Oa On Pb Pc Pd Pk Pn Ps Vc* | numquid abundat uero *Vd* | nam etiam si usque in finem aliquis ea utatur, morte tamen ueniente aufertur *Vd*.

PRETIOSAM: fortunam *Er Fb Pt* | illam *Ld* | bonam *Fd* | bonam ueram *Ef* | diuturnam *Ec Gc Ka Lh*.

AESTIMAS: esse *Fd Pp Pq Vf* | arbitraris *Vd* | Putas tu fortunam felicem, quae cito transitura est. *Pp*.

ABITURAM: transituram *Ap Cc Ck Ge Oa Pp* | transitiuam *Ap* (2x) *Cc Cg Ck Ge Lh Oa Pb Pc Pk Pn Ps Vc* | recessuram *Af Bd Ct Fb Fd Ld Lh Kc Mj Pg Ps Pt Ta To Va Vd Vf* | praecessuram *Ap Cc Ck Oa Pb Pn* | discessuram *Pp* | illam *Ef* | fortunam *Eb Ka Lh* | quae abire et recedere potest *Lh Pq Ta Vc* | quae abitura est *Vd* | quae recedere potest *Ap Cc Ck Ct Oa Pb Pn Ps* | quae recedere possit *Ge* | quae est abitura ·i· recessura *Er Fb On*.

FELICITATEM: fortunam *Pd To Vh*.

CARA: dilecta *Ta* | delecta *Lh* | transitiua *Pq*.

FORTUNA: felicitas *Vd*.

PRAESENS: ipsa *Ld* | prospera *Ap Eb Ec Fb Fc Ga Gc Ka Lh Na Pc Pd Pk Pp Pq Ta To Vc Vh* | propitia faciens *Mb*.

NEC MANENDI FIDA: ut tecum habeas *Ed* | ut tectum habeas *Pm* | ut tecum habeas eam *Ec Fd Gc Ka* | quia non manet *Ap Fb Pb Pn* | quia nec manet *Er On* | quia non permanet *Ct Eb Fc Ka Lh Pc Pd Pk Pp Pq Ta To* (*Vc*) | qui non permanet *Vh* | ut permaneat *Fd Ef* | quia non habet fidem *Vb* | quia non manet, ut nec manendo in superbiam te eleues, nec relinquando perturberis *Ap Cc Cg Ck Ge Ps* | de cuius fide nemo debet confidere *Vd*.

NEC: est *Er Pn Ps* | tamen *Vh*.

MANENDI: perseuerandi *Fd*.

FIDA: certa *Lh* | est *Ap Pb* (2x).

CUM: est *Pn* | demum *Vh*.

DISCESSERIT: abierit *Fd* | illa *Ld* | illa fortuna *Er* | recesserit a te *Vd* | ab homine *Pd*.

ALLATURA: est *Ap Er Fb Pg Ps* | est tibi *Pp Vh* | quae est *Ec Fd Gc Ka* | apportatura *Ec Gc Ka Lh Pc Pg Pp Vb Vf* | apportura *Eb* | donatura *Ld* | delatura *To* | adductura *Cg* | concessura *Af*.

MAEROREM: tristitia *Vb* | tristitiam *Ld To* | pro amissis bonis *Ap* | propter damna rerum temporalium *Vd*.

14. Quodsi nec ex arbitrio retineri potest et calamitosos fugiens facit, quid est aliud fugax quam futurae quoddam calamitatis indicium?

QUODSI: illa *Pp* | quia *Ld* | scilicet *Lh Pp To Vh* | c{um} est in (...)tis et aduentu aduersitatis *Fc*.

ARBITRIO: libitu *Af Ap Fb Fd Kc Mj Mo Pp Ps Ta Vd* | uoluntate *Eb Ec Ed Fd* (*Ga*) *Gc Ka Na Pc Pk Vf* | opinatione *Ka* | opinatio *Eb* | deliberatione *Ec Gc Ka Lh* | desiderantis *Lh* | hominis *Bd* | ablatiuus *Ps* | ex uoluntate *Pm* | in uoluntate *Vh* | ex propria uoluntate *Cg* | uoluntate desiderantis *Er Fb Mo On Vc* | libitu desiderantis *Ct* | propria uoluntate *Vb* | uoluntate hominis *Ef Pg* | uoluntate hominum *Lh* | uoluntate tua *To* | iudicio hominum *Pq* | iuxta uoluntatem *Pp* | ex uoluntate

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857 recedere] recere *Ta*. **859** ·i·] et *Er On*. **866** quia[3]] quae *To*; **869** nec] nec eam *Cg*. relinquando] relinquendo *Cg*; relin\quaen/do *Ps*.

desiderantis *Va* | ex uoluntate et iudicio *Pd* | hoc est secundum uoluntatem *Ld* | arbitrium dicitur propria uoluntas *Ap Cc Ck Ge Ps Vb* | secundum desiderium hominis uoluntatem desiderantis *Ap Cc Ck Ge Pb Pn Ps* | pro uniuscuiusque uoluntate *Vd* | Arbiter dicitur iudex, quia totius rei habeat arbitrium et facultatem. *Ec Gc Ka Lh* | iudex edicit ius *Ka*.

RETINERI: a te uel ab aliquo *Vd* | illa cum in prosperitate est *Ec Gc* | Illa cum est in prosperitate, non potest retinere ut uult. *Ka Lh*.

POTEST: fortuna *Pd* | fortunam *Mb*.

ET: etiam *Pg*.

CALAMITOSOS: miseros *Bd Pc Pq Ps To Vd* | lamantantes (!) *Mb* | mestos *Lh Ta* | tristes *Ap* | calamitate *Pn* | plenos calamitate *Ap* (*Cc*) *Cg Ck Eb Ec Ed Ef Er Fd Ga Gc Ge Ka Lh Na On Pb Pc Pg Pk Pm Pp Pq Ps* (2x) *Ta To Va Vc Vh* | plenos calamitatis *Af Ct Fb Kc Lc Ld Mj Pt Pd Pq Ta Vd* | plenos miseriae *Pt* | Calamitas a casu dicitur. *Va* | casu plenos, a calamitate, quia calamitas a casu dicitur *Ap Ck Ge Vb* | calamitas a calamo, quia sicut calamus a foris est nitidus, intus autem uacuus et inanis, ita calamitas et inanes et uacuos reddit homines *Af Ap Bc Bd Ck Ct Ge Ka Kc Lc Ld* (*Lh) Mj Mo Pb Pn Pp Pq Ps* (*Pt*) *St Ta Vd*.

FUGIENS: uelociter abscedens *Vb* | recedens *Lh Pp Pd Ta To Vh* | illa *Bd Pg* | ipsa *Ld* | fugax fugitiua *Pq* | instabilis *Eb Ed Ka Lh*.

FACIT: si *Ps*.

ALIUD: dum manet *Vd*.

FUGAX: fortuna *Af Cc Cg Ck Ct Eb Ed Er Fb Ge Ka Lh Mj Pb Pc Pg Pk Pm Pn Pp Ps Pt Ta Vb Vc Vh* | illa *Fb Pq* | ipsa *Pk* | eius *Ld* | fugitiua *Ap Cc Cg Ck Ct Er Fb Fd Ge Pb Pc Pk Pn Pp Ps Pt Ta Vc Vf* | fugiens *Eb Fc Ka Lh Pp To* | illa fugitiua *Ld* | dum incipit fugere *Pd* | ipsa fortuna prospera in aduersitate *Ap* | ipsa fortuna *Vd* | Significat omnia bona quae in praesenti uita homini accedunt similiter et recedunt. *Mj*.

QUAM: nisi *Ap Pb Pn* | modo *Vd*.

FUTURAE: uenturae *Vd*.

QUODDAM: hoc *Eb Ec Gc Ka* | praesens *Lh Ta* | aliquiddam *Er* | nihil aliud *Fb Pt*.

CALAMITATIS: miseriae *Ap Cc Cg Ck Fb Ge Ld Pq Pp Ps To Vb Vd Vf*.

INDICIUM: signum *Ld Vd* | manifestatio *Ap* | ingenium *Eb Ka Lh* | argumentum *Eb Ec Gc Ka Lh*.

15. Neque enim quod ante oculos situm est suffecerit intueri, rerum exitus prudentia metitur; eademque in alterutro mutabilitas nec formidandas fortunae minas nec exoptandas facit esse blanditias.

NEQUE: imprudentia *Pt*.

QUOD: hoc *Fd* | praesens *Eb Ka Lh Ta* | quod praesens est *To*.

OCULOS: hominis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps Pt* | hominum *On* | sed futura *Pq Vh*.

SITUM EST: positum *Ap Cc Cg Ck Er Fb Ge Ld Mb On Pb Pn Ps Ta Va Vb Vf* | ordinata *Pc* | positum est *Lh* | in praesenti est positum *Pd* | unicuique *Ec Ef Fd Gc* |

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898 quia] qui *Ec Gc*. **905** plenos] plenus *Er.* | calamitate[2]] < calamitatis *Ap*. **909** calamitas] calamitas dicta est *Mo*. | calamo] calamo dicitur *Lh Ta*; calamo nomen sumpsit *Af Pq*. | a[2]] om. *Bc Lc Ld Mo Pt*. | nitidus] niti *St*. **910** et inanis] om. *Bc.* | ita] om. *Bd.* | et[2]] om. *Af Bc Bd Kc Lc Ld Lh Mj Mo Pp Pq Ps St Vd.* | inanes] inanis *Ta*. | reddit] reddet *Ap Ck Ge*; < reddet *Ld*.

cuique *Vh* | prosperum, uel aduersum *Ed Pm* | prosperum, uel aduersum, quod tam in praesenti est, sed finis rerum intuendus est *Ec Gc Ka*.
SUFFECERIT: sufficit *Ap Cc Cg Ck Ct Fc Ge Pb Pd Pn Ps Vc Vd* | sufficitur *Ta* | sufficere debet *Fb Pt* | sufficere poterit *Mf Px To Vh* | satis fuerit *Pc Vf* | satis erit *Vb* | satis est *Er Va* | abundauerit, sufficiet *Lh* | abundauerit unicuique *Eb Ka Mh* | sapienti *Bd* | sapientibus *Pq* | Non oculis corporis sufficiat intueri, sed ratione mentis. *Pp* | ut praesentiam aspitiatis tantum non futuram *Ld*.
INTUERI: pro libitu *Ap Cc Cg Ck Er Fb Ge On Ps* | aspici *Vb* | uidere *Ld Pq Vd* | ab hominibus *Ap Pb Pn* | nec praesentia pro libitu permittit intueri *Ap* (*Cc*) *Ck* (*Er*) *Fb Ge Lh Pc Pk Ps Ta Pb Pn Vc*.
RERUM: temporalium *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps*.
EXITUS: fines *Ap Bd Cc Cg Ck Ct Eb Ed Ef Er Fd Ge Lh Mh Pb Pc Pg Pm Pn Pp Pq Ps Ta To Va Vb Vc Vh* | finis *Fb Ld Mb Mo Pk Pt* | finem *Ka Vd* | fin{...} *Na* | egressum *Ka Lh* | egressus *Eb*.
PRUDENTIA METITUR: considerare prudens homo fortunae motus, quae motantur de aliqua, ·i· felicitate in infelicitatem *Ap* (2x) *Ck Ge* | Prudentia hominum debet considerare exitus rerum ·i· ea, quae futura sunt, quia non sufficit intueri ·i· non est rerum considerare, ea quae non \an(te)/ oculos sita sunt. *Pt*.
PRUDENTIA: hominis *Ap Cc Cg Ck Eb Ec Fb Fd Gc Ge Ka On Pb Pn Ps* | sapientia *Pd Vd* | homo utens prudentia *Vf* | prouidentia quilibet *Pp* | prouidentia quislibet *Pk* | prudentibus hominibus *Go* | quisque prouidus *Lh Ta* | prudens quisque *To* | prouidus quilibet *Pq Pc* | prudens homo *Fd* | qui prudens est prouidet futura *Mf* | Prudens dicitur quasi porro uidens ·i· longe. In omni autem re finem debet. *Vd* | Prouidet sapientia hominis finem omnium rerum. *Va* | etiam uel certe *Px*.
METITUR: considerat *Ap Cc Ck Er Fb Ge Pb Pn Ps Vf* | mensurat *Vb Vd* | prouidet *Ap* (*Cc*) *Cg Ck Ge Pb Pn Pp Ps* | praeuidet *Eb Ec Fc Gc Ka Lh Mh Px Ta Vh* | penset *To* | pensat *Lh* | disponit *Ct Lh Pq Ta Vc* | prae- *Px* | regit *Eb Ec Gc Ka Lh*.
EADEM: similis *Ed Pc Pk Px To Vh* | una *Eb Ec Fd Gc Ka* | finis *Vh* | similiter *Lh*.
IN ALTERUTRO: est *Ta Vb* | in prosperitate in aduersitate *Ge Pt* | in prosperitate et aduersitate *Ap* | in prosperitate et in aduersitate *Cc Cg Ck Pb* | prosperitate et aduersitate *Vh* | prosperitas siue aduersitas *Vh* | in prospero et in aduerso *Er Fb On* | in aduerso et prospero *Af* | in prospero et aduerso *Pq* | et in aduerso et in prospero *Vb* | in prospera et aduersa, et rursus de aduersa in prospera *Bd* | de prospero in aduersum *Fd Vf* | de prospero in aduersum et de aduerso in prosperum *Ld* | in bono et malo *Ed Mj Ka Na Pm Px* | in bono et in malo *Ga* | in bono et in (ma)lo in prosp(eritate) et in aduer(sitate) *Ef* | in regressu prosperitatis, et aduersitatis *Eb Ka Lh* | in felicitate et in aduersitate *Mb* | et in bono et in malo, et in aduersitate et in prosperitate. Mutatur prosperitas in aduersitatem et aduersitas in prosperitatem. *Pp* | in utroque in bono et in malo, ·i· in egressu prosperitatis et aduersitatis *Ec Gc* | debent *Vh* | et in prosperitate et in aduersitate. Mutatur enim prosperitas aduersitate, aduersitas prosperitate. (*Er*) *Lh Pc Pk Ta Vc* | ab aduersitate in prosperitatem et a prosperitate in aduersitatem *Pg* | de aduersitate in prosperitatem, et de prosperitate in aduersitatem *Vd* | quando prosperitas in aduersitatem et aduersitas in prosperitatem uertitur *Pd* | nec formidandas: in aduersis formidandas quia possunt(?) meliora conuerti nec exop{tandas} quia possunt uerti in malam fortunam *Fc* | de prosperitate in aduersitatem et de aduersitate in prosperitatem *Va* | Mutatur enim prosperitas aduersitate, aduersitas

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948 praesentia] praescientia *Pc*. | libitu] limita *Er*; libita *Fb*. | intueri] ei intueri *Lh Ta Vc*; eu tueri *Er*; eum tueri *Fb*. **980** in[1]] om. *Lh Ta Vc*. | Mutatur] motatur *Lh Ta*. | enim] autem *Ta*.

prosperitate *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | in prospero et in aduerso quia quem modo eleuat cito humiliat et quem modo humilauit cito eleuabit et ideo nec eius minae id est humiliatio uel depositio sunt timendae quia sicut diximus quem modo humilauit cito eleuabit, nec eius blanditiae (*gl.* prospera) id est eleuatio uel exaltatio sunt exoptandae quia quem modo eleuauit cito humiliabit et ita in his ambobus suam exercet mutabilitatem *Vf*.

MUTABILITAS: instabilitas *Ld* | fortunae *Pt* | fortunae ipsius *Vd* | metitur sibi *To* | iamque dedisset *Ps*.

FORMIDANDAS: esse *Lh Ta* | timendas *Ld Vb Vd* | ne perdat *Va* | quia potest mutari in bonum *Eb Ec Ed Fd Gc Pm* | quia uerso potest mutari in bonum *Ka*.

FORTUNAE: aduersae *Ap*.

MINAS: terrores *To*.

EXOPTANDAS: appetendas *Pd* | desiderandas *Pc* | concupiscendas *Vd* | in bono et malo *To* | prudenti *Vh* | quia potest conuerti in malum *Eb Ec Ed Gc Ka* | quia potest uerti in malum *Pm*.

FACIT: mouet *Lh Ta* | contineat *Ef* | ut abeat *Va* | si uenit *To* | fortuna *Ec Ef Gc* | facit si discedit *To*.

BLANDITIAS: felicitates *Pc* | eius *Eb Ec Ef Gc Ka* | fortunae *Vf* | fortunae prosperae *Ap* | nec prospera eligenda sunt sola, nec sola aduersa deuitanda, sed utraque illa ne corruat, ista ne frangat *Ap Cg Ck Ge Lh Pd Ta*.

16. Postremo aequo animo toleres oportet quicquid intra fortunae aream geritur cum semel iugo eius colla summiseris.

POSTREMO: ad ultimum *Ap Cc Ck Er Fb Ge Mo On Pb Pn Ps Pt To Va Vd Vf* | demum *Cg* | summo uel nouissimo *Pq* | dico *Ka* | dicam *Fd* | (m)axime *Ed*.

AEQUO: recto *Vb* | patienti *Lh Ta To* | aequali *Af* | sustentabili *Vb* | aequanimiter patienter *Vd* | in bono ac malo *Vh*.

TOLERES: ut *Af Ap Bd Cc Cg Ck Ef Fd Ge Mj On Pb Pg Pp Ps Px Va* | sustineas *Ld Pd Vf* | sustines *Pt* | perferas *Lh Ta* | sufferas *Eb Ka* | sufferes *Lh*.

OPORTET: te *Ef* | necesse est *Eb Ed Fd Ka Pm*.

INTRA FORTUNAE AREAM: in hoc mundo *Ap Cc Cg Ck Ec Ed Er Fd Gc Ge Ka Pb Pm Pn Ps Pt.*

AREAM: uolubilitatem *Fb Fd Ld Vf* | mundum *Ga Na Vh* | dignitatem *Pg To* | domum *Ap* | circulum *Eb Ec Ed Fd Ga Gc Na Pm Px To Vh* | actum mundi uel ludum *On* | hoc mundo *Eb* | in circulum *Ka* | gremium uel (...) mundi et ludum *Pd* | mundum significat *Mb* | praesens saeculum *Ta* | praesens saeculum uel terram *Lh* | Aream fortunae uocat mundum. *Fd* | Area ab ariditate dicta, ubi trituratur annona. *Pg* | (A)rea est ubi tri(tu)ratur annona. *Ed* | Area est ubi trituratur annona. Significat mundum. *Ef* | Area fortunae mundus est, in quo res uentilantur diuersae. *Ka Lh Px Vh* | Area fortunae est mundus, quo uentilan(tur) diuersae causae. *Fc* | Est etiam area locus planus et spaciosus ubi frumenta uentilantur. *Vd* | Area fortunae mundus, in quo res diuersae uentilantur. Area proprie dicitur ubi grana triturantur. (*Pd*) *To* | Area fortunae est mundus iste, in quo, sicut pueri in area, sic ludit fortuna, quos uult humiliando, quos iterum uult exaltando. *Vd* | Area utique fortunae est mundus, in qua res uentilantur. Area quippe dicitur ubi grana

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1006 prospera] propera *Ap Ck Ge.* | sola[1]] om. *Lh Ta.* | deuitanda] euitanda *Lh Ta.* | utraque] utraque consideranda *Pd*; utraque cauenda *Lh Ta.* **1007** ne[1]] nec *Ge.* | corruat] corruitur *Lh.* **1031** mundus] est hic mundus *Pd.* | diuersae] diuisae *Pd.*

triturantur. Hic significat mundum, in quo fortuna ludos suos exercet, quosdam humiliando, quosdam exaltando. *Lh* | Area fortunae est hic mundus, ubi ludos suos exercet ipsa, et ubi diuersae res uentilantur ac uelut triticum triturantur. *Ap Ck* (*Er*) *Ge Lh Pc Pk Pn Pp Ps* (*Vc*) | Area dicitur proprie ubi frumentum teritur, ab ariditate dicta. Hic mundum uero designat, ubi teriuntur boni et eleuantur mali. *Ap Ck Ge Vb* | Area proprie dicitur locus ubi triturant annonam. Area tamen fortunae uidetur esse mundus, in quo quos eleuat, deprimit, et quos deprimit, eleuat. *Mf* | Area dicitur proprie locus uacuus ubi triturantur annonae. Area tamen fortunae uidetur esse mundus, in quo quosque eleuat ac deprimit. *Ec Gc Ka Lh* | Area dicitur proprie locus uacuus, quasi exaruerit, et non possit quicquam generare, ubi triturant annonam. Area autem fortunae uidetur mundus praesens, in quo quosque eleuat et deprimit. *Va* | Locus est planus et spatiosus, in quo ludunt pueri, ubi etiam uentilantur frumenta. Significat hunc mundum, in quo fortuna ludos suos exercet, quosdam humiliando, quosdam exaltando. *Af Ap Bc Bd Ck Ct Fd Ge Kc Lc Mj Pb Pn Pp Pq Ps Pt St Ta To*.

GERITUR: agitur *Ld* | fit *Bd* | efficitur *To* | portatur *Px*.

CUM: postquam *Pk* | Videlicet ut secundum tuum libitum quando uolueris tecum maneat. Iterumque quando uolueris recedat, quod non potest fieri. *Lh*.

IUGO EIUS COLLA SUMMISERIS: uigorem animi tui eius dominio *Ct Lh Pp Ps Ta Vc* | uigorem animi tui eius dominio inclinaueris *Ap* (*Cc*) *Cg Ck Ge Pb Pc Pk Pn Vf* | uigorem animi tui iugo eius inclinaueris *Pq* | animi tui uigorem (in)clinaueris *Fc Vh*.

SEMEL: semper *Pg*.

IUGO (\SUB IUGO/ *Ph*): seruitio *To* | dominio *Vd* | legi *Lh*.

EIUS: fortunae *Ld Pc Pg Pp*.

COLLA: tua *Bd* | animi tui uigorem *Eb Ec Gc Ka Lh* (*Pd*) *Px Va* | animi uigorem *To* | optando prospera et aduersa timendo *Lh*.

SUMMISERIS: inclinaueris *Eb Ec Gc Ka Lh Pp Ps Px Ta To Vc* | subiceris *To* | supposueris ad cognoscendum eam *Pd* | praeteritum coniunctiui *Eb Ec Fd Gc Ka*.

17. Quodsi manendi abeundique scribere legem uelis ei quam tu tibi dominam sponte legisti, nonne iniurius fueris et impatientia sortem exacerbes quam permutare non possis?

QUOD-: quia *Er*.

MANENDI: fortunae *Mb* | dum prospera est *Eb Ec Fd Gc Ka Mh Pm* | dum prospera *Ed* | tuum quamdiu uis *Vh*.

ABEUNDIQUE: similiter *Vh* | cum aduersa est *Eb Ec Ed Fd Gc Ka Mh Pm*.

SCRIBERE: ponere *Vf* | imponere *Ap Fb Fd Ld Mb Pp Pt* | determinare *Va* | sicut domini seruo *Ta* | sicut ancillae *Lh* | seruo *Lh* | dare iuxta uoluntatem tuam, ut prosperitatibus permaneat quando tu uelis, et si aduersa est, mox ut uelis, abeat, aduersa esse desistat, ut non potius ei concedas sua mutabilitate uti, ut interdum prospera sit, interdum aduersa *Ec Gc Ka*.

1036 fortunae] fortuna *Ap Ck Ge*. **1037** ipsa] ipse *Ge*. | diuersae] diuersa *Er*. | uelut triticum] uult utoriticum *Vc*; uel triticum *Lh*; uulti (...)riticum *Er*. **1039** teriuntur] teruntur *Ap*. **1046** Locus] locutus *Kc*. | est] om. *To*. | planus] plenus *Ct Pb*. | in quo] ubi *Bc Lc*. | ubi] in quo *Bc*. **1047** Significat] significat uero *Lc*. | mundum] locum *Mj*. **1048** humiliando quosdam] om. *Bd*. | quosdam[2]] quos *Bc*. **1054** dominio] domino *Pb Pn*. **1076** abeat] habeat uel est *Ka*. **1077** mutabilitate] mobilitate *Ec Gc*.

II prosa i

LEGEM: ut tecum maneat *Pd* | ut tuo iussu stet tecum uel eat *Vf* | ut quando uis maneat et recedat *Pd* | ut maneat et recedat quando uolueris *Ta* | ut maneat (tec)um et quand(o re)cedat *Ef* | ut recedat quando uolueris *Lh* | ut tecum maneat et recedat quando uolueris (*Fc*) *Ka Lh Px To Va Vh* | uidelicet ut secundum tuum libitum quamdiu uolueris, tecum maneat, iterumque quando uolueris, recedat, quod non potest fieri *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn* (*Pp*) *Ps Ta Vc*.

UELIS: si *Mb*.

EI: fortunae *Ap Cc Cg Ck Fd Ge Ld Lh Mb Pb Pd Pg Ps Pt Ta To Vb Vd Vf*.

QUAM: fortunam *Er Fb Ld* | fortuna *Vh*.

SPONTE: uoluntarie *Cc Cg Ck Ge Ps* | altro *Pd* | ultro *Lh Ta To*.

LEGISTI (ELEGISTI *Ef*): elegisti *Ed Fb Fd Ga Ka Mh Mb Mo Na Pg Pk Pp Va Vd* | constituisti *Lh Ta*.

NONNE INIURIUS FUERIS: nonne facis contra legem? Iniurius dicitur contrarius, ·i· (contra) legem agens *Vb*.

INIURIUS: iniuriosus *Ap Cg Ck Eb Ec Ed Ef Er Fb Fd Ga Gc Ge Ka Ld Lh Mb Na Pb Pc Pd Pk Pn Ps Px Va Vc Vh* (2x) | iniuriosius *Pt To* | perosus *Ap Cg Ck Ct* (*Er*) *Ge Lh Pb Pc Pk Pn Ps Ta Vc* | sine iure *Fb Vf* | iniustus (*Er*) *Lh Pc Pg Pk Pt Ta To Vb Vc* | calumniosus *Vd* | iniquus *Ed Pm* | inuidus *Ed* | iniuriam faciens *Mf* | contrarius *Ed Mf Pm Px* | Iniurius dicitur contra legem agentis. *Af* | Iniurius dicitur contra legem agens, quia seruus non debet legem dare domino, sed dominus debet imperare seruo. *Lh Ta* | iniuria iniuste aduerbium est; iniurius iniuste agens *Kr* | eius parti *Vh* | ex eius parte *Ka*.

FUERIS: eris *Ap Ck Ct Fb Ge Pb Pc Pk Pn Pq Ps Ta Vb Vc* | ei *Er Fd Ka On* | dominae tuae *Pd* | timet *Px*.

INPATIENTIA (PER IMPATIENTIAM *Ct Fc*): tua *Ap Cc Cg Ck Eb Ec Ef Fb Fd Gc Ge Ka Pb Pc Pg Pk Pn Pp Ps Vd* | tuam *Ct Fc* | per *Ap Bd Ck Ge Lh Pc Pk Pn Ps Ta Vc* | cum *Eb Ec Ed Ef Fb Fc Fd Ga Gc Ka Na Ps Px To Vh* | cum deest *Pm* | per impatientiam *Va* | ablatiuus *Fd Vb Vf* | quamuis constringeres illam tua lege (*Er*) *Vc* | quia quanto impatientior contra aduersam fortunam fueris, tanto acerbior tibi fiet *Bd* | Patientia omnia tolerabilia.facit, Econtra impatientia etiam leuia quaeque et minus ponderosa intolerabilia facit. *Vd*.

SORTEM: fortunam *Eb Ec Fd Gc Ka Ld Lh Mf Px To Vf Vh* (2x) | partem *Pg* | illius *Af Ap Ct Kc Lh Mj Pp Pq Ps Pt Ta* (2x) *Vd Vf* | euentu *Bd To* | legem *Cg* | eius partem *Ga Na* | diuinatio *Pd* | illius legem *Fb* | legem fortunae *Ap* (*Cc*) *Ck Er Ge Pb Pc Pk Pn Pp Ps Ta Vc* | legem fixam *On* | euentum fortunae *Pq* | fortunae sc, quia innoxius esse uideris *Vb* | potestatem, quasi per sortem acceptam *Ec Fd Gc Ka* | Non debet uir prudens solummodo praesentia cogitare, sed finis prouentum. *Af Ap Bc Fd Ka Kc Lc Ld Lh Mj Pp Pq Ps Pt Ta To Vd Vf* | Prudens homo non solum ea quae sunt praesentia sed etiam ea quae futura sunt praeuidere solet *Vf*.

EXACERBES (EXACERBABIS *Bd Pg Pk Vc* | > EXACERBABIS *Vf* | EXACERBAS > EXACERBAES *Af* | EXERCEBIS *Pd* | EXACER\BA/BIS *Vd* | < EXARCERBES *Ga* | EXACERABIS > EXACERBES > EXACERBABIS *On* | EXACERBABIT > -BIS *Ta*): exacerbes *Pg Vc* | exacerbabis *Ap Cc Ck Er Fb Fc Ge Ld Mo Pb Pc Pd Pk Pn Pp Ps Px Vh* | exacerbas *Fc* | prouoces *Eb Ec Ed Ef Fb Gc Ka Mo Pm Px To Va* |

1081 et[2]] uel *Px Va*. **1082** quando] quandocumque *Va*. | tuum] meum uel tuum *Pp*. | libitum] om. *Ck Ge*; \libitum/ *Ps*. **1083** tecum] om. *Ap Ck Ge Pn Ps*. | tecum…uolueris[2]] om. *Pb*. recedat] praecedat *Ap Ck Ge Pb Pn*. **1106** constringeres] constringere *Vc*. | tua] tuam *Er*. **1112** legem fortunae] lege infortune *Pb*; **1115** Non] quia non *Mj*. | debet] debeat *Lh*. solummodo] non solummodo *Af Kc Lh Ps To Vd*; non solum *Pq*. | praesentia] praesentiam *Lc Vf*. prouentum] p{er}uentum *Fd*; euentum *Lh*.

prouocabis *Fd Ld Lh Pt Ta Vf* | conturbas *Mb* | increpes *Fb* | amarices *Bd* | inrites *Vb* | ad iram prouocabis *Cg* | ad iracundiam prouocabis *Ap Cc Ck* (*Er*) *Ge Pb Pc Pk* | ad iniuriam prouocabis *Pp* | irgremist (OHG) *Vh*.
QUAM: fortunam *Ld To* | legem *Er* | sortem *Bd* | tamen *Vh*.
POSSIS: potes *Ap Ef Fd Lh Pb Pn Pq Ps Vc* | potest *Eb Ka Pt* | pro non potes *Fb* | ut certiorem illam habeas *Ap Cg Ck Ct* (*Er*) *Ge Pc Pk Pn Pp Ps Ta Vc* | ut non sit mutabilis *Ct Pc Pk Pp Vc* | ut non sit motabilis (*Cc*) *Ck* (*Er*) *Ge Pb Pn Ps Ta* | ut fidelior est *Pd* | incertiorem habeas *Pb* | quia subiectus es ei *Va*.

18. Si uentis uela committeres, non quo uoluntas peteret sed quo flatus impellerent promoueres; si aruis semina crederes, feraces inter se annos sterilesque pensares. Fortunae te regendum dedisti, dominae moribus oportet obtemperes.

UENTIS: affirmatiue *Go* | Dat exemplum de nautis. *Lh Ta* | intende istud exemplum (*Ef*) *Fd* | Comparatio est, istud exemplum intende. *Eb Ec Gc Ka*.
UELA: ad nauigandum *Ap* | tua *To*.
COMMITTERES: tribueris *Vb* | confideres *Ap* | demitteris *Ka* | demittere *Eb* | dimitteres *Lh*.
QUO: illuc *Ap* | ubi *Fd To* | in illam partem *Bd*.
UOLUNTAS: tua *Eb Ef Fc Fd Ka Pd Pg Va Vd*.
PETERET: uoluisset *Ef Mb* | desideraret *Eb Ka Lh* | cuperet *Fd*.
FLATUS: uenti *Af Bd Eb Ka Lh Pd Ta To* | uentorum *Va Vd*.
IMPELLERENT: te *Eb Ec Ef Gc Ka To* | truderent *Vb* | cogerent *Vf*.
PROMOUERES (PROMOUERE *Ed* | > PROMOUERERIS *Pg*): ea *Af* | prouenires *Ap Cc Ck Ge Lh Pb Pn Ps Vf* | proueneres *Vc* | ires *Eb Ec Ed Fb Fd Gc Ld Pm* | transires *Mb* | tenderes *Ap Cc Cg Ck Ct Ge Lh On Pb Pc Pd Pk Pn Pq Ps Ta Vc Va* | ambulares *Ap* | protenderes *To* | proueheres (*Ef*) *Pc Pk* (*Px*) | intenderes *Vd* | undas *Vh* | nauem proueheres *Pd* | in eam partem *Af* | flecteres uela *Ec Fc Gc Ka* | uela flecteris *Eb*.
ARUIS: terris *Ld Vd* | in terris *Ap*.
CREDERES: seminares *Pp* | si seminares *Eb Ka* | commendares *Fd Mf Va* | committeres *Pn Vd*.
FERACES (FERTILES *Ps*): feraces *Ps Ta* (!) | fertiles *Ap Bd Cc Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Ka Lb Ld Lh Mb Mf Mo Pb Pd Pk Pn Pq Pt Vb Vc Vf* | fructiferos *Ga Ka Na Pg To* | ferales *Vd* | abundantes *Pc* | fecundas *Va* | fertiles, ferax nominatiuum facit *Mb* | utrum essent fertiles messes an non excogitares, quia tuo examine neutrum essent *Va*.
ANNOS: tempora *Eb Ec Gc*.
STERILESQUE: infructuosos *Lh Ta Vd* | infertiles *To* | sine fructu *Pc* | infecundas *Va* | Si uel abundantia uel inopia frugum proueniret, patienter sufferas et inuitus. *Ec Gc Ka* | Sicut annus unus sterilis, alter fertilis erit, sic aduers(a) fortuna in bonam conuerti po(test). *Fc*.
PENSARES: disponeres *Ap* (*Cc*) *Cg Ck Ct Er Fb Ge On Pb Pc Pk Pn Pp Pq Ps Vc* | oporteret *Vf* | considerares *Pd* | putares *Mb* | rimares *Ps* | cogitares *Lh Ta* | ponderet *To* | ponderares *Af Pq* | patienter sustineres *Pt* | assimilares *Vd* | numerares *Ec Gc* | numerares, mensurares *Eb Ka Lh* | Ita te obfirmares tuumque animum ita

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1128 certiorem] incertiorem *Ap.* | illam] illa *Ct.* **1138** Comparatio] comparatio enim *Ec Gc*. **1163** et] uel *Ec Gc*. **1169** Ita te] itaque *Er Lh Ta Vc.* | Ita…animum] tu uero ita animum tuum obfirmares et *Pp.* | te] tu *Va.* | tuumque] tuum *Ap Pb Pn Va*; tuamque *Lh*.

disponeres, ut si ueniret fertilitas gratularemur, si sterilitas aequo animo tolleraremur, cogitantes quia si uno anno non daret fructus, alio redderet iamque dedisset. *Ap Ck* (*Er*) *Ge* (*Lh*) *Pb Pc Pk Pn Pp Ps Ta Va Vc* | Hoc faciunt agricolae: computant uidelicet quantum uno anno perdiderint. Uerum in alia recompensetur, quia non omnibus annis terra aequaliter producis fructus. *Vd* | In fertilibus annis bene disponenda ponderes steriles annos sequi posse, et in anno sterili iterum melius habere speraris. Aliter quia fertiles anni sequerentur, siue steriles necessario sufferres. *Lh* | quamuis constringeres eam tua lege, quamuis certares ut non mutabilis esset *Va*.

FORTUNAE: enim *Ef* | fortunae casus euentuum, sors diuinatio *On*.

REGENDUM: dominandum *Ap* | gubernandum *Vd* | felicitatem optando et aduersa timendo *Lh Ta*.

DOMINAE: tuae *Pd* | fortunae *Ka Vd*.

MORIBUS: legibus *Lh Ta* | cum *Pc*.

OPORTET: aequum *Pd* | aequum est *Ld* | aequum est, quia sic res exigit *To* | aequum est, quia sic res desiderat uel exigit *Lh* | te *Pc*.

OBTEMPERES: obedies *Af Ap Cc Cg Ck Ge Lh Pb Pg To* | obedias *Ct Eb Fb Fd Ka Kc On Pn Pp Ps Ta Vd Vf* | ut *Af Ef Fd Pb Va* | ut obedias *Ld* | patiendo *Lh*.

19. Tu uero uoluentis rotae impetum retinere conaris? At, omnium mortalium stolidissime, si manere incipit fors esse desistit.

TU UERO: o Boeti *Vd* | ubi est sensus *Eb Ec Gc* | ubi est sensus istius *Ka* | aut haec yronice aut interrogatiue dictum est *Go*.

UOLUENTIS ROTAE: Fortuna in modum rotae depingitur. *Vd* | Fortuna enim semper rotam uersare dicitur. *Vd* | Fortuna rotam merito significat quia in modum rotae uoluitur. *Pd* | Fortuna quasi rota pingitur eo quod instabilis est. *Pg* | Fortuna rotae admodum depingitur, quia sicut rota nunc superius, nunc inferius circumuoluitur. *Cg* | In modum rotae pingitur fortuna, quia sicut illa semper uoluitur, sic et ista quia aliquando eleuat, aliquando deprimit. *Va Vb* | Fortuna in modum rotae depingitur, quia sicut rota, quod nunc inferius est, ostendit supra, nunc quod superius, infra, ita fortuna nunc humiles exaltat, nunc altos humiliat. *Af Ap Bc Ck Ct Fd Ge Kc Lc Ld* (2x) (*Lh*) *Mj Pb Pn Pp Pq Ps Ta* (*To*).

UOLUENTIS: uolubilis *Pg* | mouentis *Lh Ta* | labentis *Ba* | cito currentis *Ap*.

ROTAE: fortunae *Ap Cc Cg Ck Ct Er Fb Fc Ge Ka Ld* (2x) *Lh On Pb Pn Pq Ps Pt Ta Vc Vf*.

IMPETUM: motum *Ld Lh To* | statum *Lh Ta* | cursum *Ld Lh Ta* | drati (OHG) *Eb Ec Gc*.

RETINERE: prohibere *Lh Ta* | non potes *Vd*.

CONARIS: laboras *To* | uolueris *Eb Ed Pm* | uolues *Ga Ka Na Vh* | uol(...)re *Ef*.

AT: sed *Cc Cg Ck Ge Ps Px Vb Vh* | iam increpat eum *Vd*.

MORTALIUM: hominum *Eb Ef Ka Lh Ta*.

1170 fertilitas] feralitas *Vc*. | gratularemur] gratulareris *Pp Va*; < gratularemus *Ap*. | si[2]] sin *Lh Pc Pk Pp Ta Va Vc*; si in *Ap Er Pn*; si «...» *Pb*. **1171** tolleraremur] tolleraremus *Pb Pc Pk Pn*; tolerares *Pp Va*; < tollaremus *Ap*. | cogitantes] cogitans *Pp Va*. | redderet] < reddet *Ap*. iamque] qui iam *Va*. **1172** dedisset] inde (de)disset *Er*. **1186** obedies] obediens *To*. | obedias] < obedies *Pn*.; > obedies *Ps*. **1199** semper] om. *Vb*. **1200** deprimit] deprimitur *Vb*. | Fortuna] fortunam *Lc*. **1201** rota] om. *Kc Mj*. | est] om. *Ld*(1). | ostendit] ostenditur *Af*. | supra] om. *Bc*; supra et *Ld*(1). **1202** superius] superius est *Bc Ta*. | humiles] humilis *Bc*. | altos] etiam altos *Bc*.

II prosa i

STOLIDISSIME: o *Lh Pc Ps Pt* | stultissime *Cc Ct Cg Ck Eb Fb Fd Ge Kc Ld Lh Mj Mo On Pb Pn Pp Ps Pt Ta Vb Vd Vf* | stultissimis *Ap* | nugacissime *Lh Ta* | uocatiuus *Pg*.

SI MANERE INCIPIT: stabilis fuerit *Ld* | si stabilis fuerit *Fd Pt Vf* | stabilis esse *Eb Fc Ka* | stabilis esse semper in uno *Ec Gc* | si immutabilis esse coeperit *Pd* | si fortuna manserit in uno statu, non erit fors postea *Ap* | permanere immutabilis *Vd* | quia eius ratio non est, ut sit stabilis *Va* | si inchoauerit manere tecum quod illi contrarium est *Lh Ta* | si incipit stabilis esse, tunc non est fortuna *Vh* | secundum suam uoluntatem non fecerit *Pp*.

INCIPIT: fortuna *Bd Ka On Pc Pp To* | ipsa fortuna *Vd*.

FORS: fortuna *Af Ap Cc Cg Ck Eb Ec Ed Ef Fb Fd Ga Gc Ge Ld Lh Mb Na On Pb Pd Pg Pn Pq Ps Pt Px Ta To Vb Vc Vf Vh* | mutabilis *Mb* | euentus *To* | fors nomen est dyptotum, fors, a forte *Ka* | fors nomen est diptotum, fors nominatiuus, forte ablatiuus *Ec Gc*.

DESISTIT (DESINIT *Ps*): desistit *Af* (!) *Ps* | desinit *Bd Cc Ct Cg Ck Ge Px Vf* | deerit *Ld* | illa *Ps* | Iam non erit fortuna *Vd*.

II metrum i

HEADNOTES: iambicum trimetrum hipponactium acatalecticum *Pn Vf Vh* | iambicum hipponacticum acatalecticum *Go* | iambicum trimetrum hipponactium *Ck Vb* | metrum iambicum hipponactium *Ap Bb Cc Cg Fc Fd Lh* | iambicum archilochium constat trimetro acatalecto. *To* | metrum iambicum hipponactium, constans trimetro \a/catalectico *Ka* | metrum hipponactium iambicum trimetrum *Bc Mb* | metrum iambicum senarium acataleticum, constans iambo tribracho spondeo anapesto *Vd* | metrum iambicum hipponactium, constans trimetro acatalecto claudo, simile huic Quisquis profunda *Pd* | Metrum iambicum hipponacticum imparibus locis potest recipere iambum tribrachum, spondeum, dactilum, anapestum, paribus tantum iambum tribrachum et saepe apud comicos anapestus. (*Ec*) *Gc* | Metrum iambicum trimetrum hipponacticum acatalecticum constat iambo tribracho, spondeo, dactilo et anapesto. *Pc Pg Pk* | iambicum hipponactium, constans trimetro acatalecto. Iambica uero metra imparibus quidem locis possunt recipere iambum tribrachim. *Pt* | metrum iambicum hipponactium, constans trimetro acatalectico. Recipit enim iambum tribrachin, spondeum et anapestum et dactilum. *Ga* | Octauum genus est iambicum hipponactium, constans trimetro acatalectico. Iambica uero metra imparibus quidem locis possunt recipere iambum tribachum, spondeum, dactilum, anapestum, paribus uero tantum iambum tribrachum, et frequenter apud comicos anapestum. Ita tamen ut multarum breuium iunctura uitetur. Huiusmodi autem genus bis posuit. Haec cum superba uerterit, Quisquis profunda mente. *Af Bd Pp* | metrum iambicum hipponactium, constans trimetro acatalecto claudo. Recipit iambum tribrachum, spondeum, dactilum, anapestum locis imparibus, paribus autem iambum tribrachum(?) et pyrrich{ium} loco ultimo. Simile huic Quisquis profunda mente uestigat uerum. *On* | Superba uerterit uices dextra. Quis quis profunda mente uestigat uerum. *Lh* | idem Quisquis profunda mente uestigat uerum. *Ta*.

1. Haec cum superba uerterit uices dextra

HAEC: fortuna *Af Ap Bd Cc Cg Ck Ct Eb Ec Ed Er Fb Fc Fd* (2x) *Ga Gc Ge Ka Kc Ld Lh Mh Mj Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt Px St Ta To Vb Vc Vd Vf Vh*.
SUPERBA: potenti *Ap Cc Cg Ck Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc Vf* | inexpugnabilis *Ef Ka Mf To* | inexpugnabili *Ap Cc Ck* (*Ed*) *Fc Ga Ge Na Pd Ps Px Va Vh* | insuperabili *Ap Cc Ck Ct Er Fb Fd* (2x) *Ge Ld Lh Pb Pc Pk Pn Pp Ps Ta Vc* | inreuocabili *Lh* | inreuocabilis, inflexibilis *Mb*.
UERTERIT: mutauerit *Fd* (2x) *Ld Pd Va Vd* | conuerterit *Ga Na Vh* | uertit *Na* | in altero *Mf* | ex uno statu in alterum *Eb Ec Gc Ka Lh Mf*.

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3 hipponactium] hipponacticum *Vf*. | acatalecticum] acatalectum *Pn Vf*; acatalectu *Vh*. **5** hipponactium] hipponacticum *Bb Fc*; rponaticum *Ap Cc*; arponaticum *Cg*. **13** hipponacticum] hipponactium *Pg Pk*. | acatalecticum] acatalectico *Pg*. **19** acatalectico] catalecto *Af Bd*. imparibus quidem] \in/ inparibus quidem *Af*; in paris *Bd*. **20** uero] om. *Af Bd*. **21** tribrachum] uel tribrachum *Af Bd*. | frequenter] saepe *Af Bd*. | Ita…23 mente] om. *Bd*. **22** Huiusmodi…posuit] hoc usus est bis ita *Af*. | superba] superba u·t·u·c·d·t· *Af*. **23** mente] mente uestigat uerum *Af*. **37** inexpugnabilis] -as *Ef*.

II metrum i

UICES: uarietates *Ap Cc Cg Ck Ct Er Fb Ge Lh On Pb Pg Pk Pn Pq Ps Pt Ta Va Vc Vf* | modos *Eb Ka Lh* | uicissitudines *Bd Vd* | uolubilitates *Vd* | alternationes *Lh* | suas *Pd*.
DEXTRA: fortis *Vb* | fortuna *Ps* | potentia *Ld* | OMOIΩCIC *Bb* | OMOIΩCIC *gl.* similitudo *Ka Lh*.

2. et aestuantis more fertur Euripi,

ET (EX *Ba Eb Pp To etc* | > EX *Fa Pn*): ex *Ed Lb Mb Mh Pk Pq*.
AESTUANTIS: feruentis *Af Ap Cc Cg Ck Ct Fd* (2x) *Ge Kc Mj Pb Pd Pn Pp Ps To Vb Vd Vf* | fluctuantis *Ec Ed Ga Gc Na Pd Pm Ta To Vh* | ebullientis *Bd Va* | undantis *Px* | tempestuantis *Eb Ka Lh* | redundantis cito et recedentis *Ap*.
MORE: esse *Ap Pb Pn* | similitudine *Va* | more aquae exaestuantis in canalibus *Ap Ck Er Ge Lh Pb Pn Ps Ta Vc*.
FERTUR: rapitur *Fb Fd* (2x) *Ld Mb Pt Vf* | agitur *Ka Mh* | agitatur *Eb Ec Gc Lh* | portat *Bd* | commouetur *On* | ducitur *To* | erigitur *Vd* | raptatur *Pp* | bachatur *Fb Pp Pq* | cum bachatur *Ap Cc Cg Ck Er Ge Pb Pn Ps* | commouenti sunt *Lh*.
EURIPI (ERIPI *Pm*): proprium nomen *Ap Cc Ck Ge* | nomen fluminis *Fc* | nomen fluuii *Ld* | fluuii *Fd* (2x) *Ga Na To Vf Vh* | uoraginis *Lh Pd Ta* | wiwari (OHG) *Ec Ed Gc* | aquaeductus piscinae *Mb* | illius fluminis *Vb* | illius fluuii *Eb Ec Ed Gc Ka Pm* | malinae maris *To* | maris periculum *St* | deductiones aquarum artifice factae *Bc* | umbilici maris aestuantis *Pq* | umbilicus maris oceani, siue ut quidam dicunt est reuma ·i· purgamentum gutturis et narium, uel est pisc(ina) *On* | Umbilicus est spelunca unde mare exit Euripi, ebullitio maris ·i· cataracta. *Bd* | Piscinae uel sinus maris sunt. *Ka* | Euripus est accessus et recessus maris. *Ka* | Euripus est mare indesinenter aestuans. *Fd* | Euripus est uaria maris plenitudo ·i· malina et ledona. *Cg* | Euripi piscinae opere factae, quae solent uentorum flatu naturaliter *Pd* | Euripi flumina maritima etiam ni maritimi dicuntur. *Ck Ge Vb* | piscinae constructae, quae flantibus uentis solent moueri, uel sinus sunt maris *Ga Na To* | aut etiam ductu aquae in ciuitatem coadunatio, quae solet moueri fluctu uentorum *Ph St* | proprium nomen qui patrem suum interfecit pro matre, quam occidit ipse *Ap Ck Ge Pp* | Euripi sunt qui tunc maxime aestuant atque ebulliunt, dum luna in incremento est. *Ap Ck* (*Er*) *Ge Lh Pb Pc Pk Pn Ps Ta Vc* | Euripus, aquaeductus \uel piscina/, qui tunc maxime aestuat atque ebullit, dum luna incremento est. *Pp* | Piscinae sunt operae factae, quae solent naturaliter flatu uentorum moueri, quae tunc maxime mouentur, cum luna inceditur. *Ec Ed* (*Ef*) *Gc Ka Lh* | Piscinae sunt constructae, quae flantibus uentis solent moueri, quae tunc maxime mouentur, cum luna, uel sinus sunt maris incenditur. *Vh* | Euripus umbilicus maris, Euripus proprium nomen cuiusdam, qui patrem suum propter matrem suam, quam interfecerat ille, iugulauit *Pd* | Euripius umbilicus, uoraginis uel Caribdis *Kr* | aestuarii maris, qui secundum cursum lunae aguntur, uel aquaeductus et piscinae operae factae, quae solent flatu uentorum naturaliter moueri. *Ck Ge Ps* | Euripus

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52 feruentis] ferientis *Vd*. **55** more[2]] in ore *Ap Ck Ge*. | aquae] atque *Vc*. | exaestuantis] exaestuanti *Pb*; fluctuantis *Ta*. **72** aut] at *Ph*. **73** interfecit] interficit *Ck Ge*; > interficit *Ap*. **74** sunt] sunt aquaeductus *Pc Pk*. | ebulliunt] ebulliant *Er*. | in] om. *Lh Pb Pc Pk Ta Vc*. **75** incremento] incrementa *Pb*. | est] euenerit *Ps*. **77** operae factae] opera facta *Ec Gc*. quae[2]…78 inceditur] uel sinus maris *Ed* (*Ef*). **78** mouentur] mouent *Ka*. | inceditur] incendit *Ec*; incenditur *Gc*. **84** uentorum] uentium *Ck Ge*.

II metrum i

est uiuarium maris, quod fit secundum incrementum et detrimentum lunae, et maius quidem malina, minus ledona uocatur, uel ut quidam dicunt, piscinam manu factam. *Af Ap Bc Ck Ct Ge Kc Lc Ld Lh Mj Pb Ph Pn Pp Pq Ps Pt St Ta To* | Euripus est aestuarium maris, quod fit secundum cursum lunae, et maius quidem malina, minus ledona dicitur. Euripi quoque sunt aquaeductus uel piscinae opere factae, quae solent flatu uentorum naturaliter moueri. Quae tunc maxime mouentur, cum luna incenditur. *Va* | Euripi aquaeductus intelleguntur, per quos aqua decurrit, qui cum luna nascitur, nullo modo possunt quiescere sc· tue enti [= aestuanti?] feruore semper exaestuant, donec luna rursus appareat. *Pg* | Euripus aestuarium maris est iuxta Athenas, in quo quondam Xerxes et Athenienses infaustissimum bellum gesserunt. Quo tempore natus est poeta quidam Euripides nomine, qui postea bellum illud urbanissime descripsit. Quod aestuarium fit secundum incrementum et detrimentum lunae, et maius quidem malina, minus ledona uocatur, uelud quidam piscina manu factam. *Pk Vd* | Euripus piscina est opere facta, quae solet naturaliter flatu uentorum moueri, et maxime cum luna incenditur. *Mf* | Euripus est uiuarium uel aestuarium maris, quod secundum incrementum et detrimentum lunae (...) maius malina, et minus ledona uocatur. Et Euripus est proprie aestuarium maris iuxta Athenas, ubi mare nunc plus aestuat et ebullit, nunc minus secundum cursum lunae. Hinc omnia aestuaria maris Euripi dicuntur. *Mf*.

3. dudum tremendos saeua proterit reges

DUDUM TREMENDOS: qui quondam erant tremendi *Ap Cc Cg Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Pq Ps Ta Vc* | quos metuunt populi *Lh Ta*.
DUDUM: olim *Ed Fc Fd* (2x) *Mf Pd To Va Vb Vh* | quondam *To Vf Vh* | aliquando *Eb Ka Lh Mh* | nunc *Mb* | paulo ante *Vd* | ab initio *Ed*.
TREMENDOS: terribiles *Ed Mf Pp* | fortiores *Pg* | fortios (!) *Ga Na* | ab aliis *Fd* (2x) *Ld* | metuendos *Vd* | egibaro (OHG) *Ed Pm* | erant tremendi *Lh*.
SAEUA: ipsa *Ap Cc Ck Ct Fb Ge Pb Pc Pg Pk Pn Pp Ps Ta Vc Vf* | illa *Ld To* | fortuna *Eb Ed Ef Ka Mb Pm Vh* | crudelis *Pt*.
PROTERIT: conculcat *Cc Cg Ck Eb Er Fb Fd* (2x) *Ge Ka Ld Lh Mo Pc Pd Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vd Vh* | conterit *On Va Vb* | deponit *Fb Mo Vf* | inconculcat *Ap Pb* | prosternit *Af Ap Ct Ed* (*Ef*) *Fb Ga Kc Mj Mo Na Pg Pm Pp Ps Ta To Vd Vh* | prosternet *Ka* | prostrauit *Bd* | dissipat *Ed Fd* (2x) *Pp* | deicit *Fb Mo* | metu suo perterit *Pd* | pedibus terit *Eb Ka Lh* | protero, proteris, protriui *Lh*.
REGES: gloriosos *Ta* | Emphasis est ·i· exaggeratio, non solum alios, sed etiam ipsos reges *Vd* | Illos reges proterit, qui tremendi fuerant dudum. *Pd* | Hoc est quod superius dixit more Euripi fertur. *Lh*.

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85 est] om. *Bc Ph St.* | uiuarium] estuarium *Af Bc Ph Pq St*; estuarium uel uiuarium *Lh*; uicarium *Pb*; > uicarium *Pn*; uignarium > lunarium *Mj*. | incrementum] inaumentum *Ta*; augmentum *Lh*. et[1]] uel *Pt.* | detrimentum] trimentum *Kc*. **86** maius] nauis *Lc*. | quidem] quidam *Bc*. | minus] maius *Ct To*; minimus *Ph St*; minus uero *Af Ap Lh Mj Pq*. | ledona] ledo *Ph St*; delona(!) *Pt*. uel…87 factam] om. *To.* | quidam] quidem *Af.* | piscinam] piscina *Bc Pp St*; uiuarium ·i· piscina *Af Pq Ta*. | manu] manualem *Lc Ld Pt*. **87** factam] facta *Ap Bc Lh Ph Pp Pq St Ta*; factu *Af*; om. *Ct*. **94** in quo] ubi *Pk.* **95** gesserunt] gesserant *Pk.* | Euripides] eurides *Pk Vd*. **97** et[2]…98 factam] om. *Pk.* | malina] maligna *Vd.* **109** quondam] quandam *Pb*; < quandam *Ap*. | tremendi] trenda *Ge*. **113** terribiles] terribilis *Ed.* **122** exaggeratio] exaggregatio *Vd.*

II metrum i

4. humilemque uicti subleuat fallax uultum.

HUMILEM: uilem *Mb* | deiectum *Pd* | miserum *Ps* | humiliatum *Ed Fd Va* | antea condemnatum *Vb* | metafora *Af*.
UICTI: deserti *Cg* | deiecti *Vd* | depressi *Vh* | prostrati *Fb* | pauperis *Pp Vh* | superati *To* | hominis *Fd* | quondam *Eb Ec* (*Ga*) *Gc Na* | prostrati ·i· uicti *Mo*.
SUBLEUAT: exaltat *Ld Pt Vf* | extollit *Pd* | sublimat *Vd* | exaltat humiles *Fd* (2x) | de aduersitate *Ap Cc Cg Ck Ct Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | de aduersitate ad gloriam *Ta* | prouehit ad gloriam *Lh To* | qui prius fuit uictus, illum tunc eleuat *Va* | Illum qui prius uictus fuerat, eleuat. *Lh* | Quae quondam uictum humiliauit, nunc eleuat hominem. *Eb Ec Gc Ka*.
FALLAX: mendax *Vd* | mendosa *Ka Lh* | fortuna *Vb* | illa *Ld* | ipsa fortuna *Va*.
UULTUM: hominem *Ka Lh*.

5. Non illa miseros audit aut curat fletus

ILLA: fortuna *Eb Fd* (2x) *Ld Pt Vd Vf*.
MISEROS: deceptos *Mb* | plorantes *Ap* | homines *Ld* | miserorum *Eb Ed Ka Lh Mf Na Px To Va Vh*.
AUDIT: exaudit *Vd*.
AUT (AUD > HAUD *Ld*): nec *Fc Lh Pp Px Ta To Vb* | non *Ld Pt* | uel uti, nec *Vh*.
CURAT: non curat *Vd* | cum talia perpetrat in miseros *Eb Ec Gc Ka*.
FLETUS: miserorum *Cc Cg Ck Ct Fb Ge Ka Ld Lh Pc Pk Pn Pp Pq Ps Ta Vc Vd* | hominum *Ap*.

6. ultroque gemitus, dura quos fecit, ridet.

ULTROQUE: insuper *Eb Ec Ed Fb Fc Gc Go Ka Lh* (2x) *Mh Mo Pm To Vc* | delectabiliter *Ed Mb* | sponte *Af Ap Cc Cg Ck Ct Ed* (*Ef*) *Fb Fd* (2x) *Ge Ld Lh Mj Mo On Pb Pg Pn Pp Pq Ps Pt Ta Vd* | sua sponte *Vf* | uoluntate *Mo* | sponte oriatur *Kc* | pro nihilo *Er* | pro nihilo deputando *Ap Cc Ck Ge Lh Pb Pc Pk Pn Pq Ps Vc*.
-QUE: pro sed *Vd*.
GEMITUS: miserorum *Ld* | dolores *Vd*.
DURA: ipsa *Ap Cc Cg Ck Ge Lh Pb Pp Ps Vc Vf* | fortunae *Vb* | ipsa fortuna *Pc Pk* | aspera *Eb Ed Fd* (2x) *Ka Lh Mf* | aduersa *Ap* | crudelis *Ld* | seuera *Vd* | inexorabilis *Va* | irata *Vh* | non misericors *Lh* | saeua (?) *Ef*.
RIDET: deridet *Ap Cc Cg Ck Fb Ge Lh Pb Pc Pg Pk Pn Pp Pq Ps Ta Vc Vd* | irridet *Eb Fd* (2x) | eludit *Ld* | subsannat *Pd* | cum uidet aliquem facultate amissione dolentem *Vd*.

7. Sic illa ludit, sic suas probat uires

SIC: taliter *Vd*.
LUDIT: iocatur *Ap Fc Lh Pd Ta To Vb Vh* | iocat *Eb Ka* | illicit *Cg* | decipit *Fd* (2x) *Ld Pt Vf* | exercet *Ps* | expiet *Mb* | confirmat *Ed Mb* | decepit suos *Mb* | deludit

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137 hominem] om. *Ka.* **158** sponte[2]] sponna *Kc.* **167** dolentem] dolentum *Vd.*

II metrum i

homines *Vd* | unum deponere *Vh* | cum hominibus *Ef* | hunc humiliando, hunc exaltando *Ct Fb On* | hunc humiliando, hunc pro exaltando *Er* | Sic iocatur hunc humiliando, illum exaltando ac aliorum miseriam deridendo. *Ap Cg Ck Er Ge Lh Pb Pc Pg Pk Pn Pp Ps Ta Va Vc*.
SIC – UIRES: An legem inferat aliquam ipsa fortuna, an contra legem, quod ubi sit dictura ex animo intellege. *Ec Gc*.
PROBAT: exercet *Af Ap Cg Ck Ct Er Fb Ge Lh On Pb Pc Pk Pn Pp Pq Ta Vc Vf* | exerceret *Cc* | confirmat (*Ef*) *Fc Fd* (2x) *Na Pg Pp Px To Vh* | demonstrat *Bd* | laudat *Ap Ge* | temptat *Eb Ka Lh* | ostendit *Lh Ta Va* | exercet ·i· probat *Mo*.
UIRES: fortitudines *Vb* | eis *Ef* | uirtutes *Vd* | KYNOMEA *gl.* consilii commutatio *Ka Lh*.

8. magnumque suis monstrat ostentum, si quis

-QUE: sic *Vh*.
SUIS: uiribus *Ap Cc Cg Ck Ge* | secutoribus *Ed Ef* (*Ga*) *Ka Na Pg Pm* | exsecutoribus *Eb Fd Lh Mb Mf Px To Vh* | familiaribus *Pc* | amatoribus *Ap Ct Fb Lh On Pb Pn Pq Ps Ta Vc Vd Vf* | colentibus *Pp* | sequacibus *Ec Gc Go Va* | qui eam diligunt *Pd* | qui in eam sperant *Vb*.
MONSTRAT: se *Vb* | ostendit *Vd* | fortuna *Lh*.
OSTENTUM: fantasma *Go* | monstrum *Ap Mb Pp* | miraculum *Cg Fd* (*Ga*) *Ka Lb Ld Na Pm Vd Vf Vh* | prodigium *Af Cg Eb Ed Er Fb Fd Ka Mf On Pp Pq Ps Px Vb Vh* | signum *Cg Fc Mb* | wuntar (OHG) *Vh* | portentum *Lb* | miraculum ab ostendendo dictum *Af Ct Lh Mj Mo Pq Pt Ta* | miraculum ab ostentando dictum *Ps* | miraculum ab ostentando ·i· iactando dictum *On To* | dictum autem ostentum ab ostendendo *Vd* | miraculum ab ostentando dictum, ueluti si in nocte oriatur lux repentina *Pg* | res iam insolita, ueluti si in nocte oriatur lux repentina *Cg* | prodigum uel ostensionem, uel proprie dicitur ostentum insolutum repentina *Pd* | et est proprie ostensio insolita, sicut in nocte lux subita *To* | Ostentum est etiam prodigium, res uidelicet insolita, ueluti si in nocte lux repentina oriatur. *Af Ap Bc Ck Ct Ge Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vd* | ostendum est prod(igi)um siue mira(culum), res uidelicet insolita *Er*.
SI QUIS: aliquis *Cg Fb Pp* | si aliquis *Ld Vd* | forte solutio est in duas breues, quasi una hora utrumque facit ·i· et prostratum quemlibet *Ka* (2x) | si quis hic superscriptum *Ka*.

9. uisatur una stratus ac felix hora.

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176 Sic] om. *Pg Ta*. | iocatur] om. *Ta*; uocat *Er*; uocatur *Vc*. **177** humiliando] humiliabis *Er.* illum] eum *Er.* | exaltando] rex altando *Pn.* | ac] om. *Pk.* | aliorum] illorum *Va.* | deridendo] derido *Pk.* **192** exsecutoribus] exsequitoribus *Mb*; \ex/secutoribus *To.* **197** prodigium] prodignum *Er*. **201** ostendendo] oste odendo *Vd.* **204** Ostentum… etiam] ostentum est *Af Ct Pc Pk Pp Pq Ta Vc*; ostentum etiam *Mo;* ostentum *Bc;* om. *Ap Ck Ge Lh Pb Pn Va*. **205** prodigium] prodigium uel signum siue miraculum *Ap Ck Ge Pb Pn Pp Ps*; prodigium signum siue miraculum *Lh Pc Pk Va Vc*. | res] rei *Ap Pb*; > rei *Pn.* | uidelicet] scilicet *Bc.* | insolita] solita *Bc*; subita *Pp.* | si] sum *Vc*. | in] om. *Pp.* | repentina] repentina atque subitane(a) *Ps.* | oriatur] orietur *Pt*.

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188 suis] *sic codices*; subitis, summis, suae uis *edd.*

II metrum i

UISATUR: uideatur *Af Ap Bd Cg Ck Ct Eb Ec Ed Er Fd* (2x) *Ga Gc Ge Ka Kc Ld Lh Mj Na On Pb Pc Pd Pg Pm Pn Pp Pq Ps Pt Px To Va Vc Vd Vh* | uideantur *Cc* | uidetur *Ta Vb Vf* | aspiciatur *Mb* | cernatur *Vh* | frequenter uideatur *Fb Mo* | uidere (...) *Ef* | istud ostensum *To*.

UNA: felicitate *Ap Cc Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | esse *Ap* | integra *Eb Ec Ed Gc Pm Px* | cupiat *Lh* | in *Va*.

STRATUS: humiliatus *Af Cc Cg Ck Ct Ed Ef Fb Fd* (2x) *Ge Ka Kc Mj Mo Na Pb Pn Ps To Vh* | infelix *Px* | deiectus *Af Cc Ck Eb Ec Fb Fd Gc Ge Ka Kc Ld Lh Mj Mo On Pp Ps Ta To Vd Vf* | prostratus *Eb Ed Ga Pm Pp* | depositus *Mf* | humilis *Vd Vh* | strationis *Vb* | sicut tu *Pg To* | humiliatus unus et alter eleuatus *Ap*.

AC: uel *Ec Ed Gc Pm*.

FELIX: exaltatus *Cg Mf Pq* | eleuatus *Ed Ef Fd* (2x) | felicitate comptus *Pc Pg Pk Pp* | diues fortunatus *Vd*.

HORA: utrumque *Vb* | breui tempore *Lh Ta* | sequatium *Eb Ec Gc Ka* | unum horum *Mh* | exaggeratio ipsius mobilitatis *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | exaggeratio ipsius mutabilitatis *Af Ct* (*Er*) *Pc Pk Pp Va Vc* | Si quis, inquit, una hora felix esse, simul et infelix posset, magnum esse miraculum, sed hoc fieri non potest. *Vd* | quasi hora una utrumque facit ·i· et prostratum quemlibet ac felicem *Ec Gc*.

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229 exaggeratio[2]] exageneratio *Er.*

II prosa ii

HEADNOTE: disputatio fortunae cum Boetio, cur eam uelit constringere, quasi propriam (*Bb*) *Fc Ka Lh Vd*.

1. Vellem autem pauca tecum Fortunae ipsius uerbis agitare; tu igitur an ius postulet animaduerte.

VELLEM: te *Ps* | phil{osophia} *Lh* | ego philosophia *Cg* | o Boeti *Pt* | si tu *Ed Pm* | si tu uelis *Eb Ec Gc Ka* | de ratione fortunae *Ga Mh Na* | in persona fortunae loquitur *Ld* | philosophia ex persona fortunae *Ap* | Hic philosophia in persona fortunae loquitur. *Fd Lc Pt St Vf* | uox philosophiae loquentis in persona fortunae *Pd* | ex persona ipsius fortunae te alloqui *Vd* | Ex persona fortunae introducitur philosophia, loquens contra Boetium, qui causabatur quare mutabilis ei fortuna fuerit. *Ap Ck* (*Er*) *Ge Lh Pb Pc Pk Pn Pp Ps Va Vc*.
PAUCA: uerba *Vb Vf* | argumenta *Af*.
TECUM (TEXUM *Er*): tecum *Er* | Boeti *Ap*.
IPSIUS: fortunae *Ap Ck Ge Pn* | quasi ipsa tecum loquatur *Eb Ec Gc Ka*.
UERBIS: cum *Ef* | de *Mb*.
AGITARE: colloqui *Pd* | causari *Af Fb Kc Mj Pp Ps* | loqui *Ap Ck Eb Ed Ef Er Fb Fc Fd Ge Ka Lh Mb Pb Pc Pk Pn Pp Pq Ps Px Ta Vb Vc Vf Vh* | disputare *Af Ap Ba Ck Ct Ef Fb Ga Ge Ka Kc Kr Na Pb Pd Pn Pp Ps Ta To Vd Vh* | contendere *Af Ap Cg Ck Er Fb Fd Ge Kc Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vd* | ratiocinari *Eb Ec Gc Ka Lh* | commouere *Eb Ed Ka Mb Mf Pg* | uentilare *Af* | monere *Vb* | estimare *Ga Ka Na To Vh* | redon (OHG) *Ec Ed Gc Mh Pm* | contendere pro fortuna *Pg Pp To* | frequenter loqui *Mf* | ab agito, frequenter significat *Px* | ab agito, qui significat frequentatiuum *Vh*.
TU: o Boeti *Vd*.
AN IUS POSTULET: utrum rectum fit *Vd* | si iuxta ratio hoc, quod quereris *Ld* | An legem inferat aliquam ipsa fortuna, an contra legem, quid ubi dictura sit ex animo intellege. *Ka Lh*.
AN: utrum *Ec Ed Gc Pm* | fortuna *Mj*.
IUS POSTULET: iustitiam poscat *Eb Ec Ed Gc Ka Pm* | iuste loquatur *Mh* | rectum interroget *Fc* | ratio expectat *Pd* | legem uel iustitiam loquatur *Ga Ka Na To* | lege uel iustitia loquitur *Vh* | ratio animaduertere *Ps*.
IUS: nominatiuus *Af* | ratio *Cg Ck Ge Lh On Pg Pk Pt* | iustitia *Ck Ge Lh Pg* | lex *Af Mf Pq* | legem *Ed Ef Mb Vh* | iusta ratio *Ap Ct Fb Fd Kc Pc Pk Pp Ta Vf* | iustam rationem *Mj* | hoc *Mb*.
POSTULET: dicat *Vb* | exigat *Pp* | expectet *Pg* | expetat *Pk Pp* | expetet *Ap* | loquatur *Ec Ed Gc Ka Pm* | requiret *Pq* | interroget *Ec Ed Gc Ka Pm* | uolet *Mb* | uelit, requirit *Fb* | ipsa *Ps* | fortuna *St* | an non *Pd*.
ANIMADUERTE: considera *Af Ap Ct Fd Ld Lh Mj On Pp Ps Pt Ta To Vf* | considerate *Kc* | intellege *Fc Mb Pb Va* | animo intende *Pq* | animo intellege *Eb Ka Lh* | ex animo intellege *Ed Mf* | considera in animo tuo *Vd* | cum loquar *Vf* | ut tecum loquar *Er Pg* | ut ego tecum loquar *Ap Cg* | considera ut tecum loquar *Fb* |

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12 Hic] haec *St.* | in] sub *Vf.* **13** loquitur] loqui conatur *Lc.* **14** persona fortunae] ipsa fortuna *Pp.* **15** mutabilis] immutabilis *Ap Ck Ge Pb Ps*; motabilis *Lh*; «in»mutabilis *Pn*; mutata *Pp*. | ei] et *Er.* **19** ipsa] ipse *Eb.* **38** iusta] iuxta *Pp.* **41** requiret] > requirat *Pq.*

expectat ratio ut ego tecum loquar *Ck Ct Ge Lh Ps Ta Vc* | uti accusatus respondeat accusanti uel ut ego uice fortunae respondeam *Af*.

2. Quid tu, homo, ream me cotidianis agis querelis? Quam tibi fecimus iniuriam? Quae tibi tua detraximus bona?

QUID: cur *Eb Fd Ld Mj Pd Pt Vf* | quare *To* | uerba fortunae *Eb Ec Ef Fb Gc Mj Vd* | Modo incipit fortuna loqui. *Pg* | Philosophia loquitur in persona fortunae. *Pp*.
HOMO: o *Fd Ld Ps Vc Vh* | Boeti *Ap*.
REAM: malam *Mh* | quasi inimicam *Cg* | culpabilem *Va Vd* | deest quasi *Fb* | reatui subiacere *Er Fb Lh Pk Pp Pq Ta Vc Vf* | Reos dicitur a re, quasi qui rem iniuste tenet. *To* | Praeuaricatricem dicis esse iniustam. *Ka* | praeuaricatricem dicis *Ga Na To Vh*.
ME: subiacere *Ap Cc Ck Ge Pn Ps* | esse *Pd*.
COTIDIANIS: perassiduis *Bd* | continuis *Vd*.
AGIS: agitas *Af Vd* | commoues *Fc Mb Mj Va* | commouis *Ed Px Vh* | dicis *Bd Eb Ec Ed Fd Gc Ka Ld Mb Mh Pm Pt Vb* | facis *Vb* | lacessis *Ap Cg Ck Ct Er Fb Ge Lh Pb Pc Pd Pg Pk Pn Pq Ps Ta Vc Vf* | lacessas *Pp* | moues *Ka Lh Mf* | mouis *Fd* | persequeris *Vd* | uexas *Fb* | uocas *Pq* | lacessis, concitas, prouocas *Kr*.
QUERELIS: causationibus *Fd Ld Vd Vf* | murmurationibus *Pt* | querimoniis *Va* | lastrungom (OHG) *Eb Ec Gc Ka*.
QUAM: qualem *To* | quid tibi fecimus contra legem *Vb*.
TIBI: contra te *Va*.
INIURIAM: contumeliam *Eb Ec Gc Ka Lh* | iniustitiam *Ec Ed Ga Gc Ka Mj Na Pg Pm To Vd Vh* | nullam *Vd* | quasi contra ius *Ap Cc Cg Ck Ge Ps* | dictum quasi contra ius *Pd*.
QUAE: qualia *Fd Ld Vf*.
TIBI: a te *Pp Va Vb*.
DETRAXIMUS: abstraximus *Ap* | ab abstraximus *Pb* | abstulimus *Va Vd Vf* | te illa eligente *Ap Cc Cg Ck Ct Ge Mj Pn Ps* | etiam te illa eligente *Af Fd Kc Ld Lh Pp Pq Ta Vd* | etiam illum eligante te *Bc Pc Pk* | etiam te illa dicente *Ps* | quae tibi essent *Mj* | quae tua propria essent *Eb Ec Ga Gc Ka Na To Vh* | ut tua essent propria (*Eb*) *Ka Lh* | firdunsum (OHG) *Eb Lh*.
QUAE TIBI – BONA: quam felicitatem detraximus tibi, uidelicet temporalem honorem *Pt* | quae tibi detraximus felicitatem, uidelicet temporalem honorem aliaque bona (*Er*) *Lh Vc* | Hoc scema ex Plauto sumptum est, de illa fabula quae Querulus uocatur, ubi dicitur quod huius pater habuerit multas pecunias, quas moriens in terra abscondit ipso absente, contra quem fortuna his uerbis utitur, conquerentem de morte patris et de perditis pecuniis. *Af Ap Bc Kc Lc Lh Mj Pc Pk Pp Pq Ps Ta Vd*.
BONA: propria *Mj* | nulla *Vd* | felicitatem temporalem *Fb* | felicitatem temporalem uel honorem aliaque bona *Pp* | felicitatem uidelicet temporalem honorem aliaque bona (*Er*) *Pk*.

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47 expectat] expectet *Ge*; expetet *Ck*; expetat *Vc*; an exspectat *Ct*. **57** reatui] reatu *Er Ta Vc*; reatus *Pq*. | reatui…58 subiacere] reatus ubi iacere *Lh*. **77** eligente[2]] > eligante *Pq*. **78** te[1]] te qui est *Pc*. **79** essent[2]] sunt *To*. **82** honorem[2]] bonorem *Er*. **83** Hoc] huc *Kc*. | scema] tema *Bc Pc Pk*; scena *Vd*. | Plauto] plato *Lc*. **84** Querulus] queruliuis *Ps*; queralis *Pc Pk*; querus *Lh*. uocatur] appellatur *Bc Pc Pk*. | quod] om. *Kc*. **85** contra quem] contraq{ue} *Vd*. | utitur] initur *Vd*. **86** conquerentem] conquerente *Ta*. | de perditis] dispertitis *Pc Pk*; perditis *Lh*.

3. Quouis iudice de opum dignitatumque mecum possessione contende, et si cuiusquam mortalium proprium quid horum esse monstraueris ego iam tua fuisse quae repetis sponte concedam.

QUOUIS IUDICE: per quem iudicem *Ap* | ante quemcumque iudicem uoles *Ba* | apud quemuis iudicem *Bd* | qualicumque iudici *Vb* | sub quocumque iudic(e) *Mh* | quocumque iudicante *Px Ta To Vh* | coram quocumque iudicante iudice *Ed* | coram quocumque uis iudice *Va* | coram quocumque iudicante (...) iudice *Lh* | coram quocumque iudicante, qui hoc iudicet inter nos *Ec Gc* | coram quocumque iudicante uis iudice *Mb* | coram quocumque iudicante uis iudice, sub quocumque iudice, ·i· testes. Nam uis adiectio syllabica est. *Ka* | Elige, inquit, tu iudicem, quo praesentem mecum contendas. Editicii autem dicuntur iudices, quos una pars eligit. *Vd*.

QUOUIS: sub *Eb Ec Gc Ka* | quocumque *Fd Mf Pg Pm* | a quocumque *On* | quocumque uis *Ap* | pro uelis *Pt* | sub quocumque *Ec Ef Gc Mj* | Nam uis adiectio syllabica est. *Ec Gc Mj Pm* | cum abiecta syllabica *Pd* | adiectio syllabica *Ed* | una pars est *Lh Ta*.

IUDICE: iudicante *Cc Ck Ge* | rectore *Vf* | etiam editicio *Pt* | inter nos qui hoc iudicet *Ka* | teste *Ec Gc* | iudex edicit ius *Cg* | quia iudex edicit ius *Ap Cc Ck Ct Ge Kc Pb Pn Ps Ta* | qui iudex est edicit ius. *Fd* | qui editicius uocatur iudex *Bc Pk Pp*.

OPUM: diuitiarum *Eb Ka Lh Pd Ta To Vd Vf* | quas tu habuisti *Ap*.

DIGNITATUMQUE: honoris *Ld Pt Vf* | honorum *Ka Lh* | bonorum *Eb* | ambahto (OHG) *Mb*.

MECUM POSSESSIONE: tua an mea fuerint *Pd*.

POSSESSIONE: Possessio est ius possessionis recto ordine certoque titulo adquisitum. *Va*.

CONTENDE: rixare *Bd* | certa *Eb Ka Lh* | contendat mecum *Fd* | quia probabo omnia haec, quae dixi, non tua *Ap*.

ET SI: Rethorica argumentatione et ostentatione contra illum inuehitur. *Ck Ge Pc Pk Pp Ps Va*.

CUIUSQUAM MORTALIUM: quid non tibi, sed et ceterorum *Pd* | non solum tua, sed et ceterorum *Mj* | non solum tua, sed aliorum mortalium *Ed* | non solum tua, sed et ceterorum mortalium *Fc Px To Vh* | non solum ut tua essent, sed si hoc poteris ostendere, ut alicuius hominis umquam essent propria *Ec Gc Ka* (*Lh*) *Mf Va*.

CUIUSQUAM: alicuius *Ap Cc Cg Ck Ct Fb Ge Ka Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | alicui *Eb* | hominis *Mb*.

MORTALIUM: hominum *Ap Eb Ef Ka Lh Mb Pb Pn* | ut aliquis mortalis hoc possit habere *Pd*.

QUID: aliquid *Af Ap Bd Cc Cg Ck Ef Fb Fd Ge Go Ka Ld Lh Mb Pb Pd Pq Ps Px Ta To Va Vb Vc Vf Vh* | aliquid felicitatem *Pn* | felicitatem temporalem uel honorem *Pt* | prosperitatem et honorem *On* | uidelicet felicitatem temporalem honorem aliaque bona *Ap Cg Ck Ge Pb Pn Ps*.

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104 Editicii…105 eligit] Serv. *Comm. Buc.* 3.50 (p. 36.20)

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104 Editicii] editu *Vd.* **109** est] om. *Ta.* **112** editicius] editi\ci/us *Pp.* **122** inuehitur] inuenitur *Ck Ge Ps.* **125** et[2]] om. *To.* **126** ut…essent] tua esse nego *Mf.* **127** ut] quod *Va.* | alicuius] ab cuius *Mf.* **134** felicitatem] om. *Pn*.

II prosa ii

HORUM: dignitatum *Vb* | rerum *Mb* | opum, dignitatum *Bd* | opum aut dignitatum *Fd* | quae perdidisti *On* | quae tibi locuta sic mihi *Pd* | harum rerum ·i· diuitiarum bonorum huius saeculi *Vd*.
ESSE: uere *Eb Ka*.
MONSTRAUERIS: ostenderis *Vd Vf* | iudicaueris rationabiliter *Lh Ta* | monstrare poteris *Fd Ld Pt*.
IAM: statim et quae dicis *Mb*.
QUAE: ea *Bd Ga Ld* | diuitias *Vd*.
REPETIS: concupiscis *Ps* | reposcis *Lh Mb Px Ta To Vh* | dicis *Ld* | forscos (OHG) *Px* | a me *Ec Gc Va* | a me quaeris (*Ef*) *Mj* | a me reposcis *Eb Ka*.
SPONTE CONCEDAM: uoluntarie confitebor *Ap Cc Ck Er Ge Lh Pb Pc Pd Pk Pn Pp Pq Ps Vc* | uoluntarie fatebor *Fb* | Non ego rapiam, sed reddam et concedam. *Vb*.
SPONTE: prona *Bc* | uoluntarie *To Va Vf* | ultro *Ld*.
CONCEDAM: tibi *Mb* | fatebor *Af Bc Fd Kc Ld Mj Ps Pt Ta Vd* | consentiam *Af Ap Bd Ct Eb Ec Fb Fd Ga Gc Ka Kc Lh Mo Na Pp Ps Ta To Vd Vf* | dicam *On* | confitebor *Cg Ct Fc Px* | confitear *Eb Ec Gc Ka Lh* | adfirmabo *Lh*.

4. Cum te matris utero natura produxit, nudum rebus omnibus inopemque suscepi, meis opibus foui et, quod te nunc impatientem nostri facit, fauore prona indulgentius educaui, omnium quae mei iuris sunt affluentia et splendore circumdedi.

CUM TE: o Boeti *Bd* | improperat bona, quae ei contulerat *Va*.
UTERO: ex *Fd Ka Ld Vf* | de *Eb Lh Mb* | ab *Bd Pq* | natiuitate *Ta*.
PRODUXIT: protulit *Mj* | emisit *Vd* | misit *Ta* | edidit *Lh* | profluxeris *Lh* | foras misit *Lh Pd To* | foras emisit *Ld* | edidit in lucem *Eb Ka*.
NUDUM: te *Ld Pb* | exspoliatum *Ap* (*Cc*) *Cg Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Pt Vc* | inopem *Vf* | nihil habentem *Lh Ta*.
REBUS: temporalibus *Ap* | auxiliis *Ld* | quare *Af*.
INOPEMQUE: nihil habentem *Fd Ld Pt Vf* | pauperem *Vd* | indigentem *Eb Ka Lh* | Ops antiquitus dicebatur opulentus, unde inops. *Mf* | Ops antiqui dicebant opulentum, unde inops. *Ec Gc Ka Lh* | Inops dicitur qui plus debet quam teneat. *Va* | Inops dicitur qui plus debet quam possidet. *To*.
SUSCEPI: te *Ap Pb Pn Ps Vd* | ego *Ld* | quasi alumnum *Lh Ta*.
MEIS: et *Ef* | et ego *Mb* | non tuis *Lh Ta*.
OPIBUS: consiliis *Ap* | diuitiis *Fd Ld Pt* | alimentis *Eb Ec Gc Ka Lh*.
FOUI: alui *Fd Ld Vf* | nutriui *Eb Fc Ga Ka Lh Mf Mj Na Pt Ta To Vd* | enutriui *Ed Px* | te nutriui *Mb Pq* | manducaui *Eb* | educaui *Lh*.
QUOD: hoc *Bd Eb Ec Ga Gc* | illud *To* | quae res *On* | et hoc est illud *Fc* | quia te alui *Fd Vf* | quod contra me causares *Pd* | quod contra nos causaris *Cg* | uidelicet quod contra nos causaris *Pc Pk Pp* | quod contra nos causaris, ueluti de tuis bonis *Er* | quod contra nos causaris, ueluti de bonis, quae tibi contulimus *Ap Ck Ge Lh Pb Pn Ps Vc* | Quia uidelicet te plus omnibus honoraui, ideo nunc magis causaris. *Vd* | quia erga nos impatiens es, ut non uis allata sustinere, quae unoquoque indubitanter eueniunt *Ec Gc Ka* | Illud \est/ quod tu nunc causaris contra me, quia alui te. *Ld* | quae res, quia quod contra nos causaris, ueluti de tuis bonis *Fb*.

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137 harum] harsi *Vd*. **140** iudicaueris] iudiueris *Lh*. **179** causaris] ueloci *Ap*. | de] et de *Lh Vc*. contulimus] conferimus \uel contulimus/ *Ps*. **181** unoquoque] unicuique *Ec Gc*.

II prosa ii

IMPATIENTEM: instabilem *Eb Ka Mh* | irascentem *Lh Ta* | impatiens illius rei *Va* | impatiens illius rei, quia nullam potes habere pacem erga me *Vb* | quia nescis nos pati *Ga Na To Vh* | quod nescis nos pati, ut nunc sumus *Ed Mj Pm* | quod tam impatiens es, quod nescis pati, ut nunc sumus *Ec Gc Ka*.
NOSTRI: contra nos *Va* | nobis *Lh* | operis est *Mb*.
FAUORE: adiutorio *Ap Cc Cg Ck Ge Pb Pn Ps* | auxilio *Pp* | blanditiis *Fd Lb Ld Pt Vf* | largitione *Ed Pm* | laude *Ec Gc Pp Pq Ta* | iucunditate *Eb Ec Ed Ef Gc Mj Pm To* | nutrimento *Vd* | olæcuggæ (OE, = olæcungæ) *Ge* | benigno *Fd* | meo *Ps* | meo assensu *Bd* | cum auxilio *To* (*Vh*) | de bonitate *Mb* | testimonio uel laude *Eb Ka Lh* | fauor ·i· laus, assensus, clamor, plausus, studium, obsequium *Ka* (*Lh*) | fauor est laus, assensus, plausus, studium, obsequium *Ec Gc*.
PRONA (PRONO *Vh*): prono *Ta* | inclinata *Ap Cc Ck Er Fb Ge Mo Pb Pn Pp Ps Pt To Vd Vf* | inclinato *Vh* | humilis *Vb* | curua *Lb* | deuota *Cg Mb* | fida *Ct Pq Ta Vc* | propitia *Ec Ed Gc Pm* | prospera *Fc* | uoluntaria *Pd* | ego *Ct Pq Vc* | ego fortunam clinans *Bc* | inclinata ad pietatem *Eb* (*Ed*) *Ld Lh Mb Mf* (*Vh*) | ad misericordiam affectumque pietatis *Pp* | ad misericordiam affectumque pietatis inclinata *Pc Pk* | ad misericordiam affectu pietatis inclinata (*Er*) *Vc* | cum auxilio inclinata et iucunditate *Ga Ka Na* | cum auxilio et affectu pietatis *Fb* | Sicuti dicitur homo pronus ad malum, ita ad bonum et ad misericordiam. *Va Vb*.
INDULGENTIUS: clementius *Af* (2x) *Ap Cc Cg Ck Ct Ed Fb Fd* (2x) *Ge Go Ka Kc Ld Lh* (2x) *Mb Mo Pb Pc Pd Pk Pn Pp Pq* (2x) *Ps Ta* (2x) *Vc Vd Vf Vh* | libenter *Pd* | misericordius *Vb* | uehementius *Ps* | remissius *Eb Ef Ga Ld Na To* | delicatius *Va* | studiosius *Kr Lh Pd* | ginadlihhor (OHG) *Mh* | zartlihhor (OHG) *Ka Lh* | clementius quam alius *Mf* | clementius ceteris *Vd* | affectu pietatis *Er* | ad pietatem *Ec Gc* | ad misericordiam affectu pietatis *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Circa eos agere dicitur fortuna, quos ditiores et locupletiores facit. *Af Ap Bc Fb Fd* (2x) *Kc Lh Mj Pp Pq Ps Pt Ta Vd*.
EDUCAUI: contuli *Ap* | foui *Pq* | nutriui *Ap Fc Fd Ka Ld Pb Pq Pt Va Vd Vf* | enutriui *Cg* | delicaui te *Mb* | mihi adquisiui *Ed Lh Px Ta To Vh* | quia delicatum te educaui *Lh Ta*.
OMNIUM: rerum *Ap Cc Cg Ck Ct Ec Ed Ef Er Fb Fd Gc Ge Ka* (2x) *Ld Lh Mb Mj Pb Pd Pn Pp Pq Ps Pt Px Ta Vc Vf Vh* | et *Cg Er* | neutrum absolutum *Eb Ec Gc Ka* | remotum *Eb*.
QUAE MEI IURIS SUNT: meae potestatis *Eb Fb Lh Pq Va Vd Vf* | mei potestatis *Ka* | mea potentiae *Ap* | quae ad me pertinent *Cc Cg Ck Er Fb Ge Lh Pb Pn Ps* | omnia, quae ad me pertinent *Bd* | meae potestatis et quae ad me pertinent *Ct Er Pc Pk Pp Ta Vc*.
IURIS: rationis uel potestatis *Ld* | potestatis *Mo* (2x).
AFFLUENTIA: copia *Ap Cg Ck Eb Er Fb Fc Ge Ka Kr Lh Mf Pb Pc Pk Pn Pq Ps Px Ta To Va Vc Vf Vh* | abundantia *Bd Ct Eb Ed Fb Fd Ka Ld Pm Pt Vd* | diuitiis *Mb*.
SPLENDORE: dignitate *Ap Cc Cg Ck Ct Eb Ed Er Ge Ka Lh Mb Pb Pc Pk Pm Pn Pp Pq Ps Ta Va Vc Vf* | dignitates *Bd* | dignitatibus *Mj* | honore *Fd Ld Pt Px* | iucu(nditate) *Ef* | nitore *Vd* | gloria, dignitate *Fb*.
CIRCUMDEDI: te *Ap Fd Lh Mb Pb Pq Ps Pt Ta Vf* | muniui *Ld*.

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186 quod[1]] om. *Mj*. **187** nescis] nos *Ka*. **193** ·i·] est *Lh*. **198** inclinata] inclinato *Mb*. **208** Circa eos] urcaeos *Bc*. **209** quos] quas *Lh*. | ditiores…locupletiores] ditiore filo comple(...)tores *Vd*. **218** quae] qui *Pn*. **219** meae] me *Er*. | et] om. *Ct Er Ta Vc*. | quae[2]] quod *Pp*. | pertinent[2]] pertinet *Ct*.

II prosa ii

5. Nunc mihi retrahere manum libet: habes gratiam uelut usus alienis, non habes ius querelae tamquam prorsus tua perdideris.

NUNC (NON *Mf*): nunc *Mf* | modo *Pq*.
RETRAHERE: a te *Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pc Pk Pn Pp Pq Ps Ta To Va Vc Vh* | a me *Bd* | auferre *Lh Ta* | referre *Ka* | diuitias et honores auferre *Fd Ld*.
MANUM: meam *Eb Ka*.
LIBET: placet *Ct Pq Pt Vb Vd*.
HABES GRATIAM UELUT USUS ALIENIS: Talem tibi gratiam reddo, sicut qui non sponte aliena dimittit. *Mf* | unde donum mihi referre debes gratias, uelut qui alienis utitur, gratiam alteri habet agendam *Ka* | donum, unde mihi referre debes gratias, uel habere debes gratiam, ·i· sicut ille qui aligenis utitur opibus *Lh* | Debes gratiam habere, sicut ille, qui utitur alienis opibus. *Ap* | uelut ille qui alienis utitur, gratiam alteri habet agendam *Mj* | unde debes referre gratias, uelut ille, qui alienis utitur, gratiam habet alteri agendam *Ec Gc*.
HABES GRATIAM: debes habere *Bc Cg Ck Ed Er Fc Ge Pb Pc Pk Pn Pp Pq Pt To Va Vb Vc Vd Vh* | Debes habere gratiam. *Af Ct Fb Kc Ld Ps Ta* | Reddere debes gratiam. *Bd* | Habere debes agere *Px* | Debes habere gratiam mihi. *Fd Vf* | Habes unde gratias mihi reddere debeas. Habeo gratiam et ego idem est ·i· refero. *Vd* | Du habes mir zi danconne (OHG) *Ec Ed Gc Pm*.
HABES: debes *Pd* | pro habeas *On*.
GRATIAM: iustitiam *To* | referre *Ec Gc Lh* | mihi reddere *Af* | ferre *Eb* | faciendam mihi *Eb Ed* (2x) *Pm Vh* | faciendam mihi gratiam *Ec Gc* | faciendam mihi, ut ille qui utitur alienis *Ga Ka Na To*.
UELUT USUS ALIENIS: quod tu es *Mb* | unde referes gratiam, non unde quaerelas *Ap* (*Cc*) *Ck Ge* | unde referes gratiam, non querelam *Cg* | sicut ille, qui alienis utitur opibus *Af Cg Ck Ct Fd Ge Kc Pb Pn Ps Ta* | sicut ille, qui alienis utitur bonis *Fb Pp* | uelut ille, qui alienis utitur *Ed Pm*.
UELUT: sicut *Pq*.
USUS: nutritus *Mb Vd* | sis *On* | tu es *Er* | participium ab utor *Vb*.
ALIENIS: rebus *Ld Mb Pt Va Vf* | opibus *Bd* | bonis *Fc On Vd*.
NON HABES: debes *Fd Pt* | non debes habere *Mb Vf*.
IUS QUERELAE: rationem causationis *Ld* | iustitiam murmurationis *Eb Ec* (*Ef*) *Ga Gc Ka Na Vh* | legem causationis contra me *Lh Ta* | legem querelae ·i· causationis *Ct* | legem causationis, ut contra me causeris *Ap Ck Er Fb Ge Pb Pn Ps Vc* | ut contra me causeris querelae *Pq* | causam conquerendi *Vd* | unde iuste causeris me *Ap*.
IUS: rationem *Pp Va* | legem *Af* | legem, potestas *Mo*.
QUERELAE: causationis *Fd Pt Vf* | murmurationis *Ed Fd Pm To* | stouwones (OHG) *Mh*.
TAMQUAM: uelut *Vd*.
PRORSUS: penitus *Vd* | per omnia *Va*.
TUA: propria *Cg Ck Ef Ge Ka Ld Pn Ps Pt Vf* | bona *Vd* | quia mea sunt *Lh* | quia mea sunt, non tua *Ta*.
PERDIDERIS: amiseris *Vd* | cui uelim prospera, cui uelim apparere aduersa *Vd*.

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260 nutritus] nuntius *Vd.* **263** iustitiam murmurationis] iustam murmur{...} *Ga Na.* **265** legem] leges *Er*.

II prosa ii

6. Quid igitur ingemescis? Nulla tibi a nobis est allata uiolentia. Opes, honores ceteraque talium mei sunt iuris. Dominam famulae cognoscunt: mecum ueniunt, me abeunte discedunt.

QUID: cur *Vf* | ut quid *Vd*.
INGEMESCIS: tristaris *Fd Ld Pt Vf* | doles *Eb Ka Lh Pp Vd* | plangis *Pp* | indigne ferens *Ap Cc Cg Ck Ge Pb Ps* | indigne fers *Ct Lh Pc Pk Pp Ta To Va Vc* | indigne fert *Er* | indigne feres *Pn* | indigne feris *Pq* | indigne fles, indignaris *Fb Mo* | quid indignum fers *Pd* | quia non habes ius querelae *Pq*.
TIBI: nihil tibi per uiolentiam, sed quae mea erant tuli *Eb Ec Fd Gc Ka*.
ALLATA (> ILLATA *Ld* | ILLATA *Ka*): irrogata *Ap Cg Ck Ge Ps* | immissa *Ld Pt Vf* | illata *Vd* | Nullum malum tibi erogatum est a nobis, quia nostra recepimus. *Ap* | nullam inquit tibi uin(...)imus *Vd*.
UIOLENTIA: potestas *Vf* | iniustitia *Mj* | fortitudo *Ld* | contumelia *Va* | not (OHG) *Eb Ec Gc Ka* | sed magis dei *Ga Ka Na To Vh*.
OPES HONORES: accidentia sunt et iterum recidentia sunt. *Ap Ck Ge*.
OPES: diuitiae *Vd*.
HONORES: huius saeculi *Vd* | dignitates *Va* | Inter honorem et dignitatem hoc interest: honor consulatus, praefectura, tribunitia, decania et cetera. Dignitas autem claritudo generis, morum aut animorum, nobilitas uel probitas. *Ec Gc Ka Lh*.
CETERA: haec cetera huiuscemodi *Vd*.
TALIUM: rerum *Ap Cg Ck Eb Ec Ef Fd Gc Ge Ka Mb Pb Pd Pn Ps* | sed rerum *Mf* | similium *Va Vb* | huiusmodi *Ld* | honorum, quae tu habuisti et ceteri *Ka* | quae tu habuisti *Eb Ec Gc* | quae tu etiam habuisti *Ef*.
MEI SUNT IURIS: potestatis *Eb Ka Mo Pd Va* | meae potestatis *Af Ct Fb Fd Kc Ld Lh On Pp Pq Pt Ta To Vb Vd Vf* | mei sunt potestatis *Ps*.
DOMINAM: fortunam *Cc Cg Ck Er Fb Ge Pb Pn Ps* | me *Mb On Px Vd Vf* | me scilicet *Af Bc Ct Fb Fd Kc Ld Pf Pp Ta* | me fortunam *Ap Lh Pc Pd Pk Pp Vc* | me esse *Va*.
FAMULAE: illae *Vd* | diuitiae *Cc Cg Ck Fb Pb Pd Pn Pq Ps* | diuinae *Ge Lh Vc* | opes *Ct Fb Kc Ld Mj Ps Px Ta To Vf Vh* | honores *Pt* | diuitiae et opes *Ap* | opes et ceterum *Vb* | opes et delitiae *Bc Pp* | opes honores *Er Fd* | opes et honores *Af On* | diuitiae et paupertates *Va*.
COGNOSCUNT: obtemperant mihi *Va* | Fortunam opes et dignitates cognoscit. *Mf*.
MECUM UENIUNT: me sequuntur *Fd Ld Pt Vf* | prius attuli tibi laetitiam, cur non licet mihi tibi afferre tristitiam *Ap Ck Ge*.
UENIUNT: diuitiae *To* | ad hominem *Va* | ad bonum *Pd* | ad quemlibet *Vd*.
ABEUNTE: discedente *Af Ct Fb Kc Mo On Ps Ta To* | recedente *Fd Ld Lh Pd Pp Pt Ta Vd Vf*.
DISCEDUNT: famulae *Fd Vf* | sic discedente deo omnia bona, quia ille summum bonum est *Ap Cc Cg Ck Ge*.

7. Audacter adfirmem, si tua forent quae amissa conquereris, nullo modo perdidisses.

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287 erant] sunt *Eb Ec Gc*. **288** irrogata] irrigata *Ap*. **295** hoc] om. *Ec Gc Lh*. **296** decania] et decania *Ec Gc*. **297** claritudo] < claritas *Ec*. | aut] autem atque *Ec Gc*. | uel] uult *Ka*; «...» *Lh*.

II prosa ii

AUDACTER ADFIRMEM: cum audacia affirmare possum *Ap Cc Ck Ge Lh Pb Pc Pk Pn Pp Pq Ta Vc* | cum auctoritate et audacia affirmare possum *Fb* | cum auctoritate uel cum audacia affirmare possum *Ps*.
AUDACTER: firmiter *Mb* | auctoritate *Bc* | in ueritate *Ap* | fiducialiter *Fd Va Vd* | cum auctoritate *Ct Fd Kc Ld Pp Pt Ta Vd* | cum auctate et audatia *Mo* | cum fiducia *Cg* | pro audaciter *Vf* | cum audacitate *Af Pd* | cum *Er*.
ADFIRMEM (AFFIRMAREM *Go* | LOQUOR *Va*): affirmem *Go Va* | dicam *Vb* | confirmabo *Fc Px To Vh* | pro affirmabo *Pd* | affirmare uolo *Mf* | affirmare ualeo *On* | firmare possum *Cg* | affirmare possum *Bd Er* | affirmare potero *Eb Ec Gc Ka Pk*.
SI: uti *Ap Pb Pn*.
TUA: propria *Va*.
FORENT: essent *Fd Ld Pp Pq Pt Va Vf* | bona *Bd* | illa bona *Vd*.
QUAE: ea *Ap Pq*.
AMISSA: perdita *Eb Fd Ka Ld Lh Pt Px Va Vd Vf* | iniurias *Pd* | dimissa *Ga Ka Na Vh*.
CONQUERERIS: doles *Af Ap Cc Cg Ck Ct Fb Fd Ge Kc Ld Mj On Pb Pn Pp Ps Pt Ta To Vd Vf* | loqueris *Vb* | ingemiscis *Mb* | causaris *Va Vd* | culparis *Eb Ka Lh* | murmuras *Ka Na Vh* | lamentaris *Eb Ka Lh Mo* | uindicas *Ka Lh* | uindicaris *Eb* | iniurias infers *Lh* | iniuriam infers *Ta*.
NULLO MODO: ut *Vh* | nulla ratione *Fd Ld Pt Vf* | nequaquam *Eb Ka Lh* | nullo ingenio *Va*.
PERDIDISSES: ea *Af Vd*.

8. An ego sola meum ius exercere prohibebor? Licet caelo proferre lucidos dies eosdemque tenebrosis noctibus condere, licet anno terrae uultum nunc floribus frugibusque redimire nunc nimbis frigoribusque confundere, ius est mari nunc strato aequore blandiri nunc procellis ac fluctibus inhorrescere: nos ad constantiam nostris moribus alienam inexpleta hominum cupiditas alligabit?

AN: interrogando uel increpando dictum est *Mj*.
SOLA: fortuna *Fb Ld Pd*.
MEUM IUS EXERCERE: Ego exercebo meum ius sc· quamuis sim mutabilis et a te mea recepissem? uel ita, o Boeti, quamuis ad praesens desint tibi. *Bd*.
IUS: legem *Ld Lh Ta* | leges *Mb* | meam legem *Va Vd*.
EXERCERE: facere *Pt Va Vf* | perpetrare *Pd* | operari *Pb Pn Va* | operare *Ap* | continere *Ef* | perficere *Vd* | exigere *Eb Ka Lh* | eiscon (OHG) *Eb Lh* | operari meam legem *Bd* | facere uel sequi *Ld*.
PROHIBEBOR: uetabor *Ld Pp Pt Vd Vf* | a te *Ap Pd* | contradicor *Pq* | cur mihi non licet meam exercere naturam *Vd* | Cum, inquit, omnis creatura naturam suam et mores exerceat, ego sola quod meum est perficere perhibebor. *Vd*.
LICET: permittitur *Ap Cc Cg Ck Ct Er Fb Ge Lh On Pb Pn Pq Ps Pt Ta Vc Vf* | licitum est *Fd Ld Pp Va Vb* | licebit *Mb* | datura licentia *Pd*.
CAELO: soli *Pd* | aestate *Vh*.
PROFERRE: producere *Ps* | praesentare *Bd* | monstrare *Va*.
LUCIDOS DIES: claros *Va* | claros, quando sol apparet *Ld*.
EOSDEMQUE: dies *Af Ap Fb Fd Mb Pb Pn Pp To Vd Vf*.
TENEBROSIS: in *Pp* | obscuris *Va Vd*.

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325 possum] possem *Pq*. **339** perdita] perdit *Vd.*

CONDERE: uelare *Ap Cc Cg Ck Er Fb Ge Lh Mo Pb Pc Pd Pk Pn Pq Ps Ta Vc Vf* | claudere *Af Ct Fb Kc Ld Lh Mj Mo On Pd Pp Ps Pt Ta To Vd* | abscondere *Ap Eb Ef Fd Ka Lh Mb Pp Va Vd* | licet *Ap* | licet celo *Fd* | argumentum a minore ad maius *Er Lh Vc* | Argumentum a minore facit ad maius. *Ta* | Potes illud prohibere. *Ef*.

LICET: licebit *Mb* | licitum est *Ld* | fas est *Af Va*.

ANNO: tempori *Fb Pq* | aestate *To*.

UULTUM: superfaciem (*Cc*) *Ck Ge* | superficiem *Af Ap Bc Cg Ct Er Fb Fd Kc Ld Lh Mj Mo Pc Pd Pk Pn Pp Pq Ps Pt Ta Vc Vd Vf* | faciem *Ka Mb Va* | habitudinem *Eb Ec Gc Ka Lh* | superficiem suam *Eb Ec Gc*.

NUNC (1): aliquando *Af Ka Pp Va* | interdum *Ef*.

FLORIBUS: uer *Pd* | in uere *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | innuere *Cc* | tempore ueris *Fb* | ueris temporibus *Er* | uerno tempore *Vd*.

FRUGIBUSQUE: aestas *Pd* | aestate *Lh Na Pc Pk Pp Ta Vc Vd* | in aestate *Ap Cc Cg Ck Ct Eb Ec Er Gc Ge Ka Pb Pn Pq Ps Pt Vf* | quando aestas est *Va* | Per fruges aestatem, per frigora hiemale tem[p]us designat. *Vb*.

REDIMIRE (REDIMERE *Pd Pe Pm* | < REDIMERE *Fa Mh On Vb etc*): redimo *Pd* | redimio *Lh* | a redimio *Ta To Vh* | a redimio uerbo *Px* | a uerbo redimio coniugationis, ·i· ornare *Vb* | exornare *Ap Cc Cg Ck Ct Eb Ec Ed Gc Ge Ka Lh Mf Pb Pc Pk Pn Pp Pq Ps Vc Vh* | ornare *Af Bd Er Fb Fc Fd Kc Mb Mj Mo On Pd Pm Pt Px Ta To Vd Vf* | uestire *Ps* | decorare *On* | corono *Lh To* | comere *Eb Ed Fb Na Pm To Vh* | exorno *Lh* | ornare, a uerbo redimio IIII coniugatio *Va* | delectabilem facere *Pp* | de corpore ornare *Ld*.

NUNC (2): licet *Pp Vd* | interdum *Ef* | licet anno *Fd*.

NIMBIS: pluuiis *Vd* | autumnus *Pd* | in autumno *Ap Cc Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc*.

FRIGORIBUSQUE: niue *Vf* | tempestatibus *Ef Ld* | tempus *Ka* | hiemps *Pd* | hieme *Ga Na To Vd Vf Vh* | in hieme *Ap Cc Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | dum hiemps est *Va*.

CONFUNDERE: perturbare *Ap Bd Fb Mb Mo Pq* | obscurare *Ec Fc* (*Ga*) *Gc Ka Na To Vh* | miscere *Cg Er Fb Mo Pc Pd Pk Pp Va Vf* | misceri *Pt* | commiscere *Eb Ec Ed Gc Ka Pm* | immiscere *Fd* | delere consumare *Ed Ef* | terram *Fd* | uultum terrae *Ta* | miscere uultum terrae *Ap Cc Ck Ct Ge Ld Lh Pb Pn Ps Vc*.

IUS: potestas *Cc Cg Ck Ga Ge Na Pp Ps To Vh* | licitum *Ap Ef Pb* | fas *Lh Ta* | licentia *Pq* | iuxtum est ei *Vd* | fas est *Va*.

NUNC (3): aliquando *Af Ld Pb Va* | interdum *Ef*.

STRATO: sereno *Ct Eb Ec Er Fb Gc Ka Lh Pt Ta Vf* | placido *Ka Mj Pp* | tranquillo *Eb Ka Lh Mb Va* | lenito fluctu *Mf* | placato *Ct Ed Ef* (*Ga*) *Lh Na Pc Pk Pq To Vc Vh* | aequato *Ap Cc Cg Ck Er Fb* (*Ga*) *Ge Ka Ld Lh Na Pb Pc Pk Pn Pp Ps To Vc* | sedato *Cg* | tumido *Pq* | subiecto *Vd* | humili *Fd* | non tumido *Lh* | non tumido, sed sereno *Ap Cc Ck Ge Pb Pc Pd Pk Pn Pp Ps Vc*.

AEQUORE: flumine *Ps* | superficie *Go* | aequalitate *Va* | aequor ab aequalitate dicitur *Vd*.

BLANDIRI: actiue *Mh* | se *Mb* | placari *Ta* | mitigari *Fd Ld Pt Vf* | nautis *Eb Ed Fb Ga Ka Lh* (2x) *Mj Na Pc Pd Pk Pm Pp Vc Vh* | fauere nautis *Ap* | mitescere sc· nautis *Ec Gc* | blandum se monstrare *Va* | lockon (OHG) *Mh*.

NUNC (4): aliquando *Af Va*.

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377 maius[1]] malis *Er.* **387** aestate[1]] aestarae *Lh.* **392** exornare] < ornare *Ps.* **406** miscere] mitescere *Ct Lh Vc.* **413** tumido[3]] tumulto *Pb*; tumulo *Pn*.

II prosa ii

PROCELLIS: tempestatibus *Ap Cc Cg Ck Ct Eb Ed Fb Ge Ka Lh Pb Pn Pq Ps Vc Vd Vh* | perturbationibus *Ld Pt Vf* | turbinibus *Va*.
FLUCTIBUS: in mari *Vf*.
INHORRESCERE: asperari *Ap Cc Cg Ck Ct Fb Ge Lh Pb Pd Pn Pp Pq Ps Ta Vc* | asperare *Ld* | exasperare *Bd* | commoueri *Fd Pt Vf* | saeuire *Pc Va* | intumescere *Pd Vd* | horrorem incutere *Pp* | {...} incutere *On* | horribile fieri *Mj* | horribile se facere *Ef* | conturbere se *Mb* | terrescere *Eb Ka Lh* | terribilem facere *Ec Gc*.
NOS: uel non *Bc* | ego *Ed* | me *Lh*.
AD CONSTANTIAM: stabilitatem *Cg Fb Fd Ld Mo Pt Va Vd* | perseuerantiam *Lh Pd Ta* | ad stabilitatem *Pq* | confirmationem *Px* | constantiam dicas *On* | at (...)firmitationem *Mb* | ut stabilis sim *Eb Ef Ka Mj* | ut constantia sit aliena *Vh* | ut constantiam habeam, quod est mihi contra naturam *Pd* | Omnes res seruant proprium ius. *Vf* | ad ueritatem siue stabilitatem et perseuerantiam, ut non mutemur, quod non potest fieri, quia nobis improprium est *Ap Ck* (*Er*) *Ge Lh Pk Pp Ps Pt Ta Va Vc*.
NOSTRIS: a *Ap On Pb Pn* | datiuus *Af* | quae est *Px*.
MORIBUS: consuetudinibus *Mb*.
ALIENAM: priuata *Vf* | priuatam *Fd Ld Pt* | contrariam *Vd* | cui sc· *Af* | quia fortuna instabilis est *Mj* | quia sumus mortales *Ap* | qui est aliena *Ef* | quae mihi est aliena *Ga Ka Na To Vh* | ut haberent me quamdiu uoluissent *To* | quod nobis improprium est *Cg*.
INEXPLETA: insatiabilis *Ap Cc Cg Ck Ct Er Fb Fd Ge Ld Lh Mo Pb Pc Pk* (2x) *Pn Pp Pq Ps Pt Ta Va Vb Vc Vd Vf* | insatiabili *Pd* | inexplebilis *Eb Ka Lh Mf Px Vh* | inexplicabilis *Ed*.
CUPIDITAS: appetitum *Ck Ge Ps* | appetitus *Cg* | libido non solum satietate, sed de cupiditate *Vb* | qui uolunt nos mutari constringet *Er*.
ALLIGABIT (ALLIGAUIT *Mb Pe Pp To etc.* | < ALLIGAUIT *On Vc* (?) | < ALLEGAUIT *Mh* | ALLEGAUIT > ALLIGAUIT *Vb*): alligabit *Pp To* | alligare *Pd* | constrinxit *Pp Vc* | constringet *Fd Ld Pc Ta* | constringit *Eb Ec Gc Ka Lh Pq* | alligare uult *Va* | elegit, alligare uult *Cc Ck Ge Ps* | debet nos alligare *Go* | debet ita esse, non *Ef* | Alligare mens hominum desiderat, qui nos non uult motari. *Ta* | Alligare desiderat, uel conatur, quantum in illis est, qui nolunt nos mutari. *Ap Ck Er Ge Lh Pb Pk Pn Pp Ps Vc* | iam irata iam dicit *Vd*.

9. Haec nostra uis est, hunc continuum ludum ludimus: rotam uolubili orbe uersamus, infima summis, summa infimis mutare gaudemus.

HAEC: consuetudo *Ap* | talis *On* | ut sim mutabilis *Bd* | ut semper instabiles simus *Ap Cc Cg Ck Er Fb Ge Ka Lh Pb Pn Pq Ps Ta Vc* | ut mutemus prospera in aduersum *Vf* | ut mutemur de prospero in aduersum *Fd Ld* | ut mutetur de prospero in aduerso *Pt* | ut constantia sit aliena *Ga Ka Na To*.
UIS (IUS > UIS *Ed*): uel uis *Ed* | potestas *Mb Pd* | possibilitas *Mj To Vh* | uirtus *Fb Ld Va Vd* | propria *Ef*.

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433 ad ueritatem] aduersitatem *Pt.* | siue] siue ad *Lh Pk Pp Pt Vc*; uel ad *Ta.* | stabilitatem] aedificationem *Er Pt.* **434** mutemur] muter *Pp*; mutetur *Pt*; motemur *Lh Ta.* | nobis] om. *Ap.* improprium] improperium *Ta.* | est] om. *Ps.* **439** quae] quia *Ga Ka Na.* **451** desiderat[2]…452 conatur] desiderant uel conantur *Ap Ck Ge Pb Pn Ps.* **452** illis] ipsis *Pk Pp.* | nolunt] uolunt *Er.* mutari] mutare *Ap*; mutari et prosperit(atem) in aduersitatem *Er.* **459** semper] om. *Cg.* instabiles] instabilis *Er.*

II prosa ii

HUNC CONTINUUM LUDUM: subsequitur talem *Vb* | talem sc· incessabilem *Va* | hoc continuo ludo *Va* | humiliare et exaltare *Ap* | uitam istius saeculi *Lh Ta* | aduersitatem sc· in prosperitate *Er* | aduersa in prospera et prospera in aduersa mutando *Cg* | aduersitatem scilicet in prosp(eritate), iterum prosperitatem in aduersitate. Dictum est a Salomone sa(pientissimo) non debere quemquam in diu(itiis et prosperita)te gloriari. *Lh* | aduersitatem sc· in prosperitatem, iterum prosperitatem in aduersitatem mutando *Ap* (*Cc*) *Ck Ge Pb Pn Ps Ta Vc*.
CONTINUUM: continue *Ed Fb* | assiduum *Vd*.
LUDIMUS: nos *Pd* | colimus *Eb Ec Gc*.
ROTAM: mundum *Fd Ld Pt Vf* | in modum plaustri *Cg* | scilicet *Pq* | nostram *Va* | quod *Ef* | Sicut enim rota de infimis ad summa conscendit, et rursum de summis descendit ad ima, sic fortuna quos uult, humiliat et quos uult, exaltat, et quando uult. *Vd*.
UOLUBILI: ueloci *Ap Cg Ck Ge Pb Pn Ps* | flexibili *Fb Mo* (2x) | celeri uertigine (?) *Mb* | rotabili *Va*.
ORBE: circuitu *Af Ct Fb Fd Kc Ld Mj Mo* (2x) *Ps Pt Ta Vd Vf* | rotatione *Pq* | giro *Eb Ec Ed Gc Ka Lh Pd Vh* | uersatione *Va* | rotunditate *Pd*.
UERSAMUS: uoluimus *Af Ap Cc Ck Ct Fb Ge Kc Mj Mo Ps Ta Vb Vf* | euoluimus *Cg* | mutamus *Fd Ld Pt* | rotam uoluimus *Vd* | frequenter uoluimus *Lh* | aliquando aduersum, interdum prosperum ostentans *Ga Ka Na To Vh*.
INFIMA: tristia *Pb* | humilia *Lh Ta* | aduersa *Fd Ld Pt Vf* | ut sint summa *Ap* | superbos abicere et infimos eleuare *Va Vb*.
SUMMIS: eminentibus *Lh Ta* | prosperis *Fd Ld Pt Vf* | quibus *On* | cum *Ef Ka*.
SUMMA INFIMIS: ut sint infima *Ap*.
SUMMA: laeta *Pb* | prospera *Lh Ta* | et *Ps*.
INFIMIS: aduersis *Lh Pt Ta* | in finis *Fd* | cum *Ef*.
MUTARE: aequiperare, comparare *Pq* | interdum bona, interdum mala *Ef* | ex infimis summos, et ex summis infimos facere *Eb Ec Gc Ka Mj*.
GAUDEMUS: nos *Mb Pd* | et *Vh* | amamus *Va*.

10. Ascende si placet, sed ea lege, ne uti cum ludicri mei ratio poscet descendere iniuriam putes.

ASCENDE: rotam *Eb Ec Gc* | ascabe *Ka Lh* | hanc rotam *Cg Ck Ge Ps* | super terram *Ck Ge Pb Pn Vf* | super rotam *Ap Er Fb Lh Pc Pq Ta Vc* | in rotam *Fd Ka Mj Vd Vh* | in rota *On* | in rotam ·i· habunda diuitiis *Ef* | ad summam *Vb* | ad summam rotam *Va* | ad diuitias uel honores *Fd Ld Pt Vf* | ab infimo in summum *Pd* | si non re(...) conscende (rotam) *Mb* | o Boeti *Vf*.
EA LEGE: eo pacto *Ap Bc* (*Cc*) *Cg Ck Ct Fb Fd Ge Kc Ld Mb Mo Pb Pd Pp Ps Ta* | e pacto *Af Pn Pt* | compacto *Lh* | ascende *Ap Cc Cg Ck Er Fb Fd Ge Ld Lh Pb Pd Pn Pq Ps Va Vc Vd* | ratione *Eb Ec Gc Ka Lh*.
NE UTI: ut ne *Cg Ck Ct Fb Ge Lh Pq Ps Ta Va Vc* | ut non *Af Ed* | non *Ec Gc* | non ut *Eb Ka Pm*.
UTI: ut *Ap Ec Gc Ld Pb Pn* | una pars *Af* | una pars est *Bd* | sicut est, sicuti si«:»cut *To*.

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470 in] et *Ap Cc Ck Ge Pb Pn Ps*. **471** prosperitatem] prosperitate *Pb Pn*. | in] ut *Ap Cc Ck Ge Pb Pn Ps*. | mutando] motando *Ta*. **484** aduersum] aduersam *Ka*. | ostentans] ostentaris *Ka*. **492** infimos] infima *Ec Gc*. **502** honores] bonores *Fd*.

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499 ascabe] Cf. Mart. Cap. *De Nupt.* 7. 749 ascabest or -as cabet, *gl.* ascendet

II prosa ii

CUM: quando *Mb* | lege sua *Pk* | cum mihi placuerit uersare rotam *Vd*.
LUDICRI: ioci *Lb Lh Pc Pd Pk Pp Ta Vc* | uoci *To* | inhonesto *Vb* | ludi *Lh Mb On Pc Pk Pp Ta Vc* | mutabilitatis *Eb Ec Ef Ga Gc Ka Na To Vh* | delusionis *Af* | lusus *Fb Pc Pd Pk Vc* | ludus *Lh* | futilis *Pq* | ludibrii *Pd* | casus *Pp* | spiles (OHG) *Eb* | mutabilitatis meae *Fd Ld Pt Vf* | Ludicrum est iocus inanis. *Ap Cg Ck Er Fb Ge Mo Pb Pn Ps Pt* | Ludicrum est inane aliquid. *Pp* | Ludicrum est iocosum inane aliquid. *Lh Pc Pk Ta Vc* | Hoc ludicrum ludus est. *Va* | Ludicra proprie dicitur inania ioca. (*Pd*) *To* | quasi ludicrum est fortunae, ut qui modo rotam ascendit, mox a summitate deiciat *Mj* | Rota fortunae quasi ludicrum fortunae est, ut qui modo rotam conscendit, mox a summitate rotae deiciet. *Ec Gc Ka*.
RATIO: cursus *Lh Ta* | ordo *Bd Pq* | mutabilitas *Ka Mj* | cum gannitura *Va*.
POSCET (POSCERIT *Px*): poscet *Px* | postulabit *Fb* | postulauerit *Ta* | iubet *Ld* | exiget *Ap* | poscerit *Vh* | te *Ta* | postulauerit te *Lh*.
DESCENDERE: ad infima *Pc Va Vb* | ut descendas *On Pd* | te iterum *Mb* | a rota *Eb Ec Gc Ka* | nidarstigan (OHG) *Ec Gc* | quando descensurus es *Ap Ck Ge Pb Pn Ps* | a prosperis in aduersa *Fd Ld Pt Vf* | ut prospera dimittas *Ef*.
INIURIAM: esse *Mb Ps* | iniustitiam *Ap Cg Eb Ec Ed Fd Ga Gc Ge Ka Na Pm Ps To Va Vd Vh* | iniustum *Px* | iniustum esse *Lh Ta* | non irascaris *Mj* | ne irascaris *Eb Ec* (*Ef*) *Gc Ka* | tibi sc· fieri *Af* | ne illud descendere putes uti ·i· sicut iniuriam *Ck*.
PUTES: credas *Fd Vf* | credes *Pt* | credas sc· esse *Ld*.

11. An tu mores ignorabas meos? Nesciebas Croesum regem Lydorum Cyro paulo ante formidabilem mox deinde miserandum rogi flammis traditum misso caelitus imbre defensum?

AN: numquid *Pd*.
MORES: consuetudines *Lh Ta* | inflationes *Eb Ka Lh* | qualitates *Va* | mutabilitates *Lh* | quia mutari soleam *Vf* | quod uidelicet instabilis es *Vd* | uidelicet quod mutari soleam *Ld*.
NESCIEBAS – DEFENSUM: Cyrus rex Persarum et Croesus inierunt bellum, et iste Croesus iussus est flammis tradi. Imbre autem ueniente de caelo, extinctus est ignis et ille aufugit. (*Ap*) (*Cc*) *Ck Ge Vb* | Iste potentissimus atque ditissimus fuit, Cyroque per tempus formidabilis. Sed postea ab illo captus, rogo est positus et postea liberatus misso caelitus imbre. *Ap Cc Ck* (*Er*) *Lh Pb Pc Pk Pn Pp Ps Va Vc* | Iste Croesus a rege Persarum Cyro captus, rogo superponi est iussus. Subito uero maxima pluuia ignem extinxit et liberatus est ipse. Hoc cum sibi prospere euenisse iactasset, opibus etiam se extolleret, dictum est ei a Salomone sapientissimo in diuitiis et prosperitate gloriari non debere, sed uitae ultimum euentum expectare. Eadem nocte uidit in somnis quod eum Iuppiter aqua perfunderet et sol extergeret. Quod cum filiae suae Famae narrasset et illa prudenter interpretasset, sic contigit ut rursum captus a Cyro cruci affigeretur et aqua perfunderetur et a sole siccaretur. *Cg* | Cum enim interrogatus fuisset Solon a

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515 Ludicrum] lucrum *Ck Ge*; ludicbrum *Pb*; lu\di/crum *Ps*. **516** Ludicrum[2]] ludicum *Lh*. **518** ioca] loca *Pd*; < loca *To*. **520** rotam] ratam *Ka*. | deiciet] deiecit *Ec Gc*. **524** rota] romata *Eb*. **526** aduersa] aduersis *Pt*. **542** Cyrus] cirius *Ap Ck Ge*. | iste] ille *Vb*. **544** Iste] cidesus *Er*; croesus *Pp*. **545** Cyroque] Cyroque regi persarum *Pp*. | per] post *Er*. | captus] superatus *Er*. rogo] et rogo *Va*. | positus] appositus *Er*; impositus *Pc Pk Pp Va*. | et] om. *Er*. **546** imbre] igne *Er*. **554** Solon] < salon *Ck*; salon *Ge*.

II prosa ii

Croeso si aliquem uidisset tam gloriose regnantem, ille dixit debere uitae ultimae euentum exspectare. Quem cum Cyrus captum uictor uiuum iussisset in rogo imponi, clamare coepit Solonem non sibi esse mentitum. Atque ita est a Cyro liberatus, timens ne aliquid sibi eueniret in extremo uitae spatio perdurans. (*Ap*) *Ck Ge Pb Pn Ps* | Boetius qui dicit hoc dicit, sed historiae aliter habent. Croesus enim rex Lydorum fuit ditissimus et potentissimus, qui quondam Cyrum regem Persarum bello superauit. Inde etiam eum Cyrus plurimum metuebat. Quodam uero tempore Tales Milesius uenit ad praefatum Croesum, tunc coepit se laudare et extollere de sua maiestate et dignitate, dicens numquam sibi aliquid aduersitatis contigisse. Tales uero iussit eum ad futura recipere. Longum, inquiens, adhuc tempus uenturum, quo ei multa possent contraria euenire. Quadam uero nocte somniauit quod Iouis eum respergeret et Apollo ei sabanum ·i· linteum praeberet. Quod cum ille filiae spe sapienti retulisset, illa respondit: potest fieri ut Cyrus te capiat et suspendatur. Tunc Iouis ·i· aer te perfundet, et sol exsiccabit. Quod et ita factum est. *Vd* | Vt fabulae ferunt iste Croesus ditior omnibus regibus fuit in omni substantia. Inde cum Cyrus multas gentes regno Persarum subiugasset, uenit contra istum, quo iste cognito occurrit illi et fugauit eum. Iterum resumptis uiribus idem Cyrus uenit aduersus eum praeparauitque conuiuium, et abscondit milites armatos iuxta angustias montis Hermopilatarum. Cumque Croesus adueniret, Cyrus inire fugam simulans, abscondit se amisso conuiuio. Croesus autem cum suis resedit et epulari coepit. Superueniens autem cum suis Cyrus fecit caedem magnam et cepit istum uiuum, et congregato rogo missus est in illum. Et quia Iouis erat illi amicus, missus caelitus pluuia saluatus est. *Ap Ck Ge Pd Vb*.

CROESUM – PAULUM: Haec duo quae post calamitatem his duobus euenerunt prospere, Croeso uidelicet de imbre regi Persarum, Paulum, consulem Romanorum, uictorem suum condoluisse, aut est ecbasis ·i· euagatio, aut ad consolationem Boetii subiunxit. *Ap Ck* (*Er*) *Ge Lh Pb Pc Pk Pn Ta Vc* | Haec duo ad consolationem Boetii subiunxit, quae post calamitatem his duobus euenerunt prospere, Croeso uidelicet de imbre et rege Persarum, condoluisse Paulum consulem Romanorum uictorem suum. Vel est ecbasis ·i· euagatio. *Pp*.

CROESUM (< CROESE *Pt*): proprium nomen *Er Fb Ld* | ditissimum *Lh On Pd* | qui fuit ditissimus *Cg* | regi Persarum *Pt* | rex Persarum *Px* | Croesus rex quidam *Kr*.

LYDORUM: gens quaedam *Cg* | Lydia regio est orientalis. *Ld Lh Ps* | Lydia regio est orientalis, a qua Lydi dicti sunt. Quorum rex Croesus aliquando a rege Persarum Cyro captus, rogo superponi iussus est. Subito uero tanta pluuia facta

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555 Croeso] croseo *Ck Ge.* **556** uiuum] uium *Ap Pb.* **557** clamare] clamorem *Ap Pb*. **569** ditior] dicitur *Ap Ck Ge Vb.* **570** regno] om. *Ap Ck Ge Vb*. **573** Hermopilatarum] erimopilatarum *Ap Ck Ge Vb*. | adueniret…574 Cyrus] om. *Ap Ck Ge Vb*. **574** simulans] simulans se *Ge*. | autem] om. *Ge.* **575** epulari] epulare *Pd*. | autem] ergo *Pd*. | fecit] fecitque *Ap*; et fecit *Ck Ge Vb*. | caedem…576 magnam] cladem maximam *Ap Ck Ge Vb*. **576** et[1]…577 est] om. *Ap Ck Ge Vb*. **579** prospere] prosperum *Ap Ck Ge Pb Pn*. | Croeso] croesium *Ap Ck Ge Pb Pn*. | Croeso…imbre] om. *Er.* | regi] a rege *Ap Ck Ge Pb Pn.* | Paulum] < paulinum *Ta*. consulem…581 subiunxit] om. *Er.* **580** uictorem] uiciorum *Pc*. | aut est] autem *Ap Pb*. ecbasis] extasis *Ap Ck Ge Pb Pn*; haec basis *Lh Ta Vc*. | euagatio] euagitio *Lh Ta Vc*. | ad…581 consolationem] consolatio *Ap Ck Ge Pb Pn*. **587** Lydia[1]] lida *Ld*; lia *Lh.* | Lydia[2]] lida *Fd Lc*. Lydia[2]…591 repperiret] om. *Lh Pc Pk*. **588** est] om. *St*. | Lydi] libi *Lc*; lidiaci *Af Pq*. | dicti sunt] nominantur *Bc*; sunt nominati *St.* | Quorum] a quo *Fd*. | Croesus] cresius fuit ditissimus et potentissimus in tantum ut sirus rex persarum timeret eum *Ta*. | a[2]] om. *Bc Bd*. **589** Cyro] om. *Bd Fd Mj*. | captus] captus est *Mj Ta*; raptus *Bc*. | rogo] rogoque *Mj*. | superponi] super *Bc*. superponi…est] superponit *Pt.* | est] om. *Mj*. | Subito uero] subita uero *Fd*; sed subito *Lc.*

est, ut eius immensitate ignis extingueretur, et ipse occasionem fugiendi repperiret. Hoc cum postea sibi prospere euenisse gloriaretur, opum etiam dignitate nimium se extolleret, dictum ei a Salone sapientissimo non debere quemquam in diuitiis et prosperitate gloriari. Eadem nocte uidit in somnis quod eum Iouis aqua perfunderet et sol extergeret. Quod cum filiae suae Faniae indicasset, illa, ut res sese habebat, prudenter absoluit, dicens quod cruci esset affigendus et aqua perfundendus et a sole siccandus. Quod ita postea contigit. Nam captus rursum a Cyro cruci affixus est. (*Af*) *Ap Bc Bd Ck Ct* (*Fd*) *Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps* (*Pt*) *St Ta*.

CYRO: proprium nomen *Fb Mj* | datiuus *Pk* | a *Mb* | captum *Mb* | regi Persarum *Ap Cc Cg Ck Er Fb Fc Ge Pb Pc Pd Pk Pn Pp Pq Ps Vc* | rege Persarum *Eb Ec Gc Ka Lh Ta* | rex Persarum *Mj Vh* | regis Persarum *Bd* | proprium nomen regis *Ld* | alio regi Persarum *Va.*

PAULO: parum *Fb*.

FORMIDABILEM (FORMIDABILE *Mo*): timendum *Cg Fb Ld Mb Mo Pt Vf* | quem formidabat *Fd* | quia eum timebat *Va* | quem Cyrus paulo ante metuebat *Vd* | quem formidabat Cyrus, rex Persarum *Ef* | quem formidabat Cyrus *Ec Gc Ka* | Cyrus formidabat Croesum, postea Cyrus comprehensum Croesum tradidit flammis. *Ap* (*Cc*) *Ck Ge*.

MOX: statim *Bd*.

DEINDE: postea *Eb Ka* | postea autem *Ef*.

MISERANDUM (MISERABILEM *Cg*): uel miserandum *Cg* | miserum *On Pb* | miserationem *Pd* | miserabile *Mb* | miserabilem *Eb Fd Ga Ka Na Va Vh* | miseratione dignum *Ct Fb Ld Mo Pc Pk Pp Pq Ta To Vc Vd* | dignum miseriae *Pt*.

ROGI: ignis *Pp Va* | pirae *Cg* | sackares (OHG) *Mb* | Per hoc ostenditur miseria. *Vd* | rogus congestio lignorum *Ef* | Rogus dicebatur strues lignorum, ubi mortui imponebantur. *To* | Rogus dicebatur congeries lignorum, ubi mortui gentilium uel nimium uiuentes adhuc uiui impositi cremabantur. Quod alia nomine pyra dicitur. *Ap Ck Ge Lh Ta Va*.

MISSO CAELITUS: de caelo misso *Mb* | Hic felicitas cognoscetur. *Vd*.

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590 eius immensitate] om. *Pt*. | fugiendi] om. *Fd Lc Pt*; fugiendo *Af*. **591** repperiret] reperit hanc *Pt*; repperit *Fd*. | Hoc] haec autem *Lc*. | postea] om. *Fd Lc*. | prospere] om. *Af Pc Pq Ta*; prospera *Pt*; proferre *Ct*. | euenisse] euenisset *Ct Pc Pk Pt Ta*; < euenisset *Af*; euenisset referens *Lh*; om. *Pq*. | opum] opumque *Mj*. | etiam] quoque *Lh.* **592** nimium] om. *Af Pq St Ta*. | se] om. *Af Pb Pq*; \se/ *Ap*. | extolleret] iactaret *Fd Lc Pt*. | dictum] dictum est *Bc Lc Mj Pc Pk Pp Ps Pt*; cum dictum sit *Af Bd Pq*. | dictum…593 gloriari] om. *Lh St*. | ei] om. *Af Bd Pq*. | Salone] salomone *Af Ap Bc Bd Ct Fd Ge Kc Mj Pb Pq Ps Pt Ta*; salonino *Lc*; solone > solomone *Pn*; salo«mo»ne *Pc*. | sapientissimo] quodam sapiente *Lc*; quodam sapientissimo *Fd*. | debere] deberet *Bc*. **593** quemquam] queque *Lc*; se *Pt*. | et prosperitate] om. *Bc*; et honoribus *Pt*.. Eadem] eadem uero *Lc*; una *St*. | nocte] noctium *St*. | uidit…somnis] om. *Lc*. | somnis] sonnis *Bc Pc Pk*. **594** Iouis] Iuppiter *Ap Ck Ge Pb Pn St*; om. *Ct*. | perfunderet] perfuderet *Lh*; profunderet *Pt*. | et] ut *Kc*. | extergeret] extingueret *Ta*; abstergeret *Pq* | Faniae] famae > famam *Ap*; famae *Ck Ge Pb*; < famae *Pq*; phanie *Fd*; \faniae/ *Ps*. **595** indicasset] inducasset *Fd.* | ut] uti *Lc*. | sese] se *Lc*. | habebat] habe\b/at *Pp*; habeat *Ta*. | quod] quod ille *Lh.* **596** aqua] pluuia *Lc;* a Ioue ·i· aere pluuia *Lh.* | perfundendus] p{ro}fundendus *Pt*; effundendus *Af*; perfudendus *Pn*; effudendus *Pq*. | a] om. *Lc*. | Quod] quod ei *Pt.* | postea] om. *Mj*. | contigit] contingit *Bd*. **597** rursum] rursus *Af Bc Bd Lc Pp Pq Pt Ta*; postea *Mj*; om. *Pc*. | Cyro] circo *Ct.* | cruci affixus] crucifixus *Af Lc Pq Pt.* **607** comprehensum] comprehendit *Ap.* **613** dignum[1]] dignus *To*. **616** dicebatur] est *Va*; om. *Ap Ck Ge*. **617** adhuc] ad hoc *Ta*. | impositi] superpositi *Lh Ta*. Quod] om. *Ap Ck Ge Va*. | alia] alio *Lh*; alio autem *Va.* | dicitur] uocabatur *Ta*; om. *Lh*.

II prosa ii

CAELITUS: diuinitus *Fb Fd Ld Mo Vf* | caeleste aduerbium *Er*.
DEFENSUM: et *Pb* | liberatum *Eb Ka Lh Ta* | tamen postea occisum *Ef*.

12. Num te praeterit Paulum Persi regis a se capti calamitatibus pias impendisse lacrimas? Quid tragoediarum clamor aliud deflet nisi indiscreto ictu fortunam felicia regna uertentem?

NUM TE PRAETERIT: non nescis *Ga Ka Na To Vh* | non noscis *Ef* | an nescis *Eb* | non recordaris *Ec Ed Fc Gc Ka Lh Mb Va Vh* | num recordaris *Ga Na* | ut non recorderis *Pp* | non oblitus es *Fb Pc* | num tu ignoras *Go* | num oblatus es *Er* | num transit tuam memoriam *Bd* | a tua memoria recessit *Af* | ut non intellegas *To* | obliuionem traditum habes nomen Pauli *Ld*.
NUM: numquid *Pp*.
PRAETERIT: declinauit *Ap Pb Pn* | latet *Pt* | recordaris (*Ga*) *Na Px* | excedit *Ap* | oblitus es *Ap Cc Cg Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | praeterire potest *Pd*.
PAULUM: proprium nomen *Fc Pt* | consul Romanorum *Ed Er Na On Pk Px To Vh* | consulem Romanorum *Ap Bd Cc Cg Ck Fb Ge Lh Pb Pn Pp Pq Ps Ta Vc* | consulis Romanorum *Ec Gc Ka Lh* | consulem Romanum *Vd* | Romanorum consul fuit *Eb* (*Fd*) *Ka* | Romanus fuit et consul *Ef* | qui consul fuit Romanorum *Va* | qui prius Romam rexerat *Ec Gc* | Ipse Paulus cepit Cyrum, qui ceperat ante Croesum, misertus est. *Ap Ge Ps Va Vb* | Paulus, qui et Emilius, capto Cyro supradicto reputans sibimet eadem euenire, flere coepit eumque dimisit. *Cg* | Paulus iste dictus est Emilius. Consul fuit Romanorum qui regem Persarum deuicit. Quem uidens captum et reputans sibi similia posse contingere, flere coepit eumque dimisit. *Af Ap Bc Ck Ct* (*Ge*) *Kc Lc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta*.
PERSI REGIS: {...} persum *On* | Cyri *Cg* | cuius *Pq* | proprium nomen *Ed Pm* | quem superauerat *Va* | qui prius rex erat *Eb Fd Ka* | qui prius rex erat. Nam prius uinctus est ab eo, et postea in misericordiam motus super eum. *Mj* | qui Paulus capiebat eum, et postea captus est ab illo *Ef*.
SE: Paulo *Mb* | a Paulo *Lh Ta*.
CAPTI: comprehensi *Fb Lh Pq Ta Vc* | capta *Eb*.
CALAMITATIBUS: a *Ka* | pro *Ct Pb Ps* | miseriis *Af Bd Fd Ld Lh Pq Ps Ta Vd Vf* | datiuus est *Lh Ta* | missiburinom (OHG) *Ec Gc*.
IMPENDISSE: emisisse *Ap Cc Ck Ge Pb Pn Ps* | effundere *Ps* | dedisse *Bd* | dissoluisse *Mb* | donasse *Ap Pb Pn* | dare *Pc* | luere *Eb Ec Gc Ka Lh Ta* | Hae fabulae ignotae sunt. *Lh Ta Va Vh*.
LACRIMAS: per affectum {...} *On*.
TRAGOEDIARUM: carminum *Eb Ed Lh Na Px Vh* | luctuosorum carminum *Ap Cc Ck Ge On Pd Pp Pq To Vb* | carmen luctuosum *Pt Ta* | carmen luctuosorum *Fd Ld* | carmina calamitatum *Ec Ed Ef Gc Ka Pm* | boclihero sango (OHG) *Mb* | tragoediae carmen luctuosorum (*Af*) *Bd Ct Kc Mj Ps Vd* | Tragoediae sunt luctuosa carmina mortuorum deflentia miserias hominum. *Cg* | Tragoediae sunt carmina,

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640 Ipse] iste *Ap*. | ante] antea *Ps*. **641** misertus est] sed postea misertus est illius *Va*. **643** dictus…Emilius] om. *Bc Pc Pk*; qui et Emilius dictus *Lh*. | Consul fuit] et fuit consul *Lc Pp*; qui consul fuit *Ps*. | fuit] om. *Af Pq*. | regem] rege *Af*. **644** similia] milia *Bc*; non milia *Kc*; similia sibi *Pb Pn*. | contingere] prouenire *Bc Pk*; euenire *Pc*. **656** fabulae] carminum fabulae *Va*. **661** tragoediae] tragoedia *Bd*; tragoedia est *Mj*; tragoediae est *Ps*. **662** Tragoediae] tragoedia *Af Pq*.

quae constant ex proeliis mortuorum hominum. (*Af*) *Bd Pq Va* | Tragoediae sunt carmina, quae constant ex proeliis mortuorum hominum et deplorant miserias hominum. *Ap* (2x) *Bc Cc Ck Ct* (*Er*) *Ge Ka Kc Lc Lh Mj Pb Pc Pk Pn Pp Ps Pt St Ta Vc Vd* | Omnia sunt hominum tenui pendentia filo, et subito casu quae ualuere ruunt. Diuitis audita est cui non opulentia Croesi? Nempe tamen uitam captus ab hoste tulit. Ludit in humanis diuina potentia rebus, et certam praesens uix habet hora fidem. *Va*.

CLAMOR: declamatio *Af Fb Kc Ld Lh Pp Ps Pt Ta Vd* | clamositas *Bd* | expositio, compositio *Eb Ec Gc Ka Lh*.

ALIUD: nisi tumulationem fortunae *Vd*.

DEFLET: deplorat *Fb Lh Mo Pq Vc* | ploret *Ta* | lamentat *Bd* | luget *To*.

INDISCRETO ICTU: indiscreta percussione *On Pd To* | continua percussione *Fb* | quia sicut reges et duces, sic etiam percutit ea principes *Af* | quia non discernit quem deiciat, quem eligat *Ec Gc Ka* | quia nunc aduersitate, nunc prosperitate permutentur *Pt*.

INDISCRETO: inaequali *Eb Ec Gc Lh Ta* | improuisa *Ap* | incerto *Bd Va* | continuo *Pt* | indiscretione *Ed* | sine discretione *Cc Ck Ec Fb Fd Gc Ge Ka Lh Na Pc Pk Pm Pq Ps Ta Vc Vh* | sine indiscretione *Ga* | sine discrimine *Mj* | non secundum meritum *Eb Ec Ef Fd Gc Ka*.

ICTU: percussione *Af Ap Cc Ck Ct Ge Ka Kc Lh Mb Mo Pp Ps Ta Vd* | uno momento *Ld*.

FORTUNAM: me *Er Fb Pq Va* | aduersum et prosperam fortunam *Ed*.

FELICIA: beata *Eb Ka Lh*.

REGNA: potestates *Ld*.

UERTENTEM: permotantem *Cc Ck Ge Pn* | permutantem *Af Ap Ct Fb Kc Lh Pb Pp Ps Ta Vd* | mutantem *Cg Ld Mb* | euertentem *Vd* | Neque enim discernit {in hoc?} his quos humiliat aut exaltat personam. *Vd*.

13. Nonne adulescentulus *δύο πίθους, τὸν μὲν ἕνα κακῶν, τὸν δὲ ἕτερον ἐάων* in Iouis limine iacere didicisti?

ADULESCENTULUS: eras *Pp* | tu *Mb Pd* | tu ipse *Eb Ec Gc Ka* | est *Mb* | iuuenis *Ap Pb Pn Ps Pt* | iuuenis homo *Ld* | o tu Boeti cum esses adolescentulus *Vb* | quando eras adolescens *Vf*.

δύο πίθους, τὸν μὲν ἕνα κακῶν, τὸν δὲ ἕτερον ἐάων: duo dolia quidem, unum malum, alterum autem bonum *Ap Bc Bd Cc Cg Ck Ct Eb Ec Ed Ef Er Fb Fc Fd Ga* (2x) *Gc Ge Go Ka Kr Lb Ld Lh Mb Mf Mj Na On Pb Pc Pd* (2x) *Pe Pg Ph Pk*

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666 Omnia…669 fidem] Ovid. *Epist*. 4.3.35-8, 48-9

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663 ex proeliis] exemplis *Pq*; < exempliis *Bd*. | mortuorum hominum] om. *Va*. | Tragoediae] tragoedia *Ct Ka Mj*; targoediae *Ta*; traguedie *Pt*. **664** quae constant] extantia *St*. | ex proeliis] exemplis *Ta*. | mortuorum] mortibusque *Pc Pk Pp*; multorum *Bc*. | hominum] om. *Ap*(1,2) *Cc Ck Er Ge Ka Pb Pn St*. | deplorant] deplorent *Bc*; deflent *Er Ka St*; deplorans *Kc*. **665** hominum] illorum *Pp*; hominum bonorum *Pc*. **696** tu…esses] tubo et cam esses *Vb*. **698** dolia] dolium *Fc*; esse dolia *Ph*. | quidem] hic quidem *Fd Ld Pt*; hoc quidem *Fb Pn Vd*; hunc quidem *Ap Bc Ef Ga* (1) *Mf Na To Vb Vh* (1,2); hinc quidem *Ga* (2); autem quidem *Ka*; om. *Ec Gc*. | unum] unum autem *Bd*; om. *Pb Pe*. **699** alterum] aliud *Ap Eb Ef Fc Ga* (1,2) *Ld Mb Mj Na Pb Pn Vb Vd Vg*; et aliud *Lb*; alium *Ed Er Fd Ka Kr Lh On Pd*(1,2) *Pe Pg Pm Pt Px Va*; alium > alterum *Ct*; alterum *gl*. aliud *To*; aliud uel alii *Vh*(1); aliud alium *Vh*(2); hunc aliud *Vb*. | autem] om. *Lb Mb Vb*; uero *Bd*; hoc *Ap Pb*; hoc autem aliunde *Ps*; hoc autem *Fb Fc Pn Vd*; hunc autem *Bc Mf To*.

II prosa ii

Pm Pn Pq Ps Pt Px St Ta To Va Vb Vc Vd Vf Vg Vh (2x) | duo dolia, unum bonum et alterum malum *Ba Bb* | duo dolia, unum bonum aliud uero malum *Fc* | duo dolia unum malum alterum bonum*Mh* | unum quidem hunc autem alterum *Mh* | duo dolia, art{iculum} hunc quidem unum malum art{iculum} hunc autem alterum bonum *Af* | duo dolia, illum quidem unum malum, illum alium bonum *Lg* | duo dolia, articulum quidem unum malum, articulum aliud bonum *Pp* | duo dolia, art{iculum} hunc quidem unum malum, art{iculum} hunc autem alterum bonum *Pf* | duo ar{ticul}um hunc quidem malum unum, hunc autem alterum bonum *Kc* | duo dolea, ar{ticulum} quidem unum malum, ar{ticulum} autem alterum bonum *Ed* | aduersam et prosperam fortunam *Ed Ef Ka Na Vh* | plena prosperitate et aduersitate *Cg* | Duo dolia significant aduersitatem et prosperitatem. *Mj Ta* | duo dolia fortuna esse illata, ideo dicitur unum malum, alium bonum *Pd* | dua dolia, unum quidem malum, (alterum) autem bonum, et significat prosperitatem et aduersitatem *Mf* | duas urnas, ex altera iustificatus, ex altera male contempnatus *Mb* (*in text*) | Duo dolia significant aduersitatem et prosperitatem ab fortuna esse inlata. Ideo esse dixit unum malum et alterum bonum. *Ec Ed Gc Ka Kr* (*Lh*) *Mb* (*in text*) *To Vd Vh* | Duo dolia signi{fican}t aduersitatem et prosperitatem, ideo dixit unum bonum et alterum malum. *Fc* | Duo dolia, in quibus auguria captabant bonorum malorumque, significant prosperam siue aduersam fortunam. Aues quoque dicuntur in limine Iouis esse duae, una prosperitatis, altera tristitiae praenuntia. *Va* | Duo dolia in quibus auguria captabant bonorum (...) *Vb* | fabula *Vf* | in libro Pacuuii *Bd* | In Pacuuio hoc legitur. *Pp* | Legitur quod sint duo dolia in limine Iouis, plena contrariis potionibus. *Ct* | In Pacuuio legitur quod sint duo dolia in limine Iouis, plena contrariis potionibus. *Af Ka Kc Lc Ld* (*Lh*) *Pq Pt St Ta Vd* | In Pacuuio legitur quod sint duo dolia in limine Iouis, plena contrariis potionibus, de bonorum primo, de malorum secundo. *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | In Pacuuio legitur quod quod sint duo dolia in limine Iouis, plena contrariis potionibus. In quibus doliis erant duae aues, altera praenuntiata boni, altera mali. *Bc* | In templo Iouis erant duo dolia, quorum unum dicebatur plenum tristitiae atque aduersitatis, alterum laetitiae atque prosperitatis. Ex quibus dicebatur procedere omnis aduersitas omnisque prosperitas. *Pc Pk Pp*.

πίθους: dolia *Ed Pm* | butigli (OHG) *Ed* (2x) *Pm* | aduersa et prosperam fortunam *Pm* | commotio *Ed*.

IN IOUIS LIMINE: in ianua *Ps* | in hoc mundo *Eb Ec Ed Fd Gc Ka Pm* | in mundo *Fc* | in hostio *Vb* | templo *Ld* | Duo ordines auium dicuntur resedisse quondam in limine Iouis, quorum unus ordinis dicebantur oscine, alteri praepetes, quorum alter prosperitatis, alter tristitiae erat praenuntius. *Ap* (*Cc*) *Ck Ge Pd Ps Vb* | Duo aues dicuntur in limine Iouis esse, praenuntiae prosperitatis atque tristitiae. *Pg* | Aues duae dicuntur in limine Iouis esse, una prosperitatis, altera tristitiae praenuntiae. *Ec Gc Ka Lh On To*.

DIDICISTI: cum *Pp* | uidisti *Ef* | expertus es *Eb*.

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723 In Pacuuio] Untraced; probably referring to the Greek quotation or its translation, not to a lost play about Paulus or the definition of tragedy.

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716 esse] om. *To.* | et] om. *Mb*. **722** Pacuuio] < pa(u)cuui(:)o *Pp*. **723** Pacuuio] uacuo > cacuuio *Kc*. | quod] om. *Vd.* | sint] sin *Pt*; sunt *Af Pq*; om. *Kc Vd.* | duo] om. *Af Ka St*. **724** dolia] doleola *Ld.* | limine] < lumine *Ps.* **735** in^{2}…736 limine] in lumine*Ps*; illumine *Vb*. **736** unus] unius *Vb*; nius *Pd.* | ordinis] ordinis aues *Pd*. | alteri] alterius *Pd*. **739** esse] om. *On*. tristitiae…740 praenuntiae] tristitiae praenuntia *Ka*; aduersitatis *Ec Gc*.

14. Quid si uberius de bonorum parte sumpsisti, quid si a te non tota discessi, quid si haec ipsa mei mutabilitas iusta tibi causa est sperandi meliora, tamenne animo contabescas et intra commune omnibus regnum locatus proprio uiuere iure desideres?

QUID (1): causaris *Fb* | conquereris *Fc* | dices *Pd* | dicis *Ld Vc Vd* | quereris *Ed Ka Mj Pm Pt* | inde *Pb* | cur queraris *Vf* | cur sc· contristaris *Bd* | dicendum est *On* | me derogas *Va* | quid habes mirandum *Ec Gc Ka* | (...)isti habes murmurandum *Ef*.
QUID SI – SUMPSISTI: si congregasti *Lh* | quid si congregasti *Pd* | quid si multas diuitias tibi congregasti *Ap Cc Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Ps Ta Vc* | Plus tibi felicitate remansit quam de aduersitate. *Vb* | Plus felicitatis tibi contigit, quam aduersitatis, quasi de bono uasculo plus dulcioris poculi, quam acerbioris expertus es. *Ec Gc Ka Mj* | Nam si ita fit, non deceret contristari, sed potius laetari. *Bd*.
UBERIUS: profusius *Ap Cg Ck* | largius *Fb* | abundantius *Af Eb Ka Ld Lh Pb Va Vf* | saepius *Ps* | amplius *Ct Lh Pq Ta Vc* | aliis *Vc* | ceteris *Vd* | plusquam debuisti *Ef* | plus quam debuisti accepisti *Na To Vh* | plus quam debuisti sumpsisti *Ka*.
DE BONORUM: de bono dolio *Af Fb Fd Kc Lh Ps Ta Vd Vf*.
BONORUM: meorum *Ap Ct Er Fb Lh On Pb Pc Pk Pn Pq Ps Ta Va Vc Vd* | diuitiarum *Cg*.
PARTE SUMPSISTI: quam de malorum *Bd* | quam de mala *Pq*.
SUMPSISTI: congregasti *Cg* | uenit *Vb*.
QUID (2): causaris *Fb* | cur *Vf* | est hoc *Pp* | dices *Pd* | dicis *Ld Vd* | queris *Fd* | conquereris *Fc* | consequereris *Lh* | quia siue bona, siue mala fortuna sum *Pq* | quia amicos habes adhuc *Vd* | plus de felicitate remansit, quam de aduersitate uenit *Va*.
SI A TE NON TOTA DISCESSI: non reliqui per totum *Ap* | uel ad te, ut quidam codices habent, ut intelligatur si ad te non tota transiui *Ap Ck Ge Va Vb* | uelut aduersa non adsim *Af* | quoniam cum uxore et filiis permanebat adhuc *Ld Vf*.
DISCESSI: recessi *Lh* | transiui *Cg*.
QUID SI HAEC IPSA MEI: Quemadmodum a prosperis in aduersa uenisti, ita ab aduersis in prospera uenire speres. *Fd Ld*.
QUID (3): causaris *Fb* | dices *Pd* | dicis *Ld* | scis *Pb* | conquereris *Fc* | doles, putas *Lh* | quia me de prosperitate in aduersitatem *Ap* | per id quod continetur *Bd*.
MEI: meorum *Pp*.
MUTABILITAS: instabilitas *Ld* | quod a te recessi *Ct Er Fb Lh Pq Ta Vc* | Mutabilitas fortunae de prosperitate in aduersitate iusta causa est sperandi meliora, quia post aduersitatem solet prosperitas euenire, siue quod illi, qui iniuste malum in isto saeculo patiuntur propter iustitiam, sperare debent in futuro meliora. *Bd*.
IUSTA TIBI CAUSA EST: ut post ista aduersa meliora speres *Ap Cc Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Ps Ta Va Vc* | ut post mala meliora speres *Pq* | sed nunc habes *Ef*.
SPERANDI: speres *Ap* | spero illam rem *Vb* | ut iterum speres *Ef* | ut iterum speras *Eb Ec Gc Ka*.
MELIORA: feliciora *Ap* | potiora *Eb Ka Lh* | aeternitatem *Pp*.

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751 quid] quod *Ka*. **752** quid[3]] om. *Pp*. | si[4]] si profusius *Ge*; (...)ius *Cc*. **753** diuitias] ditias *Vc*. **755** quasi] et quasi *Mj*. | quam…756 es] didicisti *Ka*; bibisti *Mj*. **769** uel] uelut *Ap Ck Ge*. | ad] a *Ap Ck Ge*. **770** ad] a *Ap Ck Ge Vb*. **771** permanebat] permanes *Ld*. **782** ut] om. *Lh Ta*. speres] speris *Pk*.

TAMENNE: uide *Pf* | admoneo *Pp* | hortanti se *Mj* | precor *Pq* | ortantis est *Ka* | optantis est *Eb Ec Gc* | Verba ista nunc sunt philosophiae, hactenus fuerunt fortunae. *Va* | Licet sint haec omnia supra dicta, sic tamen ne contabescas animo prohibitiue loquitur. *Pd* | ut nihil habeas plus quam natura poscit *Va*.

ANIMO: tuo *Vd*.

CONTABESCAS: deficias *Af Ap Bc* (*Cc*) *Cg Ck Ct Eb Ec Ed Ef Fd Gc Ge Ka Kc Ld Lh Mf Mj Pb Pd Pn Pp Pq Ps Pt Ta Vc Vd Vf* | languescas *Af Ap Kc Ps Vd* | poscit *Pd* | dissoluaris *Mf* | dissoluas *Ed* | languescis, tristeris ·i· deficias *Mo* | deficias, languescis, tristeris, felix uidelicet *Fb* | aliquid admonitus es *Ef*.

ET: ne *Ck Eb Ec Fc Gc Ka Va*.

INTRA – REGNUM: conuersationem *Cc Ck Ge* | sapientiam *Ap* | est *Er* | quod est *Eb Ec Gc Ka* | intra mundum *Vd* | mundanam conuersationem *Cg Er Fb Pq* | quod est omnibus hominibus commun(...) *Ef* | saeculi habitationem *Va* | mundanam sapientiam uel saeculi habitationem *Cc Ck Ge* | intra mundanam conuersationem et saeculi habitationem *Ap Ct Lh Pb Pc Pk Pn Pp Ps Ta Vc* | ubi omnibus commune est prospera et aduersa pati *Ec Gc Ka Mj*.

OMNIBUS: hominibus *Mb*.

REGNUM: aream *Fb* | mundum *Fd Ld Pt Vf* | praesens sc· regnum *Vb* | praesens saeculum *Eb Ec Ed* (*Ga*) *Gc Ka Lh Na Px Vh*.

LOCATUS: felix (*Cc*) *Cg Ck Ct Ge Pb Pn* | felix uidelicet *Ap Kc Pp Ps Ta* | felix ut uidelicet *Vd* | stabilitus *Vb* | constitutus *Vd* | positus *Eb Ka Lh*.

PROPRIO – IURE: priuato habitu *Pd* | propria lege *Cc Ck Ct Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | propria potestate *Mf*.

PROPRIO: propria *Ap* | priuato *Na To Vh* (2x) | priuato, ut nullus *Pm* | priuato, ut nullus alius *Eb Ec Gc Ka*.

IURE: lege *Ap Cg Mj* | ut nihil aduersi patiaris, quod nemo umquam euasit *Eb Ec Gc Ka Mj*.

DESIDERES: ne *Ct Ef Fb Ld Lh Pc Pk Pp Pt Vc Vf* | et ne *Eb* | a superioribus *Ct Lh Pc Pk Pp Vc* | ne a superioribus pendet *Ap Cc Ck Ge Pb Pn Ps* | dicam tibi q{uae} sequuntur *To* | ut non cum superioribus sis *Cg* | Non solus perpetualiter in mundo constitutus diuitias et honores possidere speres. *Ld* | Ille proprio iure uiuere desiderat, qui semper in hoc mundo uult prosperari, in quo omnes et aduersa patiuntur et prosperantur. *Vd*.

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801 intra] om. *Ap Pb Pn Ps*. **803** pati] perpeti *Ka*.

II metrum ii

HEADNOTES: metrum asclepiadeum *Bb Ck Ct* | asclepiadeum carmen *Ba* | dactilicum elegi(a)cum *Cc* | metrum dactilicum elegiacum *Cg* | metrum dactilicum elegiacum pentametrum *To* | dactilicum elegiacum pentametrum *On Pd* | asclepiadeum carmen, constans spondeo, duobus choriambis, pyrrichio uel iambo. *Ga* | asclepium carmen quod ex spondeo constat, duobus iambis, uno choriambo *Go* | Asclepiadeum carmen, quod constat ex spondeo et duobus choriambis siue iambo. *Px Vh* | Metrum asclepiadeum, quod fit spondeo, duobus choriambis, pyrrichio, cui ferecratium subiecit, quod fit spondeo, dactilo, spondeo. *Ka Ta Vd* | Nonum est asclepiadeum, quod fit spondeo et duobus choriambis, et pyrrichio siue iambo, cui et ferecratium, constans spondeo. *Bd* | Metrum asclepiadeum ex spondeo, duobus choriambis et iambo. Secundus ferecratiam ex spondeo et dactilo, spondeo, interdum anapesto. *Bc* (*Mb*) | Metrum asclepiadeum, ex spondeo et duobus choriambis, et iambo uel pyrrichio. Secundus uersus ex ferecratio, ex spondeo et dactilo et spondeo et anapesto. *Ec Gc* | Metrum asclepiadeum, constans spondeo, duobus choriambis et pyrrichio siue iambo, cui et ferecratium subiecit, constans spondeo, dactilo, et item spondeo, ususque hoc est semel. *On Pc Pd Pg Pk* | Metrum asclepiadeum, constans spondeo et duobus choriambis et pyrrichio siue iambo, cui et ferecratium subiectum est, constans spondeo, dactilo et item spondeo. Ususque est hoc semel. Uel constat spondeo, dactilo et catalecto et duobus dactilis. *Ap Ct Lh Pb Pn Vc* | Metrum asclepiadeum, quod fit duobus choriiambis et pyrrichio siue iambo, cui et ferecratium subiecit, constans spondeo, dactilo, spondeo. Tali uarietate usus est semel ita Si quantas. *Pp* | Nonum est asclepiadeum, quod fit spondeo, duobus choriiambis et pyrrichio siue iambo, cui et fere(cratium) subiecit, constans spondeo, dac{tilo}. Talia uarietate usus est semel (...). Si quantas r{apidis} f{latibus} incitat pontus uersat arena(...) *Af* | Asclepiadum recipit {...} spondeum dactilum catalec(...) I dactil{...} II spond{...} dactil{...} et spond{...}. Reciperit anapest{icum}. *On* | Si copia fundat tantas opes pleno cornu, quantas harenas pontus uersat, incitus rapidis flatibus, aut quot sidera fulgent in caelo, edita in stelliferis noctibus, nec retrahat manum. *Mj* | Hoc metrum inexpletam hominum cupiditatem ostendit, et quod abundantes diuitiae non satiant hominem, sed ad maiorem cupiditatem prouocant. *Fd Lc Mj* | Verba ista sunt philosophiae nunc, hactenus fuerunt fortunae. *Vb*.

1. Si quantas rapidis flatibus incitus

SI: copia *Px*.
QUANTAS: tantas *Eb Ec Ga Gc Ka Na Px Vf Vh* | aliquantus *Fd* | quam multiplices *Er Fb* | quot *Va* | pro quod (= quot?), significatur hic numerus *Vb* | spondeus *Ga*.

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7 quod] pro *Go*. **8** carmen] pro *Vh*. | duobus choriambis] duobus I coriambo *Vh*. **9** quod fit] constans *Vd*. | fit] om. *Ta*. **10** pyrrichio] pyrrichio siue iambo *Ta*; et pyrrichio *Vd*. | cui] cui et *Ta*. | subiecit] subiectum est *Vd*. | quod fit] constans *Ta Vd* | spondeo[2]] iterum spondeo *Ta*; et spondeo *Vd*.. **13** et[2]] om. *Mb*. **17** constans] quod fit *On Pd*. | siue] si *Pd*. **18** item] iterum *Pg*. ususque] usus *Pd*. | ususque…semel] om. *Pg*. **19** Metrum] nonum metrum est *Ct*. | spondeo] spondeo dactilo *Ct*. | et[1]] om. *Lh Vc*. **20** iambo cui] iamboui *Ap Pb*. | cui] om. *Lh*. | est] om. *Vc*. | dactilo] om. *Ap Pb Pn*. **21** item…et[2]] om. *Ct*. | spondeo[2]] ex spondeo *Lh*; ex spondeo et *Vc*. | catalecto] catalectico *Lh Vc*. **24** Nonum] nouum *Af*. **32** ostendit] significat *Mj*. | et quod] quodque *Mj*; quae *Fd*. | abundantes] sumpte *Mj*. **33** prouocant] accendunt *Mj*; prouocat *Fd*.

2

II metrum ii

RAPIDIS (RABIDIS *Fa Ga Mb Na On Pc Pk Pt etc* | > RABIDIS *Mh* | < RABIDIS *Vb*(?)): rabidis *Go* | rapidis *Fa Ga* | uehementibus *Af Ap Cc Ck Fb Fd Ge Kc Lh Mo Pc Pd Pk Pp Pq Ps Pt Ta To Vc Vd Vf* | tumidis *Ap Cg Ck Ge Va* | choriambus *Ga*.
FLATIBUS: uentis *Cg Eb Ec Er Gc Ka Lh Mb Pt To Va Vb* | choriambus *Ga*.
INCITUS: incitatus *Ap Cg Ck Ct Ec Ed Fb Gc Ge Mo Pb Pc Pd Pk Pm Pn Pp Pq Ps Ta Vc* | incitatum *Er* | commotus *Af Ef Fb Fd Ga Ka Kc Ld Mb Mf Mo Na Pc Pg Pk Pp Ps Pt Ta To Va Vd Vf Vh* | commoti *Lh Vc* | conturbatus *Ap Ck Ct Ge Pb Pn Ps* | prouocatus *Vf* | festinus *Lh* | sincopa *Ap* (2x) *Cg Ck Ct Er Ge Pb Pn Ps Vc* | Videtur enim mare saeuire, cum nimio uento agitatur. *Ap Ck Ct Ge Pb Pn Ps* (2x) | pyrrichius *Ga.*

2. pontus uersat harenas

PONTUS: mare *Ap Cg Ck Ct Er Fb Ge Ld Lh* (*Mb*) *Pb Pg Pn Pq Ps Pt Ta Va Vc Vd* | excitatum mare *On Pd To*.
UERSAT: uoluitur *Fb* | uoluit *Lh Mo Pg Pq Ta Vc* | egerit *Er* | uertit *Cg* | commouet *Vd* | mouet *Lh*.
HARENAS: ex profundo exierit *Ap Ck Ge* | quasi ex profundo egerit *Ct* | ex profundo eregit *Ap Pb Pn* | ex profundo egerit *Ps* | frequenter uertitur *Ap Ck Ct Ge Pb Pn* | frequenter agitatur uel uertitur *Ps* | quantas harenas ·i· quantam harenarum multitudinem, quam multiplices, quam numerosas *Ap Ck Ct Ge Ps* | ferecratium *Px Vh*.

3. aut quot stelliferis edita noctibus

QUOT: qua *Ap Cc Ck Ct Ge Ps* | ipsa *Ap Pb Pn* | si fundat *Pd*.
STELLIFERIS (STELLIGERIS *Fa Vh*): uel stelliferis *Vh* | uel stelligeris *Ga* | serenis *Ed Ef Ga Ka Mf Na Pg Vh* | stellis apparentibus *Ap* | stellas ferentibus *Vd* | quando stellae apparent *Eb Ka* | quia nocte apparent stellae *Af Fb Kc Ld Pp Ps Ta Vd* | Quia nocte apparent stellae et non interdiu, ideo dicitur stelliferis noctibus. *Ap Ck Ct Er Ge Pb Pn*.
EDITA: orta *Af Ap Cg Ck Ct Eb Ec Er Gc Ge Ka Kc Lh Pb Pn Pp Ps Ta Vd* | ornata *Fb Fd Ld Mo Pt* | prolata *Eb Ec Ef Ga Gc Ka Mb Mj Na Pg Pm Px To Vf Vh* | formata *Ps* | producta *Af Ck Fb Fd Ge Kc Ld Lh Mo On Pd Pk Pp Pq Ps Ta To Vc* | ostensa *Va* | manifesta *Lh Pk Vc* | nata *Ap* (*Mb*) *Ps* | adducta *Ct* | alta *Pp* | condita uel nascentia *Pd* | orientia *Ap Ck Ct Ge Pb Pn Ps* | quasi plantata *Ap Ct Pb Pn Ps* | adducta in caelum *Ap Pb Pn Ps* | declarata, quia nocte stellae apparent *Lh* | quasi ad caelum *Cc Ck Ge*.
NOCTIBUS: in *Va*.

4. caelo sidera fulgent

CAELO: in *Cg Ef Pd Va*.
SIDERA: stellae *Lh*.

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49 sincopa] sincopia *Er*. **50** saeuire] se iure *Pb*. | nimio] nimium *Ct*. **61** eregit] > erixit *Ap*. **72** nocte] om. *Ld*. **73** non interdiu] non in die \uel interdiu/ *Ck Ge*. | dicitur] dicit *Ct*; dixit *Er*. **79** quasi] quas *Ap Pb Pn.*

II metrum ii

FULGENT: emicant *Ta*.

5. tantas fundat opes nec retrahat manum

TANTAS: copiose *Ta* | si *Eb*.
FUNDAT: procreat *Ap Cc Cg Ck Ge Pb Pn Ps* | procreet *Ct* | tribuat *Ef Ga Ka Na Pg To Vh* | mittit *Ta* | det *Ld* | paret *Er* | largiatur *Eb Ka Lh* | tradat *Lh* | effundat *Fb Va* | tibi *Er Lh Pq Vc* | mihi *Pp* | copiose emittat *Af Ap Fb Kc Pp Ps* | cooperiose mittit *Lh* | copiis effundat *Vd* | libenter tribuat *Ed*.
OPES: substantias *Ap Cc Ck Ct Ge Pb Pn Ps* | diuitias *Fd Ld Pd Vf* | gazas *Cg* | copia *Pp*.
RETRAHAT: manum *Fd* | cessat *Er* | ipsa cessat *Ap Cc Ck Ct Ge Pb Pn Ps* | nec ipsa cesset *Cg* | extendat alicui *Va* | incessanter tribuat opes *Mj* | ut semper non afferat *Pd* | illa copia incessanter tribuens *Eb Ec Gc Ka*.
MANUM: adiutorium *Cc Cg Ck Ge* | ab adiutorio *Ap Ct Er Pb Pn Ps* | suam *Va* | pronam ad perficiendum *Ed*.

6. pleno Copia cornu,

PLENO COPIA CORNU: Fingitur quia fortuna ditissima est omnium et multos (...)at. Ideo pleno cornu dicit, cornu supercrescit carnem, ita diuitiae foris stipant hominem. In cornu etiam uirtus animalium et diuitiis etiam uires fortunae constant, quibus multos ad se trahit. *Fc* | Hoc igitur quod dicit, quamuis fortuna largiente copia ·i· ministra fortunae cornu plenum omnium bonorum homini tribuat, numquam, dicit, satis est, sed semper egebit. *Lh Ta* | Fabulam tangit: Achelous, cum ob pelicem suam Deianiram dimicaret cum Hercule, palestrizandi certamen aggressus, uertebat se in diuersa monstra, et primum conuertit se in draconem, deinde in fluuium, ad ultimum uersus est in taurum. Hercules autem dicens se etiam tauros domuisse, cornu illius fregit, quod descendens ad infernum Cerberum rapturus, secum tulit. Illud postea nimphae omnibus bonis repleuerunt, datumque est copiae quae est ministra fortunae. Hoc ideo fingitur, quoniam fortuna ditissima est omnium, et diuites multos facit. Cum pleno cornu dicit, quoniam sicut cornu carnem exuberat et supercrescit, ita et diuitiae foris stipant

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104 adiutorio] adiutoria *Er*; adutero *Pb Pn*. **113** fortuna] fortunae *Ta*. **114** ministra] administra *Ta*. **115** egebit] egebat *Lh*. | tangit] tangit hanc *Ld*. **116** Achelous] acheles *Lc*; archelous *Ta*; eolus *Ld*; achelogus *Vd*. | Deianiram] deianuam *Lc*; deanira *Pq*. | dimicaret] dum emicant *Kc*; dum micant *Vd*; dimicabat *Ap Ps*; dimicasset *Af Pq*. | cum[2]] tum *Vd*. **117** certamen] luctamen *Bc Bd*. | aggressus] aggressus est *Ld Ta*. | uertebat] uertit *Lh Ta*; ille enim uertebat *Ld*. | diuersa] uersa *Vd*. | et] om. *Ld Lh Ta*. | primum] primo *Lh Ta*. | conuertit] uertit *Lc Ld Pp Pt*; uertebat *Pq*; om. *Lh Ta*. | se[2]] om. *Lh Ta*. **118** ad ultimum] ad ultimum uero *Ld*. | uersus est] conuersus est *Fd Mj Pt*; conuertit se *Lc*. | autem] om. *Bd*. **119** etiam] om. *Ld*. | tauros] centauros *Bc Bd*. descendens] descendentes *Ps*. **120** Cerberum] celebrum *Bc*; cerebrum *Pt Vd*. | rapturus] raptus *Mj*. | tulit] detulit *Ld*. | Illud] et illut *Lc*; secum *Af*. | nimphae] nimphae accipientes *Lh Ta*. **121** datumque] datum *Lh Ta*. | est[1]] est ei *Pt*. | ministra] magistra *Lh Ta*. | Hoc] haec *Af Kc*; hoc autem *Lc*. | ideo] igitur *Fd*. | fingitur] fungitur *Vd*. | quoniam] quod *Lc*; quia *Ta Vd*. **122** Cum] con *Af*. | cornu] cum *Bc*; cornu ideo *Ld*. | dicit] dicit esse *Pt*. **123** carnem] carne *Ld Pq*; carmen *Af*. | exuberat] extuberat *Af Bc Kc*; excedit *Pp*. | et[1]] ac *Bc*. | et[2]] om. *Fd*. | foris] om. *Lh Ta*. stipant] om. *Ap*.

hominem. In cornu etiam uirtus est animalium et fortunae uires in diuitiis constant, quibus ad se multos pertrahit. (*Af*) *Ap Bc Bd* (*Fd*) *Kc Lc Ld Lh Mj Pp Pq Ps* (*Pt*) *Ta Vd* | Achelous fluuius cum ob uxorem dimicaret cum Hercule, palestrizandi luctamen aggressus, uertebat se in diuersa monstra. Primum quidem uersus est in fluuium. Ille autem coepit trahere harenas. Rursus ille uersus est in serpentem. Hercules autem pollices gutturi illius iniecit, dicens se deuicisse Lernam hydram. Illeque rursus mutatus est in taurum. Ille autem dicens se etiam centauros domuisse, cornu illius fregit. Tunc nimphae cornu illud accipientes omnibus bonis repleuerunt. *Va* | Pleno cornu dicit propter fabulam. Hercules enim fertur cum Nesso centauro bellum gessisse, cuius cornu abstulit et proiecit. Quod acceptum nimphae quoniam mirae magnitudinis erat et pulchritudinis dederunt fortunae, quae impleuit illud omnibus bonis. Hoc quod dicit pleno cornu. *Vd* | Fabulam tangit. Cum enim Ercules cum Archelao pro pelice Dianae ira contenderet, et illae se in diuersa transferret monstra (modo in) draconem, modo in fluuium, tandem conuertit se in taurum, cui dixit Hercules, quod saepe etiam centauros uicisset, et diu (...) fregit cornu eius. *On* | Nam copia ·i· fortuna ideo semper cum cornu depingitur, quia quemadmodum cornu animalis foras extra carnem audacia longiusque proripitur, ita quicquid extra panem et aquam est, quasi cornu superfluitatis et nimiae abundantiae uidetur, et ideo fortuna pingitur cornuta, quae haec omnia praeter aquam et panem influit. Nam si panis et aqua non deest, diues effectus in ueritate est, quicquid amplius est diuitiae et superfluitas est. (*Ap*) *Ck Ct* (*Er*) *Ge Pb Pn Ps Va* | Copia ponitur pro ipsa fortuna, quae semper pingitur cum cornu. Hercules enim inferna petens, ubi religauit Cerberum, fertur in stigia palude inuenisse cornu, quod secum deferens dedit fortunae propter abundantiam, quae superexcedit usum naturae, sicut cornu carnem uel propter uiolentiam uirtutemque atque potentiam, quae designatur per cornu, quia fortuna uiolens est. Dicitur etiam quod nimphae impleuerunt illud cornu omnibus frugibus. *Ap Ck Ct* (*Er*) *Ge Lh Pb Pc Pg Pk Pn Pp Ps Ta Va Vc*.

PLENO: ipsa *Ap* | cum *Fb Ka Lh Pc Pk Pq Ta Vc* | cum plenus sit *Ct* | cum abundantia *Ap Cc Cg Ck*.

COPIA: abundantia *Eb Ed Lh* (*Mb*) *Px Va Vf* | fortuna *Ap Cc Cg Ck Ct Er Mh Pb Pg Pn Ps* | dea *Pp* | exuberantia *Ed Pm* | ministra fortunae *Fb To* | abundantia fortunae *Pd* | de re antiqui spectare posuerunt *Ed* | omnium rerum *Ec Gc Ka Mj* | abundantia quasi necessaria *Ld*.

CORNU: sinu *Vf* | ubertate *Fb Lh Pc Pd Pk Pq Ta Vc* | felicitate *Eb Lh Ka Va* | perseueranti abundantia *Ef Ga Ka Na To Vh* | Fortuna cum cornu pingebatur. *On* | cornu Acheloi uicti ab Hercule, quod copia omnibus impleuit bonis *St* | Corpus

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124 animalium] animalis *Lc.* | fortunae] fortitudine *Pt.* | uires] iure *Ld.* **125** multos] multo *Bc*; multis *Pt.* | pertrahit] pertrahunt *Lc Pq*; trahit *Pt Vd.* **139** Nam] om. *Va.* | Nam…fortuna] om. *Pb.* | ideo] et ideo *Va.* **140** semper] sunt per *Ge.* | foras] om. *Ct.* **141** audacia] audaciam *Ct*; (au)daciter *Er.* | audacia longiusque] longius *Va.* | proripitur] perripitur *Er.* | extra] om. *Ge.* est] om. *Ge*; influit uel est *Ct.* **142** superfluitatis] (...)emper fluitatem *Er.* | nimiae] niniuae *Ap Ck Ge.* **143** quae] quia *Ap.* | quae…145 est] om. *Va.* **144** est[1]] om. *Er.* **145** Copia…146 cornu] om. *Er.* | ipsa] ipso *Pg.* **146** enim] quoque *Er.* | ubi] ibi *Ap Ck Ct Ge Pb Pn Ps*; cum *Er.* religauit] religasset *Er.* **147** Cerberum] tricerberum *Pp.* | fertur] fertur enim *Ck Ge.* | in stigia] in uestigia *Ge.* | dedit] dedit illud *Lh Pg Pk Pp Ta Vc.* **148** abundantiam] abundantiam uidelicet *Lh Pc Pg Pk Pp Ta Vc*; abuntiam *Er.* **149** uirtutemque…150 cornu] om. *Er.* **150** uiolens] uolens *Ap Pb Pn*; uiolentia *Er.* | Dicitur…151 frugibus] om. *Pc Pk Pp Va.* | nimphae] nemphe *Er.* impleuerunt…151 frugibus] om. *Pg.*

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156 de…posuerunt] Conceivably a misplaced gloss on 2p3.8.5 circo

dicitur labor hic et copia abundantia, quoniam diuitiae ex labore adquiruntur. Inde et arto corpus dicitur pistor ·i· laborator panis. *Vd*.

7. humanum miseras haud ideo genus

HUMANUM: genus *Ap* | ab humo *Vb* | si haec omnia fuerint ·i· si tantas res et facultates dederit fortuna, quantas uersat harenas mare *Ap Cc Ck Ct Er Ge Pb Pn Ps*.
MISERAS: quae miseras faciunt *Eb* | qui miseras faciunt *Ka*.
HAUD: non *Ap Ka Ld Mb Pb Pd Pp Vb Vd*.
IDEO: difficult{ate} profecto *Pq*.
GENUS: hominum *Ld*.

8. cesset flere querelas.

CESSET (CESSAT *Ps*): cessabit *Ap Cc Ck Ct Er Fb Ge Ka On Pb Pd Pn Pp Ps Va Vd* | cessare poterit *Vb* | non cessabit *Lh Pc Pg Pk Pq Ta Vc* | desiderio habendi inhians *Mj* | magis ac magis desiderio hiniens *Ka* | semper ploret, qui nihil habeat *Vf* | semper plorabit, quod nihil habeat *Fd Ld* | quia semper esurit auaritia *Pd* | quoniam auaritia semper esurit et anxiatur *Fb Lh Pc Pk Pp Pq Ta Vc* | ut semper non desideret amplius habere *Va* | ut semper non desideret amplius habere, quoniam semper esurit et sitit ·i· causatur se non sufficienter habere *Ap* (*Cc*) *Ck Ct Er Ge Pb Pn Ps* | Si tanta bona dederit fortuna non cessabunt adhuc homines conqueri. *Cg*.
FLERE: pro ferre *Vf* | plorare *Pt*.
QUERELAS: miserias *Pt* | causationes *Vd* | culpas et his similia *Eb* | culpas, calamitates, conquestiones, clamores, accusationes *Ka Lh*.

9. Quamuis uota libens excipiat deus

QUAMUIS: licet *Ap Cc Ck Ct Ge Pb Pn Ps Vd* | libet *Er* | expletiua cig(!) ille non *Vb* | inuectiue *Cc* | tantum det, quantum quisque petit *Vd*.
UOTA: hominum *Lh Pc Pd Pk Pp Pq Ps Ta Vc Vh* | humilium *Ap* | flentium *Vb* | deprecationes *Ap Ps* | preces *Cg* | desideria *Va* | uoluntates *Mj* | dona *Kr* | donatiua *Pd* | deprecationes hominum *Cc Ck Ct Er Fb Ge Pb Pn* | uestra desideria *Eb Ec Gc Pg Pm* | desideria hominum *Bd* | uoluntates hominum *Mf* | uestra desideria habendi *Ga Ka Na To Vh*.
LIBENS: libenter *Af Ap Ed Ef Fb Fd Kc Ld Lh Mb Mo Pc Pg Pk Pp Pq Ps Pt Px Ta To Vc Vf Vh* | uoluntarius *Eb Ec Gc Ka Lh*.
EXCIPIAT: exaudiat *Af Ap Bc Cc Ck Ct Er Fb Fd Ge Ka Kc Ld Lh Mj Mo Pb Pn Pp Pq Ps Ta To Va Vc Vf* | assumat *Vb* | refoueat *Pg* | suscipiat *Ap Cc Cg Ck Ct Ge Pb Pn Ps Vd* | exauriat *Lh*.

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167 fuerint] fuerit *Er*. | ·i·] om. *Er*. **168** dederit] dederint *Er*; deder(...) *Pn*. | quantas] om. *Pb*. **182** quoniam] quia *Pp*. **183** desideret[2]] desiderat *Er*. **184** esurit] esura *Er*. | et sitit] om. *Cc Ck Ge*; et sicut *Ap*(?) *Pn*; et sicit > et sicut id *Pb*; sitiit *Er*. | se] et *Er*.

II metrum ii

10. multi prodigus auri

PRODIGUS: largitor *Cc Ck Ct Fb Fd Ge Ld Lh Mo Pc Pk Pq Ps Pt Ta Va Vc Vf* | distributor *Ap Cc Cg Ck Ge Vb* | largus *Ap Bd Eb Fb Ka Lh Mo On Pd Vd* | largiens *To* | dator *Af Cc Ck Ct Fb Ge Mo Pc Pd Pk Pq Ps Vc* | dispensator *Eb Ed* (2x) *Ef Fc Ga Ka Lh Mb Na Pm Pp Px Vd Vh* | cupidus *Eb Ka* | prodigosissimus *Af* | profusus *Eb Ka Lh* | ipse *Pq Vc* | ipse deus *Ct Ps* | qui est *Eb Ec Ef Gc Ka* | omnia profundens *Ga Ka Na To Vh* | tribuens multum aurum *Eb Ka Mj* | afferens multum aurum *Pd* | dator omnia ipse *Pg* | Prodigus dicitur qui sine ratione sua impendit. *Af Ap Kc Lh Mo Pp Ps Ta Vd* | largitor, quia ipse dat omnia, quae sunt in celis et in terra *Er* | Est largus erigator, qui sine ratione sua dispendit. *Bc* | Largitor est deus, quia ipse dat omnia, quae sunt in caelo et in terra. Prodigus expendens et effundens multitudinem auri. *Ap Cc Ck Ct Ge Pb Pn Ps*.
AURI: sit *Vh* | omnis substantiae *Va*.

11. et claris auidos ornet honoribus,

ET: quamuis *Af Ap Bd Cc Cg Ck Ct Eb Ef Er Fb Ge Ka Ld Pb Pd Pn Ps Pt Vf*.
AUIDOS: cupidos *Af Ap* (2x) *Bc Cc Cg Ck* (2x) *Ct Eb Er Fb Fd Ge* (2x) *Ka Kc Lh Mb Mf Pb* (2x) *Pc Pg Pk Pn* (2x) *Pp Pq Ps Pt Ta To Va Vb Vc Vd* | auaros *Cg* | homines *Px Vf* | cupidos homines *Ld* | cupidos habendi *On* | Auere dicimus cupere, inde et auarus dicitur, quasi auri auidus. *Vd* | auaros desiderantes et cupidos habendi. Per aurum omnem censum intellege. *Pd*.
ORNET: componat *Vb* | cumulet *Ap Cc Cg Ck Ct Er Fb Ge Lh Pb Pg Pn Pq Ps Ta Vc* | illus(tret) *Ef* | deus *Cc Ck Ge*.
HONORIBUS: de *Ap Cc Cg Ck Ct Ge Pb Pn Ps* | dignitatibus *Lh Pq Ta Vc*.

12. nil iam parta uidentur,

NIL: tamen *Af Bd Cc Cg Ck Ct Eb Ec Ef Er Gc Ge Ka On Pn Ps Pt* | esse *Eb Ec Gc Ka* (*Mb*).
PARTA: ornata *Vb* | parata *Af Eb Ec Ef Gc Ka Kr Lb Lh Mf On Pp Pt To Va Vd Vf* | praeparata *Bd Cc Cg Ck Fb Fd Ge Ps* | reparata *Mj Pp Ta Vd* | repara *Kc* | adquisita *On Pd* | quaesita *Vf* | esse *Va* | data sc· a deo *Ps* | praeparata a deo *Ap Ct Er* | praeparata ·i· a deo *Pb Pn* | data a deo *Cc Cg Ck Ge* | reparata a deo *Fb* | amplificata *On* | praeparata res *Ld* | ceu nulla parata sint *Pg* | ceu nulla parata sint uel data *Ga Ka Na To Vh*.
UIDENTUR: esse *Cc Cg Ck Ct Er Fb Ge Pb Pn Ps* | illis *Eb Ec Gc Lh To* | biduht werdent (OHG) *Vh* | quin etiam plus cupiant *Ec Gc* | propter cupiditatem *Af Bc Fb Fd Kc Ld Mj Pp Ps Vd Vf* | per cupiditatem *Ta To* | pro minimo habentur *Fb* | pro nihilo deputantur *Bd* | pro nihilo deputatur *Pq* | pro animo habentur *Pg* | pro minimo habentur praeparata iam et adquisita *Vc* | pro minimo habent praeparata iam et adquisita *Pq* | pro minimo habentur praeparata iam et adquisita propter

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214 profusus] profugus *Ka*. **216** Prodigus] prodigos *Ap Pp*; prodigo *Kc Vd*; prodigum *Mo*; < prodig(:) *Ps*. | dicitur] dicimus *Ap Mo Pp*; didimus *Kc Ps*; didimo *Vd*. | qui] quia *Kc*. **217** impendit] expendunt *Pp*. **219** Largitor] largitor dator *Ap Pb Pn*. | Largitor…deus] om. *Ct Ps*. | est] om. *Pb Pn*; \est/ *Ap*. | deus] deus ipse *Ap Pb Pn*. | caelo] caelis *Ap Pb Pn Ps*. Prodigus] ·i· *Pb*; prodigus ·i· *Ap*.

II metrum ii

cupiditatem *Lh Ta* | pro minimo habentur praeparata et iam adquisita, ad comparationem eorum quae desiderant *Pp* | pro minimo habentur praeparata iam et adquisita, quantum ad ea quae desiderant *Pc Pk* | ab illis, quibus parantur a deo bona *Er Ps* | ab illis, quibus parantur a deo bona sc· apud illos, quos ornat de uariis honoribus *Ap Ck Ct Ge Pb Pn* | esse bona, quae praeparantur a deo sc· illis hominibus *Ap* | cum iam parata fuerint culescunt (= calescunt?) *Vd* | quantum id eorum pertinet desiderium habendi *Er* | quantum ad eorum pertinet desiderium habendi, et quantum desiderant minime habentur et nihil quasi uidentur esse *Ap Ck Ct Ge Pb Pn*.

13. sed quaesita uorans saeua rapacitas

QUAESITA: adquisita *Ap Bc Bd Cc Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | habita *Eb Ec Gc Ka Lh* | inquisita *Vd* | diuitias *Vf* | optata *Pd* | impetrata *Ap* (*Cc*) *Ck Ct Ge Pb Pn Ps* | accusatiuus *Fb* | adquisita res *Ld* | a deo *Ap Cg Ck Ct Ge Pb Pn Ps Va*.
UORANS: accipiens *Ap Ck Ct Ge Pb Ps* | glutiens *Er* | deglutiens *Fb Mo Va* | consumens *Cg* | consumans *Pg* | deuorans *Eb Ec Gc Ka Lh Pt Px Vd Vh* | uorans inde *Er*.
SAEUA: crudelis *Cc Cg Ck Ge Ld* | cupida *Pp* | insatiabilis *Lh Ta* | aspera *To*.
RAPACITAS: hominum *Cc Cg Ck Ge Va* | uelocitas *Vb* | cupiditas *Fd Ld Pg Pq Vc Vd Vf* | auaritia *Eb Ec Gc Ka Lh* | hominis *Eb Ec Ef Gc Ka* | giri (OHG) *Ec Ed Pm* | cupiditas malorum *Lh Ta* | cupido, quasi nihil habeat *Pd* | quia numquam potest satiari *Va* | hominum, quasi quae numquam potest rapacitate satiari *Ap Ck Ct Er Ge Pb Pn Ps*.

14. alios pandit hiatus.

ALIOS – HIATUS: alia concupiscit *Af Bc Fb Fd Kc Pp Ps* | aperit sinus *On To* | tendit ad maiora *Pd* | amplius cupit *Ct Lh Pc Pg Pk Pq Vc* | amplius curas aperit *Fb* | ut plura(?) cupiat *On* | plus habere inhiat *Ec Gc Ka Mj* | aperit alia foramina accipiendi *Ga Ka Na To Vh* | alia habendi est cupidus *Pd* | aperit sinus uel alia foramina accipiendi *Pg* | adhuc ampliora appetit *Pp*.
ALIOS: anapestus pro spondeo *Va Vb*.
PANDIT: aperit *Af Ap Bd Cc Cg Ck Ct Ef Fd Ge Kc Ld Lh* (*Mb*) *Pq Ps Pt Ta Va Vd Vf*.
HIATUS: sinus *Af Fb Kc Mo Pp Ps Ta* | fissuras *Ta* | uoragines *Eb Ec Gc Ta* | ora *Fb Mo* | uoragines, patefactiones, fissuras *Ka Lh* | habendi *Af* | cupidinis *Af* | rimas cupiditatis (*Cc*) *Cg Ck Ct Er Fb Ge Ps Va* | sinus semper apertos adquirendum *Lh* | sinus cupiditatis *Ap* | apertionem cupiditatis *Ld* | sinus ad recipiendum *Fd Vf* | apertiones, per quas impleatur eius cupiditas *Vd* | quia qui permulta possident, multis etiam indigent *Ct Ps* | Hoc tractum est ab hydra, quae et excetra dicitur, cui

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253 cupiditatem] cupidinem *Ta*. **255** a deo] ideo *Er*. **256** ornat] honorat *Ct*. **257** uariis] iciariis *Ap Pb*. **277** quasi] om. *Ps*. | quae] om. *Ct*. **283** alia] alios *Bc*. **292** rimas] rimans *Er*. **295** qui] om. *Ct*. **296** indigent] deducent *Ct*. | Hoc] om. *Bc Ta*. | tractum] contractum *Kc*. | ab] om. *Mj*. | hydra] hidram *Bc*. | quae] quod *Ta*. | quae…dicitur] om. *Pq*. | et] om. *Ap Ps*. | excetra] excetera *Ps*; cetra *Bc*; exedra *Ta*; excedra *Af*. | cui…297 si] cuius cum *Ps*; cuius si *Ap*; cui *Bc*.

II metrum ii

si unum caput abscisum fuerit, tria repullulant. *Af Ap Bc Kc Mj Pp Pq Ps Ta Vd* | Chaos appellat Hesiodus confusam quandam ab initio unitatem, hiantem patentemque profundum, et ex eo Chascon Grece. Et nos hiare dicimus et hio, inde inchoatiuum hisco et hisceres dicimus. Vnde Ianus detracta aspiratione nominatur, id quod fuerit omnium primum. Cui primo supplicabant uelut parenti (neutri generis est) et a quo rerum omnium factum putabant initium. *Ec Gc Ka* (*Lh*).

15. Quae iam praecipitem frena cupidinem

QUAE: quando quid *Pq* | (e)heu *Ef* | frena *Ed Lh Mb Px Vf Vh* | admirantis exclamatio *Vb* | exclamatio est *Ap* | uox admirantis *Va*.
PRAECIPITEM: festinantem *Ap* | nimiam *Ed Fb Lh Pc Pd Pk Pq Vc Vf Vh* | intentam *Pc Pk Pp* | ruentem *Cg Lh* | uelocem *To* | inhiantem *Eb Ec Ed Gc Pm* | nimis celerem *Mf* | intentam ad auaritiam *Fb Lh Pq Vc* | in omnia ruentem *Fb Fd Ld Mj Pp To* | in omnia ruentem cupidinem *Kc Ps Ta Vd* | ruentem ad infima *Ap Cc Ck Ct Er Ge Pb Pn* | pronam ad percipiendum *Ef* | inhiantem ad percipiendum *Ga Ka Na Pg To Vh* | uersantem ad infima ultra modum *Ps* | uersantem ultra modum *Ap Ct Pb Pn*.
FRENA: retinacula *Ap Cc Cg Ck Ct Eb Ed Er Ge Ka Lh Mf Pb Pn Ps Pt Va Vd* | moderamina *Lh Ta*.
CUPIDINEM: hominum *Ap Cc Ck Ct Er Ge Mb Pb Pn Ps Vh* | auaritiam *Cg* | cupiditatem *Fb Mo Pp* | uoluntatem *Vb* | quae semper cruciet auaros *Pd* | tanta est cupiditas hominum *Pq* | quo enim plus habet, plus sitit *Pd*.

16. certo fine retentent,

FINE: moderatione *Ap Cc Cg Ck Ct Ge Pb Pn Ps* | satietate *Ta* | termine *Ef* | sufficienti satietate *Lh*.
RETENTENT: alligent *Mj* | retinent *Ap Cc Ck Eb Ge Ka Lh* | retineant *Cg* | reflectent *Pd* | retinebunt *Fb Mo To* | retentabunt *Ap* | retinere poterint *Fb Lh Mo Pq Ta Vc* | retinere possunt *Va Vb* | possint retinere *Ld* | nulla *Pp*.

17. largis cum potius muneribus fluens

LARGIS (< LARGUS *Bc Fa Mh On To Vb* | < LARGAS *To* | LARCUS *Pe*): uel largus *Pp* | quidam codices largus *Vb* | diues *Pp* | copiosis *Af Ap Cg Fb Fd Kc Ld Lh Mo Pg Ps Pt Ta To Vd Vf* | abundantibus *Eb Ed Ef Ga Ka Na Pm Px To Vh* | diuitiis plenus *Ap Cc Ck Ge Vb*.
CUM: quando est *Ef* | tunc *Ap*.

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298 Chaos…302 initium] Paul. Diac. *Epit.* (p.45.20)

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297 unum] om. *Bc.* | tria] om. *Kc.* | repullulant] repullant *Ta*; repullulent *Vd*. **298** Chaos] Chaos enim *Ec Gc*. | Hesiodus] «...» *Lh.* | initio] initio creaturam *Ka*. **299** profundum] profandum *Ka*. | et[1]…eo] «...» *Lh.* | Grece] greci *Ka Lh* | et[2]] «...» *Lh.* **300** inde] unde *Ec Gc.* | et hisceres] om. *Ec Gc*; et hiscere«s» *Lh.* **301** supplicabant] supplicabat *Ec Gc*. **302** factum] facti *Ec Gc.* **313** omnia] omnem *Vd*. | cupidinem] > cupiditatem *Ta*. | ruentem[2]] reuentem *Er*. infima] infirma *Pb.* **314** percipiendum[2]] percipiendam *Ka*; perciendum *Vh*.

II metrum ii

POTIUS: magis *Ed Pm Pq* | quanto magis *Vd* | abundantius *Vh*.
MUNERIBUS: de *Af Ct Er Fb* | diuitiis *Cg* | honorum et affluentium *Ap Cc Ck Ct Er Ge Pb Pn Ps*.
FLUENS: affluens *Pg Pq* | exiens *Ld* | abundans *Cg Pp To Va Vd* | accipiendi *Px* | cupido *Ka Lh*.

18. sitis ardescit habendi?

SITIS: uel satis *Bc* | ulla *Cg* | desiderium *Px* | auaritia *Eb Ka Lh Va* | amor *Af Ap Fb Fd Kc Ld Pp Ps Pt Ta To Vd Vf* | cupido *Ec Gc* | cupiditas *Vd* | anapestus *Va*.
ARDESCIT: crescit *Cg*.
HABENDI: ulla *Ap Cc Ck Ge Pn* | nulla *Ct Ps* | anapestus iterum *Vb* | Quanto plus habet, tanto plus habere concupiscit. *Eb Ec Gc Ka*.

19. Numquam dies agit qui trepidus gemens

NUMQUAM DIUES AGIT: numquam fit dies *Go* | numquam impletur *Cc Ck Ge Lh Pc Pk Pp Pq Ta Vc* | Numquam agit diues, quod non credat se esse egentem. *Ap Ck Ge* | Num tam bene diues agit, quod non credat se esse egenum. *Cg* | Numquam erit satiatus diuitiis et muneribus. *Ap*.
NUMQUAM: alii numquid dicunt *Fb* | aduerbium temporis *Vb* | semper est *Ef*.
DIUES: qualibet *Cc Ck Ge Pn* | quilibet *Ap Ct Er Fb Ps Pt* | qui concupiscit *Ta*.
AGIT (ERIT < (...)IT *Vb*): erit *Ck Ct Ge Mb Ps* | proficit *Ck* | facit *Fb Ga Lh Na To Vh* | fit *On* | uiuit *Eb Ec Ed Ga Gc Ka Mh Na Pm Pp To Vb Vf Vh Pc* (2x) | manet *Af Bd Pq St* | cupit *Ld Pt* | degit *Ed Ef Ka Mb Vh* | deget *Ga Ka Na To Vh* | elegit *Eb* | cessat *Va* | abundat *Ph Vf* | impletur *Pg* | sua negotia *Mf* | quod cupit *Ap Bc Ct Fb Kc Pp Ps To* | quid cupiat *Pd* | quod uult *Vd* | quod cupit uel agit posuit absolute *Fd* | desinit, cessat uel quiescit *Pd* | dicit, requiescit *Mb* | non taliter diues erit *On* | non optatur in sui sufficientiam *Ct* | operatur sc· ad sufficientiam sui *Lh Ta Vc*.
QUI TREPIDUS GEMENS: uidelicet cupit, gemit, cruciatur *Ap* | uidelicet quia non habet quod cupit, gemit *Pg* | uidelicet quia non habet quod cupit, gemit et cruciatur *Er Fb Lh Pc Pk Pq Pt Vc* | qui timet, ne habeat, et plus non habere gemit *Ga Ka Na To Vh* | qui diues est numquam talem morem agit, uidelicet quia quod cupit non habet gemit et cruciatur *Pp* | uidelicet non habens quod cupit et cruciatur, gemit, et ideo gemit, eo quod illi non omnia eueniant, quae cupit et quae desiderat habere, quia alter numquam implebitur pecuniis *Ap* (*Cc*) *Ck Ct Ge Pb Pn Ps*.
QUI (> QUIN *Ld*): ille *Ap* | non *Vc* | ut non *Ld* | aliquis ut fiat diues *Pg*.
TREPIDUS: ne perdat *Ga Ka Lh Na Ta To Va Vb Vh* | ne perdat quod habet *Eb Ec Ed Ef Gc Lh* | timens amittere facultates *Vd* | non uiuit uere diues, sed uiuit uere pauper *Ec Gc Ka* | non semper uere uiuit in diuitiis, qui plus habere sitit, et semper

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341 et] om. *Er*. | affluentium] afflicentium *Pn*. **353** concupiscit] cupit *Eb*. **373** quia] eo quod *Er Fb Pt*. | habet[2]] habeat *Fb*. | et] om. *Fb*. **374** cruciatur] cruatur *Lh*. | qui…ne] quin et ne *Vh*. **376** habens] habet *Ct*. **377** gemit[1]] om. *Ap Pb*; «...» *Pn*. | gemit[2]] gemens *Ct*. | illi] om. *Ck Ge*. eueniant] < eueniunt *Ap*; eueniunt *Ct*. | quae[2]] quod *Ct*. **378** alter] aliter *Ct*. **381** quod] quae *Ed*. **383** non semper] numquam *Ka Mj*. | uere] uero *Mj*.

trepidus est, ne hoc ipsum quod habet perdat. Sed ualde pauper iudicandus est talis, numquam sollicitudine carens. *Ec Gc Ka Mj*.
GEMENS: ut adquirat *Va Vb* | est *Vf* | et *Af Ps* | quia non habet ampliora *Ec Ed Ef Gc* | Plenus diuitiarum, auarus indiget et desiderat obolo. *Ta* | Prouerbium: plenus diuitiarum, auarus indiget obolo. *Lh*.

20. sese credit egentem.

SESE: qui *Ef* | habundat *Fd*.
CREDIT: esse *Ap Cc Ck Ct Er Fb Ge Pb Pn Ps Pt Va* | putat *Lh Ta* | gemit *Ta* | mordet *Eb Ec Gc Ka*.
EGENTEM: mendicum (*Cc*) *Ck Ct Er Fb Ge Mo Pb Pn Ps Va* | pauperem *Ld* | inopem *Eb Ka Lh Vd* | esse *Vf* | auarus numquam impletur pecuniis *Fb* | quia auarus numquam implebitur pecuniis *Er* | numquam diuitiis abundantem, semper ad maiora se extendens *Pg* | mendacium, quia auarus numquam impletur pecuniis, unde Iuuenalis: crescit amor nummi quantum ipsa pecunia creuit *Pt* | Quia tam deest quod habet quam quod non habet. *Pp* | Conclusio est quae ostendit numquam diuitem esse posse *Af Ap Bc Kc Mj Pp Pq Ps Ta Va Vd* | Qui licet infinita possideat, semper maiora concupiscit. *Af Ap Bc Kc Mj Pp Pq Ps Ta Va Vd*.

400 unde … creuit] Iuuen. *Sat.* 14.138

384 ipsum] om. *Mj*. | ualde] om. *Mj*. **395** mordet] modet *Eb*; momordet *Ka*. **396** mendicum] medicum *Er*. **400** creuit] cresit *Pt*. **402** diuitem] hominem diuitem *Va*. | posse] posse quia licet *Ap Ps*. | Qui] quia *Kc*. | Qui licet] cum *Ap*; qui *Ps*. **403** semper] semper tamen *Af Pq*. | maiora concupiscit] tendit ad maiora *Va*. | concupiscit] concupiscat *Mj*.

II prosa iii

HEADNOTES: Increpatio cur Boetius fortunam mansuram putauerit. *Vd* | Calculus prosperitatis, increpatioque cur eam mansuram putaret. (*Bb*) (*Fc*) *Ka Lh Pp*.

1. His igitur si pro se tecum Fortuna loqueretur, quid profecto contra hisceres non haberes; aut si quid est quo querelam tuam iure tuearis, proferas oportet, dabimus dicendi locum.

HIS: o Boeti *Ap* | dictis *Cg Er Mb Pt* | uerbis *Af Ct Ed Ef Fb Fd Ga Ka Kc Lb Ld Mb Mj Na Pg Pm Pq Ps Pt Px Ta To Vc Vd Vf Vh* (2x) | talibus *Vb* | talibus uerbis *Lh* | inuectiue *Ck* | Inuectiue loquitur. *Pc Pk Pn Ps Vc* | uerbis philosophiae *Pp* | supradictis inuectionibus *Pd* | dictis, quibus ego loquor *Ap Cc Ck Ge Pb Pn Ps* | uerbis, quia locuta sum tibi uice fortunae *Bd* | quod iniuste conquestus es ·i· quae locuta sum *Bd*.
SI: ipsa *Eb Ec Gc Ka Mb Pd* | si ipsa *Ga Na To* | si ipsum *Vh*.
PRO SE: excusando *Ld Lh Ta* | ut se tueretur *Mj* | per se ipsam *Ef* | ad defendendum se *Cg* | ad tuendum se *Er Va* | ad tuendum se uel pro sui defensione *Fb* | ad tuendum se uel defendendum *Ap Cc Ck Ge Pb Pn Ps*.
PRO: de *Ld*.
LOQUERETUR: loco illius *Ps* | sicut ego loquor *Ct Fb Pq Vc* | sicut ut ego loquor *Ta* | quomodo ego loco eius loquor *Va* | sicut et ego loquor, uel sine dubio *Lh* | quemadmodum ego loquor loco illius *Ap Cc Ck Ge Pb Pn Ps*.
QUID: quidem *Ps* | aliquid *Pg* | unde *Va*.
PROFECTO: certe *Bd Ct Eb Ef Ka Pg Pt Ta* | cito *Ap* | utique *To*.
CONTRA (ECONTRA *Vd*): ea *Ld* | econtra *Cg On Pg* | hanc fortunam *Ap Er Fb* | haec fortuna *Cc Ge Pb Pn Ps*.
HISCERES: responderes *Af Ap Cg Ck Fb Ge Kc Ld Lh Mo Pb Pn Pp Pq Ps* (2x) *Pt Ta Vc Vd Vf* | respondere *Ct* | diceres *Bd On Pg Ps Px To Vb Vd* | causareris *Pd* | aperires *Ap Cc Cg Ck Er Ge Pb Pn Ps* | hiasti *Mb* | loquereris *Ef* | mitteres *Vd* | contradiceres *Mf* | ginetis (OHG) *Eb Ec Gc* | os aperires *Ct Eb Ec Ed Ef Fc Ga Gc Ka Kr Lh* (2x) *Mb Mf Na Pc Pg Pk Pm Ta To Va Vc Vh* | quomodo os aperires *Px Vh* | quod contra responderes *Go* | ab hio, hias, unde hisco contra regulam, quia debuit facere hiasco *Ap* (2x) *Ck Ge Lh Pb Pc Pk Pn Pp Ps Ta Va Vc* | hisco proprie, quasi loqui primo incipit *Ap* (2x) *Ck Ge Pb Pn Ps* | Hiscere est proprie os primum ad loquendum aperire. *Af Bc Ka Kc Ld Mj Mo Pp Pq Ps Pt Ta Vd* (*Vf*).
AUT: sed *Ps*.
SI QUID EST: si aliqua res est *Fd Ld Pt Vf* | si aliquid est *Ap* | si qua ratio est tibi *Vd* | si ulla ratio est *Er Fb* | si aliquid scis, quo querelam tuam defendas *Va*.
SI QUID (SI QUIS *Ec Gc*): aliquid *Eb Ef Ka Ta* | aliquis *Ec Gc* | si aliquid *Lh* | argumenti *Pq* | argumenti apud te *Bd*.
EST: sunt *Ga* | tibi dicendum *Va*.
QUO: in *Eb Ec Ed Ga Gc Ka Na Pm* | quare *Fd Ld Vf* | ex quare *Fb* | unde *Ge Ps* | cum qua *Vh* | argumento *Bd*.

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3 Calculus] *gl.* numerus *Ka*. **20** uel] om. *Ap Pb*. **31** aperires] perires *Er.* **32** aperires] aperiores *Eb.* **34** hias] uerbo *Ap* (1,2) *Ck Ge Pb Pn Ps.* | unde] om. *Pp*; frequentatiuum *Va.* | hisco] hisco hiscis *Pk Pp*. | quia] quod *Ck Ps*; ·i· quia *Pp*. **36** Hiscere] hoc *Pt*. | proprie[2]] proprium *Pt* **37** ad loquendum] om. *Ta*. **40** ulla] illa *Er*.

II prosa iii

QUERELAM: conquestionem *Ap* (*Cc*) *Cg Ck Ct Fb Ge Lh Pb Pd Pk Pn Ps Ta Vc* | questionem *Pc Pq* | querimonia *Bd* | querimoniam *Vd* | causationem *Ld* | lastrunga (OHG) *Eb* | calamitatem, incusationem *Eb Ka Lh* | Inter querelam et querimoniam hoc distat, quod querela est querelae actio, querimonia uero causa querelae est. *Pd* | querelam et querimoniam: querela est culpae accusatio, querimonia uero causa querelae fit *Lh Ta*.
IURE (\IURE/ *Vh*): iuste *Eb Ed Ef Fb Ga Ka Lh Mo Na Pm To* | merito *Ld Lh Ta* | lege *Vb* | per legem *Ap* | recte *Pq* | aduerbium *Vh*.
TUEARIS: defendas *Cg Eb Fb Fd Ga Ka Kc Ld Lh Mb Mj Mo Na On Pb Pc Pg Ps Pt Ta To Va Vb Vd Vf Vh* | ut defendas *Ap* | possim tueri *Er* | defendere possis *Vb* | possis et defendere *Pn* | tueri possis et defendi *Ap* | possis tueri et defendere *Cc Ck Ge Ps* | ut defendas tuam querelam iustam esse *Ap* (*Cc*) *Ck Ge Pb Pn Ps*.
PROFERAS: ut *Bd Eb Ec Ed Ef Ga Gc Ka Lh Na Pb Pc Pm Pp Ps Va* | ut dicas *Fd Ld Vf* | dicas *Pq* | loquaris *Pp* | edicas *Cg* | narras *Lh Ta*.
OPORTET: nunc *Ka Lh* | prout expedit *Vb* | necesse est *Eb Ka*.
DABIMUS: tibi *Bd Eb Ef Ka Mb Vd Vh* | nos *Ld* | nunc *Eb* | si iusta sit querela *Cg*.
DICENDI: gerendiuus modus *Vb* | querelam tuam *Pd* | loquendi *Eb Ka Lh Ta*.
LOCUM: spatium ei *Lh Ta* | licentiam *Eb Ka Lh*.

2. Tum ego: Speciosa quidem ista sunt, inquam, oblitaque rhetoricae ac musicae melle dulcedinis tum tantum cum audiuntur oblectant, sed miseris malorum altior sensus est; itaque cum haec auribus insonare desierint insitus animum maeror praegrauat.

TUM: primum *Lh Pq Vc* | tunc *Ct* | ANTIΘETA *gl.* opposita *Ka Lh*.
EGO: Boetius *Lh Pp Vh* | dixi *Lh Pd* | uox Boetii *Ld*.
SPECIOSA: honesta *Lh Ta* | pulchra *Ld* | ornate composita *Cg* | pulchra ad audiendum *Va* | quasi a uiris ingeniosis prolata *Er Fb* | quasi a uiris ingeniosis excogitata et ornate composita *Ap Ck Ge Pb Pn Ps.*
ISTA: uerba *Ef Ld* (*Mb*) *Mj Pg* | sunt *Pq* | quae locuta es *Fb Lh Pq Ta Vc* | quae locuta est *Ct* | quae dicis *Bd* | omnes sententiae tuae *Mj* | tua uerba *Eb Ka* | omnes sententiae *Ka* | omnes scientiae *Eb Ec* | omnia sc· uerba *Ec Gc* | uerba, quae hactenus locuta es *Ap Pb Ps* | quae hactenus locuta est *Ck Er Ge Pn*.
INQUAM: dixi *Fd Ld Pt Vb* | dico *Cg*.
OBLITAQUE (DULCORATA OBLITAQUE *Va*): circumlita *Ed Ef Ga Ka Na Pm To Va Vb Vh* | uncta *Fb Pd* | peruncta *Fd Ld Pt Vd* | linita *Ap Cg Ck Ct Er Ge Mb Pb Pc Pk Pn Pp Ps To Vc* | illita *Af Ap* (2x) *Ck Eb Ec Ed Fd Gc Ge Ka Kc Ld Lh* (2x) *Mj Pb Pd Pm Pn Pp Ps* (2x) *Ta Vh* | inlinita *On Pg* | lutata *Bd* | tacta *Ap Ck Ge Pb Pn Ps* | tecta *To* | limata *Pq* | decorata *Ap Cg Ck Ge Pb Pn Ps Vh* | circumdata *Eb Ec Gc Px* | superducta *Mj* | melle lita *Eb Ka* | ornata *Px* | respersa *Af Kc Ld Ps Ta* | responsa *Fd Pp* | perfusa *Ct Lh Pc Pk Pp Vc* | superfusa *Va* | illita a linio *Va* | a uerbo obnior ex omni parte lita *Ka* | uenit a uerbo lino linis *Vb* | oblino lino *Kr* | oblinio oblinis, et oblinior obliniris, unde oblinita; uenit a linio *Ap Ck Ge Pb Pn Ps* | quia interdum rethorice, interdum musice locutus est *Pd* | quia aliquando rethorice, aliquando musice locuta est *Ct* (*Lh*) *Pc Pk Pp Va Vc* | Nam modulatio dum auribus dulcia resonat, cor a statu suae fortitudinis ad uoluptatis

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50 querela] a querela *Ta*. **57** iustam] iuxtam *Ck Pn*; iuxta *Ge Pb*; (...) *Cc*; iuxtam > iustam *Ap*. **74** a uiris[2]] auris *Ge*; a iuris *Ck*. **79** est] es *Pn.* **82** peruncta] peruincta *Fd*. **83** illita] illata *Ps*(2). **89** oblinio] obliuio *Ap Pb*. | linio] limo *Ap Ck Pb*. **91** locuta] loquita *Vc*.

delectationem eneruat. *Va* | Ob praepositio: alias ponitur pro circum, ut urbem obsidenti obsignare uel obuallari, alias in uicem praepositionis, quae est propter, ut merita ob superes, ut de fidem patriae prostandam dantur, alias pro ad, ut Ennius ob Romam noctu legiones ducere coepit. *Ec Gc Ka* (*Lh*).

RHETORICAE: prosaicae *Ap Ck Ge Pb Pn Ps* | facundiae *Ta* | facundae *Cg* | facundae eloquentiae *Ap Ck Er Ge Pb Pn Ps* | propter prosam *Vd* | Prosam et uersus supradictos designat. *Ec Gc Ka*.

MUSICAE: carminis *Ap Ck Er Ge Pb Pn Ps* | poematis *Lh Ta* | metricae *Cg* | rethoricae *Lh* | propter metrum *Vd*.

MELLE: cum *Eb Ec Ef Gc Ka* | melodia *Lh Ta* | suauitate *Ap Cg Er Va* | de suauitate *Ck Ge Pb Pn Ps* | suauitate carminis *Fb*.

DULCEDINIS: cantilenae *Cg*.

TUM TANTUM – OBLECTANT: quia dum tu loqueris, delectantur audire, quae loqueris. Dum enim taces, ista, quae tu dicis, dulcia sunt, dum audiuntur. Sed tamen miseris longe aliter uidetur, quia miseros se putant dum miserias sustinent. *Ap Ck Ge Pb Pn Ps* | Ista quidem, quae tu dicis dulcia sunt, dum audiuntur. *Ct* | Ista quidem quae tu dicis dulcia sunt dum audiuntur, sed tamen miseris longe aliter uidetur, quia miseros se putant dum miserias sustinent. *Lh Pc Pk Pp Ta Vc* | Ista quidem, quae loqueris, dulcia sunt, dum audiuntur, sed tamen uidetur miseris aliter. *Pg* | Ista, quae tu dicis, dulcia sunt, cum audiuntur, sed tamen, quia usque ad uiuum persedit ipsum malum, ideo miseris non potest explodi persuasione boni, quoniam longe aliter illis uidetur, quia miseros se putant, dum miserias sustinent. *Va*.

TUM TANTUM: tunc *Fb Lh Mo Pq Ta Vc* | interim *Eb Ec Ef Gc Ka* | tantummodo *Ap Bd Cg Ck Er Fb Ge Mo Pb Pn Ps* | aduerbium temporis *Ap Ck Er Fb Ge Mo Pb Pn Ps* | pro tantummodo et est aduerbium temporis *Pt* | dico *Vh* | et *Ga Na*.

AUDIUNTUR: loquentur *Ta* | ab aliquo *Vd* | uerba *Ps* | haec uerba *Ld* | quae tu locuta es *Ap Er Fb*.

OBLECTANT: mulcent *Fb Mo* | delectant *Cg Ct Lh On Pc Pg Pk Pp Pq Pt Ta Va Vc* | demu[l]cent *Ld* | delectant animum *To* | delectent eum *Vd* | placent uerba tua *Ap*.

SED MISERIS ... EST: in isto dolore magis cruciabor, quam sim tua consolatione releuatus *Pp* | Postquam ea audire desiero, insito dolore magis cruciabor, quam sim in tua consolatione reuelatus. *Lh* | Fateor, inquit, dulcia mihi esse, quae tu consolando prosequeris. Sed postquam ea audire desiero, insito dolore magis cruciabor, quam sim in tua consolatione releuatus. *Af Ap Bc Kc Lc Mj Pq Ps Pt Ta Vd* | Experimento namque didicerunt. *Vb*.

MISERIS (MISERIIS *Fd*): uel miseris *Fd* | aliter miseriis *Fb* | nobis *Bd* | hominibus *Ld Pq* | afflictis *Lh Ta* | pro malis, quae sustinent *Ct Lh Pc Pk Pp Ta Vc* | illis, qui miseriam sustinent *Ap* (*Cc*) *Ck Er Ge Pb Pn Ps*.

MALORUM: dolorum *Ap Bd Cg Ck Eb Ec Er Fb Gc Ka Pn* | miseriarum *Mj* | suppliciorum *Pd* | offensionum *Lh Ta* | felicitatum *Ld* | euenientium *Ga Ka Na To Vh* | neutri generis *Ed Ga Na Pm Vh* | sub neutro genere nomen est *Vb* | neutrum

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93 Ob…96 coepit] Paul. Diac. *Epit.* (p.187. 7)

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93 praepositio] praepositio est *Ec Gc*. | ponitur] poponitur *Ec Gc*. | pro] per *Ka*. **94** obsidenti] possideri *Ec Gc*. **95** ob superes] obstuperes *Ec Gc*. | ut[2]…dantur] om. *Ec Gc*. **107** sustinent] putant *Ck Ge*. **126** Fateor] fatebor *Ap Kc Ta Vd*; fac *Af Pq*. | dulcia…esse] quia mihi dulcia sunt *Mj*. | esse] est *Ap*. | tu] om. *Lc Mj*. **127** consolando] solando *Pt*. | Sed] om. *Pq*. | ea] eam *Af Pq*. | desiero] desidero *Bc Mj Pq Pt*; desiderio *Vd*. | insito…128 releuatus] om. *Vd*. **128** cruciabor] crucior *Lc*. | sim] om. *Mj*. | in] om. *Lc Pt*; de *Mj*. | releuatus] reuelatur *Kc*.

absolutum *Eb Ec Gc Lh Ta* | Plus cogitant de dolore, quem patiuntur, quam ad lectionem intendant, et oblique seipsum dicit. *Ec Gc Ka Mj*.
ALTIOR (om. *Mj*): altior atque profundior *Mj* | fortior *Ld* | profundior *Ap Bd Ct Eb Ec Ed Ef Er Fb Gc Ka Lh Mb Mo Pc Pd Pp Pt Ta Va Vc Vd Vh* | aliis miseriis *Cc Ck Ge Pb Pn* | aliis miseris *Ps* | profundior, ac si diceret sic compatitur bonis perditis, quae sic condolet naturae dolentium *Ap Cc Ck Ge* | passio maior ob miserias, quas sustinent *Cg*.
SENSUS: doloris *Cc Ck Ct Ge Lh Pb Pc Pn Pp Pq Ps Ta Vc* | dolor *Fb* | dum taces *Cc Ck Er Fb Ge Pb Pn Ps* | sensio *Fd Pq* | insitus *Fd* | insitus est *Pt* | misitus (!) *Fd* | sensum doloris habent *Ap*.
HAEC: uerba *Bd Ld Ps* | talia uerba *Ap Cc Ck Ge* | carmina *Vh* | quae loqueris *Fb* | quae tu loqueris *Er Pt* | quae philosophia loqueris *Vb* | de consolatione miseriae *Ct Lh Pq Ta Vc* | cantica uerborum *Vd* | uerba rethoricae ac musicae dulce{edo} *Mj*.
AURIBUS: nostris *Bd* | miserorum *Va Vh* | miserorum, cum haec non audiri coeperint *Ap Cc Ck Ge Pb Pn Ps*.
INSONARE: non audiri *Er Fb* | non audire *Pt*.
DESIERINT: cessauerint *Eb Fb Ka Mo Va Vd* | cessauit *Pd* | reliquerint *Ap* | defecerint *Ld* | cessauerint audiri *Lh* | postquam ea audiere desierit *Pp* | cum cessauerint audiri *Ct Pc Pk Pp Pq Vc* | cum talia non audiri coeperint *Cg* | Mox enim ut modulatio orationis cessauerit, dolor ad interiora reuertitur. *Vd*.
INSITUS: infixus *Ap Cc Cg Ck Ct Fb Ge Mo Pc Pd Pq Vc* | confixus *Pb Pn Ps* | impositus *Eb Ed Ef Ga Ka Lh Na Pm Ta To Vh* | immissus *Ld Va* | impressus *On To* | implantatus *Vd* | infixus in animo *Lh*.
ANIMUM: afflictum *Er Fb* | affectum *Pt* | in afflictione positum *Ap Cc Ck Ge Pb Pn Ps*.
MAEROR: dolor *Ap Cc Ck Er Fb Ge Lh Mb Mo Pb Pn Ps Ta* | afflictio *Cg* | tristitia, anxietas *Vb*.
PRAEGRAUAT: opprimit *Cg Eb Ed Ef Fb Fd Ga Ld Lh Mb Mj Na Pm To Va* | comprimit *Lh Ta* | affligit *Vb* | imprimit *Fd Ka Ld Pt*.

3. Et illa: Ita est, inquit; haec enim nondum morbi tui remedia, sed adhuc contumacis aduersum curationem doloris fomenta quaedam sunt;

ILLA: philosophia *Pp Vh*.
ITA EST: aduerbium similitudinis *Vb* | ut dicis *Ld* | dulcia mihi esse, quae tu consolando prosequeris *Pp*.
INQUIT: dixit *Lh Ta*.
HAEC: uerba *Ap* | diximus *Pd* | quae dixi *Bd Cg Ct Ld Lh Pq Ta Vc* | quae cantaui *Vh* | praedicta omnia *Er Fb* | quae tibi dixi *Pc Pk Pp* | qua tibi dixi *Va* | quae actenus dixi *Mf* | quae actenus dixisti *Ef* | quae ego dixi, tam ex mea parte, quam ex parte fortunae *Ap Cc Ck Ge Pb Pn Ps* | quia tam ex parte mea, quam ex parte fortunae dixi haec *Cg* | praecedens rethorica et musicae dulcedo *Eb Ec Fd Gc Ka* | uel sed sunt quaedam fomenta curationum doloris adhuc contumacis aduersum sc· acerbum medicamentum, et iterum sic potest intellegi, sed sunt quaedam fomenta curationum aduersum dolores adhuc contumaces *Bd*.
NONDUM: sunt *Ap* (2x) *Ct Eb Ec Er Gc Ka Ld Lh On Pc Pd Pk Pp Pq Ps Pt Ta Va Vc Vh* | adhuc *Ef*.

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136 cogitant] cogitat *Ka*. | quam] quam quae *Ec Gc*. **144** insitus[1]] inisitus *Fd*. **147** tu] ta *Er*. **176** ego] om. *Ps*. **178** musicae] musica *Fd*.

MORBI: languores *Vb* | infirmitatis *Ap Cg* | infirmitatis tuae *Cc Ck Ct Er Fb Ge Lh Mo Pb Pn Pq Ps Ta Vc* | perturbationes *Pd*.
REMEDIA: ex toto *Cc Ck Er Fb Ge Pb Pn Ps Pt* | curationes *Af Ap Fb Fd Kc Ld Mb Mj Mo Pp Ps Ta To Vd* | medicamenta *Lh Va* | nominatiuus *Vb* | sunt *Lh*.
CONTUMACIS (-CES *Bd Cc Cg Pk Pn Vc* | < -CES *Ap Er Ka Pc*(?) *Ps* | > -CES *Ck Ct Ge etc*): uel contumacis *Bd* | tumidi *Fb* | elati *Vb* | tumentis *Pp* | renitentis *Eb Ec Ed Gc Lh Mf Pd Vh* | inflati *Mb To* | mesti *Ld* | resistentis *Ef Ga Mj Na To Vh* | superbi *Ed Mf Px* | superbientis *Eb Lh* | tumentes *Ct Pc Pk Ta Vc* | renitentes *Er Px* | superbos *Ap Cc Ck Ge Pn Ps* | resistentes, superbientes *Ka* | super{...} *Vh* | remediis *Lh* | renitentes remediis *Ap Cc Cg Ck Ct Ge Pb Pc Pk Pn Ps Vc* | Dolor est contumax resistens curationi. *Mj* | Contumax dicitur eo quod contemnit, in mente occultat et celat, quos insequitur. *Ap Ck* | Hic dolor contumax est, qui resistit curationi. *Ec Gc* | qui dolor est contumax, id est resistens aduersus curationem *Ed Ka Pm*.
ADUERSUM: contra *Ta* | econtra *To*.
CURATIONEM (CURATIONIS *Ap Cc Cg Ck* | CURATIONUM *Bd Mh Pn Va Vd* | < -UM *Ge*(?) *Ps*): uel curationem *Bd* | sanationum *Ap Pb Pn Ps* | sanationis *Cc Cg Ck Ge* | heilnussidono (OHG) *Mh* | tuarum *Va*.
DOLORIS (DOLORES *Bd Pq* | < DOLORES *Ka*): uel doloris *Bd* | dolores uel -um *Pd* | tui *Ld* | tuae infirmitatis *Ap*.
FOMENTA: nutrimenta *Ap Cc Cg Ck Er Fb Ge Lh Pb Pd Pn Ps Ta To Va Vc* | lenimenta *Lh Pc Pd Pk Px Vf Vh* | liniamenta *Ap* | giswedi (OHG) *Ga Na Vh* | nutrimenta medicaminum *Ct Pc Pk* | leniamenta medicaminum *Fb* | lenimenta medicaminum *Af Fd Kc Ld Lh Mj Ps Ta Vc Vd* | Calida et lenia medicamenta sunt. *Vb* | ut morbus lenior fiat *Ef* | lenimenta medicaminum, ut morbus mollux fiat *Pp* | lenimenta, ut morbus mollior fiat *Ka* | lenitates, ut morbus mollior fiat *Eb Ec Gc* | (...) medicamina *Mb* | ueluti quaedam est plaustra *Vd* | quaedam *Lh Vc* | quaedam sunt *Pq* | fomes lignum est aridum *Lh Ta* | quia fomen lignum aridum *Va* | quamuis sit miseris altior sensus malorum, et haec non sunt plena remedia tui morbi *Bd* | Eclipsis *Ka*.

4. nam quae in profundum sese penetrent cum tempestiuum fuerit ammouebo. Verumtamen ne te existimari miserum uelis; an numerum modumque tuae felicitatis oblitus es?

NAM: causalis coniunctio *Vb*.
QUAE: ea *Bd Pq Pt* | illa *Pc* | fomenta *Er Fb* | ea fomenta *Cc Ck Ge Pb Pn Ps* | fortiora *Cc Ck Ge* | remedia *Eb Ec Ef Fd Gc Ka Lh Mj Pd Pt Ta* | medicamenta *Ap* | ea medicamenta *Ld* | uelut potiones *Vd* | fortia medicamina *Vd* | fomenta fortiora et salubriora medicamina *Pp* | ea fomenta fortiora salubris medicinae *Ct Lh Pc Pk Ta Vc*.
IN PROFUNDUM: animi tui *Va Vb* | mentis tuae *Eb Ec Ef Fd Ga Gc Mj Na Pp Vh* | ad penitralia *Bd* | ad interiora tuae mentis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | ad interiora cordis *Ct Lh Pc Pk Pp Pq Ta Vc* | in animum tuum *To* | in profunditatem animi tui *Pd*.
PENETRENT: perueniant *Ap Cc Ck Ge Pb Pn*(2x) *Ps* | immittent *Fb Mo Px Vb* | immittant *Ap Cg Ed Lh Pm Pp Vc* | immittant < -tent *Ka Pb* | immittantur *Eb* |

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200 sanationum] < -nem *Ap.* | sanationis] < -nem *Cc Ck.* **205** lenimenta] leniamenta *Px.* **206** lenimenta] leuimenta *Ps.* **224** ea] om. *Pc Pk.* | fortiora] om. *Ct.* **227** ad[2]] om. *Er*; in *Fb.*

immittunt *Pc Pk Ta* | mittent *Ps* | mittant *Go* | in immittant *Er* | immergunt *Ef* | intrent *Va* | infundant *Ld Vh* | intromittant *Ld* | occultant *Ed* | inducunt *Lh* | immittant se ipsa *Cc Ck Ge Pn Ps* | penitus intrent *Vb* | fomenta inducunt *Pd* | immittant se interius mentis tuae *Vh* | immittant se interius *Na* (*To*) | immittant se inferius *Ga*.

CUM: rational{...} coniun{...} *Vb*.

TEMPESTIUUM: congruum *Ap Cc Cg Ck Ge Pb Pn Ps* | oportunum *Af Ap Cc Cg Ck Ct Eb Ec Ed Ef Er Fb Fd Ga Gc Ge Ka Kc Lb Lh Mo Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Px Ta Vb Vc Vf Vh* | zitlih (OHG) *Mh* | oportunum tempus *Ld Mj Pt To* | cum aptum tempus *Va*.

AMMOUEBO: adiungam *Af Ap Bd Ct Fb Kc Lb Lh Mj Mo On Pd Ps Pt Ta To Vc Vf* | applicabo *Ed Er Fb Fd Lh Mo Pc Pk Pp Pq Px Va Vb Vc* | appono *Ps* | apponam *Pd* | adferam *Vd* | applicabo remedia *Ga Na To Vh* | applicabo ·i· remedia *Eb Ef* | applicabo tibi *Ap Cc Cg Ck Ge Ps* | ego adiungam *Ld* | Cupiam aliquid medicinae tibi subministrare. *Px* | Incipiam medicinae aliquid tibi subministrare. *Eb Ec Gc Ka Lh Vh* | Priora bona replicabo. *Ec Ed Gc Ka Pm* | Eclipsis *Ec Gc*.

UERUMTAMEN: dic *Vh* | Interrupta uocatur ista locutio, quia diuersa immittit. *Va* | Interrupta uocatur ista locutio, quae diuersa immittit ore loquentis. *Ap Cc Cg Ck Ge Ps Vb* | Honores Boetii et dignitates dicit numerum et modum, quia multiplices grandosque fuerunt. Namque talis est res, quae quamuis contineat numerum, tamen magnam non habet quantitatem, ut legumen. *Bd*.

NE (NEC *Ka*): uel ne *Ka* | uel nec *Eb*.

EXISTIMARI MISERUM: Notandum sane, quia nihil miserum est, ut dicit Augustinus, nisi quod contra naturam sit. Nisi enim aliquid contra naturam patiamur, miseri nullomodo erimus. Mortem ergo quia contra naturam patimur, merito miseri uocamur. Ceterum nullum aliud animal propter mortem dici potest miserum, quia naturale est ei mori. Solus homo immortalis conditus est. *Af Ap Fd Kc Lc Lh Mj Mo Pp Pq Ps* (*Pt*) *Ta Vd* | Sententia Aug{ustinus}. Notandum quia nihil est miserum, nisi quod contra naturam. Fit enim aliquod patiamur contra naturam, miseri dici nullomodo poterimus. Mortem ergo quia contra naturam patimur, merito miseri uocamur. Ceterum nullum aliud animal propter miserum mortem dici potest, quia naturale est ei mori. Solus autem homo est immortalis. *Bc*.

EXISTIMARI: aliis *Cc Ck Fb Ge Ps* | ab aliis *Ct Eb Ec Ed Ga Gc Ka Ld Lh Mj Na Pm Pp Pq Pt Px Ta Vc Vf Vh*.

MISERUM: infelicem *Vd* | noli tristis esse *Vh*.

UELIS: dicas *Ap Cc Cg Ck Er Ge Pb Pc Pn Ps* | ueles *Mf* | cupias *Fd* | Dico tibi quae sequntur. *On* | sed aliquid incipiam *Ef* | si aliquid incip(...) *Ed*.

AN: numquid *Pq*.

NUMERUM: quantitatem *Vb* | multitudinem *Ct Ec* (*Ed*) *Fb Fd Gc Ld* (*Mb*) *Mj Na On Pc Pk Pm Pp Px Ta Vc Vf Vh* | dierum *Pd* | multiplicitatem *Bd Mf* | multiplicationem *Ka* | cumulum *Ap Cg Ck Fb Ge Lh Pb Pc Pk Pn Ps Va Vc* |

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238 oportunum] opornum *Mo.* **242** adiungam] adiungalis *Pd.* **249** uocatur] dicitur *Cg.* | ore] in ore *Ap.* **254** sane] om. *Pq.* | quia] quod *Pq.* | ut dicit] iudicit *Vd.* **255** Augustinus] sanctus augustinus *Ta*; beatus augustinus *Ap Vd*; augustiuus *Fd.* | nisi] non *Kc* | naturam[1]] om. *Af Pq.* sit] fit *Ap Mo Pp Pq Ps Ta.* | naturam[2]] natura *Af.* **256** patiamur] patimur *Pp*; pati\a/mur *Mo.* miseri] om. *Kc.* | miseri…patimur] om. *Mj.* | ergo] autem *Fd Lc.* | quia] quam *Ta.* **257** uocamur] non uocamur *Mj*; uocantur *Ta.* | Ceterum] iterum *Lc.* | aliud] om. *Mj Ps Vd.* propter] praeter *Pq.* **258** est[1]] om. *Lh.* | Solus homo] homo enim solus *Lc.* | immortalis] mortalis *Ps.* | est[2]] om.(?) *Af.*

qualitatem *Pc Pp Vc* | mensuram *Pc Pp Vc* | an numerandum ·i· multitudinem *Eb* *Lh* | quibus modis et quot modis felix fuisti, ut sequitur *Ap Ck* | Felicitatem et bonitatem Boetii commemorat nunc philosophia, quam habuit in iuuentute sua, uel adhuc habeat in uita praesenti, sc· amicos, socerum et filios duos. *Ap Ck* (*Er*) *Ge Pb Pn Ps Va* | Numerum dicens et modum ostendit illum plures habuisse dignitates et ipsas magnas fuisse. Modum enim pro qualitate hic posuit. *Af Ap Bc* *Fd Kc Lc Lh Mj Pp Pq Ps Pt Ta Vd*.

MODUMQUE: qualitatem *Ap* (2x) *Cc* (2x) *Cg Ck* (2x) *Ct Eb Ec Ed Ef Er Fb Fd Ga Gc Ge* (2x) *Ka Ld Lh Mb Mf Mj Mo Na On Pb Pk Pm Pn Ps Px Ta To Vb Vf Vh* | quantitatem *Bd* | mensuram *Lh Pd Pk* | qualiter tu effectus es felix *Ap* | Inuectiuo caractere dicit ista. *Ap Cc Ck Er Fb Ge Pb Pn Ps*.

TUAE: datiuus *Vb*.

FELICITATIS: bonitatis *Ap Cc Cg Ck Ge Pb Pn Ps*.

OBLITUS ES: dicere *Bd*.

ES: tu *Vb*.

5. Taceo quod desolatum parente summorum te uirorum cura suscepit delectusque in affinitatem principum ciuitatis, quod pretiosissimum propinquitatis genus est, prius carus quam proximus esse coepisti.

TACEO: praetermitto *Ct Er Fb Lh Mo Pc Pk Pp Pt Ta Vc* | praetermitto illud *Pq* | obmitto *Lh* | relinquo *Ps* | plus mitto *Pd* | ego philosophia *Pp* | erothesis *Vd* | Praetermitto haec in descriptione mea. *Cg* | Praetermitto illud in descriptione mea. Istud scema dianoeas, quando sc· praeponuntur res, quasi non dicerentur, et altius et excelsius dicuntur. *Ap Ck Ge Pb Pn Ps* | Rethorice dicit taceo, cum semper dicat. *Va* | Rethorica figura est, quae dicit se tacere. *Bd* | Color rethoricus est cum dicit taceo et semper loquitur. *Vd* | Color est rethoricus, quo se tacere dicit, cum maiora utique dicat. *Af Ap Bc Kc Lh Mj Pp Pq Ps Pt Ta Vd Vf* | Incipit medicinam subministrare. *Va* | Nunc incipit numerum eius felicitatis computare. *Ap* (*Cc*) *Ck Ge Pb Pn Ps*.

DESOLATUM: orbatum *Ap Cc Cg Ck Ct Er Fb Ge Ka Lh Pb Pn Pq Ps Ta Va Vc Vd* | uiduatum *Mh* | destitutum *Go* | derelictum *Ga Ld Na To Vh* | delictum *Lh Ta* | pupillum remanentem post mortem patris *Bd* | orfanum p(...) *Ed* | te *Eb Ec Ef Gc Ka* | sunt *Ga*.

PARENTE: patre *Ap Cc Cg Ck Er Fb Fd Ge Pb Pc Pk Pn Pp Pq Ps To Vb Vc Vd Vf Vh* | a *Ed Ga Na Pm Ps* | a patre *Ld Px* | tuo *Ef* | a tuo *Eb Ec Gc* | patre mortuo *Eb Ec Gc Ka Lh Ta*.

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274 an] ad *Lh.* **275** Felicitatem…276 bonitatem] felicitati\s/ et bonitati\s/ *Va*. | et[2]…276 bonitatem] om. *Er.* **276** philosophia] om. *Ap*. | quam] quod *Va*. | in…sua] minuen(...)te *Er.* **277** habeat] habebat *Er Va.* | in…praesenti] om. *Er.* | uita] uitam *Ap Pb*. | et filios] om. *Er.* **278** ostendit] ostendens *Ta.* | illum] post illum *Ps*. | habuisse] om. *Mj*. **279** et ipsas] ipsasque *Bc*. | magnas] magna *Kc.* | Modum…posuit] om. *Ap*. | enim] om. *Pt.* | qualitate] quantitate *Ta*. | hic] om. *Af Bc Lh Pq Ta*; \hic/ *Pt.* **283** Inuectiuo] inuectiue *Ap Cc Ck Ge.* **284** dicit] dum *Pb*; du{m} *Pn*. **295** praetermitto[1]] propter mitto *Er.* **298** scema] stema *Ck Ge*; scena *Ap Pb Pn*. dianoeas] dia noceas *Ap Pb*. **299** excelsius] excelsus *Ck Pb;* < excelsis *Ps.* **301** rethoricus] rethoricus ·i· modus locutionis *Lh Pq Ta Vd*; rhetoricus ·i· mundus locutionis *Af.* | quo] quos *Ps.* **302** maiora] maiore *Bc Kc*; maiorem *Af Pq*. | utique] om. *Mj Pt*. | dicat] dicit *Vd*. **305** orbatum] cybatum *Er.*

II prosa iii

SUMMORUM TE UIRORUM: principum *Eb Ka* | senatorum *Fd Ld* | principem ciuitatis *Vd* | praecipuorum in Roma *Cg* | praecipuorum, qui in Roma fuerunt *Ap Cc Ck Er Ge Pb Pn Ps* | principalium uidelicet senatorum *Pp* | ecce modum felicitatis *Va Vb*.
SUMMORUM: illustrium *Lh Ta* | praecipuorum *Pt*.
CURA: sollicitudo *Vb* | studium *Ld Pt* | nutriendi *Eb*.
SUSCEPIT: nutriendum *Ap* (*Cc*) *Ck Ec Ed Gc Ge Ka Pm* | ad nutriendum *Ct Fb Ld Lh Ta Vc* | dum puer esses *Ap Cg Ct Lh Pb Pc Pk Pp Ta Vc* | cum puer esses *Er* | dum puer es *Cc Ck Ge Pn Ps* | dum parens esses *Pd*.
DELECTUSQUE (< DIL- *Ps* | DIL- *Pb Vc* | > DIL- *Pn*): uel delectum *Vb* | aliter dilectus *Ps* | es *Ap Cc Cg Ck Ct Er Ge Pb Pc Pk Pn Ps Ta Vb Vc* | electus *Af Bd Eb Ec Ed Ef Fd Ga Gc Kc Ld Mb Na On Pp Ps Px To Vf Vh* | ualde *Ps* | ualde electus *Ap Cc Cg Ck Ct Ge Ka Pb Pn Pq Va Vb Vd* | sis uel fueris *On* | electus es *Fb Lh*.
IN AFFINITATEM (IN AFFINITATE *Ed Ka Vb*): uel -tem *Ed* | cognitione *Mj* | propinquitate *Vb* | cognatione (*Mb*) *Pd Pp Vh* | cognationem *Px* | cog(...) *Ed* | coniunctionem *Cc Cg Ck Ge Kc Pb Pn* | dilectionem *Ap Cc Ck Fb Ge Pb Pn Ps* | dilectione *Er* | parentela *Ld* | in propinquitate *Af Ct* | in propinquitatem *Kc Ps Ta* | in familiaritatem *Bd Pq* | in cognatione *Ka Mf* | in cognationem *Eb Lh Va* | in coniunctionem *Ed Ef Ga Na Pm Ps Ta To* | in coniunctione *Af Ap Ka Pp*.
PRINCIPUM: genitiuus pluralis *Vb* | senatorum *Af Fb Fd Kc Mj Pp Ps Vf* | beneficiorum *Ap Cc Cg Ck Ge Pb Pn Ps* | Symmachum et ceterorum *Pt* | consulum et senatorum *Ct Lh Ta Vc* | senatorum, qui te elegerunt *Ld* | Ad exaggerationem dicit principum. *Ap Cc Ck Er Ge Pb Pn Ps*.
CIUITATIS: Romae *Bd Eb Ec Ef Gc Ka Mj Pm*.
QUOD: est *Ps* | quae res *Pq*.
QUOD PRETIOSISSIMUM – EST: cum probitate animi fit aliquis carus *Er Fb Pc* | cum sc· non aliqua necessitate, sed proprietate animi fit *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | ut diligatur a principibus *Ef* | Melior est enim propinquitas ex caritate procedens, quam ex consanguinitate. *Vd* | Prius solemus diligere amicos quam proximos. *Va* | ut plus pro dilectione atque bonitate tua, quam pro sanguinitate et uicinitate ameris ac diligeris, quod est felicissimum genus *Ap Ck* (*Er*) *Ge Pb Pn Ps* (2x) | ut non solam pro consanguinitate et pro affinitate et bonitate dilectus sit aliquis, uel ut principes puerum suscipiant et nutriant orbatum patre *Lh Vc* | ut plus pro dilectione, quam pro consanguinitate ab aliis diligaris *Cg* | Preciosissimum genus propinquitatis dicit esse, si quis se commendat morum honestate, non carnis affinitate. Solent enim nonnulli carne esse coniuncti, sed mente diuisi. Hinc est quod non numquam uidemus parentes dissidere. Illi uero quos solus affectus

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313 fuerunt] erant *Ps*. **319** esses[1]] esse *Lh Vc*. **332** senatorum] scenatorum *Kc*. **334** Ad] om. *Ge*; \ad/ *Cc Ck*. **335** exaggerationem] exaggeratione *Cc Ck Pn*; aggeratione *Er*. | principum] principium *Er*. **339** sed] se sed *Ck Ge*. | fit] fuerit *Ps*. **342** dilectione atque] om. *Er.* | pro[2]… uicinitate] consan(gu)initate *Er.* **343** ac diligeris] om. *Er.* | diligeris] dilegeris *Pb Pn*. **344** consanguinitate] consanguinitates *Vc.* **347** dicit] dixit *Af Ap Bc Kc Lc Lh Pp Ps Pt Vd.* | se] om. *Kc.* | commendat] commendet *Ap*. | non] aliis et non *Lc*. **348** enim] autem *Ta*; om. *Lh*. nonnulli] nulli *Af.* | coniuncti] conuicti *Bc.* | sed] si *Bc.* | mente] mente esse *Ta.* | diuisi] diuini *Kc*. **349** non] om. *Af Bc Lc Pt Ta*. | dissidere] discidere *Af Pq*; desiderare *Vd*. | Illi…351 philosophia] om. *Pt.* | quos] quo *Vd*. | affectus] effectus *Ta*; mentis affectus *Af Pq*.

coniungit, mente quod multo melius est sunt uniti. Boetium autem utramque propinquitatem cum principibus habuisse hoc in loco ostendit philosophia. *Af Ap Bc Kc Lc Lh Pp Pq Ps Pt Ta Vd* | Preciosissimum genus est propinquitatis, si quisque morum honestate commendat, non carnis affinitate. Solent enim nonnulli carne esse coniuncti, sed mente dissidere. Illi uero quos solus affectus coniungit, mente, quod melius est, fiunt uniti. Boetius utramque affinitatem habuit cum principibus. *Mj*.

PRETIOSISSIMUM: firmissimum *Lh Ta* | optimum *Vd*.

PROPINQUITATIS: societatis *Lh Ta* | affinitatis *Vd* | aliquis carus *Ap Cc Ck Ge Pn Ps* | sibba (OHG) *Eb Ec Ed Gc Pm*.

GENUS EST: istud *Lh Pd*.

PRIUS – COEPISTI: dilectus ab aliis, rethorica laudatio, quia consanguineus uicinus principibus ciuitatis *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Symmacho et uxori eius *Vf* | Symmacho et uxori eius sc· antequam filiam illorum duceres *Ld* | Symmacho et uxore eius ·i· antequam filiam illorum duceres, ob mores et uirtutes *Mj* | Symmacho uxorique eius propinquus consanguineus, antequam filiam eorum duceres, carus fuisti *Fb*.

PRIUS: diligebat te *Ef*.

CARUS: amicus *Lh Ta* | honestus *Vh* | Romanis ciuibus *Va* | ob mores *Ed Pm Vh* | ob mores honestos *Eb Ga Ka Lh Mf Na Px* | Symmachus in copulatione coniugis *Ef* | Prius eum ob mores et uirtutes, quam ob proximitatem dilexerant. (*Ed*) *Ka Pm* | ob mores honestatis et uirtutes, quam ob proximitatem dilexerant *Ec Gc*.

PROXIMUS ESSE: quia filiam illorum duceres *Fd Vf*.

PROXIMUS: noscereris *Pd* | gener *Lh Ta* | principibus *Cg Er Vd* | consanguineus *Er Pq Va* | ob conubium *Eb Ed Ka Mh Mj* | antequam uenires *To* | in copulatione coniugii *Ka* | in copulatione coniugis *Ec Ga Gc Na To Vh* | quam noscereris affinis esse *Mf* | priusquam proximus esse noscereris *Ec Gc Ka Lh Px Vh* | Proximus fuit Symmachi, quia socer eius erat, nam filiam eius habuit uxorem. *Ec Gc Ka* | AYΞHCIC *gl.* argumentum. ·i· laus *Ka Lh*.

6. Quis non te felicissimum cum tanto splendore socerorum cum coniugis pudore tum masculae quoque prolis oportunitate praedicauit?

QUIS: rethorica *Pd* | rethorica laudatio *Ct Lh Pc Pk Pp Vc* | rethorica locutio *Ta*.

FELICISSIMUM: omnium *Er* | esse *Ld Px Vd* | beatissimum *Ld* | superlatiuus gradus *Vb* | ornatum omni felicitate *Ap Cc Ck Ge Pb Pn Ps*.

CUM: pro sicut *Vd* | partim *Vh* | primum *Na*.

TANTO: tam *Eb Ec Gc*.

SPLENDORE: gloria *Ct Eb Ec Fb Gc Ka Ld Lh Mf Pc Pk Pp Pq Px Ta Vc Vh* | dignitate *Ap Pp* | nobilitate *Va* | tam magno decore *Vd*.

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350 coniungit] coniugit *Bc*. | multo] om. *Bc Pp*. | est] est mente *Lc*; eius *Ps*. | sunt uniti] sumti *Ps*; sunt ut uiti *Kc*; om. *Ap*. | Boetium] boetius *Bc*; bonum *Kc Pp Ps Vd*; bonam *Ap*. | autem] uero *Ta*. **351** principibus] princibus *Lc Ps*; principibus eum *Ap*. | habuisse … philosophia] ostendit habuisse philosophos *Lc*. | in] om. *Bc Lh Ta*. | ostendit philosophia] ostenditur *Bc*. **361** uicinus] uel uicinus *Ps*. **362** principibus] sc· principibus *Ap Pb*. **370** eum] enim *Ka*. **372** quia filiam] om. *Fd*. **373** consanguineus] cum sanguineus *Er*. **375** noscereris] noscerereris *Mf*. **376** noscereris] cognosceris *Ka*; nosceris *Px*. | Proximus] proximus enim *Ec Gc*. **377** quia] qui *Ec Gc*. **378** argumentum … laus] «...» *Lh*.

SOCERORUM: esse *Ef* | plurali utitur *Vb* | pluralis pro singulari *Pt* | plurali usus est pro singulari *Ap Cc Ck Ge Lh Pb Pn Ps Ta Vc* | plurali utitur, quia comprehendit utrumque sexum *Va* | Symmachi et uxoris illius *Ct Lh Pq Ta Vc* | socer et socrus (*Ed*) *Ef Ga Na To Vh* | dixit et pro socero et socru *Pp* | quia comprehendit utrumque sexum *Cc Ck Ge Ps Vb* | Vtrumque genus comprehendit. *Pf* | Tangit utrumque sexum. *Ap Cg Ck Er Ge Pb Pn Ps* | Cum dicit socerorum, comprehendit utrumque genus ·i· masculinum et femininum, quia masculinum praeiudicat. *Ap Ck Ge Pb Pn* | Pluralis est numerus pro singulari, uel socerorum dixit pro socero et socru. *Af Kc Ld Mj Pq Ps Ta* | In masculino sexu comprehendit et femineum, Symmachum uidelicet cum uxore *Lh Ta Vc* | Plurali usus est pro singulari, uel in masculino sexu comprehendit femininum. *Pc Pk Pp* | Complectitur genus femininum cum masculino, socrus cum socero. *Mf* | Complectitur genus femininum cum masculino. *Ga Lh Na Px Vh* | Complectitur genus masculinum cum feminino. *Va* | Complectitur genus femininum cum masculino, Symmachum dicit et eius uxorem. *Ka* | Symmachum dicit et uxorem eius. Complectitur genus masculinum cum feminino. *Eb Ec Gc* | pro soceri. Neque enim alium habebat socerum praeter Symmachum. *Vd* | qui plures soceros habere meruisti *Pd*.

CUM (> TUM *Er*): et *Ap Cc Ck Er Ge Pn Ps* | partim *Vh* | deinde *Na*.

CONIUGIS: mulieris *Ps* | tuae *Eb Ec Gc Ka* | castitatis *Ka* | propriae *Cg* | sicut uxoris *Vd*.

PUDORE: castitate *Ap Fb Fd Ga Ld Lh Mf Mj Na Pd Pt To Vd Vf Vh* | honestate *Cg* | kuski (OHG) *Mh* | castitate esse *Ef* | tanto *Bd* | tanta *Lh* | tanta castitate *Ta* | tanto castitate *Vc* | tanto castitatis *Ct* | quia tibi seruauerat castitatem, et praeter te nulli se uiro coniunxerat *Va* | quia et sibi seruauerit castitatem, et nullo se alteri coniunxerat *Cc Ck Ge Ps Vb*.

TUM (CUM *Lh Mb Oa Pb Pg Pq Ps* | > CUM *Af Bd Cc Cg Pt Vb Vc*(?) | DUM > TUM *Ga*): uel cum *Go Ta* | deinde *Ap Cc Ck Er Fb Ge Ld Lh Mj Mo Pb Pc Pk Pn Pp Ps Vc Vd* | et *Ga Ps Vh* | insuper *Ka Pd* | tertio *Na* | aduerbium pro etiam *Ga Na To Vh* | Quis non praedicauit. *Ct Lh Vc* | Praeiudicauit felicissimum esse. *Ap* (*Cc*) *Ck Ge Pn Ps* | Parentesis. Rethorica laudatio masculae prolis. *Va*.

MASCULAE: uirilis *Ap Cc Cg Ck Er Fb Ge Lh Pb Pn Ps* | uiridis *Ta* | masculinae *Fd Pt Vf* | uirilis et fortis *Lh Pc Pk Pp Ta Va Vc* | filiorum tuorum consulum *Mj* | filiorum consulum *Ef* | duorum filiorum *Ct Pq* | duorum filiorum consulum *Va* | duorum filiorum, qui iam consulatum promeruerunt *Lh Ta Vc* | quia non legitur habuisse filias, sed duos filios consules *Lh Pc Pk Pp Ta Vc* | Reuera non legitur habuisse filias, sed duos filios ipsos sc· consules. Ideo dicit masculae prolis uel posuit pluralem pro singulari. *Ap Ck Ge Pb Pn Ps* | Reuera (non) legitur habuisse (fil)ias sed filius. *Er* | quia filias non habuit, sed masculos *Eb Ec Gc Ka Lh Vh* | quia filias non h(abuit), sed filios *Ed* | quae potior quam feminea est *On*.

QUOQUE: pro et *Pb*.

PROLIS: progeniei *Bd* | filiorum *Vd*.

OPORTUNITATE: cum *Ap Ck Ge Ld Pb Pn Ps* | ut cum *Ed* | felicitate *Ec Ed Fb Fd Ga Ka Ld Lh Mf Mj Na Pm Pp Pt To Vf Vh* | felicitatem *Gc* | conuenientia *Ck Er Fb Ge Pb Pq Ps* | conuenientiam *Ap Pn* | infelicitate *Ef* | facultate, occasione *Ka*

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391 plurali[2]] quod dicit socerorum uel plurali *Ta.* **396** sexum] sexuum *Pb.* **397** quia masculinum] om. *Ge.* **398** est] om. *Mj Ta.* | dixit] om. *Af Mj Pq.* **399** socru] socrum *Ps.* **400** uidelicet cum] \cum/ *Ta.* **401** femininum] et femineum *Pc Pk.* **403** femininum] feminum *Px.* **406** feminino] femino *Eb.* **414** nullo] nullomodo *Ps.* **419** Praeiudicauit] praedicauit *Ap.* **424** promeruerunt] promeruerant *Vc.* | quia] om. *Pp.* **425** consules] om. *Ta.* **426** sed] sunt *Pb*; s{unt} *Pn.*

Lh | esse *Eb Ec Ef Ga Gc* | congruum est *Lh Ta* | quod tibi congruum est *Pd* | Non fuerunt intempestiui fetus. *Ap Cg Ck Ge Pb Pn Ps* | Oportunitatem dicit, quia minor erga filios, quam filias sit, et quia filiae ei non fuerint. *Va*.
PRAEDICAUIT: diuulgauit *Fb Pp Vf* | diuulgabit *Ld Pt* | deuulgauit *Fd* | promulgauit *Mb* | diceret *Ps* | felicissimum *Ap* | tunc *Vd* | notum fecit *Pd* | laudantem illum *Cg*.

7. Praetereo – libet enim praeterire communia – sumptas in adulescentia negatas senibus dignitates; ad singularem felicitatis tuae cumulum uenire delectat.

PRAETEREO: dimitto *Pq Ps Va* | omitto *Lh Ta* | transeo *Ld* | ista *Af Ap* (2x) *Fb Fd Ka Kc Ld Pb Pd Pf Pp Ps Vd Vf* | haec omnia *Ps* | non narrando *Ap Ck Er Ge Pb Pn Ps* | narrando *Cg Fb* | Praetereo quia dimitto multa, quae habuisti in iuuentute tua felicia et iucunda; ea uidelicet dimitto etiam, quae senes non potuerunt habere. *Ap Ck Ge Pb Pn Ps* | ista supradicta quamuis diceret *To*.
LIBET ENIM: parentesis *Ct Ed* (2x) *Fb Ka Lh Mf On Pc Pd Pk Pq Ta Vc Vd* | parenthesis est *Ld Pt* | parentesis ·i· propositio *Ga Na* | parentesis est per interpositionem *Vh* | parentesis, quod est interpositio *Mj* | parentesis, quod est per interpositionem (*Mb*) *Px*.
LIBET: et *Vc* | placet *Va Vd* | me *Eb Ec Fd Gc Ka* | uolo *Ef*.
PRAETERIRE: dimittere *Ef Fd Ld Pq Pt Vf* | relinquere *Ps* | pertransire *Vd*.
COMMUNIA: accusatiuus pluralis *Vb* | communes dignitates *Af Ap Fb Fd Kc Ld Mj Pp Ps Ta Vf* | bona *Lh Pq* (*To*) *Vh* | bona aliorum *Ga Na Px Vh* | bona cum ceteris *Eb Ec Gc Ka* | qui ei cum aliis euenerunt *Cg* | bona, quae aliis eueniunt (*Ed*) *Fb* | bona, quae multi habent *Er* | cum ceteris *Ed Mj Pm* | quae plurimi habuerunt *Ct Lh Pk Pp Ta Va Vc* | bona tua, quae cum pluribus habuisti *Pp* | quae et tibi et his, cum quibus fuisti, fuerunt communia *Pd* | ea, quae etiam aliis contigerunt *Vd* | bona, quae multi habuerunt, et quae communiter euenerunt illi cum aliis *Ap Ck Ge Pb Pn Ps*.
SUMPTAS: a te *Ap Cg Ck Er Ge Lh Pn Pq Ps Pt Ta Vd* | quae *Ps* | quas tu sumpsisti *Ld* | susceptas *Vd*.
ADULESCENTIA: tua *Eb Ef Fb Ka Lh Mj Ps Ta* | iuuentute *Vd*.
NEGATAS: uetatas *Ld* | tunc *Fd Ld Pt Vf* | autem *Ef* | non adeptas a senioribus *Cg*.
SENIBUS: senioribus, et tu in puerili aetate accepisti *Pp*.
DIGNITATES: honores *Eb Fd Ka Mj* | togas *Ga Ka Na To Vh* | felicitatem *Pt* | magistratus *Vd* | quam facile tibi prouenerunt *Ga Ka Na* (*To*) *Vh* | felicitatem, quae fuit senibus negata *Er Fb* | felicitatem, quam in iuuentute tua accepisti, et quae fuit negata senibus *Ap Ck Ge Pb Pn Ps* | Vsus fuit Romanorum nullum ante quinquaginta annos creare consulem. Boetius autem adolescens consul factus est ob morum probitatem, quae eum omnibus commendabat. *Af Ap Bc Kc Lc Lh Mj Pp Pq Ps Ta Vd* | Consuetudo Romanis fuit ut neminem consulem facerent, infra annum quinquagesimum. Sed Boetius propter nobilissimam qualitatem morum

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448 quia] quod *Ap Pb Pn*. **449** iucunda] in iucunda *Ap Pb*: «in» iucunda *Pn*. **452** parenthesis] parathesis *Ld.* **460** quae[2]] quia *Va.* **463** et quae] aeque *Ck Ge.* | communiter] commuter *Pb*. euenerunt] eueunerant *Ck.* | illi] illo *Pb*; et illi *Ap*. **472** felicitatem] felicitatis *Pb*. | quam] quia *Ck Ge*; quae *Ap Pb*. **474** quinquaginta] quadraginta *Af Pq*. | autem] om. *Mj*. | adolescens] iuuenis *Mj*. | consul] om. *Lc*. | factus] adhuc factus *Mj*. **475** morum] onorum *Af.* | probitatem] dignitatem uel probitatem *Pp*.

adhuc iuuenis consul effectus est. Hanc dignitatem senes ante Boetium habuisse commemorat. *Va*.

SINGULAREM: unicum *Bd* | propriam *Cg* | specialem *Ld Vd* | quem singularium accepisti prae ceteris *Mj* | quem singularius prae ceteris accepisti *Ka* | qui tibi soli prae ceteris praeueniebat *Vh*.

CUMULUM: apicem *Af Ap Fb Fd Kc Ld Mb Mj Pd Pp Ps Ta Vd Vf* | coniunctionem *Ps* | multiplicitatem *Ap Pb* | augmentum *Eb Ka Lh To Vd* | magnitudinem *Ed Ef Ga Ka Na Pm* | altitudinem *Va* | ad additamentum *Cg* | dignitatem *Af Fb Fd Kc Ld Pp Ps Ta Vd* | collectionem *Lh*.

UENIRE: narrando *Ap Cg Ck Er Ge Pb Pc Pn Ps* | narrationem *Vb* | narrare *Pt* | tum *Ec Gc*.

DELECTAT: iuuat me *Ap Cc Cg Ck Ge Pb Pn Ps* | placet *Fb Ld Mo Vb Vd* | libet me *Eb Ka* | libet nos *Lh* | et *Fb* | me *Ef Ld Mj Pc Ta Vh* | Nunc commemorat felicitatem Boetii. *Pt* | Nunc commemorat Boetii potentiam specialem. *Er Fb Ka* | commemoratio Boetii potentiae specialis et singularis *Ap Ck Ge Pb Pn Ps* | commemoratio specialis potentiae Boetii *Cg*.

8. Si quis rerum mortalium fructus ullum beatitudinis pondus habet, poteritne illius memoria lucis quantalibet ingruentium malorum mole deleri cum duos pariter consules liberos tuos domo prouehi sub frequentia patrum sub plebis alacritate uidisti, cum eisdem in curia curules insidentibus tu regiae laudis orator ingenii gloriam facundiaeque meruisti, cum in circo duorum medius consulum circumfusae multitudinis exspectationem triumphali largitione satiasti?

SI QUIS: Parentesis *Ap Cc Pb Pn* | si qua efficacia uel probabilitas *Pd* | si, inquid, in hac uita aliqua potest esse beatitudo *Vd* | si aliquid esse potest *Na To Vh*.

QUIS: quae *Ap* | aliquis *Ef Vh* | si aliquis *Go Ld Va* | aliquis homo *Pb* | aliquis qui prouenit *Ed* | proportio *Lh Ta* | quasi per sessionem hoc dicit *Ap Cc Ck Ge Pb Pn Ps*.

MORTALIUM: humanarum *Eb Ka*.

FRUCTUS: potitus *Ap Cc Ck Ge* | utilitas *Ap Cc Cg Ck Ct Er Ga Ge Lh Na Pb Pn Pq Ps Pt Ta Vc* | usus *Eb Ed Ka Lh Mj Pc Pd Pk Pm Ta Vc* | ullum *Vc* | adquisitio *Eb Ed Pm* | affluentia *Ap Cc Ck Ct Ge Lh Pb Pc Pk Pn Ps Vc* | consecutus *Pd* | consuetudo *Pc Pk* | uel fucus ·i· gloria, oblectatio, nitor, usus, consuetudo, affluentia *Pp*.

BEATITUDINIS: dignitatis *Ap Cc Cg Ck Er Fb Ge Mo Pb Pn Ps Pt* | uoluptatis *Mj* | utilitatis *Ka* | utilitas *Vh* | felicitatis *Mo*.

PONDUS: beatitudinem *Ap Cc Ck Er Fb Ge Pb Pn Ps* | magnitudinem *Ed Mj Pm Vh* | curam *Mb* | gratiam *Pd* | meritum *On Vd* | firmitatem *Eb Ec Gc Ka Lh Va* | laudem *Fd Ld On Pt Vf* | felicitatem *Cc Pq* | celsitudinem *Ef* | bonum meritum *Cg* | aliquam felicitatem *Ap Ck Ge Pb Pn Ps*.

HABET: in se *Bd Ct Fb Lh Pq Ta Vc* | aliqua *Cc*.

POTERITNE: utrum poterit *Cg* | ut non facile obliuiscantur talia praemia propter grauitatem *Va* | propter grauitatem, ut non facile obliuiscantur ab eo *Vb*.

-NE: non *Eb Ka* | an *Vh*.

ILLIUS MEMORIA: quam dicam *Pq*.

MEMORIA: nominatiuus *Va Vb* | utilitas *To* | recordatio *Vd*.

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491 specialem] singularem *Ka*.

II prosa iii

LUCIS: felicitatis *Ap Cc Cg Ck Er Ge Pb Pn Ps* | beatitudinis *Va Vb* | diei *Bd Eb Ec Ed Fb Ga Gc Go Na Pm Pp Pt To Vf Vh* (2x) | claritatis *Eb Ec Ed Ef Gc Lh Mf Pm Px Vh* | splendoris *Vd* | prosperitatis *Ka* | uoluptatis *Eb Ed Pm* | dignitatis *Fb* | temporis *Pp* | beatitudinis fastigii *Pd* | diei, in quo illud accidit *Ka Mj* | claritatem felicitatis appellat lucem *Ld* | qua aliquis honoratus est *Ct Fb Lh Vc*.
QUANTALIBET: aliqua *Bd Cg Eb Ka* | ab aliqua *Ap Cc Ck Er Ge Pb Pn Ps* | nimia *Fb* | una pars *Ed Mj* | quantulacumque *Mf* | quantacumque *Vb Vd* | claritas *Ed*.
INGRUENTIUM: succedentium *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | imminentium *Va Vb Vd* | aduenientium *Fd Ld Pt Vf* | irruentium *Eb Ka* (*Mb*) *Mf* | appropinquantium *Ct* | aliter manentium *Ps* | superuenientium *Eb Ef Ka Pd* | aduersantium *Lh Ta* | contradicentium *Lh Ta*.
MALORUM: aduersitatum *Vd*.
MOLE: magnitudine *Af Ap Cc Cg Ck Ed Er Fb Fd Ge Kc Ld Mj Mo On Pb Pn Pp Pq Ps Pt Ta To Va Vf* | pondere *Vb Vd* | malignitate *Lh Ta* | tristitia *Ap Cc Cg Ck Ge Pn Ps* | illius memoriae *Pq*.
DELERI: non *Ap* | dissipari *Ld Vf* | a tua memoria *Vd* | uti in obliuionem *Ef*.
CUM DUOS PARITER: parentesis *Ap Ck Pb Pn Ps* | uidisti *Ld*.
LIBEROS: filios *Ap Cc Cg Ck Ge Pb Pn Ps Vd*.
DOMO: a *Ct Ga Ka Vd* | tua *Ed Ka Pt Vf Vh* | a tua *Ap Cc Cg Ck Ec Er Gc Ge Ld Mj Pb Pn Ps* | ad tua *Eb* | tua uel regis *Pp*.
PROUEHI: eleuari *Ap Fb Kc Ld Mj Mo On Ps Pt Ta To Va Vb Vd Vf* | exaltari *Ct Fb Mo Pq Ta Vc* | sustolli *To* | duci *Ef Pp Vh* | trahi *Pm* | produci *Eb Ed Fb Ga Ka Lh Na Vh* | deportari *Vd* | regi, gubernare *Pp* | in curia exaltari *Lh*.
SUB FREQUENTIA: sub multitudine *Mf* | cum multitudine *Ga Na To* | cum multitudine senatorum *Vh* | inter multitudinem *Ef*.
FREQUENTIA: multitudine *Ap Cc Cg Ck Ct Eb Ed Er Fb Fd Ge Ka Ld Lh Mo Pb Pm Pn Pq Ps Pt Ta Va Vb Vd Vf* | assiduitate *Eb Ka Lh*.
PATRUM: senatorum *Af Ap Cc Cg Ck Ct Ed Ef Er Fb Fd Ga Ge Ka Kc Ld Lh Mb Mj Na On Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta To Va Vc Vd Vf Vh* | senum *Eb Pm*.
SUB PLEBIS ALACRITATE: Hoc est sub laetitia plebis, quia uidelicet nullam contra eum inuidiam habebat, quae solet non numquam gloriam minuere. *Ap Bc Fd Kc Mj Pp Pq Ps Ta Vd Vf*.
SUB: et *Pb*.
PLEBIS: populi *Vd*.
ALACRITATE: laetitia *Cg Ct Ef Fd Ld Lh Mb Pk Pq Pt Vb Vc* | gaudia *Pk Pp Vd* | gaudio *Eb Ka Lh Vc* | uelocitate, felicitate *Va* | laetitia plebis *Fb* | sub laetitia plebis *Ap* | quia nullus inuidebat *Ta* | quia nullus inuidebat ei *Lh* | Haec est enim bona praelatura, quae a populo non timore sustinetur, sed amore et alacritate suscipitur. *Vd*.
CUM: et *Ap Ps*.
EISDEM: liberis *Pp To* | filios *Mb* | filiis *Bd Ct Ef Fb Mj Vh* | filiis tuis *Ap Cc Cg Ck Er Fd Ge Ld Lh Pb Pn Pq Ps Pt Px Ta Va Vb Vc Vf* | famulis tuis *Ap* | consulibus *Fd Ld Lh Pd Pt Vf*.
IN CURIA CURULES: curia sprekhus (OHG), inde curules (gl. faldistolas, OHG) dicuntur *Kr*.

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529 accidit] occidit *Ka*. **530** qua] quia *Lh*. **555** Hoc est] om. *Ap Bc Ta Vd*. | sub[2]] om. *Ap*. plebis[2]] plebem *Fd*. | uidelicet] om. *Mj*. | nullam] nullus *Bc Mj*; nullum *Ta*. | nullam…556 habebat] nulla contra eum inuidia erat *Pq*. **556** inuidiam] inuidia *Mj*; indiuidiam *Fd*. | habebat] habeat *Bc*. | quae] quod *Ta*. **568** consulibus] consulabas *Pd*.

CURIA: sella *Ka* | dinghus (OHG) *Ec Gc* | in capitolio *Ps* | in praetorio *Ge* | locus consilii *Fb Pp Ta* | locus concilii *Ct Pc Pk Vc* | loco concilii *Pq* | loco consilii *Vd* | domus concilii *Eb Ed Mj Pd Px Vh* | (dom)us senatorum *Ed* | domus \uel locus/ concilii *Lh* | in domo concilii *Ec Gc* | in domo senatorum *Mf* | ubi cura rei publicae discutitur *Cg* | Domus erat maximae dignitatis. *Ap Cc Ck Ge Vb* | Curia locus est dictus a cura, eo quod ibi per senatum de statu rei publicae dicebatur. *Ap Ck Ge Pb Pn Ps* | in illa domo ubi consilium dabatur, et uocatur domus consilii. Curia dicebatur, eo quod ibi esset cura de hoc, quod per uniuersum mundum agi deberent. *Ap Ck* (*Er*) *Ge Pb Pn Ps* | Curia dicebatur a cura, eo quod ibi per senatum de statu rei publicae cura administraretur. *Lh Mo Pc Pk Pp Vc* | In curia, ubi curae de toto mundo agitabantur, X curules erant, a curru dictae, quibus insidebant magistratus, populo iura dantes. *St* | Curia locus est ubi publicas curas gerebant, uel domus maximae dignitatis. *Va*.

CURULES: sellas *Eb Ed Er Ge Ld Pq Vd Vh* | sella *Ap Pt* | consules *Bc* | sedes senatorum *Fb Ga Na Vh* | sedes consulum *Eb Ed Ef Mb Pm Pp* | iudiciales sedes *Ps* | currus consulum *On* | sellas consulares *Ct Lh Ta Vc* | sellas consulum *Ec Gc* | (...) consulum (...) consulum (...)e senato(r)um *To* | sella, qua in curia utitur *Ka* (*Mb*) | Praetor adest, uacuaeque loco cessere curules. *Ap Ck Ge* (2x) *Pn* | currus consulum, nam insido curruli et currulem dicimus *Ap Kc Lc Mj Ps Ta* | Curules sellae erant, in quibus magistratus sedentes populo iura dabant. *Cg* | sellae a curru dictae in quibus magistrat(us) iura populo da(...) insidebant *Er* | Ceterum currules dicuntur currus consulum. Nam insido curruli, et currules dicimus. *Af* (*Fd*) *Pq* | Curules sellae sunt, ubi consules de curru descendentes residebant. *Pd Vb* | sellae, quae ante ferebatur, et erat maxima dignitas, si quis ea resideret *Ap Cc Ck Ge Vb* | Curules sellae sunt iudicium, quibus insidunt ad facienda iud{cia}, “dogmatis ore pares et sedis honore curules” *Mf* | Curules sunt sellae, quibus sedebant consules, a curribus. Qui enim curribus uehebantur, his sellis supra ipsa currus utebantur. *Vd* | Seruius: Sciendum sellam curulem a curru dictam, quod hi tantum utebantur, ea qui triumphali curru inuecti fuissent. *Ec Ed Gc Ka Pm* | Curules magistratus appellati sunt, quia curru uehebantur, qui hoc uti debuerunt. Sed aliquando pro sella iudiciaria accipitur. *Ec Gc Ka Va* | Curules sellae erant, in quibus magistratus sedentes populo iura dabant. Dictae autem curules, quia apud ueteres praetores et consules propter longinquitatem itineris, siue causa dignitatis per forum uehebantur curru, sellulis insidentes indeque iura dantes, quae sellae solitae erant

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588 Praetor…curules] Lucan. *Phars.* 3.103

595 dogmatis…596 curules] Venant. Fort. *Vita Mart.* 3.502 (p. 346) **598** Seruius…599 fuissent] Serv. *Comm. Aen.* 11.334 (p.520.1)

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575 maximae] maxima *Ap Cc Ck Ge*. **577** domus…578 dicebatur] curia *Er.* **578** quod[2]] om. *Ge*. **579** deberent] deberet *Er.* | dicebatur] dicebantur *Pk.* | eo] om. *Pp.* | per] in *Pp.* **580** de statu] status *Pp.* | cura administraretur] cura administretur *Mo*; ·i· cura administrarent *Pp*. **588** Praetor] Lucanus praetor *Pn.* | uacuaeque] uacuae *Pn.* **589** insido] insideo *Mj*; insidio *Ps*. **591** Ceterum…592 dicuntur] currules *Fd.* **594** ea] \in/ ea *Ap.* | resideret] residere deberet *Ap*; resistere *Cc Ck Ge*. **598** Seruius] om. *Ka*. | dictam] dicta *Ka.* **599** Curules] Curules quoque *Va*. **601** quibus] qua *Ct Pc Pk Vc*; quo *Lh*. **602** sedentes] reddentes *Pb Pn*. | dabant] dabat *Pb Pn*; < dabat *Ap.* | Dictae] dicuntur *Bc*. | curules] curules a curru *Ap Ck Ge Pb Pn*; curules \a curru/ *Ps*. | apud ueteres] ueteres aput *Ck Ge*. | praetores] praeceptores *Mj*. **603** longinquitatem] longitudinem *Lc*; longuinquitate *Pb*; longitatem *Bc*; longintatem *Ta*. | causa] causam *Fd*. **604** curru] curre *Kc*. | sellulis] seludis *Kc*; sellules *Ta*. | insidentes] sedentes *Mj*. | indeque iura] iuraque inde tenus *Va*. | iura] iura populo *Af Pq*. | sellae] solle *Af*.

deferri in curiam; dictae a curru. Ita Seruius de hoc. *Af Ap Bc Ck Ct* (*Fd*) *Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | Sella curulis erat in qua magistratus sedens (...). Dictae autem curulis, quia apud ueteres praetores et consules propter itineris longinquitatem curru forum prouehebantur, quibus sedens iura dicere, quae selle a curru curulis dictae sunt. *Pd*.

INSIDENTIBUS: sedentibus *Ld* | insido tibi et te *Ap Ck Ge Pb Pn Ps* | insido curuli, et curulem *Pk Vc* | Insido curuli, et curulem dicimus. *Lh Pp* | ana- (OHG) *Mh* | uel insedentibus *Ta*.

TU REGIAE LAUDIS ORATOR: quia narrabat proelia regum *Va* | uel regem laudans, uel potius ex sua oratione regiam laudem adipiscens *Ec Ed Gc Ka Pm* | Mos erat illo tempore, ut praesente imperatore eius laudes prosequerentur, unus tamen pro omnibus loquebatur. *Vd* | Reges Romanorum reuertentes de bello, si quidem uictores haberentur, ibant ad capitolium, ubi in conspectu senatorum ac plebis nota et eloquens persona de his, quae ipsi reges fortiter et uiriliter egissent, sermonem agebant. Hoc officium Boetius, qui nobilissimus et sapientissimus habebatur aliquando suscipiens, ab omnibus sapientia et ingenio laudari meruit. *Af Ap Bc Fd Kc Lc Lh Mj Pb Pn Pp Pq Ps Ta*.

REGIAE: gloriosae *Eb Ed Fb Ga Ka Lh Na Pd Pk Pm Pp Pq Ta Vc Vh* | egregiae *Ct Lh Ta Vc* | egregiae locutionis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | magnae *Eb Ga Ka Lh Na Vh* | dignus laude regis *Pt* | laudibus regalibus *Mj* | magnae uel gloriosae uel rege laudante *Mf*.

ORATOR: allocutor *Ap Cc Cg Ck Ge Pb Pn Ps* | dictator *Ld Pt Vf* | consul *Mj* | laudator *Mb* | concionator *Pq* | dissertor *Eb Ef Ga Ka Na Vh* | discretor *Ec Gc Ka* | praedicator *Ld* | disertus rethor *Fb* | o Boeti *Ap*.

INGENII: tui *Lh Pd Ta* | sensus *Ld* | sapientiae *Ef Vd* | quia sapienter *Ec Ed Gc Pm* | industriae *Ec Gc* | moris, iudicii, industriae *Eb Ka Lh*.

GLORIAM: quam uberrime eloquia affluentia protulisti *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | ingenium tuum et facundiam *Mf*.

FACUNDIAEQUE: eloquentiae *Ap Cc Cg Ck Eb Ec Er Fb Gc Ge Ka Lh Mo Pb Pn Ps Vd* | locutionis *Vf* | rethoricae *Eb Ec Gc Ka Mj* | habundantiae *Pq* | sermonis *Pt* | genitiuus *Vb* | sermones uel locutiones *Ld* | quia rethorice *Ed Pm* | ea quae fuerunt excogitata in laude eius *Ap Cc Ck Ge Pb Pn Ps*.

-QUE: et *Vh*.

MERUISTI: ibi *Ef* | meruisti gloriam sapientiae et locutionis *Mf*.

CUM IN CIRCO – SATIASTI: Consuetudo erat apud Romanos, ut cum de proelio reuerterentur, stante rege et populo in giro deferrent spolia. *Ap* (*Cc*) *Ck Ge*.

CUM: et *Ap Ps*.

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605 deferri] deferre *Af Ge Pq*; deferrum *Pb*; < deferre *Vc*. | in] intra *Fd Lc*; om. *Pb*. | curiam] curia *Af Kc Mj Pp Pq Va*. | dictae] dicti *Mj*. | a] ac *Vc*. | curru] curru currulus *Ta*. | Ita] sic *Bc*. Ita…hoc] om. *Va*. | Seruius] Sergius *Bc*; fuius *Lc*. | hoc] hoc dicit *Ap Pb Pn*; sentit de hoc *Af Pq*; hoc dicit praetor adest uacuaeque loco cessere curules *Ck Ge*; hoc \dicit praetor adest uacuaeque loco cessere curules/ *Ps*. **607** consules] celum *Pd*. **614** ex…oratione] sua ratione *Ec Gc Ka*. regiam] om. *Ec Gc*. | laudem] om. *Pm*. **616** Reges] regis *Pb*; namque consules *Bc*. **617** uictores] cum uictores *Ps*. | haberentur] habebantur *Mj*; habentur *Af*; habe\re/ntur *Pq*. | ubi] et ibi *Lc*. **618** reges] consules uel reges *Bc*. | et[2]] ac *Af Pq*. | et uiriliter] om. *Bc*. | egissent] gessissent *Bc*; egisset *Fd*. **619** sermonem] om. *Bc*; sermone *Af*. | agebant] habebant *Pp*; agebat *Af Fd Lc Ta*. | Boetius] om. *Bc*. | qui] quia *Kc*. | et sapientissimus] om. *Fd*. **620** habebatur] erat *Lc*. | sapientia et] sapienti ac *Af*; sapientiae «...» *Lh*. | meruit] meruit Boethius *Bc*. **627** discretor] > dissertor *Gc*. **630** industriae[1]] industri *Ec*; industri\am et/ *Gc*. **639** erat] om. *Ge*.

II prosa iii

CIRCO: theatro *Ct Ed* (2x) *Fb Ld Pp Pt To Va Vd* | in theatro *Bd Cc Ck Eb Ec Ef Ga Gc Ge Ka Lh Mf Mj Na Pm Pq Ps Px Vc Vh* (2x) | in circuitu *Ta* | in amphitheatro *Ap Cc Cg Ck Er Ge Pb Pn Ps* | ubi sub aperto caelo statua solis erat *On* | Circum appellat theatrum in circuitu positum et in rotunditate theatri *Ap* | Theatrum aliquando in similitudinem dimidiae sperae, aliquando rotundum est. *Va* | Theatrum aliquando in similitudinem dimidie sperae, aliquando rotundum est, unde et amphicircos legitur ·i· totus rotundus. *Ap Ck Ge* | teatro, quae habent aliquam differentiam. Nam circus tantum in ciuitate fiebat, teatrum uero etiam in campo se ubicumque spectaculis fiebat, quia theoro Grece speculator. *Bc*.
DUORUM: filiorum *Ct Ec Ed Ef Ga Gc Lh Na Pm Pp Pq Ta To Vc Vh* | filiorum tuorum *Ap Cc Cg Ck Eb Er Fb Ge Ka Mj Ps Pt Va Vd* | ambo triumphantes *Mf*.
MEDIUS: tu *Ap Eb Ed Ef Fb Ka Mj Pm Vh* | inter duo stans *Vd*.
CONSULUM: filiorum *Ka*.
CIRCUMFUSAE: circumpositae *Ps* | circumstantis *On* | uulgaris *Ct* | stantis *Cg* | adstantis *Vd*.
MULTITUDINIS: populi *Ap Cc Cg Ck Er Ge Ld Pb Pn Ps* | uulgaris multitudinis *Lh Vc* | uulgaris multitudinis populi *Fb* | uulgaris ·i· multitudinis populi *Mo* | uulgaris multitudinis audientum *Ta*.
EXSPECTATIONEM (SPECTATIONEM *Ld*): intentionem *Eb Ec Gc Ka Lh Ta* | deuotionem *Pp* | auditum *Eb Ec Gc Ka Lh Pp* | multitudinem *Fd* | expectantis te audire *Cg* | experientiam, diligentiam *Eb Ka Lh* | multitudinem expectantium *Fb Ld Mo* | populum, qui te exspectabat audire *Ap* (2x) *Cc Ck Er Ge Pb Pn Ps* | quam solebant facere illi, qui triumphabant *Af* | tuam uoluptatem uel regem et populum circumstantes in theatro laetificasti spoliis triumphalibus *On*.
TRIUMPHALI LARGITIONE: uictoriali elocutione *Cg* | triumphalibus donis *Lh Ta* | quasi triumphares et munera dares, quia largitionis est ambitionis *Fb* | tali largitione, quam solebant facere *Ta* (2x) | tali largitione, quam solebant facere illi qui triumphabant *Ap Bc Kc Mj Pp Ps Vd* | Illi qui triumphabant quattuor equis albis uehebantur, et publica dispendia suffragia ferentibus soliti erant dare. *Af Ap Bc Kc Lh Mj Pp Pq Ps Ta Vd* | Solebant triumphantes tunc temporis post peracta triumphi sollemnia, ad theatrum reuerentes populo adstanti munera dare, hoc et iste fecit. *Vd*.
TRIUMPHALI: theatrali *Ap Cc Ck Ct Ge Lh Pc Pd Pk Pn Pp Ps* | largitoria *Pp* | gladiatoria *Lh Pc Pk* | gladiatorio *Pd* | uictoriali *Ld* | irreprehensibili *Ef* | quasi *Eb Ka Mj* | ueluti triumphans *Vd* | quasi triumphant *Pm* | quasi qui triumphant *Ed* | pro triumpho laus genus dignitatis aut corona dabatur uel dicebatur. Hic laudem oratoris intellegebatur. *Ap* (*Cc*) *Ck Ge Vb* | pro triumpho laus aut genus dignitatis aut corona dabatur uel dicebatur. Hic laudem oratori dedisse intellegitur, unde et addit uerba. *Va* | theatrali gladiatoria, dum per tuam dispositionem plaudis admirati sunt *Vc* | secundum id quod meruit singulorum triumphus *Ec* (*Ed*) *Gc Ka Lh Px Va Vh* | secundum id quod immisit singulorum triumphus *Lh Pc Pk Vc* | dum per tuam dispositionem plaudis admirati sunt *Lh* | Tali gaudio illos laetificasti per tuam sapientiam, quali qui triumphum de hostibus reportant, multisque praemiis ditati laetantur. *Ec Gc Ka Mj*.

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663 exspectabat] exspectabant *Cc*. **668** tali] triumphali *Pp*. **669** Illi] illi enim *Ap*. | Illi… triumphabant[2]] quando *Pp*; om. *Kc Vd*; hi enim *Bc*. **670** dispendia] astipendia *Bc*; dabat stipendia *Mj*. | soliti…dare] om. *Mj*. | dare] om. *Ap*. **681** singulorum] om. *Va*. | triumphus] triumphos *Lh*. **682** id] om. *Lh Vc*. **683** laetificasti] saciasti uel laetificasti *Ec Gc*. **684** quali qui] quod *Ec Gc*. | reportant] reportarent *Ec Gc*. | multisque] multis *Ka Mj*. **685** laetantur] laetificantur *Mj*.

II prosa iii

LARGITIONE: circuitu *Ap* | donatione *Ld Pp Vh* | gaudio *Pp* | honore *Ed Ef Ga Ka Na Vh* | laude *Ed Ef Ga Ka Na Vh* | praemio *Ed Pm* | pretio *Eb Ec Gc* | bene largitione, quia largitio est ambitionis, largitas humanitatis *Ap* (2x) (*Cc*) *Ck Er Ge Pb Pn Ps* | quia corona dabatur oratori bene rem publicam defendenti et disponenti *Cg*.

SATIASTI: explesti *Pd* | tu *Ld* | laetificasti *Eb Ec Gc Ka* | praemia dedisti *Ga Na* | honore uel laude laetificasti, secundum id quod meruit singulis tempus *Mf* | Propria potestate unicuique conuenientiam fecisti. *Va*.

9. Dedisti, ut opinor, uerba Fortunae dum te illa demulcet, dum te ut delicias suas fouet. Munus quod nulli umquam priuato commodauerat abstulisti. Visne igitur cum Fortuna calculum ponere?

DEDISTI: tunc *Ap Cc Cg Ck Eb Ec Ef Gc Ge Ka Ps* | inuenisti *Ed Ef Mj* | laudasti *Vh* | occasionem loquendi *Ld* | praemia dedisti *Fb* (*To*) | tunc uerba et addit uerba *Vb*.

DEDISTI – FORTUNAE: Contra fortunam aliquid locutus es. *Er* | Decepisti fortunam. *Bd Pq* | rationem aduersum te *Pp* | occasionem adulando eam *Vd* | Occasionem praebuisti tuae infelicitati loquendo aliquid cum fortuna. *Ap Cg Ck Ge Pb Pn Ps* | Occasionem praebuisti tuae infelicitatis loquendo aliquid contra fortunam et spernendo infelices pro qua ad infortunium deuenisti. *Ct Lh Pc Pk Pp Vc* | Contra fortunam aliquid locutus es, pro qua re ad infortunium uenisti, ut spero. *Ap Pb Pn Ps* | Verba damus alicui cum beneficiis eius ingrati existimus. *St* | Tu ipse dedisti ei locum, ut te posset prouocare atque tibi improperare. Verba namque dare dicimus, cum beneficiis alienis ingrati utimur, et quasi fomentum uerborum nobis improperandi administramus. *Af Ap Bc Kc Mj Pp Pq Ps Pt* (2x) *Ta Vd* | Occasionem, inquit, dedisti fortunae tunc, quam nunc tibi obiceret, quoniam uidelicet nimium prosperabilis et ultra omnes alios felicitate laetabaris. *Vd*.

OPINOR: estimo *On To* | existimo *Pt* | ut spero *Er Fb Mo* | puto *Vb*.

UERBA: materiam *Ld Pt* | mala *Lh Vc* | uerbis *Ef* | laude *Px* | laudes *Ed Ka Pm* | laudis *Eb Ec Ga Gc Na* | materiam querelae *Mj* | querelae detractionis *Lh*.

FORTUNAE: illi *Eb Ef Ga*.

ILLA: persona fortunae *Mf*.

DEMULCET: praesens pro praeterito *Eb Ka Mj Va Vb* | blanditur *Ap Bd Cc Cg Ck Er Fb Ge Ka Ld Lh Mo Pb Pn Ps Vd* | blanditus *Eb* | fouet *Ed* | mitigat *Eb Ka Lh Ta* | amplect{it} *Mb* | (ampl)ectitur *Ed* | tibi blanditur *Pm* | suis honoribus *Ct Lh Pq Ta Vc* | mammunti (OHG) *Ga Na Vh* | lihluhta (OHG) *Ed Pm* | lihluhti (OHG) *Ga Na* | lockota (OHG) *Eb Ka* | Merito fortunam laudasti, quae talia tibi contulit. *Ec Gc Ka* | In illius gratiam locutus es, dum te illa demulcet, non aduersus illam, ut nunc. *Ap* (*Cc*) *Ck Ge Va Vb*.

DUM: et *Ap* | ut spero *Er*.

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688 quia] quae *Ap*(2) *Pb*. | largitas humanitatis] largitas humanitatis est *Ap*(1) *Cc*; om. *Er*. **706** praebuisti] praebuisti ei *Pp*. **707** pro…deuenisti] om. *Pc Pk Pp*. **708** ut…709 spero] uespero *Pb*; om. *Ap*. **710** dedisti ei] om. *Ap*. | posset] possit *Bc*. | atque] et *Mj*; om. *Ps*. | tibi] tibique *Ps*. | improperare] imperare *Af Pq*; imponere *Pt* (1,2). **711** dicimus] dicimur *Bc*. **712** uerborum] bonorum *Af Pq*. | improperandi] imperandi *Af Pq Pt* (1,2) *Ta*. | administramus] om.*Mj*; administramur *Bc*. **726** illam] illum *Ap Ck Ge Vb*; (...) *Cc*.

TE UT DELICIAS: Te consule etiam filii tui consules fuerunt. *Ta* | quod te consule etiam filii tui consules fuerunt *Lh*.
UT: sicut *Ap Cc Cg Ck Er Ge Pb Pn Ps* | quemadmodum *Ld*.
DELICIAS: dignitates *Ap Cc Cg Ck Ge Pb Pn Ps* | dignitatis *Er*.
SUAS: delicatissimum *Ka*.
FOUET: pro fouebat *Vb* | nutriret *Mj* | nutrit *Cg Ld Pq Vd* | aligit *Ef* | diligit *Ed Ka Pm* | bruota (OHG) *Vh* | amat, reficit *Ka* | amat, reficit, nutrit, amplectitur, diligit, adiuuat, circumtegit *Lh* | praesens pro praeterito *Va*.
MUNUS: accusatiuus *Vb* | stabilitatem *Ct Er Fb Lh Ps Ta Vc* | stabilitate *Ap Cc Ck Ge Pb Pn* | regimen *Ld* | \in/stabilitatem *Pq* | dum te hoc facis *Ap Cc Ck Ge Pb Pn Ps* | praedictos honores *Fd* | praeditos honores dicit *Eb Ec Gc Ka* | ut non esset mutabilis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | quod duo filii tui consules essent *Eb Ec Gc Ka Lh Va* | Magnum munus erat quod duobus filiis suis iam consulibus creatis, ipse ex consule patricius ordinat medius eorum, et in curia et in circo magna eis praeerat claritate. *Mf*.
PRIUATO: aduerbium *Ap Ck Ge* | singulariter *Lh Pc Pk Vc* | specialiter *Vd* | populari *On To* | dilecto *Vd* | alienato *Eb Vb* | damnato *Eb Ec Gc Ka* | uiduato *Eb Ka* | fraudato *Eb* | honore alienato *Ka* | specialiter dilecto *Ap Fb Fd Ka Kc Ld Mj Mo Pp Ps Pt Ta* | proprio amico *Ct Lh Vc* | amico speciali *Cg* | populari affini *Pd* | amico singulari *Er* | amico singulari et speciali *Ap Cc Ck Ge Pb Pn Ps* | socio tuo *Px* | (hon)ore uel (...)de *To* | regio honore *Mb Px* | ob regiam potestatem *Ed Pm* | regia potestate *Ef* | dinemo gilihen (OHG) *Ec Ed Ef Gc Mj Pm* | suntarbaro (OHG) *Vh* | publicum officium non habenti *Ap Cc Ck Ge Vb* | Priuati dicuntur qui propriis rebus con(ten)ti nullo honore regio subleuati(?) sunt. *Mf* | Priuati apud amicos dicebantur, qui non parentum claritate, sed ingenii sapientia, eo quod captas sibi dignitates extorquebantur. Extranei ab officiis publicis dicti, quod sint ab officiis. *Pt* | prae ceteris hominibus te felicitate ditauit *Vd*.
COMMODAUERAT (COMMENDAUERAT *Ap Ck Ge Mj*): fortuna *Ct* | illa *Ld* | dedit *Ps* | praestiterat *Cg Ck Eb Ec Er Fb Gc Ge Mo Pb Pn Ps Vd* | praestiterit *Ap* | prostauerat *Ta* | praestauerat *Ka Lh* | concesserat *Ef Mj Vh* | commendauerat *Va*.
ABSTULISTI: cepisti *Mj* | accepisti *Ct Eb Ec Ed Fb Ga Gc Lh Na Pm Ta To Vc Vh* | ab illa *Bd Lh* | illi *Pq* | ab ea *Vd* | tu solus *Vh* | uoluisti auferre *Af Cc Cg Ck Ct Ge Pb Pn Ps* | accepist[i] ab ea *On* | ab illa fortuna *Pd* | regia potestate *Fb* | a regia potestate *Ga Ka Na To Vh* | uoluisti, ut non esset motabilis *Ap* | uoluisti tollere, quantum in te fuit *Er* | auferre uoluisti, quantum in te fuit, scilicet ne esset mutabilis *Lh Pc Pk Pp Vc* | Tantam dignitatem ea uertente tulisti, quam nullus adipisci potuit absque gradu dignitatis proprio. (*Ap*) *Ck Ge Ps Va Vb*.
UISNE: numquid *Pq*.
FORTUNA: quoniam plura commoda tibi adhuc sunt, quam infortuna *Fb Lh Vc* | utrum maior sit numerus bonorum an malorum *Cg* | cum ea inferre et numerare prospera et aduersa *Vd*.
CALCULUM: numerum *Ap* (*Cc*) *Ck Ct Eb* (*Ed*) *Ef Fd Ge Ka Ld Lh Mb Na On Pb Pm Pn Pt Px Ta To Va Vf Vh* | contentionem *To* | causam *Eb Ka Lh* | rationem *Fd Ld Vf* | numerum honorum ratione *Pq* | numerum laetorum tristiumue *Er Fb* | numerum laetorum et tristium comparare *Mf* | conflictum uel probationem uel numerum uel trutinam ·i· ut enumeres quod ab illa sumsisti bona *Pd* | uerborum {...} quot prospera uel quot aduersa *On* | Calculus est lapis. *Ta* | Calculus est gladius lapideus. *Pd* | Calculus est gladius lapideus et uictoria iudicis. *Lh* | Sume

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739 esset] esse *Er.* **763** uoluisti] noluisti *Pk.* **764** mutabilis] motabilis *Lh.* | nullus] nulli *Ap Ck Ge Ps Vb*. **765** proprio] publico *Va*. **767** infortuna] incommoda *Fb*.

lapillos prosperitatis et aduersitatis. *Vh* | Calculus dicitur numerus uel lapillus acutus uel gladius siue carbo. *Ps* | numerum, quia antiqui antea quam numerus inueniretur cum calculis ·i· lapillis numerabant *Go* | Calculus dicitur numerus uel lapillus acutus uel gladius siue carbo. Calculum appellat numerum, inde calculator, quam numerum redigere quod prospera, quod aduersa tibi contulerit fortuna. *Ap Ck Ge Pb Pn* | numerum, quia calculum antiqui numerum dicebant, et nigris in aduersitate, candidis uero in prosperitate utebantur. Vnde Persius "hunc, Macrine, diem numera meliore lapillo." *Af Ap Fd Kc Lc Lh Mj Pq Ps Pt Ta Vd* | Est autem calculus breuis lapillus, qui calcatus molestiam infert pedi. Calculus etiam dicitur carbo, uel saxeus gladius. *Fd Kc Lc Mj Ps Pt Ta Vd* | Est autem calculus breuis lapillus, qui et scrupulus dicitur, qui calcatus magnam molestiam infert pedi. Calculus etiam dicitur carbo, sicut in Esaya legitur, et calculus saxeus dicitur gladius. *Af Pq* | Est autem calculus breuis lapillus, qui et scrupulus dicitur «...» sicut in Isaia legitur, et calculus saxeus et gladius dicitur. *Lh* | Est autem lapillus, qui si calcatur molestiam infert pedi. Calculus etiam carbo dicitur, uel saxeus gladius. *Ap* | Calculus est breuis lapillus, qui calcatus molestiam non infert pedi. Calculus etiam dicitur carbo uel saxeus gladius. *Mo* | Calculum pro numero posuit, quia calculus antiqui nominabant et nigris in aduersitate, candidis uero in prosperitate. Vnde Iuuenalis "hunc, Macrina, diem numera meliore lapillo." Est calculus autem breuis lapillus, qui calcatus molestiam infert pede. Calculus etiam carbo uel saxeus gladius. *Bc* | Calculum pro numero posuit, quibus uice dies numerabant ueteres, et nigris tristitiae, candidis laetitiae. Hinc Iuuenalis "hunc, Macrine, diem numera meliorae lapillo." Est aute[m] lapillus extremae quantitatis molestiam inferens pedibus. Est etiam carbo uel saxeus gladius. *St* | calculum ·i· numerum uel rationem bonorum et malorum. Calculus siquidem dicitur numerus, unde calculatio, et calculus lapillus acutus dicitur, etiam et gladius acutus. Calculum etiam antiqui numerum dicebant, et nigris in aduersitate, candidis uero in prosperitate utebantur. Hinc Persius "hunc, Macrine, diem numera meliore lapillo." Est autem calculus breuis lapillus, qui calcatus molestiam infert pedi. *Pp* | numerum bonorum, sicut malorum, siue rationem. Calculus siquidem dicitur numerus, unde calculatio, et calculus lapillus acutus. Dicitur etiam gladius acutus siue carbo. *Ct Lh Pc Pk Vc* | numerum bonorum aut malorum sine ratione. Calculus siquidem dicitur numerus, unde calculatio. Et calculus lapillus acutus dicitur, etiam gladius acutus, uel ut quidam, lapideus siue carbo, ut calculum, quem forcipe tulerit de altari. *Va* | utrum plus felicitatis uel aduersitatis tibi contulerit, sicut mox infertur sc· numerum *Ka* | numerum uel causam, utrum plus felicitatis uel aduersitatis tibi contulerit, sicut morum infertur *Ec Gc* | Hoc est

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783 Persius…784 lapillo] Pers. *Sat.* 2.1
788 sicut…legitur] Is. 6.6

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780 numerum] num *Pb*; num{erum} *Pn*. **782** numerum quia] om. *Ap Lc Mj*; quia *Fd*. calculum] calculus *Pt*. **783** nigris] nigris quidem *Af Lh Pq*. | candidis] candidi *Kc*. | uero] om. *Fd Mj Ps*; autem *Lc*. | utebantur] utebant *Ta*; utebantur lapillis *Lc*. | Vnde] hinc *Ap*. | Persius] iuuenalis *Kc Ps Vd*; et persius *Lc Lh*. | hunc] hinc *Kc*; o *Pt*. **784** diem] dies *Kc Ps Vd*; et diem *Fd*; (...) *Lh*. | diem…meliore] ·d·n·m *Pt*. | numera] numero *Af*. | numera…lapillo] et cetera *Pq*. | meliore] meliora *Vd*. | lapillo] om. *Pt*; lapillo ·i· candido *Af Lh*; lapillos *Vd*. **785** Est autem] om. *Mj*. | lapillus] lapis *Pt*. | qui] qui si *Ps*. | qui…pedi] om. *Mj*. | calcatus] calcatur *Ps*; calcatis *Ta*. | infert] non infert *Fd Kc Ps*. | pedi] pedibus *Lc Pt*. **786** etiam] autem *Pt*. carbo] calbo *Kc*. | uel…gladius] om. *Mj*. **788** Calculus] calcus *Af*. **806** sicut] uel *Ct Lh Vc*; cum *Pk*. **807** acutus[2]…808 carbo] om. *Lh*. **813** Hoc…814 quantitatem] quantitates *Vb*; quantitatis *Ap Ck Ge Ps*.

quantitatem rationis conferre, quia se ipsam tibi ostendit. Calculum ·i· numerum, ut ea non intellegeres, quae illa tibi praestitit. *Ap Ck Ge Ps Va Vb*.

10. Nunc te primum liuenti oculo praestrinxit. Si numerum modumque laetorum tristiumue consideres, adhuc te felicem negare non possis.

NUNC (< NUM *Ed Va*): num *Ef* | fortuna *Mb Vh*.
TE: sed et alios *Pd*.
PRIMUM: uel pronum *Ta* | polo ante *Ld* | tantum *Fd Ef*.
LIUENTI (LIBENTI *On* | < LIBENTI *Mh Vb Vd*): liuenti *On* | libenti *Pd* | aspero *Ap Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pq Ps Ta Vc* | inuido *Ap Eb Ed Ef Er Ga Ka Lh Na Pb Pm Pn Pp Ps Ta To Vd Vh* | inuidenti *Bd Mb Pd Pq Va* | irato *Af Ap Kc Lb Ld Pb Pp Pq Ps Pt Ta To Va Vd Vf* | liuido *Lb Ld Vf* | perturbato *Mb* | odioso *Ka* | liuens niger *Ap* | distortis aspectibus *Af Kc Ld Mj Pp Pq Ta Vd* | cum distortis aspectibus *Ap Ck Ge Pb Pn Ps* | cum distortis oculis *Cg* | liuens niger interdum et inuidus dicitur *Af Kc Mj Mo Pp Pq Ps Ta Vd* | non irato, ut solet ceteris, quia si fecisset, non permisisset filios tuos in honore, et uxorem in pudicitia *Ap* (*Cc*) *Cg Ck Ge Ps Va Vb* | Yronicos pro feren(...) duxit. Liuentem dicimus oculum, cum non est pleniter clausus. *Pd*.
PRAESTRINXIT: fortuna *Cc Cg Ck Er Ge Ps Ta* | tetigit *Ap Ck Eb Ec Ed Fb Ga Gc Ge Ka Kc Ld Lh Mf Mo Na Pb Pm Pn Pp Ps Ta Vf Vh* | constrinxit *Pp* | occupauit *Ps* | uulnerauit *Pc* | attigit *Cc Cg Ck Ge Ps* | aspexit *Fd Pq* | parum uulnerauit *Vd* | girizta (OHG) *Mh* | gizwickta (OHG) *Mh* | gremita (OHG) *Vh* | complexa est *On Pd* | amplexa est (*Ed*) *Ef Ga Ka Na Vh* | pressit *Eb Ec Gc Ka Lh* | reuerberauit *Er* | uidit *Mf* | afflixit *Mf* | leuiter tetigit *Mj Va* | leniter attigit *Mb* | leuiter uulnerauit *Ap Ck Ge Kc Ld Pb Pn Pp Ps Ta To* | leniter uulnerauit *Af Ps* | praetexit *Ps* | detegit *Ps* | Praestrinxit proprietatem, reuerberauit, repercussit, et praestrinxit illum liuenti oculo in hoc, quia abstulit bona temporalia illi. *Ap Ck Ge Pb Pn Ps*.
NUMERUM: dignitatem *Fd Ld Vf* | magnitudinem *Pp* | multitudinem *Eb Ec Gc Ka Mj* | numerum bonorum ·i· utrum maior sit numerus bonorum an malorum *Ap Ck Ge* | quot prospera, quot aduersa tibi contulerit fortuna *Cg*.
MODUMQUE: qualitatem *Ap Ck* (*Ed*) *Ef Er Fb Fd Ge Ld Mb Mf Mj Pb Pn Pp Ps Vf Vh* | mensuram *Vd*.
LAETORUM: bonorum *Eb Ec Ed Ef Fd Gc Ka Mj Pm* | felicium *Va* | laetitiae *Ta* | neutraliter *Ap Pq Vc* | prosperitatum *Vd* | tibi *Vh* | laetitiae uel tristitiae *Vc* | laetarum rerum, et tristium rerum *Ld* | neutraliter laetitiae uel tristitiae *Lh*.
TRISTIUMUE: dierum *Fb Pd* | malorum *Eb Ec Ed Ef Fd Gc Mj Pm* | tristitiae *Ta* | rerum *Pq* | aduersitatum tuarum *Vd* | infelicium *Va* | tibi *Vh* | aduersitates *Lh*.
CONSIDERES: aspiceres *Ld* | considerares *Pf* | adtendas *Vd*.
FELICEM: beatum *Ap Cg Ck Er Ge Ld Pb Pn Ps* | quia plura fuerunt felicia, quam tristia *Pd* | quoniam plura commoda tibi adhuc sunt, quam infortunia *Pk Pp* |

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814 rationis] morationis *Ap Ck Ge Ps Vb.* | ostendit] ostendat *Vb.* | Calculum] nomen *Ap Ck Ge Ps Vb.* **815** intellegeres] intellegeris *Ck Ge Ps.* | praestitit] praestituit *Ps.* **828** cum] \cum/ *Ps.* **829** liuens] ·i· iuens *Vd.* | niger] om. *Mj.* **830** inuidus] etiam et *Mo.* | non…831 permisisset] om. *Cg.* | irato…solet] rato solet ut *Ap Ck Ge Ps*; rata ut solet *Vb.* **831** permisisset] permisisti *Ap Ck Ge Ps*; permissis(...) *Vb.* | filios tuos] filiorum tuorum *Cg.* | filios…pudicitia] om. *Ps*; *glossing 2p3.13* **tamen** *Ap Cc Cg Ck Ge Vb.* | uxorem] uxoris *Cg.* **841** Praestrinxit] perstrinxit *Pb Pn.* | praestrinxit] perstrinxit *Pb Pn.*

quoniam plura commoda et felicia adhuc tibi sunt, quam infortunia et tristitia (*Ap*) *Cc Ck* (*Ge*) *Ps Va*.
NON POSSIS: potes *Ct Fb Pq Ta Vc* | non potes *Ap Cg Ck Er Ge Pb Pn Ps* | pro non poteris *Pc* | pro potens > poteris *Vd* | pro potest *Lh*.

11. Quodsi idcirco te fortunatum esse non aestimas, quoniam quae tunc laeta uidebantur abierunt, non est quod te miserum putes, quoniam quae nunc creduntur maesta praetereunt.

IDCIRCO: ideo *Ap Cc Cg Ck Er Ge Ld Pb Pn Ps Pt* | ita dico *Vh* | propterea *Vd*.
TE FORTUNATUM: te felicem *Lh Pq Vc*.
FORTUNATUM: felicem *Ct Eb Ec Ed Ef Fb Gc Mb Mf Mo On Pc Pd Pm Ta To Va Vd Vf* | laetum *Lh Ta* | locupletatum *Fd Ld* | beatum *Ld Mo*.
AESTIMAS: putas *Ta*.
QUONIAM: quia *Pq*.
QUAE TUNC LAETA UIDEBANTUR: quando in prosperitate eras *Pc Va* | quando tu in prosperitate eras *Vb* | quando eras in potentia constitutus *Ap Cc Cg Ck Er Ge Pb Pn Ps*.
QUAE: ea *Bd Ld Pd Pq*.
LAETA (PROSPERA *Vf*): laeta *Vf* | grata *Cg* | prospera *Ld Pt* | in prosperitate *Vd* | iucunda *Vd* | est *Vc* | esse *Ct Lh Pq Ta*.
UIDEBANTUR: tibi *Vd*.
ABIERUNT: a te *Ap Cc Cg Ck Er Ge Ps* | recesserunt *Ap Fb Ld Vd* | consulatus et cetera *Pq* | Ordo consulatus ceteraeque dignitates recesserunt. *Ct Lh Ta Vc* | Sicut, inquit, ea quae tibi in prosperitate uidebantur laeta, non permanserunt, sed a te recesserunt, sic et ista quae modo sunt aduersa, possunt praeterire. *Vd*.
NON EST – PUTES: Non est ulla causa, ob quam te miserum merito estimas. *Eb Ec Gc Ka Lh Ta*.
NON EST: nihil *Eb Ka* | nihil est *Ec Gc* | bonum uel rectum hoc *Ap* | iustum *Cg* | uerum *Ct Ge Pq* | ut *Cg* | aliqua res *Va*.
MISERUM: infelicem *Ld* | tristia *Lh*.
QUONIAM: quare *Cc Ck Ge Ps*.
QUAE NUNC CREDUNTUR MAESTA: quae uidentur tibi esse tristia *Ap Cc Ck Ge Pb Pn Ps*.
QUAE: ea *Bd Pq* | haec *Ld*.
MAESTA: tristia *Af Cg Fd On Pp Ps Ta To Vf* | trista *Ld Pt* | tristitia *Ap Kc Pt Vd* | aduersa *Mj* | luctuosa *Pd* | tristia tibi esse *Er Fb Pc*.
PRAETEREUNT: praeterient *Pd* | transeunt *Ld To* | ea *Ap Pd* | umbra mundi *Fb* | tristitiae huius saeculi *Ap Cc Ck Ge Pb Pn Ps* | Fluunt, sicut laeta transierunt. *Lh* | sicut laeta transierunt *Ta* | sicut illa laeta transierunt *Cg* | Ideo non debes esse mestus. *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps*.

12. An tu in hanc uitae scenam nunc primum subitus hospesque uenisti? Vllamne humanis rebus inesse constantiam reris, cum ipsum saepe hominem uelox hora dissoluat?

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856 infortunia] infortuna *Cc*. | tristitia] tristia *Va*. **873** quando] dum *Er*. **880** Ordo] om. *Ta*. **883** estimas] estimes *Ec Gc*. **889** tristia] tristitia *Ck Ge Ps*; om. *Cc*. **896** debes] debet *Ge*.

II prosa iii

TU: solus *Fb Px*.
IN HANC: in huius *Ka* | in hunc mundum *Bd* | hunc praesens *Vb*.
UITAE (PRAESENTIS UITAE *Vd*): praesentis *Ap Pb Pn* | fortunae *Ct Lh Ta Vc* | huius *Eb Ef Fd* | huius saeculi *Cg*.
SCENAM (SCHENAM *Vh*): foeditatem *Lh Pd Ta* | umbraculum *Fd Lb Ld Mj Pt Vf* | umbram *Eb Ec Ed Ef Ka Lh Mb Mh Na Pm Vh* | scena umbra *Kr* | portam *Ap* | spectaculum *Mb* | in spectaculum *Ap* | ludibrium *Ct Er* | ludum *Vc* | uarietatem *Pq* (2x) *To* | habitationem *Vd* | aream mundi *Vh* | in mundum *Ec Ed Gc Pm* | mundum *Ga Na Vh* | calamitatem *Eb Ec Ka Lh Pd* | miseriam, caliginem *Eb Ka Lh* | peregrinationem *Ld* | ludus mutabilis *On Pc* | turpitudinem *To* | mutabilem ludum *Pd* | in hoc umbraculum *Go* | in qua ludit fortuna *Pc* | umbraculum, sub quo ludus fortunae agitur *Ap Cc Ck Ct Ge Pb Pc Pk Pn Pp Ps Ta Vc* | umbraculum ubi fortuna ludit, mundum significat *Cg* | in quo quis modo (...) modo (...) *Pd* | Pro uarietate sui mundum significat. *Ka* | Ludus mutabilis huic mundo comparatur. *Ph* | Ludum mutabilem uel umbrosam proprie abusiue iambica dicitur. *Bc* | Bene praesentem uitam scenam uocat, quoniam sicut in scena, ita in ea habitant homines. *Pd* | Scenam uocat mundum istum, quem et superius aream uocauit. Sicut enim in scena ludi fiunt, ita in hoc mundo fortuna ludos suos exercet. *Vd* | mundum appellat, ubi fortuna ludit *Ap Ck Ge Va* | calamitatem mutabilemque ludum, in quo modo uir, modo mulier, representatur, uel illud, quod fit per fortunae ludum ·i· felicitatem huius saeculi. *Ap Ck Ge* | Scena ludus mutabilis uocatur et terra. Dolabra pontificale et appellat. *Ap Cc Ck Ge Va Vb* | Scenam Grece umbra dicitur, unde scena dicitur umbraculum, sub quo ludus agitur. Hic autem scenam uocat hunc mundum, in quo fortuna ludos suos agit, quosdam humilians, quosdam exaltans. *Lh Ta* | pro uarietate sui mundum significat. Erat enim uersilis et ductilis. Quae ideo uertebatur ut quemadmodum diuersae tragoedie in ea recitabantur, ita diuersae figurae oculis residentium anteponerentur. Et ita uarietate figurarum, sicut diuersitate tragoediarum delectarentur. Quae etiam constabat duplicibus tabulis. Vbi uero ducta fuisset in circuitu, subducebantur priores tabulae, ut figuris quoque interioris parietis inibi residentes delectarentur, uel ideo hoc agebatur, ut diuersis personis a comicis ibi representatis, ipsae figurae concurrerent. *Af Ap Bc Fd Kc Lc Lh Mj Pp Pq Ps* (*Pt*) *Ta* | Scena pro uarietate sui mundum significat. Erat enim uersilis et ductilis, ut uarietate figurarum delectarentur oculi, ut uarietate tragoediarum animi. Constabat

925 Dolabra…appellat] Cf. Fest. *Epit.* (p. 422.32); Paul. Diac. *Epit.*(p. 423.13)
928 Erat…929 ductilis] Cf. Serv. *Comm. Georg.* 3.22 (p. 276.1)

908 foeditatem] foeditate *Pd.* **912** calamitatem] calamita est *Pd.* **915** agitur] om. *Pb*. **922** mundum] quod mundum *Va.* | ludit] ludum *Ge*; ludum < ludit *Ck.* **924** Scena] scea *Ap Cc Ck Ge Vb*; sce\n/a *Va*. **925** et[1]…Dolabra] et trade labro *Ap Cc Ck Ge Vb*; ita delubrum *Va.* | et appellat] om. *Va.* **928** quosdam] quos *Lh*. | sui] om. *Mj*. **929** enim] \enim/ *Pp*; autem *Kc*. uersilis] uersiculis *Bc*. | Quae] qui *Pq*. | uertebatur] uertebantur *Bc.* **930** in ea] inedia *Lc*. oculis] oculos *Af Pq*. **931** uarietate] diuersitate *Lc*; uarietates *Pt*. | figurarum] figuratum *Kc*; fugurarum *Fd*. **932** etiam] et *Ap Ps.* | constabat] cantabat *Kc*; constat *Lc Lh Ta*; < constat *Pt*. tabulis] talibus *Pt*. | uero] om. *Mj Ta*; (...) *Lh*. | ducta] dicta *Fd Pq*. | fuisset] fuissent *Pt*. **933** subducebantur] subductae *Ap*; subducebant *Af Pq*. | tabulae] om. *Bc*. | figuris] figurae *Ap Pq*; fuguris *Af*. | quoque] quaeque *Lc*; om. *Mj*. | inibi] magis *Ap*; uero ibi *Lc*. **934** uel…935 concurrerent] om. *Lh*. | diuersis] aduersis *Af*. | a] ac *Ap Pp.* | a comicis] om. *Mj*. | comicis] amicis *Ap*. | comicis ibi] comitibus *Bc*. **935** representatis] presentatis *Ta.* | concurrerent] concurrent *Ap Kc*; concrerent *Fd*.

autem duplicibus tabulis. Vbi uero ducta fuisset in circuitu, subducebantur priores tabulae, ut figuris quoque interioris parietis residentes delectarentur, uel ideo ut diuersis personis representatis ipsae figurae concurrerent. *St.*

PRIMUM: aduerbium *Eb Ec* (*Ed*) *Gc*.

SUBITUS: repentinus *Pp Vd* | subitaneus *Eb Ec Ed Gc Ka Lh Mf Pd Px Ta Va Vh* | insperatus *Ct* | nouus *Cg Er Fb Ps* | improuisus *Ap Cc Ck Er Fb Ge Mo Pb Pn Ps* | quasi fortunae nescius *Ed* | ut quasi fortunam nescias, sc· in fortuitis rebus *Pm* | ut nouum aliquid subito contingat, quod antea aliis non contigerit *Ec Gc Ka Mj* | Rem temporis transtulit ad personam. *Af Ap Cc Ck Fb Ge Kc Mj Pb Pn Pp Ps* (2x) *Pt Vd Vf* | insperatus, ut nescires ludum personae *Ap Cc Ck Ge Pb Pn Ps*.

HOSPESQUE: aliis *Lh* | non *Vd* | non incola *Vd* | non tum primus *Er* | non iam tu primus uenisti *Cg* | nouus, quasi diceret non tu primus uenisti *Ap Cc Ck Ge* | nouus, quasi primus uenisti *Pb Pn* | quia fortunam, ut alii solus ferre despicis *Eb Ec Gc Ka Lh Ta* | quid nouum tibi, quasi hospiti fortuna impendit (*gl.* irbuohho (OHG) *Ka*), quod non aliis impenderit ante *Ec Gc Ka*.

ULLAMNE: nullam *Vb*.

-NE: numquid *Ld* | utrum *Eb Ec Gc Lh* | uerum < ueram *Ka* | an *Vb*.

HUMANIS: corporalibus *Ap Cc Ck Fb Ge Mo Pb Pn Ps* | corporibus *Er*.

CONSTANTIAM: stabilitatem *Ap Cc Cg Ck Eb Er Ge Ka Ld Lh Pc Pn Ps Pt Ta Vd* | subtilitatem *Ap Pb* | firmitatem *Ef Fb Ga Ka Mo Na Vh* | perseuerantiam *Mb Mf Mj*.

RERIS: arbitraris *Ap Cc Cg Ck Ct Fb Ge Ld Lh Mb Mj Pb Pd Pk Pn Pp Pq Ps Pt Ta Va Vb Vc Vd Vh* | arbitreris *Mo* | censes *Lh Ta* | estimas *Pp* | putas *Go* | suspicaris *Bd On To* | quae utique nulla est *Vd*.

CUM ... DISSOLUAT: Cornuto utitur syllogismo. *Fd Lb Ld* | Cornuto utitur syllogismo, auditorem undique concludens. *Af Ap Kc Lh Pp Ps Vd*.

HOMINEM: propter ipsum, per quem omnia facta sunt *Ap Cc Cg Ck Ge* | propter quem facta sunt omnia *Er Fb Pb Pn Pq Ps Ta Vc* | nedum alias creaturas *Vd* | ad quem res pertinent *Va* | qui est dominus aliarum creaturarum, per quem cuncta facta sunt *Vd*.

UELOX: nouissima *Eb Ef Ka Mj* | incerta *Pk Va* | repentina *Ld* | subita *Cg*.

HORA: mortis *Ap Bd Cc Ck Ct Er Fb Ge Lh Pb Pn Ps Ta Vc* | mors *Cg Eb Ec Gc Ka Ld Lh Pt Vf* | tempus *Pp* | pro mortem *Vd*.

DISSOLUAT: in mortem *Eb Ef Ka Mj* | auferat *Lh Ta Va* | discerpat *Lh Pd Ta* | diripiat *Pd* | animam a corpore *Eb Ec Gc* | Nulla est constantia, quasi diceret. *Ap Cc Ck Ge Pb Pn Ps*.

13. Nam etsi rara est fortuitis manendi fides, ultimus tamen uitae dies mors quaedam fortunae est etiam manentis.

ETSI: quamuis *Ld* | licet *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps Pt*.

RARA: incerta *Ap Cc Cg Ck Ct Er Fb Ge Ka Lh Pb Pc Pd Pn Pp Pq Ps Ta Vc* | tenuis *Px* | pauca *Eb Ka Lh* | aliqua *Mj Va* | Raro enim hoc contingit. *Vd* | quia raro accidit, ut sit stab{ilis} *Vh.*

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945 subito] tibi *Mj*. | antea] ante *Kc*. | contigerit] contingeret *Mj*. **946** ad] in *Ap Cc Ck Ge Pb Pn Ps*(2). | personam] personis *Pt*. **950** quasi] quas *Pb Pn*. | solus] om. *Ta*. | ferre] fore *Eb Ec Gc*. **952** impenderit] impenderet *Ka*. **962** utitur[2]] loquitur *Af*. **963** auditorem] diuultorem *Vd*. undique] om. *Lh*. **965** omnia] cuncta *Pq Ta Vc*. **966** per] pro *Vd*.

II prosa iii

FORTUITIS: euentibus *Vb* | rebus *Ap Bd Cc Cg Ck Eb Ed Er Fb Ga Ge Lb Mj Pb Pd Pn Pp Pq Ps Px Vf Vh* | subitis *Ps* | felicibus *Mb To* | uenientibus *Ld* | in *Ed Ga* | Absolute ponitur. *Vb* | prosperis, absolute *Va* | in felicibus rebus *Ef* | quae ex fortuna contingunt *Cg Er* | Hoc est illis, quae ex fortuna contingunt. *Ap Cc Ck Ge Pb Pn Ps* | rebus, quae per fortunam contingunt *Fd Ka Na Vh* | in prosperis rebus, quae per fortunam contingunt *Eb Ka* | quae fortuitu aduenerunt *Pc Pk Pp Ta Vc* | prosperis rebus, quae fortuitu euenerunt *Lh* | his rebus, quae per fortunam eueniunt *Mf* | his, quae eueniunt per fortunam (*Ed*) *Ef* | quae mansura sint, fortuitu euenerunt *Pd* | Si fortuita aliquando seruant fide manendi, quod tamen raro fit morte interueniente finiuntur. *Vd*.
FIDES: constantia *Ap Ck Er Fb Ge Pb Pn Ps* | perseuerantia *Mb* | ut aliquando diu perduret cum homine *Mj* | quia raro euenit, ut maneat *Bd* | Aliqua fides est illis, ut aliquando cum homine diu perdurant, sed tamen rara. *Ec Fd Gc Ka*.
ULTIMUS: postremus *To* | finis *Ld* | quasi mors *Mj*.
UITAE: hominis *Ap Cc Cg Ck Ef Er Ge Ka Mf Na Pb Pn Ps Pt Vd* | illius *Pp* | hominis dies *Eb* | uiri *Px*.
DIES: finis *Ka Lh* | quando homines moriuntur *Ct Fb Pq Ta Vc*.
MORS: diuisio *Cg* | interitus *Ct Pc Pk Pp* | finis *Go Mb Mf Mj Pd Px Ta Va Vd Vh* | separatio *Eb Ed Ka Mb Px* | separatio hominis *Vh* | separatio, quando homines moriuntur *Lh* | diuisio interpretatur *Ap Cc Ck Er Ge* (2x) *Pb Pn Ps Pt* | diuisio interpreta *Ap Cc Ck Vb* | interitus hominis, diuisio interpretatur *Fb*.
QUAEDAM: aliquam *Pq*.
MANENTIS: permanentis *Eb Ed Ka Pm* | distantis *Lh* | superstitis *Mb* | post homines *Er* | adhuc in morte *Pq* | usque tunc *Vd* | quae manet cum homine, usque ad finem *Fb Pt* | quia manet in aeuum fortuna *Ef* | quia manet in aeternum *Ka Vh* | quae manet in aeternum *Ga Na* | quae manere uidebatur *Mj* | illius quae manere uidetur *Fd Ld Vf* | quae diu permansit *Ed Px Va Vh* | remanentis post homines *Ap Cg* | quae tamen manet apud uiuentes *Ed Pm* | quae tamen manet apud uiuentes posteros post mortem praecedentium *Ec Gc* | diu permansit, quoad usque ad finem manet cum homine *Ta* | quo usque ad finem manet cum homine *Af* (2x) *Kc Mj Pp Ps Vd* | Quamuis fortuna maneat fausta, cum homine usque ad terminum uitae tamen morte finitur. *Ps* | remanentis post homines, hoc est illius fortunae, quae permanet etiam laeta ad ultimum uitae diem, at tamen interimit ipse prae ultimus dies *Ap Ck Ge Pb Pn Ps*.

14. Quid igitur referre putas tune illam moriendo deseras an te illa fugiendo?

QUID IGITUR: melius *Px* | quae diuitiae arbitraris esse *Ap Cc Cg Ck Er Ge Pn Ps* | Si contigit, quod raro fit. *Ka*.
REFERRE: differre *Cc Ck Er Fb Ge Pn Ps* | distare *Af Ap Ct Eb Ec Fb Fd Ga Gc Go Ka Kc Lb Ld Lh Mb Mh Na Pb Pd Pk Pm Pp Pq Ps Px Ta To Va Vb Vc Vd Vf Vh* | distari *On* | interesse *Eb Ed Ef Mj Pm Pp Px Vh* | enarrare *Ge* | dicere *To*.
PUTAS: quam distantiam putes *Eb Ka*.

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986 quae] qua *Ap Pb*; qui *Cc Pn*; q(...) *Ck Ge*. **987** rebus[1]] in felicibus rebus *Fd*. | quae] om. *Na*. | in] om. *Eb*. **988** aduenerunt] euenerunt *Pc Pk Ta Vc*. **995** perdurant] perdurent *Fd*; perdurat *Ec Gc*. **1008** illius quae] illis qui *Fd*. **1009** uidetur] uidentur *Ld*; > uidentur *Fd*. **1015** uitae] inte *Pb*; \in/ uite *Ap*. | interimit] interimet *Ck Ge*. **1021** quae diuitiae] quid diuitias *Cg*; quas diuitias *Er*.

II prosa iii

TUNE: utrum *Ap Ef Fd Pb Px* | utrum ne *Vb* | an *Bd Pq* | an tu *Vd* | numquid *Ct* | hoc *Ka* | hoc, an *Eb*.
ILLAM: fortunam *Cg Eb Fb Ka Lh Pd Vd*.
DESERAS – FUGIENDO: Nihil distat utrum ille deserat etiam manendo, an illa deserat eum fugiendo. *Ap Cg Ck Er Ge Pb Pn Ps Pt* | Nihil distat utrum moriendo tu eam deseras, an illa deserat te fugiendo. *Fb* | Nihil differt quin sit mutabilis. *Bd* | Multos fortuna ante illorum mortem prior deserit fugiendo. Multos uero cuncto tempore usque ad mortem comitatur. Illique eam priores deserunt moriendo, sicut in quibusdam diuitibus cernimus, diutissime in sua potestate perdurantibus. Sed tamen in hoc nulla inter eos distantia est, quin etiam ad ultimum mors consumat utrosque. *Ec Gc Mj Ka*.
DESERAS: derelinquas *Vd* | differre putas *Ed*.
AN TE: deserat te *Ld* | utrum ne *Va* | nihil distat *Vd* | unum sunt *Vh*.
ILLA: deserat *Ge Pd* | deserit *Lh Ta* | desiderat ante mortem *Eb Ec Gc* | deserat ante mortem *Ef Fd Ka*.
FUGIENDO: recedendo a te *Ta*.

1030 etiam] eam *Er Pt*; illam *Cg.* | an illa] om. *Er*. **1031** eum] ipsum *Cg.* **1033** fugiendo] figiendo *Ka.*

II metrum iii

HEADNOTES: saphicum metrum *Ap Bb Cc Cg Ck Ef Er Go Lh On* | saphicum gliconium *Vb* | metrum dactilicum saphicum *Ct* | saphicum genus metri constat ex trocheo uel spondeo et dactilo et duobus trocheis. *Px Vh* | metrum saphicum endecasyllabum, constans spondeo, trocheo, dactilo et duobus trocheis. *Af Vc* | Metrum saphicum constat ex trocheo, spondeo et dactilo et duobus trocheis. *Ec Gc* | metrum saphicum, quod fit spondeo, trocheo, dact{ilo}, duobus trocheis. Miscuit huic gliconium. *Ka* | saphicum metrum, constans trocheo, spondeo, dactilo, duobus trocheis et coniunxit gliconium metrum altero uersu, de quo superius dictum est. *Ga* | metrum saphicum, quod constat trocheo, spondeo, dactilo, duobus trocheis. Miscuit autem huic secundum semper uersum gliconium. De his superius dictum, quod semel inuenies. *Ta* | Decimum est saphicum, quod constat trocheo, spondeo, dactilo, duobus trocheis, qui secundus uersus subiunctus est gliconius, qui constat spondeo, choriambo atque pyrrichio, quod superius dictum est. *Pt* | Decimum est saphicum, constans trocheo, spondeo, dactilo, duobus trocheis. Miscuit autem huic secundum uersum gliconium, de quo superius dictum est. Quod eum semel tantum fecisse inuenies sic: Cum polo phebus roseis quadrigis lucem spargere coeperit. *Af* | Saphicum est genus metri constans ex trocheo uel spondeo et dactilo et duobus trocheis. Miscuit autem huic secundum semper uersum gliconium, quod constat spondeo, choriambo, pyrrichio. *Pp* | metrum saphicum, constans trocheo, spondeo, dactilo et duobus trocheis, cui subiunctum est gliconium, constans spondeo, choriambo et pyrrichio. *On* | metrum saphicum dactilicum pentametrum, constans ex trocheis, spondeo, dactilo, duobus trocheis, cui additur semiheroici uersus. *Pg* | metrum saphicum, primus uersus ex trocheo uel spondeo, coriambo et duobus trocheis, sequens gliconium, constans spondeo uel iambo, coriambo, pyrrichio. *Bc* | metrum saphicum, constans trocheo, spondeo, dactilo, duobus trocheis. Habet coniunctum metrum asclepiadeum. *Vd* | (...) constat (.. troc)hei (...) expondeo (...) et dactilo (...) duobus (...)cheis. *Mb* | Sapho mulier poetissa apud Grecos *Ct* | Sapho mulier poetes fuit apud Grecos. *Vc* | a Sa(p)ho muliere, quae poetes (apud) Grecos fuit. *Er* | a Sapho muliere, quae poetes fuit. *Ka* | Sapho mulier poetes fuit apud Grecos. Inde metrum saphicum hendecasyllabum constans spondeo, trocheo, dactilo et duobus trocheis. *Ap Pb Pn* | Hoc carmen ostendit mundum semper immobilis esse. *Pt* | Hoc carmine ostendit mundum semper in motu esse. *Bc Mj* | Hoc carmine ostendit mundum semper in motu esse, et quicquid in eo continetur, res creata est. *Pp* | Hoc carmine ostendit mundum semper in motu esse et continet, quod omnis res quae creata est occasus iterum habet. *Af Ap* (2x) *Kc Lh Pq Ps Ta Vd* | Hoc metro argumentatur mundum cum omnibus, quae in eo sunt, esse mutabilem. Sol uaria habet nomina uariaque signa. Sed quia lucet per omnia solus (:)aelus declaratio, quia omnia declarat; Apollo exterminans, quia omnes honores exterminat; Pitius a pitone serpente, Pitos Grece; item crudelitas; Xanteos, Xantos ethios; ΔΙΩC, herbidus, millenicus ·i· aureus, candidus, clarus, rubicundus. *Va* | Brauium, corona, stigmata dicuntur

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5 dactilo] dactico *Px*. | metrum] metrum dactilicum *Vc*. **36** carmine] carm{en} *Lh*. **37** motu] motum *Af Ap*(1,2) *Ta*. | continet] continetur *Ap*(1,2) *Kc Ps Vd*. | omnis] omnes *Ps*; < omnes *Ta*. res quae] quoque re *Ps*; quaeque res *Ap*(1) *Kc*; quaque res > quaeque res *Ap*(2); quaque res *Af Pq Vd*. | creata est] creatae sunt *Ap*(1,2). | occasus…38 habet] om. *Af Pq*; occasit{er} *Ap* (1,2) *Kc Ps*; occasit > occasit{er} (?) *Vd*.

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43 Brauium…45 queant] No apparent connection to *DCP*, but placed adjacent to 1m3 in all 5 MSS.

II metrum iii

plagae uel uirga uel gladio uel ferro, ita corporibus impressae, ut numquam deleri queant. (*Cc*) *Ck Ge Pd* (*Vb*).

1. Cum polo Phoebus roseis quadrigis

CUM POLO PHOEBUS: cotidie *Cg* | cum uidetur nouus exoriris *Er* | eo quod cotidie uidetur nouus oriri, quasi incorruptus *Ap* (*Cc*) *Ck Ge Pn Ps* | (...)lu (...)bi (...)r q{uam} (...)us cur (...)atur *Ed* | OMOIΩCIC *Ka* | OMOIΩCIC *gl.* similitudo *Lh*.
CUM: quando *Lh Ta*.
POLO: in *Eb Er Fb Ga Pq* | caelo *Bd Cg Ef Fd Ld Lh On Pt Va Vf* | in caelo *Cc Ck Ge Vb Vd* | in polo *Ct* | Poetice loquitur. *Ec Gc Ka* | polo aduerbium loci, de loco. More philosophorum dicit uehi Phoebum a quadrigis. *Ap Ck Ge Pd Vb*.
PHOEBUS: sol *Bd Cg Eb Ef Fb Fd Ld Mj On Pq Ta Vd* | impollutus *Ga Na* | impollicitus *Vh*.
ROSEIS QUADRIGIS: rutilis *Cg* | splendidis *Pp Ta* | pulchris *To Vd* | cum *Vd* | Propter uelocitatem eius dicitur. *Cg* | Propter aurigam dicit, quae uidetur terra rosea. *Ap Cc Ck Ge Pn* | Auroram dicit, quae uidetur esse rosea. *Af Ap Fd Kc Lb Ld Mj Pp Ps Pt Ta Vf*.
ROSEIS: rubicundus *Ka* | rubicundis *Eb Ec Gc Lh*.
QUADRIGIS: equis *Pp Pq* | cursibus *Ed Ef Ga Na Pm Vh* | in curru *Lh* | cursibus. Poetice loquitur. *Mj* | pulchris curribus *Na Vh* | pulchris cursibus *Ga* | cum pulchris curribus *Ka* | a quattuor equorum curru *Cg* | More gentilium loquitur, qui in curru (...) solem uehi. *Pd* | Quadrigis autem dicit, quia sol dicitur curru uehi cum quattuor equis. *Ap Ck Ge Pb Pn Ps* | quia sol dicitur curru uehi cum quatuor equis *Er* | quia fingitur a poetis curru uehi *Ga Ka Na Vh* | Mane sol roseos equos ·i· rubeos, hora tertia et tota die splendidos, mane currum Eritreus ·i· rubens, hora tertia currum Acteon ·i· splendidum habet. *On* | Nomina equorum solis: in mane, Eritheus ·i· rubens, a tertia Acteon ·i· splendens, a sesta Lampos ·i· lucens, a nona Philogius ·i· amans terram descendit. *Pt* | Quattuor equi sunt Apollinis: Erithreus ·i· rubicundus, Antheon ·i· splendens, Lampus. ·i· flagrans, Philogius ·i· amans terram. Phoebus dicitur mundus pulcher. *Ec Gc Ka Lh* | Quattuor equi sunt, quibus fingitur sol inuehi: I Erithreus ·i· rubicundus, II Acteon ·i· splendens, III lampus ·i· flagrans, IIII Philogius ·i· amans terras. *Va* | Phoebo ·i· soli quadrigam ascribunt illam ob causam, quod aut quadripertitis temporum uarietatibus, hoc est ueris, aestatis, autumni et hiemis, anni circulum peragat, aut quadrifido limite diei metiatur spatium. Vnde quattuor equos dicitur habere, quorum(?) unus Eritreus, quod Latine dicitur rubicundus, eo quod a mane usque in tertiam horam sol rubeat. Alter Acteon ·i· splendens, eo quod maiorem splendorem sol habeat a .III. hora usque ad .VI. Tertius Lampus ·i· summe clarus, eo quod summe clarissimeque sol fulgeat a VI usque ad VIIII horam. Quartus Philogeus quod Latine amans terram dicitur, eo quod pronus (...) terram currat usque ad

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44 ita] ista *Ck Ge*; (...) *Cc.* | impressae…45 queant] om. *Cc Ck Ge Vb*. **50** cotidie[2]…51 uidetur] om. *Pn*. **51** nouus] om. *Ge*. **55** aduerbium] om. *Pd*. **56** quadrigis] quadras *Vb*. **57** sol] los *Eb*. **60** quae] qui *Cc.* | terra] esse *Pn*. **61** Auroram] aurora *Ap*; auream *Ld*; \propter/ auroram \uel aurigam/ *Ps*. | quae] q{ui} *Pt*. **67** curru] curro *Ck Ge*. **69** uehi] uehi solis *Vh*. **75** pulcher] uel pulcher *Ka*. **78** hoc…79 hiemis] om. *Kr.* **79** quadrifido limite] quadrifida diuisione *Mf.* **80** metiatur] mediari *Mf.* | quorum] om. *Kr.* **81** a] om. *Kr.* | usque…82 rubeat] rubicundus exurgat *Kr.* **82** eo…83 vi] om. *Kr.* **83** Lampus] lampas *Kr.* | eo…84 horam] om. *Kr.* **85** eo… 86 uesperum] om. *Kr.*

uesper(um). *Kr Mf* | Sole ideo quadrigam ascribunt, quod aut quadripartitis temporum uarietatibus anni circum pergat, aut quadrifido limite diei metiatur spatium. Vnde et IIII equos dicitur habere ·i· Eritreus, quod Grece rubeus dicitur, Acteon quod sp[l]endens dicitur, Lampus, quod dum ad umbilicum di(ei) centratrum conscenderat circulum, Philogeus quod Grece terram amans dicitur. *Vh*.

2. lucem spargere coeperit,

LUCEM: diem *Ap Cg Ck Ge Pq Ps Pt Ta Vd* | diei *Er Fb Pc Pk Va* | dies *Ct Vc* | sp{irit}o *Mb* | diem < die(:) *Lh* | mane *Fb*.
SPARGERE: radiare *Mj* | immittere *Ap Cc Cg Ck Ge Pb Pn Ps* | emittere *Fd Pq* | fundere *Ld Lh Ta* | effundere *Vd*.
COEPERIT: inchoauerit *To* | cum oritur *Ga Na Vh* | cum sol oritur *Eb Ed Mj Pm* | quando apparet aurora *Ap Cc Cg Ck Er Ge Pb Pn Ps*.

3. pallet albentes hebetata uultus

PALLET: stella *Px Vh* | pallida *Pd* | pallida fit *Ld Va* | pallida efficitur *Ap Ck Ct Er Fb Ge Lh Pc Pk Pp Pq Ps Pt Ta Vc* | pallidam efficiatur *Pb Pn* | pallida efficitur uicinitate solis *Cg* | pallidam efficiatur uicinitate solis *Ap* | Pallet figurata locutio est, hebetatos habens albentes uultus non iam lucidos. *Vd*.
ALBENTES: per *Ec Ef Fd Gc Mj Ps Px Vh* | clares *Ck Fb Ge* | claros *Ap Cc Cg Er Ps* | clarentes *To* | uicinitate solis (*Cc*) *Ck Ge Pb Pn Ps Va* |propter uicinitatem *Ap* | habens albentes uultus hebetatos *Bd Er Go* | Dum premit et reprimit suas flammas ·i· abscondit, tunc albescit. *Pc Pk Pp*.
HEBETATA: obtusa *Eb Ec Fb Fd Gc Ka Ld Lh Mf Mo Vf* | obtunsa *Lb* | obtusos *Px Vh* | oppressa *Pp* | obtenebrata *Mj* | obducta *Ps* | obnubilata *Pd* | retunsa *Ef On To* | obscurata *Cg Ct* | obscura *Ka* | tenebrata *Ed Ef Fd Ga Ka Ld Na Pm Pt Vh* | tenebrosa *Fb Mo* | infirmata *Lh Ta* | confusa *Ta* | non acuta *Pq* | retunsas splendori solis *Vb* | obscurata et redarguta sine causa leniter *Ap* (2x) *Cc Ck Ge Pb Pn Ps* | habens hebetatos uultus *Fb Ld Mo Va* | quasi stupefacta, habens uultus hebetatos *Pd* | nota figura habens hebetatos *Ct Lh Ta Vc*.
UULTUS: stellae *Ct Lh Ta Vc* | facies *Cg* | ipsa stella *Pt*.

4. flammis stella prementibus.

FLAMMIS: ex *Eb Fd* | solis *Af Ap Bc Bd Cg Ck Eb Ed Ef Er Fb Fd Ga Ge Ka Kc Lb Ld Lh Mj Na Pd Pm Pp Ps Pt Ta Va Vb Vd Vf* | Phoebi *Ct Lh Pq Ta Vc*.
STELLA: Lucifer *Af Ap Bc Cg Ck Ct Eb Ec Fd Gc Ge Kc Lb Ld Lh Pc Pd Pk Pp Pq Ps Ta Va Vc Vf Vh* | tunc *Ap* | luna *Ld* | omnis *Px* | unaquaeque *Ed Pm* | omnes stellae *Ka* | Lucifer, una quoque *Ka* | Lucifer intellegitur, qui praecedit solem. *Er Pt* | Lucifer intellegitur, qui praecedit solem, siue autem generaliter ex omnibus

86 Sole…90 dicitur] Cf. Fulg. *Myth.* 1.12 (p. 23.6)

89 umbilicum] ad uerbialicum *Vh.* **101** quando] cum *Cg.* | apparet] aperit *Er*. **109** hebetatos] henetatos *Vd.* **112** habens] inabens *Er*. | et] uel *Pc Pk*. **120** hebetatos] hebetata *Ta*. **130** praecedit] praecidit *Er.* **131** intellegitur] intellegit *Ap Ck Ge Pb Pn Ps*.

singularem pro plurali posuit. *Ap Ck Ge Pb Pn Ps* | Lucifer intellegitur, qui praecedit diem, claritatem solis. *Fb* | aut hic lunam siue Luciferum, uel generaliter intellege omnem stellam *Go* | Stella uel Lucifer uel stellam dicit pro stellis. *Vd* | Non, inquit, permanet stabilis, quia quae nocte fuerat clarissima die solis, obnubilata radiis amittit lumen. *Vd* (2x) | Stellae dictae sunt a stando, quia fixae stant semper in caelo, ne cadant. Nam quando uidemus a caelo, quasi stellas labi, non sunt stellae, sed igniculi ab aethere lapsi, qui fiunt dum uentus altiora petens, aethereum ignem secum trahit. Qui tractu suo imitatur stellas cadentes. Nam stellae cadere non possunt, immobiles enim sunt et cum caelo fixae perpetuo motu feruntur. *Ec Gc Ka Lh*.

PREMENTIBUS: abscondentibus *Fb Pc Pk Pp Va* | opprimentibus *Ap* | cum primentibus *Ct* | obducentibus *Eb Ec Gc Ka Lh* | se *Vd* | generaliter *Bd* | plus fulgentibus *Cg* | suis ipsis mandatis comprimentibus *Cc Ck Ge Ps* | Abscondentibus claritate solis superueniente, dum premit uel reprimit suas flammas ·i· abscondit, tunc albescit. *Lh Pq Ta Vc*.

5. Cum nemus flatu Zephyri tepentis

NEMUS: roseum *Er Fb Pb Pc Pn Ps Pt Ta* | rosetum *Ap Ct Ka Lh Pd Pk Pq Vc* | rosarum *Va* | herbarum *Ec Ed Ga Gc Na Px* | herbena (?) *Vh* | silua *Vd* | herbarum nemus *Eb Mj Pm* | herbarum nomen *Ka* | silua rosarum *Ld* | amena loca *Ed Ef* | in quolibet campo *Eb Ec Gc* | in quolibet campo uel horto *Ka Mj* | congregatione rosarum *Ck Ge Ps Vb*.

FLATU ZEPHYRI TEPENTIS: cum incipit silua uestiri floribus *Fb* | cum silua et herbae incipiunt uestiri floribus *Cg* | Hoc est cum incipit silua et herbae uestiri floribus. *Ap* (*Cc*) *Ck* (*Er*) *Ge Pb Pn Ps* | cum Zephyrus adducit rosas *Vb*.

FLATU: de *Pp* | ex *Ef Mj* | a uentu *Bd* | spiritu *Cg* | Hoc est per flatum. *Ld*.

ZEPHYRI: Austri *Ef On* | Fauonii *Ap Bc Cc Cg Ck Ct Eb Er Fd Ge Ka Lh Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | Fauonis *Lb* | Fauonius *Mb Px Vh* | westan (OHG) *Eb Ec Gc Ka Lh* | Austri, Fauonii *Pd* | Fauonii ·i· Austri *Pp* | Fauoni uenti calidi *Vd* | Austri, idem et Fauonius *Af Ap Fb Kc Ta* | a Greco nomine *Va* | Fauonius, qui uentus resoluit hiemem floresque producit. *Ec Gc* | Fauonius uentus est, qui hiemem resoluit floresque producit. *Ka Lh* | Fauonii, qui hiemem resoluit floresque producit. Qui Fauonius dicitur, eo quod faueat his quae gignuntur. *Va* | Zephirus Greco nomine appellatur, eo quod flores, exterminati eius flatu, gignantur. Hic Latine Fauonius, quod faueat. Austro autem flores resoluuntur a Zephyro fiunt. *Pd* | propria nomina sunt uenti (*Cc*) *Ck Ge Vb*.

TEPENTIS: calentis *Ap Cc Cg Ck Ct Eb Fb Ge Ka Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vc* | calidi *Ap Ed Ef Ga Mj Na Pm Pt Va* | tepida *Lb* | calentis uel calidi *Vh* | nec calidi, nec toto frigidi *Ld*.

6. uernis inrubuit rosis,

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137 quasi] q{ua} *Ec*; om. *Gc*. **145** dum] dum \Luciferus/ *Lh*. | uel reprimit] om. *Ta*. **146** ·i· abscondit] om. *Ta*. | tunc] et *Lh*. **157** silua] silla *Ap Pb*. | et herbae] om. *Er*. **160** Fauonii] «austri uel» fauonii *Ps*. **163** idem] idem est *Af Fb*. **165** resoluit[1]] insoluit *Ka*. **169** propria… sunt] prop(ri)um noma *Vb*. **172** toto] estoto *Ld*.

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169 propria…uenti] Attached in all 4 MSS to the stray gloss beg. ‘brauium’ at the start of the metre.

II metrum iii

UERNIS: uernalibus *Af Ap Cg Ck Fb Ge Kc Lb Mj Pb Pn Pp Ps Ta Vd Vf* | uernalis *Ef* | uernantibus *Ct Lh Pc Pd Pk Pp Pq Ta Va Vc* | de *Pp Ps* | ex *Fd Ka* | dixit pro uernalibus *Ld* | quae uere abundant *Ct Fb Lh Pc Pk Pp Ta Vc* | quae uernali tempore apparent *Ap* (*Cc*) *Ck Er Ge Pb Pn Ps Pt* | quia uerno oriuntur tempore uel in uere *Pd* | quia uere oriuntur et abundant *Va*.
INRUBUIT: ualde *Eb Ec Fd Gc Ka Mj* | floruit *Lh Ta* | splendunt *To* | splendet *Ld* | rubens apparet *Cg* | rubens apparuit *Ap Ck Ge* | pulchrificatum est *Pq* | in rubicundum factum est *Vd* | pulchrum factum est *Af Bc Fb Kc Ld Pp Ps Pt Vf*.
ROSIS: floribus *Vd* | species pro genere *Eb Ec Gc*.

7. spiret insanum nebulosus Auster,

SPIRET: ut *Ck* | si *Bc Bd Cc Cg Eb Ed Ef Ga Ka Mb Mj Na On Pb Pf Pg Pm Ps Pt Px To Va* | deest si *Af Ck Ct Ec Fb Fd Gc Ge Kc Ld Lh* (2x) *Pc Pk Pp Pq Ps Ta Vb Vc Vd Vf Vh* | cum *Ap Ga* | ueniet *Ec Ef Gc* | insufflet *Ap Cc Cg Ck Ge Pb Pn Ps* | inflet *Er Pt* | afferet *Ef* | si flat *Vh* | si incipit spirare *Go* | si et cum uel etsi abeat decus insanum, cum spiret *On*.
INSANUM: insane *Af Ap Bc Bd Cc Cg Ck Ct Ec Fb Fd Ga Gc Ge Go Ka Kc Lb Ld Lh Na Pb Pc Pd Pg Pk Pn Pp Ps Pt Ta Vc Vh* | insaniter *Ed Mf* | turpe *Fd Ld Vf* | turpiter *Pp* | furiose *Mj* | rabide *Eb Ka* | ualide *Eb Ec Gc Ka* | crudeliter *Ap Cc Cg Ck Ge Pb Pn Ps* | uehementer *Vd* | impatienter *Fd Ld* | aduerbium *Er Ka Lh Mb To* | aduerbium qualitatis *Ec Gc* | pro nane *Vd* | pro aduerbio *Ph* | nomen pro aduerbio *Ct Ed Ef Mf Pc Pk Pp Pq Ta Va Vb Vc* | Nomen pro aduerbio posuit. *Go*.
NEBULOSUS: pluuiosus *Af Ap Fb Kc Lh Mo Ta Vd* | procellosus *Ld Pp Pt Vf Vh* | turbidus *Ef Lh Mj Vd* | nebulas adducens *Ap Cc Ck Er Ge Pb Pn Ps* | nebulas ducens *Cg* | procellis plenus *Lb* | pluuiosus auster *Ps* | tempestuosus *Vd*.
AUSTER: uentus *Cg Ld* | sundan (OHG) *Ec Gc Ka Lh* | sundar (OHG) *Eb* | qui et Nothus, humidus calidus *Va* | Auster est uentus calidus et (fre)quentissime intemperatus, quem thiutisce sundan wint (OHG) uocamus. Sed idcirco dicitur hoc loco si spiret insanum ·i· insaniter, ferociter et fortiter, quod aliquotiens uehementissime flando et aedificia prosternit, et si id (?) tempus est flores penitus excuciendo, interdum etiam fructus disperdit secuturos. *Mf.*

8. iam spinis abeat decus.

IAM: tum *Er Pt* | deinde *Ld*.
SPINIS: a *Bd Ct Eb Ec Fb Fd Gc Mj Pc Vc* | de *Va Vb* | ablatiuus *Lh* | rosarum *Ld Pd* | rosis *Ka* | a lignis *Ap* | a ramis *Ef* | in quibus flores fuerant *Vd* | Solent in spinis rosae nasci. *Va* | Solent inter spinas nasci rosae. *Ap Cc Ck Ct Ge Lh Pb Pc Pk Pn Pp Ps Vc* | Lilium dicit quod solet nasci inter spinas. *Go*.
ABEAT: recedat *Af Cc Cg Ck Ct Er Ge Kc Pc Pd Pk Pq Ps Ta Vc Vd* | recedit *Bc* | recedet *Ap Pb Pn Ps* | discedat *Fd Ka Lb Ld Mj Pd Pt Vf* | discedit *Eb Lh* | decidit *Ed Ef* | abibit *Va* | ibit *Ap Cc Cg Ck Ge Pb Pn Ps* | pro ibit ·i· recedat *Fb* | prohibit ·i· recedat *Mo* | pro abit ·i· recedit *Pp* | pro abit *Lh* | Ipse aufert ipsas. *Va Vb*.

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179 quae[1]] quia *Pc Pk Pp.* | uere] in uere *Pc.* | uernali] uer rari *Pn*; uenerari *Ap Pb*. **180** apparent] apparet *Pt.* **183** rubens[2]] rubus *Ge*. **184** factum[2]] facta *Pt.*

II metrum iii

DECUS: rosarum *Fd Pp Vb Vf* | pulchritudo *Pd* | flores rosarum *Mj* | flores *Ka* | florum *Vd* | folia *Lh* | flores *Ga Na Vh* | foliorum uel florum *Eb Ec Gc* | necesse est *Pd Va Vb* | necesse est ut *Vh* | rosarum, quia inter spinas nascuntur *Er* | decus rosarum, si pluuiae irruant *Cg* | eo quod decus rosarum decidat, si intempestiue pluuiae ueniant *Ap Ck* (*Fb*) *Ge Ps* | Decus rosarum decidat, si tempestiue pluuiae decidant. *Af Kc Ps Ta* | genera rosarum sc· nam in spinis rosa dicitur *Ap Pb Pn Ps* | Quod significatur per stellam idem et flores, id etiam per mare. Ostendit enim multa serenitate instabilitatem omnium rerum et inconstantiam, quod uidelicet in hoc mundo nihil sit constans. *Vd*.

9. Saepe tranquillo radiat sereno

SAEPE – SERENO: uidetur radios emittere *Er Fb* | rutilat, dum iubare solis percutitur *Cg* | Radios emittere uidetur in tranquillitate, dum iubare solis perfunditur contraque bullit. *Ct Lh Ta Vc* | Radios emittere uidetur, dum iubare solis percutitur contraque bullit. *Ap Cc Ck Ge Pb Pn Ps* | Dum sol suos radios emittit in mare, uidetur econtra mare radiari. *Ap Cc Ck Ge Ps*.
SAEPE: aliquando *Ap* | econtra *Pq* | multoties *Vd*.
TRANQUILLO: in *Ap Er Fb Pt Vd* | ex *Eb Fd Ka* | pacato *Pd* | tranquilla *Eb Vd* | tranquilla serenitate *Va* | tranquillitas serena *Pd*.
RADIAT: si *Ta* | cum *Lh* | splendeat *Fb Mo* | spendet *Mj* | splendet *Ef Fd Ld Mj Pt Vf* | a sole *Pp* | radios emittat *Ap* | rutilat *Vd* | glizit (OHG) *Ka* | glizzinot (OHG) *Ga Na Vh*.
SERENO: serenitate *Eb Ec Ed Ef Fb Ga Gc Mh Mj Na Pm Px Ta Vh* | in serenitate *Ka Lh* | mobile pro fixo *Ed Ef* | mobile nomen pro fixo *Ga Ka Na Vh* | in tranquillitate serena *Ap Cc Ck Ct Ge Lh Pb Pc Pk Pn Pp Ps Vc* | hoc serenum habens illud mare tranquillum, serenum et immotos fluctus *Pd*.

10. immotis mare fluctibus,

IMMOTIS: tranquillis *Ct Eb Ec Fb Fd Gc Ka Lb Ld Lh Mb Mo Na Pc Pd Pk Pp Pq Pt Px Ta Vc Vf Vh* (2x) | peccatis *Er* (= placatis?) | sedatis *Cg* | serenatis *Vd* | non consideratis *Cc Ck Ge Ps* | cum placitis *Mj* | immoti fluctus *Pd* | non commotis *Ap* | non *Va* | stadibilibus *Lh* (= stabilibus?).
FLUCTIBUS: immoti *Lh*.

11. saepe feruentes Aquilo procellas

SAEPE: econtra *Ap Cc Cg Ck Er Fb Ge Ps Pt* | contra *Pb Pn* | et *Lh*.
FERUENTES: potentes *Pp* | insanientes *Ps* | aestuantes *Lh Pd Ta* | ebullientes *Bd Va* | commouentes *To* | inflantes *Cg*.
AQUILO: uentus *Bc Cc Cg Ck Ge Pd* | uento *Er* | sereno *Vb* | frigidissimus *Lb* | Boreas *Vd* | uentus frigidissimus *Af Ap Fb Fd Kc Mj Pp Ps Ta Vd Vf Vh* | Boreas

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226 eo] de eo *Fb.* | eo…decus] om. *Ap.* **227** ueniant] adueniant *Ps*. | Decus] et pro decus *Kc*; pro decus *Af Ta*. | si] sed *Kc*; sc· *Ps*; cum *Ta*; siue *Af*. **228** nam] nostra *Ap Pb.* | in] om. *Ps*. **238** bullit] ebullit *Ta.* | uidetur] saepe uidetur *Ap.* **240** uidetur] uidet *Ps.* | econtra] eterra *Ap*. **244** splendet] spendet *Mj.* **248** mobile[2]] nobile *Ga.*

II metrum iii

·i· nordostan (OHG) *Eb Ka Lh* | Frigidissimus uentus est. *Ld* | frigidissimus Aquiloniis uentus *Lh* | Aquilo dicitur quasi aquas stringens uel spargens, et est frigidissimus. *Pt*.
PROCELLAS: undas *Ld* | tempestates *Vd* | a percellendo, quod percellant ·i· timere faciant homines *Va*.

12. uerso concitat aequore.

UERSO: euerso *Lh Pk Ta* | conturbato *Ap Cc Ck Ge Pb Pn Ps* | conturbata *Er* | turbato *Cg Mb* | a fundo tracto *Af Ap Bc Fb Kc Mj Pp Ps Ta Vd* | ab imo tracto *Fd Lb Ld Pt Vf* | funditus moto *Va*.
CONCITAT: commouet *Bd Ct Eb Fb Fd Ka Lb Ld Lh Mj Pc Pd Pk Pq Vc Vd* | permouet *Cg* | mouet *Vf* | suscitat *Pp* | concutit *Pc Pd Pk Pq Ta Vc* | turbat *Va* | prouocat *Eb Ka Lh* (*Mb*).
AEQUORE: mare *Ta* | mari *Vd* | ab aequitate *Ta* | ponto *Cg* | decedente *Lh* | Aequor appellat aequalitatem maris, quam uentus concitat. *Er Fb Mo Pt* | Aequor appellat ipsam aequalitatem maris, quia concitat uentus et commouet. *Ap Cc Ck Ge Pb Pn Ps* | Omnia, inquit, mutantur. *Vd*.

13. Rara si constat sua forma mundo,

RARA SI CONSTAT (< RARA CONSISTAT *Va*): si est mutabilis *Fb Mj Ta* | si est immutabilis *Bc Kc Pp Ps* | itaque si *Vd*.
RARA: incerta *Er Fb Pb Pc Vc* | pro raro *Ld Pt Va Vf* | diuersa *Fd Pp* | mutabilis *Pd* | breuis *Lh Ta* | difficilis *To* | inconstans *Ct Pk Pq Vc* | instabilis *Cg Ef Fd* | uaria *Eb Ec Gc Ka Lh* | infortuna *Vh* | incerta et proprie hic instabilis *Ap Cc Ck Ge Ps* | quia alia forma est diei, alia noctis, alia serenitatis, alia perturbationis et tempestatis, alia felicitatis et infortunii *Ap Ck Ge Ps* | Responsio contionalis quorum adhibuerit similitudines nunc manifestat. *Ap Ck Ge Pb Pn Ps* | Rara dicitur huius mundi forma, quia non semper est in uno statu, uel in una forma, sed cito in aliam cadens. *Ec Gc Ka Lh*.
CONSTAT: maneat *Ld Pt Vf* | manet *Ta* | permanet *Va* | perdurat *Vd* | inconstans *Pp Ta* | immutabilis *Ld Vd* | esse *Cc Fb Ge Ps* | est *Bd* | si est *Af*.
SUA: propria *Eb Ec Ef Fd Gc Ka Va* | propria in mundo constant talia *Ed*.
FORMA MUNDO: facies huius lucis *Ap Cc Cg Ck Ge Ps* | si uidetur esse mundo sua forma instabilis, sicut est caelum et mare et terra, quemadmodum paulo post diximus superius *Ap Ck Ge Pb Pn Ps* | Prosperitate enim recedente sequitur aduersitas, econtra recedente aduersitate subsequitur prosperitas. *Ap Cc Ck Ps Va*.
FORMA: facies *Ct Lh Pq Ta Vc* | esse *Ap* | mutabilis *Af* | transformatio *Fd Ka* | transformata *Eb Ec Gc*.
MUNDO: uniuersitate *Fb* | uniuersitati *Lh Pp Px Ta Vh* | datiuo *Ps* | huic *Bd Eb Ec Fd Gc Ka* | isto *Ef* | Mundus appellatur caelum, terra, mare, et aer. Mundus etiam

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269 ·i·] om. *Eb*. **285** appellat[1]] appellatur *Fb Mo*. | aequalitatem] aequalitate *Er*; ab aequalitate *Mo*; a qualitate *Fb*. | concitat] concinat *Er*. **286** concitat] concitet *Ck Ge*. **296** incerta] est incerta *Ap*. | proprie] propria *Ap Cc Ck Ge*. **297** diei] dici *Ps*. **298** infortunii] infortuni, hoc est malae fortunae *Ps*. **308** econtra] et *Va*. | subsequitur] sequitur *Va*. | prosperitas] aduersitas *Ap*. **311** uniuersitati] uniuersanti *Ta*. **312** et] om. *Ec Gc*.

dicitur ornatus mulieris, quia non aliud est, quam quod moueri potest. *Ec Gc Ka Lh Ta*.

14. si tantas uariat uices,

SI: et *Ap Er Lh Pb Ps Pt Ta Vc* | et si *Fb* | si fortuna mundi *Ld*.
TANTAS: tot *Ga Na Pp Px Vh* | multimodas *Ct Fb Lh Pc Pk Pp Pq Ta Va Vc*.
UARIAT: alternat *Cc Cg Ck Er Fb Ge Mo Pb Pn Ps* | permutat *Vd* | mundus *Bd Eb Ec Ef Gc Ka Lh Mj Pc Pp Ta Vb* | ille *Ps* | Hic mundus alternat. *Ap*.
UICES: uicissitudines *Cg Vd* | aduersitates *Va* | mundus ipse, ut aliquando tranquillum sit mare, aliquando commotum, et haec omnia quae dixi superius, itane misceantur inuicem *Ap Ck Pb Pn Ps* | Si tam diuersa forma est in rebus mundi, ut transformentur semper in aliud, ut in stellis orto sole, et in floribus spirante austro, et in sereno mari surgente aquilone, mundanis rebus minime credendum est. *Ec Gc Ka Mj*.

15. crede fortunis hominum caducis,

CREDE FORTUNIS: tunc *Pp* | yronice *Ap Bd Ck Ct Pb Pd Pn Ps St* | yronia *Ed Lh Pc Pk Va Vc* (2x) | yronicum *Bc* | yronicos *Ec Gc Vd* | yronia est *Ct* | per yroniam *Ef Ga Mb Mh Na Px Vf Vh* | per yroniam dicit *Mj Pm* | per yroniam haec dicuntur *Ld* | Yronice haec dicuntur. *Fb* | yronice et negatiue *Pt* | yronice dictum est *Go* | credas *Pd* | non credas *Pc Pk* | ne credas *Af Bc Cg Ct Er Fb Kc Ld On Vc* (2x) *Vd Vf* | non crede *Eb Ec Gc Ka Lh Px Ta* (2x) *Va Vh* | committe tuam fidem *Fb Lh Pq Ta Vc* | ne credas tuam fidem *Ap Cc Ck Ge Pb Pn Ps Pt* | argumentum a contrariis *Lh Pq Ta Vc* | Negatiue loquitur, quasi non credas fortunis huius saeculi caducis. *Ap Ck* (*Ge*) *Pb Pn Ps* | Yronice hoc dicit et negatiue ·i· ne fidem rebus caducis omnia. *Er* | Antifrasticos uel yronicos dicit credere fortunis caducis et bonis fugacibus. *Pd*.
CREDE: commenda te *Vh* | te *Fb*.
FORTUNIS: felicitatibus *Eb Fd Mj Vd* | felicitatis *Ka* | euentibus *Lh Ta*.
CADUCIS: deciduis *Lh Ta* | labilibus *Lh Va Vd* | casualibus *Lh* | Cadux dicitur qui cito cadit. *Lh Ta*.

16. bonis crede fugacibus!

BONIS – FUGACIBUS: yronice *Cc Ck Vb* | yronia *Af Fb Ta* | yronicos *Pq* | ΕΙΡΩΝΕΙΑ *Ka* | Similiter yronice loquitur, quasi credas fugacibus bonis. *Ap* | Similiter loquitur, quasi non credas fugacibus bonis. (*Cc*) *Ck Ge* | Similiter yronice loquitur, quasi credat. *Pb Pn Ps*.
BONIS (< DONIS *Na*(?) *Va* | DONIS *Go Ka Vh* | > DONIS *Mh*): uel bonis *Vh* | uel donis *Ed* | fortunae *Eb Ka Mj Pp* | temporalibus *Cg*.

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313 mulieris] mulierum *Ec Gc*. **326** transformentur] mutetur *Mj*. | orto] < ortus *Ka*; ortus *Ec Gc*. **327** et…aquilone] om. *Mj*. **339** credas] < credes *Ap Ck*. **340** credas] credas tuam fidem *Pn Ps*; credas tuam *Pb*; credas <tuam> *Ap*. | caducis] om. *Pb*. **341** Yronice] heronice *Er*. **355** credat] non credas *Ps*.

II metrum iii

CREDE: non *Px Va* | ne credis *Ta* | ne credas *Bc Fd Vd Vf* | non credas *On* | ne credas, ne des fidem caducis rebus *Fb* | pro si credas, per yroniam autem dicuntur. *Lb*.
FUGACIBUS: instabilibus *Mj* | transitoribus *Ta* | transitoriis *Cg Va* | transeuntibus, caducis *Ka Lh* | temporibus quae fugiunt *Er* | temporalibus, quae fugiunt et recedunt *Ap Cc Ck Ge Pb Pn Ps Pt.*

17. Constat aeterna positumque lege est,

CONSTAT: certum *Ef Px* | certum est *Ap Bd Cc Ck Ed Fd Ga Ge Mj Na Pm Pq Vb Vh* | hoc certum est *Eb Ka* | hoc est certum est *Ld* | manifestum est *Fb Lb Mf Va* | euidens est *Ap* (*Cc*) *Ck Ge Pd* | stabilitum *Fd* | stabilitum est *Cg* | fixum est *Bc Fb Pc Pk Pp Vc Vd* | hoc fixum est *Lh Ta* | fixum et stabilitum est *Ap Cc Ck Ge Pb Pn Ps* | constitutum est *Pt* | hoc quod *Ed* | si *Pp* | affirmatiue *Go*.
AETERNA: per *Ap* | aeterno foedere *Pd*.
POSITUMQUE: stabilitum *Af Bc Fb Kc Ld Lh Pp Ps Ta Vf* | firmatum *Cc Cg Ck Er Ge Pn Ps Pt Vb* | infirmatum *Ap Pb* | definitum *Lb* | praefixum *Pd* | statutum *Ap Ck Ge Pb Pn Ps Vd* | statum *Cc* | constitutum *Lh Pq Ta* | constitutum est a deo *Eb Fd Ka*.
LEGE: dei *Lh Ta* | christi *Ap Cc Cg Ck Ge Ps*.

18. ut constet genitum nihil.

UT – NIHIL: non fiat *Ga Na Vh* | non permanet *Ed* | non permaneat *Ef Ga Ka Na Vh* | ut non permaneat *Px Vf* | ut permaneat *Bd* | ut fine careat *Vc* | ut non permaneat creatum in hoc mundo *Ld* | ut permaneat sine mutatione sui *Ka* | diuturnum non permaneat *Go* | sed mutetur *Va* | sed mutetur, uarietur, transiat *Vb* | quicquid coepit esse, desinat esse *Pq* | quicquid coepit ut esset, ad non esse tendit *Lh Ta Vc* | ut creatum aliquid immotabile fiat *Ap* | ut omne, quod creatum est, mutabile sit *Vd* | ut nihil, quod creatum est, immutabile maneat *Cc Cg Ck Ge Lh Pc Pk Pp Ta Vc* | Quicquid genitum est ·i· creatum, non constat, ·i· non est aeternum et immutabile. *Pp* | Hoc dicit positum aeterna lege, quod nihil genitum perpetualiter constat. *Ec Gc Ka Lh Ta Va* | ut nihil creatum in omnibus rebus immotabile permaneat, quia quicquid coepit ut esset, ad non esse tendit, et ideo nihil genitum constabit *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Constat aeterna lege ut nihil procreatum immotabile maneat, quia quicquid coepit ut esset, ad non esse tendit. *Ct* | in id quod est. Nihil creatum in omnibus rebus immobile permaneat, quia quicquid coepit ut esset, ut non esset incipiet. *Pt*.
CONSTET: permaneat *Af Ap Cc Ck Eb Fb Ge Kc Lb Lh Pp Ps Pt Ta Vd Vh* | perseueret *Bc Mf* | permaneat aeternum *Mj* | firmum sit *Ed Pm*.
GENITUM: gratum *Kc* | factum *Vh* | creatum *Af Bc Eb Ed Mj Mo Pm Pp Ps Pt Ta Vb* | quod creatum *Pd* | ut nihil creatum *Ap* | creatum in hoc mundo *Fb Lb Vf* | temporaliter (?) *Mb*.

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361 transeuntibus] transeuntis *Ka*. **362** quae[2]] qui *Ap Pb*. | fugiunt[2]] accedunt *Pt*. **387** esse[3]] esset *Vc*. **389** immutabile] imputabile *Cc Ck Ge*; immotabile *Lh Ta*. **391** lege] lege est *Va*. genitum] geniti *Ec Gc Ka*. **392** constat] permaneat *Ec Gc*; durat *Va*. **393** immotabile] immutabile *Pb Pn*. | esset] esse *Ck Ge*. **394** constabit] om. *Pb Pn*. **396** est] «non» est *Pt*. **397** ut[2]] aut *Pt*.

II metrum iii

NIHIL: aeternaliter permansurum *Eb* (*Ef*) *Ka* | Modo concludit omnia huius mundi caduca esse et instabilia ut nihil creatum in omnibus. *Er Ka* | Si nihil constat genitum, ponenda est lex aeterna. Si autem aliquid creatum est, non potest legem aeternam habere ·i· immutabile esse. *Pp* | Omnis creatura mutabilis est, etiam angeli mutabiles fuerunt. Illis autem damnatis, qui per superbiam de illa superna beatitudine ceciderunt, illi qui illic remanserunt, ita firmati sunt et roborati, ut etiam nec uelint, nec possint peccare. Antea enim liberum habebant arbitrium siue ad bonum, siue ad malum. Econtra illi maligni angeli ita in malo sunt solidati, ut iam nec uelint, nec possint recuperare. Vnde et Ezechiel et Ieremias propheta sub specie cristalli eos ostendit. Cristallum enim ex aqua in petram congelatur. Aqua autem fluuida est et lapidis. Sic et angeli primum lapides fuerunt, quia cadere poterant, sed sicut cristallum postquam semel induruerit, non resoluitur in aquam, ita angeli postquam semel obfirmati sunt, ita solidati sunt, ut etiam non possint mutari. *Vd*.

II prosa iv

HEADNOTES: Hic demonstrat partem fortunae remansisse et despicitur beatitudo temporalis comparatione beatitudinis aeternae. (*Bb*) *Ka Lb Lh Pp* | Hic despicitur temporalis beatitudo comparatione beatitudinis aeternae. *Mj*.

1. Tum ego: Vera, inquam, commemoras, o uirtutum omnium nutrix, nec infitiari possum prosperitatis meae uelocissimum cursum.

EGO: Boetius *Ld Lh Pp*.
UERA: res *Ld*.
INQUAM: dixi *Af Er Fb Fd Kc Ld Lh Ps Pt Ta Vb*.
COMMEMORAS: recordaris *Vb* | recordas *Ld* | narras *Mj* | dicis *Ap Ef Lh Pb Ps Va Vd* | exponis *Eb Ec Gc Ka Lh Ta*.
OMNIUM: horum *Eb*.
NUTRIX: mater *Ld To* | propagatrix *Ap Bc Fb Fd Kc Ld Lh Mo Pp Ps Pt Ta Vd Vf* | propugnatrix *Af* | educatrix *Ap Cc Cg Ck Er Ge Pb Pn Ps* | philosophia *Ld Vd* | sapientia *Pt* | magistra *Ap Cc Cg Ck Ge Ps* | magistris *Pb Pn* | quia scientia est *Pp* | quia illa docet uirtutem *Ap Pb Pn Ps* | Sapientia magistra est omnium uirtutum, quia per sapientiam disposuit deus omnia, quae fecit. *Ap* (2x) *Ck Ge Pb Pn Ps* (2x).
NEC: quia quod omnia perdiderim satis apparet felicitatis *Ec Gc Ka*.
INFITIARI: negare *Af Ap Bc Bd Cc Cg Ck Ct Eb Ec Ef Ga Gc Ge Go Ka Kc Lb Ld Lh Mf Na On Pc Pd Pk Pp Pq Ps Pt Px Ta Va Vb Vc Vd Vh* | negari *Fd To* | contradicere *Bc Ct Lh Pc Pk Pq Ta Va Vc* | contraire *Pp* | calumniari *Pd* | negare, quia omnia perdiderim satis apparet *Mj* | Negare non possum prosperitatem meam uelocissimo cursu fortunae propter rem creditam. Negare est proprie inficiari, sed hic simpliciter positum est. *Ap Ck* (*Er*) *Ge Pb Pn Ps* | inficio infeci, actiuum ·i· corrumpo, et inficior inficiaris, deponens, quod significat alicui calumniam ingerere *Pd Vb*.
PROSPERITATIS: felicitatis *Ef* | quis, putas, despicit dies paucos *Lh*.
UELOCISSIMUM: citissimum *Ps Vd* | celerem *Ta* | esse a me *Lh* | quid diu cum fine *Pd*.
CURSUM: fuisse *Bd Pq Va* | ut dixisti *Ef* | esse *Eb Ec Gc Ka Lh* | quia omnia praesentia cito transeunt *Pp* | quia cito a me uenit *Vd* | quia cito delapsa est felicitas mea et nunc infelix sum *Ap* (*Cc*) *Ck Ge* | delapsa est felicitas mea et nunc infelix *Cg* | quia ad summos dignitatis gradus uelociter ascendit *Pt* | Celeritatem appellat, qua ad summos dignitatis gradus conscenderat. *Af Ap Kc Lh Mj Pp Pq Ps Ta Vd* (*Vf*) | quia uidelicet dignitates et magistratus, qui senibus negabantur, huic in iuuentute commissae sunt *Vd*.

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32 quis…paucos] Hier. *Comm. proph. min.* In Zach. 1.4.183.

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3 remansisse] om. *Lb*. | despicitur] dispicitur *Lh*. **18** educatrix] educarix *Pb Pn*. **20** uirtutem] uirtute *Ap Pb*. **27** Negare] negari *Er*. **28** propter…29 est] tra(...) *Er*. | sed] sunt *Pb*. **30** corrumpo] corrumpe *Pd*. | inficior] inficia *Vb*. **38** Celeritatem] sceleritatem *Kc*. **39** appellat] dicit *Mj*. | qua] quia *Kc Mj Pq*; quod *Ps*. | summos] sumptos *Mj*. | dignitatis] dignitates *Ta*; < dignitates *Vd*; om. *Pq*. | conscenderat] peruenerat *Pp*; conscendimus *Vd*.

II prosa iv

2. Sed hoc est quod recolentem uehementius coquit; nam in omni aduersitate fortunae infelicissimum est genus infortunii fuisse felicem.

SED: Non possum negare. *Pt*.
HOC: memoria *Bc* | illud *Ld* | memoria praeteritae *Lh* | memoria praeteritae infelicitatis *Af Kc Ta* | illa felicitas, quam hactenus habui *Ec Gc Mj* | prosperitas illa, quam habui ante hoc *Ef* | quia hactenus felix fui *Vd*.
QUOD: dicam *Pq*.
RECOLENTEM: recordantem *Eb Fb Ka Ld Lh Pd Ta Va Vb Vd* | me *Eb Ec Ed Er Fb Fd Gc Ka Lb Ld Na Pc Pd Pm Pp Px Vd Vf Vh* | recogitantem *Go* | memorantem *Bd* | rememorantem *To* | repetentem *Eb Ka Lh* | bona *Ap* | praeteritarum delitiarum *Pd* | prosperitatem meam *Cg* | recordantem prosperitatis meae *Ap Cc Ck Er Ge Pb Pn Ps* | memoriam praeteritae felicitatis *Ld Ps* | ut ad infelicitatem *Ed*.
UEHEMENTIUS: fortius *Pp* | uel uehementer *Ta* | ingentius *Va* | quod me male habet *Go*.
COQUIT: constringit *Ap* (*Cc*) *Cg Ck Ct Er Ge Lh Pb Pn Pq Ps Ta Vc* | conturbat *Ed Pm* | cruciat *Af Bc Kc Ld Lh Mb Pp Ps Ta Vf* | cruciatur *Fd* | urit *Pd Pp Ps* | adurit *Va* | comburit *Lh Mj Px Vh* | affligit *Ef* | molestat *Bd* | circuitur *Pt* | cruciat me *Ap* | excruciat *Vd* | nunc me *Ef* | conturbat nunc *Eb Ec Gc Ka* | igne doloris adurit *Vb* | Recordatio praeteritarum bonarum me reddit tristem. *Ap Ck* (*Er*) *Ge Pb Pn* | Hoc est cum reduco ad memoriam breuissimum cursum fuisse meae felicitatis, et haec praeterita diuitiarum recordatio est mihi maiorum cruciantium materia et cruciatuum *Ap Ck Ge Pb Pn Ps* | recordantem prosperitatis. Praeteritarum enim recordatio delitiarum materia est cruciatuum. *Ct Lh Pc Pk Pp Pq Ta Va Vc*.
NAM – FELICEM: Qui semper in dolore uiuere et nihil laetum habere suetus est, patientior est ad occurrentes subito aduersitates, quam qui antea semper felix repentinis opprimitur aduersis. *Ec Gc Ka Mj*.
ADUERSITATE (NECESSITATE *Mf*): uel aduersitate *Mf* | contrarietate *Ap Cc Cg Ck Er Ge Ld Pb Pn Ps Pt* | perturbatione *Lh Ta* | priuatione *Va* | quod accidit *Ef* | quicquid accidit *Eb Ec Gc Ka*.
FORTUNAE: felicitatis *Va*.
INFELICISSIMUM: grauissimum *Lh Ta* | pessimum *Vd* | hoc genus *Ld*.
INFORTUNII: infelicitatis *Ec Fb Fd Ga Gc Ka Ld Lh Mf Na On Pm Pp Ta To Va Vf Vh* | aduersitatem *Mb* | aduersitatis *Vd* | miseriae *Lh Pp Ta Vc* | damni *Eb Ec Ed Gc Ka Lh Mf Ta Vh* | peruersitatis *Pp* | hartsalida (OHG) *Ef* | fortunium felicitas, infortunium infelicitas *Kr*.
FUISSE: aliquando *Er* | prius *Eb Ec Gc Ka* | recolere *To* | recordari *Lh Ta* | ante *Ef Fd Px* | aliquem *Fb Vd Vf* | recordari aliquem *Ld* | recordari aliquem felicem *Pt* | et non adhuc esse *Vb* | si prius fuit homo felix *Bd* | dudum et non modo *Va* | est felix *Ed*.
FELICEM: diuitem *Va* | ut reminiscaris te aliquando fuisse felicem *Cg* | quia estimauit prosperitatem suam esse perpetuam *Va* | temporalibus diuitiis, ut

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48 praeteritae[2]] praeterita *Ta*. **56** meae] me *Er*. **64** reddit] reddidi *Er*. **65** breuissimum] breuissimi *Ck Ge Ps*. **67** recordantem prosperitatis] om. *Pc Va*. **68** Praeteritarum] om. *Lh Ta*. materia] mater *Ct*. | cruciatuum] cruciatum *Ta Vc*; cruciatus *Pq*. **70** dolore] dolore est *Ec Gc*; doloribus *Ka*. | et nihil] nihilque *Ec Gc*; ·i· nihil *Ka*. | laetum] laetus *Ka*. **71** aduersitates] aduersitatis *Gc*. | antea] ante *Ec Gc Ka*. **75** quicquid] quia quod *Ka*. **79** miseriae] ab serie *Lh Ta*; aliseriae *Vc*. **87** temporalibus] temporabus *Ap*.

reminiscaris te aliquando fuisse felicem *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Salomon dicit: bonum est homini si portauerit iugum ab adolescentia sua. Hoc, inquit, pessimum et intolerabile, si quis de «in»felicitate fiat infelix. Dum enim recordatur praeteritae felicitatis, ingemit. Et quanto felicior fuerit, tanto magis se condolet infelicem. *Vd* | Quando quis recolit se fuisse felicem, tunc urit mens ipsius, et hoc est infelicissimum genus infortunii, quia ualde in hac tristatur. *Ap Ck Ge Pd Ps Vb*.

3. Sed quod tu, inquit, falsae opinionis supplicium luas, id rebus iure imputare non possis. Nam si te hoc inane nomen fortuitae felicitatis mouet, quam pluribus maximisque abundes mecum reputes licet.

SED QUOD TU: Bene respondisti de uelocissimo cursu tuae prosperitatis et quod uere commemorauerim. *Pq*.
QUOD: quia *Ga Na Px Vh* | hoc *Bd*.
TU: homo *Bd*.
INQUIT: illa *Cg Ck Ef Er Ge Ps* | ait *Vb* | sophia *Pt* | philosophia *Ap Ld Pb Pd Pn* | illa philosophia *Fb* | uerba philosophiae *Pp*.
FALSAE OPINIONIS: malae famae *Vd* | qua se imputabat meruisse quod patiebatur *To* | ut credas te omnibus bonis destitutum *Va Vb* | quia dixerat te nicromantiae studere *Ld* | quia putasti aeternam *Pd* | quia putasti immutabilem aeternamque *Pp* | quia putasti immutabilem aeternamque felicitatem tuam *Pc Pk Va* | quia credebaris falso dignis pro meritis *Ct Vc* | quia estimasti perpetuo felicem esse *Vh* | quod tuam prosperitatem defecisse putas *Ec Gc Ka* | quia estimauit prosperitatem suam esse perpetuam *Lh Px Vh* | quia estimauit prosperitatem suam esse perpetuam ·i· adhuc felicem esse *Ka* | mendosae famae, ut detraheretur nomen tuum *Cg* | mendosae famae, quam tibi intulerunt homines obscurare uidere in nostris artibus *Ka* | mendosae famae, quam tibi intulerunt homines, obscurare uolentes nomen tuum *Ap* (*Cc*) *Ck* (*Er*) *Ge Ps* | Hoc quoque retorqueri debet ad illud, quod dixit Boet{ius} existi(mati)ione foedatus. *Mf* | uel illius, qua se putabat semper felicem, uel illius, qua se putabat meruisse, quod patiebatur. Potest autem hoc tam ex sapientia, quam ex fortuna intellegi. *Af Ap Bc Fd Kc Lh Mj Pp Pq Ps Pt Ta Vd* | Non tuo tibi haec merito euenit, et ideo tibi non potes imputare, sed hominibus, qui te accusauerunt. *Va*.
FALSAE: fortunae *Lb* | mendosae *Ap*.
OPINIONIS: famae *Ap* | estimationis *Ga Lh Mb Na Pc Pd Pk Pp Px Ta Vh* | estimationis tuae *Eb Ec Ed Gc Ka Pm*.
SUPPLICIUM: poenam *Fb Pp Vd* | quia suum non erat *Ed*.

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88 Salomon…89 sua] Lam. 3.27

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88 fuisse] esse *Ge*. **92** recolit] retulit *Ap Ck Ge Ps*. | ipsius] illius *Pd*. **93** infortunii] infortunum *Ps*. | quia] quia mens *Pd*. | hac] hoc *Pd*. **108** credas te] caredase *Vb*. **116** intulerunt] uitulerunt *Cc*. | obscurare] obscure *Er*. **118** uel] falsae opinionis dicit uel *Ap*. | uel…119 uel] om. *Pt*. illius] illis *Fd*. | qua] quae *Af*; < quae *Pq*; qui *Vd*. | putabat] putat *Mj Lh Ta*. **119** semper] semper esse *Mj*; om. *Bc*. | semper…putabat] om. *Ap*. | felicem] felicem fuisse *Bc*; facilem *Pp*. illius] illis *Fd*. | qua] quas *Pt*; qui *Vd*. | se] om. *Bc*. | putabat] putat *Mj*; putabatur *Bc*. meruisse] \non/ meruisse *Pq*. | Potest] potestatem *Bc*. | autem] tamen *Pp Pt*. **120** hoc] om. *Lh Ta*. | ex[1]] a *Pt*. | intellegi] intellegitur *Vd*.

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118 quod…foedatus] DCP 1p4.45.

II prosa iv

LUAS (LUIS *Eb Ec Ef Fb Gc Go Mf Mo Pm* | > LUIS *Ed Mh Na*): uel luis *Ga* | persoluis *Fb Mo Pq Px Ta To Vf* | persoluas *Ap Ed Fd Kc Kr Ld Mb On Pp Pt Vd* | soluas *Bc Lb Pc Pd Pk* | sustineas *Ga Ld Na To Vh* | sustines *Eb Ec Ef Fd Gc Ka Pm* | absoluas *Mf* | patiaris *Ap Bd Cc Cg Ck Ct Ge Lh Pb Pn Ps Vc* | luere uideris *Er Fb Lh Pc Pd Pk Pp Va Vc* | luere uideris et persoluere, cum non facias in ueritate, quia locus iste tamen putas exilium, non est exilium aliis hominibus nec tibi. *Ap Ck Ge Pb Pn Ps.*

ID: ut eis in tantum exutus sis *Mf*.

REBUS: nostris *Ap Ck Ge Kc Ld* (2x) *Lh Pb Pn Ps Pt Ta To Va Vd* | transitoriis *Lb Ld Pp Vf* | nostris actibus *Er* | nostris artibus *Cg* | paupertati tuae *Mj* | tuae paupertatis *Eb Ec Gc Ka* | sed operibus tuis *Ec Ga Gc Ka Na Vh* | tuis operibus, ut uerum sit *Ef* | opinionibus hominum *On* | animi tui et mentis estimationibus *Ap* | artibus et mente sapientiae (*Cc*) *Ck Ge* | artibus et nostrae sapientiae *Ps* | artibus nostris et mente sapientiae *Ap* | quia res cunctae pertranseunt *Vh* | quia omnes praesentis saeculi transitoriae sunt *Pp* | quia res cunctae pertranseunt *Px* | sed animi tui doloribus *Cg* | non rebus, sed animi tui doloribus et mentis estimationibus *Ap* (*Cc*) *Ck Ge Ps Vb* | Non ita in rebus uidetur, quomodo opinione colligitur. Rebus enim es felix, licet falsa opinione miser credaris. Nam quod carius possidebas, id diuinitus inlaesum. *Mj Pt* | nostris, quia res nostrae cunctae pertranseunt, sed tibi, qui tantum te tradidisti rebus saecularibus *Pc Pk Va* | nostris, quia res nostrae cunctae pertranseunt, tibi quantum te tradidisti rebus saecularibus. Adhuc ex persona fortunae loquitur, uel rebus nostris ·i· sapientiae. *Lh Ta Vc*.

IURE: ratione *Vb* | iuste *Lh Ta* | recte *Va*.

IMPUTARE: criminari *Ap Cc Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | tradere *Ap Cc Ck Ge Ps* | dare *Er* | improperare *Vb* | computare *Ap Ld* | attribuere *Pc* | non debes *Ga Ka Na Px Vh*.

NON POSSIS: non potes *Ap Cc Ck Er Fb Ge Pb Pn Ps* | non potes uel poteris *Pd* | quia adhuc es felix *Eb Ec Gc Pm*.

POSSIS: potes *Eb Ec Ef Fd Gc Ka Va* | poteris *Vh*.

NAM: quia *Ka*.

INANE: ineptum *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | modum \ineptum/ *Mo* | inutiliter *Lh Ta* | amissum *Ec Ed Ef Gc Ka Pm* | uacuum *Ap Cc Cg Ck Ps Va* | inutile *Va* | sine utilitate *Ap Cc Ck Ge Ps*.

FORTUITAE: transitoriae *Fb Fd Ld Pt Va Vf* | euenientis *Eb Ec Gc Ka Mj* | euenientae *Ef Na* | euenientiae *Ga Vh* | instabilis *Cg Fb Ps* | transuersae *Ps* | temporalis *Lh Ta* | subitae *Bd* | felicis *Ct* | mobilis *Pq* | caducae *Fb* | aduenientis et recedentis *Vh*.

FELICITATIS: quod ex fortuna contingit *Er* | quod ex fortuna uenit et contingit *Ap Cc Ck Ge Pb Pn Ps* | quanto citius aduenie bat tam (...) recedens fortuna (...) *Vh*.

MOUET: conturbet *Cc Cg Ck Er Ge Ps* | conturbat *Ap Ef Fb Ld Pb Pn Pp Pt Va* | perturbat *Bd Vb* | turbat *Mj* | commouet *Mb* | tangit *Eb Ef Ka Lh Ta* | urguet *Vh* | commouet ad dolorem *Vd*.

QUAM – ABUNDES: non poteris causari de aduersitate, cum meliora habeas ·i· amicos tuos *Cg*.

QUAM PLURIBUS: quia multas habes amissa *Ap Cc Ck Ge Pb Pn Ps*.

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128 persoluas] persolibas *Mb*. **132** iste] ista *Pb*. **143** estimationibus] doloribus *Ap Cc Ck Ge Ps*. **144** enim] nam *Pt*. **145** id] hic tibi *Pt*. | inlaesum] inlaesum iterum *Pt*. | nostris] om. *Va*. **165** quod[2]] quia *Ap*. | contingit[2]] contigit *Cc*; conti\n/git *Ps*. **172** multas] multa *Ps*. | amissa] dimissa *Ge Ps*; amisia«m» *Pb*; amisiam *Pn*.

II prosa iv

QUAM: quantum *Fb Lb Vf* | quanto *Ga* | ualde *Eb Ec Gc Ka Lh*.
PLURIBUS (PLURIMIS *Ap Mb*): uel pluribus *Ap* | prosperis *Pp* | multiplicibus *Ap* | bonis *Mb*
bonis multiplicib(us), ad hoc ad multitudinem *Er*.
MAXIMISQUE: una pars est *Bd* | bonis *Af Ap Cc Ck Ct Fb Fd Ge Kc Ld Lh Pa Pp Pq Ps Pt Ta To Vd Vf* | bonis quam *Vh* | rebus *Eb Ec Ed Gc Ka Pc Pk Pp Va Vb* | felicitatibus *Eb Ec Ef Fb Gc Ka Lb Ld Mj Vf* | melioribus *Lh* | querelis uel rebus *Pd* | bonis melioribus *Ta* | et hoc ad quantitatem *Er* | Maximus autem ad quantitatem hoc est, et plura sunt ista et maxima, quibus tu abundas. (*Ap*) *Ck Ge Pb Pn Ps* (2x) | quia adhuc restant tui amici, et uxor, et filii *Pp*.
-QUE: et *Vh*.
ABUNDES: affluas *Ta* | affluas bonis *Lh* | adhuc *Ap Eb Ef Er Fd Ka Mj*.
MECUM REPUTES LICET: ut tu contendas *Fb*.
REPUTES: ut *Af Ap* (2x) *Bd Cc Ck Eb Ef Er Fd Ga Ge Ka Kc Ld Mj Na Pn Ps Ta Vd Vh* | consideres *Mb* | computes *Ap Cc Cg Ck Ct Ge Lh On Pc Pk Pp Pq Ps Ta Va Vc Vd* | contendas *Lb Ld Pd Pt Vf* | connumeres *Ap Cc Ck Er Fb Ge Pc Pk Pn Pp Ps* | connumeras *Ld* | communeris *Vc* | commoneris *Lh Ta* | numeres *Ka Mf On Px Vh* | numeras *Eb* | enumeres *Fd* | ahtos (OHG) *Ec Ka* | commemores (!) *Vd* | hoc cogites *Ga Ka Na Vh* | quia adhuc felix es *Ed* | quod diues et felix nominatus eras, adhuc multis praeditus thesauris *Mj* | quod felix et diues nominatus eras, et multis adhuc praeditus thesauris *Ec Gc Ka*.
LICET: licitum *Mb* | tibi *To* | licitum est *Fd* | licitum sit *Ed* | iustum est *Vh* | permittitur *Ps* | permittitur tibi *Ap Cc Cg Ck Er Ge Pb Pn* | fas est *Mo Va* | fas est tibi *Af Fb Kc Ld Pp Ps Pt Ta Vd Vf* | datur tibi locus *Ct Lh Pc Pk Pq Ta Vc* | dabitur tibi locus *On*.

4. Igitur si quod in omni fortunae tuae censu pretiosissimum possidebas id tibi diuinitus inlaesum adhuc inuiolatumque seruatur, poterisne meliora quaeque retinens de infortunio iure causari?

IGITUR: propter hoc *To*.
QUOD: illud *Ap Er* | est *Pp* | quicquid *Mf* | si aliquam rem *Ld Vf*.
IN OMNI FORTUNAE TUAE: in omni felicitate tua *Vb* | in rebus temporalibus *Pp* | ex fortuna tua *Cg* | Hoc est ex fortuna tibi possunt contingere. *Ap Cc Ck Ge Pb Pn Ps*.
FORTUNAE: felicitatis *Mf Va* | facultatis *Vd*.
CENSU: substantia *Ap Cc Cg Ck Er Ge Pb Pc Pn* | pecunia *Pp* | sumptu *Eb Ec Ga Gc Lh Na Px Ta Va Vh* | sumpsi *Mf* | thesauro *Ef Ga Ka Na* | pro omni substantia *Af Fb Kc Ld Ps Vd* | pro omnia sapientia *Ta* | Pro omnia substantia ponitur. *Mo* | Census ponitur pro omni substantia. *Bc* | Census aliquando pro fructu accipitur. *Ec Ga Gc Ka Lh Na* (*Pd*) *Px Vh* | Census interdum pro fructu accipitur. Hic autem pro diuitiis uel omni substantia. *Ap Cc Ck Ct Ge Lh Pc Pk Pp Ps Ta Vc*.
PRETIOSISSIMUM: carissimum *Ap Cc Cg Ck Er Ge Pb Pn Ps Pt Va Vd* | propinquos dixit *Px* | parentes et amicos *Ap* | uxorem et filios et socerum *Pp* | Significat Symmachum et uxorem ac filios. *Mj*.
POSSIDEBAS: pro possides *Ap* | tecum *Px* | tenes *Px*.

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180 Maximus] maximis *Pb Pn*. **181** sunt] sam *Pb Pn*. **192** eras[2]] fueras *Ec Gc*. **195** fas[2]] fax *Pt*. **213** fructu] fruct{ur} *Vh*. **215** omni] enim *Pc*.

DIUINITUS: deo custodiente *Ta* | deo faciente *Lh* | ex parte dei *Bd* | a deo *Ga Na Vd Vh* | caelitus *Va*.
INLAESUM: sanum, inuiolatum *Vd* | immaculatum *Va*.
INUIOLATUMQUE (ILLIBATUMQUE *Va*): inuiolatum *Va* | inlaesum *Ap Cc Ck Ge Ps*.
SERUATUR: custoditur *Va* | a deo *Ap Cc Cg Ck Fb Ge Ka Ld Pb Pn Pp Ps Pt* | deo *Er Pc*.
POTERISNE: numquid poteris *Ap Pn* | numquam poteris *Lh*.
-NE: an *Ap Ld Pt Vh* | non *Lh*.
MELIORA: maxima *Lh Ta* | amicos tuos *Pp* | bona tua *Vh* | amicos uiuos habens *Er Fb Ka Ld* | parentes et amicos *Ap* | conicos habens *Pc* | amicos et parentes *Cg* | amicos habens uiuos et parentes *Cc Ck Ge Pb Pn Ps* | sapientiam, socerum, filios, et uxorem *Va*.
RETINENS: tu *Ld Pd* | adhuc *Vd* | necdum *Mb* | tecum sustines *Ka* | qui retines *Vh* | tecum tenens *Ga Na*.
DE INFORTUNIO IURE CAUSARI: de aduersitate merito conqueri *Cg*.
DE INFORTUNIO: infelicitate *Ef Fb Fd Ld Mf Mo Pt Vd Vf Vh* | de infelicitate *Lh Mb Ta* | aduersitate *Ct Er Fb Mo Pc* | de aduersitate *Af* | aduersitate tua *Ap Cc Ck Ge Pb Pn Ps* | damno *Eb Ed Ka Mf* | de damno *Px Va Vh* | tuo *Va* | isto *Vh* | Qui non erigatur fortuna, ille patitur infortunium. *Ap Cc Ck Ge Pn Ps Vb*.
IURE: legaliter *Pd*.
CAUSARI: non *Ap Cc Ck Ct Lh Pb Pc Pk Pn Pp Pq Ps Vc* | querelari *Pp* | rationari *Eb Ta* | ratiocionari *Ka Lh* | lamentari *Eb Ld* | lacrimari *Vh* | murmurare *Eb Ec Ef Gc* | conqueri *Vd* | conturbari *Ec Ed Gc Pm* | querelam facere *Va* | non poteris *Er Fb Vd* | de improsperitate querelam facere, cui omnia adhuc integra et inuiolata sunt *Ec Gc Ka Lh* | Non poteris causari de tua aduersitate, cum tu adhuc meliora habeas sc· amicos tuos. *Ap Ck Ge Pb Pn Ps*.

5. Atqui uiget incolumis illud pretiosissimum generis humani decus Symmachus socer et, quod uitae pretio non segnis emeres, uir totus ex sapientia uirtutibusque factus: suarum securus tuis ingemescit iniuriis.

ATQUI: certe *Ap Cc Cg Ck Er Fb Fd Ge Go Ld Mb Mf Pb Pn Pp Ps Pt Va Vd* | parentesis *Mf*.
UIGET: uiuit *Ct Fb Lh Mb Pc Pk Pp Pq Ta Vc Vh* | uiuet *Mo* | ualet *Ld Lh Pc Pk Pp Ta To Va Vc* | stat *Ld* | extat *Cg* | uiget uiribus *Pd* | uiriliter uiuit *Mf* | plenus uiribus *Ct Er Pc Pk Pp Pq Vc* | uiribus est plenus *Ap Cc Ck Fb Ge Pb Pn Ps* | uigorem habet *Bd*.
INCOLUMIS: sanus *Ap Cc Cg Ck Er Fb Ge Ld Pb Pn Ps Pt Va Vd* | sospes *Lh Ta* | in felic{itate}*Eb*.
ILLUD: dico quod *Vh*.
PRETIOSISSIMUM: exaggeratiue *Af Lh* | Enfaticos dicit. *Af Fb Fd Kc Lh Ps Ta Vd* | ΕΠΙΔΕΙΚΤΙΚΟΝ *gl.* laudatorium *Fd Ka Lh Vd* | quod pretiosissimum decus est *Pp* | in quo aspicitur humani generis ornamentum *Ap Cc Ck Er Ge Pb Pn Ps* | quod habet bonum amicum *Ef* | ut se bonis coniungat in coniugio *Vh*.

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230 amicos] ansicos *Cc Ck Ge*; «ansicos» *Pb*; hoc est amicos *Ps.* | habens] habemus *Pn*. habens…et] > uiuos *Pb.* **237** Qui…238 erigatur] qui erigitur *Cc Ck Ge Ps*; querigitur *Pn*; queritur *Ap*. **242** poteris] potens *Er.* **243** adhuc] et adhuc *Ec Gc*. **261** Enfaticos] enftaticos *Fd*; enfanticos *Ta.* | dicit] om. *Fd.* **262** laudatorium] laudatorum *Lh.*

II prosa iv

DECUS: splendor *Ap Cc Cg Ck Er Fb Ge Ld Mo Pb Pc Pn Ps Pt* | ornamentum *Cg Vd* | humani generis ornamentum *Pc* | Pretiosum est decus habere soceros. *Eb Ec Ed Gc Ka Pm*.

SYMMACHUS SOCER: propri(um nomen) *Cg* | efexegesis *Pt* | laus Symmachi *Pc Pk Pp Vc Vd* | quoniam fuit unus Romanorum *Pn Ps* | per cuius consilium res publica tractabatur *Cg Pn Pt* | per cuius consilium res pulchrum tractabatur *Er* | qui fuit unus Romanorum et primus senatorum (*Er*) *Pt* | quoniam fuit unus Romanorum, per cuius consilium res publica tractabatur *Ap Cc Ck Ge Pb Ps* | Compugnator dicitur. Nam sin dicitur con, machia ·i· pugna, unde Ψichomachia pugna animae dicitur. *Ta* | Compugnator. Nam sin con, machia ·i· pugna, unde sichomachia animae pugna dicitur. Aurelius dicitur a familia Aurelia ex Sabinis orta. Dicta est autem Aurelia ab aureo elio, hoc est specioso sole. *Ec Gc Ka Lh*.

SOCER: tuus *Ef Fb Fd Ka Ld Lh Pd Pt Ta*.

QUOD: genus *Fd Ld Pt Vf* | illud *To* | tale decus *Bd Pq* | illam eius incolomitatem et securitatis pacem *Ka* | uiuit ille *Er*.

UITAE: tu *Mb* | tuae *Eb Ec Ed Gc Ka Pm Pq Px* | cum tua uita *Vh* | tui ipsius *Ga Na*.

PRETIO: morte *Af Fb Fd Kc Pt Ta To Vd Vf* | cum *Px* | ipsa uita *Va* | Pretium uitae mors est. *Af Bc Fb Kc Mj Pp Ps Ta Vd* | pretio uitae ·i· morte *Pp* | propter animam tuam poneres *Er*.

NON SEGNIS: litotes *Pc Pd Pk* | litotes f{igura} *Vc* | uelox *Pq* | auidus *Vc* | impigris *Mb* | non piger *Bd Ld* | sed auidus *Cg Ck Ct Ge Pc Pk Pq Ps* | impiger sine segnitia *Vb* | non piger, sed auidus, quia uitam tuam pro illius salute dares *Pp* | non piger, sed uelox ad hoc peragendum ·i· ad sustinendum pro eo mortem, si opus esset, et illud uiget tibi in socero, quod si necesse esset, etiam uitam dares, ut talem socerum haberes, qui totus esset ex sapientia et uiribus factus *Ap Ck Ge Pb Pn Ps*.

SEGNIS: tardus *Eb Ka Lh Ta* | piger *Fb Lb Mo On Pt Px Vh* | ignauus *Eb Ka Lh* | piger, sed festinus *Vd* | Ille qui piger est, sine calore est. *Ps* | Segnis dicitur, quasi sine igne. Ille qui piger est, sine calore est. *Ap Ck Er Ge Pb Pn Ps Vb*.

EMERES: comparares *Mb* | adquireres *Ld* | pro eo posuisses *Lh* | uitam pro eo posuisses *Ga Na Px* | uitam dares pro eo *Fd Vf* | pro quo uitam poneres *Cg* | poneres uitam, quia uita illius exemplum est multorum *Ap Cc Ck Ge Pb Pn Ps* | quia uita illius exemplum est multorum *Er Pc* | uelles etiam uitam tuam morti tradere, ut tam sapiens esses, quam sit ille *Lh* | quia pro eo occumberes *Va* | uitam dares pro eius salute *Pd* | quia pro illo tuam dares uitam *Pp* | quia uitam tuam pro salute illius dares *Pq* | quia uitam tuam etiam pro illius salute dares *Ap* (*Cc*) *Ck Ct Ge Lh Pb Pc Pk Pn Ps* (2x) *Ta Vc* | uitam pro eo impiger posuisses *Mf* | pro hac re poneres totam uitam tuam *Ap* | ut boni pro te dolerent *Vh* | Viuit ille, propter illum animam poneres. *Fb* | Ille homo uiuit, pro cuius uita animam tuam poneres. *Ap Ck Ge Pb Pn Ps*.

UIR TOTUS EX SAPIENTIA: quia exemplar est omnibus in bono *Cg* | in omni bonitate perfectus *Ef* | ut uidelicet totus esses factus ex sapientia et uirtutibus factus, sicut ille est. Hoc ipsa tua uita emeres. *Vd*.

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266 soceros] socerum *Ka.* **274** ·i·] om. *Ec Gc*. **275** sichomachia] ΨXOMAXIA *Ec*; ΨXOMAXIA *gl.* psi- *Gc*; Ψichomachia *Lh.* | animae] ·i· animae *Ec Gc.* | Aurelius] Aurelianus *Ec Gc.* **276** est[1]] om. *Ec Gc.* | autem] om. *Gc*. **282** Pretium] pretio *Bc*; nam pretium *Fb*; preta sunt *Vd* **289** illud] ille *Ap Pb Pn.* **292** Segnis] signis *Er.* **293** Ille…est[2]] om. *Er.* **295** uitam[1]] uita *Fd.* **300** tuam] om. *Lh Ta*.

II prosa iv

UIR: Symmachus *Cg Fb Ld Vf Vh* | ipse Symmachus *Ap Cc Ck Er Ge Pb Pn Ps* | Symmachi *Pd* | laus Symmachi *Ct* | laudari dignus *Pp* | Symmachus dico *Pd Pq* | ille Symmachus *Vd* | generum *Fd*.
EX SAPIENTIA: In sapientia intellegitur diuinarum humanarum rerum cognitio, quae sapientia non potest iure laudari et consummata laudari, nisi fuerit condita uirtutibus. Ideo utrumque posuit definitio oratoris, ut orator dicatur uir bonus est dicendi. Hoc tangit hic. *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | (S)apientia est cogni(ti)o humanarum di(u)inarumque rerum, (quo)d non potest laudari (n)isi fuerit condita (...)iribus. *Er*.
EX: et *Vh*.
FACTUS: compositus *Vd* | perfectus *Eb Ec Fd Gc Ka*.
SUARUM: iniuriarum *Ap Bd Cc Cg Ck Eb Ec Ef Er Fb Fd Ga Gc Ge Go Ka Ld Lh Mb Mj Na Pb Pd Pn Pp Ps Pt Px Ta Va Vf Vh* | iniurum *Fd* | lacrimarum *Vh* | rerum *Ec Ga Gc Na Vh* | de suis angustiis *Ap*.
SECURUS: Symmachus *Mj* | oblitus *Va* | non timidus *Ta* | non timididus *Lh* | de suis *Pq* | securus illius rei *Va* | non curans *Cg* | non curans de suis *Fb Pd* | non curans de suis propriis, sed dolet propter tuas iniurias *Ap* | non curans de suis, ut securus amorum *Cc Ck Ct Ge Lh Pc Pk Pp* (2x) *Ps Vc*.
TUIS: pro *Cg* | iniustitiis *Ga Ka Na Vh* | propter tuas *Ld* | propter tuas iniurias (*Cc*) *Ck Er Ge Ka Pb Pn Ps*.
INGEMESCIT: dolet *Cc Cg Ck Fd Ge Ld Pn Ps Vf* | condolet *Vd* | deflet *Lh Ta* | tabescit *Ap* | ipse *Ps* | et se uinceres *Cc Ck Ge Pb Pn Ps* | quia contra legem iustitiae tibi factum est *Ta* | non de suis angustiis adeo curat, ut de tuis aduersitatibus *Pp* | quia contra legem iustitiae tibi fit *Ct Lh Pc Pk Pp Vc*.

6. Viuit uxor ingenio modesta, pudicitiae pudore praecellens et, ut omnes eius dotes breuiter includam, patri similis; uiuit, inquam, tibique tantum uitae huius exosa spiritum seruat, quoque uno felicitatem minui tuam uel ipsa concesserim, tui desiderio lacrimis ac dolore tabescit.

UXOR: tua *Eb Ec Ed Ef Fb Fd Ga Gc Ld Lh Mj Ta Vd* | Elpes *Bd* | Elpes, Symmachi fili Elpes *Ph*.
INGENIO: prudentia *Ta* | naturali prudentia *To* | sapientia *Vd* | Naturalis prudentia dicitur ingenium, quasi ingenitum. *Af Bc Fd Kc Ld Lh Mj Pp Pq Ps Pt Ta Vd Vf* | Naturalis prudentia ingenium dicitur, et est dictum ingenium, quasi ingenitum. *Ap* | Ingenium est natura moris, uel indicium, augmentum, industria, studium, labor, cura, sollicitudo. *Ka Lh* | Ingenium est natura moris, indicium, augmentum, industria, studium, cura. *Ec Gc* | Inditum augmentum, industria, studium, labor, cura, sollicitudo: haec omnia conueniunt mulieribus. *Ta* | Vxor non propter nobilitatem temporalem aut propter diuitias debet peti, sed propter sapientiam. *Vd*.
MODESTA: prudens *Ap Cc Cg Ck Ct Er Fb Ge Pb Pn Ps* | sapiens *Ta* | temperata *Ga Lb Mb Mf Na Px Vb Vh* | quieta, mansueta *Ec Gc Ka Lh* | bona docta *Pp* |

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313 orator…314 dicendi] Isid. *Etym.* 2.3.1

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312 quae] quia *Ap Pb*. | fuerit] fuerint *Ge*. **313** ut] et *Ap Pb Pn*. **325** amorum] armorum *Cc Ck Ct Ge Ps*. **331** quia] qui *Pc*. **341** Naturalis] naturali *Fd Ld Vf*. | Naturalis prudentia] generali prudentia, prudentia *Pt*. | prudentia[3]] prouidentia *Af Pq*. **342** dicitur] est *Ta*; om. *Ld*. | quasi] quas *Fd*. | ingenitum] intus genitum *Af Fd Ld Pq Vf*; intus genitus *Pt*.

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339 Elpes[1]] Cf .Verse epitaph 1.

ueneficia nesciens *Ec Gc Pm* | ueneficia nesciat *Ed* | seruans castitatis fidem nec admittens adulteros *Cg*.

PUDICITIAE (PUDICITIA *Bieler, Pe* | < -IA *Ck Er Mh On Pd Ps Vb* | > -IA *Ge*(?) | \PUDICITIAE/ *Cg* | \PUDICITIA/ *To*): uel pudicitia *Pq Vc* | castitatis *Ap* (*Cc*) *Ck Er Ge Pb Pn Pp Ps Vd* | mulieribus *Pd* | integritatis *Eb Ec Gc Ka Lh Ta* | uerecundiae *Eb Ka Lh*.

PUDORE: fauore *Fb* | castitate *Fd Ld Lh Ta Vf* | uerecundia *Bd* | candore *Pp* | scamu (OHG) *Eb Ec Gc* | Ista conueniunt mulieribus. *Ct Fb Pc Pk Pp Pq Va Vc* | quae uenit mulieri castitate *Mj* | quod conuenit mulieri *Ga Mf Na Px*.

PRAECELLENS: supereminens *Va* | praecedens *To* | est *Ct* | bene fulgens *Ta* | alias *Ef Ld Pt Vf* | ceteras *Ed Ga Lb Na Pm* | ceteris *Eb Ec Gc Pq* | alias mulieres *Bd Fd Pd* | omnes mulieres *Vh* | non admittens adulteros *Er Fb Pt* | excellens, hoc est seruans fidem nec admittens adulteros *Ap Cc Ck Ge Pb Pn Ps*.

UT: pro quod *Ps*.

EIUS: uxoris *Pd*.

DOTES: dona *Af Ap Ec Ed Ef Ga Gc Ka Kc Lh Mf Na Pm Pp Pq Ta To Vd Vh* | uirtutes *Bd Ct Fb Fd Go Ld Lh Pc Pd Pk Pq Pt Px Ta To Va Vc Vd Vf* | munera *Mb* | bonitates *Ap* (2x) *Cg Ck Ct Eb Er Fb Ge Lh Pb Pc Pk Pn Ps Vc* | bonitatem *Ef Ka* | mores *Eb Ka Lh Pp Ta* | honores *Ld* | ornamenta *Er* | honestis moribus *Ec Gc Ka Lh* | facultates animae *Bd* | ornamenta splendoris *Ap* (2x) (*Cc*) *Ck Ge Pb Pn Ps* | quibus dotabitur *Ka Vh* | quibus dotabatur *Lh* | quibus dodatur *Mf* | quibus a deo data est *Eb* | quibus a deo dotata est *Ec Gc* | Dotes pro uirtutibus posuit. *Ap* | Dotes sunt dona, quibus dotabitur, et dotes posuit pro uirtutibus. *Mj* | Dotes etiam dicuntur dona, quae dotalitium commendabile reddebant. *Fd Pt* | Dotes pro uirtutibus posuit, quae tam dotalitium commendabile reddebant. *Af Ap Bc Kc Lh Pp Pq Ps Ta Vd*.

BREUITER: cito *Ta*.

INCLUDAM: comprehendam *Ap Cc Cg Ck Fb Ge Mb Mo Pb Pn Ps Vd* | comprehendant *Er* | concludam *Eb Ka Vb* | dicam *Fd Ld Ta Vf*.

PATRI: Symmacho *Ap Cc Cg Ck Ct Eb Ef Er Fb Fd Ga Ge Go Ka Ld Lh Mj Na On Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Va Vb Vc Vd Vf Vh* (2x) | suo *Eb Ka*.

SIMILIS: est *Ap Bd Pb* | habetur *Ec Gc Ka* | Praecepta laudis custodit et seruat, secundum artem rethoricam, et ad augmentum laudis dicit quaeque proprie possideret et quae ex paterna sumpsione ei contingeret. Ideo patri similis, quia easdem quas uirtutes bonas pater possidebat, easdem et animalis (=anima eius?) possidebat, ornata sapientia et uirtutibus. *Ap Ck Ge Pb Pn Ps* | ornamenta sapientia (...) uirtutibus praecepta (l)audis custodis et (...)git fortem rethoricam (ad) augmentum laudis (...) rupit memoransque (pro)prie possideret (et) quae ex paterna sumptione (ei) contingeret *Er*.

UIUIT INQUAM TIBI: figura adquisitiua *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Adquisitiue dictum est. Propter te uiuit, propter tuum amorem. *Mj* | Dicit philosophia ante dixi uiuit. *Vh* | Ob amorem tui uiuere uult. *Ga Ka Na Px Vh* | Ob amore tui uult. *Eb* | animam uitamque suam habens sine te *Ap Cc Ck Ge Pb Pn Ps* | quia propter tuum

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358 Ista] haec *Pq*. **359** quod] quia *Px*. **360** praecedens] duens *To*. **366** dona] dima *Pm*. **368** bonitates] bonitatis *Pb*. **371** dotabatur] dodatur *Mf*. **372** dotata] dodata *Ec*. **374** Dotes] om. *Ps*. **375** quae] quem *Kc Ps*. | tam] om. *Ps*; tamquam *Bc Pp*; eam cum *Ap*. | dotalitium] dotalicio *Ap*. | reddebant] credebant *Af Pq*. **383** artem] arte *Ck Ge Pn*; om. *Ap Pb*. | rethoricam] rethorica *Ck Ge Pn*. | quaeque] quae *Ap Pb*. **384** sumpsione] sumptione *Ap*. | Ideo] deo *Ap*; «...»eo *Pb*. **385** easdem^{2}…386 possidebat] om. *Ge*. **393** te] om. *Pb Pn*. | quia] qua *Bc*.

amorem uiuere uult *Af Ap Bc Fb Kc Ld Ps To Vf* | quia pro amore tuo uiuere non uult *Pp* | quia amore tui uiuere uult *Ct Pc Pk Vc*.

UIUIT: habetur *Eb* | illa *Ef Fb* | uxor tua *Ap Cc Cg Ck Er Ge Ka On Pb Pn Ps* | illa uxor tua *Vd*.

INQUAM (\INQUAM/ *Pp*): certe *Af Er Mb* | utique *Ld* | igitur *Px* | utique certe *Fb* | affirmatio *Ps* | aduerbium affirmantis *Fd Ld Mj Pp Pt Vf* | et est aduerbium iurantis *Fb*.

TIBIQUE TANTUM: Boeti *Vh* | propter te *Eb Ec Gc Ka* | tua causa *Ap Ck Ge* | tui causa *Cg Er Go Pb Pn Ps* | pro tuis iniuriis *Pp* | tui causa, propter te uiuit *Fb* | non huic mundo, quia nihil cupit praeter te *Pq* | quia propter amorem tuum uiuere uult *Ta Vd* | propter te tantum uult uiuere *Lh* | ad hoc tantum uiuit, ut te audiat *Vd*.

TIBIQUE (TIBI QUAE *Ga Ld Mh Na Pd*): aliter tibique *Mh Na* | uel tibique *Ga* | uxor *Ld Pd*.

TANTUM: quantitatem (*Cc*) *Ck Ge Pb Pn Ps* | tantummodo *Ap*.

EXOSA: odibilis *Af Cc Ck Ge Lb On* | odiosa *Cc Cg Ck Ct Ge Lh Pb Pk Pn Pp Ps Vc* (2x) | odiosam *Ap* | odio habens *Fb* | exosa illius rei *Va Vb* | abominans *Ed Ef* (*Ga*) *Ka Na Pm Vf Vh* | odio uitam *Pd* | odiens uitam *Eb* | habens odio uitam *Mj Px Vh* | habens odio hac uitam *Er* | habens hodie uitam *Eb Ka Mb* | habens odio uitam sine te *Ct* (*Lh*) *Pc Pk Pp Vc* | hanc uitam odio habens *Lh Ta* | odio habens praesentem uitam *Va* | Odio habens uitam, ob amorem tui uiuere uult. *Ec Gc* | odio habens spiritum, sed ob amorem tui uiuere uolens *Mf* | abominans, quia propter amorem tuum uiuere uult *Fd Pt* | Spiritum seruat, ne tu eius interitu intereas, exosa tamen spiritum ob tuam calamitatem. Ordo est: tibi tantum spiritum seruat, exosa spiritum huius uitae. *Ec Gc Ka* | Spiritum seruat, ne tu eius interitu intereas, exosa tamen spiritum ob tuam calamitatem. *Ed Pm*.

SPIRITUM: animam *Ap* | uitam *Ka Mb* | amorem *Pb Pn* | uitae *Vd*.

SERUAT: custodiat *Ap Ck Ge* | custodit *Cg Ps* | uiuit *Ef* | tibi *Pp* | Vitam suam custodis. *Er* | litotes figura *Lh*.

QUOQUE UNO (FORTUNAM QUOQUE UNA *Ap Ck On* | \FORTUNAM/ QUOQUE UNA *Er* | \FORTUNAM/ QUOQUE UNO *Ps* | > ET FORTUNAM QUOQUE UNA *Bc* | QUOQUE UNA > FORTUNAM (*gl.* felicitatem) QUOQUE UNO *Vd* | QUO FORTUNAM UNA *Pc* | > ET QUO UNO *Go Ta* | > QUOQUE UNA *To* | «...» QUOQUE UNA > QUOQUE UNO *Af*): qua re una *Bd* | in qua una re *Eb Ec Gc* | ex qua una re *Pp* | una causa *Cg* | una re *Er Ka Lh Ta Va* | in una re *Pp* | in una causa *Mj* | pro illa re *Ct* | pro una re, una causa *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | in hoc quod illa tristis es *Cc Ck Ge* | duae partes absolutae quoque pro et, ut absolute in una re *Vb* | qua una re, d{ua}e p{ar}t{e}s *Pq* | in haec uno minui, quod illa in dolore est *Go* | fortunam *To* | et fortunam *Bc*.

QUOQUE: in *Eb Ec Ed Ef Fd Ga Gc Na Pb Pm Ps Vh* | ut *Ct Er Lh Pb Pp Va* | et *Pp Pt* | similiter *Ps* | et ut *On* | pro quo *Px* | ex quo uel et, quo seu ut *Fb* | in quo *Pc* | adfirmantis *Ka* | confiteor *Vh*.

UNO: modo *Ap Fb Ld Mb Pp Pt Vf* | re *Mh* | in re *Pn* | uel unam felicitatem *Pp*.

FELICITATEM (> FELICITATE *Ap Bb Bc Ck To Vb* | FELICITATE *Cc Er On* | < FELICITATE *Vd*): prosperitate *Er* | per felicitatem tuae felicitatis *Ap*.

MINUI: minuitur *Lh* | passiuum *Ef* | infinitiuus passiuus *Mj* | minuitur felicitas tua *Ta* | in hoc minuitur *Px* | etiam ego sicut tu dicis *Lh* | Fortunam quoque in hac una re dicam minui tuam, quia uxor satis bona tuo desiderio deficit. *Ap Ck Ct Ge Lh Pb Pn Ps Ta Vc* | In hac una re minui dixerim, quod uxor satis bona tuo desiderio

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394 uult] non uult *Vf*. **395** quia] qui *Vc*. | amore] «a»more *Ct*. | tui] tuo *Ct Vc*. **411** uitam[3]] uitans *Vc*. **427** pro una] prona *Pb*. **438** quoque] om. *Ta*. **439** re] rem *Ge*. | minui] om. *Ta*. tuam] tuam fortunam *Ct Lh Vc*; om. *Ta*. | quia] quam *Vc*.

deficit. *Cg* | In hac una re dicam minui tuam fortunam, quia uxor satis bona tuo desiderio deficit. *Pc Pk Pp* | decrescere in hoc, quod uxor tua dolet pro tua absentia *Vd*.

UEL: saltim *Ap Ck Ge* | etiam *Fb Ld Mb Va Vb Vh* | quia *Pc*.

IPSA: philosophia *Ap Cg Ck Ge Mj Ps Pt* | ego *Ap Pb Vh* | sapientia *Ct Lh Pq* | uxore *Pn* | ego philosophia *Ct Er Fb Ld* | etiam ego *Eb Ec Ed Ef Gc Na Pm Vd* | etiam imago *Ka* | etiam ipsa nedum alii *Fd Vf*.

CONCESSERIM: concedo *Vd* | dixerim *Ap Ck Er Fb Ge Ld Pb Pn Ps* | dico *Ps* | affirmauerim *Lh Ta* | permiserim *Pp* | confiteor *Ed Ka Mb Na Pm* | gihancta (OHG) *Eb Ec Gc Ka* | gilazu (OHG) *Vh* | (...)estis adesse *Ed* | concedere potero *Ct Fb Lh Pc Pd Pk Pq Px Vc Vh* | concedere potui *Mf* | etiam cedere potero *Ed*.

TUI DESIDERIO: quoniam *Ap Cc Ck Ge Pn Pp Ps* | quia *Ap Ps* | pro *Bd* | per *Ld* | ex *Eb Ka* | pro amore *Mb* | ob amorem tui *Cg* | tuo amore *Va* | propter tuum amorem *Eb Ka Lh Ta* | propter tuum desiderium *Ap Cc Ck Ge Pb Pn Ps*.

TUI (TUO *Pp*): uel tui *Pp*.

TABESCIT: deficit *Eb Ka Ld Lh Mj Pp Pq Pt Ta Va Vd Vf* | dissipatur *Pp Vb* | infirmatus *Mb* | languescere *Ct* | languescat *Er* | languescit *Ap Cc Cg Ck Fb Ge Mo Pb Pn Ps* | aegrotat *Ap* | tristatur *Fb Mo* | dissalauit (!) *Vb* | incipit deficere *Pc* | dissoluit, dissipat *Ed* | ipsa exsiccat *Pd* | uxor *Pp* | ipsa uxor *Ap Cc Cg Ck Ge Pb Pn Ps* | ipsa uxor tua *Fd Ld Vf* | uxor tua *Vd Vh* | aegritudo mitigatur animi alacritate *Pd*.

7. Quid dicam liberos consulares, quorum iam ut in id aetatis pueris uel paterni uel auiti specimen elucet ingenii?

QUID DICAM: de liberis consularibus *Er* | aliter qui dicam ·i· qualiter *Ka* | quomodo *To*.

LIBEROS: filios *Bd Fb Mb Pd Vb* | tuos *Lb Ld Lh Mj Pc Pp Ta* | filios consules *Cg Ck Ge Ps* | filios tuos *Vd Vf*.

CONSULARES: factos *Pd* | dignos consulatu *Er Fb Ld Pt* | consules factos *Eb Ec Gc Ka Pc Pk Pp Px Vh* (2x) | filios consules *Pb* | a consulatu dignos *Ck Ge Pb Ps* | filios consolatu dignos uel filios consulares *Ap* | filios consules a consolatu dignos *Pn* | cum omnibus sit notum quantum aetas illorum potest capere *Ap Ck Er Ge Pb Pn Ps*.

QUORUM: liberorum *Af Cc Ck Ct Fb Fd Ge Kc Ld Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc Vf* | consulum *Lh Ta* | filiorum *Ap Cg* | ingenium *Mb* | uel quibus *Go* | in quibus *Eb Ec Ef Er Fb Gc Ka Ld Mj Na Pp Vd Vh* | quorum specimen daret iam esse specimen ingenii uel paterni, uel auiti, aut pueris secundum hanc aetatem (*Ap*) *Cc Ck Ge Va* (*Vb*).

UT IN ID AETATIS: usualis locutio *Af Fb Kc Mj Pp Ps Ta Vf* | figurata locutio *Vd* | in quantum *Ap* | hanc aetatem habentibus *Pb* | talem aetatem habentibus *Vf* | secundum hanc aetatem *To* | quantum eorum aetas capit *Ct Lh Pc Pk Pq Vc* | quantum aetas eorum potest capere *Ta* | quantum in pueris tantae aetatis potest esse, tantum est in illis *Ap* | quantum eorum aetas capit, ut in tali aetate *Pp* | ut in tali aetate pueris debetur *Mf* | ut solet in pueris talem aetatem habentibus *Fd Ld* | sicut debet in hac aetate *Ka* | sicut debet in hac aetate esse *Eb Ec Gc* | potest *Ef* |

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476 liberorum] librorum *Ta Vc*. **478** daret] claret *Va*. **479** auiti] aui *Va*. | aut pueris] ut pueri *Va*. **481** usualis] usialis *Af*; sualis *Ps*.

potest esse *Eb Ec Gc Ka Mb* | conuenit *Eb Ka Lh* | figurata locutio: quantum aetas illorum potest capere, ut solet in pueris talem aetatem habentibus *Pq*.

UT: sicut *Ct Ef Er Fb Ga Ka Lh Na Ta Vc Vd* | quemadmodum *Ap* | debet *Lh*.

IN: in huius *Ga Ka Na Pm*.

ID: pro eius *Vd* | huius, accusatiuum pro genitiuo *Bd*.

AETATIS: huius *Eb Ec Ed Gc* | tantae aetatis *Vd*.

PUERIS: habentibus *Ap*.

UEL (1): et *Ec Ef Gc*.

PATERNI: ingenii *Er Fb* | Boetii *Pp* | tui *Eb Ec Er Fd Gc Ka Lh Mj Ta Vd* | patris *Va* | ingenii tui, quia sapiens es tu *Ap* (*Cc*) *Cg Ck Ge Pb Pn Ps* | quia sapiens es tu *Er*.

UEL (2): et *Ef*.

AUITI: antiqui *Af Ap Fb Fd Kc Ld Mo Pt Ta Vf* | anolihen (OHG) *Px* | Symmachi *Ct Eb Ec Ed Fd Ga Gc Ka Lh Na Pc Pk Pm Pp Ta Va Vc Vh* | antiqui parentis *Cc Cg Ck Er Ge Pb Pn Ps* | Symmachus specimen *Mj* | Symmachi, ab auo *Lh Ta Vd* | antiqui ab auo diductum *On* | antiqui, quasi ab auis relati *Ct Lh Ta Vc* | antiqui, quasi ab auis relicti *Pc Pk Pp*.

SPECIMEN: similitudo *Eb Lb Vd* | decus *Ka Mb Mf Pb Va* | dignitas *Ap Cc Cg Ck Ge Pb Pn Ps* | pulchritudo *Ct Ed Fb Ld Lh On Pc Pk Pp Pq Ta Vc* | indoles *Ef* | decor *Ga Lh Na Pd Ta Vh* | similitudo, figura, indicium *Ec Gc* | ornamentum *Mb Pb* | exemplum *Bd Er* | forma *Bd Ct Pc Pd Pk Pp Vc* | formale decus *Af Ap Fb Fd Kc Pp Ps Ta Vd* (*Vf*) | exemplar *Fb* | species *Pc Pk Pp Vc* | uirtus *Pq* | Symmachus columen *Pd* | exemplum artium *Ap Cc Ck Ge Pb Pn Ps* | figura, habitus et similitudo *Pt* | figura, indicium, signum. Exemplum boni operis documentum, ingenium, splendor, nobilitas *Ka Lh* | Indoles est incrementum industriae, uel ad eminentiora spectabilis mens bonae spei uel magnae, dicta quod intro, uel quasi in domo sui corporis, animus inolescat. *Ka*.

ELUCET: e- pro ualde *Lb* | apparet *Mj* | fulget *Mf* | refulget *Vd*.

INGENII: industriae, studii *Ta* | in artibus *Cg* | sapientiae *Vd* | scientiae *Ec Gc* | moris, industriae, studii, astutiae, scientiae *Eb Ka Lh*.

8. Cum igitur praecipua sit mortalibus uitae cura retinendae, o te, si tua bona cognoscas, felicem, cui suppetunt etiam nunc quae uita nemo dubitat esse cariora.

PRAECIPUA: maxima *Ap Ld Lh Pb Pn Ta Vd Vh* | praecipua res est hominibus diu uiuere. *Ec Gc Ka*.

SIT: cura filiorum *Px*.

MORTALIBUS: hominibus *Ap Ck Ef Er Fb Ga Ge Ka Ld Mj Na Pb Pn Ps Pt Vd Vh* | uiris *Px* | in quibus *Vh*.

UITAE CURA RETINENDAE: ut uiuant *Fd Vf* | ut uiuant diu *Mj Pp* | ut non cito moriantur *Ap* (*Cc*) *Ck Ct Ge Lh Pk Pp Pq Ta Vc* | ut diu uiuant in saeculo *Cg* | ut diu durent in saeculo *Ap Cc Ck Ge* | ut diu durent in saeculo et non cito moriantur *Ap Er Fb Pb Pn Ps*.

O TE: Boetius *Ta* | Boeti *Ap Cc Cg Ck Ge Ld Lh* | utinam *Pp* | dico *Lb Pq* | dicam *Va* | interiectio est dolentis *Pt*.

TUA BONA: per *Cc Cg Ck Ge Pp* | esse *Ge* | sapientiam *Ta* | tantum *Vh* | quae tibi sunt *Lh*.

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497 tu[1]] om. *Cg*. **508** forma] formam *Bd.* | formale] formalem *Vd.* **517** scientiae] sapientiae *Ka*. **530** diu durent[2]] dicarent *Ap*; diu uiuant *Er Fb*.. | durent[2]] uiuant *Er.* | saeculo[2]] aeuo *Fb.*

II prosa iv

COGNOSCAS: cognosceres *Lh Ta* | possis cognoscere *Ap Cc Cg Ck Ge*.
FELICEM: dixerim *Af Ap Cc Cg Ck Ct Er Fb Ge Kc Lh Pn Pp Pq Ps Pt Ta To Vc Vd* (*Vf*) | dicam *Bd Pd Pk* | dico *Pc* | dixisses *Ka* | illum *Pc* | te *Lh* | dixerim te esse *Ld* | dixerim esse *Pb* | esse dixisses *Px* | o fortunatos, si sua bona norant, agricolas *Pc Pk Pp* | Felicem in eo poteris scire te esse. *Vh* | In eo potes scire esse felicem. *Ec Fd Ga Gc Na*.
CUI: tibi *Ap Cc Cg Ck Eb Er Fb Ge Pb Pn Ps* | tui *Ka* | Boetio *Fd Ld Vf* | diceres *Go*.
SUPPETUNT: occurrunt (*Cc*) *Cg Ck Ct Ge Lh On Pc Pd Pk Pp Pq Vb Vc* | adsunt *Af Ap Fb Fd Kc Ld Mo Pb Pp Ps Pt To Vf* | restant *Lb* | conueniunt *Vb* | abundant *Bd Ed Pm* | superabundant *Ap Cc Ck Ge Ps* | supersunt *Vd* | tibi abundant *Ga Na Vh* | praesto sunt *Ap Cc Cg Ck Ct Eb Ed Er Fb Ge Ka Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Px Ta Va Vc Vh* | tibi praesto sunt *Ef* | ita *Pd* | ea bona *Ld* | Praesto sunt socer, uxor, filii. *Mf*.
ETIAM – CARIORA: quia fortuna tibi reseruauit amicos uiuos, parentes et familiam *Cg*.
NUNC: adhuc *Ap Eb Ec Ed Fb Fd Ga Gc Ka Lh Na Pm Pp Px Ta Va Vd Vh* | in exilio *Mh*.
QUAE UITA: in praesenti sc· quia multam curam assumunt mortales, ut retineant ipsam *Ap Cc Ck Ge Pb Pn Ps* | Quae in uita hominum nullus dubitat cariora esse, ea adhuc tibi reseruantur a deo. Et tunc hoc argumento ostendit, quod multo pretiosiores sunt boni uiri, qui nobis sunt cari, quam uita praesens, quia ista deficit. Illi, si boni fuerint, perpetuo durant. *Ap Cc Ck Ge Pb Pn Ps* | Hoc argumento ostendit, quia multo pretiosiores sunt uiri boni, qui nobis sunt cari, quam uita praesens, quia uidelicet ista deficit. Illi, si boni fuerint, perpetuo durant. *Af Bc Er Fd Kc Lc Lh Mj Pp Ps* (*Pt*) *Ta Vd*.
QUAE: amicos *Ap* | amici *Vd* | illa *Ct* | ea *Ap Lb* | uxor, socer, filii *Pd* | socer et duo filii *Lh* | uxor, socer, duo filii consules *Pc Pk* | socerum et filios *Fd* | uxor, socer, et duo filii *Eb Ec Gc Ka Vh* | uxor, socer, liberi, in quibus post tribulationem habere poterat solamen *Pp* | filii sublimati, uxor incolomis, tu ipse in propria manens patria, socer Symmachus uiuens *Ec Gc Ka Lh Va*.
UITA: in *Ap Cc Ck Pb* | in hac *Eb Ec Ef Ga Gc Na Vh* | sua *Vh* | ipsa *Vd* | praesenti *Er Fb Fd Kc Ld Lh Pp Ta To Va Vd Vf* | praesentis *Af*.
DUBITAT (DUBITET *Bd* | < DUBITET *Ga*): dubitat *Bd*.
CARIORA: tibi *Fb*.

9. Quare sicca iam lacrimas; nondum est ad unum omnes exosa fortuna nec tibi nimium ualida tempestas incubuit quando tenaces haerent ancorae quae nec praesentis solamen nec futuri spem temporis abesse patiantur.

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539 o…agricolas] Verg. *Georg.* 2.458

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539 norant] uorant *Pp*. **540** potes] potest *Ga Gc*. | esse[2]] te *Ec Gc*. | felicem] filicem *Fd*. **554** curam] om. *Cc*. | assumunt] assument *Ap Pb*. **556** argumento] argumentum *Cc Ck Ge Ps*. **557** sunt[1]] sint *Ap Pb Pn*. **558** fuerint] fuerint et in bonitate permanserint *Ps*. | durant] durabunt *Ps*. | Hoc] om. *Bc*; hic *Er*. **559** argumento] argumentum *Af Mj*; om. *Er*. | quia] quod *Er*. multo] om. *Af*. | pretiosiores] pretiores *Af Bc Lh*. | sunt[1]] sint *Er*; om. *Fd Kc Mj Ps Vd*. **560** quam] qui *Lc Ps*. | quia uidelicet] et licet *Lc*; (...) uidelicet *Ta*; et uidelicet *Fd*; quia *Er*; qui iam uidelicet *Vd*. | deficit] deficiant *Lc*. | Illi] illi uero *Af Lh Ta*. | si] sibi *Pt*. | si…fuerint] om. *Lc*. | perpetuo] perpetuo inquit *Lc*. | durant] perdurant *Er*; durent *Pt*. **566** uiuens] om. *Va*; «...» *Lh*.

QUARE: ΠΡΟΤΡΟΠΗ *gl.* exhortatio *Ka Lh Vd* | in *Ap* | idcirco *Eb Fb Ka Lh* | simul *Vb* | ideo *Ga Ld Mj Pn Pp* | pro qua re *Pp* | propter quam rem *Pb* | propterea *Lh* | quia uiuit socer, uxor, filii *Fd Ld Vf*.

SICCA: cessa *Pb* | exterge *Pn Va Vd* | terge *Ct Ed Ef Fb Lh Mj Pc Pd Pk Pp Pq Vc* | imper{atiuum} *Er* | cessa flere *Af Ap Cc Ck Er Fb Ge Kc Ps Ta To Vd* | noli amplius lacrimari *Cg* | noli lacrimare *Ap Cc Ck* | noli clamare *Ge* | noli plorare *Pp* | cessa lacrimari *Eb Ec Gc Ka* | cessa lacrimare *Lh*.

IAM LACRIMAS: oculos *Pd* | oculos tuos *Ef Lh* | amplius lacrimari *Ap Cc Ck Ge Pb Pn Ps*.

LACRIMAS: ab oculis *Vd*.

NONDUM – FORTUNA: Nondum ex toto omnes exosa habet fortuna, quia amicos habes uiuos, et reseruauit tibi parentes tuos et familiam tuam. *Ap Ck Er Ge Pb Pn Ps* | Non adhuc fortuna omnes amicos tuos a te abstulit, usque ad unum amicum. *Mf* | nondum fortuna (...) ad te (...) omnes odendo *Vh* | Non usque ad te omnis odio habet. *Fb* | Nondum omnis odio habet ex toto fortuna, quia adhuc tibi fauet. *Pc Pk Pp Pq*.

AD UNUM: unatim *Ap Cc Ck Ge Pb Pn Ps* | simul *Pb Pn Va Vb* | tibi *Mb* | omnino *Ps* | penitus *Pp* | usque *Ef Fb Ld Pt* | hominem *Eb Ec Gc Ka* | finem *Eb Ec Ga Gc Na Vh* | usque ad unum *Ed Vd* | ex toto *Af Ap Er Fb Kc Lh On Pc Pk Pq Ps Pt Ta To Vc* | non ex toto *Pp* | ex toto, aduerbium est in hoc loco *Bd* | ad unum et in unum (...) qualitatiua uel nomina *Pd* | usque ad te unum tantummodo, quo etiam caeteros habeas amicos *Ec Gc Ka Mj* | Virgilianus est. *Mj* | nec unum \in omni/ prosperitate tua persecuta *Eb* | nec unum in omni prosperitate tua persecuta, non solum tamen unum *Ka* | non solum tamen unum hominem in omni prosperitate tua persecuta *Ec Gc* | bonum uel ad te solum, ut nihil aliud habeas, nisi unum bonum ·i· deus (*Ap*) (*Cc*) *Cg Ck Ge*.

OMNES (OMNIS *Vd*): uel omnis fortuna *Pp* | hom{ines} *Vh* | actus tuos *Ap Cc Ck Ge Ld Pb Pn Ps* | felicitates *Ct* | felicitates tuas *Pd Pp Va Vb* | amicos *Ka Mh* | amicos tuos *Vd*.

EXOSA: odibile *Kc* | odibilis *Af Pp Ps Ta To Vd* | odiens *Eb Ec Gc Ka* | despecta *Lb* | perosa *Vd* | abhominata *Mj* | abhominans *Ec Gc* | hazzontiu (OHG) *Mb* | leidsamota (OHG) *Vh* | te *Pc* | tui *Pq* | odio habuit *Lh* | quia adhuc fauet tibi *Ap Cc Cg Ck Ge Pb Pn Ps* | nondum omnes odit *Fd Ld Vf*.

FORTUNA: translatio metaforica *Pd*.

NIMIUM: supra modum *Eb Ec Gc Ka Lh Ta* | adhuc *Vh*.

UALIDA: fortis *Fb Ps*.

TEMPESTAS: tribulatio *Cg Ct Fd Ld Lh Pc Pd Pk Pp Pq Ta Va Vc Vf* | aduersitas *Eb Ka Mj* | persecutio *Vd* | tribulatio et angustia *Ap Cc Ck Er Fb Ge Mo Pb Pn Ps* | tempestas hoc est iniquitas et turbo malarum rerum, et metaforam sumit ab illis, qui paene periclitantur in mari *Ap Ck Ge Pb Pn Ps*.

INCUBUIT: ingruit *Af Ap Cc Cg Ck Fb Fd Ge Kc Ld Lh Mo Pb Pd Pn Pp Ps* (2x) *Ta To Vd Vf* | oppressit *Mb* | superuenit *Bd* | in ea foret *Vd* | accidit uel institit *Lh* | uenit, quia reseruat tibi uxorem et filios et ingenia et socerum tuum *Ap Ck Ge Ps* |

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579 filii] et filii *Fd.* **587** exosa] exosos *Ck Er Ge Pn Ps.* **588** et[2]…tuam] \et reseruat patrentes/ *Er.* **591** omnis] omnes *Pp.* | habet[2]] habe«n»t *Pp.* | toto] tota *Pq.* **597** tantummodo] modo *Mj.* quo] quin *Mj.* **601** ut] om. *Ge.* | habeas] habens *Ge.* **602** deus] deum *Cg.* **608** tibi] tibi fortuna *Cg.* **609** omnes] omnis *Fd.* **615** et metaforam] om. *Ge.* **616** qui] quae *Ps.* | paene] om. *Ps.* **619** reseruat] reseruauit *Ge.*

qua reseruata est tibi et uxor et filii et ingenia *Vb* | Incumbere proprie est res alienas ui possidere. *Pc Pk* | Incumbere est proprie res alienas tenere. *Lh*.
QUANDO: quoniam *Eb Ec Ed Fd Gc Ka Mj Pm* | quia *Go Vc Vh* | qui < quia *Lh* | si quidem *Af Fb Fd Kc Ld Pd Ps Pt Ta To Vd Vf* | pro quamdiu *Cg* | pro quando quidem *Ap Cc Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
TENACES: perseuerantes *Fb Lh Mo Pc Pk Pp Pq Ta Vc* | perseuerans *Pd* | firmae *Mh* | firmos *Px* | fidelissimi *Mj* | amici *Bd* | fortes *Vd* | a tenendo *Ed* | De Symmacho et de filiis dicit. *Vb* | De filiis et socero et uxore dicit translatiue. *Pd*.
HAERENT: manent *Ps* | tibi *Eb Er Fb Ka Mb Pd* | fixerunt *Vd* | adhuc *Er Fb* | adhuc socer, uxor et liberi manent iuxta te *Ld* | haec sunt illius prudentissimae confessiones, quas antea confessus est deum summum bonum esse et omnia regisse *Ec Gc Ka Lh Va*.
ANCORAE: amici *Pq* | filii *Eb Ec Gc* | socer, uxor *Pd* | socer, uxor et liberi amici *Fb* | soceri uel filii *Ef* | socer et filii *Ed Fd Ga Ka Na Pm Vh* | socerum uocat *Ck* | propinqui *Px* | amici uel socer *Vd* | Symmachus et filii *Va* | Metaforice ·i· a mari ad saeculum (*Cc*) *Cg Ck* | metafora a naufragio *Pc* | metafora a naufrago *Pk* | Symmach(i) et uxoris et filiorum *Er* | Symmachi et uxoris et filiorum, et metaforam sumpsit ex naufragio *Ap Ck Ge Pb Pn Ps* | inde anchora, quasi manus ancha ·i· curua *Ps* | Anchora est manus ferrea uel dens ferreus. *To* | quia sicut nauis anchora, sic et ille sustentatione amicorum retinebitur et saluabitur *Cg* | Anchora est dens ferreus nauis, qui iacitur in mare ad nauem retinendam. Anchoras tenaces dicit, quia quemadmodum retinetur nauis cum anchora, ita et ille sustentatione amicorum retinebatur et saluabatur. *Ap Ck Ge Pb Pn Ps* | Quemadmodum retinetur nauis anchora, ita et ille sustentatione amicorum retinebatur, sc· Symmachi filiorum et uxoris. *St* | Anchoras tenaces dicit, quia quemadmodum retinetur nauis cum anchor(...), ita et ille sustentatione amicorum retinebatur *Er* | Anchora dicta est ethimologia Greca, quod quasi manu hominis comprehendens scopulos uel harenas nauimque detineat. Nam cyra Grece manus, inde anchora quasi manus ancha ·i· curua. *Ap Ck Ge Pb Pn* | Anchora dens ferreus, ex Greca ethimologia nomen ducit, quia quasi manus hominis comprehendit scopulos uel harenas. Nam manus Grece cyra, et caret aspiratione. *Ec Gc Ka Lh* | socer, uxor, liberi, in quibus et in tribulatione et post poterat habere solamen *Af Ap Bc Ct Fd Kc Lc Mj Pc Pk Pp Pq Ps Pt Ta Vc Vd* | Anchora autem est dens ferreus, dicta a Greca ethimologia, quod quasi manus hominis comprehendat scopulos uel harenas nauemque detineat. Nam cyra Grece dicitur manus. *Af Bc Ct Fd Kc Lc Lh Mj Mo* (2x) *Pc Pk Pp Pq Ps Pt St Ta Va Vc* | Apud antiquos autem aspirationem non habebat. Nam ancyru dicebatur. Vnde apud

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648 Anchora…650 aspiratione] Isid. *Etym*. 19.2.15

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629 haec] hoc *Ec Gc Lh*; hae *Va*. **630** antea] ante *Ec Gc*. | summum] suum summum *Ec Gc*. **631** regisse] rexisse *Ec Gc*; regere *Va*. **637** metaforam] om. *Ge*. **640** nauem] nauim *Ap*. **642** saluabatur] saluabitur *Ck Ge*. **646** retinebatur] retinphatur *Er*. | manu] mani *Ck Ge*. **647** uel] et *Ap Pb Pn*. | nauimque] nauemque *Ap*; niumque *Pb*; niuiumque *Pn*. **649** ex] et *Ka Lh*. **650** uel harenas] uel \h/aren«:»as *Ec*; «...» *Lh*. | cyra] cyra dicitur *Ec Gc*. **651** socer] om. *Vd*. socer…liberi] uxor filii et socer *Lc*; uxor et filii *Pp*. | et[1]] etsi *Lc*. | tribulatione] tribus *Kc*. | et[2]] positus et idem *Lc*. | et[2]…poterat] potest *Pt*. | et[2]…652 solamen] om. *Kc*. | post] prosperitate *Ps*; in prosperitate *Ap*. | poterat] poteras *Pq*; poterit *Ap*. **652** solamen] spem solaminis *Lc*. Anchora…653 quasi] om. *Kc*. | autem] enim *St*; om. *Pp Pc*. **653** dicta] om. *St*. | a Greca] ad grec *Mj*; a greco *Bc*. | manus] manu *Lh Pq Vc*. | hominis] hominum *Bc*; hominis esse *Pp*; om. *St*. **654** comprehendat] apprehendat *Lh*. | uel] et *St*. | Nam] non *Bc*. | cyra] achira *Bc*; KYRA *St*. Grece dicitur] om. *Bc Ct Lh Pc Pk Pp Pq Vc*. | dicitur] dicitur latine *Af Lc Pt*; om. *St*.

maiores sine aspiratione profertur. *Va* | Anchora est dens ferreus ad similitudinem humanae manus factus, quo tenentur naues imminente tempestate, ne moueantur a uentis. Dicitur autem anchora quasi anchira. Chira enim Grece manus. Anchora autem ponit hic metaforice pro amicis. *Vd*.
QUAE: anchora *Ck Ge* | anchorae *Ap Cc Eb Er Fb Fd Ka Ld Pb Pn Pq Ps To Vd Vf*.
PRAESENTIS: temporis *Ap Cc Ck Er Fb Ge Pb Pn Ps Vb Vd* | uitae *Pd*.
SOLAMEN: auxilium *Vb* | adiutorium *Ct Ld* | consilium *Pq* | et in tribulatione constituitur, et postea potuit habere solamen *Eb Ka* | (in tribulatione) constitutus, et postea potuit habere ex illis solamen *Vh*.
FUTURI: solamen *Lh* | qui pro te orant *Ef*.
SPEM TEMPORIS: supplementum *Ap Cc Ck Er Fb Ge Pb Pn Ps* | recuperandi *Vd*.
SPEM: gidingi (OHG) *Ga Na*.
ABESSE: tibi *Ef Fd Ka Mb Mj Pq Va Vd Vh* | deesse *Ap Cc Cg Ck Er Fb Gc Ge Lh Mo On Pb Pd Pn Ps* | gibrestan (OHG) *Eb Ec Gc Lh Ta*.
PATIANTUR: permittunt *Pp* | permittant *On* | permittantur *Ta* | consentiunt *Ld* | concedant, perferant, permittant *Lh*.

10. Et haereant, inquam, precor; illis namque manentibus, utcumque se res habeant, enatabimus. Sed quantum ornamentis nostris decesserit uides.

ET HAEREANT: oratio *Pp* | ΠΡΟCΕΥΧΗ *gl.* oratio *Ka Ld Lh Vd* | uerba Boetii *Pd*.
ET: ut *Ef Ld Vh*.
HAEREANT: adhaereant *Pd* | maneant *Ga Ka Na Pt Px Vd Vh* | anchorae illae *Er* | mihi *Eb Ec Ed Ef Fd Ga Gc Ka Mj Na Pd Pm Vh* (2x) | utinam *Er* | semper *Vh* | fortiter *Mb* | utinam maneant illae anchorae *Ap* (*Cc*) *Cg Ck Fb Ge Pb Pn Ps* | utinam maneant illae anchorae iuxta me *Ld*.
INQUAM: dixi *Fd Ld Pt Vb* | Boetius *Lb Mb Pb To* | maneant *Er* | ego Boetius *Er Pp* | poeta *Px Vh* | Bo[etius] miser *Ck*.
PRECOR: opto *Ef Mj Va* | deum *Ld Pt*.
ILLIS: anchoris *Er Pd Ta Vb* | amicis *Cg Er Vd* | socero, uxore, filiis *Vf* | soceri et filiis *Vh* | anchoris ·i· amicis *Lh* | meis anchoris et amicis *Ap Cc Ck Ge Pb Pn Ps* | uidelicet socero, uxore seu liberis *Ld*.
MANENTIBUS: uiuentibus *Eb Ec Gc Ka Mj* | uindictam hanc retinentibus *Ap* (*Cc*) *Cg Ck Ge Pb Pn Ps*.
UTCUMQUE: quomodo *Px Vb* | qualiter *Vf* | qualiter cumque *Cc Ck Eb Ec Fb Gc Ge Ka Ld Mj Mo Na Pb Pd Pn Ps* | quomodo cumque *Cc Ck Ed Ef Ge Pb Pn Ps Vd* | quo quomodo *Bd* | pro quomodo *Pt* | quandocumque res sint praesentes *Er* | qualicumque dolores nos cruciant *Mb* | qualiter cumque est quomodo cumque *Ap*.
SE RES HABEANT: res sint praesentes uel meos euentus *Ap Cc Ck Ge Pb Pn Ps*.
RES: asperae uel prosperae *Pp* | euentus mei *Cg*.
HABEANT: erga me *Eb Ef Ka Mj* | contingat *Vd*.
ENATABIMUS: euademus *Af Ap* (*Cc*) *Cg Ck Eb Ec Er Fb Fd Gc Ge Ka Kc Ld Lh Mo Pn Pq Ps* (2x) *Pt Ta To Vd Vf Vh* | superauimus *Mb Px* | perueniemus *Ap* | liberabimur *Ap* (*Cc*) *Cg Ck Ge Pn Ps Va* | superabimus *Lh* | transibimus *Pp* | saluabimur *Fb* | euadere poterimus *Ta* | natando *Vb* | ad portum *Eb Ec Ed Gc Ka Mj Pm* | ista mala euademus *Pp* | est metafora *Fb* | metafora a mari ad saeculum *Vb* | metafora maris ad saeculum *Ct Lh Pb Pn Pq Ps Vc* | seruat metaforam *Vd* |

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683 maneant] maleant *Pn*. **700** euademus] enademus *Er*. **705** metafora] meatum *Pb*.

exempla istius fortunae, et seruat praelationem naufragii *Ap* (*Cc*) *Ck Ge Pn Ps* | exempla fortunae *Er Fb* | omnia aduersa superamus *Ec Gc* | omnia aduersa superabimus *Ka Mj* | absoluemur ab his uinculis, euadere poterimus *Pd*.

QUANTUM ORNAMENTIS: Quibus uerbis amissas deflet pecunias. *Mj* | ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh Vd*.

QUANTUM: quia magna pars *Bd* | peruenit *Ap Cc Ck Ge Pb Pn Ps* | adhuc tamen est *Vd*.

ORNAMENTIS: in *Ef* | de *Bd* | decoris *Ap Cc Ck Ge Pb Pn Ps* | decus *Ct Fb Ld Lh Pk Pq Ta* | pecuniis *Ec Gc Mj* | in pecuniis *Eb Ka* | decus uel decoris *Pd* | decori nostro *Cg* | dignitatibus *Va* | de pulchritudine *Pt* | aliquid quod me constringent *Vd*.

DECESSERIT (ABSCESSERIT *Ga*): decreuerit *Ap Bc Cc Cg Ck Ge On* | abierit *Ed Fb* | abscesserit *Na Vb* | abcesserit *Ka Vh* | auerterit *Pd* | defecerit *Eb Ka Mj* | recesserit *Ap Lh Pb Ps Ta* | transierit *Mb Px Vh* | minuitur *Ld* | euasererit *Mf* | diminutum sit *Pp* | imminutum sit *Bc* | minus sit *Lh Ta* | dana- (OHG) *Mh* | nobis *Ef* | quia macerat nimium *Pt* | quantus profectus transierit *Ka Lh Va* | quantus transiuit profectus *Ec Gc* | quantum defuerit uel desit modo, quia multa perdidisti *Ap* (*Cc*) *Ck Ge Pb Pc Pk Pn Pp Ps Vc*.

UIDES: tu *Ap Ka* | magistra *Er* | o magistra *Ap* (*Cc*) *Cg Ck Fb Ge Ld Pb Pn Ps Pt*.

11. Et illa: Promouimus, inquit, aliquantum si te nondum totius tuae sortis piget. Sed delicias tuas ferre non possum, qui abesse aliquid tuae beatitudini tam luctuosus atque anxius conqueraris.

ILLA: philosophia *Pb Pp Vh*.

PROMOUIMUS: te *Ps* | nos *Ld* | tibi *To* | profecimus *Af Bc Eb Ec Ed Fb Ga Gc Ka Mf Na Pb Pd Pm Pq Pt Ta Vd Vf Vh* | perfecimus *Ap Kc Mj Pn Ps Px* | protulimus *To* | accessimus *Ct Pq Ta Vc* | procedemus *Ef* | procedimus *Ed* | processimus *Ap Ec Gc Ka Lh Mf Pp Px Vh* | profuimus *Pd* | propinquauimus *On* | demonstrauimus *Pp* | framdigumes (OHG) *Vh* | quia ait enatabimus *Eb Ec Pm* | quia ait enatauimus *Gc* | commouimus cite *Er* | progressi simus *Ck* | progressi sumus *Cc Ge* | plus ab illa *Mb* | ad consolationem *Ct Lh Pq Ta* | te ad consolationem *Lh Pk Pp Ta Vc* | te ad meliora *Vd* | te consolationi reddendum *Cg* | ad consolationem summendam *Fb* | perfecimus ad consolationem *Va* | te ad consolationem reddendam *Cc Ck Ge* | te sc· ad consolationem retinendam uel reddendam *Ap* | ad consolationum recipiendum *Er* | ad consolationem reddendam *Pb Pn Ps* | de tua infelicitate *To* | te ab anxietatis dolore *Lb* | Seruat metaforam, quia dixit anchorae. *Af Ap Bc Fb Kc Mj Pp Ps Ta Vd* | Profecimus, quia narrauimus. Seruat metaforam anchorae. *Fd Ld* | Progressi sumus iam aliquod, quando te non ex omni felicitate desertum, si te non iterum piget totius tuae sortis, uel progressi sumus, quia hactenus cognouisti non totum perdidisse te. *Ap Ck Ge Va* (*Vb*).

INQUIT: illa *Pt*.

ALIQUANTUM: aliquantulum *Ef* | aliquid *Pb* | paulisper *Cg* | in te *Vh*.

NONDUM: iterum *Ap* | incumbere iterum *Cc Ck Ge*.

SI TE – TOTIUS: non penitet felicitatis tuae causam agnoscere *Va* | si solamen omnium habes aduersitatum, quod tamen nondum habes *Ec Gc Ka* | fortuna tua

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721 defuerit] defuerint *Cc.* | quia] quoniam *Ps.* | perdidisti] perdidimus *Pc Pk Pp Vc*. **742** metaforam] metafora *Bc*. | quia] quam *Ta*. | anchorae] anchora *Bc*. **744** aliquod] aliquid *Va.* | omni] omni parte contigit omni *Va*. **745** progressi sumus] progressimus *Va.* | cognouisti… 746 non] non cognouisti non *Ck.* **746** perdidisse] perdisdisse *Ck*; < perdisdisse *Vb*.

duceret te in disperationem *Cc Ck Ge Ps* | si fortuna tuae sortis iterum non ducet te in desperationem *Ap* | si non est onerosum, quod ad tantum infortunium deuenisti *Af Ap Bc Kc Mj Pp Ps Pt Ta To Vd* | tibi non esse onerosum decus quod ad tantum infortunium deuenisti *Ap* (*Cc*) *Ck Ge Lh Pb Pn Pq Ps Vc* | si nondum oblitus est tui, quod homo sis rationabilis, uel si non ex toto insipientia pigrescis *Pp* | si nondum oblitus es, quod homo rebellis et sapiens es, uel si non ex toto pigrescis in sapientia *Lh Pq Ta Vc* | si te iterum illud non reddat mestum, quod ex toto non arridet tibi integritas felicitatis *Ap* (*Cc*) *Cg Ck Ge Ps Va Vb* | profecimus aliquantum ad emolumentum tuae consolationis *Va*.

TUAE SORTIS: uitae *Pp Ta* | fortunae *Ed Ef Fb Lb* | euentus *Ed Ga Ka Lh Mh Na Pm Ta Vh* | responsionis *Mj* | casus *Eb Ka Lh Ta* | aduersae fortunae *Pq* | tui euentus *Fd Vf* | tui casus *On* | tuae aduersae fortunae *Bd* | fortuna tua *Ap Pb Pn* | quae ex sorte contigerit *Mb* | responsionis, quia dixit quae uoles, ut responsurum rogato *Mf* | quae tibi intulit fortuna *Pc* | tuae bonitatis ·i· tui casus et euentus, quia sortem sc· tibi intulit fortuna *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | casus et euentus uel defectus deliciarum, quas tibi intulit fortuna *Cg* | sors pars est unius cuiusque rei, quae sortitur *Ap*(2x) *Cc Ck Ge* | tui casus, quem tibi fortuna intulit *Er Fb*.

PIGET: taedet *Fb Fd Ld Mo Pt* | reminisci *Af Pd Pq Vb Vf* | teget (!) *Pp* | pigritat *Ap* | penitet *Eb Ed Ga Ka Kr Na Pm Vh* | quia putas cuncta bona tua nondum perdita (...) *Vh*.

SED: nunc *Ed Px*.

DELICIAS TUAS: dina zarti (OHG) *Mb*.

DELICIAS: teneritudinem *Fd Kc Ld Pp Pt Ta Va Vd Vf* | teneritudines *Fb* | temeritudinem *Af Ps* | temeritates *Ap* | delicationes *Eb Ed Ga Ka Na Pm Vh* | qui tam delicatus es *On* | teneritatem tuam *Pb Pn To* | temeritatem tuam *Ap* | deliciosum hominem *Px Vh* | tam deliciosum hominem *Ed Fb Ga Na* | deliciae dicuntur, qui delectentur homines *Ck Ge* | tam deliciosum hominem, qui ob diuitias tristaris *Pc Pk Pp Va*.

TUAS: homines *Cc*.

FERRE: tolerare *Ps* | sustinere *Ap Cc Ck Ge Pd* | patienter portare *Va*.

NON POSSUM: impatientiam sustinere non possum, quia deliciae fecerunt te pusillanimem *Lh Ta*.

QUI (QUIN *Pq*): uel qui *Pq*.

ABESSE ALIQUID: quia quantum, ait, ornamentis nostris decesserit, uides *Pm* | quia ait quantum ornamentis nostris decesserit, uides, quibus uerbis amissas dolet pecunias *Ec Gc Ka* | quia ait enatabimus, et quia quantum, ait, ornamentis nostris decesserit, uides *Ed*.

ABESSE: deesse *Va Vb* | Nollem aliquid tuae beatitudini deesse, dum talia remanent tibi. (*Cc*) *Ck Ge Va*.

ALIQUID: diuitias *Eb Ec Gc Ka* | parum *Vh*.

BEATITUDINI: prosperitati *Lh Ta* | felicitati *Eb Ka* | felicitati perpetuae *Er Fb Ld* | felicitati, quam olim habuisti *Ap Ck Ge Pb Pn Ps* | quam olim habuisti *Cg*.

TAM: multum *Lh Ta*.

LUCTUOSUS: querulus *Lh Ta* | plenus luctu *Ap* (*Cc*) *Cg Ck Er Fb Ge Ld Mo Pb Pn Ps Pt Va Vb Vd* | querimoniis et querelis *Pd* | querimoniis et anxiis plenus *Ap Ck Ge Pb Pn Ps*.

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753 si] sicut *Af*; si tibi *Bc*. | est] est adhuc *Mj*. | tantum infortunium] tantam fortunam *Pt*. **758** illud non] om. *Ap Cc Cg Ck Ge Ps Vb*. | reddat] reddit *Va*. | mestum] mestat *Ps*. **765** quia] quae *Ap Cc Pb Pn*. **766** sortem] sorte *Cc*. **786** nostris] om. *Ec Gc*. **790** remanent] manent *Va*. **792** perpetuae] perphetiue *Er*. **793** quam[1]] quia *Ge*.

II prosa iv

ANXIUS: tristis *Fb Ld Lh Ps Pt Vb Vd* | tristes *Er* | sollicitus *Lh Ta Va*.
CONQUERARIS (\CONQUERERIS/ *Pt*): uel conquereris *Pq* | causaris *Ap Cg Ck Er Ge Ld Pb Pn Ps Pt To* | causeris *Va Vd* | murmures *Mj Vh* | murmuras *Ef Ka* | murmur{as} *Ga Na* | querelaris *Fb Mo Pp* | querelas facis *Vb* | cotidie *Mb* | lamentaris *Ka Lh Ta* | plangis *Px* | incusas *Eb Ka Lh*.

12. Quis est enim tam compositae felicitatis ut non aliqua ex parte cum status sui qualitate rixetur? Anxia enim res est humanorum condicio bonorum et quae uel numquam tota proueniat uel numquam perpetua subsistat.

QUIS: homo *Cg Ck Er Fb Ge Ld Pb Pn Ps Vh* | felix *Lh Ta* | homo est *Ap* | qui habeat *Ct* | in mundo *Ec Ef Fd Gc Ka* | mundo *Eb*.
COMPOSITAE (COPIOSAE *Pc Pk*): compositae *Pc Pk* | copiosae *Er Fb Pp Ta Vd* | cultae *Vf* | excultae *Af Fb Fd Kc Lh Mj Pp Ps Ta* | exornatae *Fb Lh Mf Pp Px* | decoratae *On* | ornatae *Af* (*Cc*) *Eb Kc Ps Ta To Vd* | multiplicis *Vd* | exultatae *Vd* | abundantis *Lh* (*Na*) *Ta Va* | plenae *Ec Gc* | ordinatae (*Ed*) *Vh* | plene ornatae *Ap Cg Ck Ef Ge Ka Vb* | tam bene ordinatae *Bd* | multae *Fb* | cumulatae *Pp* | Composita res dicitur, quae tota ad uotum uenit. *Pd* | bene positae ·i· nullus habet tam affluentem felicitatem *Pd* | liberum est *Pd*.
FELICITATIS: affluentiae *Pp* | multae affluentiae *Ap Er Pb Pn Ps*.
UT NON: nisi *Eb Ec Gc Ka* | ut non patiatur aduersa *Cc Cg Ck Er Fb Ge Ld Pb Pn Ps* | ut non aliqua ex parte aduersa patietur *Ap* | cui non aliqua accidant aduersa, cum quibus mens rixandum habeat et pugnandum *Ec Gc Ka*.
STATUS: aduersitate *Mj* | aduersitatis *Ef Ec Gc Vh* | suae mentis *Ps* | conuersationis *Lh Ta* | suae substantiae *Va* | electionis *Eb Ka*.
QUALITATE: modo *Fd Ld Pp Pt Vf* | habitu *Ps*.
RIXETUR: discordetur *Ap Cc Cg Ck Fb Ge Mo Vb* | discordet *Ap Ct Er Ld Lh On Pc Pk Pp Pq Ta Vc* | tristetur *Mj* | contristetur *Af Ef Fd* | contendat *Bd Vd Vh* | litiget *Eb Ka Lh* | causetur *Lh Ta* | bage (OHG) *Px* | querelam deponit ille *To* | nemo *Pd* | nullus *Fb Ld* | nullus discordet *Pb Pn Ps* | contrarietatem patiatur *Lh Pc Pk Pq Va Vc*.
ANXIA: angusta *Ct Lh Pp Pq Ps* | angustia *Pc Ta Vc* | angustata *On Pk* | stricta *Mj* | dubia *Ap Cc Cg Ck Eb Er Fb Fd Ge Ld Mb Mo On Pb Pn Ps Pt Vf* | constricta *Ed Ef Ga Ka Na Pm Vh* | sollicita *Fb Mo Va* | tristis *Ap Cc Ck Ge Mo Pb Pd Pn Ps To Vb Vd* | accensa *Fd Ld* | turbulentia *To* | dubialis mutalis *Pd* | fluctuans *Ap Cc Cg Ck Ge Pb Pn Ps* | Anxia res est, quia non agit humana conditio, quod uult. Nihil enim in humanis adinuentionibus ex utraque parte perfectum. *Va*.
RES: temporalis *Ta* | substantia temporalis *Ct Fb Pc Pp Pq Va Vc*.
CONDICIO: natura *Fd Pt Vf* | lex *Pb Pc Pk Pp Pq Ps Ta Va Vh* | ius *Pb* | constitutio *Ps* | fors *Mo* | substantia *Ta* | prolatio *Pd* | dispositio *Er Va* | formatio *Ap* | lex imposita *Ka* | lex incomposita *Eb Ec Gc* | lex ·i· substantia *Ct Vc* | ordinatio, natura *Fb Ld*.
BONORUM: honorum *Ef Mj*.
QUAE: substantia *Pc Pk Pp* | conditio *Ap Mj Pb Vd Vh* | talis *Bd* | talis est *Ps* | conditio uel fortuna *Pd* | talis res *Pq* | illa est res *Er Fb Ld* | conditio bonorum *To* | desiderium hominis *Pb*.
TOTA: simul *Eb Ec Fd Gc Ka* | uel pleniter, uel ad uotum *Vb* | ad uotum hominum *Pd*.

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819 aduersa] aduersas *Ld*; aduersae *Cc Ck Ge*; aliquando aduersa *Cg*.

II prosa iv

PROUENIAT (PERUENIAT *Fd* | PREUENIAT *Ga*): uel perueniat *Ga Go* | uel proueniat *Fd* | contingat *Vd* | biquimit (OHG) *Eb Ec Gc Lh Ta* | homini *Ef Mj* | alicui *Vd* | cuiquam *Vh* | accedat ad quemlibet *Ap Cc Cg Ck Ge Pb Pn Ps* | secundum desiderium hominis *Ap Cc Cg Ck Er Fb Ge Ld Pb Pn Ps* | ut nihil desit *Lh Ta* | Rethorica argumentatione ostendit omni homini aliquid contrarium esse. *Lh Pc Pk Pq Ta Vc*.
NUMQUAM: quae *Ps*.
SUBSISTAT (CONSISTAT *Pf* | PERSISTAT *Mj* | SISTAT < PERSISTAT *Ef*): uel subsistat *Pf* | perdurat *Eb Ka Lh Ta* | perduret *Ec Gc* | permaneat *Ap Cc Cg Ck Er Fb Ge Ld Mo Pb Pn Ps* | perseueret *Va* | cum illo *Ef* | cum homine *Fd* | si tota proueniat *Ed Mj Pm* | cum homine, si tota proueniat *Ec Gc Ka*.

13. Huic census exuberat, sed est pudori degener sanguis; hunc nobilitas notum facit, sed angustia rei familiaris inclusus esse mallet ignotus.

HUIC CENSUS EXUBERAT: alicui pecunia habundat *Mf* | Reddit causam cur totum non proueniat. *Eb Ec Gc Ka Mj* | Exponit quemadmodum numquam proueniat. *Er* | Exponit naturam de exemplo, quomodo uel numquam tota proueniat, uel numquam perpetua desistat. *Ap Ck Ge Pb Pn Ps*.
HUIC: homini *Af Ap Fd Kc Lb Pb Pd Pp Ps Pt Ta Vd Vf* | alii *Px Va Vh* | alicui *Eb Ec Ef Fd Ga Gc Mj Na To* | cuilibet *Cg Ct Lh Pq Vc* | alteri *Vd* | quidem *Vd* | uni homini *Bd* | homini *Ld* | a genere ad speciem *Af Ap Bc Fd Kc Pp Ps Vd Vf* | cuilibet patrimonium ubertim affluit *Ap Cc Ck Er Ge Pb Pn Ps*.
CENSUS: substantia *Af Ap Bc Fb Kc Mo Pd Ps To Va* | substantiae *Vd* | abundantia *Vb* | pecunia *On Pp Vf* | diuitiae *Ct Lh Pc Pk Pq Ta Vc* | thesaurus *Ct Eb Lh Pc Pk Vc* | lucrum *Cg* | redditus *Px* (*Vh*) | pecuniae *Ld* | possessio *Vb*.
EXUBERAT: abundat *Bd Ed Ef Fb Fd Lh Mj Mo Pd Pp Pq Ta To Vb Vd* | crescit *Pt* | crescit super *Vf* | supercrescit *Ld Vf* | supercellit *Eb Lh* | superabundat *Pb* | ubertim fluit *Fb* | ubertim affluit *Mo*.
EST: illi *Ap Ef To Va*.
PUDORI (PUDOR *Ck*): uel pudore *Ck* | datiuus *Pb* | ad pudorem *Eb Ec Fb Fd Ld Mj Vf* | uerecundiae *Lh Mf Vb* | ad uerecundiam *Va*.
DEGENER SANGUIS: ignobilitas generis *Ap* | ignobilis origo *Er Fb* | ignobilitas illius hominis *Cg* | Ignobilitas est ei pudor et uerecundia. *Ap Cc Ck Ge Pb Pn Ps*.
DEGENER (DE NEGER *Ap*): ignobilis *Bd Eb Ed Fd Ld Mf Mj Pm Pp Pt Ta Va Vb Vf* | ignobilis est *Vd* | ignobilitatis (*Ed*) | dissimilis *Pd* | pro gen{ere} *Mf* | quod ignobilis est *Ef* | inhoneste uiuendo *Cg* | ignobilis, dissimilis a genere *Lh* | dissimilis a suo genere *Fb* | Degener dicitur ignobilis, licet ab uno genere nat(us tamen) inhoneste uiuit. *Lh* | Dissimilis a suo genere et maxime in malam partem accipitur ignobilis sc· inhoneste uiuendo. *Ap Cc Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc*.
SANGUIS: origo generationis *Ld* | origo quod sc· ignobiles sunt *Ap Ck Ge Pb Pn Ps*.
HUNC: alium *Eb Ef Fd Lb Ld Mj Pt Px To Va Vb Vd Vf* | alterum *Ap Ct Lh Pq Ta Vc* | quemcumque *Pp* | accipitur *Pd* | alterum hominem *Cg* | alterum hoc est aliquem econtrario *Ap Ck Ge Pb Pn Ps*.

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851 contrarium esse] deesse *Pq*. **863** totum] tota *Eb Ec Gc*. **866** desistat] subsistat *Pb Pn*. **869** a] ad *Bc*. **880** ignobilis] ignobiles *Er*. **886** et] om. *Ge*. | in malam] non in aliam *Pb*. **889** ignobiles] ignobile *Pb*. **892** alterum[2]] altum *Pn*. **893** econtrario] ac contrario *Ap*.

II prosa iv

NOTUM: clarum *Ap Cc Ck Er Fb Ge Pn Ps* | celebrem *Ap Cc Cg Ck Ct Eb Ec Gc Ge Lh Mj Pc Pk Pp Pq Va Vc* | cognitum *Pd* | insignem *Lh Ta* | illustrem *To* | famosum *Ap Cc Ck Ge Va* | maran (OHG) *Ef* | gecy (OE, = gecyþde?) *Ps*.
FACIT: demonstrat *Bd* | omnibus *Vd* | quod nobilibus ortus est *Ld* | quod nobilius est parentibus *Er* | quia nobilibus ortus est parentibus *Fb* | quia nobili genere ortus uidetur *Fd Ld Vf* | quod nobilibus parentis est ortus *Ap Ck Ge Pb Pn Ps*.
ANGUSTIA – INCLUSUS | paupertate temporalis substantiae asstrictus *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | patrimonii facultatibus modicus uel astrictus *Ld* | pro angustia rei familiaris paupertatis. Magis uult intus includi, quam in publico cum ceteris conuersari. Publicae res diuitum sunt, qui rerum abundantia semper in publico ·i· coram multis uti solent. Res familiares pauperum sunt, qui pudore paupertatis familiariter intus sese includentes occultant, nolentes in publico cum ceteris morari et multos recipere, facultatem non habentes. *Ec Gc Ka*.
ANGUSTIA: prae *Mb* | ex *Vh* | in *Ed Ga* | paupertate *Er Fb Go Ld Lh Pp Px Ta Vd* | paupertatem *Mo* | paupertas *On* | paupertatis *Va* | tenuitate *Ap Cc Ck Ge Pb Pn Ps* | paupertate patrimonia *Pt* | paruitate inopia *Pq* | in paupertate *Ed Ef Pm* | penuria domesticarum rerum in diuitiis *Mf* | inopia uel parcitate census *Bd*.
REI FAMILIARIS: domesticae *Pc Pd Pk Pq Ta Vc* | domesticis *Px Vh* | substantiae *To* | diuitiarum *Ef Na* | patrimonii *Ap* (*Cc*) *Ck Er Ge Pb Pn Ps* | supellectilem *Vd* | substantiae temporalis *Ct Lh Vc* | paupertatis dominicae *Ap Cc Ck Ge* | paupertatis domesticae *Cg Vb* | patrimonii domesticae *Fb* | domesticae proprietatis *Pp* | facultatibus modicis *Fd Vf* | paucarum rerum *Mj* | domestica re, uel diuitiis paucarum rerum *Eb Ec Gc* | nobilitatis *Ec Gc* | unius rei ·i· nobilitatas *Eb* | Publicae res sunt diuitum, qui rerum habundantia in publico coram multis uti solent. *Mj* | Res sunt pauperum, qui pudore paupertatis familiariter intus sese includentes occultant, nolentes in publico cum ceteris morari et multos recipere, facultatem non habentes. *Mj*.
INCLUSUS: adstrictus *Af Ap Er Fb Fd Kc Pp Ps Pt Ta To Vf* | districtus *Pp* | carceratus *Bd* | oppressus *Lh Ta* | coartatus *Pd* | artatus *Cg* | quasi artatus *Ap Cc Ck Ge Pb Pn Ps* | angustatus *To* | constrictus *Vd* | detrusus *Eb Ec Gc*.
MALLET: magis uellet *Ld Vb Vd* | propter infortunium *Pp* | prae pudore *Cg* | pro paupertate *Pp* | magis uellet esse incognitus *Va*.
IGNOTUS: ignobilis *Go Mj* | degener *Ct Pq Ta Vc* | non notus *Cc Cg Ck Ge* | quam cognitus *Er Fb Fd Ld* | quam notus *Vf* | quam nobilis *Bd* | non bene notus *Pd* | non notus quam cognitus in tali paupertate *Ap Pb Pn Ps*.

14. Ille utroque circumfluus uitam caelibem deflet; ille nuptiis felix orbus liberis alieno censum nutrit heredi; alius prole laetatus filii filiaeue delictis maestus illacrimat.

ILLE: quilibet *Ap Cc Ck Er Fb Ge Pb Pn Ps* | alius *Ct Eb Ef Ka Mj Pp Pq Px To Vd* | homo *Cg* | tertius *Fd Ld Vf* | alius homo *Pt*.
UTROQUE: diuitiis et nobilitate *Eb Fd Go Ld Lh Mf Pp Pq Ta Va Vf* | nobilitate et diuitiis *Er Pd Vd* | nobilitate uel substantia *Fb* | utraque re nobilitate et diuitiis plen[u]s *Vb* | censu et nobilitate *Bd* | nobilitate et censu *Vh*.

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899 parentis] > parentibus *Ps*. | est ortus] om. *Pb*. **901** rei…902 familiaris] om. *Ec Gc*. **902** intus] om. *Ec Gc*. **905** familiariter] familater *Gc*. **915** modicis] modicus *Fd*. **921** adstrictus] astrites *Er*; adstinctus *Ps*. **928** notus] motus *Ap*.

II prosa iv

CIRCUMFLUUS: abundans *Af Ap Eb Ec Ed Ef Fb Fd Ga Gc Kc Ld Lh Mf Mo Na Pp Ps Ta Vd Vf* | circumseptus *Pp* | exuberans *Mb* | diues *Pt* | circum positus *Ps* | ornatus *Va* | circum abundans *Pd* | circumseptus et diuitiis et nobilitate *Ct Pc Pk Vc* | diuitiis et nobilitate carnis clarus *Ap Cc Ck Ge Pb Pn Ps* | diuitiis et nobilitate praeclarus *Cg* | diuitiis nobilitate abundans *Mj* | nobilitate et pecunia abundans *To* | domestice diuitiis *Ed*.

CAELIBEM: uirginalem *Vb Vh* | castam *Af Ap Cc Cg Ck Fb Fd Ge Kc Lb Ld Mf Mj Mo Pp Ps Pt Ta To Va Vd Vf* | castum *Pt* | caelestem *Af Fd Kc Lb Ld Mb Pp Ps To Vd* | solitariam *Ap Ck Fb Ge Lh Mo Pc Pd Pk Pp Pq Ta Vc* | sterilem *Af* (*Ga*) *Ka Kc Na Pc Pp Ps Ta Vd* | caelo beatus *Eb Lh* | quia castus permanet exspectando mulierem, quae ei sit apta *Pt* | quia non habet uxorem *Cc Cg Ck Ge* | quia non potest habere uxorem *Ap* | quia non habet ingenuam uxorem *Go* | quia non habet liberos *To* | non inueniens similem sibi uxorem *Fd Ld Pt Vf* | quia non est matrimonio iunctus *Ap Ck Ge* | quia non est iunctus matrimonio. Non enim ualet ducere uxorem. *Ct Lh Pc Pk Pp Pq Ta Vc* | quia non potest nubere, uirile membrum non erigit se *Mj* | quia nuptiis non potest uti *Mf* | quia nubere non potest, et quia non habet filios *Ec Gc* | quia non habet filios, uel non potest uxorem ducere *Lh* | quia non potest uxorem ducere *Ec Ef* (*Ga*) *Gc Na Px* | qui non potest uxorem habere *Pp* | Celebs uita est, quasi caelo digna. *Ed* | Celebs dicitur caeleste[m] uitam ducens ·i· castam. *Vd* | Caelebs dicitur quasi caelestium uitam ducens, quia superi non ducunt uxores. *Ef* | non habens uxorem, quia licet inuitus castitatem seruat, quoniam non potest inuenire suis natalibus dignam *Af Ap Bc Kc Pp Ps Ta To Vd* | quia non licitum est ei uti coniugio matrimoniali *Ct Er* | uitam solitariam et uitam angelicam, quia non licitum est ei uti coniugio matrimoniali *Ap Ck Ge Pb Pn Ps* | Celebs dicitur caelestem uitam ducens, et celebs dicitur uirgo, quia non possunt exercere uxorium officium, et tractum est ab angelis, qui in castitate permanent. *Ap Ck Ge Ps Vb* | Quia uxorium non potest exercere officium, licet nobilitate et diuitiis abundet, deflet. Caelebs autem est caelestem ·i· angelicam uitam ducens, et tractum est ab angelis, qui in castitate permanent. *Va*.

DEFLET: luget *Lh Ta* | coangustatur *Va* | tristatur, eo quod non habeat uxorem *Vd* | absque uxore se esse dolet *Fb*.

ILLE (2) (ET ILLE *Pq*): alter *Fb Px* | quartus *Fd Ld Vf* | et *Ap Lh To* | alius *Pt Vd* | alter e regione *Ap Cc Cg Ck Er Ge Pb Pn Ps* | en altre *Ap*.

NUPTIIS FELIX: potens exercitio ueneris *Pq* | potens in exercitio ueneris *Bd* | potest nubere *Eb*.

NUPTIIS: uxore *Cg* | uuife (OE) *Ap* | copulatione uxoris *Vd*.

FELIX: iucundus *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps*.

ORBUS LIBERIS: carens filiis *Pt* | absque liberis *Ed* | priuatus filiis *Cg* | priuatus filiis *Ps* | sed orbatus (?) a filiis *Mb* | damnatus sterilitate *Fb* | sterilitate diuinatus *Er* | non habens filios *Vd* | non potest filios generare *Eb* | quia filios non potest gignere *Ed Pm* | non habens uxorem, quia licet inuitus castitatem seruat, quoniam non potest inuenire suis natalibus dignam *Lh*.

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943 diuitiis[1]] hoc est diuitiis *Ap Pb*. | carnis] om. *Ge*. **953** iunctus[2]] coniunctus *Pp*; uinctus *Pq*. matrimonio[2]] matrimoniae *Ct Vc*. **954** ducere] conducere *Pp*. **957** quia] qui *Na.* **960** non[2]… uxorem] om. *To*. | habens] habet *Bc*. | licet] uidelicet *Ps*. | inuitus] intuitus *Ps*. **961** inuenire] eam inuenire *Bc*. **962** uti] ut *Er.* | matrimoniali] om. *Ct.* **965** uxorium] uxori uim *Ck Ge*. | qui] om. *Ap Ck Ge Ps Vb*. **966** permanent] permaneant *Ps*; permanentium *Ap*. **972** e regione] origonei *Er.*

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972 en altre] Possibly Old French, given *Ap*'s connections (cf. Porter 2002 and above, Description of *Ap*; it may gloss 'alieno').

II prosa iv

ORBUS: priuatus *Ap Cc Ck Ct Eb Ec Fb Fd Gc Ge Ld Lh Mf Mj Pb Pc Pd Pk Pp Pq Px Ta Va Vc Vf Vh* | orbatus *Ec Gc Go Mb Pp* | derelictus *To* | uiduatus *Lh Vb*.
LIBERIS: filiis *Ap Cc Ck Ge Ld Pb Pp Ps Vf* | a filiis *Lh Ta* | de filiis, quia sterilitate damnatur *Ap* (*Cc*) *Ck Ge Pn Ps*.
ALIENO: alterius filio *Vd*.
CENSUM NUTRIT: substantiam *Er Fb Ld Pt Va Vb Vd* | diuitias *Lh Pd Pp Ta* | thesaurum *Mj* | diuitiarum reditum *Mf* | suam substantiam *Ap Cc Ck Ge Pb Pn Ps* | substantiam suam succedenti sibi iam reseruat suae uxoris marito *Cg*.
NUTRIT: auget *Mb* | accumulat *Vd*.
HEREDI: possessori *Eb Ec Gc Lh*.
ALIUS: quintus *Vf* | homo *Pt* | qualibet *Vd*.
PROLE: filiorum *Ct Lh Pq Ta Vc* | progenie *Fd Ld Pt Vf*.
LAETATUS: de filiis, quos habet *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps*.
FILII FILIAEUE: filiorum et filiarum *Ap*.
DELICTIS: pro *Er Lh Pk Ta Vc* | peccatis *Ct Fd Ld Vf* | malis *Mb* | latrocinatio *Pd* | fornicationis *Pd* | uitiis *Ap* | fares (!) *Vd* | prauis *Ed* | malis operibus *Va* | illorum malitia *Mj* | ex illorum malitia *Eb Fd* | propter illorum malitiam *Ec Gc* | adulterio et ceteris (*Cc*) *Ck Ge Ps* | adulterio ceterisque uitiis *Cg* | culpis filiorum *Pt* | adulterio, homicidio, uana gloria *Pn* | adulterio, fornicatione, ceterisque uitiis (*Cc*) *Ck Ge Pn Ps* | adulterio, fornicatione, latrocinio ceterisque uitiis *Ct Lh Pc Pk Pq Ta Vc* | pro adulterio, homicidio *Pb* | homicidio, uana gloria *Ps* | pro homicidio, pro adulterio, et ceteris *Ap* | filiorum *Ef* | aut filiorum aut filiarum aut suorum *Vb* | filiorum uel filiarum, quod uidelicet sint filii eius moechi. Filiae uero meretricio operi insistant. *Vd*.
MAESTUS: tristis *Ap Cc Cg Ck Ge Ld Lh Ps Pt Ta Vd* | sed *Ap* | pater *Pt*.
ILLACRIMAT: pro illacrimabat *Ps* | pro lacrimat *Pn* | condolet *Ap Cc Cg Ck Er Ge Ld Pb Pn* | ingemescit *Ap Ck Fb Ge Mo Na Pp Ps Vh* | ingemiscit *Cc Lh Pd Pk Pq Px Ta Va* | ingemiscat *Vc* | dolet *Ps* | luget *Vd* | deplorat *Fb Mo* | habens malos filios *Ap* (*Cc*) *Ck Ge Ps* | abundari et penuriam pati *Pd*.

15. Idcirco nemo facile cum fortunae suae condicione concordat; inest enim singulis quod inexpertus ignoret, expertus exhorreat.

IDCIRCO: quia ita est *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | quod ita est *Ld* | ob hanc rem *Pt* | propterea *Vd*.
FACILE: aduerbialiter *Ap*.
FORTUNAE: casus *Ap Ck Ge Ld Pb Pn Ps Pt* | felicitatis *Ap Cc Ck Ge Ps* | sui *Ld* | casu sui *Er Fb* | infelicit{atis} *Vh* | casu felicitatis *Cg*.
CONDICIONE: lege *Ed Ef Fb Fd Lh Mo Pb Pp Ps Pt Ta Va* | cum *Px* | cum lege re *Mb* | genitura *Pd* | statu *Pt* | potestate *Eb Lh Ta* | bonitate *Mo* | imposita *Fd* | constitutione *Fb Ld Mo* | condicio id est creatio *Ps*.
CONCORDAT: coaequatur *Eb Fd* | ut per omnia sit ut uult *Ef* | concordiam habere potest *Vh* | ut non ei aliquid aduersitas iungat *Pt* | ut non aliqua ei aduersitas eueniat *Ap Cc Cg Ck Er Ge Ld Pb Pn Ps* | ut non aliqua tristitia ei eueniat *Pp* | ut illa fortunae conditio cuncta sibi iuxta uoluntatem suam proueniat *Mj*.
INEST – IGNORET: cui census exuberat, in hoc inexpertus est et ignarus infelicitatis, in hoc habet felicitatem. Cui autem degener est sanguis, in hoc

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985 sterilitate] pro sterilitate *Ap*. **994** quos] quas *Ap*. **1000** fornicatione] fornicatio *Cc Ck*. **1001** ceterisque] ceteris *Ct*. **1026** eueniat[1]] eueniet *Ld*.

expertus est infelicitatis, in eo est infelix, et sic cetera percurrere. In quibus conditio fortunae est diuersa. Dum quodlibet laetum prouenit, mox triste occurrit. *Mj* | Qui filios habet malos, uoluit illos non habere, et sic per cetera tractari potest. *Ga Na Px Vh* | Filios malos noluit habere, et sicut per cetera tractare nosse. Cui census exuberat, in hoc repertus est et ignarus infelicitatis ·i· in hoc habet felicitatem. Cui autem degener sanguis est, in hoc expertus est infelicitatis ·i· in eo felix est, et sic cetera percurre. In quibus conditio fortunae diuersa est, tunc quodlibet laetum prouenit, sed aliud mox triste occurrit, ut illa fortunae conditio cuncta sibi iuxta uoluntatem suam proueniat. *Ec Gc* | Filios malos habere noluit et sic per cetera tractare pos(se) *Lh*.

INEST: talis natura *Ap Ck Er Ge Pb Pn Ps Pt* | Talis est. *Mo* | Talis natura est. *Fb* | Talis natura hominibus est. *Cg* | infelicitas *Ka*.

SINGULIS: praemissis *Af Ap Ck Ge Pn Pp Ps Vf* | promissis *Fd Kc Ps Ta To Vd* | praemiis *Lh* | pressis *Pb* | istorum *Vb* | hominibus *Ap Bd Cc Ck Er Ge On Pb Pc Pd Pn Ps Va* | unicuique *Vd* | rebus *Eb Ec Ef Gc Na Pd* | rebus istis *Ed Pm* | his rebus *Mj On Px Vh* | praemissis hominibus *Fb Ld Pt*.

QUOD: hoc *Eb Ec Ed Ef Ga Gc Pm* | hoc quod dico *Af Ap Ck Fb Ge Kc Lh Pb Pn Pp Ps* (2x) *Ta Vd* | Sicut ille erat inexpertus exilii, quod numquam adhuc passus est, sic fuit Boetius in exilio. *Ap Cc Ck Ge*.

INEXPERTUS (< INEXPERTOS *Er*): incognitus *Ap* (2x) *Cc Cg Ck Fb Ge Mo Pb Pn Ps* | incognitos *Er* | inscius *Eb Ec Fd Gc Ld Lh Pd Pp Vb Vf* | improbatus *Pt* | alienus *Pd* | non probans *Lh* | aliquis *Va* | quisque *Vh* | ignoto coniugio *Pp* | sicut de coniugio inexperto *Ta* | sicut de coniugio inexpertus et expertus *Ap Ck Ge* | sicut de coniugio inexperto et experto *Ct Lh Pc Pk Pp Pq Vc* | supradictorum et plurimorum, ut quod inexpertus ignoret, expertus horreat, ut ille qui non metuit prolem, expertus horreat, ille sc· qui damnum patitur, horum quae consecutus est, seu in morte, seu in doloribus liberorum *Ap Ck Ge Va* (*Vb*) | ignorat quod non expertus est ·i· illam rem, quam non accepit. Idcirco deflet et illam abominatur, quam expertus est ·i· quam accepit, sed exacerbat illam, quia non ita impetrauit, sicuti uoluit. *Ap Ck Ge Pb Pn Ps*.

IGNORET, EXPERTUS (\IGNORET ET EXPERTUS/ *Fd Pd* | \IGNORAT ET EXPERTUS/ *Px*).

IGNORET (NESCIAT *gl.* ignoret *Af Ps*): nesciat *Ap Bd Cc Cg Ck Er Fb Ge* | infelicitatem *Eb Ec Ed Ga Gc Mj Na Pm* | infelicitate *Ef*.

EXPERTUS: sciens *Ap Cc Ck Ge Ta* | scius *Eb Lh Vb* | et *Eb Ga Ta Vc* | probatus *Pt To* | hoc dico *Vf* | hoc quod dico *Ld* | sciens ut Boetius *Cg* | cognitus illius rei, quam probauerit *Er* | Expertus dicitur cognitus illius rei, quam probauerit. *Mo* | cognitus illius rei et postquam cognouerit rem talem, sc· iunctus fuerit matrimoniali officio *Ap Ck Ge Pb Pn*.

EXHORREAT (EXHORRESCAT *Mf*): abiciat *Pq* | metuat *Mf* | fastidit *To* | fastidiat *Ck Eb Ge Pn Ps* | condemnat *Cg* | despiciat *Va* | refugiat *Ck Ge Pn Ps* | contemnat *Ck Ge* | abhominetur *Ap Pb Pn Ps* | fastidiatur *Ap* | fastidiator *Pb* | effugiat *Ap Pb* | ea quae habuit *Fd Ld Vf* | timeat, exsecretur *Ta* | uile deputet *Bd* | hoc quod dico exorreat *Ta* | ut habet *Er* | Qui filios habet uitiosos, malit illos non habere. *Mf* | Hoc tangit, quod superius dixit. *Ct Ps Vc* | Hoc tangit quod superius dixit, nullum

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1032 Qui] quia *Px.* | sic] sicut *Px.* | tractari] tractare *Vh.* **1048** sic] sicut *Ap Ge.* | in exilio] om. *Cc.* **1053** et[1]] uel *Lh.* | supradictorum] sicut supradictorum *Va.* **1054** ignoret] ignorat *Va.* | qui] om. *Va.* **1055** horreat] horrebat *Va.* **1058** quia] quam \uel quia/ *Ps*; quae *Pb.* **1068** matrimoniali] matrimonii alio *Ck Pb Pn*; matrimonio alio *Ge.* **1074** Hoc[1]] hic *Ct.* | Hoc[2]] hanc *Af*; hic *Va.* | Hoc[2]…dixit[2]] om. *Lh.*

uidelicet tantae felicitatis esse, qui aliquid sibi deesse non defleat. Ea sc· deflet quae non habet. Ideoque quia non expertus, dicitur ignorare. Illa uero deflendo dicitur exhorrescere, quae expertus est ·i· quae habuit. *Af Ap Bc Ck Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps* (*Pt*) *Ta Va Vd* | Verbi gratia: cum nondum nouit quis copulam coniugalem desiderat uxorem habere, cum uero iam expertus fuerit, solet exhorrescere. *Vd*.

16. Adde quod felicissimi cuiusque delicatissimus sensus est, et nisi ad nutum cuncta suppetant omnis aduersitatis insolens minimis quibusque prosternitur: adeo perexigua sunt quae fortunatissimis beatitudinis summam detrahunt.

ADDE: auge *To* | adauge *Pb* | huic *Px* | ad haec *Bd Vd* | superioribus *Eb Ec Ef Gc* | ad haec superiora *Ld Vf* | ad superiorem *Ed* | auge ad superiora *Pd* | aliam rem *Va* | quae diximus *Er* | ad haec, quae supra diximus *Ap Cc Ck Ge Pb Pn* | ad haec, quae diximus *Cg Fb* | ad haec, quae superius diximus ·i· ad contrariam fortunam demonstrandam *Pt*.
FELICISSIMI: ditissimi *Cg* | rationi *Px* | honorati *Va* | honoratissimi *Lh Px Vh* | in felicitate *Pp* | cuiusque in praesenti secundo locupletissimi, qui habuit multam felicitatem *Er*.
CUIUSQUE: unius *Ec Ef Gc* | unicuiusque *Eb* | hominis unius *Pb*.
DELICATISSIMUS: mollissimus *Ap Cg Ck Ge Mb* | tenerrimus *Eb Ed Fb Fd Ld Lh Mf Mo Px Va Vb Vd Vf Vh* | deliciosus *Lb* | honoratissimi *Ta* | fragilis *Er* | impatiens *On* | gizarter (OHG) *Ec Gc* | deliciis pastus, in nitore corporis *Ec Gc* | in deliciis pastus uel in nitore corporis *Lh* | tenuissimus uel facilis, non uirilis, sed femineus et tenerrimus *Pd* | Mollissimus in omnibus rebus est, si non potest aliquam aduersitatem sustinere. *Pb* | Mollissimus est in omnibus rebus, si non potest habere ea quae cupit. *Ap Ck Ge Pn Ps* | mollis, fragilis, imbecillis, femineus, tenerrimus, quoniam diuitiis honoribusque affluentes non ualent iniuriam pati *Ap* (*Cc*) *Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc*.
SENSUS: animus *Ap* (*Cc*) *Cg Ck Er Fb Ge Ld Pc Pn Ps* | adeo ut si aliquid aduersitatis senserit, non ualeat perferre, et notandum quod sensus non hic pro ingenio ponitur *Va* | adeo si aliquid aduersitatis secundum uoluntatem senserat, non ualeat ferre, et notandum quod sensus hic non pro ingenio ponitur. Impatiens ponitur aliquando et pro superbo. *Vb*.
AD NUTUM: uotum *Lh Pd Pq Vc Vd* | arbitrium *Ed Ef Ga Mj Na Pd* | uoluntatem *Af Cg Eb Ec Fd Ga Gc Ka Kc Lh Mo Na Pp Pt Ta To* | ad uoluntatem *Bd Cc Ck Er Fb Ge Go Mb Pb Pc Pn Ps Va Vd Vf Vh* | ad uotum *Ct Eb Ec Gc Pk Pp* | ad arbitrium *Mf Px Vh* | uotum suum *Ed* | ad uotum suum *Pm* | uoluntatem suam *Ld* | ad uoluntatem felicissime *Ap*.
CUNCTA: prospera *Eb Ec Gc Ka Pm*.

1075 tantae] tantum *Ps*. | esse…defleat] esse ut non defleat si aliquid sibi defuerit *Lc*; est ut non defleat si aliquid sibi defuerit *Fd*. | qui] quod *Lh Ta*. | sc·] uidelicet *Pp*. **1076** habet] habent *Pt*. quia] quoniam *Ps*. | expertus] experitur *Af Bc Fd Lc Mj Pp Va*; expertur *Pb*; experitur < expertus(?) *Pn*. | Illa] ille *Kc*. | uero] uero quae *Lc*; om. *Pt*. **1077** dicitur] om. *Lc*; dicitur ea *Bc*. ·i·…habuit] om. *Lc*; ·i· eadem ipsa quae habuit *Ps*; ·i· quia quae iam cognouit aspera esse *Lh*. quae[2]] qui *Af*. **1089** haec[1]] hoc *Ap Pb*. | supra] superius *Ap Pb Pn*. **1102** mollis] mollissimus *Lh Ta*. | fragilis] fragilissimus *Lh Ta*; fragilis delicatissimus *Pq*. | imbecillis] om. *Lh Ta*. **1103** tenerrimus] teterrimus *Pc*. | honoribusque] honoribus *Pb*. | non] quae non *Ap Ck Ge*.

II prosa iv

SUPPETANT: succedant *Af Ap Cg Ck Fb Ge Kc Ld Lh Mj Mo Pp Ps Pt Ta Vd Vf* | succurrant *Ct* | ueniunt *To* | ueniant *Eb Ec Gc Pb* | proueniant *Ap Ck Fb Ga Ge Ka Mo Na Va Vh* | proueniat *Mb* | perueniant *Px* | praeueniant *Ef* | proueniant *Lh* | proueniunt *Ed* | subueniant *Bd* | luxuriant *Vh* | ministrent *Pb* | ministrant *Ap* | ei *Bd Va Vd*.

OMNIS: genitiuus *Ap*.

INSOLENS: ille *Pq Vc* | impatiens *Ap Bd Cc Cg Ck Ct Eb Ec* (*Ed*) *Ef Er Fb Fd Ga Gc Ge Ka Kc Ld Lh Mb Mj Mo Na* (2x) *On Pb Pg Pn Ps* (2x) *Pt Px Ta To Vd Vf Vh* | minus solitus *Pd* | insolitus *Ap Pb* (2x) *Pt* | inconsuetus *Ed Pm* | insuetus *Ga Ka Na Vh* | superbus *Ap Cc Ck Ge Pn Ps* | ponitur pro stulto *Ap Cc Ck Ct Er Fb Ge Mo Pb Pn Ps* | ad irascendum uelox *Ct* | importunus, quamquam pro stulto ponatur *Va* | Insolentia est superbia de longa prosperitate ueniens. *Vd* | unde insolenter ·i· importune. Insolens etiam dicitur procax ·i· ad irascendum uelox. *Va* | impatiens, siue importunus, unde insolenter ·i· importune, uel procax et ad irascendum uelox *Lh Pc Pd Pk Pp Pq Ta Vc*.

MINIMIS: ablatiuus *Ps* | in *Ec Gc Ka* | aduersitatibus *Eb Ec Ed Fd Gc Ka Mj Pd Pm* | rebus *Ap Bd Ld Lh Mb Pp Pq Px Ta Vc* | infortuniis *Pc* | causis *Va* | non solum magnis, etiam *Vd*.

PROSTERNITUR: deicitur *Ap Cg Ck Eb Er Fb Ge Ka Ld Lh Mo Pb Pn Pp Ps Vd* | frangitur *Pb* | humiliatur *Vd* | contristatur *Pp* | deficit *Ka Lh* | sicut tu prostratus es *Pq*.

ADEO: in tantum *Ap Bd Cc Cg Ck Ct Eb Ec Ed Ef Er Fb Fd Ga Gc Ge Ka Ld Lh Mb Na Pb Pc Pd Pk Pm Pn Pp Pq Ps Px Vc Vf Vh* (2x) | In tantum, inquit, aliquid habes miseriae, quia te miserum estimas. *Vd*.

PEREXIGUA: uilia *Pp* | pauca *Va* | ualde *Ct Eb Ec Fb Gc Go Lh On Pc Pk Pp Pq Ta Va Vb Vc Vd* | ualde exigua *Ap Cc Ck Ge Ps* | ualde modica *Fb Mo* | ualde parua *Fd Ld To Vf* | ualde minuta *Pt* | ualde exigua sunt *Vd* | ut audisti *Vb* | tam modica *Er* | ualde modica sc· aduersa *Cg* | modica illa aduersa, quibus prosternitur locupletissimus quisque *Ap Ck Ge Pb Pn Ps* | Parua et modica sunt aduersa, quae omnem plenitudinem mundanae felicitatis adimunt. *Lh Pc Pk Pp Pq Vc* | Si aliquid exiguum eis tollitur, mox putant suam beatitudinem se perdidisse. *Ka Mj*.

SUNT: monstratum *Pd*.

QUAE: ea *Bd* | conditiones fortunae *Ed*.

FORTUNATISSIMIS: dat{iuus} *Pt* | a *Ap* | felicissimis *Ap Cc Ck Ga Ge Lh Mb Na Pd Pp Ps Va Vb Vd Vh* | ditissimis *Fd Ld On Vf* | diuitibus *Ge* | locupletissimis *Cg Er Pc Pp* | hominibus *Ct Ef Lh Mj Pb Pq Ta Vc* | beatissimis *Vh* | felicissimis hominibus *Eb Ec Fb Gc Ka* | felicissimis uiris *Px* | ut sibi uidetur non uere *Vd*.

BEATITUDINIS: felicitatis *Er Fb Ld Pp* | prosperitatibus *Ka* | prosperitatis *Eb Fd*.

SUMMAM: plenitudinem *Ap Cg Ck Ct Ge Lh Mh Pc Pk Pp Pq Ps Ta Vc* | perfectionem *Eb Ec Ed Er Fb Fd Ga Gc Ld Lh Mf Na Pc Pp Pt Px Va Vh* | profectionem *Pd* | celsitudinem *Pb Vb* | honorem *Mb* | integritatem *Bd Pq* | uniuersitatem *Ap* | summitatem *To* | principalitatem *Ed Ef Ka Pm Vh* | Perfectionem secundum affectum illorum dicit, quod non reuera sit beatitudo. *Ap Ck Ge Pn Ps* | illorum dicit, quod non reuera sit beatitudo *Pt*.

DETRAHUNT: subtrahunt *Ap Cc Cg Ck Ge Ps Vd* | auferunt *Ct Lh Pb Ta* | tollunt *Ed Ef Pm Va* | retro respice *Er* | uellicant *Eb* | derogant, abdicant *Ec Gc* | uellicant, cauillant *Lh* | subtrahunt, quia nulla aduersitatem ualent sustinere *Pt* | uellicantur,

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1129 insolenter] insolenter dicitur *Pd.* | uel] ut *Pp.* | et] uel *Lh Ta.* **1130** uelox] uil{is} *Pd.* **1144** locupletissimus] locupletissimis *Pb.* | quisque] quibus *Pb.* **1145** adimunt] om. *Lh.* **1146** mox] om. *Mj*.

cauillantur, laedunt, derogant, abdicant, expellant *Ka* | subtrahunt, quia nullam aduersitatem ualent sustinere, quin prosequuntur quasi ad ima, si aliquem uentum aduersitatis audient, honoribus et diuitiis olim affluentes *Ap Cc Ck Er Ge Pb Pn Ps* | parua et minima, quae possunt hominibus auffere summam *Lh Ta*.

17. Quam multos esse coniectas qui sese caelo proximos arbitrentur si de fortunae tuae reliquiis pars eis minima contingat? Hic ipse locus, quem tu exsilium uocas, incolentibus patria est.

QUAM: o *Ps* | quantum *Fb Fd Ld Pp Pt To* | dic mihi *Vh* | Versus iste pertinet ad releuationem Boetii et ad eius impatientiam mitigandam. *Pq*.
MULTOS: ualde *Ap Cc Cg Ck Ge Pb Ps Va* | plurimos *Pd* | homines *Ld*.
CONIECTAS: estimas *Ap Bd Cc Cg Ck Er Fb Ge Ld Mo Pb Pn Ps Vb Vd* | conicis *Af Ap Ct Fb Fd Kc Lh Mb Mj Mo Pc Pd Pk Pp Pq Ps Px Ta Vc Vf Vh* | diiudicas *Ap Ps* | reris *To* | speras *Ef* | reperias *Pd* | putas *Ct Ed Lh Pc Pk Pp Pq Px Va Vc Vh* | arbitraris *Pp* | argumentaris *Vb* | diiudicas *Cg Pb* | diuidicas *Ck Ge Pn* | ratiscos (OHG) *Eb Ec Gc* | trahtos (OHG) *Ec Gc* | rasos (OHG) *Lh* | uerbum *Ps* | uerbum est *Ap Fb Kc Mo* | frequentatiuum a conicio, et est quasi putas in intellectu *Mf* | Verbum frequentatiuum est. *Af* | Verbum frequentatiuum est, coniecto, coniectas *Lh Ta* | a uerbo coniicio -cis, frequentatiuum coniecto -tas *Ec Gc*.
CAELO PROXIMOS: similes diis *Ap* (*Cc*) *Cg Ck Er Ge Pc Ps* | quasi iam essent in caelo *Ed Pm* | quasi iam essent in caelo, si aliqua pars tuae felicitatis illis contingeret *Mj* | quasi iam essent in caelo, ita dulce illis hoc uideretur, si aliquantulo pars tuae felicitatis illis contingeret *Ec Gc Ka* | propter dignitatem sensus *Va*.
PROXIMOS: uicinos *Pb* | dignos ob felicitatem *Mf* | excelsos uel ditissimos *On* | maximos et dissimiles *Vd* | dignos uel meritos *Eb Ec Gc Ka*.
ARBITRENTUR: pro arbitruntur *Vb* | pro arbitrarentur *Pp Vd* | cogitentur *Vf* | cogitent *Fd Ld Pt* | estimarent *Pd* | existimassent *To*.
FORTUNAE TUAE: felicitatis *Cc Ck Ge Mj Ps Va* | prosperitatis *Pd* | felicis *Vd* | prosperitatis tuae *Ap* (2x) *Cg Ck Er Fb Ge Pb Pn Ps* | ut habeant talem socerum et socrum, pecuniam et uxorem *Fb* | non habeant talem socerum, tales soceros, pecuniam et uxorem *Er* | ut talem habeat socerum, tales filios uel nobilem uxorem *Ap Cg Ck Ge Pb Pn Ps* | ut habeant tantum socerum et tales filios et tam nobilem et pudicam uxorem *Va* (*Vb*) | aut talem uxorem aut tales filios habendo et cetera (*Ed*) *Mf*.
RELIQUIIS: relictis *Pt* | ex *Eb Ka* | de *Va*.
EIS: hominibus *Ld*.
MINIMA: aliquantula *Vd*.
CONTINGAT (< CONTIGAT *Ef* | CONTI\N/GAT *Va*): accidat *Cc Cg Ck Ge Ps* | accidisset *Ap* | contigisset *Pb* | pro contingeret *Pp Vd* | si contigerit *Pd* | pertineret *Ef*.
HIC: in hac uita *Eb Fd* | in hac uita, uel area, uel mundo *Ec Gc Ka*.
LOCUS: carceris *Ec Gc Ka Mj* | carcer, qui mundum significat *Vf* | in quo tu es *Pp* | totus mundus *Va*.

1163 subtrahunt quia] et ideo *Er.* **1164** prosequuntur] persequuntur *Ap*; prorunt *Er*. | quasi] om. *Er.* | aliquem…1165 audient] aliquo uento aduersitatis pulsati fuerint *Er.* **1183** coniicio] conicio *Gc.* **1187** aliquantulo] aliquantulum *Ec*; aliquantulum > aliquantula *Gc.* **1194** prosperitatis] prosperitate *Pb.* **1196** habeat] haberent *Cg.* **1197** et[1]] om. *Va.* | et[2]] uel *Vb*.

II prosa iv

EXSILIUM: Exilium nusquam est, nisi commune omnium. Omnes enim homines a patria nostra per praeuaricationem primi hominis ·i· a paradiso exclusi, in hanc mundi regionem proiecti sumus, et a uera patria exules peregrinamur. Propter hoc ergo nullum est exilium, quia nusquam potest exulari, quis quin intra mundi ambitum contineatur. *Vd*.

INCOLENTIBUS: habitantibus *Bd Eb Fd Ka Ld Lh Mj Pp Pt Vb Vf* | hic habitantibus *Ef* | exercentibus *To* | hominibus *Pt* | indigenis *Eb Ka Lh* | ciuibus *Va* | accolis *Af Ap Fb Fd Ld Mo Pp Ps Vd* | accolis uidelicet *Kc* | degentibus *Fb Mo* | incolis huius regionis *Ct Lh Pc Pk Pq Ta Vc* | illis, qui illum colunt locum *Pd* | habitantibus in hac patria *Ap Cc Cg Ck Er Ge Pb Pn Ps* | quia si quis erit in carcere nutritus, uoluntarie non fuerit inde abstractus *Va*.

PATRIA: cum *Vd*.

18. Adeo nihil est miserum nisi cum putes, contraque beata sors omnis est aequanimitate tolerantis.

ADEO: insuper *Ap Cc Cg Ck Er Ge On Pb Pn Ps* | certe *Ct Fb Ld Mo Pc Pk Pp Pq Ta Vc* | ualde *Ap* | in tantum *Eb Ec Fd Gc Ka Lh Px Vd Vh*.

NIHIL: tibi *Ap Fb Pp* | Nulla miseria est in te. *Bd* | Nulla est tibi miseria. *Pq* Nihil est tibi malum, nisi cum dicas te esse miserum. *Ap Cc Cg Ck Er Ge Pb Pn Ps* | nisi tibi esse estimes malum *Ap*.

MISERUM: miseria *Fb* | in te *Vd Vh* | malum *Ka* | dolendum *Eb Ec Fd Gc Ka* | hoc quod dicis *Pd*.

NISI CUM PUTES: ita *Pp* | nisi cum tu malum putaueris *Fb* | nisi cum malum putes *Vf* | quod putas, ut sit miserorum (*Ed*) *Mj* | esse aduersa *Va*.

PUTES (PUTAS *Mb*): pro putes *Mb* | pro putet *Vh* | putas *Ta* | tu *Vh* | estimes *Af Ap Fb Kc Lh Pp Ps Ta Vb* | estimas *Vd* | existimes *Pt* | dubites *Ap Pb Pn Vb* | erres *Vb* | accipias *Lh* | miserum *Ec Gc* | te *Ap Pb* | miserum esse *Pm* | te esse miserum *Bd* | te esse aliquando miserum *Pq* | malum esse *Ga Na Vh* | quod tu putes malum esse *Ef* | sicut tu estimaris *Ka* | sicut tu estimaueris *Eb Ec Fd Gc* | aliter non est miseria, nisi quando tu putes malum esse *Ec Gc* | te esse *Af*.

CONTRAQUE: econtra *Er Fb Pp Va Vc Vd* | econtrario *Pt* | hanc impatientiam *Bd* | quasi mutuo et in prosperis et aduersis *Eb Ec Gc*.

BEATA: prospera *Ta* | felix *Vd* | Illi est beatissima omnis sors, qui aequanimiter tolerat prosperitatem et aduersitatem. *Ap Cg Ck Er Ge Pb Pn Ps* | Beata est omnis sors, qui et prosperitatem et aduersitatem aequo animo [tolerat]. *Pd*.

OMNIS SORS: fortuna *Bd Ct Fb Pc Pk Pp Pq Vc Vd* | euentus *Ap Cc Cg Ck Eb Ec Ed Fd Ga Gc Ge Ka Ld Lh Mb Mj Na Pb Pm Pn Ps Px Ta Vh* (2x) | casus *Ap Cc Cg Ck Ge Pb Pn Ps* | uirtus *Pd* | prosperitatis aduersitatisque *Ap Pb Pn Ps* | prosperitas et aduersitas *Ld Vh* | prospera et aduersa *Eb Ec Gc Ka Pm* | prospera fors *Lh* | omnis euentus prosperiter et aduersiter *Er* | omnis euentus prosperitas et aduersitas *Fb* | quae aequanimiter fuerit tolerata *Ta* | quae aequanimiter fuerint (< fuerit) tolerata prospera et aduersa *Lh* | quae aequanimiter fuerit tolerata prospera et aduersa et pacienter *Pc Pk Pq Vc*.

AEQUANIMITATE: ablatiuus *Pb* | per *Pb Vc* | longanimitate *Ap Cc Cg Ck Ge Pb Pn Ps* | aequo animo *Fb Fd Ld Mo Pp Pq Pt Vf* | unanimitate *Vf* | patientia *Ap Cc Ck Ge Ps* | patienter *Pb Pd* | per patientiam *Pb* | cum patientia *Eb Ec Gc Ka Pp*.

1218 patria] regione *Er*. **1229** Nihil est] om. *Ap Cc Cg Er Pb Pn Ps*. **1242** quasi] quas *Eb*. **1243** beatissima] beata *Cg*. **1248** aduersitatisque] et aduersitatis *Ap*; aduersitatis *Pb*.

II prosa iv

TOLERANTIS: cuiusque *Fb* | sustentantis *Vb* | sustinentis *Cg Fd Ld Pb Pt* | hominis *Pq Pt* | uolueris *Pd* | sufferentis *Eb Ka Lh* | et prosperitatem et aduersitatem *Ap* | si prospera uel aduersa uenerit placato animae sustineant *Fd* | qui patienter aduersa tolerat. Hic sibi ea quasi beata esse facit et dulcia. *Ec Gc Ka* | cuiuscumque aequanimiter ferentis prospera uel aduersa *Va* | qui aequo animo omnia patienter tolerare non dubitat *Ap Cc Ck Ge* | si hoc leuiter animo ferant *Eb Ec Gc Ka*.

19. Quis est ille tam felix, qui cum dederit impatientiae manus statum suum mutare non optet?

QUIS: dic mihi *Af*.
TAM: quominus. ·i· ut non *Kc*.
FELIX: fortunatissimus *Ap* (*Cc*) *Cg Ck Er Fb Ge Pb Pn Ps* | pecuniosus *Ct Lh Mf Mj Pc Pd Pk Pp Pq Px Ta Vc Vh* | diues *Ct Ld Lh Pc Pk Pp Pq Vc* | beatus *Pd Va* | tam bene moratur *Mf* | tam diues uel beatus *Af* | Ille felix est, qui omnia aequanimiter tolerat. *Vd*.
QUI: quicumque *Eb Ec Ef Gc Ka*.
QUI – MANUS: ut patienter non ferat aduersa *Lh Pq Ta Vc* | cum se subposuerit alicui aduersitati *Af* | postquam se ad hoc se contingit, ut nihil patienter tol(eret) *Vd* | qui non patienter omnia fert, ille uult mutare suam qualitatem *Er Fb*.
DEDERIT: commendauerit *Bd* | submiserit *Cg* | se *Pt*.
IMPATIENTIAE: furori *Fb Fd Ld Mo Pp* | insolertiae *Lh Ta* | intolerantiae *Cg* | fortunae *Af* | uitiis uel uictrici *Mj* | quasi uictrici *Vh* | uictrici insolentiae *Pc Pd Pk Va Vc* | uictrici manu regiminis *Lh* | uictrici manu statu regiminis *Ka* | uictrici manu egimus *Eb Ec Gc* | metaforum a uictis, qui solent se uictoribus tradere *Er* | metafora uictis, quae solent se uictoribus tradere *Ka* | quia non est patiens in aquirendis *Pq*.
MANUS: potestatem *Fb Ld Mo Pp* | potestate *Fd* | gubernare *Mj* | opera *Pd* | suas *Bd Va Vf* | regimen *Ed Mj Pd Vh* | regimen sui *Er* | regimen sui status *Ap Cc Cg Ck Fb Ge Pb Pn* | suam operam *Cg* | se ipsum *Af Eb Ec Ed Gc Ka Pm* | se ipsum, quasi uictrici regiminis (*Ga*) *Na* | studium, quasi uictrici *Pp* | Quando summittimus nos uel commendamus, manus dare dicimur. *Ap Ck Ge Ps*.
STATUM SUUM: qualitatem *Af Ta Vb* | qualitate *Fd* | electionem *Ka* | electionem, probationem *Eb Ec Gc* | electionem, probationem, qualitatem, modum *Lh* | se ipsum *Vh* | regni sui status *Ps* | qualitatem suam *Fb Ld Mo* | impatientiam uel insolentiam *Pp* | si aliquid sibi contrarium euenerit sc· melius *Af* | in alterius *Pq* | illum, in quo tunc est *Vd*.
MUTARE: sed quantocius mitigare *Pd* | peiorem *Va*.
NON OPTET: non uelit *Cg* | qui non patient omnia *Fb*.
NON: nullus *Pd*.
OPTET (< POSSET *Fd* | OPOR{TET} *Ec Gc*): quin *Eb Ec Ef Gc Ka* | uelit *Ef* | nullum *Vd* | In impatientia quisque firmitatem animi mutat. *Ed Pm* | Quicumque enim irascitur, statum animi sui mutat. *Mo* | ut si sit in prosperitate, non uertatur in aduersitatem *Pd* | Qui noluerit ferre aduersitatem et prosperitatem, et qui non commodauerit animum suum, ut non patienter omnia ferat, ille uult mutare suam

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1262 tolerare] om. *Ap*. | ferant] fuerant *Eb*. **1280** insolentiae] insolertiae *Vc*. **1282** egimus] < regiminis *Gc*. **1288** uictrici[1]] uictorici *Ga Na*. **1289** commendamus] commodamus *Ps*. **1301** noluerit] uoluerit *Pt*. **1302** commodauerit] commodarit *Ap Pb*; accomodauerit *Pt*. | non] om. *Ps*. | patienter] patientur *Ap*; patientur uel patienter *Pb*.

qualitatem. *Ap Ck Ge Pb Ps Pt* | qui se summiserit impatientiae regimini, nihil ualens sufferre in quocumque est optat euelli *Mf* | Omnis qui furore accenditur, non in eo perseuerare, sed potius uult eum quantocius mutare. *Ec Ga Gc Ka Lh Mj Na Pp Vh* | In impatientia quisque firmitatem animi mutat. *Ec Gc Ka* | Postquam his, quae habere poterit, contentus non fuerit, iam manus utique impatientiae dedit, et instabilis huc illucque uagatur. *Va*.

20. Quam multis amaritudinibus humanae felicitatis dulcedo respersa est! Quae si etiam fruenti iucunda esse uideatur, tamen quominus cum uelit abeat retineri non possit.

QUAM: o *Mb Pm Ps Vb* | heu *Eb Ef* | heu o *Ec Gc Ka* | ualde *Va* | admirando loquitur *Ap Cc Cg Ck Er Ge Pb Pc Pn Ps Pt* | admirantis est *Go*.
QUAM MULTIS: multum *Ct* | quantum *To* | quam plurimis innumerabilibus *Pd* | ualde pluribus *Vd*.
AMARITUDINIBUS: angoribus *Ap Cc Cg Ck Er Ge Pb Pn Ps* | tribulationibus *Fd Ld* | rebus amaris *To*.
FELICITATIS: prosperitas *Ap* | prosperitatis *Fb Ld Mo* | fortunae *Fd*.
DULCEDO: prosperitas *Cc Cg Ck Er Ge Pb Pn Ps* | fortuna *Ld* | delectatio *Fb Mo* | Si parum quid aduersitatis hunc tangit, totum mox animum illuc per impatientiam deflectit. *Ec Gc Ka*.
RESPERSA: perfusa *Ap Cc Ck Er Fb Ge Mo Pb Pn Pp Ps Pt* | infusa *Ed Ef Fd Ga Ld Mf Na Vh* | superfusa *Pp* | infrecta (!) *Mb* | mixta (*Ed*) *Mf* | permixta *Ga Na Px Ta Vh* | corrupta (*Cc*) *Cg Ck Ge Pb Pn Ps* | commixta *Ec Ef Gc Lh Va* | repleta, refusa *Pd* | commixta est *Eb* | permuta est *Mj* | corrupta est *Ap* | perfusa est *Pc* | infusa est *Ka*.
QUAE: dulcedo *Bd Cg Er Fb Ld Mb Pc Pd Pt To* | felicitas *Lh Pc Pk Pp Ta Vc* | felicitas humana *Ct Pq* | fortuna *Fd Ld Pt* | felicitas licet *Vh* | dulcedo humanae felicitatis *Cc Ck Ec Gc Ge Pb Pn Ps* | delectio uel dulcedo humanae felicitatis *Ap*.
FRUENTI: utanti *Vb* | utenti *Ef* | homini *Pd Va* | possidenti eam *Pp* | potienti *Eb Px Ta Vh* | patienti *Ka Lh* | alicui *Vd* | si *Vh* | illi, qui fruitur illa *Ap Cc Cg Ck Er Fb Ge Ld Pb Pn Ps*.
IUCUNDA: laeta *Fb Mo Vb Vd* | hilaris *Pd* | prospera *Ld Vd* | humana felicitas *Eb Ka* | blanda *Va* | illa *Fd*.
UIDEATUR: humanius diuidendo *Lh Pd Ta*.
TAMEN: tamen eius natura felicitatis *Mb*.
QUOMINUS: quin *Mh* | ut non *Af Ap Bd Cc Cg Ck Ct Eb Ec Ed Ef Er Fb Fd Ga Gc Ge Ka Lb Ld Lh Mb Mf Mj Mo Na On Pb Pc Pk Pm Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vd Vh* | pro ut *Go* | inscitia atque ignorantia *Ap* | aliquo minus uel aliquo modo *Pd* | si quominus dixissem ·i· si in aliquo minus, hoc est si non dixissem *Ap* (*Cc*) *Cg Ck Ge*.
CUM: quando *Eb Lh*.
UELIT: ipsa *Ct Lh Pq Ta Vc* | ipsa uoluerit *Er Fb* | fruens *Vb* | pro uoluerit *Pp* | quando placet *Ec Gc Ka* | illa dulcedo *Ka Ld*.

1304 Omnis] omnis enim *Ec Gc Mj*. **1305** perseuerare] perseuere *Vh*; perseuerare desiderat *Pp*. quantocius] om. *Ec Gc Mj*. | mutare] mitigare *Ga Mj Na Vh*; permitigare *Ec Gc Ka Lh*. **1306** impatientia] impatientia ea *Gc*. **1319** angoribus] angloribus *Er*. **1323** quid] quod *Ec Gc*. illuc] illucque *Ec Gc*. **1334** fruitur] fruiter *Ck*; frut{er} *Ge*. | illa] om. *Ld*. **1343** in…minus] mali quominus *Ge*.

II prosa iv

ABEAT: recedat *Ap Cc Cg Ck Ct Eb Ec Fb Fd Gc Ge Ld Lh Pb Pc Pk Pn Pp Pq Ps Ta Vb Vc Vd* | recedit *Mb* | discedat *Mj* | fugeat *Pd* | pergat *Er* | respiciat *Er* | uadat *Pt* | nisi recedat *Ef* | pertranseat *Ga Na Px Vh* | quia uidetur esse iucunda, tamen cum uoluerit, recedit *Pt*.
RETINERI (RETINERE *Fd*): illam *Ct Ta Vc* | illa *Pq* | illam dulcedinem *Ap* (*Cc*) *Ck Ge Pb Pn Ps Pt* | ab aliquo *Vd* | cum uult *Fd* | quo uult *Fb* | ut non exeat, cum uult *Pp* | ab illo, qui eam possidet *Ap Cg*.
NON POSSIT: ille, qui possidet *Cc Ck Ct Ge Pb Ps* | potest *Ap Ef Ga Na On Pq Ta Va Vf* | illa dulcedo *Eb Er Fb* | illam ille, qui possidet *Pc Pk Pp* | ille, qui non possidet *Vc*.

21. Liquet igitur quam sit mortalium rerum misera beatitudo, quae nec apud aequanimos perpetua perdurat nec anxios tota delectat.

LIQUET: apparet *Ap Cc Ck Eb Ge Ka Ld Lh Ps Pt Vb* | patet *Ap Cc Cg Ck Ct Er Fb Ge Lh Mo On Pb Pc Pk Pn Pp Pq Ps Ta Vc* | claret *Ap Cc Cg Ck Ge Ps Vd* | elucet *Lh* | manifestum est *Ap Bd Cc Ck Ed Ge Mb Pb Pd Pm Pp Ps Vd* | apertum est *Ed Ga Ka Mj Na Px Vh* | manifesta est *Ld* | uerum est, quod dicimus *Va*.
QUAM: quantum *Ld Pb Pp* | multum *Vd*.
MORTALIUM: terrenarum *Vd*.
MISERA: despicienda *Lh Ta* | infelix *Vd*.
BEATITUDO: temporalis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | felicitas *Eb Ka Pd* | fortuna *Fd Ld* | huius saeculi *On*.
QUAE: beatitudo *Ap* (*Cc*) *Cg Ck Fd Ge Ld Ps* | beati *Pb* | nominis singularis a femineo genere *Vb*.
AEQUANIMOS: patientes *Ta Vd* | bonos *Pp* | iucundos *Mb* | longanimos *Kr Pd* | tolerantes *Eb Ec Ed Fd Gc Ka Pm* | auidos tolerando *Cg* | aequanimiter ferentes *Va* | aequo animo ferentes *Vb* | multum longanimes *Pc Pk Pp* | qui omnia ferunt patienter *Fb* | qui omnia ferunt *Er* | qui animos iustos ferunt *Ld* | qui aequum animum habent *Pd* | qui aequanimiter omnia fert *Pt* | qui eam aequanimitate possident *Mf* | qui eam aequanimiter cum delectatione possident *Ec Ef Gc Ka Lh* | longanimes, qui patienter eam ferunt *Ct Lh Pq Ta Vc* | apud multum tolerantes auidos sui multum longanimes patientes *Ap* (*Cc*) *Ck Ge Ps* | cum illis, qui eam aequanimiter cum delectatione possident *Va*.
PERPETUA (PERPETUE *Ed* | PERPETUO *Fa Na Vh*): uel perpetuo *Ga Mh* | perpetua *Ed* | perpetualiter *Ld* | sine fine *Lh Ta*.
PERDURAT: permanet *Ap Ef Pb Vd*.
ANXIOS: tristes *Vb Vd* | auaros *Mf Mj Pp* | merentes *Pd* | auidos *Ta* | impatientes *Bd Pp* | homines *Pb* | apud *Pq* | cupidos *Eb Ec Ed Gc Mo Pm* | cupidos illius *Fb* | cupidos sui *Fd Ld* | in angustia constitutos *Mb* | pusillanimes, qui cito permouentur in tantum, ut nihil uelint habere *Ct Lh Pc Pk Pp Pq Vc* | apud illos, qui non aequanimiter ferunt omnia, et ideo dicit anxios, quia etiam si adest, quadam amaritudine est retrusa *Ap Ck Ge Pb Pn Ps* | Apud anxios, etiam si adest, quadam tamen amaritudine retruditur. *Cg* | qui in angustia sunt, non refocilat eos *Va* | ut tota humana felicitas illis perueniat *Ec Gc*.
TOTA: ex omni parte *Ap Ck Er Fb Ge Ld Pb Pn Ps Pt*.

1375 tolerantes] tolerantis *Fd.* **1379** eam] ea *Ka Lh.* **1380** longanimes] multum longanimes *Ct Pq Vc*. | ferunt] ferant *Ta*. | apud] om. *Ap.* **1381** longanimes] om. *Ap*. **1389** habere] om. *Ct*. non] «...» *Pb*.

DELECTAT: adiuuat *Eb Ec Gc Ka Mb Mj Pd Vh* | placet *Lh Ta* | non iucundos facit, quia non prouenit eis *Fb Ga Ka Ld Na Vh* | delectari facit, quia tota eis non prouenit, ut supra dictum est *Ec* (*Ed*) *Gc Pm*.

22. Quid igitur, o mortales, extra petitis intra uos positam felicitatem? Error uos inscitiaque confundit.

QUID IGITUR: apostropham *Ck* | apostropha *Ps* | generalis locutio *Af* | Facit apostropham ad ipsos homines, qui adhuc in felicitate et euersos positi delectantur, cum intra semetipsos habent inclusam ueriorem et meliorem felicitatem. *Ap Ck Er Ge Pb Pn Ps* | Apostropham facit ad ipsos homines, qui felicitate terrena delectantur, cum intra semet ipsos inclusam ueriorem et meliorem habeant felicitatem. *Pt* | apostropham ad ipsos homines, qui inanem felicitatem extrinsecus compositam delectantur, cum intra semet ipsos habeant inclusam meliorem *Af*.
QUID: cur *Bd Fd Ld Pt* | ut quid *Vd*.
O MORTALES: uos *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | homines *Mb Vd* | o miseri homines *Eb Ka* | miseri homines *Ec Gc*.
EXTRA PETITIS: aliunde *Fd Pt* | in terrenis rebus *Ap Cg Ck Er Fb Ge Pb Pn Ps* | in rebus humanis *Pd* | in diuitiis terrenis *Ct Lh Pk Pq Ta Vc* | in alienis rebus *Vd* | diuitiis terrenis *Pc* | aliunde in terrenis rebus *Ld* | in exterioribus rebus queritis *Ec Gc* | felicitatem, quae est extra uos *Ap* (*Cc*) *Cg Ck Ge Pb Pn Ps* | Extra se petit felicitatem, qui in diuitiis terrenis eam quaerit. *Pp*.
EXTRA: uos *Ap Bd Pc*.
PETITIS: quaeritis *Eb Ga Ka Lh Na* | desideratis *Va*.
INTRA UOS: in anima et sapientia *Ct Lh Pc Pk Pp Pq Ta Vc* | in uobismet ipsis *Mj* | in rationabilitatem uestrae mentis, cum adhuc habeatis felicitatem spiritualem collectam, nisi didiceratis a uero bono *Ap Ck Pb Pn Ps* | quam in uobismet ipsis habere potestis, si uirtutum opulentia ditamini, ut sequentia mox probant *Ec Gc Ka*.
POSITAM: insitam *Ga Lh Mj Na Pp Px Ta* | impositam *Vh* | in anima *Fb* | in animo *Pd*.
FELICITATEM: spiritualem *Ap* (*Cc*) *Cg Ck Ge Ps* | uirtutes *Mh* | cognationem *Ta* | cognitionem *Lh* | habetis *Eb Ec Gc Pc* | rationem mentis *Fd Ld Pt* | cognitionem diuinitatis, quam in animo per animam habere debetis, in quantum ab ea ipsa diuinitate, quae beatitudo est, conceditur habenda. Si autem uos ipsos cognoscitis et unde ortum sumpseritis et ad quem finem properabitis, aliquantula iam diuinae cognoscitis uel cognitionis uobis apparet. *Mf*.
ERROR: nescientia *Ap Cg Ck Ge Ps*.
INSCITIAQUE: ignorantia *Af Ap Ct Fb Fd Kc Lb On Pp Ps Pt Vd* | segnitia *Vb* | imperitia *Eb Ec Ed Ef Ga Gc Ka Mj Na Pp Px Vh* | inscientia *Ap Ck Ge Kr Mb Ps* | insipientia *To* | stultitia *Cg Ck Ge Ps Va Vd* | caligo *Ck Fb Ge Ps* | caligo uero uel scientia *Er* | stultitia et caligo conturbat *Ap Pb* | cognitio dei *Vc* | ignorantia cognitionis dei *Lh Ta* | ignorantia confundit summam felicitatem *Ld* | stultitia et caligo *Pn*.

1395 non] om. *Ka*. **1404** ipsos] om. *Er*. | felicitate] felicitatem *Er*. | euersos] uersum *Er*; eumsos *Ap*. | positi] positam *Er*. **1417** felicitatem] felicitate *Pb Pn*. **1435** ignorantia] ignoraque *Vd*.

II prosa iv

CONFUNDIT: conturbat *Ap Cc Cg Ck Ct Fb Ge Lh Mf Pc Pk Pn Pp Pq Ps Ta Vc* | perturbat *Ef Ga Mb Mj Na Pd Px Vh* | contrahat *Er* | ΒΡΑΧΥΛΟΓΙΑ *gl.* breuis locutio *Ka Lh.*

23. Ostendam breuiter tibi summae cardinem felicitatis. Estne aliquid tibi te ipso pretiosius? Nihil, inquies. Igitur si tui compos fueris, possidebis quod nec tu amittere umquam uelis nec fortuna possit auferre.

OSTENDAM: demonstrabat *Ps* | dinumerabo *Ap* | summam felicitatem et cardinem, in quo uersetur *Er* | Dinumerabo tibi, quae fit summa felicitas et cardinem, in quo uersatur summa istius felicitatis. *Ap* (*Cc*) *Ck Ge Pb Pn Ps Pt.*
TIBI: uel *Ga*.
CARDINEM: finem *Ap Cc Ck Ec Ed Ga Gc Ge Mh Na Ph Pm Vh* | apicem *Af Ap Fb Fd Kc Ld Pp Ps Pt Ta To* | arcem *Pd* | perfectionem *Ap Cc Cg Ck Ct Eb Ec Er Fb Gc Ge Lh Pb Pn Pp Pq Ps Va Vc* | plenitudinem *Ps* | ueritatem *Bc* | ianum *On* | initium *Eb Ec Gc Lh* | fundamentum *Cg* | summam et finem *Vd* | morem ·i· stabilitatem, ueritatem *Pp* | ubi uersetur *Eb Ec* (*Ed*) *Ef Gc Mf Mj* | Christum *Ec Gc* | uere perfecte finem in quo felicitas uersatus *Mb* | Fundamentum, quod est Christus, ille cardo est, in quo summa felicitas constat, et cur alium quaeris? Et cardo est mens et uoluntas. *Ck Ge Ps*.
ESTNE ALIQUID TIBI TE: quod plus diligas *Fb Ld* | quod plus diligas, quam te ipsum *Ap Cc Cg Ck Er Ge Pb Pn Ps Pt.*
ESTNE: propositio *Ap* | numquid est *Lh*.
PRETIOSIUS (CARIUS *Go*): pretiosius *Go* | carius *Vb Vd*.
NIHIL INQUIES: pretiosius respondebis te ipso *Ap Cc Ck Ge Pb Pn Ps* | dices te pretiosius *Vd*.
INQUIES (INQUAM *Fd*): dicis *Vb* | dices *Ct Fd Lh Pq Pt Ta Vc* | dices tu *Ld* | pro inquis *On* | forsitan *Ef* | dices uel dicturus es *Pd* | respondebis *Cg Er* | tu respondebis *Fb*.
IGITUR– FUERIS: CΥΛΛΟΓΙCΜΟC *gl.* Copiosa conclusio *Ka Lh* | Syllogismos dicitur conclusio. CΙΛΟΓΙCΜΟC *Ta* | syllogismus, difficilis conclusio, sigillismorum more *Vh* | syllogismus *Va* | quia nihil est tibi pretiosius te ipso *Pp* | in potestate te ipsam habueris *Er* | si in potestate te ipsum haberis possessor. Ille est enim possessus sui, quem nec prospera, nec aduersa commouent. *Ap Ck Ge Pb Pn*.
SI TUI: si temet *Ap Ck Ge* | tuae uirtutis *Eb Ec Gc*.
COMPOS: possessor *Ap Bc Cc Cg Ck Ct Fb Ge Lh Mo Pd Pk Pn Pp Pq Ps Ta To Vb Vc* | potens *Cc Mb Vh* | cognitor *Mf* | assecutor *Bd* | adquisitor *Eb Ec Ed Gc Pm* | adeptor *Ap Cc Cg Ck Ge Ps* | effector uel efficax *Fd Ld* | effector operis uel uoci *Pb* | socius *Vb* | consecutor uoti tui *Pd* | effector tui uoti *Pt Va Vf* | uoti effector (*Ed*) *Ef Ga Ka Na Vh* | potens uoti *Pp* | si integri sensus ratio in te uiguerit *Mb* | si te ipsum cognoueris et mentem tuam receperis *Vd* | Ille est possessor sui, quem nec prospera, nec aduersa commouent. *Cg* | Ille est sui compos, qui in se ita

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1451 Dinumerabo] demonstrabo *Ap Pb Pn Pt.* | fit] sit *Pt*. **1452** uersatur] uersetur *Pb Pn Pt*. felicitatis] uitae felicitas *Ps*. **1463** ipsum] ipsam *Er.* **1474** haberis] haberi *Pb*. | possessor] posses«...» *Pb*. **1475** possessus] > possessor *Pb*. **1484** est] om. *Vd*. | sui] compos sui < composui *Ap Pb*; igitur *Fd.* | ita] ita ille *Vd*.

fundatus est, ut neque prosperitate eleuetur, neque aduersitate inclinetur. *Af Ap Bc Ck Ct Er Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd* | Compos optatae felicitatis dicitur effector, aut uictor, uel uoti affectio, siue uoluptatis adeptio, uel uitae suae assecutus effectum. *Ec Gc Ka Lh Ta*.

POSSIDEBIS: teipsum *Pd* | tunc *Pb* | id *Vd* | tale bonum *Bd* | perpetuo habebis illud *Ld* | te ipsum uidelicet et ueram felicitatem summumque bonum et sapientiam *Ck Ge Ps*.

QUOD: beatitudinem *Pp* | perpetuam gloriam *Fd Ld* | illud bonum ·i· uerum bonum *Pq* | integritatem uirtutum *Eb Ed Ef Ga Ka Mj Na Pm Va Vh* | ueram felicitatem summumque bonum *Ct Fb Lh Pk Pp Ta Vc* | ueram beatitudinem summumque bonum *Pc* | illam felicitatem ·i· integritatem uirtutum, quae nullo modo pereat *Ec Gc Ka*.

NEC TU: contra *Pp*.

AMITTERE: perdere *Fd Pt Vb* | perdere, quia nihil melius putabis *Lh Ta*.

NEC(2): umquam *Ed*.

FORTUNA: casus *Ap Cc Cg Ck Ge Pb Ps* | ablatiuus *Va* | diuitiae huius saeculi *Fd Ld*.

AUFERRE: beatitudinem *Ta* | sapientiam *Lh* | sapientiam uidelicet *Pd* | tollere *Ld* | a te *Ap Pb Pn Va* | tibi *Eb Ec Ef Fd Gc Ka Vd*.

24. Atque ut agnoscas in his fortuitis rebus beatitudinem constare non posse, sic collige.

ATQUE: certe *Er* | et ut *Eb Lh Ta* | ut *Ka Vh*.

AGNOSCAS: ex multis sententiis subsequentibus intellege *Ka*.

HIS FORTUITIS REBUS: uersis *Ps* | temporalibus *Ct Pq Ta Vc* | transitoriis *Fd Ld* | casibus *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps Pt* | euenientibus *Eb Ed Ef Ka Pm* | dubiis *Vd* | mortalibus *Pd* | diuersis euentibus *Va* | deciduis temporalibus *Lh* | temporalibus casibus *Mo* | quae subiacent *Cg Er Ld* | quae casu ueniunt *Pd* | temporalibus, quae subiacent *Ap Cc Ck Fb Ge Pb Pn Ps Pt*.

BEATITUDINEM: summam perfectionem *Ap Cc Cg Ck Er Fb Ge Ld Pb Pn Ps* | quae per augmentum ueniunt et recedunt *Pd*.

CONSTARE: perdurare *Eb Ec Gc Lh Ta* | permanere *Ld*.

SIC COLLIGE: accipe *Ap Cc Cg Ck Ct Er Fb Ge Go Ld Mo Pb Pn Ps* | auerte *To* | comprehende *Ed Lh Mj Px Vh* | conclude *Mb* | perpende *Er Pd* | intellege *Ap Bc Cc Cg Ck Ct Ed Ef Ga Ge Ld Lh Na Pb Pn Pp Ps Pt Ta To* | animaduerte *Eb Ec Gc Ka Lh Ta* | diffini *Vd* | sic intellege *Mf* | prehende *Ga* | comprehende *Na* | intellege per tales syllogismos *Bd* | ex multis rationibus *Pm* | ex multis sententiis subsequentibus intellege *Ec Gc* | ex multis rationibus *Ed*.

25. Si beatitudo est summum naturae bonum ratione degentis nec est summum bonum quod eripi ullo modo potest, quoniam praecellit id quod nequeat auferri, manifestum est quin ad beatitudinem percipiendam fortunae instabilitas aspirare non possit.

1485 fundatus] om. *Ck Ge Pb Pn*; \consitutus/ *Ap*. | prosperitate] prosperitatem *Bc*; a prosperitate *Vd*. | aduersitate] aduersitatem *Bc*. | inclinetur] inclinatur *Lh*. **1487** aut uictor] om. *Lh Ta*. **1488** assecutus] om. *Ta*. | effectum] affectum *Ec Gc*; affectus *Ta*. **1495** nullo modo] nullatenus *Ec Gc*. **1500** diuitiae] diuitia *Ld*. **1515** subiacent] subiacent periculis *Ap*.

SI BEATITUDO – DEGENTIS: propositio *Ka Mh Vd* | conclusio *Pp* | assumptio *Vd* | syllogismus *Pp* | syllogismus hypotheticus *Pd* | si beatitudo est naturale bonum *Pp* | Summum bonum est res quae auferri non potest. *Pd* | summum bonum naturalem ratione degentis, nec est summum bonum, quod ullomodo eripi potest *Kc* | Propositio: summum bonum rationalis naturae est beatitudo. Assumptio: summum autem bonum non est, quod eripi ullomodo potest. *Ap Ck Ge Ps* | Summum bonum hominis nihil aliud est, nisi beatitudo. *Lh Ta* | Syllogismus est, constans propositione, assumptione, conclusione. Propositio enim est cum dicit beatitudo est summum bonum naturae ratione degentis. Assumptio cum subiungit nec est summum bonum, quod eripi ullo modo potest. Conclusio est cum addit manifestum est igitur quin ad beatitudinem percipiendam fortunae instabilitas aspirare non possit. *Vd* | uera beatitudo. Re uera summum bonum est hominis, quod nequeat auferri. Sicut e contra haec fortuita felicitas summum bonum non est, quod ualet auferri. *Ec Gc Ka* | si hoc est summum bonum, quod homo utitur ratione *Vf* (2x) | Si rationabilitas, qua homines a bestiis separantur, summum est bonum, tu etiam adhuc in tua felicitate subsistis, quia nondum perdidisti summum bonum, id est rationem, id est intellectum. *Vf*.

BEATITUDO: uera *Ge* | deus *Eb Ec Fd Gc Ka Lh* | est naturale *Ta* | felicitas perpetua *Ap Cc Cg Ck Er Fb Ge Ld Pb Pn Ps*.

SUMMUM: perfectum *Ld*.

NATURAE: hominis *Ap Cc Cg Ck Ed Ef Er Ga Ge Ka Mf Na Pb Pc Pm Pn Ps Pt Vh* (2x) | homini *Mj* | humanae *Pd* | naturale hominis *Fb*.

RATIONE DEGENTIS: hominis *Ed Mb Mj Va* | rationabiliter uiuentis *Pm* | per rationem manentis et stantis *Ap Cc Cg Ck Er Ge Pn Ps* | scientia, sapientia, doctrina, quod est homo *Ec Gc Lh* | Cum dicit ratione degentis naturae, excludit omnia, non solum inanimata, uerum etiam et ea quae animam habent, sed ratione carent. *Vd*.

RATIONE: in *Eb Ec Ed Ef Ga Gc Na Pm* | per *Pc* | rationabiliter *Ed Fb* | per rationem *Pb Pt* | pro naturale *Fd*.

DEGENTIS: uigentis *Ap Cc Ck Ge Pb Pn Ps* | utentis *Vb Vf* | manentis *Bd Ge Pc Pd Pp Pt* | uiuentis *Af Cg Eb Ed Ef Fb Fd Go Ld Lh Mf Mj Mo St Va Vf* | agentis *Bd* | consistentis *Ct Lh Pq Vc* | manentis et stantis *Pb*.

NEC: illud *Fd Ld* | tunc *Cc* | assumptio *Ka Mh* | et si *Vh* | et si non *Eb Ec Gc Ka* | et si non est *Ef Ga Na Pp Vh*.

SUMMUM BONUM: rationabilis *Pd*.

ERIPI: tolli *Ld* | auferri *Ct Eb Ec Gc Ka Lb Lh Pd Ta Vd* | deficere *Fd* | auferri ab homine *Ap* (2x) *Cc Cg Ck Ge Pb Pn Ps Pt* | ab homine, sicuti feliciter temporalis *Er*.

ULLO MODO: quolibet *Pd* | aliquo *Ef Lh Ta* | aliqua ratione *Fd Ld* | aliquo modo *Va* | quemadmodum et felicitas temporalis et terrena *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | quemadmodum temporalis et terrena felicitas aufertur *Pt* | sicut ista transitoria felicitas potest *Vf*.

POTEST: haec fortuna felicitas *Ka* | haec fortuita felicitas *Eb Ec Gc*.

1536 Propositio] pr«ae»\o/positio *Ck*; proepositio *Ap*; om. *Ge Ps*. | Assumptio] om. *Ge Ps*. **1538** bonum] bonum est *Ta*. **1543** Re uera] reuersa *Ka*. | bonum] om. *Ka*. **1544** auferri] auferre *Ec*; < aufferre *Gc*. | Sicut…haec] sicut haec contra haec *Ec Gc*. **1545** auferri] auferre *Ec Ka*; < auferre *Gc*. **1555** et stantis] om. *Cg*. **1571** et[1]] > est *Pb*. | et terrena] om. *Pb*.

PRAECELLIT: eminet *Ld Pd* | excellit *Ld* | praeminet *Ap* | supereminet *Va Vd* | felicitati mundanae *Ap* (2x) *Cc Ck Er Ge Ld Pb Pn Ps* | felicitati humanae *Cg* | quoniam melius est *Eb Ka* | melius est *Ec Gc*.
ID: ius *Vb*.
NEQUEAT: summa beatitudo *Ap* (2x) *Cc Cg Ck Er Fb Ge Ld Pb Pn Ps Pt* | sapientia *Lh* | non possit *Vb*.
AUFERRI: ab homine *Ap* (2x) *Cc Cg Ck Ge Pb Pn Ps Pt*.
MANIFESTUM EST: conclusio *Ck Ka Mh Pd Vd* | Haec est quia beatitudo temporalis et mutabilitas fortunae non potest peruenire ad felicitatem mansuram. *Ap* (2x) *Ck Ge Pb Pn Ps*.
QUIN: quod *Ap Cc Cg Ck Ge Lh Mb Pb Ps Vb Vc* | aut *Vb* | ut *Ap Bd Eb Ec Ed Fb Gc Ka Ld Pm Pp* | insuper *Pd* | ut non *Pq* | immo *Eb* | etiam, immo, ergo *Ec Gc Lh*.
AD BEATITUDINEM: ueram *Ec Gc* | summum bonum *Af Fd Kc Ld Mj Pp Ps* | aeternae felicitatis *Pd* | ad summum bonum *Fb Lh Pt Ta* | ad ueram *Eb Ka* | quae uera est *Er Fb Pc*.
PERCIPIENDAM: recipiendam *Ld*.
FORTUNAE: instabilitas *Cc Ck Ge* | felicitatis praesentis *Eb Ec Gc Ka Vd*.
INSTABILITAS: mutabilitas *Er Fb Mo Vd* | immutabilitas *Ld* | Instabilitatem dicit fortunae quia, quod bonum ex fortuna contingit, auferri potest. *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | (...) ex fortuna est contingit auferri *Pt*.
ASPIRARE: accedere *Ap Bd Cc Cg Ck Ef Er Fb Fd Ge Ld Mb Mf Mo Pc Pd Pn Pp Ps To Va* | peruenire *Af Ap Bc Ct Fb Ga Ka Kc Lh Mj Mo Na Pp Pq Ps Ta Vc Vd Vh* | assentire *Vb* | uenire *Ed Pm* | approximare *Ec Gc Lh Ta* | appropinquare *Pt Va* | aduenire *Fd Ld* | adiuuare *To* | fauere *Ec Gc Ka Lh* | gigangan (OHG) *Ga Na Vh* | gigingen (OHG) *Ec Gc* | zuoblasan (OHG) *Eb* | zuogiblasan (OHG) *Ka* | pertinere arridere *Pd* | propius accedere *Eb Ec Gc Lh*.

26. Ad haec, quem caduca ista felicitas uehit uel scit eam uel nescit esse mutabilem. Si nescit, quaenam beata sors esse potest ignorantiae caecitate? Si scit, metuat necesse est ne amittat quod amitti posse non dubitat; quare continuus timor non sinit esse felicem. An uel si amiserit neglegendum putat?

AD HAEC: respondebo *Ap Cc Ck Ge* | collige *Vh* | adde *Bd* | contra *Vd* | insuper *Ec Ed Ga Gc Ka Lb Na Pm Ta Vh* | superiora *Fb* | approbamenta *Vd* | additur *Ec Ed Ef Gc Lh Mb Mf Px Va Vh* | dicendum *Cc Cg Ck Ct Er Ge On Pn Vb* | dicendum est *Pb Pp Ps* | dicendum quia *Pc Pk* | quae dixi *Cg* | quae supra *Eb Ec Gc Ka* | quae dicendum est *Pp* | contra haec *Af Cg Ck Kc Ld Mj Pb Pp Ps Vb* | contra hoc *Ge Ta* | contra haec addit *Pd* | contra haec respondendum *Ct Pq* | contra haec uerba dicamus *Pt* | contra ad haec respondendum *Lh Vc* | ad ista, quae dixi *Cc Ck Ge Pn Ps* | ad superiora *Ct Lh Vc* | ad superiora adde *Pq* | quae dixi de summo bono. Modo dicam de illo quem saecularis felicitas uehit. *Ap* | ad haec ·i· praedicta de fortuna et de summo bono bona beatitudinis haec respondebo, quae sequuntur (*Ap*) *Ck Ge Ps* | comprobanda subiungi poterat, quod nequit *Mb* | uel fortunae iura *Pd*.
QUEM: modum *Cc Ck Ge* | ille *Bd Fb Pd Vd* | illi *Ge* | is *Ps* | est *On* | hominem *Ld Mj Pt*.

1583 mutabilitas] motabilitas *Pn.* **1594** potest] potest ·i· contra hoc *Ap*. **1595** contingit] conti\n/git *Pt.* **1618** quae] quod *Ge.*

II prosa iv

CADUCA: labilis *Ap Cc Cg Ck Pb Pn Ps Va Vd* | terrena *Ta* | deficiens *Fd Ld* | defectiua *Eb Ef Ka* | decidua transitoria *Lh*.
UEHIT (PROUEHIT *Vd*): prouehit *Ck Ge* | portat *Fd Ld Vb* | tenet *Pp* | subleuat *Mb* | eleuat *Ps* | extollit *Eb Ec Ed Ga Gc Ka Lh Na Pm Ta Vh* | sublimat *Ct Pq Vc* | fert *Ef Ga Mf Na Vh* | accendit *Vd* | superexaltat *Va* | tollit *Mf*.
SCIT: ipse *Ap*.
EAM: motabilem *Cc Cg Ck Ge* | mutabilem *Ap Pt* | amabilem *Ps* | fortunam *Ap Lh Pd* | felicitatem *Pb Pn Ta*.
UEL: etiam *Fb Ps Pt Ta Vd*.
NESCIT: eam *Af Fb Lh Pp Ta Vc* | mutabilem *Er Vh* | esse mutabilem *Ec Gc Ka* | non cogitat *Va*.
MUTABILEM (MOTABILEM *Pf*): uel mutabilem *Pf* | fortunam *Cg Ld Pq* | illam fortunam *Cc Ck Er Fb Ge Pb Pn Ps* | eam fortunam *Ap* | Dilemma genus est rethorici syllogismi, qui a grammaticis cornutus syllogismus uocatur. Qui ex omni parte, uelut quibusdam cornibus, auditorem concludit. *Vd*.
SI NESCIT: eam *Ed* | etiam *Kc* | mutabilem *Pd* | mutabilitatem *Pt* | illam mutabilem *Cg* | eam mutabilem *Ta Vd* | se illam mutabilem (*Cc*) *Ck Ge Ps* | esse motabilem *Ap* | esse mutabilem *Eb* | nescit mutabilem *Pb* | illam esse mutabilem *Er Ld* | mutabilem esse fortunam *Ct Pc Pk Pp Vc* | esse motabilem fortunam *Lh* | aliquis eam esse mutabilem *Vb* | eam esse mutabilem *Bd Pq* | eam caducam et mutabilem esse *Va*.
QUAENAM: qualis *Ap*.
BEATA: prospera *Cg*.
SORS: pars *Mb* | prosperitas *Ap Cc Ck Er Fb Ge Ld Pb Pc Pn Ps Pt* | conditio *Ap Cc Cg Ck Ge Pb Pn Ps* | euentus *Eb Ec Gc Ka* | beatitudo *Vd* | hominis *Ap Cg Ck Er Fb Ge Ld Pb Pc Pn Ps* | qui ignorat *Pd*.
IGNORANTIAE CAECITATE: propter caecitatem ignorantiae *Ap* (*Cc*) *Cg Ck Ge Pb Pn Ps*.
IGNORANTIAE: insipientie *Ld* | inscientiae *Eb Lh* | stultitiae *Ta* | inscitiae *Ka Ta*.
CAECITATE: in *Af Ct Eb Ec Ef Gc Pk Pp Ps Va* | in caecitati *Pk Vc* | obscuritate *Ld* | nulla *Ps Vd* | Quomodo potest ei quicquam bene contingere, qui nihil boni scit. *Ec Gc Ka*.
SI SCIT: mutabilem *Ld* | mutabile *Fd* | motabile *Vh* | esse mutabilem *Cg Er Fb* | eam aliquis mutabilem *Vb* | eam mutabilem *Pp Va* | eam esse mutabilem *Bd* | esse motabilem fortunam *Ap Cc Ck Ge Pb Pn Ps*.
SCIT: cognoscit *Pd*.
METUAT: ut *Bd Ec Ef Gc Ka Ld Lh Pb Ta Va Vh* | me *Eb* | timeat *Ap Cg Ck Er Fb Ge Pb Pn Ps* | hoc imperfectus *Ec Ed Gc Pm*.
NECESSE EST: ineuitabile *Af* | ineuitabile est *Bd*.
NE: ut *Eb Ed Fd Pm*.
AMITTAT: perdat *Pt Va Vb Vd* | temporalem dignitatem *Ap Cg Ck Er Fb Ge Ld Pn Ps*.
QUOD: id *Vd* | felicitatem temporalem *Vd* | quam dignitatem temporalem *Ap Cc Ck Ge Pb Pn Ps* | quam fortunam *Fd Ld* | caducam felicitatem *Eb Ec Gc Ka*.
AMITTI: perdi *Eb Cg Lh Ta Vb*.
NON DUBITAT: homo *Cg* | quia scit ueraciter *Ap* | sed pro certo scit *Va*.
QUARE: ideo *Vb* | ad hoc *Er* | ob hoc *Ps* | ob hoc ideo *Cc Cg Ck Ge Pb Pn* | ab hoc ideo *Ap* | qua propter *Af Fb Fd Kc Ld Mj Mo Pp Ps Pt Ta To* | quam ob rem *Eb Lh* | ob quam rem *Ed* | propterea *Vh*.

1634 illam] illa *Er.* **1640** illam] illa *Er*. **1657** motabilem] mutabilem *Ap Pb Pn Ps*.

II prosa iv

CONTINUUS: assiduus *Ap Fb Fd Kc Ld Mb Mj Mo Pb Ps Pt Vb Vd* | perseuerans *Mb* | frequens *Eb Ka Lh Ta* | diutinus *Cg*.
TIMOR: quia metuit *Eb Ka* | ut non perdet *Vh* | nouit posse sibi auferre *Lh*.
SINIT: dimittit *Vb* | permittit *Ka Lh Ta Va* | permittit, scit *Eb* | amittens quid tenet *Mb*.
FELICEM: hominem *Ap Cc Cg Ck Ct Er Fb Ge Pb Pn Pp Ps Pt Va* | aliquem *Fd* | aliquem hominem *Ld* | ergo non est beatitudo *Pq* | quia numquam securus est *Eb Ka* | quia semper timet, et numquam securus est *Ec Gc*.
AN: hanc *Pq* | aut *Vd*.
UEL: etiam *Ap Ps*.
SI: aliquis perfectus *Pk Pp Ps* | si aliquis perfectus *Pc*.
AMISERIT: perdiderit *Fb Ka Pt Ta Vd* | aliquis *Ct Pq Vc* | illam *Bd* | facultatem *Lh* | felicitatem *Ps Vd* | temporalem dignitatem *Ap* (*Cc*) *Cg Ck Ge Pb Pn Ps Va* | illam dignitatem praesentem *Er Fb Ld Pc* | summam felicitatem *Er* | aliquis perfectus iudicat contempnendum, si perdiderit *Mf* | si aliquis perfectus perdiderit *Lh* | aliquid spretus perdiderit *Px* | uel habere non curat *Ka* | quicquid perdiderit, quia inrecuperabile est *Pp* | si aliquis perfectus perdiderit *Ga Na Vh* | si aliquis perfectus perdiderit, pro nihilo habet, et non curat quod perdit *Ec Gc Ka*.
NEGLEGENDUM: contemnendum *Ap Cg Ck Eb Ec Ed Ef Gc Ge Ka Pb Pk Pn Pq Ps Va Vd Vh* | contemnendum se *Ct Vc* | paruipendendum *Mb* | floccipendendum *Pt* | timorem *To* | non curandum *Vd* | non habet curam *Pp* | esse *Bd Ps* | si *Mh* | pro nihilo habendum *Ed* | pro nihilo agendum *Pm* | per neglegentiam putat perditam *Ap* | Tua neglegentia perdidisti, et hoc non est uerum uelis nolis perdes. *Ap Cg Ck Ge Pb Pn Ps* | propter neglegentiam euenisse contemnendum *Pd* | contempnendum se obliuioni tradendum *Lh Ta* | hoc est habere non putat *Eb Lh* | et hoc perfectus *Ed Pm* | (...)erte putat *Ed* | contempnendum, ob hoc ut sui non recordetur ad percipiendam summam, et ut fugat gressum suum in domino *Pp* | contemnendum, ob quod ut non sui recordetur ad percipiendam summam felicitatem *Ap* | contemnendum, ob hoc ut non si recordaretur ad percipiendam summam felicitatem *Ap Cc Ck Ge Pb Pn Ps* (2x).
PUTAT: iudicat *Ef Ka Mj Ps* | homo *Ct* | iudicat, hoc est habere non curat *Vh* | Qui enim beatus est, omnia debet scire, ut dicat in corde suo non curo, si habeam felicitatem praesentem, et non curo, si amittam. Non ideo beatus erit, quia si magnum fuisset, quod perdidit, multum utique tristaretur. Si enim in hoc saeculo quis uera bona esset habere, et rursus contigisset amittere, multum utique doleret, quia multum perderet. Quod uero amissum patienter fertur, exiguum bonum est. *Vd*.

27. Sic quoque perexile bonum est quod aequo animo feratur amissum.

SIC QUOQUE: uidetur *Eb Ec Gc* | taliter quemadmodum dictum est *Ap Cc Ck Ge Pb Pn Ps* | ut dictum est *Cg* | quemadmodum dictum est *Er Fb Pt* | si magnum esset, facile non posset amittens ferre *Ka* | si magnum esset bonum, non facile ferret amittens *Eb Ec Fd Ga Gc Ka Lh* (*Na*) *Pp Px Vh*.
PEREXILE: parum *Fb* | paruum *Lh* | perparuum *Ap Pb Pn Ps* | perpa (!) *Cc Ck Ge* | gracile *Ga Ka Na Vb Vh* | minimum *Pp* | ualde *Eb Go Pc Pm* | tenue *Ga To Vh* | inutile *Af* | subtile *Pt* | felicitas *Vh* | ualde tenue *Ec Ed Ef Gc Lb Lh Mb Pk Va* |

1675 tenet] tinit *Mb.* **1694** nolis] nobis *Pn*. **1700** percipiendam] percipiendum *Ap*. **1704** non] nunc *Vd.* **1713** est] om. *Ap Pb Pn*.

ualde subtile *Af Ap Fb Ka Kc Ld Mj Ps Ta* | ualde uile *Bd* | ualde exiguum *Er* | ualde parum *Cg Pb* | ualde paruum *Ct Pq Vc Vd* | ualde lene uel tenue *Pd* | ualde uile uel tenue *On* | perparuum est *Er* | ualde tenue et paruum, quasi magnum esset, non facile bonum ferret amittens *Mf* | quia neglegendum putat, quod amiserit *Ec Gc Ka* | item uersus Fortunati, “et stipula exilis, quasi dura falaraca fixit” *Mf*.

BONUM EST: illud *Ld* | ad comparationem caelestis boni *Ap Cc Cg Ck* (*Er*) *Ge Pb Pn Ps*.

QUOD: bonum *Cc Ck Ge Pn Ps*.

AEQUO ANIMO: aequali animo *Vb*.

AEQUO: iusto *Pt* | placabili *Fd Ld* | immotu *Vd*.

ANIMO: uoluntate *Fd Ld* | necesse est *Ap Cc Ck Ge Pb Pn Ps*.

FERATUR: sufferatur *Ap Cc Cg Ck Ge Pb Pn Ps* | tradetur *Lh Ta* | patiatur *Ct* | tolleretur *Ld* | toleretur *Ec Gc Pm* | sustineatur *Pt* | toletur *Ef* | toleratur *Ed* | per patientiam *Ap Cc Cg Ck Er Fb Ge Pb Pn Pp Ps*.

AMISSUM: perditum *Eb Ld Lh Pd Pt Ta Va* | ferre amittens *Lh*.

28. Et quoniam tu idem es cui persuasum atque insitum permultis demonstrationibus scio mentes hominum nullo modo esse mortales, cumque clarum sit fortuitam felicitatem corporis morte finiri, dubitari nequit, si haec afferre beatitudinem potest, quin omne mortalium genus in miseriam mortis fine labatur.

TU: Boetius *Pb* | Boeti *Pn* | o Boeti *Ap Pd*.

IDEM: talis *Af Mb* | ipse *Eb Ec Gc Lh Ta Vd* | mortalis *Pb* | is ipse *Ld* | ipse es *Va Vh* | tu idem ipse es *Cg* | hoc semper a me persuasum animas immortales et aeternas esse nullo mortalitate finiri *Ap Ck Ge Ps* | qui ista iam cognoscis supradicta *Ec Gc Ka Lh* | qui iam ista compulsum adactu[m] est *Eb*.

ES: homo *Pp*.

CUI: est *Cc Ck Er* | tibi *Ec Ed Ef Ga Gc Pd Pm Vd*.

PERSUASUM: ostensum *Ap Cc Ck Er Fb Ge Lh Pb Pn Pp Pt Ta* | est ostensum *Cg Ps* | compulsum *Lh Vb* | monstratum *Fd Ld* | admonitum *Va* | perhortatum *Lh* | esse *Ct* | sit *Pn* | insinuatum esse *Ed Ef Pm* | insinuatum, insitum, adactum esse *Ec Gc* | adactum est *Lh* | demonstratum est *Ps* | ei se *Mb* | est *On*.

INSITUM (INSCITUM *Ld*): esse *Fd Ld* | est *Ap* | impositum *Ap Lh Pb Pp Ta Vb* | expositum *Cg* | plantatum *Mb* | immissum *Vd* | inculcatum *Va* | affirmatum *Lh*.

PERMULTIS: ualde *Ap Cc Ck Ct Eb Ec Ef Fd Gc Ge Lh Mb Pb Pd Pn Pp Pq Ps Pt Vb Vc Vh* | ualde multis *Vd*.

DEMONSTRATIONIBUS: eruditionibus *Mf* | documentis *Eb Ec Gc Lh* | de multis testimoniis *Mb* | testimoniis scripturarum *Af Ap Ec Ed Ef Fb Fd Gc Ka Kc Ld Lh Mj Pm Pp Ps Pt Ta Vd* | quemadmodum iam te erudiui *Ap Cc Ck Er Fb Ge Pb Pn Ps* | sicut iam te erudiui *Cg* | quas uidelicet tibi iam demonstrauimus *Ct Lh Pp Vc* | quas uidelicet tibi iam demonstrabimus *Pc Pk* | quas uidelicet iam demonstrauimus *Pq* | demonstrauimus *Pd*.

MENTES HOMINUM: Animas hominum iam te erudiui non esse mortales, quia licet moriatur corpore, tamen uiuunt anima. *Pt*.

1724 uersus…fixit] Venant. Fort. *Vita Mart*. 3.285 (p.339)

1724 falaraca] *gl.* ·i· bellicum instrumentum quo lapides et missilia iaciuntur *Mf*. **1746** nullo] nulla *Ps*; > nulla *Ap*. **1760** iam] a *Ps*.

II prosa iv

MENTES: animas *Ap Cc Cg Ck Eb Ec Fb Gc Ge Ka Ld Lh Mb Mf Mj Pb Pn Pq Ps Ta* | homines *Er*.
NULLO MODO ESSE MORTALES: dubitare *Mb* | non sicut Pla(to)nici asserunt animam interi(re) cum corpore *Er* | quia licet moriantur corpore, uiuunt anima *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | cum corpore interire, secundum quod Platonici asserunt. Epicurei autem aliter disserunt. *Ap* (2x) *Ck Ge Pb Pn Ps Pt*.
MORTALES: ut corpora *Ef* | corpore *Pc* | ut corpora sunt *Eb Ec Gc Ka*.
-QUE: et *Vh*.
CLARUM: manifestum *Er Fb Fd Kc Ld Lh Mb Mj Mo Pc Pk Pp Pt Vc Vd* | manifeste *Af* | manifestum est *Cc Cg Ck Ct Eb Ge Go Ka Pb Pn Ps Ta* | manifestum sit *Pq* | apertum *Va Vb* | in propatulo stet *Lh*.
FORTUITAM: instabilem *Ps* | dubiam *Vd* | labentem, cito recedentem *Va* | miseram uel transitoriam *Fd Ld* | Argumentis utitur, quibus astruit non posse fortuitam felicitatem ueram beatitudinem auferre, quoniam illa morte finitur. Vera autem beatitudo perpetuo durat, quoniam nec aliter uera et perfecta beatitudo dici potest. *Ap Ck* (*Er*) *Ge Pb Pn Ps Pt*.
FELICITATEM CORPORIS MORTE FINIRI: quia mox ut moritur, remanet felicitas humana *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | quia mox ut transit homo et moritur, transit ab illo humana felicitas *Pp* | quia mox ut moritur homo, remanet felicitas *Ld*.
MORTE: per mortem *Vd*.
DUBITARI NEQUIT: potest ab aliquo dubitari fortuna *Vb*.
DUBITARI: nemo *Mb* | a quolibet *Pd* | a nobis *Ap*.
NEQUIT: potest *Er* | non potest *Ap Cc Cg Ck Eb Fb Ge Ka Ld Lh Pb Pn Ps Pt Ta* | non potest dubitari, sed certissime scitur, quia si haec fortuita felicitas potest conferre beatitudinem, cum labatur omne genus mortalium in miseriam ·i· finem mortis *Va*.
HAEC: fortuna *Mb Pc Va* | felicitas *Bd Lh Pd Vh* | mors *Ap Cc Ck Ct Eb Ec Gc Ge Pb Pn Ps Vc Vd* | fortuna uidelicet *Pk Vc* | fortuita felicitas *Af Go Ld Mf Pq* | uita transitoria *Ps* | temporalis fortuna *Ap Er Fb Pt* | felicitas terrena *Cg* | temporalis felicitas *Cc Ck Ge Pb Pn Ps* | si haec fortuna uidelicet et felicitas temporalis non possunt dare felicitatem diuinam, sed potius adimunt *Pp*.
AFFERRE (AUFERRE *Bd Vd*; > AUFERRE *Vb*): uel afferre *Bd* | uel auferre *Pc* | ad *Fd* | alicui *Pd* | quod nequaquam potest, et est a contrario dictum *Eb Ec Gc Ka* | Si de morte accipitur auferre legendum est, si uero de felicitate affere. Si, inquit, haec felicitas temporalis beatitudinem affert, necesse est ut ab hac felicitate ad miseriam per mortem transeamus. Quod absit. Nos tamen potius credimus ab huic saeculi erumnis et miseriis ad aeternam beatitudinem per mortem corporis transferri. Quo constat in hac uita nequaquam aliquem posse esse beatum argumentando. Aut pro falsa ad ipsum ueritatis cubile tendit. *Vd*.
BEATITUDINEM: perpetuam *Af* | temporalem *Ct Lh Pc Pk Vc* | perennem *Pq* | sempiternam *Ap* | temporalem beatitudinem *Ps*.
POTEST: non *Ld Vc* | insuper dubitari nequit *Pd* | quae etiam esse non potest *Ec Gc Ka*.

1769 moriantur] moriuntur *Cc Ck Ge*; mouantur (?) *Er*; moriuntur homines *Cg*. | corpore[2]] corpora *Fb*. | anima] animam *Er;* animae *Fb*. **1771** Epicurei] Epicuri *Pt*. | aliter] om. *Pt*. disserunt] dixerunt *Pt*. **1778** posse] posset *Pt*. | fortuitam] fortunam *Ps*. **1779** ueram] u{est}ram *Pt*. | auferre] adferre *Er*. | illa] ista *Pt*. | Vera…1780 beatitudo[1]] beatitudo uero *Pt*. **1780** quoniam…potest] om. *Er*. **1782** moritur] moritur homo *Er Fb*. | remanet] remanet post *Cg*. **1799** a] om. *Eb Ec Gc*.

II prosa iv

QUIN: ut non *Ap Bd Cc Cg Ck Ct Er Fb Ge Ld Lh Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vd* | quod *Ec Gc Ka* | ergo *Eb Ec Gc* | etiam *Ec Gc*.
MORTALIUM GENUS: quod est detentum in his mortalibus rebus *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps*.
IN MISERIAM MORTIS: ad ultimum mortis *Ap* (*Cc*) *Cg Ck Er Fb Ge Pb Pn Ps* | non potest facere miseros, quia non aliquam potestatem habet in alio saeculo *Ap Cg Ck Ct Ge Pb Pn Ps*.
MISERIAM: defectionem *Ec Gc* | in defectionem *Eb Ka*.
MORTIS: animae simul et corporis morte finiatur, quod tamen nequaquam erit, et est a contrario dictum *Ec Gc Ka*.
FINE: saltem *Pp* | in *Vh*.
LABATUR: ruat *Vb* | cadat *Pb* | cadatur *Ct* | deficiat *Cg* | decidat, quod absit *Vd* | Boetio ostendit hoc philosophia, quia animae hominum non sunt mortales. *Pp*.

29. Quodsi multos scimus beatitudinis fructum non morte solum uerum etiam doloribus suppliciisque quaesisse, quonam modo praesens facere beatos potest quae miseros transacta non efficit?

QUODSI: cum *Ps* | dum *Va*.
MULTOS: sanctos *Ap Bc Cc Cg Ck Er Fb Ge Pb Pc Pn Ps Pt Va* | homines *Ef Ld* | ut martyres et sancti *Pp* | sicut martyres *Ec Gc Ka Pd* | martyres *Eb Lh Ta* | sicut sanctos martyres *Vd* | sicut martyres sunt *Ed Pm* | Hic sanctos martyres uult intellegi, qui ut beatitudinem perhennem acciperent, diuersa tormenta potius quam simplicem mortem desiderabant. *Af Ap* (2x) *Bc Ck Ct* (2x) *Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta Vc Vd* | Hic sanctos martyres uult intellegi, qui propterea mortui sunt, ut ueram sapientiam adquirerent, quam uti beatitudinem perennem perciperent. Diuersam tamen potius quam simplicem mortem desiderabant. Quidam phariseus, Gamalihel nomine, legis doctor ad principem sacerdotum et ad omnes seniores filiorum Israhel dixit de Petro apostolo: si est ex hominibus consilium hoc aut opus dissoluetur. Si uero ex deo est, non potestis dissoluere, ne forte et ipsi repugnare iudeamini. Et dominus dicit: omnis plantatio, quam non plantauit pater meus caelestis, eradicabitur. *Va*.
BEATITUDINIS: perpetuae *Er Fb Ld* | aeternae *Ef* | uerae *Eb Ec Gc Ka St Vd* | aeternae beatitudinis in martyrio *Va*.
FRUCTUM: remunerationem *Cg Ct Er Fb Ld Lh Pp Pq Ta Vc* | remunerationem beatitudinis perpetuae *Ap Pb* | remunerationem beatitudinis perpetuae terminum et exitum *Cc Ck Ge Pn Ps*.
MORTE: corporis *Ap Cg Ck Fb Ge Ld* | corpore *Cc Er* | per mortem *Ap* | corporis quemadmodum sancti martyres *Ap Pb Pn Ps* | sicut sancti martyres *Er* | ut sancti martyres *Fb* | sancti martyres *Ck Ge* | simplici sicut ceteri homines *Eb Ec Gc*.
SOLUM: tantummodo *Ld*.
UERUM: sed *Ap Pb*.

1839 de…apostolo] Act. 5.38 **1841** dominus…1842 eradicabitur] Matth. 15.13

1812 quod est] om. *Er Fb*. **1818** animae] anima *Ec Gc*. **1819** a] om. *Ec Gc*. **1832** Hic] solum hic *Mj*. | martyres[3]] m{en}ses *Lc*. **1833** qui ut] qui *Ap*(2) *Ck*; quid *Ge*; quia ut *Vd*. perhennem] om. *Ap*(2) *Ck Ge Pb Pn Ps*(2); per hominem *Ct*. | acciperent] accipient *Lh*; perciperent *Pc Pk Pp*; acceperunt *Pt*. | quam] pati quam *Lc*. **1834** desiderabant] desiderabunt *Pt*.

DOLORIBUS: cum angustiis *Ap Cc Ck Ge Pb Pn Ps* | angustiis *Cg* | fructum aeternae beatitudinis in martyrio *Ka Lh Ta* | in martyrio ·i· fructum aeternae beatitudinis *Ec Gc*.

SUPPLICIISQUE: tormentis *Ap Cc Cg Ck Er Fb Ge Pb Pn Ps* | poenis *Vd* | ut *To* | martyres *Eb Ka Lh*.

QUAESISSE: adquisisse *Ap Cc Cg Ck Ef Ga Ge Na Pb Pn Pp Ps Px Vh* | adquaesisse *Mb* | percepisse *Ap Ck Ge Lh Pb Ta* | in anima *Eb Ka* | ut sancti martyres fecerunt *Fd Ld Pt* | martyres in anima *Ec Gc*.

QUONAM MODO (QUOMODO *Ef Ga* | < QUAENAM MODO *Va*): uel quonam modo *Ef Ga* | quo pacto *Af Ap Cc Cg Ck Er Fb Fd Ge Kc Kr Ld Mj Mo Pb Pc Pn Ps Pt Ta To Vd* | in quo pacto *Pp* | quali modo *Vb* | qualiter *Lh Pp Pq Ta Vc*.

PRAESENS (PRAESENS UITA *Bd Ec Ef Er Gc Na Pb* | PRAESENS «UITA» *Af Ga* | PRAESENS \UITA/ *Ge Mh Pf Vb Vf Vh*): uita *Ap Ba Ed Fb To* | fortuna *Cg Eb P Pq Va* | felicitas *Eb Er Fb Ka Ld Lh Pp Pq Ta Va Vb Vh* | beatitudo *Ef Pt* | fortuita felicitas *Af Bd* | fortuna dum praesens est *Mf* | beatitudo, dum praesens est cum corpore *Eb Ka* | felicitas cum corpore *Ec Gc* | fortuna et temporalis felicitas *Ap Cc Ck Ge Pb Pn Ps* | Quidam nescientes hic subaudire suprapositum nomen fortuitae felicitatis, add{unt} uitam, ut legatur praesens uita. Inconuenienter quidem, quia non agitur hic de efficientia uitae praesentis, sed de efficientia fortunae felicitatis. *Pq*.

BEATOS: homines *Ap Cg Ck Er Fb Ge Ld Pb Pn Ps* | aliquos *Vd* | quia qui spernunt praesentialem felicitatem, peruenient ad aeternam *Ec Gc Ka Lh*.

POTEST: haec fortuna felicitas *Ka* | haec fortuita felicitas *Eb Ec Gc*.

QUAE: felicitas *Cg Lh Ta Va* | fortuna *Pp* | praesens uita *Ap Cc Ck Ge Pb Pn Ps Vd* | cum corporis morte simul finita *Eb Ka*.

MISEROS: post *Mb* | malos *Ld* | Mors nihil est aliud, nisi finis uitae. Nec mala est enim nec bona. Vnde Cato dicit quae bona si non est finis, tamen illa malorum est. *Vd* | quae tunc bonos in uera beatitudine collocatos non poterit efficere miseros *Ec Gc Ka*.

TRANSACTA: finita *Pp* | mutata *Ps* | transcursa *Vd* | transportata *Lh* | perdita *Vh* | peracta *Ga Ka Na Vh* | finita hic *Cg* | in alia saeculo *Ck Ge* | in alio saeculo *Er Fb Ka Pb Pc Pn Ps Va* | in alio loco *Ap* | in alia uita uel (...) *Cc* | ab alio qui moritur *Ap Ck Er Fb Ge Ka Pb Pn Ps* | cum corporis simul morte finita *Ec Gc*.

NON EFFICIT: nullomodo *Bd Vd* | non facit *Ld* | post mortem *Ef* | in futuro saeculo *Cg* | non derelinquit *Pd*.

1879 Vnde…est[2]] *Disticha Catonis* 3.22 (p. 182)

1862 pacto] pacti *Pc*. **1874** felicitatem] beatitudinem *Ec Gc*. **1880** poterit] potuit *Ec Gc*.

II metrum iv

HEADNOTES: metrum «anapest»icum «d»imetrum *Ck* | metrum iambicum (...) *Cc* | iambicum anacreontium metrum *Ap Bb Cg Go Lh* | dimetrum iambicum catalecticum anacreontium *Ba Mb Px Vh* | dimetrum iambicum, anacreontium catalecticum, in fine feretrium *Bc Ec Gc Mb* | metrum iambicum anacreontium cum metro ferecratio *Vd* | metrum iambicum anacreucium, quod fit dimetro catalectico, cui subiecit ferecratium *Ka* | metrum anacreontium, in quo prior uersus tribus iambis et syllaba constat, habens secundo uersu subpositum ferecratium, constans spondeo, dactilo, spondeo *Pp* | iambum anacreontium, quod constat dimetro catalectico, habens suppositum secundum uersum ferecratium. Recipit anapestum duobus iambos et semipedem ·i· unam syllabam. *Pg* | metrum iambicum anacreontium, quod constat dimetro catalectico, qui secundum uersum suppositum habet ferecratium *On Pd* | metrum iambicum anacreontium, quod constat dimetro catalectico, habens suppositum secundum uersum ferecratium *Pc Pk* | dimetrum iambicum acatalecticum anacreontium, cuius secundum uersum posuit quam paulo ante dixi *Ga* | metrum anacreontium trimetrum, quod constat spondeo, amphibracho, trocheo et in quibusdam locis anapesto, habens subpositum secundum uersum ferecratium, quod constat spondeo, dactilo, trocheo *Af Ap Pb Pn Lh Ta Vc* | Vndecimum genus est iambicum anacreontium, constans dimetro catalectico, cui secundum uersum subposuit ferecratium quod paulo ante memorauit. Hoc usum est semel ita: Quisquis uolet perennem cautus ponere sedem. *Af Ct*.

1. Quisquis uolet perennem

QUISQUIS – PERENNEM: Loquitur de unoquoque homine, faciens comparationem de temporalibus ad caelestia, ut sicut quilibet uelit immobilem domum habere, nec aedificet in cacumine montis alti etiam propter uim uentorum, nec iuxta arenosa loca propter mollitiem terrae, ita necesse est, ut quicumque uult praeparatam sedem in caelis habere aeternam, altitudo prosperitatis in hoc saeculo nec eum extollat, nec aduentus aduersitatis eum conturbet, sed aequanimiter omnia prosperitatis et aduersitatis sufferat. *Ap Ck Ct* (*Er*) *Ge Mj Pb Pn Ps* | Si quislibet immobilem domum habere cupit, non aedificet eam in cacumine alti montis propter uim uentorum, nec iuxta arenosa loca propter mollitiem terrae. Ita necesse est, ut quicumque uult preparatam sedem in caelis habere aeternam, non eum prosperitatis altitudo extollat, neque profunditas aduersitatis conturbet. *Mo* | Pendet de superioribus, ubi ait in fortuitis rebus beatitudinem constare non posse. Et hic ueram exponit beatitudinem et est sensus: sicut domus super montem uel

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5 dimetrum] diametrum *Mb*; | anacreontium[2]] om. *Bc Mb*. **6** feretrium] om. *Bc*. **17** metrum anacreontium] om. *Lh Ta*. **19** quod] qui *Af Vc*. | trocheo] et trocheo *Lh Vc*. **21** catalectico] catalecto *Ct*. | subposuit] posuit *Ct*. | quod…22 memorauit] om. *Ct*. **22** usum] usus *Ct*. cautus…23 sedem] om. *Af*. **29** temporalibus] terrenis *Er*. | caelestia] caelestia et dicens *Ct*. | ut sicut] \ut/ si *Ct*; ut si *Er*. | quilibet] qui *Mj*. | uelit] uult *Ct*; ult *Mj*; uel id *Pb*; cupit *Er*. | nec] non *Ct Mj*; ne *Er*. **30** in] eam in *Mj*. | cacumine] camine *Pb*. | alti etiam] altam *Mj*; asti *Er*. **31** mollitiem] mollitiam *Ap Pb Pn*. **32** in caelis] om. *Mj*. | prosperitatis] prosperitas *Ap Pb*. in[2]…saeculo] om. *Er*. | nec] ne *Ct*; non *Er*. | eum] cum *Ap Ck Ge Pb Pn Ps*. **33** extollat] contollet sed *Ct*. | aduentus] euentus *Mj*; flumen *Er*. | eum] om. *Er Mj*; cum *Ap Pb*. | sed…34 sufferat] om. *Er Mj*. **36** iuxta] iusta *Mo*. **39** de] ex *Ec Gc*. **40** montem] «domum» \montem/ *Ec*.

harenam structa prosternitur, ita mens quae aedificat, ·i· spem ponit, in praesenti felicitate, decidua erit. *Ec Gc Ka* | Tres comparationes huic metro inserit. De domo uidelicet ostendens aeternam stabilitatem mentis non in monte, sed humili saxo debere poni. Per Eurum et pontum, potentes quosque et reges. Per flatus uero et fluctus eorum, intenta mente indignationes principum pro nihilo pendere. Cacumen alti maris uocat sublimitatem temporalem. Bibulas uero harenas ignauium timorem, quo nemo timere debet. Austrum pro quolibet potente duce uel rege ponit, quia potentes semper potentibus inuident, qui significantur per montes. Item per pendulas harenas minas regum ostendit, quia sicut harena quidem de superstrata est, nec tamen est solida, ut solidum quid recipiat, ita quisquis segnis est timore mundi numquam mentis stabilitatem habere poterit. *Va* | Ostendens superius instabilitatem et mutabilitatem fortunae, ostendit nunc qualiter ipsa fortuna contemni et mentis tranquillitas haberi possit. *Af Ap Kc Lc Lh Mj Pp Ps Pt Ta*.

QUISQUIS: quicumque *Eb Ed Ka Lh Ta Va* | quicumque uis aedificare domum perennem *Ka*.

UOLET (UOLENS *Fb Mo*): uoluerit *Ap Cc Cg Ck Er Ge Pc Pn Ps* | uult *Af Ap Cc Cg Ck Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps* (2x) *Pt Ta* | cupit *Ef Vd* | augo(!) uoluerit aut uult *Ct* | gestiet et cupiet *Pd*.

PERENNEM: firmam *Er Fb Lh Mb Mo Pp Pq Ta Vc* | domum *Mf* | immobilem *Bd* | perpetuam *Cg Eb Fd Ld Pt Vf* | durabilem *Af* | stabilem *Eb Ef Ga Ka Lh Mb Na Pm Ta Va Vf Vh* | (...)per *Ed* | casui firmam *Ap Ck Ge Pn Ps* | perpetuam minime subiectam *Ap* (*Cc*) *Ck Ct Ge Pb Pn Ps*.

2. cautus ponere sedem

CAUTUS: prouidus *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | prouidens *Mb* | prudens *Ef Lh On Pp Ta* | sollicitus *Eb Ec Fb Gc Ka Lh Mo Pc Pd Pk Pp Pq Ta Vc* | uigilans *Ap Ck Ct Ge Pn Ps* | sibi prouidus *Pd* | prouidus suae salutis *Vd* | qui uult domum collocare habitationem, quae non uentis uel fluminibus deiciatur *Ct*.

PONERE SEDEM: ut stabile sit eius aedificium *Eb Ec Gc*.

PONERE: collocare *Ap Cg Ck Ct Fd Ge Ld Pb Pn Ps Pt* | fundare *Af Vd* | aedificare *Ef* | constituere *Va* | tenere *Lh*.

SEDEM: uel aedem *Vf* | domum *Er Fb Ld Pc Pp Va* | habitaculum *Cg* | templum *Ef* | domum mentis significat *Lh Ta* | domum habitationem *Ct* | domum habitationis, quae non uentis uel fluminibus deiciatur *Ap* (*Cc*) *Ck Ge Pb Pn Ps*.

3. stabilisque nec sonori

STABILIS: quietus *Cg Ka Lh Pb* | immobilis *Cg Vd* | solidi *Va* | quietus, qui non hinc inde feratur *Ap* (*Cc*) *Ck Ct Er Ge Pn Ps* | quisquis *Ef* | ipse *Fb Ga Ld Mj Na Vf Vh* | ipse securus *Lh* | ipse quietus et securus *Ta*.

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42 felicitate] beatitudine *Ec Gc*. **51** Ostendens] ostenderat *Lc*; ostend{it} *Lh*. **52** et] uel *Ta*. fortunae] om. *Ap*. | nunc] nunc autem *Lc*. **53** et mentis] ementis *Kc*. | haberi] habere *Af*; habet ·i· *Lh*. | possit] possit consilium dat *Af*. **61** perpetuam] perpetuum *Vf*. **71** domum] demum *Ct*. **76** domum] donum *Ld*. **77** domum[2]] demum *Ct*. **78** non] om. *Ps*. | uentis] uentus *Pn*. **83** quietus[2]] quietis *Ct*. **84** hinc] hinc atque *Ct*. | feratur] feritur *Pn*.

II metrum iv

NEC: uult *Ap Cc Cg Ck Ct Ge On Pb Pg Pn Ps Pt* | uolet *Bd Eb Ed Lb Pd Pm Pp Vb* | uel *Lh Vc* | nollet *Ec Gc* | non sc· uult *Ld*.
SONORI: sonantis *Ga Ka Na Vf* | sonitum *Ld* | sonum dantis *Pb* | alte sonanti *Cg* | sonum exorantis *Cc Ck Ge Pn* | sonum excitantis *Ap Ct Er Ps* | grauiter sonantis *Fb Lh Mo Pc Pk Pp Pq Ta Vc* | sonantis, flantis *Ef* | sonantis Euri *Vh* | commoti, flantis *Ec Gc Lh Ta* | commoti, flantis Euri *Eb Ka* | commoti *Va* | sonitus emittere *Pt* | sonantis grauiter Euri *Pd*.

4. sterni flatibus Euri

STERNI: proici *Ap* (*Cc*) *Ck Ct Ge Pb Ps Pt Vd* | labefactari *Af Ap Fb Fd Kc Ld Mj Pp Ps Ta Vd* | deici *Er Lh Pp Pq Va Vc* | rui *Lh* | destrui *Cg* | prosterni *Pm Vb* | uinci *Pp* | uolet *Vd* | ne eius structura uentorum flatibus prosternatur *Eb Ec Gc Ka*.
FLATIBUS: uentis *Cg* | a *Ef*.
EURI: Austri *Cg* | uenti *Fd Ld Mf Pt* | ostsundan (OHG) *Ec* | ostansundan (OHG) *Lh* | pro aliquo uento *Ga Na Vf* | pro alio uento *Vh* | pro q[u]ouis uento *Pd* | speciem pro genere *Ka Lh Ta* | species pro genere *Ef* | species per genere *Mb* | species pro genere hab{et} *Mf* | speciem pro genere posuit *Ec Gc* | Eurius iuxta Austrum *Pn* | Eurum et Austrum et eorum flatus potentes et eorum minas uult intellegi. Quas si quis desiderat contemnere, ut mentis tranquillitatem retinere possit, nec gloriam mundi requirat, nec ignauo tempore torpeat, quia huius mundi amator nullomodo tranquillitatem mentis habebit. *Af Ap Bc Fd Kc Lc Mj Pp Pq Ps Pt St Ta* | Eurum qui ab oriente flatem enim coniunctus subsolano. Nam subsolanus uocatur, quia sub ortu solis nascitur. *Ap Pb* | Eurus uentus est subsolano coniunctus, dictus quod ab oriente flat nubes generans. *Lh Ta* | Nam subsolanus uocatur ab eo quod sub ortu solis nascatur. Eurus, quia ab eo flat, ·i· ab oriente. Est enim coniunctus subsolano ·i· eastansuðan wind. (OE) *Pn* | Per flatus Euri potentum minae designantur, per pontum uero irae imperatorum. Qui ergo ab his tutus esse desiderat et securus, ut cacumen alti montis ·i· dignitates terrenas non ambiat, uitet etiam harenas ·i· ignauum timorem abiciat. Per harenas enim, quae pendulae sunt et facile siue uento siue fluctibus euanescunt, significatur timor uanus, quo quisque timet quae timenda non sunt, et uenienti aduersitati facile cedit. *Vd*.

5. et fluctibus minantem

ET: quisquis *Ge Lh Pd Ta*.
FLUCTIBUS: de *Ap Cc Ck Ct Ge Pn Ps* | ex *Eb Ka* | cum *Ef Vh* | uitet *Ge* | maris *Vd* | turbationibus *Lh*.
MINANTEM (MANENTEM *Va*): uel minantem *Va* | intumescentem *Ap Cc Cg Ck Ct Fb Ge Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Va Vc* | saeuientem *Ap Cc Ck Ct Er Ge Ka Pb Pn Ps* | unterezzindan (?) (OHG) *Eb Ec* | atque *Vb* | interminantem *Ap Cc Ck Ge Pn Ps* | terminantem *Ct* | ne constructam super se domum exedat *Eb Ec Gc Ka*.

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104 iuxta] iusta *Pn.* **105** Eurum] per eurum *Ap Bc Pq St*; Eurus *Pt.* | Austrum[2]] auster *Pt.* flatus] flictum *St.* | et[3]] ac *Lc.* | eorum[2]] om. *Lc Mj*. **106** Quas si] quasi *Bc.* **107** possit] poss{unt} *Lc.* | gloriam] gloria *Ta.* | requirat] querat *Pq.* | ignauo] ignauio *Ps.* | tempore] timore *Bc Pq St.* | mundi[2]] modi *Bc Pq St*; mudi *Af.* **108** amator] om. *Bc Pq St.* | habebit] habet *Mj*. **130** ne] non *Ka.* | constructam] constructa *Ec Gc.* | exedat] excedet *Ka*.

6. curat spernere pontum,

CURAT: prouidet *Ap* (*Cc*) *Ck Ge Lh Pc Pk Pp Pq Ta Vc* | studet *Ap* (*Cc*) *Cg Ck Fb Ge Pc Pk Pp Vc* | non timet *Mb* | curam habet *Ap Fb Fd Kc Ld Lh Pp Pt Ta* | curam habebit *Ps Vd* | quisquis *Ef Vh*.
SPERNERE: despicere *Ap Cc Cg Ck Ge Ps* | uitare *Lb* | contemnere *Pq Vd* | non timere *Lh*.
PONTUM: mare *Bd Fb Go Lh Vc Vd* | pelagum *Ld* | aquam *Vh* | mare uel potentem *Pp* | ambitus terrenos *Ap Cc Cg Ck Ge Ps*.

7. montis cacumen alti,

MONTIS – ALTI: ille, qui hoc uult *Ap Cc Ck Ct Er Fb Ge Pb Pn Ps Pt*.
MONTIS: honoris *Lh*.
CACUMEN: dignitates *Mb* | dignitatem *Lh* | superbiam *Ed Ef Fb Pm* | eminentia *Px* | Dignitatem significat. *Ta* | altitudinem dignitatis *On* | eminentiam dignitatis *Ef Ga Ka Mf Mj Na Pd Pp Va Vf Vh* | dignitatis eminentia *Eb Ec Fb Gc Lh* | Significat eminentiam dignitatis uel superbiam. *Fd* | uidelicet diuitiarum eminentiam *Ap Cc Cg Ck Ge* | superbiam et honores terrenos *Er Fb Vb* | superbiam et instabilitatem *Ga Na Vh* | superbiam uel instabilitatem *Ka* | superbiam uel gloriam *Pp* | Significat superbiam et honores terrenos. *Ap Pb* | Superbiam significat. *Ec Gc* | Per cacumina montis significat superbos et terrenos homines. *Pt* | Non debet homo se supra modum exaltare et in superbiam erigere, ne turpiter cadat. *Ap Cc Ck Ge* | quia in altissimo monte perpessa habitatio est, et significat superbiam et honores terrenos *Ct Pn Ps*.
ALTI: propter uentos *Fb* (2x) *Kc Pc Pk Pp Pq Ps Pt Ta Vc Vd* | ne timeat propter uentos *Af* | uitet *Ef Er Fb Fd Ld Va*.

8. bibulas uitet harenas;

BIBULAS – HARENAS: Bibulae dicuntur harenae, eo quod bibant aquam. *Lh Ta* | Vitet aedificare domum suam supra montem et iuxta fluctus harenarum et bibulas humorem in se trahentes. Significat desideria et delectationes transitorias. *Ap* (*Cc*) *Ck Ct Ge Pb Pn Ps Pt* | quae significant terrenas delectationes *Er Fb* | propter fluctus tempestatesque *Af Ap Bc Fb Fd Kc Ld Lh Pc Pk Pp Pt Ta Vc Vd*.
BIBULAS: bibulum *Ps* | et *Pn Ps* | aridas *Eb Ka* | nociuas *Mf* | aquas bibentes *Cg* | aquam bibentes *Kr* | aridas, nociuas *Ec Gc* | quod imbibant aquae *Cc Ck Ge Ps* | sicut pondus *On*.
UITET: declinet *Ap Vb* | respuat *Pp* | respuet *Pt* | ne delectet *Ap Pb Pn* | deiciat *Pq* | caueat *Vd* | timorem *Lh* | caueat ne delectet *Cc Ck Ge Ps* | caueat ne delectet sc· in delectationibus *Cg*.

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141 ambitus] ambitum *Cg.* **151** uidelicet] om. *Cg.* **157** altissimo monte] altis montibus *Ct.* | et] om. *Pn.* **158** significat] significant *Ct.* **166** suam] suum *Ck Ge*. | iuxta] iusta *Pt.* | harenarum] aquarum harenarum *Cc.* **167** trahentes] trahentem *Pt.* | desideria] om. *Ge*. **168** quae] quia *Er.* **169** fluctus] flectus *Fd.* | tempestatesque] tempestatisque *Ld.*

II metrum iv

HARENAS: diuitias *Pq* | instabilitatem *Ed Pm* | delicias *Ec Gc Mb* | nociuas delicias *Ef Ga Ka Lh Na Va Vh* | negotia saecularia *Eb Ec Ef Ga Gc Ka* (*Lh*) *Mf Mj Na Pd Pp Px Vh* | negotia minutissima *Mb* | saeculi impedimenta *Pb* | terrenas delectationes *Pc* | inconstantiam *Pp* | negotia minutissima uitae *Bc* | Dominus dicit in euangelio, qui audit uerba mea et facit ea, similis est homini sapienti, qui aedificauit domum suam supra petram. Venerunt flumina, flauerunt uenti, et impegerunt in domum illam et non potuerunt eam mouere. Fundata enim erat supra petram. Qui uero audit et non facit, similis est homini stulto, qui aedificauit domum suam supra harenam. Venerunt flumina, flauerunt uenti et impegerunt in domum illam, et cecidit et facta ruina eius magna. Non autem ideo cecidit quia a uentis et fluminibus impulsa est, cum et illa quae supra petram erat impulsa fuerit, sed quia super harenam aedificata, non habebat stabile fundamentum. Similiter illa quae supra petram fundata erat, non ideo non cecidit, quod impulsa non fuerit, sed quia supra petram solidum habebat et stabile fundamentum. Quia uidelicet et iusti et iniusti temptantur in hoc mundo, sed impii facile temptationibus cedunt. Non autem ideo cadunt, quia temptati sunt, nam et iusti temptantur, sed quia non habent fundamentum. Et iusti non ideo non cadunt, quia temptati non sint, sed quia uere fundati sunt supra petram ·i· supra Christum. Qui ergo uult ponere perhennem sedem, nec terrenas ambiat dignitates, quae per mentem designantur. Quo enim gradus altior, eo casus grauior. Nec etiam aduersis quibus q{uae} (fra)ngatur, quae significat harena, sed supra petram iaciat fundamentum ·i· in Christo, (in qu)em spem suam ponat. *Vd*.

9. illud proteruus Auster

ILLUD: aedificium *Ps* | cacumen *Af Bd Cg Eb Ec Ed Ef Fd Gc Go Ka Kc Lb Ld Mj Pm Pt St Ta Vb Vf* | cacumen montis *Bc Er Fb Lh Pc Pd Pk Pp Pq Vc Vd* | in cacumine *Vh* | cacumen montis alti *Ap Cc Ck Ct Ge Mh Pb Pn Ps* | cacumen uel mare *On* | habitaculum in monte positum *Va*.

PROTERUUS: durus *Ef Ka Lh Mf Ta Vb* | uiolentus *Er Fb* | perseuerus *Vf* | fortis *Mf Pp Vh* | perseuerans *Bc Ef Ka Lh Mb Px Vh* | terribilis *Bd* | tumens *On* | uiolens *Lh Pc Pk Pq Vc* | uiolans *Ap Cc Cg Ck Ct Ge Pn Ps* | superbus *Fd Ld Pt* | rabidus *Vd* | temerarius *Eb* (*Ga*) *Ka Na Vh* | (...)urus *Ed* | crudelis *Lh* | intolerabilis *Vf* | diu perseuerans *Pd* | saeuus *Ta* | inflatus *Pb* | asper *Cg* | asper perseuerans in flatu *Ap Cc Ck Ct Ge Pn Ps*.

AUSTER: uentus *Vb* | diabolus *Pp* | imperator *Ta* | rex imperator *Lh* | suðerne wind (OE) *Pb Pn* | Auster ab hauriendo aquas uocatur, unde et crassum aerem facit et nubila nutrit. *Pb Pn* | Auster ab hauriendo aquas uocatur, unde crassum aerem facit et nubila nutrit. Qui Grece Nothus dicitur, quod interdum corrumpat aerem. Nam pestilentiam, quae ex corrupto aere nascitur, Auster flans, in reliquas autem regiones transmittit, sed sicut Auster pestilentiam nutrit, sic Aquilo pellit. *Ap Ck Ge Lh Ps Ta*.

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179 Dominus…185 magna] Matth. 7. 24-7

214 Auster…217 pellit] Cf. Isid. *Etym*. 13.11.6

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176 nociuas] nocuas *Ef*. **177** negotia] neget *Pd*. **213** et[2]] om. *Pn*. **214** hauriendo] arcendo *Ap Ck Ge Ps*; oriendo *Ta*. | uocatur] uocantur *Ge*. | crassum] crasse *Ap Ck Ge Ps*. **215** interdum] ut ternum *Lh Ta*. | corrumpat] corrumpit *Ap*. **216** pestilentiam] pestilentia *Ap Ck Ge Ps Ta*. | ex] om. *Ta*. | corrupto] corrupta *Ge*. | flans] flat *Ap Ck Ge Ps*; flans < flaus *Ta*. | reliquas] reliquias *Ps*. | autem] om. *Lh Ta*. **217** sed…sic] quem aquilo econtra *Ap Ck Ge Ps*. | sic] ita *Ta*.

10. totis uiribus urguet,

TOTIS: cum *Ap Cc Ck Ct Ge Pb Pn Ps Pt*.
UIRIBUS: flatibus *Vf*.
URGUET: pulsat *Bd* | impellit *Ap Cg Ct Eb Ec Ed Ef Fb Fd Ga Gc Ka Lh Mo Na Pb Pm Pn Pp Pt Px Ta Va Vb Vd Vf* | impellet *Cc Ck Er Ge Ld Ps Vh* | premit *To* | uerberat *Ap Cc Ck Lh Pc Pk Pp Ps Vc* | uerberet *Ge Pq* | cogit *Vb* | compellit et comouet *Pd*.

11. hae pendulum solutae

HAE: harenae *Af Ap Bd Cc Cg Ck Ct Eb Ec Ef Er Fb Fd Ga Gc Ge Go Ka Lb Ld Lh Mb Mh Mj Na On Pb Pc Pk Pn Pp Pq Ps Pt Px St Ta Va Vb Vc Vd Vf Vh* | bibulae harenae *Pd Vh*.
PENDULUM: pendens *Vb* | lubricum *Er Fb Ka Mo Pb Vd* | imminens *To* | insolidum *Cg* | instabile *Ec Ed Gc Pm* | suspensum *Lh* | weggenta (OHG) *Eb Ec* | non solidum *Bc Mb* | supra positum *Lb* | quam pendet *Px* | quod pendet *Ef Kr Pc Pk Pp Vh* | quod pendet in se *Pq Vc* | domum pendulam, quae pendeat in ipsis harenis *Ct Ps* | lubricum, nequaquam solidum *Ap Cc Ck Ct Ge Pn Ps* | Si fuerit pendulum, pondus positum super harenas ruet. *Pd* | harena, quod haereat et pendeat *Ga Na* | pendentem non solidum stantem, sed iam impendentem ad ruinam, sua pendulitate resolutae, uidelicet non haerentes, nec bene fixae *Ap* (*Cc*) *Ck Ge Ps* | Pendulum dicitur quicquid pendet. Harena autem quasi pendula est, quae facile superimposito cedet ponderi. *Af Ap Bc Fd Kc Lc Lh Mj Pp Pq Ps Pt Ta Vd*.
SOLUTAE: insolidae *Vb* | disligatae *Ap Cc Cg Ck Ct Ge Pb Ps* | coherentes *Mb* | diuisae *Bd Fd Ld Pt* | disiunctae *Er* | diligatae *Pn* | mobiles *Af* | caducae *Ec Ed Ef Ga Gc Na Pm Vh* | semotae *Eb Ec Gc Lh* | non coherentes *Bc* | non haerentes sibi *Vc* | non bene firmae *On* | non coniunctae sibi bene *Ct Pn Ps* | nunc coniunctae sibi bene *Ap Cc Ck Ge* | non bene fixae, non haerentes *Pc Pk Pp* | dissolutae, eleuatae, nec bene fixae, non haerentes *Pd* | eo quod non sit firmum *Va* | eo quod non sit firmum in mobili harena *Ec Fd Gc Ka Lh* | non stabiles quasi non «...» *Lh* | quia facile solui illa domus, quae super harenam posita *Ap* (*Cc*) *Ck Ge*.

12. pondus ferre recusant.

PONDUS: onus *Er Fb Pb Pt* | templum *Ef* | instabile *Ga Ka Na Vh* | domus *Px* | domum *Ec Gc* | domum pendulam *Ka* | domum pendulum *Eb* | consilium et stabilitatem montis *Lh* | fabricae superpositae *On* | onus, quod utile sit *Cg* | onus, quod graue sit ad ferendum *Ap Cc Ck Ct Ge Pn Ps*.

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226 impellet] > impellit *Ps*. **239** pendeat] pendet *Ct*. **240** nequaquam] et nequaquam *Ps*. solidum] solum *Pn*. **244** dicitur] est *Pt*. | pendet] pendit *Bc Lc Pq*. | Harena] harenam *Ap*; harena est *Pt*. | autem] uero *Af Lh Ta*. **245** quae] quod *Bc*; quam *Ta*. | superimposito] superposito *Mj*; superimposita *Pt*. | cedet] cadit > cedit *Bc*; cedit *Pp Pq Pt*. | ponderi] pondere *Af Mj*; oneri *Bc Pq*; pon(...) *Vd*; < penderi *Fd*. **253** in mobili] immobili *Ec Fd Gc Lh*. **254** harenam] arenosam *Ap*.

II metrum iv

FERRE: sustinere *Lh Pt Ta* | habere *Mb* | portare *Ps* | facere *Eb Ec Gc*.
RECUSANT: respuunt *Va Vf* | refugiant *Er Pb* | refugiunt *Ap Cc Cg Ck Ct Fb Ge Ld Pn Ps* | denegant *Eb Ec Gc Ka Lh Ta* | dirumpant *Pb* | non possunt *Lh Vd* | quia non habet stabile fundamentum *Ap Cc Ck Ct Er Fb Ge Ld Pn Ps*.

13. Fugiens periculosam

FUGIENS: consilium dat *Lh Ta* | dat modo consilium, quod cuique sit faciendum *Vd* | tu *Eb Ec Fd Gc Ka Lb Pd Va* | tu autem *Ef* | tu o Boeti *Bd* | tu quicumque es *Cg* | tu quisquis es, qui uis aedificare perhennem sedem *Ld* | tu uolens aedificare perhennem sedem *Pq* | tu quicumque uis aedificare domum perhennem *Ap* (*Cc*) *Ck Ct Er Fb Ge Pb Pn Ps* | ne sortiri uelis in cacumine montis arenosi ·i· in excelso superbire, non debes ponere mentis intentionem *Ap* (*Cc*) *Ck Ge*.
PERICULOSUM: periculum *Lh Ta* | periclitantem *Cg* | caducam *Vf* | cacumina montis uel harenae *Pp* | ex qua parte accidere potest periculum *Pd* | Potest et in montis cacumine et in harenis sedes amoena construi, sed periculosa. *Ec Ed Fd Gc Ka Pm* | Felicitatem huius saeculi significat. *Ec Fd Gc Ka*.

14. sortem sedis amoenae

SORTEM: periculum *Bc Fb Kc Ld Mj Pp Ps Ta* | periculosam *Pt* | uitam *Pb* | euentum *Bc Bd Eb Ec Ed Ef Fd Gc Ka Mb* | casum *On Va* | sedem *Ct* | sedem uel locum *Cg* | partem *Pq* | euentum *Pm* | inhabitationem *Vf* | casum et euentum *Pd* | montis uel harenae *Vd* | bene fabricatae domus *Vh* | sedem et periculosum locum *Ap* (*Cc*) *Ck Er Ge Pb Pn Ps* | pulchritudinem et felicitatem huius saeculi *Ef*.
SEDIS: istius saeculi *Ka*.
AMOENAE: altae *Ap* | uoluptuosae *Af Ap Bc Cc Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Mj Pb Pn Pp Ps Pt Ta Vd* | delectabilis *Va* | pulchrae *Lh* | delectabili harena propter aquas aut in montibus *St* | amoenum quasi a munium ·i· inofficiosum et inactuosum. Nam munia officia locus sc· herbidus et floridus ac delectabilis, sed carens officio manducandi. *Ap Ck Ge* | Amoena esset sedes, si aut in montibus, aut in arenosis locis iuxta aquas collocaretur. *Af Ap Bc Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp Pq Ps Ta Vc Vd* | Loca uoluptatis et solius delectationis uel quasi amunia, eo quod sint a communi censu liberrima, unde et immunes dicimus. *Bc Mb*.

15. humili domum memento

HUMILI: in *Bd Eb Ec Ef Gc Ka* | fortissimo uel profundo *Pp* | humili mente *Pc Pk Pq Vc* | in Christo *Cg* | in altum *Eb Ec Gc* | in adclini *Ct Ps* | in adinclini *Er* | quasi humi adclinus *Ap* (*Cc*) *Ck Ge Ps* | loco ubi nec altitudo sit montis, nec inundatio fluminis *Ap Ct Er Pb Pn Ps*.

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265 quia] qui *Ap Cc Ck Ct Ge Pn Ps*. **266** habet] habent *Fb Ld Pn*. **274** uis] cupis *Ap*. **276** ponere] om. *Ge*. **279** montis] m{en}tis *Ka*. | amoena] amoenas *Ec Fd Gc*. **291** uoluptuosae] uultuosae *Ct*. **295** Amoena] amenum *Mj*; amoenia *Af*. | esset] esse *Lh Pq Vc*. aut[1]] om. *Ap Ck Ct Ge Pb Pn*; autem *Bc Ps*; (...) *Vd*. **296** iuxta] iusta *Af*. | collocaretur] collocantur *Ap Ck Ge*. **297** amunia] amunium *Mb*. **298** sint…communi] om. *Mb*. **305** loco] locum *Ap*. | inundatio] mundatio *Er*. **306** fluminis] om. *Ap*.

II metrum iv

DOMUM: mentis *Eb Ec Gc Ka* | mente *Lh* | stabilitatem mentis *Af Ap Fb Fd Ld Lh Mj Pp* (2x) *Ps Pt Ta Vd* | stabilitate mentis *Kc*.
MEMENTO: \o/ homo *Ct* | festina *Ef*.

16. certus figere saxo.

CERTUS: securus *Af Bd Cg Ef Er Fb Fd Kc Ld Lh Pb Pd Pt Ta Vd* | tu *Pp* | ficus (= fixus?) *Mb* | fidus *Va* | prudens *Eb Ec Gc Ka Lh* | cautus *Ec Gc* | qui uis esse *Vh* | securus uentorum et fluctuum ponti, sicut mox subinfertur *Ec Gc Ka* | securus quod neque uentis, neque fluctibus deiciaris *Ap* (*Cc*) *Ck Ct Ge Lh Pc Pk Pn Pp Pq Ps Va Vc*.
FIGERE: ponere *Af Ap Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Vb* | fundare *Cg Vd* | condere *Ef* | et fabricare *Vh* | firmiter construere. Hoc euangelicis concordat uerbis. *Ka*.
SAXO: in *Pp* | scopulo *Vb* | petrae *Cg* | Christo *Ec Ed Ga Gc Ka Na Pm Pp Ta Vh* | monte *Ps* | morte *Pn* | deo *Lh* | in Christo *Af Ef Fb Fd Kc Ld Lh Ps Vd* | in deo *Mj* | in domino *Px* | qui est Christus *Va* | in Christo, qui est petra *Pt* | in Christo, qui est uera petra, scilicet in illo Christo constitue tuum nidum *Ct* | in Christo, qui est petra, in illa constitue tuum nidum *Er* | petre ·i· Christo, et magistri sequens uestigia humilitatem sectare non desines, dicentis discite a me, quia mitis sum et humilis corde *Ap Cc Ck Ge Ps* | in Christo, qui est petra sc· in illo Christianus constituet suum nidum *Ap Ck Ge Pb Pn Ps* | constitue mentem supra petrum *Lh*.

17. Quamuis tonet ruinis

QUAMUIS – RUINIS: metafora est *Bc*.
QUAMUIS: licet *Ta* | quamquam *Ed*.
TONET: insonet *Af Ap* (*Cc*) *Cg Ck Ct Er Ge Pb Pd Pn Ps* | sonet *Fb Ld Lh Pq Vc* | saeuiet *Lh Ta* | insaniat *Vd* | fragorem immittat *Eb Ec* (*Ga*) *Gc Lh* | emittat fragorem *Ef Ka Na Va Vf Vh*.
RUINIS: suis *Fb Lh Pq Vc* | cum *Ka* | cassuris *Vb* | perturbationibus *Fd Ld Pt* | tempestatibus *Ap Cg Pb* | breston (OHG) *Mb* | tempestatibus suis *Bd* | cum suis tempestatibus *Cc Ck Ct Er Ge Pn Ps* | flatibus tempestatum *Pp* | unde irruat *Ec Gc* | quia inruit *Ed Pm*.

18. miscens aequora uentus,

MISCENS: conturbans *Ap Cg Ck Ct Er Fb Ge Lh Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vd* | perturbans *Ef* (*Ga*) *Mj Na On Vf Vh* | turbans *Mb* | confundens *Mh* | commouens *Eb Ec Gc Ka Lh*.
AEQUORA: maria *Ap Cg Ck Ct Er Ge Pb Pn Ps Pt Vb* | mare *Vd* | populos *Ta* | potentes populos *Lh*.
UENTUS: quilibet *Ap Cc Cg Ck Ct Er Ge Pn Ps* | quislibet *Pt* | rex *Lh Ta* | diabolus *Pp* | diabolicae perturbationes cum persecutionum inundationibus *Ec Gc Ka*.

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316 securus[2]] om. *Va*. **317** deiciaris] deiciari *Ct*. **326** petre] petra *Cc*. **327** sectare] sectari *Ps*. desines] desinis *Ap*.

II metrum iv

19. tu conditus quieti

TU: tamen *Bd Fd Ld Vh*.
CONDITUS: collocatus *Fb Fd Kc Ld Lh Pp Ps Pt Ta To Vd* | securus *Ap Cg Ck Ct Ge Pb Pn Ps* | ornatus *Eb Ec Gc Lh* | absconditus *Ap Cg Ck Ct Ec Er Fb Gc Ge Pb Pn Ps* | compositus *Lh Mj Na Pc Pk Pp Pq Px Vb Vc Vh* | compositas *Vf* | firmatus *Ef Ka Mh* | constitutus *Mb* | positus *Ps* | munitus *Vd* | compositus in solida mente *Va*.
QUIETI: tranquilla *Lh Ta* | requiei *Cg* | in quibuslibet impedimentis *Ap* (*Cc*) *Ck Ct Er Ge Pn Ps* | tranquilli, securi *Vd*.

20. felix robore ualli

FELIX – UALLI: quia non times ruinam *Ap* (*Cc*) *Ck Ge*.
FELIX: et *Ap Ct Er Fb Pb Pc Pn Vh* | securus *Lh Ta* | quietus (*Ga*) *Ka Na Vh*.
ROBORE: in *Ed Ef Pm Pq Vc Vh* | soliditate *Ap Fb Fd Kc Ld Mj Ps Pt Ta* | munimine *Pp Vb* | firmitate *Ap Mb Pb Pn Ps To* | firmitudine (*Cc*) *Cg Ck Ge* | fortitudine *Eb Ec Gc Lh Va Vd* | in firmitate *Ct* | soliditate munitionis *Pp* | in domo munita *Ap Ct Lh Pb Pn Ps* | in domo munita uallis *Vc* | in domo munita uallibus *Pq* | et firmitate munitionis *Er* | in fortitudine caeli *Ka* | in munitione *Lh*.
UALLI: caeli *Ec Ed Gc Pm Pp* | fundamenti *Ap Fb Fd Kc Ld Mj Ps Ta Vd* | firmamenti *Pd* | munitioni *Pt* | munitionis *Ct* | muniminis (*Cc*) *Cg Ck Ge Va* | graben (OHG) *Mb* | spizzun (OHG) *Eb Ec* | stillum faestene (OE) *Pb* | hoc uallum et hic uallus *Pb* | de uallis ·i· de palis *Ct* | de uallis ·i· de palis munitionis *Pn Ps* | quia non mouetur in ualle domus posita (*Cc*) *Ck Ge*.

21. duces serenus aeuum

DUCES: exagas *Vf* | perages *Ap Fb Fd Kc Lh Mj Pb Pp Ps Ta* | peragis *Er* | transies *Fb Fd Kc Ld Lh Pp Ps Ta* | transiens *Pt* | deduces *Vd* | habebis *Ka* | ducere poteris *Cg*.
SERENUS (SERENUM *Fb Kc Mo Pd* | > SERENUM *Mf Pd* etc): uel serenum *Vf* | tranquillum *Fb Kc Mo Ps* | tranquillus *Mb Pt Vb* | pacificus *Eb Ec Gc Lh On Pb Pc Pk Pp Pq Px Ta Va Vc Vf* | pacificum *Mf Pd* | hilaris *Go* | laetus *Ec Ed Ef Gc Ka Pm Vh* | securus *Vd* | compositus *Ed* | laetus uel pacificus *Ga Na Vh* | securus *Lh On Pc Pk Pq Vc* | hypallage permutatio, casus ·i· serenus pro serenum *Pd*.
AEUUM: aetatem *Ap Bd Cc Ck Ct Ge Ld Pb Pn Ps* | perpetuum *Ef* | uitam *Eb Ec Gc Lh Ta* | saeculum *Vb Vd* | praesens saeculum *Cg Pt* | uitam istam *On* | uitae tuae *Va* | hoc saeculum praesens *Ap Cc Ck Er Ge Pn Ps*.

22. ridens aetheris iras.

RIDENS: deridens *Pp Vd* | despiciens *Ap Cc Cg Ck Ct Eb Ec Ef Er Ga Gc Ge Ka Lh Mf Na Pb Pn Pp Ps Pt Vf Vh* | irridens *Go Mb* | subsannabis *To* | subsannans *Va*

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370 non] om. *Ge*.

| pro nihilo ducens *Fb Pp* | pro nihilo ducens uentum ac tempestatem *Lh Pc Pk Pq Vc*.

AETHERIS IRAS: per iras aetheris iras diabolicas *Fd* | per iras aetheris iras diabolicas uel potentum *Ld* | hoc est aetherias iras *Fb* | aetherias iras diabolicas *Ps* | uim uentorum et spiritualiter minas potentum *Ap Cc Cg Ck Ct Er Ge Pb Pn Ps* | Nam per iras aeris uel aetheris has iras intelligi uult diabolicas iras uel potentum. *Lc*.

AETHERIS: regis *Lh* | uentorum *Vd* | aerias *Ka* | uenti *Va* | uentus et tempestates *Vh* | Pro aerem posuit tempestates. *Ta* | Aetherem pro aere posuit, in quo tempestates fiunt, quae nullomodo in aethere fiunt. Hinc Lucanus “pacem summa tenent”. *Af Ap Bc Fd Kc Lc Lh Mj Pp Ps Pt St Ta Vd*.

IRAS: minas *Ap Vd* | tonitrua *Vf* | diabolicas *Ef Kc Ps Ta Vd* | tempestates *Fb Kc Mj Pp Ps Va Vd* | aetherias *Ta Vd* | uentum *Pp* | diabolicas malignitates *Ec Ed Gc Pm* | saeuitias, diabolicas tempestates *Lh* | aerias ·i· diabolicas *Ga Na Vh* | diabolicas insidias *Fb Mj* | diabolicas impugnationes *Pp* | spiritualiter minas potentium *Ka* | uarietates commotionum ut uentus *Mb*.

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411 Aetherem…412 tenent] Cf. Serv. *Comm. Aen.* 1.58 (p. 36.4); Lucan. *Phars.* 2.269

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407 uentorum] ueratorum *Er*. | minas] iras *Ap Pb*. **411** Aetherem] aethere *Fd*; aetheris *Ta*; om. *Pt.* | aere] aerem *Af Ap Ta*. | tempestates[2]] tempestate *Bc*. **412** aethere] aere *Lh.* | fiunt[2]] possunt esse *Lc*; om. *St*. | Lucanus] hro *Kc*; d{icitu}r *Pp*; oratius *Af Ap Lh Mj Ps Pt Vd*; oratis *Fd*. | summa] summam *Bc Kc Lc Pp.* (...) *Vd*. | tenent] tenet *Lc*. **417** minas] minus *Ka.*

II prosa v

HEADNOTES: numerus pecuniarum *Bb Ka Lh* | KATEξOXHN *gl.* separatio uel diuisio *Ka Lh Vd* | ΦICMA *gl.* quaesitum *Ka Lh Vd*.

1. Sed quoniam rationum iam in te mearum fomenta descendunt, paulo ualidioribus utendum puto.

QUONIAM – PUTO: ideo tibi hoc dico exemplum de prosperitate et aduersitate *Ap Ck* (*Er*) *Fb Ge Pb Pn Ps* | quod possit attingere uestram naturam et in eum transire, hoc est ut efficiatur uestra ·i· in eam possit transire *Ap Ck Ge Pb Pn Ps* | Quia te fortiori animo uideo esse fortunamque paulatim contemnere, maiora praecepta sapientiae tibi commendabo. *Ap Bc Ck Ct Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc* (*Vd*).
RATIONUM: sententiarum *Ap Cc Cg Ck Ct Er Ge Pb Pn Pp Ps Pt* | praedicationum *Vd* | philosophia *Vf* | disputationum *Lh*.
MEARUM: rationum *Pd*.
FOMENTA (FOMITA *Mf*): uel fomenta *Mf* | nutrimenta *Ap Cc Cg Ck Eb* (*Ed*) *Er Fb Ge Ka Lh Pb Pn Pp Ps Pt Va Vb* | rudimenta *Vf* | calefactiones (*Lh*) *Mf Pp Vh* | medicamenta *Ap Ld Pb* | medicamina *Vd* | superiora *Pd* | curationes *Pc Pk Pp* | solacia *Ec Gc Ka Lh* | unguenta *Ka* | uerba *Lh* | fasca (OHG) *Vh* | nutrimenta quaedam *Mf* | medicamenta quae fouent egrotum *Pn Ps*.
DESCENDUNT: ingrediuntur *Ap Cc Cg Ck Ge Pb Pn Ps* | pergunt *Ps* | penetrant *Eb Ec Gc* | intrabunt *Vh* | intrincant (?) (OHG) *Ga Na* | penetrant interiora cordis *Vd*.
PAULO: ante *Vb* | aliquid *Ap Cc Ck Ge Pb Pn Ps* | (al)iquanto *Cg* | aliquantulum *Lh* | modicum *Eb Ef*.
UALIDIORIBUS: fortioribus *Ps Vb* | medicamentis *Af Bd Ct Fb Kc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta Va Vc Vf* | remediis *Lb Mb Mh Ps Vh* | fomentis *Ct Eb Lh Pc Pd Pk Pp Pq Px Vc* | medicaminibus *To* | medicinis *Ef* | fortioribus sententiis *Mf* | fortioribus medicamentis *Ap Cc Ck Ge Pb Pn* | perfectioribus, subtilioribus sententiis *Vd*.
UTENDUM: esse *Vb* | dignum uti *Bd*.
PUTO: eximo *Vb* | ΦICMA *Ka Lh*.

2. Age enim, si iam caduca et momentaria fortunae dona non essent, quid in eis est quod aut uestrum umquam fieri queat aut non perspectum consideratumque uilescat?

AGE: considera *Ap Cc Ck Er Ge Lh On* | accelera *Vb* | concede *Eb Ec Ed Ef Ga Gc Ka Lh Mb* (2x) *Mj Na Vb Vf Vh* | eia *Ct Ld* | fac *Ec Ed Ef Ga Gc Ka Mb Na Va Vb Vh* | dic *Ec Gc Pd Vh* | dic mihi *Ps* | prospice *Lh* | expletiua *Pq* | aduerbium

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4 quaesitum] om. *Vd.* **10** ideo…hoc] (...)oco tibi dico *Er.* | hoc] h{aec} *Ap*. **11** uestram naturam] uestra natura *Ap Pb*. **13** Quia] om. *Pp*; qua *Ap Pb*. | fortiori] fortiorem *Ta To*; fortiore *Ct*. | uideo] in deo *Kc*; te uideo *Pq.* | paulatim] paulatimque *Ge.* **14** sapientiae] sapientia *Ap Pb Pn To.* | tibi] uel tibi *Ck Ge*; uel *Ta*; ego tibi *To*; om. *Va*. | commendabo] commodabo *Ap Ck Ge Pb*; commendo *Ct Kc Vd*; comm{od}o dabo *Pn*. **41** concede] > concederetis *Vf*.

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3 KATEξOXHN] Headnote to 2m4, not 2p5, in *Vd.* **4** ΦICMA] Headnote to 2m4, not 2p5, in *Vd.*

hortantis *Ec Gc Ka On Vb* | aduerbium uel hortandis uel concedendis *Mf* | uox hortantis *Ap Cc Ck Er Fb Ge Pb Pn Ps* | hortantis uox est *Vd* | aduerbium exortandi *Va* | ora aduerbium hortandi *Bd* | uerba Boetii *Pd* | utere fortioribus medicamentis *Ap Cc Ck Er Fb Ge Pb Pn Pp Ps* | utere ualidioribus *Pd* | Habeto enim mecum rationem. *Pt*.

SI: etiam si mansura essent *Vd* | si firma essent temporalia *Vf* | iam concedo *Ap Cc Ck Ge Pn Ps*.

IAM: certe *Mb*.

CADUCA: transeuntia *Lb* | labilia *Pd* | transitoria *Fd Ld Pt* | deficientia *To* | infirma *Ka Lh* | decidua *Lh Va* | quae et casu ueniunt, de casu recedunt *Lh* | quae casu ueniunt et recedunt *Af Fb Kc Mj Ps Ta To* | quae casu ueniunt et casu recedunt *Bc Pp* | quae et casu ueniunt et casu recedunt *Ct Pc Pk Vc* | peritura transeunte *Mf*.

MOMENTARIA: uelocia *Mf* | transitiua *Bd* | breuia *St* | temporalia (*Ed*) *Ef* | tempora *Lh* | permanentia *Fd* | momentanea *Pp* | breuia *Ap Pb* | et recedit *Pd* | non manentia *Ct Pc Pk Pp Pq Vc* | cito transeuntia *Ap Cc Ck Er Fb Ge Pb Pn Pp Ps* | subitanea tempore casui *Ap Cc Ck Ge Pn Ps* | quasi momento transeuntia *Ld Vf* | quasi in uno momento *Vb* | in momento fugientia *Vd* | caduca momentaria sunt *Lh Ta* | momentaria et momentania idem sunt ·i· decidua et transeuntia. Momenta dicta a momento ·i· puncto temporis, quia uidelicet momentaria ·i· transitoria sunt. *Ap Ck Ge Ps* | si aeterna essent *Ga Na* | si firma essent *Px* | si firma forent *Ka* | si aeterna essent uel firma *Vh* | si firma essent temporalia, quia ceu sub uno momento omnia temporalia pertranseunt *Ec Gc Ka Lh Ta* | quia uidelicet momentaria sunt *Pc Pk* | quae ad momentum tenentur *Pd* | transitoria, quod et momentanea a momento *Va* | quia ceu sub uno momento omnia temporalia transeunt *Va*.

FORTUNAE: deae *Eb Ec Gc Ka* | saecularіae *Lh*.

DONA: diuitiae *Eb Ka* | cum utique sunt *Cc Ck Er Fb Ge Pn Ps* | Dona fortunae nescio quid in eis uestrum fieri p(osset). Neque enim quicquam n(ostrum) praeter corpus et animam, et quae in anima sunt ·i· (uirtu)tes. Considera(te quam?) ipsa dona uilescunt (...) si quid in eis pulchrum ex s(ua) natura est, non ex meri(to) possessoris. Dona fortunae uocat diuiti(as) et honores huius saeculi. *Vd*.

NON ESSENT: essent cara *Ld* | cum sunt *Ct Lh Pq Vc* | sed aeterna *Ef* | sed permanentia *Pm*.

QUID: quae res *Ap*.

EIS: donis *Pp Va Vd Vf* | donis fortunae *Ap Bd Fb Ld Pb Pc Vb* | in illis donis fortunae *Cc Ck Er Ge Pn Ps* | diuitiis *Vh* | infortuniis (?) *Mb*.

QUID IN EIS EST: ut uobiscum permaneat *Pp* | ut semper durent uobiscum *Ap Cc Ck Er Fb Ge Pb Pn Ps* | quia uidelicet momentaria sunt *Ct Fb Lh Pq Vc* | quae res est in eis, quae utilitas *Ap* | ad uestram naturam pertineri possit *Ld* | quod ad uestram naturam pertinere possit *Af Fb Fd Kc Mj Pp Ps Pt Ta To* (2x) *Vd Vf*.

EST: tale *Eb Ec Ef Fd Gc Ka Mh*.

UESTRUM: uel carum *Pn* | proprium *Ed Lh Pc Pm Vh* | hominum proprium *Eb Ec Ga Gc Na Vh*.

UMQUAM: perpetualiter *Ap Va* | aliquando *Eb Ec Gc Ka Lh*.

FIERI QUEAT: ut uobis permaneat *Cc Ck Ct Ge Pc Pk Pq Ps Vc* | ut uobis pertineat *Lh* | ut uobis {...} *On* | quin etiam in alterum transferatur *Eb Ec Gc Ka*.

QUEAT: possit *Fb Vb*.

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44 uox] mox *Er*. **60** uno] ano *Vb*. **61** momentania] momentaria > momentana *Ps*. **64** quia] quae *Ec Gc*. **65** temporalia] om. *Ec Gc*. | pertranseunt] transeunt *Ec Gc*. **79** durent] duret *Er Fb*. **80** uidelicet] om. *Fb*. **82** uestram] iram *Kc*; uestri *Mj*; nostram *Pt*. | naturam] nostram *Pp*. pertinere] pertingere *Vf*. **88** alterum] alteram *Eb Ec Gc*.

II prosa v

AUT: quod *Bd Pt Vf*.
PERSPECTUM (PERSECTUM > PERSPECTUM *Mb Mf* | PERSPECTUM «UILESCAT» *Vh*): perspectum *Mf* | cognitum *Er Fb Ld Lh Mo Pq* | inuentum *Ap* | peruisum *Pb* | intuitum *Vd* | uilescat *Vh* | si prospiciunt *Lh* | diligenter examinatum *Va* | diligenter tractatum *Ap Cc Ck Ge Pb Ps* | inuentum cognitumque est apud omnes gentes ceteros ·i· diligenter tractatum *Ap* (*Cc*) *Ck Ge Pn Ps* | quid in eis est *Vf* | quid in eis sit propter se, cui congregaretur, faciat pauperes *Ap* (*Cc*) *Ck Ge Pn Ps* | si diligenter natura eius perspiciatur, ut mox exponitur *Eb Ec Gc Ka*.
CONSIDERATUMQUE: mente *Lh Ta* | quesitum *Pp* | sicut consideretur *Ap Cc Ck Ge Ps* | reddendo suos ociosos *Fb*.
UILESCAT: sordescat *Ap Cc Ck Ge Pb Pn Ps* | pro nihilo ducitur *Er Fb Ka Ld Ps* | pro nihilo dicatur *Pn* | nihil *Va Vd* | nihil est *Cc Ck Ge Pn Ps* | quia omnia praesentia, si prudentissimo animo ea perspicis, pene contempnenda sunt *Ec Gc Ka Lh Ta*.

3. Diuitiaene uel uestrae uel sui natura pretiosae sunt? Quid earum potius?

DIUITIAENE: numquid *Ap Cc Ck Er Fb Ge Pb Pn Ps Pt* | utrum *Eb Ec Ed Ef Ga Gc Ka Na Pm* | an *Vh* | utrum sunt *Vb* | prosperum *Lh* | Hic magna subauditio est ·i· an hominis natura, an auri et alterius pecuniae natura pretiosior est. Si diuitias, bene dispensas, maiorem ex te, quam ex se ipsis, pretiositatem habent. Alioquin si per auaritiam congestae, non dispensentur, nullius itaque pretiositatis, uel ex te uel ex se ipsis sunt. Sed abhominabiles redduntur. Siquidem auaritia s{emper} o{diosos}, c{laros} l{argitas} f{acit}. *Ec Gc Ka*.
UESTRAE (UESTRA *Ap Ba Bc Ck Ct Eb Ec Er Gc Ka Ld Lh Pp Vd Vh* | UESTRI *Fb Oa Ps Vc* | UESTRI > UESTRE *Af* | UESTRAM *Fd Vh* | > UESTRA *Mh Na Pc Pq* | UESTRA > UESTRI *Ge Pd* | UESTRA < UESTR(:) *Ed* | > UESTRI *Vb* | UESTRA > UESTRAM *Vf*): uestra *Pk* | uestri *Pq* | uel quia uestrae *Pp* | quia uestrae sunt *Ct Pc Pk* | quia uerae sunt *Lh Pq Vc* | ex *Eb Ec Ef Fd Gc Ka* | natura *Ap Cc Ck Er Fd Ge Ld Pb Pd Pn Ps Vd Vf* | propria *Vf* | In quibusdam libris habetur uestra, sed altiori intelligentia legitur uestrae, ut ita constituatur uersiculus: diuitiaene uel uestrae sunt uel pretiosae sui natura? Sic autem et supradictae questioni sequens uersiculus concordat et ad hoc demonstrandum philosophia disputat, quod nec nostrae sunt diuitiae, nec sui natura pretiosae. *Pq*.
SUI NATURA: in sua propria *Ap Cc Ck Er Ge Pb Pc Pn Ps* | in sua propria qualitate *Fb*.
SUI: propria *Ef*.
NATURA: qualitate *Ed Mj Pd Px Va Vf Vh* | propria *Pt* | caduce *Pd*.
PRETIOSAE SUNT: Minime, sed uitio uestri pretiosae aestimantur. *Pq* | Reuera per sui naturam pretiosae sunt. *Pt*.
QUID: est *Eb Ec Ga Gc Ge Ps*.
EARUM: diuitiarum *Ap Bd Cc Ck Ct Eb Ec Er Fb Fd Gc Ge Ka Lb Ld Lh Mh Mj Pc Pd Pk Pn Ps Pt Ta Vc Vd Vf Vh* | naturarum *Ef Na* | plures *Ap Cc Ck Ge Pn Ps*.
POTIUS: pretiosius *Cc Eb Ec Ef Er Fb Fd Gc Ge Ka Lb Ld Lh Mb Na Pb Pm Pp Vh* | melius *Ed Er Mj Va Vd Vh* | magis *Eb Ec Gc Lh Ta* | pretiosius est *Af Ap Bd* (2x) *Ck Ga Mh Na Pn Ps* | melius est *Ap* (*Cc*) *Ck Fb Ge Lh Pb Pc Pk Pn Ps Ta Vc Vd Vf* | maius uel melius *Ed Mf* | est speciosius *Pd* | potius nomen est *Bd*.

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96 congregaretur] congregatur *Pn*. **97** eius] om. *Ec Gc*. **109** est] om. *Ec Gc*. **112** nullius itaque] nulli *Ka*. **114** claros] om. *Ka*. **118** uestrae[2]] uestra *Ct*. **119** natura] nature *Er*.

4. Aurumne ac uis congesta pecuniae? Atqui haec effundendo magis quam coaceruando melius nitent, si quidem auaritia semper odiosos, claros largitas facit.

AURUMNE: an *Ta Vh* | utrum *Vh* | congestum *Eb Ka* | diuisa pecunia *Lb*.
AC (AUT *Go Ka* | AN *Af Ba Ct Eb Ef Fb Lh Mf Pb Vd Vf Vh* | > AUT *Mh* | AN < A(:) *On* | AC < A(:) *Ap Ed* | AN < (...) *Bc Vb*): aut *Mb Mh* | et uel ac *Eb* | uel an *Ga* | Aut hic copulatiua coniunctio est, non disiunctiua. *Ec Gc Ka* | est *Ct Er*.
UIS (HIS *Lh Mb Mj* | BIS *Pe* | HIS > BIS *Ed* | BIS > UIS *Mh* | UIS < HIS(?) *Vh* | UIS < (...) *On Vb*): uis *Mb* | uel uis *Ed* | uel bis *Cc Ck Ga Ge Ps* | diuitiis *Lh Mf Mj Px Vh* | de diuitiis *Vb* | uirtus *Ta* | multitudo *Af Bd Cc Ck Eb Ef Er Fd* (*Ga*) *Ge Lb Ld Mb Na Pb Pn Vh* | multiplicitas *Vd* | pluralitas *Pm* | multitudo diuitiarum *Ap* (2x) *Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
CONGESTA (CONGESTAE *Af Fb Ge Ld Lh Mf Mo Pd Ps Px Va Vh* | > CONGESTAE *Ga Pn Ta Vb Vf*): adunatae *Va* | coadunatae *Bd Fb Mo Pb Pn Ps Pt* | coadunata *Ap Cc Ck Ge Vd* | coadunati *Er* | coaceruatae *Pd* | cumulatae *Ta* | congregatae *Ed Mf* | coactae *Lh* | collata (*Ga*) *Na Vh* | accumulata *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | cumulationes *Ed Ka Lh Vb Vf Vh* | cumulationis *Px* | opulentia et multitudo diuitiarum coadunata et accumulata *Ap Ck Ge* | potius est quam expensum ac distributum *Ap Ck Ct Ge Lh Pb Pc Pk Pn Ps Vc*.
PECUNIAE (< PECUNIA *Vb* | > PECUNIA *Mb*): alterius *Eb* | congesta pecunia *Cc Ck Ge Ps* | Pecunia a pecoribus dicitur. Antiqui enim omnes diuitias suas in pecoribus habebant. Inde et peculiares dicuntur propria. *Vd*.
ATQUI: certe *Ap Cc Ck Er Fd Ge Ld Mb Pb Pn Pp Ps Pt Px Ta Va Vd* | uero *Ef* | ΑΝΤΙΘΕΤΑ *Pp*.
HAEC (> HAE *Vb Vd*): lucra *Vf* | pecunia *Mb Ta* | talia *Bd* | omnia *Pt* | hae diuitiae *To* | diuitiae *Cc Ck Ct Ef Er Fb Ge Pc Ps Vd Vh* | dona fortunae *Ap Ck Ct Ge Lh Pb Pn Ps Vc* | aurum et congesta pecunia *Ps* | Dona diuitiarum potiora sunt expensa et distributa. *Pp* | diuitiae et congesta pecunia aurum *Ap Pb Pn* | Neutraliter dixit. *Ld*.
EFFUNDENDO: dispensendo *Vf* | dando *Ld* | donando *Pt* | dando aliis *Pp Va* | largiendo *Eb Ec Gc Ka Lh Mh Ta To Vd* | largendo *Fd* | expendendo *Mb* | distribuendo *Ed Pd* | tribuendo *Vb* | in alio *Er* | in alios *Fb Pb Pn* | in aliis *Ap Ck Ge Ps* | cum tribuuntur *Ap Pb* | cum tribuuntur et dantur *Cc Ck Ge Pn Ps* | dum effunduntur uel largiuntur *Go*.
MAGIS: multo magis *Ef*.
COACERUANDO: cumulando *Eb Ka Lh Ta Vb* | abscondondo *Vf* | coadunando *Bd Pt Vd* | congregando *Fd Ld Lh Ta* | colligendo *Ed Pm* | aptando *Ka Lh* | in unum locum *Ap Cc Ck Er Fb Ge Pb Pn Ps* | in absconso reponendo *Va*.
MELIUS: magis *Cc Ck Ge Ps* | maius *Ap Pn* | meliores sunt *Fb* | magis et meliores *Er* | et meliores sunt et pretiosiora *Pn Ps* | meliores et pretiosiora *Ap Pb*.
NITENT: fulgent *Ap* (*Cc*) *Ck Ge Lh Pb Pd Ps Ta Va Vf* | splendent *Ld Vb Vd* | lucent *Bd* | potiora sunt *Eb Ka* | Melius diuitiae largiendo per populos fulgent, quam cumulando uno in loco, quia quod foris paret lucidum ac planum fit. Obscurum uero et nebulosum aliquid absconse fit. *Va*.
QUIDEM: certe *Ap Cc Ck Er Fb Ge Kr Pb Pn Ps Vd*.

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145 Aut] ac id est et *Ec Gc*. **153** coadunata] < coadunatae *Ap Ck*. **157** quam] quia *Ct*. **167** aurum] auri *Ap Pb*. **172** et dantur] \et dantur/ *Ps*.

II prosa v

AUARITIA: cupiditas *Eb Ka Lh Ta* | argi (OHG) *Eb Ed Ef Ga Na Pm* | Auaritia est alienae felictatis appetitus. *Pp*.
ODIOSOS: detestabiles *Ap Cc Pb Pt* | abominabiles *Eb Ef Ka* | odio dignos *Fd Ld Vf* | homines *Mb* | facit *Ap Cc Pb Vf* | facit uitabiles *Fb* | facit homines *Ld Vd* | facit detestabiles *Ck Er Ge Pn Ps*.
CLAROS LARGITAS FACIT: Auaritia cumulat, largitas facit. *Eb Ka Lh Ta* | Salomon dixit alii diuidunt propria usque in egestate sunt. Hoc etiam et beatus Gregorius pene hisdem uerbis exsequitur, dicens terrena omnia seruando amittimus, sed ea bene largiendo seruamus. *Mo* | Salamon: alii diuidunt propria et ditiores fiunt, ali rapiunt aliena et semper in egestate sunt. Vn{de} beatus Gregorius dixit terrena omnia obseruanda amittimus, sed ea bene largiendo seruamus. *Pt*.
CLAROS: illustres *Af Fb Kc Lh Mj Mo Pp Ps Ta Vd Vf* | gloriosos *Af Fb Kc Lh Mb Mo Pp Ps Pt Ta To Va* | gloriosus *Fd* | magnificos *Pd* | nobiles *Vd* | homines *Ct Pc* | diuites *Fb* | mare (OHG) *Ec Ed Ef Ga Gc Na Pm Vh* | bonam famam habentes *Ap Cc Ck Er Fb Ge Mo Pb* | bonam famam habentes et possidentes *Pn Ps*.
LARGITAS: humanitas et libertas *Ap Cc Ck Ge Pb Pn Ps* | Largitas quidem famosos et claros reddit homines. Cupiditas uero non solum uitandos, uerum etiam uituperandos iudicat suos. Quod dominus dicit in euangelio: omni petenti te tribue. Non de carnalibus donis, sed de spiritualibus hoc iubetur alimentis. Illud enim terrenum donum, quod uni damus, alteri dare nequimus. Sermo autem quod caeleste donum est, quo amplius datur, eo magis abundat. Beatus est qui omnia distribuit, nihil sibi retinens ·i· uox a circumstantibus tota auditur, quia non plus ad unum, quam ad alterum procedit, quamuis naturaliter non aequali modo omnes accipiamus. Diuitiae uero hoc nisi comminutae fuerint, transire minime queunt. *Va*.
FACIT: illustres *Pt* | Dum enim sua expendit, laudatur ab omnibus et bonam famam adquirit. *Vd*.

5. Quodsi manere apud quemque non potest quod transfertur in alterum, tunc est pretiosa pecunia cum translata in alios largiendi usu desinit possideri.

QUODSI: res *Mb* | aurum *Er* | largitas *Fd* | illud *Ap Cc Ck Ct Fb Ge Lh Pb Pn Ps Ta Vc* | fortuna *Mb* | pecunia *Pt* | illa substantia *Ap Cc Ck Ge Pb Pn Ps* | quicquid est operum *Vf* | cum *Vh* | nisi *Lh* | si effunditur *Va*.
QUEMQUE: hominum *Vf* | hominem *Ct Er Pc* | unum *Eb Ef Ka* | unumquemque *Ap Cc Ck Ge Pb Pn Pp Ps Vd* | cum unicuiusque *Mb* | quia illa substantia, quae transfertur in alterum, non potest retineri ab illo, qui eam ante possidebat *Ap Ck* (*Er*) *Pb Pn Ps*.
NON POTEST: Ergo non est stabile bonum. *Pq*.
QUOD TRANSFERTUR: largiendo *Cc Ck Er Fb Ge Pn Ps* | largiendos *Ap Pb* | mutatur *Vf*.
QUOD: nisi *Mb* | hoc *Bd Pq*.
IN ALTERUM: si non potest possidere id, quod alteri dat *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | si id non potest habere quis, quod alteri donat, quoniam uterque simul illud habere

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193 alii…194 sunt] Prov. 11.24
194 terrena…195 seruamus] Greg. Mag. *Hom. euang.* 1.4.5 (p. 32.144)
202 dominus…203 tribue] Luc. 6.30

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190 Auaritia] auaria *Ta.* | facit[2]] donat *Ta.* **199** possidentes] possidentibus *Pn.* **200** libertas] largitas *Ge.* **222** possidebat] possidendo possidebat *Ps;* possidebit *Er*. **228** possidere] possire *Pn.*

non potest *Vd* | ideo transferenda est pecunia, quia tunc est pretiosa *Na* | si hoc quod transfertur in alterum, apud illos manere nequit, qui aliis distribuunt, tamen tunc erit pretiosior illo, qui hoc dat causa dispensationis, quam si accumulatum custodiretur. *Va*.

TUNC EST: nonne *Vf* | inde est *Mb* | tantum *Vh*.

PRETIOSA: clara *Eb Ec Gc Ka Lh Mj Ta Vf* | bona *Er Fb Pc* | approbabilis *Pd* | laudabilis *Vd* | magni pretii *Ap Cc Ck Ge Pn Ps* (2x) | yronice *Fd* | yronice dixit *Go* | yronicos *Eb Ec Ed Gc Pm* | yronia *Ef* | per yroniam *Vf*.

PECUNIA: bona *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | fortuna *Mb*.

TRANSLATA: effusa *Ap Ck Ge Pb Ps* | mutata *Ap Eb Ec Gc Ka Pb* | attributa *Vd*.

ALIOS: homines *Ap Cc Ck Ct Er Fb Ge Ka Ld Pb Pn Ps* | aliis *Vd*.

LARGIENDI: fruitione *Ap Cc Ck Pb Pn Ps* | largitione *Ge* | donandi *Ld Pt* | de prioribus (?) *Mb* | quia melius erogare, quam retinere *Ap Er Ka Pb Pn Ps*.

USU: ex *Eb Ef Fd Ka*.

DESINIT: dimitti *Pt* | non habet *Vb*.

POSSIDERI: a te *Pt Va* | haberi *Eb Ka* | ab illo, cuius fuit *Ap Pb* | ab eo, cuius fuerat *Vd* | Non possidetur ab illo, cuius fuit. *Ck Er Ge Pn Ps* | ab his, qui possideant *Mj Vf* | non quocumque modo, sed eo donante, cuius erant *Vd*.

6. At eadem, si apud unum quanta est ubique gentium congeratur, ceteros sui inopes fecerit. Et uox quidem tota pariter multorum replet auditum, uestrae uero diuitiae nisi comminutae in plures transire non possunt; quod cum factum est, pauperes necesse est faciant quos relinquunt.

AT EADEM – RELINQUUNT: Dicunt enim quod etiam uox, quae minima est in rebus, praestantior et melior sit fortuna. Vox uero cum a quoquam mittitur, tota uidetur ab hominibus, quia tota eis accedit. Fortuna namque non tota accidit cuique, quoniam si unus tota esset, ceteros inopes essent. *Pt*.

AT: sed *On Pp*.

EADEM: pecunia *Af Ap Bd Ck Ct Eb Ec Ed Ef Er Fb Fd Gc Ge Go Ka Kc Ld Lh Mb Mh Pb Pc Pd Pm Pn Pq Ps Pt Px Ta To Vb Vc Vd Vf Vh* (2x).

UNUM: hominem *Ap* (*Cc*) *Ck Ct Eb Er Fb Fd Ge Lh Mh Pb Pn Pp Pq Ps Pt Ta Vc Vf* | congeratur *Ed Px Vh* | si unius erit *Ka Na Vh*.

QUANTA EST: pecunia *Af Ap Cc Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp Ps Ta Vc Vh* | tanta *Ap Bd* | multitudo est *Mb* | quam magna *Ka* | quam magna est *Eb Ed Na Pm Vh* | per yroniam *Vh* | Dico uobis quantae uilitatis est. *Vh*.

UBIQUE GENTIUM: Aduerbium est loci. *Bd* | usquequaque *Ed Ef* | per gentes *Eb Ed Pm* | apud omnes gentes *Bd Ct Ed Ef Ld Lh Mb Pc Pk Pq Ps Px Va Vc Vd Vf* | per omnes gentes *Ka Mh Na Vh* | omnium gentium locorum *Pt* | quae apud omnes gentes potest esse *Cc Ck Er Fb Ge Pn Ps* | quae est apud omnes gentes *Ap Pb* | omnium gentium locorum et terrarum, causa ornatus ubique et usquam adiungitur *Bc Fd Kc Mj Pp Ta Vd* | locorum et ceterarum, causa ornatus ubique et usquam adiungitur *Ps* | omnium gentium ubique locorum et ubique terrarum, causa ornatus ubique et usquam adiungitur: usquam locorum et usquam gentium ·i· aliquo loco apud gentes. *Af Lh* | Vbique gentium figurata locutio est ·i· quanta pecunia est apud omnes gentes. *Vd* | si unus possideat totam pecuniam, quae ubique est per omnes gentes, et est figurata locutio *Ec Gc Ka*.

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242 melius] melius est *Er Ka*. **246** possideant] possidebant *Mj*. **269** quae] quia *Er*; quanta *Fb*. **271** omnium] om. *Bc*. | gentium] om. *Mj*; gentium et *Fd*. | et[1]] om. *Ta*. | ubique] et ubi *Ta*.

II prosa v

GENTIUM: hominum *Pd* | locorum econtrarium *To* | in omnibus gentibus *Af Lh*.
CONGERATUR: congregatur *Ap Ck Ge Ld Pb Pn Ps* | congregetur *Af Er Pc Va* | conglobatur *Fb Mo* | cumuletur *Vb* | coadunatur *Bd Ct Lh Pq Vd* | coadunetur *Vc* | tota *Eb Ec Gc Ka Pp* | semper *Mb*.
CETEROS SUI INOPES: qui eam ammiserunt praeter illum *Cc Ck Er Fb Ge Pn Ps*.
CETEROS: et *Mb* | homines *Eb Ka Lh Ta Vh* | certe *Ef*.
SUI: singul{aris} *Ps*.
INOPES: carentes *Vf* | pauperes *Ld* | qui ea carent *Vd* | diuitiarum *Vh* | at contra spirituales diuitiae largiendo congregantur, quia una uox simul omnium replet auditum, et ditat largitorem *Pp*.
FECERIT: faciat *Ap Cc Ck Er Ge Lh Pb Pc Pn Ps Ta* | faciet *Ct Fb* (*Ga*) *Ka Na Pp Pq Va Vc Vh* | pro faceret *Vd* | uel facit *Vb* | facere debebit *Mf* | quia omnes gentes in paupertate manebunt *Ap Cc Ck Er Ge Pb Pn Ps*.
ET UOX QUIDEM: Comparatio est. *Ed Pm* | Hic comparatio est a contrario. *Eb Ec Ef Gc Ka*.
UOX: hominum *Ap* | uiri loquentis *Vf* | diuinae diuitiae *Mb* | spirituales diuitiae *Fd Ld Pt Vf* | ergo melior uox pecunia *Pq* | querentium uerbum diuinum *Pp* | Sumit plenitudinem ex uoce, quod et maiorem dignitatem ipsa uox et potentiam habebat, quam ipsae diuitiae. *Ap Ck* (*Er*) *Ge Pb Pn Ps*.
TOTA: integra *Eb Ec Ed Ef Fd Ga Gc Ka Ld Lh Mf Mj Na Px Ta Va Vb Vh*.
PARITER: aequaliter *Vb*.
MULTORUM: uirorum *Vf*.
REPLET AUDITUM: qui ibi adsunt *Cc Ck Ge Ps* | quibus adsunt *Er Pc* | qui tibi adsunt *Pn* | Transit communiter in plures, integra tamen manens ipsa uox. *Ka* | quia omnes totam simul audiunt, et si memoria caperet, omnia posset retinere, singuli diuitiae uero non possunt capi ab omnibus, nisi partitae fuerint et diuisae *Vd*.
REPLET: hominem *Vd*.
COMMINUTAE: partitae *Ed Fd Ga Ld Mf Mj Na Pd Vf Vh* | distributae *Ap Cc Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vc* | dispersae *On* | diuisae *Pm Vd* | erogatae *Ap Cc Ck Ec Gc Ge Ka Lh Pb Pn Ps Ta* | sint *Ap Ge Ka Vh* | sunt *Eb Ec Gc* | fuerint *Ed Fb*.
IN PLURES: homines *Ct Ld Va* | in alios homines *Ap Cc Ck Er Fb Ge Pb Pn Ps* | uel in pulueres ·i· in paruas partes *Ap Ck Ge* | cum comminutae sunt diuitiae et transeunt in plures *Pb Pn Ps* | cum diuiduntur, ut quod unus alteri dat, ille minus in hoc habeat *Ec Gc Ka* | Non plures homines possunt habere diuitias simul totas, quia cum diuiduntur in plures, iam non est simul totum, quod in multos diuisum est. Cum ergo in plures diuiduntur, iam unus habet minus in ea parte, quae alteri collata fuerit. Sicque fit ut ad alterum sine alterius paupertate non ueniant. *Ec Gc Ka*.
QUOD: istud *Ct* | ius *Ap Cc Ck Ge Ps Vb* | quod in plures transe{untur} *Vf* | cum transierint in plures *Fd Ld Pt* | ut transferantur in alios *Va* | ut transferatur in alios *Vb* | quod magna non potestis dare, et si saepe nimia daretis, forsan huic saeculo inde miseri efficiamini *Ec Gc Lh*.
FACTUM: actum *Ps*.

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288 faciet] pro faciet < proficiet *Fb.* **291** Hic] om. *Ka.* | a contrario] om. *Ef.* **295** ex] om. *Er.* uoce] uece *Ck Ge*; < uece *Ps.* **311** comminutae] commutae *Ps.* | et] om. *Ps.* **315** ergo] uero *Ec Gc.* **316** Sicque] si que *Ka.* | ad] om. *Ec Gc.* | alterum] altera *Ec Gc.* | ueniant] ueniat *Ec Gc.* **319** transierint] transierit *Pt.* **320** saepe] persaepe *Lh.*

II prosa v

EST: fuerit *Eb Ec Ed Gc Ka Lh Pp Ta Vf Vh* | minutae fiant *Vh* | comminutae *Pd* | diuitiae comminutae *Bd* | esse comminutae diuitiae *Er Fb*.
PAUPERES: (...) priores *Mb*.
NECESSE EST: non potest mutari *Pq*.
FACIANT: ut *Bd Eb Ec Ef Fd Gc Ka Ld On Pb Pd Vh* | diuitiae *Ct Fb Pq Vf Vh* | ipsae diuitiae *Ap Cc Ck Er Ge Pb Pn Ps Vd* | illae pecuniae *Ka Lh*.
QUOS RELINQUUNT: qui aeternam felicitatem non habent *Ec Gc* | quod aeterna non sunt *Na Vh*.
QUOS: homines *Ed* | illos *Va*.
RELINQUUNT: illae pecuniae *Eb Ta* | Non possunt singulis omnes continere diuitiae. *Vd*.

7. O igitur angustas inopesque diuitias, quas nec habere totas pluribus licet et ad quemlibet sine ceterorum paupertate non ueniunt.

O: Exclamatio *Ck* | admir{antis} *Pd* | interiectio *Vf* | o interiectio dolentis *Ec Gc* | interiectio dolentis *Eb Fd Ld Mj Pp Pt Vf* | interiectio admirantis *Ct Pq* | interiectio irridentis *Ka Lh Mf On Ta Va Vd Vh* | exclamatio cum irrisione *Pt* | rethorica exclamatio *Lh Pc Pk Vc* | dicam *Pd Pk* | dico *Ct* | dico ego *Ld* | possum dicere *Bd* | O quando dolentis aut admirantis tunc maxime accusatiuo casu iungitur. *Ap Ck Ge Ps* (*Vb*) | Exclamatio cum irrisione, quia apud unum possunt haberi ceteris in paupertate manentibus, quae non possunt opulentiam perpetuam dominis suis dare. *Ap* (2x) *Ck Er Ge Pb Pn Ps*.
ANGUSTAS: strictas *Ap Cc Ck Er Fb Fd Ge Ka Ld Mo Pb Pn Ps Vb Vd Vf* | tristes *Pp* | paruas *Lh Ta* | uiles *Ef*.
INOPESQUE: pauperes *Eb Ka* | quod non perseuerent *Vh* | quod non perseuerant *Na* | quia non perseuerant *Ec Ef Gc Ka*.
DIUITIAS: saeculares *Ap Cc Ck Er Fb Ge Ld Pn Ps Vf* | peculiares *Pb* | const(...) *Mh* | huius saecularis pompae *Pd*.
QUAS NEC HABERE: ideo sunt angustae *Ap Cc Ck Er Fb Ge Ld Pn Ps*.
QUAS: diuitiae *Mb* | diuitias *Vd Vh*.
HABERE: possidere *Vf* | id ipsum quod supra ait, uestrae uero diuitiae *Eb Ec Gc Ka*.
TOTAS: integras *Ap Cc Ck Er Fb Ge Pb Ps Va*.
PLURIBUS: hominibus *Bd Eb Ef Ka Mh* | multis hominibus, quia in comparationem pauperum pauci diuites sunt *Ap* (2x) (*Cc*) *Ck* (*Er*) *Fb Ge Pb Pn Ps*.
LICET: licitum *Mb*.
AD QUEMLIBET: illum *Ta* | nullum *Eb Ka Lh* | hominem *Ct Ld* | unumquemque *Ap Cc Ck Ef Er Fb Ge Pb Pc Pn Ps* | quemcumque *Mj* | ad quemcumque *Px Vf Vh* | ad quaecumque *Mb* | aliquem *Vh* | ad aliquem *Fd Pt Vd* | ad nullum *Ec Gc*.
SINE – UENIUNT: ideo sunt inopes *Er Fb* | dum unum repleuerint, alterum inopem relinquunt *Ap Pb* | Ideo sunt inopes, quia statim ut unum repleuerint, alterum inopem relinquunt. *Cc Ck Ge Pn Ps* | Ideo diuitiae sunt angustae, quia statim ut unum repleuerint, alterum inopem relinquunt. *Va*.
CETERORUM: hominum *Vf* | inopum *Ap Pb* | eorum uidelicet, qui amittunt *Vd*.

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341 irridentis] irridendis *Mf*. **343** admirantis] admirantis inuenitur *Ps*. | casu] casui *Ps*. **344** possunt] possid{...} *Er*. **345** quae] quo *Er*. | perpetuam] > perpetuum *Ps*. | dominis] domibus *Er*. **358** quia] qui *Ps*. **359** pauci] pulici *Ap* (1) *Pb Pn*. **365** relinquunt] < relinquit *Ap*; relinquit *Pb*. | repleuerint] impleuerint *Ps*; repleuer{unt} *Ge*.

II prosa v

UENIUNT: ipsae diuitiae *Er Fb*.

8. An gemmarum fulgor oculos trahit? Sed si quid est in hoc splendore praecipui, gemmarum est lux illa, non hominum; quas quidem mirari homines uehementer ammiror.

AN GEMMARUM – TRAHIT: CXETΛIACMOC AΛEΓEOY *Lh* | utique ad se trahit nostros oculos in dilectationem illarum gemmarum splendentium *Ap Ck Ge Ps* | Ecce aliud donum fortunae momentarium *Ap Cc Ck Er Fb Ge Ld Pb Pn Ps.*

AN GEMMARUM: mortalium *Ap* | lapidum *Eb Ka* | Prohibet diuitias propter splendorem. *Ka* | Gemmae uocantur, quia ad similitudinem gummi conlucent quod dicitur fliod (OHG). *Mj*.

AN: numquid *Ct* | dic mihi *Vh*.

FULGOR: splendor *Bd Fd Ld Mj Pt Px To Vd Vf Vh* | claritudo *Va*.

OCULOS: uestros *Ap Cc Ck Er Fb Ge Pb Pc Pn Ps Va* | hominum *Ld Pt Vf* | tuos *Mb* | aspicientium *Ct Lh Pq Ta Vc* | considerantium *Pd*.

TRAHIT: decipit *Ap Cc Ck Ge* | decepit *Pb* | oblectat *Fb* | allicit *Bd* | delectat *Ef Fd Ga Ka Ld Na Pm Pt* | ad delectationem *Eb Ec Ed Gc Lh Mf Mj Pq Px Ta Vc Vf Vh* | ad delectionem *Ct* | delectari facit *Af* | admirationem *Ps* | ad cupiditatem prouocat *Vd* | ad desiderium suum *Pp* | in delectamentum et admirationem sui *Va* | in delectamentum et in gloriam hanc *Ap Cc Ck Ge Pb* | in delectamentum et in gloriam hanc et in admirationem sui *Er Pn Ps.*

QUID: aliquid *Pb*.

IN HOC: tali *Cc Ck Ge Pn Ps Va* | in tali *Ap Pb*.

SPLENDORE: gemmarum *Ap Bd Cc Ck Er Fb Ge Ld Pb Pn Ps Va Vh* | nitore *Vd*.

PRAECIPUI (PRAECIPUUM *Go Pp* | PRAECIPUUM < PRAECIPIUM *Ka* | > PRAECIPUUM *Mh*): uel praecipui *Pp* | uel praecipuum *Pb Pq Vc* | magnum *Ck Ct Ge Pn Pp Ps* | magni *Ap Ed Ef Er Fb Ld Mb Mf Mo On Pb Pc Px Vh* | excellentis *Mf Mj Px Vf Vh* | decoris *Pd* | maximi *Lh Ta* | maximum *Eb Ec Fd Gc Ka* | egregii *Bd* | pretiosi *Ap Vd Vh* | ingenii *On* | cari *Vd*.

GEMMARUM: splendorem *Er* | geminas *Ed*.

LUX: splendor *Eb Ec Fb Gc Ka* | nitor *Mb* | gloria *Vf* | gemmarum *Mh*.

ILLA (> ILLUD *Na*): uel illa *Na* | uel illud *Ga*.

HOMINUM: lux *Ap Cc Ck Er Fb Ge Pb Pn Ps* | Non laudatur homo propter gemmarum pulchritudinem, sed ipsa gemma. *Vd* | Illarum naturae est, non tuae. Nam tua natura sublimior est, unde nec earum splendorem debes admirari, quia illae infra tuam excellentiam collocatae sunt. *Ec Gc Ka*.

QUAS: gemmas *Ap Bd* (*Cc*) *Ck Ct Ed Er Fb Fd Ge Ld Lh Pb Pd Pn Pp Ps Pt Px Ta Vb Vd Vf Vh* | res *Mb* | fulgentes gemmas *Eb Ec Gc Ka*.

MIRARI – AMMIROR: cur eas admirentur *Pp* | miror cur eas admirentur *Vd* | propter suam gratam speciem *Er Fb* | propter suam gratiam speciemque, quia inferiora illis, quae ipsi admirantur *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Miratur philo[so]phia quod inanimantia pulchra atque mirabilia uideantur hominibus. *Va*.

MIRARI: laudare *Ed Ef Pm* | laudari *Ga Ka Na Vh* | ut gemmae *Ga Na Vh*.

HOMINES: cum non sint *Pd*.

UEHEMENTER: maxime *Ta* | admiranter *Lh*.

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378 momentarium] om. *Ld*. **390** delectamentum[1]] delictamentum *Pb*. **391** in] om. *Ps.* **411** illis] sunt illis *Ap Pb*.

II prosa v

AMMIROR: quia inferiora sunt *Pd* | quia inferiora sunt illis *Fb* | quia inferiora illis sunt, quae ipsi admirantur *Ct Pc Pk Pp Vc* | quia inferiora sunt illis ea, quae admirantur *Pq* | miratur illa philosophia quod inanimantia pulchra atque mirabilia uidentur esse hominibus *Ec Gc Ka Lh* | Miror, inquit, cur homines, qui in secundo gradu sunt post deum, lapides, qui in imo sunt, admirentur. Lapis enim tantum est nihil aliud habet. Arbores uiuunt non anima, sed uirore. Animalia sunt, uiuunt, sentiunt. (Homi)nes etiam sunt, uiuunt, sentiunt et discernunt ·i· ratiocinantur. Mirum est ergo cur homines gemmas mirentur, in ultimo gradu positas, cum in imo ipsi post deum sint constituti. *Vd*.

9. Quid est enim carens animae motu atque compage quod animatae rationabilique naturae pulchrum esse iure uideatur?

QUID EST: aliquid *Lh Ta* | quae res *Ld Pt Vd* | quae res est *Fd Vf* | illud *Ap* | quod *Vh*.
CARENS ANIMAE MOTU: animam non habens *Vf* | quod animam non habet *Ct Mj Pk Pp Pq Vc* | quae animam non habent *Ka Lh Pd Ta Vh* | quae animum non habent *Px* | non habens animae motum, sicut est aurum et argentum gemmae *Vd* | quod non habet animam quemadmodum gloriae et aurum *Ap Cc Ck Ge Ps* | quemadmodum gloriae et aurum *Pn* | quemadmodum gloria gemmarum et auri *Er Fb* | gloriae et aurum gemmae *Pb* | gloriae et aurum *Ap* | aurum an gemma *Vb* | uidelicet aurum uel gemmas *Lh Ta* | quod faciunt gloriae et aurum. Ideo hoc dicit, quia anima semper est in motu. *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | Omnia quae uiuunt compage ·i· coniunctione elementorum subsistunt, etiam arbores. Aurum et cetera metalla et lapides non habent coniunctionem elementorum. *Ph*.
CARENS: est *Vh* | non habens *Pt*.
ANIMAE: uitae *Af Ap Fb Kc Ld Pp Ta* | anima *Pc*.
MOTU: uita *To* | quod se mouere non potest *Eb Ka* | quod se moueri non potest, ut gemmae *Ec Gc* | non possit se moueri *Fd*.
COMPAGE: corporis *Ed Pm* | ut gemmae *Ka* | animae cum corpore *Ed Vb* | coniunctione *Vb* | iuncturam *Vf* | membrorum *Af Fd Kc Ld Mb Pd Ta To Vf* | iunctura *Bd* | membrorum iunctura *Ct Pc Pk Pp Pq Pt Vc* | compax compage membrorum iunctura, compago compaginis similiter *Kr* | iunctura corporis *Eb Ec Gc Lh Ta* | membrorum coniunctione *Ap Cc Ck Er Fb Ge Mo Pb Pn* | coniunctione animae et corpore *On* | in uitae compage *Mj* | iunctura animae cum corpore *Ef Ga Ka Na Vh* | iunctura corporis et animae *Mf Mj Pd Va* | Homo Grece microcosmus, Latine minor mundus dicitur. *Mo* | Compage dicit coniunctionem, quia arbores ex quattuor elementorum coniunctione. Omnis arbor nutritur, quia crescit et moritur. *Vd* | Claudianus naturas rerum quibusdam gradibus distinxit. Primum inferiorem gradum dixit essentialem, qui tantum in lapidibus est. Solummodo enim esse habent. Dehinc uitalem, qui arborum et uermium est. Tum

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419 hominibus] omnibus *Lh.* **432** quod] quae *Mj*. | habet] habeat *Pk Pp Vc*. **438** hoc] om. *Ap Pb*. **439** in motu] immotu *Ps*. **451** iunctura] iuncturae *Ka.* | cum] quam *Ka.* **452** animae] animate *Mj*. **455** naturas] naturam *Af Pp*. | quibusdam] quibus *Kc*. **456** Primum] primum et *Bc Pk St.* | dixit] dixit esse *Bc Pc Pk St.* | qui] quia *Kc Mj Vd*; om. *St.* | tantum] om. *St.* | in] om. *Ap Ps.* | est] om. *St.* **457** Solummodo…habent] om. *Ta.* | enim] om. *Lh.* | esse] om. *Af*. Dehinc] dein *Bc St*; deinde *Pc Pk.* | qui] om. *Lc*. | et] om. *Lh.* | uermium] herbarum uermium *Lh*; herbarum *St*. | est] om. *St*; ex *Lc*. | Tum] tunc *Lc Pk Ta Vd*; tertium *Lh*.

sensualem, qui in animalibus uiget. Per sensum namque ad dolorem seu gaudium mouentur. Postremo rationalem, quo soli fruuntur homines. Qui gradus quo sibi sunt superiores, eo superpositas naturas reddunt potiores. Nam arbores et uermes lapidibus potiores sunt, quia et esse habent, quod est lapidum et etiam uiuere. Animalia quoque arboribus meliores existunt, quia sunt, uiuunt et sentiunt. Animalibus etiam homines meliores sunt, quia sunt, uiuunt, sentiunt, et rationabiles existunt, et propter hanc in sese totius mundi complexionem. Homo Grece microcosmus, Latine minor mundus dicitur. *Af Ap Bc Kc Lc* (*Lh*) *Mj Pc Pk Pp Ps St Ta Vd*.

ANIMATAE RATIONABILIQUE NATURAE: homini *Ct Eb Er Fb Lh Mj Pc Pk Pp Pq Px To Vc Vd Vf Vh* | hominum *Lh* | hominibus *Ef* | homini, qui animam habet et rationabilis est ratione utenti (*Cc*) *Ck Ge Pn Ps* | modo homines a bestiis segregat *Va Vb* | Hac ratione ostendit uermes et arbores potiores esse naturae quam lapides, qui nullomodo uiuunt. *Af Ap Bc Fd Kc* (*Lh*) *Mj Pp Ps Pt Ta Vd*.

ANIMATAE: uiuificatae *Ap Pb* | qui animam habet *Ap Pb*.

RATIONABILIQUE: ratione utenti *Ap Pb*.

PULCHRUM: pulch[r]ior *Mb* | mirabile *Vd* | comparatione animae *Vh* | comparatione animatae (*Ed*) *Ef Ga Na* | in comparatione suimet *Mf* | incomp[er]atione sui *Mj* | in comparatione illius ultimae uidentur res insensatae. Creaturae rationabili sunt comparatae. *Ec Gc Ka* (*Lh*).

IURE: recte *Ap Cc Ck Er Fb Ge Mo Pb Pc Pn Ps* | legaliter *Eb Ec Gc Ka Lh Pd Ta Vh*.

UIDEATUR: nihil *Ap Pd* | homines *Pc* | mi[ni]mo *Vd* | si nihil *Ed* | nulla res *Lh Ta* | Nihil est quod pulchrum iure uideatur, praeter angelos et sanctos atque homines. *Ap Ck* (*Er*) *Ge Pb Pn Ps*.

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458 qui] quia *Mj*. | sensum] se *Lh*. | namque] enim *Lh Pc Pk St*. | ad…gaudium] ad gaudium seu ad dolorem *Lc Lh*; dolore siue gaudio *Pp*. | seu] uel *St*. | gaudium] ad gaudium *Vd*. **459** quo[1]] qua *Lh*. | soli] om. *Bc Pc Pk St*. | fruuntur] feruntur *St*; fruntur *Af*. | quo[2]…460 sunt] quasi *Ap Ps*. **460** superiores] «superiores» \inferiores/ *Lh*. | superpositas] superpositas sibi reddunt *Mj*. | reddunt] reddit *Vd*. | potiores] priores *Af*. | arbores…uermes] herbae et arbores *St*. **461** potiores] meliores *Ta*. | et[1]] om. *Af Mj Pp*. | habent] habet *Bc*; om. *Lc*. | quod…etiam] et *Ta*. | est] om. *St*. | lapidum] lapidis *Bc*; lapidibus *Pc Pk Vd*. | et[2]] om. *Af*. | etiam] om. *St Vd*. uiuere] uiuunt *Lc*. **462** Animalia] animalium *Ps*. | arboribus…existunt] lapidibus potiores *Ta*. meliores] meliora *Af Lc Mj St*. | existunt] existant *Pk*; sunt *St*; om. *Pc*. | quia…464 existunt] om. *Kc*. | sunt] et sunt et *Ta*; om. *Vd*; sunt coniunctio (> coniunctura) corporis et animae composita nam *Lc*. | et] om. *Lh Vd*. **463** Animalibus…sunt[1]] homines quoque his omnibus superiores esse comprobantur *Pp*. | Animalibus…sentiunt] om. *Af*. | etiam] om. *Mj Vd*; enim *Ap*; autem *Lc*. meliores sunt] om. *St*; meliores existunt *Mj*; multo meliores sunt *Lc*. | quia] quia meliores *Ps*. quia sunt] om. *Pc*. | sentiunt] et sentiunt *Lc Lh Mj Pc Pk St Ta*; om. *Bc Vd*. | et] atque *Ta*; om. *Vd*. **464** rationabiles] rationales *Lc Pp Ps Vd*; rationalia *Af*. | rationabiles existunt] discernunt *St Ta*. | propter hanc] propter *Pp*; propterea *Lc*. | in sese] om. *Bc Pc Pk*. | sese] se *Mj Vd*. complexionem] complexionem tenent *Lc*. | Homo] homo enim *Lc*; homo \ideo/ *Lh*. **465** microcosmus] mikro. kos. sinus *Kc*; ΜΓΚΡΟΚΟϹΜΓϹ *Mj*; ΜΙΚΡΟΚΟϹΜΟϹ *Ta*; ΜΙΚΡΩΚΩϹΜUϹ *Af*; ΜΥΚΡΩΚΩϹΜΩϹ *Lc*; microcosnos *Bc*. | microcosmus…dicitur] microkosmus dicitur ·i· minor mundus *Ap*. | Latine] om. *Lh*; later *Ps*. | Latine…dicitur] dicitur quod item minor mundus dicitur *Lc*. | minor] miror *Af*. **469** est] om. *Pn*. **470** Hac ratione] hic *Mj*. | ostendit] ostenditur *Af Ta*. | uermes] herbas *St*. | potiores] potioris *Af Bc Fd Mj Pp Ps St Vd*; > potioris *Ap*. | lapides] lapidum *Bc*. **471** qui] quae *Ta*. **481** est] om. *Ck Ge*; \est/ *Ps*. homines] hominibus *Ge*.

10. Quae tametsi conditoris opera suique distinctione postremae aliquid pulchritudinis trahunt, infra uestram tamen excellentiam collocatae ammirationem uestram nullo modo merebantur.

QUAE: gemmae *Af Bd Ef Er Fb Fd Go Lb Ld Mf Pc Pq Pt To Vf* | diuitiae *Ct Eb Ec Gc Ka Lh Ta Vb Vc Vh* | res *Mb* | gemmae et aurum *Ap* | aurum et argentum *Vd* | gloriae et aurum (*Cc*) *Ck Ge Pb Pn Ps* | aurum et gemmae *Va* | illa carentia motu animae *Pd*.
TAMETSI: quamquam *Ck Eb Ed Ef Ge Ka Lh Pc Pk Pq Ps Ta Vc Vh* | quamuis *Er Fb Fd Ld Mf On Pd Pp Pt Vf* | licet *Ap Vd* | quamquam in sua discretione sint opera dei *Va*.
CONDITORIS: dei *Ap Cc Ck Eb Ec Ef Er Fb Gc Ge Ka Mh Pb Pn Ps Vd* | artificis *Mb Pq*.
OPERA: ablatiuus *Ap Bc Cc Ck Fd Ge Ld Pb Pn Pp Pq Pt Vd Vf* | ablatiuus est *Af Fb Kc Mj Ps Ta* | studio *Ap Cc Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps* (2x) *Vc* | beneficio *Ap Er Fb Ld Pb Pn Ps* | operatione *Va* | sunt *Eb Ec Gc Ka Lh Mb Pm Vh* | sint *Ed Ef Vd* | ex *Ka Vh* | ex opere *To* | per operam uel studium *Vb*.
SUIQUE: hominis *Eb Ec Gc Ka* | in comparatione animae *Vh*.
DISTINCTIONE: ablatiuus *Pb* | colore *Pq* | comparatione *Pp* | differentia *Bc Vd* | discretione *Pd* | formatione *Ap Ck Ge Pb Pn Pp Ps Va* | uarietate *Er Fb Ld Ta To* | ex uarietate *Eb Ec Fd Gc Ka* | distinguntur *Mj* | quae distingunt *Mb* | qui distinguntur *Px* | quae distinguntur *Vh* | quia distinguntur *Ed* | in suo gradu *Vd* | uarietate et pulchritudine sui *Ap Cc Ck Ge Pb Pn Ps* | uariatio in suo colore *Lh* | Sui distinctione potest dici et ad communem relationem et ad propriam. *Pq* | quia aliud homo, aliud gemmae, uel quia uarii sunt coloris, sed prior sensus melior est *Ec Gc Ka* | quia aliud homo, aliud gemmae, uel quia uarii sunt coloris *Ed Pm*.
POSTREMAE: ultimae *Bc Ed Fb Fd Ld Mb Mj Pt Px Vd Vf Vh* | uiliores *Kc* | uilioris *Af Ap Bc Fb Pp Ps Ta To* | uilissimae *Vd Vh* | ultimae ad comparationem hominis *Vb* | uilissimae ad comparationem hominis *Eb Ec Gc Ka* | comparatione rationabilis *Fd Vf* | ultimae uideantur res insensatae *Pp* | extremae atque minimae, ut sunt gemmae *Pc Pk* | extremae, ut gemmae *Pq* | nom{inatiuus} gemmae *Ed* | extremae atque minimae, ut sunt gemmae ad comparationem hominis *Ct Lh Ta Vc* | Vltimae uidentur res insensatae creaturae rationabili comparatae. *Ed Ga Na Vh* | quantum ad hominis pulchritudinem comparatur *Ap* | Postremam pulchritudinem habent gemmae ·i· non sic praecipuam sicut homo. *Pd* | Postremae pulchritudinis sunt quantum ad hominis pulchritudinem pertinet, licet aliquam habeant pulchritudinem. *Ap Ck* (*Er*) *Ge Pb Pn Ps Va* | Ordo uero constructionis: non merebantur ullo modo admirationem uestram illud quod est carens moto animae atque compage, quod iure uideatur esse pulchrum animatae naturae rationabilique. *Va* | cum a rationabilibus creaturis distinguuntur gemmae (...) et pulchrae sint, ultimae tamen habentur *Mf* | dicit ad comparationem caeli et aeris *Ap* | dicit ad comparationem caeli et aeris, quae pulchriora sunt illa *Ap* (*Cc*) *Ck Er Ge Pn Ps*.
PULCHRITUDINIS: exterioris, quia pulchritudo eius non apparet nisi extrinsecus *Bd Pq*.
TRAHUNT: habent *Fd Lh Pq Ta* | ad natura sui *Vd*.

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491 aurum[1]] aurum quoque *Cc*; aurum \et gemme/ *Pb.* **507** pulchritudine sui] pulchritudi *Pb*. **508** quia] om. *Ka*. **509** aliud[1]] aliud est *Ka*. **510** quia[1]] et *Ed*. **516** extremae atque] om. *Ta*. ut] aut *Ta.* | hominis] hominum *Ct.* **517** creaturae] creatore *Ga Na.* **519** Postremae] postremo *Pn*. **520** sunt] om. *Va*.. **526** pulchriora…illa] om. *Pn.* | illa] om. *Er*; illi *Ps.*

INFRA: sub *Eb Ec Ef Gc* | subtus *Ap Cc Ck Ct Ge Lh Pb Pc Pn Pq Ps Ta Vc Vh* | quanquam *Mb* | hintar (OHG) *Eb Ec Ed Gc Pm*.
INFRA UESTRAM – EXCELLENTIAM: sub uobis positam *Bc Mb* | quia uos estis animati et ratione utimini *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | quia uos eas excellitis (*Af*) | quia uos estis animati et rationabilis *Fb* | qua facti estis ad imaginem dei *Mf*.
EXCELLENTIAM (CONSCIENTIAM *Mj*): dico *Vh* | altitudinem *Pt* | altitudinem mentis *Fd Ld Vf* | dignitatem uel nobilitatem *Ka* | nostrae naturae *Ef* | dignitatem sc· uestrae naturae *Eb Ec Gc* | dignitatem et potentiam *Vd*.
COLLOCATAE: sumptus *Cc Ck Ge Pn Ps* | positae *Lh Ps Ta* | constitutae *Vd* | diuitiae *Pd* | illae gemmae *Ap* | dum sunt *Va* | quibus subditae *Fb*.
AMMIRATIONEM: similitudinem *Mb* | laudem *Eb Ec Gc Ka*.
UESTRAM: per rationalem naturam *Bc* | qui rationabiles estis *Ap Cc Ck Ct Ge Lh Pb Pc Pk Pn Pq Ps Vc* | quia rationales estis *Pp Ta*.
NULLO MODO: nulla ratione *Va* | ut non essent digne, ut uos eas res temporales admiremini *Er Fb* | quia omnia posuit deus sub pedibus uestris *Er Fb Ka* | non essent digne, ut uos has res temporales admiraremini, quae sub uestram excellentiam et sub pedibus uestris semper posuit *Ap Cc Ck Ge Pb Pn Ps*.
MEREBANTUR: a suo actu *Ap* | creaturae rationabili comparate *Pp* | mirari debuissent *Lh Ta* | debuissem mereari *Vb* | promererentur *Vd* | si recte intueretur *Vh* | Nullomodo merebuntur admirari ·i· quae animae motu carent ·i· non debemus admirari ea, quae infra nos sunt, quia infra nos sumus, quando illa admiramur. Quare illa amamus, quia infra nos sunt, plusquam nos, et deum, qui supra nos, non admiramur, et creatore neglecto creaturas illius plus colimus, quam illarum creatorem. *Ap Ck Ge Ps*.

11. An uos agrorum pulchritudo delectat? Quidni? est enim pulcherrimi operis pulchra portio.

AN UOS: philosophia *Lh*.
AGRORUM: ecce aliud donum fortunae momentarium *Ld* | Flores herbarum dicit aliud donum momentarium fortunae. *Ap Ck Er Fb Ge Pb Pn Ps*.
PULCHRITUDO DELECTAT: hactenus de auro et de mo(rtal)ibus rebus, nunc de immo(rtal)ibus *Vb*.
PULCHRITUDO: decor *Bc* | flores herborum dicit *Ld* | flores uel fructus herbae *Ka* | flos agrorum *Ap* | ut illorum splendor sit u{este}r *Vb*.
DELECTAT: o uos homines *Pd* | blanditur uobis *Vd* | Ostendit agrorum sibi pulchritudinem magis placere quam fulgore auri et gemmarum. De gemmis nihil respondit. De agris uero respondit eorum se pulchritudine delectari. *Vd*.
QUIDNI: etiam *Ap Cc Ck Ge Pb Pp Ps* | certe *Eb Ec Ed Fd Ga Gc Ka Mb Mj Na Pm Ps Vd Vh* | utique *Fb Ld Mo* | enim *Ct* | wanta (OHG) *Vh* | philosophia *Mj Pd* | ipsa philosophia *Vh* | Est certe, ait ipsa philosophia. *Ed* | responsio Boetii *Pd* | dic{it} *Vh* | delectat *Ap Cc Ck Fd Ge Ld Lh Pb Pn Pp Ps Pt Ta Va Vf* | delectaret *Bd* | delectat uos *On* | etiam delectat nos *Pd* | delectat nos *Vd*.

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533 utimini] mouemini *Pb*; \mo/uemini *Pn*; mouemini *gl*. uel utimini *Ap*. **541** qui] quia *Ap*. **543** ut[1]] quia *Er*. | essent] esse *Er*. **544** admiremini] admiramini *Er*. | omnia] om. *Fb*. pedibus] pedimus *Er*. **545** has] eas *Ap Pb Pn*; > eas *Ps*. | res] om. *Ps*. | admiraremini] admiremini *Cc Ps*. **553** creatorem] creatorum *Ap Ck*; < creatorum *Ps*. **560** Flores] om. *Er*. **561** donum] domus *Er*; an uos *Ap Ck Ge Pb Ps*; anuo > an uos *Pn*.

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547 merebantur] *sic codices*; **mereantur** *Bieler*.

II prosa v

PULCHERRIMI – PORTIO: totius orbis et pulchra fabrica et magna pars *Ld* | totius orbis magna pars et pulchra *Fd* | totius mundi fabrica, quae est utique pulcherrima *Er*.
OPERIS: diuini *Lh Ta* | totius orbis *Mj Pt Vf* | totius operis mundi *Ct Pc Pk Vc* | totius sui conditoris *Pq* | totius creaturae *Ef*
totius operis *Pp* | dei *Bd* | creaturae *Eb Ec Ed Gc Pm* | stellarum *Pd* | agrorum *Lh* | totius mundi fabrica *Fb* | totius operis mundi, caeli uidelicet solis et lunae stellarumque *Va* | totius creaturae dei. Sicut et gemmae sunt creaturae dei, quia et gemmas et agros tam pulchros creauit, tamen infra naturae uestrae excellentiam collocatae. *Ec Gc Ka* | postpositis angelis *Pd*.
PULCHRA: amoena *Ap Cc Ck Ge Pb Pn Pq Ps* | magna *Mj* | ager *Ed* | sed non pulcherrima portio *Ta* | non pulcherrima pars *Lh*.
PORTIO: pars *Ed Pb Pd Vh* | magna pars *Vf* | agrorum *Ef* | pulcherrimum *Fb* | feni, gemmarum *Pb* | feni gemmarum auri totius istius mundi fabricae, quae est utique pulcherrima *Cc Ck Ge Pn Ps* | portio feni gemmarum aurique et ceterorum *Ct Pc Pk Pp Vc*.

12. Sic quondam sereni maris facie gaudemus, sic caelum, sidera, lunam solemque miramur. Num te horum aliquid attingit, num audes alicuius talium splendore gloriari?

SIC (1): similiter *Bd* | eodem modo *Vh* | philosophiae uerba *Pd* | sicut fertilitate camporum *Ap Cc Ck Er Fb Ge Pb Pn Ps*.
QUONDAM: aliquando *Af Ap Ba Cc Ck Ct Eb Ec Ed Ef Er Fd Gc Ge Lh Mf Mj Pb Pn Ps Px Ta Va Vb Vc Vh* (2x) | quandoque *Bd* | interdum *Eb Ec Ed Fd Ga Gc Ka Na Pm Vh* | omnis temporis est *Vd*.
SERENI: tranquilli *Bc Vd*.
FACIE: in *Ap* | ex *Ka* | specie *Ap Cc Ck Ed Fd Ge Ld Lh Mf Mj Pb Pn Ps Pt Px Ta Va Vf Vh* | pulchritudine *Bc* | tranquillitate *Er Fb* | serenitate *Vd* | tranquillitate maris *Ap Cc Ck Ge Pb Pn Ps*.
GAUDEMUS: delectamur *Ap Cc Ck Ct Fb Ge Lh Mo Pd Pk Pn Pp Pq Ps Ta Vc* | nos *Mb* | delectando uidere *Pt*.
SIC CAELUM: miramur *Fd Ld Pt* | delectamur *Pc* | etiam nunc *Mb* | quando perspicuum est *Ap Cc Ck Er Fb Ge Pb Pn Ps Va*.
SIDERA: pro speciali posuit *Ap Cc Ck Ge Pb Pn Ps*.
LUNAM: quae utique ad nos non pertinent *Vd* | illorum pulchritudinem *Eb Ec Gc Ka* | uel artificem *Ka*.
MIRAMUR: propter suam pulchritudinem *Ck Er Fb Ge Pn Ps Va* | quemadmodum gloriam et aurum *Ap Cc Ck Ge Pb Pn Ps* | quemadmodum gemmas et aurum *Er Fb* | quemadmodum glacies et aurum *Va* | pulchritudinem eius uel artificem *Eb Ec Gc Lh Ta*.
NUM TE – ATTINGIT: interrogatio *Ta* | interrogatio causae *Pp* | EξETACIC AITIA *gl.* interrogatio causae *Fd Ka Lc Lh* | Non potest tibi aliquid comparari. *Ec Gc* | Potest aliquid tibi horum comparari? *Ed Ef Fb Fd Ga Ka Ld* (*Lh*) *Mj Na Pp Pt Px Vf Vh* | Numquid horum aliquid potest tibi comparari? *Mf* | Nullum horum ad

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581 quia] qui *Ec Gc*. **582** uestrae…583 collocatae] nostrae *Ka*. **587** auri] auro *Cc*. **588** pulcherrima] pulcherrimam *Ck Ge Ps*. | portio feni] om. *Ct*. **596** fertilitate] fertilitatem *Fb*. **608** est] om. *Fb*. **613** et aurum[1]] om. *Pb*; \et aurum/ *Ap*. **614** eius] om. *Eb*. **618** Potest] pot{est} en *Lh*; potes *Pt*; numquid potest *Ed Ld*. | tibi horum] tuorum *Vh*. | horum] om. *Lh*.

tantam dignitatem attingit, quantam homo. *Vb* | Num efficitur aliquid ex istis rebus tua uel nostra? (*Er*) *Fb* | Numquid ad te aliquid horum pertinet? *Vd* | Nonne ad tuam gloriam aliquid pertinet? *Ka Lh* | Nonne ad tuam gloriam aliquid pertinet, ut a te hoc habeant et tibi aliquid eorum imponas, quasi tu hunc splendorem conferres? *Ec Gc*.

NUM: nonne *Eb* | non ·i· potest *Lh*.

HORUM: ex his *Vd* | mirabilium *Pd* | aut caeli aut siderum aut solis *Ap* | ex his omnibus quae enumerasti, ex istis rebus *Ap Cc Ck Ge Pb Pn Ps* | de his omnibus, quae adnumerasti *Pp*.

ATTINGIT (ATTI\N/GIT *Bd*): pertinet *Ld* | efficitur *Ap Pb Pn Ps* | tangit *Ga Ka Na Ps Vh* | habes *Ct* | habet > habes *Lh* | ad te *Pc* | non pertinet *Af* | pertinet ad te *Bd Fb Pq* | pertinget ad te *Er* | pertinet aliquid ad te *Ap Cc Ck Ge Pb Pn Ps* | ut a te hoc habeant *Ed Pm* | ad tuam gloriam pertinet *Va* | ad tuam gloriam aliquid pertinet *Eb* | aequatur, ut simile tibi fiat, potest tibi, ut sit sicut tu *Pd* | ad tuam gloriam peruenit *Ed Ef*.

NUM: numquid *Ld Va*.

AUDES: praesumis *Lh Pp Ta* | indicatiui *Pd*.

ALICUIUS: pulchritudinis *Ap Cc Ck Er Fb Ge Pb Pn Ps* | pulchritudinis solis *Pc* | uel solis uel lunae *Vd* | genitiuus pro ablatiuo *Bc*.

TALIUM: rerum *Eb Ec Ed Fd Gc Ka Ld Mb Mj Px Va Vh* | ornamentorum *Lh Ta* | diuitiarum *Er* | maris, caeli, sideris, lunae et solis *Vf* | uidelicet maris caeli sideris lunae solis *Pt* | uidelicet gemmarum agri seu aliarum rerum *Fd* | illorum sc· aut caeli aut siderum aut solis, ut dicit illum splendorem formatum esse a te *Ap Cc Ck Ge Pb Pn Ps* | solis aut siderum aut caeli *Er*.

SPLENDORE: in *Eb Ka* | de *Va* | ut illius splendor sit tuus, quasi aut ullum feceris, aut pro arbitrio eum possidere possis *Ap Cc Ck Er Ge Pb Pn Ps*.

GLORIARI: te *Ef* | delectari *Fd Vf* | non audet *Vd* | extollere uel uenerari *Af* | quasi tua sint *Vd* | ut aliquid tibi eorum imponas *Ed Ga Ka Na Pm Vh* | opus factoris tibi ascribens *Eb Ec Gc Ka* | ut dicas a te hoc factum esse, aut etiam ex splendore illorum aliquid tibi attingere *Ct Lh Pq Ta Vc* | Adeo, inquit, non sunt unius naturae homo et ceterae creaturae, ut uel ipse aliquem illis splendorem conferre possis, uel ab illis tu quemlibet accipere ornatum ualeas. *Ec Gc Ka* | ut ad te hoc habebant et tibi eorum imponas, quasi tu hunc splendorem conferres *Ka* | ut illorum splendor si[t] tuus *Vb* | aut putas uero ut (il)lorum splendor si[t] tu(us), quasi tu illum feceris, a(ut) pro tuo arbitrio eum possidere possit *Vb* | ut illorum splendor sit tuus, quasi tu illum feceris, aut pro tuo arbitrio eum possidere possis *Va*.

13. An uernis floribus ipse distingueris aut tua in aestiuos fructus intumescit ubertas?

AN UERNIS – DISTINGUERIS: Non es tu similis illis in natura, ut illorum in te sit ornatus propter diuersos flores et in tumore herbarum germines, ut fructus proferas, et illarum pulchritudine nitescas? *Ec Gc Ka* | Numquid cum flores anni uenerint, una cum illis tua felicitas fouet? *Fd Lc Mj*.

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626 his[2]] \his/ *Ap*; om. *Pb.* **627** enumerasti] enunerasti *Ap*; «...»munerasti *Pb.* **631** aliquid] \aliquid/ *Ps.* **641** sc·] om. *Ap Pb Pn.* **642** dicit] dicas *Ap Pb.* | illum] illorum *Ap.* **644** ut] in *Pn.* | illius] illi *Er.* | quasi…feceris] om. *Er.* **645** possidere possis] possideret *Er.* **647** eorum] horum *Ga Na.* **648** ascribens] scribens *Eb.* **649** naturae] creaturae *Ec Gc.* **650** illis] ipsis *Ec Gc.* **664** tua] om. *Fd Lc.*

UERNIS: uernalibus *Ap* (*Cc*) *Ck Ct Er Fb Ge Pn Pq Ps Va Vc Vd*.
FLORIBUS: quemadmodum campi ornantur *Ap* (2x) *Cc Ck Er Ge Pb Pn Ps* | Tu ipse gignis flores, sicut humus? *Lh Ta* | Gignis tu flores, sicut humus? *Eb Ec Ef Ga Gc Lh Mf Na Px Vh*.
IPSE: tu *Vd*.
DISTINGUERIS: exornaueris *Cc Ck Ge* | exornaris *Ap* | ornaris *Af Fd Ka Pb Pc Pd Ps Pt Va Vd* | ornatis *Ap Pb Pn* | ornatus *Er* | ornaueris *Ct Mb* | ornaberis *Eb Ec Ed Gc Pm* | uariaris *Bc Ct Lh Pq Ta To Vc* | uariaueris *Ed Eb Ka* | uariaberis *Ec Gc* | redimiris *Fb Fd Ld Pt Vf* | uariatus *Ga Na* | malut wirdis (OHG) *Vh* | distinctus eris *Ga Ka Na Vh* | uariatus eris *Vh* | pingueris *Vh* | in uarios flores *Vf* | in uarios colores *Fd Ld Pp Pt* | gignis, sicut humus *Pd* | propter diuersos flores *Ed Pm* | adt(...)eris delectando *On* | non tu, sed terra *Vd*.
AUT (AN *Px*): uel an *Ap Ta* | uel aut *Lh*.
TUA: non *Ka* | non tua *Fd* | non tua, sed conditoris tui, quasi diceret *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | non tua, sed conditoris tui *Er Fb* | non tua, sed dei *Ct Lh Pc Pk Pp Pq Ta Vc* | non tua, sed anni *Pt* | non tua quippe, sed anni *Ld* | cum non sit tua, sed dei illa ubertas *Pd*.
AESTIUOS: anni *Fd*.
FRUCTUS: agri *Pp* | in arbores uel segetes *Er Fb* | in arbores et in segetes *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | et agri inflatur ubertas *Ct Lh Pc Pk Pq Ta Vc*.
INTUMESCIT: crescit *Ap Cc Ck Ct Ef Er Fb Ge Ld Pb Pc Pn Pq Ps Va Vb* | inflatur *Mj Pd Vh* | ingressatur *Bd* | inflectitur *Vd* | abundat *Eb Ec Fd Gc Ka* | maturescit *Ap Cc Ck Ge Pb Pn Ps Va* | ðiht (OE) *Ps* | ubertate inflantur *Pp* | ut tam uelociter crescere possis *Va* | ut tua ubertate procreentur, sc· ubertate campi crescunt, non tua *Af* | Crescit homo aestiuo tempore, sicut terrae fructus? *Ef Ga Ka Na Vh* | in aestiuos num crescit homo aestiuo tempore, sicut terrae fructus in hoc ostendit, quia terra non transit in nostram naturam *Mj* | non crescit homo, tamen aestiuo tempore, sicut terrae fructus delectaris *Px* | non crescit homo aestiuo tempore, sicut fructus terrae. In hoc ostendit, quia terra non transit in nostram naturam. *Ec Gc Ka Lh* | ut sic possis uelociter crescere *Ed*.
UBERTAS: fragilitas *Ap Cc Ck Ge Pb Pn Ps* | abundantia *Ap Cc Ck Er Fd Ge Ld Pb Pc Pn Ps Pt Vb Vf* | fertilitas *Ap Eb Ec Ed Gc Pd Pm* | non utique *Vd* | plenitudo tui corporis *Pq Vc*.

14. Quid inanibus gaudiis raperis, quid externa bona pro tuis amplexaris? Numquam tua faciet esse fortuna quae a te natura rerum fecit aliena.

QUID INANIBUS – RAPERIS: dum ista uides, quae a te nihil attinent *Ap Ck Ge Pb Pn Pp Ps* | Quare miraris caelum et terram et cetera huius saeculi et in admirationem tui trahis? *Ap Ck* (*Er*) *Ge Pb Pn Ps*.
QUID (1): cur *Fd Pt Vf* | inquit *Vd* | Quid te gemmarum et agrorum pulchritudo delectat? *Eb Ec Gc Ka*.
INANIBUS: transitoriis *Fd Ld Pt Vf* | uanis *Vd* | ab *Va*.
GAUDIIS: aliis rebus quam te ipso inania dicis *Ap* (*Cc*) *Ck Ge Pb Pn Ps*.

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667 Gignis tu] gignisti tum *Px*. | sicut[2]] ut *Ga Na Vh*. **679** sed[1]] si *Er*. **689** aestiuo] in aestiuo *Ef*. | sicut] ut *Ga Ka Na Vh*. **695** abundantia] abundantiam *Cc*. **703** a] ad *Pp*. **704** et[2]…saeculi] om. *Er*. | et[3]] om. *Ap Pb;* «et» *Pn*. **706** Quid] quod *Ec Gc*. **709** aliis rebus] in aliis rebus *Ps*; terrenis aliis *Ap*.

RAPERIS (REPERIS *Ld* | < RAPERERIS *Vh*): delectaris *Af Ap Eb Ed Ef Fd Ga Ka Ld Lh Mb Mj Na Pb Pm Pn Ps Pt Ta Vf Vh* | deiectaris *Cc Ck Ge Ps* | duceris *Pd* | extolleris *Ct* | delectaris alienis rebus *Fb* | deciperis *Af* | delectaris alienis rebus quam te ipso *Er*.
QUID (2): cur *Ct*.
EXTERNA (EXTREMA *Ap*): extranea *Fd Ld Pt Vf* | exteriora *Lh Ta* | externa, aliena *Ap* | terrena *Ef* | diuitias temporales *Vd* | a te posita est *Ge* | a te longe posita est *Ap Cc Ck* | a te longe posita *Pb Pn Ps*.
BONA: aurum et diuitias mundi *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | aurum et diuitias, quae non sunt stabilia *Er Fb*.
PRO TUIS: bonis *Ec Ef Fd Gc Ld Mh Pt Vb Vf* | pro ratione *Eb Ec Ga Gc Ka Lh Na Ta Vh* | bonis spiritualibus *Fb Pd* | bonis caelestibus *Ap* | quasi tua sint *Eb Ec Gc Ka* | pro spiritualibus siue rationalibus *Ct Lh Pc Pk Pp Vc*.
AMPLEXARIS: delectaris *Fb Mo Pt* | amplecteris *Mf Vh* | amplectaris *Ga Ta* | diligis *Eb Ef Ka Va Vd* | custodis *Vd* | quasi tua essent *Vf* | delectaris, quasi tua sint *Fd Pp* | constringis, quasi tua sint *Ld* | cum delectatione amplecteris, quae non sunt solida *Ap Cc Ck Ge Pb Pn Ps* | amplecteris, quasi tua essent *Lh*.
TUA: accusatiuus *On* | propria *Pd* | bona *Vh* | ea bona *Ct* | propria bona *Va* | tuas esse illas res *Ap Cc Ck Er Fb Ge Pb Pn Ps* | tui iuris et potestatis *Ap Cc Ck Er Ge Pb Pn Ps* | proprietatibus esse *Ap Ck Ge* | propria tibi esse *Pb Pn Ps* | propria tibi *Fd Ld Pt Vf*.
FORTUNA: nominatiuus *On* | casus huius saeculi *Ap Cc Ck Er Fb Ge Ka Ld Pb Pn Ps* | natura tibi non dedit fortuna *Lh*.
QUAE: ea *Ld Pt Vf* | bona *Er* | quas res *Pp* | terrenas res *Ck Ge Pb Pn Ps* | illas terrenas res *Ap* | terrenas esse *Cc* | sicut gemmae bonae *Pd*.
NATURA: condicio *Ap Cc Ck Er Fb Ge Mo Pb Pc Pn Ps* | tua natura *Ta* | tui et illarum *Vh* | deus *Ta*.
FECIT ALIENA: Ea, quae possunt ammitti, nullomodo possunt esse propria, uidelicet ut uerum et perpetuum bonum longe essent a transitorio. *Ap Ck Ge Pb Pn Ps* | Ea, quae possunt ammitti, nullomodo possunt esse propria. *Er Fb Va Vb*.
FECIT: facit *Ga*.
ALIENA: extranea *Fd Ld Pt Vf* | esse *Ec Fd Gc Ka Pb Ps* | non propria *Ap*.

15. Terrarum quidem fructus animantium procul dubio debentur alimentis; sed si, quod naturae satis est, replere indigentiam uelis, nihil est quod fortunae affluentiam petas.

TERRARUM – ALIMENTIS: Nunc dicit quemadmodum constituit ·i· condidit deus fructus terrarum, ad hoc respicit, quod dixit superius: an uos agrorum pulchritudo delectat natura rerum? Ad refectionem et in sustentationem animantium fecit deus omnipotens fructus terrarum, et non in admirationem. Ideo dicit fructus terrarum. *Ap Ck Ge Pb Pn Ps* | Nunc dicit quemadmodum condidit deus fructus terrarum ad refectionem a(ni)mantium et n(on) in admirationem. Ideo dicit terrarum fru(ctus). *Er* | quia non est naturale, ut sint tua ista terrena, sed caelestia *Ap Ck* | quia non est naturale, ut sint tua ista terrena transitiua ac temporalia, sed potius caelestia *Ps*.

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722 rationalibus] rationabilibus *Vc*. **724** sint] essent *Fd*. **725** amplecteris] amas amplectis *Ap*. **728** esse illas] illa est *Er*. **738** a] om. *Pb Pn*. **739** quae] qua *Vb*. **750** delectat] delectatur > delectat *Ps*. **753** admirationem] aminirat(io)nem *Er*. **754** est[1]] om. *Ap*.

FRUCTUS: pluralis num{erus} *Mh* | terrena beatitudo *Ef* | herbae *Eb Ec Gc Ka* | auri uel gemmarum flores aestiuos, fructus et similia *Lh*.
ANIMANTIUM: animalium *Ap Pb* | animam habentium *Fd Pt Vf* | animum habentium *Ld* | pecorum *Vd* | e terra autem tantum homin(...) *Ef* | animalia uel animantia ab anima dicuntur. Quicquid enim participat anima animal uocatur. *Vd*.
PROCUL DUBIO: absque *Pc* | sine *Er Ld* | sine aliquanta dubietate *Vd* | sine dubio *Bd Va*.
DEBENTUR: ad pastus *Ta* | non tu *Lh Ta* | sculan beon (OE) *Ct*.
ALIMENTIS: cibis *Bc Fd Ld Pt Vf* | nutrimentis *Er* | uictui eorum *Vd* | admirationibus *Lh* | non tuis admirationibus *Ct Fb Pc Pk Pp Pq Vc* | non tuae admirationi *Va* | refectionibus non admirationibus *Ap* (*Cc*) *Ck Ge Pb Pn Ps* | non in tuis diuitiis ·i· ut inde glorieris, cuius natura longe excellentior est quasi dicat. Cur in his rebus, quae uilibus animantibus creata sunt, ornatum quaerit homo, cuius natura tam sublimis est, ut hunc conditor omnibus rebus exponeret, sicut infra exponitur. *Ec Gc Ka*.
QUOD: replere indigentiam *Ka* | replere indulgentiam *Eb*.
NATURAE: corporis *Ap Cc Ck Er Ge Pb Pn Ps* | ad naturam *Fd Ld Vf* | tuae *Ef Va* | indiget *Lh*.
SATIS EST: sufficit *Bc Fd Ka Ld Lh Ta Vd Vf* | sufficiens *Pd* | sufficientia *Ap Cc Ck Ge Pb Pn Ps* | quod sufficit *Na Vh* | sufficientia corporis *Fb Ka* | uictum et uestimentum illi tribuere ·i· naturae corporis *Ap* | hoc quod corpus indiget *Ap* | sufficientia sitiare et uestitum illi tribuere hoc, quod corpus indiget *Er* | quia in eo poteris abundare *Va* | quibus tantum natura indiget *Ec Gc Lh Mb* | tantum in his, quibus natura indiget *Ed Fb Lh Pp Ta Vh* | in tantum *Pq*.
REPLERE INDIGENTIAM: satisfacere indigentiae *Vd* | in quibuslibet rebus *Eb Ec Gc Ka* | Hoc Diogenes cinicus adimpleuit, qui amore sapientiae omnia reliquit, et uidens aliquando pastorem concauis manibus aquam bibentem, proiecit uasculum quo hactenus hauserat, nesciebam, inquiens, quod ita naturae possem satisfacere atque sic postmodum bibere solitus erat. (*Af*) *Ap Bc Fd Kc Lh Mj Pp Pq Ps Pt Ta* | Diogenes unus sapientum adimpleuit hoc, qui amore sapientiae omnia reliquit, et uidens aliquando pastorem coniunctis cauaturis manuum aquam bibere, proiecit uasculum cum quo actenus hauserat, nesciebam, inquiens, quod ita natura posset satisfacere. Atque sic postmodum bibere fuit solitus. Similiter de tripodibus et baculo ferisse legitur, pro domo tantum sibi dolium retinens. De quo canitur: dic, canis, hic cuius tumulus. Canis. O canis, inquit. Diogenes obiit. Non obiit, sed abiit. Diogenes, cui parua domus, cui dolia sedes, ad manes abiit? Cerberus inde uetat. Parua polenta, tripos, baculus, cifus, arta supellex. Haec fuerant cinico, sed putat hoc nimia. *Lc* | Diogenes amore philosophiae omnia dereliquit, nihil praeter dolium et uas, quo biberet, retinens. Quadam uero die uiam pertransiens, uidit pastorem concauis manibus aquam bibentem. Quod uidens proiecit a se uasculum illud, quo bibere solitus erat, inquiens nesciebam quod hoc modo satisfacere possem naturae. *Vd* | Hinc est quod Diogenes ille cinicus propter amorem philosophiae cum omnia abiecisset, quadam die concauis manibus pastorem

789 De…793 nimia] Auson. *Epitaph. her.* 28-29

766 non[1]] sunt non *Ap Pb*; s{cilicet} non *Pn*. **781** Hoc] om. *Ta.* | Diogenes] diu genes *Ps*; diogenis *Ta*. | cinicus] unicus *Kc Ps*; unus *Fd Mj Pt*; < pronicus *Ta*. | adimpleuit] adimpleum *Fd*. | qui amore] quia more *Lh Pt.* | sapientiae] sapientia *Fd.* | reliquit] relinquit *Bc*. | et] at *Pt*. **782** uidens] uidelicet *Pt.* | aliquando] aliquem *Pt.* | pastorem] om. *Pp*; posterem *Pt*. | concauis] cum cauis *Lh Pq.* | aquam] om. *Lh*. | bibentem] bibere *Fd*; libentem *Lh*. **783** hauserat] solitus erat haurire *Mj*. | possem] possim *Ap*. **784** atque sic] sicque *Ap*.

bibentem conspexit statimque uasculum, quod habebat, proiciens, nesciebam, inquit, quod ita naturae satisfacere potuissem. Et ex eo concauis bibit manibus. *Va*.

REPLERE: uelis *Ps* | satiare *Ap Cc Ck Ge Pb Pn Ps* | in hoc *Ef*.

INDIGENTIAM: necessitatem *Er Fd Ld Vf* | paupertatem *Ct Mb* | not (OHG) *Mh* | tuam *Ef Ka Pq Px Va* | ornatum et uestitum *Ck Ge Pb Pn Ps* | hoc quod corpus indiget *Ap Cc Ck Ge Pb Pn Ps* | (ho)c est naturae (sat)is ut in(d)igentiam (i)mpleat *Ed*.

NIHIL EST: uanum est *Lh Ta* | Non debes superfluitatem diuitiarum, nisi tantum ut corpus proprium sustentes. *Ap Ck* (*Er*) *Pb Pn Ps* | Non debes superfluitatem diuitiarum ·i· copiam auri argentique adquirere. *Pp* | Non est necesse repetere fortunam, quia deus dabit tantum quod suffici«a»t naturae. *Vd*.

QUOD: ut *On* | quapropter *Bd Pq*.

AFFLUENTIAM: copiam *Ed Fb Mf Mo Px Vh* | abundantiam *Ck Ge Mh Ps Pt Va Vb* | superfluitatem *Fd Ld Vf* | exuberantiam *Ap Ck Ge Pb Pn Ps* | copiam auri et argenti *Ct Lh Pc Pk Pq Ta Vc* | ceterarum *Pd* | auri, argenti uel ceterarum rerum copiam desideres *Ap Ck Ge Ps*.

PETAS: appetas *Ap Ck On Pb Pn Ps* | cupias *Ef* | cogas *Pd* | desideres *Eb Ec Ed Gc Pm*.

16. Paucis enim minimisque natura contenta est; cuius satietatem si superfluis urguere uelis, aut iniucundum quod infuderis fiet aut noxium.

PAUCIS – CONTENTA EST: ΑΚΡΙΒΗϹ ΛΟΓΟϹ *gl.* certa ratio *Ka Lh Pp* | certa ratio est *Mj*.

PAUCIS: rebus *Ap Ck Eb Ec Ed Er Fb Fd Gc Ge Ka Ld Lh Pb Pn Ps* | uictu et uestitu *Mf Mj* | non multis *Lh Ta* | de numero *Bd* | de *Va*.

ENIM: quia *Eb Ec Fd Gc*.

MINIMISQUE: rebus *Eb Fd Ld Mh Pd Pt Px Va Vf* | non maximis *Lh Ta* | de quantitate *Bd*.

NATURA: tua *Eb Ec Fd Gc Ka* | humana *Ap Ck Er Ge Pb Pn Ps* | hominum *Ld Pt Vf* | hominis *Pp Va*.

CONTENTA EST: sufficiens *Ap Ck Ct Er Ge Ld Lh Pb Pd Pn Pp Ps Ta Va Vd* | gratulata *Vb* | sufficienter *Bd* | sufficiens est *Pc*.

CUIUS SATIETATEM: uestimento et cibo et potu quando solus appetis quod necesse est, tunc urges eam, ut si plus bibas uel manduces, quam necesse sit naturae uel si cultu uestimentorum utaris, quam quod exigit et hoc te plus nocet, quam etiam praesidio praestat et tunc propriis bonis spoliaris ·i· aeternis *Ap Ck Ge Ps* | Argumentum contra nimio potu ciboque utentes: omnis superfluitas cibi atque potus aut generabit nausiam fastidiumque aut infirmitatem corporis. *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | quia ille felix est, qui cibis cum temperamento utitur. Superfluitate reiecta modum naturae custodire contendit. *Lh Ta*.

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805 indiget] inget *Pn Ps*. **807** diuitiarum] diuitiarum opta(...) *Er*. | tantum] tamen *Er*. **814** argenti[2]] argentium *Ck*; argenti uerum *Ge*. **835** urges] uiges *Ps*. **836** quam[1]] qui *Ps*. **837** propriis] probriis *Ps*. | spoliaris] spoliariis *Ps*; < spolientur *Ge*. | aeternis] aeternus *Ck Ge*. **838** Argumentum] om. *Ge Pq*. | contra] quod contra *Ap Pb*; \quod/ contra *Pn*. | ciboque] cibique *Pk*. | omnis superfluitas] omnes superfluitates *Ck Ge Ps*. **839** potus] porius *Vc*. | fastidiumque] faustidiumque *Ap*.

CUIUS: naturae *Ap Bc Bd Ck Ct Eb Ec Ed Ef Er Fd Gc Ge Ka Ld Lh Mb Pb Pd Pn Pp Pq Ps Px Ta Va Vd Vf Vh*.
SATIETATEM: contentus *Lh Pd* | sufficientiam *Vd*.
SI: cum *Ka*.
SUPERFLUIS: rebus *Ck Ct Er Ge Ld Mh Mj Pb Pc Pn Ps To Vd Vf* | cum rebus *Eb Ec Fd Gc* | non necessarius *Lh Ta* | absolute *Va*.
URGUERE: compellere *Eb Ec Gc Lh Px Ta Vb Vd Vh* | replere *Af Ap Ck Ge Lb Ld Pb Pd Pn Pp Ps Vf* | infundere *Ec Fd Gc Ka Mj Pp Vh* | opprimere *Bc Ct Ga Mb Na Vh* | impellere *Bd Fd On* | comprimere *Mf* | opprimere *Ap Ck Ge Ka Pb Pn Ps* | cumulare *Va* | aggrauare *Ec Gc Ka* | immensurate implere *Ef* | biswaren (OHG) *Ec Ka* | dringan (OHG) *Mh* | Quicquid superfluum est in necessariis aggrauat hominem. *Ec Gc Ka*.
INIUCUNDUM: fastidiosum *Fd Lh Pp Pt Ta Vf* | indelectabile *Bd* | uomendo *Af* | incommodum *Va* | turpe *Pt* | non dulce *Ed Mf Mj Pd Vh* | indulce *Px* | non delectabile *Ap Ck Er Fb Ge Pb Pn Ps* | non pulchrum *On* | minus laetum *Vd* | ut in cibis *Ed Ka Pm* | in cibis *Eb Ec Fd Gc* | fastidiosum in hoc loco *Ld* | non laetum uel dulce *Pb* | non laetum *Ap Ck Ge Pn Ps*.
QUOD: hoc *Er Pd*.
INFUDERIS: immiseris *Fd Ld Pt Va Vb Vf* | immiseris naturae *Ap Ck Ge Pb Pn Ps* | multiplicaueris *Vd* | effunderis *Lh*.
FIET: tibi *Eb Ec Ef Fd Gc Ka*.
NOXIUM: perniciosum *Ap Bc Er Fb Kc Lb Ld Mo Pp Pt Ta To Vd Vf* | nociuum *Ap Bd Ga Mf Na Pb Pn Ps Va Vd Vh* | non salubre *Lh* | fiet *Ck Ge Pb Pn Ps* | corpori *Eb* | corpore et spiritui *Ap Ck Ge Ps* | corpori uel sensui *Ec Ga Gc Ka Na* | corpori et sensui *Ef Mb Mj Pd Pp Px Vh* | corpori perniciosum *Fd* | quia colera gignit *Pd* | propter infirmitatem *Pq* | ut diuitiis *Eb Ed Pm* | ut in diuitiis *Ec Gc Ka*.

17. Iam uero pulchrum uariis fulgere uestibus putas. Quarum si grata intuitu species est, aut materiae naturam aut ingenium mirabor artificis.

IAM – UARIIS: ΑΛΛΟΝ ΜΕΘΟΔΟC *gl.* aliud argumentum *Ka Lh* | aliud argumentum *Mj* | aliud donum *Pt* | aliud donum fortunae *Er Ka* | aliud donum fortunae dicit *Fb* | illud donum ipsae fortunae, sc· hominem qui fulget *Ap Ck Ge Pb Pn Ps*.
IAM: adhuc *Ed Ef Pb*.
PULCHRUM: hominem *Ct Ed Er Fb Mj Pt Vh* | esse *Eb Ec Er Fd Gc Ka Pb Pd Pq Px* | esse hominem *Ld Pp Va Vf* | te hominem *Lh Ta* | honestum *Vd* | quempiam hominem *Pd*.
UARIIS: multiplicibus *Bc* | di{uersis} *Mh* | diuersis coloribus *Vd*.
FULGERE: te *Ap* | hominem *Ef* | nitere *Vd* | te uel quemlibet *Eb Ec Fd Gc Ka*.
PUTAS: reris *Vd* | Quasi dicat quomodo textura et ingenium in tuis diuitiis reputatur. *Ec Gc Ka*.
QUARUM: uestium *Ap Ck Ge Ld Mh Pb Pd Pn Ps Pt Va Vb Vd Vf* | uestium aut gemmarum *Ta* | uestium aut gemmarum aut auri *Ct Lh Pq Vc* | uestium delectabilis uisione *Fd* | uestium utpote purpure serici *Er Fb*.
GRATA: accepta *Ap Ck Ct Ge Pb Pn Ps Pt Vd* | pulchra *Ap* | delectabilis *Eb Ka* | delectabilis ad intuendum *Bc Bd Mb* | delectabilis ad uidendum *Lh*.

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854 fastidiosum] > fastidiosis *Ta*. **883** textura] aliena tex ira *Ec Gc*. **887** uestium] uestitum *Fb*.

II prosa v

INTUITU: hominum *Ap Ck Er Fb Ge Pb Pn Ps* | uisione *Ga Ka Na Pt Vf* | aspectu *Lb* | ad uisione *Ld* | aut tuo aut alicuius *Pd* | ad uidendum *Ed Ef Px Ta Vd* | ad intuitum *Eb Ec Gc* | uisione ad uidendum *Vh* | ad intuendum uisione in contemplatione uisu purpurae serici *Ap Ck Ge Pb Pn*.
SPECIES: habitus *Ap Ck Er Fb Ge Ld Mo Pb Pn Ps* | pulchritudo *Bd*.
MATERIAE: mirabor *Fd Vf* | originis *Bc Mb* | uestis illius *Ec Ga Gc Ka Na Px Vh* | uestis eius *Eb* | gitati (OHG) *Pm* | unde fit *Eb Ec Gc* | ipsius uestis quia pretiosa est *Vd* | quemadmodum patria *Ap Pb* | quemadmodum est patria *Ck Ge Pn Ps* | quae est siricum *Pb* | quem est siricum *Ck Ge Pn Ps* | de qua factum est *Vh* | (...)um materiam quae (...)n ueste *Ed.*
NATURAM: condicionem qua facta est *Er Fb* | suam propriam condicionem, qua condita est *Ap Ck Ge Pb Pn Ps* | suam propriam condicionem purpura sericum *Ap*.
INGENIUM: opus *Ap Er Fb Ld Mo Pp Pt* | texturam *Lh Ta* | sapientiam *Vd* | artem *Eb Ec Gc Ka* | kustheiti (OHG) *Ka* | ut bona dona uel bene facta *Vh* | ut bona est luna uel bene facta *Na* | ut bona est luna uel perfecta *Ga* | opus qui eas uestes fecit *Ap Ck Ge Pb Pn Ps*.
MIRABOR ARTIFICIS: ob hoc non te mirabor, ego philosophia *Pb*.
MIRABOR: laudabo *Eb Ec Fb Gc Ka Pp* | mirandum est *Bc Mb* | et laudabo qui eam texuit *Vd*.
ARTIFICIS: operantis *Pd* | dera wurhtun (OHG) *Eb Ec Gc Ka* | non te *Va* | communis generis *Ka* | qui eas facit *Er Fb Pp* | qui uestem fecit *Lh Ta* | qui eas uestes facit *Ap*.

18. An uero te longus ordo famulorum facit esse felicem? Qui si uitiosi moribus sint, perniciosa domus sarcina et ipsi domino uehementer inimica; sin uero probi, quonam modo in tuis opibus aliena probitas numerabitur?

AN: ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh* | numquid *Lh Ta*.
LONGUS: multiplex *Bc Mb* | magnus *Ps*.
ORDO FAMULORUM FACIT: multitudo seruorum *To* | multitudo hominum *Er Fb Pp* | multitudo hominum, quam habes *Ap Ck Ge Pb Pn Ps Pt* | in hoc putas te esse felicem *Vd*.
ORDO: constipatio *Fb Fd Lb Ld Vf* | stipatio *Ap Kc Mj Pp Ps Ta Vd*.
FAMULORUM: obsequentium *Bc Eb Ed Ga Ka Lh Mb Mf Mj Na Pd Px Ta Vh* | Sunt quidam qui in seruorum multitudine felicitatem ponunt, qui si sint probi eorum est ipsa bonitas et non domini. Ideoque non est in eorum bonitate felix. Si uero sint improbi grauis sarcina domus est in eis. De talibus Iuuenalis dicit “Nam lingua mali pars pessima serui.” *Vd*.
FACIT: uel faciet *Ta*.
FELICEM: non *Bd* | cum diuinitate *Ka* | uere diuitiae *Eb* | uere diuitem *Ec Gc*.
QUI: sunt *Ps*.
UITIOSI: corrupti *Bc Ck Er Fb Ge Mb Pb Pn Ps* | mali *Ef* | uitio pleni *Fd Ld Vf* | praui, peruersi *Eb Ka* | illa multitudo *Ap Ck Ge Pb Pn Ps* | famuli *Bd Ct Fb Fd Ld Lh Mh Pb Pd Pq Pt Ta Va Vc Vf* | non sint boni *Ap Ck Er Fb Ge Pb Pn Ps*.
SINT: sunt *Mf*.

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927 De…928 serui] Iuven. *Sat*. 9.121

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893 serici] < serio *Ap*; serio *Pb Pn*. **900** condicionem[2]] in condicione *Ap Pb*. **918** causae redditio] om. *Lh*. **934** non] si non *Ap Er*.

II prosa v

PERNICIOSA: morbosa *Vb* | letalis *Ld Pt Vf* | pessima *Pp* | periculosa *Ap Ck Ct Fb Ge Lh Mo Pc Pd Pk Pp Pq Ps Ta Vc* | infelix *Pb Va* | damnosa *To* | malitiosa *Ec Gc Ka Lh* | temeraria *Ec Gc Lh* | nociua *Ec Gc Lh Ta* | intolerabilis *Pd* | illa *Mj* | hoc est *Bd* | est *Ap Fb Pn Vb* | Hoc est ipsa domus. *Ap Ck Er Ge Pb Pn Ps* | quia plurimi domini sunt interfecti ab improbis seruis *Ka*.

DOMUS: genitiuus *Ap Ck Ct Ge Lh Pb Pn Pq Ps Ta Vb Vc Vf* | familiae *Bc Mb Vb* | familia *Mf* | tuae *Pb Va Vd* | huius *Mh Na Vh* | illius *Eb Ec Ed Ef Ga Gc Pm* | Acsi dicat quae tibi felicitas in huiusmodi famulis esse poterit, unde tantam pateris perturbationem. *Ec Gc Ka*.

SARCINA: pondus *Fd Ld Pp Pt Vd Vf* | multitudo *Eb Ec Ef Ga Gc Ka Na Vh* | onus *Va* | magnum onus *Ap Ck Er Fb Ge Pb Pn Ps* (2x) | ipsa domus *Fb* | illa domus *Px Vh* | est *Ct Ed Er Ga Ka Mh Mj Na Pb Pp Px Vf Vh* | sunt *Pc Pq Vh* | quia per malam sarcinam famulorum sunt multi domini interfecti *Ap*.

ET: iam (= etiam?) *Eb*.

IPSI: cui famulantur *Pd* | tibi *Vd* | inimici *Bc*.

DOMINO: datiuu{m} *Vh* | quod plurimi domini interfecti sunt *Ap Ck Ge Pb Pn Ps* | (q)uia plurimi domini sunt (in)terfecti ab improbis (s)eruis *Er* | quia multi domini sunt interfecti ab ipsis seruis *Ld*.

UEHEMENTER: multum *Vd*.

INIMICA: damnosa *Ef* | odiosa *Ed Pb Va* | dura *Ed Pb* | sint *Bd* | est *Ck Eb Er Fb Ge Pn Ps Vh* | domus *Bc* | sarcina *Ed Pp Pt* | illa sarcina *Ap Ck Er Fb Ge Pb Pn Ps* | ipsa sarcina *Ct Lh Pq Ta Vc Vh* | illa domus *Pt*.

SIN: Quomodo potest bonitas aliena in propriam numerari felicitatem, si ipse non uult boni quid agere? *Ec Gc Ka*.

PROBI: boni *Ap Bc Ck Ct Eb Ed Ef Fb Fd Ga Ge Ka Kc Ld Lh Mb Na Pb Pm Pn Pq Ps Ta Vc Vd Vf Vh* | digni *Vb* | inuitiati *Mb* | electi *Va* | iusti *Pp* | sint *Mh* | sunt *Ka* | fuerint *Ap Ck Ct Er Fb Ge Ld Pb Pc Pn Pp Ps Ta* | fuerunt *Vb* | fuerit *Lh* | probabiles uel modesti moribus *Pd*.

QUONAM MODO: quali *Ef* | qualiter *Ap Ck Ge Pb Pn Pp Ps* | quo fuerint *Ps* | quali modo *Vb* | quo pacto *Ap Ck Fd Ge Ld Pb Pn Ps Vf* | quomodo uel quo ordine *Ct Fb Lh Pq Ta Vc*.

IN TUIS OPIBUS: in tua substantia *Ap Ck Er Fb Ge Ld Pb Pn Ps Va*.

OPIBUS: possessionibus *Pq* | diuitiis *Vd* | bonis *Mb*.

ALIENA: sint *Lh Ta* | aliorum *Fb* | aligena *Mb*.

PROBITAS: bonitas *Ct Ed Fb Fd Ld Mb Pc Pm Pp Pt Va Vd Vf* | elatio *Eb Ec Gc Ka* | bonitas illorum *Ap* (2x) *Ck Ef Er Ge* (*Mb*) *Pb Pn Ps* | bonorum morum *Lh*.

NUMERABITUR: computabitur *Ld Vd Vf* | adnotabitur *On* | non numerabitur *Er* | nullomodo *Lh* | hoc est nullomodo *Ap Ck Ge Ps* | Non numerabitur in tuis diuitiis, quia bonitas eorum non pertinet ad tuam, et quia unusquisque portabit onus suum. *Ap Ck Ge Pb Pn Ps* (*Pt*) | Praesertim si tu uitiosus es, quomodo illorum probitas tibi adherebit? *Ec Gc Ka*.

19. Ex quibus omnibus nihil horum quae tu in tuis computas bonis tuum esse bonum liquido monstratur. Quibus si nihil inest appetendae pulchritudinis, quid est quod uel amissis doleas uel laeteris retentis?

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943 quae] qualis *Ec Gc*. **951** quod] quam *Ge*. **958** numerari] numerare *Ka*. | ipse non] in praesenti *Ec Gc*. **959** quid] aliquid *Ec Gc*. **967** tua] sua *Er*. **971** illorum] aliorum *Er*.

II prosa v

EX QUIBUS – MONSTRATUR: ΜΕθΟΔΟC ΡΟΜΑΛΛΙΟΝ *gl.* argumentum robustum *Ka Lh* | argumentum robustum *Mj* | Quia externa sunt omnia, ideo non monstrantur esse tua bona. *Pd* | Conclusum est nihil esse pecuniarum hominum. *Bd*.

EX QUIBUS OMNIBUS: dictis *Pd* | rebus *Vb* | supradictis *Ef Er Fb Pc Ta* | superius dictis *Ct Lh Pq Vc* | ex his *Fd Ld Pt Vd Vf* | ex superioribus *Ka* | quae diximus *Ld Vf* | quae supradixi *Ed Mf Mj Px Vh* | quae supra diximus *Ap Ck Ge Pb Pn Ps Vd* | quae superius diximus *Eb Ec Gc* | supradictis argumentis *Bd* | supradictis memoratis et dictis rationibus *Ap Ck Ge Pb Pn Ps*.

HORUM: bonorum *Vb* | supradictorum *Pd* | proborum *Pb*.

COMPUTAS: estimas *Pb* | ahtos (OHG) *Eb Fd Ka Lh Ta*.

BONIS: diuitiis *Eb Ka*.

TUUM: proprium *Ap Ck Ge Pb Pn Ps*.

BONUM: non *Ld*.

LIQUIDO: aperte *Ap Bc Ck Ct Eb Ec Ed Ef Fb Fd Gc Ge Ka Ld Lh Mb Mj Mo Pb Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vf Vh* | manifeste *Bd Pm* | clare *Vd* | aduerbialiter dicit *Vd*.

MONSTRATUR (DEMONSTRATUR *Ka*): a me *Ap Ck Er Fb Ge Ld Pb Pc Pn Ps Pt* | a me tibi *Va* | ostenditur *Vd* | (n)on monstratur *Ed*.

QUIBUS: supradictis *Ct Lh Pc Pk Pp Pq Ta Vc* | bonis *Bd Er Lh Mh Pd* | rebus *Eb Mb Mj Pb Px Vd Vh* | opibus *Ef* | omnibus rebus *Ld* | supradictis omnibus *Eb Ec Gc Pm* | rebus supradictis *Ed Ka* | illis rebus *Ap Pb Pn* | in illis rebus *Ck Er Fb Ge Ps* | in omnibus bonis *Af* | omnibus, quae super diximus *Fd Vf* | omnibus, quae diximus *Pt* | quae superius diximus *Ld* | in quibus talibus bonis *Ap Ck Ge Pb Pn Ps* | opibus gemmis agris ueste (*Ga*) *Ka Na Vh* | quod te augere possit tuamque naturam decorare *Bc Mb*.

INEST: eis *Ap Pb Pn* | in illis *Ef* | dicis quod pro nihilo sint tibi *Vh* | Duo uerba sunt, hoc refert et interest, quae semper ablatiuo casui pronominum iungitur, nominum uero genitiuo. Interest illius rei. Ablatiuo, ut nihil mea interest ·i· nihil ad me pertinet. *Vd*.

APPETENDAE: concupiscendae *Ap* (2x) *Ck Er Fb Ge Mo Pb Pn Ps Va Vd* | desiderandae *Ct Vf* | exoptandae *Fd Lb Ld* | exortandae *Pt* | querendae *Lh Ta* | (quo)d appeti debeat *Ef* | quae appeti debeat *Ct Er Fb Pk Pq Px Vc Vh* | quae appeti debet *Ga Na* | quae appeti debent *Ed Ka Mj* | quae appeti debent tibi *Eb Ec Gc* | dignae ut appetatur *Mf* | dignae petitionis *Bd* | ad comparationem nostrae *Ck Ge Ps* | ad comparationem uidelicet nostrae pulchritudinis *Ap Er Pb Pn* | ad comparationem uerae pulchritudinis *Fb* | quod appeti debeat, quia in illis non est pulchritudo, quae debeat appeti *Ap Ck Ge Pb Pn Ps* | quae appeti debeat, quia nihil adtinet ad te de illius pulchritudine *Pp* | quia nihil attinet ad te de illius pulchritudine *Ct Pc Pk Pq Vc*.

QUID EST: pulchritudinis *Ps* | quid prodest tibi *Pp* | quae ratio *Bd* | o Boeti *Pb* | ergo *Ap Pn*.

EST: erat *Ck Ge Ps*.

QUOD: quapropter *Bd*.

AMISSIS: bonis *Er* | perditis *Fb Fd Ka Ld Mo Pt Va Vf* | deperditis *Vd* | perditis ipsis talibus rebus *Ck Ge Ps* | pro perditis istis talibus rebus *Ap Pb Pn*.

1009 Duo…1012 pertinet] Cf. Prisc. *Inst.* 17 (GL 3, p. 159.1)

1005 super] > superius *Fd.* **1007** agris] ueris *Vh.* **1013** concupiscendae] concupescentiae *Er*. **1018** uidelicet] scilicet *Pb Pn*; om. *Er*. **1020** appeti[1]] concupisci, uel appeti siue etiam desiderari *Ps*; appetiti *Ap Pb*. **1021** illius[2]] illorum *Ct Pq*.

II prosa v

DOLEAS – RETENTIS: qui possis dolere, nec enim laetari pro retentis debes, nec pro amissis tristari *Ap Ck Er Ge Pb Pn Ps.*
DOLEAS: tristeris *Vd*.
LAETERIS: gaudeas *Vd*.
RETENTIS: de *Pb* | custoditis *Vb* | habetis *Mb* | habitis *Bc* | possessis *Pt* | illis *Ed Px Vh* | quibusdam bonis *Pd* | quas habes *Ap* | rebus, quas adhuc habes *Fb* | quas adhuc habes sc· bonis *Er* | quae adhuc habes *Pp* | quos adhuc habes *Ka* | nihil *Vd*.

20. Quodsi natura pulchra sunt, quid id tua refert? Nam haec per se a tuis quoque opibus sequestrata placuissent.

QUODSI NATURA – REFERT: si eorum natura uel species pulchra est, hoc ad te non pertinet, sed ad conditorem eorum *Ec Ga Gc Ka Lh Na Pb Ta Va*.
QUODSI: etsi *Bd* | e[r]go *Er* | igitur *Fb* | illa res *Mb*.
NATURA: per *Bd Ck Ge Ps* | sua *Ck Fd Ge Ld Vf* | ablatiuus *Lh Ta* | in *Ef Px* | propria *Eb Ec Ed Gc Ka Pp Px Vh* | per naturam *Ap Er Fb* (2x) *Vd* | naturaliter *Ct Pc Pk Pp Pq Vc* | si sui natura *Go*.
PULCHRA: illa *Ap Ck Ge Pb Pn Pp Ps* | aurum et gloriae *Ap Ck Ge Pb Pn Ps* | aurum et gemmae *Er Ka* | aurum et gemmae pulchra sunt *Fb* | ea, quae desideras *Va*.
ID: ista res *Bc Mb*.
TUA: re *Pt* | ablatiuus *Ap Ck Ge Pn Ps* | natura *Ck Ct Ge Pb* | a natura *Ap* | a tua natura *Va* | in re uel utilitate *Vb* | tibi *Eb Pp* | bona *Mb Px*.
REFERT: affert *Pb Ps* | pertinet *Vb* | diuidet *Ge* | distat *Ld Pp* | praedicat *Mf* | tribuit *Pp* | prodest *Ap Bc Eb Fb Ld On Pp To* | tibi prodest *Ec Ed* (*Ef*) *Gc Ka Mf Px* | pertinet uel distat *Kr* | multum *Pd* | nihil *Ap Vd* | pertinet ad te *Bd Ed Ka* | quae ad te pertinet *Pt* | id tibi quid prodest *Mj* | quid ad te pertinet, quod hoc est tui *Pm* | quid at te pertinet, quid hoc tui est, quod tam pulchra sunt *Ec Gc Ka* | uuahd ist that thines (OHG) *Ka* | quid pertinet ad te *Ct Fb Ga Ld Lh Na Pc Pk Pp Pq Pt Ta Vc Vd* (*Vf*) *Vh* | quia non es illius (natura), quia per se naturaliter pulchra sunt *Pt* | quid ad te pertinet, inde tantum tibi prodest, quia non es illius naturae, cuius sunt illa *Ap Ck Er Ge Pb Pn Ps* | ad te abl{atiuus} intra te et subauditur in causa *Pd* | quid refert id tua sub{auditur} natura, refert pro distat. Multorum enim refert ·i· distat natura hominis a natura aliarum rerum. *Pd* | Refert diuersos sensus habet. Significat enim prodest, ut Virgilius mutari pabula refert. Refert distat, refert ·i· pertinet sicut hic. *Vd* | quid tua refert ·i· quid ad te pertinet, ut apostolus quid mea refert ·i· quid ad me pertinet; refert aliquando pro pertinet ponitur *Kr*.
HAEC: uerum *Mh* | bona *Ct Er Mb* | aurum uel alia *Va* | diuitiae *Vh* | aurum et gloriae positae *Ck Ge Pb Pn Ps* | aurum et gemmae *Ap*.
PER SE: sui natura *Bc Mb* | non solum cum possident a te *Lh Ta* | quia per se naturaliter pulchra sunt *Er*.
A TUIS QUOQUE OPIBUS: sine tua alia substantia *Ap* (2x) *Ck Ge Pb Pn Ps*.
A TUIS: positae *Ap* | sine *Mb* | diuitiis *Vd*.

1064 Virgilius…refert[1]] Verg. *Georg.* 3.548

1029 qui…dolere] om. *Er.* | pro retentis] praeteritis *Er Ps*; praesentis *Ge.* **1041** natura uel] naturalis *Pb.* | ad] a *Pb.* **1042** eorum] mundi *Va*; om. *Ec Gc.* **1058** ad] a *Ld Vc.* **1060** ad…quia] om. *Er.* | pertinet] pertinent *Ps*; pertine<n>t *Ck.* | quia] q{uae} *Pb.* | illius] illius eiusdemque *Ps.* **1071** alia] om. *Ap*(1,2).

II prosa v

SEQUESTRATA (SE QUAE STRATA *Fd*): remota *Ap Ck Ge Pb Ps* | separata *Ap Bd Ck Ct Ed Ef Fd Ge Kr Ld Mb Mj Pb Pp Ps Px Va Vd Vf Vh* | segregata *Eb Ec Gc Ka* | semota *Er Fb* | diuisa *Fb* | res remota *Pn* | si sequestrata essent *Vh.*
PLACUISSENT: aliis *Lh Ps Ta* | tibi *Eb Ec Gc Ka* | unicuique (?) *Mb* | poterant placere *On* | inuentoribus *Pp* | suis inuentoribus *Er Fb Pc* | pulchra essent *Fd Ld Pd Vf* | pulchra essent per se naturaliter inuentoribus esse similiter *Ap Ck Ge Pb Pn Ps*.

21. Neque enim idcirco sunt pretiosa quod in tuas uenere diuitias, sed quoniam pretiosa uidebantur tuis ea diuitiis annumerare maluisti.

NEQUE ENIM IDCIRCO: istud est argumentum inconuertibile *Ap Ck Ge Pb Pn Ps* | argumentum inconuertibile *Er Fb*.
PRETIOSA (1): in sua natura *Ap Fb Pc* | haec bona *Pd* | cara *Vd*.
QUOD: eo quod *Pb*.
TUAS UENERE DIUITIAS: adnumerasti in tuas diuitias *Ap* | quia quod tua numerasti in tuas diuitias *Ck Ge Pb Pn Ps*.
UENERE: uenerunt *Af Bd Pp* | adnumerasti *Er* | custodisti *Lh On.*
QUONIAM: iccirco *Vh*.
PRETIOSA (2): cara *Bc Mb* | in sua natura *Ap Ck Er Ge Ld Pb Pn Pp Ps* | per se *Pp*.
UIDEBANTUR: tibi *Bd Vd* | a te *Ef* | tibi esse *Vh* | tuis oculis *Mb*.
TUIS: in *Ap Ck Ge Pb Pn Ps* | inter tuas diuitias *Af.*
EA: quae diximus *Ck Er Fb Ge Ps* | ea, quae diximus *Ap Pb Pn* | ea, quae dixisti *Pt*.
ANNUMERARE: adiungere *Lh Ta Va* | associare *Ld* | coniungere *On* | superaugere *Vd*.
MALUISTI (UOLUISTI *Ps*): maluisti *Ps* | uoluisti *Ap Bd Ck Er Fb Ge Mo Pt* | magis uoluisti *Vd*.

22. Quid autem tanto fortunae strepitu desideratis? Fugare, credo, indigentiam copia quaeritis.

QUID: quamobrem *Ap Ck Ge Ps* | o homines *Pp Vh* | accusatiuus *Fd*.
TANTO – STREPITU: tanta cupiditate *Va*.
TANTO: cum *Fd Ld Pt Vf* | cum uel in *Ap Ck Ge Pn Ps*.
FORTUNAE: abundantiae *Ld* | diuitias *Pt* | affluentiae *Px* | felicitatis *Ec Ed Gc Pm* | pecuniae uestrae *Eb Ec Fd Gc Ka*.
STREPITU: tumultu *Ap Ck Ec Ed Er Fb Fd* (*Ga*) *Gc Ge Ka Ld Lh Mo Na Pb Pm Pn Ps Pt Ta Vf Vh* | sonitu *Ap Ck Ct Ge Ld Mf Pb Pn Ps Pt To* | sono *On* | uoce ambita *Mb* | uoto ambitu *Bc* | affluentia *Ct Ec Fd Gc Lh Pc Pd Pk Pp Pq Ta Vc Vh* | fluentia *Eb* | auiditate *Vd* | abundantia *Fb Mo Pp Vh* | abundantia diuitiarum *Vh*.
DESIDERATIS: inardescitis *Lh Ta* | delectatis *Ef Vh* | cupitis *Vd* | inhiatis *Eb Ec Gc Ka* | ambitis *Ec Gc Ka* | adquirere *Ap Ck Ge Pb Pn Ps* | habere *Pq* | habere uultis *Mj* | abundare diuitiis *Ct Lh Pq Vc* | istam fortunam habere *Ef* | illas *Bd* | diuitias *Fb* | ut laudemini *On* | felices esse *Mb*.

1086 argumentum] augumentum *Er.* **1089** tua numerasti] tu annumerasti *Ps*; tua numerati *Pb Pn*.

II prosa v

FUGARE: possessiones *Ap Ck Ge Pb Pn Ps* | repellere *Bc Mb* | expellere *Ap Ck Ge Vb* | replicare *Ap Ck Ge Ps Pb Pn* | eicere *Va* | explicare *Ps* | ideo facitis *Vh* | ideo faciatis hoc *Ap Ck Ge Pb Pn Ps* (2x) | Et proponit et absoluit. *Ap Ck Ge Ld Pb Pn Ps* (2x) | Hic et proponit et absoluit. *Er Fb* | Fugio insequentem, fugo fugientem. *Vd*.

CREDO: quia *Ap Ck Er Fb Ge Pn Ps*.

INDIGENTIAM: inopiam *Vb* | paupertatem *Ld Mb Ps Vf* | uestram *Eb Ec Fd Gc Ka Px* | egestatem *Vd* | miseriam *Ps* | propterea tantum diuitias colligitis *Lh Pc Pk Pq Vc*.

COPIA (COPIAM *Gc*): ablatiuus *Ct Ps Ta* | cum *Eb Ec Ed Ef Fd Gc Ka Mj Pm Px Vh* | per *Bd Pk* | cum uel per *Pp* | abundantia *Bc* (*Ga*) *Mb Na On Pt Vd Vf* | diuitiarum *Eb Ec Gc Ka Mh* | rerum *Ap Ck Er Ge Pb Pn Ps* | per copiam *Va Vb* | per abundantiam *Er* | per copiam et per diuitias abundantiae *Ap Ck Ge Pb Pn Ps* | abundantia rerum *Ld Mo* | per abundantiam rerum *Fb* | diuitiarum custodiendum *Fd*.

QUAERITIS: fugare *Pp* | colligatis *Ta*.

23. Atqui hoc uobis in contrarium cedit; pluribus quippe amminiculis opus est ad tuendam pretiosae supellectilis uarietatem, uerumque illud est permultis eos indigere qui permulta possideant, contraque minimum qui abundantiam suam naturae necessitate non ambitus superfluitate metiantur.

ATQUI: sed *Fb Mo* | quippe *Vb* | certe *Bc Ld Mb Mj Pp Ta Va Vd*.

HOC: euenit *Lh* | quod speratis *Ta* | quia tantum diuitias collegistis *Pp* | quod uos desideratis per multitudinem diuitiarum, creditis fugare indigentiam *Ap Ck Ge Pb Pn Ps Va* | quia per multitudinem diuitiarum non potestis fugare inopiam *Ct Pq Vc*.

CONTRARIUM: econtra *Ps* | speratis *Lh* | in ander (OHG) *Mf* | Contra id euenit uobis, quod estimatis. *Mf* | Non potest hoc fieri. *Vd*.

CEDIT: euenit *Ap Bd Ck Ed Ef Er Fd Ge Ld Mj Pb Pc Pd Pn Ps Px Ta Vf Vh* | uenit *Fb Lh Pq Vc* | contigit *Ap Ck Ge Pb Pn Ps* | contingit *Mh* | consentit *Bc* | trahit *On* | accidit *Af Ga Ka Na Vh* | biquimit (OHG) *Eb Ec Gc* | euenit, quod desideratis *Pp*.

PLURIBUS: multis *Vd* | famulis *Vh*.

AMMINICULIS: auxiliis *Fb Fd Ld Mo On Pc Vb* | adiutoriis *Ct Eb Ed Ef Ka Ld Lh Mb Mj Pm Px Ta Va Vf Vh* | custodibus *Ap* (2x) *Ck Er Fb Ge Pb Pn Pp Ps* | subsidiis *Pd* | custodiis *On* | praesidiis *Vd* | adiutoribus *Ap Ck Ge Pb Pn Ps* | helfom (OHG) *Mf* | custodes, uigiliae, domus munita *Pc Pk Pq Vc* | custodes, uigiliae, prouidendam *Pd* | quia opus est habere custodes, uigilias, domum munitam *Ct.*

OPUS EST: diuiti *Ka* | illi diuiti *Ap Ck Er Fb Ge Pb Pn Pp Ps* | custodiendum *Eb Ka*.

OPUS: durft (OHG) *Vh*.

AD TUENDAM: protegendam *Ap Ck Eb* (*Ga*) *Ge Na Pb Pn Ps* | cauendam *Va* | conseruandam *Ap* (2x) *Ck Er Fb Ge Mo Pb Pn Ps* | custodiendam *Bc Mb On Pp* | defendendam *Fd Ld Vb Vd* | protuendam *Pn* | ad protegendam *Lh Ta* | ad protegendum *Vh* | ad conseruandam *Ka* | ad defendendam *Vf* | conseruandam

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1128 propterea] propter *Lh.* | colligitis] colligatas *Lh Vc.* **1133** per[3]] om. *Ap*. | diuitias] diuitiam *Ap Pb Pn*. **1146** creditis] om. *Va*.

(suam sub)stantiam quae habet (in domo) *Pt* | ad praeuidendam suam substantiam quae habet in domo *Ap Ck Ge Pb Pn Ps*.

PRETIOSAE: magnae *Lh Ta* | carae *Vd*.

SUPELLECTILIS: pecuniae *Ap Ck Ge Pb Pn Ps* | substantiae *Ap Bc Ed Fb Ga Lh Mb Mo Na Pc Pd Pk Pm Pq Px Ta Va Vc Vd Vh* | possessionis *Pp* | facultatis *Mj* | giziuges (OHG) *Mf* | suae substantiae *Ps* | utensilis uel possessionis *Vb* | substantiae uestrae *Eb Ec Fd Gc Ka* | haec suppellex quicquid sub pelle ·i· habitatione nosta habemus. (*Ga*) *Na* | Haec suppellex quicquid sub pelle ·i· habitatione nostra habemus, antiqui supellectilem dicebant. *Ka* (*Vh*) | nota: suppellex est possessio diuersarum rerum affluentium *Bc*.

UARIETATEM: multitudinem *Eb Ec Ef Gc Ka* | distantiam (?) *Mb* | mutabilitatem *Vd*.

ILLUD: prouerbium *Ck Fd Ge Ld On Ps Vd Vf Vh* | Senecae *Mj Pd Vh* | prouerbium Senecae *Ap Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | exemplum *Pc* | necesse est *Px* | illa ratio *Ka* | illud ratio est *Eb* | quam dicam *Bd* | Forte cuiusdam philosophi haec sententia est. *Ec Gc Ka*.

PERMULTIS: ualde *Bc Ec Ef Fd Ga Gc Mb Mj Na On Ta Va Vb* | custodiis *Pp* | custodibus *Ap Eb Ec Gc Ka* | rebus *Ap Er* | adminiculis *Ef* | ualde rebus *Vf* | ualde sc· rebus *Ld* | per pro ualde *Pp* | ualde multis *Ap Ct Lh Pc Pk Pq Vc Vd* | ualde multis rebus *Ck Fb Ge Pb Pd Pn Ps* | ualde multis causis *Ed*.

EOS: homines *Ld* (*Mb*).

INDIGERE: necesse *Ld*.

QUI: aliorum *Ps*.

PERMULTA: ualde *Ef Fd Ka Vf Vh* | {ualde} *On* (p. 57) | ualde plurima *Ed*.

POSSIDEANT: possident *Ef* | uel possidebant *Ga* | Hoc est ut illi multis indigeant, qui etiam multa possident. *Ec Gc* | Hoc est ut illi ualde multorum indigeant, qui permulta possident. *Ka Lh Ta* | Quia in quanto plus possident, eo amplius indigent auxiliis aliorum. *Ap Ck Er Fb Ge Pb Pn Ps* (*Pt*).

CONTRAQUE: hoc *Ld* | econtra *Ed Lh Pp* | uerum *Ck Ge Pd Pn Ps* | uerum est *Fd Ld* | sed uerum est illud *Vf* | per contrarium *Pq* | econtra multis rebus indigere uerum est, qui hoc sibi credunt sufficere, quod naturae satis est cupiditate *Vd*.

MINIMUM (NIMIUM *Pt*): paruum *Er Fb Pt* | perexiguum *Bc Ck Ge Pb Pn Ps* | perexiguum est *Ap* | paruum est *Ck Ge Pn Ps* | indigere *Ap Ck Ec Fb Fd Gc Ge Go Lh Mb Mh On Pb Pd Pn Ps* | indigent *Ef Ka Lh Mh Mj Pc Pk Pp Pq Px Ta Vc Vh* | indiget *Ed* | indigere est *Ct Ps* | illos indigere *Bd Vb* | eos indigere *Ld Vf* | opus est indigere *Va* | egent *Er* | est *Eb Ec Gc Ka Lh Pb*.

QUI: illis *Pb* | illi *Pc*.

ABUNDANTIAM: supplementum *Ap Ck Ge Pb Pn Ps* | sufficientiam *Ap Ck Er Fb Ge Ld Pb Pn Ps* | quantitatis *Pd* | minime *Pd* | affluentiam *Pt*.

NATURAE NECESSITATE: sufficere *Vd* | tantum ut natura desiderat *Ld* | quantum necessitas naturae est *Ap Ck Er Fb Ge Lh Pb Pn Ps Ta* | quia necessitas naturae est uestitus et uictus *Pp*.

NECESSITATE: in *Ef* | ex *Vh* | cum *Eb Ec Fd Gc Ka* | quod naturae satis est *Vd* | ut necessitas natura querit *Ed*.

AMBITUS: cupiditatis *Ct Eb Ec Ef Er Fb Fd Gc Ka Kc Ld Lh Pc Pd Pk Pp Pq Px Ta Va Vc Vf Vh* | cupiditate *Vd* | cupiditiae *Bd* | desiderii *Ed Pm* | rihtuomes

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1177 nostra] nostri *Vh*. **1184** Forte] fonte *Ka*. **1185** ualde] uade *Na*. **1195** permulta possident] multa possideant *Ta*. | Quia] qui *Fb*. | Quia…quanto] quando *Er*. | in] om. *Fb Pt*; \in/ *Ps*. quanto plus] quantum *Ap*. | eo] et *Er*. | indigent] indicent *Pb*. **1196** auxiliis aliorum] alii *Pb*. **1209** necessitas[1]] necessarium *Lh Ta*; necesse *Ap*.

II prosa v

(OHG) *Mf* | cupiditatis et superbiae *Ap* (2x) *Ck Ge Pb Pn Ps* | (...)atus cupiditatis et superbi(...) *Pt* | Ambitus proprie dicitur inter uicinorum aedificia locus duorum pedum et semis ad circumeundi facultatem relictus. Ex quo etiam honoris ambitus dici coeptus est, a circumeundo supplicandoque. *Ec Gc Ka Lh Ta* | Ambitus autem participium ueniens a uerbo ambio. Habet penultimam productam. Sicut et seruitus, quando nomen est, antepenultima est producta. Quando autem participium est, penultima producitur, ut seruitus a seruio uerbo ueniens. *Ec Gc Ka* (*Lh*) *Ta*.

SUPERFLUITATE: moderantia *Ta* | moderantiam *Lh* | luxuria *Vd* | de *Pc* | Copia plus appetunt. *Ap Ck Ge Ps* | Copia plus appetant. *Ap Pb Pn*.

METIANTUR: mensurant *Fb Fd Ld Vb* (*Vf*) | mensurent *Er* | mensurentur *Pt* | perpendunt *Pp* | comparant *Bc* | ponderant *Lh Pq Ta Vc* | accomodent *Vd* | considerant *Ap Ct Lh Pb Pn Pq Ps Vc* | comparantur *Ap Ct Pb Pn Ps* | suppleant uel comparent *On* | mensuram ponant *Ef Mj Px Vh* | mensuram ponunt *Eb Ec Ed Gc Ka Lh* | metiri uolunt *Mf* | ut pensent, mensurent, praeponderent *Ap* (2x) *Ck Ge Pb Pn Ps*.

24. Itane autem nullum est proprium uobis atque insitum bonum ut in externis ac sepositis rebus bona uestra quaeratis?

ITANE – EST: Yronice dicit. *Bc*.

ITANE: an *Pt* | numquid *Ap* (2x) *Ck Er Fb Ge Lh Mo Pb Pn Ps* | an ita *Fd Ld* (*Vf*) | ita uero *Eb Ec Gc Ka Lh Ta* | non ita est *Vb* | putas sic *Eb Ec Gc Ka Lh Ta* | in tantum *Eb Ec Fd Gc Ka Vd* | dolendo *Af* | increpatiue *Ed Fb Fd Ld Lh Mb Mj Mo Na Pd Pp Px* (*Vf*) *Vh* | increpatiue loquitur *Ec Gc Ka Lh Ta* | rethorica inuectio *Ct Pc Pk Pn Pp Pq Ps Vc* | rethorica inuentio *Lh Ta* | Vrget cum dolore et inuehitur. *Ap* (2x) *Ck Er Ge Pb Pn Ps*.

PROPRIUM: priuatum *Pt*.

INSITUM: impositum *Bc Vb* | innatum *Ap Bc Ck Er Fb Ge Ld Mo Pb Pn Ps* | immissum *Fb Mo* | ingenitum *Vd* | implantatum *Ap* (2x) *Ck Ge Lh Pb Pn Ps Ta* | naturaliter *Mb* | naturaliter satum *Fb Lh Mo Pc Pd Pk Pq Vc* | naturaliter situm *Ct* | naturaliter inditum *Pp* | ex uestra natura *Eb Ec Gc Ka*.

IN EXTERNIS: extrinsecus *Ct Fb Lh Pc Pp Pq Ta Vc* | extraneus *Lh* | extraneis *Vb* | alienis *Fd Ld* | in alienis *Vf* | exterioribus *Bc* | extrinsecis *Pk* | in gemmis et reliquis supradictis *Eb Ec Gc Ka* | sicut in auro et argento et in ceteris rebus *Fb* | Externa sunt illa temporalia quoniam extra hominis rationabilitatem sunt, non infra mentis collocatae domicilium. *Ap Ck* (*Er*) *Ge Pb Pn Ps* (*Pt*).

SEPOSITIS: segregatis *Lb Va Vb* | separatis *Ap Fb Mb Pc Pp To* | diuersis *Ps* | seorsum *Eb Ec Gc Lh Px Ta* | seorsum post *Ed* | longe positis *Ap* (2x) *Ck Ge Pb Pn Ps* | extra positis *Fd* (*Vf*) | seorsum positis *Bc Ef Mf Mj Vd Vh* | seclusis semotis

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1216 Ambitus…1218 supplicandoque] Paul. Diac. *Epit.* (p.15.20)

1215 cupiditatis[1]] cupiditas *Ap*(2) *Pb.* **1217** pedum] om. *Ec Gc.* | ad] om. *Ta.* | circumeundi] circueundi *Ec*; circuendi *Gc.* | relictus] relictos *Ka.* **1218** dici] dicit *Ec Gc.* | coeptus] emptus *Ec Gc.* | circumeundo] circueundo *Ec Gc Ka.* **1219** productam] productus *Ka.* | Sicut] sic *Ec Gc Ka Lh.* **1221** est] om. *Ka Lh.* | penultima] peneultima *Ta.* **1229** praeponderent] perpenderent *Ap*(1). **1239** increpatiue] incre *Na.* **1249** in[2]] om. *Ec Gc.* **1250** Externa…1251 hominis] quoniam extra hominis externa sunt illa temporalia *Ap Ck Ge Pb Pn Ps*; **1251** sunt[1]] sicut *Er.* illa] om. *Pt.* | sunt[2]] sed *Er.* | non] om. *Ps.* **1252** domicilium] domicilio *Ap Pb Pn*; domum *Ck Ge Ps.* **1255** seorsum] sensum *Vd.*

II prosa v

Pd | aliunde positis *Ct Fb Lh Pq Vc* | aliunde *Ta* | a uobis separatis *Ga Ka Na Pm Vh* | uobis separatis *Ec Gc* | longe pono, sepono una pars est *Pb* | extra positis, sicut in auro et argento et in ceteris rebus facitis *Ld* | aliunde positas, sicut in auro et argento et in ceteris rebus *Er* | aliunde positis, sicut in auro et in argento et in ceteris rerum temporalibus pretiosis *Ap* (2x) *Ck Ge Pb Pn Ps*.
BONA: desiderium uestrum *Ap Ck Ge Pb Pn Ps* | diuitiarum pulchritudinem *Lh Ta*.
UESTRA: felicitate *Ef* | felicitatem *Eb Ec Fd Ka*.
QUAERATIS: ut queratis in externis uestrum bonum *Pp*.

25. Sic rerum uersa condicio est ut diuinum merito rationis animal non aliter sibi splendere nisi inanimatae supellectilis possessione uideatur?

SIC – EST: Hoc est quod seipsum, qui formam dei et imaginem habet, pro nihilo ducit, nisi ut sit repletus metallis, quae ex stercore mortifero producuntur. *Ec Gc Ka Lh Ta Va*.
UERSA: mutata *Bc Fd Mb Pq Va Vc Vf* | mota *Ta* | motata *Ct Lh* | conuersa *Ef* | permutata *Er Fb Ld* | per multa *Ap Ck Ge Pb Pn Ps* | per contrarietatem *Pd* | ad hoc peruenit *Pt* | ad hoc peruentum *Ap* (2x) *Ck Ge Pb Pn Ps* | Ad hoc peruentus est homo miser ·i· ut non tum uideatur esse gloriosus, nisi in gloriis et in uestimentis et in cunctis rebus temporalibus. *Ap Ck Ge Pb Pn Ps* | Ad hoc peruentum hominibus est, ut non aliter uideantur esse gloriosi, nisi in gemmis et in rebis temporalibus. *Pp*.
CONDICIO: natura *Ap Fd Ld Vf* | ipsa natura *Ck Er Fb Ge Pb Pn Ps* | ordinatio *Va Vb* | inordinatio \natura/ *Mo* | constitutio *Ec Gc* | lex *Ct Eb Ed Ef Fb Ga Ka Lh Mf Mj Na Pc Pk Pm Pp Pq Ta To Vc Vd Vh* | omnis *Ld* | natura est *Lh* | hominis *Ap Ck Er Fb Ge Pb Pn Ps*.
UT: querit eam *Vb*.
DIUINUM – ANIMAL: quod est ad similitudinem dei *To* | quia ad imaginem dei factum est *Ct Lh Pq Ta Vc* | in dei similitudinem formatum *Er* | Ad dei similitudinem formatum est. *Fb* | ad dei similitudinem formatum, quia ad hoc conditus est, unde diuinum propter meritum rationis *Pt* | ad dei similitudinem formatum, quia a deo conditus est, unde diuinum propter meritum rationis, quia rationabile est cum deo et angelo *Ap Ck Ge Pb Pn Ps* | quia a deo conditum est, quia rationis capax est, a ratione dicitur esse diuinum *Pp* | Vbi factus est homo ad imaginem dei in intellectione, in mente, in interiore homine et eo quod intellegit ueritatem, deiudicat iustitiam, nouit a quo factus est creatore, potest laudere. *Mb* | sed decus nos anime ad (...) prost(....)mus et h(umiliam?)us *Mb* | Diuinum animal uocat hominem, quia ad imaginem et similitudinem in anima conditus est, quique etiam praeter omnia animantia ratione uiget. *Vd*.
DIUINUM: ex deo *Ld* | deo simile *On* | quod est *Vh*.
MERITO: munere *Pd* | per *Bd* | ex *Eb Ec Fd Gc Ka* | per meritum rationis *Ap* | quare *Vd* | existens *Eb Ec Fd Gc Ka*.

1259 sicut] om. *Ge*. | in[3]] om. *Ge*. | argento[2]] argentis *Ap* (2). **1260** ceteris] aeternis *Pn*; ternis *Pb*. | ceteris…pretiosis] om. *Ap*(2). **1270** ut] om. *Ec Gc Ka Lh Va*. | stercore] tercore *Ta*; > tercore *Lh*; corpore *Ec Gc*. | mortifero] > mortiferis *Ta*. **1275** nisi…gloriis] in singulis *Pb*; < in singulis *Ap*. **1276** cunctis] certis > ceteris *Pb*; certis *Pn*. | temporalibus] tempora *Ge*. **1285** est] om. *Ct*; est homo *Pq*. **1288** formatum] fortunatum *Ap Pb*. | quia[1]] quae *Pn*; in *Ge*. **1289** cum] quem *Ps*. | cum…angelo] om. *Pb Pn*.

II prosa v

RATIONIS: quia rationem habet *Ed Ka Lh Ta Vh* | qui rationem habet *Ec Gc Px* | propter rationem, quam habet *Ct Pc Pk Pp Pq Vc*.
ANIMAL: homo *Ap Bc Ct Ec Ed Ef Er Fb Fd Gc Ka* (2x) *Ld Lh* (2x) *Mj Pc Pk Pp Ps Px Ta* (2x) *Vb Vc Vf Vh*.
NON ALITER: Non aliter sibi felix esse uideatur. *Vd* | Nihil putat (?) se esse, nisi omnibus bonis repleatur. *Vf* | quia homo in se habet pulchritudinem in externis *Vb*.
SPLENDERE: habere *Pp* | excellere *Bc* | gloriosum esse *Ck Fb Ge Lh Pn Pq Ps Ta Vc* | gloriosum est *Ap Ct Pb* | ut splendiat taliter *Vb* | honorem habere *Fd* | honorem uel cetera habere *Eb Ec Gc Ka*.
INANIMATAE: carentis animae *Ap Lh Pb Ta* | carentis anima *Ck Ge Pn Ps* | animam non habentis *Er Fb Ld* | insensatae *Lh* | nisi possideat glorias et uestimenta pretiosissima, quod est inanimata suppellectilis *Ap Ck Ge Pb Pn Ps*.
SUPELLECTILIS: giziuges (OHG) *Mh* | auri *Pc* | auri et argenti *Ck Ge Pk Pn Pq Vc* | auri argentoque *Lh* | auri et argenti atque gemmarum *Pp* | uerbi gratia auri argenti *Vd* | utilis rei *Eb Ec Gc* | res mobilis *Lh* | omnia utensilia domus *Lh Ta* | Hoc est omnia utensilia domus. *Ec Gc* | auro uel gemmis *Ga Na* | in gemmis *Vd* | auri uel gemmarum *Ka* | sicut aurum et gemmae et uestimenta pretiosa *Er Fb*.
POSSESSIONE: per possesionem *Vb* | per se *Ta* | in *Ec Gc* | Omne bonum melius est illo, a quo possidetur, et iustitia melior est iusto, quia iustitia se habentem effic{it} iustum. Sine illa nemo iustus. Similiter pietas ergo melior est pio. *Ph.*

26. Et alia quidem suis contenta sunt, uos autem deo mente consimiles ab rebus infimis excellentis naturae ornamenta captatis nec intellegitis quantam conditori uestro faciatis iniuriam.

ET: an *Lh*.
ALIA: neutrum genus *Mj Px Vh* | neutrum absolutum *Eb Ec Gc Ka Lh Ta* | terrena *Eb Ec Gc Ka Va* | animalia *Bd Ct Ec Fd Gc Lh* (2x) *Pc Pd Pk Pp Pq Ta To Va Vc Vd Vf Vh* | creatura *Ed Ef* | quae creata sunt *Ec Gc* | animalia praeter hominem *Vb* | animalia excepto homine *Ap Ck Er Fb Ge Ld Pb Pn Ps* | animalia quae sunt aut etiam alias res *Ap Ck Ge Pb Pn Ps*.
SUIS: naturis *Er* | propriis *Bc Ef Ka Mb Mh Vf* | donis *Pd* | rebus *Ap Vd* | illis propriis *Fb* | sibi propriis *Fd Ld* | proprietatibus *Ap Ck Ps* | quae proprie habent *Ct Lh Pc Pk Pq Vc* | quae illis propria sunt *Eb Ec Gc Lh Mj Pp Ta Vh* | in his, quae creata sunt *Ga Ka Na Vh*.
CONTENTA SUNT: quia nihil aliud appetunt, nisi manducare et bibere, et frigus uitare et mortem fugere, quoniam in illis est, quod etiam illis naturale est *Ap Ck Ge Ps*.
CONTENTA: sufficientia *Ck Ge Ps Va* | sufficiunt *Lh Ta* | congratula sunt *Vb* | cum diuinum animal non aliter sibi splendere uideatur *Pd*.
UOS – CONSIMILES: quia ad imaginem dei conditi estis *Vd* | quia spiritum dei habet homo *Ta* | quia spiritum dei in uobis habetis *Ec Gc Ka* | Hoc est qui mentis et rationis bonitate participes estis deitatis. *Ap Ck* (*Er*) *Ge Pb Pn Ps Pt*.
UOS: homines *Ck Er Fb Ge Ld Lh Pb Pn Ps Pt Ta* | o homines *Vd*.

1300 habet] libet *Ct.* **1309** nisi] non *Ap Pb*. | glorias] gloria *Ck Ge*. **1310** inanimata] in omnia *Pb*; in anima *Pn.* **1311** et] om. *Pn.* **1313** mobilis] momilis *Lh.* **1315** et[1]] om. *Er*. **1330** alias] aliae *Ap Pb Pn Ps.* **1332** proprie] propria *Lh.* **1333** quae[1]] quae in *Eb.* | sunt] om. *Mj*. **1335** nisi] mi{hi} *Ge*. **1341** Hoc est] om. *Er.* **1342** bonitate] om. *Pt.*

II prosa v

MENTE: anima *Ap Ck Er Fb Ge Pb Pn Pp Ps To* | ratione *Ap Ck Eb Ec Ed* (2x) *Ef Ga Gc Ge Lh Mf Mj Na Pb Pm Pn Pp Ps Pt Px Va Vh* | rationem *Ka* | secundum rationem *Bc* | in ratione mentis *Vf* | ratione mentis *Fd* | per rationem mentis *Ct Pq* | per rationalem mentem *Lh Ta Vc* | scientia anima *Lh* | ratione mentis bonitate participes estis *Ld* | sed mente consimiles, ut dictum est ad imaginem et similitudinem nostra anima quippe ad similitudinem dei est facta. Haec autem duo ita distinctae sunt accipienda, ut imago intellegatur immortalitate animae, similitudo uero in morum sanctitate. Ad imaginem dei quippe facta est anima, quae immortalem creauit animam. Ad similitudinem uero suam, quia sanctam et iustam eam creauit. Sicut et ipse est sanctus et iustus. Haec ergo duo, sc· imago et similitudo, ita sunt accipienda, ut in omni anima uere intellegatur esse imago. In sola autem sancta anima similitudo, ·i· additum est masculum et feminam, non nisi in corpore factum recte intellegatur. Non ergo audiendi sunt, qui putant animam partem dei esse: ·i· si esset pars dei, nec a se ipsa, nec aliqua decipi potuisset, nec ad aliquid malefaciendum siue paciendum ulla necessitate compelli, nec in melius, nec deterius mutari potuisset. Flatus autem ille dei, qui hominem animauit, factus est ab ipso, non de ipso. Quod nec hominis flatus hominis pars est, nec homo eum fecit de seipso, sed ex aerio halitu sumit, sine quo uiuere non ualet. Ergo de nihilo factam dubitare fas non est. *Go*.

AB REBUS: ab auro et argento *Ct Pq Vc* | auro et argento *Lh Ta* | metallis terrenis *Ec Gc* | a metallis terrenis *Eb Ka Lh* | auro et aliis rebus *Va* | ab aura et argento atque gloriis *Pn* | ab auro et argento atque gloria *Ck Ge Ps* | ab auro et argento atque gemmis *Ap Er Fb Pb* | ab auro, argente aliisque gloriis mundanis *Pt*.

INFIMIS: uilissimis *Ld* | inferioribus *Vb* | contemptibilibus *Pn Ps Pt* | corruptibilibus *Er Fb* | ab his, quae in omni excellenti natura, sicut aurum, gemmae *Vd*.

EXCELLENTIS: alias *Bd* | praeminentis *Ec Ef Gc* | supereminentis *Ed Pm* | qui excellit omnia *Ap Ck Ge Pn Ps* | quae excellet *To*.

NATURAE: hominis *Ap Ck Eb Ec Ed Ef Fd Gc Ge Ka Lh Mj Pb Pn Ps Pt Px Vb Vf Vh* | uestrae *Bd Eb Ec Fd Gc* | animae *Mh* | rationalis *Lh Ta* | spiritualis *Ct Fb Lh Pq Vc* | participes estis deitatis *Ap Pb Pn* | per excellentiam naturae uestrae sc· quae aut ceteras naturas excellit *Ap Ck Ge Pb Pn Ps* | quia spiritum dei in uobis habetis *Va* | hominis, qui excellit omnia *Er Fb Ld* | hominis, qui excellit omnia per excellentiam naturae uestrae, quae ceteras naturas excellit, quia consimiles estis deo *Pt*.

ORNAMENTA: omnia *Pb*.

CAPTATIS: captare *Mb* | desideratis *Er Ld Pb Pn To Vh* | optatis *Vb* | appetitis *Bd* | requiritis *Af* | quaeritis *Ed Ga Na Pm Vh* | desideratis accipere *Ap* (2x) *Ck Ct Fb Ge Lh Mo Pb Pc Pk Pn Pq Ps Ta Vc* | capere desideratis *Ef Ka Lh Pp Px Vh* | captare desideratis *Eb Ec Fd Gc* | frequenter capere uultis *Mf* | diligenter obseruare *Mb* | diligenter obseruatis *Bc*.

NEC INTELLEGITIS: ANTIΘETA *gl.* opposita *Ka Lh* | attenditis *Vd* | hoc sc· faciendo *Ap Ck Er Fb Ge Ld Pb Pn Ps* | cum in talibus exardescitis *Ap Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | captantes ornamenta *Pd*.

CONDITORI UESTRO: deo *Vd* | quos similes fecit per diuinitatem *Ap Ck Fb Ge Pb Pn Ps* | quos similes sibi fecit pro diuinitate *Er Ld* | qui nos similes sibi fecit per rationem *Ta* | qui nos similes sibi fecit per diuinitatem *Lh* | quia eius imaginem rebus infimis decora requiritis *Va*.

1347 mentem] mentis *Vc*. **1368** corruptibilibus] corruptibilis *Er*. **1375** excellit] > excellis *Ck*; excelsis est *Ge*. **1376** excellit[1]] expellit *Er*. **1388** quos] uos quos *Fb*.

II prosa v

FACIATIS: Qui quodammodo facturae ei aliquid addere uolunt, sicut et illi «quibus» et emendare, quibus sua non sufficit pulchritudo. Sed etiam uariis se unguentorum generibus perungunt stibi cerosa, ut per hoc candorem cutis prouocent, quod utique grauissimum est peccatum. *Vd*.
INIURIAM: molestiam *Ap Ck Er Fb Ge Ka Ld Lh Pb Pn Ps Ta* | quia ille uos ad suam formauit similitudinem et uos nunc ab infimis pulchritudinem queritis *Ap Ck Ge Ps Vb*.

27. Ille genus humanum terrenis omnibus praestare uoluit, uos dignitatem uestram infra infima quaeque detruditis.

ILLE: deus *Ap Ck Er Fb Ge Pb Pn Ps* | conditor *Bd Fd Vf* | conditor uester *Ct Lh Ta Vc* | conditor noster *Pq* | deus conditor *Ld* | deus cui consimiles estis *Pd*.
TERRENIS: rebus *Ap Ck Eb Ef Er Fb Fd Ge Ka Lh Pb Pn Pp Ps Pt Ta Vd* | naturis *Bd* | creaturis *Ed* | negotiis *Mh*.
PRAESTARE: excellere *Ed Ef Ga Ka Na On Pd Vb Vh* | praecellere *Af Ap Bd Ck Ct Ed Er Fb Ge Go Kc Kr Lh Pc Pk Pm Pp Pq Ps Pt Ta Vc Vd* | praeesse *Eb Ec Ef Fd Gc Ld Lh Va Vf* | praeponere *Fb* | praeminere *Ec Gc On* | supereminere *Vd* | superesse *Pd* | ante *Lb* | ante stare *Vh* | melius esse *Bc Mb Mf* | meliores esse *Ed Mj Px Vh* | super excellere, procellere *To* | possessore *Kc* | Melius et excellentius uoluit, quia terrena animalia procellerent. *Ap* | Melius et excellentius uoluit quam terrena animalia. *Ap Ck Ge Pb Pn Ps*.
UOS: autem *Ga Px*.
DIGNITATEM UESTRAM: excellentiam *Bc Ld Lh Mb Mo* | excellentiam uestram *Ap Ck Er Fb Ge Pb Pn Ps* | excellentiam mentis uestrae *Ta* | rationabilitatem et sapientiam mentis uestrae *Ct Lh Pq Vc*.
INFRA – DETRUDITIS: quod aurum et alias diuitias pretiosiora uobismet ipsis ducitis *Ec Gc Ka* (*Lh*) *Ta Va*.
INFRA: subtus *Ap Ck Ct Fb Ge Lh Mj Mo Pc Pk Pn Pp Pq Ps Px Ta To Vc Vh*.
INFIMA: inferiora *Pd* | uilissima *Eb Ef Ka Ld Mh* | deteriora *Ct Fb Lh Mo Pc Pk Pp Pq Ta Vc* | inanimata ipsa *Vd* | res temporales *Ap Ck Er Fb Ge Pb Pn Ps Pt* | uilia *Pp* | uobis *Ct Fb Lh Pc Pk Pq Vc* | quae sunt uobis inferiora; quidam codices imfima res citus *Vb* | intra omnia humilia *Va*.
QUAEQUE: omnia *Lb*.
DETRUDITIS: ab *Pc* | extruditis *Ka* | humiliatis *Pp* | expellitis *Eb Ec Gc Ka Lh Ta* | impellitis *Bd Fd Ld* (*Vf*) | depelletis *Ap* | absconditis *Ct Fb Lh Mo Pk Pq Vc* | conculcatis *Ap Ck Er Fb Ge Mo Pb Pn Ps* | calcabitis *On* | compellitis *To* | uertitis *Ef* | inclinatis *Vd* | immittitis *Ka Lh* | excluditis *Ga Na Vh* | concluditis *Ed* | decluditis *Pt* | computatis *Fd Ld* | caducis *Pt* | reponitis, aductis *Mb* | repellitis, abicitis uel deorsum truditis *Bc* | cum sc· his rebus delectamini caducis *Ap Ck Ge Pb Pn Ps*.

1396 molestiam] molestam *Pb*. **1413** quam] quia *Ap*; < quae *Ge*. **1414** animalia] animalia praecellere et emittere *Ap Ck Ge Ps*; animalia praecelere *Pb*; animalia non cellere et emittere *Pn*. **1419** alias diuitias] alia *Va*. | uobismet] uobis *Va*. **1427** expellitis] expelletis *Ka*. **1432** delectamini] delectamum *Ck*; delectamur *Ge*.

II prosa v

28. Nam si omne cuiusque bonum eo cuius est constat esse pretiosius, cum uilissima rerum uestra bona esse iudicatis eisdem uosmet ipsos uestra existimatione summittitis.

NAM SI: Reddit causam. *Ec Gc Ka*.
OMNE (OMNE QUOD *Ec Fa Gc Ka Na Va etc* | > OMNE QUOD *Fd* | OMNE «...» *On Pd Vb*): quodcumque *Ec Gc* | quod *Ga* | aliter quod *Mh*.
CUIUSQUE (CUIUS«CUM»QUE *Ap*): hominis *Ec Ed Fb Gc Pm* | cuiuslibet *Ed Ef Lh Ta* | rei *Bd Er* | cuiuscumque *Pb* | quodlibet *Px* | alicuius *Vd* | libet *Vh* | uniuscuiusque *Ga Na Vh* | uniuscuiusque hominis *Ka* | cuiusque hominis est *Eb Fd*.
BONUM (BONUM EST *Va* | BONUM \EST/ *Fd*): est *Ga Mh Px* | quod unusquisque possidet *Ap* (2x) *Ck Er Fb Ge Ld Pb Pn Ps Pt* | Omne bonum pretiosius est eo cuius est. Verbi gratia: Deus [et] sapientia bona nostra sunt. Ergo Deus et sapientia nobis melior est. Si ergo aurum, argentum ceterasque huius saeculi diuitias bona nostra esse dicimus, restat ut haec quoque nobis meliora dicantur. Quod quia esse non potest, constat haec bona dicenda non esse. *Vd*.
EO (< IDEO *Bd Va Vb* | IDEO *Eb Fd Ld On* | ID EO *Ec Gc Pc* | > IDEO *Ta* | IDEO (...) > ID EO *Vh* | «...» EO *Ga Na Mb Pd*): ex *Vb* | id *Bc Ed Mh To* | bonum *Fd Ld On* | ea re *Bd* | illud *Pc* | illo *Vh* | domino *Ef Ga Na Vh* | homine (*Ed*) *Pp Va* | homini *Vh* | ablatiuus casus *Ka* | domino suo *Eb Ec* (*Ed*) *Gc Pp* | possessore *Bc Fd Pb Pp Ta To Vd Vf* | possidenti *Ed* | possessore suo *Ap* (3x) *Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Pt Vc*.
CUIUS: hominis *Pp* | possessoris *Pc*.
CONSTAT: certum est *Ld Vh* | argumentatur *Ap Ck Ge Pb Pn Ps Pt* | manifestum est *Vd*.
PRETIOSIUS: quam seipsum *Ck Ge Ld Pn Ps Pt* | quam semetipsum *Ap Pb* | eo quod suum sit *On* | ipsum bonum quam seipsum *Er Fb* | quod tamen nequaquam erit, et est a contrario dictum *Eb Ec Gc Ka*.
CUM: quando *Vh*.
UILISSIMA RERUM: in compositio *Ap* | uilissimas res *Ap Ck Er Ge Pb Pn Ps* | ut gemmae *Vd* | aurum et argentum *Er* | uilissima res est argentum et aurum *Fb* | uilissima res ·i· aurum uel argentum *Ld* | quae iuxta rationem uilissima sunt *Ef* | quae secundum rationem infima *Mj* | quae secundum rationem uilissima sunt *Ct Ec Ed Fd Gc Ka* (*Lh*) *Mf Pc Pk Pp Pq Ta Vc Vh*.
UESTRA BONA: uestram felicitatem *Pp*.
BONA: diuitias *Eb Ka* | pecun(...) *Ed*.
IUDICATIS: sensu *Pp* | sensu et ratione *Ct Fb Kc Ld Lh Pq Ps Ta Vc Vd* | in animo *Ap* (2x) *Ck Er Fb Pb Pn Pp Ps Pt* | in anima *Ge* | cum dicitis bona esse aurum et argentum *Ap* (2x) *Ck Ge Pb Pn Ps* | ut uos existimatis uestra bona esse externa, non uosmet ipsos *Ap Ck Ge*.
EISDEM: rebus *Bd Mf Vh* | uestris bonis *Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | uilissimis *Ef* | uilissimis rebus *Fd Ld Vb Vd Vf* | bonis temporalibus *Ap* | illis infimis *Eb Ec Gc Ka* | infimis rebus *Va* | uilissimis bonis *Er Fb* | uilissimis bonis temporalibus *Pt*.
UESTRA EXISTIMATIONE: uestro arbitrio et iudicio *Vd*.
UESTRA(2): in *Eb Ec Ef Fd Gc Ka Px* | per *Bd*.

1447 quod] om. *Pt.* | unusquisque] uniuscuiusque *Ap*(2) *Ck Ge Ld Pb Pn Ps Pt*; uniuscuiusque hominis *Ap*(1). **1464** a] om. *Ec Gc*. **1473** sensu^{2}…ratione] sensum et rationem *Ld.*

EXISTIMATIONE: ablatiuus *Vb* | iudicio *Pd* | non factu *Bd* | uestro iudicio *Er Fb Ld* (*Lh*) *Vb* | uestro ex iudicio *Ta* | uoluntate uel iudicio *Va*.

SUMMITTITIS: subicitis *Pp* | supponitis *Ap Lh Mo Pd Vb Vd* | deponitis *Ap Fb Ld Mo Pb Pn Ps* | deponentis *Ap Ck Ge* | substernitis *Vd* | inferiores facitis *Ap* (2x) *Ck Ct Fb Ge Lh Mo Pb Pk Pn Pp Pq Ps Vc* | inferiores factis *Pc* | facitis, subponitis *Ta* | humiliatis *Ap Va* | infra deicitis *Eb Ec Gc* | uos summitatis eis *Vb* | quia sic estimatis, ut pretiosiora sunt *Mf* | in hoc quia creditis haec bona sc· aurum et uestimenta *Ap Ck Ge Pb Pn Ps* | Deteriores estis in hoc, quia cogitatis esse bonum, quod transitorium est. Procul dubio etiam dum hoc putatis, deteriores estis, potius quam sint ipsa bona temporalia. *Ap Ck Ge Pb Pn Ps* | propria naturam uidelicet, quod rationalis est *Ap Pb Pn* | subditis, quibus praeesse debuistis *Ga Ka Na Vh* | eis uos submittitis, quibus praeesse debetis *Pt* | dum eis, quibus uos suponitis, praeesse debetis *Er Fb Ld*.

29. Quod quidem haud immerito cadit. Humanae quippe naturae ista condicio est ut tum tantum ceteris rebus cum se cognoscit excellat, eadem tamen infra bestias redigatur si se nosse desierit; nam ceteris animantibus sese ignorare naturae est, hominibus uitio uenit.

QUOD QUIDEM: quae bona summitatis *Ap* | haec, quae diximus superius *Ap Ck Ge Pb Pn Ps* | quod uilissimis rebus uos submittitis *Ec Gc Ka*.

HAUD IMMERITO: non immerito *Fb Mo* | non sine merito *Vd* | non iniuste *Ka* sine ratione *Eb Ec Gc Ka* | quia stulti estis *Ld* | Non immerito accidit homini. *Ap Ck Er Ge Pb Pn Ps Pt*.

HAUD: non *Pp To Vb*.

IMMERITO: sine *Ef*.

CADIT: euenit *Bc Eb Ec Ed Fd Ga Gc Ka Lb Ld Lh Mj Na Pp Ta Vf Vh* | accidit *Af Ap Bc Bd Ck Ct Fb Ge Kc Lh Mb Pb Pc Pk Pn Pp Pq Ps Va Vb Vc Vd* | contingit *Ef Pd Pm Px* | perit *Fb Kc Ps Vd* | excidit *Ap Ck Ge Pb Pn Ps* | quod ita putatis *Vh* | quia uos ipsi sic iudicatis *Ec* (*Ed*) *Gc Ka*.

HUMANAE – EXCELLAT: Cum se intellegit condicionem dei esse, merito excellit omni creaturae. *Lh Ta* | Cum se creaturam dei esse intelligit, tunc omni creature merito excellit, et tunc se cognoscit, quando se scit superiorem aliis rebus et inferiorem deo. *Va* | Si enim naturam quis humanam ad liquidum posset adtendere, ualde mirabilis uideretur hoc, cum quis cogitat suaeque nobilitatis reminiscitur, supereminet omni terrenae creaturae. Cum uero hoc ignorauerit, infra ipsas bestias collocatur ·i· illis deterior efficitur. Vnde psalmista dicit homo, cum in honore esset, non intellexit, comparatus est iumentis insipientibus et similis factus est illis. *Vd*.

HUMANAE NATURAE: hominis *Ap Ck Er Fb Ge Ld Pb Pn Ps Pt*.

CONDICIO: sors *Er Fb Ld Pt* | lex *Af Ct Pb Va Vd* | compositio *Vb* | dispositio *Pt* | natalis necessitas *Mb* | naturalis necessitas *Bc* | lex uel constitutio *Ps* | propria natura, ut rationalis sit *Pq*.

TUM: tunc *Ap Ck Ge Pb Pn Ps Pt Px Va Vh* | pro modo *Ld* | postmodum *Ap Ck Er Ge Pb Pn Ps Pt* | aduerbium temporis *Vb*.

TANTUM: modo *Ef*.

1520 Vnde … 1522 illis] Ps. 48.13

1490 uestimenta] uestimentum *Ap*. | estis] istis *Ps*; et his *Ap*; et is *Pb*. **1491** etiam] et etiam *Pn Ps*. **1503** superius] supra *Ap*. **1506** accidit] accidunt *Er*. **1511** contingit] < contigit *Px*.

CETERIS: hominibus *Ap Pn Ps* | esse superiorem *Va*.
REBUS: animalibus *Pb* | omnibus *Pt* | creaturis *Ed*.
CUM SE COGNOSCIT: quando superiorem se scit esse aliis rebus et inferiorem deo *St* | Tunc se cognoscit homo, quando se scit esse superiorem aliis rebus et inferiorem deo. *Ap Ck Ge Ps* (*Vb*).
SE: ipsum *Ef*.
COGNOSCIT (RECOGNOSCIT *Lb*): intellegit *Ld* | meminerit *Pt* | quod sit *Pm* | quis sit *Pp* | quid sit *Eb Ec Ed Ef Fd Gc Ka Lb Ld Na Vf Vh* | cum se intellegit, quid sit *Er Fb Ps* | cum se intellegit quis sit *Ap Pb Pn* | propriam naturam uidelicet, quod rationalis est *Ck Ct Ge Lh Pc Pk Pp Ps Vc* | cum se intellegit hominem ratione utentem *Ap Pb Pn Ps* | Intellegit quid sit, cum se intellegit hominem ratione utente. *Pt* | Cum se intellegit condicionem dei esse, merito excellit omni creaturae. *Ec Gc Ka*.
EXCELLAT: emineat *Ck Er Fb Ge Lb Ld Pn Ps Va* | eminat *Ap Pt* | emineas *Fd* | exuperat *Vb* | ueneratur *Lh Ta* | excellere *Vh* | superemineat *Vd Vf* | illa *Ps* | superior fit uel melior *Mf*.
EADEM: lex *Ed Mj* | natura *Bc Bd Ef Ps* | condicio *Eb Ec Gc Ka Lb Mh Pp* | est necesse *Ps* | condicio hominis *Ap* (2x) *Ck Er Fb Ge Pb Pn Ps* | condicio naturae *Lh Pq Vc* | ut humana natura *Vb* | humana natura *Vd* | humana nata *Vh* | natura hominum *Va* | condicio humanae naturae *Fd Ld Vf*.
INFRA: uilior bestiis *Vh*.
REDIGATUR: deputetur *Af Bc Ct Fb Fd Kc Lb Lh Pq Ta Vc Vd* | deputatur *Ld Pp Ps Vf* | deputatur > deputetur *To* | reclinatur *Vb* | reuertatur *Mh* | regrediatur *Bd* | damnatur *Mb* | annumeretur *Ed Ka Pm* | annumeratur *Eb Ec Gc* | similis efficiatur *Mo* | Similis efficiatur bestiis. *Er Fb Pp* | Similis efficiatur bestiis et ad similitudinem bestiarum redigitur. *Ap* (2x) *Ck Ge Pb Pn Ps Pt*.
NOSSE: scisse *Vb* | intellegere *Eb Ec Ka* | intellegeret *Gc* | quid sit *Vh* | quod est *Ap Ck Ge Pb Pn* | quod *Ps*.
SI SE NOSSE DESIERIT: hominem esse *Er Fb* | semetipsam neglegit *Ec Gc* | si se ipsum neglegit scire *Eb Ka* | si se non intellexerit hominem esse *Ap Ck Ge Pb Pn Ps Pt*.
DESIERIT: cessauerit *Ga Ld Na Vb* | cum se esse co(gnoscit) dei creatur(am) *Ed*.
SESE: se ipsos *Ap Ck Ge Pb Pn Ps Pt* | se ipsa *Er Fb*.
IGNORARE: ut ignorent *Lh Ta*.
NATURAE EST: in *Ps* | pars *Px* | non *Fb* | naturale *Vd* | suae *Ec Ed Gc Pm* | ad naturam *Fd Vf* | per naturam *Pt* | Ad naturam ei contigit. *Ld* | Per naturam eis contingit. *Ap* (2x) *Ck Er Fb Ge Pb Pn Ps* | Naturaliter inest. *Eb Ec Ef Gc Ka*.
HOMINIBUS: sed *Pc* | rationali creaturae *Vd* | hoc hominibus *Vh*.
UITIO: a *Px* | per *Bd Lb Pc Pk* | ex *Na Vh* | per uitium *Fd Ld Vf* | se ignorare *Mh* | non natura *Mb* | propter peccatum *Bc* | propter peccatum multum *Af Ap Ct Fb Lh Pq Ps To Vc* | Per uitium euenit, ut se ignorent. *Ap Ck Er Fb Ge Pb Pn Ps Pt* | Per uitium contigit ut ignorent. *Vd* | Venit propter peccatum multum. *Kc* | propter peccatum multum, ut se non sciant ·i· ut ignorent se *Pp* | propter multum peccatum, ut se non cognoscant *Ta* | ut se non cognoscant *Ec Gc Ka Lh* | hoc est superbia *Ec Gc* | ut non cognoscant ex superbia *Eb* | ex superbiae malo *Va*.

1534 deo] deo creatore suo *Ps*. **1537** quid[2]] quis *Er Ps*. **1539** rationalis] rationabilis *Ps*. **1550** bestiis] pestiis *Vh*. **1554** efficiatur[2]] efficitur *Pt*. **1555** bestiarum] bestiae *Pt*. | redigitur] redigatur *Ap*(2) *Pb Pn Ps Pt*. **1558** hominem] hominum *Er*. | si[2]] om. *Eb*. **1559** se non] om. *Ps*. | intellexerit] intellexerint *Ap Pb*. **1565** naturam eis] natura mei *Er*. | eis] ei *Er*. **1566** contingit] contigit *Ap* (1,2) *Er Pb Ps*. **1570** euenit] om. *Fb Pt*. | ignorent] ignoret *Er Pt*.

II prosa v

UENIT: hit (OE) *Ps* | accidit *Bd* | euenit *Px*.

30. Quam uero late patet uester hic error, qui ornari posse aliquid ornamentis existimatis alienis!

QUAM: o *Ec Er Fd Gc Ka Ps* | quantum *Ap Ck Fb Ge Mo Pb* (2x) *Pn Pp Ps Vf* | multum *Ed Ef Fb Mo Vd* | multum copiose *Bc* | admiratiue *Va* | admirantis *Go*.
LATE – ERROR: Et ideo sub{auditur} quod putat se esse solum, dignissimum est, magis cupiam et illi persape nocuerunt diuitiae. *Ap* | Reuertitur ad priorem historiam. *Ap* (2x) *Ck Er Fb Ge Pb Pn Ps Pt* | cum relicta meliore parte, quam colere debuerant, infimis occupantur *Ap* (2x) *Ck* (*Er*) *Ge Pb Pn Ps*.
LATE: abunde *Vb*.
PATET: manifestatus *Vf* | manifestum est *Ld Vd* | manifestus est *Fd* | manifest(...) *Ed*.
UESTER: qui sic creditis *Ap Ck Ge*.
ERROR: ignorantia uestra *Va Vb* | Error enim est dum se putant ornari his rebus temporalibus, licet multi putent. *Ap Ck Ge Pb Pn Ps*.
QUI: uos *Vd* | uos inquit *Va*.
ORNARI: redimiri *Fd Ld Vf* | uos *Va*.
ALIQUID: aliquam rem *Fd Ld Vf*.
ORNAMENTIS: ex *Eb Ec Ef Fd Gc* | habitu *Vd* | alterius *Vd* | ex auro et argento *Pp* | ornare uosmet positis *Ap* | Nam aues suis plumis ornantur, nec alicuius aliunde regi ornamenta requirunt. *Vd*.
EXISTIMATIS: putatis *Ap Ck Ge Vb* | qui estimatis uos posse ornari auro uel gemmis, cum sit corpus putridum *Ec Gc Ka* (*Lh*).
ALIENIS: externis *Ap Vb* | extraneis *Ap* | externis bonis *Ck Ge* | extraneis bonis *Pn Ps* | ex contrariis bonis *Fb* | extrinsecus adiunctis applicatis *Pc*.

31. At id fieri nequit; nam si quid ex appositis luceat, ipsa quidem quae sunt apposita laudantur, illud uero his tectum atque uelatum in sua nihilo minus foeditate perdurat.

AT: sed *Eb Ec Gc Ka* | certe *Ef Vb*.
ID: istud *Pb*.
NEQUIT: aliquis homo *Ap Pb Pn Ps* | non potest *Cg Fd Ld Vb Vf* | ut ab alienis rebus ·i· ornamentis ornare uosmet ipsos *Ap Ck Ge Pb Pn Ps Pt* | Hoc est sc· quod aliquod ornetur ex ornamentis alienis. *Ka* | Hoc est sc· quod aliquid ornamentis ornetur alienis. *Ec Gc* | ut sc· extraneis bonis ornetur ipse *Ap Ck Ge Pb Pn Ps* | ut aliquid uidelicet ornetur alienis ornamentis *Af Ap Bc Ct Fb Fd Kc Ld Lh Mj Pp Pq Ps Pt Ta To Vc Vd Vf* | ut ex contrariis (b)onis ornetur homo *Er*.
SI QUID: si aliquid *Gc Vb Vd* | si aliquis homo *Pt*.
QUID: aliquid *Eb Ec Fd Ka*.

1575 hit] *or* hic. **1584** Reuertitur] nunc reuertitur *Pt.* | ad] in *Ap*(2). **1591** his] om. *Ps*; id *Ap Pb*. **1592** multi] multa *Pb Ps*. **1599** qui] quia *Ec Gc*. | estimatis] existimatis *Ec Gc*. **1614** ornetur[1]] ornaretur *Gc.* | ut[1]] om. *Ap Pb Pn.* | extraneis] extrincis *Ck Ge.* | ornetur[2]] ornet *Ps.* | ut[2]] om. *Af.* **1615** aliquid] aliquis *Fd Ld Mj Pt Vf* | uidelicet] om. *Ct Fb Ld Lh Mj Pq Pt Vc Vf.* | ornetur] ornatur *Fd.* | alienis] aliis *Bc.* | ornamentis] indumentis *Mj*.

II prosa v

EX APPOSITIS: applicatis *Cg Lh Pk Pp Pq Vc* | uestibus *Ap Ck Ge Pb Pn Ps* | creaturis *Ka* | creatoris *Na* | ornamentis *Ap Ck Ct Er Ge Ld Lh Pb Pn Pq Ps Vc* | adiunctis *Ct Eb Ec Ef Fd Gc Lh Mf Mj Pk Pq Px Vc Vh* | extra positis *Af Ap Fb Fd Kc Ld Mo Ps Pt Ta Vf* | ab extra positis *To* | ex adiunctis *Ap Ck Ge Pb Pn Ps* | extrinsecus *Cg Ct Lh Pk Pq Va Vc* | alienis ornamentis *Pd* | extrinsecus, extra appositis *Pp* | extrinsecus positis *Kr* | uestimentis, quae non sunt ex eadem natura *Er Ld* | ex his, quae alicui apposita sunt causa ornatus *Vd* | bene dicit ex appositis, quia non sunt ex eadem natura *Ap Ck Ge Pb Pn*.
EX: extra *Lb*.
LUCEAT: splendeat *Cg* | fulgeat *Vd* | in uobis *Eb Ec Ef Fd Gc Ka* | tugi (OHG) *Eb Ec Ka*.
IPSA: uestimenta *Lh Ta* | ornamenta *Eb Ec Ef Fd Gc Ka Vd* | aurum et uestimenta *Ap* | sicut aurum et palliola *Ta* | ut aurum et gemmae *Cg* | sicut aurum, gemmae *Ct Pc Pk Pq Vc* | sicut aurum gemmaeque *Lh*.
APPOSITA: homini *Ap Ck Er Fb Ge Ld Pb Pn Ps Pt* | adiuncta *Va*.
LAUDANTUR: ab aliis *Ap* | non ille, cui apponitur *Vb* | ideo non laudantur homines *Ap Ck Er Fb Ge Ld Pb Pn Ps* | Ideo laudantur homines, cum relicta meliore parte, quam colere debuerant, infimis occupantur. *Pt*.
ILLUD: corpus *Eb Ec Ed Fd Gc Ka Lb Mj On Pp Px Vb* | corpus hominis *Ap Ck Er Fb Ge Ld Pb Pc Pn Ps Pt* | corpus uel homo *Lh Ta* | uerbi gratia ·i· homo *Vd* | uel corpus hominis uel aliud *Mf*.
HIS: appositis *Bd Pn Ps* | rebus *Cg Er Pc* | ornamentis *Ap Ck Ct Fb Ge Lh Pb Pn Pp Pq Ps Pt Ta Vc Vh* | appositis rebus *Vb* | alienis ornamentis *To Va* | aurum uel gemmis *Lh* | cum *Eb Ec Ef Fd Gc Ka Px*.
TECTUM: quod *Ef Mf* | quod est *Eb Ec Gc Go Vh* | circumdatum *Pd* | coopertum *Ck Eb Ec Er Fb Gc Ge Ka Lh Pn Ps Px Ta Vd Vh* | ornamentum *Er* | ornatum *Cg Fb* | euersus *Ck Ge Pn*.
UELATUM: obumbratum *Vb* | celatum *Cg Lh Mj Px Vh* | tectum *Ps* | coopertum *Ap Ld Pb* | opertum *Va*.
NIHILO MINUS (NIHIL HOMINUS *Ld Pd*): minus *Pd* | similiter *Ap* | ueluti *Mo* | nihil minus *Vb* | aduerbium similitudinis *Ld* | pro certe *Ct Ta* | sed multo *Pt* | similiter, ut antea *Va* | similiter, sicut ante; nihilominus quam antea, antequam ea inducta habet *Ck Ge Pb Pn Ps* | sed sicut antequam ea induta haberet *Er Ld* | ueluti si cadauer aurata ueste circumdetur *Af Ap Bc Fb Kc Ld Lh Pp Ps Ta Vd* | quia si sordidus est et uilis sine ornamento, quis uilis nihilominus est et cum ornamento turpitudine permanet *Vd*.
FOEDITATE: turpitudine *Ap Cg Ck Er Fb Fd Ge Lb Ld Mo Pb Pc Pn Ps Pt Vf* | sordiditate *Vb*.
PERDURAT: perseuerat *Cg Ck Ge* | permanet *Ld Mf* | manet *Ef* | in se portans immundum *Na Vh* | in se portans immunditiam *Ka*.

32. Ego uero nego ullum esse bonum quod noceat habenti. Num id mentior? Minime, inquis.

1625 appositis] deid positis *Ck Ge Pn*. **1626** quia] *Ap*. **1634** ideo] ide{m} *Ld*. | homines] hominis *Er*. **1637** hominis] \hominis/ *Ps*. **1645** euersus] cuersus *Pn*. **1649** multo] multom *Pt*. **1650** sicut] sic *Ap Pb*. | quam antea] quia non ea *Ap*. | antea[2]] an{te} ea *Pb Pn Ps*. | antequam] quia *Ck Ge*. | inducta] indu\c/ta *Ps*. **1651** habet] habeat *Ap*; hab{ere}t *Ps*. | sed] om. *Er*. haberet] haberent *Er*. **1652** aurata] orata *Ld*; ornata *Ap*. | circumdetur] ornetur uel circumdetur *Pp*.

EGO: argumentum *Ap Ck Ct Lh Pc Pk Pq Vc* | syllogismus *Va* | CΥΛΛΟΓΙCΜΟC *gl.* conclusio *Ka Lh* | non ergo diuitiae bonae *Ap Ck Ct Ge* (*Lh*) *Pc Pk Pq Vc* | meo iudicio *Ef* | Omne bonum quod habetur non nocet habendi, diuitiae uero nocent. Igitur diuitiae non sunt bonae. *Ap Ck Ge Ps* (*Vb*) | Non ergo diuitiae bonae sunt, quia nocent habenti eas. *Cg* | Incipit res argumentari quod ista bona non sint et perpetua bona et res praepositio. *Ap Ck Ge Pb Pn Ps* (*Pt*).
NEGO: hoc esse bonum *Eb Fd Ka Lh Ta*.
ULLUM (ILLUD *Bd* | < ILLUM *Eb*): uel ullum *Bd* | uel illud *Er* | aliquid *Bc Mb* | aliter illud *Fb*.
BONUM: Si enim bonum esset minime noceret. Diuitiae uero saepissime nocent, quia propter eas multi interficiuntur. Quia ergo nocent bona minime sunt. *Vd*.
QUOD NOCEAT: non *Ef*.
HABENTI: possessori *Pp* | possessori suo *Ap Ck Fb Ge Ld Pb Pn Ps Pt* | possessoris sui *Er* | ut faciunt diuitiae *Eb Ec Fd Gc Ka*.
NUM: numquid *Vd*.
MENTIOR: id dico *Ap* | si hoc dicit *Ap Ck Ge* | si hoc dico *Er Fb Ld Ps* | quod dico *Pp* | hoc dico *Pn* | quod non sit bonum nocens *Ld Vf*.
MINIME: non *Ld*.
INQUIS: tu *Ld* | dicis *Cg Ct Lh Pn Pq Vb Vc Vd* | dices *Fd Vf* | respondis *Ta* | respondes *Af Bc Fb Kc Mo Pp Ps Pt* | hoc respondebis *Ck Er Ge Pb Pc Pn Ps* | hoc respondis *Ap*.

33. Atqui diuitiae possidentibus persaepe nocuerunt, cum pessimus quisque eoque alieni magis auidus quicquid usquam auri gemmarumque est se solum qui habeat dignissimum putat.

ATQUI: certe *Cg Fb Fd Kc Ld Pn Pp Ps Pt Ta Vf* | quid ni *Vb* | contra diuitias nihil probabilius *Pd*.
POSSIDENTIBUS: se *Fd Ld* | malis hominibus *Cg* | eas *Va* | illis, qui eos possidet *Ck Ge* | illis, qui eas possiderunt *Ap Er Fb Pb Pn Ps* | illis, qui eas possident *Ld*.
PERSAEPE: frequenter *Bc Ck Er Fb Ge Mb Pb Pc Ps Pt* | ualde *Ct Eb Ed Ef Fd Ka Lb Lh Va Vb Vc* | saepissime *Cg Mf* | ualde saepe *Af Fb Kc Pp Ps Ta To Vd* (*Vf*) | ualde frequenter *Ap Ld Pq*.
CUM: quando *Ap Ck Er Fb Ge Pb Pn Ps*: tunc *On*.
PESSIMUS: crudelis *Vd* | cupidus *Lh Ta* | flagitiosus *Fb Ld* | flagitiosius *Er* | homo flagitiosus *Ap Ck Ge Pb Pn Ps* | quia pessimus ideo inhiat *Mj* | tunc nocent illae *Bd* | sinecdochicos a parte totum *Pd*.
QUISQUE: quilibet *Ap Ck Er Fb Ge Pb Pn Ps* | aliquis *Vd*.
EOQUE (ATQUE *Pn*): ideo *Bd Cg Ck Fd Ge Ld Pp Pq Pt* | propterea *Ap Cg Ck Ge Ps* | ideoque *Bc* | ualde *Ct Lh Ta* | tanto *Lh To* | tali modo, uel quod *Vb* | quia pessimus est *Ck Ge Ed Ef Fd Ld Mf Vb* (*Vf*) | quod pessimus est *Vh* | q{uia} pessimus *Bd* | quod possimus *Px* | {...} pessimus *La* | ideo, quia pessimus es *Vd* | tanto magis auidus, quanto pessimus *Va* | ex eo quo pessimus est ex pessimitate sua auidus effectus *Ka* | ideo quia pessimus est *Ap Ck Ge Pb Pn Ps*.
(**EO**)**QUE**: et *Vh*.

1664 argumentum] argumenta *Pq.* **1668** sint] sint uera *Pt.* **1669** res] est *Pt*. **1676** suo] suos *Pn.* **1679** si[2]] om. *Er.* **1704** quia] quo *Ed.* **1708** quia] quod *Ge*.

II prosa v

ALIENI: alienis *Mj* | iuris *Ap Ck Ge La Pb Pn Pp Ps* | rei *Bc* | lucri *Ap Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Ta Vc* | alienae rei *Mb* | muneris *Cg* | thesauri *Vd* | pecuniae *Pp* | alienae potestatis *Er Fb* | alienae potestatis atque bonitatis alienae heriditatis *Ap Ck Ge Pb Pn Ps* | neutrum absolutum *Eb Ec Gc* | qui alienarum rerum appetitor est *Lh Ta* | qui alienam rem appetit *Ka* | ideo alienarum rerum magis appetitorem *Px* | Quia pessimus, ideo magis alienarum rerum appetitor. *Pc Pk Pp Pq Vc* | Sensus est: quia pessimus, ideo alienarum rerum magis appetitor est. *Ec Ef Gc* | pessimus ideo quia alienarum rerum appetorem magis *Vh* | tanto qui alienarum rerum appetitor est. Ex eo enim quod pessimus est, ex pessimitate sua auidus effectus est. *Ec Gc*.

MAGIS: census *Ef*.

AUIDUS (CUPIDUS *St*): uel auidus *St* | cupidus *Ap Cg Ck Er Fb Fd Ge Mo Pn Ps Pt Va Vb Vd* (*Vf*) | sitibundus *Lh Ta* | quo pessimus est *Pm* | Auere dicimus cupere. Inde auidus dicitur cupidus et auarus quasi auri auidus. *Vd*.

USQUAM: ubique *Ap Ck Ct Eb Fb Fd Ge Ka Lh* (2x) *Mo Pb Pc Pk Pn Pp Pq Ps Vc* | ubique est *Ef* | ubicumque *Mj Vh* | aliquo loco *Ap Ck Fb Ge Mo Pb Pn Ps Va Vd* | ubi quod *Ta* | in aliquo loco *Lh Pc Pk Pp Pq Pt Ta Vb Vc* | ullo loco *Cg Lb* | alio loco *Er* | alicubi *Pp Pt* | quantumcumque in loco *Ld*.

SE: qui *Pb*.

SOLUM: tantum *Ct Pp* | illum *Ps* | qui habet *Ap* | esse *Ap Pq*.

QUI: ille *Bd* | ut *Ps Vh* | ut hoc *Ef* | eo quod *Va*.

HABEAT: mereatur *Lh* | ut habeat *Pp* | ut habere debeat *Bd Ld* | temporales diuitias *Pt* | res temporales *Ap Ck Er Fb Ge Pn Ps* | illud aurum *Vd* | ut habeat diuitias *Eb Ec Gc Ka*.

DIGNISSIMUM: omnium *Lb* | optimum *Eb Ec Gc Ka Lh* | esse *Lh* | se esse *Ta*.

PUTAT: estimat *Vd*.

34. Tu igitur, qui nunc contum gladiumque sollicitus pertimescis, si uitae huius callem uacuus uiator intrasses coram latrone cantares.

TU IGITUR: quia multas diuitias habes *Fd Vf* | cum habes diuitias *Cg* | quia sic nocent et rapiuntur *Bd* | quia persaepe nocuerunt possidentibus *Lh*.

CONTUM: telum *Ap Ck Er Ge Pb Pn Ps Pt* | baculum *Ap Ck Ge* | asta *Lb* | gladium *Ta* | tardum *Ld* | lanceam *Lh* | genus teli *Lh Vh* | spiculum longius *Pd* | segelgerd (OE) *Ct* | stanga (OHG) *Vh* | proximo flagello *Vb* | fustem, quo feriaris *Cg* | pro spiculo uel telo uel telo longo posuit *Pp* | siue pro spiculo, uel telo longiori posuit *Pc Pk* | telum oblongum in summitate ferrum habens *To* | genus flagelli *Va* | contus ·i· quoddam instrumentum nauis *Va* | asta sine ferro in summitate acuti *Mb* | quod est genus teli, ensem uel lanceam *Eb Ec Gc Ka* | contus genus teli *Kr* | Contus genus est teli longissimi ex utraque parte habens ferrum, quo utuntur nautae. Est autem nauali bello aptum. *Vd* | qui aduersitatem huius saeculi et perturbationes extimescis curiosus et anxius. Contum est proprie acuta rotunditas. Inde est diriuatum contum telum, oblongum non habens in summitate ferrum, sed

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1752 Contum…1754 cuspidem] Cf. Isid. *Etym.* 18.7.2

1712 atque] om. *Pb*. **1715** pessimus] pessimus est *Pp*. | appetitor] appetitor est *Pp*. **1746** telo[3]] te *Pc*. **1749** quod est] quod *Eb*; om. *Ka*. **1751** qui] quia *Ap Pb*. **1752** perturbationes] perturbationem *Ap Pb Pn*.

acutum cuspidem. Hic tamen pro asta posuit et est istud ex Iuuenali sumptum, qui ita dixerat Satyra: “pauca licet portes argenti uascula puri nocte iter ingressus, gladium contumque timebis et mote (·i· cum fulserit luna) ad lunam trepidabis arundinis umbram. Cantabit uacuus coram latrone uiator.” *Ap Ck Ge Pb Pn Ps* | qui aduersitatem huius saeculi extimescis curiosus, de hoc tanto ita dixerat Iuuenalis in Satyra: “pauca licet portes argenti uascula puri nocte iter gressus, gladium contumque timebis et moto nigram trepidabis arundinis umbram. Cantabit uacuus coram latrone uiator” *Er* | contus telum oblongum habens in summitate ferrum. Hoc ex Iuuenali sumptum est, qui hoc ita ponit: “pauca licet portes argenti uascula puri nocte tum ingressus, gladium contumque timebis et motae ad lunam trepidabis harundinis umbram. Cantabit nudus coram latrone uiator.” *Bc Kc Lh Mj Pp Ps Ta* | telum oblongum habens in summitate ferrum. Hoc a Iuuenali sumptum est, qui hoc ita ponit: “pauca licet portas argenti uascula puri trepidabis arundinis umbram” et cetera. *Pt* | Iuuenalis dicit “cantabit nudus coram latrone uiator”. Ille uidelicet, qui nihil secum portat. Beatus etiam Martinus interrogatus a latrone an se timeret, respondit, “nudus latronem non timet”. *Vd*.

GLADIUMQUE: mucronem *Ta* | spiculum *Cg* | pugium *Ef* | teli *Lh* | latronis *Ct* | latronum *Lh*.

SOLLICITUS: curioso *Vb* | anxius *Ef Ld Lh Ta*.

PERTIMESCIS: non times *Pb* | quia diuitias habes *Af Ap Fb Kc Lh Pp Ps Ta* | quia multas diuitias habes *Ld* | metuis, quia diuitias habes *Vd*.

UITAE: in *Ps* | mundi *Ef Vh* | si pauper esses in hoc saeculo, expoliatus ab omnibus diuitiis temporalibus *Ap Pb Pn Ps* | si in hoc mundo more pauperis uixisses, nihil diuitiarum possidens *Ec Gc Ka*.

CALLEM: uiam *Cg Ck Er Fb Ld Pb Pn Ps Pt Px Vb* | Callis dicitur angusta uia, dicta a caulae pecorum. *Vd.*

UACUUS UIATOR: Prouerbium est nudus uiator non est timendus, quia nihil habet. *Ap Ck Ge*.

UACUUS: pauper *Eb Er Fb Fd Ka Ld Pp* | diuitiis *Er Fb* | sine oneribus *Ck Ps* | sine operibus *Ge* | a diuitiis *Ap* | absque diuitiis *Pt* | sine diuitiis *Vd* | nihil habens *Lh Ta* | nihil portans *Cg* | securus a latronibus *Va* | sine portando aliquid *To*.

UIATOR: saeculi *Er* | huius saeculi *Ck Fb Ge Ld Ps* | si pauper fuisses *Ap*.

LATRONE: praedatore *Ef* | prosperitate *Ec Gc* | cum securitate *Pp* | causa securitatis *Cg Pd* | ob securitatem *On* | minarum illius securus *Pm* | quia non haberes quid tibi auferret *Cg Er Fb* | pro nihilo illum duceres, quia non haberes quid tibi auferret *Ap Pb Pn Ps.*

CANTARES: securus *Ck Eb Ge Lh Ph Pn Ps Ta* | sedulus *Pb* | cecinisses *Ef* | per securitates *Px* | pro securitate *Ka Vh* | prosperitate *Eb* | securus a latronibus incederes *Vb*.

1754 ex…1757 uiator] Iuven. *Sat*. 10.19

1754 istud] illud *Ck Ge Ps*; istud *gl*. illud *Ap*. | sumptum] sumptu *Ap Pb*. **1755** puri] puria < pura *Ap*. **1756** et] unde iterum et *Ck Ge Ps*; \unde iterum/ et *Ap*. | mote] > morte *Ap*. | fulserit] fulsent *Ps.* | luna] et luna *Ck Ge*; \et/ luna *Ap*. | luna…1757 uiator] et cetera *Ps*. **1757** arundinis] arui diuinis *Ge*. | Cantabit] > cantabis *Ap*; cantabi(...) *Pb*. **1761** uacuus] uacus *Er.* | contus] om. *Bc Kc Ps*; contum *Lh Mj Ta*. | habens] habet *Bc.* **1762** ferrum…Iuuenali] om. *Lh*. | qui] quod *Ta*. | hoc] om. *Ta*. | ponit] ponitur *Kc*. **1763** portes] partes *Lh.* | uascula] uasculi *Lh.* | tum] tamen *Pp*; cum *Ps*; iter *Bc Lh*. | ingressus] gradiens *Pp.* **1764** motae] morte *Kc Mj Ps Ta*. | umbram] umbras *Lh Mj*. | Cantabit] cantabis *Bc.* | nudus] uacuus *Bc*; nudus gl. uacuus *Lh* (2x). **1776** temporalibus] temporales *Ap Pb Pn*. **1780** timendus] om. *Ap*. **1787** quia] qui *Er*. | haberes] esset *Cg*. | quid] quod *Er*. **1788** auferret[2]] auferat *Ap*.

35. O praeclara opum mortalium beatitudo, quam cum adeptus fueris securus esse desistis!

O PRAECLARA: EPONIA *Mb* | EIPΩNEIA *gl.* Exclamatio per ironiam *Ka* | yronia *Ck Ef Lh Va* | yronicos *Ct Pc Pd Pk Pq Ta Vc* | yronice *Fd Go Lb Ld Mb Pf St* | yronicos dicit *Eb Ec Gc* | yronice dicit *Bc Pt* | yronicos dictum *Af Kc* | yronice dictum *Ap Fb Ps* | per yroniam *Mj Na* | yronia est hic *Cg* | per yroni(am) quasi non cl(ara) *Ed* | irridendo *To* | irridendo dicit *La* | o praeclare, insultando per yroniam *Vh* | non clara *Ck Ct Ge Pc Pk Pq Va* | non praeclara *Af Ap Bc Cg Fb Fd Kc Ld Lh Ps Pt Ta* | exclamatio per yroniam ad superiora pertinens *Ck* (*Er*) *Fb Ge Pb Pn Ps* | yronia est cum exclamatione *Vd* | ad superiora pertinens *Ap* | non clarata *Vc* | subridendo dicit, yronice dictum ·i· non clara *Pp* | antiphrasis, eo quod sit minime clara uel yronia *Mf* | interiectio subsannantis uel irridentis *Bc* | bi deru berhtun saligheiti (OHG) *Mb*.

PRAECLARA: pulchra *Vf* | non *Vd*.

OPUM: diuitiarum *Vb Vd*.

MORTALIUM: Ornatus uestium indicat quantum ea, quae terrena sunt, sapimus, et per studium clarioris amictus ab aeterna claritate nudi esse dinoscimur. *Pp*.

BEATITUDO: felicitas *Cg Er Fb Ld* | felicitudo *Ef* | quasi non beatitudo *Ap Ck Ge Pb Pn Ps*.

QUAM: beatitudinem *Er Fd Ld Pc Pt Vd Vf* | beatitudo *On* | opem *Ap Ck Ge Pb Pn Ps*.

ADEPTUS: inuenies *Vb* | acceptus *Ct* | consecutus *Cg* | secutus *Fd Ld Vf* | adsumptus *Pt*.

FUERIS: o homo *Ct* | postquam habueris res temporales *Ap Ck Ge Pb Pn Ps*.

SECURUS ESSE DESISTIS: quia sollicitudine huius saeculi grauabaris *Ap Ck Er Fb Ge Ld Pb Pn Ps* | numquam postea eris securus *Fd* (*Vf*) | infelix beatitudo, quae securitatem demit *Bc Mb* | Beatus Augustinus dicit adquisisti aurum, perdidisti somnum. *Vd* | Dum mortalibus rebus inretitus fueris, numquam securus esse poteris. *Ld*.

SECURUS: tutus *Cg*.

ESSE: fuisse *Ef*.

DESISTIS: cessas *Cg Va Vb* | cessasti *Lh Ta* | cessabis *Ld* | desinis *Cg Ct*.

1799 yronice] yron{...} *Pf*. **1803** praeclara] praeclare *Lh*. **1804** yroniam] yronea *Pb Pn*. **1820** sollicitudine] sollicitudibibus *Fb*; sollicitudinibus *Er Ld*; solitudine *Ps*. | grauabaris] grauaberis *Er Ld Pb Pn Ps*; gra(!) *Ap*. **1822** demit] desinit *Mb*.

II metrum v

HEADNOTES: Anapesticum metrum *Ba Bc Cg Px Vh* | Metrum anapesticum paremiacum *Bb* | Anapesticum (metrum) et catalec(ticum ex) spondeo et (ana)pesto *Mb* | Anapesticum metrum dimetro catalectico *Go* | Anapesticum metrum, quod constat dimetro catalectico *Ga* | Anapesticum dimetrum catalecticum ex spondeo et anapesto aut suis resolutionibus *Ec Gc* | Metrum anapesticum paremiacum, quod fit dimetro catalectico *Ka* | Paremiacum metrum a[na]pesticum constans dimetro catalecto *To* | Metrum anapesticum paremiacum est, quod constat dimetro catalectico. *Ta* | Anapesticum paremiacum, quod constat spondeo, anapesto, et dimetro catalectico. Vtitur hoc bis, sic Felix et Qui se uolet *Pp* | Metrum anapesticum paremiacum, quod constat dimetro catalectico, cui una syllaba deest. (*Af*) *Ap Lh On Pb Pc Pd Pg Pk Pn Vc* | per duplicem anapestum cum pentimimere. Recipit primum spondeum. *On*.

1. Felix nimium prior aetas

FELIX – AETAS: Laudat uitam antiquorum. *Vd* | Laus antiquae uitae in hoc carmine continetur, quae paruo erat contenta, secundum naturae usum, nec incitabatur ad aliena rapienda. *Af Bc Fd Kc Lc Lh Mj Pp Ps Ta Vd* (*Vf*) | Continet hoc carmen antiquam uitam, quae paruo erat contenta, secundum naturae usum, nec incitabatur ad aliena rapienda. Superius enim locutus est contra beatitudinem temporalem, dicens quia nihil erat, quantum ad comparationem caelestis beatitudinis pertinet. Et dixit quia aliquis cum adeptus fuerit illam, securus non poterit esse. Modo conlaudat, quia prior aetas fuit felix, quae nullum indicabat laborem, neque quibuslibet diuitiis, sed tantum erat sufficiens sibi suis fidelibus aruis, quae possessori suo nullomodo mentiebantur, quin auferrent ea, quae debebant germinare. *Ap Ck Er Ge Pb Pn Ps* | Modo laudat quod prior aetas fuit felix, quia nullum indicabat laborem, neque quibuslibet diuitiis, sed tantum erat sufficiens sibi suis fidelibus aruis, quae possessori suo nullomodo mentiebantur, quin afferrent ea, quae debebant germinare. Antiqua uita paruo erat [contenta] secundum naturae usum, nec incitabatur aliena rapere. Superius dixit contra beatitudinem temporalem, dicens quia nihil erat, quantum ad comparationem caelestis beatitudinis pertinet. *Va* | Tenorem seruat superius constitutum et cogitur laudare uitam antiquorum afflictione sui temporis. *Ap Ck Ge*.

FELIX NIMIUM: non solum felix *Ps* | non solum felix, sed nimium *Af Ap Bc Ct Fd Kc Lh Mj Pp Pq Ps Ta Vc Vd* (*Vf*) | et ideo dicit non solum felix, sed etiam nimis felix *Lc* | Priorum hominum simplicitatem ostendit. *Ed Mf*.

FELIX: beata *Fd Ld Pt Vf* | fuit *Af Ap Bd Ck Er Fb Ge Lb Ld Mh On Pb Pc Pd Pn Pq Ps Px Va* | erat *Ef Lh Ps Vb Vc*.

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12 paremiacum] partemiacum *Ap Pb Pn*. | quod] est quod *Af*. | quod constat] constans *Lh Pc Pg Pk Vc*. | catalectico] calectico *Ap Pb*. **13** deest] dest *Af*. **19** antiquae uitae] antiqua ueterum *Ta*. **21** Continet…22 uitam] Continetur hoc carmin(e) antiqua uera *Er*. **22** erat] erant *Bc*. | contenta] contempta *Af Lc*; om. *Bc*. | secundum] secunda *Er*; s{ed} *Fd*. **23** ad] om. *Fd*. | nec…23 rapienda] om. *Ps*. | enim] ·i· *Er*; autem *Ps*. | contra] ad *Er*. **24** dicens…25 cum] quam cum quis *Er*. **25** quia] om. *Ap*. | illam] illa *Ap Pb*. | illam…26 esse] securus non fit *Er*. **26** conlaudat] cum laudat *Er*. | indicabat] iudicabat *Ps*. **27** neque…diuitiis] om. *Er*. | sed] s{unt} *Ap Pb Pn*. **28** mentiebantur] mentiebatur *Ap Pb Pn*. | quin…29 germinare] om. *Er*. | auferrent] afferrent *Ap Pb Pn*.

II metrum v

PRIOR AETAS: hominum *Ta* | priorum patrum *Ed* | priorum hominum *Eb Ec Ef Gc Ka Ld Lh Mj Pc Pd Pk Pp Px Vh* | antiquum priorum hominum tempus *Cg* | pro uoluptate et diuitiis *Ct Pq* | prima aetas *Mn* | ipsa aetas *Ct Pq*.
PRIOR: antiqua *Ap Er Fb Lh Mo Pb Pn Ps Ta Va*.

2. contenta fidelibus aruis

CONTENTA: sufficiens *Cg Ct Er Fb Fd Ka Kc Ld Lh Mj Pp Pq Pt* (2x) *Ta* (2x) *To Vc Vd Vf* | congratulata *Ap Ck Ge Vb* | abundans *Lb* | illa *Bd* | patiens *Eb Ka Lh* | tantum sufficiens *Ap Ck Ge Pb Pn Ps* | contenta secundum naturae usum, nec incitabatur ad aliena rapienda *Ld* | sufficiens, quia quod profereba[t] terra, sufficiebat eis *Va*.
FIDELIBUS: in *Ps* | fertilibus *Lh Ta* | feracibus *Bd Pq* | propriis *Ct* | holden (OHG) *Ec Ed Ga Mh Na Pm Vh* | ferentibus fructum *Er Fb Ld* | quae uictum sibi attulerant *Eb Ec Ed Gc Ka Pm* | Fidelis terra est, quae non modo credita restituit, sed centuplicata reddit. *Cg* | Fidelia arua dicuntur, quae semina commis[sa] fideliter seruant. *Pd* | quae numquam eos decipiebant, sed abundantiam praebebant frugum eorum *Ef* | quae numquam deficiebant *Eb Ec Gc Ka Lh Pp Ta* | quia numquam deficiebant *Px Vh* | quia numquam deficiebant frugibus, sed abundantiam praebebant alimentorum *Mf* | de quorum fructu alios sustentabat et nulli inuidebat *Ga Ka Na Vh* | quae eos numquam decipiebant, sed abundantiam praebebant frugum uerum, unde uictum captabant *Ed* | quae nullas ferebat delicias, haec tantum, quae terra ferebat, in usu habens *Vd* | fructum ferentibus et non decipientibus sperantes in se *Ap Ck Ge Pb Pn Ps* | non fallentibus, sed sponte praebentibus necessaria *Mb* | Quid enim terra fidelibus, quae commissa centuplicata reddit? Si enim fidelis est, qui commissa reddit, multo magis arua fidelia dicenda sunt, quae fructus commendatos in infinitum multiplicant. *Vd* | Bene dicit fidelibus, quae centuplicata nonnumquam reddunt semina. *Vf* | Bene dicit fidelibus, quae centuplicata nonnumquam reddunt semina, cum etiam ille fidelis dicatur, qui commendata custodit. *Af Ap Bc Fd Kc Lc Ld Lh Mj Pp Ps Pt Ta Va Vd*.
ARUIS: propriis *Ck Ge Pn Ps* | campis *Vb* | terris *Cg* | ruris *Ef* | frugibus *Lh*.

3. nec inerti perdita luxu,

NEC: erit *Ps Vb* | est *Fd Pt Vf* | fuit *Ld* | nec fuit *Lh* | erat *Ap Ck Ge Pb Pn* | et ideo felix *Pd*.
INERTI – LUXU: metonomia *Bd* | iners luxus metonomia, eo quod inertes ·i· pigros facit *Ap Ck Ge Vb Va* | Inertem dicit luxum superfluitatis. *Ap Ck Ge Pb Pn Ps* |

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42 priorum[2]] prior *Pd.* **52** tantum] \tantum/ *Ps.* **66** non[1]] om. *Pb.* | decipientibus] deincipientibus *Pb.* | sperantes] seantes *Pn.* **71** dicit] om. *Va.* | fidelibus] fidelibus aruis *Af Lc Lh.* | quae] quia *Va.* | centuplicata] centuplicatum *Lc.* | nonnumquam] om. *Vd.* | semina] semeninia *Lc.* | cum] tum *Ps.* | etiam] om. *Mj Vd.* | ille] om. *Ap Ps*; (...) *Va.* **72** fidelis] fidelibus *Ps.* | dicatur] d{icitu}r *Va Vd.* | commendata] commodata *Ap Fd Kc Ld Mj Ps Pt*; < commodata *Ta*; commoda *Vd*; commenta *Va.* | custodit] bene saluat et custodit *Lc*; custodit et saluat *Bc Kc Ld Mj Ps Va*; saluat *Fd*; custodit et seruat *Ap Vd*; custodiat et saluat *Pt.* **81** luxus] duxus *Ap.* | inertes…pigros] inert(...) pigros *Vb*; pigros inertes *Ap Ck Ge.* **82** facit] fauat < f(...) *Vb*; faciat uel fauat *Ap Ck Ge.* | Inertem] inertes *Ap Ck Ge.* | luxum] luxuriam *Ap.*

II metrum v

pigra superfluitate, quae pigros facit *Ka Na Vh* | Nam luxus pigrum facit hominem. *Ec Gc* | quia hominem facit inertem ·i· euiratum *Pd* | quia omnis superfluitas hominem facit inertem atque euiratum *Ct* (*Lh*) *Pc Pk Pq Vc* | Luxus generale nomen est omnium superfluitatum. *Mo Va* | Luxus generale nomen est omnium superfluitatum. Inertia autem dixit, quia omnis superfluitas inertem facit hominem et euiratum. *Af Ap Bc Fd Kc* (*Lh*) *Mj Pp Ps Pt Ta Vd* (*Vf*).
INERTI: pigro *Ap Cg Eb Fb Fd Ka Kc Ld Lh Pp Pq Ps Ta Va Vf* | pigra *Bd Ed Lb Vd* | pigri *Mb Mo Pm Pt* | desidi *Cg* | stulta *Ef Lh Mf Px Vh* | segni *Lh* | inualido *Lh* | imbecilli *Ap Ck Ge Pb Pn Ps* | insipientes *Ed* | inutili *Pp* | superflua *Ap Ck Ge Pb Pn* | superflui *Ps* | sine arte *Ed Ef Mf* | quia inertes facit *Vh* | Iners dicitur sine arte. *Ap Ck Ge Vb*.
PERDITA: resoluta *Ap Bc Fb Fd Kc Ld Mj Pp Ps Pt Ta Vd Vf* | dissoluta *Cg* | ipsa prior aetas *To* | inertia resoluta *To* | illa gens *Mb*.
LUXU: abundantia *Ec Gc Pm Pp Vb Vh* | superfluitate *Ct Ld Pc Pk Pq Pt Va Vc Vd Vf* | luxuria *Ap Bd Cg Ck Eb Ec Ed Ef Gc Ge Go Ka Lh Mf Pb Pc Pk Pn Ps Px Ta Vc Vd Vh* | otio *Bc* | pompa *Lh* | lasciuia *Ec Gc Ka Lh* | superfluitate luxuriae *Er Fb Mo* | exuberantia et pompa uili *Pd* | luxuque ambitione aparatu otium luxum quaerit *Mb* | quia tunc VII artes fuerunt inuentae *Bd*.

4. facili quae sera solebat

FACILI: cum *Ec Gc Ka* | cum est *Eb* | glande *Bd Px* | habili *Er Ka* | leui *Fd Ld Pt* (*Vf*) | prolixa *Pd* | uili *Pp Vd* | inuenta in multis *Lh* | ubique reperta *Mb* | quam facile adquirebant *Ec Ed Gc Ka Pm* | quae facilis erat ad intuendum *Ap Ck Ge Pb Pn Ps* | ad inueniendum *Ct Pc Pk Pp Px Vc* | quia facile reperiebatur *Bd Pq Va* | quae in siluis facile reperiebantur *Vd* | ad inueniendam glandem *Ec Fd Gc Lh* | ad inueniendum leui, non est laborare hunc adquirebatur *Ap Ck Ge Vb* | aetas quae glande ad inueniendum facili sera ieiunia id est ad uesperum perducta soluebat *Mf*.
QUAE: aetas *Af Ap Eb Ec Fb Fd Gc Kc Lb Ld Lh Ps Pt Ta To Vf* | prior aetas *Bd Pd Vb*.
SERA: tarda *Eb Ka La Ld Lh Mj Pt Vb* | uespertina *Er* | longa *Ga Ka Na Ps Vh* | in uespera *Pb* | ad noctem *Lb* | ad uesperum *Lh Mj Pd Pp Px* | utpote ad uesperam *Ap* | tarda, utpote ad uesperum *Af Cg Ck Ct Fb Fd Ge Kc Pb Pc Pk Pn Pq Ps Ta To Vc Vf* | ad uesperum perducta *Ec Ed Ef Ga Gc Ka Na Pm Vh* | tarda, quia uespertina *Va* | ad uesperam ducta *Ka* | tarda ad uesperum ieiunia *Eb Lh*.
SOLEBAT: Non quod aetas solebat, sed homines in ea significatur. Id quod continet, per id quod continetur. *Ap Ck*.

5. ieiunia soluere glande.

IEIUNIA: hominum *Pt* | locis *Lh*.
SOLUERE: absoluere *Ck Ge Lh Pn Ps Va* | dissoluere *Ec Gc Ka* | remittere *Ck Ps* | frangere *Af Er Fb Mo* | refrangere *Bd* | deponere *Ap Fd Ld Pt* | laxare *Ef* | reficere, quia glande uescebantur *Vd*.

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83 pigros] pigrus *Vh*. **85** atque euiratum] om. *Ct Lh*. | euiratum] ecuratum *Pc*. **86** est[1]] om. *Va*. **87** Inertia] inerti *Af Ap Bc Fd Mj Ps Vf*. | Inertia…dixit] om. *Pp*. | autem] anum *Bc*. | facit] fecit *Fd*. **88** euiratum] euirtutum *Ps*. **107** quae] quia *Ap*. **116** tarda] tarde *Ps*. | uesperum] uesperam *Af Cg Pc Pk Ps To*; uespertim *Kc*. **117** ad] usque ad *Ed*.

II metrum v

GLANDE: uinea *Ck Ps* | eihhilla (OHG) *Mb* | pro omni fructu *Lh Ta* | ilicis fructu *Cg* | Adhuc enim non erat usus panis, sed tantum lacte et arborum fructibus uiuebant. *Er*.

6. Non Bacchica munera norant

BACCHICA: uina *Cg Ck Ge Ps Vh* | uinum *Ct Er Fb Fd Ld Lh Pp Pq Pt Ta To Vc Vd* (*Vf*) | ut ea (?) *Cg* | uina ·i· uinaria *Ap Pb Pn* | uina, quia Bacchus fuit repertor uini *Mf*.
MUNERA: pocula *Cg* | dona *Ef* | superfluitatem uel luxuriam rerum *Pp*.
NORANT (NORANS *Px* | < NORAT *Fd* | NORAT *Va*): uel norant *Px* | uel norans *Ga Vh* | nouerant *Ld Lh Mj Pd Ta To Vh* | nouerat *Cg Pq* | non cognoscerent *Ap* | tunc *Eb Ec Ef Fd Gc Ka* | sincopa *Ta Va* | homines *Lb Lh Pt* | homines prioris aetatis *Ld Vf* | illi homines prioris aetatis *Bd* | illi antiqui homines, quorum aetas laudatur *Ap Ck Er Fb Ge Pb Pn Ps* | et ideo felix, quia non norunt *Pd*.

7. liquido confundere melle

LIQUIDO: epitheton *Mj* | proprium est epitheton *Fb* | proprium epitheton *Ed Ga Ka Na Vh* | defecato *Af Bd Fb Fd Kc Lh Pp Ps Pt Ta Vd* | claro *Lb* | puro *Cg Er Fd Ka Ld Pb Pn Ps* (*Vf*) | cum *Bd Ct Er Fb Lh Pq Vc* | humido *Va* | quia liquidum est *Pd* | puro, quia liquidum est *Ap Ck Ge* | mel liquidum est *Lh Px Ta* | peicato (!) puroque *Mb* | defecato secundum Virgilium, qui liquido dicit nectare distendunt cellas, aut si naturam respicias id liquido melli fluxu *Ap Ck Ge Pb Pn Ps* | Confectiones ex uino et melle ignorabat, siue naturalem potum corrumpere nesciat *Ck Ge Ps Va* (*Vb*) | Nesciebat liquamina diuerso usu conficere, quae ad irritamenta gulae pertinent, sicut est aloxanum. *Va*.
CONFUNDERE (CONSUMERE *Mf*): permiscere *Ap Cg Ck Ct Eb Ec Ef Fd Ga Gc Ge Ka Kc Ld Lh Mj Na Pc Pk Pp Pq Ps Px Ta Va Vc Vd Vf Vh* | permisceri *Pt* | commiscere *Vb* | miscere *Ed Fb Mf Mo Pm* | inficere *Pd* | conficere in liquaminibus diuersis *Er Fb* | faciendo diuersa genera potionum *Cg* | amixtidem (!) facere *St* | Sicut modo faciunt diuites. Permiscent enim uinum et mel et diuersas alias species pigmentorum et uarias reddat sapores. *Vd*.

8. nec lucida uellera Serum

NEC – SERUM: norat *Ct Lh Pq Va Vc* | norant *Pd* | nouerant *Vf* | homines nouerat *Fd* | homines nouerant *Ld* | Norat illa prior aetas candidam lanam, et est species pro genere. *Ap Ck Er Fb Ge Pb Pn Ps*.
LUCIDA: alba *Eb Ec Ed Ga Gc Ka Lh Na Pm Ta Vc* | lucentia *Ed Mf Mj Px Vh* | luculenta *Lh Pd Ta* | candidam *Mo*.
UELLERA SERUM: gotawebbi (OHG) *Mb*.
UELLERA: de uestibus *Pd* | lana *Ta* | lanam *Lh Pq* | species pro genere *Va*.

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136 uina] uita (?) *Cg.* **143** antiqui] om. *Er Fb.* | laudatur] laudator *Er*. **154** naturam] natura *Ap Pb*. | melli] melli\s/ *Ap.* **155** ignorabat] ignorabant *Ck Ge.* | corrumpere] corrumpe *Ck Ge Vb*. nesciat] nesciebat *Va.* **160** in…161 liquaminibus] aliquam minibus *Er.* **169** prior] om. *Er Fb*. lanam] lunam *Er Fb Pb*. | et…170 genere] om. *Er Fb.*

II metrum v

SERUM: pro serica *Bd* | sericum *Cg* | sericum dicit *Eb Vd* | genetiuus *Er* | genitiuus est *Bd* | genitiuus pluralis *Lh Pp Vd* | populorum *Fd Ld Ta Vf* | orientalium *Ta Vb* | gentium *To* | illarum gentium *Pd Pp* | Seres populi orientales *Pb Pn* | populorum orientalium *Ap Ck Ct Ge Lh Pb Pn Ps Vc* | gens ultra Indiam *Cg* | gentes ita dictae sunt *Px* | Gens est quaedam, quae sic dicitur Seres. *Lb* | ubi lana de arboribus texitur *Ka* | Seres populus orientalis, apud quos nascitur sericum *Ck Ge* | Seres populi sunt Indiae, apud quos sericum nascitur. *Vd* | Seres populi orientales in India, apud quos nascitur sericum *Ct Pc Pk Pq Ps Vc* | Seres quaedam morans in India, apud quam sericum nascitur *Pd* | Seres populi sunt orientales, apud quos sunt uermes bombices dicti, qui in ramis arborum sericum creant. *Af Ap Bc Fd Kc Lc Ld Lh Mj Ps Pt Ta Vf* | Nam Seres populi sunt apud quos sunt uermes qui sericum creant qui bombices appellantur, qui in ramis arborum sericum creant. *Pp* | Seres sunt gentes, unde fertur sericum primo adlatum fuisset. *Vb* | Seres sunt gentes, unde fertur sericum uenire. (*Ed*) *Ef* | Seres sunt gentes Syrorum, unde fertur sericum uenisse. *Mf* | (...) gentes (...) quos (...) sericum (...) *Mb* | nomen gentis ultra Indiam et est genitiuus pluralis *Bc La* | genitiuus pluralis a nominatiuo, qui est Serris. Seres autem populi sunt, unde sericum. *Pm* | Seres populi ultra Indiam serico { } *On* | Seres sunt gentes, unde sericum ferunt, colorque purpureus apud Tyrum maxime abundat, qui praecipuus sanguine ostrearum fit, ut uenenum interficit. Ita istud colorem absumit. (*Ga*) *Ka Na* (*Vh*) | gentium quae sic appellatae sunt, unde maximum sericum negotiatores, uel ouium uellera, quae tinguntur diuersis coloribus *Ka* (*Lh*) *Va* | illorum populorum, qui sic appellati sunt, inde maxime negotiatores, uel ouium uellera, quae tinguuntur *Ec Gc* | Seruius dicit, genitiuum pluralem a nominatiuo, qui est Seris. Seres autem populi sunt, unde sericum ducitur. *Ec Gc* | Serum autem genitiuus est pluralis. Seres sunt gentes, unde fertur primo sericum allatum fuisse. *Va*.

9. Tyrio miscere ueneno.

TYRIO: cum *Ap Ct Er Lh Pb Pn Vc* | purpura *Ap Ck Ge Ps* | purpureo *Eb Ec Ed Ef Gc Mj Pm Px To* | colore *Pq* | ostreo *Pp* | cum purpureo colore *Fb* | quia in Tiro est *Pd* | sanguine conchiliorum *Af Fd Ka Ld Pt* | colorare colore Tyri ·i· purpureo *St* | quia maxime in Tyro abundat *Lh* | ille color maxime in Tyro abundat *Px* | Ille color maxime colitur in Tyro regione. *Va* | colore purpureo faciendo purpureus, quae in Tyro habebatur praecipue *Ck Ge* | Tyrio ideo dicit, quia apud Tyrum primum purpura inuenta. *Pt* | Tyrio ideo dicit, quia apud Tyrum primum purpura reperta est, uel quia ibi pretiosior sit. (*Af*) *Bc Fd Ka Kc Ld Lh Mj Pp Ps Ta Vf* | Venenum pro colore posuit, quia sicut ueneno corpora nigrescunt, ita purpureus color nigro conchiliorum sanguine conficitur. *Fd Ka* | sanguinem Tyrium uenenum. Solent enim homines conchilia adsumere et tamdiu radere. *Pd* | cum sanguine piscium, qui uocantur ostreae, quia apud Tyrum in mari crescunt *Bd* |

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180 Seres[1]] Series *Ge*. **181** populi[2]] populi sunt *Pq*. **182** sericum] ciricum *Vc*. **183** Seres… quos] seros dicimus populum orientalem, apud quem *Lc*. | apud[2]] a qua *Fd*. **184** bombices] bombicines *Ps*; qui bombices *Pt*. | dicti] dicuntur *Pt*. | qui] et *Pt*. | creant] uireant *Lc*; crear{unt} *Ap*. **188** uenire] (ueni)sse *Ed*. **193** ostrearum] hostiarum *Ka*. **194** istud] istum *Vh*. | absumit] om. *Ka*; absumat *Vh*. | gentium] gentium absumit *Ka*. **195** unde] inde *Va*. | negotiatores] negotiatores afferunt *Va*. **198** Seris Seres] < seres seris *Ec*; seris seris *Gc*. **210** Tyro] cyro *Ge*. **211** ideo] om. *Lh*; autem ideo *Pp*. | Tyrum] tiriam *Vf*; tirium *Ps*. **212** pretiosior] pretior *Bc*. | sit] est *Vf*; fit *Bc Ld Lh Ta*; fuit *Ka*; est uel fit *Af*.

ueneno, quia sanguine ostrearum purpura intinguitur *Ef* | purpureo colore, qui maxime in Tyro abundat. Veneno autem dicitur quia sanguinem ostrearum purpura intinguitur. *Mf* | Tyrio ueneno pretiosissimo colore, et uelut uenenum corrumpit et nigredinem mortis homini infert, quasi ita ipse color aut in Tyrio primitus repertus, aut quia ibi pretiosior quam in nonnullis aliis locis inuenitur, aut speciem purpurae posuit pro genere. Corrumpit uellera alba naturaliter et conuertit in pulcherrimum nigredinem. Tyrus urbs est in insula maris. *Ck Ge Va* (*Vb*) | Tyrus uero urbs est in insula maris affluens quondam negotiationibus et pretiosissimis diuitiis. *Va* | Tyros dicitur Grece purpura, unde Tyrus ciuitas ubi primum inuenta est. Tyrium ergo uenenum uocat sanguinem. Solent enim homines conchilia assumptio (!) ·i· pisciculos maritimos, et tamdiu rodere quo usque ueniant ad carnem et eliciant sanguinem unde purpurae tinguntur. Caruncula etiam ex dorso eorum incisa et pro puncta margaritas efficit. *Ap Ck Ge* | Tyrus ciuitas est apud quam conchilia capiuntur. Est autem genus pisciculi, qui captus inciditur. Manat de eo lacrima sanguinis purpurei coloris, de quo purpura tinguitur. *Vd*.

MISCERE: tinguere *Ap Cg Ck Eb Ec Gc Ge Lh Mb Va Vd* | facere *Ap* (2x) *Ck Ge Pb Pn Ps* | confundere *Ef* | fugare *Ap* | fucare < fugare *Pb* | miscere adhuc aloxanum uel aliquam potionem *Ap Ck Ge Pb Pn*.

UENENO: colore *Ed Ef Fb Ka Lb Ld Mb Mj Na Pm Pp Px Vh* | fuco *Er Ka* | sanguine *Cg Pq Vd* | tinctura *Pp* | purpura colore *Eb Lh* | purpureo colore *Mb* | pro colore posuit *Ta* | colore ostro sucum demonstrat *Ec Gc* | cum sanguine conchiliorum *Ap Pb Pn* | sanguine conchiliorum *Bc Kc Kr Mj Ps Ta To Va Vf* | sanguine conchiliorum, unde tinguitur purpura *Cg Ck Ct Ge Lh Pc Pk Pp Ps Vc* | Ideo uenenum dicit ·i· quia corporales deliciae uenena sunt animarum, ·i· quia Tyrii pessimum uenenum habent illa tinctura, quae inficit uestimenta, ut uenenum. *Ap Ck Ge* | Venenum pro colore posuit, quia sicut ueneno corpora nigrescunt, ita purpureus color nigro conchiliorum sanguine conficitur. (*Af*) *Ap Bc Ck Ct Ge Kc Lc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta* (*Vc*) *Vd Vf* | Non, inquit, sericem tinguebant, sed naturalem ei colorem seruabant, nec purpuras ex eo faciebant. *Vd*.

10. Somnos dabat herba salubres

SOMNOS – SALUBRES: requiescebant in herba *Mj* | in herbis requiescebant *Lh Pd Ta* | in herbis dormiebant *Eb Ec Gc* | sub diuo manebant *Ct Pc Pk Pp Pq Vc* | sub diuo in herbis requiescebant *Vd* | non in lecto strato, in herbis dormiebant *Ka* | carebant culcitis, unde torus a tortis herbis *Vb* | non in aliis lectis iacebant, nisi super herbam *Fd Ld Pt Vf* | quia non habebant domus et operiebantur pellibus

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220 et] ex *Vb*. | nigredinem] nigredine *Ck Ge*. | ita ipse] ille *Va*. | Tyrio…221 repertus] tyro primo repertus sit *Va*. **221** nonnullis] nullis *Va*. **222** conuertit] uertit *Va*. **223** Tyrus…maris] om. *Va*. **227** pisciculos] pisciculis *Ck*; > pisciculis *Ap*. **234** miscere] miscerit *Pb Pn*. **239** conchiliorum[1]] concilio *Pb Pn*. | conchiliorum[2]] conchilionum *To*. **240** purpura] purpurea *Vc*; purpura quae in tiro habebatur praecipue *Cg*. **241** animarum] anima<lia> *Ap*. **243** Venenum] om. *Ap Ck Ct Ge Lh Pb Pn Vc*; ueneno *Vf*. | corpora] corpore *Ap Pb*; < corpore *Af*; purpura *Ld*; om. *Pq*. | nigrescunt] nigrescant *Ge*. **244** nigro] om. *Mj*. | conchiliorum] conchilion{um} *Lc*; chiliorum *Vd*. | sanguine] sanguinem *Ap*. | conficitur] conficiatur *Ta*. **252** manebant] iacebant *Pq*.

II metrum v

hedorum *Va* | Super herbas requiescebant, non habentes domos ubi iacerent, quia leonum pellibus operiebantur antiqui. *Ap Ck* (*Er*) *Pb Pn Ps*.
DABAT: illis *Mb* | tunc *Va*.
HERBA: stratus de herbis *Lh* | stratus *Ta* | non in lecto serico strato *Ga Na Vh* | holus, quia in herbidis thoris quiescebant *Cg*.
SALUBRES: suaues *Cg*.

11. potum quoque lubricus amnis,

POTUM – AMNIS: apo krnu (!) a superiore *Bc* | nondum uino, uel ceteris potibus, sed sola aqua usi sunt *Ec Gc Ka*.
POTUM: dabat *Ap Bd Cg Ck Er Fb Fd Ge Lh On Pd Pp Ps Pt Ta Vf Vh*.
QUOQUE: etiam *Lb*.
LUBRICUS: labilis *Ap Ck Er Fb Ge Ka Lh Pp Ps Vd* | labens *Ef* | defluus *Cg Ef Fd Lb Ld Pt Vf* | defluens *Ed Ka Lh Mf Mj Pp Px Vh* | currens *Ap Pb Pn Ps* | decurrens *Ct Lh Pc Pk Pp Ta Vc* | instabilis *Ck Ct Ge Lh Mb Pc Pd Pk Pp Pq Vc* | fluens *Ec Gc Mb Pm* | prosperitas *Mb* | quia non stabilis *Va* | purus ·i· exercitatus cursu *St* | lubrica res dicitur, quae non est stabilis sicut amnis *Ap Ck Ge Vb*.
AMNIS: fluuius *Fd Ld Pt Vd Vf* | ex fonte manans *Ap Ck Er Fb Ge Ps*.

12. umbras altissima pinus.

UMBRAS – PINUS | Zeuma *Ap Ck* | necdum tentoriis utebantur *Eb Ec Gc Ka* | Non habebant domos amplas, sicut nunc, sed sub arboribus umbras captabant. Quod autem dicit pinum, tantum catexochicus est accipiendum ·i· discretione. *Vd*.
UMBRAS: domum *Af Ap Bc Fb Kc Pp Ps* | domus *Ct Lh Ta Vc* | domos *Pq Vd* | profunditates *Mf*.
ALTISSIMA: excelsa *Cg* | uetustissima pinus *Bc*.
PINUS: arbor *Fd Ld Pt Vf* | arboribus *Pd* | dabat *Ap* (2x) *Cg Ck Ec Fd Gc Ge Ld Lh Pb Pd Pn Pp Ps Pt Ta Va Vf Vh* | lignis arborum *On* | Pro omnibus arboribus pinum posuit. *Lh Ta* | pro aliis arboribus *Mj Vh* | magnae arbores, sub quibus requiescebant *Ap Ck Er Fb Ge Pb Pn Ps* | ab acumine foliorum *Ga Ka Na Vh* | pinus dicta arbor ab acumine foliorum. Pinum enim antiqui acutum dicebant. *Ap Ck Er Ge Pb Pn Ps Va Vb* | species pro genere *Ct Lh Pc Pk Pq Vc* | species pro genere ·i· pinus *Ta* | species pro genere, et est arbor picea ab acumine foliorum sic uocata; pinum enim antiqui dicebant acutum *Mf* | (arbor) picea (ab acu)mine uoc{ata} (folio)rum primum (!) (anti)qui acutum (dice)bant *Ed*.

13. Nondum maris alta secabat

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282 catexochicus… discretione] Cf. Pseud. Sch. Hor. *Carm*. 1 (p. 381.26)

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256 domos] domus *Pn*; om. *Ck Ps*. | iacerent] antiqui iacerent *Ck*; «...» iacerent *Ps*. | quia…257 antiqui] om. *Er*. **257** leonum] ·i· enonum *Pn*; re nondum *Ck*; «...» nondum *Ps*. | antiqui] om. *Ck*; \antiqui/ *Ps*. **274** stabilis] habilis *Vb*. | sicut] sicut est *Ge*. **288** magnae] mage *Ap Ck Ge Pn*. **290** pinus] priu(s) *Er*. | pinus…arbor] om. *Va*. | foliorum] filiorum *Ck Ge*. | Pinum] pirum *Er Va*. | enim] om. *Vb*.

II metrum v

NONDUM – SECABAT: Nauigando profunda scindebat. *Cg* | Nondum nauigabant homines. *Vd* | Non erant nauigia excogitata ad cognoscenda negotia. *Va* | Adhuc non erant nauigia excogitata uel diuersa negotia. *Fb* | Adhuc non erat nauigia excogitata ad cognoscendam diuersa negotia. *Er* | Adhuc est. Nondum erant nauigia excogitata ad ignoscenda diuersa negotia. *Ap Ck Ge Pb Pn Ps* | Nauigium propter negotium repertum est. *Vd* | Necdum mercatores erant. *Ec Gc Ka*.
ALTA: profunda *Ap* (2x) *Ck Ct Ef Ge Ka Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc Vh* | profundum *Vh* | profunditas *Ga Na* | pinus *Lb*.
SECABAT (> SECABANT *Eb Vh*): nauigabat *Vb* | diuidebat *Ld Pt Vf* | transibat *Ct Lh Vc* | sulcabant *Ta* | sulcabat *Lh* | rigabat *Ap Ck Ge* | remis *Ct Eb Fb Lh Pc Pd Pk Px Ta Vc* | remis uidelicet *Af Ap Kc Ps To Vd* | cum remis *Vh* | cum remis nauigabant *Mf* | scindebat remis *Pp* | hospes *Bd Fd Pd Pp Vf* | nauta *On* | nautae *Fb* | prima aetas *On* | quilibet nauta *Ap* (2x) *Ck Er Ge Pb Pn Ps*.

14. nec mercibus undique lectis

MERCIBUS: nundinae *Ta* | nundinis *Lh* | pretiosis rebus (*Ed*) *Ef* | collectionibus *Ec Ed Gc Pm* | emptionibus *Va* | merx, scaz (OHG) *Ga Na Vh* | merces mercedis praemium, merx mercis lucrum *Ap Bc Cg Fd Kc Ld Mj Pp Ps Pt Ta Vf* | merces mercedis praemium uel remuneratio, merx. me[r]cis lucrum *Af* | merx mercis lucrum, merces mercedis retributio *Vd* | merx mercis ·i· lucrum, merces mercedis praemium *Ka* | merx mercis praemium nautae *Kr*.
MERCIBUS UNDIQUE LECTIS: ex omni parte collectis *Ct Lh Pc Pk Pp Pq Px Vc* | lucris ex omni parte collectis *Fb Mo* | lucris ex omni parte collectis uel uenalibus *Ap Ck Ge Pb Pn Ps*.
UNDIQUE: ab utroque litore *Bd* | omni parte *Mj* | ex omni parte *Eb Ec Gc Ka Ld* | undecumque *Vd*.
LECTIS: collectis *Af Ap Bc Eb Ec Ef Fb Ga Gc Ka Kc Ld Mb Mj Na Ps Pt Ta To Vf Vh* | electis *Kr Vd* | congregatis *Pp Va*.

15. noua litora uiderat hospes.

NOUA – HOSPES: sinecdochicos *Pd* | Non uiderat incognita loca quilibet negotiator. *Ap Pb Pn Ps* | Non uiderat alterius terra quilibet negotiator. *Er*.
NOUA: incognita *Er Fb Mo* | ignota *Ef Vh* | aliena *Ap Ck Ct Ge Lh Pc Pk Pp Pq Ta Vc Vd* | in *Ec Gc Ka* | non antea uisa *Ld* | ante incognita *Ap Cg Ck Ct Ge Lh Pq Ta Vc* | antea incognita *Pc Pk* | antea incognita sibi *Pp* | alterius regionis *Lh Ta* | utpote ante inuisa *Va* | non adhuc uisa *Fd Pt Vf* | quia unusquisque negotiator manebat in propria *Ap Ck Ge*.
UIDERAT: hospes *Cc*.
HOSPES: aduenticius *Mf Mj Pd Px Vd* | aduenientes *Ct Pk Pp Vc Vh* | negotiator *Cg Vb Vc* | nauta *Af Va* | ullus *Vh* | quilibet negotiator *Fb* | mercator *Pq* | peregrinus *Eb Ec Gc Ka Pm* | mercator, quae ab una regione in aliam hospitatur *Bd* | quia unusquisque natiuum solum incolebat, nec alicubi transmigrabat *Vd*.

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303 ignoscenda] dignoscenda *Pn*. **309** remis[3]] renis *Mf*. **317** merx] marx *Vh*. **318** praemium] praemium est *Bc*; pretium *Cg*. | lucrum] om. *Ap*; lucrum significat *Ps*. **333** incognita] incogita *Pb Pn*. | quilibet] quislibet *Ps*. **334** negotiator[2]] negotiatur *Er*. **341** negotiator] negotiator a creberrimus hospita nonibus *Vb*.

II metrum v

16. Tunc classica saeua tacebant

TUNC: tum *Vh* | in prima aetate *Ct Lh Vc* | prior aetas *Ld* | illo tempore *Ap Ck Ge* | illo tempore, quando haec fiebant *Er Fb* | in prima aetate non audiebatur tuba bellica *Pq*.

CLASSICA (GLASSICA *Mb*): tubae *Mb Mj Px* | bella *Lh Ta* | naualia *Ld* | neutrum genus, nominatiuum est plurale *Vh* | a calando dictum *Pd* | tubae ferocioris *Vb* | tubae bellica *Lb* | tubae belli *Ed Pm* | tubae hostiles *Pp* | tubarum sonus *Cg Kr* | tuba et habet tres sensus *Bc* | tubarum sonus *Ap Ck Ge* | classicum sonus tubarum *Kr* | classicum singulare tuba {...} pugnam *On* | tubae, qua concitant bella *Va* | classes equites hinc classica tuba *Vd* | Cornua sunt, quae uocandi causa erant facta, et ex calando classica dicta sunt. *Ef* | Cornua sunt uocandi causa facta et ex calo uerbo dicta. *Ka* | Classica cornua sunt uocandi causa facta et ex calando dicta *Ga Na* (*Vh*) | (...) class(ica) cornua sunt quae uocandi causa erant facta (...) *Mb* | Classica sunt cornua, classes sunt equites, hinc classica tubae, quas ferunt equites. *Mj* | (C)lassica sunt (corn)ua, quae uo(candi) causa (...)facta, (...)o classica (...)antur (...) inmanes. *Ed* | Classicum tuba a calando dictum, quo hortantur milites ad bellum. *Ct Lh Pc Pk Pp Pq Vc* | Classes pro equitibus, hinc classica tuba, quae equites ferunt. Hinc etiam claxendix conca, quam ipsi equites ferunt uel a calando ·i· a clamando. *Pt* | Classes equites. Hinc classica tubae, quas equites ferunt. Hinc etiam claxendix conca, quam ipsi equites ferunt. *Af Ap Bc Ka Kc Lc Lh Pp Ps Ta* | Classica dicuntur a calando ·i· saeuae tubae. Non audiebantur ad bellum. Classicum dicitur sonitus tubae proprie, quo incitantur ad bellum milites, et totum est quod dicit ·i· nondum extiterant bella. *Ap Ck Er Ge Pb Pn Ps* | Classem dixit tuba aerea, qua uocabantur milites ad bella, dicta a calendo ·i· uocando. *Vd* | Bucinae, quae feruntur in proelio et dicuntur a calendo ·i· uocando. *Ap Ck Ge Vb* | multitudo armatorum *Vh* | multitudo armatorum uel classica tuba *Ta* | multitudo armatorum uel tubae. Classica nominatiuus pluralis. *Eb* | multitudo armatorum uel tubae belli. Nominatiuus enim est pluralis. *Ec Gc* | multitudo armatorum uel tubae. Classica nomen est pluralem. *Lh* | multitudines armatorum uel tubae, sed classica proprie sunt uocata cornua ad calandum ·i· conuocandum exercitum quasi classica *Mf*.

TACEBANT: clamando *Ap Ck Ge Pb Pn Ps* | a clamando *Ta* | non audiebantur *Af Ap Fb Kc Ld Pp Ps Pt Ta Vf* | Non audiebant tuba bellica. *Ct* | quia pax erat *Eb Ec Gc Ka*.

17. odiis neque fusus acerbis

ODIIS – ACERBIS: quoniam nemo odium habebat contra alterum pro rebus temporalibus *Ap Er Fb Pb Pn Ps* | quia nemo oderat alium *Va*.

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363 calando] clangendo *Ct Pq*; clamando *Lh*. **365** claxendix] claxandrix *Pt.* **366** equites[1]] equitum *Lc*. | Hinc] hic *Bc*; huic *Kc*; hin *Pp.* | tubae] dicuntur tubae *Lc*. **367** Hinc] huic *Ap*. etiam] om. *Lh.* | claxendix] classendix *Af Ap Pp Ps*; classendis *Lc*; classem dixit *Bc.* | conca] ·i· conca *Lc*; concha *Bc Ps*; concham *Ka*; dicitur conca *Ap.* | ipsi] ipsam *Ka.* **368** a…tubae] saeuae tubae a calendo *Ck Ge.* | ·i·…369 bellum[1]] et *Er.* | audiebantur] audiantur *Ap Pb*. **370** et] et hoc *Er.* | totum] tota *Ap Pb*; totam *Pn*. | ·i·] om. *Er.* **371** Classem dixit] classendix{...} *Vd*. **386** quoniam] quia *Ap Pb Pn Ps*. | nemo odium] nemo dium *Er.*

II metrum v

ODIIS: ex *Eb Ec Gc Ka*.
FUSUS: effusus *Bc Fb Kc Pp Ps Ta Vd* | lapsus *Lh*.
ACERBIS: asperis *Ap Ck Ge Pn Ps* | duris *Ct Eb Ed Ef Fb Ka Lh Pc Pk Pp Pq Px Ta Vc* | crudelibus *Fd Ld Pt Vf* | immaturis *Lh Pd* | inuidis *Ap Cg Ck Ge* | atrocibus *Vd* | diris *Ap* | Dictum est ab immaturis pomis. *Ed Ef* | Acerbis dicit duris et tractum est a pomis non maturis. *Vb*.

18. cruor horrida tinxerat arua.

CRUOR: sanguis *Ap Cg Ck Ct Er Fb Fd Ge Ld Lh Pb Pn Pq Ps Pt Ta Va Vc Vd* | Quamdiu decurrit sanguis est, effusus uero cruor. *Bc*.
HORRIDA: terribilia *Ap Cg Ck Ge* | horribilia *Lh* | hostilis *Fd* | sanguinea *Af Ap Bc Fb Kc Ld Pp Ps Ta To* | turpia *Ef Mj Px Vh* | fusa *Vd* | sanguine *Mj* | a sanguine *Ef Px Vh* | sanguine infecta *Vd* | horribilia scalida (= squalida?) *Mb* | pro sanguine horribilia *Va* | ex bello, ex gladiorum horrore *Eb* | ex bellorum et gladiorum horrore *Ec Gc* | ex belli et gladiorum errore *Ka* | ypallage per contrarium *Bc*.
TINXERAT: commaculauerat *Ap Ck Er Fb Ge Pb Pn Ps* | maculauerat *Cg Ct Ld Lh Pc Pd Pp Pq Ta Vc* | cruentauerat *Ap Ck Ec Gc Ge Ka Pb Pn Ps* | madefacerat *Ap Ck Ge Pb Pn Ps* | humectauerat *Lh* | liquauerat *Ps*.
ARUA (ARMA *Ka Lh Ta*): terras *Cg*.

19. Quid enim furor hosticus ulla

QUID: cur *Ap Ck Ct Eb Ec Ed Ef Fb Ga Gc Ge Go Ka Ld Lh Mf Mj Na Pb Pc Pk Pm Pn Pp Ps Pt Px Ta Vc Vf Vh* | ut *Er Fb* | ut quid *Ct Lh Pc Pk Pp Ta Vc Vd* | cur inquit *Pq* | usque huc *Ta*.
FUROR HOSTICUS: Mazipes populi sunt Africae, quos naturalis ferocitas ad effundendum sanguinem trahit, alios nonnumquam amor spoliorum. (*Af*) *Ap Bc Kc Lc Ps Ta Vd*.
FUROR: hostium *Ap Ck Ge Pb Pn Ps* | ira *Ps* | rabies *Vd* | hostium uel inimici furor *Er Fb*.
HOSTICUS: hostilis *Af Bc Cg Ck Eb Ed Ef Fb Ge Ka Kc Ld Lh Mb Mf Mj Pp Pq Pt Px Ta* (2x) *To Vb Vc Vd Vh* | pro hostilis dixit *Ps* | pro hostilis dicitur *Ap* | inimicus *Ld Va* | iracundus *Pp* | bellicus *Mf* | noue *Bc* | noue dixit *Af Kc Mj Pp* | nouiter dixit *Ta*.

20. uellet prior arma mouere,

UELLET – MOUERE: nisi uocatus ad bella *Cg* | quae prius otiosa iacerent *Ka* | quae prius occisa iacebant *Ec Gc* | nisi uocatus *Ap Ck Ge Pb Pn Ps Pt* | nisi uocatur *Er* | non prouocatus *Va*.
UELLET: uoluisset *Px Vh*.
PRIOR: ante *Vh*.

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416 Mazipes… 417 spoliorum] = Mazices? Cf. Cassian. *Conl*. 2.6 (p. 45.29)

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406 madefacerat] madefecerat *Ps.* **416** Mazipes] mazibes *Bc*; mancipes *Ta*; manzipes *Af*. **417** alios] alios autem *Lc*; alios uero *Bc.* | amor] om. *Vd*. | spoliorum] spoliarum *Ap*. **423** bellicus] pellicus *Mf.*

II metrum v

ARMA: accusatiuus *Vb*.
MOUERE: eleuare *Eb Ec Gc Ka* | contra alterum *Ck Er Fb Ge Ld Pb Pn Ps Va* | contra alium *Ap* | contra socium *Pp*.

21. cum uulnera saeua uiderent

CUM – UIDERENT: Quare uulnera darent, cum nec spolia haberent, quia nec diuitiae adhuc erant. *Cg* | cum ipsi priores non uulnerarentur ab aliis *Ec Gc Ka*.
CUM (TUM *Ec Gc*): nec *La Pp* | nunc *Bd* | quando *Vh*.
UULNERA: ipsa arma *Fd Vf*.
SAEUA: cruenta *Ap Cg Ck Ge* | dira *Vb* | crudelia *Lh Pd Ta* | mors *Pq*.
UIDERENT: sequi *Ap Ck Ct Ge Ld Lh Pb Pn Pq Ps Vc Vf* | insequi *Lb* | non *Ef* | homines *Eb Ec Gc Ka Lh Mj Px Vh* | interfectores *Ct Lh Pc Pk Pp Ta Vc* | necatorii *Vh* | ipsi interfectores *Ap Cg Ck* | ipsi interfecti *Ge* | illi priores *Bd* | ipsi homines *Ed Ef* | tantum *Vd* | ipsi hostes, qui inter se solent dimicare *Ap Er Fb Ld Pb Pn Ps* | cum aliud nihil uiderent *Mb*.

22. nec praemia sanguinis ulla?

NEC – ULLA: Licet alter alterum interficeret, non habebat quid spoliaret. *Er Fb* | spolia hominis, quia licet interficeretur, homo non habebat unde spoliaretur *Ap Pb Pn Ps*.
NEC: uiderent *Fd Ld Ps Pt Vb Vf* | inde *Ka*.
PRAEMIA: recompensationem *Ap Cg Ck Ge* | spolia *Ct Lh Mb Pc Pk Pp Pq Ta Vc* | praemii effusione *Pd* | effusione sanguinis *Eb Ec Gc Lh* | Nihil enim praemii poterant afferre *Pp* | Nihil enim praemii poterat sequi effusionem sanguinis, quia deerant adhuc diuitiae. *Ct* (*Lh*) *Pc Pk Pq Ta Vc* | quia non habebant tamen diuitias *Vd* | quia nihil praemii pro effusione sanguinis poterant consequi *Mj Vh* | quia sanguinis effusione nihil praemii poterant consequi propter penuriam superatorum *Mf* | Qui alium uulnerat, praemium sanguinis reddendum aduersus eum habet uulneratus. *Ec Gc Ka* | Praemia sanguinis uocat aurum et argentum, quorum cupiditate bella fiebant, ut uidelicet eorum possessoribus interfectis ipsi eas accipientes. *Vd* | nisi refrigeratum cor maliuolum *Va*.
SANGUINIS: cruente mortis *Ld.*
ULLA: uiderent *Bd* | inde *Ga Na Vh* | adipisci *Vh* | sequi *Ld*.

23. Vtinam modo nostra redirent

VTINAM – REDIRENT: uesceremur glande *Pd* | ut uesceremur glande *Pq* | ut uescemur glande et essemus contenti, quibus priores nostri *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Vc* | ut uescemur glande et potaremur aqua et reliqua, sicut priores nostri *Cg* | Optat, ut sic modo uiuerent homines quomodo tunc uiuebant ·i· pacifice. *Vd*.

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449 ipsi] cum ipsi *Ld.* | inter se] in terra *Ap Pb Pn.* | dimicare] decertare *Ap Pb Pn Ps.* **455** quid] quod *Er.* **461** effusionem] effusio *Ct*; effusione *Ta.* **463** pro] om. *Vh.* **465** uulnerat] uulnera *Ka.* | praemium] proemium *Ec Gc.* | eum] illam *Ka.* **476** uescemur] uestemur *Ap Ck Ge*; uestemus *Pb Pn*; uesceremur *Pk Pp Pq Vc.* | contenti] conteriti *Pb*; contempti *Pp*; om. *Pn.* quibus] quibus et *Pc Pk Pp Pq Vc.*

II metrum v

UTINAM: o *Ec Fd Gc Ka* | si p(...) deus *Mb* | optando dicit *Pp*.
MODO: nunc *Ap Cg Ck Ge Vb* | in consuetudines *Ka*.
NOSTRA: nostrae aetates in antiquos *Vf*.

24. in mores tempora priscos!

IN – PRISCOS: in consuetudinem antiquam, ut ita contenti essemus, quemadmodum fuit illa prior aetas *Ap Ck* (*Er*) *Fb Ge Pb Pn Ps* | et est optantis deliberatio *Er Fb*.
IN MORES: in consuetudines *Lh Mf Px Ta Vh*.
IN: hos *Af Eb Ka Vb*.
MORES: consuetudines *Eb Mj Vd*.
TEMPORA: aetates *Pt* | nostrae aetatis *Fd Ld*.
PRISCOS: antiquos *Ld Pt Vb Vd* | in antiquos *Fd* | priscorum figurate *St* | tropice ·i· in antiquos homines *Va* | antiquos, et est tropice ·i· priscorum hominum *Ap Ck Ge Vb*.

25. Sed saeuior ignibus Aetnae

SED: heu *Eb Ka*.
SAEUIOR: immanior *Ed Ef Mj* | crudelior *Ap Ck Er Fb Ge Lh Pb Pn Ps Ta Va* | flagrantior *Cg* | saeuior effectus *Mb* | est *Pq* | plus *Mb* | inceptiuo hoc loco *Kc* | inceptiua hoc loco *Bc Fb Fd Ps* | incentiua in hoc loco *Pt* | inceptiua coniunctio hoc loco *Af*.
IGNIBUS AETNAE: ex *Vb*.
AETNAE: montis *Cg Ga Ka Lb Ld Lh Na Ta Vh* | mons ardens in Sicilia *Mf* | mons Siciliae plenus igne *Va* | mons Siciliae ignem eructuans *Ap Ck Ge Vd* | mons Sicilia semper ard(ens), qui dicitur olla *To* | Etne mons est in Italia, qui semper ardet. *Vb*.

26. feruens amor ardet habendi.

FERUENS: ebulliens *Ap Ck Ge Pb Pn Ps* | ardens *Cg* | calens *Vd* | immensus *Va*.
AMOR ARDET HABENDI: appellatur perifrasis cupiditatem *Bc*.
AMOR: hominum *Ap Ck Er Fb Ge Ld Pb Pn Ps Va* | cupiditas *Fd Ld Pt Vd Vf* | cupiditas hominum *Ta* | cupiditas in hominibus *Lh* | cupiditas querendi *Cg* | amorem inmensum habendi et intemperantem *Ap Ck Er Ge* | inmensus et intemperans habendi *Fb*.
ARDET: incendit *Lh Ta*.
HABENDI: auaritiae *Cg* | terrenas opes et caducas et affectus huius saeculi uani in isto tempore *Ck Ge*.

27. Heu, primus quis fuit ille

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486 consuetudinem] suetudinem *Pb*. **487** quemadmodum] ut *Fb*. | illa] om. *Fb Ps*. **518** inmensum] incensum *Er*. **521** huius] habes *Ck Ge*.

II metrum v

HEU: exclamatio *Ck Ps* | exclamatio dolore *Ck Ge* | exclamatio cum dolore *Ap Er Fb Pb Pn Ps* | exclamatio est cum dolore *Mo* | dolens *Vd* | dolendo *Va* | dolendo dicit *Pp* | Dolet illum hominem, qui primus fodit aurum et gemmas. *Er* | Dolet Boetius modo illum hominem, qui primus inuenit aurum et fodit illud in terra, similiter et gemmas. *Ap Ck Ge Pb Pn Ps* | Per efexegesin *Ck Ps*.
PRIMUS: Hoc est auarus, ut diuitias habeat, periculum montis sustinet. *Ta*.
QUIS (QUI\S/ *Vd*): stolidus *Lh Ta* | malus *Pt To* | pessimus *Pt* | quam malus *Bc* | quam malus et pessimus *Af* (3x) *Ap Fd Kc Ld Mj Pp Ps Vd Vf* | quam malus et pessimus protulit *Af* | quis non interrogando, sed execrando *Af* | quis malus et pessimus, quis non interrogando sed execrando protulit *Ta* | quis non interrogando sed execrando protulit, quam malus et pessimus *Ap Bc Kc Lc Mj Ps Vd*.

28. auri qui pondera tecti

QUI: fodit *Ck Er Fb Ge Ld Pb Pn Ps*.
PONDERA: talenta *Ck Er Fb Ge Pb Pn Ps Pt Va* | uenas *Mb*.
TECTI: cooperti *Ck Ge Pb Pn Ps Vd* | operti *Er* | latentis *Fd Kc Lh Mj Pp Ps Pt Ta Vd Vf* | absconsi *Pd Pp To* | absconditi *Va* | a terra *Ef* | terra absconsi *Cg* | in terra absconsi *Ct Lh Pq Ta Vc* | in uenis terrae *Ec Ed Gc Ka Pm* | latentis in terra *Fb* | tegebatur humo *Ta* | tegebatur homo *Lh* | quod tegebatur humo *Mf Px Vh*.

29. gemmasque latere uolentes

GEMMASQUE (GEMINASQUE *Ap*): metafora *Bd* | quis *Ld* | fodit *Ap Ck Ge Pb Pn Ps Vh* | qui fodit *Cg Er* | gemmae, quod instar gummi luceant *Ap Ck Ge Vb* | gemmae uocatae, quod instar gummi lucent *Ef* | gemmae uocatae, quia ad instar gummi conlucent *Ed* | eo quod instar gummi lucent dictae *Ga Ka Na Vh* | quia praecipua apud homines sunt et per haec pericula incurrant *To* | Gemmae et aurum pretiosa sunt pericula, quia et pretiosa sunt apud homines et per haec pericula incurrunt. *Af* (2x) *Ap* (2x) *Bc Ct Fb Kc Mj Mo Pp Pq Ps Ta Vc Vf* | Gemmae dictae sunt, quod instar gummi colloceant. Gummi enim est sucus, qui extruditur ex arboribus et eis uidentur praetiosa, qui, ut ea adipiscantur, etiam mortis pericula subire non dubitant. *Mf*.
LATERE: abscondi *Ta* | in terra *Er Pc* | sub terra esse *Cg* | in uenis terrae *Ck Ct Ge Pb Pn Ps Va* | in uenis terrae uel aquis *Lh Pq Ta Vc*.

30. pretiosa pericula fodit?

PRETIOSA – FODIT: efexegesis *Ap Ld Pt* | quid est hoc? *Ld* | efexegesis ·i· explanatio dicti superioris *Va* | Gratiosa sed periculosa sunt anima gemmarum munera et auri. *Cg* | Auari propter pretiositatem auri, gemmarum et diuitiarum

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530 terra] terras *Ge*. **531** efexegesin] exefegesin *Ck Ps*. **536** quis[2]] > quid *Lc*; qui *Vd*. **537** sed] si ad *Ps*. | quam] hoc est qui *Lc*; qui *Ps*. | quam…pessimus] om. *Ap*. **547** humo[2]] humum *Vh*. **553** instar] ad instar *Ap*. **556** Gemmae…aurum] aurum et gemma *Mj*. **557** pericula[1]] sericula *Kc*. | quia…sunt[2]] om. *Af* (2x). | et[1]] om. *Mj Vf*. | sunt[2]] om. *Ap*(1). | et[2]] om. *Mj*. | per] propter *Pp*. | pericula[2]] percurricula *Kc Vc*; in periculum *Ps*; in pericula *Ap*(2); in curricula *Ap*(1). **563** aquis] aquiuis *Pq*.

pericula subeunt et sustinent. *Ap Ck Ge* | Auari, ut diuitias habeant, mortis periculum sustinent. *Lh Pc Pk Pp Vc* | Pretiosa sunt habentibus, sed multi auaritia ducti periculum mortis, ut ea adipiscantur subibunt. *Ec Gc Ka Lh Pp Px Vh* | Ista sunt pretiosa periculosa munera auri atque gemmarum, quae in hoc saeculo impatienter adquirimus. *Ck Ge* | Aurum et gemmae pretiosa sunt, sed possidenti propter auaritiam periculosa. *Ec Gc Ka* | Natura in uisceribus terrae aurum et argentum et gemmas recondit, sed hominum cupiditas ea fodit. Pretiosa pericula dicit, quia in sui natura pretiosa sunt, per hoc etiam omnibus cara. Pericula autem quia propter adquirendas multi se in mortem praecipitant. *Vd*.

PRETIOSA: magna *Lh Ta* | habentibus *Ed Ef Mj* | cupientibus *Fd Mj Vf* | quae sunt *Vh* | estimatione naturaliter *Mb* | in sua natura *Pc Pk Pp*.

PERICULA: ideo pericula, quia plurimi in earum appetitu periclitantur *Ap Ck Ge Pb Pn Ps* | quia plurimi in earum exquisitione periclitantur *Er Fb Lh* | Multi auaritia ducti periculum mortis subeunt. *Ef* | Multi auaritia ducti periculum mortis, ut ea adipiscantur, subeunt. *Fd Mj Vf*.

FODIT: defodit *Vd* | effodit *Eb Ec Ed Gc Ka Pm*.

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572 habentibus] habenti *Px*. **573** subibunt] subeunt *Pp*. **577** recondit] reconditas *Vd*. **582** earum] ea *Ap*. **583** earum] auri *Fb*. **584** Multi] multi ergo *Mj*.

II prosa vi

HEADNOTES: de dignitatibus *Pc Pk Vc* | Incipit de dignitate *Ps* | Incipit de dignitatibus *Ap Ck Ge* | Dignitas et potentia improbos non facit probos, sed manifestat reos. (*Bb*) *Ka Lh.*

1. Quid autem de dignitatibus potentiaque disseram, qua uos uerae dignitatis ac potestatis inscii caelo exaequatis? Quae si in improbissimum quemque ceciderunt, quae flammis Aetnae eructantibus, quod diluuium tantas strages dederint?

QUID AUTEM – DISSERAM: Adhuc de fortuitis muneribus loquitur. *Ap Ck Ge Pb Pn Ps* | qui hactenus disserui de cupiditate et auaritia *Ct Lh Pq Ta Vc* | Hucusque de auaritia et cupiditate locutus est, nunc de dignitatibus incipit loqui. *Ap Ck Er Ge Ld Pb Pn Ps Va* | Dixit de cupiditate habendi. Dicit nunc de dignitatibus et potentia, quae omnimodis appetuntur. *Af* (*Ap*) *Bc Kc Lc Lh Mj Pp Ps Ta Vd*.
DE DIGNITATIBUS: honoribus *Ld* | de honore *Mf* | saecularibus *Pd* | hersceffim (OHG) *Na* | huius saeculi *Ap Bd Ck Er Fb Ge Ld Pb Pn Pp Ps* | honoribus huius saeculi *Fd Pt Vf* | Dignitas est honesta alicuius auctoritas cultu honore et uerecundia comparata est. Potentia autem abundantia maiestatis aut copiarum quarumlibet, quae amplitudo dicitur. *Ap Ck* (*Er*) *Ge Pb Pn Ps*.
POTENTIAQUE: diuitiis *Fd Ld Vf* | Potentia uero est regum. Dignitas autem proprie inferiorum est. *Eb Ec Ed Gc Ka Pm*.
DISSERAM (DISSERANT *Er*): dicam *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt To Vf Vh* | exponam *Cg* | explanet *Pp* | loquor *Ps* | referam *Lb* | disputem *Lh Ta* | participium dissertus di- breue (*Ga*) *Na* (*Vh*) | Dissero componitur a sero seris, quod est semino et tertiae coniugationis est, uti prosero ac desero. *Pq.*
QUA (QUAE *Af Bd Ck Ct Eb Er Fa On Pb Pn Ps To Vb Vc* | QUAE < (...) *Fb Vd* | QUAS *Ge Ld* | QUAS < QUAE *Pc* | QUAS > QUAE *Bc* | < QUAE *Ap La Na Pk Ta* | > QUAS *Pt* | QUAM *Go Pe* | QUI > QUIS *Vh, etc*): qua *Eb Pk* | uel quae *Pp Px* | uel qua uel qui *Vh* | dignitate *Fd Mb Vf* | dignitates *Ld Pt* | potentia *Mh* | dignitatibus *Vh* | per, qua potentia *Pp* | potentia uel ponentia *Vd* | potentia uel dignitate *Go* | dignitate et potentia *Pd* | dignitates et potentia *Bd* | ipsae dignitates et potenti(ae) *To* | sub neutro genere *Ap Ck Ct Ge Lh Pn Ps Ta Vb* | utroque genere *Pb* | bona dignitatum *Ap Er* (*Fb*) *Pb Pn Ps* | duo, dignitas et potentia *Fb* | quae est in uirtutibus *Vd* | quae possunt manere *Ap Ck Ge* (2x) *Vb*.
UOS: dico *Pb* | miseri homines *Vf*.
UERAE: caelestis *Eb Ec Fd Gc Ka Ld Pp Vf*.
DIGNITATIS AC POTESTATIS: ypallage *Ck Ps* (2x) | zeuma *Pn*.
POTESTATIS: uerae *Pp*.
INSCII: ignari *Ap Cg Ck Eb Ge Lh Mb Mj Pb Ta Vd Vh* | nescii *Pq Pt Vf* | uos *Bd*.
CAELO: uerae gloriae *Eb Ec Gc Lh* | altitudinem *On*.
EXAEQUATIS: exequo te ·i· aequalem facio *Ap Ck Ge Vb* | exequa exequas exequaui *Ta* | exequo exequas exequaui exequor exequeris *Lh* | coequatis (*Ed*) *Mb*

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13 qui] quia *Ct*. **14** locutus est] om. *Va.* | nunc] nunc autem *Ap Ge Pb Ps.* | de[2]] om. *Ap Pb Pn*. **15** Dixit] om. *Lc*; prius dixit *Ta*; dixit hactenus *Af Lh.* | cupiditate] cupitatibus *Bc.* | Dicit] om. *Ta.* | nunc] autem *Pp.* **16** quae] et quae *Af.* | omnimodis] omnimodo *Ta.* | appetuntur] apponuntur *Vd.*. **20** comparata] cum parata *Ap Pb*. | est] om. *Er.* | autem] om. *Er.* | copiarum] cupiarum *Ap*. **22** uero est] om. *Ed Pm*; est *Eb Ka.* | autem] om. *Ed Ka Pm*; uero *Eb.* **23** est] om. *Ka.* **35** dignitatum] dimitatum *Er.* **43** facio] te facio *Ap.*

Px Vh | coequitatis mente *Eb* | imitatis *Ap Pb Ps* | adsimilatis *Pt* | comparatis *Ap Ct Fb Lh Mo Pq Ta To Vc* | putatis *Lh* | sublimatis *Cg* | menti *Ka* | mente *Ec Gc* | yperbole *Ap Ck Ps* | usque ad caelum peruenire putatis *Er* (*Fb*) *Ld* | ceu similia extollitis *Ka Na Vh* | ut ad caelum putetis uos peruenire, et similes esse in caelo *Va* | ut sitis tam excelsi et sicut caeli ·i· angeli *Ap Ck Ge* | uidelicet cum estis diuites effecti, ita extollimini, quasi in caelo sedem habeatis *Ap Ck Er Fd Ge Pb Pn Ps Vf*.

QUAE (1) (> QUAE INCENDIA *Na*): dignitates *Ap Bd Ct Er Fd Ld Lh Pb Pp Pq Pt Ta Vc Vd Vf Vh* | potestates *Cg Ck Ge* | terrenae potestates *Eb Ec Fd Gc Ka Lh Mh* | falsae dignitates *Pd* | incendia *Mb* | dignitates et potestates *Vb* | dignitas uel potentia *Fb* | dignitates et potentia *Pb*.

IN IMPROBISSIMUM (\IN/ IMPROBISSIMUM *Na Vh*): impiissimum *Ap Ck Er Fb Ge Pb Pn Ps* | pessimum *Cg Ct Eb Ec Ed Ef Gc Lh Mf Mj Pc Pk Pp Pq Px Ta Vb Vc* | \in/ pessimum *Vh* | in pessimum *Ga Na* | stolidissimum *Vf* | stultissimum *Fd Ld Pt* | crudelem *Vd* | laude indignum *Ct Pc Pk Pq Vc* | quem pessimum *Mb* | si uenerint in manus alicui improbissimi *Bd*.

QUEMQUE: hominem *Cg* | aliquem *Fd Vd Vf* | in aliquem *Ap Pd Ps* | unumquemque *Er Fb Ld Mo* | quam tunc fiant *Vh*.

CECIDERUNT (CECIDERINT *Ka Lb Ld Mb Vf Vh etc* | > CECIDERINT *Af Ap Mh On*): uel ceciderint *Ga Ps* | uenerint *Bc Fb Kc Pq Ta Vd* | uenerunt *Af Cg Ck Ct Er Ge Lh Vc* | aduenerint *Fd Ld Vf* | aduenerit *Pt* | euenerint *Ap Ka Lb Pp* | euenerunt *Ck Ge Pn Ps* | per eueneri«:»nt *Pb* | acciderint *Mf* | contigerint *Pd* | opprimunt plus quam subleuant *Mb* | sed immerito defluxerunt *Er* | immerito defluxerunt *Va* | Dicit iste. *Er*.

QUAE (2) (QUOT *Pn* | > QUOT *Ps Vb* | QUAS < QUAE *Ge* | QUAE INCENDIA *Ct Go Pb Vh* | INCENDIA QUAE *Va* | > QUAE INCENDIA *Fd Ga Ld Ta Vc*): uel quot *Ge* | uel quae *Vb* | quanta *Ap Va* | tanta *Ap* | hae pluralis ·i· quae incendia *Ga Na* | umquam *Fb* | interrogando *Lh Mj Px Vh* | strages *Ps* | incendia *Eb Ef Ka Lh On Pc* | combustiones *Ct* | dederunt *Pb Pn Ps* | dederint *Ap Vb* | dant *Ap*.

FLAMMIS: uel flammae *Ck Ge* | incendiis *Cg Pp Ta*.

AETNAE (AETHENEAE *Kc* | AETHNAE *Af Ap Bd Ck Ka Pb Pn Pp Ps Ta* | ETHNAE *Bc Fb Ge Ld* | ET NAE *Pt* | > AETHNAE *Lh*): pro Ethna *Ld Lh Ta Vf* | pro et{er}na *Pt* | nominatiuus *Pb Pq* | nominatiuus pluralis *Ck Ge Pn Ps* | plurale nomen *Ka* | Pluraliter dixit. *Pd* | nominatiuus, diptongo *On* | pluralis pro singulari *Pb To* | nominatiuus Grecus pluralis pro singulari *Bc* | Metafora *Bd* | montis *Vh* | India *Mb* | incendia *Bd Ck Ed Ge Mj Pm Ps* | incendiae *Mh* | Solent poetae causa terroris uel dignitatis pluralem numerum pro singulari ponere, ut Virgilius “sunt et Siculae regionibus urbes,” cum Egista una tantum urbs esset. Sic ergo hoc in loco Ethnae pro Ethna posuit. (*Af*) *Ap Bc Fd Kc Lc* (*Lh*) *Mj Pp Ps Ta Vd* | (Plu)rimi montes sunt in Sicilia (ia)ctantes flammis, sicut (Et)na, qui et ipsi hoc nomine (nun)cupantur, et propterea (plu)ralis numerus istic ponitur. *Vb* | Ethnas pluraliter incendia dicit. Cum Ethna erumpit, omnia in circuitu comburit. Quae incendia aut

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80 ut…81 esset] Cf. Serv. *Comm. Aen.* 1.542 (p. 166.25)

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49 ·i· angeli] om. *Ge.* | uidelicet] om. *Vf.* **50** caelo] caelum *Ap Ck Er Ge Pb Pn Ps.* | sedem] sede *Fd.* | habeatis] habeatis locutam *Er*; habeatis locatam *Fd Vf.* **52** potestates[2]] postest *Fd.* **63** uenerunt] > uenerint *Af.* **79** Solent] solent namque *Lc*; solent quoque *Fd.* | terroris] honoris *Lh.* | uel] et *Pp.* **80** pluralem] plurale *Fd.* | ut] sicut et *Mj*; sicut *Vd.* | et] etiam et *Vd.* | Siculae] siculis *Bc Lc*; singulae *Af.* **81** urbes] urbe *Fd.* | cum…82 posuit] om. *Lh.* | Egista] egesta *Bc*; eis *Vd.* | tantum] tunc *Ta.* | urbs] urbis *Fd.* | esset] tantum *Ap.* | ergo] igitur *Mj.* | in] om. *Fd Bc.* Ethnae] aethenae *Kc*; aeth«e»nae *Ps.* **82** Ethna] henna *Bc*; aethena *Kc*; aeth«e»na *Ps.*

quod diluuium potest tantas strages facere, quantas improbi et peruersi iustis hominibus. *Ec Gc Ka* | Feruentem habendi amorem comparat Aetnae flammis, nam sicut Aethna eructuat flammas, sic cupidus exardescit cupidine possidendi falsas diuiias *Pd*.

ERUCTANTIBUS: uel eructuantibus *Ck Ge* | ebullientibus *Cg* | egerentibus *Er Fb* | manantibus *Mj* | emanantibus *Eb Ec Gc Ka Lh Vh* | erumpentibus *Ed Ef Pm* | emittentibus *Vd* | egredientibus *Va*.

QUOD (QUOT *Ck Er Pn Vb* | < QUOT *Ge* | > QUOT *On Pb*): uel quod *Vb* | et *Bd Fb Lh Pd Pq Ta Vc* | aut *Fd Vf* | quantum *Ec Gc Lh Va* | quanta *Eb* | quantas ille *Vd* | quantas ille improbissimus *Eb Ka* | quantas ille improbus *Vf* | quantas dabit ille improbissimus *Bd* | quod illae potestates *Ap Ck Er Ge Pb Pn Ps* | quantas ille improbissimus eas dignitates habens dederit *Pd*.

DILUUIUM (> DILUUII *On*): dat < dant *Ap* | dedit *Cg* | dederit *Ck Ge Pb Pn Ps Pt Vb Vf* | et quod dederit *Pd* | flammarum *Va* | yperbole *Ap Pb Pn Ps* | yperbole, elatio *Pn* | ignis est, sicut aquae *Ec Gc* | diluuium ignis, ut aquae dei *Eb Ka Lh* | cataclismus a permixtione elementorum *Ap Cg Ck Ge*.

TANTAS: et quantas *On* | dederit tantas *Vh*.

STRAGES: occasiones *Ct Ed* | occisiones *Fd Ga Ld Na Pm Pt* | occisionem *Vh* | ruinas *Pq* | manentes *Ap Ck Er Ge Pn Ps* | caedes *Vd* | per eructiones *Mb* | a sternendo (*Ed*) *Mf Mj* | Proprie a sternendo dicuntur. *Mo* | Proprie ab sternendo: toties homines dederunt in perniciem. *Ap Ck Er Ge Pb Pn Ps*.

DEDERINT: dare potuerint *Pc Pk Pq* | pro dare poterit *Mj* | dare potuerunt *Ct Ed Ld Mf Vc* | dare poterint *Ef Lh Mb Pb Px Ta* | dare potuerit *Vh* | manifestum est *Er* | nullum *Vd*.

2. Certe, uti meminisse te arbitror, consulare imperium, quod libertatis principium fuerat, ob superbiam consulum uestri ueteres abolere cupiuerunt, qui ob eandem superbiam prius regium de ciuitate nomen abstulerant.

UTI: sicut *Ed Fb Ga Ka Pm* | sicuti *Eb Ec Fd Gc* | quemadmodum *Fd Ld Mb Pd Pt Vf*.

MEMINISSE: recordari *Fd Vd Vf*.

ARBITROR: estimo *Pq To Vd Vf* | existimo *Pt* | existimo enim *Fb*.

CONSULARE IMPERIUM: dignitas *Er Fb* | dignitate *Pc* | consulum dignitatem *Ld Vf* | consulum maiestas, dignitas *Mb* | consulum dignitas *Va* | dignitas consularis *Ap Ck Ge Pb Pn Ps* | pulsis imperatoribus *Ga Na Vh* | imperium consulum *Eb Ec Gc Ka Lh* | quod a consulibus gerebatur *Ap Vd* | quod per consules regebatur *Ct Pq Vc* | quod per consules imperabat *Vh* | eo quod per consules imperabat *Ga Na* | annuum primo per reges *On* | quod a consulibus gerebatur. Nam nomen regis inuidiosum est. Hominibus enim consulitur, animalia uero reguntur, proinde Romani reges super se habere noluerunt, ne tamquam animalia regerentur. (*Af*) *Ap*

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95 improbissimus] probissimus *Eb*. **96** potestates] potestas *Ck Ge*. **98** dederit] > dederint *Pb*. **100** ut] sic(ut) *Eb*. | dei] dicitur *Lh*. **106** dederunt] non dederunt *Er*. **108** poterint] < poterit (?) *Pb*. **123** regebatur] rogabatur *Vc*. **125** quod] dicitur quod *Af Lh*. | quod…Nam] om. *Bc Va*; dicit quia *Ap*. | gerebatur] regebatur *Af Lh*. | regis] regium *Bc*. **126** Hominibus] omnibus *Lc*; ·i· per homines ·i· consilium datur hominibus *Vf*. | enim] uero *Mj*. | consulitur] consulit *Mj*; consulitur ·i· consilium datur *Lc*. | uero] enim *Mj*. | proinde] pro eo autem *Lc*. **127** reges] regem *Bc Va*. noluerunt] uoluerunt *Af*. | regerentur] regestentur *Af*.

II prosa vi

Bc Kc Lc Lh Mj Pp Ps Ta Va Vf | quod consules administrabant, quia regia superbia adflictus, populus Romanus a Tarquinio expulsis regibus creauere consules sibi *Ap Ck Er Ge Ps* | quando Tarquinnius (super)bus eiectus fuit de principatu *Vb* | Tarquinum superbum hic tangit, ob cuius insolentiam in Romana republica reges habere renuerunt. *Pq* | Expulsis Tarquiniis patre et filio ob insolentiam ab urbe delectus senatus est, cuius consilio res publica amministraretur, a quo senatu duo annuatim deligebantur, quorum alter a foris militiam, alter intra urbem iuridicialia exercebat. Quod per annos CCLXVI actitatum in legem transierat. Consulibus autem transilientibus consulare imperium ad imperatores et dictatores mutauerunt, quorum primus Pompeius, deinde Seturiani filius, Caesar Iulius, qui et dictator et imperator et monarchos dictus est. *Ph St* | Brutus consul Romanorum fuit, qui propter neptam suam, Lucretiam, Tarquinium regem eiecit a regno. Quam filius eius Arrons oppresserat, deferens ei litteras ex nomine uiri sui. Illa uero putans litteras a uiro suo missas, suscepit eum honorifice et collocauit in domo. Ipsa autem in secreto uacabat laneficio cum puellis. Tunc Arrons surgens nocte uenit ad eam, tenens Ethiopem in manu. Dixit illi te et hunc interficiam et dicam quod uos simul dormientes repererim, nisi consentias mihi, ut dormiam tecum. Et sic oppressit eam. Illa uero mane surgens omnia ex ordine narrauit Bruto, auunculo suo. Expleta ipsa ratione illa se interfecit. Quare iratus est senatus in Tarquinium, et ideo eiectus est a regno. Et hoc est quod dicit propter superbiam. *Ta* | Romani ob superbiam regis regem expellere et consules habere, et iterum ob superbiam consulum ueteres Romanorum consules expellere uolebant et regem habere. *Ec Gc Ka Lh* | Quando per consules regebatur regnum Romanorum et propter superbiam postea aboliti sunt. *Ap Ck Ge Pb Pn Va Vb* | quia sub regibus quasi serui erant *Cg*.

QUOD: imperium *Ap Ck Ge Pb Pn Ps Vf* | consulare imperium *Er Fb Ld Vd*.

LIBERTATIS (< LIBERTAS *Ge* | < LIBERATIS *Vc*): nobilitates *Ck Ge* | nobilitatis *Ap Er Pb Pn Ps* | conseruandae *Bd* | potestatis *Va* | quia quandiu reges habuerunt in seruitute *Er* | quia nolebant habere imperatores supra se, quia quamdiu reges habuerunt in seruitutem *Ld* | uidere liberum esse putabat populos Romanorum. Liberatio eorum a consulibus constitutis imperatoribus non seruiebant Romani, qui antea quia iam consules constituti intelleguntur *Ec Gc Ka* | consulibus constitutis, imperatoribus non seruiebant Romani *Ed Pm*.

PRINCIPIUM: caput *Ef* | furisttuom (OHG) *Vh* | seruis *Lh* | antea sub regibus *Lh Ta* | nam primum duo consul{ibus} deinde X subiugati sunt *Mb* | Magna dignitas ei erat qui consul efficiebatur. *Ap Pb Pn Ps*.

FUERAT: fuerunt *Er Ld*.

OB: propter *Ap Ck Ct Ge Pp Vd*.

CONSULUM: regum *Vb* | Tarquinium *Ka*.

UETERES: priores *Ct Fb Lh Mo Pq Ta Vc* | patres *Ck Ge Pc* | Romani *Cg Eb Ec Fd Gc Ka Ld Pq Pt Vf* | Romanorum *Pp* | parentes *Mh* | uestri patres *Ap Er Pb Pn Ps* | predecessores *Vd* | anteriores *Vh*.

ABOLERE: delere *Ap Cg Ct Fb Fd Kr Ld Lh Mo Pb Pq Ps Ta To Vc Vd Vf* | reicere *Eb Ec Gc Ka Lh Mj Pp Px Va Vh* | abicere *Mf* | (r)espuere *Ed* | destruere *Ap Ck Ge*

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140 Quam … 148 superbiam[1]] Cf. Serv. *Comm. Aen.* 8.646 (p. 291.8)

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128 quod] quia *Er*. | regia] regna *Ap Ck Ge*. **129** creauere] creuere *Ps*. **130** consules] principes *Er*. **134** alter] om. *St*. **136** actitatum] accitatum *St*. | autem] autem communitatem *St*. **137** quorum … 138 est] om. *Ph*. **151** per consules] per principes *Vb*; consulibus *Va*. | aboliti] obliti *Pb*. **159** quia iam] quam *Ec Gc*. **162** ei] om. *Ap*; i *Pb*.

Pb Pn Ps | auferri *Pb* | aboleo abolui et aboleui facit praeteritum aboleui, unde et aboletum, et abolui, unde abolitum, a deleo unde et [de]letum uenit. ·i· mors *Pq* | Singulis annis mutasse officia dicuntur Romani. *Ec Gc Ka* | pulsis imperatoribus *Ka* | in obliuionem mittere *Eb Ec Gc Lh*.

CUPIUERUNT (CUPIUERE *Bd Pb* | < CUPIUE(...) *Ps*): pro cupiuere *Ps* | cupiuerunt *Bd* | uoluerunt *Vd* | abierunt *Er* | Abolere cupiuerunt quando creauerunt sibi dictatores anno VI post reges expulsos, et uoluerunt nomen consulum delere sed non potuerunt. *Ap Ck Er Fd Ge Lc Pb Pn Ps Va* | Romani primo reges postea consules habuerunt. Quorum superbiam non ferentes ad imperatores iterum transtulerunt imperium. *Cg* | Nam cum Romani regum superbam dominationem non ferrent, annua imperia binosque consules sibi fecerunt. Hinc igitur consules appellati sunt uel a consulando ciuibus uel a regendo cuncta consilio. Quos tamen ideo mutandos per annos singulos elegerunt, ut nec insolens diu maneret et moderatior cito succurreret. Inde autem duos pares, qui unus rem ciuilem, alter rem militarem administrabat. Regnauerunt autem in annis quadringentis sexaginta septem. *Ap Ck Ge Pb Pn Ps Va* | Nam cum Romani regum dominationem ob illorum superbiam ferre non possent, annua imperia binosque consules sibi fecerunt. Hinc igitur consules appellati sunt uel a consulendo ciuibus uel a regendo cuncta consilio. Quos tamen ideo mutandos per annos singulos elegerunt, ut nec insolens diu remaneret et moderatior cito succederet. Inde autem duos pares, quia unus rem ciuilem, alter militarem administrabat. Regnarunt autem ita annis quadringentis sexaginta septem. Ei autem qui ciuibus praeerat, non erat licitum integra die extra urbem morari. Vnde si galli cantu de urbe exisset, ante alterius noctis gallicantum reuertebatur, quia tunc Romani dicunt solem oriri, diem incipere. Postea uero superbia consulum ad imperatores et dictatores eos transtulerunt. Quorum primus fuit Pompeius, deinde Iulius Caesar, qui et dictator et imperator et monarchos dictus est *Fd Lc* | Romani primo reges habuerunt, sed cum ferre eorum dominationem non possent duram, annua imperia binosque sibi consules fecerunt. Ideoque duos, quia unus rem ciuilem, alter militarem administrabat. Et haec per annos CCLXVII. Ei autem qui ciuibus praeerat, non erat licitum integra die extra urbem morari. Vnde si galli cantu de urbe exisset, ante alterius noctis gallicinium reuertebatur, quia tunc Romani dicunt solem oriri, diemque incipere. Postea uero superbiam consulum ad imperatores et dictatores transtulerunt. Quorum primus

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177 Abolere] tunc abolere *Lc*. | creauerunt] \de/creuerunt *Lc*. **178** anno vi] om. *Fd Lc*. | post] postea *Lc*. | expulsos] om. *Ps*. | expulsos et] expulso set *Pb*. | et] et postea *Lc*; om. *Va*. uoluerunt] uoluerunt set uoluerunt *Ap*. | nomen] nomina *Va*. | delere sed] deleres *Pb Pn*. | sed… 179 potuerunt] om. *Ck Ge Ps*. **181** Nam] om. *Va*. | non ferrent] ferre non possent *Va*. **182** binosque] bonosque *Ge*. | sibi…igitur] om. *Er*. **183** consulando] consolando *Ps*. | cuncta] om. *Va*. | ideo] deo *Er;* ide{m} *Pb*. | mutandos] mutando *Er Va*. **184** singulos] singulas *Er*. ut…185 succurreret] ne diu manendo insolens fieret *Va*. **185** succurreret] succederet *Er*. | qui] qui consules *Ps*; quia *Er*; quod *Va*. **186** in…septem] XL annis LXXVII *Va*. **188** binosque] bonosque *Lc*. | sibi…189 consules] om. *Fd*. **189** consulendo] consulando *Fd*. **190** mutandos] mutando *Fd*. **191** remaneret] maneret *Fd*. **192** alter] alter rem *Fd*. | Regnarunt] regnauerunt *Fd*. **194** gallicantum] gallicinium *Fd*. **195** reuertebatur] reum tebatur *Fd*. | diem] diemque *Fd*. **196** eos] om. *Fd*. **197** et[3]] om. *Lc*. **200** Ideoque] ideo *Ta*. | militarem] rem militarem *Af*. | haec] hoc *Ap Bc Mj Pc Pk Pp Ps Ta Vc*. **201** Ei] postea uero superbia consulum ad imperatores (iterum?) transtulerunt ei *Lh*. | Ei…203 incipere] om. *Ct Pc Pk Vc*. | autem] enim *Mj*. **202** de] ab *Ta*. urbe] om. *Lh*. | exisset] existet *Ps*; exiret *Ta*. | noctis] nocte *Ap*. **203** quia] q{uonia}m *Af*. | tunc] om. *Mj*. | dicunt] dicunt simul *Ta*. **204** superbiam] superbia *Ap Ps*; > superbia *Pc*. | et dictatores] iterum *Ct Pc Pk Vc*. | transtulerunt] transfuderunt *Mj*. | Quorum…206 est] om. *Ct Pc Pk Vc*.

fuit Pompeius, deinde Iulius Caesar, qui et dictator et imperator et monarchos dictus est. (*Af*) *Ap* (*Bc*) *Ct Kc* (*Lh*) *Mj Pc Pk Pp Ps Ta Vc* | Romani primi reges (...) dominationem illorum duram possent annua imperia binosque consules (...) ciuilem militarem ministrabant. *Pd* | Romani a Romulo primo sub legibus militauerunt, usque ad Tarquinium superbum, quo propter superbiam suam enim expulso creauerunt sibi binos consules. Binos autem ideo, ut unus quidem in ciuitate semper esset, alius uero exterius necessariis rebus et bellis interesset. Dicebant enim Romanos homines sumus non pecora. Pecora autem, quia non habent rationem, ideo reguntur. Nobis uero, quia rationales sumus, consulere debet princeps noster non autem regere. *Vd*.

QUI: ueteres *Bd Ck Ct Fd Ld Lh Mh Pd Pq Pt Ta Vb Vc Vf* | consules *Ap Er Pb Pn Ps Va* | patres *Vd* | uestri principes qui *Pb* | uestri ueteres *Vh*.

PRIUS REGIUM DE CIUITATE: sub Tarquinio *Vd* | in Tarquinio et filiis eius ablatum est *Ck Ct Ge Lh Pc Pk Pn Pq Ps Ta Vc* | in Tarquinium et filios eius prius translatum est *Cg* | quod in Tarquinio et filiis eius actum est *Pp* | in Tarquinio et filiis eius ablatum est eo quod dominium et duram potestatem regum non possent sufferre *Ap Ck Ge* | eo quod dominium et potestatem sufferre non poterant *Ld* | eo quod dominium et duram potestatem regum non possent sufferre *Er Pb Pn Ps*.

PRIUS: quam consulare *Ed Pm* | priusquam consulare nomen *Eb Ec Gc Ka*.

DE CIUITATE: Romana *Bd* | hoc significat *Bc* | de Roma *Vd* | Roma *Lh*.

ABSTULERANT: abstraxerant *Ap Ck Ge Ps* | extulerant *Cg* | ΥΠΟΔΕΙΓΜΑ Η ΠΑΡΑΔΕΙΓΜΑ *gl.* exemplabile aut similiter *Ka Lh* | primum reges abiecerunt *Vh* | primitus reges deinde consules, postremo imperatores constituti referuntur *Ka*.

3. At si quando, quod perrarum est, probis deferantur, quid in eis aliud quam probitas utentium placet? Ita fit ut non uirtutibus ex dignitate sed ex uirtute dignitatibus honor accedat.

AT: certe *Er*.

SI QUANDO: si aliquando *Ap Go Va Vd* | aliquando *Ck Ge Pb Pn Pp Ps Vb*.

PERRARUM (PARUM *Fd*): uel perrarum *Fd* | interim *Ps* | ualde *Ap Eb Ec Fd Gc Ka Ld Mb Pn Pt Ta Va Vf* | ualde rarum *Er Fb Lh Mo* | ualde paucum *Cg* | ualde tum *Ck Ge Ps*.

PROBIS: bonis *Cg Ed Fd Ga Ld Lh Mb Na Pm Pp Pt Ta Va Vb Vd Vf Vh* | iustis *Ap Er* | hominibus *Ap Fb Pb* | bonis hominibus *Pn* | sanctis, bonis *Fb* | quae tribuantur dignitates *Ap Pb Pn* | ut bonis et probis hominibus dignitates deferantur *Ct Lh Pq Vc* | bonis hominibus iustisque tribuantur dignitates *Ck Ge Ps* | ualde rarum est ut bonis hominibus dignitates dentur *Vd*.

DEFERANTUR (DEFERAMUS *Vb*): tribuantur *Cg Er Fb Ld Mo* | accomodentur *Vb* | concedantur *Lh Pb Ta* | dignitates *Ap Bd Ef Fb Lb Mf Pq Ps St Va Vf* | honores *Mj* | potentia *Pt* | dignitate *Er* | potestates *Ef Vb* | dignitas et potentia *Ct Er Lh Pc Pk Vc* | potentia et dignitates *Ld Ta* | tales dignitates *Pd* | illae dignitates *Pb* | honores et dignitates *Pp Px* | honores uel dignitates *Vh* | honores et dignitates et diuitiae *Eb Ec*

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205 fuit] om. *Ap Mj Ps*. | qui…dictator] om. *Mj*. | dictator…et[3]] om. *Lh*. | et[2]] om. *Ta*. imperator] imperatorum *Mj*. | et[3]] qui et *Mj*. | monarchos] monachus *Kc Mj*; monarchus *Ta*. **216** patres] pate es *Vd*. **217** sub Tarquinio] subtra quinio *Vd*. **218** est] om. *Ct Ta*. **220** eius] om. *Ap*. | possent] possunt *Ap*. **221** dominium] {dominum} *Ld*. **222** dominium] dominum *Pb Pn*. duram] dura *Pb*. **223** priusquam] quam *Eb*; qua *Ka*. **226** aut similiter] om. *Lh*. **241** probis] pro bonis *Lh*. **243** dentur] sedentur *Vd*. **248** et[1]] om. *Eb Ec Gc*. | diuitiae] officia > diuitiae *Ka*.

II prosa vi

Gc Ka Lh | ipsae dignitates et potentiae *To* | (ut) dignitates ac potesta(tes) sunt quae possunt manere *Vb*.

EIS: dignitatibus *Ap Ck Eb Ec Fb Gc Ge Ka Ld Pb Pn Pq Ps To Va Vd Vh* | potestatibus *Vb* | honoribus *Cg Pp* | dignitatibus homini *Er*.

ALIUD: bonum *Fb*.

PROBITAS UTENTIUM: nisi bonitas hominum *Er Fb* | bonitas eorum non dignitas *Ga Ka Na Vh*.

PROBITAS: bonitas *Ap Eb Fd Ld Lh Pb Pp Ta Vf* | iustitia *Cg Vd*.

UTENTIUM: hominum *Ap Ck Eb Ec Gc Ge Ka Ld Pb Pn Pp Ps* | proborum *Cg* | ipsa dignitate *Ct Fb Lh Pq Ta Vc* | ipsis dignitatibus *Vd*.

PLACET: laudatur *Ct Fb Lh Pb Pn Ps Ta Vc* | amatur *Vc* | aliis *Ap Cg Ck Ge Lh Mj Ps Vh* | eis *Va* | nihil *Bd Pd* | non diuitiae *Fb* | ille, qui tenet dignitatem si probus est *Vh* | Non diuitiae tunc placent, quando tribuuntur bonis, sed utentium bonitas. *Ap* (2x) *Ck Er Ge Pb Pn Ps* | non diuitiae, quoniam tribuuntur bonis *Ld* | Non dignitates placent, sed illi, si boni sunt, qui accipiunt. *Vh*.

ITA: ex hac ratione *Eb Ec Gc Ka Pp*.

FIT: contingit *Ap Cg Ck Ge Ps*.

UIRTUTIBUS: hominibus *Ap Ck Ct Ge Lh Pn Pp Pq Ps Ta Vc* | iustitiis *Lh* | honor accedat *Fd Ld Pt Vf* | iustitiae operibus *Eb Ec Gc* | illius qui ea utitur *Vd* | Multo magis ex uirtutibus eius, qui dignitatem consequitur, ipsa dignitas honoratur, quam ex dignitate uirtutes. *Vd*.

DIGNITATE: potentia *Vb* | temporali *Ap* | potestate *Ec Gc* | saeculari *Ga Ka Na Vh* | ex potestate *Ka Lh* | illius honoris *Er* | de honore dignitatis *Cg* | temporalis substantiae *Er*.

EX UIRTUTE: animi *Ap Cg Ck Ge Pc Pk Ps Vc* | homine *Ct Lh Pq Ta Vc* | ex homine *Ap Ck Ge Pb Pn Ps* | iustitia *Ka* | ex iustitia *Eb Ec Gc Lh* | hominis utentis *Er Fb Ld* | bonitate bonorum *Fd Ld Vf* | ex bonitate bonorum *Pt* | ex homine sapiente *Pp* | ex probitate animi *Bc* | illius hominis qui possidet eas dignitates *Er* | accedat honor *Vh*.

DIGNITATIBUS: hertuome (OHG) *Ka* | diuitiis temporalibus *Ap Ck Er Fb Ge Ld Pb Pn Ps* | potestatibus ·i· temporalibus diuitiis *Mo* | quoniam dignitas quae in homine accedat plus honor ex uirtute dignitatibus quam ex dignitate uirtutibus crescit *Pq*.

HONOR: hominis *Ga Ka Na Vh*.

ACCEDAT: augeatur *Ap Cg Ck Ct Ec Fb Gc Ge Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Px Ta Vc Vh* | proueniat *Vd* | contingat *Eb Ec Gc Ka*.

4. Quae uero est ista uestra expetibilis ac praeclara potentia? Nonne, o terrena animalia, consideratis quibus qui praesidere uideamini? Nunc si inter mures uideres unum aliquem ius sibi ac potestatem prae ceteris uindicantem, quanto mouereris cachinno!

QUAE UERO: qualis *Cg Pd* | alloquitur eos qui principatum tenent *Pp*.

EXPETIBILIS (EXPECTABILIS *Mo*): desiderabilis *Ap Ck Ct Eb Ec Ed Er Fb Gc Ge Lh Mb Mf Mo Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc* | exoptabilis *Fd Ld Pt Vf* | optabilis *Lb* | auidus *Mh* | auarus *Mh* | expetenda *Ed Lh Mb Pp Vh* | concupiscibilis *Ap Cg*

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254 eorum] enim *Ga*. **258** ipsis] ipsius *Vd*. **261** tunc placent] om. *Er*. | quando tribuuntur] om. *Ap*(1). **273** animi] < homini *Ps*. **274** utentis] uteritus *Er*. **278** temporalibus] temporalis *Er*.

II prosa vi

Ck Ed Ef Ga Ge Ka Na Pb Pm Pn Ps To Vd Vh (2x) | tam *Bd* | quia multi eam petunt *Ap Ck Er Ge Pb Pn Ps* (2x) *Vb* | quae semper eam appetitis *Va*.

PRAECLARA: non clara *Cg Ck Ge Va* | yronicos *Eb Fb Vb* | expetenda *Ta* | yronice dicit *Cg* | (yro)nicos loquitur *Vb*.

POTENTIA: nulla *Vd* | super homines *Ct Fb Lh Pc Pk Pp Pq Ta Vc* | ut uobis uidetur *Lh*.

NONNE – ANIMALIA: Homines estis et hominibus dominamini. *Ec Gc Ka Lh Mj Px Vh* (*in text*) | Non debetis hominibus dominari, quia omnes in Christo unum sunt. *Vh* | animalibus similes estis, qui eis dominari cupitis *Mf* | quia terrenis curis implicamini *Va* | Nonne consideratis, o homines, qui estis et qui sunt illi, quibus praesidere uidemini ·i· homines hominibus. (*Ct*) (*Lh*) *Pq Vc* | Ideo animalia estis, quia nescitis praesidere ·i· considerare quibus praesidetis et putatis uos praesidere aliis, cum uos mens uestra fallit. *Af Ap Bc Kc Ld* (*Lh*) *Mj Pp Ps Ta* | (Illi sunt) homines uidelicet sicut et uos ·i·(quales) uos estis homines scilicet sicut et illi (... prae)sidere dignemini *Lh* | Deus sola ratione hominem bestiis praefecit, non corporis uilibus, neque tanti acuminis habet uisum quante aquila, nec tam clarum habet auditum, ut talpa, nec tam fortis, ut leo, nec tam uelox, ut tigris. Ergo si ad corpus adtendas nihil homine infirmius. *Vd*.

O TERRENA: homines *Ck Eb Ed Ge Lh Mh Pn Pp Ps Pt Vh* (2x) | bruta *Pp* | uocatiuus *Ed Pm* | sunt homines *Bc* | O homines, qui terrena animalia estis. *Cg Er* | homines, qui terrena tantum petitis *Fb* | Homines uocat terrena animalia, propterea quia occupantur terrenis curis. *Ap Ck Ge Pb* (*Vb*) | Terrena animalia uocat homines qui cum caelestia contemplari deberent, illis relictis terrenis tantum modo rebus inhiant adeo ut iam non homines, sed animalia uocari digni sunt. *Vd.*

ANIMALIA: homines *Ap Ec Ef Gc Mb Pc Pk Px Ta* | hominis *Lh* | quam uilibus rebus *Fd*.

CONSIDERATIS: uos *Er* | cogitatis *Ap Fd Pt Vf* | cognoscitis *Ap* | intenditis *Cg*.

QUIBUS – UIDEAMINI: qui estis et qui sunt illi quibus praesidere uideamini *Bd* | qui sitis et qui sint illi quibus praeside(tis) *Af* | qui estis, quibus dominari uultis, homines scilicet hominibus *Pc Pk Pp* | quae sint ea quibus praesidere uideamini, et qui estis uos qui praesidetis *Va* | quae sunt ea quibus uos praesidere uidemini, et qui estis uos qui possidetis qui praesidere uideamini hominibus et qui aliis praesidetis in potestate dominationis *Ap Ck Er Ge Pb Pn Ps*.

QUIBUS QUI: una pars ·i· quales *Ps*.

QUIBUS: hominibus *Bc Cg Fb Ge Pb Pc Pn Ps Ta Vd* | animalibus *Ct Fd Ld Pt Vf* | uilibus *Pm* | uobis hominibus *Ap* | quam uilibus rebus *Eb Ec Gc* | uilibus rebus *Ck* | pro illis praeestis *Pp* | ludicris et paruis *Ka* | caducis et paruis *Ga Na Vh* | hominibus {...} *La*.

QUI: uos *Ap Ef Er Pb Ps* | homines *Bc Vd* | uiles *Ec Gc Pm* | quales *Fb Ga Na Pq Vh* | estis *Px* | et *Ps*.

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296 petunt] expetunt *Vb*. **304** estis] s{unt} estis *Pq*. **305** Ideo] ideo uos *Bc*. **306** praesidere ·i·] om. *Bc Ld.* | et] om. *Ld.* **307** aliis] hominibus *Ld*. | uos] om. *Mj*. | mens uestra] mensura *Ap Lh Ps Ta*; mensuram *Af.* | fallit] fallat *Af Ap Bc Ld Lh Pp Ta*. **311** tigris] agris *Vd.* **314** terrena animalia] terrenum animal *Cg*. **315** terrena[2]] om. *Pb.* | propterea] om. *Pb.* **316** occupantur] occupant *Pb.* **318** adeo] > ad eum (?) *Vd.* **325** praesidere] praesideret *Er.* | et…326 estis] hominibus *Pb*. **326** possidetis] possidere *Pb*. | possidetis qui] om. *Er.* | qui[3]] quae *Pb*. uideamini] uidemini *Pb Pn*. | et…327 dominationis] om. *Er.* **330** quam uilibus] q{u}o uililibus *Eb.*

PRAESIDERE: imperare *Ap Cg Ck Ge Pb Ps* | dominari *Ap Cg On Pb Pd Pn Vb* | praeestis *Eb Fd Ka Lh Mj Ta Vh* | praeesse *Ap Pd Vd* | potestatem super habere *Fd Ld Vf*.
UIDEAMINI: dominamini *Lh Ta* | omnibus sc· rebus *Lb*.
NUNC (NUM *Ga Na Vh* | > NUM *Mh*): aliter nunc *Na* | uel nunc *Ga* | aliter num *Fb* | num *Va* | o homo *Pp* | tu *Pq* | dic mihi *Vh*.
MURES: sorices *Pp Vh* | alios *Bd Cg* | alios sorices *Va*.
UIDERES: pro uideret *Er* | pro uideret quilibet *Fb* | pro uideret aliquis *Vf* | pro si uideret aliquis *Fd*.
UNUM: murem *Ap Bd Cg Ck Ct Fb Fd Ge Go Lb Pb Pc Pn Pp Ps Va Vc Vf Vh* | murium *Pd* | murum *Pt*.
IUS: potestatem *Va Vf* | proprium *Mh* | legem *Eb Ka Lh Mj Px Ta Vh* | principatum *Cg* | uirtute *Pt* | uirtutem *Fd* | legem et priuilegium *Mb* | fas *Mh*.
POTESTATEM: dominationem *Eb Ka Ta* | dominationem dignitatis *Lh*.
CETERIS: muribus *Cg Va Vd* | aliis maioribus *Ap Ck Ge Pb Pn Ps*.
UINDICANTEM (UENDICANTEM *Pp Ps Va* | IUDICANTEM > UENDICANTEM *Ta* | > UENDICANTEM *Ck Er Ge Vc*): defendentem *Ap Ck Ct Ge Pb Pn Pq Ps Vc* | habentem *Pp* | adquirentem *Ka Lb* | usurpantem *Ka Ta* | arrogantem *Bd* | possidentem *Pb* | accipientem *Ka* | proprium facientem *Va* | in usum rapientem *Mf* | ei iniuste usurpantem *Ps* | defendentem uel usurpantem *Lh* | uindico ·i· ulciscor, uendico ·i· postulo uel exquiro *Ap*.
QUANTO MOUERERIS: o *Ps* | quanta risione *Er Fb* | quanta risione cum sono uocis *Ap Ck Ge Pb Pn Ps*.
QUANTO: cum *Px*.
MOUERERIS: incitareris *Ka Lh Ta* | inciteris *Eb* | tu *Ct* | excitareris *Cg* | pro moueretur *Fd Vf*.
CACHINNO: Onomatopeion *Ap Ck* | risu *Bd Ka Lh Pq Pt Ta Va Vb Vd Vf* | multo *Pp Vd* | risu sc· uocis *On* | risu dissoluto *Cg* | cachinnum Grece, risus Latine *Fb Ld* | Cachinnus Grece dicitur risus. *Ap Ck Er Ge Pb Pn Ps* | facete dictum *Pc Pk Pq Vc* | Cachinnus est risus crispus et dissolutus, sicut inquit. Si inter mures uideres aliquem sibi principatum uindicantem, rideres. Sic et risu dignum est, ut quis similis sibi praeesse uelit. Deus enim bestiis hominem praefecit non homini. Vnde et ex ea parte qua homo bestialiter uiuit, dominandus est. Dum enim bestiarum more uiuit utique bestiis ipsis inferior est. Beatus ergo Gregorius iudicat supra humanum modum superbire est ab aequali uelle timeri. *Vd.*

5. Quid uero, si corpus spectes, imbecillius homine repperire queas, quos saepe muscularum quoque uel morsus uel in secreta quaeque reptantium necat introitus?

QUID: hominibus *Ck Ge* | attinet *Lh* | ne uideretur incongruum ponere exemplum posuit aliud, quod maius est statura, sed nimis infirmum propria natura *Ec Gc Ka Lh Pp Ta Vh*.
UERO: sed *Ld*.
CORPUS: hominis *Cg Ld Pd Pp Ps* | hominum *Er* | omne *Bd Pq* | muris uel hominis *Ga Ka Na Vh* | uilitatem corporis *Vh*.
SPECTES: consideres *Ap Bc Cg Ck Er Fb Ge Lh Mo Pb Pc Pn Ps Ta* | consideras *Ct Pq Vc* | aspicies *Ld Mj Pp Pt Vf* | aspicias *Ed Vh* | respicias *Mb* | conspectes *Ps* |

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336 potestatem] praesidere *Ld.* **362** cachinnum] cachin *Fb.* **375** ne] non *Ta.* | uideretur] uideatur *Vh.* **376** quod] quia *Ec Gc Lh Ta.*

expectes *Bc* | si inspicias et attendas corpus hominis et non attendas interiora animae ·i· rationalem sensum *Ap Ck Er Ge Pb Pn Ps Va* | Nihil leone fortius, tauro nihil robustius, aquila nihil acutius uidet, cane nihil sagacius odoratur. Sensibus ergo animalia corporis sc· praecellunt. *Ap Ck Ge Pb Pn* | Si corpus nihil leone fortius, tauro nihil robustius, aquila nihil acutius uidet, cane nihil sagatius odorat, sensibus ergo corporis animalia hominibus praecellunt. Vigore uero mentis et ratione homo omnibus praeest creaturis. *Af* (*Bc*) *Ka Kc Lc Lh Mj Pp Ps* (*Pt*) *Ta* | corporis animalia hominibus praecellunt, uigore uero mentis *Fd* | sub exemplo poni(t) numquam firmiter inherentem anim{um} de propri(a) libertate deponi posse *Er*.

IMBECILLIUS: fragillius *Ap Cg Ck Er Fb Ge Ka Lb Pb Pn Ps Px* | infirmius *Cg Ct Ld Lh Pp Pq Ta Vb Vc Vd Vf* | infirmus *Pt* | deterior *Ps* | uilius *Eb Ec Gc Ka Lh Px Va* | inualidus *Lh*.

HOMINE: corpus hominis *Ck Ge* | quam corpus hominis *Ap Er Fb Pb Pn Ps*.

REPPERIRE: inuenire *Ct* | in animalibus *Lh Ta*.

QUEAS: nihil *Ap Bd Ck Er Fb Ge Ld Pb Pc Pd Pn Ps Vd* | possis *Fd Pt Vf* | poteris *Cg*.

QUOS: homines *Ap Bd Cg Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ka Na Pb Pc Pd Pm Pn Pp Pq Ps Pt Vd Vf Vh*(2x) | hominem *Ld* | uel quod *To*.

MUSCULARUM (MUSCULARII *To*): deriuatiuum a musca *Pd* | deriuatiuum a musae *Vd* | diminutiuum a musca *Ap Ck* (2x) *Ct Ec Ga Gc Ge* (2x) *Lh Mb Mj Na Pb Pc Pk Pn Pp Pq Ps Ta Vc Vh* | muscula diriuatum a musca *Ap* | aranearum *Ap Bd Cg Ck Er Fb Ge Ka Pb Pn Ps* (2x) | serpentis *To* | aranearum quia per aerem {...} *On* | minutarum animalium aranearum *Pd* | genus lacerti *La* | pro omni uerme *Va* | Omnis uermis muscula dici potest. (*Ga*) *Na Vh* | sed pro omni uerme nociuo ponit *Lh* | sed pro omni uerme ponitur *Ec Gc* | pro omni uerme nociuo ponitur *Ka* | a mures araneos ueneniferos dicit, qui suo morsu pernecant *Ap Ck Ge* | aranearum uidelicet minutarumque animalium *Ap Ck Ct Ge Lh Pc Pk Pp Pq Vc* | muscula diriuatiuum est a musca, quo nomine parua animalia uenenifera comprehendit, araneos crabrones, quorum morsu homines perire solent (*Af*) *Ap Bc Fd Ka Kc Lc Lh Mj Pp Ps Pt Ta* | diminutiuum a musca et ne uidentur posuisse incongruum exemplum aliud positum est quod maius statura noscitur, sed natura nimis infirmum *Mf* | diminutiuum a mure et inde dicitur musculum in brachio, quod similitudinem eius teneat *Va* | In ecclesiastica historia legimus de Tiberio Caesare, quod demon ei in similitudine muscae in nares ingressus demoniacum eum fecerit. Quem tamen postea Christus curauit. Femina enim quaedam, Feronia nomine, quae fluxum sanguinis passa fuerat, quae etiam finbriam uestimenti ei tetigit et

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383 inspicias] conspicias *Ap Pb Pn Ps*. | et attendas] om. *Er*. **384** ·i·…sensum] om. *Er*. rationalem] rationabilitatem *Ap Pb Pn Ps*; rationabilem *Ck Ge*. | sensum] sensus *Ap Pb Pn Ps*. **386** praecellunt] \hominibus/ praecellunt \uigore uero mentis et ratione homo omnibus praeest creaturis/ *Ap*. | Si] nam si *Pp*; si uero *Ta*. | corpus] om. *Mj*; corpus spectas *Lh*; corpus species *Pp*; corpus spectes *Af Lc*. | nihil] nihil est *Lc*. **387** tauro] om. *Kc*; taurus *Ps*. | tauro…robustius] om. *Lh*. | aquila…uidet] om. *Mj*. | acutius] acuius *Ta*. **388** sensibus] at sensibus *Mj*. | uero] om. *Pt*. **389** ratione] rationem *Af*. **396** hominis[2]] homines *Er*. **404** aranearum] araneum *Ge*. **409** ueneniferos] uenferos *Ck*; ueneferos *Ge*. **410** muscula] muscularum *Ta*. **411** diriuatiuum] diriuatum *Fd Lh Mj*; < deriuatum *Lc*; deriuatiuum nomen *Pt*; diminitiuum *Ka*. | est] om. *Ap Bc Ka Kc Pp Ps Ta*. | quo nomine] quomodo *Ap*. | uenenifera] uenifera *Lh Pt*. **412** araneos] ut araneae *Lc*; araneas *Ap Ka Mj Ps*. | crabrones] scrabrones *Kc*; crabrones *gl.* uel scabrones *Pp*; et scrabrones *Lc*; scabrones *Mj*; carbones *Af*; cabrones *Fd*; crabones *Lh*; om. *Pt*. | morsu] et morsu *Mj*; morsibus *Pt*. | perire] periri *Ka*.

sanata est. Fuerat ei uestem in qua uultum saluatoris depinxerat ad similitudinem corporis quantum potuerat expressum. Quem si quis cum fide intueretur a quacumque infirmitate detentus fuisset sanabatur. Erat autem in domo Tiberii seruiens quaedam captiua et Iudea, quae hoc domino suo indicauit. Ille uero mittens afferri sibi eam rogauit. Quam cum intuitus esset diuina hoc agente clementia liberatus est et demon per nares cum fluxu sanguinis de eo exiuit. *Vd*.

MORSUS: necat *Ap Ck Er Fb Ge Ka Pn Ps* | not{...} *Pq*.

UEL(2): { } aduerbio *On*.

SECRETA: occulta *Mj* | interiora *Mb Pn* | corporis *Fd Pt Vf* | hominis *Ap Ck Ec Ed Gc Ge Pm Pn Ps* | interiora corporis *Pq* | interiora uentris *Va* | in interiora *Ap Ck Ge Pb Ps* | in interiora hominis *Er Fb* | interiora hominis *Ld* | in occulta *Ka* | in occulta uentris *Ta* | in interiora corporis *Vc* | uerbi gratia in aurem *Vd* | uel in aures hominis, uel in sinum uel ubicumque potuerunt *Ka* | interiora uentris sc· hominis *Eb* | in interiora uentris, uel auris, uel ubicumque poterunt *Ec Gc* | interiora uentris uel corporis, uel in occulta «...» *Lh* | occulta uulnera *Vh* | in os uel in unum quodque membrum *Vh*.

QUAEQUE: quae in homines repant *Va*.

REPTANTIUM: animalium *Fb Ld* | intrantium *Ld Pt Vf* | reptilium *Lh Mj Px* | crabrones *Ap Pn Ps* | trahentium *Bd* | tendentium *Cg* | sese trahentium *Ap Ck Er Fb Ge Pn Ps* | latenter introentium *Pp* | muscularum ·i· intrantium *Fd*.

NECAT: interficit *Ap Cg Ck Ge Pb Ps* | occidit *Fd Ld Pp Vf*.

INTROITUS: ingressus *Fd Lb Ld Vf* | introgressus *Cg*.

6. Quo uero quisquam ius aliquod in quempiam nisi in solum corpus et quod infra corpus est – fortunam loquor – possit exserere?

QUO: in *Eb Ec Ed Ef Ga Gc Na Pm* | ubi *Ap Bc Ct Eb Er Fb La Lb Ld Lh Mo Pb Pc Pk Pn Pp Pq Ps Px Ta Vc* | pro ubique *Ge* | modo *Ef* | quomodo *Ap Cg Ge Pb Ps* | unde *Pp Va* | in qua re *Bd Fb Mo On Vd* | ex qua re *Mo* | usque quo *Ed Mj* | qua ratione *Fd Pd Pt Vf* | neutrum absolutum in qua re *Eb Ec Gc Ka* | in qua parte *Bc* | pro inde *Vb* | iure uel opere *On* | ubi est *Ka* | ubi aliquis potest se uindicare, aut ira refrigerareris in corpore, uel in substantia, quae inferior et exterior est corpori *Ec Gc Ka Lh Va*.

UERO: pro et *Pb*.

QUISQUAM: homo *Fb* | hominum *Pd* | aliquis *Pb Vd*.

IUS: uirtutem *Fd Ld Vf* | uirtute *Pt* | uim *Pq* | potestatem *Cg Vd*.

ALIQUOD: fortunae *On* | potest *Ec Fd Gc*.

QUEMPIAM: hominem *Bd Fb Ld Pb* | hominum *Pd* | aliquem *Va* | in aliquem hominem *Vd* | cui non potest dominari *Cg*.

SOLUM CORPUS: quia habet inter unum animum, qui bonis moribus pollet, cui non potest dominari *Ap Ck Ge* | in thesaurum hominis *Ga Ka Na Vh*.

CORPUS: hominis *Ld Pb Pn* | eius *Vd* | suum *Va* | non in anima *Pp*.

ET QUOD: in illud *Lh Ta* | et illud *Ap* | in hoc *Bd* | nisi in hoc *Pq* | in id *Va*.

QUOD INFRA CORPUS EST: quae subiacent corpori (*Ed*) *Mb* | in substantiis terrenis *Ap Ld* | in substantiis terrenis aurum et argentum *Ap Ck Ge Pb Pn Ps* | in diuitiis et possessione *Lh Vc* | in diuitiis et possessione terrena *Vc* | quia melior est res

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451 ira] iram *Ka*. **452** refrigerareris] refrigerarere nisi *Va*; refrigeris *Ec Gc*. | et] uel *Va*. | corpori] corpore *Ec Gc*. **461** thesaurum] thesauro *Ka*. **465** substantiis terrenis] substantias terrenas *Ck Ge*; < -tias -nas *Ps*. | et[1]] om. *Pb Pn*. **466** diuitiis] dicatus *Vc*.

animata *Ap Ck Er Fb Ld Ge Pb Pn Ps* | substantiis terrenis, quae sunt inferiores hominis corpore *Fb* | quod post corpus est, quia plus ualet corpus quam pecunia *On* | quid est hoc quod infra corpus est *Vd* | Tale est et illud quod dominus dicit in euangelio: corpus occidunt, animam autem non possunt occidere. *Vd* | aurum et argentum et {...} *La*.

INFRA: sub *Ec Ef Gc* | extra *Cg Ck Ge Lh Ta* | terrena *Ct Lh* | in terrena *Ta* | uilius *Vh*.

CORPUS: hominis *Ap Ck Er Fb Ge Ps*.

FORTUNAM LOQUOR: parentesis *Bc* | fortuna dico *Pd* | de fortuna dico *Ka Lh Px* | fortuitam felicitatem *Ed Pm* | per euentum aliquid *Pd* | secundum fortunam dico, non secundum rationabilitatem mentis *Ap Ck Er Ge Ka Pb Pn Ps* | non secundum rationabilitatem mentis *Ld*.

FORTUNAM: in *Ck* | uel de *Va* | pecuniam *Eb Ka Lh On Px Ta* | substantiam *Bd Cg* | terrenis *Pc* | rem fortuitam *Pt Vf* | fortuitu rem euentam *Fd* | in substantiis terrenis *Er* | accipere sua *Ct* | de fortuna *Ta* | diuitias, dignitates *Vd* | felicitatem, uel saeculares diuitias *Ka* | bona. ·i· de fortuita felicitate, uel saecularibus diuitiis dico *Ec Gc*.

LOQUOR: hoc *Vh* | dico *Ef Vd* | esse *Ef Ga Na*.

POSSIT: nescio *Ps*.

EXSERERE (EXERCERE *Fb Go Mo Pt*): exserere *Go* | exercere *Ap Bd Ck Ct Er Ge Kr Lh Mh On Pb Pn Ps Px Vc Vd* | extendere *Ap Cg Ck Ct Eb Ec Ed Ef Ga Gc Ge Ka La Lh Mf Na Pb Pc Pd Pk Pm Pn Pp Pq Ps Ta Va Vc Vh* | perficere *Fb Mb Mo Pt Vf* | denudare *Vb* | manifestare *Lh Ta* | ponere *Ap* | expedire *Ec Fd Gc Ka Lh* | aperire *Bd* | inferre *Pd* | immittere *Kr* | uindicare *Pc Pd Pk Pp Vc* | irburien (OHG) *Lh* | pro denudare ponitur *Ck Ge* | ponitur uero pro denudare *Va* | necesse est extendere et ponitur pro denudare *Ap Ck Ge Pb Pn Ps* | His enim rebus potest homo alterius hominis dominare. *Vd*.

7. Num quicquam libero imperabis animo? Num mentem firma sibi ratione cohaerentem de statu propriae quietis amouebis?

NUM – ANIMO: poteris imperare homini qui liberum habet animum *Ps*.

NUM: numquid *Ld Pb Pq*.

QUICQUAM (QUINQUAM > QUID UMQUAM *Pf* | QUICQUAM > QUID UMQUAM *Af Bd* | QUID UMQUAM *Na Vh* | < QUI(...)QUAM *Ed* | QUIQUAM *Ef* | \QUIC/QUAM *Ld*): uel quicquam *Vh* | uel quippiam *Ed* | aliter quicquam *Ef Na* | uel quid umquam *Eb Ec Ef Ga Gc* | aliquid *Ap Bd Ck Er Fb Ge Ld Pb Pc Pn Ps Va Vd Vf* | aliunde *Pt*.

LIBERO ANIMO: qui nec sperat aliquid nec extimescat, ille habet liberum animum *Ap Ck Ge Pb Pn Ps Va* | Ille qui nec sperat aliquid, nec extimescit habet liberum arbitrium atque animum. *Ap Ck Ge Ps* (*Vb*) | homini qui liberum habet animum et sollicitudinem ab omni cura *Ap Ck Ge Pb Pn* | (...) homini dico qui liberum (...) habet *Vh*.

LIBERO: datiuus *Ed Vh* | datiuus casus *Eb* | datiuus est casus *Ec Gc Pm* | nobili *Cg Ed Ef Ga Ka Na Pc Pk Pp Pq Vc Vh* | ingenuo *Mh* | fri (OHG) *Mh* | animo *Pt* | animae *Fd* | stabili, firmo *Ap* | sapienti *Fb Pq* | securo *Eb Ec Fd Gc*(*Lh*) | secreto

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469 dominus…470 occidere] Matth. 10.28

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467 animata] animantia *Ck Ge Ps* **477** mentis] men *Ps*. **505** qui] qui autem *Va*. | extimescat] extimescas *Pb Pn*. | animum] arbitrium *Ps*. **506** sperat] speret *Ps*.

Lh | secreto a terrenis curis *Pd* | liberam mentem habenti *Mb* | nobili terrenis curis alienum *Ct* | nobili atque expedito terrenis curis *Pb Pn* | sapienti atque expedito a terrenis curis *Lh Pc Pk Ta Vc* | sapienti uel nobili atque expedito a terrenis sollicitudinibus uel libero a quattuor perturbationibus et secreto a terrenis curis. *Ap Ck Ge Ps* (*Vb*).

IMPERABIS: poteris imperare *Er Fb Ka Pc*.

ANIMO: homini *Ap* | alicuius hominis *Va* | homini qui liberum habet arbitrium *Er* | uoluntati *On* | alicui *Vd* | non *Vd* | a terrenis diuitiis absoluto, qui iam fortuitis felicitatibus abrenuntiauit *Ec Gc Ka.*

MENTEM – RATIONE: hominem qui habet in se firmam rationem *Ap Ck Er Ge Pn Ps* | uel firma ratione *Ta* | anima hominis *Pt* | animam hominis *Fd Ld Vf* | alicui *Vd*.

RATIONE: discretione *Bd* | immutabilitate *Ld*.

COHAERENTEM: permanentem *Ck Ge Pb Ps* | continentem *Lb* | perdurantem *Ap* | coniunctam *Pq Va* | coniunctum *Vh* | coniungentem *Pt* | stabilem *Eb Ec Ed Fd Gc Ka Na Pm* | stabilem confirmatum consistentem *Lh* | permanentem in stabilitate *Cg* | extendentem ad diuitias *Vd* | non extendentem se ad diuitias *Vf* | non extendentem ad diuitias et quaeque temporalia *Af Ap Bc Ct Kc Ld Lh Mj Pp Pq Ps Ta Vc* | firmiter se in sua stabilitate tenentem *Vd*.

DE STATU PROPRIAE: hoc est in proposito suo firmiter perdurantem *Ap Ck Er Fb Ge Pb Pn Ps*.

STATU: stabilitate *Mj Pp Va* | soliditate *Cg* | de stabilitate *Mf Vh* | immutabilitate *Fd*.

QUIETIS: habitationis *Ap Ck Er Fb Ge Ld Pb Pn Ps* | libertatis *Pp* | probitatis *Ct* | tranquillitatis *Cg Va Vd*.

AMOUEBIS: uel ammoueris *Ga* | depelles *Mb* | non *Bd Vd* | nihil *Vh* | separabis *Pb* | et turbabis *Lh* | remouebis *Vd* | turbabis uel torquearis *Ta* | mouere peteris *Va* | hoc de firmitate in qua coepit stare *Ap Ck Ge Pb Pn Ps*.

8. Cum liberum quendam uirum suppliciis se tyrannus adacturum putaret ut aduersum se factae coniurationis conscios proderet, linguam ille momordit atque abscidit et in os tyranni saeuientis abiecit; ita cruciatus, quos putabat tyrannus materiam crudelitatis, uir sapiens fecit esse uirtutis.

LIBERUM: expeditum *Fb Kc Lh Mj Mo Pp Ps Vd* | nobilem *Cg Ct Eb Ec Ed Gc Ka Lh Mf Pc Pk Pq Ta Vc* | generosum *Ap Ck Er Fb Ge Pb Pn Ps* | constantem *Ef* | sapientem *Ck Ge* | a saecularibus curis expeditum *Ld* | liberum animum a terrenis felicitatibus habentem *Ec Gc Ka* | liberum animum habentem *Va* | nobilem hominem, animum habentem ingenuum *Ap* (2x) *Ck Ge Pb Pn Ps* | deliberatum habentem animum *Cg* | a saecularibus curis expeditum *Vf* | a terrenis desideriis expeditum *Fb Ta* | a terrenis desideriis alienum *Lh Pc Pk Pp Vc* | a terrenis curis alienum *Ct Pq*.

UIRUM: Anaxagoram *Pd* | Soranum philosophum *Vd*.

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516 secreto a] om. *Ps*. **528** extendentem[3]] extendentes *Ct*; extendem *Vc*; extendens *Lh Pq*. **529** ad] se ad *Ta*; sed ad *Ld.* | et] et ad *Bc Ct Lh Pq Vc.* | quaeque] quae *Ta.* | temporalia] temporalia sunt *Ta.* **531** proposito] praeposito *Ck Pb Pn*; < preposito (?) *Ap*; < propositio *Ps*. **539** firmitate] firmitatem *Pb*.

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555 Soranum philosophum] Presumably the Roman consul condemned under Nero and mentioned as a philosopher and victim of persecution at 1p3.9.

SUPPLICIIS: cum *Eb Ka Ps* | poenis *Vd*.
TYRANNUS: Dionisius *Pd* | Busiridis *Ap Pb Pn* | rex *Ld* | quidam *Bd Pq* | tyrannus apud Grecos rex. Ponitur autem in bonam partem. Apud Latinos uero in malam partem ponitur. Tyrannos enim dicimus qui alienis possessionibus incubant. *Vd*.
ADACTURUM: compulsurum *Ap Bc Ck Eb Ec Ed Fb Fd Ga Gc Ge Ka Kc Ld Mj Na Pm Pp Ps Pt Ta Vf Vh* | aggressurum *La Pc Ph Pk Pp Vc* | constricturum *Bd Lb* | afflicturum *Ap Cg Ck Ct Ge Lh Mf Pb Pc Pd Pk Pn Pp Ps Ta Vc Vd* | affligaturum *Ap Ef* | adflagaturum *Ed* | adgressu *To* | coacturum *Af Cg Ec Gc Lh Mb Pc Pk Pp Px Va Vc Vd Vh* | acturum *Pq* | pulsurum *Mb* | admotorum *Pd* | exacturum *Pp* | perpulsurum *Er Pb Pn* | poenas illaturum *Ap Ck Er Fb Ge Ka Pb Pn Ps*.
SE (2): tyrannum *Lh Ta*.
CONIURATIONIS: conspirationis *Ap Cg Ck Ct Fb Fd Ge Ld Lh Mo Pb Pc Pd Pk Pp Pq Ps Pt Ta Vc* | coadunationis *Vf* | infidelitatis *Px*.
CONSCIOS: participes *Ap Cg Ck Ct Fb Ge Ka Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc* | principes *Er*.
PRODERET: publicaret *Ap Ck Er Fb Ge Ka Mo Pb Pn Ps* | manifestaret *Fd Ld Mb Pt Va Vd Vf* | detegeret *Pd* | accusaret *Cg* | reuelaret *Ap*.
LINGUAM ILLE MOMORDIT: cum legitur fecisse Anaxagoras hoc *Ap Ck Er Ge Pb Pn* | hoc legitur fecisse Anaxagoras *Kc Lh Pp Ps Ta* | Anaxarcus legitur hoc fecisse *Bc Va* | Hoc legitur de Canio et Anaxagora. *Fb* | Hoc legitur de Anaxagora factum. *Ld Pt Vf* | ut non haberet organum quo haec diceret *Cg* | Anaxagoras hoc fertur fecisse cuidam tyranno diffamanti malum factae coniurationis in se. *Ap Ck Ge Pb Pn Ps* | Hoc legitur fecisse Anaxagoras, qui cum torqueretur a tyranno et ipse eum amarissimis uerbis lacesceret, ad ultimum inscisionem linguae minitanti dentibus abscisam in faciem eius expuit. *Vd* | Sicut supra dictum est Zeno iussus torqueri, linguam infra os sibimet ipsi morsu abscidit, ne coniurationis socios proderit habuitque fidem anima cariorem. *Ec Gc Ka*.
LINGUAM: suam *Bd Vd* | hoc legitur *Af*.
ILLE: Anaxagoras *Af Pd* | Anaxargis *Ct* | qui cruciabatur *Fb Lh Pq Ta* | uir liber *Bd* | Zenon *Pp*.
MOMORDIT: suam propriam *Pc* | truncauit, abscidit *Af*.
ABSCIDIT: illam *Ap*.
OS: faciem *Eb Er Fb Ka Lh Pd* | in faciem *Cg Ck Ct Ed Ef Ge Mj On Pb Pc Pk Pn Pp Pq Ps Px Ta Va Vc Vh* | in facie *Ap* | in uultum *Bd*.
TYRANNI: Gai Caesaris *Pp*.
SAEUIENTIS: insanientis *Vd* | furentis *Va*.
ABIECIT: proiecit *Cg Ck Fd Ge Ps Vd*.
ITA: talimodo *Eb Ec Ef Gc Ka Vd*.
CRUCIATUS: hos *Ed Mj* | illos *Ap Bd Er Fb Pc* | accusatiuus *Ka On Vb* | poenas *Fd Pt Vf* | quia abiecit *Ck* | linguae abscisae *Vd* | esse illos *Va* | quibus adactus est *Eb Ec Ed Gc Ka Pm*.
QUOS: cruciatus *Ed Pb Vd*.
TYRANNUS: Dionisius *Pd* | nominatiuus *On*.
MATERIAM CRUDELITATIS: Quod materies crudelitatis esset si alius quilibet eam abscidisset. Hoc ipse fecit esse uirtutis dum hoc sua sponte fecit, quod forsitan sibi alius facturus erat. *Vd*.

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565 illaturum] allarum *Er.* **573** cum…hoc] colligitur fecisse anaxarigis *Er.* | hoc] om. *Ap*. **576** hoc] om. *Ap.* **577** factae] factum est *Pn*. **580** Zeno] Zenon *Ec Gc*. **581** proderit] proderet *Ec Gc*. **582** fidem] om. *Ec Gc*.

II prosa vi

MATERIAM: fortunam *Ck Ge Ps* | speciem *Fd Ld Pd Pt Vf* | orginem *Mb* | faciem *Pb Ta* | formam *Er Ka Pn Ps* | esse *Bd Cg Ct Eb Ec Gc On Ps* | esse in illo *Pp* | esse formam *Ap* | formam causam *Lh* | esse in illo homine qui abscidit linguam suam *Ap Ck Er Fb Ge Pb Pn Ps* | Materia est unde aliquid uel in quo formatum sit. Item materia est facultas de arte cuius orationis. Materies uero est artificiorum materia consiliorum. *Ec Gc Ka Lh Ta*.
CRUDELITATIS: suae *Bd* | penae tormenti *Pp*.
UIR SAPIENS: Anaxagoras *Pd* | ille Soranus *Vd* | ille qui linguam abscidit *Er Fb Ka*.
FECIT ESSE UIRTUTIS: dum linguam abscidit *Cg Ck Ge Ps* | abscidit, materiem cruciat in se *Ap*.
FECIT: pro nihilo habuit *Ka* | pro nihilo habens *Ga Na Vh*.
UIRTUTIS: suae *Bd Pq* | materiam *Bd Er Fb Go Ka Ld Pb Pd Pp Pq Ps Px Va Vc* | materia *Fd Vf* | materiem *Ap* | cruciatus materiam *Pn* | uirtutis summae fuit tantae crudelitati se libero animo restitisse, et nullo cruciatu flecti potuisse *Ec Gc Ka*.

9. Quid autem est quod in alium facere quisque possit, quod sustinere ab alio ipse non possit?

QUID: quae res *Pt* | quae res est *Fd Ld Vf* | Nullum inquit malum quis alteri inferre potest, quod et ipse ab alio non possit pati. *Vd*.
EST: consistit *Lh Ta*.
QUOD (1): malum *Ap Er Fb Ka Pb Pn Ps* | contra *Mb* | si comprehensus fuerit *Ap Ck Er Fb Ge Pb Pn Ps*.
ALIUM: ullomodo *Lh Ta* | aliquem *Vd*.
QUOD (2): malum *Ap Ck Ge Ld*.
SUSTINERE: non possit *Ap Pb Pn*.
IPSE: quae facit *Vf* | qui facit *Fd Ld*.
NON POSSIT: nihil *Ap Ck Er Fb Ge Pb Pn Ps*.

10. Busiridem accepimus necare hospites solitum ab Hercule hospite fuisse mactatum.

BUSIRIDEM: rex *Ef Ga Px* | regem *Lh Ta* | regem Egypti *Ka Ld Vd Vf* | rex Egypti *Mb To* | rex fuit Egypti *La* | Egyptius uel rex *Pd* | sacerdos Egiptius *On* | regem Egyptiorum *Eb Ec Ed Gc Pm* | Busiridis rex Egypti *Vh* | Busiris rex Egypti *Ga Na* | Busiridis ho{mini}s *St* | proprium nomen hominis *Kr* | reddit causam *Eb Ec Gc Ka* | MYΘOC *gl.* Fabula *Ka Lh* | Exempli causa isti introducuntur. *Ps* | Exempla ponit ut notior fiat res. *Ap Ck Er Ge Pb Pn Ps* | Egyptiorum rex, cuius meminit Virgilius *Ct* (*Lh*) *Pc Pp Pq Vc* | sacerdos Egyptius, uel rex, cuius meminit Virgilius *Cg* | sacerdos Egyptius, uel rex, cuius meminit Virgilius, consul Romanorum *Ck Ge* | Egyptiorum rex, cuius meminit Virgilius. Qui solitus erat hospites occidere eorumque captare, a quo Hercules hospitio susceptus eum occidit cognitis insidiis. *Pk* | Busiridus rex fuit Egypti qui triduo pastus hospites immolabat. Postea immolatus est ab Hercule. *Ck* (*Er*) *Ge Ps* | Idem Busiridis omnes hospites suos

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604 homine] hominem *Pb*. **605** sit] <sit> \est/ *Ta*. **606** Materies] materia *Ec Gc*. **609** ille[2]] om. *Ka*. **615** potuisse] posse *Ec Gc*. **624** fuerit] fuit *Er*. **641** notior] notiorum *Ge*. | res] rex *Er*. **646** Busiridus] Busiridis *Er Ps*. | hospites] homines *Er*. | Postea] (...)pria *Er*. **647** ab] ad *Er*.

immolabat, sed cum Herculem uellet immolare, ab ipso interfectus est. *Va* | Busiris rex fuit Egypti, qui solitus erat hospites interficere eorumque captare spolia. A quo Hercules susceptus, cum cognouisset eius insidias, occidit eum. De quo Virgilius: aut Euristea durum, aut inlaudati Busiridis aras. Occisis itaque hospitibus ponebat aras, ne uideretur ius hospitii uiolasse, et in necem eorum consensisse, neue alios terreret. (*Af*) *Ap Bc Fd Kc Lc Ld* (*Lh*) *Mj Pb Pn Ps Pt Ta Vd* | Busiris rex fuit Egypti, qui solitus erat hospites interficere eorumque captare spolia. Occisis itaque hospitibus ponebat aras, ne uideretur ius hospitii uiolasse, et in necem eorum consensisse, neue alios terreret. A quo Hercules susceptus, cum cognouisset eius insidias, occidit eum. De quo Virgilius: inlaudati Busiridis iras *Pp* | De hoc quidam iuniorum cecinit. Hospitibus Busiris erat bellator iniquus, occidens omnes hospite qui periit. *Ap Pb Pn*.

ACCEPIMUS (ACCIPIMUS *Ap Bc On To Vb* | < ACCIPIMUS *Mh Vf*): intellegimus *Vf* | cognouimus *Ef Ka Mh Pc* | audimus *Cg* | audiuimus *Bd Mb Mh Va* | nouimus *Bc* | legimus *Ga Lh Na Pb Vd Vh* | sapimus *Fd Ld Pt* | in historiis *Pb* | legimus in scripturis *Eb* | in scripturis cognouimus *Ec Ed Gc Pm* | unum pro omnibus *Ap Ck Ct Er Ge Lh Pn Pq Ps Ta Vc* | approbamus cuius rei ad comparationem *Pd*.

NECARE: occidere *Fd Pt Va Vf* | mactare *Bd* | interficere *Cg Vd*.

HOSPITES: suos *Ap Bd Ck Fb Ge Pb Pn Ps*.

AB HERCULE: postea autem *Ef*.

HOSPITE: quem hospitio suscepit et occidere uoluit *Ec Gc Ka* | quem recipit in hospitium *Ap Ck Fb Ge Pb Pn Ps* | Orosius refert has duas historias. Iste namque solitus recipere hospites et interficere et interfectus est ab Hercule. *Ap Ck Ge Vb*.

MACTATUM: occisum *Cg Fd Ld Pd Ps Pt Vf* | interfectum *Vd Vh* | postea *Eb Ec Gc Ka* | accepimus *Vh*.

11. Regulus plures Poenorum bello captos in uincla coniecerat, sed mox ipse uictorum catenis manus praebuit.

REGULUS: consul *To* | autem *Eb Ec Gc* | Romanus *Ga Ka Na* | proprium nomen *Ed Ef Mf Mh Mj Va Vf Vh* | proprium nomen hominis *Kr* | proprium nomen cuiusdam Romani *Pm* | proprium nomen consulis *Ap Cg Ck Ge Ps* | proprium nomen consulis {Romanorum} *La* | dux Romanorum *Ap Er Fb Mb Ps* | consul Romanorum *Bd* | rex Romanus *Vh* | ille fuit Romanus *Ed* | proprium nomen ducis Romanorum *On* | proprium nomen Attalus adiecta causa dignitas pro eo quod

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650 Virgilius…651 aras] Verg. *Georg.* 3.3

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648 Busiris] busiridis *Lc Mj Pb Pn*; busiridis > busirus *Ap*. **649** fuit] om. *Lh.* | solitus] solutus *Fd*; solitos *Lh.* | hospites] hospites suos *Lc*; homines *Af.* | captare] capere *Ps*. **650** Hercules] hercule *Pt*; hercules hospitio *Af.* | susceptus] susceptus est qui *Ps*; susceptus \est qui/ *Ap*. | cognouisset] cognouisset \ab eo/ *Ap.* | eius] eum *Ps*; om. *Vd*; ei *Ap Pb Pn.* | insidias] insidias preparare sibi *Ps*; insidias \preparari/ *Ap.* | Virgilius] uirgilius ait *Ta*. **651** aut[1]] om. *Pt*; quis aut *Af Fd Lc Ld*. Euristea] hersistea *Kc*; heristea *Fd Lc Ld Ps Ta Vd*; eristea *Ap Mj Pb Pn*; eurithea *Pt*; euristhea *Af*. aut[2]…aras] et cetera *Pt*. | inlaudati] inlaudati nescit *Af Bc Fd Ld Mj*. | inlaudati Busiridis] inlaudatibus iridis *Kc Ps*; inlaudatibus siridis *Ap Pb Pn.* | Busiridis] Busiris *Lh Ta*. | aras] iras *Mj*; aram *Fd Ps.* | Occisis…652 aras] om. *Mj.* | itaque] namque *Ta*; aut *Fd.* | hospitibus] hostibus *Af*. **652** aras] aram *Fd.* | uideretur] underetur *Ap Pb.* | ius] uis *Ap Pb.* | uiolasse] uiolasset *Pt*. consensisse] concessisse *Pt*; sensisse *Fd.* | neue] uel ne *Lc*; ne *Mj*; ne uel *Ld Pt*. | alios] alius *Ap Pb Pn.* **653** terreret] terrerent *Kc*. **668** quem[2]] quae *Ap*. **680** consulis] consulis romanorum *Cg*.

II prosa vi

Regulum principem serpentium occidit *Px* | nomen consulis dux Romanorum *Pb* *Pn* | Romanorum consul cuius meminit M. T. (= Marcus Tullius Cicero) *Ct* (*Lh*) *Pc Pq Vc* | quidam consul Romanorum *Pd* | qui erat consul Romanorum *Go* | Marcus Regulus imperator Romani populi fuit diuque pugnauit contra Poenos ·i· Africos et cepit multos ex eis. Nouissime autem captus est ab illis, qui miserunt eum sub iuramento ad Romanos ob hoc potuissent captiuos recipere, sin autem ut ipse at eos reuerteretur. Qui magis rei publicae quam sibi consulens, noluit ut captiui redderentur, sed reuersus est ad eos. Illi uero miserunt eum in aculeum et ibi propter somnum periit. *Ap Ck Ge Vb* | Regulus iste imperator Romani populi fuit et ipse diu pugnauit contra Poenos ·i· Africanos et cepit multos ex eis. Nouissime autem captus est et missus in aequuleum *Va* | Regulus consul fuit Romanorum qui bello Punicorum captus ab Affricanis uinctus est. Cui cum Romam licentiam uisendi domesticos impetrassent, uinctus Romam uenit atque coram omni senatu. Cum enim uellet uxor eius eum osculari, prohibuit dicens quia nobilis mulier captum amplecti non debet. Quem cum Romani consilio habito redimere uellent, dixit se non debere redimi, quia semel captus est ultra militiam agere non potest, quia Poenis receptus remotis oculorum palpebris, uigilando in carcere interfectus est. Huius etiam Salustius meminit. *Ap Ck Ge* | Regulus iste consul fuit Romanorum, qui multos Afrorum bello cepit ac uinculis tradidit. Hic aliquando contra eos bellum agens captus est, et uinculis mancipatus. Quod Romani non paruipendentes, dederunt obsides, eumque a uinculis soluerunt. Cum autem uenisset in senatum uxorque cum filiis eum osculari uoluissent, respondit non debere captiuum a nobili persona osculari. Deinde cum pretio ipsum redimere uoluissent, summopere interdixit, dicens se nullomodo rei militari digne posse inseruire. Sicque, ut Orosius dicit, redditus est propria uoluntate hostibus et in uincula coniectus, excisis palpebris oculorum somno periit. (*Af*) *Ap Bc Fd Kc Lc* (*Lh*) *Mj Pb Pn Pp Ps Pt Ta* | Romanorum consul, cuius meminit M·T·, qui multos Afrorum bello cepit ac uinculis mancipauit. Qui postea captus ab eis cum eum sui redimere uoluissent, noluit dicens se nullomodo rei militari digne posse inseruire, sicque in uincula coniectus excissis palpebris somno oculorum periit. *Pk* | Regulus fuit consul Romanorum, qui multa mala Afris intulit, et multos eorum bello captos Romam misit captiuos. Tandem captus est ab eis in bello. Illi autem sub optentu pacis remiserunt eum Rome ea ratione, ut eis sua captiuitas redderetur. Ille uero ueniens in senatum obuiam habuit suam uxorem. Quae cum eum osculari uoluisset, ille respondit, non decet te, quae nobilis es matrona, me seruum osculari. Volentibus autem senatoribus suum ei reddere consulatum suamque Afris restituere captiuitatem, ille dissuasit dicens non debere propter se solum tantam

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685 consul] om. *Pq*. **687** diuque] diuique *Ck Vb*. **689** ob] ab *Ck Ge*; (...) *Vb*. **690** at] ait *Ge*. **695** uinctus] unctus *Ge*. **696** uinctus] unctus *Ge*. **698** Romani] roma{m} *Ap*. **700** remotis] mosis *Ck Ge*. **701** Huius…meminit] om. *Ap*. | iste] om. *Bc Lc*; isti *Mj*. **702** Afrorum] africorum *Ap Pb Pn Ps*; affros *Fd Lc Pt*. | ac] a *Af*. | tradidit] mancipauit *Af*. **703** eos] eo *Ap Pb Pn*. | agens] gerens *Mj*. | et] qui *Pt*; et in *Fd*. | mancipatus] traditus ac mancipatus *Mj*; pancipatus *Pt*. **704** Romani] < romum *Lc*; < romanorum *Ap*; romanorum *Pb*. | uinculis] uinculis liberatum *Fd Lc*; uinculis liberum *Pt*. | soluerunt] absoluerunt *Bc*. **705** uxorque…eum] eumque uxor cum filiis *Af*. | cum] eius cum *Lc*; cum uellet simul cum *Bc*. | eum] eumque *Pb*. | osculari] osculare *Kc Pb Pn*; < osculare *Ap*. | uoluissent] om. *Bc*; uoluisset *Lc Ps*; < uoluisset *Af*. | respondit…706 osculari] om. *Lc*. **706** debere] deberi *Mj*. | captiuum] captum *Af*. | a] om. *Lh*. | Deinde…709 periit] om. *Pt*. | cum] cum multo *Lc*. | ipsum] eum *Ps*; ipso *Af*. **707** se] om. *Bc*. **708** inseruire] incumbere *Lc*; seruire *Mj*. | ut] om. *Af*. | Orosius] cirosius *Ps*. | dicit] dixit *Lh*. **709** uincula] uinculis *Lh Ta*. | somno] uigilia *Lc*; summo *Fd*.

hominum multitudinem reddi, qui semel captus, postea non erat militaturus. Sicque Afris redditus est. Illi uero in dolio angustissimo eum posuerunt, clauisque illud undique circumfixerunt, ne inueniret ubi requisceret. Tunc se[c]tas palpebris oculorum uigilando mortuus est. *Vd* | Regulus dux Romanorum CCC captiuorum Cartaginensium cepit, et ipse postea captus est a Lacedemoniis, qui auxilium Cartaginensibus ferebant. Regulum coegerunt iurare ut Roma proficisceretur, et de reddendis captiuis ageret. Iurauit se reuersurum. Iuit autem et ne redderentur captiui suasit. Reuersus hoc cruciatu affectu ·i· resectis palpebris illigatus in machina. Vigilando necatus est, quem Cicero necatum negat supplicio affectum, dicens fortunae tela fuisse non culpae, sed supplicio uim uidelicet esse poena peccati affirmat. *Ec Gc Ka* (*Lh*).

POENORUM: Africanorum *Bd Eb Ec Ed Ef Fb Ga Gc Ka Ld Lh Mb Mf Mh Na Pd Pt Px Va Vb Vf Vh* | Afrorum *Lb Pc Pk Pp Pq Vc* | Africorum *Cg Ct Fd Pm Ta* | Africorum Cartaginensium *Ap Ck Ge Pb Pn Ps* | Poeni Libici Affri *Kr*.

BELLO: in *Bd Ef* | per *Ct Vc* | propter bellum *Ap Ck Ge Pb Pn Ps*.

IN UINCLA: sua et Romanorum *Ap Ck Ge Lh Pb Pn Ps Ta Vc*.

CONIECERAT: imposuerat *Ap Ck Ge Pb Pn Ps* | ligauerat *Cg Fd Ld Pb Vf* | deiecit *Ps* | contrinxerat *Pd* | miserat *Lh Ta* | alligauerat *Ap* | congregauerat *Ct* | conligarat *Ef Ga Ka Na Vh*.

MOX: postea *Bd Mb* | paulo post *Lh Ta* | fabula *Mj*.

IPSE: Regulus *Fd Vf* | comprehensus *Ap Ck Er Fb Ge Ld Pb Pn Ps* | qui palpebris incisis uigilando mortuus est *Pd* | qui abscisis palpebris uigilando periit *On*.

UICTORUM (UINCTORUM *Lh*): uel uictorum *Lh* | uel uinctorum *Eb Ec Gc* | triumphatorum *Ps* | Poenorum *Vd* | uincentium *Lh Ta* | a quibus uictus est *Pp* | illorum qui eum uincerant *Fb* | illorum qui uincerat illum *Er* | qui uincebant eum *Ef*.

MANUS PRAEBUIT: similia sustinuit *Ap Ck Er Fb Ge Pb Pn Ps*.

MANUS: suas *Bd* | ligandas *Ka*.

PRAEBUIT: dedit *Pp* | ostendit *Ct*.

12. Vllamne igitur eius hominis potentiam putas qui quod ipse in alio potest, ne id in se alter ualeat efficere non possit?

VLLAMNE: hyperbaton *Mh* | hypozeuxis *Vh* | aliquam *Cg Ck Eb Ec Fd Gc Ge Ka Lh Pb Ps Px Ta Va Vh* | nonne *Pp*.

-NE: an *Vf Vh*.

EIUS: illius *Lh Pq Ta Vc Vd* | Potest aliquis alteri malum facere, sed alium non potest prohibere quin ei similia faciat. *Ec Gc Ka Lh Mj Pp Px Vh*.

HOMINIS: quicumque est *Eb Ec Gc Ka*.

POTENTIAM: potestatem *Fd Ld Pt Vf*.

PUTAS: esse *Ap Cg Ck Eb Ec Fb Fd Gc Ge Ka Ld Mh Pb Pn Ps Vh*.

QUI: homo *Pp*.

ALIO: homine *Pp*.

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725 cepit] esse coepit *Ec Gc*. **726** iurare] om. *Ec Gc*. | Roma] Romam *Ec Gc*. **727** ageret] om. *Ec Gc*. **728** affectu] om. *Ec Gc*. **729** supplicio] s\ed/ supplicio *Gc*. **730** poena] poenam *Ec Gc*. **731** affirmat] confirmat *Ec Gc*. **734** Africorum] africanorum *Er*. | Cartaginensium] cartaginensis *Ck Ge*; < cartaginensis *Ps*; careagimentium *Er*. **758** alteri] aliquod *Pp*. | sed] quod *Ec Gc Ka Lh*. **759** quin] ne *Mj*. | similia] similia non *Mj*.

POTEST: facere *Ap Ck Ct Eb Ec Ef Er Fb Gc Ge Ka Ld Pb Pc Pn Ps Vh* | efficere *Fd Pd Pt Vf*.
NE ID – UALEAT: simile dum illum habuerit uinctum *Ap Ck Er Ge Pb Pn Ps* | Nulla est, inquit, potentia ei qui hoc facere nequit. *Vd* | Alii inferre malum potes, sed id non potes prohibere quin in te ipsum malum retorqueatur, fortuna sic contingente. *Va*.
NE: quin *Eb Ec Gc Ka* | ut non *Pp Pq* | pro ut *Go* | pro ut non *Ap* | non *Vf*.
ID: ius *Pp* | illud *Vf*.
IN SE («IPSE» *Ef*): aduersum se *Eb Ec Gc Ka* | ipsum *Ef Lh*.
ALTER: ut *Vf*.
UALEAT: possit *Vb* | efficere *Lh Pb Pd* | facere *Fd On Pt Vf Vh*.
EFFICERE: perficere *Fb Mo* | permutare *Pp* | prohibere *Ed Ef* | prouidere *Er Ld* | biwerfan (OHG) *Vh* | bis *Bc* | in alium aliquid *Vf*.
NON POSSIT: illud *Ld* | cum *Ef* | non potest *Vh* | taliter se postea custodire *Ap* | ut eius potentiae aliquid sit *Ec Gc Ka*.

13. Ad haec, si ipsis dignitatibus ac potestatibus inesset aliquid naturalis ac proprii boni, numquam pessimis prouenirent. Neque enim sibi solent aduersa sociari; natura respuit ut contraria quaeque iungantur.

AD HAEC: additur *Eb Ec Fb Gc Lh Mf Mj Pp Px Vh* | adiciendum *Mb* | respondendum *Ap* | adde *St Va* | contra *Cg* | insuper *Eb Ec Ed Ef Fb Fd Ga Gc Ka Ld Na Pm Pt Vf Vh* | contra haec *Bc Ck Ge Ps Vb* | dicendum est *Ld Ps Pt Vf* | possumus dicere *Ap Ck Ct Er Fb Ge Ka Pb Pn Pq Ps Vc* | possimus dicere *Pc* | omnia possumus dicere *Fb* | deinde possumus dicere *Lh Ta* | dicam uel loquar *Pd* | adiungam haec uerba *Bd* | addamus dicendo *On* | adiciendum est hoc *Vd* | Ad ista accedunt etiam quae dicturus es. *Ap Ck Ge Pb Pn Ps*.
DIGNITATIBUS: temporalibus *Ap Er Fb Ka Ld* | fortunae *Pp*.
INESSET ALIQUID NATURALIS: Non est utique in dignitate naturaliter bonum, sed in uirtute. *Ck Ge Ps*.
NATURALIS: boni *Cg* | ingeniti *Vd* | si fortuna esset bona *Fb*.
NUMQUAM PESSIMIS: Numquam et malum possunt coniungi. Sicut nec mors, nec uita, nec lux, nec tenebrae et quaeque contraria sibi. *Af* | Numquam enim bonum et malum possunt coniungi, sicut nec mors, nec uita, nec lux, nec tenebrae. *Ap Bc Kc Lh Mj Mo Pp Ps Ta Va* | quia ipsae dignitates his minime permitterentur *Ta* | quia ipsae dignitates hoc minime permitterent *Ct Lh Pc Pk Pq Vc*.
PESSIMIS: hominibus *Ap Ck Er Fb Ge Ld Pb Pn Pp Ps* | iniquis hominibus *Va*.
PROUENIRENT: acciderent *Ap Ck Er Fb Ge Pb Pn Ps* | contingerent *Vf* | pertinerent *Cg* | seruirent *Cg* | aduenirent *Fd Ld Pt* | permitterent *Lh* | haec *Ps* | dignitates *Ap Eb Ec Gc Ka Lh Pb Vh* | potestates *Ec Gc Ka Lh* | dignitates ac potestates *Vb* | quia bona et mala non possunt simu(l) prouenire *Er* | AYKξECIC *gl.* cumulatio *Ka Lh*.
NEQUE: quae pars Christi ad Belial uel fidelis cum infideli *Fb*.
ADUERSA: dissimilia *Ka* | contraria *Ck Fd Ge Ld Mb Ps Pt Vf* | contraria opposita *Cg* | sed similia *Ga Na Vh* | bonum et malum *Pd* | bona et mala *Eb Ec Fd Gc Ka* | bona et mala quae sunt sibi contraria *Ct Lh Pq* | bona et mala quae sunt sibi

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767 habuerit] habuerat *Ap Pb*. | uinctum] uictum *Er*; cunctum *Pn*. **786** adiciendum] aduciendum *Mb*. **792** accedunt] coniungit *Ps*; accidunt *Ap Pb Pn*. **798** enim] om. *Lh Pp Ta*. **799** sicut] sic *Va*. | nec[1]] et *Lh*. | nec[2]] et *Mj Ta*. | nec[3]] om. *Mj*. | nec[4]] et *Mj Ta*. **802** hominibus[1]] hominis *Er*.

aduersa *Ta* | Non enim dicit de coniunctione aliorum, ut non frigus siccitati et ignis humori participentur, licet sint aduersa, tamen inuicem sibi consentiunt, nutu dei dispensante hoc. Sed iungit hoc in loco dialectica, ubi sunt sententiae contrariae et sibi cohereri non possunt. Similiter res temporales non sociantur bonis, quia malae sunt hominum concupiscentiae. Sed quia homines illis mancipantur, dignum est ut coniugium sortiantur, quia mala non solent aduersari malis, sed bona malis, neque solent enim sibi aduersa sociari. Verbi gratia: si particeps fuerit ignis cum aqua aut aqua cum igne, cui fuerit maior potestas, et coadunatio rei suum euindicabit et superabit socium. *Ap Ck Er Ge Pb Pn Ps Va* | Illa quae sibi sunt contraria sc· bona et mala nullomodo sociantur secum. *Ap* (2x) *Ck Er Ge Pb Pn Ps* (2x).
SOCIARI: adiungi *Ld Pt Vf* | adiungi sibi *Vd*.
NATURA: humana *Ap Ck Er Fb Ge Ld Pb Pc Pn Ps* | rerum *Pq*.
RESPUIT: contemnit *Ap Cg Ck Ge Pb Ps* | negat *Cg* | denegat *Ap Er Fb Mo Pb Pn Ps* | euitat *Pp Px Ta Vh*(2x) | uitauit *Eb Fd Ka Lh* | contradicit *Mb Vd* | abicit *Pd* | renuit *Ef*.
UT CONTRARIA: uniuersa *Ap Ck Er Ge Ka Pb Pn Ps* | malum bono *Lb* | bonum et malum *Lh Ta* | ignis et aqua *Eb Ec Gc Ka* | ut ignis terra et aqua *Pd* | nec malum bono, nec bonum malo *Fd Pt* | nec bonum malo, nec malum bono *Ld Vf* | Dialecticam tangit hic. *Vd*.
QUAEQUE: uniuersa *Fb* | simul *Ld* | inuicem *Ef Vd*.
IUNGANTUR: simul *Ap Ck Er Fb Ge Pb Pn Ps* | accumulentur *Eb Ec Gc* | Non de coniunctione loquitur elementorum. *Pc Pk* | Argumentatur quod per se uel dignitas uel potentia non sint bona, sed pro qualitate utentium uel bona uel mala iudicentur. *Ap Ck* (*Er*) *Ge Pb Pn Ps* | Non loquitur de coniunctione elementorum, ubi contraria sibi haerent, calida frigidis, sicca humidis, sed secundum dialecticam, ubi contraria non haerent. *Af Ap Bc Ct Fd Kc Lc Lh Mj Pp Pq Ps Ta Va Vc* | AΔINATO *gl.* impossibile *Ka Lh*.

14. Ita cum pessimos plerumque dignitatibus fungi dubium non sit, illud etiam liquet natura sui bona non esse quae se pessimis haerere patiantur.

ITA: ideo *Ap Cg Ck Ge* | sic manifestum est *Pd* | hac ratione *Ps*.
PESSIMOS: homines *Pb Vb* | pessimi saepe omni copia abundant *Ap Cg Ck Ct Ge Lh Mj Pb Pc Pk Pn Pq Ps Ta* (*Vc*) | Saepe pessimi omni capacitate abundant. Sed tamen inde non erunt meliorati, et etiam unde apparet quod fortunatae diuitiae in se nihil naturalis continent boni. *Ec Gc Ka Lh*.

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811 Non…816 malis[2]] om. *Er.* | siccitati] siccitate *Ps.* | et ignis] indignis *Ap.* **812** licet] licet enim *Va.* | consentiunt] sentiunt *Va.* **813** dialectica] dialectico *Ap Pb Pn.* **814** cohereri…possunt] non coherentes *Va.* | non[1]] in *Ap.* | temporales] > temporalis *Ps*; temporalis *Ck Ge*. **815** hominum] hominis *Ap.* **816** neque] nequeue *Ck Ge.* **817** Verbi] uerba *Ap.* | particeps] participes *Ap.* **818** cui] cum *Ck Ge Ps.* | euindicabit] indicabit *Er.* **820** secum] om. *Er.* **828** bono[1]] bono \est/ *Pt.* **832** Argumentatur quod] argumenta *Ge.* | per se] ipse *Pb.* | uel] non *Er.* **833** iudicentur] om. *Er.* **834** Non] non id *Pq.* | loquitur] loquor *Ap Ps*; loquetur *Fd.* | de coniunctione] dicit iunctione *Fd.* | coniunctione elementorum] elementis *Va.* **835** calida frigidis] calida frigidis, frigida calidis *Va.* | sicca humidis] siccis humida *Mj;* sicca humidis, humida siccis *Va.*. | sed] et *Af.* **836** contraria] om. *Mj.* | non] sibi *Ta*; sibi non *Af.* **844** pessimi] quia pessimi *Cg.* | omni] omnia *Ap Pb.* | abundant] abundaret *Ck Ge.* **845** omni] in omni *Ec Gc.* | abundant] abundabant *Ec*; < abundabant *Gc.* **846** et] uerum *Ec Gc*; om. *Lh.* | unde] inde *Ec Gc Lh.* fortunatae] fortunates *Ka Lh.* **847** continent] continet *Ka Lh.*

II prosa vi

PLERUMQUE: frequenter *Ap Ck Ge Lh Ps* | saepe *Cg* | persaepe *Eb Lh*.
DIGNITATIBUS FUNGI: administrare dignitates *Mb*.
FUNGI: frui *Vf* | uti *Eb Ef Ka Lb Ld* | ordinari uel constitui *Ta* | ordinari et constitui *Lh* | sublimari *Va* | Functus dicitur qui officium debitum complet. *Er Fb Mo* | Fungi est officium administrare, defungi ab oficio cessare. *Vd* | Functus dicitur qui officium debitum complet, defunctus qui habet totum expletum tempus suae functionis. *Ap Ck Ge Pb Pn Ps* | Si per se esset bona saecularis dignitas, numquam malos reciperet sed bonos. Ideo recipit malos, quia per se non bona est, ideo si dignitas natura bona fuisset, tunc boni soli habuissent. *Ap Ck Ge Ps*.
LIQUET: patet *Ap Cg Ck Ct Fb Ge Lh Pn Pq Ps Ta* | ostendit *Ps* | apparet *Ap Fd Pt* | apertum est *Ld* | manifestum est *Ap Bc Ck Ed Ge Pb Pm* | apertum, manifestum est *Pp* | apparet ·i· per suam naturam *Vf* | apertum est dignitates et potestates proprie naturam non esse *Ec Gc Ka Lh Va*.
NATURA: in *Ck Eb Ed Ef Fb Ge Lh Pb Pc Pm Pn Pq Ps* | per *Bd* | propria *Vh* | per naturam *Ap* | per naturam suam *Er Fd Ld Pc* | in sua natura *Ga Ka Na Vh*.
BONA: accusatiuus *Ap Ck Ge Ps* | fortunam *Pp* | dignitates *Ap Pt* | dignitates bonas *Lh* | illas dignitates *Er* | illas dignitates bonas *Pc* | neutraliter dicit ·i· bonas dignitates *Af Bc Fb Fd Kc Mj Pp Ps Ta Vf* | neutraliter dicit ·i· bona sc· ea dignitates *Vd* | dignitates bonas non esse naturaliter *Eb Ka*.
QUAE: dignitates *Lb Vh* | se *Cg* | bona *Er Ld Pt Px Vf* | ea *Ld* | illa *Pq*.
PESSIMIS: hominibus *Ap Ck Er Ge Pb Pc Pn Pp Ps Vh* | diuitiis honoribus *Lh*.
HAERERE: coniungi *Cg Ck Ge Lh Ta* | adiungi *Ap Ld Pt Vd* | coniungere *Pp* | iungi *On*.
PATIANTUR: sustinent *Ap Ck Er Fb Ge Pb Pn Ps* | sustineant *Ld* | permittantur *Pp* | sinuntur *Lh Ta* | consentiant *Eb Ec Ef Ga Gc Na* | consentiunt *Vh* | Bonum enim et malum contraria sibi sunt. Si ergo dignitates naturaliter bonae essent malis utique non cohererent. *Vd* (2x).

15. Quod quidem de cunctis fortunae muneribus dignius existimari potest, quae ad improbissimum quemque uberiora perueniunt.

QUOD: quod praedixi *Ap Pb Pn* | non esse bona sui natura *Pp* | ut naturaliter non sint ista bona *Fb Fd Ld Vf* | quod non sint naturalia bona *Ps* | quod in natura sui bona non sunt *Ed Pm* | quod in natura sui bona non sint ulla fortunae munera est a contrario *Ec Gc Ka* | quia uidelicet naturaliter bona non sunt ea quae semper crebrius malis contingant raro bonis *Vd* | quod naturaliter non sunt bona *Ap Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Ta Vc*.
CUNCTIS: honoribus *Mj* | diuitiis *Ct Lh Ta Va* | bonis temporalibus *Ap Ck Ge Pb Pn Ps* | omnibus temporalibus bonis *Fb* | omnibus diuitiis *Vc* | de omnibus diuitiis *Pc Pk Pq Px Vh* | de bonis temporalibus *Er*.
MUNERIBUS: dignitatibus *Ck Ge Ps Vh* | honoribus *Vh* | uitiis *Eb Ec Gc Lh* | diuitiis *Pd Pp* | bonis *Ld* | donis *Pp* | maiora praemia *Mb* | dignitatibus ac diuitiis *Cg* | sufficientia potentia claritudine uoluptate *Mf* | ut est pulchritudo, diuitiae,

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852 qui…853 officium] ficium *Ge*. **853** qui] q{uae} *Pb*. | suae] siue *Ap Pb*. **855** est] om. *Ge Ps*; \est/ *Ap*; «...» *Ck*. **856** soli] om. *Ps*. **859** et potestates] om. *Va*. **860** naturam] naturae *Ec Gc*. **864** neutraliter] naturaliter *Kc*. | bonas[2]] om. *Fd Mj Pp Vf*. **866** naturaliter] naturales *Eb*. **880** ut] om. *Fb*. **881** sint[1]] sunt *Ld*. **882** est] hoc est *Ec Gc*. **884** non] nisi *Vc*. | sunt] sint *Ap Ck Er Ge Lh Pb Pn Pq Ps*. **891** ut est] ·i· *Ps*; de cunctis dicit ut est *Ap*. | diuitiae] sunt *Vf*; om. *Ld*.

dignitates, quae non sunt bona, sed quoddam medium habent inter bonum et malum *Af Ap Bc Kc Ld Lh Mj Pp Ps Ta Vf* | Munera fortunae sunt diuitiae, honores et gloria huius saeculi. Pulchritudo etiam et fortitudo corporis, dum adsunt, pulchrum uel fortem reddunt hominem. Possunt tamen infirmitate corporis. Dignitas uero qui ea utitur recedere dignum facit. *Vd* | Excipit haec quodammodo a muneribus fortunae, quia non sic fortitudo et uelocitas dicuntur, quomodo dignitas et potentia. Illa enim in se cui adherent, nihil operantur. Sed fortitudo cui accedit fortem facit, uel etiam hoc fortitudo animae accipiendum est. Qua quis prospera non habet aduersa aequanimiter tolerat. Hoc autem de dignitate dici non potest, nec de potestate terrena. Neque enim dignitas dignum facit, cui adheret, quia uidelicet improprie dignitas uocatur. Ille quoque, qui his potestatibus utitur, potens dicitur cum non sit. Neque enim potest corporis uoluptatibus imperare. Et quia non uere est potestas, ideo potestatem non facit. Alio modo potest autem et de fortitudine corporis accipi quod uidelicet dum quis fortitudinem habeat secum nemo dubitet eum esse fortem. Hoc autem ad tempus potest, sed corporis facile imbecillitate transire. *Vd*.

DIGNIUS: melius *Ap Ck Fd Ge Ld Mj Pb Pn Ps Pt Vf* | apertius *Pp* | rationabilius *Pd* | aequius *Lh Ta* | pro digne *Bd Vd* | conueniens *Ef* | certius *Ga Ka Na Vh* | quam de sola substantia *Ct* | quam de sola potentia *Er Fb Lh Pq Vc* | quam de sola dignitate *Eb Ec Gc Ka*.

EXISTIMARI: quam ut laudentur *Lh*.

QUAE AD IMPROBISSIMUM: munera *Ap Bd Ck Er Ge Pb Pd Pn Pp Ps Pt* | munera fortunae *Fb Fd Ld Vd Vf* | sunt munera *Vb* | ea non esse boni *Lb*.

IMPROBISSIMUM (IMPROBISSIMUS *Mo*): impium *Pd* | pessimum *Ef Pp Vd* | indignissimum *Cg* | iniquissimum *Va* | impiissimum *Mo* | pessimum, malum, crudelem *Fb Mo*.

QUEMQUE: unumquemque *Pb* | unum *Ef*.

UBERIORA: copiosiora *Ap Cg Ck Ge Ka Lh Pc Pd Pp Ps Px Va Vh* | cariora *Fb Mo* | largiora *Fd Ld Lh Pt Ta Vf* | abundantiora *Ed Ga Na Pm Pp Vd Vh* | frequentia *Lh* | copiosiora, quia saepe pessimi omni copia abundant *Mf* | saepe pessimi omni copia abundant *Px Vh* | quam ad probum *Eb Ec Gc* | quam ad bonos *Vh* | quam ad iustum *Ap Ck Er Fb Ge Pb Pn Ps*.

16. De quibus illud etiam considerandum puto quod nemo dubitat esse fortem cui fortitudinem inesse conspexerit et cuicumque uelocitas adest manifestum est esse uelocem;

DE QUIBUS: contrariis *La* | sicut *Mj* | muneribus *Bd Cg Ck Ct Fb Fd Ge Ld Pb Pd Pn Pp Pq Pt Vc Vf* | rebus *On* | muneribus fortunae *Ap Lh Ps Ta Vh* | quia ita est quemadmodum ex aliis *Er* | dignitatibus uel potestatibus *Eb Ec Gc* | dignitatibus potestatibus *Fd Lh* | quae sibi conueniunt, ut mala malis, bona bonis, et quae sibi contraria sunt et sibi inherere non possunt. Etiam propria accidentia considerare possumus, quae insita sunt unicuique, quod nomen ab ipsis rebus protrahunt, ut fortis a fortitudine, uelox a uelocitate. *Ap Ck Ge Pb Pn Ps Va* | quae sibi conueniunt ut mala malis bon(a) bonis et quae sibi contra(ria) sunt et sibi inherere non possunt *Er* | in hoc potest melius cognosci ut supra dixi *Ed*.

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892 dignitates] et dignitates huius saeculi *Ld*. | bona] bonae *Ld Vf*. | sed] si *Mj*. | quoddam] quiddam *Ap Bc*. | bonum] modum *Ld*. **893** malum] malum ut episcopatus *Vf*; malum et inter profanum et impium *Af*. **900** habet] habut *Vd*. **935** protrahunt] trahunt *Va*.

II prosa vi

ILLUD ETIAM: argumentum *Pq*.
CONSIDERANDUM: esse *Fb* | diligenter *Eb Ka* | ut ex hoc comprobetur utrum illa naturaliter bona sint an non, comparatio est *Ec Gc Ka*.
PUTO: exemplum *Fb* | in exemplo *Er* | ΥΠΟΔΕΙΓΜΑ *gl.* exemplabile *Ka Lh Mh Pp Pt*.
ESSE: aliquem *Vf*.
FORTEM: hominem *Ct*.
CUI: homini *Fb* | nisi *Ap*.
FORTITUDINEM: uirtutem *Fd Ld Pt Vf* | Fortis naturaliter habet fortitudinem, et musicus musicam, et uelox uelocitatem, et haec quidem naturaliter, quia nec ipsa dignitas naturale bonum est, quae improbissimis contra naturam prouenit, et quae semper mutabilis est. Sic de cunctis fortunae muneribus intellege. *Ec Gc Ka*.
CONSPEXERIT: formaliter *Ld*.
CUICUMQUE: homini *Fb* | currenti *Ap Ck Ge Pn Ps* | currendi *Er Fb Ka Ld* | currere *Ps*.
UELOCITAS: celeritas *Vd*.
ADEST (INEST *Go*): uel ad- *Go*.
UELOCEM: illum hominem *Fb*.

17. sic musica quidem musicos, medicina medicos, rhetorica rhetores facit: agit enim cuiusque rei natura quod proprium est nec contrariarum rerum miscetur effectibus et ultro quae sunt aduersa depellit.

SIC: facit *Ap Ck Ge Ps*.
MUSICA: ars *Ap Ck Er Fb Ge Mh Pn Pp Ps* | Sic dignitas saeculi, si bona esset, naturaliter bonos faceret. *Ap Bc Ck Ct Ge Lh Pb Pn Pq Ps Vc* | Dat comparationem ex musica et medicina, quod naturae suas proprietates teneant, faciendo quidem musica musicum, medicina medicum. Ita ergo opes auaritiam non extinguunt, nec potens libidini deditus se ipsum possidere poterit, nec improbus per dignitatem fit dignus. (*Af*) *Ap Bc* (*Fd*) *Kc Lc Ld Lh Mj Pp Ps* (*Pt*) *St Ta* | Sapientia non facit stultum, quia stultitia contraria est sapientiae. Sic fortitudo non facit infirmum, uelocitas non facit pigrum, et cetera *Lh Ta* | quidem ad animam pertinet, quia in anima percipitur *Vd*.
MUSICOS: homines *Ct Fb* | facit *Cg*.
MEDICINA: facit *Ap Cg Ck Ge Ps*.
MEDICOS: homines *Fb*.
RHETORES: homines *Fb* | bonos faciunt *Ap* | non sic dignitates faciunt *Vd* | sic dignitas malos facit *Va* | sic bonae res *Ap*.

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940 ex] om. *Ec Gc*. **942** exemplabile] exemplum *Pp Pt*. **950** intellege] intellegi *Ka*. **964** Sic] ita *Bc*. | si] om. *Bc*. **965** Dat] om. *Lc Ld*. | Dat comparationem] comparatio *Lc Ld*. **966** ex] de *Bc St*. | naturae] natura *Ap*. | suas] suae *St*. | proprietates] proprias *Lh*. | faciendo] faciente *Ta*; om. *St*. | quidem] quod est *Ap Ps*; om. *St*; quidam *Ld*; quidam aliquid ·i· *Kc*; quidem \aliquid ·i· / *Mj*. **967** musica] nam musica *St*. | medicina] et medicina *St*. | medicum] medicum facit *St*. | Ita ergo] non autem *St*. | non] om. *St*. **968** potens] impotens *Lc*; < potans *Ap*; paten(...) *Ld*. | libidini] libidini dedini(!) *Af*. | possidere] possidebit *St*; frenare *Af*. | poterit] om. *St*. | nec] ne *Af*. | nec… 969 dignus] om. *Lh*. | improbus] improbus efficiar *Ps*. | per dignitatem] pro dignitate *Pt*. | fit] sit *Mj*. **969** dignus] probus *St*; dign{um} *Fd*. **971** et cetera] om. *Ta*.

II prosa vi

AGIT – PROPRIUM EST: Si bona est bonum operatur, si mala malum. *Af Ap* (2x) *Bc Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta Vc Vd Vf* | quod ad se pertinet *Cg Ck Ge* | illi agere sicut homini ridere *Va* | Verbi gratia: mel dulce est non operatur in contrarium ·i· non facit amaritudinem, sed quod proprium est ei ·i· dulcedinem. Quia enim dulce est cuicumque rei inhaeserit dulcem facit. *Vd* | Beatus Gregorius dicit: si uere, fratres, diuites esse cupitis, ueras diuitias amate. Si culmen ueri honoris quaeritis, in caelesti curia adscribi festinate. *Vd*.

AGIT: hoc *Fb* | opera *Er* | operatur *Af Ap* (2x) *Bc Cg Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vd Vf* | exprimit *Ps* | facit *Vh* | explet *Ap Cg Ck Ge Pb Pn*.

CUIUSQUE: uniuscuiusque *Fb Vd* | -cumque *Va*.

NATURA: a causa *Ck* | unde apparet in potestate uel dignitate saeculari nihil esse proprie boni *Ec Gc Ka Lh*.

PROPRIUM EST: ei *Ld Pp Vd Vf*.

CONTRARIARUM RERUM: non in contrarium operatur *Vd* | Sic etiam si dignitas naturalis esset, contrariis rebus ·i· improbis non misceretur. *Ec Gc Ka*.

MISCETUR: illa *Ps* | natura *Pp Vh* | naturae *Pt* | ipsa natura *Er Fb* | natura rei *Fd Ld Vf* | confunditur *Lh Ta* | iungitur *Eb Ec Gc Vd* | quia si aliqua res non mutauerit se dum bonum esse uidetur, non permiscitur ipsa natura *Ap* | quia si ipsa res non mutauerit se, dum bona esse uidetur, non permiscetur malis operibus. Scilicet uelocitas non permiscetur tarditati, nec rethorica insipientiae. *Ap Ck Ge Pb Pn Ps* | uelocitas non miscetur tarditati *Cg Fb* | uelocitas tarditati *Va* | uelocitas sc· non miscetur tarditati et rethorica insipiente *Er* | uidelicet uelocitas non miscetur tarditati nec medicina dolori *Pc Pk Pq Vc* | uidelicet uelocitas et non miscetur tarditati, nec medicina dolori. Ergo opes non sunt summum bonum. *Lh* | quia mala non miscentur bonis operibus *Fb* | quia mala non possunt permisceri bonis operibus *Er*.

EFFECTIBUS: perfectionibus *Ap Cg Ck Ct Fb Ge Lh Pb Pc Pk Pn Pp Ps Ta Vc* | operibus *Ap Bd Ck Ef Ge Pd Vd* | operationibus *Fd Ld Pt Vf* | officiis *Lh Ta* | datiuus *Ps* | coniunctionibus *Pq* | finibus quae sibi sunt contraria ut forti{tudo) debilitas (?) *Mb*.

ET (> SED *Ed*): sed *Vh*.

ULTRO: sponte *Bd Cg Fd Pp Ps Va Vd Vf* | longe *Ap Ck Ct Eb Ec Fb Gc Ge Ka Lh Mh Pb Pc Pk Pn Pq Ps Px Ta Vc* | sponte et non recipit *Ga Na Vh* | sponte non recipit *Ka* | insuper *Ap Bd Ck Fb Ge Pb Pn Ps*.

QUAE: ea *Pd*.

ADUERSA DEPELLIT: sicut uelocitas tarditatem *Va* | uelocitas tarditatem, medicina dolorem *Pp Vf* | ut uelocitas tarditatem et medicina dolorem *Ec Gc Ka Ld Lh Mf Mj* (*Vh*) | Si bonum fit quid depellit nisi malum, si malum sit depellit bonum quia contraria sibi sunt. *Ap Ck Ge Ps* | Ideo per hoc ostenditur, quia dignitas et potestas huius saeculi mobilis et instabilis est. Nam si bonus eam habet, bona quidem non per se, sed per deum et bonitatem ab ea utentis. Si autem malus eam habet, mala per malitiam ab ea utentis et diabolum. *Ap Ck Ge Ps*.

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978 bona] bonum *Vd.* | bonum] bona *Ct.* | operatur] operantur *Kc*; om. *Mj Pt Vf.* | mala] om. *Kc.* | malum] in malum *Pq.* **992** dignitas] dignitas uel potestas *Ec Gc.* **993** misceretur] misceretur hominibus *Ec Gc.* **996** ipsa[2]] ipse *Ps.* **997** permiscetur] miscetur *Ap Pb Pn.* **998** nec] similiter nec *Ps.* **1001** tarditati] tarditatique *Vc.* **1015** ut] sicut *Mf Vh*; om. *Ld*; si *Ec Gc Ka Lh.* et] om. *Ec Gc Ld.* | dolorem[2]] dolorem expellit *Ka Lh*; quoque dolorem expellit *Ec Gc.* **1017** et potestas] om. *Ap.* **1018** huius] habes *Ck Ge Ps.* | mobilis] mobiles *Ps.* **1019** ea] eo *Ap.* | mala] mala et *Ps.* **1020** diabolum] di *Ck Ge*.

II prosa vi

ADUERSA: contraria *Lh Ta* | illa natura *Er* | opposita *Cg* | sibi *Pb Vd*.
DEPELLIT: illa *Ps* | natura *Bd Ec Ga Gc Lh Na* | ipsa natura *Ta* | deicit *Vd* | longe a se *Vh* | ΦΥCIKA *gl.* ·i· natura *Ka Lh*.

18. Atqui nec opes inexpletam restinguere auaritiam queunt, nec potestas sui compotem fecerit quem uitiosae libidines insolubilibus adstrictum retinent catenis, et collata improbis dignitas non modo non efficit dignos sed prodit potius et ostentat indignos.

ATQUI: certe *Ap Cg Ck Eb Ec Fb Gc Ge Ka Ld Lh Pb Pn Ps Ta To Vd* | Haec sententia usque ad finem tendit diuitiae. Quasi dicat, quid tantum delectat diuitias habere cum malitiam ·i· auaritiam improbissimorum, quibus praecipue adherent non possint compescere. Sed magis augeant, nec potentia illorum ualeat eos uitiis astrictos absoluere, nec collata dignitas illos reddat dignos, sed magis indignos. *Ec Gc Ka*.
OPES: temporales *Ap Ck Er Fb Ge Ld Pb Pn Ps Va* | diuitiae *Fd Ld Pt Vd Vf* | substantiae *Ef* | ergo non sunt bonae *Pd*.
INEXPLETAM: insatiabilem *Ap Cg Ck Ct Fb Fd Ge Ld Lh Mb Pb Pn Pp Pq Ps Pt Ta Va Vc Vf* | inexplebilem *Ed Ef Vh* | mobile pro fixo *Ef* | quae numquam potest impleri *Vd*.
RESTINGUERE (RESTRINGERE *Vd*): extinguere *Cg* | Ergo opes ·i· malae uoluntates non sunt summum bonum. *Pp* | Ergo opes non sunt summum bonum. *Pk Pq Vc* | ergo opes non sunt summum bonum. quia huc illucque ducuntur non manentes in se *Pc*.
QUEUNT (> QUEANT *Eb*): queant *Ed* | possunt *Vd*.
POTESTAS SUI: terrena *Vd* | dominatio opum *Va* | dominatio suarum operum *Pb Pn* | dominatio suarum opum *Ap Ck Er Ge Ps* | ipsa dominatio suarum opum *Fb Ld*.
COMPOTEM: possessorem *Ps To Vb* | potentem *Ap Bd Ck Ec Ed Ga Gc Ge* (2x) *Ka Lb Mh Na Pm Vh* | ademptorem *Vd* | aliquem *Vh* | stabilem *Ap Ck Ge Pn Ps Vc* | sufficientem *Pp* | possidentem *Ap Ck Ge* | uoti effectorem *Ec Gc Mj Pd Pp Pt* | s[u]i uoti assecutorem et effectorem *Pd* | effectorem sui uoti *Eb Ld Lh Mo Pk Vc Vf* | sui uoti effecto(rem) uel potentem *Vh* | executorem uoti *Va* | dominatorem propositi *Ap* | effectorem uoluntatis *Cg* | effectorem suae uoluntati *Bd* | ut sui et habent potestatem *Mb* | propositi sui exsecutorem, ut possit quod debet uelle *Ap Ck Er Ge Pb Pn Ps* | quia huc illucque ducitur, non manens in se fundatus (*Cg*) *Pk Vc* | stabilem, quia huc illuc ducitur *Ct Mo Pq Ta* | illum ·i· hominem *Ct* | sui uoti effectorem in se effundatur *Ta* | stabilem, quia huc illucque ducitur et manens in se fundatus uel uoti sui effector *Lh* | Quomodo habet potestatem super alios, qui non habet in semetipsum? *Ap Ck Ge*.
FECERIT: pro facit *Er Fb* | mahhon (OHG) *Mh* | illum *Va Vd* | illis dico *Vh* | facere poterunt *Bc* | facere poterit *Ed Ef*.
QUEM: hominem *Fb* | quemlibet *Pp* | illum *Ap Pc* | potentum *To*.
UITIOSAE LIBIDINES: quicquid male libet *Cg* | malae uoluntates et malae cupiditates *Fb* | malae uoluntates *Af Bc Ct Fd Kc Ld Lh Pc Pk Pp Ps Vc Vd Vf* | male uolentes *Ta* | malae uoluptates *Ap Pq*.

1023 natura] naturalis *Lh*. **1032** diuitiae] diuitiarum *Ec Gc*. **1035** nec] ne *Ka*. | collata] collocata *Ec*; < collocata *Gc*. **1037** temporales] temporalis *Er*. **1039** insatiabilem] insanabilem *Pq*. **1043** non[2]] et *Vc*. **1048** dominatio suarum[1]] dominatium sactum *Er*. | suarum[2]] suorum *Ld*. **1055** exsecutorem] exsecutiem *Er*. | ut…uelle] om. *Er*. **1057** huc illuc] illuc et huc *Pq*.

UITIOSAE: corruptae *Ap Ck Er Ge Pb Ps* | correptae *Pn*.
LIBIDINES: cupidines *Mj* | uoluptates *Pt* | cupiditates *Lh Va* | hic uoluptates *Bc* | cupiditates uel desideria *Px* | cupiditates terrenae *Eb Ec Gc Ka* | quicquid libet *Ct Lh Pc Pk Vc*.
INSOLUBILIBUS: inextricabilibus *Er Fb Ld Va* | firmis *Ge* | quae solui non possunt *Vd*.
ADSTRICTUM: deuinctum *Fb* | deuictum *Ap Er Ld Pc* | uinctum *Va Vd*.
CATENIS: Catena dicitur eo quod capiat et teneat. *Vd.*
COLLATA (COLLECATA *Fd*): uel collata *Fd* | tributa *Ap Ck Er Fb Ge Mo Pb Pc Pn Ps* | attributa *Cg Vd* | a confero *Vb* | concessa *Fd Vf* | data *Ct Fb Mj Mo Pp* | concessa, donata *Ld* | Non enim ille uere potens est qui ardorem libidinis in se refrenare non potest. *Vd* | Si enim priuatus quis uiueret absque onere dignitatis, pauci eius malitiam agnoscerent, quia non sic libere eam posset exercere sine dignitate. *Vd*.
IMPROBIS: hominibus *Fb* | malis *Cg Va* | crudelibus *Vd.*
DIGNITAS: opum *Ap Pp Va*.
NON MODO: non solum *Er Fb Px Va Vb Vd* | non solummodo *Ld Pd Pq Ta Vf.*
MODO: solum *Cg Mj Na Vh* | solummodo *Ap Ck Ct Ge Lh Pb Pn Ps Pt Vc* | tantummodo *Ap Eb Ec Ed Ef Gc Ka Pm*.
NON EFFICIT: sed non et hoc facit *Ef* | sed facit ipsos improbos *Va*.
EFFICIT: facit *Ld Pt Vd* | peragit *Vf* | homines *Ct* | malos *Ef* | ipsos cum improbos *Ck Ge Ps* | ipsos improbos *Ap Er Ld Pb Pn* | illos improbos homines *Fb.*
DIGNOS: dignitatibus *Vh*.
PRODIT: manifestat *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt Vd Vf* | ostendit *Eb Ec Gc Ka Lh Px Ta Va Vh* | illa *Ps* | Improbi quanto ditiores sunt, tanto potius in malo diffamantur, ius malitiae suae, tunc magis quam antea exercere ualentes. *Ec Gc Ka*.
OSTENTAT: publicat *Er Fb* | demonstrat *On Pb* | frequenter prodit *Ta* | frequenter ostendit *Eb Ec Gc Lh Va*.
INDIGNOS: esse *Ap Ck Er Ge Ld Pb Pn Pp Ps Vd* | illos esse *Bd* | ipsos improbos *Er Ld* | ipsos homines esse improbos *Fb* | Accedit autem dignitatis auctoritas et sic quod uult absque aliqua retractione facit, eo quod fit ut ex appositione dignitatis deterior efficiatur. *Vd*.

19. Cur ita prouenit? Gaudetis enim res sese aliter habentes falsis compellare nominibus, quae facile ipsarum rerum redarguuntur effectu; itaque nec illae diuitiae nec illa potentia nec haec dignitas iure appellari potest.

CUR ITA PROUENIT: ΕΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh Mh* | Quare improbis datur dignitas? *Ap Er Fb Ld Pb* | ut sic monstrarentur indigni *Cg Ck Ge Ps* | ideo quia prouenit *Ap* | ut sic manifestetur turpitudo *Lh Ta*.
CUR: quare *Vd* | ut copia habendi non possit fugare auaritia, quae supradixi *Ap Pb* | Quare improbis datur dignitas ·i· ut copia habendi non possit fugare auaritiam, quae supradixi. *Ap Ck Ge Pn Ps Va*.
PROUENIT: contingit *Eb Ec Gc Ka Vd Vf* | euenit *Fd Ld Pt* | placet *Px* | fit *Va* | dignitas *Pc*.
GAUDETIS (GAUDENT *St*): quia *Ct Eb Ec Er Fb Gc* | quoniam *Ef* | placet *Mj Pp Vh* | placet uobis *Ap Cg Lh Ta* | placet nobis *Ck Ge Ps* | homines *St* | uos homines *Va*.

1092 ius] atque ius *Ec Gc.*

II prosa vi

RES: dignitates *Pt* | dignitates et potestates *Fd Ld Pp* | dignitatem et potestatem *Mj* | potestatem nominantes, quae non est *Ga Ka Na Px Vh* | ideo aliter se habentes, quia non sunt illae tales quemadmodum uos dicitis et quales eas uos appellatis, dicentes bonum malum et malum bonum ponentes, et cetera *Ap Ck Ct Ge Pb Pn Ps Va* | Dignitas et potestas huius saeculi et diuitiae falsis nominentur nominibus, quia non uera dignitas et potestas nominanda est saecularis, sed falsa. Aliter quam uos nominatis ·i· redarguntur ·i· ut non recte nominentur effectu ·i· quia aliud efficiunt ·i· non permanent, quia uera diuitiae et potestates et dignitates non sunt (*Ap*) *Ck Ge Ps*.

ALITER: econtra *Cg* | quam sint *Px* | quam uocatis *Vh* | quam uos iudicatis *Ct Er Fb* | dignitates et potestates ·i· mala dicitis esse bona *Vf* | quae malae sunt dicentes bonas esse *Pp* | quae aliud sunt quam uos eas uocetis *Vd*.

HABENTES: existentes *Mb*.

FALSIS: nominibus *Ap* | malis *Pt* | ut dicatis bona et nobilia huius dignitatis accidentia *Cg Pc Pk Pp* | ut dicatis bona et nobilia huius dignitatis accidentia, quae sunt mala et inutilia *Ap Ck Ct Ge Lh Pb Pn Pq Ps Ta* (*Vc*) | ut dicatis diuitias esse, quae non sunt diuitiae et bonum esse, quod malum est *Vb* | ut dicatis diuitias, quae non sunt diuitiae et bonum esse, quod non est bonum, et largum esse, quod est auarum, et castum esse quod est luxuriosum *Va*.

COMPELLARE: appellare *Ap Ck Ct Ef Fb Ge Lh Mo Pb Pc Pm Pn Ps Va Vd Vh* | nominare *Bd Cg Eb Ec Gc Ka La Lh Ta Vb* | uocare *Bc Er Lh Pp Pq Ta Vc* | ut dicatis bona *Pd* | quia mala dicitis esse bona *Fd Ld* | Vocatis bona haec, cum sint impedimenta. *On*.

NOMINIBUS: quia ex effectu ·i· operatione ipsius rei probatur quo res quaeque uocanda sit nomine *Vd*.

QUAE FACILE IPSARUM RERUM: uidelicet ut non sint talia, qualia nominantur *Af Ap Bc Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Ta To Vc Vd Vf*.

QUAE: res *Cg Pb Pn Px Vh* | nomina *Ap Bd Ck Ct Ge Lh Mf Pq Ps To Va Vd* | talia *Ct Er Fb* | quae res *Ct Er Fb* | qualia sint ·i· bona an mala *Pp* | dignitates, uel potestates *Ap*.

FACILE: leuiter *Pt*.

REDARGUUNTUR: approbantur *Af Bc Fb Kc Ld Mj Pp Ps Ta Vd Vf* | approbatur *Fd* | reuincuntur *Vb* | conuincuntur *Ap Ck Ed Ga Ge Ka Mh Na Pb Pm Pn Va Vh* | reprehenduntur *Lh Ta* | increpantur *Ct* | manifestantur *Cg* | intelleguntur *Pm* | comprobantur *Ap Ck Ge Pb Pn To* | uidelicet ut sunt talia *Ld*.

EFFECTU (< AFFECTU *Ef*): opere *Bd Ck Ct Er Fb Ge Pc Pd Pn Pq Ps Va Vd* | in opere *Ap Pb* | perfectione *Ct Lh Ta Vc* | ex opere *Eb Ec Ef Gc Ka Mh* | operatione *Pm* | actu *Vh* | consideratione *Lh Ta* | exitu uel qualitate *Fb*.

ITAQUE NEC ILLAE DIUITIAE: quia ita conclusio syllogismi *Er* | quia ita est conclusio syllogismi *Ap Ck Er Fb Ge Pb Pn Ps* | conclusio syllogismi *Ap Ct* | syllogismus *gl.* conclusio *Ka* | sylempsis per numeros *Va* | non potest iure appellari *Ap Ck Ge Pb Pn Ps* | possunt iure diuitias appellari *Ap Ck Ct Er Ge Pb Pn Ps* | possunt appellari *Vh* | possunt appellari diuitiae *Bd* | iure appellari possunt *Fd* | nec possunt uere diuitiae appellari *Ld* | diuitiae possunt uocari *Va* | quomodo nominantur *Ld* | Vera bona non nisi solis bonis, et uera mala non nisi solis malis

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1116 est] est potestas *Px.* | ideo…habentes] om. *Ct.* **1118** et[1]] om. *Ct.* | ponentes…cetera] om. *Ct Va*. **1119** huius] habes *Ap Ck Ge Ps*. **1121** quia] qui *Ps*; q{uo}d *Ap*. **1122** quia] qui *Ps*. **1128** huius dignitatis] omnibus dignitatibus *Cg.* **1136** quia] om. *Fd.* **1140** uidelicet] om. *Mj To Vd Vf.* | non] om. *Ta*. | qualia] quomodo *Fd Vf.* | nominantur] nominant *Lh*. **1153** est] om. *Er.* **1156** diuitias] diuitiae *Er*.

contingunt. Diuitiae uero et honores saeculi nec uera bona sunt nec uera mala sed media. Quia et bonis et malis contingunt. *Vd* | Antipophora est contraria relatio. Quasi enim quis ei obiceret, dicens cur dignitates uocantur, si dignos non faciunt? Quasi autem respondens subiungit, quia falso nomine uocantur dignitates, cum aliter se habeant ·i· cum non sint dignae. *Vd*.

ITAQUE: quia ita est *Ct* | quia *Va*.

NEC (1): possunt *Vb* | potest *Ct Er Va*.

DIUITIAE: uerae *Fb* | quas uoc[atis] *Vh* | quae habentur *Vc* | qui habentur inter mortes *Pp* | quae habentur inter mortuos *Ct Lh Pq* | quae habentur inter mortes *Pc Pk* | quae habentur in hoc saeculo *Ta* | quia transitoria sunt *Pp*.

NEC HAEC DIGNITAS: quia transitoria est *Ap* | quia non est dignitas quae transitoria est *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | quia nec uerae diuitiae, nec uera potentia, nec uera dignitas est *Ec Gc Ka*.

IURE: rite *Lh Ta* | per legem *Ap* | recte *Cg* | de cunctis fortune muneribus *Eb Ec Gc Ka*.

20. Postremo idem de tota concludere fortuna licet, in qua nihil expetendum, nihil natiuae bonitatis inesse manifestum est, quae nec se bonis semper adiungit et bonos quibus fuerit adiuncta non efficit.

POSTREMO: ΕΠΙΛΟΓΟC *gl.* extrema peroratio *Ka Lh Mh* | ad ultimum *Ap Ck Ct Ge Lb Lh Pb Pn Pq Ps Ta To Va Vd* | syllogismus *Eb Ec Ef Gc* | epilogus est *Lb* | conclusio syllogismi *Va*.

IDEM: ius *Vb* | ipsum *Eb Ec Ef Gc Ka Lh Mj Na Px Vh* | id ipsum *Ap* (2x) *Ck Ct Er Fb Ge Ld Pb Pn Pp Ps Va* | hoc ipsum *Cg* | quod falso nomine appellatur felicitas *Ap Ck Ct Ge Lh Pb Pn Ps Ta* | quod de dignitate et potestate dixi *Px* | quae falso nomine appellatur felicitas *Pq* | quod falso nomine appellatur *Va*.

DE TOTA: de omnibus quae in hoc saeculo appetuntur *Ct Lh Pq* (2x) *Ta Vc* | de omni temporali dignitate *Ap Ck Ct Er Ge Ka Pb Pn Ps* | de omnibus muneribus fortunae *Cg Ct Er*.

CONCLUDERE: definire *Ap Ck Er Fb Ge Ld Mo Pb Pn Ps*(2x) | accipere *Ef* | colligere *Vd*.

FORTUNA: temporali *Fb*.

LICET: placet *Ap Ck Ge Pb Pn Pp* | oportet *Vb* | licitum est *Vd* | nobis *Va*.

IN QUA: forma *Pt* | fortuna *Ap Bd Cg Ck Ct Eb Er Fb Fd Ge Ka Ld Lh Pb Pn Pp Pq Ps Px To Va Vb Vd Vf* | in fortuna *Vh*.

EXPETENDUM: desiderandum *Cg Ck Eb Ec Ed Gc Ge Ka Lh Mh Pm Ps* | concupiscendum *Fb* | adoptandum *Fd Ld Pt Vf* | exoptandum *Ap* | inquirendum *Pp* | querendum *Lh Pd* | manifestum *Ge* | manifestum est *Ap Ck Pn Ps* | concupiscendum esse *Va*.

NIHIL NATIUAE: manifestum est *Ck Ge Pb Pn Ps*.

NIHIL: et *Bd*.

NATIUAE (NATURAE *La*): uel natiuae *La* | naturalis *Bd Ct Eb Ec Ef Fb Gc Ka Lh Mf Mj Pp Px Vc Vd Vh* | naturae *To* | ingeniosae *Vb* | bonitatis *Vd* | natiua naturalis *Kr* | naturalis boni *Ck Ge Pb Pn Ps* | naturalis genuinae *Lh Ta* | originalis boni *Cg Er Ld* | naturalis uel originalis boni *Ap* | ut simul nata sit *Va* | quae simul nata sit cum homine *Ct Lh Pq*.

1170 non] om. *Fb*. | quae] qui *Ck Ge*. **1171** est] om. *Pb*. **1184** id] ad *Er.* **1189** temporali] temporalia *Ge*. **1206** nata[2]] nota *Ct Pq.*

II prosa vi

INESSE: ei *Fd Vf* | infortunae *Ap Ck Ge Pb Pn Ps* | infortuna *Er Fb Ld*.
MANIFESTUM EST: perspicuum est *Pd* | liquidum est *To* | constat *Vd* | nobis *Va* | in hoc potest probari *Bd*.
QUAE: fortuna *Ap Bc Bd Eb Ec Fb Fd Gc Ld Pd Pp Ps Pt Vb Vd Vf*.
BONIS: hominibus *Ct Eb Fb Ka Lh Pq Ta Vc* | aliquando *To* | ita fecisset si bona esset *Ef*.
ADIUNGIT: inheret *Vd*.
BONOS: si mali sunt *Eb Ec Ef Gc Ka* | sed quamuis diuites sint, tamen mali sunt *Cg*.
QUIBUS: hominibus *Ct*.
ADIUNCTA NON EFFICIT: Ergo non habet naturale bonum. *Ap Cg Ck Ge Ps* | In hoc non habet naturale bonum. *Bd*.
EFFICIT: facit *Vd*.

1215 sunt[1]] sint *Eb Ec Gc*.

II metrum vi

HEADNOTES: saphi[c]um *Go* | metrum saphicum *Ap Cc Cg Vf* | saphicum continuum *Mb* | Saphicum est continuatum. *Vc* | metrum saphicum continuum *Bc* | Metrum saphicum est continuatum. *Lh* | metrum saphicum continuatum *Ck Ka Pc Pk* | metrum saphicum continuatum quod bis posuit ita *Ap Pb Pn* | metrum saphicum continuatum constans trocheo, dactilo, spondeo et duobus trocheis *Ga Pg Pp* | Metrum saphicum constat ex trocheo et spondeo, dactilo et duobus trocheis (*Ec*) *Gc Mb* | metrum saphicum trocheo dactilo spondeo duobus trocheis *Na* | metrum saphicum trochaicum dactilicum spondaicum duobus trocheis *Vh* | metrum saphicum continuatum, cui simile est Bella bis quinis operata annis, quamuis id dimetro adonio terminauit ita: sidera donat *On Pd* | nouimus quantas dederit ruinas, Bella bis quinis operatur annis, quamuis id dimetro adonio terminauit ita: sidera donat *Mf* | quod non {...} tres {...} dimetrum adonium (...) *On* | Hoc carmen ostendit quod mali homines dignitate et potentia non meliorantur sed deteriorantur. *Lh Ta* | Require Neronis facta in fine huius libri. *Ka*.

1. Nouimus quantas dederit ruinas

NOUIMUS – RUINAS: Scelera Neronis per modum descriptionalem prosequitur. *Af Ap* (2x) *Bc Ck Ct Fd Ge Kc Lc Ld Lh Mj Pc Pd Pk Pp Pq Ps Pt Ta Va Vc* | Nero siquidem tantae ferocitatis fuit, ut totam Romam incendio conflagraret, uolens uidere quantum fuerit Troiae incendium. Senatores quoque interfecit fratremque et matrem, multaque alia mala patrauit. *Af Ap Bc Cg Ck Ct Er Fd Ge Kc Lc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | Descriptionalis uero modus est cum breuiter et capitulatim describitur id quod latissime poterat exequi. (*Af*) *Bc Ct Fd Kc Lc Ld Mj Pp Ps Pt Ta Va Vd* | Per modum descriptionalem describit scelera Neronis. Superius enim de dignitatibus et potentia disseruit, quod non sint uerae dignitates, quae adeptae a malis non illos faciunt bonos. Nunc uult exemplo confirmare, et tacito nomine Neronem introducit, qui cum suo imperio totum mundum regeret, seruus tamen extat uitiorum. *Vd* | Ad hoc comprobandum, quod potentia et dignitas nihil proprii et naturalis boni in se retineant, sed utentium arbitrio iudicentur uel bona uel mala, subicit exemplum de Nerone, qui impius et crudelis iura dominationis retinuit in urbe Romana. *Ap* (2x) *Ck Ct Er Ge Pb Pn Ps* | Nam ipse praecepit Romam incendere et suos senatores interficere. Vrbem per

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6 saphicum] sachicum *Ap Pb Pn*. **7** trocheo] ex trocheo *Pp*. | et] om. *Ga*. **8** Metrum] om. *Mb*. **12** ita] om. *Pd*. | nouimus] *gl*. sc· Nero *Mf*. **21** per modum] om. *Pd*. | prosequitur] describitur uel prosequitur *Af*. **23** siquidem] quidem *Kc*. | ferocitatis] malitiae *Lc Ld*; felicitatis ferocitatis *Ps*. | totam] om. *Mj* | Romam] Romani *Pb*. | incendio conflagraret] incenderet *Er*. conflagraret] concremaret *Ta*; flagraret *Pt*; conflamaret *Ld*; conflagrari iuberet *Cg*. **24** uidere] inde uidere *Cg*; scire *Er*. | incendium] om. *Bc*. | Senatores quoque] insuper senatores *Cg*; senatoresque *Pc Ta*. | fratremque] fratrem quoque *Cg Mj*; fratrem etiam *Fd*. | fratremque…25 matrem] matremque et fratrem *Bc*. **25** matrem] matrem occidit *Lc Lh*. | multaque…patrauit] om. *Cg*. | mala] om. *Pt*. | patrauit] perpetrauit *Lc*; om. *Ap Ck Ge Pt*; parauit *Fd*; \patrauit/ *Pn*. **26** uero] om. *Af Pt*; autem *Vd*. | est] et est *Af*. **27** capitulatim] paulatim *Lc*. | id] om. *Bc Pp*; id est *Ct*; illud *Pt*; hoc *Vd*. | latissime] latissimum *Lc*. | poterat] potest *Bc*. **32** extat] excitat *Vd*. **33** retineant] contineant *Er*. **34** iudicentur] om. *Ct Er*. | mala] mala fiunt *Er*; mala faciunt *Ct*. subicit] sufficit *Ct*. | Nerone] Nerore *Ps*; renore *Er*; re *Ap*(1) *Pb*. **35** iura] iura et *Ap*(1). retinuit] retitinuit *Ct*. | Romana] Roma *Er*. **36** suos…37 quod] sicut legitur *Er*.

excellentiam nominat. Vrbs Roma legitur quod sex diebus conflagrata fuerit ab ipso. *Ap Ck Er Ge Pb Pn* | Nero ut ferus impius ultra omnes suo tempore: occidit autem fratrem suum, matris quoque peremptor extitit, fuitque impatientissimus libidinis, in tantum ut sororem propriam constupraret. Vnde cum a fratre redargueretur, occidit etiam Senecam suum praeceptorem, et tandem apostolos domini. Cum autem excidium Troiae quodam tempore legeret, inuenit quod pius Aeneas patrem suum pelle leonis inuolutum in humeris positum, per telam per ignem eripuit, reputans intra se dixit, patrem non habeo, matrem quidni? Aeneas fuit pius et ego plus ostendam pietatem in matrem. Tunc accendit totam Romam, et inuoluit matrem in leonis pelle, et coepit eam ferre per medios ignes et flammas. Cum igitur flamma adpropinquaret quia undique eum artabat, dimisit matrem et semet ipsum eripuit. Et taliter interfector matris extitit. *Ap Ck Ge Ps Vb* | Nero fertur fuisse nequior omnibus suo tempore. Nam impatientissimus libidinis adeo fuit, ut sororem propriam constupraret. Pro quo scelere cum a fratre argueretur, iussit illum interficere. Matris suae et praeceptoris sui Senecae peremptor extitit. Audierat enim pium Eneam patrem suum eripuisse humeris suis ex flammis atque liberasse, quod uolens imitari iussit incendere Romam, et matrem suam pelle inuolutam leonis per medias flammas coepit gerere. Quem urentes flammae, reliquit incendiis matrem et ille uix aufugit. *Pd* | Nero imperator describebat Iliaden ·i· incensionem Troiae. Dolebat autem quod numquam uidisset quod scribebat. Tunc nocte fecit incendi Romam quae per septem continuos dies extingui non potuit. Et uidens incendium psallebat et scribebat. *Vd*.

NOUIMUS: scimus *Pt* | scelera Neronis *Ap Ck Ge Ps* | pro certo *Lh* | ex annalibus *Ct Er Fb* | experto tenemus *Pd*.

QUANTAS: quam magnas *Ap Ck Ge Ps Vb* | quantos *Vd* | ad magnitudinem quantitatis respicit et numeri *Va*.

DEDERIT: Nero *Af Ap Bc Cg Ck Ct Ec Ed Ef Er Fd Ga Gc Ge Ka Kc La Lb Ld Lh* (2x) *Mb Mj Mo Na Pb Pc Pd Pk Pm Pn Pp Pq Ps* (2x) *Pt Px Ta To Vc Vd Vf Vh* | Nero imperator *Fb* | ediderit *On* | perfecerit *Bc Mb* | perpetrauerit *Ap Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pb Pn Ps* | qui tyrannus de Nerone uult intellegi *Pd* | (De) Nerone dicit, qui matrem suam incendio necauit et fratrem suum peremit. *On*.

RUINAS: desolationes *Fb* | strages *Bd Cg Lh Ta* | plagas *Pt* | casus *Vd* | miserias *Eb Ec Gc Ka Lh* | occisiones *Bd* | strages hominum *Ap Ck Ge Ps* | de Romulo et Nerone *Ec Gc* | zeuma. A subsequentibus exponit uersiculis, quod terrena felicitas nequaquam improbum cui adiungitur efficit bonum. *Ec Gc Ka*.

2. urbe flammata patribusque caesis

URBE: Romana *Ap Ck Ge Ps* | Roma *Bd Cg Eb Ec Fb Gc Lh On Ta Va*.

FLAMMATA (<IN>FLAMATA *Pq*): inflammata *Bd Pp* | incensa *Af Ap Bc Cg Ck Ct Ef Fb Fd Ge Kc Ld Lh Pb Pn Pp Pq Ps Pt Ta Va Vc Vd Vf* | a Nerone incensa *On* | legitur quod VI diebus fuerit Roma a Nerone conflagrata *Pt*.

PATRIBUSQUE: senatoribus *Af Bc Cg Eb Ec Ed Ef Fd Gc Kc Ld Lh Mf Mj On Pc Pd Pk Pp Pq Pt Px Ta To Vc Vd Vf Vh* | consulibus *Bc* | principibus *Ec Ed Gc Pm* | consulibus et principibus *Ga Na Vh* | senatoribus interfectis sc· Romanae urbis *Ct* | Romae urbe *Er* | Romanae urbis senatoribus *Ap Ck Fb Ge Pb Pn Ps*.

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37 fuerit] fuit *Er Ge*. **38** ipso] ipso suosque senatores interfecit *Er*. | suo] in suo *Ap*. **40** propriam] propria *Ps*. **41** occidit] om. *Ap*. **45** pietatem] pietatem meam *Ps*. **48** interfector] interfector et occisor *Ps*. **63** Nero] uero *Er*. **65** perpetrauerit] perpenetrauerit *Er*.

II metrum vi

CAESIS: interfectis *Af Ap Ck Ge Lh Pb Pn Pp Pq Ps Pt Ta Vd* | occisis *Cg Eb Ka Lh* | occisis senatoribus *Bd* | ipse enim pene omnem nobilitatem Romanam *Vd* | consulibus et principibus Romanae urbis *Ka*.

3. fratre qui quondam ferus interempto

FRATRE: suo *Ap Ck Ct Eb Ec Er Fb Gc Ge Ka Ld Pb Pn Ps Pt Va* | Agrippa *Vd* | de Romulo et Nerone *Bc* | fratrem et matrem iussit occidi *Ec Gc Pd* | fratrem et matrem suam iussit occidi *Ka Lh* (*Mb*) | fratrem suum et matrem suam iussit occidi *Vh* | genus, pro sorore fratre *To* | Agrippa uocabatur frater Neronis, bonus et dilectus ab omni populo, quem iste ueneno interfecit. Matrem etiam suam, quoniam eius uitia reprehendebat, occidit. Et primum quidem cameram super lectum eius fieri iussit labilem nullaque firmitate uigentem super quam aceruum lapidum adunari iussit, ut dum illa iaceret lapides caderent et interficerent eam. Contigit autem ut ea absente caderet camera illa. Hoc autem Nero audiens, iratus ualde ueneno iussit eam interfici. Mortuam autem iussit ante se afferri, et cepit de eius pulchritudine. *Vd*.
QUI: Nero *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pn Ps Pt Ta Vf Vh* | ille *Bd Pq* | qui concubuit cum matre et sorore et postea iussit eas occidere *To*.
FERUS: crudelis *Ap Ck Ct Fd Ge Ld Lh Pb Pd Pn Pq Ps Pt Ta Vf* | prius *Vh* | sanguinolentus *Va* | horridus, crudelis, truculentus, sanguinolentus *Fb Mo* | horrides(!) deptes(!) truculentus, atrox *Er*.
INTEREMPTO: occiso *Ap Ck Ge Ps Pt Va Vb* | interfecto *Cg Fb Vd*.

4. matris effuso maduit cruore

MATRIS: suae *Bd* | quam iussit interfici *On* | Matrem suam iussit occidi. *Px*.
EFFUSO: de *Er Fb Pt Va* | contaminatus *Lh*.
MADUIT: interfecit *Ck Ge* | emolliuit *Pb* | respersus *Af* | se *Fb Vc* | nazzeta (OHG) *Ga Na Vh* | pollutus est *Pt* | respersus est *Ap Bc Fb Fd Kc Ld Ta To Vd Vf* | madefactus est *Bd Ed* | humidus factus *On* | humidus effectus est *Cg Lh Pc Pd Pk Pq Vc* | Humidus factus est uel respersus, sanguinolentus. *Ct* | Sanguinolentus et humidus effectus est et respersus. *Pp* | Sanguinolentus effectus est. *Ka* | Sanguinolentus est sc· quia occidit matrem. *Pt* | Humidus effectus est ·i· sanguinolentus. *Er* | Humidus effectus est et sanguinolentus sc· interfectus, quia ipse interfecit matrem suam. *Ap* (2x) *Ck Ge Pb Pn Ps* (2x) | Humidus effectus est, quod illo praecipiente mater et frater interempti sunt. *Va* | Scelere nefario perpetrato maduit ·i· madidus et funestus apparuit. *Pd* | Vdus effectus est quia eo praecipiente necabantur. *Ec Gc Ka Lh* (*Vh*).
CRUORE: sanguine *Bd Vd* | necabuntur *Lh*.

5. corpus et uisu gelidum pererrans

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92 occidi] occidere *Ec Gc*. **120** sanguinolentus[2]] > sanguine lentus *Ap*(2); sanguine lentus *Ck Ge Ps* (2); sanguinolentes *Ap*(1) *Pb*; sanguindentes *Pn*. | sc· interfectus] om. *Ap*(2). **124** necabantur] < nexabantur *Ka*; necxebantur *Lh*.

II metrum vi

CORPUS: matris *Eb Ec Ed Ga Gc Lh Mj Na Va Vd Vh* | maternum *Ct Pk Pp Pq Vc* | suae matris *Ap Bd Ck Er Fb Ge Ld Pb Pn Ps Pt* | matris et fratris *Cg* | matris uel fratris *Ta* | Maternum corpus sua iussione interemptum est. *Pc*.
UISU: cum *Ef* | suo *Bd Cg Ck Ge Va Vh* | sua uisione *Fb Pp* | oculis *Vd*.
GELIDUM: mortuum *Cg Ck Ct Er Ge Ld Pp Pt* | emortuum *Ap Pb Pn* | frigidum *Bc Lh Pp Ta Va Vd Vf* | extinctum *Ed Ef Ga Ka Na* | interemptum *Pp* | mortuum et frigidum *Fb* | mortuum uel frigidum *Af Fd Kc Ps To* | utpote mortuum *Vd* | sua iussione interemptum *Ct Lh Pk Pq Ta Vc* | epitheton corporis *Ap Ct Lh Pb Pn Pq Ps Vc*.
PERERRANS: intuens *Ap Cg Ct Fb Kc Ld Mj Pp Ps Pt Ta To Vd Vf* | circumaspiciens *Pp* | circumspiciens *Ed Ef* (*Ga*) *Ka Lh Mb Mf Na Px* | circumdans *Bd* | conspiciens *Ap Ct Pb Pc Pd Pk Pn Pq Ps Ta Vc* | perspiciens *Eb Ec Ed Gc Kr Pm* | lustrans *Lh* | perlustrans *Bc* | uidens *Ap* | uidendo *Va* | faranter (OHG) *Vh* | intuens corporis *Ck Ge* | mortem matris suae *Ct Er*.

6. ora non tinxit lacrimis, sed esse

ORA: uultum *Ap* (*Cg*) *Ck Ct Fb Ge Lh Pc Pk Pp Pq Vc* | uultus *Bd* | faciem *Er Ga Lh Na Pt Ta Va Vd Vh* | aspectum *Vd* | sua *Eb Ec Gc Ka* | faciem suam *Ap Pb Pn Ps* | faciem suum *Ct*.
NON TINXIT: non lauauit *Ap Ck Ge* | non lacrimauit *Fb* | non perfudit *Vf* | non est lacrimatus *Ap Cg Ck Ct Eb Ec Gc Ge Ka Lh Mf Mj Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vh*.
TINXIT (EXTINCXIT *Ld*): madefecit *Pt Vd* | perfudit *Fd Ld*.
LACRIMIS: de *Er Fb Pt* | lacrimatus *Pd*.
SED ESSE: insuper *Ap Cg Ck Ge* | tamen *Vh*.

7. censor exstincti potuit decoris.

CENSOR: iudex *Ap Bd Ct Eb Ed Ef Er Fb Fd Ga Go Ka* (2x) *Kc Ld Lh Mb Mj Na Pc Pk Pm Pp Pq Ps Pt Px Ta To Vc Vd Vf Vh* | patrator *Pd* | iudex uel diffinitor *Bc* | Ideo censor extitit, quia ipse praecepit iudex matrem suam interficere. *Ap Ck Ct Er Ge Pb Pn Ps* | iudex iubendo perimere illam *Cg Ck Ge* | Iudicium quidem dare potuit de tantis malis, si aliquis fecisset, sed cum ipse egerit, lacrimatus non est. *Pt* | Iudicium quidem dare posset de interfectione matris, si aliquis hoc egisset, sed cum ipse hoc egerit, lacrimatus non est. *Af Ap Bc Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Pq Ps* (2x) *Ta Vc Vd* | Iudex esse potuit, quod contra naturam decorem ·i· naturalem affectum extinxisset in eo quod gloriebatur se eos occidisse, quibus mortuis lacrimas impendere debetur. *Mf* | Esse iudex potuit extincti decoris, quia ius quod parentibus debetur cum excisione peruertit. Ideo censor, quia ipse praecepit matrem suam interfici. *Va* | Gloriabatur se talia fecisse, et mala uertebat in gloriam. *Ed* | Qui fratrem suum et matrem iubens occidere iudex effectus est, quia eo praecipiente necabantur. *Pp*.

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137 interemptum] internum *Ct*. **151** non[5]] om. *Pn*. **163** extitit] fuit *Er*. | iudex] om. *Ct Er*. interficere] interfici *Ap Pb*. **166** quidem] quod est *Ps*(1). | posset] possit *Ap*; possit *gl*. uel -et *Pb*; potuisset *Pq*. | interfectione] interfectionem *Ta*. | hoc] hoc ei *Vd*. | egisset] peregisse *Bc*. **167** cum ipse] om. *Af*; cum *Lh*. | hoc] om. *Bc Ct Fd Lh Pq Ta Vc Vd*. | egerit] egeret *Ct*; egisset *Ps*(2); egerit \nec/ *Pq*. | non] om. *Ck Ge Pq Ps*(2) *Vc*.

II metrum vi

EXSTINCTI: perempti *Ct Fb* | mortui *Pt* | mortuae *Vd* | uidelicet matris *Kc Ps Ta* | interfectae *Eb*.
POTUIT: si aliquis egisset *Vf* | si aliquis hoc egisset uidelicet *Fd* | si aliter hoc egisset *Ld* | contra naturam fecit *Mj* | ut fertur *Pq*.
DECORIS: affectus *Mj* | effectus *Lh Mb Vh* | matris *Ap Ef Fd Pc Pk Pm Pp Px Vc Vd Vf Vh* | pulchritudinis *Bd Vd* | naturalis *Lh Mb Px Vh* | filiorum *Ga Ka Na Vh* | extinctae matris *Pd* | matris interfectae (*Cg*) *Ck Ct Er Ge Lh Pq* | interfectae matris suae *Pn Ps* | uidelicet matris *Ld To* | pulchritudinis uidelicet matris suae *Fb* | matris, quae decus est filiorum *Eb Ec Gc Ka* | Dixit pulcherrima erat ista. *Ap* | uel de formitate iudicare dicens, in hoc et in hoc membro bene formata fuit, et in illo turpis. Hoc est quod dicit esse sensor extincti potuit decoris. *Vd* | gloria filiorum patres eorum *Ed* | Decus extinxit, qui ius, quod parentibus debebat, in occisione matris et fratris soluit. *Pp* | Decus extinxit, qui uas q{uam} parentibus debetur. *Px* (*Vh*) | Decus extingit quia ius quod parentibus detur. *Ka* | Decus extingit, quod ius, quod parentibus detur, in occisione persoluat. *Lh*.

8. Hic tamen sceptro populos regebat

HIC: Nero *Ap Cg Ck Ge Ld Pt Vh* | impiissimus *Ct* | qui hoc egit sc· *Ct Pc Pk Pp Pq Vc* | quasi demonstrans dicit *Mj* | qui fecit hoc *Ap Pb Pn Ps* | licet hoc faceret *Ct Er Ps Va* | quamuis mala fecerit *Ta* | quamuis ista mala fecerit *Lh* | tam impius *To* | hic talis ·i· impius et crudelissimus *Pd* | quasi demonstrans dicit hic ·i· tam pessimus *Bc* | Nero quamuis adeo esset nequam *Bd* | Nero quasi demonstrans dicit tam impiissimus *Af Fb Fd Kc Pp Ps Ta Vf* | Nero, qui tanta scelera faciebat *Vd* | licet tam sceleratus *Ka* | licet sceleratus *Eb Ec Gc*.
SCEPTRO (REGIMINE *Bd*): in alio sceptro *Bd* | imperio *Cg Go Pp* | insigni regio *Ap Ck Ge Ps* | regimine *Ct Eb Mj Pd Pt Vh* | regni potentia *Ct Fb Pc Pk Pp Vc* | regum insigne *Bc Mb* | suo imperio *Bd* | sua potentia *Ct* | sua potestate insigni imperio *Er* | regimine regni potentia *Lh Ta* | regio gestamine *Va* | Sceptrum est uirga imperialis. *Vd*.
POPULOS: orbem terrae *Cg* | qui in occidente et oriente habitant *Ta*.
REGEBAT: gubernabat *Pq* | imperator erat *Vd*.

9. quos uidet condens radios sub undas

QUOS UIDET CONDENS: Circumscriptio mundi his quinque uersibus complectitur. *Ld Mf*.
QUOS: illos *Bd Pb* | populos *Cg Ld On Pt To Va Vd* | Britannos *Eb Ec Gc Ka* | Britannos, Indos *Ed Pm* | occidentales *Ct Lh Pc Pk Pq Ta Vc* | Scithies *Mh* | aquilones *Mh* | qui in occidentali parte erant *Ck Ge Pb Pn Ps* | illos regebat, qui in occidente habitant *Fb* | illos regebat, qui in occidentali parte erant. *Ct Er* | qui in occidente habitant *Af Ap Bc Kc Mj Ps* | qui in occidente habitant et in oriente *Lh* | quos sol ab oriente inspicit, usque dum condat radios in occidente. Ab oriente, inquit, usque ad occidentem, et ab aquilone usque ad austrum Neronis tendebatur imperium. *Ec Gc Ka*.

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198 quasi] quid si *Ps*. **200** sceleratus[2]] celeratos *Eb*. **212** complectitur] om. *Ld*. **217** in[1]] om. *Er*. **218** habitant[1]] sunt *Bc*; habitant parte *Ap*. **219** inspicit] respicit *Ec Gc*.

II metrum vi

UIDET: illustrat *Mj* | conspicit *Ta* | repetit *Cg* | lucet *Vh* | respicit *Lh* | respuit *Mb* | aspectu illustrat *Ef* | aspectum lustrat *Ed*.
CONDENS: abscondens *Cg Ed Ka Lh Pm Vd* | poetice dictum *Bc Kc* | Poetice loquitur. *Ct Lh Pc Pk Pp Pq To Vc* | Poetice dictum est. *Af Ap Ct Lc Mj Ps Ta* | Poeticum est istud. *Ap Ck Ge Pb Pn Ps* | Poetice loquitur. Qui dicunt solem abscondere sub undas maris. *Ap Ct Er Pb Pn Ps Pt Va* | Poetice loquitur. Qui dicunt solem abscondere sub undas maris, in occidentem maris utpote dicunt. *Ck Ge* | Quattuor enim climata uult intellegi, quibus Romani imperauerunt. *Af Ap Bc Ct* (2x) *Kc Lc Mj Pc Pk Pq Ps St Vc Vd* | Quattuor climata uult intellegi, quibus Romani imperauerunt. Nam cum in occidentali parte mundi sunt constituti, alias partes tres suo imperio subiacerunt, in quibus quatuor partibus Nero regnauit. (*Lh*) *Ta* | Hic quattuor mundi climata ·i· plagas uult intelligi ·i· anatole, disis, arctos, mesimbria, quibus Romani imperabant. *Pp* | In ortu et occasu solis et septentrionali et meridiana plaga quattuor partes mundi significat, quibus ipse dominatus est. *Ec Gc Ka Lh* (*Pd*) *Va Vh*.
RADIOS: suos *Fb Vd Vh*.
SUB UNDAS: maris *Ck Er Pn Ps* | oceani *Cg On Vd* | imas *Ef* | usque ad occasum *Pp* | in occidente *Ga Ka Na Vh* | Hoc est Hispanis. In Hispania enim sol occidit et ibi in oceano mergi dicitur. *Vd* | His quattuor uersibus comprehendit quattuor partes mundi. *Va* | His quatuor uersibus quattuor plagas comprehendit. *Ap Ck Er Fb Ge Ka Pb Pn Ps Pt* | Hic describit IIII partes mundi ·i· in his IIII uersibus. *Ct*.

10. Phoebus, extremo ueniens ab ortu,

PHOEBUS – ORTU: Tres sunt ortus solis: aestiualis, aequinoctialis, brumalis. *Pt* | Tres sunt ortus solis: aestiualis, aequinoctialis, brumalis. Aestualis est in septentrione, cum sol moratur in Cancro. Aequinoctialis in orientis medio est, quando sol in Libra solet esse, in mense Octobri. Brumalis in australi plaga est, et tunc sol in Capricornio est. Similiter tres sunt occasus eisdem nominibus dicti. *Af Ap Bc Ct Kc Lc Ld Mj Mo On Pp Ps Ta Vd* | brumali. Nam III sunt ortus: aestiualis in Cancro, aequinoctialis in Libra, brumalis in Capricornio. *St* | (...) dicit in solstitiali occasu aestiuo. Nam tres ortus sunt solis: aestiualis, aequinoctialis, brumalis. Aestiualis est prope septentrionem, quando sol in Cancro est (mense) Iulio et Iunio. Aequinoctialis est in medio oriente, cum sol in Ariete siue in Libra

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226 Poeticum] poeticus *Ps.* | loquitur] locutus est *Pt.* | Qui] quia *Va.* **227** abscondere] abscondi *Va.* | undas] unda *Ap Pb Pt.* | maris] om. *Er.* **229** enim] enim caeli *Ps*; est *Bc*; om. *Ct Lc Pc Pk Pq St Vc Vd*. | imperauerunt] imperabant *St.* **232** regnauit] regnabat *Lh.* **234** et[1]] et in *Va Vh*. **235** meridiana] meridionali *Ec Gc.* | ipse] om. *Pd.* **236** dominatus est] donatus est *Ec Ka Lh*; dominat *Pd*; tunc dominatus est *Va*. **238** maris] matris *Er.* **241** His] namque his *Pt*. | plagas] plagas ·i· partes mundi *Fb*. **248** Tres sunt] nam tres sunt *Ta*; om. *Ct.* | aestiualis] aestualis *Ap Mj*; aestuales *Bc.* | aequinoctialis] aequinoctiales *Bc.* | brumalis] et brunalis *Ps*; brumales *Bc*. Aestualis] aestiualis *Ld On Pp Ps Ta*; aestuualis *Vd.* | est] om. *Bc.* | in] prope *Ta*. **249** septentrione] septentrionem *Af Bc Ta*. | moratur] est *On*. | Cancro] cancro mense iulio *Ta*. Aequinoctialis] aequinoctiale *Lc*; aequinoctialis est *On.* | in orientis] est in orientis *On*. **250** quando] cum *On Vd.* | sol] om. *Ta.* | sol…in[2]] in libra est *Bc.* | in[2]] om. *On Vd.* | Octobri] octubrio *Lc Ld.* | Brumalis] brumalis est *On*; brunalis est *Ps.* | in[3]] uero *Mj.* | est] om. *On*. **251** sol] om. *Mj*. | Capricornio] capricorno *Bc Ct On Ps Ta*. | Similiter] similiter et *On*. | tres] om. *Ct*; sex *Vd.* | occasus] occasus solis *Ap*. | eisdem] eiusdem *Kc*; hisdem *Vd*. | eisdem nominibus] eodem numero *Ct.* | dicti] appellati *Bc*; dicta *Vd*.

solet esse, mense Aprili siue Martio et Octobrio, siue Septembrio. Brumalis est (prope) australem plagam, cum sol in Capricornio currit, mense Ianuario siue Decembrio. Similiter tres sunt occasus eisdem nominibus dicti, quando sol in eisdem signis per eosdem menses currit. *Lh* | Tres enim sunt ortus: septentrionalis qui et solstitialis, aequinoctialis, brumalis, in quo sol hiemali tempore oritur. *Vd*.
PHOEBUS: sol *Ap Bd Cg Ck Ge Ld Mj Ps Pt To Vb Vd*.
EXTREMO – ORTU: hoc est ab oriente usque in occidentem *Ap Cg Ct Er Fb Pb Pn Ps Va* | ab oriente et illos quos uidet *Bd* | Extremum ortum brumalem dicit. *Vd* | quos uidet sol regebat *Vh*.
EXTREMO: nouissimo *Ap Ck Ps* | nouissima *Ge* | summo *Er Fb* | primo *Ed Pm* | in *Ed* | in occidente *Ed Vb* | ab oriente *Ld Vh* | in oriente *Ed* | primo ab oriente *Eb Ec Gc Ka* | extremo dicit in solstitiali occasu aestiuo *Ta* | a solstitio brumali uel a solstitio aestiuali *Ct Lh Vc* | a solstitio brumali uel aestiuali *Pq* | a brumali, ultimo *Vd* | a solstitio brumae *Ap Ck Ge Pk Pp Ps*.
UENIENS: oriens *Ct*.
AB ORTU: ab oriente *Ap Ck Ge Pq* | usque ad ortum *Ct* | usque ad occidentem *Ld* | Indos demonstrat *Ec Gc*.
ORTU: oriente *Ef Ga Na*.

11. quos premunt septem gelidi triones,

QUOS PRAEMUNT: frigore hiemali *On* | quibus imminent uel propter frigoris acerbitatem ·i· angustam coartatam constringunt *Ap Ck Ge Pb Pn Ps*.
QUOS: populos *Cg Ct Pp Pt* | regebat *Lh Ta* | Scithas *Ed Pm* | Scithios *Ec Gc* | Scithies, aquilonem *Ka* | Scithios ad aquilonem dicit. *Eb* | in aquilones *Lh* | illos regebat *Ap Ck Ge Mb Pb Pn Px Vh* | et illos *Bd* | et illos regebat *Er Ps* | populos regebat *Mj* | et illos populos regebat *Fb*.
PREMUNT: tenent *Cg* | occupant *Ec Gc Ka* | calcant *Ec Gc Ka* | circumeunt *On* | premunt dicunt quibus imminent *Va*.
SEPTEM – TRIONES: ΘEMECIC *gl.* unius uerbi sectio *Ka Mh* | themesis *Bc Ef Ga Ld Na Vh* | temesis *Af Pq* | septentrionales *Ap Ct Fb Kc Lb Pc Pk Pp Pq Ps Ta* | septentrionalis plaga *Fd Ld* | septentriones *Cg* | plaustrum *Pd* | plaustrum caeli *Cg Eb Ec Gc Ka Mb Px Ta Vh* | quia terram terant *Ap* | boues Grece *St* | septem stellae Arcturi *Va* | girum Arcturi *Pq* | septentrionales ·i· plaustrum caeli *Lh* | VII stellae in plaustro parte Aquilonis *Px* | Dicuntur boues, quod terram terant. *Bc* | quasi teriones, eo quod terram terreunt *Ed* | Triones dicuntur boues, quasi teriones a terendo. *Vd* | Triones dicuntur quasi teriones, eo quod terunt terram. *Ef* | est translatio a trionibus ·i· bubus *Ka* | triones Grece, boues Latine, et est translatio a trionibus ·i· bubus *Ec Gc* | Dicuntur quasi teriones, quod terram terant, unde et bos Grece terio dicitur. *Ck Ct Er Fb Fd Ge Ka Pn Ps* (*Pt*) *Va Vb* | Septentrio dicitur a septem stellis, quae sunt in plaustro maiore, quattuor dicuntur quasi triones, quod terram terant, unde et bus Grece terro dicitur. *Ap Pb* | Septentrio dicitur a septem stellis, quae sunt in plaustro maiore, quattuor illarum in rotis et tres in temone, et est septentrio aquilonalis uentus. *Ct* (*Er*) *Ka Mo* | Septentrio

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263 hoc] id *Ct Cg*. | oriente] tuente *Er*. | in] ad *Ap Er Pb Pn Ps*. **280** coartatam] coartatem *Pn*. **296** Dicuntur] triones dicuntur *Pt Va Vb*; om. *Ct Er Fb Fd Ka*. | teriones] teriores *Ct*. | quod] eo quod *Pt Va*. | terram terant] terra terantur *Fb*. **297** bos] bus *Pn Ps*. | Grece] grecus *Ge*. | terio] tro *Pn*; terro *Ps*; trion *Pt Vb*. | dicitur] latine *Ps*. **300** quattuor] quantum *Er*. | illarum] om. *Ct*. **301** aquilonalis uentus] aquilonaris *Ka*. | Septentrio…302 maiore] om. *Ap Pb*.

dicitur a septem stellis, quae sunt in plaustro maiore, quattuor illarum in rotis et tres in temone. Septentrio est aquilonalis uentus, quoniam ex illa parte ·i· ex australi, magnus aestus uenit et est in hoc uersu temesis ·i· sectio directionis. *Ap Ck Ge Pb Pn Ps*.

GELIDI: frigidi *Cg Ct Vd*.

12. quos Notus sicco uiolentus aestu

QUOS: quia *Lh* | populos *Ck Fb Ge* | australes *Bc Pc Pk Vc* | illos *Bd Pb Va* | Aethiopes *Eb Ec Gc Ka Pm* | regebat *Ck Ge* | et illos regebat *Ct Er*.

NOTUS: uentus *Va* | Africus *Ga Na Px* | Auster *On To Vd* | australis *Ct Lb* | austrum *Cg Ct* | sundan (OHG) *Eb Ec Lh* | Auster uentus *Cg Ck Ge* | Austrum dicit *Eb Ec Gc Ka* | qui est in austra *Lh* | australis uentus *Ap Fd Kc Ld Pp Ps Pt Vf* | uentus meridianus *Bd Px* | australis uentus calidus *Lh Pq Vc* | australis uentus meridianus *Pq* | Africus fortis *Ka Vh* | australis uentus et Grece dicitur meridies *Er Fb* | Australis uentus calidus est, et dicitur Grece meridies. *Ct* | australis uentus uiolentus *Af* | qui australis est uentus *Ta* | ipse Auster calidus atque fulmineus *Vb* | ipse est australis uentus calidissimus *Vd* | in meridiana *Lh* | in meridiana plaga *Fb Pt* | in meridiana parte *Af Ap Cg Ck Fd Ge Kc Ld Pp Ps Ta*.

SICCO: arido *Vd Vh*.

UIOLENTUS: fortis *Ga Na Px To Vd* | uehemens *Ed Pm* | Nam tanti feruoris est illa regio, quae contra australem partem posita est, ut uideretur olla feruere sine foco. *Ap Ck Ge Pb Pn Ps Va*.

AESTU: calore *Ap Ck Ge Pb Pn Ps Vd* | solis uicinitate *On* | calore propter praesentiam *Er* | propter praesentiam solis *Va* | calore propter praesentiam solis *Ct*.

13. torret ardentes recoquens harenas.

TORRET – HARENAS: in India *Eb Ec Gc Ka* | Indiam significat *Fb Fd Mb Mj Ta Vh* | Indiam signat *Ld* | Indiam designat *Pp* | significat inuidiam *Cg* | in India significat *Lh* | incendit in propria natura illius regionis. *Ap Ck Ge Pb Pn Ps*.

TORRET: conflagrat *Cg Ct Eb Ec Gc Ka Lh Mb Mj Pc Pd Pk Pp Pq Ta Vc Vh* | incendit *Ct Ed Ef Er Mf Va Vd* | ardet *Pt* | urit *Pd* | perurit *Vd*.

ARDENTES: siccas *Ap* (2x) *Ck Ct Fb Lh Pb Pn Ps Ta Vc* | incendio solis *Cg* | siccas terras *Pq* | calidas *Vd* | sole *Va* | Aethiopes *Ed*.

RECOQUENS: comburens *Ap Cg Ck Er Fb Ge Pb Pn Ps* | comburens, resoluens *Ct* | ipse uentus *Pt* | ualde uel iterum coquens *Mb* | ualde coquens uel iterum quoquens *Bc* | quia iugiter incendium solis patiuntur *Er Pt*.

HARENAS: in Aethiopia abundantes *Eb Ec Gc Ka*.

14. Celsa num tandem ualuit potestas

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302 quattuor] \quattuor/ *Ap*; om. *Pb*. **303** aquilonalis] aquilonis *Ap Pb*. **323** tanti] tanta *Ap Pb Pn*. **324** uideretur] uideatur *Va*. **342** quia iugiter] dicit quia igitur *Er.* | solis] solus *Er.*

II metrum vi

CELSA: sublimis *Ap Cg Ck Ge Vh* | magna exelsa *Fb* | magna \excelsa/ *Mo* | summa *Vd* | gloria *Lh* | Gloria est frequens memoria cum laude. *Vd* | Gloria est frequens memoria de aliquo cum laude. *Af Ap Fd Kc Mj Ps Pt Ta*.
NUM: numquid *Ap Cg Ck Ge Vd* | interrogando *Ef*.
TANDEM: aliquando *Ef* | ad ultimum *Vd* | post tanta flagitia supra memorata *Ka* | pro tanto flagitio supra memorato *Eb Ec Gc*.
UALUIT: potuit *Cg Ct Pt Va Vd* | quasi non *Ap Ck Ge* | quasi dixisset non ualuit *Ct Pp*.
POTESTAS: regni *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pq Ps Ta Vc* | dei *Cg* | quam habuit ille *Ap Ct Er Pb Pn Ps* | quam habuit Nero *Va* | quia non potest facere bonos de malis *Ta* | Ergo non est potestas summum bonum, quia non potest facere bonos de malis. *Ap Cg Ck Ge Lh* | Non ualuit motare ferocitatem animi illius ac pro hoc non fuit uera potestas. *Ap Pb Pn* | Potestas regni non ualuit mutare ferocitatem animi illius ac per hoc non fuit uera potestas. *Af Ap Bc Cg Ck Ct Fd Ge Kc Lh* (2x) *Mj Pc Pk Pp Pq Ps Ta Vc Vd Vf*.

15. uertere praui rabiem Neronis?

UERTERE – NERONIS: non, sed immo etiam ex petentia deterior effectus est *Vd*.
UERTERE: permutare *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Mo Pb Pn Pp Pq Ps To Vc Vf* | mutare *Cg* | euertere *Pp* | immutare *Bc Mb* | permittere *Pt* | conuertere *Vd* | permotare *Lh Ta* | non potuit *Ap Ck Ct Er Ge Pb Pn Ps* | utique non potuit *Fb* | in bonum *Bd* | ad bonitatem *Eb Ec Gc Ka*.
PRAUI: improbi *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | iniqui *Cg* | quae est *Ps* | quoque est *Pb Pn*.
RABIEM: bacham *Ap Ck Ge Ps Vb* | insaniam *Cg Vd* | prauitatem *Fd Ld* | crudelitatem *Pt* | tyrannidem *Eb Ec Gc Ka*.
NERONIS: ipsius regis *Ck Ge Vb* | ipsius regionis *Ap*.

16. heu grauem sortem, quotiens iniquus

HEU: CXETΛIACMOC AΛΓIOY *gl.* interiectio dolentis *Ka Lh* | dicam *Pd* | doleo *To* | dico *Bd Ct Er Fb Fd Ld* | dolentis est *Go* | exclamatiue cum dolore *Pt* | exclamatio cum dolore *Af Ap Ck Ct Er Fb Ge Pb Pn Ps* | exclamatio doloris *Va* | interiectio dolentis *Vd*.
GRAUEM: quam *Pb* | quam grauis *Mj* | grauis condicio *Bc* | grauis sors est *Ct Er Fb* | quam grauis tunc euenerit *Lh Ta* | quam grauis sors tunc uenerit *Ec Gc Ka Lh Vh* | Grauis est sors quotiens potestas, quae gladio significatur, datur malae uoluntati, quae saeuo ueneno figuratur. *Mf* | Tunc est grauis sors quando improbo in omnibus additur potestas. *Va*.
SORTEM: legem *Ap Ck Ct Er Fb Ge Lh Pq Ps Vc* | lege *Vd* | iudicium *Eb Ec Gc Ka* | sors *Mj* | rem *Fd Ld Pd* | euentum *Ed Ef Pm* | hoc esse *Px* | euentum, condicionem *Cg* | legem dico illam *Ap* | legem dicit sortem *Pb Pn* | additur *Pb*.
QUOTIENS: quando *Cg* | euenerit *Mj* | quam frequenter *To* | quot uicibus *Fd*.

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349 est[2]] est celsa *Pt.* **350** memoria] moria *Af.* **359** motare] mutare *Ap.* **360** Potestas] om. *Vd.* regni] regni dei *Cg.* | non] iam *Cg.* | mutare] motare *Ct Lh*(1) *Ta Vc.* | ferocitatem] fecitotem *Af.* **361** illius] illius neronis *Cg*; om. *Ta*; illud *Vc.* **370** potuit[1]] pertuit *Pb Pn.* **386** uenerit] euenit *Ka*; euenerit *Vh.* **392** dicit sortem] \dicit sortem/ *Pn.*

II metrum vi

INIQUUS: improbus *Ps* | quando improbo additur potestas *Ct Er*.

17. additur saeuo gladius ueneno!

ADDITUR: datur *Ap Cg Ck Ge Pb Pn Ps Pt* | inficitur *Ct Eb Ec Gc Ka Lh Mj Pp Ta Vh* | quotiens potestas huius saeculi datur malo homini *Fb*.
SAEUO: peruerso *Ap Ck Ge Ps* | datiuus *Er* | crudeli *Pt* | malae *Ap* | malo *Ed Ka*.
GLADIUS: potestas *Ap Bc Ck Ct Eb Ec Ed Fb Ga Gc Ge Ka La Lh Mb Na Pb Pc Pk Pn Pp Ps Ta Vc Vd* | potentia *Bd To Vh* | temporalis potentia *Cg* | ipse Nero *Vb* | potestas uel dignitas *Pq* | allegoricos *Ka* | ipsae dignitates *Vb* | homicidium *St*.
UENENO: homini *Bd* | rectori *Ed Ef Ka* | malo homini *Pq* | maligno homini *Mb* | malae uoluntati *Ap Cg Ck Ge La Lh Ps* (2x) *St Ta Vd* | iniquae uoluntati et iniquitati *Pp* | malitiae Neronis *Mb* | malitioso homini *Bc* | iniquitati malaeque uoluntati *Ct Pc Pk Vc* | nefario rectori *Vh* | malo rectori *Eb Ec Ga Gc Na* | malo rectori potestas *Pm Px Vh* | malo rectori, aliter prauae uolenti *Ka* | crudeli et uenenoso homini *Ct Er Ps* | Venenum uocat malam uoluntatem cuiusque peruersi. *Ta* | Saeuum uenenum malam dicit uoluntatem. Gladium autem uocat potestatem. *Vd* | Venenum appellat malam uoluntatem cuiuscumque peruersi, crudeli et uenenoso homini sc· malae uoluntatis. Gladium uero potentiam illius. Cum enim cuilibet iniquo datur potentia male agendi, gladius ueneno additur, quod imperium Neronis accidit. *Ap Ck Ge Pb Pn* | Venenum uocat malam uoluntatem cuiuscumque peruersi, gladium uero potentiam illius. Cum enim cuilibet iniquo datur potentia male agendi, gladius ueneno additur, quod imperio Neronis contigit. *Af Bc Ct Fd Kc Lc Ld Lh Mj Pp Pq Ps Pt Va Vc Vf* | Si, inquit, quis malam habeat uoluntatem, cur ei additur possibilitas? *Vd* | Dicit ergo hoc pergraue est et intolerabile, cum malae uoluntati potestas additur, qua eam ad effectum possit perducere. *Vd* | Sic est quando potestas adiungitur alicui malo. *Ec Gc Ka*.

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412 malam] < malum *Ap Pn*; malum *Pb*. | cuiuscumque] cuiusque *Ap Pb Pn*. **414** iniquo] in inquo *Ap Pb*. | agendi] agenti *Ck Ge*. | imperium] imperia *Ap Pb*; imperio *Pn*. **416** cuiuscumque] cuiusque *Bc Ct Fd Mj Pp Vc Vf*. | illius] ipsius *Pp*; illius appellat *Pq*; eius *Va*. enim] om. *Lc*. | iniquo] in quo *Af Pp*. **417** potentia] potestas *Lc*. | gladius] gladius uero *Mj*. ueneno] quoque *Va*. | quod] quia *Vf*. | imperio] impio *Af*; imperium *Vf*; in imperio *Lc*; om. *Bc Va*. | Neronis] Neroni *Af Bc Fd Kc Pp Pq Va Vc Vf*. **421** malo] mali *Ka*.

II prosa vii

HEADNOTE: Talis est comparatio temporalis gloriae ad aeternitatem, qualis terrae breuitas ad magnitudinem caeli. *Ka Lh Pp*.

1. Tum ego: Scis, inquam, ipsa minimum nobis ambitionem mortalium rerum fuisse dominatam; sed materiam gerendis rebus optauimus, quo ne uirtus tacita consenesceret.

TUM – CONSENESCERET: Ostendit non ob aliam causam consulatum se desiderasse, nisi ut uirtutem animi sui et sapientiam per auctoritatem magistratus aliis ostendere posset, quod utique ad elationem pertinet. *Ck Ge Lh Pk Pp Pq Vc* | Haec uerba non sunt perfecti uiri, sed iam in bonum proficientis. Dicit enim non ob aliam causam consulatum se desiderasse, nisi ut uirtutem animi sui et sapientiam per auctoritatem magistratus aliis ostendere posset, quod utique ad elationem pertinet. *Af Ap Bc Ct Fd Kc Lc Mj Ps Pt Ta* | ut, inquit, rei publicae prodessem, ut quae malos premerem bonosque ab eorum dominio liberarem, ut etiam sapientiam in re publica impendere(!), ideo principatum optauimus. Ostendit hoc loco quod nullo modo appetendae sint dignitates. *Vd* | Excusat se Boetius, non alia pro re rei publicae consulatum optasse et accepisse, nisi ut ne uirtus sapientiae, quae in eo latebat, silentio marcesceret. *Ct* (*Er*) *Ka*.

EGO: Boetius *Ap Bd Ck Fb Ge Pp Ps Vb*.

INQUAM: dicam *Ck Ge Ps* | dixi *Fb Fd Pt Vb Vf* | dico o philosophia *Cg*.

IPSA: philosophia *Ap Ck Fd Ge Ld Pd Ps Pt Vb* | tu *Bd Lb Pb Pn St* | pro tumet *Ap* | tu philosophia *Vf* | o magistra omnium uirtutum *Ta* | omnium magistra uirtutum *Lh*.

MINIMUM: non *Fd Ld Pd Vb* | nihil *Eb Ec Ed Ef Ga Gc Ka Mj Na Vh* | parum *Va Vd* | modicum *Ec Ga Gc Ka Na Vh* | perexiguum *Bc Mb* | minime *Ap Cg Ck Ct Er Fb Ge Lh Pb Pc Pd Pk Pn Pq Ps Vc* | nullatenus *Ap Ct Er Fb*.

NOBIS: mihi *Cg Ck Ct Fb Ge Pc Pk Pq Ps Vc* | in *Eb Ec Ef Gc Ka*.

AMBITIONEM: cupiditatem *Ap Cg Ck Ct Eb Er Fb Fd Ge Ka Ld Lh Mo Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Va Vc Vd Vf Vh* | publicam administrationem *Ct Pp Pq Vc* | dignitatem *Ed* | dignitatum terrenarum *Vd* | quia non fuit nobis dominata ambitio *Bd* | quia culpauerat illam cupiditatem et dignitatem et cetera huiusmodi. Propterea se extollit Boetius. Excusat enim se Boetius non pro alia re rei publicae consulatum optasse et accepisse, nisi ut uirtus sapientiae, quae in eo latebat, ne marcesceret silentio. Sapientia enim in homine senescere uidetur et marcescere, dum per multam diuturnitatem temporis neglegitur, eamque qui habet non est fas secundum quod uellet patefacere. Ideoque sapiens quicumque est, appetit

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4 magnitudinem] imaginem *Pp*. **11** ob] ab *Ck Ge*. **12** ut] om. *Pp*. **13** utique] om. *Pk*. **14** uiri] om. *Ct*. | iam] om. *Lc*; et iam *Af*. | proficientis] perficientis *Ap Kc*; proficientes *Af Ps*. | enim] autem *Ta*. **15** aliam causam] aliud *Bc*; aliam rem *Mj*. | consulatum] consulatu *Bc Pt*. | se] om. *Ap*. | uirtutem] uirtute *Pt*. **16** sapientiam] sapientia *Bc*. | auctoritatem] auctoritatum *Af*. posset…17 pertinet] om. *Ct*. **17** elationem] elationem et iactantiam *Bc*. **21** Boetius] bona *Ct*. alia] alta *Er*. **22** marcesceret] martisceretur *Er*; marcisceret *Ct*. **32** cupiditatem] cupiditate *Pt*. **35** quia] quod *Ap Pb*. **36** extollit] excellit *Ck Ge Ps*. | Excusat…Boetius[2]] om. *Pb*; \excusat – Boetius/ *Ap*. **37** nisi] nisse *Ap*. **38** uidetur…marcescere] om. *Ap*. **39** eamque] eaque *Pb*.

ambitionem populi, ut doceat quod accepit, et reuiuiscat in eo iuuenis sapientiae honestitas. *Ap Ck Ge Pb Pn Ps*.

MORTALIUM: humanarum *Ap Pb Pn*.

FUISSE DOMINATAM: superesse *Ap Pb Pn* | illam ambitionem nobis esse *Ap* | eam diligeremus, ut nobis dominaretur *Ct Er Fb* | Non dominata est nobis, quia non fuimus auari, quia ille qui auarus est, seruus est auaritiae, iuxta illud: qui facit peccatum, seruus est peccati. *Ap Ck Ge*.

MATERIAM – REBUS: consulatum *Ct Er Pp* | publicam ministrationem *Ap Ck Ge Pb Pn Ps* | publicam administrationem *Ct Lh Pc Pk Ta Vc* | perfectionem publicae administrationis *On* | ut possem perficere quae cogitaueram *Lh Mj Mf Vh* | cogitaueram ut possem perficere *Mb* | ut possim sapienter perficere quae cogitauerim *Fb Fd Ld Pp Vf* | ut possem per potestatem aliquid boni geri *Ga Ka Na Vh* | ut perficere possem quae ad utilitatem cogitarem *Va* | ad hanc dignitatem quam cupimus, ut per hanc aliquid boni perpetremus, ut possem perficere quae cogitauerim *Ec Gc Ka* | in omni negotio et in omni re ex qua et de qua et in qua quid sit gerendum. Verbi gratia: si elymosina mihi sit gerenda, ut habeam materiam gerendae non auaritiae causa, sed illius operis perficiendi, ut lana et linum est materia uestimentorum, et fruges et herbae ad pastum animalium, sic et reliqua quaecumque necesse sint gerenda habeam materiam gerendorum. Et ad hoc desideraui materiam illam ·i· diuitiarum et opum non auaritiae causa, quia nihil possumus sine materia agere. Ad omnes res agendas materiam habere debemus ·i· sapientiam, quia sapientia materia est ex qua bene disponuntur gerenda, quia tunc bene habet potestatem, qui bene sapit regere. *Ap Ck Ge*.

MATERIAM: causam *Mb* | initium *Ap* | occasionem *Eb Ec Ed Gc Ka* | frist (OHG) *Eb Ec* | omnis *Vh* | causam, auctoritatem *Bc* | quoniam instrumenta habebam *Pq* | occasionem ·i· dignitatem *Pm*.

GERENDIS (REGENDIS *Pp*): in *Ap* | disponendis *Ap Ck Ct Fb Ge Lh Pb Pn Pq Ps Vc* | agendis *Pd* | faciendis *To* | efficiendis *Ef* | in efficiendis *Eb Ed Ka Pm* | locutionibus *Ef* | in efficiendis locutionibus *Ec Gc* | publicis administrationibus *Cg Va*.

REBUS: omnibus rebus *Vd*.

OPTAUIMUS: uolui *Pd* | desiderauimus *Fb Mo Pq* | quaesiuimus *Eb Ec Ef Gc Ka*.

QUO NE – CONSENESCERET: ut uideremur sapientes *Cg Ck Ge* | sapiens uolui uideri *Pc Pk Pp Vc* | ut aliquid boni non ageret *Pd*.

QUO NE: ut *Bd Ef Er Fb Go La Pk Pp* | ut non *Ap Ck Ct Eb Ec Ed Fd Ga Gc Ge Ld Lh Pb Pm Pn Pq Ps Pt Ta Va Vc Vd Vf Vh* | ut ex illa *Ed*.

UIRTUS: sapientia *Fb Ld* | scientia *Ct* | ingenium meum *Eb Ec Ef Gc Ka* | sapientiae meae *Vd*.

TACITA: tacendo *Bd* | occulta *Ap* | occultata *Ga Na* | aliis ignota *Ed Pm* | per silentium *Ct Ka Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc Vh* | quasi per silentium *Fb* | aliis, uel per silentia incognita *Ec Gc* | Si taceas, ut non malum corrigas, uirtus deficit. Et si ceteris taceas, uirtus tunc senescit. Tacita uirtus senescit ·i· si taceret sine sapientia, quia per sapientiam uirtus ostenditur, et numquam per stultitia caecitate plena et sapientia semper lumine ueritatis plena, quia ueritas lux est inextinguibilis. *Ap Ck Ge Ps*.

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41 quod] quae *gl*. quod *Ps*; quae *Ge*. **45** diligeremus] diligemur *Er.* | ut] om. *Ct Er*. | quia] quod *Ap*. **50** possem] possim *Mf.* | quae] qui *Lh.* | cogitaueram] cogitaui *Mj*; cogitauerim *Lh*. **51** perficere[2]] om. *Pp.* **52** cogitauerim] cogitaueram *Pp.* | possem] possent *Ka.* **53** hanc] hoc *Ka.* **54** possem] possim *Ec Gc.* | perficere] perspicere *Ec Gc.* **55** cogitauerim] cogitauerat *Ec Gc*. **84** quia] quoniam *Ps.* | ueritas] om. *Ap*.

II prosa vii

CONSENESCERET: deficeret *Bd Ct Fb Fd Ld Pd Pq Va Vf* | defecere *Pt* | occultaret *Lb* | occultaretur *Ld* | uilesceret *La* | hebesceret *Lh Ta* | pigreret *To* | periret *Eb Ec Ed Ef Gc Pm Px* | inueterasceret *Vd* | ni irwurti (OHG) *Ed Ga Na Pm* | in locutionibus *Ga Na Vh* | inutilis fieret *Ka* | ne inutilis fieret *Eb Ec Gc Mh* | per consilium meum *Mf* | perire per silentium *On* | silens per otium delitesceret, per silentium *Ap Ck Ge* | delitesceret, uelaretur *Cg* | tepesceret sine utilitate aliqua, ne inutilis fieret *Pp*.

2. Et illa: Atqui hoc unum est quod praestantes quidem natura mentes sed nondum ad extremam manum uirtutum perfectione perductas allicere possit, gloriae scilicet cupido et optimorum in rem publicam fama meritorum.

ET ILLA: ait *Ap* | inquit *Er Fb Fd Ld Pb Pd Pn Ps Vh* | philosophia *Ck Ct Fb Ge Ta Vb* | sophia dixit *Pt* | Si enim etiam pro bono accipiant, uir bonus atque perfectus eas nullomodo debet appetere. *Vd*.
ATQUI: certe *Ck Fb Ge Mj Pb Pn Ps Pt Ta Vb Vd* | Hoc quod tu concupisti unum quod te allicere possit. *Ec Gc Ka* | Sed econtrario est hoc unum quod nondum possit illas praestantes mentis. *Pd*.
HOC UNUM: una res *Lh Ta* | haec una res *Ld* | haec una res est *Fd Vf* | solum *Ap Cg* | solum est *Ck Ge* | solum singulare *Vd* | dicendum (*Ga*) *Na* | tibi dicendum *Ef* | quod euenit tibi *Ap* | quod deest de perfectione *Va*.
PRAESTANTES: excellentes *Ap Ck Ct Eb Ec* (*Ed*) *Fb Fd Gc Ge La Lb Ld Lh Mf Mj Mo On Pc Pd Pk Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* | praecellentes *Bd* | eminentes *Cg Ed To* | supereminentes *Pm* | uigentes *Vd* | dignitates *Vd* | superstantes *Ed Lb* | nobiles *Ef Ka* | sublimatos *Vh* | nobiles *Ap Ck Fb Ga Ge Mf Mo Na Pb Pn Ps* | nitentes *Pd* | excellentis *Pb Pn* | urmare (OHG) *Mh* | bonas et excellentes *Mb* | bonas et excellentes praeualentes *Bc* | nobiles sunt dicendum *Vh* | Deus disposuit ad suam similitudinem illas dico. *Fb* | nobiles, quos deus disposuit ad suam similitudinem *Ct Er* | uidelicet accipere pro bono *Vd* | naturali bonitate pollentes *Va* | naturali bonitate praediti *Cg*.
NATURA: in *Eb Ec Ed Ef Ga Gc* | per *Bd Ct Fb Lh Ta* | per naturam *Pp Pt* | secundum naturam dei *Ap* | in propria natura *Vh* | secundum naturam dei, qui eas composuit ad similitudinem suam *Ps* | secundum naturam dei, qui eas disposuit ad similitudinem suimet, in quibus naturalis potentia mentis *Ap Ck Ge Pb Pn Ps*.
MENTES: hominum *Fb Lh Pc Pp Ta Vd* | mentes dico, praesta per natura *Pb*.
SED NONDUM: illas dico *Ct* | sed illas dico *Er*.
EXTREMAM – PERDUCTAS: Istud tractum est a pictoribus. *Vb* | Tractum est a pictoribus, quod tunc dicitur extremam manum imagini imponere, quando eam illuminant et perficiunt. *Ta* | Hoc tractum est a pictoribus, qui tunc dicuntur extremam manum imagini imponere, quando eam illuminant et perficiunt. *Bc Pp Va* | Tractum est hoc a pictoribus, qui tunc dicuntur extremam manum imagini imponere, quando illuminant et perficiant, ut uideatur ab hominibus. *Lh* | Tractum est hoc a pictoribus, qui tunc dicuntur extremam manum imagini imponere,

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103 allicere] allidere *Ec Gc*. **114** quos] quas *Er*. **118** in propria] impropria *Vh*. **120** suimet] suam uel suimet *Ps*; suam et *Pb Pn*. | mentis] mentis est *Pb*. **125** Hoc] om. *Va*. **129** hoc] om. *Kc*. | a] om. *Af*. | tunc] tam *Kc*. | dicuntur] dicunt *Fd Kc Lc*.

quando eam illuminant et perficiunt. Qui propterea magnam faciunt, ut uideatur ab hominibus. *Af Ap Ct Fd Kc Lc Mj Ps* | Tractus sermo a pictoribus, qui extremo operi manum imponere dicuntur, quando imagines iamdudum formatas clarioribus illuminant coloribus. *Vd* | Manus enim pro perfectione ponitur. Sicut et unguis, ut Persius: effundat iunctura ungues. Et est tractum a marmoribus. Solent enim marmorarii marmorum iuncturas ungulis probare.*Va*.

AD EXTREMAM MANUM (AD EXTREMA«M» MANU *Ct*): finem *Lb* | arcem *Lh Vc* | arte *Ct* | ultimam *Lb* | dicendum *Ka* | operationem *Vh* | consummationem *Lh Ta* | consummatione *Pd* | perfectionem *Eb Ec Gc Lh Ta Vd* | perfectione *Ct Vd* | meritum *Eb Lh Ta* | ad completio(nem) *Ed* | artem finem *Pq* | operis perfectionem *On* | perfectam operationem *Ef* | ad perfectionem *Fb La Lh Pc Pk Pq Vc* | ad perfectionem operis *Bc* | uirtutum perfectione *Er* | ad perfectam operationem *Ed Ga Ka Na Pm Vh* | ad summam perfectionem *Ap Cg Ck Ge Pb* | ad ultimam boni operis *Ct* | ultimam bonitatem boni odoris (!) *Pt* | ad extremum boni operis *Er Fb Ld* | ad perfectionem extremae manus *Pp* | Tractum est a fabricantibus. *Ec* (*Ed*) *Gc Ka Pm* | potest allicere *Vf* | Extrema manus dicitur cum opus quodlibet ad perfectionem ducitur. *Ec Gc Ka Lh* (2x) *Mb Mf Mj Pc Pk Pp Pq Va Vc Vh* | Extrema manus dicitur cum opus aliquod ad perfectionem deducitur, sicut pictores extremam manum mittunt, cum imagines illuminant. (*Ap*) *Ck Ge*.

UIRTUTUM: sapientiae *Fd Lb Vf* | sapientiae et ceterarum *Ld*.

PERFECTIONE (PERFECTIONEM *Ct*): in *Ef* | cum *Eb Vh* | consummatione *Fb Ld Mo* | consummationem *Ct Er*.

PERDUCTAS: perfectas *Fd Vf* | ipsas mentes *Ct Er Fb Ld* | praestantes men{tes} *Pd*.

ALLICERE (ILLICERE *Mj*): decipere *Ap Bd Cg Ck Ct Eb Ec Ed Ef Er Fb Fd Gc Ge Kr Lb Ld Lh Mf Mj Mo Pb Pc Pn Pp Ps Va Vb Vd Vf Vh* | illicere *Kr Ps* | prouocare *Cg Ct Fb Fd La Ld Mo To Va Vf* | implicare *Ap Mb* | adtrahere *Ap Ck Ct Ge Lb Lh Pb Pd Pn Pq Ps Vc* | aduocare *Pt* | persuadere *Fb Ga Ka Mo Na Px Vh* | suadere *Ec Gc Lh* | despicere *Lh* | seducere *Kr* | implicare uel mulcere uel blandiri *Bc* | demulcere uel blandiri *On* | hoc quod decipit *Pb* | accipere *Ka* | titillare *Va* | potest allicere mentes, non tamen ex toto perfectas *Fd Ld Vf*.

GLORIAE: temporalis *Ct Er Fb Ps Pt* | laudis *Lh Pp* | cupido *Ta* | unde gloriam mereatur apud posteros *Ct Er* | Gloria est frequens memoria de aliquo cum laude. *Bc Pp* | Temporalis gloria est frequens memoria de aliquo cum laude. *Ap* (2x) *Ck Ge Pb Pn Ps* | quia quidam propterea magna faciunt, ut uideantur ab hominibus et laudentur *Ap Cg Ck Ge Ps* | quia propterea magna facit, ut uideatur ab hominibus *Ec Gc Ka Lh Pc Pk Pp Ta Vh* | qui propterea magna facit, ut uideatur ab hominibus *Pq Vc* | qui ideo magna facit, ut uideatur et laudetur ab hominibus *Bc* | qui propter hoc optima quaeque facit, ut ab eis laudem capiat *Mf* | Hoc est uitium quod prius dixit. *Lh*.

CUPIDO: desiderium *Lb* | industria *Ps* | cupiditas *Vd* | ardor *Lh* | dico *Vh* | gloriam mereatur *Fb* | dignitatem concupiscere *Vh*.

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133 ut…134 ungues] Pers. *Sat*. 1.65

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130 eam] om. *Af*. | illuminant] inliminant *Ps*. | Qui] quam *Mj*; quod *Ct Fd*. | propterea] postea *Ct*. | magnam] magna *Fd Lc*; imaginem *Ap Ps*. | faciunt] facit *Ap Ct Kc Ps*; fecit *Af*. | uideatur] uideantur ·i· laudentur *Lc*; uideantur *Fd*. **131** hominibus] omnibus *Kc Mj*. **145** quodlibet] aliquod *Lh*(1) *Pc Pk Pp Pq Vc*. **146** perfectionem] perfectum *Ec Gc Ka Lh Mb Va*. | ducitur] deducitur *Lh*(1) *Pc Pk Pp Pq Vc*; dicitur *Lh*(2). **152** ipsas] ipsa *fb*. **165** quia] qui *Pc Pk*; quae *Ta*; om. *Ec Gc Ka*. | propterea] propter hoc *Ec Gc Ka Lh Vh*. **166** magna] magnifica *Pq*. **168** uitium] uinum *Lh*.

IN REM PUBLICAM: totum regnum *Ka* | in totum regnum *Eb Ec Ef Ga Gc Na Pm Pp Px Vh* | (...) regni *Ed* | consulatum *Er Fb* | in consulatum *Ap Ld* | Romanorum *Vd* | administrandam *Ct Er* | in laude hominum *Ct* | quae ad communem utilitatem omnium pertinet *Ap Ck Ct Ge Lh Pb Pn Pq Ps Va*.
FAMA MERITORUM: quod magna facit ad famam requirendam *Ec Gc Ka Lh*.
FAMA: laus *Ct Er Fb* | fauor *To* | laus popularis *Vb* | opinio *Vd* | bona *Vd* | aliqua utilitas *Ka Ga Na Px Vh* | nomen ·i· laus *Mo* | amor saecularis *Ga Ka Na Vh*.

3. Quae quam sit exilis et totius uacua ponderis sic considera. Omnem terrae ambitum, sicuti astrologicis demonstrationibus accepisti, ad caeli spatium puncti constat obtinere rationem, id est, ut, si ad caelestis globi magnitudinem conferatur, nihil spatii prorsus habere iudicetur.

QUAE QUAM – CONSIDERA: paradigma ·i· exemplum siue exemplabile *Ld* | ΠΑΡΑΔΙΓΜΑ *gl.* exemplabile *Ka Lh Mh Pp Vd* | CΥΝΚΡΙCIS *gl.* comparatio *Ka Lh Mh Pp Vd* | Reprehendit cur in tam minimo mundi angulo positus quis de fame laude aliquid curat. *Vd*.
QUAE: cupiditas *Ap Pt* | fama *Bd Cg Ed Fb Lh* (2x) *Pb Pm Ta Va Vb Vd Vh* | gloria *Cg Ct* | cupido *Bd Cg Ka Lh* | fama et gloria *Ap Ck Ge Pc Pk Pn Ps Vc* | fama uel gloria *Pq* | fortuna et gloria *Pp* | cupido gloriae *La Ld Pd Vf*.
QUAM SIT EXILIS: quantum sit minima *Ap Ck Ge Pb Pn* | quantum sit minima et tenuis *Ps*.
QUAM SIT: quantum *Fb To Vf* | quantum sit *Pp* | quamuis *Fd*.
EXILIS: tenuis *Ap* (2x) *Cg Ck Ed Fb Ge Lb Lh Mo Pb Pn Pp Pq Va Vc* | gracilis *Eb Ka Lh Ta Vb* | subtilis *Ld Mo Vf* | leuis *Bc Ld Vd* | minima *Ct Er Fb Mo Pc* | uacua *Pb* | parua *Lh Vd* | uilis *Cg Ec Ed Gc Pm* | et gloria tenuis *Pb* | ΕξΙΓΙΛΩ Grece ·i· exigua gloria *Ka* | Ideo penultima producit, quia uenit a Greco LΥΓΙΟC. *Pt*.
UACUA: inanis *Ct Er Fb Ld To Vb* | uana *Lh On Ta* | uana *On* | quam *Eb Ec Gc* | nullam habens uim (*Ga*) *Ka Na Vh*.
PONDERIS: grauitatis *Ap Cg Ck Ge Lh Mb Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | uirtutis *Ed Ef Fb Ga Ka Mb Na Pm Vh* | onoris *Er* | meriti *On* | totius grauitatis *Bc* | magnitudinis *Pd* | pondus pro uirtute et utilitate ponitur *Af Ap Bc Ct Kc Ld Lh Mj Pp Ps Vf* | grauitatis bonique uagatatis (!) *Vd* | Fama mundana non habet pondus sed leuitatem et omne leue inutile est. *Ap Ck Ge Lh Pc Pk Pp Pq Ps Vc* | Dicit gloriam humanam non pondus sed leuitatem habere. *Ec Gc Ka Lh* | Gloria humana non pondus sed leuitatem habet. *Mj Px* | quia laus humana maius utitur leuitate quam pondere *Mf* | Dicit quod humana gloria nullum pondus habet aut grauitatem, sed euacuata sit. Nota uacua illius rei. *Va*.
CONSIDERA: collige *Cg Ck Ct Ec Gc Ge Mj Pb Pm Ps* | accipe *Er Fb Ld* | intellege *Ap Lh Pb Ta Va Vh* | estima *Ec Ef Gc Na Pt Px Vh* | existima *Ga* | adtende *Vd* | contemplare *Pd* | taliter *To* | ex subsequentibus *Eb Ec Gc Ka*.
OMNEM TERRAE: argumentum a maiore ad minus *Lh Pq Vc* | Ostendit quam arta et stricta sit huius saeculi habitatio ad comparationem caeli. *Ct Er Fb*.

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174 administrandam] administrans > administrando *Er*. **187** exemplabile] exemplum seu exemplabile *Pp*. **192** cupido] cupio *Pd*. **205** et utilitate] om. *Lh*. **206** mundana] munda *Pp*. habet] habens *Lh Pq Vc*. **207** leuitatem] leui *Ge*. | leue] leue et *Ps*. **215** arta] acrea *Er*. **216** sit] sic *Er*.

AMBITUM: circuitum *Ap Cg Ck Ct Eb Er Fb Fd Ge Ka Lb Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta Vb Vc Vd Vf Vh* | umbifart (OHG) *Ka* | Ambitum terrae uerissima geometrorum ratione in CCLII stadiorum collige. Vmbram autem quae noctis fucatur nomine in quadragies octies centenis milibus metire, quam geminatam diametron solaris circuli speculare. Sol octies terra maior circuli sui spatium MCCC centenis milibus stadiorum et MCLXX metitur. Spera uero caelestis uincit ambitum terrae duodecies milies centenis milibus nec non LX stadiorum in ductu circularis lineae. *Va*.

SICUTI: quemadmodum *Pt*.

ASTROLOGICIS DEMONSTRATIONIBUS: per *Bd* | in *Ef Pb Pn* | ex *Eb Ka* | per astrologiam *Ap* | astrorum rationibus *Lh Ta* | quando astrologiam didicistis. Demonstrat modo philosophia quam sit arta et stricta habitatio huius saeculi ad comparationem caeli. *Ap Ck Ge Pb Pn Ps* | Astrologia et astronomia idem est. Sed astrologia quidem bona est, astronomia uero est mala. Astrologia enim est ratio de astris, quia logos sermo. Astronomia lex astrorum. Nomos enim lex. Haec mala est, quia infra istam mathematica continetur. *Vd*.

DEMONSTRATIONIBUS: disciplinis *Pd* | eruditionibus *Cg* | instructionibus *Va*.

ACCEPISTI: intellexisti *Ap Ck Ct Er Ge Pb Pn Ps* | didicisti *Ap Cg Ct Ed Ef Fb Ga Go Lb Ld Lh Na Pd Pm Pp Ps Pt Px Ta Va Vc Vd Vf Vh* (2x) | audisti *Lh Pq Va* | percepisti *Ka Lh* | praecepisti *Eb*.

AD CAELI SPATIUM: quantum pertinet ad magnitudinem caeli *Ct Er Fb Ld*.

AD: contra *Ef*.

SPATIUM: magnitudinem *Ap Cg Ck Eb Ec Ef Gc Ge Ka Lh Mf Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vh* | imaginem *Pp* | ad magnitudinem *Px Vh* | amplitudinem *Bc Mb* | latitudinem *Ec Gc Lh* | huius firmamenti magnitudinem *Ec Gc Ka* | magnitudinem, quia contra centrum caeli est et spheroides atque quaquauersum consideres eam semper ima est. Vnde et ex omni parte pluuiae in eam cadunt. *Ap Ck Ge*.

PUNCTI: unius *Ef* | quia terra centrum caeli est *Cg* | Greci punctum caeli terram esse dicunt, quod centrum nominant. Quale enim punctum est in medio circuli ducto circinno, talis terra est in medio caeli, undique caelum habens supra ipsa inferior. (*Af*) *Ap Bc Ct Fd Kc Lc Lh Mj Mo On Pp Pq Ps Pt St* | quod non est nisi punctus terra ad comparationem caeli *Pq* | Centron Grece, Latine punctus dicitur, in quo ponitur circinnus. Sicut ergo punctus ad totam spheram comparatur, ita terrae angustia ad caeli magnitudinem comparata, nihil aliud quam punctus uidetur. *Vd*.

CONSTAT: praesentatur *Ap Ck Ct Ge Lh Pb Pn Pq Ps Ta* | certum est *Ka Vh* | manifestum est *Bd Fb Fd Go Ld To Vd Vf* | conuenit, firmum est *Pp* | apparet *Va*.

OBTINERE: consequi *Ps* | possidere *Ct* | habere *Vd* | terram *Fd Vf*.

RATIONEM: similitudinem *Bd Pc Pp Pq* | comparationem *Eb Ec Ed Ef Ga Gc Ka Na Pm Vh* | quantitatem *Va*.

ID EST UT: terra *Fb Fd Vf* | tam parua est terra *Bd Pq*.

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227 rationibus] rationa«bilibus» *Ta* | didicistis] didicisti«s» *Pn*. **229** caeli] caelestis habitaculi *Ps*. **230** astronomia] astromonia *Vd*. **241** magnitudinem] magmitudine *Ka*. **245** caeli[2]] om. *Mo*. | terram] terrae *Ct*; terra *Mo Pt*. **246** esse] om. *Stxx*. | dicunt] uocant *Mj Pp*. | quod] quod et *Lc*. | centrum] om. *On*. | nominant] uocant *Ps Ta*. | Quale] qualis *On*. | enim] autem *Ap Ta*. punctum] punctus *Lc On Pq*. | est] om. *Fd*. | circuli] circulo *Af Lh*. | circuli…247 medio] om. *Lc*. **247** ducto] ductum *Ta*; om. *Fd Mo Pt*. | circinno] cirino *Ct*. | caeli] caelo *Pt*. | undique] undique enim *Mo*. | supra] om. *Lc*. | ipsa] ipsam *Ps*. | ipsa…248 inferior] ipsa uero semper est inferior *Lc*; om. *Ta*.

CAELESTIS: si comparetur ad spatiositatem caelestis speram, quia spera est aequalis rotunditas, globus uero aliquando solida rotunditas *Ap Ck Ge Ps*.
GLOBI: firmamenti *Ap Ck Ct Fb Ge Lh Pb Pn Pq Ps Ta Vc* | rotunditatis *Cg Eb Ec Ed Fd Gc Ka Ld Lh Mf Mj Pt Px Va Vb Vf Vh* | circuli *Ef Ps To* | rotunditatis sperae *Pb* | caeli uel sperae uel rotunditatis, comparetur terrae ambitus *Pd*.
MAGNITUDINEM: latitudinem *Ka*.
CONFERATUR: comparatur *Eb Fb Ka Ld Mo* | comparetur *Ap Bd Cg Ck Ct Ec Ef Er Fd Ga Gc Ge Lh Mo Na Pb Pn Pq Ps Pt Ta Va Vd Vf Vh* | assimiletur *Pp To* | in terra *To* | sunt *Vb* | terra globus *Vb* | ambitus terrae *Ap Cg Ck Ct Er Ge Ld On Pb Pn Ps*.
SPATII: caeli *Ld* | magnitudinis *Ec Ed* (*Ga*) *Gc Na Pm Px*.
PRORSUS: omnino *Ef Fb Pt* | profecto *Cg* | poenitus *Vd*.
IUDICETUR: terra *Pp* | ambitus terrae *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt Va* | comparatur *Ka* | nisi rationem puncti *Vh* | ambitus terrae puncti solius terrenae molis, quia caelum et terra mundus nominatur *Ap Ck Ge Ps*.

4. Huius igitur tam exiguae in mundo regionis quarta fere portio est, sicut Ptolomaeo probante didicisti, quae nobis cognitis animantibus incolatur.

IGITUR: dum est uerum quod dico *Va* | De circul{o} mundi *Ck Ps* | de circulis mundi *Cg*.
EXIGUAE – REGIONIS: caelum et terram *Ap* | illius ambitus terrae *Eb Ec Gc Ka* | exiguam mundi ·i· caeli regionem, quae est intra speram caelestem. Quinque autem sunt zonae: solstitialis, equinoctialis, australis, septentrionalis, brumalis. Ptolomeus uero astrologus quattuor dumtaxat dixit, excellens illam in qua antipodes habitant. *Ap Ck Ge Ps* | Nam Ptolomeus philosophus docebat quartam partem terrae inhabitari ab hominibus et bestiis. *Ap Ck Ct Er Ge Ka Pb Pn Ps* (2x).
EXIGUAE: paruae *Cg Fd Pt To Va Vb Vf* | sicut dixi ad rationem puncti *Vh*.
IN MUNDO: hoc *Fb*.
REGIONIS: terrae *Ct Fb Ld To* | terrae ambitus *Ap Ck Ge Pb Ps* | terrae regionis *Er*.
QUARTA – EST: quintus antipodae {...} *On* | Ptolomeus dicit IIII esse caeli zonae, quoniam rem incertam de antipodibus noluit confirmare. *Ct* | quartus circulus. Astrologi ferunt quod V sint zonae caeli: septentrionalis, brumalis, australis, solstitialis. Grece ita uocantur: articos, antarticos, erinos, emerinos, exemerinos, duae quarum sunt habitabiles. *Pt* | Higinus et alii astrologi ferunt quod quinque sunt zonae caeli: septentrionalis, australis, solstitialis, brumalis, et aequinoctialis.

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259 si] sic *Ps.* | spera] speram *Ge*. **261** rotunditatis] rotunditas *Pt.* **269** magnitudinis] (...)udinem *Ga*; magnitud{...} *Na.* **282** intra speram] intranspherem *Ck Ge Ps*; intransperem *Ap*. Quinque…283 brumalis] om. *Ap*. **285** Nam] om. *Ct*. | Ptolomeus] Philom{en}s *Er*. | docebat] dicebat *Ap Ct Pb Ps*(1); > dicebat *Ps*(2). | quartam] quandam *gl*. uel quartam *Ap*; quandam *Pb*. **286** terrae] terrae et *Ck.* | hominibus] homini *Pn.* **294** Grece] greci *Pt.* **295** Higinus] igninus *Ps*; quartus circulus est ignis *Ct*; ignitus *Af*; ut iginus *Pq.* | et] om. *Ct.* | alii] alque *Lc*; alii multi *On Pq*. | astrologi] austrilogi *On*; astrologici *Ld*. | quod] om. *On*; \quod/ *Pq.* **296** sunt] sint *Ct Ld Mo Ps*; sunt < sint *Ta*. | septentrionalis] sc· septentrionalis *Lc*; hae septentrionalis *On Pq*; septentrionalis uidelicet *Af Ap*; septentrionalis IIII uidelicet *Lh.* | brumalis…aequinoctialis] om. *Af.* | et] om. *Ct On Pq.* | aequinoctialis] om. *On*.

II prosa vii

Grece ita uocantur: arcticos, antarcticos, erinos, emerinos, exemerinos, quarum duae ·i· septentrionalis et australis inhabitabiles sunt frigore, duae temperatae calore et frigore ac per hoc habitabiles ·i· solstitialis et brumalis. Nos quidem in una, in altera antipodes esse dicuntur. Vna perusta nimio calore et ideo inhabitabilis est ·i· aequinoctialis. Secundum Ptolomeum uero quattuor tantum sunt zonae, quoniam rem incertam de antipodibus noluit quasi certam confirmare. (*Af*) *Ap Ct Kc Lc Ld Lh Mo On Pp Pq Ps Ta* | Higinus et alii astrologi ferunt quod quinque sunt zonae caeli: septentrionalis, australis, solstitialis, brumalis et aequinoctialis, quarum duae, australis et septentrionalis inhabitabiles sunt frigore. Duae enim temperatae calore ac frigore ac per hoc habitabiles sunt ·i· solstitialis et brumalis. Nos quidem in una, in altera antipodes esse dicuntur. Vna perusta nimio calore et ideo inhabitabilis est. Secundum Ptolomeum uero quattuor tantum sunt zonae, quoniam rem incertam de antipodibus noluit quasi certam confirmare. *Mj* | Nos in quinque zonis mundum diuidimus, auctore Virgilio qui dicit V tenent caelum zonae. Quae sunt septentrionalis frigore inhabitabilis, solstitialis temperata ex calore, aequinoctialis et frigore septentrionalis. Aequinoctialis torrida et perusta. Brumalis rursus temperata in qua dicuntur antipodes habitare. Australis iterum (?) inhabitabilis frigore. Ptolemeus tamen astrologas in quattuor partes tantum facit. Ipse enim penitus negat esse antipodes, probans hoc rationibus. Quae ita uocantur Grece: arcticos, antarticos, emnos, emerinos, exemerinos. *Vd*.

QUARTA: quartus circulus *Af Ap Cg Fb Fd Ld Pp Ps Ta*.

FERE: prope *Cg Ef Vb* | ferme *Lh Ta* | uix *Lh*.

PORTIO: pars *Ck Ct Eb Fb Ge Ka Lh Mo Pn Pp Ps Ta Va Vd* | pars quarta *Vf* | habitata *Er*.

PTOLOMAEO: auctore *Eb Ec Gc Ka Lh Mj Px Ta* | auctor *Vh* | ipse auctore *Vb* | astrologo *Pd Vd* | geometrico *On* | proprium nomen *Cg* | Ptolomeus philosophus *Pq Vc* | quidam geometra *Ka* | quodam geometra *Eb Ec Gc* | rex Egypti qui fuit astrologus *Vh*.

PROBANTE: docente *Fb* | dictante *Fd Ld Vf* | demonstrante *Ps* | affirmante *Ef Ka Lh Ta Va*.

DIDICISTI: legisti tu *Fb*.

QUAE NOBIS COGNITIS: praeter antipodas et monstra incognita *Pc Pk* | propter antipodes et monstra incognita *Ap Ct Kc Lh Pq Ps Vc* | propter antipodas uel bestias incognitas *Pd* | Cognitis dixit propter cetera monstra, quae non cognoscuntur. *Ap Ck Ge Pb Pn Ps* | Cognitis dixit propter antipodas, qui subtus terra sunt. *Pt* | Hoc dicit propter antipodas de quibus nihil certa sumus. *Fb* | Cognitis dixit propter antipodas quae, ut ferunt, subtus terram sunt, et cetera monstra, quae non cognoscuntur. *Ct Er* | Propter antipodes dicit de quibus est

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297 Grece] greci *Ld Ta*; grece autem *Ct*; greci autem *Pq*; quae grece *Mo*. | ita] > itaque *Lc*; autem ita *Pq*; ittu *Lh*. | antarcticos] om. *Lc*; antarchicos *Ct Kc*; enarchicos *Ps*; < antraticos *Ta*; anarticos *Ap*; antarticos *Af Ld Lh Pq*. | erinos] exoterinos *Af*. | emerinos] om. *Pp*; \emerinos/ *Lc*. exemerinos] exemeridios *Pq*; ex\e/merinos *Mo*. **298** sunt] in *Kc*. | duae[2]] duae uero *Af Lh*. **299** ac] hac *Af Lc*; et *On*. | ac…300 una] om. *Lh*. | hoc] haec *On*. | habitabiles] habitales *Lc*. et[2]] om. *On*. **300** una] una sumus *Ct*; unam *Lc*. | altera] alteram uero *Lc*; altera uero *Ct*; alia *On Pq*; alter *Mo*. | nimio] a nimio *Lh*. **301** inhabitabilis] inhabitabile *Lc*; inhabitabilem *Mo*. | est] om. *Lc Ld Mo On*. | aequinoctialis] aequinoctiale *Lc*. | Secundum…302 confirmare] om. *Ct*. uero] ergo *On Pp Pq*. | tantum] dicit tantum *On*; dicit *Pq*. **302** sunt] om. *Kc On Ps*; esse *Pq*. zonae] zonas *On Pq*. | incertam] certam *Lc*. | de…certam] om. *Af*. | noluit…confirmare] noluit affirmare *On*; uoluit affirmare *Pq*. **333** terram] terra *Er*. | cetera…334 monstra] terrena monstri *Er*.

incognitum. *Vd* | Nobis cognitis dicit propter antipodes, de quibus est incognitum, et propter animalia numquam uisa, quae Alexander commemorat, uel propter monstra subito apparentia. *Af Ap Bc Ct Fd Kc Lc Lh Mj On Pp Pq Ps Ta* | nobis cognitis, propter antipodas qui incogniti sunt et propter animalia nunquam uisa ab Alexandro commemorata, uel propter monstra subito apparentia *St*.

QUAE: pars *Lh Ta* | quarta portio *Fb* | quarta pars *To* | quarta regio *Pt*.

NOBIS: a *Ta To*.

COGNITIS: cognoscimus *Er* | quae cognoscimus *Fb* | plane *Eb Ec Gc Pm*.

ANIMANTIBUS: hominibus *Ec* (*Ed*) *Ef Ga Gc Ka Lh Mf Mj Na Pt Px Ta Vh* | ab *Ec Ed Gc Ka Ld Pq Va* | ab hominibus *Eb Pm* | lupis, leonibus, camelis et ceteris animalibus, quae cognoscimus. Cognitis dixit propter antipodas quae subtus terram sunt, et propter cetera monstra quae cognoscimus. *Va*.

INCOLATUR: inhabitatur *Ap Ck Ct Eb Ec Gc Ge Ka Lb Ld Lh Mo Pb Pn Pp Vf* | inhabitantur *To* | inhabitetur *Fb Fd Kc Ps Ta Vd* | habitatur *Va Vb* | habitetur *Pt* | peregrinatur *Pn*.

5. Huic quartae si quantum maria paludesque premunt quantumque siti uasta regio distenditur cogitatione subtraxeris, uix angustissima inhabitandi hominibus area relinquetur.

QUARTAE: parti *Ap Ck Er Fb Ge Pb Pn Ps To* | portioni *Bd Ct Ef Fd Go Ka Ld Lh Mh Mj Pd Pp Pq Px Ta Va Vb Vc Vd Vf Vh* | portionis *Eb Ec Gc* | regioni *Pt* | parti qua habitamus *Cg* | regionis *Ka*.

QUANTUM: spatium *Lh Ta* | tantum *Bd*.

PALUDESQUE: stagna *Fd Ld Vf*.

PREMUNT: occupant *Ap Bd Ck Ec Gc Lh Pb Pn Pq Ps Vc Vd* | obtinent *Ap Cg Ck Eb Ec Er Fb Gc Ge Ka Ld Lh Mf Mj Pb Pn Pp Ps Pt Ta Va Vh* | obtinerent *Ct* | obtineant *Px* | obtinet *Lh* | tenent *Ga Na Vh* | distrahunt *Vh* | Ordo est: quantum huic quartae portioni premunt, maria paludesque. *Ec Gc Ka*.

QUANTUMQUE: tantum *Pq* | propter sitim *Ct Er*.

SITI: ariditate *Ap Ck Ct Fb Ge Ka Lh Mf On Pb Pn Pq Ps Px Va* (2x) *Vc Vd Vf* | ardore *Pd* | prae *On* | siccitate *Ec Gc Ka Lh On* | ardenti calore et ideo inculta *Cg* | ariditate et ideo inculta *Pp* | ariditate ideoque inculta *Fd Kc Pc Pk Ta* | ab ariditate, ut in Ethiopia *Mj* | ariditate, ut in Arabia (*Ed*) *Ga Na* | ubi pluuia non est, sicut in Arabia, quae ab ariditate nomen accipit *St Va Vb* | a calore nimio, ut illa plaga quae aestum torrentis semper zonae patitur *St Va*.

UASTA REGIO: India *Pd* | Libie *Va* | sicut Libia uel Cicia *Lb* | uidelicet Scithia uel Libia *Fd* | derelicta quae non habitetur propter sitim *Pt* | inopia aquae deserta *Vd* | hoc est in Arabia *Vh*.

UASTA: parua *La* | uastata *Go* | ampla *Bc Mb* | derelicta *Ct Er* | inculta *Ld* | instabilis *Eb* | inuia *Ap Vb* | wuostiu (OHG) *Ec Ed Gc Pm* | inhabilis *Pm* | inhabitabilis *Ec* (*Ed*) *Ga Gc Na* | ideoque inculta *Fb Lh Pq Vc* | ideoque quia inculta *Ap* | quia inculta *Vd* | inhabitabilis ariditate, ut in Arabia *Ka Vh* | derelicta quae non inhabitatur propter sitim, quoniam ubi defuerit aqua, non congrua est habitatio *Ap Ck Ge Pb Pn Ps*.

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335 Nobis] a nobis *Ap Ps*; quae nobis *Ta*; nobilis *Af*. | Nobis…incognitum[2]] om. *Ct.* | est] om. *Fd*. **336** et] uel *Lc Pq*. | uel] om. *Lh*. **337** subito] om. *Mj*; numquam *Ct*. | apparentia] om. *Mj*. **369** non] om. *Va*. **370** nomen accipit] dicta est *Stxx.* | accipit] accepit *Va*. | a] om. *Va.* **378** ut] om. *Vh*.

DISTENDITUR: prolongatur *Vb Vd* | extenditur *Ed Ga Pp* | occupatur *Eb Ec Gc Ka Lh Ta* | ex longitudine *Pt* | latitudine et longitudine *Ct Er Fb* | in longitudine *Ap* | sine hominum consortio *Ct Er Fb*.

COGITATIONE: meditando *Ap Cg Ck Ge* | experientia *Pd* | cogitando *Lh Ta* | estimatione *Ap Vd* | cognitione *Pp* | tua *Ap Bd Ck Ct Er Fb Ge Ka Lh Pb Pd Pn Pq Vc* | in tua *Eb Ec Gc* | mente tua *Ld* | meditando ne tua *Ps* | si cogitaueris in mente tua *Va*.

SUBTRAXERIS: collegeris *Fb* | minueris *Vb* | diminuis *Vf* | permutaberis *Pt* | disputaueris *Eb Ec Gc Ka*.

ANGUSTISSIMA: strictior *Vb* | stricta *Pt Vd* | breuissima, minima *Lh Ta* | paruissima *Cg* | parua *Va*.

INHABITANDI: ad habitandam *Fb* | ad habitandum *Ct Er Ld Pp Pt*.

AREA: spatium *Cg Va* | locus planus *To* | angulus *Vd* | hovastat (OHG) *Ec Ed Gc Na Pm Vh* (2x) | totius mundi *Ec Gc Ka* | quod breuissimum est terrae posuit *Ct Er* | quod breuissimum inuenit ad comparationem quasi agri hoc posuit *Ap Ck Ge Pb Pn* | Aream uocat spatiolum illud in quo homines habitant. *Af Ap Bc Ct Fd Kc Ld Lh Mj On Pp Pq Ps Pt St Ta Vd Vf* | Area dicitur ibi triturant homines annonam. *Vb* | Area locus est uacuus qui aridus est et non possit generare. *Mf* | Proprie dicitur l(ocus ua)cuus, quia a(ridus est) et non possit (gene)rare. *Ed*.

6. In hoc igitur minimo puncti quodam puncto circumsaepti atque conclusi de peruulganda fama, de proferendo nomine cogitatis, ut quid habeat amplum magnificumque gloria tam angustis exiguisque limitibus artata?

IN HOC IGITUR MINIMO – PUNCTO: quia ita breuis est haec habitatio *Ap Ck Ge Pb Pn Ps* | quia ex illo puncto non relinquitur hominibus nisi minima pars habitandi *Bd* | in hac mundi parte quae habitabilis est *Eb Ec Gc Ka* | ipsam angustissimam quartam partem terrae in qua nos habitamus *Pt*.

PUNCTI: terrae *Va* | maioris terrae *Lh* | (...) terra *Lh* | huius mundi *Pp* | totius mundi *Eb Ed Pm Px* | totius terrae *Vd* | quartae partis terrae *Ct* | quartae partis *Vd* | totius terrae punctus *Ct* | totius terrae habitus *Er* | totius ambitus terrae, quartae partis terrae *Ap Fb Ld Pb Pn Ps* | totius ambitus terrae, quantae partis nostrae *Ck Ge* | illius quod est ad spatium *Vh* | punctus est terra *Af Ct Kc Mj Mo Pp Ps* | punctus est terra minimus puncti *Ld* | punctus est quarta pars quam colimus *Ld* | Punctus est minimus puncti, terra punctus quarta pars est, quam incolimus *On Pq* | Punctus est terra, minimus puncti quarta pars, quam colimus. *Fd* | minimum punctum puncta uocant *Lh* | Minimus punctus puncti quarta pars est, quam incolimus. Minimum puncti punctum uocat ipsam angustissimam quartam partem terrae. *Af Ap Bc Ct Kc Lh Mj Mo Pp Pq Ps St Ta Vc*.

PUNCTO: habitabili *Eb Ec Ed Ga Gc Ka Na Pm Px Vh* | terrae *Va* | portione *Vh* | spatio *La Pd Vd* | quarta *Vh* | dicit quo habitamus *Cg* | parte habitabili *Lh* | puncto

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383 consortio] comparatio *Er.* **395** agri] gr{ece} *Ap Pb Pn.* **396** Aream] area *Ap Pt.* | uocat] dicit *Ct Mj.* | spatiolum] spatium *Bc Stxx*; spatiolam *Ct.* | illud] om. *Fd Ld Vf*; illum *Ap On.* habitant] inhabitant *Ct.* **406** ita] tam *Ap Pb Pn Ps.* **408** habitabilis] habitalis *Eb.* **418** Minimus…incolimus] om. *Bc Pq St Vc.* | punctus puncti] puncta punctus *Lh.* | puncti] cuncti *Ct*; puncti ·i· totius terrae ambitus *Mo.* | pars] pars terrae *Ap.* | incolimus] colimus *Mj*; incolomis *Af.* **419** Minimum] minimum uero *Ap*; minimum ergo *Pp.* | Minimum…terrae] om. *Ta.* | puncti punctum] om. *Mj.* | uocat] dicit *Mj*; uocant *St.* | quartam] aream \quartam/ *Kc.*

contra circulum *Vh* | terram appellat *Cg* | punctus contra circulum, punctus puncti contra tres partes cosmi *Ga Na*.

CIRCUMSAEPTI: uos *Ap Bd Cg Eb Ec Fb Gc Ka Lb Va* | o Boeti uos *Pd* | circumdati *Vb* | uallati *Pt* | habitaculis septum *Ps* | a mari, a paludibus, ab ariditate *Ec* (*Ed*) *Gc Ka* | a mare, palude *Mj* | despectiue et irrisorie hoc loquitur *Bc*.

CONCLUSI: constricti *Ct Er Fb Ld Pc*.

PERUULGANDA (PERMULGANDA *Mo*): uel prouulgando *Bd* | dilatanda *Ap Bc Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Ta Va Vc Vf* | extendenda *To* | manifestanda *Lh Pt* | prolonganda *Vd* | ualde *Vh* | ualde diffamanda *Ga Ka Na Px Vh* | de prolonganda gloria *Ap* | de promulganda, ut peruulgetur fama uestra *Eb* | ut peruulgetur fama uestra *Ec Gc Ka*.

FAMA: laude *Lh Ta* | memoria *Cg* | opinione *Pd* | opinione laudis *Vd*.

PROFERENDO: extendendo *Ct Ec Er Fb Gc Ka Ld Lh Mj Pt Px Ta Va* | extendo *Pc Pk Vh* | prolongando *Bc Mb* | dilatando *Mf* | ampliando *Mf* | tendendo *Pd* | prouehendo *Cg Ck* | extendendo uestro nomine *Ap Ck Ge Pb Pn Ps* | ut sitis magnae opinionis *Cg Ck Lh Pc Pk Ta*.

NOMINE: uestro *Ct Er Fb Ld Pt*.

COGITATIS: intellegitis *Ap* | meditamini *Pd* | ubi uultis uestrum *Ap* | tunc proiungere *Ap Pb Pn* | ubi uultis uestrum nomen ostendere *Pt* | ubi uultis uestrum nomen extendere *Pb Pn* | ubi uultis uestrum nomen extendere et prouulgare *Ap Ck Ge Ps* | Yronice hoc dicit. *Vd*.

UT (AT *Ck Ps* | > AT *Er* | > ET *To* | > AUT *Na* | AT < (...)T *Ap Fa Ge* | AUT *Ta Vh* | AT > AUT *Fd Eb Pb* | «UT» *Bc Vb* | «...»T *Mb* | AUT > UT *Ba Ed Go* | «AUT» *Lh*): sed *Ap Er*.

QUID (ALIQUID < (...)QUID *Ga*): cogitatis *Pd* | adquiratis *On* | ignoro *Ps* | aliquid *Eb Pm* | uel aut quod *Ga* | quid habere *Ck Ge Pc* | quid potest habere *Cg Fd Ld Vf* | quid habere poterit *Ap Bc Fb Lh Pb Pk Pn Pp Pq Ps Ta Vc* | Quid prodest uobis? Nihil. *Ck Ge Ps* | ac si diceret gloria quae tam angusto termino includitur, unde aut quomodo potest esse magnifica aut ampla? *Ap Ck Ge Ps*.

HABEAT (> HABET *Na* | HABET *Vh*): habere poterit *Af Ct Er Mj Px Va Vh* | habere poterat *Pd* | quasi non habeat *Vb*.

AMPLUM: largum *Fd Ld Vf* | ius *On* | nihil *Cg* | magnum *Lh* | nobile uel spatiosum *Vd* | aliquid amplum *Pd*.

MAGNIFICUMQUE: sublime *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | sublimitatem *Bc Pc Pk Vc* | grande *Fd Vf* | nomen *Cg* | laudandum *Lh*.

GLORIA: temporalis *Ap Ck Ct Er Ge Pb Pn Ps* | laus *Lh Ta* | uestra *Eb Ec Gc Ka* | illa *Vh* | mundi *On* | tam parua *Cg* | huius mundi *Fd Vd Vf*.

ANGUSTIS: in *Pp* | breuibus *Fd Vf* | strictis *Vd* | huius temporalis saeculi *Ld*.

EXIGUIS: paruis *FdVb Vf* | modicis *Vd*.

LIMITIBUS ARTATA: quae est *Vh*.

LIMITIBUS: terminis *Cg Ld Pd Pt To Vd* | terminibus *Fd Pb* | finibus *Eb Ec Ed Ga Gc Ka Na Pm* | uiis et terminis *Ap Ck Ct Er Fb Ge Mo Pn Ps* | partibus huius mundi *Pp* | spatiolis *Va* | illius minimi puncti *Eb Ec Gc Ka*.

ARTATA: constricta *Ap Cg Ck Eb Ec Fd Gc Ge Ka Ld Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vd Vf Vh* | stricta *Ct Er Fb Pt* | coangustata, praestricta *Mf* | coartata *Lh Pc Pk Pq Vc* | ipsa gloria *Pp* | nihil *Bd Vd*.

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424 cosmi] esse mundi *Ga*. **437** sitis] scitis *Lh*. **449** quid] quod *Ap*. **450** includitur] inconcluditur *Ps*.

II prosa vii

7. Adde quod hoc ipsum breuis habitaculi saeptum plures incolunt nationes lingua, moribus, totius uitae ratione distantes, ad quas tum difficultate itinerum tum loquendi diuersitate tum commercii insolentia non modo fama hominum singulorum sed ne urbium quidem peruenire queat.

ADDE: appone *Pd* | iunge *Pt* | AYξHCIC *gl.* augmentatio *Ka Lh Mh* | ad hoc *Cg* | ad haec *Va Vd* | insuper *Fd Lb Ld Vf Vh* | ad ea quae superius dixi *Ka* | ad hoc quod superius dixi *Eb Ec Gc* | hoc ad supradicta *Bd* | ad hoc adde sublime *Ct* | hoc ad depellendam gloriam temporalem *Er Fb Ld Pt.*
HOC – HABITACULI: exiguum habitandi *St.*
HOC IPSUM: aliud exemplum *Va.*
BREUIS: exigui *Ps* | angusti *Vd.*
SAEPTUM: claustrum *Ap Ct Er Fb Mo Pc Pp Ps Vd* | artum *Cg* | firmatum *Vb* | ouile *Lb St* | breue a[m]bitum *To* | in claustrum *Va* | wilun (OHG) *Ka Lh* | septum et ouile inuicem pro se ponuntur *Fd Vf* | Septum dicitur quod saepe circumdatur. *Pd* | locum claustrum *Ap Ck Ge Pb Pn Ps* | Septum uocat breuem ambitum terrae. Est autem septum locus in Campo Martio tabulis structus, ubi comitia fiebant. *Af Bc Ct Fd Ka Kc* (*Lh*) *Mj Mo Pp Ps Pt St Ta Vd* | Septum uocat angustam et coartationem terrae. Proprie autem est locus in Campo Martio tabulis structus, ubi comitia fiebant. *On.*
PLURES: multae generationes *Ta* | diuersae *Vd* | non unius mores *Lh.*
INCOLUNT: habitant *Vb* | inhabitant *Eb Ka Lh Pt Ta Vd* | gens una *Lh.*
NATIONES: gentes *Vd* | distantes *Fd.*
LINGUA: distantes *Fd Vf* | loquela *Lh Ta Vd* | locutione *Cg Va* | sicuti sunt linguae diuersarum gentium *Ec Gc Ka.*
MORIBUS: et *Ge* | conuersatione *Pp* | legibus *Lh Ta* | feritate *Cg* | quia omnes non habent similes mores *Eb Ec Gc.*
TOTIUS: et *Ec Gc Ge Ps Vh.*
RATIONE: ritu *Lh Ta* | discretione *Ec Gc* | in *Ec Gc Vb* | ablatiuus *Ap Pb* | ordine uiuendi *Bd Pq* | in discretione *Eb Ka.*
DISTANTES: discordantes *Ap* (2x) *Ck* (*Ed*) *Ge Mj Pb Pn Ps* | differentes *Bc Eb Ka Pt* | nationes *Vb* | discrepantes *Mf Va Vd Vf* | dispares *Mf* | nationes dico *Pd* | aliter uiuentes *Lh Ta* | Distant Christiani a paganis, eo quod Christiani colunt uerum deum. *Pt* | quia quod illis scilicet placet nonnumquam *Af Fd* | quod illis placet, nobis displicet *Ap To* | quia quod illis placet, nobis displicet aliquando *Ld* | quod illis scilicet placet, nobis displicet nonnumquam *Bc Ct Fd Ka Kc Lh On Pp Ps Ta Vd* | ut sunt pleraeque regiones sine commercio *Ga Ka Na On Px Vh* | nihil habeant commune cum aliis *Ap Pb Pn Ps* | quoniam una gens habet quod altera nequaquam, una suam legem loquendi, quam etiam morum et alia similiter, suam

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478 hoc[3]] om. *Pt.* **479** depellendam] depellendum *Pt.* **486** uocat] uocant *Pt St*; dicit *Ct*; uocatur *Mo.* | breuem] breue *Ta.* | ambitum] habitum *Lh.* **487** Est… locus] om. *St.* | septum] septus *Mj*; om. *Ps.* | locus] locum *Pt.* | Martio] in arcio *Mo.* | tabulis] stabulis *Ct*; stabilis *Kc*; tabulatis *Ta*; de tabulatis *Af Lh.* | tabulis…comitia] ubi commercia fructus stabulis *Mj.* | structus] constructus *Af Bc Lh St*; strictus *Ka Pt.* | ubi] in quo *Ct.* | comitia] comitio *Bc*; comica *Lh*; commercia *Ka Pt Ta*; comitia dignitatum *Ct.* | fiebant] fiebant ·i· dignitates creandorum consulum uel imperatorum *Af Lh.* **496** quia] quod *Ec Gc.* **504** quia] om. *Af.* **505** quod[2]] quia quod *Bc Ct Fd On.* **506** illis] illi *Vd.* | scilicet] om. *Bc On.* | placet…nonnumquam] om. *Ps.* | nobis displicet] om. *Fd.* displicet] displicent *Bc.* **507** commercio] commercia *Ka.* **508** quoniam] et quia *Ct.* | una] uita *Pb.* | gens] geni *Pb.* | altera] alta *Ap.* **509** una] alia *Ct.* | quam] om. *Ap Pb Pn.* | quam… morum] om. *Ct.* | morum] norum *Ck*; om. *Ge*; mortem *Er.* | alia] aliae *Ct.* | suam[2]] om. *Ct.*

totius uitae rationem distantes, non credentes sc· unum deum quemadmodum nos non operantes quae operamur, nec sectantes quae sequimur *Ap Ck Ct Er Ge Pb Pn Ps* | Apud multas gentes diuerse sunt locutiones, ad quas si fama tua tui nominis peruenire posset, nihil prodesset, quia loquelam gentis tuae ignoraret. Mores etiam diuersi sunt quia quod apud nos laudatur, apud illos uituperat. Verbi gratia: si illi, qui mortuorum suorum corpora concremant, uiderent nos mortuorum corpora sepelire, multum hoc uituperarent. In cibis etiam diuersae gentes discrepant, quia aliis nos utimur et aliae gentes aliis. Nos enim porcum commedimus. Sarraceni abominantur eius carnem saltem contingere. Apud nos adulterium peccatum maximum est. Indi uero etiam matres suas licenter accipiunt. Sic diuersae gentes moribus inter se discrepant. Adeo ut quod unus laudat, alius uituperet, et nullius fama tam dissimiles possit gentes attingere. *Vd*.

QUAS: quos *Ba* | gentes *Ba Eb Ec Gc Lh Pd Px Vb Vf Vh* | nationes *Af Ap* (2x) *Bd Cg Ck Ct Fb Fd Ge Ka Kc Ld Lh On Pb Pn Pp Pq Ps Pt Ta To Vc Vd*.

TUM (1) (TAM *Ec Gc*): tum *Ec Gc* | tam *Eb Ga* | aliquando *Ap* (2x) *Bd Ck Ge Mb Pb Pd Pn Ps* | primum *Ct Go Lh Vc* | priorum *Pq* | partim *Af Cg Fb Fd Ka Kc Ps Ta Vd Vh* | et *Ba* | interdum *Ga Ka Na Vh*.

aduerbium ordinis *Ka* | nunc *Mb Pd* | pro aliquando uel nunc accipitur *Bc Pp*.

DIFFICULTATE ITINERUM: propter bestias *Pd* | Difficultates itinerum appellat montes intransibiles et flumina et lacus palustres, qui prae magnitudine sui non sinunt hominem illuc ire. *Ap Ck Ct Er Ge Pb Pn Ps* | propter bestias et ferocitatem hominum uel propter sitim uel montana uel obstacula aquarum *Ap Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc*.

DIFFICULTATE: labore *Ct Er Fb Mo* | grauitudine *Lb* | pro in hoc loco labore *Ap Ck Ge Pb Pn Ps* | intermedium *Px* | quia longum est iter *Vd* | propter difficultatem *Eb Ec Gc Ka* | bestias et ferocitatem *Lh* | feroci est *Pd*.

ITINERUM: uiarum *Ps* | maris et montium *Lh*.

TUM (2): et *Ba Mj* | partim *Ap Cg Ck Fb Ge Ps Vd Vf Vh* | aliquando *La Pp* | post *Ap Ck Ge Lh Pn Ps* | tam *Eb Ec Ga Gc* | nunc *La* | aduerbium *Ec Gc* | aduerbium ordini[s] *Eb*.

LOQUENDI: partem *Lh* | quia illorum linguam ignores *Eb Ec Gc Ka*.

DIUERSITATE: uarietate *Ct Er Fb Mo* | ex *Eb Ec Gc* | fona demu ungiwonaheite (OHG) *Ec Gc* | quia non omnis uno loquuntur modo *Vf* | quia non omnes gentes loquuntur uno modo *Fd Ld*.

TUM (3): et *Vh* | postremo *Ck Ge Lh Pb Pn Pq Ps Ta Vc* | aliquando *Pb Pp* | partim *Cg Vd Vh* | deinde *Pt* | tam *Eb Ga* | Sensus est: ad quas fama hominum uel urbium peruenire nequeat. *Ec Gc Ka*.

COMMERCII INSOLENTIA: quia in una regione pretium est *Lh* | ad quas non soleat commeari causa commercii *Bc* | quod una regio quaerit, alia contemnitur *Mj* | id quod in una regione pretiosum est *Eb* | quia quod in ista regione pretiosum est, in alia contemnitur *Pp* | id quod in una regione pretiosum est, in alia contemnitur *Ec Gc Ka Lh Vh* | quod in una regione pretiosum, in alia contemnitur, sed ne quidem queat *Pd* | insolitum iter eundi pro mercimonio *Lh Pq Vc* | propter insolitum iter

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510 rationem] ratione *Ct*; ratione«:» *Pn*; retinere *Er*. | nos] et nos *Ct*. **511** operantes] operante *Ct*. | quae[1]] quia *Er.* | operamur] operemur *Ct.* | nec] non *Er*. | sequimur] sectemur *Ct*; sectamur *Er*. **528** itinerum[2]] itineris *Er*. **529** et[2]…palustres] et latus palus tres *Ct;* lacus et palude(s) *Er*. | lacus palustres] | prae magnitudine] per magnitudinem *Er*; praema magnitudine *Ct*. **531** sitim] situm *Pq.* | montana] propter montana *Pp Pq*; muntana *Pn.* | uel[3]] om. *Ge Pn*. obstacula] hosticula *Er*; cula *Pn*. **540** ignores] non ignores *Ec Gc*. **546** nequeat] queat *Ec Gc*. **550** id] quia *Vh*.

II prosa vii

Ap Ck Ct Er Ge Pb Pn Ps | in usitatione mercimonii, postremo commutationis *Ap* | quia non est solitus mercari cum illis *Vd* | sicut pleraeque regiones sunt, quae commercium non habent *Ed* | Sunt populi apud quos nullum ualet commercium, ut sunt Seres, qui nihil emunt aut uendunt, ·i· sed si forte itur ad eos causa commercii sua tribuunt nihil recipientes. *Af Ap Bc Fd Ka Kc Lh Mj On Pp Ps Ta Va Vd* | Sunt gentes apud quas nullum ualet commercium, ut Seres qui nihil emunt ac uendunt, sed si forte itur ad eos sua tribuunt et uicissim alterius accipiunt. *St* | quia pleraeque sunt gentes quae commerciis non utuntur. Ideo maxime quia quod in una regione pretiosum est, in alia contempnitur. *Mf* | commercium est commutatio mercis. Non solum, inquit, fama alicuius hominis ad illas gentes nequit peruenire, sed etiam opinio ipsius ciuitatis Romae adhuc ignoratur a multis. *Vd* | quia his rebus maxime ueniunt ad alias rumores. Scilicet quae commercia ad alias frequenter ueniant gentes. *Ec Gc Ka* | inusitato itinere mercimonii et lucri. Commercium dicitur proprie eo quod ementem et uendentem augeat. Insolentia hoc dicit quod non soleant inter se, nec cum aliis exercere negotia. *Ap Ck Ct Er Ge Pb Pn Ps*.

COMMERCII: commutationis *Cg Ck Ge Ps* | coniuratio mercis *Vb* | negotii *Pq Vd* | mercimonii *Ka* | commutatione negotii *Va* | {...} similitudine uel causa mercandi *On*.

INSOLENTIA: inconuenientia *Fb Mo Pc Pd Pk Pp Pq Vc* | perturbatio *Af Kc Ps Ta To* | perturbatione *Ap Cg Pp* | inoportunitate *Vb* | importunitate *La* | stultitia *Lh Pp Pq* | inusitatione *Fd Lb Ld Pt Va Vf* | inusitatu *Eb Ec Gc Lh* | inusitatum *Ka* | impatienti stultitia *Pc Pk Vc* | impatientia *Ec Ed Gc Ka Lh* (2x) *Mj Pp Px* | impatientiae *Vh* | superbia *Ap Ck Ct Ge Lh Pb Pn Ps Vc* | ungiwoni (OHG) *Ed* (*Ef*) *Ga Na Pm* | ungiwonida (OHG) *Ka*.

NON MODO: solum *Cg Pp Vd* | solummodo *Ck Ge Lh Ps Ta Vc Vf* | non solummodo *Fb Fd Pq* | non solum *Ct Er Pd Va Vb* | quod solummodo *Ap Pb Pn* | tantummodo *Ka*.

FAMA: nomen *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt* | opinione *Vd* | fama singularum urbium ad distantes gentes, quod maius est *Pd*.

HOMINUM: potentum *Ta* | potentum uel regum *Lh*.

NE URBIUM: fama *Ap Bd Ck Ct Eb Er Fb Fd Ge Ka On Pb Pn Ps Vb Vf Vh* | nobilium *Lh Ta* | magnorum *Vh* | non potest peruenire ad quas gentes uel nationes quae possit *Vb* | urbanorum, licet celeberrimum esse *Ec Gc* | urbanorum, licet celebratissimi esse solent *Ka* | urbanorum, licet celeberrime esse soleant *Eb*.

NE: queat *Ps*.

QUEAT: non *Ps* | potest *Ct* | possit *Pt* | quae uel potest *Er* | quid uel potest *Ap Ck Fb Ge Ps* | quidue potest *Pb Pn*.

8. Aetate denique M. Tullii, sicut ipse quodam loco significat, nondum Caucasum montem Romanae rei publicae fama transcenderat et erat tunc adulta Parthis etiam ceterisque id locorum gentibus formidolosa.

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555 ualet] ualeat *Lh.* | ut] quod *Ka.* **556** nihil] nihil omnino *Af Lh.* | emunt] ement *Bc.* | aut] ac *Bc*; uel *On*; et *Fd.* | ·i· sed] om. *Ka.* **557** commercii] mercii *Lh.* | tribuunt] eis tribuunt *Va.* nihil] et nihil *Mj.* | recipientes] recipiunt *Af Mj*; accipientes *On*; requirentes *Va.* **564** his] in his *Ec Gc.* | alias] alios *Ec Gc.* **565** inusitato…lucri] inusitato itinere ·i· lucri *Ct.* | itinere…lucri] i(:)timine commerci *Er.* | mercimonii] inerti monii *Ck.* **566** dicitur…eo] et *Er.* | proprie] om. *Ct.* | ementem] < mentem *Ap Pb.* | Insolentia] insolentio *Pb.* **567** hoc…quod] eo quod *Ct*; et quod *Er.* | soleant] solent *Ct.* | inter se] interesse *Er.*

AETATE: tempore *Af Ap Bd Cg Ck Ct Eb Ec Ed Fb Ga Gc Ge Kc Lb Ld Lh Na Pb Pm Pn Pp Ps Px Ta Va Vb Vd Vf Vh* (2x) | in tempore *Er Pc* | in nulla *To* | qui fuit in quintae aetatis tempore *Ec Gc Ka Pm*.

M. TULLII: Marci Tullii *Pc* | Marti Tullii *Pm* | Marci Tullius *Vd* | Ciceronis *Ap Ck Ge Mf Pb Pn Pq Ps Va Vb* | Marcus Tullius Cicero *Cg* | Marcum Tullium significat *Mj* | Ciceronem significat *Ec Gc Ka Lh Ta Vh* | Ciceronem intellege *Er Lh* | Marcum Ciceronem intellege *Ct* | Ciceronem intellege solum *Fb* | praenomen est ·i· pro{prium nomen} *Pt* | Cicero qui fuit in q(...) *Ed* | Marcus hoc est eius pronomen, Tullius proprium nomen. Cicero uocatur ab habitu faciei suae, quod sc· rotundam faciem haberet instar ciceris, qui est rotundus atque pallidam, eo quod studeret nimis sapientiae. *Ap Ck Ct* (*Er*) *Ge Ka Pb Pn Ps*.

M. (\MARTI/ *Pp* | MARCII *Lh* | MARCI *Ka* | MAR\CII/ *Pt* | > MARCI *Vf*): Marti *Ap Ps* | Martii *Na Vh* | Martii < manlii *Pd* | Marci *Ga* | Marcus *Ck Ge Ps*.

IPSE: M. *Ge* | Marcus *Ct Er Fb Pc* | Martius Tullius *Ld* | Martius Tullius < Manlius Tullius *Pd*.

QUODAM LOCO: in *Bd Eb Ka* | suis libris *Ta* | in suis libris *Lh* | in suis scriptis *Ct Fb Ka* | in libro De re publica *Ap Ck Ct Er Fb Ge Ka Pb Pc Pn Ps*.

SIGNIFICAT (MAGNIFICAT *Ed*): uel significat *Ed* | demonstrat *Bd Ps Vf* | scribit *Lh Ta* | dicit *Eb Ec Ed Gc Ka Na Pm Vd Vh*.

NONDUM: non adhuc *Vb* | Tulli sermo *On*.

CAUCASUM MONTEM: Scithiae *Fb Fd Ld Lh Mj Pp Ps Ta Vf* | Sciciae *Lb* | Sciciliae *To* | Sithiae *Kc* | Syriae *Eb Ec Ed Gc Ka Pm* | in India *Pd* | in Scitia *On* | mons Scithiae *Cg Ck Ge Ps Pt Px* | mons Scithiae Siciliae *Ap* | proprium nomen montis *Vb* | ultra Scithiam (*Ga*) *Ka Na Vh* | Caucasus mons maximus *Va* | mons maxima *Vh* | mons est inter Indiam et septentrionem *Ct Fb Ka Mo Vf* | mons magnus dirimens Scithiam a Parthia *Mf* | qui est mons Siciliae *Ap Ck Ge Pb Pn Ps* | Caucasus mons orientalis et orientali lingua candidus interpretatur propter niues imminentes, quem et croacasin uocant, hoc est niueum. *Pp* | Caucasus mons est Saciae, in quo piper nascitur. Parthi et Medi orientales populi sunt. *Vd* | Caucasus mons Scithiae altissimus ab India usque montem Taurum porrectus, qui propter nimium candorem sic nominatur. Nam Orientali lingua Caucasus significat candidum ·i· niuibus densissimis candidatum. *Ph* | Caucasus mons est Scithiae altissimus in cuius parte australi magnus est calor, in aquilonali parte frigus nimium, ubi piper nascitur. Ab India uero usque montem Taurum porrectus qui propter niuium candorem Caucasus nuncupatur. Nam in orientali significat candidum ·i· niuibus densissimis candicantem. Vnde Scithiae qui ei monti iunguntur croacasim uocauerunt. Casim enim apud eos candor siue nix dicitur. *Af Lh Ta*.

REI PUBLICAE: Rem publicam dicit Romanam quia de omnibus rebus pertinentibus ad gubernationem publicam Romani tractabat. *Ap Ck Ct Er Ge Pb Pn Ps*.

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630 Ab…633 dicitur] Isid. *Etym*. 14.8.1

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599 tempore] fine *Pm*. **602** Ciceronem[2]] ceronem *Lh*. **604** eius] om. *Er Ka*. **605** pronomen] praenomen *Ka Pb Pn Ps*. | Tullius] Tullit *Ap*; Tulli *Pb Pn*. | ab] ad *Er*. | suae] sui *Er*. **606** haberet] habet *Ap*. | pallidam] pallidus *Ct*. **622** Scithiam] schitiam *Mf*. **629** in[1]…630 nascitur] om. *Af*. **630** uero] om. *Af*. **631** orientali] orientali lingua caucasum *Af*. **632** Vnde] unde et eum *Af*; unde eum *Lh*. | ei] eidem *Af*. **633** iunguntur] iungitur *Af*. **635** dicit] dixit *Er*. quia] quae *Ap Ct*; quam *Pb*. **636** pertinentibus] ponentibus *Ck Ge*; < ponentibus *Ps*.. | tractabat] tractabant *Ap Ct Er Pb Pn*; > tractabant *Ps*.

II prosa vii

FAMA: Romanorum *Ap* | opinio *Vd*.
TRANSCENDERAT: pergebat *Ps* | praeterierit *Mb* | transierat *Vd* | ultra illum montem non perrexerat *Ct Er Fb* | Fama illa tamen Caucasum montem nondum transcendit. *Ap* (2x) *Ck Ge Pn Ps* | Licet omnibus terris imperaret, Roma tamen ultra montem illum Caucasum non transcenderat potestate sui nominis. *Ap Ck Ge Pb Pn Ps*.
ET ERAT TUNC ADULTA: illa fama *Pd Vb* | Romana fama *Fd Ld Vf* | gloria *Va* | famae gloria *Ct* | illa fama gloriae *Ap Pb Pn Ps* | illa fama gloriae perfecta *Ck Ge* | famae gloria prouecta *Lh Pc Pk Pq Vc* | Romana res publica *Bd* | iam excreuerat grandiuscula illa res publica *Vd*.
ET: iam *Lh*.
ADULTA: aucta *Ap Cg Fb Fd Kc Lb Pb Pn Pp Ps Ta Vb Vf* | crescens *Lh Vb* | matura *Vb* | noua *Ap Pb Ps* | experta *Pd* | pollens *To* | nutrita *Ct Ec Ga Gc Ka Na Px Vh* | perfecta *Ap Pb Pn Ps Pt* | prouecta *Lh Pd Pp Px Va* | magna *Vh* | nota *Ka Na Px Vh* | incrementa *Fb Kc Lh Ps Ta* | incrementata *Cg Mj Pp* | excreta *Kr* | pro recta *Ka Lh Mj* | in tantum creuerat *On* | iuuenilis aetatis *Ct Er* | irwahsaniu (OHG) *Eb Ed Pm* | irwahsan (OHG) *Ec Ka* | fama *Fb Pd Pp* | prouecta in aetatem plenam *Ka*.
PARTHIS: illis gentibus *Pd* | populi sunt orientales *Lb* | populi sunt in oriente *Pt* | Prope Parthos dicitur Caucasus mons esse et cum ipsi sunt possessi tamen ad ipsum montem nomen eorum non peruenit. *Ap Ck Ps Vb*.
CETERISQUE: horum *Pq*.
LOCORUM: per *Pd* | eorum *Bd Ps* | omnium *Ap* (2x) *Ck Ge Lb Pb Pn Ps* | pars *Pd* | omnium locorum *Ct Fd Vf* | per illa loca *Ed Mf Mj Px Va Vh* | per ea loca *To* | in illis locis *Eb Ec Ka Pm Pp* | in eisdem locis (*Ga*) *Na Vh* | usquam *Eb Ec Ga Gc Ka* | per diuersa loca *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | per diuersa loca habitantium *Ap* | fama illa *Pb* | omnium locorum quae in ibi sunt *Er Fb* | omnium quae ibi sunt *Pc* | per uniuersalia *Ps* | quae ibi sunt *Ct* | id locorum figurata locutio est ·i· gentibus illa loca inhabitantibus *Vd* | ita leganero steti (OHG) *Vh* | circumquaque *Ap*.
GENTIBUS: inhabitantibus *Cg* | habitantibus *Fb* | possidentibus *Pc* | incolentibus *Pd* | tamen *Vh* | qui in illis locis habitabant *Ec Px*.
FORMIDOLOSA: terribilis *Ap Cg Ck Ct Ge Pn Pq Ps Va* | timenda *Ps Vb* | tremebunda *Vf* | formidanda *Lh Ta* | metuenda *Pt Vd* | egibari (OHG) *Eb Ec Gc Ka* | fama Romanorum *Eb Ec Gc*.

9. Videsne igitur quam sit angusta, quam compressa gloria, quam dilatare ac propagare laboratis? An ubi Romani nominis transire fama nequit Romani hominis gloria progredietur?

VIDESNE: ΦICMA *gl.* quaesitum *Ka Lh Mh Pp* | figurata locutio *Pq* | intellegis *Ap Cg Ck Ct Fb Ge Lh Mo Pb Pn Pq Ps Ta Va Vb Vc* | o Boeti *Vb* | quia tam sunt gentes coartatae itinere et aliis *Bd* | O terrena animalia, cur non aspicitis quam breuis sit et minima uestri gloria nominis, quam in populos longe lateque distendere cupitis? Quare et uos quandiu intra septa uestri cordis decipitis, cum

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640 non] om. *Fb.* | tamen] tum *Ap*(1); tam *Ck Ge*; > tamen *Ps.* **642** transcenderat] transcenderet *Ap.* **645** gloriae[1]] \gloriae/ *Ps.* **646** famae] fama *Pq.* | prouecta] prouecto *Vc.* **658** montem] om. *Ps.* **669** qui] om. *Gc.* | in] om. *Px.* **679** quaesitum] questio *Pp*; om. *Mh.* **683** quandiu] *gl.* uel tam- *Va.*

putatis illuc properare famam uestrae gloriae, ubi nequaquam transire quiuit gloria Romani nominis? *Va*.

QUAM: quantum *Fd Ld Pb*.

ANGUSTA: stricta *Vb Vd* | breuis *Fd Ps Vf* | exigua *Lh Ta* | arta *Lh Mo*.

COMPRESSA: breuis *Ap Ck Ct Er Fb Ge Lh Pb Pn Ps* | submissa *Ap Ck Ge Pb Pn Ps* | conculcata *Vb* | calcata *Va* | stricta *Fd Pp To Vf* | constricta (*Ga*) *Ld Mb Na Px Vh* | tenuis *Pd* | mundana *Cg* | oppressa *Ta* | obscura *Eb Ec Gc Ka Lh Ta* | humilis *Vd* | latens *Eb Ec Gc Ka Lh* | sit *Ps*.

GLORIA: temporalis *Ap Ck Ct Er Fb Ge Pb Pn Ps* | laus *Lh Ta* | huius mundi *Fd Lb Ld Pd Vd Vf*.

QUAM: et quantum *Pb*.

DILATARE: prolongare *Ap Vb* | tendere *Vf* | extendere *Ed Fd Ld Pp Vh* | diffamare *Eb Ec Gc Ka Ta* | separare *Ap* | ampliare *Cg* | amplificare *Va Vd* | diffamare, augere *Lh*.

PROPAGARE: serere *Ap Ck Ct Er Fb Ge Pb Pn Ps* | secrete *Mo* | extendere *Cg Ct Eb Ec Fb Gc Ka Lh Mo On Pc Pd Pk Pq Pt Ta To Va Vc* | multiplicare *Vb* | diffamare *Ps* | dilatare *Pd* | gimaren (OHG) *Eb Ec Gc Ka*.

LABORATIS: contaminatis *Lh Ta* | modo potestis cognoscere *Ap Ck Ct Er Fb Ge Pb Pn Ps* | laborem habetis dilatare nomen uestrum, cum Romani imperii nomen Caucasum montem non transcenderit *Va*.

AN UBI ROMANI: ΥΠΟΔΕΙΓΜΑ *gl.* exemplabile *Ka Lh Mh* | argumentum a maiore ad minus *Ap Ct Er* | argumentum ad maiorem a minore *Pt* | argumentum ad minus a maiore *Ap Ck Ge Pn Ps*.

AN: utrum *Lh Ta*.

UBI: quo *Fb* | illuc *Bd*.

ROMANI (1): Romani imperii *Ck Ge Pb Pn Ps* | pro Romanae urbis *Fd Ld Vf* | regni *Lh Ta* | imperii *Eb Ec Gc Ka Va* | ipsae Romae *Vh*.

ROMANI NOMINIS: Romane potentiae et fortitudinis *Vd* | nomen Romani imperii *Ap Ct Er Fb*.

FAMA: opinio *Lh Ta* | nomen *Pt*.

NEQUIT: non potest *Vb Vd*.

ROMANI (2): tui *Eb Ec Gc Ka* | Romani imperii *Ap*.

HOMINIS: unius *Ck Ct Fb Fd Ge Kc Ld Pn Pp Ps Vf* | unus *Er* | unius hominis *Lh Pq Ta Vc* | alicuis *Vd* | solius homunculi *Pd*.

GLORIA: laus *Lh Ta*.

PROGREDIETUR: transibit *Ap Cg Fb Fd Ld Mj Mo Pp Ps Vd Vf* | transibus *Kc* | pertransiet *Pt* | accedet *Ap Ck Er Fb Ge Pb Pn Ps* | accedit *Vb* | perueniet *Lh Ta Va* | adorietur *Lh Ta* | accedat *Ct* | non *Vd* | non faciet *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | accedet, sed non faciet *Ka* | illuc *Ld* | potestate sui nominis *Ap Ck Ge Ps*.

10. Quid quod diuersarum gentium mores inter se atque instituta discordant, ut quod apud alios laude apud alios supplicio dignum iudicetur?

QUID – IUDICETUR: ac si dicat potest fieri, ut si in tua gente lauderis, apud aliam gentem infameris *Ec Gc Ka*.

QUID (QUID EST *Ka* | QUID DICIS *Mj*): est *Ck Ge Ps Vb* | erit *Vh* | dicis *Af Fb Fd Kc Ld Mf Pd Pt To Vd Vf* | uis *Lb* | dicam *Bd Ed Ka Lh Na Pm Ps Px Va Vc* | dicendum *Ct On* | dicturus es *Ct Er* | quid dicant *Pd* | quid dicam *Vh* | inde

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704 exemplabile] om. *Mh.* | argumentum] argumenta *Er.* **720** accedet] iocedet *Er.*

dicendum *Ap Ck Ge Pc Pk Pn Pp Ps Vc* | dicit inde *Eb* | dicis inde *Ec Ed Gc* | inde dicendum est *Cg Pb Pq*.

QUOD: de hoc *Bd*.

MORES: consuetudines *Fd Mj Va Vf* | informationes uel consuetudines *Pp*.

INSTITUTA: uel constituta *Ga* | placita *Ap Ck Ct Er Fb Ge Pn Ps* | leges *Bd Ct Eb Ec Fb Gc Ka Lh Mo On Pb Pc Pd Pk Pp Pq Px Ta Va Vb Vc Vd Vh* | praecepta *Pd* | informationes *Cg Ct Fb Fd Kc Lb Ld Mj Ps Ta Vf* | iura *Va* | institutiones *Ap Cg* | consuetudines *Fb Kc Ps* | documenta *Lb* | formationes uel lege *Pt* | eruditiones *Cg* | ceremoniae *Bd* | legibus firmata *Ap Ck Ct Er Fb Ge Pb Pn Ps* | morum informatio *Eb Ec Gc Lh*.

DISCORDANT: dissentiant *Vb* | uariantur *Lh Ta* | discrepant *Vd* | ut sunt Scotti et habitatores Britanniae in distantia uestimentorum ·i· quod isti honore dignum iudicant, alteri pro supplicio reputant, et mores quos isti laudant, illis execrabiles sunt *Ap Ck Ge Ps* | Apud nos execrabile est ut ducat quis matrem suam uxorem. Sed hic mos olim fuit apud plerasque gentes. Scithiae etiam parentes suos inter epulas soliti erant comedere, quod inter nos numquam auditum est. *Af Ap Bc Ct Fd Kc Lc Lh Mj On Pp Ps Pt St Ta* | Scithi patres suos mortuos comedunt, ne putrescant cadauera eorum in terra et matres suas in uxores accipiunt. Haec autem apud alias gentes execrabile iudicatur. *Lh Ta*.

UT – IUDICETUR: ut quod apud alios malum uidetur, apud uero alios bonum *Ap Ck Er Ge Pb Pn Ps* | quia hoc quod uidetur in una regione pulchrum, in alia uidetur turpe *Pp*.

UT: ita *Bd*.

ALIOS (1): quosdam *To* | populos *Vd*.

LAUDE: dignum *Ap Bd Ck Ge Ps Vb Vh* | iudicetur *Vb* | iudicatur *Ps* | iudicetur dignum *Fd Ld Vf*.

ALIOS (2): quosdam *To*.

SUPPLICIO: poena *Vb Vd* | passione *Fd Ld Vf* | uituperatione *Eb Ec Gc Ka Lh Ta* | infamia *Eb Ec Gc Ka Pm* | infamae *Ed* | damnatio *Lh*.

IUDICETUR: quasi diceret, Iudei dicunt laudabile esse fratrem sororem suam accipere atque consobrinam, apud nos uituperabile et detestabile habetur *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps Pt*.

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739 informationes] infornicationes *Ps*. **741** informatio] infirmatio *Gc*; infortunatio *Eb*. **746** nos] nos quidem *Mj*. | ducat] dicat *On Pp*. | suam] om. *St*. | uxorem] uxorum *Bc*; ad uxorem *Pt*. **747** Sed] s{u}b{auditur} *Ct*. | hic] haec *Pt*; om. *St*. | mos] mox *Pt*. | olim] om. *Ta*. | fuit] fuerat *Fd Lc Pt*; om. *St*. | apud] om. *On*. | plerasque gentes] plerosque *Af Lh Pp*; plerasque *Ct Kc Ps*; ueteres plerosque *Ta*; om. *On*. | plerasque…etiam] plerasque etiam gentes scithiae *Ap*. Scithiae] in cicia *Lc*; in sithi *Pt*; in scithia *Fd*; scithae *Af Bc*; scithas *Ta*; scite *On*. | etiam] enim *Fd Lc Pt*; autem *St*. | inter…748 epulas] om. *Fd Lc Pt*. **748** soliti…comedere] consumere solebant *On*. | erant] erant \homines/ *Lc*; erant homines *Fd Pt*. | comedere] om. *Pt*. | quod…est] penes autem nos inauditum *St*. | inter] apud *Fd Lc Pt*. | numquam] non *Lh*. | auditum] audita *Ap*; om. *Ct*. | auditum est] audiuimus *Pt*. | est] est uel factum *On*; est nec utinam umquam audiatur *Af Ta*; est nec utiam unquam audiatur *Lh*. **751** alias] alia *Lh*. **752** ut quod] quia quod *Ct*; quia *Er*; pro *Ge*. | alios[1]] alius *Er*; illos *gl*. uel alios *Ps*. | malum] in (...)liam *Er*. | uero] om. *Pb*. | alios[2]] alius *Er*. | bonum] bonum iudicatur *Er*. **762** quasi diceret] om. *Ct Er*. | laudabile] laudabilem *Ck Pt*. | fratrem] frater *Pt*. | sororem] sorem *Ap*. **763** et detestabile] atque abominabile *Ct*. | et… habetur] est *Pt*.

II prosa vii

11. Quo fit ut si quem famae praedicatio delectat huic in plurimos populos nomen proferre nullo modo conducat.

QUO FIT: inde *Mj Vh* | quod *La* | quare *Vd* | ex *Ka* | adeo *Pm* | ideo *Ed Na Vh* | iure *Vb* | unde *Ap Cg Eb Lh Pc Pd Pk Ta Vc* | unde fit *Ck Ct Ec Er Fb Gc Ge Pb Pn Pp Pq Ps* | unde accidit *Mf* | ex hoc *To* | qua ratione *Fd* | unde contingit *Va* | quia ita discordant *Vf* | quia ita sunt discordantes *Ap Ck Ct Er Fb Ge Pb Pn Ps* | ut uoluntarie delectat fame laudem habere *Ka*.
QUEM: hominem *Ap Ck Er Fb Ge Pb Pn Ps* | aliquem *Cg Ct Ed Go Lh Ta Vb Vd* | aliquem hominem *Ld*.
FAMAE: nominis *Af Cg Fb Fd Kc Ld Lh Mj Ta Vd* | laudis *Pd Ta*.
PRAEDICATIO: praeconium *Mb* | laus *Eb Ed Ga Ka Na Pm Vh* | opinio *Vd* | nomen gloriae temporalis *Ap Ck Er Fb Ge Pb Pn Ps* | ut eius fama late praedicetur *Vh*.
DELECTAT: placet *Pp* | laudat *Vd*.
HUIC (om. *Vd*): alteri *Pd* | homini *Pp Pt Vb* | tali *Va* | huic sc· tali *Vd* | homini tali *Ap Ck Ct Er Fb Ge Ka Ld Pb Pn Ps*.
NOMEN: suum *Ap Bd Ck Ct Er Fb Ge Ld Pb Pc*(?) *Pn Ps Va Vh* | suam gloriam *Eb Ec Gc Ka*.
PROFERRE: extendere *To* | dilatare *Eb Fd Ka Ld* | propagare *Vd* | diffamare *Ec Gc*.
CONDUCAT (CONCLUDAT *Pc*): conueniat *Ap Cg Ck Ct Ed Fb Ga Ge Ka Lb Ld Na On Pb Pc Pk Pn Pp Pq Pt Va Vb Vc Vd Vf* | conuenit *Er Kr* | prosit *Cg Eb Ec Fb Ga Gc Ka La Lh Mb Mj Na Pc Pd Pk Pp Ta To Vd* | oporteat *Bd Pq* | expediat *Cg Pc Pd Pk Pp* | praedicatio *Ct* | proueniat *Eb Ec Gc Lh* | proueniet *Ta* | ueniat, contingit *Mf* | gilimpfe (OHG) *Ec* | utile sit *Ap Cg Ck Ct Ge Go Mb On Pb Pc Pk Pn Pp Ps Vc* | oportunum fiat, uel non eueniat *Ec Gc* | eueniat, prodest, iuuat *Pm* | conducere est locare *Cg* | conducat utile sit, et aliquando conducere operarios, ·i· locare *Kr* | non prosit *Vh* | non prosit uel non conueniat *Px Vh* | praedicatio famae *Pd* | impersonaliter ·i· conueniat, proficiat. Hinc res dicitur conducibilis. *Ps* | impersonaliter utile est, significat. Hinc res dicitur conducibilis. *Ap Bc Fd Kc Ld Mj Pp* | impersonaliter modo loquitur conducat ·i· utile est. Hinc res dicitur conducabilis uel conducibilis ·i· utilis. *Lh Ta* | conduco est loco, impersonaliter autem conducit; utile est significat. Hinc res dicitur conducibilis. *On* | quia differunt inter se moribus et legibus *Ap Ck Ct Er Fb Ge Pb Pn*.

12. Erit igitur peruagata inter suos gloria quisque contentus et intra unius gentis terminos praeclara illa famae immortalitas coartabitur.

ERIT – COARTABITUR: yronia *Ap Ck Ct* (*Ed*) *Ge Lh Pb Pc Pd Pk Pn Ps Va* | ΕΙΡΩΝΕΙΑ *Ka Mh* | yronici *Er* | yronice *Ap Ck Ge Pb Pn Ps Ta* | yronice deridendo *On* | yronia deridendo *Ga Na* | Per yronia hanc protulit sententiam. *Px* | Yronia deridendo hanc sententiam protulit. *Vh* | quia ubique laudari non poterit *Lh Ta* | loquitur quasi immortales *Ap Ck Ge Pb Pn Ps* | Concludit nunc quod recte quis non possit habere dignitatem famae nisi apud suos. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps*.

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773 quia] om. *Ge*. **795** Hinc] om. *Ld*. | dicitur] om. *Bc Fd Ld*. | conducibilis] conducabilis *Ap Kc*; < condubilis *Fd*. **799** differunt] diuinant *Ap Ck Ge Pb Pn*. | se] se et *Ap Ct Er Pb Pn*. moribus] montibus *Er*. | et] om. *Ge*. **806** yronice[1]] yronice \dicit/ *Ps*. **809** immortales] < non mortalis *Ap*; non immortalis *Pb Pn*; \non/ immortales *Ps*. | Concludit] conclusit *Er*. | quod] quid *Ap Pb*. **810** famae nisi] famenis *Pb*.

II prosa vii

ERIT: fiat *Eb Ec Ed Ga Gc Ka Na Pm Vh* (2x) | prosit *Vb*.
PERUAGATA (PERUULGATA *Ct Er* | > PERUULGATA *Ap*): peruagata *Ct Er* | diffamata *Ct Fb Fd Kc Ld Pp Ps Pt Vf* | deuulgata *Ap Ck Pb Pn Ps Vb* | diuulgata *Eb Ec Ga Gc Ge Ka Lb Na On Pm Vd Vh* | dilatata *Ct Lh Mj Pc Pk Pp Pq Ta Va Vc* | peruulgata *Ed Fb Fd Ld Lh Mf Px* | uulgata *Pd* | amplificata *Bd* | dilatanda *Ap Ck Ge Pb Pn Ps* | famata *Lh* | ualde diffamata *Cg*.
SUOS: affines *Vb* | domesticos *Cg Va* | prouinciales *Vh* | ciues uel populos *Vd* | loquitur quasi immortales *Ap Ck Ge Pb Pn Ps*.
GLORIA: laude *Fd Ld Lh* | laudet *Lb* | laus *Ta* | cum *Ed* | Gloria est frequens memoria cum laude. *Ld*.
QUISQUE: unusquisque *Ap Eb Ec* (*Ed*) *Gc Ka Pt Ta Vd* | homo *Ap Ct Er Fb Ld Vf* | quilibet *Cg Ct Pc Pk Pp Pq Vc* | unusquisque homo *Ck Ge Pb Pn Ps* | si *Fd* | sic mihi meis fecisse notum *Pd*.
CONTENTUS: sufficiens *Ap Cg Ck Ct Er Fb Ge Ka Ld Pb Pn Pp Ps Pt Va Vd Vf* | congratulatus *Vb* | patiens *Ka Lh Ta* | pauens *Eb Ec Gc* | notus *Lh*.
ET: pro etiam *Fd*.
INTRA: uel inter *Lh Ta* | contentus sit *Vh*.
GENTIS: regni *Ta* | regni uel linguae *Lh*.
TERMINOS: fines *Vb Vd*.
PRAECLARA – IMMORTALITAS: antiphrasis *Mf* | yronice *Pt* | yronice dicit *Ct Er Fb Ld* | yronicos *Eb Ec Gc Vb Vd* | irridendo dicit *Ed Pm* | yronicos ·i· mortalitas et mutabilitas famae temporalis *Af Cg Ct Fd Kc Lh Mj Mo Pc Pk Pp Ps Vc* | yronicos.·i· mortalitas et mutabilitas mortalis famae constringetur *Vf* | yronice, mutabilitas temporalis famae *Ta* | yronicos ·i· mortalitas famae temporalis *Ct* | yronice dixit ·i· immortalitas et immutabilitas tempore uel famae praeclara esse *Ap* | quam putant immortalitatem constringetur cum potius sit mortalitas et mutabilita temporalis famae *On*.
PRAECLARA: uel praeclare *Ta* | quam putant *Ga Ka Na Vh*.
FAMAE: laudis *Pd*.
IMMORTALITAS: perpetuitas *Cg Er Fb Ka Ld Pc Pd Pk Pp Pq Va Vc* | stabilitas *Vd* | perpetuitas aeterna memoria *Lh* | perpetuitas et beatitudo illa *Ap Ck Ge Pb Pn Ps*.
COARTABITUR: ut *Vh* | stringitur *Ck Ge Pb Pn* | stringetur *Vb* | pro coartetur *Vb* | constringetur *Cg Eb Ed Fb Fd Ka Kc Lh Mf Mo Pp Pt Vd* | constringitur *Af Ap Mj Ps Px Ta Vh* | breuiabitur *Lh* | astringetur *Ct Er* | angustabitur *Va*.

13. Sed quam multos clarissimos suis temporibus uiros scriptorum inops deleuit obliuio! Quamquam quid ipsa scripta proficiant, quae cum suis auctoribus premit longior atque obscura uetustas?

QUAM: ualde *Af Ap Cg Ck Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Va Vd* | quantum *Pp* | sc· o *Pb*.
MULTOS: plurimos *Pd*.
CLARISSIMOS: probos *Pt* | nobiles *Vd* | famosissimos *Eb Ka* | in potentia *On* | qui suo tempore fuerunt clari *Af Fb Fd Kc Lh Pc Pd Pk Pp Pq Ps Pt Ta Vc*.

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814 deuulgata] > diuulgata *Ps.* | diuulgata] perdiuulgata *Vh.* **831** dicit] dixit *Er.* **832** yronicos[2]] yronicos dicit *Mj*; yronia *Cg*; < yronice *Ps.* | mortalitas] immortalitas *Ps.* **833** et mutabilitas] om. *Ct.* | mutabilitas] immutabilitas *Af*; motabilitas *Lh.* **842** illa] illi *Ge.* **857** suo tempore] suis temporibus *Ta.* | clari] clarissimi *Pc Pd Pk Pp*; dari *Pq.*

II prosa vii

SUIS: per *Pd*.
TEMPORIBUS: et actibus *Vb* | dum in hac uita morans *Vd* | dum adhuc uiuerent *Eb Ec Gc Ka*.
SCRIPTORUM: auctorum *On* | qui de illis scriberent *Eb Ec Gc*.
INOPS: pauper *Cg Ck Eb Ec Gc Ka Pq Ps To Vd* | indigens *Lh Ta Vb* | egens *Pd* | egestas *Pt* | scriptorum *Lh* | in eodem *Er* | inopia scriptorum *Mj* | scripta malorum *Vf* | inopia quia defuerunt scriptores *Ap* | per inopiam scriptorum *Lh* | propter inopiam scriptorum *Eb Ec Ga Gc Mf Na Pd Px Vh* | Propter inopiam scriptorum memoria nobilium, qui suo tempore fuerunt clari, cito transit. *Ld* | Propter inopiam scriptorum, qui defuerunt, multorum memoria citius euolauit. *Lh Pc Pk Pp Pq Vc* | Propter inopiam scriptorum, memoria nobilium cito transiit, qui suo tempore fuerunt clari et tamen propter inopiam scriptorum cito euolauit memoria. *Ct* | propter multorum qui defuerunt scriptorum memoria citius euolauit (*Ap*) *Ck Ge Ps* | Propter inopiam scriptorum memoria nobiliorum citius transit. *Ap Ck Er Ge Pb Pn Ps* | Epitheton est obliuionis quae illos inopes ·i· pauperes fecerit, quorum memoriam obliterauit. *Ec Gc Ka* | illos ex quibus postea fuerunt prolongata, oppressit uetustas mortis, cum illis scriptoribus qui ea scripserunt de illis nobilibus uiris *Ap Ck Ct Er Ge Pb Pn Ps*.
DELEUIT: eodem puncto puncti superius dicti *Ct Er* | Nihil proficit quorundam facta conscribere cum scriptores saepe una cum scriptis obliuione delentur, sicut de Varrone factum est. *Ec Ga Gc Ka Lh* (2x) *Mj Na* (*Pd*) *Px Ta Vh* | Nihil proficiant quorundam uirorum facta perscripta, cum ipsi scriptores delentur cum his quorum scripserunt acta, propter tempus prolixum, sicut nunc de Varrone est. Illius liber non reperitur. *Va* | Plerumque nihil proficit quorundam facta laudabiliter scribere, cum saepe scriptores una cum scriptis obliuioni tradantur, sicut de Varrone actum est. *Ap Ck Ge Ps Vd* | Multa in uita clarissimi et nobilissimi fuerunt, qui famam suam uirtutibus extendere uoluerunt. Mortuis tamen illis mortua nihilominus opinio laudis eorum, quia scriptores defuerunt qui eorum gesta describerent et posteriorum memoriae reseruarent. *Vd*.
OBLIUIO: pauperies scriptorum *Ta* | propter inopiam scriptorum *Ka* | Deleuit memoriam eorum scriptoribus hanc omittentibus. *Ec Gc Ka*.
QUAMQUAM: quamuis *Ec Gc Ka Vd*.
QUID: etiam *Ap Ck Ge Ps* | siquidem *Vb* | aliquid *Ct Er Pd Pt* | aliquid clarum *Fb* | aliquid parum *Ld* | proferendum *Ps* | aliquid sc· proferendum *Fd* | quid pro nihil *Ps* | ignoramus *Fb Ge Pb Pn Ps Vc* | ignorem *Af Eb Ec Er Gc Ka Mj Na Pc Pk Pp Px Ta Vd Vh* | ignoremus *Mh* | ignorem uel ignoramus *Lh* | (ign)oro *Ed* | nescio *Pt* | danne ouh (OHG) *Ed Pm* | sic diceremus *Ec Gc Ka Pm* | sic dicamus *Na Vh* | interrogatiue *Lh Ps* | non est interrogatiue *Fd* | non est interrogatiue proferendum *Af Ct Fb Kc Mj On Pt Ta Vf* | non est interrogatiue legendum *Pp* | proferendum, interrogatiue non est *Vd* | hoc possum addere *Mf* | nihil proficiant *Ck* | possunt proficere *Bb* | non uidemus *On* | (...)arum proficiant *Mf* | Dico illos esse deletos inopia scriptorum. *Bd* | Nobis pueris notanda nouitate posuit interrogatiuum aduerbium, id est quid, post coniunctionem proximam. Nam si ita diceret

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871 nobiliorum] nobilium *Er*; nobilior *Ap Pb*. | citius] cito *Er*. **872** est] om. *Ka*. **873** illos ex] illa et *Ct*. **874** oppressit] oppressis *Er*. | uetustas] metustas *Er*. | mortis] ortis *Ck Ge*; «:»ortis *Ap*; \m/ortis *Ps*. | scriptoribus] scripto ubus *Er*; om. *Ge*. | ea] eas *Ct*; eos *Er*. **875** uiris] unus *Er*. **876** eodem] \in/ eodem *Ct;* om. *Er.* **877** facta] famam *gl*. uel facta *Vh*. | conscribere] > conscribi *Ta*; quorundam *Lh* (1). | saepe] om. *Pd.* | delentur] tradentur *Ga Na*; deleantur *Lh* (1) *Mj*. sicut] ut *Ga Na*. | sicut…878 est] om. *Mj.* **878** factum est] om. *Lh* (1) *Pd*; factum *Ta*. **883** Varrone] narrone *Vd.* | actum est] legimus *Vd.* **892** ignoramus] > ignoremus *Ps.*

quamquam nihil ipsa scripta proficiant, usitatior et intellectu facilior esset locutio. Sed elegantiae causa interrogatiuam particulam coniunctionis posuit nihil aduerbium negatiuum subaudiendum relinquens. *Pq* | tamen essent scripta illorum *Pq*.

SCRIPTA: mortuorum *Fb* | scripturas *Ps* | malorum *Er* | gestorum eorum *Vd* | si scriberet laus illorum *Ap Cg Ck Ge* | quantum ad laudem attinet *Pd* | Scripta cum scriptoribus unam obliuione traduntur uetustate. *Ec Ed Gc Ka Pm* | quamquam conscripta forent quid proficerent *Ka*.

PROFICIANT (PROFICIUNT *Eb*): nihil *Ap Cg Ge Pb Pn Vb Vd* | prosint *Eb Ec Ga Gc Ka Lh Mh Na Px Ta Vd Vh* | si essent seruata *Ct Vf* | si esset reseruata *Er* | proficerent si essent reseruata *Ap Ck Ge Pn Ps* | si essent reseruata scripta *Fb* | perficere si essent reseruata sc· scripta *Ap Pb* | Pleraque etiam scripta memoria una cum scriptoribus per antiquitatem obliuioni traditur. *Lh*.

QUAE: scripta *Ap Cg Ck Ct Er Fb Fd Ga Ge Go Ka Ld Lh Na On Pd Pn Pp Pq Ps Px Ta Va Vb Vd Vh*.

CUM SUIS AUCTORIBUS: cum illis clarissimis uiris *Pt* | cum illis carissimis uiris de quorum actibus scripta illa deberent esse peracta *Ap* (2x) *Ck Ge Pb Pn Ps* | cum illis uiris de quorum actibus perscripta fuerunt *Ct Er Fb*.

AUCTORIBUS: scriptoribus *Vb Vd* | qui scripserunt *Eb Ec Ed Gc Ka Pm* | de quibus scripta composita sunt *Vh*.

PREMIT: consumit *Ap Cg Ck Ct Fd Ge Mj Pb Pn Pp Ps Va* | delet *Cg* | opprimit *Ed Mb* | cooperit *Vd* | supplantat *Lh* | consumitur uetustate *Fb Ga Kc Lh* (2x) *Na Pc Pd Pk Pp Pq Ps Ta Vc Vd Vf Vh* | sumitur uetustate *Px* | Multi enim uiri in uita sua praeclari fuerunt, quorum memoria, quia non scripta fuit, in obliuione est. *Lh* | cum moriuntur auctores cum scriptis *On*.

LONGIOR: longa *Ap Ck Ge Pb Pn Ps* | nimis longa *Eb Ec Ed Gc Ka* | antiqua *Lh* | uetustior *Fd* | comparatiuus pro positiuo *Ct* | comparatiuus est pro positiuo *Vb*.

UETUSTAS: mortis *Ck Ct Er Fb Ge Ka Pn Ps Vf* | annorum *Cg Ck Ge Ps* | antiquitas temporum *Ap Ct Vf* | antiqui antiquitas scriptorum *Er* | non habendo memoriam *Ka Na Vh* | nihil *Bd Ld* | sicut de Varrone factum est, qui cum scriptis suis ob uetustatem traditus est obliuioni *Mf* | Nihil ergo quis de sua fama longaeuitate debet gloriari, quia si ad aeternitatem respicia(t) quamuis sit annorum multiplex numerus ad infinitum quasi prorsus nihil esse cen[se]tur. *Vd*.

14. Vos uero immortalitatem uobis propagare uidemini cum futuri famam temporis cogitatis.

VOS: yronice *Af* | mortales *Eb Ec Gc Ka* | uos qui appetitis huius saeculi pompam *Pd*.

IMMORTALITATEM: famae *Pp* | aeternam famam *Cg* | interminabilitatem *Eb Ec Gc Ka* | perpetuam famam post mortem *Vd* | post mortem *Cg* | Propterea dicit, quia dixerunt quidam quod si quis ageret aliquod actum unde nominaretur, post mortem esset immortalis, quia licet moreretur corpore, uiueret anima. *Va Vb* | perpetuitatem propter diuturnam memoriam et hoc yronicos dicit illa.

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903 subaudiendum] subaudiendiendum *Pq*. **906** scriberet] scriberent *Ap*; scriberetur *Cg*. **917** peracta] perfecta *Ap* (1). **918** fuerunt] sunt *Ct*; om. *Er*. **943** nominaretur…944 esset] nomen adquireret et *Vb*. **944** anima] fama *Vb*. **945** hoc] om. *Ap Pb*. | yronicos] yronice *Ap Er Pb Pn*. dicit] dixit *Er*. | illa…946 dicit] om. *Ct Er*.

II prosa vii

Immortalitem ideo dicit, quia dixerunt quidam quod si quis ageret aliquos actus unde nominaretur, post mortem fieret immortalis, quia licet moriretur corpore, uiueret anima. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | Per memoriam scriptorum aeternam uultis habere famam post mortem. *Af Ct Fd Kc Lh Mj Pc Pk Pp Pq Ps Ta Vc Vd* | Per memoriam scriptorum etiam uultis habere famam post mortem, sed longe hoc a uobis erit. *Bc* | Per memoriam scriptorum aeternam uultis habere famam post mortem, sed non ita erit. *Ap Ck Ge Ld Ps*.

PROPAGARE: extendere *Af Ap Cg Ck Ct Eb Ec Fb Fd Gc Ge Ka Kc La Ld Lh Mj Pb Pp Ps Pt Ta To Va Vf* | dilatare *On* | diuulgare *Pp* | prolongare *Er* | multiplicare uel pretendere *Vb* | uidetur uobis ut propagetis *Bd* | prolongare per famam *Vd*.

UIDEMINI: ita uidetur uobis *Vf* | praesens tempus est *Pb* | et non ita erat *Ct* | non ita erit *Lh Pq Vc* | sed non ita erit *Af Ap Cg Ck Fd Ge Kc Mj Pb Pc Pd Pk Pn Pp Ps Ta Vd* | sed non erit *Va*.

CUM: quando *Pp*.

FAMAM: uel formam *Ed* | laudem *Lh Ta* | fauorem uel laudem *To* | post mortem uestram *Vh*.

TEMPORIS: post istam uitam *Ga Na Ka Vh*.

COGITATIS: uultis *Lh Ta* | ut honores hominum diuturni sint *Pt* | ut sc· in ore hominum diuersae sint ex uobis laudes *Ap Ck Ct Er Fb Ge Pb Pn Ps* | qua post mortem laudari perpetualiter cupitis *Eb Ec Gc Ka*.

15. Quod si ad aeternitatis infinita spatia pertractes, quid habes quod de nominis tui diuturnitate laeteris?

QUOD: tempus *Bd Ed Fb On Pm* | futurum tempus *Eb Ec Gc Ka* | famam *Vh*.

AD AETERNITATIS INFINITA SPATIA: ad aeternam uitam (*Ed*) *Mj* | quae finiri non possunt *Vd* | ad caelum et ad regnum permansurum *Ap Ck Ge Pb Pn Ps* | ad regnum caeli permansurum *Ct Er Fb* | De hoc dicit psalmista, Mille anni ante oculos tuos et cetera. *Va*.

PERTRACTES: uoluas *Er Fb Mo* | uolues *Ka* | excogites *Vb* | consideres *Mb* | compares *Ap Vh* | perscruteris *Pt* | uoluas animo *Ck Ps* | reuoluas in animo tuo *Cg Va* | tractare uolueris *Af Fb Kc Mj Mo Ps* | pertractare uolueris *Fd Ld* | reuoluis amorem *Ap* | uoluas amorem *Pb* | uoluas a minore *Pn* | comparando *Eb Ec Gc Ka* | animo *Ps* | in animo *Af Fd Kc Ld Mj Pp Pt Ta To* | in tuo animo *Fb Vf* | intuendo rogites sc· in animo *Vd* | tractare uolueris in animo tuo *Ct Lh Pc Pk Pp Pq Ta Vc* | computes coeques pertrahere uolueritis *Pd*.

QUID HABES: nihil *Ap* | illam *Ps* | diutur[nitatis] *Ps*.

QUOD (2): tunc *Vh*.

NOMINIS: laudis *Lh Ta* | famositatis *Eb Ec Gc Ka*.

DIUTURNITATE: longinquitate *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps* | longitudine *Eb Ka Lb Mb Pp* | longaeuitate *Cg Va* | longe uitae *Vd* | (h)oc mundo *Ed* | prolongatione *Lh*.

LAETERIS: gaudeas *Vd* | nihil *Ap Ck Er Fb Ge Ka Pb Pd Pn Ps Vd* | nihil habes *Vf*.

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946 quis] om. *Ap Ck Er Ge Pb Pn Ps*. | aliquos] aliquid *Ap Ck Ge Pb Pn Ps*. **947** fieret] facies *Ck Ge Ps*; facies < fama *Ap*; fama *Pb Pn*. **948** uiueret] tamen uiueret *Ct Er*. | Per memoriam] om. *Ct*. **949** famam] memoriam uel famam *Ct*. **951** famam] formam *Ap Ck Ge Ps*. **962** post] per *Vh*. **963** sc·] om. *Ct Er*. | in ore] more *Ct*; in honore *Er*; < more *Ps*. **964** sint] sunt *Fb*. | ex] et *Er*. | qua] quam *Eb Ec Gc*. **965** cupitis] cupiditatis *Eb*. **977** animo[1]] animo te *Ck*. **981** tuo] om. *Ct Lh Pc Pk Ta Vc*.

16. Vnius etenim mora momenti si decem milibus conferatur annis, quoniam utrumque spatium definitum est, minimam licet habet tamen aliquam portionem; at hic ipse numerus annorum eiusque quamlibet multiplex ad interminabilem diuturnitatem ne comparari quidem potest.

MORA: tarditas *Vb* | momentum *Ps* | spatium *Cg Vd* | spatiolum *Va* | twala (OHG) *Eb Ka* | paruum tempus *Cg*.
MOMENTI: breuissimi spatii *Er Fb Ka Mo Pb* | breuissimi spatii ictus oculi *Ct* | ictum oculi uel breuis morula *Pt* | spatii breuissimi atque antiquissimi *Ap Ge Pn Ps Vf* | breuis morula, uerbi gratia ictus oculi *Ld Ps Ta* | Momentum est breuis morula, uerbi gratia ictus oculi. *Af Ap Bc Fd Kc Lh Mj Mo On Pp Vf* | Momentum est quod legit in ictu oculi et hora momenti est paruissima res et per breuissimum spatium. *Ap Ck Ct Ge Pb Pn Ps* | Aeternum est quod nec initium habet nec finem. Momentum est breue spatium dictum a motu siderum. *Vd*.
SI: pro quamuis *Ps*.
DECEM: Stadium habet CXX passus. Octo stadia miliarium efficiunt. *Ec Gc Ka Lh*.
CONFERATUR: comparetur *Af Bd Cg Ct Eb Ec Fb Fd Ga Gc Ka Kc Ld Lh Mb Mf Mj Na Pb Pc Pk Pm Pn Pp Pq Px Ta To Va Vc Vd Vh* | comparatur *Ed Vf* | computetur *Vb* | coequatur *Pt* | illa *Ps* | assimiletur *Ps* | assimuletur *Pd* | si existimaretur *Er* | comparetur in illa hora momenti *Ap Ck Ge Ps* | Si intra (!) unius momenti ad decem milia annorum comparetur quantulamcumque licet minimam partem in eo numero habet. Si uero decem milia ad interminabilem diuturnitatem ·i· ad aeternitatem conferatur, nulla penitus est comparatio, quia in infini(tum) tendit, nec ullo modo comprehendi pot(est). Momentum uero ad decem milia ideo compara(tur), quia uterque finitus est. Nam et granum milii monti comparare possumus quia uterque corporalis est. *Vd*.
UTRUMQUE: et momenti et decem milium annorum *Ct Er Fb Fd Ld* | momenti et annorum *On* | momentum et X annorum *Lh Ta* | et magnum et paruum *Cg* | et spatium momenti et de[cem] *Vd* | tempus unius horae et decem milium annorum *Ec Gc* | tempus et unius morae et decem milium annorum *Eb Ka* | unius horae momenti et decem milium annorum *Ap Ck Ge Pb Pn Ps*.
SPATIUM: tempus *Lh Ta Vb* | uitae *Cg*.
DEFINITUM: in numero *Ed Ka* | finitum *Ed Ga Na Vh* | finitum erit *Ps* | finem habent *Fd* | finiuntur *Pd* | terminatum *Cg* | finitum est in numero *Ec Gc Pm* | Spatium unius momenti et spatium milium annorum habent aliquam comparationem. Ad aeternitate uero nulla est comparatio mortalitatis. *Lh Ta*.
MINIMAM: mora momenti *Er Fb Ld* | hora momenti *Ap* | illa mora momenti *Ct Fb Lh Pc Pk Pp Vc* | illud momentum *Cg* | illa hora momenti *Pq Ps*.
LICET: habeat *Bd Er Pd* | habere *Ge* | quamuis *Fd Pb*.
PORTIONEM: partem *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt Vb Vd Vf* | similitudinem *Lb* | collationem *Lh Ta* | collocationem *Eb* | comparationem *Cg Eb Ka* | ualde paruam portionem *Fd Ld* | maioris numeri *Ga Na* | maioris numeri ut est XC milia *Vh* | ad decem milia annorum *Fd Ld* | comparationem uel partem, uel collationem

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999 spatii[1]] sputi *Er*. **1001** breuis[1]] breuissima *Ta*. | morula] morule *Ld*. | ictus oculi] ictu saeculi *Ps*. | Momentum] momento *Vf*. **1002** morula] morcula *Fd*. | ictus] ictu *Vf*. **1003** legit] legitur *Ps*. | et[1]…est[2]] mora autem momenti *Ct*. | per] om. *Ct*. **1007** cxx] CXXX *Lh*. | Octo] octo enim *Ec Gc*. **1018** et[1]] om. *Ct Er Fb*. **1021** et[1]] ·i· *Eb*. | horae] om. *Ap*. **1022** milium] om. *Pb*. **1025** in] om. *Pm*.

sc· maioris numeri cum decem milibus annis multiplicata sint *Ka* | collationem uel comparationem maioris numeri ·i· decem milium annorum *Ec Gc*.
AT: sed *Pb Pt* | uel quandoque *Lh*.
IPSE NUMERUS: decem milium *Ap Bd Ck Ct Er Ge Mf Pb Pn Vd* | decem milia *Ap Fb Fd Ga Ka Kc Lh Mj Na Pc Pd Pk Pp Pq Ps Pt Px Ta To Vc Vf* | decem milia annorum *Cg* | decem milia numeri *Ld* | decem milium annorum *Go*.
ANNORUM: portionum *Ld*.
EIUSQUE: numeri *Af Ap Bd Cc Cg Ct Fb Ld Lh On Pc Pk Pp Pq Pt Ta Vb Vc* | numerus *Mh Vh* | portionis *Vf* | momenti *Lb* | eiusdem numeri *Mb* | numeri decem milium *Ck Ge Pb Pn Ps* | annorum sc· numeri numerus *Er* | numeri multiplicitas *Bd* | numeri ·i· ut facias quadraginta milia et deinceps *Ap* (2x) *Ck Ge Pb Pn Ps*.
QUAMLIBET: quamuis *Ap Ck Er Fb Fd Ge Ld Na Pb Pd Pn Pp Ps* | quantum uis *Cg* | quamquam *Vh* | quantumlibet *Af Bd Pq* | diuturnitas *Fb Fd Ps* | diuturnitatis *Ld Pd*.
MULTIPLEX: computatio *Ap Ck Ge* | sit *Ap Bd Ck Ct Er* (2x) *Fb Fd Ge Ka Ld Mh Pb Pc Pd Pn Ps* (2x) *Pt Vh* | numerabilis *Vb* | numerus *Bd Ct Pp Pq* | portio *Pg* | multiplicatas *Mb* | multiplicitas *Ed Pm* | multiplicata sit *Eb Ec Gc* | ut milies multiplicetur *Ck* | XX milia uel cetera usque decies centum milia *Cg* | XX milia *Lh Mj Pd* | XX milia et cetera *Vh* | XX milia uel C milium *Eb Ec Gc* | C milia *Px* | ut C milia *Na* | XX milium aut C *Ta* | summa ut puta XX milia aut C milia *Vc* | summa ut puta aut C milia *Lh* | et usque decies C milia *Pd* | XX annorum {...} amplius *On* | multipliciter a XX a XXX et cetera *Pt* | ut puta XX, XXX, XL et computando usque ad C milia *Ct Er* | ut multiplicetur ut puta XX, XXX et cetera sic computando usque ad super uniuersa milia *Ap Ck Ge Pb Pn Ps*.
AD INTERMINABILEM (AD INEXTERMINABILEM *Vb*): indefinitam *Ap Ck Ge Pb Pn Ps* | infinitam *Ct Fb Mo Vf* | infinitum *Er* | ad infinitum *Pc* | ad aeternitatem *Vh* | quae terminum non habet *Eb Ka* | inconsumptibilem *Vb* | Ideo non debet quis gloriam quaerere, quae quae cum morte finitur *Vd* | Ideo quis non debet gloriam quaerere, quae cum mundo finitur, de aeternitate illius potius est cogitandum. *Ap Ck Ge Ps* | Determinatis numeris ad se inuicem potest esse comparatio. *Af Ap Ct Kc Ld Mj Pp Pq Ps Ta Vc Vd* | Determinatis numeris ad se inuicem potest esse comparatio. Ad aeternitatem uero nullo modo potest. *Fd Pt* | summa ut puta XX milia aut C milia ·i· ad aeternitatem omnipotentis dei, quae determinari non potest, quoniam nullo termino clauditur *Ap Ck Ge Ps* | summa ut puta XX milia aut C milia *Pc Pk Pp* | ad aeternitatem sc· omnipotentis dei, quae determinari non potest, quoniam nullo termino clauditur *Cg Ct Lh Pc Pk Pp Pq Ta Va Vc*.
AD: pro *Mb*.
DIUTURNITATEM: perpetuitatem *Pt* | aeternitatem *Lh* | ad aeternitatem *Ka Na Px* | quo aequari quia diuturnitas perpetuae uitae semper manebit *Pt* | quia diuturnitas perpetuae uitae permanebit semper *Ap Ck Ct Er Ge Pb Pn Ps* | Diuturnitas a diu dicitur ·i· a longo tempore. *Af Ap Cg Fb Fd Kc Lh Ps Ta Vf* | a diu dicitur ·i· longo tempore *Mj Pp* | a diu ·i· longo tempore *Vd* | A diu deriuatur et est longum tempus diuturnitas. *Ld* | quae terminum capiet *Pd* | longinquitatem quod diuturnitas perpetuae uitae permanet semper *Vf*.

1056 puta] pete *Er.* | xl…computando] et cetera conpet(ando) *Er.* **1057** puta] puto *Ck Ge*; < puto *Ps*. **1058** uniuersa] uniuersalia *Ps.* **1064** ad] a *Af.* | potest] poterit *Mj.* | comparatio] compario *Kc*; om. *Ap*. **1065** Determinatis] termina\n/tis *Fd*. **1067** quae] quod *Ps.* | determinari] determina *Ck Ge*; terminari *Ps.* **1069** ad] om. *Ct Pp*; ad summam ·i· ad *Cg.* | aeternitatem] aeternitati *Ct.* | sc·] om. *Ct Pc Pk Pq Ta Va Vc.* | quae] quod *Lh Ta*. **1070** nullo] nullomodo *Ta*. **1074** Diuturnitas] diuturnitas enim *Af*; om. *Cg.* **1075** a[1]] om. *Af.* | tempore] dicitur tempore *Ap*.

NE (NEC *Ba Ga* | > NEC *Na Vb Vh*): uel nec *Ct Ed* | pro neque *Px*.
COMPARARI: assimilari *Pb* | computari *Ed* | quia habet finitum numerum *Eb Ec Gc* | quia habet finitum numerum, uel quia diuturnitas perpetuae uitae semper permanebit *Ka* | diuturnitas perpetuae uitae, quia semper manebit *Fb*.
POTEST: semper *Ck Ge Ps*.

17. Etenim finitis ad se inuicem fuerit quaedam, infiniti uero atque finiti nulla umquam poterit esse collatio.

FINITIS: rebus *Fd Kc Ld Mh Mj Pp Pq Ps* (2x) *Pt Px Ta Vc Vf* | numeris *Bd Pb Va* | rebus uel numeris *Ap Fb* | rebus in numero *Eb Ec Gc* | numeris relatis *Pd* | determinatis numeris *Cg* | ut X et XII et II numeri *Pd* | numerus anni finitus. Numerus est decem milia annorum. *Vf* | Determinatis numeris ad se inuicem potest esse comparatio. *Pc Pk Pp* | momentum quod est breuissimum temporis spatium potest quis comparari ·i· coequari decem milibus annis, quoniam aliquam libet exiguam ipsorum particulam habet. Sed decem milia annorum ad perpetuitatem aeternitatis nemo ualet sociare, quoniam nec possunt habere aliquam aeternitatis partiunculam. *Ap Ps*.
ETENIM: quamuis *To*.
FINITIS: numeris *Ct Er On Pb* | rebus *Ed Ka Lh Vd Vh* | in numero *Ka* | finitus numerus est decem milium annorum *Ap Ck Ge Pb Pn Ps*.
INUICEM: alternatim *Vb*.
FUERIT: est *Cg Ck* | esse poterit *Ap Ck Ct Er Fb Ge Lh Mb Mf Pb Pn Pq Ps Va Vc* | potest esse (*Ga*) *Na Px* | pro erit *Fd Ld* | si *Vb*.
QUAEDAM: collatio *Ap Bd Ck Ct Er Ge Pb Pd Pn Ps Vb* | comparatio *Ap Cg Ct Fb Fd Ga Kc Ld Lh Na Pd Pg Pp Ps Pt Px Ta To Vd Vf Vh* | quaedam comparatio *Pq* | si poterit esse collatio *Ka* | licet unum sit minus altero, ut una hora ad decem milia annorum, et unus dies ad C annos et reliqua *Ec Gc Ka*.
INFINITI: sicut est perpetuitas *Ct Er Fb Ka Ld* | qui non est finitus *Vb* | sicut est numerus *Vf* | sicut est perpetuitas aeternae uitae *Ap Ck Ge Pb Pn Ps Pt Vf* | numeri *Pd To* | aeternitatis *Cg*.
FINITI: numeri *Pd* | decem milium *Cg* | qui finitus est *Vb* | temporis *Fd* | sicut est decem annorum *Pt* | sicut est decem milium *Ct Er Fb Ld* | sicut est decem milium annorum *Ap Ck Ge Pb Pn Ps* | finitum cum altero *Ec Gc* | finitum cum altero finito *Ka*.
NULLA: comparatio *Bd*.
POTERIT: inter se *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | in te *Pt*.
COLLATIO (ALLACIO *Ta*): comparatio *Ap Bd Cg Ck Eb Ec Ed Er Fb Fd Ga Gc Ge Go Ka Kr Ld Lh Mb Mf Mj Mo Na Pb Pn Ps Pt Px Ta Va Vb Vf* | assimilatio *Ct Lh Pk Pp Pq Vc* | simulatio *Pc* | portio *Cc* | Finitis esse poterit quaedam collatio (·i·) comparatio ad se inuicem, infiniti uero atque finiti nulla. *Vd*.

18. Ita fit, ut quamlibet prolixi temporis fama, si cum inexhausta aeternitate cogitetur, non parua sed plane nulla esse uideatur.

1094 aliquam] om. *Ap*. **1095** libet] licet *Ap*. **1097** partiunculam] portiunculam *Ap.* **1100** est] om. *Ps*. **1104** comparatio] compario *Kc.* **1106** hora] om. *Ec Gc*. **1107** et reliqua] om. *Ec Gc*. **1109** sicut] sic *Pb*. | est] om. *Pt.* **1112** milium[1]] milia *Ct*.

II prosa vii

ITA FIT: ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh Mh Vd* | ex hac ratione *Pb* | contingit *Va* | et *Er*.
QUAMLIBET (QUEMLIBET *Go*): uel quamlibet *Go* | uel quaelibet *Ga* quamuis *Af Ap Ck Ct Er Fb Ge Ld Lh Pb Pc Pn Pp Ps Pt Ta To Vc Vf* | quantumlibet *Pq* | si et *Ap Pb*.
PROLIXI: longi *Af Cg Ct Fb Fd Kc Ld Lh Pp Ps Pt Ta Va Vb Vd Vf* | quam longi *Vh* | longi qui *Bd* | usque ad finem mundi *Pd* | decem milium annorum *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | quamuis longo tempore perdurat *Ec Gc Ka*.
FAMA: sit *Ap Ck Ct Eb Ec Fb Gc Ge Ka Mh Pn Pp Ps Pt* | fit *Er* | alius *Ed* | uideatur esse *Fd Ld* | quamuis possit fieri ut habeat famam in finem mundi *Cg* | quamuis possit fieri ut famam suam extendat quis usque in finem mundi, tamen ad aeternitatem comparata nihil *Vd*.
INEXAUSTA: finita *Kc Mj* | infinita *Af Ap Ck Ct Fb Fd Ge Lb Ld Mf Mo On Pb Pn Ps Pt Ta Vf* | indeficiente *Ap Ck Ct Eb Ec Ed Gc Ge Lh Pb Pd Pk Pn Pp Pq Ps To Va Vc Vd* | interminabili *Eb Ka La* | inconsumpta *Ec Ed Ga Gc Ka Na Pm Px* | indefectiua *Mb* | indefecta *Mf* | perpetua *Pd* | non euacuata *Vb* | quae non potest exhauriri *Ap Ck Ct Er Fb Ge Ld Mo Pb Pn Ps*.
COGITETUR: computetur *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt* | pro cogitemur *Vf* | comparetur *Ct Pq Ta Vc* | comparatur *Lh* | imputetur *Ka* | fama *Pp* | si comparetur in nostra cogitatione cum inexausta esse *Bd*.
NON: solum *Ap Cg Ck Ct Ge Lh Pb Pc Pk Pn Ps Vc Vf* | solummodo *Pt* | tantum *Eb Ka* | non solum *Er Fb Pp*.
PARUA: modica *Cg* | fama *Ap Ct Pb* | comparatio *Vh* | portio *Lh*.
PLANE: ad *Ck Ge Ps* | certe *Ct Fb Fd Kc Ld Pp Ps Pt Ta Vd Vf* | sane, pene *Vb* | aperte *Pb Pp* | manifeste *Eb Ka* | utique *Va*.
NULLA ESSE UIDEATUR: quia quandocumque deficiet *Ap Ck Er Fb Ge Ld Pb Pn Ps* | quia quando operantur bene gesta *Ct*.
NULLA: fama *Ap Fd Ld* | collatio *Va* | comparatio *Pp Ta*.

19. Vos autem nisi ad populares auras inanesque rumores recte facere nescitis et relicta conscientiae uirtutisque praestantia de alienis praemia sermunculis postulatis.

VOS AUTEM: philosophia loquitur *Vb* | damnatio uanae gloriae *Fa* | qui rationales estis *Ap* | uos autem qui rationabiles estis et deberetis uirtutem in conscientia ponere et non in opinione hominum *Ap Ck Ge Pn Ps* (*Pt*).
VOS: homines *Vb*.
NISI: per famam *Fb*.
AD POPULARES AURAS: uulgi rumores *Fb* | uulgi fauores *Cg Mo* | ad populos *Vb* | fauores populi *Ps* | ad uulgares laudes *Vh* | humanas laudes *Eb Ec Gc* | ad uulgares laudes *Ga Na Pm* | uel ad humanas laudes in praesenti uita *Ka* | per gloriam famae uulgi rumores quaeritis *Ap Ck Ge Pb Pn Ps* | per famam uulgi rumoris *Ld* | per famam uulgi rumores quaesitis *Ct Er*.
POPULARES: uulgares *Ed Lh Ta* | ad uulgares *Ka*.
AURAS (AURES *Ap Cg Pe Vh* | < AURES *Ed Fa Pd To Va Vb*): uel auras *Cg* | fauores *Af Ap Ck Ct Fd Ge Kc Lc Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Pt Ta To Vc Vd Vf* | laudes *Ed Ka Mf Pp* | transeuntes *Fd* | Aura dicitur splendor, inde aurum dicitur

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1126 causae redditio] om. *Ka Mh*. **1132** milium] milia *Ld.* **1141** quae] quia *Ct Er Fb Mo*. **1166** humanas] humana *Eb.* **1169** famam … quaesitis] fama fulgi romores quaeritis *Er*.

quod splendet. *Mj* | Aura dicitur splendor. Hinc aurum dicitur quod splendet. Inde quoque aurarii dicuntur fautores, qui quasi fauore inaurant et claros reddunt. *Af Ap Bc Ct Fd Kc Lc Lh Mo Pp Ps Pt Ta* | Auras dicitur splendor hinc dicitur aurum a splendore quod splendeat. Hinc etiam dicuntur aurarii fauisores qui quasi fauore inaurant et claros quos uolunt reddunt. *On* | Aura dicitur fauor. Aura enim splendor, unde aurum quod splendeat et aurarii fauorabiles quod fauore inaurant et claros reddunt *St* | aliter aures, ut semper ueniant ad notitiam hominum *Ct Pc Pd Pk Pp Pq Vc* | Auras uocat fauores populi, qui sicut aura laetus est et inanis ita sine aliquo utilitatis profectu transeunt. *Vd*.

INANESQUE RUMORES: ad futurum pertinet *Ed Pm* | in futuro post mortem *Eb Ec Gc Ka*.

INANESQUE: uacuas *Ap Cg Ck Er Ge Ld Pb Pn Ps Pt* | uacuos *Fb*.

RUMORES: famas *Vb* | laudationes *Cg* | laudes *Va*.

RECTE FACERE NESCITIS: nisi propter alienam laudem *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf*.

RECTE: bene *Eb Ka Lh Mh Ta Vd* | ordinabiliter *Vb*.

NESCITIS: aliquid *Pd Pp* | non uultis *Lh Ta* | Nihil boni agitis nisi pro capiendi laude populari, etiam si quid facitis nihil prodesse uobis putatis, nisi ab hominibus uideamini et eorum fauore blandiamini. *Vd*.

RELICTA: neglecta *Lh Ta*.

CONSCIENTIAE: bene *Ta* | bonae *Lh* | animi *Fd Ld* | uestrae *Ec Gc Ka* | quae latis (?) optima est *Vd* | scientiae uestrae *Vb* | hoc est thesaurus bene gestorum *Ap Ck Ct Er Ge Ld Pb Pn Ps* | quia soli deo placere debueratis, et est euangelicum *Eb Ec Gc Ka*.

PRAESTANTIA: eminentia *Ap Cg Fb Fd Kc Lh Pp Ps Pt Ta Vd Vf* | excellentia *Ct Ed Fb Fd Go Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Px Va Vc Vh* | magnitudine *Ps* | dignitate *Ga Ka Mh Na Px Vh* | pulchritudine *La* | sublimitate *Mb* | nobilitate *Pd* | per quam operantur bene gesta *Ap Ck Ct Er Ge Pb Pn Ps.*

ALIENIS: laudibus humanis *Ka* | de adulationibus *Pp*.

PRAEMIA: subsidia *Vb* | retributiones *Ct Fb* | retributionem *Er Ld Vf* | laudes *Ed Pm Ta* | humana *Pp* | laudes humanas *Eb* | laudes munera *Lh*.

SERMUNCULIS: aliter sermuncuinculis *Bd* | aliter sermociunculis *Pd Pg* | fauoribus *Ap Cg Ck Ct Ge Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc Vd* | laudibus *Cg Lh Pc Pk Pp Pq Vc* | laude *Vd* | applausibus *Vd* | desideratis *Vd* | sermocinationibus *Fd Ld* | a sermone *Va* | semper extenuat famae dignitatem *Ct Er Fb*.

POSTULATIS: requiritis *Ap Ck Ge Ps Va* | exigitis *Vb* | expectatis *Ta* | expectantis *Lh* | exterius *Eb Ec Gc Ka* | ut alieni extrinsecus laudent uos. Non consideratis intrinsecus conscientiam propriam et mortalitatem uestram. *Ap Ck Ge Ps* | quicumque sit, qui huiusmodi rumorem desiderat *Ec Gc Ka Lh*.

1174 Aura] item aura *Lc.* | dicitur[1]] dicitur fauor aura enim *Bc.* | dicitur[2]] om. *Ta.* | quod[2]] quoniam *Ta*; eo quod *Ap Ct.* | splendet[2]] splendeat *Bc Fd Lc Lh*; splendet in aureo *Af.* | Inde] et inde *Ct*; unde *Fd Lc Lh.* **1175** dicuntur] om. *Ta.* | fautores] fausores *Ct Kc*; fauisores *Bc*; fauisores uel factores *Af*; fusores uel fautores *Mo*; fauores *Ap Lh Ps.* | quasi] om. *Lc.* | fauore] fauores *Fd Lc Mo.* | inaurant] inaures inaurant *Mo.* | et] homines et *Ap Lh Ta.* | claros] clares *Lc Ta.* | reddunt] reddunt homines *Af*; redeunt *Fd.* **1177** aurarii] ausarii *On.* **1180** aliter aures] om. *Pd.* **1187** nisi] «non» *Pb*; om. *Pt Vf.* | propter] per *Ct.* | alienam] aliena *Pb.* **1195** hoc] id *Ct*; quia *Er*; quae *Ld.* **1196** et est] om. *Eb.* **1208** semper] retributio semper *Ct.*

II prosa vii

20. Accipe in huius modi arrogantiae leuitate quam festiue aliquis illuserit. Nam cum quidam adortus esset hominem contumeliis, qui non ad uerae uirtutis usum sed ad superbam gloriam falsum sibi philosophi nomen induerat, adiecissetque iam se sciturum an ille philosophus esset si quidem inlatas iniurias leniter patienterque tolerasset, ille patientiam paulisper assumpsit acceptaque contumelia uelut insultans: ‘Iam tandem’, inquit, ‘intellegis me esse philosophum?’ Tum ille nimium mordaciter: ‘Intellexeram’, inquit, ‘si tacuisses’.

ACCIPE: audi *Ap Cg Ck Ct Eb Ec Fb Fd Ga Gc Ge Ka Kc Lb Ld Lh Mb Mo Na Pb Pn Pp Pq Ps Pt To Va Vd Vf Ta* (2x) | intellege *Ka Lh Pt Vb* | intellegentiae *Eb* | animaduerte *Pd*.
IN HUIUS MODI: tali modo *Vb* | in tali *Ap Ck Ge Pb Pn Ps* | ad rumores tantum *Ed Pm* | Comparatio est ad rumores tantum pertinet qualiter unus alterum in huiusmodi arrogantia detentum irriserit. *Ec Gc Ka*.
ARROGANTIAE: superbiae *Cg Ct Eb Ec Fb Fd Gc Ld Lh Mo Pc Pd Pq Vb Vd* | iactantia *Ct* | bagheiti (OHG) *Lh Ta* | gelpfheiti (OHG) *Eb Lh Ta* | uana gloriae *Af* | uanae gloriae *Ap Cg Ck Ct Er Fb Ge Ka Mj Mo On Pb Pc Pk Pn Pp Pq Ps Pt Px Va Vh* | iactantiae uel temeritatis *Bd* | uanae superbiae et gloriae *Vf* | a rogo componuntur uerba plurima sed diuersam habent significationem: arogo ·i· superbio, inrogo ·i· infligo, derogo ·i· detraho *Vd*.
LEUITATE: facilitate *Pd* | uanitate *Lh Ta* | losheiti (OHG) *Ec Gc* | gebose (OHG) *Eb Ec Gc* | fluggi (OHG) *Pm* | in *Cg* | quia aliena laus cito praeterit *Ct Er Fb Fd Ld Pt Vf* | Bene dicit leuitate, quia aliena laus cito praeterit *Ap Ck Ge Pb Pn Ps*.
QUAM: quantum *Pb* | si *Vb*.
FESTIUE: sollemniter *Ed Fd Ga Ld Mb Mf Na Pc Pd Pk Pp Va Vb Vc Vh* | honeste *Ct Lh Pc Pk Pp Pq Ta Vc* | subtiliter *Ap* | celebre *Cg* | pulchre *Af Ed Ga Na Pm Pp Pt Vb Vh* | iucunde *Ap Ck Fb Fd Ge Mo Pb Pn Pp Ps Va Vd Vf* | urbane *Ap Bd Ck Eb Ec Gc Ge Ka Lh Pb Pn Ps* | liquide *Ap Ck Ge Pb Pn Ps* | lepide *Er Fb Mo Pc Pk Pq Vf* | prudenter *Pd* | composite *Eb Ka Lh Mh* | nobiliter *Af Ka Mh* | delectabilem *Bd* | eleganter *Na* | iocose *Ka Lh* | sollemnitati *Ct* | gloriose *Kr* | rihlihho (OHG) *Ec Ed Gc Pm* | la[u]dabitur *Af*.
ALIQUIS: quidam *Cg Ct Fb Lh Mo On Pk Pp Pq Ta Vc* | quidam homo *Bd* | philosophus *Vd* | aliquem *Pd*.
ILLUSERIT: deceperit *Cg Fd Vb* | deriserit *Ap Fd Ld Lh Ta Vf* | irriserit *Eb* | iocauerit *La* | fefellit *Ka Na Px Vh* | fefellerit *Ec Gc* | arriserit, seduxerit *Lh* | iocatus sit *Ck Ct Er Fb Ge Mo Pb Pn Ps Va* | alium *Ck Ct Er Fb Ge Pb Pc Pn Pq Ps Pt Vc* | se *Fd* | alium hominem *Ap* | quendam *Vd*.
QUIDAM: homo *Ap Ck Ct Er Ge Mh Pb Pc Pn Ps Vb* | philosophus *Ap Cg Fb Fd Kc Ld Pb Pd Ps Pt Vd Vf* | fidelfus (= fidelius?) *Lb* | sapiens *Lh Ta* | bonus *Eb Ec Gc Ka* | uanus *Vf* | festiue *Pp*.
ADORTUS ESSET: aggressus esset *Bd Ed Ga Pm Ps Vf* | aggressus est *Na Vh* | anabicti (OHG) *Ed Pm* | ingan (OHG) *Ga Na*.
ADORTUS (ADORSUS *Ap Ka Lh* | < ADORSUS (?) *Vb*): uel adorsus *Mf Pq Vb Vc* | adortus uel adorsus *Vh* | adortus et adorsus unum est *On Pd Va* | aggressus *Af Ap Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Kc Ld Lh Mb Mf Mj Mo On Pb Pc Pd Pk Pn Pp Pq* (2x) *Pt Px Ta To Va Vb Vd* | salutauit *Ps* | aggrederetur *Cg* | aggreditur *Ka* | promotus *Pt* | allocutus *Bd*.
ESSET: concitasset *Eb* | concitaret *Ec Gc*.

1226 tali[1]] tili *Vb*. **1236** praeterit] perit *Fb*; praeteriit *Fd Pt Vf*; praeter iter *Er*. **1237** dicit] dicite *Ap*. **1258** et] uel *Va.*

HOMINEM: alium *Ap Vb* | philosophum *Pd Vf* | falsum philosophum *Lh Ta* | quendam *Va*.
CONTUMELIIS (INIURIIS *St*): uel contumeliis *St* | conuitiis *Ap Ck Ct Eb Ed Er Fb Ga Ge Ka Na Pb Pm Pn Ps Px Ta Vd Vh* | opprobris *Vb* | iniuriis *Ld Vf* | suis *Bd* | incuriis *Fd* | irrisionibus *Va*.
QUI: homo *Bd Fd Ld Mh Pd Vh* | philosophus *Lh Ta* | ille illusor *Vh*.
USUM: utilitate *Pt* | utilitatem *Ct Er Fb Ld* | ad utilitatem *Pc* | ut uere est philosophus, ad uerae philosphiae *Vd* | propter quod philosophia expetenda *Er* | propter philosophiam expetendam esse *Ct*.
GLORIAM: ut laudaretur ab aliis *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf*.
FALSUM: inane *Ap Ck Ct Fb Ge Ka Pb Pn Ps Vf* | inanem *Ld*.
NOMEN: philosophi *Ed*.
INDUERAT: adsciuerat *Ap Ck Ct Eb Ec Fb Gc Ge Ka Ld Lh Mo Pb Pn Ps Ta Vf* | astituerat *Er* | assumpserat *Ap Cg Ck Ge Ps Vd* | usurpauerat *Cg* | uestiuit *Lh Mj Vh* | uestierat *Pt* | uestiendo ingesserat *Mf* | circumdedit *Ps*.
ADIECISSETQUE: dixisset *Cg Ct Ld Mo To* | ille dixisset *Bd* | qui irrogabit tuum *Er* | dixisset qui aggrediebatur, qui irrogabat et inferebat iniuriam *Ap Ck Ge Pb Pn Ps* | dixisset qui irrogabat iniurias *Mj* | dixisset qui irrogabat et inferebat iniurias *Fd Kc* | dixisset qui interrogabat et inferebat iniurias *Fb* | dixisset qui interrogabat uel qui inferebat iniurias *Lh Pp Ta* | ille qui interrogabat conuictum *Ct* | ille qui aggrediebatur illum *Pq Vc* | qui aggrediebatur illum *Lh* | qui irrogabat et inferebat iniurias *Pt* | ille qui eum adornatus est contumeliis *Vd* | ille qui contumeliis alius adorsus est *Ka* | cum ille *Ps*.
SCITURUM: probaturum *Pd* | esse *Eb Ec Gc Ka Va* | cogniturum *Lh* | irsuohhen (OHG) *Eb Ec Gc* | irsuohhen sculan (OHG) *Ka* | dixit se uelle scire *Ld*.
AN: utrum *Ed Ga Na Pm Vb Vd Vh*.
ILLE PHILOSOPHUS ESSET: hoc scire uolens utrum philosophus patientia esse, quia si quis impatiens esset, non esset philosophus *Ap Ck Ge Ps* | Athene mater fuit studiorum, quae illos tantum sapientia dignos iudicabat, qui patientes inuenirentur, unde et patientiam probant. *On* | Athene mater fuit studiorum, quae illos tantum sapientia dignos iudicabat, qui patientes inuenirentur. Vnde si quis eam intrare uellet patientia probatur. Hinc etiam cum quidam philosophus a discipulo esset offensus eumque expulisset, et ille reuersionem ad eum postulasset, ille dixit: nullomodo umquam hoc posse impetrari, nisi prius per quinquennium emeret qui se iniuriis lacessirent. Qua re peracta reuersus post quinquennium, inuenit prope portam ciuitatis senem, qui ingredientes probabat. Et

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1279 dixisset] om. *Pb Pn*. **1281** uel] et *Lh Ta*. **1289** utrum] utrum < i(...)rom? *Ck*; iterum icrom *Ge*; om. *Ap*. | patientia] impatientia *Ps*. **1290** quia] quod *Ap*. **1292** Athene] talis est fabula athenae *Ct*. | mater] frater *Af*. | fuit] om. *Fd Lc*. **1293** tantum] tunc *Ta*. **1294** eam] eam ciuitatem *Ct*. | intrare] introire *Bc St*. | probatur] probabatur *Ct Lc Mj St Ta*; probaretur *Ps*. cum] om. *Af Ct*. | quidam] om. *Af*; qui dicit *Kc*. | philosophus] om. *Ck Ge Pn*. | a] ad *Ap*; om. *Pn*. **1295** discipulo] discipulos *Lc*. | eumque] eumque ille *St*; eum *Ct*. | reuersionem] se uersionem *Ct*. | ad eum] om. *Af Fd Lc Mj*. **1296** postulasset] expostulasset *Lc*. | ille dixit] ait ille *St*; ipse dixit *Lh*. | umquam] illum umquam *Ps*; inquit *St*; om. *Fd Lh*. | posse] posset *Fd Lc*. impetrari] impetrare *Fd Lc Ps St*; perpetrare *Ct*. | nisi prius] non plus *Lc*. | prius] pri *Ct*. **1297** emeret] amaret *gl*. aliter emeret *Ps*. | qui] eos qui *Ps*. | iniuriis] in iniuriis *Af*. | lacessirent] lacesserent *Af Lc Lh Ta*; lacessiret *Bc St*. | Qua… peracta] qui *Ps*; «qua re peracta» \qui/ *Ap*. peracta] pacta *Ct*. | reuersus] om. *Lc Lh St*; reuersus est *Fd*. | post] per *Af Bc St*. **1298** prope] propriae *Ck*; propter *Bc Lc Mj*; < prop(..)e *Ge*; ante *St*; propter *gl*. iuxta *Fd*. | ciuitatis] ciuitatem *Af*. | senem] om. *St*. | probabat] prob\ab/at *Ap*; probat *Pb*.

cum eum exprobraret iniuriis, ille cachinnum emisit. Tum ille ego, inquit, te conuitio, et tu rides. Et ille quinquennio, inquit, conduxi, qui mihi insultarent et modo non ridebo. Tunc ab eo audiuit ingredere quia dignus es. *Af Ap Bc Ck Ct Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps St Ta*.

PHILOSOPHUS: amator sapientiae *Va*.

ESSET: an non *Bd*.

ILLE: falsus *Lh Ta*.

SI QUIDEM: dubitatiuum in hoc loco *Pk* | dubitatiuum est in hoc loco *Ap Ct Fb Lh Pb Pn Pp Pq* (2x) *Ps Vc* | certe uel dubitatiuum in hoc loco *Pt* | dubitatiuum est hoc loco *Pc* | si non *Pb* | si *Ct Lh Pk Pn Pq* (2x) *Vc*.

QUIDEM: certe *Ap Ck Ct Er Fb Ge Ld Mo Pc Pn Ps Vf*.

INLATAS: impositas *Ap Ck Ct Er Fb Ge Mo Pn Ps* | immissas *Lb Ld Vb* | insertas *Pt* | importatas ab illo *Cg* | inflictas *Vd* | concessas *Fd*.

INIURIAS: contumelias *Pp*.

LENITER: mansuete *Cg*.

TOLERASSET: sustinuisset *Vb Vf* | sustineret *Pt* | deportasset *Va* | ab illo *Cg* | falsus philosophus *Lh*.

ILLE (ILLE PHILOSOPHUS *Vf*): closa (= glosa) *Vf* | ineptus philosophus *Er* | homo sc· philosophus *Vh*.

PATIENTIAM: tacendo uidelicet *Cg*.

PAULISPER (om. *Pp*): aliquantulum *Ap Pb Pn Ps Pt* | non diu *Va* | aliquando *Ck Ge Ps* | aliquantum *Vf* | tacuit ad tempus *Ap Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | tacuit per (*gl.* ad) tempus *Lh* | paulisper iniurias tolerauit, sed accepta contumelia diutius non sustinuit in arrogantiae uerba prorumpens *Ec Gc Ka*.

ASSUMPSIT: tenuit *Cg* | sustinendo tacuit *Fd Ld* | utpote philosophus *Vd*.

CONTUMELIA: iniuria, opprobrio *Cg*.

INSULTANS: stomacans *Vb* | ridens *Bd* | irridens *Cg Er Fb Ld Mf Pc Pt* | deridens *Ed Mj Vf* | inludens *Ct Pc Pd Pk Pp* | superbiens *Ap Fd Ld* | redarguens *Eb Ec Gc Ka Pm* | irascens *Va* | irridens sibi conuitia inferenti *Ap Ck Ct Ge Pb Pn Ps* | inludens sibi conuitia inferenti *Fb Lh Pq Ta Vc*.

IAM TANDEM: uix *Ck Fb Ge Pb Pn Ps Pt Vf* | at ultimum *Vb* | ad ultimum *Fd* | nunc *Ka* | ecce paulisper *Va* | nunc *Eb* | aliquando *Ed*.

INQUIT: ait *Cg* | dixit *Ck Ge Ps Vb* | dixit philosophia *Pt* | arrogando *Eb Ec Gc Ka*.

INTELLIGIS: per patientiam quam ostendi *Eb Ec Gc Ka*.

ME ESSE PHILOSOPHUM: quia patienter toleraui *Cg*.

PHILOSPHUM: sapientem *Vb*.

TUM: deinde *Vb*.

ILLE: temptator *Bd* | falsus *Fd* | detractor *Pt* | philosophus *Lh* | sapiens inquit *Fd Ld* | qui conuitia inferebat *Ta*.

NIMIUM: nimis *Ed Vh* | ualde *Lh*.

MORDACITER: acute *Ct Fb Mo Pc Pp* | inuectiue *Fd Kc Lc Mj Mo Vd* | amare *Mf* | increpatiue *Ct Ka Mo Pb Pn Ps Ta Vf* | increpatione *Ap Cg Ck Er Ge* | duriter *Pt* | acerbe *Vd* | aspere *Ap Cg Ck Ge Pb Pn Ps Va Vf* | dure *Pp Va* | ferociter *Pp* |

1299 eum] eam *Ck Ge*; om. *Fd Lc Mj*; illum *Ps.* | exprobraret] exprobaret *Bc St*; < exprobaret *Fd.* | iniuriis] om. *Pp*; se iniuriis *Lc*; in iniuriis *Af.* | ille[1]] om. *Lc.* | Tum] tunc *Bc Kc Lc St.* inquit] om. *Lh.* **1300** conuitio] conuitior *Pp Ta.* | et[1]] om. *Fd Pp.* | Et ille] om. *Ta.* | conduxi] conduxit *Lc*; condulsi > conpulsi *gl.* conduxi *Ps.* | mihi] me *Mj Pp.* **1301** non] nostri *Mj*; om. *Ge Ta.* | ridebo] debeo *Mj*; rideo *Af.* | Tunc] tum *Lh.* | ingredere…es] in\gredere quia dignus es, et cum iam ingrederetur ille inquit in/telligis me esse philosophum et senex *Lc.*

nimium acute *Lh Pk Pq Ta Vc* | gremizlihho (OHG) *Ec Ed Ga Gc Ka Na Pm Vh* | cum reprehensione *Eb Ec Ga Gc Na Vh* | cum reprehensione, increpatiue *Lh*.
INTELLEXERAM: in sua responsione ostendit se naeuo uanae gloriae astringi *Ap Ck Ct Ge Pb Pc Pk Pn Pp Ps* | te esse philosophum *Eb Ec Gc Ka Vd Vf*.
INQUIT: dixit *Pt Vb* | illudendo *Ec Gc Ka*.
SI TACUISSES: et statim expulit eum *Lc* | adhuc *Vd* | si tacuisses, philosophus fuisses *Mn* | hoc est nisi expetisses gloriam et laudem uoluisses de patientia *Ap Ck Ct Er Ge Pb Pn Ps Pt Vf* | Nisi uerba stultitiae arrogando proferres, philosophum esse te intellegerem. *Ec Gc Ka*.

21. Quid autem est quod ad praecipuos uiros – de his enim sermo est –, qui uirtute gloriam petunt, quid, inquam, est quod ad hos de fama post resolutum morte suprema corpus attineat?

QUID AUTEM – UIROS: Argumentis astruit calcandam esse gloriam praecipuis uiris. *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps Pt* | quid attinet ad perfectos uiros supradicta ratio quam fecimus de falso philosopho *Ec Gc Ka*.
QUOD: pertinet *Va Vb* | hoc pertinet *Ap* | attineat *Ap Er Pg Vh* | dico *Ps* | illud *Ct* | nihil *Ec Gc Ka Lh* | nihil est *Eb Er*.
PRAECIPUOS: optimos *Lh Ta* | praeclaros *Cg* | dico *Pb* | summos *Pt* | nobiles *Vd* | clarissimos *Vh* | excellentes uirtute *Ap* (2x) *Ck Ct Fb Ge Ka Ld Pn Ps* | excellentes uirtutes *Er Pc* | summos humana gloria intrat *Ka Na Px Vh*.
DE HIS ENIM SERMO EST: parentesis *Ap* (2x) *Ck Fd Mf Pb Pc Pd Pk Pn Pq Ps Ta Va Vb Vc* | parentesis est *Fb Ld Pt* | parentesis est ·i· interposita sermocinatio *Ct* | ΠΑΡΕΝΘΕCIC *gl.* interpositio *Ka Lh Mh* | de his loquor *Vd* | de his loquor, non de aliis *Ct Er Fb Ld Pq Pt* | de his loquor, non de aliis, quasi diceret *Ap Ck Ge Pb Pn Ps* | nobis quia de his sumus locuturi *Vh* | non de his qui petunt gloriam de malis ut sunt quaedam *Pt*.
HIS: uiris *Vh*.
ENIM (AUTEM *Va*): uel enim *Va*.
SERMO: meus *Eb Ed Pm* | mihi *Ap* | gikosi (OHG) *Ka*.
QUI UIRTUTE GLORIAM PETUNT: Sunt quidam qui gloriam ex malis operibus requirunt et laudem. Non ergo de his loquitur, sed de illis, qui propter uirtutem illam exoptant. (*Af*) *Ap Bc Fd Kc Lc Lh Mj On Pp Ps Ta* | De his enim non dicit qui gloriam quaerunt ex malis operibus, sed de his qui propter uirtutem illam exoptant. *Ct*.
UIRTUTE: per *Bd* | bonitate *Eb Ka Na Px Vh* | sapientia *Bd* | meritis *Ap Cg Ck Ge* | propter uirtutem *Mb Vd* | propter bona gesta in rem publicam *Ap Ck Pb Pn Ps*.
GLORIAM: laudem *Vd*.

1344 sua] sua enim *Ct.* | responsione] responsionem *Ap.* | naeuo…gloriae] non uana gloria < non eu{an}g{e}lium *Ap*; non uana gloria *Ck Ps*; non uana gloria«e» *Ge*; non euangeli *Pb*; naeuo uana gloriae *Pc*; «non» uana glori *Pn.* | astringi] stringi *Ct Pc Pk Pp.* **1348** nisi] non *Pt.* expetisses] expetisse *Ap.* **1349** arrogando] arrogantiae *Ka.* **1357** Argumentis] argumento *Fb.* astruit] instruit *Ct.* | calcandam] calcandum *Ck Er Ge.* | praecipuis] om. *Pt.* **1358** uiris] om. *Ct Pt.* **1367** interpositio] om. *Mh.* | de his[2]] om. *Ct.* | non] om. *Pt.* **1368** diceret] duceret *Pn.* **1374** ex] de *Pp*; om. *Mj.* | malis] aliis *Lh.* **1375** Non] nunc *Lc.* | ergo] uero *Ta.* | loquitur] \non/ loquitur *Lc*; loquor *Ap Ps.* | illis] his *Bc*; is *On.* | propter] per *Af Fd.* | uirtutem] om. *Ap*; ueritatem *On.* **1376** illam] laudem *Mj*; quam *Ta.* | exoptant] exoptent *Ps*; exoptunt *Lh.* **1380** bona] bene *Ap Pb Pn*.

PETUNT (QUAERUNT *Er*): uel petunt *Er* | appetunt *Ap Ct Er Fb* | quaerunt *Fb Ka Va* | adquirunt *Ed Pm* | non terrena fama aeternam laudem adquirunt *Eb Ec Gc Ka*.
QUID: certe *Pt Vf* | attinet *Ct Er Pn Ps* | et *Pb* | affirmatiue *Ka*.
INQUAM: dico *Fb Ld Pb* | replicat *Pd*.
HOS: praecipuos *Af Ap Ck Ed Ge Na Pb Pk Pn Pp Pq Ps* | uiros *Cg To Vh* | praecipuos uiros *Eb Ec Fb Gc Lh Pm Ta Va Vb* | ad illos praecipuos *Px Vh* | illos praecipuos uiros *Mj* | ad praecipuos *Ct Pc Vc* | Quid prodest illis praecipuis uiris nouissima fama post mortem? *Ap*.
FAMA: opinione *Cg* | laude *Va Vd* | suorum *Vh*.
RESOLUTUM: dimissum *Vb* | defunctum *Eb Ec Gc Ka Lh Ta*.
SUPREMA: nouissima *Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Vf* | non iussa *Pt* | ultima *Eb Lh Mb Pp Px Ta To Va Vb Vd Vh* | ideo ultima, quia post omnia transitoria *Ec Gc Ka*.
ATTINEAT: pertineat *Ct Eb Ec Gc Lh Pb Ta To Vb Vd* | nihil *Bd Pd* | ut eos fama sequatur *Pd* | ut uel ossa fama sequatur *Cg*.

22. Nam si, quod nostrae rationes credi uetant, toti moriuntur homines, nulla est omnino gloria, cum is cuius ea esse dicitur non exstet omnino.

NAM: Temesis est *Fd* | certe *Pb* | parentesis *Af*.
QUOD: quam rem *Vf*.
NOSTRAE: meae *Eb Ga Lh Na Vh*.
NOSTRAE RATIONES: Christianae regulae *Cg* | nostram religionem *Pt* | nostra fides *Vd* | nostra religio uel argumenta *Ld* | nostra religio uel nostra argumenta *Er Fb* | Quidam nostrae rationes nostram religionem intellegunt, quidam nostrae rationes nostra argumenta, quia Platonici dicunt immortales esse animas, quorum dogma sequitur iste in hoc libro et in multis. *Ap Ck Ct Ge Pb Pn Ps* | quia Platonici dicunt immortales esse animas, quorum dogma sequitur iste in hoc libro et in multis *Er Ka* | Totus homo qui corpore et anima constat et omnes homines moriuntur. Sunt autem toti quia anima non moritur, etiam si corpus moritur. (*Ap*) *Ck Ge Ps* | Optima repetitio est p(...)se sententiae per idem uerbum quo coepit, hoc est quid. *Pb*.
NOSTRAE: meae *Ka Mj Px Ta*.
RATIONES: laudes *Ap Ck Ge Pn Ps* | sapientiae *Vf* | assertiones *Ka* | affirmationes *Ka* | meae assertiones *Ec Gc* | dogmata uel argumenta *Ct* | documenta fidei *Lh* (*Ta*).
UETANT (P«...»IBENT > PERIBENT *Pn*): prohibent *Ct Eb Ka Lh Ta Vf* | prohibent dicere *Cg* | prohibet *Vd*.
TOTI MORIUNTUR: anima et corpore *Af Ck Er Fb Fd Ge Kc Lb Ld Mj Ta* | anima cum corpore *Cg Lh Mj Px Ta Va Vh* | animae et corporis *Pt* | cum anima et corpore *Ap Ct Pb Pn Ps* | spiritu et corpore *Mb* | animae cum corporibus *Mf* | cum sua pompali gloria uel anima *Pd* | corpore et anima *Ct Vc* | et corpore et anima *Pc Pk Pp* | quod nullomodo fit *Ct Lh Pp Ta Vc* | quod nullomodo sit *Pc Pk* | et corpore et anima quod non est *Pq* | ex toto corpore et anima simul *On* | corpore simul et anima *Pm* | corpus simul et anima *Ed* | ut Epicurus aiebat *Ed* (*Ga*) *Na Pm Px* | simul et anima et corpore, ut Epicurus ait. Sed nostrae assertiones non hoc

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1383 adquirunt[2]] adquirit *Eb Ec Gc*. **1394** transitoria] transitoria est *Ec Gc*. **1406** uel[2]] om. *Fb*. **1407** Quidam…quidam] om. *Ct.* | quidam] quida *Ap Pb*. **1408** nostra] uel nostra *Ct.* | Platonici] platoni *Ct*. **1409** dicunt] om. *Er*. **1422** cum[2]] \cum/ *Ps.*

affirmare uidentur. *Ec Gc* | anima cum carne, ut Epicureus aiebat, quod simul corpus et anima morerentur *Vh* | cum carne et anima (*Ga*) *Na* | cum carne et anima Epicurus agebat *Ka* | sicut Epicurei dicunt, sed non est uerum *Pt* | sin uerum dict{um} Epicurei *Va* | sicut Epicureorum sententia est qui dicunt animam interire cum corpore *Ap Ct Pb Pn* | sicut Epicureorum, qui dicunt animam interire cum corpore *Ck Ge Ps* | Non hoc ideo dicitur ut sit credendum, sed quia disputantibus hic mos est, ut medium tenorem seruent, ponentes opinionem cuiuscumque, falsa cum ueris. (*Af*) *Ap Bc Kc Mj On Pp Ps Ta*.

TOTI: pro omnes *Vb*.

NULLA – GLORIA: sententia est *Ps*.

OMNINO (1): certe *Vd*.

GLORIA: in hac uita *Ap Ck Ct Ge Lh Pb Pn Pq Ps Ta Vc* | terrena *Cg* | bonae famae *Vd*.

IS (< **HIS** *Af Bd*): homo *Af Ap Bd Ck Eb Ec Er Fd Gc Ge Ld Pb Pc Pd Pn To Vb* | ille *Lb Lh Vd* | ille homo *Fb Kc Ps Ta* | ille homo quilibet *Cg Lh Pc Pk Pp Pq Vc* | homo quilibet *Ct*.

EA: gloria *Af Bd Cg Ck Ct Ec Er Fb Fd Ge Ld Pb Pc Pd Pn Pq Ps Pt Px Va Vb Vd Vf Vh* | fama *Ta Vc* | gloria temporalis *Ap* | gloria, fama *Lh*.

NON EXSTET: maneat *Vb* | supersit *Fd* | subsistat *Pc Pd Pq* | subsistet *Er Pt Vd* | uiuat *Eb Ec Gc Lh Pp* | sit *Eb Ec Gc Lh* | subsistat homo *Ck Ge Pb Pn Ps* | sumpsit non subsistit *Ld* | non manet *Ap Ct Fb Fd Kc Mo Ps Vf* | non maneat *Af Lh Ta* | non subsistat *Ap Lh* (2x) *Pp Ta Vc* | non subsistit *Af Cg Ct Fb Fd Kc Mo* | ut sit aliqua gloria *Fb Fd Ld Mj* | ut non sit aliqua gloria *Af Ap Kc Lh Pp Ps Ta* | non subsistit omnino *Mj* | nec corpore nec anima uiuit *Lh*.

OMNINO (2): homo *Ap*.

23. Sin uero bene sibi mens conscia terreno carcere resoluta caelum libera petit, nonne omne terrenum negotium spernat, quae se caelo fruens terrenis gaudet exemptam?

SIN: est *Pp* | pro si *Ap Pb Pn*.

BENE: recte *Lh Ta*.

MENS – PETIT: Notanda res. Non enim caelum petit anima libera, nisi bene sibi sit conscia. *Va* | Praecipua uirtus et maximum praemium est bona conscientia et ex hoc colligunt quidam non esse infernum corporeum, sed mentem propria conscientia cruciari. Sicut enim mentem de bonis laetari, ita de malis peractis tristari dicunt, et uermes non corporeos, sed et ipsa conscientia mala esse uolunt, ut secura mens quasi iuge conuiuium. Sed nos ignem corporeum et uermes corporales esse omnimodo credimus in eo. Sunt enim quaedam animalia etiam in igne uiuentia, sicut salamandrae, quas ignis non laedit. *On* | Praecipua uirtus est et maximum praemium bona conscientia. Quidam autem ex hoc loco colligunt infernum corporeum non esse, nec uermes in eo corporeos, sed mentem propria

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1432 qui dicunt] quidem *Ap Pb Pn.* **1433** corpore] tempore *Ap Pn.* **1434** hoc] om. *Af.* | dicitur] dicit *Bc Pp.* | quia] om. *Ta.* **1435** opinionem] opinionem ·i· *Mj*; opinione *Ap.* | falsa] falsam *Mj Pp.* **1436** cum] om. *Af.* **1448** subsistat homo] < subsistit *Ps.* **1469** est] om. *Lc Mj.* **1470** bona] om. *Bc.* | conscientia] conscia *Af.* | ex] om. *Vf.* **1471** in] om. *Bc.* | eo] ea *Kc*; om. *Bc*; eo esse *Ta.* | sed] si *Mj.* | mentem] mente *Ap Kc Ps Ta Vf*; \de/ mente *Lc.* | propria] propria est *Kc*; propria et *Ta*.

conscientia cruciari dicunt. Siquidem quia sicuti mens de bonis laetatur, ita de malis peractis tristatur. Hinc est secura mens quasi iuge conuiuium. Sed nos ignem corporeum et uermes corporales esse in eo omnimodis credimus. Sunt quaedam animalia in igne uiuentia, sicut salamandrae, quas ignis non laedit. *Af Ap Bc Kc Lc Lh Mj Mo Pp Ps Ta Vf* | Praecipua uirtus est. Quaedam enim colligunt ex hoc loco infernum corporeum non esse, nec uermes in eo corporeos, sed mente propria conscientia cruciari dicit. Sed mentiuntur: nos ignem corporeum et uermes in eo omnimodo credimus. Sunt enim quaedam animalia in igne uiuentia, ut salamandra. *Pt.*

MENS: anima *Cg* | hominis *Vd*.

CONSCIA: prouida *Pd* | praecipua *Vd* | nota *Cg* | bonae actionis *Eb Ec Gc Ka* | bonarum rerum *Ap Ck Ge Pb Pn Ps* | terreno corpore egressa *Eb* | bonarum rerum sibi conscia *Ct Er Fb Pt*.

TERRENO CARCERE: a *Bd Ps* | corpore *Ap Bd Ld On Pd Vb* | corporalibus nexibus *Ct Er Fb* | ex corporis carcere *To* | corporis ergastulo *Cg* | de carne *Pm* | terreno corpore *Ec Fd Gc* | uinculis carnalibus *Er Fb Ld Pt* | a uinculis carnalibus *Ct* | a cura saeculari *Eb Ec Gc* | a terrenis curis *Ta* | Corporalibus nexibus sibi mens notanda resoluta caelum petit ·i· libera anima, si sibi bene sit conscia libera sc· uinculis carnalibus. *Ap Ck Ge Pb Pn Ps.*

RESOLUTA (< SOLUTA *Ap* | > SOLUTA *Lh* | SOLUTA *Cg Ka Ld To*): liberata *Fb Mo* | disligata *Ap Kc Mj Pp Ta Vd Vf* | dissoluta *Ld Ps* | exuta *Cg* | absoluta *Fd Ld* | aggressa *Ec Gc* | libera, disligata a terrenis curis *Ct* | liberata a terrenis curis *Lh Pq Ta Vc* | non implicata cupiditatibus mundi *Ct Fb Pq* | non implicita cupiditatibus mundi *Ct Lh Vc* | non implicita *Ta* | corpore egressa a saecularibus curis *Ka* | a mundanis rebus libera uel corpore exuta *Vd*.

LIBERA: secura *Pp* | laeta *Ct Pq* | ipsa mens *Cg Fd* | nullo obstante *Vd*.

PETIT (PETAT *Pb*): conscendat *Ap Ck Er Fb Mo Pb Pn Ps* | conscendit *Ge Ld Pt* | scandit *Va*.

OMNE TERRENUM NEGOTIUM: temporale *Lh Ta* | saecularum laudem *Ge Ps* | saecularem laudem *Af Ld Pt* | omnem saecularem laudem *Ap Ck Ct Er Fb Pb Pn Ps* | omnia quae huius mundi sunt *Fd* | omne quod huius mundi est *Ld*.

NEGOTIUM: lucrum *Ta* | fauoris *Pq* | seruitium *To* | officium *Lh* | terrenam corporis habitationem *Cg* | terreni negotii famam *Pq* | quicquid terrenum est *Vd* | lucrum, pecuniam *Eb Ec Gc Ka Lh* | wantalunga (OHG) *Ka*.

SPERNAT (SPERNET *Fa Na Pq* | > SPERNET *Vb* | < SPERNET *Ga* | SPERNIT *Go Ka*): despicit *Vb Vd* | dispiciat *To* | prospernit *Fd* | spernere debeat *Ec Gc* | pro nihilo

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1473 secura … conuiuium] Prov. 15.15

1472 conscientia] conscia *Ap Ps Vf;* \conscientiam/ *Lc.* | cruciari] torqueri et cruciari *Ta.* | quia] om. *Lc.* | sicuti mens] sicut timens *Af.* | mens] omnes *Kc.* | laetatur] laetatur. hic dicimus *Kc.* ita … 1475 laedit] om. *Vf.* **1473** iuge] igne est *Ps*; ignis est *Ap*; iure *Kc.* | conuiuium] in unum *Ps*; uiuens *Ap.* | Sed … 1475 laedit] om. *Mj.* **1474** corporales] corporeos *Lc.* | esse … eo] inesse *Ps.* omnimodis] omnimodo *Kc Lc*; omnino *Mo*; om. *Lh.* | credimus] credimur *Ap*; credimus (credatur uel credimus *Af*) sicut per esaiam dominus dicit de impiis. Ignis eorum non extinguetur (extinguitur *Af*) et uermes eorum non morientur *Af Lh.* | Sunt] sunt enim *Ap Bc Kc Lc Mo Ps*; sunt autem *Ta.* **1475** quaedam] quidam *Ta.* | animalia] animalia quae *Lc.* | in] etiam *Ps*; etiam in *Bc Kc Mo.* | uiuentia] uiuunt *Lc.* | salamandrae] solamandria *Lc*; salamandriae *Mo.* | quas] quasi *Ps.* | ignis] ignes *Af.* **1483** bonarum[2]] bonorum *Pt.* **1487** carnalibus[1]] cornulibus *Er.* **1498** conscendat] < conscendit *Ap.* **1501** omnem] omne *Ck Er.* | saecularem[2]] saecularum *Ap Ck.*

ducit *Ck Ld Ps Pt* | pro nihilo ducet *Ap Ct Er Fb Pb Pn Va* | mens *Lh Mj Pp Ps To* | bona mens *Fd*.

QUAE: illa *Bd* | mens *Ge Lh Pd Ta Vb* | bona mens *Ld*.

CAELO FRUENS : caelestibus *Mj Vh* | caelestis *Px* | in caelestibus *Lh* | caelesti gloria *Vd* | possidens caelum *Cg Ck Ct Fb Ge Ld Ps* | possidet caelum *Ap Pb Pn* | caelo possidens *Er*.

FRUENS: utens *Vb* | possidens *Eb Ka Lh Pt Ta*.

TERRENIS: a *Pb* | de *Ka Lh* | ex *Eb* | rebus *Ap Ck Fb Ge Pb Pn Ps Vd* | causis *Vb* | desideriis *Pp* | actibus *Pd* | uoluptatibus *Er* | temporalibus *Cg* | omnibus *Fd Ld* | negotiis *Pt*.

GAUDET: esse *Bd Pp* | delectans *Cg*.

EXEMPTAM (EXEMPTA *Pm Ta Vd*): uel exemptam *Ta* | liberatam *Af Ap Cg Ck Ct Fb Ge Kc Ld Mj Mo Pb Pn Pp Ps Pt Ta To Va Vf* | libertate *Er* | liberate *Pc* | minuatam *Vb* | absolutam *Pd Pp* | abstractum *Lb* | exutam *On* | libera *Vd* | ablata *Na Pm* | ablatam *Ec Ed Ga Gc Ka Lh* | redemptam *Fd* | amotam *Eb Ec Gc* | denudatam *To* | abstractam *Ld* | se amotam *Lh* | erectam *Lh* | utique gaudet *Ct Er Fb* | esse *Ct* | se esse *Va*.

1508 ducit] > dudicit *Pt*.

II metrum vii

HEADNOTES: iambicum archilochium *Go Vf* | metrum iambicum archilochium *Ap* (*Cc*) *Cg Ck* | metrum iambicum acatalecticum primus uersus trimetrum, secundus dimetrum (*Ec*) *Gc Mb* | iambicum archilochium trimetrum, et subiunctum est ei archilochium dimetrum *Vb* | iambicum archilochium trimetrum acatalecti(cum) *Ga* | metrum iambicum archilochium, quod fit trimetro acatalecto *Ka* | metrum iambicum archilochium acatalecto primus uersus trimetrum, sequens dimetrum *Bc* | Iambicum trimetrum est similiter, uersus secundus pedibus constans quattuor. *Vh* | iambicum archilochium trimetrum acatalecticum, ab inuentore *Px Vh* | iambicum archilochium constat trimetro acatalectico. Secundus uersus est iambicum dimetrum pedibus constans quattuor *Ct Er* | metrum iambicum archilochium, constans trimetro acatalecto, cui est subiectum iambicum archilochium, constans dimetro acatalecto *Af Ap Lh On Pb Pc Pd Pg Pk Pn Pp Ta Vc* | quartum X iambicum archilochium quod constat dimetro acatalecto habetque subiectum iambicum archilochicum constans dimetro acatalecto qua uarietate semel unius tantum *Mf* | Iambum recipit et anapestum et spondeum cum spondeo *On* | Ostendit laudem istam nullam esse et paruam. *Vd* | Hucusque docuit de corrigenda gloria mortalium, nunc quod sit construenda gloria eadem hoc carmine instruit et tam facile mora interueniente dispereat. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps Pt* | Hucusque docuit de corrigenda uidelicet gloria mortalium, nunc quam fortiter construenda sit eadem gloria hoc carmine instruit. *Ka* | Haec omnia inculcat supradictis uerbis contradicendo, ubi dicitur sed materiam gerendis rebus optauimus. *Ec Gc Ka* | Si quis, inquit, in hoc mundo gloriam uult habere et hanc sibi putat esse summam et maximam, respiciat caeli amplitudinem, ad comparationem caeli quam angusta uideatur terra, et quodammodo uerecundabitur, quod uidelicet post possit istam beatae felicis patriae laudibus in hac tam angusta areola famam sui nominis uoluerit propagare. Quam etiam licet sit angusta nullius hominis potest replere opinio. *Vd.*

1. Quicumque solam mente praecipiti petit

QUICUMQUE: homo *Bd Pt.*
SOLAM (SOLA *Ap Ck Er Pb Pe Pn Ps* | SOLA«:» *Ct Ge Vb* | < SALA *To*): uel sola *Fb* | uel solam *Er* | gloriam *Cg* | terrena *Vb* | terras *Ap Ps* | unam *Lh* | unam gloriam *Af* | hanc gloriam *Vd* | sola accusatiuus pluralis ·i· terras *Ap Ct Pb Pn* | accusatiuus pluralis, terras *Ck Er Ge Ps.*
MENTE: mentem *Af.*
PRAECIPITI: ruenti *Ap Ck Ge Ps Ta* | ruente *Kc Mj Pp Ps Vd* | ueloci *Af* (2x) *Ap Bc Cg Ck Ct Ge Kc Lh Pc Pk Pn Pp Pq Ps* (2x) *Ta Vc Vd Vf* | uergenti *Vb* | festinata *Af Bc Ct Eb Fd Kc Ld Lh* (2x) *Pc Pd Pk Pp Pq Ps Ta Vc Vh* | inconsiderata *Bd Eb*

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4 metrum] om. *Mb.* **10** archilochium] achalochicum *Vh.* | acatalecticum] acalectum *Vh.* **11** est] om. *Er.* **12** metrum] om. *Pp.* **13** constans[1]] quod constat *On Pd Ta.* | acatalecto] acalecto *Ap Pb Pn*; acatalectico *Lh*; acatalecto quo semel *Pg.* | cui est] cuius est *Lh*; habetque *On Pd Pg Pp Ta.* subiectum] subditum *Af Ap Pb Pn.* | archilochium] om. *Af Ap Pb Pn.* | archilochium…14 acatalecto] om. *Ta.* **14** acatalecto] acatalectico *Ap Pb*; acalecto *Pn*; acatalecto quo semel utitur ita *Pg*; acatalecto quo semel utitur *Pp.* **18** Hucusque…20 dispereat] hucusque docuit de co *Pt.* **19** quod] quae *Ct*; quid *Ps*; quam *Pb.* | et…20 dispereat] om. *Ct Er.* **20** facile] felicem *Ap Pb*; felice *Pn.* **41** festinata] festinate *Pp.*

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II metrum vii

Ec Ed (*Ga*) *Gc Na Pm* | concita *Cg Pd* | inscia *Vh* | sedula *Ec Ed Gc Pm* | instabili *Ap* | intenta *Lh* | labenti *Pd* | considerata *Lh Mj Vh* | anapestus, inclinata *Pt* | profunda *Af* | in consideratione quaerite *Vh* | praepostera uult *Mb* | in praecipitium pergenti *Ct Er Ka* | in praecipitium pergenti, et ideo non erit quod appetit *Ap Ck Ge Pb Pn Ps* | in praecipitium ruenti et festinanti ueloci *Fb Mo* | trimetrum per duplices pedes *On*.
PETIT: petat *Eb* | exigit *Vb* | quaerit *Ed Ka Na Pm Va* | desiderat *Eb Ka Lh* | in suis operibus *Pq* | in suis studiis uel in suis operibus *Bd*.

2. summumque credit gloriam,

SUMMUMQUE (< SUMMAMQUE *Af* (?) *Ed Vb* (?) | SUMMAMQUE *Fa Mb Na*): uel summumque *Na* | uel summamque *Af Ga* | bonum *Af Cg Ld Lh On Pb Pn Vb Vc Vh* | maximum *Pp* | maximam *Fd* | esse *Bd Eb Ec Ed Ga Gc Ka Lb* (2x) *Na Pm Vd* (2x) | illam *Bd Lb Pq* | bonum esse *Ap Ck Ct Er Fb Ge Ka Pq Pt Va* | summam rem *Ec Fb Fd Gc Ka Ld Lh Na Pp Px Vh* | summum bonum esse *Ps* | summum bonum *Kc Mj Ta Vf* | maximum bonum *Vd*.
CREDIT: quicumque *Pd*.
GLORIAM: praesentem *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps Pt* | temporalem *Lh Mj* | hanc *Vd* | famam *Eb Ec Gc Ka Vb* | praesentis uitae *Pd* | huius areae *Ld* | huius arenae *Fd* | praecipuum et maximum bonum esse gloriam temporalem *Af Ct Kc Lh Pc Pk Pp Pq Ps Ta Vc* | bonum esse gloriam temporalem sola mentem praecipiti petit *Af*.

3. late patentes aetheris cernat plagas

LATE: ubique *Ct Er Fb Fd Ld Pt Vf* | spatiose *Cg Vd*.
PATENTES (PANDENTES > PATENTIS *Ga*): diffusas *Ct Er Fb Ld* | apertas *Bd Eb Ka Lh Na Px Ta Vh* | distentas *Cg* | spatiosa *Af* | spatiosas *Lh Pt* | amplas *Lh Vd* | amplas et spatiosas ubique diffusas *Ap Ck Ge Pb Pn Ps* | Quanta breuitas est ambitus terrae ad comparationem magnitudinis caeli. *Ec Gc Ka* | «talis distantia est inter patens et patulum, quod patulum est quod aperitur et clauditur sicuti arbores q(...) aperiuntur et clauduntur et (...)orum, patens uero (numquam) clauditur sed (semper ...)» *Ap*.
AETHERIS: aeris *Ap Cg Ck Ct Fb Ge Pb Pn Ps* | pro atris *Er* | caeli *Mj Pd Pp Pt To Vd* | firmamenti *Eb Ec Gc Ka*.
CERNAT: cernet *Ap* | intueat *Mb* | intueatur *Bc* | contemplet *Ck Ge Ps* | aspiciat *Lh Ta* | uideat *Pt* | contempletur *Ap Fb Pb Pn* | si *Fb* | deest si *Af Ap Cg Ck Fd Kc Pc Pn Ps Ta Vf* | deesse si *Ge Pb* | deest si ·i· si cernat *Pk*.
PLAGAS: regiones *Lb* | climata *Mb* | tractus *Ap Ck Ge Ps* | tractis *Er* | partes *Bd Cg Ct Ed Mj* | parte *To* | latitudines *Va* | latitudinem *Lh Mj Pp* | latitudines caeli *Ld Mf* | latitudinem caeli *Ec Fb Fd* (*Ga*) *Gc Ka Na Vh* | tractus caeli *Ct* | a latitudine caeli *Px* | magnitudinem globi caelestis *Fb Pt* | Magnitudinem globi caelestis

75 talis… 77 patens] Cf. Isid. *Diff. Verb.* col. 54.18

45 praecipitium] praecipiti *Er.* **46** appetit] < appetat *Ap*; appetat *Pb Pn*; > appetat *Ps.* **64** et] om. *Ta*. **74** amplas] amplos *Pb Pn.* | ubique] late *Ge.* | breuitas] paruitas *Ec Gc.* | est] om. *Ec Gc*. **81** contemplet] complet *Ge*. **87** Magnitudinem] in magnitudine *gl*. aliter magnitudinem *Ps*.

contempletur. *Ap Ck Ct Er Ge Pb Pn Ps* | Latitudo caeli multo amplior est quam terra. *Ct Lh Pc Pk Pp Vc* | Latitudo caeli amplior est terra. *Pq* | Latitudo caeli multo amplior est quam terrae, sicut unus punctus contra circulum, sic cuncta terra contra caelum. *Af* | Quando significat partes mundi est pa- breuis, quando uero uulnus est pa- longa. *Pt.*

4. artumque terrarum situm;

ARTUMQUE: strictum *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pp Ps Ta Vb Vf* | angustum *Ap Bc Cg Ck Eb Fb Ge Ka Lh Mb Mo On Pc Pd Pk Pp Pq Ps Pt Va Vc Vd Vh* | breuem *Ka Na On Vd Vh* | arctum strictum *Kr* | cernat *Ap Bd Ct Pd* | si cernat *Fd* | quod nihil est aliud nisi punctus *Ct Er Fb*.
SITUM: habitudinem *Lh Mj Vh* | positionem *Bc Bd Fd Ka Kc Ld Lh* (2x) *Mb Mf Na Pc Pd Pk Pp Pq Pt Ta Va Vb Vc Vd Vf Vh* (2x) | punctum *Lb* | statum *Pb To* | spatia *Af* | positionem terrae *Ap Cg Ck Er Fb Ge Mo Pb Pn Ps* | habitum disp\os/itionem *Eb* | possessionem terrae *Ct*.

5. breuem replere non ualentis ambitum

BREUEM: angustum *Vd* | paruum *Eb Ec Gc Ka* | Breuem ideo dicit quia ad magnitudinem globi caelestis nihil est aliud quam punctum. *Ap Ck Ge Pb Pn Ps Pt*.
REPLERE: Ordo uerborum est: pudebit aucti nominis non ualentis replere breuem ambitum, quod tantum superbis auctione nominis, cum tam modicas res comprehendere nequeas. *Ec Gc Ka*.
UALENTIS: nominis *Eb Fb Fd Ka Lh Mj Pp Pq Px Vh* | nominis ipsius *Vd* | hominis *Ld* | quaeentis *Vb* | dico *Pq* | non potentis *Pd* | quod non uultis *Lh*.
AMBITUM: circuitum *Af Cg Ct Eb Fd Ka Kc Ld Lh Mf Mj Pn Pp Ta Va Vb Vd Vf* | aeris *Lb* | terrae *Af Bd Ed Fd Ld Pd Va Vd* | terrarum *Pq To* | esse *Pm* | circuitum terrarum *Ap Ck Ge Pb Ps* | mundi; sicut unus punctus contra circulum, sic terra contra caelum *Ec Gc Ka Na Vh*.

6. pudebit aucti nominis.

PUDEBIT: taedebitur *Vb* | uerecundabitur *Ap Ct Kc Lh Mj Pb Pd Pn Pp Ps Pt Ta Vd* | illum *Af Cg Eb Ec Ed Fb Fd Gc La Lb Ld Lh Pd Pp Pq Ta Vd* | eum *Ga* | intelleget *On* | tum *Eb Ec Gc Ka Na* | uerecundiam habet *Vf* | erit ei uerecundia *Ed Ka* | pudet illius rei *Ap Ck Ct Er Fb Ge Pb Pn Ps* | illius rei pro causa *Va* | si hoc fecerit *Bd* | si hoc considerabit quis *Vh* | ut pro magno habeatur nomen illius *Ec Gc Ka Lh Na Px Vh* | ut pro magno habeatur nomen illius uel laude propagetur *Mf* | si consideret ut suum nomen pro magno habere uelit *Va*.
AUCTI (FAMA *Ap* | FAMA < (...) *Ck Er*): uel aucti *Ap* | uel auti *Ck* | fama *Fb Pp* | amplificati *Bc Mb* | laudati *Mf* | gloriosi *Ka Lh To* | fauorosi *Cg* | excreti *Ap Fd Ld Pt* | magni *Ec Gc Ka Lh* | diuulgati *Bd Ed Kr* | diffamati *Vd* | diuulgati, et est

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88 est] om. *Pc*. **100** punctus] punctum *Ct Er*. **109** Breuem] om. *Pt.* **110** punctum] punctus *Ap Pb Pn*; punctum positio terrae *Pt.* **119** sicut] quoniam sicut *Ec Gc*. **129** illius] eius *Ec Gc Ka Lh*; eius *gl*. uel illius *Vh*.

II metrum vii

yronicos *Ec Gc Ka* | diuulgati, et est yronicos dictum *Pm* | yronia *Ed* | dilatatae famae *Af*.
NOMINIS: laudis *Lh Ta* | sui *Fb Ka Na Vd Vh* | eius *Eb Ec Gc* | qui hoc considerat *Cg* | quod uoluit extendere et augere, cuius nominis non ualentis replere breuem ambitum *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

7. Quid, o superbi, colla mortali iugo

QUID O SUPERBI: qui mortales sunt cur famam cupiunt perennem? et quid proderit fama post mortem? *Ec Gc Ka* | qui mortales sunt cur famam cupiunt perhennem? *Ed Pm* | Cum, inquit, homines mortales sint, ut quid laborant quidam famam mortalem sibi adquirere, cum se nullomodo a mortis iugo ualeant liberare? *Vd*.
QUID: cur *Bc Ed Fd Ga Go Ka Ld Na Pc Pd Pm Pt* | ut quid *Ap Cg Ck Ge*.
O: interiectio dolentis *Eb Ec Fb Fd Gc Lb Ld Lh Mj Pd Pp Px Va Vh* | exclamatio *Ap Ck Pb Pn Ps Vd* | stupendo *Pd* | o interiectio uel aduerbium *Af* | aduerbium hortantis uel admirantis *Ct* | aduerbium est admirantis *Vb* | aduerbium admirantis *Pq* | aduerbi creantis *Er* | cum indignatione et est aduerbium hortantis *Ap Ck Ge Pb Pn Ps* | o exclamatiue dixit cum indignatione *Pt*.
SUPERBI: homines *Ap Ck Ge To*.
COLLA: praessa *Af Er Fb Fd Ld Va* | praessa pondere mortis *Ap Ck Ge Pb Pn Ps* | sua *Bd To* | nomen *Fd*.
MORTALI: ex *Mb* | a *Af Bc Bd Lh* [*Px*] *Vd* | de *Ct Eb Ed Ka Lh Mj Pm Va Vh* | a mortalitate *Mf* | conditioni mortis *Cg*.
IUGO: pondere *Ct Er Fb Fd Mo* | lege *Vd* | sui *Ka* | iugo mortis *Bd Pq* | ceu mortali iugo subdita *Ka Na Vh* | quod sunt mortali iugo subdita *Px*.

8. frustra leuare gestiunt?

FRUSTRA: inaniter *Af* | incassum *Pt Vd* | in uanum *Fd* | quia nemo potest euadere mortem *Af Ct Er Fb* | Ideo dicit, quia nemo potest euadere mortem. *Pt Va* | Frustra dicit propterea quia nemo potest euadere uel excutere mortem. *Ap Ck Ge Pb Pn Ps*.
LEUARE: soluere *Ct Eb Ec Ga Gc Ka Lh Mf Na Px Ta Vh* | excutere *Cg* | extendere *Fd Ld* | releuare, liberare *Vd* | erigere ad dignitatem *Pd*.
GESTIUNT: cupiunt *Af Ap Bc Cg Ct Eb Ec Ed Fb Fd Gc Ka Kc Ld Lh Mb Mh Mj Mo Pp Ps Px Ta To Va Vb Vd Vf Vh* | gaudent *Go* | conantur *Af Ap Bd Ck Ge Kc Pb Pn Pp Ps* (2x) *Ta* | coronantur *Lh* | desiderent *Ap Ck Ge Pb* (2x) *Pn Ps* | desiderant *Ct Ed* | laborant *On* | certant *Pt* | ut omnibus imperent *Af Ap Ct Fb Kc Lh Mj Pc Pk Pp Pq Ps Ta Vc Vf* | ut hominibus imperent homines *Pp*.

9. Licet remotos fama per populos means

LICET: quamuis *Fd Ld Pd Va Vd* | quamquam *Eb Ec Gc Lh Na Px Vh*.

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138 quod] quia *Ap*. | et augere] om. *Ct Er Fb*. | nominis] nominis pudebit *Ct*. **139** ambitum] ambitum terrae *Ct*. **147** mortalem] mortalitem *Vd*. **166** Ideo] propterea *Va*. | Frustra] om. *Pb Pn*.

II metrum vii

REMOTOS: longinquos *Fd Ld* | extraneos *Ap Fd* | separatos *To* | longe remotos *Pc* | longe positos *Af Ap Bc Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Kc Lh Mf Mj Pb Pd Pk Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vd Vf Vh* | in diuersis partibus sitos *Ap Ck Ge Pb Pn Ps*.
FAMA: nomen *Fd*.
POPULOS: diuersis partibus *Va* | per incognitos *Ga Na Vh* | per incognitas *Px*.
MEANS: penetrans *Ap Ck Ct Er Fb Ka Lh Mj Mo Pb Pn Ps Ta Vh* | ambulans *Fd Ld Vb* | transiens *Af Ap Bc Cg Ck Mb Pb Pn Pp Ps Pt Vd* | uadens *Va* | pertransiens *Pd* | praecedens *Ct* | ipsa fama *Ka Vh* | ipsa *Lh*.

10. diffusa linguas explicet

DIFFUSA: extensa *Af Ap Ck Ct Er Ge Mo Pb Pn Ps* | extenta *Fb Pt* | affluens *Bc Ct Kc Lh Mj Pc Pk Pp Pq Ps Ta Vc Vd* | dilatata *Pm Vf* | diuulgata *Vd* | lata *Ct Fd Mb Pd* | illata *Pp* | abundans *Lh Pc Pk Pq Vc* | dispersa *Vd* | sparsa *Va* | resoluta *Kc Pp Ps* | late patens *Bc* | ipsa fama *Pd* | ubique dispersa *Cg*.
LINGUAS: hominum *Fd Ld Pd Vf* | diuersas *Bd* | diuersorum *Ap* | uerba *Va* | gentium *Va* | per *Ge Pb Vb* | diuersorum populorum *Ap Cg Ck Er Fb Ge Pb Pn Ps Pt* | diuersarum gentium *Ct* | aliarum gentium *Eb Ec Ga Gc Ka Na Px Vh*.
EXPLICET: narret *Ps Vb* | resoluat *Af Ap Eb Ed Fb Fd Ld Lh Mj Mo On Pc Pk Pp Ta* | reuoluet *Bd* | commoneat *Mb* | enunciet *Pd* | reseret *Er Fb Mo Pk Pq Pt* | reserat *Ct* | pronuntiet *To* | absoluat *Cg* | mouet *Pq* | moueat *Ct Lh Vc* | resecet *Pc Pp* | aperiat *Mf Pb Pn* | propaget *Lh* | dilatet *Lh* | experiatur *Kr* | repleat *Ga Ka Na Px Vh* | declaret, exponat *Lh* | ad suam laudem moueat *Ec Ed Gc Pm* | resonet ad quemlibet *Pb* | reseret ad quemlibet *Pn* | reseret ad quemlibet mouere *Ap Ck Ge Ps* | ad laudandum *Ap Fb Fd Ld Mf Px* | ad loquendum *Af Ct Kc Pp Ps Ta Vd* (2x) | ad laudem *Eb Lh On* | moueat ad laudandum *Bc* | resoluat ad loquendum *Bc* | aperiat ad loquendum de se alios *Va* | resoluat ad laudandum *Ka* | resonat ad laudandum *Vh* | resoluta ad loquendum, et licet per ora omnium currat *Vf* | licet exaret ad laudandum, et licet per ora omnium currat (*Af*) *Ap Bc Ck Ge Kc Mj Pc Pk Pp Ps* (2x) *Ta Vd*.

11. et magna titulis fulgeat claris domus,

ET: licet *Af Ap Bc Bd Ck Fb Ge Kc Pb Pn Pq Ps Va Vb Vd Vh* | quamuis *Fd*.
MAGNA: nobilis *Vd*.
TITULIS: signis *Ap Cg Ck Ct Fb Fd Ga Ge Ka Ld Lh Na Pc Pd Pk Pp Pq Pt Vb Vc Vh* | in signis *Pb* | statuis *Af Ap Ct Fb Fd Kc Lh Pp Pq Ps Vc* | imaginibus *Af Kc Mj Pp Ps Ta* | memoriis *To* | in memoriis *Pm* | laudibus *Pm Va* | ornamentis *Px* | honoribus *Pd* | claris *Lh Ps Vd* | in memoriis constructionis *Ec Ed Gc* | signis laudum *Eb Ec Gc* | signis quae nobilitatem declarant *Mb* | signis quibus declaretur nobilitas alicuius *Bc* | signis natalium nobilium *On* | rebus uel familia uel laudibus *Ga Ka Na Px Vh* | imaginabilibus statuis. Nobiles enim stemmata suae domus depicta habebant. *Vf* | Nobiles enim stemmata sui domus habebant depicta. *Bd Mj*

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210 exaret] non aret *Bc*; exoret *Ta.* **211** laudandum] om. *Bc.* | et] uel *Pk.* **224** familia] familiae *Px.* **226** sui] sui generis *Bd*. | domus] domi *Bd Ta*.

II metrum vii

Ta | Nobiles enim stemmata suae domus depicta habebant; unde Virgilius Picus et omnes a Pico in porticu Latini erant. (*Af*) *Ap Bc Kc Pp Ps Vd* | titulis indiciis signis natalium, quamuis multis rebus mobilibus familia clara sit, siue alio sensu domus ornata diuersis ornamentis aut reuera titulis litterarum. Titulus saepe ad nobilitatem pertinet. *Ap Ck Ct* (*Er*) *Ge Ka Pb Pn Ps Va* | quamuis multis rebus nobiliter familia clara fit, siue domus ornata diuersis ornamentis, aut reuera titulis litterarum. Titulus saepe ad nobilita[tem] pertinet. *St* | quantumuis multum rebus naturalibus familia clara, siue alio sensu domus ornata diuersis ornamentis aut regiis titulis litterarum *Vb*.
FULGEAT: rutilat *Vb* | luceat *Pt* | splendeat *Vd* | illustretur nobilitatis memoria *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
CLARIS: nobilibus *Mf Pd* | probis *Pt* | imaginibus fortuitis *Bc* | insignibus *Vd* | rebus *Eb*.
DOMUS: familia *Cg Ck Ct Er Ge Pb Pn Ps Pt Va* | memoria *Ld* | constructionis *Pm* | alicuius *Vd* | Domus pro familia saepe ponitur. *Ap Ck Ge Vb* | familia triumphalibus signis gloriosa *Mf* | Antiqui enim depingebant imagines auorum et proauorum in domibus suis, quae pictura scema appellatur. *Lh Ta*.

12. mors spernit altam gloriam,

MORS: priuans eos uita *Ld Pd* | aduersum potentes priuans eos uita *Af Ap* (2x) *Bc Ck Fb Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta Vc* | non curat de gloria alicuius *Vd*.
SPERNIT: contempnit *Ap Cg Ck Ge Pb Pn Ps Vb* | despicit *Ps Pt* | deiecit *Lh Ta* | tamen *Af Ap Bd Ct Er Fb Fd Lb Ld Pd Pp* | tunc *Pb Pn Ps* | aduersum potentem *Ap*.
ALTAM: sublimem *Ap Ck Ct Er Fb Ge Ld Mo Pb Pn Ps Vd* | summam *Pt* | uanam, superbam *Cg* | quae uidetur mortalibus alta *Ap Ck Ct Ge Pb Pn Pq Ps Va*.
GLORIAM: famam *Vb* | superborum *Ap* | potentum *Ld* | uestram *Lh*.

13. inuoluit humile pariter et celsum caput

INUOLUIT: inlaqueat *Ap Cg Ck Ct Fb Ge Mo Pb Pn Ps* | inclinat *Vb* | implicat *Eb Ka Mb* | deprimit *Pd* | conterit *Cg* | occidit *Fd Ld Pt* | illoquerit *Er* | in interitum *Vd* | impetit mors *Lh* | ipsa *Ps*.
HUMILE – CELSUM: magnus et paruus *Px* | magnos et paruos *Eb Ga Na Vh* | humiles et superbis *Cg* | magnos et paruos, humiles et superbos *Ec Gc* | uidelicet

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227 unde…228 erant] [source not found]

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227 Nobiles] nobilis *Ps.* | enim] om. *Bc.* | suae] suis *Ps*; sua *Bc*; sui *Ap Kc Vd*; sui generis *Af.* domus] domibus *Ps*; domi *Ap Bc Vd.* | Picus] Pictus *Bc.* **228** porticu Latini] porticula tynni *Ps.* titulis…229 natalium] om. *Va.* | indiciis] ·i· *Ct Er Ka.* **229** quamuis] quis *Ka.* | multis… mobilibus] om. *Ct Er Ka.* | familia] familias *Ct.* | sit] om. *Ap Pb Pn.* | siue] om. *Er.* **230** ornata] ornat *Er.* | titulis] titulis ·i· statuis *Ct.* | Titulus] titulis *Ap Pb.* **236** nobilitatis] nobilitas *Ap Ct.* | memoria] memoriam *Ge.* **241** saepe] om. *Ap.* **242** depingebant] pingebant *Lh.* **248** aduersum] aduersae *Fb*; aduersus *Pt.* **255** quae] qui *Ap Pb*; quia *Pq.* | mortalibus] hominibus *Va*.

II metrum vii

nobiles et pauperes similiter *Ap Ck Ge Pb Pn Ps* | humilem et potentem occidit *Af Ap Bc Kc Mj Pp Ps Ta To Vf*.
HUMILE: pauperem *Ck Ct Ge Pn Ps* | pauperes *Er Fb Pc Pd* | pauperis *Fd Ld Pp* | paupere *Pq* | pauperum *Pt Va Vd* | ignobile *Lh* | abiectum *Ct*.
CELSUM: diuites *Fb Pd* | diuitis *Fd Ld Pp* | diuitem *Pb Pn Pq Ps* | diuitum *Va Vd* | nobiles *Ct Er Fb Lh Pc* | nobilium *Pt* | potentum *Vd* | superbum uel diuitem *Ap Ck*.
CAPUT: pars pro toto, caput pro toto homine *Cg* | hominem. Nam lepidum caput dicimus hominem iucundum. *Mb*.

14. aequatque summis infima.

AEQUATQUE – INFIMA: quia omnes aequaliter innectit *Ap Ck Ge Pb Pn Ps Va* | quia omnes prosternit *Ct Er Fb Ld* | aequo pede mors pulsat regum turres pauperum tabernas *Lh Ta* | Horatius dicit mors aequo pede pulsat et regum turres et pauperum tabernas. *Vd* | Pauperes diuitibus aequat, diuites quoque pauperibus. *Ec Gc* | Magnum et paruum ·i· pauperes diuitibus aequat et diuites pauperibus. *Ka*.
AEQUAT: coequat *Va Vb* | assimilat *Vd* | similiter accipit *Lh* | moriendo *Eb Ec Gc* | similiter moriendo *Ga Ka Na Px Vh*.
SUMMIS: potentibus *Cg* | riclicum (OE) *Ap* | altis *Fd Ld* | maximis rebus *Vd*.
INFIMA: inferiora *Vb* | parua *Ps* | ultima *Ct* | humilia *Cg Fd Ld* | waclicum (OE) *Ap* | minora *Pt* | et summa infimis *Fd* | minimas, quia sicut pauperes ita potentes interfecit *Vd*.

15. Vbi nunc fidelis ossa Fabricii manent,

VBI: uox querentis *Af* | sunt *Lh*.
FIDELIS: stabilis *Fb Fd Ld Pd* | in re publica *Eb Ga Ka Mj Na* (*Vh*) | Romanis uel omnibus *Eb Ed* | Romanis, uel omnibus in re publica *Ec Gc* | Romanis, uel omnibus. Nam consul Romanorum fuit. *Pm* | quia rem publicam fideliter gubernauit *Af* | ideo fidelis, quia auro patriam uendere noluit (*Af*) *Ap Bc Fb Fd Kc Lc Lh Mj Pp Ps Pt Ta To Vf*.
FABRICII: nomen *Lb* | proprium nomen *Fd* | consul magnus *On* | consulis *Vd* | curius (!)*Vh* | consul Romanorum fuit *Pt* | qui fidelissimus habebatur gentibus et erat consul *Ed* | qui fidelissimus omnibus erat contra Pirrum regem pugnans *Ga Ka Na Vh* | Fabricius rex fuit Romanorum. Fidelis uero dicitur, quia fideliter rem publicam seruauit. Iste respuit legiones Samnitum, cum praeberent ei aurum, dicens populus Romanus non uult possidere aurum, sed imperare habentibus aurum. *Ap Cg Ck Ct* (*Er*) *Ge Pb Pn Va* | Fabricius fuit fidelis rex Romanorum, quia fideliter rem publicam seruauit. Iste respuit legiones Samnitum cum

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279 aequo…280 tabernas] Hor. *Carm.* 1.4.13

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266 nobiles] et nobiles *Ap Pb Pn.* | humilem] humilem pariter *Bc.* | occidit] occidet *Ps*; interficit *To*. **268** pauperem] < pauperes *Ct.* **279** aequo] serinus aequo *Lh.* **298** ideo] om. *Bc*; ideoque *Fd Fb Lc*. | fidelis] om. *Bc*; fidelis dicitur *Lc*. | noluit] uoluit *Af Ps*; nolunt *Kc*; (...) *Fb*. **302** regem] om. *Ka*. | pugnans] pungnuns *Vh.* **303** uero] uiro *Er*. | quia] quod *Ct*. **304** Iste] om. *Cg*. legiones] longiones *Ct*; aurum *Cg.* | Samnitum] sanitum *Ap*; iam non *Er*. | cum…aurum] censum ei praebentium *Cg.* **305** possidere] accipere *Cg*; habere *Va*. | imperare] impera *Er*. **306** aurum] om. *Ct*.

praeberent aurum ei dicens, populus Romanus non uult habere aurum. *Lh* | Fabricius fuit rex Romanorum qui propterea dicitur fidelis, quia rem publicam seruauit. Ipse respondit legatis Samnitum offerentibus aurum, dicens Romanus populus non aurum sed possidentes aurum quaerit possidere. *Vb* | De isto Fabricio dicunt historici quod cum ad quandam perrexisset gentem causa debellandi et ne penitus eos debellaret, poposcerunt ut acciperet in redemptione quantum uoluisset aurum. Quo accepto reuersus est Romam cum uictoria. Quo audito Romani indignati fuderunt aurum in ore illius et dixerunt, satiate auro. *Ap Ck Ge Ps* (*Vb*) | Iste est Fabricius Romanorum consul, qui Sabinorum principibus magnum auri pondus ferentibus respondisse fertur, Romanos nolle aurum habere, sed aurum habentibus uelle imperare. (*Af*) *Ap Bc Ct Kc Mj Pc Pk Pp Pq Ps St Ta Vc Vf* | qui Sabinorum principibus multum auri pondus Romanis pro pace deferentibus respondisse fertur, Romanos non uelle aurum habere, sed aurum habentibus imperare *Fd Ka Lh Px Vh* | Consul Romanorum fidelissimus qui respondit Sabinis aurum deferentibus pro pace magis uelle habere Romanos potestatem imperandi, quam aurum accipiendi. *Px* | Fabricius Romanorum dux noluit patriam uendere auro sed fertur respondisse Romanos non habere nec uelle aurum, sed imperare habentibus. Ideo fidelis dicitur. *Pd* | Hic Fabricius Sabinorum precibus multum auri pondus pro pace Romanis deferentibus respondisse fertur Romanos non uelle habere aurum, sed aurum habentibus imperare. *Lc* | Vbi est illa fides qua diffamatus est? Qui fidelissimus habebatur gentibus et erat consul, qui etiam Sabinorum principibus multum auri pondus Romanis propria caede inferentibus respondisse fertur Romanos uelle non habere aurum, sed aurum habentibus imperare. *Ec Gc* | qui fidelis in republica fuit et Sabinorum principibus multum auri pondis pro pace deferentibus respondisse fertur Romanos non uelle aurum habere, sed aurum habentibus impetrare *Mf* | Fabricius consul fuit Romanorum sua paupertate laudabilis, ad quem aliquando Samnitum nuntii uenerunt, ut pacem cum Romanis facerent, et detulerunt ei magnum pondus auri. Venientes autem inuenerunt eum sedentem ad mensulam salinum, tantum fictile ante se habentem, quibus causam sui aduentus nuntiantibus ·i· (com)ponendae pacis aurumque ei offerentibus, fertur eis respondisse Romani nolunt aurum habere, sed aurum habentibus uolunt imperare. Dicit ergo ubi nunc ossa illius, qui tam laudabilis fuit in uita quique tantum in re publica laborauit. Locus, inquit, sepulturae eius iam ignoratur. *Vd*.

MANENT: ignoratur *Cg* | si ignoratur *Ap Ck Ge Ps* | manes *Ps* | in republica manens adhuc *Ed*.

16. quid Brutus aut rigidus Cato?

QUID: ualet *Ap Cc Ck Ge Lh Pb Pn Pq Ps Ta Vb Vc* | agit *Bd Fb* | ait *Pc* | dicam *Pp* | sunt *Eb Ec Gc Ka Mh Vh* | est *Mf* | fecit *Ap Fd* | facit *Ld Mb* | faciunt *Vd* | tenet *Pd* | fuit *To* | deuenerat *Va* | aut *Pn* | nunc faciunt *Af* | ubinam discesserunt *Ap Ck Ct Er Ge Pb Pn Ps Va* | ubi inter disscesserunt *Er*.

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308 dicens] d{ice}nt{e}s *Lh.* **311** Fabricio] fabrico *Ap Ck Ge*; > fabrico *Vb*. **312** debellandi] debellant *Ck Ge Vb*. **316** Iste est] aliter *Ct*. | est] fuit *Ap Ta Vf*; om. *Bc Pp Vc*. | magnum] multum *Ct Pc Pk Pp Pq Vc*. **317** ferentibus] romanis pro pace deferentibus *Ct Pc Pk Pp Pq Vc*; deferentibus(?)*Af.* | respondisse] respondit se *Bc.* | fertur] om. *Vc*. | nolle] nolo *Bc*. **318** uelle] om. *Bc Pp St*. | qui] quia *Fd Px*. **319** multum] magnum *Vh*; om. *Px*. **338** Romani] romam *Vd*. **350** ubinam] > ubi nunc *Ct*; ubi inter *Er.*

II metrum vii

BRUTUS: consul *Vd* | Romanorum ·i· consul *Cg* | consul Romanorum *Vb* | primus consul *Ed Mb* | primus consul Romanorum *Va* | proprium nomen *Fd Lb* | stolidus, stultus *Kr* | Romanus et castus *Pm* | qui fui[t] castus et Romanus *Ed* | primus consul Romanorum castusque *Ga Na* | qui semetipsum interfecit *Cg* | consul Romanorum fuit *Ck Ge* | qui primus Romanorum consul fuit *Mf Px* | Brutus primus consul fuit Romanorum. *Ap Ck Er Ge Pb Pn* | Brutus consul fuit Romanus, qui seipse ipsum interfecit. *Fd* | primus consul fuit Romanorum, qui se ipsum interfecit. *Pt* | Brutus consul Romanorum fuit, qui interemit semetipsum. *Af Kc Mj Ps Ta* | Brutus consul Romanorum fuit, interemit se ipsum *Vf* | Brutus, qui semetipsum interemit *Pd* | Brutus fuit primus consul Romanorum, qui se ipsum interfecit. *Bc* | Brutus primus consul Romanorum, qui semetipsum interemit. *Ct* | Brutus primus Romanorum consul fuit, qui semetipsum interemit. *Lh Pc Pk Pp Pq Vc* | Brutus consul fuit Romanorum insignis, de quo plurima bona teguntur. *Lc* | Brutus consul Romanorum fidelissimus fuit, qui Sabinorum principibus magnum auri pondus Romanis pro pace deferentibus respondisse fertur Romanos aurum non uelle habere, sed aurum habentibus uelle imperare. *Go* | Brutus, qui primus consul Romanorum fuit, qui audita uictoria Caesaris cladeque suarum partium nihil cunctatus ut sapiente dignum erat, mortem etiam laetus acciuit. Nam postquam filium comitesque ab amplexu dimisit in nocte lecto ad lucernam Platonis libro, qui immortalitatem animae docet, paulum quieuit tum circa primam uigiliam stricto gladio reuelatum manu pectus semel iterumque percussit. Interueniente filio ausi post hoc uirum medici uiolare. Illo etiam patiente, dum abscederent, rescidit pectus plagas. Secutaque est uis sanguinis moribundas manus in ipso uulnere reliquit. Anno uitae aetatis XLVIII. *Ec Gc Ka Lh* | Brutus consul Romanorum fuit q(ui propter neptam suam Lucretiam) Tarquilinum regem eiecit a regno, (quam filius eius Arrens) oppresserat, deferens ei litteras ex nomine uiri sui. (Illa) uero putans litteras a uiro suo missas, suscepit eum honorifice et collocauit in domo. Ipsa autem in secreto (uacabat) laneficio cum puellis. Tum Arrons surgens nocte uenit ad eam tenens Ethiopem in manu, et dixit illi, te et hunc interficiam et dicam quod uos simul dormientes reppererim, nisi consentias mihi ut dormiam tecum. Et sic oppressit eam. Illa uero mane surgens, omnia ex ordine narrauit Bruto auunculo suo. Expleta ipsa ratione: illa se interfecit. Quare iratus est Brutus in Tarquilinium, et ideo eiectus est a regno. *Lh*.

RIGIDUS: seuerus *Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps Ta* | durus *Cg Ka* | inflexibilis *Ap* | fortis *Vd* | moribus uel bellator *Pm* | stupor frigidus *Eb Ka* | bellator *Ed* | inflexibilis est *Bc* | quia se occidit *Ed* | quia semetipsum interemit *Lh Px Vh* | fortis, qui non potest flecti *Kr* | Propterea rigidus dicitur quia semetipsum interfecit. *Vb* | stupor frigidi, uel durus, uel superbus *Lh*.

CATO: philosophus *Ap Ck Ge Vb* | in lege *Cg* | proprium nomen *Fd* | Cassius *Ga Na Vh* | magnus uir *Lh Vh* | magnus uir fuit et semet interfecit *Va* | qui erat moribus fortis *Ed* | censorinus, moribus fortis *Ga Na* | Cato censorinus semel in uita risit, in moribus fortis *Ka* | quia nullus eum potuit fama a ueritate mutare *Px* | Cato fuit consul Romanorum ideoque rigidus, quia nullus eum a ueritate potuit

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352 primus] primum *Ed*. **355** Romanorum] \rom/ *Na*; rom{...} *Ga*. **357** consul fuit[1]] est sul ficit *Er*. **363** interemit] interfecit *Pc*. **368** cladeque] clademque *Ec Gc*. **369** cunctatus] cunctatur *Ec Gc*. | ut] in *Ka*. | sapiente] sapientem *Ec Gc*. **371** immortalitatem] mortalitatem *Ec*; < mortalitatem *Gc*. | quieuit] qui eum *Gc*. | tum] om. *Ec Gc*. **373** ausi] ausus *Ec Gc*. | etiam] autem *Ec Gc*. **374** abscederent] absciderent *Ec Gc*; ascenderent *Ka*. | moribundas] et moribundas *Ec Gc*. **375** reliquit] liquit *Ec Gc*. **387** quia[2]] qui *Vh*. | interemit] interfecit *Lh*.

mutare. *Go* | duras leges imposuit *On* | Cato leges duras instituit et ut saeuior hostibus cunctisque appareret, capillum barbamque sibi seruauit, ac per hoc rigidus ·i· seuerus. (*Af*) *Ap Fd Kc Lc Lh Mj Pc Pd Pk Pp Pq Ps Pt St Ta Vc Vd Vf* | Rigidus Cato dicitur quod duras posuerit leges et ut hostibus cunctisque senior appareret, capillum barbamque sibi seruauit ac per hoc rigidus dictus est. *Bc* | ideo rigidus uel frigidus, quia se ipsum interfecit. Cato censorinus semel in uita risit, moribus quoque fortissimus et castus, et Romanus. *Ec Gc* | Rigidus dicit Cato, quia non parcebat peccantibus, et rigidus ·i· censorius, quia semetipsum interfecit pro gloria temporali captanda. Et rigidus confessus dicitur esse quia, ut saeuior appareret, barbam et comam nutriuit. *Ap Ck* (*Er*) *Ge Pb Pn Va* | Rigidus Cato quia leges duras instituit, et quia non parcebat parcentibus, et rigidus ·i· caesor quia semetipsum interfecit pro gloria temporali captanda, et rigidus dictus est quia, ut saeuior cunctis hostibus appareret, comam et barbam nutriuit, ac per hoc rigidus. *Ct.*

17. Signat superstes fama tenuis pauculis

SIGNAT: notat *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Mo Pb Pc Pn Pp Ps Pt Ta To Vb Vf* | innotescit *Pd* | designat *Vd* | inane nomen *Px Vh* | notat inane nomen *Lh.*
SUPERSTES: ipsa *Ps* | remanens *Cg Mj Ps To* | perseuerans *Mb* | uiuens *Cg* | uiuentes *Pk* | residua *Ed Pm* | qui superest *Pt* | uigens postmodum *Ap Ck Pb Pn Ps* | uigens post mortem *Ct Er* | iungens postmodum *Ge* | adhuc uiuens *Mo* | adhuc manens *Ct Eb Ed Fb Fd Ga Ka Ld Mf Na Pm Va Vd* | adhuc remanens *Pp* | adhuc permanens *Lh Px Vh* | quae uix manet *On* | post mortem remanens *Bd* | superstes dicitur qui remanet *Vb* | remanens fama tenuis *Lh.*
FAMA TENUIS: signat inane nomen cum pauculis litteris *Pp* | Remanens fama tenuis signat inane nomen cum pauculis litteris. *Af Ap Bc Ck Ct Fd Ge Kc Lh Pb Pn Pq Ps Ta Vc Vf.*
FAMA: opinio *Vd.*
TENUIS: et *Eb Ed Ga Na Pm Px Vh* | exilis *Ct Er Fb Ps Vd* | uilis *Pd* | uana *To* | parua *Vd* | deficiens *Fd* | fama *Eb Lh Vh* | exigua *Lh* | cito transiens *Cg Pk* | quia exinanitur eum *Pq* | manens inane nomen *Ka*.
PAUCULIS: cum *Lh Mj To Vc* | paucis *Ct Er* | cum paucis *Fb* | transitoriis *Af.*

18. inane nomen litteris.

INANE: uacuum *Cg Vb Vd* | inutile *Pt* | per *Pc Pk* | nullius utilitatis *Vd* | quia iam non uiuit *Lh* | sine spiritu et corpore *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Va* | quia sine subiecto est *Pq* | inane ideo quia mortui sunt *Fd.*

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395 Cato] cato iste *Lc.* | duras[2]] om. *Lh.* | instituit] constituit *Mj.* | et] om. *Fd Lc Pd Pp.* | ut saeuior] ut seuior \uel seuerior/ *Pp*; ut senior *Ap Kc Mj Vf.* **396** cunctisque] et omnibus *Pd*; cunctis *Pt.* | appareret] apparere *Vf*; apparet *Ps Vd*; seuerior appareret *Lc.* | capillum] capillos *Pt*; < capilla *Ta*; capillo *Vd*; capillum enim *Lc.* | sibi] om. *Pt Ta.* | seruauit] secauit *Kc Vd*; suauit *Lc*; < seruat *gl.* uel nutriuit *Ps.* | ac] et *St*; hac *Af.* | hoc] om. *Af.* **397** rigidus] rigidus uocatur hic *Pq*; dicitur rigidus *Lc.* | seuerus] \senerus/ *Lh*; seuerus dictus est *Pd Pp*; om. *Pc Pk Pq Vc*; uocitatus est *St*; seuerus (...)pessimus *Af.* **401** dicit] dicitur *Va.* **402** censorius] incensorius *Va.* | interfecit] om. *Ap Ck Ge*; interficiet *Er.* **403** rigidus] diridum *Er.* **422** tenuis] tenuit *Kc.* | cum] om. *Fd.* pauculis] paucis *Ct.* | litteris] litteris ·i· in epitaphiis descriptum *Ct.*

II metrum vii

NOMEN: illorum *Vd Vh* | auctor *Lh*.
LITTERIS: in titulis tantum *Cg* | epitaphiis *Ta* | titulo et epitaphio *Vd* | in epitaphiis sc· descriptum *Ap Ck Ct Er Fb Ge Pb Pn Ps.*

19. Sed quod decora nouimus uocabula

QUOD: ideo *Lb* | eo *Eb Ec Ed Gc Pd Pm* | eo quod *Af Ap Ck Ct Er Fb Fd Kc Ld Pb Pn Ps Pt Ta To Vd Vf* | quia *Cg Go* | in hoc *Af Bd* | licet *Vh*.
DECORA – UOCABULA: nobilium uocabula *Ap Bc Ck Fd Ge Kc Lh Pc Pk Pq Ps* (2x) *Ta Vc Vd Vf.*
DECORA: pretiosa *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* (2x) | nobis *Pp* | pulchra *Cg Eb Fd Ka Ld Lh Mj Pt Px Va Vd Vh* | epitaphium *Lh* | gloria *Ps.*
NOUIMUS: nos qui uiuimus *Ap Ck Ct Er Fb Ge Pb Pn Ps* | nos scilicet qui uiuimus *Va*.
UOCABULA: nomina *Vb Vd* | nobilium *Af Ps Pt* | eorum *Ga Na Vh* | in marmorem sculpta *Cg* | nomina illorum *Er Fb* | nomina illorum nobilium *Ap Ct Ld* | et est sensus etsi nomina illorum nouimus, ipsos tamen qui iam consumpti sunt, non nouimus *Af Ap Bc Ck Ct Ec Fd Ga Gc Ge Kc Lh Mf Mj Na Pc Pk Pp Pq Ps* (2x) *Pt Px Ta Va Vc Vf Vh* | Quorum memoria est iam deleta pene nec aliud scitur nisi tenue nomen. *Ap Ck Ge Pb Ps* (2x) | Si, inquit, nomina eorum nouimus tantum, numquid ideo eos mortuos cognoscere poterimus? Non utique. *Vd* | Nomina illorum nobilium licet nouimus ipsos tamen nescimus, quia iam consumpti sunt. *Pb Pn* | Si eorum nomina nouimus, ipsum tempus, quo iam consumpti sunt, non nouimus. Talis sensus est sine dubio. *Ka*.

20. num scire consumptos datur?

NUM: utrum *Lh Ta Vb* | numquid *Af Ct Mb Vd* | non *Ap Cg*.
SCIRE: cognoscere *Ap Ck Ge Lh Pb Pn Pq Ps Ta Vd* | noscere *Lb* | nosse *Cg* | witan (OE dp.) *Ck*.
CONSUMPTOS: interfectos *Vb* | mortuos *Cg Vd* | putrefactos *Bd Pq* | finitos *Ga Na Px Vh* | fule (OHG) *Eb Ec Ed Ka Pm* | illos *Bd Lb* | ipsos *Ap Ck Ct Er Ge Pb Pn Ps* | per mortem *Ap Ck Ct Ge Lh Pb Pn Ps Ta Vc* | esse *Ec Ga Gc Na Vh* | finitos esse *Ka* | illos mortuos *Fd Ld* | qui putri sunt *Eb* | qui putridi sunt *Ec Gc* | illos licet mortuos *Fb* | quam plures *Pd* | qui iam consumpti sunt non nouimus *Ed Pm.*
DATUR: conceditur *Cg Pc Pk Pp Ta* | permittitur *Va Vd* | non *Ap Bd Ck On Pb Pc Pd Pk Pn Pp Ps Vh* | nobis *Af Bd Fd Ld Lh On Pq Ta Vd* | minime *Ec Ed Gc Ka Pm* | conceditur non hic *Ct* | conceditur sed non hic *Lh Vc* | permittatur nobis *Ck* | permittitur nobis *Ap Ct Er Fb Ge Pb Pn Ps* | hic *Pn Ps* | et est sensus: nos qui uiuimus nomina illorum principum in epitaphiis et in rebus quibuslibet praenotata

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438 descriptum] scriptum *Ps*; om. *Ct*. **452** et] om. *Vf*; talis *Ec Gc Lh Mf Mj Px Va Vh.* | et est] est enim *Af.* | et…453 sensus] om. *Ct Ga Na.* | est] om. *Px.* **453** etsi] et *Bc Pp*; si *Mj*; et\si/ *Va.* illorum] eorum *Ec Ga Gc Lh Mf Mj Na Px Va Vh*; illorum \nobilium/ *Ps*(2). | tamen] om. *Mj*; tamen \nescimus/ *Ps*(2); tamen nescimus *Ap*. | qui] quia *Af Ap Bc Ck Ct Mj Pq Ps*(1,2) *Pt Ta Vc Vh.* | iam] om. *Ec Gc Vf Vh*; etiam *Af Bc*. | consumpti] non *Ct.* | non…454 nouimus] om. *Ga*; nosse non possumus *Mf*; minime nouimus *Na*; ignoramus *Va*. **455** aliud] alius *Ps*(1). | scitur] nescitur *Ps*(1). **456** tenue] tenuerit *Ge*. **476** sensus] sensus si *Ct Er Va*. **477** principum] principium *Ge*.

cognouimus. Numquid corpora illorum similiter cognoscere possumus? Non quasi diceret. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps Va*.

21. Iacetis ergo prorsus ignorabiles

IACETIS: sepultos *Pd* | utpote mortui *Vd* | occumbitis *Cg* | o Brute et Cate *Pd* | o Fabricii et o Brute et o Cato *Vb* | o Fabrici, Cato et Brute *Ec Gc* | Fabrici et Bruti *Vh* | Fabricius, Cato, et Brutus *Eb Ka* | loquitur ad sepulturam *Ap* | loquitur ad sepulchra *Ct Fd Pp* | loquitur ad sepultos *Ec Gc Lb Ld Lh Mf Mj Px Ta Vh* | ad sepultos dicit *Cg* | in obliuione facti estis *Lh* | Loquitur inuectiue. *Ck Ps* | Inuectiue loquitur ad illos, qui gloriam nominis sui quaerunt. *Ap Ck Ge Pb Pn* | Inuectiue loquitur ad illos, qui gloriam nominis sui quaerunt, quorum memoria pene iam est deleta nec aliud scitur, nisi tenue nomen. *Ct Er* | Inuectiue loquitur ad sepultos, qui gloriam nominis sui quaerunt, quorum memoria est iam deleta et nihil aliud scitur, nisi tenue nomen. *Va* | Inuectiue loquitur ad illos, qui famam et gloriam temporalem quaesierunt. *Af Bc Fd Kc Lc Lh Mj Pp Pq Ps Pt Ta Vc Vf*.
ERGO: certe *Lh Vh*.
PRORSUS: penitus *Vd*.
IGNORABILES: ignotos *Ps* | incogniti *Ta* | ignoti *Eb Ec Ed Gc Ka Lh Pm Va* | ignorati *Vh* | inconscios *Pt* | quia non datur scire *Af* | quia non datur nobis scire mortuos per nomen eorum *Bd Pq* | ignoti o uos mortales *Ga Na Px* | ignobiles o uos mortales *Ka* | Apostropham facit ad praediuites quorum fama est ignorabilis. *Pd* | Apostropha ad ipsos mortuos ·i· conuersa locutio. *Vd*.

22. nec fama notos efficit.

NEC – EFFICIT: laus et praedicatio famae *Pd*.
FAMA: gloria *Fd* | gloria saeculi *Ld* | uestra *Pq* | nomen uestrum *Eb Ec Gc Ka* | quae uos in libris praedicat *Pc Pk Pp* | quam sc· habuerunt *Fb* | quam habuerunt in hoc saeculo *Ta* | quam habuerunt in saeculo *Ct Er Lh Vc* | quam habuistis in saeculo *Va* | quam sc· habuerunt in saeculo, licet per ora omnium currat *Ap Ck Ge Pb Pn Ps* | fama notos libris praedicat *Pd*.
NOTOS: claros *Ap Ck Ct Er Fb Ge Pn Ps* | nobiles *Cg Va* | esse *To* | uos *Ld Pq Vd* | quales fuistis *Eb Ec Ed Gc Ka Pm* | quos supra dixi *Mj* | quos supra nominaui *Ed*.
EFFICIT: prodest *Vb* | praedicat *Lh Ta* | facit *Ld Vd* | uos *Bd Lb Va* | ne ne gedeð (OE dp.) *Ck*.

23. Quodsi putatis longius uitam trahi

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478 similiter] om. *Va*. | possumus] possimus *Ct*. | Non…479 diceret] om. *Ct Er*; quasi diceret \non/ *Va*. **486** Cato et] cauto *Eb*. **487** loquitur] laquitus . **489** Inuectiue] inuectile *Er*. **490** sui quaerunt] inquaerit *Er*. | pene…491 deleta] est *Er*. **493** Inuectiue] inuectique *Lh*. | illos] eos *Fd Lc*. | famam…494 quaesierunt] *gl*. uel famam nominis sui quaerunt *Ps*. | gloriam] gloria *Bc*. **494** quaesierunt] quaerunt *Lh Pq Ta Vc*. **498** nobis] om. *Pq*. **509** quam habuerunt] qui sc· habuerint *Er*. **510** quam] quia *gl*. quam *Ps*. | sc·] licet *Ap*. **512** nobiles] nob{...} *Va*.

II metrum vii

QUODSI (QUIDSI *Ap*): uel quodsi *Ap* | prodest *Ap* | Si putatis uobis mortuis quasi quandam alteram uitam ex fama et laude longius protrahi, haec quoque etsi non antea est, quandoque tamen in die iudiciali, quasi per secundam mortem consummetur, et est yronicus dictus. *Ec Gc Ka*.
PUTATIS: speratis *Lh Ta* | estimatis *Vd* | o uos *Pd*.
LONGIUS: post mortem *Lh Ta* | prolixius *Vd*.
UITAM TRAHI: duci in longum *Ap Ck Ge Ps*.
UITAM: famam *Eb Ec Ed Gc Pd Pm* | uestram *Lh Va Vh* | mortalia, cura, fama, opinio *Ps* | hominis *Cg*.
TRAHI: pertrahi *Ap Va* | protrahi *Ga Na Px Ta Vh* | produci *Mj* | prolongari *Bd Vd* | extendi *Ld* | in fama *Eb* | in fama uel laude *Ga Ka Na Px Vh* | protrahi memoriam uestram *Lh* | duci *Lh*.

24. mortalis aura nominis,

MORTALIS: transitorii *Ap* (2x) *Ck Ct Ge* (*Lh*) *Pb Pn Pq Ps Vc* | perituri *Vd* | quia morimur *Mj* | quia omnes morimur *Eb Ec Ga Gc Ka Lh Na Px Vh* | non semper permanentis *Ta* | non semper manebis *Lh*.
AURA: per *Bd* | ablatiuus *Ap Pb Pn Vh* | fama *Ap Ck Fb Fd Ge Ka Kc La Ld Lh Mo Pc Ps Ta To* | opinio *Kc Ta To* | opinione *Ap Cg Ck Fd Ge Ld Mj Mo Ps Vd* | opinionem *Af Fb* | procella *Vb* | fauore *Ap Bc Er Fb Fd Ld Lh Mo Ps Pt Vf* | laude *Ed Ka Lh Mb Mf Mh Mj Na Va Vd Vh* | gloria *Vd* | uanitaticula (!) *Pd* | per auram *Er* | ab fama *Ed* | per famam *Af Ct* | per famam et fauorem *Pc Pk Pp Vc* | ab fama uel laude *Pm* | per fauorem *Ap Ck Ct Ge Pb Pn Ps* | per famam et fauorem *Lh* | ex laude *Ec Gc*.
NOMINIS: laudis *Ga* | ut prope uiuatis amplius in ore hominum, quod nomen uestrum scitur *Ap Pb Pn Ps.*

25. cum sera uobis rapiet hoc etiam dies

CUM: quando *Vh*.
SERA: nouissima *Ap Ck Ct Er Fb Ga* (*rubbed*) *Ge Ka Mo Na Pb Pn Ps Vh* | tarda *Ap Bd Ct Fb Fd Kc Ld Mb Mo Ps Pt Vd* | ultima *Cg Ct Lh Pc Pk Pp Pq Ta To Vc Vf* | ultimo tempore *Px Vh* | ultima hora *Va* | ultima tempora *Eb Lh* | iudicialis *Ec Ed Gc Pm* | tardo ultimo tempore *Mj*.
UOBIS: a *Pp Ps* | a uobis *Ap Pb Pn*.
RAPIET: aphaeresis est *Bc Mb* | eripiet *Ap Bc* | auferet *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pd Pn Pp Ps Pt Ta To Vd Vf* | auferte *Lb* | sumit *Ps* | abripiet *Mb* | tollat *Va* | fuerit mors *On* | consumpti estis *Pd* | Cum rapuerit uobis, hoc etiam licet sera, dies, iam manet uos secunda mors. *On*.
HOC: nomen *Bd Ct Ed Ka Pm Va* | ius famae *La* | nomen inanis laudis *Ga Na Vh* | nomen famae *Vh* | famam *Ck Ct Er Ge Pb Pn* | laudem *Ck Ge Pb Pn Va* | famam temporalem *Bc Mj* | famam et memoriam *Vd* | laudem famamque temporalem *Af Ap Fb Fd Kc Ld Lh Pc Pk Pp Ps Pt Ta To Vc* | et uos ipsi et nomen uestrum peribit *Cg* | Nouissima omnium dies etiam famam rapiet. *Ed Pm* | Nouissima

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520 quasi] om. *Ec Gc*. **522** est] om. *Ec Gc*. | quandoque] quando *Ec Gc*. **523** yronicus dictus] yronicum dictum *Ec Gc*. **546** in ore] more *Ap Pb*.

omnium dies, licet sero ueniat, etiam famam rapiet, si antea terminata non fuerit. *Ec Gc Ka* | istud ut nulla de uobis memoria sit *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
DIES: sera *On* | dudum *Ps* | inanibus laudibus *Eb Ec Gc Ka*.

26. iam uos secunda mors manet.

UOS: uobis *Ef*.
SECUNDA MORS: aeterna dampnatio *Ap Ck Ge Pb Ps* | aeterna perditio *Af Fb Lh Pc Pk Pp Ta Vc* | qui subsequitur *Vb* | mors famae *Pq* | aeternis biothanati ·i· bis mortui *Vd* | prima in corpore, secunda in fama *Va* | primitus in corpore, postea in fama *Ec Gc Ka Lh*.
SECUNDA: altera *To* | per obliuionem *Lh*.
MORS: non modo corporis sed famae *On* | quo haec rapietur *Vd* | Duae enim mortes sunt corporis et animae, et prior mors corporis et secunda animae, non quod anima sit defecta substantia, sed punita neque consumpta, ut corpus, sed aeterna manet mors animae non substantiae, sed pene inuectio, ut dixi. (*Ap*) *Ck Ge Ps* | Prima mors fuit quando cum uitam ammisistis, secunda mors erit cum ruptis et abstractis illis qui uobis praedicabant, deinceps nulla uestri memoria erit ·i· penitus erit conculcatum uestrum nomen et erit perditio aeterna. *Ap* (2x) *Ck Ct* (*Er*) *Ge Pb Pn Ps Va* | cum non solum uos sed et nomina uestra perierint, et a memoria hominum defeceritis, tunc his mortui eritis *Ap Ck Ge Ps*.
MANET: expectet *Ck Eb Ge Mf* | expectat *Af Ap Bd Ec Ed Fb Ga Gc Ka Lh Mj Na Pb Pd Pm Pn Pp Ps Ta To Vd Vf Vh* | praestolatur *Lb* | excipit *Ap* | tenet *Af* | expectat nomina ac famam nescire *Ct Fd Ld Pp* | laudem *Ld* | per obliuionem *Ka* | in anima si rea est *Eb Ec Ga Gc Ka Vh* | Si, inquit, per famam putatis uobis uitam longam adquirere, ut eam quodammodo immortales efficiamini, titulis etiam et ephitaphiis memoriam uestram tam in saecula reseruari, saltem uetustate deletis titulis deletur etiam uestra memoria uel etiam si usque in diem iudicii fama illa perduret, illius tamen terminos nullo modo transibit. Sicque uos quodammodo secunda mors manet dum prius corpore (...) inter istis memoria. *Vd*.

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567 antea] ante *Ka*. | terminata] terminat *Ec Gc*. **568** istud] om. *Ct Fb*; illud *Er*. | de] om. *Fb*. uobis] nobis *Er*; \uo/bis *Pb*. **569** inanibus] inanis *Ka*. **581** et[1]] om. *Ge Ps*. | prior] prima *Ps*. **584** fuit] fuit uobis *Ct Er*. | cum[1]] om. *Ct Er Va*. | cum[2]] om. *Ct Er*. | ruptis…585 et] om. *Ct Er Va*. **585** uobis] uos *Ct Er*. | praedicabant] praedica\n/t *Ct*; praedicant *Er*. | deinceps] om. *Ct Er*. | uestri] eorum *Er*. **586** conculcatum] inculcatum *Ct*; (...)nculcatam *Er*. | uestrum…erit[2]] erit nomen uestrum et erit *Ct*. **588** defeceritis] deferitis *Ge*. | his] bis *Ps*.

II prosa viii

HEADNOTES: Narrat aduersam fortunam meliorem esse quam prosperam. *Pp* | Narrat aduersam fortunam meliorem fore prosperae. *Ka* | Narrat aduersam fortunam meliorem prosperae. *Lh* | Dixi superius falsam esse fortunam et hoc ostendi multis argumentis. *Vd*.

1. Sed ne me inexorabile contra fortunam gerere bellum putes: est aliquando cum de hominibus fallax illa nihil bene mereatur, tum scilicet cum se aperit, cum frontem detegit moresque profitetur.

SED NE ME INEXORABILE: o Boeti *Ap* | Satis blasphemaui fortunam et omnia eius bona. *Bd*.
ME: solam *Vh*.
INEXORABILE: crudele *Mf Na Pb Pd* | inexplebile *Ap Ck Ge Pb Pn Pq Ps Vb* | inexplicabile *Ec Ed Gc Pm* | inutile *Fd Ld Vf* | inextricabile *Ct Mj Px Vb Vh* | inextricabilem *Pp* | inexterminabile *Ps* | irreuocabile *Ap Ta* | indeprecabile *Bd Pq* | implacabile *To* | irremediabile (*Ga*) *Ka Na Vh* | immutabile *Pp Va* | inexaudibile *Eb Ec Gc Lh* | immite, districtum *Cg* | non optatum *To* | inauertibiles *Mb* | inexpetibile, non optabile *Vd* | necessarium, irreuocabile *Lh Vc* | inconuertibile *Pp* | pertinax *Ap* (2x) *Ck Ge Pb Pn Ps* | quod oro dici non potest *Bc* | ut semper uituperem illam *Lh* | ut semper uituperem illam uel uincerem *Ka* | ut semper uituperem illam uel uincerem, cuius finis non sit *Eb Ec Gc* | inconuertibile quod non possit precibus auerti *Ap* (2x) *Ck Ct Er Fb Ge Ld Mo Pb Pn Ps* | inexorabile bellum dicitur, quod non potest exorari, hoc est diffinire uel enarrare cur sint *Af* | immutabile, inutile et inoptabile, sed utile et optandum sc· cum est fortuna aduersa et prospera *Ap* (2x) *Ck Ge Pb Pn Ps* | quoniam dum ratiocinando illius deceptionem denudat, prodest bonis, sicut Boetio *Ap Ck Ge Pb Pn Ps* | non optandum et inutile quod non agit, sed potius exorabile, quoniam dum ratiocinando illius deceptionem denudat, prodest bonis, sicut Boetio *Af Ap Bc Fd Kc Lc Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc*.
FORTUNAM: Fortuna est euentus saecularis. *Ct.*
GERERE: agere *Vb* | facere *Lh Ta* | portare *To*.
BELLUM: contentionem *Mb Vd*.
PUTES: arbitreris *Vd* | quicumque petis gloriam *Ct*.
EST: euenit *Ap Cg Ck Ct Eb Ed Fb Ge Ka Lh Mh Mo Pb Pc Pk Pm Pp Pq Ps Vc* | fit *Ap Bc Ct Fb Fd Kc Lh Mo Pc Pk Pp Pq Ps Ta To Va Vc Vd* | contingit *Bc Ec Fb Ga Gc Ka Kc Ld Mj Na Pp To Vd Vf Vh* | contigit *Ap Fd Go Mo Ps Px Ta* | accidit *Bd* | inuenit *Ld* | inuenitur *Eb Ec Gc*.
FALLAX ILLA NIHIL (ILLA FALLAX NIHIL *Pd Pk* | FALLAX ILLA «...» \NON NIHIL/ *Ap* | «ILLA» FALLAX ILLA NIHIL *Eb Fa Ga Vb* | ILLA FALLAX \ILLA/ NIHIL *Ed* | FALLAX \ILLA NIHIL/ *Fd* | ILLA FALLAX ILLA NIHIL *Na* | «ILLA» FALLAX ILLA «NIHIL» *La* | ILLA FALLAX «...» NIHIL *On* | ILLA FALLAX «...» \NON/ NIHIL *Pt* | FALLAX ILLA < FALIX ILLA *Af* | FALLAX ILLA «NIHIL» *Ck Ge* | ILLA FALLAX NON NIHIL *Ld* | ILLA \NON/ FALLAX *St* | FALLAX ILLA \NON/ NIHIL *Va* | ILLA FALLAX «ILLA» *To* | FALLAX

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24 quod] quae *Ct.* **30** optandum] optatum *Ta*. | exorabile] exorabile et utile *Bc Lh Pc Pk Pq Vc*. dum] om. *Bc.* **31** ratiocinando] < rationando *Fd*; rationandum (> -do?) *Ta*; > ratiocinandum *Pt*. deceptionem] conceptionem *Pp*. | sicut] om. *Pk*; sicut est *Pt*; sit *Lh*. | Boetio] om. *Pk*; boetius *Ps Pt.*

II prosa viii

ILLA \NIHIL/ *Vf* | FALLAX NIHIL ILLA *Vh* | *etc*.): illa nihil *Vd* | fallax illa bene mereatur *Na* | decep[trix] *To* | nihil fallax quae se aduersitas ostendit *Ap Ck Ge Pb Pn Ps* | illa fortuna dicitur nihil fallax, quae se aduersam ostendit *Lh Ta Vb* | quando est aduersa *Fd Ld* | cum non fallit ·i· quando se aduersam ostendit *Va* | bona in se habens *Vd* | cum nihil fallit *Cg Lh Px Vh* | fallax nihil ·i· cum se aperit fortuna non fallit *Kr* | o *Vb*.

ILLA: fortuna *Cg Fd Ld Lh Pp Pq Vb Vc* | aduersa *Ct Eb Ec Gc Ka Pm* | prospera *Eb Ec Ed Gc Ka Pm*.

NIHIL: aliquid *Lb* | non *Fb Pd Vd* | aliter non *Ed*.

BENE: sed *Vd*.

MEREATUR: ostendit *Pb* | ut dicant eam bonam *Fb Ld Pp* | prodest hominibus, cum est aduersa *Ap* | ut cum nihil fallit laudem mereatur *Mf* | ut eam dicant bonam *Fd*.

TUM (TUNC *Pb*): pro tunc *Bc* | tunc *Ec Gc To* | tunc cum *Af* | eodem tempore *Ck Ge Pb Pn Ps* | eo tempore *Vb* | dico *Vh* | fallit *Ck Ge* | eodem tempore est, bona fallit *Ap* | bene meretur *Fd Lh Pd* | ceu bene merita *Ga Na Vh* | bene de hominibus meretur *Vd* | nihil bene mereatur *Eb Ec Gc*.

CUM (1): cum ostendit qualis sit *Pc Pp*.

APERIT: manifestat *Vb Vd* | ostendit *Eb Ga Ka Lh Mf Na Px Vh* | nudat *Ap Mb* | illa *Ps* | qualis *Va* | qualis sit *Ap* (2x) *Bc Ck Ct Er Fb Fd Ga Ge Ka Kc Lb Ld* (2x) *Lh Mj Na Pb Pc Pn Pq Ps Pt Ta To Vc Vd Vh* | in dignitate *Pd* | in aduersitate *Vh*.

FRONTEM: qualitatem *Ap Bc Ck Ct Eb Ec Er Fb Fd Gc Ge Kc Lh Mj Pb Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf Vh* | aspectum *Ap Cg Fb Fd Kc Ld Lh Pp Ps Pt Ta To Vf* | faciem *Lh* | uultum *Ps* | qualitatem faciei qua agnosci possit *Mf* | nomen inanis laudis *Ec Gc*.

DETEGIT: ostendit *Cg Mj Vb Vf* | denudat *Ct Lh* | nudat *Ps Va* | monstrat *Ps* | aperit *Bc Pb* | manifestat idoneos *Pd* | disceperit *Vd* | discooperit *Ka*.

MORESQUE: suos *Bd Va* | inconstantiam *Vd* | in aduersitate *Eb Ec Ed Ga Gc Ka Na Pm* | propter dolorem mentis, quo adhuc deprimeris *Ec Gc Ka* | naturam, quod sit semper instabilis *Ap Ck Ct Er Fb Ge Pb Pn Pp Ps* | quod sit semper instabilis *Bc Fd Kc Ld Lh Mj Pq Pt Ta To Vc Vf Vh* | ac tamen non tunc est inexorabilis *Ap Ck Ge Pb Pn Ps*.

PROFITETUR: manifestat *Cg* | ualle confitetur *Vb* | ut dixit in exordio *Pd* | sponte manifestat *Vd*.

2. Nondum forte quid loquar intellegis; mirum est quod dicere gestio, eoque sententiam uerbis explicare uix queo.

NONDUM – INTELLEGIS: Difficile tibi uidetur quod dico. *To* | Difficile tibi uidetur, ut fortuna quae te ita afflixit bene mereatur de hominibus, quod utique meretur, quoniam cautum et prouidum facit stultum. *Af Ap Bc Kc Lh Mj Pp Ps Pt Ta* (2x).

NONDUM: non adhuc *Vb*.

FORTE (ENIM *Ef*): forsitan *Fd Vb* | fortasse *Pp* | forte *Ef* | fortuitu *Vd*.

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49 illa] om. *Ta*. | fortuna] om. *Lh*. **50** quando[1]] quin *Fd*. **62** merita] mirata *Ga*; mereatur *gl*. merita *Vh*. **75** naturam] om. *Ps*; natura *Ge Pb*. | quod] quia *Ct*. **76** instabilis[1]] instabili *Ge*. semper[2]] om. *To Vh*. **77** ac] at *Ps*. **86** tibi[2]] om. *Mj*. **87** te] om. *Lh*. | ita] illa *Bc*. | afflixit] «...»flixit *Pt*. | mereatur] me mereatur *Af*; me remeatur *Pt*. | mereatur…utique] om. *Lh*. meretur] mereretur *Ta*(1,2). **88** quoniam] quod *Ps*; quod utique *Ap*. | quoniam…stultum] om. *Ta*(1). | stultum] studium *Ps*; consultum *Bc*.

II prosa viii

QUID LOQUAR: Quid uelim dicere de fortuna? *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps*.
LOQUAR: dicam *Vd*.
INTELLEGIS: o Boeti *Pd*.
MIRUM EST: obscurum *Lh Ta* | magnum *Fd* | magnum est *Eb Ka* | tibi *Af Eb Ka Va* | mirabile uobis est *Vd* | quod sc· non intellegis *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | Mirabile, inquit, est uobis quod dico, et ideo non sufficiunt mihi uerba, quibus ea que dicenda sunt ualeam explicare. Quod, inquam, aduersa fortuna utilior sit hominibus, quam prospera. Hoc enim hominibus mirum uidetur, qui petunt hanc felicem, illam uero infelicem appellant. *Vd*.
DICERE: narrare *Fd*.
GESTIO: cupio *Ap Cg Ck Ct Ed Er Fb Fd Ge Ka Lh Mh Mj Pb Pd Pn Pp Ps Ta Va Vb Vd Vf* | uolo *Bd Eb Lh Pp* | studeo *Mf* | ideo *On* | laboro *Ef* | narrare cupio *Ld*.
EOQUE (EO QUOD *Bc*): ideo *Bd Cg Eb Ec Ed Ga Gc Kc Lh Mj Na Pk Pp Pt Px Ta To Vc Vd Vf Vh* | et ideo *Vb* | ideoque *Pc Pq* | miro *La* | dictu *Pd* | idcirco *Bc Mb* | aduerbium *Lh* | in tantum *Ec Ga Gc Ka Na Vh* | ideoque quia mirum est quod uolo dicere *Ap Ck Ct Er Fb Ge Pb Pn Ps Va*.
SENTENTIAM: meam *Cg Vd* | sermonem *Fd Ld* | hanc *Vh* | ut *Na Px*.
UERBIS: cum *Eb*.
EXPLICARE: narrare *Ld Mb Ps Vb* | enarrare *Ap Pb Pn Vd* | dicere *Fd* | exponere *Lh Ta* | explanare, exponere *Pp* | aperte monstrare *Va* | uerbis *Mj*.
UIX: tibi *Ap Pb Pn* | difficile *To*.
QUEO: possum *Ap Cg Ck Ge Vb Vd*.

3. Etenim plus hominibus reor aduersam quam prosperam prodesse fortunam; illa enim semper specie felicitatis, cum uidetur blanda, mentitur, haec semper uera est, cum se instabilem mutatione demonstrat.

ETENIM: illa *Px* | haec est sententia *Ap Ck Ct Er Fb Ge Ka Pn Ps* | Cum prospera est fortuna, decipit homines, dum facit eos prospera felicitate incautos. Cum autem aduersa est, prouidos reddit et efficit prouidentes. *Ap Ck Ge Ps Vd*.
PLUS: prodesse *Af*.
REOR: aestimo *Ap Ck Ge Pb Pn Ps To Vd* | puto *Ct Va Vb* | esse *Lb* | censeo *Pd* | iudico *Lh Ta* | arbitror *Fd*.
ADUERSAM: fortunam *Fd Pd Vb* | Metaphoricos ·i· ab animali, quod est homo, ad inanimale, quod est fortuna. *Ec Gc*.
PROSPERAM: illam *Ga Lb Na*.
PRODESSE: proficere *Ct* | homini *Vd*.
ILLA: prospera *Bc Bd Eb Ec Ed Gc Go Lb Mj Pc Pd Pk Pq Ta Va Vb Vc Vf Vh* | fortuna *Pt* | prospera fortuna *Ap Cg Ck Ct Er Fb Fd Ge Ka Kc Ld Lh Pb Pn Pp Ps To Vd*.
SPECIE: similitudine *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Va* | similitudine, qualitate *Mo* | forma *Mb* | cum re uera non sit felicitas *Vd* | prospera uisione *Ga Na* | prospera in uisione *Px*.
BLANDA: prospera *Cg Ck Fd Ge Ps* | iucunda *Ct Er Fb Mo Ps* | mitis *Vb* | suasa, iucunda *Pp* | lenis, suauis *Vd* | esse *Va Vh* | nominatiuus, iucunda, et haec dicitur

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91 Quid] q{uo}d *Ld*. **95** intellegis] intellegit *Ap Pn*. **105** ideoque] ideo *Ct Er Fb Va*; < ideo *Ps*. uolo…106 dicere] dicere cupio *Ct*. **119** Cum] om. *Vd*. **120** est] om. *Vd*. **121** est] om. *Vd*. **126** est] om. *Gc*. **136** nominatiuus] nomen *Ck Ge Ps*; nom{en} *Ap Pn*. | haec] hoc *Ap Pb*.

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125 Metaphoricos…126 fortuna] referring to 3p1.1?

per figuram, quae dicitur antitheta, cum res diuersae sibi comparantur *Ap Ck Ge Pb Pn Ps*.

MENTITUR: fallit *Ap Vb Vd* | decipit *Lh Pp Ta* | quia firma non est *Ec Ed Gc Pm*.

HAEC SEMPER UERA EST: Haec aduersa semper uera est, cum se instabilem mutatione demonstrat. *Vb* | quia quid sit ostendit *Vd*.

HAEC: aduersa *Bd Cg Ct Eb Ec Ed Er Fb Fd Gc Go Ka Kc Lb Ld Lh Mj Na Pc Pd Pk Pm Pq Pt Px Ta Va Vc Vf Vh* | fortuna *Af* | aduersa fortuna *Ap Ck Ge Pb Pn Pp Ps To Vd*.

UERA: quod non sic fallit ut illa *Eb Ec Gc Ka* | quia alia non est nisi instabilis *Ga Ka Na Px* | pro alia non est, sc· aduersa nisi instabilis *Vh*.

INSTABILEM: mutabilem *Vd* | esse *Va*.

MUTATIONE: sua *Ct Er Fb Ps* | sui *Ap Ka Pb Pn Va Vd* | In hoc se manifestatur, quia semper mutatur. *Vd*.

4. Illa fallit, haec instruit; illa mendacium specie bonorum mentes fruentium ligat, haec cognitione fragilis, felicitatis absoluit; itaque illam uideas uentosam fluentem suique semper ignaram, hanc sobriam succinctamque et ipsius aduersitatis exercitatione prudentem.

ILLA: prospera *Af Ap Bd Cg Ck Ct Eb Ed Ef Fb Fd Ga Ge Ka Ld Lh Na Pb Pd Pm Pn Pp Pq Ps Pt Px Ta To Va Vb Vc Vd Vf Vh*(2x) | stabilis fortuna *Er*.

FALLIT: decipit *Ap Ck Ge Pb Pn Ps Vd* | instruit *Bc*.

HAEC: aspera *Ap Ck Ge Pb Pn Ps* | aduersa *Af Ct Eb Ef Er Fb Fd Ga Ka Ld Lh Na Pd Pp Ps Pt Ta To Va Vb Vc Vd Vf Vh*.

INSTRUIT (INSTITUIT *Kc* | > INSTITUIT *Mj*): docet *Ap Bd Ck Eb Fd Ge Ka Ld Mf Mo Pd Pp Ps Pt To Vb Vd Vh* | ammonet *Mf* | sollicitum *Pd* | cautum facit *Vd* | hominem sollicitum esse debere *Cg Mj Pp Ps* | Docet hominem sollicitum esse debere. *Af Bc Kc Lh Pc Pk Pp Pq Ta Vc Vf* | Doceret quod cauer(e) debeat homine(s). *Er* | Docet quid debeant homines cauere, et sollicitos esse debere. *Ct* | Docet quid cauere debeant homines, cum sc· demonstrat sese ueram. *Ap Ck Ge Pb Pn Ps* | Instruit hominem ·i· cautum facit. Docet eum subditum debere esse et sollicitum. *Vd*.

ILLA (2): prospera *Af Cg Ck Eb Ed Fb Fd Ge Ka Ld Pd Pm Pp Ps Va Vb Vd Vf Vh* | stabilis *Er*.

MENDACIUM: fallacium *Ap Bc Cg Ck Ct Fb Ge Kc Lh Pb Pc Pd Pk Pn Pp Ps Vc Vd Vf Vh* | fallaciam *Af Er Ta* | genitiuus *Mb To Vb* | efexegesis *Pt* | decipientium *Eb Ec Gc Ka* | [b]onorum *Er* | Halapanta significat omnia mentientem ab eo quod habet omnia. ΑΛΙΝ enim Greci ΤΙΦΑΛΥΝ ·i· fallentem appellant. *Ka Lh*.

SPECIE: in *Ps* | sub *Eb* | ablatiuus *Pb* | similitudine *Ed Ga Na Pm Px Vh* | sub similitudine *Ec Gc* | imagine *Va* | non uirtute *Kc Mj Pp Ps Ta* | non feli[citate] *Pp* | non uirtute, qualitate *Fb* | non uirtute, sed simulatione *Af Lh Ta* | non ueritate, sed figura *Cg* | superficie non ueritate *Vd* | Vos ligat in forma quam fingit falsae felicitatis. *Ap Ck Ge Ps*.

MENTES: accusatiuus *Vb* | per dilectionem *Ap Ck Ge Pb Pn Ps* | obnoxios efficit *Cg* | ut putant se bonum quod nunc habent ulterius posse habere *Ec Gc Ka*.

FRUENTIUM: utentium *Eb Ka Lh Ta Vb* | hominum *Va* | se *Ap Fb Fd Ld Vf* | aduersa *Ct* | illis *Vd* | per dilectionem *Ct Er Fb*.

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174 Halapanta…175 appellant] Cf. Paul. Diac. *Epit.* (p. 90.23)

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145 quod] om. *Eb Ka*. **164** hominem[1]] instruit hominem *Mj*. **179** quam] quae *Ps*.

II prosa viii

LIGAT: decipit *Fd Ld Pd Vf* | irretitur *Pp* | alligat *Vd* | opprimit *Va* | tibi sociat *On*.
HAEC: aduersa *Af Ap Cg Ck Ct Eb Fb Fd Ge Go Ka Kc Ld Lh Pb Pd Pn Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* | aduersa fortuna *Pp*.
COGNITIONE: sua *Ct Er Fb Ld* | per *Pp* | uel cogitatione *Va*.
FRAGILIS: caducae, labilis *Vd* | defectiuae *Eb Ka*.
ABSOLUIT: liberat *Vb* | dissoluit *To* | aperit *Ec Gc Ka Lh* | manifestat *Eb Ec Gc Lh* | mentes *Ap Ck Fb Fd Ge Ld Lh On Pb Pd Pn Pq Ps Ta* | homines *Vh* | a mendacio *La* | ne petas *Ed Pm* | liberat mentes hominum *Pp* | hominem liberat *Vd* | ab amore *Vh* | ab amore eius *Ga Na Vh* | ab omni cura temporali *Ct Er Fb Ld* | ab omni cura temporali et ab errore liberat, ne habeant fiduciam homines in ea postquam *Ap Ck Ge Pb Pn Ps* | cum cognoscunt quod sit fragilis felicitas praesens *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps* | Tale est et illud quod beatus Gregorius dicit, aliquando mundus nos retraxit, nunc uero tantis malis plenus est, ut ipse nos mundus inuitet ad deum. *Vd*.
ITAQUE: et ita *Va*.
ILLAM: prosperam *Af Ap Cg Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka Kc Ld Lh* (2x) *Mj Pb Pd Pm Pn Pq Ps Pt Ta To Va Vb Vc Vd Vf* | fallacem *Pd* | prosperam fortunam *Pp* | prosperam utpote in paupertate *Vc*.
UIDEAS: uideres *Vh* | uidere potes *Af Ap Bc Ck Ct Er Fb Fd Ga Ge Kc Ld Mf Na Pb Pk Pn Pp Pq Ps Pt Px Ta To Va Vc Vf* | aliquis potest *Ps* | intellegas *Bc* | uidere poteris *Cg Vd* | uidere potest utpote in paupertate *Lh* | uestri quilibet potest *Ap Ck Ge Pb Pn Ps*.
UENTOSAM FLUENTEM: turgidam, hoc est fluxa requirentem *Ap Ck Ge Pb Pn Ps*.
UENTOSAM: inanem *Af Cg Fb Fd Kc Ld Pp Ps Ta To Vf* | inflatam *Eb Fd Ga Mb Mf Mj Na Pp Px Vh* | inflammatam *Pd* | turgidam *Ct Eb Ec Er Gc* | superbam *Ct Ec Ed Fb Fd Gc Kc Lh Pc Pk Pm Pp Pq Ps Ta To Vc Vh* | leuem *Vd* | instabilem *Ka* | turgidum *Ed* | mendosam *Vh* | superbiam *Af Mf* | leuem *Ct Pc Pk Pp Pq* | leuitate plenam *Mf* | instabilem *Lh Vh*.
FLUENTEM: dissolutam *Af Ct Fb Fd Kc Ld Pc Pk Pp Ps Pt Ta To Vc Vf* | currentem *Vb* | exuberantem *Ct Ec Ga Gc Ka Lh Na Pc Pd Pk Pp Px Va Vc Vh* | abundantem *Mb Mf Pm* | labentem *Cg* | labilem *Vd* | transeuntem *Lh* | fluxa requirentem *Ct Er* | in fluxu positam *Ec Gc Ka* | in fluxu compositam *Ed*.
IGNARAM: nesciam *Ap Cg Ck Fb Fd Ge Kc Ps Pt Vf* | obliuiosam *Eb Lh Ta* | insciam *Vb* | sui oblitam *Pp* | obliuiscitur sui *Fb Fd* | quia obliuiscitur sui *Ld* | se ipsam semper ignorantem *Vd* | quia sibi herentes facit sui ignarus *Mb* | quia non intellegit homo semetipsum in prosperis et non curat de exitu animae de corpore *Ap Ck Ge Ps* | [s]ui expertem, quia cui aridet ignarum reddit, quos scilicet aduersatrix fit felici fortunae *Ct* | sui expertem, quia cui aridet ignarum reddit, quamdiu maneat prospera et nesciat futura praeuidere aduersa *Ap Ck Ge Pb Pn Ps*.
HANC: aduersam *Af Ap Cg Ck Ct Er Fb Fd Ge Ka Kc Lh Mj Pd Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf Vh* | uideas *Ap Ck Ct Er Fb Ge Ld Ps*.
SOBRIAM: cautam *Ap Ck Ct Er Fb Ge Pb Pn Ps Va* | castam *Fd Pd Vh* | abstinentem *Fd Ld Pp* | honestam *Eb Ka Lh Ta* | moderatam *Cg Vd* | temperatam

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193 temporali] temporalis *Er*. **195** cum] om. *Pb*. | praesens] om. *Ct*. **205** uestri] uestiri *Ap Ck Ge Pb Ps*; ues\tiri/ *Pn*. **207** hoc] haec *Pb*. **208** inflatam] inf«a»lactam *Mb*. **223** praeuidere] pudere *Ck Ge*; pudere > praeuidere *Ps*. **225** aduersam] aduersa *Ge*. **227** cautam] cantari *Er*.

Vd | modestam *Ga Ka Na Vh* | non ebriam, humilem *Mf* | utpote in paupertate nutritam *Ct Lh Pq Vc* | utpote in aduersa paupertate nutritam *Ap Ck Ge Pb Pn Ps*.

SUCCINCTAM: expeditam *Cg Fb Fd Ga Kc Lb Ld Mj Mo Na Pd Ps Px Vd Vf Vh* | parcam *Pm* | moderatam *Eb Ec Gc Ka Lh Ta* | angustam *Va* | paratam *Ps* | perpetratam *Fd* | castam *Ec Ga Gc Na Px* | instructam *Bc* | occupatam *Pd* | praeparatam *Ap Bc Ck Ct* (*Ed*) *Er Fb Ge Kc Lh Mo Pc Pk Pn Pq Ps* (2x) *Pt Ta To Vb Vc Vf* | exoccupatam *Px Vh* | integro sensu *Ap Ck Ct Er Fb Ge Pn Ps* (2x) | integri sensus *Bc Mb* | instructam ad resistendum *Ap Ck Ge Pn Ps* (2x) | praeparatissimam, sufficientem sui *Pp* | praeparatam ad omnia toleranda *Vd*.

IPSIUS ADUERSITATIS: quia nulla aduersitas eam fallit *Mj* | quia nulla aduersitas eum fallere potest *Px Ta Vh* | mali casus *Eb Ka Lh Ta*.

EXERCITATIONE (EXERCITATIONEM *Mo*): fatigatione *Ck Ct Er Fb Ge* | fatigationem *Mo* | agitatione *Vf* | uisitatione *Pp* | sollicitudine *Lb Ld* | sollicitatione *Fd* | assiduitate *Eb Ec Gc Ka Lh Ta* | ablatiuus *Pb* | usitatione uel frequentatione *To* | meditatione *Lh* | fatigatione, quod sc· aduersatrix est felici fortunae *Ap Ck Ge Pb Pn Ps*.

PRUDENTEM: temperatam *Pp* | sollicitum *Fb Lh Mo Vc* | sollicitam *Pq* | intellegibilem *Eb Ec Gc Ka Lh Ta* | prouidentem *Cg* | prouidente, cauta *Vd* | qui credunt *Vh* | sui compotem *Ap Ck Er Fb Ge Ld Pb Pn Ps* | sollicitam sui compotem *Ct* | quia nulla aduersitas eam fallere potest *Ec Gc Ka Lh* | esse quod nihil eam fallere potest *Va*.

5. Postremo felix a uero bono deuios blanditiis trahit, aduersa plerumque ad uera bona reduces unco retrahit.

POSTREMO: adeo *Bc* | in summo *Ap Ck Ge* | in summa *Pb Pn Ps* | ad ultimum *Af Bc Cg Ct Fb Fd Kc Ld Lh Mj Pb Pc Pd Pk Pp Pq Ps Pt Ta To Va Vc Vd Vf Vh* | deinde *Pc Pk Pp Vc* | dicam tibi *Ka*.

FELIX: fortuna *Af Ap Bc Cg Ck Ct Er Fb Fd Ge Kc La Lb Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vb Vd Vh* | fama *On* | prospera *Ed Ga Na Pd Pm Va Vh* | prospera fortuna *Eb Ka Lh*.

A UERO BONO: a deo *Ct Fd Kc Ps Ta Vd Vf* | deo *Fb Lb Ld Pp Pt To* | quod est deus *Pd* | a uera beatitudine *Ap Ck Ct Er Fb Ge Pb Pn Ps* | a deo et rationabilitate *Lh Pq Vc* | ideo *Af*.

DEUIOS: erraneos *Ap Cg Ck Ge Lb Pb Pn Pp Ps* | erroneos *Af Fd Kc Mj Pt Vd* | errantes *Fb Fd Mo Pd Pp Ta Va* | deuiantes *Af Fb Kc Ld Mo Pp Ps Pt To Vf* | deuiantes homines *Bc Ct Lh Vc*.

BLANDITIIS: cum *Vh* | suis *Ap Ck Ct Er Fb Fd Ge Lb Ld Pb Pn Ps Vh* | suasionibus *Eb Ec Gc Ka Ta* | caducis bonis *Cg* | prosperitatibus suasionibus *Lh* | cum delectatur in caducis bonis *Vd*.

TRAHIT: disiungit *Ap Ck Ct Er Ge Pb Pn Ps* | secernit *Pd* | abstrahit *Cg Lh Ta* | decipi *Va*.

ADUERSA: fortuna *Ap Ck Ct Er Fb Fd Ge Kc Lh Pb Pn Pp Pq Ps Pt Ta To Vb Vc Vd Vf* | contraria *Cg* | inops *Pd* | sibi fortuna *Ld*.

PLERUMQUE: aliquando *Cg Go Vd* | frequenter *To* | saepe *Vd*.

AD UERA BONA: aeterna *Lh Ta* | ad deum *Ap Ck Ge Ps* | ad diuinum bonum *Pp*.

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230 aduersa] aduersam *Ck Ge Ps.* | paupertate] paupertatem *Ap Ck Ge Pb Ps.* | nutritam[2]] nutrita *Ge.* **234** praeparatam] perpraeparata *Er.* **236** instructam] instrictam *Ap Ck Ge.* **239** eum] eam *Px*; eum *gl.* uel eam *Vh.* | mali] malis *Ka.* **267** suis] sinus *Er.*

II prosa viii

REDUCES: reuerte *Ck Ge* | reuertes *Pn* | reuertentes *Ct Eb Ec Fd Ga Gc Ka Ld Mo Na Pk Pp Ps Px Va Vc Vd Vh* | uertentes *To* | reuertentes a periculo *Cg Lh* | qui reducuntur *Eb Ec Ed Gc Ka Pm* | qui reuertuntur *Ka* | ad pericula liberatos *Af* | a periculo liberas *Pt* | a periculo liberatos *Bc Fb Fd Kc Pp Ps Ta To Vf* | post periculum euadens *Mb* | post periculum euadentes *Bc* | quasi periculo liberatos *Ct* | quasi periculo liberatos sua potestate *Er* | quasi ex propria liberatos sua potestate *Ap Ck Ge Pb Pn Ps* | reduces proprie dicuntur, qui periculum euadunt *Ap Ck* (*Er*) *Ge Mo Pb Pn Ps* | redux dicitur, qui de aliqua aduersitate reducitur *Vb*.
UNCO (UNCINO *Mj*): unca *Pd* | uncino *Af Eb Ec Ed Fb Fd Gc Ka Kc Ld Mo Pd Pm Pn Pt Ta To Vb Vd Vh* | uicino *Ec Gc Pp* | aduersitate *Vd* | fuscina *Vf* | curuo *Lb* | morsu *Eb Ec Gc Ka Lh Ta* | aduersitate aliqua *Cg* | uncino suo *Ap Ck Ge Pb Ps* | cum uncino suo *Ct Er* | sua potestate *Fb* | paupertatis *Pd* | unca: uncinata enim depingitur fortuna *Lh Ta* | unca manu *Fd* | krapfen (OHG) *Ga Na Vh* | mit demo klo (OHG) *Vh*.
RETRAHIT (RETRABIT *Fd*): euehit *Va* | reducit *Ta* | adtrahit *Vd* | iterum ducit *Lh* | aduersa fortuna *Fd*.

6. An hoc inter minima aestimandum putas quod amicorum tibi fidelium mentes haec aspera, haec horribilis fortuna detexit? Haec tibi certos sodalium uultus ambiguosque secreuit, discedens suos abstulit, tuos reliquit.

AN HOC INTER MINIMA: hoc est inter parua bona exagerat aduersae fortunae commoda *Ap Ck Ge Pb Pn Ps*.
AN: num *Lh Ta*.
HOC: donum *Lh Ta* | neutraliter *Va*.
INTER MINIMA: inter parua bona *Er Fb*.
MINIMA: bona *Ap Cg Ck Ct Fd Ge Kc La Mj Pb Pp Pq Ps Pt Ta To Va Vd Vf* | pro nihilo *Vb* | inutilia *Pp* | solacia *Pd* | uilissima *Eb* | inter uilissima *Ka* | bona parua *Ld* | neutri bona *Lh*.
AESTIMANDUM: putandum *Vb* | paruipendendum *Pp* | habendum *Mb* | esse *Va*.
PUTAS: estimas *Lh Ta To Vb* | o homo *Pq*.
QUOD: quia *Fd Pd Pp*.
AMICORUM: qui tui uidebantur amici *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps*.
MENTES: uoluntates *Ap Ck Ct Fb Ge Ld Mo Pb Pn Ps*.
HAEC ASPERA: fortuna *Vb* | aduersa *Cg* | dura *Lh* | quae te modo exasperauit *Af Ap Bc Ck Ct Fb Fd Ge Kc Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Vc Vd* | in qua nunc es amicorum tuorum fidelium ostendit mentes, in quibus prius dubitas, quae et falsos sine ulla hesitatione amicos propalauit *Ap Ck Ge Ps*.
HORRIBILIS: fortuna *Vb* | turpis *Eb Ka Lh Mj Pp* | crudelis *Lh Ta*.
DETEXIT: aperuit *Ap Bc Cg Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt Ta To* | manifestauit *Vb Vd* | ostendit *Eb Ga Ka Lh Na Va Vh* | demonstrauit *Ge Mf Pp* | discooperuit *Lh Mj Pb Px Vh* | propalauit *Cg* | prodidit *Vd*.
HAEC: fortuna *Bn Fd Ld Pb Pd Vd* | aduersa *Ck Ct Er Fb Fd Ge Go Ld Mj Pp Pq Ps Ta Va Vc Vh* | aspera *Cg To* | prospera *Eb Ka Pn* | fortuna felix *Vb* | aduersa «prospera» *Lh*.

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281 ex] om. *Pb Pn*. **282** dicuntur…euadunt] om. *Pb*. **286** uncino suo] unci\n/o \suo/ *Ps*. **287** uncino] uicinio *Ct*. **298** parua] pascua *Ap*. **299** commoda] commodo *Ap Pb Pn*. **309** tui] tu *Er*. **311** modo] n{on} *Ap Pb*; m *Pn*. | exasperauit] exasperant *Ps Vd*; exasperat *Ld*; asperauit *Pd*. **314** propalauit] propria lauit *Ap Ck Ge Ps*.

II prosa viii

CERTOS: immotabiles *Ck Ge Ps* | immutabiles *Ap Ct Er Fb Pb Pn Pp* | firmos *Lh Ta* | fidos *Cg Vd* | fideles *Ed Pm*.
SODALIUM: amicorum *Ap Ck Ct Er Fb Fd Ge Ld Lh Pb Pn Ps Ta Vb* | senatorum *Ap Ck Ct Er Fb Ge Ld Pb Pn Pp Pq Ps* | sociorum *Cg* | sociorum nouorum *Vd* | bonorum *Ga Na* | nobilium *Ct Pq* | senatorum et nobilium *Lh Vc* | fidelium *Ct* | qui certi erant amici *Ap Ck Ge Pb Pn Ps*.
UULTUS: uoluntates *Ck Fb Ge Mo Pn Ps* | uoluntatem *Ct* | uoluntate *Pb*.
AMBIGUOSQUE: duplices *Ap Ck Ct Er Fb Ge Pb Pn Pp Ps* | dubios *Cg Lh Ta To Vb* | incertos *Ap Ck Ct Eb Ed Er Ge Pb Pm Pn Pp Ps* | falsos *Lh Ta* | dubios malorum *Ka Ga Na Vh* | malos et bonos *Vh* | bonorum uel malorum *Vh* | semiplana sententia est *Mb* | de quibus dubitabas *Vd* | incertos, qui non erant ueri amici *Ap Ck Ct Er Ge Pb Pn Ps* | qui certi non erant amici *Pd* | eos, qui non erant fidi tibi *Vd* | qui propter tua te diligebant *Vf* | (qui t)e propter felicitatem dilexerunt *Mf* | qui propter fortunam dilexerunt *Ga Na Px Vh* | qui erant tui propter diuitias tantum *Va* | qui te ob tuam felicitatem dilexerant *Ed Ka Pm* | qui ob tuam felicitatem dilexerant; daz sia din uuuodera uuurdin (OHG) *Ec Gc* | qui propter tua diligere uidebantur *Lh* | qui non nisi pro tua te diligere uidebantur *Ap Ps* | qui propter tua te diligere uidebantur *Kc Ta To* | qui non propter te, sed propter tua, te diligere uidebantur *Bc Ct Fd Mj Pc Pk Pp Pq* | qui tui uidebantur amici et non erant, et qui te diligebant propter tua bona temporalia et non propter tuam bonitatem *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | Illa, inquit, ostendit tibi quis fidus, quis fictus esset amicus, certus quidem de quibus confidebas, ambiguas uero de quibus dubitabas. *Vd*.
SECREUIT: separauit *Ap Bc Bn Cg Ck Ct Eb Ec Ed Er Fb Gc Ge Lh Mb Mf Pb Pc Pk Pn Pp Pq Ps Ta Va Vb Vd Vh* | detexit *Ap Kc Pp Ps Pt Vf* | aperuit *Ap Fb Kc Pp Ps To* | distinxit *Cg Bc Pc Pd Pk Pp* | distixit *Pq* | segregauit *Fd Ga Ka Ld Na Pm Px Vh* | disiunxit *Ed Vd* | utrum amici uel inimici essent *Bn Ec Ed Ga Gc Ka Na Pm Px Vh*.
DISCEDENS: fortuna *Eb Ec Ed Gc Ka Pm* | ipsa fortuna *Bn Ck Ct Er Ge Lh Pb Pn Px Vh* | prospera *Pd* | prospera fortuna *Vf* | illa prospera *Ap Cg* | illa prospera fortuna *Af Fb Fd Kc Pp Ps Pt Ta To* | a te *Af Ap Fb* (2x) *Fd Kc Lh Pd Pq Ps Pt Ta Vf* | ipsa fortis prospera *Mj* | a te recedens *Vd*.
SUOS: amicos *Fd Vb* | falsos *Lh Ta* | cupidos *Af Ap Bc Cg Ct Fd Kc Lh Pc Pk Pp* (2x) *Pq Ps Ta To Vf* | temporales *Cg* | incertos *Pp* | mutabiles *Af Ap Bc Ct Fd Kc Lh Pc Pk Pp Pq Ps Ta To Vf* | ambiguos *Ec Ed Gc Ka Pm* | falsos amicos *Ka* | qui propter fortunam te diligebant *Af* | qui non propter tua diligere uidebantur *Af*.
ABSTULIT: fortuna *Vb* | sumit *Ps*.
TUOS: ueros *Pp Pt* | amicos *Er Pt Vb* | certos *Ps* | firmos *Ec Ed Gc Pm* | ueros amicos *Af Ap* (2x) *Bc Bn Cg Ck Ct Eb Ec Ga Gc Ge Ka Kc Ld Lh* (2x) *Mf Mj Na Pb Pc Pd Pk Pn Pp Pq Ps* (2x) *Ta* (2x) *Vf Vh* | socerum uxorem et filiis *Ps* | ceteros amicos *Px* | certissimos socerum et filios *Vd* | qui firmi fuerunt, sicut socer et filii *Va* | certos sc· socerum uxorem et filios *Ap Ck Ct Er Ge Pb Pn* | qui te uere caritatis amore non propter diuitias te diligebant *Af* | qui non propter tua, sed propter te, te diligebant *Ld Ta Vf* | qui non propter tua, sed propter te diligebant, uero cultu amicitiae *Af Ap Bc Cg Ct Fd Kc Lh Mj Pc Pk Pp Pq Ps* | qui propter te,

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327 amici] om. *Ck Ge.* **330** incertos] certos *Er.* **335** qui[1]] om. *Vh*. **338** pro] propter *Ps.* | qui[2]] qui non *Kc.* **339** te[2]] te < tua *Fd.* | te[3]] om. *Fd.* **340** et non] in prosperitate *Ct*. **341** et[1]] om. *Ct.* | et[1]…342 bonitatem] om. *Er.* **348** uel] an *Bn.* **363** et filios] filios tuos *Ct Er*. **365** te[2]] om. *Ld*. | qui] qui te *Ap Fd*. | propter tua] perpetua *Ps.* | propter te[2]] per te *Mj*; propter te te *Bc Ct Pk Pp Pq.*

non propter tua, diligebant uocat *Ap Ck Ge Pb Pn Ps* | Salomon dicit non agnoscetur in bonis amicus, nec abscondetur in malis inimicus. Qui enim in prosperitate timore blandiebat, imminente aduersitate, quae iamdudum concupiuerat, non abscondet. *Vd*.
RELIQUIT: malos et bonos *Ga Na*.

7. Quanti hoc integer et, ut uidebaris tibi, fortunatus emisses? Nunc amissas opes querere: quod pretiosissimum diuitiarum genus est, amicos inuenisti.

QUANTI – EMISSES: Quanto pretio emeres tu, ut cognosceres qui essent tui, qui fortunae? *Ct* | Multo, inquit, pretio emisses, si quis tibi adhuc in prosperitate posito ueros tibi falsosque demonstraret amicos. *Vd* | Quanto pretio emeres? Integer non erat tunc, quia uidebatur nudus amissis facultatibus. *Va* | ut amicos probares *Fb* | Pro quanto pretio uidelicet emisses, ut posses cognoscere amicos, dum diues esse uidebaris? *Lc* | Quanto pretio emisses hoc uidelicet, si posses cognoscere amicos, dum diues uidebaris. *Fd Ld* | Quanti ·i· pretii estimatione uoluisti emisses ·i· comparasses hoc ·i· quod inuenisti amicos tutos in prosperitate uiuentes integer ·i· tutus in patria tua omnia bona tua possidens ·i· quando omnia habuisti bona, ut uidebaris ·i· tunc tibi uidebatur, quia felix fuisti. Sed non uere ideo quia discesserunt a te false diuitiae. (*Ap*) *Ck Ge Ps*.
QUANTI: o *Pb Ps* | aduerbium *Cg Ck Ge On Pb Pc Pk Pn Ps* | aduerbium est *Pp* | aduerbialiter *Lb* | aduerbialiter dixit *Fd Lc Ld* | pretio *Ct Ps* | pretii *Af Ed Fb Lb Pm Pp Pq To Vb* | pretii, meriti *Pd* | quanto pretio *Ap Bn Cg Ck Eb Ec Fb Ga Gc Ge Ka Lh Mb Mf Mh Mj Na On Pc Pg Pk Pp Ps Pt Px Ta Vd Vh* | quanti pretio *Pb* | pro quantum *Cg Er Pb Pc Pk Pn Pp Ps* | commertii magnitudinem *To* | quanto pretio ruit *Af Kc Pp* | quanti aduerbium qualitatis, quanto pretio *Bc*.
HOC: donum *Lh* | qui erant (...) *Bn* | scire amicos *Ct*.
INTEGER: tu *Ck Ge Ld Pd Vh* | es *Cg* | liber *Pd* | sanus *Vd* | in prosperitate *Fb* | ut in prosperitate *Er* | in diuitiis *Lh* | cum opibus *Eb Ec Gc Ka* | tam sapiens *Vh* | quando locuples erat *Vb* | dignitatem suffultus *Mf* | positus in integra dignitate *Cg* | in dignitate positus *Af* | in prosperitate manens *Pq* | in prosperitate manens intra dignitates *Ct* | adhuc ab ea intactus *Af Bc Kc Pp Ta* | ut adhuc ab ea intactus es *Ap* | ut adhuc ab eo intactus est *Ps* | in dignitate adhuc positus *Bn* | in tua dignitate fultus *Mj Px Vh* | in tua dignitate positus *Ga Na* | intra dignitates fultus *Pc Pk* | cum opibus *Ga Na Vh* | in prosperitate positus *Vd* | in tua dignitate *Ed Pm* | intra dignitatem fultus *Pd* | in tua dignitate fultus sicut tibi uidebatur, ut esses felix *Ec Gc Ka Lh* | eo tempore quando uidebaris tibi integer *Ap*.
UT UIDEBARIS TIBI: sicut tibi uidebatur, ut esses felix *Lh Mj Px Vh* | cum uidebatur tibi quod felix esses *Va*.
UT: quando *Ck Ge La Pb To Va* | uti *Ct* | sicut *Pq* | cum *Eb Ed*.
UIDEBARIS: esse *Eb*.
FORTUNATUS: beatus *Ap Ck Ct Er Fb Ge Pb Pn Ps* | felix *Cg Ct Lh Pq Ta Vd* | fultus *Ct Lh Pq* | locupletatus *Fd Ld Pt* | plenus esse fortuna *Vb* | quando felix *Pp*.
EMISSES: comparasses *Bn Lh Ta To Vb* | emeres *Ct Ps* | emere debes *Eb Ec Gc Ka Mh* | amicos probares *Pn Ps* | amicos comparasses *Pb* | emere uoluisses *Ed* |

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367 Salomon…368 inimicus] Eccli. 12.8

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383 diues] integer *Fd*. **384** tutos] tuos *Ap*. **386** uere] uiuere *Ge*. **403** fultus[1]] fulsus *Pd*. fultus[2]] stultus *Ec Gc*; uultus *Ka*. | sicut] om. *Ec Gc*. **412** probares] «pro»pares *Pn*; propares *Ps*.

amicos ut probares *Ap Cg Ck Er Ge Pc Pk* | ut amicos cognesceres *Af* | ut amicos agnosceres *Pp* | ut amicos probasses *Pq* | ut aduersos probares *Pd* | nunc emere uoluisses *Mb* | hoc scires *Af* | ut scires fortunam *Ga Ka Na* | ut scires fortunam, qualis esset *Vh* | ut scires falsum a uero distinguere amico *Go* | ut discretionem ceterorum et ambiguorum sodalium dinoscere posses *Ec Gc Ka* | kouftis (OHG) *Ga Na Vh*.

NUNC – INUENISTI: YPONIKOC *Pf* | quia inuenisti tuos caros amicos *Ap Ck Er Ge Pb Pn Ps* | quoniam indignum est, quia inuenisti amicos omnibus diuitiis praeferendos *Mb* | quam indignum est ut queraris *Pd* | quid necesse est *Er* | quia indignum est *Ct Er On Pk Pp*.

NUNC (NUNC ET *Ap Bc La On Pe To* | DESINE ET *Mb* | DESINE ET < «...» ET *Vb* | DESINE *Bn Ka Lh Ta Vh* | DESINE < «...» *Bc* | «NUNC» \DESINE/ ET *Fd* | NUNC \DESINE/ ET *Pb* | DESINE NUNC ET *Pn* | DESINE \NUNC/ *Va* | NUNC \DESINE ET/ *Eb* | \NUNC/ *Ed* | \DESINE/ *Ed* | NUNC \ET/ *Ga* | \DESINE/ NUNC *Vf* | *etc*): nunc *Ka Vb* | uel nunc quod melius est *Bn* | uel desine *Ef* | aliter desine *Ga* | desine *Af* | etiam *Af Ap Cg Ck Eb Fb Fd Ge Ka Kc Lb Pp Ps Pt Ta* | si *Pn Ps* | sed *Pd* | cessa *Ta*.

AMISSAS: caros amicos *Ld* | perditas *Va Vd*.

OPES: diuitias *Lh Ta Vb Vd*.

QUERERE (< QUERERIS *Fd*): querelas *Vb* | conquereris *Ap* | causaris *Ap Cg Ck Ct Fd Ge Lh Pb Pd Pn Ps Vd* | causeris *Pq* | pro quereris *Af Cg Ck Ge Pb Pc Pk Pn Ps Pt To Vd* | pro queris *Ct* | querelam deponis *To* | klago (OHG) *Eb Ec Ed Gc Pm* | klagos (OHG) *Ga Na Vh* | klagonne (OHG) *Mh* | zi klagonne (OHG) *Ka* | non est opus *Cg* | (...)odus(?) *Bn*.

QUOD: quia *Go*.

PRETIOSISSIMUM: maximum *Mj* | carissimum *Vd*.

DIUITIARUM: bonorum *Mj* | amicos habere *Lh Ta* | uidelicet amici *Fd Ld* | utilius regno est meritis adquirere amicos *Lh Ta*.

AMICOS: ueros *Ta* | amico fideli nulla est comparatio *Pp* | tuos *Vd* | ueros reconde *Lh*.

INUENISTI: cum *Ck* | probasti *Cg Vb* | repperisti *To*.

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413 amicos[1]] amissos *Er*; amicos tuos *Ap*. **417** ceterorum] certorum *Ec Gc*. | dinoscere] discere *Ec Gc*. **419** caros] curos *Er*. **421** quia] quam *On Pk*.

II metrum viii

HEADNOTES: gliconium metrum *Ap Bn Cg Ck Lh* | metr(um...) *Cc* | gliconicum *Go Vb* | gliconium metrum, constans spondeo choriambo et pyrrichio *Vf* | gliconium trimetrum, constans spondeo uel trocheo choriambo et pyrrichio *On* | metrum gliconium ex spondeo, choriambo et iambo uel pyrrichio *Bc* (*Ec*) *Gc* | gliconium spondeum choriambo pyrrichio *Na Vh* | gliconium metrum, quod constat spondeo, choriambo, pyrrichio *Pp* | metrum gliconium quod fit spondeo choriambo, pyrrichio *Ka* | gliconium metrum fit spondeo, choriambo et pyrrichio *Ga* | Metrum gliconium, quod constat spondeo choriambo, pyrrichio, quinquies his ponit. *Ta* | de eo metro unde est cum Phoebi radiis graue *Pg* | Require retro in penultimo loco primi libri, cuius initium est hoc quod mundus stabili. *Mf* | iambicum archilochicum ab inuentore trimetrum acatalectum *Px* | Hic asserit hoc carmine nihil obesse fortunam instabilem humanis mentibus, si diuina potentia gubernentur, quae cuncta in mundo dispensat. *Ap Ck Ct Er Ge Pb Pn Ps*.

1. Quod mundus stabili fide

QUOD – UICES: o Boeti hoc tibi dico *Ap* | zeuma est *Fb* | zeuma ab inferioribus *Af Ct Lh Pq Vc* | (zeu)ma potest iunctio uel a superioribus uel ab inferioribus *Pd* | yrmos *Pp* | yrmos, suum tenorem seruans usque ad ultimum *Af Ap Ck Ge Pb Pn Ps* | quattuor tempora quae quadam concordia sibi sociantur et suum ordinem suumque recursum ·i· uices concorditer et stabiliter uariant, quia similiter hoc anno, sicut et superiori sibi succedunt *Ap Ck Ct Ge Lh Pc Pk Pp Pq Vc* | Quattuor dicit tempora, quae uices suas concorditer et stabiliter uariant, quia similiter per omnes annos sibi succedunt. Numquam enim aestas aut hiemps, nisi suo uenit tempore. *Af Ap* (*Bc*) *Fd Kc Lc Ld Lh Mj Ps Pt St Ta Vd* | quattuor temporum quam illa quattuor habent licet diuerse, ordinatim tamen succedunt. *Ec Gc Ka* | Numquam enim aestas aut hiemps nisi suo tempore ueniunt. *Pp*.
QUOD: pro quia *To*.
STABILI: immutabili *On Pd* | perseueranti *Mb* | tam *Vh* | firmamento *Cg* | Stabilis dicitur, quia omni tempore seruat hoc. *Vb* | ipsa sui motione stabilis est *Bc* | quia numquam cessat *Cg* | quod semper naturam suae mutationis tenet *On*.
FIDE: (...) constitutione(?) *Bn*.

2. concordes uariat uices,

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22 yrmos[2] … ultimum] Cass. *Expos*. *Ps.* 132.142

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6 gliconium[1]] liconium constat *Bc*; lyc(onium) *Ec*; \c/lyconium *Gc.* **9** gliconium] *gl*. uel lichaonium *Ga*. **13** asserit] accesserit *Ck Ge Ps*. | hoc carmine] om. *Ct Er.* **15** quae] quia *Ct Er.* | dispensat] dispensantur *Ct Er.* **22** yrmos[2]] om. *Ap Ge Pb Pn*. **23** tempora] tempora sunt *Pc*; tempora anni *Pp*. **24** recursum] cursum *Ct*; recursum seruant *Lh.* | ·i·] per *Pp*. | ·i· … 25 succedunt] om. *Ct*. | hoc] om. *Pq Vc*. **25** sicut] sibi *Pp*. **26** tempora] tempora anni *Lc*. | quae] qui *Bc*. | suas] suos *Ps*. | quia] quae *Af*. | similiter] simili modo *Lc*; similis *Bc*. **27** enim] om. *Ka Kc Lh*; enim est *Pt*; eum *Vd.* | aestas] aestus *Lh.* | aut hiemps] om. *St*. | nisi] non *Kc*. uenit] uenientur *Lc*; om. *Pt.*

CONCORDES – UICES: diuersa, quia uicissim inter se reuoluuntur absque ulla discordia *Ap Ck Ct Er Ge Ld Pb Pn Ps* | uicissitudines quattuor elementorum, quae diuersae sunt inter se *Cg* | mutat quattuor tempora *Ck Ge Pb* | Concordes uices dicit, quia cum quattuor elementa sibi inuicem discrepent, utpote ignis et aqua, deus tamen omnia haec coniungit, et quodam quasi foedere concordare compellit. *Vd* | hoc certum est quod uariat *Pd*.

CONCORDES: quia concordia *Bc*.

UARIAT UICES: quattuor tempora: uer, aestas, autumnus, hiemps *Af* | quattuor tempora anni hoc facit amor *Fd* | ut quattuor tempora sunt: uer, aestas, autumnus, hiemps. Variat breuiores et longiores et breuiores noctes perpetua lege semper et hoc motabitur et tempestates post serenitates et iterum serenitates post tempestates uicibus motat inuisibilis deus, quia non dissoluuntur, sed ita fiunt, ut uariat uices. *Ap Ck Ge Ps* | aliquando aestatem, aliquando hiemem, nunc serenum, nunc pluuium *St Vb* | Varia quidem sunt inter se elementa mundi, sed tamen in deo concordant, quia nulla res fructificat, nisi his contrariis iunctis. *Cg Ck Ge* | Varia sunt inter se quattuor elementa, sed tamen in deo concordant, quia nulla res fructificat sine illis pariter iunctis, et hiemis ueris rubicundum aestatis autumni. *Px* | Varia sunt inter se quattuor elementa, sed tamen in deo concordant, quia nulla res fructificat, sine illis pariter iunctis (*Bn*) *Ec Gc Ka Lh Mj Vh* | Varia sunt quattuor elementa inter se, in animalibus diuersis, tamen in anno in deo concordant. *Va* | Deus in quo elementa et tempora concordant inter se quamuis sui natura discordent, ut calor frigore, et humor siccitati. *St* | quia alio tempore est aestas, autumnus alio *Vd*.

UARIAT: mutat *Ct Er Fb Fd Mo Pn Ps* | permutat *Ld Pt* | uersat *Pd* | alternat *Lh* | uaria sunt *Pd* | alternatur *Bn Ec Gc*.

UICES: tempora *Ct Er Fb* | mutationes *Pp* | quattuor tempora *Lh Pn Pq Ps Pt* | quattuor temporum *Ed Pm* | ueris, aestatis, autumni et hiemis *Ga Ka Na Vh* | (...)tiones *Bn*.

3. quod pugnantia semina

QUOD: et *Ge*.

PUGNANTIA: discordia *Kc* | discordantia *Af Ap Cg Ct Fb Fd Lb Ld Pp Ps Pt Ta To Vf* | repugnantia *Ap Ck Ge Lh Pn Pp Ps Ta* | elementa *Go* | dissona *Bn Ct Ec Fd Gc Ld Lh Pp Va* | contraria *Ap Ck Ct Er Fb Ge Pb Pn Ps* | contraria elementa *Mb* | inter se discordantia *Vd* | dissona elementa *Ed Ga Ka Mj Na Pc Pd Pk Px Vh* | dissona inter se elementa *Ap Er Pb* | dissona inter se *Ck Fb Ge Pn Ps* | in contrarietate sua pugnant elementa *Pq* | clarum est quod tenent ·i· in discrepatione *Pd* | dissona elementa, quae quattuor sunt et inter se contraria, sed dei nutu concordant, quia nulla res fructificat absque his pariter iunctis *Mf* | ut alia satione ista et item alia serantur haec *On* | ut humidum, calidum, aridum, frigidum *Pm Px* | ut humidum et aridum, calidum et frigidum *Ga Na Vh* | ut humidum, aridum, calidum, frigidum *Ed* | ut aridum, humidum, calidum, frigidum. Licet contraria sint, tamen alterum ab alterius lesione diuino nutu refrenatur. *Ec Gc Ka.*

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40 quia] qui *Ld.* | reuoluuntur] uoluuntur *Ct.* **41** discordia] contrarietate *gl*. uel discordia *Ps*. **50** serenitates post] post serenitates *Ps.* **51** motat] mutat *Ap.* | dissoluuntur] dissoluunt *Ge*. **52** serenum] serenam *St.* **53** pluuium] pluuiam *St.* **54** fructificat] fructificant *Ck Ge.* | contrariis] contrarius *Ge*. **57** tamen…deo] om. *Mj.* | in deo] inde *Ka*. | quia] quod *Ka*. **83** frigidum[2]] et frigidum *Ec Gc*.

II metrum viii

SEMINA: elementa *Bn Ck Fb Fd Ge Ld Pn Ps Pt Vb Vd* | quattuor elementa *Lb Lh Pm Pp Ta* | elementa ·i· aer, ignis, aqua, terra *Af Ct Vc* | (ig)nis et aqua, aer et terra *Lh* | elementa ignis et aqua, aer et terra *Ec Gc* | elementa quae sunt semina rerum *Ct* | dissona elementa, ignis et aqua, aer et terra *Eb* | ignis et aqua, quattuor elementa *Ed* | in discrimine sationis *Cg* | contraria elementa, quantum ad suam naturam. Semina ergo dicuntur elementa, quoniam cuncta ex eis uelut ex seminibus creantur. *Ap Ck Ct* (*Er*) *Ge Pb Pn Vb* | Semina dicuntur elementa, quoniam cuncta ex eis, uelut ex seminibus, creantur uel creata sunt, a deo omnia in principio creata. *St* | Semina uocat dissona elementa, quoniam quasi ex seminibus ita ex quattuor elementis, omnia sunt a deo in principio creata. *Af Ap Bc Ct Fd Kc Lc Ld Lh Mj Pp Ps Pt Ta Vd*.

4. foedus perpetuum tenent,

FOEDUS – TENENT: perpetuam amicitiam ut inuicem sibi consentiant absque ulla contrarietate *Ap Ck Ge Pb Pn Ps* | amicitiam perpetuam cum domino absque ulla contrarietate *Ct* | concordia, pactum, perpetuam amicitiam absque ulla contrarietate *Fb* | concordiam, pactum perpetuum, amicitiam absque ulla contrarietate *Mo* | perpetuam amicitiam absque ulla contrarietatem *Er* | quia pene uno tempore metuntur *Cg* | amicitiam, quia pene uno anno metiantur *Pd*.
FOEDUS: concordiam *Af Fd Kc Ld Lh Mj Pp Pt Ta To Vd Vf* | pactum *Fd Lb Ld Pt* | amicitiam *Bn Eb Ed Fd Ld Lh Pp Va* | amicitiam stabilem *Ga Ka Na Px Vh*.
PERPETUUM: dialiton *Af*.
TENENT: retinent *Pp* | in deo *Fd Lb Ld* | habent *Ps* | custodiant *Af* | amicitiam in deo *Pt* | hoc facit amor *Fd*.

5. quod Phoebus roseum diem

QUOD – DIEM: poeticum est istud *Ap Ck Ge Pn Ps* | Ideo, inquit, sol d(iebus) radios suos ostentat, ut luna praesit noctibus, sicut sol diebus. *Vd*.
QUOD: et *Ge*.
PHOEBUS: sol *Af Bn Cg Fd Ld On Pp Pt Vb Vd Vh* | Phoebus dicitur impollutus *Va* (*Vb*).
ROSEUM: serenum *Ap Ck Ct Er Ge Ka* (2x) *Pb Pn Ps* | lucidum *Eb Ec Gc* | pulchrum *Af Ap Bc Fb Fd Kc Ld Lh Mo Pp Ps Ta To Vd Vf* | rubicundum *Bc Bn Cg Fb Fd Ld Mb Mf Mj Mo Pd Pt Va Vb* | pulchrum et rubicundum *Ga Ka Na Vh*.
DIEM: Dies dictus est quod diuini sit operis, uel inde. *Eb* | Dies dictus est quod diuini sit operis, uel inde. Quod uer diutius dehiscit in candoris albedinem. *Ec Gc* | Dies dictus quod diuini sit operis. Siue a Ioue eius, ut putabant, rectore, qui Grece dia appellatur. *Ka*.

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123 Dies[2]…124 albedinem] Cf. Paul. Diac. *Epit. (*p.65.10)

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89 quantum] quanta *Ap Pb Pn*; quantam *Vb.* | ad suam] de sui *Vb.* **90** naturam] om. *Ct.* cuncta…eis] om. *Vb.* **91** seminibus] eminibus *Ap*; < eminibus *Pb Pn.* | creantur] procreantur *Ct Er Vb.* **93** quoniam] om. *Pp*; \quoniam/ *Ct.* **94** seminibus] eminibus *Ap Fd Bc.* | ex] a *Ta*; om. *Lh.* | sunt] om. *Ta.* | in] om. *Kc Mj.* | creata] condita *Lc.* **100** amicitiam] concordiam \vel amicitiam/ *Ps.* | absque] abs *Pn.* **101** contrarietate] discordia \uel contrarietate/ *Ps*.

II metrum viii

6. curru prouehit aureo,

CURRU – AUREO: poetice loquitur *Cg Lh Pc Pk Pp Pq Ta Vc* | Liquido patet quod prouehit, producit. *Pd* | secundum fabulas *Ap Ck Er Fb Ge Pb Pn Ps*.
CURRU: cursu *Ga Ka Na Px Vh* | Quattuor equi sunt quibus sol uehitur: Xanth(...), X(..)itos, Ethios, (...)os. *Mb*.
PROUEHIT (PROUEAT *Mf*): prouehit *Mf* | producit *Af Ap Bn Cg Eb Fb Fd Ga Ka Kc Ld Lh Mf Mj Na Pp Pt Px To Vd Vf Vh* | prolongat *Vb* | adducit *Ap Ck Ct Er Ge Pb Pn Pq Ta* | aduenit *Lh* | producit *gl*. uel ad- *Ps*.
AUREO: cum *Ap Fb Kc Ps Ta To Vd Vf* | claro *Ga Ka Na Px Vh* | pulchro *Ap Bc Bn Cg Eb Ed Fb Fd Lh Pp Pt Va Vd* | rubicundo *Ap Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta* | ΠΗΡΙΦΡ(Α)CIC *Pf*.

7. ut quas duxerit Hesperos

UT: et *Ps*.
QUAS: noctes *Af Ap Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Ka* (2x) *Lb Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Va Vb* | uices uel noctes *On*.
DUXERIT: adduxerit *Bc Lh Mb Pc Pd Pk Pp Ta Va Vd* | imperet *Lh Vh* | imperat *Pd* | produxerit *Eb Ec Ga Gc Ka Na Pm Vh*.
HESPEROS (-US *Eb Mj To Vh etc.* | -OS > -US *Ed* | -US > -OS *Ap*): uesper *Pd* | uespertina *Ka* | stella *Af Ka Ld Pt* | Grece posuit *Mb* | nominatiuus *Mj Vh* | genitiuus Grecus *Ed* | nominatiuus Grecus *Eb Ec Gc Pc Pd Pk Pp Pq Ta Va* | nominatiuus Grecus Lucifer *Vb* | nominatiuus Grecus uesper *Lh* | stella uespertina *To* | stella sero oriens *Cg* | stellam, quae sero oritur praecedens noctem *Ap Ck Ge Ps* | nominatiuus Grecus, uesper illa stella Grece posuit *Ap Ck Ge Pb Pn Ps* | nominatiuus Grecus, stella uespertina *Ct Er Fb* | nominatiuus Grecus, accusatiuus ·i· stella *Fd* | Hesperus stella mane, Lucifer uespere. Hesperus media nocte Uenus eadem dicitur. *Pt* | Hesperus stella quae sero post solem a parte hesperie oritur. *Vd* | ipsa stella quae praecedit noctem, eadem praecedit et diem *Bn*.

8. Phoebe noctibus imperet,

PHOEBE – IMPERET: sylempsis, quia unum uerbum concipit alterum *Ap Ck Ge Pn Ps* (2x).
PHOEBE: luna *Af Bn Cg Eb Ec Ed Ga Gc Ka Ld Mj Mo Na On Pm Px To Vb Vd Vh* | lunae *Bc Mb Mh* | luna nominatiuus *Lh Ta* | nominatiuus *Eb Ec Gc Pq Vc Vh* | nominatiuus Grecus *Ld On Va* | nominatiuus Grecus est *Cg* | Phoebe nominatiuus Grecus, Phoebo ·i· luna *Pd* | Phoebe nominatiuus Grecus, sicut ecclesiae *Bc* | Phoebe luna nominatur Grece *Ap Kc Ps* | nominatiuus Grecus ·i· luna *Af Fd Lh Ta* | Phoebe nominatiuus Grecus est ·i· luna, sicut ecclesie et synagoge *Pc* | luna nominatiuus ut scole, synagoge, parasceue *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | luna, et est nominatiuus Grecus, sicut ecclesie, synagoge *Lh Pk Pp Pq* | Phebe Grece, luna dicitur Latine. Sicut enim sol imperat diei, quem illuminat, ita luna noctibus qua illustrat. *Ld* | Phebe Grece dicitur luna. Sicut enim Phebus ·i· sol imperat diei,

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131 poetice] ponite *Vc.* **146** noctes] nectes *Ct.* **164** sylempsis] om. *Ps*(2) **170** Grece] greco *Kc*; in greco *Ap*. **171** luna[2]] lunae *Ge*; phoebe *Ka.* **172** scole] scale *Ap Ck Ge Pb Pn Ps*. | synagoge] synagog et *Pn.* **173** et] om. *Pp*.

quem illuminat, ita et luna noctibus quas illustrat. *Lc* | Phoebe luna nominatiuus Grecus. Sicut enim sol imperat diei, quem illuminat ita luna noctibus quas illustrat *Fd* | Sicut enim sol imperat diei ut luceat, sic Phoebe imperat nocti, ut stellata ueniat. *Ap Ck Ct Er Ge Pb Pn Ps* | Sicut sol imperat diei quem illuminat, ita luna noctibus, quas illustrat, uel tempora cum inter se discordare uideantur, in eo tamen concordant, et ad eum, quasi ad certum finem, contendunt. Non in eius quidem naturam, sed ad id quod dicitur omne, quod est deus, qui omnia fecit et omnia regit. (*Af*) *Ap* (*Ct*) *Kc Lh Mj Ps Ta* | Luna nominatur Grece. Sicut sol imperat diei, quem illuminat, ita luna noctibus, quas illustrat. *Pt* | Sicut sol diei, sic luna nocti imperat ·i· hanc illustrat. *Cg* | Sicut sol imperat diei, quem illuminat, ita luna noctibus, quas illustrat. *Bc Lh On Pc Pk Pp Pq Vc*.
IMPERET: Postquam oritur uesper, postea dominetur luna nocti. *Ka* | Postquam enim oritur uesper, dominatur postea luna. *Ec Gc*.

9. ut fluctus auidum mare

UT – MARE: ut non liceat mari extendere fluctus suos terramque occupare hoc agit amor, imperitans caelo *Vd*.
UT (ET *Ge*): ut *Ge* | et *Ps*.
FLUCTUS: suos *Eb Ed Ka Pm Pp Va Vd* | undas *Mo* | suas undas *Ap*(2x) *Ck Ct Er Fb Ge Pb Pn Ps* | hos *Ga Na Vh*.
AUIDUM: auidus illius rei *Pd* | asperum nominatiuus *Ps* | tempestuosum *Cg* | cupidum *Ct Ka Ld Pp Vb* | aggrediendum *Af Ps* | ad egrediendum *Ap Fb Fd Kc Ld Mj Ta To Vd* | exire *Va* | quasi cupidum *Ap* | cupidum euadendi terras *Er Fb* | ad tempestates concitandas *Ct Er* | cupidum ad tempestatem concitandam *Lh* | cupidum a tempestate prouocandus *Pq* | quasi cupidum euadendi terras, ad tempestates concitandas *Ap* (2x) *Ck Ge Pb Pn Ps*.

10. certo fine coherceat,

CERTO – COHERCEAT: ideo ligat amor ut coerceat *Pd* | Sicut illi auctor rerum praecepit, per Hieremiam dicens, qui posuit harenam terminum mari praeceptum sempiternum, quod non praeteribit, et commouebuntur, et non poterunt, et intumescent fluctus eius et non transibunt illud. *Ct Er* | Sicut illi auctor praecepit dicens, hucusque ueni et hic comprime fluctus tuos tumentes, et sicut Hieremias spiritu dei replente dicit qui posuit harenae et mari praeceptum sempiternum, quod non praeteribunt, et commouebuntur et non poterunt, et intumescent fluctus eius et non transibunt illud. *Ap Ck Ge Pb Pn Ps*.
CERTO: certa lege *Pd* | praefinito *Vd*.

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212 hucusque … tumentes] Iob 38.11
213 qui … 215 illud] Ier. 5.22

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179 Sicut] sunt *Kc*. | quem illuminat] om. *Mj*. **180** uel] om. *Ap*. | tempora] tempore *Kc*. | in eo] in deo < ideo *Ap*; in deo *Mj*.. **181** contendunt] tendunt *Ct*. | eius] eis *Lh Ta*. **182** naturam] natura *Mj*; natura est *Kc*. | ad … quod[1]] aliquid *Kc Mj*. | omnia[2]] om. *Lh Ta*. **185** luna] om. *Pk*. **200** euadendi] euadenti *Fb*. **203** tempestates] tempestatem *Ap*(1) *Pb*. **209** posuit] posui *Er*. harenam] arena *Er*. **211** auctor] auctor \rerum/ *Ps*; auctor rerum *Ap Pb*. **212** hucusque … tumentes] **213** spiritu] spiritus *Ap Pb Pn*. | harenae] arenei *Pb*. **214** praeteribunt] praeteribant *Ap*. | poterunt] potuerunt *Ap Pb*.

II metrum viii

FINE: termino *Bn Cg Eb Ga Ka Lh Na Vh*.
COHERCEAT: retineat *Ap Cg Ck Ct Fb Ge Ld Lh Pb Pc Pk Pn Pp Pq Ps Ta* | constringat *Bn Vb Vd* | stringat *On* | concludit *Pb Pd* | concluditur *Fd* | concludat *Ap Ck Ct Eb Ed Ge Ka Lh Mj Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vh* | dominetur *Ps* | termino *On* | quare? *Va*.

11. ne terris liceat uagis

NE: et ut *Ps* | ut non *Pq*.
TERRIS: per *Pp* | in *Bn Eb Ed Pm*.
LICEAT: mari *Bn Fb Ge Pq To* | illi mari *Fd Eb Ld Mj Pt Vd* | ab illo *Va*.
UAGIS: diffusis *Af Ap Cg Ck Ct Fb Fd Ge Kc Lh Mj Pc Pd Pk Pp Pq Ps Ta To Vf* | diffusus *Pb Pn* | fluctibus *Bn Ec Ed Gc Pm* | diffusis late *On* | amplis *Ap Pb Pn Pq Ps* | amplius *Ck Ge* | spatiosis *Va Vd* | illis fluctibus *Ga Ka Na Px* | illis fluctibus uel illi mari *Vh* | per uagas terras *Pd* | in quibus uagatur *Cg* | in quibus passim uagantur animalia *Ap Ck Ct Er Fb Ge Pb Pn Ps* | uaga terra esset, si licuisset mari super illam fluitare (*Bn*) *Ec Fd Gc Ka Ld Lh* (2x) *Pp Px Ta Vh* | quae uage essent, si liceret mari fluitare super illas *Mf* | uaga terra fuisset, si mare fluitaret super illam *Mj* | instabilis quia mari uaganti contra ire non possent *Mb* | uagae essent terrae, si mari licitum esset super eas fluitare *Va*.

12. latos tendere terminos,

LATOS: amplos *Ps To* | magnos *Fd Pt* | spatiosos *Cg*.
TENDERE: extendere *Ap Ck Ge Mb Pb Pn Ps Vd* | dilatare *Cg* | protelare *Vb* | ostendere *Pg* | transcendere *Bn Eb Ec Ed Ga Gc Ka Na On Pm Px Vh* | supertendere *Va*.
TERMINOS: fines *Vb Vd* | metas *Vd* | productos ultra mare *Ap Ck Ge Pb Pn Ps* | ultra statutum progredi *Ct Er Fb Ka* | hucusque media distinctio *Ap Ck* (2x) *Ge* (2x) *Pb Pn Ps* (2x).

13. hanc rerum seriem ligat

RERUM: dispositionis *Lh* | disputationis *Ct*.
SERIEM: ordinem *Bc Bn Ct Eb Ec Gc Lb Ld Lh Mb Mj On To Va Vb* | dispositionem *Cg* | connexionem *Ap Ck Ct Er Fb Ka Pp Ps* | connexione *Pb Pn* | machinam mundi *Pd* | hunc ordinem *Fd Pt Vd* | praedictam, quod mundus stabili fide *Ap Ck Ps* | praedictam connectionem, quod mundus stabili fide *Ge* | ordinem omnium *Ga Ka Na Vh* | ordinem dispositionis *Pc Pk Pp Pq Ta Vc* | ab inserendo *Eb Ec Gc Pd* | series inserendo *Ge* | Series inserendo dicitur. *Ap Ck Lh Pb Pn Pq Ps Ta Vc* | Series dicitur ab inserendo. *Mj On Pc Pk Pp Va Vh* | Series est ordo conexus et dicitur ab inferioribus. *Mf*.

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233 esset] fuisset *Ec Gc Ka Lh*(1,2) *Px Ta Vh*. **234** illam] eam *Ld*; terram *Ta*. | fluitare] ambulare *Ld*. **247** statutum] statum *Fb*; sta\tu/tum *Ka*. | progredi] progregi *Er*. | hucusque] om. *Ge*(2). **258** dispositionis] dispositionis dei *Pq*. **260** dicitur] dicta *On*.

II metrum viii

LIGAT: continet *Mf* | alligat *Lh Ta* | constringit *Pt* | confirmat *Cg* | conectit *Vd* | pacificat *Bn Eb Ec Gc Lh* | copulat *Eb Ec Gc Lh* | constringit amor *Ld* | constringit sc· amor *Fd* | coniungit *Ga Ka Na Vh*.

14. terras ac pelagus regens

TERRAS: uagis, diffusis *Ps*.
PELAGUS: littora *Vb* | mare *To Vd*.
REGENS: gubernens *Ck Ge* | gubernans *Ap Cg* | deus *Vd* | deus qui est *Bn Eb Ec Gc Ka* | imperans, praecipiens, gubernans *Ps*.

15. et caelo imperitans amor.

CAELO: in *Ap Ck Ct Ge Pb Pn Ps* | yrano *Vb* | qui in *Bn*.
IMPERITANS: percipiens *Pp Ta* | praecipiens *Af Ap Cg Ct Fb Kc Lh Mj Mo Pt To Vd* | dominans *Eb Ec Gc Lh Vb* | imperans *Ap Bn Pb Pp Va Vh* | deus imperans *Ga Ka Na* | hoc est imperans *Ck Ge Pn Ps* | hoc est imperans in caelo *Ct* | hoc est imperans in caelum *Er* | frequenter imperans *Ed Fd Ld Mo* | frequenter imperans in caelo *Fb*.
AMOR: deus *Ap Bn Eb Fd La Ld On Pm Ps Pt Px Va Vh* | concordia *Cg Ec Gc Ka Lh Pd Pm Px Ta Vh* | amicitia *Eb Ec Ed Gc Lh Pm* | foedus inter se *On* | amorem uocat deum *To Vd* | amorem uocat deum, quoniam elementa uocauit *Kc Lh Ps* | Deus ideo amor dicitur, quia res quae propria natura in semetipsis discrepant, in ipso concordi foedere iunguntur. *Ap Ck Ct Ge Lh Pb Pc* (*Pd*) *Pk Pn Pp Pq Ps Vc* | Amor dicitur deus, quia res quae propria natura in semetipsis discordant, in ipso concordant. *Bn Ec Gc Ka Ld Lh Px Vh* | quod est deus, qui inuicem discordantia nectit amore *Ec Gc Pm* | Amor dicitur deus, quia res, quae proprie in ipsa natura discordant, in illo concordant. *Va* | Concordia et amor dicitur deus, quia in ipso res concordant, quae in sua [sunt] natura contrariae. *Mf* | Amor omnium rerum deus est, a quo cuncta procedunt et ad quem uelut ad certum quendam finem tendunt. Vnde et proprie deus bonus uocatur a Greco, quod est boo, id est uoco, quia uidelicet omnia naturali bonitate ad se uocat. Hoc amore omnia continentur. Hic enim contraria sibi inuicem conectit elementa, quae nisi ab eo regerentur tota[m] mundi machinam sui discrepatione confunderent. *Vd*.

16. Hic si frena remiserit,

HIC – REMISERIT: si amor deus *Ck Ge Pn* | si neglexerit regimen *Ap Pb* | Hoc est si potestatem gubernandi laxauerit, hoc est si neglexerit regimen. *Ap Ck Ge Pn Ps* | si potestatem gubernandi laxauerit *Ct Er* | si deus potestatem gubernantis laxauerit *Fb* | quia omnes debent patrem suum et creatorem amare *Ap Ck Ge Ps* | si cessauerit regere et colligere omnia superius dicta *Lh Pc Pk* (*Pq*) *Ta* | si paululum a mundi regimine cessauerit *Vd*.

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281 imperans[2]] imperitans *Ld*. **285** quoniam] quem *Lh Ps*. | uocauit] om. *Kc Ps*. **286** Deus] deus qui *Lh Pc Pk Pp Pq Vc*. | ideo] om. *Pd*. | quia] quod *Pc*. **287** foedere] fere *Pp*; phedere *Vc*. | iunguntur] coniunguntur *Ct*; iungantur *Lh*. **288** ipso] *gl*. christo *Px*. **289** quod est] id est *Pm*.

II metrum viii

HIC: amor *Af Ap Fb Fd Kc Lb Ld Lh Pc Pk Pp Pq Ps Pt Ta* (2x) *Va Vc Vd* | amor ·i· deus *Cg Ct Er Mj Pd* | deus *Bn Ec Gc Ka Lh Vh*.
FRENA: haben[a]s *Vb* | regimen *Fb Fd Ld Lh Mj Pc Pd Pk Pp Pq Pt Ta Va Vc* | regimina *Bn Eb Ec Ed Ga Gc Ka Mf Na Pm Vh* | gubernationem *On* | retinacula *To* | gubernacula *Vd* | mundus *On*.
REMISERIT: neglexerit *Af Ct Fb Fd Kc Ld Lh Mj Pc Pk Pp Pq Pt Ta To Vc Vh* | laxauerit *Eb Lh Pd* | reliquerit *On* | regere desierit *Cg* | soluerit *Bn* | dimiserit *Va* | si dimiserit *Ga Ka Na Vh*.

17. quicquid nunc amat inuicem

QUICQUID – INUICEM: quadam amicitia copulatur *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | Omnia elementa concordia copulantur. *Cg* | elementa uidelicet, quae eius reguntur potentia *Vd* | ut illa quattuor tempora pugnantia semina, Phoebus et Phoebe, mare et terra *Ec Gc Ka*.
QUICQUID: elementa *Lh*.
AMAT: concordat *Bn Eb Ec Fb Fd Gc Ld Lh Mj Na Pp Pt Va Vh* | congruit *Ct Lh Pc Pd Pk Pq Ta Vc* | coniungitur *Ct Lh Pc Pk Ta Vc* | coniungit *Ap Ck Ge Pb Pn Ps* | iungit ut terra continet aquam in coniunctione et aer aquam et terram et ignis aerem et reliqua (*Ap*) *Ck Ge Ps*.
INUICEM: se *Ck Fd Lb Ld Pt Va Vd* | uicissim *Vd*.

18. bellum continuo geret

BELLUM – GERET: hoc est discordiam inter se habebit *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps* | inimicabitur alter altum continuo *Mb* | contraria erunt sibi et dissociabuntur *Pc Pk* | Si deus sua uirtute mundum disponendo non regeret, omnia essent ilico confusa. *Fd Mj* | Si deus sua uirtute mundum disponendo non regeret, omnia essent ilico confusa. Ideo ait in euangelio pater meus usque modo operatur et ego operor. Numquid noua condat, sed quod condita seruat. Ita ergo semper deus operari dicitur. (*Af*) *Ap Bc Ct Kc Lc Ld Lh Mo Pb Pn Pp Ps Pt St Ta*.
BELLUM: discordiam *Lh Ta Va* | contentionem *Vd* | discordiam habet *Ka* | bellico *Vb*.
CONTINUO: in inuicem *Cg* | statim *Vd*.
GERET (GERIT *Vh*): gerit *Pp* | faciet *Af Ap Cg Fb Fd Kc Ld Lh Mj Pb Pn* (2x) *Pp Ps Pt Ta* (2x) | facit *Ga Ka Na Vh* | portabat *To Vb* | Mundus iste quattuor constat elementis ·i· igne, aere, terra, et aqua. Quae quidem in sui natura discordant inuicem sicut uerbi gratia ignis et aqua, sed deus ea quodam caritatis glutine in mundi facit firmitate concordiae. Qui si paulisper ab eius gubernatione cessauerit, statim totam mundi machinam certantibus confunderent studiis. *Vd*.

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320 amicitia] amicitiam *Er*. | copulatur] copuletur *Ld*. **322** tempora] tempora et *Ec Gc*. Phoebus] ·i· phebus *Ec Gc*. **327** terram] terrat *Ge*. **334** hoc est] om. *Ap Pb*. **337** Si] si enim *Bc St*. | deus] deus inquit *Ta*. | disponendo] disponendum *Kc*. **338** ilico] in loco *Kc*; ilico statim *Ct*; om. *Af*; illi *Lh*. | Ideo] ideoque *Lc*; et ideo *St*. | Ideo…euangelio] et at in euangelio ideo dicitur (> deus?) *Bc*. | ait] aut *Af*. | ait…euangelio] om. *St*. | pater] dominus noster ihesus christus pater *Ta*. **339** Numquid] non quod *Ap Ct Lc Ld Pb Pn Ps Ta*. | condat] condit *Ld*. | quod] quia *Bc*. seruat] seruet *Ld St*. | Ita] hoc *Lh*. | Ita…340 dicitur] om. *St*. | ergo] om. *Pt*. | semper…340 deus] deus super *Kc*; deus *Lh*.

II metrum viii

19. et quam nunc socia fide

QUAM – FIDE: illam machinam parili concordia faciet *Ld*.
QUAM: machinam *Bn Cg Eb Ec Gc Ka Lh Mj Pb Pq Ta Va Vb Vc Vh* | illam machinam *Ap Ck Ct Er Fb Ge Pn Ps* | ipsa elementa *Fd Pt* | certent *Vh*.
SOCIA FIDE: pari concordia *Fd* | condita parili *Kc* | sociali concordia *Cg* | concordia patris *Ps* | concordi alternanti fide *Vh* | concordi uel alternanti fide *Ga Na*.
SOCIA: parili *Af Ap Ck Fb Ge Lh Mj Mo Pb Pc Pk Pn Pp Ps Pt Ta Vc* | concordi *Af Ap Bn Ct Eb Ec Fb Gc Lh Mb Mo Pb Pc Pk Pn Pp Pt Px Ta Va Vc* | pari *Vd* | alternanti *Ka* | amica *Lh Pc Pk Pp Vc*.
FIDE: concordia *Ck Ge Pq Vd* | concordiam *Er*.

20. pulchris motibus incitant

PULCHRIS – INCITANT: ut solet luna *Pd* | per successionem, ut caelum et sol et sidera mouentur, et cetera *Ck Ge Ps*.
PULCHRIS: et *Ge* | honestis *Lh Ta*.
MOTIBUS: elementis *Eb Ec Gc Ka*.
INCITANT: commouent *Fb Fd Lb Lh Mj Mo Pc Pk Pp Pq Pt Px Ta Vf Vh* | commoueant *Mf* | minant *La* | mouent *Ap Cg Ck Ct Er Ge Go Mb On Pb Pn Ps Vd* | agitant *Pd Vd* | ordinant *Fd* | prouocant *Bn Vb* | uegetant *Ec Ed Gc Pm* | elementa *On* | semina *Ec Ed Gc Pm* | ad commotio *Eb* | cursum perficiant *Bn* | prouocant ad suum cursum agendum *Ec Ga Gc Ka Na Px Vh* | ad suum cursum agendum (*Ed*) *Pm* | ad commotionem prouocant *Eb Ec Gc* | dispositiones dei *Ap Ck Ct Er Ge Pb Pn Ps* | disputationes dei *Fb* | dispositiones et ordinationes dei *Lh Pq Ta Vc* | commouent ipsa elementa *Ld* | quoniam in motu est semper *Ap Ck Ct Er Ge Pb Pn Ps* | quoniam semper sunt in motu *Fb* | ne pro terrenis inuicem discordent mitigando *Ec Gc Ka* | Oblique ipsum Boetium tangit pro terrenis opibus cum aduersariis discordantem. *Ec Gc Ka*.

21. certent soluere machinam.

CERTENT: pugnent *Lb* | nitent *Ap* | certare poterunt *Ap Ck Ct Eb Er Fb Ge Ka Lh Mj Na Pb Pc Pd Pk Pn Pq Ps Px Ta Vh* | certare incipiant *Pp* | contraibunt *Cg* | certabunt *Va Vd* | studebunt *Vd* | festinant *Ps* | si deus frena dimiserit *Pt* | si frena remiserit *Fd* (*Bn*) | elementa *Ap Lb* | ipsa elementa *Fb Pd* | pugnantia semina *St* | per se res *Ap Ck Ct Er Ge Pb Pn Ps*.
SOLUERE: dissipare *Fb Fd Lb Ld Mo Pt* | destruere *Ap Cg Ck Ge Ps Vd* | dissoluere *Ct Mb* | dirumpere *Lh Ps Ta* | Scindere coniunctionem mundi festinabunt. *Ga Ka Na Px Vh*.

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376 agendum[1]] faciendum *Ga*. **377** commotionem] commotio *Eb*. **378** ordinationes] ordines *Ta*. **379** motu] motum *Pb*. **381** cum] eum *Ec Gc*. **394** festinabunt] < festinant *Vh*; festinabant *Ka*.

II metrum viii

MACHINAM: argumentationem *Vb* | facturam *To* | hunc sc· mundum *Ap Cg Ck Ct Er Fb Ge Pb Pn Ps* | mundi *Bn Eb Ed Ka Lb Pc Pk Pm Pp Ta* | fabricam mundi *On* | fabricam sc· mundi *Lh* | compositionem mundi *Ld* | necesse est *Mf*.

22. Hic sancto populos quoque

HIC: amor *Af Ap Ck Ct Eb Ec Ed Er Fb Gc Ge Go Ka Kc Lb Ld Mj Na On Pb Pd Pm Pn Pp Ps Pt Px Ta To Va Vb Vd Vh* | deus *Ap Bn Ck Eb Ec Gc Ge Ka Mh Pb Pc Pk Pn Pq Ps To Vc* | deus uel amor *Cg Lh*.
SANCTO (SANCTOS *Pq* | < SANCTOS *Vh* | > SANCTOS *Ga*).
POPULOS: iustos *Ap Ck Ct Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | homines *Ga Na* | bonos homines *Cg Eb Ka Mf Mj Px Vh* | sibi sociatos *Ap Ck Ct Er Fb Pb Pn Ps* | sibi sociatos populos *Ge*.

23. iunctos foedere continet,

IUNCTOS: sibi sociatos *Ap Ck Ge Pb Pn Ps*.
FOEDERE: amicitia *Fd Pp Pt Va Vb Vd* | pace *Mf* | pacto *Pd* | caritate *Lh Ta* | concordia *Ap To* | societate *Cg*.
CONTINET: gubernat *Ap Cg Ck Ct Er Fb Ge Mo Pb Pn Ps* | ut amant se mutuo monet, ueluti elementa concordant (*Ga*) *Ka Na Vh*.

24. hic et coniugii sacrum

HIC: amor *Af Ap Bn Ck Ct Eb Ec Er Fb Ga Gc Ge Ka Lh Na On Pb Pd Pn Pp Ps Pt Px Vb Vd* | deus *Cg*.
CONIUGII SACRUM: sacramentum coniugii *Ap Ck Fd Ge Pb Pm Pn Ps Pt* | sacra coniugia uel sanctitatem coniugii *Ct Pc Pk Pp Pq* | uera coniugia uel sanctitatem coniugii *Lh* | ut nec maritus, nec uxor alteri nubat *Af Ap Ck Ct Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vh*.
CONIUGII: matrimonii *Cg* | sodalibus *Px* | fidei *Va*.
SACRUM: foedus *Ct Fb Fd Lh Pb Pd Pn Pq Ps Pt Ta Vc* | sacrarium *Pd* | sacramentum *Af Ap Bn Cg Ct* (*Ed*) *Er Ka Kc Lh Mf Mj Px Ta To Va Vd Vf* | sanctimonium *Mb* | foedus uel ius *On* | sanctitatem *Ap* | nubat *Pd* | fidem *Bn Ka Lh Px* | fidum sacramentum *Eb Ec Gc* | sacramentum uel fidem, quia quod iustum est a deo institutum est, ideo sacramentum dicitur *Ga Ka Na Vh*.

25. castis nectit amoribus,

CASTIS – AMORIBUS: Facit ut sibi concordent uir et femina. *Ap Cg Ck Ct Er Fb Ge Pb Pn Ps* | Facit ut nec maritus, nec uxor alteri nubat. *Lh* | ut maritus iustus sit,

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395 hunc] huic *Ap*; huc *Pb*. | sc·] om. *Cg*. | mundum] mundanarum praedum *Ck Ge*; mundirum praedum *Ap*; mundirum peredum (= mun[dirumpere]dum) *Pb Pn*. **417** monet] mouet *Ka*. **424** coniugii[2]] \coniugii/ *Ps*. **426** ut] facit ut *Vh*. | nubat] nubant *Pp*; nubet *Pk*. **432** quia] quae *Ga*. | quod] apud *Ga*. **433** sacramentum] sacrum *Ga Na Vh*. **438** Facit] facis *Er*. | concordent] concordat *Ct*; concordem *Er*.

II metrum viii

nec uxor nubat alio *Va* | ut nec maritus aliam ducat, nec uxor alteri nubat *Mf* | ut neque maritus neque uxor adulteretur (*Ed*) *Pm* | ut non super se aliis iungantur *Ka* | Facit ut nec maritus, nec uxor alteri nubat, uel sanctam aecclesiam figuraliter significat. *Ec Gc Ka*.
CASTIS: cum *Pd*.
NECTIT: copulat *Vb Vd* | ligat *Mb Pd Pt* | ut animo *Ka*.

26. hic fidis etiam sua

HIC: amor *Af Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka Ld Lh Na Pb Pd* (2x) *Ps Pt Va Vb Vh* | deus *Bn*.
FIDIS (FIDES *La* | < FIDES *Ed*): uel fidis *La* | caris *Lh Pc Pk Pp Pq Vc* | fidelibus *Ap Ck Fb Fd Ge Kc Ld Lh Mj Pc Pk Pp Pq Ps* (2x) *Pt Ta To Vb Vc Vd* | ceretis [= ceteris?] *Mb* | unanimis *Eb Ec Gc Ka Lh* | sodalibus *Pd Va Vh* | inter socios caros *Cg* | firmis et fidelibus *Af* | fidem inter se habentibus, quam debent inter se habere fidi sodales *Ct Er* | fidem inter se habentibus suaque propria ipsorum iura, quod debent inter se habere fidi sodales *Ap Ck Ge Pb Pn Ps*.
SUA: propria *Bn Eb Ec Ed Fb Fd Gc Ld Lh Mj Pm Pt* | iura *Pn* | suas *Vd* | propria ut recto amore se ament, ueluti Dauid et Ionathas *Ga Ka Na Px Vh*.

27. dictat iura sodalibus.

DICTAT – SODALIBUS: constituit leges clientibus *Cg* | ut inuicem se ament *Ec Ed Gc Pm*.
DICTAT: praecipit *Ap Pg Vf* | committit *Pc Pk Pp Pq* | docet *Mb Vd* | immittit *Lh Pq Ta* | ordinat *Ap Ck Fb Fd Ge Ld Mo Pb Pn Pp Ps Pt* | iubat *Vh* | proscribit *Er Fb Mo Pc* | praescribat *Ap* | praescribit *Ck Er Ge Pn Ps* | praestabit *Ap Pb* | committat, praescribit *Ct* | firmat (*Bn*) *Eb Ec Gc Ka Lh* | stabiliat *Ka Lh* | stabilit *Eb Ec Gc*.
IURA: suas leges *Mf* | leges *Vd*.
SODALIBUS: amicis *Af Eb Ec Fd Ga Gc Ka Lh Mo Na Px Ta Vb Vh* | sociis et amicis *Ld* | auditoribus suis *Vd* | sicut fidem sibi seruant *Mb* | uiris fidelibus, quibus iura sunt credita *Ap Ck Ct Er Fb Ge Pb Pn Ps* | amicis fidem inter se habentibus, quam debent inter se habere fidi sodales *Fb* | sociis inter se coniugibus uel amicis inter se, ut homines et animalia ·i· par et par inter se. Omnia quoque elementa continent se inuicem et habent societatem ad se dei gubernatione et ideo non dissoluuntur. *Ap Ck Ps* | sodales quasi simul edales, qu(ia) simul uiuant et edant *Cg* | amicis ut (...) uic(...) *Bn*.

28. O felix hominum genus,

O – GENUS: exclamatio *Af Ap Ge Go Ps Vd* | admirantis *Pd* | et *Lh* | dico ego *Vf* | Exclamatio est cum tripudio. *Ap Ck Er Fb Ge Ld Pb Pn Ps Va* | Exclamatio est sc· dico *Ct* | Aduerbium est exclamantis. *To*.

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442 alteri] alteri ·i· adultero *Ec Gc*. | figuraliter] figurate *Ec Gc*. **456** iura] rara *Ge*. **457** debent] debeant *Ps*. | habere] om. *Ap*. | fidi] fidei *Ap*. **459** ueluti] uel *Px*. | Ionathas] ionathan *Ga Na*; ionathant *Px*. **475** sociis] < socios *Ck*. **476** se[1]] om. *Ps*. **485** est[1]] om *Ld Va*.

II metrum viii

FELIX: eris *Cg* | esset *Bn Ta* | o beatum *Fd* | o quam felix eris *Eb Ec Gc Ka*.

29. si uestros animos amor

SI – AMOR: si concordia esset inter uos (*Bn*) *Eb Ec Gc Ka Pd* | si concordia aeterna inter uos *Vh* | si concordia et pax sit inter uos *Ap* (2x) *Cg Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | Si uestros animos regeret discordia, minus umquam pro numquam *Mj*.
ANIMOS (AMICOS *Bc*): uel animos *Bc* | Deus enim animos regit, animi uero corpora debent regere. *Ap Ck Ge Pb Pn Ps* | Bene animos dicit. Deus enim animos regit, animi uero corpora debent regere. *Af Bc Fb Kc Ld Lh Pp Pt Ta* | Regit deus. Animi uero debent corpora regere. *Mj*.
AMOR: deus *Ef Fd Ga Mj Na Pb To Vd* | concordia *Pq* | ille *Va* | deus qui (...) discordan(...) *Ed* | Deus. Amor enim dicitur, quia res quod propria natura discrepant in semetipsis, in ipso concordi foedere iunguntur. *Ap Ck Er Ge Pb Pn Ps* | Amor dicitur deus, quia res quae per naturam in semetipsis discordant, in ipso concordant. *Mj Pt* | Amorem uocat deum, quoniam elementa uel tempora cum inter se discordare uideantur, in eo tamen concordant, et ad eum quasi ad certum finem contendunt. Non in eius quidem natura, sed ad id quod dicitur omne, quod est deus, quia omnia fecit et omnia regit. *Bc Pp Pt Ta* | Si deus qui talem concordiam ceteris facit rebus, et maxime caelestibus incolis, etiam homines pro terrenis opibus discordantes illorum animos regendo ab immoderata rerum cupiditate compescat. *Ec Gc Ka*.

30. quo caelum regitur regat!

QUO: amore *Ap Bn Cc Cg Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ka Ld Pn Pp Ps Pt Vb Vd Vh* | a quo *Ap* | a quo amore *Pb* | eo amore *Fd* | caritate quae deus est *Cg*.
CAELUM – REGAT: Tunc pro nihilo ducetis instabilitatem fortunae. *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
REGITUR: ab illa *Pp* | caelestes incolae summa pace fruentes, et pro rerum cupiditate nullatenus discordantes *Ec Gc Ka*.
REGAT: gubernat *Fb* | regeret *Vd* | pro si rexerit *Fd*.

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492 si[2]] om. *Ka*. **493** si] sicut *Ap*(2) *Pb*; om. *Ct.* | concordia] concordia ·i· deus *Ct*. | uos[2]] nos *Pp*. **497** dicit] dixit *Pt.* | Deus enim] quia deus *Lh Ta*. **498** regere] regi *Bc*. **501** Deus] deus idem *Ap Pb Pn.* | enim] ideo *Er*; om. *Pn.* | quia] quae *Er*. | quod] quae *Er Pn.* | natura…502 iunguntur] om. *Ap Pb.* **503** per naturam] propria natura *Pt*. **504** uel] et *Bc*. **505** concordant] concordantur *Pt.* | quasi] quas *Bc*; cuncta quasi *Ta*. **506** contendunt] tendunt *Bc Pt Ta*. | in] ad *Ta*. | natura] naturam *Bc Ta*. **507** quia] qui *Pt*; quia deus *Ta*. **508** et maxime] et maxime et *Ka*. homines] homine *Ka.* **509** illorum] illorumque *Ec Gc.* **517** Tunc] om. *Er Fb*. | ducetis] ductis *Ge*; ducens *Er*. | instabilitatem] instabilitate *Er*.

III prosa i

HEADNOTE: Animo solato mulcedine philosophiae merore pulso antiquo introducitur felicitas uera. *Ka Lh Pp.*

1. Iam cantum illa finiuerat, cum me audiendi auidum stupentemque arrectis adhuc auribus carminis mulcedo defixerat.

IAM: postquam *Eb Ec Gc Ka* | tum *St.*
CANTUM: modulationem *Vb* | carmen *Ge Pc Pk Pp Pq Va Vc Vh* | cantilenam *Lh Pc Pd Pk Pp Pq Vc* | praemissam *Pp* | istam melodiam *Cg* | carmen praemissum *Af Ap Bc Ck Ct Fb Fd Kc Ld Lh Mj Ps Pt Ta To Vf* | cantilenam carminis *Vd* | de qua superius dixit *Pt* | melodiam istam de qua supra dixit *Ap Ck Ge Pb Pn Ps Vf* | melodiam istam de qua superius dixit *Ct Er Fb Ld*.
ILLA: philosophia *Bd Fd Pb Vb* | illa magistra *Cg* | magistrat(!) *Lh* | magna *Pd* | quae cantata est *Vh*.
FINIUERAT: reliquerat *Fd.*
CUM: tum *Vh.*
AUDIENDI: ad audiendum *Fd Ld*.
AUIDUM: illi rei *Ge Ld* | illius rei *Vf* | cupidum *Cg Lh Va Vb Vd* | me *Vd* | auidus illius rei *Ap Ck Ct Er Fb Pb Pn Ps*.
STUPENTEMQUE: mirantem *Ap Ck Fd Ld On Ps Vb* | admirantem *Bd Cg* | desiderantem *Fd* | tot repetitionibus *Pt Ta* | tot repetitionibus auidum et stupentem *Af Ap Fd Lc Lh Pp Vf.*
ARRECTIS ADHUC AURIBUS: ad audiendum erectis *Cg* | ad audiendum praeparatis et sollicitis *Ap Ck Ge Pb Pn Ps* | paratis ad audiendum *Ct Eb Ec Er Fb Ga Gc Ka Lh Na Pd Pp Pq Pt Vc Vd Vh* | paratis ad alia audiendum *Pc Pk* | Hoc tractum est ab animalibus. *Ps* | translatum est ab animalibus *Af Ap* (2x) *Ct Fd Kc Lh Mj Pp* | translatum ab animalibus *Ck Pn Ps* | translatio ab animalibus est *Ld* | tractum est ab animalibus *Fb Pt Ta* | tractum est ab animali *Vf* | tractum ab animalibus quae quando stupent sursum erigunt aures ad audiendum aliquid *Va Vd* | Nimium audiendi desiderium demonstrat. *Af Ap Fd Lc Lh Pp Ps Pt Ta Vf* | cacemphaton *Ec Ed Ga Gc Ka Mh Na Vh* | metaphoricos *Ed* | ad audiendum paratis et est cacenfaton *Mf* | (....)netomia per aures auditum *Pq* | Exaggeratione tantorum uerborum ostenditur quanto studio sapientiae uerbis intenderat. *Ck Ps*.
ARRECTIS: eleuatis *Vb* | intentis *On Vf* | erectis *Fd Va* | adtentis *Vh* | erectis uidelicet *Va*.
CARMINIS: sui *Fb*.
MULCEDO (DULCEDO *Pp*): mulcedo *Pp* | dulcedo *Bd Cg Fb Lb Mo Va Vb* | abl{atiuus} *Pb* | suauitatis *Kc Mj Px Vf* | suauitas *Af Ap Bc Eb Ed Fb Fd Ga Ld Lh Mf Mo Na Pb Pc Pd Pk Pm Pq Ps Ta To Vc Pt Vh* | oblectamentum *Ap Ck Ge Pb Pn Ps Vf* | sonoritas *Lh Pc Pk* | lenimentum *Eb Lh* | lenitudo *Fd* | lenitas *Ed Ld Pm Pt Vh* | leuitas *Ga Na* | delectatio *Vd*.

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33 cacemphaton] Cf. Isid. *Etym* 1.34.5

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14 dixit[2]] diximus *Ge*; dixi *Vf*. **24** repetitionibus[2]] repotionibus *Pp*; repenotionibus(?) *Af*; repenticionibus *Fd*. | et] om. *Af Ap Lh*. **27** sollicitis] sollitis *Ge*. **31** ab[3]] om. *Vd*. **32** erigunt] origunt *Vd*. | Nimium] om. *Pp*. **33** audiendi] audiendum *Fd*. | desiderium] om. *Pp*. demonstrat] monstrat *Af Ap Fd Lh Ps Pt Vf*; demonstratur *Lc*.

III prosa i

DEFIXERAT: stabilierat *Lh* | stabilem fecerat *Pq* | firmauerat *On* | fecit *Vh* | reddiderat *Eb* | defixit *Pd* | intentum fecerat *Ec Ga Gc Na Va Vb Vh* | attentum reddiderat *Cg Lh* (2x) *Mf Pc Pd Pk Pp Vd Vh* | ardentum reddiderat ad intellegendum *Px* | intentum reddiderat (*Ed*) *Pg Pm* | tantum fecerat *Bc* | stare fecerat *Ka To* | immobilem reddiderat (*Af*) *Ap Bd Ck Fd Ge Kc Ld Lh Mj Pb Pn To Vf* | immobilem reddit *Vf* | immobilem dederat uel reddiderat *Ps* | oblectamentum hoc est obtutum mentis fixerat *Ct Er* | hoc est obtutum mentis fixerat quasi in soliditatem locauerat *Ap Ck Ge Pb Pn* | Me immobilem stare fecerat et attentum. Solent enim intendentes etiam oculos claudere aliquando, ne sensus exteriores mentem distrahant. Oculi enim per hoc quod extra percipiunt, mentem infra perturbant. (*Af*) *Ap Bc Kc Lc Lh Mj Pb Pp Ps Pt Ta Vf* | Adhuc, inquit, ego fixum tenebam intuitum, quasi uolens audire carminis cantilenam et illa iam finierat illud carmen. *Vd.*

2. Itaque paulo post: O, inquam, summum lassorum solamen animorum, quam tu me uel sententiarum pondere uel canendi etiam iucunditate refouisti, adeo ut iam me posthac imparem fortunae ictibus esse non arbitrer! Itaque remedia quae paulo acriora esse dicebas non modo non perhorresco, sed audiendi auidus uehementer efflagito.

ITAQUE PAULO POST: postquam carmen finierat *Pp* | quam me mulcedo defixerat *Va* | ut finiuerat cantum *Vh*.
O: sapientia *Fb* | philosophia *Ap Bd Ct Er Fd Ld* | aduerbium admirantis *Vb*.
INQUAM: dixi *Cg Ck Ct Fd* (2x) *Ge Lb Ld Pb* (2x) *Pn Pq Vh* | dico *Ap* | ego dixi *Af Fb Kc Lh Pp Ps Ta Vd* | dicit *Vb* | dixit haec *Pc* | dixi haec *Er* | haec intulit *Ap Ck Ge Ps Vb Vf* | haec intuli *Ct Pb Pn*.
SUMMUM – SOLAMEN: summa fatigatorum consolatio *Vd*.
LASSORUM: debilium *Ap Cg Ck Ct Er Fb Ge Pb Pn Ps Vf* | fatigatorum *Ct Fb Fd Kc Ld Lh* (2x) *Mb Mj Pd Pp* (2x) *Ps* | fatigorum *Af Ta* (2x) | tristium *Mb* | indeficientium *Pk* | deceptorum *Bd* | a prosperitate in tristitiam *St* | in se decedentium *Pp* | in se deficientium afflictionum malorum *Ap Ck Ct Er Ge Lh Pb Pn Pq Ps Va Vc* | Philosophia solamen et iuuamen est lassorum, quoniam quibus inseritur non sinit tristari pro temporalibus. Si uere quilibet sapiens est si caduca amiserit ad caelestia spem erigit ridens iras aeris. *Ap Ck Ct Er Ge Pb Pn Ps Va*.
SOLAMEN: auxilium *Ap Ck Ge Ps Vb* | solatium *Ap Bc Fb Fd Kc Ld Lh Mo Ps Pt* | consolatio *Cg Ed Px Va Vh* | philosophia *Lh Pp* | Philosophiam solamen appellat lapsorum. *Pq Vc* | Reuera maximum est sapientia solatium in tribulatione et

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51 obtutum[2]] obitum *Ge Pb Pn*. **52** soliditatem] sodalitatem *Ap Ck Pn*. | Me] om. *Af Bc Lc Lh Pb Pp Pt Ta Vf*. | Me…53 et] om. *Mj*. | immobilem] om. *Lh*. | stare] reddiderat uel stare *Pp Pt Ta*; reddiderat et immobilem stare *Vf*. **53** et] uel *Ta*; om. *Pb*. | attentum] attendendum *Lh*; attentum fecerat *Ta*. | enim] om. *Vf*; autem *Ta*. | etiam] om. *Lc Mj Pt*. | oculos] oculus *Ps*. aliquando ne] aliquod omne *Bc*. | ne] non *Kc*. **54** mentem] mentis *Pp*; mentes *Pt*. distrahant] perturbent uel distrahant *Mj*. | Oculi] oculis *Bc*. | enim] ac *Bc*; autem *Ta*. | per hoc] om. *Pb*. | extra] extrema *Lc*. **55** mentem] animum *Mj*. | perturbant] conturbant *Af*. **73** debilium] defilium *Er*. **76** in se] om. *Ap Ck*; \in se/ *Ps*. | afflictionum] afflictione *Ct Lh Pq Va Vc*; afflictionem *Er*. **77** et iuuamen] om. *Ct Er Ge*. | lassorum] lapsorum *Ge Pb Pn*; lassorum animorum *Ct Er*. **78** sinit] sit *Ge Pb*. | Si] et si *Ct Er*. | caduca] terrena *Va*. **79** aeris] aetheris *Va*. **82** Reuera] reuersa *Lh*; reuera enim *Pt Vf*. | maximum] magnum *Bc*. | est] om. *Pt Vf*. solatium] solamen *St*. | tribulatione] om. *Mj*. | et] om. *Bc Mj*; et in *Lc*.

sollicitudine positis, licet consolatio in diuitiis habeatur. (*Af*) *Ap Bc Ct Kc Lc Lh Mj Pp Ps Pt St Ta Vf.*

ANIMORUM: mentium *Cg Fb Lh* | meorum *Pd*.

QUAM TU (QUANTUM TU *Ld* | QUANTUM \TU/ *Ta* | > QUAMTUM TU *To* | QUANTUM *Af Eb Ec Ed Fa Ga Gc Ka Kc Lh Na Pp Vd etc.* | > QUANTUM *Ap Va* | QUAM \TU/ *Pb*): uel quam tu me *Ed Ga Na* | quantum *Cg La On Va Vh* | multum *Vd* | in *Eb Ec Gc* | in quantum *Af Ap Ct Fb Kc Ld Lh Pb Pp* | o in quantum *Ps* | in quantum me *Ta* | pro quantum aduerbium mirantis *Ck Ge*.

ME: pro se scilicet *Ap Ck Ge Pn Ps Vb.*

UEL(1): et *Eb Ec Ed Gc Pm*.

SENTENTIARUM: in prosis *Ck* | prosarum *Eb Fb Lh Vh* | tuarum *Lh Ta* | prosaicarum *Vd* | prosa uel stilo *Pp* | prosae *Mf Px Va* | prosarum et uersuum *Fd Ld* | prosaica dictione *Ed Pm Vh* | prosaica dictatione *Ec Ga Gc Na* | ea dictatione *Ka* | prosaica distinctione *Px* | rethorice *Vh*.

PONDERE: pretiositate *Ap Cg Ck Ge* | pretio *Fb Fd Ld Lh Mj Pk Pq Ps Pt Vc* | profunditate *Bd* | grauitate *Ap* (2x) *Ck Ct Eb Ec Er Fb Fd Gc Ka Kc Ld Lh Mb Mf Pb Pk Pn Pq Ps* (2x) *Px Ta Va Vc Vd Vf Vh* | auctoritate *Mb* | pretio grauitatis *Pp* | bonitate *Lh* | quia nihil ponderis habent *To* | Inanes enim uidentur sententiae. *Fb* | Inanes sententiae sunt quae non habent proprium pondus. *Va* | Inanes enim uidentur sententiae quae non habent pondus proprium. *Ap* (2x) *Ck Er Pb Pn Ps Pt Vf* | Ponderatas dicimus sententias prudentium, quae nihil habent in se leuitatis, sicut econtra leues stultorum quae sine pondere et soliditate sunt. (*Af*) *Ap Bc Ct Fd Kc Lc Lh Mj Pp Ps Pt Ta Vf* | Ponderatas dicimus sententias prudentium, quae nihil habent in se leuitatis, leues uero stultorum. *Ck Ge Pb Pn* | Pondus sententiarum uocat prosaicam oratione[m] canendi iocunditatem ad metri melodiam, quia uidelicet egrotum uel aliqua incommoditate languentem non minimum iuuat modulatio cantilenae. *Vd.*

UEL(2): et *Eb Ec Gc Pm*.

CANENDI: metrorum *Ap Er Fb Vb Va* | uersuum *Eb Ec Ed Ga Gc Ka Lh Na Px Vh* | carminis *Fb Fd Ld* | metricae artis *Ck Ge Vb* | carmine metrorum *Px*.

IUCUNDITATE: delectatione *Ap Bc Cg Ck Ge Pq Va* | dilectione *Mb* | modulatione *Vd* | laetitia *Fb* | suauitate uel delectationem *Ld* | suauitate uel delectione *Fd* | musica ·i· carmine *Vh*.

REFOUISTI: recreasti *Ap Bc Cg Ck Ct Er Fb Fd Ge Ka Kc Ld Mb Mj Mo Pb Pc Pn Ps Vf* | renutristi *Vb* | satiasti *Pp* | laetificasti *Lh Pd* | focilasti *Bn To* | releuasti *Va Vd* | restituisti *Ps* | blandita es *Lh* | at tolerandam *Pd* | ad sustinendum refocilasti *Mf* | in tantum me refouisti *Ap Ps.*

ADEO UT IAM: in tantum *Bn Cg Eb Fd Ka Mo Va Vb Vd Vh* | refouisti *Pt* | me refouisti *Pd Pp* | in tantum refouisti *Pc* | tam magne *Ct* | in tantum me refouisti *Bd Ck Er Fb Ge Ld Lh Pb Pn Pq Ta Vc* | multum *Fb Mo* | in quantum *Ps.*

POSTHAC (POST HAEC *Ap Bc La Mb Na* | < POST HAEC *Fa Ga Lh Vb* | POST HA«:»C *On* | > POST HAEC *Af* | POST \HEC/ *To* | *etc.*): uel hac *Ap* | uel haec *Ed* | ex

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83 sollicitudine] om. *Bc*; sollicitudinem *Ap.* | consolatio] quaedam solatio *Bc*; solatio *Ta*; aliquod *St*; consolatione *Ps*; consolationem *Ap.* | in] om. *Ap Ps.* | diuitiis] diuinis *Lc Pt Vf.* | habeatur] habebatur *Ct*; habetur *Pt*; om. *St.* **88** quam] *gl.* ·i· quantum *Ga Na.* **98** grauitate] grauitatem *Er.* **102** uidentur] uideantur *Ap*(1) *Ck Pn Ps.* | proprium] pondus < pro ondus *Ap*(1). **103** Ponderatas] ponderatas enim *Pt*; ponderatis *Ap.* | quae] quod *Bc*; qui *Af.* | habent] habeant *Bc Lc.* **104** sicut] om. *Ap.* | econtra] et terra *Kc*; et contra *Ps.* | leues] om. *Pt*; leues uero *Ap.* stultorum] om. *Pp.* | pondere et] om. *Mj.* | et] et sine *Bc.* **106** leuitatis] leuitates *Ck.* **112** carmine] cramine *Px.*

hac *Cg* | hac re *Mb* | deinceps *Af Ap Bc Bn Cg Ck Ct Ed Ef Fb Fd Ge Kc Ld Lh Mb Mf Mj Mo Pb Pc Pd Pk Pn Pp Ps Ta To Vd Vf Vh* | a modo *Bd Lh Vc* | aduerbium temporis *On* | aduerbium est *Bn Vd*.

IMPAREM: infirmiorem *Cg Ck Ge* | impatientem *Bd Fb Fd Ld Mo Pp Pt* | inaequalem *Ap* | dissimilem *Pb* | inferiorem *Fb Mo Pc Pd Pk Pp Vd* | ad sustinendum *Eb Ec* (*Ed*) (*Ef*) *Gc Pm* | inaptum *Vh* | imparatum *Bd* | minus ualentem *On* | ad tolerandam aduersitatem et prosperitatem *Ap Ck Lh Pb Pc Pk Pp Pq Ps* | ad tolerandas aduersitates *Bn Ec Gc Lh Px Va Vh* | Impar est qui succumbit, par qui resistit. *Bc Mb* | tollerantis *Lh*.

FORTUNAE: falsae felicitatis *Pb*.

ICTIBUS: tribulationibus *Ap Ck Ct Ge Pb Pn Ps Vf* (2x) | casibus *Eb Ec Ed Ef Fb Fd Gc Ld Mo Pm Pp* | percussionibus *Cg* | aduersitatibus *Mf* | fatigationibus *On* | stimulus(!) *Vd* | eue(ntis) *Ed* | est *Ap* | quas nunc patior in exilio ·i· per sapientiam possumus intellegere quod digni sumus ictibus poene: malis fiunt pro peccatis bonis probatione, quia non uult hic acriora remedia non uult dulcem recipere sanitatem. Per acritudinem bona doctrina mordet quando a peccato hominem abstrahit non ad falsam felicitatem. Ista felicitas falsa est et occulta tormenta animabus praestat, si non bene dispensetur. *Ap Ck Ps.*

ARBITRER (ARBITROR *Mb Pe*): uel arbitror *Ap* | iudicem uel estimem *Ck Ge* | considerem *Fb* | estimer *Vb* | estimem *Cg* | existimer *Vd* | ego *Fb* | fortior sum illa *On* | Iam possum omnia aequanimiter tolerare aduersa et prospera. *Pp* | Iam possem non putem omnia aequanimiter tollerare. *Ec Gc* | Iam possum omnia aequanimiter tolerare. *Bn Eb Ka Lh Px Vh* | quia iam possum omnia aequanimiter ferre, nec tantum poterit ferire et atterere, quantum ego perferre *Ap Ck Pb Ps* | ad sustinendum casus eius non putem me imparem *Ec* (*Ga*) *Gc Ka Na Px Vh* | quasi dixisset hactenus fui impar ictibus fortunae quia non potui ea ferre quae illa intulit. Modo quia si illa intulerit, ego obiiciam clipeum fortitudinis. *Ap Ck Ge Ps Vb* | Sed iam possum omnia aequanimiter tolerare. Hactenus fuit impar ictibus fortunae quia non potuit eas ferre. Modo par est quoniam si illa intulerit, iste potest obicere clipeum fortitudinis. *Va* | illa ferire tantum ego sustinere ualeo *Ps* | Quantum, inquit, illa ferire, tantum ego sustinere ualeo. *Af Ap Bc Ck Ct Fb Fd Ge Kc Lh Mj Pn Pp Pt Vf* | Quantum, inquit, illa ferire, tantum ego sustinere ualeo ad tollerandam aduersitatem. *Ta*.

ITAQUE: quia tu me refouisti *Pp* | quia tantum respuisti *Pt* | quia tantum me refouisti *Bd Er Fb*.

REMEDIA: illa *Fb Lh Pb Pn Ps Vf* | medicamenta *Cg On To* | medicina *Lh* | medicinas *Vd* | medicamina *Fd Ld Mf Pb Px Va Vh* | medicamenta illa *Ap Ck Ge* | Remedia uocat subtiliores sententias. *Vd* | aequanimiter *Pd*.

QUAE: illa *Ta*.

PAULO: ante *Bd Va Vb* | paulisper *Cg* | in principio libri *Ap Ck Ge Pb* | ante uel superius *Ap* | principio *Pd*.

ACRIORA: fortiora *Ap Ck Fd Ge Ld Mo Vb* | fortuna *Fb* | robustiora *Ap Cg Ck Ge* | subtiliora *Vd* | acredine plena (*Ga*) *Ka Na Vh* | quam illa quae in principio dixit *Ct Er Fb Ld Pt* | Sicut superius dixit: quoniam iam in te mearum fomenta descendunt

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131 tolerandam] tolerandum *Lh.* | et prosperitatem] om. *Pb*. **138** fiunt] sunt *Ps*. **146** possum] possem *Bn Ka*; posse *Eb.* **147** aequanimiter[1]] aeque *Bn.* **148** et atterere] om. *Pb.* **149** putem] puto *Px*. | putem…imparem] partem eius parem *Ka.* | quasi…151 fortitudinis] (*gl. 2m8 in all MSS*); **151** Modo] (modo) iam passum *Vb*. **155** inquit] om. *Fd Mj Vf.* | ferire] fieri *Ap Ck Ct Ge Pn*; ferire potest *Bc Fb*. | ego] om. *Mj*. | sustinere ualeo] ferre praeualeo *Bc*. **167** quam illa] illam quam *Ld*. | dixit] dixisti *Fb*; om. *Pt.*

paulo ualidioribus puto. Acriora dicit quam sc· illa quae in principio dixit. *Ap Ck Ge Pb Pn Ps* | in loco ubi dixisti paulo fortioribus utendum medicamentis *Pp*.
DICEBAS: narrabas *Fb*.
NON MODO: non solummodo *Ck Fb Fd Ge Ld Pd Pq* | non solum *Bc Cg Ct Er Lh Pn Ps Va Vb Vc Vd*.
MODO: tantummodo *Ka* | in tantummodo *Bn* | solummodo *Ta Vf* | solum *Ap Pb Pp Vh* | pro solummodo *Pt*.
NON PERHORRESCO: non pertimesco *Cg* | non timeo *Ap Er Ld Mb Pb* | Hoc loco duo abnegatiua non faciunt unum affirmatiuum, sed pro uno tamen abnegatiuo ponuntur. *Fd*.
PERHORRESCO: timeo *Fb Fd Mo Pn Ps Pt Vd Vf* | timesco *Ck Ge* | pertimesco *Bc* | cognoscendi *Px* | recuso *Vd*.
AUDIENDI: intellegendi *Fb* | cognoscendi *Bn Eb* (*Ga*) *Na Vh*.
AUIDUS: cupidus *Cg Fb Fd Va Vb Vd* | ego *Ld*.
UEHEMENTER: fortiter *Fb Mo* | acriter *Lh* | ualde *Va*.
EFFLAGITO (< EFFLAGO *On* | EFFAGITO *To* | < EFFLIGITO *Ld* | < EFFLA(...) *Ka*): exoro *Af Ap Cg Ck Fd Ge Kc Ld Lh Mj Mo Pp Ps Px Ta Vf* | opto *Ct* | exigo *Vb* | precor *Ap Lh* | deposco *Eb Ka Mh* | dicas *Pd* | postulo *Pp To* | requiro *Pc* | desidero uel requiro *Bd* | exoro sc· ut tu *Fb* | illa remedia *Bn* | ut ipsa remedia mihi adhibeas *Ap Ck Ct Er Ge Pb Pn Ps Vf* | Non solum, inquit, non pertimesco promissas mihi dudum sententias, sed etiam flagito illas. *Vd*.

3. Tum illa: Sensi, inquit, cum uerba nostra tacitus attentusque rapiebas, eumque tuae mentis habitum uel exspectaui uel, quod est uerius, ipsa perfeci; talia sunt quippe quae restant ut degustata quidem mordeant, interius autem recepta dulcescant.

ILLA: philosophia *Ap Ck Ge Vb Vd* | paulatim *Vb*.
SENSI: intellegi *Kc* | intellexi *Af Ap Ck Ct Fd Ge Ld Lh On Pb Pn Pp Ps Pt Ta Vf* | ita te esse *Ge Vb* | haec ita esse *Va* | ita te uelle *Ap Ck Ct Er Lh Pb Pn Pp Pq Ps Pt Ta Vc Vf* | Intellexi te studiose attentum. *Vd* | ut non perhorrescas *Pp* | Percepi animo quod delectareris sermonibus nostris. *Cg* | te esse refocilatum *Bd* | quod tu audiendi auidus uerba nostra non perhorrescis, sed acriora efflagitas remedia *Vb* | quod tu auidus audiendi non perhorrescis acriora, sed efflagitas nunc uerba nostra et cetera rapiebas *Ap Ck Ct Er Ge Pb Pn Ps*.
INQUIT: dixit *Pk Vb*.
UERBA: sermones *Fd Ld*.
TACITUS: silens *Cg Fb Fd Kc Ps Vd* | siles *Pt* | sollicitus *Ap* | quasi sciebas *Lh* | nihil respondis *Er* | nihil respondens *Ap* (2x) *Ck Ct Ge Pb Pn Ps Vf* | tacitus ideo quia adtendebas ea quae dicebam *Vd*.
ATTENTUS: sollicitus *Ct Er Fb Ld Mo* | audiens *Vb* | intentus *Cg* | studiosus *Pp* | desiderans *Fd Ld* | auide *Ed* | sollicitus et paratus *Ap Ck Ge* | attente audiebas *Va* | ad audiendum *Ap Ck Ge Vd* | sollicitus et paratus ad audiendum *Ap Pb Pn Ps* | sollicitus et praeparatus ad audiendum *Vf*.
RAPIEBAS: hauriebas *Cg* | audiebas *Eb Ed Fd Ka Ld Pp Pt* | recondebas *Vd* | trahebat *Vf* | pro trahebas *Ap Ck Ct Er Ge Pb Pn Ps* | quasi sitiens *Mj To* | auide

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187 mihi] *Ck* «non»; *Ge* non. | adhibeas] abhibeatur *Ct*. **199** uelle] uelle ita *Er*. **203** tu] ita *Ct*. auidus] auidum *Er*. | efflagitas] affligitas *Er*. | nunc] nunc cum *Ct*; cum *Er*. **204** et cetera] om. *Ct Er*.

desiderabas *Lh* | auide audiebas *Ec Gc Pm* | raptim sumebas *Bc Mb* | ardenti animo *Ap* | quasi coniebas et auide desiderabas *Af* | quasi sitiens et auide desiderans *Bc Fd Kc Pp Ps Ta* | ardenti animo introrsus *Ap Ck Ct Er Ge Pb Pn Ps Vf*.

EUMQUE (CUMQUE *Va*): talem *Fd Ka Ld Pp* | talem esse ut dicis *Pq* | quem nunc habes *Eb Ed Ka Pm* | et cum *Va*.

HABITUM: statum *Af Ap Cg Ck Ct Fb Fd Ge Kc Kr Ld Mj Pp Ps Pt Ta* | qualitatem *Bn Eb Ed Ga Ka Lh Mf Na Pk Pm Pp Px Va Vc Vd Vh* | perfectionem *Cg Ck Fb Fd Ge Kc Ld Ps Pt* | affectum *Pp*.

EXSPECTAUI: prouidi *Vb* | inspexi *Bc Mb* | respexi *Lh Pq Ta* | aspexi *Bn Ec Ga Gc Ka Na Va Vh* | imbui *Lh* | consideraui *Vd* | intuita sum *Ap Ck Er Fb Ge Pb Pn Pp Ps* | utrum persisteres *To* | probaui *Pp* | utrum persistere, quia initio non facile non debemus credere *Bc* | utrum persisteres, quia in initio facile credere non debemus *Af Ap Ct Fd Kc Mj Pp Ps Pt Ta Vf* | et ut attentius raperes uerba mea et ut illa remedia expeteres quae nunc requiris *Pt* | ut attentus raperes uerba mea *Ap Ck Ct Er Ge Pb Pn Ps Vc* | cum auctentus raperes nostra uerba *Lh*.

QUOD EST – PERFECI: ut illa remedia expeteres quae nunc requiris *Ap Ck Er Ge Pb Pn Ps* | ut illa remedia expectares *Ct Vf* | haec tibi remedia expetere *Pp* | omnibus bonis imbui, ego inmisi in te *Vd*.

IPSA: ego *Lh Ta* | solum *Ct* | ego ipsa philosophia *Vb*.

PERFECI: compleui *Fd Ld* | docui *On Pd* | imbui *Pd* | incitaui *On* | docendo *Cg Ck Ge Ps* | imbuendo *Ap Cg Ck Ge Pb Ps* | remedia *Ap Pb*.

TALIA: uel alia *Pd* | remedia *Bn Eb Ec Ed Er Fb Ga Gc Ka Ld Lh (2x) Na Pc Pq Pt Pm Ta Vh* | tanta *Fd* | tales sc· sententiae *Er Fb Ld* | tales sunt sententiae *Ct* | tales sententiae *Ap* | ea remedia *Ta*.

QUIPPE: certe *Cg Ck Ge Ps*.

QUAE RESTANT: quae dictura sum *Vf* | quia sapientia in exordio discendi eam dura uidetur, sed postquam per laborem percipitur delectat *Cg*.

QUAE: ea *Pd*.

RESTANT: superstent *Vd* | dicenda sunt *Fd Ld* | in futuro dicenda *Pb Va* | adhuc ad dicendum *Vd*.

DEGUSTATA: gustata *Ct* | soporata *Ld* | saporata *Fd* | ore *Fd Ld* | attacta initio *Ck Ge* | leniter tacta *Pp* | leniter attacta exterius *Ap* | leniter tracta in animo *Fb* | leniter attacta initio *Er Pb Pn Ps* | licut{er}(!) attacta initio *Pn* | cum primo remedia sumuntur *Vh* | cum primo sumuntur *Bn Ec Ga Gc Ka Lh Na Px* | cum primum audieris ea *Vd* | meis sententiis *Eb Ec Gc Ka*.

MORDEANT: amarescant *Eb Ec Gc Ka* | acriter tangant *Fb Fd Ld Pp Vf* | zandent (OHG) *Ga Na Vh* | zanden (OHG) *Ec Ed Pm* | acerba fiant *Vd* | Sapientia dum primum percipitur, dura uidetur, unde legitur: uerba sapientiae quasi stimuli in altum defixi. Cum uero corde perpenduntur dulcescit. *Mj* | cum primo percipiuntur, quoniam sapientia in exordio dura uidetur. Dum per laborem sumitur. Postea uero delectat. *Ap Ck Lh Pc Pk Pp Pq Vc* | Sapientia dum primo sensibus percipitur, dura in processu dulcis uidetur. Vnde quidam luculenter et breuiter dixit doctrina est fructus dulcis amarae radicis. *Ph St* | quia uidelicet cum uerba sapientiae utiliter meditantur dulcedinem quasi mellis tribuunt menti *Ap* |

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217 quasi[2]] om. *Fd*. | sitiens] sitienter *Pp*. **225** intuita sum] intuitu sunt *Er*. **227** utrum] ut tu *Fd Vf*. | quia] om. *Vf*. | in] om. *Ap Ct Kc Mj Ps Vf*. **229** attentus] < attentis *Ap*; attentis *Pb*; tent *Ge*; attentius animis *Ct*. | raperes] rapes *Ge*; rapereres *Vc*. | mea] nostra *Vc*. **231** expeteres] expecteres *Ap*. **247** leniter[4]] licuter *Pn*. **248** initio[1]] in initio *Ps*; immitio *Er*. **249** cum[1]] qui *Ka*. primo] praemio *Ec Gc*. **254** cum] om. *Pq Vc*. **255** percipiuntur] percipiuntur et insumuntur *Ap Ck*. **257** Vnde quidam] ut per quendam *St*. **258** dixit] dictum est *St*.

III prosa i

Sapientia dum primum sensibus percipitur, dura uidetur, unde legitur: uerba sapientiae quasi stimuli et claui in altum defixi. Cum uero archano corde perpenditur, dulcescit, unde est: de ore prudentis procedit mel, quia uidelicet cum uerba sapientiae utiliter meditantur, dulcedinem quasi mellis tribuunt menti. *Af Ap Bc Ck Ct Fd Ge Kc Lc Lh Pb Pn Pp Ps* (*Pt*) *Ta Vd Vf*.

INTERIUS – RECEPTA: animo librata *Af Fb Ps* | in imo deliberata *Vf* | animo libata(!) *Ps* | in animo librata *Lh* | in anima librata *Ta* | animo librato *Kc*.
INTERIUS: animo *Ap Mj Pp Ta* | in animo *Bc Fd Ld Vd* | in uiscera *Lh Ta* | in stomacho *Pd* | in mente *Ka* | animi in monte(!) *Eb*.
RECEPTA: librata *Bc Fd Pp* | liberato *Mj* | recondita *Vd* | accepta *Bn*.

DULCESCANT: dulcia fiant *Cg Fd Vd* | dulcia faciant *Ld* | tibi *Va* | Exemplo Salomonis haec affirmans intulit dicentis: dicit enim omnis emptor malum est et cum recesserit, tunc gloriabitur. *Ap Ck Ct Er Ge Pb Pn Ps* | Tale est et illud quod dicitur in propheta de libro qui erat scriptus intus et foris quod cum commedisset, illud factus est ita mel dulcis. Cum uero interiora penetrasset, factus est amarissimus, quia uidelicet diuinae sententiae, cum audiuntur, propter beatas promissiones laetabunda animos suscipiuntur. Cum uero minae rursus aeterni interitus audiuntur, quodammodo amare efficiuntur. *Vd* | ordo medicinae *On* | sic et tribulationes illatae a malis hominibus. Graues sunt ad tolerandum, sed amore christi receptae dulcescant. *Ec Gc Ka*.

4. Sed quod tu te audiendi cupidum dicis, quanto ardore flagrares si quonam te ducere aggrediamur agnosceres! – Quonam? inquam.

QUOD: quia *Ap Cg Ck Ge Ld Pb Pn Va* | qui *Fd* | quoniam *Ap Lh* | quia uel quoniam *Af Ct Fb Kc Mo Pp Ps Ta Vd*.
TU: ipse *Ck Ge* | tu ipse *Ap Pb Pn Ps* | auidus efflagitas *Vd*.
AUDIENDI: ad audiendum *Bn*.
CUPIDUM: auidum *Bn Lh Ta Vb Vh* | esse *Pp* | te esse *Ge*.
QUANTO: o *Pb* | multo *Ct* | tunc *Vh* | admirantis *Go* | admirantis est *Pm* | admirando *Ec* (*Ed*) *Gc Na Vh* | quam magno *Bn*.
ARDORE: incendio *Ap Ck Ct Ge Pb Pn Ps* | amore *Eb Ka Vf* | amare *Lh* | calore *Bn Vh* | colore *Mf* | desiderio *Bd Pd Vd* | dilectione *To*.
FLAGRARES: tu *Ld* | o Boeti *Pb* | uel fraglares *Ga* | arderis *Ck Ge Vb* | redoleres *Fb Mo* | arderes *Ap Cg Ct To* | incenderes *Pp* | incendereris *Vd* | accendereres(!) *Mb* | accendereris *Bc Eb Ec Gc Ld Lh Mf Pd Px Vh* | accenderes *Bn* | accenderis *Fd Ka* | exardesceres *Lh Ta* | diligeres *To* | fragor ad odorem, flagor a flatu ab incendio

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260 uerba…261 defixi] Ecclе. 12.11
273 in…foris] Ez. 2.9.

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260 Sapientia] om. *Pp.* | primum] primo *Bc.* | sensibus] om. *Fd Lc Vf.* | percipitur] capitur *Lc*; sapitur *Fd Vf.* **261** sapientiae] sapientium *Lc Ta*; sapientis *Pp.* | quasi] sicut *Lc.* | et] et quasi *Lc Pp.* | claui] illa ui *Bc.* | altum] alterum *Ge Pb;* alteris (?) *Ap;* altam *Ps.* | defixi] confixi *Pp.* Cum] dum *Ap Ge Pb Pn.* | archano] in archano *Bc*; archanae *Fd.* | corde] cordis *Bc.* **262** perpenditur] percipitur *Vd.* | dulcescit] dulcis fit *Vf*; om. *Vd.* | unde est] ut *Vf.* | quia…263 menti] om. *Ap Ck Ge Pb Pn.* | uidelicet] om. *Lc*; sc· *Ps.* **263** utiliter] uti iam *Vd.* | dulcedinem] om. *Lc*; dulcedine *Af.* | mellis] mel *Lc.* | menti] om. *Fd.* **265** librata] lib ata *Ps.* **270** Exemplo] exempla *Ct.* **271** affirmans] affirmant quae *Ct.* | dicentis] < dicensis *Ap*; dicens *Ct.* | emptor] emptor et *Er.* **278** sed] et *Gc.* **279** dulcescant] dulcesca\n/t *Ec*; dulcescat *Ka*.

(*Ed*) (*Ef*) | fraglor de odore, flagror de ardore *Ga Na Vh* | (...) distat fraglo ·i· redoleo (fla)gro ·i· ardeo *Ct* | Flagrare enim dicimus ignem cum flatu accenditur, fragrare autem cum de pigmentis odor exalat. *Ap Ck Ps* | fragit cum de picmentis odor exalat, flagit cum ignis accenditur afflatu *Pd* | Inter flagrare autem et fraglare est quia flagrare inde dicitur cum ignis afflatu accenditur, fraglare autem de pigmentis quod fracta oleant. *Va* | Inter flagrare et fraglare haec differentia est quia flagrare inde dicitur cum ignis a flatu accenditur, fraglare dicitur de pigmentis quia fracta olent. *Ec Gc Lh Px Vh* | Inter flagrare et fraglare haec differentia est quod flagrare dicimus cum ignis afflictu accenditur, fraglare uero de pigmentis odorem exalare. *Ta* | Inter flagrare et fraglare haec differentia est quod flagrare dicitur inde cum ignis afflatu accenditur, fraglare dicitur de fractu pigmentis. *Mf* | quia ex flatu uentorum accenditur flagrare dicitur. Fraglor de odore, flagor de ardore. *Ec Gc* | quia ex flatu uentorum accenditur flagrare dicitur. Fraglare ad odorem pertinet. Flagrare dicitur cum ignis a flatu accenditur, fraglare de pigmentis. Flagor de odore, fraglor de ardore. *Ka*.

QUONAM: loco *Pn Pp Ps Vf* | quorsum *Af Ap Bc Fb Fd Kc Lh Pc Pd Pk Pp Pq Ps Ta To Vc Vd* | ubi *Ap Ct Ec* (2x) *Ga Gc Na Pb Pn Ps Vd Vh* | ubinam *Bd* | aduerbium *Eb Ec* (*Ed*) *Gc Ka Lh* | est aduerbium *Bn* | ad quem locum *Pb Va* | ad aliquod *Cg* | in quam partem *Ap Lb* | una pars in quam partem *Ck Ge Vb* | ad summum bonum *Mj* | aduersum bonum *Bc* | uidelicet ad sumum bonum *Af Fb Fd Kc Ld Lh Pp Ps Ta Vf* | ad ueram philosophiam *Pp*.

DUCERE (DEDUCERE *Vh*): uel duce *On*.

AGGREDIAMUR: aggredimur *Bd Pp* | conamur *Ap Bc Ck Ct Er Ge Lh Pb Pn* | conemur *Af Cg Fb Fd Kc Ld Mo Pp Ps Ta Va Vb Vd* | uelimus *To* | temptamus *Ct* | incipiamus *Eb Ga Ka Na Pp Vh* | incipiam *Bn Ed* (*Ef*) | temptemur *Vb* | uelim *Bn Eb Lh* | uolumus *Bd*.

AGNOSCERES: scires *Ef Vd* | multo *Vd* | et qu(...) *Ed*.

QUONAM: quo *Cg* | loco *Pp* | ubi *Bn Eb Ga Ka Lh* | quorsum *Ap Lh Ta* | uis ducere *Bn Lb* | uis ducere me *Fd Ld Pt* | ad quam rem *Ld* | ad quam rem uel ad quem finem me ducturus es *Ap Ck Ct Er Ge Pb Pn Ps* | in quam partem uel ad quem finem me ductura es *Fb* | in qua re uel ad quem finem ductura es me *Vb*.

INQUAM: illa *Pd* | dico *Vb* | dixi *Fd* | ego dixi *Ta* | dixi ego Boetius *Fb* | ego Boetius *Cc Vb*.

5. Ad ueram, inquit, felicitatem, quam tuus quoque somniat animus, sed occupato ad imagines uisu ipsam illam non potest intueri.

AD UERAM – FELICITATEM: Vera felicitas summum bonum et beatitudo idem significant. *Af Bc Ct Fd Kc Lh Pp Ps Vf* | uidelicet ad summum bonum. Vera felicitas summum bonum et beatitudo idem est et significant unum. *Vd* | et felicitas uelut imago depingitur *Lh* | ad summum bonum quod deus est *Ta* | perfectam quae nullis terminis finitur *Vd*.

UERAM: aeternum *Bn*.

INQUIT: illa *Lh* | sapientia *Cc*.

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298 fraglor] frag\l/or *Na*; flagror *Vh*. | flagror] fra aglor *Vh.* **300** fragrare] flagrare *Ap Ck Ps.* **303** est] om. *Px*. **304** inde] om. *Vh*. **305** quia] quando *Vh*. | fracta olent] franguntur et (...)rantur *Vh*. | olent] om. *Px*. **307** fraglare] < fragrare *Mf*. **310** flagor] > flagror *Gc*. **326** uel] om. *Ct Er*. **327** finem] fidem *Er*. | me] sc· me *Ct.* | ducturus] dicturus *Ck Ge*; ductura *Ct Er*. **336** felicitas] felicitatis *Af*. | summum] et summum *Pp*. | idem] anum *Vf*. **337** significant] significat *Bc*.

III prosa i

FELICITATEM (BEATITUDINEM *Fb*): aliter felicitatem quae deus est *Fb* | quam *Ap Ck Ge* | beatitudinem *Ld* | quae est deus *Lh Pq Vc* | ducam te *Ct* | uolo ducere te *Fd Pt* | uolo ducere (*Ed*) *Ef Ld*.
QUAM: felicitatem *Af Ap* (2x) *Ck Fb Ge Kc Pb Pn Ps Ta Vb Vd* | summam *Vd*.
SOMNIAT: desiderat *Vh* | intuetur *Ka* | imaginatur *Fb Fd Ld Pp* | adhuc *Bn* | ratiscot (OHG) *Ec Ed Gc Pm* | non uere uidet *Ld On* | quasi quibusdam liniamentis intuetur *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Non uere uidet qui somniat. *Cg Lh Pc Pk Pq Vc* | Non uere uides sed in spe. *Ap Ck Ge Pb Pn Ps* | Non uere uidet propter terrena quae appetit. *Af Ap (2x) Bc Ck Ct Fb Fd Ge Kc Lh Mj Pb Pn Pp Ps Ta To* | Ideo dicit quia adhuc non plene percipiebat. *Va Vb* | In spe diuinat et non uere uidet propter terrena quae appetit. *Vf* | Imago ista pro somnio intellegitur, quia in somnio non plena ueritas intellegitur. Non enim uere uidet qui somniat. *Pp* | Non perfecte uidet propter terrena quae appetit. *Vd* | quia non est ueritas in imagine, sed imaginat se mens qualis sit summa felicitas *Ap Ck* | Imperfecte uidet, sed pro imagines capit intentus isti imaginariae felicitati. *Ap Ck Ps* | ut possint cognoscere *Mh*.
SED: tuus animus somniat *Vd*.
OCCUPATO: tento *Vf* | impedito *Vb* | animo *Pb* | proprio *Px Vh* | propria *Bn* | hebetato *Vd* | usu ingenii *Ta* | detento propter terrena *Ld*.
AD IMAGINES (AD IMAGINEM *Ed*): terrenas *Mf* | ad terrenas cupiditates *Vh* | ad temporales felicitates *Pq* | ad temporales res *Fd* | ad temporales res huius saeculi *Ap* | ad felicitates temporalium rerum *Cg* | ad imaginationes *Pp* | terrenarum rerum *Bd Vd* | somniorum uel rerum terrenorum *Lb* | temporalium rerum *Af Bc Ct Fb Kc Mj Pp Ps Ta To Vf* | temporalium felicitatum *Lh Pc Pk Vc* | mortalium rerum *Eb Ec Ed Fd Gc Pm* | mortalium rerum quas appetit *Ld* | praesentiarum rerum *Ck Er Ge Ka Pb Pn Ps* | Pro falsitate solet poni imago. *Vb* | Haec falsa felicitas, imago uerae beatitudinis est. *Pm* | Haec felicitas imago uerae beatitudinis est. *Ka* | (...f)alsa imago (...) beatitudi(...) *Ed* | quia imaginibus non plena ueritas potest conspici *Ct Er* | Imago ista pro falsitate intellegitur, quia in imaginibus non plena ueritas potest conspici. *Ge Pb Pn Va* | Imago istic pro falsitate intellegitur, quia sicut imaginibus non cernitur plenus homo, sic nec in falsitate ueritas. *Ap Ck Ps Vb* | Ad ipsas imagines quae tibi somniantur adducere uolo. (*Ed*) (*Ef*) *Mf*.
AD: circa *Bc Eb Ec Ed Gc Pm*.
UISU: aspectu *Mb* | tuo *Vd Vh* | mentis *Eb Ec Gc Ka* | mentis acie *Ck Ct Er Ge Pn* | acumen i. acumine ingenii sui *Kc* | acumine ingenii sui *Ap Cg Ct Fd Ld Ps* | usu et acumine ingenii sui *Lh* | obtuitu mentis acie *Ps* | mentis obtutu *Ck Ge Pn* | mentis obtuta acie *Pb*.
IPSAM ILLAM (IPSAM SUAM *Kc*): felicitatem *Af Ap Bd Fd* (2x) *Ga Kc Ld Mh Na Pb Pd Pp Ps Ta To Vb Vd* | ueram *Ed Pm* | ueram felicitatem *Bn Cg Eb Ec Fb Gc Ka Lh Vh* | ad felicitatem ueram *Pp* | uera felicitate *Px*.
POTEST: homo *To* | uisus *Ct* | ille uisus uidere *Vd* | tuus animus *Fd Va*.
INTUERI: inspicere *Vb* | aspicere *Bn To* | intellegere *Cg* | animus *Cg Pd Vh* | eius animus *Bn* | tuus animus *Eb Ld Lh* | ueram felicitatem *Lh Ta* | quasi adhuc somniat *Ct Er Fb* | sed quasi adhuc somniat illam *Er* | quasi adhuc somnias illam *Ap Ck Ge Pb Pn Ps*.

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344 uolo] uoclo *Fd* **348** quasi] quasi in *Ct*. **350** uides] iudes *Pn*; iude *Ap*. | uere[2]] uera *Ct*; uero *Mj*. | uidet] uidelicet *Ap(2) Ck Ge Pb Pn*. **351** appetit] appetat *Ap(1)*; a patre *Fd*. **353** somnio] sumnio *Pp*. **357** cognoscere] *gl.* cognesceri *Mh*. **370** imaginibus] in magnibus *Er*. **371** falsitate] falsitatem *Ge Pb*. **372** conspici] intueri *Va*. | istic] ista *Ps*. **386** adhuc[2]] om. *Ap*.

6. Tum ego: Fac, obsecro, et quae illa uera sit sine cunctatione demonstra.

EGO: Boetius *Cc Fb Vb* | dixi *Fd Ld Lh Ta* | inquam *Ap Bn Cc Pb Pq Pt Px Vh*.
FAC: dic *Af Ap Bn Ck Ct Fb Fd Ge Kc Lh Mj Mo Pn Ps Ta To Vf* | pro duc *Pb* | dic uel duc ad hoc me *Pp* | Duc me ad illam ueram felicitatem. *Cg*.
OBSECRO: postulo *Vb* | aggrediare *Pd* | hortantis uox *Vd* | quanta *Fd* | te *Bn*.
UERA: felicitas *Ap Bn Cc Cg Ck Ct Eb Er Fb Ge La Ld Lh Pb Pc Pn Pp Pq Ps Ta Vc* | beatitudo *Ga Na Pd Vh*.
SINE CUNCTATIONE: dubitatione *Bn Cg Ld Mb Mf Pc Pd Pk Pp Pq Px Ta Va Vh* | interrogatione *Vb* | mora *Bd Ed Ef Ld Mb Pp Pq Pt Va* | remoratione *Vd* | dubietate *Eb Ka Lh* | dilatione *Ga Ka Na Vh* | hesitatione *Fb Fd Mo Pp* | absque dubitatione *Af Ap Ck Fb Fd Ge Kc Mo Pb Pn Ps To* | sine dubitatione *Ct*.
DEMONSTRA: manifesta *Af Ap Ck Ct Fb Fd Ge Kc Ld Mo Pb Pn Ps Ta To* | monstra *Pp* | ostende *Vd* | mihi *Pd*.

7. Faciam, inquit illa, tui causa libenter; sed quae tibi causa notior est, eam prius designare uerbis atque informare conabor, ut ea perspecta cum in contrariam partem flexeris oculos uerae specimen beatitudinis possis agnoscere.

FACIAM: demonstrabo *Fd Ld*.
INQUIT: dixit *Vb*.
ILLA: sapientia *Cc* | felicitas *Bn*.
TUI CAUSA: propter te *Bn Eb Ec Ed Er Gc Ka Lh* (2x) *Mh Pm* | quia tibi expedit *Pc Pd Pk Pp* | pro te tuo amore *Pq* | amoris *Vh* | propter te ut prosim tibi *Ap Ck Ge Pb Pn Ps Vf* | pro te uel causa tuae utilitatis *Bd* | propter utilitatem tuam *Af Ct Fd Kc Ld Lh Mj Pp Ps Ta To*.
LIBENTER: uoluntarie *Cg Fb Kc Ps Vd* | manifeste *Lh* | ouanter *Vb* | et faciam *Ta*.
QUAE (QUONIAM *Ct Mb Pe* | < QUO *Fa On*): uel quae *Ct Mb* | uel quoniam *Ap* | felicitas *Pq* | temporalis felicitas *Lh* | falsa felicitas *Eb Ec Ed Ga Gc Ka Na Pm Px* | fortuna *Bd*.
TIBI CAUSA: propter *Pp* | quia tibi expedit *Lh Pq Vc* | propter tuam causam *Ga Na Px* | quia magis terrena sapis *Fd* | propter utilitatem tuam *Vd*.
NOTIOR: cognitior *Ap Cg Ck Fb Fd Ge Ld Lh Pn Ps Ta* | cognitor *Kc* | cognotior *Af Pp To* | pro nota *Pd* | ut per res cognitas possis dinoscere incognita, uidelicet per temporalia spiritualia *Ap Ck Ct Er Lh Pb Pn Ps* | ut praecognita possis dinoscere incognita, uidelicet per temporalia spiritualia *Vf* | ut tibi notum cognoscenti ignotum clarescat (*Ed*) *Mf* | (...)otum est igno(...) (...)rescat *Ef*.
EST: sit *Pp*.
EAM: causam *Ap Cg Ck Fb Fd Ge Kc Ld Lh Pd Pn Pp Pq Ps Ta Va Vc Vf* | felicitatem *Ct Vb* | falsam felicitatem *Pq* | perpetua causam *Vh*.
DESIGNARE: aperire *Ap Er Fb Ps* | ostendere *Lh* | monstrare *Bn* | demonstrare *Vf* | depingere *Bd* | aperire signis *Ck Ge Pb Pn* | formam ostendere *Cg Lh Pk* | exemplar illius ostendere *Ga Ka Na Px* | formam uel exemplar illius ostendere *Vh* | signis ostendere *Af Ap Fb Kc Ld Mj Mo Pp Ps Ta* | signis ostendere et locutionibus *Fd* | ad illam falsam felicitatem *Vh* | Res ignotae per res notas

393 dic[1]] pro d *Af* **415** tuam] tui *Ld Mj*. **417** ouanter] ouantur *Vb*. **424** possis] posses *Ct*. uidelicet] uidelicet ut *Er*. **426** notum] (n)otum est *Ed*. **435** ignotae] ignatae *Ps*.

demonstrantur, iuxta id legimus in euangelio: quia refulsit uestis domini sicut sol, cuius splendor incorruptibilis erat. Ita hic per temporalia ostendit aeterna. (*Ap*) *Ck Ps* | res ignotae per notas [...] domini fulsit [...] incorruptibilis erat *Pd* | Res incognitae per cognitas demonstrantur, ut uestis domini fulsit sicut sol, cuius splendor incorruptibilis erat. Ita hic per temporalia ostendit aeterna. *Pc Pk Pp Pq* (*Vc*).

UERBIS: signis *Vf* | locutionibus *Ld*.

INFORMARE: de *Ap* | instruere *Ap Ck Eb Ec Gc Lh Ps* | instituere *Lh* | formam accipere *Bn* | formam ostendere *Ap Ck Mf Pc Pd Pq Ps Px Vc* | formam illius scribere *Ap Ck Ct Er Ge Pb Pn Ps* | insinuare, monstrare, designare *Ap* | insinuare, in sinum mittere; intimare, intus mittere *Kr* | tibi imprimere per formas *Ed Ka Pm* | tibi formas imprimere *Ec Gc* | per quandam formam *Ap* | per quandam formam ostendere *Af Fb Fd Kc Ld Pp Ps Ta Vd Vf* | formam illi scribere, ut possis postea uenire ad illa quae tibi funditus incognita sunt *Vf* | ut possis postea peruenire ad illam quae tibi funditus incognita est *Ap Ck Ge Pb Pn Ps Va Vb*.

CONABOR: temptabo *Fd Ct Vb* | ego *Lh Ta* | num aliud consi(...) quam illud (...) *Ef* | (...)ud consideras (...)m illud *Ed*.

EA: causa *Ap Lh Pq Ps Va Vc* | felicitate *Cc Vb* | similitudine *Mb* | illa causa *Bn Vh* | temporali felicitate *Ap Ck Fb Ge Kc Ld Lh Mj Pb Pn Pp Ps Ta To Vf* | causa felicitatis falsae *Eb* | quae tibi nota est *Lh Pq Vc* | fortuna notior *Bd* | ea felicitate ·i· alia parte quae tibi cognita est *Ct* | causa contemplata ·i· ad summum bonum *Cg*.

PERSPECTA: perquisita *Vd* | intellecta *On* | falsa perspexeris *Bn* | cum falsam perspexeris *Ga Ka Na Vh* | intellecta uera felicitate in contrariam partem ·i· ab ista falsa seculari felicitate ad ueram beatitudinem ·i· ad deum, ab imagine ad ueritatem quae deus est, a falsis praesentibus bonis et caducis ad uera bona quae non transeunt, ideo falsa quia transeunt et non permanent. Non debes igitur in istis saecularibus bonis ueram felicitatem considerare, sed in contrariam partem in aeternum felicitatem tende mentis gressum. *Ap Ck Ps*.

CUM ... AGNOSCERE: cum terrena uideris nihil prodesse *Fd Ld* | Nulla res nisi ex contrario satis elucet. *Lh Ta* | Nulla res nisi ex contraria re satis elucet. Verbi gratia: lux ex tenebris melius agnoscitur. *Ct* | Nulla res nisi e contraria re satis elucet. Verbi gratia: lux e tenebris melius cognoscitur. Volens ergo ostendere ueram beatitudinem, prius temporalem felicitatem inutilem esse declarauit. *Mj* | Nulla res nisi ex contraria re satis elucet. Verbi gratia: lux ex tenebris melius cognoscitur. Volens ergo ostendere ueram beatitudinem, prius temporalem felicitatem inutilem esse declarauit, quae quidem cognita est, ut in summo bono ueram felicitatem esse monstraret, quae adhuc incognita est. (*Af*) *Ap Bc Fd Kc Lc Lh Pp Ps Pt Ta Vf* | Nihil tam liquido quam cognosci potest a contrario ut lux ex

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436 iuxta…sol] Matth. 17.2

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437 incorruptibilis] incorruptilis *Ps*. **439** domini] dei *Pq*. | fulsit] quae fulsit *Pq*. **447** per[2]] om. *Pp;* ad *Af*. | quandam[2]] quadam *Fd;* quamquam *Kc*. **449** postea] om. *Ps*. peruenire] uenire *Ge Pb Pn*. **450** funditus] funditur *Ap Ck Vb*; > funditur *Ps*. **458** falsam] falsa *Ka*. **462** non[1]…quia] om. *Ps*. | ideo…transeunt[2]] om. *Ap*. **464** aeternum] aeternam *Ap Ps*; > -am *Ck*. **465** terrena] terrenam *Ld*. **470** nisi] non *Kc*. | contraria] contrario *Ap*. | satis] salutis *Fd*. | ex[2]] a *Vf*. **471** cognoscitur] cognosci < cognoscens *Ap*. **472** esse] et falsam *Bc*. declarauit] demonstrauit *Bc*. | ut] et *Pt*. | summo] somno *Kc*. | bono] bono sc· *Pp*. **473** esse] om. *Bc* | monstraret] manifestaret *Fd Pt Vf*; ostenderet *Bc*. | quae] quia *Fd*. | adhuc…est] om. *Ps*. | incognita est] incognita est. post quattuor istas lineas agri serere inchoandum est *Af*; incognita est. post quattuor istas lineas *Lh*.

tenebris sic et uera felicitas a falsae nebulis. *St* | Omnes res ex comparatione contrariorum melius agnoscuntur. Verbi gratia: lux ex comparatione tenebrarum melius agnoscitur quam pretiosa sit. Neque enim lux tantum ualeret, nisi essent tenebrae. Sic uita et mors, et cetera talia. *Vd* | (...) requisitionem uerae beatitudinis quae contraria sunt mundanae felicitati (...)us stabilitatem facile possumus dinoscere et est fig{ura} omoeusis ·i· demonstratio minus no(...) rei per similitudinem (...), quae magis nota est. *Mf*.

IN CONTRARIAM PARTEM: ueram *Px* | ignotam *Pp* | in aliam *Eb Ec Gc Mb Px Vh* | in alteram *Vd* | e regione positam *Vb* | aliam partem *Bn* | temporali felicitate *Ct* | ad ueritatem spiritualium rerum *Va* | uerae felicitatis *Pq* | ad ueram felicitatem *Eb Ec Ed Gc Ka Pm* | ad aliam partem quae tibi incognita est *Ap Ck Er Fb Ge Pb Pn Ps* | in aliam, non tamen aduersam *Lh Pc Pk Pp Ta Vc* | Ideo dicit in contrariam partem, quia contrariae sunt sibi temporalis felicitas et aeterna. *Ap* | Exemplo rerum auctoris hoc dicit qui per parabolas et similitudines loquebatur populis, ut per cognita intellegerent incognita. *Ap Ck Ge Pb Pn Ps*.

FLEXERIS: retorseris *Bn Eb Lh* | conuertatis *Mb* | mutaueris *Fd Ld* | reuerteris *Bn*.

OCULOS: mentis *Ap Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pb Pk Pn Pp Pq Ps Ta Vc* | ingenium *Cg* | tuos *Bd*.

UERAE – BEATITUDINIS: quasdam uti opifices ducant linias quibus imago ueritatis perfici possit *Mb* | scilicet per corporalia incorporalia *Bd*.

SPECIMEN: documentum *Vf* | formam *Bd Lb Pq Vb* | decorem *Cg* | pulchritudinem *Bn Eb Ec Ed Fd Ga Gc Ka Ld Lh Na On Pc Pd Pk Pm Pq Px Ta Va Vc Vh* | exemplum *Pq* | speciem *On* | nobilitatem *Bn Ga Ka Na Px Vh* | probationem aut documentum aut etiam beatitudinem *Ap Ck Ct Er Ge Pb Pn Ps* | pulchritudinem aut probationem aut documentum *Fb Mo Pp*.

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485 tibi] om. *Er*. **488** populis] populus *Ps*. **489** intellegerent] intellegeretur *Ap Ge Pb Pn*.

III metrum i

HEADNOTES: metrum faliscum *Vf* | metrum faliscum dactilicum *Ck* | metrum faliscum constans tribus dactilis et pyrrichio *Ap Bc* (*Cc*) *Ec Gc Ka Mb Na Pc Pg Pk Pp Vh* | faliscum constans ex tribus dactilis et pyrrichio *Vb* | faliscum genus metri quod constat tribus dactilis et birrichio *Px* | Metrum faliscum. Hoc metrum constat tribus dactilis et pyrrichio. *Bn* | Metrum faliscum constans tribus dactilis et pyrrichio. In uno loco posito *Ga* | Metrum faliscum dactilicum constans tribus dactilis et pyrrichio, quod in uno tantum fecit loco. *Af Er Lh On Pd Ta* | xv falleutium constans iii dactilis et pyrrichio quod uno tantum fecit loco, cuius initium hoc est: qui serere ingenuum *Mf* | argumentum rethoricum *Af Pk Pp*.

1. Qui serere ingenuum uolet agrum

QUI: ille *Ap Cg Ck Ge Ps* | homo *Bd* | cum quae pl{...} *Bn*.
SERERE: seminare *Af Ap Cg Ck Fd Ge Ld Lh Ps Pt Va Vb Vd* | celere *Fd* | seminibus *Pb* | seminibus uestire *Ap Pn Vf* | qui seminare feracem *Bc* | serere ad hoc comprobandum quod dicit sc· quod ex contrariis melius intellegantur uera et iucunda ualet quod in carmine sequenti sub exemplo apponit diuersarum rerum *Ap Ck Ge Pb Pn Ps* | Comparationes horum uersuum ad hoc quod praemisit pertinent, sc· melius posse patefieri res ueras, si ex falsis et contrariis adprobentur. Naturalem quoque tenuit ordinem. Sicut Virgilius incipit: abolere Sicheum. Prius enim memoriam mortui abstulit et sic amorem uiui. Inmisit ergo iste qui bonum uult serere agrum prius noxia quaeque auferat, sicque utilia quaeque inserat. (*Af*) *Ap Bc Ck Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps Pt Ta Vd Vf* | Comparatio haec ad praemissa pertinet, sc· melius clarescere posse ex falsis uera et ab alterutro contraria. Naturalem quoque tenuit ordinem, ut Virgilius incipit abolere Sycheum. Prius enim memoriam mortui abstulit, et sic amorem uiui ingessit. Nihilominus et iste: qui bonum uult serere agrum prius noxia quaeque auferat, sicque utilia quaeque inserat. *St* | Comparationes horum uersuum ad hoc quod permisit pertinent, sc· melius posse patefieri res ueras, si ex falsis et contrariis approbentur, et naturalem tenuit ordinem, dicens prius noxia tollere et postea utilia serere. *Pt*.

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23 Virgilius…Sicheum] Verg. *Aen*. 1.720

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4 faliscum] faliscum dactilicum *Pc Pg Pk*. | constans] constat *Bc*; constans ex *Ec Gc*; ex *Mb*; quod fit *Ka*; om. *Na Vh*. **8** dactilicum] om. *Ta*. **9** dactilis] dactili *Af*. | uno] hoc *On Pd*. tantum] tamen *Er*. **18** uestire] uestre *Pn;* **19** contrariis] contrarius *Ap*. **20** apponit] opponit *Ge*. **21** Comparationes] comparationum *Bc*. | horum] quorum *Ap Ck Ge Pb Pn* ; uero horum *Ps*. hoc] haec *Vf*. | quod] quae *Vf*. | praemisit] misit *Kc Mj*; permisit *Vf*. **22** sc·] ergo *Mj*. | posse] om. *Mj Ta*. | patefieri] patefiunt *Mj*. | ueras] uerae *Mj*. | si] sis *Ap*. | contrariis] contrariis esse *Lc*. **23** quoque] om. *Vf*. | abolere] <ab...ere> *Vd*. | Sicheum] sicheum. et sic imponit aeneum *Lh*. | Prius] om. *Fd*. **24** enim] om. *Mj Vf*; noxa > autem *Ta*. | memoriam] amorem *Mj Pp*. mortui] morietis < morari (?) *Lc*; mortis *Pt*. | et sic] et *Vf*; sicque *Af*; sic *Ap Ck Ge Pb Pn Pp*; sic] om. *Vf*. | uiui] uiuentis *Lc*. | ergo] sic et *Vf*; ergo et *Af Bc Fd Lc Lh Pp Ps Pt Ta Vd*; om. *Mj*. iste] ille *Lc Ta*; om. *Mj*. **25** agrum] autem *Mj*. | prius] om. *Mj Vd*. | noxia] noxa *Kc Ta*; noxius *Af*. | quaeque[1]] quoque *Ap Ge Pb Pn;* quae *Kc*; om. *Mj Ps*. | auferat] auferet *Bc*. | sicque] et *Mj*. | quaeque[2]] quoque *Ap Ge Pb Pn Vd*; om. *Fd Lc Pt Vf*. | inserat] om. *Lh*.

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21 Comparationes…25 inserat] glossing 3m4 *Pt*.

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III metrum i

INGENUUM: generosum *Ap Cg Ck Ge Pp Ps* | fertilem *Cg Pp* | nobilem *Bn Eb* (*Ed*) *Ef Fb Fd Ga Go Ka Lb Ld Lh Mf Mo Na Pb Pc Pk Pm Pp Pq Pt Px Vc Vh* | feracem *Mb* | liberum *Bd Pq Vd* | bonum *Fb Mo Ps* | hoc est liberum *Vb* | liberum est fertilem *Af* | fructiferum naturalem *Ct* | incultum, nondum uomere percissum *Lh* | inaratum, indomitum uel liberum *Pd* | naturalem habentem pulcritudinem *To* | naturalem habentem pulchritudinem non aliunde quaesitam *Ap Bc Ck Ge Kc Mj Pb Pn Pp Ps Ta Vd* | hoc dicit: qui serere ingenuum uolet agrum ·i· naturalem habentem pulchritudinem non aliunde quaesitam *Af* | Ingenua dicitur proprie terra quia sponte fert fructus. *Vd* | liberum nullius iuris nisi sui *Va* | Si ingenuum legeris, ut quidam uolunt, tunc naturalem habent pulchritudinem non aliunde quaesitam intellege. Hinc et ingenium dicitur quasi inge(...) naturalis prudentia(?). *Af*.
UOLET: uult *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Vf* | cupit *Cg Vd* | uoluerit *Bn Eb Lh Px Vh* | uolueret *Ka*.
AGRUM: ager dicitur eo quod in eo aliquod agitur *Ec Gc Ka*.

2. liberat arua prius fruticibus,

LIBERAT: purgat *Bn Ec Gc Vf* | purget *Eb Ka Lh* | eruit *Cg* | abstirpat *Cg* | purificet *Ps* | eripit *Fd Ld* | emundat *Va* | exstirpat uel euellit *Kr* | homo *Ct* | antequam seminetur *Ap Ck Ge Ps* | auserat euacuat *To* | a messe *Pd* | Eradicat prius nociuas arbores. *Pp* | Euellit prius noxias herbas et sicut fructus seminat profuturos. *Vd* | (...)latun *Ed*.
ARUA: campos *Fd Ld Vb* | iugera *Cg* | terram *Va* | terram ipsam *Vd*.
PRIUS: quam seminet *Cg*.
FRUTICIBUS: arbusculis *Bc Mb Vb* | arbustis *Fb* | frutex *Pd* | herbis *Lh* | bramahe (OHG) *Bb* | a *Bn Eb Ec Ed Ga Ka Na Pm* | de *Pd* | a uirgultis *Pd* | a fructibus *Ef* | nociuis arbusculis *Lh Pc Pd Pk Pq Vc* | nociuis arbustis *Ga Na Va* | arbusta nociua *Bn Vh* | arbustis noxiis *Fd Lb Ld Pt* | noxiis herbis *Af Ap Cg Ck Ct Fb Ge Kc Mj Pb Pn Pp Ps Ta* | stirpibus inutilibus *Ap Ck Er Fb Ge Pb Pn Ps* | arbutis nociuis *Ct* | noxiis herbis et stirpibus *Vf* | nociuis arbusculis uel stirpibus *Pp* | Frutex breuis arbor est. Appellatur autem quia terram fronde tegat, cuius uero plurale nomen frutecta. *Bn Ec Gc Ka Lh Ta*.

3. falce rubos filicemque resecat,

FALCE: cum *Bn Fb Lh* | cum sua *Pq* | ferro *Fd* | riutisarne (OHG) *Vh* | alio instrumento *Bn Px Vh* | pro quilibet instrumento *Va* | Instrumentum rusticum posuit cui rubri aratris nocet. *Bc*.
RUBOS: rubens. fructus habens *Lh* | lucos uel genus arboris spinosae oliuae *Ct* | bramun (OHG) *Ec Ed Pm* | studa (OHG) *Eb Ec Gc* | studun (OHG) *Vh* | spina alba *To* | ligna spinosa uel genus arbusculae spinosae ·i· cuius radix aratro nocet *Ap* | arbusculae spinosae cuius radix aratris nocet *Pp* | genus arbusculae spinosae *Ck*

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65 Frutex…67 frutecta] Isid. *Etym.* 17.6.4.

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48 eo[1]] om. *Ec Gc.* **64** inutilibus] inutibus *Ge*. **66** autem] autem ita *Bn*; autem frutex *Ta*. | quia] q{uod} *Ec Gc*. | tegat] tegerat *Ka*; tegit *Ec Gc.* | uero] autem *Ec Gc*. **67** frutecta] frutecta facit *Ec Gc.*

III metrum i

Ge Pb Pn Ps | genus arbusculi spinosi *Cg* | cuius radix aratro nocet *Af Ck Ct Fb Fd Ge Kc Ld Mj Pb Pn Ps Ta Vd* | Apparuit domino(?) Moyses in illo. *Lh.*

FILICEM: ipsam herbam *Vb* | herba est *Pt* | farn (OHG) *Bn Ed Ef Mf Na Pm Ta* | witesa (OHG) *Vh* | farn uel wiota (?) (OHG) *Ec Gc Ka* | filex apta herba porcis tempore hiberno *Pd* | filex filicis *Ta* | femininum genus *Bn* | filix herbae genus est *Vd*.

RESECAT: abscidit *Cg Vh* | abscidat *Bn Eb Ka Lh* | abscidatur *Px* | incidit *Vd* | amputat *Va* | et *Ps* | cuilibet *Ed Ef* | ferro abscidat *Pb.*

4. ut noua fruge grauis Ceres eat.

NOUA: fertili *Fb Lb* | nouo *Pd* | nouo fructu *Ap Cg Ck Ge Ps* | magna et fertili *Ld*.

FRUGE: fructu *Ps* | grano *Af Fb Kc Ps Ta To* | ubertate *Eb Ec Ed Gc Pm* | segete *Va* | propter gr(...)us *Bc* | pro multitudine granorum crescat *Mb*.

GRAUIS: magna *Ap Ck Ct Fd Ge Pb Pn Ps* | fertilis *Fd* (2x) *Pp Pt* | grauida *Ap Cg Ck Eb Ec* (*Ed*) *Ef Gc Ge Lh Pb Pk Pn Pp Pq Ps Px Va Vh* | plena *Ap Cg Ck Er Fb Ge Lh Pb Pk Pn Pp Pq Ps* | fructifera *Pd* | plena de granis *Ct* | plena gaudia(!) *Pc* | fecunda ipsa terra (*Ed*) *Ef*.

CERES (GRAUIS CERES] GRAUESCERE *Vc*): frumentum *Cg Ld* | frux *Eb* | Metonomia *Ap Ck Ct Ec* (*Ed*) *Ef Er Ga Gc Ka Lh Na Pb Pk Pn Pp Pq Ps Vc Vh* | metonomicos *Af Fb Kc Mj Ta Vd* | metaf{resis} *Bd* | pro frumento *Af Ct Er Fb Fd Kc Mj Ta Vd* | pro frumento cerem *Ck Pb Ps* | pro frumento cererem *Ap Lh Pn Pp Pq Vc* | pro frumento cererem posuit *Pc Pk* | pro segete positum ceres. Frumentum dicitur. *Vb* | Deam pro frumento ponit. *Vf* | deam fermenti *Pt* | dea frumenti *Lb* | Ceres est dea frugum hic pro frumento. *Ec Gc*.

EAT (QUEAT *Vc*): crescat *Bc Bn Cg Ct Eb Ec Fb Gc Kc Lh Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | crescit *Vd* | exuberet *Ct Pb Pn Ps* | excrescat *Pd* | uadat *Pt* | consuescat *To* | exeat *Bd* | surgat *Fb Fd Ld Pp* | procedat *Ed Ef* | proficiat *Ec Ga Gc Ka Na Pm Px Vh* | crescet exuberat *Ap Ck Ge* | ex me possit *Vb* | fecunda messis surgat *Lh*.

5. Dulcior est apium mage labor

DULCIOR – LABOR: argumentum rhetoricum apium *Lh* | perifrasis *Vd.*

DULCIOR: pro dulcis *Ka Lh* | magis dulcis *Bd* | pro positiuo *Bn Ed Ef* | comparatiuus pro positiuo *Eb Ec Ga Gc Ka Na Pm Vh* | Sic nobis uera felicitas dulcior erit post erumnas et tribulationes huius uitae praesentis et post amarum medicamentum persecutionum. *Ap Ck Ps* | Praecedente amaritudine dulcedo mellis gratius sequitur. Nam si semper quod dulcedinis habeatur in ore, potius fastidio sit, si addatur. (*Af*) *Ap Bc Ct Fd Kc Lc Lh*^{2} *Mj Pp Ps Pt Ta Vd Vf* | Dulcius

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79 aratro] aratrix *Af Kc*; aratrum *Mj Vd*; aratris *Ct Fb Fd Ld Ps*; araris *Ta*. | nocet] docet *Pn*. **100** metonomicos] mentenomicos *Vd.* **101** cererem] sce<s>rerem *Vc.* **116** comparatiuus] comparatio *Ka.* **118** persecutionum] persecutionem *Ap Ck.* | Praecedente] a praecedente *Pt*. **119** mellis] melius *Pt*. | gratius] gratior *Pp*. | sequitur] dicitur *Bc*; subsequitur *Ct.* | quod] aliquid *Pp*; quid *Af Ap Ct Vd*; om. *Pt.* | dulcedinis] dulcedinis est *Fd Vf*; dulcedis *Lh*; dulce est *Lc*; dulce *Mj*. **120** fastidio] fastidior *Ap Ps Vd*; om. *Fd*. | sit] fit *Bc Ct Fd Lc*. | addatur] addatur apium labor *Pp*; plus addatur *Lc.* | Dulcius] magis dulce *Pc Pk Pq*.

est mel in ore si labia prius absinthio aut aliqua amaritudine amaricata fuerint. *Lh Pc Pk Pp Pq*.
APIUM (> APUM *Eb Vf*): pro apum *Ap Ck Ct Er Ge Pb Ps Va* | pro apium *Vf* | pro apem *Pn* | animalium *Vb*.
MAGE: magis *Ap Bn Cg Ck Ct Ef Eb Fd Ge Go Ka Lh Mb Pb Pm Pp Pt To Vb Vf Vh* | mellis *Vd*.
LABOR: mel *Ap Bc Bn Cg* (2x) *Ck* (2x) *Ec Ed* (2x) *Er Ga Gc Ge* (2x) *Ka Lh Mh Na On Pb Pc Pk Pp Pq Ps To Vb Vd Vh* | me(!) *Eb* | mellis *Ct* | hoc est mel *Mf* | perifrasis *Lb* | perifrasis mellis *Fb Kc Lh Mj Ta* | Paragoge *Ec Ef Ga Gc Ka Na Vh* | mel quod laborant aues mordeat uel comedat tangat *Bb*.

6. si malus ora prius sapor edat.

MALUS: tristis *Ap* (2x) *Ck Ct Er Fb Ge Pb Pn Ps Vf* | amarus *Ap* (2x) *Bn Ck* (*Ed*) *Ef Ge Lh Pb Pn Pq Ps Ta Vd Vf* | absinthium *Lh Ta* | asper *Ec Gc Pm*.
ORA: hominum *Cg Pc Pk Pp Pq Va* | hominis *Ap* (2x) *Ck Ct Er Fb Ge Pb Pn Ps Pt Vf* | uultum *Lh* | os *Lh Ta* | buccam *To* | gustum *Vd* | tua *Vh*.
SAPOR: absinthii *Ap* (2x) *Mf Pb Pd Pn Ps* | uelut absinthii *Eb Ec Ed Gc Pm* | quia si semper dulcedo in ore habeatur, potius sit fastidium quam dulcedo *Pt* | absinthii uel alicuius herbae *Ga Ka Na Vh*.
EDAT: consumat *Ap Cg Ck Ct Er Fb Ge Ka Pb Pn Ps* | corrumpat *Af Ap* (2x) *Ct Fb Fd Kc Ld Lh Pb Pn Pp Ps Ta To Vc Vf* | rumpat *Lb* | inficiat *La* | mordeat *Ap Bd Bn Ed Ef Fd Ga Ka Ld Lh Mb Mf Mj Na Pc Pk Pm Pp Pq Va Vc Vh* | tangat *Go Pt* | torqueat *Eb Ec Gc* | comedat *Pc Pk Pp Pq Vc* | distorqueat *Ap Pb Pn Ps* | introeat *Ap Pb Pn Ps* | corrumpat mordendo *On* | corrumpat uel est ypallage *Bc* | gustat uel tangit *Ps* | amarum faciat *Vd* | zande (OHG) *Mf*.

7. Gratius astra nitent ubi Notus

GRATIUS: acceptius *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Pb Pn Pp Ps Ta To Vd* | gratulantius *Vb* | speciosius *Ap Bd Ck Fb Ge Mo Pb Pn Pp Ps Vf* | specius *Er* | iucundius *Cg Lh Pd Pk Pp Pq* | aptius *Pt* | clarius *Bn Eb Ec Gc Ka Lh Ta* | pulchrius *Ap Ck Ec Ed Fd Gc Pm Va* | splendidius *Bn* | deceptius *Mo* | melius *Pd* | Sic homo pulchrius bonis actibus, pulchrius fulget depulsis peccatorum tenebris. *Ap Ck Ps*.
NITENT: rutilant *Cg Vb* | splendent *Fd Ld Mb Pp Pt* | resplendent *Bc* | quoque *Ap Pn*.
UBI: post *Ta* | postquam *Bb Bc Cg Ck Ct Er Fb Fd Ge Ka Ld Lh Mb Pb Pc Pd Pk Pp Pq Ps Pt Va Vb Vc* | quando *Bd*.
NOTUS: auster *Af Ap Ck Ct Fb Fd Ge Kc Lb Ld Mo Pb Pn Pp Ps* (2x) *Pt Ta To* | auster humidus *Va Vb* | uentus *Cg* | quilibet uentus *Ec Ga Gc Ka Na Px Vh* | uentus tempestuosus *Vd* | pro quolibet uento *Lh Pc Pk Pp Vc* | sundan (OHG) *Eb Ec Ka Lh Ta* | species pro genere *Ap Ck Ge Mb Mf Pb Pn Ps* | speciem pro genere *Bn* | Notus est Zephirus Greco nomine *Pd* | quilibet uentus ipse est Zephirus *Bb* | Nulla res nisi ex contraria re elucet satis. *Ap Pb Pn*.

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143 mordeat] mordat *Pm*; **156** Sic homo] om. *Ps*. | tenebris] tenebras *Ap Ck*.

III metrum i

8. desinit imbriferos dare sonos.

DESINIT: cessat *Ap Cg Ck Ge Ps* | cessauerit *Bn Eb Ka Lh*.
IMBRIFEROS: pluuiales *Cg Fb Lh Mo Pp Pq Ta Vc* | tonitruos *Lb* | imbres ferentes *Vb* | imbrem ferentia *Mj Pt* | tonitrua imbrem *Ld* | tonitrua imbrem ferentia *Af Ap* (2x) *Bc Ck Ct Fb Fd Ge Kc Pb Pn Pp Ps Ta Vd*.
DARE: ferre *Bn Cg Eb Ec Fb Gc Ka Lh Pb Pc Pk Px Ta Va Vh* | inferre *Pp* | auferre *Mf*.
SONOS: procellas *La* | uentos *Bd* | ita et homo qui ad ueram tendit sapientiam et ad summum bonum *Lh* | Ita et homo prius eradicet uitio et liberet animum a superfluis curis, qui tendit ad summum bonum quod est deus. *Mj* | Ita et homo qui ad ueram tendit felicitatem et ad summum bonum quod est deus, debet prius eradicare uitiorum truncos et liberare animum suum a curis superfluis. *Af Ap Bc Kc Lc Ld Lh Pp Pq Ps Pt Ta* (*Vc*) *Vd Vf* | Gratior est subita serenitas post tempestatem, et pulchriora esse uidentur sidera, cum aqua nutriri dicuntur. (*Af*) *Ap Bc Kc Lc Ld Lh Pp Ps Ta Vf* | Post tempestatem peractam acceptius splendent sidera, quia magis propter tempestatem serenitas desideratur. *Vd*.

9. Lucifer ut tenebras pepulerit

LUCIFER – PEPULERIT: postquam Lucifer ortum solis exprimit *Ps* | ut ortum solis exprimit *Pc*.
LUCIFER: ipsa stella *Vb* | stella *Va Vd* | ortum lucis exprimit *Ck Ge Pb Pn* | ortum solis exprimit *Af Ap Cg Ct Er Fb Kc Ld Lh Mj Pk Pp Pq Ta Vc Vf* | ortus solis *Pt* | ortu suo *Vd*.
UT: postquam *Af Ap Bd Cg Ck Ct Eb Ec Fb Gc Ge Ka Kc Ld Lh Mo Pb Pd Pn Pq Ta Va Vc Vd* | pro post *Mj*.
TENEBRAS: noctis *Eb Ed Pd Pm* | noctem *Bn* | tenebrositatem *Pp*.
PEPULERIT (REPULERIT *Ld*): respuerit *Vb* | abstulerit *Pp* | reicerit *Ap Ck Ge Pb Pn Ps* | exprimit *Pt* | eiecerit *Ct Lb Ld Pq* | summouerit *Bc* | proiecit *To* | expulerit *Ap Bn Ck Ge*.

10. pulchra dies roseos agit equos.

PULCHRA DIES: sol *Bn Eb Ed* (2x) *Ef Ga Ka Lb Mf Na Pd Pm Pp Px To Va Vh* | Phoebus *Pd* | Diem pro sole posuit. *Bc Cg Ct Er Ld Pc Pk Pp Pq Vc* | nam diem pro sole posuit *Ap* | pro sole posuit *Ap Ck Ge Pb* (2x) *Pn Pt* | pulcher sol pulchras dies *Af* | ypallage *Ap Bd Ck Ld Pb Pn Pp Ps* | ypallage pro sole *Ct* | Ypallage est. *Bc Pt* | Ypallage est. Nam diem pro sole posuit. *Af Fb Kc Lh Mj Ps Ta Vf* | metonomia *Ed Vb* | pulcher sol et est metonomia, per id quod efficitur efficientem demonstrans *Vb*.

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174 tonitrua[2]] tonitruos *Ck Ge*; > tonitruos *Ap*. | imbrem[3]] imbre *Ap(1)*. | ferentia[2]] facientiae *Fd*. **180** et] om. *Lh Pq*. **181** tendit] intendit *Vf*. | felicitatem] sapientiam *Pq Vc*. | quod…deus] om. *Pq*; deus *Vc*. | deus] summus deus *Vf*. **182** truncos] trunculos *Lc Ld Vf*; nutrimenta *Pt*. animum suum] animam suam *Lh*; animum *Pq*. **183** est] est enim *Lc*. | subita] om. *Ap Lh*. **184** pulchriora] pulchrior *Bc*; pulchra *Lc Ld Vf*. | esse] om. *Ap*. | esse uidentur] dicuntur uel uidentur esse *Lc*. | uidentur] uiolentur *Af*. | aqua] aquam *Vf*. | dicuntur] dicunt *Kc*; uidentur *Vf*. **207** Diem] die *Bc;* dies *Ld*. **210** est] om. *Ta*.

III metrum i

PULCHRA: clara *Vd* | gratior *Vh*.
ROSEOS: rubicundos *Bn Eb Ka Lh Vh* | rubicundus *Mf* | rubicundum *Px* | claros *Ap Pb* | pulchros *Cg Vd* | rubicundum diem *Va*.
AGIT CURRUS: minat currus *Ap Ck Ge Vb*.
AGIT: micat *Mf* | dat *Ap Ck Ge Pn Ps* | ducit *Bd Ct Ed Ef Ga Ka Na Pd Pm Pt To Vh* | adducit *Pq Ps Vd* | minat *Ct* | minet *Ed* | cogit *Bn Px Vh* | uehit *Cg Ps* | producit *Ap Ck Ge Kr*.
EQUOS: radios *Cg* | dies *Bn Eb Ka Lh* | diem *Px Vh* | ortus *Ap Pb* | quia sol cum quattuor equis depingitur *Ta* | solis ort(um), quia sol cum quattuor equis depingitur *Lh* | Poeticum est istud quadrigis equorum uehi solem. *Ct Er Fb* | Eritreum et Acteon. Eritreus Grece rubeus dicitur, quod matutina hora lumine rubicundo exsurgat. Acteon uere splendens, quod tertiae horae cursu insistens lucidius fiat, cum conscenderit circulum. *Ap Ck Pd Ps*.

11. Tu quoque falsa tuens bona prius

TU – PRIUS: tunc intellegis uera bona cum falsa despicis et colla mentis tuae iugo uoluntatum retrahis *Ap Ck Ps*.
TU: o Boetii *Cg Ta Vb* | Boeti *Lh* | ait *Ap Ck Er Ge Pn*.
QUOQUE: similiter *Mf* | secundum has comparationes *Vd*.
FALSA: terrenam *Cg* | bona *Ck Ge*.
TUENS: respiciens *Ap Cg Ck Ge Mf Pb Pc Pk Pp Pq Px* | inspiciens *Va Vb* | aspiciens *Lh Ta To* | uidens *Bn Lb* | prospiciens *Ef Ga Ka Na Vh* | intuens *Bn*.
BONA: felicitatem *Cg* | falsam felicitatem *Af Ck Ct Eb Ec Fb Fd Gc Ge Kc Ld Lh Mj Pp Ps Ta Vf* | falsam falsitatem(!) *Ap* | falsam felicitatem quae est in hoc mundo *Vd* | falsam felicitatem agit *Pt.*

12. incipe colla iugo retrahere:

COLLA: tua *Pb Va Vd* | a *Er* | infirmitatem animi *Ec Gc* | firmitatem animi *Eb Ed Ga Na Pm* | firmitatem animi a iugo malorum *Ka Px Vh* | firmitatem animi a iugo falso(rum) *Ef* | Hoc est tuam intentionem quam habes. *Vf* | Hoc est tuam intentionem quam habes suppositam praesentibus rebus. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps*.
IUGO: a *Bn Er Pb Pq Ps* | suo *Pd* | illius *Vd* | falsorum *Ed* | a falsis *Mf* | falsi boni *Pb Pd Va* | a falsis bonis *Bn Eb Ec Gc Ka Lh* | de iugo falsorum *Pm* | a iugo falsorum *Ga Na* | ipsorum falsorum bonorum *Ct Er* | praesenti felicitate *Vh* | a domino *Lh Vf* | a dominio fallacis *Ta* | a dominio falsae felicitatis *Cg Ck Ge Pb Pn Ps* | ad omnia falsae felicitatis *Ap* | a dominio falsitatis *Af Bc Fb Fd Kc Ld Lh Mj Pc Pk Pp Pq Pt To Vc.*
RETRAHERE: extrahere *Lh Ta.*

13. uera dehinc animum subierint

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222 Poeticum] speciem *Er*. **224** exsurgat] om. *Pd*. | uere] om. *Pd*. | cursu] om. *Pd*. **225** lucidius] lucidior *Pd*. | fiat] fulgeat *Pd.* | conscenderit] conscenderat *Ap Ck Ps*. **246** Hoc est[2]] om. *Pb*. **252** dominio[2]] domino *Pb*. **253** a] ad *Bc; om. To*. | dominio] domino *Af Bc Fd Mj Pq Vc*.

III metrum i

UERA: bona *Ap Bd Bn Cg Ck Ct Fb Fd Ga Ge Ka* (2x) *Ld Lh Na Pb Pd Pn Pq Ps Pt Ta To Vc Vd Vh* | bonum *Eb*.
DEHINC: post hoc *Ap Ck Ge Pb Pn Ps* | postquam *Lh* | postea *Ta*.
ANIMUM: tuum *Bn Cg Pq* | in *Lh Va* | mentem *Fd Ld*.
SUBIERINT: subintrauerint *Lb Pd* | subibunt *Af Ap Cg Ck Fb Ge Kc Ld Lh* (2x) *Pc Pk Pp Pq Ta Va* | subigerunt *Ta* | intrent *Ka Vh* | intrabunt *Lh Va* | pro subintrant *Ps* | pro sibiliter *Fd* | subintrare potuerint *Ap Bn Ck Ge Mj Pb Pn Vf* | subintrare poterint *Ct Er Ps Vh* | subintrare poterunt *Fb Fd Ga Kc Ld Lh Mf Na Pc Pk Pp Pq Pt Px* | subintrare poterant *Af* | subire poterint *To* | intrare potuerint *Eb Ec Gc* | intrare poterunt *Ta*.

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267 poterint] pot\u/erint *Ps.*

III prosa ii

HEADNOTES: ΔΗΓΗΜΑ ΔΙΚΗC narratio causae *Ka Lh Mh Pf* | qui sit beatus quibus constare putet *Bc Ec* (*Ed*) *Ga Gc Fa Ka Lh Na Vg Vh*.

1. Tum defixo paululum uisu et uelut in augustam suae mentis sedem recepta sic coepit:

TUM: sapientia *Ck Fb Ge Pn Pt Vf* | deinde *Af Ap Cg Fb Fd Kc Lb Ld Lh Mj Ps Pt Vb Vd Vf* | cum habuit superiora cantata *Ct Er Va*.
DEFIXO UISU: more cogitantium *Pq* | Defixio oculorum cogitantis est. *Ec Gc* | cogitantis est *Ka* | solidato obtutu oculos immobiliter tenens, quod faciunt meditantes et cogitantes in tantum, ut coram posita non intueantur (*Ap*) *Ck Ps* | ordo deu[i]orum errorum, per quos erramus a summo bono *Pp* | Habitum rethoris ostendit, qui magnum aliquid dicturus atque subtile oculos fixos ostenditur, ne forte circumspicientibus plura oculis sensus euanescat. *Vd* | herens in uno obtutu *Af Ap Kc Lc Ld Mj Pp Ps Ta Vd Vf* | Sic solent facere cogitantes. *Af Ap Ck Ct Er Ge* (2x) *Kc Lc Ld Mj Pb Pn Pp Ps Pt Ta Vd*.
DEFIXO: inclinato *Af Ap Ck Fb Fd Ge Kc Lc Mj Mo Pb Pd Pn Pp Pq Ps Pt Ta* (2x) *To Vc Vd Vf* | retento *Cg* | intento *Pp* | declino *Lh* | declinato *Eb Ec Gc Ld* | in terra *Lh* | in terram *Vh* | immobiliter constituto *Ap Ck Ct Er Ge* (2x) *Pb Pn Va* | defixo, ut solent qui de amatoribus scientiae pertraditant *Mb*.
PAULULUM: paruum *Vb*.
UISU: intuitu *Vd* | oculis philosophiae *Lh*.
IN AUGUSTAM: in diuinam *Ka* | in diuinam et nobilem *Vf* | in augustam dicit ·i· in additam uel auctam *Ct* | in diuinam et nobilem, quasi intra suae mentis domicilium collecta, ne uideretur aliud cogitare *Ap Ck Ct Er Ge Pb Pn Va*.
AUGUSTAM (ANGUSTAM *Bc Ga Ka Pq Vd* | < ANGUSTAM *Lh Mb Na* | > ANGUSTAM *Fa*): angustam *Pk* | aliter angustam *Lh Vc* | aliter augustam *Ka Pq* | secretam *Fb* | laudabilem *Ap Ck Ge Pb Pn Vb* | nobilem *Af Ap Bc Cg Ed Fd Kc Ld Lh Mb Mf On Pb Pc Pk Pp Pq Ps Pt Px Ta To Va Vc* | regalem *Vb* | amplam *Ps* | auctam *Ct* | gloriosam *Ga Na Pm Vh* | praeclaram *Ga Ka Mf Na Px Va Vh* | praeclarum *Pt* | diuinam *Bc Lh On Pc Pk Pq Vc* | celsam *Ap Cg Fd Kc Ld Pp Ps Pt Ta To* | pulchram *Pp* | herile (OHG?) *Mf* | Augustum dicimus aliquid auguriis consecratum. *Af Ap* (2x) *Ck Ct Ge* (2x) *Kc Mj Pb Pn Pp Ps Pt Ta Vd* | Augustus siue ab augendo siue ab auium gustu dicitur, pro auctione tamen istic ponitur. *Va Vb* | (...)es progenie (...)clarum *Ed*.
SUAE MENTIS: profunde cogitantis *Ka*.
RECEPTA: collecta *Ap Cg Ck Ge Pb Pn Pp To Vb* | tota se ipsum collecta *Fd* | tota se intra se ipsam collecta *Af Ap Fb Ld Mj Ps Ta Vd Vf* | colligens se ad se *Vd* | recolligens se *Va* | in secretum mentis collocata, et est perifrasis *Eb Ec Gc Ka* |

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3 narratio causae] om. *Mh.* | qui sit] quia *Ka*; quis sit *Lh.* | beatus] beatus in his *Ka.* **4** quibus] et quibus *Ga Vh;* \et/ quibus *Na*; in quibus *Ka.* | putet] potest *Ec Ed Ga Gc Ka Vh*; > potest *Na*. **11** cum] quando *Va;* | superiora cantata] superiorem cantat *Er.* **13** obtutu] obnutu *Ps.* **17** in] om. *Ps.* **18** Sic] sicut *Er Lc Ld Mj Pb Pn Ps Pt Ta.* **22** constituto] constitutos *Ap.* **27** diuinam] diuina *Er.* | et] om. *Va.* | et nobilem] om. *Ct Er.* **28** aliud cogitare] aliuo cogitate *Er.* **35** Augustum] augustam *Af.* | auguriis] a gustariis *Ta*; augurii *Af*; augurio *Pt.* **36** Augustus] om. *Va.* **37** auium] aui *Vb.* | auctione] actione *Va.* **40** tota[2]] totam *Ps.* **41** se[1]] om. *Fb Ld Mj Ta Vf.* ipsam] ipsa *Ap Fb Vd*; om. *Vf.* **42** collocata] collecta *Ka.*

quia de subtilibus causis erat *Pp* | Habitum retractantis exprimit. *Pq* | totam se colligens intra semetipsam *Bc*.

COEPIT: loqui *Ap Ck Ct Eb Ec Ef Fb Gc Ge Lh Pb Pc Pd Pn Pp Ps Va Vd* | inchoauit *Pt Vb* | locuta est *Ka Lh* | exorsa est *Fd Ld* | dicere *Mb* | dicens *Cc* | dicturus *Pp* | philosophia *Fd Ld Lh Pp* | sapientia *Pn* | illa philosophia *Ps*.

2. Omnis mortalium cura quam multiplicium studiorum labor exercet diuerso quidem calle procedit, sed ad unum tamen beatitudinis finem nititur peruenire. Id autem est bonum quo quis adepto nihil ulterius desiderare queat.

OMNIS: propositio *Pp* | Incipit exponere philosophia quemadmodum diuerso modo summum bonum homines adipisci desiderant. *Ap Ct Er Ge Pb Pn Va*.

OMNIS MORTALIUM CURA: Curae mortalium multae sunt, sed unusquisque suum officium ideo exercet, ut per illud quod agit, pertingat ad summum bonum, et in hoc omnium intentio consistit. Sed quia irrationabiliter illud quaerunt, minime comprehendere ualent. (*Af*) *Ap* (2x) (*Bc*) *Ck Ct Er Ge Kc Lc Lh Mj Pb Pc Pk Pn Pp Pq Ps (Pt) Ta* (*Vc*) | Curae mortalium diuersae sunt, sed unusquisque bonum propter hoc exercet, ut per illud pertingat ad uitam aeternam. *Ec Gc Ka Lh Mf Px Vh* | Curae mortalium sunt et multae et inexplebiles, quia unusquisque officium suum ideo exercet, ut per illud quod agit, pertingat ad summum bonum, et in hoc intentio hominum consistat. Sed quia non rationabiliter illud quaerunt, minime comprehendere ualeant, quia neque uolentis, neque currentis, sed miserantis est dei. *Vd* | Curae mortalium diuersae sunt, sed unusquisque bonitatem propter hoc exercet, ut per illam pertingat ad beatitudinem quae summum bonum est, et in hoc omnium intentio consistit. Sed rationabiliter illud quod uerum est minime comprehendere ualent. *Va* | quia propter captandam solam beatitudinem omnem agunt homines, licet non semper recte studio *Ap Ck Ps*.

MORTALIUM: hominum *Ap Cg Ck Ct Er Ga Ge Lb Na Pn Ps Pt Va Vb Vd Vf* | rerum *Fb Fd Ld* | mundana *Vh*.

CURA: intentio *Bc Cg Ed Ef Fb Ga Kc Lc Mj Na Pk Pm Pp Pq Ps Pt Ta* (2x) *To Va Vc Vh* | studium *Cg Pb* | ingenio *Pc* | sollicitudo *Fd Ld* | omne studium *Vd* | mundana intentio *Ec Gc Lh Ka*.

QUAM: curam *Af Ap Ck Ct Eb Er Fb Ge Ka Ld Lh Pb Pn Pp Ps Va Vh* | cura *Fd*.

MULTIPLICIUM: innumerabilium *Af Ap Ck Fb Fd Ge Kc Lb Ld Mo Pb Pn Pp Ps Pt Ta To Vf* | diuersorum *Cg Vd*.

STUDIORUM: operum *Cg* | ingeniorum *Fd Lb Ld* | intentionum *On* | hominum *Vh* | quia unusquisque studet in labore suo, licet diuerso calle, quod ut ad beatitudinem ·i· ad summum bonum perueniat *Ap Ck Ps*.

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55 bonum] om. *Ap Ge Pb Pn*. **56** Curae] nam curae *Lc*. | mortalium[2]] om. *Lh*. | multae sunt] multum *Er*. | sed] om. *Ct*. **57** ideo] om. *Ap*(2) *Ct Er Ge Lc Pb Pn*. | illud] hoc *Mj*. | quod agit] om. *Ta*. | pertingat] om. *Lc*; contingat *Ta*; pertineat *Bc*; < periungat *Pp*. | summum] uerum *Mj*. bonum] bonum peruenire possit *Lc*; om. *Ap*(1). | in] om. *Lc*. **58** hoc omnium] hominum *Ge Pb Pn*. | omnium… consistit] omnes intendunt *Mj*. | intentio] contentio *Af*. | consistit] consumatur *Ck*; consumatur < consumitur *Ap*(1). | quia] qui *Kc Lc*; hii qui *Ps*. | irrationabiliter] non rationabiliter *Ap(2) Bc Ct Ge Pb Pc Pk Pn Pp Pq Vc*; non rationaliter *Ta*; rationabiliter *Er*. quaerunt] quaeres *Er*; quaeritur *Bc*. | minime] non *Pc*. **59** comprehendere ualent] comprehendunt *Mj*. **60** Curae] curae quoque *Ec Gc*. | bonum] bonitates *Mf*; bonitatis *Px Vh*. **61** hoc] om. *Vh*. | illud] illas *Mf*; illam *Px Vh*. | pertingat] pertingit *Px*. | aeternam] om. *Ec Gc*. **69** quia] qua *Ps*. **80** quia] quod *Ap*. | studet] studuit *Ap*. | quod] om. *Ps*.

III prosa ii

LABOR: pro laborem *Vb* | sudor *Cg*.
EXERCET: fatigat *Af Ap Bc Ck Ct Ed Ef Fb Fd Ga Ge Ka Kc Ld Lh Mb Mf Mo Na Pb Pn Pp Pq Ps Pt Ta To Vc Vd Vf Vh* | fatigatur *Er* | operatur *Cg*.
DIUERSO – CALLE: quia unus uni rei intendit, alius alii *Af Bc Fd Kc Ld Lh Mj Pk Pn Pp* (2x) *Ps Pt Ta Vc Vd* | Diuersa sunt studia, sed omnes per sua student ut uelit unusquisque beatus. *Mb*.
DIUERSO: uario *Ap Cg Ck Ge Pb* | dissimili *Vb* | de *Ed Ka Pm* | diuersis *Vd* | ex *Eb* | Omnes homines beatitudinem habere cupiunt, quam tamen in diuersis rebus quaerunt. Sed ad unum finem peruenit, ut illae diuersae res in ipsa beatitudine unum sint, et una sit beatitudo, quam diuersae quaerunt. *Ec Gc Ka*.
CALLE: studio *Af Bc Cg Ck Ct Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lh Mj Na Pb Pc Pk Pm Pn Pp Pq Ps Ta Va Vf* | tramite *To* | uia *Af Cg Fb Fd Kc Ld Pp Pq Ps Ta Vb Vh* | intentione *Pp Vh* | opere *Ga Ka Na* | intentione uiae *Eb Ec Gc Lh* | diuerso studio *Ap* | uia et ponitur pro studio *Pt*.
PROCEDIT: illa cura *Fb* | exoritur *Cg* | crescit *Lh Pq* | illa inquit *Ps* | quia uidelicet omnes per id, quod faciunt, adipisci se beatitudinem putant *Vd*.
AD UNUM: summum bonum *Lb* | ad summum bonum *Pp To*.
BEATITUDINIS: perfectionis *Ap Ck Ge Pb Pn Ps* | satietatis *Pt Vf* | felicitatis *Cg Va* | uerae *Go* | summi boni *Fd Ld* | societatis et perfectionis *Er Fb* | satietatis et perfectionis *Ct* | praesentis scilicet *Ec Gc* | praesentis uidelicet *Eb Ed Ka Pm* | sanctitatis *Va*.
FINEM: perfectionem *Cg* | perfectionem hic *Bc*.
NITITUR: desiderat *Fb Fd* | conatur *Cg Ld Lh Ta Vb Vd* | laborat *To* | estimat *Ct* | optat *Va* | illa cura *Ap Pb Ps Vd* | ipsa cura *Fb Fd Ld*.
PERUENIRE: felices uolunt esse *Lh*.
ID AUTEM EST BONUM: assumptio *Ap* (2x) *Ck* (2x) *Ct Fb Ge Pb Pn Pp Ps* (2x) *Va* | definitio boni *Fb* | beatitudo et definitio boni, qui est felicitas aeterna *Ct Er* | Definitio est boni, qui est illa felicitas aeterna. *Ap Ck Ge Pb Pn Ps* | assumptio beatitudinis et est definitio boni illa aeterna felicitate *Vf* | Dico tibi quod sit bonum, ad quod omnes tendunt, licet non perueniant. *Vh*.
ID: hoc *Vf* | illud *Lh Ta* | deus *Lh Pq Vc* | finis *Pq* | tale *Ap Ck Ct Er Fb Ge Go Mo Pb Pn Ps Pt* | beatitudo *Ap Fb* | uera beatitudo *Eb Ec Ga Gc Ka Na* | ille finis *Ap* (2x) *Ck Ge* | tale est *Pp* | ad quod tendunt *Ta* | ad quod omnia tendunt *Ap Ck Ge Lh Pq Vc Vd* | ad quod omnia tendunt ·i· deus *Pk Pp Pc* | ille finis, ad quem omnia tendunt *Cg*.
BONUM: summum *Eb Ec Gc Ka Pd* | uere *Vh* | deus uerus *Pt* | quod est sc· felicitas aeterna *Fb*.
QUO: bono *Fb Fd Ld Lh Pd Pt Ta Vb Vd Vh* | sunt *Vb*.
QUIS: aliquis *Fd Ld Vd* | quisquis *Pp* | homo *Fb*.
ADEPTO: inuento *Vb* | impetrato *Cg Pd* | adquisito *Pb Pp* | communicato *Ec Gc Ka Lh Ta* | accepto *Ct Fd Pt* | nacto *Vd* | participato *Eb Ec Gc Ka Lh*.
ULTERIUS: amplius *Lh Ta Vb* | posterius *Pp* | ultra *Pt* | amplius deinceps *Pd*.
DESIDERARE: cupere *Vd*.
QUEAT: possit *Cg Fb Pt Vb Vd Vh* | bonum *Af*.

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83 fatigat] fatiget *Ps.* **85** unus] unius *Vd.* | uni] alii *Pn.* | rei] rei non *Ps*; re *Bc*; regi *Vd.* intendit] om. *Pn.* | alius alii] om. *Pt.* | alii] aliae *Bc Pk Pp.* **86** student] s(...)nt *Mb.* **94** uiae] > urae *Ec*; u{est}rae *Gc.* **108** qui] quae *Ct.* **109** aeterna] aeterne *Ap Ck Pb Pn.*

III prosa ii

3. Quod quidem est omnium summum bonorum cunctaque intra se bona continens; cui si quid aforet summum esse non posset, quoniam relinqueretur extrinsecus quod posset optari. Liquet igitur esse beatitudinem statum bonorum omnium congregatione perfectum.

QUOD: bonum *Bc Eb Fd Ka Kc Ld Lh* (2x) *Pc Pd Pk Pq Pt Px Ta To Va Vb Vc Vd* | istud bonum *Ap Ck Ct Er Ge Pb Pn Vf* | illud bonum *Fb* | summum bonum *Cg Pp Ps* | definitio *Va* | bonum, sicut dixi, ad quod tendunt *Vh*.
SUMMUM: praecipuum *Cg Ps* | perfectissimum *Ps* | maximum *Pq* | bonum *Pt Vd Vf* | est bonum *Fd Ld* | illud est *Fb* | uera beatitudo *Eb Ec Ed Gc Pp Pm*.
CUNCTAQUE: et quae nuncupatiua et uera sunt *Ps*.
CUNCTA: bona *Vb*.
BONA: summum bonum *Pt* | uera beatitudo *Ka*.
CONTINENS: possidens *Af Ap Cg Ck Fb Ge Kc Lh Pb Pd Pn Pp Pq Ps Ta Vc Vd Vf* | foris *Fd* | comprehendens *Vb* | quod bonum summum omnium bonorum continens intra se omnia bona *Pp*.
CUI SI QUID: si aliquid *Pp* | si deo aliquid *Ps* | si a deo aliquid *Af* | quia si summo bono aliquid deesset, quod adipisci potuisset, tunc non esset status omnium bonorum *Va*.
CUI: bono *Cg Ct Lh Mh Pd Va Vd* | summo bono *Ap Ck Ge Pb Pn Ps Vf* | summum bonum *Er* | bono ·i· deo *Pp* | de quo dico *Ge*.
SI: sunt bona *Vb* | aliquis potuisset illam hoc mundo adquirere *Vh*.
QUID: aliquid *Fb Ld Vd*.
AFORET (> AUFORET & ABFORET *Vb* | > ABFORET *Ga Na*): adesset *Vb* | abesset *Bc Ed La Mb Pd Px Vh* | desit *Ka Lh Pm* | deesset *Af Cg Ct Er Fb Ga Ld Lh Mo Na Pc Pp Pq Ps Pt To Va Vc Vf* | deficeret *Lb Vd* | defuisset *Eb Ec Gc* | si deesset *Pk* | si aliquid deesset *Fd* | deesset deo aliquid *Ap Pb Pn* | si deesset deo aliquid *Ck Ge Kc Ta* | aforet abesset, adforet adesset *Kr*.
SUMMUM: bonum *Af Ap Cg Ck Ct Fb Ge Kc Lh Pb Pc Pd Pn Pq Ps Pt Vb Vc Vd Vf* | summum non esset bonum *Ta* | quod est deus *Mj*.
ESSE NON POSSET: bonum *Pp* | si in illo non essent omnia bona *Ap (2x) Ck Ct Er Fb Ge Pn Ps Pt Vf*.
POSSET: causam haberet *Cg Ps*.
RELINQUERETUR: illud *Fb* | remaneret *Pp* | dimitteretur *Fd Ld*.
EXTRINSECUS: exterius *Vb* | foris *Pd* | deforis *Pb Pt Vf* | bonum *Pk* | aliquid *Va* | extra illud bonum *Pq Vd* | extra ipsum bonum *Eb Ec Ed Gc Ka Pm*.
QUOD: id *Vb*.
OPTARI: desiderari *Af Ap Fb Fd Kc Lh Mj Pb Pp Ps Ta Vf* | peti *Vb* | concupesci *Vd* | ex *Pt* | ab illo *Pp*.
LIQUET – PERFECTUM: conclusio *Ap Ck Ct Er Fb Mo Pn Pp Va Vf* | probatio *Pp* | conclusio definitionis. Summa bonitas est, in qua est congregatio omnium bonorum. *Ge Pb* | definitio summae bonitatis, quae est deus, in qua congregatio est omnium bonorum *Ap Ck Ct* (*Er*) *Lh Pc Pk Pn Pp Pq Vc* | Definitio est summae beatitudinis, quae est deus, in quo est congregatio omnium bonorum. *Af Bc Fd Kc Mj Ps Pt Ta Vd* | quia in illa beatitudine congregatio est omnium bonorum *Pp* |

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136 praecipuum] praecipium *Cg;* **158** si] om. *Ap(1).* | non[2]] om. *Ap(1).* | essent] esset *Er*. omnia] < bonum *Ap(2)*; om. *Pt.* **169** definitio] definit\i/o *Ck.* | quae … deus] om. *Ap Ck Ct Er Pn*; quod est deus *Pc*; est deus *Pp.* | qua] quo *Pc.* **171** quae est] om. *Fd.* | in quo] uero *Pt.*

quod in illa beatitudine congregatio est omnium bonorum. Hoc manifestum est. *Ec Gc Ka Lh Mf Vh*.

LIQUET: patet *Cg Ct Lb Lh Pc Pk Pp Pq Ps Vc* | manifestum *Af* | manifestum est *Ap Ck Fb Fd Ge Kc Ld Mo Pb Pd Pn Pp Ps Pt Ta Vb* | manifestatione *Ed* | apertum est *Eb Ka Lh Pc Pk Pp Pq Px Va Vc Vh* | clarum est *Vd* | quid beatitudo sit *Pq* | si summum bonum est, cui nihil deest *Lh Vc*.

STATUM: perfectionem *Ap Cg CkFd Ge Ka Kc Lb Ld Pn Ps Pt* (2x) *Ta Vf* | perfectum *Eb Lh Vh* | locum *Ap Ck Ge Lh PnPq Ps Vc* | <qualitatem> *Pb* | qualitatem *Pc* | plenitudinem *Bc* | qualitatem quandam *Vd* | sedem beatitudinis *On* | omnium bonorum *Pp* | qualitatem ex integre consummatam *Er* | qualitatem ex integro consummatam bonarum rerum *Pt Vf* | quae stat perfectum, in quo unaquaeque res stat *Ap Ck Ps* | Perfectum statum dicit esse beatitudinis, ubi omnia bona sunt congregata. Est quoque definitio summae bonitatis, in qua est congregatio omnium bonorum. *Va* | quia nihil extrinsecus optari potest quod sit bonum *Cg*.

BONORUM: hominum *Pd.*

OMNIUM: bonarum uirtutum *Pd*.

CONGREGATIONE: de *Pb* | in *Ga* | adunatione *Ap Ck Fd Ge Ka Ld Pn Ps Pt* | adunationem *Er* | coadunatione *Ct Fb Vd Vf* | coaceruatione *Bc*.

PERFECTUM: constitutum *Pt* | statum *Vh* | ex integro consummatum *Pp* | quo simul stant omnia bona *Ga Ka Na Px Vh*.

4. Hunc, uti diximus, diuerso tramite mortales omnes conantur adipisci: est enim mentibus hominum ueri boni naturaliter inserta cupiditas, sed ad falsa deuius error abducit.

HUNC (HANC *Eb Ga Na* | > HANC *Ed*): uel hunc *Ga* | statum *Af Ap Cg Ck Ct Er Fb Ge Ka Kc Lb Lh Mj Pb Pd Pn Pp Pq Ps Pt Px Ta To Va Vb Vc Vf Vh* | perfectum *Ct Er Fb Pp Pt Vf* | statum bonorum *Fd Ld* | beatitudinem uel statum *Eb*.

UTI: ueluti *Lh* | sicut *Va* | quemadmodum *Bc*.

DIUERSO TRAMITE: diuersis studiis *Bc* | diuersa uia *Ed* | intentione uaria *Ga Na Vh* | a uero bono, quod deus est et regnum caelorum *Ap Ck Ps*.

DIUERSO: dissimili *Vb* | uaria *Ka*.

TRAMITE: uia *Fb Fd Kc Lh Mf Mo Pc Pk Pp Pq Ps Vb Vc* | studio *Cg Fb Fd Kc Ld Lh Mb Mj Mo Pc Pk Pp Pq Ps Vc* | intentione *Eb Ec Ed Fb Fd Gc Ka Ld Lh Mf Mo Pp Px*.

MORTALES OMNES: quia uanae sunt *Ps* | quae uariae sunt *Kc* | opiniones hominum de summo bono *Af Ap Bc Ck Ge Kc Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | homines, quia uanae sunt opiniones de summo bono *Vd*.

CONANTUR: temptant *Vb* | festinant *Vf* | nituntur laborant *Pd*.

ADIPISCI: adquirere *Ap Cg Ck Eb Ec Gc Ge Pc* | comprehendere *Ec Gc* | inuenire *Cg* | inueniri *Vb* | obtinere *Ct* | assequi *Pt Vf* | comprehendere *Ka Lh Mf Px Vh* | recipere *Fd*.

EST: cui *Pq* | cui est ·i· serta *Vb* | opinio de summo bono *Fd Ld* | Reddit causam cur homines diuerso itinere ad summum bonum tendunt. *Ap Ck Ge Pb Pn Ps*.

ENIM: quia *Ec Ed Gc Ka Pm* | pro quia *Na*.

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173 quod] quia *Vh.* | in…beatitudine] illa beatitudo *Ka.* | beatitudine] om. *Px.* | Hoc] om. *Ec Gc Mf* . **184** unaquaeque] unaquaque *Ck.* | res stat] restat *Ps*. **191** coadunatione] coadunatio *Vd.* **193** stant] constant *Px.*

MENTIBUS: in *Pb*.
UERI BONI: uerae beatitudinis *Vb*.
UERI: summi *Pp*.
INSERTA: plantata *Ld* | immissa *Cg Ps* | insita *Vf* | intus posita *Vb* | implantata *Fb Fd Kc Lh Pt Ta Va* | implanta *Mo* | imposita *Lh* | inposite *Ps*.
CUPIDITAS: Hoc habent naturaliter homines, ut uerum bonum concupiscant, quia ad imaginem dei conditi et beatificati sunt. Sed obstante primi parentis piaculo ab illo uero bono exorbitant ad ista falsa. *Ap Cg Ck Ps* | quia bonae sunt creatae ad similitudinem dei *Af Ap* (*Bc*) *Ck Fb Fd Ge Kc Pb Pn Ps Pt Ta* | quia omnes cupiunt uerum bonum adipisci *Ct Er Fb Va Vf* | Omnes cupiunt uerum bonum adipisci, quia bonae sunt creatae ad illius similitudinem. *Pp* | Sciendum est animam triplicis esse naturae. Est enim rationabilis, concupiscibilis, irascibilis, ut inter bonum et malum discernere sapiat, et irascatur illicitos uitiorum affectus, et uerum bonum semper concupiscat. *Pq*.
FALSA: bona *Ap Ck Ct Eb Ec Er Fb Gc Ge Ka Pb Pn Pp Ps Pt Vf* | quae bona sunt specie *Pc* | quae falsa. mox subsequuntur *Ec Ed Gc Ka Pm*.
DEUIUS ERROR: qui de uero ducit ad falsa. et aberrare facit *Af Fb Fd Kc Mj Pp Ps Ta* | qui deuiat aliquem aberrare facit *Pd*.
DEUIUS: malus *Ps* | distractus *Va* | a uero distractus *Ap Ck Ge Pb Pn Ps Pt Vf* | errans a uia *Ps* | a uero bono *Eb* | a uero bono distractus *Ct Er Ka*.
ABDUCIT: transducit *Ap Ck Ge* | abstrahit *Vb* | transfert *Ap Ct Pb Pn Ps Pt Vf* | remouet *Pp* | separat *Lh* | maleducit *Ld* | retrahit *Va* | eos *Pd* | illos *To* | de uero ducit ad falsa *Lh Pq Vc* | abducitur ad rem inhonestam, perducitur ad studium, deducitur ad honorem *Ph* | abduco, quasi ab inde duco *Pd* | Adducere est ad me ducere, abducere, alienare. *Vd* | Omnes homines naturaliter ad beatitudinem tendunt, sed diuerso modo. Errore enim quodam decepti aliter quam consequenda est optant, quia nesciunt eum quaerere, dum per terrena lucra eum appetunt. *Vd*.

5. Quorum quidem alii summum bonum esse nihilo indigere credentes, ut diuitiis affluant elaborant, alii uero bonum quod sit dignissimum ueneratione iudicantes adeptis honoribus reuerendi ciuibus suis esse nituntur.

QUORUM – NITUNTUR: ΔIEPECIC, diuisio *Pp* | partitio *Pq*.
QUORUM: bonorum *Vb* | hominum *Ap Cg Ct Pd Ps Pt Vf* | mortalium *Eb Ec Ed Ga Gc Ka Mb Na Px Va Vh* | bonum *Er* | aliorum *Pb* | omnium mortalium *Pp* | mortalium hominum *Bc Lh Pc Pk Pq Vc* | ex quibus hominibus *Fb Fd* | quos error deuius abdu(ci)t ad falsa *Vb* | Ostendit quemadmodum errent homines in adipiscendo bonum, et opiniones hominum describit de summo bono. *Ap Ck Ct Er Pb Pn Ps Va*.
ALII: homines *Fb* | opiniones omnium de summo bono *Pp* | Hii omnes summum bonum quaerunt, sed deuio calle. *Vb*.
NIHILO: scilicet *Ge* | hoc nihilum *Cg* | nulla re *Lh Ta*.

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225 uerum] uerbum *Cg Ps*; uer«b»um *Ap Ck*. **226** et beatificati] om. *Cg*. | parentis] hominis *Cg*; parentes *Ps*. | ab…227 illo] a *Cg*. **227** exorbitant] errauerant *Cg*. | ista falsa] falsum *Cg*. quia] quae *Ap Pb Pn*; quae uidelicet *Bc*. | creatae] creaturae *Fb Fd Ps*. **228** dei] om. *Af Ap Ck Fd Ge Kc Pb Pn Ps*. | quia] quod *Ct Va Vf*. **229** uerum[1]] summum *Vf*. | adipisci] om. *Fb*. **236** uero] uera *Af*. | et] om. *Fb*. **241** de] a *Lh*; | uero] uera *Pq*. **257** in] et *Er*. **258** bonum] boni *Ct*; bono *Va*. | et opiniones] opiniones enim *Va*. | de…bono] om. *Ck*; \de summo bono/ describit *Ps*.

III prosa ii

INDIGERE: egere *Vb* | ut nihil indigeant *Va* | ut nihil illis desit *Eb Ec Gc Ka* | ut nullius indigeat rei quilibet *Ap Ck Ge Pb Pn Ps Vf* | et ita esset, si fieri potuisset nihilo indigere *Vh*.

UT – ELABORANT: deliciae *Ef Ga Na Px Vh* | uel deliciis abundant *Eb* | cotidie laborant, ut diuites esse possint *Fb* | in quo non est summum bonum. Multi enim habent magnas diuitias, qui non sunt beati. *Pc*.

UT: id est *Lf*.

AFFLUANT: abundant *Ap Ck Ge Ka Lf Lh Pb Pn Ps Ta Vb* | abundant *To* | abundent *Va Vf* | excellant *Fd Ld* | inundent *Pt* | opulentiam omnium rerum habere *Vd*.

ELABORANT: decertant *Cg Pb* | decernant *Ps* | desudant *Ka Lh Mb Px Ta Va Vh* | ideo *Lf* | ualde *Fd Lb Ld Pd Pt* | ualde laborant *Vb* | hoc summum bonum esse *Ka* | quia nesciunt eam quaerere, dum per terrena lucra eam appetunt (*Af*) *Ap Bc Ck Fb Fd Kc Mj Pn Pp Ps* (2x) *Pt Ta* (2x).

ALII – IUDICANTES: honor *Ed Ef Ga Lf Na Px Vh* | Hic est ordo: alii uero iudicantes quod bonum sc· praecipuum sit dignissimum ueneratione. *Ap Ck Ec Gc Ka Lh Ps Px Vh*.

ALII: homines *Ap Cg Ck Fd Ge Ld Pd Ps*.

UERO: tantum *Vh*.

BONUM (SUMMUM *Px*): uel bonum *Px* | summum *Ap Ct Er Fd Ld Lh Pd Ta Vh* | esse *Ck Ed Ge Pq Ps* | illud esse *Fb* | esse summum *Cg* | hoc summum esse bonum *Lf* | hoc est summum bonum esse *Ec Gc*.

QUOD: eo *Eb Ec Gc Lf*.

DIGNISSIMUM: bonum *Lf*.

UENERATIONE: laude *Ap Cg Ck Ps* | honore *Ge To* | per *Pb* | in *Eb Ec Ga Gc Lf* | ut uenerentur *Ga Na Va Vh* (2x) | ut uenerentur ab aliis *Vf* | erwirdigi (OHG) *Lf* | quod uenerantur ab aliis *Ap Ck Ct Fb Ge Pb Pn Ps Pt* | uerebatur ab aliis *Er* | ut reuereantur a ciuibus suis ueneratione, qua uenerantur ab hominibus *Ap Ck Ps*.

IUDICANTES: estimantes *Cg Ps* | esse *Eb Ec Gc Lf* | putantes *Lh Ta*.

ADEPTIS: consecutis *Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Ta To Va Vd* | consecutus *Af* | inuentis *Vb* | adquisitis *Lb* | zuoginomanem (OHG) *Lf*.

HONORIBUS: temporalibus *Pd* | ambahtum (OHG) *Lf*.

REUERENDI: nominatiuus *Vb* | uenerabiles *Cg Eb Ec Gc Ka Lh Ps Ta Vh* | uenerandi *Ct* | timendi *Lb* | laudandi *Mo* | gloriandi, laudandi *Fb* | reuerentii digni *Vf* | reuerentia digni *Fd Ld Pt* | honorandi *Cg Ps* | ut sint *Pp* | ut uenerentur uel timeantur (*Ed*) *Ka Lf Pm* | egibari (OHG) *Lf*.

CIUIBUS: sociis *Ap Ct Er Fb Pt* | coram *Cg*.

NITUNTUR: conantur *Vb* | splendent *Vf* | temptant *Ct* | uolunt *Va*.

6. Sunt qui summum bonum in summa potentia esse constituant; hi uel regnare ipsi uolunt uel regnantibus adhaerere conantur. At quibus optimum quiddam claritas uidetur, hi uel belli uel pacis artibus gloriosum nomen propagare festinant.

SUNT – CONSTITUANT: potentia *Ef Ga Lf Na Px Vh* (2x).

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264 nullius] nullus *Ge*; > nullus *Ap*. **273** desudant] desuadant *Mb*. **275** quia] qui *Mj*. | eam[1]] ea *Bc Fb*; eum *Pt*; uerum et summum bonum *Mj*; beatitudinem *Ta* (1,2). | eam[2]] ea *Fb*; id *Mj Pt*; illi *Bc*; om. *Pp*. **277** Hic] om. *Ap Ck Ps*. **278** quod] qui *Vh*. | sc·] hoc est *Ap Ck Ps*. | praecipuum] principium *Ap Ck Ps*. | ueneratione] om. *Ec Gc Ka Lh Vh*. **289** uenerantur] ueneratur *Ct Fb Pb Pn Pt*; > ueneratur *Ps*. **290** qua] quia *Ps*. **297** ut[2]] om. *Lf*.

III prosa ii

SUNT: alii *Ap Cg Ck Ge Lh Lf Ps Ta* | homines *Ct Fd Lb Ld Pd Pt Va Vf* | alii homines *Fb*.

QUI SUMMUM: qui cupiunt potentes esse *Lf* | qui non sunt contenti prioribus sententiis *Ec Gc Ka Lh Pp Px Ta Vh*.

SUMMA (SUA *Pd*): uel summa *Pd*.

POTENTIA: potestate *Fd Ld* | ut sint principes *Eb Ec Gc Ka* | ut potentes sint uel principes *Lf* | ut potentiores aliis sint *Ap Cg Ck Er Fb Ge Pb Pn Ps Pt Va Vf*.

CONSTITUANT: collocent *Cg Ps* | definiant *Cg* | dicunt *Ta* | dicant. iudicent *Fd* | esse dicunt *Lh* | iudicent esse *Va* | in humana dominatione *Ed* | bimeinent (OHG) *Lf*.

HI: tales *Af Ap Bd Cg Ck Ct Fd Ge Kc Lb Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | tales sc· homines *Fb*.

REGNARE: imperare *Cg* | regnum tenere *Fd Ld* | regnum habere *Vf* | imperare aliis *Va*.

UOLUNT: principes esse p{ost} reges *Lf* | ut aliis imperent *Ap Er* | ut aliis imperent *Ck Ge Pb Pn Ps Vf*.

REGNANTIBUS – CONANTUR: nahgengila (OHG) *Lf* | familiares esse *Va* | familiares esse regum *Vh* | ut ministeriales si non possint esse reges *Lh Ta* | ut ex participatione regiae potestatis uideantur potentiores aliis *Ap Ck Ct Er Ge Pb Pn Ps Pt*.

REGNANTIBUS: hominibus *Fb* | cum *Cg Ps* | imperantibus *Va*.

ADHAERERE: coniunge *Vb* | coniungi *Lb* | adiungi *Ld* | manere *Ps* | iuxta manere *Cg* | adsociari *Fd*.

CONANTUR: temptant *Vb* | se *Bd*.

AT QUIBUS – UIDETUR: claritudo *Ef Ga Lf* (2x) *Na Px Vh*.

AT: set *Cg*.

QUIBUS: sunt *Ap Ck Eb Ec Ed Ef Er Ga Gc Na Pd Pm Px* | illi *Pq* | alii *Pd* | hominibus *Ct Pp* | illis *Bd Fd* | aliquibus *La* | is *Cg* | illi homines *Fb* | sunt illi *Vb* | sunt quidam *Ps* | sunt alii *Lf* | qui laudem uel famam ab omnibus quaerunt *Ap Ck Ct Er Ge Pb Pn Ps Pt Va Vb*.

OPTIMUM: summum bonum *Ct Eb Ec Er FbFd Gc Ka Ld Pd Pt Vf Vh* | summum bonum esse *Lf* | bonum *On*.

QUIDDAM: aliquid *Af Ap Eb Ec Fb Fd Gc Ka Kc Lh Mo Pb Pn Pp Px Ta Vb Vf Vh* | etteswelih (OHG) *Lf*.

CLARITAS (CLARITATIS *Cg* | CARITAS *Kc* | CLARIUS *Eb*): uel clarius (?) *On* | claritudo *Ed* | gloria *Af Fb Kc La Mj Pp Pt Vf* | dilatio *Ap* | nobilitas *To* | clarum *Eb Ka Lh Px Vh* | famositas *Fb* | marida (OHG) *Lf* | dilatio famae *Ck Ct Er Fb Ge Ka Mh Ps Pt Vf* | celebratio famae *Ap Mb* | gloria et laus *Fd Ld* | nobilitatis, famae, laudis *Cg* | nobilitas, fama, laus *Ps* | fama, laus, nomen, celebritas nominis *Lh Pc Pk Pp Vc* | gloria, fama, celebritas nominis *Ta* | fama, laus, nomen, celebritas *Pq*.

UIDETUR: esse *Bd Fb Va*.

HI UEL BELLI – ARTIBUS: uel per proelia uel per pacem *Ld* | ut uel in artibus, uel in bellicis rebus clari appareant *Ga Ka Na Px Vh* | artibus sc· pugnae uel pacis artibus, id est grammaticae et aliarum artium liberalium, quarum studium potius quietem requirit *Vb* | Ars est bellantium sagittare, et interficere et reliqua, ars uero

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314 ut] om. *Fb*. | sint] fiant *Ap*. **322** imperent[2]] imperarent *Vf*. **336** uel] et *Pt*. | famam] famem *Pt*; fama *Pb*. | omnibus] hominibus *Ct Pt Va Vb*. | quaerunt] credunt *Pt*. **344** dilatio] dilatatio *Vf*. **350** bellicis] belli *Vh*; < bellis *Ka*.

pacis quiete discere disciplinas. *Pp* | Artes belli sunt telum uibrare, corpore agili uirtute praestante instructum esse, equestri uel pedestri uel nauali proelio strenue dimicare. Pacis artes sunt studio litterarum insistere. (*Af*) *Ap Bc Ck Fd Ge Kc Lc Lh Mj Pb Pc* (*Pd*) *Pk Pn Pp Pq Ps Pt Ta Vc Vd* | Artes belli sunt optime telum uibrare, corpore esse agilis, uirtute praestantem instructum esse, equestri strenue dimicare uel diuersis uictoribus pugnae. *Ct* | Artes belli sunt belli exercitiis iuxta morem Romanum strenue exercitari. Pacis autem litterariae rei interdiu et noctu incumbere et his maxime operam dare. *St* | Artes belli sunt bene iaciendi sagittas reliqua, equestri pedestri uel nauali certamine. Pacis autem artes sunt grammatica, rethorica, reliqua. (*Ga*) *Na* | Artes belli uariae sunt similiter et pacis, ut proelia nauigalia uel curruum et cetera. Artes pacis sunt ut grammatica rethorica et alia. *Ec Gc Lh* | Artes belli sunt si quis potest lanceam bene iacere, ·i· instructus aut equestri aut pedestri aut in naui dimicare. Artes pacis sunt grammatica rethorica et alia. *Px* | Artes belli sunt dum quis uelociter aut fortiter scit fundare, iactare uel sagittare arcu aut lanceam diuerse crispare, quidni in naui dimicare, agillime cum caballo reuerti huc atque illuc. Artes pacis, grammatica, rethorica, et alia, uel partes(!) pacis sunt studio litterarum insistere, uel aliis studiis, quae in pace exercent homines. Vel pacis artibus ·i· sapientiae, sicut poetae sunt, qui dantes operam sapientiae in ipso poemate uolunt extendere suam famam et laudem. *Va*.

HI: homines *Fb Vb* | tales *Fd Ld* | dico *Vh*.

BELLI – ARTIBUS: militia *Lh Ta* | militiae saeculari *Pq* | militia saeculari *Vc* | bellicis artibus *Eb Ec Gc Pm* | pro belle *Fd* | ut agilitate et cetera *Ed* | diuersis uictoriis *Pt* | diuersis uictoriis pugnae *Ap Ck Er Ge Pb Pn Ps* | diuersis uictoriis belli pugnaeque *Vf* | corpore esse agilem *Ap Ck Ge Pb Pn Ps* | Artes belli sunt equitandi siue nauigandi peritia habere, lanceas uel sagittas iacere seque ab his scuto defendere et cetera. *Mf* | Artes belli sunt si quis potest lanceam bene iacere uel est instructus aut equestri aut pedestri aut in naui dimicare. *Vh*.

PACIS ARTIBUS: quia philosophiam (!) in pace est *Mb* | sapientiae operam dare *Ap Ck Ge Pb Pn Ps* | sapientiae operam dans *Ct Er Vf* | grammatica et cetera *Ed* | liberalibus studiis *Ed* | in liberalibus artibus *Ap* | in grammatica, rethorica, et aliis quibusque artibus *Ed* | artes pacis (sunt) discere gr(...) *Lf* | Artes pacis sunt grammatica, rethorica, dialectica, arithmetica. *Vh* | quicquid extra bellum est *Ec Ed Ga Gc Na Vh* | quicquid extra bellum est, ut in grammatica, rethorica, et aliis quibusque artibus *Pm* | Pacis uero sunt artes studio litterarum insistere, propagare, extendere. *Ap* | artes autem pacis sapientia eloquentia linguarumque dinoscentia et his similia *Mf* | quicquid extra bellum est, ut in grammatica, rethorica, et aliis quibusque artibus, ut in construendis aedificiis et aliis diuersis artibus *Lf* | ut rethoricae grammaticae et aliarum quarum studium potius (quietem) requirit, uel pacis artibus sapientiae, sicut poetae fecerunt, qui dantes operam sapientiae in ipso poemate uoluerunt extendere suam famam et laudem *Ct* (*Er*) | ut rethoricae

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353 belli] bellici *Bc*. | sunt] sunt optime *Af Bc Fd Kc Lc Mj Ps Pt Ta*. | telum] bellum *Ta*; tela *Af Pp*; caelum *Ge Pb*. | telum…354 esse] om. *Vd.* | corpore] corpus esse *Lc*; corpore esse *Af Bc Fd Kc Mj Ps Pt Ta*; corpore \esse/ *Ap*. | agili] agilem *Af Ap Bc Fd Kc Mj Ps Pt Ta*; agile *Lc*. **354** uirtute] uirtutes *Pt*. | praestante] praestans *Lc*; praestantem *Af Bc Kc Mj Ps Ta*. | instructum] om. *Pt*; \corpore/ instructum *Ap*. | esse] om. *Pt.* | uel[1]] et *Lc*; om. *Af Bc Fd Kc Mj Ps Pt Ta*. uel[2]] om. *Ta*. | nauali] nouali *Ck*; uanali *Af.* | proelio] om. *Ck Ge Lh Pb Pc Pk Pn Pq Vc;* \proelio/ *Ap*; proelia *Af.* | strenue] et strenue *Fd Lc*. **355** Pacis] pacis uero *Fd Kc Lc Mj Ps Pt Ta Vd*; facis *Vc*. | sunt] om. *Fd*; dicitur *Pt*. | studio] studiis *Bc.* | insistere] insistere eo quod mag{istr}ae consecrati sunt *Pt.* **363** cetera] ceterae *Ec Gc*. | Artes] partes *Ec Gc.* | alia] reliqua *Ec Gc*. **391** sapientiae[1]] ·i· sapientiae *Er.*

grammaticae et aliarum quarum studium potius quietae requirit uel participibus (!) sicut sunt diuersa studia, quae in pace exercent homines, uel pacis artibus ·i· sapientiae, sicut poetae fecerunt, qui dantes operam sapientiae in ipso poemate uolunt extendere suam famam et laudem *Ap Ck Ge Pb Pn* | quarum studium potius quietem requirit, uel participibus sicut sunt diuersa studia, quae in pace exercent homines uel pacis artibus ·i· sapientiae, sicut poetae fecerunt, qui dantes operam sapientiae in ipso poemate uolunt extendere suam famam *Ps.*

PACIS: per pacem *Fd*.
ARTIBUS: studiis *Cg Ps* | uel actibus *Pd*.
GLORIOSUM NOMEN: famam *Lf*.
GLORIOSUM: famosum *Cg* | Dignitas, gloria et honor ab uno Greco uerbo ueniunt, quod est doxa. *Pd*.
PROPAGARE: dilatare *Ap Ck Fb Fd Ge Kc Kr Lb Ld Lh Mo Na Pb Pd Pn Pp Ps Ta Vd Vh* | extendere *Af Cg Eb Ed Er Fb Fd Ka Kc Lf Lh Mb Mh Mj Mo Pp Pq Ps Pt Ta Va Vb Vd* | diffamare *Lf* | sublimare *Pd* | diuulgare *Kr* | propagare, quasi per pagos extendere *Pd*.
FESTINANT: qui *Ck* | satagunt *Lh Ta* | homines *Ct*.

7. Plurimi uero boni fructum gaudio laetitiaque metiuntur; hi felicissimum putant uoluptate diffluere.

PLURIMI – METIUNTUR: uoluptas *Ef Ga Lf Na Vh* | Multi arbitrantur summum bonum esse gaudio laetitiaque frui. *Va*.
PLURIMI: aliqui *Pd* | homines *Af Ap Bd Cg Ck Fb Fd Ge Kc Lb Ld Pb Pn Pp Ps Pt To VaVd Vf* | multi homines *Ta* | multi sc· homines *Lh*.
BONI: summi *Ap Cg Ck Eb Ec Er Fb Fd Gc Ge Kc Lb Ld Lh On Pb Pc Pn Pp Pq Ps Pt Ta To Vc Vf Vh* | bonitatis *Pd* | summi boni cum gaudio uolunt adquirere *Ed*.
FRUCTUM: utilitatem *Cg Er Fb Ld* | beatitudinem *Eb Ec Ed Gc Ka Lf Pm* | usum *Ed Lf Pm* | utilitatem, ut semper sint uoluptuosis rebus intenti *Ap Ck Pb Pn Ps* | Fructus dicitur usus consecutus. *Lh*.
GAUDIO: cordis *Ap Cg Ck Ge* | animi *Fb Fd Lb Ld* | ludicris *Vf* | corporis *To* | hoc est *Pt* | in esse *Lf* | in *Lh Ta Vc* | in usum *Eb* | in usu sc· animi. et corporis *Ec Gc* | secundum modum gaudii et laetitiae *Bd Pq*.
LAETITIAQUE: in *Ta* | iocisque *Vf* | corporis *Ap Cg Ck Eb Fb Fd Ge Lb Ld* | animae *To*.
METIUNTUR: uel mentiuntur *Eb* | compensant *Ap Ck Ct Er Ge Ld Mo Pb Pn Ps* | considerant *Ap Cg Ck Ge* | esse compensant *Fb* | mensurant *Pd Vb* | mensurantur *Ef Ga Lh Mf Na Vh* | constituunt *Mb* | accipiuntur *Ta* | accipiunt *Lh Pq Vc* | arbitrantur *Va* | connumerant *Pd* | gimeinent (OHG) *Lf*.
HI: homines *Ct Fb Pt Vf* | tale *Vd* | qui uolunt esse gaudentes *Lf*.
FELICISSIMUM: esse *Ap Bd Cg Fb Fd Ge Lb Ld Lh Pb Pd Pn Pq Ps Pt Ta Vc Vf* | bonum *Ap Er Ge Lf Va Vh* | summum *Lf*.
PUTANT: reantur *Vb*.
UOLUPTATE: abundantia *Vb* | nuptiis, coniugiis *Pp* | in *Eb Ed Ga La Lf Pm* | quicquid carni libuerit *Ph* | affectu, desiderio animi *Pd* | ut uoluptuose uiuant *Cg* | sicut Epicuri et eneruati *St* | Epicurei dicunt summum esse bonum uoluptatem *Ct* |

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395 operam] opera *Ge*. **396** famam] famenam(!) *Ge Pn*; < fam(::)am *Ap*; fame(...) > famem(!) *Pb*. **429** compensant] compessant < compesscant *Mo*.

secundum Epicurum, qui summum bonum dicit esse uoluptatem *Af Ap Fd Kc Lc Lh Mj Pp Ps Ta Vd* | Ad hoc uolunt diuitiis abundare, ut uoluptuose uiuant, sicut Epicurei et eneruati. (*Af*) *Ap* (2x) *Bc Ck Ct Fd Ge Kc Lc Lh Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Vc Vd* | ad hoc uoluerunt diuitias habere ut uoluptuose uiuerent *Mj*.
DIFFLUERE (DEFLUERE *Eb Pp*): uel diffluere *Pp* | affluere *Ap Pb Pn Ps* | perfrui *Fd Ld Pd* | dissoluit *Bc* | abundare *Eb Ec Gc Ka Lf Lh Pp Ta To* | eneruari *Va* | uitam ducere *Vf* | dimittere. resolui *Cg* | dissolui *Lh Ta* | Hoc est resolui diuersis uoluptatibus. *Ap Ck Ct Er Fb Ge Pb Pn Ps* | ut semper in uoluptatibus et desideriis diffluant *Ap Ck Ge Pb Pn Ps Vb*.

8. Sunt etiam qui horum fines causasque alterutro permutent, ut qui diuitias ob potentiam uoluptatesque desiderant uel qui potentiam seu pecuniae causa seu proferendi nominis petunt.

SUNT ETIAM QUI: qui diuitias ob potentiam petit, non ut deliciis affluat. Finem permutat, quia potentiam non beatitudinem desiderat. *Ec Gc* (*Lf*) *Pm*.
SUNT: alii *Ap Lf Lh Ta Vd* | homines *Pt* | alii homines *Fb* | tales *Bd*.
HORUM: bonorum *Ap Bd Ck Ct Er Fb Ge Lh Pb Pn Pp Ps Pt Ta Vf* | euentuum *Ap Cg Ck Ge Pc Pp Pq Vc* | praedictorum *Vb* | casuum *Cg* | rerum *Lh* | supradictorum *Lb* | harum rerum *Eb Ec Ed Ga Gc Lf Na Pm Pq Vc* | deliciarum uel honorum *Ka* | deliciarum, bonorum, potentiae, et ceterarum *Ec Gc* | praescriptarum rerum ·i· deliciarum, honoris, potentiae, claritudinis, uoluptatis *Lf*.
FINES CAUSASQUE: quia quam aliquanti causas alii fines habent *Ph* | Fines et causas alterutrim permutant, quia quod aliquanti habent causas, alteri habent fines et e contrario. *Bd* | quemadmodum illi qui diuitias adquirunt causa potentiae et uoluptatis, et iterum adquirunt potentiam causa pecuniae seu dilatandae famae *Ap* | semper in qua sint unum finem quaerunt, et cum una diuitia alias adquirunt *Ed*.
FINES (SPECIES *Ka*): exitus *Lh Ta* | potentiam *Ge* | rerum *Vh* | animi et corporis *Ga Ka Na Vh*.
CAUSAS: intentiones *Lh Ta* | diuitias *Ge* | quas enumerauimus *Vh*.
ALTERUTRO: in *La Vh* | cum *Ed Ka* | aduerbium *Ec Gc On* | alternatim *Ap Ck Ge Pn Ps Vf* | alternati *Pb* | uicibus *Cg* | inuicem *Af Ap Ct Fb Fd Kc Ld Lh Mj Mo Pp Pq Ps Pt Ta Vc Vf* | uicissim *Fb Mo Pd* | uersa uice *Vb* | alterutrim *Bd* | hertunlihho (OHG) *Vh* | einherto (OHG) *Lf* | propter aliud *Lf* | hoc est alternatim *Ct Er* | mutuatim *Fb Mo* | unum propter aliud *Eb Ec Gc* | quia uolunt horum unum in altero comprehendere *Mf* | Hoc est unum in alterum comprehendi, uidelicet unam rem et alteram nanciscantur. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | qui uolunt unam in altero rem comprehendere *Ec Gc Lh Vh* | qui uolunt unum in altero comprehendi *Pc Pk Pp Pq St Vc* | quia aliqui uolunt unamquamque in altero rem

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440 Epicurum] epicureum *Af Ap Ps Ta;* epicureos *Mj*. | qui] dicit qui *Lc*. | dicit] dicunt *Fd Mj*. **441** Ad hoc] adhuc *Ck Ge Pb Pn Ps*(1); > adhuc *Ap*(1); qui hoc ad *Fd*; qui etiam epicuri ad hoc *Lc*; om. *Ps*(2); sunt qui ad hoc *Ta*; ad hoc enim *Af*. | uolunt] uoluerunt *Ap(2) Ct Fd Kc Ps(2) Vd*; uoluerant *Af*. | diuitiis] pecuniis *Lc*. | abundare] habunda«...» *Ap(2)*. **442** Epicurei et] om. *Lc;* epicuri et *Fd*. | et] om. *Ap*(1) *Ck Ge Pb Pc Pk Pn Pp Pq Vc Ps*(1). **446** Hoc est] om. *Fb*. **447** ut] uidelicet ut *Vb*. | semper] semper sint *Vb*. **448** diffluant] defluant *Ps*. **456** quia] q{uod} *Ec Gc*. **458** euentuum] euentu *Vc*. **474** alternatim] alnatim *Ct*. **476** in] om. *Ps*. | comprehendi] comprehendit *Ap Ge Pb*. **477** nanciscantur] naciscantur *Ap Ck Pb Pn*; nancisca(...) *Er*. | qui] quia *Lh*. **478** qui] hi qui *Vc*. | in] om. *Pq*. | comprehendi] comprehendere *Pp St*.

comprehendere *Ka* | uidelicet ut ex una re adepta alteram nanciscantur *Lh Pq St Vc* | ut cum una re gloriositatis aliam uult deprehendere, potens quaerat honorificentiam *Va.*

PERMUTENT (< PERMUTANT *Ed Ka*): commutent *Eb Lh Vh* | uariant *Pb*.

UT: sicut *Bd Fd Pb* | ueluti *Ap Ck Ge* | sunt *Ap Ck Eb Ec Er Gc Ge Lf Lh On Pb Pc Pk Pn Ps Ta Va Vb Vc*.

QUI (1): illi *Ap Bd Cg Ck Ge Lb Lh Pb Pc Pk Pn Pp Ps Ta Vc Vh* | alii *Va* | hi *Lf* | homines *Ct Pt Vf* | illi homines *Fb* | prae illi *Pq* | illi faciunt *Vg*.

DIUITIAS: causas *Bd* | ut per potentiam efficiantur pecuniosi *Cg* | ad hoc quaerunt diuitias, ut potentes esse queant *Eb Ec Ga Gc Ka Lh Mf Na Px Vh* | qui diuitias ob potentiam petit, non ut deliciis affluat. Finem permutat, quia potentiam non beatitudinem desiderat. *Ed Ka* (*Lf*).

OB POTENTIAM: fines *Bd* | potestatem *Fd* | ut potentiores uideantur aliis esse *Ct Er Pt Vf*.

OB: propter *Cg Fb Pp Vb*.

UOLUPTATES: fines *Bd* | libidines *Fd Ld* | et ob *Vh*.

DESIDERANT: opt(ant) *Lf* | nobilitas et fauor popularis optant *Vb* | habere *Pc*.

UEL: uti *Ps* | sunt *Eb Ec Gc Lf Ps*.

QUI (2): homines *Ct Vf* | alii *Va* | illi *Lb Ps Vh* | illi homines *Fb* | sicut illi *Bd*.

POTENTIAM: causam *Bd* | causa *Ct* | potestatem *Fd Ld* | desiderant *Ps* | sicut desiderant *Fd*.

PECUNIAE CAUSA: fines *Bd* | diuitiari *Fd* | pecuniae questum adipisci *Lh Ta* | ut diuites sint et fa(...) potentes ut mper(...) *Lf*.

CAUSA: propter causam *Lf*.

PROFERENDI: dilatandi *Vb* | diuulgandi *Mb* | uulgandi *Pp* | causa *Ap Ps* | diffamandi *Pd* | fines *Bd* | dilatandae gloriae *Af Ap Cg Ct Fb Kc Mj Pp Ps Ta* | longe audiendi uel dicendi *On* | causa dilatandae gloriae *Ck Fd Ge Ld Lh Pb Pn Pq Pt Vc Vf* | zi gimaranne (OHG) *Lf*.

NOMINIS: causa *Er Fb* | famae *Bd Lf* | cum fama *On* | Multi uolunt esse propter hoc potentes, ut possint melius aut nomen suum dilatare, aut pecuniae quaestum adipisci. *Ec Gc Ka Lh Mf* (*Vh*).

PETUNT (APPETUNT *Bb Ka*): exigunt *Vb* | appetunt *Lh Pb Ta* | quaerunt *Eb Ga Na* | desiderant *Lf* | famosi fiant *Ed* | ut famosi fiant *Eb Ga Lf Na Pm Px* | ut famosi queant fieri *Ec Gc* | ut famosi fiant quaerunt *Vh* | ut famosi sint, qui regnant *Ka*.

9. In his igitur ceterisque talibus humanorum actuum uotorumque uersatur intentio ueluti nobilitas fauorque popularis, quae uidentur quandam claritudinem comparare, uxor ac liberi, quae iucunditatis gratia petuntur; amicorum uero quod sanctissimum quidem genus est non in fortuna sed in uirtute numeratur, reliquum uero uel potentiae causa uel delectationis assumitur.

HIS: superioribus *Vb* | causis *Pp* | modis *Lh Ta Vc* | bonis *Bd* | supradictis *Mf* | supradictis modis *Pq* | intentionibus *Ct Pt* | rebus *Lf* | bonis quae enum{erauimus} *Vh* | intentionibus et causis *Ap Ck Er Fb Ge Ld Pb Pn Ps Vf* | His uerbis liquet

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480 alteram] aliam *St.* | nanciscantur] mereantur. uel in una re plures habeant *St.* **488** ad hoc] adhuc *Mf*; ad huo *Ka.* **489** ut potentes] quia potente *Ka.* | queant] quaeritur *Mf.* **506** dilatandae] dilitandi *Ck Ge Pq.* **508** propter] om. *Mf.* **509** hoc] om. *Mf Vh.* | aut[1]] om. *Ka;* ut *Mf.* | aut[2]] ut *Ka.* | pecuniae] pecunia *Ec Gc Ka Lh.*

esse beatitudinem statum omnium bonorum congregationemque uirtutum. *Ap Ck Ps Vb* | quia tam diuersis studiis requirunt mortales statum beatitudinis *Bd*.

CETERISQUE TALIBUS: similibus *Pp* | in *Lf* | rebus *Lf* | causis *Pt* | similibus, quae appetuntur (*Af*) *Ap Fd Kc Ld Mj Ps Vd* | rebus, quae appetuntur *Lh Pq Ta Vc*.

ACTUUM UOTORUMQUE: In actu est, quod iam possidetur, in uoto, quod adhuc non habetur, sed optatur. (*Af*) *Ap* (2x) *Ck Fb Kc Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vd* | In actu, quod habetur, in uoto, quod non habetur. *Fd* | In actu est, quod habetur, in uoto, quod non habetur adhuc, sed desideratur. *Ld* | In actum est, qui iam habet, quod uult, in uoto, qui exoptat, quod adhuc non habet. *Pp* | In actu est, qui iam habet, quod uult, in uoto, qui optat, quod non habet. *Mf* | In actu est, qui iam habet, quod uult, in uoto, quod adhuc non habetur, sed optatur. *Lh* | In actu est, qui iam habet, quod uult. Votum habet, qui exoptat, quod adhuc non habet. *Ga Na Va*.

ACTUUM: quia iam habet, quod uult *Lh* | actu qui iam habet, quod uult *Ka* | in actu est, qui iam habet, quod uult *Ec Gc Vh*.

UOTORUM: desideriorum *Ap Cg Ck Ge Ps* | uoluntatum *Fb Lf Lh Mo Pq Vb* | uoluptatum *Pt Vc Vf* | exoptatorum *Eb Ec Gc Lh* | humanorum *Ct* | Votum habeant, qui exoptant, quod adhuc non habent. *Ka* | Votum habet, qui exoptat, quod non habet adhuc. *Eb Ec Gc Lh Vh*.

UERSATUR: utitur *Vb* | manet *Cg* | constat *Lh Ta* | occupatur *Bc Mb* | warbalot (OHG) *Lf*.

INTENTIO: uoluptas *Ap Ck Ge Ps* | uoluntas *Cg Ct Er Fb Pb Pn Vf* | studium *Lh Ta* | cupiditas *Pd* | in talibus *Bd* | indaht (OHG) *Ed Lf Pm* | indahti (OHG) *Ga Na Vh* | sin (OHG) *Lf*.

UELUTI: sunt *Ap Er Fb Lf On* | est *Cg Ct Ld Ps Vb* | intentio *Mb* | desideratur *Er*.

NOBILITAS: celebritas *Vb* | generis *Pd* | Optant nobiles esse. *Eb Lf* | nobilitas quaerit et fauor *Ed* | ubi uersatur omnis intentio *Ap* (2x) *Ck Er Ge Pb Pn Ps Vf* | Haec sunt ubi uersatur omnis intentio. *Ct Fb Ld* | Haec sunt in quibus uersatur intentio. *Lh Pp Pq Vc* | In hoc nobilitas uel generositas praeparat aliquam claritudinem, quod praeferatur inter minimos, et rumor popularis inde erga eos accumulatur. *Ec* (*Ga*) *Gc Ka Lh Na Px Va*.

FAUOR: auxilium *Vb* | laus *Cg Eb Ec Fd Gc Ld Lh On Ta Va Vf Vh* | fama *Pd* | gloria *Pt Vf* | inanis gloria *Ct* | laudatio *Lf*.

POPULARIS: uulgi nobilis *Ap Ck Er Ge Ld Pb Pn Ps Vf* | a populo *Lh Ta* | Optant a populis laudari. *Eb Ec Gc* (*Lf*).

QUAE: nobilitas et fauor *Lf Vb* | fauor et laus *Cg* | nobilitas et fauor popularis *Ld Vf*.

UIDENTUR: nobilitas et fauor popularis claritudinem adquirere *Ap Ck Er Ge Pb Pn Ps*.

QUANDAM: aliquam *Vb* | ad *Lh Ta*.

CLARITUDINEM (CLARITATEM *Bd* | < CLARITATEM *Ph*): uel claritudinem *Bd* | nobilitatem *Cg* | gloriam *Lh On Ta* | honorem *Ge* | marida (OHG) *Eb Ec Gc Lf*.

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528 appetuntur[1]] appetunt *Fd*. | appetuntur[2]] appetunt *Ta*. **529** actu] actum *Kc Mj Pp*; actus *Pc*. est] om. *Af*. | iam] om. *Mj Ta Vd*; etiam *Ap*(2) *Af Kc*. | possidetur] habent *Fb*. **530** non] om. *Pn*. | habetur] possidet *Fb*. | sed optatur] om. *Fb Pt*. **536** exoptat] exop\t/ant *Ga*. **538** actu[2]] actum *Vh*. **552** Haec[1]] hoc *Er*. **553** intentio] hominum intentio *Pp*. | uel] et *Ec Gc Ka Lh*. **554** praeferatur] praeferat *Px*; praeferantur *Va*. | et] om. *Lh*. | erga] ergo *Ec Gc Ka Lh*. **555** accumulatur] accumulat *Ec Gc Ka Lh*; accumuletur *Va*. **560** et[3]] om. *Ld*. **562** claritudinem] om. *Er*; claritatem *Ap Ge Pb Pn*.

III prosa ii

COMPARARE: adquirere *Af Ap Bc Bd Cg Ct Eb Ec Ed Fb Fd Gc Ka Kc Ld Lf Lh Mb Mj Na Pb Pc Pk Pm Pp Pq Pt Ta To Va Vc Vd Vf Vh* | praeparare *Ed Pp Px Vh* | dare *Lh Pq* | parare *Kr*.

UXOR: ueluti *Af Bd Eb Ec Fb Fd Gc Kc Ld Pd Ta* | sicuti *Fb Ps* | ueluti sunt *Ap Cg Ct Lf Lh On Pb Pc Pk Pp Vc* | ueluti sunt haec *Pq* | sicut sunt *Va* | est *Pc* | sicut est *Ck Er Ge Pb Pn* | ueluti est *Ps Vb Vf*.

LIBERI: filii *Lf Vb* | et ueluti *Ka* | sicut sunt *Ld* | ueluti sunt *Ap Ck Er Ge Pn Ps*.

QUAE: uxor ac filii *Vb* | qui habet bonam uxorem filios *Lh* | absolute *Ap Ck Er Fb Ge Pn Ps Pt Vf*.

IUCUNDITATIS: laetitiae *Fd Ld Pt Vf* | laetitia *Mb* | delectationis *Af Bd Pq*.

GRATIA: causa *Ap Bd Cg Ck Ge Go Ph Ps* | cum *Lf* | liubi (OHG) *Lf*.

PETUNTUR: quaeruntur *Eb Ed Fb Ga Ka Ld Lf Na Pm Vh* | quaerunt *Fd* | postulant *Vb* | desiderantur *Ge* | appetuntur *Pb Px Va Vh* | requirantur *Ct* | optantur *Lf*.

AMICORUM: claritudo *Vb* | bonum *Cg* | intentio *Ec Er Fb Ga Gc Ld Lh Mf Na Px Vh* | supplementum *Ap* | genus *Fd Ld Vf* | adquisitio *Fb Ld* | gratia *Vf* | intentio uoti, qua amicos habere desiderauimus *Mb* | Amicos non uult ad fortunam pertinere, quia cum fortuna in sui natura sit mutabilis, amici econtra semper, si ueri sunt amici, permanent in morte et in uita. (*Af*) *Ap Ck Ct Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps Pt Ta Vd Vf* | quia abeunte fortuita felicitate manent ipsi *Ec Ed Gc Ka* (*Lf*) *Pm*.

QUOD: in actu est, et enim habet quod uult *Cg*.

SANCTISSIMUM: pretiosissimum *Lf*.

IN FORTUNA – UIRTUTE: Vbicumque fortuna est, non est uirtus semper. *Ap* (2x) *Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | Virtus et fortuna duae deae sunt apud gentiles, et melior est uirtus quam fortuna. *Ap Ck*.

IN FORTUNA: uoto *Cg* | extrinseca *On* | in saecularium euentu *Fb Fd Ld* | non in saecularium euentu *Pp* | quae deseri potest *Ga Na Px Vh* | quia deserere potest *Ka* | quia firmi sunt *Ed Ka Lf Pm* | quia infirmi sunt *Eb Ec Gc* | ut diuitiae fortunae ueros addant amicos *Vf* | non ut diuitiae illos addant ueros amicos *Ct Er* | quae homini accidunt *Ed* | in fortuitis rebus (...) honor et reliqua *Lf*.

IN UIRTUTE: animi *On* | bonitate *Ed Ld Lf* | in bonitate *Eb Pm* | in re uera *Cg* | bonitate et firmitate *Ga Na Px* | bonitate ·i· firmitate *Vh* | bonitate. uel firmitate *Ka*.

NUMERATUR: computatur *Fd Ld Lh Vb* | intentio *Ct*.

RELIQUUM: praeter *Kc Ps To* | genus *Af Bd Ct Lh Mb Ps* | genus amicitae *Pp* | genus ·i· diuitias *Ge* | praeest *Af* | genus ·i· falsorum *Vd* | praeter praedicta *Lh* | praeter dicta *Pq* | praeter amicos *Ta* | praeter amicorum genus *Ec Gc Ka* (*Lf*) | bonorum praeter haec *Pd* | quicquid superius expressi *Ga Lh Na* | quicquid supra expressi *Ka* (2x) | quicquid superius dixi *Eb Ec Gc* | omne, quod supra dictum est *Ed* (*Lf*) *Pm* | daz ander (OHG) *Lf* | praeter hoc, quod est sanctissimum genus amicorum *Fb Ld* | temporale nomen terrenum bonum *Cg* | quod potest desiderari

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573 ueluti[2]] ueloci *Ap Ck Ge*; < ueloci *Ps*. **582** Amicos] amicus *Vd Vf*. | fortunam] uos tunam > uortunam *Ta*. **583** pertinere] permanere *Pt*. | in…natura] om. *Fd Lc Pt Vf*. | natura] naturaliter *Af*. | mutabilis] > motabilis *Ap*; motabilis *Ck Ct Ge Pb Pn*; mutabit *Mj*. | econtra] non *Pt*; et contra *Ge Pb Vd*; et econtra < et contra *Ap*; contra *Af*; om. *Fd*. | semper] dei *Ps*; om. *Ct*. **584** sunt] sint *Ck Fd Lc Mj*. | amici] om. *Lc Mj*. | permanent] manent *Pt*. | in[1]] om. *Ge Pb*; et in *Ap*. | morte] om. *Ge Pb*; mortem *Af*. | et…uita] om. *Ta*. | in[2]] om. *Lh Mj Pp*. **585** ipsi] om. *Ec Gc*. **589** est[2]] om. *Pc*. | semper] om. *Ap*(2); sc· semper *Pb*. **592** euentu] euentum *Fd*. **605** dixi] > predixi *Eb*. **606** est] om. *Ld*.

III prosa ii

Vh | Genus sc· amicorum, quod non est sanctissimum, numeratur in fortuna et non in uirtute. *Ap Ck Ct Er Pb Pn Ps.*

CAUSA: propter causam *Lf* | ut sit super alios *Ka*.

DELECTATIONIS: causa *Ld*.

ASSUMITUR: accipit *Vh* | accipitur *Ap Cg Ck Eb Ec Ed Fb Ga Gc Ge Kc Ld Lf Mj Na Pb Pm Ps Vb Vf* | desideratur ·i· agitur pro potentia et delectatione, non pro uirtutis causa *Ap Ck Ps* | ut uel potens prae ceteris sit, uel uoluptatem habeat *Ec Ed Gc Ka Lf Pm* | ut sit super alios, uel uoluntatem suam possit implere *Ga Na Px Vh*.

10. Iam uero corporis bona promptum est ut ad superiora referantur; robur enim magnitudoque uidetur praestare ualentiam, pulchritudo atque uelocitas celebritatem, salubritas uoluptatem.

CORPORIS BONA: pulchritudo, claritas et cetera *Cg* | quae in corpore sunt *Ec Ed Gc Pm* | quae diximus *Va* | quae in corpore sunt ut (...) ·i· diuitias. hon(...) *Lf* | ex[c]eptis amicis *Ld* | Exceptos amicos quicquid de bonis corporis fuerit inuentum ad quinque supradictas species est referendum. (*Af*) *Ap Ck Fd Ge Kc Lc* (*Lh*) *Mj Pb Pn Pp Ps* (2x) *Pt Ta* | Quamuis omnes homines diuerso calle gradiantur, omnes tamen ad unum beatitudinis finem tendunt. Sed quia contrariis eam rebus adipisci desiderant, ideo non consequuntur. *Vd*.

PROMPTUM EST: congruum *Cg* | manifestum *Ed Mb Mf On Pd Ta To* | facile *Ap Ck Ct Er Ge Ka Mh Pb Pn Ps Px Va* | gaganwerti (OHG) *Ec Gc* | apertum est *Vb* | certum est *Ec Ed Ga Gc Ka Lf Na Pm Vh* (2x) | facile est *Eb Ec Ed Gc Kr Lh Mf Pc Pk Pp Pq* | manifestum est *Af Ap Bd Ck Fb Fd Ge Kc Lb Ld Mj Pb Pn Pp Ps* (2x) *Pt Vf* | quia dum fortuna discedit, qui propter pecuniam discedunt, amici erant *Ed*.

UT: qualiter *Bd*.

AD SUPERIORA: ad maiora *Vb* | ad caelestia desideria *Ps* | ad mundanas res *Ap Ct Lh Pb Pk Pn Pp Pq Ps Ta Vc Vf* | ad mundana res *Er Ld* | ad potentiam uel dignitatem uel delectationem *Ld* | ad bona temporalia, quae in fortuna numerantur *Pt* | ad supradicta, quae in fortuna sunt et non in uirtute. *Ap Ck*.

SUPERIORA: dicta *On* | bona *Vh* | iam dicta *Pp* | dona fortunae *Af* | quae dictura est *Ld* | bona ·i· opes, honores, potentiam, gloriam, uoluptates *Fb* | quae supra dicta sunt *Eb Lf Pm* | ad ea, quae supradicta sunt *Ga Ka Na* | ad ea, quae supra dicuntur *Vh* | superius dixi *Ed* | ad .v. species supradictas ·i· diuitias, honores, potentias, claritates, uoluptates *To*.

REFERANTUR: demonstrantur *Ap Ck Ge Pb Ps* | demonstrentur *Vf* | respiciant *Vb* | comparantur *Cg* | demonstratur *Pn* | renumerantur *Lf*.

ROBUR: neutrum *Va* | uirtus *Fb Fd Ld* | uirtutum *Vc* | uirium *Ap Ck Ct Er Ge Lh On Pb Pc Pk Pn Pp Pq Ps Px Ta Vh* | uirorum *Vf* | uis *Lb* | fortitudo *Pd To* | sterki (OHG) *Lf* | fortitudo uirium *Cg* | magnificum robur *Pc* | bonum corporis *Ka* | haec sunt corporis bona *Ap Ck Ct Er Ge Pn Ps Vf* | bonum corporis est *Eb Ed Lf Pm* |

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608 non[1]] in *Er*; \non/ *Ap*. | non[2]] om. *Pn*. **614** causa] om. *Ap*. | uoluptatem] uoluptatum *Pm*. **615** uoluntatem] uoluptatem *Vh*. **625** Exceptos amicos] exceptis amicis *Fd Lc*; > exceptis amicis *Ap Ck*; excepto amicos *Af Kc Lh Pp*; excepto bono quod amicis inest *Mj*; excepto *Ps*(1); expertis amicis *Pt*; om. *Ta*. | corporis] corporibus *Pt*. | fuerit] fuerint *Pt*. **626** ad] et *Pt*; at *Af*. | quinque] om. *Ap Ge Pb Pn Ps*(2); \quinque/ *Ck*. | supradictas] supradictis *Kc*. | referendum] reuerendum *Ck*; ref- > reu- *Ps*(1). **643** ad ea[1]] \ad ea/ *Na*.

bonum sit corporis *Ec Gc* | fortitudo corporis *Ga Na Va Vb* | ut potentia sit in robore *Ec Gc* | ut potentia hominis sit in robore *Eb Ka* | ut potentia sit (...) et magnitudin(...) *Lf* | Fortitudo fortem facit hominem, uelocitas et pulchritudo celebrem est(!) uenerabilem et nobilem. Vnde et quidam bene pulchritudinem definiuit. Pulchritudo est muta commendatio, quia uidelicet quamuis ipsa pulchritudo non loquatur, commendat tamen se uidentibus ·i· laudat. *Vd* | Si quis in diuitiis sibi summum bonum esse putat, sperat super easdem beatitudinem adipisci. Sic de potentia, gloria et uoluptate et similibus accipiendum. *Vd*.

ENIM: nam *Fb*.

MAGNITUDOQUE: corporis *Bd Eb Ec Fb Gc Ka Lh On Pc Pd Pk Pp Pq Ta To Vc Vh* | corporis bona *Pb* | hominis *Lf* | kraft (OHG) *Lf* | longitudo corporis *Vb*.

UIDETUR: uidentur *Bd Pp*.

PRAESTARE: accommodare *Ap Cg Ck Ge* | commodare *Ct* | exhibere *Vb* | praeparare *Ps* | dare *Ed Ga Na Px Vh* | corpori *Pd* | illi *Lf*.

UALENTIAM: fortitudinem *Ct Fb Fd Kc Ld Lh Mj Mo On Pb Ps Ta* | uigorem *Ed Vb* | potestatem *Vf* | potentiam *Ap Bd Cg Eb Ed Lf Pm* | possibilitatem *Pp* | sanitatem *Pd* | et hoc ad potentiam pertinet *Fb Fd Kc Ld Ps* | et haec pertinent ad potentiam *Mj*.

PULCHRITUDO: corporis *Pp Px Vb Vh* | uidentur *Pp* | uidetur *Ps Vb*.

UELOCITAS: agilitas *Eb Ka Lh Mf Px Ta Vh* | sagacitas corporis *Vb* | praestare *Lh On Ps* | uidetur praestare *Ap Ck Ct Ge Ld Pb* | uidentur praestare *Lf* | eius *Lf*.

CELEBRITATEM: laudem *Af Bd Cg Ck Ct Fb Fd Ge Kc Ld Mj Pb Pn Pp Ps Ta To Vf* | infamam *Vb* | famam *Ed Ga Lf Lh Na Pc Pk Pm Pp Pq Ta Vh* | famositatem *Eb Ec Gc Lh Mf Px Ta Vh* | formositatem *Pp* | sanctitatem *Lb* | in laude *On* | famam laudis *Mb* | claritatem uel laudem *Ap*.

SALUBRITAS: sanitas *Cg Eb Ec EdFd Gc Ka Kc La Lb Lh Mj Pc Pk Pm Pp Pq Ps Ta Vc* | sanitatem *Vh* | salus *Ga Na* | corporis *Ap Ck Ct Er Ge Pb Pd Pn Ps Vf* | sanitas corporis *Fb Ld* | sanitas illius *Lf* | praestare *Lh On Ps* | uidetur *Ps* | uidetur praestare *Ap Ck Ct Ge Lf* | uidetur enim praestare *Vb*.

UOLUPTATEM: luxum *Vb* | luxuriam *Cg* | oblectationem *Lb* | laetitiam *To* | delectationem *Fd Ld Vd*.

11. Quibus omnibus solam beatitudinem desiderari liquet; nam quod quisque prae ceteris petit id summum esse iudicat bonum. Sed summum bonum beatitudinem esse definiuimus; quare beatum esse iudicat statum quem prae ceteris quisque desiderat.

QUIBUS OMNIBUS (IN QUIBUS OMNIBUS *Fb*): a *Ap Vf* | in *Bd Eb Ec Ed Ga Gc Ge Lf Lh Na Pc Pm Pp Vc* | pro *Pd* | supradictis *Bd Cg Lb* | dictis *Fd Ld Pd* | istis, quae praeposui *Vf* | quae supra posuimus *Pp* | quas supra posui *Ct* | quos supra posui *Er* | istis, quos supra posui *Ap Ck Ge Pb Pn Ps* | illis, pulchritudine, claritate *Lh* | per quae omnia *Pq* | pulchritudine *Vd* | pulchritudine, robore, claritate *Af Ap Kc Pp Ps Ta To* | in humanis rebus *Pb* | robur, magnitudo, pulchritudo, uelocitas, salubritas *Fb* | Omnis creatura quantum uis mala ad bonum finem tendit. Quia enim a deo cum procedunt, qui est summum bonum, ad eum omnia, quasi ad certum finem, tendunt. Si ergo omnia ad summum bonum tendunt, necesse est ut bona sint. Nam et a bono deo omnia condita sunt. Angelus malignus bonus est per naturam, iustus tamen non est in actu. Summum bonum desiderat, qui nihilo indigere cupit. Qui enim nihilo indiget, beatus est. Beatitudo autem superius definitur esse statum omnium bonorum congregatione perfectum. Qui ergo beatus est nihilo indiget. Illi

ergo, qui hanc beatitudinem desiderant, congregant diuitias. Per eas se putantes sufficientiam adepturos, quod eis in contrarium cedit. *Vd.*

BEATITUDINEM: apud deum *On* | summum bonum *Ld* | in summum bonum *Fd.*

DESIDERARI: ab hominibus *Eb Ec Gc.*

LIQUET: manifestum *Cg Lh Ta* | patet *On Pp Pq* | clarescit *Ps* | aliter libet *Fb* | claret uel placet *Pd* | manifestum est *Fd Lf Mf Va Vb Vd Vh* | manifesta est *Ld* | quia sicut superius dixit, quicquid agat unusquisque ad hoc tendit, ut ad perfectionem boni et summum satietatis peruenire possit, licet uario studio *Ap Ck Ct Er Ge Pb Pn Ps.*

QUOD: quod plus *Fb* | quod plus diligit. *Vf* | eo *Pm.*

QUISQUE: aliquis *Vb* | unusquisque *Cg Lf Pb.*

PRAE CETERIS: bonis *Fb Lh Pp Ta* | plus aliis *Vb* | rebus *Lf* | de istis omnibus *Ap.*

PETIT: appetit *Cg Er Fb Pb* | cupit *Ap Ck Ge Lf Ps* | concupit *Ga Na* | postulat *Vb* | quaerit *Vf* | desiderat *Eb Lh Ta* | desirat *Mb* | concupiscit *Mf Va Vh* | appetit animo *On* | ut si quis delicias petit *Ec Gc* | ut si quis deli(...) et reliqua *Lf.*

ID: hoc bonum *Cg* | id ei summum bonum uidetur esse prae ceteris *Fb* | id ei summum uidetur *Vf* | quicquid in m(...) esse sum(...) *Lf.*

SUMMUM: bonum *Vb.*

IUDICAT: iudicabit *Ed* | estimat *Ap* | ille a quo petitur quid *Cg* | bonum esse, quod ab hominibus petitur *Eb Ec* (*Fa*) (*Ga*) *Gc Ka Lh Na Px Vh* | quae tamen falsa est *Eb Ec Gc Ka Lf.*

SED: antea *Vh.*

SUMMUM: bonum *Vb.*

BEATITUDINEM: aeternam *Pp* | ueram *Lf* | Summum bonum beatitudo est cumulus omnium bonorum, quae nullo pacto subtrahi potest. *Ap Ck Ps* | Summum bonum est beatitudo, quae nullo pacto subtrahi potest. *Cg* | quod beatitudo sit summum bonum *Pd.*

DEFINIUIMUS: collegimus *Ap Ck Ge Ps* | colligimus *Pb* | decreuimus *Vb* | posuimus *Ps* | superius *Er Ld Vf* | nos *Pd* | (...) scripsimus supra *Lf* | praeu{en}it *Eb* | ubi cuncta bona simul esse *Vh.*

ubi dixit superius liquet beatitudinem statum bonorum omnium congregatione perfectum *Ap Ck Ct Ge Pb Pn Ps Va* | ubi dixit superius liquet beatitudinem statim bonorum *Er* (2x) | Videtur errare, qui beatitudinem in his temporalibus quaerit, cum ipsa sit in aeternis. *Pc.*

QUARE: propterea *Pb* | quapropter *Ap Cg Ck Ge Ps* | propter quam rem *Fb* | ideo *Ga Na Pp To* | idcirco *Lf* | ex qua re *Vb* | quod quisque petit, iudicat esse summum bonum *Vf* | quod quisque prae ceteris petit summum bonum *Ap* | quia quisque, quod petit, iudicat esse summum bonum *Ct* | quia quisquis quod petiit iudicat esse *Er* | Si quis honores et potentiam huius saeculi desiderat, ille status beatus ei uidetur. *Vd.*

BEATUM ESSE: beatitudinem *Fb* | summum *Lf.*

IUDICAT: estimat *Ap Cg Ck Ge Ps Vd* | homo *Lf.*

STATUM: perfectionem *Ap Cg Ck Fd Ge Ld Pd Ps* | ipsum *Fb Vf* | illum *Ap* | habitum *Ga Ka Mh Na Vh* | fixum *On* | bonum *Lf.*

QUEM: statum *Ap Cg Ck Fb Ge Ld Lf Pb Ps.*

PRAE CETERIS: omnibus *Cg Ck Ge Ps* | plus aliis *Vb* | bonis *Pb Pp* | rebus *Lf* | de istis omnibus quae diximus *Ap.*

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709 superius dixit] supra dictum est *Ct.* **710** satietatis] societatis *Er.* | licet] quamuis *gl.* uel licet *Ps.* | licet…studio] om. *Ct Er.* **722** hominibus] omnibus *Ka Lh Vh*; (...)minibus *Fa Ga.* **733** superius] om. *Va.* | liquet] liquet esse *Va.*

QUISQUE: homo *Fb* | aliquis *Vb* | unus *Lf Pp* | unusquisque *Pb*.

12. Habes igitur ante oculos propositam fere formam felicitatis humanae: opes, honores, potentiam, gloriam, uoluptates. Quae quidem sola considerans Epicurus consequenter sibi summum bonum uoluptatem esse constituit, quod cetera omnia iucunditatem animo uideantur afferre.

HABES – HUMANAE: AYOξECIC augmentio *Pp* | quia in omnibus supradictis quaeritur beatitudo *Bd* | (...) aliam ueram aliam imaginariam uoluptatem et (...) recordantem sicut (...)uentum faceret beatum *Mb*.
HABES: pro habere debes *Vf* | Habes opes propter sufficientiam, honores propter regnum, gloriam propter celebritatem, uoluptates propter laetitiam. (*Af*) *Ap Lh Mj Pp*.
OCULOS: tuos *Ap Bd Cg Ck Fb Ge Lh Ps Ta Vf*.
PROPOSITAM: expositam *Mo* | constitutam *Mb* | ante positam *Ap Cg Ck Fd Ge* | a me expositam *Ap Ct Er Fb Pb Pn Ps Vf* | a me explica(...) *Lf*.
FERE: quodammodo *Ct Er Fb Ka Mo* | quaedam *Pn* | prope *Pb Vb* | pene *Vf* | non omnia *Lh Pc Pk Ta Vc* | non per omnia, sed ex parte *Cg* | non per omnia quaedam *Ap Ck Ge Ps* | temperanter dixit fere cum praecipua possuerit *Mb* | fere dicitur, quia alia his similia conici possunt *Ec Gc Ka* (*Lh*) *Mf Vh* | fere dicit, quia adhuc innumera restant, quae conici possunt (*Ga*) *Na Va*.
FORMAM: gloriam *Lh Ta* | nomina *Pq*.
FELICITATIS: gloriae *Cg Ck Ge Ps*.
HUMANAE: falsae *Cg Ck Ge Ps* | mundanae *Vf*.
OPES HONORES POTENTIAM GLORIAM UOLUPTATES: Haec sunt humanae felicitates. *Lf* | quinque species in quibus maxime homines occupantur *Lh Pc Pk Pp Pq Vc* | Hic quinque species comprehendit, in quibus maxime occupantur homines, sc· opes, honores, potentia, gloria, uoluptas. *Ap* (2x) *Ck Ct Er Ge Pb Pn Ps*.
OPES: diuitias *Ap Ck Er Fb Fd Ge Ld Lh Mo Pb Pn Ps Pt To Vf* | diuitiae *Ct Vb* | delicias *Lf* | propter sufficientiam *Ap Ct Fb Ps Ta To* | opes propter sufficientiam *Kc Ld*.
HONORES: potestates *Ck Ge Pb Pn Ps Vf* | dignitates *Fd Ld*.
POTENTIAM: regnum *Vf* | uirtutem *Pt* | potestatem *Fd Ld* | propter regnum *Ct Fb Kc Ps Ta To*.
GLORIAM: celebritatem *Ck Ge Pb Pn Ps Vf* | laudem *Fd Ld* | claritudinem *Lf* | propter celebritatem *Ct Fb Ta To* | propter celeritatem *Ap Kc Ps* | propter dignitatem *Ct*.
UOLUPTATES (UOLUPTATEM *Ka*): laetitiam *Fb Vf* | delectationes *Ld* | delectationem *Fd* | cupiditates animi *Ap Ck Ge Pb Pn Ps* | cupiditatem animi *Er Ka* | propter laetitiam *Kc Ps Pt Ta To* | proprie salubritatem *Pt* | propter cupiditatem animi *Ct Fb*.
QUAE QUIDEM: omnia *Af Fd Ka Kc Ld Lh Ta* | superiora *Eb Ec Gc Lh* | praedicta *Lf Pp* | uoluptates *Pc Pk Pp* | sola *Vh* | ista *Ap* | haec ista *Pq* | omnia ista sc· temporalia bona *Cg* | illa superiora *Ga Na Va* | omnia, quae superius diximus *Ap* |

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761 Habes opes] opes quaeruntur *Mj*. **762** celebritatem] celeritatem *Pp*; < celeritatem *Ap*; caritatem *Lh*. | laetitiam] laetitiam quae omnia *Mj*. **769** dicitur] dicit *Vh*. **770** alia] om. *Ec Gc*. **771** innumera] innumerata *Na*. **776** in] om. *Pp*. | maxime] om. *Pq*. **777** Hic] hinc *Ap* (1,2) *Ge Pb*. | comprehendit] comprehensit *Er*. | occupantur] occupentur *Er*. **781** propter[1]] pro *To*.

omnia, quae dixi uisibilia *Fb* | iura omnia uisibilia *Ct* | omnia ista inuisibilia *Ps* | omnia ista inuisibilia bona *Ck Ge* | ista «in»uisibilia, quae dixi *Pb* | ista inuisibilia, quae dixi *Pn* | ista inuisibilia, qui dixit *Er* | inuisibilia, quae dixi *Vf*.

SOLA CONSIDERANS: quia perpetua ignorauit *Ec Gc Ka Lh Mb Mf Pp Px Vh* | fortuna non recogitans *Er* | non recogitans futura *Ck Ge* | non recognitans futura *Pb Pn* | recogitans futura *Ps* | non recogitans eterna *Pp* | Non cogitans futura consequenter se inter pecora constituit. *Va* | ad animi delectationem pertinere, cum labore tamen adipisci *St*.

SOLA: bona *Af Ap Fb Fd Kc Lh On Pb Pn Pp Ps Ta* | felicitas *Vb* | esse bona omnia *Vc* | singula uel distincta *Bd Pq* | singula per se *Lf*.

CONSIDERANS: explorans *Ap*.

EPICURUS: Diogenes *Ap Pb Pn Ps* | Diogeres *Ck Ge* | philosophus *Ct Ed Px Va Vh* | ipse philosophus *Vb* | nomen philosophi *Mf* | proprium nomen hominis *Kr* | quaedam diuisio uel se(...) *Lb* | quidam philosophus *Ga Na* | Epicurus ab episcopo auctore dictus est. *Ap Ck* | Epicuri dicunt uoluptatem corporis esse summum bonum. *Pc* | dicti Epicuri, quasi epi ·i· poros (*gl*. super curos), quasi super porcos uel sicut porci iuuentes *Lc* | Asserunt etiam deum nihil agere, omnia constare corporibus, animum nihil aliud esse quam corpus. Vnde et dicit non ero postquam mortuus fuero. *Ap Ck Lh* (*Ps*) | secundum Epicuros, qui summum bonum dicunt uoluptatem, epicur et dicitur, quasi super porcus: epi super, curis porcus domesticus *Pt* | Epicureus considerans respuebat, solam appetens uoluptatem. Dicebat enim animam cum corpore perire. Ideoque nolebat opes et reliqua, quia quamquam animum delectent, tamen cum labore adquiruntur, cum in uoluptate nullus labor sit. Is ergo totus libidini deditus. *Mj* | Epicurus quidam opes, honores, potentiam, et gloriam respuebat, solam appetens uoluptatem. Dicebat enim animam perire cum corpore. Ideoque nolebat opes et reliqua supradicta, quia quamquam animum delectarent, cum labore tamen adquiruntur, cum in uoluptate nullus labor sit. Iste ergo totus libidini deditus est. Vnde et Epicurus dictus est, quasi super porcos. (*Af* (2x)) *Ap Ck Ct Ge Kc Lc Lh Pb Pn Pp Ps Ta Va Vd* | Epicurus philosophus ignorauit perpetua, amator uoluptatis et non sapientiae, qui etiam princeps curium, hoc est porcorum, interpretatur, quasi uolutatus in coeno carnali. Voluptatem summum bonum asseruit, qui etiam dicit nulla diuina

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796 inuisibilia] > uisibilia quae dixi *Ps.* **799** quia] quod *Ec Gc Mb*. **812** etiam] autem *Lh*. **819** Epicurus] epicureus *Af* (2x) *Ge Pb*; < epicureus *Ps.* | quidam] quidem *Ta.* | opes] ho(...)es *Af* (1). **820** potentiam] potentia *Ap*; diuitias. potentiam *Va.* | gloriam] gloria *Ap Pb.* | appetens] aperiens *Lc*. **821** opes…reliqua] haec *Va.* | reliqua] cetera *Lc Lh Ta*. | supradicta] supradicta adquirere (*Lh*) *Ta.* | quia] quae *Ap Ge*; q{uam} *Pb*; et *Ct*. **822** quamquam] quendam *Ck Ge Pb Pn;* quandam *Ap Kc*; quamuis *Lh Pp Ta*; quaedam *Vd.* | animum] animam *Kc Lc Vd*; < animam *Ap Ps.* | delectarent] delectent *Ct Kc Lc Ps Va*; delectant *Vd.* | adquiruntur] adquirentur *Ct.* uoluptate] uoluntate *Kc.* **823** sit] fit *Ps.* | ergo] enim *Lc.* | totus] om. *Ct.* | est[1]] om. *Lc*; erat *Va.* | Vnde] unus *Vd.* | Vnde…824 porcos] om. *Lc.* | et] om. *Lh Ta Va.* | Epicurus] epicureus *Ps.* dictus est] om. *Ap Ck Ge Pb Pn;* dicitur *Va*. **824** quasi] om. *Pp*. | porcos] porcum *Ck Ge Pb Pn*; portum *Ap;* porcos. nam (c)icuris dicitur porcus castratus ·i· (m)agalis *Lh*; porcus. Nam cicuris dicitur porcus castratus ·i· magalis *Af* (1,2); porcos nam cicuris dicetur porcus castratus ·i· magalis *Ta*. **825** philosophus] philosophus qui *Lh.* | uoluptatis] uanitatis *Lh Pd.* | et] om. *Lh.* | et…826 etiam] om. *Pd.* | qui] quem *Lh.* **826** princeps…interpretatur] philosophi parcum(!) nominauerunt *Lh*; philosophi porcum nominantur *Pd.* | hoc] id *Cg.* | interpretatur] interpretantur *Ps.* uolutatus] uolu<.>tans *Lh*; uolutatum *Pd;* uoluntatus *Ps*. **827** carnali] carnalem *Cg*. Voluptatem] uoluptatum *Ap Ck*; uoluptatem carnalem *Lh*; uoluptate *Pd*; uolutatum *Ps.* | asseruit] asserens *Pd.* | qui…diuina] om. *Pd.* | etiam dicit] om. *Cg*.

prouidentia instrui aut regi mundum, sed origines rerum athomis insectabilibus ac solidis corporibus assignauit, quorum fortuitis concursionibus uniuersa nascantur ac nata sint. *Ap Cg Ck* (*Lh*) *Pd* (*Ps*).

CONSEQUENTER: congruenter *Ap Ck Ge To Vb* | conuenienter *Eb Ec Fd Gc Ka Ld Lf Pp* | apte. necessario *Cg* | secundum quandam consequentiam *Vh* | secundum consequentiam aliorum quae sequuntur uoluntatem *Pq* | secundum consequentiam aliorum bonorum *Bd*.

UOLUPTATEM: libidinem *Vb* | corporis *Cg On* | quoniam sine labore adquiritur *St*.

ESSE: sibi *Ap*.

CONSTITUIT: apparuit *Vb* | asseruit *Cg* | collocauit *Ck Ge Ps* | quare *Ap Ck Ct Er Ge Pb Pn Ps* | Se inter pecora constituit. *Ap Ck Er Fb Ge Pb Pn Ps* | Inter pecora se deputauit. *Va* | Se inter pecora constituit non recogitans futura. *Vf*.

QUOD: eo *Eb Ec Ed Ga Gc Na On Vh* | quia *Bd Fb Lh Pc Pk Pp To Vc Vf* | ideo *Ap Bd* | eo quod *Ap Cg Ck Fb Fd Ge Ld Lh Mb Pb Pc Pd Pk Pp Pq Ps Ta Va Vb Vc* | quod cetera omnes diuitias ferrent, ideo supradixit iucunditatem et uoluptatem esse summum bonum *Ed*.

CETERA: superiora *Pd* | supradicta *Eb Ec Gc* | ante dicta *Va* | opes, honores et cetera *Er Fb Pq Ps* | honores, opes *Ck Ge* | honores, opes et cetera *Ap Pb Pn* | opes et reliqua *Ct* | opes, honores, potentiam, gloriam *Vf* | opes, honores, potentia, gloria *Bd* | opes, honores, potentia, gloria, uxor, et reliqua *Ec Gc Pm* | opes, honor, potentia, gloria *Lf*.

OMNIA: bona *Lf Vh*.

IUCUNDITATEM: oblectamentum *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | haec *Vb* | laetitiam *Vb* | uoluptatem *Pp* | delectationem *Bd* | laetitiam, quae ad uoluptatem pertinet *Vd*.

ANIMO: datiuo *Ps* | corpori *Ap Fd Pp Vb* | non corpori *Ld Pd* | in *Lf* | anima est uita, animus uoluntas uel consilium, uoluptas uero corporis *Pp*.

AFFERRE: dare *Vf* | uoluptates corporis *Ck Ge Ps* | uoluptates uero corpori *Cg* | uoluptas uero corpori *Lh* (*Pk*) *Pq Vc* | Ideo uoluptas apud Epicuros ceteras dicebatur praecellere felicitates. *Pd* | supradicta omnia in uoluptate sunt simul *Ec Gc Lf Pm* | corpori autem laborem adferre *Mj* | Corpori autem laborem afferre uidentur. *Ta* | Voluptas uero corpori laborem affert. *Ap Ck Ge Pb Pn Ps* | Corpori autem laborem affere uidetur uoluptas corporis. *Af Fd Kc Ld Lh Ps Vd* | corpora autem afferre laborem. Voluptates enim corporis iocunditatem afferunt. *Vf* | quia omnia ista conficiunt uoluptatem. Si aliquid ex istis deerit, statim uoluptas desistit. *Ec Ga Gc Ka Lh Na Px Va*.

13. Sed ad hominum studia reuertor, quorum animus etsi caligante memoria tamen bonum suum repetit, sed uelut ebrius domum quo tramite reuertatur ignorat.

SED: nunc *Eb*.

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828 instrui aut] om. *Cg*; instructum esse aut *Lh Pd*. | sed…830 sint] et reliqua *Cg*. | origines] origine *Lh Pd*. | rerum] om. *Pd*. **829** corporibus] corporum *Ap Ck*. | quorum…830 sint] om. *Pd*. | nascantur] nascuntur *Ap;* > nascuntur *Ck Ps*. **856** uoluptas[1]] < uoluptates *Lh*. **859** Voluptas] uolupta *Ge*; uoluntas *Pb Pn*. | laborem] > labores *Ap*. **860** autem] om. *Lh*. affere] auferre *Kc*. | corporis] om. *Fd Ld*. **862** uoluptatem] uoluntatem *Px*. | Si] si uero *Ec Gc*. istis] illis *Ga Na Px Va*; istis dicere *Ec Gc*. | uoluptas] uoluntas *Px*.

III prosa ii

STUDIA: attentiones *Ap Ck Er Fb Ge Pb Pn Vf* | attentionem *Ps* | intentiones *Ka Mh* | curas *Pd* | meliora *On* | labores *Lf*.
REUERTOR: ego *Er Fb* | redeo *Cg* | aggredior *Pd* | keru mih (OHG) *Lf*.
QUORUM: hominum *Ap Bd Cg Ck Er Fb Ge Ld Lh On Pb Pn Pq Ps Ta Va Vb Vc Vd Vf* | ex quibus hominibus *Fb*.
ANIMUS: licet animus terrenis rebus offuscere(!) *Pd*.
ETSI: quamuis *Bd FbFd Ld Lf Mf Pc Pd Pm Va Vf* | quamquam *Eb Ed Lh Ta Vb Vh* | licet *Ap Cg Ck Ge Lh Pb Pn Ps Vc*.
CALIGANTE (GALIGANTE *Ef*): obscurante *Ap Ck Pb Pc Pn Ps To Vf* | obumbrante *Vb* | labente *Lh Ta Va* | hebetante *Fd Ld* | obseruante *Ge* | impediente *Ed Pm* | tardante *Pm* | obliuiscente *Pp* | propter errores *Cg* | obscuritate impedita *Ed Mf* | quandam obscuritatem patiente *Er Fb Pp* | quamuis impediente non recordans uerum *Ga Ka Na Px Vh* | (q)uamuis impe(di)ente memo{ria} *Ef* | yronia *Px* | Errat in concupiscendo de bono suo, quia illud non est summum bonum. *Ec Gc Ka Lf*.
MEMORIA: sit *Pd* | parat *Bd* | sinne (OHG) *Lf* | oculo mentis *Cg* | quia licet diuersa agant, tamen ad unum finem tendunt, quasi diceret *Ap Ck Ct Er Ge Pb Pn Ps*.
TAMEN: dico *Vh*.
BONUM SUUM REPETIT: proprium, unde originem duxit *Ap Ck Ge Pb Pn Ps* | ad unum finem tendit, unde originem duxit *Ct Er Fb Vf* | beatitudinem suam, ut ille qui summum bonum credit, nihilo indigere, et reliqua *Ec Gc Ka Lf*.
BONUM: deum *Cg Vd* | naturalem sc· *Pd* | beatitudinem *Ed Pm*.
SUUM (> SUMUM *Pq* | > SUMMUM *Px*): proprium *Cg Eb Ec Ef Ga Gc Lh Mb Mf Na On Px Ta Va Vh* | summum *Ed Px*.
REPETIT: cupit *Cg Lf* | iterum petit *Vb* | quaerit *Pp* | recogitat *Lh Ta* | iterat, retexit *Pq* | requirit *Ct* | tendit *Px Vh* | reto *Eb* | animus *Va* | inquirit *Lf* | Platonicus sensus *Fb Pp*.
UELUT: ita *Bd*.
EBRIUS: homo *Fb* | animus *Vh* | ille animus *Fb* | uino *Vb* | errore *Ap* | omnes homines quasi ebrii *Pp* | repetit *Lh* | Curis saecularibus plenus ignorat reuerti ad summum bonum. *Fd Ld*.
DOMUM: ad *Ap* | suam ·i· ad eternam patriam *Pp* | heimort (OHG) *Lf* | (...)ationem summae beatitudinis (...)num est, quod cupiunt, sed in hac (...)ere non quaerunt nihilo indigere (...)a beatitudine non cupiunt (...)te regnum *Lf*.
QUO: qua *Ck Ge* | per quam *Ap* | cum *Lf*.
TRAMITE: uiam *Ap Ck Ge* | uia *Cg Ps* | qua ratione *Vf*.
REUERTATUR: ad bonum *To*.
IGNORAT: nescit *Ck Ge Vb* | nesciat *Ap* | innoscit *Ps* | animus *Ap Pb* | mens *Ps* | illud suum bonum *Pq*.

14. Num enim uidentur errare hi qui nihilo indigere nituntur? Atqui non est aliud quod aeque perficere beatitudinem possit quam copiosus bonorum omnium status nec alieni egens sed sibi ipse sufficiens.

NUM – NITUNTUR: Quia, inquit, diuersis semitibus et uiis ad beatitudinem properare nituntur, ideo nequeunt ea contingere, quia una tantum semita peruenit

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878 licet] litea *Ck Ge*. **883** Errat] erret *Ec Gc*. **884** de] om. *Ec Gc Lf*. **885** quia] qui *Er*. **886** finem] fine *Pn*. | quasi diceret] om. *Ct Er*. **890** et reliqua] om. *Ec Gc*.

III prosa ii

(...) ad illam. *Vd* | Errores hominum ostendit, qui diuersis erroribus circa finem ueri boni sunt implicati. *Ap Ck Ct Er Ge Pb Pn* (*Ps*).
NUM: utrum *Ap Ck Ge Vb* | numquid *Ld Lh Ta* | uel non *Pd* | nonne *Va*.
ERRARE: deuiare *Vd* | non *Eb Ec Fd Gc Ld Lf* | non errant *Cg Ct Fb Ka Pt* | minime *Af Ap Kc Lh Mj Pn Ps* (2x) *Ta Vd Vf* | minime errant *To* | Non enim errant, sed in hoc errant, quod per temporales diuitias suam indigentiam excludere sperant. (*Af*) *Fd Kc* (*Lh*) *Mj Pc Pk Pp Pq* (*Ps* (2x)) *Ta Vc Vd* | Hoc errant, quod per temporales diuitias suam indigentiam excludere sperant. *Ap Ck Ge Pb Pn* (*Ps*) | Si quidem bonum est nihilo indigere, sed in hoc errant et ad illud peruenire non possunt, quia per temporales diuitias suam indigentiam excludere sperant. *Ap Ck* (*Ps*).
HI: homines *Fb Pb Pc Va Vb* | enim errant *Ld* | qui bonum cupiant *Lf* | qui bonum cupiunt ·i· habitationem summae beatitudinis *Eb* | qui bonum cupiunt ·i· habitationem summae beatitudinis. Nam bonum est, ut cupiunt, sed in hoc bono uere non quaerunt nihilo indigere. *Ec Gc Ka*.
NIHILO: nulla re *Mf Pp Px Va Vh*.
INDIGERE: egere *Vb*.
NITUNTUR: non *Eb Ec Ga Gc Ka* | conantur *Ed Pb Pd Vb* | ut nihil indigeant *Bd* | ut omnia habeant *Ap Cg Ck Ge* | cupiunt *Fd*.
ATQUI: certe *Ap Cg Ck Ge Lf Pb Pt Va Vb*.
ALIUD: alia res *Ap Cg Ck Ct Er Fb Ge Pb Ps Va Vf* | aliae res *Pt* | bonum *Lf*.
AEQUE (AEQUI *Pm*): aequaliter *Ap Bd Ck Ge Pb Pd Pn Ps Vb Vf* | similiter *Ap Cg Ck Eb Ed Ga Ge Ka Lf Lh Mb Na Pd Pm Pn Ps Ta Vh* | similimodo *Mf* | ueraciter *Ct Er Pc* | recte *On Vf* | rite *Af Fb Fd Kc Ld Lh Pp Ps Ta To* | tam perfecte *Ec Ga Gc Ka Na Vh* | ideo non errant *Af Ap Ck Fb Ge Kc Ld Lh Pb Pn Ps Ta Vf*.
PERFICERE: effere *Ap Ck Ge Pb Pn Ps* | afferre *Ct Er Fb Pt* | explere *Cg* | replere *Ps*.
BEATITUDINEM: ueram *Lf*.
QUAM: nisi *Ap Ck Ge Pb Pn Ps* | aduerbium *Lh Ta* | est *Ct* | <beatitudinem> *Vb*.
COPIOSUS: abundans *Ct Mf Pb Vd Vf* | multiplex *Pd* | copiosa *Px Vh*.
STATUS: perfectio *Ap Cg Ck Ec Fb Ga Gc Ge Ka Lh Mf Mh Mo Na Pb Pc Pk Pp Pq Ps Px Ta Va Vc Vh* | qualitas *Lh* | collectio uel aceruus *Bd* | uerae beatitudinis *Ec Gc Ka Lf Pm*.
ALIENI: extrani *Vb* | alterius rei *Ap Ck Ct Er Fb Ge Ka Lh Pb Pc Pn Ps Pt Vf* | adiutorii *Va* | auxilio *Lf* | laboris *Pd*.
EGENS: indigens *Vb* | status *Ck Ge Lf Pn* | ille status *Af Ap Fb Kc Lh Pp Ps Pt Ta Vf* | ipse status *Fd Ld* | est *Ap Pb Va*.
SIBI: quia naturae est, ut omnem sufficientiam quaerit *Pp* | quantum ad sui naturam pertinet *Pd*.
IPSE: ipsi *Ct Eb* | sit *Vf* | status *Lf*.
SUFFICIENS: satis faciens *Vb* | est *Va* | abundans *Lf* | omnia in se habens *Ga Ka Na Px Vh* | potest efficere beatitudinem *Ap Cg Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps*

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917 Errores] errorem *Ct*. **918** implicati] implicari *Ap*. **921** Non…errant[2]] om. *Mj Pp Ps(1)*; errant minime *Fd*. | enim] om. *Pc Pk Pp Pq Vc*; enim in hoc *Ta*. | errant[2]] erant *Vd*. **922** sed… hoc] in hoc enim *Mj*; hoc *Ps(1)*. | per] om. *Af Fd Kc Mj Pp Ps(2) Vd*. | temporales diuitias] temporalibus diuitiis *Af*. | indigentiam] indiciam *Fd*. | excludere] om. *Mj*. **923** sperant] spernant *Kc*. | errant] erra{m} *Ge*; < erra{m} *Ap Pb*; erram *Pn*. **924** temporales diuitias] temporalibus *Ge Pb Pn*; < temporalibus *Ap*. **926** sperant] om. *Ps*. **930** ut] quod *Ec Gc*. **931** uere] uere <q> *Ka*; uidere *Ec Gc*. **958** potest] sed potest *Ck Pb Pn Ps*; \sed/ potest *Ap*; sed non potest *Ge*. | efficere] perficere *Fb Lh Pc Pk Pp Pq Vc*; facere *Cg*.

Vc Vf | ille qui minimis paucisque contentus est et credit sibi habere sufficientiam *Ap Ck Pb Pn Ps* | ideo non errant *Fd Pd*.

15. Num uero labuntur hi qui quod sit optimum id etiam reuerentiae cultu dignissimum putent? Minime; neque enim uile quiddam contemnendumque est quod adipisci omnium fere mortalium laborat intentio.

NUM: utrum *Vb* | numquid *Ap* | admirando *Ec Gc*.
LABUNTUR: corruunt *Ap Ck Er Fb Ge Mb Mo* (*altered*) *Pb Pn Ps* | cadunt *Ct Lb Vb* | cadent *Pd* | erripit *Pg* | errant *Af Ap* (2x) *Bd Ck Ct Eb Ec Fd* (2x) *Ga Gc Kc Ld Lf Lh* (2x) *Mh Mj Na Pc Pd Pk Pp Pq Ps* (2x) *Pt Ta To Va* | falluntur *Af Ap Kc Lh Ps St Ta* | fallunt *Fd Ld Pb* | qui errant *Ka* | in errorem *On* | in errorem corrunt *Cg* | decipiuntur, a recta scientia cadunt in mendacium, unde labeones uocantur caupones, quod frequenter labantur in periurium *Ap Ck Ps* | Hinc et labeones dicuntur, qui saepius in periuria decidunt. (*Af*) *Ap Fd Kc Lh* (2x) *Mj Pp Ps St Ta Vd* | in sua estimatione, qui putant summum bonum in honore esse *Pp* | qui putant summum bonum in eo constare, ut honorentur ab aliis *Ga Na Va* | in sua estimatione, qui putant summum bonum in eo constare, ut honorentur ab aliis *Mf* (*Px*) *Vh* | in sua estimatione putant quodcumque illud sit, quicquid illud est, quod cupiunt, non est uile, non est contempnendum. Similis est haec sententia si per omnes uolunt beatitudinem habere. *Ec Gc Lh Ka* | Haec sententia similis est priori, quia omnes uolunt beatitudinem habere et quicquid illud sit, quod omnes cupiunt, non est uile, non est contemnendum. *Mf* | Haec sententia confirmatio est secundum id, quod homines arbitrantur, sententiae superioris: omnes uolunt beatitudinem adipisci, cuius reuerentia est. *Px Vh*.
HI: homines *Fb Pb Va Vb* | tales *To*.
QUI: putent *Mj* | putant *Vh*.
QUOD SIT: illud est *Ap* | quodcumque sit illud *Vh*.
OPTIMUM: praecipuum *Ap Cg Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | summum *Pd* | putent *Px* | bonum *Lf* | deum *Ct Er* | summum bonum *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf*.
ID: bonum *Lf*.
REUERENTIAE (REUERENTIA *Ct*): ablatiuus *Ct* | honore *Vb* | honoris *Mh* | uenerationis *Lf*.
CULTU: atque *Ct* | summo bono *Af Ap Fd Ld Lh Mj Pp Pt Ta To Vf* | honore *Eb Ec Gc Lf Ka* | homine summo bono *Fb* | hoc est summo bono *Kc Ps* | honore uel studio *Bd*.
DIGNISSIMUM: sanctissimum *Vb* | esse *Ap Cg Eb Ec Gc Lf Lh On Pb Ps Ta Va* | quod honorentur ab aliis *Ka* | Qui deum, qui est summum et optimum bonum, putat esse dignum cultu reuerentiae, ut ab omni creatura ueneretur, non errat. Si uero putaret aliquid in creaturis summum bonum esse, eique cultum reuerentiae impenderet, utique erraret. *Ap Ck Lh Pc Pk Pp Pq Ps Vc*.

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959 ille] om. *Ap*. **972** labeones] labedones *Ap Ck Ps*. **973** et] om. *Ap*. | labeones] labeanes *Kc Mj Ps*; labeo uos *Af*. **974** dicuntur] om. *Ps St*; dicunt *Kc*; etiam dicuntur *Ap*. | qui] quod *Af Vd*. saepius] saepe *Fd Lh* (2). | periuria] periuriis *Lh* (1); peiura *Lh* (2); > periuriam *Af*. | decidunt] labuntur *Lh* (1); labuntur decidunt *Af*; cadunt *Fd*. **977** constare] stare *Px*. **979** haec] om. *Ec Gc*. **988** praecipuum] praecium *Vf*. **998** qui est] om. *Lh Pc*. | summum] summum bonum *Ap Lh Vc*. et optimum] om. *Pp*. **999** dignum] dignissimum *Ap Ck*. | ut…ueneretur] om. *Lh*. **1000** aliquid] aliud aliquid *Lh*; om. *Pc*. **1001** impenderet] impleret *Pc*. | erraret] errat *Ap Ck*; erat > errat *Ps*.

PUTENT (PUTANT *Ka* | < PUTANT *Na*): estiment *Vb* | non *Ps* | yronice dictum *Ka* | qui honores iudicant optimum esse, ut uenerentur *Eb Ec Gc Ka Lf Pm.*
MINIME: inquam *Ps* | non *Ld* | confirmatiue *Ct* | affirmando *Ga Na Vh* | yronice *Vh* | labuntur *Bd Ct Eb Ed Er Fb Ka Lf Mh Pm Pt* | errant *Fd Ld Pd* | non errant *Ap Ck Ge Pb Pn Ps Vf* | nisi scirent summum esse, nullomodo laborarent tam intente, et hoc dicit negando summum esse *Vh* | quia bonum est, quod petunt, quamuis summum bonum non desiderent *Lf*.
NEQUE: Neque enim uile est, quod omnes mortales sunt simul intenti ad percipiendam et ad adquirendam totius bonitatis felicitatem. Sed hoc est contempnendum quod non recto corde et non recta uia adquirere uolunt. Alii enim pro caelestibus bonis terrestres res adquirunt: hoc est uile bonum et contempnendum. Alii uero caelestia requirunt, quod non est uile, sed carum et optandum. *Ap*.
ENIM: quia *Eb Ed Lf Pm*.
UILE: est *Vb Vf* | despectabile *Cg* | non et uile *Ck Ge Ps* | pretioso *Ka* | sed pretiosum *Eb Lf*.
QUIDDAM: aliquid *Ap Ed Va Vb Vh*.
CONTEMNENDUM: est *Ap* | despiciendum *Ap Ck Ge Ps* | despectum *Vb* | refutandum *Lb* | spernendum *Pb* | paruipendendum *Vf*.
-QUE: tamen *Ap* | nec *Va*.
QUOD: hoc *Bd* | uile *Ap*.
ADIPISCI: inuenire *Vb* | adquiri *Pp* | assequi *Fd Ld* | consequi *Va* | beatitudinem *Eb Lh* (2x) *On Ta Vh* | honorem *Ec Ed Gc Ka Lf Pm* | ut reuerendi sint *Cg* | ut reuerendi et honorandi sint sine morte *Ap* | ut reuerendi et honorandi sint *Ck Ge Ps* | quoniam ad unum finem tendunt, licet diuerso calle *Ap Ck Ct Er Fb Pb Pn Ps Pt Vf*.
OMNIUM FERE MORTALIUM: propter eos, qui sensu carent *Ck Ge Pb Pn Ps* | propter eos, qui sensu carent dicit fere *Ap* | propter eos, qui intellectu carent *Lh Ta* | propter eos, qui nesciunt q(...)e (...)bant *Mb*.
FERE: prope *Ap Ck Ge Vb*.
MORTALIUM: hominum *Lf*.
LABORAT: (...)laborat (...) uile con(t)emnat *Ed*.
INTENTIO: cupiditas *Pd* | Nostra intentio sufficientiam quaerit, et cetera. Sed quia non ibi quaerit, ubi est ·i· in deo, non recte quaerit. Verbi gratia: si quis quaerit in stercore petras, ubi non sunt, et ubi esse non debent, bonum est quod quaerit, tamen errat, quoniam non ibi quaerit eas, ubi sunt, et ubi esse debent. *Pp.*

16. An in bonis non est numeranda potentia? Quid igitur, num imbecillum ac sine uiribus aestimandum est quod omnibus rebus constat esse praestantius?

AN: numquid *Bd* | percunctatur modo *Ct.*
BONIS: rebus *Ap Ck Ct Er Fb Ge Pb Pc Pn Ps Pt Va* | temporalibus *Pp* | summis *Vh* | hominibus *Fb* | inter bona *On Pq Vf* | inter alia bona *Eb Ga Ka Na Px Vh* | inter cetera bona *Lf* | in aeternis bonis *Ap*.
NUMERANDA: computanda *Vb* | computanda bona *Pp* | est arte numeranda *Ka* | certe est numeranda *Eb* | (...) certe numeranda *Lf* | secundum istos utique est *Ap Ck Er Ge Pb Pn Ps* | secundum supradictum est utique *Vf*.

1003 iudicant] iudicantur *Pm* **1025** sint[2]] sunt *Ge Ps*. **1026** licet] quamuis *Vf.* | calle] callo *Pb*. **1048** secundum istos] «... istos» *Ap.*

III prosa ii

POTENTIA: utique *Cg Lh Ps Vd* | etiam *Pb* | est *Fd Ld Vd*.
QUID: aliter est *Pd* | dicemus *Ct* | dicendum *Ec Gc Ld* | dicendum est *Eb Ka Lf* | dicam *Pd PqPt* | ex hoc dicimus *Ap Ck Er Ge Pb Pn Ps Vf* | dicam ego ex hoc *Fb* | nisi numeraretur *Bd* | yronice *Vh*.
NUM (NUMQUID *Er*): utrum *Vb* | minime *Lh*.
IMBECILLUM: uel imbecille *Ec Gc* | stultissimum *Ap Ck Ge Pn Ps* | infirmum *Cg Lf Ps Pt Vb Vf* | fragile *Eb Lh On Px Ta To Va Vh* | uile *Eb* | inualidum *Ga Na Vh* | sine uiribus *On* | quod sit sine aliqua firmitate *Fb Mo* | mobile nomen *Vb* | sine baculo *Va*.
AC (ET *Bd*): ac *Bd*.
SINE UIRIBUS: sine sanitate *Ps* | sine aliqua firmitate *Ap Ck Ct Er Pb Pn Ps* | sine aliqua infirmitate *Ge Vf*.
UIRIBUS: fortitudine *Vb*.
AESTIMANDUM: iudicandum *Ap Ck Ct Er Ge Ka Pb Pn Ps Vf* | putandum *Vb*.
QUOD: hoc *Bd Ld* | illud *Ap* | hoc est *Fd* | mens *Lh* | mens et anima *Eb Ec Gc Ka Lh Px Vh* | illud mens et anima *Pp* | summum bonum *Ap Cg Ck Ec Fd Gc Ge Ld Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | potentia *Lf Pd* | sicut est deus *Vf* | summum bonum, sicut est deus *Ct Er* | summum bonum, quod est deus *Ap Ck Fb Ge Pb Pn Ps Pt* | potentia diuinitatis *Eb Ec Gc Lh* (2x) *Px Vh*.
OMNIBUS: rebus terrenis *Ap*.
CONSTAT: non *Ap*.
PRAESTANTIUS: sublimius *Fb Lh Mo Pq Vc* | excellentius *Pd Vb* | melior *Ps* | melius *Lf Va* | utique *Pb Va* | egregius *Ka* | gloriosius *Lf* | quod est egregium *Ga Na Vh* | preciosius uidelicet *Fd* | preciosus uidelicet *Ld*.

17. An claritudo nihili pendenda est? Sed sequestrari nequit quin omne quod excellentissimum sit id etiam uideatur esse clarissimum.

AN – PENDENDA EST: non *Ap Ck Ct Er Fb Ge Pb Pn Ps* | nequaquam *Lh Ta* | De uera beatitudine dicit quod non sit necesse illius claritudinem habere. *Ec Gc Lh* | De uera beatitudine dicit non esse anxiam, quod non sit necesse illius claritudinem enarrare, et nihil in ea esse molestiae talem quaerunt, sed in minimis his repperire non queunt. *Ec Gc Ka*.
CLARITUDO: fama *Ta Va* | celebris fama *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf* | fama bona *Lh Pc Pk Pp Pq Vc* | laus *Pq* | laus apud multos *On* | mari (OHG) *Lf* | diuina potentia *Eb Ec Gc Ka Lh Mh*.
NIHILI PENDENDA: pro nihilo ducenda *Fb Ps Va Vd* | pro nihilo ducenda est *Pd* | pro nihilo habenda *Ap Ct Pt Vf* | Pro nihilo est habenda. *Ck Er Ge Pb Pn Ps* | parui pendenda *Pp* | uili pendenda *Ps* | despicienda *Ps*.
NIHILI: uili *Cg* | parui *Lb Lh* | pro *Ka* | pro nihilo *Ec Gc*.
PENDENDA (PETENDA *To Vc* | PE«N»TENDA *Ap*): aliter petenda *Ka* | uel petenda est *Vb* | mensuranda *Vb* | reddenda *Cg* | contemnenda *Mb* | neglegenda *Ps* | arbitranda *Ed* (*Ef*) *Ga Ka Lf Na Pm Vh* | pensanda *Vh* | floccipendenda *Fb Pd Pp* | floccipendenda est *Fd* | zi ahtonne (OHG) *Eb Ec Lh*.

1052 dicimus] dicemus *Er.* **1057** quod] dicitur quod *Mo.* **1080** habere] enarrare *Lh.* **1082** talem] om. *Ec Gc.* | quaerunt] quaeruntur *Ec Gc.* | his] his id *Ec Gc.* **1083** queunt] nequeunt *Ka.* **1084** celebris] celeris *Ck Er Ge Pb Pn Vf*; < celeris *Ap Ps;* celeritas *Pt.*

SEQUESTRARI NEQUIT: Non potest separari sc· ab illa claritudine. *Ck Ge* | Non potest separari. *Ap Ct Er Fb Pb Pn Pt* | quia potentia diuidi non potest *Ec Ga Gc Ka Na Vh*.
SEQUESTRARI (SEQUESTRATI *Mo*): sequestrati (?) *On* | separari *Bd Eb Ed Fd Lb Ld Lh Mb Mf Pc Pd Pq Ta To Va Vb Vc Vf Vh* | separati *Mo* | a bono *Pp* | diuidi *Mh* | semoueri *Eb Ec Gc* | segregari *Lf* | ab aliis bonis *Af* | a potentia *Ef Pd* | separari ab illa beatitudine *Cg Ps* | claritudo a potentia *Eb Ec Ed Gc Lf Pm*.
NEQUIT: illud *Fb Vc* | non potest *Pb Va Vb*.
QUIN: insuper *Pd* | ut non *Ap Cg Ck Ct Er Fb Fd Ge Ld Lh Mo Pb Pc Pk Pn Pp Pq Pt Ps Px Ta Va Vb Vc Vf Vh*.
ESSE: uideatur *Ct*.
EXCELLENTISSIMUM: eminentissimum *Vb* | optimum *Ps* | beatitudo *On* | potentissimum *Eb Ka Lf* | summum bonum *Cg Ck Ge Pc Pk Pp Pq Ps Vc*.
SIT: est *Ap Ck Ge Pb Ps*.
CLARISSIMUM: lucidissimum *Vb* | hoc est summum bonum *Ap* | quia est clarissimum (...) et excellentissimum *Ed* | (...) honor p(...) gloria *Lf*.

18. Nam non esse anxiam tristemque beatitudinem nec doloribus molestiisque subiectam quid attinet dicere, quando in minimis quoque rebus id appetitur quod habere fruique delectet?

NAM NON ESSE: uideatur ·i· non est *Ct*.
ESSE: dicent *Pc*.
ANXIAM: mestam *Ap Ck Ge Lh Pb Pn Ps Ta* | dubiam *Vb* | cupidam *Fd Ld* | sollicitam *Cg Ps* | beatitudinem *Vh* | quae anxium tristemque reddat, non anxium sed laetissimum reddit hominem *Ec Gc Ka* | quae anxium tristemque reddat *Lf* | (...)um sed laetum reddit *Lf*.
BEATITUDINEM: summam *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf* | ueram *Cg Ef Ga Go Na Pc Pk Pp Pq Ps Px Vc* | delectationem *Bd* | summum deum *Ka* | summum bonum *Eb Ec Ed Fd Gc Ld Lf Mh Pm* | Hanc autem beatitudinem supra definiuit. *Eb Ec Ed Gc Ka Lf Pm*.
NEC: esse *Fd*.
DOLORIBUS: cruciatibus *Ap Ck Ct Er Fb Ge Pb Pn Pp Ps Pt Vf* | angustiis *Pb* | Contra uoluptatem hoc dicitur. *Ap Fb Kc Mj Pb Pn Pp Ps Ta* | Contra uoluntatem hoc dicitur. *Af Pt* | Non sic potentia saecularis ideo non est beatitudo, quia doloribus et anxietatibus promittitur, quod nec potest. *Ap Ck Ps*.
MOLESTIIS: angustiis *Ap Ck Ct Er Fb Ge Pn Ps Pt Vf* | grauitatibus *Vb* | curis saecularibus *Fd Ld* | quae a uoluptate aliena sunt *Vd*.
SUBIECTAM: obnoxiam *Ap* (2x) *Ck Ge Mb Pb Pn Ps* | subpositam *Vb* | beatitudinem *Lf* | (...)tissimam atque iucundissimam *Lf*.
QUID ATTINET: quid necesse est *Cg Ga Na Pc Pk Vc* | quid opus est *Af*.
ATTINET: pertinet *Ap Ck Ct Eb Ed Er Fb Ge Ka Lh Mo Pb Pn Ps Pt Ta Vb* | iuuat *Ap* | nos *Ed Ga Na Pm* | ad nos *Bd Lf* | nobis *Va* | necesse est *Ap Ck Eb Ed Fb Ge Ka Lh Pb Pn Pq Ps Px* | satis patet *Lh* | Non, inquit, opus est haec dicere, quia manifesta sunt. *Vd*.
QUANDO: si quidem *Af Ap Cg Fb Kc Ld Lh Mj Pp Pq Ps Pt Ta* | quia *Lh To* | quoniam *Ga* | quod *Af* | quando quidem *Af*.

1096 quia] quae a *Vh*. **1121** sed] si *Ka*. **1125** autem] om. *Ed*.

III prosa ii

IN MINIMIS … DELECTET: Sensus est: si in transitiuis rebus qualiscumque est delectatio, quid mirum si in summo bono et beatitudine est etiam delectatio. *Af Ap Kc Lc Lh Mj Pc Pk Pp Pq Ps St Ta Va Vc Vd Vf* | In hoc summae beatitudinis magnitudo deprehenditur, quia homines in his minimis rebus nihil anxietatis habere quaerunt. *Ec Gc Ka Lh Mf Pp Px Vh*.
IN MINIMIS QUOQUE REBUS: in singulis supranominatis rebus *Ed Pm* | in singulis supranominatis rebus, quae ad comparationem summi boni minime sunt *Ec Gc Ka Lf* .
IN MINIMIS: temporalibus *Mb* | terrenis *Eb Ec Gc Ka Na Va* | terrenis et caducis *Cg* | in terrenis *Ck Ct Er Fb Ga Ge Lh Pb Pn Ps Vh* | in terrenis rebus *Ap* | in terrenis et temporalibus *Pc Pk Pp Pq Ps Vc* | uidelicet in his saecularibus *Fd Ld* | in minimus rebus summum bonum appetit *Ed*.
ID: uoluptas *Cg Ps* | ea res transitoria *Ap*.
APPETITUR: postulatur *Vb* | requiritur *Fd Ld* | quaeritur *Va* | ab hominibus *Ap* | a nobis *Fd Ld* | petitur ·i· ab hominibus. Ideo quaerunt minima, ut non anxietas sit in minimis, sed ut omnia habeant. *Ap Ck Ps*.
FRUI: uti *Vb* | beatitudine *Lh*.
DELECTET: uel delectat *Pp* | libet *Vb* | iuuat *Ps* | illis *Ap* | quisque *To* | nequaquam (?) infirmum *Pt* | si in terrenis rebus quo uel cumque delectatio *Ap* | Si in terrenis rebus qualiscumque delectatio est, non est mirum aliquid si in caelestibus omnis dignitas habetur, sine ulla perturbatione ·i· in summo bono. *Ap Ck Ct Er Ge Pb Pn*.

19. Atqui haec sunt quae adipisci homines uolunt eaque de causa diuitias, dignitates, regna, gloriam uoluptatesque desiderant quod per haec sibi sufficientiam, reuerentiam, potentiam, celebritatem, laetitiam credunt esse uenturam.

ATQUI: certe *Cg Ck Ge Lf Pp Ps Va Vd*.
HAEC: quae superius dicta sunt *Pt Ta* | singula supra nominata *Eb Ec Gc Ka* (*Lf*) | haec, quae super dicta sunt *Cg* | ea, quae superius dicta sunt, et quae subiunguntur paulo post *Af Ap Ck Fd Ge Kc Ld Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Vc*.
ADIPISCI – UOLUNT: ut beati sint *Af Ap Ct Fd Kc Mj Pp Ps* | ut non triste eorum bonum sit *Ap Ck Ge Pb Pn Ps St* | ut non patiantur tristitiam molestiamque *Ap Ck Ct Er Ge Pb Pn St* | ut beati sint et non patiantur tristitiam molestiam *Fb*.
ADIPISCI: inuenire *Vb* | adprehendere *Eb Ka Lh Px Ta* | consequi *Pq Va*.

1143 Sensus est] sensus talis est *Lc*. | transitiuis] transitoriis *Va Vf*. | rebus] om. *St*. qualiscumque] quibuscumque *Ps*. | est[2]] om. *Lh*. **1144** quid] quod *Af Kc*. | in] om. *Pp*. | et] et uera *Lh Pc Pk Pp Pq Ps Ta Vc*; et (...) *Vd*. | et beatitudine] om. *Mj St Va*. | beatitudine] beatitudo *Af*. | etiam] om. *St Ta Va*. | delectatio[2]] om. *St*. **1145** In] nam in *Pp*. **1146** deprehenditur] deprehendit *Lh*; ostenditur *Pp*. | quia] quando *Pp*. **1147** habere] om. *Mf*. | quaerunt] quaeruntur *Ka*; quaerant *Pp*; quaerunt ·i· summum bonum *Mf*. **1157** minima] minime *Ps*. **1161** Si in] < sin *Ck*; < sim *Ge*; in *Ct*. **1162** qualiscumque] quo uel cumque *Ge Pb*. | est[2]] \est/ *Ap*; om. *Ct*. aliquid] \aliquid/ *Ap*. | in caelestibus] excellentibus *Ct*. **1163** habetur] habeatur *Ct Er*; est *Ap*. ·i· … bono] om. *Ct Er*. **1173** nominata] nominata. opes (...) *Lf*. **1174** ea] om. *Mj*; \ea/ *Pn*; et *Fd*. superius] superum *Vc*. | et] ea *Ge Pb*. | subiunguntur] subiungit *Pc Pk Pp Pq Vc*; iunguntur *Ap*. **1177** patiantur] patiantur anxietatem *St*. | tristitiam] tristiam *Ap*. | molestiamque] molestiam *Ap Er Pb*; om. *Ct*.

III prosa ii

EAQUE: propterea *Ap Ck Er Fb Ge Pc Pn Ps* | propter illam causam *Pp Px* | propter eam causam *Va* | ex qua re *Lh* | ob hoc *Fd Ld* | ob hanc causam *Pq* | et de ea *Bd* | propter hanc est *Vd*.
DIUITIAS: opes *Vb* | per sufficientiam *Ta*.
DIGNITATES: honores *Vb* | per reuerentiam *Ta* | ambaht (OHG) *Lf* | (...) studio (...)ssimam (...) habeat *Ed*.
REGNA: imperia *Vb* | per potentiam *Ta*.
GLORIAM: laudem *Vb* | per celebritatem *Ta*.
UOLUPTATES: libidines *Vb* | per laetitiam *Ta* | ut ad summum bonum perueniant *Cg Ps* | Voluptas bona est aliquando. Legimus enim in psalmo torrente uoluptatis tuae potabis eos. Paradisum etiam dicimus uoluptatis ·i· deliciarum haec in summo bono est, quia qui ueram beatitudinem habet, nullam potest habere tristitiam uel anxietatem, et haec est uera uoluptas a qua dolores, molestiae, anxietates utique aliena sunt. *Vd*.
DESIDERANT: optant *Vb* | Bonum est quod desiderant ·i· bonum, in quo est summum bonum, quod est deus, si illud desiderarent, sed non omnes in eo ·i· in deo, in quo est summa bonitas et summa felicitas, bonitatem desiderant. *Ck Ps*.
QUOD: quia *Ap Fd Ld Pd Vb* | quia *On* | quoniam *Lh Ta* | eo *Eb Ec Ef Ga Gc Ka Lf Na Ps Vh* | eo quod *Va*.
HAEC: praedicta *Vb* | quae diximus *Ap* | ista quae diximus *Fb* | per ista quae diximus *Ck Ct Er Ge Pb Pn Ps Vf*.
SUFFICIENTIAM (< SUFICIA *Pt*): copiam *Lb* | satietatem *Pt* | abundantiam *Lf* | per diuitias *Af* | per diuitias satietatem rerum *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | per diuitias sufficientiam, per dignitates reuerentiam, per regna potentiam, per (gloriam) celebritatem, per uoluptatem laetitiam *Lh* | beatitudo imperfecta: per diuitias sufficientiam, per dignitates reuerentiam, per regna potentiam, per gloriam celebritatem, per uoluptates laetitiam *St*.
REUERENTIAM: honorem *Vb* | dignitatem *Ap Ck Ge Pt* | uenerationem *Eb Ka Lf* | per dignitatem *Ct Er Fb Pb Pn Ps Vf* | per dignitates *Af*.
POTENTIAM: regna *Pt* | per regna *Af Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | potestatem *Vb*.
CELEBRITATEM: gloriam *Pt Vf* | famam *Vb* | per gloriam *Af Ap Ck Ct Fb Ge Pb Pn Ps* | per gloria *Er* | claritudinem *Eb Ec Gc Ka Lf*.
LAETITIAM: gaudium *Vb* | uoluntatem *Pb Pn* | uoluptatem *Ap Ck Ge Ps Vf* | per uoluptatem *Er Fb* | per uoluntatem *Ct*.
UENTURAM: perennem *Va Vb* | euenturam *Vh*.

20. Bonum est igitur quod tam diuersis studiis homines petunt; in quo quanta sit naturae uis facile monstratur, cum licet uariae dissidentesque sententiae tamen in diligendo boni fine consentiunt.

BONUM EST: yronice loquitur *Ap* | conclusio *Va* | quod unusquisque festinat adquirere, licet non recte quaerant *Vh*.
BONUM: illud *Af Ap Bd Ck Ct Er Fb Fd Ge Kc Ld Lh Pc Pd Pk Pn Pp Pq Ps Pt Ta Vc Vf* | in summa beatitudine *Ga Ka Na Vh*.
QUOD: cum *Lf*.

1189 torrente … 1190 eos] Ps. (Rom.) 35.9

1195 non] non est *Ps*.

III prosa ii

STUDIIS: curis *Ck Ct Er Fb Ge Pb Pn Pp Ps Pt Vf* | contrariis *Vd* | aliis dignitatibus *Vd* | in diuitiis et dignitatibus et reliqua *Pq Vc*.
PETUNT: postulant *Vb* | appetunt *Pb Va* | quaerunt (*Ef*) *Ga Na Vh* | cupiunt *Lf* | summum bonum *Ap Vd* | beatitudinem *Eb Ec Gc Ka Lh Ta Va* | in qua re, quia homines petunt summum bonum *Ap Ck Er Ps* | Omnes homines ad bonum finem tendunt, quia summum bonum omnes desiderant, diuerso tamen modo, alius per diuitias, alius per dignitates, alius per honores. Sed in hoc naturae excellentia demonstratur, quod cum plures diuerso modo (properant), ad unum omnes beatitudinis finem tendunt. *Vd*.
IN QUO: studio *Eb Ec FbFd Gc Ka Ld Lh Na Pp Pt Ta* | iure *To Vb* | bono *Bd Ec Ed Gc Lf Pc Pd Pk Pm Pp To* | eo studio *Mb* | in eo studio *Px Vh* | summo bono *Ap Cg Ck* (*Ef*) *Ge* | in summo bono *Ps* | in qua re pro quare *Pq* | beatitudine *Ec Ed Gc Lf Pm* | in qua re, quod homines petunt summum bonum *Ct*.
QUANTA: proficientia *Ka* | proficientia presentis rei *Eb Ec Gc* | wiolih (OHG) *Lf* | quia inserta est nat{uraliter} cupiditas ueri boni *Vh*.
NATURAE: humanae *Fb Pt* | quae huiusmodi rebus summum esse bonum prohibet, utens hic sua potentia. Sicut et in ceteris rebus, quod in sequentibus uersiculis comprobatur. *Ec Gc Ka* (*Lf*) | Natura prohibet desiderare opes, honorem, potentiam, gloriam. *Lf*.
UIS: fortitudo *Ka Lh Ta Vb Vd Vh* | potestas *Pd* | kraft (OHG) *Lf* | fortitudo summi boni, quia omnia trahit *Ps* | fortitudo summi boni, quia omnia trahit ad se ueluti ferrum magnes lapis *Ap Cg Ck*.
FACILE: leuiter *Ap Ck Ge Pb Pn Ps Vf* | leue *Vb* | aperte *Pt*.
MONSTRATUR: cognoscit *Va*.
LICET: sunt *Ck Ge* | sint *Af Ap Bd Cg Fb Fd Kc Lb Ld Lf Pb Ph Ps Vf Vh* | quamuis *Af Lf Va*.
UARIAE: diuersae *Vb*.
DISSIDENTES: discordantes *Ap Bd Cg Ck Ct* (*Ed*) *Er Fb Fd Ge Ka Kr Ld Lh Mb Mf Mo Pb Pd Pn Pp Pq Ps Pt Px Ta Va Vb Vf Vh* | discurrentes *Mh* | uoluntates *Vh* | dissonantes *Ed Lf* | discordes *Ga Na* | dissonantes, ut diuitiae, dignitas, regnum, gloria, uoluptas *Pm* | ut alius reuerentiam, alius dignitatem dicat summum esse bonum *Pd* | discordantes. Nam dissidere est hic in contrarium sedere. *Ps* | Dissidentes sententiae sunt, dum alius per diuitias, alius per potentiam beati fieri uolunt. Sententia autem est res, quae animo meditatur, sicque ore profertur, dicta a sensu. (*Af*) *Ap Ck Ct Kc Ld Mj Pp Ps Pt Ta Vd* | Dissidentes sunt sententiae, dum alius per diuitias, alii per potentiam fieri uolunt. *Fd* | Dissidentes sunt sententiae, cum alius per aliud uult fieri beatus. *Pq* | Dissidentes sententiae sunt, dum alius per diuitias, alius per potentiam beati fieri uolunt, in quare quod homines petunt summum bonum. *Ge Pb Pn* | Dissidentes sententiae sunt, dum alius per (...), alius per uoluptatem, alius alias (...) fieri uolunt. *Lh* | Sententia autem est, quae animo meditatur, sicque ore profertur. *Pq* | Sententia autem est res, quae animo

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1230 quia] qui *Ap*. **1231** homines[1]] om. *Ap*. **1243** et] om. *Lf*. **1247** quia[2]] quae *Ap*. | ueluti… 1248 lapis] sicuti mactes (?) lapis trahit ferrum *Ap*. **1248** magnes] magnetes *Cg*. **1259** Dissidentes…sunt] om *Ta*. | alius[1]] > alii *Ap*; alii *Ld*. | diuitias] diuitiam *Pt*. | diuitias… per[2]] om. *Af*. | alius[2]] > alii *Ap*; alii *Ld*. | beati] om. *Pt*. **1260** Sententia] sententiae *Pt*. | autem] om. *Ck Ct Mj*. | est] om. *Kc*; sunt *Pt*. | animo] animam *Af*. | meditatur] meditantur *Pt*. profertur] profectur *Ta*. | dicta] sententia autem dicitur *Vd*. | dicta…1261 sensu] om. *Pt*. | a] om. *Ck Ps*; ad *Mj*. **1261** sensu] sensu. ponitur et aliquando pro placito. ut si uobis ex sententi cuncta sunt ·i· placito *Af*.

meditatur, sicque ore profertur, dicta a sensu. *Mo* | Sententia res est, quae animo meditatur, sicque ore profertur, dicta a sensu. *Ge Pb Pn St*.

SENTENTIAE: sint *Ct Er Pc Pd Pq Pt* | studia *Ap Mj* | studia diuersa *Af Ct Fb Fd Kc Ld Pp* | studia uestra *Vf* | hominum *Vd* | dicta a sensu *To* | uoluntates *Ec Ga Gc Ka Na* | constent *Ka* | Alius hoc, alius illud iudicat summum bonum esse, ut diuitiae, dignitates, regnum, gloria, uoluptas. *Ec Gc Ka* | Alius hoc, alius illud iudicat summum bonum esse, ·i· alius uult diuitias et alius gloriam. Ideo dissident et discordant. *Lf* | (...) dignitates, re(...). uoluptas *Lf*.

TAMEN: dico *Vh*.

DILIGENDO: ipsum bonum *Pc*.

BONI: bonitatis *Pd* | beatitudinis *Eb Ec Gc Ka Lf On* | summi *Vh* | Quamuis per uarias uices quaeratur, tamen in uno fine concordat. *Mf* | quia per uarias uices quaerunt, quod in uno fine concordant *Ed* | Beatitudinem in diuersis rebus quaerunt. Sed ita consentiunt in uno fine ·i· in una conclusione, ut una sit beatitudo, quam diuerse quaerunt. Quam tamen in his rebus inuenire nequeunt, quia natura non sinit. Vt uerbi gratia qui petit nihilo indigere, id reuerentia adipisci non poterit. *Ec Gc Ka Lf*.

FINE CONSENTIUNT: quia omnes ad unum bonum tendunt *Pq* | quia quamquam ignorent quid sit bonum, omnes tamen tendunt ad finem bonitatis *Ap Ck Ct Er Ge Pb Pn Ps Pt Va*.

FINE: termino *Ck Fb Ge Pb Pn Ps Pt* | bonitatis *Vf* | perfectione *On* | uerae bonitatis *Mb* | in uno termino bonitatis *Ap*.

CONSENTIUNT: concordant *Eb Ga Ka Ld Lf Lh Na Ps Va Vh* | zisamanegihellant (OHG) *Ec Gc* | gihellant (OHG) *Lf* | illae sententiae *Cg Ps* | sententiae *Lf*.

1269 a sensu] sensu *Ge Pb Pn*. **1272** iudicat] indicat *Ec Gc*. | bonum] om. *Gc*. **1281** in[2]] om. *Lf*. **1282** inuenire] inueniri *Ka*. **1283** natura…sinit] naturam non finit (> finet) *Ka*. | uerbi gratia] *gl.* exempli *Lf*. | reuerentia] reuera *Lf*. **1284** poterit] potuerit *Ec Gc*; poterit et reliqua *Lf*. **1285** quia[2]] om. *Ps Pt*. | quamquam] quamuis *Ap Pt*; etsi *Ct*; et non *Er*; tamen *Ck Ge Pb Pn*. **1286** ignorent] ignoret *Er*; ignorant *Ap*. | omnes] om. *Pt*.

III metrum ii

HEADNOTES: pindaricum anapestum *Vb* | metrum anapesticum pindaricum *Ap* (*Cc*) *Cg Lh* | anapesticum metrum, pindari[c]um dimetrum acatalecticum *Vf* | Anapesticum pindaricum constat dimetro acatalectico. *Go Vh* | anapesticum pindaricum dimetro constans acatalecto *Mb Px* | Anapesticum constat dimetro acatalecto. *Na* | anapesticum \metrum/ pindaricum constat dimetro acatalecto sicut in .v. *Ga* | anapesticum pindaricum concorda(...) *Ef* | Anapesticum pindaricum tetrametrum constat dimetro acatalecto. *Pp* | metrum anapesticum dimetrum acatalecticum, ex spondeo, dactilo, anapesto alternis *Ec Gc* | metrum pindaricum anapesticum, dimetrum, quod pro anapesto dactilum licenter admittit (*Af*) *Ap Cg Ct Er Ge Lh On Pb Pc Pd Pk Pn Ps Ta Vc* | de eo metro unde est: o stelliferi conditor orbis *Pg* | anapesticum dimetrum a catalecticum ex spondeo et dactilo et anapesto *Mb* | anapesticum dimetrum acatalecto loco anapesto recipiens nunc spondeum, nunc dactilum *Mf* | Metrum anapesticum pindaricum, quod fit dimetro acatalectico. Recipit frequenter spondeum, raro proceleumaticum. *Ka*.

1. Quantas rerum flectat habenas

QUANTAS – HABENAS: OMOIΩCIC similitudo *Ka Lh* | quanta gubernacula regat *Mf* | quantas rerum gemini quoque *Eb* | Thema hoc sumptum est ex eo ubi paulo supradictum est in quo quanta sit naturae uis facile monstratur. Ostendit autem omnem rem suam retinere naturam et licet aliquid deuiet, ad eandem tamen redire conatur. Demonstrat etiam omnia essentialiter esse bona, quia deus bonus omnia bona creauit. Non tamen iusta sunt omnia quae sunt bona. Bona enim in essentia et natura. Iusta uero sunt in actu et suo opere. Hinc et diabolus bonus dicitur essentialiter, non tamen iustus in opere. *Af Ap Ck Ct Fd* (*Ge*) *Kc Lc Lh Mj Pb Pn Pp* (*Ps*) (*Pt*) *St Ta Vd*.

QUANTAS: placet promere *Fd Vf* | quam magnas *Cg* | quantis *Eb Ka Lh Vh* | qualiter et quanta documenta creaturarum natura conuertat ad cognitionem sui (*Ef*) *Ga Ka Na Vh*.

RERUM: elementorum *Ap Cg Ck Ge Ps* | creaturam *Lh* | creaturarum *Ta*.

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10 metrum pindaricum] om. *Lh Ta*. **11** anapesticum] anapestum *Vc*. | pro] per *Ct;* om. *Er*. anapesto] anapestum *Er*. | dactilum] dactilicum *Ta*. | licenter] iacent(...) *Er*. | admittit] admittat *Er*; admittit ·i· recipit *Cg*. **22** Thema] sermo *Ps*. | est] om. *Lc*. | eo ubi] duobus *Ct*. | ubi…23 est] quod ait supra *St*. | paulo] paulum *Ap*. **23** supradictum] superius dictum *Ct*. | est] est. quod mentibus hominum naturaliter inserta est. ueri boni cupiditas *Ta*; om. *Ct*. | quanta] quantum *Ct*. naturae uis] natura eius *Lc*. | uis] ius *Af*; uix *Vd*. | autem] om. *Mj*. **24** omnem] om. *St*. naturam] natura *Ge Pb*. | et] om. *Lh*. | licet] libet *Af*. | deuiet] diuidi et *Ps*. | ad] om. *Ck Ge Pb Ta;* \ad/ *Pn*; et ad *St*; | eandem] eadem *Ta*; < tandem *Pb*; eam *Fd*. | tamen] tandem *Lc*; om. *Mj*. **25** conatur] conetur *Mj*; conantur *Ap*; om. *St*. | etiam] om. *Mj*; autem *Ct*. | etiam…28 opere] om. *Fd*. | omnia[1]] om. *Kc Mj*. | quia] qui *Lc*. | bonus] om. *St*; bonorum *Vd;* bonus est *Ck Lh*. **26** creauit] cond{idit} *Lc*. | quae…bona[2]] om. *Mj*. | sunt[2]] om. *St*. | Bona…28 opere] om. *Pt*. enim] om. *Lc*; sunt *Mj*. | in] om. *Af*. **27** et[1]] uel *St*. | natura] naturae *Lh*. | uero] om. *Lc Mj*. sunt] om. *Mj St*. | in] om. *St*. | et[2]] om. *Mj Ta*. | suo] in *Lc Pp*; om. *Mj St*. | opere] om. *Mj*. Hinc] hunc *Ge Pb*. | et[3]] om. *Af Lh Mj*. | bonus] om. *Af*. | dicitur] dicitur esse *Af*. **28** essentialiter…opere] sed non iustus *Mj*. | non] qui non *Lc*. | iustus] iustus est *Af Ap Lh Pp Ps*. | opere] opere et uoluntate *Lh*. **31** natura] creatura *Ka*. | conuertat] conuertet *Ka*. | ad…sui] om. *Ef*.

III metrum ii

FLECTAT: regat *Af Ct Eb Ed Fb Fd Ka Kc Ld Lh Mj Pd Pk Pp Pq Px Ta To Va Vf Vh* | reget *Pt* | regnat *Vc* | inclinat *Vb* | conuertat *Cg* | moderet *Vd* | in se regat *Ap* | in se conuertat *Ap Ck Er Ge Pb Pn Pp Ps* | in se conuertit *Ct* | curuet uel regnat *Ps* | sibi subdat *Lf* | bikere (OHG) *Lf*.
HABENAS: habenis *Ka* | uincula *Af Ap Cg Ck Fb Fd Ge Kc Ld Mj Mo Pb Pc Pk Pn Pp Ps Pt Ta To Vc Vf* | retinacula *Ct Lb Mb Pc Pd Pk Pp Pq Ps Vb Vc Vd* | gubernaculis *Ed Ka Lh Px Vh* | gubernacula *Ck Ct Eb Ec Ga Gc Ge Na Pb Pc Pk Pn Pp Pq Va Vc* | gubernationes *Cg Ps* | gubernare *Ap* | regimina *Bd* | frena *Eb Ec Gc Lf* | potestates *Eb Ec Gc Lf* | ab habendo *Va* | Potentiam et effectum naturae ostendit habena. Licet aliquando deuia sit, tamen cum parumper aliquid recti tramitis senserit, redit in semetipsam. *Ap Ck Ct* (*Er*) *Pb Pn* | Licet aliquando si(t) impotens, tamen cum parumper recti tra(mi)tis senserit, redit in semetipsam et potenter exercet (...) proprietatis suae nulli rei obnoxia. *Vb* | Licet aliquando (...) cum parumper aliquid (re)cti senserit (...) in semetips(...) exercent (...) suae non obnoxia (...). *Lh*.

2. natura potens, quibus immensum

NATURA POTENS: deus *Pd Vd* | quae omnia regit *Ap Ct Fb Fd Kc Lb Ld Lh Mj Pp Ps Pt Ta To Vd* | quae omnia uersatur *Vf* | omnium rerum *Pq* | Natura nihil fortius. H{ic} naturaliter inest leonibus ferocitas. Dicit ergo quamuis possint mansueti fieri adeo ut uerbera sustineant, et blande escam de manu sui rectoris suscipiant, si sanguinem tamen uiderint, ut carnem recentem comederint, ilico in furorem conuertuntur. *Vd*.
POTENS: ualida ad efficiendum *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | giwaltiga (OHG) *Lf*.
QUIBUS: et *Pq Ps* | retinaculis *Lh Ta* | habenis *Pd* | qualibus *Ap* | cum *Lf* | welihem (OHG) *Lf* | quae ius suum seruant *Ap Ck Ge Pb Pn Ps*.
IMMENSUM: magnum *Fd Ld Vf* | in magnum *Pt* | orbem *Ck Ge Pn Ps*.

3. legibus orbem prouida seruet

LEGIBUS: foederibus *Pc* | institutionibus *Ga Ka Na Px Vh* | qualibus potestatibus *Ap Ck Ge Pb Pn Ps*.
ORBEM: mundum *Lf*.
PROUIDA: gubernatrix *Cg Ck Ct Er Fb Ge Pb Pn Ps* | natura *Af Eb Ed Fd Lf Lh Pt Ta Va Vf* | prudens *On* | sapientissima *Pp* | sapiens *Lf Pd Pk* | prospiciens *Ap Ck Eb Ge Ka Lh Pb Pn Ps Ta* | sagax *Vh* | sapiens ipsa *Pq Vc* | ipsa natura *Ap Cg Ck Ct Er Fb Ge Pb Pn Ps Vd* | ipsa gubernatrix *Ap* | conscia *Ct* | potens natura *Vb* | considerabilis *Pd* | prouisa potentia *Va* | futura praenuntians *Ap Ck Ge Pb Pn Ps*.
SERUET: custodiet *Vf* | custodiat *Fd Ld Mb* | custodit *Vb* | strenuis *Vd*.

4. stringatque ligans inresoluto

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43 ostendit] ostenditur *Ck*. | habena] om. *Ct*. | parumper] parum pro *Ap Pb;* parum *Ct Er*. **53** quae] qui *Vd;* quoniam *Ps*. **62** ius] uis *Pb*. | seruant] seruat *Ps*. **75** praenuntians] praenuntiatrix *Ap*.

III metrum ii

STRINGATQUE: natura *Fd Ld Vf* | qui *Lh* | constringat *Pp Vd* | ligat *Pp* | lege naturae regat *On* | quibus legis *Af*.
-QUE: et *Ge*.
LIGANS: alligans *Ap Ck Ge Pb Pn Ps* | uinciens *Vb* | iungens *Vf* | foederans *Fb Fd Ld Mo Pd Pp Pt* | conectens *Vd* | ea *Ck Ct Er Fb Ge Pn Ps* | natura *Ct Lf*.
INRESOLUTO: indissolubili *Ap Ck Ct Er Fb Ge Mo On Pb Pn Ps Vf* | insolubili *Cg Ec Gc Ka Na Vh* | indissoluto *To* | inextricabili *Eb Ed Ka Lh Mf Pc Pd Pk Pp Pq Ps Ta Va Vc* | inresolubili *Ga Lf Ps Vd* | unzilosliheru (OHG) *Ec Gc* | inresolubili nexu ueluti ex contrariis sub{auditur} quattuor elementis *Mb*.

5. singula nexu, placet arguto

SINGULA: res *Vf* | elementa *Vb* | cuncta *Cg Ps* | opera *Va* | quaeque *Lf* | singulas res *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Faciat unamquamque rem in sua permanere natura. *Fd Ld*.
NEXU: copula *Af* | copulatione *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | ligamine *To Vd* | nodo *Vb* | gibente (OHG) *Lf*.
PLACET: nobis *Cg* | mihi *Ct Lh Ta Va* | me *Lf Pd* | mihi philosophiae *Pt* | in his *Pq* | libet *Eb Ed Ga Lf Na Pm Vh* | Sensus est: placet ut expromam in hoc carmine, quomodo cuncta propriam naturam seruent, et inresolubiliter innixa sint ut non possint ab ea deuiare. *Ps*.
ARGUTO: et *Pm* | cum *Lf Ps* | breui *Ap Ck Ct Er Ge Pb Pn Ps* | sonoro *Af Ap Bd Cg Ck Eb Ec Ed Fb Ga Gc Ge Ka Lb Ld Lf Lh Mb Mf Na On Pb Pn Pp Pq Ps Ta To Vb Vc Vf Vg Vh* | sonori *Pd* | stridulo *Cg Lh Ps Ta Vd* | celeri *Ps* | resono uel dulci *Kr*.

6. fidibus lentis promere cantu.

FIDIBUS: metafora *Af* | cum *Ck Er Ge Pb Pn Ps Vb* | in *Mf Vh* | et *Ed Lf Pt* | et cum *Pp* | chordis *Af Ap Cg Ck Ct Eb Ec* (*Ed*) *Er Fb Fd Ga Gc Ge Ka Kc Lb Lf Lh Mf Mj Mo Na Pb Pc Pd Pk Pm Pn Pp Pq Ps* (2x) *Pt Ta To Va Vb Vc Vf Vh* | metro *Vh* | Fidis genus est cytharae dicta quod tantum inter se chorda, quantum fides inter homines concordet; cuius diminutiuum fidicula. *Ec Gc Ka Lh Ta*.
LENTIS (**CANORIS** *St*): sonoris *Ap Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | sororis *Er* | flexibilibus *Af Ap Cg Ed Fb Fd Ga Ka Kc Kr Lf Lh Mb Mf Mj Mo Na On Pc Pd Pk Pm Pp Pq Ps Ta To Va Vb Vc Vh* | flexilibus *Ct Eb Ld Pc Pn Pq* | flexibus *Ck Ge Pb* | otiosis *Pq*.
PROMERE: manifestare *Fd Pt Vb Vf* | explicare *Cg Ps* | narrare *Pp* | canere *Lb* | exponere *Ta* | explanare *To* | depremere *Vd* | sonare *Va* | proferre *Lf* | naturam *Ct* | nobis *Ap*.
CANTU: carmine *Lh Ta* | quia diu est quod non cantauit illa *Ga Ka Na Vh*.

7. Quamuis Poeni pulchra leones

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94 singulas] < singula *Ap*; sigula *Pb*. | res[2]] rex *Er.* **95** Faciat] facit *Fd.* | unamquamque] inumquamque *Ld.* **97** copulatione] copulationem *Er.* **114** fides] fide *Ta*; fidicula facit *Ec Gc*. **117** flexibilibus] plexibilibus *Mb*; < plexi- *Fd*. **123** quia] qua *Vh*.

III metrum ii

QUAMUIS: nunc incipit *Va Vh* | Nunc incipit promissa narratio. *Mf*.
POENI: Africani *Ap Cg Ck Ct Eb Ec Ed Er Fb Ga Gc Ge Ka Ld Lf Lh Mb Mf Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt Px To Vb Vc Vd Vf Vh* | Africi *Lb* | per excellentiam *Ap Ck Ge Pb Pn Ps* | species pro genere (*Af*) *Ap* (2x) *Cg Ck Ct Er Ge Kc Ld Mj Pb Pc Pk Pn Pp Ps* (2x) *Ta Vc Vd* | Species pro genere posuit. *Lh Pq* | quia in Africa maiores sunt leones *Cg Pc Pk Pq Ps Vc* | quia in Affrica maiores sunt leones quam in Indis, ac per hoc timent eos *Lh* | Afri itaque leones minores sunt Indis, ac per hoc timent eos. (*Af*) *Ap Ct Kc Mj Pp Pt Ta Vd Vf* | Poeni dicuntur leonis ·i· Africani, eo quod ibi plurimum repperiuntur. *Pd* | Poeni leones per excellentiam, quia ibi terribiliores et maiores habentur. *Ct Er* | Ideo dicit quia terrib(i)liores melioresque (in)ueniuntur. *Vb* | Poeni Africani quia ibi terribiliores et maiores habentur. *Ap Ck Pb Pn Ps* | Africani quia ibi horribiliores et maiores sunt *Va* | Poeni hic dicuntur quasi foeni, a Foenissa ·i· Didone. *Cg* | Poeni sunt autem dicuntur foeni a Foenissa ·i· Didone *Ps*.
PULCHRA: auro redimita *Ap Ck Er Ge Fb Ka Mo Pb Pn* | auro redimitam *Ps* | auro redemiti (!) *Ct* | Pulchra dicitur, quia in tam feroci uidentur animali. *Eb Ka Lh Pd* | Pulchra dicitur, quia in tam feroci uidentur animali, aureas uel argenteas catenas. *Ec Gc* | Pulchra dicit quia in tam feroci uidentur animali uincula. *Mf* | aureas uel argenteas catenas *Lf*.
LEONES: minores *Lh*.

8. uincula gestent manibusque datas

UINCULA: in collo *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | collaria *Cg Ps* | in collibus *Lh Pq Ta Vc*.
GESTENT: portant *Vb* | portent *Bd Cg Fd Lf Pt Vf* | ferant *Eb Ec Gc Lh Ta* | ferent *Vh* | gestant. A prima coniugatione uenit ·i· ferant, et gestit qui subita felicitate exhilaratus nimio corporis motu praeter consuetudinem exultat. *Ka* | Frequentatiuum a primitiuo gero, -ris uenit. Quod hic dicit ·i· gestant, proferant. Gestit uero qui subita felicitate exhilaratus praeter consuetudinem exultat. *Ec Gc* | etiam domina *Lh* | quamuis *Lf Ps*.
MANIBUSQUE: de *Lf* | magistri *Ap Ck Ct Er Fb Fd Ge Lb Ld Pb Pn Ps Pt Va Vf* | hominum *Cg Lf Lh Pd Pq Ps Ta Vc Vh* | quamuis sint mansueti quasi manu assueti *Cg* | Quamuis sint mansueti, non (= nam?) mansueti dicuntur manu ass[u]eti et domestici, quod domicilium capiant quasi domestici. *Ps*.

9. captent escas metuantque trucem

CAPTENT ESCAS: accipient cibos *Pt Vf* | accipiant cibos *Fd* | Hic exempla incipiunt quomodo flectat natura habenas. *Ck Ge* | Hic ostendit quod nulla est expers naturae suae ex toto. *Lh*.
CAPTENT: capiant *Cg* | accipiant *Eb Ga Ka Ld Lh Na Ps Ta Vh* | frequentant *Ps* | desiderent *Ps* | frequenter capiunt *Mb* | frequenter capiant *Ap Va* | quamuis *Vh*.
ESCAS: cibos *Ld Vb*.

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131 genere] genere est *Ld.* **134** Afri] africani *Pt Ta Vf*; in africa *Pp.* | itaque] om. *Pp.* minores] minore *Pt*; > maiores *Pp.* **137** per excellentiam] praecellentia *Ct.* **142** redimita] redimata *Ap Ck Ge Pb Pn.* **143** dicitur] dicuntur *Ka*; dicit *Pd.* | quia] quae *Pd*.

III metrum ii

METUANT: accipiunt *Ka* | uel ut *Ap* | pro metuere *Ap* | quamuis *Lf Ps Vh* | et quamuis *Af*.
TRUCEM: crudelem *Ap Cg Ck Ct Er Fb Fd Ge Lb Mo Pb Pn Ps Pt Vf* | durum (*Af*) *Eb Ed Lh Mf Pc Pk Pp Pq Px Ta Va Vb Vc Vh* | dirum *Ka Ps* | terribilem *Mb* | ferocem *Vd* | saeuum *Eb Lf*.

10. soliti uerbera ferre magistrum,

SOLITI: assueti *Pd Va* | leones *Af Lf* | ipsi leones *Ap Ck Ct Er Fb Ge Pb Pn Ps* | in consuetudinem habentes *Lh Ta*.
UERBERA: magistri *Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Vc* | magistri sui *Lf* | flagella *Vb*.
FERRE: perferre *Ap Ck Ge Ps* | suffere *Lf* | sustinere *Af Cg Fb Fd Ld Pb Ps Pt Va Vf* | tollerare *Ap Mb* | pati *Ed Lf Pm* | portare *Vd* | illis *Vh*.
MAGISTRUM: domitorem *Pc* | domitare *Vd* | Totum est hoc quod dicit, quamuis ex agrestibus fiant mites. *Ap Ck Ge Pb Pn*.

11. si cruor horrida tinxerit ora,

SI – ORA: calidus sanguis si humectauerit os leonis *Ga Ka Na Vh* | Naturaliter ferocitas inest leonibus. Dicit ergo quamuis possint mansuefieri adeo ut uerbera sustineant et blande escam de manu sui rectoris suscipiant, si sanguinem tamen uiderint aut recentem comederint carnem, ilico in furorem conuertuntur. Dicit enim Solinus his rebus ferocitatem reparari illis. (*Af*) *Ap Ck Fd Ge Kc Lc Ld Lh Mj Pb Pn Pp Ps Ta*.
SI: tamen *Af Fd Lb Ld Pt Vd Vf*.
CRUOR: sanguis *Af Cg Fb Lf Pc Pk Pp Ps Vd* | recens praeda *Ap Ck Er Fb Ge Pb Pn Ps* | recens sanguis *Lh Pq Ta* | sanguinis recens *Vc* | si laesi fuerint ipsi *Vh* | si laesi fuerint *Eb Ec Gc Lh* | si laesi fuerant *Mf* | si gustat cruorem *Eb Lf* | cuiusdam animantis in praedam assumpti *Ap Ck Er Ge Pb Pn Ps* | cruor animantis assumpti in praedam *Ap*.
HORRIDA: timenda *Lh Pd* | timida *Ta Vb* | ferocia *Fd Lb Ld Pt Vf* | terribilia *Cg Ps* | saeua *Pp* | rabida *Eb Ec Gc Lf* | crudelia *Ps* | sanguinolenta *Vd*.
TINXERIT: madefaciat *Cg* | cruentauerit *Ap* | infecerit *Vd* | laeserit *Ec Gc* | nezzit (OHG) *Lf*.
ORA: bucca *To* | leonum *Af Cg Eb Ec Ed Gc Lf Lh Pc Pd Pk Pm Ta Vc* | ipsorum leonum *Ap Ck Ct Er Fb Ge Pb Pn Ps* | leonis *Vh* | illius leonis *Vd*.

12. resides olim redeunt animi

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195 Naturaliter] naturalis *Ap Pp*; naturali liter *Ps*. **196** ergo] ego *Pb*. | quamuis] quam *Af*. possint] possunt *Af Ck Ge Lh Pb Pn Ps*. | mansuefieri] mansueti fieri *Ap Lc Lh Ps;* mansuetos fieri *Ck Ge Pb Pn*. | uerbera] uerba *Ta*. **197** blande] om. *Mj*. | sui] om. *Lh Mj*. | rectoris] rectores *Pb*. | suscipiant] accipiant *Ap Lc Ta*. | tamen] om. *Lc Mj*. **198** recentem] certe *Ta*. comederint] comederint uel uiderint *Lc*. | furorem] furore *Lc*. | conuertuntur] conuertentur *Ck Ge Pb Pn*; uertuntur *Af*. **199** Solinus] solemus *Ta*; < solimus *Ap*. | ferocitatem] ferocitatem leonibus *Lc*. | reparari] reparare *Ge Pb Pn Pp*; reparere *Lh*; reportare *Af*; praeparare *Ck*. | illis] om. *Ld*; leonibus *Lc*.

III metrum ii

RESIDES: pigri *Cg Eb Ed FbFd Ga Ka La Ld Lf Lh Mf Mo Na Px Vb Vd Vf Vh* | otiosae *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | otiosi *Ed Ga Ka Lh Mb Mf Na Pc Pd Pk Pp Px Vc Vh* | repressi *Pd* | quietes *Ps* | quiescentes *Af Ap Ck Ct Er Fb Ga Ge Ka Lb Mo Na On Pb Pn Pp Pq Ps Vh* | quieti *Af Ec Ed Gc Lf Pm* | mites *Vh* | segnes *Cg* | pristini *Pc Pd Pk Pp* | giswiftete (OHG) *Lf* | animi *Lf* | pigri propter disciplinam *Va* | qui quasi quiescebant residentes *Lh Pd Pk Vc* | qui quasi residentes erant *Pc Pp* | quia ferocitate uacabant *Ed* | Reses proprie est qui sedendo diu piger efficitur. Inde resides ·i· usu uel natura otiosi. (*Af*) *Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Ta Vd Vf*.
OLIM: antea *Vb* | diu *Go*.
REDEUNT: et si *Ps* | si *Vh* | suscitantur, feritatur *Cg* | ad ferocitatem *Pt* | ad ferocitatem suam *Lf* | ad suam naturam *Fd Ld Vf* | Ilico in feruorem conuertuntur. *Ap* | de uolentia naturalis ipsius *Vc*.
ANIMI: pristini *Lh Pq Vc* | feroces *Vd* | leonum *Ap* | illorum leonum *Fd Ld Vf* | ad suam naturam *Lb* | in pristinam naturam *Pd* | ferocitas animorum pristina *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

13. fremituque graui meminere sui,

FREMITUQUE – SUI: Fremitus et rugitus sui recordantur. *Ck Er Fb Pb Pn*.
FREMITU: cum *Lh Pq Ta Vc* | pro *Pt* | sonitu *Vb* | rugitu *Ct Fd Ld Pt Vf* | gremizzigi (OHG) *Lf*.
GRAUI: magno *Ps*.
MEMINERE: si *Ps Vh* | recordantur *Ap Cg Ck Ct Ge Ps* | recordati sunt *Vb Vd* | leones *Lf* | Iniciunt meminere sui graui fremitu. *Ed*.
SUI: seueritati *Mb* | furoris *Pd* | naturae *Ka Lh* | ferocitatis *Ap Pb Pn Pp Ta* | suae naturae *Af Ap* (2x) *Cg Ck Fb Fd Ge Kc Ld Pb Pc Pk Pn Pp Pq Ps Ta Vc Vd Vf* | sui naturae *Pt* | suae feritatis *Eb Lh Mf Px Vh* | suae ferocitatis *Ec Ed Ga Gc Ka Lf Na Pm Va* | naturae suae, ferocitatis scilicet *Ck* | suae naturae ·i· propriae ferocitatis *Ct* | quod sint leones *Pd* | se esse leones *Af* .

14. laxant nodis colla solutis

LAXANT: absoluant *Ck Ct Ge Kc Mj Mo Pb Pn Ps Pt Ta* | absoluunt *Ap Ed Fd Ld Lf Pm To Vf* | absoluunt < -ant *Af* | soluunt *Mf Vb* | relaxant *Eb Ka Lh Va Vd Vh* | eruunt *Cg Ps* | tunc *Lh Pq* | si *Vh* | tunc absoluant *Fb* | et *Cg Pt*.
NODIS COLLA SOLUTIS: ligaminibus ruptis *Cg* | catenis scissis uel toris colli porrectis *Ga Na Px Vh* | scissis catenis *Ka* | disruptis catenis *Ct*.
NODIS: catenis *Af Eb Ed Fb Ka Lf Lh Mf Pc Pk Pm Pp Pq Ta Va Vc* | uinculis *Fd Ld Pt Vf* | ligaminibus *Ps* | catenarum *Vd* | ligaminibus catenisque *Pd*.
SOLUTIS: resolutis *Ap Ck Pb Pn Ps* | scissis *Ed Lf Pm* | dirruptis *Ck Ge* | disruptis *Ap Er Fb Pb Pn Ps Vd* | ruptis *Eb Lf* | tamen *Vh.*

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222 quiescebant] quiescebant olim *Pd.* **223** Reses] res *Kc*; resides *Ct Ge Mo.* | est] dicitur *Mj*. **224** sedendo] secundo *Fd*. | diu] om. *Fd Ld Vf.* | piger] pier *Af.* | ·i·] om. *Mj Ta*; uel *Ap Fd Ld Vf*; proprie *Ct.* | uel] om. *Fd.* | natura] a natura *Ld.* | otiosi] om. *Lh.* **231** animorum] ammorum *Er*; amicorum *Pb*. **237** Fremitus] fremitas *Er*. **256** porrectis] pro rectis *Ga Px Vh;* pro rectis < porrectis *Na.*

III metrum ii

15. primusque lacer dente cruento

PRIMUSQUE: primitus *Ec Gc Ka Lf Ps*.
LACER: laceratus *Af Ap Bd Cg Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Lb Ld Lf Lh Mb Mf Mj Mo Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt Ta To Va Vb Vd* (2x) *Vf Vh* | est laceratus *Vc* | saucius *Vd* | lacerat (*gl.* irbizit (OHG) *Lf*) ipsum magistrum *Ec Gc Ka Lf*.
DENTE: ex *Eb Lf* | leonum *Cg* | leonis *Ap Ck Eb Er Fb Ge Lf Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vh* | illius leonis *Vd* | ipsius leonis *Af*.
CRUENTO: aspero *Vb* | cruentato in sanguine domitoris ·i· magistri illorum *Cg*.

16. domitor rabidas imbuit iras.

DOMITOR: magister *Af Lb Lf Lh Pd Pp Ta Vd Vh* | magister illorum *Ap Ck Ct Er Fb Ge Pb Pn Ps* | qui eos domat *Va* | Qui eos domat, iniit forsitan poenam, oblitus est proximitatem. *Ec Gc* | Qui eos domat, iniit poenam ob illius forsan proximitatem. *Ka Lh*.
RABIDAS: saeuientis *Ck Ge* | saeuientes *Ap Ct Er Fb Mo Pb Pn Ps* | feroces *Vb* | saeuas *Lh* | furibundas *Vd*.
IMBUIT: demonstrat *Cg* | madefecit *Vb* | madefacit *Lb Ld Mb Vf* | madefaciat *Mf* | madescit *Fb Fd Pp* | inchoat *Ct Fd Ga Ka Lh Mb Na Pc Pd Pk Pp Pq Pt Px Vc Vh* | percipit *Ap Ct Er Fb Lh Pb* | satiauit *To* | humectat *Ec Ed Ga Gc Ka Lf Na Pm Vf Vh* | recipit *Va* | iniciat *Af Eb Ed Lf Mf Px Vh* (2x) | suscipiet *Pd* | cruentat *Vf* | recipit, iniciauit *Lh* | satiat *Ga Ka Na Vh* | incitat uel inciat *Kr* | degustat, sentit, experitur *On* | percipit ab ipso magistro *Ck Ge Pn Ps* | ab ipso inchoat *Af Fb Kc Mj Ta To* | quia ab illo incipiunt *Ga Ka Na Vh* | quia ab ipso incipiunt *Pc Pd Pk Pp Vc* | in magistrum conuertitur *Af* | Imbuit aliquando ponitur pro iniciauit uel consecrauit, sed istic pro madefecit positum est ·i· iras cumulauit in domitore. *Ap Ck Ps* (*Vb*) | Perfundit siue docet alios qualis eorum sit rabies ab ipso inchoatur. *Vd*.
IRAS: leonis *Lb Lf On Vh* | leonis *Fd Ld Pt Vf* | Talis natura est eius ut si aliquid sanguinis senserit, statim redeat ad pristinam ferocitatem. *Ap Ck Er Ge Pb Pn Ps* (*Vb*) | Talis est natura eorum ut si aliquid senserint sanguinis, statim redeant ad pristinam ferocitatem. *Va* | Sed alio modo ut intellegas quod si aliquis eum percusserit ut sanguis e corpore illius exeat, statim redit ad pristinam ferocitatem. *Ap Ck Er Ge Pb Pn Ps Va* | (...)e aliter ut intellegas (quo)d eum aliquis percusserit (...) ut sanguis illius de (cor)pore exeat, quod sta(tim) redit at pristinam rabiem. *Vb* | Et est hoc totum phisicum, qui de hoc et aliis tractando disputant. *Ap Ck Er Ge Pb Pn* | Sed alio modo intellegas quod si aliquis eum discusserit, ut sanguis e corpore illius exeat, statim ad pristinam. Et est totum licet artificum qui de hoc et aliis tractando disputant. *Ps* | Talis natura est \eius/ quae ut si hoc senserit, statim redeat in pristinam ferocitatem. Sed ut intellegis quia si hic eum percusserit ut sanguis ex eo exeat, statim redit ad pristinam ferocitatem. Et hoc est totum

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268 ipsum] suum *Ec Gc*. **279** iniit] init *Ka*. **289** quia[1]] qui *Vh*. **290** iniciauit] imiciauit *Ck Ps Vb*; < imiciauit *Ap*. **291** madefecit] «...»defecit *Ap.* | domitore] domitore ·i· in magistro suo *Ap*. **294** est] om. *Vb*. **297** Sed] om. *Er*; siue *Va*. **298** e] et *Pb*; a *Ps*; de *Va*. | illius] eius *Va*. **301** totum] tantum *Er*. | phisicum] fisica *Er*. | disputant] disputat *Ap*.

phisicum, qui de hoc et aliis tractando disputant. *Ap* | ut phisici dicunt. Saeuiores existunt leones dum praedam recentem tenent, in tantum ut si tacta fuerint ora illorum sanguine praedae et aliquis eis auferre uoluerit, statim omnis mansuetudinis obliuiscuntur, uel etiam si laesi alio modo fuerint. *Lh Pc Pk Pp Pq Ps Vc* | aliter: phisicum est ut leones uiso uel gustata sanguine fortiores fiant. Vnde et in Machabeorum libro legimus, quod elefantis ad exacuendos eos in proelio ostendebant sanguinem uuae et morae. *Ps* | Si aliquid ferocitatis degustant, inserpit animos tumidos. *Va* | quia leones contra naturam domantur, ideo quodammodo obliuiscantur suae naturae. Si uiderint sanguinem, recordantur sui et fiunt truculenti. *Vd* | Naturale est saeuis et rapacibus bestiis quae domantur contra naturam, ut si sanguinem uiderint naturales recipiant animos, quos dudum amiserant. Vnde et in Machabeorum libro legimus quod cum Antiochus bellum cum Hebreis facturus esset, adduxissetque elephantos contra eos, ostendebatur eis sanguis uuae et more, ut putarent uidelicet esse sanguinem eosque acrius accenderentur ad bellum seu ad proelium. *Vd*.

17. Quae canit altis garrula ramis

QUAE CANIT ALTIS: hic nunc discere naturam auium *Ap Ck Ge Pb Pn Ps* | De natura auium nunc incipit dicere. *Er Fb* | Hic dicit de natura animal{ium}. *Vf* | aliud exemplum quomodo flectit natura habenas *Ap Ck Ps*.
QUAE: quales *Cg* | ales *Ps Va* | auis *Vf*.
CANIT: cantat *Vd*.
ALTIS: in *Cg Fd Ld Lf Lh Pk Pp Pt Ta Vc Vd*.
GARRULA: loquax *Ap Cg Ck Ge Ps Vb* | sonora *Fd Ld On Pt Va Vf* | uerbosa *Cg Lh Pd Ps Ta* | clamitosa *To* | zwizzironti (OHG) *Eb Ec Gc Lf*.
RAMIS: arborum *Pd*.

18. ales caueae clauditur antro;

ALES: auis *Cg Pp Ps Vb* | luscina *Pd* | luscinia uel merula *Lh Ta* | auis aliqua *Vd*.
CAUEAE: domus *Ps* | parua domus *Vb* | foueae. nido *Cg* | theatri *Pn* | keviun (OHG) *Lf*.
CLAUDITUR: si *Fd* | quae *Vh* | domatur *Lh Ta* | ab hominibus saepe *Ap* | Et claudere et clauis ex Greco descendet cuius rei tutelam penes Portunum esse putabant, qui clauim manu tenere fingebatur, et deus putabatur esse portarum. *Ka*.
ANTRO: in *Ap Ck Eb Ge Lf Pb Pn Ps Va* | spelunca *Vb* | foramine *Ge* | domo *Fd Ld Pt Vf* | cophino *Eb Lh Px* | cofino paruo *Ta* | in cophino *Ec Gc Mf Pd Vh* | in cophino paruo *Lh* | in quasillo *Af* | in claustro *Vf* | in specu *Cg* | quasi in cophino uel in aliqua clausura *Va*.

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318 in…libro] 1 Mcc. 6.34
342 Et…344 portarum] Paul. Diac. *Epit.* (p. 48.25)

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307 ut] et *Ps*. **308** fuerint] fuissent *Ps*; fuerunt *Pk*. **309** eis] ei *Ps*. **310** obliuiscuntur] obliuiscunt *Ps*. **326** hic] hinc *Ap Pb*.

III metrum ii

19. huic licet inlita pocula melle

HUIC: aliti *Cg Fb Fd Lf Lh Pc Pd Pk Pp Pq Ps Ta Vb* | garrulae *Fd Ld Pt Vf* | aui *Ap Lb Pb* | ministret *Ap Ck Ct Er Ge Pb Pn Ps Vf*.
LICET: quamuis *Lf On*.
INLITA: infecta *Ap Ck Ge Pb Pn Ps* | dulcorata *Af Ap Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Mf Mo Pb Pc Pd Pk Pn Pp Pq Ps Px Ta Va Vc Vf Vh* | inuncta *Vb* | peruncta *Vd* | polita *Ed Mf* | mixta *Ct Ga Ka Lb Mf Na Pd Pp Px Vh* | permixta *Fd Ld Pt Vf* | commixta *Mb* | linita *Pp* | temperata *Lf Pm* | mellita *Ta* | mixta nectare *Cg* | gisalbotiu (OHG) *Ec Ga Gc Na Vh* | bismizano (OHG) *Lf*.
MELLE: suauissima *Ap Ck Ge Ps* | cum *Eb Lf*.

20. largasque dapes dulci studio

LARGAS: abundantes *Ap Ck Ct Eb Er Fb Fd Ge Ka Ld Lf Pb Pn Ps Vd* | maximos *Vb* | delicias *Cg* | dapes *Px* | gizatton (OHG) *Lf*.
DAPES: cibos *Vb* | escas *Vf* | escis *Vd* | epulas *Fd Ld Pt* | licet *Vh* | licet ministret *Ps*.
DULCI STUDIO: cum *Af Lf Lh Ta* | blanda cura *Ap Ck Ct Er Fb Ge Ka Mo Pb Pn Pp Ps*.
DULCI: diligenti *Fd Ld*.
STUDIO: apparatu *Cg*.

21. ludens hominum cura ministret,

LUDENS: iocans *Cg Ct Eb Ka Lh Pp Ta Va Vb Vh* | iocas *Px* | delectans *Cg* | iocans delectatio est *Ap Ck Ge Ps* | cum alite *Ec Gc Lf* | spilonti (OHG) *Lf* | quia saepe infantum cura hoc efficit *Ka Lh Va* | quia saepe infantium cura in hoc deficit *Ec Gc*.
CURA: studium *Vd* | quae facit hoc *Vb*.
MINISTRET: praebeat *Eb Lh Ta*.

22. si tamen arto saliens texto

TAMEN: dico *Vh* | est *Ge*.
ARTO: de *Eb Ga Lf Pm* | in *Lh Pc Pk Ps Pt Ta Vc* | ex *Ap Ck Ct Er Pb Pn Ps* | ab *Pd* | angusto *Ap Cg Ck Ct Eb Er Fb Ga Ge Ka Lh Mf Na Pc Pd Pk Pn Pp Pq Ps Px Ta Va Vc Vh* | augusto *Pb* | stricto *Fd Ld Pd Pt Vb Vf* | bidwunganun (OHG) *Lf*.
SALIENS: exiens *Fb Lf* | exiliens *Px Va Vh* | fugiens *Cg* | auolans *Eb Ec Gc Ka Lh Ta* | ales *Fd Ge* | intflioganti (OHG) *Lf* | saltum faciens *Vb* | procedens, utsceotende (OE) *Ps*.
TEXTO (TECTO *Cg Eb Ge Mb Pb Pd Ps Vd* | < TE(:)TO *Ed* | > TECTO *Fa On To*): uel texto *Mb Pd* | uel tecto *Ed Fb Ga Ka Na Vh* | uel tecto alto *Pp Vc* | in tecto alto *Lh Pk* | cauea *Ap Ck Eb Ge Ka Pb Pq Ps* | caueae *Fb Lf Pc Pk Pp* | domo *Cg Ps* | caute *Lh* | ex cauea *Ct Er* | de cauea *Ec Ga Gc Na* | a cauea *Pd* | fogalhus (OHG)

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370 cura] curo *Er.* **380** efficit] faciat *Ka*; facit *Va*.

III metrum ii

Vh | hoc est tecto *Vb* | textura uiminum *Vf* | connexione uiminum *Fb Fd Ld* | quia ex uirga solent texi caueae *Ap Ck Ge Pb Pn Ps* | in superiore erant caueae *Ps*.

23. nemorum gratas uiderit umbras,

NEMORUM: siluarum *Cg Fd Lb Vb Vd* | arborum *Lh Ta* | uiridigariorum (= uiridiariorum) *Pd*.
GRATAS: iucundas *Ap Ck Ct Er Ge Pb Pn Ps Vf* | acceptas *Cg Ps Vd* | dulces *Ct Pp* | placitas *Lh Ta* | sibi *Pc Pp Va Vd.*
UIDERIT: si *Eb Ec Gc Lh* | ales *Lh Ta* | illa ales *Fb Pq Vc* | si uiderit siluas et arbores *Ap Ck Ge Pb Pn Ps Vf.*
UMBRAS: nemorum *Er*.

24. sparsas pedibus proterit escas,

SPARSAS: diffusas *Pt Vf* | appositas *Mb* (2x) | dispersas *Vd* | escas *Vh* | datas *Ga Na Vh* | diffusas per caueam *Fd Ld* | gizatton (OHG) *Lf*.
PROTERIT: conculcat *Ap Cg Ck Eb Ga Ge Lh Mf Na Pb Pc Pd Pk Pn Pp Pq Ps Px Vc Vh* | calcat *Af Ct Er Fb Fd Kc Lb Ld Lf Mo Pt Ta To Vd Vf* | abicit *Vh* | percutit *Vb* | spargit *Lh Mb Pc Pk Pp Vc* | dissipat *Va* | contemnit *Ed Lf Pm* | porro terit ·i· abicit *Ga Ka Na Vh* | pro nihilo ducit *Ap Ck Ct Er Fb Ge Lh Mo Pb Pc Pk Pn Pp Pq Vc Vf* | pro nihilo deputat *Cg Ps* | illa auis *Ps* | ipsa auis *Pp*.
ESCAS: cibos *Vb*.

25. siluas tantum maesta requirit,

SILUAS: per *Eb* | pro in siluis *Vd* | Per hoc demonstratur quod naturaliter ad proprium ortum reuertitur, et propriam requirit consuetudinem. *Ap Ck Ct* (*Er*) *Ge Pb Pn* (*Ps*) | anaphora relatio eiusdem uerbi *Ph*.
TANTUM: tantummodo *Ap Ck Ct Er Fb Ge Pb Pn Ps* | solum *Va*.
MAESTA: tristis *Lh Ta Vb Vd* | prius merita *Mb* | ales *Lf* | quia antea mesta fuit *Ka Px Va Vh* | propter eam captionem *Pq* | illa quae ante erat laeta *Pt* | metuens u\t/ capiatur *Pm* | metuens adhuc ut capiatur *Eb Ec Gc Lf* | metuens requirit *Ed* | (Mes)ta dicitur ideo quia non (mon)strantur ei dulcia pocu(la) melis, sicuti ante. *Vb*.
REQUIRIT: gingenti et swinganti (OHG) *Ga Na Vh* | uidelicet suam naturam *Pt* | uidelicet suam naturam, quae antea erat *Fd Ld Vf.*

26. siluas dulci uoce susurrat.

SILUAS: per *Cc Lf Pb Pm Ps Vh* | quasi per siluas *Ec Gc Ka* | siluas reboat a uoce auis ideo dicit *Ed*.

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400 caueae[1]] cauete *Pb*; cauete ·i· cauea *Pn*. | erant] erate *Ps.* **409** illa] illius *Vc*. **428** Per] ac per *Ct Ge Pb Pn*. | quod] quia *Ge Pb Pn*. **429** et] et ad *Ap*. | propriam] proprium *Ge Pb*. **432** quia] quae *Va Vh*. | antea] ante *Va Vh*. **434** metuens[1]] metuans *Eb.* **437** et] uel *Ga*. **438** uidelicet] om. *Ld.* | quae] qua *Vf.* | erat] erant *Fd.*

III metrum ii

DULCI: sonoro *Vb*.
UOCE: cantu *Vb* | pulchra *Ps*.
SUSURRAT: et *Ps* | murmurat *Ct Lh Ta Va Vb* | musitat *Eb Ec Gc Ka Lh Ta* | canit *Mf Px Vh* | resonat *Lb* | clamitat *To* | repetitio *Af* | cantat *Pp Vd* | garrit *Pp* | resonare facit *Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pn Pq Ps Pt Ta Vc Vf* | susurrare facit *Mj* | susurrando appetit *Pc* | requirit canendo *Cg* | rizzolot (OHG) *Lh* | zwizzirot (OHG) *Ec Ed Ga Gc Mf Na Pm Vh* | per siluas canit *Va* | quasi per siluas *Ga Na Vh* | susurrando (*gl.* zwizzironto (OHG)) quaerit silu(as) *Lf* | cantilenam *Vd* | q{ui} rem resonare facit *Af* | Aues cum capiuntur, reconduntur in cauea, ut in ea custodiantur, ne possint aufugere. Cum uero iam domitae fiunt, emittuntur e caueis, ut libere eant quocumque uoluerint, quasi domitae ad consueta sibi tecta reuersere. Ille si uiderint siluas, recordantur suae naturae spretisque escis sibi paratis redeunt ad siluas diu relictas. Per hoc ostenditur quia omnis creatura naturae imperium sequitur et iam si ab ea qualicumque ui alia cogatur oberrare, nacta u[t]pote unitate quandoque ad suum statum reuertentur. *Vd*.

27. Validis quondam uiribus acta

VALIDIS – UIRIBUS: quae ualidas uires habet *Eb Ec Gc Lf* | altera sententia *Va*.
VALIDIS: cum *Ap Ck Ge Lf Pb Pn Ps* | uelocibus *Vb* | fortibus *Lh Ta* | fortissimis *Pd* | forti *Vd*.
QUONDAM: aliquando *Ed Ga Lf Lh Na Px Ta Vb Vh* | saepe *Mf* | prius *Ge* | ante *Ap* | paulo ante *Cg* | olim *Va* | quae *Vh*.
UIRIBUS: fortitudinibus *Vb* | hominum *Ap Cg Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | hominis *Ct Er Fb* | sui uel hominis *Lf* | uirtute alicuius *Vd*.
ACTA: coacta *Eb Ed Ga* (2x) *Ka Kr Lh Na Pm Pp Ta Vh* | compulsa *Ck Ct Er Fb Ge Mo Pb Pn Ps Vd Vf* | inclinata *Fb Fd Ka Ld Lh Mo Pc Pk Pp Pq Ta Vc* | inflexa *Cg* | flexa *To* | inchoata *Pt* | replicata *Ap Lb* | compressa *Ap* | impulsa *Ga Ka Na Vh* | adducta, coacta, curuata *Va*.

28. pronum flectit uirga cacumen;

PRONUM: inclinum *Ap Ck Ge Pb Pn Ps* | inclinatum *Cg Pd* | flexum *Pp* | curuum *Lh* | humilem *Vd* | erectum *Eb Ec Ga Gc Ka Na Vh* | uohaldun (OHG) *Lf* | non ut pronum sit *Vf* | dum flectitur *Lh* | non quod proprium sit, sed flectitur *Ap Ck Ge Pb Pn* | non quod pronum sit, sed dum flectitur, pronum sit (*Af*) *Fd Kc Ld Mj Pp Ps Pt Ta* | dum flectitur, pronum efficitur *Vf* | arborem dicit inolitam quocumque modo *Px*.
FLECTIT: si *Lb* | quae *Ap Ck Ge Pb Pn* | plicat *Vb* | inclinat *Vd* | Inclinat contra naturam uirga ad terram. *Ct*.
UIRGA: uirgultum *Vd* | ruota (OHG) *Eb Lf* | Virga uel a uirtute dicitur, quia in se multum habeat, uel a uiriditate, uel quia pacis indicium est, quia uim regat. Vnde hac utuntur magistri ut placandas inter se serpentes, hac etiam philosophi, hac

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482 proprium] prorium *Pn.* **483** non] num *Af.* | dum] cum *Af.* | sit[2]] efficitur *Fd Ld Pt*; fit *Ta*. **489** habeat] habet *Ec*. | pacis] paucis *Ka*. | regat] regit *Ec Gc*. **490** ut] om. *Ta*; ad *Ec Gc*. placandas] placandos *Ec Gc*. | se] om. *Ta*. | etiam] om. *Ta*; et *Ec Gc*. | hac[3]] hac etiam *Ka*; hacque *Ec Gc*.

reges et magistri, nuntii et legati utuntur. *Ec Gc Ka Lh Ta* | Virgultis naturale est ut caelum semper spectent. Si uero illa aliquis in ea ad terram inclinauerit, non ideo permanebit, quia si paululum remisserit manum, statim rectum, sicut fuerat prius, efficitur. In hoc quoque naturae potentia demonstratur. *Vd*.

CACUMEN: summitatem *Lh Ta Vb* | uerticem *Cg* | fastigium *Va* | hohi (OHG) *Lf* | quae *Ap Ck Ge Pb Pn*.

29. hanc si curuans dextra remisit,

HANC: uirgam *Ap Cg Ck Ct Fd Ge Ld Lf Lh Mf Pd Pp Ps Pt Ta Vb Vd Vf Vh* | dialiton *Af*.
CURUANS: inclinans *Vb*.
DEXTRA: manus *Lh Ta* | illa *Vd* | hominis *Ap Ck Ct Eb Er Fb Ge Ka Lh Mf Pb Pn Ps Ta Vh* | alicuius hominis *Va*.
REMISIT: relaxat *Ap Ck Ge Pb Pn Ps* | relaxauit *Cg Fb Lh Mo Pc Pk Pp Pq Ta Vc* | remiserit *Pd* | dimisit *Ct Er Fb Mo Vd* | curauerat *Lh* | ut erigatur *Va* | intliaz (OHG) *Lf*.

30. recto spectat uertice caelum.

RECTO – CAELUM: Redit ad suam naturam ut rursum aspiciat. *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps Vf*.
RECTO: erecto *Cg* | recta. non curua *Ka* | recta est non curua *Eb Ec Gc* (*Lf*).
SPECTAT: respectat *Ga Pp* | spectabit *Ck Fb Ge Lh Pn Pq Ps Ta* | aspicit *Fd To Vb* | respicit *Cg Vd* | erigit se *Ap* | illa *Lh* | quae *Ps* | uirga *Ct* | ipsa uirga *Fd* | ire *Vh* | Ipsa uirga aspicit. *Ld Pt Vf*.
UERTICE: summitate *Lf Vb* | capite *Cg* | cacumine *Lh Pd Ta*.
CAELUM: ad *Ap* | aerem *Lf* | relicta ab homine re(...) priscam staturam *Lf*.

31. Cadit Hesperias Phoebus in undas,

CADIT – UNDAS: Videtur enim sol in hispanicum sero mare cadere. *Ap Bc Ck Fd Ge Kc Lc Ld Lh Mj Pb Pn Ps Ta*.
CADIT: occidit *Cg Fd Ld Lh Pq Vc Vf Vh* | cedit *Pt* | uespertinali tempore *Fb Lh Pq Vc* | unoquoque uespere *Ap*.
HESPERIAS – IN UNDAS: in occidentali *Lh* | quod est in occidentali plaga *Ps* | in Hesperium mare, quod est in occidentali plaga *Ap Bc Ck Ct Er Ge Pb Pn*.
HESPERIAS: Hispanicas *Ap Eb Ec Gc Lf Pd Pp Vb Vd* | Hispanias *Cg Lf* | Hispaniae *Pp* | occidentales *Eb Ec Gc Lf Va* | Hesperia dicitur Hispania et Italia, quia in Italia uidetur oriri Hesperus, in Hispania occidi. *Pd* | ab Hespero monte in Italia sito, quia Grecis uidetur, ut iuxta Italiam sol occidat *Ga Ka Na Px Vh* | ab Hespero monte in Italia sito, in parte occidentis uidetur mare ingredi *Ec Gc*.

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491 nuntii] hac etiam nuntii *Ec Gc*. | utuntur] om. *Ta*. **506** relaxauit] rexauit *Mo*. **513** Redit] redit iterum *Ct*. | suam] om. *Vf*. | naturam] naturam sc· *Fb*. | rursum] sursum *Ap Bc Ct Er Fb Vf*. **525** enim] om. *Lc*; non *Bc*. | hispanicum] hispanium *Lh Kc*. | sero] om. *Lh*. | cadere] candere *Bc*. **530** Hesperium] Hisperium *Bc*; Hespericum *Ct*; Hesperum *Er*. **533** Hespero] hesperio *Px*. **534** sol occidat] occidit *Ka*.

13

III metrum ii

PHOEBUS: sol *Cg Fd Pp Pt Vb Vd Vf*.
IN UNDAS: in nomine *Ps* | in occasum sub mare *Cg* | in mare athlanticum *Vd* | Pagani fingunt quod sol in mare uespere equos suos et currum lauat post itineris laborem et mane lotus redit ad ortum. *Ap Ck* (*Ps*).

32. sed secreto tramite rursus

SECRETO TRAMITE: occulta uia *Ct Mf* | quod sub terra graditur *Ap Va* | subterraneo nocturno solis cursu, quo sub terra currit ad ortum suum *Cg* | quia cursus illius subterraneus, dum pergit ad ortum, occultus est *Lh Pc Pk Pp Pq Ta Vc* | quia cursus illius ignotus est *Eb Ka Lh Mf Pd Px Vh* | per septemtrionales circulos nobis inuisibiles *Vd* | incognito ideo quia sub terram graditur et a nullo uidetur *Vf* | Secreto tramite dicit ideo quia sub terra graditur et a nullo hoc uidetur. *Ap Bc Ck Ct Er Ge Pb Pn Ps* | (Se)cretum tramitem uocat (qu)od subter graditur. *Vb*.
SECRETO: occulto *Fb Lh Pc Pd Pk Pp Pq Va Vc* | occulta *Vh* | cursu *Er* | incognito *Fd Ld Pt* | cum *Lf*.
TRAMITE: cursu *Ap Ck Ct Fb Ge Lf Mo Pb Pn Ps* | uia *Vb Vh* | meatu *Pq Vc* | ferti (OHG) *Lf* | per aquilonem *Lh*.
RURSUS: iterum *Va Vb* | mane *Ap* | Sol in oceano sero uidetur mergi in mari uidelicet athlantico, sed quamuis hoc faciat, nocte tamen per septentrionales circulos nobis inuisibiles ad ortum suum reuertitur. Hoc quoque naturalis potentia facit. Sed quamuis hoc de irrationalibus ita dicatur, de rationalibus aliter est sentiendum. Deus enim homini rationem qua regetur donauit. Vnde et quibusdam rationibus multa quae sunt contra naturam facit, multa quoque quae sunt naturalia derelinquit. Verbi gratia naturalis est omnibus animantibus ut mortem quantum possunt effugiant. Homines uero aliquando duce ratione ad mortem ultro festinant, scilicet uel causa aeternae recompensationis, sicut sancti martyres, uel causa honestatis, sicut de pluribus legimus. Competulantia (!) naturalis est. Sed quia nulla est «ei» ratio qua regatur, perficit quod uult usumque sequitur naturalem. Homini quoque naturale est ut coeat. Sed adest ei ratio qua in se domare libidinem potest. Ideo in hoc naturalius ut postposito potius rationis imitatur ducatum. Sic et de quibusdam aliis sentiendum. *Vd*.

33. currum solitos uertit ad ortus.

CURRUM – ORTUS: eo quod naturaliter conuertit ad suam naturam *Ct*.
CURRUM (CURSUM *Pe Ps* | > CURSUM *Ta*): uel currus *Ck Ge Pn* | uel currum *Ps* | cursum *Ap Cg Lh* | suum *Pb Pp Va*.
UERTIT (FLECTIT *Lh*): conuertit *Ap Bc Ck Er Fb Ps Vd Vh* | ille sol *Lh* | sol *Ct Eb* | phoebus *Ps* | dies *Eb* | Girat et enim per meridiem et flectitur ad aquilonem, sicut legitur occidit sol et oritur et repetit cursus suos. *Fd Lc Ld*.
AD ORTUS: orientem *Ap Ck Ge Pn* | orientis *Pt* | ad orientem *Bc Cg Ct Fb Fd Ps Vb Vf* | ab orientem *Er* | ad orientales *Lh Pq Vc* | ad occidentem *Va* | Ortus

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539 ad ortum] om. *Ap*. **544** quod] quia *Va*. **546** subterraneus] subtraneus *Pp*; subterraneis *Vc*. **547** quia] om. *Px*. | cursus] currus *Px*. **549** ideo] ideo uidelicet *Ps*. | quia] eo quod *Ct*; om. *Er*. et] om. *Bc Er*. | hoc] hoc est *Ps*; om. *Bc Ct Er Ge*. | uidetur[2]] uideri potest *Ps*. **578** et[1]] om. *Fd Ld*. | flectitur] reuertitur *Fd Ld*. **581** Ortus] ordo *Pp*.

III metrum ii

creaturarum atque origo et finis creator est, quoniam ab ipso oriuntur et in ipso resoluuntur. Nulla ergo creatura statum et ordinem suum seruat, nisi quae ortum suum iungit suo fini uel finem ortui. (*Af*) *Ap Bc Ck Ct Fd Ge Kc Lc Ld Lh Mj Pb* (2x) *Pc Pk Pn Pp Pq Ps* (*Pt*) *Ta Va Vc Vd* | Sicut legitur occidit sol et oritur et repetit cursus suos, girat per meridiem et reuertitur ad aquilonem. (*Af*) *Ap Bc Ck Ct Ge Kc Lh Mj Pb Pn Pp Ps Ta* | quoque hic similitudinis est uos quoque sc· sicut et cetera animalia *Vd*.

34. Repetunt proprios quaeque recursus

REPETUNT PROPRIOS: complexio sententiarum *Pp* | conclusio sententiarum *Pd* | complexionem sententiarum *Ap Ck Pn* | conexionem sententiarum *Fb* | complexio est sententiarum (*Af*) *Bc Ct Kc Mj Ps Vd* | completio est sententiarum *Ld* | complexionem facit sententiarum *Ta* | complectio est sententiarum *Pt* | principium quod est deus. Redit ad finem ·i· creaturam suam spectans et uisitans cordis compunctione, et finis ad principium rationalis creatura redit ad creatorem suum. Vt homo si bene agat in fine reuertatur ad dominum suum. *Ck Ps* | ad principium quod est deus. Redeunt ad finem ·i· ad creaturam suam, hoc est unaquaeque res. Rationalis uero creatura hominum spectans compunctione cordis redit ad creatorem suum, qui est finis et principium, ut si bene egerit in fine, sine dubio reuertetur ad proprium creatorem suum dominum. *Ap*.
REPETUNT: iterum petunt *Cg* | requirunt *Lh* | naturaliter *Eb Ec Gc Ka Lf* | requirent aliquando *Pt* | Sic et haec bona retro cadunt (*gl*. widariruckent (OHG) *Lf*), quia ad hoc peruenire nequeunt, ut in his beatitudo naturaliter inueniatur. *Ec Gc Ka* (*Lf*).
PROPRIOS: quos natura eis constituit *Ap Bc Ck Er Fb Ge Pb Pn*.
QUAEQUE: omnia *Ap Bc Ck Ct Er Fb Fd Ge Kc Ld Mj Pb Pc Pd Pn Pp Ps Pt Ta Tb Vd Vf* | elementa *Vb* | cuncta *Lb* | res *Ct Eb Mf Vh* | creata *Va* | sahha (OHG) *Lf* | omnes res *Pd Pp* | omnes creaturae *Cg* | omnia creata *Af* | omnes naturae *Ga Na Px Vh* | omnis naturae *Ka* | omnia omnesque res *Lh Pk Pq Vc* | omnia humana cura mutantur *On* | iuncta a deo et ordinata sunt et in sua proprietate finiuntur praeter hominem non seruantem suam naturam *Ct* | dies, nox, sol, arbores *Ec Gc Ka*.
RECURSUS: remeatus *Cg* | naturas *La* | eo quod naturaliter reuertitur ad suam naturam *Bc Er* | ad naturalem ordinem recurrunt *Vd* | ut homo a terra formatus ad terram rediet *Ec Gc Ka* (*Lf*) | ortum suum *Lf* | sicut sol, dies, nox, arbores, herbae et cetera quae et pertranseunt et reuertuntur *Mf* | ut sidera et omnis creatura ad naturam propriam redeunt *Ck Ps*.

35. redituque suo singula gaudent

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582 atque origo] om. *Af Ap Bc Ct Fd Kc Lc Ld Mj Pb*(2) *Ps Pt Ta Va Vd*. | creator] deus *Bc Va*. est] est orientem *Ge*; est <...> *Pb*(1). | quoniam…583 seruat] om. *Ta*. | ipso[1]] ipso omnia *Ap*. in] om. *Fd*. **583** Nulla ergo] nul igitur *Fd*. | creatura] natura *Ck Pb*(2). | statum] est quae statum *Va*. | ordinem] ordine *Pt*. | suum] om. *Lc*; si ut *Pt*; suam *Bc*. | seruat] seruet *Va*. | nisi quae] neque *Vd*; nisi qui *Ta*. | ortum] om. *Pp*. **584** iungit] iungat *Pp*; om. *Pc*. | suo] om. *Fd Pk*. | fini] fino *Bc* | uel] < et *Ck*; et *Fd Lc Ld*; (...) *Af* ; om. *Bc Va*. | uel…ortui] om. *Mj Pt*. **585** Sicut] sic *Mj*. **586** cursus] cursos *Pb*. | suos] suo *Af*. | per] om. *Bc*. | et reuertitur] om. *Lh*. | ad] per *Pp*. aquilonem] aquilone *Bc*. **596** principium] principii *Ps*. **599** reuertatur] reuertantur *Ps*. **605** haec] hoc *Ka*; sic haec *Ec Gc*. **607** quos] quis *Ck Ge*. **613** dies] dies *gl*. sol *Ka*. **615** a] de *Ka Lf*. **616** rediet] rediit *Ka*. **618** redeunt] redeat *Ps*.

III metrum ii

REDITUQUE – GAUDENT: semper uuoluendo (!) ad (na)turam redeat *Vb* | ut reuertantur ad suam naturam *Af Ap* (2x) *Ck Fb Kc Mj Pn Ps Ta To Vd* | ut reuertantur ad propriam naturam *Fd Ld Lh Pc Pk Pq* (2x) *Pt Vc Vf* | sua reuersione ad propriam naturam *Cg* | ut redeant ad suam naturam *Bc* | ut redeat ad hoc unde uenit *Ga Ka Na Vh*.

REDITUQUE: in *Ap Ck Ct Ge Pb Pn* | reuersione *Ct Va* | suo recursu *Lh Pk Pq* (2x) *Vc* | suo cursu *Pc* | in suo reditu *Bc Er*.

SUO: proprio *Va* | de *Lf*.

SINGULA: singulae res *Ap Bc Ck Ge Pn Ps* | singulares *Er Fb Pb* | elementa *Vb* | quaeque *Va* | omnis creatura uisibilis *Pd* | Nihil est uisibile quod non pertranseat. *Pd* | hoc est omnis creatura uisibilis *Eb Ec Gc Ka Lh Va Vh* | quia nihil est uisibile quod non pertranseat, sicut dies et nox, sol, arbores et arbusta *Ec Gc Ka Lh Va* | quia nihil est uisibile quod non pertranseat et iterum reuertatur, sicut dies, nox, sol, arbores et arbusta *Vh* | Nihil est uisibile quod non pertranseat atque iterum reuertatur, sicut dies, sol, nox, temporum quoque uicissitudines. Singula autem et cuncta a deo creata sunt et in ipso finem sumunt, praeter homines qui saepe deficiunt non seruantes naturam suam. *Pb*.

GAUDENT: laetantur quodammodo *Vd*.

36. nec manet ulli traditus ordo

NEC – ORDO: Nulli enim creaturae permaneb{it} id uelle quod ei per uim traditum erit, nisi ad tant{um} quod initium finemque coniungi et stabilitatem sui, hoc est suae naturae facere ·i· habere uoluerit. *Mf*.

MANET: permanet *Ap Bc Ck Er Ge Pb Pn Ps* | semper *Fd Ld Pt Vf* | consistit *Ap Mb* | non est stabilis *Af* | est *Lf* | nec seruat, ut rectum est si seruaret naturam, seruaret et ordinem *Ap Ck* (*Ps*).

ULLI: rei *Ap Bc Ck Eb Ec Ed Er Fb Gc Ge Lf Lh On Pb Pc Pd Pn Pp Ps Ta Vf* | iuri *To* | elemento *Vb* | creaturae *Cg Va* | neutraliter *Pq* | naturae *Ap Ck Ec Ga Gc Ge Ka Lh Na Pb Pn Pq Ps Ta Tb Vc Vh* | alicui rei *Vd* | rei datiuus neutrum genus *Vh* | nutrimentum per hominem datum, quin redeat ad propriam naturam *Ga Ka Na Vh*.

TRADITUS: constitutus *Bc Cg Ck Ct Ge Mb Pn Ps* | constitutus < constitutos *Ap* | constitutos *Pb* | constitutis *Er* | a deo *Ap* (2x) *Ck Ge Va* | a natura *Bc Ck Er Ge Pb Pn Ps* | certus *Eb Ka Lh Ta* | dispositus *Ec Gc* | natura dispositus *Lf* | natura constituta a deo *Ap* | a natura dispositus *Eb* | per disciplinam *Ap Bc Ct Er Pb Pn Ps*.

ORDO: naturalis *Pp* | cursus *Lh Ta* | domum facultas *Lh* | fart (OHG) *Lf*.

37. nisi quod fini iunxerit ortum

NISI – ORTUM: ypallage *Af* | uel iunxerit finem ortui *Ap* | nisi id quod concordant initium finis *Fd* | nisi redeat in propriam naturam unde exoritur, ut flumina quaerunt suum ortum (*gl*. urspring (OHG)) *Lf* | ypallage. Pro eo quod debuit

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624 reuertantur] reuertatur *Ta*. | suam] sua *Mj*. | ut] ·i· *Pt Vf*. **625** reuertantur] reuertuntur *Vf*. **633** quia] qui *Ka*. **634** quod] quia *Ka*. | sicut] sicut uero *Ec Gc*. **650** et] etiam et *Ps*. **654** datum] datam *Vh*. **666** quod] quod > quo deo (?) *Fd*.

dicere nisi quod ortui iunxerit finem. Finis et ortus est deus, in quo incipimur et resoluimur. *Ap Ck Ge Pb Pn Ps* | ypallage ·i· nisi quod finem iunxerit ortui, hoc est intentionem suam cursumque ad creatorem retulerit *Cg Lh Pc Pk Pp Pq Vc*.
NISI: in illa re *On Pd* | illud *Va*.
FINI: illi *Af Ap Ck Fb Fd Ge* (2x) *Kc Ld Mj Pn Pq Ps Pt Ta Vd Vf* | termino *Vb* | datiuus *Vh* | finem ortui *Fb* | ad finem *Vf* | propriae naturae *Eb Ec Gc* | Finis et ortus dicitur deus a quo incipimur et resoluimur. *Bc Ct Er* | ut a fine redeat ad ortum *Eb Ec Gc* | Cuncta a deo orta sunt et in ipso finiuntur, praeter homines qui saepe deuiant, non seruando naturam suam. *Ec Gc Ka Lh Px Vh*.
QUOD: daz (OHG) *Lf*.
IUNXERIT ORTUM: in se reuertatur *Pd* | ut in se reuertatur *On* | ut in se iterum reuertatur *Cg* | illud ut iterum in se reuertatur *Pb*.
ORTUM: initium *Vb* | principium *Ge* | angen (OE) *Ps* | Ille fini ortum iungit quae sicut a deo processit, ita in deum finitur faciendo uidelicet uoluntatem eius et praeceptis eius obediendo. Omnia enim a deo principium sumunt: ipse enim est uerum principium. Omnia quoque ad deum quasi ad certum finem tendunt. Qui autem in eum finiunt per gratiam et misericordiam a deo hoc accipiunt. Licet enim omnes homines ad bonum tendunt, non tamen illuc possunt pertingere, nisi misericordia dei. *Vd* | quando [i]llud (...)cum fuerit ad (...)cium redier(...) *Ed*.

38. stabilemque sui fecerit orbem.

STABILEMQUE – ORBEM: nisi quod *Ps* | et nisi quod *Fd Pt*.
STABILEMQUE: perseuerantem *Cg Mb* | permanentem *Ps* | ordinem *Ec Gc* | permanentem et est per contrarium *Ap Ck Ct Er Fb Ge Pb Pn* | unaquaeque res est in sua natura praeter hominem *Pp* | ut ad suam reuertat naturam *Pm* | ut ad suam redeat naturam *Ec Gc Lf* | stabilem ordinem ut ad suam redeat naturam *Eb* | ut tempora quae semper currunt, sed in suo cursu stabilitatem seruant, quia idem cursus fit per naturam *Ec Gc Ka Lf* | proprium est temporum st(...) instabilitas *Lf* | stabilitatem sui fecerit orbem, iungens finem ortui, quasi circulum facit, ut a deo incipiens in deum redeat *Kr*.
SUI: ei *Ck Ge Pb* | eius *Ps* | in se *Ap Ct* | suae naturae *Cg* | suum orbem *Af* | sin selbes (OHG) *Lf* | in se sc· redeundo *Er Fb*.
ORBEM: reuersionem *Ck Ge Pb* | cursum *Cg* | reuolutionem *La* | cursum naturae *Pp* | circuitum *Ed Mb Pt Vd* | redeunt *Ct* | ordinem *Lf Pm Vh* | fart (OHG) *Lf* | cursum suae naturae *Af Ap Ck Ct Ge Fd Kc Ld Lh Mj Pb Pc Pk Pn Pq Ps Pt Ta Vc* | cursum uidelicet suae naturae *Lc Lh* | cursum suae naturae facit stabilem *Ap* | circuitum in se sc· redeundo quemadmodum dicit et nox *Ap Ck Ge Pb Pn Ps* | Cuncta ordinata a deo sunt et in ipso finiuntur, praeter hominem, qui non seruat suam naturam propter superbiam quam traxit a protoplasto. *Pp* | ad illum referendo finem suum a quo habet ortum *Lh* | ordinem ut redeat ad id quod fuit, sicut circulus de se redit in se *Ga Ka Na Vh* | Omnis creatura bona oritur ex deo et

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669 in quo] om. *Ge*. **670** ypallage] om. *Pp*. | iunxerit] iunxerint *Pq*. | ortui] ortu *Pq*. | hoc… 671 est] ·i· *Cg*. **671** creatorem] finem id est creatorem *Pp*. **675** dicitur deus] deus est *Ct*. incipimur] incipitur *Er*. | et] et in quo *Ct*. | resoluimur] resoluitur *Er*. **676** Cuncta] ·i· iuncta *Vh*. | praeter] propter *Ec Gc Vh*. | qui] quia *Px*. **677** deuiant] deuiunt *Ka Lh*; < deuiunt *Ec*. suam] om. *Px*. **694** contrarium] contrarium ei *Ap*. **697** sed] si *Ka*. | idem] isdem *Ka*. **706** uidelicet] om. *Lc*.

in eum resoluitur. *Va* | uidelicet ad illum referendo finem suum a quo habet ortum, seruans suam naturam quam accepit in ortu suo (*Af*) *Ap Bc Ck Ct Fd Ge Kc Lc Ld Lh Mj Pb* (2x) *Pc Pk Pn Pp Pq Ps* (*Pt*) *Ta Va Vc*.

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712 uidelicet] om. *Pq*; scilicet *Lc*. | uidelicet…suum] om. *Ld.* | referendo] resendo *Pt*; < referendu *Pb*(2); > referendum *Ld.* | a] om. *Pt.* | habet] habent *Ct Fd.* **713** seruans] seruantes *Ct*. | suam] om. *Lc Ld*. | naturam] maturam *Fd.* | quam] quem *Lc*. | accepit] acceperunt *Ct*. suo] om. *Lc*.

III prosa iii

HEADNOTES: ΚΥΠΤΟC ΜΕΘΟΔΟC *gl.* latens argumentum *Ka Lh Mh Pf Pp Vf* | ΥΠΑΛΑΓΗ *Pf* | pecunia beatos non fieri *Af Fa Ga Kc Lh* (2x) *Mb Mj Mn Na* (2x) *Pp Ps Vg Vh* | Pecunia certum est beatos non fieri. *Ap* | de pecunia beatos non fieri *Ka* (*Lf*) *Mb* | Pecunia beatos non facit. *Px* | de pecunia beatos non fieri. Pecunia enim hominem non potest facere beatum. *Ec Gc* | Disputat diuitias temporales non posse cuiquam sufficientiam praestare. *Pp*.

1. Vos quoque, o terrena animalia, tenui licet imagine uestrum tamen principium somniatis uerumque illum beatitudinis finem licet minime perspicaci qualicumque tamen cogitatione prospicitis, eoque uos et ad uerum bonum naturalis ducit intentio et ab eodem multiplex error abducit.

VOS – ANIMALIA: homines *Eb Ec Ed Fd Ga Gc Ld Lf Lh Na Pm Pp Tb Va Vb Vf Vh* | terreni homines *Pc Pk Pp Pq Vc* | o homines *Lg Vd* | o terreni homines *Pd* | sicut leones et cetera *Pq* | sicuti leo et au[i]s et cetera *Bd* | Sicut aliae res naturam suam repetunt, ita uos quoque terrena animalia. *Ap Bc Ck Ct Er Ge Pb Pn Ps* | O homines terreni, quasi terrena animalia ·i· pecora desideratis terrena. *Cg* | quae terrena sectando animalia iure uocabimini *Bc* | Homines, qui terrena sectando digne animalia uocamini. (*Af*) *Fd Kc Lh Mj Pp Ps Ta Vf* | qui quasi pecora desideratis terrena *Lh Pc Pk Pp Pq Tb Vc* | Terrena animalia uocat homines, qui terrena tantum sapiunt. *Vd* | Homines, qui terrenis sensibus praegrauati et terrenis rebus intenti, prudentiam animi ad uerum bonum cognoscendum obtusam habent. *Ap Ck Ge Pb Pn* (*Ps*) | Terrena animalia homines dicit, qui terrenis sensibus praegrauati et terrenis rebus intenti, sensum obtusum habent ad cognoscendum uerum. *Bc Ct Er Lc Ld Pt Vf* | Simili modo uos homines (...)terae creaturae uestrum principium ·i· beatitudinem ueram finemque eius, quae deus est, licet tenebris originalis peccati obscurati, intellegere cupitis, quia (...) a bono deo creati estis. *Mf* | sicut leones et aues redeunt ad naturam propriam et cetera, quorum exempla proposui *Pq St* | Quinque enim specie(s) dixit superius esse terre(norum) bonorum, quibus omn(es) putant se adeptur(os) ueram felicitatem, quae (ca)pitulatim singula d(...) ut per ea summum bon(um) inuenirent. *Vf*.

QUOQUE: similiter *Eb Ec Gc Lf*.

TERRENA: terreni *Lh Tb*.

TENUI LICET IMAGINE: tenui propter uicium primae preuaricationis *To* | quamuis exili *Vd* | illustris consideratione ueritatis *To* | sublustri consideratione ueritatis. Tenui autem propter uitium primae praeuaricationis. Desiderant enim homines bonum naturale, sed nesciunt illud rationabiliter quaerere. (*Af*) *Ap Bc Kc Lc Lh Mj*

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3 latens] latine *Pf.* | latens argumentum] latentis argum(...) *Pp*; om. *Mh.* **19** terrena] o terrena *Bc Er*. **21** Homines] homines uocantur *Lh*. **22** pecora] pecudes *Pp.* **24** qui] quae *Ap Ge Pb*. **25** prudentiam] prudentia *Ge.* | ad] ita *Ck Ge Pb Pn Ps*; ad < (...) *Ap.* | uerum] uirum *Ge Pb.* obtusam] obtusum *Ck Ge Pb Pn Ps.* | habent] habentur *Ck.* **26** terrenis] terrene uis *Er*. sensibus…27 terrenis] om. *Ct*. **27** terrenis rebus] om. *Vf.* | ad] om. *Pt*. **28** uerum] sensum Bl; uerum et digne animalia uocantur *Ld*; uerum bonum et digne ad comparationem naturae qua facti sunt animalia uocantur *Lc*. **38** sublustri] om. *Mj*. | sublustri…ueritatis[2]] om. *Pb Vd.* | ueritatis[2]] ueritas *Pt*. **39** Tenui] tenuit *Pt.* | autem] om. *Lc Pt.* | primae] om. *Pt*; primi *Vd.* praeuaricationis] | Desiderant] de si desiderant *Af.* | homines…40 bonum] hominu bonorum *Bc*. **40** sed] si *Bc Pt*.

III prosa iii

Pb Pp Ps Pt Ta Vd | Verbi gratia: quidam per potentiam cupit ire ad suum principium, sed nequit. Vilis enim imago est et labilis per potentiam ire ad deum. *Lh*.
TENUI: gracili *Vb* | leui *Cg* | exili *Mb* | (e)xigui *Ps* | uili *Lf Lh Tb* | uano *Ge* | non uero uisu *Fd Ld Vf*.
LICET (1): quamuis *Af Fd Ld Lf Va Vf*.
IMAGINE: forma *Vb* | figura *Cg Lh Pd Vc* | enigmate *Lh Ta* | falsorum *Eb Ec Gc* | in enigmate *Bc Fb Fd Kc Ld Mj Pp Ps Vf* | similitudine *Ps* | intuitu minimo *Vd* | figura per speculum rationis *Pc Pk* | figuram, per speculum rationis non uerae *Pp* | figura et non ueritate *Va* | figura, quae non in ueritate (...) *Vh* | cogitatione quasi per speculum *Bc Er Tb* | cogitatione quasi per speculum ueritatis *Ap Ck Ge Pb Pn Ps* | cogitatione quasi per speculum et non ueritate *Fb* | per speculum rationis non in ueritate *Lh Pq Vc* | Imago est uerae rei simulacrum. *Pt* | falsorum bonorum ·i· opum, honorum, potentiae, gloriae *Lf*.
TAMEN: dico *Vh*.
PRINCIPIUM: originem *Ap Bc Ck Er Fb Ge On Pb Pn Ps* | summum bonum *Ec* (*Ed*) *Fd Ga Gc Ld Lf Lh Na Pm Ta Tb Vb Vf Vh* (2x) | auctorem *Cg Lh Pc Pk Pp Ta Tb Vc* | actorem *Pq* | bonum naturale *To* | bonum quod est deus *Ap Ge Pb* | summum sc· bonum *Ct* | summum sc· bonum, quod est deus *Bc Er* | suum sc· bonum, quod est deus *Ck Pn* | suum uidelicet bonum, quod est deus *Ps* | summum bonum, a quo creati estis *Ka* | qui est summum, a quo creatus est *Ec Gc* | beatitudo, quia bonus et purus fuit homo creatus *Va* | deum, a quo creati estis *Lf* | Principium hominis est beatitudo, quia bonus et beatus a deo est creatus. *Ec Ga Gc Ka Lh Na Pp Px Tb Vh.*
SOMNIATIS: cogitatis *On* | non reuera uidetis *Fd Ld Vf* | non uere cognoscitis *Va* | per rationem *Cg* | ratiscot (OHG) *Lf* | in mente uestra *Eb Ec Gc Ka Lh Ta Tb* | quasi per somnium non plene et non in ueritate intellegentes uerum finem boni uestri, quod in deo est *Ap Ck* (*Ps*) | non recte, sed a longe consideratis adhuc *Lh Ta Tb* | quadam imaginatione concipitis *Ap Bc Ck Ct Er Ge Pb Pn Ps*.
UERUM: sed *Lh*.
ILLUM: illius *Pb Pp.*
FINEM: terminum *Vb* | deum *Fd Pt Vf* | perfectionem *Ec Ed Ga Gc Na On Pm Vh* | summum bonum perfectionis *Ka* | perfectionem summi bo(ni) *Lf* | deum, in quo omnia finiuntur *Cg* | dei finis, ad quem referantur omnia *Ap Ck Ge Pb Pn Ps* | ad quem referunt omnia ·i· deus *Fb* | ad quae referant omnia *Bc* | ad quem referantur omnia *Ct Er* | deum, in quo omnia resoluuntur atque finiuntur *Lh Pc Pk Pq Ta Tb Vc* | Finis et ortus dicitur deus, a quo incipimur et resoluimur. *Tb*.
LICET (2): quamuis *Af Ap Ck Fb Lh Pb Pn Pq Ps Pt Tb Vc*.
MINIME: modice *Cg Lh Tb* | non *Mb* | parum *Cg* | non aspiciatis *Ld Pt*.
PERSPICACI: euidenti *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn Pp Ps Px Ta Tb To Vf Vh* | lucida *Mb* | uigilanti *Fb Fd Mo Pd Pt* | lucenti *Pq Vc* | ludenti *Lh* | efficaci *Ap Bc Ck Ct Er Ge On Pb Pn Ps Tb Vb* | perspicua *Eb Ec Gc Ka Lh* | penetranti *Ec Gc Ga Na Vh* | perspicienti *Ga Na Vh* | clara *Ed Lf* | subtili *Lf* | peruidenti *Lf* | acuta *Ap Ck Ge Pb Pn Ps Vb* | praeclara *Lh Ta* | ueraci, pura *Va* | sagaci *Vb* | cum *Lf* | non claro *Ps* | duruhsiunigemu (OHG) *Lf* | non euidenti uel clara *Mf* | uigilanti in apprehendendo bonum, quamuis non summum *Pp* | cogitatione *Bd Fd Vh*.

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51 speculum[1]] spiculum *Er.* **63** est[1]] om. *Px.* | et beatus] om. *Pp.* | creatus] om. *Ec Gc Ka Lh Tb.* **65** reuera] uera re *Vf.* **67** plene] plere *Ps.* **68** consideratis] consideratus *Lh.* **75** referantur] resterant *Er.* **76** deum] deus *Pc.*

III prosa iii

QUALICUMQUE: prospicitis *Vf* | aspiciatis *Fd* | aliqua *Ap Ct* | modica *Eb Ec Ed Gc Ka Lf Pm* | non plena intellegentia et neque uera *Ap Ck Ge Ps* | etteswelihemu (OHG) *Lf*.
TAMEN: dico *Vh*.
COGITATIONE: intentione *Ap Bc Ck Ct Er Ge Pb Pn Ps Tb Vf*.
PROSPICITIS (PERSPICITIS *Fb Pe Vg* | > PER- *Bc Ed* | PERSPICIS *Mo*): uel prospicitis *Vg* | perspicitis *Ga Na* | intellegitis *Ap Bc Ck Ct Fb On Pb Pn Ps Tb Vf* | intellegatis *Er* | intellegis *Mo* | intenditis *To* | aspicitis *Fd Ld* | intuemini *Vd* | uidetis *Va* | ualde aspicitis *Vb* | longe aspicitis *Cg* | a longe *Pp* | prouidetis *Lh Vh* | porro uidetis *Eb Ta* | porro spicitis a longe *Ec Ed Gc Ka Mb* | porro spicitis *Lf*.
EOQUE UOS – BONUM: quia somniatis uestrum principium *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps Tb* | qui somniatis uestrum principium in deo *Vf*.
EOQUE: ideo *Af Ap Bd Cg Eb Ec Ed* (2x) *Fb Gc Ka Kc Lb Lf Mj On Pd Pk Pm Ps Pt Ta Tb To Vd Vf* | et ideo *Ck Ge Mf Pb Pn Pp Pq Vb* | ideoque *Fd Lh Pc Vc* | quod *Vb* | ubi *Ap Ck Ge Pb Pn* | iure *On* | illuc *Ec Gc* | isto modo *Ec Ga Gc Na Vh* | illucque *Ga Na Vh* | propterea (*Ed*) *Va*.
UOS: boni *On*.
ET: etiam *Lf*.
AD UERUM BONUM: ad finem *Ap Pb* | ad summum *Vb* | dum ad summum bonum, licet non satis prudenter tenditis *Af Ap Bc Cg Kc Lh Mj Pc Pk Pp Pq Ps Ta Vc Vf* | prudenter tendatis *Pt*.
BONUM: deum *Bc Ck Er Fb Ge Pb Pn Tb* | ad deum *Ct*.
NATURALIS DUCIT INTENTIO: quia bonum diligitis, non tamen in eo, in quo est, quaeritis ·i· in deo, sed in diuitiis, quae falsae sunt *Ap Ck Ps*.
NATURALIS: bona *Lf* | inserta *Lh Ta*.
DUCIT: trahit *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps Vf*.
INTENTIO: perspicaci intentione *Ap Ck Ge Pb Pn* | licet minime perspicaci *Ct* | licet minime perspicaci cogitatione *Bc Er*.
EODEM: bono *Bd Cg Fd Lb Ld On Pd Pp Pt* | uero bono *Eb Ec Gc Ka Lf Lh Pq Px Ta Tb Va Vb Vh* | uerbo bono *Vd* | uero bono ·i· deo *Ap Bc Ck Er Fb Ge Pb Pn Ps* | bono quod est deus *Ct*.
MULTIPLEX: uarius *Ap* | multiformis *Vd*.
ERROR: falsorum bonorum *Eb Ec Gc Lf*.
ABDUCIT: abstrahit *Va Vb* | subtrahit *Vf* | deducit *Ap Pb Pn* | reducit *Ec Gc Ka Lh Ta Tb Vh* | separat *Lh On* | retrahit *Ap Mb Vd* | auocat *Eb Ec Gc Lh Ta Tb Vh* | alienat *Cg* | uos *Ap Ck Ge Lf Pb Pd Pn Ps* | in aliam partem *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps* | aberrare facit *Cg Fd Pt* | in necem, in perniciem *Lh* | quia naturaliter omnis homo sumum bonum desiderat, sed errore quodam decepta, nequeant illud adtingere, nisi per gratiam dei *Vd*.

2. Considera namque an per ea quibus se homines adepturos beatitudinem putant ad destinatum finem ualeant peruenire.

CONSIDERA: attende *Ap Bc Ck Ct Er Fb Ge Pn Ps Tb Vf* | intuere *Vd* | animaduerte *Pd* | o *Lh* | o Boeti *Fd Pt Ta* | o bone Boeti *Pd* | ab eo *Lh*.
AN: utrum *Lf Vb*.

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97 a] sc· *Ed.* **98** somniatis] seminatis *Ck Ge*; somnitatis *Pb Pn.* **106** dum] om. *Ps.* | bonum[2]] om. *Af.* **107** licet] om. *Mj.* | tenditis] tendatis *Cg Pp.* **110** quia] qui *Ps* **115** minime] minime illu(...) *Er.*

III prosa iii

PER EA: praedicta *Vb* | bona *Bd Cg Lh Pd Ta Tb* | falsa bona *Eb Ec Gc Ka Pp* | dona fortunae *Vh* | falsa bona ·i· opes, honor, potentia, gloria *Lf* | per eas res, quas appetunt *Ct* | per eas res, quas ipsi appetunt *Pb* | per eas res, quas ipsi appetunt temporale *Ap* | per eas res, quas ipsi appetunt, pro summo bono *Bc Ck* (*Er*) *Ge Pn Ps* | uidelicet per dignitates *Pt* | uidelicet per dignitates et honores et alia *Ld* | uidelicet per dignitates honores et talia *Fd* | per diuitias, dignitates et potentiam *Vd*.

QUIBUS: rebus *Bc Ck Ct Er Fb Ge Pb Pn Ps Vf* | illis *Vb* | ex *Tb* | per se deest *Lh* | cum *Lf* | donis *Vh*.

ADEPTUROS: inuenturos *Vb* | percepturos *Lh Ta Tb* | accepturos *Fd Ld Pt* | adquisituros *Lf* | esse *Va Vb*.

BEATITUDINEM: summum bonum *Fd Ld Pt* | uerum bonum *Vd* | ueram *Lf* | ue{ram}, quae per ea non perueniunt *Vd*.

PUTANT: estimant *Vb* | in praesentibus bonis *On*.

AD DESTINATUM FINEM: summum bonum *Vh* | ad summum bonum *Lh Tb* | ad finem suum *Vd* | \ad/ propositum *Mo* | ad propositum ·i· ad deum *Vf* | ad beatitudinem *Pp* | ad ueram beatitudinem *Ec* (*Ed*) *Ga Gc Lf Lh Mf Na Px Ta Va Vh* (2x) | ad propositum sc· ad summum bonum uidelicet ad deum *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps* | ad summum bonum, quae est uera beatitudo *Cg Pc Pk Pp Pq Vc* | ad ueram beatitudinem, quae in deo est ·i· ad bonum, in quo creati estis. Non erit tamen bonum terrenum imago ueri boni ·i· aeterni, quod in deo est, et non in diuitiis uilis et dispecta atque falsa imago terrenae felicitatis ad ueram beatitudinem, quae in deo est, comparata. *Ap Ck* (*Ps*).

DESTINATUM: praedestinatum *Cg Lf* | propositum *Lh Ta Tb* | a deo *Lf* | dispositum a deo *Ga Ka Na* | a deo dispositum uel a se *Ed Lf Pm* | a deo positum uel constitutum a se *Eb* | dispositum est a deo *Vh*.

FINEM: deum *Pd To*.

UALEANT: possunt *Vb* | homines *Va*.

PERUENIRE: non *Fd Ld* | Hoc enim esse summum bonum superius definiuimus, quod esset omnium bonum congregatione perfectum. *Vd*.

3. Si enim uel pecunia uel honores ceteraque tale quid afferunt cui nihil bonorum abesse uideatur, nos quoque fateamur fieri aliquos horum adeptione felices.

SI ENIM: si ita fieri ualet *Ga Na Vh* | si ita fieri solet *Ka*.

HONORES: huius saeculi *Ap* | quas illi appetunt *Ct*.

CETERA: alia *Vb* | bona *Lh Ta Tb* | talia *Lf* | quae illi summum putant *Ap Ck Ge Pb Pn Ps Vf* | quae illi summum bonum putant *Bc Er Fb* | quod illi (...) *Ed*.

TALE QUID: bonum *Ap Bc Cg Ck Ct Er Ge On Pb Pc Pk Pn Pq Ps Va Vc* | summum bonum *Vd* | summi boni *Vh* | tale aliquid bonum *Fb* | tale aliquid sc· bonum *Pp* | bonum totum plenum *Lh* | ullam beatitudinem *Lf*.

QUID: aliquid *Af Bd Cg Ct Eb Ec Ed Fd Gc Ld Lf Lh Pd Ps Pt Ta Tb Va Vf* | iowiht (OHG) *Lf*.

AFFERUNT (HOMINI AFFERUNT *Bd*): apportant *Vb* | homini *Af Eb Ec Gc Lf*.

CUI NIHIL – FELICES: illi rei quam afferunt *Mf*.

CUI: bono *Af Bd Cg Ck Ge Pd Va* | ipsi *Vb* | alicui *Pb Pn* | tali *Vh* | tali bono *Lh* | illi bono *Ap* | beatit(udini) *Lf* | illi sc· rei, quae creditur esse bona *Cg Ck Ge* | illi

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138 quas] quasi *Er.* | ipsi] **152** uidelicet] ·i· *Ct.* | ad deum] et deum *Er*; om. *Ap Pb Pn.* **153** ad] om. *Pq.* **154** ad[2]] a *Ps.* **156** uilis] uilibus *Ps.* **173** quae] quia *Er*. **182** sc·] om. *Ge*.

rei, quae creditur esse beatitudo *Lh Pp Vh* | illius rei, quae creditur beatitudo *Ec Gc* | sicut uos creditis *Vh*.

BONORUM: omnium *Vb* | ex omnibus bonis *Ap Bc Ck Er Fb Ge Pb Pn Ps Tb Vf* | quae illi summum bonum putant *Va Vb* | cetera in se continet bonorum *Lh*.

ABESSE: deesse *Ap Cg Ck Ga Ge Na Pb Pn Ps Px Vb Vf* | gibrestan (OHG) *Lf*.

UIDEATUR: ut cuncta habeat *Cg* | ut cuncta se contineant *Ka* | ut cuncta in se contineat *Eb Ec Gc Lh Pp Ta Vh* | in quibus inueniatur summum bonum *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps Vf*.

FATEAMUR (< FATEMUR *Cg Vh* | > FATEMUR *Fa*): tum *Vh* | uel fatemur *Va* | confitemur *Vb* | profiteamur *Cg* | dicimus *Ps* | dicemus *Ct* | dicamus *Vd* | debemus fateri *Ka Pp* | debeamus fateri *Eb Ec Gc* | fateri possumus *Mf* | probimur(!) *Pd* | cum hoc fieri non possit *Pd* | si ita est tunc fateamur *Ec Gc* | facitis ho(...) qui ueram non pro(...) beatitudinem (...) *Ed* | quod usque negauimus *Lf*.

FIERI: Ideo hoc dicit, quia non omnes honores et cetera, quae enumerant, consequatur. *Ap Ck Ge Pb Pn Ps Vb* | idcirco dicit quoniam non omnes homines atque cetera quae enumerant consequatur *Ps*.

ALIQUOS: homines *Ap Bc Cg Ck Er Fb Ge Lh Pb Pn Ps Ta Tb Va Vf*.

HORUM ADEPTIONE: uel horum perceptione *Eb*.

HORUM: bonorum *Ap Bd Lh Pq Ta Va Vb Vf* | hominum *Ct* | supradictorum *Ga Ka Na Px Vh* | honores *Er* | pecuniae *Eb* | pecunia et honores *Cg* | pecunia uel honorum *Pp* | dignitate et diuitiarum *Pt* | (d)iuitiarum, honorum *Lf* | uidelicet dignitatum, diuitiarum et talium *Fd Ld* | istarum rerum, quas supra ostendit *Ap Bc Ck Er Fb Ge Pb Pn Ps* | supradictorum ·i· pecuniae, uel honorum perceptio *Ec Gc*.

ADEPTIONE (ADOPTIONE *Ge Pp* | ADEPTIONEM *Mo*): uel adeptione *Pp* | consecratione *Ck Ge* | consecutione *Ap Ct Er Fb Pb Pn Ps Vf* | consecutionem *Mo* | inuentione *Vb Vd* | adquisitione *Cg Mf Pb* | perceptione *Lh Mf Px Ta Tb Va Vh* | giwinsti (OHG) *Lf* | ex *Lf*.

FELICES (FIDELES *Px*): felices *Px* | beatos *Lh Ta Vf* | honoratiores *Fb* | quod non est uerum *Ap* | qui minime fieri potest *Fd* (2x) | ut beatos in praesenti faciat, non intellegentibus promittunt *Ec Gc Ka Lh Vh*.

4. Quodsi neque id ualent efficere quod promittunt bonisque pluribus carent, nonne liquido falsa in eis beatitudinis species deprehenditur?

QUODSI – CARENT: de uitiis et opibus *Pp*.

QUODSI: autem *Lh Ta* | si autem *Tb* | et si *Bd* | quando *Vh*.

ID: uerum bonum *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps* | ut homini nihil bonorum absit *Eb Ec Gc Ka Lf* | nihilo indigere *Lf* | hominem sufficientem sibi *Bd*.

UALENT: possunt *Vb* | felices *Lh* | pecuniae *Lf* | opes *Fd Ld* | temporales res *Ap Bc Ck Ct Er Fb Ge Pb Ps Vf* | temporales *Pn*.

EFFICERE: efferre *Ap Ck Ge Pb Pn Ps* | ea, quae petunt *Cg* | ea, quae illi petunt *Pc Pk Pp* | ea, quae illi appetunt *Lh Pq* (2x) *Tb Vc* | si non possunt adferre beatitu[di]nem *Vd*.

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189 contineat] contineant *Eb*. | inueniatur] inuenitur *Er*. **196** Ideo] idcirco *Ps.* | hoc] om. *Ck*; \hoc/ *Pb Ps*. | enumerant] enumerauit *Vb*. **197** consequatur] con[s]equuntur *Vb*; > consequantur *Pb*. **204** diuitiarum] diuitiarumque *Fd.* | istarum] ista *Er*. | quas] quae *Ck Ge*. | ostendit] ostende *Pn*. **212** faciat] faciant *Vh*. **221** absit] desit *Eb Ec Gc*.

III prosa iii

QUOD PROMITTUNT: sufficientiam *Af Ap Ct Fb Kc Ld Lh Mj Pp Ps Pt Ta* | stultis *Cg Pc Pk Pp Pq Vc Vh* | stulti *Eb Ec Gc Lh* | fatuis *Lh* | eis *Lh* | stultis hominibus *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps* | uerum bonum *Ap Bc Ck Er Ge Pb Pn Ps Vf* | sufficientiam certe *Fd* | ut conferant eis *Pp* | ut conferant eis summum bonum *Cg Lh Pk Pq Tb Vc* | ut conferant illis summum bonum *Pc* | ut illos in praesenti bonos faciant *Pp* | ut beatus (!) in praesenti faciant *Mf* | quod (...)mine praetendunt *Mb* | non plane intelligentibus *Va*.

BONISQUE PLURIBUS CARENT: non habent temporales diuitiae *Vb* | Consummatione bonarum rerum carent ·i· temporales diuitiae. *Ap Bc Ck Ct Er Fb Ge Pb Pn Ps*.

BONIS: deo *Ps* | bono deo *Ap Ck Fb Pb Pn* | caelestibus *Va*.

PLURIBUS (PLURIMIS *Pp*): uel pluribus *Pp*.

CARENT (UALENT *Vf*): carent *Vf* | si *Lf Ps*.

NONNE: ideo *Eb Ka Lf*.

LIQUIDO: manifeste *Af Ap Ck Ct Ed Er Fb Ge Lh Mb Mf Mo On Pb Pn Ps Ta Vf Vh* | aperto *Fd Ka Pt Vb* | aperte *Bd Eb Ld Lf Lh Mo Ta Tb Va* | certe *Lh* | clare *Pd*.

FALSA: deceptrix *Fd Ld Pt*.

IN EIS: diuitiis *Cg Ck Fd Ge Ld Pn Pt* | bonis *Lh Ta* | bonis temporalibus *Tb* | temporalibus diuitiis *Ap Ct Er Fb Pb Pc Va Vf* | in temporalibus diuitiis *Bc Ck Ge Pn Ps* | (...)is honoribus *Lf*.

SPECIES: imago *Eb Ec Gc Lf Vb* | diuitiae *Vf* | utique *Cg* | falsa utique *Vd* | similitudo *Va*.

DEPREHENDITUR: agnoscitur *Ap Bc Ck Ct Eb Er Fb Ge Lh Mo Pb Pc Pn Ps Tb Vf* | cognoscitur *Ta* | arguitur *Vb* | intellegitur *Ec Ga Gc Ka Lf Na Vh* (2x) | intellegitur esse *Va* | comprehenditur *Vh* | quia uidelicet si adest ei potentia, deest nobilitas. Rursus si adest nobilitas, forte aberunt diuitiae et mallet esse ignobilis. *Vd*.

5. Primum igitur te ipsum, qui paulo ante diuitiis affluebas, interrogo: inter illas abundantissimas opes numquamne animum tuum concepta ex qualibet iniuria confudit anxietas?

PRIMUM – ANXIETAS: ΜΕΘΟΔΟΣ ΡΟΜΑΛΛΙΟΝ *gl.* argumentum robustum Ka Lh Mh Pf Pp | De opibus *Eb Fa Ga Ka* (2x) *Lf Lh Mb Mn Na Tb Vh*.

PRIMUM: qualitate *Lh* | ante omnia *Ap* | Incipit nunc dicere ut supra. *Bc* | Incipit nunc dicere quod pecunia et opibus nemo possit fieri beatus, et hoc euidentissimis argumentis astruit. *Ap Bc Ck Ct* (*Er* 2x) *Ge Pb Pn Ps Tb*.

TE IPSUM: uelut expertum *Vf* | o Boeti *Lh Pd Tb Va* | ex te ipso inquit *Vd* | Boetium *Fd Ld Pt* | interrogo *Ta*.

QUI: intellectus *Lh*.

PAULO: parumper *Vb* | exemplum cape *Vd*.

ANTE: quam huc retrudereris *Va*.

DIUITIIS: opibus *Vb* | cum *Lf*.

AFFLUEBAS: exuberabas *Ap Bc Ck Fb Ge Mo Pb Pn Ps* | abundabas *Cg Eb Ka Lf Lh Tb Va Vb Vd* | exsuperabas *Er* | crescebas *Pt*.

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236 ·i·] om. *Bc Ct Er*. **261** argumentum robustum] argumentum inuincibile *Pp*; om. *Mh Pf*. **264** pecunia] pecuniis *Bc Ct Er*(1) *Tb*; peniis *Er*(2). | possit] \nos/ sit *Er*(1). | euidentissimis] < euidentissimes *Ap*; euidentissime *Ct*; euidendum (...) *Er*(1). **265** argumentis] argumentationibus *Ps*.

III prosa iii

INTERROGO: Experturus falsas esse mundi opes ipsum interrogat, qui eis affluxit, ut facilius conuincat falsitatem. (*Af*) *Ap* (2x) *Bc Ck Ge Kc Lh Mj Pb Pn Pp Ps* (2x) *Ta Tb Vd Vf*.
ABUNDANTISSIMAS: copiosissimas *Eb Ka Lh Mf Px Vh* | opulentissimas *Vd*.
OPES: diuitias *Cg* | quas habuisti *Pp* | quas possidebas *Lh* | quas possedisti *Fd Lb Ld Pt Ta Tb Vd* | quas tu possedisti *Af Ap* (2x) *Ck Fb Kc Lh Mj Pb Pn Ps To Vc Vf* | quas tu possidebas *Pq* | Quando possidebas opes, fuisti sine aliqua iniuria. *Lh Tb* | quas opes tu possedisti *Ge*.
NUMQUAMNE: numquid *Pb* | an *Ap Ck Ge Pb Pn Ta* | utrum umqu[a]m *Vb* | pro an *Vf* | utrumne *Va* | anne *Lf*.
ANIMUM: in animo tuo *Lh Ta* | Animus hominis non potest esse liber si anxietatem habuerit, sed anxietatis seruus est, quia anxietati subiectus est. *Ap Ck Ps*.
CONCEPTA: nominatiuus *Af* | collecta *Ap Ck Ct Ge Pb Pn Ps Vf* | iam coepta *Pp* | exorta *Ap Lh Pb Ps Ta Tb* | anxietas *Eb Ka Lf* | ipsa anxietas *Vf*.
EX QUALIBET: re *Ap Ck Ge Pn* | qualicumque *Vb* | aliquanta *Lh Ta* | ex aliqua *Pb* | etteswelihera (OHG) *Lf*.
INIURIA: iniustitia *Af Ap Ck Ct Fb Fd Ge Ka Kc Ld Mj Pb Pn Pp Ps Pt Ta To* | iniustitia tibi illata *Lh*.
CONFUDIT (CONFUNDIT *Ap*): perturbat *Ck Ge* | conturbauit *Af Fb Mo Va Vf* | perturbauit *Ap Cg Ct Er Ka Lh Pb Pn Ps Pt Tb* | turbauit *Lb* | perfudit *Ta* | deiecit, percussit *Pp* | certe perturbauit *Ap* | turbat *Lf* | nihil iniuriae tibi contigit *Ec Gc Lf*.
ANXIETAS: meror *Ap Ck Ct Er Fb Ge Mo Pb Pc Pn Pp Ps Vf* | dubietas *Vb* | angustia *Lh Tb* | mestitia *Mb* | sollicitudo *Ct* | perturbatio *Fd Ld Pt* | tristitia *Vd* | contrarietas *Va* | forahta (OHG) *Gc* | giluht ·i· forahta (OHG) *Ec Ga Na Vh* | Num, inquit, quicquid tibi aliquando defuit, cum in tanta diuitiarum opulentia uersareris? Numque, inquit, tam liberum habui animum, ut non ex aliqua parte mihi tristitiae ueniret anxietas. *Vd*.

6. Atqui, inquam, libero me fuisse animo quin aliquid semper angerer reminisci non queo.

ATQUI: certe *Cg Fb Lf On Va Vb Vd*.
INQUAM: dixi *Fb Fd Ld Lh Pq Ta Vb Vc* | dico *Cg Lh Vd* | ego *Ps*.
LIBERO: nunquam *Ck* | securo *Lf Lh Ta* | ita *Fb Lb* | tam *Ps Px*: cum *Lf* | omni molestia liberato *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | exoccupato, expedito, soluto a cuncta perturbatione *Cg* | ab omni perturbatione *Pc Pk Pp* | ab omni perturbatione securo *Lh Pq Tb Vc* | tam liberi animi *Bd* | ut nullam perturbationem haberem *Ec Gc Ka Lh Px Tb Vh*.
ANIMO: meo *Vf*.
QUIN: ut non *Ap Bd Ck Ct Er Fd Ge Lb Ld Lh Pc Pk Pn Pp Ps Pt Ta Va Vb Vc Vf* | nisi *Px*.
ALIQUID (ALIUD *Ct* | ALIQUO *Pb*): per *On Vh* | per aliquam rem *Lh Ta* | ut aliqua ex parte *Ct* | aliquomodo *Va*.
ANGERER: angustarer *Ap Cg Ck Eb Ge Lh Mf On Pb Pn Ps Px Ta Tb* | angustiarer *Bd Fb Ka Pc Pk Va* | angustiar *Mo* | stringerer *Fd Lb Ld Vb Vf* | stringeret *Pt* |

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274 Experturus] expertura *Vf*; experturum *Lh Tb*; expertum *Ta*; diffinitura *Bc*. | esse] fuisse *Ps*(1); se se *Lh*. | mundi] om. *Ps*(2). | eis] diuitiis *Tb*. **275** conuincat] uincat eius *Mj*; conuince *Bc*. **284** Animus] animus quippe *Ps*. **294** contigit] contingit *Lf*. **311** haberem] habere *Ka*. **314** non] is *Pn*.

constringerer *Cg Lf Pp* | angustiam paterer (*Ga*) *Mb Na Vh* | interius mouerer *Vd* | (a)nxietate *Lf* | sollicitarer, perturbarer *Cg* | non constringerer ·i· tristarer *Ct* | hoc est ut aliqua in parte constringerer *Ap Ck Er Ge Pb Pn Ps* | ut non aliquam rem desiderarem *Fb* | Angerer adiungitur accusatiuo sine aliqua subauditione, quia, ut dicit Priscianus, uerba in quibus per diuersas res solet fieri passio, accusatiuo solent iungi. *Fd Lc Ld Pt.*

REMINISCI: recordari *Cg Pt Vb* | me *Vf* | ne *Pb Pn.*

NON QUEO (< NEQUEO *Vh* | NEQUEO *Na Pb Px Vh* | \NON/ QUEO *Va*): non *Px* | pro ne *Ck Ge Pb Pn Ps* | uel ne *Ap* | possum *Ta Va* | ideo angebaris *Fb* | non possum *Lh Pt Tb Vb Vf.*

7. Nonne quia uel aberat quod abesse non uelles uel aderat quod adesse noluisses? **–** Ita est, inquam.

NONNE – INQUAM: Argumentum rethoricum *Cg Lh Pk Pp* (2x) *Pq* | argumentum inuincibile *Fb* | philosophiae *Lb* | magistra *Er* | philosophia loquitur *Ld* | illa inquit *Lf Ps.*

NONNE: angebaris *Ct Pb Ps* | tristabaris *Fd Ct* | ideo *Eb Ec Ed Fd Gc Ka Pm* | euenit *Fd* | doluisti *Vh* | ideo angebaris *Ap Ck Ge Lh Pc Pd Pk Pp Pq Ta Tb Vb Vf* | ideo anxiebaris *Cg* | ideo tristabaris tu *Ld Pt* | ideo anxius e\r/as *Va* | ideo sit, ut struxit te anxietas *Lf.*

QUIA: Vrget eum interrogando, quod non plene in ipsis diuitiis consecutus est beatitudinem ostendendo. *Ap Ck Ct* (*Er*) *Pb Pn Ps Tb.*

ABERAT: deerat *Ap Cg Ck Ct Eb Ge Lh Ta Tb To Vb* | gibrast (OHG) *Lf* | tibi *Lf* | prosperitas *Ap Fb Mf.*

QUOD(1): prosperum *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps* | prosperitas *Ap Ck Ge Pb Pn Ps* | prospera *Lh Ta Tb* | hoc *Pd* | bonum *Eb Ec Ga Gc Ka Lf Na Vh* | aliquid *Bd* | prosperitatis aduersitas *Vf* | haec est prosp{era} *Vh.*

ABESSE: deesse *Eb Fb Ka Lh Ta Tb Vb* | tibi *Lf.*

UELLES: bonum *Ed Pm.*

ADERAT: deerat *Ka* | praesens erat *To Vf* | ad praesens erat *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | tibi *Lf* | hoc *Fd Lb Ld Pd Pt.*

QUOD(2): malum *Eb Ec Ed Ga Gc Ka Lf Na Pm Vh* | aduersitas *Ap Ck Ct Er Fb Ge Lh Mf Ps Ta Tb* | leid (OHG) *Lf* | aduersa *Eb Ec Gc Ka Lh Vh* | aduersum *Ap Ck Ge Pc Pk Pp Pq Ps.*

ITA EST: ut praesens est, et quod aberat, hoc est bonum *Ka* | ut absens malum fieret, quod aderat *Ka.*

INQUAM: dixi *Ck Ge Ps* | dixit *Vb.*

8. Illius igitur praesentiam, huius absentiam desiderabas? **–** Confiteor, inquam.

ILLIUS: boni *Ec Gc Lf Pd Pp* | prosperitatis *Ap Cg Ct Pb Pc Pk Pq* | absentis *Af* | felicitatis *Eb Ec Gc* | bonitatis *Cg* | unius *Mf* | des einen (OHG) *Lf* | prosperitatis

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323 quia…325 iungi] Prisc. *Inst.* 18 (p.269.27)

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322 est ut] om. *Er.* | ut aliqua] ut \non/ *P.* | constringerer] < constringeres *Ge;* perturbarer *Pb.* **323** accusatiuo] ad accusatiuo *Pt.* **324** per diuersas] diuersa *Lc.* **325** iungi] adiungi *Lc.* **340** tu] om. *Ld.* **342** non] minime *Ps*; non in *Pn.* | ipsis] ipsis temporalibus *Ps.* | consecutus] insecutus *Ct.* **343** ostendendo] om. *Ct Tb.*

rei *Ps* | quod aberat *Ge* | quae deerat *To* | qui aberat *Vd* | rei quia aberat *Vb* | boni, qui aberat *Lh* | boni, quod aberat *Ta Tb* | desiderabas *Fd Ld* | desiderabas, quod abierat *Pt* | inquit illa *Lf Ps.*

PRAESENTIAM: prosperitas *Mf* | prosperitatis *Ck Er Fb Ge Pn Va* | quod aberat *Bd Fd Ld* | pro quod nolebas abesse *Fb* | quia delectabat *Va* | quod abesse nolebas *Vf* | dolebas *Mh* | ut praesens est, et quae aberat, hoc est bonum *Lh* | ut praesens esset, quod aberat, hoc est bonum *Vh* | ut praesens est, et quod aberat, bonum est *Ec Gc* | ut praesens esset bonum, quod aberat *Px*.

HUIUS: mali *Ec Gc Lf Lh Pd Pp Ta Tb* | aduersitatis *Ap Ck Ct Eb Ec Er Fb Gc Ge Mf Pb Pc Pk Pn Pq Ps Va* | qui aderat *Lh Vb* | quod aderat *Bd Ge Ta Tb* | quae aderat *To Vd* | quod praesens erat *Fd Ld Pt* | praesentis *Af* | des anderes (OHG) *Lf* | quod uelles abesse *Vf* | malis aduersitatis *Cg* | quia grauis erat *Va*.

ABSENTIAM: æffednysse (OE) *Ps* | ut absens malum fieret, quod aderat *Ec Gc Lh Vh*.

DESIDERABAS: nolebas *Ck Er Ge Pn Ps* | pro uolebas abesse *Fb*.

CONFITEOR: ita esse *Ap Bd Ck Er Fb Ge Pb Pn Ps Va* | ita est *Vf* | credo *Vb* | sic esse *Lf*.

INQUAM: quod dicis *Ap Ck Pb Pn Ps* | ut dixi *Vb*.

9. Eget uero, inquit, eo quod quisque desiderat? **–** Eget, inquam. **–** Qui uero eget aliquo non est usquequaque sibi ipse sufficiens. **–** Minime, inquam.

EGET: indiget *Vb* | aliquis *Ap*.

INQUIT: philosophia *Ct Er Fb* | dixit *Pt Vb* | Boetius *Cc* | illa *Lf Pd* | dixit philosophia *Ck Ge Pn Ps*.

EO: cui *Mb* | illa re *Ap* (2x) *Ck Er Ge Pb Pn Ps Tb* | ea re *Bd Fb Fd Ld Mo Pd Pt Vh* | ex ea re *Vb* | in illa re *Pb* | bono *Ka Lf On Va* | huius rei *Ed Ga Ka Lf Na Pm* | huius re *Vh* | illa re uel eo bono *Ct* | (...) re *Lf*.

QUISQUE: aliquis *Ap* (2x) *Ck Ct Er Fb Ge Pb Pc Pn Ps Vf* | unusquisque *Cg Lf Pb* | quilibet *Px* | hoc est aliquis *Vb*.

DESIDERAT: habere *Ap Ck Ct Er Fb Ge Pb Pc Pn Ps Tb Vf*.

EGET: certe *Ck Er Fb Ge Pb Pn Ps Tb* | propositio *Lh Ta* | indiget *Vb*.

INQUAM: ut dixi *Vb* | dixi *Ap Ck Ge Pb Pn Vf* | dixit *Ps*.

QUI: ipse *Pp* | assumptio *Lh Ta* | syllogismi *Lh* | inquit illa *Lf Ps* | quia quamuis abundaret, tamen quandam inopiam patiebantur *Cg*.

ALIQUO: aliqua re *Ap Ck Ct Eb Er Fb Ge Mo Pb Pn Ps Tb* | omnino *Ck Ge Pb Pn Ps Vf* | iure *Pp* | re *Ka Lh Vh* | bono *Lf On Va* | in aliqua causa *Vb*.

USQUEQUAQUE: aduerbium *Eb Ec Gc Lh* | coniunctio est *Bd* | multum *Lh Tb* | penitus *Af Ap Bc Fb Fd Kc Ld Lh Mj Mo Pp Ps To* | undique *Af* | pleniter *Eb Ec Ed Ga Gc Ka* (2x) *Lf Na Pm Px* | toto *Ps* | ubique *Mf* | ualde *Pc Pk Pp* | nimis *Pc Pk* | adeo. satis *Vb* | omnino *Ct Fb Mo Vd* | per omnia *Cg Eb Ec Ed Gc Ka Lh Ta Tb To* | ex toto *Af Ap Bc Cg Fb Fd Kc Ld Mj Mo On Pd Pp Tb To* | ex omni parte *Ap Bb Bd Ck Ct Fb Ga Ge Mb Mf Mo Na Pb Pc Pg Pk Pn Pp Pq Ps Px Va Vh* | ex omni parte omnium *Er* | omni tempore *Kr* | quia egebat aliquo *Pp*.

SUFFICIENS: potens *Ck Ge Ps* | contentus *Lh Ta Tb* | plenus *Ap Ck Ge Pb Pn Ps*.

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377 æffednysse] = æfweardnesse: cf. *Cc* continuous OE gloss on same lemma, and OEBo B10.35, CP6.35 rendering 2p4.6.

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III prosa iii

MINIME (NIMIE *On*): uel minime *On* | non est sufficiens *Lh Ta* | ipse sufficiens, quia eget *Tb* | est ipse sufficiens *Ct* | est ipse sufficiens, qui eget aliquo *Ap Ck Er Fb Ge Pb Pn Ps* | est suf{ficiens} *Af* | non est sufficiens, qui alios eget *Vf* | est sufficiens sibi *Bd Cg Lf Pc Pk* | est sibi ipse sufficiens *Pq* | non est sufficiens, qui aliquid minus ei(...) *Lh*.
INQUAM: dixi *Vb* | ego Bo(...) *Cc*.

10. Tu itaque hanc insufficientiam plenus, inquit, opibus sustinebas? – Quidni? inquam.

TU ITAQUE: quia egebas aliquo *Fb Pc Pk* | qua egebas aliquo *Cg* | quia unusquisque si uidetur plenus esse opibus, tamen miseriam patitur, quia semper maiora cupit, et ipsa scit esse labentia *Ec Gc Ka Lh Tb Va* | quamuis opibus afflueret, tamen inopiam passus est (*Mf*) *Vh* | ille homo, qui indiget aliquo, non est sibi sufficiens *Ap*.
TU: o Boeti *Lh Ta Tb*.
INSUFFICIENTIAM: egestatem *Ec Ed Gc Lh Mb Ta* | egestate *Mo* | inopiam *Cg Ed Lf Mf Pm Pp Px Va Vh* | penuriam *Eb* | indigentiam *Cg Lh Ta* | egestionem aliquam *Ck Ge Pn Ps Vf* | egestatem illarum sc· rerum, quas desiderabas *Ap Ck Ct Er Fb Ge Pb Pn Ps Tb* (*Vf*).
PLENUS: cum *Vh* | opibus *Ap* | philosophiae *Pb Pn*.
INQUIT: philosophia *Ap Ck Ct Er Fb Ge Ps Va* | illa *Lf Pd* | fuisti *Vh* | dixit *Vb*.
OPIBUS: terrenis *Ps* | inultis *Vh*.
SUSTINEBAS: patiebaris *Eb Ed Lf Pm* | quia licet multa habuisses, indiguisti tamen *Ga Ka Na* | q{uod}libet multa habuisti, indiguisti tamen alicuius rei *Vh*.
QUIDNI: aduerbium *Ec Gc* | affirmando *Ga Na Vh* (2x) | aduerbium adfirmando *Vh* | aduerbium est *Ka Lh* | sustinerem *Bd Pq* | sustinebam *Fd Ld Pd Vf* | certe *Af Ed Fb Kc Lf Lh Pp Ta Tb Va Vb Vf Vh* | utique *Fb* | etiam *Mb On* | maxime *Ct* | uerum *Eb Ec Ga Gc Na* | uerum est *Ed Lf Pm* | ita est *Ec Ga Gc Na Ta* | quid nisi ita *Cg* | ita est, sicut dicis *Lf* | ita est, sicut (d)icitis *Ed* | ita est, ut dicis *Eb Ka Lh* | quid aliter *Pc Pk Pp* | nisi sustinentem *Er* | certe, nisi sustinerem *Ap Ck Ge Pn Ps*.
INQUAM: ego (...) *Cc* | dixi *Vb*.

11. Opes igitur nihilo indigentem sufficientemque sibi facere nequeunt, et hoc erat quod promittere uidebantur.

OPES IGITUR: conclusio *Ap Ck Ge Lh Pb Pc Pk Pn Pp Ps Ta* | conclusio est *Af Fb Kc Ld Mj* | inquit illa *Lf Ps*.
OPES: nequeunt *Vf* | diuitias *Cg* | diuitiae *Ga Na Vh*.
NIHILO: non *Cg*.
NIHILO INDIGENTEM: hominem *Bd Go Pd Pq* | illum hominem *Ap* | egentem *Vb* | ut non indigeat aliquid *Ct Er Fb Tb* | aliquem, ut non indigeat semper *Ap Ck Ge Pb Pn Ps Vf* | ut non magis ac magis uelit *Fd Ld* | nequeunt nihilo ·i· non nihilo indigentem *Pd*.

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412 eget[2]] eret *Er.* **423** si] etiam si *Va.* | uidetur] uideatur *Va*. **424** cupit] concupiscit *Va.* | scit] sit *Ka.* | quamuis] quamuis enim *Mf.* **429** indigentiam] indigendam *Lh.* **430** sc·] om. *Ge Vf.* quas] quae *Vf.* **435** quia] pro *Ka.* **441** dicis[2]] dicis est *Lh.* **454** aliquid] aliquo *Ct.* | aliquem] aliquid *Vf.* | ut[2]] ut homo *Pc.*

III prosa iii

SUFFICIENTEMQUE SIBI FACERE: aliquem *Ct Fb On* | ad quem *Er* | sibi *Lf* | plenum *Ap Ck Ge Pb Pn Ps* | ut sufficiat ei *Vb* | ut hoc illi sufficiat, quod habet *Ld* | ut \hoc/ illi sufficiat, quod habent *Fd* | ut nihil concupiscant *Px* | ut nihil concupiscat *Eb Ec Ga Gc Ka Na Va Vh* | ut habeat ad sufficientiam *Ap Ck Ct Er Fb Ge Pb Pc Pn Ps Vf*.
SIBI: ipsi *Va*.
NEQUEUNT: non possunt *Vb* | ut facerent nihilo indigentem et s(uf)fic[i]entem *Vb* | quia, ut Iuuenalis ait, crescit amor nummi, quantum ipsa pecunia crescit *Ld*.
ET: uidelicet *Pp* | tamen *Vh* | pro et tamen *Ps*.
HOC: sufficientem *Ec Ga Gc Na Vh* | ut nihil indigerent *Ap Cg Ck Ge* | ut nihilo indigerent *Va* | ut nihilo indigeret *Mf Px Vh* | uidelicet ut nihil concupiscat *Cg Pc Pk* | uidelicet sufficientiam *Fd Ld* | hoc est ut nihilo indigeret *Eb Ec Gc Ka Lh* | hoc est ut nihilo indigeret homo *Tb* | ut nihil concupiscat, nihilo indigeat *Ta* | ut nihil concupiscat, nihilo indigere indigerent, sed sufficere sibi *Lh* | uidelicet facere hominem nihilo indigentem *Pq* | ut nihilo indigeret, sed sibi sufficientem facerent hominem *Ap Ck Er Fb Pb Pn Ps Tb* | quod nihilo indigeres et sufficientem hominem facerent *Vf* | ut nihilo induceres uidelicet, sed sibi sufficientem pecuniis ac diuitiis facerent hominem *Ps* | facere hominem nihilo indigentem sufficientemque *Bd* | nihilo indigentem sufficientemque facerent *Lf*.
PROMITTERE: tibi *Af* | hominibus *Lf* | promittunt, sed non dant *Pt.*
UIDEBANTUR: opes *Bd Fd Lf Lh Mb Pc Pd Ta Tb To* | diuitiae *Eb Ec Gc* | sed tamen non faciunt *Vf* | (...)i uidebantur promittere (su)fficientiam, (se)d non dant *Ed*.

12. Atqui hoc quoque maxime considerandum puto quod nihil habeat suapte natura pecunia ut his a quibus possidetur inuitis nequeat auferri. **–** Fateor, inquam.

ATQUI: quidni *Vb* | certe *Cg Lf* | Argumentum *Ap Ck Ps* | Argumentis argumenta subnectit ad probandum, quod coeperat. *Ap Ck Ct Er Ge Pb Pn Ps Vf*.
CONSIDERANDUM: sciendum *Ap* | perspiciendum *Pb* | cauendum *Lf* | mente intellegendum *Lh Ta* | esse intellegendum *Tb* | tibi *Va* | esse *Lf*.
QUOD: tale *Fb Ka Pc Pk Pp Tb*.
HABEAT: pecunia *Lh* | pro nihilo *Va* | (...)hil habet natura (...)uniae proprium *Ed*.
SUAPTE: proprie *Ka Mb Mh* | propria *Eb Ec Gc Mf Vd* | sponte *Pq* | sua *Lh* | sua propria *Ed Fd Lb Ld Px* | in sua *Ct Pt Tb* | in propria *Ta* | in sua propria *Lf Vh* | in uel ex *On* | suum proprium *La* | propria sua uel suum proprium *Lh* | suapte pronomen *Cg* | adiectio syllabica *Ct Eb Ec Gc* | adiectio syllabica est *Ka* | -pte syllabica adiectio est *Lf* | meapte tuapte suapte, sicuti est hic, et adicitur eis syllabica dictio -pte *Vb*.
SUAPTE NATURA: suo more *Ap Ck Ge Pb Pn Ps* | in sua ipsius natura *Ck Ge Pb Pc Pk Pn Ps* | suam propriam naturam *Va* | in sua propria natura *Ap Pp* | uide si sic est *Ap Ck Ct Ge Pn* | uide si sicut est *Er* | sua propria uel sua utilitate *Vb* | ipsa propria natura *Vb* | propria natura *Fb* | in sua natura *Er Vf* | ex sua natura *Pd* | sua propria

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464 crescit[1] … crescit[2]] Iuuen. *Sat.* 14.138

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460 ad] om. *Pb*. | sufficientiam] sufficientia *Ct*. **468** ut] et *Ka*. **471** indigeret] induceres *Ap Ck Ps*; induceres > indigeres *Pn*; indigeret \homo/ *Tb*. | sed] sc· sed *Ap Ck Pb Ps*. **485** Argumentis] om. *Ck Ge Ps Vf*. **486** ad probandum] ad probandium *Er;* approbandum *Ck Ge Ps.* | quod] quoque *Ap Pb Pn*. | coeperat] coepit *Ct Er.* **500** natura[1]] anatura *Vb.*

natura *Cg* | per suam propriam naturam *Pp* | in ipsa sua natura *Pq* | ablatiuus *Ka Lh Pp Tb* | ablatiui sunt *Vb*.
PECUNIA: non *Pd* | nominatiuus *Tb Va*.
UT: quod *Go* | donec *To*.
HIS: ab *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps Va* | uiciis *Fd* | hominibus *Bd Lf Lh Ta* | ab hominibus *Tb*.
POSSIDETUR: habetur *Ct* | pecunia *Lf*.
INUITIS: ab *Ps* | datiuus *Af* | nolentibus *Ap Ct Er Fb Fd Ld Lh Mo Pb Pp Ta Tb Va Vf* | coactis *Vb* | cui *Bd* | ginoton (OHG) *Lf* | nolentibus his *Ck Ge Pn Ps* | sine uoluntate eorum *Ka* | sine uoluntate *Eb Ec* | sine uoluntatem *Gc*.
NEQUEAT: tale *Pp* | pecunia *Fd Ld* | non possit *Vb* | sed possit *Ga Na Vh* | (...) facile queat *Lf*.
AUFERRI: ei *Pd* | Auferuntur enim diuitiae, quamuis possessores noluit. In contrarium namque diuitiae promittunt diuitem facere, sed potius indigentem faciunt. Quanto enim plus habuerit, tanto amplius eget. *Lh* | quamuis ipsi possessores diuitiarum noluerint, auferentur ab illis *Ec Gc Ka Lh Mf Px Ta Vh* | Auferetur enim ab illis diuitiae, quamuis possessores nolunt. *Cg* | Nullus tam familiaris \uel peculiaris/ fieri potest, nisi ui alicuius ualidioris auferri possint diuitiae eius. *Va* | Nihil magni in se habet pecunia, ut non possit auferri illis inuitis, a quibus possidetur. *Cg Pc Pk Pp*.
FATEOR INQUAM: credo *Vb* | ut dixi *Vb* | confiteor *Cg Ld* | etiam *Ed* | ita ut dicis *Ap Ck Ge Ps* | ita est, ut dicis *Ct Er Fb Mo Pn Vf* | quia uerum est *Va* | hoc ita esse *Lf*.

13. Quidni fateare, cum eam cotidie ualentior aliquis eripiat inuito? Vnde enim forenses querimoniae, nisi quod uel ui uel fraude nolentibus pecuniae repetuntur ereptae? **–** Ita est, inquam.

QUIDNI FATEARE: Argumentum rhetoricum *Pk* | conclusio *Vd* | illa inquit *Lf Ps*.
QUIDNI: inde *Vb* | cur *Ap Cg Ck Ge Pb Pg Pn Ps* | certe *Fd Ld Pp Va* | etiam *Eb Ga Lh Na Tb Vh* | quid nisi *Er* | quid aliud dicis *Ga Ka Na Vh* | uerum *Ga Na Vh* | aliud debes facere *Eb Ec Gc* | (...) debes *Lf* | merito debes fateri *Vh*.
-NI: nisi *Ap Bc Ga Na Pb Pn Vh* | pro nisi *Pt*.
FATEARE: fatearis *Ap Bd Ck Ct Ge Ka On Pb Pc Pd Pn Ps Pt Vf Vh* | consentias *Bc Ck Fb Fd Kc Lh Pb Pn Ps Ta Tb Vd* | consentiam *Af* | confiteare *Vb* | loquere *Pp* | oportet *Va* | necesse *Vh* | ut fateris *Vh* | consentias uolo *Cg* | necesse est *Lh Ta Tb* | etiam te fateri necesse est *Mf* | ut fatearis necesse est *Na Px* | ut fateris necesse est *Ga* | consentis, ut quod ego dicam *Er* | quod dico *Pq* | hoc quod ego dicam *Ap Ck Ct Fb Ge Pb Pn Ps* | quod aliud dicere potes, nisi fatearis quod dico *Fd Ld Pt* | cur non debeas hoc fateri *Lf*.
CUM: quando *Vh*.
EAM: pecuniam *Ap Bd Cc Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Ka Ld Lf Lh Mf On Pb Pc Pq Ps Px Ta Tb Vb Vf Vh* | fortunam *Pp* | indigentiam *Pd* | diuitias *Vh*.
UALENTIOR: fortior *Ap Cg Ck Ct Er Fb Ge Lf Lh Mo Pb Pn Ps Ta To Va Vb Vf* | potentior *Bd Cg Eb Ka Lf Lh Pc Pd Pk Pp Px Ta Tb* | homo *Ct* | tibi *Lf*.
ALIQUIS: etteswelihera (OHG) *Lf*.

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515 ipsi … 516 possessores] ipsi \uel/ possessore\s/ *Ec*; ipsi uel possesores *Gc*. **516** possessores diuitiarum] | illis] eis *Mf*. **520** possidetur] possideatur *Pk*. **540** potes] potest *Pt*. | dico] dicis *Ld*.

III prosa iii

ERIPIAT: rapiat *Ap Ck Ct Ge Pb Pn Ps* | auferat *Cg Mf Vb Vh* | tollat *Va* | tibi *Lf*.
INUITO: datiuus *Af* | ab *Ap* | nomen *Vd* | coacto *Vb* | nolenti *Ld Mb Mf Pd Pp Ta Tb Va Vf Vh* | nolente *Er* | nolentibus *Eb Ec Gc* | homini *Pq Tb* | alicui nolenti *Ap Ck Fb Ge Pb Pn Ps* | nolenti tibi *Ka* | infirmiori nolenti *Cg* | inualenti, nolenti homini, ·i· possessor *Lh* | illi contra suum uell(...) *To*.
UNDE: coeperunt *Pp* | wanana (OHG) *Lf* | sunt *Af Ap Bd Cc Cg Ck Ct Er Fb Ge Go Lf On Pb Pc Pd Pn Ps To* | fiunt *Lh* | essent *Vh* | eueniuit *Fd* | sunt esse n{...}r *Vb*.
FORENSES QUERIMONIAE: Dicuntur opes populares, quae in foro sunt. *Vf* | quae fiunt ad mallum *Eb Ec Gc Ka Lh* | dinglihe (OHG) *Ec Gc Lh Vh* | dinglihiu mahalizzi (OHG) *Mb* | dinglihun mahalizzi uel irruofunga (OHG) *Lf* | malli determinationes *Lf* | malli causationes siue determinationes *Ka* | (ma)lli deter(min)ationes (uel cau)sationes *Ed* | querelae, quae fiunt ad mallum *Ta* | interpellationes, quae fiunt in mallo *Ga Na Vh* | querelae in foro, ubi exercentur iudicia, et ubi uentilantur publica negotia *Ap Ck Pb Pn Ps* | Forenses querulae sunt, ubi exercentur iudicia, et ubi uentilantur publica negotia. *Ct Er* | accusationes, quae in foro agebantur, ubi omnia decernuntur *Lh* | querimoniae, quae fiunt in foro *Bd* | populares querelae causae accusationis *Ap*.
FORENSES (FORENSES SUNT *Pq*): populares *Ck Ge Pb Ps* | iudiciales *Cg* | exteriores *Eb Ec Gc Ka Lh Ta* | extrinsecus *Ct* | malli *Ga Na Vh* | in mallo *Pm* | a foro *Af Kc Ld Lh Mj To* | res, quae in foro fiunt *Pt* | quae in foro fiunt *Eb Ec Gc Pm Va* | quae in foro sunt, ubi discernunt omnia *Vb* | Forum est, ubi publica negotia uentilantur. *Af Ap Bc Fd Ga Ge Kc Ld Lh Mf Mj Na Pb Pc Pk Pn Ps Ta Va Vh* | Forum est, ubi publica negotia uentilantur. Inde forenses causae accusationes. *Pp* | Forum dicitur a fando, uel etiam locus, ubi iudices conueniunt. *Ka Lh Ta* | Forum est, ubi publica uentilantur negotia. Postea curia facta est. *Ed* (*Lf) Pm* | Forum erat locus quo (...) inibantur lites. *Mb* | ubi forum est, ubi publica negotia uentilabant *Pq* | Forum sex modis intellegitur. Primo negotiationis locus; alio in quo iudicia fieri solent, de quo in isto loco nunc dixit; tertio cum is qui prouinciae praeest, forum agere dicitur, cum ciuitates uocat et de contrauersis eorum cognoscit; quarto cum id forum antiqui appellabant, quod nunc uestibulum sepulchri dici solet; quinto locus in naui, sed tunc masculini generis est, et plurale; sexto fori, sed genitiuus, et circennia spectacula, ex quibus etiam minores forulis dicimus. Inde et forare foras dare et foras et foros et forecule dicunt. *Ka* (*Lh*) *Ta*.
QUERIMONIAE: querelae *Cg Ck Fb Ge Ka Lh Mf Mo Vh* | causationes *Ga Mf Na Pp Ps* | sermones *Ps* | causae *Cg Pc Pk Pq* | non sunt *Ld* | accusationes *Cg Ka Lh Pb Pc Pk Ta Vh* | causae accusationis *Ck Ge* | lites *Lh*.
NISI: si *Ct* | de hoc *Bd* | ex hoc *Pq*.
UI: uiolentia *Ap Cg Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | fortitudine *Vb* | ualitudine *Ta* | cum *Lf* | noti (OHG) *Lf* | ualetudine. per uim *Lh*.
FRAUDE: dolo *Vb* | dolositate *Eb Ec Gc Ka Lf* | circumuentione *Ct Er Fb Mo* | deceptione *Fd Ld* | untriuwom (OHG) *Ga Na Vh* | ex circumuentione per furtum *Ap Ck Ge Pb Pn Ps* | ex furtu *Ap Ck Ge* | ex orte *Pb Pn*.
NOLENTIBUS: a *Pb* | datiui *Af* | inuitis *Lh Ta* | hominibus *Ct Pq*.

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575 Forum…581 dicunt] Paul. Diac. *Epit.* (p 74.15)

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561 querelae] om. *Ap Pb.* | in[2]] < a Ap. | foro] fore *Ck Pn Ps.* **562** iudicia] uidue *Ck.* **563** et] te *Er*. **569** Forum] eorum *Bc.* | est] om. *Ld.* | publica] plurima *Bc.* **570** uentilantur] uenduntur *Va.* **573** facta est] om. *Lf.* **579** sepulchri] om. *Ta.* | quinto] quintus *Ka*. **580** forulis] furules *Ka*. **581** dicimus] uocamus *Ka*. | Inde] unde *Ka*. **588** circumuentione] circumuenientie *Er*.

III prosa iii

PECUNIAE: æhte (OE dp.) *Ck*.
REPETUNTUR: auferuntur *Fb Mo* | monentur *Vb* | requiruntur *Ap Bd Ld Pp Pd* | requirunt *Fd* | quaeruntur *Eb Ed Ka Lf Na On Pm Vh* | quaerunt *Ga* | restituuntur *Kr* | gieiscot (OHG) *Lf*.
EREPTAE: abstractae *Ap Ck Fd Ge Ld Pb Pd Pn Ps To Vf* | ablatae *Eb Vb* | subtrahtae *Cg* | ablata *Vh* | ablatae *Ka Lh Mf Pk Px Ta* | raptae *Va*.
ITA: sic *To*.
INQUAM: dixi *Lh Ta Vb* | ego Boetius *Cc*.

14. Egebit igitur, inquit, extrinsecus petito praesidio quo suam pecuniam quisque tueatur. – Quis id, inquam, neget?

EGEBIT – TUEATUR: Conclusio *Ap Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Ps*.
EGEBIT: indigebit *Vb* | aliquis *Fd Lb Ld Pd* | is, cui eripitur pecunia *Ck Ge Ps* | is ·i· opus habebit *Ap* | ut petat praesidium a iudicibus *Ap Cg Pb Pc Pk Pn Pp Pq Ps Px Vh*.
INQUIT: philosophia *Cc Ct Er Fb* | dixit *Vb* | illa *Lf Pd* | eo *Ef*.
EXTRINSECUS: deforis *Fd Vf* | forinsecus *Pb* | aliunde et deforis *Pt* | extra ipsam pecuniam *Ed Pm*.
PETITO PRAESIDIO: ut petat auxilium *Ta* | petat a iudicibus *Eb Ec Gc Ka* | petat a iudicibus praesidium *Lh* | ut petat praesidium, quo tueatur *Va* | quia putabat quod pecunia sibi sufficere posset, sed non potest, quia extrinsecus quaeritur praesidium et quia indigent custodibus et praesidio et ceteris. Et suam indigentiam faciunt ·i· quia semper aliqua pars recedit ab eis, quia id quod consumitur non habent, ut in cibo et potu et uestimento, et necesse est, ut aliud ueniat. *Ap Ck Ps*.
PETITO: postulato *To Vb* | quaesito *Cg Lf Mb* | requisito *Er Fb Pn Vf* | exquisito *Ct Ga Ka Na Vh* | a iudicibus *Eb Lh Ta* | a iudicibus in foro *Pp* | a iudicibus, ut praebeant auxilium *Ap Ct Er Fb Pb Pn Vf*.
PRAESIDIO: adiutorio *Pd Vb* | auxilio *Cg Fd Lb Ld Lf* | domibus, custodibus, canibus et cetera *Lf* | custodibus et domibus uel aliter *Pm* | custodibus et domibus *Ed* | amicos uel domos *Ka* | amicos uel domos firmas *Ga Na Vh*.
QUO: praesidio *Af Ap Bd Ck Er Fb Ge Ld Pb Pc Pk Pn Pq Ps Ta* | aliquo praesidio *Pp* | ex quo praesidio *Lh* | cum praesidio *Lf*.
PECUNIAM: quam possidet *Fd Ld*.
QUISQUE: aliquis *Ap Va Vb* | unusquisque *Pb*.
TUEATUR: defendat *Ap Ck Eb Er Fb Fd Ge Ka Ld Lf Lh Mo Pb Pn Ps Ta Vb Vf* | defendatur *Lb* | sibi *On* | mid ðam ðe he bewerige (OE dp.) *Ck*.
INQUAM: dixit *Vb* | Boetius *Cc*.
ID: hoc *To*.
NEGET: nemo *Pd* | ita esse *Va* | nisi ita sit *Lf*.

15. Atqui non egeret eo nisi possideret pecuniam, quam possit amittere. – Dubitari, inquam, nequit.

ATQUI: an *Ck Ge Pn* | certe *Er Fb Lf* | quippe *Vb* | inquit *Ps* | inquit illa *Lf*.
EGERET: indigeret *Vb* | aliquis *Fd Ld Pd* | homo *Ct* | ullus *Lf*.

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607 petat] patiat > petiat *Ap*; petit > petat *Pb*; petatur *Px*. | praesidium] praesidia *Ap Pb Pn Ps*; auxilium *Pq*. **617** cibo … uestimento] cibo potu ueste *Ps*. **620** praebeant] praebeant ei *Ct*.

III prosa iii

EO: praesidio *Af Ap Bd Cg Ck Ct Eb Ec Er Fb Fd Ga Gc Ge Ka Lb Ld Lf Lh Mb Na Pb Pc Pd Pk Pn Pq Ps Ta Vf Vh* | illo *Ap Ps* | aduocato *Va*.
NISI: ille *Pb Pn*.
QUAM: pecuniam *Vb*.
AMITTERE: perdere *Ap Lf Va Vb*.
DUBITARI: ab aliquo *Lb Ld* | a quolibet *Pd* | a nemine *Lf* | ab aliquo homine *Fd* | hoc *Fb Ld Pd* | haec *Lf* | quod dicis *Ap Pb Pn*.
INQUAM: dixit *Vb* | ego Boetius *Cc* | Boetius *Bb*.
NEQUIT: non potest *Pb Vb*.

16. In contrarium igitur relapsa res est; nam quae sufficientes sibi facere putabantur opes alieno potius praesidio faciunt indigentes.

IN CONTRARIUM – RES EST: inquit illa *Lf Ps* | hominibus *Vh* | hintarort (OHG) *Lf* | quasi non egeret auxilio *Lh* | illi, qui putant sufficientiam habere *Ta* | quia illi putant habere sufficientiam, amplius indigent *Lh* | quia quos putabatur diuites facere, pauperes efficit *Mf* | Quos putabantur diuites facere, faciunt pauperes, ideo in contrarium est lapsa. *Ed* | Conuersa est in contrariam partem. *Bd* | quia illi, qui putabantur habere sufficientiam, amplius egent *Va* | quia (...) habere (...) maius (...) *Vb* | In contrarium decidit, quia illi qui putabant habere sufficientiam, amplius indigent ·i· in contrariam partem. *Ap Ck Pb Pn Ps* | Nam diuitiae promittunt diuitem facere, sed potius indigentem faciunt; quanto enim plus habuerit, tanto amplius eget. *Lh Ta* | opes, quae indigentiam fugare debuerant et sufficientiam ministrare, magis indigentem faciunt *Fd Lc Ld Pt*.
RELAPSA (LAPSA *Mj*): refluant *Ap Ck Ge Pb Pn* | refluit *Ps* | refluxit *Af Bc Fb Kc Lh Mj Pp Ps Ta To* | reflexa *Ap* | refluxa *Fd* | gislifan (OHG) *Lf* | retro lapsa *Vb* | uersa refluxit *Ct* | recucurrit in contrarium *Cg*.
RES EST: diuitiae *Fb* | rihtuom (OHG) *Lf*.
QUAE: opes *Ap Bd Ck Ct Eb Er Fb Ge Lh Pb Pn Ps Ta* | Ordo est: Nam opes, quae putabantur homines sibi facere sufficientes. *Ec Gc Ka Lf*.
SUFFICIENTES: plenos *Ap Ck Ge Pb Pn Ps* | homines *Ap Bd Cg Ct Eb Ec Ed Er Fb Gc Lf* (2x) *Lh Pb Pc Pk Pm Pq Ta* | abundantes *Lf* | cum diuitiis *Lf* | ut per se sine aliorum auxilio ditarentur *Ec Gc Ka Lh Px Ta Vh* | ut per se sine aliorum auxilio diuites facerent *Mf*.
SIBI: opibus *Fd* | ipsis *Lf* | pro a se *Pd*.
PUTABANTUR: ab hominibus *Cg Pd*.
POTIUS: melius *Ct Vb* | magis *To* | hoc est in contrariam *Pp*.
PRAESIDIO: auxilio *Vb* | adminiculum dicit *Mf* | custodum *Mf* | custodum, domorum *Lf*.
FACIUNT: opes *Lf Pp* | ipsae *Ct* | homines *Ct* | ipsae opes *Ap Ck Er Fb Ge Pn Ps Vf*.
INDIGENTES: egentes *Fd Ld Vb* | homines *Lf Lh Ta* | eos *Pd* | illos quibus arrident *Va* | Opes potius faciunt homines (in)opes, quam diuites, quia semper e(...) alieno praesidio seruare p(...) *Lf* | nisi alieno praesidio fulciantur multum *Ap Ck Er Ge Pb Pn Ps Vf*.

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660 quia] quod *Ap*. | habere] om. *Ap*. **661** indigent] inducent *Ck Pb Pn Ps*. **662** enim] om. *Ta*. **663** amplius] plus *Ta*. | opes] om. *Fd*. | fugare] figurare *Pt*. **664** ministrare] monstrare *Pt*. indigentem] indigentiam *Lc*. **673** sine[1]] sint *Vh*. | aliorum[1]] aliarum *Vh*. | auxilio] auxilia *Px*; praesidio *Ec Gc*. | ditarentur] diterentur *Ka*. **684** multum] om. *Er Vf*.

17. Quis autem modus est quo pellatur diuitiis indigentia? Num enim diuites esurire nequeunt, num sitire non possunt, num frigus hibernum pecuniosorum membra non sentiunt?

QUIS AUTEM MODUS: quae mensura *Af Ap Bc Ck Fb Ge Kc Ld Mj Pb Pn Ps Ta* | quae ratio *Ap Ck Ct Er Ge Pb Pn* | quae ratio est *Vf* | quae quali utique *Er* | quae qualitas *Ct Ge* | quae qualitas est *Ap Ck Ge Pb Pn*.
QUIS: nullus *Lf Lh*.
MODUS: mensura *Cg Fd Lh Pp* | finis *Mb* | nullus *Lh Ta* | null est *Er*.
QUO: quomodo *Ck Ge* | modo *Af Ap Bd Cg Ct Fb Fd Ld Lf Pd Pp Pq Va* | ex quo modo *Lh* | unde sc· ex *Pb* | cum *Ga Lf* | qua ratione *Er Fb* | praesidio *Er*.
PELLATUR: reiciat(ur) *Vb* | repellatur *Eb Ec Ef Ga Gc*.
DIUITIIS: ablatiuus *Pd* | cum *Eb Ec Ef Ga Gc Lf Na* | per *Pk* | opibus *Vb* | per diuitias *Ap Ck Eb Ec Er Fb Gc Ge Ka Lh Pb Ps Ta Va Vf Vh* | per diuitiis *Px*.
INDIGENTIA: nullus *Lh Pd* | paupertas *Ct* | inopiam *Lf* | tali modo fieri potest, ut cum diuitiis expellatur indigentia *Mf* | (...) quo modo (rep)ellet a diuitiis (in)digentia *Ed*.
NUM: numquid *Ap Ck Ge Ps* | utrum *Vb*.
DIUITES: homines *Ct*.
ESURIRE: edere *Vb*.
NEQUEUNT: non possunt *Vb* | utique possunt *Lh Ta* | certe possunt *Lf*.
NUM: utrum *Vb*.
NON POSSUNT: utique possunt *Lh* | certum est posse *Ta* | certe possunt *Lf* | ipsi diuites *Fd Ld*.
NUM: utrum *Vb*.
FRIGUS HIBERNUM: uernale frigus *Vb*.
HIBERNUM: hiemalem *Cg* | hiemale *Fd Ld Mf* | hiemem brumale *Ct*.
PECUNIOSORUM: diuitum *Ap Ck Eb Ec Gc Ge Ka Lf Lh Mf On Pb Pc Pk Pn Pp Ps Va Vb Vf Vh* | opulentiosorum *Pd* | diuitiosorum *Lb* | locupletorum *Bb* | pecuniis plenorum *Vb* | habundantium pecunia *Fd Ld* | propter multas pecunias *Er Fb Pb* | qui pecuniis pleni sunt *Ga Na Vh* | per multas pecudes *Ct* | propter multas pecudes *Ap Ck Ge Pn Ps* | propter pecunias *Ap* | Pecuniosus cuppedinarius dicitur, eo quod uulgo negotia amministret. *Ap* | Pecuniosus cuppedinarius uocatur, qui uulgo cocio nominatur. *Af Fd Kc Pp Ta* | diuitiam, et hoc propterea dicit, quia antiquorum diuitiae maxime in pecoribus constabant *Ap Ck Ge Pb Pn Ps*.
MEMBRA: corpora *Lh*.
NON SENTIUNT: patiuntur *Ct* | utique sentiunt *Cg* | certe sentiunt *Lf*.

18. Sed adest, inquies, opulentis quo famem satient, quo sitim frigusque depellant. Sed hoc modo consolari quidem diuitiis indigentia potest, auferri penitus non potest; nam si haec hians semper atque aliquid poscens opibus expletur, maneat necesse est quae possit expleri.

ADEST: illud *Pq* | res *Fd Ld Pd* | in suis diuitiis *Eb Ec Gc Lf* | Diuites habent man(duca)re et bibere et uestire (...). *Lf*.

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692 mensura] mensura re *Ck Ge Pn*; mensura «re» *Pb*. **720** uocatur] om. *Ta*. **721** cocio] concio *Af*; crocio *Fd*. | diuitiam] diuitum *Ps*. **722** pecoribus] pectoribus *Ge*; pec«:»oribus *Pb*.

INQUIES: tu *Bd Pq* | dices *Af Fb Fd Ld Mo Va* | dicturus *Ck Ge Pk Pn* | mihi *Ck Ge Pb Pn* | dices mihi *Ta* | dicturus es *Cg Ct Er Fb Mo Pb Pp Pq Vh* | dicturus es mihi *Ap Lh Ps Vf* | dices o Boetii *Vb* | respondes mihi *Cg* | (for)sitan dicturus est *Mf* | forsitan dicis *Ed* | respondebis *Lf*.

OPULENTIS: diuitibus *Ap Cg Ck Ct Eb Er Fb Ge Ka Lf Lh Mo Pb Pn Pp Ps Ta Va Vb Vf Vh* | locupletibus *Pp* | hominibus *Pq* | abundantibus *To* | copiosis hominibus *Bd* | opibus plenis *Fd Ld* | qui pecuniis pleni sunt *Ka*.

QUO (1): qua *Ap Ck Ge Pb Pn Ps* | unde *Ap Bd Ck Ct Er Fb Ge Pb Pn Ps Vf* | qua re *Fd Ld* | illud *Va* | in diu (OHG) *Lf*.

QUO FAMEM SATIENT: si patiuntur aliquando famem et cetera *Pk Pp* | patiuntur aliquando famem *Pc*.

SATIENT: expleant *Ap Cg Ck Er Fb Ge Pb Pn Ps* | expellant *Ct Vf* | patiuntur *Lh* | eiciant *Pq* | extingant *Pd* | queant *Cg*.

QUO (2): qua re *Cg* | unde *Bd Pb*.

FRIGUSQUE: et quo *Ck Ge Ps* | quo *Pn*.

DEPELLANT: reiciant *Vb* | auferant *Cg* | proiciunt *Ps* | extinguant *Fd Ld*.

HOC MODO: tali *Vb* | dicto *Lh Ta* | taliter *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | tali modo *Pb* | pro solummodo *Pq* | quod habeant manducare et bibere *Lf*.

CONSOLARI: refocillari *Pp* | consolationem *Lh* | interdum *Eb Lf*.

DIUITIIS: ex *Vb* | a *Pp* | cum *Lf Vh* | ablatiuus *Pb* | per diuitias *Ap*.

INDIGENTIA: inopia *Lf*.

POTEST: ut habeat indigentia ex diuitiis *Vf* | ut habeat indigentia consolationem ex diuitiis *Ap* | ut habeat ipsa indigentia consolationem ex diuitiis *Ap Ge Pb Pn Ps*.

AUFERRI: a diuitibus *Va* | ipsa indigentia *Fb Ka Na Vh* | ipsa indigentia propter diuitias *Ap Ck Ct Er Ge Pb Pn Ps* | quia iterum esuriant et sitiant *Fb* | indigentia. sc· cum diuitiis *Lf* | quia si semel se satia(...) ieiunet et indiget cib(...) potest adquirere *Lf*.

PENITUS: per totum *Vb* | prorsus *Lh Ta* | omnino *Lb* | per omnia *Va*.

NON POTEST: Interdum diues saturari potest, sed hanc sufficientiam semper non habet, quin aliquando esuriat. *Ec Gc Ka Lf*.

HAEC HIANS: indigentia inexplebilis *Mj* | indigentia os apertum habens *Bn Lh Vh* | cupiditas aperto ore uorare desiderans *Ap Ck Ge Pb Pc Pk Pn* (2x) *Pq Ps* (2x).

HAEC: indigentia *Af Ap Bd Cg Ck Ct Fb Fd Kc Ld Lf Lh Mb Pb Pc Pd Pg Pn Pp Pq Ps Ta Va Vf* | supradicta sc· indigentia *Eb* | cupiditas *Ap Pb Pp*.

HIANS: cupiens *Af Fb Mo* | ambiens *Vb* | anxians *Fd Ld Pd Pt Vf* | desiderans *To* | indigentia *Er Lb Mh Px* | esuriens *Eb Ec Gc Lf* | cupida *Eb Ec Gc Lf* | ginenti (OHG) *Lf* | os aperiens *Cg* (2x) *Lh Ta* | aperto ore *Ct Er* | aperto ore uorare *Ap Pb* | fauce uorare *Lh* | nimium potens *Ap Ck Pb Pn Ps* | os apertum habens *Ka Mf Px Va* | aperto ore uocare desiderans *Pp* | est *Mb* | ut habeat ipsa indigentia *Ck* | (..)periens aliquid (ac)qu(i)rere *Cg*.

SEMPER: ad accipiendum *Lh*.

POSCENS: desiderans *Ap Ck Ge Pb Pn Ps Vf* | optans *Vb*.

OPIBUS: diuitiis *Cg Vb*.

EXPLETUR: ut *Vh* | saturatur *Ck Ct Ge Lh Pb Pn Ps Ta Vf* | satiatur *Ap Bc La* | non *Eb Fd Pg Va* | luxuria *Lh* | indigentia *Af*.

MANEAT NECESSE EST: suspiciose dicit *Ap Ck Ge Pb Pn*.

MANEAT: indigentia *Ap Bc Cg Ck Ct Ed Fb Fd Kc Lb Ld Lf* (2x) *Mj Pb Pk Pm Pn Pp Ta Vh* | illa indigentia *Pq* | ut *Bd Cg Eb Ec Ef Ga Gc Na Ps Px Vb Vh* | et

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763 esuriat] esuriat et reliqua *Lf*. **765** desiderans] derans *Ge Pb*. **766** indigentia] indignantia *Kc*. **771** potens] > patens *Ap*. **779** dicit] dic *Ck Ge Pb Pn*.

aliquando *Vf* | ut illud *Pq* | ut talis *Lf* | inexpetibilis *Lh* | indigentia insaturabilis *Lh* | indulgentia talis *Eb Ec Gc* | indigentia, quae semper indiget aliquid *Ap Ck Ge Pb Pn Ps* | tamen *Pq* | redit ad esurirem (!) *Lh* | momentanea *Vh*.

NECESSE EST: sed non est talis *Eb*.

QUAE: ea *Bd* | res *Ed* | indigentia *Ap*.

POSSIT (POSCIT *Pg*): uel possit *Pg*.

EXPLERI: opibus *Pc Pp* | sustentari *Ap Ck Ge Ps* | sustineri *Er* | sustentare *Pb Pn* | saturari et perfici *Pt* | alienis *Eb Ec Ga Gc Na Vh* | indiget aliquid *Ap* | quia inexplebilis est *Va* | quia inexplicabilis est *Px* | quia non potest aliter fieri *Bc* | quia inexplebilis est, adhuc necesse est, ut sit aliqua res, quam non habeat *Ec Gc Ka Lh Ta* | Inexplebilis est enim quasi expletur in uno, aliis alios cup(idit)atis pandit hiatus. *Mf* | (...) alios pandit hia(...) (...)s si in uno expletur *Ed* | cum nulla sit quae poss(...) (...)pleri *Lf* | quae non potest aliter fieri, ut semper indigens non sit *Af Ap* (2x) *Ck Fb Kc Ld Lh Mj Pn Pp Ps* (2x) *Ta To* | Hoc necesse est opibus, ut semper sint indigentes. *Pp* | Necesse est, ut semper sis indigens. *Cg Pc Pk* | Ideo manet indigentia cum opibus semper, licet consolentur, quia numquam satiari potest ab eis. *Lh* | (...) aliqua re exple(...) quam poscens cum (pe)cunia *Ed*.

19. Taceo quod naturae minimum, quod auaritiae nihil satis est. Quare si opes nec summouere indigentiam possunt et ipsae suam faciunt, quid est quod eas sufficientiam praestare credatis?

TACEO: Scema dianoeas *Ap Ck Ge Pb Pn Ps* | praeterito *Eb* | praetereo *Ec Gc Lf* | Rethoricus color est. *Fd Ld* | dicere hoc *Bd* | qui non est opus ad dicendum *Cg* | ac si diceret, reticeo, quod non pono in medio causarum retro dictarum *Va*.

QUOD: est *Ct* | bonus *Lf*.

NATURAE: satis est *Af Ap Bd Ck Ed Fb Ge Kc Mj Pb Pn* | cui est satis *Pq* | Inopiae parua desunt, auaritiae cuncta. *Ec Gc Ka Lh Ta Va* | Natura paruo contenta est. *Ct* | Natura paruo contenta est, auaritiae nihil satis est. *Ap Ck Er Fb Ge Lh Pb Pn Ps Ta Vb* | In minimis etiam rebus naturae satis est. *Eb Ec Gc Lf* | natura minimis rebus sufficiens, auaritia nullis *Pp* | Natura minimis rebus est contenta, auaritia nullis. *Pc Pk* | quod in minimo sufficit naturae *Go* | quod minima res sufficit nature, auaritie autem nihil suffici{enti}a *Af* | Naturalis homo multum non indiget, nisi uictum et uestitum. *Lf*.

MINIMUM: est *La Mb Vb* | minima res *Cg* | modicum *Pq* | satis est *Fd Ld Pd Pg Ps* | In paruo sufficit. *Ap Ck Ge Pb Pn Ps Vf* | Non paruum sufficit. *Er* | Paruam substantiam satis est. *Lh*.

QUOD: quae *Bd* | et taceo *Er*.

AUARITIAE: Zeuma *Ck Ct Fb Vf* | auarus homo numquam (...) *Lf*.

SATIS EST: sufficit *Ck Ge Pn* | non sufficit *Ap Pb* | aliquid sufficit *Ga Na Vh* | satis nomen est modo *Ld*.

QUARE: ideo *Vb* | unde *Bn Eb Lh Mf Vh* | quapropter *Ap Cg Ck Fd Ge Ld* | idcirco *Lf*.

OPES: diuitiae *Lh Ta Vb*.

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791 adhuc] om. *Ta*; adhuc autem *Ec Gc*. | habeat] hab{et} *Ec Gc*. **794** quae] quia *Ps*(1); om. *Ap*(1,2) *Ck Pn Ps*(2); qui *Af*. | potest] posset *Kc*. | fieri] esse *Ck Pn*. | ut] ut indigentia *Ld*. | non sit] non fit *Lh*; sit non sit *Af*. **806** color] dolor *Fd*. **809** Inopiae] quod inopiae *Va*. **811** est[1]] est et *Vb*. | auaritiae] auaritia *Er*. | est[2]] om. *Fb*. **812** etiam] om. *Lf*. | rebus] om. *Ec Gc*.

III prosa iii

SUMMOUERE: subtrahere *Ap Bd Cg Ck Ct Ge* | separare *Vb* | auferre *Bb Mb Va Vf* | repellere *Ap Eb Ec Gc Lh Mj Pp Px Ta Vh* (2x) | explere *Mf* | fugare *Fd Ld Pd* | amouere *Af Ap Ga Ka Na Pb Vh* | separare *To* | tollere *Pt* | abaneman (OHG) *Lf*.

INDIGENTIAM: paupertatem *Ap Ck Er Fb Ge Mo Pb Pn Vf* | egestatem *Lb* | inopiam *Lf* | propriam indigentiam *Vh* | cum opes te non possu(...) cum sibi ipsis, unde (...) tibi dare (...) aliarum rerum (...) *Lf*.

ET: etiam *Lf* | et si *Ps*.

IPSAE: opes *Ap Bd Cg Ck Ct Ef Er Fb Fd Ga Ge Go Ld Lf Pb Pd Pn Pp Ta Va Vf* | diuitiae *Eb Ec Gc Lh Vb* | possunt *Mf*.

SUAM: indigentiam *Af Ap Bb Bd Cc Cg Ck Ct Ec Ed Er Fb Fd Gc Ge Go Ld Lf Lh Mb Mh Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Va Vb Vf* | propriam *Bn Eb Ec Gc Go Lh Ta* | proprium *Mf* | propriam indigentiam *Ga Ka Na Vh*.

FACIUNT: magis *Bn* | augent *Vh* | quia quo amplius abundauerint, eo amplius indigentiam generant *Ap Ck Pb Pc Pk Pn Pp Pq* | quia extra posito egent (auxi)lio *Lf* | quia extra petito egent praesidio *Ec* (*Ed*) *Gc Ka Pm* | (o)pes propriam indigentiam faciunt *Vb*.

QUID EST: nulla ratio ammittit *Mb* | in commutanda dicit *Er*.

QUID: cur *Ap Ck Ge Pb Pn Vf* | interrogando dicit *Ct Fb* | interroga *Ap Ck Ge Pn* | interrogo *Pb*.

QUOD: hoc *Pd* | propter quod *Cg* | quapropter *Bd*.

EAS: opes *Ap Bb Cc Ck Ct Eb Ec Fb Fd Gc Ge Ld Lf Mj Pb Pd Pn To Va Vb Vf* | diuitias *Cg*.

SUFFICIENTIAM: satietatem *Er Fb Mo To Vf* | abundantiam *Lf Vb* | plenitudinem *Lb* | diuitias *Vh* | et non indigentiam *Fd Ld* | et satietatem suam *Ap Ck Ge Pb Pn*.

PRESTARE: hoc est excellere *Ct* | uobis *Lf Pd Va* | posse *Lf Pp*.

CREDATIS: nihil *Bd Cg* | uultis *Lh* | quod credere uultis *Pb* | Ideo eror et inscitia confundit uos. *Pd*.

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839 quia] in *Ap Ck Pb Pn*. **840** generant] gerant *Ap Ck Pb*; ger(...) *Pn*.

III metrum iii

HEADNOTES: trimetrum iambicum *Pf* | metrum iambicum archilochium *Lh Vf* | iambicus archilochius trimetrum acatalecticon *Go* | iambicum archilochicum trimetrum acatalecton *Px* | iambicum archizemalochium trimetrum *Pn* | metrum iambicum archilochium trimetrum constans *Bc* | metrum iambicum archilochium et subpositum est ei elegiacum *Vb* | metrum iambicum archilochium constat trimetro acatalecto *Na Vh* | iambicum archilochium quod constat trimetro acatalecto *Ga* | Metrum iambicum archilochium constans trimetro acatalecto cui mixtum est elegiacum. *Cg Ka On Pc Pd Pk Pp Ta* | Fecit autem hanc uarietatem semel tantum. *Cg On Pd* | Metrum iambicum archilochium constans trimetro acatalecto ut supra, cui commixtum est elegiacum ita ut supra memorauimus. *Pg* | sextum decimum: iambicum archilochicum constans trimetro acatalecto ut supra memoraui, cui mixtum est elegiacum ita supra exposui constans. Hoc usus est semel ita: quamuis fluente diues auri gurgite. *Af* | Sextum decimum iambicum archilochicum, quod constat, ut supra memoraui, trimetro acatalecto, cui mixtum elegiacum, ita ut supra exposui, constans. Fecit autem talem uarietatem semel ta[n]tum. *Mf* | metrum iambicum trimetrum ex spondeo et iambo et anapesto alternante uersu elegiaco *Ec Gc Mb* | iambicum trimetrum acatalecto locis in paribus pro iambo recipiens, nunc spondeo, nunc anapesto *Mf* | (d)emonstrat possessiones pecuniae *Vb* | Tria sunt quae commemorat in quibus maxime homines delectantur: aurum sc· gemmas et praedia. (*Af*) *Ap* (2x) *Bc Ck Ct Fd Kc Lc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vd* | hominum maxima delectatio in: auro, gemmas, et praedia *St* | Ad hoc quod supra posuit abundantem sc· opibus magis magisque cupiditati diuitiarum ardere supposuit carmen. *Ap Ck Ge Pb Pn Ps.*

1. Quamuis fluente diues auri gurgite

QUAMUIS – GURGITE: ut ita fluant diuitiae u{elut} aqua n{on} e{st} *Lb* | Hoc est quamquam ita fluant diuitiae, uelut fluit aqua. (*Af*) *Bc Fd Kc Ld Mj Pp Ps* | Hoc est si fluant diuitiae, sicut aqua fluit. *Ct* | Quamquam fluant diuitiae ueluti fluit aqua, diues non saciatur. *Ta* | quamquam fluant diuitiae absolute, ueluti fluit aqua, quasi ex uoragine et profunditate profluente *Ap Ck Ge Pn* | ueluti fluit aqua quasi ex uoragine et profunditate profluente *Ap Pb* | quasi ex uoraginis profunditate *Fb* | quasi uoraginis profunditate profluente *Ct Er* | quasi ex uoragine et profunditate profluente *Vf* | Quamquam ita fluant diuitiae, tamen non ualent animum possidentis explere. *Pt* | Quamuis diuitiae ueluti aqua fluminis affluant, numquam diues satiatur. Hic ostendit dignitatibus. *Lh.*
QUAMUIS: cogat *Vh.*
FLUENTE: ex *Ck* | de *Lf Va* | currente *Cg Va* | abundante *Bn Eb Ec Gc Lf.*

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9 archilochium] om. *Pd.* | constans] quod constat *On Pd*; quod fit *Ka.* | acatalecto[2]] acatalectico *Pp*; < acatalectico *Ka.* **10** mixtum] commixtum *Ta*; subiectum *Ka.* | autem] om. *On Pd.* **19** alternante…elegiaco] secundus elegiacus *Mb.* **21** possessiones] pessessiones *Vb.* | sunt] om. *Lh Lc.* | quae] hic *Lh*; quae hic *Af.* | maxime] om. *Vd.* **22** sc·] om. *Vd.* | gemmas] gemmae *Ta*; et gemmas *Fd Lc Ld Pt.* | et] om. *Lh.* **24** magis] om. *Ck Ps.* **25** diuitiarum] diuiti *Ps.* supposuit] posuit *Ap Ge Pb.* | carmen] carnem *Ge.* **30** Hoc est] om. *Bc Mj.* **31** ita] om. *Af.* fluit aqua] aquae *Ld*; fluant aquae *Fd Mj Ps.* **33** fluant] ita fluant *Ap.* | diuitiae] dui *Pn.* absolute] om. *Ap.* **36** uoraginis] ex utraginis *Er.*

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15 Sextum…18 tantum] Written as rubric to 3p1 *Mf.*

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III metrum iii

DIUES: auarus *Ka Vh*.
GURGITE: mari *Vb* | fonte *Pp* | copia *Lf* | magnitudine *Eb Ec Gc Lf* | auaritiae eius *Eb Ec Gc* | Fortassis hoc tangit quod quaedam flumina dicuntur auri limum trahere. *Ap Ck Ct* (*Er*) *Pb Pn Ps.*

2. non expleturas cogat auarus opes

EXPLETURAS: saturaturas *Ck Ge Lf Pb Pn* | satiaturas *Ap* | non saturas *Ka* | se ipsas *Ap Ck Ge Pb Pn* | se *Lh* | illum *To* | auaritiam *Bc Lh Mb* | sufficientiam *Fb* | possidentem *Ed Ka Pm* | diuitem *Ka* | auaritiam eius *Lh Pp Px Vh* | auaritia eius *Bn* | ipsum diuitem *Lf* | suum animum *Pq* | suam indigentiam *Vf* | propter auaritiam immensam *Cg* | non saturare possunt diuitiae hominem eas possidentem *Ec Gc* | quia non ualent explere animum possidentis *Ap Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Pq* (2x) | natura minimis est contenta auaritia nullis *Pq* | Non expleturae dicuntur opes auaritiam, quia quanto plus adquirantur, tanto (...) sufficiuntur. *Mf.*
COGAT: coadunet *Fb Kc Ld Mj Mo Pp Ta To* | coadunat *Af Ap Bc Cg Ck Fd Ge Pb Pn Ps Pt* | colligat *Af Bc Bd Cg Ec Fb Ga Gc Go La Lf Mb Mo Na* (2x) *On Pc Pk Pm Pp Pq Vh* | congreget *Pd Pp Ta Va Vb* | congregat *Lh Vf* | accumulet *Bn Cg Ct Eb Lh* | accumuletur *Px* | constringat *Lb* | cumulat *Ed Ga Na Vh* | cumulet *Lf Pc Pk Pp Pq* | coaceruet *Cg* | compellat *Lf* | possideat *Eb Ec Gc* | in unum *Lf* | colligat in unum *Ka* | compellat in unum (*Ed*) *Ga Na Vh* | congreget sufficienter *Vd* | explet saturitatem *Lh*.
AUARUS: quasi auri cupidus *Ap* (2x) *Ck Ge Pb Pn*.
OPES: diuitias *Vb*.

3. oneretque bacis colla rubri litoris

ONERETQUE (ORNETQUE *Pp*): uel oneret *Pp* | quamuis *Ap Bd Bn Ck Ct Er Fb Ge Ka Lf Lh Ps Vh* | grauet *Vf* | aggrauet *Pt* | ponderet *Vb* | accumulet *Cg* | ornaret *Lh* | grauia *Er* | gilade (OHG) *Lf* | grauia faciet *Ps* | grauia faciat *Ap Ck Ge Pb Pn* | quis *Pb Pn* | et quamuis ipse dies *Fd Ld*.
BACIS: de *Ck Ge Pb Pn* | cum *Lf* | unionibus *Mb* | gemmis *Ap Bd Bn Cg Ck Ct Eb Ec Ed Er Fd Gc Ge Ka Lb Ld Lf* (2x) *Lh Mb On Pb Pn Ps Va* | lamnis *To* | margaritis *Bc Cg La Lf On Pp* | onionibus *Ct* | onichinibus *Lh Pd* | peralom (OHG) *Lf* | gemmis rotundis *Pd* | baca gemma *Kr* | Baca dicitur fructus edere. *Vb* | Bacae sunt margaretae gemmaeque rotundae. *Cg* | Rotundae sunt ut baca. *Lf* | unionibus quos perulos dicimus *Af Bc Fd Kc Lc Mj Pp Ps* | unionibus quos perulos memorat *Ta* | uniones, quae margaritae inueniuntur in litore maris rubri, rotundae ut bacae *Ka Mb* | unionibus q{uia} (...) in litore (r)ubri maris repperiuntur (gem)mae rotundae sunt (ut ba)cae *Mf* | quae in litore mar(is) rubri inueniuntur, quae gemmae rotundae sunt ut bacae *Ed* | gemmis, quae in litore rubri maris inueniuntur instar bacarum (*gl*. beri (OHG) *Ga Na*) arborum *Ga Na Vh* | Bacae sunt margaritae gemmaeque rotundae abundantes in litore rubri maris. Bacae quoque appellantur uniones propter rotunditatem quam habent. *Ph St* | Bacae sunt margaritae gemmaeque rotundae, quae praecipue abundant in litore rubri maris.

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44 limum] linum *Er*. **54** non] \et no/ non *Ec*. **61** cumulat] > accumulat *Vh.* **80** perulos[1]] berulos *Fd*; perulas *Af*. **87** Bacae] baces *Ps*. **88** gemmaeque] gemmemque *Mo*; gemmae *Pq*. praecipue] om. *Af Mj*. | abundant] inueniuntur *Vd*. | in] om. *Af*.

III metrum iii

(*Af*) *Ap Bc Fd Kc Lc Ld Mj Mo Pc Pk Pp Pq Ps* (*Pt*) *Ta Vd* | Bacae sunt proprie hederarum fructus. Bacchae sunt mulieres quae in sacrificio ueneris bacchabantur ·i· insaniebant. *Lh* | Bacas appellant gemmas, quae sunt in similitudinem bacae, et fructus pini rotundae. *Ec Gc Lh Ka* | Bacis appellat uniones propter rotunditatem quam habent in similitudinem baci. Bacarum quoque genus gemmarum inuenitur in litore rubri maris. *Ap Ck Ct Er Ge Pb Pn Ps Va Vb*.

COLLA: sua *Ap Bd Ck Ct Er Fb Ge Lf Lh Pb Pn Pq Ps Ta Va Vf Vh*.

RUBRI: purpurei *Ap Ck Ct Er Ge Ka Pb Pn Ps* | maris *Fd Ld*.

LITORIS: maris *Ap Bn Cg Ck Eb Ec Fb Gc Ge Lf Mb On Pb Pn Ps Va* | quia ibi repperiuntur *Bn Va* | quia ibi colliguntur *Eb Ec Gc* | in rubro litore collectis *Lf*.

4. ruraque centeno scindat opima boue,

RURAQUE: quamuis *Ap Bd Bn Ck Ct Er Fb Ge Lf Pb Pd Pn Ps* (2x) *Vh* | et quamuis diues *Fd Ld* | praedia *To* | campos *Vb* | terras *Vf* | terram *Ct* | suam terram *Ap Ck Er Fb Ge Pb Pn Ps*.

CENTENO: cum *Lf* | centenis *Ap Ck Ec Gc Ge Pb Pn Ps* | plurimo *Fb Mo Pc Pk Pp Pq* | centum aratris *Cg* | plurimis *Eb Ec Gc Ka Lh Ta Va Vh* | multiplici *On* | cum plurimo boue *Ap Ck Ge Pb Pn* | finitum pro infinitum *Ed Lf* | finitus numerus per infinito *Mf* | Finitum numerum pro infinito posuit. *Bn Ga Ka Na Vh* | singulum numerum pro pluralis ·i· pro centenis bubus *Lf*.

SCINDAT: arat *Bn Cg Lf Lh Ta* | aret *Eb Va* | findat *Bd Vb* | rus *Ap Ps* | rus aratris *Ck Ge Pb Pn* | aratris *Ap*.

OPIMA: fertilia *Ap Cg Ck Ct Er Fb Fd Ge Ld Mb Mf Mo Pb Pn Va* | feratia *Ed Ga Ka Na Vh* | abundantia *Vb* | opulentia *Lh Pd Pk Pp Pq* | opulenta *Eb Ed Pc Px Ta Vh* | crassa *Pt* | fecunda *Lb* | crassa et delectabilia *Vf* | frugifera *Mf* | pinguia *Ct* | fructifera ab ope *Ga Ka Na Vh* | ut habeat frugum copiam *Pc Pd Pk Pp Pq Vh* | ut tantum diues sit, ut etiam centum boues habeat ad scindendam terram *Ap Ck Ge Pb Pn Ps*.

BOUE: bubus *Eb Lh Vh* | bobus *Ta Va* | centum bobus *Fd* | cum centum bobus *Ld* | cum iugis boum *Ga Ka Na Vh* | innumerabilibus bubus *Lf*.

5. nec cura mordax deseret superstitem

NEC – DESERET: Non deerit cura quamdiu uixerit. *Ct* | quando uixerit *Bn* | Quanto amplius habet, tanto plus curat ne perdat. *Ec Gc Ka Lf*.

NEC (NON TAMEN *Bn*): pro non *Ap Cg Ck Fb Ge Pb Pc Pk Pn Pq Ps Vf* | tamen *Af Bd Eb Ec Fd Gc Lb Lf*.

CURA MORDAX: aspera molestia *Vf* | molesta quod mordeat auarum *Ap Ck Ge Pb Pn* | molesta anxia, eo quod mordeat auarum *Fb Mo*.

CURA: cupiditas *Af Pp* | molestia *Ct Er* | anxietas *Va* | opum *Lf*.

MORDAX: stimulatrix *Cg Va* | aspera *Pt* | cupida *Fd Ld* | aurum *Ps* | auarum *Er Vh* | heki (OHG?) *Ed* | mordet auarum *Lh Ta* | quod mordeat auarum *Pc Pk Pp* | quod mordet auarum *Pd* | quia mordet amarum *Mf Va* | quia mordet auarum *Pq Vh*.

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91 similitudinem] similitudine *Ec Gc*. **92** Bacis] bacas *Ct Va Vb*. **93** habent] habet *Vb*. | baci] bacchae *Va Vb*; bacis *Er*. | quoque] quod *Vb*. | gemmarum] om. *Ps*. **94** in…maris] in rubri aequoris litoribus *Ps*; in litori nam rubri *Er*. **109** posuit] ponit *Bn*. **113** fertilia] fertili *Fd*. **116** copiam] om. *Pd*. **126** curat] curet *Ka*. | perdat] perdet *Ka*.

III metrum iii

DESERET (DESERIT *Ga Ka Na Lb Pp Vh* | DESERAT < DESER«...» *Vb*): uel deseret *Pp* | relinquet *Ck Ge Ps* | derelinquet *Pt Vb* | sinit *Lb*.
SUPERSTITEM: uiuentem *Af Ap Bc Cg Ck Fd Ga Ge Ka Lb Ld Mf Mh Na Pm Ps Px Vb Vh* | uiuum *Lh Ta* | degentem *Pm* | hominem *Bd* | illum *Fd* | diuitem *Ec Ed Gc Lf* | uiuentem adhuc *Ed Pq* | uiuentem in hac uita *Pc* | uiuentem adhuc in saeculo *Ct Fb* | quamdiu uixerit *Eb Ec Gc Lh Pp Px Va Vh* (2x) | illum uiuentem *Lf* | qui diu uiuit *Lf* | quamdiu uixerit in saeculo *Vf* | adhuc uiuentem in saeculo *Er* | uiuentem heredem qui accipit patrimonia ·i· quia ille heres adhuc plus cupit *Ps* | uiuentem heredem qui accipit patrimonia ·i· quia ille heres adhuc plus cupit, licet alterius totum patrimonium possideat *Ap Ck* | Quamuis numquam satietur opibus uiuens, tamen (...) moritur, omnes hic relinquit. *Lf* | Relinquet ipsa cura adhuc uiuentem ·i· quamdiu uixerit in hoc saeculo. *Ap (2x) Ck Pb Pn Ps*.

6. defunctumque leues non comitantur opes.

DEFUNCTUM: mortuum *Bn Ka Lh Ta* | mortuum est *Eb* | illum *Pq* | auarum *Pb* | uita *Vh* | postquam mortuus fuerit *Ct Er Fb* | postquam transierit ab hoc saeculo *Ap Ck Ge Pb Pn Ps Vf* | (D)efunctis iure (?) signifi(c)at, unde et homines quos humano officio cessa(re) uidemus, defunctos (d)icamus, quia pristinum officium relinquunt. *Vb*.
-QUE: tamen *Vh*.
LEUES: instabiles *Bn Cg Ck Ga Lf Mf Na Pp Ps Va Vd* | infideles *Mf* | inanes *Pd* | transeuntes *Fd Ld* | deficientes *Lf* | contemptibiles *Ap Ck Ge Pb Pn* | contemnabiles *Vf* | contemnende *Mb* | uanae *Ga Ka Na Vh* | facile transeuntes *Ct Er* | faciles transeuntes *Fb* | facile eum transeuntes *Ap Ck Ge Pb Pn* | quia instabiles *Eb Lh Vh* | quia sunt instabiles *Ta* | uolatiles. transitoriae *Cg* | uolatiles. quia deserunt *Ck Ps* | quia apud eum permanere non possunt *Ec Ga Gc Ka Na Vh*.
NON COMITANTUR: non sequuntur *Pt* | non sociantur *Ct* | cum interit, non comitant diuitiae *Vf* | Non conferunt homines beatitudinem, quia in praesenti deficiunt. *Ec Gc Ka Lf*.
COMITANTUR: sequuntur *Cg Lb* | eum *Bd Ct Er Fb Ka* | illum *Vh*.
OPES: diuitias *Lh*.

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146 uiuentem] iuuentem *Pb*. **152** ab] de *Vf*. **162** quia[1]] quae *Ps*. **164** homines] homini *Lf*.

III prosa iv

HEADNOTES: de dignitatibus *Bc Mb* | de dignitatibus beatos non fieri *Mb Pa* | de dignitatibus. Dignitas mundialis non facit reuerendos improbos. *Pp* | dignitatibus beatos non fieri *Fa* (*Ga*) (*Lf*) *Mb Mn Na Vg Vh* | Hic ostendit dignitatibus beatos non fieri. *Fb Kc Lh Mj Pp Ps Ta* | Hic ostendit dignitatibus non posse fieri beatos. *Fd Lc Ld* | Ostendit de dignitatibus non fieri beatos. *Va* | Hinc dicere incipit nullomodo dignitatibus beatos fieri posse. *Ap Ck Ct Er Ge Pb Pn Ps* | Hic ostendit quod dignitas, nec magistratus, nec potentia, nec possessio multa facere beatos non possunt homines. *Lh Vc* | De eo satis dixit quod per diuitias sufficientia adipisci non potest, nunc uult ostendere quod dignitas pro magno non est habenda, quae malum magis odiosum quam clarum efficit. *Ka Lh Mf Px* (*Vf*) *Vh* | Satis de diuitiis dictum est. Et nunc uult ostendere, quod dignitas pro magno non est habenda, quae malum magis odiosum quam clarum efficit. *Ct Lc Pp*.

1. Sed dignitates honorabilem reuerendumque cui prouenerint reddunt. Num uis ea est magistratibus ut utentium mentibus uirtutes inserant, uitia depellant?

SED – REDDUNT: yronia *Ed Ta* | EIPΩNEIA *gl.* irrisio *Ka* | yroniae *Pg* | yronice *Bd Ga Lb Lf Lh Na Pq* (2x) *St Va Vh* | yronicos *Fb Fd Pm* | yronice dicit *Ld On* | yronice dixit *Go* | yronice sc· minime *Af* | yronia est *Ct* | per yronia *Mb* | Yronia est hic. *Ck Ps* | Fortasse mihi responsurus es. *Ap Bc Ck Ge Pc Pk Pp Ps* | yronia confiteri. Namque uidetur quod negare contendit. *Ap Ck Ct Er Ge Lh Pb Pn Ps Va Vb* | sed concessimus dignitates redd{ere} hon{ores} *Vh* | Loquitur haec philosophia quasi ille talia in mente uolueret. *Va* | Haec loquitur sapientia quasi talia uolueret mente sua. *Ec Gc Lh Mf Vh* | haec l(...) uolu(...) *Bn* | Sic dicitis uos, o terrena animalia. *Ap Ck Ct Er Fb Ge Pb Pn Ps Pt Vf*.
SED: aliter si *Ed Ga Na* | uerum *Bn*.
DIGNITATES: temporales *Pd* | ambaht (OHG) *Eb Ec Gc Ka Lf*.
HONORABILEM: uenerabilem *Ap Ck Ct Eb Er Fb Ge Ka Mo Pb Pn Ps Vf* | hominem *Pd Va* | illum *Vc* | illum hominem *Lh Ta* | forahtlihan (OHG) *Lf*.
REUERENDUMQUE: illum *Lb* | timendum *Eb Ec Ed Lf Pm To* | timidum *Gc* | laudabilem *Lh Vc* | reuerentia dignum *Ct Er Fb Fd Ld Mb Mo* | uenerabilem *Bn Lh* | honorandum, uenerandum *Lf* | sicut opes *Pq* | reuerentia dignum, cui deferatur a minoribus reuerentia *Ap Ck Ge Pb Pn Ps*.
CUI: homini *Ct* | qui eas adquirit *Ec Gc Ka Lf*.
PROUENERINT: contigerint *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | acciderint *Cg* | abundauerint *Va* | demu de sie biquemant (OHG) *Lf*.
REDDUNT: faciunt *Cg Va* | componunt *Mh* | machinant *Lf* | illum *Ap Ck Ge Pb Pn Ps* | quod *Ge* | non *Fd* | minime *Ps*.
NUM: utrum *Vb* | non utique *Fb*.
UIS: fortitudo *Vb* | potestas *Cg Lh Mb Ta Va* | possibilitas *Ap Ck Ct Er Fb Ge Pb Pn Ps* | uirtus *Ap Ck Ge Lf Pb Pn Ps* | ea uirtus est *Fd Ld*.

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7 Hinc] om. *Ge.* **10** De…dixit] om. *Px.* | quod] quia *Px.* **12** clarum] durum *Px.* | efficit] efficiat *Px.* **13** Et nunc] nunc enim *Lc*; nunc *Ct.* | quod] quia *Ct Pp*. **14** malum] malos *Pp*. odiosum] odiosos *Pp*. | clarum] claros *Pp*. **23** yronia] yronia est *Vb*; om. *Ps*. **24** Namque] om. *Ct Er*. | uidetur] uidebitur *Va*. **27** talia] ipse talia *Vh*; ipsa talia *Mf*. | uolueret] uoluerit *Ec Gc*. mente sua] in sua mente *Mf*. | Sic] sicut *Fb*; sc· *Pt.* | dicitis] dicetis *Ap*. **28** o] om. *Pt*. **36** minoribus reuerentia] mi *Ge*. **38** contigerint] contingerint *Vf.*

EA: talis *Lf*.
MAGISTRATIBUS: in *Cg* | ipsis *Fd* | dignitatibus *Ap Bd Cg Ck Ct Ec Er Fb Gc Ge Lf Lh Mf Mo* (2x) *Pb Pc Pd Pk Pm Pn Pp Pq Ps Ta To Vc Vf* | honoribus *Fd Lb Ld Mf Pd Ta* | officiis *Ga Ka Na Px Vh* | nomen dignitatis *Va* | hoc est consulibus *Vb* | ipsis honoribus *Bn Eb Ec Ed Gc Ka* (2x) *Lf Lh Pp Px Vh* | pro honoribus ipsis *Ct* | multitudinis ipsis *Cg* | pro magistratus et sunt officia consularis militiae *Ct* | magistratus sunt officia consulari(s) militiae *Er* | magistratus sunt officia consularis militiae. Hic tamen magistratus ipsas dignitates appellat. *Ap Ck Ge Pb Pn* | Magistratus et homo et ipsum officium dicitur. *Ga Ka Na Vh* | Magistratus dicuntur ipsae dignitates. *Pt* | Magistratus dicuntur, qui ipsas dignitates habent. *Ta* | Magistratus dicuntur, qui ipsas dignitates habent, uel ipsae dignitates. *Ap Bc Fd Kc Mj Ps* | Magistratus dicitur, qui ipsas dignitates habet, uel ipsae dignitates siue officia. *Pc Pp* | Magistratus dicuntur, qui ipsas dignitates habent, uel ipsae dignitates siue officia. *Lh Pk Pq Vc* | Magistratus dicitur dignitas ministerialis uel multitudo magistrorum. Siue magistratus, qui ipsam dignitatem habent, uel ipse dignitates. *Va*.
UTENTIUM: possidentium *Ct Fb Mo Ps Vf* | possident *Er* | fruentium *Cg* | habentium *Mb* | qui utuntur *Vb* | qui eas utuntur *Lf* | qui habent magistratus *Eb Ec Gc Ka Lf* | possidentium eundem magistratum *Ap Ck Ge Pb Pn* | se *Fd Lb Ld Mb Pd* | uirtutibus *Pd* | magistratibus *Ap Ck Ge Pb Pn Ps* | ipsis magistratibus *Lh Pc Pk Pp Pq Vc*.
UIRTUTES: tugundi (OHG) *Lf*.
INSERANT: illae *Ps* | implantent *Ap Cg Ck Ge Pb Pn Pp Ps Va Vf* | immittent *Mf Vh* | immittant *Eb Fd Ka Ld* | immittunt *Lh* | imponant *Lh Ta* | plantent *Ct Lh Vh* | possint inserere *Lf* | quibus imponant *Vb*.
UITIA: et *Ap Ge Ps* | utentium uitii *Pd* | buozwirdigi (OHG) *Lf*.
DEPELLANT: detrahant *Cg* | ab eis *Ap Ck Er Fb Ge Lf Pn Ps Vf* | non *Ap Bn Ec Gc Lf* | et ut possint depellere *Lf*.

2. Atqui non fugare, sed inlustrare potius nequitiam solent. Quo fit ut indignemur eas saepe nequissimis hominibus contigisse; unde Catullus licet in curuli Nonium sedentem strumam tamen appellat.

ATQUI: certe *Cg Lf Lh Pp Pt Ta Va Vb Vf*.
NON: non solum non *Ct*.
FUGARE: repellere *Ap Cg Ck Ge Pb Pn Pp Ps Vb* | pellere *Va* | expellere *Lh Ta* | dignitates *Pt Vf* | dignitatem *Vh* | nequitiam *Pp* | uitia *Pd*.
INLUSTRARE: manifestare *Cg Ck Fd Ge Ld Lf Mj Mo Vb* | monstrare *Vf* | declarare *Bd Mb* | immittere *Pd* | diffamare *Ga Ka Na Vh* | clarificare *Cg* | declarare *Ap Ck Ge Pb Pn* | aliis manifestare *Af Ap Fb Kc Lh Pb Pc Pk Pn Pp Pq Ps Ta To Vc* | nobiliorem facere *Ap Ck Ct Ge Pb Pn* | clariorem facere (*Bn*) *Eb Ec Gc Ka Lh Va Vh* | nobilitate facere *Er* | manifestiorem facere malitiam *Mf* | demonstra(...) ante minus (...)bat *Lf* | qui ante minus patebat *Ka*.
POTIUS: magis *Vb* | solent *Ct*.
NEQUITIAM: aliis *Cg* | prauitatem *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Vf* | paupertatem *Fb* | iniquitatem *Vb* | malitiam *Lh Ta Vh* | improbi(!) *Bd* | eorum qui dignitates possident *Lf*.

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52 dignitates] dignitatis *Pb*. **55** dicuntur] dicunt *Kc*. | ipsae] ipsas *Ap*. **57** officia] officium *Pp*. Magistratus] magistratus quoque *Lh*.

SOLENT: dignitates *Ap Ck Ct Er Ge Lf Lh Pb Pn Pp Ps Ta* | magistratus *Fd Lb Ld* | dignitates et magistratus *Fb* | ipsi honores *Bn* | nequitiam declarare *Pb Pn* | Magistratus uirum ostendit. *Mn* | Quamdiu homo in paupertate manet, licet maculosus uitiis, tamen aliis non ex toto eius manifestatur iniquitas, quia non habet unde per excellentiam se magnificet. Cum autem prouenerit, ut in quempiam decidant dignitates, ipsae eius nequitiam et iniquitatem extollendo eum aliis manifestant et declarant, quo amplius abundauerint. *Ap Ck* (*Er*) *Fb Ge Pb Pn Ps*.

QUO: ac *Ck* | iure *Vb* | unde *Cg Ct Eb Ec Fd Gc Ge Lb Ld Lh Mb Pp Ta Va Vf* | unde fit *Ck Ed* | ex *Lf* | ex hoc *To* | ideo *Bn Ga Ka Na Px Vh* | diu (OHG) *Lf* | quia solent nequitiam declarare *Ap* | unde fit quod soleant nequitiam declarare *Ps* | unde fit quod sc· soleant grauiter feramus ·i· eas dignitates *Ap Pb Pn*.

FIT: contingit *Cg*.

INDIGNEMUR: irascimur *Mb*(?) *Ps* | execremur *Bn Eb Ec Gc Lf* | zurnen (OHG) *Mf* | zurnemes (OHG) *Ga Na Vh* | leidizon (OHG) *Lf* | grauiter feramus *Ck Ct Er Fb Ge Ld Pp Ps Va* | grauiter feramur *Fd Mo* | grauiter feremus *Vf* | indigne feramus *Cg* | hoc est irascamur *Vb* | ut execremur *Ka* | pro[p]terea indignamur eas *Ed* | nos homines *Ap*.

EAS: dignitates *Cc Cg Eb Ec Fd Gc Ka Ld Lf Lh Pd Pp Ps Px Ta To Vf Vh* | honores *Vb* | uirtutes *On* | eas dignitates *Ck Ge* | opes *Ct*.

NEQUISSIMIS: pessimis *Ap Ck Ct Er Fb Ge Mo Pn Ps Vb Vf* | quia pessimus quisque quanto plus honore sublimatus fuerit, tanto plus a pluribus contemnitur *Va*.

CONTIGISSE (PROUENISSE *St*): uel contigisse *St* | euenisse *Ct Ld Pd Vb* | illos accepisse *Ka Lf* | (... di)gnitates contingunt (< -it) malis *Lf*.

UNDE: ideo *Lf* | inquit *Cc Cg*.

CATULLUS (CATU\L/LUS *Af Bc Na* | CATUL«L»US *Fd* | CATELLUS *Kc Ta* | CATULUS *Vb*): Catullus *Bc* | Catulus *Ge Mj Ta* | proprium nomen *Cc Cg* | proprium nomen hominis *Kr* | nobilis *Ld* | poeta *Lf* | ipse poeta *Vb* | bonus homo *Lf* | Veronensis poeta *Ck Ct Ec Ed Er Ga Gc Ge Mb Na On Pb Pn* | poeta nobilis Veronensis *Bn Ka Mf Px Va Vh* | quidam philosophus *Lb* | Nobilis et Veronensis fuit poeta. *Ap Bc Fb Fd Kc Mj Ps Ta To Vf* | Veronensis nobilis poeta, qui Nonium dignitatem consularem deturpantem in praesentia despectiue strumam appellauit, siue quod gibberosus erat, uel quod sicut gibbus dorsum totumque hominem. Ita ille dignitatem turpiter uiuendo deturparet. *Ap Ck Ge Lh Pb Pk Pn Pp Pq Ps Vc* | Catullus poeta nobilis Veronensis, qui Nonium dignitatem consularem deturpantem in praesentia strumam despectiue appellauit, siue quod gibbus erat illi, siue quod dorsum eius erat sicut gibbus. Ita ille dignitatem turpiter uiuendo deturpabat. *Pc* | propter nequitiam Nonii *Lf*.

LICET: quamuis *Lf Pt*.

IN CURULI: sella *Ed Mb Pd* | in sella *Ap Vh* | in ipsa sella *Vb* | in curru *Cg* | curulis sella *Ck Ge Pb Pn Ps* | sella iudicaria *Ct Er Fb Mo* | sella iudiciale *Lh Mf On Pc Pk Pp Pq Px Ta Va Vc Vh* | in sella iudiciali *Bc Ec Gc Ka Lf Na Pm* | in iudiciali sede *Eb Ga* | iudi[ci]ali sella *Bn* | sella senatoria *Fd Ld* | (C)urulis dicitur sella (qua)e ferebat ante currum. *Vb* | dignitatem habentem *Ps* | magistratus dignitatem

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96 iniquitas…99 abundauerint] om. *Fb.* **97** Cum…99 abundauerint] om. *Er*. **122** poeta[2]] postea *Mf*. **123** Nobilis et] nob{is} {ue}l *Fd.* | et Veronensis] Uenorensis *Fb.* | fuit] om.*Ap*. **124** Veronensis…poeta] poeta nobilis fuit ueronensis *Pq*. | dignitatem] > dignitates *Ap*. **125** quod] om. *Ap Ge Pb Pn.* **126** gibberosus] gibesus *Ck*; gibbosus *Pq*. | erat] esset *Lh Pk Pp Pq Vc*. | uel] siue *Lh Pk Pp Pq Vc*.

habentem *Ap Ck Ge Pb Pn Vf* | Curulis dicitur sella, ubi Nonius sedebat, qui fuit princeps de Gallia adiutor et fautor Gothorum. Postea princeps fuit senatorum in Roma. *Ap* | principe sede concilii *Lf*.

NONIUM (NOMIUM *Go*): uidens *Pd* | senatorem *Lb* | consulem *Lf Mb* | Marcellum *Pp* | proprium nomen *Cc Cg Ct Ec Ga Gc Ge Go Ka Lf Lh Na Pb Vb Vh* | Nonius proprium nomen hominis *Kr* | fuit poeta *Ap* | paruum consulem *Lh* | Nonnius Gallius fuit fautor Gothorum, postea factus princeps. *Pd* | Nonium proprium enim fuit de Gallia fautor et adiutor Gothorum et postea princeps senatorum. *Ck Ge Pb Pn Ps* | Nonius et struma et Gallus idem sunt, qui fuit fautor Gothorum, postea fuit consul senatorum habuitque in dorso strumam uel gibbum. *Ap Ck Ge Pb Pn Ps* | Nonius Gallus fuit fautor Gothorum, postea factus est princeps senatorum et consul, habuitque strumam in dorso, siue gibbum. *Pc Pk Vc* | Nonius autem Gallus fuit, fautor Gothorum, qui postea factus est princeps senatorum et consul, habuitque strumam in dorso, siue gibbum. Struma autem est gibbus in dorso. *Pp* | Nonius Gallus fautor fuit Gothorum. Postea uero factus est princeps Romanorum. *Va* | Nonius Gallus fautor Gothorum, postea factus est princeps inuitis Romanis. *On* | Nonius Gallus fuit fautor Gothorum. Postea factus est princeps senatorum et consul, habuitque strumam in dorso, siue gibbum. *Lh Pq* | Nonius Gallus fuit fautor Gothorum. Po(stea) factus est primus in ro(...) ·i· consul. *Er* | Nonius consul Gallus fuit, Gothorum fautor, qui in[ua]dente Theodorico rege *Ld* | Si Nonius dignitatibus clarus esset, non illum Catullus gibberosum appellasset. *Fd Lc Ld Pp* | Nonius consul Gallus fuit, Gottorum fautor, qui in excidium Gottorum regem Theodoricum Romae urbis inuitauit. *Lc* | Nonius consul Gallus fuit, Gothorum fautor, qui inuadente Theodorico rem publicam princeps senatorum et consul factus est; illum itaque Catullus strumam uocauit, aut quia eam habuit, aut potius quia sicut struma hominis corpus, ita uitiorum ille improbitate dignitates deturpabat adeptas. (*Af*) *Ap Bc Ct Fd Kc Mj Ph* (*Ps*) *Pt* (2x) *St Vd* | Si Nonius dignitatibus clarus esset, non illum Catullus gibberosum appellasset. Itaque postea iuste consulatum cum uita priuatus est. *Ct* | Hic quum Nonium, qui consul Gallus fuit, Gothorum fautor, et inuadente Theodorico rem publicam princeps senatorum et consul factus est, in curuli uideret sedentem, strumam uocauit, aut quia eam habuit, aut potius quia, sicut struma hominis corpus, ita ille uitiorum improbitate dignitates deturpabat adeptas. Struma est gibbus in dorso. *Ta*.

SEDENTEM: Nonium *Lf* | in conuentum pronum *Ap*.

STRUMAM: gibbosum *To Vb* | gibberosum *Ap Ck Fb Fd Ge Ka Ld Mb On Pb Pn Pp* | gibbum *Bc Lf Lg Ta Vb* | struma gibbus *Kr* | gypperosum, orbuilla (OHG) (*Ga*) *Na* | cibbum gutturis *Eb* | kelh (OHG) *Ec Gc Ka Lf Mf Pm* | dorsi fracturam *Cg* | Gibberosum struma gibbus dicitur. *Mf Px* | Struma gibbus dicitur, gibberosum ponderosum. *Vh* | Struma uitium in gutture est. *Lf Pm* | uicium in gutture uel

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144 enim] om. *Ge*. **152** fuit] fautorum *Vc*. **157** Si] dicit ergo si *Pp*. **158** clarus] clarus \non/ *Lc*. appellasset] appelauisset *Lc*. **160** consul] scs *Bc*; consul fuit *Mj*; om. *St*. **161** Gothorum fautor] om. *Pt*(2); guohorum fautorum *Pt*(1); gothorum *Ct*. | Theodorico] Theotherico rege *Fd*. | rem publicam] om. *Pt*(1,2). | princeps] princeps romanorum *Ph*. | et] ac *Fd*. **162** illum itaque] hunc *St*. | Catullus] catullum *Pt*(1,2); catulus *Af*; catul«l»us *Fd*; catullus nobilis et Ueronensis *Ct*. strumam] struma *Mj*; stumam *Bc Vd*. | strumam…164 adeptas] om. *Pt*(1). | uocauit] uo *St*. aut[1]…163 potius] om. *Ph*. | quia] quoniam *St*. | eam] eum *Ps*; om. *Pt St*; eam uel *Ap*; < eum *Fd*. **163** sicut] sic *Vd*. | hominis corpus] hominem *St*. | uitiorum] uitiis *St*. | improbitate] improbitates *Kc*; improbitatione *Pt*; probitate *Vd*; om. *St*. | dignitates] dignitatem *Vd*. **164** deturpabat] deturbabat *Kc Mj Vd*; deturpat *Fd*. | adeptas] a tempus *Pt*; adeptam *Vd*.

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141 Marcellum] Nonius Marcellus, cited by Priscian

gibbus, gibbum *Ed* | Struma uitium in gutture *Ka* | Tumor ubicumque in corpore nascitur, struma dicitur. *Ka Lf* | uel strumam habuit uel sicut struma corpus, ita peruersus dedecorat dignitates *Vh* | Strumma gibbus dicitur. *Er* | gibbum in dorso *Mo* | Gibbum in dorso habuit. *Ap Ck Fb Ge Pb Pn Vf* | Struma est gibbus in dorso. *Af Kc Mj Ps Pt* | qui habent gibbum in dorso *Ct* | gippum, fel. Struma enim gippus dicitur. *Lh* | Struma dicitur uitium dorsi. *Fd Ld* | Strumam appellat eum, quia quemadmodum illa dorso hominis posita deturpat eum, ita et illas dignitates consulares ipse deturpabat, dum malo homini erant coniunctae. *Ap* (2x) *Ck Ge Pb Pn Ps* | gibbum dicitur homo gibbum gerens *Bc* | gibberosum. Struma enim gibbus dicitur. Aliter struma titio dicitur, quia sicut titio igne, sic ille cremabatur iniquitate. *Va* | Gibbum gutturis uitium est in gutture. Et ubicumque humor in corpore nascitur, struma uocatur. *Ec Gc* | Struma uel gibbus idem sunt ·i· morbus. Gibberosus est qui patitur eum. Strumam posuit pro dicendo superbum. *Kr*

APPELLAT: nominat *Ap Pb* | eum *Lf Pd* | Nonium *Ct* | propter nequitiam Nonii *Eb Ka*.

3. Videsne quantum malis dedecus adiciant dignitates? Atqui minus eorum patebit indignitas si nullis honoribus inclarescant.

VIDESNE: utrum *Bn Lh* | numquid *Er* | nonne *Ap Lf*.
QUANTUM: quantam deformitatem *Ap Ck Ct Er Fb Ge Pb Pn Pp Ps*.
MALIS: hominibus *Bd Bn Cg Ct Eb Ed Fb Fd Ka Lb Ld Lf Lh Pk Pm Pp Pq Ps Ta To Va Vc* | Malum est enim euenire dignitates pessimis, quia polluuntur a dignitatibus. *Pt*.
DEDECUS: turpitudinem *Lh Vb* | turpitudo, inhonestas *Cg* | ignominia *Ka* | ignominiam *Eb Lh Ta* | despectum *Va* | pra(...) *Mb* | [desp]ectum est *Bn* | honida (OHG) *Ga Lf Na Pm* | unera (OHG) *Lf* | honidono (OHG) *Vh* | decor, decoris: honestas; decus, decoris: pulchritudo, ita est *Ap Cg Ck Ps*.
ADICIANT: adducant *Lh* | augeant *Pd* | adhibeant *Ta* | producunt, potius quam occultant *Ct* | cum sc· produnt, potius quam occultant, iniquitates eorum *Ap Ck Er Fb Ge Pb Pn Ps*.
DIGNITATES: temporales *Pd* | huius mundi *Fd Ld*.
ATQUI: quidni *Vb* | certe *Cg Er Lh Ta Va*.
MINUS: non tantum *Va*.
EORUM: hominum *Vb* | malorum *Cg Fd Ld Lh Pd Ta* | prauorum *Pp Vh*.
PATEBIT: apparebit *Lh Ta Va* | manifesta erit *Fd Ld* | cognoscitur *Bn* | offan ist (OHG) *Lf*.
INDIGNITAS: nequitia *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf Vh* | malignitas *Cg Pq* | uilitas *Bn* | inhonestas *Pd* | dedecus *Fd Ld* | bosheit, buozwirdigi (OHG) *Lf*.
SI – INCLARESCANT: si fuerint pauperes *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | ut stultis sapientia, ita indignis dignitas, si nullis honoribus subleuantur inesse putari potest *Mf* | si sub silentio maneat *Va*.
NULLIS: cum *Lf*.
HONORIBUS: ambahtim (OHG) *Eb Ec Gc* | ambahtum (OHG) *Lf*.
INCLARESCANT (\IN/CLARESCANT *Ed*): clarificant *Ap Ck Ge Pb Pm Pn Ps Vf* | clarifiant *Ed* | splendeant *Vb* | lucescant *Pd* | clarificent, illustrentur *Cg* | pro

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180 gibbus] gibbi *Kc*. **182** Strumam] struma *Ge Pb Pn*. | eum] om. *Ge*. **198** deformitatem] deformitate *Pn*. **205** honestas] honestas intellegitur *Ps*. | pulchritudo…est] om. *Cg*. **207** sc·] om. *Er Fb*. **217** si[2]] sc· *Er*. | fuerint] fuissent *Vf*; fuerit *Er*.

fulgeant *Ld* | praefulgeant *Fd* | ualde *Eb Ka Lf Lh* | ualde clarifiant *Ec Gc* (*Lf*) | irmarit werdant (OHG) *Ec Ga Gc Na* | irmarit wurdi (OHG) *Vh* | ipsi homines scelerati *Pp* | ut stultus, dum tacet, sapiens putabitur ita et iste *Ed* | Hinc Iuuenalis omne animae uitium tanto conspectius in se crimen habet, quanto maior, qui peccat, habetur. (*Af*) *Ap Bc Ct* (2x) *Fd Kc Lc Mj Ps Pt Ta Vd*.

4. Tu quoque num tandem tot periculis adduci potuisti ut cum Decorato gerere magistratum putares, cum in eo mentem nequissimi scurrae delatorisque respiceres?

TU: Boeti *Bd Er Fd Lb* | o Boeti *Ap Cg Ct Fb Ld Pd Pp Vf* | obiectio *Ck Ge Pb Pn Ps* | inquit tu incidisti *Mf* | Tu quoque numquam potuisti tot periculis adduci, ut putares magistratum gerere cum Decorato, quem uidebas iniquissimum scurram et delatorem esse. *Ap Ck Ge Pb Pn Ps* | Numquam ne potuisti tot periculis adduci ·i· inflecti, ut putares cum Decorato magistratum ·i· consulatum amministrare, quem uidebas iniquissimum scurram et delatorem esse. Hic autem Decoratus consul fuit, socius Boetii, qui patre Hispanus, matre Romanus fuit. In consulatu uero turpiter uiuens Hispaniam petiit et Gothos inuitauit. Postea autem consulatum Pompeii adeptus est, et demum iuste uita priuatus est. *Va*.
QUOQUE: etiam *Bd* | similiter *Ap Ck Ge Pb Pn Ps*.
TANDEM: ad ultimum *Pd Vb* | aliquando *Bn Lf* | iu wanne (OHG) *Lf*.
TOT PERICULIS: cum *Ec Gc* | minis *Ap Ck Er Ge Pn Vf* | malis *Cg* | de *Lf* | ad tot pericula (*Af*) *Ap Bd Ck Fb Fd Ge Kc Ld Lh Mj Pn Pp Pq Ps Ta To Vc* | ad tantam uilitatem *Pp* | in quot tu uidisti *Pp* | quot tibi illata sunt *Eb Ec Ed Gc Ka Pm* | in quot tu incidisti *Bn* | in quot tu incidisti a Theodorico *Lf* | ut ex tot iniuriis tibi illatis ob timorem illius fateri cogaris. quod tam nequissimus (*gl*. so ubil wiht (OHG) *Lf*) magistratum decenter gerat *Ec Gc Ka Lf*.
ADDUCI POTUISTI: ad hoc malum attrahi et peruenire potuisti *Ap Ck Pb Pn Ps* | cogi potuisti *Lf*.
ADDUCI (ADDICI *Lb* | ADICI *Fb* | > ABDUCI *Ka*): aliter adduci *Fb* | te *Ld Pt* | prouocari *Cg Ck* | prouocati *Ge Ps* | compelli *Eb Ec Fd Gc Lb Ld Lh Pp Px Ta Va* | cogi *Eb Ed* (2x) *Ka Lh Mf Pm Px Ta Va Vh* | suaderi *Fb Fd Ld Pp* | attrahi *Fb Mb Pp* | adici *Fd Ld* | impelli *Ed Mf* | seduci *Ka* | compelli ad hoc *Ga Na Vh* | a quolibet *Pd* | gispanan werden (OHG) *Ec* | ad hoc malum *Vf* | ad hoc malum attrahi *Ct*.
UT CUM – PUTARES: ut gereres consulatum *Pp*.
UT: ita inhoneste et turpiter, sicut ille *Lh Pc Pk Vc*.
CUM (EUM *Eb Ec Ef Ga Gc Na Pm Pt* | < EUM(?) *Ed Lf*): uel con *Cg* | cum *Ed Ga* | aliter cum decorato *Na* | Nonium *Vh* | Oblique Theodericum designat. *Ec Ed Gc Ka* (*Lf*) *Pm*.
DECORATO (DECURIATO *Cg*): ablatiuus casus *Eb Ec Gc* | proprium nomen ablatiuus *Ga Na Vh* | proprium nomen *Bc Cg Eb Ec Fb Fd Gc Go Ka Ld Mb On Pp St* | proprium nomen est *Vb* | proprium nomen est indeclinabile *Ka Lh* |

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227 omne…228 habetur] Iuuen. *Sat*. 8.140

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226 Iuuenalis] iuunlus *Bc*. **227** animae] animi *Fd Lc Pt*; animal *Bc*; animi < anim(::) *Ct*(1). uitium] uiti uer *Ps*. | maior] < magis *Lc*; mage *Vd*. | qui] quis *Kc Mj Vd*. **228** peccat] spectator *Ct(2) Ps*; \peccat/ spectator *Ct(1)*; peccator *Vd*. **237** et] atque *Ps*. **248** illata] illate *Ka*. **250** cogaris] cogeris *Ec Gc*. **251** magistratum] magistratus *Ec Gc*. **252** attrahi] pertrahi *Ap*. **255** prouocari] > prouocati *Ck*. **261** et] ac *Pk Vc*. **263** Nonium] n{on}uut *Ga*; n(...)t < ?? *Na*.

proprium nomen Gothi *Ap Ck Ge Ps* | proprium nomen consulis *Ga Na* | Proprium est nomen et indeclinabile ut sit acc{usatiuus} aut cum illo Decorato ut sit abl{atiuus} proprii nominis, putares te magistratum gerere. *Mf* | consule *Lb* | consuli uiro *Ct* | pulchre *To* | decenter *Ed Ga Lf Na Pm Vh* (2x) | non iuit (?) decenter *Ga Na* | gizamlihho, erwirdigo (OHG) *Lf* | Hispanus patre, Romanus matre *Bc* | Decoratus proprium nomen est. Fuit scurra et delator. *Vb* | qui Hispaniam petens Gothos inuitauit ac postea priuatus est uita *Ap Ck Pb Pn Ps* | qui Hispaniam petens inuitatis Gothis demum priuatur uita *Ps* | Decoratus proprium nomen patre Hispanus, et cuius mater Romana fuit, etiam consulatum imperii Romani tenuit. De quo postea eiectus est compar Boetii in consulatu turpiter uiuens. *Ap Ck Ge Pb Pn Ps* | Decoratus patre Hispanus, matre Romanus fuit, compar Boetii, in consulatu turpiter uiuens. Qui Hispaniam petens Gothos inuitauit, ac postea iuste consulatu cum uita priuatus est. (*Af*) *Ap Bc Ct Fd Kc Lc Mj Ps Pt St Ta Vd* | Decoratus proprium nomen est, patre Hispanus, matre Romanus. Fuitque compar Boetii in consulatu, turpiter uiuens. Qui Hispaniam petens Gothos inuitauit, ac postea iuste consulatu cum uita priuatus est, quoniam insuper accusator fuit senatorum ac ciuium. *Lh Pc Pk Pp Pq Vc* | Decoratus compar Boetii et proprie Hispanus, matre Romanus. Hispaniam ut Gothas inuitauit, qui postea consulatum Pompei est adeptus. *Pd* | socius Boetii in cons(ulatu), malus tamen homo f(...). Decoratus patre Is(pa)nus, matre Roma(na), qui ut Gothus Ispan(...) inuitauit, post co(n)sulatum Pompei ade(ptus est). *Er* | Decoratus patre Hispano, matre Romana, qui consulatum Pompei meruit, socius Boetio. *On*.

GERERE: agere *Vb* | (...)cere *Bn* | gestare *Lb* | frummen (OHG) *Lf*.

MAGISTRATUM: consulatum *Lh Ta* | principatum *Ps* | dignitatem *Pd* | suum *Lf* | dignitatem tuam *Fb Fd* | nomen dignitatis *On* | ambaht (OHG) *Lf* | ex quo reuerentia dignus esset *Bn Eb Ec Gc Ka Lf*.

PUTARES: arbitrareris *Fb* | arbitreris *Ps* | arbitraris *Er* | arbitrares *Ct* | estimares *Vb* | uelles *Go* | iudicares *Lf* | arbitreris in una societate *Ap Ck Ge Pb Pn* | in una maiestate arbitreris *Vf* | dignum duceres *Va* | te *Pq Ps Vc Vh*.

EO: Decorato *Bd Bn Fd Lb Ld Pd Ta Va* | in Decorato *Ap Cg Ck Ge Lh* | uel comminantes te nequissimos accusare *Vb* | magistratu *Pd*.

NEQUISSIMI: Theodorici *Fb* | pes(...) *Bn*.

SCURRAE: ioculatoris *Ap Cg Ck Ct Fb Ge Vb* | ioculatores *Mo* | iocularis *Er Lh* | Gete *Lb* | ioculares pantomimi *Mj* | mimi *Fd* | subsannatoris *Eb Ec Gc Ka Lh* | skernon (OHG) *Eb Ec Ka Lf* | gelpfares (OHG) *Ec* | oggannitoris *Va* | uitium *Pq* | sunt ioculatores *Ld* | pantomimi, scurrae histriones atellani *Pd* | Scurrae sunt ioculatores siue ioculares, pantomimi atellani. *Pq Vc* | Scurrae sunt ioculares, pantomimi atellani. *Pc Pk* | Scurrae sunt ioculatores, pantomimi atellani thymelici,

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276 patre] parte *Ge Pb*; petre *Ps*. | fuit] extitit *Ps*. **277** Romani] romam *Ck*. | compar…turpiter] luxuriose *Ps*. **278** Decoratus] ille decoratus *Ct;* decoratus proprium nomen est *Ta*. | matre] om. *Af Lc*. | Romanus] om. *Af*. | fuit…279 compar] par *St*. **279** Boetii] Boetii sed *Ct*. | petens] petens cum nonio *Lc*; pergens *Vd*. **280** ac] hac *Lc*. | postea] posita *Ps*. | consulatu] consulatus *Ap*. | cum] eum *Ap*. | est] om. *Af*. **281** Hispanus] hispano *Pp*. **282** Romanus] romana *Pp*. **283** cum] et *Pc*. **284** senatorum…ciuium] tam ciuium quam senatorum *Pp*. **294** reuerentia] genere \reuerentia/ *Eb*. **302** subsannatoris] subsantioris *Lh*; **305** ioculares[1]] ioculatores *Vc*. **306** Scurrae] om. *Pt*. | sunt] om. *Pt Va*; sint *Bc*. | ioculatores] ioculatoris *Pt*; ioculares *Kc*. pantomimi[2]] ·i· et pantomii *Lc*.

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303 oggannitoris] *from* ogannio?

hinc thymelica ars dicitur. *Ap Bc Fd Kc Lc Pp Ps Pt St Va* | Scurra dicitur paras(itus) publicus, qui discurri(t) per cenas publicas. *Er* | Scurra dicitur, eo quod discurrit per cenas. *Ap* | Scurrae sunt ioculatores, scurra parasitus publicus, qui discurrit per cenas publicas. *Mo* | Scurra proprie dicitur parasitus publicus, qui discurrit per cenas publicas, perditoris, uel ioculator, pantomimus atellanus. Tria genera sunt scurrae uel parasiti: pantomimus, atellanus, thymelicus, hinc thymelica ars dicitur, ac nullus parasitus erit, sed qui ferit ista. *Ap Ck Ge Pb Pn Ps* | Scurrae sunt ioculatores pantomimi, atellani, thymelici, hinc et thymelica ars dicitur. Thymelici autem erant musici scenici, qui in organis et lyris et citharis praecanebant, et dicti thymelici quod olim in orostra ·i· in pulpito stantes, cantabant super pulpitum, quod thymele uocatur. (*Af*) *Lh Ph Ta.*
DELATORISQUE: proditoris *Ap Cg Ck Ge Mb* | bilinguis *Ct Er Fb Ka Mo Va* | accusatoris *Bn Eb Ec Fd Gc Ka Lb Ld Lh Pt Ta Va Vb Vh* | bisprahhares (OHG) *Eb Ec Ka Lf* | skeltares (OHG) *Lf* | Delator dicitur, qui detegit quod latebat. *Ec Ed Gc Ka Lh Ta* | Accusatoris et delator dicitur, eo quod defert et detegit quod latebat. *Mf* | qui secretum sibi dictum ceteris manifestauit *Ec Ed Gc* (*Lf*) *Pm*.
RESPICERES: esse *Ap Ck Ct Er Fb Ge Pb Pn Ps Va Vf* | intellegeres *Lh Ta* | cum utique gessisti tamen *Pq* | de coniuratione se(...) contra illum facta *Lf*.

5. Non enim possumus ob honores reuerentia dignos iudicare quos ipsis honoribus iudicamus indignos.

OB HONORES: ambaht (OHG) *Lf* | propter dignitates *Fd Ld* | for w(eo)rðum (OE dp.) *Ck* | Non possumus eos omnes iudicare dignos, qui honores uidentur habere, quia pessimis et uilissimis honor frequenter datur. *Ec Gc Ka Lh Ta Va*.
OB: propter *Ap* (2x) *Bn Ck Ct Er Fb Ge On Pb Pn Ps Va Vb Vf*.
REUERENTIA: ueneratione *Ap Cg Ck Eb Ge Ka Lf Lh Mf Pp Ps* | ueneratio *Ed* | laudatio *Pq* | laudatione *Lh Vc* | ut reuerendi sint *Fd Ld*.
DIGNOS: homines *Ap Ck Fd Ge Lb Ld On Pb Pc Pn Ps Vc Vf* | hos *Pp* | illos *Bn Lf* | esse *Lf Pq* | homines esse *Ct Lh Pd*.
IUDICARE: considerare *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | affirmare *Bn*.
QUOS: homines *Ap Ct Er Fb Pb Pn Pq* | homines malos *Cg Ck Ge Ps* | illos *Bd Va*.
IPSIS HONORIBUS: per ipsos honores *Ap*.
HONORIBUS: ambahtum (OHG) *Lf*.
INDIGNOS: iudicamus *Eb* | esse *Ap Bd Cg Ct Lf Va*.

6. At si quem sapientia praeditum uideres, num posses eum uel reuerentia uel ea qua est praeditus sapientia non dignum putare? – Minime.

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307 hinc] et hic *Lc*; unde *Va*. | thymelica] temirica *Kc*; temelicar *Fd.* | ars] om. *St*. **310** publicus] publicum *Ge Pb.* **311** ioculator] iaculator *Ge*. | atellanus] antellanius *Ap Ck Ps;* antellanus *Ge Pb Pn.* **312** atellanus] antellanius *Ps*; antellanus *Ap Ck Ge Pb Pn.* **314** atellani] om. *Af.* | thymelici] temerlici *Lh*; temedici *Ta*. **315** scenici] sceni *Lh Ta*. | et[1]] om. *Ta*. citharis] cithari *Af*. **316** in[1]…·i·] om. *Lh Ta.* **317** super pulpitum] om. *Lh Ta*. | uocatur] uocabantur *Ta*; uocabatur *Lh*; uocaba(...) *Af*. **320** qui] eo quod *Ed*. | latebat] latebit *Ka Lh*; latuit *Ec Gc*. **321** detegit] de\te/git *Mf*. **322** manifestauit] manifestat *Ec Gc*. **332** et uilissimis] om. *Ka Lh Ta Va*.

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330 for weorðum] *Page 2001*, 225

III prosa iv

AT: econtrario *Lf*.
SI QUEM (SI QUIDEM *Eb*): aliter siquem *Eb* | aliquem *Ap Bd Ck Ge Lf Pb Pn Pq Ps Vb* | hominem *Ct Fd Ld* | o Boeti *Pt*.
SAPIENTIA: uirtute *Vf* | cum *Bn Lf*.
PRAEDITUM (PRAEDICTUM *Bd*): ditatum *Ed Ga Ka Kr Lf Lg Lh Na Pm Px Va Vb Vh* | circumfusum *Lh* | ornatum *Af Ct Er Fb Fd Lb Lh Mb Mo Pc Ps Pt To* | sublimatum *Pd* | praeclarum *To* | (...)ditus *Lf* | redimitum *Bd* | clarum *Va* | honoratum *Lf* | exornatum, circumdatum *Cg* | excellentem uel dilatatum *Pp* | participium sine origine *Lh Pq Vc* | parti[ci]pium sine uerb«...»o *Bn* | ante positum potentem *Eb* | ornatum et est participium sine uerbi origine *Af Ap Ck Ge Kc Ld Lh Mj Pb Pn Pp Ps Ta* | ornatam et est compositum par{ticipium} sine uerbo *Bc*.
NUM (NON *Bc*): uel num *Bc* | uel non *Er*.
EUM: hominem *Ct*.
REUERENTIA: ueneratione *Eb Lf*.
QUA: sapientia *Ck Ge Ps Vb* | cum *Lf*.
EST: esset *Lf*.
PRAEDITUS: ditatus *Ck Ec Gc Vb* | coronatus *Lh* | ornatus *Fd Pd* | edoctus *Ap* | excellens *Pp* | clarus *Va* | praelatus *Eb Ka Pp* | honoratus *Lf* | destinatus *Ka* | ante positum. uel potentem *Ka*.
NON DIGNUM: indignum *Ap Ck Eb Ec Er Fb Gc Ge Lf Pb Pn Ps Vf Vh* | esse *Ct Lf Pq Vb*.
PUTARE: estimare *Ap Ck Ge Vb* | pensare *Vf* | iudicare *Lf* | Sed sapiens uir et reuerentia et omni honore et ipsa dignus est sapientia, quam habet. (*Bn*) *Ec Gc Lh* | quia sapiens uir et reuerentia et ipsa quia habet sapientia dignus est, ideo illum non dignum putares, sed dignum uerissime scires *Mf* | Sapiens uir et reuerentia et ipsa quam habet sapientia dignus est. *Px Vh* | Sapiens uir sapientia et reuerentia, quam habet, dignus est. *Pc Pk* | Sapiens enim uir sapientia et reuerentia, quam habet, dignus habetur. *Va* | Sapiens omnis uir sapientia et reuerentia, quam habet, dignus est. *Af Ap* (2x) *Bc Cg Ck Ct Kc Ld Lh Mj Pp Pq Ps Vc* | Sapiens enim uir et sapientia et dignitate et reuerentia, quam habet, dignus est. *Ta* | Putares illum dignum esse, sed uerissime scires. *Ed*.
MINIME: non *Ld* | dignum *Ka Mh* | sed dignum *Eb Lf* | sed dignum est *Ec Gc* | putarem *Bd Ct* | putarem indignum *Af Bc Fd Kc Lb Ld Pd Ta Vc* | putares indignum *Pq* | puto \in/dignum *Pp* | minime putarem indignum *Lh* | posse putare non dignum *Pt* | Putarem illum indignum, qui sic est praeditus sapientia. *Ap* (2x) *Ck Er Fb Pb Pn Ps* | Posses eum putare indignum sapientia. *Lf* | sed dignum, qui sic est praeditus sapientia. Sapientia enim digna est reuerentia. *Vf*.

7. Inest enim dignitas propria uirtuti, quam protinus in eos quibus fuerit adiuncta transfundit.

INEST: intus est *Lh Vb* | in uirtute *Cg* | intrinsecus *Ed* | homini, qui uirtutem habet, sapientiam et aliam *Lf* | (...) sapientiam habet. sa(...) et non potest auferri ab (...) (na)turale bonum est. Si autem digni(...) aufertur ab illo, quia natu(...) *Lf*.
ENIM: quia *Eb Ec Ed Gc Lf Pm* | quo *Bn*.

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357 ornatum] om. *Mj*; studiosum uel ornatum *Ap*; ornatus *Ps*; < ornatus *Pb*. | et] om. *Mj Ta*. est] om. *Ta*. **373** ipsa] ipsam *Vh*. **375** Sapiens] om. *Ap*(2) *Ck Ct*. | omnis] om. *Cg Pp Pq Vc*. **376** dignus est] dicitur *Cg*; dignior est *Bc*. **382** Putarem] puto *Pb*; putare *Pn*. | sic] sit *Er*. | est] ex *Er*; om. *Ap*(2).

DIGNITAS PROPRIA: proprius honor *Cg Lh Pc Pk Pp Pq Vc*.
DIGNITAS: reuerentia *Ap Ck Er Fb Ge Mo Pb Pn Ps Pt Vf* | honor *Ta* | quia ubi est sapientia, quae uirtus est, ibi etiam dignitas esse non dubitatur (*Ed*) *Mf*.
PROPRIA: specialis *Eb Ec Gc Ka Lh Ta* | naturalis *Pd*.
UIRTUTI: sic sapientiae *Ck Ge Pn Ps* | sapientiae *Af Ap Bc Cg Ct Eb Ec Er Fb Fd Gc Kc Ld Lh On Pb Pd Pp Pq Pt Ta Va Vc Vd* | fortitudini *Vb* | sapientiae uel bonitati *Ka* | sapientia bonitati *Ga Na Vh* | Virtutem ponit pro sapientia. *Mj* | Virtutem ponit pro sapientia. Nam artes liberales ab ea secundum Grecos nomen sumpserunt apo tis aretis ·i· a uirtute. *Af Ap Bc Kc Lc Lh Pp Ps St Ta Va Vc Vd* | Virtus sapientia, cui adiuncta fuerit, dat ei dignitatem ·i· sapientiam. Vnde reuerentia sit dignus. Nam dignitas uirtutum popularibus, quia perpetuo in homine perdurat, maior est honoribus. *Ec Gc Ka Lf* | Sapientia quoque quem repleuerit, facit eum dignum sibi. Quod honores populares minime ualent perficere, quia non habent in se ueram pulchritudinem dignitatis. *Va*.
QUAM: dignitatem *Af Ap Bd Bn Cg Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka Kc Ld Lf Lh Pb Pd Pm Pn Pp Pq Ps Ta Va Vb Vh* | uirtutem *Ga Na Vh* | dignitatem uel honorem *Vc* | praestare *Eb* | dignit{as} sapientiae *Bc*.
PROTINUS: continuo *Ap Ck Ge Vb* | statim *Ct* | sar (OHG) *Lf* | illa uirtus *Pq*.
IN EOS: homines *Ap Bn Cg Ck Ct Ge On Vb*.
ADIUNCTA: connexa *Pd* | uirtus *Ap Bc Bd Ck Eb Ed Ge Ka Ld Lf* (2x) *Lh Pb Pd Pm Pn Pp Ps Vb* | sapientia *Bn Ct Eb Ec Gc Lh Pd Va Vc* | ipsa uirtus *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh Mj Pb Pc Pk Pn Pp Ps Ta Vc* | ipsa uirtutes *Vf*.
TRANSFUNDIT: immittit *Ap Ck Fb Ge Lh Pb Pn Pq Ps Vc* | immittat *Pd* | transmittit *Cg Vb* | mittitur *To* | largitur *Ct Ps* | infundit *Va* | gigiftit (OHG) *Lf* | Non deserit eum sapientia, sicut diuitiae deserunt. *Ct*.

8. Quod quia populares facere nequeunt honores, liquet eos propriam dignitatis pulchritudinem non habere.

QUOD: autem *Fb* | illud *Ap* | quam rem *Cg Fd Ld Pd Ps* | istud *Pp* | illud quod uirtus facit *Va* | reuerentiam *Eb* | reuerentiam praestare *Ec Ed Gc Ka Lf Pm* | transfundere propriam dignitatem *Pq* | dignitatem transfundere in eos fuerant adiuncti *Lh* | transfundere dignitatem, quibus fuerint adiunctae *Bd* | transfundere propriam dignitatem quemadmodum uirtus *Ap Ck Ct Er Ge Pb Pn* | (...)uniam *Bn*.
POPULARES: uulgares *Mb* | saeculares *Fd Ld Lf* | qui a populis referuntur *Ec Gc* | quae a populis conferuntur *Ka Lf* | qui a populis conferuntur *Eb* | quos populus largitur *Ap Cg Ck Ge* | quos [po]pulus tribuit *Pp* | quos populus exhibet communiter *Ka Lh* | quos populus exhibet *Px Vh* | quos populus dat *Pq* | quos populos tribuit *Lh Vc* | quos populus tribuit *Pc Pk Ta* | quos populus uel tribuit uel miratur *On* | Quod uirtus tribuit honores sapientiae, populares non tribuunt. *Ap Ck Ge Pb Pn Ps* | quos populus tribuit uel quos miratur ipse populus *Ap Ck Ge Pb Pn* | Populares dicuntur honores, uel quos populus largitur, uel quos populus affectat.

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401 Virtutem] uirtutem hic *Ap.* | Virtutem…sapientia] om. *Ta.* | ponit] posuit *Va*; proponit *Vd.* pro sapientia] om. *Vd.* | liberales] om. *Lc.* | ea] eo *Vd.* | Grecos] grecum *Va*. | nomen] nomen greci *Va*. **402** tis aretis] ΑΠΟ ΤΕϹ ΑΡΕΘΕS *Af Ap Lc Va*; ΑΠΩ ΤΟ ΑΡΕΤΙΣ *St*; apotis *Bc*. uirtute] uirtute. est enim uirtus sapientia *Lc.* **404** quia] qui *Ka.* **428** propriam] proprie *Er.* **434** tribuit] om. *Ap Ge Pb Pn.* | tribuunt] tribuit *Ap*. **435** uel] e *Ap Ge Pb Pn.* **436** honores] homines *Lc.* | uel[1]] om. *Ap.* | quos[1]] quas *Kc.* | largitur] largiter *Ps.* | largitur…populus[2]] om. *Lc*. | uel[2]…populus[2]] om. *Ap Ps*. | quos[2]] om. *Kc.* | affectat] aflectat *Ge*.

III prosa iv

Primum namque populi fauore eligebatur, qui eos haberet. Deinde decreto senatus confirmabatur, et sic relatum ad populum plebiscitum dicebatur. (*Af*) *Ap Bc Ck Fd Ge Kc Lc Lh Mj Pb Pn Pp Ps Ta* | populares quos populus largitur. Nam qui habent a populo deligebatur, et a senatu confirmabatur, et sic relatum ad populum plebisscitum dicebatur. *St* | Populares dicuntur uel quos populus largitur, uel quos ipse affectat. *Vd* | Quos populus exibet et forinsecus sunt et tale non habent uirtutes, ut transfundere se possint in eos, quibus adiuncti fuerint. *Mf* | Non possunt eis, quibus fuerint adiuncti, imponere dignitatem. *Pd* | Honores forinsecus sunt, ideo tales non habent uirtutes. *Ed*.

FACERE: ut transfundant se in eos, quibus adiuncti fuerint *Fd Ld*.

NEQUEUNT: non possunt *Ap Ck Ge Ps Vb*.

HONORES: ambaht (OHG) *Lf* | dignitates *Lf* | sicut sapientia *Lf*.

LIQUET: patet *Ap Cg Ck Ge Ps* | apparet *Fd Ld Vf* | apertum est *Pp Va* | claret *Mb Mo* | manifestat *Pt* | manifestum est *Bd Fb Lf Lh Mo Pb Pd Pq Ta Vb Vc Vh*.

EOS: honores *Bd Cg Ck Fb Fd Ge Ld Lf Ps* | homines *Pq* | populares *Vh*.

PROPRIAM: naturalem *Eb Ec Gc Ka Lf*.

DIGNITATIS: honoris *Lh Pq Ta Vc*.

PULCHRITUDINEM: decus *Fd* | reuerentiam *Eb Ka Lf*.

NON HABERE: sed extraneam *Ap Ck Ct Fb Ge Pb Pn Ps* | sed extraneum *Er* | quia populares honores non faciunt dignos reuerentia *Pq* | unde dignitates habentibus reuerentiam possint praestare *Ec Gc Ka Lf* | quia id nequeunt agere, quod affirmatur aliquorum opinione *Va*.

HABERE: in se *Eb Ec Gc Ka Lf*.

9. In quo illud est animaduertendum magis: nam si eo abiectior est quo magis a pluribus quisque contemnitur, cum reuerendos facere nequeat quos pluribus ostentat, despectiores potius improbos dignitas facit.

IN QUO: iure *Vb* | sapientia *Lh* | in diu (OHG) *Lf* | in qua re *Ap Bd Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Vf* | in qua ratione *Cg*.

QUO: hoc *Bn* | **ILLUD**: quod nunc dictura sum *Ed Mf* | dictura sum *Lh* | quod dicam *Bd* | quod dicturus sum *Px Vh* | quod dictura sum *Ga Na* | quod sequitur *Vf* | quod nunc dicit *Vh* | quod in subsequentibus dicemus *Ap Ck Ct Er Fb Pb Pn Ps*.

ANIMADUERTENDUM (ANIM ADUERTENDUM *Ck Ge*): anim- *Ck Ge Pn* | magis *Bn* | considerandum *Ap Cg Ck Ge Lh Ta* | cognoscendum *Pt* | intellegendum *Ct Lf To Vb* | ut propria uirtus habeat propriam dignitatem *Er* | uidelicet ut uirtus propriam habeat dignitatem *Ap Cg Ck Lh Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Va Vc*.

MAGIS: maxime *Vh* | melius *Vb*.

NAM SI EO ABIECTIOR EST: Ideo non propria fit dignitas; alia dignitas, in qua uirtus fit, alia dignitas, in qua honor fit, quae facit abiectiores ·i· homines. *Ap Ck Ps* | Ordo est: nam si quisque eo abiectior est, quo magis contemnitur a pluribus, cum dignitates nequeunt facere reuerendos illos, quos ostentat pluribus

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437 fauore] om. *Lh*. | eligebatur] elegebatur *Kc*; eligebant *Lh*. | qui] quis *Ta*. | qui…haberet] om. *Mj*. | haberet] habet et *Ge*. | Deinde] om. *Fd*. | decreto] creto *Ge Pb Pn*; secreto *Ta*. **438** relatum] relatum insignes reddit *Bc*; reuelatum *Ta*. | plebiscitum] plebissatum *Ge Pb*; plebisscitu *Bc*; > plebissatum *Ap*. | dicebatur] om. *Ge*. **470** in subsequentibus] sub in sequentibus *Er*; in sequentibus *Fb*; subsequentibus *Pn*. | dicemus] dicimus *Ct*. **473** uidelicet] om. *Ta*. | uirtus[2]] om. *Pq*; *gl*. sapientia *Vc*. **474** habeat] haberet *Cg Ps*(2); habeant *Pq*.

dispectiores, potius facit improbos. *Pt* | (...) dignitatem adquirit plu(...) (os)tenditur nequitia sua, quae (...) (l)atuit (< lateat) et ideo despec(...) (...)llis *Lf*.
NAM: quia *Lf*.
SI: homo *Ct* | improbus *Vf*.
EO: tanto *Eb Ec Gc Lh* | ea re (*Af*) *Fd Ld Pd* | in *Lf* | dignitate *Lf*.
ABIECTIOR: despectior *Af Ap Bc Bn Cg Ck Ct Ed Fb Fd Ga Ge Kc Lh Mj Mo Na Pb* (2x) *Pc Pd Pk Pn Pp Pq Ps Ta Vf Vh* | uilior *Eb Ka Lf Vb* | contemptibilior *Eb Ka Lh Pp* | contemptibiliores *Pd* | uilior est *Lb* | Abiectus dicitur nugas [= nugax] ·i· uilis. *Vb* | qui despectus est quanto plus ab aliis despicitur, tanto amplius contemnitur *Pb Va* | Nam si pauper esset, pauci eum contemnerent. *Lh*.
EST: sic est *Lf*.
QUO MAGIS: quanto magis *Ap Cg Ck Ge* | quanto magis despectior *Pp*.
QUO: eo *Bd Pq* | unde *Pb* | tantum modo *Pt* | in *Lf* | in qua re *Ct*.
MAGIS: melius *Vb*.
A PLURIBUS: hominibus *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | multis *Vb*.
QUISQUE: aliquis *Vb* | qui cupit diues esse *Bn Eb Ec Gc Ka Lh* | unusquisque *Lf*.
CONTEMNITUR: despicitur *Fd Lb Ld Lf Pd Pp Vb*.
CUM: tum dico *Vh*.
REUERENDOS FACERE: quia illos, qui despiciuntur, nequit facere reuerendos *Ap Ck Pb Pn Ps*.
REUERENDOS: eos *Pt* | uenerabiles *Ap Ck Ct Eb Ec Er Fb Gc Ge Ka Mf Mo Pb Pn Ps Vf Vh* | colendos *Vb* | uenerandos *Lh Pp* | honorabiles *Lf* | dignitates *Fd* | reuerentia dignos *Pd*.
NEQUEAT: non possit *Vb* | ipsa *Ps* | dignitas *Er Ld Lf Lh Pd Vf Vh* | felicitas *Ka* | ipsa dignitas *Ed* | illa dignitas *Cg Ec Ga Gc Na Ta Vh* | ista felicitas *Lh* | ista infelicitas *Bn* | ipsa felicitas *Va* | quae est in dignitate *Ed* | quia sicut dignitas facit peruersos despectiores, ita peruersi econtra commaculant *Vh*.
QUOS: illos *Lf Mb* | illos improbos, qui uidentur honores habere *Bn Eb Ec Gc Ka Lh*.
PLURIBUS: laudibus *Pd*.
OSTENTAT (OSTENDAT *Bc*): manifestat *Lh Pb Vb* | demonstrat *Cg Ps* | exaltat *Va* | notos et facit *Ck Ge* | notos facit *Ap Bc Ct Fb Fd Kc Ld Lh Mo Pn Pp Ps Ta Vf* | notas facit *Pb*.
DESPECTIORES: deteriores *Vb* | uiliores *Bd Lf* | indignos *Vh* | esse *Lb* | in dignitate positos *Ap Ck Er Fb Ge Lh Pb Pn Pq Ps Vc Vf* | insignes reddit *Bc* | Agit dignitas illos despectiores. *Pq* | despectui habendos *Fd* | despectui habendos, quam reuerentia dignos *Ld*.
POTIUS: melius *Vb*.
IMPROBOS: malos *Cg Pp Vb* | ipsos *Bn Lh Vh* | inhonorabiles *Eb Ec Gc Lf Pm* | honorabiles *Ed* | stultos *Ap Ck Ge Pb Pn Ps* | uituperabiles *Ap Ck Ge Pb Pn Ps* | inlaudabiles *Pd* | inhonestos *Ct* | indignos *Mf* | quam reuerendos *Fd* | quam probos *Vf* | quia ut ipse (...) *Ed* | quia, ut superius dixit, si dignitatis locum non haberet, ita eius indignitas non appareret *Ed* (*Mf*) | in malitia sua uel nequitia permanere *Lf*.
DIGNITAS: ambaht (OHG) *Lf*.

10. Verum non impune; reddunt namque improbi parem dignitatibus uicem, quas sua contagione commaculant.

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514 positos] positis *Er;* positus *Pq*. **521** dixit] dixi *Mf*. | haberet] haberent *Mf*. **522** eius] om. *Mf*.

VERUM: sed *Ap Ck Ge Lf Lh Ta Vh* | quippe *Vb* | hoc *Pd Vh* | recte *Lb*.
NON IMPUNE: fit *Ps* | hoc fit *Lf* | inmerito *Eb Ec Gc* | poena *Er* | sine poena *Ap Kr Pb Vb* | sine merito *Af* | absque merito *Pp* | sine uindicta *To* | sine dubio *Ka* | sine debito *Ec Gc* | sine talione *To* | sine delicto *Px* | non sine uindicta *Cg Pb* | non sine uindicta uel talione *Va* | non sine debito *Ed Ga Lf Na Pm Vh* | non ut uindicta *Pd* | non inmerito *Bd* | non (...) *Bn* | non inmerito ·i· sine poena *Lb Lh* | in dignitate *Ct* | ungimeiton (OHG) *Lf* | non sine talione retributionis *Ap* | non sine talione redditionis *Fb Ps Ta* | non sine talione redditione *Pc* | non sine talione redibitionis *Bc Kc Pp* | non sine talione ·i· redditione *Pp* | non sine talione uel sine redditione *Pk* | Non sine talione uel redditione facit in dignitate positos despectiores. *Lh Vc* | non absque merito, non sine talione redhibitionis *Fd Ld* | (...)erito. uel ex debi(...) (u)ngoltano (OHG) *Lf* | Non sine poena, sine causa et sine uicissitudine reddunt hominem despectiorem. *Ap Ck Pn Ps* | dignitas facit *Vh* | quia commaculant dignitates et maculantur a dignitatibus *Vf*.
NAMQUE: quia *Eb Ec Gc Lf*.
IMPROBI – UICEM: quia pessima est et pessimis placet *Ap* | Improbi dignitates reddunt despectiores, sicut dignitatem. *Ck Ps* | Improbi dignitates reddunt despectiores, sicut dignam. *Ap Ge Pb Pn* | et illi mali sunt et dignitates faciunt malas *Lf* | ut illi mali sunt et dignitatem inhonest(...) *Bn* | quia dignitas pessima est et pessimis adheret. Ideo dicit parem uicem, quod sc· nisi dignitas mala et pessima esset, impiis nequaquam adheret. *Ap Ck Ct* (*Er*) *Ge Pb Pn* (2x) *Ps* | quia dignitas pessima est. Ideo pessimis adheret, et ideo dicit parem uicem, quia nisi dignitas pessima esset, nequaquam pessimis adhereret. *Fd Lc*.
IMPROBI: pessimi *Vb* | mali *Cg* | homines *Bd* | quia improbi similiter dignitates polluunt *Mf* | quia improb(...) similiter dignita(...) faci(...) *Ed*.
PAREM: similem *Ap Cg Ck Ct Er Fb Ge Ka Pb Pp Ps* | aequalem *Cg* | ipsis *Ga Na Vh*.
DIGNITATIBUS: saecularibus honoribus *Fd Ld*.
UICEM: uicissitudinem *Pd* | wehsal (OHG) *Eb Ec Gc Ka Lf* | herta (OHG) *Lf* | quia uterque alterum confundit: dignitas reprobos, quia eos multis ostendit et despectiores facit, reprobi dignitatem, quia pessime utantur ea. *Ec Gc Ka Lh* | Vterque alterum confundit: dignitas reprobos eos multis ostendendo despectiores facit, et reprobi dignitatem, quia pessime utuntur ea. *Ta*.
QUAS: dignitates *Ap Cg Ct Fd Ld Lf Pb Pd Pn Pp Va Vb*.
CONTAGIONE: indignitate *Ap Ck Ct Er Fb Ge Pb Pc Pn Ps Vf* | sordiditate *Cg Fb Mo* | pollutione *Bn Eb Ec Ed Gc Ka Lf Lh Mf Ta Vb* | crimine *Pp* | morbo *Fd Ld* | spurcitia *Pt* | commaculatione *Va* | suo attacta *Pd* | suo peccato *Bd* | mali *Ka*.
COMMACULANT: uituperant *Ap Cg Ck Ge Ps* | pollunt *Vb* | contaminant *Eb Ka Lh Ta* | corrumpunt *Cg Ct* | laedunt *Fd Ld* | inhonorant *Lf* | ipsi *Ps* | improbi *Ap Pb Pn* | quia mali sunt *Ga Na Vh* | quia sicut dignitas eos ostendit esse improbos. sic illa corrumpitur contagione eorum ·i· foeditate *Lh*.

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536 redditionis] redditiones *Ps.* **538** uel] uel sine *Vc.* **541** despectiorem] dispectunt *Ap*. **548** uicem] uicem eos reddere *Ck Ps* | nisi dignitas] indignitas *Ge*. | mala et] om. *Ct Er*. **549** impiis] impius *Ck Ps*. | adheret] adhereret *Ct*. **551** esset] est *Fd*. **558** confundit] confudit *Lh.* | dignitas] quia dignitas *Ka.* | reprobos] improbos *Ec Gc*. | quia eos] om. *Ka.* **559** reprobi] reprobos *Ec Gc.* | dignitatem] dignitate *Ec Gc.* | utantur] utuntur *Ec Gc*.

III prosa iv

11. Atque ut agnoscas ueram illam reuerentiam per has umbratiles dignitates non posse contingere: si qui multiplici consulatu functus in barbaras nationes forte deuenerit, uenerandumne barbaris honor faciet?

ATQUE: sed *Fd Lb Ld* | ouh (OHG) *Lf* | dic mihi *Vh*.
AGNOSCAS: (...)siue *Bn*.
UERAM ILLAM REUERENTIAM: quae per sapientiam tribuitur *Af Ap Bc Cg Ck Fb Fd Ge Kc Ld Lh* (2x) *Mj Pb Pc Pk Pn Pp Ps Ta Vf*.
REUERENTIAM: summae beatitudinis *Eb Ka* (*Lf*).
UMBRATILES (UMBRABILES *Ap Bb Bc Ct Lh Ka* | < UMBRABILES *On Va Vb* | > UMBRABILES *Lf*): umbrabiles *Af Vh* | uel umbratiles *Ka Lf* | opacas *Vb* | imaginatorias *Cg* | terrenas *Eb Ed Ka Lg Lh Mf Ta* | (...)eras *Bn* | transitiuas *Mj Ta* | transitorias *Bc Ps* | fantasticas *Bd* | nubilosas *Ct* | labiles *Ga Ka Na* | transitiuas, ut umbra *Af Ap Fd Kc Ld Ps* | transituras, ut umbra *Ck Ge Pb Pn* | transitorias, ut umbra *Pp Pq Vf* | transitiuas, ut umbra ac per hoc falsas *Cg Fb Lh Pc Pk Pp Vc* | quae umbram bonorum confertur *Mf Px* | quae umbram honorum conferunt *Ka Lh Ta Vh* | quae sicut umbra transeunt *Pd* | defectibiles uelut umbra *Eb Lf*.
CONTINGERE: peruenire *Vb* | ire *Lh Ta* | adquirere *Ct* | aduenire *Fd Ld* | euenire *Eb Ed Ga Ka Lf Na Pm* | accidere *Pd* | giburien (OHG) *Lf* | alicui *Lh Pp*.
SI (SIC COLLIGE SI *Ka Lh Ta*): collige *Pq* | audi *On Pg* | si collige *Ps* | sic collige *Bd Lg Mf* | accipe *Bn Ka Lh Ta* | sic accipe *Ga Mf Na Pb Va Vh* | animaduerte *Pd* | sic considera *Af Pt* | sic considera quasi diceret *Ap Ck Ge Pn Ps Vf* | docebo te paucis *Pd*.
QUI (QUIS *Ec Pn* | QUI\S/ *Ed*): aliquis *Cg Ck Eb Ec* (*Ed*) *Gc Ge Ka Lf Lh Vb Vh* | quis *Ph Pq Vc* | pro si quis *Af Ap Ct Fb Fd Kc Lh Pd Ps Ta* | si aliquis *Bd Mh Pp* | si quis saepius *Vf*.
MULTIPLICI CONSULATU: Saepius habuerit consulatum. *Ap Er Fb Ps* | si quis saepius habuerit consulatum *Ck Ct Ge*(2x) *Pb Pn* | Saepius fuerit consul. *Ap Bc Kc Lc To* | Saepius consul factus est. *Mj* | quia saepius fuit consul *Ta* | qui saepe fuerit consul *Pc Pk Pp Pq Vc* | qui saepe fuerit consul factus *Lh* | qui saepe ad consulatum uenit *Ed Ka Lf Pm* | Saepe fuerit consul factus. *Ta* | si saepius fuerit consul *Fd* | qui frequenter consul factus est *Eb Ec Gc Lh Px Va Vh* | Aliquis, qui frequenter consul factus est. *Mf* | Saepius enim fuit consul. *Pt* | Saepius fuerit consul, ut enim iam dictum est. Romani proconsules annua creabant imperia, et si quis bene rei publice fuisset, iterum atque iterum consul fiebat. *Af* | ut enim iam dictum est. Romani proconsules annua creabant imperia, et si quis bene rei publicae praefuisset, iterum atque iterum consul fiebat. Et quo saepius esset consul, eo dignior habebatur. Qui enim decies honorabilior erat illo, qui erat

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578 quae] non quae *Cg*; quam *Bc.* | sapientiam] sapientiam sc· *Kc.* | tribuitur] tribuuntur *Lh* (2). **584** transitiuas] transitiua *Ps.* **586** transitiuas] transitorias *Pp.* **587** conferunt] conferant *Ka Lh.* **588** defectibiles] defectiles *Eb.* **598** habuerit] fuerit *gl.* habuerit *Ps* | quis] om.*Ct.* **599** Saepius] seruis *Kc.* **600** saepe] saepius *Pp.* **603** qui[1]] quia *Px.* **606** ut…607 est] om. *Lh Vd.* | enim] om. *Pt.* | iam] om. *Ct Ps Pt*; persaepe *Ta.* **607** proconsules] consules et *Pp*; consules *Lh*; pro consulibus *Mj.* | annua] annuam *Bc.* | creabant] credebant *Ct.* | si quis] qui *Vd.* | bene] om. *Lc.* **608** praefuisset] praeesset *Mj*; profuisset *Fd Pt*; adfuisset *Ct.* | atque iterum] om. *Pt.* | Et] eo *Pt*; om. *Ta.* | quo] quod *Pt.* | esset] et *Pt.* **609** consul] ceteri *Pt.* | eo] om. *Pt.* | habebatur] habetur *Bc.* | Qui…610 consul] om. *Mj Vd.* | enim] om. *Ps.* | decies] om. *Lc.* | honorabilior] consul fuisset honorabilior *Lh*; honorabiliter *Kc*; honoratior *Bc.* | illo] quam ille *Pp*; ille *Pt*; eo *Ap*; quam *Fd.* | erat[2]] fuisset *Bc;* om. *Pp.*

nouies consul. *Ap Bc Ct Fd Kc Lc Lh Mj Pp Ps Pt Ta Vd* | et si fuisset inter barbaros pro eo nullo modo illum honorassent *Lh Ta*.
MULTIPLICI: plurima *Cg* | assiduo *Lf* | saepius *Mo*.
CONSULATU: potestate *Vb* | dignitate *Cg* | honore *Pd* | ambahte (OHG) *Lf* | habuerit *Vf*.
FUNCTUS: illustratus *Ap Ck Er Fb Ge Pb Pn Pp Ps* | usus *Cg Ct Ta To Vb* | suffultus *Lh* | potitus *Lb* | utens *Va* | fruens *Lf* | erat *Vh* | constitutus, ministerio seruiens *Eb Ec Gc* | constitutus uel ordinatus *Ka* | fungor ·i· utor uel fruor illa re uel ago illum rem *Bc*.
IN BARBARAS NATIONES: propter Romanos *Pp* | in exteras *Lh* | intra exteras *Ta* | si barbaris fuerit captus *Bc* | apud barbaros pro consule habetur *Ec Gc Ka* (*Lf*).
IN (INTER *Ec*): inter *Lf Lh*.
BARBARAS: exteras *Fd Ld Lf* | externas *Ec Gc* | fremida diot (OHG) *Lf*.
NATIONES: gentes *Fd Lb Ld Lh Ta Vb* | liuti (OHG) *Lf*.
FORTE: euentu *Vf* | casu *Cg* | fortunio *Pt* | aliquo casu *Ap Ck Ct Er Ge Pb Pn Ps* | aliquo euentu *Fb* | ex euentu *Vb*.
DEUENERIT: acciderit *Cg* | euenit *Vh*.
UENERANDUMNE: honorabilem *Lf* | hominem *Ap Ck Ge Pb Pn Ps Vf* | illum *Bd Fb* | illum esse *Pd* | eum *Lf* | colendum *Vb* | his *Eb* | his timidum *Ef* | his timendum *Ga Na Vh* | non facit *Lf*.
-NE: utrum *Ka Vb* | nonne *Lf Mb* | an *Ap*.
BARBARIS: cum *Lh Vc* | nationibus *Pp* | gentibus *Pq* | hominibus *Bd* | alienis *Va*.
HONOR: regalis *Ap Ck Ge Pb Pn Ps Vf* | dignitas *Lh Pq Ta Vc* | quem habuit *Ap* | ille *Va* | ambaht (OHG) *Lf* | dignitas eius uel ipse consulatus *Eb Ka Lf*.
FACIET: illum *Lb* | ipsum hominem *Ct* | minime *Ap Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps* | non *Bd Ld Lf Lh Na Ta Va Vf* | (...)e non (...)t *Ed*.

12. Atqui si hoc naturale munus dignitatibus foret, ab officio suo quoquo gentium nullo modo cessarent, sicut ignis ubique terrarum numquam tamen calere desistit.

ATQUI: quippe *Vb* | certe *Cg Er Va*.
NATURALE MUNUS: proprium donum *Cg*.
NATURALE: stabile *Ga Na Vh*.
MUNUS: uenerationis (*Af*) *Bc Kc Lh Mj Pc Pk Pp Pq Ps Ta To Vc* | uenerationis officium *Er Fb Fd Ld* | officium uenerationis *Ap Pb* | exsecutio officium uenerationis *Ck Ge Pn Ps*.
FORET: esset *Ct Fd Ld* | afforet *Vh* | ut possent reuerendos facere *Vh* | ut per se bonae essent *Lh Pc Pk Pp Pq Ta Vc* | quod uenerarentur barbari consulares, si inter illos ueniret *Lf* | reuerentiam dare uel uenerandum facere *Bd* | ut eis propria uel proprie reuerentia insita fuisset *Ap Ck Ge Pb Pn Ps Va Vb*.
AB OFFICIO SUO: ab potestate *Vf* | a potestate sua *Ck Ge Pb Pn Ps* | sua potestate *Ap* | Officium regis est, ut regat, officium ducis, ut ducat. *Ap Ck Ps*.
QUOQUO GENTIUM: ubique terrarum *Pb Pn* | ubi et ubi deuenirent *Ct* | ubicumque gentes sunt *Mb* | per omnes gentes *Ap Ck Ed Ge Pb Pm Pn Ps To Va Vh* | apud quascum gentes sc· deuenirent *Ap Ck Ge Pb Pn Ps* | ad quamcumque partem *Ct* | in quacumque parte gentium *Ap Ck Ge* | ad quamcumque partem gentium *Pn Ps* | apud quaslibet gentes *Lh Pc Pk Pq Vc* | apud quaslibet terras *Pc* | apud omnes

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620 habetur] habebatur *Ka*. **633** uel] ·i· *Lf*. **649** propria…650 uel] om. *Ap Ge Pb Va*. **655** quascum] quascumque *Ps*; quoscumque *Ck*.

gentes *Bn Fd Ka* | apud omnes gentes permaneret *Ec Gc Lh Px Vh* | apud omnes gentes quocumque uenerint *Lf* | Genus locutionis, quo dicitur quoquo gentium ubique terrarum. *Bc Ct Fd Kc Pp Ps* | Genus locutionis est, quod dicitur quoquo gentium ·i· aliquo loco apud gentes(?). Similiter dicimus quoquo locorum ·i· aliquo loco et usquam locorum. *Af* | Genus locutionis est: quoque gentium ·i· ubique terrarum. *Ta* | Figurata locutio est quoquo gentium ·i· in omni loco gentium. Similiter ubique terrarum ·i· in quocumque loco terrarum. *Lh* | ubicumque uel in aquam(!) cumque sit terra *Vb* | deuenirent ubi ad quamcumque partem, ut semper non uenerantur *Er* | ullo loco, quia ubique apud omnes gentes permaneret *Mf* | ubique apud omnes homines permanerent *Pp* | per omnes terras uenerarentur ipsae dignitates *Pp* | Quoquo gentium una pars est aduerbium temporis ·i· apud omnes gentes, et genus locutionis et dicitur quoquo gentium. *Pt.*

QUOQUO: usquam *Ck Ge Vf* | ubique *Ap* (*Bn*) *Ec Ed Ef Ga Gc Kr Lb Lf Lh* (2x) *Mj Pm Pp Px To Vh* (2x) | aliquo *Vb* | aduerbium *Eb Ec Gc* | iogiwar (OHG) *Ec Gc* | loco fuissent *La* | loco usquam in quocumque loco *Cg* | aduerbium per locum *On* | aduerbium infinitum locum *Lh*.

GENTIUM: genetiuum sibi *Bc* | terrarum *Ap Mj To* | exiguo *Bc*.

CESSARENT: desinerent *Cg* | dignitates *Ap Bn Ck Eb Ec Fd Gc Ge Ka Lb Ld Lf Lh Pb Pn Ps* | ipsae dignitates *Lh Vc* | ut semper uenerarentur *Ap* | ut semper non uenerarentur *Ck Fb Ge Pn Ps* | ut semper non imperarent dignitates *Pq* | ut semper non imperarent et uenerarentur *Vc*.

SICUT IGNIS: ita et illi facerent, si boni essent *Ap Ck Ct Er Ge Pb Pn Ps* | Dat similitudinem de igne, qui ubicumque terrarum est, ardoris sui officium gerit. *Ec Gc Ka* (*Lf*).

SICUT: ita *Ge*.

IGNIS: fac{it} *Lf* | fit *Vf* | sit *Bd Pc Pk Pp Vc* | qui *Lf*.

UBIQUE TERRARUM: in omni terra *Fb* | per omnes terras *Ta Va* | in omni loco *Cg* | per omnes uel apud quaslibet terras *Cg* | per omnes terras *Lh* | in omnes terras *Fd Ld* | apud quaslibet gentes et apud quaslibet terras *Pp* | apud quaslibet gentes *Vc* | apud quaslibet terras *Pk* | apud omnes gentes *Pq* | ubique apud omnes gentes *Ga Na* | In omnibus terris est uel portatur. *Lf* | Apud omnes terras calet. *Ap Ck Er Ge Pb Pn Ps Vf.*

TAMEN (> TANDEM *Ed*): uel tamen *Ed* | uel tandem *Lf* | aliquando *Lf.*

CALERE: calefacere *Vb* | ardere *Cg* | aliquid *Eb Ec Gc*.

DESISTIT: dimittit *Vb* | desinit *Cg* | cessat *Va* | ignis *Lf* | quia inest naturaliter *Bn*.

13. Sed quoniam id eis non propria uis sed hominum fallax adnectit opinio, uanescunt ilico cum ad eos uenerint qui dignitates eas esse non aestimant.

ID: ius *La* (?) *Pd* | officium *Ec Gc* | reuerentia *Af Fd Kc Ps* | reuerentiam *Ap* (2x) *Bc Bd Ck Er Fb Ge Ld Lh Pc Pk Pn* (2x) *Ps Ta To Vc Vf* | ius reuerentiae, reuerentiam scilicet *Pp* | officium dignitatis *Ga Ka Mh Na Vh* | ut homines uenerandos faciant (*Bn*) *Eb Ec Gc Lh* | ut uocentur dignitates *On*.

EIS: dignitatibus *Ap Cg Ck Ct Eb Ec Ed Er Fd Gc Ge Ka Lf Lh Mh Pb Pc Pd Pk Pm Pn Pp Pq Ps Px Va Vb Vc Vf Vh* | dignitates *Pt* | dignitatibus eis *Fb*.

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659 Genus] genus est *Bc*. **679** essent] esse *Er*. **680** qui] ·i· qui *Ec Gc*. **701** uenerandos] uerandos *Eb*; uerandi(?) *Bn*.

PROPRIA UIS: est *Pp Ps* | natura *Bc Fd Pb Pk Pp Pq Va* | sua natura *Fb Kc Ld Lh Ps Ta To Vf* | propria uis est natura *Pc* | non naturalis potestas *Pd* | naturalis uirtus *Lf*.
UIS: potestas *Lh* | fortitudo *Vb* | possibilitas *Mb*.
FALLAX: mendax *Lh Ta*.
ADNECTIT: adsociat *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Vf* | adiungit *Vb* | iungit *Bn* | alligat *Lb* | coniungit *Eb Ka Lh Ta* | adauget *Va* | dat *Pd* | zuoheftit (OHG) *Lf* | kleibit (OHG) *Lf* | adherere facit *Mj*.
OPINIO: estimatio *Vb* | rumor *Bn Cg* | laus *Eb Ka Lf Mh* | fama *Ct* | quia instabilis *Eb* | quia instabilis est *Ec Gc* | quia stabilis non est *Lf* | ut ita sit *Bn* | ut de dignitatibus honorabiles sint *Pc Pk Pp Pq Vc* | ut ipsae dignitates honorabiles sint *Vh* | ut ipsa dignitate honorabiles sint *Px* | Fallax opinio ·i· si aliquis de barbaris dixisset hoc apud semetipsum, hic uir magnus et uenerabilis fuit in gente sua. *Ap Ck Ps*.
UANESCUNT: labascunt *Pp* | labescunt *Lh* | labefiunt *Ta* | liquescunt *To* | euanescunt *Ga* | euacuantur *Vb* | effluunt *Cg* | deficiunt *Fd Ld* | celeriter labuntur *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | deficiunt in laude *Lf* | illae *Ps* | dignitates *Cg Fd Ld Vh* | ipsae dignitates *Ap Ck Ct Er Fb Ge Lh On Pb Pn Ps Vc Vf* | illae dignitates *Pd Va* | hi, qui easdem habent dignitates *Mb*.
ILICO: statim *Lf Lh Pt Ta Vb* | subito *Pp*.
AD EOS: barbaros *Cg Ct Eb Ec FbFd Gc Lb Ld Lf Lh Pm Pp Pt Ta Vc Vf* | homines *Bd Vb* | gentes *Vh* | ad barbaros *Ap Bc Ck Er Ga Ge Kc Na Pb Pc Pk Pn Pq Ps*.
UENERINT: quia contigit quod dignitates, quas hic in patria pro maximo ducimus, apud alias gentes non cognoscuntur *Ec Gc Ka Lh Ta*.
QUI: barbari *Ap Cg Ck Ge Lh Pn Pq Ps Vc* | alieni homines *Er*.
DIGNITATES: honores *Vb* | consulatum *Ec Gc* | consulatum uel ceteras dignitates *Eb Ka*.
EAS: uel eos *Ed*.
AESTIMANT: putant *Vb* | non cognoscunt *Va* | aliae gentes *Bn* | qui dignitates (*gl.* ambaht (OHG)) non celebr(...) consulatum ita uilescunt, ut eas non estiment aliq(...) esse *Lf*.

14. Sed hoc apud exteras nationes: inter eos uero apud quos ortae sunt num perpetuo perdurant?

HOC: o Boeti *Pt* | est *Ge Lf Vb Vh* | fit *Ap Bd Cg Lh Ps* | adeo *Ap* | diz (OHG) *Lf* | ut dixi *Eb Ec Gc Ka* | quod dixi *Vh* | quod modo dixi *Lh* | quod usque nunc commentaui de dignitatibus *Lf* | dices esse *Fb* | dicturus es *Er* | forsitan dicitur esse *Vf* | dices tu hoc esse *Fd Ld* | forsitan sc· dicturus es, quod ita sit apud externas nationes et non apud proprium *Ap Pb Pn Ps* | dicturus es non apud proprias contigit *Ct* | ita apud nationes, ita apud illos, nunc dicit similiter secundam proprium regem *Ed* | Forte mihi dices quod apud barbaros uanescunt, nam in suo celebrantur imperio. *Ck* | Fortasse mihi dices, quod apud barbaros uanescunt. *Pc Pk Pp* | Obiectio ipsius philosophiae: fortasse mihi dices, quia apud barbaros uanescunt. *Ap Ck Ge Pb Pn Pq*.

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726 contigit] contingit *Ec Gc.* | quod] ut *Ec Gc.* | in] om. *Ka.* | pro maximo] proxima *Ka*; pro maxima *Ec Gc.* **727** cognoscuntur] agnoscuntur *Ec Gc.* **749** uanescunt] uilescunt *Pq.*

EXTERAS: alienas *Ap Ck Ge Lh Ps Ta Va Vc* | extraneas *Vb* | externas *Vf* | barbaras *Lf To* | apud barbaros *Fd* | apud barbaras nationes *Vh* | ita contigit *Eb Ec Gc Ka* | ita contingit *Lf*.
NATIONES: barbaras *On* | contingere solet *Ps* | non apud proprium *Er* | et apud proprium *Vf*.
INTER EOS: inter cognitos *Fd* | hoc potuisset Boetius respondere *Af*.
EOS: homines *Cg Vb* | Romanos *Lh Va Vh* | Romanos sc· pro quorum imperio multiplices celebrantur dignitates *Mf*.
ORTAE SUNT: natae *Ct Vb* | inuentae sunt *Lf* | dignitates *Ap Lf Lh Pb Pd Pn Ps Ta Vf* | illae dignitates *Cg Ck Ge* | ipsae dignitates *Fd* | domi *Lf* | domini *Eb* | a quibus meruerunt originem *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps Vf* | Romanorum dignitates imperio eorum celebrant *Ec Gc* | Romanorum dignitates in eorum imperio celebrantur *Ka Lh Vh* | Romanorum dignitas tantum in eorum imperio celebratur *Va*.
NUM: utrum *Vb*.
PERPETUO: semper *Lh Ta* | perpetualiter *Bd Fd* | iomer (OHG) *Lf*.
PERDURANT: perseuerant *Ct* | dignitates *Eb Ed Ka Lf Pm Vh* | non *Bd Fb Fd Ga Lh Na Px Ta Va Vh* | minime *Ap Pb Pn* | non faciunt *Cg Lf* | redd{it} causam (...)ta stabiliter per(ma)neant *Lf*.

15. Atqui praetura magna olim potestas, nunc inane nomen et senatorii census grauis sarcina; si quis quondam populi curasset annonam magnus habebatur, nunc ea praefectura quid abiectius?

ATQUI: certe *Pq Vb* | uere *Cg*.
PRAETURA (PRAEFECTURA *Bb Ec Ed Fb Fd Gc Go Ka Lb Lh Pc Pp Vh* | > PRAEFECTURA *Ap Ga Ge Ld* | < PRAEFECTURA *Pb Vc* | PRAEFACTURA *Pk*): praefectura *Er Lh*(!) *Mb Mj Pd Ps* | praetura *Pk* | aliter praefectura(!) *Fd* | potestas *Ck Ge Ps* | magistratus *Ap Ct Er Fb Mo* | ordo *Lb* | iudicialis *Ap* | dignitas *Ap Kr Lf* | burgera (OHG) *Ec Gc* | ambaht (OHG) *Lf* | praetor, burggravo (OHG), inde praetura *Lf* | erat *Lh Pq Vc* | fuit *Cc* | ille gradus *Vb* | Romanorum dignitas *Vf* | dignitas Romana *Pb* | ipsa dignitas *Cg* | dignitas quaedam erat *Pp* | dignitas quae dicitur *Vc* | praefectura dignitas quaedam Romana *Pc* | dignitas quaedam Romana *Pk* | nomen dignitatis *Lh Ta* | dignitas praetoris *Fd Ld* | locus praetorum *To* | officium senatoris *Vd* | Generale nomen est omnium dignitatum. *Mj Ps* | Praefecti secundi erant post reges, quorum nomen inane fuit, quia naturale non erat. *Mf* | Praefectores sectandi erant post reges. *Lh* | Praetores secundi erant post reges. *Lh* | Praetores secundi erant post regem. *Vh* | quia praetores et praefecti audiendi erant post reges *Pc Pk Pq* | Praetores erant primi post regem aliquando, inde praetura dignitas romana. *Va* | Aliter praefectura, secunda dignitas post regem, quia praetores et praefecti audiendi erant post reges. *Lh Vc* | Aliter praetura. Praetor qui praeturam gerebat, praeibat ceteros dignitate. Idem et quaestor dicebatur olim. Approbat easdem dignitates non semper uniformem dignitatem meruisse, nunc inane nomen. *Ka* | quia praetores et praefecti audiendi erant post reges ·i· generale nomen omnium dignitatum. Praetura magistratus apud Romanos, quod praetorum, qui praeturam gerebat, praeibat ceteros dignitate. Idem et quaestor dicebatur olim.

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785 Generale] praefectura generale *Mj*. **790** praefectura] praetura *Vc*. **794** praefecti] perfecti *Ap Ge Pb*. **795** Praetura] > praefectura *Ps*; praefectura *Ap Ge Pb Pn*. | praetorum] praecorum *Ge Pb Pn*. **796** praeturam] > praefecturam *Pb*.

III prosa iv

Approbat easdem dignitates non semper uniformem dignitatem meruisse, nunc inane nomen, quam eo tempore non retinebat propriam dignitatem senatorii, quia illius magistratus diligentia procurabant stipendium Romanis. *Ap Ck Ge Pb Pn Ps* | qui praeturam gerebat, praeibat ceteros dignitate. Idem et questro(!) dicebatur olim. Approbat eadem dignitates non semper informen(!) digditatem(!) meruisse, nunc inane nomen, quia eo tempore non retinebat propriam dignitatem senatorii, quia illius maiestratus diligentia procurabat stipendium Romanis. *Er*.

MAGNA: dignitas *Ck Ge Pn Ps* | fuit *Vf* | erat antea *Vb* | proxima regiae potestati *Ka Lf* | secunda post regem *Ga Na Vh*.

OLIM: erat *Ap Bn Ck Ct Er Fb Ge Pb Pn* | fuit *Bd Eb Ec Fd Gc Ld Lf On Pd Ps Vh* | fuerat *Lb* | fuit quando *Cg* | quondam *Eb Lh*.

NUNC: est *Ap Cg Ck Eb Ec Er Fb Fd Gc Ge Lb Ld Lf Lh On Pb Pd Pn Pq Ps Vb Vh*.

INANE: quia non est sicuti fuit *Ct* | gibosi (OHG) *Lf*.

SENATORII CENSUS: ingenii *Vf* | officii ingenii *Af Ap Fb Kc Mj Pp Ta To* | regimen iudicii *Pd* | census, qui dabatur senatu *Vb* | genus iudicii ·i· praetura, quia praetores et praefecti audiendi erant post reges *Pp* | Senatorii census fuit, ut consulerent rei publicae et praeessent omni populo; nunc grauis sarcina est ob metum et persecutionem Theodorici tyranni. *Va* | Senatorum fuit census, ut consulendo rei publice praeuiderent, quod nunc grauis sarcina ob metum Theodorici est. *Fd Lc* | Senatorius siquidem census olim erat consulere rei publicae, qui tunc grauis sarcina erat ob metum Theodorici regis. *Ap Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | Senatorum census fuit, ut rei publicae omnique populo consulerent atque praeessent, nunc grauis sarcina ob metum et persecutionem Theodorici regis. *Ga Na* | Senatorum census ·i· officium hic erat, ut consiliantes rei publicae praeuiderent, quod tunc grauis sarcina fuit ob metum Theodorici regis. *Mf* | Senatorum census fuit, ut consiliantes rei publicae praeuiderent, quia tunc grauis sarcina fuit ob metum Theodorici regis. *Ec Gc Ka Lh Vh* | superat census [...] sarcina [...] census fuit [...] praeuiderent [...] sarcina fuit ob metum Teoderici regis *Pd*.

SENATORII: officii *Lh Pq* | anwaldes (OE dp.) *Ck* | herlihen (OHG) *Lf* | senatorum *Lf* | regalis uel principalis *Ps* | Senatorius senator(...) senatorium adiectiua (et) nomina sunt a senatus, et dicitur senatus totius populi. *Vb*.

CENSUS: genitiuus *Pc Pk Pq Vh* | nominatiuus *Ap Bd* | nominatiuus pluralis *On* | huius *Ga Na Vh* | iudicii *Ec Gc* | debiti *Er* | est *Ct Fd* | nunc sunt *On* | possessiones, potestates *Cg* | iudicationes *Mb* | iudicium uel consilium *Fd Ld* | debiti officii *Ap Ck Ge Pb Pn Ps* | cura exquirendi census *Ka* (*Lf*) | cura exsequendi census *Ec Gc* | ut congregat census (...) sui (...) *Lf* | quia naturalis res non erat, ideo inane census eorum erat, ut populo Romano consiliarent *Ed*.

GRAUIS SARCINA: magnum pondus *Ap Pb Pn* | magnum pondus est *Ck Ge Ps* | magnum pondus ob metum Theodorici regis *Er* | officium senatorum olim fuit honoratissimum, sed huius temporis sarcina erat, quia putabantur habere diuitias,

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797 Approbat] approbabat *Ps.* | easdem] eosdem *Ck*; eadem *Ap Ge Pb Pn*. **798** propriam] proprium *Pn*. **802** senatorii] sanatorii *Er.* **812** census] centus *Vb.* **816** nunc] n{on} *Fd*. **817** Senatorius] senatorium *Pq*. | siquidem] om. *Ap Ck Ge Pb Pn Ps*. | census] consensus *Ap Ge Pb*. **818** publicae] publicem *Ap*. | qui] quia *Ap Ck Ps.* | tunc] tam *Pp*. **823** census] consessus *Ec Gc Ka.* | rei…praeuiderent] re p̲ uiderent *Lh*; r. p. uiderent *Ec Gc*; rem praeuiderent publicam *Ka*. **837** senatorum] senatoris *Pt.* | olim] primum *Ta*. **838** sed] subauditur *Mj*. | huius temporis] hoc tempore *Bc.* | sarcina] grauis sarcina *Pp* | erat] est *Pp*; erit *Fd*. | quia] qui *Ap*(2). | diuitias] ac{:}ucias *Pt.*

ideoque appetebantur grauissime *Ap* (2x) *Bc Ck Ct Fd Kc Lc Mj Pp Ps Pt Ta* | quia interficiuntur, et omnis illorum substantia dissipatur *Ap Ck Ge Lh Pb* (2x) *Pc Pk Pn Pp Pq Ps Vc* | Dignitas in senatores ceciderat et erat illis tunc grauissima sarcina ob metum regis. *Lh* | propter metum Theodorici *Pb* | magnum pondus ob metum Theodorici regis *Ct* | magnum pondus ob metum Theodorici regis sc· Romae *Fb* | onus graue uile officium *Lh*.

SARCINA: pondus *Fd Ld Pt Vb Vf* | est *Bd Pd Pq Vc* | nunc est *Pt* | est modo *Cg* | iam delabitur *Pq* | burdin (OHG) *Lf*.

SI QUIS – HABEBATUR: Exponit quare dixerit sarcina. Sed hoc est si quis curam annonae uehende ad usum populi Romani. *Ap Ck Ge Pb Pn Ps* | Romanus populus olim solitus fuit annonam tum mittere ad fertiliores regiones singulis annis, maxime ad Africam et Siciliam. Is uero qui frumentis undique uenditis praefuisset, maximo habebatur honore. (*Af*) *Ap* (2x) *Bc Ck Ct* (*Ge*) *Kc Lh Mj Pb Pn Pp Ps Pt Ta* | Romanus enim populus olim solitus erat mitti ad fertiliores regiones, et maxime ad Africam et Siciliam. His uero qui frumentis undique uenditis praefuisset, pro maximo habebatur honore. *Fd Lc*.

QUIS: aliquis *Vb Vf* | homo *Fd Ld* | cellarius *Eb Ec Gc* | cellararius *Lf* | qui arcarius ciuitatis dicebatur *Mf*.

QUONDAM: antea *Vb* | iu wanne (OHG) *Lf* | antiquo tempore *Ap Cg Ck Ge Ps*.

POPULI: Romum(!) *Er* | Romani *Ct* | ciuitatis uel totius exercitus *Cg* | uel ciuitatis uel totius exercitus *Lh Pp Vh*.

CURASSET: prouidisset *Cg Fd Ld Ps* | praeuidisset *Af Ap Fb Kc Lh Pp Ta Vf* | praeuideret *Pb* | profectus fuisse *Pd* | procurasset *Lf Na*.

ANNONAM: quae nauigio de fertilioribus regionibus uehebatur *Ap Ck Ge Pb Pn Ps* | Annona dicitur ab anno, et unde uiuunt populi per annum. *Vb* | Si quis prouidisset frumenta populi, quae nauigio de fertilioribus regionibus uehebantur, uel quae in ipsis regionibus coadunabantur. *Lh Pc Pk Pp Pq Vc* | Annona ueniebat Romam ex multis regionibus, maxime de Sicilia. *Lh*.

MAGNUS: honorabilis *Ct* | inter magnos *To* | inter populos *Fd Ld* | marer (OHG) *Lf*.

HABEBATUR: ducebatur *Bd* | ille *Ct*.

EA PRAEFECTURA QUID ABIECTIUS: ut aliquis praeuiderat, quasi diceret contemptibilius *Ck Ge Pn*.

EA PRAEFECTURA: ea dignitate *Pk Pq* | eo ministerio *Bn Eb Ka Lh Px Ta* | eo ministerio ·i· annonaria dignitate *Cg* | huic officio *Ga Na Vh* | ea dignitate annonae uendendae *Pp*.

EA: p{ro}n{omen} praefect{ura} *Vh*.

PRAEFECTURA (> PRAETURA *Pb*): dignitate *Ap Ck Ed Ge Lf Pb Pc Pm Pn Ps* | ministerio *Va* | ambahte (OHG) *Lf* | quae nunc est *Ct* | Praefectura et praetura idem

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839 ideoque] om. *Pt*; ideo *Lc*. **840** quia] grauis dicit quia *Lh*; quia et *Pb*(2) *Pc Pk Vc*; quam et *Ck Ge*; quam(...) *gl*. quia *Ps*; quia et *Ap Pn*. | illorum] eorum *Ap Ck Ge Pb*(1) *Pb*(2) *Pn*. | substantia] sustantiae *Ck*. | dissipatur] publicatur *Pb*(1). **847** Sed] s{unt} *Ap Ge Pb*. | curam] cura *Ap Pb*. **848** uehende] uedebat < uehende *Ap*; uehendat *Ck Ps*; uehendae > -at *Pn*. | ad usum] aduersum *Ge Pb*; < aduersum *Ap*. **849** olim] < enim *Ps*; enim *Ap*(1) *Pt*.; om. *Af*. | solitus fuit] solebat *Lh*. annonam] annona *Kc Pp*. | annonam tum] annonatum *Bc Kc Pt*; < annonatum *Ps*; annuatim *Lh Ta*; om. *Mj*. | fertiliores] fertiliones *Kc*; fertiles *Ck Ge Pb Pn*; feraliores (!) *Lh*. | singulis annis] singulas *Lh*. **850** Siciliam] Sciliciam *Pp*; Sciciliam *Pt*. | Is] his *Pt*; ipse *Lh*; unde is (< his) *Ap*(1). | uero] om. *Ap*(1). | qui] quia *Ct*. | undique] om. *Mj*. | uenditis] om. *Pp*; uentis *Bc*. **851** praefuisset] profuisset *Ge Pb Pn*. | habebatur] habatur *Pb*. **852** enim] om. *Fd*. | erat] fuit *Fd*. **853** His uero] et s(!) u{er}o *Fd*. **864** prouidisset] praeuidisset *Lh Pc Pk Pq Vc*. | regionibus] om. *Pq Vc*; prouinciis *Lh*. **865** ipsis] quod *Lh Pq Vc*. | coadunabantur] quo adunabantur *Pq Vc*.

est. *Vb* | Praefectura generale nomen est omnium dignitatum. (*Af*) *Ap Kc Lh Pp Ta* | Praefectura generale nomen omnium dignitatum sc· quia extrinsecus accidunt. *Bc* | Generale nomen est omnium dignitatum. *Fd Ld Lh Pq Vc.*

QUID: est *Ct Fb Ge Pb Pc Ps.*

ABIECTIUS: uilius *Af Eb Fb Ka Lb Lh* (2x) *Mh Mo Pp Ta To Va Vb* | uilius est *Ap Bd Lf* | contemptibilius *Ap Ct Er Pb Pc Ps* | neglegentius *Pq* | deterius *Fd Ld Pd* | inhonestius *Pd* | eneruatius, imbecillius *Lh* | quid uilius aliter quid abiecti *Kc*.

16. Vt enim paulo ante diximus, quod nihil habet proprii decoris, opinione utentium nunc splendorem accipit, nunc amittit.

VT: sicut *Lf.*

ANTE DIXIMUS: ut supra, liquet eos propriam p.d.nih *Lf* (= 3p4.8) | cum de barbaris loqueremur *Cg*.

QUOD: eo quod *Ck Ge Pp* | et pro *Ps* | quicquid fit (*Bn*) *Ta Vh* | quicquid sit *Lh* | ea res, quae *Lh Vc* | quia *Bd* | illud *Lf* | illud ·i· ea res *Pq* | ea res, quae nihil habet proprium decoris *Ap Ck Ge Pb Pn Ps*.

HABET: illa *Ps* | dignitas *Ga Na Pp Px Vf Vh* | dignitas saecularis *Fd Ld* | ea praefectura *Fb* | ea praetura *Ct Er* | opinio uel praefectura *Pn*.

PROPRII: naturalis (*Bn*) *Cg Lh Pc Pk Pp Pq Va*.

DECORIS: splendoris *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | naturalis *Fb Mf Ta Vc Vh* | pulchritudinis *Bd Vb* | dignitatis *Ka* | naturalis reuerentiae *Eb Ec Gc Lf* | ut dignitates sunt *Eb Ec Ed Gc Lf Pm*.

OPINIONE: iudicatione *Ap Ck Ge Pb Pn Ps* | iudicio *Ct Er Fb* | estimatione *Ap Fb Fd Ld Mo Pd Vb* | ex *Eb Ed Ka Pm* | de *Lf* | liumunti (OHG) *Lf* | secundum famam *Cg* | per famam *Lh*.

UTENTIUM: se *Ld Pd* | qui utuntur *Vb* | qui habent dignitates *Ec Ed Gc Ka Lf Pm* | qui eo tempore sunt et illo utuntur *Mf* | qui eo tempore sunt et illo utuntur, quia statutum est *Ec Gc Lh Vh* | de estimatione earum, qui ea utuntur *Ka* | de estimatione eorum, qui ea utuntur, uel laudatur uel non *Ga Na* | de estimatione eorum, qui ea utuntur uel laudatur *Px Vh* | interdum laudantur, qui dignitates habent *Ka*.

NUNC (1): aliquando (*Bn*) *Cg Pd Va Vb Vf* | interdum *Mh* | wilon (OHG) *Lf.*

SPLENDOREM: reuerentiam *Ap Ck Ge Pb Pn Ps* | lumen *Vb* | laudem *Ed Ka Lf Lh Pm Ta* | naturalis pulchritudinis *Ed*.

ACCIPIT: placet *Bn* | concludit, desinit *Ap* | utitur *Ap Pb* | illa *Ps* | dignitas *Ef Vh* | praetura *Ap* (2x) | praetura > prefectura *Pb* | inter suos *Lh Ta* | si boni *Ed Pm* | sc· boni sunt *Eb* | si boni sunt *Ec Gc* | si bonus est *Lf* | cum utitur praefectura *Fb* | cum utitur praetura *Er* | utitur praetura *Ck Ge Pn Ps* | ipsa dignitas cum utitur *Fd Ld* | ut supra, sed dignitates (...)rabilem r.q.c. pro re(...) (= 3p4.1) *Lf.*

NUNC (2): aliquando *Bn Eb Ka Lh Pd Vb Vf Vh* | cum desinit uti praetura *Ck Er Ge Pn Ps.*

AMITTIT: perdit *Lf Vb* | displicet *Bn* | splendorem *Cc Lf* | si inprobi *Pm* | si improbi sunt *Eb Ec Gc* | si improbi *Ed* | si malus est *Lf* | desinit sc· praetura (> praefectura) *Pb* | sicut praefectura, quae iam uilis habebatur *Lh Vc* | ipsum splendorem, cum non utitur *Fd Ld* | uti praetura *Ka* | sicut praefectura, quae iam uilis labetur *Pq*.

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877 Praefectura] om. *Lh.* **879** est] om. *Fd Ld.* **905** utuntur[2]] utantur *Vh.* **906** statutum] statum *Vh.* **908** utuntur] utatur *Vh.*

17. Si igitur reuerendos facere nequeunt dignitates, si ultro improborum contagione sordescunt, si mutatione temporum splendere desinunt, si gentium aestimatione uilescunt, quid est quod in se expetendae pulchritudinis habeant, nedum aliis praestent?

SI IGITUR – DIGNITATES: conclusio *Ap Ck* (2x) *Ct Er Ge Pb Pn Ps* | conclusio est *Fb* | Iam concludit et summatim dicit, quod per se praemiserat. (*Af*) *Bc Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta*.

REUERENDOS: homines *Ap Bn Ck Ct Fb Ge Lb Lh On Pb Pd Pn Pq Ps Vc Vf* | colendos *Vb* | dignos *Lh* | honorabiles *Lf* | malos *Lf* | cultu reuerentiae claros *Va* | qui eas possident *Lf*.

NEQUEUNT: non possunt *Vb*.

ULTRO: sponte *Bn Eb Ec Gc Pb Va Vb* | insuper *Ap Bd Ck Ec Ed Fb Fd Gc Ge Ld Lf Pb Pm Pn Ps Pt Vc* | indifferentia *Er* | indifferenter *Ap Ck Ct Fb Ge Ka Mh Pb Pn Pp Ps* | uoluntarie *To* | sponte sua *Lh* | suo sponte *Ka* | quod se sponte obiciant improbis, qui aut fortuna facit uel ueterescit *Ed*.

IMPROBORUM: malorum *Eb Ga Lh Na Vb Vh* | hominum *Ct*.

CONTAGIONE: pollutione *Ka Lh Ta Vb* | ex pollutione *Eb* | amixtione *Pb* | de *Lf*.

SORDESCUNT: corrumpuntur *Ap Cg Ck Ge* | corrumpunt *Ct* | foedant *Ps* | foedantur *Pb* | sorde *Lh* | ipse dignitates *Fd Ld Pt* | dignitates *Lf* | propter consensum hominum *Pp* | propter consensum eorum, qui tunc temporis sunt *Mf Px Vh* | dum reprobi illas accipiunt *Ap Ck Fb Ge Lh Pb Pn Pq Vc* | quando reddunt uicem *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quando reddunt uicem parem *Vb* | Nam si eo abiectior est. quo m.a.p.q.c. *Lf* (= 3p4.9).

SI MUTATIONE: uarietate *Vb* | uariorum uoluntate *Ka* | uariorum hominum uoluntate *Eb Ec Gc Lh*.

TEMPORUM: ut nunc laudentur (...) nunc uituperantur (...) nunc splendorem et (...) *Lf*.

SPLENDERE: laudari *Eb Ec Gc Lf*.

DESINUNT: amittunt *Vb* | cessant *Ap Pb Pn* | reproborum desinunt splendere *Vf* | qui dignitatem habent *Lf*.

GENTIUM: exterarum *Ap Cg Ck Ct Er Fb Ge Ka Pb Pc Pk Pn Pp Pq Ps* | alienarum *Lh Ta Vc* | extranearum *Pb* | ut aequaliter non luceant apud omnes gentes *Ec Gc Lh*.

AESTIMATIONE: putatione *Vb* | de *Lf* | ut si quis multiplici consulatu sunt, i.b.n.f.d *Lf* (= 3p4.11).

UILESCUNT: dignitates *Lf* | sicut praefectura, quae iam uilis habetur *Cg Pc Pk Pp* | pro nihilo habent, sicut praefectura, quae iam uilis habebatur *Ap Ck Ge Pb Pn Ps*.

QUID EST: nihil *Ap Ct Lh Pb Pn Ta*.

EXPETENDAE: (con)scendae *Vb* | desiderandae *Cg Eb Ec Gc Ka Lf Pd* | optandae *Fb Lb Mo* | adoptandae *Fd Ld Pt* | concupiscendae *Cg Va Vd* | nimium appetendae *Ap Ck Er Fb Ge Mo Pb Pn Ps* | nimium considerandae *Ct* | ut dignum sit petendum (*Ed*) *Mj* | quae digna sit ut expleatur *Mf*.

PULCHRITUDINIS: honoris *Fb* | reuerentiae *Eb Ec Gc Ka Lf*.

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932 Iam] reliqua iam *Ps*; dignitas et reliqua iam *Pt*. | concludit] conclusit *Kc Mj;* cludit *Pt*. summatim] consummatim *Ta.* | dicit] indicat *Pp*. | per se] om. *Bc Ps Ta*; supra *Af Lh*; ipse *Fd Ld Pt*, ipse per se *Fb*. | praemiserat] promiserat *Fb Ld Ta*. **946** eorum] hominum *Px Vh*. **947** quando] quia *Ct*. **948** uicem[1]] inuicem *Ct.* **951** uoluntate] < uoluptate *Ec.* **958** non] om. *Ec Gc*. **963** sicut] om. *Ap*. | praefectura] praefectam *Ge*. **966** appetendae] appende *Er.*

HABEANT: illae *Ps* | dignitates *Ap Lf* | donum *Ck Ge Ps* | bonum *Pn* | donum haberent *Vf* | Non solum non possunt hominibus ipsae dignitates praestare aliquid expetendae pulchritudinis, sed quia ipse nullomodo habent infra semetipsos. *Ap*.

NEDUM ALIIS PRAESTENT: non dicit ut aliis tribuant *Lh* | ut non dicas quod eam aliis tribuant *Mf* | non dicas ut aliis tribuant *Vh* | non dicit ut aliis distribuant pulchritudinem et reuerentiam *Ec Gc* | dum nec aliis praestare pulchritudinem uel (...) *Lf* | ut aliis praestent *Px* | ne dicas ut aliis praestent *Ed Pm* | ne dicas ut aliis praestent, nec sibi ipsis praestare possunt (*Ef*) *Ga Na* | ne dicas praestant, nec sibi ipsis praestare possunt *Vh*.

NEDUM: quantum *On* | non *Er* | non solum *Ct Pc Pg* | dum non *Va* | ut non *Eb Ec Gc* | pro ut non *Bn* | non solum ut *Pk Pp* | quanto minus *Mf* | necdum, non solum *Kr* | non solum et est aduerbium quantitatis *Ap Ck Ge* | non solum aduerbium quantitatis *Pb Pn Ps* | Aduerbium est quantitatis non solum ut. *Fb* | aduerbium quantum *Eb Ec* | aduerbium quantitatis (*Af*) *Bn Ct Fd Ga Gc Ka Kc Lh Mh Mj Na On Pc Pk Pq Ta To Vc Vh* | Aduerbium quantitatis est. *Pp Pt* | aduerbium quantitatis pro nihil *Bc* | dum nec ·i· non solum ut pulchritudinis *Pq* | non solum dum nec *Vc* | ut non dum nec non solum *Lh*.

PRAESTENT: trib(...) *Vb* | tribuent *Mh* | tribuant *Ka* | largiantur *Ap Ct Pb Pn Ps* | largantur *Ck Ge* | largientur *Er Fb* | nihil *Ap Bd Ck Er Fb Ge On Pd Ps* | paene nihil *Lf* | pulchritudinem *Fd Lb Ld* | pulchritudinem et reuerentiam *Lf*.

III metrum iv

HEADNOTES: falleutium *Go* | Metrum falleutium *Ap Cc Cg Px* | Metrum falleutium iambicum *Ck* | Metrum falleutium dactilicum *Lh* (*Vf*) | Metrum falleutium et suppositum est (iam)bicum archilochium *Vb* | Falleutium tetrametrum et dactilicum *Na Vh* | Metrum falleutium cui adheret dactilicum archilochium *Bc* | Metrum falleuticum dactilicum archilochium, tetrametrum catalecticum *Ta* | Metrum falleutium cui subiecit dactilicum archilochium, tetrametrum catalecticum *Ka* | Metrum falleutium iambicum pentametrum catalecticum, cui adheret dactilicum archilochium, tetrametrum, in quo tamen pro spondeo uel dactilo trocheum repperies. *Cg Lh On Pc Pd Pg Pk Pn Pp Vc* | Septimum decimum: falleutium posuit subiectumque ei dactilum archilochicum tetrametrum catalecticum qua uarietate semel utitur ita: quamuis se tyrio superbus ostro comeret et niueis lapillis, in quo pro spondeo siue dactilo imparibus locis trocheo repperies. *Af* | Metrum falleutium subi(ecens) illi dactilicum archilochium tetrametrum catalect\ic/um, in quo tamen pro spondeo sum(!) dactilo imparibus locis trocheum reperies. *Ga* | metrum falleutium subiciens ei dactilicum archilochium tetrametrum catalecticum, qua uarietate semel utitur ita. (*Ec*) *Gc* | dact{ilicum} archilochium dim{etrum} ypercat{alecticum} coniunct{us} iambico nunc [m]onometus, nunc yper{catalecticus}, nunc cat{alecticus} *Mf* | Ostendit quod nec dignitas Neronis ipsum reuerendum, nec dignitas ab ipso collata patres faciat reuerendos. *Ec Gc Ka* | His uersibus manifestat nequaquam proprium honorem deberi dignitatibus cum nequissimis per se eadem proueniant, et miseras dignitates esse nullamque beatitudinem auferre habentibus, quas improbi tribuunt magistratibus. *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps*.

1. Quamuis se Tyrio superbus ostro

TYRIO – OSTRO: cum *Lf* | purpura *Af Ap Bd Cg Ck Eb Ec Ed Ga Gc Ge Ka Lf Lh Mb Na Pb Pm Pn Pp Px Vh* | porpura *Va Vb* | Tyria purpura *Vf* | Sarrana purpura *Af Ap Ck Fb Fd Ge Lh Mj Pn Pq Ps Pt Ta To Vc* | Sarrana purpula *Kc* | Sarra purpura *Ct Lb Ld* | Sarrana periura *Bc* | ostrum tinctura purpurae *Kr* | quia in Tyro purpura maxime nascitur *Ap Ck Pn Ps* | purpura quia pulchrior ibi repperitur *Vb* | quia ibi pulchrior nascitur *Va* | Tyrio est adi[e]ctiuum nomen ab eo quod est (...) *Vb* | quia apud Tyrum abundant maxime conchae magnae *Ga Ka Na Vh* | Tyrus enim Sarra uocatur a quodam pisce, qui sarra dicitur et ibi abundat. (*Af*) *Ap Bc Ck Ct Fd Kc Ld Mj Pb Pn Pq Pp Ps Pt Vc* | Tyrus ciuitas est, quae Sarrana uocatur, a sarra pisce quodam qui ibi habundat. Ibi et optima purpura conficitur. Ideo dicit Tyrio ostro quod et Sarrana purpura appellatur. (*Lh*) *Ta* | quia apud Tyrum maxime abundant conchae magnae uel marinae *Px* | Purpura ideo dicit Tyrio, quia

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9 Metrum falleutium] om. *Lh*; metrum falleuntium *Pn.* | iambicum] om. *On Pd*. **10** catalecticum] > acatalecticum *On*; calecticum *Pn.* | adheret] heret *Pp.* | dactilicum] dactilum *Cg Pg Pp.* **11** uel] siue *On Pd.* **22** His] in his *Fb.* | manifestat] ostendit *Ct.* **23** honorem] honorent *Er.* cum] eum *Ap Pb.* | per se] om. *Fb.* | proueniant] proueniunt *Ge.* **24** nullamque] ullamque *Er.* beatitudinem] beatitudine *Pb.* | auferre] afferre *Ct Er Fb*; > afferre *Pn.* | habentibus…25 magistratibus] om. *Fb.* | improbi] improbis *Ct.* **34** purpura[1]] purpure *Ap Ck.* **36** quia] quae *Vh.* | Tyrus] > tirius *Ap*; tyrius *Pb*; trius *Pn*; tyras *Ct.* **37** enim] om. *Ap.* | dicitur] uocatur *Pp Pq Vc.* | et…abundat] om. *Pb Pq Vc.* | ibi] ubi plurimum *Af.* | abundat] abundant *Kc*; abunda«:»t *Pp*; **40** Tyrio] tyro *Lh.*

III metrum iv

in Tyro maxima abundat purpura, quae est optima unionibus margaritis. *Mf* | (...) dicitur Tyrio, quia ibi maxime habundant. *Ed* | maxima uocatur *Ap Pb*.
SUPERBUS: procax *Ck Ge Vb* | gloriosus *Mb* | Nero *Ap Eb Ec Gc Ka Px Va Vh* | ille Nero *Lh Ta* | (...) super hoc uult esse quod sit *Bn* | Superbus dicitur, qui super uult uidere quam est. *Ka* | Superbus dicitur, quia super uult uideri quam est. Qui enim uult supergredi quod est superbi ab eo dicitur. *Lh* | Superbus dicitur, quia uult superuideri quam est. Et qui enim uult supergredi quod est, ideo superbus dicitur, quia plus iusto superbire uidetur. *Ec Gc*.

2. comeret et niueis lapillis,

COMERET (< ONERET *Vf*): ornaret *Af Ap Bd Bn Ck Ct Ec Fd Gc Ge Ka La Ld Lf Lg Lh Mf Pb Pd Pn Pp Ps Ta To Va Vb Vc Vf* | exornaret *Cg Mb* | ornet *Lb Pq Pt* | componeret *Eb Ec Gc Lh Mf Px Vh* | adornaret *Er Pc* | (...)ret *Ed* | ornaret unionibus uel margaritis *Ga* | ornaret unionibus uel margaritis peralibus *Na Vh*.
NIUEIS: cum *Lf* | candidus *Ck* | candidis *Ap Fb Ge Lh Mo Pb Pn Pq Ps Ta Vb Vc* | splendidis *Pt* | albis *Lb*.
LAPILLIS: unionibus *Af Ap* (2x) *Ck Eb Ec Ed Fb Fd Gc Ge Ka Kc La Ld Lf Lh* (2x) *Mb Mh Mj On Pb* (2x) *Pc Pk Pm Pn Pp Pq Ps Px Ta To Va Vb Vc* | perulis *Af Ap Bc Bn Fb Kc Lh Mj Ps Ta To Vf* | berillis *Fd Ld On Pt* | gemmis *Ap Bn Pb Pc Pk Pp Pq* | margaritis *Bn Cg Lf Pb* | ber(...) *Lf* | ex omnibus gemmis *Er* | de gemmis candidissimis *Ap Ck Ge Pb Pn Ps* | unionibus uel gemmis aliis *Ct* | Isidorus: uniones, quadam magaritae sunt aptum nomen habentes, quod tantum unius, numquam duo uel tres simul reperiantur. *Pm*.

3. inuisus tamen omnibus uigebat

INUISUS: odiosus *Af Bc Ct Er Fb Fd Ga Ka Kr Ld Lh Mb Mf* (2x) *Na On Pd Pn Pp Pq Pt Px Ta To Vb Vf Vh* | execrabilis *Eb Lf* | leider (OHG) *Lf* | nimis odiosus *Ap Cg Ck Ge Pb Ps* | participium est ·i· odiosus *Va* | inimicus, odio habendus *Lh*
Inuisum uenit a uerbo inuideo et est participium praeteriti temporis. *Vb*.
TAMEN: dico *Vh*.
OMNIBUS: hominibus *Mh* | hominibus, quia potestas et saecularis dignitas non faciebant carum illum amicis suis ·i· quando occidit matrem suam et magistrum *Ap Ck Ps*.
UIGEBAT: ualebat *Vb* | regnabat *Ap Ck Fb Kr Lf Lh Mo Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | manebat *Bd Cg* | florebat *Bc Ga Ka Lf Lh Mf Na Px Vh* | praecellebat *Fb Fd Lb Ld Mo Pp Pt* | excellebat *Pd* | crescebat *Lh* | uiuebat *Ap Ck Ct Er Ga Na Pb Pn Ps Px Vh* | imperabat *Va* | pollebat *Eb* | sceptrum regni tenebat *Cg*.

4. luxuriae Nero saeuientis;

LUXURIAE – SAEUIENTIS: qui luxuria saeuiebat*Vd* | luxuriam saeuientem *Eb* | luxuriam saeuientem habens *On* | Cum matre et sorore concubuit. *Lh Pc Pk Pq Vc*

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76 hominibus[2]] est hominibus *Ap.* **77** illum] om. *Ps.* | ·i·] om. *Ps.* **88** et] et cum *Pq.*

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63 ber] (= OHG berelon *or* Latin berillis)

| quia cum matre et sorore sua concubuit *Lf Mf Px Va* | quia cum matre et sorore concubuit, quas et occidit *Ga Na* | Luxuriae saeuientis dicit qui cum matre et sorore sua concubuit. *Vh* | luxuriam saeuientem habens et saeuus ad omnes *Ec Ga Gc Ka Na Vh* | in tantum ut cum matre et sorore concubuerit *Ck Ct Er Fb Pn Ps* | in quo saeuiebat luxuria *Lf Ps* | iniqua saeuiebat ipsa luxuria *Lh* | quia in quo saeuiebat luxuria in tantum *Ct* | in quo saeuiebat luxuria uel qui saeuiebat ipsa luxuria (*Af*) *Bc Fd Kc Lc Mj Pp Ps Pt Ta* | Luxuriae in tantum deditus est, ut cum matre et sorore concubuerit. *Ap Pb* | quasi diceret et seruus saeuientis luxuriae *Fb* | Sicut enim Suetonius ait matrem et sororem stuprauit, se ipsum uiro tradidit, calidis quoque et frigidis ungentis usus est. (*Af*) *Ap* (2x) *Bc Ck Ct Fd Kc Lc Lh Mj Pb Pn Pp Ps Pt Ta* | quia luxuriae uitam duxit, uel distinctionem facit dicens luxuriae saeuientis quia luxuriando sororem suam uiolauit *Ec Gc Lh* | unde inuisus *Ap Ck Ge Pn Ps* | unde inuisus est *Ap Pb*.

LUXURIAE: amator *Lh Ta* | filius *Vb* | qui erat *Lf*.

NERO: rex atrox *Ap Ck Ge Ps Vb* | proprium nomen *Cc* | Nero Claudius ita obiit. Senatores in eum saeuierunt eo quod arserat urbem et quoscumque nobiles occiderat. Tunc decreuerunt ut caederetur ferreis uirgis donec animam eius redderet, et quisquis cum eo loqueretur. Ille igitur solus sedebat in suo pallatio quadam nocte cum uno ministro. Tunc iussit ut unum nobilem de suis amicis ad se faceret uenire. Ille uero noluit uenire neque ostium legato aperire. Renunciauit hoc Neroni. Iterum iussit eum ad alium. Sic fecit et ipse. Tertio iussit eum ad sandapilas ·i· carnifices qui decollabant quosque reos ut dato praemio eum occiderent, ne senatorum poenas solueret. Illi etiam uenire non sunt ausi. Cui cum renuntiasset seruus, dixit ille: nec amicum nec inimicum habeo. Deinde inquit, ego ipse pergam et experiar utrum ita sit ut loqueris. Perrexit et nullus etiam ipsi aperire uoluit. Domi itaque reuersus etiam sibi lectum denegatum inuenit etiam calciamenta. Nam discalciatus exiuit. Requisiuit a seruo quid ageret et quomodo ex urbe effugeret. At ille scio ait quendam fumiculum per quem exire possumus. Sed ualde est periculosus propter uepres. Perrexerunt ergo cumque uenissent ad foramen, exuit se seruus uestibus sentibusque super iecit, ne senior nudis incederet pedibus. Tandem cum magna difficultate egressi, ad quendam peruenere uicum, et coepit Nero sitire, aquamque sibi deportari iussit, quam cum biberet dixit, haec est decocta Neronis. Solebat enim sibi aquam cum pigmentis coquere, qua sero nimium uino potato, sitim in nocte recreabat. Deinde fecit quandam machinam quam mangonem dicimus, ubi sagittam inmisit, conuersusque ad seruum dixit: quali arte pereo et laxata sagitta cordi eius infixa est, et sic periit. Seruus uero fugam eius iniit. Hec est uera res, quod alii dicunt lupos eum deuorasse falsum est. Sic exercet deus uindictam etiam in paganis. *Lh Ta*.

SAEUIENTIS: irascentis *Ap Ck Ge Ps Vb* | impatientis *Cg* | insanientis *Ps* | seruiens *Lh* | genitiuus pro ablatiuus *Bc* | (...)num et crudelis fuit *Mb*.

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103 … 126 Ta] See above, Manuscript Description under *Va*.

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89 quia[1]] qui *Lf.* | sua] om. *Lf Va*. **91** habens et] \habens/ quia *Ga*. **92** ut] saeuiebat ut *Ck.* concubuerit] concumbebat *Ct.* **94** ipsa] in ipsa *Ps*. **97** Sicut] sic *Kc*. | enim] om. *Ap*(1) *Ck Ct Pb Pn*. | Suetonius] om. *Ta*. | stuprauit] stupuit *Bc.* | se] et se *Ta*. | ipsum] ipsam *Lh*. | uiro] etiam uiro *Bc Fd Lc Pt.* **98** calidis] calidus *Bc.* | calidis…est] om. *Af.* | frigidis] frigid{us} *Bc.* ungentis] om. *Pp*. | usus est] uisus est *Bc Ck*; usus est ad lauandum *Lh Ta*. **105** donec] quatinus *Lh*. **106** eo] illo *Lh.* **107** ut] < ad *Lh*. | ad…108 uenire[1]] < ait ad se ueniret *Lh*. **115** a seruo] seruum *Lh.* **119** peruenere] uenerunt *Lh*. **121** coquere] decoquere *Lh.* **122** potato] optato *Lh*. **124** seruum] seruus *Ta.* **125** lupos] lupi *Lh*.

III metrum iv

5. sed quondam dabat improbus uerendis

SED – UERENDIS: Quamuis malus esset, tamen dignitates administrabat. *Fb* | non solum regnabat inuisus *Pq*.
QUONDAM: aliquando *Ap Cg Ck Eb Ec Gc Ge Lh Pb Ps Px Vb*.
IMPROBUS: Nero *Fd Ld Lf Ps Pt* | malus *Ap Ck Ge Lf Vb* | ille *Bd Cg* | imprudens *Mf* | inuisus *Lh Ta Vc* | contemptibilis *Pn Ps* | insatiabilis *Pt* | ipse qui regnabat omnibus *Lh Vc*.
UERENDIS: colendis *Ap Ck Ge Vb* | reuerendis *Ct Eb Ec Ed Fd Ga Gc Ka Ld Lf Lh Mf* (2x) *Na Pc Pp Ps Pt Px Va Vh* | honorandis *Ap Pb Pn Pq Ps* | timendis *Vd* | senatoribus *Fd Ka On Px* | uenerabilibus *Mf* | senioribus *Va*.

6. patribus indecores curules.

PATRIBUS: senatoribus *Af Ap Bc Cg Ck Ct Eb Ec Er Fb Ga Gc Ge Kc Ld Lh Mj Na Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf Vh* | Patres senatores dicuntur quia agrorum partes attribuerant propriis. *Ec Gc Ka Lh*.
INDECORES: ignominiosos *Ap Ck Ge Pb Pn Ps* | ignominiosas *Ct* | ignominiosus *Er* | turpes *Ap Cg Ck Ge Lh* | indecoratas *Af* | honliha (OHG) *Eb Ec Gc* | honliho, unsconon (OHG) *Lf* | sine decore *Pd* | nihil dedecoris habentes *Fb* | quia nihil pulchritudinis *Vb* | nihil decoris habentes *Pp* | non decoris habentes *Fd* | honores ignominios nihil decoris habentes *Vf* | quia ab impio dabantur honores *Pt* | quia ab improbo dabantur *Eb* | quia a malo dabantur *On Va* | quia a malo rege dabantur *Fd* | quia ab eo dabantur *To* | ideo quia ab eo dabantur *Ta* | Indecores dicit qui a malo dabantur. *Vh* | quia a pessimo datae sunt *Ed Lh* (2x) | quia de tam iniquo datae sunt *Ka* | quia de tam iniquo datae sunt et sua malitia foedatae *Ec Ga Gc Na Px Vh* | Sua malitia indecoros faciebat, quia constituti sunt consules. *Ec Gc* | quia ab eo constituti sunt consules *Eb Ed Ka Lf Pm* | quia a malo rege dabantur, qui cum matre et sorore concubuit *Pp* | Indecores dicuntur propter dignitatem, non propterea quod ipsi fuissent indecores. *Ap Ck Ge Pb Pn Ps* | Indecores dicit quoniam non uidebatur praeclara esse dignitas quam ille dabat. *Ap Ck Ct Er Ge Pb Pn Ps* | Ideo indecores quia ab illo dabantur qui easdem dignitates dehonestabat. *Bc Kc Lh Mj Pc Pk Pp Pq Ps Vc* | Apud ueteres hic et haec et hoc decor, huius decoris penultima correpta pro decorus, decora, decorum inuenitur. A quo componuntur hic et haec et hoc indecor et dedecor, huius indecoris, dedecoris, penultima correpta. Sicut hic et haec et hoc memor, inmemor, bicorpor, tricorpor, huius memoris, immemoris, bicorporis, tricorporis, penultima correpta. Et est quoque decus, decoris neuter, dedecus similiter neuter, et decor decoris masculinus. *Lh Ta*.
CURULES: magistratus *Ap Ck Er Ge Pb Pn Ps* | sellas *Vb* | sellae *Eb Ec Gc Lh Ta Vh* | cathedras *Cg* | sedes *Ps* | sessiones *Fb Pq* | honores *Fd Ld Pt* | dignitates *Lf* | ambaht (OHG) *Lf* | sellae senatorum *Pt* | sedes in curia, in quibus consules sedent *Pp* | sedes magistratus *Ct* | sedilia iudicialia *Lh* | Sellas iudiciales indecores dicit,

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147 quia] qui *Ec Gc Ka*. **161** dicit] dicuntur *Ct*. **162** praeclara] placat *Er*. | dabat] dabant *Ap Ge Pb*. **163** Ideo] om. *Bc*. | indecores] om. *Kc Ps*. | ab illo] habeo *Bc*; de illo *Pk*; ab eo *Kc Mj Ps*. easdem] eosdem *Lh*; eas *Mj*. **165** decora decorum] ra. rum *Ta*. **166** componuntur] componitur *Ta*. | et[3]] om. *Lh*. | dedecoris] om. *Ta*. **168** memoris] meroris *Lh*. **169** dedecus] a quo dedecus *Lh*. | et] est *Lh*.

III metrum iv

quia datae ab indigno et pessimo. *Mf* | curules ·i· currus. Ideo indecores dicit, quia nulla gloria est in illis. Nam Romanorum principes in diebus illius in curribus equitabant. *Ap Ck Ps* | honores dehonestos, qui a malo rege dabantur *Lc* | currules autem magistratus appellati, quia curru uehebantur *Lc* | Curules magistratus appellati sunt, quia curru uehebantur. *Fd Ld Pt* | nihil decoris habentes, quia a malo rege dabantur *Ld Pt* | qui nihil honestatis habebat et eas dehonestabat *Fd Lc Ld Pt*.

7. Quis illos igitur putet beatos

ILLOS: honores *Fd Lh Pb Pt Vb Vh* | homines *Ct Lh* | honores ut ex his possit quis honorari *Ka Lf*.
PUTET: estimet *Ap Ck Ge Ps Vb* | cogitet *Ld Pt*.
BEATOS: probos *Ap Ck Ge Vb* | esse *Ap Cg Ct Fb Lb Lf*.

8. quos miseri tribuunt honores?

QUOS: honores *Bd Fd Pt* | beatos *Ct*.
MISERI: homines *Ap Cg Ck Fb Ge Ld Lh Pb Pc Pn Ps Pt Vc Vf* | maligni homines *Pq* | mali *Lf* | ubiliu, wihtir (OHG) *Lf*.
TRIBUUNT: exhibent *Ck Ge Ps Vb* | donant *Fd Ld Pt* | faciunt *Ct* | constituunt *Lf* | aliis *Vf* | probis *Ps*.
HONORES: dignitates *Ka Lf* | dignitates saeculi *Ct* | ambaht (OHG) *Lf* | nemo *Fb*.

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180 habebat] habebant *Lc*. | et] ut *Ld*. | eas] eos *Lc*. | dehonestabat] honestabat *Ld*.

III prosa v

HEADNOTES: de potentia *Va* | de potentia temporali *Pp* | potentia beatos non fieri *Vh* | Potentia saecularis non potest securos facere potentes. *Pp* | regno uel potentatu beatos non fieri *Bc Ec Ed Fa Gc Ka Lf Lh Mh Mn Na Pa* (*Vf*) *Vg* | Regno uel potentatu nullus beatus fieri ualet, quia perpetuo non perdurat. *Ap Ck Lh* (*Ps*) *Va* (*Vb*).

1. An uero regna regumque familiaritas efficere potentem ualet? Quidni, quando eorum felicitas perpetuo perdurat?

AN UERO – FAMILIARITAS: CIΛHMΠCIC *Pf* | sylempsis *Bc Ga Lf Lh Na Ta Vh* | sylempsis est *Px* | sylempsis ·i· per numerum *Mf* | yronia *Lh Lf* | yronicos *Fb Pm Pp* | haec philosophia *Vh*.
AN: utrum *Ap Ck Ge Ps Vb* | sicut uos, o terrena animalia, estimatis *Ap Ck Er Fb Ge Pb Pn Ps Vf*.
REGNA: ualent *Bd Cg Fd Ld Lh Pt Vf* | huius saeculi *Pd*.
FAMILIARITAS: seruitiu[m] *Cg* | seruientium *Ps* | affinitas *Pb* | propinquitas *Pb Va*.
EFFICERE: facere *Ap Ck Eb Ge Ka Lh Pb Ps Vb*.
POTENTEM: hominem *Ap Bd Ck Ct Ge Lb Lh Pb Pc Pn Pq Ps Vc* | aliquem *Fb* | gloriosum *Eb Ka Lh*.
UALET: ualent *Ct Vc* | ualerent *Bd* | potest *Ap Ck Ge Lh Pb Ps Vb* | minime *Ap* | si ita est, ut ualet efficere potentem, quando (*gl*. wanne (OHG)) contingit homine, ut sic possit facere sc· contingat hoc tunc (*gl*. danne (OHG)) *Lf*.
QUIDNI (QUIN NI *Ka Mh*): certe *Af Ap Bc Ck Eb Ec Fb Fd Gc Ge Ka Kc Ld Lf Lh Mh Mj Pb Pn Ps Pt Ta* | maxime *Ct* | minime *Cg Ck Ge Ps* | ita est *Eb Ec Ga Gc Lf* | etiam *Vh* | etiam sic est *Ga Na Vh* | omnino certe siquidem *Pp* | ualent *Lh Pd* | ualerent *Bd* | non ualent *Af*.
QUANDO – PERDURAT: yronicos *Af Ap Cg Eb Ec Ed Fd Gc Kc Lb Ld Lf Lh Mj Pc Pk Pq Ps Pt Ta Vc Vf* (2x) | yronice *Ap Bc Ck Ge Ps* | yronia *Va* | Yronice hoc dicit. *Pb* | per yroniam *Go* | Yronicos dicit. *Er* | Yronicos hoc dicit. *Ck Ge Pn* | Yronice dicit. *Ct* | (...) sicut dicis (...)onia *Ed* | Yronice loquitur. *Vb* | interrogandi yronice *Mb* | EIPΩNEIA *gl*. irrisio *Ka Mh* | Per yroniam loquitur. *Vh* | Per yroniam loquitur haec philosophia. *Ec Gc Lh Mf* | Per yroniam loquitur haec philosophia, quia tamen minime sic est. *Px* | Ex affectu saecularium respondit. *Pb* | Hoc dupliciter potest intelligi, ut Boetius uel philosophia dicat; si ex parte philosophiae, yronice, si ex Boetii, non yronice, sed affirmatiue. *Pq*.
QUANDO: siquidem *Ap Bc Ck Er Fb Fd Kc Ld Lh Mj Pb* (2x) *Pc Pk Pn Ps Pt Vc Vf* | tunc *Bd Lh* | «quia» *On* | danne (OHG) *Lf* | quia *Fd Ld Pd* | aduerbium temporis *Cg*.
EORUM: regum uel familiarium *Bd*.
FELICITAS: rihtuom, ambaht (OHG) *Lf*.
PERPETUO: numquam *Cg Ps* | perpetualiter *Af* | aeternaliter *Cg* | omnino *Fb* | nullo umquam tempore uel paruo *On*.
PERDURAT: inmune *Pb* | permanet *Ct* | iterum yronia *Ta* | similiter yronice *Ld* | similiter yronicos *Fd Pt* (2x) | Similiter yronicos dicitur. *Fb* | yronia similiter *Af*

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4 regno] regna *Pa.* | uel] om. *Ec Ed Gc*. **5** potentatu] potentia *Mn*; potentu *Bc Fa*. | beatos] beatus *Bc*. **6** nullus…fieri] beatus fieri non *Va*. | quia] qui *Va*. **16** sicut] sic *Vf*. | uos] om. *Ap*. estimatis] putatis *Fb Vf*.

III prosa v

Bc Kc Mj Ps | sed non est ita *Va* | quod minime fit ·i· nec felicitas perpet(...) *Lf* | quod utique non fit *Ps* | Dicit hoc quod non fit. *Lb* | quod utique non fit et approbabit exemplis *Ap Ck Ct Er Fb Ge Pb Pn* | quam perdurabilis sit potentia *Vh*.

2. Atqui plena est exemplorum uetustas, plena etiam praesens aetas, qui reges felicitatem calamitate mutauerint. O praeclara potentia, quae ne ad conseruationem quidem sui satis efficax inuenitur!

ATQUI: quidni *Ap Ck Ge Ps Vb* | omnino *Ap Ck Er Ge Pn Ps* | certe *Af Cg Lf Pb Pp*.
EST: in historia *Ka*.
EXEMPLORUM: paradigmatum *Cg Ps* | ueterum *Eb* (*Ed*) *Ga Ka Lf Lh* (2x) *Na Px Ta Vh* | illorum *Lf*.
UETUSTAS: aetas *Ed Ga Ka Lf Lh Na Pd Vh* | antiquitas *Bd Lf* | tempus *Eb Lh Px* | prisca *Lh Vc* | prisca aetas *Af Bc Ct Fb Kc Ld Mj Pq Ps Pt Ta Vf* | piscetas(!) *Fd* | antiqua aetas *Cg* | ipsa antiquitas *Ap Ck Ge Pb Pn Ps* | (anti)quum tempus *Ed* | antiquum prouerbium *Mf* | quia semper manet *Ct* | sicut continetur in historia *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quasi dixisset et de ueteribus et de recentibus exemplis possumus repperire qui mutauerunt felicitatem calamitate *Ap Ck Lh Va* (*Vb*).
PLENA: est *Ct Fb Fd Lf Pd Ps Vh* | exemplorum *Bd Lf On Pp Ta* | exemplii *Lb* | multis *Eb* | exemplorum illorum (*Af*) *Lh Vb*.
PRAESENS: moderna *Ap Ck Ct Ge Pb Pn Ps* | modernum *Cg*.
AETAS: tempus *Ap Cg Ck Ge*.
QUI REGES: quanti *Af Ap Bc Ct Eb Ec Ed Fb Fd Ga Gc Ka Kc Ld Lf Lh Mh Mj Na Pc Pd Pk Pm Pq Ps Pt Ta Vc Vf Vh* | quomodo *Ge* | pro quam *Cg* | quam magni *Ct Pb Pn Ps* | tot *Pd* | quot *Af Ct Fb Fd Kc Ld Lh Mj Pc Pk Pq Ps Ta Vc* | quod *Bc* | quam diues *Lf* | quod regna potest(...) (...) *Lf* | quia multi reges statum felicitatis suae in aduersitatem fortunae mutauerunt *Va*.
FELICITATEM: beatitudinem *Af Lh Vb* | prosperitatem *Eb Ka Lh Ta* | suam *Eb Ed Lf Pm* | rihtuom (OHG) *Lf*.
CALAMITATE: cum *Lf Vh* | per *Pp* | miseria *Cg Ck Eb Ge Lf Lh Mb Ta* | misera *Af* | afflictione *Lh* | in miseria *Lh* | miseria interueniente *Ap Pb Pn Ps* | miseria inueniente *Ct* | multis miseriis. paupertate *Lf* | qui ceciderunt in miseria *Lh* | quia ceciderunt in calamitate *Ka* | qui ceciderunt in calamitatem *Ec Gc Lf Lh Vh* | qui cedent in calamitatem *Px*.
MUTAUERINT: cum labore dimiserint *Ka Mh* | cum labore dimiserit *Ga Na Vh*.
O PRAECLARA POTENTIA: yronicos *Af Fb Fd Kc Pd Pt To Vf* | yronice *Ap Ck Ge Ld Pb* (2x) *Pn Ps Ta* | yronica *Va* | yronia *Ga Lf Na Pf Vh* | per yroniam *Eb Ec Gc Lh On Px* | item yronia *Mf* | et hoc yronice *Ct Er* | Yronicos loquitur. *Lh Pc Pk Pp Pq Vc* | yronice dicendum *Bc* | yronice, quia deficiens impotens apparet *Cg* | Yronicos dicit. *Mj* | exclamatio *Ap Ck Lh* | subsanando *Lb* | Irridendo dicit. *La* | exclamatio cum indignatione *Ap Ck Ge Pb Pn Ps Va* | wola bi dia marun (OHG) *Lf*.

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50 approbabit] approbat *Ct Fb*; adprobauit *Er*. **62** aetas] aestas *Lh.* **65** sicut] si *Fb*. | in] om. *Ge.* | historia] historia prisca *Ct.* **66** quasi] ac si *Lh.* | dixisset] diceret *Va.* | recentibus] recentioribus *Va*. **67** possumus] om. *Lh.* | mutauerunt] mutauerint *Va*. **82** qui[1]] quia *Lh.* ceciderunt[2]] ceciderint *Vh*.

III prosa v

PRAECLARA: est *Cc Ct* | pro non *Cg* | quasi non *On* | non clara *Af Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | non utique clara *Fb* | quasi non clara *Ap Ck Ge* | non praeclara *Fd*.

POTENTIA: hominum *Pq*.

QUAE NE – INUENITUR: quae semetipsam conseruare non potest *Ka Lh Mf Mh Pp Px Vh*.

QUAE: potentia *Cg Ck Ge Ps*.

NE (NEC *Ka Lh*): uel nec *Ap Lf* | neque *Va* | non solum *Eb Ec Gc Lf Lh Px Vh* | nec etiam *Lh*.

AD CONSERUATIONEM: ad continentiam *Lh Ta* | ad stabilitatem *Ap* | stabilitatem sui et ad custodiam, nedum alios custodiat sibi adherentes *Ap Ck Ge Pb Pn* | ut perpetuo perduret *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | ut custodiatur, ne deficiat illa potentia *Ka* | ut custodiatur, ne deficiet in illa potentia, uel quae semetipsam conseruare non potest *Ec Gc* | si ne pereat (?) *Lf*.

QUIDEM: saltem *Cg*.

SUI: ipsi *Vb* | suam *Lf*.

SATIS EFFICAX: sufficiens idonea potens, qui se ipsam ita conseruet, ut non possit perpetuo perdurare cum eo, qui eam amat *Ap Cg Ck*.

EFFICAX: acuta *Vb* | strenua *Ed Ga Ka Mb Mh Na Pp Vh* | idonea *Ed* (2x) *Ga Ka Lf Lh Mf Mh Na Pm Vh* (2x) | potens *Bc Bd Cg Fb Lh Mo Pb Pq Vc* | perseuerans *Lh Ta* | perdurans *Eb* | apta *Eb Lf Lh* | ualens *Ap Bc Ck Ct Er Fb Ge Mo Pb Pc Pn Ps* | fortis *Af Ap Ck Ge Pb Pn Ps* | sufficiens *Lf Va* | potens desiderii *Lb* | effectus capax *Ct* | agilis *Cg*.

3. Quodsi haec regnorum potestas beatitudinis auctor est, nonne, si qua parte defuerit, felicitatem minuat, miseriam importet?

QUODSI – DEFUERIT: quod regnorum potestas sit maxima beatitudo, sed si usquam defuerit, statim minuat beatitudinem utentis *Ec Gc Ka Lh Va*.

REGNORUM: regnantium *Mb*.

BEATITUDINIS: uerae *Eb Ec Fb Gc Ka Lh Mh Pb Pc Pk Pp Pq Vc* | praesentis *Lf*.

AUCTOR: compositor *Vb* | auctoritatis *Vf* | auctrix *Cg Lh Pc Pk Pp Pq Va Vc* | datrix(!) *Ka Mh* | factor *Bd* | augmentum *Ap* | initium *Ap Ck Ge Pb Pn Ps* | nutrix *Ck Ge Ps* | principium *Ed Lf Pm* | incrementum *Eb* | ampliatio *Eb Ec Gc* | Auctor istic pro auctione ponitur et pro augmento non pro auctore. *Va* | Hic non pro auctore, sed pro augmento est, ut ualeat beatum facere. *Ct* | Hic non pro auctorem, sed pro augmentum ponitur, ut ualeat beatum facere quemcumque uult. *Er* | Cum auxesin significat ·i· augmentum, uerbale nomen est masculini generis. Cum uero autentin ·i· auctoritatem est communis generis, ut hoc loco. (*Af*) *Ap Bc Kc Lc Mj Pp Ps* | Cum auxesin significat ·i· augmentum, uerbale nomen est communis generis. Sicut in hoc loco, quando auctoritatem communis generis. *Ta* | Auctor

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96 semetipsam] semetipsum *Px*. **103** perduret] perdurat *Ap Fb Vf*; perdurent *Pb*. **108** potens] om. *Cg*. | possit] posset *Ap*. **109** cum eo] om. *Cg*. **120** regnorum] regnum *Ec Gc Ka Lh*; regum *Va*. | maxima] ·i· maxima *Ec Gc*. | si] om. *Ka*. **121** usquam] quibus *Ka*; umquam *Ec Gc*. minuat] minuit *Ka*. **130** auxesin] auxiensin *Ps*; ausensin *Bc*. | ·i·] om. *Mj*. | augmentum] augmentum siue augmentatio *Lc*; om. *Mj*. | uerbale] uerberale *Bc*. | masculini] et masculini *Lc*. generis] generis et facit auctrix *Lc*; generis tantum *Af*. **131** autentin] auctetin *Lc*; auctentin *Ps*; autenten *Bc*; authentem *Af*. | communis] communi *Lc*; commune *Bc*. | ut] ut in *Af*. | hoc loco] hic significat *Lc*. **132** communis] *gl.* masculini *Ta*.

quoniam augmentum significat, uerbale nomen est et masculini generis. Et cum facit auctrix ·i· auctoritatem est communis generis, ut in hoc loco. *Pt* | pro auctione et pro augmento istic ponitur, non pro auctore autrix, ut ualeat beatum facere quemcumque uult *Ap Ck Ge Pb Pn* | Auctor quando ab augendo pertinet, facit suum femininum auctrix, quando ab auctore, hoc est a composito tyranno auctor. Tunc est communis generis. *Ap Ck* (*Vb*) | Auctor quando AIΘHNTHN, hoc est auctoritatem, significat commune, quando AYZHTHN aliter augmentum significat, masculinum, et facit femininum auctrix. *Mf* | Auctor quando AYΘENTHN ·i· auctoritatem significat, communis generis est. Quando uero AYZHTHN ·i· augmentum significat, masculinis generis est. *Lh* | Quando augmentum significat masculini generis, quando autem professorem uel incipientem, communis generis. *Ka* | Auctor quando augmentum significat, masculinis generis est; quando uero professorem uel incipientem, communis est et trium generum. *Ec Gc Lh Px Vh* | (Au)ctor quan(do) (i)nicium significat (...) auctor (...)ndi. (...) .iii. generis, quando (...) aucmento ut auctor (...)cuniae ma[s]culino tantum. *Ed*.

QUA: aliqua *Ck Ge Pb Pn Ps Vb* | si aliqua *Ap Cg* | in aliqua *Ga Lf Na Px*.

PARTE: non aliqua re *Vh*.

DEFUERIT: potestas *Ap Ck Ct Er Fb Ge Ka Lf On Pb Pn Pq Ps* | ipsa *Lb* | aliquid *Vh* | illa potestas *Cg Lh Pq Vc Pc Pk Pp* | ipsa potestas *Vf* | gibrestit (OHG) *Lf* | sicut inter barbaros *Lh Pc Pk Pp Pq Va Vc* | sicut apud barbaros *Cg*.

FELICITATEM: beatitudinem *Vf* | rihtuom (OHG) *Lf*.

MINUAT: perdit *Lh Ta* | abstrahit *Cg* | minuere potuerit *Mb* | illa potestas *Ap Ck Pb Pn Ps* | sicut inter barbaros *Ap Ck Pb Pn Ps* | sicut inter barbaros accidere sibi solet *Fb* | cum sc· fuerit deprehensus apud barbaros *Ap Ck Ct Er Pb Pn Ps*.

IMPORTET (IMPORTAT *Vg*): uel importet *Vg* | superducit *Ct Fb Kc Ld Mj Ps* | superducat *Bc Cg Fd Pc Pk* | ingerit *Vf* | infert *Eb Ka Lh Mh* | inferet *Ap Ck Ge Pb Pn Ps* | inferat *Ec Gc* | afferat *Af Ap Bc Cg Ck Ct Fb Fd Ld Lh Pc Pd Pk Pp Pq Ps Ta Vc* | afferet *Kc Pt* | auferet *Ge* | auferat *Pb Pn* | immittat *Pp* | portet *Ct* | brengit (OHG) *Lf* | tibi *Va*.

4. Sed quamuis late humana tendantur imperia, plures necesse est gentes relinqui quibus regum quisque non imperet.

QUAMUIS: licet *Fb* | quantumlibet *Af Pq*.

LATE: diffuse *Ct Er Fb* | uaste *Vb* | spatiose *Af Bd* | ample *To*.

TENDANTUR: protelantur *Vb* | dilatentur *Eb Ec Gc Ka Lh Mh Ta* | extendantur *Ct*.

IMPERIA: potestatem *Ck Ge Pb Pn Ps* | potestates *Ap Cg Lf Lh* | regna *Lf* | praecepta *Go* | populi Romani *Ct Er Fb Ka Pc* | ut Grecorum uel Romanorum *Pk Pp* | sicut olim Romanorum et Grecorum *Lh Pq Vc* | ut Caldeorum, Grecorum uel Romanorum *Cg* | ut Caldeorum et Grecorum regnorum *Va* | ut Romanorum et Grecorum *Pc* | diffusae in multas partes imperia Romani poli *Ap Ck Ge Pb Pn Ps*.

PLURES – RELINQUI: Dicit autem Hieronimus quod Gothis non imperauerunt Romani et ultra Histrum fluuium barbaris gentibus. *Ap Fd Pt* | quia, ut dicit

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136 auctione] < autione *Ap Pb*; autione *Pn*. **137** quemcumque] quemque *Ap*. | ab] > ad *Ap*. **138** auctrix] autrix *Ck*. **145** Auctor] om. *Ec Gc*. | augmentum] agentem *Px*. **146** uero] autem *Ec Gc*. | est et] om. *Px*. **158** sc·] om. *Ct Er*. **176** diffusae] diffusa est *Ck Ge*; diffusa *Ps*. | imperia] impera *Pb*; impia *Ck Ge*. | poli] populi *Ps*. **177** autem] enim *Pt*; beatus *Ap*. | quod] quia *Ap*. imperauerunt] imperarent *Fd*.

III prosa v

Hieronimus, Gothis non imperauerunt Romani, et ultra Histrum fluuium barbaris gentibus *Af Bc Kc Mj Ps Ta* | quia, ut dicit Hieronimus, Gothis non imperauit Augustus, et Persae multo tempore sine Romanorum imperio fuerunt *Ap Ck Ge Lh Pb Pc Pk Pn Pq Vc* | quia, ut dicit Hieronimus, Gothis non imperauit Augustus, et Persae multo tempore sine Romanorum imperio fuerunt, et ultra Histrum fluuium barbaris gentibus non imperauerunt *Pp* | quia, sicut dicit Hieronimus, Gothis non imperauerunt Romani, quia per multum tempus sine rege fuerunt *Ct* (*Er*) *Ka* | quia, sicut dicit Hieronimus, Gothis non imperauerunt Romani et ultra Histrum habet terminum et multum tempus sine rege fuerunt *Ap Pb Pn* | Dicit enim Hieronimus quod Gothis non imperauerunt Romani, qui Gothi post multum temporis fuerunt sine rege, etiam ultra Histrium fluuium et imperauerunt barbaris gentibus. *Lc* | Vt dicit Hieronimus, Gothis non imperauit Augustus, sed multo tempore sine Romanorum dominio manserunt. *On* | Hinc Hieronimus dicit, quia Augustus numquam imperauit Gothis, sed Persae etiam multo tempore sine Romanorum dominio manserunt. *Va* | (...)eg(...) plures gentes non sub(iectae) sunt quam una. In hoc mise(riam p)atitur, quia illi non subiec(tae sunt). *Lf*.

PLURES: multas *Ap Cg Ck Fb Ge Lh Pb Pk Pn Pq Ps Vc* | tamen *Bd*.

RELINQUI: ab imperio *Vf* | ab imperio illorum *Bc Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Vc* | ab imperio eorum *Af Fd Kc Ld Pt Ta* | ab imperio eorum regum *Ap* | dim(it)ti *Vb*.

QUIBUS: gentibus *Ap Cg Ck Ct Ge Lf Lh Pb Pd Pn Pq Ps Vc*.

REGUM (< REGNUM *Vb*): principum *Vb* | ipsorum *Ka* | istorum *Eb Ec Ga Gc Na Vh*.

QUISQUE: quilibet *Ap Ck Fb Ge Mo Pc Pk Pn Pq Ps Px Vc Vh* | quislibet *Ed Lh Mf* | aliquis *Vb* | unusquisque *Cg Lf To*.

NON IMPERET: Vnus enim non potest omnibus imperare. *Ap Ck Ge* | Non omnibus unus imperare potest. *Ec Gc Ka Lh Px Vh* | quia unus non potest dominari omnibus *Va* | Non omnes sibi subiciunt gentes. *Ec Ed Gc Lf Pm* | quia non omnibus unus imperare gentibus potest *Mf*.

IMPERET (IMPERAT *Pp*): uel imperet *Pp* | regnit *Vb* | dominetur *Eb Ka Lh*.

5. Qua uero parte beatos faciens desinit potestas hac impotentia subintrat, quae miseros facit; hoc igitur modo maiorem regibus inesse necesse est miseriae portionem.

QUA UERO – FACIT: Argumentis approbat quod haec potentia nedum beatos uerum miseros faciat homines. *Ap Ck Ct Er Ge Pb Pn*.

QUA: ea *Bd Fb* | ex *Pg* | multa *Pp* | in *Eb Ec Ga Gc Ge Lf Na* | ex qua *Lh*.

PARTE: ea parte *Ap Ck Ge Ps Vh*.

BEATOS: potentes *Lh* | homines *Cg Ct* | reges *Eb Ka Lf* | in hoc saeculo *Ap Ck Ct Er Fb Ge Ps* | secundum opinionem *Ec Gc* | Secundum opinionem omnium sibi eueniri possint. *Ka* | secundum opinionem, non secundum intellegentiam *Fd Ld Pt Vf* | secundum opinionem intellegentium *Va* | secundum opinionem non intellegendum *Mf* | secundum opinionem omnium *Eb Lh*.

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179 Hieronimus] beatus Hieronimus *Bc*. | Histrum] hirstum *Ps*. **180** gentibus] gentibus diffinitur potestas *Ta*. | ut] sicut *Ck*. | imperauit] ab imperauit *Vc*. **181** Persae] perie *Ge Pb Pn*; perierunt *Ap*. | multo] multi *Pb*. | sine] siue *Pc*. | Romanorum] om. *Pk*. | imperio] impio *Pb*. **184** quia] qui *Er*. **188** Romani] romam *Lc*. **195** multas] multos *Lh*. **206** subiciunt] subiciuntur *Ec Gc*. **215** potentia] potentiam *Er*. **216** faciat] facia *Ge Pb Pn*; facit *Ct Er*.

III prosa v

FACIENS: fluuium (!) *Ck Ge* | facere *Ap* | qui beatos faciebat *Vb*.
DESINIT: finitur *Fb Fd Ld Pd Pt* | fin{it} *Bc* | definitur *Af Kc Mj Ta Vf* | terminatur *Lh Pq Vc* | habet terminum *Ct Er* | finitur, terminatur potestas regni non ualens amplius procedere *Lh Pc Pk Pp Pq Vc*.
POTESTAS: regi *Ck Ge* | regis *Ap* | regni *Fb Pb Pn Pq Ps Vc* | regnum *Ap Ck Ge Lh Pb Pn* | non ualet amplius procedere *Fd* | non ualens amplius procedere *Af Bc Fb Kc Ld Ta Vf* | non ualens amplius *Lh* | quia non omnes subiciuntur eis *Ga Na Vh* | quia omnibus non imperant *Eb Ec Ed Gc Ka Lf Pm*.
HAC: huc *Lh* | parte *Af Ap Bd Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Lb Lf Lh On Pc Pd Pk Pn Pq Ps Px Va Vc* | in *Lf* | in eam partem *Ap Ck Ge Pn* | per eam partem *Ap Pb Pn* | in eo loco *Ga Ka Mh Na Vh* | in hac parte *Vh.*
IMPOTENTIA: miseria *Ct Er Fb Pn Ps* | infirmitas *Lh* | inualentia *Cg* | regis *Ap* | missi regia *Ck Ge* | omnium *Ec Gc* | nominatiuus casus *Lh*.
SUBINTRAT: subit *Ap Ck Ct Er Fb Ge Pb Pn Ps* | subtus *Vb* | succedit *Vf* | graditur *Cg*.
QUAE: potentia *Vb* | impotentia *Ap* | ut supra dixi *Ed*.
MISEROS: eos *Pd* | calamitosos *Lh*.
FACIT: anxietate *Fb To* | cupiditate *Ap Ck Fb Ge Pb Pc Pk Pn Pp Ps Vc* | anxietate et cupiditate *Af Bc Fd Kc Ld Lh Pt Ta Vf* | nimia anxietate *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Vc* | nimia anxietas *Cg* | quod omnes gentes illi non subiectae sunt *Lf* | quia non ubique regnat *Lh*.
HOC – MODO: tali *To* | hac ratione *Ap Cg Ck Ct Er Fb Ge Mo Pn Ps* | in hac ratione *Pb* | tali modo *Pp Pq* | isto modo *Eb Ka Lh Px Vh*.
INESSE: intus esse *Vb*.
MAIOREM REGIBUS: quam aliis *Ga Na* | quam subditis *Lh Pk Pp* | quam subditos *Vc* | quam subolitis *Pq* | quam subditis eorum, quia subditus patienter tormenta patitur *Ct* | quam subditis eorum, quia potentes potenter tormenta patiuntur *Ap Ck Er Ge Pb Pn Ps* | quam subditis et reliquis, qui non fuerunt felices *Cg* | quam in ceteris hominibus uilioribus *Lh* | quam uilioribus hominibus *Ed* | quam caeteris hominibus, qui regum potentiam non aequiperant (*gl*. de sih des ne bemezzant (OHG) *Lf*) *Ec Gc* (*Lf*) | quam caeteris, qui non aequiperant se potentiae regum *Lf* | in quo maior fuerunt terrae, cui pars non imperant *Bc* | quo maior fuerit pars terrae, cui non imperant *Af Fd Kc Ld Lh Mj Ps Pt Ta Va* | Maiorem denique habent miseriam reges, quam illi, qui nihil uidebantur habere. *Ap Ck Ct* (*Er*) *Ge* (*Lh*) *Pb Pn Va* | Maiorem miseriam habent reges diuitiis (...) uidebantur hab(ere). *Vb* | Maior est regibus aliis hominibus, qui non imperant. *Ap Ck Ge Pb Pn*.
MISERIAE: quam beatitudinis *Bd* | calamitatis *Vb*.

6. Expertus sortis suae periculorum tyrannus regni metus pendentis supra uerticem gladii terrore simulauit.

EXPERTUS SORTIS SUAE: reddit causam *Lf* | Nero apud moribus Romanorum quondam pelli debuit, sed iuuenum cohors ei faciens eumque restituit regno. Qui postea inimicos sui dedit morti atque praecepit ut semper supra uerticem suum

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231 imperant] imperent *Ed*. **255** quo[2]] quod *Ps*; quia *Fd Ld Pt.* | fuerit] fuit *Pt.* | pars[2]] om. *Af*. **256** imperant] imperent *Mj*; imperantur *Af*; imperarent *Fd Pt*; imperat *Ld*. **257** reges] re *Er*. **259** regibus] regibus \miseria quam/ *Ap*. **266** Nero…268 sui] «...» *Ps*. **267** iuuenum] uiuentium *Ap*. | cohors] choors *Ap*. **268** praecepit ut] praecepitu *Ps*.

gladius euaginatus penderet, quo maior terror cunctis cernentibus foret. *Ap Ck* (*Ps*).

EXPERTUS: peritus *Ap Bc Ck Ct Er Ge Lh Mb Pn Pq Ps Vb Vc* | est *Fb* | probatus *Eb Ec Gc Ka Lf Lh Mh Pb Vh* | temptatus *Lb* | doctus *Af Ap Cg Ck Ge Ld Lh* | scius *Vb* | sciens *Cg* | conscius *Mf* | exquisitus *Pb* | antkunder (OHG) *Ec Ed Gc Pm* | antkunstiger (OHG) *Lf* | nomen est *On* | sciens pericula *Lh* | probauerat iam pericula suae sortis *On* | conscius quid aliis tyrannis euenerit, et quia subdole regnum accepit *Ga Na Pg Px Vh* | probatus uel scius quid aliis tyrannis peruenit *Ec* (*Ed*) *Gc Ka Lh* | qui regnum non est adeptus, perdendo nihil felicem rei dicere potest *Ec Gc Ka Lh* | quid aliis t(...) peruen(...) *Ed* | quam (...)es esset, quod sine periculo non po(test) esse *Lf*.

SORTIS: euentus *Bd Eb Ec Gc Lf* | uentus *Ka* | officii *St* | miseriae *Cg* | uitae *Pd Vf* | dignitatis *Af Ap Bc Fb Kc Lh Pc Pk Pp Pq* (2x) *Ps Ta To Vc* | sui casus *Ct Er Pb* | suae uitae *Fb Fd Ld Pp* | sui casus sc· regiae *Ap Ck Ge Pn Ps* | expertus illa re et illius rei et illam re *Af*.

SUAE: sui *Lf*.

PERICULORUM: tormentorum *Cg* | quanta pericula *Eb Ec Gc Ka* | sibi euenire possint *Eb Ec Gc* | (...) pericula sibi euenire pos(...) *Lf*.

TYRANNUS: rex *Ap Pb* | Dionisius *Bd Fb Fd Ge Lb Ld Pd Pp Vf Vh* | quidam *Pq* | princeps *Lf* | De Dionisio Siracussano dicit. *Mb* | Dionisius uel Salomon *Ec Ed Gc Lf* | fabula Dionisii *Lf* | Dionisius tyrannus Siciliae *Lh* | Dionisi(...) (...)norum Sicili(...) *Ed* | Dionisius Ciciliae prouinciae tyrannus *Cg* | (Dioni)sius tyrannus dolo subiugaue(rat ...) post interrogans quandem suorum *Pg* | Dionisius quidam tyrannus totam Siciliam fraude et dolo inuasit et spoliauit penitus, adeo ut etiam simulacra et templa deorum deuastaret. Barbam etiam barbati Iouis abstulit et simulacrum eius uestibus pretiosissimis indutum spoliauit suisque eum induit, dicens non debere numen in tam rigidis uestibus frigere. Quadam autem die quendam amicorum suorum interrogauit si esset felix. Qui ait quidni? Ille iussit eum residere in suo solio indutum uestibus regis et tenentem sceptrum illius, ac deinde gladium acutissimum tenuissimo filo ligatum super uerticem illius suspendi. Et interrogauit eum si uideretur esse sibi beatus. Qui respondit nullomodo se beatum esse, qui estimaret casu gladii cito se moriturum. Cui

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275 quia] q{uo}d *Vh.* **276** probatus…scius] conscius (...)latus Dioni(sius) *Ed.* | scius] saeuus *Ec Gc.* | quid] quod *Ec Gc Ka.* **288** uel] \uel/ *Ec.* | Salomon] sblpmpn *Ed.* **291** Dionisius] idem Dionisius *Ct.* | quidam] quidem *Pt*; quem dicit *Ta*; om. *Ct St.* **292** tyrannus] om. *Ct.* | totam] tutam *Bc*; qui totam *Ta.* | fraude et] fraudet *Ta.* | spoliauit] expoliauit *St.* | ut] om. *Pt.* | etiam] om. *Af Lc*; etiam in *Pt.* **293** et[1]] om. *Ta.* | et[1]…deorum] deorum et templa *Fd Ld*; eorum et templa *Lc.* | deuastaret] uastaret *Fd Lc Ld Pt Vf.* | Iouis] ouiis *Ld.* **294** eius] om. *Ct.* pretiosissimis] pretiosis *Fd Lc Ld Pt St Vf.* | indutum] om. *Af Bc Ck Ge Pb Pn Pp Ta.* | spoliauit] expoliauit *Fd Lc Ld Pt St Vf.* | induit] om. *Kc Vf.* **295** in] indutum *Lc.* | tam] eam *Ld.* uestibus] uestigibus *Fd.* | frigere] frigescere *Ct.* | Quadam…301 patior] om. *Ck Ct Ge Pb Pn Pp.* | autem] om. *Af Ta.* **296** si] an *St.* | Qui…quidni] quidni inquit *St.* | quidni] q{uod} d{omi}ni *Fd.* | Ille] ille autem *Fd Lc*; tunc ille *Pt*; ille tunc *St.* **297** residere] sedere *Bc.* | regis] regiis *Af Lc Mj Ps St Vf.* | et] om. *Fd Lc Ld Pt St Vf.* **298** gladium] gladium illius *Vf*; gladium suum *Ps.* | tenuissimo] tenuissimam *St.* | ligatum] suspensum *Lc*; om. *Fd Ld Pt Vf.* | super] supra *Fd Lc Ld Pt Vf.* | illius] eius *Af Ap Bc Fd Lc Ld Ps Pt St Ta Vf.* **299** suspendi] pendi *Lc.* Et] tunc *Bc*; om. *St.* | interrogauit] interrogans *St.* | eum] om. *Fd Ld Pt Vf.* | uideretur] uidetur *Kc.* | esse] om. *Fd Lc Ld Pc Pt Vf.* | sibi] siue *Kc*; eum sibi *Bc.* **300** esse] fore *Bc St.* | qui] quia *Af Ps* | estimaret] timeret subitaneo *Lc.* | casu…moriturum] gladio pendulo se mox interiturum *St.* | Cui] tunc *Pt.*

III prosa v

Dionisius: qualem tu nunc habes timorem, talem ego assidue patior. (*Af*) *Ap Bc Ck Ct Fd Ge Kc Lc Ld Mj Pb Pn Pp Ps Pt St Ta* (*Vf*) | Postea uero interrogauit quendam familiarem suum si esset beatus. Qui cum diceret illum esse felicem, iussit eum Dionisius residere in solio suo, et gladium acutissimum tenuissimo filo ligatum super uerticem eius suspendit. Et interrogauit eum si uideretur sibi beatus. Qui respondit, nullomodo se esse beatum, qui estimaret casu gladii cito se moriturum. Cui Dionisius: qualem tu nunc habes timorem, talem ego assidue patior. *Pp* | Salomon, uel Dionisius, qui Siciliam subiugauerat sibi. Post interrogans quendam suorum si esset beatus. Qui cum sic fatebatur, iussit eum in suo solio residere, gladiumque ancipitem per filum gracilem supra caput eius suspendi, dicens: uidetur ne te beatum esse? Minime, inquit, quia gladii ictum metuo. Et ille talem, ait, semper habeo timorem. *Lf Pm* | Dionisius tyrannus Siciliam dolo subiugauerat sibi. Post interrogans quendam suorum si esset beatus. Qui cum sic fateretur fore, iussit eum in solio residere suo, gladium peracutum per filum gracilem super caput suspendi, ei dicens: uideturne te beatum fore? Minime, infit, quia gladii ictum metuo. Et ille, ait, talem ego semper habeo timorem. (*Ga*) *Ka Na* (*Vh*) | Dionisius tyrannus Siciliam inuaserat ac dolo sibi subiugauerat. Postea interrogauit quendam familiarem suum si esset beatus. Qui cum diceret illum esse felicem, iussit eum in solio residere suo et gladium acutissimum tenuissimo filo ligatum super caput eius suspendi, et interrogauit eum si uideretur sibi esse beatus. Qui respondit nullomodo se esse beatum, quia estimaret casu gladii cito se moriturum. Cui respondit Dionisius dicens: qualem tu nunc habes, talem ego semper teneo timorem. *Ec* (*Ed*) *Gc Lh Mf Pt* (*in text*) *Px Va* | Dionisius quidam tyrannus Siciliam inuasit ac dolo sibi subiugauit. Postea interrogauit quendam familiarem suum si esset beatus. Qui cum diceret illum esse felicem, iussit eum Dionisius residere in solio suo et gladium acutissimum tenuissimo filo ligatum super uerticem eius suspendi, et interrogauit eum si uideretur sibi esse beatus. Qui respondit nullomodo se esse beatum, qui estimaret casu gladii cito se esse moriturum. Cui Dionisius: qualem tu nunc habes timorem, talem ego assidue patior. *Pc Pk Pq Vc* | Dionisius quidam tyrannus totam Siciliam fraude inuadens, penitus spoliauit. Quadam uero die quendam amicorum suorum interrogauit si esset felix. Qui ut felicem esse respondit, iussus est residere in solio regali uestibusque regiis indui, et sceptrum in manu tenere, ac deinde gladium acutissimum tenuissimo filo super caput eius suspendi. Et interrogauit eum si uideretur sibi beatus esse. Qui respondit nullo modo se beatum esse, qui estimaret se casu gladii cito moriturum. Cui Dionisius: qualem tu nunc habes timorem, talem ego assidue patior. *Vd* | Possunt (...) hoc eg(...) sc· qui uerebatur perdere (...)

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301 Dionisius] Dionisius ait *Vf*; Dionisius inquit *Ta*. | tu] om. *Bc Pt St Vf*. | nunc] inquit *Bc*; inquit nunc *St*. | habes] habens *Mj*; hab{ere} *Fd*. | ego] ego nunc *Ta*. **309** fatebatur] fateretur *Lf*. **310** ancipitem] anciperem *Lf*. | filum] filium *Pm*. **314** gladium] gladiumque *Na Vh*. **315** ei] eius *Ga Na Vh*. **316** quia] quin *Ga Na*. | ego] et ego *Ga Na Vh*. **317** inuaserat] interuaserat *Mf*. sibi] om. *Ec Gc*. **318** interrogauit] interrogauerat *Ec Gc*. | quendam] om. *Pt*. | esset] esset ipse *Va*. | Qui] quia *Px*. **319** felicem] beatum *Ec Gc Pt*. **320** super] supra *Pt Va*. | suspendi] suspendit *Va*. | si] om. *Pt*. **321** sibi] om. *Ec Gc Lh*. | esse[1]] om. *Pt*. | se…beatum] om. *Pt*. quia] qui *Px*. | estimaret] estimabat *Ec Gc*; existimaret *Pt*. **322** gladii] gladio *Px*. | se] om. *Pt*. Dionisius] Dionisius tyrannus *Ec Gc*. | dicens] om. *Pt*. | tu] te *Ec*; om. *Pt*. **323** talem] om. *Ed*. ego] om. *Ec Gc Mf*. | teneo] habeo *Ec Gc Pt*. | timorem] timorer *Px*. **327** eius] ei *Pc*. uideretur] uidetur *Vc*. **328** respondit] dixit *Pc*. | estimaret] estimabat *Pc*. **329** esse] om. *Pc Pk Vc*. | Dionisius] Dionisius ait *Pc*. | tu] om. *Pc*; \tu/ *Pq*. | ego] om. *Pc*.

pependit (...) gladio (...) *Vb* | Dionisius tyrannus rex Siciliae hoc fecit, quia nolebat perdere regnum. Qui unum de suis familiaribus interrogauit, si esset felix, et beatus atque potens, residente eo in cathedra imperiali. Qui respondens ita regi dixit: uere potens et felix es, cui tot satellites hominum inherent et sub cuius dictione imperium Siciliense constat. Cui statim praecepit ut ascenderet superius cathedram, ibique tantummodo resideret hoc modo, si illud uerum esset probaret. Accepit igitur rex gladium, et eius capulum ligauit filo, qui facillime posset disrumpi, si tribus digitis appenderetur. Supra cuius uerticem eum summotenus suspendit, ut continuo putaret se mori eius casu pendulo. Quem Dionisius interrogauit, si esset felix et potens, quod in cathedra regali resideret. Ecce mox obiecit haec: quomodo potens et felix esse possum, qui hoc impetu gladii timeo uitam amitti? Et dixit: haecine est potentia et beatitudo, quam laudabas, quae una hora potest dissolui. Qualem nunc habes timorem, talem ego assidue patior. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | Dionisius erat qui iussit suspendi gladium in uertice comparis uocantis se beatum. *Kr*.

METUS: pauores *Ap Ck Ge Pb Pn Ps* | timores *Ap Ck Er Fb Ge Pb Pn Ps Vb* | accusatiuus *Lh Pq Vc* | accusatiuus pluralis *Bc Mb On Pb Va* | curas *Eb Ec Ed Ga Gc Lf Lh Na Pm Vh* | casus *Ka* | dispensationes *Ec Ga Gc Ka Lh Na Vh* | terrores *Lh*.

PENDENTIS: cum filo *Eb Ec Ed Gc Ka Pm*.

UERTICEM: cacumen *Vb* | amici *Cg* | sui cuiusdam militis *Eb Ec Ed Gc Ka Pm Pq* | cuidam sui uassalli *Lf* | sui sc· familiaris, qui dixit eum esse felicem *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

TERRORE: ablatiuus *Pb* | timore *Cg* | cum *Eb Vh* | cum timore *Lf*.

SIMULAUIT: uel similauit *Vh* | finxit *Ap Ck Ct Er Fb Ge Ka Mo Pb Pn Ps Vb* | comparauit *Cg Fb Pc* | fixit *Lh Pq* | significauit *Cg Pd* | ostendit *Lh* | signauit *Eb Ec Gc Ka Lh* | significauit *Fd Ld* | praefigurauit *Bd*.

7. Quae est igitur haec potestas, quae sollicitudinum morsus expellere, quae formidinum aculeos uitare nequit? Atqui uellent ipsi uixisse securi, sed nequeunt; dehinc de potestate gloriantur.

QUAE EST: quam infima *Eb Ec Gc Lh* | quam infirma *Ka* | uilis *Lh* | quam nihili *On* | quam fragilis *Ps* | tam fragilis *Ct Er Fb* | quod fragilis et istud cum indignatione promit *Ap Ck Ge Pb Pn*.

HAEC: ista *Ga Na Vh*.

QUAE: potestas *Vb* | nequit *Cg Pb*.

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338 Dionisius] dionisiam *Er.* | tyrannus] quidam tyrannus *Ck.* | rex] om. *Ct.* | quia] qui *Ct.* nolebat] uolebat *Ap Ck Ct Er Ge Pb Pn Ps*; **339** interrogauit] interrogabat *Ct.* | esset] est *Ct Ge Pb.* | felix] et felix *Ap Ge Pb.* **340** residente] residens *Ct.* | eo] et *Er*; om. *Ct.* | imperiali Qui] imperii aliquis *Ge.* **341** hominum] om. *Ct.* **342** dictione] dicione *Ck Ge Ps.* | Siciliense] siliciense *Ge.* | superius] super *Ct*; super eius *Er.* **343** tantummodo] tamen *Ct.* | resideret] residet *Ct.* | si illud] \ut/ si illud *Ps*; .s. illud *Ap Ge Pb Pn*; ut illud si *Ct*; et illud si *Er.* **344** igitur] in gr{...} *Pb*; in gremio > in gremium *Ap.* | gladium] gladium acutissimum *Ck*; gladium suum *Ap.* | eius] om. *Ct.* **345** cuius] eius *Ge Pn*; cius *Pb.* | eum] eam *Ct*; > eam (?) *Er.* summotenus] summo *Er.* **346** se] si *Er.* **347** resideret] residet *Er.* | Ecce] et ecce *Ap Ct Ge Pb.* **348** haec] hoc *Ct Er.* | hoc] huius *Ct Er.* **349** haecine] haec uia *Ap Ge Pb Pn.* | potentia] potentiae *Ap Ge Pb*; > potentiae *Pn.* **350** Qualem…patior] om. *Ct Er.* | nunc] tunc *Ge Pb Pn Ps.* **357** filo] filio *Pm.* **359** sui[2]] om. *Ct.* | familiaris] famuli *Fb.*

III prosa v

SOLLICITUDINUM MORSUS (SOLLICITUDINEM MORTIS > -EM MORSUS *Vc* | SOLLICITUDINUM \MORSUS – FORMIDINUM/ *Pq*): aliter sollicitudinum morsus *Pq Vc* | sollicitudinem mortis *Af Ap Ck Ge Ta*.
SOLLICITUDINUM (-EM *Bc Pe* | > -EM *La* | < -EM (?) *Vb*): curarum *Ap Cg Ck Ct Er Fb Ge Pb Pc Pn Ps Va* | curationum *Mo* | cogitationum *Vb* | timoris *Lh*.
MORSUS: uel mortis *Pp* | genitiuus *La* | stimulationes *Ap Ck Ge* | curas *Ap Bc Eb Ec Gc Ka Lh Mb Mh To Vb* | anxietates *Vf* | suppunctiones *Cg* | in curas *Pn* | amaritudines *Lf* | qui compunctiones, quae mordent hominem *Lh*.
EXPELLERE: trudere *Vb* | ut non habeant sollicitudinem, nec ipse sollicitudines eorum mentem remordeant *Ap Ck Vb*.
QUAE: potestas *Ct Vb*.
FORMIDINUM: anxietatum *Ap Ck Ge Pb Pn* | timoris *Lh* | terrorum *Cg* | timorum *Vb*.
ACULEOS: sagittas *Vb* | dolores *Vf* | poenas *Eb Ec Ed Ga Gc Ka Lf Lh Mh Na Vh* | stimulos *Lh* | periculos *Ct* | acies *Cg* | Eculeus dicitur uinculum, aculius tamen acumen uniuscuiusque rei. *Ap Ck Vb* |
UITARE: effugare *Ap Ck Er Fb Ge Pb Pn Ps* | delinare *Vb*.
NEQUIT: non possit *Vb* | non potest *To*.
ATQUI: certe *Cg Fb* | quippe *Vb* | utique *To*.
UELLENT: Hic ostendit quae sit uera potentia et quomodo possit haberi. *Fb*.
IPSI (ILLI *Pf*): uel ipsi *Pf* | reges *Ap Cg Ck Ct Eb Ec Er Fb Fd Gc Ge Ld Pb Pd Pn Ps Pt Va Vf Vh* | potentes *Lf* | ipsi reges uel potentes *On*.
UIXISSE: uiuere *Ap Bc Ck Ct Fb Fd Ge Ld Lh Mj Pb Pd Pn Pq Ps Pt Vc* | pro uidere > pro uiuere *Kc*.
SECURI: tuti *Lh* | sine metu, sine sollicitudine *On*.
NEQUEUNT: non possunt *Cg Vb* | uiuere securi *Bd* | ut quomodo eum uellent, interimerent *Lf*.
DEHINC – GLORIANTUR: quod maxime indignum est, cum illi nequeunt uiuere securi *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
DEHINC: postea *To Vb* | post haec *Eb Ed Ka Pm* | post hac *Vh* | tum post talia, post haec *Lf*.
POTESTATE: honore *Vb* | sua *Lf*.
GLORIANTUR: laetantur *Vb* | hypozeuxis, tapinosis *Pq*.

8. An tu potentem censes quem uideas uelle quod non possit efficere, potentem censes qui satellite latus ambit, qui quos terret ipse plus metuit, qui ut potens esse uideatur in seruientium manu situm est?

AN: utrum *Vb*.
TU POTENTEM CENSES: yronice *Cg* | yronicos *Ec Gc Lf* | yronia *Ed* | iterum extenuat potentiam *Ap Ck Ct Er Fb Ge Pn*.
POTENTEM: illum *Bd Lb Pd Va* | regem *Ct* | esse *Ef Ga LfVb* | uere *Lf*.
CENSES: iudicas *Ap Cg Ck Ct Eb Ge Ka Lf Pd Va Vb* | iudices *To* | definis *Mb* | diiudicas *Lh*.
UELLE: posse *Vb* | illud *Ct*.
QUOD: hoc *Ap*.

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380 cogitationum] gogitationum *Vb*. **403** quod] quia *Ct*. | nequeunt] neque uni *Er*. **417** extenuat] extinguat *Ct*; extenuat reliquit *Ap Ck Ge Pn.*

NON POSSIT (NON POTEST *Ps*): pro non possit *Ps* | pro possit *Pn* | non potest *Ap Ck Ge Pb* |
EFFICERE: perficere *Cg Ck Ge*.
POTENTEM: an *Pq* | illum *Pd* | regem *Ct* | esse *Ap Lf Vb*.
CENSES: iudicas *Vb* | definis *Bc* | diiudicas uel deputas *Lh* | illum *Bd Lb*.
SATELLITE: cum *Lf* | satellitibus *Af Ap* (2x) *Bc Ck Ec Ed Fd Gc Ge Ka Kc Ld Lh* (3x) *Mj On Pk Pp Pq Pt Ta To Vb Vc Vf* | militibus *Ec Gc Ka Lh* (2x) *Px* | milite *Bd Ck Ct Er Pb Pn Ps* | militem *Ap* | militibus uel uasallis *Vh* | pro armatis m{ilitibus} *Af* | a satagendo *Ga Na Vh* | a satagendo ·i· procurando *Ec Gc Ka Lh* | uasalles a sat(...) circumdat *Ed* | Satellus dicitur sicharius, hoc est gladiator, et sica dicitur mucro, et dicitur sica quasi seca, quia inde secantur colla hominum. *Ap Ck Ps* (*Vb*) | ut armato milite complent *Af Ap Bc Kc Mj Ta* | ut Virgilius armato milite complent *Pp* | Quod autem nos dicimus satellites, antiqui dicebant latrones, quasi laterones, quia lateribus regum insistebant. *Lh Ta* | pro plurali *Lb* | Singularem pro plurale posuit. *Ap Ck Ge Pb Pn Ps* | singularem pro plurali *Fd Ld Pt* | Singularem pro plurali dicit. *Pc* | singularis pro plurali *Bc Kc Mj Pk Pp Vc* | singulari pro plurali *Lh Pq* | singularis numerus pro plurali *Af* | singularis populi *Ta* | sinecdoche a parte totum *On* | Sunt enim quaedam partes, quae plus in singulari, quam in plurali numero significant. *Af Ap Bc Kc Lh Mj Pp Ta* | plus significat terra ·i· totum elementum, quam terrae ·i· partes illius *Af Lh Ta* | Multis militibus circumdatus est ex utraque parte. *Va* | qui dicitur sicut illi milites habere, cum plus eos metuat, quam illi ipsum *Lf*.
LATUS: suum *Bd Lb Lf Va*.
AMBIT: circumdat *Ap Bd Cg Ck Ct Eb Ec Ed Fb Fd Ga Gc Ge Kc Lb Ld Lf Lh Mf Mj Mo Na Pb Pc Pd Pk Pm Pn Pp Ps Px Va Vb Vc Vf Vh* | circumdatus *Ka Mh Pq Pt* | fulcit *Ct Er Pn Ps* | praemunit *Bc Mb* | protegat *Lh* | protegit *Mf Vh* | circuit *To* | defendit *Cg* | ad munimen{tum} *Lf* | ad munimentum sui *Eb Ec Gc* | Ambitus proprie dicitur inter uicinorum aedificia locus duorum pedum uel semipedis ad circumeundi facultatem relictus. Ex quo etiam honoris ambitus diu captus est, a circumeundo supplicandoque. *Ec Gc Ka Lh*.
QUI: potens *Lf Lh* | rex *Ap Pb* | et *Bd*.
QUOS: satellites *Lh* | illos *Bd Va* | ipsis *Vh* | milites *Cg Lf* | eos suos subditos *Ap* | subiectos dicit *Eb Ed Lf Pm* | quibus minatur *Ap Ck Ct Er Fb Ge Ka Mh Pb Pn Ps* | quibus imperat *Lh* |
TERRET: minatur *To* | (...)re debuit *Lf*.
METUIT: timet *Vb* | eos *Fb Lf* | sibi *Vh* | ne eum relinquant *Ka Lf Vh* | ne eum solum relinquant, quia statim ut famuli eum deseruerint, potentes esse desistunt *Pp* | ne eum relinquant, occidant siue prauis consiliis circumueniant *Mf* | ne eum relinquent, quia statim ut eum derelinquant, potens esse desistit *Ec Gc Lh* | ne quis percutiat eum *Bd* | Plus timet quam sui subditi, quos terrendo gubernet. *Ap* | ne ei fiant malifides aut omnino relinquant *Va*.
QUI: rex *Ap Cg Ck Ct Ge Ps* | ille *Vb* | ipse rex *Va*.
UT: quomodo *Ge*.

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434 ut[1] … complent] Verg. *Aen*. 2.20

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432 Satellus] satelles *Ps*. | et] om. *Ps*; e *Ck*. **433** mucro] macro *Vb*. | secantur] secatur *Ck*. **434** armato[1]] armote *Bc*. **435** autem] om. *Lh*. | antiqui] antiqui qui *Lh*. **437** plurale] pluralem *Ck*. **440** enim] om. *Bc Ta*. | in[2]] om. *Kc Lh*. **441** numero] om. *Lh*. | significant] significat *Af Pp Ta*. | plus] plus enim *Lh*. | plus significat] om. *Af*. **442** illius] illius et similia *Af*. **451** circumeundi] circueundi *Ec Gc*. | a … 452 supplicandoque] om. *Ka*. **452** circumeundo] circueundo *Ec Gc*. **461** relinquent] relinquant *Ec Gc*. | derelinquant] dereliquant *Gc*; relinqit *Lh*.

III prosa v

SERUIENTIUM: famulantium *Ck Ct Er Fb Ge Pb Ps* | deserentium (?) *Mb* | famulantium suorum *Ap* | in famulantium *Pn* | satellitum *Ga Na Vh* | dionostmanno (OHG) *Lf*.
MANU: potestate *Ck Ct Ed Er Ge Ka Lf Lh Mh Pb Pc Pk Pn Pp Ps* | in potestate *Ap Cg* | potestate eius *Ap* | potentia *Eb Ec Gc*.
SITUM EST: si quod potenter agat *Ec Ed Gc Lf* (2x) *Pm* | Potentia sua in manibus sua situm est. *Ec Gc* | Sua potentia in manibus militum sita est. *Eb Lh* | Quid non uidetur potens, cui seruitium non impenditur. *Vb* | quoniam si eum serui deseruerint, potens non est *Lh Pc Pk Pp Pq Vc* | quia statim ut eum famuli deserunt, potens esse desistit *Lh Mf* (*Vh*) | eius potestas in manu seruorum suorum sita est, quia si serui defuerint, potens non est amicis potens esse desistit *Ap* (2x) *Ck Ct* (*Er*) *Fb Ka Pb Pn Ps* | In potestate et uirtute subditorum positum est, quoniam si eum serui et milites destituerint, potens non est. *Ck Ps* | Eget sui serui. *On*.
SITUM (> SITUS *Pn Vb* | SCITUM *Kc* | SCITUS *Ld*): uel situs *Er* | situm est *Pn* | positum *Ct Eb To Vh* | positum > -tus *Vb* | positum est *Lh Pt Va* | constitutum *Ap Cg Pd Pp Ta Vc Vf* | consistat *Lh* | hoc *Ap Bd* | constitutum est (*Af*) *Bc Ck Fb Fd Ge Kc Ld Lh Ps* | hoc constitutum est *Pq*.

9. Nam quid ego de regum familiaribus disseram, cum regna ipsa tantae imbecillitatis plena demonstrem? Quos quidem regia potestas saepe incolumis, saepe autem lapsa prosternit.

NAM QUID – DISSERAM: argumentum a consequentibus *Ct Er* | Argumento a consequentibus utitur. *Ap Ck Ge Pb Pn Ps* | quod necesse est de familiaribus regum aliquid dicere, quando ipsi reges tam imbecilles appareant *Mf* | non est mihi (...) regibus neces(...) cum ipsorum re(...) mala demo(...) *Ed*.
FAMILIARIBUS: consiliariis *Lf* | de consiliariis *Cg* | ducibus et a secretis regum *Vf* | nahgengilum (OHG) *Eb Ec Gc* | nahgengom (OHG) *Lf* | qui honorem alicuius dignitatis habent *Lh*.
DISSERAM: exponam *Ap Cg Ck Ge Ps* | loquor *Ps* | disputem *Eb Lh Vh* | narrem *Va* | narrabo *Vb* | edissere debeam *Lf*.
REGNA: reges *Ed Lf Pc Pm* | ipsi reges *On* | reg(...) *Mb* | reges qui regnant *Pp* | qui regnabunt *Ga* | qui regna habent *Na* | reges, qui habent regna *Af Ap Bc Cg Ck Eb Ec Fb Fd Gc Ge Kc Ld Lh Mj Pk Pn Pq Ps Pt Px Ta To Va Vc Vh* | metonomia: per regna reges demonstrantur *Mf*.
TANTAE: nimiae *Vh*.
IMBECILLITATIS: fragilitatis *Lb Pd Pq Va* | infirmitatis *Ap Ct Eb Ec Gc Lf Lh* | infirmitates(!) *Vb* | instabilitatis *Cg* | infirmitatis ut citu currunt *Er* | Imbecillis dicitur qui sine baculo est et inconstans nec non fragilis. *Ec Gc Ka Lh* | infirmitas, ut florentissima regna cito corruant *Ap Ck Ge Pb Pn Ps*.
PLENA: esse *Ka Lf Mh Pd Va* | integra *Ga Ka Na Vh*.

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471 quod] quid *Ec Gc*. **474** deseruerint] deseruer{unt} *Vc*. | quia] om. *Lh*. **475** eius] cuius *Fb*. in] om. *Ap*(1) *Pb Pn*. | manu] manus *Ap*(2); manum *Ck Pn*. **476** quia] et *Ct Er Fb Ka*; \et/ quia *Ps*; et quia *Ap*(1) *Pb Pn*. | potens[1]…amicis] om. *Ct Er Fb Ka*. | potens[2]] potest *Er*. **477** uirtute] uirtutum *Ck Ps*. **478** eum] ad eum *Ps*. **490** Argumento] argumentum *Ps*; om. *Ge*. **500** habent[2]] < habet *Ps*; habes *Px*; hoc *Bc*. | regna[2]] regnum *To*. **501** metonomia] metonimimia *Mf*. **506** nec non] om. *Ka*; ac *Ec Gc*. | fragilis] om. *Ka*. | infirmitas] om. *Ap Ps*.

III prosa v

DEMONSTREM: Iam demonstratum est. *Eb* | ut uere potentes esse non possunt *Lf* | (dem)onstratum habeam *Lf*.
QUOS: familiares *Ap Bc Bd Cg Ck Ct Eb Ec Er Fb Fd Ga Gc Ge Ka Kc Lb Ld Lf Lh Na Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta To Va Vb Vc Vd Vf Vh* (2x).
REGIA: regalis *Ap Cg Ck Ge* | regia familiaritas *Pp*.
INCOLUMIS: integra *Eb Ec Gc Lf Mb Mf Vh* | integre *Bc* | integer *Lh* | potens *Ap* | sana *Cg Ct* | prosternit *On* | serena *Va* | potestas *Lf Vh* | ipsa potestas *Ap Ck Ct Er Ge Pb Pn Ps* | incolumis est ipsa potestas *Ct* | regia potestas *Fb Kc* | potestas integra (*Ed*) *Lh* | posita *Pn* | in prosperitate *Af* | utrum f(...) *Ed* | sepis sospes *Lh* | in prosperitate posita *Ap Bc Ck Fb Fd Ge Kc Ld Lh Mj Pb Pp Ps Pt Ta Vf* | in prosperitate constituta *Pq Vc* | in prosperitate permanens *To* | cum prosperitate extollitur *Pd* | quia iussu regis interficiuntur *Fb* | in prosperitate positus, quia iussu regis interficiuntur. Cum autem lapsa fuerit, eos prosternit, quia interitus regis interitus est populi. *Ap Ck Er Ge Pb Pn* (*Ps*) | in prosperitate posita, quae iussu regis interficiunt. Cum autem lapsa fuerit, eos prosternit, quae interitu regis tertius est familiaris. *Ct* | Incolumis dicitur a columna, ·i· quasi erectus, fortis, et stabilis. *Ec Gc Lh* | Incolomis dicitur a columna, quasi electus et fortis. *Ka*.
LAPSA: delapsa *Ap Ck Ge Pb Pn* | cadens *Vb* | deficiens *Mf* | occumbens *Lh* | quando moritur *Ap* | destituta *Cg* | zigangan (OHG) *Lf* | ad uitia *Pq* | in iram uersa *Va* | in morte *Ed Pm* | in mortem *Ec Gc* | in mortem depositus *Ka* | morte absumente *Ga Na* | potest{as} *Lf* | Cum aduersitate deprimitur. *Pd* | Ibi potestas non incolumis fuit. *Lf*.
PROSTERNIT: secum sc· *Ap Ck Ct Er Fb Ge Pb Pn Pt* | conculcat *Vb* | deicit, humiliat *Lh* | punit *Va* | per occasionem *Vh* | interitus regis *Mj* | Interitus regis interitus solet esse principum. *Af Ap Bc Fb Fd Kc Ld Lh Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | Depositus ipse rex prosternitur, et familiares eius secum. *Ec* (*Ed*) *Gc Lf Pm* | potestas, quando reges moriuntur *Vh* | propter necem fa(miliarum?), interficitur rex *Lf*.

10. Nero Senecam familiarem praeceptoremque suum ad eligendae mortis coegit arbitrium, Papinianum diu inter aulicos potentem militum gladiis Antoninus obiecit.

NERO – ARBITRIUM: exemplis approbat *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Seneca a Nerone occidendus accepit arbitrium eligendae mortis. *Ka* | Seneca a Nerone occidendus accepit arbitrium eligere sibi mortem, qua interficiatur. *Ec Gc* (*Lf*).
NERO: propri[um nomen] *Cc* | ipse ferax proprium nomen *Vb* | Multi Nerones fuere: Nero Tiberius, et Nero Claudius, qui modo memoratur. Occidit Senecam doctorem suum, matrem et sororem, Petrum quoque et Paulum apostolos, et postea cum magna miseria periit. Fuit et Nero Caluus, qui et Domitianus, qui Iohannem apostolum misit causa exiliu in carcerem Pathmos insulae. *Ta* | Multi Nerones fuerunt: Nero Tiberius, qui post se toto orbi imperantem occidit nomine Seianum, et Nero Claudius, qui hic memoratur. Occidit Senecam doctorem suum, matrem, sororem, Petrum quoque et Paulum apostolos, et postea cum magna

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518 posita] positi *Bc*. **520** positus] posita *Er*; > posita *Ps*. | quia[2]] quando *Ap*. **521** autem] om. *Er*. | lapsa] lapsas *Pb*. | prosternit] prosomnit (!) *Ge Pb Pn*. | quia] qui *Ps*; quae *Ge Pb*; quae > quia *Pn*. **522** interitus] intus *Er*. | populi] familiarum *Er*. **532** Interitus] quia interitus *Pp*; intitus *Ap Pb*. | Interitus regis] om. *Ta Vf*. **533** interitus] anteritus *Pc*. | principum] principem *Pq*; et principum *Ap Pb*. **534** prosternitur] prosternuntur *Lf Pm*. **543** exemplis] exemplo *Er Fb*.

miseria periit. Fuit et Nero Caluus, ipse et Domitianus, qui Iohannem apostolum misit in carcerem in exilium. *Lh*.

SENECAM: nomen *Vh* | proprium [nomen] *Cc Lh* | Hoc Suetonius refert. Seneca magister Neronis fuit, qui notas adinuenit. Factus autem Nero imperator, fingebat se quasi ita magistrum timere uelut in pueritia. Vnde nacta occasione mandauit, ut sibi genus mortis eligeret, eo quod non posset uiuere. Ille cibo potuque se satians uenam utriusque brachii incidi fecit, et de anulo bibens interiit. Antiqui enim potentes et nobiles sub gemma anuli uenenum gestabant, ut si quid aduersi contigisset, ad eius mortem confugerent. (*Af*) *Ap Bc Ck Ct Fd Ge Ka Kc Lc Ld* (*Lh*) *Mj Pb Pn Pp Ps Pt Ta Vf* | Hinc Iuuenalis dicit ut numquam careas annona ueneni. (*Af*) *Ap Bc Ct Fd Ka Kc Lc Ld Lh Mj Ps Pt Ta* (*Vf*).

FAMILIAREM: amicam *Mh* | amicum *Ka Lh* | consiliarium *Cg* | obedientem amicum domesticum *Eb*.

PRAECEPTOREMQUE SUUM: utrum ueneno an ferro uellet mori *Ap Ck Er Fb Ge Pb Pn Ps*.

PRAECEPTOREMQUE: magistrum *Bd Cg Ck Eb Ge Lf Lh Pd Ps Va* | doctorem *Ps* | nutritorem *Lf*.

AD ELIGENDAE MORTIS: de anullo regis bibit et mortuus est *Cg*.

COEGIT: compulit *Ap Cg Ck Ge Pb Pn Ps Vb*.

ARBITRIUM: uoluntatem *To* | ad uoluntatem *Ct Ps* | iudicium *Eb Ec Ed Gc Lh* | proprium *Vb* | conatum *Vb* | potestatem *Lf* | selbwalu (OHG) *Lf* | Arbiter dicitur iudex, qui totius rei habet arbitrium. *Ka* | Arbiter dicitur iudex, qui totius rei habeat arbitrium et facultatem. *Ec Gc Lh* | ut eligeret quodlibet genus mortis *Pd* | (...)geret quali morte (...)oluisset *Lf* | Hanc mortem elegit (...) balneum nimium (...) sanguinem, usque dum (...) uita finiuit. *Px*.

PAPINIANUM (PAPIANUM *Pp*): proprium nomen *Ap Cc Eb Ec Ga Gc Ge Go Lh Na Vh* | proprium nomen est *Ck Vb* | scriptor legis *Pp* | quidam scriptor legis *Pd* | scriptorem legis *To* | scriptor legum *Pc Pk* | qui fuit familiaris Neronis *Vh* | scriptor et promulgator legum *On* | Suetonius huius rei meminit. *Pk Pp Pq* | Suetonius huius meminit. *Pc* | Papinianus scriptor legis fuit. Papinianus uero dicitur lex, semper Suetonius huius rei meminit. (*Ap*) *Ck Ge Pb Pn* | Papinianus scriptor legis

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563 Hinc…564 ueneni] Iuuen. *Sat.* 9.97

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556 Hoc] om. *Ap Bc*. | Hoc…refert] om. *Af Ck Ct Fd Ge Lc Ld Lh Pb Pn Ps Pt Ta Vf*. | Seneca] Senecas *Ck*; scenca *Kc*; quod Seneca *Bc*; quia Seneca *Ap*. **557** fuit…adinuenit] (inuen)torque notarum *Af*. | Factus] factus est *Mj Ps*. | Factus…imperator] om. *Ct*. | autem] om. *Ps*. | Nero] om. *Ka Pp*. | imperator] imperator et *Ps*. **558** quasi] om. *Ap Fd Lc Ld Mj Pt Vf*; quanti *Kc*. | ita] om. *Ps*. | timere] timeret *Bc Ps*; illum timere *Ka*. | in pueritia] impueritiam *Pb*; impueritia *Ap*; in pueria *Kc*. | Vnde…559 uiuere] om. *Fd*. | nacta] nocta *Ck*; nancta *Ct Ge Pb*; nactus *Bc*; nata *Lc*. | occasione] occasionem *Bc*. | ut] ei ut *Lc Lh Ta*. **559** sibi] sibimet *Lc*. | eligeret] elegeret *Ge Pb*. | eo quod] quia amplius *Lh*. | non] nollet eum *Ta*. | posset] possit *Ka Lc Ld Pt Vf*; om. *Ta*. | Ille] illo *Lc*. | cibo] cibo se *Bc*. | cibo potuque] potu et cibo *Ld*. | potuque] et potu *Ap Bc Ct Kc Lc Ld Mj Ps Pt Vf*; potuit *Fd*. | se] om. *Ck*. | satians] sacinas *Kc*; satians. et balneum intrans *Ta*. **560** uenam] om. *Kc*. | brachii] brachii dum esset in calido *Lc*. | incidi fecit] intercidi fecit *Ct*; fecit sibi incidi *Lc*. | et] et uenenum *Lh Ta*. **561** potentes] om. *Bc*. | et] uel *Ap Ct Fd Kc Mj Ps Pt Vf*. | gestabant] gestabat *Kc*. | quid] quis *Kc*; quid eis *Lc*; quod *Ck Ge Pb Pn*. aduersi] om. *Ka Vf*. **562** contigisset] contigissent *Ge*. | eius] eius ait *Fd*; om. *Ka*. | confugerent] confugeret *Bc Ck Ct Fd Ka Kc Ld Mj Ps Pt Vf*; configerent *Ta*. **563** Hinc] unde *Ct*. | Iuuenalis] uirgilius *Kc*; iulius *Mj*. | dicit] ait *Fd Lc Ld Lh Pt*; om. *Ct Ka Ta Vf*. | annona] amona *Lc*. **567** ueneno] uenero *Er*. **583** Papinianus[2]] Papiniana *Pb*; papi\ni/ana *Pn*. | lex] uero lex *Ck*; uera lex *Ap*. **584** Papinianus] om. *Pt*; Pampinianus *Fd*.

fuit. Hinc lex papiniana dicitur. (*Af*) *Ap Bc Fd Ka Kc Ld Mj Pp Ps Pt Ta Vf* | Papinianus scriptor legis fuit. Papia uero lex dicitur. *Lh Pq Vc* | Papinianus iste fuit legum auctor, a quo lex papiniana. *Cg*.

DIU: longe *Vb*.

INTER AULICOS: palatinos *Af Cg Eb Ec Gc Lf Lh Ta Vb* | pfalanzliutim (OHG) *Lf* | inter senatores et principes *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Aulici dicuntur palatini a palacido. *Cg*.

POTENTEM: cum Nerone *Vh*.

MILITUM: suorum *Ap Ck Er Fb Ge Pb Pn Ps Pt* | imperatoris *Ta*.

GLADIIS: potestatibus *Lf*.

ANTONINUS (ANTONIUS *Px* | < ANTONIUS *Af Ga Vh*): uel Antonius *Lf* | imperator *Eb Ec Ga Gc Lf Na Pp Px Vh* | imperatoris *Lh* | proprium nomen *Cc Ga Na* | Neronem *Vh* | ipse imperator *Vb* |

OBIECIT: contra iecit *Vb* | interfecit *Pp* | opposuit *Lh On Ta* | circumuenit *Eb Ec Gc Lh* | praecepit eum interficere *Ap Ck Ct Er Fb Ge Pb Pn Ps* | obiecit se unus con(tra) alterum *Ed*.

11. Atqui uterque potentiae suae renuntiare uoluerunt, quorum Seneca opes etiam suas tradere Neroni seque in otium conferre conatus est; sed dum ruituros moles ipsa trahit, neuter quod uoluit effecit.

ATQUI: certe *Ta* | scilicet *Cg* | aduerbium *Ka* | Aduerbialiter ponitur, pro quomodo uel certe. *Eb Ec Gc* | uerbum complexiuum *Bc*.

UTERQUE: Seneca Papinianus *Vh* | Seneca et Papinianus *Ap Bd Cg Ck Ct Er Fb Ge Lb Lf Lh Pb Pd Pn Ps Ta To Va Vb* | Noluerunt dignitatem habere. *Ta* | Noluerunt habere illam dignitatem. *Eb Ec Gc Ka Lh*.

POTENTIAE SUAE: potestatis *Eb Lh* | potestatem *Cg* | potestatem, ut uitam liberare potuissent *Ps*.

RENUNTIARE: reicere *Ap Ck Ge Vb* | denegare *Lh* | negare *Eb* | respuere *Ct Fb Mo* | firsahhan (OHG) *Lf* | finem dare *Ap Ck Ct Er Fb Ge Ka Lh Mo Pb Pc Pn Ps* | Finem dare noluerunt. *Vf* | ut uitam liberare possent *Cg* | Omnia sua uoluerunt renuntiare, tantum ut mortis sententiam possent euadere. *Va* | Omnia sua uoluerunt dimittere, tantum ut potuissent uitare mortis sententiam. *Ap* (2x) *Ck Pb Pn Ps* (2x) | Sceneca(!) et Papinianus omnia sua uoluerunt dimittere, tantum ut possent uitare mortem. *Lh*.

QUORUM: ex quibus *Ap Ck Ge Vb* | quibus *Cg* | duorum *Bd Fb Pn Vf Vh* | hominum *Ct* | Senenie et Papiniani *Mf* | Papiniani et A(nto)nii *Ed* | Seneca *Pt* | unus *Lf To* | alter *Ap Eb Ka Lh Pb Ps Ta*.

SENECA: proprium nomen *Cc*.

OPES: diuitias *Ck Ge Vb* | suam substantiam *Ap* (2x) *Ck Pb Pn Ps* (2x) | ut posset mortis sententiam euadere *Ct Er Fb*.

TRADERE: uoluit *Cg* | conatus *Ap*.

NERONI: proprium nomen *Cc* | ipsi feroci regi *Ck Ge Vb*.

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585 fuit] om. *Vf.* | Hinc] hinc et *Vf.* | papiniana] papiana *Kc Mj Pp;* papia *Bc*; papinia *Ta*; panpiniana *Fd*. | dicitur] om. *Bc Vf*; dicitur. semper Suetonius huius rei meminit *Ap*. **586** Papinianus[1]] p{ro} *Lh.* | Papia] papinia *Vc.* **590** inter] om. *Fb.* **597** imperator] imperatur *Vb.* **609** Seneca[2]] sena *Pn*; senecas *Cg*. | Papinianus[2]] pa{m}pinianus *Ap*; papianus *To Vb*; papiniarum *Er;* papirianus *Bd*. **625** posset] posset etiam *Ct*.

IN OTIUM: studium *Bd Pq* | securitatem *Eb Lh Vb* | muoza (OHG) *Lf* | cessare a consulatu *On* | in uitam priuatam *Ap Cg Ck Ge* | in secretum *Cg* | in exilium *Ap Ck Lh Pn* | in exilio *Ps* | uocare in exilium *Ap Pb* | ad philosophandum *Ka* | philosophiae uacare *Pn* | ut philosopharet *Pc* | ut philosophiae uacaret *Ap Ck Ct Er Fb Lh Ps* | ut philosophiae uacaretur *Ka* | de potentia ad philosophandum *Ed Pm* | ad discendam philosophiam *Lf* | ad philosophandum in uno loco *Ga Na Vh* | philosophiam exercere *Eb* | in securitatem ·i· philosophiam exercere *Ec Gc* | de potentia ad philosophandum in lectionibus uacare *Ec Gc* (*Lf*) | ut rei familiari tempus esset et a rebus publicis desisteret *Fd* | ut rei familiari tantum modo praeesset, et a rebus publicis desisteret (*Af*) *Ap Bc Ct Kc Lh Mj Pp Ps Pt Ta* | ut sine dignitate esset, et uitam haberet ·i· ut nihil haberet saeculares *Ap Ck* | ut ei liceret quiete uiuere *Mf* | (... li)ceret relinquere (...) et uiuere *Lf* | ut ei liceret saltem secrete in loco uiuere *Pc Pk Pp Pq* | quatenus ei liceret quiete uiuere *Ka Lh Px Vh* | quatenus ei liceret quiete uiuere et philosophiae otium potuisset praestare *Ec Gc Lh* | ut saltem nudus euaderet, quatinus post hoc liceret ei quietam uitam ducere et philosophiae studere *Va* | Vnde Auienus mentiri(!) se quaeque dicet propriisque iuuari laudibus alterius nec ferre bona sua sibi. *Lh*.

CONFERRE: dare *Ct* | in hoc loco *Ka*.

CONATUS EST: temptauit *Ck Ge Vb* | estimatus *Ct* | Hoc S(...)nius refert. *Af* | (Hoc Suet)onius refert. *Ps* |

RUITUROS: casuros *Ap Ck Ct Er Fb Ge Pb Pn Ps* | cadentes *Vb* | homines *Cg On Ps* | obituros *Lb* | perituros *Eb Ec Gc Ka Lh Ta* | morituros *Lh* | illos *Vh* | illos occidendos *Lf* | lapsuros *Ap Ck Ge Pb Pn Ps* | illos in mortem *Pq* | quia grauitudo trahebat eos ad mortem *Ka* | quia grauitudo trahebat eos ad casum, quia ruituri erant *Ec Ed Gc* (*Lf*) *Pm* | dum trahebat illos, hoc est Sen[ec]um et Papin{ianum} moles ipsa potestatis morituros *Mf*.

MOLES: potentia *Eb Go La Lh Pb Px* | potentiae *Vh* | dignitates *Kc* | dignitas *Af Fd Ld Lh Mj Pc Pd Pk Pn Pp Pq Ps Pt Ta* | uiolentia *Lb* | magna *Lh* | ruina *Ck Er Ge Pn* | diuitiarum *Ap* | mortis *Eb Ka Lf* | ipsa potentia *Ed* | potentia mortis *Ec Gc* | dignitas principatus *Fb* | dignitas saeculi *On* | ipsam dignitatem *Vb* | diuitiarum copia *Vf* | diuitiarum uel familiaritatis *Pq* | ipse pondus *Bd* | magnitudo uel dignitas *To* | quia si non essent potentes, nequaquam ruerent *Ap Ck Er Lh Pn Ps*.

TRAHIT: illos *Lb* | mortem *Af* | in mortem *Ck Fb Ge Ka Kc Ld Mj Pd Pn Pp Ps Pt Ta To* | in morte *Fd*.

NEUTER: illorum *Fd Lb* | nullus eorum *Ct Er Fb* | Seneca et Papinianus *Cg Lf* | neque Seneca neque Papinianus *Bd Ck Fd Ge On Vb*.

QUOD UOLUIT: uoluntas fuit *Ta* | quod uoluntatis fuit *Lh*.

EFFECIT: fecit *Ap Ck Ge* | perfecit *Ps* | impetrauit *Cg* | perpetrauit *Lf* | consequitur, promeruit *Eb Ec Gc*.

12. Quae est igitur ista potentia, quam pertimescunt habentes, quam nec cum habere uelis tutus sis et cum deponere cupias uitare non possis?

QUAE EST: quam uilis *Lh* | quid ualet *Cg*.

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644 Vnde…645 sibi] Auian. *Fab.* 5.1-2

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637 ut] non *Af*. | familiari] familiaris *Lh Kc*; < -res *Ta*. | modo] om. *Pt Ta*. **638** a] om. *Mj*. desisteret] desisteret. separatim uiueret *Lh*. **641** secrete] secreto *Pk*. | loco] uno loco *Pp*. **642** et] et suae *Lh*. | potuisset] posuisset *Lh*. **652** quia[2]] uel quia *Ed*. **664** Papinianus] Pampinianus *Fd*; Papirianus *Bd*.

III prosa v

POTENTIA: potestas *Pp* | in adiutorio *Ed* | ipsa potestas regiae dignitatis uel indignationem regiae potestatis *Cg* | grauitudo potentiae, ut homines crassi facilius ruunt *Ga Ka Na Vh* | (...)otentia non (...) eos *Lf*.
PERTIMESCUNT: quia semper intimescunt *Er* | Hoc est semper in metu sunt. *Ap Ck Fb Ge Pb Pn Ps*.
HABENTES: homines *Lb* | ut reges *Eb Ec Ed Gc Lf Pm* | ut Dionisius *Pq* | ita *Vh* | qui eam habent potentiam *Cg*.
QUAM: potentiam *Ap Lf Pb Va*.
TUTUS: securus *Ct Eb Er Fb Ga Lf Lh Mo Na Ps Ta To Va Vb Vh* | defensus *To* | protectus ab illa potestate *Cg* | securus sis *Ka* | neque securus sit, quia semper auxilio alterius indiget *Ap Ck Ge Pb Pn Ps*.
CUM DEPONERE CUPIAS: sicut Seneca *Ap* | sicut Seneca et Papinianus *Af Ap* (2x) *Cg Ck* (2x) *Ct Er Fb Ge* (2x) *Kc Lh* (2x) *Mj Pb Pc Pk Pn Pp Ps* (2x) *Ta* | sicut Papinianus et Seneca *Pq* | hi duo *Ed* | ut hi duo *Lf Pm* | ut hi duo Seneca et Papinianus *Ec Gc Ka Lf*.
DEPONERE: amittere *Eb Ec Gc Ka Lh Ta* | dimittere *Ap Pb* | proicere *Lh* | derelinquere *To* | potentiam *Ct Lf*.
UITARE NON POSSIS: ut tibi praepararet ruinam *Ap Ck Pb Pn Ps*.
UITARE: effugere *Ap Ck Ge Pn Ps* | effugare *Pb* | renuntiare *Ed Pm* | enuntiare *Ka* | respuere *Va* | negare *Eb* | relinquere eam *Lf* | eam *Lb* | malum ab ea *Ga Ka Na* | malum habeo *Vh*.

13. An praesidio sunt amici quos non uirtus sed fortuna conciliat? Sed quem felicitas amicum fecit infortunium faciet inimicum.

AN – AMICI: Non utique, quia scriptum est, in bonis non apparebit amicus, et in malis non abscondetur inimicus. (*Af*) *Ap Bc Ck Ct Fd Ge Ka Kc Ld Mj Pb Pn Pp Ps* (2x) *Ta Vf* | firmati uel adiutorio *Mf* | ad praesidium facti fallaces ficti *Lh*.
AN: numquid *Cg* | ad *Eb* | aliquo *Vh*.
PRAESIDIO: auxilio *Ap Ck Er Fb Ge Pn Ps Va Vb* | auxilium *Ct* | cum *Pp* | firmamento *Eb Ec Gc Ka Lh Mh Px Vh* | ad praesidium *Ec Fb Gc Go Lf Vf* | a periculis *On* | adiutorio *Cg* | munimento *Ap Ck Ge Ps* | in auxilio, in munitione *Pb* | ad auxilium *Ka Na Vh* | ad exilium *Ga* | cui *Pq* | tibi *Eb Ed Lf* | sunt tibi *Ka Pm*.
AMICI: hominis *Ct* | tui *Lf* | Amicus per deriuationem, quasi animi custos dictus, proprie amicus ·i· ab hamo ·i· a catena. Vnde et hami, qui teneant. *Ec Gc Ka Lh Ta*.
QUOS: amicos *Cg Lh* | non utique *To*.
UIRTUS: sapientia *Fb Fd Ld Pd Pp* | bonitas *Cg Mb* | tua caritas *Eb Ec Gc* | caritas dei *Lh* | dilectio *Lh* | bonitas tua *Lf* | tugund (OHG) *Lf*.
FORTUNA: diuitiae *Cg Fb Mo Pk Pp* | euentus *Vb* | felicitas *Bc Lf Mb Pd To* | falcitas(!) *Lh* | aliquid *Er* | rerum felicitas *Ga Ka Na Vh* | tua felicitas *Eb Ec Gc* |

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708 Amicus…709 teneant] Isid. *Etym.* 10.4

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676 ruunt] ruant *Vh*. **677** Hoc est] ·i· *Ap Pb*; quia *Fb*. **683** neque…sit] om. *Ps*. **685** Papinianus] Papianus *Kc Pp*; Pampinianus *Ap Af*. **700** Non utique] om. *Mj*. | Non…est] om. *Vf*. | quia…est] quia ut scriptum est *Af*; scriptum namque est quia *Ap*. | in[1]] om. *Ge Pb Pn*. apparebit] apparet *Vf*; peribit *Ps*(1); apparabit *Bc*; apperebit *Fd*. | amicus] inimicus *Ap Ck Ps*(2). et] om. *Ld*. **701** malis] malum *Ct*. | non abscondetur] non absconditur *Ld*; manifestatur *Ps*(2). inimicus] mimicus *Fd*; idem *Ps*(2). **708** animi] animae *Ka Lh*. **709** amicus] amiuis *Lh*; quasi amiuis *Ta*. | ·i·[1]] om. *Ec Gc*. | a] om. *Ec Gc Ta*. | qui] quod *Ec Gc*.

diuitiae tuae *Lf* | diuitiae dignitate *Fd* | diuitiae et dignitates *Kc Ld* | casus euentus aut spes aliqua commodi *Ap Ck Ge Pb Pn*.
CONCILIAT: coniungit *Ap Ck Fb Ge Mf Mo Pb Pn Pq Ps Va* | coniungat *Eb* | congregat *Mf Vb* | coniungunt *Pk Pp* | placat *Ec Ed Ga Gc Ka Mh Na* | conciliare facit *Ec* | placatus *Px* | sociat *Bc Eb Ec Gc La Lh* | concordat *Ps* | applicat *Lh* | adiungit *Lh* | consociat *Mf* | adsociat *Cg* | adquirat *Lf* | commotum coniungitur *Er* | aliquid commodum coniungit *Ct* | amicum facit *Eb Ec Gc* | concordare(...) *Ed* | non *Lf* | non utique *Ap*.
QUEM: hominem *Ct* | eum *Cg* | te *Lf*.
FELICITAS: diuitiae *Vf* | diuitiae et dignitas *Af Ap Ck Fb Ge Lh Pb Pc Pk Pn Pq Ps Ta* | diuitiae, dignitates *Pp* | rihtuom, ambaht (OHG) *Lf* | tua *Lf*.
AMICUM: esse *Lf*.
FECIT: placat *Vh*.
INFORTUNIUM: infelicitas *Af Cg Ct Eb Ec Ed Fd Gc Ka Ld Lh Mf Pd Ps To Va Vf Vh* | infelicitatis *Px* | infelicitas tua *Lf* | mala fortuna *Lh Ta Vb* | miseria *Ct Ps* | infelicitatis miseria *Er Fb Mo* | aduersa fortuna *Af* | missiburi (OHG) *Lf*.
INIMICUM: infelicitatem *Lh* | ipsum *Lf* | hominem *Ct* | tuum esse *Lf* | Multi sunt aliis amici, non solum per uirtutem, sed etiam per fortunam, qui tamen statim ut fortuna recedit, recedunt et illi. *Lh Pp Ta Va* (*Vh*) | Multi sunt aliis amici propter fortunam, non propter uirtutem, qui tunc statim ut fortuna recedit, recedunt et illi. *Ec Gc Ka Lh* | Vnde bene [H]oratius poeta alludit: dolosi amici recedunt, cum cadis siccatis faece. *Ta* | quia multi sunt alii amici, non solum propter uirtutem, sed etiam ob fortunam, qui statim ut felicitas deficit, recedunt *Mf* | Infelicitas miseria a paupere autem et hi, quos habuit, separantur. *Ap Ck Ge Pb Pn* | Sunt quidam huiusmodi amici, ut recedente facultate recedant. *Ap Ck Ps*.

14. Quae uero pestis efficacior ad nocendum quam familiaris inimicus?

QUAE UERO: nulla *Lh Ta* | separantur *Ap*.
PESTIS: lues *Cg To* | morbus *Vh* | balo (OHG) *Lf* | est *Ap Ct Eb Ec Gc Lf Pb Pd Ps Vf Vh* | Hoc est uenenum et morbus et cetera. *Ap Ck Ge* | uenenum, morbus, calamitas *Ct* | Hoc est uenenum et morbus et calamitas et corruptio. *Ap Er Ge Pb Pn Ps*.
EFFICACIOR: expeditior *Ap* (2x) *Ck Er Fb Ge Mo Pb Pc Pn Ps* | potentior *Ap Cg Ck Ge Lh Pb Pn Ps* | ualentior *Fb Mo* | ualidior *Ap Cg Lh Vf* | fortior *Bd* | promptior *Cg To Va* | saeuior *Lf* | apertior, uelocior, agilior *Mf* | proprecior (!) *Lh* | peior *Eb Ec Gc Lh* | celerior, gizalera (OHG) *Lf*.
FAMILIARIS INIMICUS: quia per hoc quod familiaris putatur, patet ei locus nocendi, et qui inimicus est, non amicus aduersatur (*Af*) *Ap* (2x) *Bc Ck Ct Fd Ge Kc Ld* (*Lh*) *Mj Pb Pn Pp Ps Ta* | quia ita credendum est amico, ne sit inimico

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736 Vnde…737 faece] Hor. *Carm.* 1, 35, 25

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725 diuitiae[2]] diuitia *Lh.* **732** Multi] sed multi *Ta.* **733** aliis] alii *Pp.* | per[2]] pro *Lh.* | qui] quia *Ta.* | tamen] om. *Lh Ta.* | statim] om. *Pp.* **734** recedunt] abeunt *Va.* | Multi sunt] multis *Ec Gc Ka Lh.* **735** recedit] om. *Ka*. | et illi] om. *Ec Gc*. **748** Hoc est] om. *Ge*; ·i· *Ap Pb*. **754** quia] om. *Bc.* | per] om. *Ge.* | quod] om. *Pb*; enim quod *Bc*. | familiaris[2]] familiares *Ap(2)*. putatur] putantur *Ap(2)*. | patet] om. *Ld.* | locus] locutus *Af*; locis *Pn.* **755** qui] quia *Ap(2) Bc Ct Fd Kc Ld Mj Ps.* | inimicus…aduersatur] amicus non aduersatur sed inimicus *Mj.* | est] om. *Kc Pn.* | non] om. *Af Lh.* | non amicus] amicus putatur. (...)circo *Pp*. | amicus] amico *Af Lh Ta*. aduersatur] aduersat *Ct*; auersatur *Ld*; < est aduersatus *Ps*.

III prosa v

locus *Ec Gc Lh* | qui in felicitate alicui familiarem se simulans pro imminente infortunio familiaris uisa uel audita profert cuncta *Ec Gc* | qui tibi familiares non propter tuam uirtutem, sed ob tuam felicitatem existunt *Ec Gc Ka Lf* | qui quondam tibi familiaris fuit, quando in felicitate fuisti et omnia, quae te loquentem (*gl*. runentan (OHG)) illi furtiue audiuit, ne liquide profert aliis ut delator? *Lf* | qui ait (!) credendum est amico, ne sit inimico locus. Et qui in felicitate alicui familiarum se simulans post imminente infortunio familiaris uisa uel audita cuncta prodit. *Ka* | qui in felicitate alicui familiarem se simulans post (...)minente infortunio familiarius uisa uel audita cuncta prodit *Lf*.
NOCENDUM: est *Va* | decipiendum *Lf*.
FAMILIARIS: palatinus *Cg*.
INIMICUS: nulla *Bd Pd* | certe nulla *Vf*.

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759 existunt] om. *Ec Gc*.

III metrum v

HEADNOTES: anapesticum paremiacum *Go* | metrum anapesticum paremiacum *Af Ap Cc Lh Vf* | Metrum anapesticum paremiacum quod constat dimetro catalectico. *Ec Gc Ka Pp Ta* | metrum anapesticum unde est: felix nimium prior aetas *Pg* | anapesticum sc· est: felix nimium *On* | anapesticum dimetrum cataleticum *Mf* | Metrum anapesticum dimetrum catalecticum constat expondeo et anapesto. *Bc* | metrum anapesticum, constans dimetro acatalecto (*Ga*) *Na Px Vh*.

1. Qui se uolet esse potentem,

QUI – POTENTEM: qui falsam potentiam spernit et uult esse uere potens *Ap Ck Ct Er Fb Lh Pb Pn Ps* | hucusque falsa potentia, nunc uera *Pp* | Veram potentiam hic ostendit quae sit, et quomodo possit haberi. (*Af*) *Bc Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Va*.
QUI: quicumque *Ka Lh*.
UOLET: uult *Cg Ck Ge Vf*.
POTENTEM: excelsum *Ap Ck Ge* | uere *Cg Ka Lf*.

2. animos domet ille feroces

ANIMOS – FEROCES: hoc est imperet suo animo et incipiet habere modestos animos *Ap Ck Pb Pn Ps* | quia non oportet potentem uel iracundum esse uel libidinosum *Mf* | quae eum superent quia uer(e poten)tem non faciunt ipsum *Lf*.
ANIMOS: suos *Lf* | furorem *Lf* | suum animum *Vh* | superbiam, iram *Ta* | cetera uitia *Lh* | pessima uitia uidelicet (...) et contra criminalia *Af* | distat inter animam et animum *Mo* | animus et anima idem est ·i· substantia, qua uiuimus. Sed hanc faciunt differentiam: anima est, qua uiuimus, animus, quo sapimus. Animi pluralis superbiam significant. (*Af*) *Ap Bc Ct Fd Ka Kc Lc Ld Lh Mj Mo Pp Ps Pt Ta*.
DOMET: comprimit *Ck Ge* | comprimat *Ap* | comprimet *Cg* | stringat *Ct Fb Ga Ka Ld Mf Mo Na Pp Pt Vf Vh* | restringet *Px* | subiunget *Ap Ck Er Pb Pn Ps* | subiungit *Ge* | subiget *Ct* | subiuget *Fb Mo* | deponat *Bc Mb* | constringat *Lh Ta* | constringet *Eb* | mitiget *To* | gubernet, arguet, subecet (!), imperet *Lh* | incipiat habere modestos *Pq*.
ILLE: homo *Ct*.
FEROCES: truces *Ap Ck Ge Ps* (*Vb*) | crudelitatem *Mb* | crudeles *Ps* | superbos *Pd To* | superbientes *Eb Ka Lh Ta* | dures (!) *To* | non sit, ferocis animi *Ed Lf Pm*.

3. nec uicta libidine colla

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4 paremiacum] om. *Ec Gc.* | constat] fit *Ka*. **8** acatalecto] acalecto *Na*. **13** potentiam] potentior *Pb Pn*. | potens] potentem *Er*. **14** Veram…15 ostendit] uera potentia hic ostenditur *Lh*. | hic] hinc *Ps*; om. *Bc*. **15** sit] siuit *Ld*. | quomodo] quo *Bc*. **24** hoc est] ·i· *Ap Pb.* **29** est] sunt *Ct Ta*. | ·i·] om. *Kc Mj*. | qua uiuimus] om. *Lh.* | hanc] (qu)idam *Lh*; quidam hanc *Ap*. **30** faciunt…31 significant] om. *Fd*. | qua uiuimus] om. *Af*; qua uiuemus *Lh.* | animus] om. *Kc*; animus uero *Lh.* | Animi] anima *Lc Lh.* | pluralis] pluraliter *Af Ct Ps Ta*; in plurali *Ap*. **31** superbiam] superbia *Bc*. | significant] om. *Bc*; significat *Ta*.

III metrum v

NEC – COLLA: non sit libidinosus *Lf Pm* | Non oportet potentem libidinosum esse. *Ct Ec Gc Ka Lh Px Ta Va Vh* | quia non potest potentem facere libido *Pp*.
UICTA: superata *Ap Cg Ck Ge* | si non uincit *Lh*.
LIBIDINE (> LIBIDINIS *Eb*): ex *Eb Ec Ed Gc Pm* | de *Ap Fb Lf Pb Pn* | mala uoluntate *Ap Ck Ge* | gilusti (OHG) *Lf* | diuitiarum *Fb* | rerum *Lf* | Libidinem appellat quicquid modum excedit in omnibus rebus. *Ap Ck Ct Er Ge Lh Pb Pn Ps*.
COLLA: sua *Lf* | uires mentis *Ga Na Vh* | Collum in singulari numero ceruicem significat, in plurali uero superbiam. Sicut et ceruix. *Ap Bc Ct Ka Kc Lc Ld Lh Mj Mo Pp Ps Pt Ta Va* | Collum in singulari numero ceruicem significat, in plurali uero superbiam. Sicut et ceruix singulari numero collum significat, plurali uero ceruices superbiam. *Af* | [Ceruix] singulari numero collum significat, plurali uero ceruices superbiam significat. *Lh* | [Ceruix] singulari numero collum significat, in plurali superbiam. *Ta*.

4. foedis summittat habenis;

FOEDIS: non *Ed* | turpibus *Af Ap Bc Bd Cg Ck Ct Eb Fb Fd Ge Ka Kc Ld Lh Mf Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vb* | turpis *Vf* | luxuriosus *Ck Ge* | luxuriosis *Af Ap Bc Cg Fb Fd Kc Ld Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vf* | libid(inosis) *Ed* | inmundis *Ga Ka Na Px Vh* | honlihem (OHG) *Lf*.
SUMMITTAT: subponat *Ap Cg Ck Er Fb Ge Mo Pb Pn Ps Vb* | inclinet *Lh Ta Va* | subiungat *Lh* | subdat *Lf* | humiliat *Ga Na Px Vh* | homo *Ct*.
HABENIS: frenis *Ap Cg Ck Ct* (*Ed*) *Er Fb Ge Ka Lf Lh Mf Mo Pb Pn Ps Px Vh* | usibus *Ga Ka Na Px Vh* | potestatibus *Lf* | retinaculis *Vb* | delectationum (*Af*) *Ap Bc Ct Fb Fd Kc Ld Mj Pp Ps Pt Ta To Vf* | luxuriae *Va*.

5. etenim licet Indica longe

ETENIM: certe *Bd*.
LICET: quamuis *Bd Fd Lf*.
INDICA: adiectiuus est *Vh* | adiectus est *Px* | adiectum est *Lh* | India *Ap Cg Ck Ge Lb To* | Indiae *Lf* | de India *Af* | insula *Ec Gc* | pars patriae *Ap Ck Ge Vb* | in oriente *Er* | oriente posita *Fb* | in oriente posita *Ct* | in orientali parte *Ga Ka Mh Na* | quae uicina est ortu solis *Ps* | quae est longe remota ad orientem *Pc Pk Pq* | quae est utica (!) longe posita in orientem uidelicet *Ap Ck Pb Pn Ps* | significat Indiam *Eb Lh Px Vh* | Significat Indiam, in orientali parte sita, oceano cincta. *Ec Gc* | Indica est adiectiuum nomen ab eo quod est India. Et fit Indicus et Indica et Indicum. Et hic feminini generis quando dixit Indica tellus. Et dicitur tellus quasi tollus, eo quod inde tollimus fructibus. Vt pareat tibi Indica tellus, ubi oritur sol et ultima Thyle, ubi occidit Helios. *Ap Ck Ps Vb* | Indica adiectiuum est quae est posita in

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50 Collum…51 ceruix] Cf. Isid. *Diff. Verb.* col. 23.6

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44 esse] fieri *Ct Px Vh*. **48** Libidinem] libido *Er Lh*. **50** Collum] similiter collum *Lc*. | in] om. *Bc*. | ceruicem] crucem *Ps*. **51** significat] significant *Kc*; om. *Lc Va*. | in] om. *Bc*. | uero] om. *Ct Ld Mo Pt Va*; numero *Lh*. | Sicut] sic *Pt*. | Sicut…ceruix] om. *Pp*; significat *Mj Va*. | et] om. *Ap Bc*. | ceruix] ceruis *Mo*; **80** utica] = utique?; uti *Ap*. | in orientem] morientem *Ap*; | in… uidelicet] <...> *Pb*. **82** Et[1]] atque *Ps*. | et[1]] om. *Ap Ps*. **83** feminini] femini *Vb*. | generis] {grns} *Vb*; grecus *Ap Ck Ps*. | quando] < quod *Ap*. | dixit] dicit *Vb*. **84** fructibus] foructas *Ps*. pareat] om. *Ps*.

III metrum v

orientem. *Lh* | per hanc totus oriens *Bc* | Per Indicam intellegitur totus oriens. *Af Ap Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Va Vf* | Indica longe tellus (*Af*) | Indica adiectio syllabica est et Indiam significat, quae est uicina ortui solis et ponitur pro his, qui in India sunt. *Pd*.

LONGE: ualde *Ct Fb* | posita *Bd Er*.

6. tellus tua iura tremescat

TELLUS: terra *Ap Ck Ge Vb*.

TUA IURA: o potestas Romana *On* | tuam dominationem *Lh Ta* | tua imperia *Af* | o Nero *Lb*.

IURA: statuta *Bc Mb* | sceptra *Ct* | potestates *Lf* | libidinis *Lf* | edicta, praecepta *Ap Cg Ck Ge*.

TREMESCAT (TREMISCAT *Eb Ka* | > TREMISCAT *Ed Px*): timeat *Ap Ck Ge Vb* | pauescit *Fb* | pauescat *Ap Ct Lh Pb Pn Ps* | formidet *Eb Ka Lh Ta* | a tremeo tremesco, a tremo tremis, tremisco *Va*.

7. et seruiat ultima Thyle,

ET: licet *Cc Fd Lf*(?) *Ps* | quamuis *Bd*.

SERUIAT: tibi *Ap Bd Eb Ec Fd Gc Ka Lb Lf Lh Pb Pq Ps Ta*.

ULTIMA THYLE: proprium nomen *Cc* | insulae *Ap Ck Ge* | insula *On Vb* | insula occidentalis *Bd* | Thyle insula quaedam *Kr* | insula ultra Britanniam *Ka Ed Mf Mh Pm Vh* | insula ultra Britanniam, a sole nomen accepit *Px* | insula ultra Britanniam occidentalis *Ec Gc* | ultima insula Britanni(ae) *Mb* | insularum omnium *Ld* | Thyle in oriente insula in mari Britannico *Pd* | oceano cincta *Ka* | oceano cincta in occidente *Ga Na Vh* | insulam quae ultima dicitur esse in mare *Lb* | ultima oceani insula ultro Britanni(...) *Er* | insula in occidentali \parte/ oceano cincta, ultra Britanniam *Lf* | Thyle insula est ultima insularum ultra Britanniam. *Va* | Vltima est oceani insula inter septentrionalem et australem plagam ultra Britanniam. *Ap* | Vltima est oceani insula inter septentrionalem et australem plagam ultra Britanniam, a qua unius diei nauigatione peruenitur ad mare congelatum. *Ck Ge Pb Pn Ps* | Thyle insula diei unius nauigatione peruenitur de ea ad mare congelatum et est ultima oceani insula ultra Britanniam. *Ct* | Thyle ultima est insularum in occidente in mari Britannico, a qua unius diei nauigatione peruenitur ad mare congelatum. (*Af*) *Ap Bc Fd Kc Lc Ld Mj Pc Pk Pp Pq Ps Pt Ta To* | Thyle est a qua unius diei nauigatione peruenitur ad mare congelatum. Tabrophrane in ortu solis ubi nascuntur plurimi elephanti. *Va* | insula ultra Britanniam occidentalis et ultima est oceani insula inter septentrionalem et australem plagam *Lh* | Thyle ultima est insularum in occidente in mari Britannico, a qua unius diei nauigatione peruenitur ad mare congelatum. Sicut Solinus refertur eius insula habitatores aestiuo tempore cum animalibus uiuunt (...) ibi herbis, hiemali uero lacte et caseo (....) sit (....)nitus ignorant. *Lh* | Thyle insula est omnium insularum nouissima, ad quam de Britannia peruenitur per mare itinere nouem dierum, ubi in solstitio

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86 Indicam] indica *Kc*; indiam *Lh Pp Ta Va Vf*; indicam regionem *Ct*. | intellegitur] om. *Va*. oriens[2]] moriens *Af*. **121** Thyle…est[2]] om. *To*. | ultima[2]] ultima omnium *Lc*; ultimet ultima *Pt*. est[2]] om. *Fd Ld Pt*. **122** in[2]] ·i· *Lc*; om. *Pq*. | Britannico] brittannica *Bc*. | diei] dei *Fd*. peruenitur] (per)ueniatur *To*.

aestiuali X et VIII dies sunt continui sine nocte. Rursum in hiemali solstitio, totidem sunt noctes sine die. Vt Solinus refert, uiuunt ibi homines herbis et lacte, et caseo et carnibus. Nam uernali tempore solummodo herbis uescuntur, reliquo tempore lacte, caseo et carnibus pecorum. *Mo* | (...)lae nomen (...)riae ultra (...)am (...)ste *Ed* | Hic significat totum orbem. *Va.*
ULTIMA: extrema *Lf.*

8. tamen atras pellere curas

ATRAS: terribiles *Ap Cg Ck Ge* | nigras *Ct Pp Vb* | anxias *Mj Va* | tetras *Mb Pp* | prauas *Bc* (2x) *Fb Fd Kc Ld Lh Pd Pp Ps Ta* | paruas *Af Pt* | infestas *Eb Ka* | profundas *Ec Ed Gc Vh* | inutiles et infestas *Ga Na Px Vh* | anxias *Af Bc Fb Fd Kc Ld Pp Ps Ta To* | pessimas *To* | asperas *Ap Ck Lh Pb Pn Ps* (2x) | uenenosas *Lh* | profundas *Ct Eb Lh* | saeuas *Ap Ck Pn Ps* (2x) | saenas > scaenas *Pb.*
PELLERE: trudere *Ap Ck Ge Vb* | depellere *Lf.*
CURAS: sollicitudines *Ap Cg Ck Ge* | auaritiam *Lf* | libidinis *Ap Ck Ct Er Pb Pn Ps* (2x) | iracundiae *Ap Ck Ct Er Pb Pn Ps* | uidelicet iracundiae *Ps* | libidinis, quia libido obscura quaerit loca *Pp* | Cura dicta est, quia cor urat. *Ec Gc Ta* | Cura dicta est quasi coeda uel quia cor urat. *Ka Lh.*

9. miserasque fugare querelas

MISERASQUE: anxias *Ap Ck Ge Lh Pb Pn Ps* | quae miseros faciunt *Af Fb Fd Ld Lh Mj Pp Pt To Va.*
FUGARE: reicere *Ap Ck Ge Vb.*
QUERELAS: querimonias *Af Ap Ck Er Fb Ga Ge Ka Lh Mo Na Px Va Vf Vh* | muothezzunga (OHG) *Lf* | adquirendi uel perdendi *Eb* | in adquirendo et perdendo *Lf* | quae semper querimoniam generant animo *Pq* (2x) | querimonias quae miseros faciunt *Bc Kc Ps Ta* | Quaerunt semper mortales quod non eis prospere eueniat. *Ct Er* | querimonias, cum quaeruntur mortales homines propter potentiam quod non eis prospere caedat *Ap Ck Pb Pn Ps.*

10. non posse potentia non est.

POSSE: te *Va* | possit *Lf* | quam certum est *Vh.*
POTENTIA NON EST: Non potentia fit in animo nisi potenter uincat libidines, quia non habet potestatem in alium, sicut nec ego foedissimus. *Ap Ck Ge Ps* | Talis est sensus: si aliquis (im)perat quattuor mundi partibus orientali, australi, septentrionali, [et non] regerit animos feroces, non erit potens. *Lh.*
POTENTIA: sed impotentia *Ka.*
NON EST: dicenda *Vh.*
NON: quae *Lh.*

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150 Cura^{2}… 151 urat] Paul. Diac. *Epit.* (p. 43.14)

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132 aestiuali] extiuali *Mo.* **150** urat] urit *Ec Gc.* **156** quae] qua{m} *Fd.* | miseros] miseras *Af.* **162** prospere eueniat] proper eueniunt *Ct.* **170** potentia^{2}] potuisse *Ps.* | nisi potenter] impotenter *Ge.*

III prosa vi

HEADNOTES: gloria beatos non fieri *Mb* | gloria beatos fieri non posse (*Ed*) (*Fa*) *Gc Ka Lh* (2x) *Mh Mn Na Pa* (*Vf*) *Vg* | Demonstrat etiam gloria beatos fieri non posse. *Ap Ck Ct* (*Er*) *Pb Pn Ps* | Hic ostendit gloria beatos non fieri. *Af Ap Fb Fd Kc Lc Ld Lh Mj Pp Ps Pt Ta Va Vf* | De gloria. Gloria beatos fieri non posse. *Lf* | Laus aliena non efficit splendidum quemquam. *Pp* | Et laude aliena splendidum quemque non efficit. *Ec Gc Ka Lh.*

1. Gloria uero quam fallax saepe, quam turpis est! Vnde non iniuria tragicus exclamat:
ὦ δόξα δόξα μνρίοισι δὴ βροτῶν
οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν.

GLORIA – FALLAX: interrogatiue *Eb Ec Gc Lf Lh* (2x) *Mf Px* | exclamatiue *Fb* | admirando *Vh*.
GLORIA: humana *Ap Cg Ck Ct Eb Ec Gc Ge Ka Lh* | Ventositas est gloria humana. *Vh*.
QUAM: pro quantum *Fd* | wio (OHG) *Lf*.
FALLAX: est *Bc Ps* | mendax *Ap Ck Ct Fb Ge Pb Pn Ps* | media *Er* | inanis *Ck Ct Ge Pb Pn Ps* | quia fallax et turpis est talis gloria *Ap Ck Ct Ge Pb Pn Ps* | dum malum est illud, quod laudat *Ap Cg Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | ideo fallax, quia fallit et decipit *Ap Ck Ge Pb* | ideo fallax, quia fallit et decipit in se sperantes *Af Ap Bc Fb Fd Kc Lc Ld Lh Mj Pn Pp Ps* (2x) *Pt Ta* | quia decipit in se sperantes *Vf* | cum dicitur, quod non est *Cg Lh Mf Px Vh* | cum dicitur esse, quod non est *Va* | cum dicitur, quia non est *Eb Ec Gc Lh* | tunc cum dicitur esse, quod non est *Ec Gc Ka Lh*.
QUAM(2): et est *Ps*.
TURPIS: obscena *Vb* | cum de male re luas *Lh* | cum de mala re quis laudatur *Mf* | cum de mala re laudat *Px Vh* | quia de rebus male gestis adquiritur *Af Ap* (2x) *Bc Ck Fd Kc Lc Ld Lh Pn Pp Ps* (2x) *Pt Ta Vf*.
UNDE: ideo *Vf*.
NON INIURIA: non iniuste *Af Ap Ck Ct Er Ge Lf Lh Mb Pb Pn Ps Va Vc Vf* | non iuste *Fb Pk Vh* | sed recte *Lb* | non iniuriose *Lh Mb Pk Ta Vc* | sed iuste *Bd* | non sine iniuria. iniuste. uel iniuriose *Pp* | non iniuste uel iniuriose *Pq* | nomen pro aduerbio *Bc*.
INIURIA: cum *On* | iniuste *Cg Eb Ec Fd Gc Ka Mh Pk Pt* | iniuriose *Pc*.
TRAGICUS: luctus *Mh* | comicus *Pf* | sermo *Pq* | quidam *Bd* | poeta *Cg Lf On* | poeta Grecorum *Ct Er Fb* | hircinus poeta *Vb* | hircinus poeta Grecorum *Ap Ck Ge* | quidam poeta Grecorum *Pb Pn Ps* | tragoedium carmen componens *Mf Px Vh* | tragoedium carmen componens uel facta uirorum fortium *Ec Gc Lh* | qui tragoedium carmen composuit *Va* | tragici poetae tragoedias scribentes, quod carmen ab hirco tractum est, quod Grece tragos dicitur, qui pro mercede poetis

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3 gloria[2]] cloria *Mh*. **5** gloria] om. *Lh*. | fieri] posse fieri *Ap Mj*. **21** inanis] iamnis *Pb*; **23** est] ·i· *Pb*. | laudat] laudatur *Pq*. **24** ideo] om. *Mj*. | fallax[2]] fallax gloria dicitur *Ap*. | quia[2]] qui *Kc*. | fallit et[2]] om. *Fd Lc Ld Pt*; uallit *Ta*. | decipit[2]] decipit saepe *Mj*. **31** laudat] laudas *Vh*. quia] qui *Kc*. | male] male in se sperantes *Ap*(1) *Ck*. | male gestis] maiestatis *Lc Ld*. | adquiritur] ascribitur *Ta*; adqueritur *Af*. **41** tragoedium] tragoediarum *Px*. **44** quod] qui *Ec Gc*; qua *Lf*. Grece] grece ergo *Ka*. | tragos] tragus *Ec Gc*; om. *Lf*.

dabatur *Ec Gc Ka Lf* | tragicus ·i· luctus. Tragoedia composita fabula, uel res cum asperitate uel luctuosae relationes, uel bellica cantatio, uel fabulatio. *Ec Gc Ka* | a tracia. Nomen hic tacetur. *Lf*.

EXCLAMAT: ita clamat *Lf* | Hoc, quod sic exclamat, non sit illi (iniu)rium ·i· detractio, gisk(entida) (OHG) (...) uobis dic(...) *Lf*.

ὦ δόξα – μέγαν: o gloria gloria milibus mortalium nihil aliud facta nisi aurium inflatio magna (*Af (2x)*) *Ap* (2x) *Bb Bd Cg Ck* (2x) *Ct Eb Ec Ed Ef Er Fb Fd Ga Gc Ge Go Ka Kc Kr Lb Ld Lf Lg Lh Mb Mf Mh Mj Na On Pb Pc Pd Pf Pg Ph Pk Pm Pn Pp Pq Ps* (2x) *Pt Px St Ta To (Vb) Vc Vf Vg Vh* | o gloria milibus mortalium magna *Bc* | o gloria gloria milibus mortalium nihil *Cc* | {gloria gloria} milibus {mortalium} nil {aliud} (...) aurium inflatio {magna} *Fa* | Gloria gloria multos hominum annullabit, si auribus delectantur. *Vb* | gloria gloria milibus mortalium nihil aliud facta *Va* | uentus apud aures tantum *Pm* | uentus aures tantum *Ed* | Ventus apud aures solummodo mulcet. *Ka* | Ventus apud aures tantum ·i· mulcet solummodo aures. *Ec Gc* | uentus apud aures tantum *Lf* | tinniens tamen tantum apud aures (*Ga*) *Ka Na* | magna multitudo mortalium *Ck* | magna multitudine mortalium *Ct* | in magna multitudine mortalium *Er Pn* | hominum mortalium magna multitudo *Ap*.

βροτῶν (ANBPOTONON *etc. multis codicibus*): uel antropon *Pp* | Anbrotonos dicitur homo, quia brotos Grece cibus. Homo ergo anbrotonos dictus est. Quod solus inter omnes creaturas rationabili uescitur cibo. Aut antropon legendum est. Antropon dicitur quasi anatropos ·i· sursum uersus. Pronis enim omnibus animalibus terram spectantibus, solus homo caelum suspicit rectus. Hinc Ouidius: cetera cum spectent pronas animalia terras, os hominum sublime dedit caelumque uidere iussit et erectos ad sidera tollere uultus. (*Af*) *Ap Bc Ck Ct Fd Ge Ka Kc Lc Mj Pb Pn Pp Ps Pt Ta Va* | Forma solius hominis ad caelum sursum est erecta, ut

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63 Anbrotonos…69 uultus] Cf. Isid. *Etym.* 11.1.4; Ovid. *Met.* 1.84–6

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45 dabatur] datur *Ec Gc*. | ·i·] est *Ec*; om. *Gc*. | fabula] fabulosa *Ka*. **50** o gloria] gloria *Bd Cg Ef Fb Fd Ga Lb Ld Mb Mh Na On Pc Ph Pm Pn St.* | gloria[2]] om. *Ed Gc Kc Lh Ph Ps*(2); o gloria *Ap*(1). | milibus] in milibus *Af*(2) *Bb Ct Er Lb Pd Pk Pq*; om. *Bd*. | mortalium] mortalium hominum *Ap* (1,2) *Ck* (1,2) *Fb Ge Pb Pn Ps*(1); mortalium \hominum/ *Lf Vf*; hominum *Af*(2) *Cg Fd Kc Kr Lb Ld Mj Pf Pp Ps*(2) *Pt Ta To*. | nihil aliud] om. *Cg*; nihil *Go Mf*; aliud *Kc*; nihil aliud aliud *Ck* (1) *Ge*; nihil est aliud *Pq*. | facta] om. *Vc*; facta \es/ *Lf*. | nisi] quam *Af*(2) *Ap*(1) *Bd Fd Kc Ld Mb Mj On Pb Pd Pg Ph Pn Pp Pq Ps*(1,2) *Pt St Ta To Vc*; nisi quam *Ap*(2) *Ck*(2) *Fb*; nisi art{iculum} *Cg Ck*(1) *Ge*; om. *Px*. | aurium] animi *Ec Gc*; om. *Px* **51** inflatio] flatio *Ef Ga*. magna] om. *Er Mj*. **59** tamen] om. *Na*. **63** Anbrotonos] ambronos *Va;* abrotonos *Lc*. **64** dicitur] grece dicitur *Fd Lc Pt*. | brotos] bratos *Fd*; brutos uel brosys *Va*. | Grece] dicitur *Kc Va*; grece dicitur *Ct Fd Lc Mj Ps Pt*; grecia dicitur *Bc*. | Grece cibus] grecibus *Ge Pb*. | anbrotonos] antropos *Ka Ta*; ambronos *Va*; abrotonos *Lc*. | dictus est] dictus *Ct.* | Quod] qui *Ct*; quia *Fd*. **65** rationabili] rationali *Ct Fd Ka Kc Lc Mj Pt*. | antropon] andropon *Ct*; antropum *Af*. legendum] gelendum *Fd*. | est] om. *Pp*. **66** Antropon] antropos *Af Ap Bc Ka Kc Mj Pp Va*; om. *Ta*; antros *Ct*. | dicitur] om. *Ta*; autem dicitur *Bc Ct Fd Kc Mj Pt Va*; enim dicitur *Lc*. anatropos] antropos *Ck Ct Ge Pn Ps*; antropoc *Pt*; anotropos *Fd*. | Pronis] pronus *Kc*; ponis *Af*. enim] om. *Ck Ge Pb Pn Ps.* **67** animalibus] om. *Af Pp*; animantibus *Va*. | terram] terras *Ge Pb*. terram spectantibus] om. *Fd Lc Pt.* | homo] hoc *Kc*. | caelum suspicit] graditur *Va*. | rectus] erectus *Fd Lc Mj Pt Va.* | Hinc…69 uultus] om. *Va.* **68** cum] tum *Ka*. | spectent] spectant *Ka*. pronas] om. *Pp*. | terras] caetera terras *Pp*. | os] hos *Bc Ck*; deos *Kc*. | hominum] hominis *Af Pp*; < hominis *Ap.* | caelumque] caelum *Kc.* **69** uidere] tueri *Pp*; uideri *Af*. | erectos] rectos *Ck Ge Pb Pn Ps.* | sidera] solem *Ka*. | tollere] om. *Ge Pb Pn.*

doceatur semper caelestia desiderare et ei, quae dei sunt, semper perscrutari. Hinc et Grece homo a\n/tropos dicitur ·i· sursum. *Mo*.

2. Plures enim magnum saepe nomen falsis uulgi opinionibus abstulerunt. Quo quid turpius excogitari potest? Nam qui falso praedicantur suis ipsi necesse est laudibus erubescant.

PLURES: gloriosi *Bd* | multi *Ck Ge Mo Pc Pk Vc* | homines *Eb Ec Gc Ka Vh* | multi mortalium *Fb* | multi homines *Ta* | multi ·i· homines *Lh* | comparatiuus pro positiuo *Ck Ge Pc Pk* | multi potentes *Ap Pb Pn Ps*.
MAGNUM – ABSTULERUNT: cum falso laudarentur *Ap Ct Er Fb Fd Ld Pb Pn Ps Pt* | Famam non uere abstulerunt, sed false. *Lh Vh* | Putantes ueram esse uulgi opinionem, iniuste sibi uindicauerunt nomen magnum. *Mf* | putantes ueram esse, quae uulgus inconsiderate non efficiunt *Ec Gc Ka Lh* | (puta)ntes uera esse, (quae uu)lgus opinabat *Ed* | putantes uerum, quod audiunt (*Ga*) *Ka Na* | quia falsam gloriam praeponebant ueritati *Va* | putantes ueras, quod essent fals(...) (?) *Vh*.
MAGNUM: ingens *Ap Pb Pn Ps*.
NOMEN: gloriam *Eb Lf* | ut beat{us} esset *Vh*.
FALSIS: fallacibus mendacibus *Ap Pb Pn Ps* | ex *Lf* | non ueris *Eb* (*Ga*) *Na* | laudati sunt falso a uulgo *Eb Ec Gc Lf*.
UULGI: populi *Lb To*.
OPINIONIBUS: rumoribus *Ap Ct Er Fb Lf Mo Pb Pn Ps* | existimationibus *Pq* | quam \de/ falsis opinionibus gloriam accipere *Lf* | quas uulgus falso non uere inponit *Vh*.
ABSTULERUNT: sibi *Ap Pb Pn* | reportauerunt *Ap Ck Ct Er Fd Ge Ld Pt* | receperunt *Af* | deportauerunt *Fb* | portauerunt *Lh Pc Pk Pq To Va Vb Vc* | sumpserent *Mb* | sumpserunt *Bc* | repetierunt *Ps* | acceperunt *Lh Ta Vh* | usurpauerunt *Bd Ps* | respuerunt *Ap* | repuerunt (!) *Pb Pn* | sibi sumpserunt *On* | adsumserunt *Cg* | arripuerunt, acceperunt *Lf* | iniuste sibi uindicarunt *Eb Ec* (*Ed*) *Gc Lh*.
QUO (< QUOD *Vb*): nomine *Ck Ge Pb Pn* | nomen est *Vb* | iure *Pp To* | facto *Eb Ec Gc Ka Lh Mh On Pd* | quare *Bd Fd Ld Pt* | unde *Lb* | illa ratione *Lf* | falso nomine *Af Ap Bc Cg Ct Fb Fd Ka Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta To Vc Vf Vh* | a nomine falso *Mb* | quando se quisque laudare falsis opinionibus audierit *Ec Gc Ka Lh* | ut indigni bene praedicentur *Ct*.
TURPIUS: obscenius *Vb* | foedius *Ap Ck Ge Pn Ps* | abiectius *Eb Ec Gc Ka Lh Ta* | neglegentius *Lh* | uilius *Ec Gc* | ut indigni praedicent falso *Ck Ge* | ut indigni praedicentur falso *Ap Pb Pn Ps* | ut indigni praedicentur *Er Fb* | quam dicere malum bonum *Ps Va* | quando quare qua dicere malum bonum *Ap Pb Pn*.
EXCOGITARI: ei rei *Ga Ka Na Vh*.
POTEST: nihil *Cc Cg Ct Er Fb*.
FALSO: iniuste *Fb* | nomine *Ap* | non uere *Pp* | lugilihho (OHG) *Lf*.
PRAEDICANTUR: laudantur *Ap Cg Ck Eb Ec Fb Fd Ga Gc Ge Go Ka Ld Lf Lh Na Pb Pn Pq Ps Pt Px Ta To Va Vc Vh* | celebrentur *Ap Ck Ge Ps* | celebrantur *Pn* | gloria uel laude *Pp*.
SUIS: a *Ta* | in *Lf*.

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82 laudarentur] laudaretur *Ct;* laudarent *Ld*. **83** Famam] om. *Vh*. **84** ueram] uero *Ka*; uera *Ec Gc*. **85** inconsiderate] inconsideranter *Ec Gc*. | non] et *Ka*. **93** rumoribus] ruboribus *Pn*. **103** nomine] no{men} est *Fd*. **109** indigni] indignum *Fb*.

III prosa vi

IPSI: homines *Ct*.
NECESSE EST: ut ad conscientiam reuertantur quales sint *Ap Ck Ge Pb Pn Ps*.
LAUDIBUS: falsis *Lh Ta*.
ERUBESCANT: uerecundentur *Cg Ck Fb Ge Mo Ps Vb* | uerecundant *Vf* | ut *Bd Eb Ec Gc Lf Pb Pn Ps To Vh* | ut uerecundentur *Ap Lh Ta* | quae non sunt praedicantur *Er* | quia non tales sunt ut praedicantur *Vh* | quia non sunt tales (*Ga*) *Ka Na Px* | quia non sunt, quod praedicantur *Ct* | (...)um humana (...)e bonum perdere *Ed*.

3. Quae si etiam meritis conquisitae sint, quid tamen sapientis adiecerint conscientiae, qui bonum suum non populari rumore sed conscientiae ueritate metitur?

QUAE: gloria *Lh* | laudes *Af Bd Cg Ct Ed Fd Go Ld Lf Lh Mf On Ps Pt Ta Va Vf* | laus *La* | opiniones *Eb Ga Na Vh* | sunt laudes *Vb* | laus uel fama *Pd* | gloria uel laus *Fb Pc Pk Pp Pq Vc* | gloria et laus *Ap Ck Ge Pb Pn Ps*.
SI ETIAM: quamuis *Fb Lf* | etiamsi *To*.
MERITIS: per *Bd* | ex *Lf* | hominum *Cg Ps* | uirtutibus *Lh Ta* | bonis *Lf* | per merita *Ap* | merito eueniunt *Lh* | sicut in uere sapientibus *Af* | magnorum factorum uel suorum uel parentum *On* | eorum qui laudantur *Lf*.
CONQUISITAE (CONQUISITA *Ap Bc Ck Fa Ge La Lg On Pc Pk Pq Pt Vc Vd Vg etc.* | «::»QUISITA *Px* | < -SITA *Af Bb Ed Ga Pd Ps Vb Vf*): adepta *Ap Cg Ck Ge* | adquisitae *Af Lh Mb Ta Va Vb* | adquisita *Bc Px* | giwunnane (OHG) *Eb Ec Gc* | giwunnan (OHG) *Lf* | opiniones, si merito eueniunt *Ka* | illae laudes *Lf*.
SINT (SIT *Fa La Lg Pk Pq Vc* | SI\N/T *Af Bb Bc On Pd Ps* | SI<N>T *Ge*): uel sit *Pp*.
QUID – CONSCIENTIAE: quod au[g]mentum dederint *Af* | in quo auxerint *Ec Ed GcKa Lf* (2x) *Pm* | ut inde sciat magis boni in se esse *Ec Gc Ka Lf*.
QUID: nihil *Lh* | nescio *Ps* | qua(m} utilitatem *Af*.
SAPIENTIS: uiri *Ap Cc Cg Ck Ct Er Fb Fd Ge Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Vc* | hominis *Mf* | cum sapiens cogi(...) (...)entiam suam non ad (...) laus aliorum non facit (...) *Lf*.
ADIECERINT (ADIECERIT *Ph Pq Ta Vc* | < ADIECERIT *Af* | ADIECERIM *Ga* | om. *Eb*): uel adiecerit *Pp* | addiderint *Vb* | contulerit *Lh Pq Vc* | contulerint *Cg Pc Pk Ta* | adiungerint *Ap* | profuerint *Cg* | adicere poterint *Ap Ck Ct Fb* (*Ga*) *Ge Na Pb Pd Pn Ps Px Vf* | adicere poterit (*Ed*) *Vh* | adicere poterunt *Fd Ld Pt Va* | adducere potuerit *Mb* | addicere potuerunt *Mf* | adicere potuerit *Lh* | adiicere potuerint *Ec Gc* | adiecerint potuerunt opinione *Er* | gloria et laus *Pb*.
CONSCIENTIAE: de aliena laude *Ap* | bonitati *Lf* | laudando *Ga Na Vh*.
QUI BONUM – METITUR: Metiri se quemque decet, uidelicet qualis sit. *Ap Ck Er Ge Pb Pc Pk Pn Pq* | unde Auienus: metiri se quemque decet *Fd* | unde Auienus: metiri se quemque decet propriisque iuuari laudibus, nec alterius bona ferre sibi *Af Ap Bc Kc Lh Mj Pp Ps Pt Ta* | non iuuari laudibus nec alterius bona f(...) *Vf* | qui

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158 unde[2] … 159 sibi] Avian. *Fab.* 5.1-2

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119 ad] ad{e}o *Ap Pb Pn.* | conscientiam] c{on}scientiam *Ap*; scientiam *Pb Pn.* | reuertantur] reuertentur *Ge*; reuertuntur *Ps*; < reuertatantur *Ap.* **144** auxerint] auxierint *Ka.* **145** inde] unde *Ka.* **157** Metiri se] mentiri *Er*; metiri *Pk.* **158** unde[2]] om. *Ap.* | Auienus[2]] Auianus *Pp Ta*; Auigerius *Ps*; Auientius ex hac re sic dicit *Ap.* **159** decet] decorum *Mj*; decet \uidelicet qualis sit/ *Ps.* | propriisque] propriique *Af.* | iuuari] lauari *Pt.* | laudibus] laudabo *Kc Mj.* | nec] nec non *Ta.* | nec alterius] alterius nec *Lh.* | sibi] sibimet *Ta.*

aliquid boni non ob rumorem inanem, sed propter uerum faciunt *Ec Gc Ka* (*Lh*) | qui non hoc uerum putat, quod falso praedicat uulgus, sed redit ad conscientiam, et non affectat opiniones *Ec* (*Ed*) *Gc Ka Lf Pm* | hoc est qui bonum suum non populari rumore sed conscientiae *Ct*.

QUI: sapiens *Af Ap Bc Bd Cg Fb Ge Lf Pb Pd Ps Vb* | illum dico *Vh*.
BONUM: uirtutem *Lf Va* | uirtutem suam *Ap Cg Ck Fb Ge Pb Pc Pk Pn Pp Pq Ps Vc* | uirtutem suam habere *Lh*.
POPULARI: uulgari *Ct Er Fb Fd Ld Mb Mo Pd Pt* | populi *To* | uulgi opinione *Ap Ck Ge Pb Pn Ps* | ex *Lf*.
RUMORE: fama *Ap Cg Ck Eb Ge Pk Pq To Vc* | opinione *Ct Fb Fd Ld Pt* | estimatione *Pd* | fama inani *Bc Mb* | fama uel fauore *Lh*.
CONSCIENTIAE: suae *Bd Lf Pd* | propriae *Lh* | Ipse conscius est sibi, quod sit. *Eb Lf*.
UERITATE: per *Bd*.
METITUR: librat *Fb Fd Ld Pt* | estimet *Ap Ck Ge Pb Pn Ps* | censet *Ap Ck Ct Fb Ge Lf Pb Pn Ps* | perpensat *Pp* | mensuralis *Bc* | mensurat *Eb Ed Ka Ta* | considerat *Ap* | mizzit (OHG) *Lf* | nihil *Vb* | mensurat uel mensuram capit *Lh*.

4. Quodsi hoc ipsum propagasse nomen pulchrum uidetur, consequens est ut foedum non extendisse iudicetur.

QUODSI HOC IPSUM: argumentum *Ap* | argumentum a contrario *Ap Ck Ct Er Ge Pb Pn Ps* | argumentum ad contraria, ad negatiue, quod pulchrum a foedo *Af*.
IPSUM: quod modo dixi *Ap* | ius *Vh*.
PROPAGASSE: dilatasse *Ap Cg Ck Ct Eb Ec Er Fb Fd Ga Gc Ge Ka Ld Lf Lh Mb Mf Mo Na Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vf Vh* | diuulgasse *Ap* | manifestasse *Lb* | extendisse *Af* | gimaren (OHG) *Lf* | in proprias gentes *Eb Ec Ed Ga Gc Lf Na Pm Px Vh* | apud plures gentes *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
NOMEN: gloriae *Vf* | gloriam *Ec Gc Lf* | sapientis *Af* | fama popularis *Lh Ta*.
PULCHRUM: honestum *Vb* | laudabile *Cg* | esse *Lf Pd*.
UIDETUR: tibi *Lf*.
CONSEQUENS: conueniens *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps To* | uerisimile *Vb* | conuenit *Lh* | licitum est *Eb Ka Lh Mh Ta* | conueniens est *Af Fd Ld Pd Pt* | necesse est *Cg*.
FOEDUM: aduerbialiter *Vf* | turpe *Af Cg Fb Lh Mb On Pc Pk Pp Pq Ta Vb Vc* | incongruum *Ps* | honida (OHG) *Lf* | est *Ck Ge Pb Pn Ps* | luridam rem uel mendacium *Ec Gc Lh* | ut non sit turpe *Ap Ck Ct Er Ge Pb Pn Ps*.
EXTENDISSE: elongasse *Vb* | dilatasse *Pd Ps* | uoluisse *Va* | gimaren (OHG) *Lf* | nomen *Af Ap Cc Cg Ck Ct Er Ge Lf On Pb Pc Pk Pn Pp Ps* | famae nomen *Ck Ge Pb Pn Ps* | illud nomen *Pq* | ipsum nomen *Ap* | nomen illud pulchrum *Lh Vc* | nomen sed magis pulchrum *Fb* | undique *Vh* | per omnes gentes *Pp* | in exteras gentes *Eb Ed Lf Pm* | in alienas gentes (*Ga*) *Ka Na Vh* | hoc est in populos sparsisse *Ct Er Fb*.
IUDICETUR: ipse *Ps* | hoc ipsum *To* | ut plures necesse est (...) relinqui *Lf* | Quodsi pulchrum uidetur alicui, quod propagauerit nomen, consequens est ut non iudicetur id foetidum extendisse. Quod maxime rubor confusionis est. *Va* | Turpe non extendisse iudicetur, hoc est in populo sparsisse. *Ap Ck Ge Pb Pn Ps* (2x) |

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161 faciunt] faciant *Ec Gc*. **189** apud] ad *Fb*. **204** populos] populum *Er*; populo *Ct*.

III prosa vi

Turpes sit, si non in omnes gentes non extendatur. *Mf* | Si non in omnes gentes potest extendi, turpitudo est. *Lf Px Vh* | si non in omnes gentes potest (....) eius *Lh* | si non in omnes gentes extenditur turpidido(!) eius *Ka* | si non in omnes gentes extendi ·i· diffamari posse turpitudo eius *Ec Gc* | ut diuulgatur (...) ad (...) laudatio (...) *Lf*.

5. Sed cum, uti paulo ante disserui, plures gentes esse necesse sit ad quas unius fama hominis nequeat peruenire, fit ut quem tu aestimas esse gloriosum proxima parte terrarum uideatur inglorius.

UTI: quemadmodum *Ap Ck Ct Er Fb Ge Pb Pn Ps* | uelut *Vf* | sicut *Cg Lf Lh Ta*.
PAULO: parum *Lh Ta Vh*.
ANTE: prius *Lf*.
DISSERUI: disputaui *Ap Cg Ck Ge Lh Pb Ta* | narraui *Vb* | dicebam *Ps* | exposui *Ct*.
AD QUAS: gentes *Ct Lf*.
FAMA: laus *Vb* | mari (OHG) *Lf*.
NEQUEAT: non potest *Vb* | non possit pro magno spatio terrarum *Ap Ck Ge Pb Pn Ps* | non potest hic *Ap Ck Ge Pb Pn* | pro non *Ct Er* | pro magno spatio terrarum *Ct Er Fb*.
FIT: contingit *Ap Bc Cg Ck Fb Fd Kc Ld Mj Pb Pp Ta To Va* | contigit *Af Ap Ge Pd Pn Ps Pt Vf* | efficitur *Eb Ka Lh Vh* | contrahit *Lh* | tum *Pq*.
QUEM: illum *Vf* | homo *Ct*.
AESTIMAS: putas *Vb*.
GLORIOSUM: praedicabilem *Ap* (2x) *Ck Ct Er Fb Ge Pb Pn Ps* | in sua gente *Af Ap Bc Cc Cg Eb Fb Fd Ka Kc Ld Lh Mf Mj Pc Pk Pp Pq Ps Pt Px Ta To Vc Vf Vh* | in propria gente *Eb Ec Gc* | apud suas gentes *Ap Ck Ct Er Ge Pb Pn Ps* | in propriis gentibus *Lf*.
PROXIMA PARTE TERRARUM: in *Lf Pd Vh* | in uicina regione *Cg* | alienis gentibus *Lf* | in extera gente *Eb Ec Gc Ka Lf* | ubi nomen illius non peruenit *Bc* | ubi nomen illius non est dilatatum *Af Ap Ck Ct Er Fb (2x) Fd Kc Ld Lh* (2x) *Mj Pb Pn Pq Ps Pt Ta To Vc Vf* | propter uastitatem terrarum *Fb* | propter uastitatem terrarum, quia fama illius omnia penetrare non ualet *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Vc* | in alias terras, quia fama illius non potest penetrare omnes terras *Ap* | quia tam longe fama eius peruenire non potest *On* | quia illuc fama illius peruenire non ualet *Lh*.
PROXIMA (PRO MAXIMA *Ap Ck Lf Px* | < PRO MAXIMA *Bb* | > PRO MAXIMA *Af Bd* | PRO MAXIMA < PROXIMA < PRO MAXIMA (?) *On* | *etc*.): uel maxima *Mb* | pro maxima *Fa* | ut Marcomannorum peresarchi (!) *Ga Na Vh*.
UIDEATUR: iam *Lf* | esse *Lf*.
INGLORIUS: ingloriosus *Lf* | sine gloria *Bd Cg Ck Ge Lb Ps Vb Vf* | carens gloria *Ap Ck Ct Er Pb Pn Ps* | non gloriosus *Lh Ta* | inuisus, abhominabilis, contemptibilis *Mf* | Inglorius a gloria componitur, non facit glorius. *Lh* | Inglorius denominat(...) a gloria ·i· carens gloria, non tamen facit glorius. *Af* | A gloria

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210 in[2]] om. *Px*; \in/ *Vh* **227** non[2]] ut non *Ap Pb*. | pro] per *Ck Ge Pn Ps*. **230** contigit] conti\n/git *Pn*. **239** ubi[2]] V. ibi *Kc*. **240** illius] suum *Ck Ct Er Pb Pn*; eius *Mj Vf*. | non] om. *Lh*(2) *Vc*. | dilatatum] diuulgatum *Pt*; dilatum *Af;* diuulgatum uel dilatatum *Fd Ld*. **241** uastitatem[2]] castitatem *Ck Ge*. | quia] quae *Ct*.

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248 peresarchi] *sic codices*, word untraced

inglorius componitur et non facit ingloriosus. Vnde legitur ne queras gloriam et non dolebis, cum inglorius fueris, quamuis ingloriosus aliquando inueniatur scriptum. *Bc* | quia illuc fama illius peruenire non ualet *Ec Gc Ka Mf Px Vh*.

6. Inter haec uero popularem gratiam ne commemoratione quidem dignam puto, quae nec iudicio prouenit nec umquam firma perdurat.

HAEC: praedicta *Vb* | supradicta *Af* | argumenta *Pq* | has sententias *Lf* | quae dixi *Fd Ld Lh Pd Pt Va* | quae diximus *Pq Vf* | quam commemoraui *Ps* | quae commemoraui *Cg* | quae dixi superius *Mf* | inter ista, quae dixi *Ap Ck Ct Ge Pb Pn* | ista, quae dixi *Er Fb* | inter haec, quae dixi *Ps* | omnia, quae dixi superius *Ed* | quae existimantur ab hominibus *Lh Mf* | quae ab hominibus estimantur *Eb Ec Gc Ka Vh* | inter illos, qui estimantur specimen efficere nominis, uel laudem, uel famam *Ka Lh* | inter illos, qui estimantur specimen ·i· famam, uel laudem *Ec Gc* | inter felices *Lh*.
POPULAREM GRATIAM: uulgarem laudem *Ap Ck Ge Lf Pb Pn* | uulgarem laudem, quam miratur etiam populus *Ps* | solet populus tribuere *Ap Ck Pb Pn* | quam miratur etiam populus *Ap Ck Er Fb Pb Pn*.
POPULAREM: uulgarem *Vb* | ab ore populi *Lh*.
GRATIAM: fauorem *Pd* | benignitatem *Ap Bc Fb Kc Ld Mj Pp Pt Ta To Vf* | laudem *Af Ec Ga Gc Na Vh* | amicitiam *Pq* | praeconium *Ps* | etiam populi *Ct* | hlisan (OE dp.) *Ck* | rumorem *Lf*.
DIGNAM: esse *Ap Cg Ck Ge Lf Pb Pn Ps Va*.
PUTO: reor *Vb*.
QUAE: gratia *Ap Cg Ck Ge Lf Ps To* | gratia popularis *Bd Lh* | nobilitas *Pd*.
IUDICIO: boni uel mali *Ap* (2x) *Ck Ge Pb Pn Pq* (2x) *Vc* | boni et mali *Af Fb Fd Kc LdMj* (2x) *Pp Ps* (2x) *Pt Ta Vf* | ratione *Vf* | iuste *Mh* | merito *Cg On Ps* | secundum indicium *Mb* | ex ratione *Ps* | ex merito iustitiae *Ed Lf Pm* | compensatione uerae rei *Fb* | sed leuitate *Pc Pk Pq* (2x) | per iudicium et considerationem *Ed* | ex recto *Lf* | ut dignus sit pro meritis *Vh* | pondere ueritatis *Ap Ck Ps* | consideratione uel ratione *Ga Na Vh* | consideratione siue ratione, uel ex merito iustitiae *Ec Gc* | discretione, quia non discernitur utrum dignus sit laude *Ap Ck Pc Pk Pp Pq Ps Vc* | non ex qualitate, sed leuitate morum *Pp* | non ratione mentis, sed leuitate corporis *Ap Ct Er Fb Pb Pn Ps* | non ex aequitate, sed ex leuitate animorum *Ap Ck Eb Ec Gc Ka Lh Px Va Vh* | non ex aequitate considerationis, sed ex leuitate animarum *Mf* | discretione, quia euenit malis, sicut et bonis (*Af*) *Fb Fd Ld Pp Pq Ps Pt Ta Vc* (*Vf*) | discretione, quia euenit malis, ut sint mali, sicuti et bonis *Kc Mj* | discretione, quia euenit bonis aeque malis *Bc* | bonis et malis, quia euenit malis, sicut et bonis *Lh* | non ex uirtute meritorum, quia non recte iudicat, utrum recte annon laudatur, sed statim laudat *Ap Ck*.
PROUENIT: accidit *To* | uenit *Lf*.
FIRMA: ratione *Vf* | perseuerans *Lh*.

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254 ne…255 fueris] Cf. Hier. *Comm. Matth.* 1.478

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256 fama] famae *Ka*. | ualet] potest *Ec Gc*. **272** etiam] om. *Er*. **286** discernitur] discretur *Vc*; discernuntur *Ps*. **287** non[2]] om. *Ct Er Fb*. **288** non] om. *Va*; nec est *Ap Ck*. **290** discretione] om. *Pq Vc*; discretionem *Fd*. | quia] quae *Ta*. | euenit] uenit *Af Fb Pq Vf*. | sicut] sic *Vc*. **291** bonis] malis bonis *Ta*.

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275 hlisan] *Page* 1981, 111

III prosa vi

PERDURAT: permanet *Ct Lh Vb* | sicut ipsi dicunt *Lb* | quia ad conuitia surgit *Eb Ec Ed Gc Pm* | quia ad conuitia surgit (...)tus nescit (...) *Lf* | ut hodie ibimus cum illo bene, cras nihil *Ga Ka Na Vh*.

7. Iam uero quam sit inane, quam futtile nobilitatis nomen, quis non uideat? Quae si ad claritudinem refertur, aliena est; uidetur namque esse nobilitas quaedam de meritis ueniens laus parentum.

QUAM (1): quam lubricum *Ta* | quam lubricum, quam fallax et inane, labilem *Lh*.
INANE: uacuum *Vb*.
QUAM (2): et *Ps*.
FUTTILE: labile *Af Ap Bc Bd Ck Ct Er Fd Ge Kc Ld On Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vb Vc Vd Vf* | uanum *Bc Cg Ck Ge Ka La* | uane *Lb* | caducum *Ap Er On Pc Pk Pn Pp Pq Ps Vc* | instabile *Fd Ld Mb Pp Pt* | inutile *Lf To Vf* | inutilis *Cg* | uacuum *Ap Bc Mb Va* | despicabile *Ga Ka Na Vh* | ungihaber (OHG) *Mh* | respuibile *Lf* | inane *Pd Ps* | caducam *Pb* | fragile *Ct* | inconueniens *Ps* | futis, labile *Ka* | a fundo *Mh* | uanum, mendax, leue, respuibile, distructile *Ec Gc* | futilis, res labilis transitiua *Pc Pk Pp Pq Vc* | futilis res uana et leuis et transitiua *Ap Ck Ge Pb Pn Ps* | futis uas ab effundendo dictum; futilis homo dicitur qui commissa celare non potest *Kr* | Futile appellatur uas, quod non potest retinere aquam, siue quia non potest stare, uel propter foramina. Vnde futilis dicitur homo non retinens secretum sibi commissum. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Vc* | Lubricum futis enim dictum est quoddam in sacrificiis deorum stare non ualens, sed statim libamen effundens; inde futilis dicitur is, qui cum missa sibi retinere silendo non potest, sed effunditur in aures alienas. *Mf* | Futile dicitur quoddam uas in sacris uestae, superius latum inferius acuminatum, quod ideo tale erat, ut si forte ad terram poneretur, quicquid liquoris haberet in terram funderetur. Non enim licebat sacra illius terram tangere, ex hoc ergo dicitur homo futilis, qui commissa retinere nescit. (*Af*) *Ap Bc Ct Fd Kc Mj Pp Ps Pt Ta Vd* | Futile nomen est labile. Dicitur autem futilis a fundendo. (*Af*) *Ap Bc Kc Pp Ps Ta* | Futile nomen est dictum a fundendo: futis uas quoddam in sacrificiis deorum, quod non potest stare, unde futilis. *Fd Pt* | Futile dicitur quoddam uas in sacrificiis deorum, quod stare non potest. Ideo autem tale est, ut si forte ad terram poneretur, quicquid licoris haberetur in terram funderetur. Non enim licebat sacra illius terram tangere. Ex hoc ergo dicitur futilis, quia commissa retinere nescit. Nam futile nomen est dictum a fundendo, hinc nominis futilis. *Lc* | Futi sunt quoddam uas in sacrificiis deorum, quae solum stare non potest, unde futile. *Pp* | Futis dicitur quoddam uas, quod aquam in sacrificiis deorum continere non potuit. Inde futilis, qui commissa

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298 ibimus] bibimus *Ga Na Vh.* **315** labilis] ·i· labilis *Pk*; labilis et *Pp.* | res] est res *Ck*. **317** appellatur] om. *Vc*. **318** quia] quod *Ap Ge Pb Pq*. | potest] ualet *Pc Pk Pp Vc*; > ualet *Pq*. uel] om. *Pq.* | retinens] ualens retinere *Pc Pk Pp Pq Vc*. **319** sibi] s. hic *Ge Pb Pn.* **320** ualens] falens *Mf.* **322** Futile] futis *Bc*; futilis *Af Pp Vd*; > futis (?) *Ta.* | dicitur…uas] futile ·i· uas dicitur labile *Ct*; futile dicitur labile. hinc futile (futilis *Ap*) dicebatur quoddam uas *Ap Ps*. **323** latum] om. *Ct*. | inferius] ferius *Pp*; inferius uero *Ap Ps*; informius *Ct.* | acuminatum] acutum *gl*. minima *Pt*; acuminatur *Ct.* | tale] futile *Ct*. **324** haberet] haberetur *Ct*. | in] ad *Mj*. funderetur] fundetur *Kc.* | enim] autem *Fd*. **325** sacra] om. *Ct*. | illius] illis *Ct*. | terram] om. *Vd.* | ex…ergo] et *Mj*. | qui] quia *Ct Fd Pt.* **326** nescit] non potest *Mj Vd.* | Futile] futilis *Kc*. est] ·i· *Bc*. **327** autem] aut *Ps*. | futilis] fuitis *Kc*; futis *Bc*; futulis *Ps.* **333** futilis] fultis *Lc*.

retinere non potest, sed in aures alienas effuderit ·i· nihil celare potest. *Lf* | Futis dictum est quoddam uas in sacrificiis deorum, quia stare non potuit, sed statim aquam effudit. Inde futilis dicitur, qui commissa retinere non potest, sed effundit in aures alienas. *Ec Gc Ka Lh* (*Pd*) *Px Va Vh* | Dicitur autem futilis a fundendo. *Ct Va* | a fundendo dictum uas in sacris deorum sine pedibus uel sessione stabili. Et ideo qua qua uersum inclinabatur. Talis est {qui} secretum tenere non potest. *On* | Futiles dicuntur homines, qui tacendo celare nequeunt, sed magis effundunt. Inde et uasa futilia, a fundendo dicta. *Ka* | Futiles dicuntur homines, qui tacenda celare nequeunt, sed magis effundunt. Vnde et uasa futilia, a fundendo dicta, cum quibus et uestae libamina libabant. (*Ga*) *Na Vh* | (Fu)tile dicitur homines, (q)ui silere tacenda (n)equeunt, sed ea effun(d)unt, sic et uasa futilia (a fu)ndendo uocata, (cum) quo ueste libamina (...)erre mos erat. *Ed* | (...) mos erat *Sg*.

NOBILITATIS: humanae *Pp* | gloriae *Ap Pb Pn* | ingenuitatis *Lh* | gloriae terrenae *Ck Ge Lh Pk Pq Ps Vc* | terrenae ingenuitatis *Ta*.

NOMEN: sit *Ps* | quod ex actu uenit *Ka*.

QUIS: homo *Ct*.

UIDEAT: cognoscat *Lh* | consideret *Vh*.

QUAE: nobilitas *Ap Bd Cc Cg Ck Eb Ec Fa Fb Gc Ge Lf Pb Pc Pk Pn Pp Pq Ps Va Vb Vc Vh* | laus *Ct* | nobilitas nominis *Lh* | nominis nobilitas, quae ex actu prouenit ad famam uel ad ostensionem *Ec* (*Ed*) *Gc Lh* | nominis nobilitas, quae ex actu ad famam, ad ostensionem *Lh*.

CLARITUDINEM (CLARITATEM *Ec Vf* | < CLARITATE *Fd*): claritudo uel claritudine *Vf* | uel ad claritatem *Bd* | ad famam *Eb Ga Na Vh* | famam *Ec Gc* | gloriam *Lf* | mari (OHG) *Lf* | summam *Bd* | patrum *Bd* | filiorum *Lh* | quae aeterna est *Fb Lh Pc Pk Pp Pq Va Vc* | ad propriam bonitatem sui *Ap* | gloriae terrenae *Pc* | actu parentum *Vf* | ad maiorem nobilitatem supernam *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Distat hoc inter claritudinem et claritatem: claritudo laus popularis, claritas de proprio actu dicitur. *Mj* | Distat hoc inter claritatem et claritudinem: claritas de proprio actu dicitur, claritudo laus popularis. *Kc* | Distat hoc inter claritatem et claritudinem: claritas de proprio actu dicitur, claritudo uero de actu parentum. (*Af*) *Ap Bc Ck Ct Fd Ge Ld Lh Mo Pb Pn* (2x) *Pp Pq Ps Pt Ta Va Vc* | claritas de proprio actu, claritudo de actu parentum *Vd*.

REFERTUR: uel referatur *Ga* | comparatur *Ct Er* | deputatur *Lf*.

ALIENA EST: extranea *Vb* | alterius *Ap* | ipsa gloria *Ap Cc Cg Ck Ge* | ipsa gloria, quae ad parentes refertur *Vf* | a malis filiis *Lh* | quia nobilitas claritatem accipit *Pm* | quasi nobilitas claritudinem accepit *Ec Gc* | quia si nobilitas claritudinem accipit, laus parentum non est filiorum *Eb Ed Ka* (*Lf*) | quia non ex semetipsis prouenit, sed ex parentibus *Vh* | uirtutis ·i· si bonos et nobiles parentes immeritorum et uirtutem habuerit, et ipse moribus nobilis non sit et mente ·i· quia claritudo non sit sine meritis et nobilitas in claritudine, non in putrida carne. Ideo non sit nobilis,

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336 Futis] futile *Va*; futilis *Pd*. **337** deorum] deorum positum *Ka*. | quia] quod *Pd Va*. | potuit] potest *Va*. **338** aquam effudit] aqua effunditur *Pd*; aquam fundit *Ec Gc*; aquam fudit *Lh*; aquam effundit *Px Va*; aqua effundit *Vh*. | Inde] et inde *Va*; ·i· *Vh*. | futilis] futtis *Vh*. | effundit] effudit *Gc*; effu\n/dit *Va*. **343** celare] tacere *gl.* celare *Vh*. **345** uestae] *gl.* uesta dea ignis *Na*. **355** prouenit] om. *Lh*. | uel] om. *Lh*. **361** nobilitatem] nobilitate *Er*. **364** hoc] om. *Bc Pp Va*; autem *Ta*; hic *Lh*; autem hoc *Af*. **365** claritudinem] claritudine *Fd*. | claritas] quia claritas *Ap*. de[1]] om. *Lh*. | actu[1]] actu hominis *Ct*; om. *Va*. | dicitur] om. *Bc Va*. | uero] om. *Mo*. parentum] parentum nobilitas *Ck Ge Pb Pn*(1,2) *Ps*; parentum dicitur *Va*. **371** accipit] accepit *Eb*. **375** sine] si{bi} *Ck*. | sit] fit *Ck*.

nisi habeat claritudinem; non tamen praedicatio facit clarum, quia merita frequenter multi laudant, qui laude digni non sunt. *Ck Ps* | Frequenter in saeculo unus pater habet duos filios ·i· unum uirtutibus pollentem et alterum moribus degenerem, ideo aliena est, quia non ille est, quod parentes erant. *Ap Ck Ps* | Laus alterius hoc est si propterea laudaris, quia magnum habuisti auum, aut patrem. Aliena est laus et extenuat nobilitatem uenientem ex claritudine natalium. *Ap Ck Ge Pb Pn Ps* | Hoc est si propterea laudaris, quia magnum auum aut patrem habuisti, aliena laus est. *Ct Er*.

NOBILITAS: ingenuitas *Cg* | definitio *Ct* | definitio nobilitatis *Af Ap* (2x) *Bc Cg Ck Er Fb Fd Ld Lh Pc Pd Pk Pn Pp Pq Ps* (2x) *Pt Ta Va Vc* | definitio esse nobilitatis *Vf*.

QUAEDAM: laus *Lh Vh*.

MERITIS: bonis actibus *Ap Cg Ck Ge*.

PARENTUM: nobilium uel fortium uel diuitum *On* | per nobilitatem *Cg* | non filiorum *Lf Pm* | est non filiorum *Ec* | praecedentium, praesentium filiorum *Ka* | praecedentium non praesentium filiorum (*Ga*) *Na Vh* | de meritis patrum, non filiorum praesentium ueniens *Ec Gc* | quia unicuique nobilitas ex patre et matre accedit, non a semetipsis, ideo illis alienata est *Vh*.

8. Quodsi claritudinem praedicatio facit, illi sint clari necesse est qui praedicantur; quare splendidum te, si tuam non habes, aliena claritudo non efficit.

QUODSI: autem *Ta* | si autem *Lh*.

CLARITUDINEM («AD» CLARITUDINEM *Ct*): gloriam *Eb Ka Lf* | mari (OHG) *Lf* | aliquam *Vh* | praeclarum *Lh Ta* | æðelboren(...) (OE dp.) *Ck* | ad famam, ad gloriam *Mf* | quae est nobilitatis *Vh* | gloriam nobilitatis *Fb* | ad gloriam nobilitatis *Ap Ck Ct Er Pb Pn Ps* | ad gloriam nobilitatis parentum *Ap*.

PRAEDICATIO: laus *Ed Ef Ga Lf Mb Na Pm Vh* | laus popularis *Af Bc Cg Ck Fd Ge Ld On Pc Pk Pp Pq Pt Ta Vc Vf* | diuulgatio *Fd Ld Pp Pt* | uulgaris populi *Pd* | laus et fama *Eb Ec Gc Ka* | laus et fama, uox popularis *Lh* | laus popularis, dum praedicatur patre aut auo *Ct* | laus popularis, dum praedicantur patres eorum *Ap* | laus popularis, dum praedicantur patres et aui *Ap Ck Er Pb Pn Ps* | praedicatio popularis, quae dicit claros et nobiles bonosque habuisti parentes *Mf* | (pra)edicatio popula(ri)s, qui dicunt claros (...) nobiles habuisti (pa)rentes *Ed* | pr(...) qu(...) dic(...) claros nobiles habuisti parentes *Sg*.

ILLI: illum *Lb* | homines *Ct* | parentes *Ap Cg Ck Ct Ed Ge Lf Lh Pm Pq Vc Vh* | parens *Mh* | patres *Ec Gc Lf* | sicut parentes *Ta*.

SINT: ut *Ap Cg Lf Pn*.

CLARI: nobiles *Lb*.

PRAEDICANTUR: laudantur *Eb Ec Fd Gc Ka Lf Lh Ta* | Estimatione plurimorum claritudo efficitur. Cum quis dicat bonos habuit parentes, cum ipse sit malus, sine dubio fama aliena est illius, qui fecit eam. *Ec Gc Ka Lh*.

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376 claritudinem] clari{tudinem} *Ck*; claram *Ps*. | tamen] tam *Ps*. **377** laudant] laudantur *Ck*. **378** uirtutibus] moribus *Ps*. **379** aliena] alienas *Ap*. | est[2]] est bonus *Ap*. | quod] sicut *Ap*. **381** laus] alterius *Ps*. | uenientem] ueniente *Ps*. **382** laudaris] laudaberis *Ct*. **388** bonis] donis *Cg*. **402** nobilitatis[3]] nobilitatem *Ct*. **416** Estimatione] estimationem *Ec Gc*.

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401 æðelboren] *Page* 1981, 111: æðelboren(ese)

III prosa vi

QUARE: idcirco *Eb Er Fb Ka Lh Mo* | unde *Vb* | ideo *Lf Ta* | quapropter *Lh* | qua causa *Ap* | secundum definitionem nobilitatis *Af*.
SPLENDIDUM: lucidum *Vb* | clarum *Lh Ta* | famosum uel magnum *Ps* | laudabilem. gloriosum *Eb Ec Gc Ka Lf* | cum maxima fama *On*.
TE: esse *Ps*.
TUAM: claritudinem *Bd Ct Lh Pb Pp Pq Ps Vb Vc Vf* | claritatem *Ap Cg Pd* | propriam *Eb Ka Lh Px* | qui propriam *Vh* | propriam claritudinem *Lf* (*Sg*) *Ta Va*.
HABES: uidelicet ut sis nobilis *Vb* | si tuam claritudinem non habes, quid pertinet ad te aliena (*Ed*) *Sg*.
CLARITUDO: parentum *Lh Pq Ta Vc Vh* | laus parentum *Ap Cg Ck Ct Ge Ps* | parentum nobilitas *Pp*.
NON EFFICIT: non facit *Pb* | te esse nobilem *Ap*.

9. Quodsi quid est in nobilitate bonum, id esse arbitror solum, ut imposita nobilibus necessitudo uideatur ne a maiorum uirtute degeneret.

QUODSI: per quod *Lh Sg* | pro quod *Vh*.
QUID: aliquid *Ap Ck Ge Lf Lh Pb Pn Ps Ta Vb* | si quid *Fb* | si aliquid est *Cg* | si aliqua utilitatis *Af* | aliquid, quod maxime appetendum sit *Ct* | aliquid, quod maxime appetendum sit in nobilitate *Er Fb* | nunc quando quid maxime appetendum sit in nobilitate *Ap Ck Pb Pn Ps*.
NOBILITATE: ingenuitate *Cg Ps* | parentum *Ap*.
BONUM: bonorum *Af Ap Bc Ck Ge Vc* | laudandum *Ap*.
ID: illud *Ap Cg Ck Ge Pb* | bonum *Lh Ta* | necessitudo bene faciendo *Lh*.
ARBITROR: estimo *Vb*.
SOLUM: bonum *Af Ap* (*Cc*) *Cg Ck Ge Lf Pb Pd Pn Ps Va Vb* | tantummodo *Ta* | hoc tantummodo *Lh* | hoc tantummodo est *Eb Ec Gc Ka*.
IMPOSITA: immissa *Ap Ck Ct Er Fb Ge Pb Pn Ps* | inserta *Vb* | necesse *Lf* | esse *Lh* | natiuae uel genuinae *Lh Pc Pk Pp* | Ligat illum ad hoc, ut bonus sit. *Pk Pc* | quae a praeclaris eorum parentibus imposita sunt, necessitas ut hoc obseruat, quod parentes illius caute custodierunt, ne forte deuiatur, et ignobilis esse uisus sit hominibus *Ec Gc Lh* | praeclaris ab eorum parentibus imposita sunt, necessitas ut hoc obseruat, quod parentes illius caute custodierunt *Ka* | ut nobiles necessitudinem habeant, hoc est primum famae *Ed Sg*.
NOBILIBUS: filiis *Ap Cc Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Ps Va Vc Vf* | in propinquis *Bc*.
NECESSITUDO: necessitas *Af* | pro necessitate *Ct* | pro necessitate posuit *Ap Ck Er Fb Ge Mo Pb Pn Ps* | amicitia *Cg Ps* | dilectio animae *Lh* | benefaciendo *Lh* | consanguinitas *On* | affinitas *Pn* | ius preueniens *Vd* | illud necesse sit *Eb Ec Gc Lf* | hoc necesse (...)bilibus ut filius (...)generet nobilita(...) parentum *Lf*.
UIDEATUR: ut prouideat *Lh* | quae est illa? *Va*.
NE: ut non *Bd Lf*.
MAIORUM: parentum *Cg Ct Eb Ec Gc Pd Ps* | patrum *Er Fb Fd Ld On Pb Pn* | bonorum *Vh* | suorum parentum *Lf* | patrum uel parentum *Ap Ck Ge*.
UIRTUTE: bonitate *Eb Lf* | a bonitate *Cg*.
DEGENERET (DEGENERENT *Cg Ck Ge Ps To Vc* etc | < DEGENERENT *Ap* | > DEGENERENT *Na*): uel degenerent *Lf* | degenera *To* | ignobilitet *Pn* | non recedant *Ap Cg Ck Ge Ps* | deturpent *Vb* | filius *Lf* | se *Lh* | nobilitas *Ct* | ipsa nobilitas *Lh Vc*

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439 quid] quod *Ps*. **440** nobilitate] nobilitatem *Ap Ck*.

III prosa vi

| Maxima est ista laus. *Ct* | Maxima est laus ista nobilitatis. *Ap Ck Er Fb Pb Pn Ps (2x?)* | Degenerare est moribus parentum non respondere. *Mj* | Degenerare est nobilitati uel moribus parentum non respondere. *Af Ap Bc Bd Fd Kc Ld Mo Pp Pt Ta Vd* (*Vf*) | sed ut immitentur suorum parentum *Vb* | ad hoc, ut boni sint *Pp* | degeneres fiant filii *Va* | maiores suos imitari debent *Lf* | a bonitate bonorum ne se ignobiles ostentant *Na Vh*.

468 ista[2]] ista nihil *Ap;* illa *Er Fb*.

III metrum vi

HEADNOTES: metrum alcmanicum *Cg* | dactilicum alcmanium *Go* | dactilic(...) *Ga* | metrum dactilicum alcmanicum *Ap Cc Ck* | metrum dactilicum alcmanium *Lh Vf* | dactilicum alcmanicum .S. .H. .F. *Pn* | dactilicum alcmanicum constans trimetro ypercatalecto et subiunctum est ei ferecratium *Vb* | metrum dactilicum alcmanium. constans trimetro ypercatalecton *Ta* | dactilicum alcmanicum trimetrum ypercatalectum *Px Sg* | dactil{icum} trim{etrum} ypercatal{ecticum} iunctum trim{etrum} catal{ecticum} *Mf* | Dactilicum alcmanicum trimetrum ypercatalectum. Secundus uersus ferecratius est. *Vh* | Metrum dactilicum alcmanium, quod fit trimetro ypercatalecto, quia remanet syllaba in fine, cui subiecit ferecratium quod fit spondeo, dactilo, spondeo. *Ka* | Metrum dactilicum, alcmanicum trimetrum ypercatalecticum, ex spondeo et dactilo. Secundus ferecratium est. (*Ec*) *Gc* | Metrum dactilicum alcmanicum, constans dimetro ypercatalecto, cui superest habetque subiectum sibi ferecratium, constans anapesto et spondeo uel dactilo et spondeo. *Ap Er Ge Pb Pc Pg Pk Pn Pp* | Dactilicum alcmanicum fenetraticum(!) constat dimetro ypercatalectico, cui superest syllaba habetque subiectum sibi feretratitum (!) et stans(!) anapesto et spondeo uel dactilo et spondeo. *Ct* | duodeuicesimum: dactilicum alcmanium constans trimetro ypercatalecto. Ypercatalectus autem uersus est (cui) syllaba superest habetque subiectum sibi ferecratium, quod ita constat, ut sibi dixi, spondeo dactilo spondeo. Sed in loco proprio spondeo est ubi anapestum contra regulam in centimetro traditam inuenimus. Hoc genus semel posuit ita: omne hominum genus in terris simili surgit ab ortu. *Af* | Metrum dactilicum alcmanium constans trimetro ypercatalecto, cui superest una syllaba habetque subiectum sibi feracratium, quod constet anapesto uel spondeo dactilo et spondeo. *On Pd* | dactilicum alcmanicum anapestus spondei loco ferecratium *Er* | metrum dactilicum trimetrum dactilo et spondeo secundus feretum *Mb* | Ostendit nullum esse ignobilem. *Eb Ec Gc Ka Lf* | Comprehendit hoc metro quod cum omnes unum patrem habeamus a quo cuncta nobis cesserunt, nullomodo gloriandum esse in maiorum nostrorum claritudine. *Ap Ck Ct Er Ge Pb Pn*.

1. Omne hominum genus in terris simili surgit ab ortu.

OMNE – ORTU: quia omnes aequaliter nascamur *Lh* | quia omnes aequaliter nascimur *Pc Pk Pq Vc* | quia omnes aequaliter nascimur ab uno eodemque creatore conditi *Af Bc Fd Kc Ld Lh Mj Ps Pt Ta* | quia omnes aequaliter nascimur et aequaliter sumus a creatore conditi *Lc* | quia aequaliter nascimur ab una creatore sc· a deo *Vf* | quia omnes aequaliter nascuntur, ab uno eodemque conditore creati *Pp* | quia omnes deus facit, uel quod omnes nudi ex utero matris suae cesserunt aequaliter *Ka* | quia sicut rex, ita nascitur seruus, uel quia omne humanum genus ex una familia ortum est *Ec Gc Ka Px* (*Sg*) *Va Vh* | quia sicut rex, ita nascitur

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13 alcmanicum] alcmannium *Ec*. **14** alcmanicum] alcmanium *Pk Pp Pc*; almachium *Pg*; alomanicum *Ap*. **15** superest] superest alech *Pp*; superest syllaba *Er*. | habetque] habet *Pk*. **16** et[1]…uel] uel spondeo *Pp*; et spondeo *Er*. | dactilo…spondeo[2]] om. *Er*. **26** constet] constat uel *On*. **29** hoc metro] his uersibus *Ct*. | habeamus] habemus *Ct*. **37** nascimur[2]] om. *Lh*. eodemque] eoque *Lh*. **38** creatore conditi] conditore creati *Af Lh Ta*. **42** seruus] om. *Ec Gc*. **43** ex una] om. *Ka*; de *Ec Gc*.

seruus, uel quia omne genus humanum ex una familia ortum est, uel etiam ex uno deo creatum est *Mf*.

GENUS: Genus est multitudo ab uno principio orta, seu ab alienatione secundum collectionem propriam distincta, ut Greciae, Asiae. Gens autem appellatur propter generationes familiarum ·i· a gignendo, uel genus dicitur a terra Greco uocabulo quam ·ge· dicunt. *Ec Gc Ka Lh*.

SIMILI – AB ORTU: ab initio *Vb* | ab uno *To* | ab uno ortu *Cg* | ex uno creature *Pm* | ex uno creatore *Ed* | uno creatore *Lf* | ex una creatura et uno creatore *Ka Na Vh* | ab aequali quia ex uno parente sumus *Ck Ct Er Ge Pb Pn Ps* | ab uno uidelicet a deo *Af*.

SIMILI: aequali *Cg Eb Ka Lh Pk Pp Pq Vc* | aequalis *Pc* | uno modo *Vh*.

SURGIT: oritur *Eb Ka Lf Lh* | crescit *Cg* | nascitur *Vh*.

ORTU: origine *Lh*.

2. Vnus enim rerum pater est, unus cuncta ministrat.

VNUS – EST: omnium quaecumque uidentur *Fb* | quia ipse creauit omnia *Ct* | rerum quaecumque uidentur et est ipse pater, quia ipse creauit omnia *Ap Ck Er Ge Pb Pn Ps*.

VNUS (1): solus *Lh Ta* | deus *Cc Cg Lh*.

RERUM: creaturarum *Vb* | omnium *Fd Lf* | omnium creaturarum *Ap*.

PATER: deus *Eb Fd Lh Pp Ta* | autor *Mb*.

UNUS (2): pater *Ap Ck Er Ge Pn Ps* | deus *Cc Eb Lh Sg Ta Vh* | qui *Af Pn* | pater, quia ipse creauit omnia *Fb* | Ipse est pater omnium, quia ea creauit. *Ct* | Interdum accipitur pro praecipuus, in hoc tamen loco pro solus. *Ap Ck Ge Pb Pn Ps*.

CUNCTA: elimenta *Vb*.

MINISTRAT: disponit *Cg Fb Lh Pb Pc Pk Pn Pp Ps Ta Vb Vc* | ordinat *Ap Cg Ck Eb Fb Ge Lh Pb Pc Pk Pn Pp Ps Ta Vc* | gubernat *Mb* | disponat *Ap Ck Ge* | praebet, distribuit *Eb Lh* | creat, dat, tribuit *Lf*.

3. Ille dedit Phoebo radios, dedit et cornua lunae,

ILLE: pater *Ap Ck Ct Fb Ge Lf Pb Pn Ps* | deus *Ka Lh Ta* | deus unus *Cc Cg* | unus ·i· deus *Fd*.

PHOEBO: soli *Cg Eb Ka Lh Mo Pp Ta Vb*.

CORNUA LUNAE: quia a cornibus incipit *Ap Ck Ct Er Fb Ge Pb Pn Ps* | incrementa uel detrimenta *Pk Pp* | incremento et detrimento *Ck Ge Lh Pn Ps Ta Vc* | uices crementi et detrimenti *Mb* | incrementi uicissitudinem et detrimenti *Bc* | Menstrua est luna et cornuata uidetur. Ergo cum biga boum depingitur. *Ct* | Cum enim luna menstrua est, corniculata uidetur, et ideo cum biga bouum depingitur. (*Af*) *Ap Bc Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Va*.

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46 Genus…48 gignendo] Isid. *Etym.* 9.2.1

48 genus…49 dicunt] Isid. *Etym.* 11.1.1

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47 Gens] genus *Ec Gc*. **51** et] et ex *Na Vh*. **61** rerum] rex *Ap Pb*. **62** quaecumque] quicumque *Ap Pb;* quarumcumque *Er.* **69** pro[1]] om. *Ap Pb Pn*. **81** a] de *Ge;* om. *Fb*. **82** et] uel *Vc*. **84** Cum] etiam cum *Fd.* **85** menstrua] menstruam *Pp*; menstruis *Va*. | corniculata] corniculata esse *Ap Ps*; cornualata *Af*. | biga] iuga *Ps*; bigis *Af Lh*. | depingitur] pingitur *Fd Ld Pt*; uel depingitur (uel) uidetur *Lh*.

III metrum vi

ET (UT \ET/ *Sg*): etiam *Lf*.
CORNUA: per defectum *On*.

4. ille homines etiam terris dedit ut sidera caelo;

ILLE – CAELO: Constituit homines in terra. *Ct* | Constituit homines in terra et sidera in caelo. *Ap Ck Ge Pb Pn Ps*.
ILLE: pater *Ap Ck Ct Er Fb Ge Pb Pn Ps* | deus *Cc Cg Ka Lh Ta*.
HOMINES: terrena corpora *Cg*.
TERRIS: in *Er Fb Lf* | ut in terra habitarent *Ka* | ut terram habitant *Eb* | ut habitent in terra *Na Vh* | ut terram habitarent *Lh Ta*.
DEDIT: esse *Pp* | constituit *Er Fb Lh Ta*.
UT (ET *Ap Bd Ck Fa Ka Lf On etc.* | > ET *Vb*): uel ut *Ka* | sicut *Vb* | et *Fd* | etiam dedit *Lf*.
CAELO: in *Er Fb* | constituit *Lh* | anafora *Ge*.

5. hic clausit membris animos celsa sede petitos:

HIC – ANIMOS: Animam inmisit corpori. *Ap Lh Pb Pn Pq Ps Vc* | quia (< qui) intra membra continetur anima, et ipsa petit celsam sedem, quia creata est ipsa ad imaginem dei. Corpus autem non ideoque petit terram. *Lh* | qui nouos animos dat unicuique *Ec Gc Lh*.
HIC: pater *Ap* (2x) *Ck Ct Er Ge Pb Pn Ps* | unus pater *Vb* | deus *Cc Cg Eb Lh Mh Ta Vf*.
CLAUSIT: misit *Ap* | inspirauit *Lf*.
MEMBRIS: corpori *Ta* | in *Cg Lf* | caelestibus *Eb Ka Lh*.
ANIMOS: animas *Er Ka Lf Lh Px Sg To* | ceu animas *Na Vh* | animas a caelestibus missos *Lh* | animas, quae a deo in hominum corporibus dantur *Ap Ck Ge* | animas, quia animus est rationis et consilii, anima uitae *Ap Pb Pn Ps* | Anima est qua uiuimus, animus quo consilium capimus. *On* | Animae enim caelitus dantur, quoniam caelestis naturae sunt. *Bc* | animas quae caelitus dantur, quoniam anima caelestis naturae est *Af Ct Fd Ka Kc Lh Mj Pc Pk Pp Pq Ps Ta Vc Vf*.
CELSA SEDE PETITOS: de caelestibus *Fb* | a caelestibus *Vh* | de caelestibus missa *Ap Ck Er Ge Pb Pn Ps* | caelesti origine praecellentes *Mb* | de celesti habitatione traductos *Bc* | per caelum (?) petentes *On* | e caelo uenientes *Ec Ed Gc Pm* | caelo uenientes *Lf*.
CELSA: spirituali *Pp* | in *Ps* | caelestibus *Ta* | caelestias *Px* | de celsa sede *Ap* | ab aethere *Cg* | de *Lf*.
SEDE: caeli *Bd*.
PETITOS: uel appetitos *Ct* | missos *Af Ap Bc Bd Ck Ec Fb Fd Gc Ge Ka Kc Ld Lh Pn Pp Pq Ps Pt Ta To Vc* | postulatos *Vb* | acceptos *Bd Eb Ec Ed Fd Gc Ka Lf Lh Na Pm Pp Pt Px Sg Vf Vh* | euocatos *Lh* | a deo (?) *On* | sumptus *Cg* | uocatos *Eb* | animos *Lf* | Platonice dicit petitos *Ap Ck Ge Pb Pn Ps* | Platonice dixit petitas *Er* | quia secundum Platonem anima pars est dei *Pp* | quia unicuique singulae animae dantur *Cg* | qui nouas animas dat unicuique *Vh* | A caelestibus animas acceptas et

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115 animas[2]] < animus *Na*. **117** animus] < animas *Pb*. | est[1]] om. *Ap Pb*. | consilii] consilium ·i· *Ap Pb Pn*. **119** animas] anima *Mj*; animae *Ps*; animae sunt *Ct*. | quae] quae quae *Kc*; qua *Mj*. dantur] daret *Mj*. | quoniam[2]] quia *Pp*. **120** naturae] natura *Ka*. **121** missa] missas *Er*.

nouas animas dat unicuique, et ipsae petunt celsam sedem, quia ipsa creata est ad imaginem dei. Corpus autem non ideo petit terram. *Va* | (a caelesti)bus quia nouas dat unicuique *Sg*.

6. mortales igitur cunctos edit nobile germen.

MORTALES – GERMEN: quia a deo creati *Lf* | quia ita est, ut supra dixi, quia omnes unum habemus patrem *Er* | quia ita est, ut supra dixi, quia omnes habemus unum patrem. Summus pater rerum est. *Ap Ck Ge Pb Pn Ps* | ideoque nemo debet gloriari de nobilitate super alium *Ap Ck Ge* (*Lh*) *Pc Pk Pn Pp Pq Ps Vc* | quia a deo omnes immortales et rationales conditi sunt, et plures quidem elefantes, multos leones et de aliis animalibus deus plura fecit. Ad maiorem uero conciliationem humani generis unum tantum hominem creauit, de quo mulierem produxit. De quibus duobus omnes sumus nati aequaliter. Omnes igitur nobiles similiter. *Af Ap Bc Ck Ct Fd Ge Ka Kc Lc Ld Lh Mj Pb Pn Pp Ps Pt Ta Va* (*Vf*) | filius dei, qui cum patre sanctoque spiritu creator est humani generis *Mf* | Ex nobili germine creata sunt ·i· exili opere, et ex primo plasto, qui factus est ex terra, et caelestibus, et sic corpus postea ex corpore. *Ec Gc Ka* (*Lh*).
MORTALES: homines *Cc Cg Ct Eb Ka Lf Lh Ta* | qui ex nobile germine (cre)ata sunt *Ed*.
EDIT: procreat *Ap Cg Ck Ct Er Ge Pb Pn Ps* | gignit *Cg Eb Ec Fb Gc Mf On Pc Pk Pp Pq Ta Va Vc* | condit *Vb* | protulit *Vf* | generat *Lf Pd* | credit *To* | parit *To* | creauit *Af* | profert *Lf Mf Va* | generat *Eb* | gignit uel generat *Lh Sg* | creat *Lf* | format *Ap* | procreatura format *Fb* | edidit, procreauit, formauit *Bd* | Profert deus bona. *Eb* | Profert deus, a quo omnia bona creata. *Px* | Gignit et profert deus a quo omnia bona creata. *Na Vh*.
GERMEN: natura *Cg Ps* | Adam *Pq* | genus *Eb Lh* | gislahti (OHG) *Lf* | deus *Vf Vh* | summus pater rerum *Lh* | summus pater rerum est *Vc* | nobilitas naturae *Pp* | nobilis natura *Pc Pk Pq Vc* | diuinum, quia a deo habent originem Adam sc· et Eua *Fb* | diuinum, quia a deo habent omnia originem *Ck Ct Er Ge Pb Pn Ps* | diuinum germen, quia \a deo/ sumunt originem *Ap*.

7. Quid genus et proauos strepitis? Si primordia uestra

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143 patrem] patrem qui *Ps*. | Summus…est] summu *Pb*; summu\s enim pater rerum est/ *Ap*. debet] om. *Ap*. **144** quia] om. *Ct Va*. | quia…145 sunt] om. *Lc*. | a…145 deo] et ideo *Va*. **145** immortales] mortales *Fd Ld Ps Pt*. | rationales] irrationales *Va*. | sunt] sumus *Ap*. | et[2]] nam et *Lc*. | plures…elefantes] om. *Mj*. | quidem] om. *Lh*. | elefantes] elefantos *Ct Fd Ka Kc Lc Ld Pt*; -es > -os *Ap*. **146** multos] multosque *Ct Lc Pp*; multi *Af Va*. | de] om. *Lc*. | deus] om. *Ka Ta* | plura] multa *Ta*. | fecit] facit *Pt*. | uero] autem *Fd Lc Ld Vf*; om. *Lh Pt*. **147** conciliationem] reconciliationem *Ka Ta*; conditionem *Va*. | tantum] om. *Mj*; tantummodo *Ct*. | hominem] hocm{en} *Fd*. | quo] quo et *Lc*. **148** produxit] perduxit *Kc*. | duobus] om. *Ck Lc*. | nati aequaliter] naturaliter *Ct*. | aequaliter] pariter *Kc*; et qualiter *Pt*. | aequaliter…149 similiter] om. *Mj*. | Omnes] d{omi}n{u}s *Fd*. | Omnes…149 similiter] omnes sc· nobiles et serui similiter *Pp*; omnes sint nobiles *Pt*; omnes igitur similiter nobiles sunt homines *Ct*. nobiles] om. *Ge Kc Pb Pn*; aequaliter sumus nobiles si animaduertamus quod uerum est *Lc*. **149** similiter] om. *Lc*; simul *Ap*. **151** ex[1]…plasto] protoplasto *Ec Gc*. **155** procreat] < creat *Ps*. **164** omnia] om. *Er*.

III metrum vi

QUID – STREPITIS: Apostropham facit ad homines. *Lh Ta* | Quare nobilitate generis et magnitudine maiorum gloriantur? *Ct* | Apostropha est ad ipsos qui gloriantur de nobilitate. *Ap Ck Ct Er Ge Pb Pn Ps* | Cur pronuntiatis nobilitatem generis uestri cum strepitu iactantiae? *Mf*.

QUID: quare *Ap Ck Er Fb Ge Mo Pn Ps* | cur *Fd* | ut quod *Fb* | yronice *Na* | o mortales *Lf*.

GENUS: nobilitatem *Cg Na Pk Pp Px Sg Vc Vh* | nobilitatis *Lh* | o homines *Lb Pd Pq* | uestrum *Lf* | nobilitates generis *Fb* | nobilitatem generis *Ap Ck Er Ge Pn Ps* | per nobilitatem generis *Pb* | magnitudinem maiorum *Ap Ck Er Ge Pb Pn Ps*.

PROAUOS: uestros *Ck Ge Pn Ps* | antiquos patres *Lh* | Auus dicitur pater patris et proauus pater aui et proauis quasi procul auis. *Ap Ck Ps Vb*.

STREPITIS: sonatis *Vb* | susurratis *La* | iactatis *Ct Eb Ed Lh Pb Pc Pd Pk Pm Pp Ps Sg Vc* | laudatis *Pq To* | superbitis *Ap* | numeratis *Lh* | kradamet (OHG) *Ka* | sturmet (OHG) *Lf* | dari *Ck Ge Pn* | periactatis personatis *Cg* | cum sono et cum plausu (?) *On* | canitis, praedicatis *Pc Pk Pp* | (...) gloriando *Lf* | cum strepitu iactatis *Ld* (*Lf*) *Mb Pm Pp* | cum strepitu profertis *Px Va* | cum strepitu prae uobis iactatis *Fd Kc Ps Pt Ta To Vf* | (... stre)pitum uobis (...) *Af* | incessere (...)tis *Pg* | strepitum pro uobis iactatis *Bd Vd* | cum strepitu pronuntiatis *Eb Ec Gc Ka Lh Na Sg Vh* | cum pompa pronuntiatis *Fd Ld Pp Pt* | cum magno sono uocum laudatis, cum strepiti susurratis prae uobis iactatis *Bc* | cum strepitu et plauso praedicatis uel praeiudicatis *Ap* (2x) *Ck Er Ge Pb Pn Ps*.

PRIMORDIA: principia *Bd* | originem *Ap Ck Ct Er Ge Pb Pn Ps Vf* | originationem *Cg* | Adam *Va* | initium generis *Lh* | initium uestri generis *Ta* | uidelicet Adam et Euam *Bd* | gislahti (OHG) *Lf* | yron{ice} *Vh*.

8. auctoremque deum spectes, nullus degener exstat

AUCTOREMQUE: procreatorem *Lh Ta* | creatorem *Pn* | creatorem uestrum *Lf* | Ortum creatio(!) uestrae et deum creatorem uides. *Mf* | Omnium hominum auctor et creator est deus. *Ec Gc Lh Vh*.

SPECTES (SPECTAS *Ka Lh*): consideres *Ap Cg Ck Ct Er Fb Ge Mo Pb Pn Ps* | inspicias *Lf* | prospectetis *Lh* | aspicias *Ap Ck Ge Pb Pn Ps* | uideas *Va* | uel an *Ap* | si respicis *Ka Lh* | si respicias *Eb* | hoc si spectetis *Vb* | pro si spectet aliquis *Fd Ld Pt*.

NULLUS: homo *Ta* | o homo *Lh* | uestrum *Lf*.

DEGENER: ignobilis *Ap Ct Eb Fb Ld Lf Lh Mf Pb Pd Pn Ps Pt Ta Vb* | ignobiles *Er* | ignobilis est. *Ck Ge* | de ignobiles *Fd* | quia rex et seruus ex una natura sunt *Fb Lh Pc Pk Pp Pq Vc* | rex et seruus natura una *On* | Degenerare est nobilitati uel mor(ibus) parentum non respondere. *Lh* | nullus ignobiliter creatus a deo *Ka* | Nullus ignorabiliter est creatus a deo. *Ec Gc* | nullus ignobiliter creatus uel generatus a deo *Na Px Vh*.

EXSTAT: est *Ap Cg Ct Lf* | manet *Eb Lh Ta* | ypallage *Af Pb Pn Ps Vc* | quamuis pauper *Va*.

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171 Apostropha est] apostropham facit *Ps*. **172** de] om. *Ap Ck Ge Pb Pn*. **178** maiorum] rerum *Ap*. **185** prae] pro *Kc Ps*. **186** iactatis] lactatis *Kc*. **188** pronuntiatis] pronuntiaris *Fd*. **190** uel praeiudicatis] uel praeuidetis *Ap*(2) *Ck*; om. *Er*. **191** originem] origines *Er*. **203** spectet] spectis *Fd*. **207** rex] et rex *Lh Pc Pq Vc*. **211** generatus] generat{ur} est *Vh*.

III metrum vi

9. ni uitiis peiora fouens proprium deserat ortum.

NI – ORTUM: A quo enim quis uincitur eius et seruus est. *Mj* | proprium primordium secundum deum per naturale bonum, a quo ortus est, hoc est deo fouens peiora *Ap Ck Ps*.
NI: pro nisi *Fb Mo* | et si *Lf* | si *Ck Ge Pb Pn Ps* | aliquis *Vh* | hucusque *To*.
UITIIS: uel uitia *Af* | per uitia *Ap Ck Ct Er Fb Ge Mb Pb Pn Ps Vf* | peccatis *Lh Ta* | sceleris *Vb* | ex peccatis *Eb Ka* | in *Er* | cum *Lf* | ex *Lf*.
PEIORA FOUENS: mala uitia nutriens *Lh Pc Pq Vc* | mala uitia fouens *Pk* | qui est *Lf*.
PEIORA: crimina *Ap Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps Pt Va Vf* | mala *Ta* | uitia *Cc On* | deposcat (...)as slahta (OHG) *Lf* | quae corpus affectat in luxuria et in libidine et in cibis et in potibus et reliquis uitiis, quae enumerare longum est *Ap Ck Ps*.
FOUENS: amplectens *Ap Ck Ct Ec Er Fb Gc Ge Lh Mf Mo Pb Pn Ps Sg* | nutriens *Eb Ga Ka Lf Lh Mf Mj Na Pk Pp Px Sg Ta Va Vb Vh* | nutrit *Ed* | complectens *Mb* | narrans *Ap Ck Ge Ps* | repetens *Lh* | diligens *Mf* | amans *Pn* | amplectens animo *On* | bruotenti (OHG) *Lf*.
PROPRIUM: suum *Vh* | ordinem honoremque creationis *Mf*.
DESERAT: amittat *Vb*.
ORTUM: principium *Pq Vb* | deum *Lh Pq Va Vf* | creatorem *Bc* | bonum *Eb Ka Lf Lh Px Sg Ta* | auctorem *Vh* | deum aliquid *Lh* | qui deus est *Bd* | a deo *On* | deum a quo creatus est *Ap Ck Er Fb Fd Ge Ld Pb Pd Pn Ps Pt* | originem bonam, uel auctorem deum *Pp* | auctorem suum *Ec Ed Ga Gc Ka Lf Na Pm* | auctorem suum bonum *Vh* | deum a quo oritur *Ct*.

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228 et[1]…cibis] om. *Ps.* | reliquis] in reliquis *Ap*. **237** deum[2]] dum *Pb Pn*. **238** creatus est] creatur *Fb*.

III prosa vii

HEADNOTES: de carnis uoluptatibus *Ga Sg* | Voluptates sequitur amaritudo. *Pp* | (de uolu)ptate car(nis) *Lf* | abstinentia *Pd* | de carnis uoluptatibus de suauitatibus, quae per concupitus, et per cetera, sic delectamenta *Ka Lh* (*Vf*) | beatos non fieri *Vc* | corporis uoluptatibus beatos non fieri *Mh Na Pa Vg Vh* | Hic ostendit corporis uoluptatibus beatos non fieri. *Af Fd Kc Ld Lh Mj Pp Ps Pt Ta Va Vf* | (... corp)oris uolup(tatibus) (beato)s non (fi)eri *Fa* | Nunc incipit ostendere corporis uoluptatibus nullos beatos fore. *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Nunc incipit dicere corporis uoluptates nullos bonos facere. *Ct*.

1. Quid autem de corporis uoluptatibus loquar, quarum appetentia quidem plena est anxietatis, satietas uero paenitentiae?

QUID – LOQUAR: Nihil laudis possum dicere. *Bd*.
UOLUPTATIBUS: cupiditatibus *Ap Cg Ck Ge* (*Lh*) *Mf Sg Vh* | libidinibus *Mf* | deliciis *Ps* | uoluptas (...) quia continet (...) omnibus (...) uoluptas (...) concupiscentia(...) *Sg*.
LOQUAR: dicam *Vb*.
CORPORIS: carnis *Eb*.
QUARUM: uoluptatum *Ap Bc Bd Cc Ck Ct Fd Ge Lf On Pb Pd Pn Ps Pt Va Vb* | cupiditatum *Er Lh*.
APPETENTIA: motus *Ta* | concupiscentia *Ap Bd Ck Ct Er Fb Ge Lh Mo Pb Pn Ps Va* | appetitus *Vf* | cupiditas *Mb* | desiderium *Ap Ck Eb Ec Ed Fd Gc Ge Lf Lh Mf Na Pb Pc Pd Pm Pn Pq Ps Pt Px Sg* | desideria *Cg Ga Lb Vh* | affectus, expletio *Ap Ta* | quasi appetitus *Vb* | per petentia *Ck Ge Pb Pn Ps* | inceptio uolentes perficere *Af*.
PLENA: Dum enim quis uoluptatem corporis, id est libidinem, conatur explere, anxietatem patitur, patrataque libidine poenitentiam habet illum talia egisse. *Vf*.
ANXIETATIS: meroris *Ap Ck Ct Er Fb Ge Lh Mo Pb Pc Pn Ps Ta To* | tristitia *Lh* | tristitiae *Vb* | dubietatis *Pp* | fastidii *On* | sollicitudinis *Cg* | cupiditatis *Fd Ld Pt* | angustiae *Lh* | angitudinis *Ka* | suspirii *Eb Ka* | angoris *Eb* | doloris *Lh Ta* | timoris *Mf* | mentis et corporis *Pq* | tristitiae animi *Bd* | in adquirendo *Lf* | Timetur enim, ne alii cognoscant, ne alterum ament. *Mf* | quia timet ne alii cognoscant, uel ne alterum amet *Ec Ga Gc Ka* (*Lh*) *Na Pp Px Sg Va Vh* | Qui enim amat, male timet, ne alii sciant, uel etiam timet, ne ille quem amat, alterum amet. *Ap Ck Ps*.
SATIETAS: uoluptatis *Vf* | uoluptatum *Lf* | quarum *Ps* | earum *Bd Lh* | superfluitas *Cg Ps* | dum satiati sunt *Ap Ck Ge Pb Pn Ps* | cum satiatur uoluptate *Vh* | peractio uoluptatum, uel expletio *Lh* | Peractio cum peracta fuerit, turpitudo penitet factorem. *Mf* | In cibo et in potu satietas est, dum euenit, penitens est. *Lf*.
PAENITENTIAE: karagi (OHG) *Ec Ed Gc Lf Pm* | plena *Bd On Ps Ta Vb Vd* | est *Ps* | plena est *Ap Ct Er Fb Fd Go Ld Lf Pb Pc Pd Pn Pp Pt Vf* | si est plena *Ck Ge* | Sic dicit sanctus Augustinus: poena peccati est dolor. *Vb* | quia cum libido peracta fuerit, penitet quemque *Va* | quia peracto desiderio, mox penitet quemque *Ga Na* | Quando perficit, tunc poenitet se quisque. *Ed* | quia cum peractum fuerit, penitet quemque *Ec Gc Ka Lh Mj Pp Px Sg Vh*.

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4 uoluptatibus] *gl*. confabulatur *Ka*. **6** corporis[1]] de corporis *Mh*. **8** corporis] corpore *Ap Ge Pb*. **9** nullos] nullas *Ck*. | fore] fieri *Fb*. **35** timet] timent *Pp*. | cognoscant[2]] agnoscant *Gc*; agnoscant < -ent *Ec*. | ne[4]] om. *Ec Gc Ka*. **46** quia] om. *Mj*.

2. Quantos illae morbos, quam intolerabiles dolores quasi quendam fructum nequitiae fruentium solent referre corporibus!

QUANTOS: o *Ap Pb Pn Ps* | magnos *Vb* | admirantis *Go Lf* | quam magnos *Ap Ck Ct Fb Ge Mo Pb Pn Ps* | qua magnos *Er*.
ILLAE MORBOS: uoluptates *Af Bd Cg Eb Ec Fd Ga Gc Go Ka Ld Lf Lh Mf Mj Na On Pc Pd Pp Pq Pt Px Sg Ta Vb Vc Vf Vh* | uoluntates *Vd* | dolores *Ga* | uoluptates corporis *Ap Ck Ct Er Fb Ge Pb Pn Ps* | uoluptates quos (!) superius nominauit *Ed* | (...) dolor fruct(...) uoluptatum sunt in(...) uoluptas finitur *Lf* | quia nimia auiditas cibi et potus adducit infirmitatem *Pb* | Nam et luxuria progrediuntur infirmitates istae: ciragra, podagra, scabies, obliuio mentis, instabilitas oculorum, satiriasis, quae a satiris dicitur. *Pq* | Luxuria infirmum hominem facit. *Pp* | quia luxuria infirmum facit hominem. Inde quidam poeta: uno eodemque modo, uina uenusque nocent. *Ga Ka Lh Mj Na* (*Px*) *Va Vh* | Luxuria enim eneruat hominem et reddit infirmum. Vnde poeta uno eodemque modo uina uenusque nocent *Ap Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | Ex hoc poeta lusit: uno namque modo uina uenusque nocent. *On* | Vnde Iob: cum saturatus fuerit, artabitur et omnis dolor irruet in eum. Ita est accipiendum de nimia satietate ciborum et potuum aliisque uoluptatibus. *Ap Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc*.
QUAM: et *Lf Ps* | quantum *Ap Ck Ge Pb Pn Ps* | quarum *Er*.
INTOLERABILES: sustentabiles *Vb* | ingentes *Cg* | insufficiens *Ld* | afferunt *Ge*.
FRUCTUM NEQUITIAE: utilitatem *Cg* | mercedem *Eb Ec Ed Ga Gc Ka Lf Na Pm Vh* | fructus a fruendo dicitur *Pq* | morbum et dolorem *Pm* | dolorem et morbum *Ga Na* | Fructum nequitiae appellat ipsos dolores et ipsos morbos. *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quia nihil aliud quam dolores afferunt *Ap Ck Ge* | Nihil aliud confert, nisi dolorem et morbum. *Eb Ec Gc Ka Lh* (3x) *Pp Sg Va Vh* | quasi fructum dicitur, quia non ueraciter conferunt fructum uoluptate, sed morbus et dolores, quibus infirmi redduntur homines. Vnde quidam poeta dicit: uno namque uina uenusque nocent. *Mf*.
NEQUITIAE: iniquitatis *Vb* | malitiae *Eb Ka Lh Ta* | suae *Lf*.
FRUENTIUM: se *Fb Fd Ge Ld Pd Pt* | utentium *Ap Ck Er Fb Ge Lb Lh Mo Pb Pn Ps Ta Vb* | hominum *Fd Ld Pt* | illas uoluptates *Ap* | uoluptates *Lh* | qui eis fruuntur *Va* | qui eas fruunt, illis corporibus fructum nequitiae inferunt *Ed* | qui fruuntur uoluptatibus *Lf* | qui illis fruuntur *Sg*.
REFERRE: afferre *Ap Ck Ct Er Fb Mo Pb Pn Ps* (2x) | redere *Mb* | brengen (OHG) *Lf* | si est luxuria et ultra modum bibendi et manducandi satietas, quae solet

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62 quidam…63 nocent] Anon. *Anthol. Lat.* 633.2
66 Vnde…67 eum] Iob 20.22

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61 quia] om. *Ka Lh Mj Px Vh*. **62** Inde] < unde *Ga*; ·i· *Lh Vh*; om. *Ka*. | poeta] poeta dicit *Ka Lh Mj Px Vh*. | eodemque] namque *Ga Ka Lh Na Va Vh*. | uina uenusque] uena uentusque *Ka Lh*. **63** enim] e(...) *Ap*; om. *Ct*; etiam *Pk Pp*. | eneruat] tenuerit *Ct*. | et reddit] redditque *Pk Pp Pq Vc*. **64** Vnde…nocent] om. *Ct Er*. | uno] una *Ap Ge Pb*. | eodemque] eademque *Vc*; namque *Lh*. modo…nocent] om. *Ge Pb*. | uina] uenena *Pc Pk Pp Pq Vc*. | uenusque] uenus *Ps*; uenus ei *Pn*. **66** fuerit] fueris *Ap Ck Er Ge Lh Pb Pn Ps Vc*; < fueris *Pq*. | artabitur] arbitatur *Er*. | omnis] annis *Ge Pb*. **67** irruet] irruit *Ps*. | in] < super *Ge*. | accipiendum] accipiendam *Ck*; accipi dum *Ps*. | nimia] anima *Pp*. | aliisque] aliis *Pb*; < aliis *Ap*. **68** uoluptatibus] uoluptatibus eneruatur homo redditurque infirmus *Ta*. **73** Fructum] fructus *Ps*. **74** aliud[1]] om. *Ap*. | Nihil] quia nihil *Pp*. **75** confert] conferunt *Lh*(1,2) *Pp*.

corpora hominum eneruare *Ct* | Sicut est luxuria et ultra modum bibendo et manducando, quae solent hominem eneruare. *Ap Ck Er Pb Pn Ps*.

3. Quarum motus quid habeat iucunditatis ignoro; tristes uero esse uoluptatum exitus, quisquis reminisci libidinum suarum uolet intelleget.

QUARUM: uoluptatum *Ap Cc Cg Ck Ct Er Fb Fd Ga Ge Ld Lf Lh Na Pb Pp Pq Ps Pt Va Vc Vh* | principium *Lb*.
MOTUS: actus (*Lh*) *Pp Pq Vb Vc* | affectus *Af Ap Eb Ed Fb Ga Ka Kc Lf Mf Mj Na Pb Pm Pp* (*Px*) *To Vh* | effectus *Fd Lh Pd Pq Ps Pt* | impetus *Ap Ck Er Fb Ge Ps* | expletio *Af Bc Fb Fd Kc Ld Lh Pd Pp Ps* | initium *Lh* | incitatio *Ap Ck Er Fb Ge Ps* | incitamentum *Bd* | stimulus *Ap Ck Er Fb Ge Ps* | appetitus cum effectu *On* | appetitus eum effectus *Bc* | uoluntas desiderium *Lf*.
IUCUNDITATIS: suauitatis *Ta* | honestatis *To* | suauitatis laetitiae *Lh* | iocor (...) iucundus fit iocundus *Vb*.
IGNORO: nescio *Cg Vb*.
TRISTES: iniucundas *Ap Ck Fb* | iniucundos *Ps* | et iucundus *Er* | amaros *Pb* | lacrimabiles *To* | malos *Eb Ga Ka Na Vh*.
EXITUS: fines *Ap Ck Ct Eb Ed Er Fb Fd Ga Ge Lb Ld Lf Lh Mb Na Pb Pc Pm Pn Pp Pq Ps Pt Ta To Va Vb Vc Vh* | finis *Cg Pk* | finem *Pd* | expletiones *On* | effectus *Ap Ck Ct Er Fb Ge Pb Pn Ps* | egressus. *Ps* | Voluptates saepe cum maestitia finuntur. *Lf*.
REMINISCI: recordari *Va Vb*.
LIBIDINUM: uoluptatum *Cg Vb* | sicut Epicurus *Lh Pk Pp Pq Vc* | sicut Epicureus *Lh*.
UOLET: pro uult *Ap Cg Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | homo *Ct*.
INTELLEGET: pro intellegat *Ap* | in semetipso cognoscet *Mf* | in semetipso potest recognoscere *Ed* | saepe quis post perpetratam libidinem penitet *Eb Ka*.

4. Quae si beatos explicare possunt, nihil causae est quin pecudes quoque beatae esse dicantur, quarum omnis ad explendam corporalem lacunam festinat intentio.

QUAE: uoluptates *Ap Cc Cg Ck Ct Er Fb Fd Ge Ld Lf Lh Pb* (2x) *Pc Pq Ps Pt Ta To Va Vb Vc Vf* | libidines *Eb Ec Gc Lh Pp Px Vh* | uoluntates *Pn* | uoluptate, libidine *Mf* | quae superius dixit *Ed*.
BEATOS EXPLICARE: beatos efficere *Lf*.
BEATOS: homines *Cc Cg Lh Pc Pq Vc Vf* | homines, qui fruuntur eis *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
EXPLICARE: perficere *Ap Cg Ck Ct Ge Ka Kr Lh Mh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | efficere *Bc Eb Ec Ed Fb Fd Ga Gc Ld Lh Mb Mj Na On Pm Pt Px Va Vf Vh* | facere *To Vb* | consummare *Bc* | ut inde beatitudinem habeant *Ec Gc Ka* (*Lf*).
POSSUNT: Sicut Epicurus dicebat. *On*.
NIHIL CAUSAE EST: nulla discretio *Lh Ta* | nulla discretio est *Ka* | nihil distat *Ct Ps* | nihil restat *Pq* | nihil differt *Bd* | nulla est differentia *Cg* | nihil dubitandum est *Ld Pt* | nihil dubium est tandum est *Fd* | Nulla distantia est. *Af* | Nulla causa contra

86 bibendo] bibendi *Er*. **87** manducando] maducando *Pn*; manducandi *Er*. **124** fruuntur] finiuntur *Er*. **128** habeant] habent *Ec Gc*.

est. *Ed Lf Pm* | contrarium huic *Ga Na Vh* | occasionis, nulla discretio est e contra, uel causa *Ec Gc*.

CAUSAE: dubium *Vb* | rationis *Bc Mb* | diuisio *Ps* | differentiae *Lh Vd* | distat *Ap Ck Er Fb Ge Pb Pc Pn* | resistit *Pp*.

QUIN: ut non *Ap Cg Ck Ct Er Fb Ge Lh Pb Pn Pp Pq Ps Vb Vf* | non *Ld*.

PECUDES: Pecus dum femininum est pecudis facit. Neutrum autem dum est pecoris. *Ka Lh* | haec pecus pecudis, hoc pecus pecoris *Va* | a pascendo *Ka* | a pascendo dicitur *Lh*.

BEATAE: felices *Cg*.

QUARUM: pecudum *Af Ap Bd Ck Ct Er Fb Fd Ge Ld Lf Pb Pd Pn Pp Pq Ps Pt Ta Va Vc* | uoluptatum *Lb Na Vh* | uoluptatum uel pecudum *Vf* | pecudum uel bestiarum *Cg Lh*.

EXPLENDAM: ad perficiendam *Ct*.

CORPORALEM LACUNAM: uoluptatem *Ap Bd Ck Ct Fb Ga Ge Lf Na Pb Pn Ps Vf Vh* | uoluptatum *Er* | uentrem *Cg Eb Ec Ed Gc Kc Kr Lf Lh Mj Pd Pm Ps Vd* | fluxum *To* | uenerem *Ap Ck Ge Pb Pn* | ingluuiem *Ap Ck Fb Ge Pb Pn Ps* | ingluuiem uentris *Pc Pk Pp Pq Vc* | ingluuiem uentris dicit *Lh* | receptaculum ciborum *Lh Vd* | fossam uoluptatum *Pp* | retentio aquae dicitur *Vb* | fossam genitalem *Ga Na Px* | fossam pro uentre *Va* | collectio humorum *Ga Lf Na Vh* | Lacunam uocat uentrem et receptaculum ciborum. (*Af*) *Bc Fb Fd Kc Ld Pp Ps Pt Ta To Vf* | promixtionem copulae uel inmunditiam *Bc* | permixtione copulae inmunditiam *Mb* | Lacuna proprie est fossa, in qua pluuiales aquae consistunt. *Mf* | Fossa in qua aquae pluuiales consistunt est. *Ga Na Vh* | Lacuna est fossa in qua pluuiales aquae consistunt. *Ec Ed Gc Ka Lh Sg*.

LACUNAM: corporis *Vf* | fossam *Vh*.

FESTINAT: tendit *Cg*.

INTENTIO: cura *Lh Vb* | studium *Lh* | intuitus *Ap Pb Pn* | effectus *Ct* | desiderium *Va* | uoluptas *Eb* | studium *Na* | indaht (OHG) *Lf* | animalium *Vh*.

5. Honestissima quidem coniugis foret liberorumque iucunditas; sed nimis e natura dictum est nescio quem filios inuenisse tortores. Quorum quam sit mordax quaecumque condicio neque alias expertum te neque nunc anxium necesse est ammonere.

HONESTISSIMA – IUCUNDITAS: hoc propterea, ne uideretur culpare omnem appetitum amoris *Ap Ck Er Fb Fd Ge Lc Ld Pb Pn Ps Pt* | Dicit propter hoc, ne uideatur culpare omnem appetitum amoris. *Vf* | Propterea dixit, ne uideretur culpare omnem appetitum amoris inter ueros coniuges. *Va* | perifrasis *Eb Ec Ed Gc* | perifrasin *Ga Na Px Vh* | perifrasis *gl*. circumlocutio *Ka* | antiphora est *Fb* | Antipophora est, et respondit quasi ex contrario diceretur: nonne bona est uoluptas in appetendo uxores ac filios. *Fd Ld Pt Vf* | et est antifora. Nam respondit ita, quasi ex contrario diceret: nonne bona est uoluntas in appetendo uxores et liberos. *Lc*.

HONESTISSIMA: clarissima *Cg*.

CONIUGIS: uxoris *Lh Ta*.

FORET: esset *Ct Ld Lf Lh Pn Ta Vb* | fuisset *To*.

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152 Lacunam] om. *Pt.* | uocat] om. *Kc.* | receptaculum] receptacula *Vf.* **155** est[1]] om. *Ga Vh.* **156** consistunt] sistunt *Ed.* **168** propterea] propter eam *Fd.* | ne] dicit ne *Fd Lc Ld Pt.* **169** appetitum] appetum *Ap.* **173** Antipophora] antipostira *Vf*; antiphosam *Fd.* **174** ac] et *Vf.*

LIBERORUMQUE: filiorum *Ap Ck Er Ge Lf Lh Pb Pn Ps Ta Vb*.
IUCUNDITAS: delectatio *Ap Ck Er Fb Ge Mo Pb Pn Ps* | uoluptas *Lf Vf* | laetitia *Eb Lh Mf Sg Ta Vh*.
SED NIMIS – TORTORES: Ostendunt interdum non filios habere. *Eb* | Ostendit interdum felicius esse filios non habere. *Lf* | Ostendit filios interdum non habere. *Ka*.
NIMIS: drato, harto (OHG) *Lf*.
E NATURA: extra naturam *Ap Bc Cg Ck Ec Ed Gc Ge Kc Kr Ld Lf Mj Pb Pm Pn Ps Ta To Vd* | secundum naturam *Ck Er Ge Mb Pb Pn* | extra uel contra natura *Pt* | contra naturam *Ap Bd Ck Er Pb Pc Pk Pn Pq Vc* | uel naturaliter *Lh* | contra aut extra naturam *Fb* | extra uel contra naturam *Fd Pp* | dure *Ap Ck Er Pb Pn* | deru naturu (OHG) *Lf* | naturaliter itaque ·i· per naturam, ut pater ex malis actibus filiorum doleat *Ec Ed Gc Ka Lh Sg* | Natura paternalis est in filiorum actione praua dolere. *Ga Na Vh* | secundum naturam patrum et filiorum malorum *On* | contra naturam, quia contra naturam est, ut inter patrem et filios sint contentiones, ut pater interficiet fili(os suos) *Af*.
E: ex *Vf* | extra *Ga Ka Mh Na Pd Vh* | contra *Ec Gc Vh* | ex foris contra *Lh Sg*.
DICTUM EST: a quodam *Cg Ck Ge Pb Pn Ps* | a quodam hoc *Ap* | prouerbium *Lh.*
EST: ward (OHG) *Lf*.
NESCIO – TORTORES: De Bruto dicit, qui consul fuit cumque Tarquinius Ardeam obsideret, statuerunt Romani, ne in imperium reciperetur, quia cum rege Porsenna ueniens obsedisset Romam filii Bruti, qui erant amici filiis Tarquinii, uoluerunt eis urbem aperire. Qua re comperta iussit pater Brutus securim capitibus eorum ammoueri, postquam legibus sunt adiudicati. (*Af*) *Ap Bc Ck Ct Fd Ge Ka Kc Lc Ld Lh Mj Pb Pn Pp Pq Ps* (2x) *Pt Ta Va Vc* | De Bruto dicit Romanorum consule, qui filios suos securi fecit interficere, iudicatos pro eo quod uoluerint Tarquinio portas aperire, qui Romam obsidens summo foris certabat laborare. *Vd* | Sed hoc non tam bene huic sententiae congruit. *Fd Lc Ld Pt* | quia nemo tortor debet habere filios, qui(a) fortassis nec ill(is) parceret *Er* | nescio quem filios habuisse tortorem, quia nemo tortor debet habere filios, quia fortassis nec illis parceret, si illi mali essent *Ap Ck Ge Pb Pn Ps* | quia quidam filii patres interfecerunt, uel a regno expulerunt, ut Absalon Dauid *Fd Lc Pt* | (...) debea(...) occidunt patrem *Lf* |

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191 itaque] itaque dicitur *Lh Ka*. | ·i·…naturam] et per naturam insertum est *Ed Sg*. | actibus] actionibus *Ed Sg*. **192** doleat] doleat commissis *Sg*; doleat commextris *Ed*. **193** dolere] dolore *Vh*. **199** Bruto] brii *Kc Mj*. | dicit] dixit *Lh Vc*. | qui] qui et *Ap Ge Pb Pn Ps*(1). | fuit] fuit Romanorum *Ta*. | cumque] cum igitur *Lc*. | Ardeam] arduam *Bc*. **200** obsideret] obsideret et *Ap Ge Pb*. | in] om. *Af Ct Lc Ld Mj Ps* (1,2); \in/ *Vc*. | reciperetur] reciperet *Mj*. | quia] qui *Af Ct Fd Ka Kc Lc Ld Lh Mj Pp Pq Pt Ta Va Vc*. | rege] rex *Ap Ck Ge Pb Pn Ps*(1). | Porsenna] per orserna *Mj*; per osenna *Kc*; persenna *Pt*; per sensa *Pq*; persemia *Ge Pb*; < persenna *Ap*. **201** ueniens] uenitens *Kc*; uiuens *Ap Ge Pb*; om. *Ct*. | obsedisset] cum obsiderent *Lc*; cum obsedisset *Af Bc Kc Lh Mj Ps*(2) *Va Vc*; obsideret *Ps*(1); cum obsideret *Fd Ka Ld Pq Pt*; et obsedisset *Ta*; obsidisset *Ct*. | erant] erat *Kc*. | amici] amicis *Kc*; inimici *Lc*. | filiis] om. *Ka Kc Mj*; filii *Bc*; filiorum *Va*. | Tarquinii] Tarquini *Af Vc*. **202** eis] ei *Pt*; om. *Lh Pq Vc*. | aperire] apere *Kc*. | Qua re] quo *Mj*. | comperta] comperto *Mj*; compercu *Pb*. | pater] pater eorum *Lc*. securim] securi *Mj*. | securim…203 ammoueri] illorum capita securi incidere *Lc*; eorum capita securi incidere *Fd Ld Pt*. | capitibus] capita *Mj*; capibus *Bc*; in capitibus *Ap Ck Ge Pb Pn Ps*(1). **203** ammoueri] abscidi *Mj*; admouere *Ap Ge Pb Pn Pq*. | postquam] pro quod *Ta*. | sunt] om. *Bc Vc*. | sunt adiudicati] stat diudicati *Af*. | adiudicati] adiudicat *Bc*; adiucati *Fd*. **207** tam] om. *Lc*. **210** quia] nam quod uerum *Lc*. **211** Absalon] adsalon *Pt*; absolon *Fd*.

quos inuenisse tortorem, ·i· filios patrem, uel quem inuenisse tortores, ·i· patrem filios *Kr*.

NESCIO: coniugis filiorum utrum boni uel non *Px*.

QUEM: aliquem *Ap Ck Eb Ec Gc Ge Ka Lh Pb Pn Pp Ps Sg Vh* | patrem *Cc Cg Fd Ka Ld* (*Lh*) *Pd Ps Vd* | tortorem *Ap* | hominem *Vh* | welihan (OHG) *Lf* | quem filii sui occiderunt *Lf*.

FILIOS: suos *Bd Cc Lf Vh* | quasi multi sint *Fb Fd Ka Kc Ld Lh* (2x) *Mj Pq Ps Ta Vc Vf* | etiam si sint simplices *Bc Fd Ld*.

INUENISSE: habuisse *Ap Ck Ct Er Fb Ge Pb Pn Ps* | occidisse *Pq*.

TORTORES (TORTOREM *Ap Bb Fa Lf Lh On Pp Ps Va etc* | -REM > -RES *Fd etc.* | TERRORES *Pc*): tortores *Lf Pp* | tortorem *Ga* | occisorem *Va* | ad occidendum *Bd* | afflictores *Eb Ec Gc* | afflictorem *Lh* | patris occisores *Lf* | quasi dixisset: interfectum tortumque esse patrem a filiis, uel econtra de filiis accipiendum *Pc Pk Pp Ps* | torquentem patrem filii ad maiora intenti *Ec Gc* | torquent patrem filii ad peiora semper intenti *Ga Ka Lh* (2x) *Na Ps Sg Vh* | ut filii eius suae erant tortores peruersis actibus *Lh* | patrem crudelem filios crudeliores, sic Sennacherip, quem filii occide(runt) *On* | Tortor dicitur qui torquet et qui torquetur. Torquent enim patrem filii ad peiora semper intenti, quia naturaliter inest hominibus, ut pater ex conmissis malis accionibus doleat filior{um}. *Mf*.

QUORUM (QUA *Lf*): quorum *Lf* | filiorum *Ap Ba Bb Cc Cg Ck Ct Ed Er Fb Fd Ga Ge Lb Ld Lf Lh Na On Pb Pd Pk Pn Pp Pq Ps Pt Sg Ta Va Vf Vh* | liberorum uel mulierum *Bd* | coniugum ac liberorum *Vd* | generalis locutio ad filios *Af* | coniugis et filiorum *Eb Ec Gc Ka* | coniugis uel filiorum, utrum boni uel non *Ga Na Vh*.

QUAM: quantum *Ap Eb Ec Gc Lh Na Px Sg Va Vh* | quantum sit *Cg*.

SIT: pro est *Ct*.

MORDAX – CONDICIO: quantum sit mordax ipsorum filiorum condicio *Ap Ck Er Ge Pb Pn* | etiam si sint simplices *Ap Fb Ka Kc Pp Ps Ta Vf* | In hoc mordax est condicio filiorum, qualiter erga patres agere disponant. *Ec Gc Ka Lf*.

MORDAX: sollicita *Bd Mb* | stimulatrix *Lh Ps* | sollicitatrix *Ap Ck Ed Er Fb Ge Pb Pk Pn Pp Ps* | natura *Pq* | aspera *Mf To* | dura *Ap Ck Ge Pb Pn Ps* | amara *Ap Cg Fb Mf Pk Pp* | commestrix *Ga Ka Lh Na Sg Vh* | saeua *To* | acerrime cura *On* | sollicitatrix mentis *Ec Gc Ka Lf Lh Na Px Sg Va Vh* | commestrix mentis *Eb* | amara sit parentibus *Lf* | Parentes pro bonis filiis simul et malis subeunt curas, licet discrete. *Ec Ed Gc Ka Lf Pm*.

QUAECUMQUE CONDICIO: iogilih (OHG) *Ec* | wio sie widar sie giraten (OHG) *Lf* | qualis (...) condicio uel (bona) uel mala sit eorum fortuna patri (...)ff(...) *Lh*.

QUAECUMQUE: unaquaeque *Ap* (2x) *Ck Er Lf Pb Pn Ps* | qualiscumque *Cg Ps* | omnis *Lh Vh*.

CONDICIO: sors *Af Ap Ba Bb Er Fb Fd Ka Kc Ld Lh Mj Mo Pd Pq Ps Pt Ta To* | casus *Ed Lf Pm* | compositio *Vb* | lex *Pd Pq* | fortune *On* | fortuna *Cg* | euentus *Ap (2x) Ck Er Fb Ge Lf Mo Pb Pn Ps* | fors *Ap (2x) Ck Ge Pb Pn* | sit *Vf* | bona uel mala *Eb Ed Lb Lf Pm* | casus malus, uel bonus *Ec Gc* | sollicitudo mentis uel necessitas *Pp* | gisezzida (OHG) *Sg* | filiorum *Ct* | quia diuersae res contingerent filiis, unde tristentur parentes *Ct* | Dicit quia non est necesse illum inde ammonere, et quia habuit uxorem et filios hoc probauit. Et quando inde erat anxius, omnia haec cognoscebat. *Ct* | quia diuersae res solent contingere filiis unde tristentur parentes. Dicit enim philosophia quia non est necesse illum inde ammonere

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219 simplices] suplic{...} *Bc.* **223** dixisset] diceret *Pc Pk.* **225** torquent] contorquent *Lh* (1); contorquent enim *Ps.* **226** peiora] peiorem *Ka*. **237** ipsorum] quorum *Ck Ge.* **239** filiorum] om. *Ec Gc*. **244** simul] om. *Ec Gc Lf.*

uidelicet, et quando habuit in pace uxorem et filios, hoc probauit, et quando inde erat anxius, omnia haec cognoscebat. *Ap Ck Er Ge Pb Pn Ps* | quae extrinsecus mordeat nunc res patrum quidam filii patres interfecerunt *Vf*.

ALIAS EXPERTUM: alio tempore, quando eos tecum habuisti, meres et afflictus *Mf* | alio tempore, aliquando est loci et qualitatis *Fd Ld Pt* | alio tempore, quando liberos et uxorem habuisti *Va* | quando habeat uxorem et filios *Ap* | alio tempore cognitum ·i· quando habeat uxorem et filios *Ck Ge Pb Pn Ps* | alio tempore probasse, quando habebat uxore[m] et filius (!) *Er* | alio tempore, qui filios habuisti. Hoc alias saepe contingere uidisti et legisti. *Ec Gc Lf* | Hoc alias saepe contingere uidisti et legisti. *Ka* | in aliis, qui filios habuerunt, quantos dolores propter (...)am filiorum s(usti)nuerunt *Lf* | quia filios habuisti *Ba Bb Fb Fd Ga Ld Lh Na Sg Vh* | quia et tu filios habes *On* | in alio patre probatum *Lb* | alia tempora probasse *Ka* | alicubi conscium *Ga Na*.

ALIAS: aliter *La Lh To Vb* | aduerbium *Er* | alio tempore *Ap Ct Ed Ga Lh Na On Pk Px Sg Vh* | alicubi *Vh* | alibi *Vd* | extra te *Lf* | ex filiis aliorum *Ps* | in aliis extra te *Eb Ec Ed Gc Pm*.

EXPERTUM: est *Er Pd* | doctum *Cg Ps* | conscium *Vh* | probamentum *Pp* | probatum *Ct Vd* | probasse *Ap Pb Pn Va* | probasse esse *Ck Ge* | probasse scientem *Lh* | cognitum te *Ap* | scium et probum *Vb* | satis sapis *Fb*.

TE: esse *Pn Ps*.

NUNC: te *Lf*.

ANXIUM: dubium *Vb* | sollicitum *Ap Cg Ck Ge* | curiosum uel sollicitum *On* | merentem *Ba Bb Er Fd Ld Pt* | tristem et merentem *Ps* | merentem uel dolentem *Pb Pn* | me merentem *Ct* | pro filiis *Ap Ba Bb Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ld Lh Na Pk Pm Pp Pq Ps Pt Sg Vh* | pro filiis tuis *Lf* | quia filios habuisti *Pt* | tristem et merentem pro filiis, quibus cura pater esset apud filios *Ap Ck Pb Pn* | merentem pro filiis mestum uel timidum *Lh* | pro filiis absentibus sollicitum *Mf* | tristem pro filiis quos habuisti *Va*.

NECESSE EST: quia satis sapis *Vf*.

AMMONERE: docere *Bd* | te *Lh* | necesse est *Af*.

6. In quo Euripidis mei sententiam probo, qui carentem liberis infortunio dixit esse felicem.

IN QUO: iure *Pp Vb* | diu (OHG) *Lf* | in qua re *Ap Fd Ka Pd Pt* | in quae causa *Ld* | in hoc *To* | in ratione de liberis *Pq* | in ratione filiorum *Bd* | filiis *Va* | quia mordax sit condicio filiorum *Lh* | in qua re, quia mordax condicio filiorum *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

EURIPIDIS: uel euridus *Ba* | proprium nomen *Cc Cg Go* | philosophus *Ck Ct Er Lh Ps Vb* | philosophi *Pb Pn* | doctor Grecus *Ps* | philosophus Grecus *Ap Ba Bb Ed Pm* | quidam poeta *Lb* | poetae nomen *Vd* | Greci cuiusdam *Ed Px Vh* | cuiusdam philosophi *Ka* | cuiusdam philosophi Greci *Eb Ec Gc Lf Lh Mf Sg* | cuiusdam Grecorum philosophi *Ga Na* | cuiusdam Greci discipuli philosophiae *Va* | ab turipo(!) monte *Bc* | a monte Euripo *Bd* | Euripides a monte Euripo *Vd*.

MEI: familiaris *Af Ap Bb Ck Fb Fd Ge Ka Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta Vc Vf* | alumni *Lf* | amici *Lh*.

SENTENTIAM: disputationem *Cg*.

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259 filios] filius *Er*. **263** est] om. *Fd*. **277** scium] sicum *Vb*. **284** esset] est *Ap*. **296** mordax] mordax est *Ct Fb*.

III prosa vii

PROBO: approbo *Bd Ct Mb* | laudo *Ap Ba Bb Bc Cg Ck Eb Ec Fb Fd Gc Ge Ka* (2x) *Kc Ld Lf Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va Vd Vf* | eligo *Ps Vb* | affirmo *Lh*.

QUI: qui se *Cc* | Euripides *Lf*.

CARENTEM: habentem *Ge* | non habentem *Ap Ck Ct Ps Vb* | unumquemque *Lf* | hominem *Fb Pd Va Vf* | non habentem filios *Cg* | quia caret filiis *Pm*.

LIBERIS: filiis *Lf Lh Va Vf* | malis *Ap*.

INFORTUNIO: ex *Pp Vh* | per *Lb* | in *Ge* | cum *Ed Lf* | de *Lf* | hoc *Vd* | infelicitate *Cg Pq Sg* | ex infortunio *Lh Pc Pk Pq Vc* | per infortunium *Ap* | ex infelicitate *Eb Ec Gc To* | cum infelicitate *Ga Ka Na Vh* | cum felicitate *Px* | mala fortuna *Vb* | missiburi (OHG) *Lf* | ungifuore (OHG) *Sg* | sua infelicitate *Lh* | ex uel propter uel cum *On* | quia caret filiis *Ed Lf* | infelicitate, ne forte si eos habuisset, actibus eorum malis puniretur *Mf* | melius fuisse non habere filios, quam mali fuissent, quos haberet *Lf* | fortunium in hoc, quia non habebat malos filios *Ap* | ex ipso infortunio, quia non habebat filios *Ap* | ex ipso infortunio, quia non habebat filios. Fortunium in hoc, quia non habebat malos filios. *Ck Er Ge Pb Pn Ps* | Ipso enim infortunio ·i· infelicitate, qua liberis careret, dixit esse felicem, declamans a contrario cum felicitate quisque sit felix. *Fb* | infortunium uidebuntur quibusdam carere liberis. Sed Euripides, quia carebat liberis, se esse felicem dicebat. *Pc* | Infortunium enim quodammodo illi erat, quia non habebat filios. *Pc* | infortunium enim quodammodo illi erat, quia non habebat filios. Felix uero in hoc, quia non habebat malos filios. (*Lh*) *Pk Pp Pq Ps Vc* | fortunio ex ipsa enim sua infelicitate. Felix est, qui filios non habet. *Ps*.

DIXIT: e contrario rethorice declamauit *Af Fb Fd Kc Ld Mj Pp Ps Pt Ta*.

FELICEM: hominem *Ct Pq* | illum *Lf* | Felicior est non habens filios, quam malos habens. *On* | In hoc erat felix, quia non habebat malos filios. *Pc* | in hoc, quod non habet filios *Ct* | quia mordacis alienus est condicionis *Ec Ed Gc Lf Pm* | in illo damno, quod filios non habuit. Dixit eum felicem esse, ne forte eorum actibus puniretur. *Ec Gc Ka* (*Lh*) | ne forte actibus filiorum puniretur *Ed Sg* | quod filii saepe (...) *Lf* | quod non habuit liberos *Lf*.

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320 hoc] *gl*. sc· dicit *Ap*. **321** infortunio[2]] infortuno *Er.* **322** Fortunium] fortunum *Ck Ge*; < fortunum *Ps*; om. *Er*. | malos filios] malus filius *Er.* **330** e] a *Af Pp Ps*; et *Kc*; laus e *Fd Ld Pt*. rethorice] om. *Pp.* | declamauit] declamat *Pt*. **334** non habuit] perdidit *Ka.*

III metrum vii

HEADNOTES: anacreon(...) *Fa* | anacreon *Mh* | iambicum anacreontium *Go Pn* | metrum anacreontium *Cg* | metrum iambicum anacreontium *Ap Cc Lh Vf* | iambicum dimetrum acatalec{tum} *Mb* | iamb{icum} dimetrum cat{alectum} anacreontium *Mf* | iambicum anacreontium catalectum \uel acatalecton/ dimetrum *Ga* | iambicum anacreontium dimetrum acatalecton *Ba Px Sg* | metrum anacretisitium (!) iambicum dimetrum acalecticon *Bc* | metrum anacreontium iambicum catalectum dimetrum *Na Vh* | metrum iambicum anacreontium dimetrum acatalecticum (*Ec*) *Gc* | metrum iambicum anacreontium constans dimetro catalectico *Ka Ta* | Metrum iambicum anacrue(...) constans dimetro catal(...)co et pro iambico utitur pyrrichio. *Er* | Metrum anacreontium iambicum dimetrum acatalectum quod pro iambo pyrrichium admittit. *On Pk Pn Pp Pd Pc* (*Vb*) | undeuicesimum: iambicum anacreontium constans dimetro acatalecto eodem semper repetitio. Vsus est semel ita habetur hoc uoluptas omnis. *Af* | Age iam precor. Metrum Prosperi isto similis est. *Sg*.

1. Habet hoc uoluptas omnis:

HABET – OMNIS: Proprium omni uoluptati est. *Bc Mj* | Hoc est proprium uoluptati. *Ba Bb Fd Pt* | Hoc est proprium omni uoluptati. *Af Ap Ck Ct Fb Ge Kc Pb Pn Pp Ps Ta Vf* | ut si quis libidinem semel perpetrat, hanc iterum perpetrare delectat *Ec Gc Ka Lf*.

HOC: ius *Pp Vb* | proprium *Cg Mf Px Vh* | quod dico *Ps* | quod dicam *Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Vc* | quod sequitur *Lf* | quod dicturus sum uel hunc honorem *Lh* | proprium dicturus sum *Va* | quod dicere uolo *Ap* | hunc morem *Lh* | in hoc consistit *Lf* | quia hoc proprium est *Eb Ec Gc Ka* | hoc proprium eius *Lh* | hoc proprium *Sg*.

UOLUPTAS: delectatio *Lb* | luxuria *Lh*.

2. stimulis agit fruentes

STIMULIS – FRUENTES: Persequitur in diuersa desideria. *Ap Ck Ge Ps* | dicit quid habet stimulis *Ck Ge Pb Pn*.

STIMULIS: punctionibus *Ap Cg Ck Ge Lh Ta* | suis *Bd Er Fb Pb Pn Pq Ps* | in *Fb* | instigationes *Vb* | deest cum *Mj* | aduersis desideriis *Pp* | concupiscentiae *Eb Ec Ed Gc Lf Pm*.

AGIT: pro agitat *Lb* | incitat *Ck Er Fb Ka* | concitat *Fd Kc Ld Mj Pc Pp Pq* (2x) *Ps Pt Ta Vf* | pungit *Bd Cg Eb Ec Ed Gc Lf Pm Vb* | stimulat *Pc Pk Pp Pq Vc* | sollicitat *Ct Ed Fb Fd Ga Ka Lf Lh Mf Mj Na Pt Px Sg Va Vh* | ducit *Ba Bb Lb* | commouet (*Lh*) *To* | mouet *Cg Pn* | incutit *Ct* | persequitur *Kr* | gertit (OHG) *Lf* | uoluptas *Lf* | agitat, minat *Pd* | uexat, conpungit *Mb* | compellit ad libidinem *Ga Ka Na Vh* | sollicitat ad libidinem *Ec Gc* | concitat ad diuersa desideria *Pk Vc* |

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15 Age…16 est] Cf. Beda *De arte met.* 22.4

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10 constans] fit *Ka*. **12** anacreontium] anacleuntium *Pc*. **13** acatalectum] catalecticum *Pd*; \a/catalecticum *On*; acatalecticum *Pc Pk Pn*; lecticum *Vb*. | admittit] amittit *Pp*; \admittit et trocheum/ *On*; (...) *Vb*. **21** est[1]] om. *Bc*. **22** Hoc est] ·i· *Pb*; om. *Vf*. | omni uoluptati] omnis uoluptatis *Ap Ck Ge Pb Pn*. **35** desideria] se desideria *Ge*. **36** stimulis] stimulos *Pb*.

exagitat, cruciat, ducit per uaria desideria *On* | ad diuersa desideria *Pc Pq* | in diuersa desideria *Ct Er Fb* | concitat desideria *Ap* | incitat desideria *Pb Pn*.
FRUENTES (FLUENTES *Bd* | FURENTES *Na*): aliter fruentes *Na* | uel furentes *Ef Ga Mh* | se *Bd Ck Fb Lb Lh Pq Ps Va Vc Vd Vf* | utentes *Ld Lh Pb Pn Vb* | qui fruuntur ea *Lf* | homines *Cc Cg Fd Ld Pc Pp Ps Pt* | uoluptate *Pp* | homines et cetera animalia *Ec Gc Ka*.

3. apiumque par uolantum

APIUMQUE PAR UOLANTUM: Apibus uolantibus uoluptatem comparat, quia apes et uolant et aculeata sunt animalia. Nam et uoluptas uolat transeundo et stimulat. Nam et apes dum uulnerant libenter aculeum ibi relinquuunt, et pereunt. Vnde Virgilius animasque in uulnere ponunt. Sic ergo uoluptas libenter quidem agitur, sed peracta mox poenitudinem infert. *Af Ap Bc Ct Fd Kc Lc Ld* (*Lh*) *Mj Mo Pp Ps Pt Ta Va Vd* | Similis est apibus uolantibus, quia uult comere \e/am, tamen pungit illum. Sic et uoluptas dum permittit hominem satiari, poenitentiam infert ei. *Va*.
APIUMQUE: pro apum *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | animal *Vb* | est *Cc* | ipsa *Fd* | agit stimulis *Lf* | Sicut apis sua melle (.....)it et ad alium locum uadit et aculeum in eo dimiserit, et postea mel non facie(....) ita et uo(.....)s fuit, postquam dulcedinem concupiscentiae dimiserit. *Lh*.
PAR: similis *Ct Eb Ec Ed Fb Ga Gc Ka Kc Lh Mf Mj Na Pq Ps Sg To Va Vf Vh* | simile *Vb* | instar *Cg* | in similitudinem *Lf* | uoluptas *Ct Eb Ec Fd Gc Go Ka Lh Mh On Ta* | ipsa uoluntas *Ck Er Pn* | illa uoluptas *Cc* | ipsa uoluptas *Ap Fb Ge Ld Pb Ps Pt* | et est illa uoluptas par *Pd* | Apem homini, mel comparat uoluptati. *Ec Gc Ka Lf* | similis apibus ipsa uoluptas in facto, quoniam sicut apes pungendo aculeum dimittit statimque recedit, ita uoluptas expleta recedit *Pc Pk Pp Pq Vc*.
UOLANTUM: uolantum apium *Lf Lh* | Apes cum mel colligant dulces sunt et fer{iunt} hom{ines} amara morsu cum recesserint, si possunt, ita et uoluptas. *Vh* | ipsa apes in sua cell(...) quae de floribus collegit *Lf*.

4. ubi grata mella fudit

UBI: postquam *Af Ap Ba Bb Bd Cg Ck Ec Ed Er Fb Fd Ga Gc Ge Ka Kc Ld Lf Lh Mb Mf Mj Na Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Sg Ta Va Vh* | quando *Lf*.
GRATA MELLA: gratam delectationem *Ap Ck Er Ge Pb Pn Ps* | dulcedinem *Ed Kc Sg Va Vh* | dulcedinem uoluptatis *Af Ap Fd Ld Lh Mj Pp Ps Pt Ta To Vc* | concupiscentiae dulcedinem *Pc Pd* | dulcedinem libidinum *Bd* | delectationem et aculeum, dulcedinem uoluptatis *Fb* | Aculeum dimittit pungendo. *Pc Pk Pq* |

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56 Apibus…comparat] par uolatum (!) dicitur *Lh*. | uolantibus] om. *Fd Lc Pt*; itaque uolantibus *Va*. | uoluptatem] uoluptas *Mo*. | comparat] comparatur *Mo*. | apes] et apes *Ap Ta*. | et] om. *Mo*. **57** aculeata sunt] aculeant *Lc*; aculeatae sunt *Mo*. | animalia] om. *Lc*. | Nam] om. *Lh*. | et[3]] om. *Ld*. **58** Nam] om. *Af Ct Mj*; sic *Vd*. | Nam…apes] apes quoque *Lc*. | et[1]] om. *Ld Mj*; etiam *Vd*. | dum] cum *Af Pp*. | aculeum] om. *Ld*. | relinquuunt] relinquitur *Kc*; reliquunt *Fd*; dimittunt *Bc Va Vd*. | et pereunt] om. *Ct Lc*. | Vnde] unde et *Vd*. **59** animasque] animas *Mj*. | Sic] om. *Bc Mj*; si *Ld*; si\c/ *Pp*. | Sic…60 infert] om. *Ct*. | ergo] om. *Bc*. | quidem] om. *Lh Mj*. | agitur] peragitur *Lc*; operatur *Bc Va*; agatur *Ld*. **60** peracta] om. *Lc*; post peracta *Va*. | mox] om. *Mj*; magis *Ld*. | poenitudinem] plenitudinem *Bc Kc*. **70** mel] uel *Ec Gc*. **71** ipsa] om. *Pp*. **72** statimque recedit] et recedit statim *Pq*. | expleta] expleta dimittit et *Pp*.

III metrum vii

Stimulum dimisit pungendo. *Cg* | Dulcia quae de floribus collegit, ipsa apes in sua cellaria reposuit. *Ec Gc* | post dulcedinem *Px* | post dulcedinem dilecta *Ga Ka Na Vh* | uoluptates; per grata mella concupiscentiam expletae libidinis signat, a similitudine apum quae aculeum in uulnera reponunt *Kr*.

GRATA: dulcia *Ka Lf Mf* | accepta *Ct* | blandientia *Lh*.

FUDIT: expleuit *Ap Ck Ge Pb Pc Pn* | explet *Ps* | sparsit *Fd Ld Pt* | uomit *Ct Pp* | dimittit *Pp* | ipsa uoluptas *Pb* | apes *Lf* | in fauum *Lf* | Concupiscentiae dulcedinem expleuit. *Cg Pk Pq* | ipsa uoluptas unde cupido faretratus et alatus, quia amor et transit et u(ul)nerat *Vf* | ubi aliquis concupiscentiae dulcedinem expleuit *Pp* | Voluptas apum dicit quae uoluptas libenter agitur, sed peracta mox poenitudinem infert. *Ct* | Quae de floribus collegit, ipsa apis in sua cellaria reposuit. *Ka* | Sicut apes mititur mella fa(...) cottidie, sic libinosus (!) (...) uoluptatem adquirere. *Lf.*

5. fugit et nimis tenaci

FUGIT: uel figit *Vg* | ipsa uoluntas *Ck Ct Er Pn Ps* | ipsa uoluptas *Ap Cg Fb Fd Ge Lh Pb Pk Pp Pq Ta Vc* | illa uoluptas *Cc* | uoluptas *Pc* | in apes mella (?) colligenda *La* | apis *Vd* | uolat iterum in pascua *Ec Gc* | iterum uolat *Lf* | uolat iterum in pascua *Ka* | in pascua flores adquirere *Lf* | skiuzit (OHG) *Sg*.

TENACI: mordaci *Fb Fd Ld Mo Pt* | acri *Mh* | nociuo *Lh Ta* | nocuo *Ec Gc* | herente *Ct* | inherenti *Cg Ga Na Px Vh* | maligno *Lh Va* | perseueranti *Ed* | tenenti *Lh* | tenenti uel perseueranti *Sg* | forti *Ga Na Px Vh* | maligna, uel nociua, aut nocua *Ka* | klebaremu (OHG) *Ec Lf* | herente morsu *Ap Ck Er Fb Ge Ka Pb Pn Ps Vf* | amaro tenaciter herenti *Mf* | Et ad apes et ad uoluptatem potest hoc referre, sed melius ad uoluptatem quae postquam est fusa, fugit et percutit cor hominis penitendo. Sicut et apis fugit postquam aculeum dimittit in homine, ita uoluptas recedit postquam expleta relinquens tedium. *Ap Ck Ct Er Ge Pb Pn*.

6. ferit icta corda morsu.

FERIT: uilescit *Ap Ck Er Ge Pb Pn Ps* | percutit *Lf Pb Vb* | grauat *Va* | uoluptas *Mh* | illa uoluptas *Eb Ec Gc Ka Lh* | stimulat aculeo conscientiae *Lh*.

ICTA: percussa *Ap Cg Ck Ct Eb Ec Er Fb Ga Gc Ge Ka Kr Lb Lh Mb Mf Mo Na Pb Pc Pk Pn Pq Sg To Va Vh* | fatigata *Ps* | pro uulnerata *Vb* | uitiata *Ga Ka Mf Na Sg Vh* | uitiata corda *Ed* | ante *Lf* | perculsa cum desiderio mellificandi *Lf*.

CORDA: hominum *Pq*.

MORSU: Sollicitudine *Fb* | lingua *Vb* | desiderio mellificandi *Eb Ec Gc Ka* | peccatum mordet *Pd* | graui sollicitudine *Lh Pc Pk Pp Vc* | moriendo suis pedibus pectora percutit *Pp* | Expleta mala delectatio cruciat mentem per memoriam. *On* | aculeo conscientiae *Ck Ct Fd Ge Mj Pn Pp Pt Ta To Vc* | hoc est aculeo conscientiae *Af Ps Vf* | hoc est aculeo conscientiae penitentiae et peccati *Fb* | quia peccati penitet *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Vc Vf* | quia peccatum non recedit a memoria *Pd* | quia peccatum tenax est et non recedit a mente *Lh*.

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92 Concupiscentiae] concupiscentia *Cg.* **110** Et] om. *Ct.* | ad apes] > ad dapes *Ap Ck.* **111** postquam] potest quam *Er.* | fusa] om. *Ct.* | cor hominis] corda hominum *Ct;* cur hominis *Er.* **112** penitendo] om. *Ct.* | Sicut] sic *Ge.* | Sicut…113 tedium] om. *Ct Er.* **113** expleta] expletare *Ge Pb*; expletatem *Ap*.

III prosa viii

HEADNOTES: Monstrat stultos per deuia quaerere uiam bonam. *Pp* | ex .v. bonis corporis beati non fieri *Mb* | mentio supranominatorum ·i· diuitiarum, dignitatum, regnorum, gloriarum, uoluptatum *Ka Lh* (*Vf*).

1. Nihil igitur dubium est quin hae ad beatitudinem uiae deuia quaedam sint nec perducere quemquam eo ualeant ad quod se perducturas esse promittunt.

NIHIL – EST: manifestatis et traditis supra rationibus *Ap Bc Ck Ct Er Fb Ge Ka Ps* | monstratis rationibus supradictis *Lh* | quia per hoc non potest adipisci beatitudo *Bd* | quia disputaui prius de beatitudine et regno et gloria et reliqua *Ap Ck Ps* | de appetendis rebus praedictis ·i· dignitatibus et regno et gloria et uoluntatibus et diuitiis et reliqua, ·i· quia putant saeculares, quod per ista pergant ad beatitudinem *Ap Ck Ps*.
DUBIUM: ambiguum est *Vb*.
QUIN: quod *Lh* | pro ut *Ck Ge* | ut non *Eb Lh Pn Sg Vb* | insuper *Cg Ps* | Hoc loco significat quod. *Ap Bc Ck Ct Er Ka Pn Ps* | pro ut non hoc loco significat *Ap Pb*.
HAE – UIAE: uoluptates *Ap Cc Ck Ge Lh Pb Pn Pq Ps Vc* | dignitates *Vh* | pecuniae et ceterae diuitiae *Pg* | rationes superius comemoratae *Mf* | quidam errores *Pq* | opes honores *Lh* | rationis uoluptatis *Pp* | uiae de quibus superius dixi *Ed* | quas superius dixi: potentia, uoluptates *Pt* | quas superius dixi sc· potentia, dignitates, et uoluptates *Fd Ld* | superius nominatae, ut dignitas, laus et gloria *Ga Na Px Vh* | rationes, de quibus superius mentio fuit *Ec Gc Ka Lh Sg Va Vh* | tales uiae, quas supra digessi, quia non ducunt eos ad uerum bonum, sed ad interitum *Ap* (2x) *Bc Ck Ct Er Ge Ka Pb Pn Ps* | ut quibusdam uidetur, quod uiae sint *Eb Ec Gc Ka Lf* | de quibus usque nunc diximus quod quidam summum bonum uoluptatem, quida(m) nomen et cetera putarent *Ba Bb* | praedictae rationes, quarum mentio facta est. Illa omnia uidelicet, quae praedixi: potestas, claritudo, uoluptas, et cetera, non ducunt ad beatitudinem ueram. *Pp*.
AD: peruenire *Lf*.
BEATITUDINEM: ueram *Lf Lh*.
DEUIA QUAEDAM SINT: quae sunt secundum opinionem hominum *To* | sylempsis *Ed*.
DEUIA: inuia *Ld Pt* | itinera *On* | dixi errores *Lh* | erronea *Cg* | quae faciunt aberrare *Cg Ps* | ubi non sunt uiae *To* | deriuationes *Vd* | quidam anfractus erroris *Ap Ck Er Fd Ge Ka Pb Pn Ps Pt Vf* | quaedam errores *Vc*.
NEC – UALEANT: quia non ducunt ad ueram beatitudinem *Af Ct Fb Fd Kc Ld Pp Ps Pt Ta Vf* | Non ducunt ad beatitudinem ueram ista, quorum mentio facta est. *Lh Pc Pk Pq Vc* | non ad perfecta bona perducunt *On*.
NEC: and þæt (OE dp.) *Ck*.

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11 manifestatis] manifestis *Ct.* **14** et[2]] om. *Ps.* | uoluntatibus] uoluptatibus *Ps*. **15** quia] qui *Ap*. **23** dignitates] dignitas *Fd*. **25** superius] supra *Ec Gc*. | mentio] menti *Ka*. | fuit] fit *Sg Vh*. **26** digessi] digessimus *Ap*(1). | quia] quae *Ct*. | non] om. *Er*. | eos…interitum] om. *Bc*. | sed] sed potius *Ps*. | ad[2]] om. *Er*. | interitum] incentum *Er*; interitum quendam anfracti erroris *Ct*. **27** quod] om. *Eb Ec Gc.* | sint] sunt *Eb Ec Gc*. **29** quidam nomen] om. *Ba*. | putarent] putabant et quam *Ba*. **37** anfractus] fractum *Er*. | erroris] errores *Ap Ck Ge Pb Pn Ps*. **39** quia…ducunt] < qui adducunt *Ps.* **40** ueram] om. *Pq.*

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42 and þæt] *Page* 2001, 225

III prosa viii

QUEMQUAM: hominem *Ct Va*.
EO: illuc *Af Ap* (2x) *Bd Cg Ck Ct Eb Ec Fb Fd Gc Ge Ka Lb Ld Lf Lh Mf Mo Na Pb Pc Pk Pn Pq Ps Pt Sg To Va Vc Vf Vh* | illud *Ga* | ad summum *Ap* | ad illum summum bonum *Ap Ck Ge Pb Pn Ps* | ad ueram beatitudinem *Mj Pg* | aduerbium *Eb Ec Gc Ka Lh Ta* | aduerbium loci et ponitur pro loco et e breuis (est) *Vb*.
AD QUOD: ad beatitudinem *Cg* | summum bonum *Lh Vc* | ad illud diu (OHG) *Lf*.
PERDECTURAS: homines *Ct*.
PROMITTUNT: Secundum opinionem hominum loquitur. *Vf* | promittunt in se ipsis beatitudinem *Lf* | non quod ipsae aliquid promittant beatitudinem *Lf* | metaforicae: non ipsae promittunt, sed Epicurei, metaforicos loquitur *Ap* (2x) *Ck Ge* (2x) *Pb Pn Ps* | Metaforice loquitur: non ipse promittunt, sed Epicurei. *Ct Er* | Non quia ipsae aliquid promittunt, sed secundum aestimationem hominum dicitur ·i· beatitudinem in se ipsis promittunt. *Ec Gc Ka* (*Lh*) *Va* | Metaforicos loquitur. Non quod ipsae uiae aliquid promittant, sed secundum opinionem hominum loquitur. (*Af*) *Ap* (2x) *Bc Ck Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | non quod ipsae aliquid promittant, sed secundum estimationem hominum dicitur *Px Sg Vh* | non quod ipsae aliquid promittant, sed estimantur ab hominibus habere beatitudinem, quam cupiunt gaudentque sibi promitti *Mf*.

2. Quantis uero implicitae malis sint breuissime monstrabo.

QUANTIS: quibus *Fb*.
IMPLICITAE: implicatae *Af Pg Pk Pp Pq* | illigatae *Ap Cg Ck Ct Er Fb Ge Mo Pb Pc Pn Ps* | ligatae *To* | inuolutae *Ba Bb Bd Cg Ec* (*Ed*) *Ga Gc Ka Lf Lh Mb Mf Na Pk Pm Pp Pq Sg Ta Va Vb Vh* | plenae *Ld Lf Pt* | inretitae *Cg* | inlixae *Ap Ck Ge Pb Pn Ps* | innexae *Lh* | mancipatae *Ka Mh* | gihafto (OHG) *Mh* | inuolutae sunt *Eb*.
MALIS: erroribus *Ct Fb Ps* | per *Af*.
SINT: istae uiae *Ba Bb* | ipsae uiae *Fd* | illae *Ps* | ipsae uoluntates *Ap Ck Er Pn* | ipsae uoluptates *Ge Pb* | uoluptates *Ct Lf Lh Pc* | uiae uoluptatis *Vd* | ipsae uiae quinque, quibus putant adipisci beatitudinem *Fb Vf*.
BREUISSIME: compendiose *Cg Ps* | replicando superiora *Ga Ka Na Vh*.
MONSTRABO: demonstrabo *Mb*.

3. Quid enim? Pecuniamne congregare conaberis? Sed eripies habenti. Dignitatibus fulgere uelis? Danti supplicabis et qui praeire ceteros honore cupis poscendi humilitate uilesces.

QUID: conabere *Pq* | dicam *Bd Cc Cg Lf* | honorum dicam *Vf* | uolebas facere *Eb Ec Gc Ka Lh* | horum uis eligere *Pd* | te dicis eligere *Ta Vf* | horum te dicis eligere *Af Ap Ct Fb Fd Ka Kc Ld Mj Pb Pg Pn Pp Ps Pt To* | quid horum te dicis eligere *Lh* | ita quid eorum primum eligis *Bd* | beatitudo potest esse *Mf*.

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53 Epicurei] epicurei erroris *Er*. **54** promittunt] promittant *Ec Gc Va*. | hominum] om. *Ec Gc*. **55** in…ipsis] in semetipsis *Ec Gc;* om. *Lh Va.* | promittunt] om. *Lh.* | Metaforicos] om. *Ap*(2) *Ck*; metaforice *Ap*(1) *Ge Pb Pc Pn Pp Ps*. **56** uiae] uoluptates *Lh Pc Pk Pp Vc*; diuitiae *Pq*. aliquid] aliquod *Ps*. | promittant] permittant *Ap*(1,2) *Ck Ge Kc Ld Mj Pn Ps Ta Vf*; promittunt *Lh*; mittant *Fd*. **58** dicitur] dicitur ·i· beatitudinem *Sg*. **72** uoluntates] uoluntes *Er*. **84** te[2]] om. *Kc Mj*.

III prosa viii

-NE: numquid *Ba Bb Pq* | nonne *Lf* | utrum *Ka*.
CONGREGARE: accumulare *Vb*.
CONABARIS (CONABERIS *Cg Ct Fd Ga Go Lh Na Vh etc.* | > -BERIS *On* | > -BAERIS *Ap*): uel conabaris *Ga* | pro conaberis (!) *Fd* | tentabas *Vb* | estimabis *Ct* | studebas *Cg* | studes tu *Lh*.
SED ERIPIES HABENTI: si hoc feceris *Bd* | Ideo non es beatus. *Pq* | Nemo enim diues potest esse aliorum sine damno. *Ap Ck Ct Er Ge Pb Pn Ps*.
ERIPIES (ERIPIAS *Bc* | < ERIPIAS *Na Vh*): abstrahes *Fb Fd Ld Pt* | rapies *Ap* | rapis *Lh* | auferes *Cg Ct Eb Ec Ga Gc Lh Na Px To Va Vh* | auferas *Ka* | tolles *Cg* | eam *Pd* | pecuniam (*Cc*) *Lf* | aliquid ab eis diripie(...) *Lf* | Diues aut iniqu[u]s est aut iniqui heres. *Mb* | ut dicit beatus Hieronimus: omnis diues aut est iniquus aut heres iniqui. Iniquus est, si diuitias congregauit, heres iniqui est, si a parentibus est ditatus. *Af Ap* (2x) *Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta Vd Vf*.
HABENTI: homini *Lh* | et rapax erit *Bb* | qui non habes propria *Eb Ec* (*Ed*) *Gc Ka Lh* | cum tu habueris *Lh*.
DIGNITATIBUS: honoribus *On* | aliquod bonum *Ap Ck Ge Ps* | ambahtum (OHG) *Eb Ka Lf* | ambahtim (OHG) *Ec Gc* | hertuomum (OHG) *Lf* | in *Lf*.
FULGERE: splendere *Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt To* | ornare *Cg*.
UELIS: si *Ck* (2x) *Ge Lh* | uis *Ed* | cupis *Lf* | et si uelis *Pg*.
DANTI: tibi *Pp Va* | quilibet *Vh* | dignitate *Vd* | principi *Lh* | qui det *Lh* | qui det illas tibi *Lf* | eas tibi *Ba Bb* | a quo accipis *Fd Ld Pt* | illi, qui tibi dat *Cg* | (...)bi (...) dat *Ed* | a quo accipere arbitraris ipsam dignitatem *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
SUPPLICABIS: subdes *To* | tu *Vd* | te humiliabis *Ka Mh* | adulaberis *Ec Gc* | adulabis *Ga Na Vh* | flehos, nigis, quetis (OHG) *Lf* | humiliabis te antequam habeas *Lh* | quod rapina, quod ignominia est *Mf* | Ideoque non es beatus. *Ap Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
ET QUI: tu *Bd Cg Ps To*.
PRAEIRE: ante ire *Ap Ck Er Fb Ge Pb Pn Ps* | praecedere *Ap Ck Ge Pb Pn Ps* | excellere *Fd Ld Pt* | praecellere *Bd Eb Ec Gc Ka Lh Ta* | ante *Cg* | antecellere *Va* | antecedere *Lh*.
HONORE: cum *Ka* | in *Lf* | per honorem *Ap*.
CUPIS: ne *Ap*.
POSCENDI: depraecandi *Ap Ck Ct Ge Pb Pn Ps* | deposcenti *Er Fb* | praecandi *Ba Bb* | requirendi *To*.
HUMILITATE: in. ex *Lf*.
UILESCES: noceas *Lh* | incipis uilescere *Cg* | uilem te facis *Eb Ec* (*Ed*) *Gc Ka Lh Ta* | Contemptibilis eris. *Ap Ck Ct Er Fb Ka Mo Pb Pc Pn Ps* | Incontemptibilis eris. *Ge* | Omni humilitate inclinas, ut dignitates accipias. *Ec Gc* | Omni humilitate principi te inclinas, ut dignitatem accipias. *Ka* (*Lf*) | antequam habeas *Lh* | Et ideo non es beatus. *Pq*.

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93 diues] dies *Er*. | sine] ·i· sine *Ap Pb*. | sine damno] om. *Ct Er*. **97** ut] ut enim *Af Fd Kc Lh Pp Ps Pt Ta Vd*; om. *Ct*. | dicit] dixit *Ct.* | beatus] om. *Ap*(1,2) *Ck Ge Pb Pn*. | beatus Hieronimus] sanctus augustinus *Ta*. | omnis diues] om. *Kc Mj*. | diues…est] autem diues *Vf*. aut[1]] om. *Ct*. | est] om. *Ps*; enim *Kc Mj*. | iniquus] iniquis *Pn*. | aut[2]…98 iniqui[1]] om. *Ap*(1). **98** iniqui[1]] iniquus *Ck Pn Ps*; iniqui uel *Vf*; est iniqui *Mj*; iniqui aut *Af*. | Iniquus] incus *Pt.* | est[1]] om. *Mj*. | congregauit] congregant *Ps*; congregat *Ct Fd Pt*. | heres] heredes *Ct*. | iniqui[2]] iniquus *Ap*(1,2) *Ck Ge Pb Pn Ps*. | est[2]] om. *Fd Ta Vd*; sunt *Ct.* | a parentibus] apparentibus *Pb Ps*. est[3]] om. *Mj*; sunt *Ct*. **99** ditatus] ditatis *Ap*(2) *Pb Pn*; ditati *Ct;* dictatus *Af*. **111** Ideoque] in deoque *Ck Ge*; et ideo *Pq*. **114** ante ire] antene *Er*.

4. Potentiamne desideras? Subiectorum insidiis obnoxius periculis subiacebis.

POTENTIAMNE: hoc est uel regna *Ap Ck Ge Pb Pn Ps* | regnare uel regnantibus adherere *Vf* | Nonne desideras potentiam? *Pp*.
-NE: num *Ba Bb* | an *Ap* | nonne *Lf*.
DESIDERAS: si *Lh*.
SUBIECTORUM: hominum *Vf* | seruorum *Ap* | famulorum *Ct* | subditorum *Lh* | tibi *Lf* | famulorum tuorum, ne occidaris ab illis. Accidit enim hoc proprium regibus. (*Ap*) *Ck Er Fb Pn Ps*.
INSIDIIS: pro *Ps* | cui *Pq*.
OBNOXIUS: reus *Cg Ps* | debitor *Ap Ck Ct Eb Ec Ed* (*Ed*) *Fd Ga Gc Ge Ka Lf Lh Mb Mf Na Pb Pc Pd Pg Pk Pm Pn Pq Pt Px To Vf Vh* | sollicitus *Pt* | oppositus *Pq* | subditus *Ap Ck Ge Go* | attributus *Bd* | culpabilis *Cg Eb Ec* (*Ed*) *Ga Gc Ka Lh Mf Na Px Va Vh* | compulsus *Ec Ga Gc Ka Na Px Vh* | quasi debitor *Af Fb Kc Lh Mj Pp Ps Ta Vc Vf* | si eos opprimis *Eb Ec Gc Ka* | si eos opprimit *Ed Lf Pm* | obnoxius illi rei *Va* | ne occidaris *Lh Vc* | Sollicitus eris, ne occidaris. *Pp* | sollicitus, ne occidaris *Pc Pk* | timens, ne occidaris *On* | obnoxius est, qui obligatus nexibus culpae *Lh* | sollicitus, ne occidaris tu, qui fueris adeptus potentiam regni *Fb* | subiacens siue constrictus, sollicitus postquam fueris adeptus potentiam regni *Ap* (2x) *Ck Pb Pn Ps* | postquam fueris abipsus (!) potentiam regni *Er*.
PERICULIS: illorum *To*.
SUBIACEBIS: deduceris *Cg* | patebis *Pb* | quod tibi timorem incutit animi *Mf* | et ideo non es beatus *Pq* | illos utique timens, qui tuo domino subsunt *Ba Bb*.

5. Gloriam petas? Sed per aspera quaeque distractus securus esse desistis.

GLORIAM: laudem *Fd Ld Lf Pt* | celebritatem *Eb Ed Ka Lh* | celebritatem forte *Ec Gc* | rumorem *Lf* | celebritatem nominis *Ap Ck Er Fb Ge Pb Pn Ps* | celebritatem corporis *Ct* | Gloria a Greco uocabulo dicitur. Hanc illi ΚΕΥΛΟC uocant. *Ec Gc Ka Lh*.
PETAS (PETIS *Cg Ka* | > PETIS *Mb Mh Na Vb* | > APPETIS *Ap Vh*): appetis *Cg* | si *Af* | esto *Pq* | forsan *Ga Ka Na Px Vh* | si apperieris *Ba Bb*.
ASPERA: pericula *Ta Va* | dura *Pt Vb Vf* | aduersitates *Pn* | aduersa *Lf* | dura et difficilia *Er Fb Ld* | per dura et difficilia *Ap Ct Fd* | per dura, per difficilia, per diuersas *Ge* | per dura et per difficilia *Ck Pb Pn Ps* | per diuersa *Ap Pb Pn* | in faciendo *Ed Pm* | difficilia certamina et alia pericula *Lh* | per diuersas aduersitates *Ck Ps* | per proelia, uti mos est potentum *Af* | cum difficultate adquiritur celebritas *Lf* | ut uincas hostem uel aliud quid *On*.
DISTRACTUS: dilaceratus *Ap Ck Ge* | disiectus *Ap Cg Fb Fd Kc Ld Lh Mj Pb Pn Ps Pt Ta To Vc Vf* | dist(...)us *Af* | uenditus *Vb* | diuisus *Eb Ec Gc Lh Mf Vh* | means *La* | multiplicatus *Ct* | animus diuisus *Ba Bb* | dilaceratus, dilaniatus *Cg* | discretus *Mo* | multipliciter tractus *Ap Ck Er Fb Mo Pb Pn Ps* | in partes tractus *Ga Ka Na Vh* | zizoganer (OHG) Lf | hinc inde(que oc)currentibus *Lf* | hinc indeque occurrentibus iniuriis *Ec Gc Ka* | tu labores uidelicet *Cg* | quia difficile

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136 Accidit] accedit *Pn*. **147** subiacens] > subiacebis *Pb*. **152** timens] times *Ba*. **159** uocant] dicunt *Ka*. **161** appetis[2]] < appetas *Cg*.

quis gloriam adipiscitur *Ec Gc Ka Lf Lh Mf Px Va Vh* | quia multas anxietates habes in multis rebus *Ap Ck* | quia cum difficultate adquiritur celebritas *Ec Ed Gc Ka Pm* | ductus diuisus separatus a bellum(!) ut habeas magnum nomen inde *Lh*.

SECURUS: tutus *Lh Ta* | quod te sollicitum animoque suspensum facit *Mf* | ut possis tibi adquirere famam *Ct Er Fb* | ut possis tibi adquirere personam famamque *Ap Ck Pb Pn Ps*.

DESISTIS: cessas *Lh Pc Pk Pp Pq Ta Vc Vf* | cesses *Cg* | inuidos et hostes semper habebis *On*.

6. Voluptariam uitam degas? Sed quis non spernat atque abiciat uilissimae fragilissimaeque rei, corporis, seruum?

VOLUPTARIAM (VOLUNTARIAM *Eb*): uoluptuosam *Lf* | libidinosam *Eb Ec* (*Ed*) *Gc Ka Lh Mf* | iucundam *Lf* | uoluptarius *Lf* | personam famamque *Ge* | seruire libidini *Vf*.

DEGAS (> DELIGIS *Mh* | DEGIS *Fb Pb Ps* | < DEGES *Er* | DELIGIS *Ga Kc* | DE«::»GAS *Bc*): uel degas *Fb Ga Kc* | degere uis *Ec Ed Ga Gc Lf Lh Na Pm Vh* | degere eligas *Af Fb Fd Kc Ld Ps Pt To* | deligis *Fb Ka Na* | diligis *Af Pk* | uel deligas *Go* | eligas *Pd Pg Ta* | eligis *Cg Mj Pq* | agas *Ap Ck Ge Mb Pc Pk Pn Pp Vc* | agis *Lh Pb Ps* | agere uis *Ap Ck Ct Fb Ge Pb Pn Ps* | ducas *Bd Fd Ld* | ducis *Pt* | ducere uis *Vf* | ducere (...) *Lf* | peragas *Pq* | maneas *To* | habites *Va* | habitare *Lh* | habere tu p{ote}s *Cg* | habere uis *Eb Ka* | ire *Pn* | adryhst (OE) *Ps* | a regenis(!) *Er* | si *Mh*.

QUIS: homo *Ct*.

SPERNAT: contemnat *Ap Ck Ct Er Fb Ge Pb Pn Ps* | despiciat *Lh Ps Ta Vb* | non abiciat *Cg* | spernere debeat *Eb Ec Gc Ka Lf* | te *Vf* | Ab omnibus iuste spernitur et abicitur, is qui uilissimo membro, quod est fragilissima res corporis, seruire uult. *Mf*.

ABICIAT: respuat *Cg Ck Ge* | respiciat *Ap* | reiciat *Vb* | repellat *Lh Ta* | pro nihilo ducat *Ba Bb* | te *Pt* | a te *Fb*.

UILISSIMAE: abiectissimae *Ap Ck Er Fb Ge Mo Pb Pn Ps* | pessimae *Lh*.

FRAGILISSIMAEQUE: instabilissimae *Lh* | multum imbecillae et inualidae *Ap Ck Er Fb Ge Pb Pn Ps*.

REI: ipsum corpus *Eb Ec Gc Lh* | hominem *Vh*.

CORPORIS SERUUM: seruus es tunc corporis *To* | qui non deo seruit, sed corpori, quod uilissimum est *Ba Bb* | Appellat corpus cuique quisque deseruierit, seruus utique erit. *Ap Ck Ct Er Ge Pb Pn* | Seruit corpori suo in peccatis, seruus est uoluntatis, et qui seruit uoluntati, seruus est peccati et uilissima res est, ·i· ut sit corporis seruus et non deo, qui corpori seruit. *Ap Ck* | Seruus corporis est, qui corporis ·i· carnis uoluptatibus seruit, qua re quid uilius est? *Ec Gc Ka* (*Lf*) | Seruus es, quia talia appetendo seruis corpori, quod fragilissimum est. *Af Ap Bc Ck Fd Ge Kc Ld Lh Mj Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta Vc Vf*.

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175 adipiscitur] adipiscit *Ka Lf Lh Mf Px Vh*; adipisci potest *Va.* **176** quia] om. *Ed Pm.* adquiritur] exquiritur *Ka*. **179** tibi[1]] om. *Fb*. **180** famamque] formamque *Ap Pb*; > famamque (?) *Pn.* **206** inualidae] inualidie *Pn*. **210** cuique] cui *Ct;* cum *Er*. **213** deo] dei *Ap*. **214** corporis… carnis] carnis *Ka*; om. *Lf*. **215** es] est *Mj Pg*; eius *Pt.* | quia] qui *Ck Ge Kc Ld Mj Pn Ps Pt Ta*; quii *Ap Pb*. | seruis] seruus es *Pp*; seruit *Mj*. | corpori] corporis *Kc*; corpori\s/ *Af*. fragilissimum] inane *Mj*; flagicissimum *Kc*; fragilissimum qui bona corporis prae se *Pg*. | est] et *Kc*.

III prosa viii

CORPORIS: per efexegesin dixit corporis *Ap* (2x) *Ck* (2x) *Ct Er Fb Ge Pb Pn* | uoluptatis *Lh Pd*.
SERUUM: esse *Pq* | te *Pc Pk* | a me *Ef* | bona *Eb Lh* | ipsum *Lh* | ipsum corpus *Ka Va* | uoluptatem *Lf* | Aliter enim seruit corpori, aliter creatori. *Lh* | seruus deo et corpori *Lh*.

7. Iam uero qui bona prae se corporis ferunt, quam exigua, quam fragili possessione nituntur! Num enim elephantos mole, tauros robore superare poteritis, num tigres uelocitate praeibitis?

IAM UERO: nunc dicturus aliud *Ap Ck Ge Pb Ps* | Iam uero dicturus est illud quod. *Fb* | Iam dicturus aliud bona corporis quam. *Er*.
QUI BONA – FERUNT: Plus diligunt bona corporis quam animae. *Ap Ck Ct Fb Ge Pb Pn Ps* | qui praeferunt bona corporis animi gratiae *Mb* | qui plus diligunt bona corporis quam se *To* | bonis corporis beatos non fieri *Ga Na* | bonis corporis beatos fieri non posse *Lf Vh* | Magis diligunt praesentis temporis bona quam se. *Ec Gc Ka Lh* | Magis di(li)gunt illa (bo)na quae se fer(...) (cor)pori quam (...) animae. *Ed* | quasi hoc apertissime dixisset ·i· quando bona corporis ·i· pulchritudine magnitudinem et fortitudinem et ut uenerabilis et magnus in populo sit, plus diligit quam seipsum. Tunc substantia fit subdita suis accidentibus. Et tunc peior fit substantia, quam sui accidentia. Ideo dicit prae se ferunt. Sicut enim dicimus illa habere post dorsum, quae contemnimus, ita ante nos illa, quae diligimus. *Ap Ck* | qui bona corporis prae se ·i· ante se. hoc est plusquam se diligunt. sicut enim dicimus illa habere post dorsum quae contemnimus. ita ante nos illa quae diligimus *Ge Pb Pn* | ita ante nos illa quae diligimus *Ap* | Sicut enim dicimus illa habere post dorsum, quae contemnimus, ita ante nos illa, quae diligimus. *Pc* | Hoc est: plusquam se diligunt suae rationabilitati praeferunt. Dicimus sicut enim illa habere post dorsum, quae contemnimus, ita ante nos illa, quae diligimus. *Af Ap Bc Ct Fd Kc Lc Lh* (2x) *Mj Pg Pk Pp Pq Ps Pt Ta Vc* (*Vf*) | Quod tractum esse dicimus a simia. Haec enim duos habet catulos: alterum diligit, et alterum odit. Si uero insequitur a uenatoribus, dilectum ante se in brachiis fert, odiosum uero post se in dorso. Dum uero insequitur acrius dilectum dimittit et fugit, odiosus uero setis dorsi eius haeret. *Af Ap Bc Ct Fd Kc Mj Pg Pp Ps Pt Ta* (*Vf*) | Quod tractum esse dicimus a simia. Haec enim duos habet catulos, et unum diligit, alterum odit.

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217 per…dixit] perfexeges india *Er*; **230** animae] animi *Fb*; animam *Pb Pn*. **237** subdita] om. *Ap*. **238** sui] sui a *Ck*. **240** corporis…se[1]] corpori sunt ipse *Ge Pb*. **241** quae[1]] illa quae *Ge Pn*. | ante nos] annos *Ge Pb*. **242** diligimus[1]] dilimus *Ge*. | ante nos] < annos *Ap*. **243** Hoc… 244 est] om. *Ct Pk Pp Pq Vc*. **244** plusquam] postquam *Kc*; post *Mj*. | suae] suaeque *Pp*; uel suae *Lc Ta*; siue *Bc Ct Lh*(2) *Vc*. | rationabilitati] ratio nobilitati *Lc*; rationabili tanti *Bc*; nobilitati *Lh*(1). | praeferunt] proferunt *Ps*. | Dicimus] d{omi}n{u}s *Bc*. | enim] om. *Mj*. | illa] illam *Vf*. **245** quae[1]] quem *Pg*. | ante] an n{on} *Fd*. | nos] anno *Kc*; animum *Mj*; om. *Bc*. | illa] om. *Bc Ct Mj Vf*. | quae[2]] om. *Pg Vf*. **246** Quod] quoniam *Pp*; quae *Fd*. | esse] est *Bc Kc Mj*. **247** dicimus] dicitur *Pg*; om. *Bc Mj*. | duos] inter duos *Bc*. | habet] om. *Bc*; habent *Fd*. alterum[1]] et unum *Fd Pt*; et alterum *Af Ap Bc Ct Pp Ps Ta*. | et] ei *Vf*; om. *Ct Fd Mj Pp Pt Ta*. odit] uero odit *Ct*; diligit *Fd*. | Si…250 haeret] om. *Vf*. **248** insequitur] insequatur *Bc Pp*; sequitur *Af*. | se] om. *Bc*. | fert] portat *Fd*. | odiosum] odium cum *Bc*. | uero[2]] om. *Af Fd*. post] om. *Fd*. **249** uero[1]] autem *Pp*. | acrius] acriter *Pt*; agrius *Bc*. | fugit] figit *Af*. | odiosus] odiosum *Pg*. **250** setis] om. *Pg*; seti *Kc*. | dorsi] dorso *Ta*. | eius] om. *Ct*. | haeret] inheret *Ap Bc Mj Ta*.

III prosa viii

Si uero insequitur a uenatoribus, dilectum gestat manibus et brachiis ante se, odiosum uero post se in dorso. Dum uero acrius insequitur, dilectum fessa dimittit et fugit cupiens euadere manus humanas. Sed tamen odiosus dorso illius residens setis adhaerens, cum matre eripitur quamuis inuita. *Lc* | Et hoc tractum est (a simia). Haec enim duos catulos gignere solet: unum diligit, alterum odit. Si enim insequatur a uenatoribus, di(lectum ante) se in brachiis fert, odiosum uero post se in dorso. Dum uero acrius insequatur, dimittit dilectum (et fugit), odiosus setis dorsi eius haeret. *Lh*.

BONA: uoluptatem *Pq* | animae bona *Ec Gc* | formositatem *Lf* | fortitudinem et cetera *Vd* | fortitudinem, pulchritudinem *Lh*.

PRAE SE: ante se *Af* (2x) *Ap Bc Ct Eb Ec Fd Gc Kc Ld Lh* (3x) *Mj Pg* (2x) *Pp Ps Ta Vf* | animae *Mh* | plus se uel ante se *Pq* | ante animae bona *Eb Lf Pm* | pluris qu(...) *Bb* | pluris quam se *On* | ante oculos *Pp* | ante ea, quae ad animam pertinent *Ba Bb Cg* | ante se, miranda quae ad animum pertinent *On*.

PRAE: ante *Cg Fb Ga Ka Lb Na Pt Vb Vh* | pro *Va*.

CORPORIS: animi *Er* | non animae *Ka* | bonis animae *Va*.

FERUNT: ponunt *Cg Ck On* | praeferunt sibi *Fb Ld Pt Vf* | praecellunt *Pp* | ante ponunt *Ap Pb Pn Ps* | cupiunt *Bd* | ducunt *Lf* | praeferunt ·i· ferunt *Mo* | qui in magnitudine uel fortitudine gloriantur corporis *Ec Gc Ka Lh* (2x) *Px Vh*.

QUAM EXIGUA: admirantis est dolentis *Go* | exclamando *Vf* | exclamatio est *Fd Ld Pt*.

QUAM(1): o *Ge Pn Ps* | tam *Lh*.

EXIGUA: ualde *Bb Ck* | parua *Pb Pn Pq Vb* | imbecilli *Ka*.

QUAM(2): et *Pg Ps* | tam *Lh*.

FRAGILI: imbecilli *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | Fragilis dicitur eo, quod cito frangitur. *Ap Ck Vb*.

POSSESSIONE: portione *Lh*.

NITUNTUR (< UITUNTUR *Ka*): sistunt *Ap Ck Ct Er Fb Ge Pb Pn Ps* | insistunt *Eb Ec Ga Gc Ka Na* | insistuntur *Vh* | insistant *Px* | consistunt *Ed Lf Pm* | fulciuntur *Fb Fd Ld Pt* | incumbunt *Cg On Pb Pc Pk Vc* | incumbuntur *Ba Bb Vf* | uiunt (?) *Mh* | subnixi sunt *Ed Lf Mh Pm* | sustentantur *Bd Cg La Pq* | synd geferade (OE dp.) *Ck* | agaleizent (OHG) *Ec* | student *Eb Ec Gc Ka Lh* | conantur *Lh* | confidunt *Va* | nitor *Lf* | aneli(...) *Ef* | qui in magnitudine et fortitudine gloriantur *Fb*.

NUM ENIM ELEPHANTOS MOLE: potestis superare *Cc* | omnes bestias accipe *Bb* | Incipit ostendere quam fragilis sit. *Ap Ck Ge Pb Pn Ps* | qui magnitudine uel fortitudine gloriamini corporis *Va* | His dicit, qui in imagine uel fortitudine corporis gloriantur. *Fd Ld Pt*.

ELEPHANTOS: ut *Vh* | maximum animal *Vb* | Elefantes bestiae sunt Indiae, quos a magnitudine corporis ita uocant Greci, quod montis formam habeant, quoniam Grece mons elephios dicitur. Barro autem a uoce appellatur: hos Romani boues Lucas appellabant, quia nullum animal grandius existimabant. Lucas, quia in Lucania primus Pyrrhus eis haec animalia in bello obiecit. *Ap Ck Ge Pb Pn* | Elefanti bestiae sunt Indiae, quos a magnitudine corporis ita uocant Greci, quod montium formam habeant, quoniam Grece mons elipio dicitur. Hinc elephas

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289 Elefantes…293 obiecit] Isid. *Etym.* 12.2.14

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264 animam] animum *Cg*. **269** qui] quia *Px*. **270** gloriantur] glorientur *Ka*. **276** dicitur] dicitur quasi fragilis *Vb*. **286** fragilis] fragis *Ge*. **287** imagine] magine *Pt*. | fortitudine[2]] fortitudo *Fd*. **291** elephios] ephesios *Ge*. | autem] om. *Ge*.

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dicitur, quod instar montis a longe uidetur. Dicimus autem elephantus -ti et elephas elephantis. Sed in plurali numero semper est secundae declinationis. Hos Romani boues Lucanas aliquando appellant, quia in Lucania primus Pyrrichus eis haec animalia in bello obiecit. *Ct* | Elefantos bestiae sunt Indiae, quos a magnitudinis (!) corporis ita uacant (!) Greci, quod montium formam habeant, quoniam Grece mons elephio dicitur. Hos Romani bones(!) (...)ucanas aliquando appellabant, quia Lucania primus Pyrrhus ei haec animalia in bello obiecit. *Er* | Elefanti bestiae sunt Indiae, quos a magnitudine corporis ita uocant Greci, quod montium formam habeant, quoniam mons Grece elephios dicitur. Hos Romani boues Lucanas uocant, quia in Lucania primus Pyrrhus eis haec animalia in bello obiecit. Elephios dicitur mons. Hi\n/c elephans dicitur, quod instar montis a lon\g/e uidetur. Dicimus autem elephantus, elephanti et elephans, elephantis. Sed in plurali numero semper secundae est declinationis. *Mo* | Ilefantem (!) Greci a magnitudine corporis uocant, quod formam montis proferat. Elefios enim Grece dicitur mons. Hinc elephas dicitur, quod instar montis a longe uidetur. *Ta* | Elefantem Greci a magnitudine corporis uocant, quod formam montis proferat. Grece enim elafio mons dicitur. Apud Indos autem a uoce barro uocatur. Vnde et uox eius barritas et dentes, ebur. Rostrum autem probostia dicitur. *Ec Gc Ka Lh* | Elephios dicitur mons. Hinc elephas dicitur, quod instar montis a longe uidetur. *Af Bc Fd Ka Kc Lc Ld Lh Mj Pg Pp Ps Pt* | Dicimus autem elefantos, elefanti et elefas, elefantis, sed plurali numero semper secundae declinationis. *Af Ap Bc Ck Fd Ge Ka Kc Lc Ld Lh Pb Pg Pn Pp Ps Pt Ta* | sed in plurali numero semper secundae est *Vf* | Bona corporis mox prosequitur, ·i· molem, robur, uelocitas hominum. *Ka* | bona corporis m(...) ·i· molem, robur, (...)tem. quae et super (...) *Lf*.

MOLE: cum *Lf* | pondere *Vb* | magnitudine *Ba Bb Bd Cg Eb Ga Ge Go Ka Lh Na To Va* | magnitudine corporis *Ap Ck Fb Pb Pn Pq Ps Vc* | magnitudine uestra *Lf*.

TAUROS: num *Cc*.

ROBORE: fortitudine *Ap Ba Bb Cg Ck Ct Eb Er Fb Ge Ka Lh Pb Pn Ps Va Vb Vh* | uirtute *To Vc* | uirtute corporis *Cg* | formidine *Lh* | uestro *Vh*.

SUPERARE: uincere *Ap Ck Ct Fb Ge Lh Mb Pb Pn* | concere(!) *Er* | quin in fortitudine corporis gloriamini *Vf*.

NUM: enim *Ga*.

TIGRES: uel tigrides *Pq* | bestias *Cg* | animal uelocissimum *Cg* | animal uelocissimum et ferocissimum *Mb* | bestia uelocissima *To* | uelocissima bestia est *Vh* | Bestia uelocissima est unde et alas pingitur habere. *Va* | tigris, -gris et tigris,-gridis *Va* | bestiae Hircaniae a uelocitate dictae *Ap Ck Er Ge Pb Pn Ps* | Tigres genus animalis est et nullum animal tam cito ualet incedere sicuti illud. *Vb* | Tigris est animal uelocissimum, unde et nomen habet. Tigris Partica lingua dicitur

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311 proferat] praeferat (< preferant) *Ec Gc*. **312** elafio] ΕΛΕΦΙΩΝ *Ec Gc*. | barro] bardo *Ec Gc*. **313** et] ·i· *Ec Gc Ka*. | ebur] eboris *Ec Gc*. | probostia] pro bestia *Ec Gc*. **314** Elephios] elephi<::>os *Pp*; heliphios *Pg*; helphios *Lc*; elephilos *Kc*; eliphos *Ps*; elepho *Bc*; elafios *Ka*; elifios *Lh*. | dicitur[1]] grece dicitur *Af Lh*. | elephas] helefans *Lc*; elephans *Fd Ld Mj Pt*; celephas *Af*. quod] om. *Af*. | uidetur] uideatur *Lc*. **315** autem] enim *Ge Lc Lh*; om. *Bc*; aut *Fd*. | elefantos] < elefantis *Ck*; elefantus *Af Bc Fd Ka Kc Lc Ld Lh Pg Ps Pt*. | et] et hic *Lc Ld Pt*; et hinc *Fd*. **316** elefas] elefans *Af Lc Ps Pt*. | elefantis] huius elefantis *Fd Lc Ld Pt*; | sed] et *Ps*. | plurali] in plurali *Af Bc Fd Ka Kc Lc Ld Lh Pg Pp Ps Pt Ta*. | numero] om. *Bc*; nuro(!) *Pb Pn*. | semper] semper est *Bc Ka Kc Lc Ld Lh Pp Ps Pt Ta*. | secundae] secunda esse *Af*; secunda *Lh*. declinationis] declinatio *Bc Lc Lh*. **332** bestiae] bestiae sunt *Er Pn Ps*. | Hircaniae] iraniae *Ck Ge*; hyrcante *Er*. | uelocitate] uelocita esse *Pb*.

sagitta, quia currit uelociter ut sagitta. *Mj* | Tigris animal est uelocissimum, unde et nomen habet. Tigris enim lingua Persica dicitur sagitta, quia ut sagitta uelociter currit. Hinc etiam fluuius Tigris uocatur ab impetu cursus. *Ap Ck Ge Pb Pn* | Tigris animal uelocissimum, adeo ut si insequi coeperit, nihil euadat, si uero fugere, nihil insequatur. Vnde tigris lingua Partica dicitur sagitta, quia ut sagitta uelociter currit. Et declinatur tigris, tigridis uel tigris, tigris. *Lh* | Tigris animal est uelocissimum, adeo ut si insequi coeperit nihil euadat, si uero fugere nihil insequatur. Vnde et nomen habet. Tigris enim lingua Parthica dicitur sagitta, quia ut sagitta uelociter currit. Hinc etiam fluuius Tigris uocatur ab impetu cursus. Declinatur autem tigris, tigridis et tigris, huius tigris. *Af Bc Ct Fd Ka Kc Lc Ld Mo Pp Ps Pt Ta* (*Vf*) | nam declinatur tigris, tigris et tigris, huius tigris *Ap* | Tigris uocata propter uolucrum fugam. Nominant enim Persi et Medi. Est autem bestia uariis distincta maculis, uirtute et uelocitate mirabilis, ex cuius nomine flumen Tigris appellatur, quia is rapidissimus sit fluuiorum omnium. Has magis Hircania gignit. *Ka Lh* | Tigris propter uolucrum fugam uocata est. Nominant enim Persi et Medi. Est autem bestia uariis distincta maculis, uirtute et uelocitate mirabilis, ex cuius nomine flumen Tigris appellatur, quasi rapidissimus sit fluuius. Has quoque ·i· tigres maxime Hircania gignere dicitur. *Ec Gc*.

UELOCITATE: cum *Lf*.

PRAEIBITIS: praecedetis *Ct* | forirnest (OE dp.) *Ck* | ante ibitis *Lh* | non *Vd*.

8. Respicite caeli spatium, firmitudinem, celeritatem et aliquando desinite uilia mirari. Quod quidem caelum non his potius est quam sua qua regitur ratione mirandum.

RESPICITE – SPATIUM: molem, robur, uelocitatem hominum *Lf* | Haec tria retulit ad illa tria superiora: spatium uidelicet ad enormitatem elefanti, firmitudinem ad robur taurorum, ut supra. *Lh* | Haec tria retulit ad illa tria superiora: spatium uidelicet ad inormitatem elefanti, firmitudinem ad robur taurorum, celeritatem ad uelocitatem tigridis. *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Vc*.

RESPICITE: uidete *To* | aspicite *Lh* | et ideo *Vd* | Respicite caeli spatium ad malum (!) scilicet elefantorum, firmitudinem ad modum tauri, celeritatem ad uelocitatem tigris retulit. *Lh*.

SPATIUM: amplitudinem *Ap Cg Ck Ct Er Fb Ge Mb Pb Pn Ps* | immensitudinem *Cg* | magnitudinem *Cg Eb Ec Ed Ga Gc Lf Lh Mf Na Pm Va Vh* | rimet (OE dp.) *Ck* | ad molem sc· elefantorum *Af Fb Fd Kc Ld Ps Pt Ta Vf* | ad molem sc·

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345 Tigris…349 gignit] Isid. *Etym.* 12.2.7

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336 habet] haberet *Ge*. | Persica] per sicca *Ge*. **341** ut…coeperit] om. *Kc*; ut si insequi coepit *Ta*; ut si insequi coeperint *Af*; ut sequitur *Fd.* | euadat] euadet *Mo.* **342** insequatur] insequatur eum *Ct*; insequatur eam *Lc*; insequitur *Ta*. | Vnde] om. *Ct*. | nomen] ideo hoc nomen *Ct*. Tigris] ti *Ps.* | enim] nam *Lc*. | Parthica] partica tigris *Lc*. | dicitur] om. *Pp.* | quia…343 ut] om. *Af Kc Ld*; qui iacit *Bc*; qui aut *Fd*. **343** sagitta] sagittam *Bc*; om. *Af Kc Ld*. | etiam] enim *Ka*. | uocatur] dicitur *Bc Lc*. | ab] om. *Af.* | impetu] impetus sui *Lc*. **344** autem] om. *Bc Ct Mo Pp Pt.* | autem…tigris[3]] autem tigris. tigris. et tigris tigridis *Ka Lc*; autem tigris tigris et tigridis *Ta*. | tigridis] tigridus *Bc.* | huius] om. *Af Ct Fd Ld Pp Pt.* | tigris[3]] tigridis *Fd.* **348** quia] qui *Lh.* **363** tria[2]] om. *Cg.* **364** firmitudinem] firmitatem *Ap*. | robur] probar *Ge.* **371** molem[1]] mortem *Ps*. | sc·[1]] om. *Vf*.

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370 rimet] *Meritt* 1961: rymet

elefantorum. uel magnitudinem *Ka* | et hoc ad magnitudinem refertur *Ap Ck Ct Er Ge Pn Ps*.
FIRMITUDINEM (FIRMITATEM *Ef*): firmitudi(nem) *Ef* | soliditatem *Lh Mb* | firmamentum *Eb Ec Gc* | firmamentum caeli *Lf* | et respicite caeli *Pp* | quam solidum et robustum *Ct* | quam solidum et robustum sit *Er Fb* | quia solidum et robustum sit, et hoc ad robur refertur *Pb Pn* | quia solidum et robustum sit, sicut et hoc ad robur refertur *Ap Ck Ge Ps* | quae perdurat *Va* | quomodo perdurat statu *Ba Bb* | quia sic perdurat in suo statu *Ga Na Px Vh* | ob robur tauri *Mj* | ad robur tauri *Fb Fd Ka Kc Ld Pt Ta Vf* | ad robur muri *Ps* | firmitudinem ad robur (tau)ri celeritatem et uelocitatem tigris (...)tulit *Af*.
CELERITATEM (CELERITUDINEM *Eb*): et *Pg Pp* | uelocitatem *Lh Vb* | caeli *Lf Pp* | ob tigridim *Mj* | cursum *Ba Bb* | circumuallationem *Mf* | agilem motum caeli *Cg* | ad uelocitatem tigris retulit *Fb Fd Ka Kc Ld Ps Pt Ta Vf* | quomodo per xxiiii horas uoluitur *Pp* | quomodo uoluitur *Eb Ec Gc Ka Lh* | quae uoluitur *Va* | quando uoluitur *Ga Na* | celeriter uoluitur *Lf*.
ALIQUANDO: tandem *Mb* | postea *Af Lh*.
DESINITE: cessate *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Va* | dimittite *Pp Vb* | quiescite *Lh Ta*.
UILIA: terrena *Cg Ga Na Px Vh* | temporalia *Lh* | infima *Cg* | illa, quae sunt uilia *To* | contemptibilia et abiecta *Ap Ck Ge Mo Pb* | contemptibilia, sicut elefanti et cetera *Fd Ld Pt* | contemptibilia et abiecta, sicut elefantos et cetera *Er Fb Pn Ps* | temporalia, sicut elefantos et cetera *Ct* | fragilitatem uestri corporis *Ap* | molem, robur hominum *Eb* | molem, robur, uelocitatem hominum *Ec Ed Gc Pm*.
MIRARI: laudare *Lh Ta* | amando *Va*.
QUOD: caelum *Vb Vd* | eo *Ps* | eo quod *Ap Pb* | quia *Ap*.
CAELUM: mirandum *Ps*.
NON: non solummodo *Ap*.
HIS (HIS REBUS *Px*): ab his *Pg* | in *Mb Vh* | ex *Eb Ec Gc* | rebus *Ap Cc Cg Ck Eb Ec Ga Gc Ge Ka Lh Na Px Va Vh* | quae dixi *Fd Ld Pt* | quibus dixi *Af Ap Fb Kc Lh* (2x) *Pc Pk* (*Pp*) *Pq Ps Ta To Vc* (2x) *Vf* | quae praedixi *Pd* | quae supra *Mh* | supradictis *Pq* | praedictis *Vb* | magnitudine *Fd Pt* | magnitudine et cetera *Ld* | spatio et cetera *Go* | firmitudine et celeritate *Ka* | magnitudine uel celeritate *Lh* | magnitudinem et celeritatem *Eb Ec Gc* | firmitudine, celeritate, magnitudine *Cg* | magnitudine, celeritate, firmitate *Ap Ck Ct Er Fb Ge Pb Pn Ps Va* | non his spatiis ne(...) firmitate, nec ce(le)ritate *Er* | spatio et firmitudine *Lf* | spatio, firmitudine, celeritate *Bd* | spatio firmitatis *Vf* | pro magnitudine et ceteris *Ba Bb* | propter magnitudinem sc· sui, firmitudinem et celeritatem *Lh Pc Pk Pp Pq Vc* | pro quantum propter rationem, qua regitur a deo *Ap Pn* | propter haec *Pc Pk Pq Vc* | non ipsum caelum potius est mirandum quam illud, quo regitur *Ed* | non cum his, quia latum et firmum celerque est (*Ga*) *Na Vh*.
POTIUS: melius *To* | melius uel plus *Vb* | maior *Fd* | (ma)gis *Ed*.
EST: mirandum *Pg*.

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372 refertur] om. *Ct Ge*. **377** quia] quam < quia *Ap*. | sicut] om. *Ap Ps*. **379** quia] qui *Vh*; quod *Ga Na*. **384** retulit] om. *Ta Vf*. **391** abiecta] abiectiua *Mo*. | elefanti] elefantes *Fd*. **392** elefantos] elefantes *Pn Ps*. **407** propter] propter haec *Lh*.

III prosa viii

QUAM SUA – MIRANDUM: Nam et Cicero de senectute dicit: non tantum mirari se pulchritudinem agri bene culti, quantum rationem ipsam et dispositionem. (*Af*) *Ap Bc Fd Kc Lh Mj Pp Ps Pt Ta* (*Vf*).
QUAM: est *Ct Pg* | potius *Ap* | quantum *Ap Ck Fd Ge Pb Ps* | pro nisi *Vb*.
SUA: propria *Cg* | dei *Ga Na Vh* | de *Lf* | in *Vh* | ex *Eb Ec Gc*.
QUA: ablatiuus *Ps* | cum *Lf* | ratione *Pg To*.
REGITUR: a deo *Ap Ba Bb*.
RATIONE: ordine *Pq* | sui natura *Er* | per *Pb* | deo *Eb Ec Ed Gc Ka Lf Vd* | a deo *Er* | ad sui naturam *Ap Ck Ge Pb Pn Ps* | dispositione dei *Ct Fb Fd Ld Lh Pp Ps Pt To Vc Vf* | dispositionem dei *Af* | disputatione dei *Kc* | propter rationem qua regitur a deo *Ck Ct Ge Pb Ps*.
MIRANDUM: est *Ap Ps* | ualde *Bb Fb Pt*.

9. Formae uero nitor ut rapidus est, ut uelox et uernalium florum mutabilitate fugacior!

FORMAE – EST: Incipit ostendere quam cito defluat pulchritudo corporis. *Ap* (*Er*) *Pb Pn Ps* | uis gloriari de forma *Vh*.
FORMAE UERO NITOR: pulchritudo corporis *Ps* | humani corporis nitor *Ap*.
FORMAE: corporis *Cg Ct Er Fb Lh Pc Pk Pn Pp Pq Vc* | corpora *Va* | hominis *Ed Vb* | humanae *Eb Ec Fd Gc Ka Ld Lh Pd Pt Vf* | pulchritudinis *Mb Px* | respicite *On* | pulchritudinis hominum *Lf* | pulchritudinis humanae *Ap Ck Ps* | humani corporis *Af*.
NITOR: splendor *Af Eb Ed Fb Fd Ka Lb Ld Pt To Vb Vf* | pulchritudo *Ba Bb Bd Ga Ka Na Vh* | claredo *Ct* | candor *Cg Lh* | skimo (OHG) *Lf* | est mirandus *Pd* | quantum mirandus est *Va*.
UT RAPIDUS: quomodo transitorius *Ap Mj* | quoniam transitorius est *Lh Vc* | quemadmodum transitorius *Af Ta* | quemadmodum transitorius est *Pg* | quemadmodum celeriter transeunt *Ct* | quemadmodum celeriter transit *Er Pn* | quemadmodum celer *Lh* | quam celer *Eb* | quam celer est *Ec* | quamquam celer est *Gc* | quemadmodum uel quam transitorius *Fb* | quemadmodum uel quomodo transitorius est *Kc Pk Pp Pq Ps*.
UT: quomodo *Ck Ge* | qualiter *On* | quemadmodum *Ap Cg* (*Ed*) *Fd Ld Pd To Vf* | quam *Bd Ed Fd Ga Go Ld Mb Na Pm Pq Px* | o quam *Lf* | quantum *Lb Px Va Vd Vh* | wio (OHG) *Lf* | admiratiue *Ps* | aduerbium admirantis *Lf* | respicite *Ap Ld Lh Pb Ps* | respice *Lh* | o *Pn*.
RAPIDUS: uelox *Cg Vb* | transitorius *Pq To* | celer *Ct Ka* | rapidus ille nitor ·i· quia cito rapitur ·i· discedit, ideo non summa beatitudo (*Ap*) *Ck Ps*.
UT UELOX: quam transitorius est *Fd Ld* | quemadmodum celeriter transit *Ap Pb Ps*.
UT: quomodo *Ap Cg Ck Ge* | quemadmodum (*Ed*) *Pg* | quam *Eb Ec Ga Gc Pq Pt* | o quam *Lf* | quantum *Lb Pd Vh* | aduerbium mirantis *Eb Ka* | aduerbium mirandi *Ec Gc*.

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414 Nam…415 dispositionem] Cf. Cic. *De senect.* 57

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414 Nam] om. *Ap.* | et] om. *Ap Bc Fd Ta.* | de] om. *Pp.* | senectute] om. *Pp*; (...)betate *Af*; hetate *Lh.* | mirari se] seminari *Af Lh*; mirari *Mj Vf*; mirari sed *Kc.* **415** agri] acri *Kc.* | culti] cultat *Kc.* | rationem] om. *Mj.* | et dispositionem] dispositionem dei *Mj*; dispositam *Bc.* **431** Incipit ostendere] ostendit *Er.* | corporis] om. *Ap Pn.* **446** est] om. *Kc Pp Ps.* **453** transitorius est] tronsitorius *Fd*; | transit] transiit *Ap*.

III prosa viii

UELOX: est *Lf Ps* | transitorius *Lh Pt* | uolubile *Cg*.
ET: ut *Ge Lf Pg*.
UERNALIUM FLORUM: qui solent tempore uernali apparere *Ap* (2x) *Ck Ct Er Fb Ge Pb Pn Ps*.
UERNALIUM: uerno tempore *Va*.
FLORUM: Flores dicuntur a fluendo. *Lh*.
FUGACIOR: uelocior, transitior *Cg* | celerrime fugiens *Ap Ck Er Fb Ge Mo Pb Pn Ps* | magis f(u)gitiuus, transit[i]or *Lh* | multum est *Pq* | nitor *Eb Ec Ed Gc* | ille nitor *Ga Lh Na Va* | (...)nae *Ed* | zurganganlihhor (OHG) *Lf* | quia flos cadit et resurgit *Eb Ec Ed Gc Ka Lf Pm* | Citior fugit, hoc est recedit a possessione sua ut flos, et non tamen redit, ut flos redit, ideo fugacior flore. *Ap Ck Ps* | uespere stringit se, et mane pateret *Lf* | Transitorius est uelut cinis, quae uento rapitur, et quasi umbra et flos agri. *Vf* | non est mirandum *Pg*.

10. Quodsi, ut Aristoteles ait, Lyncei oculis homines uterentur, ut eorum uisus obstantia penetraret, nonne introspectis uisceribus illud Alcibiadis superficie pulcherrimum corpus turpissimum uideretur? Igitur te pulchrum uideri non tua natura, sed oculorum spectantium reddit infirmitas.

UT: sicut *Bd*.
ARISTOTELES: ipse poeta *Vb*.
LYNCEI (LYNCEIS *Ba Cg Ck Ct Ec Fa Ka Lb Ld Lf Mb Mf Mj Na Ps To Vf etc.* | > LYNCEIS *On Vb Vd* | > LINCEIS *Mh*): lince *La* | uel linceis *Ba* | linx *On* | luhsinem (OHG) *Lf* | extremi catuli *Ps* | linx, lincis lupu\s/ cerualis *Pq* | lupae cerualis *Vd* | quaedam bestia *Lb* | linx ex lupo et catula, qui uisu penetrare(...) (in)teriora *Bb* | ex lupo et ea nascitur, qui uisu (interi)ora penetrat *Ba* | a lince ·i· a lupa alterius generis, quae fertur interiora hominis uisu penetrare suo *Ap Ck Lh Pb Pc Pk Pn Pp Pq Ps Vc* | Linx species est animalis cuiuscus (!) interiora dicitur penetrare. *Mb* | Linx est animal, quod fertur posse hominis interiora uisu penetrare. *Ec Ga Gc Ka Lh Mf Na* (*Px*) *Va Vh* | linx nouissimus foetus lupi, quem appellant lupam ceruariam *Cg Ps* | Linx bestia est, quae introspicit et oculorum perspicace penetrat omne corpus, quod uidet. *Ap Ck* | Linx est [animal] quod oculis potest interiora hominis penetrare. Linx a lincos a lupo. *Pd* | Linx genus bestiolae est et inde est adiectiuum linceis, cuius radii oculorum penetrant interiora spisorum corporum. *Vb* | Lincei bestiae sun(t) qui, sicut fabulae fer(unt), interiora hominis uiscera sua uisu (pe)netrare possu(nt). *Er* | Linceus fuit quidam, qui, sicut fabulae ferunt, trans parietem poterat uidere, inde dicit hoc in loco. *Ap Ck Ge Pb Pn* | Linces animalia sunt, ut quidam dicunt, ex cane et lupo nati, ut alii extremi catuli luporum, qui sunt peiores. Feruntur autem uisu suo penetrare oppositum corpus. *Ap Ck Ct Fd*

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494 Linceus…495 loco] Hier. *Cont. Ioh.* 35

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460 qui] quae *Ap*(2); ea quae *Ct*. | apparere] appare *Er*. **464** fugiens] aufugiens *Er.* **467** resurgit] resurget *Ed Lf Pm.* | possessione] professione *Ps.* **484** a[1]…lupa] lince ·i· lupa *Pc*; a lince ·i· lupa *Pk*; a lince *Pq*; a lince sc· lupa *Lh Vc*. **485** quae] qui *Ap*. | fertur] fertur in *Ps.* **487** posse] om. *Mf.* | hominis] hominum *Ga Na*. **489** ceruariam] aceruam *Cg*. **494** ferunt] fertur *Ge Pb*. **496** ut[1]…dicunt] om. *Ct.* | cane et] canet *Ge Pb.* | nati] nata *Ct.* | ut alii] aut *Ap Ck Ge Pb Pn*; aut ut alii *Ct.* | qui] om. *Vf*; quia *Ap Ck Ge Pb Pn.* | qui…497 peiores] quos *Mj.* **497** peiores] species *Ge.* | Feruntur] ferunt *Ct Fd Kc Ld Mj Ps Pt.* | Feruntur…corpus] om. *Ck Ge Pb Pn*; \ferunt ... corpus/ *Ap*. | autem] om. *Pp*. | autem…corpus] corpus oppositum penetrare uisu *Mj.*

III prosa viii

Ge Kc Ld Mj Pb Pn Pp Ps Pt Ta (*Vf*) | (Lin)ces animalia sunt, ut quidam dicunt (ex ca)ne et lupo nata, ut illud mon(o)sthicon (...)dit. Nam lupus et catula generan(t) (...), ut alii extremi catuli (luporum) qui sunt peiores. Feruntur autem uisu (suo pene)trare opposit(um) corpus. *Af* | Linces animalia sunt, ut quidam dicunt ex cane et lupo nati, quae obstantia uisu suo penetrant. *Pg* | Linx dicitur Grece extremum faetum lupi, s{icut} Solinus refert. In India plures esse linces ubi nullus nascitur lupus, et dicitur quod habent oculos exta (!) penetrantis. Dicitur autem ex eius urina nasc(..) linconium lapidem, cuius praesentia effugat renum dolores, sed in tantum inuidet (...) ut pedibus suis conculcat ipsam urinam (...) proficiat. *Lh*.

HOMINES: si haberent lin(...) *Lf*.

EORUM: hominum *Er Fb Lf To* | quemadmodum uisus lincum *Pg*.

OBSTANTIA: accusatiuus *Eb Ec Ed Er Gc Pm* | accusatiuus casus est *Lf* | opposita *Fd Ld Pd Vf* | quaeque *Fb Vc* | contra *Vb* | corpora *Bd* | intra stantia *Ka* | contra stantia *Ga Na Vh* | qui obstant *Va* | quae obstant *Lh Vh* | omnia *Lf* | resistentia *Lh Mf* | contra posita *Ap Cg Lb Lh Pb* | ea quae intra corpus sunt *Ap Ck Ct Er Ge Pb Pn Ps*.

PENETRARET: pertransiret *Cg Lh Pb* | penitus intraret *Vb* | ut linces facere feruntur *Lf*.

INTROSPECTIS: respectis *Ps* | intrinsecus *Cg* | si uiscera inspiceris *Eb Ec Gc Lf*.

ALCIBIADIS: proprii uiri *Ap Ck Ge* | proprium nomen *Cc Cg Eb Ec Ed Gc Lf Pm* | proprium nomen est *Vb* | proprium nomen hominis *Kr* | mulieris *Cg* | dux pulcherimus *Mb* | Alcidus Herculis *Pd* | Hercules *To* | Herculis *Ap* | Herculis, ut quidam uol{unt} *Lf* | quidam pulcherrimus *Ga Na* | feminae pulcherrimae *Lh* | aliquis pulcherrimus *Ec Gc* | Aliquis pulcherrimus est. *Eb Lh* | quaedam femina pulcherrima *Ct* | quemdam femina pulcherrima *Er* | cuiusdam pulcherrimae feminae *Fb* | filia Herculis. Alciades dictus est Hercules. *Cg* | Alcibias aliquis pulcherrimus fuit. *Mf* | Alcibiadis quidam fuit dux Grecorum corporis pulcherrimi. *Ps* | Alcibiadis femina sat(...) (...)cra a ueteris celebrat(...) et est ab Alcide d(...) Alcibiadis *Bb* | Alcibiad{is} uxor Amphitrionis mater Herculis. «...» et ipse dictus est Alcides. *Vh* | nam Alcides dictus quasi Alceidos, quoniam fortis et pulcher fuit. Alce enim uirtus, idea forma. *Pb* | Alcibiades patronomicum est cuiusdam pulcherrimae mulieris a ueteribus celebratae, uel Herculis corpus appellat pulchrum. *Pq Vc* | Alcibiades patronomicum cuiusdam pulchrae mulieris a ueteribus celebratae, uel Herculis mater corpus appellatur pulchrum. Alcibiadis quidam fuit dux Grecorum pulcherrimi corporis, uel sicut ferunt quaedam femina pulcherrima fuit, uel quidam poeta, uel Hercules qui in iuuentute glaucitatem adeptus est. Et fuit ei hoc nomen patronomicum a patre uel matre, unde et Alcides dicta est a uirtute, quasi Alceidos ·i· uirtus, et forma quod fortis fuerat et formosus. Alce enim uirtus, id est forma. *Ap Ck Ge Pb Pn* | Alcibiades patronomicum est cuiusdam pulcherrimae mulieris a ueteribus celebratae, uel Herculis corpus appellat pulchrum. Item Alcibiades fuit quaedam mulier celebratis[si]mae formae et famosae pulchritudinis, quam dicunt matrem fuisse Herculis, et ideo Alcidem eum nominatum. Sed hoc falsum. Nam Alcides dictus est quasi Alceidos, quoniam fortis et pulcher fuit. Alce enim Grece uirtus Latine, idea forma. Alibiadis (!) ut praedictum est celebrata fuit, sed nihil uideatur de

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502 Linx … 503 refert] Cf. Solin. *De mirab. mund.* 2.38 (p. 40.16)

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513 quae] quiue *Ge*; qua *Ps*. | intra] in terra *Ck Ge*. **517** inspiceris] inspiceres *Lf*. **531** Alcibiades] Alcibi *Ge*. **534** pulcherrima] a pulcherrima *Ap Ge*; < a pulcherrima *Pb*; pulcherrim *Pn*. | Hercules] erculis *Ap*. **535** unde … 537 forma] om. *Ge Pb Pn*.

homine nisi p(...) ·i· superfices. Intus uero sordibus plen(a). *Lh* | Nomen famosae mulieris quidam dicunt matrem fuisse Herodis, ideoque eum Alchidem nominatum. *Bc* | nomen mulieris famosae pulchritudinis *To* | Nomen mulieris famosae pulchritudinis quidam dicunt matrem fuisse Herculis, ideoque Alciden eum nominatum. Sed hoc falsum est. Nam Alcides dictus est quasi Alceidos, quoniam fortis et pulcher fuit. Alce enim uirtus, idea forma dicitur. (*Af*) *Ap Ct Fd Ka Kc Lc Ld Pp Ps Ta* (*Vf*) | Sed hoc falsum est. Nam Alcide dictus est quasi Alceidos, quoniam fortis et pulcher fuit. Alcem *Pt* | Nomen est mulieris famosae pulchritudinis. Quidam dicit matrem fuisse Herculis, quoniam fortis et pulcher fuit. *Mj* | Alcibiades pulcherrimus fuit puer, discipulus Socratis, quem cum diceretur Socrates turpi amore diligere, in carcere uenenum bibit et mortuus est. *Fd Lc Ld Pt* | Alcibiades patronomicum est cuiusdam pulcherrimae mulieris a ueteribus celebratae, uel Alcibiadis ·i· Herculis. *Pk Pc* | non fuit pulchrior illo (?) aliquis in toto saeculo *Vb*.

SUPERFICIE: in *Ap Ck Eb Ec Fb Ga Gc Lf Na Pb Pn Ps Vc Vf* | in cute *Fd Ld Lh Pt* | cute *Pd* | planiciae *Lb* | deforis *To* | forinsecus *Ct Eb Ec Gc Ka Lh Va* | extrinsecus *Cg* | on ansene (OE dp.) *Ck* | exterius *Ed Ga Lf Na Pm Vh* | decori *Lf* | in exterioribus *Ba Bb* | uzwertigi (OHG) *Ka Mh*.

PULCHERRIMUM: quod *Vf*.

TURPISSIMUM: horridum *Lb* | interius *Lf*.

UIDERETUR: propter illa quae interius turpia uiderentur *Cg Lh Pc Pk Pp Pq Vc*.

IGITUR – INFIRMITAS: Natura itaque te non reddit nec facit pulchrum, quod intus immunditia intestinorum et spurcitia plenus es. Sed oculorum infirmitas te facit pulchrum, qui interiora non possunt aspicere. *Ec Gc Ka Lh*.

PULCHRUM UIDERI: pulcher uidearis *Ka* | ut pulchrum uidearis *Af Ap Ck Fb Fd Ge Kc Ld Lh* (2x) *Pb Pn Pp Ps Pt* (2x) *Ta Vf*.

NON TUA NATURA: qui habes intrinsecus uiscera *Ap Ck Ct Er Fb Ge Pb Pn Ps* | int{er}i{us} corporis turpis es in uisceribus *Lf* | si te totum perspiceres turpissimus tibi uidereris *Ec Gc Ka* (*Lf*).

OCULORUM – INFIRMITAS: cum non possunt oculi penetrare ipsa uiscera *Ap Ck Er Fb Ge Pb Pn Ps* | quae non possunt oculi penetrare *Ct* | quia non ualent interiora tua penetrare *Pc Pk Pp Pq Vc* | quia non possunt perspicere *Ga Na Vh* | quia non possunt perspicere interius *Ka* | (quia) non (possunt) perspi(cere ...)et (...)ius (...) *Ed* | quia non ualent introspectare penetrare. Nam si te introspectarent, non haec dicerent. *Ck Ps* | Aspicientium infirm(itatem) hoc agit, quod non possu(nt in)teriora perspicere non tua pulchritudo. *Mf* | Infirmi enim sunt oculi

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546 Nomen] nomen est *Kc Lc*. **547** famosae] formosae uel famosae *Ct*; formosae *Lc Ld*; formos(...) *Vf*. | pulchritudinis] et pulcherrimae *Lc*. | quidam] quam *Ap Ka Pp Ps Ta*; quidam enim *Lc*; qua *Af*. | ideoque] ideo *Pp Ta*; unde *Ka*. **548** eum] eum fore *Lc*; eam *Ct*; om. *Ta*. nominatum] nominatam *Ct*. | falsum] fabulosum *Fd*. | Alceidos] alcidos *Af Ld*. **549** fortis] altus fortis *Lc*. | enim] enim grece *Af*. | uirtus] fortis *Ap*. | idea] ideo *Ps*; idea autem *Ct*. **553** discipulus] et discipulus *Fd Ld Pt*. **554** turpi] turpiter *Pt*. **564** interius] intrinsecus *Pp*. turpia] turpa *Cg*. **565** te] tua *Ec Gc*. **566** es] est *Lh*. **567** qui] quia *Ec Gc*. | aspicere] conspici *Ec Gc*. **568** ut] om. *Af Fb*. | pulchrum[2]] pulcher *Fd Ld Pp Ps Pt*(1) *Ta Vf*; pulchram *Lh*(1). uidearis[2]] uidens *Pb*; uideris *Lh*(2) *Pn*; < uideris *Fd*. **570** qui] quia *Ck Ct Ge*. **572** uidereris] uideris *Ec Gc*. **574** quia] qui *Pc Pk*. **575** quia] quod *Vh*. **577** penetrare] penetraret *Ps*.

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560 on ansene] So *Page* 1981, 110; *Meritt* ‘on ansyne’

hominum et hebetata quantum ad comparationem oculorum lincis, qui tanto uisus acumine uiget, ut interiora hominis intueatur. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps*.
SPECTANTIUM: tuentium *Mb Pb Pn* | utentium *Ap* | aspicientium *Lh* | te *Va* | (ex)terius *Pp* | extrinsecus inspicientium ·i· quod te perspicere ualet *Eb Ec Gc* | exterius inspicientium aliorum *Lf*.
REDDIT: efficit *Mb* | facit *Pd* | te *Lh* | quia uiscera intueri nequit *Lh*.
INFIRMITAS: imbecillitas *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps*.

11. Sed aestimate quam uultis nimio corporis bona, dum sciatis hoc quodcumque miramini triduanae febris igniculo posse dissolui.

AESTIMATE: considerate *Af Ap Bd Ct Fb Fd Kc Ld Lh Mj Pb Pg Pp Pq Ps Pt Ta To Vc* | adpretiate *Pq* | adpretiamini *Af* | ponderate *Ap Ck Ct Er Fb Ge Pn Ps* | pensate *Eb Ka Lh* | perpendite *Ap Ck Ct Er Fb Ge Mb Pb Pn Ps* | homines perpendite *Pd* | extimare ·i· considerare, perpendite, ponderare *Mo* | ac bescea (OE dp.) *Ck*.
QUAM UULTIS: in quanto desiderio desideratis *Go* | quantum uel quam multum uultis *Cg* | pro quantum uultis *Af* | quam magno pretio uultis *Mf*.
QUAM: quantum *Ap Ck Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | cur tantum *Pg* | so (OHG) *Mh* | quanto pretio *Ap Ck Er Fb Fd Ga Ge Kc Ld Mj Na Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta Vb Vh* | quam magno pretio *Eb Ec Gc Ka Lh Px Vh* | magno pretio *Va*.
UULTIS: cupitis *Ct Lf* | desideratis *Lf Lh*.
NIMIO: proprium *Pp* | superflue *Pq* | ualde *Cg* | pretio *Ck Ed Ge Lf* (2x) *Pm Pn* | pro nimium *Ap Ck* (2x) *Fb Fd Ge Kc Ld Mj Pb Pk Pn Ps Pt Ta To* | nimium aduerbium *On* | unmezzigo (OHG) *Ka Mh* | aduerbialiter *Eb Ec Gc Mb Pm* | aduerbium *Ed Lf* | aduerbium quantitatis *Fb Fd Kc Ld Lh Mj Pk Pp Pq Ps Pt Ta Vf* | aduerbialiter dicit *Vb*.
BONA: pulchritudinem *Eb Ec Gc Ka Lh* | uoluptatem pulchritudinem et cetera *Mf* | quae supra posuit *Ap Ck Er Ge Pb Pn Ps* | sicut sunt oculi, manus, et alia membra *Va*.
DUM SCIATIS HOC QUODCUMQUE: nunc omnia bona corporis extenuat *Ap Ck Er Fb Ge Pb Pn Ps*.
DUM: modo *Eb Ec Gc Lh Ta* | quando quidem *Pq*.
SCIATIS: scire potestis *Ap* | in bonis corporeis *Eb Ec Gc Ka Lf*.
HOC: corpus *Ap Pp*.
QUODCUMQUE: magnum putatis *Mf* | quantumcumque *Ap* | pulchritudinem, fortitudinem, uelocitatem et cetera bona corporis *Lh*.
MIRAMINI: in homine *To*.
TRIDUANE: in tribus diebus *Eb Ed Ka Pm* | tribus diebus *Lf*.
FEBRIS: a feruendo dicitur *Cg* | pestis *Lf*.
IGNICULO: ardore *Ap Ba Bb Ck Ct Eb Er Fb Ge Ka Pb Pn Pp Ps* | aestu *Ps* | aegritudine *Lh Pq Vc* | igniculus ·i· paruus ignis *Mo*.

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580 hebetata] hebetati *Ap Ct Ge Pb Pn*. | comparationem] comparationem pertinet *Ct*. **581** interiora] intra *Ct*. | intueatur] uiscera uidet *Ct*; intuetatur *Ge*. **607** aduerbium[2]] aduerbio *Kc*. **612** nunc] nonc(!) *Pb*; n{on} *Ap*. | omnia] communia *Ap*.

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595 ac bescea] *Page* 1981, 111: ac besceaд(:) (for ‘besceawa’?)

III prosa viii

DISSOLUI: disrumpi *Vb* | consumi *Eb Ka Lh* | dissoluitur corpus morte *Ap Ck Ge* | dissoluitur corpus uel morte uel macredine *Af Ap Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | defectum sumere *Ap Ck Ct Er Ge Ka Pb Pn Ps*.

12. Ex quibus omnibus illud redigere in summam licet quod haec quae nec praestare quae pollicentur bona possunt nec omnium bonorum congregatione perfecta sunt, ea nec ad beatitudinem quasi quidam calles ferunt nec beatos ipsa perficiunt.

EX QUIBUS – SUMMAM: conclusio *Lh Pq Va Vc* | epilogus *Af*.
QUIBUS: praedictis *Vb* | supra dictis *Pd* | disputationibus *Ck Ge Ka Pb Pn* | quae dico *Pg* | bonis temporalibus *Pd* | monstratis supra *Ct* | monstratis supra et digestis *Ap Ck Er Fb Ge Pb Pn Ps* | nostris disputationibus *Af Ap Cc Fb Fd Kc Ld Lh Mj Pg Pp Ps Pt Ta To Vc Vf* | argumentis uel disputationibus *Bd* | nostris disputationibus supradictis *Pq* | supradictis, quae promittunt bona *Va* | bonis corporis *Lh* | in bonis corporeis *Eb Ec Gc* | supradictis, quae ad uoluptates pertinent *Lf*.
REDIGERE IN SUMMAM : concludere simul *Ga Na Px Vh* | in adunationem computare *Pc Pk*.
REDIGERE: concludere *Ap Ck Ct Eb Ec Ed Er Fb Gc Ge Ka Lf Lh Pb Pm Pn Pp Ps Ta* | reuerti *Vb* | recolligere *Pg* | reducere *Mb* | colligere *Ap Cg Ck Ec Gc Ge Lh Mf Pb Pn Ps Pt Va Vh* | computare *Pp Pq* | ferre *Ba Bb* | referre *To* | deduceres *Af* | coaceruare *Ap Ck Ge Pb Pn Ps* | gikeren (OHG) *Mh*.
IN SUMMAM: conclusionem *Ck Ge Lh Pb Pn Ps* | in conclusionem *Vb* | in adunationem *Fb Pp Pq* | in unguem *Vf* | in finem *Pd* | collectionem *Lh Mb* | numerum *Ed* | in numerum *Eb Ec Ga Gc Ka Lf Na Pm Va Vh* | coadunationem *Mf* | in coadunationem *Ed Lh* | perfectionem *Eb Ec Ed Ga Gc Lh Mf Na* | in perfectionem *Ef Vh* | beatitudinem *Cc* | ueram beatitudinem *Cg Ps* | in consummatione *Ap* | in maximam *Ct* | Nunc uult dicere de omnibus summa ·i· congregatio omnium praedictorum. In summam ·i· ut illud breui sententia concludam ·i· licet in summam omnia bona corporis praedicta in se ipsa conferas, non tamen ad summam beatitudinem perducunt. *Ap Ck*.
LICET: placet *Pg Va* | mihi *Lf* | quia omnia bona in se non continent *Ed*.
QUOD: quia *Bd Lh*.
HAEC: saecularia *Fd Ld Pd Pt* | uoluptates *Lf* | dona *Pd* | dico *Vh* | corporis bona *Mf* | illa quae proposui *Ct* | illa quae supra posui *Ap Ck Er Fb Ge Pb Pn Ps* | quae supradicta sunt *Af*.
QUAE: ea *Bd* | diu dar (OHG) *Lf*.
POLLICENTUR: promittunt *Ct To Vb Vf* | permittunt *Mb* | estimant *Eb Ec Gc Ka* | qui estimant *Px Vh* | estimantur, promittuntur *Lh* | (...)potentes facere *Lf*.
BONA: beatitudinem ueram *Ap Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
POSSUNT: quia transitoria sunt *Ba Bb Lh* | quia bona in se continere non possunt omnia *Mf*.
BONORUM: corporalium *Cg Pc Pk Pp* | transeuntium *On* | neut{er} *Lf* | sicut deus *Lh*.

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624 morte] mortis *Ge*. **625** corpus] corbus *Mj*. | uel[1]] om. *Ap Ge Pb Pn Pp*. | morte] mortem *Af Fd*. | macredine] in acredine *Mj*; > in acredine *Fd*.; macredinem *Af*. **636** digestis] digentis *Pn*. **660** posui] disposui *Fb*; posuit *Pb Pn*; < posuit *Ap*.

CONGREGATIONE: in *Eb Lf* | coaceruatione *Ap Ck Ct Ge Pb Pn Ps* | in caelo *Lf* | quasi unum bonum habueris, aliud non habebis *Ba Bb*.
PERFECTA SUNT: completa *Ps* | consummata *Ap Er* | consummata sunt *Ck Ge Pb Pn* | consumpta sunt *Ps* | simul affuerint *Cg* | illa bona *Ct*.
EA: bona *Pg Ps* | alia bona *Ka* | uoluptates *Lf* | ista talia bona *Ap Ck Ct Er Fb Ge Pb Pn* | ista talia *Ps* | illud sc· redigere *Bd* | ista talia quae enumeraui *Cg*.
AD BEATITUDINEM: ueram *Lf* | nec ferunt ·i· perducunt ·i· non per ea perueniunt ad summum bonum, quod est deus *Ap Ck Ps* | Reminiscitur suae definitionis, quia supra ostenderat beatitudinem esse statum omnium bonorum. *Ap Ck Er Fb Ge Pb Pn* | sed ad aliquam perfectionem ducentes, quod huius modi bona non faciunt *Ec Gc Ka* (*Lf*).
QUASI QUIDAM CALLES: quaedam *Cg* | uelud quaedam *Pt* | uelut quaedam uiae *Fd Ld* | quae deuia sunt *Ct* | qui non sunt uiae *Ec Gc* | quia deuia sunt *Ap Ck Er Fb Ge Pb Pn Ps* | quia non sunt uiae *Ga Ka Na Vh*.
CALLES: uiae *Cg Eb Lh Pt Ta* | plurales *Ge* | callis duplex nominatiuus *Af*.
FERUNT: ducunt *Ap Cg Ck Eb Ec Fb Gc Ge Ka Lf Lh Mb Mo On Pb Pk Pp Ta Vb* | dicunt *Pq Pc* | deducunt *Vc* | reducunt *Ga Na Px* | conferunt *Ps* | portant *Ba Bb Ct Pd* | hominem *Ap Pq Vh* | nos *Fd Ld Pt* | ut supra dixit omnium congregatione perfectorum *Ap Ck Ge Pb Pn Ps*.
BEATOS: homines *Ct Pg*.
IPSA: bona *Ap Ck Ct Eb Ec Er Gc Ge Ka Mj Pb Pn Ps Va* | bona uel dona *Lh* | uoluptates *Lf*.
PERFICIUNT: quia non sunt ut uera beatitudo *Ga Na Vh*.

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676 perducunt] perpudunt *Ps.* | perueniunt] perueniant *Ps.* **677** bonum] om. *Ap.* | Reminiscitur] reminiscatur *Fb*; < reminiscatur *Er.* | suae] ordinem suae *Er Fb.* | quia] ubi *Er Fb.* **678** statum] status *Er.*

III metrum viii

HEADNOTES: asclepiadeum *Go* | asclepiadeum carmen *Ba Vh* | metrum asclepiadeum *Ap Cc Cg Lh Pt Vf* | metrum asclepiadeum cui subiectum est iambicum archilochium dimetrum acatalectum *Cg Pc Pd Pk* | metrum asclepiadeum: spondeo, duobus choriambis, pirr<...> *Na* | metrum asclepiadeum quod supradixi et subtum iambicum metrum ponit archilochium dimetrum acatalectum *Ga* | asclepiadeum carmen spondeo et duobus choriambis etiam pyrrichio uel iambo *Px* | metrum asclepiadeum ex spondeo, choriambis duo et pyrrichio, cui subiunctum est iambicum archilochium dimetrum acatalectum *On* | Metrum asclepiadeum quod fit spondeo, duobus choriambis, et pyrrichio siue iambo habetque subiectum sibi iambicum archilochium dimetrum acatalectum. *Pp* | Metrum asclepiadeum fit spond{eo}, duobus choriambis, pyrrichio, cui subiecit archiloch{ium} dimetrum acatalecticum. *Ka* | Metrum asclepiadeum, ex spondeo, duobus choriambis, et pyrrichio. Subsequente uersu dimetro iambico. *Ec Gc* | Vicesimum: asclepiadeum, cuius supra regulam posui habetque subiectum sibi iambicum archilochicum, dimetrum acatalectum, quo semel usus ita: heu quae miseros tramite deuios abducit ignorantia. *Af*.

1. Eheu, quae miseros tramite deuios

EHEU – DEUIOS: Dolet ignorantiam hominis. *Pp* | Dolet ignorantiam hominum. *Pc Pk Pq Vc* | Dolet philosophia ignorantiam hominum. *Eb Ec Ga Gc Ka Lh Na Px Va Vh* | Dolet philosophia ignorantiam hominum abducentem a uia, quae ducit ad ueram beatitudinem. *Mf* | Dolet ignorantiam hominum quod totam se expendens in exteriorum cognitionem, intrinsecus a perceptione ueri boni uacua sit. *Ck* | Dolet miseriis hominum. *On* | Dolet ignora[n]tiam hominum, qui a uero bono deuiant. *To* | Dolet ignorantiam hominum, per quam a uero bono deuiant, et eo modo argumentatur quomodo dominus ad eos dicens, si uideritis caelum sero rubere dicitis serenum, si mane dicitis nubilum erit. Hypocritae faciem caeli cognoscitis, et aduentum filii hominis ignoratis. Ita ergo hoc loco dicitur et reprehenduntur homines quod callent agnoscere bona corporum exteriora, et nunc quaeres quo loco melius reperiantur. Verum autem bonum ad quid naturaliter tendunt, patiantur quasi caeci ignorare. (*Af*) *Ap Ct Fd Kc Lc Ld* (*Lh*) *Mj Pp Ps Pt Ta Va* (*Vf*) | miratur philosophia quia ea quae obscura sunt *Px* | Miratur philosophia quia

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5 acatalectum] acatalecticum *Cg Pc Pk*. **7** supradixi] *gl*. quamuis fluente reliqua *Ga*. **24** philosophia] per phi\lo/sophia *Eb*. | ignorantiam] ignorantiae *Ec Gc Ka*. **29** Dolet] hic dolet *Lc*; om *Mj*; dolet philosophia *Ct*. | per quam] qui *Lc*. | a uero] au{tem} *Kc*. | bono] bona *Ps*. **30** argumentatur] argumentur *Ps*. | quomodo] quo *Va*. | quomodo…dicens] om. *Af*. | eos] iudeos *Ap Ct Lh Pp Ps Ta Va*. | dicens] dic{it} *Ap Ct*. | sero] om. *Ct*. **31** serenum] serenum erit *Lc Pp Va*. | dicitis[2]] dicetis *Af Kc Lh Pp Ps*; om. *Ct*. | erit] om. *Pt*; erit non *Ct*. **32** et[1]] om. *Ct*. filii] filium *Af*. | Ita] om. *Ct*. | hoc] et hoc *Lc*; om. *Ap*. | hoc loco] nunc *Va*. | dicitur] om. *Ct*. et[2]] om. *Ct Ta*. | reprehenduntur] reprehendit *Ap Ct Pp*; reprehendunt *Fd Mj Ps Vf*; deprehendunt *Ta*. **33** homines] omnes *Lc*. | quod] qui *Pp*. | agnoscere] cognoscere *Mj Pp*. | corporum] corporis *Va*. | exteriora] om. *Fd Lc Ld Pt*. | et…35 ignorare] om. *Ct*. | nunc] om. *Pp Ta Va*; n{on} *Ap*. | quaeres] quaerunt *Va*. **34** reperiantur] computantur *Vf*; reperiant *Va*. | autem] autem aut *Lc*; a uero *Pt*. | bonum] bono *Pt*; om. *Fd*. | ad quid] aliquid *Kc*; ad quod *Fd Pp*; quod *Af*. quid] quod *Mj Ps Pt Ta Va*. | tendunt] intendere debent *Fd Lc Ld Pt*. **35** patiantur] patitur *Ps*; patiuntur *Ap Fd Lc Ld Lh Pt Ta Va*. | ignorare] ignorare. ista bona corporis *Vf*.

ea quae obscura sunt, et quae omnibus nota esse debuerunt ignorantur. *Lh* (2x) *Mf Vh* | Miratur philosophia quod ea obscura sunt humano generi, quae omnibus nota esse deberent, istud solum bonum ignorant. Superiora autem sciunt. *Va* | Miratur quod ea obscura sunt humano generi, quae omnibus nota esse debuerunt. *Ga Lf Na*.

EHEU (HEU *Vb*): uel eheu *Vb* | dolendo *Lf* | Dupplicata uox interiectionis tragico more exclamat in homines, qui cum sciant quarumlibet rerum ordinem circa inquisitionem summi boni temperent. *Ap* (2x) *Ck Ct Er Ge Ka Pb Pn Ps*.

QUAE: uel quo *Pq* | qualis *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj On Pb Pn Pq Ps Pt Ta To Vc* | quanta *Af Ba Bb Cg Fb Fd Kc Ld Lh On Pq Ps Pt Ta Vc Vh* | quam magna *Ap Bc Ck Ct Ge Mb Pb Pn* | qualis magna *Er Pc* | multum doleo *Vb*.

MISEROS: homines *Pd* | qui putant ea esse bona quae nequaquam eis bona ualent praestare *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps Va*.

TRAMITE: a *Ps Vd* | uia *Pp Va Vb* | in uia *Ct* | a uia *Eb Ec Gc Ka Vh* | recta *Eb* | a uia recta *Ec Gc Lh* | a recto *Bd* | a recto itinere *Ap Pb Vf* | a recto itinere deuios *Ck Er Ge Pn* | non recto *Fd Ld* | a uero bono *Pg Pt* | a uia rectitudinis *Ps* | a uia iustitiae *Pd* | a uia ueritatis *Lh Ta* | summi boni *Ap Ck Ct Er Ge Pb PnPs* | a uia rectitudinis quae ducit ad summum bonum *Pc Pk Pq Vc*.

DEUIOS (DEVIO *Fd Go Mh etc.* | > DEUIO *Ba Bb Ka La Lf Mb Na Vh*): cum *Lf* | errantes *To* | erroneos *Cg* | homines erroneos *On* | qui uiam relinquunt *Ap*.

2. abducit ignorantia!

ABDUCIT IGNORANTIA: iambici sunt breuiores uersus *Lh Px Vh*.

ABDUCIT (ADDUCIT *Ef Ga*): uel abducit *Ef Ga* | deducit *Pg* | abstrahit *Ap Mb* | remouet *Fd Ld Pp Pt* | separat *Cg Fb Lh Mo Pq Vc* | requiit *Bc* | auertit *Eb Ec Gc Ka Lh Ta* | decipit *On* | deuiat *Pp* | firleitit (OHG) *Lf* | ab inde ducit *Pd* | aberrare facit *Cg* | in aliam partem deducit *Ap Ck Er Fb Ge Mo Pb PnPs* | in aliam partem ducit *Ct*.

IGNORANTIA: inscientia *Vb* | caecitas *Eb Ec Ed Gc Lf Pm* | haec sunt contra naturam *Lf*.

3. Non aurum in uiridi quaeritis arbore

NON – ARBORE: o miseri *Bd Ct* | o uos homines *Eb Lh Mf Px Vh* | o homines *Pc* | Argumentatur cum dicit non aurum in uiridi quaeritis arbore, uolens significare quia quemadmodum in temporalibus homo naturam rerum et fructuum non ignorat, nec unam loco alterius rei assumit, sed secundum quod proprium iuris est tenet. Ita ordinem ueri boni non deberet ignorare, sed quemadmodum est

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37 obscura] obscuriora *Mf Vh*. | sunt] sunt homines norunt *Mf*. **39** Miratur] miratur illa philosophia *Lf*. **42** uox] uox est *Ap*(1) *Er Ge Ka Pb*; uox \est/ *Pn*. **43** more] mare *Ck*; mare < maret *Ap*(2). | exclamat] exclamatis *Ap*(2) *Ck Ge Pb Pn*; exclamantis *Ap*(1). | in] ad *Ps*; om. *Ap*(2). | quarumlibet] quarum *Er*. | rerum] iterum *Ps*. **44** inquisitionem] inquisitione *Ge Pb*. temperent] tempore fatiscunt *Ct*; (...)ore fati sunt *Er*; torpore fatiscunt *Ka*. **45** qualis] quali *Ta*. **48** ea] om. *Ct*. | nequaquam] nequam *Ck*. **74** Argumentatur…75 quia] om. *Er*(2). | in uiridi] mundi *Ps*. **75** homo] om. *Er*(2). **76** unam] una *Ct*. | proprium] proprii *Er*(2). | iuris] unus *Er*(1). **77** tenet] om. *Ct*.

inuestigare. *Ap Ck Ct Er* (2x) *Ge Pb Pn Ps* | Sicut hoc impossibile est, ita in his bonis beatitudo inueniri non potest. *Ec Gc Ka* (*Lf*).

AURUM: hoc scitis uos deprehendere *Ap Ck Ct Er Fb Ge Pb Pn Ps* | sed poma *Cg Fb Lh Pc Pg Pk Pp* (2x) *Pq Vc* | sed pomum *Ap Pb Pn Ps* | sed pompum *Ck Ge* | Aurum quod praecipue custoditur. Grece enim AYPΩN custodire dicitur, unde et thesaurum. Ypocrates medicus de nomine inuentoris id dictum putant, quem uocitatum ait Aurion. Quidam ad similitudinem aurorae nomen coloris traxisse existimant. *Ec Gc Ka Lh*.

QUAERITIS: rimamini *Pp* | uos *Bd Pg* | homines *Pd* | o uos homines *Ec Gc Na Va* | indicatiuus modus *Eb Ec Ga Lh Na Vh* | indicatiui modi *Gc* | per errorem *On* | Fit apostropha ad ipsos homines miseros. *Ap Ck Ct Er Ge Pb Pn Ps*.

ARBORE: sed potius in terris et flumine *Ba* | sed potius in terris et in fluminibus *Bb* | sed potius in uenis terrae et in fluminibus *Pp Pt To* | sed potius in uenis terrae et in fluminibus rimamini *Af Ap Bc Ck Ct Fb Fd Ge Kc Ld Mj Pb Pn Ps Ta* | aurum uero in uenis terrae, botrum in uite, gemmas uero in fluminibus *Pp* | aurum uero in terra uenis et in fluminibus rimari *Lh* | aurum uero in uenis terrae *Cg Pc Pk Pq* | aurum uero in terrae uenis et in fluminibus *Vc* | Sicut in arbore aurum quaerere non debes, nec in uite carpitis gemmas, nec in monte pisces neque in mari capreas. Ita et in terra non debes quaerere felicitatem. *Cg Ck Ps*.

4. nec uite gemmas carpitis,

UITE: de *Ap Ck Eb Ed Er Fb Ge Ka Lf Lh Pb Pc Pg Pm Pn Pq Ps Va Vc* | in *Cg Ef Ga Pp* | ex *Ec Gc* | winreba (OHG) *Mj* | stipite, de arbore uitis *Ct* | Vitis dicitur, quod uim habet citius radicandi. Alii putant uites dictas, quod inuicem se innectant in uicinis quae arboribus raptando religant. *Ec Gc Ka Lh*.

GEMMAS: sed botrum *Cg Ct Lh Pb Pc Pg Pk Pq Vc* | sed botrum quasi diceret *Ap Ck Er Ge Pn Ps* | lapides pretiosas *Lf* | instar gummi luceant *Eb* | Gemmae dicuntur quod instar gummi luceant. *Ec Gc Ka Lh* | ignorantiam hominum *Lh*.

CARPITIS: ablatis *Vf* | congregatis *Ap* | trahitis *Ct* | decerpitis *Cg Ga Lh Na Va Vh* | absciditis *Lf* | sed in fluminibus et insulis *Af Ap Ba Bb Bc Fb Fd Kc Ld Mj Pp Ps Pt Ta To* | gemmas uero in fluminibus *Cg Pc Pk Pq* | gemmas uero in fluminibus et in insulis *Lh Vc*.

5. non altis laqueos montibus abditis

ALTIS: in *Ap Bd Ck Eb Ec Er Fb Gc Ge Ka Lf Pb Pn Pq*.

LAQUEOS: pedicas *Af Bc Cg Fb Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta To* | pedica *Ap* | retinacula *Vb* | retia *Ba Cg Eb Ec Ga Gc Lh Mb Mf Na On Pc Pg Pk Pp Pq To Va Vc Vh* | rete *Lf* | hamos *Ba Bb Cg Eb Ec Fb Ga* (2x) *Gc Ka Lf Lh Mf Mo Na* (2x)

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82 Aurum…85 existimant] Paul. Diac. *Epit.* (p. 8.10)

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80 uos] om. *Ct*. **82** AYPΩN] orion *gl*. eripiens *Ka*; orion *Lh*. **83** Ypocrates] ypocras *Ec Gc*; ypocrites *Ka*. | quem] quo{niam} *Ec Gc Ka*. **84** traxisse] tractum inde habere *Ec Gc*. **87** Fit] om. *Ct*. **88** homines] om. *Ct*. **91** fluminibus] flumibus *Bc*. | rimamini] rimari *Ge*; romani *Af*; rimarum *Fb*. **94** arbore] arborem *Ps*. **95** carpitis] om. *Cg*. **102** Vitis dicitur] uites dicuntur *Lh*. **103** habet] habeant *Ka Lh*. | uites] uitas *Lh*. **104** in…religant] om. *Ka*. **105** botrum[1]] botros *Ct*; | botrum[2]] botius *Er*. **107** gummi] om. *Lh*. **109** et] et in *Af Ba Fd Pt*; uel in *Bb*. **110** uero[1]] om. *Pq*.

III metrum viii

On Pc Pk Pq Va Vc Vh (2x) | nassas *Ga Ka Na* | nassa *Vh* | retia uestra *Bb* | retia piscantium *Fb Mo* | rusa, korba (OHG) *Ga Na Vh* | (g)iziug (OHG) *Lf* | hamos uel retia piscatorum *Ap Ck Ct Er Ge Pb Pn Ps* | genera piscandi *Eb Ec Ed Lf Pm* | genus piscandi *Gc* | omnia (...)scendi pertinent *Lf*.

MONTIBUS: sed in aquis *Af Ap Bc Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vc* | sed retia uenatorum *Er* | sed retia uenatorum ibi extendunt, ut bestiae illis illicentur *Ap Ck Ge Pb Pn* | ibi extendunt, ut bestiae illis illicentur *Ps*.

ABDITIS (ADDITIS *Pd*): absconditis *Ap Cg Ck Ct Ec Gc Ka La Lb Lf Lh Pb Pd Pg Pn Pp Ps Px Ta To Vb Vh* | reponitis *Ap Ck Pc Pk Pp Pq Ps Va Vc* | ponitis *Eb Ec Gc Lh* | occultis *Mb* | locatis *Ps* | semper *Ps* | non absconditis *Vf* | absconditis laqueos *Fd Ld Pt* | absconditis uel tenditis *Bc* | semper subaudiendum: cum haec omnia noscatis, uerum bonum ubi quaeratis nescitis (*Af*) *Bc Fd* (2x) *Kc Ld Mj Ps Pt Ta To Vc* | indicatiuus modus ad quid{...}? *Va.*

6. ut pisce ditetis dapes

UT PISCE: piscibus *Cg Fb Lf Pb Pp* | de piscibus *Ap Ck Er Ge Pn Ps* | ut piscibus *Ct* | singularis pro plurali *Pp* | cum *Lf* | Iptis Grece, piscis Latine, inde ypotophagi dicitur populus qui tantum crudo pisce uescitur. *Lh*.

DITETIS: repleatis *Ap Ck Er Fb Ge Mo Pb Pn Ps* | abundetis *Ba Bb Fd Ld Pd Pp Pt Vf* | augeatis *Eb Ec Gc Ka Lf Lh Ta* | ut augeatis *Pg* | locupletetis *Pc* | exornetis *Cg* | repleatis domus *Ct*.

DAPES: escas *Lh Ta* | epulas *Ct Er Mo* | conuiuia *Fb Mo* | uestras *Fd Ld Pt* | epulas uestras *Ap Ck Ge Pb Pn Ps* | epulas uestra *Fb* | conuiuia uestra *Cg Lh Pc Pk Pq Ta Vc* | conuiuia nostra *Pp* | Cum haec omnia noscatis, uerum bonum ubi quaeratis nescitis. *Pp*.

7. nec uobis capreas si libeat sequi

NEC (NON *Pp*): uel nec *Pp* | non *Ba* | uel non *Ga*.

UOBIS: omnibus *Ct*.

CAPREAS: dorchades *Ap Ck Ge Pb Pn* | dorcadas *Af Ct Fb Kc Ld Lh Mo Pd Pp Ps Pt Ta To* | dorcada *Vf* | reh (OHG) *Ed Pm* | rehon (OHG) *Ec* | rehir (OHG) *Lf* | quando uultis uenari *Vh* | quando uultis uenari capreas ·i· species pro genere *Mf* | Capreae dicuntur quod uirgultum carpant, uel a crepitu crurum unde et crepasias dicitur prisci. *Ec Gc Lh Ta* | Capella dictus est ab acumine ingenii. hoc genus animantis *Lh* | Hoc genus animantis accutius uidet caeteris, unde et Grece dorcas uocatur a uerbo quod est docho ·i· uideo. *Lh*.

LIBEAT: placeat *Ap Pd Vb* | si uultis insequi cap[r]eas *Pg*.

SEQUI: insequi *Af Ap Ck Ct Fb Ge Kc Ld Lh Pb Pn Pp Ps Pt Ta To* | persequi *Ec Gc Lf Pm* | uenari *Cg Lh Vf* | jagon (OHG) *Lf*.

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156 Capreae…157 prisci] Paul. Diac. *Epit.* (p. 42.7)

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121 hamos] hamus *Ck Ge*; amas *Pn.* **124** aquis] aquas *To.* **125** sed] aut *Ap Pb*. **130** semper subaudiendum] om. *Bc To Vc*; semper subaudiendum est *Fd*(1,2) *Ld*. **131** noscatis] cognoscatis *Ta*. | bonum] om. *Fd*(2). **156** quod] quia *Ec Gc*. | uirgultum] uirgulta *Ec Gc*. | carpant] carpunt *Ec Gc*. | unde…157 prisci] om. *Ec Gc Ta*.

III metrum viii

8. Tyrrhena captatis uada;

TYRRHENA: marina *Ba Bb Ga Ka Lb Lf Lh Na Pc Pk Pp Pq Px Vc Vh* | per *Pg* | Italica *Ap Ck Ct Ge Ka Pb Pc Pk Pn Pp Pq Ps Vc* | Italia *Er Fb* | Tuscum *Cg* | Tyrrenum mare *Pd* | a Tyrreno mari *Lh Pc Pk Pp Pq Vc* | mare Italicum *On* | mare in Italia *Ga Ka Lh Na Px Va Vh* | Thyrrenum mare quoddam *Kr* | Tyrrenum mare a Tyrrenis pastoribus *To* | Tyrreni maris *Ap Ck Er Fb Ge Pn Pb Ps* | est species pro genere *Af Ap Bc Ck Er Fb Fd Ge Kc Lc Ld Mj Pn Ps Pt* | species pro genere *Ct Ec* (*Ed*) *Ga Gc Ka Lh Na On Pc Pk Pp Pq Px Ta Vc Vh* | est species *Fd* | Tyrrenum mare dictum est a Tyrrenis pastoribus, qui uidentes tigrides Liberi Patris metu praecipitauerunt se in mare. *Ap Bc Ck Ct Fd* (2x) *Ge Kc Lc Ld Mj Pb Pn Pp Ps Pt* | Tyrrena uada dicuntur a Tyrrene n(autis), quia ipse fuera(nt im)mersi in illud ma(re). *Vb* | Tyrrenum mare a Tyrrenis nautis uocatur, qui aliquando inuenientes Liberum dormientem in litore ipsius maris, naui imposuerunt et nauigare coeperunt. At ille excitatus interrogauit eos quo eum ferrent. Illi responderunt, quo tu uis. Cum ille respondisset Naxum, uela conuerterunt et in aliam partem nauigare coeperunt. Tunc ille indignatus armamenta nauis in tigrides conuertit, uites quoque in ipsis nauibus eos uidere fecit. Quam ob rem in stuporem uersi, in mare se proiecerunt eique ut postea Tyrrenum diceretur, nomen imposuerunt. *Af Lh Ta*.
CAPTATIS: desideratis *Cg Fb Lh Mo Pp Ps Vc* | occupatis *Af Ap Bc Bd Ct Kc Pq Ps Ta To* | capitis *Pc Pp* | accipitis *Lh To* | percipitis *Cg* | nec pergitis uos *Pg* | desideratis tunc *Pc Pk* | occupatis *Lh* | scrutemini *Pb* | quasi scrutemini *Ap Ck Er Ge Pn Ps* | captatis siluas *Ap Ck Ge Pn* | sed captatis siluas *Ct Er*.
UADA: marina *Eb* | sed siluas *Af Bc Fd Kc Ld Lh Mj Ps Pt Ta To Vc* | Tiberim. Appellat hic Tyrrena uada eo quod ibi oritur. *Cg*.

9. ipsos quin etiam fluctibus abditos

IPSOS: ipsis *Ga* | pisces *Ap Ck Ge Lh Pb Pn Ps To* | recessus *Lh* | ipsi pisces *Ka* | ipsi pisces et ideo in fluctibus non montibus quaeruntur *Px*.
QUIN ETIAM: insuper *Ap Cg Ck Fd Lb Pb Pg* | sed potius *Lh* | pro certo *Kr* | ubi melius possint iuniores (!) inuenire *Lh*.
ETIAM: sed *Ap* | sed etiam *Mb*.
FLUCTIBUS: in *Af Bd Cg Eb Ef Er Fb Ga Ka Ld Lf Lh Na Pb Pc Pk Pp Ps Pt Vc Vf Vh* | secretis sinus *Ap Ck Ge*.
ABDITOS: absconsos *Ap Ck Ct Ed Er Ge Mf Pb Pn Ps* | absconditos *Cg Eb Fd Ka Ld Pp Pt* | occultatos *Cg* | occultos, recessus *Lf* | absconsos pisces *Lh*.

10. norunt recessus aequoris,

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174 Tyrrenum] Thirrenaim *Ge*. | dictum est] dicitur *Mj*. | uidentes] inuidentes *Lc*. | tigrides… 175 Patris] liberum patrem *Pp*. **175** Patris] patres *Fd*(1). | metu] ob metum *Pp*; om. *Mj*; mecum *Ap*. | mare] mari *Ap Ck Ge Lc Pb Pn*. **179** eum] om. *Ta*. **180** Cum] cumque *Af*. | respondisset] responderet *Ta*. | Naxum] Nauxum *Lh Ta*. | uela] uel *Af*. **182** tigrides] tigride *Af*. | uites] uinea *Af*; uineas *Lh*. | ipsis] ipsius *Af*. **183** ob] ab *Ta*.

III metrum viii

NORUNT – AEQUORIS: Hoc dicit: hoc sciunt illi caeci in quo mare reperiantur istae gemmae et in quo mare reperiantur purpurae. *Ap Ck* (*Er*) *Ge Pb Pn Ps Va* | Sciunt isti in quo mare reperiuntur gemmae et quo mare reperiantur purpurae. *Ct* | nec nouerunt capreae recessus *Pd*.
NORUNT: sciunt *Lf Vb* | nouerunt *Cg Pg* | cognoscunt *Cg To* | noscunt *Ap Ck Ct Er Fb Ge Ka Mo Pb Pn Ps* | illi *Bd* | homines *Ap Cc Cg Ck Ct Ed Er Fb Fd Ga Ge Ka Ld Lf Mj Na Pb Pc Pd Pg Pm Pn Ps Pt Va Vf Vh* (2x) | miseri *Lh* | miseri homines *Ba Bb On Pq Ta Vc* | ipsi homines *Eb Ec Ed Gc Lh* | ubi sint portus, ubi insulae, ubi requirantur gemmae *Vf* | sylempsis *Ed* | mutat personam *Pb* | Hic mutat repente personam. *Ap Ck Ct Er Fb Ge Pn Ps*.
RECESSUS: matus (= meatus?) *Ps* | secessus *Ap* | secreta *Ed Ga Lf Na Pd Pm Vh* (2x) | foueas *Ct Ga Ka Lh Na Pp Px* (2x) *Ta Va Vh* (2x) | fossas *Lf* | promuntoria *Eb Ec Gc Lh* | uias *Px Va* | secretissimas *Ct* | sinus *Eb Ec Gc Lh On Ta* | ipsos *Er* | secretum *Ec Gc Ka* | secretos sinus *Ap Ck Er Fb Ge Mo Pb Pn Ps* | diuersas insulas *Pb* | diuersas insulas a parte totum *Ap Ck Ge Pn Ps* | lacunae et cauernae, quae solent in litoribus inueniri, ubi pisces reperiuntur *Ap Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps* | Hoc autem loco pro lacunis et cauernis ponuntur, quae solent in litoribus inueniri, ubi pisces reperiuntur. *Bc* | Recessus dicuntur loca remotiora et secretiora, ad quae de itinere diuertimus. Idem sunt et secessus. *Af Ap Bc Fd* (2x) *Kc Ld Lh Mj Mo Pp Pt Ta To* (*Vf*).
AEQUORIS: maris *Ap Ck Ec Ga Gc Ge Ka Na On Pb Pn Ps Vb Vh* (2x).

11. quae gemmis niueis unda feracior

QUAE: norunt (*Af*) *Bc Bd Cg Ck Ec Fb Gc Lh* (2x) *On Pc Pd Pk Pn Ps Ta To* | nouerunt *Pg* | nec non norunt *Pp* | et norunt *Ap Ct Er Ge Lf Pb Pq* | nostrorum *Kc* | ipsi *Ps* | homines *Ct Ec Gc Pb* | per omnia *Bc*.
GEMMIS NIUEIS: cum *Ka Mh* | de *Bd Lh Pc Pk Pq Vc* | unionibus *Ap Ck Ed Ga Ge Ka Mb Na Pb Pn To* | unionibus candidis *Vh* | pro gemmarum *Cg* | Illi sciunt quae unda feracior est niueis lapillis et quae est fertilior rubentis purpurae. Ipsi sciunt quae litora praestant tenero pisce uel duris et binis. In hoc tamen sunt caeci, qui nesciunt quo lateat summum bonum. *Ap Ck Ps Vb* | unionibus quae in mari Britannico inueniuntur *Ap Bc Fb Fd Kc Ld Mj Pp Ps Pt Ta* | unionibus qui in Brittanico mari inueniuntur, quos alio nomine perulas uocamus *Af Lh* | unionibus, quia solent inueniri in aquis *Ct Er* | unio unionis genus gemmarum, quae nascuntur in echinis *Kr*.
NIUEIS: candidis *Ga Na Ps To Vb* | albis *Lf*.
UNDA: sit *Ap Cc Cg Ck Ge Lf Mf On Pb Pc Pd Pk Pn Pq Ps Vb Vc Vf* | est *Ap Ct* | marte(= mare?) *Cg* | Vnda ideo dicit, quia solent inueniri in aquis gemmae, ubi

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208 reperiantur] reperiuntur *Va*. **209** et] uel *Va*. | mare] om. *Va*. | reperiantur] reperiuntur *Va*. **216** Hic] om. *Ap*. **217** mutat] muta *Ct*; micat *Er*. | personam] om. *Er*. **221** secretos] secretis *Ck Ge*; secretus *Er Ps*; < -as *Pn*. **222** lacunae…cauernae] lacunas et cauernas *Pc Pk Pp Pq*; lacunas dicit cauernas *Lh*. **223** reperiuntur] inueniuntur *Pp*. **225** dicuntur] dicunt *Kc*; d{ice}ns *Fd;* aequoris *Vf*; sunt *To*. | et…226 secretiora] om. *Ps*. **226** ad quae] atque *Af Bc Ps Vf*. | de itinere] detinere *Bc*. | diuertimus] deuertimus *Fd*(1,2) *Mj Pt Ta Vf*; deuertimur *To*; diuertim{ur} *Mo*; uertimus *Lh*. | Idem…secessus] om. *Lh*. | et] om. *Fd*(2). | secessus] recessus *Kc*; secessu *Bc*; necessus *Af*; secessunt *Fd*(1). **234** norunt[2]] norum *Er*. **239** qui] > quia *Ps*. **240** unionibus] unioribus *Kc*; iunionibus *Bc Pt*; gemmis ·i· unionibus *Ap*; inionibus(!) *Ld*. | quae] qui *Ap Bc Kc Ld Pp*; < qui *Ps*. **241** Britannico] rubritanico(!) *Ld*. | inueniuntur] inuenitur *Fb*; reperiuntur *Ap*.

melius uniones possunt inueniri. *Ap* (2x) *Ck Ge Pb Pn Ps* | ubi possint melius uniones inueniri *Pc Pk Pp Pq Px Vc Vh*.

FERACIOR: fertilior *Ap Ck Ct Eb Ec Ed Er Ga Gc Ge Ka Lf Lh Na Pb Pn Pp Ps Pt Ta To Va Vb Vh* | melior *Ps* | uberior *Kr* | mare uberior *Mb* | unda feracior *Lh* | plus ferax *Bd* | abundantior *Cg Mf* | durior *Ap Ck Er Ge Pn* | feracior illa re et illius rei *Af* | fecundior *Mf*.

12. uel quae rubentis purpurae

QUAE: norunt *Af Ap Bd Cc Ck Eb Fb Ge Pb Pd Pn Ps* | nouerunt *Pg* | illi *Bd* | unda *Ap On Pd Pq Ta Vb Vh* | sit *Ap Pn Vb* | feracior *Vh* | abundantior *Ap* | hominum *Eb* | unda sit feracior *Ap Bd Ck Fb Fd Ge Ld Lf Pb Pn Pp Ps* (2x) *Pt* | unda sit feracior lapillis *Cc* | Norunt quae unda sit feracior. *Ct Er* | unda sit feracior purpurae *Lh Pc Pk Vc* | ubi conchili poti[us] inueniuntur *Mb* | ubi purpura fit *To*.
RUBENTIS: pro ablatiuo genetiuus *Bc* | reades (OE dp.) *Ck*.
PURPURAE: ostri *Vb* | sit ferax *Pd* | cocleae *Eb Ec Ga Gc Ka Na Vh* | ex cocleis *Eb* (*Ed*) *Lh* | de conculis marinis unde purpurae tinguntur *To* | conchiliorum quia tinguntur optimae purpurae de conchis *Ap Ck Ge Pb Pn Ps* | conchiliorum quorum sanguine tinguitur purpura *Lh Pc Pk Pp Vc*.

13. nec non quae tenero pisce uel asperis

NEC NON: etiam *Ct* | norunt *Bd Cc Cg Eb Ec Gc Ge Ka Lf Pc Pd Ps To Vb* | nouerunt *Pg* | sciunt *Ct* | homines *Ct* | norunt et hoc homines *Ap* | norunt homines *Fd Ld Lh Pq Pt Vc* | et homines haec sciunt *Ck Er Fb Ge Pb Pn Ps* | litora *Na Vh*.
TENERO PISCE: teneris piscibus *Lf*.
TENERO: de *Er Fb* | ex *Ka Lf* | molli *Ps Vb* | facili *Vh*.
PISCE: piscatione *Vh*.
UEL: norunt litora *Eb Lh*.
ASPERIS: de *Er Fb* | duris *Ed Lh Mf* | de conchis *Ct Er*.

14. praestent echinis litora.

PRAESTENT: excellent *Ap Ck Ct Ec Fb Fd Gc Ge Kc Lh Mj Mo Pk Ps To* | excellant *Eb Ed Ld Mf On Pb Pn Ta* | excelleant (*Af*) *Bc Er Pc Pp Pq Vc* | praecellant *Bc La Ld Pt Vf* | praecellent *Fd* | emineant *Cg Mb Pm* | eminent *Lf* | abundent *Cg Pb Pd* | sufficient *Kr* | meliora sunt *Ed Ef Ka* | meliora sint *Fb Ga Lf Lh Mo Na Pm Vh* | quae meliora sunt ad inueniendum *Px* | istis meliores sint *Vh* | meliora *Ec Gc* | praestantiora sint *Va* | excellentiora sint *Pd*.
ECHINIS: conchilia *On* | meriigil (OHG) *Mf*.
piscibus *Fd Ld* | illis piscibus *Vf* | illius animalis *Vb* | fluuialibus cancris *Ct Er Mb* | genus piscis *Ef Lf* | genus est piscis *Ba* | Echinus est genus piscis. *Lf Pm* | echinae genus piscium *Kr* | genus piscis spinosi *To* | conchis fluuialibus *Ap* | piscibus asperis *Cg* | genus est piscis, quod inuenitur in cocleis *Ec Gc Lh* | genus piscis,

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248 possunt] possint *Ap(1) Ge Pb Pn.* | ubi] norunt ubi *Pp.* | possint] possunt *Vh.* **249** uniones] uniores *Pc.* **260** sit[1]] est *Bd.* **266** optimae] optima *Ap Pb Pn.* **274** haec] hoc *Er Fb.*

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263 reades] *Page* 2001, 225

quae inuenitur in (cocleis) *Ed* | genus quoddam piscium uel coclearum, ut limaces *Ga Ka Na* | echinus paruus pisciculus sed asperrimae naturae *Ba Bb* | echinus paruus et semipedalis pisciculus, quod nauem adherendo retineat *Pd* | parua animalis quae nascuntur in lit{ore} maris et hirsutae conchae illorum uelut castaneae *La* | Echinus est genus piscium cocleis circumdatum, unde et asperi appellantur. *Ap Ck Er Ge Pb Pn Va* | canchris fluuialibus, et speciem posuit pro genere, quia pro quibuslibet cocleis posuit *Ap Ck Ge Pb Pn* | Echinus est paruus (et) semipedalis pisci(c)ulus et est in modum eri(c)ii aptus ad commedendum. *Er* | Animal est et nascitur in litoribus, cuius testula (*gl.* scala (OHG) *Lf*) duplex et spinis aculeata in modum castanearum, huius caro mollis et minio similis. *Ec Ed Gc Ka Lf Pm* | echinus paruus pisciculus semipedalis in modum ericii asperrimus, sed satis est habilis ad edendum, et eius pellis usus ligna polire ualet *Pp* | Echinus genus est piscis semipedalis et scabrosi, qui si nauem ceperit, fertur eam tenere dorso ueluti anchora. Est autem suauissimus ad comedendum. *Vh* | echinus paruus et semipedalis pisciculus in modum ericii asperrimus, sed satis est habilis ad edendum *Pc Pk Pq Vc* | Echini animalia sunt quae in litto(re) gignuntur paru(...) quorum caro minio similis dulcis est. Duplex testula spinis aculeata in modum castanearu(m) quando de arboribus cadunt. Sunt et er[i]cii. *Vb* | Echinus a phisicis esse dicitur piscis semipedalis. Qui si adhereat naui, sicut anchora stabilem reddit. Hoc tamen non ui sed natura peragit. *Va* | Echinus est paruus et semipedalis pisciculus et est in modum ericii aptus ad commedendum. Qui uero si naui haeserit licet saeuiant uenti, ruant procellae, immobilem nauim tenebit, quod non constat ei in uirtute, sed in natura. *Ap Ck Ge Pb Pn* | Echinus \semipedalis/ pisciculus est in modum ericii asperrimus, qui naui \cui/ haeserit, licet saeuiant uenti, ruant procellae, immobilem tenebit, quod non constat ei ex uirtute, sed ex natura. *Mf* | echinus paruus et semipedalis pisciculus in modum ericii asperrimus, qui si naui haeserit, licet saeuiant uenti, ruant procellae, immobilem nauem tenebit, quod non constat ei in uirtute, sed in natura. Qui etiam satis est suauis ad edendum. (*Af*) *Bc Fd Kc Lc Ld Lh Mj Pp Ps Pt Ta Vd Vf* | Echinus tenet nauem quando natat, nec fortis est, sed in natura illius est, et est genus piscis cocleis circumdatus unde et asperi appellantur. Velut hyro est paruus pisciculus ·i· semipedalis et est in modum erici, aptus ad comedendum. *Ct* | Sed quidam echinos dicunt margaritas, sed margaritae asperae non sunt. Sed quod Polibius Grecus medicus dicit est uerius, quod genus piscis est et echineis Grece mora latialiter interpretatur. Ideo mora interpretatur, quia currentem nauim morsu suo detinere consueuit. Hunc si quis manducandum acceperit in omni uita sua in iuuentute manebit. Hoc Democritus auctor maxime affirmat. Ideo asper dicitur, quia naues

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296 paruus] paruus est *Ba*. **299** Echinus…piscium] genus piscis *Va*. **300** fluuialibus] fluuitilibus *Ck*. **304** aculeata] *gl.* aculeatus. steckaler (OHG) *Lf*. | minio] iricio *gl.* igile (OHG) *Ka*. | similis] silis *Gc*. **316** saeuiant] saeuiant in mari *Ck*. **317** natura] natura qui etiam satis est suauis ad edendum *Ap*. **320** echinus] echinis *Fd Ps*. | paruus] paruulis *Ps*. | pisciculus] pisciculis *Ps*; piscis *Bc*; om. *Vd*; pisculus *Fd*; pisciculus est *Lc*. **321** si] om. *Fd Lh*. | haeserit] haeserint *Ps*; cum haeserit *Lh*; ineserit *Lc*. | licet] et licet *Fd*. | saeuiant] seruiant *Mj*; et seuiant *Fd*. | uenti] uenit *Fd*. | ruant procellae] et procellae irruant. et nautae contendant *Lc*. | nauem] nacem *Kc*; tamen nauem *Lc*. **322** tenebit] retinebit *Lc*; ret tenebis *Bc*. | in[2]] ex *Lh*. | natura] natura. hunc mora appellabant. eo quod morari et stare nauim facit *Ta*; natura. hunc latini moram appellauerunt eo quod cogat stare et morari nauigia *Af*; natura hunc mora appellauerunt eo quod cogat stare et morari nauigia *Lh*. | satis] om. *Bc*. | suauis] delectalis *Vd*; habilis *Lh*. | ad] in *Pt*. **323** edendum] uescendum *Lc*. **326** erici] etherici *Ct*. | Sed] om. *Ps*. **328** uerius] uerus *Ps*. **329** Ideo… interpretatur[2]] om. *Ps*. | detinere] de itinere *Ap Ck*. **330** iuuentute] iuuentute sua *Ap*.

retardat. *Ap Ck Ps* | Conchae et cocleae hac ex causa uocatae, quia deficiente luna cauantur et euacuantur. Omnium enim clusorum maris animalium atque concharum incremento lunae membra turgescunt, defectu euacuantur. Luna enim cum in augmento fuerit, auget humorem. Cum uero in defectu fuerit, humores minuuntur. Hoc enim phisici dicunt. Conchae enim primae positionis nomina, cocleae uero per diminutionem, quasi conculae. Concharum multa sunt genera inter quas et margaritae quae caelo ferre dicuntur, in quarum carne pretiosus calculus solidatur. De quibus tradunt hi, qui de animantium scripsere naturis eoque nocturno tempore litora appetunt, et ex caelesti rore margaritam concipiunt. Vnde et cocleae nominantur. Muricae coclea est maris, dicta ab acumine et asperitate, quae alio nomine conchilium nominatur, propter quod circumcisa ferro lacrimas purpurei coloris emittit, ex quibus purpura tinguitur. Et inde ostrum appellatum, ex testae humore. *Ec Gc Ka Lh*.

LITORA: quae litora meliora sint ad inueniendos pisces *Va*.

15. Sed quonam lateat quod cupiunt bonum

SED: nesciunt *Mj* | haec omnia norunt *Bd*.

QUONAM: ubi *Ap Ba Bb Cg Ck Ct Eb Ec Ed Fd Gc Ge Ka Lb Lf Lh On Pb Pm Pn Pp Ps Px To Vf Vh* | ubi nam *Er* | nam ubi *Fb Mo* | loco *Va* | in qua re *Bc* | in quo loco *Fd Ld Pg Pd Pt*.

LATEAT: abscondeat *Vb* | clausum sit *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | habitet uel maneat *Ps* | in caelis *Eb Ec Ed Gc Ka Lf Pm*.

QUOD: hoc *Bd*.

CUPIUNT: homines *Ct Er Fb* | per naturam *Cg*.

BONUM: beatitudo *Ta* | summum *Ba Bb Lf Vh* | illud *Pg* | beatitudinem *Pq* | summum bonum *Fd Ld Pt* | beatitudo uera *Fb Lh Pk Pp Vc* | beatitudinem quam in caelis hanc in terris quaerere uidentur *Ga Ka Na* (*Px*) *Vh* | Ignorant istud summum bonum, superiora sciunt huic. *Ap Ck Ge Pb Pn Ps*.

16. nescire caeci sustinent

CAECI: stulti *Fb Fd Ld Lh Mo Pt Ta Vc* | oculis capti *Mb* | illi *Lb* | homines *Cc Eb Ec Gc Ka Va* | illi stulti *Pq* | illi homines *Cg* | tenebris ignorantiae depressi *Ap Ck Ct Er Ge Mo Pb Pn Ps* | Et nunc quaeris, dixit, illa quo loco melius repperiantur. Verum autem bonum ad quod naturaliter tendunt, patiantur quasi caeci ignorare. *Ct* | Cum haec omnia noscatis, uerum bonum ubi queratis nescitis. *Lh*.

SUSTINENT: patiuntur *Ba Bb Cg Eb Ed Ka Lf Lh Mb Mf Na On Pm Ps Px Ta Va Vh* | patienter ferunt *Af Ap Bc Ct Fb Fd Ld Mj Mo Pp Pt Ta To Vf* | patienter ferit *Kc*.

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332 Conchae… 344 humore] Isid. *Etym*. 12.6.47-50

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334 turgescunt] turgescant *Ec*; < turgescant *Gc*. **338** margaritae] margariti *Lh*. | ferre] ferri *Ec Gc*. **339** solidatur] induratur *Ka*. **340** margaritam] margaritas *Ec Gc*; -tum *Lh*. **342** quod] quam *Ec Gc*. | circumcisa] circumfusa *Ec*; circumfusa < cirfusa *Gc*. **343** emittit] emittat *Lh*. | inde] ideo *Ec Gc*. | ostrum] struma *Ec Gc*. **344** appellatum] appellatur *Ec Gc*. | humore] humoribus *Ec Gc*. **361** superiora] superiora autem *Ap Pb Pn*.

III metrum viii

17. et quod stelliferum transabiit polum

ET – POLUM: quia absconditum est in caelo *Mf Px Vh* | absconditum est in caelo, uel positum *Lh* | est in caelo *Pc Pk Vc* | quod in caelo *Ec Gc* | quod in caelo est *Cg Ed Lf Pm* | quod est in caelo, uel latet in caelo *Pp* | bonum quod in caelo est ·i· uera felicitas *Va* | quod in caelo est uera felicitas *Ga Na* | summum bonum quod est Christus *Cg Pc Pk Pq Vc* | summum bonum quod est in caelo, quaerunt in terris, quod est Christus *Lh* | summum bonum quod est in caelo, quaerunt in terris demersi *Vc* | summum bonum quod est in caelo, quaerunt in terrenis rebus, demersi in terra *Pc Pk Pp Pq* | cuius pax transcendit sensum angelorum et hominum *Vf* | illud bonum quod praecellit stelliferum polum *Pd* | Quaeritur in terra quod debuerat quaeri in caelestibus. *Va* | quaerunt. Hoc quod quaeritur in terra debuerat quaeri in caelestibus. *Lh* | Felicitatem et beatitudinem, quam debetis in caelo quaerere, quaeritis in terra. *Ap* | et quod abiit (...) stelliferum p{olum} *Lf*.
ET QUOD: illud *Pg* | hoc *Bd* | bonum *Eb Ec Gc Ka Lf Lh* | illud bonum *Pp* | summum bonum *Fd Lh Ld Pt* | bonum perfectum *On* | uera felicitas *Px* | illud sc· summum bonum *Ap Cg Ck Ct Er Fb Ge Pb Pn Ps*.
TRANSABIIT: transcendit *Ct Fb Mo Vb* | transiit *To* | pertransit *Eb Ga Ka Lf Na* | Christus transcendit *Ap Ck Er Ge Pb Pn Ps*.
POLUM: ad *Eb Ec Ed* | deum *Mj Ta* | in deum *Af Fb Kc Ps* | caelum *Bd Vb*.

18. tellure demersi petunt.

TELLURE: in *Bd Cg Eb Ed Ef Fb Ga Na Pm Pq Ps Vc Vh* | in terra *Ct Pp Vb* | inanis curis *Ta* | inanibus curis *Ga Ka Lh Na Va* | terrenis sensibus *Ap Ck Ct Ge Pb Pn* | terrenis sc· sensibus *Er Fb Ps*.
DEMERSI: proni *Fb Mo* | collocati *Vf* | inclinati *Fd Ld Pt* | depressi *Ga Ka Lh Na Va* | deprehensi *Lf* | bifangane (OHG) *Lf* | homines *Eb Lf* | habitantes *Lh*.
PETUNT: postulant *Vb* | quaerunt *Lf Mb* | requirunt *Ct* | desiderant *Va* | illi *Cg Ck* | homines *Vf* | summum bonum *Cc Fd Ld Pt* | bonum *Eb Lf Pc Pd Pq* | stultis hominibus *Cg* | ipsum bonum *Vf* | in summum bonum ·i· Christum *Ap Ck Ct Er Ge Pb Pn Ps* | ueram felicitatem *Px* | ueram felicitatem concupiscant *Vh* | beatitudinem quae in altis petenda est, in terris petunt uel quaerunt *Lh* | beatitudinem quae in celestibus petenda est in terris quaerunt *Mf* | beatitudinem quae in altis sita est. uel petenda *Ec Gc* | quae in altis petunt, et in terris quaerunt *Ka* | beatitud(inem ...) in terris (...) petenda est *Ed*.

19. Quid dignum stolidis mentibus imprecer?

QUID – IMPRECER: quid imprecari possum malis *Lh* | Quasi dixisset quid de illis dignum dicitur non possum, quia stultius faciunt, sed saepe ius pro malo, sicut hic. *Ck Ge* | iam quasi iratus de tanta hominum prauitate loquitur (*Af*) *Ap Bc Fd Kc Lc Lh Mj Pp Ps Pt Ta To*.
QUID (< QUOD *Ap Eb Ta*): quomodo *Ec Gc Lh* | etiam *Er* | imprecor *Lh* | aliquando *Lh*.

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378 quia] quod *Mf*. **384** bonum] bonum uidelicet christum *Pp*. | rebus] om. *Pq*. **391** illud] illum *Er*. | sc·] om. *Cg*. **392** bonum] bonum ·i· Christus *Ct*. **407** in] ·i· *Er*; om. *Pb Pn*; sc· *Ct*. **419** loquitur] om. *Bc*.

III metrum viii

DIGNUM: esse *Ap Ck Ct Fb Ge Pb Pn Ps* | eorum qui semper honores quaerunt *Va*.
MENTIBUS: hominum *Fb Fd Ld Lf*.
STOLIDIS: insensatis *Fb Mo* | stultis *Cg Pp Pq* | tardis *Mb* | stultis hominibus *Lh*.
IMPRECER: exoptem *Ct Er On Ps* | optem *Ap Bd Lh Pq Va* | inrogem *Pd* | dicam *Ap Pb Pn* | maledicam *Cg Eb Ec Ed Er Ga Gc Ka Lf Na Pg Ps To Vh* | maledicor *Mb* | imprecor maledico *Kr* | petam *Lf* | causer *Ka* | ut maledicam *Lh* | ualde precer *Lh* | quomodo maledicam *Pp Px Vh* | quod imprecari possum *Eb* | quod imprecari possum mali *Ec Gc* | quid immittam *Ap* | quid dinumerabo *Ps* | quid optabo *Af* | intentius rogem, dicam *Vb* | pro bono accipitur *Lh* | aliquando pro bono accipitur, sed saepius pro malo, sicut hic *Ap Ct* (*Er*) *Pb Pn Pq Ps* | Imprecer in mala significatione ponitur, sicut hic; in bona autem ut imprecantur prospera sorori suae, legitur de Rebecca. *Fd Pt*.

20. Opes honores ambiant

OPES – AMBIANT: yronice *Pd* | yronia *Eb Ec Gc* | opto *Va* | hoc imprecor *Pq* | hoc imprecer *Cg Lh Pk Vc* | imprecer *Ta* | Hoc uidelicet imprecabor. *Ct* | Hoc imprecabor illis dignum. *Ap Ck Fb Ge Pb Pn Ps* | uidelicet hoc imprecabor illis *Er* | Haec est illorum maledictio. *Ec Gc* | ecce maledictio *Lf* | Exoptem ut qui ambiunt diuitias, ambiant eas, et postea cognoscant summum bonum. *Ap Ck Ge Pb Pn Ps* | Quid orabo dignum illis? Orabo ut qui ambiunt diuitias, ambiant eas, et postea cognoscant summum bonum. *Pc Pk Pp Pq Vc* | Sensus est: quia tantos saeculo et diabolo tradunt, faciunt malum quod coeperunt, ut cum cognouerint nihil in esse boni rebus, quas male gesserunt, saltim uel sic conuertantur ad bonum. (*Af*) *Ap Bc Fd Ge Kc Lc Mj Pb Pn Pp Ps Pt Ta* | qui tantos saeculo et diabolo trahunt *To*.
OPES: et *Lh Vh* | diuitiae *Vb* | diuitias *Cg Er Fb Mo On Pt* | diuitias saeculi *Ct Fd* | diuitias huius saeculi *Ka Ld Pn* | numquid ut *On*.
HONORES: magistratuum *On* | huius saeculi *Er Fb Pt*.
AMBIANT: cupiunt *Cg Vb* | cupiant *Fd Ld Lh Mo Pd Pp Pq Pt To* | concupiscunt *Ka Lh Mb* | concupiscant *Ga Na* | desiderant *Lh Mf Vh* | diligant *On* | diligunt *Cg* | hi gewilnian (OE dp.) *Ck* | nu tuon sie so (OHG) *Lf* | desiderent *Pp* | ut desiderent *Ta* | ut *Va* | concedo *Vh* | ut ipsis falsis bonis cognoscant uera bona *Cg*.

21. et cum falsa graui mole parauerint

ET (UT < (:)T *Bb*): ut *Ap Ba Ck Ge Pb Pn Ps*.
CUM (\CUM/ *Bb*): uel *Ck Ge Pb Pn Ps*.

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432 sed] om. *Ap Pb*. | saepius] se peius *Pn*. **433** sorori] sororis *Fd*. **442** Exoptem] om. *Ap Pb*. **443** cognoscant] cognoscunt *Ap*. **444** qui] quia *Pc Pk Pq Vc*. **445** Sensus est] sensus huiusmodi est *Bc*; sensus talis est *Pp*; om. *Ta*. | quia] qui *Pt*. | tantos] tanto *Fd Kc Ps*; tanto > tanta *Mj*; totos se *Pp Pt*; tanto se *Lc*; in quot totos *Bc*. **446** tradunt] trahunt *Ps Ta*. | faciunt] faciant *Fd Pp Pt Ta*. | malum] illud malum *Lc*. | coeperunt] cupiunt \uel coeperunt/ *Pp*; feceruntur *Bc*. cognouerint] cognouerunt *Ge*. **447** boni] bonis *Fd*. | rebus] ipsis rebus *Lc*. | quas] quasi *Ps*. gesserunt] gesserint *Lc*. | uel] om. *Ap Ge Pb Pn Ps*. | sic] si *Kc*; sicut *Mj*. | ad] ad uerum *Lc*.

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454 hi gewilnian] *Page* 2001, 225 ‘gewilni(e)n’; *edd*. ‘hi gewilnian (possibly -en?)’

III metrum viii

FALSA: bona *Ap Bd Ck Er Fb Ge Ka* (2x) *Lf Pb Pc Pd Pn Ps Va Vb* | saecularia *Fd Ld Pt* | temporalia *Eb Ec Gc* | bona temporalia *Ta Vf* | ista temporalia bona *Lh* | quia decipiunt *Ct*.

GRAUI MOLE: cum *Lf Pq Vc* | magno cumulo *Ct Fb Fd Mo Pp Pt Va Vf Vh* | ingenti cumulo *Eb* | cum pondere uel sarcina *Cg* | cum magno studio *Lh* | ingenti c(...)tione *Ed*.

GRAUI: ingenti *Lh Ta* | magno *Ld* | abundanti *On*.

MOLE: pondere *On Vb* | magnitudine *Ga Ka Lf Na Pq* | sibi *Ck Er Fb Ge Ps Pt* | cumulo *Ld Lh Ta*.

PARAUERINT: cognouerint *Ap Ck Ge Lh Pb Pn Pq Ps Ta Vc* | congregauerint *Ba Bb Cg On* | aggrauant hominem (!) *Ka* | aggrauant *Lf* | didicerint *To* | concupiuerint *Eb Ka Lf* | sibi *Ap Ct Fd Ld Lf Pb Pn* | homines *Ap*.

22. tum uera cognoscant bona.

TUM – BONA: opto eis *Ps* | hoc opto eis *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Pt* | est *Pn* | disputaturus erit *Eb Ec Gc Ka*.

TUM (TUNC *Bd Pe*): uel tum *Bd* | tunc *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | deinde *Vb* | tandem *Lf Vf* | saltem *To* | e contrario *Eb Ec Gc Ka Lf* | demum *Vh*.

UERA: caelestia *Fd Ld Pt* | bona *Lf*.

COGNOSCANT: saltem *Ap Pb Pn* | optando *Lh Px Ta Va Vh* | optando dicit *Na* | obstando siue imperando *Mf*.

BONA: deum *Ap Fd Ld Pt* | Christum *Ct* | deum qui est summum bonum *Ap Ck Er Fb Ge Pb Pn Ps* | deficiente spe falsi boni, uertunt se ad uera bona *Lf*.

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485 deum[2]] deus *Ap*; du{m} *Pb Pn*. | est] om. *Er*.

III prosa ix

HEADNOTE: Quod qui unum de singulis habuerit, habet omnia, et qui unum non habuerit, neque par[t]em, neque omnia poterit habere. *Pp.*

1. Hactenus mendacis formam felicitatis ostendisse suffecerit; quam si perspicaciter intueris, ordo est deinceps quae sit uera monstrare.

HACTENUS – SUFFECERIT: pulchra locutio *Ap Ck Ge Pb Pn Ps*.
HACTENUS: hucusque *Ap Bc Bd Cg Ck Ct Er Fb Ge Lb Mo Pb Pg Pn Ps* | usque adhuc *Vb* | usque huc *Ba Lh Ta* | usque nunc *Bb Eb Ec Gc Ka Mb Px Va Vh* | usque modo *Na* | usque *Lf* | illa supradicta sunt *Lf* | de terrenis hactenus, de ueris in antea *Ka Lh Vf*.
MENDACIS: falsae *Ap Ck Eb Fb Ka Lh Pd Ps Ta Va Vf* | saecularis *Fd Ld Pt* | temporalis, praesentis *Lf* | quod decipiat suos amantes, ideo mendax *Ap Ck Ge Pb Pn Ps* | ideo mendax, quia decipit *Bc Ct Er Fb* | hoc est quod promittit eis felicitatem, et illa felicitas statim sicut fumus euanescit (*Ap*) *Ck Ps* | quae uidetur praestare quod numquam poterit *Cg Lh Pc Pk Pp Pq Vc*.
FORMAM: figuram *Bc Ck Ct Er Fb Ge Mo Pn Ps* | effigiem *Vb*.
FELICITATIS: beatitudinis *Eb Ka Lf*.
OSTENDISSE: me *Bd Pg Pq*.
SUFFECERIT (< SUFFERIT *Px* | SUFFICIAT *Va* | < SUFFICERIT *Mb*): sufficiat *Ba Bb Cg Ct Ed Er Fb Lh Mo On Ps Px To Vh* | sufficit *Ap Bc* | sufficerit *Ta* | satis *Vb* | satis sit *Ga Na Px Vh* | satis fuerit *Bd* | concessiue dicit *Mb* | coniunctiui praeteritum *Pm* | coniunctiui praeteriti *Lf* | praeteritum *Ed* | tibi *Lf Pg Pq* | quia gloria et fama temporalis transitiua est *Pc Pk Pp Pq* | usque nunc sufficere debebit *Mf* | efficere poterit tibi *Eb Ka* | efficere poterit *Lh* | ginuog si (OHG) *Lf*.
QUAM: formam *Ba Bb Bd Pd Pg To Vb* | mendacem *Pt Vf* | falsam felicitatem *Ap Bc Cg Ck Ct Er Fb Ge Ka Pb Pn Ps* | mendacem felicitatem *Fd Ld Lh Pq Ta Vc* | felicitatem *Lf Vh*.
PERSPICACITER: liquide *Ap Ck Ge Pb Pn Ps* | penitus *Mb Mf Px Vh* | sagaciter *Vb* | euidenter *Cg Eb Ed Ka Lh Mf Pg* | manifeste *Fd Ld Pt* | diligenter *Lh Ta* | apertissime *Cg* | lucide *Eb Ka Lh Mb Mf Va Vh* | subtiliter. pleniter *Lf*.
INTUERIS: inspexeris *Vb* | aspicies *Eb Ka Lh Px Ta Vh* | intendas *Va*.
ORDO EST DEINCEPS: consequitur *Af Bc Fb Fd Kc Ld Lh Mj Pg Pp Ps Pt Ta To Vf* | consequens est *Cg* | congruus est *Pq* | conueniens est *Pd*.
ORDO: ratio *Bd* | congruus *Lh* | congruum *Bc* | congruum et conueniens *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
DEINCEPS: postea *Pp*.
UERA: felicitas *Ap Ba Bb* (2x) *Bc Bd Cg Ck Ct Eb Er Fb Ge Lf Lh Pb Pg Pn Ps Px Ta Va Vb Vc Vf* | beatitudo *Fd* (*Ga*) *Ka Ld Na Pt Vh* | bona *Pd* | forma felicitatis *On* | deus ut mox infra exponitur *Eb Lf*.
MONSTRARE: aperire uerbis qualiter et quomodo haec omnia in summo uno bono uera perfectaque consistant *Va*.

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16 amantes] amores *Ck Fb Ge Pb Pn*; amatores *Ap*. **17** quia] quae *Bc*. **18** quae] quod *Cg*. **19** quod] quae *Pq*. **27** et fama] om. *Pp.* | est] om. *Pq*. **38** congruum[2]] congruum est *Ct.*

III prosa ix

2. Atqui uideo, inquam, nec opibus sufficientiam nec regnis potentiam nec reuerentiam dignitatibus nec celebritatem gloria nec laetitiam uoluptatibus posse contingere. – An etiam causas cur id ita sit deprehendisti?

ATQUI: certe *Ap Bc Cg Ck Ct Er Fb Ge Ka Lf Lh Pb Pn Pp Ps Ta Vf* | quippe *Vb* | pot{ius} *Vh* | coniunctio *Ka*.
UIDEO: cognosco *Pd* | intellego *Cg Pc*.
INQUAM (INQUAM B{OETIUS} *Lh*): ego *Ps* | ego Boetius *Ap Bc Er Fb* | Boetius *Cc Fd Ld Pt* | poeta *Mf* | dixi *Fd Ld Lh Pt Ta Vb*.
NEC OPIBUS SUFFICIENTIAM: ut nonnihilo indigeant *Va* | nisi aliquo indigeat *Lf* | quia amplius cupiunt *Cg Pc Pk Pp Pq* | quia indigentiam non possunt pellere *Bc* | ideo, quia nequeunt indigentiam pellere *Af Ba Bb Fd Kc Ld Lh Mj Pg Pp Ps* (*Pt*) *Ta To Vc Vf* | ideo, quia nequeunt indigentiam pellere, sed amplius cupiunt *Fb* | ideo, quia nequeunt indigentiam pollere (!), nec regnis potentiam, quia non omnia possunt uel quia timent subiectos. Nec reuerentiam dignitatibus, quia malos potius indignos faciunt. Sicut Nonio contigit, qui struma est appellatus. Nec celebritatem gloriae, quia gloriosi saepe rebus carent necessariis. Nec laetitiam uoluptatibus posse contingere, quia uoluptas anxietatibus plena est. *Lh*.
OPIBUS: per *Bd* | ex *Ga Na On* | de *Lf* | diuitis *Vb* | saecularibus *Lf* | ex diuitiis *Eb Ec Gc* | propter opes *Cg Fb* | saecularibus diuitiis *Lf*.
SUFFICIENTIAM: ueram *Lf* | plenam copiam *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | quanto plus habes, tanto amplius concupiscis *Eb Ec Gc Ka* | (...)s abundas ·i· (...) opes ha(...) *Lf*.
NEC REGNIS POTENTIAM: posse coniungere *Ap Ck Ct Er Ge Lf Pb Pn* | reges qui imperant *Ap Ck* (*Er*) *Ge Pb Pn* | qui imperant *Ct* | quia non omnia possunt *Af Ap Bc Cg Ck Ct* (*Er*) *Fd Ge Kc Ld Lh Mj Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | quia timent subiectos *Af Ap Bc Cg Ct Fd Kc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc Vf* | ut in caducis regibus comprobatur *Ec Gc Ka* | ut in caducis regibus uidetur, nunc in proelio, nunc domi moriuntur *Lf*.
REGNIS: ex *Ec On* | de *Lf* | propter regna *Cg*.
POTENTIAM: ueram *Lf*.
NEC REUERENTIAM DIGNITATIBUS: posse coniungere *Er* | quia malos potius indignos quam dignos faciunt *Ap Bc Fd Kc Ld Lh Mj Pg Pq Ps Pt Ta To Vc* | quia malos potius indignos faciunt *Af Pp* | sicut Nonio contigit, qui struma est appellatus *Af Ap Bc Fd Kc Ld Mj Pq Ps Ta Vf* | sicut contigit Nonio, qui cum esset in dignitate, struma est appellatus *Pc Pk Pp Va* | sicut Nonio contigit, quia licet possideret multa, tamen struma appellatus est, cum esset in dignitatibus *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps*.
REUERENTIAM: uenerationem *Ap Ck Er Fb Ge Lf Mo Pb Pn Ps* | a subiectis *Va*.
DIGNITATIBUS: ex *Eb Ec Gc On* | de *Lf* | uirtutibus *Va* | hertuomum (OHG) *Lf* | (...)inem habes cras (...) *Lf* | hodie officio praeditus, cras destitueris *Ec Gc Ka*.

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59 ideo] om. *Lh Pg To Vc*. | pellere] om. *Vf*. **69** amplius] plus *Eb*. | concupiscis] concupisti *Ka*. **71** coniungere] contingere *Ct*. **72** non] nec *Ps*; om. *Pc*. | omnia] omnes *Fd*. | possunt] posse *Ld*. **74** timent] tenent *Pc*. | subiectos] < subiectus *Af*; subiectior *Cg*. **75** in[1]] om. *Gc*. | regibus[1]] < rebus *Ka*; reigibus *Gc*. **80** indignos] om. *Pq*; indignus *Ta*. | quam] quia *Kc*. | quam dignos] om. *Fd*. **81** Nonio] homo *Ap*. | qui] qui in dignitatibus *Pq*. | struma] | est] om. *Bc*. **82** appellatus] appellatus \licet possideret multa/ *Ps*. **83** sicut] sic *Er*. | Nonio] nomio *Ps*; nemini *Ge Pb*; < nemini *Ap*; nemo *Pn*. | quia] qui *Ct Ps*. **84** cum…dignitatibus] om. *Ct Er*. | esset] est *Ps*. **88** destitueris] destituetur *Ec Gc*.

III prosa ix

CELEBRITATEM GLORIA: posse contin(gere) *Ed* | in factis mirabilibus *Mb* | quia saepe carent necessariis *Fd* | quia gloriosi saepe rebus carent necessariis *Af Ap* (2x) *Ck Ge Kc Ld Lh Mj Pb Pg Pn Pp Pq Ps Ta To Vc* | quia gloria et fama temporalis transitiua est *Cg*.
CELEBRITATEM: claritudinem *Cg Lf Ps Va* | claritatem *Px* | famam *Vb* | famositatem *Ka Pp* | famosam *Eb* | mari (OHG) *Lf* | praedicabilem famam *Ap Ck Ct Er Fb Ge Ka Mo Pb Pn Ps* | quae fit ex praedicatione *Lh Ta* | Si alius te laudat, alius criminatur te. *Lf*.
GLORIA (GLORIAE *Bb Ck Ga Ka La Mb Vh* | < GLORIAE *Ap* | > GLORIAE *Ba To*): gloria *Ga Ka* | laude *Fd* | ex *Eb Ec Gc On* | de *Lf* | ex gloria *Ka*.
NEC LAETITIAM UOLUPTATIBUS:: quia postquam fuerit uoluptas expleta reddit hominem tristem *Ap Ck Er Ge Pb Pn Ps* | quia uoluptas anxietatibus plena est *Af Ap Fb Fd Kc Ld Lh Mj Pg Pp Pq Ps Ta To Vc Vf* | quia uoluptas non semper delectat *Cg Pc Pk Pp Pq* | (...) tristitia finitur *Lf*.
LAETITIAM: (...)sunt ·i· potentiam re(...) laetitiam *Lf*.
UOLUPTATIBUS: ex *Ka On* | de *Lf*.
POSSE CONTINGERE: zeuma *Ed Ga Lh Na Ta* | zeuma ab inferioribus *Ap Ck Pn Ps* | Zeuma est conclusio unius uerbi diuersis clausulis apte coniuncti. *Mb Mf Va Vh*.
CONTINGERE: euenire *Vb* | adipisci *Pq Va* | homini *On* | hominem *Ct*.
AN ETIAM CAUSAS: o Boeti *Ap Lb* | philosophia *Fd Lb Ld Lh Pt Vh* | inquit philosophia *Fb* | inquit illa *Lf Ps*.
AN: utrum *Vb* | numquid *Pb*.
CAUSAS: occasiones *Bd* | origines *Cg* | quae supra dictae sunt *Ec Gc* | quae superius dicta sunt *Ga Ka Na Vh*.
CUR: cur non in ipsis sit uera felicitas *Ap* | in ipsis rebus superius comprehensis non sit uera felicitas. Intellexisti cur non possunt contingere opibus sufficientiae et cetera. *Ap Ck Ge Pb Pn Ps* | cur non possunt contingere opibus sufficientiae et cetera, et quod in ipsis rebus superius comprehensis non sit uera felicitas *Ct* (*Er*) | quod nec possit contingere sufficientia ex opibus et cetera *Pg* | quod nequeunt id efficere, quod promittunt *Bd* | quia non possunt opibus sufficientiae contingere *Va* | ut de opibus, sufficientia non possit contingere et reliqua *Lf*.
ID: hoc *Er Pg*.
ITA SIT: ita proueniat *Cg Ps*.
DEPREHENDISTI: intellexisti *Ap Ba Bb Ct Er Fb Fd Ga Ge Ka Ld Lf Lh Mb Mo Na Pb Pt Ta Vh* | computasti *Vb* | agnouisti *Eb Ec Gc Ka*.

3. Tenui quidem ueluti rimula mihi uideor intueri, sed ex te apertius cognoscere malim.

TENUI: inquam *Lf Ps* | poeta *Vh* | in *Eb Ga Na* | gracili *Ba Bb Lh Mb Pb Pp Ta Vh* | angusti *Pb* | parua *Eb Go Ka Lf Lh* | angusta *Lh Mb Vh*.
UELUTI: sicuti *Vb* | ueluti quis per rimulam rem pleniter perspicere non potest *Lf*.
RIMULA: per *Bd* | rima *Lb* | scin[til]la *To* | scissura *Ct* | fissura *Ga Ka Mf Na Vh* | foramine *Mf* | linea *Ec Gc* | scruntissa (OHG) *Ed Pm* | scruntislon (OHG) *Lf* |

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90 quia] qui *Mj*. **94** praedicabilem] praedicalem *Ct*; pdicabilem *Er.* | famam] formam *Er*. **99** quia] om. *Ck Ge.* | uoluptas] uoluntas *Ap Pb Pn.* | expleta] explena *Er*. **100** hominem] homine *Pb Pn.* | anxietatibus] animi anxietatibus *Ps.* **106** coniuncti] coniuncta *Mb Vh.* **112** dicta] dictae *Ga Na.* **114** possunt] possint *Ps* | sufficientiae] sufficientiam *Ap Ge Pb* **115** possunt] posse *Er.* | opibus] quibus *Er*.

apertura a rima diriuatum *Va* | parua intellegentia *Ap Ck Ge Pb* | paruae intellegentiae *To* | per scissuram *Mb Px* | per fissuram *Lh* | parua fissura *Pp Vb* | aperta fissura *Cg Ps* | quasi fissura *Eb Ec* (*Ed*) *Gc Lh* | ubi parua lux est *Ga Ka Na Vh* | paruum foramen *Eb* | rima paruum foramen *Kr* | per paruum foramen (*Ed*) *Lh* | Diminutiuum nomen est a rima. *Ct* | est diminutiuum ab eo quod est ri(ma) *Vb* | scissura, quae est tenuis scintillula intellectus *Ap Ck Pb Pn Ps* | per tenuam rimulam *Ap* | quasi per tenuem rimulam *Pm* | Rimula est apertio modica cuiuslibet axis. *Pd* | per paruam intellegentiam, quasi per scissuram *Lh* | parua scintilla intellegentiae, quasi per scissuram *Pc Pk* | Parua scintilla intellegentiae, quasi per scissuram patefacit mihi, quod tu dicis. *Ap Ck* (*Er*) *Ge Pb Pn Pq Vc* | Rimula diminutiuum est a rima. Dicit autem scintilla paruae intellegentiae. Intellego nihil esse ea, in quibus homines delectant, sed magis per te uolo audire. (*Af*) *Bc Fd Kc Lc Ld Mj Pp Ps Pt* | Rimula diriuatiuum nomen a rima. Rima est apertura ·i· fissura uel ligni uel lapidis uel alicuius rei. Dicitur autem et sultus rima. Parua scintilla intellegentiae, quasi per scissuram mihi patefecit, quod tu dicis. *Lh* | Rimula diminutiuum est a rima. Nam rima est apertura uel fissura ligni uel lapidis uel alicuius rei. Dicitur etiam rima sulcus. Et parua scintilla intellegentiae, ac si diceret: quasi per [s]cissuram aliquam uix intellego nihil esse ea, in quibus homines delectant, sed magis per te uolo audire. *Ta* | Rimula diminutiuum nomen est a rima. Dicitur autem scintilla paruae intellegentiae. Intellego nihil esse ea, in quibus homines delectant, sed magis per te uolo audire. *Ap* | diminutiuum est. Dicit autem scintilla paruae intellegentiae. Intellego nihil esse ea in quibus homines delectantur. *Pg*.

MIHI UIDEOR: uidetur mihi *Ap Ck Ct Er Ge Pb Pn Ps* | figura pro uidetur mihi *Fb* | uidetur *Cg*.

INTUERI: inspicere *Vb* | causas praedictas *Ap Ck Ct Er Ge Pb Pn Ps* | ut intueam *Cg Ps* | uidetur *Mb* | uidere *Eb Lh Ta* | ut intuear *St* | intellegere causas *Lf* | Boetius *Lb* | (intel)lexi, sicut per quoddam paruum foramen aspicerem (*gl*. luogem (OHG)). Angustis (*gl*. winkentem (OHG)) oculis solemus per foramen inspicere (*gl*. luogen (OHG)). *Lf* .

SED EX TE APERTIUS: magis uolo intelle[ge]re *Vh* | Vellem ut tu ipsa mihi monstrares, quae sit uera beatitudo. *Fd Ld Pt* | per te uolo audire *Pg*.

EX TE: per *Eb Ta* | per te *Ap Ka Lh* | a te *Va*.

APERTIUS: manifestius *Lh Ta* | magis *Ka* | lucidius *Va* | quam adhuc intellegam *Lf*.

COGNOSCERE: causas praedictas *Fb* | causas *Lf* | quae sit uera beatitudo *Ba Bb*.

MALIM: uolo *Ga Na Px* | magis *Vh* | magis uolo *Ap Ck Ct Eb Er Fb Ge Lh Mf Mo Pb Pn Ps Ta Vh* | magis uoluerim *Vb* | magis uelim *Cg Lf Pp Va*.

4. Atqui promptissima ratio est. Quod enim simplex est indiuisumque natura, id error humanus separat et a uero atque perfecto ad falsum imperfectumque traducit. An tu arbitraris quod nihilo indigeat egere potentia? – Minime, inquam.

ATQUI: certe *Ap Ck Ct Er Fb Ge Pb Pn Ta Vb* | uere *Cg* | modo *Ec Gc* | illa inquit *Lf Ps* | exponit causas *Ec Gc Lf*.

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143 patefacit] parte facit *Ck Pq*. | tu] om. *Er*. **144** est] nomen est *Ps*; om. *Bc*. | Dicit] dicitur *Lc*. | autem] autem hic pro *Lc*; om. *Mj Ps*. | scintilla] sint illa *Kc*; scintillam *Ps*; sintillam *Bc*; sintilla *Ld*. | Intellego] ·i· intellego me *Lc*; intellego enim *Ps*. **145** in] om. *Lc*. | homines] hominum *Bc*. | delectant] delectantur *Af Bc Lc Pp*; delectent *Fd Ld Pt*. | per te] om. *Mj*.

PROMPTISSIMA RATIO EST: ut a me apertius cognoscas *Pd* | cur non possit contingere ·i· ut in solis opibus summum bonum sit, uel in regnis uel in dignitatibus et reliquis saecularibus honoribus, ideo quia non amant simplex bonum, quod est deus, in quo sunt omnia bona *Ap Ck Ps*.
PROMPTISSIMA: manifestissima *Ap Cg Ck Ct Ec* (*Ed*) *Er Ga Gc Ge Ka Lf Lh Mf Mj Na Pb Ps Px Vf Vh* | manifestissime *Pn* | apertissima *Af Bd Cg Pq Vb Vc* | manifesta *Pg* | manifestima(!) *Eb* | citissima *Ps* | impromptu *Ps* | euidentissima *Lh Ta* | efficacissima *On* | clarissima *Va* | certissima *Lf* | utilissima *Vh* | paratissima *Ec Gc* | facillima *To* | intellegere supradicta *Af* | manifestissima, inde impromptu *Fb Fd Kc Ld Pt*.
RATIO EST: de illis *Fb* | cur ita sit *Pq* | hoc deprehendere *Pg* | ut tibi demonstrem *Pt* | ut tibi monstrem *Ld* | ut tibi monstrarem *Fd* | istud sc· quod tu desideras scire et ut possis cognoscere *Ap Ck Pb Pn Ps* (2x) | illud sc· quod tu desideras scire sc· summum bonum *Ct Er* | de illis facere *Lf*.
QUOD ENIM – TRADUCIT: quae diuersa putant homines bona unum esse bonum (*Af*) *Ap Fa Fd Ga Gc Ka Kc Lc Ld* (*Lf*) *Lh* (*Mb*) *Mj Na Pg Pp Ps Pt Ta Vh*.
QUOD: bonum *Ba Bb Vh* | illud bonum *Pq* | hoc *Bd* | summum bonum, quod in diuersis rebus quaeritur *Lf*.
ENIM: quia *Bd*.
SIMPLEX: deus *Eb Ec Gc Ka Lh Mf Pp Px Vh* | deus uel uera beatitudo *Cg Pc Pk Pq Vc* | summum bonum *Ck Fb Ge Pb Pd Ps* | summum bonum est *Ap* | uera felicitas ·i· deus *Va* | uera felicitas ·i· deus uel beatitudo uera *Lh* | illa beatitudo, quae in diuersis rebus quaeritur *Ec Gc Ka* | singula per se *Lf* | simplex bonum est ·i· summum bonum et indiuisum in natura. Nihil enim tam simplex est quam deus. Ideo summum bonum, quia in eo omnia bona sunt, et omnis sufficientia et regnum et omnis reuerentia et omnis potentia et dignitas, et haec omnia in eo sunt, ideo simplex est. *Ap Ck Ps*.
INDIUISUMQUE: indiuisibile *Vb* | summum bonum *Pg* | non constans partibus *Af Ap Cg Ck Fb Fd Ge Kc Ld Lh Mj Pb Pg Pn Pp Ps Pt To Vf*.
NATURA: ablatiuus *Ap Pb Pn* | per *Fb* | in *Eb Ef Ga Na Px* | ius *Vb* | est *Ps* | per naturam *Ct Mb* | origine *Cg Ps* | in sua *Lf* | naturaliter *Lh* | quod nihilo indiget *Cg* | constat per naturam *Ap Ck Er Fb Ge Pb Pn Ps*.
ID: hoc *Er* | indiuisum *Fd Ld Pt* | bonum *Cc Vh* | summum bonum *To* | illud bonum *Cg*.
SEPARAT: diuidat *Pt Ta* | diuidit *Cg Fd Ld Lh Vh* | separare audet *Lf* | a uera felicitate, quod est deus *Eb Ec Gc Ka* | distinguit per partes, quia quaerunt illam ubi non est *Va* | in diuersis rebus quaerit, ut supradictum est *Lf* | quia quaerunt ubi non est *Cg Fb Lh Pc Pk Pq Vc* | eo quod quaerunt in terris ea, quae sunt in caelo *Ct* | quia quaerunt homines bona diuersa in terris, quae sunt in caelo *Ap Ck Er Ge Pb Pn Ps* | quia uerus non est *Pp* | quia alii quaerunt opes, alii regna, alii dignitates et reliqua, credentes in singulis summum bonum, et non quaerunt in deo, in quo sunt omnia bona *Ap Ck Ps*.
UERO: bono *Af Ba Bb Cg Ct Fb Fd Ge Ld Ps Pt Vb* | bono quod est deus *Lf*.

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181 honoribus] om. *Ap*. **187** impromptu] propmtu(!) *Ld*. **191** cognoscere] cognoscere summum bonum *Ap Pn Ps*(2); | sc·[1]] om. *Ct.* | sc·[2]] om. *Er.* **193** quae] qui *Ta*. | putant] sapiunt *Lc*; petunt *Pt*; putent *Fd Ld*; censentur apud *Vh*. | homines] homines esse *Ka*; om. *Pg.* | bona] om. *Lh*. **203** bonum] bonum et indiuisum in natura *Ps*. **206** non] om. *Ap Pb Pn.* | constans] constat *Fb Lh.* **210** naturam] paturam(!) naturaliter *Er*. **217** quaerunt homines] quare hominum *Er.* diuersa] aduersa *Pb*; et diuersa *Ap*. **220** sunt] consist(unt) *Ps.*

III prosa ix

PERFECTO: bono *Ka Lh On Pd Pq Ta Vb Vc* | consummata *Er* | consummato *Fb Mo* | quod nihilo indiget *Fb Lh Pc Pk Pq Ta Vc*.
AD FALSUM IMPERFECTUMQUE: ad mundiales res quae falsae sunt *Ap Ck Ge Pb Pn Ps* | ad transitorium bonum *Va* | ut sunt diuitiae, potentia, claritudo, et cetera *Lf*.
FALSUM: bonum *Ct Lh Pq Ta Vc* | bonum ·i· felicitatem *Lf*.
IMPERFECTUM: bonum *Ct Er Pd Pp Ps*.
TRADUCIT: diffamat *Vb* | transfundit *Af Ap Fd Kc Ld Pg Ps Pt To* | transfudit *Mj Pp Vf* | transferet *Ck Ge* | transfert *Ap Bb Ba Cg Ct Eb Ec* (*Ed*) *Er Fb Gc Lh Ka Mb Mf Mo On Pb Pn Ps Px Va Vh* | se transfert *Bd* | mutat *Ps* | deducit *Pd* | conuertit *Ap Pb Pn* | abducit *Cg On Pc Pk Pp Pq* | transducit *Cg* (2x) *Pc Pk Pp Pq* | deuitat. alienat *Cg* | misbret (OE dp) *Ck* | firdinsit (OHG) *Ec* | firleitit (OHG) *Lf* | traducere audet *Lf* | natura *On* | ille error *Lh* | error humanus *Bb Fb Ld Pt* | error humanarum *Fd* | tenor(!) humanus *Er* | in diuersis rebus, ut supra dictum est *Ka* | Tradux proprie est transmissio uel transfusio. *Pg* | tradux proprie est tran(...) *Bb* | Tradux proprie est transmissio et transfusio, unde legitur, traducem originalis peccati. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf*.
AN: illa *Lf*.
ARBITRARIS: putas *Ap Ck Ct Er Fb Ge Pb Pn Ps* | iudicas *Vb*.
QUOD NIHILO – POTENTIA: Ille, qui nihilo indiget, non eget potentia. *Vf* | quod potentia temporalis in aliquo non indigeat *Pc Pk* | quod nullus tam potens sit, qui nihilo indigeat *Eb Ec Gc Ka Lf*.
QUOD NIHILO INDIGEAT: in aliquo non indigeat *Er* | sufficientia *Ga Na Px* | homo *Va* | de opibus *Af*.
QUOD: illud *Af Ap Ed Mb Pg Pq* | quia *Va* | hoc *Bb Vh* | bonum *Cg* | summum bonum *Af Ap Pg To* | illud summum bonum *Fb Kc Lh Mj Pp Pq Vc*.
NIHILO: ex nulla re *Pp* | sed aliquo *Ap Pd* | in aliquo *Ct*.
INDIGEAT: egeat *Vb*.
EGERE: illo *Pp* | carere *Pg* | non habere *Pd*.
POTENTIA: temporali *Ct Er Lh Pn Pq Ps Vc* | temporalis *Ap Cc Pb* | sufficientia *Ec Ed Gc Pm* | qui potentiam habet in regno *Ap Ck Ge* | ut egeat, qui cupit esse potens *On* | qui desiderat potens esse *Eb Lh Mb Px Vh* | qui indiget, ut potens sit *Ga Na* | ut potens sit *Ka*.
MINIME : non *Vh* | arbitror *Af Ba Bb Bd Eb Ec Fb Fd Gc Ka Kc Ld Lf Lh Mj Pd Pg Pp Pq Ps Pt Ta To Va Vc Vf* | Non arbitror quod potentia temporalis in aliquo non indigeat. *Ap Ck Ge Pb Pn Ps* | sed arbitror illam non egere, quia non est perfecta *Pc Pk Pq Vc* | quasi aliquo indigeat, ut supra ‘plures necesse est gentes relinqui quibus regum quisque non imperet’ (3p5.4) *Lf*.
INQUAM: Boetius *Mf* | ego *Cc*.

5. Recte tu quidem; nam si quid est quod in ulla re imbecillioris ualentiae sit, in hac praesidio necesse est egeat alieno. – Ita est, inquam.

RECTE TU QUIDEM: sentis *Ba Bb Ed Fb Fd Ka Ld Lh Mb Mf On Pd Pp Pt Px Va Vb Vh* | intellegis *Af Cc Cg Ct Er Fb Kc Lh Mj Pb Pc Pg Pk Pp Pq Ta Vc Vf* |

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237 Tradux] om. *Vf*; transducit *Mj*. | est] om. *Bc*. | et transfusio] om. *Mj*. | unde] inde *Fd*. legitur] igitur *Fd Pt*. | traducem] transduce *Mj*. | originalis] originali *Pt*. **242** nullus] ullus *Eb Ec Gc Lf*. **252** qui[1]] qui \non/ *Ck*. **256** Non] om. *Ap Pb Pn Ps*. | arbitror] om. *Ps*. | temporalis] temporis *Ap Pb Pn*. **257** sed] om. *Pk Pc*. | non[2]] «non» *Pq*.

estimas *Ga Na* | arbitraris *Lf* | intellexisti *To* | intellegis ita esse *Ap Ck Ge Pn Ps* | illa inquit *Lf Ps* | inquit *Cc* | dixisti *Ec Gc* | Mirabili argumentatione ostendit sufficientiam potentiam et reliqua unum esse, et singulis argumentis ista omnia conectit. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Pp Ps* (*Pt*) *Ta*.
RECTE: non aliter *Ga Ka Na Vh*.
SI QUID EST: de potentia *Af* | si aliquid *Ct* | si aliqua res est *Fd Ld Pt* | aliqu(...) si res ulla ef(...) *Ed* | inquit illa *Lf* | Si ullus homo indiget (...) re, alterius auxilio ind(...) illam rem adquirere. *Lf*.
QUID: aliquid *Lf Pb* | aliqua res *Cg* | boni temporalis *On*.
IN ULLA RE: aliqua *Ba Bb* | in aliqua *Pb* | in aliqua re *Ap Pg Pq* | quod non sit ex omni parte perfectum *Ps*.
IMBECILLIORIS: infirmioris *Cg Eb Ed Ka Lf Lh Mf Pb Ta Va Vb* | uilioris *Mj* | fragilis *Pd Pq* | sine baculo *Lb* | infirmae *Pq* | minoris *Lf* | unkreftigera (OHG) *Lf*.
UALENTIAE: potentiae *Ap Ck Ec Er Fb Fd Ga Gc Ge Ka Lb Ld Lf Lh Mo Na Pb Pd Pn Ps Pt Ta Va Vb Vf Vh* | possibilitas *Px* | possibilitatis *Eb Lh Vh* | impossibilitatis *Mf* | fortitudinis *Mb Ps* | maht (OHG) *Mh*.
SIT: id *Af Ck Ge Pn Ps* | quod sit in aliqua re imbecillior *Ck Fb Ge Pc Pk Pp Ps* | si cui aliquid deest in sua potentia *Ec Gc Ka Lf*.
IN HAC: re *Ap Ba Bb Bd Eb Ec Fb Gc Ge* (2x) *Ka Lf Lh Mb Mf On Pb Pc Pd Pk Pn Pp Pq* (2x) *Px Va Vb Vh* | tali re *Cg* | parte *On Pg* | imbecillitate *Ap Ck Ge Pb Pn Ps* | infirmitate *Ed Lh* | estimas *Vh* | imbecilliori ualentia *Ap* | in qua est imbecillitas *Fb Mj Pt* | in qua est becillitas *Fd Ld* | in qua uidelicet est imbecillitas *Af Ap Kc Lh Ps Ta To Vc Vf* | ubi est imbecillitas ualentiae *Va* | ubi imbecillioris ualentiae est *Ap Ck Ge Pb Pn Ps* | ubi est imbecillitas ualentiae in potentia *Pc Pk Pp Pq*.
PRAESIDIO: auxilio *Cg Ga Na Vb Vh* | aditorio *Mb* | uidelicet si quis abundauerit uino et eguerit pane, necesse est ut fulciatur alieno praesidio *Ap Ck Ct Er Ge Pb Pn Ps*.
EGEAT: ut *Lf Lh Pb Pd Va*.
INQUAM: dixi *Ld Pt* | dico *To* | Boetius *Lh Mh*.

6. Igitur sufficientiae potentiaeque una est eademque natura. – Sic uidetur.

IGITUR: quia ita est *Ct Er Fb* | inquit illa *Lf Ps* | numquid *On*.
SUFFICIENTIAE: cui *Ct Er* | aeternae sc· *Ct Er Fb* | abundantiae *Vb*.
POTENTIAEQUE: aeternae *Va*.
UNA EST EADEMQUE NATURA: unum summum bonum *Ap* | una natura ·i· quia si sufficientiam habet et potentiam et reliqua, ideo unius naturae, licet duo nomina tamen una est. Haec si sufficientiam habet, alieno eget, si potentiam non habet, cuiusque rei non potens esse potest. *Ap Ck Ps* | quia et uera potentia nihilo indiget, ut nec sufficientia (*Ed*) *Lf Pm* | quia ubi fuerit potentia, ibi et sufficientia, et ubi sufficientia, ibi et potentia. Sic et in caelestibus. *Va*.
EADEMQUE: similis *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps*.

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269 Mirabili] mirabili ratione et *Lh*. **270** potentiam] et potentiam *Af Fd Lh*. | unum] unam *Bc*. **271** conectit] contingit *Ta*. **281** potentiae] potentia *Lb*. **285** potentia] potestate *Ec Gc*. **289** est[2]] ·i· *Ta*. **290** ubi[2]] om. *Ge*. | imbecillioris] imbecilliores *Ck*; < -es *Ps*. **291** in] ·i· in *Pp*. **294** uino] uno *Ge*; u\i/no *Pn*. | eguerit] egerit *Ck Ps*. | ut] et *Es*. **306** naturae] natura *Ap*. **308** et] om. *Lh*.

III prosa ix

SIC: taliter *Ap Ck Ct Er Fb Ge Pb Pn Ps* | inquam *Cc Fb Lf Ps* | rep{...} *La* | ita *Ta* | ita est *Eb Lh Px Vh* | poeta *Vh*.
UIDETUR: mihi *Eb Ga Na Px* | mihi esse *Va* | mihi ut unum sint *Lf*.

7. Quod uero huius modi sit spernendumne esse censes an contra rerum omnium ueneratione dignissimum? – At hoc, inquam, ne dubitari quidem potest.

QUOD UERO – DIGNISSIMUM: inquit illa *Lf Ps* | Interrogat si hoc eligat, quod dignissimum sit omnium rerum ueneratione. *Va* | Interrogat si hoc eligeretur, quod dignissimum sit omni ueneratione. *Ec Gc Ka Lh* .
QUOD: illud *Fb Vf* | bonum *Ba Bb* | illud bonum *Pq* | homo *Cg*.
UERO HUIUS MODI: tale *Bd Eb Lf On* | uere sufficiens *Mj* | sufficiens et potens *Cg Fd Ld Pd Pt Ta* | sufficiens et potens sit *Ap* | uere sufficiens et potens *Fb Kc Lh Pp To Vc Vf* | taliter ut *Ap* | taliter ut et potens sit et sufficiens natura aeterna *Ck Er Ge Pb Pn Ps* | tale quale diximus, scilicet ut habeat sufficientiam perfectam atque potentiam *Pc Pk Pp Pq* | ut habeat sufficientiam potentiamque perfectam *Pg* | quod sufficientia et potentia unum sint *Ec Gc Ka* (*Lf*).
SIT: potest *Mj* | est *Eb Ec Lf*.
SPERNENDUM: despiciendum *Vb* | hoc *Lf*.
-NE: nonne *Lf*.
CENSES: iudicas *Eb On Pd Vb* | iudices (*Ga*) *Ka Na Vh* | non est spernendum *Pg*.
AN (AT > AN *Bb* | AC *Ka*): uel an *Ka* | numquid *Cg* | an aliter *On*.
CONTRA: e contrarium *Vb* | econtrario *Ap Ck Er Fb Ge Mo Pb Pc Pg Pk Pn Pq Ps* | e diuerso (?) *Mb* | econtra *Lh*.
UENERATIONE: reuerentia *Vf*.
DIGNISSIMUM: censes *Af Ap Ba Bb Cc Cg Ck Er Fb Fd Ge Kc Ld Lf Lh* (2x) *Mj Pb Pd Pg Pn Pp Ps Pt Ta To Va Vc Vf Vh* | sentis *Ct* | sit *Lh* | iudices *Px* | esse *Cc Er Lf Pn* | sensus *Ap* | esse illud quod huius modi est *Fb* | huius modo *Vf* | hoc *Lf* | sufficientiam, potentiam *Lf* | esse deum *Ap Ck Ge Pb Ps* | deum qui est summum bonum et in quo sunt omnia bona, in quo est omnis sufficientia et potentia et reuerentia *Ap Ck Ps*.
AT HOC – POTEST: cessum est ·i· ubi dixisti ne dubitari quidem potest *Ap Ck Ps*.
AT (AD *Bc Fd Pe Vb* | < AD *Fa Mh*): at *Fd* | uel ad *Ed* | ad hoc *Vh* | sed uel certe *Pp*.
HOC: dignissimum *Af Lh Ta Vc* | unum in quo est sufficientia et reuerentia et potentia *Ap Ck Ps* | quod est potens et sibi sufficiens et est dignum reuerentia *Vf* | ut ueneratio debet esse (...) .s{ufficientia}. p{otentia} *Lf*.
INQUAM: ego Boetius *Ap*.
NE DUBITARI QUIDEM POTEST: dignum ueneratione *Pd* | ut non sit omni ueneratione dignissimum *Ap Ba Bb Ck Ct Er Fb Fd Ge Ld Lf Pb Pn Ps Pt Va* | nulla est dubitatio *Ec Gc Ka Lh Mb Px Ta Vh*.
NE: nec *Lf*.
QUIDEM: certe *Fd* | spernendum *Lh*.
POTEST: ullus homo *Ec Gc Lh Ta*.

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321 eligeretur] elige *Lh*. **325** potens[2]] potest *Kc Pp* **326** taliter[2]] om. *Er*. | et[1]] om. *Er*. **329** et] om. *Ka*. **342** et[2]] atque cuncta *Ps*. **351** ut non] quin *Lf*; ut *Er*. | omni] omnium *Er Fb Va*; omnium rerum *Ct*; om. *Ba Bb Fd Ld Lf Pt*. **352** dignissimum] dignum *Ba Bb Fd Ld Pt*.

III prosa ix

8. Addamus igitur sufficientiae potentiaeque reuerentiam, ut haec tria unum esse iudicemus. – Addamus, si quidem uera uolumus confiteri.

ADDAMUS: necesse est *Ap Ck Ct Er Fb Ge Pb Pn Ps* | inquið(!) *Cc* | inquit illa *Lf Ps* | quod ego dic(...) *Ed*.
SUFFICIENTIAE: cui *Ap Ck Ge Pb Pn Ps* | ex opibus *Pp*.
REUERENTIAM: sanctitatem *Lb* | claritudinem *Cg* | quae honoratis exhibetur potentibus *Eb Ec Gc Ka Lh Mb Px Va Vh* | illis sufficientiam habentibus exhibetur et potentia *Lh*.
UT: nec *Ed*.
HAEC TRIA: sufficientiam, potentiam, reuerentiam *Vb* | reuerentiam (...) *Ed* | sufficientia, potentia, re(uerentia) *Lf*.
UNUM: bonum *Ck Ct Er Fb Ge Lh Pb Pn Pq Ps Ta Va Vc Vf* | summum bonum *Ap* | in *Lh* | in una substantia *Pg*.
ADDAMUS: inquam *Cc Lf Ps* | reuerentia *Ck Ge* | reuerentiam *Ap* | ergo *Vh* | necesse est *Ap Ck Er Fb Ge Pb Pn* | ita facimus *Lf* | poeta *Vh*.
SI QUIDEM: certe *Ap Ct Fb Kc Ld Lf Mj Pb Pn Ps Pt* | si tamen certe *Eb Ka* | causalis coniunctio *Vb* | ita tametsi fateri uolumus uera *On*.
CONFITERI: astruere *Af Ap Ba Bb Ct Fb Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta To Vf* | dicere *Ps*.

9. Quid uero, inquit, obscurumne hoc atque ignobile censes esse an omni celebritate clarissimum?

QUID: quid est *Eb* | dicendum esse *Vf* | quod est inquit *Ta* | censes *Pc Vf* | estimas *Cc* | putas *Va* | dicis *Pq Ps* | dicam *Ba Bb Eb Fd Ka Ld Lf Pd Pt* | tibi uidetur *Lh* | quod est *Lh*.
INQUIT: dixit *Vb* | philosophie *Cc* | illa *Lf*.
OBSCURUMNE – CENSES: Sicut enim claros dicimus, quos lampas nobilitatis illustrat, ita econtra obscuros ignobiles. (*Af*) *Ap Bc Ck Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta*.
OBSCURUMNE: absonum *Ap* (2x) *Ck* (2x) *Fb Ge Lh Mo Pb Pk Pn Pp Ps* (2x) *Ta Va Vc* | despicabile *Ps* | incongruum *On* | incelebre *Eb Ec Ed Gc Lf Pm* | tenebrosum *Va* | dedecus sine laude *Pq* | censes *Pg To*.
-NE: nonne *Lf* | an *Ck Ge Pb Ps*.
HOC: tale bonum *Ap* | istud tale bonum *Ck Ge Pb Ps* | bonum *Ba Bb Pq* | reuerentiam (*Af*) | in quo illa tria sunt *Vf* | in quo haec tria sunt *Fb* | quod sufficientia, potentia, et reuerentia unum sit *Ec Gc* (*Lf*) | illud in quo tria sunt ·i· sufficientia, potentia, reuerentia *Vf* | illud in quo est sufficientia, potentia atque reuerentia *Ct Er Lh Pc Pk Pp Pq Va Vc* | ubi haec tria conueniunt: sufficientia, potentia, reuerentia *Ba Bb*.
IGNOBILE: uile *Ap Ck Ge Lf Pb Pq Ps* | unmaraz (OHG) *Px* | unmari (OHG) *Ga Na Vh*.

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366 potentibus] et potentibus *Va Vh*; in potentibus *Mb*; om. *Px*. **388** Sicut] sic *Kc*. | enim] om. *Ta*. | claros] om. *Kc Mj*. | quos] quam *Lh*. | lampas] lampus *Bc*. **389** econtra] contra *Ap Pb*; et contra *Ld*. | obscuros] obscuros quos scimus *Fd Pt*; obscuros quos simus *Ld*; obscures *Bc*. **398** potentia[2]] om. *Pp*. | atque] om. *Ct Er;* et *Pp*.

III prosa ix

CENSES: iudicas *Lf Vb* | definis *Mb* | Censere modo significat putare, modo suadere, modo decernere, modo munerare. *Mf* | Censere nunc significat putare, nunc suadere, nunc decernere. *Ec* (*Ed*) *Gc Ka Lh*.
AN: censes *Ap Ck Er Fb Ge Lf Pb Pg Pn Ps*.
OMNI: hoc *Lf*.
CELEBRITATE: claritate *Pc Pk Pp Pq Vc* | memoria *Fd Pt* | laude *On Pc Pk Pq* | fama *Ct Lf Pc Pk Pq* | nobilitate *Cg* | claritudine *Lf* | claritudinem *Lh*.
CLARISSIMUM: gloriosum *Ap Ck Ge Lh Mo Pb Pn Ps Ta* | gloriosissimum *Af Fd Ld Mj Pp Ps Pt* | esse *Lf Ps* | utique clarissimum *Fb* | utique clarissimum et non obscurum, ideo sunt unum haec tria *Ap* (2x) *Ck* | Iungere uult claritudinem superioribus tribus. *Ec Gc Ka Lf* | ut haec tria non dicam unum esse bonum ullo modo praedicabile *Ap* (2x) *Ck Pb Pn Ps* (2x) | Gloria enim nihil est aliud quam laus cum bona fama. (*Af*) *Ap Bc Ck Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Vd*.

10. Considera uero, ne quod nihilo indigere, quod potentissimum, quod honore dignissimum esse concessum est, egere claritudine, quam sibi praestare non possit, atque ob id aliqua ex parte uideatur abiectius.

CONSIDERA – ABIECTIUS: Parentesis *Ec Ed Gc Lf* | ΠΑΡΕΝΘΕCIC *gl*. Interposita ratiocinatio *Ka* | Ordo uerborum est: considera uero ne uideatur claritudine indigere, quam sibi praestare non possit, atque ob id uideatur aliqua ex parte abiectius, quod concessum est nihilo indigere, quod concessum est potentissimum esse et honore dignissimum. (*Af*) *Bc Fd Kc Lc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc Vd* | Ordo est: nec egere claritudine, quod nihilo indigere concessum est. *Ct Er On Va* | Ordo est: nec egere claritudine, quod nihilo indigere concessum est, quam sibi praestare non possit atque ob id uideatur abiectius aliqua ex parte, quod concessum est in nihilo indigere, quod concessum est potentissimum esse, quod honore dignissimum. *Ap Ck Ge Pb Pn*.
CONSIDERA: perspice *Vb* | cogita *Ap* | contemplare *Pd* | Boeti *Pd* | nim es gouma (OHG) *Eb Ec Lf* | non egere claritudine *Ap* | a con(templ)atione side(rum) nascitur *Ed* | ad contemplationem siderum deriuatur *Mf* | ut non concedas aliter quin habeat claritudinem *Ec Gc Ka Lf*.
NE: an *Vf Vh* | an uero *Fd* | non *Ap Cg Ck Eb Ec Gc Ge Lh Pb Pg Ps* (2x) | nec *Ed Va Vh*.
QUOD: aliquo *Mf* | deum *Ap Ck* | bonum *Ck Ct Fb Ge Pb Pn Pq Ps* | id *Af Lh Pc Pk Vc* | hoc *Bd* | illud *Pg* | id bonum *Er On* | illud uidelicet bonum *Cg Ps* | illa res uel beatitudo, quae sufficientiam, potentiam, reuerentiam simul habet *Ec Gc Ka Lf*.

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404 significat] signif{icat} *Ec*; significare *Gc*. **414** praedicabile] praedicabile an istud tale bonum uile *Ap*(2) *Pn*. | enim] om. *Bc*. **423** Ordo…est] om. *Pq*; ordo est *Lc Ld*. | est] om. *Fd*; talis est *Pp*. | uero] an *Pp*. **424** indigere] introducere *Bc*; egere *Lc*; agere *Ld*. | indigere…425 nihilo] om. *Mj*. | quam] quod *Ta*. | uideatur] uideratur *Ps*. | ex] om. *Bc*. **425** abiectius] abiectiuis *Pp*. quod[1]] quam *Af*. | concessum est[1]] concesserim *Lc*. | nihilo…est[2]] om. *Af Bc Fd Pp Ps Pt Ta*. concessum est[2]] cessum est *Mj*; om. *Lc Ld*. | potentissimum] potissisimum *Mj*. **426** esse] om. *Ps*. | et] quod *Lc Ld Lh Pc Pk Pp Pq Vc*; om. *Ta*. **427** Ordo] ordo uerborum sic *Ct*. | nec] ne *Ct*; non *Er*. | egere] eget *Va*. | claritudine] (cl)aritate *Er*. | concessum] concensum *Er*. **430** concessum[2]] cessum *Pb*. **432** es] om. *Lf*. **434** non] om. *Gc*. | concedas] cedas *Lf*. **440** uel] om. *Ka*. | reuerentiam] et reuerentiam *Ec Gc*.

III prosa ix

INDIGERE: ualeat *Mj* | uideatur *Bb Er* | concessum est *Lf Lh On Pd Ta* | conclusum est ratione *Ta* | concessus est *Ck Ge* | quin possit *Lf* | sufficientia *Eb Lf Lh Va*.
QUOD (2): et *Ap Pg* | zeuma *Pk*.
POTENTISSIMUM: esse *Lf Pd Vb* | potentia *Eb Ec Gc Ka Lf Lh Va* | concessum est *Ap Ck Er Ge Lf Pb Pd Pn Ps* | concessum *Ct* | necesse est *Fb* | esse a nobis *Ap*.
QUOD (3): et *Ap Pg* | summum bonum qui deus est *Ap Ck*.
HONORE: reuerentia *Lf On Va*.
DIGNISSIMUM: reuerendum *Cg* | concessum est *Ap Ck Ge Pb Pn Ps* | esse a nobis *Ap* | dignitate *Ka* | dignitas *Eb Ec Gc Lh*.
CONCESSUM EST: deputatum *Ps* | iudicatum est *Ga Ka Na Px Vh* | conclusum est *Lh Va* | confessum est *Lf* | dictum est *Vh* | dictum *Ga Ka Na Vh* | a nobis *Ap* | a te *Lf* | conclusum ratione *Ap Cg Ck Er Ge On Pb Pn* | conclusum est ratione *Af Ct Fb Fd Kc Ld Mj Pc Pk Pp Pq Ps Pt* | necessum sc· sit uel eget *Mf*.
EGERE: indigere *Lh* | non *Ck Pq* | non egeat *Mf* | ut egeat *On* | uideatur *Ba Bb Lh* | ne uideatur *Lh* | possit *Ka Mh* | possit extrinsecus *Eb Ec Ed Gc Lf Pm* | Si unum habuerit, omnia habebit, si aliquid defuerit, omnia deerunt. *Pg* | egens quasi uexens ueluti nec gens *Mf* | (ege)ns uelut ex gens (uelut)i nec gens sit illi *Ed*.
CLARITUDINE: gloria *Ap Ck Ct Er Fb Ge Ka Lh Mb Pb Pn Ps* | gloriam *Ap* | gloria uel fama *On* | qua claritatem sibi non potest praestare uidetur abiectior *Vf* | concedas *Ed Pm* | quin etiam claritudo, cum superioribus tribus unum sit *Ec Gc Ka* | sufficientia, p{otentia}, reu(...) esse sine claritudine *Lf*.
QUAM: claritudinem *Ba Bb Fd Ld Lf Lh Pg Pt To Va* | quin claritudinem cum superioribus habere possit *Lf* | quin etiam clari(tudinem) cum tribus superi(oribus) unum sit *Lf* | quin possit, uel nisi *Ga Na Vh* | quin, uel nisi *Ka* | uel nisi, quin etiam claritudinem cum superioribus habere possit *Ec Gc*.
POSSIT: indigentia *To* | (...) quaeque illorum ·i· potentia, sufficientia (...) *Lf* | ipsum bonum sc· quia semper clarum est *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quia semper clarum est ipsum bonum *Va* | quia nihil est, quod praestare non possit *Ka Lh Mb Pp Px Vh* | quoniam haec omnia habet in se *Ap Ck Ct* (2x) *Er Ge Pb Pn Ps Va*.
OB ID: propter *Lh* | propter hoc *Bd Lb Pg Ps Ta Vb*.
ALIQUA: sed potest *Ps* | quod claritudinem non habeat (...) quam illorum *Lf* .
EX PARTE UIDEATUR: si egeat claritudine *Ba Bb* | si aliquid indigeret *Ap Ck Ge Pb Pn Ps*.
UIDEATUR: a stultis *Ap Ck Er Fb Ge Pb Pn Ps* | a stultis uidelicet *Ct* | a stultis hominibus, si non habuerit omnia haec in se *Va* | illud bonum *Ba Bb Va* | illud summum bonum. Stulti illud tunc amarent, sed quia omnia habet in se, ideo a stultis uidetur abiectius. *Ap*.
ABIECTIUS (ABICI *Lb* | OBIECTIUS *Cg*): uilius *Ap Ck Fb Ge Lf Pb Pn Pq Ps Va Vb Vc Vf* | sperni *Lb* | despectius *Ec Ed Gc Mf St* | dispexius *Eb* | inglorius *Ap* | contemptibilius *Cg Ps* | indignius *Ec Ga Gc Ka Na Vh* | infirmius *Lh Mf* | inualidius *Mf* | esse *Lf* | sit *Vh* | uilius, ingloriosius *Lh* | deterius uel minus uel uilius *On* | quod tamen ita non est *Eb Ec Gc* | (...)on, quemadmo(...) *Ed* | si eget *Ka* | si eget claritudine *Ga Na Vh*.

11. Non possum, inquam, quin hoc uti est ita etiam celeberrimum esse confitear.

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465 quin[3]] quin \uel quod/ *Gc*. **468** sc·] om. *Ct*. **469** quia] quod *Px*; om. *Pp*. | est[2]] om. *Px*. **470** se] se est *Er*.

NON POSSUM: negare *Pp Ta Va Vf* | considerare *Pd* | aliter confiteri *Eb Ec Ed Gc Lf Pm* | aliter scire *Vh* | ut non confitear *Ap Ck Ct Er Pb Pn Ps* | ut non confiteor *Ge* | concedere uel negare uel refragari *Mf* | negare non possum *Ka Lh*.
NON: uel num *Ed*.
INQUAM: dixit *Vb* | dixi *Ld Pt* | ego *Ps* | ego Boetius *Ap*.
QUIN: ut *Px Vh* | at *Mb* | ut non *Af Ap Cg Ck Eb Ec Fb Fd Gc Ge Ld Lh Pb Pd Pg Pk Pn Pp Pq Ps Pt To Va Vb Vc* | nisi sic sit *Ka Lh Va* | quinque species: sufficientia, potentia, reuerentia, claritas, iucunditas *Pd*.
HOC UTI EST ITA | nu daz so ist (OHG) *Lf* | quemadmodum est *Px* | sicuti est *Er*.
HOC: bonum *Pq*.
UTI: sicuti *Ap Cg Ct Fb Mo Pd Pf* | sicuti est *Pg* | sicut est *Fd Ld Pt Va* | quemadmodum *Lh Mb Vh* | sicut uerum est *Lh* | quemadmodum uera est *Ka* | quemadmodum uerum est *Ta* | sicuti uere est *Lf* | quomodo res se habent *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps*.
CELEBERRIMUM: laudabile *On* | gloriosissimum *Fb Lh Mo Ta* | clarissimum *Cg Eb Fb Ka Lf Mo Pc Pk Pp Pq Va* | gloriosum *Ct Pc Pk Pp Pq* | opinatissimum *Ec Gc* | claritudine plenum *Vf* | claritudinem habent *Lf* | claritudinem *Lh* | claritudine *Ka* | quod sufficientia, potentia, reuerentia non possunt (*gl.* debent) habere claritudinem *Lf.*

12. Consequens igitur est ut claritudinem superioribus tribus nihil differre fateamur. – Consequitur, inquam.

CONSEQUENS: conueniens *Ap Eb Ed Lf Lh Mf Pm Ta Va Vb* | conuenit *Ba Bb Fd Ld Lh Pd Pg Pt* | congruum *Ap Mf Vh* | conueniens est *Fd* | ita est *Mb* | sic est et conuenientia *Ka* | sic est et conuenit ita *Ga Na*.
IGITUR: inquit illa *Lf Ps*.
CLARITUDINEM: claritatem *Ap Ck Ge Pb Pn Ps* | gloriam *Lh Ta Va* | famam uel laudem *On* | gloriam nominis *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
SUPERIORIBUS TRIBUS: potentia, sufficientia, reuerentia *Cg Ct Er Lf* | potentiae, sufficientiae et reuerentiae *Ap Ck Ge Pb Pn Ps Va* | sufficientia, potententia(!), reuerentia *Pn* | unum, quod quorum ·i· sufficientia, potentia, reuerentia *Lf*.
SUPERIORIBUS: praedictis *Bb* | supradictis *Ba* | de *Lf*.
TRIBUS: rebus *Cc*.
DIFFERRE: distare *Af Ap Ck Ct Eb* (*Ed*) *Fb Fd Ge Ka Kc Ld Lh Mj Mo Pb Pd Pn Pp Ps Pt Ta To Vf* | discrepare *Pp*.
FATEAMUR: quin unum sunt *Eb Ec Gc Lf* | Sufficientia, potentia, reuerentia, unum esse dicimus. *Lh*.
CONSEQUITUR: conuenit *Ap Bd Ck Ct Er Fb Ge Lf Lh Mf Mo Pb Pg Pn Pq Ps Vc Vd* | sic est ut conuenit ita *Px* | conueniens est *Ba Bb Ld Pd Pt* | ita est *Mf Px Ta Vh* | sic est *Eb Ec Gc Lh* | (...) est *Ed* | consequens est *Fd On* | uerum est *Cg* | congruum est *Va* | ita *Lh*.
INQUAM: dico *Cg*.

13. Quod igitur nullius egeat alieni, quod suis cuncta uiribus possit, quod sit clarum atque reuerendum, nonne hoc etiam constat esse laetissimum?

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502 habent] habet *Pb Pc Pk Pn Pq*; habeant *Pp*. **519** nominis] nimius *Ck*; nimius *gl.* numinis *Ps*; numinis *Pn*. **521** et] om. *Ap Ge Pb Pn Ps*. | reuerentiae] reliqua *gl.* reuerentia *Ck.*

QUOD – ALIENI: sufficientia *Va* | de opibus *Af*.
QUOD: bonum *Ap Ck Ct Fb Ge Pb Pn Ps Va* | illud *Pg Pq* | illa felicitas *Eb Ec Gc Ka Lf* | quod nihilo indigent *Pg* | quod sufficiens sit *Cg* | quisquis sufficie(...) (...)ens clarus re(...) dubio ualet esse *Lf*.
IGITUR: inquit *Ps* | inquit illa *Lf*.
ALIENI: et *Ap Ck* | rei *Ge* | praesidio *Ba Bb Fd Ld Pd Pt* | auxilii *Ga Ka Na Vh* | alii boni *Lf*.
QUOD – POSSIT: de potentia *Af* | potentia *Va*.
QUOD: et *Cc Ge Pg Ps* | bonum *Bb Er* | summum bonum *Fd Ld Pt* | et illud *Va*.
SUIS: cum *Lf*.
CUNCTA: omnia *Ap Ck Er Fb Ge Pn Ps* | ut sit potens *Pg*.
UIRIBUS: fortitudinibus *Vb*.
POSSIT: ualeat *Pg* | retinere *Fd Pd Pt* | habere *Ge Vh*.
QUOD – REUERENDUM: claritas *Va* | de honoribus *Af*.
QUOD: et *Cc Ge Pg* | bonum *Ba* | et illud *Va*.
CLARUM: praedicabile *Ap Ck Fb Ge Pb Pn Ps* | praedicabilem *Er* | famosum *On*.
REUERENDUM: dignum honore *Pg* | de gloria *Af* | reuerentia *Va*.
NONNE – LAETISSIMUM: de uoluptate *Af*.
HOC: summum bonum *Fd Pt* | bonum *Ap Va*.
CONSTAT: firmum est *Pp* | est *Ct* | apertum est *Va* | certum *Vh*.
LAETISSIMUM: iucundissimum *Cg Lf Vb* | clarum *Pg* | uoluptuosum *Ga Ka Na Vh* | plenum uoluntatis *Cg* | qui uoluptatis est *Vf* | uoluptate iucundum *Mb* | ut iucunditas *Lf* | quia ita hominem faciunt laetum hic addit laetitiam quattuor praedictis *Ap Ck Ps* | Nulla tristitia illi rei inesse potest. *Eb Ec Gc Ka Lh* (2x) *Px*.

14. Sed unde huic, inquam, tali maeror ullus obrepat ne cogitare quidem possum; quare plenum esse laetitiae, si quidem superiora manebunt, necesse est confiteri.

UNDE: ex quare *Lh Ta* | wanana (OHG) *Lf*.
HUIC: summo bono *Fb Fd Ld Pf Pt Va* | bono *Ap Ba Bb Bd Cg Ck Ct Er Ge Pb Pc Pd Pk Pn Pp Pq Ps Ta Vf* | rei *Go Pp* | tali bono *Lh* | quia laetissimum est et clarum *Ec Gc* | qui non eget alieni et quod suis cuncta uiribus possit, per eadem nomina sufficientiae, potentiae, reuerentiae et reliqua *Ap Ck Ps*.
TALI: neut{er} *Mb Px Vh* | homini *Lb* | bono *Ps* | homini uel bono *On* | illi beatitudini *Eb Ec Gc Lf* | quod superiora .iiii. habet *Ec Gc* | suff{icientia}, p{otentia}, r{euerentia}, c{laritudo}, (...) ioc{unditas} *Lf* | quod superiora quattuor habet *Lf*.
MAEROR: anxietas *Ap Ck Er Fb Ge Pb Pn Ps* | tristitia *Ta Va Vb* | hominis *Lf*.
OBREPAT: subintret *Ap Ba Bb Cg Ck Er Fb Fd Kc Ld Lh Mj Mo Pk Pn Pq Pt Ta To Vc* | subintrat *Af Bd Ge Pb Pd Pp Ps Vf* | proueniat *Mh* | ueniat *Ct* | euenit *Mb* | eueniat *Eb Ka Lh Px Vh* | accidat *On* | subinheret *Pc* | latenter *Pb* | subtiliter ueniat *Vb* | subintrare possit *Pg* | latenter subintret *Va* | untarslihhe (OHG) *Lf*.
NE COGITARE QUIDEMPOSSUM: unde ei meror possit euenire *Ec Gc Ka Lh*.
NE (NEC *Ka*): nec *Lf* | pro non *Ck Ge*.
COGITARE: quomodo posset *Pg*.
QUIDEM: pro si *Px*.

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562 illi] illae *Eb*. | potest] posse *Lh*(1). **571** eget] egeat *Ps*. **572** reuerentiae] reuerentiam *Ps*. **577** anxietas] axetas *Er*; **582** meror] memor *Ec*; < memor *Gc*. | euenire] eueniri *Ec Gc Lh*.

III prosa ix

QUARE (QUOD IGITUR *Go*): idcirco *Pb* | unde *Eb Lh Px Vh* | ideo *Lf* | quapropter *Fd Ld Pd Pf Pt* | quare *Go* | pro qua re *Pg* | qua causa *Ap* | poeta *Mf Vh* | quod nullius eget alieni, quae sicut p. q. s. c. a. r. *Lf*.
PLENUM: satis *Vb* | bonum *On* | uoluptuosum *Px* | istud *Cc* | istud tale bonum *Ap Ck Ct Er Fb Ge Pb Pn Ps* | perfectum hominem, qui haec omnia in se habet *Lf*.
LAETITIAE: iucunditatis *Lf*.
SI QUIDEM: certe *Ap Ck Ct Er Fb Ge Lf Pn Ps* | etiam *Ga Na Px Vh* | si *Eb Ec Gc Lh Vh*.
SUPERIORA: supradicta *Lf Vb* | dicta *Ba Bb* | argumenta *Bd* | tria *Cc* | superius dicta *Mo* | illa superius dicta *Fb* | quae (sup)erius diximus *Ed* | sufficientia, potentia *Lh* | in illa tria superioribus dicta *Ap Ck Ct Er Ge Pb Pn Ps* | Si superiora manebunt, necesse est ut laetitia maneat. *Eb Ec Gc Ka Lh Va*.
MANEBUNT: simul *Ap* | constiterint *Mb* | in memoria *On* | manserunt *Lh* | ut manserint *Px Vh* | ut omnia unum sunt *Vh*.

15. Atqui illud quoque per eadem necessarium est, sufficientiae, potentiae, claritudinis, reuerentiae, iucunditatis nomina quidem esse diuersa, nullo modo uero discrepare substantiam. – Necesse est, inquam.

ATQUI ILLUD – SUBSTANTIAM: Illud rursus colligit quod ea, quae hactenus ostendit, diuersa habeant uocabula, sed substantia una sit simplex nullam ammixtionem aliarum rerum recipiens, quia diuinitas licet diuersa nomina uirtutum in se contineat, tamen simplex in substantia. *Ap* (2x) *Ck Ct* (*Er*) *Ge Pb Pn Ps*.
ATQUI: certe *Ap Ba Bb Lf Lh Pb* | en *Cg* | inquit *Ps* | inquit illa *Lf*.
ILLUD: intellegendum *Ld*.
PER EADEM: superiora *Pf Pn Vb Vf* | supradicta *Lf Ps* | praedicta *Ed On Pm* | argumenta *Bd* | ualde *Ef* | siu selb (OHG) *Ec* | illa superiora *Va* | per illa superiora *Ap Ck Ct Er Fb Ge Pb Pn Ps Vc* | quae supra diximus per illam *Cg* | quae superius dicta sunt *Mb Px* | quae supra dicta sunt *Ga Ka Na Vh* | quae supra diximus *Pd* | quae dixi superius *Ec Gc Lh* | quae supra nominata sunt *Ec Gc* | argumenta, quae facio *Af* | argumenta, quae supra dicta sunt *Pq* | per argumenta, quae dicta sunt *Lh* | per illa, quae praedicta sunt *Pc Pk* | in ipsis, quae praediximus *Lf* | per ea, quae praedicta sunt, sicut et in deo cognoscitur, quia diuinitas omnia dona uirtutum in se continens, diuersis quidem nominibus censetur. Ipsa autem eius substantia una est et in deitate simplex. *Lh* | per ea, quae praedicta sunt, sicut et in deo cognoscitur, quia omnia uirtutum dona in se continens, diuersis censetur nominibus. Ipsa autem eius substantia una est, et in deitate simplex est. (*Af*) *Ap Bc Fd Kc Lc Ld Mj Pg Pp Ps Pt Ta To Vd* (*Vf*).
NECESSARIUM: ita *Ap Ck Ge Pn Ps* | scire *Ap Cg Ck Ct Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc Vf* | confiteri *Eb Ec Gc Ka Lf Ps* | iura *To*.

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596 in] om. *Ap Ct Er Pb Ps*. | superioribus] superius *Ap Ct Er Pb*. | manebunt] manerent *Eb Ec Gc*; maneant *Va*. **606** Illud…colligit] om. *Ct Er*. | colligit] collegit *Ap*(2) *Ge*. | ea] om. *Er*. **607** sit] sit et *Ct*. **608** ammixtionem] mixtionem *Ct*. **609** tamen] tamen est *Ap*(2). | simplex] simplex est *Ct Er*. **614** illa superiora[2]] illam superia *Er*. **622** per…sunt] om. *Ap Bc Vd*. praedicta] supradicta *Mj*; dicta *Ps Ta*; cuncta *Fd*. | sunt] sunt et *Pg*. | et[2]] om. *Fd Kc Pg Ta*. **623** quia] qui *Bc Ta*. | omnia] omnium *Fd Lc Ld Pt*. | uirtutum] om. *Ta To*. | dona] dima *Mj*; bona *Ta*. | continens] continet *Kc*. | censetur] censentur *Lc*. **624** una] eius una *Lc*. | et] om. *Lc*. | est[2]] om. *Bc Fd Lc Ld Pg Pp Pt Ta*.

III prosa ix

EST: in opibus regnis artibus uel actibus, ciuibus, uoluptatibus *Ga Na Px Vh*.
SUFFICIENTIAE: cui *Pg*.
POTENTIAE: et *Pg* | quae superius sunt dicta *Lh*.
CLARITUDINIS: et *Pg* | populi uel quae supra nominata est *Px*.
REUERENTIAE: et *Pg*.
IUCUNDITATIS: et *Pg*.
NOMINA: esse *Ap Ck Ge* | Quamuis diuinitas omnia bona uirtutum in se contineat, multisque nuncupetur nominibus, ipsa tamen substantia indiuidua manet et una est. *Pp* | Quamuis diuinitas quae cuncta in se continet bona multis nuncupetur nominibus, ipsa tamen substantia indiuidua manet. *Ec Gc Ka Lh Mb Px Vh* | Quamuis diuinitas quae cuncta in se continet bona diuersis nuncupetur nominibus, ipsa substantia tamen et integrum bonum sub se manens indiuidua permanebunt. *Va* | Diuinitas omnia dona uirtutum in se continens, diuersis quidem nominibus censetur. Ipsa autem eius substantia una est. *Pc Pk Vc* | (...)num de illis separant (...) indigeant aliarum (...) diuitiis poten(...) et aliarum indigeat *Ed* | (...)s in nominibus diuersa sint, tamen ha(...) substantiam *Lf* .
NULLO: non possunt *Vh*.
DISCREPARE: differe *Ld Pt* | separare *Lb* | ab eis *On* | diuersam esse *Lh* | differentiam facere *Vb*.
SUBSTANTIAM: naturam *Ga Ka Na Px Vh* | summum bonum *Pp* | in unam *Cg*.
NECESSE EST: scire sc· *Ap Ck Ct Ge Pb Pn Ps* | hoc ita esse *Lf* | consequitur *Lh Ta*.
INQUAM: ut dixi *Vb* | Boetius *Mh* | (...)intellegamus (...) ut dicis *Ed*.

16. Hoc igitur quod est unum simplexque natura prauitas humana dispertit et dum rei quae partibus caret partem conatur adipisci, nec portionem, quae nulla est, nec ipsam, quam minime affectat, assequitur.

HOC – DISPERTIT: cur errent homines in electione boni *Bc Ga Gc Ka Lf Lh Na Vh* | Hic ostendit cur errent homines in electione boni. (*Af*) *Ap Fd Kc Ld Mj Pp Ps Pt Ta Vf* | Nunc incipit dicere quemadmodum errent homines in electione boni. *Ap Ck Ct Er Ge Pb Pn Ps*.
HOC: bonum *Ba Bb Pb Pc* | illud bonum *Ps* | istud bonum *Ap Ck Er Fb Ge Pn* | summum bonum *Cg Fd Ld Lf Pk Pt Ta Va Vc* | summum bonum non mixtum alteri naturae *Lh* | mixtum per naturam alteri naturae *Lh* | inquit illa *Lf* | inquit *Ps* | inquið (!) *Cc* | absolute dicit *Vb*.
UNUM: bonum *Ct* | unitum *Va* | illa felicitas *Eb Ec Gc Ka Lf*.
SIMPLEXQUE: impartibile *Cg Va* | quod diuidi non potest *Fd Ld Pt* | quae una res est *Ga Ka Na Px*.
NATURA: sua *Ps* | sui *Go* | per *Bd Lb* | in *Eb Ec Ed Ef Ga Gc Lf Na Pm* | per naturam *Ap Ck Ct Er Fb Ge Mb Mo Pb Pg Pp Ps* | naturaliter *Pc Pk Pp Pq* | substantia *Mo*.

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628 artibus…actibus] artib(...) artibus *Px.* **636** cuncta] iuncta *Mb*. **637** substantia] om. *Mb*. manet] est *Ec Gc.* **640** diuersis] diuersi si *Vc*. **657** cur errent] currerent *Bc;* cur herent *Lh.* boni] bone *Ka*. **658** ostendit] ostenditur *Fd Ld.* | cur] quod *Fd Ld Pt*; om. *Vf.* | cur errent] currere(nt) *Af.* | errent] festinare *Vf*; errant *Fd*; < errant *Pt*. **659** quemadmodum] quomodo *Ck Ge.* | in electione] (in)tellectione *Er*. **666** quae] q{uia} *Na Px*.

III prosa ix

PRAUITAS: malitia *Er Fb Mo Pc Ps* | malitia humana *Ap Pb* | humana *Ps* | error *Af Bd* | peruersitas *Vb* | peruersa iniquitas *Cg* | malitia humana a recto deuia, ut sc· partem habeat *Ck Ge Pn*.

DISPERTIT: separat *Ap Ck Ge On Pb* | diuidit *Ba Bb Eb Ec Gc Ge Ka Lh Mb Pb Pf Pp Ps Px Ta To Vb Vc Vh* | partitur *Fd Ld Pd Pt* | disgregat *Pd* | desstruit *Er* | disiungit *Cg* | in diuersis rebus quaerit *Ec Gc Ka Lf* | Dispertit uenit a uerbo dispertio, quod est actiuum quamuis a uerbo deponenti ·i· partior ueniat. *Ap Ck Ge Pb Pn Ps* | potest dispertire ·i· separare, ut in sufficientia summum bonum sit, quod non est, et reliqua *Lf*.

REI – CARET: summae bonitatis *Bc Er Fd Kc Ld Mj Pb Pd Pg Pn Pq Ps Pt Ta To* | diuinae beatitudinis *Eb Ec Gc Lh Mb Px* | boni summi *Cg* | summe bonum *Af* | summae bonitatis, quae sine partibus est *Vf* | summae bonitatis, quae insecabilis est *Ap Ck Ct Fb Ge Lh Pc Pk Ps Vc* | summae bonitatis, quae insecabilis est, quia in deo portio non est, sed integrum *Va* | diuinae beatitudinis, quia una res *Vh* | diuinae beatitudinis et summi bonitatis, quae non potest diuidi *Pp* | diuinae beatitudinis, quoniam idem cuncta sunt *Ka* | uerae beatitudinis, quoniam idem cuncta sunt *Lf*.

REI: illius *Ec Ed Gc Pm Vf* | eius *Lf*.

QUAE: res *Ge*.

QUAE PARTIBUS CARET: quoniam secabilis *Er* | insecabilis est *Pb* | quoniam secabilis est *Pn* | quoniam idem cuncta sunt *Ec Ed Gc Pm* | quoniam idem consecuta sunt *Eb*.

CARET: non habet *Vb*.

PARTEM CONATUR ADIPISCI: Diuinitas omnia dona uirtutum in se continens, diuersis quidem modis censetur hominibus. Ipsa autem eius substantia una est, quia partitio in deo non est, sed integritas. *Ap Ck Ge Pb Pn Ps* | Diuinitas omnia dona uirtutum in se continens, diuersis quidem nominibus censetur. Ipsa autem eius substantia una est. *Pq* | Vnam portionem summi boni, quam quaerit adipisci, non potest, quia in eo nulla est partitio, neque illam portionem assequitur, quam non cupit. Sicut ipse subiungit. *Ap Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | (...) ibi portionem (...) sed est simul tota (...) tamen diuidant (...) propter haec quod dicit *Ed*.

CONATUR: temptat *Vb* | illa *Ps* | prauitas *Ba Bb* | prauitas humana *Lf Mh Pd* | homo *Ct*.

ADIPISCI: consequi *Fb Mo* | inuenire *Vb* | adquiri *Pp* | assequitur *Pd* | adprehendere *Eb Ec Gc Ka Lh Px Vh*.

NEC PORTIONEM – EST: ideo non est diuersa portio, sed simplex substantia *Ct Er Fb* | ideo non est diuersa portio, sed simplex substantia, quia in partibus non est *Ap Ck Ge Pb Pn Ps* | quia in deo nulla portio est, dum diuiditur *Pg*.

PORTIONEM: partem *To* | summi boni *Fd Ld Pd Pt* | partitionem uel diuisionem *On* | quam solam uult habere *Lh* | potest assequi, quia diuitiae nihil sunt sine potentia *Ga Ka Na Px Vh*.

QUAE NULLA EST: quia nulla portio ibi est *Vf* | nullam habet portionem *Cg Ps* | in deo *Pp* | in ea re *To* | in deo, quia inpartibilis est *Va* | quia in deo portio non est *Pq*

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677 deponenti] deponendi *Ap Ge Pb Pn*. | partior] patior *Ap Pn*. | ueniat] < uenit *Ap*. **682** quae[2]] res quae *Ps*. | insecabilis] insectibilis *Ct*. **698** portionem] fortunam *Ge*; portunam(!) *Ap Pb*. **699** non potest] om. *Ap Ge Pb Pn*. | quia] om. *Pc*. | in eo] om. *Ap Ge Pb*; in ea *Ps*. | partitio] portio *Lh Pq Vc*. | illam…assequitur] illa portio *Ap Ck Ge Pb Pn Ps*. **707** sed] quia *Ct*. simplex] simplex est *Ct*. **708** est[2]] est ideo sc· *Pn*. **711** quia] quod *Vh*. | sunt] \sunt/ *Na*; om. *Px*. **712** potentia] potentiae *Vh*.

Vc | in deo nulla est partitio, sed integrum *Pc* | quia in deo partitio non est, sed integrum *Pk* | quia in deo partitio non est, ideo nulla portio in eo est, quia deus indiuiduus est *Pp* | quia indiuisibilis deus est, ideo nulla portio in eo est *Ec Gc Ka Lh Mb Px Vh* | in his singulis beatitudinem naturaliter non habet effectu *Ec Gc Ka* (*Lf*) | in qua ·i· beatitudine uera *Lf*.

QUAE: per se *Eb Ec Gc*.

NULLA: portio *Fd Ld Pt Vb* | Cum unam rem prae omnibus eligit quis nec illam, quam nimis amat, nec illam de qua nihil curat, adquirit, ut in sequentibus legitur. *Ec Gc Ka Lh* (2x) *Mb Px Va Vh*.

IPSAM: sufficientiam *Ap Ck Ge* | ideo sc· *Ck Ge* | rem *Bb Pq Vb* | assequitur *Pg* | partem *Ge Ps* | summam *Lb* | beatitudinem *Eb Ec Gc Pc* | summi boni *Vh* | summam rei *Ba* | unitatem uel perfectionem *Bd* | perfectam bonitatem *Af Fb Kc Mj Pb Pn Ps Ta To Vc* | perfectam bonitatem et plenam *Fd Ld Pt* | perfectam bonitatem uel summam beatitudinem *Lh* | quia in beatitudine nulla est diuisio *Lh* | rem ·i· beatitudinem *Ed Pm* | rem, ueram beatitudinem *Lf* | rem integram adquirit ·i· non diligit deum ·i· quia non amat totum, quod est deus, et nulla pars est in deo, quia una simplexque substantia ·i· non adquirit ·i· quod uult de saecularibus multa bona ·i· honores et reliqua *Ap Ck Ps.*

IPSAM: portionem *Pd* | totam *Pg* | summam *Ka Mh* | unitatem *Vh* | unitatem omnium *Ga Ka Na Px Vh* | partem *Ck* | rem ·i· summum bonum *Cg* | quod unum et simplex est *Pp*.

QUAM: quam minime scit requirere *Pg*.

MINIME AFFECTAT: ne willot (OHG) *Ed Pm* | ne willota (OHG) *Lf* | quia ab aliis bonis non potest separari *Lh*.

MINIME: paruissime *Ap* | non *Ct.*

AFFECTAT: {{ }} *La* | cupit *Ap Cg Ck Ct Eb Ec Ed Gc Ge Lh Pb Pc Pk Pn Pp Pq Ta Vc* | desiderat *Ap Bd Cg Fb Fd Ge Ld Lf Mb Mo On Pd Pf Pm Pp Ps Pt Px To Vh* | desiderare *Er* | diligit *Va* | appetit *Ec Gc* | praeparat *Ed Pd* | ipsa *Ps* | affecto frequenter afficio, hoc est appeto *Vb* | affecto, concupisco, desidero. Venit a nomine affectu et est frequentatiuum. *Cg* | quia summum bonum non sibi praeparat et quasi nunc cupit, dum illud inuestigando non inquirit *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps*.

ASSEQUITUR: inuenit *Vb* | consequitur *Ct* | adquiritur *Lf* | giwinnit (OHG) *Mh* | and na begit (OE dp) *Ck* | illa prauitas *Ps* | (...)deo diuidant *Ed* | supra *Lf.*

17. Quonam, inquam, modo? – Qui diuitias, inquit, petit penuriae fuga, de potentia nihil laborat, uilis obscurusque esse mauult, multas etiam sibi naturales quoque subtrahit uoluptates, ne pecuniam quam parauit amittat.

QUONAM – MODO: quali *Cg Vb* | quomodo *Ba Lf Pf* | certe *Ap* | sit illud *Ap Pb Pn* | sit istud *Fb* | quo fit illud *Ck Ge* | fit illud *Er Ps* | hoc s

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717 indiuisibilis] inuisibilis *Ka Lh.* | deus] om. *Px.* | eo] ipsa *Vh*; ipso *Mb Px*. **718** non] om. *Ec Gc.* | effectu] affecto *Ka*. **721** unam] > unum *Mb*; omnia *Ka.* | rem] ex illis *Va.* | eligit] diligit *Lh*(2). | quis] quamuis *Px.* | illam] illum *Mb.* **722** quam…illam] om. *Ka.* | nimis] animus *Ec Gc Lh*(1). | amat] desiderat *Ec Gc Lh*(1). | illam] illum *Mb*; illa *Lh*(2); eam *Va.* | de qua] quam *Ec Gc*. | adquirit] < adquirat *Vh*; adquiritur *Lh*(1); adquirat *Lh*(2). **730** quia] quod *Ps;* non quia *Ap*. **731** una] uita *Ps.* **745** nunc] non *Ct.*

fit *Pg* | hoc contingit *Cc* | hoc euenit *Lh Ta* | ipsam affectat *Bd* | nansciscitur *Mh* | fit hoc, quod dicis *Ba Bb* | hoc ita fieri, ut non assequitur bea(titudinem) *Lf* | quomodo potens est qui penuria timetur *Eb Ec Gc*.

INQUAM: dixi *Cg Fd Ld Pt* | aio *Lh Ta* | ut dixi *Vb* | ego Boetius *Pp* | dico *Pg* | Boetius *Mh*.

QUI DIUITIAS – PETIT: ut non sit pauper *Ga Ka Na Px Vh* | qui tantum diues esse cupit *Fd Ld Pt*.

QUI: ille *Pd* | homo *Ct*.

DIUITIAS: una est de illis partibus *Eb Ec Gc Ka Lf*.

INQUIT: philosophia *Pp* | illa *Lf*.

PETIT: postulat *Vb* | inquirit *To* | quaerit *Lf*.

PENURIAE FUGA: per fugam penuriae *Ap* | propter fugam penuriae *Ap Ck Pb Pn Ps* | ut penuriam et inopiam famis deuitet *Ap Ck Ct Er Fb Ka Pn Ps* | ut penuriam fugiat *Eb Ec Lf Pq* | ut penuriam fuget *Pk Pp Vc* | ut pecuniam(!) fuget *Pc* | ut fugiat penuriam, uel indigentiam *Lh* | ut fuget a se penuriam paupertatis *On* | fugit penuriam *Ck Ge* | ut effuget penuriam *Va* | ut effugiat penuriam *Vh* | ut fugiant penuriam *Gc* | ut est fugiat penuriam *Mb*.

PENURIAE (PENURIAM *Vc*): paupertatis *Ap Ck Ge* | paupertatem *Lf* | fames *Vb* | indigentiae *Af Fd Ld Pd Pt* | egestate *Lb* | inopiae *Ct* | rei familiaris necessitas *Lh* | Penuria dicitur indigentia familiaris rei. *Ap Ck Ge Pb Pn* | Penuria dicitur indigentia, et rei familiaris necessitas. *Af Bc Fb Fd Kc Ld Mj Mo Pp Ps Pt Ta To Vd Vf* | quomodo potens, qui penuriam timet *Ka*.

FUGA: agit *Ba Bb* | pro sc· *On* | ablatiuus *Af* | ex *Ec Gc Ka Lf*.

DE POTENTIA NIHIL LABORAT: tantummodo de diuitiis *Vf* | ut uelut esse potens *Fd Ld Pt* | ut potens uideatur et magnificus habeatur a populis *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps* | ut ciues et negotiatores *Af Cg Fb Fd Kc Ld Lh Pc Pk Pp Pq Ps Pt Ta To Vc* | sicut negotiatores *Pg* | ut negotatiores *Pp Va* | ut negotiator *Pc Pk Pq Vc* | (...)otens esse possit. Quomodo potens est, qui penuriam timet? *Lf* | (...) esse cupit, et non potens, omnia (...) seruat, et nemini dis(...) ut uenerandus et cla(...) habeatur *Lf*.

LABORAT: curat *Lh Ta* | quamuis illi sic uideatur, ut inde potens sit *Eb Ec Gc Ka Lf*.

UILIS: abiectus *Ap Ck Ct Fb Ge Pb Pn Ps Vd* | irreuerendus *Ec Ed Gc Ka Lf Pm* | ignobilis *Lh* | Omnis qui pecuniam congregare uult, paruo cibo utitur. *Ta* | uilis, contemptus, sine honore, obscurus, ingloriosus *Lh* | humilitate poscendi uilescit *Eb Lf*.

OBSCURUSQUE: illecebris (!) *Ap Ck Ge Pm Pn Ps* | incelebris *Ct Ec Ed Fb Gc Ka Lf* | dedecus *Vc* | ignotus *Pd Pg* | de nobilitate ignobilis *Cg* | dedecus sine gloria *Lh* | unmarer (OHG) *Lf* | ut wasco (OHG). de hospl{ } (*Ga*) *Na*.

MAUULT: quam famosus *Pf* | quam laudabilis *Bd* | magis *Cg* | magis uult *Ba Bb Lh Pg Pp Vh* | manus uult *Ge* | magis quam potens *Eb Ec Gc Ka Lf* | quam potens *Va* | Nonnullus qui pecuniam congregare mauult, paruo cibo utitur. *Ec Gc Ka Lh* | quam cognitus ab aliis *Ap Ck Ct Fb Ge Pb Pn Ps Vd* | qui non habet, qui claritudinem magis uult *Vb*.

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759 penuria] penuriam *Gc*. **769** inopiam] opiam *Er*. | famis] om. *Ct Ps*. **776** Penuria[2]] om. *Ta*. dicitur[2]] om. *Bc Ta*. **777** indigentia] iniuria *To*. | et] om. *Vf*. | necessitas] om. *Vf*. **780** uelut] uelit *Fd*. **781** uideatur] om. *Ct Er Fb*. | habeatur] uideatur *Pb*. | a] in *Ct*. | populis] populo *Fb*; populis fugit potentiam *Ap*. **782** ciues] ciuis *To*; sunt ciues *Pp*. | et] om. *Fb Ps*; uel *Cg Lh Pc Pk Pp Pq Vc*. **787** sic] om. *Lf*. | inde] < unde *Gc;* unde *Ka*.. **799** quam] quem *Pn*.

III prosa ix

MULTAS: et *Pg* | non solum *Lh* | per quam naturam patitur homo *Ap Ck Ge Pb Pn Ps*.
SIBI: a se *Va*.
NATURALES – UOLUPTATES: utpote negotiatores, qui subtrahunt sibi somnum et potum et cibum pergentes de regno ad regnum *Ap Ck Ct Er Ge Pb Pn Ps* | Nonnulli qui effugere penuriam, nituntur paruissimo cibo uel potu utuntur. *Mb Px Vh* | superfluas *Lh* | quibus indiget natura *Ed Lf Pm* | cibo, potu, ueste *Lf* | somnum cibumque *Ga Na Px* | somnium cibumque *Vh* | cibum uel potum somnumque quibus indiget natura *Ka* | paruo cibo et potu, quia auarus numquam uoluptare laetatur *Pp* | somnum, cibum, sine quibus nemo delectabilem ducit uitam *Eb Ec Gc Ka Lh Pc Pk Pp Pq Va Vc* | sine quibus natura non potest stare *Vf* | Naturales uoluptates dicit dormire, manducare, bibere, sine quibus natura non potest constare. Sunt autem uoluptates naturales: organum omnisque musicae artis suauitates. *Lh* | Naturales dicit sine quibus natura non potest constare, quae sunt indormire, manducare, bibere. Sunt autem uoluptates non naturales ut organum omnisque musicae artis suauitas. (*Af*) *Ap Bc Ck Fd Ge Ka Kc Lc Ld Mj Pb Pn Pp Ps Pt Ta Vd* (*Vf*).
QUOQUE (UEL QUE *Ga*): uel que *Na* | quoque *Ga*.
SUBTRAHIT: subripit *Ct* | ætbret (OE dp) *Ck* | ipse *Ps*.
UOLUPTATES: libidines *Vb* | delectationes *Fd Ld Pt*.
NE (\NE/ *Ga*): ad hoc *Ba Bb*.
QUAM PARAUIT: sibi adquisiuit *Ct Fb* | quam sibi adquisiuit *Ck Er Ge Ka Pb Pn Ps* | quam quaesiuit *Cg* | ne pauper inde eueniat *Fd Ld Pt*.
PARAUIT: congregat *Bb Ka* | congregauit *Ba Eb Lf* | adquisiuit *Ap Ed Ga Lf Na Px Va Vh* | praeadquisiuit *Eb*.
AMITTAT: perrauit(!) *Vb* | perdat *Cg Ge Pg Va* | dimittat *Cg Ge* | dissipando *Lh* | haec adquirendo ·i· pecunia em[en]do *Lf*.

18. Sed hoc modo ne sufficientia quidem contingit ei quem ualentia deserit, quem molestia pungit, quem uilitas abicit, quem recondit obscuritas.

HOC MODO: tali modo *Vb* | ut congreget diuitias *Vd* | tali modo sc· ut congreget diuitias et subtrahat sibi somnos et cibum et potum et cetera *Ck Ge Pn Ps* | subtrahendo naturales uoluptates, quia si unum habuisset, omnia pariter haberet *Vh* | quod diuitias petit, penuriae fugiunt *Eb Ec Gc Ka Lf* | (...) subtrahit natur(...) (...)tates, ut uerbi gratia (...) suis rebus adquire(...) se satiet *Lf*.
HOC: tali *Ap Er Fb Pb* | fit hoc *Pg* | isto *Ed*.
NE (NEC *Pg*): ut *Pg* | nec *Lf* | nec sibi sufficiens umquam erit *Fd Ld Pt*.
QUIDEM: saltem *Cg Ps*.
CONTINGIT: euenit *Vb* | ne giwirdit (?) (OHG) *Lf* | ne gizimit (OHG) *Ka*.

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804 somnum] somnium *Ap Pb Pn*; om. *Ct*. **805** et] om. *Ct*. | pergentes] pergente *Ct*. **810** somnum] summum *Pp*; sonnum *Pc*; somnum et *Eb Ec Gc*. | cibum] cibum quaeque *Ka Lh*. nemo] om. *Ec Gc*. | delectabilem] delectabiliter *Pq Vc*. **814** Naturales] naturalis *Bc*. | quibus] om. *Kc*. | constare] substare *Ap Ck Ge Pb Pn*. | quae] ut *Lc*. **815** indormire] ut dormire *Ap Ck Ge Pb Pn*; > ut dormire *Ps*; dormire *Fd Ka Lc Ta*. | indormire manducare] in manducare dormire et *Mj*. | indormire…bibere] in dormiendo manducando et bibendo *Vf*. | manducare] et manducare *Lc*. | bibere] et bibere *Af Fd Kc Lc Ld Pp Ps Pt Vd*. **816** omnisque] omnis *Vf*. suauitas] suauitatis *Fd Vf*. **833** modo[3]] om. *Pn Ps*. **834** somnos] sonum *Ge*. **836** fugiunt] f{...} *Lf Ka*.

III prosa ix

EI: homini *Ba Bb Ct* | demu (OHG) *Lf* | qui diuitias amat *Va* | qui diuitias solummodo amat *Cg Fb Lh Pb Pc Pk Pp Pq Vc*.
UALENTIA: potentia *Af Ap* (2x) *Ba Bb Cg Ck* (2x) *Ct Eb Ec Ed Fb Fd Ga Gc Ge* (2x) *Ka Kc Ld Lf Lh Mh Mj Mo Na Pb* (2x) *Pc Pd Pf Pg Pk Pm Pn* (2x) *Pp Pq Ps* (2x) *Pt St Ta To Vc Vf Vh* (2x) | potestas *Vb* | fortitudo *Ap Cg Ck Ct Er Fb Mo Pn* | facultas *Eb Ec Gc Lh Px Vh* | robor *Ap* (2x) *Ck Pb Pn* | ualitudo corporis *Mb* | potentia uel uires {{ }} *On* (p. 105) | quia si haberet, nullomodo uolet pecuniam fugere *Ap* (2x) *Ck Pb Pn Va*.
DESERIT: hominem *Ct* | (...)ossibilitas eius (...) et sua facultas *Ed*.
QUEM: et *Cc*.
MOLESTIA: anxietas *Af Ap* (2x) *Ck* (2x) *Ct Fb Fd Ge* (2x) *Ka Kc Ld Mo Pb* (2x) *Pd Pg Pn* (2x) *Pp Ps* (2x) *Pt Ta To Vf* | qui laetitiam(!) *Vb* | sollicitudo *Cg Pb Ps Va* | auaritia *Fd Ld Pt* | cura *Pq* | angustia *Bd* | amittendae pecuniae *Ba Bb Eb Ec Gc Lh Mj Px Vh* | commitendae pecuniae *Mb* | ne diuitias amittat *Pp* | quia auarus numquam uoluptate laetatur *Ck Fb Ge Lh Pc Pk Pn Pq Ps Vc* | quia auarus uoluptate potus atque ciborum numquam laetatur *Ap* | (...) metus aut pudor est umquam properantis auari *Ef* | Augustinus dicit quid est malum nisi priuatio boni et uitium boni? *Vb*.
PUNGIT: stimulat *Ap Cg Ck Ct Er Fb Ge Mo Pn Ps* | mordit *Ta* | mordet *Lh* | figit *Ct* | derð (OE dp) *Ck* | egilit (OHG) *Ka Lh* | stimulat ad imitandam pecuniam *Ka* | ad omittendam pecuniam *Lh* | quia semper perdere timet *Pb* | quia naturales sibi subtrahit uoluptates *Ec Ed Gc Ka Lf Pm* | quia uoluptate non fruitur *Ga Ka Lf Na Px Vh* | ut uerbi gratia, molestum est eis suis rebus adquirere, unde esurientem se faciet *Ec Gc Ka*.
QUEM: et *Cc*.
UILITAS ABICIT: qui nomen reicit *Vb* | non est clarum *Mj* | non est clarus *Lh Mb Px Vh* | ut non sit clarus *Eb Ec Gc Ka* | quia non est clarus *Ba Bb* | quod non est clarum cum laude *On*.
UILITAS: ignobilitas *Cg Va* | irreuerentia *Eb Ec Ga Gc Ka Lf Na Pm Vh* | quia auarus numquam clarus incedit *Pg* | quia auarus numquam clare incedit, nec bonae est famae *Ap Ck Ge* (2x) *Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
ABICIT: deponit *Vf* | humiliat *Pq* | abscondit *Ka* | abiectum facit et despicabilem *Lf*.
QUEM RECONDIT OBSCURITAS: quia sine dignitate mauult esse *Ap Ck Fb Ge* (2x) *Pb Pc Pk Pn Pp Ps Va Vc* | quod non est celebris *Lh*.
QUEM: et *Cc*.
RECONDIT: abscondit *Ap Ck Ct Er Fb Ge Lh Pb Pn Ps Ta* | tegit *Vb* | deprimit *Pd* | recondi facit *Lf*.
OBSCURITAS: ignobilitas *Cg Fd Ld Pd Ps* (2x) *Pt* | claritudo *Eb Ec Ga Gc Ka Na Vh* | inertia *Lh* | incelebritas, unmari unliumunt (OHG) *Lf* | quia non est celebris *Pq Ps Vc* | quia non est reuerendus *Ba Bb Lh* | qui non est gloriosus *Lh* | quia non est clarus *Va* | nescit eius nomen praedicabile, quia non est celebris *Ap Ck Ge Pb Pn* | nescit enim eius nomen praedicabile *Ct Er Ps* | nescit eum nomen praedicare

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848 quia] quam *Va*. | uolet] uoluisset *Ap*(2) *Pb*; uellet *Va*. | pecuniam] pe\cu/niam *Ap*(2); om. *Pb*. **849** fugere] fugeret *Ap(1)*; om. *Pb*. **855** auarus] auaro *Ck Ge*. **856** uoluptate] in uoluptate *Fb*. **862** naturales] naturalis *Gc*. **863** uoluptates] om. *Lf*. | quia] qui *Lf*. **864** molestum] molestia *Gc*; > molestiam *Ec*. | eis] ei«:» *Gc*. **865** faciet] faciat *Ec*; < faciat *Gc*. **871** bonae] bona *Ck Ge*(1). **872** famae] formae *Lh*. **875** mauult] uult *Fb*; non uult *Pc*. **881** quia] quod *Vc*. **884** nescit[1]] ne sit *Ct*. | enim] om. *Er*.

III prosa ix

Fb | ut non sit omnibus notus cum laude *On* | quia non uult a pluribus sciri *Fd Ld Pt*.

19. Qui uero solum posse desiderat profligat opes, despicit uoluptates honoremque potentia carentem, gloriam quoque nihili pendit.

QUI – DESIDERAT: hoc est qui potentiam appetit tantummodo *Ap Ck Ct Ge Pb Pn Ps* | hoc est potentiam habere *Vb* | Solam potentiam sine ceteris partibus quaerit. *Ec Gc Ka* | solam potentiam habere sine (cae)teris partibus et reliqua *Lf*.
QUI: ille *Pg*.
SOLUM POSSE: solam potentiam *Ba Bb Bd Fd Ld Mb Pd Pt Vf*.
SOLUM: tantummodo *Fb Pc* | qui petit tantummodo *Er*.
POSSE: potentiam *Cg Er Fb Lh Pb Pk Pn Pp Pq Ps Va Vc Vh* | esse potens *Pg* | ut possit *Pp* | ut potens sit *Ec Gc Ka Lh Mj Px Vh* | infinitiuus modus *Ec Gc Ka Lh Px Va Vh* | (Honor) est potentia (car)entem, sicut est fama ho(mi)nis, et qui potentiam desiderat cum labore, (de)bet eam adquirere. *Ed* | Potens est et non diues, be(...) (...)buit omnia (...) ut (...) teneat. *Lf*.
DESIDERAT: appetit *Fb* | quaerit *Lf Mb*.
PROFLIGAT OPES: a se *Vh* | quia qui uult potens uideri, necesse est opes diminuat *Ap Ck Ge Pc Pk Pn Pp Pq Ps Vc* | qui uult potens fieri necesse est eum opes tribuere *Eb Ec Gc Ka Lh Mb* (*Px*) *Vh* | Haec ideo facit, quia tota delectatio et desiderium eius in sola potentia habenda est. *Ec Gc Ka Lf*.
PROFLIGAT: deperdit *Ck Ge Pn* | disperdit *Mb Vf* | dilapidat *Af Fb Fd Kc Ld Lh Pp Ps Pt Ta To* | delapidat *Pp* | dilapidet *Mj* | dispergit *Ba Bb Cg Lh On Pc Pf Pk Pp Pq* (2x) *Vc* | distribuit *Pg* | uastat *Bd* | erogat *Cg Lh Pb Pc Pk Pp Pq* (2x) | erogat aliis *Ap Ck Ct Er Ge Pn Ps* | erga alios *Fb* | repellit *Ec Gc Lh Px Vb Vh* | reppulit *Ed* | dispendat *Pm* | dispensat *Cg Ec Ed Ga Gc Ka Lf Na Va Vh* | prodigit *Ck Pn* | donat *Pf* | dissipat *On* | obtruncat *Vb* | dispartiatur *Fd Ld* | spargit. dat *Lb* | abicit *Cg Ed* | abiecit *Lh* | dispertit et consumit *Px* | consumit *Ka Na Vh* | dælð (OE dp) *Ck* | homo *Ct* | profligat, prodigit, deperdit et est tractum uerbum ab affligendo et ad perniciem interitumque deducendo. Quidam intellegunt profligata terminata, expleta, sed illud est magis proprium, quod supradictum est. *Ap Ck Ge Pb Pn Ps*.
DESPICIT: contemnit *Ap Cg Ck Ct Eb Er Fb Ge* (2x) *Ka Lh Mb Mo Pb Pn Ps Ta Vh* | spernit *Vf* | refugit *Fd Ld Pt* | abicit *Ge* | nihili pendit *Mb* | qui quaerit potentiam *Mj* | ut Alexander magnus *Mh*.
UOLUPTATES: libidinem *Eb Fd Ka Ld Lf Pt* | corporis *Eb Ed Ga Ka Lf Na Pm Vh*.
HONOREMQUE POTENTIA CARENTEM: Honorem carentem gloria appellat cumulum et summam auri et argenti, qui cumulus tantummodo iacens potentiam erogationis non manifestat aliis. *Ap Ck Ct Er Ge Pb Pn Ps* | cumulum absconsi auri *Cg Lh Pc Pk Ps Vc* | cumulum absconsi auri, uel tale aliquid *Pp* | aurum uel tale aliquid (*Af*) *Fb Fd Kc Ld Lh Ps Pt Ta To Vf* | ut magis terribilis appareat, quod honorem accipiat *Va* | Caret honor potentia et haec per uirtutes et per labores plurimos debet adquiri. *Vh*.

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885 sciri] scire *Fd*. **892** hoc] id *Pb*. | hoc…qui[2]] om. *Ct*. **904** qui] om. *Pk Pq*. | uideri] om. *Vc*; esse *Ap Ck Ge Pn Pq Ps*. | diminuat] dimittat uel diminuat *Pp*. **905** qui] quia *Lh*. | eum] cum *Lh*. **906** tribuere] distribuere *Lh Mb Vh*. **907** est] om. *Ka*. **915** deperdit] deperdidit *Ap Pb*. ab] om. *Ap Ge Pb*. **916** interitumque] et interitum *Ge*. **923** et summam] om. *Ct*; (...) summum *Er*. | iacens] uno in loco iacens *Ct Er*. | potentiam…924 erogationis] erogationes *Ct*. **924** aliis] in aliis *Ct*. **925** uel[2]] et *Vf*. **926** aliquid] aliud *Pt*.

III prosa ix

HONOREMQUE: despicit *Ct Lf Pg* | corporis *Px* | Multi aliis honorem impendunt. *Eb Ec Gc Ka Lh Vh*.
POTENTIA: ablatiuus *Lh* | regno *Ed Ka Lf Pm* | (hertuo)me (OHG) *Lf* | sine regno *Ga Na Px Vh* | non territi potentia *Lh Vh* | quia qui nimium cupidus fuerit, omnimodis potentia carebit *Fd Ld Pt*.
CARENTEM: non habentem *Vb*.
GLORIAM: laudem *Cg Fd Ld Ps Pt* | ciuium *Ga Na Px* | diuitiarum *Lh* | ut aliquid magnum faciat, unde gloriam capiat *Ec Gc Ka Lh Mj Px Va Vh* | ut aliquid uiriliter agat, pro quo gloriam ab hominibus captet *Lh Pc Pk Pp Pq Ps Vc* | ut aliquid uiriliter faciat, unde ab hominibus gloriam captet *Ap Ck Ct Er Ge* (2x) *Pb Pn* | (...)gloriam quae a rumo(...) praecellit hominum (...)ditorum *Ed*.
QUOQUE: similiter *Lf*.
NIHILI PENDIT: parui pendit *Lh Pp Ta* | uili sc· homo *Ct* | pro nihilo habet *Ba Bb Pg* | pro nihilo ducit *Fd Ld Ps Pt Va* | pro nihilo reputat *Ap Pb Pn* | contendit pro nihilo *Cg* | pro nihilo estimat *Lf* | (...) esse cupit *Lf*.

20. Sed hunc quoque quam multa deficiant uides; fit enim ut aliquando necessariis egeat, ut anxietatibus mordeatur, cumque haec depellere nequeat etiam id quod maxime petebat, potens esse, desistat.

HUNC (HUIC *Pb*): huic *Eb On To* | hominem *Ba Bb Bd Ct* | uirum *Ta* | ipsum *Lf* | qui petit diuitias *Pb Pn* | qui solum posse desiderat *Ap Ck Fd Ge Ld Pt* | qui potentiam appetit *Cg Fb Pk Pp Pq Va Vc* | uirum qui solum quaerit potentiam *Eb Ec Gc Ka Lh*.
MULTA: bona *Ap*.
DEFICIANT: ei *Bd* | deserant *Ap Ba Bb Cg Ck Ct Ed Er Fb Ge Ka Ld Lh Mb Mh Mj On Pb Pm Pn Ps Pt Px Ta Va Vh* | desiderant *Fd* | deseruiant *Kc* | derelinquant *Go* | relinquant *Af Lf* | gibrestant (OHG) *Ec Gc Ka Mh* | firlazen (OHG) *Mh* | firlazant (OHG) *Ka* | quomodo ualet esse potens, cui tam multa deficiunt *Ec Gc Ka Lf*.
UIDES: intellegis *Ap Ck Er Ge Pb Pn Ps* | intellegas *Fb* | illum *Cg*.
FIT: euenit *Ap Ck Ct Er Fb Ge Lh Pb Pg Pn Ps Ta* | contigit *Cg Pd* | contingit *Va*.
ENIM: insuper *Eb Ka Lf*.
NECESSARIIS EGEAT: propter opum profligationem *Bd Pq* | quia qui permulta possidet, permultis indigeat *Ck Ct Er Fb Ge Pb Pn Ps* | quia qui multa erogat, propter potentiam adquirentiam, necesse est egeat permultis *Ap* | uidelicet dum non ualet potentiam consequi, ut optat, siue diuersa necessaria *Pc Pk Pp Pq Vc* | (...)los honores deside(...) (...)lta hunc deficiunt (...) apprehendat, sic (...)ris intellege *Lf*.
NECESSARIIS: rebus *Cc Cg Lf Va* | ciborum ac laetitia *Ga Na Vh* | cibo, potu, ueste, et reliqua *Lf*.
EGEAT: indigeat *Fb Mo Vb* | ille potens *Va* | (...)urum qui solam po(te)ntiam quaerit *Ed* | quia opes non habeat *Lh*.
UT: fit *Ps* | et *Ap Ps* | et sit *Ck Ge Pn* | et fit *Ct Er* | aliquando *Pq*.

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932 qui] om. *Ld.* | cupidus] cupido *Pt.* **933** omnimodis] omnimodo *Ld.* **936** magnum] magni *Va.* | gloriam] famam *Va*; gloriam ciuium *Vh.* | capiat] cupiat *Px.* **938** faciat] facit *Er.* hominibus] omnibus *Er.* **952** solum] solummodo *Eb Ec Gc.* | potentiam[2]] pecuniam *Eb Ec Gc.* **958** cui] quem *Lf.* **963** quia] om. *Fb.* | qui] om. *Ct Er.* | permulta] permultas *Fb.* **964** indigeat] necesse est ut indigeat *Ct Er Fb.* **966** optat] optabat *Pc Pk Pq Vc*.

ANXIETATIBUS: meroribus *Ap Ck Ct Ge Pb Pn Ps* | memoribus(!) *Er* | timoribus *Fb Mo* | tristitiis *Vb* | contrarietatibus *Va* | quia subito timet *Ps* | quia non numquam subiectos timet *Af Ct Fb Fd Kc Ld Pp Pt Ta To Vf* | ne alter eo excellentior sit *Pp* | ne alter excellentior sit ei *Px Vh* | ne alter eo excelsior sit *Eb Ec Gc Ka Lh* | ne aliter et excellentior *Mb* | ut aliquis sit excellentior *Mj* | quia uoluptatem perficere non potest *Lh* (2x) | quia subiectos saepe timet, uel quia ne sit alius excellentior se *Lh*.

MORDEATUR: stimuletur *Ap Ck Ct Fb Ge Mo Pb Pn Ps Va* | iurgiatur *Ps* | anxiatur *Ba Bb* | famuletur *Er* | suppungetur *Cg* | gidwungan werde (OHG) *Lf* | propter despectum uoluptatum *Bd Pq* | propter quod omnia dispensauit *On*.

CUMQUE – NEQUEAT: uidelicet dum non ualet potentiam consequi, ut quae desunt illi depellat *Ap* (2x) *Ck Ct Er Ge* (2x) *Pb Pn* | uidelicet dum non ualet potentiam assequi, ut optabat *Va*.

HAEC: necessaria *Ap* (2x) *Cg Ck Ct Ge* (2x) *Pb Pc Pg Pk Pn Pp Va* | necessaria quoque *Er* | diuersa necessaria *Va* | damna *Ba Bb* | supradicta *Ap Pb Pn* | mala *On* | anxietates *Lf* | anxietatem *Pd* | supradicta *Ps* | uidelicet anxietatem et similia *Fd Ld Pt* | quae necesaria sunt reicere *Vb*.

DEPELLERE: fugare *Eb Ka Mj Px Ta Vh* | homo *Ct* | a se *Va Vh* | quod cetera sub{auditur} sunt *Pm* | fugare indigentiam, anxietatem et caetera *Lh*.

NEQUEAT: non possit *Pg Vb* | potens esse *Eb Ec Gc Ka* | penitus *Ec Ed Gc Lf Pm* | potens esse, ideo impotens est *Lh* | ille *Lh*.

ID QUOD: potentiam *Ck Ct Er Fb Ga Ge Ka Na Pb Pn Ps* | potentia *Ap* | illud *Ap Cg Ck Ge* | hoc *Pg* | posse *Ld Pd Pt*.

MAXIME PETEBAT: Maxime cupit potentiam habere. *Lf* | Demonstrat quia ille, qui potentiam desiderat et potens uult esse, si alieno eguerit praesidio,desistit esse potens. *Ap Ck Ge Pb Pn Ps Vd*.

MAXIME: potissime *Lh Ta* | posse *Ba Bb Fd*.

PETEBAT: postulabat *Vb* | quaerebat *Lh Mj Px Ta Vh* | desiderabat *Lf* | potentiam *Px*.

POTENS ESSE DESISTAT: qui omnia non potest *Ap Ck Ge Pn Ps* | quia non potest esse potens *Mj* | quia qui omnia non potest, non esse potens necesse *Ct* (*Er*) | quia potens esse non potest, cui illa deficiunt, quae superius dixi *Ed*.

ESSE: habere *Ap* | ut *Pn*.

DESISTAT: desinit *Vb* | cessat *Cg* | potentiam deserit *Vh*.

21. Similiter ratiocinari de honoribus, gloria, uoluptatibus licet; nam cum unumquodque horum idem quod cetera sit, quisquis horum aliquid sine ceteris petit ne illud quidem quod desiderat apprehendit.

SIMILITER: si licet *Pc* | quemadmodum de potentia *Ap Ck Ct Er Ge* (2x) *Pb Pn Ps*.

RATIOCINARI: disputari *Vb* | disputare *Lh* | argumentari (*Af*) *Ba Bb Eb Fd Ka Kc Ld Lh* (3x) *Mj Mo Pc Pg Pk Pp Pq Ps Pt Px Ta To Vh* | loqui *Ps* | eloqui *Lb* | redinon (OHG) *Lf* | ratione absoluere et elucidare *Cg* | rationabiliter disputare *Vf* | ratiocinando disputare *Bd* | sermocinari *Lh* | rationem dare *Lh Va* | quibusdam

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975 non] om. *Af Kc Ld Pt To Vf*. **976** numquam] om. *Vf*. | subiectos] subiectus *Ta To*. **977** eo] ei *Lh Ka*. **984** ualet] ualent *Er*. | potentiam] potentia *Ge*(1). **997** quia] hic quia *Ps*. **998** et] om. *Ap Ge Pb*. | et…esse[1]] om. *Ct Er*. | si] etsi *Ap Ge Pb*. | eguerit] indiguerit *Vd*.

argumentis astruere *Ap Ck Ct Er Ge* (2x) *Pb Pn* | ratiocinor, hoc est disputo *Vb* | Ratio est ipsa uis animae, per quam aliquod intellegimus. *Ck Ge* (2x) *Pb* | cum rationem in actu exprimimus *Ap Ck Ge Pb Pn* | Ratio est ipsa uis animae, per quam aliquid intellegimus. Ratiocinari est autem cum iam rationem in actu exprimimus. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta Vd Vf*.

DE HONORIBUS: saeculi *Ap Pb Pn* | dignitatibus *Lf* | ut qui honores solos desiderat multa hunc deficiunt, ne quod appetit, apprehendat; sic et de ceteris intellegitur *Ec Gc Ka*.

GLORIA: de *Lf Lh Pg Ps* | et *Lf Pg* | (...) quod gloria. Et hoc est gloria (...) quod honor et gloria. *Lf* .

UOLUPTATIBUS: de *Ck Lh Pg Ps* | et *Lf Pg*.

LICET: placet *Pp* | sicuti de potentia *Vb* | uidelicet gloriam sine honore, aut unum sine altero *Fd Ld Pt*.

NAM CUM – SIT: Id simile et unum, ut est gloria quod cetera sc· honor et uoluptas, quia unum gloria et uoluptas et honor, quisque horum sc· trium aliquid id unum sine duobus aut duo sine tertia, quia qui petit gloriam sine duobus aut qui petit uoluptatem et honorem sine gloria nihil prodest ei, ne illud quidem id unum quod elegit ex his tribus apprehendit et assequitur. *Ap Ck Ge Pb Pn Ps* | Similiter unum desiderat ex his idem ·i· illud unum ·i· quia putat quod illud unum, quod petit, idem sit, quod cetera ·i· ut in illo habeat sufficientiam uno omnium ·i· si uoluntatem habet, putat quod habeat in illa una honorem et gloriam, et cetera. *Ap Ck Ps*.

CUM UNUMQUODQUE: cum una res *Er* | cum honor gloria et uoluptas unum sint *Fd Ld* | quia simul unum est *Ed*.

HORUM: praedictorum *Vb* | unum *Pq* | bonorum *Ba Bb Lh Ta* | istarum rerum quae dixi *Cg* | trium istorum *Ct* | trium istorum quae supra posuit *Ap Ck Er Fb Ge Pb Pn Ps* | opes honor et caetera *Lh* | potentia et cetera, quae cetera uniuersa in se complectitur *Ka Lh* | potentia, quae cetera uniuersa complectitur *Eb Ec Gc*.

IDEM: unum *Ka Lh Ta Vc*.

QUOD CETERA SIT: honor et uolupta (!) *Ct* | honor et uoluntas *Er* | honoris, gloriae, uolup(tatis). Nam idem cuncta sunt. *Lf* | nam idem cuncta sunt *Ka* | Sunt quidem duae aliae honor et uoluptas. *Ap Ck Ge Pb Pn Ps*.

SIT: sunt *Bd Ed Fb Mf Mh Pf Ps* | sint *Lf* | unum sit *Ga Na Px Vh*
idem sit quod cetera. *Mj* | sunt. Si sit, subauditur idem. Nam idem cuncti sunt. *Ec Gc*.

QUISQUIS: quicumque *Pg* | homo *Pd* | si quis *Ka Lh Ta* | aliquis *Px*.

HORUM: praedictorum *Vb* | Nihil horum sine altero potest esse. *Mj Pp Px Vh* | honoris, gloriae, uol{uptatis} *Lf*.

ALIQUID: non tantum sed partem *Lh*.

1020 astruere] possideri *Ct*; abstruere *Er*. **1021** per quam] postquam *Ge*(1). | cum…1022 rationem] curationem *Ap Pb Pn*; curatione *Ge*. **1022** ipsa] om. *Bc*. | uis] ius *Vd*. **1023** quam] quod *Ps*. | aliquid] aliquod *Ap Bc*. | intellegimus] intellegamus *Ta*. | Ratiocinari] rationari *Fd Mj Ta*. | est] om. *Ps*. | autem] om. *Pt*. | iam] om. *Fd Vf*. **1025** solos] solus *Ec Gc*. **1026** hunc] bona *Ec Gc*. | apprehendat] apprehendit *Gc*. | intellegitur] intellegi *Ka*. **1031** honore] honorem *Pt*. **1034** quia…honor] om. *Ge*; \quia ... honor/ *Ck*. | unum[1]] unum est *Ap Pb Pn Ps*. | et[1]] om. *Pn*; «et» *Ps*. | et[2]] om. *Ap Pb*. **1035** tertia] tertio *Ap Ge Pb*. | gloriam…petit[2]] om. *Ap Ge Pb*. **1038** desiderat] desiderium *Ap*. | idem] erant *Ps*. | ·i·[1]] om. *Ap*. | quia] qui *Ps*. **1040** et[1]] et reliquam *Ps*. **1042** honor] honor et *Fd*. **1051** uoluptas] gloria *Ge*. **1053** cuncti] cuncta *Gc*. **1056** potest] non potest *Mj*.

SINE CETERIS PETIT: sine desiderio ceterorum *Ap Cg Ck Er Fb Ge Pb Pc Pk Pn Pp Ps Vc* | sine desiderio peccatorum ceterorum *Ct* | desiderio ceterorum *Lh Pq Ta* | (...)em sine gloria et cetera *Lf*.
PETIT: exigit *Vb* | quaerit *Ga Lf Na Px Vh*.
NE ILLUD – DESIDERAT: illud quod elegit *Ct* | unum quod elegit ex his tribus *Ap Ck Er Fb Ge Pb Pn Ps* | si unum sine alio adipisci conatus fuerit, et illo quod desiderat et reliquis carebit *Fd Ld Pt*.
NE: non *Ck Ge* | nec *Eb Ec Ed Gc Ka Lf* | nec etiam illam rem *Lh*.
ILLUD: correctum *On* | illam rem *Ta* | bonum *Va*.
QUIDEM: saltem *Ed*.
DESIDERAT: optat *Vb* | per naturam *On* | ex his tribus *Ct* | potentiam, honorem, gloriam, uoluptates *Ka*.
APPREHENDIT: assequitur *Ap Ck Ge Pb Pn Ps* | comprehendit *Vb* | adquirit *Lf Pg* | inuenit *Pq* | quia diuidere non possunt *Lb* | quia non potest partem adipsici *Ba Bb*.

22. Quid igitur, inquam, si qui cuncta simul cupiat adipisci? – Summam quidem ille beatitudinis uelit; sed num in his eam repperiet quae demonstrauimus id quod pollicentur non posse conferre?

QUID IGITUR: wio ferit iz danne (OHG) *Lf*.
QUID: adepturus est *Ps* | o philosophia, quid dictura es *Ck Ge* | o philosophia, dictura es *Ap Ct Er Pb Pn Ps*.
IGITUR: erit *Pg* | sc· {{ }} quid restat *On* (p. 106).
INQUAM: ut dixi *Vb* | dicam *Af Cg Fb Fd Kc Lh Pd Pf Pp Pt Ta Vd* | ego *Ps* | Boetius *Mh*.
SI QUI (SI QUIS *Ka* | > SI QUIS *Lf Vb* | SI \QUI/ *Er Vh*): si quis *Ap Ck Ct Ec Ed Fb Fd Gc Ge Kc On Pb Pd Ps Pt* | si aliquis *Ba Bb Ga Lh Na Pg Vc* | aliquis (*Af*) *Eb Ec Gc Ka Lf Mh Mj Pc Px Vh* | aliquis homo *Pq* | quis *Va* | aliquos uel aliqui *Ed*.
CUNCTA: ista quinque *Pb Pc Pk Pp Pq Vc* | sufficientia, potentia, claritas, reuerentia, iucunditas *Ct* | perfectionem plenitudinem uere felicitatis *Cg* | ista sc· quae superius sunt dicta quinque *Ap Ck Ge Pn* | quae superius dicta sunt *Pb* | ista sc· quae supra sunt digesta: sufficientia, potentia, claritas, reuerentia, iucunditas *Er Fb* | Si quis habere desiderat potentiam sine honore, uel honorem sine sufficientia, quia nullatenus fieri potest, tunc nec hoc potest adipisci quod comprehendi statuit. *Ec Gc Ka Lh* | supradicta: suff(icientia), iuc{unditas}, honorem, g(loria) *Lf* | ista quinque opes: honores, potentiam, gloriam, uoluptatem *Lh* | potentia, honor *Eb*.
SIMUL: adipisci *Ps*.
ADIPISCI: inuenire *Vb* | adquiri *Pp* | quis *Vh*.
SUMMAM: philosophia *Ed Mh* | philosophia inquit *Pm* | inquit *Ps* | illa inquit *Eb Ec Gc Lf* | et illa *Ga Na Vh* | perfectionem *Ba Bb Ct Ge Lh Pd Pp Va Vb Vf* | principalitatem *Ga Ka Na* | perfectum et summum bonum *Fd Ld Pt* | consummationem, plenitudinem *Ge* | consummationem uel plenitudinem *Ap Ck Pb Pn Ps* | perfectionem uel consumationem *On* | perfectionem uel principalitatem *Px Vh* | eam consummationem plenitudinem uerae beatitudinis *Fb* | plenitudinem uerae beatitudinis *Lh Pc Pk Pp Pq Vc*.
ILLE: homo *Ct Va*.

1063 elegit[2]] eligit *Fb*. **1091** supra] supprimus *Er*. | digesta] dicta *Er*. | iucunditas] iocund{itas} consummationem *Er*. **1105** uerae] uero *Lh*.

BEATITUDINIS: uerae *Ap Ck Ge Lf Pn Ps* | uero *Pb*.
UELIT: cupit *Eb Ka Lf Vb* | uult *Ap Cg Ck Ct Er Fb Ge On Pb Pc Pf Pn Ps Va* | uelle poterit *Mb* | gewilnað (OE dp) *Ck* | adipisci *Ge*.
SED NUM – CONFERRE: Quomodo potest summam beatitudinem inuenire in his, quae, quod pollicent, non conferunt. *Ed Mj*.
SED NUM: illa inquit *Mj Ps*.
NUM: ne *Pb* | utrum *Vb* | numquid *Pf Pg* | dic mihi *Vh*.
HIS: quinque *Fb* | praedictis *Vb* | omnibus *Mj* | falsis *Ba Bb Fd Ld Pd Pt* | rebus *Cg Px Va* | falsis bonis *Vf* | supra dictis *Pg* | quinque bonis temporalibus *Ck Ct Ge Pb Pn Pp Pq Ps* | in his quinque bonis temporalibus *Ap Lh Pc Pk Ps Vc* | bonis temporalibus .B.P.S.P.CR *Er* | in potentia et beatitudine *Ps* | in pot(en)tia, in (suf)ficienti(a) et cetera *Ed* | suff{icientia}. p. r. c. i. *Lf* .
EAM: causam *Vb* | beatitudinem *Af Bd Ec Ed Fd Gc Ld Lf Mj Pg Pm Pt* | summam *Ap Ba Bb Ck Ct Er Fb Ge On Pb Pc Pn Ps Vh* | perfectionem *Eb Ec Gc Ka* | bonitatem *Ap Ck Ge Pn* | dig{nitatem} *Vh* | ueram beatitudinem *Cg Ps* | summam beatitudinis *Lh Pq Vc* | summam beatitudinem *To Va Vf* | unam beatitudinem *Lh* | felicitatem sc· ueram *Pf*.
REPPERIET: inueniet *Pb Vb* | homo *Ct* | ille *Va* | sed in his non inuenit beatitudinem, licet eam hic repperiret, sed non ita uere, ut in caelesti beatitudine *Ec Gc Ka* | sed eam in his non inuenerat, licet eam hic reperiat, sed non ita uere, ut in caelesti beatitudine *Lf* | (...) quae illorum non potest habere (...) saeculo nullum sine altero (...) sunt semper in celo, uero sufficientia (...) c·i·h.g.u. et qui in celo (...) *Lf*.
QUAE: boni sc· *Er* | bona *Fb* | supradicta *Pb Pn* | omnia supradicta *Mj* | temporalia bona *Pb* | (...) haec omnia pariter *Lf*.
DEMONSTRAUIMUS: diximus *Eb Ga Na Px* | quae diximus *Ka* | superius *Vb*.
ID: illud *Pb* | bonum, beatitud{inem} *On* | in potentia et beatitudine *On* | sufficientiam *Ec Ed Gc Lf Pm* | beatitudinem *Eb Ec Gc Ka* | potentiam aut aliquid horum quinque *Fb Lh Pc Pk Pq Vc* | potentia aut aliquod horum simul quinque *Pp*.
POLLICENTUR: promittunt *Lb Pg Vb* | behatað (OE dp) *Ck* | estimant *Lh*.
NON POSSE CONFERRE: sibi homines *Mb* | minime *Cg* | praestare summam beatitudinem *Ck Ge* | quia non possunt summam beatitudinem largire *Ap Ct Er Pb Pn Ps*.
CONFERRE: dare *Ct Er Fb Lb Mo Pn Ps* | praestare *Ap* | beatitudinem *Ka Lh Px Va Vh* | tribuere *Pb* | Non solum singula istorum quinque non possunt praestare ueram beatitudinem, uerum etiam nec simul omnia. *Lh Pc Pk Pp Pq Ps Vc*.

23. Minime, inquam. – In his igitur quae singula quaedam expetendorum praestare creduntur beatitudo nullo modo uestiganda est. – Fateor, inquam, et hoc nihil dici uerius potest.

MINIME: possunt *Pb* | reperiet *Bd Lf Lh Ta* | reperiet eam in his *Pd* | possunt conferre *Ap* | possunt conferre summam beatitudinem *Ck Ct Er Fb Ge Pn Ps* | Nulla est beatitudo in his, quae singillatim expetuntur. *Vf*.

1111 pollicent] pollicentur *Mj*. **1116** in his] «in his» *Ap*. **1139** largire] largiri *Ct Er Ps*; largis *Pn*. **1142** possunt] posse *Ps*. | ueram] bonam *Lh Pq Vc*; om. *Pp*. **1143** nec] om. *Lh Pc Pq Ps Vc*. **1151** conferre[2]] inferre *Er*. | summam] om. *Ps*.

1137 behatað] *Page* 1981, 110

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INQUAM: dixi *Vb* | dicam *Lh*.
IN HIS IGITUR: inquit *Ps* | inquit illa *Lf*.
HIS: superioribus *Vb* | falsis *Ba Bb Fd Ld Pd Pt* | bonis *Ct Er Lh* | rebus *Cg Ps* | antedictis *Va* | bonis caducis *Pb* | bonis quae putant *On* | in potentia, sufficientia, et cetera *Lh* | in potentia, sufficientia, et in ceteris *Eb Ec Gc Ka*.
QUAE: bona *Lf On*.
SINGULA: per se diuisa *Ap Ck Er Fb Ge Pb Pn Ps* | per se diuersa *Pc* | per se existentia *Lf* | unaquaeque *Vb* | non omnia *Ba Bb Fd Ga Ld Na On Pd Pt Vh* | non quidem omnia simul *Ec Ed Gc Ka Pm* | ut singula per se haec praestent, quin etiam omnia simul hoc faciant, quasi dicat in his singulis nulla beatitudo uestiganda est, quia cuncta simul unum sunt in ipsa beatitudine *Ec Gc Ka* | nec in singulis nec in cunctis (...)es ueram felicitatem in praesent(...) *Lf*.
QUAEDAM: uel quaenam *Vh* | aliqua *Cg Lh Mj Ps Va Vh* | bona *Lf*.
EXPETENDORUM: postulantium *Vb* | desiderendorum *Pg* | optandorum *Lb* | requirendorum *Cg* | bonorum *Lf* | quae expetenda *Er* | quae expetenda uidentur hominibus *Ct Lh* | quae expetenda putant homines *Mb* | quae expetenda magnopere putauit *On* | quae sunt expetenda *Ga Lf Na Px Vh* | bonorum, quae sunt expetenda *Eb Ec Gc Ka* | istorum quinque, quae expetuntur *Ap Ck Fb Ge Pb Pc Pk Pn Ps* | expetita sunt *Lh Px* | expe\n/ditata sunt *Vh* | quae debent expeti *Mj Pb To* | quae desideranda sunt *Pb* | quae expeti debent non tamen, nisi in deo (*Af*) *Ap Ck Fb Fd Ge Kc Ld Lh Pn Pp Pq Ps Pt Ta Vc Vf* | sufficientia sine potentia, (...)entia sine reuer{entia}, et reliqua (...) omnia sunt simul *Lf* .
PRAESTARE: tribuere *Ba Bb Cg Pb Vb* | dare *Pp* | «excellebare» *On* | hoc mundo *Lf*.
CREDUNTUR: ab hominibus *Fb* | quae non simul cuncta, sed unum supradictorum praestare creduntur *Cg Ec Gc Ka Lh Va Vh*.
BEATITUDO: uera *Lf* | reuerentia *Lh* | quia in bonis temporalibus inuestiganda non inuenitur summa beatitudo *Ap Ck Ge Pb Pn Ps*.
UESTIGANDA (> INUESTIGANDA *Vb*): inuestiganda *Ps Ta* | inuenienda *Vb* | inquirenda *Ct Ld Mj Pd Pt Vh* | inquirenda est *Fd Lb* | quaerenda *Ap Ec Gc Pb Pn* | quaerenda est *Eb Ka Lf Lh Ta* | in indaganda *Va* | to ascienne (OE dp) *Ck* | perquirenda, quasi unum dat, aliud non dat *Ba Bb* | dum per hoc, quod appetunt, putant esse felices *Cg* | singulariter *Lf* | (...) singula per se haec (...)ent. quin omnia simul (...) faciant *Lf*.
FATEOR: credo *Vb* | confiteor *Ap Cg Ck Ct Er Fb Ge Ld Mo Pb Pn Ps* | hoc ita esse *Lf*.
INQUAM: ut dixi *Vb*.
HOC: tuo dicto *Ap Ck*^{3} *Ge Pb Pn Ps* | isto tuo dicto *Ct Er Fb Ka* | uerbo tuo *Va* | demo (OHG) *Lf* | quod ducisti *Lf*.
UERIUS POTEST: ut in saecularibus uerum bonum possimus non agnoscere *Fd Ld Pt* | quasi dicat: in his singulis non (...) beatitudo uera est, quia cunct(...) simul unum sunt in ipsa beat(itu)dine *Lf*.

24. Habes igitur, inquit, et formam falsae felicitatis et causas. Deflecte nunc in aduersum mentis intuitum; ibi enim ueram quam promisimus statim uidebis.

1157 in[1]] om. *Ec Gc*. **1161** haec] om. *Ec Gc*. **1162** etiam] om. *Ka.* **1163** uestiganda] om. *Ec Gc.* **1170** quae] om. *Pb;* \quae/ *Ap.* **1172** expeti] expetenti *Vf.* **1177** quae] quia *Cg*. **1179** inuestiganda] inuestigando *Ap Pb*. **1184** non dat] non *Bb*. **1192** uerum] summum *Fd*.

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HABES: intellegis *Ba Bb Fd Ld Pd Pf Pt* | doceti(!) *Er* | o Boetii *Ap Ck Fb Ge Pb Pn Ps* | quae sit perfectae beatitudinis forma *Bc Ga Ka* (*Lf*) *Na Px Vh* | cur talem habeat formam *Ed*.
INQUIT: dixit *Vb* | illa *Lf*.
ET: etiam *Lf*.
FORMAM: speciem *Ba Bb Cg Eb Fb Fd Ka Kc Ld Lh* (2x) *Mo Ps Pt Ta Va Vh* | specimen *Pf* | qualitatem *Pq* | figuram *Ka Mh Mo* | figuram cognitam *Ck Er Fb Ge Pn Ps* | figuram sc· cognitam *Ap Ct Pb* | perfectum finem *Ap*.
CAUSAS: exordia *Af Ap (2x) Ba Bb Fb Fd Kc Ld Mj Pb Pg Pp Ps Pt Ta To Vd* | intentiones exordia *Lh* | propter quas rationes *Ka Mh* | pro quibus causis sit et cur faciunt *Ap Ck Ge* | cur non inuenitur in istis uera felicitas *Ap Ct Er Pb Pn Ps* | cur ita sit *Ed* | cur falsae sint *Cg Vh* | cur falsae sunt *Lh Px* | cur falsa sit *Va* | cur false hoc scias *Ka* | cur falsae hoc scis *Lh*.
DEFLECTE: conuerte *Cg Ck Ge Lh Ta* | uerte *Fb Mo* | transfer *Ap Pb Pn Ps* | bikeri (OHG) *Lf* | Boeti *Vb*.
IN ADUERSUM: in aliam partem *Af Ap Cg Eb Ec Fd Gc Ge Ld Lh Pb Pc Pk Pp Pq Ps Pt Px Ta To Vc Vf Vh* | in aliquam partem *Bc* | in alteram partem *Ed* | in deum *Fd Ld Pd Pt*. | ad deum *Af Ap Bc Cg Ge Kc Lh Mj Pb Pp Ps Ta To Vc Vf* | in aliam *Kc* | in contrarium *Ba Bb Ct Er Fb Ga Mo Na Vb Vh* | in contrariam partem *Ap Bd Ck Eb Ec Ed Gc Ge Lf Pb Pm Pn Ps* | in contrapositum *Cg* | widarwert (OHG) *Lf* | ad ueram felicitatem *Eb Ec Gc Lf Pp* | in uerum bonum *Pf* | in aliam partem quam in temporalibus *Ct* (*Er*) | quod illi contrarium sit *On* | quia omnia per contrarium nitent *Vf* | supradictis *Ga Na Vh*.
MENTIS INTUITUM: ut intueris ueram felicitatem *Ba Bb*.
MENTIS: animae *Er* | tuae *Lf* | carnis(!) *Lh*.
INTUITUM: oculum *Er Fb Mo* | uisum *Vb* | tuum *Pq* | aspectum *Lh Ta* | cogitationem *Lf* | oculum prudentiam sc· *Ap Ck Ge Pb Pn Ps*.
IBI: in deo *Fd Ld Pt Pd* | in contraria parte *Lf* | ubi intuitum mentis flexeris *Ap* (2x) *Ck Ct Er Fb Ge Pb Pn Ps*.
UERAM: felicitatem *Bd Cg Eb Lf Lh Mj On Pq Va Vf Vh* | beatitudinem *Ap Cg Ck Fb Fd Ge Ld Lh Pb Pc Pd Pf Pg Pk Pn Pp Pq Ps Pt Ta To Vc* | formam felicitatis *Vb*.
PROMISIMUS: ut *Ba*.
STATIM: ilico *Vb* | subito *Er*.
UIDEBIS (INUENIES *Fb*): aliter uidebis *Fb*.

25. Atqui haec, inquam, uel caeco perspicua est eamque tu paulo ante monstrasti dum falsae causas aperire conaris.

ATQUI: certe *Lf Lh Mj Ta* | quid«ni» *Vb* | utique *To*.
HAEC: res *Fd Ld Pd Pt* | praedicti *Vb* | felicitas *Ba Bb Lh Vc Vf* | falsa *Mh* | beatitudo *Lh Ps* | terrena (*Ga*) *Na Px Vh* | ueram *Pm* | uera *Eb Ec Ed Gc Ka* | uera felicitas *Ap Cg Ck Ct Er Fb Ge Lf Pb Pn Pq To Va* | quae a te audio *Ap*.
INQUAM: dixi *Vb*.
UEL: etiam *Af Ap Ck Eb Ec Ed* (2x) *Er Fb Fd Ga Gc Ge Kc Ld Lf Lh Mb Na Pb Pf Pm Pp Ps Pt Ta To Vc Vf Vh* (2x).

1201 sit] sit igitur *Lf*. **1210** non] sc· *Er*. | inuenitur] inueniatur *Ap Pb*. **1223** intueris] intuearis *Ba*. **1227** flexeris] deflexeris *Ct Fb*; fleteris *Er*.

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CAECO: insipienti *Eb Ec Gc Lh On Va* | pro stulta *Cg* | stulto *Lh* | hebeti *Lh Vh* | ignoro(!). inscio *Eb* | stolido *Mj Ta* | stolido cuilibet *Af Ap Bc Ck Fb Fd Ge Kc Ld Pb Pn Pp Ps Pt To Vf* | lumen sapientiae non habenti *Pg* | lumen scientiae non habenti *Af Ap Bc Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | non solum mihi, sed stolido cuilibet et lumen scientiae non habenti *Lh* | (nu)bibus atris cumdita (!) (nul)lum fundere po(ssunt) sidera lumen [=1m7.1-4] *Er* | (...)ero etiam homini qui sen(...) et hebetarum, et qui non po(...) diuinas (...) intellegere scripturas *Bb* | (...) etiam ho(...) (...)ensum (...)tum et qui non (...) diuinas intellegere scripturam *Ba*.

PERSPICUA (CONSPICUA *Mo*): clara *Ap Ps Va Vb* | manifesta *Fb Fd Ld Mo Pd Pf Pt* | praeclara *Lb* | uisibilis *Bb Fb Fd Ld Mo Pf* | aperta *Af* | quae patet *Lh* | uisibilis est *Ba* | etiam clara est *Pb Pn* | ualde nota est *Lf*.

EAMQUE – MONSTRASTI: Dum inquit tu falsam ostendisti felicitatem, semper ueram ex obliquo cognoui, et ex falsitate ueritas patet. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Pp Ps Pt Ta Vd* | Dum falsa ostenditur felici(tas), semper ueram ex oblatione cognoui, quia ex falsitate uerit(as) patet. *Bb* | Dum falsam monstrasti, felicitatem semper ueram ex oblatione cognoscitur. *Ba*.

EAMQUE: summam *Pp* | beatitudinem *Pg* | ipsam ueram *Ap Ck Er Ge Pb Pn Ps* | ueram *Ct* | felicitatem *Ed Lh Vc* | ueram felicitatem (*Ga*) *Na Px Vh* | formam false felicita(tis) *Vb*.

PAULO: parumper *Vb*.

ANTE MONSTRASTI: quando? *Va*.

FALSAE: felicitatis *Ap Bd Cc Cg Ck Er Fb Ge Lf Lh Na On Pb Pc Pd Pf Pg Pk Pn Pp Pq Ps Px Ta To Va Vb Vc Vf Vh* | beatitudinis *Eb Ec Gc Ld*.

CAUSAS: beatitudines *Lh* | an etiam causas cur id (ita) sit deprehendisti *Lf*.

APERIRE: exponere *Lh Ta*.

CONARIS (CONABARIS *BC Pb Pn Ps* | > CONABARIS *Ap Pd Vb* | CONARERIS *Mb* | > CONARERIS *On Pk Va*): uel conaris uel conareris *Ap* | conareris *Bb Ck Er Ge Lh Pa Pb Pn Ps* | conabaris *Ck Ge* | temptas *Cg Ps* | temptabas *Vb* | estimas *Ct*.

26. Nam nisi fallor, ea uera est et perfecta felicitas quae sufficientem, potentem, reuerendum, celebrem laetumque perficiat.

NAM NISI – LAETUMQUE PERFICIAT: conclusio *Ba Bb Lh* (2x) *Pf Vc* | conclusio est *Af Fb Fd Kc Ld Mj Pd Pp Ps Ta Vd Vf*.

NAM: quia *Lf*.

NISI FALLOR: meo arbitratu *Ap Ck Er Ge Pb Pn Ps* | meo arbitrio *Fb* | cauendo dicit *Vb* | bitrogan si (OHG) *Lf*.

UERA: felicitas *Vb* | Vera enim beatitudo illa cuncta simul bona praestat, nec unum sine altero exhibet. *Vd*.

PERFECTA: plena consummata *Ck Er Fb Ge Mo Pn Ps* | plena uel consummata *Ap Pb* | felicitas *Vb* | laetumque perficiat *Vf*.

FELICITAS: beatitudo *Lh*.

SUFFICIENTEM: hominem *Ck Er Fb Ge Pc Pn Pq Ps* | diuitiis *Lh Ta* | diuitem *On* | praestare *Lh*.

POTENTEM: dignitate *Ta* | dignitatem *Lh*.

1250 habenti] habentis *Ap Lh Pb*. **1259** inquit] om. *Mj*. | tu] om. *Fd Ld Pt*. **1260** ueram] illam ueram *Kc Mj*. | et] om. *Mj*; quia *Fd Pt*; qui *Ld*. | ex[2]] om. *Af*. | ex falsitate] om. *Ld*. | falsitate] ueritate *Lh*. | ueritas] enim ueritas *Mj*. | patet] patuit *Bc*.

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REUERENDUM: honore *Lh Ta*.
CELEBREM: gloria *Ta* | gloriam *Lh* | gloriosum *Mb* | laudabilem *To* | clarum *Na Px* | famosum cum laude *On*.
LAETUMQUE: uoluptate *Lh Ta* | qui deus est *Px* | clarum *Vh*.
PERFICIAT: hominem *Ap Cg Ct Pb Va* | qui deus est *Eb Ec Gc Vh* | quod deus est *Lh*.

27. Atque ut me interius animaduertisse cognoscas, quae unum horum, quoniam idem cuncta sunt, ueraciter praestare potest, hanc esse plenam beatitudinem sine ambiguitate cognosco.

ATQUE – COGNOSCO: Ordo est: ut me intellegas nosse quod uerum est. Cognosco enim sine dubio illud esse bonum, quod unum horum quae dixisti dare potest, quoniam in ipso omnia constant. (*Bb*) *Lc Ld*.
ATQUE (ATQUI *Lf*): joh ouh (OHG) *Lf*.
INTERIUS: intus *Er Vb* | ultius *Px* | profunde *Bd* | altius *Cg Eb Ec Gc Lh Va Vh* | spiritualiter *Lh* | ratione animi *Ck Ct Er Fb Ge Ps* | ratione animae *Ap Pb Pc Pn* | tuam rationem *Lf* | in mente profunda *Af Fb Fd Kc Ld Lh Mj Pd Ps Pt Ta Vd Vf* | profunde perspicaciter in mente *Cg Pc Pk Pp Pq*.
ANIMADUERTISSE: perspexisse *Ba Bb* | intellexisse *Ap Cg Ck Ct Eb Er Fb Ge Lh Pb Pn Ps Ta Vd* | intellegisse *Lf* | quae dixi *Pd Vf* | quae dixisse *Ps* | quae dixisti *Af Fb Fd Kc Ld Lh Pp Pq Pt Ta Vc Vd* | ea quae superius dixisti *Ap Ck Ge Pn Ps* | felicitatem ueram *Ap* | quae sit uera felicitas *Ap Ck Ct Er Fb Ge Pb Pn Ps Vd*.
COGNOSCAS: intellegis *Vb* | hoc dicam *Bd*.
QUAE UNUM HORUM: so welih dero (OHG) *Lf*.
QUAE: uel quod *Ck* | beatitudo *Ap Cg Ck Ct Er Fb Ge Mh Pb Pc Pd Pg Pk Pn Pq Ps* | summa beatitudo *On* | felicitas *Ba Bb Eb Ec Gc Lf Lh Px Ta Vh* | illa felicitas *Vf* | quaecumque res *Lh* | diu (OHG) *Lf* | manifestabo *Pf* | Vnum horum potest talia praestare, quia unum simul sunt. *Ed*.
UNUM: bonum *Ap* | praestare potest *Ba Eb Ec Gc Lh Px Vh*.
HORUM: istorum *Ct Er Fb* | praedictorum *Vb* | ex his *Lh To* | bonorum *Ap* | sufficientiam, potentiam, reuerentiam *Ap Ck Ge Ps* | quae omnia dicis *Cg* | sufficientiae .p. .r. (...) *Lf*.
QUONIAM IDEM CUNCTA SUNT: quia cuncta unum sunt in uno horum cetera cuncta praestet *Ka* (*Lf*) | Vera enim beatitudo illa cuncta simul bona praestat, nec unum sine altero exhibet. *Ap* (2x) *Ck Ct* (*Er*) *Pb Pn Ps* | unum et simplex bonum, quod diuidunt homines in uarias partes *Ap* (2x) *Ck Er Fb Pb Pn Ps* | Vera felicitas ueraque beatitudo simul omnia praestat, nec unum sine altera exhibet. *Pc Pk Pp Pq*.
IDEM: unum *Ap Cg Ck Eb Ec Ed Gc Ge Lf Pg Pm Ps Vf Vh* | unum sunt *Fd Ld Pd Pt* | unum et simplex *Ct Pc* | in uno omnia continentur *On* | omnia unum sunt *Eb Ec Gc Lh Px Va Vh*.
CUNCTA: haec *Pq* | quae uera sunt *Vb*.
SUNT: bonum *Ct*.
UERACITER: perfectae totum *Lh*.
PRAESTARE: omnia *Mj* | largiri *Lh* | quae felicitas praestans *Mj*.

1306 est[2]] dicis *Bb Ld*. **1307** enim] om. *Bb Ld*. **1308** omnia] cuncta *Bb Ld*. **1313** mente] mentem *Pp*. **1316** dixisti] dixi *Ge*. **1317** sit] om. *Er*. **1330** altero exhibet] (...)tere et hibet *Er*. exhibet] exigent *Ct*. | unum et] om. *Ap*(1) *Pb*. **1332** altera] altere *Pq*; altero *Pk Pc*.

III prosa ix

HANC: þa (OE dp) *Ck* | rem *Lh*.
PLENAM BEATITUDINEM: summam felicitatem *Vb*.
PLENAM (UERAM *Fb*): aliter plenam *Fb* | perfectam *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | ueram ·i· perfectam *Mo*.
AMBIGUITATE: dubietate *Lb Lh Pf Vb*.
COGNOSCO: Demonstrat enim se scire magnitudinem summae felicitatis. *Ap Ck Ge Pb Pn Ps Vd* | Haec utique deus est, quem utique nemo habere potest, nisi in deo requiescat. *Ec Gc Ka Lh*.

28. O te, alumne, hac opinione felicem, si quidem hoc, inquit, adieceris! – Quidnam? inquam.

O TE ALUMNE: admiror *Ck Ge* | miror ·i· o *Ap* | o aduerbium admirantis *Vf* | (o ad)mirantis est *To* | O admirantis est, non uocantis. *Ck* (*Pn*) *Pp Ps Ta* | O admirantis est, non uocantis et ideo per accusatiuum potius dicitur. (*Af*) *Ap Fd Kc Ld Lh Mj Pt* (2x) *Vd* | admirantis uel quam felix es tu. in hac opinione *Ka* | (ad)mirantis est qua(m) felix es tu in ista opinione *Ed* | admirantis uel quam felix es tu *Lh*.
O TE: bi dih (OHG) *Lf* | Boeti *Lh*.
ALUMNE: nutrite *Cg* | fili *Lf* | nutritor *Vb* | a me educate *Ap Ck Ct Er Fb Ge Pb Pn Ps* | me educate *Ap* | Alumnus dicitur qui alit et qui alitur. *Vb*.
HAC OPINIONE: tali professione *Ap Ck Fb Ge Pb Pn Pq Ps Vc* | quod ita, ut tu opinaris *Ap Ck Ge Ps* | eo quod ita est, ut tu opinaris *Ct Er Fb* | credo *Vb* | in hac opinione *Lh* | non opinione, sed uera crudelitate(!) *Vf*.
HAC: tali *Cg Lh Mj Pc Pk Ta Va Vh* | ex *Vb* | iam hac *Mb*.
OPINIONE: spe *Ka Mh* | estimatione *Lb Lf Pq* | fide *On* | fama *Ct* | credulitate *Ba Bb* | professione *Lf*.
FELICEM: esse *Ap Ga Na Vh* | dicam *Fd Ld On Pd Pp Pt Va* | dico *Bd* | dixissem *Ga Na Pg Ta Vh* | dico *Cg Eb Lb Ps Vd* | dixisti *To* | dixerim *Lh Pq Ps* | dixim *Bb* | dixerim *Ba* | censeo *Ct Pb* | confirmo *Pf*.
SI QUIDEM: si *Pf* | si aliquid *Vb* | si istud adicias *Lh Px Vh* | si hoc ad alios iungis *Ed* | ut hanc felicitatem ad deum uel a[d] deum referas animam *Ps*.
HOC: quod subsequitur *Pp* | quod dicam *Pf Vd* | þis (OE dp) *Ck* | unum *Vh* | quod nunc tibi dicam *Lf* | quod tibi dicam *Ck Ct Er Fb Pc Ps* | quod tibi dicat *Ap* | quid tibi dicat *Ge*.
INQUIT: illa *Lf*.
ADIECERIS: addideris *Pb Pn Vb* | adiungeris *Lh Pf Pq* | adiecisses *Pg* | cognoueris *Ap* | zuogituos (OHG) *Lf* | ad cetera *Lf*.
QUIDNAM: adiciam *Af Ap Bd Ck Er Fb Ge Kc Ld Lh Mj On Pb Pd Pn Pp Pq Ps Pt Ta To Vc Vf* | adiungam *Cg* | quid addam *Vb* | quid est hoc *Mb* | uis ut adiciam *Ba Bb* | hoc est *Lf* | est illud *Va*.
INQUAM: ut dixi *Vb* | dixi *To* | dicam *Fd* | Boetius *Er*.

1347 Haec utique] om. *Ka.* | utique[2]] om. *Ka Lh.* **1348** requiescat] requiescit *Ka Lh.* **1355** est[2]] om. *Ck.* | O[2]] om. *Lh.* **1356** uocantis] uocantis in hoc loco *Fd.* | accusatiuum] admiratio *Af.* dicitur] dicitur uel per admirationem *Lh.* **1361** a me] > a mi *Ap.* **1364** tu] om. *Ct.*

1374 þis] *Page* 2001, 225

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29. Essene aliquid in his mortalibus caducisque rebus putas quod huius modi statum possit afferre? – Minime, inquam, puto idque a te, nihil ut amplius desideretur, ostensum est.

ESSENE: philosophia *Vh* | inquit *Ge* | illa inquit *Lf Ps* | putasne esse *Lh Ta* | putas esse *Eb Ec Gc*.
-NE: an *Vh* | numquid *Ct Pf* | nonne *Lf*.
ALIQUID: aliquam rem *Fd Ld Pt* | iowiht (OHG) *Lf* | esse *Vh* | quae si quid est *Ed* | quae si quid (?) *Lh*.
MORTALIBUS: saecularibus *Ba Bb Fd Ld Pt* | terrenis *Lf*.
CADUCISQUE: miseris *Vb* | defectum patientibus *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | transitoriis *Lf Lh Ta* | labilibus *Va* | deficiendis *Lf* | desiduis *Lh*.
HUIUS MODI: uerae beatitudinis *Ck Ge Lh Pc Pp Pq Ps Vc* | uerae beatitatis *Pk Pn* | uerae et perfectae felicitatis *Ec Gc Ka Lf* | tali modo *Vb*.
STATUM: perfectionem *Bb Cg Fd Ld Pd Pt* | beatitudinem *Cg Lb* | perfectum *Ap Pc* | imaginem *Va* | ueram beatitudinem *Fb* | perfectum sc· bonum *Pb* | talem *Ap Bd Lf Va* | talem statum *Pb* | talem possibilitatem *Eb Ec Gc Lh Px* | talem statum perfectum *Ap Ck Ct Er Fb Ge Pb Pn Ps* | cumulum bonorum *Ap Ck Ct Er Fb Ge Pn Ps* | perfectum cumulum omnium bonorum *On* | de quo possimus adquirere summam beatitudinis *Ap* | quod possit dare plenam beatitudinem *To*.
AFFERRE (AFFICERE *Ct*): aliter afficere ·i· auferre *Ps* | auferre *Ct* | tribuere *Pb* | praebere *Cg* | quo omnia simul sint bona *Ga Na Px Vh*.
MINIME: quid adiciam *Lh*.
PUTO: estimo *Vb* | Minime enim ualent temporalia bona afferre summum bonum. *Vf* | (...) credam quod in morta(...) ·i· .c{aducis} rebus nulla uera felicitas est *Lf*.
IDQUE: ius *Vb* | et hoc *Cg* | caduca *Ed*.
TE: o philosophia *Vb*.
UT AMPLIUS: deinceps *Ec Gc*.
DESIDERETUR: ostendi *Af Pq* | audiri *Ap Ck Ct Er Fb Ge Ps* | a me *Ap Eb Ec Ed Gc Lf Na Pm* | a me sicut prius dicta *Vh* | audire ex his *Ga Na Vh*.
OSTENSUM EST: ita *Pq* | expositum *Ta* | mihi *On* | in tantum *Vh* | expositum est *Lh* | sa(...) ut a te discam *To* | quod mortales caducaeque res non possunt afferre beatitudinem *Ap Ck Ct Er Fb Ge Pb Pn Ps* | nisi quod omnia sine dubio praestare potest *Ba Bb Fd Ld Pt* | Non est necesse ut plus dicere illud desiderem, quia satis ostendisti. *Ec Gc Ka Lh Px Vh*.

30. Haec igitur uel imagines ueri boni uel imperfecta quaedam bona dare mortalibus uidentur, uerum autem atque perfectum bonum conferre non possunt. – Assentior, inquam.

HAEC IGITUR: inquit *Ge Ps* | inquit illa *Ec Gc Lf*.
HAEC: temporalia *Vf* | temporalia bona (*Af*) *Bb Fd Kc Ld Lh Mj Pd Pp Pq Pt Ta To Vc Vd* | dignitates *Mh* | supra dicta *Pf Pg* | quae dicta sunt *On* | quae ante dixi *Va* | praedicta *Vb* | superius dicta *Ga Na* | potentia et reliqua *Eb Ec Gc* | reuerentia

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1403 cumulum] cumulo *Fb*; cum multum *Pn.* | bonorum] om. *Ct.* **1417** caducaeque] caducesque *Fb.* | possunt] possam(!) *Pn.* | afferre] auferre *Ct.* **1419** dicere] discere *Px Vh.* | quia] qui *Px.* **1430** potentia] potenter *Gc;* potent{ia} *Ec.*

Bb | temporalia, quae supradiximus *Cg* | bona temporalia, quae supra collegit *Ap Ck Ct Er Fb Ge Pb Pn Ps* | sufficientia. p. r. c. et caetera *Lf* | terrenae bonae *Vh*.
IMAGINES: quaedam liniamenta *Ap Ck Ct Er Fb Ge Ps* | quidam liniamente *Pn* | quidam liniamenta. uel imaginaria *Pb* | tamen falsa sunt *Vb* | diuitiae huius saeculi *To* | et non summam felicitatem *Lf* | liniamenta *Mo* | Temporalia bona sunt imagines ueri boni, et quanto sunt ueriores animae sanctorum eorumdem imaginibus, quas pingimus caritate uidendi eos carnaliter, tanto est uerior atque carior summa beatitudo temporalibus bonis, quia qui habet summam beatitudinem non indiget alio bono. *Ap* | Imago est ab imitatione dicta. In non semper abnuitionem significat, sed interdum etiam pro adnuendo ponitur, ut inuolando, inclamando, inuocando. *Ec Gc Ka Lh*.
UERI BONI: uidentur esse *Pq* | per terrenam felicitatem non ueritatem *Ga Na Px Vh*.
UERI: summi *Lh Ta* | perfecti *Ba*.
IMPERFECTA: pessima *Vb* | falsa *Ba* | transitoria *Eb Ec Gc Lh* | temporalia *Eb Lh* | bona *Lh To* | minime consummata *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | non plena, non integra *Lh* | quia quod pollicentur conferre non possunt *Ec Gc* (*Lf*).
BONA: falsa *Lh* | non simul omnia *Ga Na Vh*.
MORTALIBUS: rebus *Vb* | hominibus *Ct Ga Lf Lh Na Ps Va Vh*.
UERUM: bonum *Bb Vb* | perpetuum *Lh Ta*.
PERFECTUM: bonum *Vb* | plenum perpetuum *Lh* | omni plenitudine consummatum *Er Fb* | omni plenitudine solidatum *Ap Ck Ct Ge Oa Pb Pn Ps* | omni pulchritudine solidatum *Vd*.
CONFERRE: conseruare *Ap Ck Ge Pb Pn Ps* | dare *Ba Pg To* | tribuere *Cg*.
NON: ille *Ps*.
ASSENTIOR: consentio *Ap Cg Ck Er Fb Ge Mo Pb Pn Ps To Va Vd* | consensu *Ct Oa* | agnosco *Pg* | hoc intellego *Lf* | deponens *Ed* | deponens uerbum *Ec Gc* | deponens uerbum est *Lf Pm* | (...)ntio *Lf* | Assentior et assentio unum est. *Eb Ec Gc Lh* | Assentior et assentio eumdem sensum habent. *Mj* | Assentior et assentio dicitur et unum sensum habent. *Px Va Vh*.

31. Quoniam igitur agnouisti quae uera illa sit, quae autem beatitudinem mentiantur, nunc superest ut unde ueram hanc petere possis agnoscas. – Id quidem, inquam, iam dudum uehementer exspecto.

QUONIAM IGITUR: inquit illa *Lf Ps* | o Boeti *Ap* | illa *Eb Ec Gc*.
AGNOUISTI: iam aliquantulum ei lucebat *Ec Gc Lf*.
UERA: beatitudo *Ap Bb Cg Ck Ct Eb Er Fb* (2x) *Ge Lh Mj Oa On Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vh* | felicitas *Bd Fd Ld Lf Pd Pt Vb* | summa beatitudo *Pg* | uera beatitudo *Lh*.
ILLA SIT: quae sint illa *Ck Er Fb Ge Pb Pn*.
QUAE: sint *Cg Ct Oa* | sint quae *Vh* | bona *Pp* | ea *Bd* | temporalia *Bb Ld Pt* | supra dicta *Pf* | agnouisti *Lf* | et illa agnoui{sti}*Vh* | et agnouisti ea *Pg* | sint illa *Ps* | sunt

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1439 Imago…1441 inuocando] Paul. Diac. *Epit.* (p. 99.20, 96.1)

1431 bona] .v. bona *Ct.* | collegit] diximus *gl*. uel collegit *Ps*; dicta sunt *Ap*. **1439** imitatione] imminatione *Ka*; iminitatione *Gc.* | In non] om. *Ec Gc.* **1440** significat] significans *Ec Gc*. **1441** inclamando] pro inclamando *Ec Gc.* **1442** terrenam] trinam *Px*. | felicitatem] felicitatem *gl.* felicem *Vh.* **1460** unum] eundem *Vh*.

«illa» *Pq* | et sc· quae sint illa temporalia bona *Ap* | suff{icientia}, p. r. c. et reliqua *Lf*.
BEATITUDINEM: summam *Ap* | ueram se posse conferre *Lf*.
MENTIANTUR: fingunt *Fb* | fingant *Pq Vc* | figurant *Lh* | simulant *Lh Ta* | esse *Vf* | quae *Cg Ps* | habere *Lh Pq Vc* | praestare *Pc* | posse praestare *Fd Ld Pt* | posse praestare beatitudinem *Pp* | se habere et praestare *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps* | non habendo ueritatem *Px Vh* | non habenda ueritatem *Ga Na*.
SUPEREST: restat *Ap Bb Ck Ct Er Fb Fd Ge Ld Lh Mo Oa Pb Pc Pd Pg Pn Ps Pt Ta To Vh* | restat hoc *Vb* | non diuersitate *Eb Ec Gc Lh* | una pars *Lf*.
UNDE: ex quo *Mb* | a quo *Cg Lh*.
UERAM: felicitatem *Lf Ta Vb* | beatitudinem *Ap Ba Bb Cg Ct Fd Lh Pd Pt Vh*.
PETERE: exigere *Vb* | quaerere *Eb Lf* | a deo *Ga Na Vh*.
AGNOSCAS: ut *Vb* | habendo ueritatem *Px*.
INQUAM: dixi *Fb* | ut dixi *Vb*.
IAM DUDUM: ante *Vb* | longo tempore *Va* | forn (OHG) *Lf* | multo tempore *Ap Ck Ct Ge Oa Pb Pn Ps* | multo iam tempore *Er Fb Vf*.
UEHEMENTER: ualde *Vb* | uix *Eb Ed Lf Pm*.
EXSPECTO: uel expete *Px* | ut possim cognoscere unde uera sit beatitudo *Ap (2x) Ck Ct Er Fb Oa Pb Pn Ps* (2x).

32. Sed cum, uti Timaeo Platoni, inquit, nostro placet, in minimis quoque rebus diuinum praesidium debeat implorari, quid nunc faciendum censes ut illius summi boni sedem repperire mereamur?

SED CUM – MEREAMUR: Sicut est ordo uerborum: sed quid censes faciendum, ut mereamur sedem boni reperire. Inuocandum inquam patrem rerum omnium, cum debeat implorari diuinum praesidium. *Lh*.
UTI (> UT IN *Ck Fa*): sicuti *Er Lf Pb Pf Vb* | ueluti *Cg Ps* | quemadmodum *Eb Ec Ed Gc Lh*.
TIMAEO (IN TIMAEO *Bieler* | IN TIMEO *Ba Go Ka* | «IN» TIMEO *Lh* | IN TIMO EO *Vh* | MEO *Pf* | «...» IN TIM\E/O *Eb* | > IN TIMEO *Ed Mb* | «...» \IN/ TIMEO *Lf* | TIMEO > INTIMO EO *Mh* | \IN/TIMO EO *Na*): in *Ps* | libri *La* | libro *Vh* | suo libro *Ap* | in libro *Px* | in illo libro *Eb Go* | libro Platonis *Va* | liber Platonis *Bb* | nomen libri *Mb Vf* | quem Plato composuit *Px* | in illo libro, quem Plato composuit *Vh* | in libro, qui sic uocatur *Lb* | in quodam libro, qui sic uocatur *Ka Lh* | in quodam libro, qui sic uocatus est *Ed* | suo libro ita nomina(...) *Lf* | in quodam libro Platonis de mundi factura, qui sic uocatur *Ec Gc* | in libro de natura animae *Cg Pc Pk Pq Vc* | proprium nomen *Pf* | Timeo proprium nomen libri est *Vb* | Timeus magister Platonis *Pp* | de inuisibilibus *Fd Ld Pt* | dicunt multi quod Plato uocatus sit Timeus *Va* | libro, quem scripsit de natura animae *Ap Ck Ct Er Fb Oa Pn Ps* | Time dicitur anima ΑΠΟ ΤΟΥ ΤΗΜΟΥ, hinc et timiama dicitur. *Lh* | Time Grece Latine dicitur anima a potu timui ·i· pretioso, hinc et thimiama dicitur. *Ap Mj* | Time dicitur Grece anima a poto timui ·i· pretioso, hinc et thimiama dicitur. (*Af*)

1480 se] se sc· *Ct Er Fb Oa*. **1492** ut…beatitudo] > qualiter possim cognoscere ueram beatitudinem *Ap(1)*. | sit] om. *Pb*. **1512** in] in illo *Vc*. **1515** libro] in libro *Er Fb*; libro sc· *Ap Ck Pn*. | quem scripsit] \quem scripsit/ *Ps*. | natura] nature *Er*. **1516** Time[2]] ΘΙΜΗ *Ap*. **1517** timui] om. *Mj*.; timiu *Ap*. **1518** poto] potu *Af Bc Ld Pt*(1,2) *Ta*. | timui] timeo *Ta*; timu *Af*; timiu *Bc Fd Pt*(1,2). | ·i·] ·i· a *Fb*. | hinc] om. *Fd*. | et] om. *Fd*. | thimiama] timeama *Ta*; timia *Fd Vd*; hiannama *Ps*. | dicitur[2]] dicitur. quod (...) fic(...) speciebus *Af*.

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(*Bb*) *Bc Fb Fd Ka Kc Lc Ld Pp Ps Pt* (2x) *Ta Vd* | Time dicitur anima a potu timui ·i· pretioso, quem Timeo uocauit Plato, ubi praecipit etiam in minimis rebus diuinum implorare auxilium. *Ap Ck Ge Pb Pn* | Timeus quidam liber Platonis et cosmopeia eius ·i· de mundi factura (*Ga*) *Na Px Vh* | Timeus quidam Locrensis fuit diuitiis et nobilitate potens, quem inducit Plato in quodam suo opere disputantem de mundi fabrica, inde Timeus liber appellatur. *Ap Ck* (*Ct*) (*Er*) *Fb Ge Oa Pb Pn* (2x) *Ps*.

PLATONI: Plato diffiniuit si in minimis humilibusque rebus inuocandum est dei adiutorium, quanto magis in maioribus et eminentioribus, quasi diceret eo amplius est inuocandum et deprecandum. *Ap Ck Ct* (*Er*) *Oa Pn Ps* | Plato namque librum de qualitate composuit animae, quem Timeum uocauit, ubi praecipit etiam in rebus minimis diuinum implorare auxilium. (*Af*) *Ap* (*Bb*) *Bc Fb Fd Ka Kc Lc Ld Lh Mj Pp Ps Pt* (2x) *Ta Vd Vf*.

INQUIT: philosophia *Pn To* | illa *Lf Lh* | magistra *On*.

NOSTRO: discipulo *Ap Ck Ct Er Fb Ge Lf Oa Pb Pn Ps* | sodali *Lh Ta* | alumno *Ec Gc* | in illo opere quod Timeum uocauit(?) *On*.

PLACET: libet *Vb* | illi placet *Fd Ld Pt*.

IN MINIMIS: minimis *Ba* | quanto magis in maioribus *Pf* | quanto magis in mag(...) *Lf* | non solum in magnis *Lh* | in hieme, aestate, uere, autumno *Eb Ec Gc* | hieme, aestate, uere, autumno *Lh*.

QUOQUE: etiam *Cg*.

PRAESIDIUM: auxilium *Lh Va Vb Vh*.

DEBEAT: ut *Ap*.

IMPLORARI: exorare *Er* | inuocari *Ba Pb* | obsecrere *To* | deprecari *Ct* | inclamare *Lh* | ab hominibus *Cg* | cum fletu rogare *Eb* | ad auxilium inuocare *Eb Lh* | gidigit werdan (OHG) *Lf*.

FACIENDUM: esse *Vb*.

CENSES: iudicas *Cg Lf Pd Vb* | iudices *Ga Na Px Vh* | estimas *Ct*.

SEDEM: plenitudinem *Eb Ec Gc Lh Pp Px Ta Va Vh* | fontem, originem *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps* | summum bonum *Eb* | ubi sit summum bonum *Ec Gc Lf* | perfectionem, formamentum *Mb*.

REPPERIRE: inuenire *Ba Pb Pg*.

MEREAMUR: ut possimus *Pg*.

33. Inuocandum, inquam, rerum omnium patrem, quo praetermisso nullum rite fundatur exordium. – Recte, inquit; ac simul ita modulata est:

INUOCANDUM: esse *Ap Ck Ct Er Fb Ga Ge Na Oa Pb Pn Pq Ps Vb Vh* | puto *Pg* | censeo *Ap Bb Cg* (2x) *Ct Ec Ed Fb Fd* (*Ga*) *Gc Ge Go Ld Lf Lh* (2x) *Mj Na Oa On Pb Pc Pd Pn Pp Pq Ps Px St Ta To Va Vc Vf Vh* (2x) | censo *Pt* | censet *Ck Er* | censeor *Ed* | zi irdiggenne (OHG) *Lf*.

1520 praecipit] praecepit *Ap Ge*. **1521** auxilium] auxilium quanto magis in maioribus et eminentioribus *Ap Ge Pb*. **1522** ·i·] om. *Vh*. | factura] om. *Px*. **1523** diuitiis] diuitos *Er*. inducit] induxit *Ap Ge Pb Pn*(2); > induxit *Pn*(1). | quodam] om. *Er Fb*. **1524** disputantem] om. *Er Fb*; disputans *Ps*. | inde] uide *Er*. | liber] libera *Ap Pb*. | appellatur] appellat *Ck Ct Er Fb Oa Ps*. **1527** et eminentioribus] om. *Er*. **1528** Plato] Planto *Bc*. | librum] om. *Vd*. **1529** uocauit] uocat *Fd*. | ubi] ibi *Mj*. | praecipit] praecepit *Ap Fd Lc Ld Pt(1)*. | etiam] om. *Mj*. **1530** diuinum] etiam diuinum *Lc*. | implorare] impetrare *Lc*. | auxilium] auxilio *Pt*(2). **1535** illi] illa *Pt*.

III prosa ix

INQUAM: ut dixi *Vb* | dixi *Cg* | Boetius *Mh*.
QUO: patre *Fd Ld Lf Lh On Pd Pq Ta Vh* | deo *Ap* | firmanetemu (OHG) *Lf*.
PRAETERMISSO: dimisso *Fd Ld Pd* | relicto *Ba Bb* | non inuocato *Lh Ta Vh* | sine dei inuocatione *Ap Cg Ck Ge Lh Pb Pc* (2x) *Pk Pn Pp Pq Ps Vc* | dei inuocatione *Ct Er Fb Oa*.
NULLUM RITE FUNDATUR EXORDIUM: Nullum rite collocatur initium. *Cg* | Nullus siue initium collocat siue finem. *Pp* | Nullum finem siue initium collocatur (rite). *Lh* | Nullum siue initium rite collocatur. *Pc Pk Vc* | Nullum initium collocatur recte. *Pq*.
RITE: ex more *On* | recte *Ct* | redihafto (OHG) *Lf*.
FUNDATUR: locatur *Ap Ck Ct Fb Ge Oa Pb Pn Ps* | locuturi *Er* | ponitur *Ec Gc Lh Ta* | ponatur *Fd Pt* | sonatur *Ld* | construitur *Bb Lh Px Va* | solidatur *Cg* | firma(...) *Lf* | constituuntur *Vh* | stabilitur. uel subsistit *On*.
EXORDIUM: principium *Ba Vb* | principium locutionis *Ap Ck Ct Er Fb Ge Ka Oa Pb Pn Ps* | fundamentum *Va* | dicis *Eb Vh* | initium *Lf* | ullius rei *Lf* | Sicut constitutum habuit mente, ita sua scientia, ita materiam mundo fecit, ut habuit in uoluntate. *Lh*.
RECTE: censes *Af Ec Gc Lf Pf Pm Pq Va* | sentis *Bb Ps* | dixisti *Fd Ld Pd Pt* | dicis *Ga Na* | intellegis *Ge Vb* | respondisti *Ap Pb Pg Pn Ps* | uidetur tibi *Eb Lh* (2x) *On Pp Px Vh* | si sic tibi uidetur *Va*.
INQUIT: illa *Lf*.
SIMUL: statim *Ap Cg Ck Ct Eb Fb Fd Ga Ge Ld Lf Lh Mf Na Oa Pb Pd Pm Pn Ps Ta Vf* | mox *Va*.
MODULATA EST: cecinit *Ba Eb Lh Mj Ta Va Vh* | cum uoce *Bb* | cantare coepit *Cg Ps* | ita coepit orare *Ck Ge Pn* | coepit orare *Ap Ct Er Fb Oa Pb Pf* | coepit loqui *Pd*.

1582 statim] statum *Ge*. **1584** cantare coepit] \ita/ cantare coepit \uel orare/ *Ps*.

III metrum ix

HEADNOTES: heroicum hexametrum *Ba Vh* | metrum heroicum hexametrum *Ap* (*Cc*) *Cg Ka Lh* | heroicum hexametrum optime constitutum incipit *Ga* | Metrum heroicum hexametrum, qui locis omnibus aliis dactilum siue spondeum, quinto dactilum solummodo recipit, ultimo spondeum siue trocheum. *On* | Sicut cogitasti, ita perfecisti, non mortali ex artificio qui suis commentis aliquod faciendo opus excogitat. *Lh* | ΘEOC KYPIOC (*gl*. deus dominus) sicut cogitasti, ita perfecisti, formaliter cuncta patrando, mortali non ex artificio, qui suis commentis aliquod faciendo opus excogitat. *Ka* | Item de eodem require in libro nono moralium de qualitate ordinationum dei et dispositionum Augustini. *Ec1 Gc1* | Summa totius philosophiae in his uersibus continetur. *Pb*.

1. O qui perpetua mundum ratione gubernas,

O – GUBERNAS: modo inuocat *Pg* | inuocatio Boetii *Ga* | (...)quis tra(...) (...)ni sta(bili)s perman(...)s in tua natu(ra) (...)is *Bb* | O inuocatio est ad deum in qua Platonicum dogma de mundi compositione subtilissime introducit, sicut conueniebat philosophiae. Et est laus ab artifice et a pulchritudine et a magnitudine operis. Est etiam ibi scema yrmos: o qui perpetua usque da pater. *Ap Ck Ct Er Fb Ge Oa Pb Pn*.
QUI: pater *Pg*.
PERPETUA – RATIONE: aeterna dei dispositione *Fb Pf* | aut perenni dispositione aut filio suo per quem cuncta guberna(ntur) *To* | per sapientiam tibi coaeternam sc· filio aeterno *Cg* | per sapientiam tuam coaeternam tibi et aeterno filio *Ps* | Perpetuam dicit rationem aeternam dei dispositionem secundum quam omnia constant et creata sunt. (*Af*) *Ap Bc Ec1 Fb Fd Gc1 Kc Lc* (*Lh*) *Mc Pp Ps* (*Pt*) *Ta Vc* (*Vf*).
PERPETUA: incommutabili *Eb Ec Ec2 Ga Gc Ka Lg Na On Px Ta Vb Vh* | sempiterna *Eb Lh Pp* | perpetualiter *Lb* | aeterna *Ba Pd Pq* | fixa *Lh Px Vh* | manente *Ap Ck Pb* | stabili *Ap Ck Ct Eb Ec Ec2 Ga Gc Ge Ka Na Oa On Pb Pd Pn Ps Px Vd Vh* | permanente *Ct Oa Pn Ps Vd* | perpetuo et stabili *Bd* | incomparabili ac stabili *Go* | Perpetuum est quod initium habet sed non finem. Aeternum est quod nec initium habet. *Ba*.
RATIONE: mente *Ge Lg* | dispositione *Ba Pq* | ordine *Bd* | sapientia *Eb Ec Ga Gc Go Ka Na On Pm Px Vh* | sapientia, iustitia, prouidentia *Ec2* | iustitia, aequitate (...)uia, moderatione, scientia, prouident(ia), prudentia *Eb Lh* | dispositione sed melius filio *Kr* | Rationem dicit sapientiam dei ·i· filium dei. *Pb* | sapientia dei filio dei, per quem cuncta facta sunt *Fd Ld Pt* | sapientia dei est filius dei, per quem omnia facta sunt et gubernantur *Mo* | Rationem dicit sapientiam dei ·i· filium dei, per quem omnia creata sunt et gubernantur. (*Af*) *Ap Bc Ck Ec1 Fb Fd*

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19 sicut] sic *Ck Fb Pn*; si *Er*. **20** artifice] artifi *Ct*. | et[1]] om. *Ct Er Fb Oa*. | a[1]] om. *Ap Er Fb Ge Pb*. | pulchritudine] pulchritudinem *Er*. | a[2]] om. *Ct Er Fb Oa*. **21** magnitudine] magnitudinem *Er*. | scema] scemos *Er*; scena *Pn*. | yrmos] yrritios *Er*. | pater] om. *Ck Er Pn*; pater augustam menti conscendere sedem *Ct Oa*. **27** Perpetuam…rationem] perpetua ratione *Bc*. dicit] om. *Vc*. | dispositionem] dispensationem dei *Ps*. | quam] quia *Ps*. **28** constant] stant *Ap Ps Vf*. | et] om. *Vc*. **40** dei[1]] om. *Ld*. | facta] creata *Fd*. **41** Rationem] ratione *Ck Ec1 Gc1 St*; om. *Pg*. | dicit] om. *Pg St*. | dei] om. *St*. | ·i·…42 dei] om. *Kc Mc Pt*. **42** dei] om. *Pg*. | quem] quam *Mc*. | creata] facta *Fb Vf*. | gubernantur] gubernentur *Pg*; gubernans *Bc*.

III metrum ix

Gc1 Ge Kc Lc Lh Mc Pg Pn Pp Ps Pt St Ta Vc Vf | Ratione dicit dei sapientiam et aeternam dei dispositionem, secundum quam omnia constant et creata sunt. *Mj* | Idem enim uerbum sermo ratio et sapientia dei patris, uel ratio aeterna dei dispositio, per quam omnia in ea simul manentia digeruntur per tempora. *St* | Ipse est enim uerbum dei, filius dei, sermo dei, ratio dei et sapientia. (*Af*) *Ap Bc Ec1 Fb Fd Gc1 Kc Lc* (*Lh*) *Mc Mo Pp Ps Pt Ta Vc* (*Vf*).
GUBERNAS: regis *Af Ba Eb Fb Kc Lb Ld Lh Lh Mc Mj Mo Pp Pt* (2x) *St Ta Vb Vc Vf* | moderaris *Bb* | moderaris non fortuitis euentibus *Pd*.

2. terrarum caelique sator, qui tempus ab aeuo

TERRARUM CAELIQUE: Aut simpliciter per caelum et terram quattuor uult accipi elementa, quibus omnia constant aut per caelum angelos, per terram uero homines, qui in ea habitant signat. (*Af*) *Ap* (2x) *Bc Ck Ec1 Fb Fd Gc1 Ge Kc Lc* (*Lh*) *Mc Mj Pb Pg Pn Pp Ps* (*Pt*) *St Ta Vf* | aut per caelum angelos, per terram uero homines *Vc* | uel absolute per terram et caelum uult intellegere quattuor elementa uel aliter per terram homines, per caelum angelos *To* | (...) terrarum qui (...) perpetua rati(one ...) *Lf*.
TERRARUM: hominum *Fd Ld Pt Pd*.
CAELIQUE: angelorum *Fd Ld Pt Pd*.
SATOR: seminator *Ap Ck Eb Ec2 Er Fb Ge Ka Lb Lg Pb Pf Pn Ps Px Vb Vh* | creator *Bd Fd Pd Pp Ps Pt Px* | pater *Mf Ps* | deus *Ba* | metafora *Ct Oa Pn* | o creator *Ld* | o tu *Ap Ck Ge Pb Pn Ps* | o *Ct Er Oa* | seminator ab initio *Lh* | creator uel qui seminat *Kr* | creator, tractum a seminatore *Kr* | Metafora est ab animali ad creatorem. (*Af*) *Ec1 Fb Fd Gc1 Kc* (*Lh*) *Mc Mj Pp Ps Pt Ta Vd Vf* | metafora a seminatore ad creatorem *Pc Pk Pq Vc* | creator metaforice ab animali ad creatorem *St* | Sator dicitur seminum, sater uerborum. *Ka* | angelorum et hominum creator adinuentor *Cg* | quia primo creauit caelum et terram *Ba* | secundum Platonem *Ba*.
QUI: et *Ps*.
TEMPUS AB AEUO: Bene dicit tempus ab aeuo, quia temporis est progredi proprium, aeui proprium est manere, semper in idem perseuerare. *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps Vd*.
TEMPUS: omne *Lf* | aetatem, diem *Ec Gc* | cuncta tempora *Eb Ec2* | aetatem, annum, diem *Eb Ec2 Lh* | saecula temporalia *Lh* | ut est hiemps, uer, aestas, autumnus *Ga Ka Na Px Vh* | hiemem, aestatem, uer, autumnum *Lf*.
AB AEUO: aeternitate *Af On* | ab aeternitate *Ap Bd Cg Ck Ga Ge Ka Kr Lb Na Pb Pn Pq Ps Px Va Vh* | a principio *Bb Cg Fb Mo Pf Pp Ps Vf* | a primordio *Va* | a chao *Pd Va* | a saeculo *Eb Ec Ec2 Gc Ka Lh* | perpetuitate *Eb Ec2 Ka Lh* | ab initio

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47 filius dei] om. *Af;* id est filius dei *Bc.* | dei[2]] om. *Af Fb.* | dei[3]] om. *Vf.* | ratio dei] om. *Af Ec1 Gc1 Lh Mc Pp Ta Vc*; manus dei ratio *Bc*; ratio et sermo dei *Fd.* | sapientia] sapientia dei *Ap Bc Fd Lc Mo Ps Vf.* **55** Aut] audis *Bc.* | per] om. *St.* | et] om. *Ec1 Gc1 Ta.* | terram] per terram *Mj.* | quattuor] om. *Ps.* | accipi] om. *Fb.* **56** quibus omnia] om. *Mj*; quorum discordia sibi consona creata sunt omnia et sibi *St.* | constant] om. *Ap*(2) *Mj Pb Pn.* | aut] om. *Ap*(2) *Pb.* per[2]] et per *Pg.* | per[2]…57 signat] om. *Ap(1).* | uero] om. *Bc Fb Gc1 Lc Pg St*; \uero/ *Ps.* **57** qui] quam *Mc*; om. *St.* | qui…habitant] om. *Lc*; inhabitantes eam *St.* | qui…signat] om. *Ck Ge.* | ea] eo *Mc Pg.* | habitant] habitat *Lh*; habitentur *Pb.* | signat] signant *Kc Mc*; significat *Fd Lc Mj Pg St Vf*; designat *Ec1 Gc1 Lh Ta;* sign{...} *Bc.* **67** est] om. *Ec1 Fb Gc1 Lh Ta.* **69** creatorem[1]] creaturam *Pq.* **73** dicit] dixit *Fb.* | tempus[2]] om. *Oa.* | est] est semper *Vd.* **74** proprium[1]] proprius *Vd.* | aeui] etum *Vd.* | semper] uel *Vd.* **77** est] om. *Ka.* **81** ab] ad *Vb.*

III metrum ix

Vb | ceterno (= aeterno) *Mb* | ablatiuus *Ps* | principio temporis *Mh* | ab exordio *Pd* | ab aeterno *Vh* | ab initio quo creatum est *Pm* | initio quo creatum est *Lf* | Aliquando pro aeterno ponitur sicut hic. *Lg Lh* | Ae[u]um aliquando pro tempore, aliquando ponitur sicuti est hic. *Vb* | Aeuum dicitur aetas perpetua, et cui initium et finis non agnoscitur. *Eb Ec Ec2 Gc Ka Lh* | ex quo dixisti fiat lux *Fd Ld Pt* | ex quo dixisti fiat lux et facta est, quia ex tunc coepit esse uolubile tempus per creationem solis. Nam antea non erat tempus, sed aeuum. *Cg Va* | ex quo dixisti fiat lux, quoniam ex tunc coepit reuolutio esse temporis. Nam antea non erat tempus, sed aeuum ·i· perpetuitas quaedam. Eon enim Greci dicunt perpetuum. (*Af*) *Ap Ck Ct Ec1 Er* (*Fb*) *Fd Gc1 Ge Kc Lc Lh Lh Mc Mj Oa Pb Pc Pg Pk Pn Pp Pq* (*Ps*) (*Pt*) *Ta To* (*Vc*) *Vf* | Eon Grece perpetuum Latine inde dicitur aeuum. *Vc* | eon Grece, Latine aeternum, quia mundus ante tempora fuit, non quod initium non habeat *Kr* | perpetuitate quadam, dictam a Grecis eon, quae a prima creaturarum ex quo ante et post coepit in reuolutionem temporum resoluta est *St* | Hic debemus intellegere res, utpote deum opificem, inuisibilemque degentem mundum in ratione uel in dei mente, et aeuum et ab inuisibili uisibilem hunc mundum esse procreatum, et ad exemplar illius et ab eu(o) tempus productum. Ilae autem intellegere secundum Platonem oportet illu(:), unde huius mundi sumpta est forma, quod nec erat, nec non erat, nec accidens, nec substantia, nec nihil erat. *Lb*.

3. ire iubes stabilisque manens das cuncta moueri,

IRE – MOUERI: zeuma *Pn Ps* | zeuma ab inferioribus *Ct Oa Pc Pk Vd* | zeuma ab inferioribus. da pater augustam menti conscendere sedem (*Af*) *Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mj Pp Ps Pt Ta Vc Vf* | Semper subaudiendum est da pater augustam menti conscendere sedem. (*Bb*) *Fd Ld Pt.*
IRE: currere *Bb Pd Pg Pm Pt To* | exire *Lb* | procedere *Cg Va* | transire *Cg Eb Ka Lh Px* (2x) *Vh* | esse *Vh* | moueri *Af Eb Ka Lh* | proprium cursum custodire *Ap Ck Ct Er Fb Ge Oa Pb Pf Pn Ps* | currere uniformiter *Af Ec1 Fb Fd Gc1 Kc Lh Pp Ps Pt St Ta Vc* | discurrere uniformiter *Vf* | de anno in annum *Pq* | in primis fecit archetipa *Ba* | (...)alter(...) currere. et nul(...) hiemes ue(...) *Lf*.
IUBES: fecisti *Px* | imperas *Vb* | iussisti *Vh* | praecipis *St*.
STABILISQUE MANENS: Hoc est non mouens per tempus, nec per locum, sed idem es in aeternitate. *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps*.
STABILISQUE: tu *On* | immobilis *Cg Eb Ka Lh* | fixus *Px* | in te *Vd* | in te ipso immotus *Na Px Vh* | in te ipso motus *Ga* | immobilis quia immutabilis et

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98 Ilae] Cf. Isid. *Etym.* 13.3.1

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85 et[2]] uel *Ka Lh*. **86** agnoscitur] cognoscitur *Ka Lh*. **87** et…est] om. *Va.* | ex] om. *Va.* **88** ex quo] etiam *Vf*; quoniam ex quo *Mj*. | dixisti] dixit *Lh Vf.* | lux] lux et facta est lux *Pg*. quoniam] quia *Er*; om. *Lh Mj*. **89** ex] om. *Ap Fd Ge Lc Pb Pt Vf.* | reuolutio] resolutio *To*; reuelatio *Af.* | temporis] om. *Ta*; \temporis/ *To*. | antea] ante *Vc.* | non] om. *Fd Mc.* | erat] om. *Mc*. | sed] om. *Ec1 Gc1*. | aeuum ·i·] om. *Pg*; \aeuum ·i·/ *Ps*; enim est *Mc.* | ·i·…90 perpetuum] om. *Pk Pc*. **90** perpetuitas] perpetuum uel perpetuitas *Lc*. | quaedam] om. *Ct Er Oa*. | Eon] aeon *Ec1 Lh Ta*; aeωn *Gc1*; enon *Vf*; EΩN *Fb Pg*; HΩN *Af*; ion *Ps.* | Eon… perpetuum] om. *Ap Ck Er Ge Lh Pb Pn Pq To Vc*. | enim] om. *Af Mc Mj Pg Pt Ta Vf.* | Greci] grece *Mj*. **105** zeuma[3]] zeuma est *Af Pp*. **106** inferioribus] in superioribus *Vf.* | da] usque da *Vd.* | augustam] angustam *Kc.* | augustam…sedem] om. *Ec1 Gc1 Lh Mj Ta.* | menti] om. *Lc*. sedem] om. *Fd*. **107** est] om. *Fd*. **115** mouens] moueri se *Fb*; moueris *Ct Er Oa*; mouens nec *Ap Pn.* | locum] locus *Er.* | idem…116 es] esse *Fb.* **116** aeternitate] aeternitatem *Er*.

III metrum ix

immortalis *Pd* | firmus *Eb Ka Lh* | constans *Ka* | sine tempore constans *Eb Ec2 Lh* | Ipse immotus facis cunctas creaturas moueri. *Ka* | immutabilis, perseuerans *Lf* | immotus in te ·i· in tua natura, cum ita moues *Lf* | immotus in te, cuncta moues *Pm*.

MANENS: ipse *Ps* | in aeuo *Vg* | qui ipse *Pq Vc* | permanens *Cg Eb Ec2* | perfixus *Eb Ec2* | permanens, fixus, constans *Lh*.

DAS: tribuis *Cg* | facis *Af Bb Ec1 Fb Fd Gc1 Kc Ld Lh Mj Pd Pg Pp Ps Pt* (2x) *St Ta Vc Vf* | Facis cunctas creaturas mobiles. *Ga Na Px Vh* | o tu qui omnia facis *Ap Ck Ct Er Ge Oa Pn Ps*.

CUNCTA MOUERI: aut loco aut tempore *Pd* | tempore uel loco *On* | Quae in rerum natura sunt secundum suum modum et qualitatem mouentur. *Ap Ck Ct Er Ge Oa Pb Pn* | Cum cuncta moueantur, deus immobilis permanet. *Ap Ck Ct Er Ge Oa Pb Pn Va Vb* | aut aeterno motu aut locali aut temporali. Aeterno ut sphera caelestis, tempore ut anima, loco et tempore corpus. *Va* | Cuncta quae mouentur et transeunt tua dispositione motum habent, quoniam mutabis ea. Tu autem idem ipse es. *Ap Ck Ge Lh Pb Pc Pk Pn Pq Va Vc* | et anni tui non deficient *Ap Ck* | Cuncta quae das facis uel loco uel tempore mouere. (*Af*) *Ec1 Fb Fd Gc1 Kc Lc Lh Mj Pg Pp Ps Pt Ta To* | Nam corporalia omnia loco simul et tempore mouentur, spiritualia uero, ut anima, tempore tantum, non autem loco mouentur. Deus uero nec loco nec tempore mouetur, sed omnem locum maiestate sua implet et omnia simul in eo sunt tempora. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mj Mo Pg Pp Ps* (*Pt*) *Ta Vc* (*Vf*) | Omnia corporalia mouentur tempore et loco. Omnia incorporalia mouentur tempore tantum, sed deus in neutris mouetur. *Pq* | moueri loco et tempore, quod corporalia ac spiritualia tempore non loco, deus neutro, sed omnem locum maiestate implet, et omnia in eo simul sunt tempora *St.*

CUNCTA: elementa *Vb* | facta *St* | cunctas creaturas *Lf*.

MOUERI: uel tempore mouere *Mc* | per tempus *Vg* | transmutari *Eb Ec2 Lh*.

4. quem non externae pepulerunt fingere causae

QUEM – CAUSAE: ut accepisses ab aliquo, sed a temetipso omnia bene disponis *Ap Ck Ge Pn Ps Va Vb* | Te creatorem non coegerunt causae extrinsecus tibi

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126 o tu] eto *Ct Oa Ps*; om. *Er*. | tu] om. *Pn*. | qui] quia *Er.* **128** in] om. *Er*. **130** Cum] om. *Vb*. | moueantur] mouentur *Vb*; moue\a/ntur *Ge.* | permanet] permanent *Er*. **132** Cuncta] cuncta enim *Va*. | mouentur] moueantur *Ck.* | et transeunt] om. *Lh.* **133** mutabis] mutabilis *Lh*. | ea] ea et mutabuntur *Lh Vc*. **134** quae] qui *Fd Ps.* **135** uel[1]] om. *Mj*. | mouere] moueri *Af Ec1 Gc1 Lc Lh Ta*. **136** Nam…137 mouentur] om. *Mo*. | corporalia] temporalia *Ec1 Gc1 Lh Ta*. | loco] loca *Pt.* | simul] s{unt} *Vc.* | et] ex *Fb*; om. *Lc* | tempore] < tempora *Pt.* | spiritualia uero] deus uero nec loco *Ps.* | spiritualia…137 mouentur] om. *Ap Fb*. | uero] om. *Pg.* **137** tempore] tempora *Pt.* | tantum…loco[1]] om. *Mc Vf*. | autem] om. *Mj*. | mouentur] mouetur *Af Mc*; < mouetur *Ec1*. | Deus…138 mouetur] om. *Mc*. | Deus…139 tempora] om. *Pg*. | uero] autem *Pp*. **138** mouetur] < morietur *Ps.* | sed] om. *Ec1 Gc1*; et *Mc*. | sed…139 tempora] sed simul omnia implet *Mj*. | omnem] omnem enim *Ec1 Gc1*. | implet] replet *Lc*. **150** accepisses] accipit sic *Ap Ck Ge Pn Ps.* | bene] bona *Vb;* bona bene *Ap Ck Ge Pn Ps.* **151** Te] om. *Ec1 Gc1 Ta*; \te/ *Lh*. Te…causae] om. *Vf.* | Te…152 mundum] om. *St.* | coegerunt] cogerunt *Fd.* | tibi] sibi *Ec1 Lh Ta*; < sibi *Gc1*.

accidentes, ut fingeres mundum, sed ipsa tua beneuolentia naturaliter tibi insita, non inuidens creaturae tuae ad imaginem et similitudinem tuam eam formare. (*Af*) *Ap* (2x) *Ck Ct Ec1 Fb Fd Gc1 Ge Kc Lc Lh Mc Mj Oa Pb Pc Pg Pk Pn Pp Pq Ps Pt St Ta Va Vf* (*Vc*) | sed ob propriam causam, id est ex sua uoluntate omnia creauit *Pm* | non aliunde nisi ex tua uoluntate fecisti haec *Ga Na Px Vh* | sed ex tua uoluntate omnia creasti *Va* | Non propter aliam causam fecit deus mundum nisi propter suam magnam bonitatem. *Go Vh* | Non propter aliam causam fecit mundum nisi per uoluntatem. *Px* | Non enim per aliam causam, sed per suam bonitatem fecit deus mundum. *Eb Ec Ec2 Gc Lh* | Non aliquis eum cogebat omnia creare. *Lf*.

QUEM: te *Fb Ka Lf Lg Na Pf Px Vb Vh* | creatorem *Ta* | te creatorem *Ap* (2x) *Ck Fd Ge Ld Pb Pd Pn Pt Vf* | te deum *Ct Oa* | hoc est te creatorem *Ps* | te satorem *Eb Ec Ec2 Gc* | te. o deus *Lh* | sa(torem) *Lh*.

EXTERNAE (= EXTREME *Mc* | EXTERNA uel -AE *Vb*): extraneae *Eb Ka Lh Vb* | alternae *Ct Oa* | alienae *Eb Ka Kr Lf Lh* | extrinsecus uenientes *Pp* | extrinsecus accidentes *Fb Fd Ld Pf Pt* | extrinsecus tibi accidentes *To* | remotae a tua bonitate *Ct Er Fb Oa Pb Pn Ps* | non remotae a tua bonitate *Ap Ck Ge* | rebus indigens extrinsecus *Ec Ec2 Gc Pm*.

PEPULERUNT : coegerunt *Ap Bb Ck Ct Er Fb Fd Ge Go Kr La Ld Mo Oa Pb Pc Pd Pk Pn Pp Pq Ps Pt To Va Vc* | compulerunt *Cg Eb Ec2 Ga Lf Lh Mb Na On Pp Px Vb Vh* | instigauerunt *Ct Oa* | angariauerunt *Eb Ka Lh* | non coegerunt *Cg* | constrinxerunt ut ab aliqua re m(...)riam (...)ret *Lb* | Nulla necessitate compulsus es creare omnia. *Ga Na Px Vh* | te compulerunt componere ·i· nulla necessitate compulsus es creare omnia et non habunde, nisi ex tua uoluntate fecisti haec *Ka*.

FINGERE: formare *Ck Ge Vb* | componere *Cg Ct Eb Ga Ka Lh Mb Na Pb Pd Pg Pp Px Va Vh* | creare *Kr Lf* | simulare *Eb Ka Lh* | (...) potestas *Lf* | finxit ·i· creauit omnia *Lf*.

CAUSAE: cogitatio *Pd* | extrinsecus *Ct Oa* | Quattuor sunt causae effectiua materialis a loco a fine. *Pq* | extertius(!) uiolentiam ingerentes *Mb* | alienae (...)ationes *Pb*.

5. materiae fluitantis opus uerum insita summi

MATERIAE FLUITANTIS: chaos *Ga Na* | informis materia *Cg* | materiae informae *Pq* | adhuc informis ·i· necdum constitutae quae aquis cingebatur *Fb* | adhuc informis ·i· necdum constitutae *Er* | informae quae aquis tegebatur *Pc Pk Vc* | informis quae ab aquis tegebatur *Pp* | materiae informis quae aquis tegebatur *Kr* | mundi adhuc informis, ubi mixta quattuor elementa habebantur *Ps* | mundi adhuc

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152 accidentes] accedentes *Ap*(1,2) *Ck Ge Pb Pn Ps*; accidentes uel ex aliqua necessitate uenientes *Va*. | sed] om. *Ec1 Gc1*. | tua beneuolentia] tui bonit[a]tis *St.* | beneuolentia] prouidentia *Fb*; bonitas *Ap*(2) *Ck Ct Ge Oa Pb Pc Pk Pn Pq Va Vc*; beniuolentia *gl*. uel bonitas *Ps*; bonitas uolentia *Pg*. | naturaliter] natulariter *Kc.* | tibi] om. *Mj*. | insita] coegit *Pg*; insita hoc est tua uoluntas *Ap*(2) *Ck Ge Pb Pc Pk Pn Pq Va Vc*; insita \hoc est tua uoluntas/ *Ps*; insita hoc tua uoluntas *Ct Oa*. **153** non…formare] om. *Ct Kc Mj Oa Pg.* | inuidens] in inuidens *Mc*; inuides *Ap*(1) *Ps.* | tuae] suae *Ap*(2) *Ck Ge Pb Pn*; om. *St.* | et] om. *Fb*. | similitudinem] similitudine *Af*; ad similitudinem *Ap*(2) *Ck Ge Pb Pn.* | eam] om. *Ec1 Fd Gc1 Lc Lh Pt St Ta Va Vf.* | formare] informare *Vf*; formae *Vc*; conformatae *Va*; formatae coegit res te *Lc*. **158** propter[1]] per *Vh*. magnam] om. *Vh*. **159** enim] om. *Eb Ec2 Lh*. **160** deus] om. *Eb*. **174** es] om. *Px*. **188** tegebatur] regebantur *Pc*.

informis, ubi mixta quattuor elementa habebantur, unde dicitur qui uiuit in aeternum creauit omnia *Ap Ck Ct Ge Oa Pn* | informis materiae manentis in primordio in mente dei ante mundum quando omnia fluitabant. Neque enim adhuc facies terrae uel aeris apparebat. Terra namque operta erat aqua, licet tenui uelut nebula. Neque claritas aeris, quia non erat lux qua illustraretur. Siue fluitans materia huius mundi creatio, quae semper fluit et labitur. *St* | Fluitantem materiam uocat illam informem materiam, quae in mente dei in primordio fuit, antequam mundus fieret quando omnia fluitabant. Neque enim adhuc facies terrae uel aeris apparebat. Terra namque operta erat aqua, licet tenui ueluti nebula. Aeris quoque claritas non apparebat, quia non erat lux qua illustraretur. Siue fluitantem materiam huius mundi uocat, creationem quae semper fluit et labitur. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mj Pg Pp Ps Pt Ta* (*Vc*) (*Vf*) | Materiae dicit fluitantis ·i· informis antequam crearentur, inde corpora innata quae materia fluitans aquis tegebatur. *Ap Ck Ct* (*Ge*) *Oa Pb Pn* | Significat informem materiam, uel mortem uel hiatum terrae, uel nihil. Hoc est chaos ·i· tenebras, uel primam confusionem, uel profundum, uel impenetrabilis confusio quando in modum roris haerebat. *Ec Ec2 Gc Ka* (*Lh*).

MATERIE: facultatis *Ec Ec2 Gc* | creaturae *Lf* | primae *Pm* | quattuor elementa *On Pd* | facultatis imperfectae ·i· dissolutae *Eb* | Materia est unde, uel in qua, aliquid formatum sit. *Eb Ec Ec2 Gc Ka (Lh).*

FLUITANTIS: decurrentis *Lb* | mobilis *Ck Ge* | mutabilis *Cg Ps Vb* | uoluentis *La* | informis *Pd* | imperfectae *Bb Ec2 Ka Lh Pp Px Vb Vh* | non solidae *Vc* | instabilis *Eb Ec Gc Ka Lf Mb Pm Ps Px Vh* | uacillantis *Eb Lh* | dissolutae *Ec Ec2 Gc* | dissoluti *Ka Lh* | adhuc informis *Pf* | ideo necdum constitutae et fixae in aliquod opus *Ap Ck Pb Pn Ps* | quia nondum erat fixa et constituta in aliquod opus *Ct Oa* | imperfectae et instabilis, ut in principio fuit *Ga Na* | necdum exordium habentis *Mb* | currentis quia mixta erant aer, terra, ignis et aqua *Lb* | (...)dum reris ante (...) *Lf* | quia adhuc stabili statura non haerebat, sed in modum roris, ut illi dicunt qui inde disputant *Lh Pm*.

OPUS: chaos *Ka Lf Lh Vh* | ut in principio chaos fuit *Px* | mundi creationem *Fd Ld Pt* | ut fingeres mundum *To*.

UERUM: sed *Ap Bb Ck Ct Eb Ec2 Er Fd Ge Ka Ld Lh Mb Mh Pb Pc Pg Pm Pn Pq Pt Px Vc Vf Vh* | pro sed plane *Pd* | te cogit *To* | coegit te *Af Ec1 Fb* (2x) *Fd Gc1 Kc Ld Lh Mc Pf Pg Pp Ps Pt* (2x) *Ta Vf* | pepulit *Ct Er Pc Pp* | Te compulit ad condendum mutabilia. *On*.

INSITA: innata *Ct Eb Ec Ec2 Gc Lf Pp Px Vh* | indita *Bb Pd* | tu *Ap Pb Pn* | in te est *La* | tibi *Fd Ld To Vf* | immissa *Lb* | imposita *Pc* | infixa *Eb Ec2 Ka Lh* | naturaliter *Eb Ec Ec2 Gc Lf Pd* | inseminata *Eb Ec2 Lh* | intus posita *Vb* | ingenita *Cg Ps* | naturalis *Cg Pd Ps* | in natura *Oa* | naturaliter in te manens *Pq Vc* | in se manens

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192 omnia] omnia simul *Ap Ct Oa Pn*. **196** Fluitantem] om. *Pg*. **197** uocat] dicit *Mj*. informem] informam *Lc*. | materiam] om. *Mj*; materiem *Pt*. | in[1]…dei] om. *Mj*. **198** omnia] om. *Vc*. | enim] om. *Mj*. | adhuc] om. *Pg*. | terrae] terris *Kc*; terra *Af*. **199** Terra…200 apparebat] om. *Ps*. | Terra…200 illustraretur] om. *Mj*. | namque] enim *Fd Lc Pt Vf*. | operta] cooperta *Ec1 Gc1 Lh Ta*. | licet] quamuis *Pg*; libet *Af*. | ueluti] uel *Ec1 Gc1 Lh Ta*. | nebula] nubila *Kc*; nebulosa *Mc*. **200** non[2]] nec *Ec1 Gc1 Lh Mc Pp Ta*. | qua] quae *Pg*; < quia *Gc1*. | Siue…201 labitur] om. *Pg*. | fluitantem] fluitantes *Pt*. **201** materiam] materiem *Fd Lc*. **202** dicit] dicunt *Oa*. | fluitantis] fluitantis opus *Ck*. **203** crearentur] creantur *Ct Oa*. | innata] in natura *Oa*. materia] materiae *Ck Ge*. | fluitans] fluitantis *Ck Ge*. | aquis] aqui *Ct Oa*. **206** uel[2]…confusio] om. *Ka*. **210** sit] fit *Ka Lh*. **214** ideo] ·i· *Ap Pb Ps*; id *Pn*. **218** non] minime *Pm*.

III metrum ix

On | natiua *On Pd* | filius naturaliter insitus in patre *Ct Er Fb Oa Pf* | sed innata bona uoluntas summi boni uoluit fieri omnia *Ka Na Px Vh* | in semetipso inuenit *Vh*.
SUMMI: filii *Pd* | cuius rei *Cc*.

6. forma boni liuore carens, tu cuncta superno

FORMA: similitudo *Mj* | filius *Fb Vf* | sapientia *Bb* | dei *Eb Ec2* | tu ipse *Kr Pc Pk Pp Pq Vc* | filius dei *Ld Pd Pt* | filius summi boni *Pf* | forma bonitatis *Mb* | filius qui naturaliter est insitus in patre et cum illo manet *Ap Ck Ge Pb Pn Ps* | tu ipse uel ipsa sapientia in qua manebant cuncta antequam fierent *Cg* | Species dei est bonitas. *Ga Ka Na Px Vh* | species, typus, figura *Eb Lh* | species, typus, essentia *Ec Ec2 Gc* | essentia ·i· substantia *Lf* | ideas ·i· formas *Mo* | De forma dicit illa unde omnia creata sunt, cum adhuc imperfecta erant. *Eb Ec Gc Lh* | Formam uocat filium dei et sapientiam, per quae omnia fecisti, siue a tua dispositione superna quam Plato et alii ideas uocant ·i· formas primordiales rerum, secundum quas omnia fecisti ·i·secundum quod dispositum habebas, et hoc est quod subdit. *Ct Oa* | Formam uocat filium dei, qui est sapientia dei, per quem omnia facta sunt, unde scriptum est: qui cum sit splendor gloriae et figura eius ·i· dei patris, uel etiam formam dicit illud exemplar et rationem, quae erat in mente dei ad cuius similitudinem post mundus factus est, et ipsam rationem uocat Plato ideas ·i· formas. Sicut enim artifex arcam facturus uel domum prius figuram illius in mente praeuidet ad cuius similitudinem post opus facit, ita deus formam huius mundi semper in ratione sua habuit, antequam illum faceret ad eandem similitudinem. Beatus uero Iohannes ipsam rationem et dispositionem dei, quam Plato ideas uocat, uitam nominat. Antequam enim mundus fieret in mente dei erat, et antequam caelum crearetur, in arte uiuebat. Ideo ergo ipsa ratio uita uocatur, quia semper uixerunt. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lh Mc Pp* (*Ps*) *Pt Ta Vf* | quae et filius et sapientia per quem omnia, qui etiam splendor gloriae, et figura substantiae patris, uel etiam forma illud exemplar et ratio quae erat in mente dei ad cuius similitudinem post mundus factus est, quam uocat Plato ideas ·i· formas. Sicut enim artifex archam uel domum facturus, prius figuram illius mente praeuidet, ad cuius similitudinem post opus facit, ita deus formam huius mundi in ratio{ne} semper sua habuit, antequam illum faceret ad eandem similitudinem. Iohannis uero ipsam rationem et dispositionem dei, quam Plato ideas uocat, uitam nominat. Antequam enim mundus fieret, in mente dei erat et in arte uiuebat. Ideo ipsa ratio uita uocatur, quia semper in ea uixit. *St* | Formam uocat filium dei, qui est sapientia dei, per quem omnia facta sunt, unde scriptum est: qui cum sit splendor gloriae et figura substantiae eius ·i· dei patris. Vel etiam formam dicit

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230 patre] patre est *Ct Oa*. | sed] om. *Ka*. **247** habebas] habas *Ct*. **248** dei[1]] om. *Fb*. sapientia] sapientiam *Fd*. | dei[2]] dei patris *Af Ec1 Gc1 Lh Ta*. | quem] quam *Lh Mc Pp*. | facta] creata *Ps Ta*. **249** gloriae] om. *Fd*. | figura] figura substantiae *Fd Pt Vf*. **250** erat] est *Vf*. **251** similitudinem] similitudine *Ps*. | ·i·] uel *Kc*; om. *Vf*. **252** enim] om. *Kc*. | facturus] facturus est *Vf*. **253** post…254 similitudinem] om. *Ec1 Gc1*. | facit] faciat *Af Lh Ta*. | deus] om. *Pp*. **255** dispositionem] dispensationem *Fb*. | quam] quae *Ec1 Gc1*. | ideas] ydas *Mc*. **256** nominat] om. *Ps*. | Antequam enim] quae antequam *Pp*; nam antequam *Ec1 Gc1 Lh Ta*. | enim] om. *Af Mc*. **257** uiuebat] uidebat *Af Kc*. | ergo] igitur *Mc*. | ipsa ratio] ratio illa *Ec1 Gc1 Lh Ta*. **258** semper] semper in ea *Fb Fd Pt Vf*. | uixerunt] uiuebant *Ap*; uixerat *Af*(?) *Ec1 Gc1*; uixere *Ta*; uixerit *Pp*.

illud exemplar et rationem, quae erat in mente dei, ad cuius similitudinem postea mundus factus est, praeuidet, ad cuius similitudinem postea opus facit, ita deus formam huius mundi semper in ratione sua habuit, antequam illum faceret ad eandem similitudinem. Beatus Iohannes ipsam rationem et dispositionem dei, quam Plato ideus uocat, uitam nominat. Ante enim quam mundus fieret, in mente dei erat, et antequam mundus fieret, in arte uiuebat. Ideo ergo ipsa ratio uocatur uita, quia semper uixit in mente dei. *Lc* | Plato dixit habuisse deum alium mundum spiritualem ad cuius similitudinem corporeum mundum fabricauit, quem ipse ideas uocat, quae sunt formae rerum spirituales in animo creatoris, quibus omnia fecit ipse uidelicet eius dispensationes. *Er Fb* | Famam (!) uocat filium dei qui est uerbum patris, per quem omnia facta sunt. *Pg*.

BONI: filii *Ck Ct Er Fb Ge Oa Ps Vc* | dei *Ec Gc Lf* | bonitatis *On* | suae bonitatis *Mh* | ipse deus *On*.

LIUORE CARENS: non inuidisti *Kr* | non amittendo, sed numquam habendo *Pd* | non inuidens creaturae faciendo eam *Ld Pt* | non inuidens suae creaturae faciendo ea ad suam similitudinem *Fd* | quia non inuidit creaturae suae faciendo eam ad similitudinem suam *Af Ec1 Fb Gc1 Kc Lh Mc Mj Pg Pp Ps Pt St Ta Vf* | quia non inuidit creaturae suae ut ad imaginem suam hominem non crearet *Vc* | quia non inuidit creaturae suae ad imaginem suam factae *Pq* | quia non inuidit bona esse, quia in semetipso inuenit, bona potuit creare *Px* | quia non inuidit bona esse, quae bona potuit creare *Ga Na Vh* | quae non inuidebat, quae bona facere potuit, quae fecisset *Ka* | Non inuidit ille suae creatur(ae) perfectam et bonam esse, quia ipse bonus et perfectus est. *Vb* | sine inuidia non inuidit eis ut non fecisset ea, quae (.....) potuit facere *Lh* | cum et angelum et hominem creauit, quos suae uoluntati et praecepto repugnaturos praesciuit *Pm* | Si non fecisset, quod potuit, inuidus uideretur. *Px Vh* | quia si eliganter opus proprium non perfecisset, quasi inuidus appareret, quia sciret nullum alium hoc posse recuperare *Ec Ec2 Gc Ka Lh Pm Va* | Quoniam deus in sapientia sua omnia constituens, inuidiam longe a suis operibus relegauit, non inuidit ille suae creaturae bonitatem et perfectionem, quia ipse bonus et perfectus est liuore, quia nihil aliud fuit conditarum rerum causa quam bona dei uoluntas ut ab optimo optimae res perficerentur. *Ap Ck Ct Er Fb Ge Oa Pb Pn*.

LIUORE : inuidia *Cg Ck Ct Eb Ec Ec2* (2x) *Ga Gc Ge Ka Lb Lf Lh Na Oa Pm Pp Ps Px To Vb Vf Vh* (2x) | dolore *Eb Ec2 Lh* | Liuor est (inui)dia. *Pb* | macula corporis *Eb Ec2 Ka Lh* | malitia omni nequitia *Pd*.

CARENS: deficiens *Lb* | non carens *Vb* | nesciens *Cg* | forma *Lf*.

TU: o pater da *Pd*.

CUNCTA: elementa *Vb* | omnia *Ps* | omnia fabricatus es *Ap Ck Ct Ge Oa Pb Pn*.

SUPERNO – AB EXEMPLO: filio *Cg Ps* | a te ipso *Pq* | a temetipso *Bb Ka Mh Vb* | mente diuina *Er Fb Pf* | a superna uoluntate *Eb Ec Ec2 Gc* | a temetipso sicut constitutum *Pd* | tua inuisibili ration{e} *Lb* | (...) scientia *La* | profundo consilio

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277 mundum] mundi *Er.* | quem ipse] quam ipso *Er*. **278** quibus] secundum quas *Er*. **279** dispensationes] disputionis *Er*. **285** quia] quoniam *Af Pp.* | inuidit] inuidet *Mc.* | suae] om. *St.* | eam] om. *Af Vf*; ea *Ec1*; < ea *Gc1*. **286** suam] om. *Ec1 Gc1 Lh Ta*. **295** quia] qui *Ec Ec2 Gc.* | si] om. *Ec Ec2 Gc Ka.* | proprium] suum *Va.* | quasi] om. *Lh Va*. **296** quia] qui *Ec Ec2 Gc.* | nullum alium] a nullo alio *Lh*. **297** in] om. *Fb.* | constituens] constitutis *Er*. | a] om. *Fb*. **298** relegauit] remouit *Ct Er Fb Oa*. | non…299 liuore] om. *Ct Er Fb Oa*. | bonitatem] bonitate *Ap Ge Pb.* | perfectionem] perfectione *Ap Ge Pb.* **299** liuore] om. *Ap Ge Pb*. **300** dei] deus *Er*. | ab] ad *Ge.* | res] res statim *Er*. **307** fabricatus] fabricata *Oa*. | es] est *Ck Ge.*

III metrum ix

On | a mente diuina, ut in mente disposuit, ita perfecit cuncta *Ap Ck Ct Ge Oa Pb Pn Ps* | a filio et sapientia tua, per quem omnia fecisti *Fb* | tuo, non alieno, uel ab aliquo exemplari sc· ita, ut mox concluditur *Lf* | a dispositione tui exempli *Pq* | a temetipso non ab exemplari, ut philosophi, excogitasti et fecisti omnia *Ga Na* (*Px*) *Vh* | exemplum, sicut institutum habuit in sua praescientia, ita materiam mundi fecit *Px Vh* | non ab aliquo exemplari, sed ita ut mox subsequitur *Pm* | non ab exemplari, ut philosophi, excogitasti et fecisti omnia *Ka* | quia in semet qui supern(us) est, omnia creauit absque ullo exemplo *Lh* | quia in semet qui supernus est, omnia creauit absque ullo exemplo, ·i· omnes pulchras rerum machinas, quae sequuntur *Pm* | Duxit ab ipsius praescientia omnia pulchra machina. *Lh Va* | deum, exemplar, materia ·i· deum, qui condidit omnia *Ec Ec2 Gc* | a sapientia et filio tuo, per quem omnia fecisti, siue ab aeterna dispositione tua, sicut dispositum habuisti in tua scientia. Quam dispositionem et alii ideas uocant ·i· formas rerum, secundum quas et quarum similitudinem omnia fecisti ·i· secundum quod dispositum habebas, et hoc est quod subdit. *Va* | Ab animo creatoris sunt formae rerum spirituales, quas secundum suam dispositionem fecit. Vnde Plato dicit deum habuisse in principio alium mundum spiritualem, ad cuius similitudinem corporeum mundum fabricauit, quem ipse ipseas(!) uocat. *Pc* | Plato dixit materiam omnium et ipsum deum aequeuam esse, quod contra fidem est. Deus enim ex nihilo omnia fecit. *Ba* | a filio et sapientia, per quam omnia fecisti, siue a tua dispositione superna, quam Plato et alii ideas uocant ·i· formas primordiales rerum, secundum quas omnia fecisti ·i· secundum quod dispositum habebas, et hoc est quod subdit. *Ap Ck* (*Ge*) *Pb Pc Pg Pk Pn Pq*.
SUPERNO:: superius *Vb* | disposito *Pp* | non alieno *Pg* | caelesti *Eb Ka Lh* | diuino *Ka* | alto *Eb Lh* | (...) quos suae (...) pugna (...) *Lf*.

7. ducis ab exemplo, pulchrum pulcherrimus ipse

DUCIS: producis *Af Cg Ec1 Fb Fd Gc1 Kc Lh Mc Pc Pg Pk Pp Pq Ps Pt Ta To* | disponis *Cg Pb Pd Va Vc* | procreas *Ap Ck Ct Er Ge Oa Pb Pn Vc* | trahis *Ct Oa* | creas *Cg Fb Pc Pk Pp Pq*.
AB EXEMPLO: forma *Bb Fd Mj Pt* | superno *Ap Ge Pb Pn* | a forma ·i· a filio *To* | a forma ·i· a filio et sapientia *Vc* | filio tuo *Fd Pt* | forma filii tui *Ld* | per exemplar supradictum *Kr* | quod dicit formam hoc exemplum *Af Ec1 Fb Fd Gc1 Kc Lh Mc Pp Ps Pt St Ta Vf* | uel spiritualem uel hunc corporalem intellege *Fb* | uel spirituale uel hunc corporis intellegite *Er* | Plato per altam sapientiam quandam ΑΓΙΕ ΞΟΞΟΝΤΑC ·i· sanctae trinitatis similitudinem repertam habuit. *Eb Ec Ec2 Gc Ka Lh*.
PULCHRUM PULCHERRIMUS IPSE: intellege omnium sc· rerum *Ct Oa* | omnium sc· rerum *Ap Pb Pf* | omnium sc· retentiarum *Er* | spiritualem uel corporalem *Ap Ct Pb* | spirituale uel hunc corporalem omnium sc· rerum *Ck Ge Pn Ps* | Bonus deus omnia bona creauit. *Mh*.
PULCHRUM: mundum *Ga Ka Lh Na Px*.

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311 in] om. *Ap Pb*. **315** exemplum] exemplari *Vh*. | institutum] constitutum *Vh*. **330** sapientia] sapientia tua *Pg Pk Pq*. | quam] quem *Ap Pb*. **331** primordiales] om. *Pc Pk*. **332** dispositum] dispositas *Ap Pb*; disputas *Ge*. | habebas] habeas *Ck*. **345** quod] q{ui} *Vf*; quia *Gc1 Mc*. | dicit] ducis *Vf*; om. *St*. | hoc] hoc et *Fb Pt St*; hoc est *Vf*. **347** ΑΓΙΕ…348 ΞΟΞΟΝΤΑC] ΑΓΙΟC ΞΟΝΤΑC *Lh*; om. *Eb Ec Ec2 Gc*. **348** ·i·] om. *Ec2*. | repertam] perpetam *Ka*. **352** spirituale] om. *Ps*; spiritualem *Ge Pn*. | uel] om. *Ps*. | sc·] om. *Ge*.

III metrum ix

PULCHERRIMUS: Sicut in tua habuisti mente, ita materiam mundi formasti. *Lh* | tu pulcherrimus ·i· pulchris rebus a te creatis *Kr*.
IPSE: tu *Lf*.

8. mundum mente gerens similique in imagine formans;

MUNDUM: uniuersitatem *Ka* | caelum et orbem terrae *Eb Ec Ec2 Gc Lh*.
MENTE: consilio *Vb* | sapientia *Ct Kr Oa Pc Pk Pn Pq Ps Vc* | animo *Eb Ec Ec2 Gc Ka* | in animo *Lh* | uoluntate *Vh* | sapientia tua *Pb* | dispositione *To* | quo modo *Cc* | sapientia uel dispositione *Ap* | in diuina prouidentia *Pd* | in sua sapientia *On* | dispositionem tuam *Vf* | dispositione tua *Af Fb Fd Kc Ld Lh Mj Pf Pg Pp Ps Pt (2x) St Ta Vf* | ergo dispositione tua *Ec1 Gc1 Mc* | in te ipso et in tua consideratione et dispositione *Ck Ge* | in te ipso (...) dispositione in similitudine *Ap* | in mente disponis, cunc(ta) perficis ut in mente disposit(a), ita cuncta perfecte ·i· ho(mi)nes et cetera animalia, quae sunt perfecta *Vb* | hoc est in aeterna beatitudine tua in diuinitate in sapientia *Cg*.
GERENS: gubernans *Ct Fb Oa Pg Pp Pq Vc* | faciens *Vb* | portans *Lb* | ferens *Eb Ec2 Vh* | sustinens *Vc* | habens *Lf* | ferens qualiter fieret *On* | ferens in uoluntate *Ga Ka Na Px Vh* | antequam crearetur *Eb Ec Ec2 Gc*.
SIMILIQUE IN IMAGINE: per eandem imaginem *Pp* | das immortales *Pd* | postea *Lf* | ut praesciuit *Pm* | quemammodum erat apud te *Mb* | quia erat imaginatus apud te *Bd* | sicut mente gerebas *Pq* | eadem qua ante in mente habuisti *Lf* | eadem imagine, quam praesciuit *Lh Px Vh* | eadem imagine, quam ipse praesciuit *Ga Na Pm* | ad suam formam *Ec Ec2 Gc* | ad suam formam, ut praesciuit *Eb* | sicut erat in mente tua uel eadem imagine, quam ipse praescisti *Va* | in similitudine inuisibilis mundi hunc uisibilem *Ap Ck Ge Pb Pn Ps* | in filio uel in uoluntate aequali *Ga Ka Na* (*Px*) *Vh* | hoc est sensibilem mundum formans ad exemplum intellegibilis mundi. Sensibilis autem mundus per tempora discurrit. (*Ap*) *Ck Ct Er Fb Ge Oa Pb Pn* | per filium, qui est imago et similitudo patris (*Af*) *Ck Ct* (2x) *Ec1 Er Fb Fd Gc1* (*Ge*) *Kc Lc Ld Lh Mc Oa* (2x) *Pb Pc Pf Pg Pk Pn Pp Pq Ps Pt* (2x) *Ta Va Vd Vf* | filio imagine et similitudine patris, uel sicut eadem imaginata *St* | per filium tuum, qui est imago et similitudo tua *Vc* | sicut in tua dispositione cuncta imaginata erant (*Af*) *Ap* (2x) *Ck Ct Ec1 Fb Fd Gc1* (*Ge*) *Kc Lc Lh Mc Oa Pb Pc Pg Pk Pn Pp Pq Ps Pt Ta To Va Vd Vf* | ut homo ad hominem habet similitudinem et omnia quae habent similitudinem et habent dissimilitudinem *Ap Ck Ge* | Sicut habuit in sua praescientia materiem, sic et materialem mundum construxit. *Pp* | ut in mente disposuit, sic omnia perfecit *Va* | Ideae sunt formae rerum spirituales in animo creatoris secundum quas omnia fecit ipse, uidelicet eius dispositiones. Vnde et Plato dixit habuisse deum in principio alium mundum spiritualem, ad cuius similitudinem corporeum mundum fabricauit, quem ipse ideas uocat. *Ap Ck Ct Ge Oa Pb Pk Pn Pq Va* | Quicquid autem praecedit, quattuor modis praecedit: aeternitate, ut deus omnia, tempore, ut flores fructum, electione, ut fructus flores, origine, ut materies informis formatarum rerum species, uel sonus cantum, ut

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367 ergo] ergo ·i· *Ec1 Gc1*. **380** inuisibilis] inuisibilem *Ck;* inuisibile *Ge*. **382** ad] om. *Er*. **384** per] om. *Kc Mc Vd*. | qui est] quidem *Er*. | et similitudo] et fortitudo *Pf*; om. *Ct*(1) *Er Oa(1) Vf*; dei *Va*. **387** sicut] simili imagine dicit sicut *Lc*. **392** sunt] autem *Va*. | in^{2}…393 creatoris] om. *Va*. **394** et] om. *Pk Pq*. | dixit] dicit *Ct Oa Pk Pq Va*. **395** similitudinem] imaginem *Va*. corporeum mundum] istum corporeum *Va*. | quem] quas *Ct Oa*. | ideas] ideos *Ck*.. | uocat] uocauit *Pq*.

III metrum ix

Augustinus in libro confessionum. *Va* | per exemplar quod in mente habuisti priusquam mundus fieret in re, ut artifex praeuidet opus priusquam formet *Kr*.
IN: per *Pc Pk Pp*.
IMAGINE: forma *Ps Vb* | ad suam formam *Ka Lh*.
FORMANS: cuncta *Pc* | creans *Eb Ka Lh* | primens *Eb* | postea exprimens *Ec Ec2 Gc* | exprimens *Lh* | ideas quasdam species *Ck Ge Pn* | in suam formam *Ck Ge* | illum *Bd* | mundum *Cc Lf* | eundem *On* | (...)are uoluisses *Lf* | Quando descendit ad inferos propter redemptionem multorum, ita ut habuit in uoluntate, sicut constitutum habuit mente in sua scientia, ita materiam mundi fecit. *Lh*.

9. perfectasque iubens perfectum absoluere partes.

PERFECTASQUE – PARTES: animalia *Fb* | quattuor elementa homines et cetera *Fb* | quattuor elementa mundi *Vf* | quattuor elementa *Kr Ld Pt Vc* | ut quattuor elementa *Bd* | quattuor elementa mundum homines et cetera animalia *Pf* | perfectas partes dispertiri perficere in diuersas mundi formas *On* | quattuor elementa, quae perfectae perfecti mundi partes sunt *St* | homines et cetera animalia quae sunt *Ap* (2x) *Ck Ct Er Ge Oa Pb Pn* | caelum et terram mare et reliqua *Ps* | caelum et terram mare et reliqua in quattuor elementa, ex quibus omnia progrediuntur *Ap Ck Ct Ge Oa* | quattuor elementa quae et perfecti mundi sunt partes, et ipsa in se perfecta sunt *Af Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mj Pg Pp Ps Pt Ta Vf* | perfecta elementa, quibus perfectus est *Pq*.
PERFECTASQUE: per *Pb* | in *Ap* | bonas *Mh* | per partes *Vf*.
IUBENS : ducis *Pd*.
PERFECTUM: mundum *Af Ap Bd Cg Ck Ct Ec1 Er Fb Fd Gc1 Ge Kc La Ld Lf Lh Mc Mj Oa Pb Pc Pd Pg Pk Pp Pq Ps Pt Ta To Vb Vc Vf Vg* | filium *Pp* | hominem *Mh* | homines et cetera, quae sunt perfecta *Va* | ipsum mundum *On* | christum *Eb Px Vh* | Deus pater iussit partes facere perfectas uel illud quoque quod secum erat ante mundi constitutionem perfectum. (...) (*Px*) *Vh* | Christum qui perfectus erat, quia omnia per ipsum facta sunt, ut ille in perfectas partes distribueret uel perficeret. Vel opus quod cum illo iam fuit perfectum, licet indistributum, quia omnia futura apud illum iam praeterita uidentur, iussit in perfectas partes distribui. *Ec Ec2 Gc Ka Lh Pm* | mundum qui constat ex quattuor perfectis partibus ·i· ex quattuor elementi[s] *Lb* | mundum ostendere diuersas creaturas *Ga Na Px* | mundum quem mente habuit *Lh* | mundum quem mente habuit in tua conscientia *Eb Ec Ec2 Gc* | Perfectum mundum dicit in praesentia diuina ostendere diuersas creaturas. *Ka* | illud opus perfectum autem mundum intellegere referens ad dominum in cuius mente prius perfectus fuit, quam esset *Mb* | Mundum intellege referens ad deum in cuius mente prius perfectus esset, qua(m) esset. *Lh* | Perfectum mundum iussit habere perfectas formas integrasque partes, ut possent humanis oculis comprehendi caelum et terram, mare et reliqua ·i· quattuor elementa, ex quibus omnia progrediuntur. *Ct Er Fb Oa* | Sicut illud uidit exterius

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404 species] species finxit *Pn.* **416** quae sunt] om. *Ap*(2) *Ct Er Oa*. **418** terram] terra *Ap*. | in] ·i· *Ct Oa.* | progrediuntur] pergrediuntur *Oa.* **419** elementa] elementis *Ps*. | et perfecti] perfectae et *Lc*; et facti *Af Ec1 Gc1 Lh Mc Ta*; effecti *Pg*. | sunt partes] per partes sunt *Fb*. | ipsa] in ipsa *Mc*; om. *Ec1 Gc1 Lh Ta*. **429** quia] qui *Ec2*. **431** futura] om. *Ec Ec2 Gc*. | illum] illud *Ka*. | iam] om. *Lh*. **433** ostendere] ostentare *Ga Na*. **434** habuit[2]] habuisti < (...) *Gc*. | tua] sua *Ec2*. **440** caelum] in caelum *Er*; ·i· caelum *Ct Oa*. | et terram] terram *Oa*; et terram et *Er*. | et reliqua] ac aer *Fb*. | ·i·] om. *Er*. **441** uidit] uidit \in se/ *Ct.*

uolui, ita est de aliis rebus intellegendum, quas prius uidet ac deinde meditatur. *Ct Oa* | Perfectum mundum iussit habere perfectas formas integrasque partes ut in aliis creaturis elementisque. *Ap Ck Ge Pb Pc Pk Pn* | Perfectum mundum iussit absoluere perfectas partes et integras, ut in elementis aliisque creaturis. *Pq*.

ABSOLUERE: partiri *Ck Ge* | diuidere *Cg Ck Ge* | explicare *Af Ap Ec1 Fb Fd Gc1 Kc Lh Mc Pf Pp Ps Pt Ta To Vf* | perficere *Af Ap* (2x) *Ck Ct Eb Ec Ec1 Ec2 Fb Fd Ga Gc Gc1 Ge Ka Kr Ld Lf Lh Lh Mb Mc Mh Mj Na Oa Pc Pd Pf Pg Pk Pm Pn Pq Ps Pt Px Ta To Vc Vh* | perspicere *Kc Pp* | complere *Ap Ck Ct Ge Oa Pn Ps* | consummare *Ct Oa* | distribuere *Eb Ec Ec2 Gc Lh* | diuidere uel explicare uel perficere uel distinguere *Pb* | sicut uoluit *On* | ut possint humanis oculis comprehendi *Ap Ck Ge Pn* | separatim fieri partes perfectas ·i· integras mundi, ut caelum est pars integra mundi pulcherrima, sic terra, sic mare, sic aer, sic ignis, sic homo et reliqua in suo genere *Ap Ck Ge* | quia aer non est sursum et deorsum in uniuerso *Vb*.

PARTES: in *Cg* | res *Mh* | dispertiri *Pd* | animalia *Er* | quattuor elementa *Ta* | ut sunt aedes. et uariae artes in metallis et in aliis rebus *Lf* | o pater da *Pd* | da pater augustam *Ld Pt.*

10. Tu numeris elementa ligas, ut frigora flammis,

NUMERIS: per *Lb* | in *Ec Gc* | per numeros *Ga Na Px Vh* | ordine *Ap Ck Ge Pn Pq Ps* | ordinibus *Bd Ct Eb Ec Ec2 Gc Ka Lh Mb Oa Pd Pm Pp* | suis ordinibus *Lf* | ordines proprios *Px Vh* | elementis *Lh Vh* | quattuor elementis *Pg* | numero quaternario *Ap Pb Pc Pk Pq Ta* (*Vc*) | quattuor monadibus *To* | quaternario numero elementorum *Ct Er Fb Kr Oa Pf* | ordinatim, quia saepe numerus pro ordinibus ponitur *Va Vb* | quaternario numero, quia omnia in numero et pondere constituit deus *Pp* | quia omnia in mensura et numero consistunt sc· quattuor elementa *Cg* | uidelicet quaternario numero qui hodie quattuor elementa, ideo quaternario numero constrinxit *Ck Ge Pn* | quattuor elementa ex quibus homo constat, uel quattuor tempora anni *Pm Vh* | quattuor elementa ex quibus constiterit uel quattuor tempora anni, uel ordinibus propriis per elementa distributis *Eb Ec Ec2 Gc* (*Lh*) | Ideo ligas elementa, ut mutua conexione compacta sint, ne ignis qui est subtilioris naturae a sua sede euolet, aut pondera terrarum, ne deducant ipsas terras ad nihilum, ut subsidant. Ignis enim habet duo crassiora elementa aquam et aerem. *Pg* | Ideo ligas elementa, ut mutua conexione compacta sint, ne ignis subtilioris naturae ad suam sedem euolet, aut pondera terrarum deducant ipsas terras ad nihilum, ut subsidant. Ignis enim habet obstaculum duo elementa crassiora aquam et aerem, et terra aeque sibi leuiora, quibus sustentatur, aqua uidelicet et aere hinc inde. *Ap Ck Ct Ge Oa Pb Pc Pk Pn Pq Vc* | (...) dupla in arithmetica proportio .ii. ad ·i· quod in musica uocatur diapason. Sesqualtera est proportio quattuor ad .ii. quod in musica est diapente. Sesquitertia proportio est quattuor ad .iii. est sesquioctaua siue epogdous .viiii. ad .viii. quod est tonus in musica. *Vg* | Duo cubici numeri cum per se proportionaliter non iungantur, positis

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443 in…444 elementisque] ut in elementis aliisque creaturis *Pk Pc*. **466** quaternario[2]] uidelicet quaternario *Ct Oa*. **470** qui] quam *Ck Ge*. **471** constrinxit] constringit *Pn*. | quattuor] sicut quattuor *Vh*. **472** constiterit] homo con(...) *Lh*. **477** Ideo] om. *Ck*; ideoque *Pk*; inde *Pc*. **478** naturae] natae *Oa*. **480** terra] terram *Ap Ck Ge Pb Pn Pq*. | sibi] duo sibi *Pc Pk*. | leuiora] leuiorem *Ap Ck Ge Pb Pn*; leuiat *Pq*. | quibus] a quibus *Pq*. **481** aere] aerem *Pq*. | inde] atque inde *Ct Oa*.

alterutra denominatione mediis copulantur ut 8 et xx7, quoniam bis bini ter creant .xii. ter terni bis x et 8. Qualiter igitur se hunc x ad 8, sic ad se x et 8, et ad hunc (...) in (...) *Lb* | quattuor monadibus. Nam quattuor sunt elementa, quorum coniunctiones sex sunt, quas synzygias uocant, quarum quattuor sunt immediatae et duae mediatae. Immediatae sunt istae: aer calidus et humidus est, huius caliditas coniungitur caliditati ignis, qui est calidus et siccus. Ignis calidus est et siccus, huius caliditas aeris caliditati coniungitur, siccitas autem terrae copulatur, quae est frigida et sicca. Terra frigida est et sicca, huius siccitas ignis siccitati iungitur, frigiditas uero aquae frigiditati nectitur. Aqua frigida est et humida, eius frigiditas terrae frigiditati, humiditas autem aeris humiditati sociatur. Mediatae synzygiae hae sunt, quae contrariae sunt nec possunt coniungi sine aliqua medietate: ignis et aqua contraria sunt, quia ignis calidus et siccus est, aqua frigida et humida. Nam ut frigiditas aquae ignis conueniat caliditati, terrae frigiditas est media, ut autem aquae humiditas siccitati ignis aptetur, aeris humiditas media interuenit. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mo Pp Ps Pt St Ta Va Vf* | ignis calidus et siccus, aer calidus et humidus, aqua humida et frigida, terra frigida et humida *Er* | aer calidus et humidus, terra frigida et humida, aqua humida et frigida, ignis calidus et siccus *Vd* | aer humidus et calidus iungitur liquidis ·i· aquis; ueri humido ab hieme, et calido ab aestate et infantiae pueritiaeque pro una aetate computatis et sanguini; ignis calidus et siccus aestati calidae et siccae, et adolescentiae et coloribus rebus; terra sicca et frigida autumno et iuuentuti et coloribus nigris; aqua frigida et humida hiemi et senectuti et phlegmati *Kr*.

ELEMENTA: omnia *Ap Ck Ct Oa Pb Pn Ps* | cuncta (?) *Vh* | creaturas *Vb* | omnia quae sunt *Pg* | uniuersam creaturam *Ka* | initium *Eb Ec Gc Lh* | quattuor *Lf* | naturam *Eb Ec Gc Lh* | genus *Eb Ec Gc Lh* | Habet terra propriam qualitatem suam sicut et singula elementa habent. Nam et aer humidam qualitatem et aqua

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510 Habet…526 concinant] Ambr. *Exam*. 3.4.18

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488 quattuor[1]] nomadibus *Kc*; monadibus elementa ligas *St*. | quattuor[1]…Nam] om. *Mo*. | Nam] nunc *Vf*. | sunt] quarum *Mc*. | elementa] coniunctionis *Ps*. **489** coniunctiones] om. *St*. | sunt[1]] om. *St*. | quas] quas sunt quos *Vf*; quas Greci *Af Ec1 Gc1 Lh Ta*. | synzygias] sinzias *Vf*. uocant] uocat *Ap Kc Mc Ps*. | quarum] quorum *Af Ap Fb Fd Kc Lc Mc Mo Pp Ps Vf*. | sunt[2]] om. *Mc St*. | immediatae] in medietate *Ap Mo Ps Pt*; mediatae *Ec1 Gc1*. **490** et[1]] om. *St*. | mediatae] medietate *Mo Ps Pt*; immediatae *Ec1 Gc1*. | Immediatae] om. *St Vf*; immedietate *Ap Mo Ps Pt*. sunt istae] hae *St*. | et humidus] om. *Vf*. | est] om. *Ec1 Gc1 Lh St Ta*. | caliditas…492 aeris] om. *Lc*. **491** coniungitur] iungitur *Mc*. | ignis] aeris *Ec1 Gc1*. | qui] q{uia} *Ps*. | qui…492 coniungitur] om. *Ec1 Gc1*. | est[1]] es *Fd*. | Ignis…siccus[2]] om. *St Vf*. **492** coniungitur] iungitur *Lh Mc Ps Pt St Vf*; «ignis» iungitas *Fd*; iungitur iungitur *Af*; iungitur siccitas *Lc*. | siccitas] siccitate *Lh Ta*. | autem] autem ignis *Fb Fd Mo Pp*; autem eius *Lc*; scilicet ignis *Pt*; uero *St Va*. **493** Terra…sicca[2]] om. *Fd Lc Pt St Va*. | huius] huius uero *Fb Mo*. | ignis] igni *Ap*. | iungitur] coniungitur *Kc*; om. *Fd Lc Pt*. **494** uero] uero illius *Pp*. | aquae] que *Kc*. | nectitur] iungitur *Fb Mo*; iungitur uel nectitur *Pp*. | nectitur…495 humiditati] om. *Lc*. | eius] huius *Pt*. **495** frigiditati] frigiditati copulatur (*Af*) *Ec1 Gc1 Lh Ta*; frigiditati iungitur *Va*. | autem] uero *Mc*. sociatur] iungitur et sociatur *Lh*. | Mediatae] medietatae *Mo Ps*; medietatem *Pt*; medi«...»atae *Ap*; duae mediatae *Va*. | synzygiae] sinzuiuae *Lc*; sinzuge *Mc*. **496** hae] om. *Lc St*. | quae] ea quae *Lc;* ·i· quae *Af Fb Fd Mc Mo Pp Ps Pt Vf*. | contrariae] contraria *Lc*. | sunt[2]] sunt et *Lc*; sunt ut *Ps*. **497** contraria] contrariae *Ps*. | sunt] sunt elementa *Ec1 Gc1 Lh Ta*; sibi sunt elementa *Af*. est] om. *Ta*. | aqua[2]] aqua uero *Lc*. | frigida] frigida est *Va*. **498** ut[1]] aut *Kc*. | frigiditas[1]] frigiditati *Ec1 Gc1*. | ignis] igni *Mc*; < igni *St*. | caliditati] calidati *Lh*. | frigiditas[2]] frigidas *Ps*. media] mediae *Pt*. **499** aptetur] copuletur *Va*; apetetur *Vf*. **507** phlegmati] fregmati *Kr*. **510** naturam] natura *Eb*.

frigidam, et ignis calidam, et hoc est principale proprium elementis singulis quod ratione colligimus. Comprehendere autem sensibiliter et corporaliter, si uelimus, uelud conexe composita repperimus, ut sit terra arida et frigida, aqua frigida et humida, aer calidus et humidus, ignis calidus et siccus. Et sic sibi per has iugales qualitates singula miscenter elementa. Nam terra cum sit arida et frigida aequalitatis conectitur aquae per cognationem qualitatis frigidae et per aquam aeri, quia humidus est. Aer ergo tamquam brachiis quibusdam duobus rigoris et humoris. Altero tamquam altero aerem uidetur amplecti, frigido, quam terram, aerem humido. Aer quoque medius inter duo compugnantia per naturam, hoc est inter ignem et aquam utrumque illud elementum conciliat sibi, quia et aquis humorem et igni calorem coniungitur. Ignis quoque cum sit calidus et siccus natura, calore aeri adnectitur, siccitate autem in communionem terrae ac societate refunditur, atque ita sibi per hunc circuitum et horum quendam concordiae societatisque conueniunt. Vnde et Grece CTOIXIA dicuntur, quae Latine elementa dicimus, quod sibi conueniant et concinant. *Pg* | Sanctus Ambrosius eadem elementa per qualitates quibus sibi inuicem quadam naturae communione commiscentur, ita his uerbis distinguit. Terra, inquit, arida et frigida est, aqua frigida atque humida, aer calidus atque humidus est, ignis calidus et siccus. Per has enim iugales qualitates sic sibi singuli conueniunt et commiscentur. Terra enim cum sit arida et frigida coniungitur aquae per cognatione[m] qualitatis frigidae. Rursus aqua aeri per cognationem humoris, quia humidus est aer. Aqua enim quasi quibusdam duobus brachiis frigoris atque humoris altero terram, altero aerem uidetur amplecti. Frigida quidem terra, aere humida. Ipse quoque aer medius inter duo compugnantia per naturam, hoc est inter aquam et ignem utrumque illud elementum conciliat, quia aquis humore et igni calore coniungitur. Ignis quoque, cum sit calidus et siccus calore aeri adnectitur, siccitate autem in communionem terrae satiatur, atque ita sibi per hunc circuitum quasi per quemdam quorum concordi societate conuenitur. Vnde et Grece oena dicuntur, quae Latine elementa dicuntur, eo quod sibi conueniant et concinnunt quorum distinctam communitionem subiecti circuli figura declarat. *Ph*.

LIGAS: constringis *Ap Ck Ct Er Fb Ge Oa Pb Pf Pn Ps* | coniungis *Af Fb Fd Ka Kc Ld Lh Mc Mj Pb Pd Pg Pp* (2x) *Ps Pt Ta To Vc Vf* | consocias *Pp* | alligas *Cg Mb* | ita *Pc* | complectis *Cg* | nectis *Eb Lh* | coniungis numeris *Ec1 Gc1* | ordinas. iungis *Lf* | ordinibus distribuis *Ga Ka Na Px Vh* | quia in quibusdam omnia sunt elementa, ut in homine *Ka* | quia in quibusdam omnia sunt elementa, ut in homine, in quibusdam duo uel amplius (*Ga*) *Na Px Vh* | ex discrepanti forma perfecta sunt omnia *Lh* (*Vh*).

UT FRIGORA FLAMMIS: Terra frigida coniungitur igni ex ea parte qua siccus est. *Af Ec1 Fb Fd Gc1 Kc Lc Ld Lh Mc Mj Pp Ps Pt* (2x) *St Ta Vc Vf* | per frigora terram, per flammas ignem, quia ignis latet in uenis terrae et silicibus *Kr*.

UT: sicut *Pq*.

FRIGORA (< FRIGIDA *Na*): uel frigida *Vh* | aqua *Lb* | aquae *Cg Lh Pb Ps Vb Vh* (2x) | aer *Pm* | aera *Ka La Lf Lh* | hiemps *Pd* | frigida calidis *On* | frigus *Pq* | quae res *Cc* | aquae ·i· aer *Eb* | aqua, aer *Ec Gc* | aquae et aeris *Ec2* | aquae, aliter aera *Ga Na* | aera uel aquae *Px* | Frigora pugnabunt calidis, humentia siccis, mollia cum duris, sine pondere habentia pondus. *Va*.

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517 aquae] equae *Pg*. **521** conciliat] conliciat *Pg*. **530** commiscentur] commiscuntur *Ph*. **546** homine[2]] homini *Px*. **547** forma] materia *Vh*. **549** Terra] sicut terra *Fd Ld Pt*(1). | frigida] frigida est et *Fb*; quia frigida *St*. | igni] igitur *Mc*; aquae *Af*. | ea] qua *St*. | qua] quia *Ps*. siccus] sicca *Lc*; calidus *Fd Mj*.

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III metrum ix

FLAMMIS: ignem *Vb* | isti *Ps* | igni *Lb Lf Pb Pq* | ignibus *Eb Ec2 Ka Lh Vh* | aestati *Cg* | calida *Px Vh* | warmem (OHG) *Lf* | conueniat *Pq* | conueniant *Fd Ld Pt* | quibus *Cc* | si aqua cum igne ferueat q{...}t frigus *Pd* | Ignis calidus et siccus est, aer calidus et humidus est, aqua humida et frigida, terra frigida et sicca. *Ct Oa* | quia sine calore nihil crescit *Vh* | (...) ignem mare *Lf*.

11. arida conueniant liquidis, ne purior ignis

ARIDA – LIQUIDIS: terra humida et frigida, sic et aqua *Ps* | terra humida et frigida, sic et aqua, ignis calidus et siccus, aer calidus et humidus *Ap Ck Ge Pn* | Terra arida coniungitur aquae ex ea parte, qua est frigida. *Af Ap Ec1 Fb Fd Gc1 Kc Lc Ld Lh Mc Pp Ps Pt St Ta Vc Vf* | humidis ne non mixtus ignis liquidis *Mb*.
ARIDA: terra *Cg Ct Ka Kr La Mj Oa Pp Pq Px Vb Vh* | terrae *Eb Ec Ec2 Gc Lh* | sicca *Kr Pb Vh* | aqua *Lb* | terra autumnus *Pd* | et uti terra *Lf*.
CONUENIANT: concordant *Ps* | concordent *Cc* | simul ueniant *Vb* | coniungitur *Pq* | socientur *Va* | aptentur *Eb Ec Ec2 Gc Lh* | coeant *Eb Ec2 Lh* | ut coniungantur inuicem *Pb* | consociantur *Cg* | gilimpfen (OHG) *Lf*.
LIQUIDIS: aerem *Vb* | aeri *Lh Vh* | aquis *Ka Kr Lf Mj Pp Pq* | humidis *La* (?) *Pb Vh* | humentibus *Eb Ec Gc* | ueri *Pd* | aquae aeri *Lb* | mari *Cg* | aquis uel aeri *Ga Na Px* | humentibus ·i· aeris *Ec2*.
NE: ut non *Lf*.
PURIOR: leuior *Cg On Pb Pd* | subtilior *Cg Kr* | subtilioris naturae *Fb Pc Pk Pp Ta Va Vc* | sublimioris naturae *Pq* | purus *Lf* | quia purissimum elementum est et omnia purgat metalla *Pp* | quia purior est elementum *Px Vh* | quia ille est purius elementum *Ap Ck Ct Er Fb Ge Oa Pn Ps* | quia purius est elementum ceteris creaturis *Lh* | ignis calidus et siccus, aer calidus et humidus, quia illa est purius elementum *Pb* | quod purius est elementum et omnia purgat *Pd* | sol illuminat, incendit, fouet, nutrit *Go* | in sua natura uel quod purgat metalla *Lf Pm* | quia purissimum elementum est et omnia purgat metalla, quibus dominatur *Ga Lh Na Pm* (*Px*) | unde aether purus spiritus dicitur, quia purissimum elementum est et omnia purgat metalla, quibus dominabitur *Va* | Ideo deus omnium moderator ea copulauit ut unum alteri propriam prohiberet naturam. (*Ga*) *Na Px* | Hoc dicit, quia illius natura talis est, ut semper superiora petat. Natura autem ponderis terrae talis est, ut facile mergatur et semper ima petat. Ideo deus omnium mediator eas copulauit, ut unus alteri propriam prohiberet naturam. *Eb Ec Ec2 Gc Ka Pm*.
IGNIS: solis *On*.

12. euolet aut mersas deducant pondera terras.

EUOLET: transeat *Pp* | recedat *Eb Ec Ec2 Gc Pb Px* | recedet *Vh* | tangit *Ta* | deficiet *Eb* | deficiat *Ec2* | eleuet se *Pq* | ad superiora *Pg* | superiora petat *Mj* | in caelum *Lb* | ut praesciuit *Eb Ec Ec2 Gc* | ascendat ad sedem suam *Cg* | recedat quo sua natura est *Ka* | recedat ubi sua natura est *Lh* | ubi est sua natura *Pd* | a terra recedat *Pd* | a confouendis terris *On* | quia aqua et aere tenetur *Ld Pt* | sedem in

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567 terra[2]] in terra *Ap* **568** et humidus] om. *Ap*. | Terra] sicut terra *Fd Ld Pt.* **569** arida] arida est *Fb*. | coniungitur] om. *St.* | aquae] aquis *Vc*. | ex] om. *Lc.* | ea] qua *St.* | qua est] om. *St.* frigida] humida *Vc*. **582** est[2]] om. *Fb*. **590** prohiberet] prae(...)et *Px.* **591** semper] om. *Ec Ec2 Gc.* **592** facile] cito *Pm.* | facile…et] om. *Ka.* **593** unus] unum *Pm.* | propriam] propria *Pm.*

superna constituat *Pn* | sedem in superna constituet ·i· in caelo *Ct Oa* | ad sedem in superna constituat *Ck Ge* | ad naturam suam, unde sumptus est a caelo *Ap Ck Ct Er Fb Ge Oa Pb Pf Pn Ps Va* | ad naturam suam sc· ad aetherem, unde sumptus est. ·i· ad caelum *Vb* | in aetherea quo eius locus est proprius *Ga Na Vh* | ad aethera, ubi est sedes eius *Fd Ld Pt* | in aethere ergo sedes ignis est *Mj* | (...) ethera quo eius (...) *Px* | (...) sursum uolet quam illi (...) depositum est, nec aer deorsum uolet *Lf* | ne ignis penitus a terra excedat, neue terra pondere suo mergatur *Kr* | Ignis duobus crassioribus se elementis tenetur, aqua sc· et aere, ne ad sedem suam euolet. In aethere enim eius sedes est, unde semper superiora petit. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Mo Pp Ps Pt St Vf* | quia quaeque leuiora elementa ad alta transcendunt, ut ignis et aer. Grauiora autem ima petunt, ut terra et aqua. Sed quia ignis et terra in siccitate concordant, quamuis ignis hanc naturam habeat ut altiora semper petat, in siccitate concordare non refugit, praecipue cum aeris quoque humida crassitudine impeditur, ut quo naturaliter tendit ·i· ad altiora, ubi propriam sedem habet, eo peruenire non possit. Similiter terra et aqua in frigore concordant et quamquam grauior sit aliis omnibus elementis et imum locum semper teneat, non demergitur aquis. Societatem enim aquae in frigore sibi concordantis non ita respuit, ut etiam demergi possit. *Ta*.

AUT: ne *Pg Ps* | nec *Lf*.

MERSAS: graues *Pq* | pessum datas *Af Ap Ec1 Fb Fd Gc1 Kc Ld Lh Mc Mj Mo Pg Pp Ps Pt* (2x) *St Ta To Vf* | quae semper se demergit *Ps* | Semper se demergit ad solitudinem. *Ap Ck Ge Pn* | quia semper se terra demergit *Ct Oa* | Semper terra se demergit ad ima aquarum. *Er*.

DEDUCANT: submergant *Mh* | deiiciant *Mb* | demergant *Cg On Va* | deprimant *Px* | praecipitent *Eb Ec Ec2 Gc* | deorsum ducant *Eb Ec Ec2 Ga Gc Ka Kr Na Pm Pp Vh* | mergant *Pm* | pessumdant *Kr* | ad ima aquarum *Fb Pf* | in abyssum *Lb* | mergant in abyssum *Pd* | demergunt in abyssum *Pb* | a propria stabilitate *Eb Ec Ec2 Gc Lh* | si non sustinent ignis et aether *Ka* | deducant illam a sua stabilitate et praecipitant *Lh* | ignis et aer, si non sustinent *Ga Na* | magis deorsum ducant (*gl.* ziohen (OHG)) et mergant, quam illa(...) dispositum sit a te (...) nec aquae suum f(...) transeant *Lf*.

PONDERA: terrae *Lf Pg To Vf* | aquarum *Cg La Vf* | swari (OHG) *Mh* | sua *On* | terrae uel aquarum *Af Ap Ck Ct Ec1 Fb Fd* (2x) *Gc1 Ge Kc Ld Lh Mc Oa Pn Pp Pq Pt* (2x) *St Ta* (2x) | quia terra ponderata est *Fd Ld Pt* | ne mergatur terra, quae caelo circumdatur *Lh Pd Px Vh* | Nihil est quod sic sit ponderosum sicut terra. *Px Vh* | Terra ponderata est. Vnde et omnia quae pondus habent, de quacumque caeli parte cadant, ad terram feruntur, quia uidelicet in imo posita est, undique caelum sursum habens et, ne subsidat pondus eius, ad nihilum deducatur. Duobus

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605 a caelo] de caelo *Ap Pb Pn*; om. *Ct Er Fb Oa Pf Ps*; ·i· a caelo *Va.* **608** eius] dei *Pt*. **611** duobus] duabus *Mc*. | crassioribus] grassioribus *Ec1 Gc1*. | se] om. *Af Fd Lc Mc Pt Vf*. tenetur] continetur *Mc*; tenet *Ps*. | et] om. *Fd*. | suam] suum *Lh*. **612** euolet] euolat *Fd*; euolet unde uenit *Lc*. | superiora] ad superiora *Lc*. | petit] tendit *Lc*. **637** terra[2]] aqua *Pd.* **639** Terra] nam terra *Lc*; quia terra *St*; terram *Fd*. | ponderata] ponderosa *Ec1 Gc1 St*. | et] om. *Ap*. **640** cadant] cadunt *Mc*. | ad] in *St*. | feruntur] feriuntur *Fd*. | est] om. *Af Ec1 Gc1 Lh Mc St Ta*. **641** sursum] sursum ·i· supra se *Lc*; om. *Ec1 Gc1 Lh Mc Ta*. | habens] habet *Lh Ta*; habent *Af Ec1 Gc1*. | et] om. *Kc*. | subsidat] subsidiat *Fb Fd*; subsidens *Lc*; subsidant *Ec1 Gc1*. | pondus] et pondus *Fb Fd Pt*; om. *Lc*; ponderibus *Ec1 Gc1*. | eius] eius et *Af Lh Pp Ps St Ta*; om. *Lc*; et *Ec1 Gc1*. | deducatur] deducantur *Ec1 Gc1*.

elementis leuioribus sustentatur, aqua uidelicet et aere. (*Af*) *Ap Ec1 Fb Fd Gc1 Kc Lc Lh Mc Pp Ps Pt St Ta Vf*.
TERRAS: a deo sustentantur *On* | sustentantur duobus leuioribus elementis et aqua uidelicet et are *Pg*.

13. Tu triplicis mediam naturae cuncta mouentem

TU TRIPLICIS – RESOLUIS: et hic est ordo: tu deus resoluis ·i· diuidis animam, quae est triplicis naturae, quae quasi in medio infusa corpori inest, mouens cuncta illius membra, ita ut nullum membrorum inspiratione expers sit *Ct Er Oa* | Tu igitur deus eam ·i· animam disperdis, componens illam per consona hominis membra, ita ut nullum membrum eius inspiratione exspersit. Quidam animam in hoc loco solem esse dicentes duos orbes duos esse circulos lunae ac stellarum dixerunt. Tu sed uenior [= uerior] ratio est ut de anima hominis in hoc loco dicatur. *Er*.
TRIPLICIS: naturae *Ck Ge Pn* | rationabilis *Ta* | solis *Eb Ec Ec2 Gc Na Pm Px Vh* | quae est *Lf* | quia lucet, nutrit, incidit *Lh* | quia lucet, nutrit, et incendit *Pm Va* | qui lucet, fouet, incendit *Ec Ec2 Ga Gc Na Vh* | qui lucet, fouet, incendit ·i· solem *Eb* | lucet, fouet, incendit *Px* | fouet, nutrit, incendit *Mh* | caeli, terrae, et maris *Eb Ec Ec2 Ga Gc Na Vh* | angelorum, hominum, pecudum *Mf* | rationabilis, irascibilis, et concupiscibilis *Ps* | quia irascibilis, concupiscibilis, rationabilis *Lb* | anima triplicis naturae: irascibilis, concupiscibilis, rationalis *Cc Ps* | triplicis nature idcirco, quia dicitur irascibilis, concupiscibilis et rationabilis *Pg* | Maxima mundi anima, quae omnem mundum mouet, triplicis naturae est ·i· rationabilis, concupiscibilis, irascibilis. *Eb Ec Ec2 Gc* | Habet homo animam triplicis naturae. Est enim irascibilis, concupiscibilis, rationabilis. *To* | Ideo dixit anima hominis triplicis naturae, quia est rationabilis, irascibilis, concupiscibilis. *Fd Ld Pt* | Solem appellat. Lucet enim, fouet et incendit. *Ap Ck Ge Pb Pn Ps* | Solem dicit, quia lucet, fouet, incendit. Similiter triplicis naturae est anima hominis: per rationem luminat, per sensum fouet, per iram incendit. *Ka* | solem, qui inter caelum et terram uadit *Ka* | Animam triplicis naturae solem appellat. Lucet enim, fouet atque incendit. Consona membra illius sunt luna et sidera, quibus praebet lumen, quo quantum ad sui naturam adtinet, carent. *Va* | Animam triplicis naturae solem apellat. Lucet, f(o)uet, (i)nce(n)dit. Consona membra illius sunt l(una et sidera, quibus) praebet lumen, (quo quantum) ad sui naturam (adtin)et, carent. Et superiora et inferiora, quia quando superius est, dat nobis lucem, quando inferius, tenebrosus est. *Vb* | Natura solis describitur, qui tripliciter efficientiam fouendi corpora illuminandi ad que accesserit loca et insuper accendendi. *Mb* | triplicis naturae sicut sol est, rubet, calet, splendet; uel quia medius est inter planetas; nunc de anima hominis, triplicis quia irascibilis, concupiscibilis, rationabilis; uel triplicis quia media inter spiritus qui carne teguntur et cum carne moriuntur sicut animalia, ipsa uero carne tegitur sed non moritur cum carne, et spiritus qui nec

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642 leuioribus] om. *Fd Lc Pt*. | sustentatur] se sustentur *Fb*; se sustentatur *Vf*; sustentantur *Ec1 Gc1*. | et] om. *Fd*. **644** a] est *Px*. **651** inest] id est *Er*. **652** membrorum] membrum eius *Er*. expers sit] ad omnem sui nutum *Er*. **660** fouet[1]] splendet *gl.* fouet *Ga.* **664** rationalis] rationabilis *Ps.* **666** ·i·] om. *Ec2*. **668** anima] animam *Fd*. **669** est] om. *Ld*. | rationabilis] nationabilis *Fd.* | irascibilis] trascibilis *Fd*. **670** appellat] appellat animam *Ap*. | enim] enim et *Ap*. | incendit] incenditur *Ck Ge*.

carne teguntur nec cum carne moriuntur; uel triplicis quia quod est in substantia idem est in genere, sicut animal diuersum est in specie ut homo *Kr*.

CUNCTA MOUENTEM: u{t} phisici dicebant hoc est *Lb* | Vis animae omnem molem corporis regit. *Bc Mj* | Vis animae omnia corporis membra mouet, quae emissa est per illa et conectit ea, dum in corpore est. *Va* | de Iouis anima quem mundum istum uolunt, omnibus corporeis elementis, quibus haec tota moles a terra in caelum surgit, inclusa, et quod, sicut Plato uoluit, globi stellarum suis quibusdam animis intellectualibus uiuant. Et quod iuxta eundem Platonem iste mundus sit animal maximum, beatissimum, sempiternum, cuius anima perfectam sapientiae felicitatem habeat. Augustinus in xiii libro de ciuitate dei disputat. *Ec2 Pm* | Vis animae omnem molem corporis regit. Philosophi animam mundi solem dixerunt esse, quia sicut calefacit et uiuificat corpus anima, ita solis calore uiuificantur omnia eiusque calor diffusus per creaturas, facit eas gignere. Et reuera, ut philosophi dicunt, calore illius omnia et gignunt et gignuntur, pariter cum humore deo ita disponente. Hic itaque sol triplicis naturae est: habet enim esse, habet calere, habet splendere. Sol enim medius est inter planetas. Primus enim Saturnus est, deinde Iouis, inde Mars. Hi sunt superiores tres et quartus est sol. Sub eo uero reliqui tres Venus, Mercurius et luna. *Ap Bd Ec1 Fb Gc1 Kc Lh Mc Mo Pg Ph Ps St Ta Va Vc Vf* | sed non satis praesenti loco congruit hoc, sed animam accipi. Dixerunt et de hoc loco diuersi diuersa, quorum opiniones omittentes, quod prudentioribus uisum est succincte dicamus. *Fb Mo* | Varro tres affirmat esse gradus animae in omni natura sub caelo: unum quod omnes partes corporis transit, quae uiuunt, et non habet sensum, sed tantum ualitudinem ad uiuendum. Hanc uim in nostro corpore permanere dicit: in ossa, in ungues, capillos, sicuti et arbores sine sensu crescunt et modo quodam suo uiuunt. Secundum gradum animae in quo sensus est, hanc uim peruenire oculos, nares, aures, os, tactum. Tertius gradus esse animae summum, quod uocatur animus, in qua intellegentia praeminet. Hoc praeter hominem omnes carere mortales; hanc

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691 uoluit] om. *Ec2*. **693** animal] amal *Pm*. | cuius] cur *Ec2*. **694** xiii] xiiii *Ec2*. **695** Vis… regit] item *Va*. | Vis…699 disponente] om. *Vc*. | omnem] omnem est *Pg*. | regit] legit *Vf*; reget *Ps*. | Philosophi] philosophi autem *Ps*. **696** dixerunt] dicunt *St*. | esse] om. *St*. | quia] om. *Vf*. sicut] ut *Va*. | calefacit] calificat *Ap Fb Kc Lh Mo Ps St Ta*; calefaciet > caleficiet *Vf*; cale *Ph*; caleficat *Ec1 Gc1*. | et uiuificat] om. *Fb Kc Pg*. | corpus] corpus humanum *Fb Mo*; om. *Va*. anima] animam *Ph*. | calore] caloris *Mo*. **697** uiuificantur] uiuificant *Ph*. | omnia] omnia nascentia *Fb Mo*. | eiusque] eius Va. | calor] calor est *Mc*. | diffusus] subfusus Va. **698** ut… dicunt] om. *St*. | philosophi] phisici *Ap Fb Kc Mo Ps Va Vf*. | calore] calores *Va*. | gignunt] gignit *Kc*; gignitur *Ph*; om. *Ec1 Gc1*. | et[2]] om. *Ec1 Gc1*. | gignuntur] gignitur *Kc*. | pariter] partim *Vf*. **699** itaque] ita *Ph*. | habet] habent *Kc*. | habet…700 esse] om. *Ap Ps*. | enim] om. *Fb Mo*. **700** habet[1]] om. *St*; inter *Ec1 Gc1*. | calere] om. *Bd*; calore *Lh*. | habet[2]] et *Bd Ec1 Gc1 Ph*; habet et *Lh Pg*; om. *Mc St*. | splendere] splendescere *Pg*; plendere *Ph*. | Sol enim] mediam uero animam dicit quia sol *St*. | Sol…702 luna] om. *Va*. | Primus] primas *Ph*. **701** enim] namque *Bd Pg Ph*; om. *St*. | est[1]] om. *Lh*. | deinde] hinc *St*. | Iouis] Ionis *Kc*; Iuppiter *Bd Ph St*. | inde] deinde *Mc St*. | Mars] Martis *Vf*. | Hi sunt] habens *Ta*. | superiores…702 sol] superiores sole. sol autem quartus his tribus inferior *St*. **702** eo uero] quo *St*. | reliqui] reliquae *Ec1 Gc1 Lh Mc St Ta*. | Venus] uenus et *Kc Va*. | et] om. *Lh Mc*. **705** Varro] Augustinus in libro .vii. de ciuitate dei. Uarro *Na Vh*. | tres] quattuor *Go*. **706** quod] qui per *Go*. **707** quae] qui *Go*. | uiuunt] uiuit *Go Na*. | tantum] tamen *Go*. **708** in[3]] om. *Go*. **709** sine sensu] om. *Go*; sine *Mb*. | suo] om. *Go*. **710** peruenire] in *Go*; peruenire in *Na Vh*. **711** Tertius gradus] tertium gradum *Go*. | esse] est *Mb*. **712** qua] quo *Go Na*. | Hoc] hac *Go*. | omnes] omnia *Go*. | carere] om. *Vh*. | mortales] animalia *Go*.

partem animae mundi dicit deum. Sed haec opinatio tantum philosophorum, non ueritas. (*Ga*) *Go Mb* (*Na*) (*Vh*) | Hinc Virgilius: Principio caelum ac terras. Hinc alio in loco: his quidam signis atque sideribus. Et psalmista: qui dat aescam omni carni. *Eb Ec Ec2 Gc*.

MEDIAM: infusam *Ap Cg Ck Ct Er Ge Oa Pb Pc Pf Pk Pn Pp Pq Ta* | quam rem *Cc* | mediam anima *Mb* | qui inter caelum et terram uadit *Eb* | inter caelum et terram *Lf* | in medio mundi positam *Vg* | quod nec in caelo non in terra semper sit sol, uel anima hominis *On* | Anima rationalis media dicitur inter animam pecudum et spiritum angelorum. *Pg* | non pecudum et spiritum angelorum *To* | Medium dicit, q{uia} similitudinem de anima traxit. *Px* | Medium dicit quasi similitudinem de anima traxit, quae in corde, quod medium maxime uiget. (*Lh*) *Vh* | medium quia in corde est et quasi medium est quod inter initium et finem est *Kr* | Media anima dicitur, quod sit media inter animam pecudum et spiritum angelorum. Omnis autem spiritus aut cum carne tegitur aut cum carne moritur, sicut pecudum aut cum carne tegitur, sed cum ea non moritur, ut hominis aut nec carne tegitur, nec moritur, ut spiritus angelorum. *Fd Ld Pt* | Media dicitur anima non quod a meditullio corporis ·i· ab umbilico fit porrecta, sed quia in corde sedes illius proprie est, ubi est pontificium uitae; aut certe media dicitur quod sit anima rationabilis media inter animam pecudum et spiritum angelorum. Omnis autem spiritus aut cum carne tegitur quidem, sed cum carne non moritur, aut nec carne tegitur, nec moritur. Anima pecudum carne tegitur et cum carne moritur. Anima hominis carne tegitur, sed cum carne non moritur. Spiritus angelorum nec carne tegitur, nec moritur. *Bc* | Media dicitur anima non quod a meditullio corporis ·i· ab umbilico sit porrecta, sed quia in corde sedes illius proprie est, ubi est pontificium uitae; aut certe media dicitur quod sit anima rationabilis media inter animam pecudum et spiritum angelorum. Omnis autem spiritus aut carne tegitur et cum carne moritur, aut carne quidem tegitur, sed cum carne non moritur, aut nec carne tegitur, nec moritur. Anima pecudum carne tegitur et cum carne moritur, anima hominis carne quidem tegitur, sed cum carne non moritur, spiritus angelorum nec carne tegitur, nec moritur. Prudentioribus autem uidetur hoc loco

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714 Principio … terras] Verg. *Aen.* 6.724
715 his … sideribus] Cf. Verg. *Georg.* 4.219
psalmista … 716 carni] Ps. 135.25

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713 animae] \animae/ *Vh.* | opinatio] opinio *Go*. **715** quidam] equidem *Ec Gc*; quiqem(!) *Ec2*. dat] das *Eb*. **723** quod] quasi *Lh*. **727** ut] aut *Fd*. **730** proprie est] propriae *Pg.* **735** meditullio] medullo *Ps*. | ·i·] hoc est *Vf.* **736** ab] om. *Mc*. | umbilico] umbilico corporis *Bd Ph*; uerbi lici *Ps*. | porrecta] protecta *Ec1 Gc1*. | sed] si *Kc*. | sedes] om. *Mc.* | illius] illi *Vf*; nullius *Pg*. ubi] \et/ ibi *Vf*. | est[2]] om. *Kc Mc Vf.* **737** sit] om. *St*. | rationabilis] rationalis *Mc Ps Va*; < rationalis *Bd Mo*. **738** autem] namque *Ec1 Gc1 Lh Ta*; enim *Va*. | aut] aut cum *Ap Ec1 Gc1 Kc Lh Mc Pg Ps Vc Vf*; aut quum *Ta*. | et[2]] aut *Fb Mo Pg*. | et[2] … 739 moritur[1]] om. *Lh*. **739** cum[1]] om. *Fb Mo*. | aut[1]] aut cum *Ec1 Fb Gc1 Mc Mo Pg Vc Vf.* | quidem] om. *Mc Ps Ta*. | tegitur] regitur *Pg*; tigitur *Lh*. | sed] et *Mc Vf*. | non] om. *Vc*. | aut[2] … 740 moritur[2]] om. *Pg*. | nec] nec cum *Ec1 Fb Gc1 Mo*; non *Bd.* **740** nec] nec cum carne *Gc1 Lh Mc Ta Va Vf*; nec cum *Ec1*. Anima] spiritus *Vf.* | Anima … 741 moritur] om. *Kc.* | carne[2]] cum carne *Ec1 Gc1 Lh Mc Vf.* **741** anima] om. *St*. | anima … 742 moritur] om. *Vf.* | carne[1]] cum carne *Ec1 Gc1 Mc.* | quidem] om. *Ap Bd Fb Mc Mo Pg Ph Ps St Va Vc.* | tegitur] om. *Vc.* | sed] sed et *Ec1 Gc1.* | non] om. *Vc.* **742** carne] cum carne *Ec1 Gc1*. | nec[2]] nec carne *Ta*; nec cum carne *Va*; ne *Vc*. Prudentioribus … 754 humida[2]] om. *Vc.* | loco] om. *Mo*.

potius animam rationabilem debere intellegi, quae magnam concordiam habet cum mundo, unde et homo Grece microcosmos dicitur ·i· minor mundus. Sicut enim mundus quattuor elementis et quattuor temporibus constat, ita et homo quattuor humoribus et quattuor temporibus. Videamus ergo mundi et hominis concordiam: quattuor sunt elementa, aer, ignis, aqua, terra. Aer calidus et humidus est, uer calidum et humidum similiter, et humidus sanguis, qui est in puero aeque calidus et humidus, pueritia calida et humida. Ignis calidus est et siccus, aestas calida et sicca, colera rubea, quae abundat in adolescente calida et sicca, adolescentia etiam calida et sicca. Terra frigida et sicca, autumnus frigidus et siccus, melancolia ·i· colera nigra, quae est in iuuenibus frigida et sicca, iuuentus frigida et sicca. Aqua frigida et humida est, hiems frigida et humida, flegma quae abundat in senibus frigida et humida, senectus frigida et humida. Iste ergo minor mundus habet animam triplicis naturae, est enim irascibilis, concupiscibilis, rationabilis. Irascibilis, ut uitiis irascatur et corporis uoluptatibus, concupiscibilis est, ut deum diligat et uirtutes appetat, rationabilis est, ut inter creatorem et creaturam, inter bonum et malum discernere possit. Quae tria si rationabiliter fuerint custodita, coniungunt creaturam creatori. Si uero fuerint permutata mentem debilem reddunt. Si illa pars fuerit corrupta, quae irascibilis dicitur, fit homo

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743 rationabilem] rationalem *Mc*. | quae magnam] om. *Fb*. | concordiam habet] concordat *Fb Mo*. | habet] inter *Kc*; habent *Vf*; hoc *Mc*. **744** Grece] om. *Mc Va Vf*. **745** enim] enim minor *Kc Lh*. | et[2]] om. *St*. **746** temporibus] aetatibus *Ap Fb Mo Ps St Va Vf*; reatibus *Kc*. | Videamus] uidemus *Ec1 Lh*; < uidemus *Gc1*. | mundi] om. *Ap Bd Fb Kc Mc Mo Pg Ph Ps Vf*. | et[2]] om. *Fb Ps*. **747** sunt] om. *Mo*. | aqua] aqua et *Va*. **748** est[1]] om. *St*. | uer] uer uero *Ap*. | calidum] calidus *Ec1 Gc1 Mc Vf*. | humidum] humidus *Ec1 Gc1 Vf*; humidus est *Mc*. | et humidus] om. *Fb Mo St Va*. | sanguis] sanguis est *Fb*. | qui] om. *Bd Mc Ph St Ta*; eius *Ec1 Gc1 Lh*. | qui est] quem *Ps*. | qui…puero] puerilis *St*; | est[2]] uiget *Ap*. | puero] pueritia *Gc1*. | puero…749 humidus] > pueritia calida et humida *Mc*. | aeque] et *Ec1 Gc1 Ta*; similiter *St*. **749** et humidus] om. *Ap Ec1 Gc1 Ta*. | humidus] humidus unde *St*. | pueritia] pueritia enim *Ta*. | humida] humida est *Ta*. | est] om *Bd Ph St Vf*. **750** calida[1]] calida est *Vf*. | colera] cetera *Kc*; colera et *Ps*. | colera…sicca[2]] om. *Pg*. | colera…751 sicca[1]] om. *Ec1 Gc1*. | rubea] rubra *St*. | abundat] abundant *Fb Mo Vf*. | adolescente] adolescentibus *Bd Ph*. | calida[2]] calidas *Mo*. | sicca[2]] sicca est *Ta*. **751** adolescentia…sicca[1]] om. *St*. | adolescentia…752 siccus] om. *Mo*. | etiam] autem *Mc Vf*; enim *Ta*. | sicca[1]] sicca est *Ta*. | Terra…sicca[2]] om. *Fb Ph*. | et[2]…764 uitiis] om. *Ps*. autumnus] autumptius(!) *Bd*. **752** melancolia] melancolica *Ap Bd Kc Va*; melanconia *Mc Vf*; melancola *St*. | nigra] rubea *gl*. nigra *Ph*; rubea *Bd*. | est] abundat *Ec1 Gc1*. | iuuentus] uentus *Vf*; iuuentus enim *Ta*. **753** frigida[1]] frigidus *Vf*; nigra *St*. | et sicca] om. *Lh*. | sicca] siccus *Vf*; siccam *Ta*. | est] om. *Bd Mc St Va*. | flegma…754 humida[1]] om. *Ap Va*. | quae] quod *St*. **754** frigida[1]] frigidum *St*. | humida[1]] humidis *Vf*; humidum *St*; humida est *Mo*. | Iste] iste est *Bd*. **755** mundus] mundus ·i· homo *Fb Mo*; homo mundus *Mc*. | est enim] om. *Vf*. | irascibilis] uegetabilis *St*; irascibilis et *Va*. | concupiscibilis] sensibilis et *St*; concupiscibilis et *Va*. concupiscibilis…756 Irascibilis] om. *Fb Mo*. **756** Irascibilis] irascibilis est *Va*. | Irascibilis…757 appetat] om. *St*. | uitiis] uinculis *Vf*; uicus *Mc*. | irascatur] irascetur *Ap*. | corporis] corporalibus *Va*. **757** est[1]] om. *Ap Fb Mc Mo Vc*. | deum] om. *Bd*. | et[1]…appetat] om. *Vc*. est[2]] om. *Mc Vc*. | ut[2]…758 creaturam] ut et creatorem inter creaturam et *Mc*. **758** inter] et *St*. discernere] discerne *Bd*. | Quae…759 creatori] om. *Ec1 Gc1 Lh Ta*. | Quae…760 reddunt] om. *Vc*. **759** creaturam] creatura *Mo*. | Si uero] siue *Mc*. | uero…764 uitiis] om. *St*. | mentem] mente *Ec1 Gc1*. **760** Si] nam si *Ec1 Gc1 Lh Ta*; si autem *Ap*. | Si…homo] si homo fuerit irascibilis fit *Vc* | corrupta] correpta *Ec1*; < correpta *Gc1*. | fit] sit *Ph*.

tristis, rancidus, felle amaritudinis plenus. Si autem illa pars uitiata fuerit, quae concupiscibilis dicitur, fit homo ebriosus, libidinosus et uoluptatum seruus. Si uero illa pars animae corrumpatur, quae uocatur rationabilis, fit homo superbus, hereticus, omnibus subiectus uitiis. *Ap Bd Ec1 Fb Gc1 Kc Lh Mc Mo Pg Ph Ps St Ta Va* (*Vc*) *Vf* | Media(m) anima(m) dicit solem, qui inter caelum et terram uidetur spatium trahere, quod totum corpus unum esse asserunt ·i· caelum et terram mareque in modum oui, quod tribus consistit partibus: extremam pro caelo, quod inferius est pro aqua, quod infimum pro terra accipiunt. Inde uocabulum trahit quod (anima) sit media, quia philosophi affirmant quod anima cor maxime complectat, quod medietatem corporis infixum esse liquet, et illo cogitationes inhaerent. Non minus sol pro anima accipitur, quia medietatem uidetur possidere. *Lh* | Mediam animam solem dicit, qui inter caelum et terram uidetur spatium trahere, quod totum unum corpus asserunt esse ·i· caelum et terram mareque in modum oui, quod tribus consistit partibus: extrema pro caelo, quod inferius pro aqua, quod infimum pro terra accipitur. Vnde uocabulum trahit, quod anima sit media, quia philosophi affirmant quod anima cor maxime complectetur, quod medietate corporis infixum esse liquet, et illi cogitationes inhaerent. Non minus sol pro anima accipitur, quia medietatem uidetur possidere. *Eb Ec Ec2 Gc Go Ka Pm Va* | triplicis naturae est uidelic[et] propter substantiam, calorem, splendorem. Habet enim tria officia in se: illuminat, aduret, fouet *Ps* | Homo Greco uocabulo microcosmus ·i· minor mundus appellatur. Habet siquidem concordiam cum mundo huiusmodi: mundus constat ex quattuor elementis et quattuor temporibus et homo similiter. Habet enim corpus ex terra, sanguinem ab igne, humorem ab aqua, flatum ab aere. Potest et aliter dici. *Fd* | Homo Greco uocabulo microsmus appellatur ·i· minor mundus. Habet siquidem concordiam cum mundo huiusmodi: mundus constat ex quattuor elementis et quattuor temporibus et homo similiter. Habet enim corpus ex terra, sanguinem ab igne, humorem ab aqua, flatum ab aere. Potest et aliter dici: concordiam habet cum aere et uernali tempore, quae habent humorem et calorem, in pueritia et sanguine, cum aestate et igni, quae habent calorem et siccitatem, in adulescentia uel in iuuentute et in colera rubea, cum

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761 rancidus] om. *Vc.* | Si…762 homo] si fuerit concupiscibilis fit *Vc.* | Si…762 seruus] om. *Ph.* | illa] ea *Ap Bd Fb Kc Mc Mo Pg Va Vf.* | fuerit] fuerit corrupta *Bd*; om. *Lh.* **762** concupiscibilis] concupilis *Va.* | ebriosus] ebrius *Vf.* | libidinosus] luxuriosus uel libidinosus *Va.* | et] om. *Fb Mo Vf.* **763** uero] autem *Fb Mo.* | uero…rationabilis] om. *Mc.* | animae] om. *Va.* | corrumpatur] corrupta fuerit *Ap Ta.* **764** hereticus] erectus *Vf.* | omnibus] omnibus qui *Ph*; omnibusque *Bd Pg*; et omnibus *Ap Va.* **772** qui] quia *Pm Va.* | et] ac *Gc.* | terram] terras *Gc.* **773** quod] qui *Go.* | esse] om. *Ec Ec2 Gc.* | et] om. *Pm Va.* | mareque] mare *Go Pm.* **774** oui] oui figurari *Ka*; oui dicunt figurari *Eb Ec Ec2 Gc.* | tribus] in tribus *Ec Gc.* | extrema] extremam *Ka Pm Va*; extremum *Go.* | quod inferius] inferior *Eb Ec Ec2 Gc*; quod inferius est *Go Va.* **775** quod infimum] infima *Eb Ec Ec2 Gc*; quod infimum est *Go.* | pro] uero pro *Eb Ec Ec2 Gc.* accipitur] accipiunt *Pm Va*; om. *Eb Ec Ec2 Gc.* | Vnde] inde *Pm Va.* **776** media…affirmant] anima *Pm.* | complectetur] complectitur *Gc*; circumplectat *Go Pm*; circumplectitur *Va*; (...)itur *Eb.* **777** medietate] medietatem *Ka*; per medietatem *Eb Ec Ec2 Gc.* | illi] illo *Ka*; ipsi quoque *Eb Ec Ec2 Gc.* | Non minus] et ideo *Go*; non minus uero *Eb Ec Ec2 Gc.* **778** accipitur] ponitur *Go.* **784** Homo] om. *Pc.* | Homo…794 triplicis] om. *Pq.* **785** ·i·] sc· *Vc.* | huiusmodi] huiuscemodi *Ap Ck Ge Pb Pn.* **787** sanguinem] calorem *Ap Ck Ge Pb Pn.* | ab[1]] ex *Ap Ck Ge Pb Pn.* **788** quae] qui *Ap Ck Ge Pn.* | habent] habet *Ck.* **789** in…sanguine] in sanguine ·i· in pueritia *Pt.* | et sanguine] om. *Fb Mo.* | sanguine] sanguinem *Ap Ck Ge Pb Pn.* | cum] et *Vc.* | quae] qui *Ap Ck Ge Pb Pn.* | habent] habet *Ck.* **790** in[2]] om. *Ap Ck Ge Pb Pc Pk Vc.* | et[2]] uel *Fb Mo.* | in[3]] om. *Ap Ck Ge Pb Pn.*

autumno et terra et melancolia quae habent ariditatem et frigus in senectute, concordat cum aqua et hieme et flegmate, quae habent frigus et humorem, in decrepita aetate. Proprium est enim senibus frigidos esse. Iste minor mundus ·i· homo habet animam triplicis naturae, quoniam secundum quod Augustinus et Cassianus in collationibus, Claudianus quoque atque Cassiodorus dicunt, est rationabilis, irascibilis, concupiscibilis. Quae tria dum rationabiliter disponuntur, coniungunt creaturam creatori. Si uero permutata fuerint, remouent eum longe a creatoris contemplatione, quoniam si ratio peruertatur, excrescit in superbiam et uanam gloriam, si ira in tristitiam et accidiam, si concupiscentia in libidinem et gastrimargiam. Debet enim ratione uti discernendo creatorem a creatura, bonum a malo. Debet sibi irasci, ne consentiat corpori, et debet summum bonum rationabiliter concupiscere. *Ap Ck Fb Ge Mo Pb Pc Pk Pn Pq Pt* (*Vc*) | Homo quia Greco uocabulo microcosmus ·i· minor mundus appellatur. Habet triplicis naturae animam. Est enim rationabilis, irascibilis, concupiscibilis, quae tria dum rationabiliter disponuntur, coniungunt creaturam creatori. Si uero permutata fuerint, remouent eam longe a creatoris contemplatione, quoniam si ratio peruertatur, excrescit in superbiam et uanam gloriam, si ira in tristitiam et accidiam ·i· angorem, si concupiscentia in libidinem et gastrimargiam. Debet enim ratione uti discernendo creaturam a creatore, bonum a malo. Debet sibi irasci, ne consentiat corpori, debet summum bonum rationabiliter concupiscere. Quae anima cum extenditur ad aliquid contemplandum, suum glomerat motum diuisa in duos orbes ·i· in duos corporis oculos, quia per eorum intuitum uis animae egreditur ad conspicienda exteriora. Ita tamen se extendit, ut statim reuertatur in semetipsam ad profundam meditationem, in se reuoluens et agens simili imagine, quae foris uidit, ut intus possit illud operari. *Er Fb* | quae anima cum extenditur ad aliquid contemplandum, suum glomerat motum diuisa in duos orbes ·i· in duos corporis oculos sicque reuertitur in semetipsam. Dicunt idem doctores quod per intuitum oculorum uis animae egreditur ad conspicienda exteriora, ita tamen se extendit, ut statim reuertatur ad profundam meditationem in se reuoluens et agens simili imagine, quae foris uidit. *Ap Ck Fd Ge Pb Pc Pk Pn Pq Pt* | Philosophy(!) animam solem mundi dixerunt, quia sicut calificat et

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791 habent] habet *Ck Ge*; h{abe}t *Ap Pb Pn.* | et frigus] frigusque *Ap Ck Ge Pb Pn.* **792** concordat] concordant *Pc Pk*; concordat ho{mo} *Pt.* | habent] habet *Pc.* **793** enim] om. *Fb Mo Pc.* | ·i·] sc· *Vc.* **794** quoniam] om. *Pc.* | quoniam…802 concupiscere] om. *Vc.* | quod] om. *Pc.* **795** Claudianus] Claudius *Ck.* | dicunt] om. *Pq.* **796** concupiscibilis] et concupiscibilis *Ck.* **797** creaturam] creatura *Ap Ge.* | creatori] creatoris *Ap.* | permutata] permutati *Ge.* remouent] remouerit *Ge.* **798** peruertatur] peruertitur *Fb Mo Pc Pq Pt.* **799** si[1]…802 concupiscere] om. *Fb Mo.* | ira] iram *Pt.* | et[1]] om. *Ge.* | accidiam] accendiam *Ge;* accediam ·i· tedium anxieta(...) mentis *Pt.* **800** gastrimargiam] gastrimargiam ·i· in uoracitatem gulae *Pt.* discernendo] dispernendo *Ge.* **801** ne] nec *Ap Ge Pb.* | et] om. *Ap Ck Ge Pb Pn.* **802** concupiscere] concupisci *Ap Ck Ge Pb Pk Pn.* | Homo quia] hoc modo *Fb.* **803** Greco uocabulo] Grecis *Er.* | microcosmus] macrocosmos *Er.* **804** animam] anima *Fb.* **807** ira] iram *Er.* | tristitiam] tristitia *Fb.* **808** ·i· angorem] om. *Er.* **809** ratione] rationem *Er.* | creatore] creatura *Er.* **810** concupiscere] concupisci *Er.* **812** in[1]…·i·] om. *Er.* | orbes] duobus *Er.* oculos] oculis *Er.* **813** conspicienda] concupiscenda *Fb.* | statim] statum *Er.* **814** reuertatur] reuertitur *Er.* **815** intus] intus sum *Er.* **816** cum] om. *Pq*; dum *Ap.* | duos] duas *Ap Ge Pb.* **817** ·i·] om. *Pq.* | idem] etiam *Ap Ge Pb*; ·i· *Pn.* **818** egreditur] egrediatur *Ap Ge Pb*; eg{re} dic{it} *Fd.* | conspicienda] concupiscenda *Pq*; conspiciendam *Pt.* **819** ut] u *Ck.* **820** et] om. *Ap Ge Pb Pq*; \et/ *Pn.* | agens] om. *Pq.* | imagine quae] imaginemque *Ap Ge Pb*; imagine \ea/ quae *Pn.*

uiuificat corpus anima, ita solis calore uiuificantur omnia eiusque calor diffusus per creaturas facit eas genere et reuera, ut physici dicunt, calores illius omnia gignunt et gignuntur pariter cum humore deo ita disponente. Hic itaque sol triplius naturae est: habet enim esse, habet calere, habet splendere. *Bc* | Quidam philosophorum animam mundi solem esse dixerunt, quod sicut anima corpus humanum uiuificat, ita calore illius uiuificantur omnia nascentia, eiusque calor diffusus per creaturas facit eas gignere, et reuera calore illius omnia et gignunt et gignuntur pariter cum humore, deo ita disponente. Quem solem triplicis esse naturae dixerunt, uidelicet quia eius substantia est calor quoque et splendor. Sed non satis praesenti loco congruit hanc animam accipi, quoniam non potest prosequi ratio. Dixerunt et de hoc loco diuersi diuersa, quorum opiniones omittentes, quod prudentioribus uisum est succincte dicamus. *Ap Ck Fd Ge Pb Pc Pk Pn Pt* (*Vc*) | Quidam philosophi animam mundi solem dixerunt quod sicut anima corpus humanum ita colore (!) illius sc· uiuificantur cuncta nascentia. Quem solem triplicis est naturae dixerunt: lucet enim, fouet et occidit (> incidit). Sed non satis praesenti loco congruit hunc animam accipi, quoniam ratio oppugnauit. *Er* | Dixerunt de hoc loco diuersi diuersa quorum opiniores(!) omutentes (= omittentes), quod prudentioribus uisum est succincte dicamus. *Er* | Quidam philosophi animam mundi solem esse dixerunt, quod anima corpus humanum, ita colore illius (uiuificantur) cuncta nascentia. Quem solem triplicis esse naturae dixerunt: lucet enim, fouet et in(cen)dit. Sed non satis praesenti loco congruit hoc (sed) animi accipi omittentes, quod prud(entio)ribus uisum est succinte dicamus. *Fb* | Animam mundi solem esse philosophi dicunt, sed sine sensu. Mediam quia omne quod inter initium et finem est medium dicitur, sicut cor non quia in medio corpore sit sed in sinistrali parte; mouentem quia calore uiuificat omnia *Kr* | Quidam philosophorum animam mundi solem esse dixerunt, quod sicut anima corpus humanum, ita calore eius omnia uiuificantur nascentia, eiusque calor diffusus per creaturas facit eas gignere, et reuera calore eius gignunt et gignuntur omnia tamen pariter omnia deo cum humore ita disponente. Quem solem triplicis naturae esse dixerunt, uidelicet quia est eius substantia, calor quoque et splendor (...) praeterea est medius inter planetas. Sed non satis praesenti loco congruit, ut solem animam esse dicamus. Sed quod beatus Gregorius in dialogorum libro dicit, melius hoc loco congruit. Nam ut ipse testatur, tres uitales spiritus creauit opes deus: unum qui nec carne tegitur, nec cum carne moritur, ut est angelorum, alium qui carne tegitur, sed non cum carne moritur, hominum, tertium qui et carne tegitur et cum carne moritur, iumentorum omniumque brutorum animalium. Homo uero, sicut in medio est conditus, ita habet aliquid commune cum infimo, immortalitatem quippe spiritus cum angelo, mortalitatem uero carnis habet cum iumento, et ideo recte anima media dicitur. Nam et homo Greca appellatione microcosmus ·i· minor mundus apellatur. Habet siquidem

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853 quod…860 iumento] Greg. Mag. *Dial.* 4.3

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826 philosophorum] philosophi *Ap Ck Ge Pb Pn.* | esse] om. *Fd Pc Pk.* | quod] quia *Ap.* **827** humanum] humani *Pn.* | uiuificat] om. *Ck Fd Pc Pk Pn Pt Vc.* | ita] data *Ck.* | omnia] cuncta *Ap Ck Ge Pb Pn.* | nascentia] uescentia *Ck.* | eiusque] eius *Ap Ck Ge Pb Pn.* **828** per] pro *Ge Pb.* | facit] faciat *Pc Pk.* | eas] eam *Pt.* | et[2]] om. *Ck Pk.* | gignunt] om. *Ck.* **829** cum] et *Vc.* | Quem] quem ·i· *Pk Vc*; quem idem *Fd Pt.* **830** naturae] naturae esse *Pk*; naturam *Fd.* quoque] om. *Ap Ck Ge Pb Pc Pn*; uero *Pt.* | splendor] splendor sol praeterea medius est inter planetas *Fd Pt.* **831** hanc] in hanc *Ap Ge Pb*; hoc sed *Fb*; hunc solem *Fd Pt*; in ha\n/c *Pn.* **832** et de] id *Vc.* | loco] om. *Pc.* | diuersi] om. *Ck.* **833** omittentes] omni tenens *Ck*; dimittentes *Pt.* quod] quoniam *Pk.* | uisum] om. *Ge.* **850** humore] < honore *Lc.*

huiusmodi concordiam cum mundo. Mundus enim constat quattuor elementis, quattuor temporibus et homo similiter. Habet enim corpus ex terra, sanguinem ab igne, humorem ab aqua. *Lc* | Aqua est frigida et humida, ignis calidus et siccus, aer calidus et humidus, terra frigida et sicca. Habent sex sinzigias, quattuor immediatae et duae mediatae. Frigiditas aquae cum frigiditate terrae immediata est. Humiditas aquae cum humiditate aeris, similiter caliditas ignis cum caliditate aeris. Siccitas ignis cum siccitate terrae immediata est. Frigiditas aquae cum caliditate ignis mediata est, quia medio indigent. Humiditas aquae cum siccitate ignis mediata est, quia medio indigent est caliditate. *Fb Mo* | Mundus iste corporeus ex quattuor elementis constat, igne uidelicet, aere, terra, aqua, quae singula habent proprias qualitates. Nam ignis calidus est, aer humidus, aqua frigida, terra sicca. Ex his qualitatibus .vi. sinzugie fiunt ·i· coniunctiones, quarum quattuor dicuntur inmediatae et nexae. Nam ignis caliditas cum terrena frigiditate coniungitur in siccitate, rursus aquae humiditas copulatur cum terrena siccitate in frigiditate. Caliditas uero aeris cum frigiditate aquae in humiditate, aeris autem humiditas cum ignea siccitate coniungitur in caliditate. Hae sunt quattuor quae dicuntur inmediatae et nexae. Restant autem duae, quae dicuntur mediatae et dissonae, quia non possunt sibi coniungi sine medio, obstante qualitatum diuersitate. Nam ignis, qui est calidus et siccus, non potest cum aqua humida et frigida coniungi sine medio ·i· terra uel materiae. Rursus aer humidus et calidus cum terra frigida et sicca coniungi non potest sine medio ·i· aqua. In hoc libro Timeus quidam liber Platonis et cosmopia eius ·i· de mundi factura hoc dicit, quia illius natura talis, ut semper altum petat. Natura autem ponderis terrae talis est, ut facile mergatur et semper ima petat. Ideo deus omnium mediator eas copulauit, ut unus alteri propriam perhiberet naturam. *Go* | Ignis caliditas cum terrae frigiditate coniungitur in siccitate. (Aq)uae humiditas copulatur cum terrae siccitate in frigiditate. Caliditas aeris cum frigiditate aquae coniungitur in humiditate. Aeris humiditas cum ignea siccitate coniungitur in caliditate. Hae quattuor sinzugie non egent medietate qua coniungantur. Sunt enim immediatae et nexae. Restant duae, quae uocantur mediatae et dissonae, quia non (p)ossunt iungi sine medio, obstante qualitatum diuersitate. Ignis enim calidus et siccus cum aqua humida et frigida coniungi non posset sine medio ·i· terra. (R)ursus aer humidus et calidus cum terra(?), quae est frigida et sicca, non coniungi posset sine medio ·i· aqua. *Vg*.

NATURAE: diuinitatem trinitatis ad crescendum *Ct Oa* | quae est in medio circulo *Ta*.

CUNCTA MOUENTEM: omnia mouentem, quia diffusa est per corpora in mundo sensibili *Ap Ck Ge Pb Pn Ps* | cum splendore caelum et terram *Pm*.

CUNCTA: membra *Ap Cg Ck Fb Ge Pb Pc Pk Pn Pp Ps Ta Vc* | elementa *Vb* | corporis membra *Pq* | quia cunctis incrementum dat *Mb* | caelum et terram ·i· omnia quae in eis sunt *Lf*.

MOUENTEM: ad crescendum *Ga Mh Pd Vh* | nutrientem *Ta* | animam *Bb Lf* | animam dico *Pg* | in infantem *Er* | uiuificantem, qua omnia uiuunt *Fb Pf* | animantem et uiuificantem *Cg* | lucentem, incendentem, uel fouentem *Eb Ec Ec2 Gc Ka* | (c)rescendum ·i· solis, quia lucet, fouit, incendit *Lh* | quia de naturis rerum tractabant atque dicebant, quia ex una anima omnia uiuentia animam sumebant *Lb* | cum splendore sui caloris *Lf* | Vis animae omnia membra corporis mouet, quia

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866 immediatae] medietate *Mo*. **897** omnia mouentem] om. *Ps*. **904** uel] om. *Ec Ec2 Gc*. **907** animae] animae est quod *Ct Oa.* | omnia] et omnia *Ap*.

immissa per illa et conectat ea, dum in corpore est. *Ap Ck Ct Ge Oa Pb Pc Pk Pn Pq* | quia uis animae omnem molem corporis mouet *To*.

14. conectens animam per consona membra resoluis;

CONECTENS (CONIECTANS *Ec* | CONECTANS *Ec2*): coniungens *Ap Ck Ct Eb Ec Ec2 Er Fb* (*Ga*) *Gc Ge Ka Lh Mo Na Oa Pb Pc Pf Pm Pn Pp Ps Px Va Vc Vh* | ligans *Cc Pb Pd Ta* | colligans *Lb To* | alligans *Cg* | ipsam animam *Pq* | corpori mundi *Px* | corpora mundi *Vh* | corpus, ut homo sit *Ck Ge* | corporibus et elementis omnibus *Pp* | corporibus et elementis omnibus mundi *Eb Ec Ec2 Gc Ka* | corporibus necnon elementis omnibus mundi *Lh Pm Va* | ligans animam menti et corpori *On* | animam et solem per consona membra, et lunam et caetera *Ec2* | ut philosophi (*Ga*) *Na Vh* | per consona *Lb* | metaforicos *Ec2*.

ANIMAM: solem *Ap Ck Eb* (2x) *Ec Ec2 Gc Ge Ka Lf Pb Pd Pm Pn Ta Va* | hominis *Fd Ld Pt* | solem appellat *Px Vh* | solem, quia animat et uiuificet *Mh* | animam ·i· solem per consona membra ·i· luna et cetera *Lh* | Plato quidem dicit quoniam deus peract(...) mundo inquisiuit, unde mundi animam ageret, quem uocat animalem. Assumps{it} unum quoddam ex indiuidua et diuidua substantia. *Lb* | solem, qui cuncta fouet suo calore ac splendore, qui per consona membra recurrit ·i· lunae et stellarum *On* | Animam socias spiritui uel menti et corpori, quae iuncta menti non mentalis, sed spiritualis dicitur, iuncta corpori non corporalis, sed animalis est. *On*.

PER CONSONA MEMBRA RESOLUIS: quia nec minus in digito quam in toto corpore *Ck Ge* | disperdis et diuidis per multa et uaria corpora *Ct Oa* | disperdis et diuidis per multa et uaria corpora, quae sunt animae *Ap Pb Pn* | Resoluis dicit, quia propria lumina resoluit, et illis diuidit, et illa ab eo incensa resplendent *Eb Ec Ec2 Gc Ka Pm Va* | lunam et stellas, quia propria lumina lunae (...) resoluit et stellis, quae ab eo (...)minantur *Lf* | dispertis per conuenientia membra. Omnibus quae spiritu uegetantur iuxta propriam qualitatem capacitatemue, propria dispositione deus dispertit. *Va*.

PER CONSONA MEMBRA: suis officiis *Pq* | per planetas VII *Lb* | per lunam et cetera sidera *Va* | per lunam et stellas (*Ga*) *Ka Na* (*Px*) | per stellas quibus lumen dat *Mh* | per quattuor partes mundi *Kr* | per conuenientia membra *Pc Pk Pq* | per consona membra illius sc· ut luna et sidera, quibus praebet lumen, quo quantum ad sui naturam attinet, carent *Ap Ck Ct Ge* (2x) *Oa Pb Pn* | Harmonica enim disciplina corpus humanum compositum est. Hinc Sedulius et reuocata suis attemperat organa neruis. Dum enim sanum est corpus, illa consonat harmonia. Statim autem ut dissentit, aegrotat corpus. *Ap Bd Ec1 Fb Fd Gc1 Kc Lh Mc Pg Ph Pp Ps Pt St Ta To Vc Vf* | et ex una eademque diuersa natura et miscens fecit animam, quam

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908 immissa] immissa est *Ct Oa Pc Pk Pq*. | conectat] conectit *Pc Pk Pq*. **918** necnon] necnon et *Lh*. **919** mundi] om. *Pm*. **933** animae] a me *Ap*. | Resoluis dicit] om. *Ec2 Pm Va*. | quia] qui *Eb Ec Ec2 Gc*. **934** resoluit] refulsit *Eb Ec Ec2*; reuulget *Gc*. | illa] illi *Eb Ec Ec2 Gc Ka*. incensa] incensi *Eb Ec Ec2 Gc Ka*. **942** sc· ut] sc· *Pb*; sicut *Ap Ge*(2) *Pn*; sunt *Ct Oa*. **943** naturam] natura *Oa*. | carent] current *Ap Ck Ge*(1,2) *Pb*; curent *Ct Oa Pn*. | Harmonica] in harmonica *Bd Ph*. | enim] om. *Fd Pt*. | disciplina] om. *Kc*; disci(!) *St*. **944** humanum] om. *Pg Ph*. | compositum] positum *Bd Ph*. | Hinc…945 neruis] om. *To*. | attemperat] ac temperat *Vc*. **945** neruis] membris neruis *Lh Ta*; membris uel neruis *Fd Pt*; membris *gl*.neruis *Ec1*; membris ·i· neruis *Gc1*. | est] est idem *St*. | illa] alia *Bd Ph*; illius sibi *St*. | consonat] consonant *Kc*. harmonia…946 corpus] om. *Ps*.

diuisit per partes, in septem planetis, ex qua hominis anima remansit, quam in (...) planes collocauit, ut nosceret stellarum situs et ordinem *Lb*.

CONSONA : conuenientia *Cg Fb Mo On Pg Pp* | concordantia *Bd* | consonantia *Cg*.

MEMBRA: stellas *Mb Pd* | lunam uel stellas *Vh* | lunam et stellas *Eb Ec Ec2 Gc Px* | lunam et cetera *Eb Ec Gc Ka* | quia ab ipso incenduntur *Lh Vh*.

RESOLUIS: diuidis *Cg Ck Ga Ge Ka Lf Mb Mh Na Ps Px Vh* | distribuis *Ct Eb Ec2 Ga Lh Na Oa Vh* | infundis *Ap Bd Ct Ec1 Fb Fd Gc1 Kc Ld Lh Mc Oa Pc Pd Pf Pg* (2x) *Ph Pk Pp Pq Pt St Ta To Va Vf* | immittis *Bd Cg Ct Ec1 Fb Fd Gc1 Kc Ld Lh Mc Oa Pc Pg* (2x) *Ph Pk Pp Pq Pt St Ta To Va Vc Vf* | perficis *Kr* | eam animam *Pd* | (...) elementis *Lf* .

15. quae cum secta duos motum glomerauit in orbes,

QUAE: anima *Ap Bb Bd Cg Ck Ct Er Fb Fd Ge Ka Ld Lh Mb Mh Oa On Pb Pc Pd Pf Pg Pm Pn Pp Pq Ps Pt Px Ta Vf Vg Vh* | sol *Ka* | anima ·i· sol *Lf Vb* | anima uel sol *Eb Ec Ec2 Gc* | ignea *Px* | illa ignea anima (*Ga*) *Ka Na Vh*.

SECTA: diuisa *Ap Cg Ct Er Fb Ga Lf Lh Mb Na Oa Pb Pc Pf Pk Pn Pp Pq Ps Px Ta To Vb Vc Vf Vh* | diuisa in se *Ck Ge* | ducta *Ct Oa* | distributa *Ec Ec2 Gc Lh Vh* | in uisione exteri *La* | diuisa in capite et in mente *Lb* | diuisa in cursum per diem et noctem *Pm* | diuisa in curru (!) per suum diem et noctem *Va* | diuisa per diem et noctem *Ka* | diuisa per stellas in splendore noctis. Deinde in die semet reditur. *Ka* | De radio solis dicit qui rimatim in parietibus diuiditur, et iterum colligitur in semet rediturus *Kr* | quia quod per oculos uidet exterius, iterum interius imaginatur recolligens se *Kr*.

DUOS IN ORBES: in luna et stellis *On* | in circulis solis et lunae *Mb* | in duos circulos lunae ac stellarum *Ap Ck Ct Ge Oa Pb Pn* | ortum et occasum *Kr* | duos oculos *Kr* | in oculos *Fb* | in duos oculos *Pg* | in duos oculos corporis *Fd Ld Pt* | inferiores (...) *Px* | in inferiores et superiores partes terrae *Pm* | in inferiores partes et superiores partes terrae *Vh* | inferiores partes et superiores terrae *Lh* | caelum et terram *Va* | orbis inferior et orbis superior *Vb* | Appellat superiora et inferiora, quia quando superius est, dat nobis lucem, quando inferius tenebrosus est. *Va*.

MOTUM: operationem *Ap Ck Ct Er Fb Ge Oa Pb Pn Pf Vf* | mundum *La Vb* | cursum *Ct Eb Ec2 Oa Pp Vh* | actum *Pp* | cursum suum *Cg Lf Ps* | suum *Pq* | mobilitatem egressionis *Pd* | mobilitatem egressionis suae *Cg* | quando oritur et occidit *Lh Px Vh* | quando oritur et quando occidit *Pm* | ab oriente in occidentem *Eb Ec Ec2 Gc Ka Lh* | ortum et occasum *Lf*.

GLOMERAUIT: congregabit *Ck Ge Pb* | congregauit *Ap To Vb* | circumducit *Ka Mh Pm Px* | circumduxit *Lf Lh Pp Ta Vh* | conclusit *Mb* | adunauit *Ps Vb* | rotundauit *Pq* | deduxit *Pd* | inuoluit *Ct Oa* | coadunauit *Lb Pp Vd* | conuoluit *Eb Ec2 Lh* | conectit *Eb Lh* | coniungit *Eb* | conuoluit *Ec2* | umbifuor (OHG) *Lf* | frequentat in nocte *On* | in bonum et in malum *Ap* | Cursum ducit in duos circulos, unum super terram, alterum subtus. *Ga Ka Na Vh*.

ORBES: oculos *Er La Pf Pp To Vc* | circulos *Eb Ec Ec2 Gc Ps* | rotunditatis *Lb* | ringa (OHG) *Lf*.

QUAE – ORBES: Quicquid cogitat anima siue bonum siue malum de se cogitat et in se ipsam sic redit ut rota. Sunt duae illius rotae uel orbes ·i· in semetipsam et in profundam mentem ·i· in deum. Philosophi dicunt quod deus sit quaedam mens

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952 quia] qui *Vh.* **974** ac] om. *Pb.* | ac stellarum] stellarumque *Ap*. **989** ducit] duceret *Ga Na Vh.* **993** siue[1]] sum *Ap Ck.* | siue[2]] sum *Ap Ck.* | et] ex *Ap*.

regens mundum, et quando anima redit in se amans caduca et uana sub se est, et tunc peior. Tunc ancilla peccatorum efficitur non domina, quia peccatis seruit. Quando uero ad deum cogitando redit, supra se est et tunc beata efficitur. *Ap Ck Ge* | Non est anima in sui natura diuisa. *Pg* | Non est anima in sui natura diuisa, sed actus ipsius in duos oculos extenditur. *Ap Ck Ge Pb Pc Pk Pn Pq* | Non est anima in sui natura diuisa, sed actus ipsius in duos extenditur oculos ad aliquid contemplandum. *Ps* | Non est anima in sui natura diuisa, sed actus ipsius in duos extenditur oculos ad aliquid contemplandum. Sicque dicitur glomerare suum motum in duos orbes et reuertitur in semetipsam. Dicunt enim doctores quod per intuitum oculorum uis animae egreditur ad conspicienda exteriora. Ita tamen se extendit, ut statim reuertatur per profundam meditationem in se reuoluens agensque simili imagine quae foris uidit. Sicut uidit illud exterius uolui, ita est de aliis rebus intellegendum, quae prius uidet ac deinde meditatur. Nam cum unus sit sol radios in diuersam partem uidetur diuidere, cum per rimulas et fenestras ingreditur ·i· in ortum et occasum, unde Salomon dicit oritur sol et occidit et reuertitur ad ortum suum, gyrat per meridiem et flectitur ad aquilonem. *Ap Bd Ec1 Fb* (*Fd*) *Gc1 Kc Ld* (*Lh*) *Mc Mj Mo Pg Ph Pp St Ta Va Vc* (*Vf*) | Videtur etiam ipse sol cum unus sit radios diuidere in diuersam partem, cum per rimulas et fenestras ingreditur. *St.*

16. in semet reditura meat mentemque profundam

IN SEMET – PROFUNDAM: ita tamen ut reuertat *Pg* | efficitur talis sicut tu eam formasti *Pb* | in semetipsam reuertitur imaginans ea, quae foris uidit *Fd Ld Pt* | suam ipsius naturam meditando. Idem est enim siue animam, siue mentem, siue

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1010 Salomon] Eccle. 1.5-6

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996 quando] q{uonia}m *Ge*. **997** quia] quae *Ge*. **998** Quando] q{uonia}m *Ge*. **999** anima[2]] animam *Pb*. **1000** sed] sunt *Pb*. | ipsius] eius *Ap Ck Ge Pb Pn*. | extenditur] distenditur *Pq*. **1002** est] est enim *Vf*. | in[1]] om. *St*. | sui] sua *Kc*. | sed] si *Mc*. | ipsius] eius *St*. | in[2]] inter *Vf*.. **1003** extenditur] distenditur *Ap*; ostenditur *Ec1 Gc1*. | aliquid] alterum *Vf*. **1004** in[1]] inter *Vf*. orbes] motus (?) *Fd*. | reuertitur] reuerti *Ld*. | in[2]] ad *Mj*. | semetipsam] se ipsam *Vf*. | Dicunt enim] de hinc dicunt *Pg*. | Dicunt…1007 uolui] om. *Fd*. | Dicunt…1010 Salomon] om. *Mj*. enim] om. *Bd Ec1 Gc1 Ld Lh Mc Ph Pp Ta Vc*. | quod…1005 animae] quam quamuis animae per intuitum oculorum *Mc*. **1005** intuitum] initium *Ec1 Gc1*. | egreditur] adgreditur *Fb Mo*; egredietur *Vf*. | conspicienda] concupiscenda *Bd Ph*; conspiciendum *Mc*. | exteriora] externa *Vf*. | se] sic *Bd Ph*; si *Pg*. **1006** extendit] extenditur *Bd Ph Vf*. | reuertatur] reuertitur *Ec1 Gc1*. per] om. *Bd Ph*; uel per *St*; ad *Va*. | meditationem] mentem meditationem *Lh Ta*; mentem meditationum *Ec1 Gc1*. | reuoluens] reuolens *Gc1*. **1007** agensque] agensque in *Kc*; et agens *Mc*. | uidit[1]] uideat *Ta*; uidet *Ec1 Gc1 Lh St Va*; < uidet *Mo*. | Sicut…uolui] om. *Ld*. | Sicut…1008 meditatur] om. *Vc*. | Sicut…1011 aquilonem] om. *Va*. | uidit[2]] om. *Ph*; enim uidit *Ec1 Gc1 Lh Ta*. | illud] om. *Ec1 Gc1 Kc Lh Ta*. | uolui] uoluit *Ec1 Gc1 Lh Ta*. | est] om. *Vf*. **1008** quae] quas *St*. | prius] plus *Ec1 Gc1*. | prius uidet] praeuidet *Vf*. | uidet] uiderint *Ld*. ac] om. *Mc*; et *Ap*. | ac deinde] ad eadem *Ld*. | deinde] postea *Ap*. | meditatur] metiuntur *Fd Ld*. | Nam…1010 ingreditur] aliter mundi anima ·i· sol in duos secta dicitur orbes *St*. **1009** diuidere] deuidere *Bd*. | per rimulas] primulas *Mc Vc*. | fenestras] per fenestras *Ec1 Gc1 Pg*. **1010** ingreditur] ingreditur. in duos orbes *Ec1 Gc1 Lh Ta*. | ·i·] om. *Ld*. | unde] unde et *Ph*. | Salomon] om. *Bd*. | dicit] ait *Pp*; om. *Ap St*. | oritur] orietur *Ph*. | occidit] occidet *Mc*. **1011** ortum] occasum *Pp*. | meridiem] medium *Ec1 Gc1*. | flectitur] fectitur *Mc*. | ad[2]] et *Vc*. **1020** imaginans] imagines *Pt*; < imaginas *Ld*.

spiritum dicas. Sed non potest dici mentem mentalis, siue ab anima animalis et a spiritu spiritualis. *Ap Ck* | Extenditur ad contemplandam sui naturam. *Ap Ck Ct Er Fb Ge Oa Pb Pf Pn Ps* | Dispositionem dei peragit. *Mj* | Aeternam dei et profundam dispositionem peragit. *Ap Ec1 Fb Fd Gc1 Kc Ld Lh Mc Pg Ph Pp Ps Pt St Ta Vc Vf* | Transit iterum in semetipsam. *Eb Pp* | Transit iterum in semetipsam, quia non est opus eius ut aliunde petat auxilium. *Lh Pm* | Transit in se ipsam quando ei opus est. *Ec Ec2 Gc* | Transit in se ipsam quando ei opus est, ut aliunde petat auxilium. *Eb* | quia a ceteris nihil accipit, sed in sese manet *Ga Na Px* | loca quae inuisibilia sunt, sicut mens hominis uel quod mentis ratione percipit eius circuitus *Mb* | firmamentis mundi et planetarum. Reuertit ad similitudinem profundae mentis dei. *Lb*.

IN SEMET: ipsam *Ap* | postmodum *Ap Ck Ct Er Fb Ge Oa Pf Pn Ps* | in semetipsa *Vb* | in se ipsam *To* | in solem *Ta* | in sui meditatione *Ps* | in sui meditationem *Cg* | ortum *Lf* | ut iterum transeat *Lh*.

REDITURA: per illos duos *Pq* | ad ortum *Eb Ec Ec2 Gc* | ut solus in die luceat *On*.

MEAT: uadit *Vb* | egreditur *Pp* | transit *Eb Lf Mb* | transeat *Pd* | excurrit *Cg Ps* | discurrit *Ap* | reuertitur *Ta* | ambulat *To* | pergit *Pd* | remeat *Pg* | ut *Pd Pg* | transeat in se *Px* | transeat, rediens iterum in se (*Ga*) *Na Vh* | transeat, rediens in se, fundens inferiores partes, quae sic latent, ut mens *Ka* | occultam ·i· in inferiores partes, quae sic latent, ut mens *Ga Na Vh*.

MENTEM PROFUNDAM: abyssum *Eb Ec Ec2 Gc Lf Vh* | naturam uel abyssum *Va* | aeternam dei dispositionem *Ta To* | secreta caeli *Cg Ps* | consilium dei *Pb* | Profundam mentem dicit, quia mens illud capere non potest. (*Px*) *Vh* | Abyssum circuit, et ei minime lucet. Sed alii quod circueat mentem dicunt, quia mentibus profundis illius cursum perspicue scire non est datum. *Eb Ec Ec2 Gc Ka Pm* | quando sub terra est, quod mens capere non potest *Eb Ec Ec2 Gc Ka* | quando subtus terra est *Vh* | Solem dicit qui caelum circumdat et secum pariter ire cogit. *Ka* | Profundam mentis meditationem peragit uel circuit. *Pq*.

MENTEM: suam *Pp* | ipsam suam *Cg Pc Pk Pq Vc* | se ipsam *Kr* | cursum naturae eius \solis/ profundae mentis (...)netrant *Lf*.

PROFUNDAM: abditam *Ap Ck Ct Er Ge Oa Pb Pn Ps* | additam *Fb Pf* | per *Pg* | occultam *Ec Ec2 Gc Ka Mh* | altam *Pd* | soli deo cognitam *On* | nihil illi ·i· abysso lucens *Lf*.

17. circuit et simili conuertit imagine caelum.

CIRCUIT – CAELUM: metaforicos *Eb Ec Ec2* | caelum exterius uidens, in mente cogitat *Kr* | Sicut uidit exterius ita imaginatur in mente. *Pg* | Sicut uidit illud exterius uolui, ita est de aliis rebus intellegendum, quae prius uidet ac deinde meditatur. *Ap Ck Pc Pk Pq Ps* | cogitans uel ipsum celum uertit suo cogitatu *Pd* | Tunc nox tenebrosa illius est quando in se conuertit et reddit aliquid male cogitans et concupiscens, et cum ad deum, qui uerus sol est, bene cogitans, tunc illi dies

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1023 Extenditur] ostenditur *Fb*. | contemplandam] -um *Ap*. | naturam] natura *Ap*. **1024** dei[2]] om. *Pg St*. **1025** dispositionem] dei dispositionem *Fd*. | peragit] agit *Lh Ta*; ait *Ec1 Gc1*; om. *Ld Vc*. **1027** Transit] transit iterum *Ec2*. **1029** a] om. *Ga*. | manet] redit *gl*. manet *Ga*. **1040** occultam] occulta *Vh*. | ·i·] om. *Vh*. **1045** ei] ea *Lh*. | circueat] circumeat *Eb Pm*; *gl*. transcendat *Pm*; circuit *Lh*. | dicunt] | quia] quod *Pm*; *gl*. eo *Pm;* qui *Lh*. | mentibus] anima *Lh*. **1046** perspicue] prospicue *Ec Gc*; om. *Ka*. | datum] om. *Ka*. **1047** terra] terram *Ec*. **1060** uidit[2]] uidet *Pq*. | illud] illum *Pq*. **1061** uolui] om. *Pc*.

lucescit. *Ap Ck Ge* | in similitudine aequali. Qua re cur hoc dicit in imagine simili, nisi forte imago similis sit mundi, quia in orbis similitudinem factus est, quia orbis similis est sibimet undique, ut dicitur. Mundus est uniuersitas omnis creaturae, quae constat ex caelo et terra, quattuor elementis in speciem et in similitudine orbis absoluti conglobatus et haec quattuor elementa habent inter se inuicem concordiam, ut ignis et terra, et aer et aqua, et ignis et aer, et aqua et terra, quia utraque frigida sunt, et aer et ignis, quia utraque frigida sunt. *Ap Ck* | Existimabant enim se habere a sole spiritum, a luna corpus, a mare feruorem, a Mercurio sapientiam et uerbum, a Ioue temperantiam, a Venere uoluptatem, a Saturno tarditatem. Credo quia sol in medio planetarum positus totum mundum spiritus instar calefacere et quasi uiuificare uidetur, ecclesiaste testante qui de ipso loquens ait: girans girando uadit spiritus et in circulos suos uertitur. Luna per humoris ministerium cunctis incrementum corporibus suggerit. Martis stella utpote soli proxima calore simul et natura est feruens. Mercurius perpetuo circa solem discurrendo quasi inexhausta sapientiae luce radiari putatur. Iuppiter frigore, Saturnus et ardore, Martis hinc inde. Venus luminis uenustate, quam ex solis uicinitate percipit, suo cernentes allicit aspectu. Saturnus eo tardior ceteris planetis quo et superior incedit. *Ap Ck Vb*.

CIRCUIT: inuestigat *Pg* | peragit *Ta Vc* | transcendit *Eb Ec Ec2 Gc* | ubarferit (OHG) *Eb Ec Ec2 Gc* | profunda meditatione *Cg Pk* | profert ut intus possit illud operari *Ap Ck Ct Ge Oa Pb Pn* | circuiendo uadit a se in se *Lb* | sicut in initio ita et in fine *To*.

SIMILI – IMAGINE: similitudine *Vf* | in similitudine aequali *Ap Ck* | in eadem anima uel motione (?) *Px* | aequali modo *Ec1 Fb Fd Gc1 Kc Ld Lh Mc Pg Ph Pp Pt St Ta Vc Vf* | aequali cursu *Mj* | simili semper cursu *Ap Ec1 Fb Fd Gc1 Kc Ld Lh Mc Pg Ph Pp Pt St Ta Vc Vf* | una eademque *Pm* | profunda meditatione *Fb Pc Pp Ta* | eadem similitudine et sua potentia, quia per uim solis conuertitur caelum *Pm Va* | ut subaudiatur qualis fuit illa in qua creatus est, uidelicet in aequinoctiali ortu et occasu *Ap Ec1 Fb Fd Gc1 Kc Ld Lh Mc Pg Pp Pt St Ta Vc Vf* | ut nox in noctem et dies in diem redeat *On* | per uim solis, quia girando uadit *Ta* | in eadem anima uel motione, sed tamen per dei dispositionem cuncta mouent et uoluuntur, absque ignea anima philosophorum *Ga Ka Na Vh* | per eandem similitudinem et ipsius potentiam, quia per uim solis conuertitur caelum *Eb Ec Ec2 Gc* | uidelicet quemadmodum foras uidit *Ap Ck Ct Ge Oa Pb Pn* | quemadmodum in specie foris uidit *Er Fb Pf*.

SIMILI : aequali *Cg Ct Oa* | eadem *Lh Vh*.

CONUERTIT : considerat *Vf* | conuerti facit *Pb Ps* | currit ut caelum *Mh* | currit in caelum *Ka* | quia sicut uertitur caelum, sic anima cogitando *Cg* | ui solis conuertitur caelum *Eb Ec2 Ka Lh* | quia per uim solis conuerti dicitur caelum *Ga Na* | Per uim solis uertitur caelum. *Vh* | Per uim solis conuerti caelum dicitur. *Px* | uel conuertitur uel inter caelum *Lf* | conuerti facit. Nam dicunt quod impetu solis

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1067 est[1]] om. *Ap*. **1072** spiritum] spirituum *Ck*. **1084** profert] per refert *Ck Ge Pn*; om. *Pb*; p{re}fert *Ap*. **1089** semper] est per *Fb*; om. *St*. | cursu[2]] cursum *Fb*. **1091** sua] om. *Va*. conuertitur] uertitur *Va*. **1092** illa] om. *Pg*; in illa *Fd Ld Pt*. | est] om. *Ec1 Gc1*. **1094** in[2]] om. *Ka*. **1095** cuncta] ita *Ka*. | mouent] mouentur *Ka*. **1096** similitudinem] imaginem uel similitudinem *Ec2*. **1098** specie] species *Er*. | foris] om. *Er*. **1105** conuerti] uerti *Lh Ta*. conuerti facit] om. *Vc*; coercet ·i· conuerti facit *Ec1 Gc1*. | Nam] nam in *Mc*. | impetu] impetum *Mc Vc*.

uoluentis contra mundum retineatur spera caelestis semper uoluens, ne labatur et pessum ruat. *Ap Ec1 Fb Fd Gc1 Kc Ld Lh Mc Pg Ph Pp Pt St Ta Va Vc Vf*.
IMAGINE: forma *Vb* | incorporaliter *Pp* | specie *Ap Pb Pn Ps* | in specie *Ct Oa* | a deo *Eb Ec Ec2 Gc* | potentia *Lf* | similitudine *Vh* | per uim *Lh*.
CAELUM: mundum *Ap Ct Er Fb Oa Pb Pf Pn Ps* | sicut (?) *Pg* | per *Eb Ec2* | Hoc quod dicit caelum intelleget omnia ab excellentiore parte, intelleget etiam inferiorem. *Ap Ck Ge* | Hoc est quod dicunt caelum intellege omnia ab excelsiore parte ad inferiorem. *Ct Oa* | (...) per fundamentum *Lf* | diuinam originem adspicatur (...) defesse sapientisque et sine intermissione uitae *Vg*.

18. Tu causis animas paribus uitasque minores

TU: ex anima mundi *Lb*.
CAUSIS PARIBUS: quia uno eodemque modo conduntur animae *Pd* | quia rationabiles eos condidit *Fd Ld Pt* | sapientia et ratione *Eb Ec Ec2 Ga Gc Ka Na Px Vh* | intellegentiae et ratione *Ck Ge Vb* | aequali potentia *Bd Fb Pf Pp Ta To Vc Vf* | pari misericordia *Bc La Pp* | hominibus in anima paribus *Eb Ec2 Pm* | angelis paribus dicit, quia consimiles deo sunt in sua forma, quae illis data est *Eb Ec Ec2 Gc Lh Pm* | Paribus causis dicit esse homines et angelos prouectos et honoratos esse, scilicet sapientia et religione: sapientia, ut deum intellegerent, religione, ut ipsum crederent uel colerent. Hoc a ceteris segregauit animalibus. (*Eb*) *Ec Ec2 Gc Ka Lh* (2x) | aequali meditatione, ut rationabiles essent *Ta* | aequali ratione, ut rationabiles essent *Pq Vc* | aequali potentia animalium similibus originibus *Pq* | dicendo paribus ·i· qui fecit hominem ipse fecit leonem et cetera *Kr*.
CAUSIS: meritis *Ap Ck Ge Ps* | potentia *Cg* | angelis *Eb Ec2 Lh Px Vh* | conuenientibus *Ga Na Px* | data ex te cunctis origine *Mb*.
ANIMAS – MINORES : aut angelos et homines uel homines et bruta animalia *Mb* | Quidam hoc loco animas angelicos spiritus intellegi dixerunt, uitas uero \parties/ homines quos paribus causis producit, dum eos simul rationabiles condidit, sero (?) quia inest, immittit angelos in caelum. Homines autem inter eum aptans sublimens(!) animas in leuibus curribus ad consideranda caelestia. Quidam na[m] accipiunt animas sapientes, uitas uero minores stultos, sed iugia regia lectoris gradiendum. *Er*.
ANIMAS: angelos *Ap Ck Ge Pb Pn Ps Vc Vh* | angelorum *Kr Pd* | spiritus angelos *Mh* | angelicos spiritus *Fd Ld Pt* | spiritus angelorum *Ka* | rationales, angelos *Va* | angelicos spiritus, dum eos rationabiles condidit *Pp* | homines *Cg* | hominum *Ct Er Fb Oa Pf* | spiritus hominum *Ap To* | homines uel animam, quae habet intellectum *Go* | spiritus superiores hominum *Ck Ge Vb* | animas hominum *Ga Na Px* | animas hominum et pecorum uitas *Vh* | hominum et animalium *Pp*.
PARIBUS UITASQUE MINORES: ut summam beatitudinem habent *Ap Ck Ge Ps*.
PARIBUS: aequali *Cg* | aequalis *Vb* | aequalibus *Lb* | similibus *Ap Ck Ct Er Fb Ge Lh Oa Pb Pn Ps Vh* | datiuus *Lf* | simili modo ut hom{ines} *Vh*.

1106 retineatur] retinetur *St*; retineetur *Lh*. | labatur] labitur *Fd*; om. *Va*. | et] om. *Va*. | et… 1107 ruat] om. *Vf*. **1111** parte] parte ·i· *Ge*. **1112** inferiorem] inferiora *Ge*. **1124** quia] qui *Eb Ec Ec2 Gc*. | consimiles] similes *Eb*. | sua forma] forma eorum *Eb Ec Ec2 Gc Lh*. | illis] eis *Eb Ec Ec2 Gc Lh*. **1126** sapientia[2]] sapientia uero *Ec Ec2 Gc*. **1127** Hoc] hoc quoque *Ec Ec2 Gc*. animalibus] om. *Ec Ec2 Gc*. **1134** angelicos] angeli eos *Er*. **1146** habent] > habeant *Ap;* < habet *Ps*.

III metrum ix

UITASQUE MINORES: animalia *Ct Er Oa* | hoc est animalia *Vb* | minora animalia *Lf* | animas pecudum *To* | animalium uitas *Kr* | pecudes *Cg Ps* | homines *Ap Fd Ld Lh Mh* (2x) *Mj Pp Ps Pt Px Va Vh* | hominum *Kr Lb On* | homines uel hominum *Pb Pn* | ratione degentes *Mh* | animalia irrationabilia *Fb Pf* | homines, qui minore uita utuntur *Ka* | homines, qui minora uitae utuntur in praesenti statu, quam angeli faciant *Pm* | prouehis *Lf* | prouehis de terra *Eb* | de terra *Ec2*.

MINORES: hebetes *Bc La* | inrationabilia *Er* | uitasque minores homines dicit siue animas eorum, quae diffunduntur per corpora hominum et ad comparationem mundanae animae paruissimae aestimantur. Siue animae intellege spiritus, uitas autem minores homines. Possumus etiam de stellis et hoc excipere. Visum est enim Platoni quod antequam deus se mentem faceret animarum, super imposuit deus singulis stellis singulas animas, ut isdem uehiculis uniuersae rei naturam spectarent, illud docens quod sine diuinitatis adminiculo ipsa per se anima nihil posse considerare diuinum. *Ap Ck Ct Ge Oa Pn*.

TU CAUSIS – TERRAMQUE SERIS: Animas hominum sublimas rationabilitate aptat leuioribus curribus ·i· subtili contemplatione et intellegentia et eas serit in caelum ·i· ad caelestem instituit conuersationem. Vitas uero minores serit in terram, quia animalia terris dedita sunt, et cum moriuntur corpore, moriuntur et anima. *Pg* | Ordo uerborum est: tu prouehis animas uitasque minores paribus causis et seris in caelum et terram aptans sublimes animas leuibus curribus. *Ct Fb Oa* | Ordo uerborum est: tu prouehis animam uitasque minores paribus causis et seris in caelum et terram aptans sublimes animas leuibus curribus. Quid in hoc ita intellegunt, ut animas angelicos spiritus, uitas uero minores homines quos paribus causis. *Fd* | Ordo uerborum est: tu prouehis animas uitasque minores paribus causis et seris in caelum et terram aptans sublimes animas leuibus curribus. Diuerso modo diuersi in hoc sentiunt. Quidam ita intellegunt, ut animas dicat angelicos spiritus, uitas uero minores homines, quos paribus causis produxit, dum eos rationabiles condidit seritque ·i· immittit angelos in caelum, homines in terram, aptans sublimes animas leuioribus curribus ·i· subtili contemplationi ad consideranda caelestia. Alii animas doctos et sapientes intellegunt, uitas minores stultos, ut serat in caelum sapientes, in terram stultos, et sublimes animas sapientium leuioribus curribus aptet ·i· subtili intellectui. At tamen prudentioribus

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1155 uitasque] uitas *Ct Oa*. | siue…1156 eorum] om. *Ap Ck Ge Pn*. **1156** et] \et/ *Ct*; om. *Oa*. **1157** mundanae] angelicae *Ct Oa*. **1158** autem] aut *Pn*. | etiam] autem *Ap*. | excipere] accipere *Ct Oa*. **1159** enim] om. *Ct Oa*. **1160** animas] animam *Ct*; > animam *Oa*. | uehiculis] uehi *Ap*. naturam] natam (?) *Ck*. **1161** docens] docentes *Ge*; < docentes *Ap*. **1167** est] talis est *Ct Oa*. **1168** animas…curribus] om. *Fb*. **1172** Ordo…est] om. *Mc*. | est] talis est *St*. | paribus] partibus *Pp*. **1173** et[2]] uel *Pg*. | leuibus] leuioribus *Kc*. | curribus] cursibus *Pg*. **1174** diuersi] diuersa *Ps*. | in] om. *St*. | sentiunt] sentiunt loco *St*. | Quidam] quidam enim *Ec1 Gc1 Lh Ta*. intellegunt] intellegerunt *Kc*. | animas] animus *Ta*. | dicat] dicant *Ec1 Gc1 Mc Pg Ph Pp St*. **1175** angelicos] angelos *Kc*; angelorum *Mc*. | quos…1176 homines] om. *Ec1 Gc1*. | causis] causis et *Pg*. | dum] om. *Vc*. **1176** seritque…1177 curribus] om. *Vc*. | immittit] om. *Ph*; immittat *Ps*. **1177** terram] terra *Ec1 Gc1 Kc St Ta*. | animas] animas sapientium *Lh*. leuioribus] leuibus *Pp*. | curribus] om. *Ph*; cursibus *Pg*. | subtili] sublimi *Mc*; > supra *St*. contemplationi] *gl*. uel intellectu *Ap*. **1178** consideranda] *gl*. et appetenda *Ap*. | doctos] doctores *Ph*; doctas *Ps*. | sapientes] sapientiae *Vf*. | intellegunt…1179 sapientes] om. *Ec1 Gc1*. **1179** stultos[1]] ·i· stultos *Vc*. | ut…stultos[2]] om. *Mc*. | terram] terra *Ec1 Gc1 Kc Ph*. **1180** sapientium] sapientia *Mc*. | leuioribus] leuibus *Pp*. | curribus] cursibus *Pg*. | intellectui] intellecti tui *Ta*. | prudentioribus] prouidentioribus *Mc*.

aliter uidetur, qui animas rationales hominum spiritus intellegunt, uitas uero minores pecudum animas. Duae enim sunt animae, rationalis, quae est hominum, et uitalis, quae est animalium, unde quia tantum ad usum uitae animam habent, Grece Zoa dicuntur. Zoe enim Grece uita dicitur. Hinc quidam uolunt zodiacum illum circulum signiferum, quod animalia habeat, taurum, leonem et reliquae. Prouehit ergo deus animas et uitas paribus causis ·i· aequali potentia et hominem ad imaginem et similitudinem suam condidit, et animalibus uitalem tribuit animam. Has ergo animas sublimes rationabilitate aptat leuioribus curribus ·i· subtili contemplationi et intellegentiae easque serit in caelum ·i· ad caelestem instituit conuersationem. Vitas uero minores serit in terram, quia animalia tantum terris dedita sunt et cum moriuntur corpore, moriuntur et anima. *Ap Ec1 Gc1 Kc* (*Lh*) *Mc Pg Ph Pp Ps St Ta* (*Vc*) *Vf* | Duae sunt enim animae: rationalis, quae est hominum et uitalis, quae est animalium, unde quia tantum ad usum uitae animam habent, Grece Zoa dicuntur. Zoe enim Grece uita dicitur. Hinc quidam uolunt zodiacum illum circulum signiferum, quod animalia habeat taurum, leonem et reliqua. Prouehit ergo deus animas et uitas paribus causis et hominem ad imaginem suam condit, et animalibus uitalem tribuit animam. Has ergo animas sublimes rationabilitate aptat leuibus curribus ·i· subtili contemplationi et intellegentiae, easque serit in caelum ·i· ad caelestem conuersationem instituit. Vitas uero minores inserit in terram, quia animalia tantum terris dedita sunt, et cum moriuntur corpore, moriuntur et anima. *Mo* | Duae sunt animae: rationalis, quae est hominum, et uitalis, quae est animalium, unde quia tantum ad usum uitae animam habent, Grece Zoa dicuntur. Zoe enim Grece uita dicitur. Hinc quidam uolunt zodiacum illum circulum signiferum, quod animalia habeat taurum leonem et reliquae. Serit autem hominum animas in caelum ·i· ad caelestem conuersationem instituit. Vitas uero minores serit in terram, quia animalia tantum terris dedita et cum moriuntur corpore, moriuntur et anima. *Pt* | Ordo uerborum hic est: tu prouehis animas uitasque minores paribus causis et seris in caelum et terram, aptans sublimes animas leuibus curribus. Quidam ita hoc intellegunt, ut

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1181 qui] om. *Kc*; qua *Ph*; quia *Mc Pg St Vc*; quam < quia *Ta*. | rationales] rationabiles *Mc*; < rationabiles *Lh*. | intellegunt] intellegant *Ec1 Gc1*. | uero] quoque *Ec1 Gc1*. **1182** enim] autem *Ec1 Gc1 Ta*; om. *Lh*. | rationalis] rationales *Ps*. | quae est] om. *St*. **1183** et] om. *St*. | uitalis… est] uita *Ec1 Gc1*. | quae est] om. *St*. | est] om. *Lh Ta*. | animalium] hominum. et uitalis quae est animalium *Vf*. | unde…1185 reliquae] om. *Ph*. | tantum] om. *Ec1 Gc1*. | ad usum] aduersum *Vf*; aduersus *Ec1 Gc1*. | habent] haec *Ec1 Gc1*. **1184** Grece[1]] Greci *Lh Vc*. | Zoa] Zoadus *Vf*; Zωa *Ta*; Zaa *Ec1 Gc1*. | dicuntur] dicunt *Kc*; dicitur *Ec1 Gc1*. | Zoe enim] Zoetim *Vf*. | Zoe… dicitur] om. *Ec1 Gc1 Lh Ta*. | uita] Latine uita *Ap*. | dicitur] dic{it} *Vc*. | Hinc] inde *Vf*. uolunt] uolunt dictum *St*. **1185** circulum] om. *Ec1 Gc1 Lh Ta*. | signiferum] signiferum dic{un}t *Pg*; signiferum dici *Ec1 Gc1 Lh Ta*. | quod] *gl.* quia *Pg*; qui *Mc*. | animalia] animalia in se *St*. habeat] hab{et} *Mc*; habeant *Ec1 Gc1*; habebat *Vf*. | reliquae] reliqua *Pp St Vf*. **1186** deus] dicitur *Vf*. | ·i·] om. *Ap*. | aequali] equa *Kc*. | et[2]] quando *Pp*. | hominem] hominem quidem *Ta*; hominem quod (> qui *Gc1*) est *Ec1 Gc1*; hominem condere *Lh*. **1187** condidit] om. *Ec1 Gc1*. animalibus] animabus *Ap Lh*. **1188** animam] uitam animam *Ta*; uitae animam *Ec1 Gc1*; <...> animam *Lh*. | ergo] om. *Mc*. | sublimes] sublimas *Pg*. | aptat] optat *Ph*. | leuioribus] leuibus *Ap Pp Ps St Vf*. **1189** contemplationi] contemplationis *Mc*. | et] om. *Mc Ph*. | easque] eas *Kc Mc*; eosque *Pg Ph*; eaque *Ec1 Gc1*. | serit] seris *St*; > seuit *Vf*. **1190** instituit] instruit *Kc St*; constituit *Ph*. | Vitas] uitasque *Vf*. | serit] seuit *Vf*. | quia] quas *Pg*. | tantum] om. *Mc*. **1191** dedita] dediti *Ec1*; < dediti *Gc1*. **1196** Prouehit] prouehit producit *Mo*. **1208** hic] om. *Pc Pk Pt Va*. | minores paribus] minoribus *Va*. **1209** hoc] om. *Ap Ck Ge Pb Pn*.

III metrum ix

animas dicat angelicos spiritus, uitas uero minores homines, quos paribus causis produxit, dum eos rationabiles condidit, seritque ·i· immittit angelos in caelum, homines in terram, aptans sublimes animas in leuibus curribus subtili intellectu ad consideranda et appetenda caelestia. Quidam ita ut accipiant animas sapientes, uitas minores stultos et serat in caelum sapientes, stultos uero in terram sublimesque animas sapientium contemplationi aptet caelesti. At tamen prudentioribus aliter uidetur, his qui considerant philosophos permaxime differentiam facere inter homines et animalia irrationabilia, uidelicet ut animas hominum generaliter accipiamus, uitas autem minores animalia, quae paribus causis condidit ·i· aequali potentia. Seritque in caelum animas, animalia in terram siue quia terrena solummodo petunt, siue quia dum moritur corpus, spiritus in aerem resoluitur, aptans sublimes animas hominum uelocissimo intellectu subtilissimaeque contemplationi, ut alta penetrent. *Ap Ck Ge* (*Pb*) *Pc Pk Pn Pt Va*.

19. prouehis et leuibus sublimes curribus aptans

PROUEHIS: producis *Cg Ck Eb Ec2 Er Fb Fg Ga Ge Go Ka Kr Lf Lh Na Pc Pf Pk Pm Pp Pq Ps Px Ta To Va Vb Vc Vh* | exaltas *Cg Ck Ge Pg* | perducis *Mb* | releuas *Ps* | uiuificas *Ta* | eleuas *Cg Ck Ge* | sublimas *Cg Ck Ge* | longe ducis *Lb* | de caelo infundis *Ec2* | de caelo infundas *Lf* | in caelum ducis *On* | ad intellectum *Pd* | ut caelestia cogitent *On* | in magnam dignitatem producis *Ap Ck Ct Ge Oa Pb Pn* | Homines producis, qui minore uita utuntur in praesenti, quam angeli faciant. *Eb Ec Ec2 Gc Lh*.

LEUIBUS – CURRIBUS: nullum pondus habentibus, sicut ipsae animae pondere carent *Ap Ck Ct Er Fb Ge Oa Pb Pf Pn Ps* | arbitrio uoluntatis tuae nihil laborantia nec nitens *Mb* | Gentili more loquitur, non quod illae animae curribus eant sed propter leuitatem dicit naturae earum. *Pm Pp Va* | unde currus pro motu positos accipimus *Pm* | Non quia angeli uel animae curribus pergant, sed propter uelocitatem uel leuitatem et facilitatem earum dicit. (*Eb*) *Ec Ec2* (*Fg*) *Gc Ka Lh Px Vh* | quia animae leues sunt ad intellegendum uel leuibus curribus transitoriis motibus (*Ga*) *Na Px Vh*.

LEUIBUS: uolantibus *Pp* | subtilibus *Cg Ps* | facili *Fg Go Lh Vh* | facilibus *Eb Ec2 Pm* | dat{iuu}s *Eb Ec2* | celeribus *Lf* | sublimibus *Kr* | quia leues sunt ad intellegendum nutum dei *Ka*.

1210 dicat] dicant *Pk Pt Va*. | homines] om. *Ge Pb*; \homines/ *Ap*. **1211** seritque] serisque *Ap Ge Pb Pt*. | immittit] immittis *Ap Ge Pb*. | angelos] ange *Pk*. **1212** in[2]] om. *Pc Pk Pt Va*. | subtili] ·i· subtili *Pc Pk Pt Va.* **1214** uero] om. *Pc Pk Pt Va*. | terram] terra *Ge Pt*. **1215** At] ut *Ap Ck Ge Pb Pn.* **1216** aliter] om. *Pc*. | his] om. *Pc Pk Pt Va.* | permaxime] om. *Va*; per maximam *Pt*. **1217** differentiam…1222 penetrent] (...) *Pb.* | irrationabilia] rationabilia *Pt.* **1218** uitas] uita *Ap Ge.* | paribus] partibus *Pn.* **1219** condidit] condit *Pc Pk Va*. | Seritque] serique *Ap Ck Ge Pn*. animalia…1221 animas] om. *Ap Ck Ge Pn.* | terram] terra *Pt.* **1220** quia[2]] om. *Va.* | spiritus] om. *Va*. **1221** aerem] aere *Pt.* | sublimes] om. *Pk*. **1222** alta] altiora *Va*. | penetrent] penetret *Ap Ge*; penetrat *Ck Pn*; penetrare queant *Va.* **1229** sublimas] subli *Ck Ge.* **1231** in magnam] inmaginam *Oa.* **1232** qui] qua *Lh.* | praesenti] praesenti statu *Lh.* | faciant] faciunt *Lh*; < faciunt *Ec.* **1234** nullum] nullus *Er*. | pondere…1235 carent] om. *Ck Ge*; ponderent carent *Er*. **1236** curribus] in curribus *Pm.* **1237** leuitatem] leuitatem uel facultatem *Pp*; leuitatem uel facilitatem *Pm.* **1238** pergant] perguntur *Vh.* **1239** uelocitatem] uelocitatem dicit *Ka Lh Vh*. uel…facilitatem] facilitatemque *Ka*. | uel…dicit] om. *Px Vh.* | earum] earum naturae *Lh*. dicit] dicitur *Lh.*

III metrum ix

SUBLIMES: animas *Cg Ct Eb Ec2 Er Fb Fd Fg Go Ld Lf Lh Na Oa Pd Pf Pm Ps Pt Px To Va Vc Vh* | ipsas animas *Vb* | intellectuales *La* | celsas *Lb* | beatas *Ck Ge* | animas hominum *Pq* | hominum *Lf* | animas ·i· rationales *Kr* | animas sapientium uel angelos *Pp* | angelorum et hominum (*Ga*) *Na Px Vh*.
CURRIBUS: intellectibus *Cg Ck Ps* | motibus *Eb Ec Ec2* (*Fg*) *Gc Pd Ta* | motu *Go Lh* | rationabilitate *To* | subtili ingenio *Pp* | cursibus *Lf* | subtili contemplationi *Pq* | subtili contemplatione et intellegentiae *To* | motu agili *Ga Na Px Vh* | in planetis *Lb* | angelorum manibus *Ck Ge* | curribus et transitoriis motibus *Ka* | subtili intellectui ad petenda caelestia *Fd Ld Pt*.
APTANS: coniungens *Ap Ck Ge Pb Pn Ps Va* | iungens *Eb Ec2 Lf* | conuen[i]ens *Vb* | ornans animas *Lb* | illas animas coniungens *Cg* | (...) hominum petant (...) animalium petat *Lf*.

20. in caelum terramque seris, quas lege benigna

IN CAELUM: angelos *Cg Eb Ec Ec2 Fd Fg Gc Ld Lh Mh Mj Pd Pm Pt Px Ta Vh* | in angelos et diuinos spiritus *Ap Ck Ct Ge Oa Pb Pn Ps Vf* | quia in ordine lunae et stellarum habere homines uelut in terra Plato profitetur *Lb* | nunc caelestia, nunc terrena cogitent, uel de terris ad caelum uadant *On* | ad caelestem conuersationem *To* | in angelos et in homines *Va*.
IN: inter *Lf*.
TERRAMQUE SERIS: animam in corpora mittit *Ap Ck Ge*.
TERRAMQUE: in *Fd Pb Pg Pt* | homines *Cg Eb Ec Ec2 Fd* (*Fg*) *Gc Ld Lh Mh Mj Pd Pm Pt Ta Vh*.
SERIS: immittis *Mj Ps To* | seminis *Vb* | seminas *Cg Ka Kr Lb Pd Pp Ps* | fingis *Pp* | sistis *Eb Ec Ec2 Gc Ka* | infingens animas *Lh Pm Va* | diuidis *Lf* | ut sint in caelo angeli in terra homines *Ga Na Px Vh* | in caelo sunt angeli, in terra homines, quos ipse seminasti *Ka* | angelos uel homines das et seminas lege benigna, tua bona uoluntate, hominibus infingens animas *Px* | angelos hominesque seminas uel das lege benigna, tua bona uoluntate *Na* (*Vh*) | Serit in terram, quia animalia modo terris dedita sunt, et cum moriuntur corpore, moriuntur et anima. *Mj* | quia animalia tantum terris dedita sunt ·i· subtili contemplatione et intellegentiae *To*.
QUAS: animas *Ap Bd Cg Ct Eb Ec2 Fd Lb Ld Lf Pb Pd Pg Pp Ps Pt Ta To Vc* | illas *Pq* | animas sublimes *Pq* | uitas minores *Mh Vh* | homines *Mh* | animas hominum *Kr*.
LEGE BENIGNA: miti pietate *Ec2* | tua misericordia ad patriam reduci *Ap Ck Ge* | absque ullo earum merito *Ap Er Fb Pb Pf* | hoc est absque ullo eorum merito *Ct Oa Pn Ps* | tua bona uoluntate *Eb Ec Ec2 Gc Go* | bona uoluntate *Ka*.
LEGE: pietate *Cg Pg* | hominum *Lf*.
BENIGNA: miti. pia *Eb* | tua *Lf* | quia dignatus es hominem formare *Lf*.

21. ad te conuersas reduci facis igne reuerti.

TE: deum *Eb Ec Ec2 Gc*.

1253 petenda] appetenda *Fd Ld*. **1262** angelos] angelicos *Vf*. | diuinos] diuersos *Vf*. | spiritus] spiritus uel homines *Ps*. **1271** sint] s{unt} *Px*. **1281** tua] in tua *Ge*. **1282** earum] eorum *Ap Pb*.

III metrum ix

CONUERSAS: reuersas *Eb Ec2* | illas *Ta* | ipsas *Cg* | animas *Ct Oa Pn Ps* | animas hominum *Mh* | unde uenerunt *Ec2* | tua cogitatione illustratas *Eb Ec Ec2 Gc Ka Lh*.

REDUCI – IGNE: reuertenti ad sedem suam, quia igneae naturae sunt animae et de caelesti sede manant in corpora. Sicque dum a corpore resoluuntur, ad suam originem reduces reuertuntur, purgatae tamen. *Ap Cg Ck Ps* | ad creatorem, unde processerunt, et igne diuino, qui est spiritus sanctus, ducatum praebente *Ap Ck Ct Ge Oa Pb Pn Ps* | reuertenti post periculum huius uitae ipsam animam appellat ignem *Cg* | ut ad te conuertant, et effugiant ignem ·i· infernalem poenam *Ec Ec2 Gc Ka Lh Va*.

REDUCI: reuertanti *Pp* | reuertenti *Ap Pb Pn To* | reuersibili *Lf* | ducatum praebente *Pq Ta Vc* | ad deum reuertuntur animae, unde uenerunt (*Fg*) *Lh Px Va Vh* | ad creatorem, unde processit *Vb* | ut ad te creatorem reuertantur, unde uenerint *Pp* | quasi raptus periculum suadens naturalem repetat originem *Mb* | cuncta creata ad suum auctorem recurrunt, quia ab eo reguntur *On* | Animae officium est, ut corpus exanimet, et foueat calore suo, quae statim ut reducta fuerit ad te, facis illam reuerti et uenire, et fit corpus rigidum. Recte et conuenienter ignem appellat ipsam animam, sicut dixi, quae fouet corpus, et sicut semper appetit superiora. Sic etiam anima statim ut exierit de corpore, illuc tendit a quo data est ·i· ad deum reuertuntur animae, unde uenerunt spiritu uitali. *Ec Ec2 Gc Ka* (*Lh*) | ad te deum reuertuntur, unde uenerunt uitali flatu *Pm*.

IGNE: amore *Ap Ck Fb Ge Pb Pf Vf* | diuina *Ta* | caritate *Ct Oa* | uigore animae *Pp* | ui animae *Ka Mh* | inspiratione *Bc La* | igne diuino *Pq Vc* | amore tui *Lf* | ardore spiritus *On* | uitali spiritu *Eb Ec Ec2* (*Fg*) *Gc Lh Pd Px Ta Vh* | uitali flatu *Va* | natura animae *Px* | ui uel natura animae *Ga Na Vh* | uniuersali spiritu *Af* | quia ardet amor *Ck Ge* | spiritus sancti *Ct Er Fb Oa Pf* | quia anima igneae naturae est *Er Fb Pf* | quod anima ignea est, quae totum corpus suo calore uiuificat *On* | quia anima ignea est, et uiuificat corpus *Ap Ck Ct Ge Oa Pb Pn Ps* | Sicut ignis sursum ascendit, ita animae conuertuntur ad creatorem suum. *Ga Go Ka Na Px* (*Vh*) | per ignis purgationem dicitur ignis comburens uel consumens est *Pg*.

REUERTI: ad te unde uenerunt *Lf*.

22. Da, pater, augustam menti conscendere sedem,

DA PATER: A capite capituli usque huc suspende orationem. *Ec2*.

DA: o *Ld* | tu qui hoc facis *Fd Ld Pt* | qui haec facis *Pq* | (...) praedicta creasti *Lf*.

PATER: ei *Ta* | conditor *Ap* | omnium creator *Er Fb Pf* | omnium scilicet creator *Oa* | omnium \scilicet/ creator *Ct* | omnium rerum sc· creator *Ap Ck Ge Ps* | deus, a creatione *Kr*.

AUGUSTAM – SEDEM: ut cognoscat uerum bonum seu qualiter peregisti mundum *Lb*.

AUGUSTAM (ANGUSTAM *Vd*): ad *Eb Ec Ec2 Gc Lf* | gloriosam *Lb Va* | nobilem *Ap Bd Cg Ck Ct Eb Ec2 Fb Fg Ga Ge Ka Lf Lh Na Oa Pb Pc Pg Pp Pq Ps Px Ta Va Vc Vd Vh* | excelsam *Ap Ck Ct Er Fb Ge Oa Pf Ps* | praeclaram *Eb Ec Gc* |

1295 corpore] corpora *Ck Ps*. **1297** sanctus] sancti *Ct Oa*. | praebente] praebentem *Ck Ge*. **1299** ut] facis ut *Lh*. **1302** deum] dominum *Vh*. | animae] om. *Va*. | uenerunt] uenerunt uitali spiritu *Lh*. **1306** exanimet] examinat *Lh*; examinet *Ka*. | et] ac *Ec2*. | fuerit] om. *Gc*. **1309** de] a *Ka*. | ·i·] nisi mole peccatorum grauetur *Ka*. **1316** igneae] ignea *Pf*; igne *Er*. **1318** ignea] igneae naturae *Ct Oa*. | Sicut] quia sicut *Go*. **1319** conuertuntur] reuertuntur *Go*.

III metrum ix

diuinam *Cg On Pb* | claram *Pg* | felicem *Ga Ka Na Px Vh* | sanctam *Eb Ec2 Fb Pf* | celsam *Vb* | excellentem *Lh Vb* | gratia dei auctam uel glorificatam *On* | pulchram *Eb Pp* | eligantem et consecrantem *Mb* | augustinus, bene auctus; augustam, opimam uel auctam *Kr*.

MENTI: meae *Ap Ck Ct Fb Oa Pf Pg Ps* | in meae *Ge* | nostrae *Ap Ct Er Fb Go Lf Oa Pc Pf Pk Pp Pq Vb Vc* | nostra *Cg* | nostri *Ta* | nostrae ·i· intellectui *Ec2* | intellectu *Eb* | me *Er* | hominum *Lh* | uoluntati, quia uoluntas in mente *Ap Ck Ge* | hoc est uoluntarie ad te uenire *Ct Oa Ps*.

CONSCENDERE: ascendere *Lf*.

SEDEM: tuam *Go* | summi boni *Bd Fb Lf Pq Ta Vc* | ueri boni *Pp* | in summum bonum *Ap Ck Ge* | summum bonum *Pb* | in naturale bonum *Ck Ge* | ubi est summum bonum *Ct Lf Oa Pn Ps* | ad te ipsum, ut ad te conscendat et de te cogitet *Ga Na Px Vh* | ut ad te conscendat et semper de te cogitet *Ka*.

23. da fontem lustrare boni, da luce reperta

FONTEM: originem *Ap Er Fb Pb Pf* | initium *Ka Pp* | teipsum *Cg Ps* | puritatem *Pb Ta* | principium *Pq* | o pater *Ct* | sapientiam *Eb Ec Ec2* (*Fg*) *Gc* | urspring (OHG) *Ec Ec2 Gc Lf* | hoc est originem *Ck Ct Ge Oa Pn Ps* | originem bonitatis, perspice originem bonitatis *Vb* | unde omnia procederent *Vh*.

LUSTRARE: perspicere *Ck Eb Ec2* (*Fg*) *Ge Ka Lh Pb Ps Ta* | respicere *Ap Ct Er Fb Oa Pf Pn Ps* | micare *Vb* | intueri *Eb Ec Ec2 Gc Ka Lh Pd Px* | circuire *Lb* | inspicere *Go* | intellegere *Cg Lh* | inuestigare *Eb Ec Ec2 Gc Lf Pq Px* | menti *Lf* | illustrare *Ga Na Px Vh* | lumen scientiae uidere *Pp*.

BONI: bonitatis *Ap Er Ge Pb Pd Pg Ps* | summi *Ld Lf Pt Vc* | sapientiae *Vc* | hoc est bonitatis *Ck Ct Oa Pn* | summae bonitatis *Fb Pf* | in nobis *Ct Oa* | bonitatis perfectae *On* | ueri *Px* | initium intueri, unde omnia bona fluunt, ac inuenta bonitate tua *Ga Ka Na Px Vh*.

DA (2): o pater *Ct*.

LUCE: sapientia *Ck Ge Ps* | ueritate *Pb* | deo *Cg Eb Ec Ec2 Gc* | tua bonitate *Vh* | lumine scientiae *Cg Pc Pk Pq Vc* | lumine scientiae et ueritas *Pp* | ueritate ·i· deo qui est uera lux *Pf* | sede summi boni *Ta*.

REPERTA (RECEPTA *Eb*): inuestigata *Ap Ck Ct Ge Oa Pb Pn Ps* | inuenta *Lb Lf Va Vb* | tandem inuestigata *Er Fb* | intellecta inuenta *Eb Ec2* | inuenta *Vh* | quod est Christus, qui illuminat omnem hominem (...) *Lf* | Da mihi caelestia intellegere. *Fd Ld Pt*.

24. in te conspicuos animi defigere uisus.

IN TE – UISUS: ut in te reuertamur animos et uisus et totam intentionem, ut recte possimus te intellegere *Eb Ec Ec2 Gc Ka* | ut te per intellectum conspicere ualeat *Ga Ka Na Px Vh* | hoc est totam intentionem nostram ad te constituere *Ct Oa Vd*.

IN TE: o pater *Ck Ge Ps Vb* | qui lux es *Ap Ct Er Fb Oa*.

CONSPICUOS: conspicabiles *Ap Ck Ct Ge Oa Pb Pn Ps* | claros *Cg Fb Mo On Pb Pc Pk Pp Pq Ta Vb Vc* | praeclaros *Eb Ec Ec2 Gc Ka* | uiuaces *Ct Er Fb Mo Oa Pf* | praelucidos *Lb* | acutos *Pq* | pulchros *Lf* | euidentes *Lh*.

1363 bona] om. *Px.* | ac] om. *Ka.* **1364** tua] om. *Px.* **1377** reuertamur] > conuertamus *Gc*. **1378** te[1]] om. *Ka.*

III metrum ix

ANIMI: intentionis *Ct Er Fb Oa Pf* | nostri *Lf Va* | hoc est totius intentionis nostrae *Ap Ck Ge Pb Pn Ps*.
DEFIGERE: configere *Vb* | inserere *Ta* | ponere *Eb Ec2 Ka* | constituere *Ap* | firmiter habere *Lf* | ut te intellegant *Lh* | ut te recte intellegant (*Fg*) *Pd Pp Px* | ut recte possimus te intellegere *Va* | a te constituere *Ck Ge Pn Ps*.
UISUS: tantam intentionem *Vf* | animi *On*.

25. Dissice terrenae nebulas et pondera molis

DISSICE: dissipa *Ap Ck Ct Er Fb Ge Oa On Pb Pc Pf Pk Pn Pp Pq Ps Va* (*Vc*) | disperge *Vf* | destrue *Pg* | disc{er}ne *Lb* | disrumpe *Ap Ct Eb Ec Ec2 Ef Fg Ga Gc Go Ka Kr Lh Mb Na Oa On Pb Pd Pp Px Ta Vb Vh* | diuide *Cg Fd Kr Ld Pd Pt To* | segrega *Vd* | o pater *Ct* | separa *Lh* | a uerbo dissicio, hoc est disrumpo uel dissipo *Vb*.
NEBULAS: caligines *Er Fb Mo Pf* | caliginas *Ta* | obscuritates *Cg Lb* | caecitatem *Ec Ef Ga Gc Na* | errores *Vf* | caecitatem cordis *Eb Ec2 Fg Go Ka Lh Pp Px Va Vf Vh* | caecitatem mentis *Pd* | terreni sensus *Pq* | terrenorum sensuum *Eb Ec Ec2 Gc* | caligines, quae impediunt mentis aciem *Ap Ck Ct Ge Oa Pb Pn Ps Vd* | (...) falsam felicitatem *Lf*.
PONDERA: peccata *Eb Ec Ec2 Ga Gc Go Ka Na Vh* | grauitatem *Ta* | grauamina *Cg* | grauitatem pressurae *Eb Ec2* | grauitatem peccatorum *Go Px* | grauitudinem peccatorum (*Fg*) *Ka Lh Pd Va Vh* | grauitudines ponderis *Vb* | grauedine peccatorum et ignorantiae *Pp* | qui adgrauant animam *Er* | quae adgrauant animam, ne possit superna respicere *Ct Oa* | quae adgrauant animam *Fb Pf* | quae solent reuerberare aciem mentis *Cg Pc Pk Pp Pq Ta Vc*.
MOLIS: cupiditatis *Ta Vf* | cupiditatis uel grauedinis *Ct Oa* | peccati *Vh* | sarcinae *Mb* | magnitudinis *Lb* | curae *Ga Go Ka (Na) Px Vh* | grauedinis, quae adgrauat animam, ne possit superna respicere *Ap Ck Ge Pb Pn Ps Vd*.

26. atque tuo splendore mica; tu namque serenum,

TUO: proprio *Mb Pb*.
SPLENDORE: sicuti es *Pq* | tua illustratione *Eb Ec2 Ka*.
MICA (MICA TU NAMQUE < MICAT UNAMQUE *Fa Mh Vb*): fulge *Cg Ck Ge Ps* | efulge *Lb* | fulgemus *Vh* | splendesce *Ap Ck Ge Pb Pn Ps* | nitesce *Ck Ge* | enitesce *Ap Ct Er Fb Mo Oa Pf* | splendet *Vb* | illumina *Fg Ka Kr Lh Ta* | illumine *Vh* | rutila *Eb Ec2* | appare *Pp* | spelnde(!) *Eb* | illustra *Kr Lb Pd Pp* | irradia *Kr* | fulge mihi *Ga Na Px* | infulge supernos *Va* | illumina meum sensum *Pb Pd* | resplende *On* | rutilare fac *Pg* | ut intellegam summum bonum quod tu es *Ck Ge* | in me *On* | nobis *Er Pq* | in nobis *Ap Ck Ct Ge Oa Pb Pn Ps*.
TU: es *Af Ap Ec1 Fb Gc1 Lh On Pd Pg Pq Ps To Vb Vh* | tu es claritas *Lb*.
SERENUM: serenitas *Af Ap Cg Ck Ct Ec1 Ec2 Fb Fg Ga Gc1 Ge Kc Lh Mc Mj Na Oa Pb Pg Pp Pq Ps Px Ta To Vf Vh* | serenitatis *Ta* | serenitas. nomen pro aduerbio *Ka Lh* | tu es serenitas *Fd Ld Pf Pt* | pax *Eb Ec2 Ga Na Px Vh* |

1384 nostrae] uestrae *Ck Ge*. **1400** caecitatem] caecitate *Ec2*. **1407** quae] om. *Oa*. **1411** grauedinis] grauitudinis *Ck Ge*; grauidinis *Ps*. | adgrauat] adgrauant *Vd*. **1412** animam] animas *Vd*. | possit] possint *Vd*.

tranquillitas *Ka* | serenitas nostra *Va* | absolute dicit *Vb* | quia tu es serenitas *Ec Ec2 Gc* | Omnes dignos facis serenos. *Ec2*.

27. tu requies tranquilla piis, te cernere finis,

TU – FINIS: consummatio et perfectio beatitudinis *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps* | consolatio, comsummatio et perfectio tranquillitudinis hominibus *Ps* | quia omnes electi, quicquid laborant in hoc saeculo, ad te cupiunt uenire et in te resolui feliciter *Ap Ck Ct* (2x) *Er Fb Ge Oa Pb Pn Ps* | quia ad hoc laborabant et tendunt omnes electi, ut ad te perueniant *Cg Fb Pc Pk Pp Pq Ta* | Definitio est summi boni. Finis et perfectio idem est, sed finis aliquando de consumptione, aliquando dicitur de consummatione. *Pg* | Definitio est summi boni. Finis et perfectio idem est, sed finis aliquando de consumptione, aliquando dicitur de consummatione. Vnde aliter dicimus finiri telam, aliter panem. Panis quidem finitur ut non sit, tela autem ut perfecta sit. *Ap Bd Ec1* (*Fb*) *Gc1 Kc* (*Lh*) *Mc Mo Pg Ph Pp Ps Pt Ta Vc Vf*.

TU: es *Ap Cg Ck Ge Pb Pd Pg Pn Ps Vb* | tu es *Ck Ge*.

REQUIES: in te requiescunt *Pd* | In te est omnibus requies. *Fd Ld Pt* | quia in te requiescunt *Cg Fb Pc Pk Pp Pq Ta*.

TRANQUILLA: serena *Vb* | imperturbata *Bc Mb* | suauitas *Lb* | suauis *Va* | disponens motabilia immobilis permanens *Ap*.

PIIS: bonis *Lb* | iustis *Ta* | sanctis *Px* | hominibus *Cg Va* | seruis tuis *Ka Lh* | sanctis bonis ·i· tuis subditis *Eb Ec2*.

TE CERNERE: da *Vf* | intellegere (*Fg*) *Ka Lh Px Vh* | (ui)dere *Pn* | ut te pii cernere possint *Pd* | ut te cernant *On* | te intellegere *Ka*.

FINIS: est *Ec Ec2 Gc Lb Ld Mh Pc Pd Pk Ps Pt Vb Vc* | est nobis *Va* | est serenitas *Ap Cg Ck Ge* | tu *Ap* | tu es *Ap* | perfectio *Mb* | principium *Mf* | consummatio *Ap* | Definitio est summi boni. *Mj* | Definitio summi boni perfectio. *Bc* | debet noster finis *Go* | perfectio piis hominibus *Pq* | Bonus finis est, quia in te omnia finita sunt, et quia omnia animantia uehis ad requiem. *Ka* | quia omnis creatura a deo initium habet et finem in ipso *Ga Ka Na Px* (*Vh*) | In hoc debemus intellegere quia omnis creatura in deo initium et finem habet. *Go* | Te intellegere est bonus finis, quia in te omnia finita sunt, quod omnia uehis ad requiem. *Lh* | Te intellegere est bonus finis, quia in te omnia finita sunt ·i· omnes uehis ad requiem, qui te sincera mente confitentur. *Eb Ec Ec2 Gc Va*.

28. principium, uector, dux, semita, terminus idem.

1436 et perfectio] confestitio *Er*. **1438** quicquid] qui *Ct*(2) *Er Fb Oa*; quotquot *Ct*(1). | cupiunt] cupiant *Ap Pb*. | uenire] peruenire *Ps*. | resolui] solui *Fb*; reuolui *Ck Ge*. **1439** feliciter] om. *Ck Ge*. | quia] om. *Cg Fb Pc Pk Pq Ta*. | laborabant] laborant *Cg Fb Pc Pk Ta*. | et tendunt] om. *Fb*. **1440** electi] pii *Pq*. **1442** Definitio … 1443 sed] om. *Mo*. | summi … 1443 est] om. *Pg*. idem … 1443 est] ·i· *Ph*. **1443** finis] om. *Vc*. | aliquando[1] … consumptione] om. *Ec1 Gc1 Pg*. dicitur] om. *Mc*. | consummatione] < consumptione *Fb*; consumptione *Mc*. **1444** Vnde … dicimus] de consummatione ut *Bd*. | finiri] finire *Vf*. | telam] telum *Ps*. | aliter panem] de consumptionem ut *Bd*. | quidem] om. *Vf*; autem *Pt*. | tela] tele *Ps*. **1445** autem] autem finitur *Bd Ph*; om. *Mc*; quidem *Pt*. | ut] quatenus *Fb Mo*. | perfecta] perfectum *Ps*. **1464** ·i·] quia *Va*. uehis] uehis et perducis *Va*.

III metrum ix

PRINCIPIUM: tu *Ct Oa Pq Vc* | tu es *Eb Ec2 Fb Lb Pd Pg Ps* | es *Ct Vb* | exordium *Eb Ka Vb* | initium *Eb Ka* | A et Ω *Pf Pp* | rerum *Pq* | nostrum *Va* | alfa ·i· initium *Eb* | (...) Ω. inicium *Ec2* | A. alpha, initium *Ec Gc* | omnium rerum *Ec2* | a quo omnia sumpserunt originem *Ct Er Fb Ld Oa Pt* | initium et finis omnium rerum deus est *Kr*.

UECTOR: qui uehis *Vb* | portitor (*Fg*) *Ka Lh Pp Ps Vh* | tu *Pg* | es *Pd* | tu es *Fd Ld Pt* | gubernator *Bc Mb On* | sublimator *Pd* | ductor *Ap Cg Ck Lb Pb Pn Ps* | auctor *Ge* | uester *Er* | noster *Va* | portator *Cg Eb Ec2* | signifer *Eb Ec2* | sustentator *On* | gubernator, quia disponis omnia *Ap Ck Ge Pb Pn Ps* | ad patriam caelestem *Pq Vc* | qui ad patrem caelestem uehis bonos *Ck Ct Er Fb Ge Oa Pb Pn Ps* | qui ad patriam caelestem uehis bonos *Ap Vd*.

DUX: princeps *Ck Ct Er Fb Ge Mo Oa Pf Pn* | qui ducis *Vb* | tu *Pg* | praeuius *Ta* | ductor *Eb Ka* | noster *Va* | quia ducatu tuo dissipas et praecedis omnia *Ct Er Fb Oa* | Nullum ultra te quaerere opus est. *Pp* | Vltra te nihil quaerendum est. *Ta* | gubernator, quia disponis omnia et in te ordinaliter currunt *Ct Oa*.

SEMITA: uia *Eb Ka Pp Vb* | tu *Pg* | nostra *Va* | quia sine errore facis incedere cuncta custodientia ordinem suum *Ap Ck Ct Er Fb Fd Ge Ld Oa Pb Pt* | per quam perueniamus ad te *Fb Kc Mc Mj Ps To Vc Vf*.

TERMINUS: finis *Eb Ka Ps Va Vb* | tu *Pg* | es *Pd* | immutabilis *Bc Mb* | qui es *Eb Ec Ec2 Gc Ka* | Ω. finis *Ec Gc* | quoniam disponis mutabilia *Ct Oa* | quia omnia ad te recurrunt *Pp* | usque quo tendamus *On* | quia in te finit *Pq* | quia per eum uenimus ad eum *Cg* | per quem terminum perueniamus ad te *Ec1 Gc1 Lh Pg Ph Ta*.

IDEM: tu ipse solus *Va*.

1482 dissipas] disponis *Fb*. | praecedis] p{ro}cedis *Fb*. **1485** quia] qua *Fd*. | incedere] incidere *Er*. **1486** cuncta] tota *Ck Ge*. | custodientia] custodiendo *Fb*; custodienda *Er Fd Ld Pt*. ordinem suum] om. *Ck Ge*. | per quam] equam *Fb*; per quam te *Kc Vc Vf*. **1487** perueniamus] peruenimus *Mc Ph*; ueniamus *To*; < ueniamus *Fb*. **1491** perueniamus] peruenimus *Ph*.

III prosa x

HEADNOTES: esse aliquid perfectum bonum (*Fg*) *Ga Na Px To* | esse aliqui perfecti boni *Bc* | Demonstrat beatitudinem deum summum bonum esse. *Ka Lh Pp* | ΑΙΤΙΟΛΟΓΙΑ *Ka Lh Pf Pp*.

1. Quoniam igitur quae sit imperfecti, quae etiam perfecti boni forma uidisti, nunc demonstrandum reor quonam haec felicitatis perfectio constituta sit.

IGITUR: o Boeti *Ap*.
QUAE: forma *Fd Ld Pt*.
IMPERFECTI: boni *Af Ap Bc Er Fb* (*Fg*) *Ka Kc Ld Na Pd Pf Pp Ps Pt Vc* | falsi *Cg* | falsae felicitatis *Ap Ck Ct Er Fb Ge Oa Pb Pn Ps To* | falsi boni *Eb Ec Gc Ge Lh Pc Pk Pq Vh* | temporalis *Va* | numeri *Lh*.
QUAE: et *Ps*.
PERFECTI: summi *Va* | quoniam in uno quaerunt, in quo omnia *Ck Ge* | uerae felicitatis *Er Fb* | quia dixerat superius in una uera felicitate cuncta constare *Ge*.
FORMA: specimen *Pf* | species *Af Ap Fb* (*Fg*) *Kc Ld Lh Mj Pp Ps Pt Px Va Vf Vh* | pulchritudo *Af Ap Fb Kc Ld Lh Mj Pp Ps Pt* | formam falsae felicitatis, quando in singulis summam felicitatem quaerunt *Ap Ck Ge* | qualitas et species, quia omnis res in qualitate suae formae et speciei consistit *Ap Ck Ge* | Bene ergo dicit speciem formam, quia supra dixit beatitudinem fieri congregatione bonorum. *Af Ap Fd Kc Ld Lh Mj Pp Ps Pt Ta* (*Vc*) *Vd* | Forma est speciosa pulchritudo. Bene dicit ergo formam, quia dixit beatitudinem fieri congregatione omnium bonorum. *Bc*.
UIDISTI: intellexisti *Cg Eb Ga Ka Na Px Ta Vh* | intellexisti in animo *Ap Ck Ge*.
DEMONSTRANDUM: tibi *Ap Ck Ge Ps* | ostendendum *Fd Ld Pt* | dicendum adhuc *Lh Ta* | esse *To Va*.
REOR: arbitror *Ap Ck Ct Er Fb Fd Ge Ld Oa Pb Pc Pd Pn Ps Pt* | estimo *Va Vb* | puto *Na*.
QUONAM – SIT: in qua fit omne bonum *Ap Ck Ge* | Deus namque, si dici fas est, locus est omnium bonorum. Sciendum uero in deum non esse aliud bonum et aliud esse ipsum deum, sed ipsum bonum deum esse. Neque enim in eo ita est beatitudo quomodo in homine sapientia et in uase aqua, sed cuncta quae de deo dici possunt, secundum eius naturam et substantiam dicuntur, et ideo a quibusdam dicitur non esse bonus et sapiens, quia ipse est bonitas et sapientia. (*Af*) *Ap Bc Ck Ct* (*Fd*) *Ge Kc Ld Mj Mo Oa Pb Pn Pp Ps Pt Ta* (*Vc*) *Vf*.
QUONAM (< QUO *Ap* | QUO *Ga*): uel quonam *Ga* | ubi *Ap Cg Ck Eb Ec Fd Gc Ge Lb Ld Na Pb Pf Pm Pn Ps Pt Px Va Vb* | loco *Af Bc Fd Kc Ld Mj Pd Ps Pt Ta To Vc Vf* | in qua re *Bc Mb* | in quo *Ap Ck Ge Na* | ubinam *Bd Er Fb Lh Pc Pk Pp Pq* | ubique *Vh* | in quo loco *Lh Pb* | in quo iure uel in quo bono *On*.

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5 ΑΙΤΙΟΛΟΓΙΑ] *gl.* Causae redditio *Ka*. **21** quia] quae *Ge*. **22** suae] < siue *Ap*. | ergo] igitur *Af Pp Ta Vc*; om. *Lh*. **23** quia] quia ut *Mj*. | bonorum] omnium bonorum *Fd Ld Mj Pt*; iustorum *Ap*. **31** fit] sit *Ap*. | Deus…32 bonorum] om. *Mo*. **32** est] om. *Pn*. | in] om. *Ap Ge Pb Ta*. deum] om. *Ap Ge Pb*; deo *Bc Ps*; dominum *Af*. | esse] est *Pp*. | et] om. *Ap Ge Pb Pn*. **33** ipsum[1]] om. *Mj*; in *Ta*. | deum[1]] om. *Mj Vf*; deo *Ta*. | deum[2]] om. *Ld Pt*. | est] om. *Ge*; esse *Ld*. **34** de] om. *Ct Kc Oa*. | deo] eo *Mj*. **35** eius] illius *Ct*. | et[2]…36 sapientia] om. *Mj*. | ideo] om. *Ct*. | quibusdam] quodam *Ap Pb*; quondam *Pn*; quadam *Ge*; quibus *Oa*. **36** est] om. *Ge*.

III prosa x

PERFECTIO: omnium bonorum *Ap Ck Ge* | summum bonum quod est deus *Ap Ck Ge* | status omnium bonorum perfectus *Fb Vf*.
CONSTITUTA SIT: locata *Ap Ck Ct Er Fb Ge Mo Oa Pb Pn Ps* | collocata *Bc Mb* | «ubi» et quaerenda *Va* | ubi sit *Vf* | ubi quaerenda sit *Fg Lh* | in deo sc· *Af Ap Bc Ct Fb Fd Kc Ld Mj Oa Pb Pd Pn Pp Ps Pt Ta To Vc Vf* | non est nisi in deo *Pq* | non est nisi in deo quaerenda *Lh*.

2. In quo illud primum arbitror inquirendum an aliquod huius modi bonum quale paulo ante definisti in rerum natura possit exsistere, ne nos praeter rei subiectae ueritatem cassa cogitationis imago decipiat.

IN QUO: loco *Pn To* | in qua re *Ap Bd Ck Ct Er Fb Ge Ld Lh Mo Oa Pc Pd Pf Pn Ps Pt Ta* | iure *Pp Vb Vh* | iure felicitatis *Pb* | in qua inquisitione *Cg Ge* | hac inquisitione *Pq* | in hac questione *Eb Ec Gc Ka* | in ista questione *Lh* | in illa uera ratione *Pb*.
ILLUD: sc. quod dico *Fg* | summum bonum et relatio est ad interrogationem suam *Ap Ck Ge Ps*.
PRIMUM: ante omnia *Ap Ct Er Fb Mo Oa Pf Ps To Va*.
ARBITROR: iudico *Vb* | aestimo *Va*.
INQUIRENDUM: aperiendum *Ap Ck Ge Ps Vb* | interrogandum *To* | illud *Ap Ck Ge Ps* | demonstrando *Ck Ge Ps* | de quo adhuc dicendum est *Na Px Vh* | adhuc dicendum est *Ka* | in quo adhuc dicendum est *Eb*.
AN: utrum *Vb* | si *Va* | an possit esse summum bonum *Pq*.
ALIQUOD: ænig (OE dp.) *Ck* | summu(m) *Lh* | summum bonum *Eb Ec Gc Ka*.
HUIUS MODI: tale *Ap Bd Ck Eb Fb Fd Fg Ge Ka Ld Lh Mo On Pb Pd Pf Pn Pp Ps Pt Px Vh*.
BONUM: summum *Af Bc Ck Fb Fd Ge Kc Ld Lh Mj Pf Pn Pp Ps Pt Ta To Vc* | summam *Ap Pb* | omnium *Ps* | summum bonum sit *Cg Ge*.
QUALE: corporale *Ck Ge Pf Pn Ps Ta To Vf* | corpore de(!) *Kc* | corporaliter *Lh*.
DEFINISTI: decreuisti *Vb* | diuidisti *Ps* | quod sit summum bonum *Fb Lh Pc Pk Pp Pq Vc* | potentiam, sufficientiam et cetera *Pf* | perfectum cumulum omnium bonorum *Ps* | quod sit sc· perfectum cumulum omnium bonorum *Ap Ck Ct Er Ge Oa Pb Pf Pn* | ubi dixisti, nisi fallor *Ap* | ubi dixisti, nisi fallor, ea uera est *Ck Ge* | Ibi definiuit Boetius huius modi bonum, ubi supra dixit, nam nisi fallor, ea uera est et perfecta felicitas, quae sufficientem, potentem, reuerendum, celebrem, laetumque perficiat. *Eb Ec Gc Ka Lh* | ubi dixit, nisi fallor, ea perfecta est felicitas, quae sufficientem, potentem, reuerendum, celebrem, laetumque perficiat *Va* | Superius enim definiuit quod congregatione omnium bonorum beatitudo constaret. *Ap Ck Ct Er Ge Oa Pb Pf Pn Ps Va*.
IN RERUM NATURA: rebus creatis *Fg Lh* | in rebus creatis *Ka Na* (*Px*) *Vh* (2x) | in rebus creatis ·i· materiam rerum dicit *Eb Ec Gc* | in praesenti saeculo *On* | Hanc naturam quidam deum esse dixerunt. *Fb Fd Ld Pf Pt* | Hanc materiam naturarum quidam dixerant, a quo omnia creata sunt. *Pp* | rerum omnium materia dicitur *Lh* | omnium materiam dicit *Fd Ld Pt* | quia dixit rerum omnium patrem *Ka* | natura

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42 quod est] ·i· *Ge*. **74** quod] quid *Ct Er Oa Pf*; | sc·] sc· corporale et *Ap Pb*. | cumulum… bonorum[2]] om. *Pb*; cum uera felicitas incedere cumulum omnium bonorum dicit *Ct Oa*. **76** Ibi] ibidem *Eb*. | definiuit] definitum *Ec*; < definitum *Gc*. **80** Superius] prius *Ps*. | congregatione] congregationem *Er*. **81** constaret] staret *Va*. **82** creatis[1]] ·i· creatis *Fg*.

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66 ænig] *Page* 1981, 111

propria terrenarum rerum *Ap Ck Ge Pb Pn* | aliud est imperfectum bonum, quod bonum sc· extat perfectum in melioribus *Ap Ck Ge Pb Pn* | natura ·i· deo a quo cuncta creata sunt *Ap Ck Ge Pb Pn*.

RERUM: temporalium *Ap Ck Ct Ge Oa Pn Ps To Vf* | omnium *Pp* | corporalium *Bc* | mortalium *Lh* | terrenarum *Eb Ec Gc Pm* | inuisibilium *To*.

NATURA: substantia *Vf* | materia *Pp* | in materia *Pd*.

NATURA – EXSISTERE: utrum subsistat bonum summum utique, quia substitit (!) et est et stat in natura rerum, quia ipse nasci facit omnia et ab ipso omnia oriuntur *Pf*.

POSSIT: an *Ap*.

EXISTERE: manere *Vb* | constare *Ka* | consistere *Eb* | minime *Cg Ge* | sed in deo *Ap Ck Er Ge Pb Pn* | in deo sc· *Ct Fb Oa*.

NE NOS – DECIPIAT: causam dicit ne sit inquirendum summum bonum in falsis *Ap Ck Ps* | ne cogitemus summum esse bonum *Ct Oa* | ne cogitemus summum esse bonum alicubi, nisi in deo *Ap Ck Er Lh Pb Pc Pf Pk Pn Pp Pq Ps* (2x) *Vc* | ne praeter ueram beatitudinem aliam ullam esse cogitemus *Ec Gc Ka* | ne uerisimile pro uero accipiamus, neque cogitemus summum alibi esse, nisi in deo ubi est *Ge* | ne decipiantur ut aliter dicamus, quam se habeat res *Pf* | ne aliud sonat in uoce et aliud in sensu *Ld Pt* | ne similitudinem ueri pro ipsa accipiamus ueritate *Af Ap* (2x) *Bc Ck Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To*.

NE: ut non *Pq*.

PRAETER – UERITATEM: sine ueritate *Fd Pd Pf Pt* | sine ueritate de qua nunc disputamus *Ld* | sine ueritate rei, quae subicitur (...) nomini *Pm* | sine ueritate rei, et uerae beatitudinis *Ec Gc Ka* | extra ueritatem rei subiectae *Vb* | absque ueritate, de qua nunc disputamus *Fb* | praeter hanc, de qua nunc disputamus *Eb Ec Gc* | praeter hoc, quod in sequentibus subicitur, quia in deo summum est bonum et summa beatitudo *Ap Ck Er Ge Pb Pf Pn* | extra ueritatem rei ·i· bonitatis, quae deo subiecta est *Ap Ck Er Ge Pb Pn* | extra rei ·i· bonitatis ueritatem, quando subiecta est propter hoc, quod in sequentibus subicitur, quia in deo est summum bonum et summa beatitudo *Va* | ipsa uera substantia dei bonitas uidelicet, ueritas, potentia, et cetera cuncta, quae summam dei unam implent substantiam. Subiectum autem dicitur prima et uera substantia, ut Cicero, de subiectum, ut homo, in subiectum, ut color. *Lh*.

PRAETER: ultra *Fd Ld Pd Pt* | extra *Bc Lh* | sine *To*.

REI SUBIECTAE: de qua nunc disputamus *Lh Pd Pt Va Vh* | de qua nunc disputauimus *Px* | uocis de qua nunc desputamus(!) *Fd* | subiectae argumentationis *Pp* | suppositae argumentationis *Cg Ge Lh Pc Pk Pq Vc* | ne frustra inquiramus, ne inueniatur *Lb* | quae adhuc dicenda est *Ka Na Px* | bonitatis deo *Lh* | bonitatis quae in deo subiecta est *Ct Oa* | cur dicit rei subiectae et reliqua ·i· in qua sit uere illud summum bonum, quae subiecta est suae bonitati non ficta res ·i· imago. Nam omnis res substantialis subiectae est suis accidentibus, non tamen deus subiectus alicui accidenti; licet in eo sit illud bonum, tamen non accidens ei, sed idem quod ipse est ·i· consubstantialis est. *Ap Ck*.

REI: quae res signa uocabulum *Ap Ck Pb Pn*.

SUBIECTAE: subsistentis *Mh* | dicendae *Pm* | praesentis *Ka*.

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101 bonum] om. *Pc*. | alicubi] om. *Ck Ps*(2); alibi *Lh Pc Pk Pp Pq Vc*. | deo] deo ubi est *Lh Pk Pp Vc*; deo in quo est *Pc Pq*. **102** praeter] propter *Ka*. | ullam] ulla *Ec*. **105** ueri] rerum *Bc*. ipsa] his *Lh*. | accipiamus] accipitur *Bc*. **111** praeter] om. *Eb*; \preter/ *Ec*. **112** praeter] propter *Ge*. | hoc] hic *Er*. | sequentibus] subsequentibus *Er Pf*. | deo] deum *Pf*. **113** rei] rei subiectae *Er*. **125** et reliqua] .r. *Ap Ck*. **127** subiectus] subiectus est *Ap*.

III prosa x

UERITATEM: hanc *Pp* | quae est deus *Ck Ps* | Veritas est subiectae rei cum sonum uocis competens subsequitur intellegentia. *Af Ap* (2x) *Bc Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To*.
CASSA: uana *Ap Bc Cg Ck (*2x) *Ct Eb Ec Er Fg Gc Ge* (2x) *Lh Mb Mo Oa Pb Pf Pm Pn* (2x) *Ps Px Vh* | uanis *To* | labilis *Vb* | falsa *Vf* | inanis *Ap Cg Ck Ct Er Fg Ga Ge* (2x) *Ka Lh Na Oa Pb* (2x) *Pd Pn Pp Px Va Vh* | uacua *Lb* | frustrata *Cg Ge Va* | Tractum est hoc nomen ab tela aranearum, quae nullius est ponderis. *Mo* | Tractum est hoc nomen ab aranearum cassibus, quae nullius rei sunt ponderis. *Ap Ck Ct Er Ge Oa Pb Pf Pn* | Casas enim dicuntur tela aranearum, unde et cassare dicimus ·i· frustrare. *Ge* | casses dicuntur telae aranearum, inde incassum ·i· frustra. *Lh* | cogitantes esse beatitudinem, quae beatitudo uera non est *Ec Gc Ka Pm*.
IMAGO: forma *Vb*.
DECIPIAT: deludat *Ap Ck Pb Pn Ps Va* | eludat *Ct Er Oa* | fallat *Bc Mb* | nostro intellectui *Cg Ge*.

3. Sed quin exsistat sitque hoc ueluti quidam omnium fons bonorum, negari nequit; omne enim quod imperfectum esse dicitur id imminutione perfecti imperfectum esse perhibetur.

QUIN: ut non *Ap Ck Ct Eb Ec Er Fb Fd Gc Ge Ld Lh Oa Pb Pf Pn Pp Ps Pt To Vb Vf* | non *Pd* | quod *Bc Fg Vh* | ut «...» *On* | ut non sit *Lh Pc Pk Vc*.
EXSISTAT: stat *Vb* | sit *Bd Ge* | ita sit *Pc* | ut illud sit *Ap Ck* | illud bonum *Eb Ec Ka Na Pm Px Vh* | summum bonum *Ap Ck Ct Er Fb Ge Lh Oa Pb Pc Pf Pk Pn Pp Pq Ps Vc* | in deo *Ct Er Fb Ge Lh Oa Pb Pc Pf Pk Pn Ps Vc* | in natura temporalium rerum *Pp* | in natura rerum *Pq* | talis res, in qua maneant omnia bona *Va* | aliqua res, in qua sint omnia bona *Ec Lh Pp Px Vh*.
SITQUE: quin *Vh*.
HOC (**HOC*/ *Pt*): bonum *Fg Pp* | summum *Bb Ld* | summum bonum *Fb Fd Lh Pd Pf Pt Vf* | origo *Lh* | quod dicimus *To* | negari ne quid *Ap Ck* | negari nequeat *Ge*.
UELUTI: sicuti *Vb*.
FONS: deus *Ap Ck Er Fb Ge Pc Pf Pn Ps Va* | origo *Lh Ta Vb* | qui deus est *Pb* | non ut fuisset deus fons terrenus sed sicut a fonte aqua ruat sic a deo omnis bonitas *Pp* | non quia collectione ipsorum bonorum sit summum bonum sed quia ipsum est plenitudo omnium bonorum et status *Pf*.
BONORUM: boni *Na*.
NEGARI NEQUIT: manifestum est *Ap* (2x) *Bc Ck Ge Kc Mj Pb Pn Pp Ps Ta To Vc Vf* | sed manifestum est *Fd Ld Ps Pt* | quia existat *Ck Ge* | ut hoc non sit fons bonorum *Pd* | dixerat superius in una uera felicitate simul cuncta constare *Ec Fg Gc Ka Lh Px Va* | Boetius haec intulit *Ap Pb* | philosophia. Boetius haec intulit. *Ck Ge Ps* | Boetius haec intulit uel philosophia. *Ct Er Oa Pn*.
NEGARI: a nobis *Va*.
NEQUIT: non potest *Lh Ta Vb*.

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132 subiectae rei] om. *Mj*. | cum sonum] consonum *Af Ap*(2) *Ge Kc Lh Mj Pb*; cum consono *Ps*; cum sonu *Bc*. **133** uocis] uocis ubi *Mj*. | intellegentia] intellegenda *Ld*. **139** aranearum] araneis *Pf*. | cassibus] om. *Er Pf*; ponderibus *Ct Oa*. | quae] quem *Er*. | rei] om. *Ct Er Oa Pf*. ponderis] pondens *Er*. **142** cogitantes] cogitationes *Pm*. **157** in deo] ideo *Er*. **158** aliqua] si aliqua *Vh*. **159** sint] sunt *Ec*. **171** dixerat] dixerat ille *Fg Px*. | uera] om. *Ec Gc*. | cuncta] cunctas *Px*. **172** haec[2]] om. *Ge*.

III prosa x

OMNE – IMPERFECTUM: argumentum dialecticum *Lh Pc Pk Pq* | Syllogismus dialecticalis qui constat propositione, assumptione, conclusione, argumentatione. *Ap Ck Ct Er Ge Oa Pb Pf Pn Ps Va* | ΜΕΘΟΔΟC ΡΟΜΑΛΛΙΟΝ *Ka Lh Pf.*
IMPERFECTUM (1): imperfectum dicitur, quod non est bonum *Vb* | bonum in temporalem sc· *Er* | bonum sc· temporale *Ct Pf Va* | bonum temporale *Ap Ck Fb Ge Pb Pn Ps To* | in hoc, quod minus habet a perfecto *Lh Pq.*
ID: bonum *Fb Pc* | imperfectum *Bd* | bonum imperfectum *Ap Ck Ct Er Ge Oa Pb Pf Pn Ps.*
IMMINUTIONE PERFECTI: in comparatione *To* | Ad comparationem enim perfectae rei dicitur res imperfecta. *Fb Pf* | ad comparationem imperfecti *Vf* | quia non habet perfectionem, si diminutionem patitur, et ista saecularia bona imperfecta sunt per semetipsa, sed perfecta in deo *Ap Ck Ps*.
IMMINUTIONE: diminutione *Pp Va* | minoratione *Fd Ld Pd Pt* | contractione *Pd* | si illud inminuitur ut terrena omnia *Ka Na Px Vh.*
PERFECTI: boni *To* | perfectionis *Eb Ec Gc Pm* | quod minus habet a perfecto *Pp* | in hoc quod minus habet a perfecto *Cg Ge Pc Pk Ta* (*Vc*) | Deus enim omnia bona et perfecta fecit: arbores, non fructus, gallinam non ouum. Ergo diabolus bonus est, sed iniustus. Nam bonitas ad substantiam pertinet, iustitia uero ad actum. *Lh*.
IMPERFECTUM ESSE PERHIBETUR: ·i· perfectum quod esse perhibetur *Ap Ge Pb Pn* | imperfectum quae esse perhibetur *Ap Ps* | ut si quis in opibus sufficientiam quaerat, non inueniet. Ergo quaerat ueram sufficientiam in deo. *Af Ap* (3x) *Bc Ck Fd Ge Kc Lh Mj Pb Pn Pp Ps Ta*.
IMPERFECTUM(2): bonum *Ps* | bonum temporalem *Oa* | imperfectum non erit, nisi prius perfectum sit *Lh* | Aliqua res imperfecta ostendit esse alteram rem perfectam. Itaque imperfectum bonum ·i· falsa felicitas, ostendit esse alterum bonum perfectum ·i· ueram beatitudinem. Falsa felicitas imperfectum bonum est ad comparationem uerae beatitudinis, quae est perfectum bonum. *Ec Gc Ka* | statim ut perfectio minoratur, imperfectio intellegitur *Eb Ec* (*Fg*) *Gc Ka Lh Vh.*
ESSE: in eo tota *Lh*.

4. Quo fit ut, si in quolibet genere imperfectum quid esse uideatur, in eo perfectum quoque aliquid esse necesse sit; etenim perfectione sublata unde illud quod imperfectum perhibetur exstiterit ne fingi quidem potest.

QUO FIT: inde *Lh Ta* | unde *Bc Mb Pb Pc Pn* | unde fit *Ap Bd Ck Ct Er Fb Mo Oa Pf Pp Ps* | unde sit *Pn* | qua ratione *Fd Ld Pb Pt* | quare fit *To* | quo fit ·i· id circo fit, quia in diminutione perfecti boni in genere suo ·i· necesse est id, quia a perfecto sit imperfectum, ut nos imperfecti a perfecto deo, non potest imperfectum esse nisi a perfecto sit. Potest autem perfectum sine imperfecto esse ut deus. *Ap Ck Ps* | Omne quod inter oppositum melius ex opposito cognoscitur, sicut perfectum ex imperfectione. *Ge Ps.*
QUO: iure *Vb* | quare *Pd*.

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177 dialecticalis] dialectica uel *Ck*; est dialecticus *Pf*; dialecticae *Ct Oa*; dia(lec)tica *Er*. argumentatione] om. *Ct Er Ge Oa Pb Pf Pn Ps Va*. **178** ΜΕΘΟΔΟC ΡΟΜΑΛΛΙΟΝ] *gl*. Argumentum Robustum *Ka*; **184** enim] om. *Pf*. **185** rei] om. *Pf*. **189** illud] id *Ka*. **191** minus] mini *Cg*. **196** opibus] operibus *Fd Mj*. **197** quaerat[1]] quaerit *Mj*. | inueniet] inuenit *Mj*; inueniat *Ge Ta*. | Ergo] ego *Kc*. | sufficientiam] sufficientia *Mj*. | deo] domino *Bc*. **201** esse] om. *Ec Gc*. **204** intellegitur] intellegetur *Eb*. **217** quod] om. *Ge*.

UT SI – IMPERFECTUM: ut omne imperfectum sit imminutione perfecti *Ap Ck Ct* (*Er*) *Fb Oa Pf Pn Ps Va*.
IN QUOLIBET: qualicumque *Vb* | in qualibet *Fd* | in qualibet re *Ap Ck Ct Fb Oa Pb Pf Pn Ps* | in qualibet ratione *Ld*.
GENERE: dignitate *Cg Ge Ps* | rerum *Eb Pm* | specie *Eb Lh* | specie sc· rerum *Ec Gc* | natura *Fd Na Pt Vh* | in natura *Pp* | (...)eno *Fg* | uisibili uel inuisibili *Lh Ta* | siue in nostro genere *Ap* | hic .x. genera tangit *Pq*.
IMPERFECTUM: per imminutionem ·i· bonitatis, quae deo subiecta est *Vb* | Tangit quod supra dixerat, quod ex perfecto imperfectum intellegitur. Si aliter est, unde imperfectum sit excogitari non potest. *Ec Gc Ka Lh Pp Vd Vh* | Ex perfecto imperfectum intellegitur. Quod si perfectum non sit unde imperfectum excogitetur minime inuenitur. *Fd Pt* | quia supra dixerat quod ex perfecto intellegitur imperfectum. Si aliter est, unde imperfectum sit excogitari non potest. *Lh Ta* | omne bonum e(...) (...)fectum quidquid (...) integrum se p(...) (...)tim uisum a luc(...) (...)tibus terrenis (...)num *Er*.
QUID: aliquid *Bb Fd Ge Ld Lh Pb Pd Pp Pt Ta*.
IN EO: imperfecto *Ge Ld Pf Pt Va* | imperfectum *Cg* | in imperfecto *Bb* | genere *Bd Ec Gc Lb Lh Pc Pt Ta Vh* | genere imperfecto *Fd Pd* | qui non est perfectus *Lh* | imperfecto, quod non est per omnia plenum *Ap Ck Ct Er Oa Pb Pn Ps*.
PERFECTUM: bonum *Ld Pt*.
ALIQUID: bonum *Fd Pd*.
NECESSE SIT: ne caret ex aliqua parte perfectionis *Px*.
PERFECTIONE SUBLATA: uidelicet ut nihil in eo remaneat *Pp* | uidelicet ut nihil in eo remaneat ex perfecto *Cg Ge Lh Pc Pk Pq Ta Vc* | uidelicet ut in eo aliquid non remaneat ex perfecto *Ap Ck Ct Er Pb Pn Ps Va* | Si enim non fuerit perfectio, unde dicitur imperfectio? *Pf Vf* | ut nulla perfectio sit imperfecti boni *Vh* | Si ablata fuerit perfectio et quia perfectum non fit, sed imperfectum. Quidam proferunt exemplum de hac re ·i· ut existat imperfectum a perfecto uero de corpore et anima potest intellegere. Nam corpus sine anima imperfectum est et non habet uitam in se. Anima autem perfecta est quoniam uiuit et uiuificat corpus suum. Si ablata fuerit de corpore, corpus quidem non existit. Sic non habemus perfectam beatitudinem, nisi a deo, qui est summa felicitas et beatitudo ·i· quia non essemus perfecti, nisi ex deo et nostra bona non fuissent, nisi data fuissent ab eo. (*Ap*) *Ck Ps*.
PERFECTIONE: summo bono *Fd Ld Pd Pt* | in tuo animo *Bd*.
SUBLATA: imminuta *Cg Fb Ge Lh Pc Pk Pp Pq Ta Vc* | abstracta *Vb* | dempta *Bb Fd Ld Pd Pt* | subtracta *Cg Er* | ablata *Lh*.
ILLUD: perfectum *Ap*.
IMPERFECTUM: esse *Ap Lb To*.
EXSTITERIT (EXTITERAT > EXSTETERIT *Mf*): manserit *Vb* | permanserit *Lb* | potuerit esse *Ap Ck Er Fb Pb* (2x) *Pf Pn Ps* | ut possit consistere *Lh Ta* | potuerit *Va*.
NE FINGI QUIDEM POTEST: noh irratan werden (OHG) *Ec Gc Pm*.
NE: pro ut non *Lb* | nec *Ga Na Vh*.
FINGI: cogitari *Ap Bb Cg Ck Ct Er Fb Ge Mo Pb Pn Ps Va Vf* | cogitare *Kr* | componi *Fd Fg Ld Lh* (2x) *Pd Pp Pt Px Ta Vh* | imaginari *Cg Ge Ps* | dici *Lh Ta* |

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220 imperfectum[2]] perfectum *Ct Oa*. | sit] sit de *Va*. | perfecti] imperfec(ti) *Er*. **228** dixerat] dixit *Pp Vd*. | quod[2]] quia *Pp Vd*. **229** sit] est uel sit *Ec Gc*. | excogitari] exagitari *Vh*. | non potest] nequit *Ec Gc Ka Lh*. **230** non sit] est non sit *Fd*. **238** imperfecto] perfecto *Ct Oa*. plenum] plena *Ap Ck Pb Pn*. **245** dicitur] igitur *Vf*. **246** quia] quae *Ps*. **249** est] om. *Ps*.

simulari *Lh Ta Vh* | simulare *Eb Ka* | similari *Ga Na Px* | irratan (OHG) *Ga Na Px Vh* | a nobis *Ap* | componere. formare. *Ka*.
POTEST: quoniam si aliquam partem imperfectum non habuerit, perfecti nihil est. Nulla est enim in temporalibus res, ut aliquid ex parte perfecti non habeat. *Ap Ck Ct* (*Er*) *Ge Oa Pb Pf Pn Va* | quoniam nihil est. Hoc autem ideo dicit, quia nihil est imperfectum quod ex aliqua parte aliquid perfecti non habeat. *Ge Lh Pc Pk Pp Ps Ta Vc*.

5. Neque enim ab deminutis inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in haec extrema atque effeta dilabitur.

AB DEMINUTIS: ab imperfectis *Cg Ge Lh*.
DEMINUTIS (I\M/MINUTIS *Af*): imperfectis *Eb Ec Gc Pd Pf Pq* | inintegris *Ck* | minoratis *Vh* | non integris *Ct Er Pb Pn Va Vd* | non minus integris *Fb* | minus integris *Af Ap Bc Fd Kc Ld Lh Mj Pp Ps Pt Ta To* | quae minui possunt *Ga Na Px* | omnium quae minui possunt *Ka Vh*.
INCONSUMMATISQUE: imperfectis *Af Ap Bc Ck Fb Fd Ga Ka Kc Ld Lh Na Pb Pm Pn Pp Ps Pt Px Ta To Vb Vd Vh* | non perfectis *Mj* | non integris *Eb Ec Gc Lh* | rebus *Ap Lb Pb Pd Va*.
NATURA: in *Ap Pb Pn* | in omnibus quae sunt *Eb Ec Gc Lh* | Natura, inquit, nostra in primordiis nouae creationis munda et perfecta fuit. Sed praepedientibus peccatis primus pater Adam inmiscens se miseriis, illud quod erat perfectum reddidit imperfectum. *Ap Ck Ct* (*Er*) *Ge Pb Pf Pn Ps Va* | Natura, inquit, nostra in primordiis nouae creationis munda et perfecta fuit, iusta et sancta creata. Similiter omnis natura et creatura rerum perfecta fuit. Sed praeped\i/entibus peccatis primus pater Adam immiscens se miseriis, illud quod erat perfectum reddidit imperfectum. *Mo* | Natura nostra in primordiis perfecta fuit, iusta et sancta creata. Similiter omnis natura et creatura rerum perfecta fuit. *Af Ap Bc Fd Ge Kc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta Vc* (*Vd*) | Quidam philosophus fuit qui dixerat naturam praemordium sumere de atomo, quod non est uerum. *Px*.
RERUM: omnium *Ga Na*.
CEPIT (COEPIT *Ct Eb Ec Ga Gc Ka Lh Na Ps Px Ta Vb Vh etc.* | CAEPIT *Pq* | COEPIT > CAEPIT *Fg*): inchoauit *Px Ta Vb Vh* | sumit *Ps* | tulit *Ct* | accepit *Eb Ec Gc Lh Pm Pq* | tenuit *Ga Ka Lh Na*.
EXORDIUM (< EXORDIO *Ld*): initium *Ld Mj Pd Pt Ta Vb Vh* | accusatiuus *Vh* | principium *Pf* | initium uel inchoationem (*Fg*) *Ka Lh.*
SED AB INTEGRIS: A deo cuncta bona procedunt. *Eb Ec Gc* | quia deus absolutus est et integer per semetipsum et non sumus per nos. Absolutus dicitur, quia non indiget extrinsecus alicuius praesidio. Sed per se stat, quia deus est et nos non

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268 si aliquam] om. *Er*. | imperfectum] imperfectam *Ge;* < imperfectam *Ap*. | perfecti] perfectum *Pf Va*. **269** Nulla] in illa *Ge Pb*. | est] om. *Pf*. | res] res est *Pf*; rebus res *Ct Oa*. | ut] in *Ge Pb Pn*; quae *Va*. | habeat] < hab(...) *Ct*; habebant *Oa*. **270** quoniam…est] om. *Ps*. | quia] quoniam *Lh*. **280** minus[2]] minus *gl*. uel non *Ps*; munus *Kc*. **287** primordiis] primordio *Pp*. creationis] creatoris *Ap Ge Pb Pn*. **288** reddidit] reddit *Ct*. **289** imperfectum] perfectum *Ct*. **290** iusta] iuxta *Mo*. **293** Natura nostra] om. *Ap*. | primordiis] primordiis uere *Mj*. | et] ex *Bc*. sancta] sanctam *Pt*. | creata] creatam *Pt*; om. *Af Ta*. **294** omnis] et omnis *Ge Lh Pc Pk Pq Vc*. natura…creatura] creatura et natura *Ge Pc Pk Pq Vc*. | natura…rerum] naturarum (?) *Fd*.; natura rerum et creatura *Ta*. | fuit] sunt *Pq Ps*. **296** praemordium] praemium *Px*. **303** absolutus] solutus *Ap*.

absoluti sumus per nos nec bona nostra dilabitur. Quidam hic intellegunt lapsum primi hominis et per eum totius humani generis in haec extrema ·i· in haec caduca et labentia et in efeta ·i· infirma et inferiora, diligens ista caduca et labentia et amittens illa atque in primordio creatus est. *Ap Ck.*

INTEGRIS: solidis *Ap Ck Ct Er Fb Mo Pb Pn Ps* | perfectis *Cg Fd Ge* | perfectum *Ld* | elementis *On* | plenis totis *Lh Ta* | ansundum (OE sc·) *Ck* | ubi semper omnia simul sunt coram deo *Ka* | ubi semper omnia simul sunt *Ga Na Vh.*

ABSOLUTISQUE: perfectis *Ap Bc Cg Ck Ct Eb Fb Fg Ga Ge Ka Lh Mb Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt* (*Sg*) *Ta Vc Vh* | solutis *Ct* | perfectus *Er* | Absolutus dicitur illud quod per se stat. *Vb* | Absolutum dicitur quod perfectum stat. *Lh Ta* | Absolutum dicitur quod per se stat. *Va*.

PROCEDENS: nascens *Vb* | natura rerum *Fd Ld Pt* | nostra natura *Ap* | a deo *Ga Na Px* | primum *Vh*.

IN HAEC: in imperfectionem *Cg Pc Pk Pp* | in imperfectione *Ge*.

EXTREMA: imperfecta *Af Ap Bb Bc Ck Eb Ec Fb Fd Fg Gc Ge Ka Kc Ld Mj On Pb Pc Pk Pn Pp Pq Ps Pt Sg Ta To Vc Vf Vh* | infima *Pm* | exteriora *Vb* | carnalia *Ec Gc Mh* | loca *Pb Va* | temporalia *Pf Ps* | mundana *Fb Pq* | iura corporalia *Ct* | imperfecta bona *Lh* | corporalia *Ap Bc Ck Er Fb Fd Ld Mb Pb Pn Pp* | uisibilia *Ap Bc Ck Mb Pb Pn Ps* | terrena *Vf* | terminos *Sg* | Extremum dicit quicquid est terrenum. *Bd Pq*.

EFFETA: exhausta *Ap Cg Ge Lh Pb Pc Pd Pk Pn Pp Pq Vb* | debilitata *Pf* | debilia *Ap Bc Ck Er Fb Pb Pn Ps* | inexpleta *Ps* | euacuata *Cg Kr Lb Pq Ps* | uacua *Fd Vd* | infirma *Eb* | infructuosa *Ec Gc* | carnalia non fluctuosa (!) *Ka* | carnalia et infructuosa *Ga Na Vh* | illius perfecti *Mh* | ad perfectionem *Fd* | a perfectione *Ap* | a perfectione uacua *Af Ap Bc Ck Fb Kc Ld Mj Pb Pn Pp Ps Ta To Vf* | euacuata a perfectione *Lh* | sine uiris *Pd* | sine uiribus *Fd* (*Fg*) *Ld Lh Pp Pt Px Sg Va Vh* | inconsummata *Sg* | sine foeto uel debili *Ct* | debilia uiribus *On* | euacuata ex quadam parte a perfectione *Lh Pc Pk Pp Vc* | ex quaedam parte, in qua condita est; omnis perfectio procedit imperfectione *Ge*.

DILABITUR: decurrit *Ap Ck Ct Er Fb Mo Pb Pf Pn Ps* | deuenit *Af Ap* (2x) *Bc Ck Fb Kc Ld Mj Mo Pb Pd Pn Pp Ps Pt Ta To Vd* | ruit *Vb* | deuehit *Vf* | cadit *Cg Pd* | dilabatur *Bb* | exordium *Ap Pb Pn* | illa *Ps* | per quod dicam *Eb Ec Gc* | sed uenit natura *Lh* | propter nostrum peccatum *Ap*.

6. Quodsi, uti paulo ante monstrauimus, est quaedam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari. – Firmissime, inquam, uerissimeque conclusum est.

QUODSI: dicam *Ka*.

UTI: quemadmodum *Ap Ck Ct Eb Er Fb Fd Fg Ge Ka Ld Lh Pb Pn Pp Ps Pt Px Sg Vh* | sicut *Pf Va*.

PAULO ANTE MONSTRAUIMUS: deum rerum omnium principem bonum esse *Ap Ck Ge Pb Pn Ps Vf* | Si enim est imperfecta felicitas utique et est perfecta. *Fb Pf Vf.*

MONSTRAUIMUS: diximus *Lh Ta* | demonstrauimus *Ga* | ubi dixi haec igitur uel imagines ueri boni, uel imperfecta quaedam dare bona mortalibus uidentur *Ec Gc Ka Lh.*

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324 Extremum] extrema *Pq.* **333** a] om. *Pp.* **349** imperfecta] perfecta *Vf.* | et] om. *Pf.* **352** uidentur] om. *Ec Gc*.

III prosa x

QUAEDAM: est *Pn*.
BONI FRAGILIS: istius secularis *Fd Ld Pd Pt* | istius temporalis *Ap Ck Ge Pb Pn Ps* | Fragilis boni dicit, ideo quia sicut superius dicit omnes homines tendunt ad summum bonum, sed diuerso calle. Qui uero ad illud non summum perueniunt, isti fragile bonum sectantur. *Ap Ck Ct* (*Er*) *Ge Pb Pf Pn Ps Va* (*Vb*) | qui uero ad illud non summum tendunt, fragile bonum sectantur *Lh Ta* | quia si istu(...) (...)alia est uer(...) *Sg*.
FRAGILIS: imbecillis *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | transeuntis *Bc Mb* | transitoria *Lh Ta* | in corpore *On* | mundi *Ga Na Px Vh* | mundialis *Vh*.
IMPERFECTA: minus integra *Lh Ta*.
ALIQUAM: felicitatem *Ap Cg Ck Ct Ge Ld Lh Pb Pn Ps Pt Va Vb Vc Vf Vh*.
SOLIDAM: firmam *Lb Ld Pp Pt Va Vb* | felicem *Ld Pp* | permanentem apud *Lh* | permanentem *Lh Ta* | solidam felicitatem *Vh*.
PERFECTAMQUE: felicitatem *Af Pd Ta* | apud deum *Ga Na Px Ta Vh* | apud *Lh* | summum deum bono *Vh*.
DUBITARI: ei *Lh*.
FIRMISSIME: ΛΟΓΙΟΝ *gl.* responsio *Ka Lh Pf Pp Pt* | stabilissime *Pd* | quia non potest solui *Ta* | quia non potest dissolui *Lh*.
INQUAM: ut dixi *Vb* | dixi *Ap Pb Pn Ta* | ego *Ps*.
CONCLUSUM EST: approbatum est *Fb Mo Pf* | subtilissime *Pf* | definitum *On* | definitum est *Pb* | pronuntiatum est *Ap* | definitum, sc· quod dixisti *Cg Ge* | a te domina *Va* | conditionalis syllogismus *Va*.

7. Quo uero, inquit, habitet, ita considera. Deum, rerum omnium principem, bonum esse communis humanorum conceptio probat animorum; nam cum nihil deo melius excogitari queat, id quo melius nihil est bonum esse quis dubitet?

QUO: ubi *Ap Ga Ka Ld Lh Mj Na Pb Pn Pp Pt Px Sg Ta Va Vf Vh* | loco *Pd* | ita sit *Ap Ck Ge Pb Pn Ps* | ubi sit requirenda beatitudo *Cg Ge*.
INQUIT: dixit *Vb*.
HABITET: consistat *Bc Mb* | felicitas *Ec Gc Vb* | summa felicitas *Bc Lh Pb Pq Ta Va Vc* | ipsa felicitas *Pc* | felicitas uera *Ga Ka Na Px Sg Vh* | perfectio felicitatis *Bb Fd Ld Pd Pt* | perfectum bonum *On* | perfectum *Sg* | ipsa felicitas perfecta et consummata *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps*.
CONSIDERA: accipe *Vf* | contemplare *Pd* | intellege *Ap* | ut dicam *Pf*.
DEUM – ESSE: summum deum bono et beatitudine plenum est *Bc* | summum deum bono et beatitudinem plenum esse *Ga Na Px Vh* | summum deum b(...) et beatitudine(...) *Sg* | Summum deum bonum et beatitudine plenum esse ostendit. *Fd* | Summa beatitudine et felicitate ·i· summo bono plenum esse deum ostendit. *Ta* | Summam felicitatem summum bonum et beatitudinem plenam esse ostendit. *Vf* | Summam felicitatem summum deum bono et beatitudine plenum esse ostendit. (*Af*) *Kc Ld Mj Pp Ps Pt* (*Vd*).
DEUM: bonum esse *Sg Vh*.
PRINCIPEM: auctorem *Ap Ck Er Fb Ge On Pb Pf Pn Ps* | creator est *Vf* | originem *Bc Mb* | summam felicitatem *Fd Pd* | princeps est *Px* | quia princeps est *Sg Vh*.

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356 ideo] om. *Ct Pf.* | dicit[2]] dixit *Pf Va*; dicis *Ap Ge Pb Pn.* **357** calle] om. *Ge.* | non summum] summum bonum non *Va.* **358** sectantur] sectactur *Ct.* **370** responsio] om. *Lh.* **387** et] om. *Er Pf.* **388** consummata] om. *Pf.* **395** Summam felicitatem] summa felicitate *Af.* summum] summo *Af.* | bono] bonum *Ld.* | bono et] om. *Vd.* | ostendit] om. *Pp.*

III prosa x

BONUM: summum *Vh* | perfectum *Lh*.
COMMUNIS – CONCEPTIO: siue sapientium siue insipientium *Lh* | siue sapientium siue insipientium intellectus *Ta* | Duae sunt conceptiones animi, quas Greci ebdomadas dicunt. Ebde enim concipio: hinc ebdomada dicitur conceptio. Altera communis est, altera specialis. Communis est quae a sapientibus pariter et insipientibus concipitur, ut si iungantur aequalibus aequalia, par numerus pari, duo duobus. Quod enim quattuor sint notissimum est. Specialis uero est, quae a paucis et tantum peritis cognoscitur, ut uoluere caelum non omnibus notum est, septem quoque esse planetas. (*Af*) *Ap Bc Ct Fd Kc Lh Mj Pp Ps Pt Ta Vd Vf*.
COMMUNIS: generalis *Pb Va*.
HUMANORUM: hominum *Vb* | humanorum (...) quia bonu(...) *Sg*.
CONCEPTIO PROBAT: enuntiatio quam quisque probat auditam *Ap Ck Er Fb Ge Pb Pf Pn Ps*.
CONCEPTIO: fides *Sg* | intellectus (*Af*) *Bd Cg Ck Ge Lh On Pb* (2x) *Va* | enuntiatio *Ct Vf* | cogitatio *Bc Eb Ec Ga Gc Ka Ld Lh Mb Mh Na Pm Pp Pt Px* | entimema G{rece} uel conceptio *Ge* | intentio *Mh Pq* | consensio *Ld Pp Pt* | credulitas *Ec Gc Pm* | capacitas *Bd* | cogitatio et sapientium et insipientium *To*.
PROBAT: approbat *Bd* | ostendit *Pp* | confirmat *Ga Ka Na Pb Vh* | firmat *Px* | manifestat *Ap* | hoc *Pn* | confitetur *Pq* | affirmat *Va* | confitetur. Vnusquisque enim suum deum dicit esse bonum, etiam pagani de suis diis. *Lh Ta*.
ANIMORUM: intellectuum *Ap* | sapientum uidelicet *Ld* | sapientum uidelicet stultorum *Pt* | sapientium et stultorum *Pd*.
NIHIL: aliquid *Ap Pb Pn*.
EXCOGITARI QUEAT: a nemine mortalium *Pd*.
QUEAT: possit *Ct Pf Vb* | quis possit *Lh Ta* | quis *Px Sg Vh*.
ID: illud *Cg Ge* | bonum *Ap* | summum bonum *Fd Ld Pd Pt*.
QUO: bono *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | deo *Sg*.
BONUM: deum *Lh* | summum sc· *Ap Ck Ct Er Ge Ld Pb Pn Ps Pt Va Vf Vh* | summum bonum *Fd*.
QUIS: nullus *Ap Ck Ct Er Ge Pb Pn Ps Ta Va* | si nullus *Lh* | homo *Ct*.

8. Ita uero bonum esse deum ratio demonstrat ut perfectum quoque in eo bonum esse conuincat.

ITA: taliter *Fd Ld Pd Pt* | sic *Sg Vh* | ita credi ratio est *Ec Gc Ka*.

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402 sunt conceptiones] enim *Lh.* | animi] om. *Vf*; anni *Ap Ps.* | quas…403 conceptio] om. *Mj*. **403** dicunt] uocant *Vf*. | Ebde] epdae *Vf*; ebdo *Af Bc Pp*; ebdomado *Ct*; ebdem *Lh.* | enim] autem *Fd*; om. *Lh*. | concipio] concipitio *Kc*; conceptio *Fd Ps Pt*; per. b. concipio *Af Ta*. | ebdomada] epdomadas *Pt Vf*; ebdomas *Bc Pp Ta*; ebdomadas *Ap Ct Lh Ps Vd*; ebdomades *Fd*; et domadas *Af*. conceptio] > concipio *Vf*. | Altera] una *Lh.* **404** est[1]] om. *Vd.* | specialis] specialis est *Ta Vd*; uero specialis *Ct*. | a] om. (?) *Af*. | pariter] om. *Af Lh Pp Ta*; partim *Pt*. | et…405 insipientibus] om. *Pp*. **405** concipitur] accipitur *Af Lh Pp Ta.* | si] om. *Lh.* | iungantur] uindicantur *Kc*; iunguntur *Fd*; uideantur *Mj*; uincatur *Ap Ps*; uincantur *Ct Vd*. | aequalibus] qualibus *Pt.* | par] coniungi par *Mj*; ut par *Fd Pt*. | numerus] numeris *Kc*. | pari] parit *Fd.* **406** duo] om. *Af*. Quod] q{ui}d *Vf*. | sint] sunt *Af Ct Lh Pp*. | notissimum] notissimus *Ta.* | uero] om. *Mj*. | est[2]] om. *Ct*. | quae] quam *Lh.* **407** et] om. *Fd Mj*. | tantum] om. *Mj*. | peritis] peritisque *Mj*; a peritis *Ct.* | uoluere] uolui *Fd Pt*; om. *Bc.* | caelum] om. *Kc Mj*. | est] om. *Ct.* **408** septem… planetas] om. *Ap.* | quoque] om. *Mj*. | esse] om. *Bc Fd Pt*. **411** enuntiatio] enatio *Er.* | quam] qua *Fb*. | probat[2]] propria *Er.*

III prosa x

BONUM: summum *Fd Ld Pd Pt.*
DEUM: summum bonum *Ge* | summum bonum esse *Ap Pb* | summum bonum esse ipsum deum *Ck Ct Er Fb Pf Pn Ps.*
RATIO: intellectus *Pb* | discretio *Bd* | humana *Fd Ld Pt* | prudens intellectus *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps.*
DEMONSTRAT: ipsum deum *Ge.*
UT PERFECTUM: in nullo diminutum *Cg Ge*.
IN EO: deo *Bb Bd Ct Fb Ge* (2x) *Ld Pb Pd Ps Pt Vf* | in deo *Ap Ck Pf Pn* | cui nihil desit *Af Bc Cg Fb Ge Kc Ld Lh Mj Pc Pd Pk Pp* (2x) *Pq Ps Pt Ta To Vc Vd* | quia deo nihil deest *Ap Ck Ct Er Fb Pb Pf Pn Va*.
CONUINCAT: comprobet *Ap Bc Ck Er Mb Pc Pn Ps* | comprobat *Ct Pb Pf* | confirmat *Kr* | ostentat *Vf* | ostendat *Bb Fb Ge Ld Mj Pc Pk Pp Pq Pt Px Sg Va Vh* | redarguit *Eb Ec Gc Ka* | concludat *Lh* | probet *Fb* | approbet *Cg Ge* | defendat *Cg* | ostendit *Ec Gc Ka Lh* | ubarwinte (OHG) *Ga Na Vh* | gihalo (OHG) *Mb* | ratio *Ct Ps* | illa ratio *Lh.*

9. Nam ni tale sit, rerum omnium princeps esse non poterit; erit enim eo praestantius aliquid perfectum possidens bonum, quod hoc prius atque antiquius esse uideatur; omnia namque perfecta minus integris priora esse claruerunt.

NAM: ΕΠΙΔΕΙΚΤΙΚΟΝ *Ka Lh Pf.*
NI TALE – POTERIT: Si enim cuncta bona ille non habet in se, necesse est ut ante eum aliquid fieret. *Fd Ld Pp Pt* (*Px*) (*Sg*) *Vh.*
NI (NISI *Eb*): nisi *Af Eb Lh Pc Vb* | nisi sit *Px Sg Vh* | nisi tam b(...) *Sg*.
TALE SIT: bonum *Af Fd Kc La Ld Mj Pd Pp Ps Pt Px Sg Ta To Vf Vh* | perfectum *Vh* | summum *Lh* | eius bonum *Ga Ka Na* | eius boni *Vh* | ipsum bonum et perfectum sit *Ap Ck Er Pn* | ipsum bonum perfectum sc· *Ct* | bonum et perfectum *Pb* | bonum in eo *Lh Pq Vc* | bonum ipsum sc· perfectum *Fb* | perfectum bonum *Eb Ec Gc Pf Pm Pp Va* | summae bonus *Lh* | hoc est: nisi summum bonum esset deus *Cg Ge*.
SIT: ipse *Ps* | deus *Af Cg*.
PRINCEPS: bonum *Af* | illud bonum *Eb Ec Gc* | transcendat dominator *Lh* | principium capiens *Va* | Princeps dicitur deus, quod ab ipso omnia sumpserunt initium. *Ck Ge Pb Pn Vf* | Princeps dicitur deus, quod ab ipso omnia sumpserunt initium. Vnde et principium dicitur. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta Vd Vf.*
POTERIT: deus *Ap Ck Ge Pb Pn* | ille *Ps*.
ERIT: propositio syllogismi *On* | tunc *Ap* | quia *Eb Ka* | quod tale non est *Pp* | bonum, quod non est perfectum *Lh Ta*.
ENIM: quia *Ec Pm* | Dupliciter enim hoc potest intellegi et affirmando et sub interrogatione denegando. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | denegando hoc dicit *Lh Pc Pk Pp Pq Ta Vc.*

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438 ipsum] om. *Ct*. **443** cui] cum *Af Lh Pc.* **444** desit] deest *Pd Vc*; dedit *Bc*; lesit *Cg*. **445** deest] deesse *Pb*; < deesse *Ap*. **446** comprobet] comprohet *Mb*; **457** ΕΠΙΔΕΙΚΤΙΚΟΝ] *gl*. laudabile *Ka* **458** enim] om. *Vh.* | non] om. *Vh.* **459** fieret] fieri *Pt*; fuerit *Fd Ld*. **463** perfectum[1]] perfectam *Er*. **464** bonum[3]] bonum sit *Pf.* **469** Princeps] principes *Pb*. **470** initium] exordium *Vf*. | Princeps] principes *Ap Fd*. | quod] quia *Fd Ld Mo Pt*; eo quod *Mj*. ab] ad *Fd*. | ipso] eo *Mj*. | omnia] om. *Ta*. **471** initium] exordium uel initium *Vf*; principium *Mj*. | et] om. *Ap.* | dicitur] dicitur deus *Bc.* **476** enim hoc] om. *Ct Er*. **477** hoc] de hoc *Pp*.

EO: deo *Bd Cg Ck Ge* | iure *Vb* | bono *Eb Fd Ld Lh Pc Pd Pk Pn Pp Pq Pt Va Vc* | ipsi deo *Pb* | ipso deo *Ap Er Pn* | in ipso *Ct* | illi deo *Px Sg Vh* | fragili *Eb* | fragili bono *Ec Ga Gc Na Px Vh* | bono. imperfecto *Pm* | ablatiuus *Lh* | si sic non sit *Sg* | ipso bono temporali quod est imperfectum *Ck Er Pb Pn*.

PRAESTANTIUS: excellentius *Ap Bc Cg Ck Er Ge Pb Pn Pp Vb Vd* | melius *Ap Bc Ck Ct Eb Ec Er Fd Gc Ka Ld Lh Mb Pb Pn Pt Px Sg Ta Va Vh* | eminentius *Cg Ge On* | eo *Ec Gc* | intellectus sc· *Ct* | a deo illo, qui perfectum bonum possidet *Ec Gc Ka Lh*.

ALIQUID: aliqua res *Lh Ta* | aliquid dicit absolute *Eb Ec Gc Ka Lh*.

PERFECTUM: in mundo *Lh Ta* | cui nihil desit *On* | praestantior res *Eb*.

BONUM: perfectum bonum *Cg Ge* | Nisi enim perfectum sit, bonum ergo erit aliquid melius, quod minime est. *Fb Pf* (*Vf*) | Si non ita est deus, sicut dixi, erit aliquod melius dignitate. *Ap Ck Pb Pn Ps*.

QUOD: illud scilic(...) *Sg* | perfectum *Fd Ld Pd Pt* | aliquid *Px*.

HOC: bono *Af Ap Bb Bc Ck Ct Fb Fd Ga Ka Kc Ld Lh Mh Na Pc Pd Pf Pk Pp Pq Ps Pt Ta To Vc Vf Vh* | isto imperfecto bono *Cg Ge* | bono imperfecto *Eb Ec Gc* | eo *Sg* | deo *Ap Bd Lh Mj Sg*.

PRIUS: melius *Ec Gc* | melius dignitate *Er* | melius sc· dignitate *Ct* | ante illud *Af Fb Kc Ld Pf Pp Ps Pt Vf* | ante illum *Bc Ge Lh Pc Pk Pq Ta Vc* | honorabilius *Va* | aliter dicimus bonitate et iuuentute bonum est. aliter antiquitate *Af*.

ANTIQUIUS: uetustius *Vb* | ueterius *Lh Ta* | temporis *Ct Er* | carius *Va* | nobilius *Eb Ec Gc* | eo praestantius *Ge* | eo praestantius temporis *Ap Ck Pb Pn Ps*.

UIDEATUR: non *Er* | quod absit *On* | non certe *Ap* | quod numquam potest fieri *Vf* | Tunc non est summum bonum. *Mj* | nisi tale sit *Lh*.

OMNIA: deo *Lh*.

PERFECTA: integra *Lh*.

MINUS INTEGRIS: non integris *Pf* | non perfectis *Fb Pb* | non perfectis uel imperfectis *Ap* | illis non integris *Mf* | ab diminutis *To* | imperfectis *Cg Ck Eb Ec Fd Gc Ge Ka Lb Ld Lh Mb Mj Pc Pd Pk Pm Pp Ps Pt Sg Vb Vf* | imperfectis rebus *Bb*.

MINUS: non *Mb Na Pn Ps Va Vb* | quae sunt minus *Ga Na Vh* | quae sunt minus perfecta *Px*.

INTEGRIS: perfectis *Ct Er Mo Pn Pq Va Vc Vh* | una pars *Ta* | una pars est *Lh*.

PRIORA: antiquiora *Ap Ck Ct Er Fb Ge Lh Pb Pf Pn Ps Ta* | meliora *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

CLARUERUNT: apparuerunt *Lh Vb* | manifesta sunt *Pc* | superiori disputatione *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | Omnia perfecta priora erant imperfectis. *Eb Ec* (*Fg*) *Gc Ka Lh Pp* (*Sg*) *Vh* | quia omnia perfecta antiquiora sunt imperfectis *Va* | Omnia priora perfecta esse claruerunt. *Cg*.

10. Quare ne in infinitum ratio prodeat, confitendum est summum deum summi perfectique boni esse plenissimum; sed perfectum bonum ueram esse beatitudinem constituimus: ueram igitur beatitudinem in summo deo sitam esse necesse est. – Accipio, inquam, nec est quod contra dici ullo modo queat.

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482 ipso] om. *Ps*. **489** Nisi enim] quia nisi *Vf*. | ergo erit] gerit *Fb*. **490** melius] melius illo *Pf Vf*. | quod] quam *Pf*. | ita] om. *Ap Pb*. **491** aliquod] aliquando *Ck*; aliquid *Ps*; aliquod bono *Ap Pb Pn*. | dixi erit] dixerit *Ap Pb*. | dignitate] dignitate et praestantius *Ps*. **514** apparuerunt] apparueruerunt *Vb*. | superiori disputatione] superiora dispotione *Er*. **515** erant] erunt *Pp*.

III prosa x

QUARE: conclusio syllogismi *Ap Ck Pb Pn Pq* | quapropter *Fd Ld Pt* | propter *Pd* | in *Px* | unde *Sg Vh* | propos{itio} *Vh*.
IN INFINITUM: in immensum *Ap Ck Ct Er Fb Mo Pb Pf Pn Ps Vb* | in longinquum *Pb* | in longum *Vd* | quod finiri non possit *Fd Ld Pt* | ut finiri non possit *Eb Ec Gc Ka Lh* (2x) *Sg Ta Vh* | in infinitate *Ec Gc* | in imperfectum *Lh* | in ualde longum *Fd Ld* | in infinita *Ga Na Vh*.
INFINITUM: longum *Pd* | immensum *Ge Vf*.
RATIO: nostra *Fb Pc Va Vf* | locutio *Ap Pb Pn Ps* | mea *Ka* | me *Eb*.
PRODEAT: extendatur *Af Bc Ct Fb Fd Kc Ld Mj Pp Ps Pt Ta To Vf* | pergat *Vb* | demonstret *Ps* | procedat *Cg Eb Ge Ka Lh Pb Va Vh* | progrediatur *Pd* | proteletur *Bd* | protendatur *Ap* (2x) *Ck Er Ge* (2x) | *Lh Pb Pc Pf Pn Pq Ps Vc* | prodeo, ambulo *Vb* | non extendatur *Mb* | ne multum loquatur nostrum os de summo bono *Ap Ck Ct Er Fb Ge* (2x) *Pb Pf Pn Ps*.
CONFITENDUM EST: nobis *Va* | quia omnia bona in eo sunt consubstantialiter *Ap Ck*.
SUMMUM DEUM: Ideo dicit enim ad ten(...) ne ei aliud uideatur summus et aliud summum bonum, quia unum est. *Vf*.
SUMMI: excellentissimi *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps Va*.
PLENISSIMUM: bonum *On*.
SED PERFECTUM – CONSTITUIMUS: OPOC *Ka Lh Pf* | definitio boni summi *Af* | assump{tio} *Vh* | emthimaticus syllogismus *Ec Gc Ka Lh Pp Pt* | conclusio syllogisimi *Cg Ge Ld Lh Vc* | quoniam idem est *Af Ct Fb Fd Kc Ld Lh Mj Pd Pp Ps Pt Ta To Vf* | ubi sit summum bonum *Pq*.
SED: nos *Pd*.
PERFECTUM: consummatum *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps*.
CONSTITUIMUS: definiuimus *Cg Ct Eb Ec Er Fb Gc Ge Ka Mo Pf* | colligimus (*Cg*) *Ge* | collocauimus *Bc Mb* | proposuimus *Ta* | probauimus *On* | conclusimus *Va* | diximus *Na* | supra definiuimus *Ap Ck Pb Pn Ps*.
UERAM IGITUR – EST: syllogism[us] *To* | concl{usio} *Vh* | conclusio est syllogismi *Af Fb Kc Pf Ps Pt Ta Vd* | conclusio syllogismi *Er Lh On Pc Pd Pk Pp Vf*.
UERAM: beatitudinem *Ap Pb Pn*.
SITAM: positam *Ap Ck Ct Na Pb Pn Ps Va Vb* | constitutam *Cg Ck Ge Lb Lh Ps Sg Ta Vh* | innatam *Eb Ga Ka Na Pm Vh* | adstructam *Ap Pb* | constructam *Pn* | habitam *Eb Ka* | esse *Ap*.
ACCIPIO: assentio *Af Ap Ck Eb Ec Fb Fd Gc Kc Ld Mo Pd Pf Pp Pq Ps Pt Px Vd Vf* | assentior *Lh Pb Pc Pk Pn Sg Va Vh* | approbo *Af Ap Bc Fb Fd Kc Ld Mj Mo Pc Pf Pk Pp Pq Ps Ta Vd* | probo *Pd To* | intellego *Cg Eb Ec Ga Gc Ge Ka Lh Na Vb Vh* | audio *Lb Sg* | consentio *On* | assensio *Bc Ta* | adquiesco *Bc Mb* | conclusio est *Mj* | gratum *Lh*.
INQUAM: dixi *Vb* | Boetius *Lh*.
NEC EST: ulla res *Ap*.
QUOD: aliquid *Pq Vf* | quapropter *Bd*.
DICI: ab aliquo *Va*.
QUEAT: possit *Vb*.

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528 finiri[1]] infiniri *Ld*. **536** nostrum] uestrum *Ap Ge*(2) *Pb Pn*. **544** OPOC] *gl*. finis *Ka*. **545** emthimaticus syllogismus] *gl*. mentis conceptio *Ka*; **550** definiuimus] definimus *Er.*

III prosa x

11. Sed quaeso, inquit, te, uide quam id sancte atque inuiolabiliter probes quod boni summi summum deum diximus esse plenissimum. – Quonam, inquam, modo?

SED QUAESO: deprecatio philosophiae *Pd* | Hoc ergo philosophia imprecatur Boetium, ut quasi putaret non intellexisse eum deum esse summum bonum. *Ap Ck Ct* (*Er*) *Ge Pb Pf Pn Ps Va*.
QUAESO: postulo *Vb*.
INQUIT: dixit *Vb*.
UIDE: intellege *Ap Ck Ct Er Pb Pn Ps Va* | caue *Ps* | attende *Lh Ta*.
QUAM: quantum *Ap Pp* | tam *Lh*.
ID: sit *Mb*.
SANCTE: admirando *Er Fb Pf* | sincere *Bd* | aduerbium *Px Vh* | quia cum de deo disputemus cum summa reuerentia loqui debemus. Vnde in apocalipsin dicitur, cum fieret uox supra firmamentum animalia summittebant alas suas. *Lh Ta*.
INUIOLABILITER: immaculate *Ap Ck Ct Fb Ge Pb Pf Pn Ps Va* | immaculare *Er* | pure *Ap Ck Ge Pb Pn Ps* | incorrupte *Cg Eb Fb Ka Lh Pc Pk Pp Pq Px Vc Vh* | fideliter *Lh* | integre *Bd* | ne uiolari possit *Vf* | quod nullus uiolet *On* | quod uiolari non possit *Af Bc Cg Fb Fd Kc Ld Lh Pc Pk Pp Pq Ps Pt Ta To Vc Vd*.
PROBES: probaberis *Vb* | laudes *Lb Lh Ta* | credas *Ap Pb Pn* | tractes *Eb Lh* | debeas approbare *Ck Ct Er Fb Pn Ps Va* | probare debeas *Ge Mb On* | probare debes *Bc* | debes approbare *Pc* | placeat tibi *Cg* | giloubes (OHG) *Ka*.
SUMMI: dictura sum *Lh*.
PLENISSIMUM: bonum cui nichil desit *On*.
QUONAM: quali *Vb* | qua mensura *Ap* | approbabo *Ck Er Ge Pf Ps Va* | probem *Ps* | approbo *Ct Fb* | probabo *Ap Bd Pq Vc* | probare possum *Vh* | pro laudo *Lh* | ille *Ap Ck Ge Ps* | illud *Fb*.
INQUAM: ego Boetius *Pp*.

12. Ne hunc rerum omnium patrem illud summum bonum quo plenus esse perhibetur uel extrinsecus accepisse uel ita naturaliter habere praesumas quasi habentis dei habitaeque beatitudinis diuersam cogites esse substantiam.

NE HUNC – PRAESUMAS: ne aliud esse cogitemus deum, aliud summum bonum, quo plenus est, quoniam non extrinsecus accepit *Ap Cg Ck Ct* (*Er*) *Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
NE (NUM *Ta*): uel nec *Ta* | inquit *Ps* | philosophia *Pp* | illa *Ap Ck Er Ge Pf Ps* | o Boeti *Pd* | praesumas *Fd Ld Lh Pt* | possumus *Vh* | ita *Bb Bd* | ita proba *Ap Ck Ct Er Fb Pb Pn Ps* | ita approba *Pf Va* | ita probata *Ge*.
HUNC: deum *Cg Ge Vf* | summum bonum *Eb Ec Gc Ka*.
PATREM: auctorem *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | deum *Pd*.
SUMMUM BONUM: summam beatitudinem *Eb Ka Lh* (*Sg*) *Va Vh* | summam beatitudinem quae deus est *Cg Fb Pk Pp Pq Ta Vc*.
QUO: bono *Ap Ct Fb Ge Lh Pb Pc Pk Pn Pp Pq Sg Ta Vc* | summo *Bb* | summo bono *Pd* | ab alio *Ka*.

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584 Vnde…585 suas] Ez. 1.25

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575 ergo] enim *Er Pf.* | philosophia] philosophiam *Ps.* | imprecatur] interpretatur *Ck Pf Ps.* **576** Boetium] boetio *Va.* | ut] om. *Ct Pf Va*; (...) *Er.* **588** quod[2]] qui *Fd.* **605** deum] om. *Ge Pk.* | aliud[2]] aliquid *Er.* **606** quo] quod *Ct*; qui *Er.* **614** quae] quod *Cg Fb Pk.* | deus] om. *Cg*.

III prosa x

PLENUS (PLENISSIMUS *Pb Ta* | > PLENISSIMUS *Vb*): inscissus, indiuisus *Ec Gc* | inscissus, indiuisus, unicus, sanctus *Eb Ka*.
PERHIBETUR: deus *Fb Ge Lh Pc Pp Pq Ta Vc* | dominus *Bb* | ipse pater *Pb* | ille *Ps*.
EXTRINSECUS: ab aliquo *Ap Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | ab alio *Fd Ga Ld Na Pd Pt Px Vf Vh* | per accidens donum *Cg* | elles h(wær) (OE dp.) *Ck* | accepisse ab alio *Vd* | ut aliquis dederit ei *Ap*.
UEL ITA NATURALITER HABERE: uel ne cogites esse *Pd* | hunc patrem omnium rerum *Fd Ld Pt* | illud bonum, quo est plenus *Fd Ld Pt* | hunc patrem habere *Ta* | illud naturaliter ita. quasi cogites esse diuersam dei habentis substantiam uel habitae beatitudinis *Lh Ta*.
PRAESUMAS: credas *Ap Ck Fb Ge Lh Mo Pn Pq Ps Ta Vc Vf* | audeas *Lh* | colligas *Fb Mo* | ausus sis *Lb* | praesumendo putes *Ec Gc Pm* | ne temeraria opinione ·i· animo colligas *Ap Ck Ct Er Fb Ge Pb Pn Ps Va* | summum posse esse *Ap*.
QUASI: cogitare *To* | diuersam cogites substantiam *Ld Pt*.
HABENTIS: possidentis *Lh Ta* | possessoris *Pc* | summum bonum *Ct Er Fb Pb Pf Pn* | summum bonum, qui habet beatitudinem *Vd*.
HABITAEQUE: possessae *Ck Ct Er Fb Ge Lh Mo Pb Pf Pn Ps Ta Va* | possessionis *Pc* | quae habetur *Vf* | quae habetur ab eo *Ga Ka Na Vh* | a deo *Fd Ld Pp Pt* | sibi inhabitantis *Eb Ec Gc Pp*.
DIUERSAM: separatam *Ap* | diuisam *Ld Lh Mj Pp Px Sg Ta Va* | multiplicem *Ld Pp Pt* | discretam *Eb Gc Ka* | discreta *Ec*.
SUBSTANTIAM: ut aliud sit, qui habet, et aliud, quod habet *Pm* | ut aliud sit, quod habet et aliud, quod habetur. Non sic in deo est, sed idem est. Non diuersae substantiae, quae habetur aut quae habitae ·i· quam habet deus. *Ap Ck Ps* | Hoc est ut alius sit, qui habet, et aliud, quod habetur. Sed in deo unum sunt, quia non ille extrinsecus accepit. *Va* | Non alius est, qui habet, et aliud, quod habetur, sed in deo unum sunt. (*Fg*) *Mj Sg Vh* | non alter habet alter habetur, sed unum sunt *On* | ne dicas unus est deus et aliud est bonum eius, sed deus et bonitas eius unum est, quia non separatur ab eo *Ga Na* (*Px*) *Vh* | Hoc dicit quod non habeat sic accipere, ut alius sit, qui habet et aliud, quod habetur. *Ec Gc Ka Lh* | Hoc dicit philosophia ne putet Boetius diuersam esse dei substantiam, uidelicet ut summum bonum sit per se et substantia illius per se. Cum dicit quasi habentis dei subauditur summum bonum et habitae beatitudinis sc· ab habenti deo. Sed deum et summam beatitudinem unum idemque censeat. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | Si deus bonum ab aliquo accepit, ille, qui dedit, praestantior est illo. *Ta* | Si deus bonum ab alio accepit, ille, qui dedit, praestantior est illo habenti. *Mj* | (...) pertinet et sem(...) (...)bat substantiam *Sg*.

13. Nam si extrinsecus acceptum putes, praestantius id quod dederit ab eo quod acceperit existimare possis; sed hunc esse rerum omnium praecellentissimum dignissime confitemur.

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624 cogites] gogites *Pd.* **629** ne] om. *Ap Pb*. | temeraria] meraria *Ge*. | ·i·] om. *Va*. **643** aliud] < alius *Sg*. **646** habeat] debeat *Lh.* | accipere] dicere *Ec Gc*. **647** alius] aliud *Ec Gc.* | habetur] hab{et} *Ec Gc*. **648** putet] putat *Ck*; piacet *Er;* < putat *Ps*. | dei] om. *Ps*. **649** et] et per *Ct*. subauditur] substantiam *Ct*. **650** habitae] habere *Ge*; habetae *Ap Pb Pn*. | ab] ad *Ap Ge Pb*; om. *Ct*; om. *Ps*. | habenti] habendi *Ap Ck Ge Pb Pn*; haben\di/ *Ps.* | deo] do *Ck*. | summam] summum *Er.* **651** unum] om. *Ck Ps*. | censeat] constat *Ck*; constat *gl*. uel censeat *Ps*; censeat *gl*. uel constat *Ap*.

NAM SI – CONFITEMUR: si non ab alio accepit et tamen aliud est quam ipse *Lh Vh* | Bonitas bonos facit, et sine ea nullus bonus esse potest. Quare sine dubio melior est illis, quos bonos facit. Non ergo de deo ullatenus potest accipi, quia non aliunde bonus, sed ex se naturaliter bonus est. (*Af*) *Ap Bc Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta Vd* (*Vf*) | Sic intellege: nam si putes acceptum extrinsecus, id bonum, quod acceperit sc· homo a deo, possis existimare praestantius eo sc· deo, quod ·i· quid sunt, dederit, sc· illud bonum, quod nullatenus fieri potest. *Ap* | ne dicas unus est deus, et aliud eius bonum, sed deus et bonitas eius unum est, quia non separatur ab eo *Ka*.

NAM: quare *La*.

EXTRINSECUS: exterius *Vb* | a deo *Pp* | aliunde *Eb Ec Fd Gc Ka Ld Lh Pt Va* | forinsecus *Pb*.

ACCEPTUM PUTES: ipsum bonum *Pd* | istud bonum *Bb* | beatitudinem summam *Vc* | summum bonum *Ap Ck Ct Ec Er Fd Fg Gc Ge Ka Ld Lh Pf Pp Pq Ps Pt Px Sg Ta Va Vf Vh* | illud bonum *Bd* | illud sc· bonus *Pc* | illud *Ap Ck Ct Ge Pb Pf Pn Ps* | summum *Eb Pb Pn* | illum *Er* | bonum *Ga Na Vh* | illud summum bonum *Fb* | a deo *Fb Pf*.

PUTES: estimes *Vb* | esse *Va*.

PRAESTANTIUS: excellentius *Pp Vb Vd* | liberius *Pp* | melius *Ap Fd Ld Lh Pb Pd Pn Pt Px Sg Ta Va Vh* | esse *Ap Eb Pb Pq Va* | eminentius *Cg On* | Valentior est enim ille qui dat, quam ille, qui accipit. *Fb Mo Pf Vf*.

ID QUOD DEDERIT: illud summum bonum esse *Ck Ge* | summum bonum *Ps* | illud summum bonum *Ap Pb Pn* | deum summum bonum *Lh* | bonum *Ct* | esse *Ec Gc* | ab eo *Er* | deus *Ap*.

AB EO («...» EO *Ap Vb*): uel eo *Bd* | antique et usitatius posuit *On* | homine *Eb Ec Gc* | deo *Ap Ck Ge Pb* | a deo *Cg Ka Ps* | bono *Ct Pn* | illo *Eb Sg Vh* | ab illo *Lh*.

ACCEPERIT: extrinsecus *Lh Ta* | homo *Ap*.

EXISTIMARE POSSIS: quod nullatenus fieri potest, quasi diceret *Ap Ck Pb Pn Ps* | quod nullatenus fieri potest *Ct Er Fb Pf* | quod non est *Va* | quod minime est *Ec Gc Ka* | Si deus bonum ab alio accepit, ille, qui dedit, praestantior est illo. *Ec Gc Ka Lh* (*Sg*) *Vh* | Si deus bonum ab alio accipit, ille, qui dedit, praestantior est illo, qui hoc accepit. (*Px*) *Va*.

EXISTIMARE: arbitrari *Ka Lh Sg Vh* | arbitrare *Eb*.

POSSIS: potes *Ap Bb Ck Eb Ka Lh Pb Pn Ps Va Vb* | poteris *Cg Fb Fd Kc Ld Lh Mb Mj Pp Ps Pt Ta To Vf*.

HUNC: patrem *Ap Pb Pn Ta Vb* | deum *Cg Ge Lb Pd Pq Ps* | patrem omnium rerum *Lh* | patrem omnium rerum, qui habet omnia sine largiente *Ap Ck Pn Ps Va* | qui non ab alio accipit *Cg On* | sed aliud *Ps*.

PRAECELLENTISSIMUM: maximum *Vb* | super gradientem omnia *Ap Ck Ct Er Fb Ge Ka Mo Pn Ps*.

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662 Bonitas] nam bonitas *Vf*; id quod dederat bonitas *Ps*; praestantius. id quod dederit bonitas *Ap*. potest] potens *Ps*; poterit *Ld*. | Quare] q{uae} *Bc*. | sine[2]] ne *Fd*. **663** est] om. *Fd Kc Vf*. quos] quis *Vd*. | Non] om. *Ap*; nos *Vd*. | ergo] ergo ita *Af*(?) *Lh Pp Ta*; ergo nos *Ap*. | de deo] de dei ita *Ap Mj*; de deo ita *Bc Fd Mo Ps Pt Vf;* debet ita *Ld*. | ullatenus] om. *Ps*; nullatenus *Af Ap Fd Ld Lh Vd*. | potest] oportet *Ps*; possimus *Ap*. | non] non est *Fd Ld Pt*. **664** aliunde] aliter unde *Kc*. | bonus[1]] bonis *Lh*. | est] om. *Af*(?) *Lh Pp*. **665** Sic intellege] *gl*. sc· constructio(...) *Ap*. **680** est…681 enim] est *Fb*; om. *Vf*. **681** ille[1]] om. *Pf*. | ille[2]] om. *Mo Pf Vf*. **689** quod[1]] quia *Pf*. **697** patrem] deum patrem *Va*. **698** qui] quia *Cg*. **699** super] sui *Pn*. | gradientem] egredientem *Ct*; gradientium *Er*.

III prosa x

DIGNISSIME: uenerande *Vb* | catholice *Cg*.
CONFITEMUR: quia omnia in se naturaliter continet *Fd* | quia omnia in se naturaliter continet et quorum est una substantia *Ld Pt*.

14. Quod si natura quidem inest sed est ratione diuersum, cum de rerum principe loquamur deo, fingat qui potest quis haec diuersa coniunxerit.

QUOD SI – CONIUNXERIT: ut diuersa sit substantia dei et habitae beatitudinis in eo, fingat, qui potest, quis haec bona coniunxerit in illo *Lh* | diuersitas et unitas non sunt idem *Pd*.
QUOD: summum bonum *Pq*.
SI NATURA: si naturaliter *Fd* | si naturaliter habet *Ka Ld Lh Pp Pt Va Vh* | si natura habet *Eb Ec Gc* | respice ubi praedixit naturaliter *Lh*.
NATURA: per *Pc Pk* | ex *Eb Ec Lh Pm* | in *Ga* | naturaliter (*Af*) *Bc Bd Cg Fb Kc Mj Pf Ps Ta To Vf* | per naturam *Ap Ck Ct Er Pb Pn Ps* | per naturam (...) naturaliter *Sg* | gif hit (OE) *Ps* | hoc est uerum *Ap* | hoc est uerum est per naturam *Ge* | summa bonitas innata ei *Ka* | summa bonitas in natura eius *Ga Na Vh*.
QUIDEM: quiddam *On Pd*.
INEST (UNUM EST *Fb*): deo *Af Ct Er Pc Pd Pf Pk Pq* (2x) *Pq* | intus est *Vb* | bonum *La* | summum bonum *Ct Er* (2x) *Fb Fd Ld Pf Pk Pp Ps Pt Ta Vc* | illud bonum *Bd Er* | bonus *Pc* | summa beatitudo in natura *Ef* | summum bonum in deo *Pm* | ei summa bonitas *Ec Gc* | deus et summum bonum unum *Ap* | in deo, ut summum bonum sit *Pb* | plenissimum bonum *Lh* | felicitas sc· et ipse deus, sed deo summum bonum *Ck Pn* | felicitas et ipse deus summum bonum *Ap Ge*.
SED EST: hit (OE) *Ps*.
RATIONE DIUERSUM: Hoc est falsum. *Ap Ck Ge* | secundum illos qui fingunt *Ps* | ut plures habeat substantias *Fd Ld Pt* | cum nullomodo est *Pf* | si hoc potest esse, cum non est, quia ipse et summum bonum idem est *Ap* (2x) *Ck* (*Er*) *Ge Pn Ps* | cum nullomodo potest esse, quia ipse deus et summum bonum idem est *Fb* | summum bonum non esse deum, quod absit *Pb* | ut unum deus. et aliud summum bonum sit *Pm* | plenissimum bonum ·i· summum bonum in deo *Eb* | plenissimum bonum, ut unum deus, aliud summum bonum sit *Ka* | plenissimum bonum ·i· summum bonum in deo, ut unum deus, et aliud summum bonum sit *Ec Gc*.
RATIONE: per *Lh* | definitione *Bd Pq* | illud bonum *Pc* | per rationem *Pp* (*Sg*) *Ta Va Vh* | summum bonum *Ap Ck Ge Pn* | per rationem hominum *Ap* | aliqua hominum opinione *Eb Ec Gc Pm* | hominum opinione bonitas eius *Ga Ka Na Vh*.
DIUERSUM: separatum *Ap* | dissimile ad aliud *Ps* | illum summum bonum a sua natura *Lh* | summum bonum discrepare a deo, quod omnino falsum est *Ps* | Omnis res, quae similatur alteri et est diuersa, non unum idemque sunt. *Va* | cum dicimus unum esse deum et aliam beatitudinem *Vh* | Separatum est: aliud sit bonum et aliud ipse. *Lh* | ut ubi praedictum est, ubi dixit quasi cogites esse diuersam substantiam dei *Lh.*
DE RERUM PRINCIPE: qui omnium rerum princeps est *Eb Ka Lh* (2x) *Pp* (*Sg*) *Vh* | quia princeps est omnium rerum *Va*.
RERUM: omnium *Fd Ld Pd Pt*.
DEO: simile *On*.
LOQUAMUR: ostendit *Mb*.

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702 omnia[2]] om. *Pt.* **713** naturaliter[2]] naraliter *Ld.* **718** eius] est *Ga*. **728** hoc] hoc est *Er.*

III prosa x

FINGAT: componat *Ct Vb* | ostendit *Bc* | cogitet *Bb* | dicat *Ap Lh* | inueniat *Pq* | exponat, proferat, excogitet *Eb Lh* | exponat, ficte componat *Ec Gc* | simile excogitet, uidelicet ut aliud sit ipse, aliud eius summum bonum, quod non est *Pp* | uidelicet ut aliud sit ipse, aliud eius summum bonum, quod non est *Pc Pq Vc* | Mendaciter componat, quia ita non est. *Ga Ka Na Vh*.
QUI POTEST: ego non possum *Mj* | (...)t d(...)sit ego (...) summ(...) *Sg* | aliquis si ualet deum et summum bonum unum fecerit esse *Fb Pf*.
QUIS: homo *Ct*.
DIUERSA CONIUNXERIT: ita ut unum sint *Ec Gc Pm* | uidelicet ut aliud ipse, aliud eius summum bonum, quod non est *Lh Ta* | deum et summum bonum unum fecerit esse *Er* | deum et summum bonum unum fecerit esse, uidelicet ut aliud sit ipse, aliud eius summum bonum, quod non ita est *Ap Ck Ge Pb Pn Ps*.
DIUERSA: deum et summum bonum *Lh Pp Pq Vc* | deum et beatitudinem eius *Lb* | deum et bonum eius *Ga Na Vh* | substantiam. bonum *Cg* | non quae sunt, sed si putantur diuersa *Pm* | non quae sunt, sed quae putantur esse diuersa *Ka* | non quae sunt, sed disputantur esse diuersa *Eb Ec Gc*.
CONIUNXERIT: nullus *Ge* | conclusio *Va*.

15. Postremo, quod a qualibet re diuersum est id non est illud a quo intellegitur esse diuersum; quare quod a summo bono diuersum est sui natura, id summum bonum non est; quod nefas est de eo cogitare, quo nihil constat esse praestantius.

POSTREMO: ultimo *Vb* | illud *Pd* | affirmo *Ap Pb Pn* | ad ultimum *Bd Va* | dicendum est *Bd* | dicendum *Vd* | illud dicendum est *Eb Ec Gc Ka Pp* | Argumentum rhetoricum *Pc Pk Pp Pq* | in summo *Ge* | in summa *Ap Ck Pn* | ad ultimum placet hoc definire *Ap Ck Ct Er Fb Ge Pb Pf Pn*.
QUOD A QUALIBET: sciat quia id quod est diuersum *Pd*.
QUOD: illud *Ap Bd* | quicquid *Lh Ta* | bonum *Bb* | summum bonum *Fd Ld Pt*.
DIUERSUM (1): contrarium *Er Fb Mo Pf* | separatum *Ap Ck Ge Pb Pn Pp* | separatum est *Ps* | aliter separatum *Mo* | deum et bonum esse *Ef* | deum et bonum eius *Ka* | ut sapientia ab homine *Cg Ck Ge Ps* | aliud *Ec Gc Vh* | ut homo, leo, ignis, aqua, arbor et lapis *Eb Ec Gc Ka Pm*.
ID NON EST ILLUD: idem inmutabile *Ta* | inmutab(...) *On*.
ID: hoc *To* | dico *Vh*.
ILLUD – DIUERSUM: Si duae res praeter se fuerint discordantes, nulla illarum erit quod altera, et idcirco duo esse bona in una substantia non possunt, quia non concordant simul, sicut dicit in sequentibus. *Ap Ck Ct* | (*Er*) *Ge Pb Pn Ps* | ea res quae diuersa est non est talis qualis est ea a qua diuersa est *Fb Vf* | uerbi gratia par et impar non (...) enim par quod impar (...) diuersa sunt *Vf*.
ILLUD: id *Pq* | bonum *Fd Ld Pc Pt* | illa res *Ap Cg Ck Ge* | inmutabile *Lh*.
A QUO INTELLEGITUR: sicut sapientia ab homine *Lh Ta*.
INTELLEGITUR: quia lapis non est quod arbor *Ga Ka Na Px Vh*.
ESSE: diuersum *Vh*.

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752 eius] ei *Pc.* **753** Mendaciter] mendacium *Ka.* **754** si] om. *Fb.* **759** unum] om. *Ge*. **764** esse] om. *Ec Gc*. **775** hoc] om. *Pf*. **781** et] om. *Ka*. **784** Si] om. *Ap Ck Ge Pb Pn Ps*. praeter] inter *Ct*; pot{est} *Er*. **785** bona] bonum *Er*. | quia] quoniam *Ps*; quae *Ct*. | non[2]] minime *Ps.* **786** concordant] cordat *Er*. | sicut] quemadmodum *Ps.* | dicit] dicet *Ct Er*. **787** a] om. *Vf.* **791** quod] ut *Ka.* | arbor] arbor est *Px Vh.*

III prosa x

DIUERSUM (2): contrarium *Ck Er Ge Pb Pf Pn Ps* | existere *Bc* | separatum *Ap* | diuisum *Vh* | sed aliud *Cg Ge Ps* | illud *Pq* | aliud *Ga Na*.
QUARE: ideo *Pp* | ita concluditur *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | qua causa *Ap* | si ita est, quod non putant *Lh Ta* | propter hoc *Va* | quapropter *Eb Ka Lh Vh* | quapropter habet *Px*.
QUOD: illud *Ap*.
BONO: deo *Ec Gc Ka Vh* | non est *Eb*.
DIUERSUM: separatum *Ap Ct Er Fb Pc Pf Sg* | contrarium *Ge* | diuisum *Vh*.
SUI NATURA: per *Pp* | in *Ps Px* | per se *Ap Cg Ck Ge* | naturaliter *Ap Cg Ck Ge Ps* | per naturam *Fb Pf* | esse *Ps*.
ID SUMMUM BONUM NON EST: aliam naturam habet *Pp* | si deus aliam habet naturam *Eb Ec Fd Gc Ka Ld Lh Pt Px* (*Sg*) *Ta Vh* | per naturam, quia nullum bonum est nisi desursum decurrat *Ap* (2x) *Ck Ct Er Pb Pn*.
QUOD: istud *Pp* | summum bonum *Ap Pn* | non est *Pn* | hoc quod ego dico *Ap Ck Er Fb Ge Pb Pf Pn Ps* | dico *Ka* | ego dico *Ct* | ut sui natura summum bonum diuersum sit *Fd Ld Pt*.
NEFAS: piaculum *Vb*.
EO: deo *Af Ap Bb Bc Ck Eb Er Fb Ge Ka Pb Pn Ps Ta Va* | de deo *Ga Lh Na Px Vf Vh*.
QUO: ablatiuus *Va* | deo *Pp*.
ESSE: existere *Mb*.
PRAESTANTIUS: excellentius *On Pb Vb* | melius *Fd Ld Pb Pd Pp Pt Vf* | dignius *Lb* | melius excelsius *Lh Ta* | constat esse *Er*.

16. Omnino enim nullius rei natura suo principio melior poterit exsistere; quare quod omnium principium sit id etiam sui substantia summum esse bonum uerissima ratione concluserim. – Rectissime, inquam.

OMNINO: certe *Er Fb Pf* | penitus *Lb*.
NATURA: substantia *Ap Ck Ct Fb Ge Pb Pf Pn Ps* | substantiam *Er* | per naturam *Mb*.
PRINCIPIO: exordio *Vb* | initio *Fd Ld Pd Pt* | deo *Bd On* | deus *Eb Ec Gc* | a deo *Lh Ta* | hoc est deo *Ap Pb* | hoc est deus *Pn* | quam suum principium *Eb Ec Gc Ka Lh* (*Sg*) *Ta Va Vh*.
MELIOR: quia qui initium est totius creaturae melior et potentior est *Ap Ct Ck* (*Er*) *Fb Ge Pb Pf Pn*.
EXSISTERE: manere *Vb* | esse *Bd*.
QUARE: ideo *Pp*.
QUOD: deus *Ap* | summum bonum *Fd Ld Pd Pt*.
OMNIUM: rerum *Ap Cg Fd Ga Ge Ld Na On Pd Pp Pt Ta Vd Vh*.
PRINCIPIUM SIT: initium *Vb* | deus *Eb Ec Gc Ka Lh On Pp Ta Vh* | rerum *Lh* | hoc est deus *Ck Er Fb Ge Pf Ps* | deus in sua substantia *Va*.
SUI SUBSTANTIA: natura *Va Vb* | per *Pc Pp* | per suam *Ct Eb Ec Gc Px Vh* | per suam substantiam *Ap Ck Er Fb Ge Ka Lh Pb Pf Pn Ps* | per suam naturam *Pp* | propria substantia *Bc Mb* | per substantiam propriam *Ta* | in sui natura *Ta* | sui natura *Lh*.

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803 aliam[2]] suam *Fd*; alium *Vh*. | habet[2]] om. *Px*. **804** per] pro *Er*. | naturam[2]] natura *Er*. **805** est] non est *Ct*. | decurrat] detur *Ct Er*. **806** ego] om. *Pf*. **828** quia] om. *Fb*. | qui] om. *Pf*; quod in *Ct*. | melior[2]…est[2]] om. *Pf*. **837** suam substantiam] sua substantia *Er*.

III prosa x

SUI: propria *Fd Ld Pt*.
CONCLUSERIM: ego *Pd* | conclusi *Af Bc Ct Er Fd Ld Mo Pd Pp Ps Pt Ta To Vc Vf* | pro clusit *Pf* | pro concludi *Ap Ck Ge Kc Pb Pn* | definierim *Cg* | definiuerim *Eb Ec Gc Ka* | concludit in sequentibus *Ap Ck Pb Pn* | concludere potuerim *Bc* | concludere possum *Af Bc Fd Ld Lh Mo Pf Pp Ps Pt Px* (*Sg*) *Ta To Va Vf Vh* | concludere possim *Kc*.
RECTISSIME: intellegis *Vb* | concludis *To* | iudicasti *Ap* | dicis *Ec Ef Ga Gc Ka Na Vh* | dixisti *Fd Ld Pd Pt* | conclusisti *Ps Vf* | uera tu dicis *Ge* | conclusum est *Bd*.
INQUAM: dixi *Lh Ta* | ut dixi *Vb* | Boetius *Pp.*

17. Sed summum bonum beatitudinem esse concessum est. – Ita est, inquam. – Igitur, inquit, deum esse ipsam beatitudinem necesse est confiteri. – Nec propositis, inquam, prioribus refragari queo et illis hoc inlatum consequens esse perspicio.

SED – CONCESSUM EST: ΑΙΤΙΟΛΟΓΙΑ *gl*. causae redditio *Ka Lh Pf* | (sy)llogismus *Px*.
SED: inquit *Ps* | et illa *Vf*.
CONCESSUM EST: confessum *Af Ap Pp Ps* | confessum est *Fb Mj* | a te *Pd* | dictum et confirmatum *Px* | iam dictum est et confirmatum *Ga Na Vh* | te adprobante *Mj* | me approbante *Bc.*
a te me approbante *Af Ap Ck Fb Ge Kc Ld Pb Pn Pp Ps Pt Ta To* | concessimus ita esse *Mb* | consentimus ita esse *Bc* | a te confessum probante me *Lh* | hoc est confessus a te me approbante *St* | conclusum est, sc· esse beatitudinem summum bonum *Va* | argumentationibus prioribus *Pp*.
ITA EST: definis sentis *Mb* | ut dicis *Ld Pd Pt* | certe *Ap Pb Pn* | ΛΟΓΙΟΝ *gl*. responsio *Ka Lh Pf*.
INQUIT: dixit *Vb*.
CONFITERI: affirmari *Bd*.
PROPOSITIS: ante *Ka* | ante positis *Ec Ga Gc Lh Na Px Vb Vh* | supradictis *Lh* | argumentationibus *Lh Pp Pq Ta* | supradictis argumentationibus *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps* | superioribus questionibus *Eb Ec Gc Ka* | argumentationibus prioribus *Vc* | quia beatitudinem deum esse *Vh*.
INQUAM: dixi *Vb* | Boetius *Pp*.
PRIORIBUS: argumentis *Eb Ec Gc Ka Lh Px Va Vh* | dictis *On*.
REFRAGARI: contradicere *Af Ap Bb Bc Bd Ck Ct Eb Ec Er Fb Gc Ge Ka Kr La Lh Mo On Pb Pf Pk Pm Pn Pp Pq Ps Px Ta To Va Vb Vc Vd Vh* | contradici *Lb* | resistere *Eb Ec Fb Fd Ld Mo Pm Pp Pt Px* | restitere *Gc* | repugnare *Ap Mb Vf* | resoluere *Pp* | subtrahere *Cg* | contra obpugnare *Mb* | pugnare *Bc Ck Ge Pb Pn Ps* | opnitere(!) *Bc* | refragare ·i· subtrahere, subfraganei episcopi ·i· adiutores *Cg* | ut ita non sit *Ap Ck Ct Er Fb Mo Pb Pn Ps.*
QUEO: possum *Cg Ge Lh Vb*.
ILLIS (> AB ILLIS *Vh*): prioribus *Ap Bb Ck Ge Lh Pb Pn Pq Ps Vb Vc* | superioribus *Fb* | dictis *On* | propositis *Bd Cg Ga Ge Na Pd Pk Pp Ps Pt Vb* | argumentis *Px Va Vh* | argumentationibus prioribus *Pc Pk* | propositis, quod

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843 concludit] concludet *Ck.* **856** causae redditio] om. *Pf.* **860** confirmatum[2]] confirmatum est *Vh.* **862** approbante] approbatum *Pb Pn.* **867** responsio] om. *Pf.* **871** supradictis] supra positis *Ps.*

intulisti inclusum hanc illationem *Fd Ld* | argumentis, quia nunc intulisti beatitudinem summam deum esse *Eb Ec Gc Ka Lh.*
HOC: unde dicamus summam beatitudinem esse et unum esse ipsum eiusque *Pp*.
INLATUM: conclusum *Lb Pd Vb* | conclusionem *Ps* | narratum *Ap Pb Pn* | adiunctum *Pm* | adiectam *Ps* | bonum *Ga* | immissum *Lb* | propositum *Vh* | hanc conclusionem, quod nunc intulisti deus beatitudo est *Lh* | quod nunc intulisti *Ck Fb Ge Pb Pn Ps Px Va Vh* | hanc illationem *Bd Cg Fb Kc Pp Ps Ta To Vf* | conclusum quae antea intulisti *Pp* | quod intulisti inclusum *Pt* | quod inter intulisti *Er* | quod nunc intulisti *Ap On* | istud impositum uel coniunctum *Ga Na* (*Px*) *Vh* | summam beatitudinem esse *Va* | ut deum dicamus summam beatitudinem esse et unum esse ipsum eiusque beatitudinem *Lh Pc Pk Pq Ta Vc* | Istam illationem et narrationem perspicio esse consequentem ·i· conuenientem illis, quibus dixi deum et summam beatitudinem unum esse, qui hoc uidelicet conabantur refragari quodammodo, ut ita non est. *Ap Ck Ct Er Ge Pb Pn* | Illatio dicitur conclusio syllogismi ab inferendo propositionem. *Vd* | Deus summum bonum est, summum aut bonum beatitudo, deus igitur beatitudo. *Vd* | Illatio dicitur conclusio syllogismi ab inferendo. Post propositionem enim et assumptionem infertur illatio. Est autem syllogismus talis: deus summum bonum est, summum autem bonum beatitudo, deus igitur beatitudo. *Af Bc Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf* | inlatum propositio; illatum responsio; inlatum conclusio *Kr*.
CONSEQUENS ESSE PERSPICIO: quia dictum est a te ·i· deum esse ipsam beatitudinem, ille est nostra beatitudo non aliud aliquid *Ap Ck*.
CONSEQUENS: conueniens *Ct Pd Ps Pt To* | conuenientem (*Vf*) | consequitur *Bd* | consequens est *Ld* | illis propositis *Fd Ld Pt* | ut exempli causa dilectio dei et proximi summa bona sunt, quae ab inuicem nequeunt separari *Ec Gc Ka*.
PERSPICIO: uideo *Lh Ta* | ad plenum intellego *Ec Gc Ka* | pleniter intellego *Lh Va*.

18. Respice, inquit, an hinc quoque idem firmius approbetur, quod duo summa bona quae a se diuersa sint esse non possunt.

INQUIT: dixit *Vb*.
AN | utrum *Lh Ta Vb*.
HINC: ex hoc *Ap Ck Er Fb Fd Ge Ld Mo Pc Pd Pk Pp Pq Pt* | ex hac *Vf* | post hac *Vh* | de hac re *Bb* | ex hac re *Pb St* | ex hac ratione *Ps* | ex ista ratione *Eb Ec Gc Ka Lh Mj Mr Px Ta Vh* | ab ista existimatione *Va* | quod sequitur *Mr Pm* | sequenti ratione quam supra diximus uel ex hoc argumento *Bd*.
IDEM: ius *Pp* | hoc *Ap* | eadem ratio *Vb* | quod supra diximus *Bd* | antedictum *Eb Ec Gc Mr Pm* | bonum *Ec Ga Gc Ka Na Vh Vh*.
FIRMIUS: robustius *Ap* (2x) *Ck Ct Er Fb Mo Pb Pn* (2x) *Pp Ps St* | constantius *Ap Ck Pn Ps St* | esse *Va.*

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886 intulisti[1]] intulistis *Fd*. | quia] qui *Ka*. **887** summam] summum *Eb Ec Gc*. **894** impositum] compositum *Ga*. **895** summam[2]] summum *Ta*. **896** et…897 narrationem] om. *Ct Er*. **897** consequentem ·i·] om. *Ct Er*. | conuenientem] cum ementem *Ap Ge Pb*. | deum] eum *Ct*. **899** est] esset *Ap Ge Pb Pn*. **901** Illatio dicitur] om. *Vf*; hanc illationem illatum (illa *Lh*) dicitur illatio *Af Lh*. **902** propositionem] positionem *Lh*. | enim] om. *Vf*. | enim…assumptionem] om. *Fd Ld Pt*. | assumptionem] assumptione *Kc*. | Est] potest *Lh*. | autem] om. *Pt*. **903** talis] huiusmodi *Bc*. | est] om. *Lh Pt*. | autem] aut *Kc Pt*. | beatitudo] beatitudo est *Ta*. **910** inuicem] inuice *Ka*. **911** plenum] plenam *Ka*.

III prosa x

APPROBETUR: eligatur *Vb* | affirmetur *Bd* | confirmetur *Cg* | excogitetur *Eb Ec Gc Ka Mr* | a te *Va* | deum beatitudinem *Ec Gc* | deum esse beatitudinem *Eb Mr Pm* | ante dictum deum esse beatitudinem *Ka* | quod deus et summum bonum idem sit *Ap Ck Ct Er Fb Pn Ps St* | quod deus et summum bonum unum sint *Cg Pc Pk Pp Pq Ps Vc* | deus et summum bonum cum unum sit *Fb*.
DUO SUMMA BONA: His uerbis uult significare quod deus et uera beatitudo unum sunt. *Eb Ec Gc Ka Lh* (*Mr*) (*Px*) *Va Vh*.
DIUERSA: separata *Ct Pp* | differunt inter se *Fd Ld Pt*.
ESSE: bona *Ap Cg Ck Ge*.
NON POSSUNT: constare *Mr* | summa bona *Ap Ck Er Fb Ge Pb Pc Pk Pn Pp Pq Vc* | non possint constare *Px Vh* | non ualent constare *Va* | constare summa bona non possint *Lh*.

19. Etenim quae discrepant bona non esse alterum quod sit alterum liquet; quare neutrum poterit esse perfectum, cum alterutri alterum deest. Sed quod perfectum non sit id summum non esse manifestum est; nullo modo igitur quae summa sunt bona ea possunt esse diuersa.

QUAE: ea *Ld Vf*.
DISCREPANT: dissentiunt *Ap Ck Er Fb Ge Mb Mo Pb Pn Ps* | differunt *Fd Ld Pt Vb* | discordant *Ct Lh Ta Vf* | in aliquo *Ap Ck Ge Pb Pn Ps* | a se *Va* | dissonant in aliquo *Pp* | dissentiunt a se *On* | dissentiunt in aliquo *Pc Pk Pq Vc*.
NON ESSE – LIQUET: non est quod alterum, sed diuersum *Fb* | non est unum idemque *Lh Pc Pk Pq Vc* | non quod unum est sc· diuersa *Vf* | non esse unum quod aliud, aliud est hoc bonum et aliud illud *Ld Pt* | His uerbis uult manifestare uel significare quod deus et beatitudo unum sit. *Lh Ta* | Non est unum idemque, quia altera res est ab altera. Siue enim duae res fuerint contrariae, aliud sentit una et aliud altera sentit, quia ubi non fuerit concordia, ibi non erit unitas. *Ap Ck Ct Er Ge Pb Pn Ps*.
ALTERUM: in *Fd* | unum *Mr* | diuersum uel mutabile *On Pp*.
QUOD: eo *Ge* | sit *Vc*.
LIQUET: patet *Ap Pb Pn* | manifestum est *Cg Ge Lh Vb Vh* | apertum est *Mr Va* | claret *Vf*.
QUARE: prop{ositio} *Vh* | si diuersa sunt inter se *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quapropter quia discrepant *Fd Ld Pt* | propositio syllogismi *On*.
NEUTRUM: alterutrum *Lh Ta* | nullum illorum *Fd Ld Pd Pt* | non unum idemque nec hoc nec illud est *Pp* | ex illis duobus bonis *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
PERFECTUM: Perfectum non est, quia altero indiget. *Eb Ec Gc Ka Lh Mr* (*Px*) *Vh*.
ALTERUTRI: uni *Ga* | uni ex illis *Mr On Px Vh* | uni sc· duobus *Ap Ck Ge Pn* | unicuique *Ck Ge* | unicuique ex duobus *Ap Cg Ct Er Fb Lh Pb Pk Pn Pp Pq Ps Ta Vc* | unicuique de duobus *Pc* | uni ex illis duobus *Va* | unum sc· duobus *Pb Ps* | gehwæðrum (OE dp.) *Ck* | cum non sit unum quod alterum *Fb Vf* | sit *Mb*.
ALTERUM: bonum *Pp*.

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929 quod] quam *St*. | idem] om. *Er*. | sit] est *Ct*. **930** quod] om. *Ps*. | et] om. *Pp*. **932** quod] quia *Vh*; quo *Lh*. | uult] om. *Vh*. | deus] sint *Ec Gc*. | uera] om. *Vh*. **951** non[2]] nec *Pt*. **953** sit] sunt *Lh*. | quia] om. *Ct*. **954** contrariae] contrariae sunt *Ap Ge Pb*. **955** sentit] om. *Ct*. | quia] quae *Ct*. | fuerit] fuerint *Ct*. | concordia] concordantes *Ct*. **965** indiget] non indiget *Eb Ec Gc*. **968** unum] cum *Pb*.

III prosa x

DEEST: quoniam si deest beatitudo, deus non est. Si deus deest beatitudo non stat. Igitur quod deus beatitudo et quod beatitudo deus est, et non sunt duo bona sed unum bonum. *Va.*
SED QUOD: illud *Fd Ld Pd Pt* | ass{umptio} *Vh*.
NON SIT: non est *On*.
SUMMUM: bonum *Bd Fd Ld Pd Pt Ta Vb* | aliter bonum *Ga Na*.
MANIFESTUM EST: Perfectum non est quod altero indiget. *Lh Ta*.
NULLO MODO: nulla ratione *Fd Ld Pt* | conclusio *Va Vh*.
SUMMA: bona *Ps*.
EA POSSUNT: summa *Fd Ld Pt*.
DIUERSA: contraria *Cg Ge* | diuisa *Pb* | quia sc· conclusisti deum et summum bonum unum idemque esse, secundum quod res se habet *Ap Ck Er Fb Ge Pn Ps*.

20. Atqui et beatitudinem et deum summum bonum esse collegimus; quare ipsam necesse est summam esse beatitudinem quae sit summa diuinitas.

ATQUI – COLLEGIMUS: conclusio est *Kc Ld Lh Mj Mo Pt* | conclusio *Af Lh Pc Pd Pk Pq Ta To Vc*.
ATQUI: certe *Ap Er Fb Pb Pc Pd Pn Pp Vb*.
SUMMUM BONUM: unum atque idem *Fd Ld Pt.*
COLLEGIMUS: conclusimus *Ap Ck Ct Er Fb Ge Kr Mo Pb Pn Ps* | affirmauimus *Bd* | definiuimus *Cg* | intellegimus *Mr* | ex multis *Eb Ka Mr Pm.*
QUARE IPSAM NECESSE EST: conclusio *On Pp* | quia beatitudinem collegimus esse summum bonum *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
QUARE: idcirco *Ap Pb Pn* | quapropter *Fd Ld Pt*.
BEATITUDINEM: summum *Lh*.
QUAE: beatitudo *Bd*.
SIT: pro est *Ld Pd Pt*.
DIUINITAS: quia excellit omnia *Mj*.

21. Nihil, inquam, nec reapse uerius nec ratiocinatione firmius nec deo dignius concludi potest.

INQUAM: dico *Ge* | dixi *Ap Pb Pn* | ut dixi *Vb* | qua diximus *Fb* | Boetius *Mr Pp*.
REAPSE (RE *Ka Mh Vh* | RE \HAC/ *Lh* | RE HAC *Bb Ga Ld Na Pb Pd Pt Ta Vc* | > RE HAC *Ap* | RE IPSA *Bd Fd Pc Pk Pp Pq Px* | > RE IPSA *Vb* | RE \IPSA/ *Fa* | REABS *La*): uel abse *La* | uel ipsa *Ga* | hac *Ka Mh Px* | quam diximus *Lh Pc Pk Pp Pq Ta Vc* | quam dixisti *Fd Ld Pd Pt* | secundum ipsam rem *Bd* | per hanc rem *Ap* | affirmanti *Vb*.
RATIOCINATIONE: per rationem *Ck Ge Pn Ps* | argumentatione *Af Bd Fb Kc Ld Lh Mj Pd Pp Ps Pt Ta Vd Vf* | argumentationem *Fd Mo* | sermoni *Ps* | tala (OE) *Ct* | redinunga (OHG) *Mf* | probamento *Pq* | tua *Va* | per nuram(!) ratione *Er* | per hanc ratiocinationem *Ap* | syllogistica argumentatione *Cg* | Ratiocinatio est ratio de qua questio est cum probatur, et est species syllogismi. *St* | Ratiocinatio est oratio qua id, de quo questio est, comprobatur, et est species syllogismi. *Ap Ck Ct* (*Er*) *Ge*

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977 altero] ab altero *Lh*. **982** secundum] se deum *Er*. **994** collegimus] ter legimus *Ck Ge Ps*; < cor legimus *Ap;* colligemus *Er*. | esse] om. *Ap Ck Ct Pb Pn Ps*. **1016** qua] quia *Ap Pb*. **1017** questio est] questione *Er.* | species] specie *Ap Ge Pb*.

III prosa x

Pb Pn | Ratiocinatio est inuestigatio rationis uel multiplicitas rationis. Ratio est ipsa inuentio rationi(s). *On* | Ratio est mentis ipsius intellectus. Ratiocinatio uero est cum ratio foris in opus uertitur. *Af Bc Bd Ct Kc Ld Lh Mj Mo Pp Ps Pt Ta Vc Vf*.
CONCLUDI: comprehendi *Eb Ga Ka Na Vh*.
POTEST: aliquid *Va*.

22. Super haec, inquit, igitur ueluti geometrae solent demonstratis propositis aliquid inferre, quae porismata ipsi uocant, ita ego quoque tibi ueluti corollarium dabo.

SUPER HAEC: ad haec *Eb Ec Ga Gc Na Pm Pp Vh* | exceptis sic *Ps* | exceptis his *Cg* | de his, super has conclusiones *Bd* | ad haec comprehendi uel intellegi *Px* | ad haec adicienda *Vd* | super talem intellectum sensum *Lh*.
SUPER: ad *Ka Mr*.
HAEC: talem sensum *Ta* | quae dixi *Fd Ld Pt* | quae supra dixi *Pd* | praefata *Ap Pb Pn Vb* | argumenta *Eb Ec Gc Ka Mr* | quae proposui *Va*.
INQUIT: dixit *Lh Vb* | philosophia *Pp* | illa *To*.
UELUTI: sicuti *Vb Vh* | sicut qui peritiam mensurandi habent *Eb Ec Gc Ka Lh Vh*.
GEOMETRAE – UOCANT: Geometrarum discipuli quando recte intellexerunt, quae a magistris dicebantur, pro praemio porisma ·i· quaestum accipere soliti sunt. *Ec Gc Ka Lh Mj Pd Px Va* | Geometrarum discipuli quando recte proferebant ea, quae a magistris didicere, pro praemio solebant porisma ·i· quaestum accipere. *Ga Na Vh* | Geometrarum discipuli quando recte proferabant ea, quae a magistris didicerant, pro praemio accipiebant porisma illud ·i· lucrum succinctam uidelicet rei demonstrationem, quae prius late tractata fuerat. *Vd* | Geometrae cum demonstratae sunt, quae proposuerunt, solent aliquid conferre discipulis, quo facilius sequuntur intellegant. *Ka* | Geometrae cum demonstrata sunt, quae proposuerunt, solent inferre aliquid quo dicta facilius intelleguntur, et ipsa plenius dicantur, uel certe non solum ad ea, quae proposuerant, uerum ad cetera intellegenda conferunt quaestum ·i· lucrum, uel quaestus. Aliqui dicunt balaphium. *Ec Fd Gc Ka Ld Lh Pp Pt* | Geometrae sunt qui peritiam mensurandi sciunt, quorum discipuli quando recte intellexerunt, quae a magistris dicebantur, pro praemiis porisma ·i· quaestum uel lucrum accipere soliti erant. Porismata autem sunt apertae ostensiones subtilis rei et difficilis. Greco enim uocabulo porisma dicitur quaestus uel lucrum. Et lucrum bene illuminatio sensus uocatur. Poros enim dicimus subtilia foramina, per quae sudor emanat. Ponuntur tamen pro quibuscumque foraminibus. Quando autem geometrae quibusdam breuibus praeceptis aut circumlocutionibus aliquid obscurum clarius reddunt, quasi per

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1019 mentis ipsius] ipsa ius mentis et *Bc.* | Ratiocinatio] ratio *Pt*; uel ratio *Ct.* | uero] om. *Af Bd Ct Pt*. **1020** est] om. *Bc* | uertitur] uertatur *Ct.* **1037** sicut] om. *Vh.* | habent] habet *Ka*. **1038** Geometrarum] geometricarum *Pd.* | intellexerunt] intellegunt *Va*. **1039** magistris] magnis *Pd*. | dicebantur] dicuntur *Va.* | pro…sunt] om. *Ec Gc Lh.* | praemio] praemiis *Pd*. porisma…quaestum] porismatibus ·i· quaestibus *Pd*. | soliti sunt] solent *Va*.; solebant *Ka*. **1040** discipuli] disciplina *Vh*. **1046** Geometrae] geometrae uero *Ec Gc*. **1047** quo dicta] quod itia(!) *Ld*. | intelleguntur] *gl.* uel intellegantur *Gc*; intellegantur *Fd Ld Lh Pt*. | plenius] plenis *Fd*. **1048** proposuerant] proposuerunt *Pp*. **1049** conferunt] conferant *Ka*. | quaestum…lucrum] om. *Pp.* | uel quaestus] quaestum enim *Ec Gc*. | uel…1050 balaphium] om. *Fd Ld Pp Pt* . **1050** balaphium] palaphium *Ec Gc*; palaphium *Lh.*

quaedam foramina lucem intromittentes illud dicunt porismata ·i· apertas illuminationes. *Ta*.

GEOMETRAE (**ΓΕΟΜΗΤΡΗ** *Lh*): geometrici *On* | mensuratores terrae *Vb* | mensuratores caeli terrae *Lb* | doctores illius artis *Ta* | qui peritiam menstruandi (!) sciunt *Lh* | qui peritiam mensurandi habent *Mj Px Va Vh* | geon Grecae Latine mensura uel geon ·i· terra metus ·i· mensura *Fb* | Geon G{rece} dicitur terra, metrae mensores terrae. *Go* | terrarum descriptores, uel mensuratores *Eb Ec Gc Ka Mr*.

DEMONSTRATIS PROPOSITIS: quae proposuerant *Vh* | mensuram quam proposuerant *Lh Ta* | cum demonstrauerint quod promiserant *Cg*.

PROPOSITIS: argumentationibus *Ap Ck Ct Fb Ge Pb Pn Ps* | ante dictis *Vb* | ratissom (OHG) *Mh* | a magistris *Ka* | pro praemio *Ga Na Vh* | in palam positis *Vh* | argumentationibus et adquisitiones *Er* | uel a magistris. uel a discipulis *Pm* | Propositio est uerum falsumue significans. Item propositio apud geometricos quaestio et conclusio dicitur. Conclusio ·i· exitus et determinatio totius orationis. *Ap Ck Ps* | cum demonstrauerunt quod proposuerant, alio adiciunt, uelut cum hanc figuram notauerint *On*.

ALIQUID: qui declaret proposita *Fd* | quod declarat proposita *Bb Ld Pt* | aliquid super adiciunt *Cg*.

INFERRE: dicere *Ap Ck Ge Pb Ps* | dare *Vf* | adiungere *Pq* | adducere *Va* | discipulis si recte sentiant *Vh*.

QUAE: aliquid *Bd*.

PORISMATA: porisma *Fa* | meatus *La Vb* | similitudines *Pf* | quaestus *Ap Ck Er Fb Ge Mh Mj Pb Pn Pp* | quaestum *Eb Ec Gc Lh Ta Vh* | illationes *Ld Pd Pt* | illuminationes *Go* | adquisitio *On* | foramina *Ap Pb Pn* | lucra *Ps* | lucra inquisitiones *Mb* | lucrum *Ap On Pb* | praemia *Ec Gc Lb Lh Pm* | praemium *Ka* | munera *Pm* | adquisitiones *Pp* | inquisitiones *Ka* | apertae ostensiones *Pk Vb* | apertas demonstrationes *Pp* | apertae ostensiones *Pc Pq Vc* | quae sunt adquisitiones *Pd* | apertiones *Lb* | theoremata *Bd* | comprehensiones *Eb Ec Gc Lh* | auctiones *Eb Ec Gc Lh* | Porisma est ostensio aperta rei subtilis et difficilis. *To* | Porismata enim sunt apertae ostensiones. *Ck Ct Er* | Porismata dicuntur apertae rationes uel ostensiones rei subtilis et difficilis. *Lh* | apertas ostensiones rei subtilis et difficilis (*Af*) *Bc Fd Kc Ld Mj Mo Ps Pt Vf* | demonstrationes uel subtiles sententias *Pq* | gesweo(to)lung (OE dp.) *Ck* | adquisitiones cum supra quam propositum sit augent aliquid *Ap Ck Er Fb Ge Pb Pn* | poros Grece Latine apertio uel foramen *Fb* | (po)rismata dicitur meatus cumductiones(!) *Vb* | munera a discipulis concessam, quae geometrae proponebant, quasi pro praemio *Ka* | porismata Grece adquisitiones uel quaestus Latine, alii balaphium *Ga Ka Na Vh* | Greco enim uocabulo porisma dicitur quaestus uel lucrum, et bene illuminatio sensus lucrum uocatur. (*Af*) *Ap Bc Ck Ct* (*Er*) *Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | Poros enim dicimus subtilia foramina, per quae sudor

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1072 dicitur Conclusio] om. *Ps*. **1074** figuram] figuram [*figura quadrati*] *On*. **1075** proposita[2]] praeposita *Pt*. **1088** enim] om. *Ct*. **1091** cum] eum *Er*. | quam] om. *Fb*; q{uae} *Er*. **1092** propositum] positum *Fb*. | sit] om. *Er Fb*. | augent] augunt *Ge*; arguentur *Er*. **1095** porismata] porisma *Vh*. | adquisitiones] ad inquisitiones *Vh*. | Latine] om. *Ka*. | alii] alibi *Ga*. | balaphium] palaphium *Ga;* phalaphium *Vh*. **1096** Greco] grece *Af*. | enim] etiam *Pc Pk Pp Pq Vc*; om. *Ge Ld*; autem *Ct* . | lucrum] pulchrum *Af*. | et] om. *Bc*; uel *Ct*. **1097** lucrum] lucrum uel porisma *Lh*. | uocatur] dicitur *Vf*. **1098** Poros] pros *Kc*. | enim] om. *Ap Ck Ct Er Ge Pb Pc Pk Pn*(1) *Pn*(2) *Pp Pq St Vc*; etiam *Bc*. | dicimus] dicitur *Af*. | subtilia] subtiliora *Ct Er Pq St*. foramina] foramina proprie *Ct Er Pc Pk Pn*(2) *Pp Pq Vc*.

emanat. Ponuntur tamen et pro quibuscumque foraminibus. *Af Ap Bc Ck Ct Er Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn* (2x) *Pp Pq Ps Pt St Vc Vf* | Poros dicuntur Greci subtilia foramina corporis, per quae sudor egreditur, unde porismata dicitur occultae propositiones uel occulta ingenia et subtilissime disputationes. *Pd* | Poros dicunt Greci subtilia foramina corporis, per quae sudor egreditur. Vel porii (...) rimae, per quas aqua ingreditur. Propositionum autem poris{mata}, ingenia intellectus, et porismata (?) accipiunt geometrae ·i· praemia uel quaestum, cum subtiliter intellegunt quae an(...)stias (?) audiunt. *On* | Poron Grece Latine dicitur lucrum, hinc porisma dicitur. Magnum enim lucrum est cum res maxima breui uerborum demonstratione ostenditur. *Vd* | poron Grece, Latine lucrum, inde porisma lucrum dicitur *Kr* | Porros etiam dicimus foramina quaedam minuta, per quae sudor egreditur, et illud porisma apertura quaedam est demonstrandae rei, de qua res agitur. *Vd* | Porismata quoque sunt quaestus et adquisitiones, uel ut alii exemplaria ut clarius intellegi possint ab auditoribus. Porismata etiam dicuntur parua foramina per quae sudor emanat. *Va* | uel a magistris, uel a discipulis concessa, quae geometrae proponebant et absoluerant, quasi pro praemio adhuc aliqua inferebant *Ec Gc* (*Mr*) *Pm*.

IPSI: geometrae *Ap Lh*.

UOCANT: Greci *Pb Pn*.

ITA: dico *Vh*.

COROLLARIUM: brauium *Ct Vb* | secretum *Vb* | furtum > (?) *La* | conclusionem *Pd* | coronam *Go Pb* | praemium *Fb Lb* | munus *Lh Ta* | ornamentum *Fb Ta* | ornamenta *Lh* | halsboug (OHG) *Vh* | in igne uel foramina *Lh* | praemium coronae *Bd Cg Ct Fb Kr* (2x) *Pq* | intellectum ·i· corollarium *Ap* | unde corona fit *Mh* | inde corona conficitur *Mb* | ostensionem circumlocutiuam *Ck* (*Er*) *Lh Pc Pk Pp Pq To Vc* | circumlocutiuas ostensiones *Ap Ge Pb Pn* | in quo res uersantur *Eb* | conclusionem unde corona effici potest *Fd Ld Pt* | dictum ab ambitu coronae *Ck Ct Lh Pc Pk Pp Pq Vc* (*Er*) | unde corona effici potest corollarium dicitur *Lh Mj Px Vh* | unde coronam facere possunt uel colli ornatus *Ga Ka Na Vh* | unde corona uel praemium confici possit *On* | locus est ubi ludunt coraulae *On* | lucrum uel enucleatio uel obscuri apertio *Ap Pb Pn* | Corollaria dicuntur praeda furta tamen pro secretu posuit hic. *Vb* | Corollarium igitur praemium coronae sicut et palmarum palmae. *Pp* | Corollarium est praemium coronae. Porisma est quaestus ·i· praemium(?) laboris. *Mf* | Corollarium est locus ubi coraulae ludunt, uel documentum unde corona fieri potest *Pd* | in quo res uersantur, unde corona effici potest corollarium *Ec Gc* | quod Grece dicitur stephanon, ·i· supra corunam(!), unde Stephanus coronatus *Vf* | Corollarium dicit medietatem conexionis, inde coraula a choro et aula ·i· a circumstantibus ut centrum, quo uersantur. *Ka* | medietatem conexionis, quo res uersantur, ut centrum inde coraula a choro et aula ·i· a circumstantibus *Ga Na Vh* | unde corona effici potest in quoddam capitis ornamentum, ut habeas supra quam requisisti *Ap Ck Ct* (*Er*) *Ge Pb Pn St* | Corollarium dicitur proprie unde corona meretur adipisci. Hic autem pro circumlocutione potest accipi. *Ap Ck Ct* (*Er*) *Ge Lh Pb Pc Pk Pn Pp Pq St* (*Vb*) *Vc*

1099 emanat] emanat proprie *St*. | tamen] om. *Vf*. | et] om. *Af Ck Lh St*; \et/ *Ld*. quibuscumque] quibuslibet *Ct Pc Pk Pn*(2) *Pp St Vc*; quibusdam *Pq*. **1113** uel[1]…uel[2]] om. *Pm*. **1125** dictum] dictum est *Ct*. **1138** in] uel *Ct*. **1139** ut] ut hoc *Ct*. **1140** Corollarium] corollarium autem *Lh Pc Pk Pp*. | Hic autem] in capite *St*.

III prosa x

| Quando enim geometrae quibusdam ostensionibus ac circumlocutionibus aliquid obscurum clarum reddunt, quasi per quaedam foramina lucem intromittentes, illud dicunt porismata, quasi aperturas illuminationis. (*Af*) *Ap Bc Ck Ct* (*Er*) *Fd Ge Ka Kc Ld Lh* (2x) *Mj Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | Corollarium proprium est praemium coronae, sicut palmarum (> palmarium) palmae. *Mo* | Corollarium proprie est praemium coronae, sicut et palmarum palmae. Hic autem significat quendam orationis habitum uidelicet circumlocutiuam ostensionem. (*Af*) *Ct Fd Kc Mj Ps Pt Vf* | (...) quendam orationis ambitum et circumlocutiuam ostensionem *Bc* | Hic autem significat quendam orationis habitum ·i· circumlocutiuam ostensionem. *Ka* | Corollarium dicitur proprie praemium co[ronae], sicut et palmarium palmae. Hic autem significat quendam orationis habitum, uidelicet circumlocutiuam ostensionem et dicitur ab ambitu coronae. *Ta* | Corollarium dicitur coronae praemium. Magnum autem praemium accipit qui locum et nomen summi boni scire meretur. Hic autem significat quandam circumlocutiuam ostensionem. *Vd* | Corollarium Grece ΕΠΙCΤΕΦΑΝΟΜΑ, quod super coronam sit ·i· ornatus quod supereminet in corona. *Ec Fd Gc Ka Lh Pp Pt* | Corolla uel corollarium corona dicitur. Corollarius margaritum indicum pretiosum, unde corollarium munus pretiosum potest intellegi, ipso uidelicet margarito per aurum incluso. Halsgold (OHG) uel corallis, corallitis. Aliter: Italia gignit gemmas, ligurium et coralium. *Ec Gc Ka* (*Mr*) | Sicut geometrae post quaedam proposita, quae discipulis proponebant, etiam maiora adhuc quasi pro munere inferre solebant, quae proposita illi porismata et corollaria uocabant. Ita etiam philosophia in hoc libello erga discipulum suum agere solet. *Ec Gc Ka* (*Mr*).

23. Nam quoniam beatitudinis adeptione fiunt homines beati, beatitudo uero est ipsa diuinitas, diuinitatis adeptione beatos fieri manifestum est.

QUONIAM: conclusio *Ct* | questiones *Px* | propositio uel conclusio *Ap Ck Er Ge Pb Pn Ps*.
BEATITUDINIS: summae sc· *Ap Cg Ck Ct Er Ge Lh Pb Pk Pn Pq Ps Ta Vc*.
ADEPTIONE: inuentione *Ap Pb Pn Vb* | adquisitione *Lb* | acceptione *Ct*.

1142 Quando] q{uonia}m *Vf*. | enim] om. *Ka*; autem *Lh*(1). | geometrae] geometricae *Bc Lh*; in geometre *Ap Ck Ge Pb Pn*; geometrae solent *Ct*. | ostensionibus] offensionibus *Ap Ge Pb*; breuibus praeceptis (*Af*) *Bc Fd Kc Ld Mj Ps Pt Vf*; leuibus preceptis *Ka*; breuis precatis *Lh*(1). ac] a *Af Vf*; aut *Ct Lh*(1). | circumlocutionibus] circumlocutionis *Af*. | aliquid] aliquando *Pp*; aliquod *Pt*. **1143** clarum] clarius *Af Ka*; clarium *Kc*. | reddunt] rediit *Kc*; reddere *Ct*. | quasi] enim sunt aperte *Ap Ge Pb Pn*; quas *Bc*. | quaedam] quadam *Ap*. | lucem] in lucem *Af Ka*. intromittentes] intromittes *Ld*. **1144** porismata] om. *Af*; poris unde corona conficitur. porismata *Bc*. | quasi] quas *Bc*. | aperturas] apertoriis *Er*; apertas *Ap Ge Mj Pb Pn Vf*. | illuminationis] illuminationes *Af Ap Ck Ge Ka Kc Lh*(1) *Pb Vf*; illuminationum *Ld*. **1147** proprie] proprium *Ct*. est] om. *Af*. | sicut] sanctorum *Mj*. | et] om. *Ct Mj*. | palmarum] palmarium *Fd Mj Pt Vf*; palmari(...) *Ps*. **1148** uidelicet] uidelicet et *Vf*. | ostensionem] locutionem uel ostensionem *Ct*. **1156** Corollarium] cororarium *Lh*. | sit] fit *Ec Fd Gc Ka Lh*. **1157** ornatus] coronatus *Fd*. quod] qui *Fd Ka*; quia *Ec Gc*. | in] om. *Ec Gc*. | corona] coronam *Fd*. **1158** Corollarius] corallius *Mr*. **1160** corallitis] corallitis. Satyra uarietas metrorum dicitur. Vnde et satyra .i. lyrici poetae dicuntur a uarietate metrorum (cf. Prologus 1) *Mr*. | Aliter…1161 coralium] om. *Mr*. **1161** ligurium] ligirium *Ka*; ligerium *Ec Gc*. | coralium] corallium *Ka*; corollium *Ec Gc*. **1162** pro] om. *Ec Gc*. | munere] > munera *Gc*. **1163** quae] qua *Ec*; < qua *Gc*. | illi] illis *Ec Gc*. **1164** suum] om. *Ka*. **1170** propositio] praepositio *Er*. | uel] om. *Ge*.

III prosa x

HOMINES: iusti *Lh Ta*.
BEATITUDO: summa *Cg Ge Lh Pc Pk Pp Ps Ta Vc*.
ADEPTIONE: inuentione *Ap Pb Pn* | diuinitatis *Cg* | quicumque eam acceperit *Lh Ta*.
BEATOS (> DEOS *Eb*): homines *Ct Pc Va*.
MANIFESTUM: nobis *Va*.
EST(2): Hic syllogismus regnat. *Ec Gc Lh Mr* (2x) | istud est corollarium *Ap Ck Ct Er Fb Ge Pb Pn Ps* | Beatus Augustinus dicit: amas (...), deum amas. Quid dicam deus es (...) amas efficeris. Deus autem naturaliter et substantialiter unus est, sed adoptione et gratia plures possunt esse dii. *Vd*.

24. Sed uti iustitiae adeptione iusti, sapientiae sapientes fiunt, ita diuinitatem adeptos deos fieri simili ratione necesse est.

UTI: quemadmodum *Ap Ck Ct Er Ge Pb Pn Ps* | sunt *Ps* | sicut *Lh Ta*.
ADEPTIONE: inuentione *Vb*.
IUSTI: homines *Ct Eb Fb Go Ka Mr Pd* | fiunt *Fd Ld Mr Pt*.
SAPIENTIAE: adeptione *Pd Pq Ps Pt Vb* | adeptionem *Fd*.
SAPIENTES: Sapiens a sapore nomen accepit, quia sicut gustus aptus est ad discretionem saporis cyborum, sic sapiens ad dinoscentiam rerum atque causarum quo unumquodque dinoscat. *Ec Gc Ka Lh* (*Mr*).
FIUNT: uti *Ap Ck Ge* | et uti *Ps*.
ITA DIUINITATEM: Quotquot enim boni et beati sunt et diuinitatem nanciscuntur et dii utique sunt. *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
ITA: dico *Vh*.
ADEPTOS: inuenientes *Vb* | homines *Ct*.
DEOS: sanctos *Ap Pb Pn Vb*.
RATIONE: sicut adoptione sapientie sapientes *Vd*.

25. Omnis igitur beatus deus. Sed natura quidem unus; participatione uero nihil prohibet esse quam plurimos.

OMNIS IGITUR: propter istam causa *Vf* | conclusio *Vh*.
OMNIS: homo *Ap Ct Pd Vh*.
BEATUS: adeptione beatitudinis *Ap*.
DEUS: est *Ap Cg Ck Ct Eb Ec Gc Ge Pb Pc Pd Pn Ps Vb Vf* | ecce concludit *Vd*.
NATURA: per naturam *Ap Ck Ct Er Fb Pb Pn Ps* | naturaliter *Bd* | ne temere uideretur loqui, hoc ita dicit *Pp* | ne temere uideretur loqui, haec adiecit *Eb Ec Gc Ka Lh Vh* | ne temere uideretur loqui, adiecit unus *Fd* | ne temere uideretur loqui, adiacet *Ld* | ne temere uideretur adiecit *Pt* | ne temerarie uisa essent haec loqui, adiecit. Deus dicitur naturaliter et nuncupatiue. Natura deus unus est, nuncupatione sancti uiri cum deo participantes dii uocantur, sicut dicitur. Ipsum applica ad deos, et Deus stetit in sinagoga deorum, et ego dixi, dii estis. Similiter

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1180 istud] ipsum *Er Fb*. | corollarium] collarium *Pn*. **1194** discretionem] discrepationem *Lh*. dinoscentiam] dinoscendam *Ec Gc*. | atque causarum] causarumque notitiam *Ec*; casarumque notitiam *Gc*. **1197** Quotquot…boni] om. *Fb*. | diuinitatem[2]] diuersitatem *Er*. | nanciscuntur] assequuntur *Fb*; nascicuntur *Er*; nanciscantur *Ct*. | et[3]…1198 utique] diuitesque *Ap Ck Ge Pb Pn Ps*. **1198** utique] ubique *Er Fb*.

et Moyses constituitur deus pharaonis dicente domino: Ego constitui te deum pharaonis. *Va*.

UNUS: deus *Ap Bb Bd Ck Ct Er Fb Lh Mj Pn Ta Vb* | est *Ap Ct Ka Pa Pb Pc Pn Va Vb Vf* | deus est *Cg Ge Lb Ld On Pc Pk Pq Ps Pt Vc Vh* | unus est *Fb* | summus *Ap Ck Ct Er Pb Pn Ps*.

PARTICIPATIONE: dei *Fb Fd Pc Pd Pk Pp Pq Pt Vc* | diuinitatis *Cg Lh Vf* | deitatis *On* | gratia *Lh* | gratia diuinitatis *Ta* | adoptione *Vd* | sui *Va* | illius *Vh* | boni sc· ipsius diuinitatis *Ap Ck Ct Er Fb Ge Pb Pn Ps*.

NIHIL: beatitudinis *Lh*.

PROHIBET: uetat *Vb* | deus *Ct Va* | dum deo adherent *Fb Fd Ld Pt Vf* | non prohibet uocari deos *Lh*.

QUAM: ualde *Ap Cg Mj Pb Pc Pn Pp*.

PLURIMOS: deos *Af Ap Bb Cg Ck Ct Ec Fb Fd Gc Ge Ka Ld On Pb Pd Pn Ps Vf* | multos *Mj Vh* | homines *Ct* | uocari deos *Ta* | multos deos *Bd* | ualde multos deos *Lh Va* | quia dicebantur beati *Lh* | sicut ego dixi, dii estis *Cg* | aduerbium quantitatis *Bb*.

26. Et pulchrum, inquam, hoc atque pretiosum siue porisma siue corollarium uocari mauis.

ET PULCHRUM: est *Pa Pk Ps Vf* | ualde pulchrum *Pk Pq Vc* | speciosum quod superius demonstrasti *Ap Ck Ct Fb Ge Pb Pn Ps* | Pulchrum quidem hoc est quod dixi, sed hac ratione, quam superioribus adiungam, nihil pulchrius est. *Vd*.

INQUAM: Boetius *Pp*.

HOC: est *Fb Pp*.

PRETIOSUM: est *Lb Pq Vc Vh* | magni ponderis *Ap Ck Ct Er Fb Ge Pb Pn Ps* | ualde pulchrum *Pp*.

PORISMA: meatus *Vb* | ostensio *Vf* | quaestus *Mj* | illationes *Pt* | illationem *Ld Pd* | illatione *Fd* | purgamentum *Ct* | praemia *Lh*.

COROLLARIUM: circumlocutio *Vf* | conclusionem *Ld Pd Pt* | a corolla *Bc* | praemium corone *Cg Ge* | furtum uel brauium *Vb* | quod nunc sequitur *Ec Gc Ka* | quod creatura nomen creatoris sui sumit *On* | Magnum collorarium(!) est quando creatura creatores uero meretur. *Lh* | Magnum corollarium est, quando creatura creatoris sui nomen meretur adipisci. *Ec Gc Lh Vh* | Magnum est corollarium quando creatura creatoris sui nomen meretur accipere, hoc est corollarium quod promisit dare. *Mj* | magnumque corollarium quando creatura creatoris sui nomen mereretur *Ga Ka Na Vh* | Corollarium dicitur unde corona effici potest, et magnum corollarium esse poterit, quod creatura creatoris nomen adipisci potest. *Va* | unde fieri coronam debet uel aurum *Ge* | unde fieri corona debeat uel aurum uel flores uel aliquid unde conficiuntur *Ap Ck Ct Er Pb Pn Pq Ps Va*.

UOCARI: o philosophia *Ld Pd Pp Pt*.

MAUIS: magis uis *Ct Eb Lb Pb Pn Va Vb Vf* | magis uelis *Pp* | magis uolo *Ap* | þæt þu wilt (OE dp.) *Ck* | adipisci *Lh*.

1226 ipsius] ipsi *Pb Pn*; < ipsi *Ap*. **1240** speciosum] ualde speciosum *Ge*. **1252** est] om. *Lh*. **1253** meretur] mereretur *Lh*. **1256** mereretur] meretur *Ga Na*. **1258** unde[2]] corollarium est unde *Ct*. | corona debeat] coro(...) debeant *Er*. **1259** aliquid] aliud aliquid *Ct*; aliud al(...) *Er*. conficiuntur] confiuntur *Pb*; conficiuntur coronae *Ct Er*.

III prosa x

27. Atqui hoc quoque pulchrius nihil est quod his adnectendum esse ratio persuadet. – Quid? inquam.

ATQUI: certe *Lh Pp Ta* | inquit *Cg Px* | inquit illa *Ps* | affirm{atiuus} *Vh*.
HOC: hac re *Bb* | quod ego uolo dicere *Fb* | hac ratione *Pd* | quod dictura sum *Vf* | hac re quam dictura sum *Cg Ps* | hac ratione quam dictura sum *Ld Pt* | hac ratione qua dicturus sum *Fd* | quod subiungitur *Eb Ec Gc* | hoc quod subiungitur *Ga Na* | hoc subiungitur *Vh* | quibus nunc dixisti *Lh* | quod non sequitur *Lh*.
PULCHRIUS: eo quod dictura sum *Fb*.
QUOD HIS ADNECTENDUM: quod his superioribus argumentationibus est adnectendum ·i· unum restat, quod superiori rei uidelicet sententiae adiungam, quae multum est pulchrum ad audiendum *Ap Ck Ct Er Ge Pb Pn Ps*.
HIS: beatis *Vb* | praedictis *Ge* | supradictis *Bd Lh Ta* | superioribus *Ap Bb Er Ld Pb Pn* | dictis *Cg On* | rebus *To* | esse *Ap* | sententiis *Ct* | praepositis *Vh* | þisum (OE dp.) *Ck* | quibus nunc dixisti *Eb Ec Gc Ka* | propositionibus, quae sunt conclusi *Va*.
ADNECTENDUM: adiungendum *Ap Bd Ck Ct Er Fb Ge Mo Pb Pn Ps* | coniungendum *Fd Ld Lh Pt Va Vb* | superioribus *Fd Pd Pt Vf* | colligandum *Lb* | copulandum *Lh Ta* | alligatum *To* | subiungendum *Cg* | alligandum, uel nodandum *Ka* | adnectendum est ·i· adiungendum ·i· utrumne haec omnia unum ueluti corpus beatitudinis, et paulo post ipse liber dicit, hoc est illa omnia quae enumerata sunt in beatitudine utique unum atque idem sunt, non quasi membra uel partes, prius in isto libro enumerata ·i· ut sufficientia et potentia et reuerentia, cum omnia quae prius enumerauit unum atque idem sunt, non diuersa membra *Ap Ck Ps*.
RATIO: quae nunc sequitur *Pp Ta* | quod nunc sequitur *Fd Ld Lh* (2x) *Pt Px Vh* | cogitatio uel ordo *Bd*.
PERSUADET: cogit *Vb* | ammonet *Lb* | monet *Ct* | me *Vh*.
QUID: est *Pd* | est hoc *Cg Ge* | et *Bd* | illud *Pd* | est illud *Bb Fd Ld Pt* | quid est illud *Fb* | persuadet *To* | coniungendum est *Va* | est adnectendum *Bd* | adnectendum est illis superioribus *Ap Ck Ct Er Ge Pb Pn Ps* | Quid est quod ratio persuadet adnectendum? *Af*.
INQUAM: dixi *Ta* | ut dixi *Vb* | Boetius *Pp*.

28. Cum multa, inquit, beatitudo continere uideatur, utrumne haec omnia unum ueluti corpus beatitudinis quadam partium uarietate coniungant an sit eorum aliquid quod beatitudinis substantiam compleat, ad hoc uero cetera referantur?

CUM MULTA – BEATITUDO: bona quibus superius dictum est *Bb* | Hoc quaerit iste si beatitudo summum bonum est. Postea si omnia, quae beatitudinem uidentur continere, membra sunt et faciunt unum corpus beatitudinis, ut si sit aliqua res ibi quae beatitudinem compleat, et cetera referantur ad hanc rem. *Ap* (2x) *Ck Ct Er Ge Pb Pn Va* | Multa in se bona continet beatitudo propter quae quaeritur. Sed

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1274 quod his[2]] om. *Ct*. | argumentationibus] argumentis *Ct*. **1275** ·i·] om. *Ap Ge Pb Pn*. quod] om. *Er*. **1276** quae] quam *Ap*; quod *Ct*. **1286** in[1]] om. *Ps*; \in/ *Ap*. **1294** est[1]] om. *Ct*. **1303** Hoc] haec *Ap*(2); om. *Va*. **1304** si[1]] om. *Ge Pb*; \si/ *Ap*(1). | Postea] potesta *Er*; et postea *Va*. | beatitudinem] beatitudo *Va*. | uidentur] uidetur *Va*. **1305** sunt] sint *Ap*(1) *Ge Pb*. beatitudinis] beatitudinem *Er*. | ut] aut *Va*. **1306** referantur] referatur *Er*. **1307** Multa] cum multa *Mj*; multa quidem *Lh Pq Ta Vc*. | bona] om. *Bc Mj*. | quaeritur] quaerit *Ld Pt*.

praecipue in quinque iam supradictis speciebus colliguntur, hoc est sufficientia, potentia, reuerentia, gloria, atque laetitia. Modo autem quaerit utrum ista uel similia horum quaedam partes faciant unam beatitudinis substantiam, quod non sit. An aliquid ex his perfectum sit bonum ad quod reliqua referantur, quod utique uerum constat. Nam sufficientia summum bonum est et ad eam cuncta referuntur. Similiter potentia, quia in unoquoque omnia sunt et omnia unum sunt. *Af Bc Ct Fd Kc Ld Lh Mj Pp Pq Ps Pt Ta Vc* (*Vf*).

MULTA (MULTA BONA *To*): neutraliter *Pc Pk Pp Pq* | neut{rum} g{enus} *Vh* | bona *Fb La Vf* | suf[ficientia] *Er* | iura bonorum *On* | dignitates. opes. honores *Lh Ta* | hoc est *Pq* | membra uirtutum *Ap Ct Er Ge Pb* | multas res *Ck Ct Er Fb Ge Pn Ps* | multa membra uirtutum *Ck Fb Pc Pk Pn Pp Pq Ps* | sufficientia, potentia *Pc* | sufficientiam, potentiam, honorem, claritudinem, uoluptatem *Ga Na Px Vh* | Sufficientia, potentia, honor, claritudo, uoluptas. Haec omnia beatitudine continentur. (...) unum corpus beatitudinis con(iunc)tum ex his diuersis partibus neque enim partes habent quia unum sunt haec (...) una sit (...) operatio. Nec etiam(...) aliquid horum beatitudinem per seper(...) ad illud refer(...)quasi ad summum bonum uel ad quendam ueluti uerticem. *Vd*.

INQUIT: illa *Fb* | dixit *Lh Vb* | philosophia *Pp* | his *Pt* | illa inquit *Er*.

CONTINERE (CONTINGERE *Ap Ck*): ad *Pb* | in se *Ap Ck Er Fb Ge Pb Pn Ps To Va Vf* | se *Ct* | possidere *Fd Ld Pd Pt*.

UTRUMNE – CONIUNGANT: utrum haec diuersa uelut membra unum corpus efficiant, an unum eorum sit, quod et cetera in sua substantia *Ec Gc Pm*.

UTRUMNE: an *Bd Fb* | dic *Pd* | dic tu *Fd Ld* | dictum *Pt* | adnectendum est his *Pt* | adnectendum est his argumentationibus *Cg Pc Pk Pp Pq* | adnectendum est illis, quae continet ipsa beatitudo *Ap Ck Er Ge Pb Pn Ps*.

OMNIA: uirtutum *Ap Ck Ge Pb Pn* | bona uirtutum *On* | quae superius dicta sunt *Vd* | quae dixisti *Pt* | quae praedixi *Pd* | quae dixi *Fd Ld*.

CORPUS: acc{usatiuus} *Ps* | unum *Pt* | Corpus hominis coniungitur et perficitur quadam uarietate partium ·i· uarietate membrorum. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | quasi membra *Lh*.

PARTIUM UARIETATE: quae adnectenda sunt *On* | quia partes uariae non sunt in summa bonitate, sed una eademque est summa beatitudo, quae est summa bonitas ·i· deus, quamuis diuersis nominibus nominetur, illud summum bonum ut est sufficientia et potentia et cetera et in deo sunt. *Ap Ck Ps*.

PARTIUM: membrorum *Bb Cg Ck* (dp.) *Ge Ps*.

1308 in quinque] inquit que *Ps.* | iam] om. *Ta.* | colliguntur] colligantur *Ps.* | hoc est] h. et *Kc*. **1309** potentia…laetitia] et cetera *Ct.* | atque] ac *Mj*; om. *Af.* | Modo] [mo]do *Kc*. | quaerit] quaeritur *Af Bc.* | uel] om. *Lh Pq Vc*. **1310** horum] eorum quasi *Pt*; horum quasi *Bc Ld Vf*. horum…1313 sunt[2]] om. *Fd.* | quaedam] ueluti quidam *Pp*. | faciant] faciunt *Ps Vf*; faciant ·i· *Ct.* | faciant…1313 sunt[2]] om. *Af.* | substantiam] constantiam *Ps.* | non…1311 sit[1]] monstrat *Pq*. **1311** sit[1]] fit *Bc Ld Lh Mj Ps Vc Vf.* | An] nisi *Kc*; in *Ld*; (...)n *Lh.* | his] eis *Ta*. | sit[2]] summum *Ld*. | ad quod] aliquid *Pp.* | reliqua] aliqua *Vf.* | referantur] proferuntur *Ps*; **1312** sufficientia] sufficientiam *Pt.* | et] om. *Vf.* | eam] ea *Pt Vf.* | referuntur] referantur *Ct*; < referantur *Ld Pq.* **1313** Similiter] similis *Kc*; similiter quoque *Vf.* | unoquoque] uno *Vf.* | unum] in unum *Ld Lh Mj Pp Pq Ps Pt Vc*; in uno *Ct Ta.* | sunt[2]] om. *Lh Ta*. **1329** efficiant] < efficiunt *Pm*; efficiunt *Ec Gc*. | unum] om. *Gc*. **1331** est[1]] om. *Pp.* | est[2]] om. *Ap Ck Ge Pb*. **1332** quae] qui *Er*. | ipsa] ipsam *Er*. | ipsa beatitudo] om. *Ap.* **1335** Corpus] ueluti corpus *Ct Er*. **1336** quadam] quosdam *Ap Ge Pb*. **1339** beatitudo…1341 sunt] beatitu *Ap.* **1340** quamuis] quem uis *Ps*. **1341** in deo] ideo *Ps*.

1342 membrorum] *Ck* (dp.): *Page* 2001, 222.

UARIETATE: diuersitate *Cg Ge*.
CONIUNGANT: conectendum *Ap Fb Fd Kc Pb Pn Ps Pt* | conectendo *Vf* | adnectant *Vb* | adnectendum *Ta To* | adnectandum *Lh* | adnectendam *Af* | coniciendum *Pp* | faciant *Ga Ka Na Px* | faciunt *Vh* | quod utique non sit *Af Fb Fd Ge Kc Ld Mj Pp Ps Pt Ta To Vf* | quod utique non fit *Cg Lh* | quod nec potest fieri *Lh*.
AN SIT – SUBSTANTIAM: est adnectendum illis, ex illis membris quae summam beatitudinem continent *Ap Ck Er Pb Pn Ps*.
AN: utrum *Vb*.
EORUM ALIQUID: unum ex illis, in quo omnia bona constare uideantur *Ec Gc Ka Lh*.
EORUM: ex his *Fd Ld Pd Pt* | ex eis *Cg Ge Pc Pk Pp Va* | bonorum per se existente non *Fb*.
ALIQUID: unum *Pp* | bonum *Cg Ge Ps Px* | sum (OE dp.) *Ck* | quae beatitudo summa continet *Cg Ge Lh Pc Pk Pp Pq Vc* | qui substantiam habet necesse est ut cetera habeat, et quod unum horum sit, quod cetera sint *Fd Ld Pt Vf*.
SUBSTANTIAM: corpus *Eb Ec Gc Ka*.
COMPLEAT: perficiat *Ap Bd Cg Ps* | principaliter *Bb* | excellentius sit *Lh*.
AD HOC: ad hanc substantiam *Af Bd Kc Ld Lh Mj Pp Ps Ta To* | ad hanc beatitudinem *Vf* | quasi ad hanc substantiam ·i· uarietate membrorum *Ap Pb* | quasi ad hanc substantiam et ad hoc caput *Ck Ct Er Fb Ge Pn Ps* | hanc substantiam sc· etiam est *Pt* | ad summum quidam *Ps*.
AD: an *Ps* | sed *Ap Ck* | et *Ct Pn*.
HOC: bonum *Cg Ga Ge Na Vh* | caput *Ap On* | unum *Va*.
CETERA: membra *Ap Ck Er Ge Pb Pn Ps* | et *Pt* | capita *On* | omnia *Va*.
REFERANTUR: ut *Pb Pn* | reportentur *Ct* | ut reputantur *Ap* | quod utique sit *Pt* | quod utique fit *Ld* | quod utique non sit *Fd*.

29. Vellem, inquam, id ipsarum rerum commemoratione patefaceres. – Nonne, inquit, beatitudinem bonum esse censemus? – Ac summum quidem, inquam.

INQUAM: dixi *Lh Ta* | ut dixi *Vb* | Boetius *Pp*.
ID: quod dicis *Ap Cg Ck Ge Pc Pk Ps* | id quod dicis unum *Pp* | hanc rem *Fd Ld Pt* | quae modo dixi *Lh* | quod modo dixisti *Bb* | quinque specierum *Pq* | quod me interrogas *Va* | an sint in sua substantia, quod et hoc unum est *Eb Ec Gc Ka Pm*.
RERUM: quas mihi dixisti *Va* | quae faciunt beatitudinem *Lh Ta*.
COMMEMORATIONE: recordatione *Vb* | narratione *Ap Pb Pn*.
PATEFACERES: manifestares *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | ut *Pd* | aperires *Bb Fd Ld Pt Ta Va Vb* | ut aperires *Lh Vh* | patefacias *Ga Ka Na Px Vh*.
INQUIT: dixit *Vb* | philosophia *Pp*.
CENSEMUS: iudicamus *Bb Cg Fd Ld On Pt Ta Va Vb Vh* | iudicabimus *Eb Ka Lh Pd* | indicamus *Px* | definimus *Eb Px Vh* | definiuimus *Lh* | etiam bonum esse beatitudinem iudicauimus *Ec Gc*.
AC SUMMUM: non solum *To* | esse sc· bonum *Ct* | censemus esse *Ps* | bonum quod est deus *On* | non solum uerum summum *Bc* | non solum, inquit, bonum sed summum *Vd* | non solum bonum uerum summum *Af Fb Fd Kc Ld Ps Pt* | non

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1348 summam…1349 beatitudinem] summa beatitudine *Ap.* **1351** unum] unam *Ka.* | uideantur] uidentur *Ka.* **1356** continet] consistat *Vc*; consistit *Lh*; contisset *Pq*; continetur *Cg.* | qui] ut qui *Fd Ld Pt.* | substantiam] sufficientiam *Fd Ld.* | ut] in *Fd.* **1357** quod[2]] et *Fd Ld Pt.* **1362** quasi] om. *Fb.* | ad[2]] om. *Ge.* **1377** sint] < sit *Ec*; sit «...» *Gc.* **1388** uerum] uerum etiam *Fd Ld Pt.*

solum bonum sed summum *Lh Mj Pd Ta Vc* | non solum bonum sed summum bonum *Cg Pc Pk Pp Pq* | sed etiam summum bonum esse beatitudinem iudicauimus *Lh*.
AC: etiam *Ec Gc*.
SUMMUM: bonum *Ap Bd Cg Ck Eb Ec Er Gc Ge Pb Pn Vb*.
QUIDEM: censeo *On* | beatitudinem iudicamus *Ka* | definimus *Va*.
INQUAM: dixi *Vb* | Boetius *Pp*.

30. Addas, inquit, hoc omnibus licet. Nam eadem sufficientia summa est, eadem summa potentia, reuerentia quoque, claritas ac uoluptas beatitudo esse iudicatur.

ADDAS: adde *On* | adiungas *Ct*.
INQUIT: dixit *Vb* | philosophia *Pp* | uel inquam *Er*.
HOC: ut *Eb Ga Na Vh* | bonum *Ec Ga Gc Ka Mj On Vh* | summum *Bb Pc Pq Vc* | nomen *Eb Ka Lh Vh* | hoc bonum *Na Vh* | hoc summum bonum *Ap Pb Pn* | hoc de omnibus aliis dicere potes *Vd* | bonum quod dixi *Va* | beatitudinem esse *Lh* | summum bonum *Af Bc Bd Cg Ck Ct Fb Fd Ge Kc Ld Pd Pk Pp Ps Pt Ta To* | illud quod est summum perfectum *Ap Ck Er Ge Pb Pn Ps*.
OMNIBUS: bonis *Ap Cg Ck Ge* | supradictis *Lb* | illis bonis *Bb* | perfectis *Lh Pq Vc* | partibus *Eb Ec Gc Ka Lh Px Va Vh* | scilicet speciebus *Ta* | quinque speciebus *Pn* | quinque speciebus *Af Ap Bc Bd Fb Fd Kc Ld Mj Pb Pd Pp Ps Pt To* | sufficientia, potentia, reuerentia, gloria, laetitia *Ap Pb Pn* | rebus, quibus beatitudo constat *On* | rebus, quibus beatitudo constare uidetur *Ap Ck Er Ge Pb Pn Ps*.
LICET: permittitur *Ap Ck Er Fb Ge Pb Pf Pn Ps* | licitum est *Fd Ld Pp Pt Vf* | patet *Pn* | summum *Vh* | summam *Lh* | gloria *Ap Ge Pb*.
NAM – IUDICATUR: Zeuma *Ph* | per omnia beatitudo *Af Fb Fd Kc Ld Pp Pt* | per omnia subauditur beatitudo *Bc* | Summa est beatitudo per omnia legendum est. *Mj*.
EADEM (1): ipsa beatitudo *Ap Ck Ct Er Ge Pb Pn Ps* | beatitudo *Bb Cg Eb Fb Fd Ka Ld Lh On Pd Pp Ps Pt Ta Vb Vc Vd Vf Vh* | summum sc· beatitudo *Px* | de qua dixi *Va*.
SUFFICIENTIA: quia sunt homines boni *Lh*.
SUMMA (1): est *Pp* | summum bonum beatitudinis *On*.
EADEM (2): est *Fd Ld Pd Ps Vf* | beatitudo *Ap Bb Ec Fd Gc Ge Ld Lh Ta Vb Vf* | esse beatitudo *Pt*.
REUERENTIA: summa *Ap Cg Ck Ge Lh Ps* | beatitudo *Ta* | principalitas *Ga Ka Na Px Vh* | Ideo haec omnia unum atque idem sunt, quia in beatitudine haec omnia sunt, ideo unum est, quia semper dicit beatitudinem ·i· bonum; non dicit bona, quia unum bonum est, quod est deus, licet diuersa nomina sint, tamen unum sunt. *Ck Ps*.
QUOQUE: eadem *Vf*.
CLARITAS: summa *Cg Ck Ge Lh Ps* | beatitudo *Ta*.
UOLUPTAS: beatitudo *Ta* | iucunditas *Eb Ec Gc Ka Lh Pp Va Vh*.
BEATITUDO: summa *Ap Cg Ck Fb Ge Pc Pk Pp Pq Ps Vc*.
IUDICATUR: que *Lb* | a uobis *On* | hoc secundum deum *Ps* | an *Pb Pn*.

1406 illud] illum *Er*. **1407** perfectum] perfecti *Ck Ps*; perfectis *Er*. **1427** sint] sunt *Ck*. | sunt] sint *Ps*.

III prosa x

31. Quid igitur, haecine omnia, bonum, sufficientia, potentia ceteraque, ueluti quaedam beatitudinis membra sunt an ad bonum ueluti ad uerticem cuncta referuntur?

QUID: sentis *Fb* | dicam *Ct Pd Vf*.
HAECINE: haecne *Cg Lb Pb Pp Vd* | habet *Lh* | istane *Ap* (2x) *Ck Ct Er Ge Pb Pn Ps Pt Vf* | utrumne, sc· sunt *Vb* | haec omnia bona *Eb Ka* | haec omnia ·i· uoluntas *Lh* | haec omnia *Vh* | Interrogantis est aduerbium. *To* | Interrogantis est aduerbium simul cum demonstratione. *Af Ap Bc Ck Fd Kc Ld Lh Mj Mo Pb Pn Pp Ps* (2x) *Pt Ta*.
OMNIA: conclusio *Ck Er Fb Ge Pb Pn Ps* | efexegesis *Bd* | sunt *Ge Lh Pt* | existentia *Bd Pq* | quae sunt *Ld*.
BONUM (BONA *Go Lb*): uel bona *Eb Mh* | est *Lb* | sunt *Ap Bb Cg Pb Pn* | summum *Ap* | numquid sunt *Ct* | numquid bonum summum *On* | entia si dici posset *Af*.
SUFFICIENTIA: sunt *Lh Ps Vh*.
CETERAQUE: uoluptas reuerentia *Lh* | quae ibi sunt *Fb*.
UELUTI QUAEDAM: summum uidelicet *Fd*.
MEMBRA SUNT: non plane *Af Cg Ct Fb Ld Lh Mj Pp Ta To* | sed non plane *Kc* | minime *Vd* | non utique *Pf* | sicut ad caput cetera membra *Ga Ka Na Px Vh* | utique non sunt membra *Fb Vf* | Ipsam rem quam proposuit philosophia uidelicet si haec membra uirtutum perficerent unum beatitudinis corpus ipsam prosequitur Boetius interrogando, et econtra philosophia respondet haec membra uirtutum complere corpus beatitudinis. *Ap Ck Ct Er Ge Pb Pn Ps*.
AN: utrum *Vb* | oððe (OE dp.) *Ck*.
BONUM: summum *Ap Bb Ck Ct Fb Ge Mj On Pb Pn Ps* | summum uidelicet *Ld Pt* | summum bonum *Er*.
UELUTI AD UERTICEM: ut ubi est sufficientia, ibi cetera *Ta*.
UELUTI: sunt planae *Fd*.
AD UERTICEM: summitatem *Vb* | caput *Ec Pb Pm Pn* | ad caput *Ap Ck Ct Er Fb Ge Lb Ps* | ad deum *Ap Ck Eb Ec Gc Ge Ka Pb Pn Ps* | ad Christum *Ct Er Fb* | ad caput quod est Christus *Bb Ld Pd Pt* | ad summum bonum ·i· ad deum patrem, qui summum bonum est, ut bonum sit. Vertex dicitur ideo unum, quia unus uertex est. *Ap Ck Ps* | quia ubi est unumquodque sunt et alia perfectae, ut statim declarabit et ut iam egit ubi dixit sufficientia, summa potentia caeteraque *Lh*.
CUNCTA: omnia *Vb* | membra *Ap Cg Ck Ge Ps* | bona *Ga* | singula *Lh*.
REFERUNTUR: utique *Af Kc Lh Mj Pf Pp Ps Ta To* | getealde (OE dp.) *Ck* | utique referuntur *Fb Fd Ld Pt* | utique uerum *Cg Ge* | autem cuncta referentur *Kc* | ad aliquem cuncta referuntur *Vf*.

32. Intellego, inquam, quid inuestigandum proponas, sed quid constituas audire desidero.

INTELLEGO: uideo et manifestum est *Ap Ck Ct Er Fb Ge Pb Pn Ps* | quomodo referuntur omnia membra ad uerticem *Va*.

1441 istane] itane *Pt.* **1443** Interrogantis[2]] om. *Pt*; interrogatus *Lh.* | est[2]] om. *Kc Mj*. **1444** simul] om. *Pp.* **1455** rem] rem sc· *Ge*. | uidelicet] om. *Ct Er Ge.* **1456** prosequitur] persequitur *Ge.* **1457** interrogando] interroganda *Er*. | econtra] contra *Er*. | complere] complere \non/ *Ps*. **1458** beatitudinis] beatitudinis sed referri omnia ad deum *Ps*. **1466** quod] q{uae} *Pd*; q{ui} *Ld*. **1467** est[2]] dicitur *Ap*. **1479** uideo] ideo *Er*; uidet *Pn*. | et] om. *Pb Pn*; \et/ *Ap*.

III prosa x

INQUAM: ut dixi *Vb* | Boetius *Bb Bd Pp*.
INUESTIGANDUM: inquirendum *Bd Lb Vb Vd* | quaerendum *Lh Ta* | uel inuestigare *Ps* | esse *Va* | quid quaerendum *Vh* | quid definire uelis *Cg Pc Ps* | quid uis inuestigare *Ap Ck Ct Er Fb Ge Pb Pf Pn*.
PROPONAS: narres *Vb* | narras *Ap Pb Pn* | conaris *Ps* | disponas *Ge* | desideres *Bb* | cogites *Va* | fure- (OHG) *Mh* | concludas uel definias *Lh*.
QUID CONSTITUAS: quid definias *Ap Ck Ge Pb Pn* | quomodo definias *Eb Ka Pm Pp* | quid definire uelis *Lh Pk Pq Vc* | quo tendas *Lh* | ad quem terminum peruenire uelis *Bb Lh*.
CONSTITUAS: disponas *Ap Cg Ck Ge* | concludas *Fb Kc Ld Mj Pp Ps Pt Ta To Vf* | definias *Bd Ct Ps Px Va Vd Vh* | esse summum bonum *On* | Constitutio est cum aliquid argumentando concludimus. (*Af*) *Bc Fd Kc Ld Mj Pp Ps Pt Ta Vf*.

33. Cuius discretionem rei sic accipe. Si haec omnia beatitudinis membra forent, a se quoque inuicem discreparent; haec est enim partium natura ut unum corpus diuersa componant.

CUIUS – ACCIPE: utrum membra sint *Kc Mj Pp Ps* | utrum membra sint an ad cetera referantur *Af Fd Ld Lh Pq Pt Vc Vf* | utrum membra sint an ad bonum cuncta referuntur *Ta*.
CUIUS: summi boni *Ap Ck Ct Er Ge Lh Pb Pn Pq Ps Vc*.
DISCRETIONEM: differentiam *Ka Vb* | diuisionem *Pt* | disseparationem *Lb* | distantiam *Eb Lh* | ueritatem *Va* | quam requiris *Ap Ck Ct Er Ge Pb Pn Ps*.
ACCIPE: inquit *Ps* | collige *Ap Ck Ct Er Fb Ge Pb Pn Ps Vf* | considera *Bd* | intellege *Va* | o Boeti *Pd* | animo considera *Ka* | animo desidera *Eb* | attende *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
SI HAEC OMNIA BEATITUDINIS: Hoc quod superius proposuit diuersis clausulis dubitanter manifestat, nunc dicens si haec omnia ·i· bonum et sufficientia, claritas, iucunditas, et cetera *Ap Ck Ct* (*Er*) *Ge Pb Pn*.
MEMBRA: quae dixi *Bb* | reuerentia, claritas, et cetera *Va* | quasi diuersa *Px*.
FORENT: essent *Vb*.
DISCREPARENT: illa *Ps* | discernerent *Vb* | dissentirent *Eb* (*Ed*) *Ka Lh Mj Ta Va Vh* | different *Fd Ld Pt* | discordarent *Bd* | ungeðwæred (OE dp) *Ck* | ut hominum membra *Ta* | sicut membra corporis discrepant *Ge* | sicut membra corporis a se discrepant *Cg Pc Pk* | sicut membra hominis a se discreparent *Vc* | sicut membra hominis a se discreparent, ideo non sunt membra *Lh* | sicuti membra hominis a se discrepant, quia nec eadem sunt membra nostra, nec unum actum habent *Ap Ck Ct Ge Pb Pn* | sicuti membra hominis a se discrepant *Pp Pq* | sicut oculi ab auribus manus a pedibus *Va* | Membra corporis diuersa sunt. Nam aliud est manus et aliud pes. Sic quoque de ceteris est accipiendum. Si ergo haec beatitudinis membra essent utique inter se discreparent, quod utique esse non potest. Vna enim eorum est substantia nec diuersitas in eis ulla est. *Vd*.

1483 quid[3]] quis *Er*. **1492** concludimus] concludimur *Bc Kc*; concludas *Mj*; concludam{us} *Pt*. **1499** sint[2]] sit *Ld*; sunt *Lh Vc*. **1500** cetera] cetera membra *Af Vf*. | referantur] forent *Af Lh Vf*; om. *Pq Vc*. **1508** quod] quoque *Ct*. | diuersis] deuersis *Ge Pb*; diuersi *Er*; de diuersis *Ap*. clausulis] clausibus *Er*; clausulis amicis *Ct*. **1509** dubitanter] indubitanter *Ct Er*. | haec] haec id est haec *Ct*. | ·i· … et] bonum ·i· *Ct*. | claritas … 1510 iucunditas] om. *Ct*. **1510** cetera] contra *Er*.

III prosa x

HAEC – COMPONANT: coniunctionem fieri ex pluribus et dissimilibus et diuersis *Bd*.
PARTIUM (PETRUM *Er*): membrorum *Ap Cg Ck Er Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | partium *Er* | omnium rerum quae partibus coniunguntur *Vd*.
UNUM: corpus *Vc*.
CORPUS: beatitudinis *Eb Ec Gc Ka*.
DIUERSA: membra *Ap Bb Bd Cg Ck Eb Ec Er Fb Fd Gc Ge Ka La Ld Mf On Pb Pc Pn Ps Pt To Va Vb Vd* | membra humana *Lh* | si membra sunt *Vh*.
COMPONANT: constituunt *Vb* | coniungant *Mj Va*.

34. Atqui haec omnia idem esse monstrata sunt. Minime igitur membra sunt; alioquin ex uno membro beatitudo uidebitur esse coniuncta, quod fieri nequit.

ATQUI: certe *Er Fb Fd Pp* | quidni *Vb*.
HAEC OMNIA: membra *Vb* | iste quinque species *Er* | quinque species beatitudinis *Af Bb Bd Fb Fd Ld Lh Pk Pp Pq Pt Ta Vc Vf* | iste quinque species beatitudinis *Ap Ck Ct Ge Pn Ps Vf* | sufficientia, potentia *Pd* | potentia, sufficientia, et cetera *Va* | dignitas, sufficientia, potentia, et cetera *Vh*.
IDEM: unum *Ap Cg Eb Ge Ka Ld Mj Pp Pt Va Vh* | unum idemque *Bb Lh* | corpus *Vb*.
MINIME: non sunt membra *Cg Ge* | quia unum sunt omnia *Ec Ed Gc Lh Vh* | quia unum sunt omnia in deo *Fd Ld Mj Pp Pt Px Vf* | quia non discrepant *Eb Ec Ed Gc Pm* | quia diuersitas reperitur in membris. Ista autem omnia consentiunt. *Ec Gc Ka Lh Va* | et unum sunt *Va*.
MEMBRA SUNT: quia unum sunt *Ga Ka Na* | Membra enim a se omnia distant negotio, qualitate et dignitate uel loco, ut manus ab oculo, oculus a manu. *Af Ap Ck Ct Fd Ge Ld Lh Pb Pn Pp Pq Ps Pt Ta Vc Vf* | quasi diceret si demonstraui ergo non sunt membra *Ap* (2x) *Ck Pb Pn Ps* | potentia, sufficientia, quia omnia unum sunt *Cg* | Nihil in omnibus rebus, nisi bonum homines petunt. Quamuis enim id quod expetitur, bonum non sit, similitudinem tamen boni habet, adeo quae desideratur. Nisi enim uel bonum uel boni similitudinem haberent, ea quae petuntur minime obtinentur. *Vd*.
ALIOQUIN: insuper *Lb* | certe *Ap Vb* | quod si non *Pb Pn Ps Vb* | si ita fuerit *Pd* | sin aliter *Af* | nisi ista confluant in unum *Eb Ec* (*Ed*) *Fd Gc Ka Ld Lh Pp Pt Px Vh* | si membra essent *Ap Ck Ct Er Ge Pb Pf Pq Ps Vc* | si membra sint *Af Ec Fb Ga Gc Ka Ld Na Pf Pp Ps Pt Px Ta To Vf* | si ita est ut sint membra *Cg Ge*.
EX UNO MEMBRO: ex unoquoque corpore *Ec Gc* | ex unoquoque *Eb Lh Vh* | ex uno membro *Ka* | ex uno nihil potest coniungi *Af* | quia omnia unum sunt *Pm* | Vnum membrum nihil coniungit et totum membrum non potest dici. Vnum etiam diuidi non potest. Vnitas enim omnis creat numeros et resoluit. Ipsa tamen semper insolubilis est. *Af Fd Kc Ld Lh Mj Pp Ps Pt Ta Vc Vd* (*Vf*) | ex una harum specie,

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1532 constituunt] consitiunt *Vb*. **1540** iste] hae *Vf*. **1546** sunt] sunt ·i· *Fd*. | in deo] om. *Mj Px*. **1547** quia] cum *Ec Gc* **1549** enim] om. *Ap Ck Ge Pb Pn*. | a se] haec *Ct*. | omnia] om. *Ta*. **1550** et] om. *Af Ct Pq*. | uel] et *Lh Ta*. | ut] sicut *Ta*. | manus…manu] manus a manu ab oculo oculus *Ta*. | oculo] oculos *Ld*. **1552** ergo] tibi ergo *Ap*(2) *Ck Ps*. **1558** confluant] confluunt *Ka*. **1559** si[2]] om. *Ps*. | membra[2]] membri *Fd*. | sint] sunt *Ec Ga Gc Ka Na Px Ta To Vf*. **1563** totum] totum corpus *Fd Ld*. | potest] potes *Af*. **1564** enim] ergo *Mj*; om. *Fd Ld Pt*. omnis] omnes *Mj*. | semper] om. *Vf*. **1565** ex una] om. *Ct*. | harum] om. *Ck*. | specie] species *Ap Ge*(2) *Pb Pn*; speciem *Er*.

III prosa x

quoniam unaquaeque illarum summa beatitudo est, et omnia unum sunt *Ap Ck Ct Er Ge* (2x) *Lh Pb Pc Pk Pn Pp Pq Ps Vc*.
MEMBRO: corpore *Eb Ed Pm* | respice illuc *Vd* (*referring to a marginal gloss?*).
CONIUNCTA: gef(egu)d (OE dp.) *Ck*.
NEQUIT: potest *Fd* | non potest *Vb* | quia ex pluribus coniungitur, non de diuersis tamen *Ec Ed Gc Ka Pm* | si essent membra beatitudinis, in uno membro beatitudo adquir(atur) *Vh* | ut ex uno membro beatitudo coniungatur *Bb Fd Ld Pt* | ut ex uno membro fiat coniunctio, sed ex pluribus *Ap Ck Ct Er Fb Pb Pc Pf Pk Pn Pp Pq Ps Vc* | quia una est substantia beatitudinis, quamuis habeat diuersa nomina, quae diuidi non potest in partes *Pf*.

35. Id quidem, inquam, dubium non est, sed id quod restat exspecto.

ID (1): ut omnia unum sunt *Eb Ec Ga Gc Ka Lh Na Px Ta Vh* (2x) | quod omnia unum sunt *Bb*.
INQUAM: Boetius *Pp* | dixi *Vb*.
DUBIUM: ambiguum *Vb* | liquet *Pd* | quin omnia unum sint *Va*.
ID QUOD RESTAT: propositionem superiorem *Ap Ck Ct Er Fb Ge Ka Pn Ps* | propositione superiore *Pb* | ad dicendam *Vf* | ad exponendum *Pd* | quod consequitur *Cg Ge*.
RESTAT: superest *Va*.
EXSPECTO: Vlterius uult rationem inire. *Va* | uolo ut illud perficias *Lh* | audire quem finem habeant *On.*

36. Ad bonum uero cetera referri palam est. Idcirco enim sufficientia petitur, quoniam bonum esse iudicatur; idcirco potentia, quoniam id quoque esse creditur bonum; idem de reuerentia, claritudine, iucunditate coniectare licet.

AD BONUM – EST: definitio *Af Ap Ck Ct Er Ge Pb Pn* | philosophia *Pp*.
AD BONUM: ad summum bonum *Ga Na Px Vh* | quasi ad uerticem *Af Ap Bd Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | nihil in omnibus rebus expeti nisi bonum *Eb Ec Ga Gc Ka Lh Na Vh* | nihilominus expeti, nisi bonum petitur *Lh*.
BONUM: summum *Ap Cg Ck Ge Lh Pc Pk Pp Pq Vb Vc* | deum *Pd*.
CETERA: diuitias *Ap Ck Ge Pb Pn Ps* | sufficientia *Er* | sufficientia et illa omnia *Ap Ck Pb Pn Ps* | sufficientia p{otentia} *Fb* | sufficientia et reliqua *Ct* | membra *Eb Ec Gc* | singula *Lh* | quinque species *Ap* | dig{nitas} pot{entia} *Vh* | quae uidentur quasi membra beatitudinis esse *Va*.
REFERRI: sese *Ap Ck Pb Pn*.
PALAM: clarum *Ap Ck Ge Pb Pn Ps* | clarum est *Ct Fb Mo* | manifeste *Vb* | manifestum *Bb Fd* | claram est *Er* | apertum est *To* | manifestum est *Bd Fb Ld Mo Pp Pt Va*.

1566 unaquaeque] unamquaeque *Ge*(2) *Pb*; < unamquaeque *Ap*; quaeque *Er*. | illarum] illorum *Ck*. | summa] sua *Ap Ck Ge*(2) *Pb Ps*. | beatitudo est] beatitudinem *Er*. | et] et postea *Ap Ck Ct Er Ge*(2) *Pb Pn Ps*. **1572** coniungatur] coniungitur *Ld*; coniugatur *Fd*. | ut[2]] ut \non/ *Pq*. **1573** membro] membra *Er*. | sed] neque *Pf*. **1580** sunt] sint *Ga Ka Lh Na*. **1599** rebus] om. *Eb Ec Gc Lh Vh*. **1602** sufficientia[2]] sufficit *Ap Pb Pn Ps*. **1606** sese] sepe *Ck*.

IDCIRCO: ideo *To* | causa boni *Cg Ge* | ea causa ·i· quia pro bono petitur sufficientia et potentia et reuerentia et reliqua et ideo bonum est *Ap Ck* | causa ·i· expetendarum quae expetenda sunt, quae expetunt homines *Ap Ck*.
SUFFICIENTIA: rerum *On Pd* | abundantia *Lb*.
PETITUR: appetitur *Pb* | requiritur *Ap Ck Er Ge Ka Mo Pb Pn Ps Vf* | exquiritur *Cg* | postulatur *Pp Vb* | ab hominibus *Va* | desideratur, quaeritur *Ap Ck*.
ESSE: bonum *Ct* | esse bona stultis, sicut congregare diuitias in praesenti uidetur bonum, cum non sit *Ck Ge Pq Pn Ps*.
POTENTIA: petitur *Ap Ck Ct Ge Lh Pd Ps Ta To Vf* | appetitur *Pb* | quod nullus uere potens est sine aliis omnibus supradictis *On*.
ID: potentia *Pb Vb*.
IDEM: similiter taliter *Ap Ck Er Fb Ge Pb Pn Ps* | id ipsum *Eb Ec Gc Ka Lh Va*.
REUERENTIA: honore *Lh*.
CLARITUDINE: de *Cg Ge* | gloria *Lh*.
IUCUNDITATE: de *Cg Ge* | uoluptate *Lh*.
CONIECTARE: argumentari *Ap Bd Ck Eb Ec Gc Ge Ka Kc Ld Mj Mo Pb Pn Pp Ps Pt Ta To Vb* | inuestigare *Ap Cg Ck Ge Ps* | opinari *Ct* | interpretari *Ct Er Fb Mo Pb* | conicere *Ap Ck Eb Ec Ed Fd Gc Ge Ka Ld Lh Pb Pd Pn Pp Ps Pt Va* | suspicari *On* | cogitare *Pc* | estimare *Ec Gc Ka Lb Na Px Vh* | sentire *Pd* | argumentare *Fd Lh Ps* | intellegere *Fd Ld Pp Pt* | diuinare *Bb Lh* | coniecere *Er* | argument(...) frequentatiuum facit coniectio *Af* | conicio frequentatiuum facit coniecto *Kc Lh Mj Mo Pp Ps Ta Vd*.
LICET: ut bona dicantur, sed non summum bonum *On* | uidelicet quia credunt esse bonum *Pc Pk Pp Vc* | uidelicet quia existimare licet \quia/ creduntur esse bonum *Pq* | ut omnia haec bona credantur *Bb* | quia ideo petuntur ista ut ad summum bonum praesens perueniat, qui ea petit et haec omnia idem sunt *Ap Ck Er Fb Ge Pb Pn Ps* | ut propter bonum petantur et non ob aliud *Fd Ld Pt*.

37. Omnium igitur expetendorum summa atque causa bonum est; quod enim neque re neque similitudine ullum in se retinet bonum id expeti nullo modo potest.

OMNIUM – BONUM EST: postquam ista propter bonum expetuntur ab omnibus *Ap Ck Ge Pb Pn Ps* | quicquid appetitur bonum esse creditur *To* | quicquid appetitur bonum esse creditur. Sciendum uero quia quaecumque appetuntur, aut propter se aut propter aliud quaeruntur, uerbi gratia sapientia propter se appetitur, quia sapientia sapientem facit. Grammatica autem uel quaeuis alia disciplina non propter se sed causa sapientiae, quae latet in septem artibus, appetitur. Cibus quoque propter uitam sumitur. Nihil enim aliud cibus uel potus est nisi uinculum uitae. Illis enim uita continetur. (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vc Vd* (*Vf*).

1630 facit[2]] et facit *Lh*; om. *Vd*. **1631** coniecto] coniecta *Ps*. **1632** credunt] creduntur *Pk Vc*. **1634** ista] in ista *Ps*. | ad] om. *Fb*. **1635** bonum] om. *Ps*. | petit] appetit *Fb*; petiit *Er*. | haec] haec quia *Fb*. **1643** quicquid[2]] quod *Pp*. | quicquid[2]…1644 creditur] om. *Lh Vc Vd*. appetitur[2]] expetitur *Mj*. **1644** quaecumque] quaeque *Pp*; quae *Af*. **1645** aliud] aliquid *Mj*; alium *Ta*. | quaeruntur] appetuntur *Mj*. | sapientia] om. *Lh Vc*. | appetitur] petitur *Fd Ld Pt*. **1646** sapientia] om. *Mj*. | autem] om. *Mj*. | alia disciplina] ars *Mj*. **1647** se] sese *Ps*. | latet] licet *Af*. | artibus] partibus *Fd Ld Pt*. | appetitur] om. *Ps*. | Cibus] libet *Kc* **1648** uitam sumitur] uita insumitur *Af*. | enim] om. *Ct*. | uel] ut *Vc*. | uel…est] aut *Lh*. | est] om. *Vc*. **1649** uita] uitam *Fd*.

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EXPETENDORUM: bonorum *On* | optandorum *Lb* | desiderandorum *Bd Cg Va* | uirorum *Eb Ec Gc Ka* | uirum *Lh* | quae expetuntur *Fd Ld Pd Pt* | quae expetentur ab omnibus *Ct Er Fb* | Omnia quaecumque expetant homines propter hoc expetunt quia bona sunt, et quamuis bona non sint, ob hac tamen expetentur, quia bona esse putantur. *Lh*.

SUMMA: caput *Ap Ck Er Fb Mo Pb Pn Ps* | finis *Cg Ck Ge Mo On Ps* | beatitudo *Vb* | plenitudo *Af Fb Kc Lh Mj Pb Pc Pk Pp Pq Ps Ta Vc Vf* | perfectio *Bd Eb Ec Ed Fd Gc Ka Ld Lh Mo On Pb Pd Pp Pt Px Va Vh* | summitas *Vd* | status *Af Fb Fd Kc Ld Lh Mj Pp Pt Ta* | principalitas *Eb Ec Gc*.

ATQUE: aliter *Fd Ld Pt Vh*.

CAUSA: origo *Ap Bd Cg Ck Er Fb Fd Ge Ld Lh Pb Pn Ps Pt* | initium *Pd* | cur quaerantur *Pp Va* | et cur quaerantur *Vh* | finis *Bd* | intentio *Lh*.

BONUM: summum *Vb* | summum dei *On* | est deus *Ka* | deus uel beatitudo *Eb Ec Gc*.

QUOD: quae res *Fd Ld Pt* | þæt (OE dp.) *Ck*.

NEQUE RE: ueritate *Af Bb Bd Cg Ct Eb Ec Ed Er Fb Gc Kc Ld Lh Mj Na Pb Pc Pd Pk Pm Pp Pq Ps Pt Ta To Vc* | in ueritate *Ap Ck Fd Ge Ka Pn* | ipse *Vb* | substantia *Ap Ck Ge Pb Pn Ps* | neque forma uel figura *Lh*.

SIMILITUDINE: specie *Af Fb Kc Mj Ps Ta To* | imagine *Cg* | forma *Eb Ka* | cogitatione *Va* | aliquo exemplo *Ap Ck Ct Er Fb Ge Pb Pc Pn Ps* | in boni specie *Pp* | speciae alicuius *Lh* | specie similitudinis *Bd* | specie ueritatis *Fd Ld Pt* | falsitate alicuius boni *Bb* | sicut morbus, qui neque re neque similitudine bonum est et a nullo petitur *Fd Ld Pt Vf*.

ULLUM: bonum *Vb*.

IN SE RETINET: næfð (OE dp.) *Ck* | non *Lb Pb*.

ID: hoc *Va*.

EXPETI: desiderari *Bd Ec Gc Ld Lh Pb Pt Ta Va* | desiderare *Af Eb Ka* | pro bono *On* | ab aliquo *Vh*.

NULLO MODO POTEST: nullus enim morbum desiderat *Ap Pb Pn* | non omnia petenda esse a deo *Eb Ec Gc Ka*.

38. Contraque etiam quae natura bona non sunt tamen si esse uideantur quasi uere bona sint appetuntur. Quo fit uti summa, cardo atque causa expetendorum omnium bonitas esse iure credatur.

CONTRAQUE: e contrario *Pd Vb* | e contra *Cg Ge Pb Vd* | e *Lh*.

QUAE – APPETUNTUR: Quaedam res in sui natura bonae sunt et ideo appetuntur. Quaedam uero malae sed speciem boni praetendunt et ideo appetuntur, ut sufficientia opum terrenarumque rerum. Quae uero nec bona sunt nec speciem boni habent, nullomodo quaeruntur. Quis enim tam demens ut morbum desideret?

1651 expetentur] expetuntur *Ct Er*. **1671** morbus] moribus *Ld*. | neque[2]] uel *Ld*. | neque[2]… 1672 petitur] om. *Pt*. **1672** et] om. *Fd Ld*. **1679** petenda] expetenda *Eb Ec Gc*. **1687** Quaedam] quaedam uero *Lh Mj Vc*. | bonae] bona *Vf*. **1688** uero] om. *Af*; autem *Lh Vc*. | sed] om. *Mj*; et *Vf*. | ut] om. *Ct*. **1689** sufficientia] sustantia *Pt*. | opum] operum *Lh*. | terrenarumque] terrenarum *Fd*. | Quae] quaedam *Ta*. | uero] om. *Ta*. | nec[1]] non *Mj*. | speciem] om. *Kc*. **1690** boni] om. *Lh Vc*. | Quis…desideret] om. *Vc*. | enim] enim est *Af*. | demens] demens est *Mj*. | morbum] ciborum *Af*; morborum *Lh*. | desideret] desiderat *Kc*; desideretur *Pp*; desideret pestes *Af*; desideret et pestes *Lh*.

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(*Af*) *Ct* (*Fd*) *Kc Ld Lh Mj Pp Pt Ta Vc* (*Vf*) | ut sufficientia opum terrenarumque rerum *Ap Ge Pb Pn* | ut sufficientia opum terrenarumque rerum. Quae uero nec bona sunt, nec speciem boni habent, nullomodo quaeruntur. Quis enim tam demens ut morbum desideret? *Ps Vd*.

QUAE: ea *Pd* | illa *Fd Ld Pt* | seu quibus *Vf*.

NATURA: per *Bd Ge Pk Pp* | similitudine *Bb* | per naturam *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | cum *Eb* | ablatiuus *Lh*.

NON SUNT: ut aurum *Lb* | ut bona temporalia *Fd Ld Pt* | sicuti bona temporalia *Ap Ck Ct Er Fb Ge Pb Pn Ps* | sed similitudine *Lh*.

ESSE: bona *Ap Bd Ck Ct Eb Er Fd Ge Ka Ld Lh Pb Pd Pn Ps Pt Va Vh* | esse bona *Ap Lh Pb Pc Pk Ps Vc*.

UIDEANTUR: geðuhte (OE dp.) *Ck* | ex aliqua similitud{ine} *On* | per similitudinem *Cg* | secundum arbitrium *Pq* | sed similitudine ut temporalia bona *Lh* | nam nisi haberent aliquam similitudinem bonitatis nequaquam appeterentur *Ap Ck Ct Er Ge Pb Pn Ps* | stultis. Sicut congregare diuitias in praesenti uidetur bonum, cum non sit. *Ap Lh Pb Pc Pk Pp Ps Vc* | a stultis quibus appetuntur et qui congregant diuitias *Ap Ck Ct Er Ge Pb Pn*.

UERE (< UERA *Ap*): ueraciter *Bd* | bona *Ap*.

APPETUNTUR: adquirunt *Vb* | tamen *Pb* | desiderantur *Eb Ka* | ab hominibus *Cg Ge Ps* | sic concupiscuntur *Va* | Omnia quae homines expetunt propter id quod bona sunt expetunt, et licet bona non sint, ob hoc tamen expetuntur, quia bona putantur. (*Ga*) *Ka Na Vh* | Omnia igitur quaecumque expetunt homines propter hoc expetunt quia bona sunt, et quamuis bona non sint, ob hoc tamen expetuntur, quia bona esse putantur. *Ec* (*Ed*) *Gc* (*Px*) | Omnia quae expetunt homines ob hoc desiderant ut aliquid boni in se habeant. Aliter diligenda non essent, et si uera bonitas in eis non repperitur, tamen ob hoc amantur, quia hoc eis in esse creditur. *Va*.

QUO: unde *Ap Ck Er Fd Ge Ld Pb Pn Ps Pt Vf* | unde fit *Bd Fb* | iure *Vb* | ideo *Eb Ec Ef Ga Gc* | quare *Vd* | iure fit *Pd*.

UTI: ut *Eb Ec Fd Gc Ld Lh Pt*.

SUMMA: caput *Ap Ck Ed Er Ge Ka Pb Pn Ps* | perfectio *Bd Lh On Pd Vh* | plenitudo *Lh Pb Pc Pk Pq* | principalitas *Eb Ec Gc Pm* | summitas *Ed* | collectio *Lh* | finis uel firmitas *Lh*.

CARDO: terminus *Ap Ck Ct Er Ge Pb Pn Vb* | caput *Ct Fb Pq* | perfectio *Af Fb Fd Kc Ld Lh Mj Pp Pq Ps Pt Px Ta To Vf* | plenitudo *Pp Ps Vc* | exordium *Ap Ck Ct Er Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | finis *Af Ap Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka Kc Ld Lh Pb Pd Pm Pn Pp Ps Pt Ta To Va Vf* | principium *Bd* | ipsius rei *Pc* | finis uel exordium, origo *Cg* | qualitas *Px* | beatitudo *Eb Ec Gc Ka* | deus *Eb Ec Gc* | in quo omnia uoluuntur *Ec Gc* | principalitas *Pp* | utriusque generis est *On* | ubi ista causa uersatur *Ed Lh Mj Px Vh* | ubi ista causa et summitas uersatur *Pp*.

CAUSA: initium *Pd* | origo *Bd Fd Ld Pt* | occasio *Va* | summa *Ec Gc* | propter illam causam quae desideratur (*Ga*) *Na Px Vh* | per illam causam quam desiderat *Ka* | summae beatitudinis ·i· propter quam causam *Ec Gc*.

EXPETENDORUM: desiderandorum *Cg Pb* | bonorum *Va* | intentio *Lh* | quae expectuntur *Ld* | quae expetuntur *Fd Pt* | eorum quae expetuntur *Vd* | ideo

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1692 rerum[2]] om. *Vd*. **1698** ut[2]] sc· *Fd.* **1704** nisi] si non *Ct.* | appeterentur] appeterent *Ap Ck Ge Pb Pn Ps*; appenderent *Er*. **1705** Sicut congregare] sicut gregare *Pp*. **1706** non sit] sit malum *Pp*. | a] om. *Ct Er*. **1707** congregant] coniungant *Ge*; congregat *Ap Pb*. **1710** propter] per *Ka*. **1711** sint] sunt *Ka*. **1712** igitur] om. *Ed Px*. **1730** uersatur[1]] uersetur *Ed.*

principalitas et finis in quo omnia uoluuntur (*Ga*) *Na Px Vh* | ideo principalis finitum quo omnia uoluultur(!) *Ka*.
OMNIUM: bonorum *Ap Ck Fb Ge Pb Pn* | rerum *Bb* | rerum sc· quae expetuntur ut ad bonum cuncta referantur *Ap Ck Er Ge Pb Pn Ps*.
BONITAS ESSE: Omnis uirtus bonitas appellatur. *Fb Mo* | quia has temporales adquirunt bona eis uidere *Fd Ld Pt.*
BONITAS: tantum *Ct.*
IURE: ratione *Vb* | recte *Ge* | ut *Pb* | Sapientia sola propter seipsam petitur, ut sapiens quisque efficiatur. *Vd*.

39. Cuius uero causa quid expetitur id maxime uidetur optari, ueluti si salutis causa quispiam uelit equitare, non tam equitandi motum desiderat quam salutis effectum.

CUIUS UERO CAUSA: propter quod petitur *Vd* | propter quod res petitur *Fd Ld Pt* | propter quam causam *Ld Pt Pm Vf* | propter cuius causam quid expetitur *Fb* | propter quam causam aliam quaerit. Illa uidetur illi maxime optari, sed summa bonitas non praeter aliam, sed propter se ipsam quaerit. *Ed*.
CUIUS: pro *Ps* | bonitatis *Ap Ck Ct Ge Lh Pb Pn Ps Ta* | summae bonitatis *Ka* | utilitatis (?) *Fb* | rei *La Lb Va* | re *Af* | huius *Bd* | summae beatitudinis *Eb* | rei expetitur *Er* | boni *Vh*.
CAUSA QUID EXPETITUR: Argumentando ostendit omnia causa boni desiderari et appeti. *Ap Cg Ck Er Ge Lh Pb Pc Pk Pn* (2x) *Pp Pq Ps* (2x) *Vc*.
CAUSA: amore *Va* | summa *Eb*.
QUID: aliquid *Cg Fd Ld Lh Pc Pk Pp Pq Pt Ta Va Vc Vd* | quod *Ap* | quicquid *Vh* | quicquid sit *Ed* | aliquid sicuti equus ad equitandum et nauis ad nauigandum *Ap Ck Ct Er Fb Ge Pb Pn Ps.*
EXPETITUR (EXPEDITUR *Eb*): quaeritur *Eb Lh Pp Px Ta Vh* | quaeretur *Ka* | desideratur *Fd Ld Pt Va*.
MAXIME: praecipue *Va*.
UIDETUR OPTARI: similiter de naui quam aliquis desiderat *Ck Ge Pc Pk Pn Pq Ps* | quia propter bonum omnia talia requiruntur non propter se *Ps* | ut si petatur grammatica propter sapientiam *Fd Ld Pt* | sicut agricultura uel ferrum medici et cetera *On*.
OPTARI: expeti *Vb* | desiderari *Va* | ab illo *Ap Ck Er Ge Pb Pn Ps*.
SALUTIS: sanitatis *Fd Ld Pp Pt Vf* | exercitationis *Lh Pp Ta Va Vh* | Salus est causa et equitatio est res quam expetit ·i· quia pro illa causa equitat ut inueniat quod desiderat ·i· salutem. Item equitatio fit causa salutis si per eam inueniatur salus. *Ap Ck.*
CAUSA: ob causam *Eb*.
QUISPIAM: aliquis *Vb Vd* | homo *Ct* | sum man (OE dp.) *Ck.*
EQUITARE: mouendi usum *Vf.*
NON TAM: tantum *Bb Ld Lh Pt Ta* | non tantum *Cg Ge* | pro tamen *Fd*.
EQUITANDI: mouendi *Ap Ck Ct Ge Pb Pn Ps.*

1739 referantur] referant *Er*. **1740** quia] quia qui *Fd Pt.* **1741** uidere] uidentur *Fd Pt*. **1758** boni] bonitatis *Er*. **1759** appeti] appetiri *Pp*. **1762** ad equitandum] om. *Ap Ck Ge Pb Pn Ps*. | et] om. *Ct Er Fb*. **1773** quod] quia *Ap*. **1774** Item] om. *Ap*.

1777 sum man] *Page* 2001, 225

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MOTUM: usum *Ap Ct Er Pb Pn* | motionem *Lh*.
DESIDERAT: ille qui equitare uult *Vd*.
QUAM: desiderat *Ct Ps*.
SALUTIS EFFECTUM: ut sanus efficiatur *Ap Ck Ct Fb Ge Mo Pb Pn Ps* | similiter de naui quam aliquis desiderat *Pp*.
EFFECTUM: adipisci *Lh Ta* | efficitur *Er* | opus *Bd Pq* | operationem *Pb* | perfectionem *Vd* | quia aliqua infirmitas est quae motione sedatur. Ob hoc tamen multi salutem magis desiderant inde adquirere. *Ec Gc Ka Lh Va*.

40. Cum igitur omnia boni gratia petantur, non illa potius quam bonum ipsum desideratur ab omnibus.

OMNIA: illa *Va*.
BONI: bonitatis *Pd*.
GRATIA: causa *Bd Ga Na Pp Px* | amore *Va* | gratiam *Eb* | per *Eb* | boni causa *Fd Ld Pt* | ob gratiam *Ct* | ob gratiam boni *Er Fb* | propter bonum *Bb Cg Ge Pb* | propter bonam gratiam *Ed*.
PETANTUR: postulentur *Vb* | appetantur *Pb* | quaerantur *Eb Ga Na Px Vh* | desiderentur *Va*.
ILLA (ILLA OMNIA *Lh*): bona *Pb Va* | omnia *Lh* | omnia bona *Ed* | causa *Pp Vh* | petuntur *Lh Pd Vf* | desiderantur *Ap Bd Ck Ct Er Fb Ge Ld Pb Pn Ps Pt* | appetuntur *Ta* | optantur *Lh Pq Vc* | quae petuntur *Ap Bb Cg Ck Ct Er Fb Ge Kc Ld Mj Pb Pn Pp Pt Px Vd Vh* | quae desiderantur uel petuntur *Fd* | quae appetuntur *Af Bd To* | quae praestantur uel petantur *Ps* | propter bonam gratiam petantur omnia bona *Ed*.
POTIUS: melius *Vb* | tantum *Ap*.
QUAM: quantum *Ap* | in illa tantum motione titubare *Va* | quam in illa motione tantum titubare *Ec Gc Ka Lh*.
BONUM: deus *Eb Ec Gc* | ipsum bonum maxime petitur *Ed*.
DESIDERATUR: sufficientia, reuerentia, claritas, iucunditas *Ka*.
OMNIBUS: hominibus *Ct* | rebus *Eb Ec Ga Gc Na Vh*.

41. Sed propter quod cetera optantur beatitudinem esse concessimus; quare sic quoque sola quaeritur beatitudo.

PROPTER: ideo propterea *Pb*.
QUOD: hoc *Bd Ct* | bonum *Pp Vh* | id ipsum *Va* | hoc sc· sufficientiam *Fb*.
CETERA: expetenda *Lh* | sufficientiam et cetera *Ld Pt* | sufficientia et cetera *Fd* | sufficientia, claritas, reuerentia, iocunditas *Eb Ec Gc* | sufficientia, claritas et cetera *Ap Ck Ct Er Ge Pb Pn Ps* | claritas, reuerentia, et cetera *Fb* | quae dixi ·i· bonum *Va*.
OPTANTUR: desiderantur *Lh Ta*.
BEATITUDINEM: illud *Lh Pd Ta* | bonum *Pq Vc* | deum *Eb Ec Gc*.
CONCESSIMUS (CONSENSIMUS *Ct* | CENSUIMUS *Ed*): definiuimus *Ap Cg Ck Ge* | donauimus *Lh Ta* | firmauimus *Ga Na Vh* | affirmauimus *On Ps* | concessimus *Ct*

1787 tamen] om. *Lh Va*. **1803** petuntur] petunt *Fb*. **1808** in[2]] om. *Ec Gc*. **1821** claritas[1]] caritas *Eb*. | sufficientia[2]] sufficientiae *Ap Ck Ge Pb Pn*. | et…1822 cetera[1]] om. *Ge*.

III prosa x

Ed | censuimus *Ga Ka Pp Vh* | nos *Pd* | in prioribus *Va* | prioribus argumentis *Eb Ec Gc Lh Mj Pp Px Vh* | assensi sumus *Ap Pb Pn*.

QUARE – BEATITUDO: Per diuersa enim bona se exercent, dum quaeritur ab illis summa beatitudo. *Ap Ck Ct Ge Pb Pn Ps*.

QUARE: unde *Lh Px Ta Vh* | quapropter *Bd Fd Ka Ld Pt* | pro *Va* | propter quod *Eb Lh*.

SIC QUOQUE: tali modo *Cg Ge Lh Ta* | taliter *Ap Ck Ct Er Fb Ka Pb Pn Ps* | quemamodum *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | definiuimus *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | ut propter eam omnia petantur *Fd Ld Pt* | ut dixi ab omnibus *Vh*.

BEATITUDO: summum bonum *Lh Ta*.

42. Ex quo liquido apparet ipsius boni et beatitudinis unam atque eandem esse substantiam. – Nihil uideo cur dissentire quispiam possit.

EX QUO LIQUIDO APPARET: quia solummodo sola beatitudo dicitur quaeritur, licet diuersis nominibus uocetur et ob hoc apparet illi habere diuersa membra quemadmodum homo *Ap Ck Ct Er Ge Pb Pn Ps* | ex eo quam appetuntur omnia boni gratia et beatitudinis. Ideo dicuntur fieri unam eandemque substantiam. *Lh Ta*.

EX QUO: ex qua re *Cg Fd Ge Ld Pt* | quare *Bd* | iure *To* | iure argumentationis *Pd*.

LIQUIDO: manifeste *Ap Ct Fd Ld Pb Pn Pt To Vb* | clare *Lb Va Vf* | pure *Pp* | aperte *Bd* | lucide *Bb Lh Ta* | aduerbium *Lh Ta*.

APPARET: ut bonitas et beatitudo unum sint *Fb*.

BONI: qui est initium et finis *Ka* | qui est summus finis *Eb Ec Gc*.

SUBSTANTIAM: naturam *Va*.

NIHIL: inquam *Ps* | Boetius *Er* | poeta *Vh*.

UIDEO: intellego *Cg Ge* | intellectualiter *Lh Ta* | in me *Va*.

CUR – POSSIT: ut non sit beatitudo et summum bonum idem *Vf* | ut non sit ita ut beatitudo et bonitas unum sint *Ap Ck Er Ge* (2x) *Pb Pn Ps*.

CUR: ut *Vh*.

DISSENTIRE: discrepare *Cg Ck* | discordari *Fd Ld Pd Pt Vb* | discordare *Ap Lh Pb Pn Ta* | dubitare *Ap Eb Ec Gc* | dissidere *Lb* | contradicere *Af Bd* | in hac re *Ga Ka Na Vh* | huic sententiae *Va* | aliter sentire *Cg* | ex hac tua definitione *Ap Ck Ct Er Fb Ge* (2x) *Pb Pn Ps* | (...) istis sententiis *Ed*.

QUISPIAM: aliquis *Lh Ta Va Vb* | homo *Ct*.

43. Sed deum ueramque beatitudinem unum atque idem esse monstrauimus. – Ita, inquam. – Securo igitur concludere licet dei quoque in ipso bono nec usquam alio sitam esse substantiam.

SED – SUBSTANTIAM: syllogismus *To*.

SED: inquit *Ps*.

DEUM: etiam *Lh*.

1830 Per] pro *Ap Ge Pb.* | se] om. *Ct.* | exercent] exerceant *Ps*. **1831** beatitudo] beatitudo. ut beatitudo et bonitas unum sunt *Ct*. **1836** eam] ea *Fd Pt*. **1843** quia] super quae *Ct*. | dicitur] om. *Ps*. **1844** uocetur…1845 homo] om. *Ct*. | illi] non illi *Ps*; illam *Er*. | habere] haberet *Ps*; haberet illi habere *Ge*; habere illum (< ille) habere *Pn*. **1845** quam] q{uod} *Lh*. **1857** bonitas] bonum *Ge*(2). **1861** ex] om. *Ct.*

III prosa x

UERAMQUE: quia uerum deum nescitis ·i· decepti uel debiles insane mentis *Lh*.
UNUM: bonum *Eb Ec Gc*.
IDEM: bonum *Va* | hoc illi esse substantiam quod bonum *Lh*.
MONSTRAUIMUS: nos *Pd*.
ITA (ITA EST *Lh*): est *Ka Ld Ps Vf* | monstrasti *Vd* | ut dicis *Va*.
INQUAM: Boetius *Pp* | dixi *Ta* | dixit *Lh*.
SECURO – SUBSTANTIAM: quasi dixisset non in alia re aliqua nisi in bono, quia non est accidens, sed substantiale bonum est *Ap Ck*.
SECURO: pro secure *Af* (2x) *Ap Bd Cg Ck Ct Ed Er Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt To Va Vf* | pro securi *Bb* | cum securitate *Vb* | fiducialiter *Lh* | securo potiore *Af Fb Fd Kc Ld Pp Ps Pt* | sine aliqua dubietate *Vd* | aduerbialiter *On Pq Vc* | aduerbium *Vd* | aduerbium quantitatis *Ga Na Vh* | aduerbium qualitatis *Ed* | aduerbium est *Cg* | aduerbialiter dicit *Ec Gc Ka Lh* | aduerbialiter, q{uia} secure dicitur *Px Vh* | aduerbialiter, pro secure uel magis securo *Ta* | inquit *Ps*.
CONCLUDERE: finire *Lh Ta* | definire *Eb Ec Gc Pq*.
LICET: placet *Lh Pb Ta* | licitum est *To* | oportet nobis *Va*.
DEI: (...)les in (...)mente *Ed* | substantiam *Eb Lh Pt*.
IN IPSO BONO – SUBSTANTIAM: Locus dei, si dici fas est, bonum est et ipsum bonum in deo. Vnde potest illa quaestio solui qua quaeritur ubi erat deus antequam mundum crearet, hoc est in bono et ipsum bonum deus. (*Af*) *Ct Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta Vd Vf* | hoc illi esse substantia quod bonum *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc* | Locus in ipso et sedes in ipso est ·i· in misericordia et ueritate. Tunc dicitur deus egredi quasi de loco, cum nos reuocamus eum nostris delictis uindictam exercere. Tunc quasi a misericordia egreditur. Inde et propheta: egreditur dominus de loco suo. Quando de deo agitur sermo debemus animam humiliare et caute summittere, unde et in apocalipsin, cum fieret uox supra firmamentum summittebant animalia alas suas, animalia quatuor euangelistae, alas intellectus ad contemplandam diuinitatem. *Lh Ta*.
IN IPSO: nisi *Ap Lh* | substantiam sitam esse *Fd*.
BONO: summo *Ap Ck Ct Fb Ge Pb Pn Ps* | de quo hactenus diximus *Va*.
USQUAM: alicubi *Ap Ed Ka Lb Pb Pp* | nulla parte *Fb Mo* | alio loco *Ta* | aliquo loco *Lh* | ullo loco *Ap Pb Pn Va* | in alio loco *Vb* | nullo alio loco *Cg* | in ullo alio loco *Ge* | nullam in parte *Er* | in aliquo loco *Ct* | duae partes *Bd Pq* | aduerbium sc· alicubi *Ed*.
ALIO: alicubi *Er Fb Mo Pm Pn Ta* | alicui *Ap Ck Ge Ps* | in *Ps* | bono *To* | aliquibus *Ct* | aduerbium *Eb Px* | on oðrum (OE dp.) *Ck* | aduerbium. alicubi *Lh* | aliter aduerbialiter *Va* | aduerbialiter ·i· alicubi *Ec Gc* | in alio loco *Ec* | aliubi aduerbium est ·i· in nullo loco, alicubi in aliquo *Ga Na Vh*.
SITAM: positam *Ap Pb Pn To Vb* | habitatam *Eb*.
ESSE: credas *Ap* (2x) *Ck Ge Lh On Pb Pn Ps Ta* | credis *Er*.
SUBSTANTIAM: naturam *Va* | dei substantiam in ipso bono esse sitam *Ed*.

1879 nisi] non *Ap*. **1883** potiore] potero *Pt*. **1890** si] om. *Af*. | est[2]] om. *Mj*. | ipsum] in ipsum *Kc*. **1891** Vnde] inde *Lh*. | illa quaestio] om. *Mj*. | qua quaeritur] oram(!) *Kc*; om. *Pp*; quia quaeritur *Af Lh Mo Ps.;* quae quaeritur *Fd*. **1892** mundum] mundus *Af Lh Pp*. | crearet] crearetur *Af Lh Pp Ta*. | hoc est] h.f. *Kc*. | est] om. *Mj*. | deus] om. *Pp*; deus est *Ct Mo*. **1893** substantia] substantiam *Pk Pc Vc*. **1894** in ipso[2]] om. *Lh*.

III metrum x

HEADNOTES: metrum falleutium *Cg Lh Vf* | metrum falleutium constans spondeo dactilo et tribus trocheis *Ap Ba* (*Cc*) *Ga Ka Na On Pp Px Ta Vb* | metrum dactilicum saleticium (!) endecasyllabum constat ex spondeo et dactilo uel tribus trocheis *Cg* (2x) | metrum falleutium dactilicum spondeum et tribus trocheis *Vh* | metrum falleutium dactilicum endecasyllabum, ex spondeo, dactilo et tribus trocheis *Ec Gc Mb* | ut praedixi quamuis se tyrio *Ga*.

1. Huc omnes pariter uenite capti,

HUC – CAPTI: inuento loco et consistorio summi boni ·i· deus inuitat omnes ad illud, ut possint habere quietem *Af Ct Fd Kc Ld Lh Mj Ps Pt Ta Vf* | inuento loco summi boni inuitat omnes, ut ad illud confluant relictis uanitatibus huius saeculi, in quibus illud requirebant *Vd* | inuitatio *Ct* | Inuitatio est. *Er* | Inuitatio est ad illud summum et perfectum bonum, de quo supra multa dixit. *Ap Ck Ge Pb Pn* | Ad uerum bonum et ueram beatitudinem, hoc est deum, uenite. *Ap Ck Ct Er Ge Pb Pn*.

HUC: quod *Lh* | ad deum *Eb Ec Ed Ga Gc Ka La Lh Na Pm Px Ta Vh* | ad summum bonum *Fb Kc La Mj Pp Ps Ta To Vf* (2x) | ad summum bonum uel ad istam rationem *Va* | ad ipsum bonum uenite *Ed* | ad summum bonum, quod est deus *Af La* (?) *Lh Pc Pk Pp Pq Vc* | ad hanc sedem beatitudinis *Pd* | ad hanc beatitudinem *Bd* | ad hunc statum beatitudinis *Fd Ld Pt* | ecce locus summi boni ·i· dei *Vd* | ad summum bonum ad hunc (?) sensum *On* | ad summum bonum *Cg*.
OMNES: homines *Ct* | qui uerum deum quaeritis *Cg*.
CAPTI: debiles *Eb Ec Ga Gc Ka Lh Na Pp Ta Vb* | captiui *Bd* | insani *Px* | hafton (OHG) *Mh* | debiles mente *Px Vh* | insani mente *Eb Ga Ka Lh Na On Pp Ta Vh* | insana mente *Ec Gc* | o uos *Ap Pb Ps* | errore *Pc Pk Pp Pq Vc* | uitiis *Mh* | a malis *Px* | a malo capti *Ga Ka Na* (*Px*) | a malo *Vh* | qui malo capti estis *Ec Gc* | capti uariis erroribus *Ct* | qui estis decepti uariis erroribus *Er Ka* | qui estis capti et decepti uanis erroribus et inani effecti *Ap Ck Ge Pb Pn* | qui hactenus fuistis captiui *Va* | a specie falsi boni *Af* | aut decepti specie falsi boni, aut reuera capti ·i· delectati summo bono *Af Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | delectati hac iucunditate summi boni uel decepti specie falsi boni *Vd* | cum diu de summo bono linea rethorica quaesitum est, ultimo immensum, ut ad illud, uti ad primum, omnes se tollant. Philosophia metrice deludit sub rethorica exclamatione. *Ec Gc Ka Lh* | quia etsi sint illa ponderosa merce et splendentia, qua captos miseros illiciant, potius quam illuminent, sub sola tamen comparatione boni premenda, atque si quis notet illam lucem, quae caput est boni, extemplo floccipendet aureos

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3 falleutium[2]] falleutium \pentam{etrum}/ *On*. | constans] fit *Ka*; om. *Na*. | spondeo] ex spondeo *Ba*. | spondeo…4 dactilo] dactilo spondeo *Na*. **4** et] om. *On Pp Ta Vb*. **7** ex] constat ex *Mb*. dactilo] et dactilo *Mb*. | tribus…8 trocheis] trieri trochens *Mb*. **13** consistorio] sistorio *Kc*. summi boni] summ(...) bonum *Ps*. | ·i·] om. *Ct*. | deus] \sapientia/ *Pt*; dei *Af Ta*; deo *Lh*; deus sapientia *Fd Ld*. **14** illud] illum *Af*. **18** uerum] summum *Ct Er*. | ueram] uera *Ge*. | hoc est] ·i· *Er*. | deum] ad deum *Ct*. **24** hunc] hanc *Pt*. **31** et] om. *Ap Ge Pb Pn*. **32** inani] inaniam *Ck*. **33** aut[1]] autem aut *Pt*; om. *Ct*. | specie[2]] speciem *Pt*. | reuera] om. *To*; uero *Ct*. | capti] om. *To;* capati *Af*. | ·i·] om. *To*. **34** delectati[1]] delectata *Lh*. **35** summo] lima *Ec Gc*. **38** merce] mente *Ec Gc*. **39** illuminent] illuminant *Ka Lh*. **40** si quis] suis *Ec Gc*. | floccipendet] pendit *Ec Gc*; floccipendet eum *Ka Lh*.

III metrum x

in labris radios, nedum caeca metalla terrae uenis, et grauis ponderis illecta. *Ec Gc Ka Lh.*

2. quos fallax ligat improbis catenis

QUOS: homines *Cg* | uos *Vd* | uos dico *Vh* | quos nectit *Lh*.
FALLAX: deceptrix *Af Ap Ck Ct Fb Fd Ge Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta To* | mendax et deceptrix *Vf* |
LIGAT: decipit *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
IMPROBIS: strictis *Lh Ta* | indissolubilibus *Fb* | insolubilibus *Pf Vf* | indissolutionibus *Ap Ck Ge Pb Pn Ps* | importunis *Cg* | duris *Ga Ka Na* (*Px*) *Vh* | inhonestis *Ga Ka Na* (*Px*) *Vh* | malis *Vb*.
CATENIS: nexibus *Ap Ck Ct Er Fb Ge Pb Pf Pn Ps Vf* | illecebris *Lh Ta* | Catenas uocat saeculi illecebras. *To* | Catena dicitur, eo quod capiat et teneat. *Vd* | Catenas uocat saeculi illecebras, quibus inretitur anima, ne uerum possit intueri bonum. *Af Ap Ck Ct Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vc Vd Vf* | huc uenite *Vd*.

3. terrenas habitans libido mentes:

TERRENAS (< TERRENIS *Ga Na*): per (*Ga*) *Na Px Vh* | uoluptuosas *Pp* | terrenis desideriis *Cg* | terrenis rebus adgrauatas *Ap Ck Er Ge Pb Pf Pn* | terrenis rebus deditas *Af Bd Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | terrenis desideriis inherentes *Lh Pc Pk Pp Pq Vc* | terrenas dicit ·i· terrenis opibus deditas *Ct*.
HABITANS: uel hebetans *La* | insidens *La* | possidens *Lh On* | aggrauans *Ct* | tenens *Pt* | seducens *Eb Ec Gc Ka*.
LIBIDO: cupiditas *Fd Ld Pp Pt Vf* | uoluptas *Pp* | delectatio *Pq* | ipsa cupiditas *Cg* | praua cupiditas *Eb Ec Gc Ka Lh* | desiderium *Eb Lh* | amor *Eb Ec Gc Lh* | uoluptas *Fd Ld Pt* | delectatio carnis *Vd* | cupiditas terrenarum rerum *Ct Er Fb Pf* | cupiditas et ambitio terrenarum rerum *Ap Ck Ge Pb Pn Ps* | Libet dicimus placet. Hinc libido quod placeat. *Af Ap* (2x) *Ck Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Ps* (2x) *Pt Ta Vf* | dicitur quod libeat eis, quae appetunt *Pp* | Pro luxuria et superfluitate atque petulantia accipitur. *Ap* (2x) *Ck Ge Lh Pb Pc Pk Pn Pp Pq Ps Vc* | quia semper terrena cogitatis postpositis celestibus *Vd*.

4. haec erit uobis requies laborum,

HAEC (> HIC *To*): uel hic *Ka* | deus *Ap Ck Eb Ec Er Fb Gc Ge Lh Pb Pf Pn Ta Va Vf* | iste deus *Px Vh* | beatitudo *Af Ap Cg Eb Ec Ed Ga Gc Ka Lh Na Pb Pf Pm Ps Px Ta Vg Vh* | bea(!) *Bd* | ista beatitudo *Va* | scientia *Vb* | sapientia *Af Vb* | requies, quae est deus *Pc Pk Pp Pq Vc* | in hoc, inquit, summo bono inuenietis requiem finitis huius uitae laboris *Vd*.

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41 nedum] necdum *Ec Gc*. | grauis ponderis] graui pondere *Ec Gc*. | illecta] illicita *Ka Lh*. **52** indissolutionibus] indissolitionibus *Pb Pn Ps*; < indissolitionibus *Ap Ck*. **56** saeculi] mundi huius *Mj*; mundi *Lh*; om. *Af*. | illecebras] crebras *Ld*; ille celebras *Af*. | inretitur] irritetur *Ta Vf*. intueri] retinere *Mj*. **63** rebus[1]] rebus ·i· *Ap Pb*; om. *Er*. | adgrauatas] grauatas *Pf*. **71** rerum] re<bus> *Ap*. **72** quod] qui *Vf*; eo quod *Af Lh Ta*; dicitur quod *Mo*. | placeat] placet *Fd Lh Vf*. **73** Pro] om. *Ap*(2) *Ge Pb Pn*. | et] et pro *Lh Pc Vc*; ponitur et pro *Pq* | superfluitate] fluitare *Vc*.

III metrum x

REQUIES: cessatio *Lh Ta* | solamen *Ap Ck Ct Er Fb Ge Mo Pb Pf Pn Ps* | si ueneritis ad hunc sensum *Cg* | hoc est sensus quem dicturus sum *On*.
LABORUM: uestrorum *Ap Ck Er Fb Ge Pb Pf Pn Ps*.

5. hic portus placida manens quiete,

HIC: est *Ct Er Fb Vb* | deus *Ap Eb Ec Ed Ef Ga Gc Ka Lh Na Pb Pm Px Vh* | deus erit *Cg Fd Ld Ps Pt* | erit uobis *Lh Vd* | deus erit uobis *Pc Pk Pp Pq Ta Vc* | deus consolator tribulationis *Va*.
PORTUS: refugium *Ct Pf* | prologium *Er* | requies *To* | tribulationis *Eb Ec Gc Ka Lh Px Vh* | statio nauium ubi *Vf* | Hoc est tutum profugium laborum. Portus proprie dicitur tutissima statio nauium. *Ap Ck Ge Pb Pn* | portus tutissima statio nauum *Er* | Portus est statio nauium, ubi hiemant. *Af Ct Kc Lh Mj Pp Ps Ta* | Portus est statio nauium. Portus ergo quodammodo noster deus, est quia in mari huius saeculi positi, semper ad ipsum tendimus, quasi ad portum, ut nos placide atque amoene stationis portu recipiat. *Vd*.
PLACIDA – QUIETE: inconcussa requie stabilis *Ga Na Px Vh* | nullis perturbationibus commouetur *Fd Ld Pt*.
PLACIDA: in *Er Lh Pc Pk Ta Va* | tranquilla *Cg Pd Vd* | inconcussa *Ka* | serenata *Cg* | apud deum *Go*.
MANENS: persistens *Vd* |
QUIETE: in *Pp* | requie *Ka* | pace *Eb*.

6. hoc patens unum miseris asylum.

HOC: est *Ge Vb* | erit *Cg Ct Lh Ps Ta* | erit uobis *Pd* | bonum *Ap Pb Ps* | summum bonum *Vd* | deus *Eb Lh Va* |
PATENS: uel potens *Ga* | apertum *Ap Ck Ct Er Fb Ge Pb Pn Ps Vd Vf* | est *Ap Pq* | latum *Ct* |
UNUM: singulare *Ap Ck Ct Ge Pb Pf Pn Ps Vd Vf* | singularem *Er Fb* | sonum (!) *Af* | deus et beatitudo quod unum est *Mh*.
MISERIS: hominibus *Vf* |
ASYLUM: refugium *Af Ap Ck Ef Fb Ge Kc Mj Mo Pb Pc Pk Pp Pq Ps Ta Vc Vf* | templum *Pf* | domus refugii *Go Lb Mb Pm* | locus refugii *Er To* | templum refugii *Ed Lh Px Va Vh* | templum uel domus refugii *Eb Ec Gc* | templum refugii uel misericordiae *Fd Ld Pt* | locus ubi confugiunt rei *Ga Ka Na Px Vh* | templum misericordiae et absolutionis *Cg* | templum misericordiae, quod uiolare nemini licitum erat *Ap* (2x) *Ck Ct Er Ge Ka Pb Pn Ps* | templum Romae a Romulo factum, quo quisque fugiens non tenebatur *On* | Neutri generis est et masculini, sed hic neutri asylus est. *Ap* (2x) *Ck Ge Pb Pn* | asylum templum, quod Remis et Romu(l)us constituerunt, (e)o quod qui confugeret ab omni noxi(a), liber esset *Vb* | asylum locus in Roma, ad quod confugium facientes non puniebantur *Pd* | asidus(!) dicitur locus refugii, a quo non licet confugientes extrahere *Er* | asylus uel asylum locus refugii, a quo non licet confugientem extrahere. Filii autem et

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96 tutum] tu *Ap Ck Ge Pb Pn.* | laborum] labiorum *Ge*. **98** Portus est[1]] om. *Ct*; portus *Af Lh*. hiemant] emant *Af*. **102** requie] requies *Px.* **103** commouetur] commouet *Ld*. **123** uiolare nemini] ualare nomini *Er*. **125** est] om. *Ap*(2). **129** asylus…130 uel] om. *Ap Ck Ge Pb Pn*. **130** locus] dicitur locus *Pc Pk Pp Pq Vc.* | confugientem] confugientes *Pp.* | Filii] filios *Ck.*

III metrum x

nepotes Herculis in Italia primum asylum condiderunt. *Ap Ck Ge Lh Pb Pc Pk Pn Pp Pq Vc* | Asylum est locus refugii, a quo non licebat confugientem extrahere. Quod primum nepotes Herculis apud Athenas condiderunt, timentes eos quos pater suus oppresserat. Retulit autem primus Romulus Romam illud, ut confugientes sibi sociaret, qui cum eo urbem aedificarent. (*Af*) *Ct Fd Kc Ld Mj Pp Ps Pt Ta Vf* | asylum domus refugii, ad quam confugiunt rei, ut saluentur in ea. Hoc primi nepotes Herculis extruxerunt timentes persecutionem eorum, quos pater suus oppresserat. Postea uero Remulus(!) illud Romae aedificauit. *Vd*.

7. Non quicquid Tagus aureis harenis

NON: erit *Ct*.
QUICQUID: aurum *Vd*.
TAGUS: fluuius *Pd Vd Vf Vh* | Spanie fluuius *Cg* | fluuius Hispaniae *Eb Ec Ed Fb Ga Gc Ka Ld Lh Mo Na Pm Vh* | flugius(!) Hispane *Er* | flumen Hispaniae *Mb Ph* | quoddam flumen *Lb* | nomen fluuii *On* | proprium nomen fluminis *Kr* | fluuius Hispaniae gemmarum et metal(l)arum copia redundans *Vb* | fluuius Hispaniae aurifluus *Pf Pp* | fluuius Hispaniae aureas trahens harenas *Af Lh Pc Pk Pq To Vc* | fluuius Hispaniae harenis auriferis abundans *Ap Ck Ge Pb Pn Ps* | Est fluuius Hispaniae, aureas trahens harenas. Hispania salubritate caeli aequalis omnium fructuum generibus fecunda, gemmarum metallorumque copiis ditissima. *Mj* | Tagus fluuius Hispaniae, quae Hispania salubritate caelo aequalis omnium fructuum generibus fecunda gemmarum metallorumque copiis ditissima est. Interfluunt eam flumina magna: Betis, Mineus, Hiberis, et Tagus aurum trahens. *Ed Lh Pd Px Ta Va Vh* | Fluuius est Hispaniae aureas trahens harenas. Cum enim Hispania nobilis multis rebus sit praestantissima fluminibus extat, quae ita uocantur: Beten, Minium, Hiberus, a quo et Hiberia uocatur. (*Af*) *Ct Fd Kc Ld Pp Ps Pt Ta Vf* | fluuius Hispaniae aureas habens harenas. Non, inquit, illustrent aciem oculorum uestrorum ·i· non uos delectent, ea quae donat Tagus quid est dicere nolite amare aurum. Hormus(!) fluuius aurifilius(!) et gemifluus. Non illustrent aciem uestram ·i· non uos delectent. Non illustrent aciem mentis ad concupiscendum, sicut uidentur oculos illustrare. *Vd*.
AUREIS HARENIS: propter gemmas, quae ibi reperiuntur *Lh Ta*.

8. donat aut Hermus rutilante ripa

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132 Asylum…refugii] om. *Fd Ld Pt.* | locus] om. *Kc*. | non] ni *Pt.* | confugientem] fugientem *Ct Mj*; confugentem *Ps*. **133** primum] quidem *Vf.* | apud Athenas] om. *Mj*. **134** suus] suorum *Vf.* | Retulit…135 aedificarent] om. *Ct.* | illud] asylum *Mj*. **135** aedificarent] aedificaret *Pt*; aedificauer{unt} *Fd*. **153** fluuius] flumen *Pd*; fluuius est *Va*. | quae] quia *Ed*; aurif(lu)us in *Px*. caelo] caeli *Ed Lh Px Vh.* | aequalis] om. *Pd.* **154** gemmarum] gemmis gemmarum *Lh Ta*. metallorumque] metallorum *Pd.* | est] om. *Ed Pd Px Ta*. **155** Interfluunt] interluunt *Va*. | eam] etiam *Pd*; eum *Px*. | Betis] hebetis *Va*; bechis *Lh Ta*; be(...) *Px*. | Hiberis] hiber *Lh*; iberus *Ta*. Tagus] taus *Lh*. | aurum] om. *Pd*. | trahens] trahens harena plenus a quo smirna (symirna *Lh*) uocata est *Lh Ta*; trahens harena a quo et smirna uocata est *Pd.* **156** est] om. *Fd*. | enim] om. *Pt*. **158** Beten] bean(?) *Pp*; betin *Ta*; (...)tin *Af*; Bethen *Ct*. | Beten…uocatur] om. *Vf.* | Minium] minimum *Kc*; nimium *Ps*; minum *Ld*. | Hiberus…uocatur] om. *Ct*. | Hiberia] hibernia *Ps*; hibera *Fd Ld Pt*. | uocatur] uocatur hispania *Af Ta*.

III metrum x

DONAT: producit *Vd* | quicquid *Ta*.
HERMUS: flumen *Lb On Vf* | f{luuius} *Vd* | fluuius *Vh* | fl{umen} Asia *Mb* | fluuius Asiae *Cg Pf* | fluuius Lydiae *Pm* | proprium nomen fluminis *Kr Vb* | fluuius ferens aurum *Lh Ta* | Asiae flumen, qui Smirneos campos diuidit *Pd* | fluuius Asiae qui Smirneos campos secat *Ed Ka* | fluuius Asiae, uel Lydiae, qui Smirneos campos secat *Ec Gc* | Hermus fluuius est Asiae, qui Smirneos campos secat. *Ga Na Vh* | fluuius Asiae, qui Smirneos campos secat, et aurifluus et gemmifluus *Lh* | Hermus fluuius Libiae et Asiae, quem Smyrtenis ager secat et est aurifluus et gemmifluus *Ct* | Hermus est fluuius Lidiae et Asiae et ipse fluctibus et harenis aureis, quem Smyrtenis ager secat, et ipse aureis atque argenteis abundat harenis. *Ap Ck Ge Pb Pn* | fluuius Asiae, qui Smirneos campos secat et ipse fluctibus aureis et harenis plenus, a quo et Smirna uocata est *Ed Px Va Vh* | fluuium didie s(...) Symitenis ager secat *Er* | fluuius Asiae aurifluus et gemmifluus *Af Fb Fd Kc Ld Mj Mo Pc Pk Pp Pq Ps Pt Ta To Vc Vf* | flumen Asiae aurum gignens *Ph* | quicquid donat *Lh* | Seruius *Ec Gc*.
RUTILANTE: splendente *Eb Fd Ld Lh Pp* | splendente auro *Ta* | splendenti ex auro *Vh* | harenis auri *Fb* | harenis auris *Er* | aureis harenis *Ct Pf* | ex auro *Lh*.

9. aut Indus calido propinquus orbi

AUT: donat *Ap* | quicquid donat *Lh Ps Ta* | non illustrent *Vd*.
INDUS: fluuius *Cg Vh* | alueus *Lb* | fl{umen} orientis *Mb* | habitator Indiae *On* | quilibet fluuius Indiae *Pc Pk Pq Vc* | a quo tota India diriuatur *Cg* | a quo India *Ed Pm* | flumen orientis, a quo India dicitur *Vf* | fluuius, a quo India dicitur *Pt* | Fluuius est orientis, a quo India dicitur. *Ld* | proprium nomen fluminis *Kr Vb* | fluuius Indiae, qui per Indiam decurrit *Ta* | India dicta ab uno posterorum Noe, qui dictus est Indus *On* | fluuius orientis aurum ferens et gemmas *To* | fluuius orientis, qui a rubro mari incipit, a quo India dicitur *Pp* | Fluuius est Indus orientalis, qui a mari rubro accipitur, a quo India uocatur. (*Ga*) *Na* (*Vh*) | fluuius orientis transiens per Indiam, qui a rubro mari accipitur, a quo India nomen accepit *Ec Ed Gc Ka Lh Px Va Vh* | Indus dicitur fluuius orientis, a quo accepit nomen India et hic amnis est definiens Indiam ab occasu et rubro mari terminatur, et est prima pars mundi India uicina ortui solis. *Ap Ck Ge Pb Pn* | flumen orientis Indiae flumina faciens, qui in rubro mari terminat incipiens a montibus Ariobarzanis *Pd Ph* | Fluuius est orientis aurum ferens et gemmas, qui oritur iuxta montem Ariobarzanis et exit in mare rubrum et propter regionis feruorem fert populos Aethiopes. (*Af*) *Ct Fd Kc Ld Mj Mo Ps Pt Ta Vf* | Indus fluuius est, a quo India, cui calido orbis ·i· perustae

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172 fluuius] flumen *Ka*. **174** Smirneos] Smirneos \aliter affice/ *Ga Na*. **178** Smyrtenis] sinyrtenis *Ap Ge Pb*. **180** Smirna] smirma *Px Vh*. **181** fluuius] fluuius est *Vf*. | Asiae] om. *Af Fb Kc Mj Mo Ps Ta To Vf*. | et] om. *Fb*. | gemmifluus] gemmae fluuius *Vf*; germifluus *Kc*. **198** orientis] orientalis *Gc*. | transiens] om. *Ec Gc Ka Lh*. **199** rubro] rubeo *Lh*. | accepit] traxit *Ec Gc Ka Lh*. **200** India] Indi *Ap Ge Pb*. **201** Indiam] Indiem *Ap Ge Pb Pn*. **202** faciens] flaciens(!) *Pd*. **203** Ariobarzanis] ariobarzanis a quo india nomen trahit *Pd*. | est] om. *Af Fd*; est similiter *Vf*; est Indus *Ta*. **204** orientis] orientis aurifluus ·i· *Vf*; orientis a quo India dicitur *Fd*. gemmas] gemmas ex quo india nomen accepit *Mo*. | qui oritur] oritur enim *Mo*. | Ariobarzanis] ariobazarus *Fd Ld Pt*. | et[2]] om. *Vf*. | exit] intrat *Af*. **205** et] om. *Ct*. | populos] populus *Ps*. Aethiopes] aethiopum *Mj Vf*; aethiopas *Af Ta*; ethiopus *Ps*; aethyopos. et ex quo india nomen accepit *Ct*.

plagae proximus est, unde homines regionis illius nigri sunt obfuscati uidelicet nimio solis ardore. *Vd*.

CALIDO – ORBI: solis ortui *Ap Ck Ct Ge Pb Pf Pn Ps* | solis ordo *Er* | quia sol oritur ibi *Pp Ta* | quia oritur sibi sol *Lh* | ubi sol oritur *Ga Ka Na*.

PROPINQUUS: uicinus *Ap Ck Ct Er Fb Ge Pb Pn Ps* |

ORBI: circulo *Eb Ec Gc Lh Mj Vh* | circuli *Va* | solis rotae *On* | orientali *Eb Ec Ed Gc Pm* | perustae plagae *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pf Pn Pq Ps Pt Ta To Vc*.

10. candidis miscens uirides lapillos

CANDIDIS: lapillis *Ap Ck Ct Ga Ge Kc Lh Na Pb Pn Pq Ps Vc Vd* | unionibus *Af Ec Ed Fd Ga Gc Kc Ld Mj Na On Pp Ps Pt Ta To Vh* | unitionibus *Pm* | gemmis *Eb Ec Gc Lh* | perulis *Af Kc Mj Pp Ps Ta Vf* | cum lapillis *Er* | cum lapillis unionibus uel perulis *Fb* | gemmis, quas uniones uocant *Px* | gemmis, quas uniones uocamus *Va Vh* | gemmis, quos uniones non s(...) *Ed*.

MISCENS: per *Ap Ck Pb Pn Ps* | ipse Indus *Pp* | ille Indus *Lh Ta*.

UIRIDES LAPILLOS: smaragdos *Af Eb Ec Ed Fd Ga Gc Ka Kc Ld Lh (2x) Na Pc Pk Pp Pq Ps Pt Px Ta To Va Vc Vh* | prasinos *Cg Ed Fd Ga Ld Lh Na Pc Pm Pp Ta Vd Vh* | prasmas *Eb Ec Gc Ka* | prasim(...) *Ed* | iaspides *Af Kc Lh Pc Pk Pp Ps Ta* | peralun (OHG) *Ga Na Vh* | smaragdus et uniones *Ct* | smaragdinos lapides *Vf* | prasinos lapides *Lh Pk Pq Vc* | lapides *Lh Pq Vc* | Smaragdos dic(...) et oniorie(!) cup(i)ditas *Er* | Zmaragdinos lapides dixit quibus nihil iucundius oculi uidere possunt. Recreant enim hebetatos uisus sui aspectu. *Fd Ld Pt*.

LAPILLOS: gemmas *Ap Ck Ge Pb Pn Ps Vd* | qui interdum extrahuntur uiridi, interdum candidi; uirides smaragdos dicit uel uniones *Ap Ck Ge Pb Pn* | In illo ergo flumine inueniuntur lapides preciosi. *Vd*.

11. inlustrent aciem magisque caecos

INLUSTRENT (ILLUSTRAT *Lb* | ILLUSTANT *Ka* | INLUSTRANT *Na* | INLUSTRA\N/T *Vh* | > ILLUSTRANT *Lh*): illustrabunt *On Pd* | circumdat *Lb* | illuminant *Ta* | glorificent *Ka* | non *Ec Gc* | non illuminant *Lh* | illuminent, glorificent, declarent *Eb* | Non poterunt illuminare aciem mentis. *On* | non possunt illustrar(...) *Ed* | Illustrare poterunt aciem mentis. *Ap Ck Ge Pb Pn* | Hoc dicit: quaecumque pretiosa sunt in rerum natura et uisibilia habentur et quae homines pro magno ducunt, nequaquam possunt aciem mentis ad cognitionem ueri boni perducere, sed cum sint terrena terrae faciunt incubare. *Ap Ck Ct Er Ge Pb Pf Pn*.

ACIEM: mentis *Ec Er Gc Pd Pf Pq* | mentem *Eb Ed Ga Lh Na Pm Px Vh* (2x) | cordis *Pc* | animi *Lh* | uultum uestrum *Cg* | oculos animae *Va* | mentis ·i· claritatem *Ap Pb* | claritatem mentis (*Af*) *Ck Fb Fd Ge Kc Ld Mj Pn Pp Ps Pt Ta To Vf* | mentis uisum *Ct* | interiora mentis *Lh* | acumen oculorum . sc· mentis *Vb* | ut haec oculos uidentur illustrare *Ga Na Px Vh* | ut oculis uidentur lustrare *Ka* |

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211 uicinus] uirinus *Er*; **225** smaragdos] smaragelos *Kc*; maragdos *Ld*; zmaragdos *Fd Pt*. **230** Zmaragdinos] a maragdos *Ld*. | dixit] dicit *Fd Pt*. | oculi] oculos *Ld*. **231** hebetatos] hebetates *Pt*. | uisus] oculos *Pt*. **243** Hoc] haec *Pf*. **244** habentur] lab(...) *Er*. | ducunt] dicunt *Ap Er*. **245** perducere] ducere *Pf*. | terrena] om. *Ap Ck Ge Pb Pn*. **246** faciunt] faciant *Ge Pb*. incubare] incumbere *Ap Ck Ge Pb Pn*; incabare *Er*. **251** uidentur[1]] uideantur *Px*.

III metrum x

Generaliter de omnibus gemmis ad[a]mante (?) quis ex angulis splendore liquidissimo instar cristallini in India numquam magnitudinem nuclei auellanae excedens *Pp*.

MAGISQUE: sed *Eb Ec Gc La Ld Pf* | sed magis *Lh Pc Pk Pp Pq Vc* | prorsus *Lb*.
CAECOS: imprudentes *Af Ap Ck Fb Fd Ge Kc Ld Mj Pb Pn Pp Ps Pt Ta To Vf* | terrenis deditos *Pf* | Diuitiae obcaecant animos hominum. *Cg Lh Pc Pk Pp Pq Ta Vc* | Diuitiae excaecant oculos sapientum. *Ap Ck Ct Er Ge Pb Pf Pn Ps*.

12. in suas condunt animos tenebras.

IN SUAS: in proprias *Af Lh Mj Pp Px To* | in proprias diuitias *Fb Fd Kc Ld Pf Pp Ps Pt Ta* | in proprias ignorantias *Ga Na Px* | in proprias tenebras ignorantias *Vh*.
SUAS: proprias *Eb Va Vd* | diui[ti]as *Lh*.
CONDUNT: abscondunt *Eb Ed Ka Lh Pm Px Ta Va Vh* | obnubilant *Cg Lh* | recondunt *Vd* | reponunt *Vb* | illae gemmae *Pp* | diuitiae huius saeculi *Vf*.
ANIMOS: illorum *Vf*.
TENEBRAS: diuitias (*Af*) *Mj To* | terrenas delectationes *Lh Ta* | cupiditates *Ap Ck Ct Fb Ge Mo Pb Pf Pn Pq* | proprias ignorantias *Ka*.

13. Hoc, quicquid placet excitatque mentes

HOC: est *Ec Ga Gc* | ex hoc *Na Vh* | istud terrenum *Eb Ec Gc Lh Pp* | iste terrenum *Ka* | terrenum sc· *Fd Ld Pt* | dico *Vh* | istud, quod terrenum est *Ed Px Vh* | quod dico *Bb* | has res *Cg* | aurum gemmae *Cg Ct Lh Pc Pk Pp Pq Vc* | aurum uel gemmae *Af Ap Bb Ck Er Fb Fd Ge Kc Ld Mj On Pb Pf Pn Ps Pt Ta To*.
PLACET: delectat *Eb Ec Gc Ka Lh Px Va Vh* | concupiscitur *Ga Na Px Vd Vh* | homini *Vb* | hominibus *Ct* | eis *Vf* | uobis *Bb Vd Vh* |
EXCITATQUE: prouocat *Kc* | suscitat *Vb* | comouet *Lb* | trahit *On* | permouet *Cg* | commouet *Pq* | ad cupiditatem *Ck Ge* | ad desiderium *Eb* | ad sui amorem *Lh Px Va Vd* | ad morem sui *Vh* | ad cupiditatem sui *Af Ap Ct Er Fb Fd Kc Ld Lh Mj Pb Pf Pk Pn Pq Pt Ta To Vc* | ad cupidinem sui *Pc* | ad suam scilicet cupiditatem *Ps* | ad amorem sui nutrit *Lh* | ad amorem sui prouocat *Eb Ec Gc* | ad amorem suum adtrahit, ad cupiditates uidelicet *Pp* | Prouocat ad concupiscendum. *Ga Ka Na Px Vh* | Prouocat ad concupiscentiam. *Ed Pm*.
MENTES: sui *Ck Ge* | hominum *Cg On* | humanas *Va*.

14. infimis tellus aluit cauernis;

INFIMIS – CAUERNIS: non in delectabilibus locis, sed in uilibus *Ap Ck Ct Er Ge Pb Pn* | non in caelo, sed in luto *Lh* | non in arboribus, ut maior esset dignitas *On* | non in arboribus et delectabilibus locis, sed in luto *Pt* | obscuris non delectabilibus locis *Fb* | in obscuris non in arboribus et delectabilibus, sed in luto *Ap Ck Ge Pb*

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252 Generaliter…254 excedens] Cf. Isid. *Etym.* 16.13.2.

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257 obcaecant] obscecant *Lh Vc*. | animos] animas *Pp*. | hominum] om. *Ta.* **258** Diuitiae] diuitiae enim *Pf*. | excaecant] exsecant *Ck* (> exc-) *Pn*; caecant *Ct*. **278** gemmae] gemmas *Af Bb Fb Ld Ps Ta To*; gemma *Mj*. **293** in uilibus] in uilibus ·i· luteis *Ct*; in uilibus luteteis scilicet *Er*. **296** arboribus] ardoribus *Ap Pb Pn.*

III metrum x

Pc Pk Pn Pq Vc | in abditis terrae partibus *Pp* | In inferioribus latebris nutriuit haec terra ·i· protulit. *Ga Lh Na Px Ta Vh* | non in arboribus et delectabilibus locis, sed in luto. Ideo uero in cauernis, quoniam in uenis terrae uel harenis fluminum reperiuntur opes. (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Ta Vf* | In montibus et in cauernis terrae reperiuntur haec, hoc est aurum et argentum et quaeque pretiosa. *Lh* | Montibus et cauernis terrae reperiuntur haec, hoc est aurum, argentum, et quaeque preciosa. *Ec Gc* | In montibus et in cauernis terris reperiuntur, hoc est aurum et argentum et quaeque pretiosa. *Ka* | inferioribus cauernis *Ka* | Haec, inquit, omnia quae uos concupiscitis in inferioribus sui latebris nutriuit terra. Qui ergo amant ea non ad ueram lucem, sed ad easdem tenebras tendunt, semperque terrena cogitant, de caelestibus non curantes. *Vd*.
INFIMIS: obscuris *Af Fd Kc Ld Lh Mj Pf Pp Ps Pt Ta* | in *Pc Pk Pq Va* | nouissimis *Cg*.
ALUIT: nutriuit *Af Cg Fd Ka On Pc Pk Pp Pq To Vb Vc* | nutrit *Bb Ed Lb Ld Lh Mj Pf Ta Vf Vh* | pauit *Pb* | quasi in uiscera *Pp* | nutriuit, educauit, fouit *Eb*.
CAUERNIS: cauis *Ct* | sic et qui amant ea *Px* | sic et qui amant ea non ad aeternam lucem, sed ad easdem tenebras tendunt *Ga Lh Na Ta Vh.*

15. splendor quo regitur uigetque caelum

SPLENDOR: sapientia *Pf Vh* | deus *Ap Bb Ck Ec Ed Er Gc Ge Pb Pd Pm Pn Px Vh* | ipse deus *On* | summum bonum *Cg* | summa lux *Ct Er Fb Vf* | ille ·i· deus *Va* | summa lux et praecipua *Ap Ck Ge Pb Pn* | dei sapientia *Ec Ga Gc Na Px* | deus sapientiae *Eb* | deus et sapientia *Mj* | deus et sapientia patris *Af Cg Fb Fd Kc Ld Lh Pc Pk Pp Pq Ps Pt Ta To Vc*.
QUO: splendore *Fd Ld Pt Vh*.
REGITUR: caelum *Vd* | stabilitur *Fd Ld Pt*.
UIGETQUE: ualet *Vb* | stabilitur *Pp Vf* | patris *Mj* | constat *Eb Ec Ed Gc Pm* | et constat *Ga Na Px Vh* | ualet multum *On* | et quasi uigorem accipit manendi et durandi *Pp* | incolume manet *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps*.
CAELUM: anima uel aliquis uirtus *Pf*.

16. uitat obscuras animae ruinas;

UITAT: fugit *Ap Ck Ct Er Fb Ge Mo On Pb Pn Ps* | refugit *Pq* | declinat *Vb* | contemnit *Cg Ps* | spernit *Lb Lh Ta* | respuit *Fd Ld Pt* | abstat *Pm* | deuitat *Eb Ec Gc* | habitauit *Vh* | abicit, despicit *Cg* | fugit ipse splendor *Vf* | Non uult habitare in anima, quae talia amat. *Ed* | Non uult habitare in anima, quae talia amat. Animae latebrae plenae sunt malitiis et exercitationibus pecuniarum. *Mj* | Non uult habitare in anima, cuius intima plena sunt malitiis et exercitata pecuniam accumulare. *Ec Gc Ka Lh Va* | tenebras uult habitare animas, cuius latebrae plenae sunt malitiae et exercitationibus *Px* | Non uult habitare in anima, cuius latebrae malitia plenae sunt. *Ga Na Vh* | uult habitare in latebris animae *Ka*.

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297 In] om. *Lh Px Ta Vh.* | nutriuit] nutrit *Lh Ta.* **298** ·i· protulit] om. *Lh Ta.* | in] om. *Ta Vf.* delectabilibus] delectationibus *Lh.* | sed] si *Kc.* | sed…299 luto] om. *Ld.* **299** uero in] om. *Ld.* fluminum] om. *Ct.* **300** reperiuntur] inueniuntur *Mj.* | opes] om. *Lh Pp.* **318** deus] «deus» *Pb.* **327** incolume] nicolonie *Er.* **338** intima] intimae *Ka Lh.* | exercitata] exercitando semper uult *Va.* **339** accumulare] accumulare est *Ec Gc* **340** malitiae] malit(...) > malitiae *Px.*

III metrum x

OBSCURAS – RUINAS: maliuolas mentes stultorum *Ap* | diuitias, per quos uertitur anima in ruinam *To* | diuitiae, per quas anima flectitur in ruinam *Af* | turpes diuitias, per quas animas in ruinam cadunt *Lh* | diuitias, per quas anima flectitur in ruinam *Ct Fd Kc Ld Mj Pp Ps Pt Ta* | quia in maliuola anima non *Er* | quia in maliuolam animam non introibit sapientia, nec in corpore subdito peccatis *Ap Ck Pb Pn Ps* | quia in maliuolam animam non introibit sapientia *Lh Pc Pf Pk Pp Pq Vc* | Anima iusti sedes est sapientiae. *Pf*.

OBSCURAS: tenebrosas *Af Ta* | tenebras *Fd Kc Ld Lh Ps Pt* | nigras *To* | pestiferas *Eb Ec Gc Ka*.

RUINAS (TENEBRAS *Ga Mj Na Pf etc.*): uel ruinas *Ga Pf* | tenebras *Ed Mb Mh* | ignorantias *Ap Ck Er Fb Ge Mo Pb Pf Pn Ps* | cassuras *Vb* | diuitias *Ta* | nequitie *Vh*.

17. hanc quisquis poterit notare lucem

HANC: deum *Ap Ck Er Fb Ge Pb Pf Pn* | lucem *Ap* | istam *Lh* | diuinam sapientiam *Cg*.

NOTARE: considerare *Af Ct Fb Fd Kc Ld Mj Pf Ps Pt Ta To Vf* | inuenire *Ps Vb* | comprehendere *Ap Lh Pc Pk Pp Pq Vc* | apprehendere *Pd* | intellegere *Ec Ga Gc Na On Pm Px Vh* | signare *Ap* | cognoscere *Lh Px Va Vh* | agnoscere *Eb Ed* | incognita habere *Ck Ge* | cognitam habere *Pb Pn* | cognitum habere *Ap* | signari comprehendere *Ck Ge* | attingere *Fd Ld Pt* | in animo figere *Bb* | cognitam habere *Ct Er Fb Pf Ps* | sc· n.h.i.s.p.(!) *Er* | notam sibi facere *Ec Ga Gc Ka Na Px Vh* | quisquis potuerit uenire *Lh*.

LUCEM: deum *Lh Ps* | dei *On* | lumen *Pb* | splendorem *Ed Px Vh* | deum et sapientiam patriae *Pp* | splendorem diuinum *Va* | Hanc, inquit, lucem ·i· deum quisquis poterit notare ·i· intellegere, uel notam habere negabit candidos esse radios Phoebi in mundo solem chilem(!) clarus. *Vd*.

18. candidos Phoebi radios negabit.

CANDIDOS: esse *Eb Ec Ed Gc Lh Pc Pk Pm Pq Ta Vc* | lucidos *Eb Ed*.

PHOEBI: solis *Cg* | (in co)mp(a)rationem *Lh*.

RADIOS: in comparatione dei *Ct Eb Ec Gc Ka Lh Px Vh* | in comparatione illiu(...) *Ed*.

NEGABIT: esse *Af Bb Cg Ck Ct Er Fb Ge Kc Ld Mj Pf Pp Pt To Va Vh* | despicit *Ps Vb* | despiciet *Cg* | contemnit *Ap Pb Vf* | contemnet *Ck Ge Lh On Pc Pk Pn Pp Pq Vc* | pro nihilo ducet *Ap Ck Ge Pb Pn* | putabit comparatione ueri solis non lucere *Lh Pq Vc* | putabit in comparatione ueri solis *Pc Pk Pp* | in comparatione dei, qui summa lux est *On* | ad comparationem summi boni et uerae lucis *To* | ad comparationem uerae lucis solem esse candidum, sed quasi obtenebratus uidebitur ad eius comparationem *Ap Ck Er Ge Pb Pn* | Ad comparationem summi boni et

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345 ruinam] ruina *Ld*. **346** subdito] subdita *Pn*. | peccatis] peccato *Ap*. **347** quia] om. *Lh Pc Pk Pq Vc*. | maliuolam animam] maliuola anima *Pf*. | sapientia] sapientiam *Vc*. **352** ignorantias] gocratias (!) *Er*. **365** notam] nota *Ec Gc*. **381** ducet] duc{it} *Ge*. **382** in[1]] om. *Pc Pk*. **384** candidum] candidam *Ck*. | quasi] quas *Er*. | obtenebratus] obtenebratis *Ge*. **385** boni] boni esse *Vf*.

uerae lucis negabit candidos esse radios Phoebi. Interpretatur Phoebus purus uel clarus ab eo quod est fos ·i· lux. (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf* | sed ad comparationem uerae lucis, quae est deus, si quis eam perspicue mentis oculis intuetur radiis solis nullum penitus *Vd* | contemnit in comparatione dei, quoniam
390 nihil candoris est solis ad comparationem diuinae lucis *Va* | ut sole in mundo nihil clarius sic etiam ad istam lucem Phoebi nihil lucere uidetur *Ga Lh Na Px Vh* | ut sole in mundo nihil clarius lucere uidetur *Ka*.

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386 negabit] negabat *Pt.* | radios] om. *Kc*. | Phoebi] plebi *Kc*; phoebus *Ps*. | Interpretatur] interpretatur autem *Ct.* **387** quod] qui *Vf.* | fos] φωc *Ta*; phos *Fd*; fons *Vf.* | ·i·] uel *Vf*; om. *Lh.* lux] lux inde fosferos ·i· lucifer *Ta*; lux. hinc et fosforos dicitur lucifer *Af Lh*. **391** etiam] om. *Lh.* | Phoebi] phoebo *Vh*; febus *Px*; phebus *Lh*.

III prosa xi

HEADNOTE: Hic uult monstrare quid sit bonum quod unum atque idem est bonum. Et quod unum est semper desiderat subsistere *Ka Lh Pp Vf*.

1. Assentior, inquam; cuncta enim firmissimis nexa rationibus constant.

ASSENTIOR: concedo *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Mo Pb Pf Pn Ps Pt Ta To Vd* | accedo *Pp* | consentio *Bd Cg Ge Lb* | confirmo *Vd* | concedo hoc *Vf* | assensum praebeo *Va* | tuis assertionibus uel uerbis *Bd* | his supradictis *Pd* | quod deus et beatitudo unum sunt *Af Ct Fd Ge Ld Pf Pt* | quod deus et beatitudo idem sunt *Ap Ck Er Fb Pb Pn Ps*.
INQUAM: dixi *Ta*.
CUNCTA: asserta *Bd* | uerba *Vc* | uerba supradicta *Pq* | quae dixi *Ld* | quae proposuisti *Ap Ck Fb Ge Pb Pf Pn Ps* | proposuisti *Er* | quae dixisti *Fd On Pt Vf* | ea quae tu dixisti *Vd* | quae dicis *Va* | quae a superioribus conclusionibus *Fd*.
NEXA: ligata *Ed Fd Lb Ld Lh Mj Pt Px Ta To Va Vb Vf Vh* | nodata *Eb Ka Lh Pp Ta* | coniuncta *Ap Ed Ga Lh Na Vh* | solidata *Ge Pb* | nixa *Ge Pb* | fulcita *Pb* | hoc est solidata colligata nixa sustentata fulcita *Cg*.
RATIONIBUS: conclusionibus *On Vf* | syllogismis *Bd* | superioribus conclusionibus *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt*.
CONSTANT: manent *Ap Cg Ck Ct Er Fb Ge Ld Mo Pb Pf Pn Ps Pt Vf* | sunt *Bd Va* | firma *Pb* | firma sunt *Vd*.

2. Tum illa: Quanti, inquit, aestimabis, si bonum ipsum quid sit agnoueris?

ILLA: philosophia *Pp*.
QUANTI – AGNOUERIS: Sin inquit locum summi cognoscens ita admireris, quid putas et quanto pretio dignum estimas? *Kc* | Si inquit locum summi boni cognoscens ita admiraris, quid putas et quanto pretio dignum aestimas si ipsum summum bonum agnoueris? (*Af*) *Ct Fd Ld Lh Mj Pp Pt*.
QUANTI – AESTIMABIS: quanto pretio dignum duces *Ck Er Fd Ge Ld Pn Ps Ta* | pro quanto appretiabis *Pb* | quanto pretio iudicabis *To* | pro quanto, pro pretio dignum ducis *Pt* | quanto pretio dignum duces cum sapis ubi sit beatitudo *Fb Pf* | quam magna pecunia potest illud redimi *Ec Gc Lh Px Vh* | quam magno pretio potest illud redimi *Ka*.
QUANTI: pretii *Af Bb Eb Ec Ed Er Fb Fd Gc La Lb Lh Mb Pb Pc Pd Pf Pk Pm Pn Pp Pq Ps Pt Vb Vc Vf Vh* | pretio *Ap Ck* | muneris *Ap Pb Pc Pk Pn Pp Pq Ps Vc* | munere *Ge* | magni *Pd* | numeris *Ck Lh* | honoris *Lh Vc* | quanto pretio *Bd Ct* | quam magno pretio *Ga Na Vh* | quanto pretio uel munere *Cg*.
INQUIT: dixit *Vb*.
AESTIMABIS: iudicabis *Lh Vb* | appendes *Bd* | si ipsum bonum agnoueris *Ta* | dignum duces *Ct* | cum sapias ubi sit beatitudo *Vf*.
BONUM: deum *Ap Ck Ge Pb Pn Ps* | ipsum deum *Er* | ipsum *Ct* | tu *Vf*.

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3 bonum[2]] bonum est *Pp*. **12** sunt] sit *Ct Ld Pf Pt*; est *Af*. | et[2]] om. *Er*. **13** sunt] sit *Er*; sint *Fb*. **31** Si] om. *Ld*. | inquit] om. *Ld*. **32** cognoscens] cognosis *Pt*; agnoscens *Mj*. | quid] quod *Lc Pt*; qui *Pp*. | putas] putes *Lh*. | dignum] om. *Mj*. | ipsum] om. *Pp*. **33** agnoueris] intellexeris uel agnoueris *Af*. **34** pretio] om. *Er*. | duces] ducis *Fd Ge Ld*; estimas *Ta*. **40** pretio] < pretii *Ap*.

III prosa xi

AGNOUERIS: cognoueris *Ps*.

3. Infinito, inquam, si quidem mihi pariter deum quoque, qui bonum est, continget agnoscere.

INFINITO: aduerbialiter *Af Ap Ck Ct Fb Ge Ka Lh Mj On Pb Pn Pp Ps Ta* | pretio *Bb Eb Ec Ed Gc Ka La Lb Mb Na Pp Vb Vf* | honore *Lh* | absque mensura *Va* | pro est finite *To* | estimabo *Bd Ct Pq* | pretio taxabo ·i· appretior *Pb* | inutilis estimabo *Vc* | estimo hanc rem *Ka Lh* (2x) *Px Vh* | pretio estimabo *Cg Er Fb Fd Ld Pd Pf Pt* | infinita quantitate *On* | pretio estimabo et infinita quantitate *Ap Ck Ge Pn Ps*.
INQUAM: ut dixi *Vb* | Boetius *Pp*.
SI QUIDEM: quidni *Vb* | si *Pf* | certe *Ap Ck Er Fb Ge Pb Pn Ps*.
PARITER DEUM: deum et summum bonum *Pf* | deum pariter et summum bonum *Fb* | sicut summum bonum *Af Ct Fb Fd Ld Lh Pp Pt Ta To Vf* | sicut et summum bonum *Kc Ps* | et summum bonum *Mj* | sicut est summum bonum cum uero deo *Pb*.
PARITER: tecum uel cum his uerbis *On* | ceteris bonis *Px Vh* | cum ceteris *Ed Lh* | cum illo bono quod tu mihi promittis *Ap Ck Ct Er Ge Pb Pf Pn Ps*.
QUI: deus *Bb On* | uel quod *Pd*.
BONUM: summum *On Pd Pp* | omne *Ed Ga Na Pm Vh*.
CONTINGET: oportebit *Pb*.
AGNOSCERE: ut promittis *Vf*.

4. Atqui hoc uerissima, inquit, ratione patefaciam, maneant modo quae paulo ante conclusa sunt. – Manebunt.

ATQUI: certe *Pp Vb Vd*.
HOC: bonum *Eb Ec Gc Ka* | bonum ·i· deum *Lh Va* | bonum quod est deus *Vd*.
UERISSIMA: manifestissima *Pd*.
PATEFACIAM: aperiam *Bd Lh Mj Px Ta Va Vb Vd Vh* | manifestabo *Vf* | demonstrabo *Vd* | tibi *Bb Ps* | ostendo *Vh* | ut possis agnoscere *Ap Ck Ge Pb Pn Ps* | ut et bonum et deum idem esse intellegas *Fb* | ut et bonum et in ipso bono deum intellegas *Ap Ck Er Fd Ge Ld Pf Pn Ps Pt* | monstrabo deum cum uero bono *Cg* | et bonum et in ipso bono deum *Ct*.
MANEANT: constent *Ps* | fixa sint *Vd* | si *Bb Va* | in te *St* | apud te *Af Bb Fb Fd Kc Ld Mj Pf Pp Ps Pt To Vf* | constent mihi *Er* | constant apud te *Ck Ge Pn* | constent apud te *Ap* | apud te. tantum *Ta* | apud te in tua mente *Lh* | apud te tantum modo *Bd Pq Vc* | in mente tua *On* | constant in mente tua et in memoria recondita *Cg* | constent apud te in memoria recondita *Pb* | Pauca uolo tibi dicere quae paulo ante conclusa sunt. *Ap*.
MODO: tantummodo *Af Ap Ck Eb Ec Fb Fd Gc Ka Kc Ld Lh Mb Pb Pc Pf Pk Pn Pp Ps Pt Px To Va Vb Vd Vf Vh* | tantum *On* | interam(!) (*Af*).
PAULO: parump(er) *Vb*.
QUAE: altiora *Lh*.
ANTE CONCLUSA: quod deus summum bonum sit *Bb* | quod sit deus summum bonum *On*.

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65 tu] om. *Ct*. **80** bono] bonorum *Pf*.

III prosa xi

CONCLUSA (CONCESSA *Ct Er*): conclusa *Ct Er* | definita *Vd* | ut firmissime credas quae hactenus dixi *Vh*.
MANEBUNT: Boetius *Pf* | poeta *Vh* | inquam *Ap Eb Ga Ka Na Pb Ps Px Vh* | inquit Boetius *Fb* | mente *Bb* | in mente *Cg Ge Pc Pk Pp* | possunt fieri *Lh* | ita possunt fieri *Ta* | retinebo *Bd* | firmiter *Vh*.

5. Nonne, inquit, monstrauimus ea quae appetuntur pluribus idcirco uera perfectaque bona non esse quoniam a se inuicem discreparent, cumque alteri abesset alterum plenum absolutumque bonum afferre non posse, tum autem uerum bonum fieri cum in unam ueluti formam atque efficientiam colliguntur, ut quae sufficientia est eadem sit potentia, reuerentia, claritas atque iucunditas, nisi uero unum atque idem omnia sint, nihil habere quo inter expetenda numerentur?

NONNE: interrogantis *Lh*.
INQUIT: dixit *Vb*.
MONSTRAUIMUS: demonstrauimus *Ge* | supra *On* | tibi *Va* | Recapitulationem uel enarrationem superiorum facit. *Lh Ta* | Nunc facit epilogum ·i· recapitulationem uel narrationem. *Lh Pd* | Anacefaleosin uel epilogum facit ·i· recapitulationem. *On* | sub hoc signo quae retro folio \vc/ viii locutus est *On*.
EA QUAE APPETUNTUR: bona *Va* | temporalia bona *Fb Pf* | temporalia bona quae appetuntur *Vf* | sicut sufficientia, potentia, claritudo et cetera *Vd* | hoc est sufficientia, potentia et reliqua *Ap*.
APPETUNTUR: postulantur *Vb* | desiderantur *Eb Ka Lh Px Va Vh*.
PLURIBUS: a *Ap Bd Ck Eb Ed Ga Ge Lh Pn Pt* | rationibus *Vb* | hominibus *Ap Lh Ta Vd* | per plures res, per famam et diuitias et cetera *Ct* | per plures res, per famam per diuitias, et illa omnia quae supradixit *Ap Ck Er Ge Pb Pf Pn Ps* | uidelicet fama, laus, diuitiae huius saeculi et ea quae superius dixi *Fd Ld Pt*.
QUONIAM: quare *Va*.
DISCREPARENT: dissentirent *Ap* (2x) *Ck Er Fb Fd Ge Ld Pb Pn Ps Vf* | discernerent *Vb* | discordarent *Bd* | in hoc *Lh* | sicut temporalia *Ct* | sicut bona temporalia *Ap Ck Er FbFd Ge Ld Pb Pf Pn Ps Pt* | quia non essent omnia simul *Va*.
CUMQUE – ALTERUM: quoniam unum indiget auxilio alterius *Ap* (2x) *Ck Ct Er Fd Ge Ld Pb Pf Pn Pt* | potentiae enim deest sufficientia *Cg* | cum abessent potentiae et diuitiae *Ap Ck Ge Pb Pn Ps* | potentiae et diuitiae *Vf* | cum non essent omnia simul *Ed Ka Lh Px Vh* | cum essent omnia simul *Lh*.
CUMQUE: et *Eb Ed Pm* | et cum *Va* | non posse affere *Pd*.
ALTERI: bono *Eb Ec Gc Ka Lh Mj Pp Px Va Vh* | boni *Ed* | uerbi gratia *Vd* | in alter(um) *Lh*.
ABESSET: deesset *Vb*.
ALTERUM: bonum *Eb Ec Ed Gc Lh Pp Px Va Vh*.
PLENUM: cumulatum *Ap Ck Er Fb Ge Pb Pn Ps* | sufficiens *Af Fb Kc Ld Lh Pp Pt Ta To Vf* | alteri effectum *Lh*.
ABSOLUTUM: liberum *Vb* | perfectum *Af Bd Ct Eb Ec Fb Fd Ga Gc Ka Kc Ld Lh Mo Na Pc Pk Pp Pq Ps Pt Px Ta To Va Vh* (2x) | sufficiens *Ct* | solidum *Af Bd Ct Fb Fd Kc Ld Mo Pp Ps Ta To Vf* | sine alio *Ga Na Px Vh* | sine altero *Eb Ec Gc* | quod manet per se *Ap Pb Pn*.

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112 Nunc] om. *Pd.* **120** diuitias] diuitiam *Ct.* **122** superius] supra *Fd Pt.* | dixi] dixit *Fd.* **125** sicut[2]] «...» *Pb*; sit *Ap Pn*. **128** quoniam] cum *Fd Ld*.

III prosa xi

AFFERRE NON POSSE: apportare *Vb* | conclusimus *Pp Vd* | monstrauimus *Ap Lh Pn* | nonne conclusimus *Ap Cg Ck Fb Ge Lh Pb Pc Pf Pk Pn Pq Ps Vc Vf* | nonne monstrauimus *Ap Bb Ck Er Fb Fd Ge Ld Pb Pf Pq Ps* | ea bona *Lh*.
TUM – COLLIGUNTUR: monstrauimus *Ap Ck Ct Er Fd Ge Ld Lh Pb* (2x) *Pc Pn Ps Pt Ta* | demonstrauimus *Fb Ps* | consensimus *Eb Ec Gc Ka Lh Mh* | nonne etiam monstrauimus *Pf* | nonne demonstrauimus *Vd Vf* | nonne concludimus *Bb* | monstrauimus tibi *Va* | id esse unum quod bonum *Ga Ka Na Px Vh* | esse unum, quod bonum est *Ec Gc*.
TUM: pro tunc *Pb Vd* | insuper *Fb*.
UERUM: dico *Pp*.
FIERI: fiunt *Lh Vc*.
IN UNAM: haec omnia *Pc* | singularem et simplicem substantiam *Vd* | cum in una for(...) colligitur s(...) ut bonum deb(...) *Ed*.
UELUTI: sicuti *Vb.*
FORMAM: speciem *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | substantiam *Af Bd Fb Lh Mj Mo Pf Pp Ps Ta To Vf* | massa *Ap* | massam *Ct* | in unam essentiam et statum *Ap Pb Pn* | in unam massam et statum *Ck Er Ge Ps* | speciem in unam massam *Pt* | speciem in unam massam et statum *Fd Ld*.
EFFICIENTIAM: operationem *Af Bd Cg Fb Ge Ka Kc Lh Mh Mj Mo Pf Pp Pq Ps Ta To Vc Vf* | facturam *Va* | gitat (OHG) *Eb Ec Ed Gc Pm* | ut idem effectus sit omnium *Ap Ck Ct Er Fb Fd Ge Ld Pb Pf Pn Ps Pt*.
COLLIGUNTUR: colligantur *Eb Ed* | comprehenduntur *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt Vf* | conectuntur *Vd* | ea bona *Lh Pq* | quae dixi ·i· honor, reuerentia, claritas, et cetera *Va*.
QUAE: ea *Bd Pd* | illa *Bb* | ea bona *Ta* | ea res *Vf*.
SUFFICIENTIA: opes *Lh Ta*.
EADEM SIT POTENTIA: namque una substantia est eorum *Ta*.
POTENTIA: dignitas *Lh*.
REUERENTIA: eadem *Cg Ge* | honor *Lh*.
CLARITAS: eadem *Cg Ge* | gloria *Lh*.
IUCUNDITAS: eadem *Cg Ge* | uoluptas *Ap Ck Fb Fd Ge Ld Lh Pb Pf Pn Ps Pt Vf* | delectatio *Ap Ck Er Fb Fd Ge Ld Pb Pf Pn Ps Pt* | uoluntas *Er*.
NISI UERO: nisi omnia unum effectum habent *Fb* | et monstrauimus *Vh*.
IDEM: unam rem *Vf*.
OMNIA: terrena bona *Ap* | haec quae supra dicta sunt *Vd* | ea quae petuntur a pluribus *Pq* | quae eundem effectum habent *Er Fd Ld Pt* | quae unum effectum habeant *Pf* | qui effectum eundem habent quia similia sunt *Ap Ck Ge Pb Pn Ps*.
NIHIL HABERE: desuper demonstrauimus *Pb* | nonne monstrauimus *Bd Pq* | et monstrauimus *Pd* | nonne dixi tibi *Va* | demonstrauimus *Ap Ck Fb Ge Pf Ps* | monstrauimus *Af Ct Ec Ed Fd Gc Ka Ld Lh Mh Pm Pp Pt* | monstrabimus *Eb* | haec monstrauimus *Pc* | nonne diximus *Bb* | nonne demonstrauimus *Vd*.
NIHIL: dico *Pp* | boni *Eb Ec Ed Gc Ka Mj Pp* | illi *Ck Ge Ps* | illis *Er Pn* | in illis *Fb Pf* | est illis *Ps* | illa omnia *Va*.
HABERE: possunt *Ap Ge Pb Pn Vb* | possint *Ps* | poterit *Pq* | constat *Vf* | ea *Cg* | uidetur abere *Er* | potentia, sufficientia et caetera bo(na) *Lh*.
QUO: ut *Ap Ck Ec Ef Ga Gc Ge On Pb Pc Pf Pk Pn Ta Va Vc* | bono *Mh* | unde *Ed Ka Lh Mh Mj Ps Px Vh* | pro ut *Bb* | quapropter *Bd* | quare *Cg Fd Ld Pt* | propter quod *Cg*.

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144 conclusimus] clusimus *Pk*. **160** unam] uisam *Fd*. **162** ut] et *Ct*. | idem] unus *Pf*. **163** omnium] om. *Pf*; omnibus *Pt*. **178** effectum[1]] affectum *Ld Pt*. **179** quia] q{uam} *Ge*.

III prosa xi

EXPETENDA: postulanda *Vb* | desideranda *Ct Va Vf* | bona *Bb Mj On* | inter desideranda *Cg* | ut debeant expeti *Ap Cg Ck Er Fb Ge Ld Pb Pf Pn Ps Pt* | inter ea quae desiderantur *Vd* | in illis quae numerauimus ·i· dignitas, potentia, mem{oria} et cetera *Vh*.
NUMERENTUR: aliquid istorum *Ec Gc*.

6. Demonstratum, inquam, nec dubitari ullo modo potest.

DEMONSTRATUM: est *Ap Cg Ct Ed Ge Lh Mj Pa Pb Pd Pp Ps Pt Vf* | est ita *Vh* | a te *Eb Ec Gc Pp Pt* | uerbis *Pb* | hoc est *Eb Ec Ga Gc Ka Mh Na Vh* | monstrauimus *Vh*.
DUBITARI: ut ita non sit *Va* | ut inter bona n(on) (nu)merentur *Ed*.

7. Quae igitur cum discrepant minime bona sunt, cum uero unum esse coeperint bona fiunt, nonne haec ut bona sint unitatis fieri adeptione contingit? – Ita, inquam, uidetur.

QUAE IGITUR: philosophia *Pp* | inquit *Ps*.
QUAE: temporalia *Fb Pf* | praedicta *Lh Ta* | bona *Eb Ec Gc Lh Pd* | bona temporalia *Pt Vf* | sufficientia, potentia *Pp*.
DISCREPANT: dissentiunt *Bb Er Fb Fd Ld Pf Pt* | discernant *Vb* | desistunt *Ct* | distant *Va* | dissentiunt sibi *Ck Ge Pn Ps Vf* | cum dissentiunt sibi *Ap* | a se inuicem discordant *Cg* | cum dissentiunt sibi, uel discordant *Pb*.
BONA: uera *Ck Er Fb Pf* | uera sunt *Vf*.
SUNT: hic *Eb Ed Ka Pm*.
CUM – CONTINGIT: quod ordinem retinet seruatque naturam, quod infra in libro quarto plenius exponitur *Ec Gc Ka* | Sicut superius dixit, uel unum bonum esse conditorem si facturus est, nunc illud unum esse, ad quod respiciunt omnia. *Va* | quae si discrepant bona non sunt, quia cum unum esse coeperunt tunc, bona efficiuntur *Vd*.
UNUM: esse *Lb* | bonum *Eb Ec Gc Ka*.
FIUNT: hoc est quamdiu sunt diuersa, non sunt bona *Pb*.
HAEC: bona *Ap* | quae dixi *Va*.
BONA (2): uera *Ap Ge Ps*.
ADEPTIONE: coniunctione *Ap Bb Ck Ct Er Fb Fd Ge Ld Mo Pf Ps Pt* | inuentione *Vb* | adquisitione *Pb* | adeptionem *Pn* | de *Va* | (...)nsecutione *Ed*.
CONTINGIT: euenit *Va Vb Vd* | oporte[t] *Pb* | dum unum sunt bona sunt *Fb Pf Vf*.
INQUAM: dixi *Vb* | inquit *Px* | Boetius *Pp* | quia dico *Ge*.
UIDETUR: esse *Va* | quamdiu sunt *Lh Ta* | quamdiu sunt diuersa, non sunt bona *Bb* | hoc est uidetur, quia quamdiu sunt diuersa, non sunt bona *Cg*.

8. Sed omne quod bonum est boni participatione bonum esse concedis, an minime? – Ita est.

SED OMNE QUOD: conclusio *Pq Ta* | conclusio syllogismi *Pc* (2x) *Pp* | inquit *Eb Ec Ef Ga Gc Ps*.

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192 debeant] debebat *Pf*; < debeat *Ap*.

III prosa xi

BONI: bonitatis *Vf* | summi *Eb Ec Ed Gc Ka Pm*.
PARTICIPATIONE: largitione *Eb Ec Gc Ka*.
ESSE: ut sit *Ed*.
CONCEDIS: consentis *Ap Ck Er Fb Fd Ga Ge Ka Ld Mo Na On Pb Pn Ps Pt Px Vf* | credis *Va* | confiteris *Eb Ka* | iudicas *On* | tu *Pd*.
AN: utrum *Vh*.
MINIME: concedis *Ap Ck Ge Ps Vb* | hoc concedis *Er Fb Pn* | an non *Fd Ld Pt Vf*.
ITA EST: Boetius *Pp* | inquam *Eb Ec Ga Gc Ps* | id est *Pt* | participatione boni *Lh* | quia dico participatione boni esse hoc bonum *Ap Ck Ge Pb Pn* | boni participatione esse hoc bonum *Ct Er Fb Ld Pf Pt* | concedo bonum est *Vf* | ab unitate bonum est *Mh*.

9. Oportet igitur idem esse unum atque bonum simili ratione concedas; eadem namque substantia est eorum quorum naturaliter non est diuersus effectus. – Negare, inquam, nequeo.

OPORTET – BONUM: conclusio *Pk Vc* | quia participatione unitatis sunt bona *Ap Ck Er Fd Ge Ld Pb Pn Ps Pt* | Inter unum et bonum quod dicit nihil interest, sicut in inferioribus dicit. *On* | ut unum et bonum idem sit, quia participatione unitatis fiunt *Vf* | omnia quae bona sunt boni principatione (!) bona sunt *Vd* | ut omnia unum sint ·i· sufficientia, potentia, et caetera *Ec Gc* | (...) participatione (...)ni bonum sit concedis *Ed* | quod enim bonum est et unum bonum (...) *Lh* | Inter bonum et unum nulla diuersitas est. *Pb* | Ordo est quoque uerborum hic: unum atque idem esse bonum. *Ec Gc Ka Lh* | Hic est ordo uerborum: unum atque idem bonum esse. *Px Va* (*Vh*).
OPORTET: ut *Ga* | si concedis poeta *Vh* | inquit *Ps* | ut tu confitearis *Pd*.
IGITUR (AUTEM *St*): uel igitur *St* | propter hoc *Pd*.
IDEM: unum *Vh*.
UNUM ATQUE BONUM: unitatem et bonitatem *Cg*.
UNUM: unitatem *Ge Ps Px* | singulare uel summum *On*.
BONUM: hoc *Ap* | quia *Lh*.
SIMILI RATIONE: quia quod agit unitas, hoc et bonitas *Cg Ge*.
IDEM ESSE: ut idem et bonum sit *Fb* | ut unum et bonum idem sit *Pf* | (...)e bonum sit unum *Ed*.
CONCEDAS: ut *Bd Eb Ga Na Pb Px St Va Vh* | profitearis *Ap Bb Ck Ct Er Ge Ld Pb Pf Pn Ps Pt* | confitearis *Fb Fd* | permittas *Eb Ka Vb* | confirmes *Kr* | consentias *Ga Ka Na Px Vh* | largiaris *Ka* | largiris *Eb*.
EADEM NAMQUE – EFFECTUS: Conclusio *Lh Pq Vc* | Bonum est, et unum bonum est, quia unus utriusque est effectus. Verbi gratia: si duo sint in isto loco constructi, unius substantiae esse dicuntur, quia idem est effectus. (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf*.
EADEM: una *Bb Ct Er Fd Ld Pd Pf Pt Va* | similis *Vh* | una nec dissimilis *Ap Ck Fb Ge Pb Pc Pk Pn Pp Pq Ps Vc* | una uel similis *Cg On* | una et simplex *Vd* | similis una nec dissimilis aequalis *Lh*.

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249 hoc] om. *Fb.* **257** unitatis] bonitatis *Er Fd Ld Pt.* **263** hic] om. *Ec Gc.* **278** et] unum et *Fd Ld Pt.* | unum] uinum(!) *Kc.* | bonum] om. *Vf.* **279** est[1]] om. *Ct.* | est[2]] om. *Af Pt.* | sint] sunt *Ld.* | isto] uno *Fd Ld Mj Pt.* **280** constructi] constituti *Af Fd Ld Lh Pt Ta.* | unius] unus *Fd.* esse] om. *Af Lh Pp Ta.* | quia…est] quidem *Af Lh Pp.* | effectus] effectus eorum *Ta*; effectus unius *Lh.*

III prosa xi

SUBSTANTIA EST EORUM: illae res unius substantiae sunt *Ap Ck Er Fb Fd Ge Ld Pb Pf Pn Ps Pt*.
SUBSTANTIA: essentia *Na*.
EORUM: bonorum *Pp Vh* | earum rerum (*Af*) *Bd Kc Pp Ps Ta To* | neutrum genus *Mj Vh* | beatitudinis et unitatis *Pb* | bonitatis et unitatis *Cg* | naturaliter (!) *Ed* | neuter omnium earum rerum *Lh*.
NATURALITER: per naturam *Vd* | neutraliter *Va*.
QUORUM: effectus *Ap*.
DIUERSUS: sed unus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pf Pn Ps Pt* | separatus *Pp* | uariabilis *Pd* | diuisus *Pb*.
EFFECTUS: operatio *Bd Ck Ct Er Fb Fd Ld Mo Pb Pf Pk Pn Pp Pq Ps Pt Vc Vf* | operatio actus *Lh* | opus *Vb* | diuersa operatio *Cg Ge* | sicuti ignis *Bd* | sed una operatio *Ap* | gifru(mida) (OHG) *Na* | pater et filius et spiritus sanctus *Mh* | patris et filii et spiritus sancti *Eb Ec Gc Ka Lh Pp* | Bonum enim esse non potest nisi sit unum. Si enim diuersum sit in partesque diuisum bonum profecto non erit. *Vd* | Sicut sufficientia claritudinis potentiae et ceterarum supradictarum non multiplex non diuisa est operatio, sed una tantum. Qui enim uera sufficiens est utique clarus et potens est. Si ergo eorum una est operatio naturaliter restat ut una quoque credatur esse substantia. *Vd*.
NEGARE: unam esse substantiam *Eb Ec Ga Gc Ge Ka Lh Mj Na Px Va Vh* | unam illam esse substantiam *Cg*.
INQUAM: ut dixi *Vb*.
NEQUEO: illis *Ge* | quin ita sit *Ta* | non possum *Vb*.

10. Nostine igitur, inquit, omne quod est tam diu manere atque subsistere quamdiu sit unum, sed interire atque dissolui pariter atque unum esse destiterit? – Quonam modo?

NOSTINE: scis *Bd*.
-NE: utrum *Vb* | an *Mh*.
INQUIT: dixit *Vb*.
OMNE QUOD EST: quod subsistit *Ge* | quod manet in sua substantia *Ap Ck Ct Er Fd Ge Ld Pb Pf Pn Ps Pt* | omne quod est unum *Vh* | omne quod est unum esse *Ga Na* | permanens in sua substantia *Fb* | quasi homo qui constat *Va*.
EST: manet *Pc* | subsistit *Lh Vf*.
DIU: longe *Va Vb*.
MANERE: in sua su[b]stantia *Pc*.
SUBSISTERE: stare *Vb* | esse *Bd* | interire *Lh* | subsistendi habere potentiam *Ap Ck Ct Er Fb Fd Ge Ld Pb Pf Pn Ps Pt*.
QUAMDIU: longe *To Vb*.
SIT: fit *Ps*.
UNUM: unitum *Fb Pf Vf* | singulare bonum *On* | sicut est corpus et anima *Ap Ck Er Fb Fd Ge Ld Pb Pc Pf Pn Ps Pt* | sicut homo qui constat *Ec Gc Ka Lh Vh*.
INTERIRE: perire *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt Vb Vf* | mori *Lb Lh Ta* | coeperit *Eb Ec Gc* | inceperit *Cg* | incipit *Ps* | scias *Pf* | nosti *Vh* | nostine *Bb Pd* | statim *Ga Ka Na Px* | unum *Lh* | illud quod erat ante unum *Va*.

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285 unius] illius *Er*; om. *Ld*. | sunt] om. *Fb*. **298** et[1]] om. *Pp*. **317** quod[3]] quia *Pf*. **323** subsistendi] subsistendo *Fb*. | potentiam] om. *Pf*; potentia *Ps*. **327** est] om. *Fd Pf*.

III prosa xi

DISSOLUI: disrumpi *Vb* | per partes *Lh Ta* | ab inuicem separari *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt.*
PARITER ATQUE: postquam *Ap Bd Ck Eb Ec Ed Er Gc Lh Mb Pc Pf Pp Pq Ps Px Vc* | quam *Lb Vh* | statim *Cg Eb Ec Fb Gc Kc Lh* (2x) *Pc Pk Pp Pq Ta Vf Vh* | ut *Ga* (2x) *Na Pb Px Vh* | mox *Ap Ck Fd Ge Ld Pb Pn Ps Pt Va* | mox ut *Cg Ct Er Lh Pc Pk Pp Pq* | quando *Cg Fb Fd Ge Kc Ld Lh Mj On Pb Pp Pq Pt Va Vf Vh* | cum *Ck Eb Ec Ed Er Fb Fd Gc Ge Ld Lh Mj Pf Pm Pp Ps Pt* | locum *Kc* | uel si uel quando *On* | simul hac *Bd* | si *Pd To* | atque postquam *Kr*.
DESTITERIT (DESISTERIT *Ta*): uel destiterit *Ta* | cessauerit *Ap Cg Ck Ct Eb* (*Er*) *Fb Fd Ga Ge Ka Ld Lh Na Pb Pc Pf Pn Ps Pt Px Vh* | concessauerit *Mo* | desiuerit *Vb* | deserit *Ps* | desistit *Ap* | defecerit *Lb* | desierit *Cg*.
QUONAM MODO: quali modo *Vb* | quomodo *Bb Lh Ta* | qualiter *Pp* | inquam *Pd Ps Vh* | Cognoscere ista possum. *Ka Pp* | Ista cognoscere possum. *Eb Ec Gc Lh* | istud potest fieri *Pf* | probari potest *Pd* | quo pacto istud potest fieri *Ap Ck Ct* (*Er*) *Fb Fd Ge Ld Mo Pb Pn Pt.*

11. Vt in animalibus, inquit, cum in unum coeunt ac permanent anima corpusque id animal uocatur, cum uero haec unitas utriusque separatione dissoluitur interire nec iam esse animal liquet;

VT: est *Vb Vh* | sicut (*Af*) *Ap Ck Er Fd Ge Ld Lh On Pf Pn* | sicut sit *Fb* | sicut est *Pq* | sicut in *Pt* | fit *Ap Ct Pb Ps Va* | potest uideri *Bd*.
ANIMALIBUS: bestiis *Pc* | iumentis *Ka* | uiuentibus *Eb Ec Ga Gc Na Vh* (2x).
INQUIT: dixit *Vb* | illa *Ps*.
CUM: simul *Ap Pb Pn*.
UNUM: animal *Cg* | uenientibus *Px*.
COEUNT: sociantur *Ap Cg Ck Ct Fb Ge Mo Pb Pf Pn Ps* | soceant *Er* | sociant *Fd Ld Pt* | sociunt *Ct* | conueniunt *Bb Cg Eb Lh Va Vb Vd Vh* | ueniunt *Lb* | copulantur *Vd* | colligunt *Ap Ck Ge Pb Pn Ps* | simul iunguntur *Cg Fb Mo Pc* | simul iunguntur, simulque sociantur *Lh Pk Pp Pq* (2x) *Vc* | simul iunguntur, simulque sociuntur *Ta*.
PERMANENT: cum *Vh.*
ANIMA CORPUSQUE: anima et corpus *Cg* | insimul *Vh* | Anima dicta est propter quod uiuit. Spiritus autem uel spiritualis natura, uel pro eo quia spiret in corpore. Item animum esse quod animam. Sed anima uitae est. Animus autem consilii. Animalia autem siue animantia dicta sunt, quia animentur uita et moueantur spiritu. Corpus autem dicitur, eo quod corruptum perit. Solubile enim atque mortale est. *Ec Gc Ka Lh.*
ANIMAL: non animalia *Cg Ck Lh Pc Pk Pn Pp Ps Ta Vc* | non alimalia *Bb* | animal enim dicitur animatum corpus *Fb Mo Pf* | quod corpus et animam habet *Vd* | corporis et animae, quae unum hominem faciunt uel quodlibet animal. Dum inquit anima et corpus simul sunt, unum perfecte animal faciunt. Postquam uero separata fuerint (...) aliud est corpus et aliud anima. Sicque quod fuerat unum atque perfectum sui separatione faciunt interire. *Vd*.
UOCATUR: esse *Va*.
HAEC UNITAS – SEPARATIONE: si anima non participauerit corpori *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt.*

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345 istud] hoc *Fb Mo*; sc· *Pb*; \istud/ sc· *Ap*. **367** quod] et *Ec Gc*. **378** si] sc· *Er*; ut si *Ld*; cum *Fb Mo*. | anima] omnia *Er*.

UNITAS: corporalis *Lh Ta* | animae *Lh* | corpus et anima *To*.
UTRIUSQUE: corporis et animae *Ap Bb Cg Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps Pt To Va Vb Vh* | animae et corporis *Lh Pc Pp Pq Ta Vc* | animae et corpus *Pk*.
SEPARATIONE: sequestratione *Vb*.
DISSOLUITUR: a proprio statu recedit *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt*.
INTERIRE: perire *Fd Ld Pt Vb* | illud animal *Va*.
IAM: liquet *Ap* | unitas *Fd Ld Pt*.
LIQUET: claret *Ap Ck Er Fb Ge Pb Pf Pn Ps Va* | manifestum *Vh* | manifestum est *Bb Cg Fd Ge Ld Pt Vb*.

12. ipsum quoque corpus cum in una forma membrorum coniunctione permanet humana uisitur species, at si distributae segregataeque partes corporis distraxerint unitatem desinit esse quod fuerat;

IPSUM: sic *On* | modo specialiter *Lh Ta*.
CORPUS: humanum *Pp* | hominis *Lh Ta*.
FORMA: specie *Ap Bb Ck Fb Fd Ge Ld Pb Pf Ps* | factura *Ap Ck Ge Pb Ps*.
CONIUNCTIONE: consociatione *Ap Ck Fd Ld Pb Pn Ps Pt* | consecutione *Er* | societate *Fb Mo* | consocietate *Cg Ge*.
HUMANA: hominis *Na*.
UISITUR: a *Vh* | uidetur *Ap Bb Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ka La Lb Ld Lh Mj Mo Na Pb Pf Pn Pp Pq Ps Pt Px Ta Va Vb Vf Vh* | frequentatiuum uerbum *On* | uidetur a uideo *Cg* | dum simul est corpus *Ap Bb Ck Ct Er Fb Fd Ge Ld Pb Pf Pn Ps Pt* | desideratiuum est *Fb*.
SPECIES: forma *Bd Lh Ta* | esse *Va* | homo *Vh*.
DISTRIBUTAE: diuisae *Ap Cg Ck Ct Fd Ge Ld Lh Pb Pn Ps Pt Ta* | diuiduae *Vb* | disiunctae *Pq*.
SEGREGATAEQUE: separatae *Cg Ct Er Fb Fd Ge To Vb* | per se *Ap*.
PARTES: nominatiuus pluralis *Cg*.
DISTRAXERINT (< DISTRAXERIT *Px* | DISTRAXERIT *Mo*): disiunxerint *Vb* | separauerint *Eb Ec Gc Ka Lh On Pp Pq Ta* | disciderint *Ap Ck Ct Fd Ge Ld Pb Pf Pn Ps Pt* | discederint (!) *Er* | disruperint *Pb* | per se *Ck Er Ps* | alienauerint *Cg* | secuerint *Cg* | dissipauerint *Cg Px Va Vh* | traxerint *Ap Pb Pn* | diuiserint *Ga Lh Na Px Ta Vh* | diuiderint *Fb Mo* | imitantem *Lh* | in uarias partes *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt*.
DESINIT ESSE QUOD FUERAT: si manus et caput et pes et cetera membra *Ap Ck Er Ge Pb Pn Ps* | Si manus et caput et pes et cetera membra separata fuerint, unum ·i· integrum non erit corpus. *Fd Pt*.
DESINIT ESSE: destitit *Vb* | humanas species *Ap Ck Er Fb Ge Pq Ta* | humana species *Ct Fd Ld Lh Pb Pf Pk Pn Pt Vb Vc* | in humana specie *Ps* | non est homo dicendus *On*.
FUERAT: dicendum *Lh*.

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381 animae] animo *Er.* **384** a] om. *Fd.* **404** simul est] similem *Ap Pb*; simile *Ld.* | corpus] om. *Ct*. **417** si] om. *Ap*. | et[2]] om. *Ps*. **418** ·i·] uel *Pt*.

13. eoque modo percurrenti cetera procul dubio patebit subsistere unumquodque dum unum est, cum uero unum esse desinit interire. – Consideranti, inquam, mihi plura minime aliud uidetur.

EOQUE MODO: simili *Eb Ec Lh Px Ta Vh* | pari *Va* | tali ratione *Ap Bb Ck Ct Er Fb Fd Ld Mo Pb Pf Pn Ps Pt* | simili ratione *Cg Ge* | simili modo *Gc Ka*.
PERCURRENTI (CONCURRENTI *Er*): consideranti *Af Ap Bb Bd Ck Fb Fd Ge Kc Ld Lh On Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vf* | perquirenti *Vb* | pergenti *Ps* | inuestiganti *Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pd Pf Pk Pn Pq Ps Pt* | inuestigandi *Vd* | desideranti *Vc* | in tua mente *Pp* | mihi *Pf* | tibi *Bd Eb Ec Ed Gc Lh Mh Pm Pp Px Vh* | homini *Pb Pc* | inuestigati *Er* | in tua cogitatione *Eb Ec Gc Ka Lh Px Vh* | in tuo animo perscrutanti *Va* | d{icu}nt *Er*.
CETERA: corpora *Lh* | quod sunt *Ck Ge* | quae sunt *Ap Er Fb Ld Pb Pf Pn Pt* | omnia quae sunt *Vh*.
PROCUL DUBIO: omnino *Fb* | Hoc enim demonstrat, quia non solum corpus et anima, dum simul participantur idem sunt. Sed et cetera membra idem sunt, dum unitatem sortiuntur. *Ap Ck Er Fd Ge Pb Pn Ps Pt*.
PROCUL: quidni *Vb* | longe aduerbium *Va*.
PATEBIT: aperiet *Vb* | apparebit *To Va* | tibi *Pq* | manifestum erit *Pb* | manifestum est *Ka*.
SUBSISTERE: manere *Bb Ka Va Vb Vh* | perma(!) *Pb*.
UNUMQUODQUE: membrum *Ap* | unaquaeque res *Lh Ta* | una res *Er*.
DUM: quamdiu *Ap Cg Ge Pb Pn*.
UNUM: corpus *Ap* | Dum enim una est, res subsistit. *Ap Ck Pn Ps* | Dum enim est res subsistit. *Ap Ge Pb* | dum unitatem retinet *Ap Ck Er Fb Fd Ld Pf Pn Ps Pt*.
DESINIT: destitit *Vb*.
INTERIRE: perire *Vb* | patebit *Ap Bb Bd Cg Ck Ct Er Fb Fd Ge* (2x) *Ka Mb* (2x) *Mj Pb Pc Pd Pf Pk Pn Pp Pq Ps Pt Ta Vc Vf Vh* | patebit tibi *Eb Ec Ed Gc Lh* | unumquamque *Lh Ta* | uidetur illud unum *Va*.
CONSIDERANTI: percurrenti *Ta* | perspicienti *Vb* | tibi *Pp* | mihi *Bd* | cogitandi *Lh* | inuestiganti, pertractanti, percurrenti *Fb Mo*.
INQUAM: ut dixi *Vb*.
PLURA (PLURIMA *Ed Fb Mo*): uel plura *Ed* | uel plurima *Ga* | plures res *Ap Ck Ct Er Fb Ge Ld Mo Pb Pn Ps Pt*.
MINIME: non *Vd*.
ALIUD UIDETUR: quam quod dicis *Fd Va Vf* | nisi ut dicis *Eb Ec Ga Gc Ka Mh Na Pp Px Vh* | nisi quod dicis *Cg Ge* | quod tu dicis *Pb* | esse *Va* | (...)militer alia (...)a unum sunt (...)bsistunt. (...) plurima con(...)eram ita mihi uidentur (...) non aliter *Ed*.

14. Estne igitur, inquit, quod, in quantum naturaliter agat, relicta subsistendi appetentia uenire ad interitum corruptionemque desideret?

ESTNE: aliud *Va* | aliquid *Af Ap Ck Ct Er Fb Kc Lh Mj Pb Pc Pd Pf Pn Pp Pq Ps Pt Ta To Vc Vf* | utrum est aliquid *Vb* | aliqua creatura *Cg Ge* | genus mortalium *Ap* | aliquod *Vh*.

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441 participantur] < participentur *Ck*; participiantur *Er*. | idem[2]] om. *Ap Ge Pb*. **442** unitatem] unitate *Fd Pt*. | sortiuntur] retinent et sortiuntur *Ap Ge Pb*; retinet sortiuntur *Pn*. **456** pertractanti] pertractati *Mo*.

III prosa xi

QUOD: aliquid *Af Bd Fd Mh* | ulla res *Ed*.
NATURALITER AGAT: Omne quod est uiuens naturaliter tendit ad hoc, ut sit et uiuat. *Cg* | Omne quod est uiuens naturaliter tendit ad hoc, ut sit et uiuat, sed quoniam aliquando aduersa extrinsecus contingunt, propter quae solet hominum uoluntas naturae refragari appetendo mortem, ideo nunc addit in quantum naturaliter agat. (*Af*) *Ct Fd Kc Lh Mj Pp Ps Pt Ta Vd Vf* | Bene dixit naturaliter, quia homo sua natura fugit mortem, si non fuerit coactus. *Lh Ta* | ut semper tendat ad esse, quia proprium est naturae, ut semper desideret essentiam *Va* | Alii quidem uitae causa caelestis uitam cupiunt amittere, quidam uero furoris in patientia idem patiuntur. *Ec Gc Ka* | quia multi propter uitam futuram cupierunt amittere praesentem *Ka*.
NATURALITER: substantialiter *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt* | per naturam *Va* | si natura uult *Lh* | quamdiu natura[m] seruauerit *Lh*.
AGAT: gubernat > -et *Vb* | degit *Ap Ck Ed Ge Pb Pn Ps* | degat *Eb Ec Fb Gc Lh Mb Pf Pp Px Va Vh* | subsistat *Ap Cg Ck Fb Fd Ge Ld Pf Pn Pt* | subsistit *Ct* | substit (!) *Er* | subsistere *Ps* | substantia *Pf* | iuuat *Ka Mh* | uiuat *Eb Ed Ga Lh Mb Na Pd Pm Pp* | uigeat *On Pb* | ducat *Ta* | ducat se *Lb* | possit *Vc* | poterit *Lh Pq* | se *Vd* | faciat *Bd Eb Ec Gc Pp* | agit *Mb* | maneat *Bd* | conuersetur *On*.
RELICTA SUBSISTENDI APPETENTIA: ut non uelit subsistere *Ap Bb Cg Ck Ct Er Fb Fd Ge Ld* (2x) *Lh Pb Pc Pf Pk Pn Pq Ps Pt Ta Vc*.
RELICTA: dimissa *Vb*.
SUBSISTENDI: interire *Lh* | manendi *Ka Vh* | manendi uel uiuendi *Bd* | ut sit *Ga Na*.
APPETENTIA: postulantia *Vb* | cupiditate *Eb Ec Er Gc Ka Lh Mh On Pc Pp Px Va Vf Vh* | uoluntate *Ap Ck Ge Pb Pn Pq Ps Vc* | desiderantia *Lb* | desiderio *Cg Lh Pm* | desideria *Ed* | giwurti (OHG) *Ga Na* | cupiditate uiuendi *Ap Bb Ck Ct Fb Ge Ld Mo Pb Pf Pn Ps Pt* | manendi uoluntatem *Ed* | uiuendo *Er Pc*.
AD INTERITUM: occasum *Ck Ge Pf Pn Ps* | mortem *Lh* | ad occasum *Ap Er Fb Mo Pb* | ad mortem *Ta* | ad perditionem *Vb*.
CORRUPTIONEMQUE: ruinam *Vb* | sui *Vh* | ad perditionem *Ap Ck Fb Fd Ge Ld Mo Pb Pn Ps Pt* | ad proditionem *Er* | ad quoscumque morbos *Ap Ck Ge Pb Pn Ps* | ad quemcumque morbum *Er Fb Fd Ld Mo Pf Pt*.
DESIDERET: optat *Vb* | cupiat *Ta* | non *Ap Bd Ck Ct Er Fb Ld Pf Pn Ps Pt* | si non *Fd* | minime *Cg Ge* | nihil *Ap Ck Pb Pn Ps* | gero (OHG) *Ga Na* | Nulla omnino res est, quae sponte uelit interire. *Ka Lh* (2x) *Pp* (2x) *Px Vh* | Hoc dicit, quia nulla res est omnino quae sponte uelit interire. *Va* | nulla res est. quae sponte uelit interire *Ec Gc*.

15. Si animalia, inquam, considerem, quae habent aliquam uolendi nolendique naturam, nihil inuenio quod nullis extra cogentibus abiciant manendi intentionem et ad interitum sponte festinent.

ANIMALIA: homines *Ap*.
CONSIDEREM: inspiciam *Vb* | contempler *Pd* | si cogitem de animalibus *Lh* (2x) *Ta* | (...)naturam uitam suam (...)sine conflictio(...) alterius *Ed*.

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475 hoc] hac *Vf*. | sed] si *Kc*; quod diuinam naturam seruauerit. sed *Lh*. **476** quae] q{uod} *Fd*. hominum] hominis *Lh*. **477** uoluntas] uoluptas *Af*. | refragari] fragari *Vd*. | nunc] om. *Vf*. | in] om. *Mj*. **479** coactus] actus *Lh*. **481** furoris] furens *Ec Gc*. **491** uelit] ualeat *Ap Pb*; uenit *Pn*. subsistere] uiuere *Bb*; subsistere sed interire *Cg Pk Ta*; subsistere uel interire *Pc*; subsistere et interire *Vc*; subsistere interire *Pq*. **506** sponte] om. *Pp*(1). **516** de] om. *Lh*(1).

III prosa xi

QUAE: animalia *Bb Lh Ta Vb Vf*.
UOLENDI: uiuere *Cg* | uelle et nolle *Lh Ta*.
NOLENDIQUE: mori *Cg*.
NATURAM: ut non uelit subsistere sed interire *Pp* | Animalia quamuis non sint rationabilia, tamen sentiunt naturam habere uolendi et nolendi. *Ec Gc Ka Lh*.
NIHIL: nullum *Ap* | in eis *Lh Pq Ta Vc* | in illis *Pf* | in eis animalibus *Ap Pb* | in illis animalibus *Ct* | in rebus animalibus *Fd Ld Pt* | in eis animalibus rebus *Ck Er Ge Pn Ps* | in eis rebus uel animalibus *Fb*.
QUOD: ut *Eb Ec Gc Ka Mh Pp* | quapropter *Bd*.
NULLIS EXTRA COGENTIBUS: extrinsecus compellentibus *Pd* | nullae causae extrinsecus cogunt *Ta* | si nihil est quod forinsecus compellat *Eb Ec Gc Ka Lh* (2x) (*Mj*) *Px* (*Vh*) | si nullae causae extrinsecus cogunt *Lh* | Nihil inuenio quod uelint mori. *Ap Ck Ge Pb Pn* | Si nulla res exterius coegerit aut fames aut pestilentia et reliqua huiusmodi dico et affirmo ego uelle eorum semper uiuere. *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | Si nulla res forinsecus cogat, aut fames uidelicet, aut gladius, aliudue periculum, nihil inuenio quod uelit mori. *Lh Pc Pk Pp Pq Ps Ta Vc* | Hoc est: si aliquid forinsecus ea non compellit ut necessitate intereant. *Va*.
NULLIS: causis *Ap Fb Lh Pp Pq Ta Vc Vh* | aliquibus *Vb* | exterius *Pp* | rebus *Mh Ps Va*.
EXTRA: aduerbium loci *Eb Ec Gc Ka Mh* | (...)rbium. Nulla (ani)malia inuenio (...)ntes manere (...)lli sint qui extra cogant *Ed* | (...) extrinsecus (...)iquo affligantur *Ed*.
COGENTIBUS: inferentibus *Ge* | uim ferentibus *Fb Mo* | uim inferentibus *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
ABICIANT: despiciant *Ap Bb Ck Ct Er Fb Ge Mo Pb Pn Ps* | despiciat *Fd Lb Ld Pt* | repellant *Vb* | refugiant *Pb* | illa animalia *Cg Lh Ta Va*.
MANENDI INTENTIONEM: uoluntatem subsistendi ·i· ut non uelint uiuere *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
MANENDI: uiuendi *Cg*.
INTENTIONEM: ut non uelint uiuere *Pf* | desiderium *Cg*.
AD INTERITUM: ad perditionem *Vb*.
SPONTE: ultro *Vb*.
FESTINENT: uenire *Pp* | non *Cg*.

16. Omne namque animal tueri salutem laborat, mortem uero perniciemque deuitat.

OMNE – SALUTEM: (...) fortitudo ad defendendum, eis non est agilitatis ad euadendum ut leonibus *Fd* | Salutem omnia desiderant animalia, ut et possint tueri se. In quibusdam est fortitudo, in quibusdam agilitas, et quibus est fortitudo ad

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524 animalibus[2]] animalium *Fd.* **528** compellat] appellat *Ka*. **530** coegerit] cogerit *Ap Ck Ct Ge Pb Pn*; < cogerit *Pt*; om. *Er*. **531** pestilentia] pestilentiae *Fd.* | et[1]] uel *Fd Ld Pt.* | et[2]] om. *Pt.* ego] om. *Fd Ld Pt.* **532** Si] om. *Ta*. | forinsecus] *gl*. uel extrinsecus *Ps*. **533** quod] aut *Vc*; ut *Pq*. **540** uim[2]] uni *Er*. **544** uoluntatem] uoluptatem *Ps*; uoluntate *Er*. | subsistendi] sc· subsistendi *Ap Pb*. | ·i·] om. *Fb Fd Ge*. **557** et] om. *Ct Kc.* **558** se] om. *Vd.* | quibusdam[1]] quibus *Kc Lh*; quibus\dam/ *Vf*; aliquibus *Mj*. | est[1]] om. *Ct.* | in] et in *Lh*. | in quibusdam] et in quibus est *Lh.* | quibusdam[2]] aliquibus *Mj*. | quibus] in quibus *Vd*. | fortitudo[2]] fortitudo in quibusdam agilitas et quibus est fortitudo *Pt.*

defendendum eis non est agilitas ad euadendum, ut leonibus. Rursus nec fortitudo est eis ad defendendum, quibus est agilitas ad euadendum, ut ceruis. Quaedam autem ipsa praemunit natura, ne possit eis noceri, ut echini qui in conchis includuntur. Sicut sunt ericii qui sudibus quibusdam naturalibus uallantur. (*Af*) *Ct Kc Ld Lh Mj Pp Ps Pt Ta Vd Vf.*

TUERI: defendi *Ct Mo* | defendere *Eb Ka Lh Pp Px Ta Va Vb Vh* | defendendi sibi *Ck Er Ge Pn* | defendi sibi *Ap Fb Fd Ld Pb Ps Pt* | uideri *Lb*.

SALUTEM: suam *Fb Pf Va*.

LABORAT: ut uiuere possit *Pb*.

PERNICIEMQUE: cladem *Vb* | aduersitatem *Pp* | labem *Ck Er Fb Fd Ge Ld Mo Pf Pn Ps Pt* | mortem *Cg Fd Pt* | tormenta *Vd* | (...)ncionem *Ed* | corruptionem *Ap Ck Fb Ge Mo Pb Pf Pn Ps* | laborem *Ap Pb*.

DEUITAT: fugit *Eb Ka Lh Ta* | refugit. cauet *Cg* | timet. explodit *Eb Ec Gc Lh* | sponte *Vh* | omne animal *Ct*.

17. Sed quid de herbis arboribusque, quid de inanimatis omnino consentiam rebus prorsus dubito.

SED – ARBORIBUSQUE: Haec demonstrando dat quasi sensum arboribus et herbis uidelicet, ut uelint semper uiuere. *Ap Ck Ct Er Ge Pb Pn Ps* | quia generaliter posuerat de omnibus quaecumque sunt, ideo infert ista *Ap Ck Er Fb Fd Ld Pb Pf Pn Ps Pt* | Viuunt quodammodo arbores atque herbae per uiriditatem. *Pm* | Viuunt quodammodo per uiriditatem. *Ec Gc Ka* | Arbores uero atque herbae uiuunt quodammodo per uiriditatem *Ed* | Arborum nomen siue herbarum ab aruis inflexum creditur, eo quod terris fixis radicibus adherent. Vtraque autem sibi similia sunt quia ex uno alterum gignitur. Nam dum sementem in terram ieceris, herba prius oritur. Dehinc confortata surgit in arborem. *Ec Gc Ka Lh* | Cum separat herbas et arbores ab animantibus, ostendit eas animam habere per uiriditatem. Animam dico sucum quem radicibus quasi ex ore trahunt de terra. Incisis enim radicibus arescunt arbores, neque mori possent, nisi uiuerent. *Lh Ta*.

ARBORIBUSQUE: consentiam *Fd Ld Ps Pt Vh*.

QUID: et *Pb*.

INANIMATIS: ut lapides, aqua, aer, ignis *Ed Pm* | ut lapis *Pp* | lapidibus *Vd* | ut lapis, aqua *Ec Gc* | ut saxa uel ignis *Ap Pb* | ut saxa terra ignis *Ck Ct Er Fb Fd Ge Ld Pn Ps Pt* | quae animam non habent *Ec Ga Gc Ka Lh Mj Na Px Ta Vh*.

CONSENTIAM: concedam *Ap Ck Ct Fb Fd Ge Ld Mo Pb Pf Pn Ps Pt* | incedam *Er* | dicam *Eb Ec Ga Gc Ka Lh Mh Na Pp Ta* | definiam *Bb Cg Lh Mj On Pb Px Ta Vh*.

PRORSUS: certe *Ct Vb* | omnino *Lh Ta* | ex toto *Pb* | penitus *Cg* | aduerbium *Ed*.

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559 defendendum] deferendum *Kc*; defendendum ut leonibus *Pp*. | eis] illis *Mj*. | eis… euadendum] om. *Pt*. | agilitas] uelocitas *Vd*. | ut leonibus] om. *Pp*. **560** eis] es *Kc*. | ad defendendum] om. *Vd*; ad deferendum *Kc*; ad defendum *Ld*. | ut ceruis] interius *Ld*. | ceruis] est ceruus et lepus *Af Ta*; ceruus lepus *Lh*; ceruus *Vd*. **561** praemunit] premunt *Ct Pp Ps Vd;* premuntur *Kc Vf*; premit *Lh Mj*; praeminuuntur *Pt*; praemuniuntur *Ld*. | eis] ei *Af*. | noceri] nocere *Ps*; noceris *Pt*. | echini] echira *Ta*; echinis *Pp*. | qui] quae *Vd*. **562** Sicut] et sicut *Ct Lh Mj Pp Ta*. | sudibus] subdibus *Pp*. | naturalibus] natalibus *Kc*; naturaliter *Vd*. **570** laborem] > labem *Ap*. **578** Haec demonstrando] om. *Ct Er*. | et herbis] herbisque *Ct Er*. **579** uidelicet] om. *Ct Er*. | uelint] uelunt *Pn*. **580** posuerat] posuit *Er*. | sunt] sint *Fb Pf*. **593** ignis[1]] ignis \terra/ *Ap*. **594** quae] quia *Px*.

III prosa xi

DUBITO: quid dicam *Lh Ta*.

18. Atqui non est quod de hoc quoque possis ambigere, cum herbas atque arbores intuearis primum sibi conuenientibus innasci locis, ubi, quantum earum natura queat, cito exarescere atque interire non possint.

ATQUI: quippe *Vb* | certe *Ap Bb Lh Pb Pn* | inquit *Ap Pb Ps* | ratio *Bd* | Definitio est de his quae animam non habent. *Va* | omne quod est esse uelle, et ideo omnia bonum uelle *Ec Ga Gc Ka Na Px*.
QUOD: aliquid *Lb* | quapropter *Bd*.
DE HOC – AMBIGERE: de herbis et arboribus, quia secundum suam naturam semper uolunt uiuere *Ap Ck Er Fd Ge Ld Pb Pn Ps Pt* | quod possis ambigere de animalibus et de arboribus herbisque, quia secundum suam naturam semper uolunt uiuere *Ct*.
AMBIGERE: dubitare *Ap Bb Ck Ct Eb Er Fb Ge Ka Lh Mj Pb Pf Pn Ps Pt Ta To Vb Vf Vh* | titubare *Pd* | dubitare plus quam de aliis quae dixisti *Va*.
INTUEARIS: inspexeris *Vb* | uideas *Lh Ta*.
PRIMUM: maxime *Ed Ka Pm Pp Pq* | maximum *Eb Ec Gc*.
CONUENIENTIBUS: in *Ps* | naturalibus *Ap Ck Ct Er Fb Ge Ld Pf Pn Ps Pt* | naturalis *Fd* | oportunis *Eb Ka Lh Mj Px Va Vh* | ubi apte nascantur *Pp*.
CONUENIENTIBUS INNASCI LOCIS: quod natura eorum infert *Ap* | secundum quod natura eorum infert *Ck Ge Pn Ps* | si in illis locis nascuntur, qui eorum naturae conueniunt *Ed* | in conuenientibus non nascuntur locis *Lh*.
INNASCI: procreari *Ap Bb Ck Ct Er Fb Fd Ka Ld Mo Pb Pf Pn Ps Pt* | uolunt *Pp* | nascuntur *Px Vh*.
UBI: in quibus *Ap Pb* | in illis locis *Af Bd Ct Er Fb Fd Ld Pt* | ut in illis locis *Bb* | in quibus locis *Ap Ck Ge Lh Pb Pn Ps*.
QUANTUM: est *Vh* | in quantum *Fb Mo* | temporis (*Af*) *Bd* | quantum ad naturam eorum pertinet *Ap Ck Ge Pb Pn Ps*.
EARUM NATURA: inanimatarum rerum *Pd* | arborum. herbarum *Lh Ta*.
QUEAT: possit *Fb Kc Mj Pp Ps Ta To Vf* | ualet *Lh* | ualeat *Pq* | permutit *Vd* | subsistere *Fb* | praeuidere *Vh* | esse *Bb* | possit subsistere *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | possit permittere *On* | quantum potest praeuidere *Eb Ec Gc Ka Lh Px Va Vh*.
CITO: ut *Cg* | uides ut *Ed*.
EXARESCERE: siccare *Lb* | mori (*Af*) *Bd Kc Mj Pp Ps Ta To Vf* | possit mori *Lh* | arescere *Ct* | Succus enim uita arboris est, et ideo cum arescunt, moriuntur. (*Af*) *Ct Kc Lh Mj Mo Pp Ps Ta To Vf*.
INTERIRE: perire *Vb* | mori *Lh*.
NON POSSINT: illae *Ps* | illae (he)rbae *Lh* | Talibus uolunt innasci locis secundum quod natura eorum infert. Ergo cum hoc faciunt, ostendunt se uelle uiuere et nequaquam mori. *Ap Ge Pb* | Talibus uolunt innasci locis. Ergo cum hoc faciunt, ostendunt se uelle uiuere et nequaquam mori. *Ck Pn Ps* | Cum hoc faciunt, ostendunt se uelle uiuere numquam mori. *Er Fb Pt* | Cum hoc faciunt, ostendunt

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607 et ideo] uideo *Ka*. **610** quia] qui *Ap Pb*. **628** eorum] earum *Ap Pb Pn*. **636** Succus] sicut *Kc Mj Pp Ps Vf*. | enim] om. *Ct Lh Vf*. | uita] uota *Ta*. | arboris] arborum *Mj Pp*; arboribus *Af*. est] est cum nascuntur *Mj*. | et] ita *Mj*; om. *Ct*. | ideo] om. *Mj*.

se uelle numquam mori. *Fd* | Ostendit se uelle uiuere et numquam mori. *Ld Pf* | ut hoc faciunt ostendit se uelle uiuere, numquam autem mori *Ct*.

19. Nam aliae quidem campis, aliae montibus oriuntur, alias ferunt paludes, aliae saxis haerent, aliarum fecundae sunt steriles harenae, quas si in alia quispiam loca transferre conetur arescant.

ALIAE(1): arbores *Ct Pd To* | herbae *Bb* | arbores uel herbae *Eb Ec Gc Ka Lh Px Va Vh* | nascuntur *Fd Ld Pt* | oriuntur *Cg*.
CAMPIS: in *Bd* | ut salices *Bd* | ut oliuae *Pb* | ut poma *Pp* | ut poma salices (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Ps Pt Ta To Vf* | palme salices *Pd* | ut piri, uiolae *Vh* | in uallibus pluralis in siluis *Lh*.
ALIAE: herbae *Pd*.
MONTIBUS: ut taxi et herba. grensing (OHG) *Vh* | ut abies *Bd* | ut orni, abies *Ap Lh* | ut orni, pinus *Mj* | ut orni, abies, pinus (*Af*) *Ck Ct Fb Fd Ge Kc Ld Lh Pb Pd Pn Pp Ps Pt Ta To Vf*.
ORIUNTUR: nascuntur *Vb*.
ALIAS FERUNT PALUDES: arbores *Ct Vh* | herbas uel arbores *Pp* | ut alnus *Ap Ck Ge Pb Pn Ps* | sicut alni *Cg* | ut alnos (*Af*) *Bd Ct Fb Fd Kc Ld Lh Mj Pp Pt Ta To Vf* | alnos *Pd Vh* | populus *Pb* | kannas *Eb* | ut kannas *Ec Ed Gc Vh* | ut kannae *Ga Ka Na Px* | kannas in aquosa *Lh*.
PALUDES: aquosa loca *Bb*.
ALIAE SAXIS HAERENT: ut hedera (*Af*) *Ap Ck Fb Ge Kc Lh Pb Pn Ps Ta To* | ut hederae *Vf* | hedera *Fd Ld Mj Pp Pt* | caprificus *Ap Ck Ge Pb Pn Ps* | abietes *Vh* | ut hysopus *Ed Fd Ga Ka Ld Mj Na Pp Pt Px Vh* | hysopus *Ec Gc Lh* | hysopo hedere *Pd* | ut sopus hederae *Ct* | ut hysopus quasi pendule *Cg* | hysopus uel capilli ueneris uel petrosilinum macedonicum *On*.
HAERENT: instant *Ps* | iungunt *Lb*.
ALIARUM: arborum *Ct Fb Lh Pf Vh* | herbarum *Bb Pd* | de aliis *Er* | herbarum uel arborum *Pp* | herbarum et arborum *Ap Cg Ck Er Ge Pb Pn Ps* | mirtus *Pd* | ut myrti et palmae *Lh* | ut genestum *Ga Na Px* | ut geneste *Ka* | ut iuniperorum, centiniediarum (?, = centinodiarum?) *Vh* | ut sunt hederae et palmae *Ta* | ut myrti, qui in litoribus nascuntur *Bd* | ut myrti, quae in litoribus nascuntur et palmae (*Af*) *Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | ut myrtus, quae in litore maris oritur et palmae *Ct*.
FECUNDAE: fertiles *Vb* | harenae *Mh* | causa fecunditatis *Vd* | fructiferae *Eb Ka Na* | ut fructiferae *Ga*.
STERILES (ALIARUM STERILES *Pb Ps* | \ALIARUM/ STERILES *Ap*): sunt *Ps* | aliae sunt *Cg* | quae sunt per naturam steriles *Fb Pf Ps* | aliarum, quae sunt per naturam *Er* | aliarum, quae sunt per naturam steriles, ut myrtae palmae *Ap Ck Ge Pb Pn*.
HARENAE: quae aliis steriles sunt, aliis frugiferae sunt *Ec Gc Ka Lh Vh* | Hoc est quod harenae aliquibus herbis sunt frugiferae, aliis uero steriles. *Va* | Quibusdam sunt steriles, quibusdam fecundae. *Ap Ck Ge Pb Pn* | quae aliis steriles, aliis uero fertiles sunt, aliis uero frugifere sunt *Lh* | quae aliis sunt steriles, quibusdam

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644 Ostendit] om. *Ld.* | et] om. *Lc Pf.* **654** ut[4]] om. *Ct.* **659** ut[2]] om. *Pd.* | abies] abietes *Pt Vf*; abie\t/es *Ld*; abiectibus *Fd*. **677** ut myrti] \ut mirtae/ *Ps*; ut sunt mirti *Ta.* | quae] qui *Ta*. **683** sunt[2]] om. *Fb*. **684** aliarum] om. *Ap Pb*. | naturam] natura *Ap*. **685** sunt[1]] om. *Ka Lh Vh*. aliis[2]] aliis uero *Vh*. **687** steriles[1]] sterile *Ge.* **688** aliis[2]] alii *Cg*; aliae *Pq*. | quibusdam] quibusdam sunt *Pc Pk Vc*.

fecundae *Cg Pc Pk Pp Pq Vc* | Quibusdam sunt fecundae, sunt steriles harenae. *Er* | Fecunditatis earum causa sunt steriles harenae. *On* | aliis arboribus fecundae, aliis steriles *Mj* | aliquibus sunt steriles harenae fecundae *Ed*.
QUAS: ipsas *Pb* | arbores *Ap Ct Mh* | herbas uel arbores *Bd*.
IN ALIA − LOCA: nisi in naturalia *Ld* | nisi naturalia *Fd Pt* | non sibi naturalia *Lh Ta*.
QUISPIAM: aliquis *Vb* | cultor *Eb Ec Gc Ka Pp* | alius homo *Lh Ta* | homo *Ct*.
TRANSFERRE: deducere *Ps*.
CONETUR: estimat *Ct*.
ARESCANT: pro arescunt *Ps* | protinus *Bb* | quae *Ap Pb Pn* | illae *Ps* | necesse est *Va* | Nonne hinc poteris cognoscere quod ultro nolunt perire. *Ec Gc Ka Lh* (*Vh*).

20. Sed dat cuique natura quod conuenit, et ne, dum manere possunt, intereant elaborat.

DAT: praestat *Ap Ck Er Fb Ge Mo Pb Pn Ps*.
CUIQUE: unicuique *Ap* | herbae *Va* | arboribus et animantibus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | arboribus et alimalibus(!) *Bb*.
NATURA: deus *Ta* | diuina prouidentia *Eb Ec Gc Ka Lh Pp Px Vh* | uis humana *Ap Ck Er Ge Pb Pn*.
CONUENIT: eis *Ck Ct Fd Ge Pb Pn Ps Pt* | ei«:» *Ap* | illi *Lh Ta To* | congruit *Pd*.
DUM: quae diu (*Af*) *Kc Mj Pp To* | quamdiu *Cg Ed Fb Fd Ga Ka Ld Lh Na On Pb Pm Ps Pt Px Ta Va Vf Vh* | natura *Bb* | donec *Cg* | usque *Eb Ef Ga*.
MANERE POSSUNT: oportuno tempore *Pd*.
INTEREANT: pereant *Ap Ck Fb Ge Mo Pb Pn Ps* | pereunt *Er* | moriantur *To* | ne *Ed* | ipse *Lh* | dicam *Lh*.
ELABORAT (> ELABORANT *To* | ELABORANT *Eb Va*): ualde laborat *Vb* | multum laborat *Ap Ck Ge Pb Pn Ps* | natura *Bb Bd Eb Ld Mj Pd Pt* | ipsa natura *Ap Cg Ck Ct Er Fb Ge Pb Pc Pf Pk Pn Pp Pq Ps Vc* | ipsa natura ·i· deus *Lh* | sua natura *Fd* | per naturam *Va* | prouidentia *Pp* | diuina prouidentia *Ed* | ipsa diuina prouidentia *Vh*.

21. Quid quod omnes uelut in terras ore demerso trahunt alimenta radicibus ac per medullas robur corticemque diffundunt?

QUID: dicam *Ap Bd Ck Ec Ed Fb Ga Gc Ge Ka Ld Lh Mh Na Pc Pd Pk Pm Pn Pp Pq Ps Pt Px Va Vc Vf* | dicis *Lb* | dicendum *Bb Ta* | dicendum est *Cg On* | dicturus es *Af* | et eo dictimus(!) es *Er* | ex eo dicitur *Ct* | de hoc *Bd* | consentis de hoc *Vh* | quod ex eo dicturus es, aut nonne potest te docere hoc *Ap Ck Ge Pn Ps* | dicam uel dicturus es, aut nonne potest te doce hoc *Pb* | quasi interrogatiue *Va*.
QUOD: ut *Mh* | quodcumque *Eb Ec Gc Lh*.
OMNES: n{ominatiuus} *Pd* | arbores *Af Ap Bb Cg Ck Ct Er Fb Fd Ge Ld Lh Mj Pb Pc Pd Pk Pp Pq Ps Pt Ta Vc Vh* | ardores *Pn* | herbae uel arbores *Bd On* | arbores uel herbae *Va*.

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699 quod] quia *Ka*. **711** quamdiu] inquam diu *Lc*.

III prosa xi

ORE DEMERSO: ore infuso *Ap Ck Ct Er Ge Ld Pb Pn Ps Pt* | Quasi enim arbores os habent in terras demersum, ut inde accipiant alimenta suis radicibus ab humore et uenis terrarum. Verbi gratia sicut canis cibum ore demerso et aperto de terra accipit et illum transigit, et hoc totum dicit propter arbores quae quantum ad sui naturam attinet uolunt uiuere. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.

ORE: radice *Cg* | non reuera ore *Lh Vh* | radix, quae succum trahit *Vd* | Os arboris radix est, quae sucum a terra nutrimenta et liquorem trahit. *Ap Ck Ge Pb Pn* | Os arboris radix est, per quam succum a terra trahunt. *Lh* | Os arboris radix est, quae sucum a terra trahit. (*Af*) *Kc Mj Mo Pp Ps Ta To Vf*.

DEMERSO: misso *Ps* | infuso *Fd Pd*.

TRAHUNT: diffundunt *Fd Ld Ps Vf* | succum diffundunt *Af Lh Vf*.

ALIMENTA: liquores *Ct Fb Fd Ld Mo Pt* | liquens *Er* | succum *Fd Kc Ld Mj Mo Pp Ps Pt Ta To* | succus *Pd* | ipsa alimenta *Af Lh Ps* | nutrimenta *Pp Ps*.

RADICIBUS: in *Ap Ck Er Ge Lh Pb Pk Pn* | de *Va* | ex *Ga Na* | cum *Vh* | origine *Vb* | d{a}t{iuus} *Ps* | abl{atiuus} *Bd* | suis *Cg*.

PER MEDULLAS: ex medullis *Eb Pm* | quod est in intimum *Cg* | medulla, quod sit media in arbore *Cg* | ipsius sc· arboris *Ap Ck Ge Pb Pn Ps* | ipsius arboris *Ct Er Fb Fd Ld Pt*.

PER: ex *Ed*.

MEDULLAS: internas *Va*.

ROBUR: per *Af Fb Px Vh* | in *Va* | fortitudinem *Ap Ck Ge Lb Pb Pn Ps* | ualentiam *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | lignum *Cg* | suum *Vh* | ipsa arbor *Vb* | lignum *Lh*.

CORTICEMQUE: per *Fb Px Vh* | rinde (OE) *Ct* | quod est exterius *Cg*.

DIFFUNDUNT (DEFEND{UN}T *Pq*): diffundunt *Pq* | emittunt *Ap Ck Ct Er Fb Fd Ge Ld Mo* (2x) *Pb Pn Ps Pt* | ipsae diuidunt *Ps* | immittunt *Bd* | transfundunt *Vh* | nolunt *Lh* | alimenta *Go Vh* | illa alimenta *Cg* | ipsa alimenta *Fb Kc Mo Pp Ta Vf* | ipsa alimenta radicibus *Mj* | his omnibus manere desiderant *Ed Ka Pm* | Hinc potest cognoscere quod ultro nolunt perire. *Lh Ta*.

22. Quid quod mollissimum quidque, sicuti medulla est, interiore semper sede reconditur, extra uero quadam ligni firmitate, ultimus autem cortex aduersum caeli intemperiem quasi mali patiens defensor opponitur?

QUID: dicam *Af Ap Bb Bd Ck Ct Er Fd Ge Ld Lh Mh Pb Pc Pd Pn Pq Pt Vb Vc Vf* | dicimus *Ps* | dicendum *Lh* | dicimus de hoc *Cg* | dicam quia *Fb* | dicam quemadmodum *Pp* | dicendum est *Ta* | quomodo *To* | Nonne hoc totum(?) est intentio uiuendi? *Af* | consenti sunt de hoc *Vh* | Nonne cognosces quod ultro perire nolunt? *Pp*.

QUOD: quodcumque *Ed Lh Pp Vh* | quodcumque quicquid molissimum est, sicut medulla *Ta*.

MOLLISSIMUM: tenerrimum *Ap Cg Ck Er Fb Fd Ge Ld Mo Pb Pn Ps Pt*.

QUIDQUE: quicquid *Ap Eb Ec Gc Lb Pb Pn* | aliquid *Vf* | quicquid sit *Cg Ck Ct Er Fd Ge Ka Ld Lh Mo Pc Pk Pq Ps Pt Px Ta Vc Vh* | quicquam sit *Mh* |

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736 terras] terra *Pt*; terram *Fd Ld.* | accipiant] piant *Ap Ge*; < piant *Pb*; accipiat *Fd.* | alimenta] elementa *Ps.* | radicibus] radibus *Er*; racibus *Fd.* **737** uenis] ueni se *Pt.* | cibum] om. *Fd Ld Pt.* **738** et[2]…739 uiuere] om. *Ct Er Fd Ld Pt.* **746** liquores] liuores *Fd.* **762** Hinc] hunc *Ta.* **763** potest] potes *Ta.*

III prosa xi

unumquodque *Cg* | quicquid sit unum quidque *Fb* | mollissimum quasi medulla *Lh*.
SICUTI: quemadmodum *Eb Ka Lh Pp Px Ta Vh*.
MEDULLA EST: Nulla etenim res in arboribus mollior medulla est. *Ap Ck Ct Er Fd Ge Ld Mo Pb Pn Ps Pt*.
INTERIORE (IN INTERIORE *Fb*): in terra *Ed Mj* | in medio ligni *Cg* | in medio *Lh* | firmitate *Ap Ck Kc Lh* (2x) *Mj Pb Pn Pp Ta Vf* | in firmitate *Af Bd Fb Ge Ps To* | mali patiens sustinere ualet *Af Lh*.
RECONDITUR: ne lesionem patiatur *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | absconditur *Ed Va Vh* | medulla ipsa *Vh* | illa medulla *Fd Ld Pt*.
EXTRA: medullam *Cg* | extra illam medullam *Ck Ge Pn Ps* | illam medullam *Ap Ct Er Pb*.
QUADAM: ablatiuus *Ct*.
FIRMITATE: circumdatur *Go Vf Vh* | absconditur *Mj Px* | manente *Lb* | defenditur *Af Ta* | reconditur *Bd Eb Ec Er Fd Gc Ka Ld Lh On Pt* | roboratur *Cg* | posita *Vf* | reconditur et defenditur *Ap Ck Ge Pb Pn* | reconditur uel defenditur *Pc Pk Pp Vc* | defenditur uel absconditur *Lh* | reconditur illud mole *Lh Ta* | quidquid mollissimum s(..) medulla *Pp*.
ULTIMUS: nouissimus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | hic cortex *Va* | male patiens sustinere ualet *Lh*.
CORTEX: uestitur ut arbor *Ka* | uestitur arbor *Ef Ga Na*.
CAELI: aeris *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
INTEMPERIEM: inclementiam *Pd* | tempestatem *To* | pluuias *Er Fb Fd Ld Pt* | pluuiam *Ct Mo* | intemperantiam *Lh* | pluuias et tempestates *Ap Ck Ge Pb Pn Ps* | qui non est temperatus *Vb* | uel frigoris uel aestus *On* | contra frigus uel calorem et pluuiam *Ta* | contra frigus uel calorem et pluuiam et niuem *Lh* | temperamentum in corpore, temperatio in animo, temperies in elementis temperantiam in omni re *Cg Ps* | temperies aurarum, temperantia uirtus, temperatio cuiuscumque rei *Va*.
QUASI: similiter *Pp*.
MALI PATIENS DEFENSOR: sustinere ualet (*Af*) *Kc Lh Pp Ps Ta Vf* | sustinere ualens *Mj* | quia omnia sustinet *Vb* | ille cortex *Lh* | sustinere malum ualet *Fb* | qui potest omnia pati *Ga Ka Na* | ne lignum terreatur a pluuia *Bb*.
MALI: totius *Vh* | aut imbrium aut quarumlibet rerum *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
OPPONITUR: obicitur *Ap Ck Er Fb Fd Ge Ld Lh Pb Pn Ps Pt Ta* | contra *Vb* | abicitur *Ct*.

23. Iam uero quanta est naturae diligentia ut cuncta semine multiplicato propagentur!

IAM: intellege *Vb* | cognoscis *Fb Vf* | aspice *Lh Ta* | uide *Bd Vh* | uides *Ap* | considerandum *On* | considerandum est *Bb Pb* | o *Pb Ps* | o Boeti *Ap* | dicam *Fd* | quis nesciat *Pd*.
UERO: sed *Eb Ec Gc Ka Lh Mh Px Ta Vh*.
QUANTA EST: monstrauimus *Pt* | tam magna *Eb Ec Gc* | tam magna est *Px*.
NATURAE: rerum *Bb* | diuinitati *Eb Ec Gc Lh*.

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783 etenim] om. *Fd*; enim *Ct Er Ld Pt*. | res] res est *Ck Ge*. | mollior] melior *Mo*. | est[2]] om. *Ct*. **812** aut[1]] sc· ut *Pt*. | rerum] om. *Fb*.

III prosa xi

DILIGENTIA: studium *Ap Ck Ed Ge Lh Pb Pn Pp Ps Px Ta Va Vh* | studia *Eb Ec Gc* | industria *Ap Bb Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | cura *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Pq Ps* | uictus *Mo* | cultus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps* (2x) | prouentus *Ap Ck Ge Pb Pn Ps* (2x) | Hoc manifestat etiam sicut et superiora arbores uelle uiuere. *Ap Ck Ge Pb Pn.*

CUNCTA – PROPAGENTUR: hoc est euangelicae nisi granum frumenti *Ta* | ex uno semine plura nascuntur *On* | semina et animalia sic unus homo moritur, nisi granum frumenti *Lh* | siue in herbis, siue in arboribus diffundantur *Ap Ck Ge Pb Pn Ps* (2x) | uitam per successionem custodiant *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Pt Ps* (2x) | Ex eo enim tempore quo deus condidit animata, ut homines et cetera, ·i· genus et arbores et herbas multiplicantur et propagantur crescendo cotidie per successionem et uidentur generare per successionem, sicut segetes, boues, homines, arbores, quae sibi generatim succedunt *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | per successionem generationis ut segetes. boues. et homines arboresque quae sibi generatim succedunt *Lh Pc Pk Pp Pq Ps Ta Va Vc* | utputa cum unus homo moritur succedunt alii *Ps* | uno grano surgunt multa *Bb* | per successionem seminis, sicuti pro uno grano surgunt multa *Ps.*

MULTIPLICATO: alii succedunt *Lh.*

PROPAGENTUR: generentur *Fb Vf* | pro generentur *Mo* | multiplicentur *Ap Ga Ka Na Px Vb* | dilatentur *Eb Ka Lh* (2x) *Mj Pp Ta Va Vh* | protelentur *Lh Ta* | siue crescent *Ap.*

24. Quae omnia non modo ad tempus manendi, uerum generatim quoque quasi in perpetuum permanendi ueluti quasdam machinas esse quis nesciat?

QUAE OMNIA: praedicta *Lh Ta* | quae commemorata *Vh* | arbores et herbas *Fb* | arbores et herbae *Vf* | genera arborum *Ap* | sicut triticum uel herbae *On* | quae de herbis atque arboribus dicta sunt *Eb Ec Ed Gc Ka Pm.*

NON MODO: solum *Ed Er Pp Va Vh* | solummodo *Ap Bb Eb Ec Gc Ld Lh Pb Pt Ta* | non solum *Cg Ct On* | non solummodo *Ck Fd Ge Ka Pn Ps* | non quantum per unum *Vf.*

TEMPUS: praesens *Lh Ta.*

MANENDI: subsistendi *Bb Ck Ct Fb Fd Ge Pb Pn Ps Pt* | sustinendi *Ap* | substendi(!) *Er* | substinendi *Ld* | causa *Ap* | hanc intentionem *Lh* | ad hoc ut faciant fructum *Vf* | ut ad tempus maneant, sicut homines et cetera animalia, et licet ad tempus subsistant et ad tempus interitum sortiantur, tamen per successionem generationis perpetualiter permanent, non solum ut ad tempus maneant *Ap Ck Ge Pb Pn* | non mutat se rerum(?) quodlibet (...) (...)endo *Vh.*

UERUM: sed *Ga Na Pp* | sed esse *Lh.*

GENERATIM: per singula genera *Ap Bb Ck Ct Ec Ed* (2x) *Er Fb Fd Ga Gc Ge Ka Ld Lh Na Pb Pc Pm Pn Pp Ps Pt Px Ta Vh* | generaliter *Ap* | sicut generaliter per

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833 semina…834 frumenti] Ioh. 12.24

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831 superiora] superior *Pb.* **835** per successionem] percusso ut in custodiant *Er* | successionem] succensionem *Fd.* | custodiant] custodiunt *Ct.* **836** quo] quod *Er.* | animata] anima *Er.* | et cetera] om. *Ap Ge Pb.* **837** et[1]…propagantur] arborum et herbarum multiplicatur et propagatur *Ct.* | crescendo] om. *Ld.* **838** successionem[1]] successione *Er.* | per successionem] om. *Ct Er Fd Ld Pt.* | boues…839 succedunt] et homines et cetera animalia *Ct Er Fd Ld Pt.* **840** per] generatim per *Ta.* | successionem] successiones *Va.* **841** succedunt] succedant *Lh Ta.* **855** arboribus] de arboribus *Eb.*

omnia *Ap Ck Ge Pb Pn Ps* | per creationes *Fb* | per genera *Pb* | per generationem *Cg Lh Ta* | sed generaliter *Mo* | sed generaliter simul omnia *Fb* | per generationes *Bd* | per omnia. *Cg* | per singulas generationes *Cg* | g{e}n{u}s *Lb*.

QUASI – PERMANENDI: ut semper maneant *Bb Er Fb Fd Ld Pt* | ut semper maneat *Pc* | ut semper permaneant *Ct* | ut semper maneant per successionem *Ap Ck Ge Pb Pn Ps*.

PERMANENDI: causa *Ap*.

QUASDAM: quaedam illustramenta *Ap Ck Ge Pb Pn*.

MACHINAS: argumenta *Vb* | compositiones *Lb* | structuras *Cg* | prouidentias naturae *Fb Mo* | prouisiones naturae *Fd Ld Lh On Pk Pp Pq Pt Px Vc Vh* | prouidentias, quibus se tuetur natura *To* | apparatus *Fd Ld Pt* | apparatus naturae *Ap Ck Ct Er Ge Pb Pn Ps* | Machinas uocat tecta et repositiones siue prouisiones, in quibus dum se recondunt, se uiuere ostendunt posse. *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Pt Ta Va Vc* | Machinas uocat thecas et repositiones, siue propositiones atque argumenta et instrumenta naturae, in quibus dum se recondunt, ostendunt se uiuere uelle. *Ps* | Machinas uocat prouidentias, quibus se tuetur natura. Sicut enim homo tuetur se uel ciuitatem quibus, ita natura facit quibusdam prouidentiis. Machinas iterum uocat tectas et (r)epositiones, in quibus dum se recondunt, ostendunt se uiuere posse. *Lh* | Machinas uocat prouidentias, quibus se tuetur natura. Sicut enim homo tuetur se uel ciuitatem quibusdam machinis, ita natura facit prouidentiis quibusdam. (*Af*) *Ct Fd Kc Ld Mj Pp Ps Pt Ta Vf*.

QUIS: homo *Va*.

NESCIAT: sciat *Ap Pq* | nesciret *Lh*.

25. Ea etiam quae inanimata esse creduntur nonne quod suum est quaeque simili ratione desiderant?

EA ETIAM: hucusque de herbis et arboribus, modo de igne et lapidibus et de ceteris *Lh* | hucusque de herbis et arboribus, modo de igne et lapidibus et de cetera *Ta* | Nunc ostendit quemadmodum etiam inanimata custodiant naturam sui. *Ap Er Fd Ge Ld Pb Pn Ps Pt*.

EA: elementa ignis *Lh*.

INANIMATA: ut petra *Cg Ps* | sine anima *Eb Ka Pp Vb* | sine anima et aqua et terra *Lh* | lapidis *Pb* | terra uel aqua *Ta* | sicut terra et ignis et reliqua *Ap Ck Ge Pb Pn Ps* | sicut terra et ignis *Fd Ld Pt* | sicut terra ignis *Ct Fb* | sicut aqua et ignis *Bb*.

CREDUNTUR: estimantur *Ps* | et etiam sunt *Bb*.

SUUM EST: proprium *Cg Ct On Pc Pp Ps Ta Vc* | proprium est *Er Pq* | proprium est illi *Ap Ck Fb Ge Ld Pb Pn Pt* | proprium illis est *Fd* | quod proprium unicuique *Ga Na* | proprium uniuscuiusque *Ka* | proprium unicusque *Lh*.

QUAEQUE: omnia *Lh Pd* | elementa *Lh Ta* | cetera *Pc* | aliqua *Vh* | genera ex illis *Va*.

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879 naturae] sc· naturae *Ap Pb Pn Ps*. **880** tecta] tecas *Pc Pk Pp Vc*; thecas *Pq*; tectas *Ta*; eas *Va*. | siue prouisiones] om. *Er Fd Ld Pt Ta*; siue promissiones *Ap Ge Pb*. **881** recondunt] recedunt *Fd*; ferae recondunt *Va*. | posse] uelle *Pc Pk Pp Va*. **887** Machinas uocat] om. *Pp*. prouidentias] prouidentia *Ld*; prouidentias naturae *Vf*. **888** enim] om. *Vf*. | uel] in *Ct*; om. *Ta*. ciuitatem] ciuitate *Ct Ld Ta*. | quibusdam] uel quibusdam *Fd Ld Pt Ta*. **889** facit] om. *Fd Ld Pt*. prouidentiis] prouidentias *Pt*. **900** Nunc] nam *Ap Ge Pb Ps*; hic *Ld*.

III prosa xi

SIMILI RATIONE: fere *Ed* | quemadmodum superiora *Ap Ck Ge Pn Ps* | quemadmodum homines *Ct Ld* | quemadmodum homines et cetera *Fb Fd Pt* | quemadmodum hominum et cetera *Er* | quemadmodum homines et cetera animalia *Ap Ck Ge Pb Pn* | quomodo de animatis ita de inanimatis *Va* | sicut quae animam habent *Bb*.
DESIDERANT: cupiunt *Ct Fb Fd Ld Pb Pt* | cupiant *Er* | ut sequantur *Lh Ta* | cupiunt et dant sensum rei inanimatae *Ap Ck Ge Pn Ps*.

26. Cur enim flammas quidem sursum leuitas uehit, terras uero deorsum pondus deprimit, nisi quod haec singulis loca motionesque conueniunt?

CUR – UEHIT: Ignis sedes in aethere est cuius natura leuissima est. Et ideo superiora semper petit. Si quis enim faculam uel candelam ardentem cogat deorsum uergere, ignis semper mox reflectitur. (*Af*) *Ct Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta Vf*.
FLAMMAS: ignis *Lh Ta Vh*.
SURSUM: superius *Vb* | quia desiderant quod suum est *Ps*.
LEUITAS: naturae *Pp*.
UEHIT: ducit *Ap Bb Ck Ct Er Fb Fd Ge Ld Mo Pc Pd Pn Ps* | trahit *Fd* | fert *Eb Lh Vh* | portat *Vb* | ducitur *Pt* | ignis eleuatur sursum *Lh Ta*.
TERRAS: quod terrenum est *Ap Ck Ct Er Fb Ge Pb Pn Ps* | terra deorsum depremitur *Lh Ta* | terra deorsum *Bb*.
DEORSUM: inferius *Vb*.
PONDUS: onus *Vb* | grauitas *Pp* | humor herbis *Lh*.
DEPRIMIT: cur *Pd Ps* | siccitas calori, frigus(?) humori, qualitas elementum *Lh*.
HAEC – MOTIONESQUE: ut ignis sursum, terra deorsum petat *Ct Er Fb Fd Ld Pt* | ut ignis sursum petat et terra deorsum *Ap Pb Pn Ps* | ut ignis sursum petat, terra uero deorsum *Ck Ge* | ignis locus ut aetherem petat *Vf* | Loca conueniunt igni et terrae sicuti motus. Ignis uero sui motione superiora appetit loca. Terra quoque sui ponderis grauitate nisi aliqua re sustineatur. Si pars eius elata fuerit, sui motione loca appetit inferiora. *Ec Gc Ka Lh* | Igni superior et locus et motio conuenit, terrae uero inferior. Inde dicitur singulis sc· elementis ·i· igni et terris. *Va*.
HAEC: loca *Vh*.
SINGULIS: elementis *Ap Bd Cg On Pb Pc Pk Pn Pp Pq Vc* | alimentis *Ck Ge* | causis *Lb* | eorum *To* | sibimetipsos *Ap* | creaturis *Eb Ec Ga Gc Ka Na* (*Px*) | igni et terrae *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | elementis ignis terra *Lh* | igni et ceteris *Ct*.
MOTIONESQUE: sursum deorsum *Lh* | ascendere et descendere *Lh Ta*.

27. Porro autem, quod cuique consentaneum est id unumquodque conseruat, sicuti ea quae sunt inimica corrumpunt.

PORRO: uere *Va* | omnino *Pd*.

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924 Ignis sedes] sedes enim ignis *Fd Ld Pt.* | cuius…est[2]] om. *Fd Ld Pt.* | est[2]] om. *Ct.* **925** enim] autem *Ta*; om. *Ld Lh Pt.* | faculam] facultas *Kc*; fauinlam(!) *Ta.* | candelam] candelas *Kc.* | ardentem] ardenter *Lh.* **926** uergere] urere *Vf*; uegere *Ps*; < uerget *Mo.* | ignis] ignis uero *Kc.* | semper] om. *Lh Mj.* **938** petat] petatur *Fd Ld Pt.* **941** Terra] tertia *Lh.* **942** elata] elatum *Ec Gc Lh.* **943** inferiora] superiora *Ka.* **948** terrae] terra *Er.*

III prosa xi

CUIQUE: naturae *La* | unicuique *Ct Er Fd Ld Pc Pt* | unicuique rei *Ap Ck Pb Pn Ps* | elemento *Lh Ta* | generi *Va* | Terrae naturaliter humor insertus est, quod si nimia siccitate ei incubuerit, corrumpitur. *Lh Pp Vh* | terrae naturaliter humor insertus pro arboribus et herbis *On*.

CONSENTANEUM: conueniens *Af Bc Cg Ct Eb Ec Ed Er Fb Fd Ga Gc Kc Ld Lh* (3x) *Mj Mo Na Pc Pd Pk Pm Pp Pq Ps Pt Px Ta* (2x) *To Va Vb Vc Vf Vh* | consentiens *Bc La Pd* | naturalis *Lb* | congruum *Af Bb Bd Ct* (2x) *Fd Kc Ld Lh Pd Pp Ps Ta* (2x) *To Vf* | conueniens per naturam *Ap Ck Ge Pb Pn Ps* | ut humor herbis *Ga Na Px Va Vh* | conueniens est ut humor herbarum *Ka* | ut ceterae siccitas aque humor *Er* | sicut humor herbis et arboribus *On* | ut humus herbis *Eb Ec Gc Lh* | ut aqua humorem, terra siccitatem seruat *Pc* | ut aqua humorem, terra siccitatem *Cg Pk* | ut terra siccitatem, aqua humorem *Ap Ck Ge Pb Pn Pq Ps Vc* | ut contra siccitatem aqua humorem *Lh* | Ignis et siccitas conuenit, atque humor et aqua conuenit. *Mj* | ut igni siccitas congruit atque humor aquae *Fd Ld Pt* | ut igni siccitas congruit, aquae humor, quae sunt inimica *Af Ct Kc Lh Pp Ps Ta Vf* | si ergo humor aquae et ignis siccitas sibi opponantur, aut ignis ualidior aquam siccabit, aut infirmior undis superfusis delebitur (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf* | ut humor herbis, sc· quod sibi conuenit, hoc conseruat unum quodque sicut inimica deuitat *Ed*.

ID UNUMQUODQUE: animal *Ka* | elementum *Bb Cg Pb Ps* | genus *Va* | quod proprium *Ct* | quod proprium est illi agit *Fd Ld Pt* | quod proprium est illi *Pc*
illud quod proprium illi est facit *Er Fb* | eas res unamquamque rem *Pq* | Vnaquaeque res quod proprium est illi facit et operatur et sibi conseruat. *Ap Ck Ge Pb Pn Ps.*

ID: hoc *Lh Ta*.

CONSERUAT: ut *Pb* | in alio loco elemento *Lh*.

SICUTI – CORRUMPUNT: Nam nimia inundatio et nimia siccitas corrumpunt terram, quia carent temperantia et sicuti haec quae sibi sunt contraria, inuicem discordant. Similiter illa quae sunt sibi consentanea, inuicem concordant. *Ap Ck Er Ge Pb Pn Ps* | Nimia inundatio et nimia siccitas corrumpunt terram, quae carent temperantia. Inundationi et siccitati haec quae sibi sunt consentanea inuicem concordant. *Ct* | Argumentis ostendit multiplicibus quemadmodum res suam naturam custodiant. *Ap Ck Ge Pb Pn Ps* | Si terram sursum leues, cadit, et si ignem subtus, corrumpitur. *On*.

QUAE SUNT: in qua re ex alia parte *Pt*.

INIMICA: contraria *To* | contraria sibi *Ap Ck Ct Er Fb Ge Ka Pb Ps* | singulis *Vh* | sicut calor eisdem *Px Vh* | ut calor *Ed* | calor eisdem *Lh Na* | ut calor eisdem *Ga* | sicut est aqua uel ignis *Vb* | ut est nimia inundatio aut nimia siccitas *Pc Pk Pp Pq Ta Vc* | ut a nimio inundatio aut nimia siccitas *Lh* | frigus et calor, siccitas et humor *Lh Ta*.

CORRUMPUNT: deprauant *Pd* | uitant *Fb* | uitia *Er* | unumquemque *Bd* | unumquodque *Pq Vh* | unitatem *Va* | uitiant ut aqua igni *Ld Pt* | uitiant. ut calor eisdem *Ka* | conuitiunt aqua igni *Fd*.

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958 quod] quae *Pp*. | nimia…959 siccitate] nimiam siccitatem *Pp*. **959** siccitate] siccitas *Vh*. ei] et *Lh*; om. *Pp*. | corrumpitur] om. *Vh*. **970** humor] honor *Ld*. | ut igni[2]] et ignis *Kc*; ut ignis *Lh*. **971** congruit] conuenit *Kc*. | aquae humor] atque humor *Af Kc Lh Vf*; atque humor aquae *Pp*. | quae] qui *Ta*. **972** aquae] om. *Vf*. | opponantur] obponiantur *Ps*; opponatur *Fd*. | aut] quae (qua *Pt*) sunt inimica aut *Fd Ld Pt*. **973** siccabit] sucabit *Ld*. | superfusis] perfusis *Ct*. delebitur] delebit substantias *Lh*; delebit *Ld*. **978** illud] om. *Er*. **979** illi] \illi/ *Pn*. **983** inundatio] mundatio *Ge Pb*. **984** terram] terra *Er*. | haec] hoc *Er*. | sunt] om. *Ck Pn*. **985** illa] om. *Ge*.

28. Iam uero quae dura sunt ut lapides adhaerent tenacissime partibus suis et ne facile dissoluantur resistunt;

IAM UERO: dicendum puto de his *Pd*.
QUAE: ea *Ct*.
DURA SUNT UT LAPIDES: solida non facile admittentia sectionem *Ap Ck Ct Er Fb Fd Ge Ld Pn Ps Pt* | solidiora admittentia sectiora *Ap Pb*.
DURA: creature *Cg*.
ADHAERENT: conglutinantur *Lh Ta*.
TENACISSIME: firmissime *Ap Ck Ct Eb Er Fb Fd Ge Ka Ld Mo Pb Pn Ps Pt* | dure *Cg* | durissime *Ed Px Ta Vh* | indissolubiliter *Pb* | tenaciter *Vb* | firmissime, durissime, strictissime *Lh*.
PARTIBUS: compaginibus *Ka* | compagibus *Ga Na* | tot partes unumquodque habet in quot diuidi potest (*Lh*) *On Vh* | quia multas partes habent *Lh Px Vh*.
FACILE: sicut lapides *Lh Ta*.
DISSOLUANTUR: disrumpantur *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | disrumpant *Vb* | diuidantur *Lh Ta* | discidantur *Cg*.
RESISTUNT: obpugnant *Pd* | obstant *Lh Ta* | elementa *Fd Ld* | incisori *Va* | ille elementa *Er* | lapides ut gemmae et metalla *Ta* | lapides contradicunt ut ge(m)mae et metalla *Lh* | in quantum possunt *Bb*.

29. quae uero liquentia ut aer atque aqua facile quidem diuidentibus cedunt, sed cito in ea rursus a quibus sunt abscisa relabuntur; ignis uero omnem refugit sectionem.

QUAE: sunt *Ct Ps* | elementa *Bb Ge Pt* | genera *Va* | illa elementa *Ap Ck Fb Pb Pn Ps*.
LIQUENTIA: liquida *Af Ed Fb Ga Kc Mj Pp Ta To Vh* | liquida sunt *Lh* | mollia *Ps* | pura *Ps* | sunt *Eb On* | molli natura *Pb Pt* | mollia natura *Ct* | molli natura sunt *Ap Ck Er Fb Ge Pn Ps* | molli natura sunt et liquida *Fd Ld*.
AER ATQUE AQUA: potest diuidi aquas, tamen labuntur in sua loca *Ta* | potest diuidere aquam et tamen statim relabi(...) in sua loca *Lh*.
AER: Aer est inanitas lumen plurimum habens admixtum raritatis. Dictus autem est ab eo quod ferat terram et quod ab ea feratur. Hic autem partim ad terram, partim ad caelestem materiam pertinet. Nam ille subtilis ubi uentosi ac procellosi motus non possunt existere, ad caelestem pertinet partem. Iste uero turbulentior qui exaltationibus humidis corpori ut terrae deputatur. *Ec Gc Ka Lh*.
DIUIDENTIBUS CEDUNT: sed mox deficit diuisio *Eb Ec Gc Lh*.
DIUIDENTIBUS: hominibus *Ct Pc*.
CEDUNT: obediunt *Lh* | locum dant *Ap Ck Ct Fd Ge Ld Pb Pn Pp Ps Pt To* | dant locum diuidentibus *Cg*.
IN EA: in partes *Ck Ge Pn Ps* | in eas partes *Ap*.
EA (EO *Lh*): loco *Lh* | officia *Va*.

1035 Aer…1039 deputatur] Isid. *Etym.* 13.7.1

1007 solida] solido *Ck Ge Pn*; > solido *Ap*. | facile] facie *Er*. | admittentia] admittenda *Er*. **1028** elementa[2]] alimenta *Pn.* **1035** plurimum] om. *Ec Gc*. | admixtum raritatis] om. *Ec Gc*. **1037** ubi] et *Ec Gc.* **1039** ut] deputetur *Ec Gc.* **1040** sed] sub{auditur} *Ec Gc*.

ABSCISA (EXCISA *Ld* | > EXCISA *Vf*): diuisa *Ps Vb*.
RELABUNTUR: recurrunt *Ap Ck Ct Er Fd Ge Pb Pc Pn Ps* | cadunt *Bd* | eueniunt *Lh* | in sui integritatem *Ct Kc Pp Ta To Vf* | in sui integritate *Lh* | in suam sc· integritatem *Mj* | ad sui integritatem recurrunt *Fb Fd Ld Pt* | licet in sui integritate *Af* | ut aqua et aer *Cg* | illa duo elementa aer et aqua *Ap Ck Ge Pb Pn Ps*.
IGNIS – SECTIONEM: In hoc dicitur ignis refugere omnem sectionem, quoniam positum in eo lignum accenditur. Lapis uero ferrumque ignescit et calore ignis penetratur, ita ut ardeat candens ut carbo. *Ap Ck Er Ge Lh Pb Pc Pk Pn Pp Pq Va Vc* | In hoc dicitur ignis omnem refugere sectionem, quia quicquid acceperit, aut in sui materiem conuertit, aut in sui qualitatem. Si enim lignum aliquid igni credamus, in sui elementum illud transfundit, quod si lapidem uel tale quid quod non sit cremandum sumpserit, in candorem suae qualitatis conuertit. (*Af*) *Ct Fd Kc Ld Mj Mo Pp Ps Pt Ta Vf* | uel quod est melius, quia quicquid ab igni sumitur, licet parua scintilla, tamen si accendatur facile ad integritatem illius de quo sumptum est redigi potest. Est igitur ignis totus in partibus, nam ex contrario hoc cognosci potest elemento. *Fd Ld Pt*.
IGNIS: non ita aqua *Pp*.
REFUGIT SECTIONEM: Si enim ignis in parte diuiditur, totus est in ipsis partibus, quia non est ignis rogi plusquam candelae. *Vf*.
REFUGIT: praeterit *Ps* | non recipit *Lh Ta*.
SECTIONEM: sui *Fb* | diuisionem *Ct Eb Ec Gc Lb Lh Ps Vb* | (...) statim (...) diuisum fu(...)t deficit (...)tio *Ed*.

30. Neque nunc nos de uoluntariis animae cognoscentis motibus, sed de naturali intentione tractamus, sicuti est quod acceptas escas sine cogitatione transigimus, quod in somno spiritum ducimus nescientes.

NEQUE – MOTIBUS: His uerbis uim naturae ostendit, quod nonnulla fiunt per naturam sine uoluntate animae, quae suos motus cognoscit. *Ec Ga Gc Ka Lh* (2x) *Na Ta Vh* | His uerbis uim naturae ostendit, quia multa fiunt per naturam sine uoluntate animae. *Pp* | his uerbis uim (na)turae ostendit (...)la fiunt *Px*.
NEQUE: tractamus *Pt*.
DE UOLUNTARIIS – MOTIBUS: quae per studia fiunt *Ka* | quae per studia fiunt corporalia *Eb Ec Gc Lh* | quae fiunt per studia hominum *Fd Ld Pt* | (...) per studia (...) et quod per uo(lu)ntaria (...)ta fit *Ed* | de commestione et potatione aut de qualibet delectatione (*Af*) *Cg Kc Lh Mj Pc Pk Pq Ps Ta To Va Vc Vf* | de

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1049 ad] om. *Fb*. **1050** aer et] ·i· erat *Ap Pb*. **1051** hoc] hoc autem *Pc*. **1052** accenditur] accendit *Pp*. | ferrumque] et ferrum *Pc Pk Pp Pq Va Vc*. **1053** ardeat] om. *Va*. | ut[2]] sit *Va*. **1054** dicitur] refugit *Pp*. | ignis] om. *Mj*. | omnem] omne *Kc*. | refugere] om. *Pp*; effugere *Mj*. acceperit] accepit *Kc Ta*; acciperit *Ct*. **1055** sui[1]] suis *Pt*. | materiem] materiam *Ct Mj Mo Ps*. conuertit] conuerterit *Vf*; uertit *Mo*. | in] om. *Mj*. | sui[2]] suam *Vf*. | qualitatem] qualitate *Mo*. aliquid] aliquod *Ct Mo Ps*; om. *Fd Ld Pt*. **1056** credamus] credatur *Ct*. | illud] illius *Kc Mj*. illud transfundit] illustrans fundit *Pp*. | quod[1]] om. *Mj*. | lapidem] lapides *Ps*; lapidem uel ferrum *Ct*; ad lapidem *Vf*. | uel] aut *Mo*. | quid] aliquid *Ct Fd Ld Ps Pt Ta*; quod *Mj*. | quod[2]] q{ui}d *Vf*. **1057** suae…conuertit] suam qualitatem transfundit *Mj*. **1059** scintilla] scintillula *Fd*. **1074** naturae] natura *Ec Gc Lh* (2). | ostendit] om. *Ka*. | quod] quia *Ec Gc Lh* (2). | nonnulla] nulla *Ta*. **1075** quae] est quae *Vh*. | motus] mores *Lh* (1) *Ta*. | cognoscit] agunt *Ga Ka Na*; cognoscunt *Ta*; cognoscet *Lh* (1). **1080** fiunt] sunt *Fd*. **1081** de[1]] om. *To*. | potatione] optatione *Vf*.

comestione et potatione aut libidine uel delectatione *Pp* | de commestione et potatione aut de qualibet delectatione, sed de naturali intentione tractamus, qua ad esse omnia tendunt *Ta* | Non de uoluntatibus animae intellegentis, sed de hoc quod natura intendit faciendum tractamus. *Ec Ed Gc Ka Pm* | de illis rebus quae uoluntariae mutata animi uoluntate aguntur. Cito enim mutatur uoluntas animi cognoscentis omnia. *Lh Ta* | non de uoluntariis motibus animae cognoscentis se ipsam quod debeat fugere uel optare. Anima namque saepe contra naturam suam uult de commestione, de potatione ac delectatione. *Fd Ld Pt* (2x).

UOLUNTARIIS: motibus *Vh*.

ANIMAE COGNOSCENTIS: intellegentis omnia *Eb Ec Ga Gc Ka Na Px* | uidelicet illius quae se bene cognoscit *Cg* | quae se bene cognoscit in sui natura spirituali *On* | Anima namque saepe contra naturam suam uult. *Va* | cuius animae cognoscentis ipsam quid debeatur fugere quid optare. Anima namque saepe contra naturam suam uult de commestione, potatione, delectatione. *Ap Ck Ct Er Ge Pn* | ex hoc quod hominis anima cognoscit uidelicet de potatione et manducatione, quae omnia propria uoluntate diiudicat, sed quod naturaliter homini accidit sc· quomodo digestionem sortiantur escae, postquam fuerint acceptae, et quemadmodum spiritus hominis soporem accipiat nihilque inde cogitet. Sed quemadmodum illi naturaliter datum est teneat et consideret tractamus. *Ap Ck Ct Er Fd Ge Ld Pn Pt* | in suos motus cognoscit qui fiunt per studia hominis *Pp*.

COGNOSCENTIS: diiudicantis *Fb Vf* | iudicantis *Mo* | intellegibilis *Mh* | se *Pd* | se ipsam *Pc* | rationalis *Vh* | omnia *Lh* | bonum et malum *Eb Ec Ed Gc Ka Pm*.

MOTIBUS: naturis *Pd* | in quibus *Eb* | in quibus amor manendi est *Ec Ed Gc Ka Pm* | qui uoluntate accedunt et recedunt *Bb* | incitamentis quos sc· uoluntariae agit, ut pascatur anima *Ap Ck Ge Pb Pn Ps*.

NATURALI INTENTIONE: amor manendi est *Eb* | de eo quod uult semper ipsa natura *Cg* | quae ad esse omnia tendunt *Bb Fb Fd Kc Ld Mj Pp Ps Pt Vf* | sed de illis, quae ad esse tendunt *Ta* | sed de illis, quae ad esse omnia tendunt *Lh* | sed de his, quae naturali intentione tendunt, ut sint et uiuant *Vf*.

NATURALI (NARALI *Pt*): aliter rationali *Fd Pt*.

INTENTIONE: corporum *On*.

TRACTAMUS: exponimus *Vb*.

EST: seruata natura *Lh* | h{oc} exemplum *Bd*.

QUOD ACCEPTAS ESCAS: Hi sunt uoluntarii motus anima. *Fb*.

ACCEPTAS: in somno *Va*.

ESCAS: Esca dicta est, quia eam os capiat. *Ec Gc Ka Lh*.

1085 uoluntatibus] uoluntate *Ec Gc Ka*. **1086** tractamus] motus tractamus *Ec Gc Ka*. **1088** uoluntariis] uoluptariis *Pt* (1). | cognoscentis[2]] cognoscentes *Ld*. **1089** ipsam] ipsa *Ld Pt* (1,2). | debeat] habea(...) *Ld*. **1090** ac] de *Ld Pt* (1,2). **1094** cuius…1095 cognoscentis] om. *Ct*. **1095** ipsam] se ipsam *Ct Er*. | debeatur] debeat *Ct Er*. | fugere] fuge *Ct*. | Anima] animam *Er*. contra] om. *Er*. **1096** potatione] de potatione *Er*. | potatione delectatione] delectatione et potatione *Ct*; potatione dilectione *Er*. **1097** ex] non ex *Ct Ld*; nam ex *Fd*. | uidelicet] om. *Ct*. potatione] potione *Ct*. | et manducatione] om. *Ct*. **1098** omnia] omnia cognoscit et *Ap Ck Ge Pn*. | uoluntate] uoluntatione *Er*. | diiudicat] manducando diiudicat *Ap Ck Ge Pn*. | sed] sed de hoc *Er Fd Ld Pt*; sed hoc *Ct*. | accidit] accedit *Er*. | sc·] om. *Ct Er Fd Ld Pt*. **1099** quomodo] modo *Ld*. | sortiantur] sortiuntur *Fd*. | et] et sc· non ex hoc *Pt*; et non ex hoc *Fd*. **1100** spiritus] om. *Ge*. **1101** consideret] considerat *Ck*. | tractamus] tractemus *Ap Ge Pb*. **1106** uoluntariae] uoluntaria *Ap Pb*. **1109** quae] quod *Vf*. | tendunt] adtendunt *Kc*. **1118** Esca] esca autem *Ec Gc*. quia] quasi *Ka*. | eam] ea *Lh*. | capiat] capit *Ec Gc Lh*.

TRANSIGIMUS: degerimus (*Af*) *Bb Bd Cg Fd Kc Lh Mj Pc Pk Pp Pq Pt Vf* | digerimus *Ap Ck Eb Ec Ed Ga Gc Ge Ka Ld Lh Na Pb Pm Pn Ps To Vc* | egerimus *On* | digirimus *Ef* | dirigimus *Ta* | transfundimus *Fd Ld Pt* | manducamus *Vb* | firdewemes (OHG) *Mb* | firslintan (OHG) *Mf* | in egestione mittimus *Px* | egestionem mittimus *Vh* | egestione mittimus *Va* | in secessum emittimus (*Af*) *Bd Eb Ec Gc Kc Lh* (2x) *Mj Pc Pk Pp Pq Ps Ta To Vc* | (in) secessu (tr)ansmit(...) *Ed* | in corpus transimus *Ct* | in corpus transfundimus *Ap Ck Er Ge Pb Pn* | in secessum transmisimus *Ap* (2x) *Ck Ge Pb Pn*.
QUOD: et *Vh* | sicuti est *Ct*.
IN SOMNO: in uisione *Vb* | dormientes *Cg* | Hoc naturaliter fit non concupiscendo. *Lh Ta*.
SPIRITUM DUCIMUS: anhelitum attrahimus *Pk Pq Vc* | in corporis spatium anhelitum trahimus *Eb Ec Gc Lh*.
SPIRITUM: anhelitum *Ck Ct Er Fb Ge Mo Pc Pn Pp Ps Va* | flatum *Bd Fb Fd Kc Ld Mj Mo Pp Pt Ta To Vf* | halitum *Ec Gc Ka Lh On Px Vh* | atum (OHG) *Mf*.
DUCIMUS: trahimus *Ap Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ge Ld Mo Na Pb Pm Pn Ps Pt Px Va Vh* | attrahimus *Lh Pc Pp* | spiramus *Ta* | emittimus et resumimus *On* | refundimus *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | quia naturale est *Ct Er Fd Ld Pt* | quae omnia naturaliter accidunt homini *Ck Ge Pn Ps*.
NESCIENTES: dormientes quam uigilantes *Vh* | quia naturalis intentio est *Ta* | naturalis intentio est *Lh*.

31. Nam ne in animalibus quidem manendi amor ex animae uoluntatibus, uerum ex naturae principiis uenit.

NAM: quia *Mh*.
NE: non *Eb Ka Lh Mh Ta Vh* | ut non *Ap Pb* | neque *Eb Ed Pm* | non solum *Ck Ct Pn Ps* | pro necdum *Ck* | pro nedum *Pn* | ut neque omnino in animatis *Eb Ec Ed Gc Pm*.
IN ANIMALIBUS – AMOR: quia naturalis est *Fb* | Dicit philosophia quod non uenit amor uiuendi ex uoluntate animae irrationabilibus animalibus, sed ex principiis naturae quo modo a deo creatae sunt. Rationabilibus uero ·i· hominibus ex uoluntate animae uenit. *Va*.
IN ANIMALIBUS: non in animatis *Ka* | in rationabilibus *Va* | uenit *Pd*.
ANIMALIBUS: rebus *Bb* | non solum *Er*.
MANENDI: ut maneant *Lh* | ut diu *Lh* | ut diu maneant *Cg Mj Pp Px Vh*.
EX ANIMAE UOLUNTATIBUS: non uenit ex uoluntate, sed ex natura *Lh Ta* | quia non habent animam *Bb*.
UOLUNTATIBUS: motibus *Mj* | (...) tantum (...)uolun(...) animae (...) natura (...)cum (...)talis est *Ed*.
UERUM: sed *Ap Bb Ck Eb Fb Ga Ge Na Pb Pn Ps Va Vf*.
EX NATURAE PRINCIPIIS UENIT: ex origine *Ct* | ex origine naturae *Ap Er Pb* | ex origine naturae uenit, ut uelint subsistere et esse *Fd Ld Pt* | ex origine naturae, natura tale principium habet ut uelit *Ck Ge Pn Ps* | ex ipsa primordiali creatione *Af Bd Kc Mj Mo Pp Ps Ta To Vf* | ex primordiali creatione uenit *Lh* | ut uelint uiuere *Cg On* | ut uelint subsistere *Af Fb Kc Mj Pc Pk Pp Pq Ps To Vc* | ut uelint existere

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1123 emittimus] mittimus *Bd Mj*. **1125** transfundimus] transfungimus *Er*. **1131** anhelitum] anhelitu *Ec*. **1136** naturale est] natura *Er*; natura est *Ld*. **1156** ex[3]] om. *Lh*. **1163** uelit] uelit semper uiuere *Ps*. | ipsa] om. *Vf*.

III prosa xi

Lh Ta | ut non uelint animam amittere, sed permanere et esse *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
NATURAE: uel natura *Vh*.
PRINCIPIIS: causis *Bd* | initiis *Ed* | ex initiis *Vh*.

32. Nam saepe mortem cogentibus causis, quam natura reformidat, uoluntas amplectitur, contraque illud quo solo mortalium rerum durat diuturnitas, gignendi opus, quod natura semper appetit, interdum cohercet uoluntas.

NAM – AMPLECTITUR: Omnes mortem naturaliter timemus, sed tamen eandem quam timemus, aliquando appetimus extrinsecus aliquo urgente. In hoc enim ratio naturae praeiudicat. *Af Ct Kc Ld Lh Mj Pp Ps Pt Ta Vf*.
NAM – CAUSIS: semper uiuere et uitam non amittat et laborat *Ck Ge Pn*.
SAEPE: crebro *Vb*.
COGENTIBUS CAUSIS: malis superuenientibus *Ap Ck Er Fb Fd Ge Pb Pn Ps Pt*.
COGENTIBUS: extra *Fb Vf* | exigentibus *Pd* | extrinsecus *Lh Pq Ta To Vc* | extrinsecis *Va* | uim facientibus *Bb* | compellentibus *Va* | compellantibus *Vb* | Alii causa uitae caelestis uitam cupiunt amittere, quidam uero furoris in patientia idem paciuntur. *Pp*.
CAUSIS: (...)ir(...) (...)trari(...) naturae (...)epe uo(...)tis amplectit (...)atura expauescit *Ed*.
QUAM: mortem *Bb Bd Lh Ps Ta*.
REFORMIDAT: expauescit *Ct* | quia naturaliter timemus mortem *Lh Ta* | Varia est mutatio uoluntatis. *On*.
UOLUNTAS: hominis *Ap Ck Ct Er Fb Fd Ge Pb Pd Pn Ps Pt*.
AMPLECTITUR: desiderat *Lh Ta* | colligitur *Vb* | sicut Saul et Ionatas *Pd* | Hac ratione ostendit motatione uoluntatis, quae aliquando uincit, aliquando per naturam uincitur. *Lh* (*Px*) *Ta* (*Vh*).
CONTRAQUE: e *Ck* | econtra *Cg* | contra stat *Ga Na* | contr(...) *Vb*.
ILLUD: opus *Eb Ec Gc Ka Vh* | opus gignendi *Fd Lh Pd Pt Ta*.
QUO: coitu *Lh Ta* | in *Eb Ec Ga* (2x) *Gc Na* | opere *Af Ap Ct Fd Pb Pd Pt Vb Vh* | opere gignendi *Bb Eb Ec Fb Gc Ka Pq Px Ta Vc* | gignendi opere solo *Ck Er Ge Pn Ps* | quod uidetur contra naturam esse *Ec Gc Ka Lh*.
MORTALIUM: animabus *Ka Lh* | animalium sc· *Eb Ec Gc* | ut non uelint mori *Lh*.
DURAT: permanet *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Pt Va* | manet *Fd* | perseuerat *Ec Gc Ka Lh* | constat *Ec Gc Px*.
DIURNITAS: longeuitas *Bb Lh Pc Pk Pp Pq Ta Va Vc* | longitudo *Vb* | longa series uiuendi *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Pt*.
GIGNENDI: generandi *Vb* | animalia quae generandi opere durant *Vf* | ex concubitu nascuntur *Px* | ex concubitu omnes nascuntur *Eb Ec Gc Lh Mj Vh* | ex concubitu maris et feminae *Ap Ck Ct Er Fb Ge Mo Pb Pc Pk Pn Pp Ps Pt Vc* | quia ex concubitu nascuntur *Ka* | quia concubitu maris et feminae nascuntur *Ta* | quia

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1166 ut non] quia naturalis est ut non *Fb*. **1176** timemus] tenemus *Vf*; mortem timemus *Kc*. eandem…1177 quam] ea«n»dem quae *Ps*. **1177** appetimus] appetitur *Ld*; appetimur *Pt*. extrinsecus] om. *Mj*. | aliquo] aliquid *Af Kc Lh Pp Ps Vf*; aliqua re *Ld Pt*. | urgente] urgente uel cogente *Lh*. | enim] om. *Ta*. **1178** naturae] natura *Ct*; om. *Vf*. **1181** superuenientibus] super ut mentibus *Er*. **1193** motatione] m(...)tationum *Px*; mutationem *Vh*; motationem *Lh*. | uincit aliquando] om. *Lh*. **1198** gignendi[2]] in gignendi *Er*. **1203** series] ferias *Er*. **1206** ex[2]] om. *Vc*. **1207** et] ac *Pk Vc*.

concubitu maris ac feminae nascuntur omnes *Lh* | per concubitum maris ac feminae *Pq*.
OPUS: concubitus *Eb Ec Ed Ga Gc Ka Na Pm Vh*.
QUOD: opus *Fb Lh Pq To* | omnes *Px* | opus gignendi *Ap Ck Er Fd Ge Ld Pb Pn Ps Pt* | illud opus gignendi *Lh Pq Vc*.
NATURA SEMPER APPETIT: licet natura appetit, tamen uoluntas contradicit *Lh Ta*.
APPETIT: postulat *Vb* | desiderat *Cg Va* | ut procreet *Ct Er Fb* | ut procreat *Ka* | ut procreet filios *Fd Ld Pd Pt* | ut diffundatur et procreat *Ap Ck Ge Pb Pn Ps*.
INTERDUM: saepe *Va*.
COHERCET UOLUNTAS: Voluntas aliquando fortior est natura. *Pp* | uoluntas ut nolit procreare *Ap Ck Ge Pb Pn Ps* | sicut monachi et alii non natura, sed uoluntate dimittunt *Lh Ta* | Natura enim hominis talis est ut semper procreat filios et concubitu fruatur, quemadmodum in coniugatis. *Er* | Natura enim hominis talis est ut semper procreat filios et concubitu fruatur, quemadmodum in coniugatis apparet. Voluntas autem illius interdum cohercet hoc ueluti in sanctis, qui celibem uitam tenuerunt. *Ap Ck Er Ge Ld Pb Pn Ps Pt Vf* | Sicut arborum natura est uirescere et gignere, illud tamen saepe prohibet uoluntas hominum. *Va*.
COHERCET: reprimit *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | strigit *Vb* | constringit *Bd Lb* | restringit *Cg* | renuit *Lh Pq* | respuit *Eb Ka Lh* | respuet *Ec Gc* | prohibet *Ps Va* | repellit *Lh*.
UOLUNTAS (UOLUPTAS *Er*): hominis sc· *Ap Ck Ct Er Fb Fd Ge Pb Pn Ps Pt* | hominum *Ld To Va* | desiderium *Cg* | naturae omnes *Ka* | (...) coitum quia (...)sicarum est (...)oluntariae (...)sistere (...) causa mauult (...)ori *Ed*.

33. Adeo haec sui caritas non ex animali motione, sed ex naturali intentione procedit; dedit enim prouidentia creatis a se rebus hanc uel maximam manendi causam ut quoad possunt naturaliter manere desiderent.

ADEO: in tantum *Ap Bd Cg Ck Ct Er Fb Fd Ge Kc Lb Lh Mj Pb Pc Pd Pn Pp Ps Pt Ta Vc Vh* | certe *Pq* | multum *Va* | ita *Er* | scilicet *Eb Ec Gc Lh*.
SUI: naturae *Eb Ec Ga Gc Na Px* | suae naturae *Ka* | amoris proprii *On* | illius rei *Cg*.
CARITAS: dilectio *Er Pd* | mutua *Bb* | adunatio *Eb Ec Ka Lh Gc* | uoluntas manendi *Vh* | concubitus *Vh* | coitus *Lh* | ista delectatio *Ct* | sua coniunctio *Fb Lh Vc* | suus amor *Lh Vc* | coniunctio uel amor *Pq* | amabilitas gignendi *Lh* | amor animalium *Bd* | amor manendi *Ec Ed Gc Pm* | quod se diligunt *Fb Ka Kc Lh Mj Ps Ta To* | quod sibi carum est ipsi uoluntarie subsistere sui causa mauult quam mori *Ec Gc Ka Lh* | ista propria dilectio, qua se diligunt *Fd Pt* | ista dilectio permanendi coniunctio et talis amor ex uoluntate animae *Ap Ck Ge Pb Pn* | castitas, quae gratia dei perficitur non ex animali ·i· animae motione. Voluntas enim nunc mutatur in malum, sed ex naturali, quia naturaliter omnes tendunt ad bonum. Duo motus sunt contrarii. Voluntatis motus ad desideria carnis flectitur. Naturae uero

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1214 contradicit] contradicis *Lh*. **1215** procreet] proerat *Er* **1216** diffundatur] infundatur *Ge*. procreat] procreatur *Ck Ge Ps*. **1221** Natura] naturam *Er*. | est] om. *Ap Ge Pb*. **1222** procreat] creet *Pt*; procret *Pn*; procreet *Ld Pb*. | concubitu] concubitum *Ap Pb*; < concubitum *Ge*. **1223** Voluntas] uoluptas *Pt*. | autem] ante *Vf*. | illius] > illud *Pn*. | hoc] om. *Ap Ck Ge Pb Pn Ps*. | celibem] celicem *Er*. **1245** quod] quo *Ps*. **1246** ipsi] ipse *Ka*. **1247** dilectio[1]] dilectatio *Fd*. **1248** coniunctio] coniungit *Ap Pb*. **1250** sed…bonum] item *Ta*.

ad uirtutem. Ergo non ex mutabili uoluntate castitas oritur, sed ex naturali intentione, quasi diceret non per uoluntatem, sed per naturam fit. *Lh Ta*.

NON EX ANIMALI MOTIONE: anima *Pm* | non per uoluntatem *Lh* | ex animae uoluntate *Ct Ed Ka* | ex uoluntate animalis *Ct Kc Pp Ps Ta* | non ex uoluntate animalis *Fd Lh* | non uoluntate animalis, sed ex natura procedit *Ld Pt* | non uoluntate animae, qua mouetur ad aliquod (...) *Bb* | non motione ·i· ex uoluntate animalis *Vf* | Motio est uoluntas, quae est in animalibus. Est etiam motus naturalis in arboribus, sed non uoluntarius. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps* (2x) *Pt Ta Vf*.

ANIMALI: uitali *Ps* | quod animal est *Vh*.

MOTIONE: uoluntate *Cg Fb Ga Lh Mj Na Pc Pk Pq To Va Vc* | animae *Na Px Vh* | ex uoluntate *Px Vh* | uoluntate animae *Eb Ec Er Gc* | anim{alis} motus *Fa*.

EX NATURALI INTENTIONE: non pro uoluntatem, pro naturam *Kc* | non pro uoluntate, sed pro natura *Ps* | non per uoluntatem, sed per naturam *Af Fb Mj Pp Ta Vf* | unum esse desiderat, quia naturaliter potest idem esse *Vf* | ut concubitu fruatur *Ct Er Fb Fd Pt* | a deo sibi insita *On* | sed per naturam *Lh* | ut gignendi opere utatur *Ap Ck Ge Pb Pn Ps*.

PROCEDIT: nascitur *Vb*.

DEDIT ENIM PROUIDENTIA: conclusio *Ap Ge Pb Pn*.

ENIM: quia *Va*.

PROUIDENTIA: diuina *Cg Mj Pp Px Vh* | diuinitas *Eb Ka Lh Mh* | dei *Af Bb Eb Ga Lb Lh Na On Pq Ta Va Vc* | creator *Ap Pb Pn* | diuina bonitas *Ap Ck Er Fb Fd Ge Ld Mo Pb Pc Pn Ps Pt* | diuinitas dei *Ec Gc*.

CREATIS: conditis *Ap Ck Er Fb Fd Ge Mo Pb Pn Ps Pt*.

A SE: prouidentia *Vb*.

UEL: etiam *Bd Cg Eb Ec Ed Ef Fb Ga Gc Lh Na On Pm Pq Px Ta Vh*.

MANENDI: subsistendi *Vh*.

UT QUOAD: usque dum *Vb* | quousque *Ap Cg Ck Ec Fb Gc Ge Ka Lh Mh Mo Na Pb Pc Pd Pm Pn Pp Pq Ps Px Vc Vf* | quamdiu *Af Ap Bb Bd Cg* (2x) *Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka La Ld Lh Mb Mo Pb Pc Pd Pn Pp Pq Ps Pt Px Ta Va Vc Vh* | donec *Lb* | quantum *To* | aduerbium *Ed* | quoad usque *Fd Ld Pd Pt* | aduerbium temporis *Bb Eb Ec Gc Lh Px Vh* | et est aduerbium *Fb Mo* | quibusque autem interdum temporis, interdum loci *Cg* | interdum. Interdum loci est quoad. *Pd* | quoadusque una pars est *Ta*.

DESIDERENT: ipse res *Ct*.

34. Quare nihil est quod ullo modo queas dubitare cuncta quae sunt appetere naturaliter constantiam permanendi, deuitare perniciem.

QUARE: conclusio *Ck Ct Er Fb Ld Pd Pt* | quia sicut est *Bb* | quapropter *Bd Lh* | quod desiderent manere naturaliter *Lh*.

QUEAS: possis *Ct Vb*.

CUNCTA: creata *Va* | (cun)cta appetant (...)nendi *Ed*.

QUAE SUNT: uniuersas creaturas *Cg* | quae substantiam habent tam animata, quam inanimata *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.

APPETERE: exigere *Vb* | desiderare *Va* | cupiunt *Ap*.

1253 fit] fit castitas *Ta*. **1258** uoluntas] uoluptas *Pt Vf*. | in] om. *Kc*. | Est etiam] et est *Mj*; est enim etiam *Lh*. **1259** in] om. *Ps*. **1296** habent] habeat *Pt*. | animata] animatam *Fd Ld Pt*. quam] om. *Ge*. **1297** inanimata] inanimatam *Fd Ld Pt*.

CONSTANTIAM: diuturnitatem *Ap Ck Ct Eb Ec Er Fb Fd Gc Ge Ka Ld Lh Mj Mo Pb Pc Pp Ps Pt Px Ta Vh* | diuturnitate *Pn* | uitam *Pd* | stabilitatem *Lb*.
PERMANENDI: ut non moriantur *Bb*.
DEUITARE: declinare *Vb* | et *On Ps* | respuere *Va* | ea cetera *Lh*.
PERNICIEM: interitum *Pp* | mortem *Cg Eb Ec Gc Lb Lh Ps To Vb* | per mortem *Ta* | perditionem *Ec Ed Ga Gc Ka Na Px* | periculum *Va* | omnis nocitura periculum dicitur *Va*.

35. Confiteor, inquam, nunc me indubitato cernere quae dudum incerta uidebantur.

INQUAM: dixi *Ta* | ut dixi *Vb*.
ME: scio *Ap*.
INDUBITATO: aduerbium *Eb Ec Ed Er Fb Fd Gc Ka Ld Lh Mj Mo On Pt Px Va Vh* | aduerbium est *Ck Ge Pn* | aduerbialiter *Pk Pp Ps Ta* | indubitabiliter *Pd* | aperte *Bb* | indubitanter *Ck Ct Ed Er Fb Fd Ge Ld Mo Pc Pk Pn Pp Ps Pt* | uel indubitare *Ef* | sine dubitatione *Bd Cg Eb Ec Gc Ka Lh Px Ta To Va Vb Vh* | absque dubietate *Ap Ck Ge Pb Pn Ps* | indibitant absque dibietate(!) *Pn*.
CERNERE: intellegere *Ap Bb Ck Ec Ga Gc Ge Ka Na Pb Pn Ps Px* | ea *Va*.
DUDUM: longe *Vb* | ante *Pb Pn* | antea *To*.
INCERTA: dubia *Vb*.

36. Quod autem, inquit, subsistere ac permanere petit id unum esse desiderat; hoc enim sublato ne esse quidem cuiquam permanebit. – Verum est, inquam.

QUOD: illud *Fb Mo*.
AUTEM INQUIT: quamdiu desiderat subsistere *Vh*.
INQUIT: dixit *Vb* | illa *To*.
SUBSISTERE: stare *Ps*.
PETIT (APPETIT *Mb Na Ta Vh* | > APPETIT *Af Fa*): postulat *Vb* | appetit *Mh*.
ID: hoc *To Va*.
UNUM ESSE DESIDERAT: quia non aliter potest idem esse *Af Fb Kc Lh Mj Pp Ps Ta* (2x) *To Vf* | Cum enim unitas separatur, statim desinit esse quod erat. *Mj* | unum uel integritatem habere *Lh Pq Ta Vc* | (...) unitas enim (...)paratus (...) desi(...) esse quod erat *Ed* | tamdiu unum esse desiderat *Vh*.
UNUM: indiuisibile *Bb* | una *Eb*.
DESIDERAT: optat *Vb* | permanere *Ed* | nihil unum dixi, sicut unum bonum per se nominauit, aut omnia ad unum, quod est nihil, referunt. Et sic postea ueluti sine rectore fluitabunt et stabiles non sunt, aut ad unum bonum, quod est optimum, cuncta festinant. *Ec* (*Ed*) *Gc Ka Lh*.
HOC ENIM SUBLATO: unitate sublata *Eb Ed Pm* | ut non sit unum *Bb* | unum esse *Er Ld* | ne unum esse desiderent *Cg Pc Pk Pp* | ut unum non desiderentur esse *Lh* | unitate sublata unumquodque desistit esse quod erat *Ec Ga Gc Ka Lh* (2x) *Na Px Vh*.

1313 aduerbium] aduerbis *Er.* **1315** indubitanter] indibitant *Pn.* **1316** dubietate] dibietate *Pn.* **1332** aliter] om. *Vf.* | idem] id *Pp.* **1333** unum] sc· bonum *Vc.* **1334** habere] uel habere *Pq.* **1338** aut] ante *Ka.* | sic] si *Ec Gc.* **1339** aut…bonum] om. *Ec Gc.* **1343** sublata] sublato *Ga*; subalta *Lh*(1). | desistit] destitit *Ec Gc.* | erat] est *Ec Gc*.

III prosa xi

HOC: unitate *Bd Fb Vf* | unitati *Cg* | uno *Ka Pd Pp Px To Va Vb Vh* | unum sc· *Ap Ck Ge Pb Pn Ps* | una *Lh* | unum esse *Ct Fd Pt* | ut unum non desisteret esse *Ap Ck Fb Ge Pb Pn Pq Ps Ta Vc*.
ENIM (AUTEM *St*): uel enim *St*.
SUBLATO: summoto *Mj* | sublata *Bd* | ablato *Bb*.
NE ESSE (NECESSE *Pd*): substantia *Fb Fd Lh Pd Pq Vb Vc* | substantia quidem *Ld Pt* | subsistere *Pd Va Vh* | constantia *Ct* | subsistere et permanere *Va* | substantia quidem non permanebit *Ap Ck Er Ge Pn Ps*.
NE: non *Ap* | nec *Va* | neque *Eb Ec Gc*.
CUIQUAM: alicui *Vb* | creaturae *Na Vh*.
VERUM EST: unum esse et uiuere *Ct Fd Ld Pt* | unum sc· et uiuere *Ap Ck Er Ge Pb Pn Ps*.
INQUAM: dixi *Ta* | ut dixi *Vb*.

37. Omnia igitur, inquit, unum desiderant. – Consensi. – Sed unum id ipsum monstrauimus esse quod bonum. – Ita quidem.

OMNIA: confirmat *Eb* | quae sunt creata *Va*.
IGITUR: uel enim *Vh*.
INQUIT: dixit *Vb* | illa *Ps*.
UNUM (1) (UNUM ESSE *Pb*): bonum *Vb* | esse *Ap Bb Ld Pd Pt* | unitatem *Bd Cg Eb Ec Gc Ka* | ut unum sint *Ap Ck Fd Ld Pb Pn Ps Pt* | ut unum sit *Ge* | ut sint bonum *Fb* | bonum et beatitudinem *Lh Pc Pk Pp Pq Ta Va Vc*.
CONSENSI: inquam *Ps* | Boetius *Pd* | poeta *Vh* | Boetius dicit *Vb* | ego Boetius *Pp* | tibi hoc dicenti *Bb* | concessi *Ct* | consensum *Pk* | quando dixisti *Ec Gc* | quando tu dixisti *Eb Ka* | dixi ante iam *Va*.
UNUM (2): inquit *Ps* | unitatem *Cg Lh Ta* | summum bonum *Ap* | quod omnes *Fb* | pro etiam *Fd* | omnes appetunt *Ap* | quod omnes appetunt *Ct Er Fd Ge Ld Lh Pk Pp Pt Ta Vc* | quae omnes appetunt *Pc* | bonum quod omnes appetunt *Pq* | quod sc· omnes appetunt *Ck Pb Pn Ps*.
QUOD: hoc est *Pd*.
BONUM: summum sc· *Ck Fb Fd Ld Pb Pd Pn Ps Pt* | bonitas *Lh Ta* | est *Ct Eb Ka Pp Ps Vb Vh*.
ITA: sic est *Vb* | prorsus est *Ps* | est ut dicis *Pd* | assentior *Va*.
QUIDEM: prorsus *Ap Ck Fb Pb Pn* | quippe *Vb* | monstrasti *Eb Ec Gc Ka Pp* | inquam *Ps*.

38. Cuncta igitur bonum petunt, quod quidem ita describas licet ipsum bonum esse quod desideretur ab omnibus.

CUNCTA: omnia *Vb* | creata *Va* | quae sunt *Vh* | inquit *Ps*.
BONUM: summum *Ge* | quod idem et unum *Lh Ta* | ergo unitatem petunt *Cg* | quia unum desiderant *Ap Bb Ck Er Fb Fd Ge Ld Pb Pn Ps Pt*.
PETUNT: quaerunt *Vb*.
QUOD: bonum *Bd Cg Fb Lh Pq Ta Vb Vc* | bonum quod dico *Va* | ad ipsum *To*.
QUIDEM: prorsus *Ge*.

1346 ut] et *Ap Pn Ps.* | desisteret] desiderent *Fb Pq Ta Vc.* **1355** sc·] sint *Er.* | et[2]] om. *Ck Ge Ps*; «et» *Ap.* **1388** quia] q *Fb*; quod *Er Fd*.

DESCRIBAS: designes *Er Fb Fd Ld Mo Pt* | designes tibi *Ct* | concludas *Eb Ec Ed* (2x) *Ga Gc Ka Lh Mj Na Pm Px* | determines *Pc Pk Pp Pq Va Vc* | ostendas *Eb Ec Ed Gc Ka Lh Px Ta Vh* | notes *Mo* | determinas *Cg Lh Ta* | definies *Cg* | definias in animo *Bb* | pro discribe *On* | ita designes et notas tibi *Ck Ge Pn Ps* | designis et notes tibi *Ap Pb* | imperat *Ps* | certum tene *On* | ut *Ec Ed Ef Ga Gc Ge Lb*.
LICET: promittitur *Ck* | permittitur *Ap Ct Ge Lh Pb Pn Pq Ps Ta Vc* | conuenit *Vb* | placet *Bb* | expedit *Ap* | permittitur tibi *Fb Mo* | tibi promittitur *Er* | uerbum est hoc in loco *Ap Ck Ge Pb Pn* | fas est *Pb* | licitum est *Mj* | describere *Ld Pt* | describe *Fd* | et hic uerbum in hoc loco *Ps* | quod est illud? *Va*.
BONUM: summum *Ge*.
ESSE: certum sit *On*.
DESIDERETUR: exigatur *Vb* | desideratur *Ta*.
OMNIBUS: creaturis *Eb Ec Ga Gc Ka Na Pp Px*.

39. Nihil, inquam, uerius excogitari potest; nam uel ad nihil unum cuncta referuntur et uno ueluti uertice destituta sine rectore fluitabunt aut si quid est ad quod uniuersa festinant id erit omnium summum bonorum.

EXCOGITARI: rimari *Vb*.
NAM UEL – BONORUM: poeticus syllogismus *Ap Ck Ct Er Ge Ka Ld Pb Pn Ps*.
Nam duo dicit uel in nihilum redigentur omnia, quasi sine rectore sint et sine uertice gubernacula derelinquentur. Vel si quid est summum bonum omnium bonorum dignum est ad illud festinent omnia et sit uniuersae rei praecellentissimum. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
UEL: etiam *Ga Na Px*.
AD NIHIL UNUM (AD NIHILUM *Ap Cg Ct Eb Er Fb Fd Ka Pb Pc Pn Pq Ps Pt Va Vc Vh etc.* | > AD NIHILUM *Af Ck Ed On Pd Vb* | AD NIHIL«UM» UNUM *Ba*): interitum *Va* | ad uarium *Eb Ka* | superuacue *Ap Er Fb Fd Pb Pn Ps Pt* | inaniter *Ap Pb Pn Ps* | non ad bonum malum *Fb* | quod a nihil est *Lh* | yronice *Ap Ck Ps* | nam superuacuum est *Ct* | ad interitum *Ap Cg Ck Fb Ge Lh Pb Pc Pk Pq Ps Vc* | ad nullam utilitatem *Pd* | non ad unum bonum, sed ad uarium *Pp* | non ad unum uel ad uarium *Ec Gc* | ad illud, quod nihil est *Lh Px Ta Va Vh* | ad illud unum, quod nihil est *Bb* | usque ad illud unum, quod nihil est *On* | ut nihil sit, et nullam rem *Bb* | superuacuum est *Ld* | ad nihil aliud *Ka* | ad unum, quod est nihil *Ed* | quod nihil est, quod falsum est *Pb* | zi einemo niowihte (OHG) *Vh.*
CUNCTA: elementa *Pp Vb* | dubitare *Ge* | creata *Va*.
REFERUNTUR: portantur *Ct*.
UNO – DESTITUTA: ab uno principio derelicta *Lh Pq Vc*.
UNO UELUTI UERTICE: ab *Bd* | principio *Ap Bb Ck Er Fb Fd Ge Ka Ld Pn Pt* | summitate *Vb* | acumine *Ka* | cacumine *Ap Er Fb Fd Ld Pb Pt* | cacumine eminenti *Ck Ge Pn Ps* | uno deo omnium uertex *Lh* | uno deo uel uno principio *Cg Ps*.
DESTITUTA: derelicta *Fb Mo Va* | destructa *Vb* | separata *Pp* | priuata *Eb Ec Gc Ka Mh* | intweretiu (OHG) *Ed Ga Na Pm*.

1414 duo dicit] dubio est *Ct*. | uel] om. *Ld*. | nihilum] nihilo *Ct*; nichilium *Ld*. **1415** gubernacula] gubernaculi *Ct Er Fd Ld Pt*. | derelinquentur] deleliquentur *Er*. | quid] quod *Ct Er Fd Ps*; quidem *Ap Pb*. | est] om. *Ap Pb*. | summum] om. *Ct Er Fd Ld Pt*. | omnium… 1416 est] om. *Ct Er Fd Ld Pt*. **1416** uniuersae] uniuersum *Ct*. **1425** est] om. *Px*. **1431** principio] principe *Lh*.

III prosa xi

RECTORE: duce *Vb* | beatitudine *Eb* | sine summo bono *Pp* | sine beatitudine *Ka* | sine summo bono uel beatitudine *Ec Gc*.
FLUITABUNT: ruent *Vb* | deficient *Ka Na Px Ta Vh* | deficiunt *Ga* | uacillabunt *Bb* | dilabentur *Ap Ck Ct Ge Pn Ps* | dilabantur *Pb* | delabuntur *Er* | dilabuntur *Fb Fd Ld Mo Pt* | titubabunt *Cg* | errabunt *Eb Ec Gc Lh* | wancalont (OHG) *Mf* | quodammodo uacillabunt *Ap Ck Ge Pb Pn Ps* | quod non erit *Fb* | uacillabunt uel fluctuabunt *Pp* | quia sicut uno uertice reguntur, ita etiam uno uertice destituta fluitabant *Mj* | quia sicut uno uertice reguntur, ita etiam q{ua} r{e} uno uertice destituta interdum fluitant *Ed*.
SI QUID EST: reuera *Ld* | quod est reuera *Bb Er Fb Fd Pt* | quod est reuera unitas *Ap Ck Ge Pb Pn Ps*.
QUID: aliquid *Pb Vb*.
UNIUERSA: elementa *Mh* | quae sunt *Va* | animalia *Vh*.
FESTINANT: properent *Va*.
ID: ad quod festinent uniuersa *Ap Ck Ge Pb Pn Ps*.
OMNIUM: bonorum *Fb* | rerum *Cg Ps*.
SUMMUM (om. *Pq*): bonum *Ck Fd Ge Ld Pk Pn Pp* (2x) *Ps Pt Va Vb Vc* | bonum deus *Lh Ta* | summum bonum *Pq* | bonum uel bonorum *Er* | omnium finis *Ta* | deus quia ad illum cuncta tendunt, qui est finis et origo omnium *Pk Pp Pq Ps Ta Vc* | deus qui est finis omnium *Ka* | quod est deus, qui est finis omnium *Eb Ec Gc* | quod est deus *Pb*.

40. Et illa: Nimium, inquit, o alumne, laetor; ipsam enim mediae ueritatis notam mente fixisti. Sed in hoc patuit tibi quod ignorare te paulo ante dicebas. – Quid? inquam.

NIMIUM: multum *Fb Mo*.
O ALUMNE: nutrite *Bb Cg* | quem alui *Vb*.
LAETOR: gratulor *Lh Ta* | quod ita intellegis *Ap Ck Ct Fb Ge Pb Pn Ps* | quod intellegis *Er* | quod tam bene intellegis *Bb Fd Ld Pt*.
IPSAM – FIXISTI: Ipsa ueritas summi boni est media, quia ad ipsum cuncta referuntur, sicut ad centrum cuncti radii. *Af Kc Lh Mj Pp Pq Ps Ta Vc Vf* | quia mente fixisti mediae ueritatis notam et quia confessus est omnia uidelicet ad nihilum redigi sine rectore uel ad summum bonum cuncta referri *Fd Ld Pt* (2x) | quod notam mentis fixisti mediae ueritati in hoc, quod paulo ante dixisti et confessus es omnia uidelicet ad nihilum redigi sine rectore uel ad summum bonum cuncta referri *Ct* (*Er*) | quia neque ad dexteram neque ad sinistram *Ec Gc Ka Lh* | quia nec declinasti ad dexteram, nec ad sinistram (*Ed*) *Mj*.
IPSAM: uel iam *Er*.
MEDIAE: integrae *Ck Er Fb Ge On Pn Ps* | perfectae *Cg Lh Ta* | Sicut enim centrum caeli medium est, et ad illud cuncti radii referuntur, ita deus media ueritas est ad quem referuntur omnia. *Ap Bb Ck Ct* (*Er*) (*Fd*) *Ge Ld Pb Pn Ps Pt* (2x).
UERITATIS: cognitionis *Pp* | uel perfectae ueritatis *Ps* | quia scis dinoscere uerum falso neque ad dextram ad sinistram *Vh*.

1446 reuera[3]] ire uera *Ge*. **1451** festinent] festinant *Ge*. | uniuersa] omnia *Ps*. **1455** deus] om. *Ps*. **1466** intellegis] intellexisti *Fb*. **1467** tam] tum *Ld*. **1468** ipsum] ipsam *Af Pq Ps Vc Vf*; (...) *Lh*. **1469** referuntur] referet *Vf*; referunt *Kc*. **1470** fixisti] finxisti *Fd Ld*; finsisti *Pt* (1). | est] es uel *Fd Ld Pt* (1). **1472** notam] non tam *Er*. | ueritati] ueritatis *Er*. **1478** medium] om. *Bb Ct Er Ld Pt* (1,2). **1479** omnia] cuncta *Bb*.

III prosa xi

NOTAM: signum *Ap Bb Ck Eb Ec Ed Er Fb Fd Ga Gc Ge Ka Ld Lh Mo Na Pb Pn Pq Ps Pt Px Ta Vh* (2x) | cogitationem *Ps* | rationem *La* | summum bonum *Cg Lh Pc Pk Pp Pq Ps Ta To Vc* | notitiam *Eb Ec Ga Gc Ka Na* | notamen *Pd* | figuram *Va* | cognitionem *Ap Ck Ge Pb Pn* | geometrica nota cum centro *On*.
MENTE: in *Ga* | in tua *Ap Bb Ck Er Ge Ld Pb Pd Pn Ps* | tua *Fb Pt* | corde *Vb* | ipsi *Pd*.
FIXISTI: posuisti *Ap Ck Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt* | tetigisti *Eb Ec Gc Ka* | intellexisti *Va* | tu *Pd* | quod *Vh*.
IN HOC: quod dixisti *Bb* | quod nunc dixisti *Lh* | quod modo dixisti *Lb Pq Ta* | in hac sententia *Ec Gc Ka* | quod confessus es *Lh* | quod confessus est *Eb Ec Gc* | quia nunc confessus es *Pp Px Ta Vh* | quod nota mentis fixisti medie ueritatis *Ap Ck Ge Pb Pn* | mediae ueritatis notamine *Pd* | nihil uerius excogitari potest *Bb* | uidelicet quia defixisti nota mediae ueritatis menti tuae, patuit tibi quod ante ignorabas *Va* | quod sc· paulo ante dixisti et confessus es, omnia uidelicet ad nihilum redigi sine rectore uel ad summum bonum cuncta referri *Ap Ck Ge Pb Pn*.
PATUIT TIBI: manifestum est tibi *Fb* | manifestum tibi *Mo*.
PATUIT: aperuit *Vb*.
QUOD IGNORARE TE PAULO ANTE DICEBAS: quod antea nesciebat *Fb* | ubi dixisti ad quod festinent ipse finis, quem tu nesciebas *Lh Ta* | deus est summum bonum, quia tendunt ad illum cuncta, qui est finis et origo omnium *Pc* | patefacta est haec res *Ed*.
QUOD: illud *Va*.
ANTE: prius confessus es *Ka*.
DICEBAS: dixisti *Lh* | ignorare *Vh*.
QUID: ignorabam *Lh Ta Va* | est *Cg* | ut dixi *Vb* | dicebam me ignorare *Ct Fb* | quod paulo ante me dicebam agnoscere uel ignorare *Fd* | paulo ante dicebam me ignorare *Ck Er Ge Ld Pn Ps Pt Vb*.

41. Quis esset, inquit, rerum omnium finis. Is est enim profecto quod desideratur ab omnibus; quod quia bonum esse collegimus, oportet rerum omnium finem bonum esse fateamur.

QUIS ESSET: hoc dicebas te ignorare *Ap Bb Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vb*.
FINIS: deus *Ap Ck Ge* | summum bonum *Mj* | perfectio ad quam cunct[a] referuntur *On* | ad quem tenderent omnia *Ap Bb Ck Ct Er Fd Ge Ld Pb Pn Pt* | hoc est ut illud dicamus esse bonum, in quo finis est omnium rerum, et ad quem omnia perueniunt *Ec Gc Ka Lh*.
IS (ID IS *Lb*): id *Lb* | finis *Bd Cg Eb Ec Ed Gc Ge Ka Ld Pb Ps Vb Vh* | finis est deus *Lh Ta* | quem definiuimus *Vh* | deus scilicet, quia ad illum cuncta tendunt, qui est finis et origo omnium *Va*.
PROFECTO: certe *Ct Fb Mo Pp Va* | quidni *Vb* | procul dubio, longe facta dubitatione, sine dubitatione *Cg*.
QUOD: summum bonum *Ap Bb Ck Eb Ec Er Fb Fd Gc Ge Ka Ld On Pb Pn Ps Pt* | hoc est summum scili(...) *Ed* | summum bonum hoc est *Vh*.
DESIDERATUR: postulatur *Vb* | tam ab animalibus quam in animalibus *Lb*.

1484 notitiam] notiam *Eb*. **1492** es] est *Px*. | nota] notam *Pn*. | fixisti] om. *Ap Pb*. **1495** es] est *Pn*. **1515** hoc] om. *Ct Vb*. | te] om. *Fd*. **1517** tenderent] tenderet *Ap Ck Ge Pn*; adtenderent *Er*; < tenderet *Pb*. **1518** et] om. *Gc*. | omnia] cuncta *Ec Gc*.

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III prosa xi

QUOD: finem *Eb Ec Gc Ka Lh Vh* | illum finem *Cg Ps* | illud desiderium *Lh Ta* | desideratur ab omnibus *Bb* | illud, quod ab omnibus desideratur *Fd Ld Pt* | illud bonum, quod desideratur ab omnibus *Bd*.
BONUM: Christum *Ps*.
COLLEGIMUS: definimus *Eb* | definiuimus *Cg Ec Gc Ka Lh Ps* | posuimus *Ps* | intelleximus *Ga Ka Na On Px* | deprehendimus *Va*.
OPORTET: conuenit *Vb* | ut illud dicamus e(...) in quo finis est omnium (...) et ad quem omnia peruen(...) *Ed*.
FINEM: Christum *Eb Ec Gc Ka Lh Mh Mj* | deus *Ps* | ueritatem, summumque bonum quod est deus *Pk* | hoc est deum, quia exsiunt (!) omnia *Vb*.
FATEAMUR: credamus *Vb* | confiteamur *Cg* | ut *Ap Eb Ec Ga* (2x) *Gc Lb Ld Lh Na On Pb Pn Pt Ta Va Vf*.

1537 quia] < qui (?) *Vb*.

III metrum xi

HEADNOTES: iambicum hipponacticium *Px* | metrum iambicum hipponactium *Ap Cc Cg Lh Vf* | metrum iambicum hipponactium trimetrum acatalecticum *Ec Gc Mb On Pd Vb Vh* | Metrum iambicum hipponactium fit trimetro acatalecto. *Ka* | Iambicum hipponactium, constans trimetro acatalecto. Vsus est bis hic: Quisquis pro, Haec cum superba uerterit. *Pp* | Iambicum trimetrum acatalectum hipponactium iambo, spondeo, tribus anapestis, ut praedixi {viii} haec cum superba reliqua. *Ga* | Metrum iambicum hipponactium constans trimetro acatalectico. Iambica uero metra imparibus quidem locis possunt recipere iambum tribrachum, spondeum, dactilum, anapestum, paribus tantum iambum uel tribrachum, et saepe apud comicos anapestum. Ita tamen ut multarum breuium iunctura uitetur. *Pf Ta* | Dignitatem animae hoc carmine commendat, quae bene culta non alibi sed in semetipsa ueri boni praestantiam inueniet. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt*.

1. Quisquis profunda mente uestigat uerum

QUISQUIS – UERUM: uersus *Pd* | quisquis uult uerum bonum perspicere *To* | intimo corde scrutatur et quaerit ueritatem *Ga Na Px Vh* | Sensus est: quisquis uult uerum bonum perspicere, infra se illud requirat. *Vd* | Sensus est: quisquis uerum bonum uult perspicere, infra se illud requirat necesse est et mentem suam meditando circumeat cumque rationem in se reppererit, per eam sciat se summum bonum posse cognoscere, per quam ad similitudinem dei conditus est. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vf*.
QUISQUIS: homo *Lb Lh Ta*.
PROFUNDA MENTE: ratione mentis *Af Ap Bd Ck Fb Ge Kc Lh Mj Pb Pn Pp Ps Ta To Vf* | profunda ratione mentis *Fd Ld Pt*.
PROFUNDA: intima *Ct Eb Ec Gc Ka Lh Pp Px Vh* | subtili *Pd* | alta *Cg Eb Ka Lh* | uera *Lh* | Profundum dicitur quod longe habet fundum. *Ec Gc Ka Lh Mj*.
MENTE: intellegentia *Cg* | adquisitione *Lh*.
UESTIGAT (FATIGAT *Bc* | INUESTIGAT *Mo*): uel uestigat *Bc* | inquirit *Ap Ck Ct Eb Er Fb Fd Ge Ka Lb Ld Lh Mo Pb Pc Pn Ps Pt Vb* | indigat *Vf* | indagat *Eb Ka Lh* | inuestigat *Eb Ec Gc Lh* | Intimo corde scrutatur et quaerit ueritatem. *Ka*.

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3 hipponactium] rponaticum *Ap;* rponat(...) *Cc;* arpontaicum *Cg.* **4** metrum] netinrum *Mb*; om. *Vh.* | hipponactium] ypponacticum *Ec*; ponacticum *Gc*; ipponatium *On Pd*. | trimetrum] trimet *Mb.* | acatalecticum] acatalecton *Vb*; acatalectum *Pd*; acatalectum. \recipit spondeum et anapestum/ *On*. **9** Metrum] om. *Pf*. **10** acatalectico] acatalecto *Pf.* | uero] om. *Pf.* | quidem] om. *Pf*. **11** tribrachum] tribrachin *Pf*. | tantum] om. *Pf*. **12** tribrachum] tribrachim *Pf*. | et… comicos] uel *Pf.* | Ita…13 uitetur] om. *Pf*. **13** Dignitatem] diuinitate *Er*. | hoc] hoc fateamur *Ct*. | commendat] commedat *Pt.* | quae] quod *Fd Ld Pt.* | bene] bene est *Ap Ck Er Ge Pb Pn Ps*. **14** sed] sunt *Ge*; s{unt} *Pb*. | inueniet] inuenit *Ck Ps*; inueniat *Fd*. **22** Sensus est] om. *Ct Mo Vf*; sensus talis est quia *Ck*; sensus est quia *Pn*; sensus enim est talis *Mj*; sensus *Ld*; sensus est talis *Fd*; sensus iste talis est *Lh*. | uerum] uere *Ps*; uero *Mo*. **23** perspicere] perficere *Fd*. | requirat] inquirat *Vf*; requirit *Ap Ge Pb*; requiret *Ld*; om. *Lh.* | meditando] om. *Af*. **24** circumeat] om. *Pp*; circumeat necesse est *Ta*; circueat *Ct*; circum meat *Ld*. | reppererit] reperit *Ck Fd Kc Pn Ta*; repperit *Ap Ge Ld Lh Ps Pt*; reciperit *Vf*; requirit *Mj*. | eam] eum *Lh*. | sciat] sci{et} *Af*. | sciat… 25 quam] om. *Ta*. **25** cognoscere] om. *Vf.* | conditus] cognitus *Mj*.

2

III metrum xi

UERUM: neutrum absolutum *Eb Ec Gc Lh* | neut{rum} g{enus} *Vh* | bonum *Fb Vf* | summum bonum *Fd Ld Pt* | ueritatem *Bd Ct Ec Ed Gc* | ueritatem summumque bonum *Ap Ck Ge Lh Pb Pn Ps Vb* | ueritatem summumque deum, quod est bonum *Pp* | ueritatem summumque bonum, quod est deus *Cg Pc Pq Vc* | bonum, quod est deus *Lh* | summum bonum, quod est deus *Ta* | rationem mentis *To*.

2. cupitque nullis ille deuiis falli

CUPITQUE: et quisquis *Pd*.
NULLIS DEUIIS: nullis erroribus *Pc Pk Pq Va Vc* | nullis rebus quae deuian(...) a ueritate *Ed*.
ILLE: uacat *Ld Pp Pt* | uocat *Fd*.
DEUIIS: erroribus *Ap Cg Ck Ct Er Fb Ge Lh Pb Pd Pn Pp Ps Vb* | falsitatibus *Eb Ec Ed Fd Ga Gc Ka Lh Na Pm Pt Px Vh* | facultatibus *Ld* | occupationibus *Lh* | occupationibus terrenis *Af Ap Bd Ck Fb Fd Ge Kc Ld Mj Pb Pn Pp Ps Ta To Vf* | quae ueritatem sunt (!) *Lh*.
FALLI: decipi *Ap Cg Ck Ct Fb Fd Ge Ka Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | a ueritate *Ka Lh*.

3. in se reuoluat intimi lucem uisus

IN SE – UISUS: Ad semetipsum reuocet lumen mentis suae. *Pc Pk Pp Pq Vc* | Lucem mentis suae reuocat. *Lh Ta* | in semetipso respiciat *Lh Px Ta Vh* | Recogitet interius in mente, per quam deum cernere ualet. *Ga Ka Na Px Vh* | non extrinsecus (...)mo proprio scruta(...) *Ed*.
IN SE: infra se *Va* | in natura animae suae *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
REUOLUAT: imperatiue *Lh Ta* | conuertat *Ps* | reducat *Ap Ck Ge Pb Pn Ps* | reflectat *Lh Ta To* | replicet *Eb Ec Ed Gc Ka Lh Px Vh* | replicat reconuerta (!) *Cg* | Hoc est quicquid extra est, reducat ad mentem, qua ualeat contemplari quod carnalium uisibus nequit. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Pt* | In se ipso cogitare incipiat mentisque oculos intus sinat ueritatem considerare, a sensibili dei creatura ·i· ab anima, et sic cito aperitur quod ante mole carnis grauatur. *Ec Ed Gc Ka Lh* | Vt quicquid foris appetere conatur, deceat hoc quoque animum reconditum habere in propriis thesauris. *Ed*.
INTIMI UISUS: interioris oculi *Eb Lh* | profundae meditationis *To* | profundae meditationis spirituali *Ta* | interioris spiritalib(...) *Ed* | spiritalis meditationis *Lh* | meditationis uel uisus animae *Bd* | profundae meditationis *Fb Fd Kc Ld Mj Pp Ps Pt Vf* | intimi uisus ·i· profundae meditationis *Af*.
INTIMI: interioris *Ec Gc Lb Pd Px Vb Vh* | profundi *Fd Ld Pt* | profunde *Bd*.
LUCEM UISUS: aciem mentis *Ap Ck Ge Pb Pn Ps* | acumen mentis *Ct Er Fb* | intellectum mentis *Vf*.
LUCEM: intellectum *Af Fb Fd Kc Ld Mj Pp Ps Pt Ta To*.
UISUS: mentis *Vc Vh* | cordis *Eb Ka* | oculi ·i· cordis *Ec Gc Lh*.

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37 ueritatem[2]] ueritate *Ap Ge Pb Pn*. | summumque] summum *Vb*. **59** reuocet] reuocat *Vc*. **60** Lucem] lumen *Lh*. | semetipso] semetipsum *Px Vh*. | Recogitet] recogitat *Ka*. **63** natura] naturam *Ct Fb Pb Pn*. **66** Hoc est] om. *Ct Er Fd Ld Pt*. | qua] quo *Ct Er Fd Ld Pt*. **67** uisibus] uisibus oculorum *Ct*. | nequit] nequi *Er*. **69** ·i·] om. *Ed*. | quod] quia *Ed*.

III metrum xi

4. longosque in orbem cogat inflectens motus

LONGOSQUE: locutiones *Ck Ge* | longos *Ck Ge* | longas locutiones *Ap Pb Pn Ps* | uarios *Va* | uagos *Lh* | quos extra quaerebat *Fb Vf* | Longas intentiones ducat in longas considerationes. *On*.
IN ORBEM: unum *Er Fb* | in unum *Ct Lh Pq Vc* | in circulum *Vb* | circulum *Fd Ld Pp Pt Vh* | in girum *Cg* | in circuitu *Lh* | in considerationem unam *Ap Ck Ge Pb Pn Ps* | Orbiculata res orbis dicitur, quae per flexionem circuitus reuertitur ad locum, a quo est egressa, ut orbiculatus actus, orbiculata locutio, orbilatum iter. *Lh*.
COGAT: reflectat *Af Bd Fb Fd Kc Ld Mj Mo Pp Ps Pt Ta To* | compellat *Ap Ck Ct Er Ge Pb Pn Ps Vb* | ducat *Ap Ck Fd Ge Ld Pb Pn Pp Ps Pt Px Vh* | constringat *Lb* | colligat *Bd Cg Eb Ec Ed Gc On Pm Pq* | deducat *Eb Ec Gc Ka Lh* | conducat *Ed* | minat *Ga Ka Na Px Vh* | colligat in circulum *Ga Ka Na Px Vh* | In animo uoluat omnia. *Ec Ga Gc Ka Na Px Vh*.
INFLECTANS: implicans *Lb Vb* | reuoluens *Cg Ps* | edomans *Vh* | conuertens in se intentus *Lh*.
MOTUS: mentis *Af Fd Kc Ld Lh Mj Pk Pp Pq Ps Pt Ta To Vf* | animi *Lh* | cogitationis *Pd* | cogitationes *Ec Ed Gc Mh Pm* | tractatus *Vh* | exterius *Lh* | mentis cogitationes *Fb* | uisum mentis *Cg* | motus cogitatusque mentis *Lh* | Motus cogitatusque mentis, qui emissi erant ad uana cogitanda, redigat in unum. *Lh Pc Pk Pp Pq Va Vc* | mentis cogitationes, quae extenduntur ad uana cogitanda *Ct Er* | mentis cogitationes, quae extenduntur ad uana cogitanda et superfluas res. Cogitatus enim mentis frequenter extenditur ad terrena conspicienda. *Ap Ck Ge Pb Pn* | motus loco, temporibus, efficientia, spatiis, qualitatibus *St*.

5. animumque doceat quicquid extra molitur

ANIMUMQUE – MOLITUR: Quicquid enim homo foras quaerit, si suam bene inuestigauerit mentem et illuc reuersus fuerit, illic inuenire poterit quicquid foras quaerit. *Ap Ck Ct* (*Er*) *Ge Pb Pn Ps* | mentem intellere (!) faciat *Ed*.
ANIMUMQUE: suum *Ap Cg Ck Ct Er Fb Ge Lh Pb Pn Ps* | anapestum *On* | interius *Px* | mentem *Eb Ka Lh*.
DOCEAT: ut noscat *Eb Ec Gc Ka* | ipse homo *Lh* | Docet animum quando quis ex profunditate animi cupit ueritatem alicuius rei inquirere prius ignotae, quia inuestigando adipiscitur, si diligenter inquirit. *Ec Gc Ka Lh*.
EXTRA MOLITUR: extra se cogatur inuestigare *Ap Ck Ge Pb Pn* | extra quaerere et inuenire *Ta* | exterius machinatur *Ec Ga Gc Ka Na Px Vh* | per membra et corporales effectus *Ka* | per membra uel effectus corporales *Eb* | Per membra uel effectus corporales conatur. *Ec Gc*.
EXTRA: se *Er Lh Pc Pk Pp Pq Ps Vc* | aliunde *Fd Ld Pt*.
MOLITUR: meditatur *Pd* | animus *Ps* | conatur *Cg Fd Ld Pp Pt Px Ta Vh* | canatur(!) *Eb Lh* | machinat *Bd* | cogitatur *Er* | quaerit *Cg Lh Pc Pk Pp Pq Vc* | cogitare *Ct* | argumentatur *Vb* | agere *Pd* | quaerere et inuenire *Af Bd Fb Fd Kc Ld*

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99 mentis] menentis *Kc.* **101** Motus…102 cogitatusque] cognatiss(!) *Pp*; cogitatus *Va*. **102** emissi erant] emiserant *Lh*; missi *Pc*. | uana] una *Pk*. | cogitanda] cogitando *Lh*. **105** terrena] terra *Ck Ge*; terrenam *Pb*. **111** foras] feras *Ge*; foris *Ct*. | quaerit] qui *Er*. **112** et] om. *Er*. | illic] illinc *Ap Ge Pb Pn Ps;* illi«:»c *Ck*. | foras] foris *Ct*. **116** quando] quando opus *Lh*. **118** adipiscitur] adipiscit *Ka Lh.* **126** quaerere] quere *Kc Pt.* | inuenire] inuere *Fd.*

III metrum xi

Lh Mj Pp Ps Pt | conatus adprehender(...) *Ed* | quicquid cogitat inquirere et inuenire *To* | beatitudinem, quam extra se in rebus terrenis *Vc* | Beatitudinem, quam extra se in rebus terrenis quaerit, in se possidet. (*Lh*) *Pc Pk Pp Pq* | Hoc est beatitudinem, quam extra se in rebus terrenis quaerit, in se habet. *Va*.

6. suis retrusum possidere thesauris;

SUIS (SI UIS *Vc*): in *Ap Bd Ck Ec Fb Fd Ge Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vb Vc* | propriis *Eb Ec Ed Gc Ka Lh Mj Pp Px Vh*.
RETRUSUM (RETRORSUM *Ct*): aliter retrusum *Ct* | absconditum *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Px Vh* | halitum (!) *Vf* | abditum *Af Bd Ct Fd Kc Ld Mj Mo Pp Ps Pt Ta To Vb* | locatum *Ps* | conditum *Lb* | reconditum *Pc Pk Pp Pq Vc* | repositum *Eb Ec Fd Gc Ka Ld Lh Pp Pt Va Vb Vh* | intra *Ed* | absconsum *Ka Lh* | reclusum abscon(...) *Ed* | retrudere, (i)ncludere, detrudere, expellere *Lh* | Retrudere est includere, sicut econtra detrudere, expellere. *Af Ap* (2x) *Ck* (2x) *Fd Ge Kc Ld Mo Pb Pn Pp Ps Pt Ta Vf* | retrudere ·i· concludere, sicut econtra dicimus detrudere expellere *Mj*.
POSSIDERE: habere *Lh Ps* | apprehendere *Eb Ka Lh* | tenere *Lh*.
THESAURIS: sensibus *Eb Ec Gc Pp Vh* | suis sensibus *Ga Ka Lh Na Px Ta Vh* | cordis sui *Ct Fb* | cordis suis *Er* | in profunda memoria *Ap Ck Ge Pb Pn Ps* | in sapientia cordis sui *Ap Ck Ge Pb Pn Ps Vb* | in ratione mentis et secreto animi *Cg Ps*.

7. dudum quod atra texit erroris nubes

DUDUM: olim *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | ante *Cg Vb* | longe, ante *Eb Ec Ed Gc Lh Px Ta Va Vh* | longe, uel ante *Ka* | si hoc fecerit *Ck Er Fb Ge Pb Pn* | si hoc quis fecerit *Fd Kc Ld Pt To Vf* | quisquis hoc conatus fuerit agere *Pd*.
QUOD: hoc *Pd* | illud *Cg* | lumen *Ed Pm*.
ATRA: densa *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | nigra *Cg Ed To Va Vb* | tenebrosa *Lh Ta*.
TEXIT: operuit *Ap Cg Ck Er Fb Ge Mo Pb Pn Va* | operit *Ps* | periit *Lh Ta* | cooperuit *Fd Ld Pt Vb* | abscondit *Pp* | abscondebat *Ga Na Px Vh* | abscondebant *Ka* | in semet reuertitur *Ka Lh* | in semetipsum reuertitur *Eb*.
ERRORIS: ignorantiae *Cg Ed Mo Pm Ta*.
NUBES: caligo *Mo* | tegmen *Lh* | ignorantiae caligo *Ap Cg Ck Fb Ge Lh Pb Pc Pk Pn Pp Pq Ps Va Vc* | ignorantiae tegmen *Ga Ka Na Px Vh* | ignora[n]tia sua *Eb*.

8. lucebit ipso perspicacius Phoebo.

LUCEBIT – PHOEBO: si quis fecerit haec *Lh* | si hoc quis fecerit *Af Ap* (2x) *Ck Fb Ge Mj Pb Pn Pp Ps Ta* | si hoc fecerit *Af Bd* | si hoc fecerit, quod superius dixi *Cg* | si in semetipsum reuertetur *Px Vh* | si in seipso reuertitur, uidebit quod ante

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141 Retrudere] retrude *Ge*; retrudem *Kc*. **142** includere] indd{er}e *Kc*. | econtra] om. *Ap*(1,2) *Ck (1,2) Ge Pb Pn;* enim contra *Kc*; eracontra(!) *Pp*; est contra *Ps*; contra *Ta*; et contra *Ld*; econtrario *Mo*. | detrudere] detrudem *Kc*; detrudere est est *Af*; trudere *Mo*. | expellere] depellere *Fd Ld Pt*. **147** in[2]] om. *Ps Vb*. **155** si[1]] sc· *Er*. | fecerit] defecerit *Ge*. | si[2]] sed *Kc*.

nesciebat *Ct* | si in semetipsum reuertitur, uidebit quod antea nesciebat a deo inditam animae scientiam *Ec* (*Fd*) *Gc Ka Ld Lh Pp Pt*.

LUCEBIT: illud *Fd Ld Lh Pt Ta* | illud lumen, sc· illo *Ap* | iam in animo *Ka* | iam animo *Eb* | quae ante nesciebat *Lh Ta* | illud, quod ante nesciebat inpollutus *Ka Lh* | illud, quod ante nesciebat *Px Va Vh*.

PERSPICACIUS: splendidius *Ap Ck Ct Er Fb Fd Ge Ld Mo Pc Ps* | splendidus *Pb Pn Pt* | sagacius *Vb* | euidentius *Cg Fb Mo Vf* | clarius *Eb Ed Ka Pd Pq* | manifestius *Lh Ta* | lucidius *Pq Va* | plusquam sol *On.*

PHOEBO: sole *Pp Pq Vb* | hominis *Ct* | Grece Phebus, Latine inpollutus *Ef Ga Ka Na Px Vh* | Phoebus dicitur purus ·i· sol. *Va* | yperbole *gl*. dictio fidem excedens *Ka* | yperbole *Ed Ga Na Vh*.

9. Non omne namque mente depulit lumen

NON – LUMEN: Opinionem antiquorum tangit. *Pq*.

OMNE LUMEN: omnem scientiam *Bd Fd Ld Pt* | omnem scientiam uel memoriam *Ga Na Px Vh* | Non tamen omnem uim rationis et scientiae potuit auferre. *Ap Ck Ge Pb Pn Ps*.

OMNE: corpus *Lh Px Vh*.

MENTE: a *Bd Fb Pc Vc* | ex *Eb Ed Ka Px Vh* | sua *Ge Va* | a sua *Ps* | de sua *Fd Pt* | de sua mente *Ld* | a mente *Ga Na Px Vh* | ex mente, sc· anima *Lh* | hominis *Ct Ge* | a sua mente *Ap Ck Pb Pn* | a mente hominis *Ap Ck Pb Pn Ps* | quam lucebit *Lh*.

DEPULIT: relicit *Vb* | fugauit *Ta* | fugitiuae *Lh* | respulit *Bd* | eiecit *Ct* | expulit *Cg* | abstulit *Lh*.

LUMEN: scientiam *Pm* | ueritatis scientiam *Eb Ec Ed Gc Lh* | a deo inditam animae scientiam *Ct* | a deo inditam scientiam animae ante omnem scientiam uel memoriam *Ka*.

10. obliuiosam corpus inuehens molem;

OBLIUIOSAM – MOLEM: qua mentis oculus grauatur *Ct Fb* | Obliuiosa moles est, quo grauatur mentis oculus plerumque. *Lh Pq Vc* | Obliuiosa moles est ipsum corpus, quo grauatur mentis oculus plerumque. *Pc Pk Pp Ps* | Obliuiosa dicitur moles ·i· ipsum corpus, quo plerumque grauatur mentis oculus. *Va* | Corpus, quod corrumpitur, aggrauat animam. *On* | quia per se corpus immobile et insensibile foret, nisi spiritus esset, qui et illud omnia instrueret *Ec Gc Ka Lh Ta* | quia corpus insensibilis (...), nisi spiritus esset, qui eum reg(...) in haec omnia *Ed* | obliuionem ferentem ipsum corpus obliuiosam. Obscuritas enim per aciem mentis, quamuis perfecte, cum corporis crasso tegmine obuoluitur, ueluti obliuionem sui capit, et ideo obliuiosa moles dicitur corpus. *Ap Ck Ge Pb Pn* | Obliuiosa moles est pondus, quo grauatur oculus mentis praenimia magnitudine temporali, quae inest corpori. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | Acies enim mentis, quamuis perfecti

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173 in] om. *Pp.* | semetipsum] semetipso *Ka*. | reuertitur] reuertatur *Ld Pp Pt.* | quod] quae *Pp.* | antea] ante *Ec Gc.* **174** inditam] uindictam *Ec Gc.* | scientiam] scientia *Pt.* **177** ante] antea *Vh.* **178** splendidius] splendius *Ld.* **205** qua] quia *Fb.* **206** quo] qua *Lh.* **210** et] om. *Ta*. omnia] per omnia *Ka*; et omnia *Ec Gc.* | instrueret] instruet *Ec Gc.* **212** quamuis] quis *Ap*. **214** moles[2]] mole *Er*; molis *Fd.* **215** pondus] om. *Ct.* | quo] quod *Er*; qua *Ct.* | oculus] oculos *Er*. | mentis] mercis *Er*. | praenimia] pro nimia *Ct.* | temporali] temporalique *Er*.

animi cum corporis crasso tegmine obuoluitur, ueluti obliuionem sui capit, et ideo obliuiosa moles dicitur corpus. *Ct Er Fd Ld Pt* | quia mentis oculis grauat corpus. Oppressit, inquit, corpus et animam aggrauauit. *To* | qua mentis oculus grauatur corpus. Oppressit, inquit, corpus et animam aggrauauit. Non tamen omnem uim rationis et scientiae potuit auferre. *Af Ap Ct Kc Lh Mj Pp Ps Ta Vf* | Tangit hic ueterum opinionem philosophorum, qui dixerunt corporis mole animam esse caecatam, ut uerum non possit intendere lumen. *Ct Ec Fd Ga Gc Ka Ld Lh Mo Na Pd Pp Pt Px Vh* | Hinc apostolus: Corpus aggrauat animam et deprimit terrena inhabitatio sensu multa cogitantis. Aggrauat ergo et offundit, non tamen penitus lumen depellit animae. *Ps*.

OBLIUIOSAM: obliuionem *Ap Pb Pn* | grauem *Ap* | plenam obliuionibus *Eb Ec Gc Ka Lh Ta*.

INUEHENS: importans *Ed Fb Lh Vb Vc* | inferens *Ct Eb Ec Ef Fd Ga Gc Ld Lh Na Pt Px Ta Vh* | portans *Ap Lb Pb Pn Pq Va* | ipsum corpus *Pd* | apportans *Bd* | ingerens *Cg*.

MOLEM: pondus *Ap Ck Ge Lh Pb Pn Ps Ta* | grauedinem *Er Fb Ka* | grauitudinem *Ap Ck Ge Pb Pn Ps Vb* | carnis *Fd Ld Pt Pd* | corporis *Ap* | menti *Vh* | circa animan *Fb* | quare hoc dico? *Va*.

11. haeret profecto semen introrsum ueri

HAERET: si *Ct Er* | latet *Fd Ld Pt* | manet *To* | adiungit *Ap* | adiunctum est (*Af*) *Bd Ck Ge Pb Pg Pn Pq Ps* | iunctum est *Vf* | coniunctum est *Cg* | manet coniunctum interius *Lh Ta* | yron{ice} *Na Px*.

PROFECTO: quidni *Vb* | certe *Ap Ct Pg* | sed *Fd Ld Pt* | procul dubio *Pb*.

SEMEN UERI: igniculus scientiae *Fb* | igniculum scientie *Vf* | semen ueritatis *Pd* | ueritatis memoria *Ec Ef Ga Gc Ka Na Px Vh*.

SEMEN: igniculus *Ap Ck Er Ge Pb Pn Ps* | igniculi *Ct* | scientiam *Bd Pg* | animae *Lh Ta* | incrementum *Eb Ec Ga Gc Ka Na* | uelut quidam igniculus *On*.

INTRORSUM (INTRO\R/SUS *Ec Gc*): in anima *Ap Ck Er Fb Ge Pb Pc Pn Ps* | in animo *Eb Ec Gc Ka* | interius *Eb Ed Fd Lb Ld Lh Pp Pt Px Ta Vb Vh* | intus *Bc Va* | in mente *Af Bd Pg Pq Vc Vf* | immente fuit *Lh* | intra mentem *Cg Ps* | intus in anima *Ct*.

UERI: ueritas *Lh* | ueritatis (*Af*) *Ap Bd Cg Ck Ct Er Fb Fd Ge La Ld On Pb Pc Pg Pn Ps Pt Vb* | luminis *Mj* | lucis, uel bonae operationis *Ec Gc* | quo semine anima primus illuminata *Lh*.

12. quod excitatur uentilante doctrina;

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224 Hinc…225 cogitantis] Sap. 9.14

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217 animi] anima *Ld*. | ueluti] et ueluti *Ct*. | obliuionem] obliuionis *Er*. | capit] capitis *Ld*. **218** oculis] < oculos *To*. **219** qua] quia *Af Lh Pp Ta*. | qua…grauatur] om. *Ap Ct*. | oculus] oculos *Ta*. | grauatur] grauat *Ta*. **220** corpus[1]] corpore *Pp*; om. *Ct*. | inquit] om. *Mj*. | et animam] animam et *Pp*. | aggrauauit] aggregauit *Ap Kc Ps*; aggrauat *Ct*. | omnem] omne *Kc*. **221** et] om. *Af*. | scientiae] om. *Af*. | Tangit hic] secundum *Ct*; om. *Pd*. **222** ueterum] om. *Mo*; ueterem *Pd*. | opinionem] opinione *Px*. | dixerunt] dixerant *Px*; dicunt *Fd Ld Mo Pt*; dicebant *Ct*; om. *Pp*. | mole] motum *Px*. | esse] om. *Ga Ka Na Vh*. **223** caecatam] uetatam *Pp*; tectam *Ct*. ut] et *Pp*; om. *Ct*. | ut…intendere] om. *Pd*. | uerum] iterum *Ec Gc Lh*. | possit] posse *Ct*. intendere] intellegere *Px*; intueri *Ga Ka Na Vh*. | lumen] om. *Mo*. **227** plenam] plenum *Ka*.

III metrum xi

QUOD: semen *Ap Bd Cg Ck Ct Er Fb Fd Ge Lb Ld Lh On Pc Pd Pg Ps Pt Ta To*.
EXCITATUR: accenditur *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | suscitatur *Vb* | incenditur *Mj* | eruditur *Pd* | excrescit *Eb Ec Gc Ka Lh Ta Vh* | crescit *Ed* | in memoriam reducitur *Ec Gc*.
UENTILANTE: purgante *Vb* | excitante *Cg Pp Ps Px* | exercente *Eb Ec Gc Ka Lh Mh Ta* | discutiente *Cg Ed Fb Mo Pm Pq Vf* | uacillante *Bd Pg* | spirante *Mj* | commouente *Ap Ck Ge Pb Pn Ps* | agitante *Ap Ck Ct Er Fb Ge Mo Pb Pn* | mouente *Ct Lh* | prouocante *Ef Fd Ga Ka Ld Lh Na Pt Ta Vh* | suscitante *Ld Lh Pt* | scitante(!) *Fd* | inquirente *Lh* | diligente. in(...) *Ed*.
DOCTRINA: magistri *Lh Ta* | aliqua *Eb* | per *Ga Na* | Secundum illos loquitur, qui dicunt homines habere naturaliter artes liberales, quae excitantur studio et doctrina. *Ap Ck Ct* (*Er*) *Fd Ld Pb Pn Pt* | Secundum illos loquitur, qui dicunt artes menti naturaliter esse insitas, et studio doctrinaque excitari. *Lh Pc Pk Pp Pq Va Vc*.

13. nam cur rogati sponte recta censetis

NAM – RECTA: antequam aliquis dicat uobis *Ap Ck Ge Pb Pn Ps* | antequam aliquis dicat uobis iudicatis *Va* | uos ab aliquo interr(...) *Ed*.
NAM: sic *Af* | antiquis *Lh*.
ROGATI: interrogati *Af Ap Bc Bd Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Go Kc Ld Mb Mj Mo Na On Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt Px Ta To Vb Vc Vf Vh* | inquisiti *Ck Ge Pn Ps* | interroganti *Ge Cg* | a magistris *Bd* | uos inquisiti *Ap* | ab hominibus *Pq* | ab aliquo *Eb Ec Gc* | minus est per apheresin *Pm* | interrogati ab aliquo *Lh* | re dubia *Lh* | de qualibet dubia re *Ap Cg Ck Ct Er Fb Ge Pb Pc Pk Pn Pq Ps Vc Vf*.S
SPONTE: ultro *Vb* | statim uel ultro *Ga Na Px Vh* | ex uestro ingenio. non ab alio *Eb Ec Gc Ka*.
RECTA: uera *Ct Fd Ld Lh Mj Pp Pt Ta Vh* | inducatis quae recta sunt *Px* | iudicatis quae recta sunt *Ga Na Vh* | Interrogate iudicatisque statim quae recta sunt. *Ka*.
CENSETIS: decernitis *Ap Ck Ct Er Fb Ge Mo On Pb Pn Ps* | decernetis *Vf* | iudicatis *Cg Fd Ka Ld Mj Pc Pd Pk Pp Pq Pt Ta To Va Vb Vh* | iudicans *Vc* | iudicetis *Ed* | quomodo uideretis rectum iudicatis *Lh*.

14. ni mersus alto uiueret fomes corde?

NI: nisi *Ap Cg Va Vb* | nisi quia *On* | non censeretis *Fd* | non ualeretis hoc agere *Fb*.
MERSUS: immissus *Fb Mo Vf* | conceptus *Eb Ec Gc Ka Lh Ta* | impositus *To* | absconditus *Va* | positus, locatus *Ps* | interius conditus *Fd Ld Pt* | absconditis *Lh*.
ALTO: in *Bd Eb Ec Ga Na* | profundo *Bd Cg Fb Lh Mo On Pd Pp Ta Vb* | in profundo cordis *Ap* | in profundo *Ct Ed Pn* | in profundo, unde procedit origo et nutrimentum, quia in me expertum habeo, scilicet cum iuuenis eram *Ec Gc Ka Lh*.

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267 illos] illo *Er.* **268** liberales] liberares *Ap.* | excitantur] exitatur *Pt*; excitant *Fd* **270** excitari] incitari *Lh Pq Vc.* **279** interrogati] inrogati *Gc.* **283** qualibet…re] qua liberet dubia *Er*. **289** iudicatis] indicatis *Pt.* **301** cum] et cum *Ka*.

III metrum xi

UIUERET: quasi diceret: unde scirem hoc ego, qui homo sum, ueritatem proferre et bene quid determinare inter alios, nisi quaedam scintilla ueritatis et sapientiae et quodlibet fomentum bonitatis in me esset. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
FOMES: nutrimentum *Cg Lb Pt Vb* | nutrimenta *Bd* | n(...)men(...) *Fd* | fomentum *Ka Lh* | scintilla animae *Fb* | nutrimentum ueritatis *Ta Vf* | n(utri)mentum uirtutis *Fb* | nutrimentum ueri *Ed Pm* | origo uel nutrim(entum) *Ed* | scintilla animae et nutrimentum ueritatis *Ap Ck Ct Er Ge Pb Pn Ps* | nutrimentum et semen ueritatis *Lh Pc Pk Pp Pq Vc* | origo, nutrimentum, incendium, in profundo corde ·i· memoria *Ga Ka Na Px Vh* | sensus rectitudinis *Ec Gc Ka* | radix uel nutrimentum et semen ueritatis *Va* | instrumentum, unde purgatur frumentum *Vb* | ardor, origo causae *Lh*.
CORDE: mentis *Ta*.

15. Quodsi Platonis Musa personat uerum,

QUODSI – UERUM: quodsi Plato dicit de hoc uerum *Fd Ld Pt*.
QUODSI: hoc *Bd*.
PLATONIS: philosophi *Lb* | quia Plato immortalitatem animae asserebat *Ps* (2x) | Plato philosophus uicinius ueritatem quam ceteri philosophi disputando tetigit, et ideo huius dogmatibus se consentire dicit Boetius. *St Vd* | Plato enim definiuit quod quisquis homo discit per doctrinam, immemor recordatur, quia quod obliuioni tradidit per insipientiam et per incuriam inertiae, excitatur per studium doctrinae. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
MUSA: modulatio *Vb* | carmen *Cg Ct Ka Lh Pp Px Ta Vh* | carmen dicit *Eb Ec Gc* | carmen aut dogma *Ap Ck Er Fb Ge Pb Pn Ps*.
PERSONAT: dicit *Cg Ka*.
UERUM: ueritatem *Eb Ga Ka Lh Na Px Ta Vh*.

16. quod quisque discit immemor recordatur.

QUOD QUISQUE – RECORDATUR: Philosophi dixerunt animas caelestis naturae esse et antequam uenirent ad corpora peritiam omnium artium habere, at postquam corpora susciperent eorum mole illas grauari nec uim suam posse exercere, nisi rursus ea quae naturaliter scierant a magistro extrinsecus audita

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302 hoc] om. *Ct Er Fd Ld Pt*. | sum] suum *Er*. **303** quid] om. *Fd Ld Pt*. | alios] illos *Ld*. | nisi] ni *Fd*. | et sapientiae] om. *Fd Ld Pt*. **304** quodlibet] q{uae}libet *Fd*. | fomentum] strumentum *Ct*; fomtum *Ge*. | esset] esset quasi diceret *Ap Ge Pb*. **318** quodsi[2]] si *Fd Ld*. | uerum[2]] uero *Fd*. **320** quia] \quod/ *Ps*(2). **322** enim] om. *Ct*. | definiuit] diffiniunt *Ge*; finiuit *Fd*. **323** quod[1]] quid *Er*. | quisquis] quisque *Fd Ld Pt*. | homo] om. *Fd Ld Pt*. | discit] didicit *Ps*; dicit *Ap Ck Ge Pb Pn*. | recordatur] om. *Ct*; recordatus *Er*. **324** obliuioni] obliuione *Ap Ge Pb*; obliuium *Er*; om. *Ct*. | tradidit] om. *Ct*. | inertiae] inertiae dimittitur *Ct*. | excitatur] exortatur *Ps*. **335** uenirent] peruenirent *Ap Ck Ge Pb Pn*; ueniret *Fd Ld*; ueniant *Lh*. | ad corpora] in corpore *Ct*. | artium] om. *Af*. | habere] scire *Ap Ck Ge Pb Pn*; habuisse *St*. | at] atque *Ap Ck Ge Pb Pn*. | at…336 corpora] om. *Lh*. **336** postquam] post *St*. | susciperent] susceperint *Lh Mj*; susceperit *Ld*; susciperet *Fd Pt*; om. *St*. | eorum] et ex *Vd*. | mole] mola *Pt*; societate *Lh*. | illas] illa *Vf*. **337** rursus] prius *St*. | scierant] sciebant *Mj*; scierat *Ap Ge Pb*. | a magistro] om. *St*.

recordentur. In hac re beatus etiam Augustinus consensit asserens omnem scientiam naturaliter animae insitam. Hoc tamen in libro retractationum denegauit quia iam ille ad multos liber peruenerat nec deleri poterat. In quo libro retractationum ostendit nihil ex se scire naturaliter neque discere posse, nisi dono et misericordia dei ei fuerit attributum. (*Af*) *Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt St Ta Vd Vf*.

QUOD: hoc *Bd Pd*.

QUISQUE: unusquisque *Pt* | homo *Ct* | aliquis *Vb*.

DISCIT: Quod unusquisque discit in scolis, iam antea sa[puit]. *Ld* | Quod unusquisque in scolis discit, iam antea sapuit, cum anima et corpus ingressa sunt. *Fd* | in scolis discit, iam ante sapuit, cum anima corpus ingressa est *Pt* | Voluit Plato quod quisque discit, antea in sua mente tenere ·i· immortalitatem animae. *Ka* | Voluit Plato quod quisque discit ante praeteritorum in sua mente tenere. *Ec Gc*.

IMMEMOR: obliuiosus *Ap Ck Ct Er Fb Ge Ka Mo Pb Pc Pn Ps* | oblitus *Cg Lb* | quasi *Vf* | non memor *Af* | praeteritorum scilicet *Eb Ed Ka Pm* | qui non est memor *Vb* | quod oblitus est *Lh Px Ta Vh* | et oblitus est *Va* | Vnde ignarus est qui ignorat, immemor qui obliuiscitur. *Ec Gc Ka Lh*.

RECORDATUR: reminiscitur *Vb* | recogitet *Ps* | in memoria *Ct Er Fb* | quae oblitus est *Pp* | in memoria reconditur *Ap Ck Ge Pb Pn Ps* | in memoria est *Ka* | uel in memoria reducitur *Ka* | quia naturaliter habet *Mh* | meror in alio libro inueni *Va*.

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339 libro… denegauit] Aug. *Retract.* 1.4

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338 recordentur] recordetur *Ck*; recordantur *Ct*; recondent *Vf*; recondentur *Fd*; recordarentur *Vd*. In] ita in *Mo*. | In… re] de eo *Ct*; re *Pt*. | beatus] sanctus *Ge*; om. *Ct*. | etiam] om. *Ap Ck Ge Pb Pn Vd*. | consensit] consentit *St Vd*; primo consensit *Lh*. | consensit asserens] dixit *Ct*. omnem] omne *Kc*. **339** naturaliter] naturalem *Ta*; omnium naturaliter *St*. | animae] om. *Ap Ck Ge Mj Pb Pn*; animae esse *Ta*. | insitam] insitam affirmans sic consensit *Ct*. | Hoc] haec *St*. Hoc… 341 ostendit] sed iterum ostendit in libro retractionum *Lh*. | retractationum] retractionem *Ps*; < retractationem *Ld Mo*; recreationum *Af*; retractionum *Ct Fd Kc Vd Vf*. | denegauit] negauit *Ct*. | denegauit… 341 retractationum] om. *Ck Kc Mj*. **340** iam] etiam *Ta*. | deleri] deberi *Ps*. quo libro] eo *Ct*. **341** retractationum] retractionum *Ge Pb Ps Vd Vf*; om. *Ct Fd Ld Pt*. | ostendit] om. *Fd*. | nihil] nihil eam *Fd Ld Pt*; animam nihil *Vd*. | discere] desistere *Ct*; dinoscere *Ta*; dicere *Lh*. | nisi] in *Kc*. | dono] dona *Kc*; a dono *Mj*. **342** et misericordia] et gratia *Ap Ck Ge Pb Pn*; om. *Lh*. | ei] om. *Ap Ck Ge Pb Pn*; illi *St*; eius *Fd*. | fuerit] suerit *Fd*. | attributum] datum *St*. **354** quod] quando *Vh*. **355** immemor] immemor est *Ec Gc*.

III prosa xii

1. Tum ego: Platoni, inquam, uehementer assentior; nam me horum iam secundo commemoras, primum quod memoriam corporea contagione, dehinc cum maeroris mole pressus amisi.

TUM – ASSENTIOR: ΕΞΩΜΩΛΩΓΗCIC ·i· confessio *Ka Lh Pt* | exomologesis ·i· confessio *Vd* | confessio *Ld*.
EGO: Boetius *Bd Ta* | dixi *Vd*.
PLATONI: ipsius auctoris *Vb* | uerba Platonis *Bd* | qui Plato profundius de deo loquitur *Fb Vf* | qui dixit quod anima uiuat, sapiat, reminiscatur *On* | ut quod quisque discit immemor recordatur *Ap Ck Ct Er Fb Fd Ld Pn Pt* | quia Plato immortalitatem animae asserebat *Ap Ck Ct Er Pn*.
UEHEMENTER: ualde *Vb* | nimis *Pp* | intente *Bd*.
ASSENTIOR: consentio *Ap Ck Eb Ec Ef Fb Ga Gc Ge Lh Mo Na Pb Pc Pk Pn Pp Pq Ps Px Ta Va Vb Vc Vh* | concedo *Mj* | credo *Eb Ec Ef Ga Gc Ka Mh Na Px Vb* | obedio *Eb Ka Lh Mh Ta* | affirmo *Bd* | consentiam *Px*.
ME – COMMEMORAS: hoc est in memoriam me ducis illius rei *Ap Ck Ge Pn Ps* | me horum commorit ·i· memoro illius rei ·i· inde memoras horum ad me *Kr*.
ME: mihi *Pp Va* | per me uel in me *On*.
HORUM: harum rerum *Af Ap Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp Ps* (2x) *Ta To* | earum rerum *Vf* | ipsarum rerum *Cg* | meorum *Pp* | uerborum *Va* | meorum sermonum *Pp* | quae dicis *Bd* | quae superius dicta est *Ct* | quae superius dicta sunt *Er* | quae sequuntur *Ef Ga Ka Mh Na* (*Px*) | sermonum qui superius dicti sunt *Fd Ld Pt* | figura est *To* | figura est. Dicimus enim commemoro tibi illam rem, et hoc proprie figuratae uero commemoro te illius rei. *Af Ct Kc Ld Lh Mj Pp Ps Pt Ta Vd Vf* | absolute dixit *Lh Pc Pk Pp Pq Va Vc*.
SECUNDO: secunda uice *Ap Bd Lb* | uidelicet per magistrum semel cum essem scolasticus et puer et iterum per te ipsam *To* | uidelicet semel per magistrum cum essem scolasticus et puer et iterum per te ipsam modo cum propter tristitiam totius scientiae oblitum me in exilio doces *Af Ap Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta* | memetipsum mihi ostendis iam secunda uice. Hac ratione platonica, siue ad me hanc rationem pertinere commemoras. *Pc Pk Pp Pq Va Vc* | Secundo dicit, quia semel per magistrum. *Vd* | quia secunda uice (...)nes me de illoc(u)tione *Ed* | (Secund)o dicit propter (du)os uersus su(p)eriores. *Ef* | Nam secundo dicit propter duos uersus superiores ·i· non omne et quod quisque discit. *Ec Ga Gc Ka Lh Na* (*Px*) *Va* (*Vh* 2x).
COMMEMORAS: mones *Ps* | recordaris *Ec Gc Ka Lh Ta Vb* | introducis *Ap* | commemorasti *Fd Pq Pt* | memineris *Ec Gc Ka Lh* | gimanos (OHG) *Vh* | ma(nos) (OHG) *Mh* | facit me commemorem *Fb* | facis commemorare *Ct Er Ld Pt* | ad memoriam reducis *Mj Pp Vh* | ad memoriam ducis *Px* | commemorari facit *Fd* | memorem me facis *Pc* | harum rerum *Vd* | rationem *Va* | Platoni *Lh* | Introducis me

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12 discit] dicit *Ap Ck Pn.* | recordatur] om. *Er*. **13** asserebat] disserebat *Er.* **18** illius rei] om. *Ps.* **24** qui] q{uae} *Fd*. **25** illam] illius *Vd*. **26** proprie] proprie dicitur *Ct*. | figuratae] figuram te *Ps.* | uero] om. *Ld.* | commemoro te] om. *Vf*; commemorate *Af Lh*. | te] tibi *Vd*. | illius rei] illi rei *Lh*. **30** essem] enim *Kc*; esse in *Mj*. | scolasticus] scola *Ge*; scolatissi *Pb*. | modo] a clodo *Kc*. **31** scientiae] sententiae *Af*. | in] om. *Mj*. | exilio] exilium *Ct*; om. *Mj*. | doces] doces primum *Ap Ge Pb Pn*. **32** mihi] om. *Va*. | ad…33 me] om. *Va*. **33** rationem] sententiam *Pc Pk Pq Vc*. **35** Nam] om. *Ga Na Va Vh* (1,2). | propter[2]] prope *Ka Lh*. **36** ·i·] om. *Ga Gc Na*; \·i·/ *Ec*. | quisque] quis *Ec Gc*. | discit] om. *Ga Ka Lh Na Px Va*. **40** commemorare] commerare *Er*

ad cognoscendum hoc quod Plato dixit. *Ap Pb* | Introducis me ad cognoscendum hoc quod Plato dixit, sicut superius lectum est. *Ck Ge Pn*.

PRIMUM: commemorasti *Ap Bd Cg Kc Ld Lh Mj Pd Pn Pp Ps Ta Vc* | commemoras *Bb* | monuisti *Ps* | hoc commemoras *Ct Er* | commemorasti me horum *Fb* | dum conclusa esset anima in corpore *Vf* | quod superiores uersus continent *On* | commemoras quod me maero hebetauit *Va* | consentio *Ka Mh* | assentior *Ed*.

QUOD: eo *Ps* | quando *Ap* | mihi *Lh* | quando sui natus *Ap* | cum anima in corpus uenit *Cg*.

MEMORIAM: reliqui *Pd* | amisi *Ed Fd Ld Pt*.

CORPOREA: sapientia *Ap* | de *Va*.

CONTAGIONE: macula *Ap Ck Er Fb Ge Mo Pn Ps* | mala *Ct* | pollutione *Vb* | commixtione *Eb Ec Ed Ef Fd Ga Gc Ka Ld Lh Mh Na Pm Pp Pt Px Ta To Vh* | sordiditate *Lb* | grauitudine *Ec Gc Ka Mh* | cum anima *Lh Ta* | implicatus *Lh* | scilicet quia spiritualis memoriae scientiam in infantia mole corporis praegrauati, ut uis animae allata sentire nequiuerit *Ec Gc Ka Lh* | In maliuolam enim animam non introibit sapientia. *Ck Ge Pn* | quoniam in maliuolum anima n[on] i[ntroibit] s[apientia] *Er* | quoniam in maliuolam *Ld*.

DEHINC: postea *Eb Ga Ka Mh Na Px Ta* | commemorasti *Bd Fd Ld Pd Pt* | commemoras *Pq* | commemorasti quod amisi memoriam *Fb* | quam si memoriam *Lh* | quod amisi memoriam *Vc*.

CUM: quando *Ap* | quia *Eb Ec Gc Lh* | quod *Bd* | cum in hunc squalidum locum uenit *Cg*.

MAERORIS: tristitiae *Bb To Vb*.

MOLE: pondere *Vb* | magnitudine *Fd Ld Pt* | grauitudine *Ga Na Px* | nebulosa obliuione *Eb Ec Gc Ka Lh Mh Ta* | propter obliuio(...) corporis *Ed*.

PRESSUS: fui *Ap Lh*.

AMISI: perdidi *Fd Ld Pt Vb* | memoriam *Pd Pq* | substantiam meam *Va* | quia quod primum obliuioni tradideram implicitus curis terrenis postea grauedine perturbationis cum in hunc squalidum locum ueni *Pb*.

2. Tum illa: Si priora, inquit, concessa respicias, ne illud quidem longius aberit quin recorderis quod te dudum nescire confessus es. – Quid? inquam.

TUM ILLA: ΑΙΤΙΟΛΟΓΙΑ *Ka Lh Pf*.

ILLA: philosophia *Ta Vb*.

PRIORA: superiora argumenta quae concessisti *Bd* | zeuma ab inferioribus. Haec enim omnia superius philosophia dixit. *Ap Ck Pn Ps* | Tria superius interrogauit sc· si sciret mundum a deo regi, si nosset se esse hominem, quae duo respondit se scire. Tertium uero hoc est quibus gubernaculis regatur mundus dixit se ignorare sed hactenus astruxit summum bonum esse summam beatitudinem. Summam

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46 commemoras[2]] commeras *Er.* **57** praegrauati] pergrauati *Ka Lh.* **58** enim] om *Ge*. **72** squalidum] scqalidum *Pb*. **81** superius[2]] superi *Kc*. **82** sc·] om. *Fd Ld Pt.* | si sciret] scisiret *Pt.* | si[2]…hominem] om. *Vf*. | se[1]] om. *Ct.* | esse] om. *Pp Vd*. | quae] qui *Af Vd*; om. *Ld*. se[2]…83 scire] om. *Ta* (1,2). **83** hoc est] habet *Kc*; hoc *Vd*. | gubernaculis] gubernalis *Ap Pb*. mundus] mundus quod *Lh Ta* (1,2). | se…84 astruxit] om. *Vf*. **84** sed] si *Ld Mj*; se *Pt*. astruxit] astruxi *Mj*; astrusit *Vd*; om. *Ld.* | Summam…85 beatitudinem] om. *Ck Vf*. Summam…85 putauit] om. *Lh Ta* (1,2).

autem beatitudinem deum esse putauit. Deus ergo regit mundum per bonum, quod ipse est. (*Af*) *Ap Ck Ct Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta* (2x) *Vd Vf*.
INQUIT: dixit *Vb*.
CONCESSA: permissa *Vb* | affirmata *Ps* | conclusa *Ap Pb* | ad memoriam reducta *Ga Ka Mh Na Px* | superioribus conclusionibus *Ps* | quae concessisti *Ap* | quae tu concessisti *Px Vh* | quae prius concessisti *Eb Lh* | definita superius *Lh* | quae tu concessisti, cum ego proponerem consentiendo assumpsisti *Ct* | quoniam quae tu concessisti, tum ego proponere *Er* | quae tu concessisti et consensisti superioribus conclusionibus, cum ego proponerem *Ap Ck Ge Pb Pn* | quae concessisti et consentiendo assumpsisti (*Af*) *Fd Kc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta To Va Vc Vd Vf*.
QUIDEM: saltem *Cg*.
ABERIT: deerit *Vb* | a te *Va* | tuo intellectu *Ld* | a tuo intellectu *Bd Er Fb Fd Pt* | acuto intellectu *Ct* | a tua scientia et intelle[ctu] *Ge* | a tuo intellectu et a tua scientia *Ap Ck Pb Pn Ps*.
QUIN: ut non *Cg Eb Lh Pp Px Ta Va Vb Vh*.
RECORDERIS: reminsceris *Vb*.
QUOD TE – CONFESSUS ES: uidelicet quibus gubernaculis mundus regeretur *Ap Ck* (*Er*) *Fb Ge Pb Pn Ps*.
DUDUM: olim *Vb*.
QUID INQUAM: est *Ps* | est illud *Pd* | confessus sum *Ap Ck Ct Er Fb Fd Ge Ka Ld Mh Pn Ps Pt* | me nescire *Fd Ld Pt*.
INQUAM: ut dixi *Vb*.

3. Quibus, ait illa, gubernaculis mundus regatur. – Memini, inquam, me inscitiam meam fuisse confessum, sed quid afferas, licet iam prospiciam, planius tamen ex te audire desidero.

QUIBUS: quali *Ap Pb* | quali prouidentia *Ck* (*Er*) *Fb Fd Ge Ka Ld Mh Pn Ps Pt*.
ILLA: magistra *On* | philosophia *Vb*.
GUBERNACULIS: prouidentia *Ap Mo Pb*.
MUNDUS REGATUR: confessus es nescire te *Ap Ck Ge Pb Pn Ps* | Mundus est caelum et terra et mare et quae in eis sunt opera dei, de quo dicitur, et mundus per eum factus est. Mundus Latine a philosophis dictus est, quia in sempiterno motu sit. *Ec Gc Ka Lh* | Mundus et, ut quidam uolunt, caelum et terram et ignis et a(...) Mundus dicitur quicquid intra caelestis sp(heri ambi)tum continetur. *Lh*.
REGATUR: gubernatur *Vb*.
MEMINI: recordor *Ap Ck Er Fb Ge Mo Pb Pn Ps Va Vb* | scio *Ta*.
INQUAM: dixi *Ta* | ut dixi *Vb*.
INSCITIAM (INSCIENTIAM *Lb Mo Pe Vf*): aliter inscitiam *Vf* | inscientiam *Cg Vb Vh* | nescientiam *Lh* | ignorantiam *Ap Bd Cg Ck Fd Ge Pb Pn Pp Ps Ta* | stultitiam *Ap Ck Ct Er Fb Ge Lb Mo Pb Pn Ps* | insipientiam *Eb Ec Gc Mh* | insipientiam meam *Ka Lh* | ignorantiam meam *Lh Pq To Vc* | Inscitia et inscientia idem res est. *Vb*.
FUISSE: me *Lh*.

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85 autem] om. *Af Ap Pb Pn Pp*. | esse] om. *Vf*. | putauit] putaui *Mj*; patuit *Vd*. | ergo] enim *Ap Ck Pb Pn*; autem *Vd*. | quod] q{uam} *Vf*. **93** quae] que{m} *Ld*. | concessisti] concessisti \tu/ *Ps*. **94** consentiendo] consciendo *Lh Ta To*. **98** et[2]] uel *Ap Pb*. **102** gubernaculis] gubernnaculi *Er*. | mundus] mundum *Er*. **118** opera] operam *Gc*.

QUID AFFERAS: quid afferre coneris *Pd* | quid uilis(!) dicere *Er* | quid uis dicere *Pc* | quid uelis dicere ad comprobandam rem *Ap* (2x) *Ck Ge Pb Pn Ps*.
AFFERAS: apportes *Vb* | proferas *Eb Ec Ga Gc Ka Mh Na Pb Px* | dicas *Bd Eb Ec Fd Ga Gc Ka Ld Lh Mh Na Pd Pt Px Ta* | uelis dicere *Cg* | narrando proponas *Va* | conaris monst[r]are *Vh*.
PROSPICIAM: ualde aspiciam *Vb* | intellegam *Ga Ka Mh Na Pp Vh* | uideam *Bd Ps* | porro intellegam *Eb Ec Gc Ka Lh Mh Px* | porro iam intellegam *Mj* | apertius intellegam *Ta* | a longe uideram *Va* | parum prouideam *Cg* | tenuiter *Er Fb* | tenuiter inspiciam aliquid inde uideam *Ap* (2x) *Ck Ge Pb Pn*.
PLANIUS: melius *Vb* | manifestius *Ps* | apertius *Ed Lh Ta*.
DESIDERO: opto *Vb* | postulo *Ta*.

4. Mundum, inquit, hunc deo regi paulo ante minime dubitandum putabas. – Ne nunc quidem arbitror, inquam, nec umquam dubitandum putabo, quibusque in hoc rationibus accedam breuiter exponam.

MUNDUM – REGI: AξIΩMA *gl.* postulatio *Ka Ld Lh Mh Pf Pt.*
MUNDUM: hunc *Pd* | Mundus est, ut quidam uolunt, caelum et terra, ut Higinus et alii. Mundus dicitur quicquid intra caelestis spherae ambitum continetur. (*Af*) *Ap Ct Kc Mj Pp Ps Pt Vf.*
INQUIT: dixit *Vb*.
HUNC: praesentem *Va*.
DEO: a *Ge Lh Pk Pn Pp Ta Vh* | gubernante *Va*.
REGI: gubernari *Ap Cg Ck Ct Er Fb Fd Ge Ld Lh Mo Pb Pd Pn Ps Pt Ta* | a deo *Ap*.
MINIME (NEMINI *Na*): uel nemini *Ga Mb Mh* | aliter minime *Na*.
DUBITANDUM: estimandum *Vb*.
PUTABAS: sperabas *Vb* | quia dixisti quibus gubernaculis mundus regeretur *Ap Ck Ge Pb Pn Ps*.
NE NUNC – PUTABO: AΠOKPICIC *Ka Lh Pf* | uerba B{oetii} *Pc Pk*.
NE: nec *Va* | nec etiam *Lh Ta*.
NUNC: in praesenti *Vb*.
ARBITROR: estimo *Vb* | dubitas *Pc Pk* | dubitandum *Ap Ck Er Fd Ge Ka Ld Lh Mh Pb Pn Ps Pt Vc Vf* | dubitandam *To* | dubitandum esse *Va* | dubitandum mundum regi a deo *Fb Pq* | sed apertisime scio *Lh Vh* | apertissime scio *Pp Px* | a deo mundum regi *Lh Ta Vc* | uidelicet quod mundus a deo regatur *Cg* | quod dubitatum est, ne amplius dubitetur *Ec Ga Gc Ka Mh Na Px*.
INQUAM: ut dixi *Vb*.
UMQUAM: in fu[tu]ro *Vb* | usquam in loco, et unqua(m) in tempore *Vb*.
DUBITANDUM: esse *Va*.
PUTABO: estimabo *Vb* | quod ab alio nisi a deo regatur *On* | (...)scia quia credam deo *Ed*.
QUIBUSQUE: sententiis *Ap Pt* | sententiis et causis *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps*.

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131 comprobandam] probandam *Ap(1).* **138** inde] unde *Ap* (1). **148** est] om. *Pp.* | uolunt] om. *Ap*. | terra] terram *Ap Kc Pp Ps.* | ut[2]] et *Ct.* | Higinus] igninus *Ps*; ignis *Ct*. **149** alii] > aliter *Vf;* alii dicunt *Ct*. | Mundus] sed mundus *Pt*. | intra] in terra *Kc Mj*. | spherae] per *Kc*. **158** regeretur] om. *Pb Pn*. **166** dubitatum] dubitandum > dubitadum *Gc*; dubitand(...) *Px*. **167** ne] nec *Ec Gc*. | dubitetur] dubitatur *Ec Gc*; dubit(...) *Ga*; d(...) *Px.*

IN HOC: uerbo *Ap* | ad hoc *Mj Ps* | pro hoc *Ps* | pro ad hoc *Fb Kc Lh* (2x) *Pb Pp Ta To* | ad hanc opinionem *Ap* (2x) *Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps Pt* | pro ad huc *Af Vf* | ad haec *Vf* | ad hoc cognoscendum *Pc Pk Pp* | ad cognoscendum, quia a deo regitur mundus *Ap* (2x) *Ck Ge Pb Pn Ps* | quae argumenta mihi persuadeant hoc *Pq* | quae argumenta suadeant mihi accedere in hoc *Bd* | quod non dubito *Bc*.

IN: ad *Ed*.

ACCEDAM: uel accedant (*Af*) *Fb Kc Lh Pp Ps Ta* | adpropinquabo *Vb* | me ipsum conferam *Ap Ck Ge Pb Pn Ps* | hac ratione exponam *Px Vh* | scilicet ne dubitatio inuadat me *Va*.

BREUITER: Vnaquaeque res locum tempus (et quali)tatem et spacium proprium habet. *Lh*.

EXPONAM: hac ratione *Pp* | ego Boetius *Vh* | quia a deo regitur mundus *Ct Er Fb Fd Ld Pt*.

5. Mundus hic ex tam diuersis contrariisque partibus in unam formam minime conuenisset nisi unus esset qui tam diuersa coniungeret.

MUNDUS – CONUENISSET: ΒΡΑΧΕΙΑ ΑΙΤΙΩΛΩΓΙΑ *gl.* breuis redditio causae *Ka Mh Pf* | ΒΡΑΧΗΝΑ ΛΟΓΙΑ *Lh*.

EX TAM – PARTIBUS: coniunctus *Fd Ld Pt* | discordi materia *Eb Ec Gc Lh* | ex tam discordi materia *Ka Mh* | ex quattuor elementis factus *Vf* | ex quattuor elementis *Cg* | rebus elimentis *On* | calidis ac frigidis, ut aer calidus, aqua frigidus *On* | quattuor elementis ·i· aer, ignis, terra, aqua, quae sunt diuersa *Fb* | elementis. Aer enim et ignis calidus, terra et aqua frigida. *Cg* | quia elementa mediata contraria sunt *Af Bd* | quia aer et ignis calidi, et terra et aqua frigidae sunt *Ta* | elementis, quia aer et ignis calidi, terra et aqua frigidae sunt *Lh* | quia diuersa sunt inter se aer, ignis, terra, aqua *Ct* | quia diuersa sunt inter se aer, ignis, aqua, terra, quia repugnantia sunt sibi, quantum ad naturam attinet *Ap* (2x) *Ck* (*Er*) *Fd Ge Ld Pb Pn Ps Pt* | diuersae partes mundi caelum, terra, mare, et omnia quae sunt; sicut calidum frigori et humidum siccitati *Va* | Duas hic causas dicit. Primum quod sibi contraria non conuenirent, etsi hoc forsan ueniret quod statim dissoluerent. Si unus non esset, qui cuncta condidit. *Ec Gc Ka Lh* (*Px*) *Vh* | Duas hic causas dicit. Primum quod sibi non conuenirent, et sibi coniuncta(?) statim dissimilirent, nisi unus esset, qui cuncta condidit. *Pp*.

DIUERSIS: elementis *Ta*.

UNAM: similem *Af Fb Kc Mj Pp Ps Ta To Vf*.

FORMAM: compagem *Af Bd Ct Fb Kc Lh Mj Mo Pp Ps Ta To* | speciem *Ct* | effigem *Vb* | naturam *Ga Ka Mh Na Px* | speciem et foedus *Ap Ck Fb Fd Ge Ld Mo Pb Pn Ps Pt* | species et foedum *Er* | ut uocaretur mundus *Va* | substantiam uel similitudinem *Lh* | a deo mundum regi (*Ga*) *Na Px*.

CONUENISSET: congregasset *Vb* | coniungeret *Px* | coniungeretur *Ka Lh Mh Ta Vh* | iungeretur *Eb Ec Gc* | cucurrisset *Ap* | cucurrisset ut ista diuersa unum fierent *Ap*

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186 quia] q{uod} *Fd Ld Pt.* | regitur] regatur *Fd Ld.* | mundus] mundi *Pt.* **202** diuersa] diuersi *Ps.* | diuersa sunt] diuersas *Ap* (1). **203** sibi] si qui *Er.* | attinet] om. *Ap* (2) *Er Fd Ld Pb Pn Ps Pt.* **205** dicit] dicitur *Px.* | quod] ut *Ka.* **206** contraria] om. *Ec Gc.* | etsi] et sibi *Vh.* | forsan] forsitan *Ec Gc.* | ueniret] eueniret *Vh.* | dissoluerent] dissilirent *Px Vh.* **207** esset] fuisset *Ec Gc.* **212** compagem] copagem *Fb.* **217** cucurrisset[2]] incurriset *Ps*; cucurrissent *Ge*; om. *Ct.* | diuersa] om. *Fb.*

III prosa xii

Ck Ct Er Fb Ge Ld Pb Pn Ps Pt | Diuersa inuicem elementa unumquodque corpus mundi efficiunt. *Ec* (*Ed*) *Gc Pm*.

UNUS: deus *Af Ap Cg Fb Kc Lh Mj Pp Ps Ta To Va Vb Vf* | omnipotens *Pd* | unum foedus *Ct*.

DIUERSA: elementa *Bd Va*.

CONIUNGERET: coadunaret *Cg* | in unum foedus *Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | in unum foedus adduceret, scilicet ista diuersa et contraria sibi unum fierent *Ap* | ista sc· diuersa et contraria unum fierent *Pb Pn*.

6. Coniuncta uero naturarum ipsa diuersitas inuicem discors dissociaret atque diuelleret nisi unus esset qui quod nexuit contineret.

CONIUNCTA – DIUERSITAS: elementa *Bd* | elementorum *Vh* | sibi contraria *Fb Ka Mh Mo Pc* | illa sibi contraria *Pt* | ista sibi contraria *Ct Er Fd Ld* | ista uero sc· diuersa et contraria sibi *Ck Ge Ps* | inter se repugnantia *Pb* | tam diuersa *Vd*.

CONIUNCTA: accusatiuus *Eb Ec Ed Gc Pm*.

NATURARUM: elementa *Pq*.

DIUERSITAS: uarietas *Ap Ck Ct Er Fb Fd Ge Ka Ld Mh Mo Pb Pc Pd Pn Ps Pt*.

INUICEM: inter se *Vb* | quae *Vh* | alterutrum ab alterutro *Ap* | alterum ab altero *Ck Ct Er Fb Fd Ge Ka Ld Mh Mo Pb Pn Pt*.

DISCORS: dissimilis *Vb* | ipsa *Ps* | est *Vh*.

DISSOCIARET: separaret *Ap Ck Ct Er Fb Fd Ge Ka Ld Mh Mo Pb Pc Pd Pn Ps Pt* | disiungeret *Vb*.

DIUELLERET (DIUELLERE *Mo*): dissociaret *Ck Ge Pn* | diuideret (*Af*) *Ap Bd Fb Kc Lh Mj Pb Pp Ps Ta To Vf* | diuidere *Mo* | destrueret *Vb* | disiungeret *Ct Er Fd Ld Pt* | disrumperet *Pd* | se *Mh* | in aliud se uerteret *Eb Ec Ga Gc Ka Mh Na Px* | ziklubi (OHG) *Eb Ec Ed Mh Pm*.

UNUS: deus *Ap Kc* | dominus *Ld*.

NEXUIT: coniunxit *Cg Eb Lh Mh Pb Ps Ta Va Vb* | ligauit *Bd Fd Ld Pt* | complicauit *Ec Gc Ka Lh Mh* | iunxit siue regerit *Ka* | alligauit *Va*.

CONTINERET: regeret *Fd Ld Pt* | retineret *Pd* | confirmaret *Ec Gc* | firmaret *Lh* | quod coniunxit, regeret *Ga Na Px*.

7. Non tam uero certus naturae ordo procederet nec tam dispositos motus locis, temporibus, efficientia, spatiis, qualitatibus explicarent nisi unus esset qui has mutationum uarietates manens ipse disponeret.

NON TAM – DISPONERET: ΦΥCΙΚΗ ΑΝΑΛΟΓΙΑ *gl.* naturalis causae redditio *Ka Lh Pf*.

CERTUS NATURAE ORDO: in lignis et herbis uel aliis speciebus *On*.

CERTUS: stabilis *Ap Cg Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt* | status *Ap* | fixus *Cg*.

NATURAE: caeli et terrae *Ap Ck Ct Er Fd Ge Ld Pb Pd Pn Ps Pt* | caeli et terrae, nisi unus esset, qui contineret cuncta *Fb*.

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219 mundi] om. *Ec Gc*. **223** foedus] fodes *Pn*; < fodes *Ck*; om. *Pb*. **232** ista[1]] isti *Er.* | uero] om. *Ps*. | sc·] om. *Ge*. **237** alterum] alter *Mh*; altero *Er*. **257** naturalis…redditio] om. *Ka Lh*.

PROCEDERET: nasceret *Vb* | progrederetur *Eb Ka Lh Mh Ta Vh* | proficeret *Ec* (*Ef*) *Ga Gc Ka Mh Na* | progrederetur in longam seriem temporum *Ap Ck Er Ge Ld Pb Pn Ps Pt* | in paturum(!) ueniret *Va*.

DISPOSITOS MOTUS: narratos modos *Vb* | ordinatas motiones *Bd* | ordinatos uicissitudine permutationes *Ap Ck Ge Pb Pn Ps* | creaturam *Ap* | corpus *Pp*.

DISPOSITOS: ordinatos *Af Ct Eb Ec Ed Fb Fd Ga Gc Ka Lb Ld Mh Mo Na Pc Pm Pt Px* | ordinatus *Er* | ordinatissimos *Cg* | moderatos *Ec Gc Ka Lh Mh Ta* | dico *Vh* | Omnia per uim naturalem constare cernimus, etiam per dispositos motus. Non enim solummodo ea, quae sunt animalia motum certum in se continere uisum est. Sed motus sunt arborum et herbarum scilicet, cum flores producunt et germen ex se crescere faciunt. Et enim ordo ipsius naturae per loca uerissima comprobamus ratione, cum sicut diuersa genera arborum herbarumque per diuersa quidem loca florescunt. Ordo etiam naturae tempora esse diuersa liquido apparet. Efficientia quidem sunt, quae ipsa tempora efficiunt. Efficit enim hiemps tempus frigidum, aestas uero calidum. Sunt quaedam spatia locorum temporumque quod unumquodque tempus spatiatim temperatum sit. Spatia locorum sunt frigida et calida, qualitates sunt diuersae ipsa administrante natura ·i· dei scilicet prouidentia, ut homo non est aequalis brutis animalibus, nec ipsa utique per se esse aequalia iudicamus. *Ec Gc Ka Lh*.

MOTUS: creaturarum *Fb Pc Pk Pq Ps Va Vc* | motiones *Pp Vh* | per loca *Ta* | nec haberet ordo naturae *Pt* | haberet ordo naturae, sicut sidera *Fd*.

LOCIS – QUALITATIBUS: unaquaeque res locum tempus et qualitatem et spatium proprium habet *Ka Px Va Vh* | Corpus enim mouetur locis, temporibus, spatiis, qualitatibus, anima quippe solummodo qualitate et tempore. *Ap Ck Ct Er Ge Mo Pb Pf Pn Ps* | Corpus mouetur loco et tempore, spatiis qualitatibusque. Anima uero solummodo tempore et qualitate. *Pc Pk Pp Pq Vc*.

LOCIS TEMPORIBUS: Omnia quae mouentur his modis mouentur. Loco sidera mouentur, cum semper in girum uerguntur. Temporibus nos mouemur, cum de infantia in pueritiam et similiter in reliquas migramus aetates. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Ph Pn Pp Ps Pt St Ta* (2x) *Vd Vf*.

LOCIS: per *Lb* | per loca *Eb Ec Gc Ka Lh Mh Px Vh* | in *Na* | sicut sidera *Ld Pt* | secundum loca *Bd*.

TEMPORIBUS: pro *Pp* | per tempora *Eb Ec Px Vh* | tempora *Lh* | sicut nos per aetates *Fd Ld Pt* | ut infans puer *Cg*.

EFFICIENTIA: nominatiuus *Ck Ge Pp* | ablatiuus *Er Ps* | nominatiuus pluralis *Pb Pn* | nominatiuus casus *Eb Ec Gc Lh Mj Ta Vh* | quod est nominatuus *Ap* | opera *Pb* | opere *Pq* | operatio *Ld* | operatione *Fb* | potentia *Ap* (2x) *Ck Er Ge Pb Pc Pn* | potentia naturalis *Cg* | in gitati (OHG) *Mh* | quae efficiunt *Vb* | id quod efficitur *Px Vh* | (quae i)psa tempora (effic)iunt *Ed* | Quoddam affectum habent singulae res,

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265 in] ·i· *Pb*. **275** ratione] ueritate *Ec Gc*. | per] om. *Ec Gc*. | loca] om. *Gc*. **277** quidem] quidam *Ka*. | hiemps] hiemis *Ec Gc*. **278** temporumque] temporum *Ec Gc*. **279** spatiatim] spatium *Ec Gc*. **280** scilicet] om. *Ec Gc*. **281** homo] homo scilicet *Ec Gc*. | aequalis] aequus *Ec Gc*. | brutis] om. *Ec Gc*. **282** iudicamus] iudicauimus *Gc*. **285** et[1]] om. *Va*. **288** mouetur] monetur *Pp*. | et] om. *Pq*. | qualitatibusque] qualitatique *Pp*; qualitatibus *Pq*. **290** mouentur[2]] om. *Ph*. | Loco] loca *Mo*. **291** mouentur] om. *Ph*. | semper] se *Vf*. | girum] giro *Ct*. uerguntur] uergunt *Vf*; uertuntur *Ct*. | Temporibus] tempore *Ph*. | mouemur] om. *Fd Ld Ph Pt St*. **292** in[1]] ad *Fd Ld Mo Pt*. | pueritiam] pueritia *Ct*. | et…aetates] et cetera *Ph*. | similiter] similes *St*. | in[2]] om. *St*. | reliquas] reliqua *Vd*; | migramus] om. *Fd Vf*; migramur *Ct Vd*; migram{ur} *Mo*; mutemur *Pt*; mutetur *Ld*. | aetates] aetas *Pp*; om. *Fd*. **302** Quoddam] quoddammodo *Ct*. affectum] effectum *Ct Er*. | habent] habeant *Ap Ck Er Ge Pb Pn*.

sicut alium effectum habet calor, aliud frigus. *Ap Ck Ct* (*Er*) *Ge Pb Pn* | operatione. Quando aliquid facimus uel de alio actu ad alium mouemur, uel lene in asperum uel asperum in lene conuerti. *Ta* | Efficientia est in ipso actu. Mouentur uero quaedam dum uel lene in asperum, uel asperum in lene conuertitur. (*Af*) *Ap Ct Kc Ld Lh Mj Pp Ps Pt St Vd Vf* | ipso actu, ut lene in asperum *Fd Pt* | Efficientia in ipso actu mouentur quaedam per aspera in lene et econuerso. *Ph* | illae res, quae hoc efficiunt, quod agitur et mouetur loco, tempore, spatiis, qualitatibusque *Pc Pk Pp Pq Vc*.

SPATIIS: tarditatibus *Vb* | loci *Mh* | quantitatibus *Pq* | magnitudine *Eb Ec Ed Gc Pm* | ut sidera et terrena *Fd Ld Pt* | quia a se singulae res certissimis spatiis separantur, sicut sunt aetates hominum uel etiam annorum *Ap Ck Ct* (*Er*) *Ge Pb Pn* | quaedam mouentur, ut sidera supra, terrena semper mouentur infra (*Af*) *Ap Ct Kc Ld Lh Mj Ph Pp Ps Pt St Ta Vd Vf*.

QUALITATIBUS: ut album in nigrum et bonum in malum *Fd Ld Pt* | de albo in nigrum *Va* | Vnaquaeque res condita haec quinque habet. *On* | ut iratus efficitur lenis *Cg* | non omnia similia sunt *Px Vh* | Quemadmodum sunt omnia creata quae utique aut candorem aut nigredinem aut etiam aliquam qualitatem habent aut dicuntur rationabilia aut inrationabilia. *Ap Ck Ct* (*Er*) *Ge Pb Pn* | cum uel album nigrum uel nigrum album fit, aut bonum in malum, aut malum in bonum conuertitur. Sed haec motio qualitatis melius immutatio nuncupatur. (*Af*) *Ct Kc Ld Lh Mj Ph Pp Ps Pt St Ta Vd Vf*.

EXPLICARENT (> EXPLICARET *Ed Ge On To Va Vb Vd* | < EXPLICARET *Na* | EXPLICARET *Ap Cg Ck Go Mb Pb Pp Ps Px Vh*, *etc*): explicaret *Ga* | perficeret *Ap Cg Ck Ge Pb Ps* | narraret *Vb* | efficeret *Ed Pp Px Vh* | impleret *Ed* | manifestarent *Va* | dissoluerent *Pn* | ostentarent *Ga Ka Mh Na Px* | ordo *Fb Ps* | uel non *Ps* | ut sidera *Pd* | natura *Bd* | illa coniuncta *Vd* | (...)a spatia loca \sunt/ et tempora *Ed* | quia unum quodque animal siue tempus siue qualitatem habet *Ka*.

UNUS: deus *Ap Va Vb* | dominus *Ld* | immutabilis *Ct*.

MUTATIONUM: temporum *Eb Ec Ga Gc Ka* (2x) *Mh* (2x) *Na Px* | naturarum *Eb Ec Gc Ka Mh* | aliarum creaturarum *Ga Ka Na Px* | aliarum naturarum *Mh*.

UARIETATES: uicissitudines *Pd* | ordines uidelicet a deo constituti *Cg*.

MANENS: idem *Ps* | immutabilis *Ck Eb Ec Er Fb Fd Gc Ge Ka Ld Lh Mh On Pc Pn Ps Pt Px Ta Va Vd Vh* | immobilis *Bd Ed Ga Na* | immutabilis uel stabilis *Ap Pb* | quia immutabilis est *Cg*.

IPSE: deus inmutabilis *Pp* | idem *Va*.

DISPONERET: ordinaret *Eb Ka Lh Mh Px Ta* | nisi ordinat *Fb*.

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303 calor] color *Ct.* **304** actu…alium] < loco ad alium locum *Ta.* **305** Efficientia] efficiec *Ps.* est] uero est *Mj*; ·i· *Ld Pt Vd*; om. *St.* **306** uero] om. *Ld Pt St Vd.* | quaedam] quod *Mj.* | uel[1]… 307 conuertitur] aspera in leue uel leue conuertitur in asperum *Vd*; per aspera in lene uel lene conuertitur in asperum *St.* | lene[1]] lente *Kc.* **307** conuertitur] conuerti *Lh.* **310** qualitatibusque] et qualitatis *Pp.* **314** mouentur[1]] om. *Ld Pt.* | sidera] si aer *Ld.* | supra] super *Ct Ps*; supra semper *Ph St*; semper supra *Vd.* | semper] om. *Mj Vf.* | infra] om. *Pt.* **319** nigredinem] nigritudinem *Ck.* | aut etiam] om. *Er.* **320** cum] quaedam mouentur. cum *Pp*; qualitate cum *Ld Pt.* | uel] om. *Ld Pt Vd.* | uel…321 fit] album idem nigrum fit *Ph;* album uel nigrum fit album uel nigrum *St.* | album] album uel *Vf.* **321** nigrum[1]] om. *Ct.* | uel] uel cum *Ld Pt* | fit] om. *Af.* aut[1]] om. *Mj*; uel *St.* | aut[1]…322 conuertitur] uel econuerso uel bonum in malum uel malum in bonum *Ph.* | bonum[1]…malum[1]] om. *Mj*; malum in bonum *Pt*; malum bonum *Ld*; bonum sit in malum *Af.* | malum[2]…bonum[2]] bonum in malum *Pt*; bonum malum *Ld.* **322** Sed] si *Ps.* immutatio] om. *Ld Pt.* | nuncupatur] conuertitur *Ps.* **331** temporum] templorum *Px.*

III prosa xii

8. Hoc, quicquid est, quo condita manent atque agitantur usitato cunctis uocabulo deum nomino.

HOC QUICQUID EST: quod intellectu capi nequit *Fb* | uel haec quaecumque sunt *Vb* | illa substantia quaecumque est *To* | illa substantia neutraliter dixit *Ld* | (...)cquid est quod illa (...)nent et quod condita (...)t manere *Ed* | Naturaliter dicit hoc ·i· illa substantia quaecumque est et ideo quasi cum quadam dubitatione dicit hoc quicquid est, quia deus inuisibilis est omnibus rebus. Neque enim ipsi angeli integre ualent considerare, de quibus scriptum est in quem desiderant angeli prospicere. Sciendum tamen quia secundum aliquid, semper uidetur ab angelis; hinc legimus quia angeli eorum semper uident faciem patris mei qui in caelis est. Et cum idem deus ubique summe sit, nihil tamen esse dicitur quod eius esse ignoratur. Similiter cum sit ipse lux et habitet lucem inaccessibilem, tenebrae asseritur esse propter considerantium infirmitatem. (*Af*) *Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vd Vf*.

HOC: in *Ps* | istud *Ap Ck Ct Ge Pb Pn Ps* | istud tale *Eb Ec Gc Ka Lh Mh Pp Px Ta Vh* | hoc nomine *Pb* | quod sic agit *Vh* | quae sic agit *Pp Px* | immobile *Ka Mh*.

QUO: a *Ec Ga Gc* | per quem *Af Ap Bd Ct Er Fb Fd Ka Ld Mh Pc Pd Pt* | per quod *Va*.

CONDITA: cuncta *Ld* | creata *Eb Cg Ga Ka Lh Mh Na Ta* | iura rerum *On* | omnia *Va Vh*.

MANENT: subsistunt *Ap Ck Ct Er Fb Fd Ge Ka Ld Mh Mo Pb Pn Ps Pt* | perdurant *Vh*.

AGITANTUR: gubernantur *Ga Ka Mh Na Vb* | mouentur *Cg Fd Ld Mo Pp Ps Pt Px Vh* | commouentur *Lb* | regantur *Eb Ec Gc Lh Ta* | reguntur uel moderantur *Bd* | mouentur quia omnia in motu sunt *Ap Ck Ct Fb Ge Pb Pn* | uouentur(!) quia omnia immotus *Er*.

USITATO – NOMINO: ΦΥCIKΗ ΩΝΩΜΑCIA *gl.* naturalis denominatio Ka Mh | ΦICIC ONOMAΘIC *gl.* positio nominis Fd Lh Pf Pt | quia omnes ita nominant *Pp* | quia omnes ita eum nominant *Px Vh* | omnes homines ita eum nominant *Ec Gc Ka* | Cunctis ideo dicit, quia omnes gentes et omnes homines inuocant deum, licet non uero et deuio calle. *Ap Ck Ct* (*Er*) *Fb Fd Ld Pb Pn Ps Pt Va* | Deus Hebreum

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346 Naturaliter…347 hoc] om. *Mj*; neutraliter dicit hoc *Af Fd Ld Pt.* | Naturaliter…348 est[1]] om. *Mo*. **347** quaecumque] quemcumque *Ld.* | quasi] om. *Ap Pp.* **348** omnibus rebus] om. *Ap Ck Ge Pb Pn.* | enim] enim etiam *Ta.* | ipsi] om. *Ap Ck Ge Pb Pn*. **349** integre] integri *Ld.* considerare] considerari *Kc*; illum considerare *Pp*; considerare eum *Af Lh Ta*; considerare deum *Mo*; prospicere *gl*. considerare *Ap.* | scriptum] dictum *Ps*. **350** prospicere] conspicere *Ct*; p{er}spicere *Mo*. | tamen] tunc *Lh.* | aliquid] aliquod *Ap Ck Ge Lh Pb Pn Ta.* | semper] om. *Mj*. | angelis] angelus *Ld.* **351** hinc] hic *Ct.* | angeli eorum] angelorum *Fd.* | semper…est] et reliqua *Ck Pn.* | faciem patris] fatris *Mj.* | faciem…354 infirmitatem] et cetera *Ld*. | mei] om. *Ge Mj Pb*. | mei…352 Et] om. *Ap.* | mei…352 cum] et cetera *Vd.* | qui…352 Et] om. *Ge Pb*. **352** Et…354 infirmitatem] om. *Fd Pt.* | deus] dominus *Vd.* | summe] summus *Mj Mo*. | summe sit] summisit *Af.* | sit] misit *Ps*. | tamen] tunc *Lh.* | dicitur…353 ignoratur] quod ipse ignoret *Pp.* | quod] quoniam *Vd*; quod in *Lh.* | eius] om. *Af.* **353** ignoratur] ignorat *Mj.* | sit] *Ct.* | lux] dux *Ap Ck Ge Pb Pn.* | habitet] habeat *Ck*; habitat *Ap Ge Pb Pn*. | lucem] in lucem *Ps*. **354** asseritur] asseruntur *Ct Mj*; . | propter] om. *Af.* **362** subsistunt] substistent *Er.* **366** in…sunt] om. *Pb*. **369** positio nominis] om. Lh Pf. **371** dicit] dixit *Ld Pt.* | omnes[1]] et omnes *Ct Va*. | omnes[1]…et] om. *Fd Ld Pt.* | et] om. *Ct.* **372** non] om. *Ps.* | non…et] om. *Ps.* | uero] uerum *Ct Fb*; < uere *Ap*; uere *Va*. | et] sed *Fd Ld Pt.* | deuio] de uno *Va*.

nomen est Latine dicitur timor. Omnibus enim iure timendus est. *Mj* | Deus Hebreum nomen est Latine uero dicitur timor. Omnibus enim iure timidus est, timor quoque primum deos repperit. *Vd* | Deus Hebreum nomen est Latine uero dicitur timor. Nomen quippe dei substantia ipsius est, unde et recte in ecclesiis canitur. Hic qui aduenit nemo scit nomen eius, quia uidelicet substantiam dei nulla creatura angelica uel humana aliqui dum penetrare potest. Ideoque sicut inuisibilis est et incomprehensibilis, ita et incognoscibilis. Omnibus enim iure timendus est. Grece autem dicitur deus Theos, qui a theoro dicitur uideo, et deus cuncta uidet. Theos quoque Grece dicitur curro. Hinc et deus dici potest, quod cuncta percurrat. Ipse tamen semper stabilis est et immobilis. *Mo* | Deus Hebreum nomen est Latine uero dicitur timor. Omnibus enim iure timendus est, timor quoque primum deos repperit. Cum enim Ninus rex patris sui bellis simulacrum auro primus fabricasset, coeperunt rei ad illud confugere. Quos cum ille in honorem patris laxaret, aucta est huiusmodi uana religio in deos. Grece autem dicitur deus Theos, quia Theoro dicitur uideo et deus cuncta uidet. Theo quoque Grece dicitur curro, hinc et deus dici potest, quod cuncta percurrat, ipse tamen semper stabilis est et immobilis. (*Af*) *Ap Ck Ct* (*Fd*) *Ge Ka Kc Lh Pb Pn Pp Ps Pt Ta Vf* | Theos Grece deus Latine. Theo, curro, Theoro, uideo, quia discurrit per omnia et uidet ipse stabilis permanens. *Va*.

USITATO: frequentato *Ck Ct Er Fb Fd Ge Ld Mo Pn Ps Pt* | consueto *Eb Ec Gc Ka Mh* | consuetudinario *Lh Ta*.

CUNCTIS: a *Ec Ga Pb* | elementis *Vb* | ab omnibus *Eb Lh Mh* | ab omnis(!) *Ka* | hominibus *Cg Vh*.

UOCABULO: per uocabulum *Ap*.

9. Tum illa: Cum haec, inquit, ita sentias, paruam mihi restare operam puto ut felicitatis compos patriam sospes reuisas.

ILLA: philosophia *Vb*.

HAEC: quae dixi *Va*.

INQUIT: dixit *Vb*.

SENTIAS (SENTENTIARUM *Pn*): intellegas *Cg Mo To Vb* | intellegas de deo *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.

PARUAM – OPERAM: ad erudiendum te *Pd* | nihil nisi ut ad scientiam redeas *Ga Na Px*.

PARUAM: paruum *Cg*.

RESTARE: remanere *Vb* | superesse *Pp Vh* | deesse *Eb Ec Gc Ka Lh Mh Ta*.

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382 Hebreum] Hebreorum *Ka Ps.* **383** uero] om. *Ap Ck Ge Kc Pb Pn Pp.* | dicitur] om. *Ap Ck Ge Pb Pn.* | enim] autem *Ta.* | iure] om. *Ka.* **384** repperit] repperit. unde (hinc *Pp*) est illud. primus in orbe timor fecit inesse deos *Af Ka Lh Pp Ta.* | enim] autem *Ta.* | Ninus] minus *Kc Pp;* < minus *Ps.* | sui] fuit *Lh*; < fuit *Ta.* | bellis] beli *Fd Ka Pt.* | auro] are *Lh Ta.* | auro…385 fabricasset] faceret ex auro *Fd Pt.* | primus] primum *Vf*; primo *Ps.* **385** fabricasset] fabricasset p{r}i *Pb*; fabricasset primum *Ap.* | cum] cumque *Ps.* | honorem] honore *Fd Pt.* | patris] patris sui *Ct*; patrem *Ka.* **386** laxaret] laxasset *Ct.* | huiusmodi] huiusmodo *Vf.* | uana] una *Vf.* religio] legio *Vf.* | deos] dies *Fd Kc Pt Vf*; dies *gl.* deos *Ps.* | autem] om. *Ps*; enim *Ka.* | dicitur] om. *Pt*; Latine dicitur *Vf.* | deus] om. *Lh Ta.* | Theos] Theo *Vf*; Theore *Ps*; θεωc *Fd.* **387** Theoro] thetro *Ct*; theor *Lh Ta.* | dicitur[1]] deus noster *Pt.* | et] quia *Ka.* | dicitur[2]] > deus noster *Pt.* **388** et[1]] om. *Ka.* | dici] dicit *Pt.* | quod] qui *Vf.* | percurrat] percurrit *Ct Ka*; < percurrit *Fd.* | ipse tamen] quia *Ka.* | semper] om. *Ka Lh Ta.* | est] es *Vf.*

OPERAM: studium *Af Ap Bd Cg Ct Fb Lb Lh Mj Mo Pb Pp Ps Ta To Vb Vh* | laborem *Af Ap Bd Cg Ct Eb Ec Ed Ef Fb Ga Gc Ka Lh Mh Mj Mo Na Pm Pp Ps Px Ta To Vf* | indigentiam *Ef Ga Na Px* | paruum laborem *On* | omnia p{aruum} laborem studium *Kc*.
PUTO: estimo *Vb*.
UT: aliter uti *Ps* | nisi *Eb Ec Ef Ga*.
FELICITATIS: tuae *Ap Bd Ck Ct Er Fb Fd Ge Ld Ps Pt* | sapientiae *Ap Pb* | sanitatis *Pb*.
COMPOS: adeptor *Fb Fd Ld Mo Pt* | adeptos *Er* | possessor *Pc Ps* | efficax *Lb* | assecutor *Pb Pq* | assecutor uoti *Cg Ps* | factus *Vh* | dominans *Eb Ec* | dominas *Gc* | uotum complens *Ka* | dicitur uoti possessor *Vb* | adeptor uoti *Pp* | possessor tui *Ap* | possessor uoti tui *Va* | uoti tui (*Eb*) *Ec Gc* | quaesitor (*Eb*) *Ec Gc* | compos uoti, adeptor uel assecutor uoluntatis meae *Kr*.
PATRIAM: deum *Ap Ck Pc Pn Ps* | rationem *Pp* | sapientiae sc· *Er Ld Pt* | sapientiam *Bd Fd* | scientiam *Eb Ec Ed Gc Pm Px* | deum et rationem sapientiae *Ct* | rationem et sapientiam *Af Ap Fb Kc Lh Mj Pb Ps Ta To* | rationem et caelestem Hierusalem *Vf* | patriam uocat sapientiam et religionem *Pp* | sapientiam et religionem *Ef* | deum in quo quiescas uel caelum *On* | Patriam uocat id ad quod homo conditus est ·i· sapientiam et religionem. *Ec Ga Gc Ka Lh Na Px Va Vh*.
SOSPES: hic et haec sospes *St* | sapientiae *Ck Ge Pn Ps* | sanus *Pp Va Vb* | sanus bene ualens *To*.
REUISAS: reuisites *Px Vh* | iterum uisites *Vb*.

10. Sed quae proposuimus intueamur. Nonne in beatitudine sufficientiam numerauimus deumque beatitudinem ipsam esse consensimus? – Ita quidem.

QUAE: ea *Bd Pd*.
PROPOSUIMUS: narrauimus *Vb* | coepimus *Eb Ec Ed Gc Pm* | bigondun (OHG) *Mh* | quibus gubernaculis regatur mundus *Af Ap Cg Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp Pq Ps* (2x) *Ta To Vf* | scilicet quibus gubernaculis reg{atur} *Bd*.
INTUEAMUR: uideamus *Vb*.
NONNE: de beatitudine *Vh*.
SUFFICIENTIAM: esse *Ap Ck Ct Er Fb Fd Ld Ps Pt* | qui deum habet sufficiens est *On*.
NUMERAUIMUS DEUMQUE BEATITUDINEM: quia qui beatitudinem habet, omnem sufficientiam habet *Ap Ck Ge Pn Ps* | quia beatitudinem omnem sufficientia habeat *Fb* | quia sufficientia habet omnem beatitudinem *Ct* | quia beatitudo omnem sufficientiam habet *Er Fd Ld Pb Pt*.
NUMERAUIMUS: computauimus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | aliter concessimus *Pq*.
-QUE: pro et *Pp*.
CONSENSIMUS (> CONCESSIMUS *On* | CONCESSIMUS *Ka* | CENSUIMUIS *Go*): concessimus *Ec Fb Gc Mb Mh Pc Pk Pp Va* | condiximus *Ka Lh Ta* | uel censumus *Pb* | uel censuimus *Ap Pn* | probauimus *On* | confirmauimus *Ef Ga Px* | entimema *Af Ap* (2x) *Ck Ct Er Ge* (2x) *Pb Pn*.

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426 et[1]] om. *Ap Ta To*. **428** uocat] dicit *Ec Gc*. | id…quod] ad quam *Va.* | ad] om. *Ka Lh*. **429** ·i·] ·i· ad *Ec Gc*; ad *Lh*. **440** quibus] uidelicet quibus *Cg.* | regatur] regitur *Cg*; om. *Pn*. **448** beatitudo] beatitudinem *Er Pb Pn*. **450** computauimus] cupitauimus(!) *Pb*; < cupitauimus(!) *Ap*. **456** entimema] entima *Er*.

III prosa xii

ITA QUIDEM: certe *Ap Ck Er Fb Ge Mo Pb Pn Ps* | esse *Ps* | est *Lb Pd* | fecimus *Ec Gc Ka Lh Mh Pp Ta Vh* | inquam *Ps Vh* | consensimus *Ps* | concessimus *Ec Gc* | numerabimus *Vh* | proposuimus *Lb*.

11. Et ad mundum igitur, inquit, regendum nullis extrinsecus amminiculis indigebit; alioquin si quo egeat, plenam sufficientiam non habebit. – Id, inquam, ita est necessarium.

ET: etiam *Bd*.
AD MUNDUM: Deus ipsa est beatitudo, et ad mundum regendum et cetera. *On* | Mundum inquit hunc. Mundus Latine a philosophis dictus est, quia in sempiterno motu sit. Mundus est, ut quidam uolunt, caelum et terra et ignis et alii mundus dicitur quicquid intra caelestis spherae ambitum continetur. *Ta*.
INQUIT: illa *Ld Pd*.
REGENDUM – INDIGEBIT: si ita est, quia sufficientia est in beatitudine et ipsa beatitudo est deus *Ap Ck Er Fd Ge Ld Pb Pn Pt* | quia sufficientia est deus *Bd* | quia qui summa beatitudo est, omnem sufficientiam habet *Ap Ck Ct* (*Er*) *Fb Ge Pb Pn Ps*.
REGENDUM: ut regatur mundus *Ps* | ut reg(...) *Cg*.
EXTRINSECUS: sumtis *Bd* | assumptis *Pc* | de alio *Va*.
AMMINICULIS: adiutoriis *Ap Bc Ck Fd Ge Ka Lb Ld Lh Pt Ta* | auxiliis *Pd To Vb* | adiumentis *Cg* | praesidiis *To* | (...)ctionibus *Ed* | adminicula adiutoria *Kr*.
INDIGEBIT: egebit *Vb* | deus *Cg Vb* | ille *Pd* | ipse *Ps* | dominus *Ld* | quod *Vh* | necesse habet *Ka Lh Mh Ta* | illa beatitudo quae est deus *Va*.
ALIOQUIN: certe *Vb* | aliter *Lb To*.
SI QUO EGEAT: si aliquo indigeat *Pp* | si aliquo indigeret *Pb Pc Pk Pn Pq Vc* | si aliquo adiutorio *Fd Ld Pt*.
QUO: aliquo *Af Ap Bd Ct Eb Ec Ed Er Fb Ga Gc Ge Ka Lb Lh Na Pb Pn Ps Px Ta Va Vf* | unde *To* | si aliquo *Ck Mo* | in aliquo *La Vb* | pro aliquo auxilio *Pd* | amniculo *Ps*.
EGEAT: indigeat *Ck Ge Va* | indigeret *Ps* | indigebit *Ap* | careat *Lb*.
PLENAM: perfectam *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps*.
SUFFICIENTIAM: qui enim deum habet sufficiens est *Pb*.
NON HABEBIT: deus *Ck* | nullatenus *Ap Ck Er Fb Ge Mo Pb Pn Ps* | quod utique esse non potest *Fd Ld Pt*.
ID: hoc *To* | propositio *On*.
INQUAM: dixi *Vb*.
ITA EST: esse *Ps*.
NECESSARIUM: ut dicis *Pp* | ut tu dicis *Ec Gc Ka Lh Mh Ta* | ut ita sit *Ap Ck Er Fb Fd Ge Pb Pn Ps Pt* | credere *Va*.

12. Per se igitur solum cuncta disponit? – Negari, inquam, nequit.

PER SE – DISPONIT: uerba philosophiae *Oa* | non indigens alterius amminiculo *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | quia deus plena est sufficientia *Bd*.

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472 si ita] sita *Ld*. | est[1]] om. *Fd*. | in] om. *Pb*; \in/ *Ap*; n{on} *Ld*. | beatitudine] beatitudinem *Ap Pb Pn*. | et] om. *Ld*. | ipsa] om. *Er Fd Ld Pt*. **473** est[1]] om *Fd*. **474** qui] quod *Fb*. **502** alterius] alterio *Pt*.

III prosa xii

SOLUM: inquit *Ps* | per suam potentiam *Pd*.
CUNCTA: elementa *Vb* | creata *Va*.
DISPONIT: numerat *Ka Mh Pp* | ordinat *Ka Ta* | sicuti deus *Ap Ck Ge Pb Pn Ps* | sicut est deus *Er Fb* | ut deus *Fd Ld Pt*.
NEGARI: impersonale *On* | hoc *Va*.
NEQUIT: non potest *Vb* | conclusio syllogismi *Pc Pk Vc*.

13. Atqui deus ipsum bonum esse monstratus est. – Memini, inquam.

ATQUI: certe *Pp Vb* | inquit *Ps*.
BONUM: summum *Pd* | summum uidelicet *Ap*.
MONSTRATUS: uel in *Ps* | aliter monstratum *Fd Ld Pt*.

14. Per bonum igitur cuncta disponit, si quidem per se regit omnia quem bonum esse consensimus, et hic est ueluti quidam clauus atque gubernaculum quo mundana machina stabilis atque incorrupta seruatur.

PER BONUM – DISPONIT: conclusio *On Pc Pk Pp* | summum bonum deus est *Mo* | Si enim deus summum bonum est, per bonum disponit cuncta. *Fb Mo Vf*.
PER BONUM: per se *Cg Mo Pb Vf*.
BONUM (BONUM IPSUM *Ap Go Mb Na*): summum *Fd Ld Pt* | ipsum *Ec Ga Gc Pt* | quod est *Vh*.
IGITUR: inquit *Ps*.
CUNCTA: creata *Va*.
DISPONIT: ordinat *Lh Pp* | regit gubernat *Fd Ld Pt* | numerat *Lh* | ille *Ps* | deus *Cg On Va*.
PER SE : per suam solam potentiam *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
REGIT: ipse deus *Va*.
BONUM ESSE: summum esse *Ge* | summum esse uidelicet *Ck Ps* | se cum sua sola potentia *Ap*.
BONUM: summum *Pd Pt Va* | summum uidelicet *Ap Ct Er Fb Fd Ld Pb Pn*.
CONSENSIMUS (CONCESSIMUS *Ka Mb*): consensimus *Ka* | uel concessimus *Mh* | nos *Pd* | confirmauimus *Ec Ga Gc Ka Mh Na*.
HIC: deus *Ap Cg Ck Ge* {*La*} *Ps Va Vb* | conclusio *Pp* | quem concessimus bonum esse *Ld Pt*.
CLAUUS: regimen *Cg Pc Pk Pp Pq Vc* | nautae *On* | fixorium *To* | stiurnagal (OHG) *Ec Gc* | festinagal (OHG) *Vh* | remus, quo nauis gubernatur *Ec Gc Pm* | remus, quo nauis regitur *Eb Ed* | portans omnia uerbo uirtutis suae *On* | clauus stiurruodar (OHG) et clauus nagal (OHG) et clauis dicitur sluzzil (OHG) *Ka Lh Ta* | clauus trifarium est *Ta* | fixorium quo aliquid firmatur *Va* | clauus genus ferri ·i· gubernaculum, quo gubernatur nauis marina *Va* | quoddam regimen ·i· potestas *Ap Ck Ct Er Fb Fd Ge Mo Pb Pn Ps Pt* | fustis uel contus, quo gubernantur naues *Cg* | gubernaculum, quo gubernatur nauis marina *Af* | Clauus gubernatio dei dicitur, quid fixa est et stabilis et gubernaculum, quod per eum cuncta disponuntur et gubernantur. *Ck* | Clauus est, quo utuntur remiges ad gubernandas naues ·i·

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524 est] om. *Vf*. **532** per[2]] om. *Fd*. **544** clauis] clauus *Ta*. **546** quoddam] quodam *Ck Ge*. | ·i·[2]] om. *Fb Mo*. **550** quo] etiam quo *Ld Pt*.

gubernaculum. Clauus est caput remiges dicitur etiam clauus. Clauus enim interdum accipitur pro fixorio, interdum pro remo, interdum pro quolibet clauo. Hic autem pro summo firmamento. *Ap Ck Ge Ld Pb Pn Pt* | Clauus est quo utuntur remiges ad gubernandas naues ·i· gubernaculum. Clauus est: interdum pro remo accipitur, pro fixorio interdum, interdum pro quolibet clauo. Hic autem pro summo firmamento. *Ct* | (Cla)uus quo utimur (rem)iges et gubernas (clau)us est gubernaculum. (Cla)uus interdum accipitur (pro fi)xorio, interdum pro remo, (inter)dum quolibet clauo. (Hic) autem pro summo fir(ma)mento. *Er* | Clauus est gubernaculum quo utuntur remiges ad gubernandas naues. Et clauus interdum accipitur pro fixorio, interdum pro remo, interdum pro quolibet clauo. Hic enim pro summo firmamento. *Mo* | Clauus et gubernaculum et fixorium quo aliquid firmatur significat. Hic autem pro utroque potest accipi. Gubernatio enim dei et clauus est, quia fixa est et stabilis, et gubernaculum, quia per eam cuncta disponuntur et gubernantur. *Af Ct Kc Ld Lh Mj Mo Ps Pt Ta Vd Vf* | Clauus interdum accipitur pro fixorio, interdum quo aliquid firmatur, interdum pro remo seu aliquo gubernaculo. Hic autem pro utroque potest accipi, quoniam et firmatur et gubernatur mundus a deo. *Pc Pk Pp Pq Vc*.

QUO: per quem *Ap* | deo *Va* | clauo *Pp* | clauo uel gubernaculo *Bd* | clauo et gubernaculo *Pd Vb*.

MUNDANA MACHINA: mundanus orbis *Ap Ck Ge Pb Pn Ps* | mundana conuersatio *Ap Ck Ge Pb Pn Ps*.

MUNDANA: conuersatio *Er Fb* | compositio *Ap* | fabrica *Va*.

MACHINA: compositio *Af Bc Bd Ct Fb Kc Lh Mj Mo Pp Ta To Vf* | composita *Ps* | fabrica *Vb* | structura *Cg* | conuersatio *Ct Fd Ld Pt*.

STABILIS: Non ideo stabilis dicitur, quod stet, sed quod firma manet. *Vf*.

INCORRUPTA: quia non corrumpit *Vb* | inuiolata *Ct Ka Mo* | inuiolata ut non deficiat *Ap Ck Er Fb Fd Ge Ld Pb Pd Pn Ps Pt*.

15. Vehementer assentior, inquam, et id te paulo ante dicturam tenui licet suspicione prospexi.

ASSENTIOR: affirmo *Ap* | quod deus esset bonum et per se regeret cuncta *Vh*.

INQUAM: ut dixi *Vb* | dixi ego Boetius *Ta*.

PAULO ANTE: una pars aduerbium *Ap* | iam in principio sermonis *Eb Ec Ed Gc Ka Pm Pp* | antequam du[m] diceres *Pd*.

DICTURAM: rem *Vb*.

TENUI SUSPICIONE: subtili contemplatione *Ct Kc Pp Ps* | infirma estimatione *Ta* | parua compositione animi *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.

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551 Clauus[1]…clauus] om. *Ld Pt.* | remiges] remigii *Ap Ge Pb Pn.* | clauus] clauas *Ap Ge Pb.* enim] om. *Ld.* **552** remo] remio *Ap Ge Pb.* | quolibet] qualibet *Ap Ge Pb Pt.* **553** autem] enim *Pt*; etiam *Ld.* **561** et[2]] om. *Af Kc Lh Ps*; idem est et *Ld Pt.* | fixorium] fictorium *Ld Pt.* | quo] quod *Af.* **562** pro] per *Kc.* | accipi] accipit *Af.* | dei] om. *Kc.* **563** fixa] fixa \uel fixum/ *Vf.* est[2]] erit *Vf.* | stabilis] stabilis \uel stabile/ *Vf.* | et[2]] om. *Ta Vf.* | gubernaculum] gubernaculum et fixorium *Mo.* | quia[2]] qui *Vf.* | eam] eum *Ld Pt Vf.* **564** disponuntur] disponunt *Lh.* **565** interdum[1]] aliquando *Pp.* | interdum[2]] om. *Pc Pk Pq Vc.* **566** aliquo] om. *Pc Pk Pq Vc.* **568** et] et quo *Vb.* **570** mundana[2]] om. *Ge*; mundane *Ap.* | conuersatio] cum satio *Ap Pb.* **576** inuiolata[2]] inuolupta *Pt.* **577** deficiat] deficiant *Pd*; deficia *Ge.* **589** parua] tenui *Fd.*

TENUI: subtili *Af Ap Bd Ck Fb Ge Lh Mj Mo Pn Ta To Vf* | gracili *Vf* | parua *Fb Mo Pc Pk Pp Pq Va Vc* | exili *Cg On Pc Pd Pk Pp Pq Va Vc* | paruo *Cg* | non firma *Eb Ec Ed Gc Ka Lh*.
SUSPICIONE: contemplatione *Af Bd Cg Ck Fb Ge Lh Mj Pb Pc Pk Pn Pq Ta To Va Vc* | sursum *Vb* | estimatione *Eb Ec Ed Gc Lh Pm Pp Vf* | cogitatione *Ap Bc* | credulitate *Eb Ed Lh Px Vh* | pro inspectione *Ga Na Px* | intuitu *Cg* | suspicor *Ec Gc* | a suspicor diriuatum *Eb Ed Pm* | pro inspectione animi *Ka*.
PROSPEXI: prouidi *Ck Er Fb Fd Ge Ka Ld Mo Pn Ps Pt* | uidi *Pd* | perspexerim *Vd* | mente *Va* | coniectabam *Vh* | porro spexi a longe *Ed*.

16. Credo, inquit; iam enim, ut arbitror, uigilantius ad cernenda uera oculos deducis. Sed quod dicam non minus ad contuendum patet. – Quid? inquam.

CREDO: confiteor *Vb* | ita esse *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps* | ita est *Pt* | te prospexisse *Bd* | quia iam sciebas *Va*.
INQUIT: illa *Er Fb* | dixit *Vb*.
UT ARBITROR: quia intelligis quibus gubernaculis regitur mundus *Ap Ck Ct Er Fb Fd Ge Pb Pn Ps Pt*.
ARBITROR: puto *Vb*.
UIGILANTIUS: prudentius *Ap Ck Ge* | prouidentius *Ap Ct Er Fb Mo Pb Pn Ps* | certius *Vb* | diligentius *Eb Ec Ed Gc Lh Ta Vf* | sollertius *Cg Pb*.
AD CERNENDA: ad comprehendenda *Ap Ck Pb Pn* | comprehendenda *Ct Fb Fd Ge Mo* | comprehenda *Er* | comprehendendam *Ld Pt* | adprehendenda *Ps* | cognoscendum uerum *Va*.
UERA: ad deum qui est ueritas *Ap Ck Ct Er Fb Ge Ka Ld Mh Pb Pn Ps* | deus qui est ueritas *Pt*.
OCULOS: mentis *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt Vf* | metafora *Ga Na Px*.
DEDUCIS: deflectis *Ap Ck Er Fb Ge Ka Mh Mo Pb Pn Ps* | flectis *Fd Ld Pt* | mente intendis *On* | conuertis *Cg* | uertis *Pk Pq Va Vc* | partem ducis *Ap Ck Ge Pb Pn* | de tenebris *Pp Px Vh* | a tenebris *Ec Gc Lh Ta*.
SED: hoc *Pd* | uel si *Ef Ga*.
QUOD: quod facturum(?) dictura sum *Cg* | quod omnia naturam seruantia non inuita regantur a deo *Pq* | illud quod dicere uolo *Va*.
DICAM: nunc *Vb* | in sequentibus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Ps Pt* | prioribus *Px* | de prioribus *Ec Gc Lh* | iam *Vd* | post hac *Vh*.
NON MINUS: prioribus *Vh* | de prioribus *Ta* | quam superius *Bd* | quae superius dicta sunt *Pq* | sed similiter *Ap Ed* | sed simpliciter *Eb* | quam superiora *Vh* | dicta quae superius sunt *Pp* | quam ea quae superius dicta sunt *Af Ap Ck Ct Er Fb Fd Ge Ld Lh Pb Pk Pn Ps Pt Ta To Vc Vf* | qui ea quae dictas *Kc*.
AD CONTUENDUM: ad intellegendum *Bd Ct Er Fb Fd Ld Mo Pc Ps Pt* | ad inspiciendum *Px Vb Vh* | ad uidendum *Pp* | ad simul uidendum *Ka* | ad intellegendum minus est apertum *Ap Ck Ge Pb Pn* | uidendum sc· quae superius dicta sunt *Va*.
CONTUENDUM: uidendum *Eb Ec Ed Gc Lb Lh Ta* | intuendum *Eb Ed* | uidendum et intellegendum *Cg* | simul uidendum *Ga Na Px* | subtili uidendum *Vf*.
PATET: aperit *Vb* | apparet *Ka Lh Ta* | apertum est *Ct Er Pc* | manifestum est *Pq*.

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607 quibus gubernaculis] gubernaculum quo *Ct*; quibus gubernaculus *Ps*. | regitur] regatur *Fd Ld Pt*. **615** ad] om. *Fd Ld*. | est] om. *Er*. **624** in sequentibus] < consequentibus *Ps*. **628** ea] om. *Pk Vc*. | quae[2]] om. *Vc*. | superius[2]] om. *Af Fb Lh Ps Ta To Vf*.

III prosa xii

QUID: est *Vb* | est illud *Pd* | dictura es *Ct Er Fd Ka Ld Mh Pb Ps Pt* | dicturus es *Ap Ck Ge Pn* | apertum est uel dictura es *Fb Mo* | uis contueri *Va* | uis dicere *Vh*.
INQUAM: dixi *Ta Vb*.

17. Cum deus, inquit, omnia bonitatis clauo gubernare iure credatur eademque omnia, sicuti docui, ad bonum naturali intentione festinent, num dubitari potest quin uoluntaria regantur seque ad disponentis nutum ueluti conuenientia contemperataque rectori sponte conuertant?

CUM: enim *Pd* | Ista est propositio. *Ld Pt* | Endiadin est figura unum diuidens in duo. *Va*.
DEUS (DOMINUS gl. deus *Ef*).
INQUIT: illa *Er Fb Mo* | dixit *Vb*.
OMNIA: creata *Va* | omnia quae dicuntur superius *Pc*.
BONITATIS CLAUO: ipsa bonitate *Af Kc Lh Pp Ps Ta To Vf* | ipsa bonitate sua *Fb*.
CLAUO: gubernaculo *Ap Cg Ck Ct Er Fb Fd Ga Ge Ka Ld Mo Na Pb Pn Ps Pt Px* | regimine *Cg Ec Fb Gc Ka Lh Mh Mo Pc Pp Va Vc Vf Vh* | in regimine *Px* | nagale (OHG) *Mh* | steordalce (OE) *Ck*.
GUBERNARE: regere *Vb* | solummodo si fuisset regimen istud eorum iugum, qui semper uolunt resistere uoluntati, et non salus his qui optemperare uoluntatem habent. Tunc non esset salus in eo. *Ec Gc Ka Lh*.
IURE CREDATUR: ex superioribus conclusionibus *Ld Pt* | ex superioribus conclusionibus. Ista est praepositio. *Ap Ck Ct Er Fb Ge Pb Pn Ps*.
IURE: ratione *Vb*.
CREDATUR: aliter iudicatur *Fd*.
EADEMQUE: cum *Ps* | dum *Va*.
OMNIA: quae sunt *Vh*.
DOCUI: retro *Va* | antea *Vh*.
AD BONUM: ad deum *Ka Lh Ta*.
BONUM: deum *Ec Gc Mh Pp*.
INTENTIONE: uoluntate *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt.*
FESTINENT: tendantur *Ap Ck Ge Pb Pn Ps* | uadunt *Vb* | properent *Pd* | sponte *Vd* | quia superius dixisti omnis mortalium cura quam multiplicium studiorum labor exercet. Diuerso quidem calle procedit, sed ad unum nititur finem beatitudinis peruenire. *St* | quia dixit superius omnis animus mortalium licet diuerso calle, tamen naturali intentione ad unum beatitudinis finem nititur peruenire *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | quia quae deus creauit ad eum sponte conueniunt *Eb Ed*.
NUM (NON *Mb* | NEC *Px*): uel num *Mb Px* | utrum *Ap Pb Pn Vb*.
DUBITARI: ab aliquo *Ld*.
QUIN: ut non *Ap Ck Ct Ec Er Fb Fd Gc Ge Ka Lb Ld Lh Mh Mo Pb Pn Pp Ps Pt Px To Vb Vh* | quia creatori sponte concedunt ad illius scilicet potentiam, qui disposuit uniuersa *Ec Gc Ka Lh*.
UOLUNTARIA (UOLUNTARIE *Go Ld Pq To Va Vc* | UOLUNTARIAE *Fd Ge* | -IAE > -IE *Na* | -IE > -IA *Ap* | -IA > -IE *Ck*): uel uoluntarie *Eb Ec Ed Gc Mh Px* | uel uoluntaria *Na* | aduerbium *Pc* | sponte *Va* | non coacte *Ga Na Px* | per uoluntatem *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | non reluctando *Ap* (2x) *Cg Ck Ct Er Fd Ge Kc*

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659 ex superioribus[2]] et superius *Er*. **660** est] om. *Er*. | praepositio] propositio *Ct.* **672** dixit] disit *Pt.* | animus] amicus *Er*. | diuerso] aduerso *Ap Ge Pb Pn*. **673** beatitudinis] beatitudinem *Ge.* | nititur] utitur *Ap Ge Pb*. **678** quia] qui *Ec Gc*.

Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc | uolentibus sc· illis *Fd Ld Pt* | uolentibus sc· ipsis *Ap Ck Er Ge Pb Pn Ps* | ut disponantur a deo *Ap Ck Er Ge Pb Pn Ps* | secundum uoluntatem dei *Pc* | omnia *On Vh* | illa omnia *Vd*.
REGANTUR: gubernantur *Vb*.
SEQUE: quin *Ps*.
AD DISPONENTIS NUTUM: ad ordinantis potentiam *Mh* | ad ordinantis potentiam et uoluntatem *Ga Ka Px*.
DISPONENTIS: regentis *Ap Ck Ct Er Fb Ge Lh Mo Pb Pn Ps Ta* | ordinantis *Pp Vb* | dei *Ap Fd Ld Pc Pd Pt To* | a deo *Er*.
NUTUM: uoluntatem *Ap Bd Cg Ck Ct Fb Fd Ge Ld Lh Mo Pb Pn Pp Ps Pt Ta To* | uoluntate *Er* | ad uoluntatem *Px Vh* (2x) | potestatem *Pp Vb* | uirtutem *Pd* | praeceptis *Bc* | praeceptum *Ap*.
CONUENIENTIA: consentanea *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | congrua *Vf* | consentanea uel concordantia *Fb* | quae conueniunt *Vb* | concordantia creatoris uoluntati *Cg Pk Pp Pq Va Vc* | concordantia creatori *Pc* | ea supradicta *Ld*.
CONTEMPERATAQUE: coaptata *Ap Ck Er Fb Ld Mo Pb Pd Pn Ps Pt Px Ta Vf* | coapta *Ct Ge* | coop{er}tata *Fd* | moderata *Ec Ga Gc Ka Mh Pp Px* | obtemperata *Ec Gc* | obedientia *Ps* | ad illius uoluntatem *Px Ta* | coaptata ad illius uoluntatem *Eb Ec Ed Gc Ka Lh Vh*.
CON-: eban- (OHG) *Mh*.
RECTORI: duce *Vb* | suo *Ap Vd*.
SPONTE: ultroneae *Ap Ck Er Ge Pb Pn Ps* | ultro *Ct Fd Pt* | uoluntarie *Ap*.
CONUERTANT: consentiant *Vf* | humilient *Ec Gc Pp* | humiliant *Ka Lh Mh Ta* | Non est dubitandum ut omnia regantur ab auctore uoluntarie. *Ap Ck Ge Pb Pn Ps*.

18. Ita, inquam, necesse est; nec beatum regimen esse uideretur, si quidem detrectantium iugum foret, non obtemperantium salus.

ITA: esse *Ps*.
INQUAM: ut dixi *Vb*.
EST: ut fiat *Va*.
NEC: aliter *Vh*.
BEATUM REGIMEN: iusta potestas *Fb Mh Mo* | iussa potestas *Er Fd Ka Ld Pc Pt*.
BEATUM: diuinum *Ec Gc Pp Px Vh* | iustum *Ap Ck Ge Pb Pn Ps* | rectum *Ta*.
REGIMEN: potestas *Ap Ck Ct Ge Pb Pn Ps* | gubernatio *Vb* | gubernationem *Cg* | dei *Ct Er Fb Fd Pb Pd Pt* | dei dominatio *To* | Regimen uocatur dei dominatio cui cuncta uoluntarie se submittunt. Iugum uero seruis uel brutis animalibus imponitur. Gubernatio ergo dei regimen non iugum uocatur, quia omnibus uolentibus principatur. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mo Pb Pn Pp Ps Pt Ta Vd*.
UIDERETUR: si ita non esset *Cg Ps* | nisi ita esset *Vh* | si propter necessitatem temperarent sicut mancipia tunc non esset salus eorum sed timor *Eb Ed*.
SI QUIDEM: quare *Fb Mo Pc Pk Pp Ta* | pro si *Vf* | certe *Ps Vd* | si non haec ita se haberent *Ps* | si aliter esset ut non regerentur uoluntarie *Bd*.

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685 disponantur] disponentur *Ap Pb*. **689** et] uel *Ka*. **701** coaptata] coaptata sc· *Vh*. **707** omnia] omnem *Pn*. **717** iussa] iussit *Pc*’ **720** dominatio cui] dominationi *Ge Pb Pn*; < dominationi *Ap*; ordinatio cui *Fd Ld Pt*. **721** se] om. *Ct Fd Pn*. | uero] om. *Kc*; enim *Ap Ck Ge Pb Pn*. | seruis] seruus *Ap Ge Pb*; serui *Pt*. | uel] et *Af*. **722** ergo] uero *Fd Ld Pt*; enim *Mo*. | dei regimen] cum regimen dei *Fd*. | quia] qui *Ap Ge Pb*. **723** principatur] principatus *Ck*. **725** sed timor] om. *Eb*.

DETRECTANTIUM: retrahentium *Ka Mh* | resistentium *Ap Ck Ct Eb Ec Ed Er Fb Gc Ge Lh Mo On Pb Pn Ta* (*Vf*) | respuentium *Ec Gc Lh Pc Pk Pp Pq Px Vc Vh* | reuolentium *Vh* | blasphemantium *Vb* | refutantium *Mf* | obnitentium *Ap Ck Ge Pb Pn Ps* | repugnantium *Ed Fd Ld Lh Pc Pd Pk Pp Pq Ps Pt Vc* | exasperantium *Lb* | despicium *Bd* | despicientium *Af To* | rennuentium *Ga Na* | repugnantium tibi *Ta* | resistentium superioribus (ar)gumentis *Eb* | nisi homines uoluntarie se subicerent illi iugum ·i· poena et tormentum obtrectantium esset non obtemperantium salus ·i· non esset ea salus repugnantibus et contradicentibus illi, sed detrimentum quae esset obedientibus et obtemperantibus deo *Ap Ck Ct* (*Er*) *Ge Mo Pb Pn* | Omnia uoluntarie reguntur a deo exceptis angelis et hominibus, qui libero arbitrio deciderunt, et ueluti inuiti a deo reguntur. *Mo* | Si homines uoluntarie dominationi dei se non submitterent, eius regimen non uideretur bonum, quoniam regimen illius quod obtemperantibus salus est. Detrectantibus uero iugum et poena est, quoniam uelint, nolint eius potestati subditi sunt. Illud igitur regimen dei iugum esset detrectantium, non ea salus quae est obtemperantibus. *Mo Pc Pk Pp Pq Ps Ta Va Vc*.

IUGUM: poena *Bc* | pondus *Cg* | si necessitas esset *Ga Ka Mh Na*.

FORET: esset *Ap Ck Ge Pb Ps Vb* | illud *Ta* | regimen *Vh* | regimen dei *Cg Fb Pk Pp* | regnum dei *Ta* | eius regimen *Pc Pk Pp Vc* | eius iugum *Pq* | hoc dei regimen *Pc* | ut non sponte regantur a deo *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | ut non sponte regnantur *Ka*.

NON: etsi *Lb* | et *Va*.

OBTEMPERANTIUM: obedientium *Ga Ka Na Va Vb* | moderantium *Ta* | subditorum *Lh*.

SALUS: esset *Lb* | praemium *Ap Bc*.

19. Nihil est igitur, quod naturam seruans deo contra ire conetur? – Nihil, inquam.

NIHIL: ipsa ait *Ld*.

NATURAM SERUANS | Propter diabolos hoc dicit. *Px Va Vh* | Propter diabolos hoc dicit eius uoluntati contrarios. *Ec Gc Ka Lh* | Propter diabolum dicit et hominem hoc. Nam cetera naturam seruant. *Fb Fd Ld Pt* | Propter diabolum dicit et hominem. *Pp* | Diabolus et homines mali non seruant suam naturam, ideo non optemperant deo. *Ps* | Quae mala et aduersa sunt deo, non seruant naturam. *On* | Bene dicit naturam seruans, quia in quantum naturam seruat, quis bene agit. *Vd* | Bene dicit naturam seruans, quia in quantum naturam seruat, quis bene agit et a deo regitur. In quantum autem a deo discedit, male agit et contra naturam fertur.

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734 illi iugum] dominationi illius *Ct* (*Er*) *Mo.* | poena et] om. *Ap Ge Pb Pn.* | obtrectantium] ob detrectentium *Ck*; obtrectentium *Ap Pb Pn.* **735** ·i· non] o *Er.* | esset] esse *Mo.* contradicentibus] cuncta dicentibus *Ap Ge Pb Pn.* | illi] illis *Ap Er.* | quae] quaeue *Ck.* **738** homines] omnes *Pp.* | dominationi] om. *Ta*; dominationem *Mo.* **739** regimen[1]] regnum *Pc.* bonum] beatum *Pc Pk Pq Ps Ta Vc*; esse beatum *Mo Va.* **740** quod] co *Mo.* | est[1]] om. *Mo.* uero] om. *Pk Pp.* | est[2]] om. *Mo.* **741** eius] ei *Pc.* | Illud…742 obtemperantibus] om. *Mo.* igitur] om. *Pc Pk Pq Ps Ta Va Vc.* **742** esset] est *Va.* | detrectantium] detractantium *Ps Ta*; detrectantibus *Va* **760** cetera] c{on}tra *Ld.* | seruant] seruat *Ld.* **764** Bene] be *Pb.* | Bene… quis] in tantum enim natura seruat \·i· custodiet/ quis in quantum *Mo.* | naturam[1]] natura *Pt.* quia] quam *Ge Pb*; < quam *Ap*; nam *Fd Ld Pt.* | in] om. *Fd Ld Pt.* | naturam[2]] natura *Af Ge Pb*; < natura *Ap.* | quis] quasi *gl.* uel quis *Ps.* | a] om. *Ct.* **765** autem] uero *Lh.* | male] mele *Af.* agit] agitur *Pt.* | contra] om. *Kc*; cuncta *Pn*.

III prosa xii

Nam et diabolus in sui natura bonus est et potestas eius quidam iusta. Voluntas autem eius mala est. Sed deus malo illius bene utitur, ideoque dum aliquid conatur malum, uoluntate tantum deo resistit, ceterum quicquid agitur deo obedit inuitus, quoniam quod deus permittit fieri iusto iudicio, hoc tantum ille agere potest. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta* (*Vf*).

NATURAM: suam *Vf* | si *Vh*.
SERUANS: custodiens *Ap Ck Ct Er Fb Fd Ge Ld Mo* (2x) *Pb Pn Ps Pt* | custodit *Cg*.
CONTRA IRE: contradicere *Ap Ck Er Fb Fd Ge Ld Pb* (2x) *Pd Pn Ps Pt* | e contrario *Vb* | eius uoluntati *Pp* | repugnare *Cg* | resistere *Ka Lh Mh* | eius uoluntati contra *Vh*.
CONETUR: temptet *Vb* | nisi contra naturam faciat (*Ga*) *Ka Na* | studeat uel uelit (*Ga*) *Na*.
INQUAM: ut dixi *Vb* | ipse *Ld*.

20. Quodsi conetur, ait, num tandem proficiet quicquam aduersus eum quem iure beatitudinis potentissimum esse concessimus? – Prorsus, inquam, nihil ualeret.

QUODSI (QUIDSI *Af Na To Vb* | > QUIDSI *Ta*): ualet *Af Lh Ta To*.
CONETUR: temptet *Vb* | aliquis *Ap Ps* | contradicere *Pd* | contra ire deo *Ap Bd Cg Ck Fb Ge On Pb Pf Pn Pq Ps Vc* | contra ire *Ct Er Fd Ka Ld Mh Pt Va Vh* | illi resistere *Ec Gc Lh*.
AIT: dixit *Vb* | illa *Ps* | illa creatura *Cg* | dixit dominus est in (...) *Er*.
NUM: utrum *Ap Pb Pn Vb*.
TANDEM: ad ultimum *Cg* | in fine postremo *Ap Pb* | in fine uel postremo *Pn*.
PROFICIET: ualebit *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pd Pn Ps Pt* | poterit *Pq Vc* | ille conatus *Va*.
QUICQUAM: quam multum *Lh Pp* | quicquid *Eb Ed* | aduerbium quantitatis *Lh*.
EUM: deum *Vb* | dominum *Ld*.
IURE: ratione *Vb* | equitate *Ct Er Fd Ld Pt* | equitate et lege *Ap Ck Ge Pb Pn Ps*.
CONCESSIMUS: probauimus *On* | in quantum naturam seruamus *Va* | superioribus argumentis *Ed*.
PRORSUS – UALERET: si aliquid contra deum conaretur *Af Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To*.
PRORSUS: quidni *Vb* | omnino *Lb Va* | pro *Ef*.
INQUAM: dixi *Vb*.

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766 diabolus] diabolus est *Fd*. | in…natura] om. *Fd Ld Pt*. | bonus] bonis *Af*. | est] om. *Af Ck Ge Lh Mj Pb Pn Pp Ta*; \est/ *Ap*. | et[2]…iusta] om. *Ct*. | eius] om. *Ck Ge Pb Pn*; \eius/ *Ap*. quidam] quaedam *Ap Ck Ge Pb;* quidem *Af Lh Mo Ta*; est *Ld*; om. *Fd Pt*. | iusta] iuxta *Mo*. **767** eius] om. *Ct Fd Kc Ld Lh Mj Mo Ps Pt*. | est] om. *Ap Ck Ge Pb Pn*. | Sed] si *Mj*. | deus] om. *Ld*; deus uero *Mo*. | bene utitur] uelle consequitur *Mj*. | aliquid conatur] aliqui deo natura *Ap Ge*. **768** malum] mali *Pp*; om. *Fd Ld Ps Pt*. | tantum] om. *Fd*. | deo[1]] om. *Ge*. | agitur] agit *Af Lh Pp Ta*. | inuitus] inuicus *Pb*. **769** permittit] praemittit *Ck Pn*; permisit *Ct*; promittat *Ge*; praemittat *Pb*; praemittat > permittit *Ap*; promittit *Ta*. | tantum] tamen *Fd*. | ille] om. *Mj*; illo *Ge Pb Pn*; < illo *Ap*. | ille…potest] deo resistit *Ct*. | agere] agere uel gerere *Ld*; gere *Fd*. | potest] potest. uelit obsistere in quantum natura seruatur *Mj*; potens est *Ta*. **799** si] om. *Kc*. | deum] dominum *Ld*.

III prosa xii

UALERET (UALET *Px* | > UALEBIT *Vb*): uel ualet *Ga Mb Na* | pro ualebit *On* | proficere *Vh* | contra deum *Ap Ck Ge Pb Pn Pq Ps Vc* | si conetur *Pd* | contra ire *Pd*.

21. Non est igitur aliquid quod summo huic bono uel uelit uel possit obsistere? – Non, inquam, arbitror.

NON EST IGITUR: inquit *Ec Ga Gc Px* | propositio *On* | pulchra descriptio summi boni *Pq*.
ALIQUID: aliqua res *Pt* | aliqua res in creaturis *Ap Ck Er Fb Fd Ge Ld Pn Ps*.
HUIC: est *Vb*.
BONO: deo *Ct Ec Er Fb Fd Gc Ka Ld Lh Mh Pc Ps Pt Va Vh* | summo deo *Vb*.
OBSISTERE: contra stare *Vb* | contraire *Lb Mo* | contradicere *Bd Fd Ld Mo Pt* | nisi permissum *Px* | nisi permissu (*Ga*) *Ka Mh Na* | si naturam suam custodit *Ap* | in quam naturam seruatur *Af* | in quantum natura seruatur *Fb Kc Ld Lh Ps Pt Ta To* | in quantum naturam seruamus *Cg Pc Pk Pp Pq Va Vc* | seruans naturam *Pq* | non est equ(...) (...)uia pro(...) *Vb* | Naturam suam ostendit naturaliter quae talis est ut sponte se subdat creatori suo. *Ap Ck Ct Er Ge Pb Pn*.
NON: possit aliquis *Ap*.
INQUAM: dixi *Vb*.
ARBITROR: puto *Cg Vb* | esse *Ps* | ullam rem talem esse (*Eb*) *Ed*.

22. Est igitur summum, inquit, bonum quod regit cuncta fortiter suauiterque disponit.

EST IGITUR: affirmatio *Vh* | conclusio *On*.
SUMMUM BONUM: ipse deus *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt*.
INQUIT: illa *Er Fb* | dixit *Vb*.
CUNCTA: elementa *Vb* | attingens a fine usque ad finem fortiter, suauiter disponens omnia ·i· a summa creatura usque ad imam, ab angelo usque ad lapidem *Va*.
FORTITER: potenter *Ec Gc Ka Lh Px Vh* | propter potentiam *Cg* | firmiter et robuste *Ap* (2x) *Ck Ge Pb Pn Ps*.
SUAUITERQUE: delectabiliter *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | ut omnia uelint regi a deo *Cg* | quia non sinit ea occasum pati *Ap* (2x) *Ck Ct Er Ge Pb Pn Ps* | quia non sinit ea occasum pati uidelicet ut caelum et terra non regatur suo ordine *Fb Fd Ld Pt* | quia nihil reluctari ualet *Px Vh*.
DISPONIT: ordinat *Va*.

23. Tum ego: Quam, inquam, me non modo ea quae conclusa est summa rationum, uerum multo magis haec ipsa quibus uteris uerba delectant, ut tandem aliquando stultitiam magna lacerantem sui pudeat!

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817 permissu] permisso *Ka Mh*; < permisso *Na*. **818** seruatur[2]] seruat *Fb*. **819** naturam[1]] natura *Vc*. | seruamus] seruat *Va*. **820** Naturam] sic«::» naturam *Ct*; si naturam *Er*. | quae…ut] quia talem *Ct*. **838** sinit] sint *Er*. | ea] eis *Ct*. | occasum] om. *Ap*(1). **839** ea] eam *Pt*. | terra] terram *Fd*. **840** quia] qui *Vh*.

III prosa xii

QUAM: o *Vb* | multum *Af Ap Ck Ct Ec Er Fb Gc Ge Ka Ld Lh Mh Mo Pb Pn Pp Ta To Va Vb* | quantum *Ap Bc Bd Fb Ga Ka La Lb Ld Mh Mj Mo Na On Pc Pd Ps Pt Px Vf* | in quantum *Cg* | quam multum *Ed Vh*.
INQUAM: dixi *Vb*.
ME: delectat *Af Ap Ck Ec Gc Ge Ka Lh Pb Pn Pq Ps To Va Vh* | delectet *Lb Ta* | me delectat *Fd*.
NON MODO: tantum modo *Fb Fd Ka Ld Mh Pt Px Ta* | non solum *Pd Vb* | non tantum modo *Cg Ga Na Pp* | non solummodo *Pq* | solum *Ed Va Vh* | ea *Ps* | non tantum modo de illa re quae dicis, sed tuis uerbis delectar *Ed*.
EA QUAE: sententia *Ct Ka Ps* | summa *Af* | sententia delectat *Ap Ck Er Fb Ge Mh Pn*.
CONCLUSA EST: arte dialectica *Lh Ta To* | arte dialecticae *Af*.
SUMMA RATIONUM | quantitas argumentationum *Fd Ka Ld* | quam dicas *Ps* | perfectio rationis quam argumentando concludis de summo bono ·i· de deo *Ap Ck Er Fd Ge Ld Pb Pn Pt*.
SUMMA: quantitas *Ap Ck Ct Er Ge Pb Pn* | perfectio *Af Ap Cg Ec Fb Gc Ka Kc Lh Mh Mj On Pp Ps Px Ta To Va Vb Vf Vh* | perfectione *Vc* | perfecta *Pq* | coadunatio *Bc* | perfecta et principalia *Ed*.
RATIONUM: argumentationum *Ap Ck Ct Er Ge Pb Pn Ps* | sensus *Cg Ps* | tuarum *Vh* | diffinitionum ratione *Pq*.
UERUM: sed *Ap Ck Ge Pb Pn Ps Va* | zeuma *Ap Ck Ge Pn*.
MAGIS: plus *Vb*.
HAEC IPSA: quae loqueris *Ap*.
UTERIS: poteris *Vb* | concludendo ea *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt*.
DELECTANT: pro delectat *Vb* | me *Va*.
UT TANDEM ALIQUANDO: aliter intellegentem quam sunt *Vh*.
TANDEM: ita *Pc* | ad ultimum *Ap Ck Er Fb Fd Ge Ka Ld Mh Mo Ps Pt Vb* | ad ultimam *Pb Pn* | unum sensum habent *Pp Vh* | in unum sensum habent *Px*.
STULTITIAM MAGNA LACERANTEM: Stultitia magna quaedam lacerat dum ea non bene intellegit. *Cg Pc Pk Pp Pq Va Vc* | magna euertentem ·i· stultos homines qui uolebant euertere potentiam dei de rebus humanis *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Pt* | prouocantem deum mea dubitatione et stultitia mearum questionum *Ap Ck Er Ge Ka Pb Pn* | Stultitia enim cuiuslibet hominis magna lacerat, dum ea quae non bene intellegit suis questionibus ignaris male discerpit. Sicut modo Boetius manifestat, qui non bene intellegens quod debuerat, argumentabatur interrogando philosophiam suis stultis oppositionum questionibus de deo. *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Pt*.
STULTITIAM: meam *Ap Ck Ct Ec Ed Fb Ga Gc Ge Ka Lb Mh Na Pb Pn Pp Pq Ps Ta* | in eam sc· *Er* | meam stultitiam *Pm* | quae contra haec est *Mh* | quae in me erat

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857 sententia[1]] sentia *Ct.* **861** perfectio] perfectionem *Er.* | perfectio…quam] perfectione ratione quas *Ap Ck Er Ge Pb Pn.* | argumentando] a gubernando *Er.* | concludis] conclusis *Er.* **871** ea] eos *Ck Ge*; eas *Ap Pb Pn Ps.* **877** intellegit] intellegit quae dicit *Va.* | euertentem] euertente *Er*; et uertentem *Ld.* | ·i·] sui ·i· *Ct Er Fd Ka Ld Pt.* **879** stultitia] stultitiam *Er Ka.* mearum] meam *Er.* **880** magna] in agra *Ck.* | lacerat] latat *Ge Pb*; lat{et} *Ap*; laceret *Ld*; < laceret *Fd.* | quae] quem *Ld.* **881** male] om. *Ap Ge Pb.* | discerpit] discepit *Er*; discrepat *Ct.* Sicut] sic *Ka.* | Boetius] Boetio *Ct.* **882** qui] quae *Ka.* | intellegens] intellegit *Ct.* | debuerat] debet erat *Ck*; debuerat \errat/ *Ap.* | argumentabatur] argumentatur *Ct.* **883** philosophiam] philosophia *Ct.* | suis] om. *Ct Er Fd Ka Ld Pt.* | questionibus] questibus *Er Fd Ka Ld Pt.* **886** in[2]] om. *Ps.*

dum summum bonum uolebam in diuersa diuidere *Af Fd Kc Ld Lh Mj Pp Ps Pt Ta To*.

MAGNA: accusatiuus pluralis *Ta* | accusatiuus *Pq* | diuersa *Ap Ck Ge Ps* | causa *Pd* | bona *Pb Pn* | multum *Ka Lh Px Vh* | potentiam dei *Fb* | quae magna lacerat *Ec Gc Ka Lh Pp Px Vh* | multum. aduerbium *Ec Gc* | deum uel deos *Ec Gc* | iura sensuum *On* | magnos et altos sensus *Cg*.

LACERANTEM: prouocantem *Ap Ck Eb Ed* (2x) *Ge Mo Ps* | uulnerantem *Vb* | deuastantem *Lb* | affligentem *Ta* | diuidentem *To* | quaerentem *Pq Vc* | prouocantem deum sc· mea dubitatione *Ct* | in diuersas res *Ap Ck Ge Pb Pn Ps* | deum prouocantem *Ga Ka Mh Na Px* | quae contra haec sunt prouocantem *Pm* | ad iniuriam *Ed* | diuinitatis opera *Vh*.

PUDEAT: uerecundiam *Vb* | pro se uerecundetur *On* | pudere debet *Pc* | Dicimus pudet me illius rei, de se uerecundetur. *Ta* | Pudere de se faciat, ·i· de se uerecundetur. *Cg* | pudet me illius rei *Va* | quia haec sunt *Ed* | pudeat stultitiam quae magna lacerat *Ed*.

24. Accepisti, inquit, in fabulis lacessentes caelum Gigantas; sed illos quoque, uti condignum fuit, benigna fortitudo disposuit.

ACCEPISTI – GIGANTAS: metonimia *Ec Ed Pm* | metonimia ·i· denominatio uel translatio *Ka*.

ACCEPISTI: audisti *Ap Cg Ck Ct Er Fb Fd Ge Kc Lb Ld Lh Mj Mo Pb Pd Pn Pp Pq Ps Pt Ta To Va Vc Vf* | audistis *Af* | didicisti *Cg Ga Na Px*.

INQUIT: dixit *Vb* | illa *Er* | ipsa *Ld*.

FABULIS: gentilium *Af To* | in fabulis gentilium *Lh Ta*.

LACESSENTES (< LACERANTES *Ec Gc*): prouocantes *Ap Cg Ck Ct Er Ge Lb Mo Pb Pn Ps Ta Vb* | lacerantes *Mb* | frangentes *Pq Vc* | uulnerantes *Vb* | prouocantes ad pugnam *Fb Fd Ld Mj Pp Pt Px Vh* | prouocantes ad iniuriam *Ec Gc Ka Lh Mh* | pulsantes *Af Bd Ta* | inpugnantes *Af On* | lacerantes caelum de capitibus suis *Va* | Loquitur secundum fidem gentilium uel etiam ueritatem tangit, quando diuisio linguarum facta est. *Ec Ga Gc Ka Lh Mj Na Px Vh*.

CAELUM: caelestes *Af Ap Ec Fb Fd Gc Kc Ld Lh Mj Pb Pt Ta Vh* | caelestes deos *Cg Ck Ga Ge Na On Pn Ps Px* | deos *Ec Gc* | deum qui in caelo est *Ka Mh* | Iouem uidelicet *Ck Ge Pb Pn Ps* | ut Iouem *Ap*.

GIGANTAS (\GY/GANTES *Ed* | GIGANTES *Vh etc.*): geminos immania uide *Pd* | gigantes Ochus et Ephialtes qui crescebant singulis mensibus nouem digitis, qui etiam conati sunt Iouem ter de sedis domicilio trahere, ponentes montem supra montem, quos ipse tertio fulminauit *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | de Otho et Ophialte, qui crescebant singulis mensibus nouem digitis *Va Vb* | Othus et Ophialtes cum aliis gigantibus conati sunt Iouem deicere de caelo, imponentes

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922 geminos…uide] Verg. *Aen*. 6.582

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890 magna] magnam < magnum *Gc*. **895** in] om. *Pb*; \in/ *Ap*. **917** etiam] om. *Mj*. | ueritatem] ueritate *Ka*. | quando] qua *Ga Ka Na*. **923** gigantes] (g)ignetes *Er*. | Ochus] othos *Ct*; ethus *Ld*. | et] om. *Er.* | Ephialtes] Ophialtes *Ct*. | digitis] dignis *Er*. **924** Iouem ter] Iuppiter *Ct.* | de sedis] sedis *Ck*; de sedis suae *Ct Er Ld Pt*; de sede sua *Fd.* | domicilio] om. *Fd*. | ponentes] potes *Ap Ge Pb*. | montem] (...)entem *Er.* | supra] super *Ct.* **925** quos…tertio] cum tertio quos ipse *Ap Ck Ge Pb Pn.* | tertio] tertius *Pt.* | fulminauit] fulmina *Ge*; fulminarat *Ap Pb*. | de…926 Ophialte] de oto dicit et efialte *Vb*. **927** gigantibus] gantibus *Pk.* | deicere] eicere *Pp*.

Pelio Ossam, ut in fabulis habetur, sed Iuppiter fulmine deiecit illos. *Af Lh Pc Pk Pp Pq Ta Va Vc* | Othus et Ophialtes fuerunt gigantes qui nouenis digitis per singulos menses excrescebant, qua altitudine freti cum adhuc essent annorum nouem, conati sunt Iouem eicere de caelo, imponentes Pelio Ossam, ut in fabulis habetur. Sed Iuppiter fulmine deiecit illos. Alii etiam gigantes, qui similiter exstructis in excelsis aggerem montibus, manus caelestibus iniecerant, fulminum ignibus repulsi sunt. Sanguine autem illorum procreati sunt homines, haud longe ab origine hominum distantes. *Ps* | Fabula. Othus et Ophialtes fuerunt gigantes qui nouem digitis per singulos menses crescebant, qua altitudine freti, cum adhuc essent nouem annorum, caelum subuertere uoluerunt. Sed confixi sunt telis Dianae et Apollinis. *Pd Ta* | Alii gigantes extructis in excelsum aggerem montibus manus caelestibus ingerere, fulminum igne sunt deiecti; sanguis eorum terre permixtus homines procreauit, haud longe ab origine discrepantes. *Pd* | uel etiam ueritatem tangit quae diuisio linguarum, quia diuisit eos in diuersas linguas. Ideo haec dixit, quia nullus potest contra deum subsistere nec gigantes. *Ta*.

ILLOS QUOQUE: in figura dei summi, qui diuisit linguam superbientium *On*.

UTI: sicuti *Vb* | quemadmodum *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt*.

CONDIGNUM: rectum deo *Vh*.

BENIGNA: clemens *Ap Ck Ge Pb Pn* | deus *Ap Pc Pp* | innocens *Ec Gc Ka Lh Mh* | bona *Lh*
modesta *Ec Gc Ka Lh Mh* | quia diuisit eos in diuersas linguas *Cg*.

FORTITUDO: dei *Ap Ck Fb Fd Ge Ld Pb Pk Pn Ps Pt Va* | deus sc· *Pt* | sua *On* | deus qui est fortis *Vh*.

DISPOSUIT: uel deposuit *Ge* | ordinauit *Ap Lh Pb Pn Ps Vb* | diuisit *Ps* | dispulit *Eb Ec Ed Gc Pd Pm* | gim(arcon) (OHG) *Mh* | destruxit *Af Bd* | strauit *Pq Vc* | perdidit *Ga Na Px* | deiecit *Va* | quia interempti sunt fulmine *Ap Ck Er Fb Fd Ge Ld Pb Pn Pt*.

25. Sed uisne rationes ipsas inuicem collidamus? Forsitan ex huius modi conflictatione pulchra quaedam ueritatis scintilla dissiliat. – Tuo, inquam, arbitratu.

UISNE: cupis *Ap Ck Ge Pb Pn* | dic mihi *Va* | utrumne *Ec Gc* | ut scilicet excutiamus intellectum *Ga Ka Na Px*.

RATIONES: argumentationes *Ap Ck Ct Ge Ld Pb Pn Pt* | argumentatione *Er* | supradictas *Ec Ed Gc Pm* | quos approbauimus propositione assumptione *Er* | quas uidelicet superius approbauimus, propositione atque assumptione *Af Ap Ct Kc Ld Lh Mj Pc Pk Pp Pq Ps Ta To Va Vc Vf* | quas superius approbauimus propositione *Pt* | atteramus ut ipsa collisione melius niteant *Vf*.

IPSAS: quas *Ap Ck Ge Pb Pn* | mei et tui *Vh*.

INUICEM: uicissim *Vb* | ut *Pd* | eo *To* | in *Vh*.

COLLIDAMUS: ut *Vh* | coniungamus *Ck Fd Ge Ld Pb Pn Ps Vb* | coniungimus *Er Pc* | atteramus *Ap Cg Ct Fb Fd Kc Ld Lh Mj Mo Pp Ps Pt Ta To Vb* | conferamus *Fb La Mo Vh* | copulamus *Ka Lh Mh* | conectamus. *Lh* | opponamus *Ps* |

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928 Pelio Ossam] pelossam *Af*. | fulmine deiecit] fulminauit *Lh Ta*. | illos] eos *Lh Ta*. **935** Fabula] om. *Pd*. | fuerunt gigantes] om. *Pd*. **936** qua] quia *Pd*. **939** ingerere] > ingecere (= iniecerant?) *Pd*. **941** quae] quaue *Ta*. **953** interempti] intempreti *Ge Pt*. | sunt] om. *Ge*. fulmine] flumine *Ck Ge*. **961** scilicet] silices *Ga Na Px*. **965** uidelicet] om. *Ld Mj Pc Pk Pp Pq Ta Va Vc Vf*. | superius] superioribus *Ps*.

conloquamur *Pd* | feriamus *Ap Bc* | discutiamus *Eb Ed* | discutiamus ex mente *Ec Gc Pm* | alternemus *Af* | adiungamus *Pt* | ferire faciam *Lb* | tractum de silice *Ec Ed Gc Pm* | tractum est de silice *Ka* | in modo silicis *Pc* | in modum silicis *Pk Pq Va Vc* | in modum silicum, qui conlisi ignem excudunt, ut ratio opponatur rationi *On* | Opponamus aliquid in modum scilicis(!), ut uni rationi aliam opponamus. *Cg* | aliam rem aliae rei et facit comparationem ad petram, quae conlisa solet ignem emittere *Ap Ck Ct Er Fd Ge Ld Mo Pb Pn Pt* | ateramus reuerberemus, ut uni ratione alteram opponamus. Collidere est res inter se percutere conflictatione ·i· repercussione uel sermocinatione. Collisione autem petrarum exilit ignis. Sic de his argumentis uerum excutiens sensum et intellectum. *Ta*.

FORSITAN: puto *Va*.

CONFLICTATIONE: argumentatione *Fb Mo* | collisione *Ta To Vb* | contentione *Ta Vf* | decertatione *Pp* | disceptatione *Ec Gc Ka Lh Mh* | altercatione *Ec Gc Lh* | agone. certamen *Lh* | dissentione *Lb* | appositione *Pc* | percussione *Pq* | flictu *Px* | conflictu *Vh* | oppositione *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | conpugnatione, repugnatione *Cg* | ratione *Ck Ct Er Fb Ge Mo Pb Pn Ps* | coniuratione *Ld Pt* | coniunctione *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | rationum *Fd Ld Pt* | compositione rationum *Ap*.

UERITATIS: scientiae *Ap Ck Ct Er Fb Fd Ge Ld Pn Ps Pt.*

SCINTILLA: igniculus *Ck Ct Er Fb Ge Mo Pb Pn Ps* | igniculum *Ap Fd Ld Pt* | ratio *Ec Gc Ka Lh Mh Pp* | Seruat metaforam silicis unde excutitur scintilla, quia supra ait collidamus. *Af Ap* (2x) *Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc*.

DISSILIAT (> DISSILIET *Ap*): emanet *Pp* | emanat *Ec Gc Ka Lh Mh* | procedat *Ec Gc Lh Ta* | exiet *Bd* | exibet(!) *Er* | micabit *Er Fb Fd Ld Mo Pt* | enitebit *Ap* | saliat *Ct* | egrediatur *Ap Cg Ck Ge* | erumpet *Cg* | emicabit *Ap Ck Ge Pb Pn Ps* | exiliet *Fb Mo Pn Ps* | saltum faciat *Vb* | saliat, a salio dissilio componitur *Ta* | saliendo persiliat *Va* | quia fabula similitudini suae uera est *Ed*.

TUO ARBITRATU: sicut tu uis fiat *Ta* | ut tu uis ·i· secundum libitum fiat *Pp* | ut tu uis tuo libitu *Fd Ld Pt* | Tuo libitu fiat. *Mo* | Tuo libitu fiat et fac ut uis. *Fb* | Tuo fiet arbitrio. *Cg* | fac tu *Ps* | tuo iudicio hoc faciente *Ck Ge Pb Pn* | secundum libitum tuum fac *Ct* | Secundum libitum tuum fiat et fac. *Ap Ck Er Ge Pb Pn* | Secundum tuum libitum fiat. *Pc Pk Pq Ps Va Vc* | electione, uel libitum tuum fiat *Ka* | quia tu mihi hoc dixisti *Ed* | in tua electione *Ec* | tua electione *Gc* | sit *Eb Ec Ed Ga Gc Ka Lb Mh Na Pm Px* | fiat *Bd Pf* | hoc uolo *On* | dimittam *Vb* | ponam *Vf* | censeo *Pd*.

INQUAM: ut dixi *Vb*.

ARBITRATU: iudicio *Pn Px Vb* | libitu *Af Kc Lh Mj Ps Ta To Vf* | electione *Lh*.

26. Deum, inquit, esse omnium potentem nemo dubitauerit. – Qui quidem, inquam, mente consistat nullus prorsus ambigat.

INQUIT: dixit *Vb*.

OMNIUM: rerum *Lb Va*.

NEMO: an *Vh*.

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978 aliae] alii *Er Fd Ld Mo Pt.* | quae] qui *Er.* **981** Sic] sio *Ta*. **993** metaforam] metafora *Pt*. silicis] silicum *Pc Pk Pp Pq Vc*; scilicis *Fd Lh Pt Ta*. | quia] et *Pt*; qua *Lh Ta.* | quia…994 collidamus] om. *Ap* (2x) *Ck Ct Ge Pb Pc Pk Pn Pq Vc*. **994** ait] dixit *Fd*. **1004** Secundum] om. *Er.* | fac[2]] facit *Ge*.

III prosa xii

QUI: ille *Ck Er Fb Fd Ge Mo Ps*.
INQUAM: ut dixit *Vb*.
MENTE (IN MENTE *To*): in *Ec Ef Ga Na* | sanus *Cg* | ratione *Ap Ck Ge Pb Pn Pq Vc* | sanae mentis est *Af Fb Fd Kc Ld Mj Ps Pt Ta To* | sanae mentis *Ap Ck Ge Pb Pf Pn Vf* | sano sensu *On* | sanam mentem *Ec Gc* | sanam mentem habet *Lh* | qui sanam mentem habet *Ka Mh Pp Px Vh* | qui non amens *Pp* | qui sit sane mentis uel qui sit stabilis *Bd* | qui sanus sit mente *Va* | sua mente, suo intellectu, sua ratione, uel qui non est deuius a mente *Va* | sana mente: qui sanam mentem habet nullus dubitat ut deus sit omnipotens. *Ed*.
CONSISTAT: manet *Vb* | ille *Ap Pb Pn Vb* | immutabilis *Lb* | firma sit *Ka Mh* | firmus sit *Ec Ga Gc Na*.
PRORSUS: quidni *Vb* | omnino *Vf* | ex toto *Cg* | firmus sit *Px*.
AMBIGAT: dubitat *Ck Fb Ka Pp Ps To Vb* | dubitet *Er Fd Lb Pb Pn Pt Va* | dubitet < -at *Ap* | dubitatur *Ld* | ambigere poterat *Fb*.

27. Qui uero est, inquit, omnium potens, nihil est quod ille non possit. – Nihil, inquam.

QUI: deus *Ld* | propositio *On*.
INQUIT: illa *Er Fb Pd* | dixit *Vb* | ipsa *Ld*.
OMNIUM: creaturarum *Va*.
POSSIT: sed *Ka* | sed possit *Ga Na*.
INQUAM: ut dixi *Vb*.

28. Num igitur deus facere malum potest? – Minime, inquam.

NUM: utrum *Vb*.
IGITUR: inquid *Ps* | ipsa inquit *Ld* | inquit illa *Px*.
MALUM: Malum enim ideo nihil esse dictum, quia non est, creatum inuentum scilicet a diabolo. Quod etiam deus facere non potest, quia non uult. Et quod nihil est, ideo possum uerissima comprobare ratione, quia nihil est quod ille, qui omnia potest. Id quod nihil est non potest. Ne sibi ipse sit contrarius. Nihil enim non posse dicitur, qui id quod nihil est scilicet malum facere non posset. *Ec Gc Ka Lh*.
POTEST: potens *Ck*.
INQUAM: ut dixi *Vb*.

29. Malum igitur, inquit, nihil est, cum id facere ille non possit qui nihil non potest.

MALUM – NIHIL EST: conclusio *On* | malum nihil *Fa* | malum nullam essentiam habere *Pq* | Nihil est malum, quia non habet subsistendi naturam. *Ck Ct Er Fb Fd Ld Mo Pt* | Nihil est malum, quod non habeat subsistendi naturam, nisi priuatio boni. *Ap Ge Pb Pn* | est ergo malum priuatio *Fd Pt* | Est ergo malum priuatio boni. *Af Fb Kc Lh Mj Mo Pp Ps Ta*.

1024 habet] habeat *Px*. **1049** nihil esse] est *Ec Gc*. **1050** diabolo] diabolo est *Ec Gc*. **1052** ipse] ipsi *Ec Gc*. **1053** qui id] quid *Lh*. | posset] possit *Ec Gc Lh*. **1062** subsistendi] substenda *Fd*. **1063** habeat] habet *Pn*. | nisi…1064 boni[1]] «nisi priuatio boni» *Ap*. **1064** est] om. *Fd*.

III prosa xii

INQUIT: dixit *Vb* | ipsa *Ld*.
ID: malum *Ap Bd Cg Pd Va*.
ILLE: deus *Ap Ck Ge Ld Pb Pn Pq Ps Vc*.
NIHIL NON POTEST: omne *Ck Pb Pn Pq Ta Vc* | omnia *Ec Gc Lh* | omnia potest *Eb Pq Px Vc Vh* | sed omnia *Ap Ka Mh Pt* | sed omnia potest *Fd* (*Ga*) *Ld Na Pp Pt St* | est quod non potest *Bc* | qui omnia potest uel potens *Ps* | sed qui omnia potest *Ap* | qui omnia potest *Bd Cg Pc Pk* | quia omnia potest *Er Va* | qui totum potest quod bonum est *On*.

30. Ludisne, inquam, me inextricabilem labyrinthum rationibus texens, quae nunc quidem qua egrediaris introeas, nunc uero quo introieris egrediare, an mirabilem quendam diuinae simplicitatis orbem complicas?

LUDISNE: decipis *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps Vb* | derides *Lb* | deludis *Af Fb Fd Kc Lh Mo Pd Pp Ps Pt Ta To* | insultas *Ka* | insultas mihi *Lh Px Vh* | insultans mihi *Ec Gc* | litotes *Bd Pq Vc* | figura, sed omnia potest quasi diceret *Ap* | Litotes figura est, quasi sed omnia potest. *Pt* | litotes figura, sed omnia potest quasi diceret *Ap Ck Er Ge Pb Pn Ps*.
INQUAM: dixi *Ta* | ut dixi *Vb*.
INEXTRICABILEM: indissolubilem *Af Ap Bd Ck Ct Er Fb Ge Lb Lh Mo Pb Pf Pn Ps Ta To Vf* | insolubilem *Ec Ef Fd Ga Gc Ka Ld Mh Na Pm Pt Px Vb* | inresolubilem *Eb Cg Pp* | impenetrabilem *Ps* | inenodabilem *Cg Pb Pc Pk Pp* | inexplicabile *Px Vh* | inrecuperabilem *Ka Lh* | separabilem uel inuestigabilem *Bc* | inexplicabilem *Ap Ck Ge Pb Pn Ps* | unde nullus potest exire *Bd*.
LABYRINTHUM: hypogea *Fb Mo* | errorem *Ka Mh* | syllogismum *Cg Ps* | nodum *Pb* | domus perplexa *Lb* | domum ·i· laqueum *Ps* | quasi labor intus *Bb Mj* | quia labor est intus *Va* | nodum laqueum *Ap Ck Ge Pn* | perflexionum *Ck Ge Pn* | perflexionibus *Ap Pb* | Labyrinthus dicitur m(an)sio mille parietum. *Vb* | Labyrinthum. H{o}c est Dedalus composuisse interpretatur inexplicabilis domus. Dedalus uero ingeniosus. Dicit enim iste, quia artificium et inexplicabilem labyrinthum angulosum quibus componebat questionum et argumentationum anfractibus philosophia .L. ut nesciret introitum et egressum eius, ut cum illum per quod ostium foras egrederetur ignorabat. *Ap* | subteranea fossam cum centum hostiis, in qua inclusus est minota\u/rus, quam domum laberinthum uocauit Dedalus et dicitur labyrinthus, quasi labor intus, quia qui semel ingrederetur numquam reuertebatur *Mo* | Labyrinthus est domus hypogea subterranea, quam Dedalus ingeniosissimus fecit cum centum hostiis ad includendum minotaurum, ne inde posset egredi. Dicit ergo: Sicut, inquit, labyrinthus ad egrediendum difficilis, ita et tuae dispositionis ratio est. Quando puto te egredi ·i· finire rationem, tunc incipiens eam ingrederis. Rursum cum te aliam incipere reor, tunc egrederis finiens eam. Sicut in domu illa: quanto quis se putat egredi, tanto magis interiora penetrat. Labyrinthus dicitur quasi labor intus, eo quod qui semel ingrederetur, numquam amplius reuerteretur. *Ta* (2x) | Laborintus dicitur esse in tribus locis: in Grecia et in Italia et in Egipto et dicitur quasi labor intus. *Eb* | Labyrinthum dicitur tribus esse in locis: in Grecia, in Italia, in Aegipto. Labyrinthum quasi sit labor intus, ac si dixisset: uis mihi talem imponere rationem, ut exitum non possim inuenire? Veluti laborinthum quod errantem per

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1083 litotes] litoas *Er.* **1091** hypogea] pogeam *Mo* **1102** subterranea] id est subterranea *Ta*(2). **1112** uis] ius est *Ka*. **1113** errantem] > errant *Gc*.

eandem uiam quam egressus est, spatium tribuit intrandi. *Ec Gc Ka Lh* | Hunc dicitur Dedalus composuisse. Interpretatur autem inextricabilis domus. Dedalus ingeniosus *Va*.

RATIONIBUS: argumentationibus *Ct Er Fb Fd Ka Ld Mh Mo* | argumentis *Ta* | sermonibus *Cg Ps* | tuis *Pq Va Vh*.

TEXENS: conpingens *Ck Er Ge Ka Mh Pn Ps* | contingens *Pb* | componens *Fb Fd Ld Mo Va Vb* | construens *Vf* | fabricans *Pd* | constringens *Ap*.

QUAE: ubi *Px* | tu *Ap Bc Bd Ec Ga Gc La Na Pb Pn Ps Px Va Vb* | philosophia *Af Fb Fd Kc Ld Lh Mj Pc Pk Pq Ps Ta To Vc Vf* | tu philosophia *Ck Ct Er Vh* | o philosophia *Ap* | tu magistra *Cg*.

NUNC(1): modo *Ka Lh Px Vh*.

QUA (QUO *Px* | Q{U}O > Q{U}A *Eb* | QUAE *Ga*): uel qua *Ga Px* | ubi *Ga Na* | uia *Vb* | ea parte *Bd* | per quam *Ka Mh Pq Va Vc* | per quam partem *Af Ap Bb Ck Ct Fd Ge Kc Ld Mj Mo Pb Pn Pp Ps Ta* (2x) *Vf* | in quam partem *To* | per quam partem uidetur *Fb* | per loca quae egressa est *Pp* | aduerbium per loca *Vh* | sunt(?) *Px* | egressa es *Lh* | qua egressa es *Px Vh* | cum sententiis egressa es *Ka Mh* | qua uideris egredi intrinsecus. Vel unde supra ait: qua egrediaris, et reliqua. Sed illa egressum non facit in his sententiis, quod haec non extrinsecus sumpta, per omnia unum esse concludit. *Ec Gc Ka*.

EGREDIARIS (< EGREDIERIS *Mh Na*): ut *Fb* | Egrediaris pro egredieris ·i· a tuis sententiis introeas profunditatem argumentorum intras, quo sc· argumento introieris ·i· inchoaueris. *Ta* (2x).

INTROEAS: illas partes *Ap* | illuc *Pq* | in sententiis *Ec Gc Pm* | cum *Na Px* | Per quam partem introeas scilicet dum per syllogismos beatitudinem summum bonum et deum unum esse dicebas. *Lh* | dum per syllogismos beatitudinem summum bonum et deum unum esse dicas *Af Ap Ck Fb Fd Ge Kc Ld Mj Pb Pn Pp Ps Pt Ta* (*Vf*).

NUNC (2): interdum *Ap Ck Ct Er Ge Ka Mh Pb Pn Ps*.

QUO INTROIERIS: per illud ostium introire uideris *Ap Ck Ct Ge Ka Mh Pb Pn* | cum exieris de una sententia iter[um] deuenis *Bb*.

QUO: loco *Vb* | per illud *Fb Mo* | per illud ostium *Er Ps*.

INTROIERIS: a sententiis *Px* | sicut in labyrinthum, dum aliquis putat exire introit et dum introire exit *Vf*.

EGREDIARE: nescio *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | pro egrediaris *Bc Ps* | a sententiis *Ga Na Px* | ut in illo edificio *Ga Na Px*.

AN: utrum *Vb* | ludisne me *Bd* | mihi nescienti *Vh*.

QUENDEM: aliquem *Vb*.

DIUINAE SIMPLICITATIS: Diuinitatis substantia simplex est. Dum ergo quis in uno deo diuersis utitur uocabulis et rationibus, quasi orbem simplicitatis complicat. *Af Ap Ct Fd Kc Ld Lh Mj Pf Pp Ps Pt Ta Vf* | Multis nominibus deum nominas. *Vf* | Simplex in se deus omnia complet. *Ec Gc* | Quo omnia complectuntur simplex in se deus omnia comprehendit. *Ka* | quia deus simplex est *Vb* | quia deus simplex est et unus *Ap Bb Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.

1114 quam] \per/ quam *Gc*. | est] om. *Ec Lh*; \est/ *Gc*. **1130** intrinsecus] introis *Ka*. **1131** quod] quia *Gc Ka*; q{uod} *Ec*. | per] sed *Ka*. **1134** profunditatem] profunditate *Ta* (2). | intras] om. *Ta* (1). **1138** syllogismos] illogismos *Pn*; syllogismum *Fd Ld Pt*. **1139** unum] om. *Mj*. | dicas] dicebas *Ta*; dicis *Fb*. **1142** introire] ·i· introire *Pb*; quo introire *Ap*. | uideris] uidearis *Pb*; < uidearis *Ap*; uideberis *Ct*. **1151** est] om. *Lh*. **1152** utitur] om. *Vf*. | utitur…quasi] uti *Pt*. uocabulis] uocabulo *Kc*; uocibus *Mj*. | rationibus] orationibus *Kc*. | quasi] quas *Af*. | complicat] om. *Vf*. **1155** quia[2]] om. *Ct*.

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SIMPLICITATIS: maiestatis *Vh*.
ORBEM: circuitum *Ck Er Fb Fd Ge Ld Pb Pn Pt* | circum *Fb Vb* | circulum *Pp* | rotunditatem *Eb Ec Gc Ka Lh Mh* | locutionem *Vh* | syllogismum *Cg* | circulum uel circuitum *Ps* | corollarium uel circuitum *Ap* | circulum, qui omnia complectit *Ka Mh* | circulum, quo omnia complectuntur *Ga Na Pm Px* | in circulo illo, quo omnia complectuntur *Ec Gc* | Orbem dicit rotunditatem ut nullus finis inesse inueniatur. *Mj*.
COMPLICAS: ut *Pf* | conuoluis *Vb* | coniungis *Ap* | multiplicas *Cg Ps* | reuoluis *To* | colligis *Fb Pp Vh* | texis *Cg* | iungas *Kr* | complicare uis *Va* | simul aperis *Ga Na Px* | circum colligis circum ligas *Fd Ld Pt* | Quodammodo colligis tuis argumentis complicas orbem diuinae simplicitatis perplexis rationibus. *Ap Ck Ge Pb Pn* | ut nullus possit in eo finis comprobari *Eb Ec Gc Ka Lh Pp* | ut non ex ulla parte possit homo ingredi sententias tuas *Bb*.

31. Etenim paulo ante beatitudine incipiens eam summum bonum esse dicebas, quam in summo deo sitam loquebare.

ANTE: ea quae dixisti paulo ante de deo, qui est summum bonum *Pp*.
BEATITUDINE (A BEATITUDINE *Ba Go Ld To* | \A/ BEATITUDINE *On Vb*): a *Ap Bb Fb Ga Pb Pm Vh* | de *Na* | bona forma. ·i· naturam. fidem. ueritatem *Pm*.
INCIPIENS: disserere *La* | tractare *Bd* | quasi adgressum faciens *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
EAM: beatitudinem *Ap Cg Ck Er Fb Fd Ge Ka Ld Pb Pn Pp Ps Pt Va Vb*.
SUMMUM BONUM: Hic orbis ille pulcherrime complicat ipsum orbem ·i· quando anima se incessibili luci summae felicitatis, quia deus est, tota mentis intentione se inseparabiliter quoniam potest coniungi. *Ap Ck*.
QUAM: beatitudinem *Cg Fb Vb Vh* | beati *Pb*.
SITAM: constitutam *Ap Ck Ct Fb Fd Ge Ka Lb Ld Mo Pb Pn Ps Pt* | constituam *Er* | posita *Lh* | positam *Ap Vb Vh* | esse *Bd*.
LOQUEBARE: loquebaris *Ap Bb Bd Pp Ps Px*.

32. Ipsum quoque deum summum esse bonum plenamque beatitudinem disserebas, ex quo neminem beatum fore nisi qui pariter deus esset quasi munusculum dabas.

IPSUM – DISSEREBAS: omnia praemissa hic breuissime recolligit *Af Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta*.
BONUM: ipsum deum *Ap Ck Er Fd Ge Ld Ps Pt*.
BEATITUDINEM: ipsum deum *Ap Fb Pb Pn*.
DISSEREBAS: narrabas *Vb* | explanabas *Lb*.
EX QUO: iure *Ct Vb* | argumento *Ta* | ex quare *Ap Pd Pq* | ex qua definitione *Cg Ps* | ex qua ratione *Fd Ld Pt* | deinde *Va*.
NEMINEM: dicebas *Lb*.
FORE: esse *Vb*.
PARITER: similiter *Ct Er Fb Fd Ld Mo Pt*.

1167 orbem] orbe *Ap Ck Ge Pb*. | diuinae] diuitiae *Ap Ge Pb*. **1194** hic] hinc *Fd Ld*; inc > hinc *Pt*. | recolligit] collegit *Af*.

DEUS: participatione deitatis *Cg Ps* | et beatus *Ct* | sanctus *Vb* | quia adoptione et bonitate multi sunt dii (*Er*) *Ka* | quia adeptionem bonitatis multi sunt dii *Pt* | quia adoptione et beatitudine multi sunt dii *Ap Ck Ge Pb Pn Ps*.
MUNUSCULUM: corollarium *Af Ap* (2x) *Bd Ck Ct Ec Er Fb Gc Ge Ka Kc Lh Mj Mo Pb* (2x) *Pc Pk Pn Pp Pq Ps Px Ta To Va Vc Vf Vh* | collarium *Ps* | donum *Lb* | circumlocutionem *Ap Ck Ct Er Ge Ka Pb Pn Pq Ps Vc* | porismata *Ka Mh* | paruum donum *Vb* | haec dicendo *Pf* | praemium *Mh Pq* | mercedem ut porisma (*Ef*) *Ga Na Px* | mercedem *Ec Gc* | porisma *Ap Ck Ct Ec Er Gc Ge Pb Pn Ps* | porisma uel corollarium uocat uel circumlocutionem (*Fd*) *Pt*.
DABAS: dicebas *Pd* | mihi *Ap*.

33. Rursus ipsam boni formam dei ac beatitudinis loquebaris esse substantiam ipsumque unum id ipsum esse bonum docebas quod ab omni rerum natura peteretur.

RURSUS: iterum *Vb* | Hic omnia replicat. *Cg* | tu *Lb* | Nunc epilogum facit bonitatis. *Ap Ck Ct Er Fb Fd Ge Ka Ld Pb Pn Ps Pt*.
BONI: dei summi *Pd* | summi *Va*.
FORMAM: speciem *Ap Ck Ct Fb Fd Ge Ld Pb Pn Ps Pt* | naturam *Ec Ga Gc Ka Mh Na Px*.
LOQUEBARIS: dicebaris *Ps*.
SUBSTANTIAM: naturam *Ef* | unam *Vh*.
IPSUMQUE: ipsam substantiam *Va*.
UNUM: deum sc· *Ap Bb Ck Er Fb Fd Ge Ld Pb Pn Ps Pt Vh* | esse *Pd*.
IPSUM: tale *Ap Ck Ct Er Fb Ge Ld Mo Pn* | talem *Pb*.
QUOD: bonum *Cg Ge Pb Pd Ps Ta* | unum *Pt*.
PETERETUR: appostularetur *Vb* | appeteretur *Bd* | quaereretur *Ec Gc* | ad quod tenderetur *Va*.

34. Deum quoque bonitatis gubernaculis uniuersitatem regere disputabas uolentiaque cuncta parere nec ullam mali esse naturam.

DEUM: endiadis *Va*.
BONITATIS: suae *Ec Gc Ka Mh*.
UNIUERSITATEM: creaturam *Ec Gc Ka* | omnes creaturas *Cg Ps* | uniuersa quae in rerum natura sunt *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
REGERE: gubernare *Vb*.
DISPUTABAS: docebas *Vb*.
UOLENTIAQUE: non inuite *Vf* | per uoluntatem *Ap Cg Ck Fb Fd Ge Ld Lh Mo On Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vh* | uoluntaria *Ap Ck Ct Fb Ge Ka Mh Pn Ps* | spontanea *Cg Ps* | uoluntarie *Cg Pc Pk Pp Pq Ps Ta* | non coacta *Ef Ga Ka Mh Na* | sine reluctando *Af To* | siue reluctando uel sine luctando *Ta* | siue reluctando *Lh*.
CUNCTA: omnia *Ck Ge Pn Ps* | elementa *Vb* | deus *Ck Ge Pn*.
PARERE: obedire *Cg Fd Ga Lb Mo Na Pt Px Vb Vf* | obseque *Mh* | obsequi *Ka Lh Mj Px Vh* | deo *Bb Bd Pc* | illi *Ct Er Fb Fd Ka Lb Ld Pt* | disputabas *Fd Ld Pt* |

1205 quia[2]] qui *Ap Ge Pb Pn*. **1206** multi] multa *Ap Ge Pb*. **1220** facit] fecit *Pt*. **1240** uniuersa] unam uersa *Pt*. **1244** uoluntatem] uoluntatem suam *Ap*.

obedire deo *Af Ap Ck Fb Ge Lh On Pb Pk Pn Pp Pq Ps Ta To Va* | summo bono *Pd*.
NEC ULLAM: docebasque tu *Vb*.
MALI: quia malum nihil est *Pb Pc Pk Pp Pq Ta Va Vc* | nihil esse malum *Ap* | quam alium nihil est *Cg* | Malum enim nihil est et propterea quia nihil est, natura a deo condita uidelicet munda et perfecta est. Naturaliter enim omnia sunt ualde bona, quae deus creauit. *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Ps Pt*.
NATURAM: disputabas *Cg Ps* | ut deus malum non fecisset *Eb*.

35. Atque haec nullis extrinsecus sumptis, sed ex altero fidem trahente insitis domesticisque probationibus explicabas.

HAEC: praedicta *Vb* | uolentia *Pp* | omnia *Cg Ps* | unde supra ait *Mh* | esse *Pn* | non coacta *Px* | ea quae dixisti hactenus de deo, qui est summum bonum *Pc Pk Pq Va Vc* | quae superius dixisti de summo bono *Ap Fd Ld Pt* | quae superius dixisti de summo bono, sed in ipsis bonis omnium uniuersitatem comprehendebant *Ap Ck Ct Er Ge Pb Pn*.
NULLIS: probationibus *Af Ap* (2x) *Bd Cc Cg Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta* (2x) *Va Vf* | rebus *Ec Gc Ka Mh* | adiutoriis *Lb* | argumentis *Ap Cg Er Fd Ld On Pc Pk Pp Pq Pt Ta Va Vc* | assequentibus *Af Ap Fb Kc Lh Mj Pp Ps Ta* (2x) *To* | conclusionibus *Ap Cg Pc Pk Pp Pq Va Vc* | unde supra ait *Ka*.
EXTRINSECUS: aliunde *To Vf*.
SUMPTIS: acceptis *Vb* | exemplis *La* | Dum enim de his disputaret, non aliunde sumptas dialecticas conclusiones atque argumentationes assumpsit, sed ex una re quam primum assumebat, alteram concludebat. *Pc Pk Pp Pq Va Vc* | Dum de deo summoque bono disputares, non aliunde dialecticas conclusiones atque argumentationes assumpsisti, sed ex altera re quam primum assumebas, alteram concludebas. (*Af*) *Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Ps Pt Ta Vf*.
EX ALTERO (EX ALTERO ALTERO *Bieler* | ALTERO EX ALTERO *Go Va* | ALTERUM EX ALTERO *Ba* | > ALTERO EX ALTERO *Bb Fd Ga Lb Px Vh* | > EX ALTERO ALTERO *Eb* | > ALTERUM EX ALTERO *Vf* | EX ALTERO ALTERO > ALTERO EX ALTERO *Pp*): uerbo *Bc* | a deo *On* | alterum ex altero *Ga Na* | altere trahente *Pt* | altero trahente *Ld* | ex una re probasti alteram *Fb Pq Vc* | altera re firmata ex altera ·i· ut quod est sufficientia idem sit potentia *Va* | ex una substantia alterum trahente uidelicet ex uno fonte omnia diriuantia. Ex altero quia alterum altero copulabas ·i· ex ipsa conclusione rei faciebas propositionem. *Ap Ck Er Ge Pb Pn Ps St* | omnium supradictorum ratio. Alterum ex altero fidem trahente per argumentum uera esse

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1255 enim] om. *Ct Er Fd Ka Ld Pt.* | quia] quam *Ap Pb.* | a] om. *Ap Ge Pb Pn.* **1256** condita… est] munda et et(!) perfecta uel condita est *Fd.* | uidelicet] om. *Ct Er Ka Ld Pt.* | enim] om. *Ld*; \enim/ *Pn.* **1257** creauit] cetauit *Pt.* **1265** hactenus] superius *Pq.* **1266** quae[2]] quia *Ct.* **1267** omnium] omnia *Er.* | uniuersitatem] diuersitate *Er.* | comprehendebant] comprehendebat *Ct*; comprehendebas *Er.* **1275** sumptas] sumptus *Pc Pk Pp Va Vc.* | dialecticas] dialecticos *Pc Pk Pp Va Vc.* | conclusiones] conclusionesque *Pc Pk Pp Va.* **1276** quam] om. *Pp.* | concludebat] cludebat *Pk.* | de] om. *Af Pt Vf.* **1277** non aliunde] nam liunde *Kc.* | dialecticas] dialecticas esse *Vf.* | atque] om. *Kc.* **1278** sed] s{unt} *Ge Pb.* | ex] et *Af.* | ex…re] exaltare *Kc.* | altera re] altera re{m} *Ap.* | primum] pronum *Ld.* **1285** substantia] sententia *Er St.* | alterum] alteram *Er.* **1286** diriuantia] diriuatiua *Ps*; diriuata *Er*; deriuata *St.* | altero[1]] altera *Ps.* | quia] quam *Ap Ge Pb.* | alterum] om. *Ps.* | copulabas] copulabis *St.* | ·i·] om. *Er St.* **1288** Alterum] altero *Ka.* fidem] finem *Ka*; per fidem *Px.* | trahente] trahentem *Gc.* | per] om. *Px.*

probata est, ut in syllogismis regula proportionis, et assumptionis ostendit constructionem. *Ec Gc Ka Lh Px Vh*.

FIDEM: credulitatem *Bd* | ueritatem *Eb Ec Ef Ga Gc Ka Na Px*.

TRAHENTE: altero *Ap Eb Pm* | uno *Bd* | uno uerbo *Pp* | in confirmationibus in eisdem rebus omnibus existentibus *Ka*.

INSITIS: cum *Ec Gc* | propriis *Af Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | positis *Vb* | plantatis *Mo* | tuo menti *Ps* | menti tuae *Cg Pk Va Vc* | mentis tuae *Pc Pq* | tibi *Vh* | a deo ·i· naturalibus *On* | impositis confirmationibus *Ga Ka Mh Na Px* | confirmationibus in eisdem rebus omnino existentibus *Pm* | in confirmationibus ·i· in eisdem rebus existentibus *Ec Gc* | implantatis menti tuae *Ap Ck Ct Er Ge Pb Pn Ps*.

DOMESTICISQUE: familiaritatis *Ap* | familiaribus *Cg Lh Pc Pk Pq Ta Va Vb Vc* | conuenientibus *Cg Pc Pk Pq Vc* | congruis *Ld* | familiaribus uel terrenis *Ka Mh* | propriis rationibus *On* | natalibus congruis *Kc* | naturalibus congruis *Af Fb Fd Lh Mj Mo Pp Ps Pt Ta To Vf* | proximis non remotis a te *Ap Ck Ct Er Ge Pb Pn* (*Ps*).

PROBATIONIBUS: demonstrationibus *Ps* | affirmationibus *Ap Pb Pn* | argumentationibus *Va* | confirmationibus *Eb* | in ipso bono omnium diuersitatem *Fd Ld Pt*.

EXPLICABAS: narrabas *Vb* | detractabas *Vf* | exponebas *Ef Ga Ka Mh Na Px* | definiebas *Cg Ps* | monstrasti *Ps* | comprehendebas *Fd Ld Pt* | affirmabas *Pb* | quia tu scis omnia *Ga Na Px*.

36. Tum illa: Minime, inquit, ludimus remque omnium maximam dei munere, quem dudum deprecabamur, exegimus.

ILLA: philosophia *Vb*.

INQUIT: dixit *Vb*.

LUDIMUS: te *To* | fallimus *Ap Bc* | decepimus *Vb* | decipimus te *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps* | quia Boetius dixerat ludisne, ideo minime inquit ludimus *Ta* | ad quod superius dixit, ludisne me *Va*.

REMQUE OMNIUM MAXIMAM: definitionem summi boni *Ap Ck Ct Er Fb Ge Ka Pb Pn Ps Pt* | definitionem summi boni, quod maximum est *Cg Pc Pk Pp Pq Ps Ta Va Vc*.

OMNIUM: rerum *Fd Ld Pt Vf Vh*.

MAXIMAM: praecipuam *Ap Ck Ct Fb Ge Ka Mo Pb Pn Ps* | definitionem *Fd Ld*.

DEI MUNERE: deo largiente *Vf* | ex dei dono *Ka* | dei dono *Vh*.

DEI: summi boni *Fd Ld*.

MUNERE: dono *Lh To*.

QUEM: deum *Ap Ld On Pp Ps Vb*.

DUDUM: olim *Vb* | quondam *To*.

DEPRECABAMUR: in illis uersibus: o qui perpetua *Ap* | in difficilibus uersibus *Cg Pc Pd Pk* | in difficilioribus uersibus *Vc* | in difficillimis uersibus *Pq* | in difficillimus uersibus perfecimus *Pb* | in illa oratione ubi ait, da pater *Ct Er Fb Fd Ka Ld Pt*.

EXEGIMUS: complebimus *Ap Ck Ge Pn* | compleuimus *Ct Er Fb Mo Ps* | perfecimus *Ap Cg Eb Ec Fb Fd Ga Gc Ka Ld Lh Mo Na On Pb Pp Pt Px Vh* |

1289 ut…1290 constructionem] om. *Px Vh*. | proportionis] proportione *Ec Gc*. | assumptionis] assumptione *Ec Gc*. **1298** implantatis] plantatis *Ct Er*. **1332** oratione] ratione *Er*. | pater] pater augustam et reliqua *Fd Pt*; pater augustam *Ld*; pater augustam. et cetera *Ka*.

peregimus *Vb* | fecimus *Ps* | definiuimus *Lb* | monstrauimus *Bd* | quaesiuimus *Ga Ka Na* | finiuimus *Ps* | per argumenta probauimus *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | ex argumentis approbauimus *Bd* | Quae sit perfecta felicitas et quo sita est, et quomodo mundus regatur, quis rerum finis est, tractauimus. *Ec Gc Ka Pm*.

37. Ea est enim diuinae forma substantiae ut neque in externa dilabatur nec in se externum aliquid ipsa suscipiat, sed, sicut de ea Parmenides ait, *Πάντοθεν εὐκύκλου σφαίρης ἐναλίγκιον ὄγκῳ* rerum orbem mobilem rotat dum se immobilem ipsa conseruat.

EA EST – SUSCIPIAT: ut ipsa diuina substantia in externa se transfundat, s{e}d in se sufficeret satis *Eb*.
EA EST: talis est *Pq* | talis *Va*.
DIUINAE: naturae *Px*.
FORMA: lex *Lb* | natura *Ga Na* | de qua agebas *Ct Er Fb Fd Ld Pt* | de qua aiebas *Ka Pb* | ab ea re de qua agebas *Ck Ge Pn Ps* | ab ea re sc· de quo aiebas *Ap*.
IN EXTERNA: aliena *Fd Ld Lh Mj Pp Pt To* | exterioriobus(!) *Ka* | in aliena *Ap Cg Ck Ct Er Fb Ge Kc Mo Pb Pc Pk Pn Pq Px Ta Vc Vf Vh* | in extranea *Vb* | exterioribus non indigens *Ec* (*Ef*) *Ga Gc Na Pp Px*.
DILABATUR (LABATUR *Va*): separatur *Ta* | cadat *Ap Ck Ct Er Fb Fd Ge Ka Ld Pb Pn Ps Pt To* | defluat *Cg* | flectatur *Va* | ruat uel cadat *Vb* | transeat *Ap Ck Ge Pb Pn Ps* | non indiget *Ka* | ad aliquid appetendum *La* | appetendum exterius auxilium *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
EXTERNUM: extraneum *Vb* | alienum *To*.
ALIQUID: quia tunc non esset simplex *Ap Ck Er Fb Ge Pn Ps*.
IPSA: diuinitas *Ec Ga Gc Ka Na Pp Px Ta* | forma *Ap Pb*.
DE EA: substantia *Ta Vh* | de substantia dei *Ps* | substantia dei *Cg* | forma uel substantia *Bd*.
PARMENIDES: philosophus *Lb* | ille Grecus *Pp* | proprium nomen *Px Vh* | proprium nomen hominis *Kr* | ipse philosophus Grecorum *Vb* | Grecus quidam philosophus *Ap Ck Ct Er Fb Fd Ge Ka Ld Pb Pn Ps Pt* | Grecus poeta fuit cuius exemplum hic ponitur, sed quoniam Greca uerba corrupta sunt, ea quae sequuntur Latina superiora declarant. Parmenides ait omnia uidelicet mouet et omnia audit, ipsa forma diuinitatis manet inmobilis. *Ta*.
AIT: sardismos *gl.* commixtio linguarum *Ka Pf*.
Πάντοθεν – ὄγκῳ (om. *Lg Pp*): pantotenei ciclois fere sena lit cion ogcoi *Pd* | Omnis enim ciclus fertur in unum circulum. *Ka Mf Mh Na* | Omnis clidus(!) fertur in unum circulum. *Px* | Omne in circuitu uersans nihil inde remansit. *Ph* | Omnia circuitu indiciis in unum, nichil inde remansit. *Pd* | Omnia in circuitu indiciis in unum mihi inde remansit. *Ap Ck Ge Pb Pn Ps Va* | Omnia in circuitu unum mihi inde remansit. *Er* | Omnia in circuitu mihi inde remansit. *Fb* | Omnia in circuitu in unum, nihil inde remansit. *Ph* | Omnia in circuitu in unum mihi inde remansit. *Pq* | Omnia in circuitu in unum mihi in remansit. *Ta* | Omne in circuitu indiciis in unum nihil inde remanserunt. *St* | Omnia tu circulo adducis sponte multitudinem sponte. *Eb Ef Ka Pf Vh* | Omnia tu circulo adducis sponte multitudinem. *Bd Ec Fd*

1337 per] sed per *Ta*. **1367** Grecus] grecis *Er.* | quidam] quia *Fb*; fuit *Fd Ld Pt*; quidem *Er*. **1381** multitudinem] multitudine *Ka*. **1382** Omnia] omnem *Bd Fb Fd Pt Vd.* | tu] tuo *Bd.* adducis] addicis *Lh.*

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Gc Lh Pt Vd Vh | Omnem tu circulo adducis par sponte multitudinem. *Ga Go Vf Vg* | Omnia tu circulo adducis par sponte multitudine. *Px* | Tu omnia circulo adducis per scientem multitudinem sponte. *Va* | omnia in circuitu indiciis in «...» *Bb* | Omnia adducis par sponte multitudine. *Mj* | undique mobilis rotat inmobilis proprio id est suo *Vb* | Η CΥ ΠΑΝΤΑ ΑΠΟ ΚΥΚΛΟΙΝ ΠΡΟCΑΤΕΙC ΠΡΟΜΡΕCΕΙ ΕΚΟΥCΙΩΩC ΠΛΕΤΟΝ *gl.* aut tu omnia circulo adducis uacat uacat multitudinem. *Ka Lh.*

Πάντοθεν: reto (!) *Ps.*

ἐναλίγκιον: sunt *Ap* | illud *Ps.*

RERUM ORBEM – IPSA CONSERUAT: Greca uerba declarant sequentia *Ga Ka Na Px* | Latina uerba subsequentia sens{us} Grecorum uerborum demonstrat. *Pd* | Sensu[m] Grecorum uerborum haec Latina sequentia declarant. *Px Vh* | expositione uersus Greci *Vc* | idem quod Greca uerba *Eb Ec Gc Pm* | Haec est explanatio Greci uersus. *Ap Ck Ct Ge Ka Pb Pn Ps* | Explanatio Greci uersus deest, quia penitus corruptus est. *Lh Ta To* | secundum commentum Remigii *Ta* | haec explanatio Greci rerum uersus *Er* | explanatio Greci uersus, qui penitus corruptus est *Af Fb Fd Kc Mj* | expositio Greci uersus *Cg Pc Pk Pp Pq Va* | rerum orbium et sequentia superioris uersus expositio est *Kr*.

RERUM: omnium *Ap*.

MOBILEM (IMMOBILEM *Ec*): in *Pd* | conuertibilem. girabilem *Cg*.

ROTAT: uoluit *Ap Ck Ct Fb Fd Ge Ld Mo On Pb Pn Ps Pt To Vb* | uertit *Lb* | diuina natura *Ld*.

IMMOBILEM: immutabilem *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | constabilem *Ap Ck Ge Pb Pn Ps* | in se substantia *Ps* | in sua substantia diuina *Pp* | in sua substantia *Ap Cg Pc Pk Pq Va Vc* | Corpus loco et tempore mouetur. Anima siue angelici spiritus tempore non loco. Deus autem nec tempore nec loco mouetur, et hoc est quod dicit: se immobilem seruat. *Va* | Mouet omnia in se immota manens. *Pp* | Diuinitas mouet omnia immota manens in se. *Ga Ka Na Vh.*

IPSA: forma *Ap Ck Ge Go Lb Pb Pn Ps* | diuinitas *Ec Gc Lh Mh Mj Px Vh* | diuina natura *Ct Er Fb Fd Ld Pt* (2x) | diuina substantia *Ta Va* | forma diuinae substantiae *On* (2x) *Pd* | ipsa diuinitas *Ta* | ipsa natura diuina *Ap Ck Ge Pb Pn* | ipsa diuina subst{antia} *Pd* | substantia dignitatis *Bd* | substantia dei *Ec Gc Ka*.

38. Quodsi rationes quoque non extra petitas sed intra rei quam tractabamus ambitum collocatas agitauimus, nihil est quod ammirere, cum Platone sanciente didiceris cognatos de quibus loquuntur rebus oportere esse sermones.

QUODSI: uel sed *Eb*.

RATIONES NON EXTRA PETITAS: non aliunde sumptas uidelicet nisi ipsas, quas protulimus de summo bono. Dum enim argumentando definisset, quid esset

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1383 Omnem] omnia *Ga.* | adducis] ducis *Vg.* | par] parentem *Go.* **1388** uacat…1389 uacat] om. *Lh.* **1389** multitudinem] multitudine sponte *Ka.* **1391** illud] om. *Lh.* **1392** ipsa conseruat] om. *Lh.* | ipsa…uerba] multitudinem *Lh.* **1395** est] om. *Ap Ka Pb.* **1396** explanatio] exemplanatio(!) *Ge*; expositio *Ct.* **1398** Greci[2]] Grece *Af.* **1411** diuinitas] dinitas *Gc* | diuina…1412 natura] diuinatura *Fd.* **1422** non[2]] om. *Fd Ld Pt.* | non[2]…1423 bono] om. *Ap* (2). sumptas] sumptus *Ge.* | nisi] ne si *Ct Kc Vf*; om. *Fd Ld Mj Pt.* | ipsas] eas *Ap* (1) *Ck Ge Pb Pn*; om. *Fd Ld Pt.* **1423** protulimus] pertulimus *Pk.* | summo] supremo *Mj.* | Dum] cum *Vf.* | enim] ergo *Lh.* | argumentando] om. *Fd Ld Pt*; argumendo *Ap(2).* | quid] quod *Af Fd Ps.* | quid esset] quidem et *Ap* (1) *Ge Pb Pn*; quod *Vf.* | esset] est *Ck.*

summum bonum, non alia sumpsit argumenta, nisi quae pertinerent ad eius propriam definitionem. *Af Ap* (2x) *Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf*.

RATIONES: nostras *Vh* | nostra argumenta *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | conclusiones *Pb*.

NON EXTRA PETITAS: non ab alia re sumptas *Fb* | non alia re sumptas *Ct* | non ab ilia re sumptas *Er* | licet diuersae. non tamen extra petitae sunt. ideo cognati sunt sermones in unum sensum *Ec Gc Ka*.

EXTRA: aliunde *Ka Lh* | ab alieno *Pp* | non ab alia re *Ka*.

PETITAS: postulatas *Vb* | exquisitas *Lb* | sumptas *Ka Lh Pb Px Ta Vh* | assumptas *On* | rogatas *To* | quaesitas *Ec Ga Gc Na Px Vh* | aliunde sumptas *Ec Gc* | inprimis *Eb*.

INTRA: ambitum *Px Vh*.

REI: dei *Ec Gc Ka* | summi boni *Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pc Pn Pp Pq Ps Pt Va Vc*.

QUAM: rem *Ap Bd* | ipsam rem quam tractamus *Ec Gc Ka Lh*.

TRACTABAMUS: exponebamus *Vb* | tractauimus, inquisiuimus, discussimus *Pk*.

AMBITUM: circuitum *Ap Ck Ct Er Fb Fd Ge Mo Pb Pn Ps Pt To Vb* | diuinitatis circulo *Vh*.

COLLOCATAS: ipsas rationes *Ap Va*.

AGITAUIMUS: discussimus *Af Cg Ec Fb Fd Gc Ka Kc La Ld Lh* (2x) *Mj Mo On Pc Pd Pp Pq Ps Pt Vf* | inquisiuimus *Cg Ka Lh Pc Pd Pp Pq Va Vb* | uentilauimus *Ct Er Fb Mo* | tribotum (OHG) *Mh* | commouimus *Cg Lb* | argumentauimus *Af Lh Ta To* | tractauimus *Cg Vc* | inquiremus *Px* | inquirimus *Vh* | conclusimus *Ga Na Px Vh* | pulsauimus *Ga Na Px Vh* | tractauimus *On Pc Pd Pp Pq Ta* | mouimus *Ka Lh* | definiuimus *Pp* | discutimus mouemus *Eb* | frequenti consideratione uentilauimus *Ap Ck Ge Pb Pn Ps* | in deo posita omnia *Ga Na Px*.

AMMIRERE: admireris *Bb Bd Cg Ec Gc Pp Ta Vb* | admirari debeas *Va* | quemadmodum superius admirabaris *Ap Ck Ct Er Fb Fd Ge Ka Ld Pb Pn Ps Pt*.

CUM: quando *Mj*.

SANCIENTE: definiente *Af Ap Ck Ct Er Fb Fd Ge Kc Lh Mj Mo Pb Pc Pk Pp Pq Ps Pt Ta To Va* | iudicante *Af Cg Fb Fd Kc Ld Lh Mo On Pc Pd Pk Pp Pq Ps Pt Ta To Vb Vc Vf* | constituente *Ga Ka Na Pp Px Vh* | affirmante *Eb Ec Gc Ka Lb Px Vh* | docente *Pb Pd* | censente *Cg* | definente *Pn* | indicante *Va* | decernente *On* | discernente *Cg* | disputante uel constituente *Kr*.

DIDICERIS: legisti *Ta* | gilernet habes (OHG) *Ec Gc*.

COGNATOS – REBUS: Ordo est: cognatos rebus esse sermones de quibus loquuntur. *Ct Er Fb Va*.

COGNATOS: affines *Ap Cg Ck Ge Ps* | propinques *Pt* | propinquos *Fd Ld* | coniunctos *Ka Ta* | coniunctos et firmos *Ga Na Vh* | coniunctas et firmas *Px* | conuenientes *Ap Pb* | consimiles *Ap* | rebus *Ap* | ut cognitionis conuenientiam habeant *Pp* | ut magnam rem magnis uerbis explicent *Pb* | ut cognationem uel conuenientiam habent *Ec Gc Ka Lh* | ut cognationem conuenientiam habeant *Px Vh* | ut sermones et res cognationem et conuenientiam habe(ant) *Vh*.

1424 quae] quae proprie *Ap* (1) *Ck Ge Pb Pc Pk Pn Pq Va Vc*. **1425** propriam] om. *Ap* (1) *Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Pt Va Vc*. **1430** petitae] petita *Ka*. **1439** tractamus] tractabamus *Ka*. **1444** discussimus] dissimus *Pt*. **1447** conclusimus] < concludimus *Ga*. **1452** quemadmodum] postquam a modum *Fd*. | admirabaris] admirabamus *Ct*; ammirabis *Er*. **1460** cognatos[2]] cognotos *Er*. **1461** loquuntur] loquentur *Er*; loquuntur homines *Va*.

35

III prosa xii

LOQUUNTUR: loquimur *Va* | dicuntur *Pb To Va* | sermones *Mh* | homines *Ap Bd Pn Pq Ps* | ut ipsi *Lb* | ipsi sermones *Ap* | Passiue prolatum est pro eo quod est
1470 dicuntur. *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Pn Pp Ps Pt Ta Vf.*
REBUS: datiuus *Ta* | cui *Pq* | illis *Va*.
OPORTERE: debere *Vb* | ut magna res magnis sermonibus dicatur *On*.

1469 Passiue] om. *Vf.* | prolatum] om. *Fd.* | pro] ab *Fb*; per *Vf.* | eo] om. *Vf.* | eo…est[2]] om. *Ld.* | est[2]] esse *Ck Ge.* **1470** dicuntur] dicunt *Pp*; d{omi}n{u}s *Fd*.

III metrum xii

HEADNOTES: carmen fabulosum *Af* (2x) *Pc Pd Pk Pn Pp Pq* | carmen fabulosum de Orpheo et Euridice *Cg* | metrum anapesticum *Ap* (*Cc*) *Cg* | metrum gliconium *Ba Lh* | metrum gliconicum *Vh* | metrum gliconium constans spondeo coriambo et pyrrichio *Ec Ef Ga Gc Ka Mb Na On Pd Pf Px Vb Vf* | Carmen gliconium trimetrum constat spondeo uel trocheo, coriambo, et pirrichio. *Af Ap Cg Ge Pb Pc Pk Pn Pp Ta Vc* | ΟΜΟΙΩCIC ΠΕΡΙ ΟΡΦΕΟΥ ΚΙΤΗΑΡΙCΤΑ *gl.* similitudo de Orpheo citharista *Ka Lh* | Haec fabula monet ut nemo aspiciat retro. *Ga Ka Na Px*.

1. Felix, qui potuit boni

FELIX – BONI: Hoc carmen fabulosum illos respicit, qui postquam uiam ueritatis agnoscunt et in ea proficiunt, rursus ad saeculi desideria reuertuntur sicque opus incoeptum miserabiliter perdunt. (*Af*) *Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vc Vd Vf* | Figmento poetico hortatur nequaquam mentes hominum ad inferiora detrudere, sed semper superiora, hoc est uera requirere. *Ap Ck Ct Er Ge Pb Pn St Vf*.

FELIX: est *Lb Pn Ps* | fortunatus *Pd* | ille *Bd* | ille homo *Va* | ille felix, qui non est terrenis uoluptatibus et curis implicitus *Cg* | fortunatus, faustus uel congruus *Ka Lh*.

POTUIT: qui potuit respicere, mentis intuitu ad bonum uerum debet erigere *Ap Ge Pb* | qui potuit respicere, mentis intuitum ad bonum uerum splendidum erigere *Ck Pn* | qui potuit mentis intuitum erigere ad uerum bonum *Ld* | erigere mentis intuitum ad uerum bonum *Ct Fb Fd Pt* | erigere menti sunt uitium et utrum bonum *Er*.

BONI: bonitatis *Ap Bd Ck Ge Pb Pd Pn Ps* | sapientiae *Ap* (2x) *Ct Er Fb Fd* | summi *Ap Bd Cg Fb Pc Pk Pp Pq Ta Va Vc* | ueri *Lh* | dei *Ap Cg On Pc Pk Pp Pq Ta Vc* | summae bonitatis *Af* | ueri boni *Ka* | bonitatis auctorem *On* | sapientiam summi boni *Pb* | sapientiae summi boni *Ps* | sapientiam summi dei *Ck Ge Pn* | Post inuentum summum bonum iam magnificat et felices praedicat illos, qui ad eius claritudinem peruenire potuerunt. (*Af*) *Ap Ck Fd Ge Kc Ld Lh Pb Pn Pp Ps Pt Ta Vd Vf*.

2. fontem uisere lucidum,

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5 metrum[2]] om. *Mb*; trimetrum *On Pd Vb*. | gliconium] gliconicum *Ec Gc*. | constans] constat *Ef Ec Gc Mb*; fit *Ka*. | spondeo] ex spondeo et trocheo *Pd Vb*; spondeo uel trocheo *On*. | et] om. *Mb*. **6** pyrrichio] pirrio *Ef*. **8** similitudo…9 citharista] om. *Lh*. **9** Haec] hac *Px*. **14** Hoc] om. *Ap Ge Pb Pn*. | fabulosum] fabulosum est *Ap Ck Ge Pb*; est \et/ *Pn*. | respicit] rescipit *Kc*; respici *Pt*. | qui] om. *Kc*. | postquam] per quam *Kc*. | uiam] iam *Vf*; om. *Ap*. | ueritatis] ueritates *Vf*. **15** agnoscunt] cognoscunt *Vd*. | proficiunt] prospiciunt *Vf*; ficiunt *Fd*. | rursus] rursum *Lh Ta*. saeculi] saecularia *Ck*. | desideria] desiderium *Pp*; desiderii *Ld*. | reuertuntur] reuertunt *Af*. opus] om. *Lh Ta*. **16** incoeptum] incestum > inceptum *Ct*; coeptum *Af*. **17** nequaquam] nequa qui *Vf*. **18** inferiora] interiora *Vf*. | detrudere] detradere *Er*; se detrudere *St*. | semper] om. *Ge*. hoc…uera] id est ad uera *St*. | uera] uocat *Er*. | requirere] requerere *Er*; recurrere *St*; om *Ct*. **25** erigere[2]] egere *Pt*. **32** Post] bonos itaque post *Pp*. | iam] om. *Fd Ld Pt*. | magnificat] magnificos *Ap Ge Pb*; magnif{icat} *Pn*. | illos] om. *Kc*. | qui…33 eius] quia dei *Fd*. **33** eius] illos *Ck*. | claritudinem] beatitudinem *Vd*. | peruenire] prouenire *Kc*. | potuerunt] potuerint *Vd*.

III metrum xii

FONTEM – LUCIDUM: uidere fontem sapientiae *Va* | uerum bonum cognoscere *Pm* | donum uidere *Px* | summum donum uidere *Ga Ka Na*.
FONTEM: sapientiae *Bd Ld Pb Pc Pq Ps Pt Ta* | sapientiam *Ec Gc Ka Lh* | originem *Pb* | summum deum *Lh Pp Px Vh* | fontem sapientiae *Af Ap Ck Ge Pk Pn Pp Vc* | fontem et originem sapientiae *Cg* | summum bonum sc· deum *Eb* | summum uerumque bonum ·i· deum *Ec Gc* | dei omnium patrem *Pd*.
UISERE: uidere *Bd Cg Ec Fb Fd Gc Lh Mo Pp Pt Ta Vb* | prouidere *Vf* | uisitare *Lb* | cognoscere *Eb Pb* | intelligere *Af* | frequenter uidere *Px*.
LUCIDUM: splendidum *Vb* | praeclarum *Lb* | purum *Ta* | clarissimum *Fd* | clarissimum deum *Ld Pt* | perspicuam, claram *Lh* | quia ipse est lux *Pb*.

3. felix, qui potuit grauis
FELIX – UINCULA: qui non est terrenis rebus implicitus *Pd Vh* | qui non est terrenis uoluptatibus et uitiis implicitus *Af Fb Fd Kc Ld Lh Mj Pc Pk Pp Pq Pt Ta To Vc Vd* | quia terrenis reb(us) nunc implicatus *Px* | caelestia conferre terrenis *Ta* | qui potuit praeferre terrenis caelestia, uel qui terrenis rebus non est implicitus *Ec Gc Ka Lh* | Hoc est qui potest terrenas cupiditates abicere. *Ap Ck Ge Pb Pn Ps* | uel dicitur esse illum felicem, qui dominatur corpori suo, ut ancilla famuletur dominae, uel qui non est plus aequo mundanis atque transitoriis implicitus diuitiis uel anxietatibus *Pd Vb*.
FELIX: est *Ap Ck Ge Pb Pn Ps*.
GRAUIS: ponderosae *Af Ap Cg Ck Er Fb Fd Ge Ld Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va Vc* | terrae ponderosae *Lh Kc* | ponderosae, quia terrena inhabitatio deprimit sensus multa cogitantes *Vf* | molis corporeae, quae aggrauat animam *Cg*.

4. terrae soluere uincula.

TERRAE – UINCULA: terrenas cupiditates abicere *Ct Er Fb* | carnis contagionem uincere *Pm* | sarcinam carnis superare *Ga Ka Na Px Vh* | qui aggrauat animam *Ta*.
TERRAE: corporis *Af* | carnis *Eb*.
SOLUERE: superare *Ta* | dissoluere *Ap* | absoluere *Cg* | deponere *Ec Gc Lh* | uincere *Eb Ec Gc*.
UINCULA (UINCLA *Ec Gc*): poenas *Vb* | peccata *Ps* | terrena peccata *Mh* | terrenas curas *Ta Va* | impedimenta terrena *Cg* | contagionem *Eb* | curas *Eb* | terrenas curas desideria *On* (p. 140) | carnis cogitationem, sarcinam, carnem *Ec Gc*.

5. Quondam funera coniugis

QUONDAM: aliquando *Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | olim *Ta* | adiit *Af*.
FUNERA: mortem *Af Ap Cg Ck Ct Er Fb Fd Ga Ge Ka Kc Ld Lh Mj Mo Na Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta To Va Vc Vf Vh* | luctus *Vb* | neces *Lb* | perniciem *Lh*.

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40 donum[2]] < bonum *Ga*. **52** est[2]] om. *Kc Mj*. **53** uoluptatibus] cupiditatibus *Fb*. | et uitiis] om. *Af*. | uitiis] curis *Pc Pk Pq Vd*. | implicitus] implicitur *Kc*; implicatur *Mj*. **54** qui…55 potuit] om. *Ka*. **55** terrenis[1]] terrenis rebus *Gc*. | implicitus] implicatus *Ka*. **56** potest] potuit *Ap Pb Pn Ps*. **58** plus aequo] et *Vb*.

III metrum xii

CONIUGIS: Euridicis sc· *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pc Pk Pn Pq Ps Pt Ta To Va Vc Vf* | Euridicem *Mj Vb* | Euridice *Pd* | de eo quod cum labore adquiritur *Ga Ka Na Px* | antonomasia, id quod desideratur bonum *Ga Na Px* | Euridicae ·i· profundae cogitationis *Ec Gc* | Euridice ·i· profundae diiudicationis *Ka Lh*.

6. uates Threicius gemens

UATES THREICIUS: Orpheus (*Af*) *Cg Fd Ld Lh Mb On Pc Pk Pp* (2x) *Pt Px Ta To Va Vb Vc Vd Vf* | fabula *On Ta* | Fabula Orphei *Ka Pk Pp Pq* | poeta de Tracia *Eb* | Orpheus a Tracia *Pd* | Orpheus citharista quasi Tracius *Ap Pn* | Nam theologus fuit, qui ideo fertur siluas currere fecisse et amnes stare, quoniam homines ab agresti conuersatione ad ciuilem perduxit uitam. (*Af*) *Ap Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Vd Vf* | Secundum fabulam Orpheus citharista fuit, cuius uxor Euridice ab Aristeo adamata, cum fugeret eum in deserto latens interempta periit. Propter quam quaerendam descendens ad inferos cum lyra canens, pretium carminis sui uxorem recepit, donata a diis sub tali pacto, ut antequam infernorum terminos relinqueret, numquam retro aspiceret. Qui cum iam terminos pene transcurreret amore uxoris superatus sequentis se retro respexit. Quam cum uiderat, mox amisit. Vates dicitur Orpheus, quia theologus fuit. Qui ideo fertur siluas currere fecisse et amnes stare, quoniam homines ab agresti conuersatione ad ciuilem perduxit uitam. *Ta* | Orpheus conmaculans et ab hoc mulier a serpente percussa est. *Vh* | Fabula Orphei, qui fuit ex Tracia, cuius uxorem Protheus pastor conmaculans et ob hoc mulier a serpente percussa est. *Ga Na Px* | Aristeus uoluit concumbere cum Euridice. Illa fugiens in herbis ab angue interempta est, quam deflet Orpheus. *Kr*.

UATES: poeta *Cg Fb Vb* | Orpheus *Ec Gc Kc Mj Pq* | citharista *Ct Er On* | Orpheus citharista *Ck Ge Pb Ps* | praedicens futura citharista *Lb* | Orpheus theologus Calliope musae filius *On* | Aristeus adamauit uxorem Orphei *Ka* | fatidicus *Ec Gc Ka Lh* | diuinus *Ka Lh*.

THREICIUS: trax *Ct Er* | a Tracia *Ap Ck Ge Pn* | a Thraicia *Ps* | ex Tracia *Fb Fd Pt* | de Tracia *On* | ex Tracia regione *Pp* | quas Teracius *Ck* | quas Tracius *Ge* | quasi Tracius *Pb* | quasi Traicius a Tracia patria *Pc Pk Pp Pq Ta Vc* | Treicius a patria treissa(!) *Pd* | a patria Thracia dictus *Cg* | antonomasia *Vh* | Antonomasia a T\h/racia dicitur Threicius. Potius tamen de Loth dixisse creditur. *Va* | qui fuit ex Tracia. Trax citharista *Ka*.

GEMENS: dolens *Ap Ck Ct Er Fb Fd Ge Ka Lh Mo Pb Pn Ps Pt Px Vh* | plorans *Vb* | heiulans *Pd*.

7. postquam flebilibus modis

POSTQUAM: coegit *Va*.

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118 Loth] Cf. Beda *De schem. et trop.* 156.81-2

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83 Euridicis sc·] euridias *Kc*. **85** antonomasia] antomensa *Ga*; antonomensa *Na*; antenomensa *Px*. | desideratur bonum] desideratuu(...) *Px*. **95** qui] iste Orphoeus *Pt*; iste Orpheus qui *Fd Ld*. ideo] in eo *Af*. | currere] curre *Af*. | amnes] omnes *Kc*. | homines] hominis *Ck*. **96** ad] om. *Ld*. ad…uitam] om. *Ld*. | ciuilem] caelestem *Fd Pt*. **106** Fabula] faber *Px*. **116** Traicius] tracius *Pc Pk Ta Vc*; tratius *Pq*. | Tracia] tratia *Pq*.

III metrum xii

FLEBILIBUS (FIDELIBUS *Pc*): flebilibus *Pc* | plicabilibus *Vb* | flexibilibus *La* | flectentibus *Ap Pb* | lacrimabilibus *Ta* | aptos fletu *Cg* | mirabilibus *Px* | miserabilibus *Ga Ka Na Vh* | ad pietatem *Ps* | ad pietatem flectentibus *Ap Ck Ct Er Fb Fd Ge Ld Mo Pn Pt*.
MODIS: carminibus *Ap Ck Ct Er Fb Ge Ld Pb Pn Ps Pt* | cantibus *Ap Lb Pc Pk Pp Pq Ta Vb Vc* | modulationibus *La Va* | dulcibus suis cantionibus *Pd*.

8. siluas currere mobiles,

SILUAS CURRERE: Quod dicit siluas fecisse mobiles et amnes stare de duris hominibus debemus accipere, qui ad misericordiam flectuntur suauibus modis. *Ap Ck Ct Er Ge Pb Pn St Va* | Hos enim duos uersus ex Uirgilii tractatu sumpsit Boetius, ceteros duos nequaquam ubi dicit iunxisse intrepidam ceruam latus saeuis leonibus nec timuisse leporem uisum canem dulcedine cantus Orphei, sed a semetipso uel ab alio auctore. *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt St*.
SILUAS: Grece siluas xilon uocant *Eb* | Silua est spissum nemus ·i· breue. Silua dicitur quasi xilua. Nam Grece ΞΙΛΟΝ lignum dicitur. *Ec Gc Ka Lh*.
CURRERE: inclinare *Pp* | suum cantum *Vh* | ad suum cantum *Mj Px* | ad suum carmen *Ec Gc Ka Lh* | ad audiendum *Ec Ga Gc Ka Na Pm Px Vh* | Orpheo *Na Px*.
MOBILES: defluentes *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | uolubiles *Pp* | currentes *Ps* | quia immobiles erant ante *Ta*.

9. amnes stare coegerat

AMNES – COEGERAT: ut et stabiles essent, qui antea mobiles *Ap Ck Ge Pb Pn Ps*.
AMNES: flumina *Cg Fd Ld Pt Ta Vb* | alueos *Lb* | et *Ap* | postquam *Fd* | et postquam *Bb Lb* | Amnis proprie a circumnando dicitur, quoniam ex Greca praepositione dictum est, quia ΑΜΦΙ significat circum, et nare est fluere. *Ec Gc Ka Lh*.
STARE: ne currerent *Fd Ld Pt*.
COEGERAT: zeuma *Ct Er Fb Fd Pt* | compulerat *Ta To Va Vb Vf* | ille *Ld* | fecerat *Ec Gc Ka Lh*.

10. iunxitque intrepidum latus

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129 pietatem[2]] pietate *Er*. | flectentibus] flectentem *Fd*; flentibus *Mo*. **137** Quod] quia *Ct*. dicit] dum dicit *Er St*. | siluas[2]] filius *Er*. | fecisse] currere *Ct Er St*. | duris] dans *Er*. **138** accipere] acci *St*. | misericordiam] misericordia *Er*. | flectuntur] flectentur *Er*. **139** enim] om. *Fd Ld Pt*. | uersus] uersos *Pb*. | tractatu] tractatus *Ck*; traxtatum *Er*; tractu *Pt*. **140** Boetius] om. *St*; Boetius siluas currere mobiles amnes stare coegerat (coegerat om. *Ld*) *Fd Ld Pt*. nequaquam…142 auctore] om. *St.* | dicit] dixit *Ct Er*. | iunxisse] dixisse *Er*; luxisse *Fd*. intrepidam] intrepidum *Ap Ct Er Ge Ld Pb Pt*. **141** nec…Orphei] om. *Fd Ld Pt.* | canem] canum *Ct*; curem *Er*. | a] ad *Pt*. **142** semetipso] semetips(!) *Ge*. | ab] om. *Ct Er Fd Ld*. **143** spissum] < spissa *Ka*; < spissam *Gc*. **144** xilua] > Ξilua *Ec*; Ξilua *Gc*. **153** antea] ante *Pb Pn*; < ante *Ap*. **155** proprie] om. *Ec Gc Ka*. **156** praepositione] positione *Lh.* | ΑΜΦΙ] ΑΝΦΙ *Ka*; ΑΜΠΝΙ *Ec Gc*; amphi *Lh*. | significat] om. *Ka*.

III metrum xii

IUNXITQUE: sociauit *Cg* | applicuit *Ka Lh* | postquam *Ap Ck Ct Er Fb Fd Ge Ld Pb Pd Pn Pt Va* | et *Ap* | et postquam *Af* | Tam delectabiliter canebat, ut et leones feritatis et cerui timoris obliuiscerentur. (*Af*) *Fd Kc Ld Lh Mj Pp Ps Pt Ta Vd Vf*.
INTREPIDUM: non timidum *Lb* | ipsa sc· intrepida *Ap Ck Ge Pn Ps* | ipsa intrepida *Cg Er Fb Fd Ld Pt*.

11. saeuis cerua leonibus

SAEUIS: duris *Vb* | crudelibus *Va* | naturaliter saeuitiam habentibus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt*.
CERUA: species pro gen(ere) *Af*.

12. nec uisum timuit lepus

NEC: postquam *Ck Fd Ge Pn Pt* | et postquam *Af Pd Ps*.
UISUM: lumen *Vb*.
TIMUIT: canem *Px Vh* | a se propter dulcedinem cantus *Af*.
LEPUS (< LEPOS *Vb*): Lepus dicitur quasi leuipes, quia nullum animal tam cito ince(dit). *Vb* | be(st)ia *Vb*.

13. iam cantu placidum canem,

CANTU: Orphei *Af Ct Er Fb Fd Ka Ld On Pt Va* | illius *Pq* | ipsius Orphei *Ap Ck Ge Pb Pn Ps*.
PLACIDUM: serenum *Vb* | mansuetum *Af Ap Ck Ct Er Fb Ge Mo Pb Pn Ps* | quietum *Ap Ck Ge Pb Pn Ps* | suaue *Lb* | mitigatum *Cg* | tranquillum *Ka* | mansuetum erga se *Fd Ld Pt* | tranquillum, paccatum, quietum, mollissimum *Lh*.

14. cum flagrantior intima

FLAGRANTIOR (FERUENTIOR *Ec Gc*): ardentior *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt Vf* | succensior *Eb Px Va Vh* | succensior amore *Pp* | succensus amore *Ka Lh* | succensus amor *Ec Gc* | sagacior uel incensior *Pd* | incensior amor *Cg* | nimis accensus *Af* | iracundus, calidus, inquietus *Lh* | feruor *Kc Ps* | propter amorem uxoris *Af Fb Fd Kc Ld Lh Mj Pc Pk Pp Pq Ps Pt Ta To Vc Vd*.
INTIMA: Orphei *Ck Eb Pm* | praecordia *Ck Fb Kc Lh Mj Ps To Vf* | interiora (*Af*) *Ck Ge Lh Pb Va Vb Vh* | uiscera *Ec Gc Ka Lh Px Vh* | illius uatis *Ec Gc* | praecordia Orphei *Af Cg Ct Er Fd Ge Ld Pc Pk Pp Pq Pt Vc Vd* | interiora Orphei *Ps* | interiora Orphei et praecordia *Ap* | interiora et praecordia Orphei *Pn*.

15. feruor pectoris ureret

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166 canebat] canit *Pt.* | et[3]] om. *Fd Ld Mj Pt.* | leones…167 feritatis] feritatem leon{um} *Vd*. **167** feritatis] ferocitatis *Ld Mj*; feritas *Pt.* | timoris] timiditas *Pt*; timiditatis *Fd Ld*; timorem *Vd*; timori *Af.* | obliuiscerentur] obliuiscentur *Ps*; obliuiscerent *Vd.* **174** saeuitiam] seuitatem *Ct*. **204** praecordia] percordia *Ta*.

III metrum xii

FERUOR: amor *Cg Eb Fb Ga Ka Lh Mo Na Pm Px Va Vh* | ira *Lh Vb* | amor, quo estuabatur propter suam Euridicem *Ap Ck Ct Er Ge Pb Pn Ps*.
PECTORIS: Orphei *Fb Ka Lh Pd Px Va Vh*.
URERET: combureret *Vb* | cremaret *Lb* | incenderet *Cg* | excandescere face(ret) *Cg*.

16. nec qui cuncta subegerant

NEC QUI CUNCTA – MODI: Licet cantilena suauis Orphei mulcerent omnia sensibilia in lepore, cane, leone, cerua insensibilia in siluis amnibus, tamen nequaque ipsum dominum. *St* | Licet cantilenae Orphei suaues omnia ualerent mulcere sensibilia insensibiliaque, tamen suum modulatorem non ualebant mulcere, ut semper lugubri lacrimarum non afficeretur luctu. *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt*.
NEC: et *Fd*.
QUI – SUBEGERANT: qui naturas rerum permotauerant *Ap Ck Ge Pb Pn Ps* | qui naturas rerum domuerant *Ct Er Fb Fd Ld Pt* | Omnia stare fecerat et gaudere. *Vf* | iure rerum etiam insensibilium *On*.
QUI: modi *Af Ga Ka Lh Na Px Ta Vb Vf Vh*.
CUNCTA: elementa *Pp Vb* | quae creata sunt *Va* | siluas, bestias *Ta* | siluas, bestias, amnes *Af* | siluas, bestias, amnes, saxa *Cg Pc Pk Pp Pq Va Vc* | siluas, leones et cetera *Pd*.
SUBEGERANT: compulerant *Vb* | sibi *Pp* | domauerant *Lh Ps* | domuerant *Ck Ge Pn* | subiecerant *Pd* | subposuerant *Lb* | superauerant *Ta* | superabant *Pb* | permutauerant *Af* | mitigauerant *Eb Ka Pm* | subderant *Lh*.

17. mulcerent dominum modi,

MULCERENT: lenirent *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | suaderent *Lb* | blandirentur *Ta* | mitigarent *Af* | delectarent *Ka Lh* | placarent *Ec Gc Lh Vb* | delinerent *Lh Vb*.
DOMINUM: Orpheum *Af Ap Cg Fb Fd Ge Kc Ld Lh Mj Pb Pf Pp Ps Pt Px Ta To Vb Vd Vf* | Iouem *Ec Ga Gc Ka Mh Na Pm Vh* | uatem *Pd* | Plutonem *Px* | Orcum *Px* | ipsum Orpheum *Ck Ct Eb Er On Pn* | Orpheum modulatorem suum. Illum enim non poterant mulcere, ut obliuisceretur amoris uxoris. *Ap Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | Orpheus, Oagri filius et Caliope musae, insignis Traciae citharista, ut quidam putant, Apollinis filiam habuit uxorem Euridicem. Quam dum Aristeus Cineris filius pastor cupidus persequitur, uolens in eam stuprare, illa fugiens concubitum eius, serpentem non deuitauit et ei fuit mortis causa. Orpheus

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213 estuabatur] estuabat *Ct*; astuabat *Er*; estuebatur *Ap Pb*. **222** ualerent] ualent *Ap Ge Pb Pn*. **223** mulcere] mulcere et *Ck Pn*. | sensibilia insensibiliaque] om. *Fd Ld Pt*. | insensibiliaque] insensibilii quae *Er*; quae *Ct*. | modulatorem] modum *Ct*. **224** mulcere] delinire *Fd Pt*; delinere *Er*; delenire *Ct Ld*. | lacrimarum] macularum *Ld*; carminum uel lacrimarum *Ct*. | non] om. *Ct Er*. | afficeretur] efficeretur *Er Fd Ld Pt*. **227** permotauerant] permutauerant *Ap Pb Pn*. **228** domuerant] dimuerat *Er*. **232** amnes[2]] annes *Pc*. **234** domuerant] domo erant *Pn*. **241** lenirent] linerent *Pt*. **246** Illum] om. *Ap Ge Pb*. **247** enim] om. *Ap Ge Pb Pn Ps*. | amoris] amorem *Ta*; > amorem.*Pq* **249** Quam…250 dum] quandum *Ap*. **250** stuprare] strupare > struprare *Ap*.

III metrum xii

coactus desiderio coniugis temptauit dulcedine cantus citharae delinire Ditem et Proserpinam, ut posset Euridicem ad superos reducere. Descendit ad inferos et in miserationem eos cantu suo compulit, acceptaque lege impetrauit Euridicem, ita demum si non postergum respexisset, antequam ad superos peruenisset. Sed dura est amantium seueritas. Orpheus timens non inesset pollicitis Ditis fides, respexit et irritum fecit laborem. Reuersus deinde ad superos, quia prosperas expertus esset nuptias perosus omne femineum genus solitudinibus se dedit, quem Tracie mulieres propter sui contemptum laniauerunt. Orpheus OPEAΦONH Grece optima uox sonat latialiter, EYPIΔIKE autem profunda deiudicatio, APICTEIC uero, APICTON Grece optimum dicunt Latini. Serpentem in quem incedit et moritur Euridice astutiam ·i· quasi hoc apertissime pronuntiasset. Omnis ars communionem hominum uitat, quae serpentis ictu moritur, quasi astutie intercoeptu secretis uelut inferis transmigratur, sed post hanc exquirendam atque eleuandam sapientiae diuinae canora uox descendit et ad studium bene uiuendi inuitat, et iubetur ne suam respiciat uxorem ·i· terrenam dignitatem et carnales concupiscentias, quae in hoc saeculo pro tempore delectantur, sed etiam in deo fixam mentis ponere. Ideo, Boetius, resipisce, quia in saecularibus dignitatibus plusquam oportuit usque adhuc delectatus es. *Ap Ck.*

MODI: cantus *Ap Ck Ct Er Fb Fd Ge Mo Pn Pq Ps Pt To Vf* | soni *Eb Lb Vb* | sonori *Ga Ka Na Vh* | modulationes *Pd* | cantationes *Af* | leihi (OHG) *Ec Gc* | cantus dico *Pb* | cantus dulcedine *On* | dulcedo cantus *Cg*.

18. immites superos querens

IMMITES – QUERENS: causans et detrahens superos *Ga Ka Na Px Vh.*
IMMITES SUPEROS: deos inexorabiles *Ga Ka Na Pm Px Vh.*
IMMITES: inexorabiles *Af Ap Cg Eb Ec Fb Fd Gc Ld Lh Mj Pc Pd Pk Pp Pq Ps Pt Ta To Va Vc Vd Vf* | inexorabilis *Kc* | iratos *Vb* | asperos *Ct Er* | duros et asperos *Ap Ck Ge Pb Pn Ps* | quia dicebat Orphe(us) suam uxorem ab immitis superis esse ablatam *Vb* | inmisericordes, qui uxorem eius morti dederant *On.*
SUPEROS: deos *Ec Fb Gc Ld Vb* | magnos *Af Pq Vc* | deos inferni *Fd Pt* | deos inferorum *Ap Ct Er Pb Pn Ps* | deos infernorum *Ck Ge* | caelestes deos *Eb.*
QUERENS: causans *Af Ap Cg Ck Fd Ge Ld Pb Pn Pp Pq Ps Pt Px Vh* | murmurans *Fb Fd Mo Pt* | querelans *Lb* | conquaerens *Vd* | inuestigans *Ka Lh* | detestans *Eb Ka Pm* | plorans *Ec Gc* | querelas agens *Vb* | causis *Pt* | causans uel accusans illos *On* | incusans et impraecans, qui coniugem occiderant *Pd* | causans cur coniugem eius occiderant, quorum laudes ipse cantauerat *Pc Pk Pp Pq Ta Va Vc Vf* | ergo causando caelestes adiit inferos *Va*.

19. infernas adiit domos.

INFERNAS – DOMOS: Orpheus perrexit ad infernum *Ap Ck Ge Pb Pn* | perrexit ad infernum *Ps* | infernales adiit deos *Va.*
INFERNAS: infernales *Af Ec Fd Gc Ld Lh Pt* | infernales deos *Ga Ka Na Px Vh.*
ADIIT: Orpheus *Ct Er Fb Fd Ld Pt* | perrexit *Af Vb* | exiit *Ct.*

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255 respexisset…269 es] om. *Ap*. **256** Ditis] dictis *Ck*. **284** inferorum] imfermorum *Er*. **285** causans] causat *Px*; causatus *Vh*. **289** eius] om. *Vf*. | occiderant] occiderent *Pp*. | ipse] om. *Vf*.

III metrum xii

DOMOS: Metonimia *Ga Na Px Vh*.

20. Illic blanda sonantibus

ILLIC: in inferno *Af Ap Ck Ct Er Fb Fd Ge Ld Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Va Vb Vc* | apud inferos *Cg*.
BLANDA: dulcia *Ec Gc Ka Lh*.

21. chordis carmina temperans

CHORDIS: fibris *Pd* | fidibus *Lb Ta* | lyrae *Af* | sonantibus *Af* | quibus posset suam Euridicem recipere *Ap Ck Ct Er Fb Fd Ge Ld Pn Ps Pt*.
CARMINA: melodias *Ec Gc Ka Lh*.
TEMPERANS: praeparans *Ap Ck Ct Er Fb Fd Ge Ld Pn Pt* | modulans *Ta* | rotant *Ka* | rotans *Ec Gc Lh* | Orpheus *Ld* | ipse Orpheus *Af* | a diatessaron in diapente, a diapente in diapason *Ec Gc Ka Lh*.

22. quicquid praecipuis deae

QUICQUID – HAUSERAT: efexegesis *Fd Ld Pt* | per exeges *Er* | per efexeges *Fb* | per efexegesin dictum est *Ap Ck Ct Ge Pb Pn Ps* | efexegesis, quia Calliopeae filius fuerat *Vf* | quia Calliope fuerat *Mj*.
QUICQUID: omnia *Pd* | eo temperans *Ps* | quod est hoc *Ld* | quae carmina *Pq* | illud carmen temperabat *Va* | quicquid pulcherrimum disceret(?) *Eb*.
PRAECIPUIS: praecipuum *Lb* | sublimibus *Ap Fb Mo Pb* | nobilibus *Vb* | excellentibus *Ap Cg Ck Ge Pb Pd Pk Pn Pp Pq Ta Vc* | electis *On* | elegantissimis *Ec Gc Lh* | excellentissime *Px Vh* | de *Ld Vf* | a *Af Pk Vc* | ex sublimibus *Ck Ct Er Fd Ge Pn Pt* | ex sublimibus uel magnis *Ps* | a excellentibus *Pc* | ab excellentioribus *Af* | maximis *Ka Lh* | optimis *Ka Lh* | primis *Lh*.
DEAE: Cibele *Af* | Calliope *Bc Va* | ipsae sunt musae *Vb* | quia Calliopeae filius fuerat *Lh*.

23. matris fontibus hauserat,

MATRIS: Berocinthiae *Ap Ck Ge Pb Pn Ps* | Perezinthiae *Px* | Pirinthae *Va* | Calipeae *Pf* | Caliopea *Mh* | Caliopae *Pm* | Caliope *Eb* | Calliopeae *Ka Lb To* | Caliopae musae *Ec Ga Gc Na Px Vh* | Calliopeae, musicae *Lh* | nimphe *Cg* | quia Calliope filius fuerat *Ap Ck Ct Fb Fd Ge Kc Ld Pn Ps Pt Ta* | Calliope, mater Orphei *Pp* | Metalemsis est a musis ·i· nimphis deabus fontium, qui matri deorum ·i· Berecinthyae dicati sunt. Quicquid ergo a fontibus deae matris ·i· a musis [h]auserat. *St* | Musae sunt, quae et nimphae, dicuntur omnes habitare in fontibus.

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311 posset] possit *Fb*; poss{et} *Fd*. **312** Euridicem] eundicem *Er*. | recipere] accipere *Fb*. **322** efexegesin] exegesin *Pb Pn*; < exegesin *Ap*; exefegesin *Ps*. **340** Calliope[1]] calliopeae *Ap Ct Ps Ta*. | fuerat] erat *Ta*; fuit *Ct*. **343** quae] om. *Ct Er*. | et] om. *Ct* ; \et/ *Pn*. | nimphae] impe *Er*. | dicuntur] et dicuntur *Ct Er Fd Ld Pt*. | omnes] quae *Ap Ge Pb*. | habitare] habitant *Ap Ge Pb*; habitate *Er*.

III metrum xii

Fontes etenim in honore omnes matris deorum, Berocinthiae, sunt consecrati et quia nutrices sunt poematum, dicit iste quia quod protraxerat de illis fontibus praecipuis, resonabat dulcibus modis pro amore suae coniugis. *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt* | Omnes fontes musarum et nimphae in honorem matris deum esse dicuntur *Pc Pk Pp* | Omnes fontes musarum et nimphae in honore matris deum esse dicuntur. Et poetae a fontibus carmina dicunt accipere. *Pq*.
FONTIBUS: doctrinis *Eb Ef Ga Ka Lh Na Pm Px Vh* | doctrina *Pp*.
HAUSERAT: didicerat *Ap Cg Ck Ge* | potauerat *Ka Vf* | sumpserat *Lb* | suadebat *Er* | traxerat *Af* | acceperat *Vb* | sumebat ipse *Ps* | sicut eum docuerat mater *On* | prudentus(!) *Lh* | potauerat, exceperat, gustauerat *Lh.*

24. quod luctus dabat impotens,

QUOD: et *Fb Pt Vf* | quot *To* | quia *Ap* | et temperans *Fd Vh* | et sonantibus *Af.*
LUCTUS: deflet *Ap Pb Pc Pn* | luctus imbecilles *Pd* | dolor amissae uxoris *Ta*.
DABAT: suadebat *Ap Ck Ct Er Fb Fd Ge Pb Pn Ps Pt.*
IMPOTENS: amor *Vf* | ualde potens *Go* | sine effectu *Mh* | dabat *On* | Impotens eius erat luctus, qui non ualebat Euridicem suam reuocare ab inferis propter illum. *Ap Ck Ct Er Ge Pb Pn* | impotentes facit *Vh* | qui impotentem facit *Ec Gc Lh* | quia impotentem facit *Fb Fd Pp Pt Px* | qui impotentem reddit *Ka Pm* | quia impotentem facit luctus *Eb* | quod non quibat cantu suo Euridicen suam reducere ab inferis *St* | quia non ualebat Euridicen reducere *Af Ap Cg Pc Pk Pp Vc* | quid praeualebat reducere Euridicem *Pq* | qui non merebatur consolationem *Vb* | quia penitus ignorabat quid agere posset *To* | quia quod uoluit impetrare non potuit *Ec Ga Gc Ka Na Px* | qui impetrare non potuit *Pm* | Naturale est, ut cum dolentes in nulla re alia fuerint occupati, totos se luctui tradant, et ideo ad exaggerandum dolorem addidit impotens. Iam enim penitus ignorabat quid agere posset. (*Af*) *Ap Ct Kc Lh Mj Pp Ps Pt Ta Vd Vf.*

25. quod luctum geminans amor

QUOD – AMOR: quia dicit ueue *Eb* | quicquid amor dictabat *Pp* | quicquid dictabat amor, qui geminabat luctum flendo *Fb Fd Pt* | quicquid amor dictauit, qui luctum geminauit ubi cecinit *Ec Gc* | quicquid amor dictauit, qui luctum geminauit *Ga Ka Lh Na Px Vh* | quicquid ei luctus et amor dictauit, ibi cecinit *Pm*.
QUOD: et sonum *Af* | et potuit tartara *Vh*.
LUCTUM: dabat *Ap Cg Ck Fd Ge Ld Pb Pc Pk Pn Pp Pt Vc Vd Vf* | et dabat *Ps* | defflet *Pn* | planctum *Vb*.

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344 Fontes etenim] etenim dicimus *Ct*. | Berocinthiae] fontes *Ct*; Berocinchie *Fd*. | et…346 coniugis] om. *Ct*. **345** quia[1]] iste eas *Fd Ld Pt*. | sunt] om. *Er Fd Ld Pt*. | dicit] licet *Ld*. | iste] om. *Fd Ld Pt*. | protraxerat] protaxerat *Pt*; pertraxerat *Ld.* **361** eius…362 erat] om. *Ct*; eius \erat/ *Pn*. **362** qui] quia *Ct.* | propter illum] om. *Ap Ct Ge Pb*. **364** impotentem[1]] impotente *Pt*. **366** quia] qui *Ap Pc Vc*; qui«:» *Pk*. | reducere] ducere *Ap*. **368** quia] qui *Ec Gc*. **369** Naturale] naturale enim *Pt.* | cum] om. *Ct*. **370** nulla] ulla *Mj Vf.* | re] om. *Lh Ta*. | alia] om. *Mj*. totos] toto *Ap Ps.* | luctui] luctu *Mj Ps.* | tradant] traderent *Vf*; tradent *Kc*. | exaggerandum] exergerandum *Ps*. **371** addidit] addit *Ap Ps*. | impotens] impotentes *Ta.* | Iam] non *Pp*. penitus] ponit *Vf.* | quid] quod *Lh Vf.* **378** geminabat] geminat *Pt.* **379** qui] om. *Ka*; quod *Ga Na*; quicquid *Vh.* | luctum] luctus *Ka.*

III metrum xii

GEMINANS: iterans *Ct Er Fb Mo* | duplicans *Pc Vb* | multiplicans *Ec Gc Pc Pk Pp Pq Ta Vc* | iterans ipsum luctum *Ap Ck Ge Pb Pn Ps* | uerbis multiplicans *Af* | multiplicans et duplicans *Pd* | duplicans et triplicans *Pk Pp Pq Vc* | augens, duplicans, triplicans *Cg* | duplicans, triplicans, multiplicans *Va*.
AMOR: dabat *Ct Er Fb Mh On Vh* | ille *Af* | dabat amor *Af*.

26. deflet Taenara commouens

DEFLET: plorat *Vb* | iudicauit *Fd Pt* | flendo indicauit *Ka Lh Px Vh* | flendo iudicauit *Ec Gc* | Orpheus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Pt* | ipse *Ps* | ille *Af* | illud *Vd* | luctus *Vb* | cantat plorando inferis (...) se docuit sua mater dea, quod cupiebat a poenis suam coniugem diuelli *Er*.
TAENARA (THRENARA *Cg Pb* | TRENARA *Eb Ec Fa Fd Ga Gc Go Ka Lb Lh Mh Mj Na On Pa Pd Pf Pn Ps To Va Vf Vh etc* | TENARA < T«...»NARA *Af* | > TRENARA *Pt To* | T«R»ENARA *Vb* | TENERA > TRHENERA *Ta* | > TENARA *Vc*): uel Threnara *Ap* | aliter Tenara et optime *Pt* | accusatiuus Grecus *Eb Ec Gc Lh Vh* | nomen loci *Vc* | inferna *Lh On* | inferni loca *Fd Ld Pt Vf* | infernalia *Ec Fb Gc Ps Px* | tartara *Ga Ka Na* | lamentabilia carmina *Cg To* | lamentationes(?) *Af* | lamentabilia *Ec Gc Lh* | plural{is} efferuntur *Af* | Threnara cithara *Kr* | uel Trinara descensus Auerni *Lb* | Tenara locus est, quo descenditur ad inferos. *La* | Locus est quod descenditur ad infer(...). *Ef* | Lamentationes Hieremiae Grece dicuntur trene, hebraice cinoth. *Cg* | Trene dicitur quasi str(...)ne (...) stridor an(...) strene et tren(...) idem est. *Vb* | Trenarus promontorium Laconiae *Pf* | nomen loci uel infernum uel Tenara, quod est nomen loci ponitur pro inferno *Af* | Quidam Tenara dicunt quod est promontorium Laconiae. *Ap Ck Ge Pb Pn Ps* | Trenara dicuntur lamentabilia carmina uel lamentationes. *Ap Ck Ge Pb Pn Ps* | Tenera dicunt esse locum, ubi ebullit infernus, quem hic pro inferno posuit. *Ap Ck Ct Er Ge Pb Pn Ps St* | unde Virgilius Tenareas etiam fauces alta hostia Ditis *Ap* | Trenarus est promontorium Laconiae, ubi fertur descensus inferni esse. *Ec Gc Lh* | Trenarus est promontorium Laconicae prouinciae, ubi dicitur fuisse descensus inferni. *Eb* | Trenarus est promontorium Laconiae prouinciae, ubi dicitur esse descensus infernalis. *Ga Na Vh* | Tenara promontorium in quo descensus est ad infernum, uel Trenara lamentationes *Kr* | Trenara dicuntur lamentabilia carmina. Trenae dicuntur lamentationes. Hinc et Trenae Hieremiae. Trenae siquidem dicitur lamentabile. Quidam Tenara dicunt quod est promontorium Laconiae, ubi dicitur descensus esse ad inferos, unde Virgilius Tenareas etiam fauces alta ostia Ditis. (*Af*) *Ct Ka Kc Ld Lh Mj Ps Pt Ta Vd Vf* | Trenara dicuntur lamentabilia carmina, et trenae

412 Virgilius…Ditis] Verg. *Georg*. 4.467

386 et[2]] om. *Pq*. **401** loca] cola *Pt*. **408** Tenara] trenara *Ge Pb Pn Ps*; threnara *Ap*. **409** Trenara] tenara *Ck*; threnara *Ap Ge*. **410** Tenera] trenara *Ps*.; alii *Ap Ge Pb*. | Tenera… locum] tenara est locus *Ct*; tenara dicunt loca *St*. **411** ebullit] ebulleat *Ap Ge Pb Pn*; ebulliat *Ck Ps*. **413** esse] fuisse *Lh*. **414** Trenarus] trenerus *Vh*. **417** Trenara] tenara *Ct*; trenaria *Vd*.. Trenae] trene enim *Vd*; trenara *Ka*. | Trenae…418 Hieremiae] om. *Mj*. **418** Trenae[2]] trhenara *Ta*; treni *Vd*. | Trenae siquidem] Trenesi *Ct*. | Trenae[2]…lamentabile] om. *Ka Lh Ta*. | dicitur] dicuntur *Mj Pt Vd*; om. *Af*. **419** Quidam] quidem *Kc Vd*; < quidem *Ps*; om. *Mj*. | Tenara] trenara *Ka Mj Vf*; > trhenara *Ta*; tenenera *Pt*. | dicunt] legunt *Vd*; dicuntur > dicitur *Ta*. | quod] quia *Ps*. quod est] om. *Mj*. | promontorium] pro multorum pro cunctorum *Ps*. | Laconiae] lacunae *Ct*; laconiae prouinciae *Mj*. | dicitur] om. *Ld Mj Pt*. **420** esse] est *Ld Mj Pt*. | Tenareas] Trenaras *Vf*; Trenareas *Af Ka Mj*. | etiam] om. *Vd Vf*. | Ditis] dictis *Kc*. **421** Trenara] trerena\ra/ *Pp*.

dicuntur lamentationes. Hinc trenae Hieremiae dicuntur, et trenae dicitur lamentabile. *Pp* | Tenara quidam dicunt locum esse, ubi ebulliat infernus. Quidam promuntorium Laconicae prouinciae, ubi fertur descensus esse ad inferos, quem pro ipso inferno hic posuit. De hoc et Virgilius, loquens de Orpheo: Tenareas etiam fauces alta ostia Ditis. (*Af*) *Pc Pk Pp Pq Vc* | Trenum lamentabile carmen, uel sicut quidam Tenera legunt locum dicentes, ubi infernus ebullit. Alii uolunt Trenarum promontorium Laconiae prouinciae, ubi est descensus ad inferos, et de Orpheo dicit Virgilius: et Tenareas etiam fauces alta hostia Ditis. *On* | Trenara sunt luctuosa carmina. Quidam Trenara dicunt locum esse, ubi ebulliat infernus. Alii trenarum promontorium Lacooniae prouinciae dicunt, ubi fertur fuisse descensus inferni. Virgilius de hoc eodem Orpheo: Tenareas etiam fauces alta hostia Ditis. *Pd* | Trenerus promontorium Laconiae prouinciae. Ibi fertur fuisse descensus inferni. *Px* | Trenarum promontorium Laconiae prouinciae, ubi fertur fuisse descensus inferni. Vel, ut quidam dicunt, locus ubi ebullit infernus. Sed hic pro ipso inferno. Vnde Virgilius: Trenareas etiam fauces alta ostia Ditis. *Va*.
COMMOUENS: concitans *Ec Gc Ka Lh* | dulcedine *Pc* | dulcedine cantus *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | imperare *Vh* | pro quod uoluit *Vh* | mouens *Ap Ck Ge Pb Pn Ps*.

27. et dulci ueniam prece

DULCI: suaui *Ka Lh*.
UENIAM: beneficium *Af Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pc Pd Pk Pn Pq Ps Pt Px Va Vc Vh* | beneficia *Pp* | misericordiam *Lh* | indulgentiam *Cg Vb* | indulgentiam uxori *Ga Na Px Vh*.
PRECE: cantu *Fb Pd Px Ta Vh* | cantilena *Ld* | dulci cantilena *Fd Pt* | cantu uel modulatione *Ka* | cantu, modulamine *Lh* | cantu suo *Va*.

28. umbrarum dominos rogat.

UMBRARUM: animarum *Af Cg Ct Ec Er Fb Fd Gc Ka* (2x) *Kc Ld Lh Mj Pc Pk Pp Pq Pt Px Ta To Va Vc Vf* | infernorum *Lb On* | umbras effigies animarum manes uidelicet *Ap Ck Ge Pb Pn Ps*.
DOMINOS: manes *Ct Er Fb Fd Ld Pt* | principes *Vb* | deos *Ec Gc On Px* | animarum deos *Ga Na Vh* | quasi tres fratres *Vf* | daemones *Pp* | deos inferni *Af Cg Pc Pk Pp Pq Ta Va Vc* | Tres dicuntur fuisse fratres, qui sibi omnem mundum diuiserunt: Iuppiter, Neptunus, et Pluto. Iuppiter caelum, Neptunus mare, Pluto tenet infernum. Et ut singuli in regno fratrum potestatem habere uideantur, aliquid triplicis gerunt: Iuppiter trifidum fulmen, Neptunus tridentem, Pluto tricerberum. (*Af*) *Ap* (2x) *Ck Ct* (*Fd*) *Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta* (*Vc*) *Vd Vf*.

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423 Tenara] trenara uel tenara *Pp*. | ebulliat] ebullit *Af*. | Quidam] quo\d/dam *Pc*. **426** Ditis] ditis adiit *(Af) Pq Vc*. **437** cantus] cantis *Er*. **455** umbras] om. *Ap Pb*. | effigies] effiges *Pb*; efficies *Pn*. **459** dicuntur] dicunt *Vf*. | fratres] om. *Pp*. | omnem] omne *Ta*. | mundum] om. *Ka*. **460** et] om. *Ka*. | caelum] superos *Ka*. **461** tenet] om. *Fd Ld Pt*. | Et] om. *Fd Ld Pt*. | Et…462 gerunt] om. *Ap* (1,2) *Ck Ge Pb Pn*. | fratrum] fratrem *Lh Vc Vf*; fratres *Ct*. | potestatem] potentiam *Ka Pp*; potentem *Lh Ta Vc*; potestates *Ct*; potentes *Af*. | habere uideantur] habeant *Ct*. **462** gerunt] genere *Kc*. | trifidum] tris fidum *Vf*. | fulmen] flumen *Ge Lh Pb Pn Pp Vd*; < flumen *Ap* (2). | Pluto] om. *Fd*. | tricerberum] tria cerebra *Ct*; om. *Fd*.

III metrum xii

ROGAT: petit *Ap Ck Ct Er Fb Fd Ge Mo Pb Ps Pt* | postulat *Vb* | flagitat *Ka Lh* | uates *Ld*.

29. Stupet tergeminus nouo

STUPET: admiratur *Ap Ck Ct Er Fb Fd Ge Mo Pb Pd Pn Ps Pt* | miratur *Cg Ec Gc Ka Ld Lh Pc Pk Pp Pq Px Ta To Va Vb Vc Vh* | mirat *Af* | contorpet(!) *Lh* | blanditur *Pp*.
TERGEMINUS: Cerberus *Lb Pc Px Vc* | triceps *Ec Gc Ka Mh* | Tricerberus *Af* | triplex *Pm* | houbito (OHG) *Mh* | Tricerberus canis *Cg* | tria capita habens *Fb Fd Ld Lh Pp Pt Px Vb Vf Vh* | Cerberus, tria ora habens *Kr* | plura capita habens *Vc* | quia .vi. capita habebat *Pd* | Tria capita fertur habere. *Ap* | tria capita habens, sicut tergeminus Bliarenus *Ta* | tria capita habens, hoc est Cerberus trifaux ·i· canis infernalis habens tria capita *Va* | Tricerberus canis inferni capita VI *On* | trifaux ·i· Cerberus ·i· canis infernalis, tria capita habens *Ec Gc* | Cerberus trifaux ·i· canis infernalis habens capita tria *Lh* | Cerberus tria capita fertur habere, unde et triplex. *Ta* | tricerberus canis, qui fertur habere tria capita *Pd* | Cerberus, quia tria in capitum fingitur et quasi creboros dicitur ·i· carnem uorans. Trium capitum, propter .iii. aetates infantiam, iuuentutem, senectutem, quas uorat mors in orbe terrarum. *St* | tergeminus propter tria capita. De Cerbero dicit qui ideo tergeminus tria capita fingitur habere. Cerberus uero dicitur quasi creos boros ·i· carnem uorans, qui propterea fingitur habere tria capita propter tres aetates ·i· infantiam, iuuentutem et senectutem, per quas introiuit mors in orbem terrarum. *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Pt* | qui propterea fingitur habere tria capita propter tres aetates infantiam, iuuentutem et senectutem, per quas introiuit mors in orbem *Vf* | Ipse est Cerberus et canis est et est tria capita habens, ianitor inferni. Ipse autem mirabatur de luc[tu] Orphei. *Vb* | plura capita habens, sicut tergeminus Briareus ·i· multiplex finitus scilicet numerus pro infinito. Cerberus autem fertur tria capita habere, unde et triceps. *Pk Pp Pq*.
NOUO: inaudito *Af Ap Ck Ct Er Fb Fd Ge Ka Ld Mo Pb Pn Ps* | inaudita *Pt*.

30. captus carmine ianitor;

CAPTUS: deceptus *Af Ap Ck Ct Ec Er Fb Fd Gc Ge Pb Pn Ps Pt* | stupefactus *Af Cg Fb Pc Pk Pp Pq Vc* | stupefacit *Ap* | blanditus *Af Cg Pc Pk Pq Vc* | illectus *Cg Pd* | delectatus *Pp Ta Vd* | occupatus *Ka Lh* | ipse *Va* | detentus *Lh* | securus *Pp* | dilectus *Cg*.
CARMINE: cantu *Ta*.
IANITOR: Cerberus *Af Ap Cg Ck Er Fb Fd Ga Ge Ka La Ld Lh Mh Na Pb Pc Pk Pm Pn Pp Pq Ps Pt Ta Va* | ostiarus *Vb* | custos *Lb* | idem ianitor *Ec Gc* | Cerberus tria capita habet *Ct*.

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477 Bliarenus] > briarenus *Ta*. **484** Cerbero] < Cerbere *Er*; Cerbore *Fd*. | tergeminus[2]] om. *Ct*. **485** tria] quia tria *Er Fd Ka Pt*; qui tria *Ld*; ·i· tria *Ap Ge Pb*. | Cerberus…486 capita] om. *Ct*. creos boros] creoboros *Fd Pt*; creberos *Er*; crotoboros *Ld*; creos bores *Pn*; creoborus *Ka*. carnem] carne *Ap Ge Pb*; carm *Er*. **486** uorans] uoluens *Pn*. | qui] quia *Fd*. | ·i·] om. *Ct Er Fd Ka Ld Pt*. **487** iuuentutem] iuuentute *Er*. | quas] quasi *Ld*. | introiuit] intrauit *Ka*. | introiuit… terrarum] om. *Ld*. **491** Briareus] briabeus *Pk*; biareus *Pq*. | ·i·] et est *Pq*. **492** tria] et tria *Pk*. **493** triceps] triplex *Pq*.

III metrum xii

31. quae sontes agitant metu

QUAE: deae *Ps Vb*.
SONTES: peruersos *Fb Mo* | nocentes *Cg Ka Ld Vb* | impios *Cg Pc Pk Pq Vc* | crudeles *Cg Pc Pd Pk Pp Pq Vc* | peccatores *Cg Lb Pc Pk Pp Pq Ta To Va Vc Vh* | nocentes, noxios *Lh* | peruersos, impios *Fd* | peruersos et impios *Ap Ck Ct Er Ge Pb Pn Ps Pt* | quod peccatores et impios concutiunt *Af* | sons nocens inde insons innocens *Vb*.
AGITANT: concutiunt *Cg Fb Ga Ka Lh Mo Na Pc Pd Ph Pk Pp Px Ta Va Vc* | concutiant *Px Vh* | minant *Vb* | perturbant *Cg Ta* | terrent *Cg* | sollicitant *Ec Gc Lh* | exercent *Ka* | torquent *Pd*.
METU: tristitia *Vb* | impetu *Fd* | terrore futurarum *Pt* | futuro terrore poenarum *Ka* | terrore futurarum poenarum *Ct Er Fb Fd Ld* | timor futurarum poenarum *Ap Ck Ge Pb Pn Ps*.

32. ultrices scelerum deae

ULTRICES: punitrices *Ap Ck Ct Er Fb Ge Ka Mo Pb Pn Ps* | uindicatrices *Af Ta* | ulciscentes *Lb* | furiae *Cg* | parcae, furiae filie noctis *Pp* | furiae, uindices dirae *Ka Lh* | Harum namque capilli finguntur. *Er* | Harum namque capilli finguntur esse serpentini. *Ap Ck Ct Fd Ge Ka Ld Pb Pn Ps Pt* | quae parcae sunt *Fd Ld Pt Vf* | qui[a] ulciscuntur. Ipse sunt Clotto, Lochesis, Atropos, Atlecto, Me(ge)ra, Tissiphone, et ip(sae) dicuntur furiae, quia o(mn)i tempore plenae sun(t) ira et furore, et ip(sae) puniunt animas in et(erno). *Vb*.
SCELERUM: facinorum *Vb* | malorum *Ta*.
DEAE: furiae *Pd* | parcae *Fd* | parces *Pt* | furiae, parcae *Ga Na* | filiae noctis et dearum *Cg* | irarum deae *Va* | furiae, filiae noctis *Pc Pk Pq Ta Va Vc* | filiae noctis Tisiphone et cetera *Ck Ge* | filiae noctis Tisiphonae, Megera, Alecto *Af Pb Pn* | filie noctis ·i· Alecto, Tisiphonae, Megera uel deae *Pd* | tres filiae noctis deae irarum: Tesifon, Allecto, Meiera *On* | filiae noctis ·i· Alecto, Tysiphonem, Egera *Vb* | furiae ·i· Allecto, Megera, Tessiphone *Ec Gc* | Allecto, Megera, Tesiphone *Ga Ka Mh Na Pm* | ille deae, quae flagellant scel[er]os silent propter carmina *Eb* | Tres sunt furiae, filiae noctis, quae puniunt sontes: Tisiphone, Megera et Allecto. *Ap Ct Fd Ka Kc Lh Mj Pp Pt Ta Vc Vf* | Megera quasi megasera ·i· magna contentio. Nam megas Grece magna dicitur, eris lis uel contentio. Allecto impausabilis, Tisiphone ultio mortis. *Ka Lh Ta* | Tres sunt furiae, filiae noctis, qui puniunt sontes: Tisophone Megara et Allecto. Tisophone interpretatur ultio mortis, Megara quasi megas era ·i· magna contemptio. Nomina megas Grece magna dicitur, eris lis uel contemptio sonat. Allecto impausabilis. *Af* | Tysiphone, Megera, Allecto impausabilis, Tysiphone ultio mortis, Megas Grece magna ·i· eris lis contemptio sonat. Inde Megera quasi magna contemptio *Ph*.

33. iam maestae lacrimis madent;

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521 timor] timore *Ap Ps*. **529** finguntur[2]] fingunt *Ge Ps*. **536** noctis[1]] mortis *Pq*. **537** noctis] noctotis *Af*. | Alecto] et Allecto *Af*. **542** sunt furiae] om. *Ct*. | puniunt] puniant *Ta*. | sontes] fontes *Ct Kc*. | et] om. *Ap Fd Ka Ta*. **544** dicitur] dicitur Latine *Lh*.

III metrum xii

IAM – MADENT: Iam humectantur carmine Orphei. *Ap Ck Ct Er Fb Fd Ge Ka Ld Pb Pn Ps Pt* | ad misericordiam motae deae irarum *Pc Pk Pp Pq Vc* | ad misericordiam motae deae *Ap* | ad misericordiam motae *Af Ck Ct Er Fb Fd Ge Ka Ld Pn Ps Pt Va* | ad misericordiam uertuntur *Ta*.
MAESTAE: tristes *Ap Ck Ge Pb Pn Ps Vb* | flentes *Ap Ck Ct Er Fb Fd Ge Ka Pb Pn Ps Pt* | miserantes Orpheum *Ec Gc Ka Pm*.
LACRIMIS: motae *Pd*.
MADENT: humectant *Vb* | resperguntur *Af* | deflent *Vh* | abundant de(...) *Cg* | motae factae sunt *Ta* | uictae carmine eius *On* | humectantur, lacrimis infunduntur *Lh*.

34. non Ixionium caput

NON IXIONIUM – 39 TITYI IECUR: Has fabulas require in libro .vi. Aeneidos. *Pm* | Has tres fabulas quaere in libro .vi. Aeneidum. *Ka* | Has tres fabulas ·i· Ixionis, Tantali, Tityi, require in .vi. libro Aeneidos. *Ec Gc*.
NON IXIONIUM CAPUT: luctus ·i· caput Ixionis, planctus, ploratio *Vb* | homo nefandissimus *Lb* | Plato Ixionem dicit pro hac causa poenas luere, quia socerum suum dotem reposcentem peremerit. *Vh*.
IXIONIUM: Ixionis *Ap* | unus gigans *Cg* | unus gigantum *Pk Pp Pq Va* | unus gigantum Ixion est *Ap* | Ixion rex Persarum *Kr* | Ixionis, unus fuit gigantum *Ck Ge Pn Ps* | Ixion unus gigantum *Vc* | filium terrae *Ct* | proprium nomen est *Vb* | Ixion, qui Iunonem uoluit uiolare, rex Laphitarum fuit. *Ec Gc* | Ixion, rex Laphitarum, concupiuit Iunonem. *Mh* | Ixion, rex Lafitarum, cupiens Iunonem *Ga Na* | Ixion gigans et rex Laphitarum fuit. *Af* | uidelicet dulcedine cantus Orphei *Fd Ld Pt* | Ixion dici uoluerit. *Vh* | Ixion gigas un{us} eorum, qui Iouem uoluerunt superis detrudere regnis. *On* | Ixion dicitur, qui est ligatus in inferno ad rotam et semper uoluitur, et significat negotiatores huius saeculi, qui uoluuntur huc illucque, qui etiam Ixion rex Laphitarum, ideo fingitur esse religatus ad rotam propter illicitos concubitus. *Ap Ck Er Ge Ka Pb Pn Ps* | Ixion rex Laphytarum propter illicitos concubitus apud inferos religatus est ad rotam semper uoluentem. Significat negotiatores huc illuc mercimoniis fraudibus et regionibus sese uoluentes. *St* | filius Iouis matre carnali qui (...) cum nube in specie Iun(onis) ficta coisset. Damnatus est apud inferos ut confixus in rota superfusa serpentibus semper uolueretur rota et semper manderetur a serpentibus. *Vb* | Ixion gigas uolens concumbere cum Iunone opposita est nubes, cum qua concubuit. Et cum inde iactasset se quasi de coitu Iunonis hac lege damnatus est, ut rotam serpentibus innexam semper contra montem uoluat. Per Ixionem autem cupidi figurantur et auari, qui labentis mundi desideria sectantes, semper repulsa patiuntur. *Af Ap Ct*

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555 Iam] nam *Ps*; om. *Ap Pb*. **557** ad] a *Pt.* | motae[2]] dei *Fb*. **570** vi] v *Ec.* **577** Laphitarum[2]] Laphitatum *Mh*. **579** Laphitarum] iapitarum *Af.* **581** qui est] esse *Ps.* **583** Ixion] om. *Ka.* esse] om. *Ps.* **587** in specie] in septie in spetie *Vb.* **589** gigas] gigans *Af Mj*; gigans fuit *Pt*; gigas fuit *Fd.* **590** concumbere] conconbere *Af*; concubere *Vd.* | cum Iunone] coniunone *Af Ps*; cum iunone fuit cui *Lh Ta*; cum Iunone cui *Ka.* | est] om. *Kc Pt.* | nubes] nobis *Ps*; ei nubes *Mo.* inde] idem *Mj.* **591** iactasset] iatasset *Ps*; iactaret *Fd Pt.* | quasi] om. *Ka.* | coitu] cogitu *Kc Ps*; scortu *Vd*; coitu eius *Mo.* | est] om. *Vc.* **592** uoluat] uolutus *Mj.* | Per… figurantur] et significat negotiatores saeculi qui uoluuntur huc illucque uel cupidi *Ct.* | autem] aut *Ka Vf*; enim *Mj.* **593** qui] quia *Ap Ka Mj Ps*; quae *Lh.* | mundi] mundum *Kc.* | semper] om. *Ka.* | repulsa] om. *Mj.* | patiuntur] om. *Mj*; petunt *Ps*; patiantur *Vf.*

III metrum xii

Fd Ka Kc Lh Mj Mo Pp Ps Pt Ta (*Vc*) *Vd Vf* | Ixion Iunonem cum uoluisset corrumpere, Iuno ei opposuit nubem. Quamobrem religatus est ad rotam contra montem uoluentem, quam dicit ad cantum stetisse Orphei. *Pc Pk Pp Pq Va* | Illi radiis rotarum penduli affliguntur, qui nullum consilium prouidentes, nihil ratione moderantes, fortuitu semper rotatu uoluuntur. *Mo Pp Pt* | Significat illos radiis rotarum pendere districtos, qui nihil consilio prouidentes, nihil ratione moderantes, nihil uirtutibus explicantes, seque et omnes actus suos fortunae permittentes, casibus et fortuitis euentibus semper rotantur. *Ec Gc Ka Lh.*

35. uelox praecipitat rota

UELOX – ROTA: stetit uacuo loco ipsa rotauerat cantu uidelicet Orphei *Ck Ge Pn Ps*.
UELOX: agilis *Vb* | citissima *Af* | uelox ideo, quia dum ad summitatem montis illam perducit, statim retro reuertitur *Fd Ld Pt*.
PRAECIPITAT: mergit *Vb* | demergit *Ka Lh* | cantu Orphei *Ct* | scurcta (OHG) *Ec Gc* | quia praecipuum mersat *Px* | non cogi(!) praecipitium *Eb* | in praecipitium trahit *Af Ck Ge Pn Va* | in praecipitium non trahit *Fb Pc Pk Pp Pq Vc* | in praecipitium mittit *Pd* | in praecipitium mergit *Mf* | in praecipitium trahit uidelicet cantu Orphei *Ap Pb*.
ROTA: Orphei *Pf*.

36. et longa site perditus

LONGA: perpetuali *Vb* | magna *Ps* | diuturna *Cg* | alta *Px Vh* | qui multum tempus sitiebat *Eb Mf*.
SITE (SITI *To Vh* | > SITI *Fa Na Px*): pro siti *Ec Ga Gc Mh Na On Pd Pm* | pro site *Af Px* | uel site *Vh*.
PERDITUS: consumptus *Ap Ck Ct Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | damnatus *Vb*.

37. spernit flumina Tantalus;

SPERNIT: despicit *Vb* | noluit bibere *Ec Gc Ka* | propter Orpheum *Fd Pt* | propter cantilenam *Ld* | (relin)quit flumina *Bb* | non aliud esse fluuium, quam errorem animae obliuiscentis maiestatis uitae prioris *Ec Gc Ka Lh*.
TANTALUS: ipse rex *Vb* | homo pessimus *Lb* | rex fuit *Cg* | dulcedine captus *Af* | nomen gigantis alterius *On* | qui filium suum gigas occidit *Ec Gc* | Tantalus quidam nimium auarus, qui propter auaritiam est deputatus diuitias attingere. *Pd* | Tantalus gigas uolens probare diuinitatem deorum Pelopem filium suum eis apposuit epulandum. Vnde hac damnatus est seueritate, ut in Eridano stans

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594 Ixion] ixion unus gigantum *Pc*. | uoluisset] uellet *Va*. **595** ad] ob *Pq*. **596** uoluentem] uoluentem illam *Pc*. | stetisse] cessare *Pq*. | Illi] illis *Pt*; allegorice illi *Pp*. **597** affliguntur] affiguntur *Pp*. | ratione] rationis *Pt*. **598** moderantes…uoluuntur] om. *Mo*. | rotatu] uotatum *Pt*. **601** fortuitis] fortuitos *Gc*. **606** uidelicet] sc· *Ps*. **608** ad] a *Pt*. **609** perducit] perduxit *Fd*. retro] om. *Ld*. | reuertitur] reuertatur *Pt*. **613** trahit] «non» trahit *Ap*. **620** qui] quia *Eb*. **630** esse] est *Ec Gc*. | fluuium] fluuius *Ec Gc*. | errorem] error *Ec Gc*. **631** maiestatis] maiestatem *Ec Gc Lh*.

flumine siti pereat, nec de aquis possit degustare, et fame deficiens poma quae sunt in praefati ripis fluminis uidet, nec contingit. Per hunc autem auaritia significatur. Is autem rex Corinthorum fuit et diis epulandum filium opposuit. Tunc absistentibus cunctis Ceres brachium exedit et ideo comedere dicitur, quia ipsa est terra, quae corpus resoluit. *Ct* | Iste Tantalus hac lege apud inferos dicitur esse damnatus, ut in Eridano inferorum stans nec undis praesentibus, nec uicinis eius pomariis degustaret. Per hunc autem auaritia significatur. Is enim rex Corinthiorum fuit amicus numinibus, qui cum frequenter susciperet homines in suo hospitio et quodam tempore deessent ei epulae, filium suum Pelopem occidit et diis epulandum apposuit. Tunc abstinentibus cunctis Ceres brachium eius exedit, quae ideo comesse dicitur, quia ipsa est terra, quae corpus resoluit. *Ck Er Va* | Tantalus rex fuit Co(rinthi)orum, qui saepe fertur h(os)pitio recepisse et quod(am) die filium suum Pelopem ad prandendum ei para(s)se. Vnde indignati (dei) damnauerunt tuli (po)ena, ut esset in flumine usque ad inguinem et esset damnatus aeterna si(ti), numqu(a)m potuisset ha(u)rire uel bibere aqu(am). *Vb* | Tantalus rex Corinthiorum fuit hospitalitati circa deos sedulus. Quibus et filium Pelopem epulandum aliquando cum apposuisset. Ceteris execrantibus Ceres dum taxat brachium eius exedit, quare uitae redditus pro carneo olim brachio donatus est eburneo. Ceres enim terra est fortitudinem resoluens corporum. Propter quas epulas idem Tantalus in Eridano infernali mento tenus inmersus, summo tenus quoque naris malis summi odoris et quantitatis pendentibus, nec libat aquas omnino sitiens, nec gustet mala penitus esuriens. Quo notantur auari, ut Horatius: Tantalus a labris sitiens fugientia captat flumina. Quid rides? mutato nomine de te fabula narratur. Congestis undique saccis indormis inhians. *St* | Tantalus gigas uolens probare diuinitatem deorum Pelopem filium suum eis apposuit epulandum. Vnde hac damnatus est seueritate ut in Eridano stans flumine siti pereat, nec de aquis possit degustare, et fame deficiens poma quae sunt in praefati ripis fluminis uidet, nec contingit. (*Af*) *Ap Fd Ka Kc Lh Mj Pp Ps Pt Ta* (*Vc*) *Vd Vf* | Nota est fabula Tantali, qui filium suum apposuit diis ad edendum, quos ad conuiuium inuitauerat. Et ideo apud inferos religatus tenetur, uidetque poma super os pendentia, et riuum uitreum decurrere, sed illa uisa non ualet attingere. *Pc* | Nota est fabula Tantali, qui ob hoc quod filium suum diis apposuerat ad edendum, quos ad conuiuium inuitauerat, apud inferos religatus tenetur, uidetque poma pendula super os, et riuum fluminis uitreum decurrere, sed non ualet inde contingere. *Ka Pk Pp Pq* | Hac significat quia epulas ante ora positas habentes fame et siti

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658 ut…659 rides] Hor. *Serm*. 1.1.68

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641 Tantalus] om. *Va*. **642** damnatus] damnatus pomerium locus post domum muro circumdatus quaesi post murium *Ck*. | in Eridano] mendano *Er*. **643** degustaret] perfruatur *Va*; uidet poma pendula superos et riuum uitreum decurrere nec ualet attingere *Ck*. | hunc] hanc *Ck*. significatur] signatur *Va*. | Is] hic *Er*. **644** qui] quos *Va*. | homines…645 hospitio] om. *Va*. **645** quodam] quorum *Er*. | deessent…epulae] om. *Er*; essent epulae *Va*. **646** apposuit] opposuit *Ck*. **647** comesse] comedisse *Va*. | resoluit] resoluis *Er*. **660** gigas] gigans *Af Ap Mj*; gigas fuit qui *Ka Lh Ta*; gigas fuit *Fd*. **661** deorum] deor < dea *Fd*. | Pelopem] pelope *Vd*. **662** seueritate] feritate *Fd Pt*. | in Eridano] meridiano *Vd*; in herodiano *Ka*. **663** aquis] aliquis *Kc*. | possit] posset *Mj*. | degustare] gustare *Af Fd Pt*. | fame] fama *Lh*. | praefati] praefatis *Vf*; praedicti *Ka Lh Ta*; p{rae} *Vd*. | ripis] alueo *Mj*; ripa *Ka Lh Ta*; ripus *Vd*. **664** uidet] uidae *Kc*; om. *Mj*; ui *Pt*; uidit *Ta*; uideat *Vd*. | uidet…contingit] ui *Pt*. | contingit] contigit *Af Kc Mj*; continget *Ps*; contingat *Vd*. **668** diis] om. *Ka*. | apposuerat] apposuerit *Ka Pq*; apposuerit *Pk*. **669** inuitauerat] uocauerat *Pq*. | poma] pomo *Ka*. | pendula] pendulo *Ka*. **670** riuum] rui *Ka*. | fluminis] om. *Pk Pq*; fluuium *Ka*. | uitreum] uitreumque *Ka*.

III metrum xii

excruciantur auari et diuites, qui inexpi\ca/bili Carybdi mala ubertate contabescunt. *Pp* | Significat epulas ante ora positas, qui cotidie in hac uita epulis inseruiunt, ut Tantalus ille diues, de quo in euangelio: erat homo diues qui induebatur purpura. Et epulabatur cotidie, et cetera. Ille fame et siti cruciatur. Tantalus in inferno significat autem omnes auaros et diuites, qui inexplebili Carybdi mala ubertate contabescunt. *Ka Lh* | Significat epulas ante ora positas, his qui cotidie in hac uita epulis inseruiunt, ut Tantalus ille diues, de quo in euangelio: erat homo diues qui, i. p. e. b. et. e. c. Illi uero sicut iste Tantalus fame et siti cruciantur in inferno. Significat autem ille, sc· Tantalus, omnes auaros et diuites, qui inexplicabilis Carybdi mala ubertate contabescunt. *Ec Gc* | Per Tantalum significantur auari habentes ante se positas diuitias, fame et siti cruciantur et diuites etiam significantur, qui inexplebili Caripdi mala ubertate contabescunt. *Fd Pt* | stans in flumen ceruice tenus non ualet sitim emendare suam. Pelopem filium suum dans diis, Ceres humerum eius conrodit. *Ga Na* (*Px*).

38. uultur dum satur est modis

UULTUR: auis *Vb* | Nihil aliud est intellegentis, quam tormenta malae conscientiae obnoxia, flagitio uiscera interiora rimantis, et ipsa uitalia inde fossa admissi sceleris admonitione laniantis, semperque curas si requiescere fonte temptauerint excitantis, tamquam fibris renascentibus in aedendum. *Ec Gc Ka Lh*.
DUM SATUR EST MODIS: Sentit se ut comederet iecor. *Pd* | carminibus satiatus *Ga Na*.
SATUR: satiatus *Ck Ec Er Fb Gc Ge Ka Ld Pb Pn Ps Pt* | satiat{ur} *Fd Mo* | saturatus *Ap*.
MODIS: cantibus *Pk Va Vb Vh* | cantionibus *Pd* | cantilenis *Vf* | carminibus *Ec Gc Ka Lb Lh Mo* | cantilenis illius *Cg* | cantibus Orphei *Ap Ck Er Fb Fd Ge Ld Pb Pn Pq Pt Vc* | Orphei cantu *Af* | cantibus ipsius *Ps* | dum delectatur cantibus *On*.

39. non traxit Tityi iecur.

NON TRAXIT: non comedit *Vf* | non laceret *Ka*.
TRAXIT: comedit *Fd Ld Pt* | decerpsit *Ap Cg Pb* | corrosit *Cg Pn* | decersit *Pn* | lacerat *Lh* | traiecerat *Ec Gc*.
TITYI: proprium nomen *Vb* | gigans fuit *Cg* | Titius rex quidam *Kr* | nomen tertii gigantis *On* | Titius gigas pugnauit contra deos. *Mh* | unus gigantium pugnantium contra deos *Px* | unus gigantum pugnantium contra deos ·i· contra ipsum Iouem *Ga Ka Na* | qui contra Iouem rebellare dicitur *Ec Gc* | Titius, filius terrae, adamauit matrem Apollinis. Interfectus est sagitta Apollinis et m(is)sus uultur, qui semper (ie)cor ei exederet. *Vb* | Titius unus fuit gigantum, qui uolens cum Latona concumbere, sagittis Apollinis et Dianae est interfectus et ita damnatus apud

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674 erat…675 cruciatur] Luc. 16.19ff.

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674 diues[1]] dies *Ka.* | qui…675 cotidie] om. *Ka.* **676** inexplebili] explebili *Ka*; enexplebili *Lh.* **683** ubertate] om.*Pt.* **685** dans] om. *Ga.* **690** est] om. *Ka Lh.* | intellegentis] intellegentes *Ka Lh.* | malae] mala *Ka*; mali *Lh.* **691** inde fossa] indefessa *Ka Lh.* | admissi] admissis *Lh.* **713** Titius] Tiricius *Kc*; Titius autem *Vc.* | qui] quia *Ck.* **714** concumbere] concubere *Kc Ta;* cumconbere *Af.* | Apollinis] om. *Ck.* | est] om. *Ct* ; \est/ *Fd.*

infernum, ut duo uultures ei appositi et sibi succedentes iecur illius commedant, semper ad rediuiuam renascentem poenam. Per Titium autem significantur luxuriosi. In iecore enim sedes est luxuriae, sicut in splene risus et in felle irae. Iecur ergo Titii renasci dicitur, quia semel expleta libido non extinguitur, sed rursus miserabiliter et cum damno corporis recrudescit. (*Af*) *Ap Ck Ct Fd Ge Ka Kc Lh Mj Mo Pb Pn Pp* (*Ps*) *Pt Ta* (*Vc*) *Vd Vf* | In poenam renasci dicitur, quia libidini non satis est res semel peracta, sed semper crudescit. *Ps* | Dicitur Tition amor libidinis, quia in iecore est, secundum phisicos; unde exesum a uultura in poenam renasci dicitur, quia libidini non satis sit res semel peracta, sed crudescit semper. *Pn* | Titius terrae et Iouis filius, qui cum adoleuisset Latonae uim conatus est inferre. Qua de causa ab Apolline et Diana in Tartarum missus est, ut in perpetuum torqueatur, et iecur eius immortale esse fecerunt, quod semper uulture tendetur. *Pp* | Titius, terrae nepos, Alloi et Lausae filius fuit, qui cum adoleuisset Latonae uim inferre dictus est, qua de causa ab Apolline et Diana in Tartara missus est. Et apud inferos supra nouem iugera porrectus uulturi iecur in epulas praebet, quod absumptum, die et nocte in poenas renascitur suas. *Vh* | cuiusdam gigantis, qui auro uendiderat patriam *Pd* | Titius gigas uendidit patriam, cuius iecori uultur renascenti subin{ter} appositus incessanter decerpit. *St* | Titius gigas fuit qui auro uendidit patriam, eius iecori uultur est appositus, qui illud semper exedat. *Pc Pk Pq* | Titius gigans, quia auro uendidit patriam, eius iecuri uultur est appositus, qui illud semper excolat. *Ka* | Titius fuit gigas, qui auro uendidit patriam, et eius iecori uultur est appositus, qui illud semper exedat. Vnde Virgilius: uendidit hic auro patriam dominumque potentem. *Ap Ct Er Ge Pb Pn* | Titius gigas, qui auro patriam uendidit. *Va* | Hic hac lege damnatus est apud inferos, ut uultur eius iecur exederet, quia uoluit cum Latona concumbere. Dicitur autem Titius amor libidinis, qui in iecore est, secundum physicos. Vnde exesum a uulture in poenam renasci dicitur, quia libidini non satis est res semel peracta, sed recrudescit semper. *Va*.

IECUR: cor *Fb* | demoniacus *Lb* | sicut auis facit comedens *Eb*.

40. Tandem ‘Vincimur’ arbiter

TANDEM: uix *Ap Pb Pn Ps* | non *On* | ad ultimum *Fd Vb* | aliquando *Eb*.

VINCIMUR: superamur *Cg* | suauitate carminis *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | dulcedine cantus *On* | separatim iunge (UI\N/CI MUR) *Pd*.

ARBITER: Pluton *Ck Er Ge Pm Pn Vb* | Pluto *Af Ct Fb Fd Ga Lb Ld Mf Na Pb Pc Ps Pt Px Va* | iudex *Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Lh Mo Pn Pt* | censor *Lh* |

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737 Virgilius…potentem] Verg. *Aen.* 6.621-2

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715 infernum] inferos *Ct Ka Lh Ta*; infe\r/num *Mo*; infernum est *Ps Vf.* | ei] om. *Ct.* | appositi] appositis *Fd*. | et sibi] om. *Ck.* | commedant] commendant *Kc*; commenda\n/t *Fd*; commedebant *Ck*; commedunt *Ct.* **716** semper…poenam] et consumptum ob augmentum penae redintegratum *Mj*. | rediuiuam] reuiuam *Kc.* | renascentem] renascens *Ka Lh Pp Ta*. | Per…719 recrudescit] om. *Ka*. | significantur] significatur *Ck Fd.* **717** iecore] iecur *Vc Vf.* | enim] autem *Ta Vc*. splene risus] spleneris *Fd*. | risus] risus in pulmone elatio *Af*; sedes risus *Vd.* | felle] stelle *Fd*. irae] ira *Af Ap Kc Mj Pt*. **718** Iecur…Titii] ceturgatu *Kc*. | ergo] go(!) *Fd.* | Titii] Titium *Ps*. **719** rursus] rursum *Kc Mo Ta.* | recrudescit] excrudescit *Fd Pt*; retrudescit *Af Vc Vd*; re(...) *Pn*.. **732** gigas] gas *Pk.* **733** fuit] om. *Pc Pk.* | qui[1]] quia *Pc*. **735** fuit] fugit *Er*; est *Ct.* | gigas] gigans *Ap*; om. *Ct*. **736** et…exedat] om. *Ct*. **737** dominumque] donumque *Ct.*

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Pluto uel Iuppiter *Pk Pp* | Pluton uel Iuppiter *Cg Pq Vc* | Iuppiter, Pluton *Ap* | Pluton dicitur deus infernalis. *Vb* | Orcus, qui et Pluto *Ec Gc* | Pluto *Vh*.

41. umbrarum miserans ait.

UMBRARUM: animarum *Af Ap Cg Ck Ct Er Fb Fd Ge Ld Mj Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | infernorum *Vb*.
MISERANS: illum *Lb* | Orpheum *Af Ap Ck Ge Pb Pn Pq Ps* | misericordia motus *Fb Fd Ka Ld Lh Mf Pp Pt Px Va Vh*.
AIT: dixit *Fb Vb*.

42. ‘Donamus comitem uiro

DONAMUS: reddimus *Af Ap Ck Ge Ld Pn Pt Va* | reddamus *Er Fb Fd Pb Ps* | concedimus *Pd* | nos *Lb* | indicatiuus *Mh* | wir (OHG) *Mh*.
COMITEM: Euridicem *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | socium *Vb* | uxorem *Ec Gc Ka Pp*.
UIRO: Orpheo *Pp Va* | citharedo *Af*.

43. emptam carmine coniugem;

EMPTAM: comparatam *Cg Vb* | redemptam *Eb Ec Gc Ka Lh Mf Mo On Pb Px Vh* | redemptam a nobis *Ap Ck Ct Er Fb Fd Ge Pn Ps Pt*.
CONIUGEM: Euridicen *Lb Vb*.

44. sed lex dona coherceat,

SED – COHERCEAT: Nostrum donum lex constringat. *Ap Ck Ge Pb Pn Ps* | Ponamus et instituamus legis pactum huic dono, quod ei concedimus. *Ap Ck Ct Er Fb Fd* (2x) *Ge Pb Pn Ps Pt* | ut si retro aspexit, perdat Euricem suam *Fd* (2x) *Pt* | tali lege eam recipiat *Va*.
DONA: nostra *Af Vf* | cum donat{ur} *On*.
COHERCEAT: constringat *Af Fd Ga Lb Ld Na Vb* | restringat *Cg* | refraget *Pp* | refrangat *Ap Pk Pq Vc* | ligat *Ps* | ne ei prosint *Ap Cg Pc Pd Pk Vc* | ne ei prosit *Pp Pq* | constringat, ne ei proficiant *Ka Mf* | prohibeat, ne ei proficiant *Ec Gc Lh* (*Px*) *Vh*.

45. ne dum Tartara liquerit

NE (NEC *Eb*): pro nec *Ct*.
DUM: donec *Ap Ck Eb Ge Lb Mo Pb Pn Pq Ps To Va* | hoc loco temporis est aduerbium pro donec *Af Fb Fd Kc Lh Mj Pp Ps Pt Ta Vf*.
TARTARA: inferna *Vb*.

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784 lex] legem *Ap Ck Ge Pb Ps*. | constringat] constringam *Ap Pb*. **785** et instituamus] constituamus *Ck Ge*. | pactum] spatium *Ap Pb*. | huic] hinc *Er*. **798** est] om. *Fd Pt*.

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LIQUERIT: dimiserit *Vb* | ipse *Eb Ec Gc Pm* | Euridicem *Ap Ct Er Fb Pp Pq Vc* | Euridix *Cg Pc Pk Va* | Euridix sc· *Ck Ge Pn* | Orpheus uel Euridices *Af*.

46. fas sit lumina flectere.’

FAS – FLECTERE: Orpheo ei lex, ne respiciat illam retro *Ck Ge Pn* | licitum sit postergum respicere *Mf* | ne respiciat illam retro *Ps*.
FAS: licitum *Cg Eb Ec Gc Lh Vb* | liceat *Lb* | ne ei sit licitum *Af*.
SIT: ei *Ct Er Fb Pp* | Orpheo *Ap Cg Pb Pc Pk Pq Ps Va Vc* | ei Euridici *Fd Ld Pt*.
LUMINA: uisus *Vb* | oculos *Lh*.
FLECTERE: inclinare *Vb* | uertere *Lh* | retro *Ap Ec Er Fb Fd Ga Gc Ka Ld Na Pb Pn* | recto *Ct* | in ea *Lb* | ad eam *Af Cg Pc Pk Pq Vc* | ne respiciat *Pp* | ne respiciat ad illam *Pk* | ne respiciat illam *Pc Pq Vc* | ne respiciat in eam *Cg* | retro aspicere *Af*.

47. Quis legem det amantibus?

QUIS – AMANTIBUS: poeta *Vh* | hic poeta *Ga Na* | uox poetae *To* | o uox Boetii *Af* | Admiratiue loquitur. *Ps Vf* | Admiratiue loquitur in persona Boetii. *Ap Ck Ct Er Ge Pb Pn Pt* | ex persona Boetii dictum admiratiue *Vc* | exclamatio, non *Ap* | exclamatio poetae *Ec Gc* | exclamatio poetae ad amorem *Pm* | Exclamatio poetae est quis legem. *Ka* | exclamatio ob iniuriam amoris Boetii et dicit quia non datur lex amantibus, quia si bene se inuicem amauerint, nulla ualebit in eis lex, quia non erit inter eos discordia, nec ullum scisma, sed pax et concordia *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Ps Pt* | Ex persona poetae hoc exclamatiue dictum est. *Fb Fd Kc Ld Lh Mb Mj Pp Ps Pt Vd Vf* | ex persona Boetii dictum admiratiue ·i· quis talem legem dabit amantibus saltim ut se mutuo non respiciant, sc· quam respiciendo in infernum detrusit *Pq* | ex persona Boetii dictum admiratiue ·i· quis talem legem dabit amantibus saltem ut se mutuo non respiciant *Cg Pc Pk* | ex persona Boetii dictum admiratiue ·i· quis talem legem dabit amantibus saltem ut se mutuo non re[s]piciant, et dicit quia non datus lex amantibus, qui si bene se inuicem amauerint, nulla ualebit in eis esse lex, quia non erit inter eos discordia, nec ullum scisma, sed pax et concordia *Af* | Ex persona poetae hoc exclamatiue dictum est uel admiratiue quis talem legem dabit amantibus saltem ut se mutuo non respiciant. *Ta* | exclamatio poetae Boetii dicta admiratiue ·i· quis talem legem det amantibus ut saltem se mutuo non respiciant? *Va*.
DET: dat *Ck Ge Ps* | dare potest *Eb Ec Ga Gc Ka Na Pm Vh*.

48. Maior lex amor est sibi.

MAIOR –SIBI: quam insitus in animis *Ap Ck Ct Er Ge Pb Pn* | per insitas in animis *Er* | quam quae datur lex *Ec Gc Ka Pm* | quam quae datur *Eb* | quam ulla lex *Mh* |

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807 retro] om. *Pn.* **821** persona] persone *Ck Ge*. | Boetii] om. *Pt*. **824** ob] in *Ck Pn Ps*; om. *Ap Ge Pb*. | amoris] amons *Er*; amicis *Ld.* | quia] q{uod} *Fd Ld Pt.* **825** quia si] quasi *Ck;* quae si *Ct*; quasi > quia si *Pn.* | nulla] non ulla *Er*. **826** discordia] discordiam *Pt*. **827** hoc] hoc et *Mj*; om. *Mb*. | est] om. *Ps*. **830** Boetii] om. *Cg*. **831** dabit] dabat *Cg*. **844** quam] per *Er.* | animis[1]] animus *Er.*

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quia nullam sequitur legem *Cg Ec Ga Gc Ld Mf Na On Px Vh* | quia nullam sequitur legem, si ulla alia lex esse possit *Fb Fd Lh Pp Pt* | quia nullam legem sequitur, sed ipse sibi est lex *Va* | si ulla alia lex esse possit *Kc Mj Ps Ta Vf* | quia amor excedit legem *Af* | quam aliqua dicta *Af* | Ipsa amor est maxima lex. *Eb*.

49. Heu, noctis prope terminos

HEU: pro dolor *Ta* | ex persona Orphei heu dicitur *Fb* | interiectio dolentis *Vb*.
NOCTIS PROPE TERMINOS: iuxta fines tartari *Eb Ka Pm* | prope egressum inferni *Cg*.
NOCTIS: inferi *Ck Ge Pn* | inferni *Af Ap Cg Ct Ec Er Fb Fd Gc Ka Kc Ld Lh Mb Mj Pb Pc Pd Pk Pp Ps Pt Ta Va Vc Vf Vh* | infernae *Pq*.
PROPE: iuxta *Go Vb* | fuit *Ge*.
TERMINOS: fines *Ap Ck Ct Er Fb Fd Ge Ld Lh Pb Pn Ps Pt Vb Vf* | prope lucem *Pd* | fines tartari *Ec Gc*.

50. Orpheus Eurydicen suam

ORPHEUS: ipse musicus *Vb* | citharista, cuius mulier erat Euridicen *Lb*.
EURYDICEN: iam *Pn* | iam facit suam *Er Fb Pt.*
SUAM: uxorem *Va* | coniugem *Bd* | suam coniugem *Vb* | propriam coniugem suam *Eb*.

51. uidit, perdidit, occidit.

UIDIT, PERDIDIT, OCCIDIT: dialiton *Ec Ga Gc Na Vh* | quia respiciendo in infernum iterum retrusit *Ap Cg Ck Ge Pc Pk Pn Pp* | quia illi respiciendo in infernum iterum retrusi sunt, ne aliquis ad lucem tendens perhennem respiciat retro *Af* | Respiciendo retro post dorsum suum in infernum iterum eam retrusit. *Ps* | Respiciendo retro post dorsum suum eam amisit, quia fregit cyrographi institutum. *Ap Ck Ct Er Ka Pn* | unde perdidit hoc est uidendo, quoniam uidisse fuit perdere *Vc* | hoc est uidendo perdidit, quoniam uidisse fuit perdere *Fb Fd Kc Ld Lh Mj Pp Pt Ta Vf* | uidendo perdidit, quia it{erum} in inferno retrusit *Va* | illa uel ille, qui laborem perdidit *Mh* | quam in inferno ret[r]us{it} *Pd* | in inferno retrusit *On* | iterum infernum retrusit et ideo occidit, quia praeceptum Plutonis uiolauit *Mf* | quia in infernum retruditur *Lh*.
UIDIT: respexit *Ck Er Ge Pn Ps* | perexit *Ap Pb* | illam *Pq*.
PERDIDIT: amisit *Ap Ck Fb Ge Pb Pn Vb* | arrosit *Er* | amisit illam *Ps* | quia eius amore mortuus fuit *Af* | quia eius amore interiit *Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt*.

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846 quia[1]] qui *Ec Gc On*. | quia[2]] qui *Lh.* **847** si] uel si *Lh.* | lex] om. *Fd*. | possit] possum *Pt*. **848** si] sc· *Ps*. | ulla] nulla *Ps*. | possit] posset *Ta*. **874** quia] quam *Cg Pc Pk Pp*. **875** infernum] inferum *Pn*; inferno *Cg*. | retrusit] retrudit *Pp*; trusit *Cg*. **878** eam] om. *Ka*; res eam *Ck*. | quia] quae *Ct*. | cyrographi…879 institutum] trographi institutus *Er*. **880** hoc est] om. *Mj*. | perdidit] perdit *Vf*. | fuit[2]] hoc fuit *Kc Mj*; fuit illi *Lh Ta*. **887** amore[2]] more *Pt*. interiit] teriit *Pt.*

III metrum xii

OCCIDIT: cecidit *Ec Ga Gc Na Ps Px Vh* | peiorauit *Ap* | Orpheus *Fb* | illam(?) *Ef* | labitur mortuus *Pq* | in specus Tartareum *Kr* | In occasum ruit ipsa sua uxor Eurydicen. *Vb* | mente consternatus est *Ec Gc Ka Pm* | abscondit se *Va* | qui alterum in infernum detrudit *Ec Gc*.

52. Vos haec fabula respicit

VOS – RESPICIT: ut non respiciatis retro *Pd* | non respiciatis ea quae spreuistis *Ap* | ne aliquis ad lucem perhennem tendens respicit retro *Af Cg Pc Pk Pp Pq Va* | ne aliquis inuenta luce summi boni iterum redeat ad nequitias tenebrosi orbis *Af Ap Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vc Vd Vf* | ut non respiciatis ea, quae spreuistis, uidelicet ne aliquis ad lucem perennem tendens, respiciat retro. Vnde legitur nemo mittens manum suam super aratrum respiciens retro aptus esse potest regno dei. *Ap Ck Ct Er Ge Pb Pn Ps.*
UOS: o *Lb* | homines *Ga Ka Lb Na Px* | mortales *Ec Gc* | quasi ad uos *Vb*.
RESPICIT: respiciens *Ta* | intuetur *Ld Ps* | intuetur uos *Ap Ck Fb Ge Pb Pn* | ad uos intuetur *Ct Er Fd Pt.*

53. quicumque in superum diem

QUICUMQUE – DIEM: quicumque fontem lucidum uultis uidere *Af.*
QUICUMQUE: qualiscumque *Vb* | o *Ps*.
IN SUPERUM DIEM: deum *Ec Ga Gc Ka Na Pm Vh* | ad deum *Mh* | in deum *Lh On Px* | in caelestem sedem *Af Ap Pk Pq Ta Va Vc* | ad contemplationem celestis *Cg* | in summum deum *Mf Pp* | hoc est in summum bonum *Vf* | in uerum *Ap Ck Er Fb Ge Pb Pn Ps* | in ueram caelestem lucem *Fd Ld Pt* | in caelestem lucem *Ck Ct Fb Ge Pb Pn Ps* | in superum lucem *Pp* | in supernum *Ga Na Px Vh*.
SUPERUM: supernum *Ec Vb*.

54. mentem ducere quaeritis;

MENTEM: intellectum *Vb*.
DUCERE: porrigere *Cg*.
QUAERITIS: cupitis *Vb*.

55. nam qui Tartareum in specus

QUI: ille *Va*.
TARTAREUM IN SPECUS: in lacunam uitiorum *Ap Ck Ge Pb Pn Ps* | in uoraginem uitiorum *Cg Fb Ga Lh Na Pc Pk Pp Pq Px Ta Vc Vh* | in uoraginem et pro *Ct* |

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898 perhennem] caelestem *Pc.* | respicit] aspiciat *Va*; respiciat *Af Cg Pc Pk Pp.* **899** iterum] interdum *Mj.* | redeat] reuertatur *Vf.* | tenebrosi] om. *Pt.* | orbis] om. *Ld Pt.* **901** spreuistis] respuistis *Ap Ct Ge Pb.* **902** legitur] euangelium *Ct Er.* | nemo] nonio *Er.* | super] in *Ct Er.* respiciens] et aspiciens *Ct Er.* | esse potest] est *Ct Er.* **903** regno] de regno *Ap Ge Pb.* **913** deum[1]] d{omi}ni *Ga.* **916** ueram] ueram et *Ld.* **931** in[3]] om. *Pp.* | uoraginem] uoragines *Lh.*

III metrum xii

uoraginem ultionum *Va* | in terrenas cupiditates *Cg* | in has terrenas nebulas *Vf* | in originale peccatum *Af* | in ignorantiam *Ga Na Vh* | in terrena desideria *Ta* | ad terrena quae deducunt ad tartarum *Ec Gc Ka Pm* | in uoraginem uitiorum uel ignorantiae *Ec Gc Ka* | uel in terrenis actibus *Af* | infimarum rerum delectatione *On* | in uoraginem et profunditatem uitiorum, in res terrenas uidelicet, quas debet calcare animus et subicere sibi *Ap Ck Ct Er Ge Pb Pn Ps*.
TARTAREUM: infernalem *Vb* | uitiosum *Mf*.
SPECUS: uoraginem *Mf Pd* | fouea *Lb*.

56. uictus lumina flexerit,

UICTUS: superatus *Cg Ck Ga Ge Ka Na Pp Px Vb* | cupiditate *Pm* | terrena cupiditate *Ec Gc* | terrenis cupiditatibus *Vf* | amor terrenarum *Pd* | cupiditate terrenarum rerum *Af Cg Pc Pk Pp Pq Vc* | superatus cupiditate mortalium rerum *Ap Ct Er Fb Fd Ld Pb Pn Ps Pt*.
LUMINA: uisus *Vb* | mentes *Ta* | mentis *Pc Pk Pq Vc* | anima *Er* | sua intentione *Ap Er* | suam intentionem *Ck Fb Fd Ge Pb Pn Ps Pt* | solam intentionem *Ld* | in suam intentionem *Ct* | intentionem mentis *On*.
FLEXERIT: implicauerit *Vb*.

57. quicquid praecipuum trahit

QUICQUID: in se sc· *Ct Er Fb Ld* | in se sc· trahit *Fd Pt* | quod supra modum ante amauit, totum perdit *Ct*.
PRAECIPUUM: pretiosum sc· *Ap Ck Ct Ge* | nobile *Vb* | carissimum *Mh* | bonum *Cg* | magnum *Ap Pb Pn* | optimum, maximum *Ec Gc Lh* | quicquid pretiosum in se sc· *Ps* | anima, bonum antecedens summum *Ka Pm* | animam, bonum antecedentem summum *Ec Gc* | carum et optimum *Pp* | cari uel optimi et hic concupiscit *Ka* | carum uel optimum, hic concupiscit *Ga Na Vh* (*Px*).
TRAHIT: portat *Vb* | ducit *Ka Lh* | accipit de cognitione dei *On* | habet de cognition{e} deum *Pd* | de hoc mundo siue etiam de bonis temporalibus *Va* | de hoc mundo siue etiam de bonis temporalibus, quae instanter appetiuit *Af Ap Ck Er Ge Pb Pc Pk Pn Pq Ps* | sic etiam de bonis temporalibus quae instanter appetunt *Pp*.

58. perdit dum uidet inferos.

PERDIT: carnalia *Ga Ka Na* | illa sc· temporalia *Ap Ck Ct Ge Pb Pn Ps Pt* | illa temporalia *Fd Er* | Perdit illa mortalia, dum ad inferni claustra dilabitur. *Ka*.
DUM UIDET INFEROS: inferni claustra *Fb* | dum ligit(!) terrena *Pd* | dum sequitur carnalia *Ec Gc* | dum sequitur terrena *Pm* | dum ad inferni claustra dilabitur *Ap Ck*

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934 ignorantiam] umerant{iam} *Vh*. **935** ad] in *Ec Gc*. **937** uoraginem] uoragine *Er*. | et] in *Ct*. | profunditatem uitiorum] finiditatem uitarum *Er*. | in[2]] om. *Ap Ge Pb*; uel in *Ct*. | uidelicet] om. *Ap*. **946** cupiditate[2]] a cupiditate *Af*; amore et cupiditate *Cg*. **947** rerum[2]] rerum est *Ap Pb*. **966** siue etiam] uel *Ap Ck Er Ge Pb Pn*. | de] om. *Af*. | bonis] om. *Ap Ck Er Ge Pb Pn Ps*. appetiuit] appetunt(?) *Af*; operatur *Er*; operatur uel appetit *Ap Pb Ps*; operantur uel appetit *Ck Ge*; opera«n»tur uel appetit *Pn* . **976** ad] om. *Er*. | dilabitur] delabitur *Ps*; dila *Pt*.

III metrum xii

Ct Er Fd Ge Ld Pb Pn Ps Pt | dum labitur ad cupiditates terrenas, uel dum ab hac uita transit *Cg* | dum ab hac uita transit *Af Ap Ck Ge* (2x) *Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | qui ad mundi cupiditatem respexerit post summum bonum inuentum, quicquid profecit de eo perdit, dum ad terrena dilabitur. Potest etiam aliter iuxta litteram intellegi. Omnis enim iniquus dum inferis perpetuo cruciandus traditur, quicquid boni putabat se possidere in mundo penitus perdit. (*Af*) *Ap Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vc Vd Vf.*

UIDET: considerat *Vb* | sequitur *Ka*.

INFEROS: domos *Vb* | terrena *Ka* | terrenis inhians *On* | terrestres res *Ap.*

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978 dum] om. *Ap Ck Ge* (2x) *Pb Pn Ps*. | transit[2]] transiit *Pk*. **979** qui] quod *Vf*. | respexerit] respererit *Ta*. **980** profecit] fecit *Ap Ck Ge Pb Pn*; proficit *Mj*; p{er}fecit *Fd*. | de eo] deo *Ap Ck Ge Lh Pb Pn Ta Vf*; < deo *Af*. | perdit] < perdidit *Pt*; perdidit *Ap Ld.* | dum] cum *Fd Ld Pt*. Potest…981 intellegi] et illud *Vc*. | etiam] om. *Fd Ld Pt*. | aliter] om. *Kc*. | iuxta] iusta *Pt*. **981** litteram] litteraturam(?) *Af*. | intellegi] intellege *Fd*. | enim] om. *Lh Mj Ta Vf*. | iniquus] unicus *Vf* | dum] om. *Ap Ck Ge Pb Pn*. | inferis] inferi *Vd*; inueris *Fd*. | perpetuo] quippe tuo *Pt*. | cruciandus] cruorandus *Lh Ta*; cruciandum *Ld*. | traditur] dabitur *Mj*. **982** boni] om. *Lh Ta*. | se] om. *Vd*. | perdit] heu quia perdit *Mj*; perdidit *Fd Ld Pt*.

IV prosa i

HEADNOTE: Hucusque error Boetii corrigitur, qui mirando dicit bonos sine praemiis, malos sine poenis linquendos. *Fd Ka Lh Pp Pt.*

1. Haec cum philosophia dignitate uultus et oris grauitate seruata leniter suauiterque cecinisset, tum ego nondum penitus insiti maeroris oblitus intentionem dicere adhuc aliquid parantis abrupi et:

HAEC: supra dicta *Ps* | supra dictum carmen hoc pertinet *Ap Ck Ge Pn* | quae supra dicta sunt *Ct Er Fb Vh* | quae superius dicta sunt *Ld Pt Vf* | qui superis dicta sunt *Fd* | carmina *Af Bd* | uerba uel questiones *Ka Lh* | uerba questionum *Ec Gc*.
DIGNITATE – SERUATA: ut mos est oratoris *Cg Ge Pk Vc* | ut mos est oratorum *Pd Pq* | ut moris est oratoris *Pp* | Mos est enim oratorum ut dignitatem uultus et grauitatem oris custodiant, ·i· lenitatem et grauitatem debent habere: lenitatem, ut pulchra sint quae dictauerint et delectabilia; grauitatem, ut non leuia sed profunda iudicentur. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt* | ut mos est oratoris. Ipsa enim philosophia et in uultu et in pronuntiatione seruabat suam maiestatem. *Pc* | sicut mos est oratoribus in rethorica, ut non leuia iudicentur quae dicunt *On*.
DIGNITATE: gloria *Ec Ga Gc Ka Lh Mh Na Vh* | honestate *Cg Ct Fb Fd Ge Kc Ld Mj Mo Pq Ps Pt Vf* | bonitate *Af Ap Ck Ge Lh Pb Pn Pp Ps Ta To* | pulcherrime *Er* | reuerentia *On* | honeste *Vd* | pulchritudine *Ap Ck Ct Fb Fd Ge Ld Mo Pb Pn Ps Pt*.
UULTUS: sui *Ps*.
ET ORIS GRAUITATE: Hoc enim proprie oratorum est ut aspectum immobilem seruet, dum sententias laudabiles profert, quod et definitio eius ostendit. Nam orator est uir bonus dicendi peritus. Quia ergo bonus ideo grauis, ne more histrionum in quamuis partem uultum reflectat. (*Af*) *Ap Ck Ct Fd Ge Kc Ld* (*Lh*) *Mj Pb Pn Pp Ps Pt Ta Vd Vf*.
ORIS: sermonis *On Pb* | faciei *Pm*.
GRAUITATE: reuerentia *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Pt Vf* | honorificentia *Ap* (2x) *Ck Ge Pb Pn Ps* | stabilitate *Lb* | honestate *Ge Pb* | ut non leuia iudicarent quae dixerant *Ap Ck Ge Pb Pn*.
SERUATA: custodita *Ap Cg Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf* | in canendo *Af Bd*.
LENITER: submississe *Ap Ck Ge Pn*.

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28 orator…peritus] Isid. *Etym.* 2.3.1

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3 Hucusque] hic *Fd Pt*; om. *Pp*. **4** poenis] praemiis *Fd.* | linquendos] linquendum *Ka Lh*. **11** quae] quia *Er*. | supra[3]] om. *Vh.* **15** enim] om. *Er Fd Ld Pt*. **16** custodiant] custodiat *Fd*. debent] debeant *Ck*. **17** sint] s{unt} *Ge Pb*; < sunt *Ap Pn*. | quae] qui *Fd.* | dictauerint] delectauerint *Ct*; dictauerant *Fd*; ditauerint *Pt.* | ut] at *Er*. | profunda] profunda leuita *Pt*. **18** iudicentur] indicentur *Ps.* **26** enim] om. *Fd Ld Pt*; \enim/ *Lh*; autem *Ta*. | proprie] proprium *Ld Pt*; propriam *Fd.* | oratorum] oratoris *Af Ld Lh Pt Ta Vd*; oratores *Fd*. | aspectum] affectum *Mj*. | immobilem] immobile *Kc*. **27** seruet] seruent *Ap Ck Ge Pb Pn Pp*; seruient *Ps*; conseruet *Vd.* | seruet…laudabiles] s(!) *Fd.* | laudabiles] laudabilis *Ge Pb*; laudabile *Af* . | profert] proferunt *Ap Ck Ge Pb Pn Pp Ps.* | quod] quia *Vf.* | et] om. *Fd Ld Pt.* | definitio] deficio *Pt*. eius] eorum *Ap Ck Ge Pb Pn Ps*; enim *Fd.* **28** orator] creator *Ap*. | peritus] peritur *Fd*; peritius *Vd.*. | ideo] ·i· *Pp.* | ne more] nemo *Ct.* | more] memore *Pt*; merore *Fd.* **29** quamuis] aliquam *Fd Ld Pt.* | partem] om. *Ct.* | reflectat] deflectat *Ap Ck Ge Pb Pn Vd.*

IV prosa i

SUAUITERQUE: delectabiliter *Ap Bd Ck Ct Er Fb Fd Ge Ld Mo Pn Ps Pt Vf* | iucunde *Ap Ck Ge Pn Ps*.
CECINISSET: cantasset *Vb* | Hoc uerbum pertinet ad carmen praedictum. (*Af*) *Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Vd*.
TUM EGO – ABRUPI: quosdam sensus primi libri repetit *On*.
EGO: Boetius *Bd Vb*.
NONDUM: adhuc *Va*.
PENITUS: omnino *Ap Ck Ct Fb Ge Mo Pb Pn Ps Pt Vf* | per totum *Vb* | per omnia *Va*.
INSITI: impositi *Ec Ga Gc Ka Ld Na Px Vb Vh* | immissi *Ap Cg Ck Ct Er Fb Ge Lb Mo Pb Pn Ps Pt* | implantati *Ap Ck Fb Ge Pb Pn Ps* | plantati *Ct Er Mo* | intus missi *Kr* | inserti in me *Va* | ingesti (*Af*) *Ap Ck Kc Lh Mj Mo Pb Pn Pp Ps Pt Ta To Vf* | commiti *Er* | corde meo *Ge* | implantati sc· in corde meo *Cg*.
MAERORIS: miseriae (*Af*) *Fb Mo* | tristitiae *Bd Vb* | miseriae meae *Ap Ck Pb Pn Pq Ps Vc* | mei *Ec Gc Ka* | propter exilium (*Af*) *Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Va Vf*.
OBLITUS: oblitus illius rei *Va*.
INTENTIONEM: illi *Lb* | illius *Ec Gc Ka Pm* | philosophiae (*Af*) *Bd Cg Ge Kc Lh Mj Pc Pd Pk Pp Pq Ta To Vc Vf Vh* | uoluntatem *Ld Mo* | uoluntatem philosophiae *Ck Ct Er Pb Pn* | uoluntatem sc· philosophiae *Ap Fb Fd Ps Pt*.
DICERE: cum diu uiderem eam adhuc uelle sermonem continuare *Af Ap Ck Fd Ge* (2x) *Kc Lh Mj Pb Pn Pp Ps Pt Ta To*.
ADHUC – ABRUPI: cum illa adhuc uellet aliquid dicere *Ap Ck Ct Er Ge Pb Pn Ps* | cum diu uiderem eam adhuc uellem continuare sermonem *Vf* | Cum uiderem eam adhuc uelle sermonem continuare, interrupi illum. *Vd* | Med{i}um sermonem scidi, quia uoluit adhuc dic(ere). *Eb*.
PARANTIS: praeparantis *Pp Vb* | uel paratus *Pf* | philosophiae *Ct Ec Gc Ka Lh On Pm Px Va Vh*.
ABRUPI: incidi *Vb* | interrupi *Af Cg Ge Mj Mo On Pc Pd Pk Pq To Vc* | abscidi *Cg Ge Ka Lh On Pc Pd Pk Pp* | scidi *Px Vh* | intercidi *Ap Ck Ct Er Pb Pn* | interudi *Ge* | incep(i) *Px* | intercepi *Af Ap Ct Eb Ec Fb Fd Ga Gc Ka Kc Kr Ld Lh Mo Na Pm Pp Ps Ta To Va* | untarnam (OHG) *Ec Gc* | untarnam ih (OHG) *Ka* | abscidi sermonem eius *Pb* | interrupi illam *Ap Ck Ge Pb Pn Ps Ta* | interrupi illum *Fb Kc Lh*.

2. O, inquam, ueri praeuia luminis, quae usque adhuc tua fudit oratio cum sui speculatione diuina tum tuis rationibus inuicta patuerunt, eaque mihi etsi ob iniuriae dolorem nuper oblita non tamen antehac prorsus ignorata dixisti.

O: uocatiuus *Pp* | aduerbium admirantis *Vb*.
INQUAM: dico *Ap* | ego dixi *Ta*.
PRAEUIA: praemonstratrix *Af Ap Cg Ck Fb Fd Ge Ld Lh Mo Pb Pc Pk Pn Pq Ps Pt Ta To Vf* | lux *Ga* | dux *Bc Cg Eb Ec Fb Fd Gc Ka Ld Lh Mh Mj Mo Na Pm Pp Pt Px Va Vh* | praedux *On Vb* | demonstratrix *Bd Pf Pp* | praemonstraret *Kc* |

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57 cum] dum *Af*. | diu] om. *Ps*. | diu uiderem] diuert{...} *Kc*; diuiderem *Lh*. | uiderem] uidere *Fd*. | eam] eum *Af To*. | uelle] uellem *Pp Pt*. **59** illa] illo *Pb Pn*. **79** praemonstratrix] permonstratrix *Pn*.

philosophia *Bd* | animi ratio *Bc* | praedux, quia philosophia illustrat mentes mortalium depulsis ignorantiae tenebris *Ap Ck Ct Er Fd Ge Ka Ld Pb Pn Ps*.
LUMINIS: dei *On*.
QUAE: ea *Af Bd Ta* | illa *Pb* | uerba *Cg* | dicta *Ec Gc Ka* | ea uerba *Ge* | omnia dicta *On* | illa quae dicit *Fd* | illa quae dicis *Fb Pt Vf*.
USQUE ADHUC: hucusque *Af Ap Cg Ck Ec Fb Fd Gc Ge Ka Kc Lh Mj Pn Pp Ps Pt Ta To* | hactenus *Pf Va*.
TUA: dux *Px* | ea *Vb*.
FUDIT ORATIO: Verbo effusionis ostendit eam cum omni facultate locutam. *Af Ap Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Ta Vd Vf*.
FUDIT: protulit *Ap Ck Ct Er Fb Fd Ga Ge Ld Mh Mo Na On Pb Pc Pm Pn Ps Pt Ta Vh* | protulit, profert, ministrat *Ka* | narrauit *Va* | de summi boni definitione *Ta* | ad id quod cupiunt *Ld*.
ORATIO: locutio *Ps Vb* | sermo *On* | haec omnia de primo roborantur *Pd*.
CUM (< CUM *Px*): primo *Ck Fb Pn Ps* | primum *Go Pb Pf* | sicut *Af Bd Lh Pp Px Ta To Va Vh* | tum *Lb* | tam *Ef Ga Vh* | primitus *Cg Ge To* | etiam *Ka* | partim *Vh* | ea quae *Pc* | prima proxima *Ap* | fuerint *Va* | N(...)bilis(?) et dura constructio. Namque cum et tum ponuntur pro tam et quam, uel pro primum et post, et apud Ciceronem et apud Boetium est. *Af*.
SUI: propria *Eb*.
SPECULATIONE: compositione *Ap Ck Ge Pn Ps* | contemplatione *Af Bd* | consideratione *Ta* | sicut diuina *Fb Fd Kc Pp Pt* | sicut patuerunt diuina *Vf* | compositione ipsarum rerum *Pb* | contemplatiue suae naturae *Pq* | mentis contemplatione *Ec Gc Ka Lh* | cum inspiciuntur *Eb Ec Gc Pm*.
DIUINA: patuerunt *Bd* | esse sc· *Ap Ck Ec Er Gc Ka Pb Pc Pn Pp Ps Vh* | esse patuerunt *Fb Fd Ld* | sicut deo digna *Mj* | deo proxima *Pb* | deo proxima uel deo digna *Af Ap Ck* (2x) *Fb Fd Kc Ld Lh Pn Pp Ps Pt Ta Vf* | Per se diuina sunt naturaliter et tuis assertionibus inuicta apparent. (*Af*) *Ap Kc Lh Mj Ta To* | Per diuina sunt naturaliter et ipsis assertionibus coniuncta patuerunt. *Vf* | Cum naturaliter per se sint diuina, tua prolatione quoque sunt decorata adeo, ut appareant inuicta. *Cg Ge Pc Pk Pp Pq Va Vc* | Cum enim naturaliter per se sint diuina et perfecta, quae superius sunt a te modulata, tamen tua prolatione nobiliter sunt decorata, ut appareant inuicta. *Ap Ck Er Ge Ka Ld Pb Pn Ps Pt Vf* | tamquam aperte diceret, quae effaris *Ap* | Si quis eam quaerit diuina esse se demonstrat *Eb*.
TUM: deinde *Ap Ck Ct Fb Mo Pf Pn To* | tamen *Mb* | postea *Ps* | similiter *Bd* | inde *Er* | aliquando *Af* | sic *Px* | sicut *Vh* | aliquando, cum *Pb* | tam, pro et *Ka* | pro et *Ec Gc Lh* | ut nullus ea potest uincere ulla ratione *Eb Ec Gc Ka* | Nullus ea potest uincere ulla ratione *Lh*.
RATIONIBUS: argumentationibus *Af Ap Ck Ct Er Kc Lh Mj Pb Pn Pp Ta* (2x) *To* | augmentationibus *Vf* | sermonibus *On Pb* | patuerunt *Ck Er Pn Ps* | esse patuerunt *Pt* | argumentationibus et assertionibus *Ld* | tuis argumentationibus et tuis assertionibus *Fd Pt* | tuis uerbis hoc prius facis. *Eb*.
INUICTA: tam *Mh Na* | esse *Ge Ps Vb* | inconcussa *Ap Ck Ct Er Fb Mo Pb Pn Ps* | uera *Eb Ec Gc Ka Pm* | et *Vh* | insuperabilia *Cg Ge* | irrefragabilia *Bd* |

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82 praedux] praedux praemonstratrix *Ct*; om. *Fd Ka Ld*. **83** depulsis] depulsi *Ge Pb*. **90** locutam] locuta *Ap Lh Ta*; locutum *Vd*. **105** inspiciuntur] inspiuntur *Pm*. **107** deo[3]] a deo *Fd*. | uel] et *Ld*. | deo[4]] om. *Fd Ld Vf*. **108** Per] pro *Lh*. **109** assertionibus] a sermonibus *Af*. **111** prolatione] probatione *Va*. | quoque] om. *Ge*. **113** sunt] om. *Pt*. | a te] om. *Ge*. | tua] pro tua *Er*. | prolatione] probatione *Er Ld*. **114** ut] et *Ap Ck Ge Pb Pn Ps*. | inuicta] om. *Ge Pb*; \inuicta/ *Ap*; in cuncta *Ld*. **118** ea[1]] eas *Eb*. **122** tuis[1]] om. *Fd*.

irreprehensibilia *Va* | firma *Fb Mo* | superata *Vb* | Inconcussa monstrata sunt. *Ld* | Inuicta monstrata sunt et inconcussa. *Fd Pt* | Inuicta sunt quippe quae philosophia cecinit, quia nemo ea potest refragari, quin semper ita sint, quemadmodum ipsa dixit. *Ap Ck Ct Ge Pb Pn Ps*.

PATUERUNT: manifestauerunt *Vb* | destruere *Pd* | zeuma *Ap* | mihi *Ka Vh* | diuina mihi *Ec Gc* | apparuerunt *Pb* | quae approbasti uerba *Bd* | quae sunt illa quae omnia sc· in beatitudine faciunt *Ap Ck Pn* | quae nullus uincere potest, ut non ita sint sicut comprobasti *Pf* | Verba diuina et inuicta sunt, quia non potest refragari quin firma sint. *Ge* | Hucusque de summi boni definitione protulit, et diuina inuicta sunt, quare non potest refragari quin firma sint. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Va Vc* | Hucusque de summo bono diffiniendo fudit; diuina sunt suisque rationibus inuicta apparent, quare non potest refragari quin firma sint. *Af*.

EAQUE: uerba *Cg Va* | ratione *Gc* | rationes *Ec* | has rationes *Ka* | uel patuerunt ea quae *Af* | quae quamuis fuissent oblita *Cg Ge* | antimema *Af*.

MIHI: a me *Af Bd Cg Ec Fb Gc Ka Pm*.

ETSI: quamuis *Fb Fd Ld Pb Pf Pt Va Vf* | licet *Ka Lh Mj Px Ta Vh*.

OB INIURIAE DOLOREM: propter perturbationum *Pt* | propter perturbationem *Fd Ld* | propter turbationem *Vf* | propter profunditatem perturbationum *Ap Ck Ct Pb Pn Ps* | propter perturbationum dolorem *Er Fb*.

INIURIAE: aduersitatis *Ec Gc*.

OBLITA: sunt *Fb Ta* | fuissent *Ta* | essent *Va* | hoc est a me *Ap Ck Er Ge Pb Pn Ps* | a me *Ct Vb Vf* | sunt a me *Fd Ld Pt* | obliuioni data *Vb* | dixisti *Pq* | antea noueram quae modo dixisti *Ec Gc Ka*.

ANTEHAC (ACTENUS > HACTENUS *Pb* | ACTENUS *Pn* | > ANTE HACTENUS *Vb* | ANTE *Pt Vh*): uel ante hac *Pn* | hactenus *Er Kr Pf Pk Va Vc* | hucusque *Af Ap Fb Fd Kc Kr Ld Lh Pk Pp Ps Pt Ta To* | tunc *Kc* | fora des (OHG) *Ec Gc* | usque huc *Ck Ge Pb Pn Pq Vf* | aduerbialiter *Ck Ge Pn* | aduerbium temporis *Ct Fb Kc Kr La* (?) *Ld Mj Pp Vb* | aduerbium *Vf* | aduerbium est temporis *Af Lh Ps Pt Ta* | ante tempus *Cg Ge* | nunc usque *Ct Pd* | omni tempore *On Pd* | accusatiuus Grecus *On* | ante hanc horam *Mf Px* | ante dolorem *Pq* | Quae ante dixisti non ualde ignorata, sed propter merorem sunt oblita ualde. *Eb*.

ANTE-: pro antea *Ga Ka Na Pp Px Vh*.

-HAC (> HACTENUS *Ap*): uel haec *Ec Gc* | uel pro haec *Ga Ka Na Pp Px Vh*.

PRORSUS: penitus *Er* | certe *Ap* | prius *Ka Lh Vh* | ex toto, quia aliquid intellexi, licet non non(!) perfecte *Af*.

IGNORATA: a me *Fb On* | inscita *Vb* | cognita *Ap Pb* | incognita *Pn* | esse *Pq* | ipsa uerba *Va*.

DIXISTI: antea quae modo dixisti noueram *Pm*.

3. Sed ea ipsa est uel maxima nostri causa maeroris quod, cum rerum bonus rector exsistat, uel esse omnino mala possint uel impunita praetereant; quod solum quanta dignum sit ammiratione profecto consideras.

IPSA: res *Bd*.

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128 quia] quam *Ap Pb*; quae *Ct*. | ea] om. *Ct*. | refragari] refrari *Ge*. **129** dixit] sint *Ct*. **134** boni] om. *Ap Ck Ge Pb Pn Vc*. | protulit] dixit *Va*. | diuina] diuina et *Pc Pk Pp Pq Va Vc*. **135** sunt] om. *Ge*; sed *Ap*. | quare] quibus *Pp*; quia *Pc Pk Va*. | quin…sint] om. *Pp*; qui infirma sint *Pq*. **144** perturbationum] proturbatione *Er*.

IV prosa i

UEL MAXIMA: ad augmentum nostri meroris *Ap Ck Er Fb Ge Pb Pn Ps* | ualde maxima prae omnibus rebus *Ap Ck Er Fb Ge Pn* | prae omnibus rebus *Ct Ps* | omnibus rebus *Pb* | ualde magna *Px Vh*.
UEL: etiam *Bd Cg Ec Fb Ga Gc Ka* (2x) *Ld Lh Mh Na Pf Pp Pq Ps Pt Ta Vh* | per etia[m] *Ge*.
NOSTRI: mei *Cg Ge*.
CAUSA:
occasio *Va*.
MAERORIS: tristitiae *Vb*.
QUOD: eo *Ge Ps* | quia *Ap Ta* | eo quod *Pb* | Duas hic res pro miraculo dicit: unam cur deus flagitiosos impune fieri sinat, alteram cur sanctis ac iustis hominibus dominari permittentur. *Ct Ec Gc Ka Lh Vh*.
CUM – EXSISTAT: sicut supra ostendit *Ap Ck Er Fd Ge Ld Pb Pn Ps Pt Vf*.
RERUM: omnium *Fd Ka Ld Pt Vb Vf* | quas ipse creauit *Lh*.
BONUS: deus *Ka*.
RECTOR: deus *Ta Vb* | Hoc miror: cum uel rector sit omnium, quomodo mala possint esse in suo regno, ut statim non puniat? *Eb* | Hoc miror: cum unus deus, qui summum bonum est, rector sit omnium, quomodo mala possint peragi in suo regno, aut si peracta fuit nunc, cur non statim puniantur? *Mf*.
EXSISTAT: permaneat *Ap Ck Er Fb Fd Ge Ld Mo Pb Pn Ps Pt* | maneat *Lb Vb* | sit *Ka*.
UEL: quare *Ap Ck Er Fb Fd Ge Pn Ps* | cur *Ec Gc Ka Pp* | etiam *Fd Pt* | quomodo *Eb*.
ESSE: perfici *Ct* | permanere *Pb*.
OMNINO: certe *Vb*.
POSSINT: permanere et perfici *Ap Ck Er Ge Ld Pn Ps Pt* | permanere et perfici possint *Fb* | permane et perfici *Fd*.
UEL: quare *Ap Ck Er Fb Ge Pn Ps Pt* (2x) | cur *Pp*.
IMPUNITA: inulta *Ap Ck Ge Ta* | si fuerint *Bd* | sine poena *Ap Ck Ge Vb* | non punita *Lb* | sine uindicta *Ap Cg Ck Ge Pb Pn Ps* | sine poena multa *Pn* | peracta fuerint *Lh Px* | si peracta fuerint *Vh* | ut non statim puniat *Ec Gc Ka Lh* | sine uindicta, sine poena multa *Er Fb Mo* | sine uindicta et poena *Ld Pt* | Ingreditur rem difficilem, et diu a multis quaesitam, uidelicet si deus bonus est et solummodo bonum uelit, quomodo impiorum peruersitas aduersus iustorum innocentiam non numquam praeualere possit, uel etiam quemadmodum malum esse possit, aut si est, qualiter impunitum praeterit. *Af Ap Ck* (*Fd*) *Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
PRAETEREANT: transeunt *Vb* | transeant *Ta* | ipsa *Ps*.
QUOD: hoc *Ps* | miraculum *Bd* | hoc quod dico *Ap* | quod sine poena mala praetereunt *Ld Pt Vf* | uel esse posse mala uel impunita esse *Cg Ge* | hoc solum ·i· quia mala possint esse *Ta* | Propter quod sequitur dicit hoc. *Ec Gc Ka Pm*.

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171 ad augmentum] argumentum *Fb*. | nostri] no{st}ris *Er*. **172** maxima] maximam *Er*. | prae omnibus[1]] pomnibus *Pn*. **180** hic res] hereses *Ec Gc*. | dicit] posuit *Ec Gc Vh*. | unam] una dicitur *Ct*. **181** deus] om. *Lh*. | flagitiosos] flagitios *Ec*; < flagitios *Gc*. | impune] impunes *Vh*. fieri] om. *Ct*. | alteram] altera uero *Ct*. | ac] et *Ec Gc*. | hominibus] uiris *Ct*. **182** permittentur] permittantur *Vh*; permittuntur *Lh*; per quae mittentur *Ka*; permittuntur mali *Ct*.. **183** sicut] om. *Pb*. **187** miror] minor *Mf*. **200** sine[1]] siue *Pn*. **202** Ingreditur] ingredimur *Lh*. | rem] om. *Vf*. **203** et[1]] ut *Ld*. | multis] multi sunt *Ge*. **204** aduersus] aduersum *Pp*. | iustorum innocentiam] iustum *Mj*. **205** numquam] umquam *Ld*. | quemadmodum] quem ad *Ge*. | aut…206 est] om. *Mj*. **206** est] est illi *Ps*. | impunitum] impunita *Ta*. **209** quod[3]] quia *Ld*. **211** quod] om. *Ec Gc*.

IV prosa i

SOLUM: modo *Vh*.
QUANTA: causa *Ka* | quam magna *Ka* | uel quantum *Vh*.
DIGNUM: hoc *Ap Ck Fb*.
PROFECTO: certe *Vb* | sine dubio *Lh* | certe, uere, utique sine dubio *Ka*.
CONSIDERAS: debes *Ck* | conspicis *Vb* | perpendis *Cg Ge* | aspicis *To* | tu *Vh* | perspicis, uel nosti *Lh Vh* | cognoscis tu ipsa *Pd* | considerandum suggeris *Ap Ck Er Fb Pb Pn Ps* | doctis *Ap Ck Er Fb Ps* | doctissima *Pn* | intellegendum doces *On*.

4. At huic aliud maius adiungitur; nam imperante florenteque nequitia uirtus non solum praemiis caret, uerum etiam sceleratorum pedibus subiecta calcatur et in locum facinorum supplicia luit.

AT: sed *Ec Fb Gc Ka Ld Lh Mo Pp Pt Px Vh*.
HUIC: rei *Px Vh* | malo *Af Ap Ck Ct Fb Fd On Pq Ps Pt Ta Vc Vf* | causae *Ec Gc Ka Pp* | admirationi *Cg Ge Ps Ta Va* | proposito *Bd* | miraculo *To* | malo malum *Er* | tali miraculo *Pq* | cum deus bonus rerum auctor existat *Ap Ck Ge Pb Pn* | cum deus bonus rector rerum existat *Er Fb Ka* | cum deus bonorum rector existat *Fd Ld Pt Vf* | praedictae rationi *Vb* | quia alia est causa maiora quam tibi dicam ibi iuxta *Eb*.
ALIUD MAIUS: miraculum *Cg Ge Ld Ps To* | malum *Ap Ck Ct Fb Pb Pn Ps Ta* | miraculum uel malum *Fd Pt* | admirandum *Va*.
IMPERANTE: rogante *Vb* | regnante *Ka Na Pm Px Vh* | (...)nte *Ga* | regante *Eb* | malis hominibus *Ap* | in malis hominibus *Ck Ct Fb Pn Ps* | ut malis hominibus *Er* | prosperitate iniquorum *Ta* | malorum hominum *Pn*.
FLORENTEQUE: crescente *Ka Vb* | cum prosperitate ualente *Af Ap Ck Fd Kc Ld* (*Lh*) *Mj Pb Pp Ps Pt Ta*(2x) *To* | cum prosperitate *Vf* | Metafora est a tempore uernali ad reproborum nequitiam. Sicut enim uere oriuntur flores et statim siccantur aestate, ita peccatorum mala cito pertranseunt. Ipsam autem nequitiam et facinus pro nequam hominibus ponit, sicut uirtutem pro bonis. *Af Ap Ck Fd Kc Ld* (*Lh*) *Mj Pn Pp Ps Pt Ta Vd Vf* | dum per maiorum personas administratur *On*.
NEQUITIA: iniquitate *Vb* | mala *Ps* | uel uitio *Mb* | nequiosis *Ka* | malorum hominum *Ap Ck Ct Er Fb Fd Ld Ps Pt Va* | in hominibus impiis *Mf* | per nequam hominibus *Ps* | pro nequam hominibus *Cg Ge* | malis hominibus *Pc Pk Pp* | in malis hominibus *Pq Vc* | mali hominis *Va* | acrimonia, austeritas, asperitas *Ka Lh* | malorum hominum uitia uigentes *Ka Lh* | ubi debuerant mali supplicia luere *Va*.
UIRTUS: cultores uirtutum *Ct Er On Pt Vf* | cultor uirtutum *Ap Ck Ge Pb Pn Ps* | homo plenus uirtute *Ap* (2x) *Cg Ck Ct Er Fb Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | ipsi qui uirtutes pleni sunt *Pf* | homines *Lh* | boni homines *Px To Vh* | homo bonus *Ec Gc Ka*.
PRAEMIIS: meritis *Vb* | honoribus *Ec Gc Ka* | dignis remunerationibus *Ap Ck Er Fb Mo Pb Pn Ps*.
CARET: deficit *Lb* | non habet *Vb* | illa uirtus *Ge*.

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229 bonus] bonum *Er*. | existat[1]] existit *Er*. **235** malis hominibus[2]] malis hominibus malis *Ck*. **238** est] ·i· *Fd*. | tempore] temporali *Ps*. **239** uernali] (...)aculi *Lh*. | enim] autem *Ta*. | uere] in uere *Fd Ld Pt*. | oriuntur] om. *Af*. **240** siccantur] sic siccantur *Af*. | aestate] exstate *Pt*. | ita] ita et *Vd*. | peccatorum…pertranseunt] pertransit peccatorum nequitia *Mj*. | mala] mali *Pt*. | cito] om. *Kc*. | Ipsam…241 bonis] om. *Ld*. | et…241 facinus] om. *Mj*. **241** nequam hominibus] nequitia hominum impiorum *Pp*; nequitia hominum *Af*. | ponit] posuit *Fd Pt*.

IV prosa i

SCELERATORUM: iniquorum *Ap Ck Ct Er Fb Fd Ld Mo Pb Pn Ps Pt Vf* | facinorum *Vb* | impiorum *Pm* | malorum hominum *Ps*.
PEDIBUS: domino *Ap Er Pb* | dominio *Ck Ct Fb Ld Pn Ps Pt Vf* | dominibus *Fd*.
SUBIECTA: substrata *Ap Ck Er Fb Fd Mo Pb Pn Ps Pt Vf* | subposita *Vb* | illa uirtus *Ta*.
CALCATUR: contemnitur *Ap Ck Ct Fb Fd Kc Lh Mj Mo Pb Pn Pp Ps Ta To Vf* | subicitur *Af Ap Ck Fb Fd Kc Ld Lh Mo Pn Pp Ps Pt Ta To* | contemnimur *Af*.
LOCUM (LOCO *Go* | > LOCO *Vb Vh*): uicem *Eb Ec Gc Pm* | ubi est illis locus *Pp* | ubi illis cruciari oportuit *Lh Px* | ubi illos cruciari oportet *Ec Gc Ka Vh* | ubi illos cruciari oportuerat *Ct*.
FACINORUM: facinorosorum *Cg Fd Ge Ka Mj Pf Pt To* | facinorosum *Ap Kc Pb* | facinosorum *Ck Ct Ld Pn Pp Ta Vf* | facinorosum > facinorosorum *Ps* | facino\ro/sorum *Fb Lh Mo* | facino\ro/res eorum *Af* | facinores *Va* | sceleratorum *Vb* | criminorum *Er* | suorum *Ec Gc* | criminum *Ap Ck Pb Pn Ps* | malorum hominum, et ubi mali debuerant supplicia luere *Pc Pk Pp Pq Vc* | quia facinori supplicia debent luere, q{uo}d facere uidentur *Eb* | ubi mali debent puniri et supplicia lui, iusti uersa uice et nequitia imperante omnia haec sustinent, et ubi mali supplicia debuerint luere *Ap Ck Ct Er Ge Ld Pb Pn Ps Pt Vf*.
SUPPLICIA: tormenta *Vb*.
LUIT: purgat *Vb* | sustinet *Ap Bd Ps* | patitur *Lb On* | soluit *Ec Gc Lh Px To Va Vh* | persoluit *Cg Ge Ka Ps* | pendit, soluit, restituit *Mf* | uirtus *Ct Er Fb Fd Ld Pf Pt Vf* | ipsa uirtus *Ge* | Poenas persoluit, quas mali debuerant pati. *Pb*.

5. Quae fieri in regno scientis omnia, potentis omnia, sed bona tantummodo uolentis dei nemo satis potest nec ammirari nec conqueri.

QUAE: supradixi *Ka* | quae supradixit (*Ga*) *Mh Na* | quae supradixi *Ec Gc* | ista quae supra posui *Ap Ck Ct Er Pb Pn Ps* | talia *Ec Gc* | haec utraque *Ge* | talia, ut boni subiecti sint malis *Va* | malos imperare bonis *Af Bd Kc Lh Ta To Vf* | quia mali imperant bonis *Mj* | supplicia luere *Af Kc Lh Mj Ta To Vf* | malos imperare, bonos supplicia luere *Ap Cg Ck Er Fb Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | malos imperare et iustos supplicia luere, quia deus haec omnia uidendo scit et potens est, si uellet punire, et quia iudicio illius haec omnia subportantur, qui tam magnus est, nemo inde debet mirari quare ita sit, neque causari contra illum. *Ap Ck Ge Pb Pn Ps*.
FIERI: possint *Pp*.
IN REGNO: in mundo *Fd Vd* | in hoc mundo *Af Ap Ck Kc Lh Mj Pb Pn Pp Ps Ta*(2x) *To* | in hoc mundo uidelicet *Ec Gc Ka Pm* | hoc est in mundo *Fd Ld* (2x) *Pt Vf* | Licet enim in hoc mundo saepius mali praeualent, tamen regnum dei bene dicitur, quia a deo gubernatur et regitur; uel in regno dei, hoc est in ecclesia dei,

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268 malorum] multorum *Pp*. **269** et] om. *Pp*. | luere] lucrae *Vc*. **270** mali] mala *Ap Ge Pb Pn*. **271** supplicia] suppliciora *Ck*. | iusti] om. *Ld*. | uersa uice] uersante *Ld*. | et[1]] om. *Ps*. | et[2]… 272 luere] om. *Ct Er Ld Pt Vf*. **285** luere] lucere > lucre *Kc*; ludere *Vf*. **286** bonos] bonus *Er*; bonis *Fb*; < bonis *Va*. **288** haec] hoc *Ps*. | subportantur] subportuntur *Ge Pb Pn*. **289** magnus] magnum *Ap Ck Ge Pb Pn*. **294** Licet] hoc licet *Fd Ld Pt Vd*. | enim] autem *Ta*; om. *Ct Fd*. hoc] om. *Ct Fd*. | mundo] mundum *Ct*. | mali] mala *Af*. | praeualent] praeualeant *Fd Ld Mj Pt*. **295** gubernatur] > gubernantur *Vf*. | regitur] regatur *Kc*; reguntur *Vf*. | hoc est] ·i· *Af Pp*. | in ecclesia] secula *Kc*. | dei[2]] om. *Af Pp Ta Vf*.

quae adhuc est partim in mundo. *Af Ap Ck Ct Fd Ge Kc Ld* (*Lh*) *Pb Pn Pp Ps Pt Ta Vd Vf.*
SCIENTIS: cognoscentis *Ap Ck Ct Er Fb Fd Pb Pn Ps Pt* | dei *Ka Ld Mh Na Pm Px Va Vh.*
OMNIA (1): futura *Af Ap Ck Lh Mj Pb Pn Pp Ta To Va* | etiam futura *Kc Ps Vf.*
POTENTIS: ualentis *Ap Ck Ct Er Fb Fd Ld Mo Pb Pn Ps Pt* | ulcisci *Va* | dei *Ka Lh Vh.*
OMNIA (2): etiam futura *Fb.*
SED BONA – DEI: quia ad comparationem illius, nemo aliquid bonum uult et potest optare *Ap Ck Pb Pn* | quia iudicio illius haec omnia subportantur *Ct Er Fb Fd Ka Ld Pt*(2x) *Vf.*
BONA: non mala *Eb.*
TANTUMMODO (TANTUM *Fb*): tantummodo *Fb* | pro tantum *Ga Mh Na Px Vh* | solummodo *Ap* | quamuis omnia possit *Lh.*
UOLENTIS DEI: et sc· in regno *Ap.*
SATIS: abunde *Cg Ge Ps* | sufficienter *On Ta.*
ADMIRARI: quare ita sit *Ps* | quae ualde mirabilia sunt *Eb* | cur alia possint fieri, nisi «...» bona quae deus uult *Eb* | quare ita sit hoc, ut mali imperent et iusti supplicia ferrent *Ap Ck Ge Pb Pn* | in tantum, quantum dignum est *Px* | in tantum, quantum dignum est, quia ualde mirabilia et importabilia uidentur *Mf* | in tantum, quantum dignum est, stulti rationem induit se *Ka Lh Vh* | Ideo nemo debet mirari quare ista sint, nec causari contra illum. *Ct Er Fb Fd Ld Pt* (2x) *Vf.*
CONQUERI: causari *Ap Cg Ck Fd Ge Ld Pb Pn Ps Pt Ta Vf* | murmurare *Pf* | querelari *Lb* | ut non querelas faciet *Vb* | quare hoc malum fiat *On* | dolere lamentari *Ka Lh.*

6. Tum illa: Et esset, inquit, infiniti stuporis omnibusque horribilius monstris si, uti tu aestimas, in tanti uelut patris familias dispositissima domo uilia uasa colerentur, pretiosa sordescerent.

TUM: deinde *Vb.*
ILLA: philosophia *Vb.*
ESSET: illud *Fb* | istud *Pq.*
INQUIT: dixit *Vb.*
INFINITI: immensae *Ap Ck Ct Er Fb Fd Ld Mo Pb Pn Ps Pt Vf* | infinitae *Bd Cg Ge Ps Ta* | magnae *Pq* | magni *Va.*
STUPORIS: admirationis *Ap Bd Cg Ck Ct Eb Er Fb Fd Ge Ka Ld Mh Mo Na On Pb Pf Pm Pn Pq Ps Pt Px Ta To Vb Vf Vh* | animi rationis *Ga* | miraculi *Va Vb* | wuntres (OHG) *Mh.*
OMNIBUSQUE: hominibus *Ka.*
HORRIBILIUS: formidabilius *Ap Ck Ct Er Fb Fd Ka Ld Mo Pb Pn Ps Pt Vf* | timidus(!) *Vb* |
execratius *Cg Ge Ta* | terribilius *Cg* | aduersabilius *Ap Ck Pb Pn Ps.*
MONSTRIS: prodigiis *Ap.*
UTI: sicut *Pf Va.*

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296 est] om. *Af Kc Mj.* | partim] om. *Ct.* **305** iudicio] iudicia *Er.* **316** quantum] in quantum *Ka Lh.* | dignum] dignus *Ka.* | mirari] morari *Pt*(2) . **317** ista] ita *Ct Fb.* | sint] sit *Ct Er*; fit *Fb.* nec … illum] om. *Ct.* | causari] causare *Er.* | illum] illam *Pt*(1). **333** admirationis] admirationem *Er.* **337** formidabilius] formidabilibus *Er*; formidabilis *Fd.*

IV prosa i

TU AESTIMAS: Tunc esset horribilius, si ita esset, uti tu estimas, ut deus malos coleret et boni homines uilescant, qui sunt pretiosi in conspectu dei ut uas(a) aurea in domo regis. *Eb*.

AESTIMAS: putas *Va Vb*.

TANTI: domo *Er Pt Vf* | tam magni *Ap Bd Lb Pb Pn Ta Va* | dei *Va Vh*.

UELUT: sicuti *Ap* | in domo *Ap Ck Pn* | domo *Fd*.

PATRIS FAMILIAS: dei *To* | dei omnipotentis *Ap Ck Ct Er Pb Pn Ta* | dei, qui omnibus patris more pietatem exhibet *Af Ap Ck Ct Fb Fd Kc Ld Lh Pb Pn Pp Ps* (2x) *Pt Ta Vf*.

DISPOSITISSIMA DOMO: in aecclesia uel in mundo *Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | Hoc ex Paulo apostolo sumptum est, qui in una domo quaedam uasa esse dicit in honorem, alia uero in contumeliam. *Af Ap Ct Kc Ld* (*Lh*) *Mj Pp Ps Pt Ta Vf* | Apostolus: in magna domo sunt uasa quaedam in contumelia, quaedam in honore. *Cg Ge* | si deus malos homines coleret et boni uilescerent, qui sunt pretiosi in conspectu dei, et tunc aurea uasa in domo regis uiliora ligneis *Mj*.

DISPOSITISSIMA: ornatissima *Ap Ck Ct Er Pb Pc Pn Ps Ta* | ordinatissima *Bd Cg Eb Ec Fb Fd Ga Gc Ge* (*Ka*) *Kr Lb Ld Lh Mo Na Pm Pp Pt Px Va Vb Vh* | girehhanotostemu (OHG) *Ec Gc Pm*.

UILIA UASA: homines *On* | Quaedam uasa dicit esse in honorem, alia uero in contumeliam. *Ap Ck Ge Pb Pn* | Vilia uasa dicit esse philosophia homines uitiis subditos. Pretiosa enim uasa dicuntur boni homines. *Pc* | Vilia uasa uult intelligi homines impios, et pretiosa iustos, et dicit hoc nimis stupendum esset si illi colerentur et illi sordescerent in domo dei, qui est pater familias. Et eius in domo, quae est dispositissima institutione ornata, iusti cum ipso coniuncti recoluntur et uenerantur, et mali sordescunt, procul repulsi. (*Ak*) *Ap Ck Ge Pb Pn Ps* | Vilia uasa uult intelligi homines impios, et pretiosa iustos, et dicit hoc nimis stupendum esset si illi impii colerentur et illi iusti sordescerent in domo dei, qui est pater familiae, sed non ita est quia iusti deo coniuncti recoluntur et uenerantur, et mali sordescunt, procul repulsi. *Ct Er Fd Ld Pt*.

UILIA: scelerata *Ka* | scelerati *Ec Gc*.

COLERENTUR: honorentur *Pt* | honorarentur *Bd Mf* | ornarentur *Ec Gc Ka Lh Mf Pd* | cara essent *Cg Ge* | si cara essent *Ps* | in usu essent *Ec Gc Pm* | uenerarentur *Mf* | magno honore ducerentur *Ap Ck Ct Er Fb Fd Ld Pb Pn Ps* | magno honore dei *Vf* | diligerentur *Ka Lh*.

PRETIOSA: boni *Ec Gc Ka* | uasa *To Vb* | deum colentia *Af Ap Bd Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Ps Ta To Vf* | uere deum colentia *Ap Cg Ge Pc Pk Pp Pq Va Vc*.

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352 Hoc…353 contumeliam] II Tim. 2.20

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348 dei[2]] deo *Er.* | dei[3]] om. *Ap Ck Ct Pb Pn Ps*(1). | qui] quia *Ps*(2) *Pt*; om. *Fd*. **349** patris] patribus *Ct*. | more] moribus *Pt*. **351** in[1]] om. *Pp*; hoc est in *Mj*. | aecclesia] aecclesia dei *Ld Pt*; < aecclesia dei *Vf*. **352** apostolo] om. *Ta*. | qui] quia *Af Kc Ld Ps Pt*. | una] uno *Af*. | in[2]…353 contumeliam] aurea et illa in honore. alia uero uilia et in contumelia *Mj*. **353** honorem] hanc rem *Ld*. | uero] om. *Ct Ta*. | in] om. *Af Kc*. **354** Apostolus] Paulus *Ge*. | contumelia] contumeliam *Ge.* **364** est] sunt *Ak*. **365** dispositissima] dispotissima *Ge Pb Ps*; < dispotissima *Ap*. **367** nimis] minus *Er.* **368** impii] ·i· impii *Ct Er*. | colerentur] colerent *Fd.* | iusti] ·i· iusti *Ct Er Pt*; om. *Fd.* | domo] domos *Er.* **369** familiae] familias *Ct*; familiaritas *Er.* | coniuncti] coniuncta *Er.* recoluntur] deo coluntur *Er.* **377** uere] uerum *Cg Ge*; om. *Ap*; utpote *Va*.

SORDESCERENT: macularent *Vb* | contemnerentur *On* | uilescerent *Ec Gc Ka Lh Pm* | etsi *Ps* | nullius nomen estimarent *Ak Ap Ck Er Fb Pn Ps* | nullius bonitatis estimarentur *Fd Ld Pt Vf* | nullo honore aestimarentur *Ct*.

7. Sed non ita est; nam si ea quae paulo ante conclusa sunt inconuulsa seruantur, ipso de cuius nunc regno loquimur auctore cognosces semper quidem potentes esse bonos, malos uero abiectos semper atque imbecillos, nec sine poena umquam esse uitia nec sine praemio uirtutes, bonis felicia malis semper infortunata contingere multaque id genus, quae sopitis querelis firma te soliditate corroborent.

NON ITA EST: ut estimas *Fd Ld Pt* | uti tu estimas *Ct Er Fb Vf* | non tali modo est *Vb* | contrario accipiendum *Ka* | e contra accipiendum *Ec Gc* | ut uilia uasa colantur et pretiosa sordescant *Cg Ge* | ut estimas de bonis et malis *Ap* | ut tu estimas de bonis et malis superioribus disputationibus, quod sc· summum esse bonum *Ak Ap Ck Ge Pb Pn*.
ITA: id *Ps*.
PAULO ANTE: ubi dixit per bonum cuncta dixit *Ta*.
CONCLUSA: definita *Cg Fb Ge Mo On Pk Pp Pq Ps Ta Va Vc* | terminata *Ec Ga Gc Ka Mh Na Px Vh* | approbata *Cg* | definita sunt *Ap Ck Pb Pc Pn* | de deo *Ld* | quae a deo dicta sunt *Fd Pt Vf*.
INCONUULSA (INCONCLUSA *Bd*): intemerata (*Ak*) *Ap Bd Ck Er Fb Fd Ge Ld Mo Pb Pc Pk Pn Pp Pq Pt Ta Va Vc Vf* | intemperata *Cg* | stabilia *Px* | stabilia et imperturbata (*Ga*) *Ka Na Vh* | immobilia *Eb Ec Gc Ka Lh Mf* | indissipata *Vb* | inuiolata *Mf Pb Pf* | incommutabilia *Pp* | incontaminata *La Ps* | inerradicata *Lb* | immota *Af Ak Ap Ck Pb Pn Ps* | firma *Af* | immota apud te *Pm* | incorrupta mente *Mj* | indissoluta *Ap*.
SERUANTUR: custodiuntur *Vb* | a te *Af Ec Gc Ka Pp* | in te *Va* | in corde tuo *Ge*.
IPSO: deo *Va*.
CUIUS: dei *On*.
REGNO: dispositissima domo *Cg Ge* | dispotissima domo *Pb*.
AUCTORE: deo *Ak Ap Cg Ck Er Fb Ge Lb Ld Pb Pc Pn Pp Ps Pt Ta Vf* | iuuante *Ck Va* | iudice *Vb* | doctore *Ec Gc Ka Lh Ta* | docente *Mj Pp Px Vh* | exsistente *Ec Gc Ka* | principe uel magistro *Va* | deo donauit *Bb* | deo docente *Ct* | Venite ad me omnes qui laboratis et cetera. *Mj*.
COGNOSCES: tu *Cg Ge* | intelleges *Ak Ap Ck Ct Er Fb Fd Ge Ld Pn Ps Pt Vf* | intellegis *Pb* | esse *Pb* | Haec enim paulo ante monstrata sunt. *Ak Ap Ck Pb Pn* | Si illud in mente firmiter cognoscis, tunc auctore deo alia te intellegere facio. *Eb*.
POTENTES: in uirtutibus *Ap Ct Er Fb Fd Ld Pb Pt Vf* | uirtutibus *Pf* | qui uere potentes sunt *Pq* | qui uere potentes sunt in uirtutibus *Ak Ap Cg Ck Pn Pp Va Vc* | qui uere sunt potentes, sunt in uirtutibus *Ge Pc Pk* | firmos in tribulatione *Ge*.
MALOS: esse *Ps* | peccatores *Ge* | cognoscens *Fd*.
ABIECTOS: contemptibiles *Ak Ap Ck Ct Pb Pn* | contemptos *Af Bd Fb Fd Kc Lh Mj Pp Pq Ps Pt Ta To Vc Vf* | uiles *Ge Vb* | despectos *Lb* | incontemptibiles *Er* | cognosces *Ld Pt*.

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379 nullius[1]] nullus *Ak* (?) *Er*. | nomen] nom{en} *Ak Ap Ck Er Pn Ps*; no{min}is *Fb*. estimarent] extimarentur *Fb*. **380** estimarentur] existimarent *Pt*. **392** esse] esset *Ap Ge Pb Pn*. **398** a] de *Pt*. **414** paulo] a paulo *Ak*; quidem paulo *Ap Pb*. **417** qui] q{uae} *Ak*. | qui uere] quem *Pn*.

IMBECILLES (IMBECILLOS *Ga Na Vh*): inualidos *Ak Ap Ck Er Fb Ld Pn Ps Pt* | inualidas *Fd* | infirmos *Ka To Vb* | imbecillis et imbecillus *Ga Na Vh* | sine uiribus *Mj* | sine baculo *Pb* | tribulationis tempore *Ge* | fragiles, sine baculo ·i· sustentatione *Va* | inualidos, quia cum uolunt in beatitudinem tendere et hoc deuio itinere faciunt, nullomodo perueniunt ad quod cupiunt *Ak Ap* (2x) *Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf*.
NEC: et *Ge* | egredieris *Ps* | cognoscis *Ge Ps* | cognosces *Ap Ka Va*.
POENA: tormento *Vb* | uindicta *Ak Cg Ps* | flagitio *Vb* | uel praesenti *Ld* | uel praesentis saeculi uel futuri *Ct* | uel in praesen(ti) uel in futuro *On* | propter conscientiam *Pf* | sine uindicta conscientiae *Pt* | uindicta conscientiae *Ka* | sine uindicta conscientiae uel praesentis uel futurae *Er Fb Fd Vf* | uindicta conscientiae sc· uel praesentis uel futurae uel a conscientia torqueantur, cum non possint efficere quod cupiunt (*Ak*) *Ap Ck Ge Pb Pn Ps*.
UMQUAM: in tempore *Vb* | uel futura *Ld*.
UITIA: malos *Ec Gc Ka* | peccata ·i· malos *To* | cognosces *Ld* | Idcirco philosophia haec infert, quia ipse dixit superius inde sui maximam esse causam meroris, uel quare deus sinit fieri mala uel quare sinit praeterire. (*Ak*) *Ap Ck Ge Pb Pn Ps* | quia inde dicit sui maximam esse causam meroris, uel quare deus sinit fieri mala uel quare sinit praeterire inulta *Ct Er Ka Ld Pt Vf*.
NEC: esse *Ps*.
PRAEMIO: retributione *Fd Ld Pt Vf* | brauio *Vb* | pretio *Va*.
UIRTUTES: esse *Ge* | bonos *Ec Gc Ka To* | cognosces *Bd Ec Fd Gc Ka Ld Pt Va* | et cognosces *Ak Ap Ck Ps*.
FELICIA: iucunda *Ak Ck Er Fb Fd Ld Ps Pt Vf* | aeterna gaudia *Vb*.
MALIS: reprobis *Vb*.
INFORTUNATA: infelicia *Af Ak Ap Cg Ck Ec Fb Fd Gc Ge Ka Kc Ld Lh Pb Pf Pn Ps Ta To Vh* | infelicis *Er* | aduersa *Ec Gc Ka Lh Vb* | mala fortunata *Vb* | infelicia sc· in regno dei *Pt Vf* | infelicia, non prospera *Mf*.
CONTINGERE: euenire *Vb* | cognosces *Ak Bd Ck Ct Fb Pn Ps Pt* | et cognosces *Ge* | cognoscens *Er* | In regno dei figurate dicit bonos uel malos. *Fd*.
MULTAQUE ID GENUS: figurata locutio *Ka On Va* | et est figurata locutio *Ld* | de bonis sc· et malis *Ld Ps* | Figurate dicit, hoc est huius generis, de bonis sc· et malis. (*Ak*) *Ap Ck Er Ge Pb Pn* | alia huius modi *Ld To* | multa alia huiusmodi talia *Pc Pk Vc* | multa alia huiusmodi talia eius generis cognosces et me *Pq* | multa huius generis *Ap* | super huiusmodi generis, sicut haec sunt *Ka* | figurata locutio super huiusmodi generis, sicut haec sunt *Ec Gc* | id multa omnimodis talia *Ck Pn* | id multa omni mortalia *Ak* | multaque felicia id genus bonorum sequuntur *On* | alia huiusmodi, et figurate dictum est *Af Ak Ap Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf* | multa similia. Similiter id temporis ·i· per illud tempus agnosces, et id loci ·i· per illa loca. *Ec Gc* | plurima id genus ·i· multa similia. Similiter id temporis ·i· per illud tempus. Et id locorum ·i· per illa loca. *Ka*.

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426 inualidos] inualidus *Pb Pn*. | quia] qui *Ps*. | cum] enim *Er Ps*; qui *Ge*. | tendere] om. *Ge*. **427** perueniunt] peruenunt *Ge*. | ad] ad id *Ct Fd Ld Pt Vf*; ad te *Er*; (...) *Ak*. | cupiunt] accipiant *Er*. **432** sine[2]] om. *Er Fb*. **433** futurae] figure *Er*. | conscientiae[2]] uel conscientia *Ap Ge Pb*; conscientia *Pn*. **434** torqueantur] torquentur *Ak*. | possint] possunt *Ap Pb Ps*; > possunt *Ge*; possi\n/t *Ck*; poss(...) *Ak*. **438** haec] haec et *Ak*. **439** quare[1]] quia *Ap Ge Pb*. | fieri] om. *Ps*. quare[2]] quia *Ap Ge Pb*. **440** sui] sui natura *Ct*. | esse] et *Er Ld Pt Vf*; om. *Ka*. | meroris] memoris *Er*. | fieri…441 sinit] om. *Ct*. **441** inulta] multa *Er Ka*. **454** Figurate] figurae *Ak Er*. sc·[2]] om. *Er*. **460** est] om. *Af Ak Ap Kc Pp*. **461** loci] locet *Ec*; < locet *Gc*.

IV prosa i

MULTAQUE (MILITIQUE *Pf*): felicia *Pd* | plurima *Ec Gc* | talia *Ct Er Pb* | alia *Pp* | talia esse *Ap* | cognosces *Ak Ap Bd Ck Ec Fb Gc Ge Ka Lh On Pb Pc Pd Pk Pm Pn Ps Pt Vb Vc Vf* | sunt *Mf Pf Pn Ps* | habent *Mb* | habere *Px Vh* | cognoscens *Ct Er Pp* | cognosces habere *Eb* | quae docent *Vh*.
ID: ad *Vh*.
GENUS: semper *Vb* | generis *Bd* | per *Ak Ec Ga Gc Va* | huius generis *Bb Ld Pf Pt* | huiusmodi *Pp* | huiusmodo *Bd* | huiusmodi generis *Ge* | talia in eo genere *Fb* | in eo genere *Vf* | istius generis (*Ga*) *Mh Na Px Vh* | id genus, istius generis *Kr* | similia huius generis *Px* | pro huius generis *Ct Lb* | cum ·i· cuius generis *Er* | eiusdem generis, sicut haec sunt *Pm* | infelicium habere *Ec Gc Ka Lh*.
QUAE: talia *Ps*.
SOPITIS: oppressis *Ak Ck Ct Er Fb Fd Kr Ld Mh Na Pb Pf Pn Pt Px Vf Vh* | sedatis *Cg Ec Gc Ge Lh Mj Ps Va* | deponatis *Ps* | mitigatis *Bd Va* | compressis *Ap On Pb Pc Pk Pp Pq Ps Vc* | reflexis *To* | oblitis, ablatis *Pm* | placatis *Va* | pacatis *Af* | coopertis *Lh* | superatis, et istius generis, oppressis, sedatis, coopertis *Ka* | Sedatis malis tunc (...) bene corroborent(?) si eas tibi dicam. *Eb*.
QUERELIS: causationibus *Ak Ap Ck Er Fb Fd Ld Pb Pn Ps Pt Vf* | iurgiis *Cg Ge Pb Ps* | quaerimoniis *Bd* | accusationibus *Ct* | tuis *Ec Gc Ka Pm Pp Px Vh* | quae potant animum tuum *Ak Ap Ck Ct Ka Pn Ps Pt* | quae poterant animum tuum solidare *Fb* | quae petunt animum tuum *Vf* | quo potant animum tuam *Er*.
SOLIDITATE: uel solidate *La* | atque firmitate *Vb* | firmitatem *Pk* | imaginem *Fd* | fortitudine *Ec Gc Ka* | firmitate, quae in deo sita est *Pp*.
CORROBORENT (CONROBORARENT *La*): uel corroborent *La* | uel corroborant *Ps* | confirment *Vb* | talia *Ka* | si cognosceres *Ec Gc Ka*.

8. Et quoniam uerae formam beatitudinis me dudum monstrante uidisti, quo etiam sita sit agnouisti, decursis omnibus quae praemittere necessarium puto uiam tibi quae te domum reuehat ostendam.

FORMAM: imaginem *Ct Er Fb Ld Pt Vf* | imaginem, speciem *Ak Ap Ck Pn Ps* | quae in deo sita est *Pc*.
DUDUM: olim *Vb* | in superioribus *On*.
MONSTRANTE: ostendente *Ap Ck Fb Fd Pb Pn Ps Pt Vb Vf* | ostentem *Er* | fendente (!) *Ak*.
UIDISTI: intellexisti *Ak Ap Ck Er Fb Fd Ld Pb Pn Ps Pt Vf* | Dimittam quae ualde necessaria non sunt, dicam tibi alia q(uae) sunt necessaria. *Eb*.
QUO: ubi *Ak Ap Ck Ec Er Fb Fd Gc Ka Ld Mh Na Pb Pc Pn Ps Pt Ta Vf* | in deo *Ec Gc Ka Mj* | in quo loco *Bd* | in deo scilicet *Va* | in deo uidelicet *Ap Ck Pb Pn Ps* | in deo sita est *Cg Ge* | in deo uidelicet sita est *Pk Pq Ta Vc*.
SITA: posita *Ga Ka Mh Na Px Ta Vb* | tibi posita *Vh* | beatitudo *On* | beatitudo in deo sc· *Fb* | ipsa forma *Ld* | forma beatitudinis *Fd Pt Vf*.
AGNOUISTI (COGNOUISTI *Vh*): et *Vh* | et quo *Ps* | antea *Vb*.
DECURSIS: expositis *Af Bd Cg Ct Fb Fd Ge Kc Ld Lh Mj Mo On Pc Pf Pk Pq Ps Pt Ta To Vc Vf* | euolutis *Ak Ap Ck Er Fb Fd Mo Pb Pn Ps* | finitis *Ld* | dimissis *Eb Ec Gc Ka Lh* | narratis *Vh* | uolutis *Ct* | perfectis *Ta* | praetermissis *Cg Ps* | expositis rationibus *Pp* | expositis dictis superioribus *Ak Ap Ck Pb Pn*.
OMNIBUS: dictis superioribus *Ps*.
PRAEMITTERE (> PRAE\TER/MITTERE *Ak* | PRAETERMITTERE *Fb Mo*): praeponere *Vf* | recapitulare *Ph* | praedicere (*Ga*) *Ka Mj Na Px Vh* | anteponere *Ak Ap Ck Ct Er Fb Fd Ld Mo Pb Pc Pn Ps Pt Ta* | ante narrare *Vh* | ante mittere *To Vb* |

praetermittere *Ap* | non recapitulare *Ap Cg Ck Ge Pb Pn Ps* | nec recapitulare *Ak* | iterum ea *Ak Ck Pn Ps*.
NECESSARIUM: utile *Ak Ap Ck Ct Er Fb Fd Mo Pb Pc Pn Ps Ta Vf* | utile est *Ld Pt*.
PUTO: estimo *Vb* | esse *Pc*.
UIAM: sapientiam *Fd Ld Pt Vf* | tramitem *Vb* | intellegentiam *Mf* | rationem *Cg Ge* | doctrinam *On* | mei ducatu magisterii *Ka* | conscientiam mentis *Pb*.
QUAE TE DOMUM REUEHAT: ad apicem pristinae intellegentiae mentisque secretum seu ad paradisum, ubi est domus naturalis *Af Ap Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf*.
QUAE: uia *Mh Vb*.
DOMUM: ad mentem *Cg Ge* | ad paradisum *Pb* | ad ueram intellegentiam *Fb* | intellegentia uel sententias *Pd* | ad summum bonum *Mf* | ad perfectum sensum *On* | caelestem patriam *Fd Ld Pt* | caelestem Hierusalem *Vf* | in tuam conscientiam *Ec* (*Ga*) *Gc Ka Mh Na Px Vh* | ad tuam conscientiam mentisque secretum siue ad paradisum *Ap* (*Cg*) *Ck Ge Pc Pk Pn Pp Pq Ps Va Vc*.
REUEHAT: reportet *Lb Vb* | reducat *Ec Gc Ka Lh* | reportat *Ka Lh* | quia modo extra domu es errando per ignorantiae tenebras *Va*.

9. Pennas etiam tuae menti quibus se in altum tollere possit adfigam, ut perturbatione depulsa sospes in patriam meo ductu, mea semita, meis etiam uehiculis reuertaris.

PENNAS: metafora est (*Ak*) *Ct Er Ld Pt* | subtiles sententias *Pf* | agilem motum contemplationis *Cg Ge* | intellegentias subtilissimas *Ak Cg Er Pc Pk Pq Va Vc* | intellegentias subtiles seu alias contemplationes *Af Ap Ck Ct Fd Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta To Vf* | metaphora est ut pennas pro subtilissima intellegentia *Fb* | tales uires, quibus caelestia scrutari poteris *Ec Gc Ka Lh* | Pennae philosophiae sunt acutissimi sensus, quibus quasi uolando scanditur ad superiora. *Ec Fd Gc Ka Ld Lh Mo Pp Pt Vf* | Philosophiae pennas sensus acutissimos intellegentiasque subtiles accipe, quibus uolando scanditur caelum. *Pq* | spernendo humiliora ·i· humana *Vf* | Pennae sunt acutissimi sensus uniuscuiusque, quibus possit altiora ·i· profunda intellegere. *Ec Gc Ka* | simplicitatem et astutiam quibus accuuntur sensus hominis ad perspiciendam ueritatem *Mf*.
QUIBUS: pennis *Ap Cg Ck Ge Vb*.
IN ALTUM: ad caelestia *Ak Ap Pb* | ad caelestia contemplanda *Ct Er Fb Fd Ld Pn Pt* | altitudinem perfecti sensus *On*.
TOLLERE: eleuare *Ap Cg Ck Ka Lb Va* | portare *Vb* | attollere *On* | possit erigere *Pn* | extollere *Va*.
POSSIT: mens *Cg Ge Pc* | tua mens *Ap*.
ADFIGAM: aliter affingam *Ka* | apponam *Af Ak Ap Bd Cg Ck Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta To Vf* | configam *Vb*.
PERTURBATIONE: doloribus quibus angeris *Cg Ge*.

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522 ad] genus ad *Ap*. | intellegentiae] intellegentiae uult illum reducere *Fd Ld Pt*. **523** naturalis] natam *Kc*. **529** tuam] uiam *Pn*. **541** subtiles] subtilissimas *Ck Ct Pb Pn Pp*; subtiles *gl*. subtilissimas *Ps*. | alias] alie *Lh*. | alias contemplationes] alas contemplationis *Ap Pb*. **543** uires] in res *Ec Gc*. | caelestia] om. *Lh*. **544** sunt] intellegendae sunt *Ec Gc Ka Lh*; intellegendi sunt *Pp*. | sensus] om. *Ec Gc Lh*. | quasi] quas *Pt*; om. *Ec Gc*. | scanditur] scandit *Fd Ld Pt*. **551** contemplanda] incontemplanda *Er*. **558** angeris] angebaris *Cg*.

DEPULSA: reiecta *Ak Ap Ck Fb Fd Ld Mo Pb Pn Ps Vb* | deiecta *Er*.
SOSPES: integer *Ak Ap Ck Er Fb Mo Pb Pn Ps* | incolumes *Vb* | laetus *Ap Ck Pn Ps*.
IN PATRIAM: in pro ad aliquando *Ps* | ad agnitionem dei *Ec Gc Ka* | in caelestem Hierusalem *Vf* | in caelestem Hierusalem, hoc est supernae pacis uisionem, in qua summi boni dispositio contuetur *Mf*.
MEO DUCTU: mea dictione *Vb* | mei ducatu magisterii *Ka* | imperio comitando, praeeundo *Ec Gc*.
DUCTU (DUCATU *Mj* | < DICTU *Mh*): uel dictu *Ga* | ducatu *Cg Ge Kc Lh Pp Vf* | uadens *Mj* | magisterio *Ak Lh Mj Pp* | magisterii *Ps* | imperio *Lh* | imperio, praeeundo *Ka* | ducatu magisterii *Ak Ap Ck Pn* | meo magisterio *Fd* | mei ducatu magisterii *Ct Er* | me ducente *On* | magistro *Kc* | magisterio uel ducatu *Mo* | magisterio uel ducatu sc· sapientiae *Af Fb Ld Pb Ps Pt Ta To*.
SEMITA: tramite *Vb* | sapientiae *Ak Ap Ck Kc Mj Pn Pp Vf* | sapientia *Ct* | doctrina *On* | sententia *Ak Ap Ck Pn Va* | uia rationis *Fd Ld Pt* | ratione uel sapientiae *Lh* | ratione comitando *Ec Gc Ka* | hoc est per angustam rationis uiam *Ak Ap Ck Ct Er Ka Pn*.
MEIS: et *Ps*.
UEHICULIS REUERTARIS: instrumentis, quibus reueharis ad patriam *Ak Ap Ck Pb Pn Ps*.
UEHICULIS: portationibus *Vb* | adiutoriis *Mf* | sententiis *Pd* | argumentationibus *Af Ak Ap Fb Fd Kc Ld Lh Mj Mo Ps Pt Ta To Vf* | instrumentis *Ct Er Fb Mo Pc* | subuectionibus *Ec Gc Ka Lh* | propter pennas *Ge* | pennis argumentationibus *Pp* | perducendo ego ueham te *Ec Gc Ka*.
REUERTARIS (REUEHARIS *Bd* | REUE\H/ARIS *To* | > REUEHARIS *On* | REUE«...»ARIS *Vb*): uel reuertaris *Bd* | reueharis *Fb Pk Vc* | reducaris *Ap* | reueharis ·i· «...» reuertaris *Mo* | reueharis ad patriam *Ps* | praeeundo, commitando, perducendo *Pm* | praeeundo, commitando *Eb*.

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569 magisterii] magistri *Ak*. **571** magisterio] meo magisterio *Ps Pt*. | sc·] om. *Ld*; ·i· *Pb*. sapientiae] sapientia *Pb*. **574** hoc est] om. *Ct*. | rationis uiam] ratione uia meis *Ak*.

IV metrum i

HEADNOTES: Metrum dactilicum alcmanicum *Ap* (*Cc*) *Cg Lh Vf* | Metrum dactilicum subsequente iambico *Ap Ge Pb Pg Pn* | Dactilicum alcmanium tetrametrum acatalectum quodque suppositum habet iambicum archilochium. *Ga Px Vh* | Metrum dactilicum alcmanium, constans tetrametro acatalecto subpositumque habet iambicum archilochium. *On Pd Vb* | Dactilicum alcmanium constans tetrametro acatalecto suppositumque sibi habet iambicum archilochium, de quo paulo ante dixi. *Pf* | Metrum dactilum alcmanium constat tetrametro acatalecto suppositumque sibi habet iambicum archilochium, de quo paulo ante dixit. Talem uero uarietatem uno tantum exsecutus est loco. *Ta* | Metrum dactilicum alcmanium constat tetrametro acatalectico. Hic est subsequente iambico archilochio uersu qui constat dimetro acatalectico. *Ec Gc Mb* | Metrum dactalicum alcmanium fit tetrametro acatalecto, cui subiecit iambicum archilochium. *Ka* | Dactilicum alcmanicum tetrametrum catalecticum, quodque suppositum habet iambicum archilochium. *Pp* | XXII. Secundum et uicesimum dactilicum alcmanium est constans tetrametro acatalecto suppositumque sibi habet iambicum archilochium de quo ante dixi, quo semel utitur ita: Sunt etenim pennae uolucres mihi. Quae celsa conscendant poli. *Af* | pro eo anapestum *On*.

1. Sunt etenim pennae uolucres mihi

SUNT – MIHI: Philosophia praemonstrat quibus intentionibus ualeat mens usque ad fastigium diuinae compositionis conscendere. Mens etenim dum in diuinis meditatur, quasi philosophiae pennis induta, sese ad caelestia eleuat. *Ak Ap Ck Ct Er Fd Ge Mo Pb Pn Ps Pt* | Considerandum quod gradatim dicit mentem cuncta prospicere, primum terras, aerem, nubes, deinde aetherem, planetas omnemque astronomiam, postremo ipsa caelestia ipsiusque diuinae maiestatis potentiam, secundum aliquid contemplari dicit. *Af Ap Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta Vf*.

SUNT ETENIM: mihi *Vf* | sunt mihi *Fd Pt* | Hac ode, hoc est cantus. *Ak Ap Ck Ct Er Ge Pb Pn Ps*.

PENNAE: rationum uel intentionum *Ps* | rationum uel intentionum profunditates habeo *Ak Ap Ck Ge Pb Pn* | rationum profunditates *Er Fb Fd Ld Pt Vf* | subtilissimae agilis contemplationis *Cg* | sensus profundi *Pm* | acutissimi sensus *Ec Gc* | alae contemplationis *Ap Ld To* | aliae contemplationis *Fd Pp Pt* | subtilitas rationum spiritalium *On* | Philosophiae pennas sensus acutissimos intellegentiasque subtiles accipe, quibus uolando scanditur caelum. *Pc Pk Pp Vc* | Pennae philosophiae intellegendae sunt acutissimi sensus, quibus quasi uolando

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3 alcmanicum] alcmanium *Vf.* **4** iambico] iambo *Ap Ge Pb*. | alcmanium] alcmanicum *Vh*. **6** alcmanium] alcmanicum *Vb*. | acatalecto] ipercatalecto *Vb.* **12** constat] constans *Ec Gc.* | Hic est] om. *Ec Gc*. **24** Philosophia praemonstrat] praemonstrat autem philosophia *Ct*. | usque] iste *Ps*. **26** meditatur] meditat *Ct*. | quasi] quas *Er*. | philosophiae…induta] om. *Mo*. | sese] esse *Ak*; se *Mo.* **27** Considerandum] considerandum est *Ct Fd Lh Pt Ta.* | cuncta] om. *Lh Ta*. **28** prospicere] perspicere *Ct Kc Mj Ps Pt Vf.* | primum] praemum *Kc.* | aerem] et rem *Kc*. planetas] et planetas *Pp*; planctas *Ge*. | omnemque] omne *Kc*; omnem *Mj.* **29** diuinae maiestatis] diuinitatis *Mj*. | potentiam] intelligentiam et potentiam *Ct.* **30** secundum…dicit] om. *Mj*. dicit] om. *Pp*. **32** Hac ode] acode *Ak*; accede *Ct Er*. | hoc…cantus] id est cantus *Ap Ge Pb*; hic est. hoc est cantus *Er*; om. *Ct.* **39** accipe] intellege *Pp*.

IV metrum i

scanditur ad superiora. *Ga Na Vh* | Pennae sunt acutissimi sensus uniuscuiusque, quibus possit altiora ·i· profunda intellegere. *Lh* | Pennae philosophiae intellegendae acutissimi sensus, quibus quasi uolando scanditur ad superiora, quia nihil est tam uelox sicut mens. *Mf* | Pennae sunt philosophiae intellectus et effectus, quibus uolando scanditur ad caelum. *Va* | Alae contemplationis, hae sunt illae alae, quas habebat mulier, quam uidit Iohannes in apocalipsi, amictam sole et luna sub pedibus eius. *Af* (*Ak*) *Ap Ck Ct Fb Kc Ld Lh Mj Pb Pp Ps Pt Ta Vf*.
UOLUCRES: celeres *Ck Ct Eb Fd Ge Ka Lh Mf Pk Pp Pq Pt Px Va Vh* | citae *Af Ak Ap Bd Ct Fb Fd Kc Lh Mj Pd Pk Pp Pq Ps Ta To Va* | ueloces *Ct Fb Pf To* | ut heae *Pt*.
MIHI: philosophiae *Ec Gc* | dicit philosophia *Vh* | iambicum *Af*.

2. quae celsa conscendant poli;

QUAE CELSA CONSCENDANT: Dum diuinam naturam rimatur, philosophia caelum conscendit. *Cg Ta*.
QUAE: pennae *Vb*.
CELSA: alta *Ka Lh Px Ta To Vh*.
CONSCENDANT: ascendunt *Vb* | conscendere possint *Ak Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt* | scandere possint *Va* | me faciunt *Ps* | conscendere me faciunt *Cg Ta* | quae usque ad deum intellegendum subleuentur *On*.
POLI: caeli *Ck Fb Ge Ld Ps To Vb Vf* | caelorum *Ak Er Fd Pt* | Ad caelestia possunt contingere. *Ka Lh*.

3. quas sibi cum uelox mens induit

QUAS: pennas *Ak Ap Cg Ck Er Fd Ge Ld Pn Ps Pt Ta To Vb Vd Vf*.
UELOX: sagax *Vb* | agilis, ingeniosa *Ka Lh* | agilis, ingeniosa, nihil *Ec Gc* | citus *Pd* | expedita intellectu *On* | naturalem acrimoniam habens *Ak Ap Ck Ct Er Fd Ge Ka Pn Pt* | quia cito de imis ad caelestia sese erigit uel quia semper in motu est *Ld* | Velox idcirco dicitur, quia cito de imis ad caelestia sese erigit. *Ap Ck Ct Er Fd Ge Mo Pb Pn Pt* | ad cognoscenda et cogitanda profunda, et bene uelox, quia citissime ad cogitationes diuersas fertur *Cg Pc Pk Pp Pq Va* | Bene dicit uelox: nihil est mente uelocius, quia citissime ad cogitationes diuersas fertur. *Ta* | Nihil est tam uelox sicut mens. *Lh Px* | Nihil mente uelocius. *Ga Ka Mh Na Va Vh* | quia semper in motu est *Pt To* | quae semper in motu est *Ak* | per naturam, quia semper in motu est *Af Fb Kc Lh Mj Ps Ta Vf*.
MENS: animus uel anima *Pd*.
INDUIT: assumpsit *Ta Vh* | assumit *Ka Lh*.

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41 superiora] caelum superiora *Ga*. **45** Alae contemplationis] om. *Ld Pp Pt*. | hae] pennae *Ld*. **46** illae] om. *Ap Ct*. | alae] om. *Ct*. | mulier] illa mulier *Lh Ta*. | apocalipsi] apocalipsin *Af Lh Ps*. | sole] solem *Vf*. **47** luna] lunam *Ta Vf*. | eius] suis *Ld Pt*. **60** possint] possunt *Ct Pt*. **61** faciunt[2]] faciant *Ta*. **71** acrimoniam] acrimonia *Er*; uirtutem *Ap*; crimoniam *Fd*. **73** idcirco] om. *Ct Er Fd Mo Pt*. | dicitur] dicitur mens *Mo*. | quia] et *Er*. | cito] cita *Er*; a cito *Fd*. | sese] om. *Fd*. | erigit] erigat *Er*; om. *Fd*. **74** ad] hoc est ad *Cg*. | cognoscenda et] om. *Pc Pk Pq Va*. et cogitanda] om. *Cg*. **75** citissime] uelociter *Pc*; cito *Va*. **77** Nihil] nihil enim est *Va*; nihil est *Vh*. **78** naturam] natam *Kc*. **79** in motu] immotu *Kc*. | est] om. *Lh*.

IV metrum i

4. terras perosa despicit,

TERRAS – DESPICIT: Terrena cuncta despicit. *Ak Ap Ck Ge Pn Ps* | Postpositis saecularibus rebus terrenisque profunda mente alta potest penetrare, et nihil ex creaturis inuenisse suum esse creatorem. *Ec Gc Ka Lh*.

TERRAS: terrena *Ct Eb Ec Er Fb Gc Ka Lb Ld Mj Pf Pm Pt Px Vh* | terrenas *Fd* | terrenas res *Mf* | terrena cuncta *Pb* | terrena desideria pompasque huius saeculi *Cg Pc Pk Pp Pq Ta Va Vc*.

PEROSA (PEROSAS *Px*): uel perosa *Px* | odiens *Ap Ct Ec Er Fb Gc Ka Lh Pb Pq* | ud rocashaas *Vb* | odiosa *Eb Lb Mj Vb* | abhominans *Ga Kr Na Vh* | odio habens *Cg Eb Fd Ld Mf Pk Pp Pq Pt Ta Va Vc Vf* | abhominans *Ec Gc* | despiciens uel odiens *Ak Ck Ge Pn*.

DESPICIT: spernit *Vb* | contempnit *Cg* | ascendit *Px* | dedignando *Va* | deorsum aspicit *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | dedignata contemnit *Pd Pk* | dedignando contemnit *Va* | dignitate contemnit *Vc* | de dignitate contemnit *Pq* | mens *Fd Ld* | ipsa mens *Ak Ap Ck Ge Pn Ps*.

5. aeris immensi superat globum

IMMENSI: uasti *Ct Er Fb Fd Pt* | immensurabile *Vb* | magni *Pp* | maximi *To*.

SUPERAT: transcendit *Af Ak Ap Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Ld Lh Mf Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | supergraditur *Cg* | excedit *On* | conscendit uel transcendit *Vh* | ipsa *Ps* | mens *On* | ipsa mens *Vb* | suo intellectu *Pf* | in illa claritudine superna *Pp*.

GLOBUM: uastitatem *Af Ak Ap Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp Ps Ta To Vf* | speram *Ta* | rotunditatem *Ld Vb* | magnitudinem rotundam *Lb* | collectionem *Ga Mh Na Px Vh* | magnitudinem *Fd Ps Pt* | immensitatem *Ps* | abhominans collectionem *Ka* | campos aeris *Cg Pc Pk Pp Pq Va Vc* | sperum uel rotunditatem aeris *Ps* | latos campos *Ct* | latissimos campos *Er Fb* | campos et magnitudinem huius aeris *Ap Ck Ge Pn* | campos et magnitudinem aeris *Ak* | uastum et spatiosum *Ak Ap Ck Ge Pn Ps*.

6. nubesque postergum uidet

NUBESQUE – UIDET: eo quod operiant terram *Cg* | dum in campos *Er* | dum superiora intellegit *Af Ak Ap Ck Fb Ge Kc Lh Mj Pb Pn Pp Ps Ta To* | Dum superiora intellegit, et dum in compositione sui creatoris est, post tergum contemplatur nubes. *Fd Pt Vf* | dum in compositione sui creatoris est *Ct* | dum est in contemplatione creatoris eleuata *Pc Pk Pp Pq Va Vc* | Dum in compositione sui creatoris est eleuata, mens ipsa retro se contemplatur. *Ak Ap Ck Ge Pb Pn Ps* | Omnes enim mutationes diuersas, quae sunt in aere, per has potest descendere pennas, postposita omni ignorantia. *Ec Gc Ka Lh*.

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86 Terrena] terra *Ps.* | despicit[2]] despicis *Ak.* **87** alta] ·i· alta *Ec Gc.* **88** esse creatorem] creaturam *Ec Gc.* **122** intellegit] intellegat *Vf.* **123** contemplatur nubes] om. *Fd.* | dum est] due *Pq.* **124** sui…125 mens] om. *Ge.* **125** creatoris] oratoris *Ap Pb Pn*; oreatores *Ck.* **126** enim] om. *Gc.* **127** omni] om. *Ec Gc.*

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93 ud rocashaas] Brittonic (Old Cornish or Welsh). See above, Manuscript Description, under *Vb.*

IV metrum i

NUBESQUE: terrenas *Vf* | caliginem ignorantiae *On* | caecitates huius saeculi et uana negotia *Ec Gc Ka Lh*.
POSTERGUM (POST TERGUM *Ec Gc Pp*): retro dorsum *Vb* | retro *Cg Ec Gc Ka Lh Va* | retro se *Px Vh* | sub se *Fb* | sub se uel retro *Pc Pd Pk Pp Pq Ps Ta Vc* | superiora conscendens *On*.
UIDET: contemplatur *Fb Fd Ld Mo* | contemplatus sc· mens *Ct*.

7. quique agili motu calet aetheris

QUIQUE – AETHERIS: Ordo est: transcenditque uerticem ignis, qui calet agili motu aetheris. *Ct Er Fd Ld Pt Va* | Ordo est: et transcendit uerticem ignis, qui agili motu aetheris calet, quoniam in ipso aethere est ignis, qui semper in motu consistit. *Ak Ap Ck Ge Pc Pk Pn Pp Pq Ps Vc*.
QUIQUE: ignis *Ak Ap Cg Ck Er Fb Ga Ge Ka Lb Ld Mf Mh Na Pb Pf Pn Ps Pt Px Ta Vb Vh* | igni *Fd* | qui pro et *Vh*.
AGILI: celeri *Ak Ap* (2x) *Ck Er Fb Fd Ge Ka Lh Mf Mo Pb Pn Ps Pt Vf Vh* | ueloci *Va Vb* | a motione *Ta*.
MOTU: caeli *Pq* | ignis *Vh* | celeri ignis *Eb* | quia omnia in motu sunt, ut sidera *Ak Ck Ge Pn Ps* | quia in motu sunt sidera *Fb* | quia immoti sunt *Er* | ignei, quia aether igneus esse dicitur et a motione eius et aeris ignis excitatur *Mf* | Semper enim in motu est aether, quia et ignis semper mouetur. Omnis autem motus calorem habet et omnis calor motum habet. *Af* (*Ak*) *Ap Ck Ct Kc Lh Mj Pb Pn Pp Ps Pt Ta Vf* | Quoniam in ipso aethere est ignis, qui semper in motum consistit. *Ap Pb* | Sciendum ergo ignem aethereum calere quidem per ignis naturam, non autem perurere per simplicis et purioris ignis qualitatem. *Af* (*Ak*) *Ap Ct Kc Lh Mj Pp Ps Pt Ta Vf* | Omne enim quod calet in motu est, et quod in motu est calet. *Vf* | A motione aeris, qui igneus dicitur esse, ignis excitatur. *Ka Lh Pd Pp Va Vh*.
CALET: ardet *Ec Ef Ga Gc Ka Mh Na Vh* | feruet *Vh* | quia ignis feruet *Px* | praeter naturalem suum calorem *Pq*.
AETHERIS: aether calidus celeritate motus sui *On* | Aethera locus est in quo sidera sunt et significat eum ignem, qui a toto mundo in altum separatus est. Sane aether est ipsum elementum. Aethera uero splendor aetheris est sermo Grecus. *Ec Gc Ka* (*Lh*).

8. transcendit ignis uerticem,

TRANSCENDIT: mens *Ct Fd Ld Lh Pt Vf* | ipsa mens *Ap Cg Fb Pc Pk Pp Pq Ps Ta Va Vc* | illa mens *Ec Er Ga Gc Na Px Vh* (2x).

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128 caecitates] caecitas *Ec Gc*. **138** est] om. *Pt*; talis est *Ct*. | transcenditque] transcendique *Pt*. qui…139 aetheris] quia gili *Er*. | motu] motus *Ld Pt*. **139** Ordo] ordo uerborum *Ps*. | et] om. *Pp*. | transcendit] transcendit eadem mens *Pc Pk Pp Pq Vc*. | uerticem] uertice *Ge*. | qui] qui ignis *Pc Pk Pp*; quia ignis *Pq Ps Vc*. | motu] om. *Ps*. **146** ut] om. *Ak Ps*. **148** Semper] super *Lh*. **149** enim] om. *Ps Pt Ta Vf*. | motu] motum *Ap Kc Pb*. | est] om. *Kc Mj*. | aether] aer *Vf*. | et] om. *Ct Ps*. **150** et…habet[2]] om. *Ps*. | omnis] hominis *Mj*. | habet[2]] om. *Pt*. **152** Sciendum] sic *Vf*. | ergo] uero *Kc Mj*; autem *Ap*. | aethereum] aetherum *Vf*. | calere] calorem *Lh Pp*; calore *Af Ta*. | naturam] naturam habere *Pp*. | autem] aut *Vf*. **153** purioris] puri *Lh Pp Ta*; puris *Af*. ignis] om. *Ta*. | qualitatem] qualitate *Af*. **155** motione] commotione *Pp*. | aeris] et aeris *Ka*. ignis] quia ignis *Va*. **160** Grecus] grecus est *Ec Gc*.

IV metrum i

IGNIS: caelestis *Ak Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Ta Va Vc* | genitiuus *Ps Vh* | genitiuus casus *Ck*.
UERTICEM: celsitudinem *Af Ct Fb Kc Lh Mj Mo Pp Ps Ta To Vf* | summitatem *Vb* | sublimitatem *Ap Ck Er Fd Ge Ka Ld Pb Pn Ps* | subtilitatem *Ak* | excellentiam *Pq* | summam partem *Cg* | excelsam sedem ignis *Ak Ck Ct Er Fb Fd Ge Ld Pn* | excelsam et caelestis ignis sedem *Ka* | superiorem partem aetheris *Ak Ck Ge Pn* | aethereum ignem *Ec Gc Ka Pm* | illius ignis cacumen *Ec Gc Ka Lh* | in aethereum ignem, uerticem ignis *Eb*.

9. donec in astriferas surgat domos

DONEC – UIAS: donec omnia inferiora sub se relinquat *Ak Ap* (2x) *Ck Ct Er Ge Pb Pn* | donec omnem astronomiam aspicit *To* | donec eleuetur inter sidera perueniatque usque ad solem consideratione *Pc Pk Pp Pq Va Vc*.
DONEC: interim *Fb Mo* | usque dum *Vb*.
IN ASTRIFERAS – DOMOS: in caeleste firmamentum *Af Ck Fb Fd Ge Kc Ld Lh Mj Mo Pn Pp Ps Pt Ta Vf* | in caelum, in quo sidera sunt *Eb Mf Ta* | in quibus sidera sunt *Ec Gc Ka Lh* | ubi superiora sunt *Va* | in domo patris mei *Pd* | aer aether ·i· ignis firmamentum, in quem Paulus raptum se esse perhibet *Px*.
ASTRIFERAS: domos *Lh* | caeleste *To* | astra ferentes *Vb* | planetarum *Pq* | quae astra ferunt *Vh*.
SURGAT: conscendat *Ak Ap Ck Er Fb Fd Ge Ld Pb Pn Ps Pt* | ascendat *Mo Pp* | uolet *Pd* | mens *Vb* | ipsa mens *Lb Ld Pt Va* | illa mens *Af Ap Ck Fb Fd Ge Ka Kc Lh Mj Pb Pn Pp Ps Ta To Vf* | Astrorum motus intellegat *On*.
DOMOS: firmamentum *To* | in astriferos *Ps* | de septimo caelo *Ec Gc* | septimum caelum, in quo sedes est dei et angelorum *Ec Gc Ka Lh*.

10. Phoeboque coniungat uias

PHOEBO: donec *Ap Ck Er Fb Fd Ge Ld Pn* | sole *Eb Vb* | soli *Ka* | solum *Er* | soli, qui est mese planetarum *Ap Ck Ge Kc Pn* | soli, qui est medius planetarum *Af Fb Fd Ld Lh Mj Pp Ps Ta To Vf* | donec ad solem ueniat *Ct* | Ambulet per caelum, quo graditur sol. *Cg* | Intellegat cursum solis. *On* | soli iustitiae ·i· usque dum ueniat ad solem *Pp* | usque perueniat ad solem *Mf Px Vh* | donec perueniat ad circulum *Fd* | donec interim perueniat ad circulum Phoebi et in eo gradiatur *Af Ap Ck Fd Ge Kc Ld Lh Mj Pn Pp Ps Pt Ta Vf*.
CONIUNGAT: connectat *Vb* | peruenit *Ta* | ipsa mens *Er*.
UIAS: suas *Af Fb Kc Lh Mj Pp Pq Ps Pt Ta To Vf* | cursum *Mo* | suum cursum *Ct Er Fb Ld* | suum cursum et iter *Ap Ck Ge Pb Pn Ps* | de sexto *Ec Gc* | sextum caelum liquatum ad temperandos cardines *Ec Gc Ka Lh*.

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171 sublimitatem] sublimitate *Er*. **172** excelsam] excessam *Ct*; ex causa *Er*. | sedem] sed *Ak*. **173** aetheris] aethereis *Ak*. **180** donec[2]] om. *Pb*. **181** donec[2]] om. *Va*. **184** in[2]] om. *Mj*. **185** in[1]] om. *Eb*. | in quo] ubi *Ta*. **200** mese] inese *Ap Ge*; meli *Kc*. | soli] soli iustititiae *Fd*; sol iustitiae *Ld*. | qui[2]] quia *Ps*. **203** perueniat[1]] perueniet *Px Vh*. **204** donec] om. *Vf*. | interim] om. *Fd Ld Pt*. | ad circulum] ad cor ad circulum *Vf*. | Phoebi] plebi *Kc*. | et] om. *Vf*. | eo] deo *Af*. | eo gradiatur] egrediatur *Pt*. **209** liquatum] liquaticum *Ka Lh*.

IV metrum i

11. aut comitetur iter gelidi senis

AUT: donec *Ap Ck Er Fb Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Vh* (2x).
COMITETUR: perget *Vb* | socium habeat *Fd Pt* | sociatur *Ct* | sequatur *Ka Lh* | ipsa mens (*Ak*) *Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt Vf* | illa mens *Ta* | mens *Ld Lh* | soli *Er*.
COMITETUR – SENIS | Amplius conscendens perueniat usque ad circulum ipsa mens superiorem, ubi est stella Saturni. (*Ak*) *Ap Ck Ge Pb Pn Ps*.
GELIDI SENIS: Saturni longe supra calorem solis, qui annis XXX complet cursum suum *On* | senes {sunt} gelidi *On* | Saturni, qui et senex fingitur et gelidus, senex dicitur ·i· superior sole. Gelidus dicitur propterea quia frigus maxime accidit senectuti, quae et tardum egressum facit. (*Ak*) *Ap Ck Ct Er Fd Ge Pb Pn Ps Pt Ta* | Saturni sidus, qui in altissimo positus est circulo et ipso soli altior. Qui ideo gelidus dicitur, quia longe a sole remotus est. *Ka Lh* | quia longe est a sole *Mh* | quia remotus est a sole *Pm* | Saturni, qui longe remotus est a sole *Ka* | Saturni, qui longe remotus est a sole et ideo gelidus dicitur fore *Eb Ga Na Px Vh* | Saturni, qui longe remotus est a sole et ideo gelidus esse perhibetur quia proprie senum est *Mf* | Saturni, qui longe remotus est a sole, ideo gelidus dicitur fore, et quia hoc sidus in altissimo circulo positum est *Ec Gc* | Senex Saturnus depingitur siue propter supercaelestes aquas, quibus sidus illud temperatur siue propter tempestates, quas facit grauissimas. Vnum autem pendet ex altero: ideo gelidus quia senex, ideo senex quia gelidus. *Af Ap Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta Vf* | Tardius enim ceteris sideribus peragit circulum. *Fd Pt* | Saturni stella superior sole frigida esse perhibetur, quia proprium est senibus ut frigidi sint. *Va* | Saturnus moratur in unoquoque signo duobus annis et semis. Totum autem zodiacum percurrit annis XXX Iupiter in unoquoque signo moratur CCCLX diebus. Totum autem zodiacum peruolat annis duodecim. Mars transit unumquodque signum diebus LX, zodiacum autem percurrit diebus DCCXX. Venus moratur in unoquoque signo XXVIIII diebus, peruolat autem zodiacum diebus CCCXLVIII. Mercurius manet in unoquoque signo diebus XXVIII et VI horis. Zodiacum autem percurrit diebus CCCXXX et VIIII. *Pf*.
ITER: cursum *Ka Lh*.
GELIDI: nociui *Fb Mo Pt* | frigidi *Lb Ld Va* | epitheton *Ec Gc Ka Pm*.
SENIS: Saturni *Af Cg Ck Ct Er Fb Ge Kc La Lb Ld Lh Mb Mh Pb Pc Pk Pm Pn Pp* (2x) *Pq Ps Pt Ta To Va Vb Vf* | a Saturno *Vh* | Saturni senis *Ap Vc*.

12. miles corusci sideris

MILES – SIDERIS: de quinto *Ec Gc* | Quintum firmamentum, in quo sol est *Ka Lh* | Quintum caelum est firmamentum. in quo sol est. *Ec Gc*.

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218 perueniat] superueniat *Ak*. **219** stella] stellas *Ap Ge Pb*. **221** Saturni] om. *Fd Pt*. | et[1]] om. *Ps*. | senex[2]…222 dicitur[1]] om. *Ct*. **222** ·i·] quia *Ct Er Fd Pt*; eo quod *Ta*. | superior] superior est *Fd Pt*. | propterea] om. *Ct Er Fd Pt*. **223** quae] quia *Er*; qui *Ct*. | quae…facit] om. *Ta*. tardum] tandum *Er*. | egressum] gressum *Ct Er Fd Ps Pt*. **227** fore] esse *Eb*. **230** Senex Saturnus] Saturnus qui senex *Mj*. | Senex…depingitur] om. *Ct*. | depingitur] pingitur *Fd*. **231** supercaelestes] caelestes *Fd Mj Pp Pt Vf*; \super/caelestes *Ct*. | sidus] om. *Fd Pt*. | illud] illius *Pp*. | tempestates] tempestate *Fd*. **232** facit] fecit *Vf*. | altero] alterum *Fd*. | ideo[2]] om. *Ps*; et ideo *Lh Ta*. **233** senex] om. *Ps*. | quia] qui *Ge*. **243** epitheton] epheton *Ka*. **250** sol est] solem *Lh*.

IV metrum i

MILES: mens *Ct Vh* | ipsa mens *Af Ap Ck Ge Pn Ps Va* | commilito *Af Ap Ck Fb Ge Kc Ld Lh Pn Ps Ta To Vf* | socius *Af Fb Kc Lh Pf Ps Ta To Vb* | socios *Vf* | socia *Ld Pq* | consocia *Va* | pedisequa *La* | comes *Ec Gc* | mens illa, comes *Eb Pm* | duum generum *Ec Gc Ka* | duum generum est *Pm* | hic et hae miles *Af* | Socius pro mente posuit. *Cg* | Socius factus siderum eleuetur in contemplatione. *Pp* | Socius factus siderum eleuatur contemplatione inter illa. (*Ak*) *Ap* (2x) *Cg Ck Ge Pb Pc Pk Pn Pq Va Vc* | Mercurius, qui non nisi partibus tricenis, uel miles, qui haec intellexerit *Pd* | qui militat non est consecutus adhuc quod uoluit *Px Va Vh* | effecta *Ct Er Ld On Pc Vf* | effeta *Pt* | effecta sc· in illa compositione. *Ap Ck Ge Pn Ps* | uir fortis *On* | Miles adhuc in certamine positus mentis aestimatione haec omnia potest perscrutari. Omnium stellarum cursus nocturnoque tempore apparere cernimus. Transcendit tamdiu ostendit, ut omnium stellarum cursus agnoscit. *Ec Gc Ka* (*Lh*).

CORUSCI SIDERIS: splendidi, aut solis aut Saturni *Ap Ck Ct Er Fb Ge Pb Pn Ps* | pro coruscorum siderum *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Mo Pn Pp Pq Ps Pt Ta To Va Vf* | Hoc est solis uel Saturni. *Vf* | non Saturni sed dei *Vh*.

CORUSCI: splendidi *Fd Vb* | fortius *Mj*.

SIDERIS: Saturni *Ec Gc Ka Pm*.

13. uel quocumque micans nox pingitur

QUOCUMQUE – PINGITUR: de quarto *Ec Gc* | quartum caelum ignitum, in quo sol et sidera *Ec Gc Ka Lh* | figurata locutio *Ka* | in quacumque parte caeli stellae apparent *Va* | In quacumque parte caeli apparent stellae, in nocte tantummodo uidentur. *Vf* | In quacumque caeli parte apparent stellae, quoniam in nocte tantum uidentur. Nam nox stellato peplo pingitur. *Af* (*Ak*) *Ap Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta* | In quacumque parte caeli nox pingitur stellis. Stellata enim pingitur. *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | Peplum autem matronale palium est ex purpura signatum, cuius fimbriae aurei staminis summitate resplendentur. *Af Lh Ta*.

UEL: donec *Ap Cg Ck Eb Er Fb Fd Ge La Ld Pc Pk Pn Pp Pq Pt Va* | an *Ef* | ipsa mens *Cg*.

QUOCUMQUE: ubi *Lb Pp Px Vh* | ubicumque *Fd Pt Vb* | astro *Ec Ga Gc Ka Mh* (2x) *Na Vd Vh* (2x) | et uideat *Vh* | quacumque parte *Pq* | in quacumque parte *Ap Pf* | in quacumque parte caeli *Ck Fb Ge Pn* | donec recurrat *Px Vh*.

MICANS: splendens *Ka Lh Ps Vb Vh* | emicans *Cg* | sideribus *Ap Fb Fd Kc Lh Mj Pc Pd Pk Pp Pq Ps Pt Ta To Va Vc Vf* | de sideribus *Er* | sideribus et stellis *Ld* | de siderum splendore *On* | splendens de illustratione siderum *Ap Ck Ge Pb Pn*.

NOX: Nox in scr[i]pturis pro ignorantia uel caecitate mentis aliquando ponitur. *Mo*.

PINGITUR: uariatur *Ap Ck Er Fb Fd Ge Ld Mo Pb Pn Ps Vf* | ornatur *Ec Gc Ka* | stellis *Ct Pf* | pictura stellarum *On* | apparent stellae *Fd Pt*.

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257 eleuatur] eleuatus *Ak Ap*(2) *Cg Ck Ge Pb Pk Pn Va Vc*. **262** Omnium] ·i· omnium *Ec Gc*. **263** agnoscit] agnoscat *Gc*. **265** solis] sol *Er*. **266** pro] om. *Va*. **274** sol] luna *Ka*. **277** In] om. *Pp*. | tantum] om. *Mj*. **278** stellato] cum stellato *Lh Ta*. | peplo] polo *Ap Ck Ge Pb Pn*; peblo *Mj*. | pingitur] depingitur *Lh Ta*. **279** In] om. *Va*. | stellis] stellas *Er*; om. *Va*. | Stellata] stellatam *Er*; stella *Va Vc*; stellis *Pq*. **282** resplendentur] om. *Af*.

IV metrum i

14. recurrat astri circulum

RECURRAT – CIRCULUM: euagatio planetarum. *Ap Ck Ge Pn Ps* | Recurrat omnes planetas. *Vd* | Transcendat circulum astriferum. *Ps* | Transcendat circulum astriferum per singula astrorum, quibus nox pingitur. (*Ak*) *Ap Ck Ge Pb Pn* | Transcendat cogitatu intellectu. *Ap Ck Ge Pb Pc Pd Pk Pn Pp Pq Ps Va Vc* | cogitatu transcendat *Af Er Fb Ld* | mente comprehendat *On* | Et hoc dicit quia quamdiu mens bona meditatur caelestia pennis philosophiae induta, quousque aerem et nubes transcendat et uerticem aetheris ignis, et donec cum ipso Phoebo equitet et quamdiu meditatur, ubi in quacumque parte caeli sit stellata, quod a nobis cernitur. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt.*
RECURRAT: transcendat *Ct Pt* | intellectu *Af Ap Ct Fb Kc Lh Pp Ps Ta To Vf* | intellectum *Mj* | mens *Eb Ec Ga Gc Ka Mh Na Pm Pt Px Vh* | donec *Ps* | ipsa mens *Cg*.
ASTRI CIRCULUM: zodiacum *Af Ap Fb Kc Lh Mj Ps Ta To Va Vf* | zodiacum circulum *Pq* | astriferum, ubi sunt duodecim signa *Fb* | zodiacum ubi duodecim signa sunt *Ct Ld Pp Pt* | zodiacum, ut astri circulus una pars sit, uel astri pro astrorum circulum ·i· zodiacum in quo astra sunt *Mf*.
ASTRI: aetheris *Ck Ps* | aetheriis *Pn* | solis *On* | astrorum *Cg La Pf To* | uniuscuiusque *Pd* | totius *Vh* | cuiuscumque stellae *Ec Gc Pm*.
CIRCULUM: orbem *Vb* | astriferum *Er* | per *Eb To* | de tertio *Ec Gc* | tertium olympus *Ec Gc Ka Lh* | unamquamque stellam *Ga Ka Mh Na Px Vh* | per singulos circulos astrorum, quibus nox pingitur *Va*.

15. atque ubi iam exhausti fuerit satis

UBI: postquam *Ap Ck Ec Gc Ge Ka Lh On Pb Pn Pp Ps Vh* | de secundo *Ec Gc* | secundus, aether ·i· splendor *Ec Gc Ka Lh*.
EXHAUSTI FUERIT SATIS: figurata locutio *Ec Gc* | postquam fuerit sufficiens uisio et contemplatio *Va* | postquam fuerit satiata exhaustione compositionis (*Ak*) *Ap Ct Er Fb Fd Ld Pt Vf* | Postquam satiatus fuerit exhaustione contemplationis corporalis rei, perueniat ad ipsum uerum lumen. (*Ak*) *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | Postquam illius hauserat satisfecerat ad intellectum, ut pleniter omnia inuestigata cerneret. Tunc caelum, in quo posita sunt haec, transcendet. *Ec Gc Ka Lh*.
EXHAUSTI: euacuati *Lb Ps Vb* | exhaustionis *Af Pc Pf Pk Pp Pq Ps Px* | finiti *Mb Ps* | transgressum *Ps* | satietatis *La* | inuestigationis *Ec Gc Lh Mf Pd Pm* | inuestigationes *Ka* | uisionis *Af Fb Kc Lh Mj Pp Ps Ta To* | uictoriae *Af* | exquisiti *Pq* | perfecti *Ga Ka Mh Na Vh* | fatigationis *Vh* | perfectionis *Ec Gc Lb Lh* | inquisitionis *Mf* | contemplationis *Af* | finiti uisionis *Ap Ck Ge* | fines uisionis *Ap Pb Pn Vb* | transacti itineris *Ec Gc* | omnium creaturarum *Ps* | horum omnium

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301 astrorum] castrorum *Ge*. **302** cogitatu] et *Ps*; cogitatu et *Ap Ge Pb Pd Pp* **303** dicit quia] quicumque *Er*. **304** meditatur] mediatur *Fd*. | induta] induta non quiescit *Ct Er Fd Ld*; indicta non quiescit *Pt*. **305** transcendat] transcendit *Ct.* | et[2]] om. *Fd Ld Pt*. | aetheris] aethereis *Ap Ge Pb*; om. *Ct Er Fd Ld Pt.* **306** equitet] et quieteae *Er*. | et…307 cernitur] om. *Ct Er Fd Ld Pt*. **327** satiata] satiatus *Ap.* | exhaustione] exhaustione ·i· uisione *Fd Ld Pt Vf.* | compositionis] contemplationis *Ap.* **328** satiatus] factum *Ap Pb*; faciat *Pn*; satiata *Pp*. **329** corporalis rei] om. *Pp*. **330** illius] illius rei *Ka Lh*. | satisfecerat] satisfeceris *Lh*; satisfecerit *Ka*. **331** inuestigata] inestigata *Gc*; inuestigate *Ka Lh*. | cerneret] cernerit *Ka Lh*. **332** transcendet] transcendit *Ka Lh.*

IV metrum i

cognitionem perceperit *On* | hic pro uidere ponitur *Fd Pt* | in hoc enim loco exaurio pro uideo *Ld* | inuestigationes exacti itineris *Ka* | inuestigationis transactae *Ga Mh Na Vh* | Haurire enim pro uidere ponitur. *Fb Kc Lh Mj Pp Ps Ta* | Haurire enim pro uidere ponitur, ut Virgilius “hauriat hunc ignem oculis crudelis ab alto Dardanus” ·i· uideat. *Af* | Trahit similitudinem ex aqua. *Px* | Trahit similitudinem ex aqua, quae hauritur. *Vh*.

SATIS: sufficient *Vb* | satis exausti *On*.

16. polum relinquat extimum

POLUM – EXTIMUM: primus aer ·i· raritas, tunc mundus *Ec Gc Ka Lh* | de primo *Ec Gc* | Ipsum sc· caelum sub se derelinquat ·i· supremam partem caeli. (*Ak*) *Ap Ck Ge Pb Pn*.

POLUM EXTIMUM: pro supremam caeli partem *Kc* | pro summa caeli parte *Af Lh Ta To* | pro toto celo *Pq* | extremam partem caeli *Pc* | pro suprema parte caeli *Fd Ld Vf* | supremam partem caeli *Mj Pk Pp Ps Va*.

POLUM: caelum *Er Fb Fd Ld Ps Pt Vb* | ipsum sc· *Ps* | caelum aerium *On* | illam stellam *Ec Gc Pm* | istam stellam *Ka*.

RELINQUAT: dimittat *Vb* | derelinquat *Ap* | illa *Mf* | donec *Ps* | se *Ld* | sub se *Er Fb Fd Ps Pt Vf*.

EXTIMUM: postremum (*Ak*) *Ap Ck Ge Pb Pn Ps* | ultimum *Ct Ec Fb Fd Gc Ka Lb Ld Lh Mf Pp Pt Va Vb Vf Vh* (2x) | uzaroston (OHG) *Mh* | extremum *Ga Mb Na Pd Pk Pp Pq Va Vc Vh* | interiorem *Ap* | nouissimum *Cg* | summum *Ec Gc Pm* | postremum habeat *Ct Er* | Extimum pro supremo posuit causa metri, uel ideo dixit extimum quia quicquid mens contemplatione sua potest excedere, id extimum sibi uidet ad illius comparationem, quod eam superat. *Pq*.

17. dorsaque uelocis premat aetheris

DORSAQUE – AETHERIS: metafora *Eb Ec Ef Ga Gc Mh Na Vh* | figurata locutio *Lh* | quasi sua aethera fertur *Pd* | quia supra aethera fertur *Ct Ec Gc Ka Lh Pp Px Vh* | Possumus quoque per terras, nubes, aerem et cetera terrena hominem, per aetherem uero astra, planetas et caelestia reliqua angelicos spiritus intellegere. *Af* (*Ak*) *Ap Ck Ct Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.

DORSAQUE: superficiem *Ct Er Fb Fd Ld Pt Vf* | superficies *Ap Ck Ge Pb Pn Ps* | superficia *Cg* | summitates *Ka* | obanentigi (OHG) *Mh*.

UELOCIS: agilis *Vb* | quia semper in motu est *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Pt*.

PREMAT: conculcat *Vb* | calcet *Ck Ka Pb Pm Pn Ps* | caret *Ge* | calet *Ap* | calcat *Eb* | summittat *Ec Gc* | intellectu *Ap To* | suo intellectu *Af* (*Ak*) *Ap Cg Ck Fb Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf* | suo sc· intellectu *Ct Er Fd Ge Ld Pt* | suo ·i· intellectu *Ck* | sub intellectu *Pd* | donec *Va*.

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342 Virgilius…343 Dardanus] Verg. *Aen.* 4.661

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341 enim] autem *Ta*. **351** derelinquat ·i·] ·i· derelinquat *Ck Ge Pn*. | supremam] sub premam *Ap Ck Ge Pb Pn*. **371** quia] qui *Px Vh*; quae *Pp*. | supra] super *Ec Gc Ka Lh*. **372** quoque] enim *Mj*. | per[1]] om. *Ap Ck Ge Pb Pn*. | terras] terram *Ld Pt Vf*; terrenas *Ps*. | nubes] nubem *Ct*. hominem] hominem intellegere *Ap Ge Pb*. | per[2]] p{ro} *Af*. **373** aetherem] aetheram *Ck*; om. *Ld Pt Vf*. | uero] om. *Ld Pt Vf*. | astra] om. *Af Lh Ta*. | angelicos] angelorum *Lh Ta*; angelos angelicos *Ct*; ·i· angelicos *Vf*. **377** quia] qui *Ck Ge Pb Pn*; quae *Ct*. | motu] motu suo *Pb*.

IV metrum i

AETHERIS: firmamenti *Mf*.

18. compos uerendi luminis.

COMPOS: possessor *Af Ak Ap Ck Ct Eb Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Vf Vh* | socius *Vb* | comes *Mh* | adeptrix *Cg* | adoptrix *Ps* | efficax *Lb* | assecutor *Ak Ap Ck Ge Pb Pc Pd Pk Pn Vc* | consecutrix *Pq* | inuentrix dei *Pm* | consecutrix uoti *Va* | mens *Ka* | ipsa mens *Ak Ap Ck Ct Er Fb Ge Pb Pn Ps Va* | mens, possessor, conquesitrix dei *Gc* | mens, possessor, conquesitrix ·i· inuentrix dei *Ec* | possessor; quod est compositum ex con et potior *Ga Ka Mf Na Px Vh* | Ex con et potior est compos. *Pd* | Compos uenit ab eo uerbo, quod est potior, et con prepositione, et proprie uoti sui est effector. *Ec Gc Lh*.

UERENDI LUMINIS: dei *Cg Er Fb Ga Lb Mf Mh Na On Pc Pd Pk Pp Px Vc Vh* (2x) | maiestatis dei *Pf* | diuinae maiestatis *Af* (*Ak*) *Ap Ck Ct Fb Fd Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | solis ueri *On* | praesentiae dei *Ec Gc* | dei praesentia *Ka Lh*.

UERENDI (REUERENDI *Gc*): reuerendi *Cg Ec Er Fb Fd Ka Lh Mf Mh Na Pd Pf Pt Px Va Vb Vf Vh* | uenerandi *Pp Px Vh*.

19. Hic regum sceptrum dominus tenet

HIC: ibi *La* | illic *Ec Fb Fd Ld Gc Ka Lh Mf Pd Pp Pt Vh* | in ipso lumine *Ck Ct Ge* | in ipso lumine uero (*Ak*) *Ap Er Pb Pn* | in claritate *Fd* | in illa claritate *Af Ap Ck Fb Ge Ld Lh Pn Pp Ps Pt Ta To* | in illa claritudine *Kc Mj Pk Vf* | in illa claritudine superna *Cg Pc Pq Va Vc* | in illa pulchritudine *Ps* | in hoc loco *Pd* | quando illuc peruenio *Vh* | in hac altitudine sensus spiritualis *On*.

REGUM: omnium *Vf* | d{omi}n{u}s *Vh*.

SCEPTRUM: imperium *Vf* | regimen *Vb* | potestatem *Pf* | dignitatem imperii *Af* (*Ak*) *Ap Ct Fb Fd Kc Ld Lh Mj Ps Pt Ta To* | insigne regium *Ap Ck Ge Pb Pd Pn* | insigne regum *Cg Ct Ec Gc Ka Lh Mf Pc Pk* | insigne regnum *Vh* | insignum regnum *Er* | insigne dignitatem *Pp*.

20. orbisque habenas temperat

ORBISQUE: mundi *Ap Ck Ct Er Fb Fd Ga Ge Ka Ld Mf Pb Pn Ps Pt Vf*.

HABENAS: retinaculum *Ck Ge* | retinacula *Ap Ct Er Fb Fd Kc Ld Lh Mj Pb Pf Pn Ps Pt Ta Vb Vf* | gubernacula *Ct Eb Ka Lh Mf Vh* | temperamenta *Cg Pc Pd Pk Pq Vc* | regimina *Ga Ka Na Pm Px Vh* | uincula *Va* | temperantia *Pp*.

TEMPERAT: moderat *Vb* | moderatur *Ec Gc Ka Lh* | mutat *Ap Ck Ge Pb Pn* | cohercet *Cg* | dominus *Pt* | reuertatur ad ima *Ap Ge Pn* | ne uertatur ad ima *Ck Ct Er Fb Fd Ld Pc Pk Pp Ps Pt Vc* | ne sc· uertat ad ima *Kc Lh Ta To Vf* | ne scilicet (...) *Ak* | ne labatur ad ima *Va*.

21. et uolucrem currum stabilis regit

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392 potior] potens *Px*. **394** est] om. *Lh*. **399** reuerendi[2]] reuendi *Na*. **424** ne] om. *Er*. uertatur] uertetur *Ct*; euertatur *Fb*. | ad[2]] a *Pk*. **425** uertat] uergat *Ta*; uergit *Lh*.

IV metrum i

UOLUCREM: uelocem *Af Ak Cg Fb Fd Ka Kc Ld Lh* (2x) *Mf Mk Pp Ps Pt Ta Va Vb Vf* | uolubilem *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Mk Pb Pc Pd Pk Pn Pp Pq Ps* (2x) *Pt Ta To Vc Vf* | celerem *Ap Ck Ct Er Ge Pb Pn Ps* | mobilem *Cg*.
CURRUM: solis *Mf* | mundum *Ap Ec Gc Ka On* | orbem *Eb* | firmamenti *Cg* | solis uel caeli *Ec Ga Gc Ka Mh Na Px Vh* | totius machinae *Af Fb Kc Mj Mk Ps Ta To Va Vf* | cursum totius machinae *Lh* | speram istius mundi *Er Fb Fd Ld Pt* | speram istius mundi, quae semper in motu est (*Ak*) *Ap Ck Ge Pb Pn Ps* | firmamenti totiusque machinae *Pc Pk Pp Vc* | firmamenti et totius machinae *Pq* | totius machinae speram *Ct*.
STABILIS: immutabilis *Ap Ck Ct Er Fb Fd Ge Pb Pn Pt* | immotabilis *Ak* | deus *Pp* | perpetuus *Ec Gc Ka Lh* | ipse *Va* | qui non est mobilis *Vb* | ipse immutabilis *Ps*.

22. rerum coruscus arbiter.

RERUM: omnium *Vb*.
CORUSCUS: splendidus *Ap Ck Ct Er Fb Fd Ge Ka Ld Lh Mf Pb Pn Ps Pt Vh* | rutilans *Vb* | decorus *Pd*.
ARBITER: dispositor (*Ak*) *Ap Ck Ct Er Fb Fd Ge Ka Pb Pn Ps Pt Vf* | iudex *Cg Ka Lh Mf On Pd Pf Vb Vh* | deus *On* | qui est *Va* | dominus iudex omnium *Ld*.

23. Huc te si reducem referat uia

HUC – UIA: illuc si ratio deducet te *Eb*.
HUC: illuc *Eb Ec Ga Gc Ka Lh Mf Mh Na Px Vf Vh* (2x) | ad paradisum *Ap Ka Ld Pt* | ad paradisum caelestem *Ck Ct Ge* (*Mk*) *Pc Pk Pn Pp Pq To Va Vc Vf* | ad paradisum quidem caelestem *Af* (*Ak*) *Kc Lh Mj Ps Ta* | in caelestem *Ap* | ad illud lumen uerum *Ap Ck Er Ge Ld Pb Pn Ps Pt* | ad uerum lumen *Ct* | ad illud summum bonum *Cg*.
REDUCEM: reuertentem *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mk Pb Pc Pk Pn Pp Ps Pt Ta Vf* | prosperum *Vb* | reductum *Ga Mf Na Vh* | ductum *Ka* | redux *Pk* | Redux dicitur ille, qui reducitur ubi primum fuerat. *Ap Ck Ct Er Fd Ge Mo Pb Pn Ps Pt Va Vf* | reuertentem sc· ab hoc saeculo *Ec Gc Ka*.
REFERAT: reducat (*Ak*) *Ap Ck Ge Pb Pn Ps Px Vh* | reportat *Vb*.
UIA: sapientia *Af* (*Ak*) *Ap Ck Ct Fb Ge Kc Mj Mk Pb Pn Pp Ps Pt Ta To Vf* | sapientiae *Pq Vc* | semita *Vb* | ratio *Ec Ga Gc Lh Mh Na Pd Pp Pt Px Vh* (2x) | illa ratio *Ka* | mens *Va* | ratio sapientiae *Ld* | humilitas uel ratio *Mf* | sensus perfectio *On*.

24. quam nunc requiris immemor,

QUAM: patriam *Ap Cg Ck Ct Eb Ec Er Fb Gc Ge Ka Lh Pb Pd Pn Ps* | uiam *Ps Vb* | ea *Pd* | unde exulaueris et caecidisti *Vf* | quia inde exulasti *Pd* | unde exulaueris *Ap Cg Pc Pk Pq Vc*.
REQUIRIS: a me *On* | uidebis tunc *Ap*.

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437 quae] qui *Ap*. **440** immutabilis] immantabilis *Fd*. **458** illud] illum *Er*. **463** Redux] reduce *Er*. | ille] om. *Ct Er Fd Mo Pt Vf*. | primum] primo *Va*; prius *Mo*. | fuerat] fuit *Vf*; fuerit *Fd*.

IV metrum i

IMMEMOR: terrarum *Pp* | amor *Vh* | qui non est memor *Vb* | quasi tu oblitus propter po(...) *Ak* | oblitus unde exulaueras et cecidisti *Ld* | oblitus propter potationem unde exulaueris et cecidisti *Ct Er Fb* | quasi tu oblitus propter potationem et unde exulaueris et cecidisti *Ap Ck Ge Pb Pn Ps* | quam aliquando cognouisti *On* | quia aberrasti ab integritate mentis tuae *Ec Gc Ka Lh*.

25. ‘Haec,’ dices, ‘memini, patria est mihi,

HAEC: uerba *Vb*.
DICES: et *Ap* | tunc *Ec Gc Ka Lh Pd Px Vh* | admirando et affirmando *Vh*.
MEMINI: recordor *Ka Va Vb* | recordor istius sedis (*Ak*) *Ap Ck Ct Fb Fd Ge Ld Pb Pn Ps Pt Vf* | recordor istius sed ipse deus *Er*.
PATRIA: regio *Lb* | dei *Pt* | deus *Fd Ld* | in deo *On* | ipse deus *Ak Ap Ck Fb Ge Pb Pn* | ipse est deus *Ct* | paradisi *Cg Pc Pk Pp Pq Va Vc* | unde exulaueris *Pp* | Et sic cum haec terrena et saecularia in comparatione diuinarum rerum caduca esse cognouerit, omittit ista, quae sic diligenter inuestigauit et eum usque peruenire nititur, in quo omnia consistunt aeternaliter. *Ec Gc Ka Lh*.

26. hinc ortus, hic sistam gradum.’

HINC: ex ista patria *Ec Gc* | ab isto uero lumine *Ap Ck Er Fb Fd Ge Ka Ld Pb Pn Ps Pt* | ab isto lumine *Ct* | aduerbium de loco *Vh*.
ORTUS: est *Fd Ka* | est mihi *Ld Ps* | mihi *Ct* | sum *Af Ap Cg Ec Er Fb Gc Ge Kc Mf Mj Mk Pc Pd Pf Pk Pp Pq Ps Px Ta To Va Vb Vc Vf Vh* | exodium *Vb* | origo *Cg Ps* | ancora *Bc* | de loco *Pd* | a deo *On* | a deo factus *Pq Vc* | in ista patria sum fotus *Ck Ge Pn* | (...) patria sum fact(...) *Ak*.
HIC: dices *Af Ct Fb Kc Lh Mj Mk Pp Ps Pt Ta To Vf* | in isto *Pp* | in ista *Ec Gc* | in isto deo *Lh* | in ista patria *Ap Pb Ps* | deo *Ec Gc* | in domino *Pp* | in ista domo *Px* | in isto deo *Ka Vh*.
SISTAM GRADUM: figam meam considerationem et stabilitatem *Ap Ck Ge Pb Pn* | mihi figam meam stabilitatem *Ka* | mihi *Er* | ponam gressus *Px* | ponam gressum *Ga Ka Mh Na Vh*.
SISTAM: statuam *Vb* | figam (*Ak*) *Ct Eb Er Fb Fd Kc Ld Lh Mj Pc Pd Pk Pm Pp Pq Pt Ta To Va Vc Vf* | figam, solidabo, firmabo *Cg* | figam uel solidabo *Ps*.
GRADUM: mansionem *Ec Ga Gc Mh Na Ps Px Vh* | stabilitatem *Fd Pt* | ascensum *Cg* | figuram *Af* | gressum *Pm* | meam stabilitatem *Ct Er Fb Ld* | stationem stabilem *Pf* | inquisitionem, inuestigationem, rationem, uagationem, cogitationem *Mf* | ultra ire nolens *Ga Mh Na Px Vh*.

27. Quodsi terrarum placeat tibi

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480 potationem] notationem *Ct*; potentiam *Fb*. | quasi] quas *Ap Pb*. **481** exulaueris] exultaueris *Ck Ge Ps*; < exultaueris *Pn*. **493** haec] hic *Ec Gc*. **494** et] ut *Ec Gc*.

IV metrum i

QUODSI – EXULES: Postquam subleuatus fueris in patriam caelestem, si placeat tibi respicere mundanam conuersationem, quam reliquisti, uidebis tyrannos exules ab illa patria. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Mk Pb Pc Pk Pn Pp Ps Pt Ta Va Vf*.
QUODSI: pro quia *Ap Ck Ge* | nunc cum fueris compos uerendi luminis (*Ak*) *Ap Ck Ct Er Fb Ge Pb Pn*.
TERRARUM: huius mundi *Ec Gc Ka*.
PLACEAT: libeat *Vb* | tunc *Ec Gc Ka*.

28. noctem relictam uisere,

NOCTEM – UISERE: quia omnia terrena in nocte iacent; noctem ·i· praesens seculum (*Ak*) *Ap Ck Ge Pb Pn Ps* | Lux ista mundana nox est ad comparationem lucis aeternae. *Ap Pb* | Ad comparationem lucis aeternae, lux ista mundana nox est. *Af* (*Ak*) *Cg Ck Ct Fd Ge Kc Ld Lh Mj Mk Mo Pc Pk Pn Pq Ps Pt Ta Va Vc Vf* | Ad comparationem lucis aeternae lux ista perobscura est propter multitudinem peccatorum. *Pp*.
NOCTEM: tenebras *Ec Gc Ka* | praesens saeculum *Ct Er Fb* | pro saeculo *Vb* | obscuritatem peccati *Ct* | propter obscuritatem peccatorum *Ec Gc Lh* | Noctem terrarum dicit propter obscuritatem peccatorum. *Mf Va Vh* | Noctem terrarum dicit propter caliginem peccatorum. *Ga Ka Na Px Vh* | Noctem terrarum dicit propter [...] peccatorum. *Pd*.
RELICTAM: desertam *Vb* | conscensam polo *Ka* | polo concessam *Ec Gc* | qui cum deo mente mora est *Px* | quia cum deo mente moratur *Ga Ka Na Vh* | quia cum deo multum tunc moratur talis *Pd*.
UISERE: respicere *Ap Ck Ct Er Fb Ge Pb Pn Ps* | uidere *Cg Mf Pm Vb* | recompensare *Pf* | cernere *Ga Mh Na Px Vh* | uisitare *Ps* | uidere et tunc *Eb*.

29. quos miseri toruos populi timent

QUOS: exules *Vb*.
TORUOS: horribiles *Af Cg Ct Fb Ga Kc Mf Mh Mj Mk Na Pc Pk Pp Pq Ps Ta To Vc Vf Vh* | truculentos *Vb* | furibundos *Cg Pc Pd Pk Pp Pq* | crudeles *Lb* | terribiles (*Ak*) *Ap Ck Fd Ge Ld On Pb Pn Ps Pt* | tyrannos *Px Vh* | principes tyrannos iratos *Gc* | tyrannos *gl.* principes *Ec* | iratos *Ec Fd Ga Ld Mh Na Pt Vh* | miserabiles *Eb* | truces (*Ak*) *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps* | acerbos *Mf* | formidabiles *Pm* | gremizlihe (?) (OHG) *Pm* | grunzige (OHG) *Ec* | horribiles tyrannos horrendos *Ka* | tyrannos horrendos uel horribiles *Lh*.
TIMENT: metuunt *Vb*.

30. cernes tyrannos exsules.

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522 Postquam] ideoque postquam *Ct*. | subleuatus] sublatus *Ps*. | placeat] placet *Ap Fd Ge Ld Pb Pt*. **523** tibi] sibi *Pn*. | respicere] aspicere *Pt*. | mundanam] om. *Kc*; humanam *Af Ct Fd Ld Lh Mj Mk Ps Pt Ta Vf*. | reliquisti] relinquisti *Af*. | uidebis] uidebis tu *Mj*. **526** nunc cum] notum *Er*. | uerendi] ueri *Ct*. **536** lucis[2]] uerae lucis et *Ct*. | lucis aeternae[2]] uerae et aeternae lucis *Mo*. | aeternae[2]] aeternae est *Fd*. | ista] istius *Pt*. | mundana] mundi *Pt*; om. *Ct Pc Pq*. **542** propter] om. *Va*. | peccatorum] pectorum *Mf*.

IV metrum i

CERNES: uidebis *Fd Pp Pt To Vf* | aspicis *Vb* | tu *Pb*.
TYRANNOS: crudeles *Vb* | miseros *Ta* | reges *Cg Mf Ps* | peruersos *Fd Pt* | dura *Px* | horribiles, furibundos *Va* | reges pessimos *Lb* | reges terrae *On*.
EXSULES: peregrinos *Cg* | miseros *Px Vh* | ab ipsa patria *Ap Ck Ge Pb Pn Ps* | ab illa patria *Fb To* | ab (...) sc· patria *Ak* | patria pulsos *Vb* | dicuntur qui extra solum sunt *Vb* | a caelesti patria *Pf* | a patria aeterna *Ec Ga Gc Ka Mh Na Vh* | extra suam patriam *Fd Ld Pp Pt Vf* | peruersos sc· ab ipsa natura *Vf* | ab illa patria caelesti; quia exules sunt, frequenter miseriam paciuntur *Ta* | ab illa sc· patria *Ct Er* | quia non sunt in sua patria, qui exules dicitur, quia frequenter miseriam patiuntur *Pd* | qui in sua patria non sunt, terrena quaerentes non diuina *On* | ab aeterna patria exules ·i· miseros, quia frequenter miseriam patiuntur quae exules sunt *Mf* | qui exsules sunt frequenter miseriam patiuntur *Vh* | qui propterea sunt exules, quod patriam suam habent perditam (*Ak*) *Ap Ck Ct Er Ge Pb Pn Ps*.

579 suam] suam hoc est *Ck*; suam «hoc est» *Pn*.

IV prosa ii

HEADNOTE: Boni bonum adipisci possunt quod desiderant, mali uero minime. *Ka Lh Pp*.

1. Tum ego: Papae, inquam, ut magna promittis! Nec dubito quin possis efficere, tu modo quem excitaueris ne moreris.

EGO: Boetius *Vb*.
PAPAE: interiectio *Vc* | interiectio admirantis *Ap Ck Ct Ec Er Gc Ka Lb Lh Mf* (*Mk*) *On Pb Pm Pn Ps Px Ta Vh* | admirantis *Ge* | uox admirantis *Cg* | uehementer miror *Pt* | miror *Fd Ld Pp Vb Vf Vh* | hui (OHG) *Vh* | Miror; est enim interiectio admirantis. *Fb*.
INQUAM: ut dixi *Vb*.
UT: quam *Bb Bd Cg Ck Eb Fd Ga Ge Ka Mh Na Pc Pk Pm Pn Pp* (2x) *Pq Ps Pt Px Vf Vh* | quia *Ap* | qua *Kc* | ualde *Ak Ap Ck Fd Ge Kc Pc Pk Pn Pp Pq Ps Pt Va Vf* | quemadmodum *Ec Fd Gc Ka Lh Pt Px Vh* | quomodo *Pp* | quantum *Lb* | sicut *Ap Ck Er Ge On Pc Pk Pn Pp* | aduerbium quantitatis (*Ak*) *Ap Ck Ge Pn* | Aduerbium est quantitatis. *Vf* | aduerbium est quantitatis, pro ualde hoc loco. *Af Fd Kc Lh Pp Ps Pt Ta* | hoc loco pro ualde, et est aduerbium quantitatis *Ld* | pro ualde uel quam; ut aduerbium quantitatis *Mj*.
MAGNA: pro tam magna *Ct*.
DUBITO: puto *Vb* | miror *Mk*.
QUIN: ut non *Ap Ck Ec Er Fd Gc Ge Ka Ld Lh Pb Pn Pp Ps Pt Ta Vb Vf*.
EFFICERE: perficere *Vb* | quae promittis *Pf* | ea quae promittis *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | tamquam promittis *Er* | illuc me adducere *Ec Gc Ka* | illuc adducere quae promisisti *Mk*.
MODO: tantummodo *Ak Ap Cg Ck Ec Er Fb Fd Ga Gc Ge Ka Ld Na Pb Pn Ps Pt Ta Vb Vf Vh*.
QUEM: me *Ck Ec Ga Gc Ge Ka Lh Mj Px Ta Vf* | a me *Vh* | sermonem *Ap*.
EXCITAUERIS: excitasti *Ck Lh Vb* | doceris *Pd* | adquirendum *Ge Ps* | ad audiendum *Ck Ct Er Fb Fd Ge Ld Pf Pn Pt Vf* | ad quaerendum *Ap Ck Cg Ge Pc Pk Pn Pp Pq Vc* | ad intellectum *Va* | exhortatus es *Ec Gc Ka Lh* | me *Ka* | Excitare potuisti (*Ak*) *Ck Ge Pn*.
NE MORERIS: dicere *Ap* | docere *On* | ducere *Ps* | ne tardas *Ck* | ne tardes *Pn Vb Vf* | ne retardes *Ge* | me tardes *Va* | ne retineas *Vh* | ne detineris *Ps* | ne detineas *Px* | in talem sensum *Vh* | ne tardes, sed ad inchoata perducas *Mf* | ne moras mihi facias *On* | ne moram facias *Ga Ka Na* (*Vh*) | me quem excitasti, ne detineas, sed incoacta perducas *Eb* | non dicas quod proposuisti *Ap Ck Ge Pb Pn* | in ostendendo quae proposuisti *Pf* | ne me diu detineas in ostendendo ea, quae primo proposuisti *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt Vf* | Ad hoc semper currat intentio tua considerandum. *Ap Ck Ge Pb Pc Pk Pn Pp Pq*.
MORERIS: tardes *Fd Ld Ps Pt* | retardes *Cg Pc Pk Pp Pq Vc* | retardas *Ta* | retineas *Mj Pq* | detineas *Ec Gc Ka Lh Vh* | detineas *Cg Pc Pk* | excitando *On* | actiue *Ec*

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11 admirantis] admiratis *Er*; mirantis *On*; amirandi *Vh.* **13** hui] houi *Vh.* **19** quantitatis] quantitam *Pn.* **26** ea] eas *Ge*; eam *Ld.* | promittis[2]] promittas *Pt* **34** Excitare] om. *Ge.* **41** in] om. *Ap Pb.* | ostendendo[2]] ostendo *Er Fd*; ostendendi *Ap Pb Pn*; ostendenda *Ck*; ostendenda > -di *Ge.* | ea quae] ea qui *Er*; quae *Ap Ck Ge Pb Pn.* **42** hoc] id *Pp.* | currat] recurrat *Pc Pk Pp Pq.* tua] tua ad *Pp.*

IV prosa ii

Gc Ka Pm | me *Ec Ga Gc Na* | scilicet quomodo sunt potentes boni et imbecilles mali *Pp* | Sed dic quomodo sint potentes boni et imbecilli mali. *Ka Lh Vh*.

2. Primum igitur, inquit, bonis semper adesse potentiam, malos cunctis uiribus esse desertos agnoscas licebit, quorum quidem alterum demonstratur ex altero.

PRIMUM: agnoscas *Fd Ld Pt* | posuisti hominibus *Ka*.
INQUIT: dixit *Vb* | philosophia *Ld Pt*.
BONIS: hominibus *Ap Ck Ct Ge Pb Pn Ps* | omnipotentia *Er*.
POTENTIAM: efficaciam uirtutum *On* | ut possint efficere, quae cupiunt *Ap Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt Vf*.
MALOS: reprobos *Pp*.
CUNCTIS UIRIBUS ESSE: fortitudinibus *Vb* | omnipotentia *Cg Er Fd Ge Ld Pt* (2x) | omnipotentia et uirtute *Ap Ck Pb Pn Ps*.
DESERTOS: derelictos *Ct Mf Ta Vb* | destitutos *Cg Ge Mb* | priuatos *Ec Gc Ka Lh Va*.
AGNOSCAS: tu *Ge* | ut *Ap Ck Ec Gc Ge Ka Lb Pb Pn Va Vc* | esse *Ld Pt* | ut esse *Fd* | deest ut *Af Fb Kc Lh Mj Mk Pc Pk Pp Pq Ps Ta To* | intellegas *Bd*.
LICEBIT: placebit *Vb* | liquebit *Mj Pk Ps* | aliter liquebit *Fb Kc Lh Ta* | Licentia dabitur. *Cg Ge Pc Pk Pp Pq Ta Va Vc* | Licentia dabitur tibi. *Ap Ck Ct Er Fd Ka Ld Pb Pn Ps Pt* | Possibile erit uel necesse. *On* | Ad hoc recurrat intentio tua semper considerandum est. *Ap Ck Ge Pb Pn*.
QUORUM: duorum *Pp Vb* | istorum duorum *Cg Ge Pc Pk Pq Pt Ta Va Vc* | istorum sc· duorum *Ap Ck Er Fd Pb Pn Ps Vf*.
ALTERUM – EX ALTERO: Hoc est ex malo intellegitur bonum et ex bono malum. *Ap Ck Er Fd Pb Pn Ps Pt Vf* | Ex impotentia malorum demonstrabitur potentia bonorum. *Cg* | Ex potentia bonorum impotentia malorum et rursus ex impotentia malorum bonorum potentia declaratur. *Af Ct Kc Lh Mj Mk Pp Ps Va Vf* | quia per potentiam bonorum exaggeratur impotentia malorum et per impotentiam malorum claret ualentia bonorum. *Ge*.
ALTERUM: duorum *Ct* | unum *Ec Gc Ka Va* | bonum ex malo *Ld* | bonum ex malo et malum ex bono *Fd Pt Va*.
EX ALTERO: malum ex bono *Ld* | in malo et in bono *Vf*.

3. Nam cum bonum malumque contraria sint, si bonum potens esse constiterit liquet imbecillitas mali, at si fragilitas clarescat mali boni firmitas nota est.

CUM BONUM MALUMQUE: Nulla enim res tam contraria, quam bonum et malum. *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
BONUM (2): quod *Vh*.
POTENS: est *Vh* | ualens *Vf* | ualens omnia *Ck Ps* | ualens in omnia *Ct Er Ka Pn* | ualens per omnia *Fd Ld Pt* | ualens in omnibus *Ap Pb*.
CONSTITERIT: claruerit *Ap Ck Er Fb Fd Ka Kc Ld Mk On Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | durauerit *Ct* | manserit *Vb* | contigerit *Mf* | certum est *Vh* | firmum erit *Lh Pp* | firmum fuerit *Ka Pq* | fixum fuerit *Eb* | definitum fuerit *Ge* |

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56 efficere] efficerem *Er*. **67** recurrat] < recurrit *Ap*. **71** et] \et/ *Ap*; om. *Pb Pt*. | ex[3]] om. *Er*. ex[3]…malum] ex malo bonum *Fd Ps*; ex bono intellegitur malum *Ap Pb*. **73** potentia] potentia enim *Ct*. | rursus] om. *Ct*. **85** res…contraria] ex contrarior *Fd*. | tam] om. *Pt*.

manifestum fuerit *Bd* | secum erit *Px Vh* | notum uel firmum erit *Ec Gc* | clarum erit *Lh*.

LIQUET: claret *Ap Ck Pb Pn Ps Ta* | apparet *Fd Pc Pk Pp Pt Va Vc* | claruerit *Ct* | ostendit *Ps* | manifesta *Vh* | manifesta est *Ap Ck Er Lh Mj Pb Pk Pn* | manifestata est *Ka* | manifestum est *Eb Mf Pq Vb Vf* | aperta est *On* | apertum est *Px*.

IMBECILLITAS: impotentia *Ap Ck Ct Er Fb Fd Ld Pb Pc Pn Ps Pt Vf* | infirmitas *Cg Ge Vb* | fragilitas *Va* | Ex impotentia malorum bonorum potentia declaratur. *Ap Ck Ge Pb Pn* | Nam tempore pacis non facile discernuntur boni a malis, quia non est tunc res, ubi bonum inter aduersa clarescat, sed tempore aduersitatis et persecutionis claret bonum. *Ct Er Fd Ka Pt Vf* | Nam tempore pacis non facile discernuntur boni a malis, quia non est tunc res, ubi malum inter diuersa clarescat et malum aeque decidat, sed tempore aduersitatis et persecutionis claret bonum quod siquis et malum dum unus reprobatur et alter exaltatur. *Ap Ck Ge Pb Pn Ps*.

FRAGILITAS: imbecillitas *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf*.

CLARESCAT: appareat *Vb* | manet *Ps* | notum erit *Ga Ka* (*Mh*) *Na Pp* | declaratur *Ta*.

MALI BONI: Ex uera cognitione mali cognoscitur perfectio ueri boni. *On*.

FIRMITAS: uirtus *Er Fb Fd Ld Pc Pt Vf* | ualitudo *Pb* | uirtus potentia *Ap Ck Pn Ps*.

NOTA: manifesta *Va Vb* | cognita *Eb*.

4. Sed uti nostrae sententiae fides abundantior sit, alterutro calle procedam nunc hinc nunc inde proposita confirmans.

UTI: sicuti *Vb* | ut *Cg Ge Ka Ld Lh Pt Va Vh* (2x).

FIDES: credulitas *Bd Ck Er Fb Fd Ge Ld Pb Pf Ps Pt Vf* | crudelitas *Ap Pn* | firmamentum *Ap Ck Ge Pb Pn* | certitudo *Pb Pq* | affirmatio *Pq*.

ABUNDANTIOR: firmior *Ap Ck Eb Er Fb Ga Ka Ld Lh Mh Na Pb Pm Pn Pp Ps Pt Ta Vf* | fertilior *Vb* | plenior *Cg Ge Pc Pk Pp Pq Ta Va Vc* | perfectior *Vh* | apertior *Cg Ge*.

ALTERUTRO CALLE: gemina semita *To* | gemino intellectu nunc de potentia bonorum, nunc de impotentia malorum, nunc per impotentiam malorum bonorum potentiam examinans *Ap Ck Ge Pb Pn Ps* | gemino intellectu nunc de potentia bonorum, nunc de impotentia malorum *Ct Er Fd Pt Vf* | nunc de potentia bonorum malorum impotentiam ostendens, nunc per impotentiam malorum bonorum potentiam examinans *Cg Pc Pk Pp Pq Va Vc* | Nunc de bonis, nunc de malis dicam. *Ct Er Fd Ld Pt* (2x).

ALTERUTRO: gemino (*Af*) *Cg Kc Lh Mj Mk Pc Pk Pp Pq Ps Ta Va Vc* | utroque *Ec Ga Gc Ka Lh Mh Na Va* | uicissitudinario *Pb*.

ALTER-: ander (OHG) *Mh*.

CALLE: semita *Af Lh Ta Va* | uia *Vb* | uia et ratione *Cg Ge* | bono et malo *Ka Mj Pm* | bono uel malo *Ec Gc*.

PROCEDAM: loquendo *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | nascar *Vb* | aliquando ex bono *Er Fd Ld Pt*.

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100 tempore] corpore *Er*. | boni] bonis *Pt*. | a] om. *Er*. | quia] q{uonia}m *Er*. **101** tunc] tam *Fd Pt Vf*. | res] res patens *Fd Pt Vf*. | et…102 persecutionis] om. *Ct*. **125** gemino] gemine *Fd*; cremino *Er*. **126** bonorum[1]] om. *Vf*; bonos *Er*. | impotentia] potentia *Er*. | de potentia] potentiam *Pp*. **127** malorum[1]] malorumque *Pp*. | impotentiam[1]] impotentia *Cg*. | malorum[2]] in ulorum *Vc*. **128** examinans] examinas *Pk*; exanimans *Pc Vc*.

IV prosa ii

NUNC (1): aliquando *Ap Ck Ct Pb Pn Ps* | interdum *Vh* | nunc per potentiam bonorum, nunc per impotentiam malorum *Cg* | nunc de bonis, nunc de malis *On* | proposui ratione proferre de bono et malo *Eb*.
HINC NUNC INDE: de bono uel malo *Ga Mh Na*.
HINC: boni *Pc* | ex bono *Ap Bd Ct Ec Fb Gc Ka Lh Mj Pb Pn Pp Ps Px Vb* | de bono *Mf* | de potentia bonorum *Ta Vc* | ex potentia bonorum *To* | per potentiam bonorum *Ge* | de potentia malorum *Pq* | ex una parte *Va*.
INDE: ex malo *Bd Ct Ec Er Fb Gc Ka Lh Mj Pb Pn Pp Ps Vb* | de malo *Mf* | mali *Pc* | ex bono et malo *Ap Ck* | ex altera *Va* | de impotentia malorum *Ta To Vc* | de potentia bonorum *Pq* | aliquando ex malo *Fd Pt.*
PROPOSITA: narrata *Vb* | priora *Mh* | inchoata *Ta* | praelibata *Ka Lh* | argumenta *Va* | coepta uel instituta *Ap Pb Pn* | proposuero *Er* | quae proposui *Fd Ld Pp Pt Px* | quod proposui *Mj Vh* | quae posui de bono et de malo *Ta*.
CONFIRMANS: corroborans *Cg Ge Ta*.

5. Duo sunt, quibus omnis humanorum actuum constat effectus, uoluntas scilicet ac potestas, quorum si alterutrum desit, nihil est quod explicari queat.

DUO SUNT: res *Vh* | duae res *Ld Pt Va* | duae re *Fd* | de bono uel malo *Ka* | duo in humanis effectibus *Fa*.
QUIBUS: duobus *Vb* | in *Ga Mh Na* | rebus *Fd Ld Pt* | quae proposita *Mf*.
CONSTAT: est *Ga*.
EFFECTUS: operatio *Ap Ck Fb Fd Ld Pb Pn Pq Ps Pt Ta* | operatus *Er* | qualitas *Vf* | actus *Vb* | perfectio *Mf Mj Pp Px Vh* | profectio *Fd* | effectio *Cg Ap Ck Ge Pk Pn Pp Ps Va Vc*.
UOLUNTAS: uelle *Ta*.
POTESTAS: posse *Ta*.
ALTERUTRUM: unum *Mk* | hoc uel illud *Va* | unum ex his *Lh* | unum ex eis *Eb Ga Mh Na Vh* | unum de duobus *Er Fb Ta* | unum e duobus *Ld Va* | unum ex eis, uoluntas aut potestas *Mf* | unum ex eis ·i· uoluntate et potestate *Ec Gc* | unum ex duobus, uoluntas scilicet aut potestas *Pk Pp* | unum de duobus, uoluntas scilicet ac potestas *Pq Vc* | unum e duobus, quae sunt uoluntas et potestas *Pc*.
QUORUM: duorum *Vb* | uoluntate potestate *Er* | uoluntatis et potestatis *Ka Lh*.
SI ALTERUTRUM (ALTERUM *Ap Pb* | > ALTERUM *Ck*) **DESIT**: si unum defuerit de duobus *Ap Ck Pb Ps* | si unum de duorum defuerit *Pn* | si unum ex duobus *Pt* | si unum de duobus *Ct* | si unum e duobus *Fd* | si unum desit *Vf* | si unum ex eis defuerit *Ka*.
DESIT: absit *Ap Ck Pb Pn Ps* | alter *Fb* | altero *Ge Vf* | defuerit *Fd Ld Pt* | desuere *Er*.
NIHIL: in mundo *Ec Gc Ka*.
EXPLICARI: consummari *Ap Ck Pb Pn Ps* | perfici *Cg Ec Fb Fd Ga Gc Ge Ka Ld Na Pt Ta Vf Vh* (2x) | reuelari *Ct* | profici *Er Pc* | affirmari *Vb* | perpetrari *Mj* | effici *Eb Pm Ta Vh* | expleri *Ec Gc*.
QUEAT: passit (= possit?) *Vb*.

6. Deficiente etenim uoluntate ne aggreditur quidem quisque quod non uult, at si potestas absit uoluntas frustra sit.

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145 de[1]] ex *To*. | impotentia] potentia *Vc*.

DEFICIENTE: cessante *Ap Ck Ct Ec Er Fb Fd Ga Gc Ka Ld Lh Mf Na Pb Pn Ps Pt Ta*.
NE AGGREDITUR: nec incipit *Ec Gc*.
NE: non *Ck* | nec *La*.
AGGREDITUR: incipit *Bd Ct Er Fb Fd Ga Ka Kr Ld Na Pc Pm Pt* | inchoat *Cg Ge Ps Vb* | non incipit *Mf* | cum uoluntate *On* | non exoritur uel inchoat *Px Vh* | non consequitur *Va* | forðon ne beginð (OE dp.) *Ck* | uoluntas; nec incipit nec exoritur, quia uoluntatem non habet *Eb*.
QUIDEM: non *Fd*.
QUISQUE: aliquis *Vb* | unusquisque *Ec Gc Ka*.
QUOD: hoc *Ld*.
ABSIT: desit *Cg Fd Ge Pc Pk Pp Pq Pt Px Ta Va Vb Vh*.
FRUSTRA SIT: necesse est *Bd Fd Ge Kc Mj On Pk Pt Ta To Vc Vf* | necesse *Ct* | necesse est uel pro est *Pp* | necesse est uel prodest *Pc* | necesse est uel sit, prodest *Af* | necesse est uel sit, pro est *Lh Pq Ps*.
FRUSTRA: inaniter *Ap Vb* | inanis *To* | frustratur *Va*.
SIT: erit *Er Fd Ga Mh Na Pt* | est *Ap Ck Kc Pb Pk Pn Ps Ta Va* | esse poterit *Ap Ck Pb Pn Ps*.

7. Quo fit ut, si quem uideas adipisci uelle quod minime adipiscatur, huic obtinendi quod uoluerit defuisse ualentiam dubitare non possis. – Perspicuum est, inquam, nec ullo modo negari potest.

QUO: unde *Ap Ck Ct Er Fb Fd* (2x) *Ld Lh Pb Pn Ps Pt Va* | iure *Vb* | ex *Ec Gc Ka*.
FIT: contingit *Cg Ge* | erit *Ka*.
SI QUEM: aliquem *Ck Pb Pn Ps Vb*.
ADIPISCI: consequi *Ap Ck Er Fd Ld Ps Pt Vf* | inuenire *Vb* | concupisci *Ps*.
ADIPISCATUR: inueniat *Vb* | consequatur *Eb Ec Gc Ka La Lh Mf Ta Vh* | consequitur *Ap Pb* | adquirat *Cg Fd Ge Pt* | assequatur *Lb* | sequitur *Px* | consequi *Pn* | ualeat adipisci *Va*.
HUIC OBTINENDI: quia secundum suum uelle non est, uidelicet non habens potestatem, quam desiderauerat *Ap Ck Ge Pb Pn Ps* | quia secundum suum uelle non habet potestatem, quam desiderauerat *Ct Er Pt Vf*.
HUIC: homini *Cg Ge* | tali *Va*.
OBTINENDI: optanti *Ta* | adipiscendi *Bd* | aliter continendi *Ct* | impetrandi *Ec Gc Ka Lh Va*.
DEFUISSE: abesse *Vb*.
UALENTIAM: potestatem *Ap Ck Er Fd Ld Pn Pt Vf* | fortitudinem *Vb* | ualetudinem *Pp* | possibilitatem *Eb Ec Gc Ka Lh Mf On Ta Vh* | potentiam *Ap Bd Cg Ge Pb Ps Va*.
PERSPICUUM: clarum *Cg Er Fb Ge Pc Ta Vb* | praeclarum *Ka Lb Lh* | manifestum *Ka Lh Va* | clarum est *Ap Ck Pb Pn Ps* | clarum est, quod dicis *Fd Pt Vf* | apertum est *Pp* | quod dicis *Ld*.
INQUAM: dixi *Vb*.
ULLO MODO: ullatenus *Vb* | ab ullo *Ka*.

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192 inchoat] inchoet *Px*. **220** desiderauerat] desiderabat *Vf*. **225** potestatem] potestate *Er*.

IV prosa ii

8. Quem uero effecisse quod uoluerit uideas, num etiam potuisse dubitabis? – Minime.

UERO: inquit illa *Ps*.
EFFECISSE: fecisse *Ap Ck Pb Pn Ps* | peregisse *Vb* | perfecisse *Ld Pt Px Vh* | p{ro}fecisse *Fd* | compleuisse *Pb*.
QUOD: hoc *Bd*.
UIDEAS: pro uideris *Ap Ck Er Fd Ld Pb Pn*.
POTUISSE: illud *Bd* | potentem *Er* | hoc *Ka* | potentem esse *Ap Cg Ck Ct Fd Ge Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc*.
DUBITABIS: putabis *Vb*.
MINIME: dubitabo *Ck Fd Ld Pn Ps* | dubitatio *Pt* | dubitando *Er* | dubito *Ap Pb Va* | inquam *Ps* | poeta *Mf Vh*.

9. Quod uero quisque potest in eo ualidus, quod uero non potest in hoc imbecillis esse censendus est. – Fateor, inquam.

QUOD: illa inquit *Ps* | in hoc *Lb* | philosophia *Vh*.
UERO(1): pro et *Vh*.
QUISQUE: aliquis *Vb*.
IN EO: in ea re *Fd Ld Pt Vf*.
EO: opere *Ps*.
UALIDUS: est *Fd Ld Pt Vf Vh* | esse *Ap Pb Ps Va* | fortis *Vb* | censendus est *Fb Mf Ps* | quod potest *Pc Pk Pp Va Vc*.
UERO(2): et *Ta Vh*.
NON POTEST: explere *Ps* | quisque *Ld*.
IMBECILLIS: uel imbecillus *Ka* | inualidus *Ap Ck Er Fd Ld Pb Pn Ps Pt* | languidus *Vb*.
CENSENDUS: iudicandus *Fd Mf Va Vb Vh* | diiudicandus *Pp* | quisque *Ps* | iudicandus est *Ld Pt*.
FATEOR: credo *Vb*.
INQUAM: dixi *Vb*.

10. Meministine igitur, inquit, superioribus rationibus esse collectum intentionem omnem uoluntatis humanae, quae diuersis studiis agitur, ad beatitudinem festinare? – Memini, inquam, illud quoque esse demonstratum.

MEMINISTINE: recordaris *Va Vb* | nonne *Ec Gc Ka*.
SUPERIORIBUS: in *Ap Ck Pn* | superius *Eb*.
RATIONIBUS: argumentationibus *Ap Ck Ct Er Fb Fd Ld Pb Pn Ps Pt* | in nostris *Ec Gc*.
COLLECTUM: definitum *Ap Cg Ck Ct Er Fb Fd Ge Ld Pb Pn Ps Pt Ta* | adunatum *Vb* | coadunatum *Kr* | conclusum *Ec Gc Ka Lh Pp Px Ta* | comprehensum *On* | dispositum *Ga Na* | per syllogismum *Ta* | disputatum *Ec Gc Ka* | argumentatum a me *Va*.
INTENTIONEM: causam *Ta* | cupiditatem *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | indahti (OHG) *Ga Na* | desiderium *Ap Ck Pb Pn Ps*.

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243 potentem[2]] potestatem *Ct.* **262** inualidus] inuadum *Er.*

IV prosa ii

QUAE: uoluntas *Ps* | intentio *Bd Ta Vh* | intentio uoluntatis *Cg Ge*.
DIUERSIS STUDIIS: bonis studiis, malis ac prauis *Ap Ck Pb Pn Ps* | bonis et malis *Er Fb Fd Ld Pt* | quia uidelicet alius studet gloriae, alius pecuniae *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | quia siue bene siue faciant (male) ad felicitatem semper uenire putant *Mf* | quia siue bene siue male faciant, in hoc ad ueram felicitatem peruenire cupiunt *Eb*.
AGITUR: perficitur *Vb* | ducitur *Ap Ck Ec Ga Gc Ka* {*La*?} *Lb Lh Na Pb Pn Pp Ps Px Ta Vh* | urgetur *Ap Ck Pb Pn Ps*.
BEATITUDINEM: summum bonum *Fd Ld Pt* | summum, deum *Ka* | summam ·i· deum *Ec Gc*.
FESTINARE: accel{erare} *Vb* | ad summum deum *Pp*.
INQUAM: dixi *Vb*.
ESSE: bonum *Px*.
DEMONSTRATUM (**MONSTRATUM** *Ka*): a te *Ap Ck Ct Ec Er Fb Fd Gc Ka Ld Pb Pn Pp Ps Pt Va* | apertum *Vb* | comprehensum, conclusum, comprobatum *Mf*.

11. Num recordaris beatitudinem ipsum esse bonum eoque modo, cum beatitudo petitur, ab omnibus desiderari bonum? – Minime, inquam, recordor, quoniam id memoriae fixum teneo.

NUM: inquit *Ps* | uerba philosophiae *Ct*.
RECORDARIS: reminisceris *Vb*.
IPSUM: deum *Ps*.
ESSE: a te *Er*.
BONUM (1): deum *Ck Er Fd Ld Pb Pn Pt* | summum *Cg Ge* | summum deum *Ap* | quod deus est *Cg Ge* | summum, quod est deus *Pc Pk Pp Pq Va Vc*.
EOQUE MODO: tali ratione *Ap Ck Ct Er Fd Ka Ld Pb Pn Ps Pt Vf* | simili modo *Ta* | quia beatitudo est summum bonum *Pq* | quia beatitudo et bonum unum (est) *Eb*.
EOQUE: isto *Cg* | tali *Va*.
PETITUR: postulatur *Vb* | appetitur *Va*.
OMNIBUS: hominibus *Vb* | bonis ac malis *Mj*.
BONUM (2): recordaris *Vh* | summum *Fd Ld Pt* | num recordaris *Ld Pt*.
INQUAM: dixi *Vb*.
RECORDOR: quod in praesenti *Px* | quam in praesenti *Vh* | Non recordatur, quod scitur. *Va* | Est in praesenti quod uero scit, non recordatur. *Mj* | Recordatur enim quis quod obliuiscitur *Mf* | Recordamur rem notam, sed obliuione deletam. *Ec Gc Ka* | Recordamur earum rerum, quae a memoria recesserant. Quae autem non recesserant, non recordamur, sed memoriae fixas tenemus. *Lh Ta*.
QUONIAM ID MEMORIAE FIXUM TENEO: quod oblitum non habui *Ec Ga Gc Ka Mh Na* | quia quod fixum manet in corde, non est necesse recordari *Pp* | quia firmiter scio *Vh*.
ID: illud *Va* | quod superius intulisti *Er Fd Ld Pt* | hoc quod superius intulisti *Ap Ck Ct Ka Pb Pn Ps*.
MEMORIAE (> MEMORIA *Ap*): in corde *Vb* | per memoriam *Ap*.
FIXUM: positum *Vb* | indiuisa *Er*.
TENEO (HABEO *Ef*): uel teneo *Ef* | Ac si dicat quomodo recorder, quod minime oblitus sum? *Pm* | Sicut enim dicimus non recordari rem, quam memoriae fixam habemus. *Vf*.

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286 uidelicet] om. *Ap Ck Pb Pn Pp Ps*. | studet] stet *Pq*. **321** recesserant] recesser{unt} *Lh*.

12. Omnes igitur homines boni pariter ac mali indiscreta intentione ad bonum peruenire nituntur? – Ita, inquam, consequens est.

OMNES: propositio *On* | quod omnes ad bonum tendere siue mali, siue boni nituntur *Vd*.
IGITUR: inquit *Ps*.
HOMINES: Sperant se mali similiter inquirere, quae inquirenda sunt, sicut boni. *Ec Gc Ka Lh*.
PARITER: simul *Vb* | Boni et mali unam ad bonum tendunt. *Ta* | sed boni aliter quam mali *Pc*.
MALI: homines *Ps*.
INDISCRETA: una *Vh* | inseparata *Ap Ct Fb Kc Lh Mj Pc Pk Pp Pq Ps Ta To Va Vc Vf* | inseparabili *Cg Lb Px Vh* | definita *Vb* | indissimili *Cg Ge* | indiuisa *Ap Ck Ct Er Fd Ka Ld Pb Pn Ps Pt* | non separata, quia eandem intentionem habere mali quam boni, ut ad bonum perueniunt *Mf*.
INTENTIONE: naturali *Ap Ck Pb Pn Ps* | tenore *Vb* | uoluntate *Ap Ck Ct Er Fd Ka Ld Pb Pn Ps Pt* | naturae non uoluntatis *Pp*.
NITUNTUR: conantur *Ta Vb* | cupiunt *Fd Pt* | quia utrique bonum petunt *Ec Gc Ka Pm* | ut ita facient *Ec Gc Ka*.
INQUAM: dixi *Vb*.
CONSEQUENS: conueniens *Cg Ge Ka Lh Mf Pp Vh* | ut sic faciam *Pp* | Conueniens est, ut dicis. *Fd Pt* | credere *Va* | ut sit una intentio boni, licet diuersa *Vh*.

13. Sed certum adeptione boni bonos fieri? – Certum. – Adipiscuntur igitur boni, quod appetunt? – Sic uidetur.

SED: inquit *Ps*.
CERTUM: fixum *Ap Ck Er Fd Pb Pn Ps* | fixum est *Ld Pt*.
ADEPTIONE BONI: consecutione bonitatis *Ap Ck Fd Ld Pb Ps Pt* | consecutionis boni *Er*.
ADEPTIONE (IN ADEPTIONE *Ka*): in *Ec Gc* | inuentione *Ct Vb* | acquisitione *Mf* | perceptione *Ec Gc Ka Lh Ta Vh* | consecutione *Pc Pn*.
BONI: bonitatis *Ct Pn*.
BONOS FIERI: homines *Fb* | qui hoc adipiscunt *Ka* | qui hoc adipiscuntur *Ec Gc*.
CERTUM (2): inquam *Ck Ps* | fieri *Fd Ld Pt Vf* | est *Fd Ga Ka Lb Pp Va Vb* | illa inquit *Ps*.
ADIPISCUNTUR: assequuntur *Ck Er Fd Ld Pc Pk Pp Pq Ps Pt Ta Va Vc* | assequitur *Ap Pb Pn* | inueniunt *Vb*.
APPETUNT: quaerunt *Vb*.
SIC: inquam *Ps* | poeta *Vh* | quod appetant *Fd Ld Pt*.

14. Mali uero si adipiscerentur quod appetunt, bonum, mali esse non possent. – Ita est.

MALI (1): inquit *Ps*.

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341 sunt] om. *Ka Lh*. **352** petunt] expetunt *Pm*.

IV prosa ii

ADIPISCERENTUR: assequerentur *Ap Ck Fd Ld Pb Pn Ps Pt* | inuenirent *Vb*.
QUOD APPETUNT: quia natura diuersa quaerit *Eb*.
QUOD: bonum *Mj*.
APPETUNT: postulant *Vb* | quia licet sint mali, tamen bonum quaerunt *Vh*.
ITA EST: inquam *Ps* | quod dicis *Fd Ld Pt*.

15. Cum igitur utrique bonum petant, sed hi quidem adipiscantur, illi uero minime, num dubium est bonos quidem potentes esse, qui uero mali sint imbecillos?

CUM IGITUR: syllogismus *Ta* | conclusio *Ap* (2x) *Ck* (2x) *Ge Pb* (2x) *Pn Pp Ps Ta Va* | conclusio rethorica *Cg Pc Pk Pq Vc* | bonos potentes esse, malos uero impotentes *Cg Pc Pk Pq Ta Vc*.
IGITUR: inquit *Ps*.
UTRIQUE: et mali et boni *Ck Er Pb Pn Ps* | boni et mali *Ap Bd Cg Ct Ec Fd Gc Ge Ka Lb Ld Mf Pt Ta Va Vh*.
PETANT: postulent *Vb* | cupiant *Ec Gc Ka Mf Vh* | cupiunt *Lh*.
HI QUIDEM: boni *Ap Bb Bd Cg Eb Ec Gc Ge Ka Lb Lh Mf Mj Pb Pc Pf Pk Pn Pp Pq Pt Ta Va Vb Vc Vf* | boni uidelicet *Ck Er Fd Ld Ps*.
ADIPISCANTUR: inueniant *Vb* | assequantur *Pp* | bonum *Ap Fd Ld Pt Vh* | quod petunt *Ta*.
ILLI UERO: mali *Bb Bd Cg Ec Fd Gc Ge Ka Lb Ld Lh Mf Mj Pc Pk Pp Pq Ps Ta Va Vb Vf Vh* | mala *Pt* | mali uidelicet *Ap Ck Pb Pn*.
MINIME: adipiscantur *Bd Fd Ld Pt*.
NUM DUBIUM EST: natura boni potens ac perseuerans *Ec Gc* | natura boni potens ac perseuerans, mali uero infirma ac fragilis *Lh* | Natura boni est ut potens ac perseuerans sit. *Ga Ka Mh Mj Na Vh*.
NUM: utrum *Vb*.
QUI UERO: et illos *Bd* | eos *Pq*.
UERO MALI: mali uero infirma et gracilis *Ec Gc* | mali uero ut infirmus; hominis *Mj* | mali uero ut infirmum ac fragile *Ga Ka Mh Na* (*Vh*).
IMBECILLES : infirmi *Vb* | esse *Pb Ta Va* | Non dubium est esse. *Ps*.

16. Quisquis, inquam, dubitat nec rerum naturam nec consequentiam potest considerare rationum.

QUISQUIS – DUBITAT: bonos potentes esse, malos uero impotentes *Ap Cg Ck Ge Pb Pn Pp Ps Va* | quod mali non sint potentes et boni potentes *Ap Ck Ct Er Pb Pn* | quemadmodum habeat se haec ratio quam dicis, quod mali non sint impotentes et boni potentes *Fd Ld Pt Vf*.
QUISQUIS: poeta *Vh*.
INQUAM: ut dixi *Vb*.
DUBITAT: quemadmodum habeat *Er* | hoc *Va* | in hoc *Pq*.

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395 impotentes] impotentes esse *Ta.* **408** ac[3]…409 perseuerans] om. *Mj*. **420** bonos] bonos quidem *Pp*. **421** sint] finit *Er*. | potentes[1]] > inpotentes *Pb*; < potentis *Pn*. **422** habeat] habet *Vf.* | sint] sunt *Fd*.

IV prosa ii

NEC RERUM NATURAM: quia natura rerum talis est, ut boni perueniant ad bonum et mali nequaquam *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt Ta Vf* | quia contraria sunt sibi bonum et malum *Cg Ge* | ut bonus potens, malus uero imbecillus *Ec Gc Pm* | Natura rerum est ut boni adeptione fiant boni homines, et mali adeptione fiant mali. Consequentia rationum talis est, ut cum bonum adipiscentes iudicamus esse potentes, malos bonum non adipiscentes consequatur esse impotentes. *Pq* | quia naturaliter constat hoc, ut bonis bona, malis mala proueniant. Qui hoc dubitat esse non potest considerare naturam rerum nec consequentiam rationum. Natura enim hoc praestat et rationibus affirmari ualet. *Eb Mf*.
NEC CONSEQUENTIAM: quia consequens est, ut si boni appetunt bonum ipsi sint potentes, mali uero, quia non natiue, quod appetunt impotentes *Ge*.
CONSEQUENTIAM: conuenientiam *Ap Ck Ct Er Fd Ld Pb Pf Pn Pq Ps* | opportunitatem *Vb* | consonantiam *Ec Gc Pm* | uoluntatem in quid agat *Pp* | Consequentia sunt ut bonis bona et malis mala proueniant. *Ec Gc Ka Lh Mj Px* | Consequentia sunt quae tum fuerint antecedentia subposita consecuntur, ueluti si dicas si homo est risibilis (...) consequentiam, si risibilis est, homo est. Ergo qui hominem dixerit esse lupum uel qui bonum malum uel infirmum sanum, non bene intellegit consequentiam. De natura rerum ipse satis dicit. *Af*.
RATIONUM: argumentationum *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | harum *Ec Gc Pm Pp* | suarum *Pq* | tuarum *Ec Gc Ka Vh*.

17. Rursus, inquit, si duo sint quibus idem secundum naturam propositum sit, eorumque unus naturali officio id ipsum agat atque perficiat, alter uero naturale illud officium minime amministrare queat, alio uero modo quam naturae conuenit non quidem impleat propositum suum sed imitetur implentem, quemnam horum ualentiorem esse decernis?

RURSUS: iterum *To*.
INQUIT: dixit *Vb* | illa *Er Ld Pt*.
DUO: homines *Ap Bd Ck Ct Ec Er Gc Ka Ld On Pb Pn Pp Ps Pt Ta Vf* | uiri *Lb*.
QUIBUS: duobus *Ta Vb Vh* | sint *Px* | uoluntas, ut aliquid faciant, comparationem facit *Ec Gc Ka*.
IDEM: unum *Ge Ka* | officium *Vf* | opus *Bd* | professio *On* | uigor *Ap Pb Pn* | una res *Fd Ld Pt To* | unum opus *Pq* | eadem intentio *Ap Ck Ka Pb Pc Pk Pn Pp Pq Va Vc* | similem uel unum *Vf* | simile aliquid uel eadem intentio *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
NATURAM: in animo uolunt *Ec Gc*.
PROPOSITUM SIT: antepositum *Vb* | destinatum *Ap Ck Ct Er Fd Ka La Ld Pb Pn Ps Pt* | constitutum *Ps* | stabilitum *Lb* | definitum *Cg Ge* | in animo uoluntas *Ka Lh* | Habent unam rem facere secundum naturam ·i· bonum desiderare, quamuis mala sequantur. *Mj*.
EORUMQUE: duorum *Ap Ck Er Fd Ld Pt Ta Vb Vc*.
ID: opus *Pq*.
IPSUM: propositum *Ec Gc Ka Ta* | secundum id quod competit *Eb*.
AGAT: peragat *Vb* | faciat *Lb* | ut ille qui potest ambulare *Ta*.

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427 quia] om. *Ld Pt*. | rerum[2]] eorum *Ta*. | bonum] boni *Er*. **428** et mali] mali uero *Ct Er Fd Ld Pt Ta Vf*. **433** constat] est *Eb*. **434** esse] om. *Eb*. | potest] potes *Mf*. | Natura…435 ualet] om. *Eb*. **440** sunt] om. *Mj*. | ut…et] om. *Px*. | bonis] bonus *Lh*. | et malis] malis uero *Ka*; malis *Mj*. **462** uel[2]] om. *Ct Er Fd Ld*; de *Pt*. | intentio] tentio *Er*.

IV prosa ii

PERFICIAT: compleat *Pt* | compleat uidelicet *Fd Ld* | compleat uidelicet pedibus ambulans *Ap Ck Ct Er Pb Pn Ps*.
ALTER: qui propositum habeant unam rem facere secundum naturam *Ec Gc Ka Lh*.
NATURALE: per naturam *Ap*.
ILLUD OFFICIUM: pedibus ambulans *Fd Ld Pt Vf* | quod proposuit *Pc* | quod uult *Va*.
AMMINISTRARE: perficere *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | implere *Mj*.
QUEAT: possit *Vb* | ut paraliticus *Ta* | quia hoc naturae non conueniet *Eb*.
ALIO UERO – CONUENIT: Vnus est modus naturae, qui conuenit illi, ut pedibus naturaliter ambulet uel gradiatur, alius uero est, qui ei non conuenit, ut non cum pedibus, sed manibus et genibus incedat. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt Vf* | Proprius naturae modus est, ut homo pedibus ambulet. Inconueniens uero modus naturae est, si non pedibus, sed manibus et genibus incedat. *Fb*.
ALIO UERO MODO: aliter *Va* | administret *Ec Gc Pb Pn Vb* | administrare *Ap* | summinister*et Ka*.
MODO: ratione *Cg Ge* | qualitate *Ap Ck Er Fd Ld Pb Pn Ps Pt Vf* | cum baculis et scabellis *Ta*.
QUAM: quantum *Vc Vf* | danne (OHG) *Vh*.
NATURAE: suae *Mf*.
NON QUIDEM: parentesis *Pp*.
PROPOSITUM SUUM: constitutionem *Ps* | uoluntatem *Mj* | desiderium *Ct Ta* | intentionem *Ta* | desiderium et uoluntatem suam *Ap Ck Er Fd Ka Ld Pb Pn Ps Pt* | intentionem et deliberationem desiderii sui *Cg Ge Pc Pk Pp Vc* | deliberationem desiderii sui *Va* | intentionem et deliberationem sui ingenii desiderii *Pq*.
IMITETUR IMPLENTEM: Vult imitari in quantum potest, qui implet officium ambulandi. *Ap Ck Er Fd Ld Pb Pn Pt* | Vult imitari illum, qui implet officium ambulandi. *Ps* | Vult imitari in quam non potest. *Er*.
IMITETUR: assimilatur *Vb*.
IMPLENTEM: propositum *Mj* | perficientem *Bd* | alium *Ec Gc Ka*.
HORUM: duorum *Ec Gc Ka Va Vb*.
UALENTIOREM: potentiorem *Ap Cg Ck On Pb Pk Pn Pp Pq Ps Ta Va Vc* | fortiorem *Vb*.
DECERNIS: definis *Vb* | iudices *Mb* | iudicas *Ta* | arbitraris *Va* | disc{er}no d{is}cernis *Lb*.

18. Etsi coniecto, inquam, quid uelis, planius tamen audire desidero.

ETSI: licet *Ap Ck Ct Er Fd Ld Pb Pf Pn Pt Va Vf* | quamuis *Mf Pp Vh* | quamquam *Ec Gc Ka Lh Px Vh*.
CONIECTO: praesago *Af Ct Fb Fd Kc Ld Lh Mj Pp Ta To Va Vf* | argumentor *Pp Vb* | conicio *Ec Gc Ka Lh Mf Px Vh* | animaduerto *Fd Ld Pf* | intellego *Ka* | auerto *Pt* | considero *Fd Ld Pt Vf* | estimo *Cg Ct La Ta* | colligo *Cg Ge La* | diuinando suspicor *On* | diuinando estimo *Ap Ck Pb Pc Pk Pn Pp Vc* | diuinando *Ge* | puto

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482 est] om. *Fd Ld Pt Vf*; est uero *Ck Ps*; enim *Er*. | naturae] natura *Er*. | ut] qui *Er*. | pedibus] compedibus *Ge Pb*; compedibus > cum pedibus *Ap*. **483** naturaliter] om. *Fd Ld Pt Vf*. gradiatur] graditur *Ap Ck Ge Pb Pn Ps*. | uero] om. *Ge*. | ei] mei *Er*. | non[2]] om. *Vf*. **495** et] uel *Ap Pb*; om. *Fd*. | suam] om. *Ka*. **496** sui] om. *Pc Pk Pp Vc*. **498** potest] non potest *Ck Er Fd Ld Pn Pt*. **499** ambulandi] ambulando *Ap Pb Pn*. **515** animaduerto] adnamaduerto *Fd*.

arbitror *Ct* | presagium, diuinatio, coniecto ·i· conitio, diuino uel diuinando estimo *Ta* | diuinando estimo uel conitio mentem *Pq* | Licet conicio quodsi intellego, cupio ut mihi plenius dicas, quamquam intellegam. *Eb*.
INQUAM: ut dixi *Vb*.
UELIS: ostendere *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ta Va Vc* | dicere *Bd Ps*.
PLANIUS (PLENIUS *Fa Vh* | < PLENIUS *Mh*): libentius *Vb* | uel plenius ·i· apertius *Pp* | apertius *Cg Va*.
AUDIRE: ex te *Ka Pp* | de te *Er* | a te *Va*.
DESIDERO: cupio *Vb*.

19. Ambulandi, inquit, motum secundum naturam esse hominibus num negabis? – Minime, inquam.

AMBULANDI: Nunc ostendit sub exemplo quod supra posuit. *Ap Ck Ct Er Ka Ld Pb Pn Ps Pt Vf*.
NUM: utrum *Vb* | an non *Va*.
NEGABIS: tristis nimirum sedeo et [a]eger sum (...) *Vh*.
MINIME: negabo *Ck Ct Er Fd Ld Pb Ps Pt* | non nego *Vb*.
INQUAM: dixi *Vb*.

20. Eiusque rei pedum officium esse naturale num dubitas? – Ne hoc quidem, inquam.

EIUSQUE: inquit *Ps* | ambulationis *Af Ap Bd Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Pb Pc Pk Pn Pq Ps Pt Ta To Va Vc Vf* | ambulandi *Ec Gc Ka On Px Vh* | ambulando uel ambulationis *Pp* | ambulandi uel ambulationis *Lh*.
OFFICIUM ESSE: ambulandi motum *Ck Er Fd Ld Pt* | ambulandi modum *Ap Ct Pb Pn Ps*.
NUM: utrum *Vb*.
DUBITAS: ambigis *Vb*.
NE (NEC *Vd*): nec *Ec Ga Gc Ka*.
HOC: dubito *Af Ap Bd Ck Ct Ec Er Fd Gc Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Px Ta To Va Vc Vd Vf Vh* | non dubito *Cg*.
INQUAM: dixi *Vb*.

21. Si quis igitur pedibus incedere ualens ambulet aliusque, cui hoc naturale pedum desit officium, manibus nitens ambulare conetur, quis horum iure ualentior existimari potest?

IGITUR: inquit *Ps*.
INCEDERE: ambulare *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Va Vb*.
UALENS: potens *Ka* | nitens *Ap Ck Ct Er Fd Pb Pn Ps Pt* | sustentans *Ck Pn Ps*.
NITENS: serpens *Ap Ck Pb Pn Ps* | repens *Ct Fd Ld Pf* | temptans *Vb* | et ripes *Er* | se *Pq Vh* | sustentans *Ec Gc Ka Lh Mj Px Ta Vh* | studens *Mf* | se sustentans *Mf* | sicut paruulos uidemus *Ec Gc Ka Lh Mf Mj Px Ta Vh* | ut paruulus *Pp* | ut infans *Fd Ld Pt*.

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532 Nunc] om. *Vf*. | supra] om. *Ka*. | posuit] proposuit *Ka Ld Pt*.

IV prosa ii

CONETUR: temptet *Vb* | si *Ta*.
HORUM: duorum *Va*.
IURE: ratione *Vb* | recto *Cg*.
UALENTIOR: fortior *Vb* | potentior *Bd Cg Ge*.
EXISTIMARI: putari *Vb*.

22. Contexe, inquam, cetera; nam quin naturalis officii potens eo qui idem nequeat ualentior sit nullus ambigat.

CONTEXE: uel contexte *Pp* | narra *Af Ap Bd Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta To Va Vb Vc Vd Vf* | coniunge *Ap Ck Ct Er Fd Ld Pb Pc Pn Ps Pt* | adnecte *Ec Ga Gc Ka Na Vh* | congrega *Ct* | dispone *Cg* | instrue *Ta* | adnecte uel compone *Kr* | ordina, perge ad cetera *Cg Ge* | dic *Ec Gc Ka*.
INQUAM: dixi *Vb*.
QUIN (QUI *Ka*): ille *Ka* | q{uia} *On* | ut non *Ap Bd Pb Pn Ps Va Vb*.
OFFICII: ambulationis *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | ambulandi *Ec Gc Ka Pp* | motum ambulandi *Er* | quod per naturam datur homini *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
POTENS: est *Vc Vd* | qui est *Ps*.
EO: illo *Ap Ck Er Fd Ka Ld Pb Pn Ps Ta* | ex *Vb* | homine *Va Vh*.
QUI IDEM NEQUEAT: qui illud naturale officium non possit implere *Ap Ck Ct Er Fd Ld Pb Pn Ps*.
IDEM: officium *Cg Ge Vb* | opus *Bd* | id ipsum *Va*.
NEQUEAT: facere *Vf* | possit *Vb* | ambulare *Eb* | implere *Vh*.
UALENTIOR: fortior *Vb* | quin *Mj* | philosophus *Ec Gc Ka* | Fortior est ille, qui potest, quam qui non potest. *Ct*.
AMBIGAT (AMBIGIT *Pp* | > AMBIGIT *Va*): dubitet *Va Vb* | dubitat *Pp Ta Vh* | necesse est *On*.

23. Sed summum bonum, quod aeque malis bonisque propositum boni quidem naturali officio uirtutum petunt, mali uero uariam per cupiditatem, quod adipiscendi boni naturale officium non est, idem ipsum conantur adipisci; an tu aliter existimas?

SED: inquit *Ps* | philosophia *Vh* | philosophus *Gc* | propositum absoluit *Eb Ec Gc Ka Pm* | Sicut per uiam ad locum destinatum, ita per exercitium uirtutum incedendum est ad summum bonum. *Ec Gc Ka Lh Pp Vh* | Per uiam uirtutum ad locum destinatum incedendum est ad summum bonum. *Mj*.
SUMMUM BONUM: beatitudo et felicitas *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
QUOD: est *Vb* | quae uarietas *Mj*.
AEQUE: aequaliter *Ap Ck Ct Er Fd Ge Ka Lh Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vh* | aequaliter uel similiter *Vb* | aequaliter, quia sicut per uiam ad locum destinatum, ita per exercitium uirtutum incedendum ad bonum *Mf*.
PROPOSITUM: est *Af Ap Cg Ge Mf Mh On Pb Pk Pp Ps Ta Va Vc Vh* | institutum *Ap Pb Pn* | est datum *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps* (2x) *Pt* | ante positum est

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578 coniunge] coniuge *Fd*; **588** qui[2]] om. *Ap Ct Pb*. | naturale] naturalem *Ap Ct Pb Pn*. **604** exercitium] excitium *Vh*.

Pq | quia omnes ad bonum illud debent festinare et faciunt, licet diuerso calle *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps* (2x) *Pt* | quia boni et mali ad bonum tendunt *Vf*.

BONI: homines *Ta*.

UIRTUTUM (UIRTUTEM *Pc Pk* | < UIRTUTEM *Bc*): uel uirtutem *Pp* | uel uirtutum *Pc Pk* | uel uirtute *Vh* | Per uirtutum semitam ad summum bonum peruenitur, quod deus est. *On*.

PETUNT (> APPETUNT *Vb*): appetunt *Ec Gc Ge* | postulant *Vb*.

MALI: petunt *Fd Kc Mj Pp Pt To Vf* | petuntur *Lh* | imbecilles et impotentes *Cg Ge* | Per uarias enim cupiditates non adipiscitur bonum. *Vf*.

UARIAM: per diuersa probra *Ap Ck Fd Ld Pb Pn Ps* | diuersa propria *Er* | per uaria uitia *Ka*.

CUPIDITATEM: auiditatem *Vb*.

QUOD: ut *Ec Gc* | quia *Pp* | istud *Pp* | eo quod *Pc Pk* | quae res *Va* | uaria cupiditas *Bd Ct Er Fd Ld Pt* | quae uaria cupiditas *Af Cg Fb Ge Kc Lh Pq Ta To Vc* | quia uaria cupiditas in malis fit *Ap Ck Pb Pn Ps*.

ADIPISCENDI: inueniendi *Vb* | adipiscatur *Ec Gc* | ut adipiscatur *Pm*.

OFFICIUM: uirtus *Ec Gc Ka Pm* | semper in bono adipiscendo *Ap Ck Pb Pn Ps*.

IDEM IPSUM: bonum *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | summum bonum *Bd Cg Ge*.

CONANTUR: temptant *Vb* | nituntur *Ta* | illi mali homines *Er* | homines *Pn*.

ADIPISCI: inueniri *Vb* | quia omnibus hominibus concessum est bonum, ut boni bene, mali uero male appetunt, quod non est naturale officium boni *Eb*.

ALITER: alio modo *Vb* | quam dico *Ge Ta* | esse *Va* | esse quam dico *Cg*.

EXISTIMAS (ESTIMAS *Vb* | AESTIMAS *Va*): putas *Vb*.

24. Minime, inquam; nam etiam quod est consequens patet. Ex his enim quae concesserim bonos quidem potentes, malos uero esse necesse est imbecilles.

MINIME: estimo *Va Vb*.

INQUAM: dixi *Ta Vb Vh* | ego *Ps*.

QUOD EST CONSEQUENS: quod consequitur hunc sensum *On* | quod consequitur *Ps Ta* | quia consequitur hanc rem *Ec Gc Lh Vh* | quod consequitur tua argumentatio *Ap Ck Ct Er Ka Ld Pb Pn Pt* | Conclusio, quae ex his potest prouenire, patet. *Bd Pq*.

CONSEQUENS: uerisimile *Vb* | conueniens *Ec Gc Pm Pp* | consequitur honorem *Px* | quod tu loqueris *Ld Pt Vc* | parabola *Va* | conueniens superiori dictioni *Eb*.

PATET: manifestum est *Vb* | mihi *Ec Gc Ka Mk Pp*.

EX HIS: argumentis *Ap Cg Ck Ct Fd Ge* {*La*?} *Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | duobus *Vb* | hoc patet *On* | poet{a} *Vh* | quod tu loqueris argumentis *Er* | Perifrasis soritici syllogismi sorita ·i· arena, inde soriticus syllogismus dicitur, quod sit multiplex. Hunc etiam Martianus tangit in secundo de nuptiis sic: “soritas cumuli accessimus aggregans.” *Pq* | Contrariis bonis et malis concedam et istud. *Ec Gc Ka*.

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655 Martianus…656 aggregans] Mart. Cap. *De Nupt.* 2. 122

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614 quia…bonum] omnes ad bonum omnes *Ct*. | debent] debet *Er*. | festinare] festina *Fd*. **630** adipiscendo] adipiscenda *Ck*. **646** quod] id *Ld Pt*. | consequitur[2]] prosequitur *Pt*. | tua] tui *Er*; tua{m} *Pb Pn*. | argumentatio] argumentatione *Er Ka Pt*; argumentione(!) *Ld*; argumentationem *Pb*; argumentio *Pn*. **656** concedam] condam *Ka*.

IV prosa ii

CONCESSERIM (CONCESSERAM *Ec Gc Go Na Pp* | > CONCESSERAM *Ga* | > CONCENSERIM *To*): concluseram *Ck Er Fd Ld Ps Pt* | concluserim *Ka Va* | concesseras *Pp* | concessi *Lh Pq Ta Vh* | consensi *Pq* | ante concessi *Ec Gc Ka* | credebam *Ec Ga Gc Ka Na Vh* | consenserim uel crediderim *Vb* | concluseram uel dixerim *Ap Pb Pn*.
BONOS: esse *Mh Pb Ps Vb*.
NECESSE EST: Hoc est consequens. *Ta*.
IMBECILLES: imbecillos *Pk Pp* | fragiles *Va* | quia non possunt efficere quod conantur *Ap Ck Ct Er Ld Pb Pn Ps Pt* | boni potentes, mali imbecilles et impotentes *Cg*.

25. Recte, inquit, praecurris idque, uti medici sperare solent, indicium est erectae iam resistentisque naturae.

INQUIT: dixit *Vb*.
PRAECURRIS: me *Ap Ck Va* | praeoccupas *Ec Gc Pm* | furisprahhos (?) (OHG) *Vh* | antecedis *Ps* | antecedis me *Ec Gc Ka La Ld Pt* | ante uenis me *Cg Ge* | intellectu antequam docearis *On* | Celeri sensu antequam dicatur, intellegis. *Ec Gc Ka* | Antequam concludam, antecedas, quas[i] sagax et capax discipulus, dicendo bonos esse potentes et malos imbecilles. *St* | Antecedis meam copulationem, quemadmodum bonus et capax discipulus. *Ap Ck Ct* (*Er*) *Ka Ld Pb Pn Pt* | me sicut bonus et capax discipulus (*Af*) *Fb Ge Kc Lh Mj Mk Pk Pp Pq Ps Ta To Vc Vf* | Praecurrit enim in hoc Boetius philosophiam, dum conclusit, quae illa uoluerat concludere dicendo bonos esse potentes et malos imbecillos. *Ap Ck Ct* (*Er*) (*Fd*) *Ge Ka Ld Pb Pf Pn Ps Pt* | Saepe praecurrimus quemlibet cum intellegimus quid conatur proferre *Ga Ka Mh Na Vh* | Praecurrimus quemlibet in locutione, cum intellegendo quae ipse conetur proferre, prius dicimus. *Mf Mj Vh*.
IDQUE: ista praecursio *Ge* | hoc *Va* | quod me praecurreris *Pq Ta Vc*.
UTI – SOLENT: dum signa et quaedam prognostica sanitatis uident in infirmis *Af Ap* (2x) *Ck Fd Ge Kc Ld Lh Mj Mk Pb Pn Pp Ps Pt St Ta Va Vf* | Per signa, quae prognostica uocant, saepe aegrotantes cognoscunt prope diem cum alituros. *Ge* | de aegrotis quando conualescunt *Ec Gc Ka*.
UTI MEDICI: ut medici indicant morbum *Mj*.
UTI: sicuti *Va Vb* | pro sicut *Ge* | pro ut *Cg*.
MEDICI: solent *Lh Ta To*.
INDICIUM: signum *Vb* | demonstratio *Pq* | cognitionis *Mk* | manifestatio *Lh*.

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665 efficere] fieri *Ld*. **678** Antecedis] om. *Ct*; anceredis *Er*; recte antecedis *Ld Pt*. | meam] in eam *Pb*; ·i· meam *Ck Er Pn*. | copulationem] contemplationem *Ap Ck Ct Pb Pn*. **679** quemadmodum] ·i· quemadmodum *Ap Pb Pn*; quem ad *Er*. | bonus] bonum *Ap*; bonos *Er*. **681** Praecurrit] percurrit *Er*. | enim] om. *Ct*. | in hoc] om. *Ps*. | philosophiam] philosophia *Ap Ge Pb*. | conclusit] concludit *Ct*; onclusit *Pf*. | quae] quod *Ka*. | uoluerat] uolebat *Pf*; uoluerit *Ct Er*. **682** et] om. *Ap Ct Fd Ge Ld Pb Pn Pt*. | malos] malos uero *Ct Fd Pt*. | imbecillos] imbecilles *Ap Ct Fd Ld Ka Ps*; imbecillitas *Er*. **683** Saepe] saepe enim *Vh*. | quid] quod *Ka*. **685** intellegendo] intellexerimus *Mj Vh*. | conetur] conatur *Mj*. | prius dicimus] om. *Mj Vh*. **686** praecurreris] praecurris *Pq Vc*. **687** signa…quaedam] quaedam signa et *St*. | et] om. *Ap*(2) *Ck Ge Pb Pn*. | prognostica] praenostica *Kc Mj Va*; *gl.* prae futura *Ta*. | sanitatis] sanctitatis *Ap*(2) *Ck Ge Kc Pb Pn*; < sanctitatis *Vf*; om. *St Va*; s«...» *Ap*(1); summitatis *Af*. | uident] euidentes *Mj*. | uident…infirmis] om. *Ap*(1). | in] om. *Kc Mj*. | infirmis] infirmo *St*.

ERECTAE: eleuatae *Vb* | erigentis *Ec Gc* | sospitis *Cg* | in gradum pristinum *Ap Ck Ge Pb Pk Pn Pp Pq Ps Vc* | eleuatae, quae antea prostrata erant per ignorantiam sui *Ta* | eleuatae, quae antea prostrata erat per ignorantiam et obliuionem sui *Ge* | quae in infirmitate ceciderat, ut rursum reparat, resistat infirmitati *On*.
RESISTENTISQUE: resurgentis *Mb Vh* | resipiscentis *Mf Mk* | reuiuiscentis *Go* | insistentis *Ct* | spassante *Mh* | infirmitati *Lb* | morbo *Ck* | resurgentes a languore *Ka* | languore resurgentis *Lh Ta* | restanti remanentis *Vf* | sed a languore *Mf* | resurgentis a languore *Ap Ck Ec* (*Ga*) *Gc Na Pb Pn Pp Ps Vh* | iterum stantis *Ap Bd Ck Ge Pb Pk Pn Pp Pq Ps Vc* | iterum resistantis *Af* | non repugnantis, sed resurgentis *Eb Pm* | resipiscentis ab infirmitate *Pp Vh* | resipiscentis ab infirmitate erigenti *Px* | resipiscentis ab infirmitate retrusum, stantis contra infirmitatem *Eb* | per se stantis in gradum pristinum *Er Fd Ld Pt* | stantis in pristinum iterum gradum *Pc* | in gradum pristinum iterum stantis *Ta* | resurgentis et rursum stantis et non firmiter *Mf* | hoc intelligendum est quasi rursus stantis *Mk* | Resistentis hoc loco est intelligendum quasi iterum stantis. Inciderat enim ualitudinem a statu mentis. *Va* | Resistentis hoc loco intelligendum est quasi rursum stantis. *Vh*.
NATURAE: malis *Vf* | hominis *Ec Gc Ka Pp*.

26. Sed quoniam te ad intellegendum promptissimum esse conspicio, crebras coaceruabo rationes; uide enim quanta uitiosorum hominum pateat infirmitas, qui ne ad hoc quidem peruenire queunt ad quod eos naturalis ducit ac paene compellit intentio.

AD INTELLEGENDUM: quae dictura sum *Ck Ct Fd Ld Pn Ps Pt* | quae dictura sunt *Ap Er Pb*.
PROMPTISSIMUM: paratissimum *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Px Ta Va Vb Vh* | uoluntarium *Fb* | facillimum *Ta* | paratum *Ec Gc Ka Lh* | aptissimum *Ge* | acutissimum *Cg Ge* | apertissimum *Cg*.
CONSPICIO: uideo *Ta*.
CREBRAS: assiduas *Bd Mk Vf* | frequentes *Lh To Vb* | frequentissimas *Pp* | frequentas *Ct* | minutissimas *Ge* | multiplices *Ta* | multa *Ap Pb* | multas *Ga Ka Na Pm Vh* | continuas *Ka Lh* | assiduas et fortes *Fd Ld Pt*.
COACERUABO: congeram *Ap Ck Er Fd Ld Pb Pn Ps Pt* | accumulabo *Ka Kr Lh Mf Pp Px Ta Vf* | congregabo *Ap Ct Vb* | coadunabo *Bd Cg Ge On* | adunabo *Lb* | multiplicabo *Va* | accumulabo, multiplicabo *Ga Ka Na* (*Vh*).
RATIONES: argumentat{iones} *Ap* | argumenta *Pb* | argumentationes, disputationes *Va* | multa argumenta *Ck Ct Er Fd Ld Pn Ps Pt*.
UIDE: considera *Ap Cg Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
QUANTA: quam magna *Ap Ck Ct Er Fd Ka Ld Pb Pn Pq Ps Pt*.
UITIOSORUM: peruersorum *Ap Ck Ct Fd Ka Ld Pb Pn Ps Pt* | sceleratorum *Vb* | malorum *Va* | prauorum *Vh*.
PATEAT: manifestabitur *To* | manifesta sit *Cg Ge*.
INFIRMITAS: imbecillitas *Ap Er Fd Ge Ld Pb Pn Ps Pt*.
QUI: uitiosi homines *Cg Ge*.
AD HOC: bonum *Ka* | ad bonum *Pm* | bonum beatitudinis *On*.
QUEUNT: possunt *Vb* | fuissent *Ga Mh Na*.
QUOD: bonum *Ec Gc* | desiderium summi boni *Ta*.

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702 stantis] instantis *Ge*. **706** stantis[1]…gradum] statis negredis *Er*. **721** paratissimum] partixissimum *Er*; **727** assiduas] assidua *Fd*.

IV prosa ii

NATURALIS: quia naturalis intentio bonum quaerit *Pp*.
PAENE: prope *Vb* | fere *Vh*.
COMPELLIT: urguet *Ap Ck Pb Pn Ps* | cogit *Pp Vb* | ire *Lb* | ad beatitudinem *Ap Ck Pb Pn Ps*.
INTENTIO: spiritualis animae sensus *On* | Natura et intentio hominum talis est, ut ad bonum semper festinent. *Ap Ck Er Fd Ge Pb Pn Ps Pt*.

27. Et quid, si hoc tam magno ac paene inuicto praeeuntis naturae desererentur auxilio?

ET: tum *Vh*.
QUID: fieret *Fb Pf* | facerent *Ec Gc Lh Mf Va Vh* | dicam *Ct Er Ka Mk To Vc Vf* | dicendum *Mj* | dicam uel fieret (*Af*) *Kc Ld Lh Pq Pt Ta* | si dicam uel fieret *Fd* | dicam tibi uel quid fieret *Ck* | dicam uel fiat *Pc Pk Pp* | dicam uel quid fieret *Ap Pb Pn Ps* | si hoc facerent *Eb* | possunt *Ge* | possent *Cg* | fuissent *Ka Vh* | posset dici de illis *Pq* | quantum malum *On*.
SI: ipsi homines *Cg Ge*.
HOC: isto *Ka Vh* | in isto *Lh*.
MAGNO: uelle *Lb*.
PAENE INUICTO: Propterea dicit paene inuicto, quia licet talis hominum natura sit, ut ad bonum omnes festinent, tamen plerique remanent, qui illud adipisci non ualent et illud tale auxilium naturae, quae naturaliter insita est hominibus a deo, inuictum est et magnum. *Ap Ck Ct Er Fd Ge Pb Pf Pn Ps Pt*.
PAENE: prope *Ge Vb*.
INUICTO: insuperabili *Cg*.
PRAEEUNTIS – AUXILIO: uidelicet ut natura ad bonum non tenderet *Ap Ck Er Fd Ld Pb Pn Ps Pt* | ut natura eos desereret et hoc naturaliter agerent *Vf*.
PRAEEUNTIS: anteeuntes *Vb* | praeuiae *Cg Ck Ge Ka Lh Mj Pc Pk Pn Pp Pq Ps Px Vc Vh* | praeuenientis *Ap Ck Fd Ld Pb Pn Ps Pt* | peruenientis *Er* | auxiliantis *Mj* | uiam demonstrantis *Cg Ge*.
NATURAE: animae *On*.
DESERERENTUR: derelinquerent *Vb* | homines *Er Fd Ld Pt* | hoc *Ec Gc* | creaturae uel homines *Pq Ta Vc*.
AUXILIO: praesidio *Vb* | in isto *Ec Gc* | nihil possent *Cg Ge* | si ab auxilio magnae naturae desererentur *Eb*.

28. Considera uero quanta sceleratos homines habeat impotentia. Neque enim leuia aut ludicra praemia petunt quae consequi atque obtinere non possunt, sed circa ipsam rerum summam uerticemque deficiunt nec in eo miseris contingit effectus quod solum dies noctesque moliuntur; in qua re bonorum uires eminent.

SCELERATOS: facinorosos *Vb* | malos *Ps*.
HABEAT: teneat *Ap Ck Fd Lb Ld Pb Pn Ps Pt Ta Vf* | irretiat(?) *Pp* | possideat *Cg Ge Ps* | uindicet *On*.

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747 Natura] naturae *Pt*; naturam *Er*. **748** festinent] festinet *Pt*. **755** facerent] facere\n/t *Va*. **764** tamen] tam *Er.* | tamen…766 magnum] om. *Fd.* **765** insita] in sua *Ck Ps*. **766** et magnum] at magnum *Ck Pn Ps*; et magnam *Er*; om. *Ap Ge Pb*. **769** uidelicet] om. *Er Fd Ld Pt*. | tenderet] tenderent *Fd Pt*.

IMPOTENTIA: imbecillitas *Ec Gc Lh Mf Mj Pp Px Ta Vh* | iocularia *Ap*.

NEQUE ENIM – PETUNT: yronice *Er* | Non iocosa scurrilia, sed firmum bonum ·i· summum deum praemia petunt, licet non recto tramite. *Ap Ck Ge Pb Pn* | Non petunt ludicra praemia, sed summum bonum, licet non recto tramite. Et hoc sumptum est de Virgilio dicente “neque enim leuia aut ludicra petuntur praemia, sed certant de uita et sanguine Turni”. (*Af*) *Ap Ct Fd Kc Lh Mj* (*Mk*) *Pp Ps Pt Ta Vf* | tractum a Virgilio dicente “neque enim leuia aut ludicra petuntur praemia, sed Turni de uita et sanguine certant” *St* | sed summum bonum petunt, licet non recto tramite *Ge Pc Pk Pp Pq Va Vc* | sed grandia quaerunt, quae adquirere non possunt *Ga Ka Na Vh* | iocularia et uana, sed petunt summum bonum, quamuis uasto studio *Vf* | Non parua quaerunt, sed maiora, quae acquirere non possunt. *Ec Gc*.

LEUIA: contemptibilia *Ap Ck Ct Er Fd Ld Pb Pn Ps* | facilia *Vb* | inania *Eb Lh Mf* | uilia *Ec Ga Gc Ka Na On Pm* | instabilia *Ps* | magna *Cg* | parua *Px* | quam rem *Er*.

LUDICRA: uana *Vb* | iocularia *Af Ct Ec Fb Gc Ge Ka Kc La Lh Mf Mj Mk Pc Pk Pp Pq Ps Px Ta To Vc Vf* | nequam *Ps* | praemia *St* | scurrilia *Ct Fd Ld Pt* | sculptilia *Er* | contemptibilia *Eb Ec Ga Gc Na Pm Vh* | incontemptibilia *Ka* | turpia, inhonesta, iocularia *Va* | iocularia uel ludicra seu uilia *Vh* | lusui apta *Cg Ge* | iocosa ridiculosa *Pq* | Qui ludicrum atque inane quamlibet prosequitur, minime ualet adipisci quod uult, quanto minus summum bonum. *Ec Gc Ka Lh Mf Vh*.

PRAEMIA: sed primum bonum *Er* | sed summum bonum *Fd Ld Pq Pt Ta Vc* | sed firmum bonum *Ct*.

PETUNT: appetunt *On Ps* | postulant *Vb* | homines *Ck Pb Pn Pq Vc* | mali *Ec Gc Ka* | scelerati homines *Ps* | illi scelerati homines *Cg Ge* | mali homines *Ap* | ipsi mali homines *Va* | aurum uel aliud *Lb* | pro magno bono rem transeunt *On*.

QUAE: praemia *Ap Ck Fd Ld Pb Pn Pq Ps Pt Ta Vc Vf* | tamen *Vh*.

CONSEQUI: sequi *Ps* | adipisci *Va* | begitan (OE dp.) *Ck*.

ATQUE OBTINERE NON POSSUNT: summum bonum habere *Ap Ck Pb Pn Ps* | quia diuerso studio petunt illud *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.

OBTINERE: habere *Ct Er Fd Ld Pt*.

POSSUNT: homines *Vc*.

CIRCA – UERTICEMQUE: in inuestigatione et adeptione *Cg Ge Pc Pk Ta Vc* | inuestigationem et adeptionem *Af Kc Lh Mj Mk Pq Ps* | inuestigationem et adeptionem bonitatis *Vf* | inuestigatione sc· bonitatis *Fd Ld Pt* | ad summam beatitudinem non pertingunt *On* | in inuestigationem et in adeptionem. Qui ludicra atque inane quodlibet prosequitur, minime ualet adipisci quod uult, quod ad summum bonum uenire non potest. *Pp* | perfectionem omnium bonorum uel congregationem *Pq* | in agnitione dei *Ec Ga Ka Mh Na* | in agnitionem dei *Gc* | in cognitione dei *Vh* | circa principalitatem et caput *Ec Gc Ka* | principalitatem et caput *Ga Mh Na Pm Vh*.

IPSAM: inuestigationem *To*.

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793 de…794 Turni] Verg. *Aen.* 12.764-5

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790 iocosa] locosa *Ap Ge Pb*; > locosa *Pn*. **791** deum] domini *Ck*. | Non…792 praemia] \non iocasa scurilia petunt/ *Ps*. **792** petunt] om. *Lh*. | ludicra] leuia aut ludicra *Lh Pp*; aut ludicra *Af Ta*; aut leuia aut ludicra *Mk*. | bonum…tramite] om. *Pp*. | Et] om. *Lh Ta*. **793** dicente] dicendum *Fd*; dicen(...) *Af*. | enim] om. *Af Ap Ct*. | petuntur] petunt *Ap Ct Fd Mk Ps*; repetantur *Af*. **794** certant] certa *Af Lh Mk Pp Ta*. | uita] uicta *Fd*. | Turni] carnis *Af Ap Ct Lh Mj Mk Pp Ps Ta*; est carnis *Kc*. **797** possunt] possit *Vh*. **806** quamlibet] quod *Ec Gc*; q{uod}libet *Vh*. prosequitur] sequitur *Mf*. **807** quanto…bonum] om. *Ec Gc Ka Lh*; \quanto minus summum bonum/ *Vh*. **812** scelerati[2]] scerati *Cg*. **817** diuerso] duso *Er*. **820** in] om. *Cg Pc Ta*.

SUMMAM UERTICEMQUE: summitatem *Vb* | finem *Ck Ps* | naturam *Pp* | bonitas *Er* | summi boni *Vh* | omnium bonorum *Va* | bonitatis dei qui est uere rex *Va* | deum, qui est uertex omnium bonorum *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.

UERTICEMQUE: ipsum *Cg Ge* | finem *Ap Pb Pn* | obanentigi (OHG) *Mh* | angin (OE dp.) *Ck* | finem hoc est deum *Er*.

DEFICIUNT: pereunt *Vb* | giunmagent (?) (OHG) *Ka* | in appetitu bonorum *Cg Ge* | quia non ualent ad liquidum perscrutari nec adipisci ueritatis apicem *Af Ap* (2x) *Ck Ct Er Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq* (*Ps*) *Pt Ta Vc Vf*.

NEC IN EO – CONTINGIT: nec hoc ualent consequi quod diebus ac noctibus moliuntur *Va*.

IN EO: bono *Vf* | iure *Vb* | in tantum *Ap* | in illa re *Ge Pb* | in ea re quod deficiunt *Fd Ld* (2x) *Pt*.

EO: neutrum *Ec Gc Ka Lh Vh* | summo *Vh*.

MISERIS CONTINGIT EFFECTUS: ut ad bonum perueniant *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf*.

MISERIS: hominibus *Ap Ck Pb Pn Ps*.

CONTINGIT: euenit *Pq Vb*.

EFFECTUS: perfectio *Ec Fb Gc Ka Lh Vh* | perfectus *Px* | potentia *Ap* | operatio *Lb Pq Vf* | satisfacio *Ct* | no{minatiuus} *Ct* | operatio et perfectio *Ap Ck Pb Pn Ps* | sed in suo proposito *Fb Kc* | in suo proposito *Af Lh Mj Mk Ta To* | perfectio in suo ipso proposito *Ge Pc Pk Pp Pq Va Vc*.

QUOD SOLUM: summum *Vh* | uidelicet summum bonum *Fd Ld Pt* | summum bonum *Vf*.

SOLUM: hoc *Af Ap Ck Fb Kc Lh Mj Pb Pn Pp Pq Ps Ta To Vc* | solummodo *Er*.

DIES NOCTESQUE: spatium longum uiuendi *Pb* | continue melius per ac{cusa}t{iuu}m *Vf*.

DIES: per *Ec Fd Gc Lb Ld Pm Pp Ps Pt Ta* | diebus *Ec Gc Ka Lh Mb Vh*.

NOCTES: per *Fd Ld Pn Pp Ps Pt* | noctibus *Ec Gc Ka Lh Mb Vh*.

MOLIUNTUR: cogitantur *Ck* | cogitant *Pb Pn* | argumentantur *Vb* | nituntur *Lb* | meditantur *Ge* | machinantur *Ka Lh* | quaerunt *Pq Ta Vc* | obediunt *Ap* | miseri *Fd Ld Pt* | exercent *Pq* | consonantur *Bc* | cogitant uel studeant *Ps* | molior in malo *Ck Ps*.

IN QUA RE: unde *Ka Lh Px Vh* | summo bono *Cg* | summum acquirendo *Vh* | in inuentione *Ap Ck* | in inuestigatione et adeptione summi boni *Af Ap Ck Kc Lh Mj Mk Ps To Vf* | in inuentione et inuestigatione et adeptione summi boni *Pb Pn* | in inuentione atque adeptione summi boni *Va* | in inuentione et inuestigatione summi boni *Ct Er Fd Ld* | in inuentione sc· atque inuestigatione summi boni atque adeptione *Ge Pc Pk Pp Pq Pt Ta Vc* | quod mali non adipiscuntur id quod quaerunt *Ta*.

BONORUM: hominum *On*.

UIRES EMINENT: Praeclarae sunt uires bonorum. *Ap Ck Ge Pb Pn Ps*.

UIRES: summi boni *Pb*.

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832 uertex] uerax *Er*; < uere et *Ld*. **836** quia] om. *Ct Er Fd Ld Pt*; qui *Af*. | ualent] ualet *Ld*. | ad liquidum] aliquid *Af Ct*; aliqui dum *Er Kc Lh*; < aliqui dum *Ps*. | perscrutari] scrutari *Af*. | nec adipisci] om. *Ap*(2) *Ck Pb Pn*. | nec…apicem] om. *Er*. | ueritatis apicem] om. *Pc Pk Pp*. apicem] uerticem *Ap*(2) *Ck Ge Pb Pn Vc*; apice *Fd*. **840** quod] q{uia} *Pt*; q{uae} *Fd*. **843** perueniant] perueniunt *Ct*; perueniat *Er*. **850** proposito] propositio *Pp*. **863** in] et *Ap*; hoc in *Mk*; om. *Af Lh Mj Ps Vf*. **865** inuestigatione] inuestigationem *Er*; in inuestigatione *Fd*. **866** boni[1]] boni et adeptione *Ld*. | in] om. *Pc*. | sc·] om. *Pp Pt*. | inuestigatione] in inuestigationem *Pt*. | atque[2]] et *Pt Ta*.

EMINENT: excellent *Pm Vb* | excellunt *Eb* | superexcellunt *Ge* | lucent *Ps* | superstant *Lb* | excedunt *Vh* | oferstigað (OE dp.) *Ck* | malos *Vh* | altiores sunt quam malorum *Mf*.

29. Sicut enim eum qui pedibus incedens ad eum locum usque peruenire potuisset quo nihil ulterius peruium iaceret incessui ambulandi potentissimum esse censeres, ita eum qui expetendorum finem quo nihil ultra est apprehendit potentissimum necesse est iudices.

EUM: hominem *Cg Fd Ge Ld Pt* | potentissimum censeres *Fd Pt*.
INCEDENS: pergens *Ct Ps Vb*.
LOCUM: usque *Vh*.
POTUISSET: quantum ad eius gressum pertinet *Ap Ck Ct Er Fd Ld Pn Ps Pt*.
QUO NIHIL – INCESSUI: quo nihil ultra potuisset ire *Pc Pk Pp Va* | ultra quod nullus potuisset ire *On* | ultra quem locum nullus incedere ualuisset *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
QUO: ubi *Ap Ck Pb Pn Ps* | loco *Fd Ge Ld Ps Pt*.
ULTERIUS: ultra quem *Vf* | ultra *Vb*.
PERUIUM: meabile *Ap Ck Ct Fd Ld Pb Pn Ps Pt Ta Vf* | meabilia *Er* | dicitur publica uia *Vb* | apertum *Pq* | ubi transit *Px* | farendlic (OE dp.) *Ck* | ubi terra non sit *Ec Gc Ka Lh Vh*.
IACERET: fieret *Ta* | constaret *Ta* | a iaceo, iaces *Pk Pp Ta Vc* | aut -eo, iaces *Pq* | þær ne belife (OE dp.) *Ck*.
INCESSUI: datiuus *Px Vb Vh* | ambulationi *Mf To* | gressui *Lb* | motu *Ta* | cum *Ka*.
AMBULANDI: ad ambulandum *Cg Ge* | in ambulatione quasi(?) uel finem ambularet terrae *Eb*.
CENSERES: iudicares *Ct Vb* | iudices *Fd Ld Pt*.
ITA: dico *Vh*.
EUM: potentissimum *Fd Ld Pt* | hominem *Va*.
EXPETENDORUM (\EX/PETENDORUM *Ap* | EXPETENDARUM *Pn*): postulandarum *Vb* | rerum *Ap Pb Pn Vb* | bonorum *On* | desiderandorum *Pq* | propositorum *Va* | earum rerum *Eb* | omnium bonorum *Cg Ge* | neut{rum} *Px Vh* | neutri gen{i}t{iui} *Ta* | quaerendorum cupiendorum ·i· earum rerum quae cupiendae sunt et expetendae *Mf*.
FINEM: metam *Vb* | perfectionem *Ge On* | deum *Ka Lh Pb* | summi boni *Ps* | summum bonum *Af Ap Eb Fb Fd Kc Ld Lh Mj Pm Pp Pt To Vf* | deum, quo nihil superius et melius est *Mf*.
QUO NIHIL ULTRA EST: quo nihil maius est ·i· summum bonum, quod unum est *Vh*.
QUO: bono *Ld Pt Vf* | fine *Ap Pb Pn Ps*.
ULTRA (< ULTRO *Na*): uel ultro *Na* | quem finem *Vf* | furður (OE dp.) *Ck* | ad expetendum *Va*.
APPREHENDIT: esse *Er*.
POTENTISSIMUM: esse *Ap Ld Pn Ps Pt Ta Va Vf* | potentiae *Ka* | ex potentia bonorum impotentia malorum *Pq*.
EST: ut *Ka*.
IUDICES: ut *Ap Ec Gc Pb Ps Vf* | u{t} esse *Lb* | ut haec dicas uera *Eb*.

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885 pertinet] om. *Ct*. **887** nullus[2]] nullum *Er*.

30. Ex quo fit, quod huic obiacet, ut idem scelesti idem uiribus omnibus uideantur esse deserti.

EX QUO FIT: iure *Vb* | unde *Va* | uidelicet quia potentissimus est *Ap Cg Ck Ct Er Fd Ge Ld Pb Pk Pn Pq Pt Vc* | quia bonus potentissimus est *Af Fb Kc Lh Mj Pf Pp Ps Ta To* | quia a bonus potentissimus *Kc* | quia potentissimus est *Vf* | uidelicet potentissimo uel huic sententiae *Pp* | qui apprehendit quo nihil ultra est *Ta* | tam magno bono *On*.
FIT: accidit *Vh*.
QUOD HUIC OBIACET: potentissimo contrarium est *On*.
HUIC: bono *Ct Er Fd Ld Ps Pt Vb Vf* | boni *Pc* | potentiae *Ps Vh* | sententiae *Eb Ec Gc Ka Pb Pm* | rationi *Ap* | bono potentissimo *Va*.
OBIACET (ADIACET *Go*): uel obiacet *Go* | resistit *Mf* | contra *Lb* | oppositum *Ck Fd Vh* | unanimem *Ap Pb* | unanimum *Ck Pn* | occurrit *Ec Gc Ka Lh* | oppositum est *Ap Ct Er Ld Pb Pc Pn Ps* (2x) *Pt Vf* | contrarium est *Eb* | iusta positum *Pt* | iuxta positum uel uicinum *Fd Ld* | contra iacet *Cg Ge Vb* | ongean lið (OE dp.) *Ck* | obiacet, conuenit et subiacet, quia potentiae semper subiacet imbecillitas *Ta* | potentiae obiacet imbecillitas *Ga Mh Na Px Vh* | potentiae imbecillitas contraria est *Pm* | abiacet imbecillitas. Imbecillitas contraria est potentia. *Ka*.
IDEM (1): nominatiuus pluralis *Ga Mh Na Vh* | id est *Ck* | ipsi *Ge* | idem et idem adfirmatio *Pp* | idem propter iterationem ponit *Mj Vh* | propter exaggerationem multiplicauit uerba *Ec Gc Ka Lh* | ecpars{is} ·i· quo bis posita in utroque loco uice nominis uel aduerbii potest fungi (< fingi) *Pq* | causa ornatus *Ps*.
SCELESTI: mali *Ck Er Fd Ld Mj Pb Pc Ph Pn Pt* | facinorosi *Vb* | scelerati *Bc Pp* | ipsi mali *Ps* | illi mali *Ap* | mali, maculosi, uitiosi *Ct* | mali homines *Vf* | mali, quia non appetunt ipsi *Ge* | ipsi mali, quia non appetunt *Cg*.
IDEM (2): unum *Vb* | ipsi *Fd Ld Pt*.
OMNIBUS: omnipotentia *Fd Ld Pt*.
DESERTI: derelicti *Fd Ld Pt Vb Vf* | destituti *Ta* | quia non possunt efficere quod uolunt *Ge Ps* | exaggerat inpotentiam illorum *Va*.

31. Cur enim relicta uirtute uitia sectantur? Inscitiane bonorum? Sed quid eneruatius ignorantiae caecitate? An sectanda nouerunt, sed transuersos eos libido praecipitat? Sic quoque intemperantia fragiles, qui obluctari uitio nequeunt.

CUR: interrog{atiuus} *Vh*.
RELICTA: amissa *Vb*.
SECTANTUR: imitantur *Vb* | secuntur *Ka Lh Vh* | homines *Ck Er Fd Ld Pb Pc Pn Ps Pt* | scelesti *St* | mali homines *Ap*.
INSCITIANE BONORUM: ignorantia bonitatis *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | fit *Ck Ct Er Fd Ld Ld Pc Pn Ps Pt* | fit hac *Vf* | ignorantia bonitatis, quia bonum nesciunt *Ka* | quia nesciunt summa bona *Vf* | quia sectari nesciunt bonum *Fd Ld Pt* | imperitia, quia bona nesciunt *Mf* | imperitia ·i· q{ui} bonum nesciunt *Vh*.
INSCITIANE (INSCI\EN/TIANE *Va*): uel inscientia *Pq* | ignorantia *Bd Ta To Va* | ex *Ec Gc* | dicis *Vh* | imperitia *Ec Gc* | utrum imperitia *Ka* | ex imperitia *Eb* | in

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925 est] est talis *Pq Vc*. **926** quia] quia a *Kc*. | est] om. *Kc*. **942** idem] idem ·i· *Vh*. **962** bonitatis] bonitas *Ck*. **964** quia[2]] hoc quia *Pt*; hoc ·i· quia *Fd*.

imperitia *Lh* | pigritia *Vb* | per inscientiam *Cg* | per inscientiam ·i· nescientia per ignorantiam *Ge*.

-NE: utrum *Va*.

BONORUM: quae nouerunt *To*.

QUID: est *Ap Er Fb Ge Pb Pn Ps Vb*.

ENERUATIUS: debilius *Ap Ck Ct Er Fd Lb Ld Pb Pn Ps Pt Vf* | infirmius *Cg Eb Ec Ga Gc Ge Ka Lh Mf Na Pf Pm Pp To Vb Vh* (2x) | imbecillius *Eb Ec Gc Ka Kr Lh Mf Mj Pp Px Vh* | inualidius *Cg Pk Pp Pq Va Vc* | flebilius *La* | deterius *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | Ineruis enim dicitur quasi sine neruis ·i· inualidus. *Ap Ck Ka Ld Pb Pk Pn Pp Pq Ps Pt Vc* | Eneruare dicimus sine neruis ·i· sine uiribus. *Cg Ge* | Eneruis dicitur sine neruis. *Va*.

IGNORANTIAE: inscitiae *Vb* | ignorantia bonitatis *Ec Gc Ka* | ignorantia bonitatis, quia bonum nesciunt *Ga Mh Na Px Vh*.

CAECITATE: potestatem *Fd* | potest esse *Ld Pt*.

AN SECTANDA– PRAECIPITAT: quia melius est nescire, quam scienter peccare *Fd Mj Mo Pt* | Quia melius est nescire, quam scienter peccare, semper magis magisque coaceruat malorum impotentiam. *Af Ap Ck Ge Kc Lh Pb Pn Pp Ps Ta Vf* | Quasi diceret nouerunt illi quae essent sectanda et optanda, sed tamen transuersos eos in praecipitium trahit libido. *Ap Ck Ct* (*Er*) *Fd Ge Pb Pn Pt*.

AN: nonne *Va*.

SECTANDA: imitanda *Vb* | bona *Er La Vb Vh* | ea bona *Fb* | facienda *Pk Pp Pq Vc* | illa *Pc* | q{uae}renda *Ap* | quae essent *Vf* | ipsa bona *Mf* | quae debent sequi *To* | ea quae sequuntur *Va* | quae sunt *Ec Ga* (2x) *Gc Ka* (2x) *Mh Na Vh* | q{uae} sectanda sunt *Eb* | illa quae facienda sequenda sunt *Cg Ge* | illa ·i· quae imitanda et facienda essent *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.

NOUERUNT: cognouerunt *To* | sciebant *Vh*.

TRANSUERSOS: distortos *Ct Mj* | retrouersus *Eb Mf* | peruersos *Af Ap Cg Ck Fb Fd Ge Kc Ld Lh Mf Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf Vh* | distortos *Af Ap Ck Fb Fd Kc Ld Lh Pb Pn Pp Ps Pt Ta To Vf* | obliquatos *Ap Ck Ct Er Pb Pn* | permutatos *Cg* | hintarkerte (OHG) *Pm* | hintar (OHG) *Ec Gc* | non recte stantes *Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | non bene stantes *Ap*.

LIBIDO: uoluptas *Vb* | desiderium *Pp* | cupiditas *To* | cupido *Lh* | saecularis uoluptas *Vh* | uoluptas uariarum rerum *Vf* | cupiditas rerum *Pq Ta Vc* | cupiditas terrenarum rerum labiliumque *Ge* | appetentia cuiusque mali *Pm* | appetentia cuiuscumque mali *Eb* | appetentia cuiuscumque mali, quia temperare se nesciunt *Ec Gc Ka*.

PRAECIPITAT: mergit *Vb* | dimergit *Ap* | firstozit (OHG) *Mf* | in praecipium trahit *Fd Ld Pt*.

QUOQUE: praecipitat *Ap Cg Ck Ct Er Fd Ge Ld Lh Mf Mj Pb Pc Pk Pn Pp Ps Pt Ta Va Vb Vc Vf Vh* | praecipitet *Ka* | sunt *Ck Ec Gc Go Pm Pq Ps To* | etiam cum scienter peccant *Cg Ge*.

INTEMPERANTIA: abl{atiuus} *Ap Pb Pn* | per *Ck La* (?) | ex *Eb Ec Gc Mf Pm* | in *Ga* | cum *Ec Gc Ka Mh Na Vh* | praeter intemperantiam *Fb*.

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973 infirmius] infirmus *Lh.* **976** Ineruis] eneruis *Ld Pk Pp Pq Pt Vc*; eneruus *Ap Ka*; et neruus *Pb.* | enim] om. *Ka Pt.* | ·i· inualidus] om. *Pk Pp Pq Vc.* **979** ignorantia[2]] ignorantiae *Px.* **982** quia] om. *Mo.* **983** Quia] quod *Af.* | est] om. *Ck.* **984** coaceruat] caceruat *Ck.* impotentiam] impositionem *Vf*; impatientiam *Pp*; potentiam *Ps*; impotentia *Af.* **986** transuersos] transuersus *Ct.* | praecipitium] praecipium *Fd.* **991** sequenda] sectanda *Cg.* | ·i·] om. *Ap Ct Pb Ps.* | imitanda] unitanda *Ck.* **992** essent] esse *Er.* **996** obliquatos] obliquanis *Er*; **1002** se] om. *Ec Gc.* **1004** praecipium] praecipicium *Pt.*

IV prosa ii

FRAGILES (FLAGILES *Pm*): facit *Fb Vh* | sunt *Pm* | se *Fb* | infirmi *Vb* | illos *Vf* | homines *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | ipsos *Va*.
OBLUCTARI: bellare *Vb* | contraire *Ap Ck Ct Er Fd Ld Pb Pc Pn Ps Pt* | contradicere *Pp* | contra niti *Ka Lh* | resistere *Cg* | praecipitat *Px* | repugnare *Va* | reuocare *Ap Ck Pb Pn* | resistere et concertare *Ge* | contra certare *Ps* | datiuum casum quaerit: obluctor tibi *Vb*.
UITIO: contra uitam *Ck* | contra uitia *Ap Pn* | contra uitia \stare/ *Pb*.
NEQUEUNT: non possunt *Vb*.

32. An scientes uolentesque bonum deserunt, ad uitia deflectunt? Sed hoc modo non solum potentes esse, sed omnino esse desinunt; nam qui communem omnium quae sunt finem relinquunt pariter quoque esse desistunt.

AN: utrum *Ap* (*On*) *Pb Pn* | nonne *Va*.
SCIENTES: illi mali *Fd Ld Pt Vf* | ipsi scelerati *Pp* | ipsi scelesti *Cg Ge Pc Pk*.
UOLENTESQUE: uel uoluntates *Ga* | deserere *Ta*.
BONUM: summum *Fd Ld Pt*.
DESERUNT: amittunt *Vb*.
AD UITIA DEFLECTUNT: Et sciendo et uidendo uidelicet peccant. *Af Ck Fd Kc Ld Lh Pn Pp Ps Pt Ta Vf*.
AD: et *Ap Ga Ka Lb Pb Pn Ps Vb Vh* | deest et *Ge Pc Pk Pp*.
DEFLECTUNT (DEFLECTUNTUR *Lb Pp*): uel deflectunt *Pp* | inclinant *Vb* | conuertunt *Ka Lh* | se *Lb Ps* | semetipsos *Cg Ge Pc Pk Pp*.
HOC MODO: tali modo *Ap* | deflectendo sc· ad uitia *Ck Ct Er Fd Ld Pn Pq Ps Pt Vc*.
POTENTES: desinunt *Fd Ld Pt*.
SED OMNINO ESSE: ut non sint, quia illorum esse non est *On* | quia ad nihilum tendunt ·i· malum *Ct Er Fd Ld Pt* | quia derelinquunt deum quaerere *Ps* | Quia derelinquunt deum quaerere, tamen tendunt ad malum quod nihil est. *Ap Ck Ge Pb Pn*.
OMNINO: certe *Vb* | ex toto *Pp*.
ESSE: permanere *Ap Ps* | permanere sc· creata *Ka* | aliquid *Vh*.
DESINUNT (DESISTUNT *Vf*): subsistere *Ge Pc Pd Pk Pp Pq Va Vc* | ut non sint *Va* | nec etiam subsistunt *Vf* | Desinunt subsistentiam qua subsistunt boni. Dum autem in mandatis dei se exercet homo, esse in se habet. Cum uero illud operari desierit, desinit esse, quod fuerat, et operatur malum, quod nihil est, non habens subsistentiam manendi. *Ap Ck* (*Er*) *Fd Ge Pb Pn Ps Pt* | quia homo cum peccando deum deserit nihil est *Ap Ck Ge* (2x) *Pb Pc Pk Pn Pp Pq Va Vc* | quia cum peccando homo deum deserit, nihil est in quantum malus est, quia et malum nihil est *Af Ap Fd Kc Lh Mj Pp Ps Pt Ta Vf*.

1026 scelesti] celesti *Cg*. **1030** Et] om. *Lh Ta Vf*; ad *Fd*. | uidendo] uolendo *Fd Ld Pt Vf*. uidelicet] om. *Fd*. | peccant] \et/ peccare *Ck*; peccare *Kc Pn Pp Ps Vf*; pecc(...) *Af*. **1035** deflectendo] deflectendos *Ct*; deflectendi *Vc*. | sc·] om *Pq Vc*. **1038** ad] om. *Er*. **1039** tendunt] tendit *Er*. | malum] mali *Fd Pt*; ad malum *Ct Er*. | Quia] qui *Ap Ge Pb*. **1045** subsistentiam] substantiam *Ap*; subs(...)tenta *Er*. | qua] quia *Fd Er Pt*. | subsistunt[2]] sistunt *Ap Ge Pb*; subsististunt *Fd*. | autem] aut *Ck*. **1046** in[1]] om. *Er*. | dei] om. *Ge*. | habet] habent *Er*. | uero] om. *Pt*; autem *Ge*. **1047** et operatur] om. *Er*. | quod[2]] quia *Fd Pt*. **1049** cum] om. *Fd*. **1050** est[1]] om. *Af*. | quia…1051 est] om. *Mj Vf*. | et] aa *Kc*; om. *Lh Pp Ta*. | malum] malus *Pp*. | nihil[2]] om. *Ap Kc Pp*.

IV prosa ii

COMMUNEM – FINEM: deum *Ap* (2x) *Ck Ec Ga Gc Ka Mf Mh Mj Na Pb Pc Pn Ps Vh* | patrem *Vf* | deum omnipotentem *Fb* | perfectionem, quae deus est *On* | Deus communis terminus est omnium rerum, quia ipse initium et finis est; in illo nascuntur omnia et resoluuntur. *Ap Ck* (*Er*) *Ge Pb Pn* | deum omnipotentem, qui est principium et finis, quia ab illo omnia originem sumunt, et in illum resoluuntur *Af Ap Cg Ct Fd Ge Kc Lh Mj Pc Pk Pp Pq Ps Pt St Ta Va Vc Vf*.
OMNIUM: rerum *Ap Fd Ld Lh On Pt* | bonorum *Pb* | bonorum rerum *Pp* | bonorum uel rerum *Ec Gc Ka* | bonorum uel creaturarum *Cg Ge Pc Pk Pp Pq Va Vc*.
SUNT: subsistunt *Fd La Ld Pt* | manent *Ps* | bona *Er* | res *Fd Ld Pt* | creata *Ec Ga Gc Mh Na Vh* | creatura *Px*.
RELINQUUNT: dimittunt *Vb*.
PARITER: simul *Vb*.
ESSE: subsistere *Va* | permanere *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | aliquid *Vh*.
DESISTUNT: non subsistunt *On* | De uera et beata loquitur essentia, qua coniungimur deo, iuxta illud qui adheret deo unus spiritus est. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | dum ueram essentiam et beatam linquunt, quia iungimur deo iuxta illud qui adheret deo unus spiritus est *Pp*.

33. Quod quidem cuipiam mirum forte uideatur, ut malos, qui plures hominum sunt, eosdem non esse dicamus; sed ita sese res habet.

QUOD QUIDEM: quia mali desinent esse *Ct Er Fd Ld Pt Vf* | ius non subsistendi *La* | ius subsistendi *Ec Gc Ka* | hoc quod dico homines non esse *Cg Ge*.
QUOD: ut *Vh*.
CUIPIAM: alicui *Eb Fd Ga Ge Ka Ld Lh Mh Na Pt Px Vb Vd Vf Vh* | unicuique *Ps* | hominum *Pb*.
MIRUM: esse *Ap Fb* | mirabile *Vb*.
FORTE: forsitan *Vf* | ex euenta *Vb*.
UIDEATUR: pro detur *Ge* | uidetur *Cg* | alicui *Ka*.
MALOS: homines *Ec Gc Ka*.
QUI PLURES HOMINUM SUNT: genus locutionis *Af Kc Lh Mj Pc Pk Pp Pq Ta Va Vc Vf* | genus locutionis, quod habemus in uisu *Ap Ck Pb Pn Ps* | quia homines multi sunt non plures bonorum *Ap Ck Pb Pn Ps* | quorum maior est multitudo *Ka Lh Mj Px Ta Vh* (2x) | quorum maior est numerus *Ec Gc* | plures mali quam boni *Ka* | malorum sed non plures bonorum *Ct* | qui multi ex hominibus sunt non plures bonorum *Fd Ld Pt Ta Va* | qui multi ex hominibus sunt non plure bonorum, si malos non subsistere *Er* | numero; plures mali quam boni *On*.
PLURES: quam boni *Ck Ge* | quam boni ·i· plures mali quam boni sunt *Ec Gc*.
HOMINUM: inter homines *Ck*.
EOSDEM NON ESSE: esse homines, sed nihil *Ap*.

1053 Deus] dum *Er*. **1055** deum] in deum *Ta*; perfectionem ·i· deum *Va*. | omnipotentem] om. *Mj St*; omnipotentem dicit *Fd Pt*. **1056** quia] et *Fd Pp*. | originem] creationem *Pp*. | sumunt] ducunt *Ct*. | illum] ipso *Fd Pt*; illo *Va*. **1065** uera] reuera *Lh Ta*. | loquitur] loquor *Ps*. | qua] quia *Ap Kc Vf*; quam *Af*; quae *Lh*. | qua…1066 deo[1]] quando coniungimus *Ck*. **1066** coniungimur] iungimur *Af Pc Pk Pq Vc*; coniugimus > -mur(?) *Pn*; coniungima *Fd*. | illud] illu quia *Ge*; illud quod *Ck*; illud quia *Ap Pb Pn Ps*. | adheret] aderit *Ld*. | deo[2]] domino *Pc Pk Pq Vc*. | est] est \cum eo/ *Pn*. **1074** quia] uidelicet quia *Ct Er*. | desinent] desinunt *Ct Fd Pt*; desi non *Er*. | esse] esse uidelicet *Ld*. **1084** uisu] usu *Ap Pn*. | homines] hominis *Pn*. **1085** bonorum] bonorum. sed pauci *Ap*. **1087** qui] quia *Ta*.

IV prosa ii

EOSDEM: malos *Cg Ct Fd Ge Ld Pt Vb Vf* | plures hominum *Pk*.
NON ESSE: subsistere *Cg Ge Ps Vf* | non subsistere *Ct Fd Ld Pt* | aliquid *Vh*.
DICAMUS: si *Ta*.
SED ITA SESE RES HABET: quia id uerum est *Ge* | ut qui desinunt esse boni, desinant permanere esse *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf*.
RES: ueritas *Ap Pq* | uerum *Cg*.

34. Nam qui mali sunt eos malos esse non abnuo; sed eosdem esse pure atque simpliciter nego.

MALI: homines *Fd Ld Pt Vf*.
EOS: dico *Vh*.
MALOS ESSE: essentialiter *Vd*.
NON ABNUO: nego *Af Ap Cg Ck Fb Kc Lh Mf Mj Mo Pb Pc Pk Pn Pp Pq Ps Ta* | renuo *Ec Gc Vb* | concedo *Lb* | recuso *Af Ap Cg Ck Ge Kc Lh Mf Pb Pk Pn Pp Pq Ps Px Ta Vc* | respuo, refuto *Mf* | non nego *Ct Fd Ld Pt* | non neget *Er* | non recuso *Pc Vf Vh* | non renuo *Ka* | non nego uel recuso *Va* | qui non sunt *Ec Gc Ka* | quantum ad corpus *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
EOSDEM: malos *Ap Vb Vh*.
ESSE: subsistere *Ap Ge On Pc Pk Pp Pq Ta Va* | permanere *Er*.
PURE ATQUE SIMPLICITER NEGO: quia non sunt secundum naturam mali *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | quia non sunt per naturam mali, sed cum alimento hoc est malis *Vf* | unum esse, quia qui desinit unum esse, nihil est *Vh* | Hoc non de quolibet malo tantummodo dicendum, qui conuerti potest, sed de diabolo. *Fd* | Hoc non de quolibet malo dicendum, qui utique conuerti possunt, sed de diabolo principe malorum, qui angelus a deo factus est, sed quia ex suo malus est, iam non angelus simpliciter, sed cum addimento angelus malus uocatur. (*Af*) *Ap Ck Ct Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
PURE: recte *Mj* | subsistere *Vc*.
SIMPLICITER: perfecte *Ta*.
NEGO: quia separantur a uero esse ·i· a deo *Pc*.

35. Nam uti cadauer hominem mortuum dixeris, simpliciter uero hominem appellare non possis, ita uitiosos malos quidem esse concesserim, sed esse absolute nequeam confiteri.

NAM: OMOIΩCIC *Ka*.
UTI: sicut *Pq Ta Vc* | quemadmodum *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf*.
CADAUER: esse *Ap Lh* | dicitur cadens uermibus *Vb*.

1096 qui] qui non *Er*. | desinunt] desinent *Vf*; desinant *Ct*. **1097** desinant] desinunt *Ap Ld Pb Pn*. | permanere] permare *Er*; permaneret *Fd*. | esse] et esse *Ct Er Ld Pn Ps*; \et/ esse *Pt*; om. *Ap*. **1114** sunt] om. *Ct*. | secundum] s{ed} *Fd*. **1115** sunt] per sunt *Vf*. **1118** Hoc] om. *Mj*. | malo] malum *Ps*; malo tantumodo *Pt*. | dicendum] dicendum est *Mj*. | qui] quia *Ps*. | utique] om. *Pt*. possunt] potest *Af Lh Pt Ta*. | de[2]] om. *Lh Ps Ta*. | diabolo] die bolo *Ck*; < diabolus *Ta*; diabol(...) *Af*. **1119** qui] om. *Vf*. | a[1]] de *Ap Ck Ge Pb Pn*. | est[1]] om. *Ck*. | quia] quod *Ap Ck Ge Pb Pn*. | suo] uoluntate *Ap Ge Pb*; uo(!) *Pn*. | malus] malo *Kc*. | est[2]] om. *Ck Pt*; \est/ *Pn*. **1120** simpliciter] om. *Mj*; simplit{er} *Ge*. | sed] si *Kc*. | addimento] adimendo *Ap Ck Ge Pb Pn*; augmento *Mj Pp*; addito mente *Ta*; additamento *Ct Lh*. | malus] malos *Ge Pb*.

IV prosa ii

DIXERIS: dicere poteris *Mf Va Vh* | diceris poteris *Ta*.
SIMPLICITER: perfecte *Vh*.
UERO (AUTEM *Lh*): quia *Lh*.
APPELLARE: cadauer *Pq Vc*.
POSSIS: poteris *Px Vh* | potes *Lh* | quia caret animae *Ps* | quia caret anima *Fd Ld Pt Vf* | quia careat anima *Ap Ck Ct Er Ka Pb Pn* | nisi adicias mortuum *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf* | nisi ad mortuos adicias *Ct* | Possumus dicere mali sunt, sed sunt simpliciter dicere non possumus, quia naturalem essentiam amiserunt. *Pq*.
ITA: dico *Vh*.
UITIOSOS: homines *Lh Pc* | uitiis additis *Ck* | uitiis addictos *Ap Ct Er Fd Pb Pn Ps* | uitiis traditos *Vf* | uitiis additos ·i· traditos *Ld Pt*.
MALOS: homines *Cg Ge* | non homines dicamus *Ta*.
ESSE(1): subsistere *Cg Ct Er Ge Ps Pt*.
CONCESSERIM: confirmo *On* | concluserim *Ap Pb Pn* | concedere potui *Mf*.
ESSE ABSOLUTE: subsistere perfecte *Ge* | subsistere bene atque perfecte *Ap Ck Fd Pb Pn Pp Pq Vc* | quia non habent simplex esse, quia sunt in substantia, non tamen in bonitate *Vf* | Illud uere dicitur esse et pure subsistere. *Cg Pk Vc*.
ESSE(2): homines *Ap Ck Pb Pn Ps* | subsistere *Ld Pc Pk Va*.
ABSOLUTE: perfecte *Ec Ga Gc Ka Kr Lh Mf Na Pm Vb Vf Vh* | libere *To* | plene *Ps* | bene et perfecte *Cg Ct Er Pc Pk Ps Pt* | perfecte, bene *Va* | fulfremedlic (OE dp.) *Ck*.
NEQUEAM: non possum *Vb* | non potero *Mf*.
CONFITERI: homines *Ap Pb* | quia diuerse diuiduntur bonum acquirendo, ideo non possunt unum esse, quia quamdiu unum quodque unum est, aliquid est, si desinit nihil est *Vh*.

36. Est enim quod ordinem retinet seruatque naturam; quod uero ab hac deficit esse etiam, quod in sua natura situm est, derelinquit.

EST: bonum *Mj* | iure *Ap* | habet esse *Ck* | manet *Ps* | subsistit *Cg Ct Er Pc Pk Pp Ta Vc* | hoc *Ga Va* | perfecte *Px Vh* | aliquid in homine *Lh* | iure subsistit *Ap Ck Pb Pn* | subsistit illa res *Ck Ge Pn Ps* | subsistit illud *Ap Pq Vf* | subsistit sc· illud *Fd Ld Pt* | illud uero consistit *Go* | constat uel subsistit *On* | Esse dicitur illud. *To* | Illud uere est. *Ka* | Illud enim uere est. *Ec Gc* | Illud enim uere et pure dicitur subsistere. *Ge* | Illud uere dicitur esse et pure subsistere. *Pc Pq* | Illud extat solum, quod in ordine recto et natura perseueret. *Ta* | Absolute dicitur, est. Illud enim est solum quod in ordine recto et natura perseuerat. *Va*.
ORDINEM: a deo sc· sibi constitutum *Ap Ck Ct Er Fd Ld Pb Pc Pn Pp Pq Pt Ta Vc* | a deo insitum (*Af*) *Fb Kc Lh Mj Pp Ta Vf* | a deo constitutum *Pk* | a deo insitum sibi et constitutum *Ps* | quod ordinem seruat a deo sibi traditum *Ge* | quam accepit a deo *Cg* | Talis est ordo: ut subiectus sit ei illud quod extollet in eo pluralis habeat ·i· cultum animae. *Ap Ck* | Talis est ordo: et subiectus est et illud quod excellet in eo pluralitatem habeat ·i· cultum animae. *Ap Ge Pb Pn*.
NATURAM: hoc est *Lb* | immaculatam *Cg* | recte faciendo et deum desiderando *Mj*.
QUOD UERO: bonum *Af* | illum *Pq*.

1139 quia] quia sc· *Ck Pn*. | adicias] adias *Pk*. **1144** addictos] adictas *Er*. **1173** a] ad *Er*. | sc·] om. *Fd Pc Pp Ta Vc*. **1176** sit] «...» *Ap*.

IV prosa ii

HAC: re *Lb* | natura *Ec Gc Ge Ka Lh Mj On Pc Pq Ta Va Vb Vc Vh* | natura ordinationis *Ap Ck Pb Ps* | naturae ordinationis *Ct Er Pn* | naturae ordinatione *Fd Ld Pt Vf*.
DEFICIT: desinit *Mf* | bonum *Lh*.
ESSE: essentiam non habet *Ap* | illam essentiam quam habere poterat illudque quod subsistit *Cg Ge Pc Pk Pq Vc* | accusatiuus, quia infinitiuus ponitur uice nominis *St Va*.
QUOD: esse *Ge* | esse in propria *Cg* | bonum *Ck Fb Kc Lh Pn Pp Ps Pt Ta Vf* | uidelicet bonum *Fd Ld*.
SITUM EST: implantatum *Ck Pn Ps* | plantatum *Ap Pb Vf* | plantatum est *Er Fd Pt* | planatum est *Ld* | positum *Ec Gc Lh Vb Vh* | positum est *Ka* | ut sint *Mj Px Vh* | ut sit *On* | ut seruat quod ei naturaliter insertum est *Ec Gc Ka*.
DERELINQUIT: amittit *Vb* | deserit *Ta Vh* | ordo essentiae *Ap Ck Er Pb Pn Ps* | ut possunt et potentes sint *Eb*.

37. Sed possunt, inquies, mali; ne ego quidem negauerim, sed haec eorum potentia non a uiribus sed ab imbecillitate descendit.

POSSUNT: potentes *Pq Vc* | potentia habent *Fd* | potentiam habent *Ld Pt Vf* | potentes esse *Mj* | potentes sunt *Ap Ec Gc Ka Lh On Pb Pd Px Ta Vh* | potentes sunt mali *Va* | potentes sunt ad malum *Ct* | potentes sunt ad malum faciendum *Ap Ck Er Pn Ps* | potentes sunt aliqua parte ad faciendum *Pc* | potentes aliqua ex parte sunt *Cg Ge Pk Pp* | ex aliqua parte *Va*.
INQUIES: dices *Af Ap Ck Ct Ec Gc Ka Kc Ld Lh Pb Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf Vh*.
MALI: homines *Fd Ld Pt Vf* | mala *St* | aliqua *Cg*.
NE EGO: nec etiam *Ta*.
NE: nec *To*.
NEGAUERIM: eos posse *Fd Ld Pt* | quin possint *Lh* | ut non possint aliquid *Vf*.
EORUM: malorum *Fd Ld Pt Vf*.
A UIRIBUS: uirtute *Ec Gc Pm* | a uirtute *Ka* | a deo non descendit *Vf* | a deo, quia non desursum ascendit *Ct* | quia non sursum descendit *Er* | quia non descendit sursum a deo *Ap* (2x) *Ck Fd Ld Pb Pn Ps Pt*.
IMBECILLITATE: deorsum *Ap Ck Ct Er Fd Ld Pb Pn Pt* | animi *On* | apetatis *Ap* | a malo *Ec Gc Ka* | impotentia *Va* | ab infirmitate *Vb Vf* | a malitia deorsum *Ps*.
DESCENDIT: non uenit *Pb*.

38. Possunt enim mala, quae minime ualerent si in bonorum efficientia manere potuissent.

POSSUNT: mali *Ap Ck Ct Ec Er Fd Gc Ld Pb Pn Pq Ps Pt Vc* | homines *Ka* | mali homines *Ga Mh Na Pp Px Vf Vh* | iniqui *Vb* | facere *Cg Ec Er Gc Ge Pb Va Vf* | mala facere *Ka* | quod malum possunt facere *Mj*.
ENIM (ETIAM *Vg Vh*): uel enim *Vg Vh*.
MALA: opera *Lh* | acc{usatius} *Pq Vc*.
QUAE: mala *Cg Ge Ld Pt Vf*.

1185 habere] bere *Pk*. **1192** seruat] seruet *Ec Gc*. | quod] quod quod *Gc*. **1203** parte[2]] arte *Cg*. **1204** sunt] om. *Cg Ge*. **1213** quia[2]] quae *Ps*. **1214** sursum] desursum *Fd Ld Pt*.

MINIME: nihil *Vf*.
UALERENT: agere *Ge* | efficere *Ap Ck Er Pb Pc Pn Ps* | facere *Pb* | efficere mali *Fd Ld Pt Vf*.
SI IN BONORUM: Si enim boni haberent potentiam, quam mali habent, malis minime prouenisset. *Vf*.
BONORUM: operum *Ec Gc Ka On*.
EFFICIENTIA MANERE POTUISSENT: in operatione ac effectu boni *Cg Ge*.
EFFICIENTIA: in *Ap Ck* | operatione *Ec Fb Fd Gc Ka Ld Lh Mo Pp Pq Pt* | effectu *Af Ap Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf* | potentia *Lb* | pluralitate *Ck Ct Er* | pluritate *Ap Pb Pn* | executione *On* | imagine *Pc* | uirtute *Ap Ck Pb Pn Pq Ps Vc* | possibilitate *Ap Ck Pb Pn Pq Ta Vc* | beatitudine *Ec Gc Ka*.
POTUISSENT: mali *Fd Ld Pt Vf*.

39. Quae possibilitas eos euidentius nihil posse demonstrat; nam si, uti paulo ante collegimus, malum nihil est, cum mala tantummodo possint, nihil posse improbos liquet. – Perspicuum est.

POSSIBILITAS: mali *Cg Er Ge Ps Va Vh* | operandi sc· malum *Ap Ct Er Fd Ld Pb Pn Ps Pt* | operandi sc· in malum *Ck* | operandi malum *Ka Pq Ta Vc Vf* | qui possunt mali *Vf* | in malo *Ec Ga Gc Mh Na Vh*.
EOS: malos *Ap Ct Er Fd Ld Pb Pn Pt*.
EUIDENTIUS: apertius *Ap Ct Fd Ld Mf Pb Pc Pn Pp Ps Pt Ta Vf* | aperte *Er* | certius *Vb* | manifestius *Cg Ge Va* | perfecte *Vh*.
NIHIL POSSE: malum nihil est *Pb Pn* | in malo *Ka Px* | quia malum nihil est *Ap Cg Ct Er Fd Ld Pc Pk Pp Pq Ps Pt Ta Vc Vf* | quia malum est *Va*.
NAM: reddit causam *Pp*.
UTI: sicut *Ta Vb*.
COLLEGIMUS: conclusimus *Ec Ga Gc Ka Na Px Vf Vh* | posuimus *Ps* | definiuimus *On* | probauimus *Pc* | affirmauimus *Ap Pb Pn* | conclusionem fecimus *Ec Gc* | conclusimus per syllogismos *Ta*.
TANTUMMODO: solummodo *Va*.
POSSINT (POSSUNT *Pn*): mali *Ap Ck Ec Er Fd Gc Ka La Ld Pb Pc Pn Ps Pt St* | perficere *Ap Er Fd Ld Pb Pc Pn Pq Ps Pt Ta Vc* | facere *Er Va* | proficere *Ck* | mali homines *Vf*.
POSSE: quia malum nihil est *On* | quod malum nihil sit *Vd* | Posse facere malum non est posse facere aliquid, qui\a/ malum nihil est. *Pc*.
IMPROBOS: malos *Vb* | scelestos *Fd Ld Pt*.
LIQUET: paret *Pp* | apparet *Fd Ld Pt* | manifestum *Ck Pn* | manifeste *Ta Vh* | manifestum est *Ap Pb Pc Ps Vb Vf* | claret *Va*.
PERSPICUUM: clarum *Pp Vb Vf* | praeclarum *Lb* | poeta *Px* | apertum est *Va* | et ille *Ec Gc* | quod dicis *Fd Ld Pb Pt* | malos nihil posse *Ps* | laudabile est *Eb*.
EST: inquam *Ge*.

40. Atque ut intellegas quaenam sit huius potentiae uis: Summo bono nihil potentius esse paulo ante definiuimus. – Ita est, inquam. – Sed idem, inquit, facere malum nequit. – Minime.

1239 possibilitate] > ab impossibilitate boni *Ck*.

IV prosa ii

ATQUE (ATQUI *Ec Ga Gc Na Pq* | > ATQUI *Vh*): uel atqui *Ka Mh* | uel atque *Na* | ita *Ec Gc* | illa *Ga* | ut dicam *Kc Mj*.
QUAENAM: qualis *Lb Vf* | qualis sit *Fd Ld Pt*.
POTENTIAE: malorum *Er Pq Ps Pt* | mali *Cg Ed Ge Pb* | malitiae *Ec Gc Ka* | uidelicet malorum *Fd Ld Vf* | summi boni *Vh* | summi boni, quod deus est *On*.
UIS: uirtus *Fd Ld Pt Vf* | fortitudo *Va Vb* | uigor *Ps* | dicam *Af Ct Lh Pf Pp Pq Ps Ta* | mali *Pm*.
SUMMO BONO: deo *Ps*.
POTENTIUS: excellentius *Vb*.
DEFINIUIMUS: probauimus *Pc*.
INQUAM: dixi *Vb*.
IDEM: bonum *Pc* | bonus *Lb* | summum bonum *Ap Ck Ct Ec Er Fd Ga Gc Ka Ld Lh Mf Mh Mj Na On Pb Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vf Vh* | deus *Cg Ge Pc* | homines *Ec Gc*.
NEQUIT: non potest *Vb*.
MINIME: inquam *Ps* | ego *Ps* | nihil *Eb*.

41. Est igitur, inquit, aliquis qui omnia posse homines putet? – Nisi quis insaniat, nemo. – Atqui idem possunt mala. – Vtinam quidem, inquam, non possent!

EST IGITUR: propositio *On* | conclusio syllogismus *Ta*.
INQUIT: dixit *Vb*.
ALIQUIS: homo *Vf*.
HOMINES: improbos *Ap Ck Ct Er Fd Ld Pb Pc Pn Ps Pt Vf*.
PUTET: estimet *Vb*.
NISI QUIS: inquam *Ap Ck Ge Pn Ps* | poeta *Px Vh*.
INSANIAT: demens est *Vb* | Contra rationem meditetur. *Ap Ck Ct Er Fd Ld Pb Pn Pt Vf* | nisi qui contra rationem meditetur *Ps* | amens efficiatur *Vf*.
NEMO: qui omnia possit *Vf* | est, qui omnia possit *Ld Pt* | est, quia omnia possunt *Fd*.
ATQUI: certe *Ap Cg Ck Pb Pn Pp* | inquit *Ps*.
IDEM: homines *Ap Ck Ct Ed Ka La Ld Lh On Pb Pn Pp Pq Pt Ta Vb Vc* | mali *Cg Ge* | pluralis *Mj Px Vh* | mali homines *Er Vf* | homines improbi *Ck Pn Ps*.
MALA: facere *Ap Ck On Pb Pn Pq Ps Ta Vc Vf* | possunt *Fd*.
UTINAM: aduerbium optandi *Vb*.
INQUAM: dixit *Vb*.

42. Cum igitur bonorum tantummodo potens possit omnia, non uero queant omnia potentes etiam malorum, eosdem qui mala possunt, minus posse manifestum est.

CUM IGITUR: ille *Lb* | illatio *Pc Pk* | conclusio *Ap Ct Er Ge Ld Pb Pc Pn Pp Ps Pt Va* | ecce conclusio *Vf* | conclusio rethorica *Cg Pk Pq Vc*.
IGITUR: inquit *Ps*.
BONORUM: neutraliter *Mj* | neut{rum} *Vh* | neut{rum} absol{utum} *Ec Gc Ka Lh*.
TANTUMMODO: Qui in bono potens est, potest omnia. *Ec Gc Ka Lh Mj Pp Px Ta Vh*.

1289 bonum[2]] sc· bonum *Ck Pn Ps*. **1305** rationem] rationem naturae *Fd Ld Pt Vf*; orationem nature *Er*. | meditetur] mediatur *Er*. **1324** Qui] quia *Pp.* | est] est atque *Ec Gc*.

IV prosa ii

POTENS: deus *Ap Cg Ck Ct Ec Fd Gc Ge La Ld Pb Pn Ps Pt Ta Vc Vf* | qui est *Lb* | deus uel uir iustus *Ga Ka Mh Na Vh* | deus uel qui aderit ei *On*.
POSSIT: facere *Ka*.
NON UERO: et cum *Ct*.
QUEANT: possunt *Vb* | cum sint mali *On*.
OMNIA: bona *On*.
POTENTES: homines *Cg Ge* | facere *Va*.
ETIAM: tantummodo *Cg Ge Pb*.
MALORUM: hominum *On*.
EOSDEM: illatio *Ap Ck Ct Er Ka Ld Pb Pn Pq Ps Pt Ta Vc Vf* | conclusio *On* | malos *Vb* | esse *Lb* | homines *Va*.
MALA: facere *Er*.
MINUS POSSE: quia omnia non possunt *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | quia illud, quod possunt, nihil est *Va*.
MINUS: deo *Ps* | aliquid non *Lb* | nihil *Ed Vh* | non *Ga* | paruum *Ps*.
MANIFESTUM EST: conuenit *Vh*.

43. Huc accedit quod omnem potentiam inter expetenda numerandam omniaque expetenda referri ad bonum uelut ad quoddam naturae suae cacumen ostendimus.

HUC ACCEDIT: ad hanc rationem *Cg Ge* | ad hanc sententiam *Vf* | ad hoc, quod dicimus *Va* | Ad hanc rem accrescit. *Ec Gc Ka Px Vh* | Huic rationi additur. *On* | Ad hoc pertinet. *Pc Pf* | Ad id, quod diximus, pertinet. (*Af*) *Fb Kc Lh Mj Pp Pq Ps Ta To Vc* | Ad hoc pertinet, quod superius dictum est. *Fd Ld Pt* | Ad hoc pertinet quod diximus superius, quia uera potentia est. *Ap Ck Ct Er Ka Pb Pn* | Superius enim ostendit quod nunc exsequitur, uidelicet ad bonum ueluti ad uerticem cuncta referri, et reliqua. *Ap Ck Ct Er Fd Ge Pb Pn Ps Pt Vf* | Quicumque potest bonum, utique omnia potest, quia malum omnes possunt. At uero qui potest malum, non omnia potest, quia non potest simul et bonum. *Va*.
ACCEDIT: appropinquat *Vb* | (acc)rescit *Ed* | conuenit *Ec Ga Gc Ka Na* | Argumenta argumentis adiungit ad collectam rationem superius. *Ap Ck Ct Er Fd Ge Pb Pn Ps Pt Vf*.
OMNEM: ostendimus *Fd Ld Vf*.
POTENTIAM: boni *Mj* | quae uera potentia est *Ct Fd Ld Ps Pt Vf*.
INTER EXPETENDA: quae debent expeti *To* | inter expetendas res, quae expeti debent *Ck Ps* | inter ea, quae expeti debent *Vf* | quod malorum potentia nihil est *Va*.
EXPETENDA: desideranda *Vf* | postulanda *Vb* | bona *On* | adquirenda *Fd Ld Pt* | bona inquirenda *Ta* | desiderabilia *Pq* | optanda siue quaerenda *Ap* | quae sunt desideranda. Nam mala non sunt expetenda. *Ec Gc* | quae sunt desideranda. Nam mala non sunt expetenda apud deum. *Ka* | in summo bono *Vh*.
NUMERANDAM: computandam *Fd Ld Vb* | computanda *Pt* | esse *Ap Eb Lb Ta Va*.

1338 quia[1]] q{uo}d *Ap*; quam *Pb*. | possunt] possit *Er*. **1349** id] hoc *Fb Pq Vc*; \hoc/ *Ps*; om. *Af Kc Mj*. | quod] quod \superius/ *Ps*. **1350** Ad hoc[2]] adhuc *Ck*; om. *Ap*. **1351** quod] id quod *Ck*; ad quod *Ap*. | diximus] om. *Er*. | quia…est] om. *Ct*. | uera] uero *Pb*. **1352** enim] om. *Vf*. quod] quia *Er*. | exsequitur] sequitur *Vf*. | ueluti] uidelicet *Ap Er*. **1353** et reliqua] om. *Ct Pt Vf*. **1357** Argumenta] om. *Vf*. | adiungit] adiungitur *Ap Ge Pb*; > adiungitur *Pn*. **1360** quae] quod *Fd*; quia *Ct*.

IV prosa ii

EXPETENDA: exigenda *Vb* | bona *Pd* | optanda *Lb* | ostendimus *Fd Ld Pt* | ideo *Vh* | inter expetenda res *Ap Pb Pn* | quae expeti debent *Ap Pb Pn* | quae debent expeti sicut beatitudo, sufficientia, reuerentia, et cetera *Va*.
REFERRI: narrari *Ps*.
AD BONUM: ad deum *Ap Ck Ec Er Fd Gc Ka Ld Mj Pb Pn Ps* | ad salutem *Cg Ge Pk Pp* | a deum *Pn* | salutem *Pq*.
UELUT: ueluti *Ap Ck Er Pb Pn Ps*.
AD QUODDAM – CACUMEN: ad quendam uerticem *Ct Er Fd Ka Ld* | ad quendam uerticem ·i· sublimitatem et altitudinem *Ap Ck Pb Pn Ps*.
NATURAE: propriae *Ps* | propria *Ap Ck Pb Pn*.
SUAE: boni *Ps*.
CACUMEN: summitate *Vb* | summitatem *Fd Ld Pt* | principium *Cg Ge Ps* | celsitudinem *Ka Mh Na Px Vh* | caput *Ed Pm* | culmen *Va*.
OSTENDIMUS: paulo ante *Va*.

44. Sed patrandi sceleris possibilitas referri ad bonum non potest, expetenda igitur non est. Atqui omnis potentia expetenda est; liquet igitur malorum possibilitatem non esse potentiam.

SED: conclusio rhetorica *Pp* | conclusio *Pn Pq Ps* | assumptio *Ap Ck Pb Pn* | assumptio uel conclusio *Ct Er Ka Ld Pt*.
PATRANDI: perficiendi *Ap Ck Ct Er Fd Ka Ld Pb Pn Ps Pt To Va Vb Vf* | faciendi *Lb*.
SCELERIS: mali *Ka* | Inter scelus et facinus hoc interest, quod scelus ad auctorem, facinus ad proximum tendit, cum in se quis malus est, scelestus, cum in proximum facinorosus dicitur. *On*.
POSSIBILITAS: ualitudo *Ka Lh Vh*.
REFERRI: computari, adnumer[ar]i *Ps*.
AD BONUM: ad salutem *Ap Ck Pb Pc Pn Ps Vc*.
EXPETENDA IGITUR NON EST: conclusio *Ck* | ideo *Ec Ed Ga Gc Ka Mh Na Pm* | illatio *Ge Pb Pc Pp Pq Vc* | oppositio *Pb Pq* | illatio oppositio *Ap Ge Pn* | illatio opponitur *Ck Ps* | alia conclusio *Va*.
EXPETENDA: desideranda *Cg Ck* | postulanda *Vb* | concupiscenda *Cg*.
NON EST: possibilitas *Ps Ta* | demonst[rat]io *Pb* | possibilitas malorum *Vf* | possibilitas sceleris *On Vh* | possibilitas patrandi malum *Ap Ck Ct Er Fd Ge Ka Ld Pb* (2x) *Pn Ps Pt* (2x) | (...)um non est (ex)petendum *Ed*.
ATQUI – EXPETENDA EST: conclusio *Ap Ge Ka On Vc* | alia conclusio *Ap Ck Ct Er Ld Pk Pq Pt Vc* | conclusio rhetorica *Pc Pk* | illatio, «ex»positio *Ap*.
ATQUI: certe *Ps* | utique *To*.
OMNIS POTENTIA: deus *Vf* | quae ultra potentia est *Ap Ck Er Pb Pn Ps* | quae ultra potientiam est ·i· deus *Fd Ld Pt* | quae est in deo *On*.
POTENTIA: bonorum *Vf* | uera *Ec Ga Gc Ka Mh Na Pp Vh*.
EXPETENDA: exigenda *Vb*.

1370 expetenda] expetendas *Pn*. **1373** ad deum] a deum *Pn*. **1376** quendam[1]] quandam *Er*. **1377** ·i·] uel *Ps*. **1390** assumptio] assufficio *Er*; **1404** patrandi] petrandi *Ap Ge*. **1409** ultra[1]] u{er}o *Ap*. **1410** potientiam] patientia *Pt*.

IV prosa ii

LIQUET IGITUR: Nunc colligit quod aliquid possunt omnia. *Ap Ck Ge Pb Pn Ps* | Nunc colligit quod aliquid possunt mali, sed in rebus mutabilibus. *Ct Er Fd Ka Pt Vf.*
LIQUET: a toto *Ck* | manif(!) *Pb* | manifestum est *Pb Ta Vb Vh.*
POSSIBILITATEM: faciendi mala *Vb* | perpetrandi facultatem *Va*.
NON ESSE POTENTIAM: Nam falso nominantur mali esse potentes. *Ka* | Nam falso dicuntur uel nominantur mali esse potentes. *Ec Gc* | Infelices et miseri et pauperes et infirmi in hoc sunt. *Ec Gc Ka*.

45. Ex quibus omnibus bonorum quidem potentia, malorum uero minime dubitabilis apparet infirmitas ueramque illam Platonis esse sententiam liquet solos quod desiderent facere posse sapientes, improbos uero exercere quidem quod libeat, quod uero desiderent explere non posse.

EX QUIBUS OMNIBUS: sententiis *Ec Ga Gc Ka Mh Na Pp Vh* | argumentis *Ap Pq Ta Vc* | conclusionibus *Va* | rationibus *To* | argumentis superius collectis *Ps* | argumentis superius collectis rationibus *Ap Ck Ge Pb Pn* | superius collectis rationibus *Ct Er Fd Ld Pt Vf* | collectis rationibus *Cg*.
POTENTIA: apparet *Fd Ld Ps Pt Vf* | minime dubitabi\li/s *Va*.
MALORUM: hominum *To Vf* | potentia *Vb*.
MINIME DUBITABILIS: non dubitanda *Ta* | indubitabilis *Ka* | de qua minime dubitandum est *On* | nequaquam dubitanda *Px* | non dubitabilis sed uerissime *Ed*.
MINIME: non *Ck To* | certa *Vf* | sed certa *Pq* | nequaquam *Ka Lh Vh*.
DUBITABILIS: dubitanda *Vh* | dubitata *Lh*.
APPARET: et *Ps*.
INFIRMITAS: imbecillitas *Pp To Vf*.
UERAM: certam *Ps.*
PLATONIS: philosophi *Lb* | Platon[is] sententia *Fa*.
LIQUET: patet *Pp Ps* | manifestum est *Ap Ck Ge Pb Pn Pq Ps Ta Vb Vc* | q{uod} dicit *Fd*.
QUOD DESIDERENT – SAPIENTES: Hoc quantum sapientes et boni possunt facere quod uolunt. *Vf.*
QUOD: hoc *Fd Ld Pt.*
DESIDERENT: cupiunt *Vb*.
FACERE: perficere *Ld Pt* | quia bonum cupiunt, quod uere est *Ec Gc Ka*.
SAPIENTES: bonos *Ec Gc Ka Vh* | uirtutum amatores *Af Ct Fb Kc Lh Mj Pp Ps Ta To Vf.*
IMPROBOS: scelestas *Ck Ge* | scelestos *Er Ka Pt* | scelestes *Ap Pb* | sceleratos *Ct* | celestas (!) *Pn* | malos *Vb* | Nonnulli scelera facientes putant se per haec bonum comprehendere posse. *Ec Gc Ka Lh Pp Px Ta Vh* | Malum faciunt et per haec putant se apprehendere bonum. *Mj*.
EXERCERE: agere *Ck Ct Er Ge Pb Pn Ps Pt* | liquet *Vf* | elaborare *Bc* | laborare *Ed Ga Ka Na Pm Px Vh* | operari *Pq Ta* | elaborare uel agere *Ap* | facere *Ed Pm* | posse *Ps* | apparet posse *Ld Pt*.

1413 colligit] < collegit *Ck.* | omnia] omnia ad rerum *Ap Ge Pb Pn*; omnia \ad rerum/ *Ps*. **1414** quod] quia *Fd Vf.* | sed] om. *Fd Vf.* | rebus] remus *Er*. **1416** manifestum est] manif *Pb*. **1420** et] om. *Gc*. **1452** Nonnulli scelera] om. *Px.* | se per] semper *Ec Gc Ta*. | haec] hoc *Ta*. **1453** comprehendere] apprenhendere(!) *Ta*; apprehendere *Px Vh*.

IV prosa ii

QUOD LIBEAT: quod placeat illis *Ct* | quod placet illis *Er Pt* | quae placet illis *Pc Pk*.
LIBEAT: placeat *Vb* | illis *Ld* | placeat illis *Ap Ck Ge Pb Pn Ps Ta*.
QUOD UERO DESIDERENT: pro bono malum *Mj* | ad bonum peruenire *Ap* | summum bonum *Vh* | perfectum bonum beatitudinis *On*.
EXPLERE: liquet *Vf* | perficere *Fd Vb* | ad finem perducere *Ap Ck Ct Er Ld Pb Pn Ps* | ad finem perducit *Ge* | non ad finem perducere *Fd Ld Pt* | q{uonia}m in circuitu ambulans *Pq* | quia bonum non consequuntur *Ed Pm*.
POSSE: apparet *Pt*.

46. Faciunt enim quaelibet, dum per ea quibus delectantur id bonum quod desiderant se adepturos putant; sed minime adipiscuntur, quoniam ad beatitudinem probra non ueniunt.

FACIUNT: reprobi *Ap Ck Ct Er Fd Ge Ld Pb Pn Pq Ps Pt Ta Vc* | mali *Lh Pp* | exercent *Ec Ed Gc Pm*.
QUAELIBET: mala *Va Vf* | ea *On Pt* | illis *Fd Ld Pt* | placet *Af Ec Fd Ga Gc Ka Mh Na Pt Px Vb* | illis placet *Pq* | quae placet *Lh* | quae placent illis *Ck Ge Ka Pb Pn Ps* | quae illis placet *Ap Cg Er Pp Ta Vc* | quae eis placent *Ct* | q{ui} eis placet *Vh* | placet illis, ut faciant *On* | quaecumque sunt *Px* | delectat; uerbum est *Ed Pm* | faciunt quaelibet ·i· quae placent illis *Kr*.
PER EA (< PERA *To*): mala *Ap Cg Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Va* | opera *Vb* | periura (?) *To*.
QUIBUS: in *Ec Gc Pm* | de *Pm*.
DESIDERANT: cupiunt *Vb*.
ADEPTUROS: inuenientes *Vb* | esse *Va*.
PUTANT: estimant *Vb* | Scelera faciens putant se per haec bonum adepturos. *Pd* | Quidam putant se adepturos bona, si fecerint ma(la). *On*.
ADIPISCUNTUR: inueniunt *Vb* | reperiunt *Ap* | bonum *Pq Vh* | illud, quod desiderant *Ka* | illud bonum, quod desiderant inutiliter *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | quia bonum non consequuntur, sed malum, quod nihil est *Ec Gc Ka* | qui diuerso studio ad bonum tendunt *Ap Ck Ge Pb Pn Ps* | quia, licet diuerso studio, tamen ad unum bonum tendunt *Ct Er Fd Ka Ld Pt*.
AD BEATITUDINEM: ad bonum *Ec Gc Ka*.
PROBRA: uitia *Af Ap Bc Ck Ct Er Fb Fd Ge Kc Lh Mj Mo Pb Pn Pq Pt Ta* (2x) *To Va Vc Vf* | flagitia *Ec Ga Gc Ka Mf Na Pp Px Va Vb Vh* | mala *Bc Ed Lb* | scelera *Pp* | gibosi ding (OHG) *Ka* | gibosiu ding (OHG) *Ec Gc* | peccata *Ap Bc Ck Ct Er Fd Ge Pb Pn Pt* | per uitia uel peccata *Ps* | uitia criminosa *On* | crimina *Ka Lh* | inhonesta *Ec Gc Ka Lh* | flagitiosa *Ed* | Probrum quippe generale nomen est omnis inhonestatis et improbitatis. (*Af*) *Ap Ck Fb Fd Ge Kc Ld Lh Mo Pb Pn Pp Ps Pt Ta Vf* | Probrum quippe nomen est generale. *Mj* | probo probas, laudo; probus, bonus; probra uitia *Kr*.

1460 placeat[2]] placat *Pn*. **1488** bonum] om. *Er Fd Ld Pt*. | desiderant] denserant *Pn*. | inutiliter] om. *Ap Pb*. **1489** consequuntur] sequuntur *Ec Gc*. | qui] quia *Ps*; q{uae} *Ap Pb Pn*. **1491** unum] om. *Ct Er Ka*. **1497** quippe] quidem *Ap Ck Ge Pb Pn*; om. *Fb Ld Mo Pp Vf*; quip *Fd*. **1498** et] om. *Ck Fb Mo Pp*. | improbitatis] om. *Ck Fb Mo Pp*; probitatis *Ap Ge Pb Pn*; improbitatis hinc et opprobrium dicitur (*Af*) *Lh Ta*.

IV metrum ii

HEADNOTES: Metrum alcman{ium} *Vf* | Metrum trochaicum alcmanium *Ap Cc Cg Vh* | Metrum trochaicum alcmanicum *Lh* | trochaicum alcmanium *Ba Px* | Trochaicum alcmanium et huic subdidit ferecratium metrum *Ga* | Metrum trochaicum alcmanium fit dimetro acatalectico, cui subiecit ferecratium. *Ka* | Metrum trochiacum alcmanium constans dimetro acatalectico subsequente alternis uersibus ferecratio, qui constat spondeo uel anapesto (...). *Mb* | Metrum trochaicum constat dimetrum, alcmanicum acatalecticum, alternanti ferecrati, quod constat spondeo uel anap{estum} dactilo spondeo. (*Ec*) *Gc* | Metrum trochaicum alcmanium constans dimetro acatalecto. Recipit locis imparibus trocheum tribrachum. et nonnumquam dactilum, paribus uero spondeum et anapestum. Huic ferecratium subdidit, quod pro spondeo recipit anapestum. Quod semel usus est. *Pp* | Metrum trochaicum alcmanium constans dimetro acatalecto; sane metra trochaica locis imparibus trocheum tribrachum et nonnumquam dactilum, paribus uero cum supradictos, tum etiam spondeum et anapestum recipiunt. *On Pd Pf Ta Vb* | Metrum trochaicum alcmanium constans dimetro acatalecto, cui subditum est ferecratium, quod pro spondeo interdum recipit anapestum. *Ap Cg Ct Er Fd Ge Lb Ld Pb Pc Pf Pk Pn Pt* | Huic autem subditum est ferecratium, quod pro spondeo interdum recipit anapestum. *On Pd* | et est trimetrum simplicibus pedibus *On* | Huic autem subditum est ferecratium, quod pro spondeo interdum recipit anapestum. Loca imparia dicuntur ·i· et .iii. et .v., loca paria .ii. et .iiii. et .vi. *Vb* | Huic generi subdidit Boetius de quo supradictum est ferecratium, quod pro spondeo interdum recipiat anapestum hacque uarietate usus est semel. *Ta* | Tertium et uicesimum trochaicum al(cmanium) constans dimetro acatalecto. S(ane metra) trochaica locis imparibus trocheu(m tribra)chim et nonnumquam dactilum, p(aribus uero) cum supradicto, tum etiam spondeum et anapestum recipiunt. Huic autem generi Boetius ferecratium subdidit, q(uod) pro spondeo interdum recipiat anapestum, quo usus est semel (...) quos uides se(dere) celsos. sol(ii) c(ulmine regis). *Af* | Notat hoc carmine superborum inanem pompam, qui cum uelint potentissimi uideri, si quis ueritatem inspiciat, impotentissimos eos inueniet, cum animae concupiscentiis imperare non queant. *Ap Ck Ct Er Fd Ge Ld Pb Pf Pn Ps Pt St Vf.*

1. Quos uides sedere celsos solii culmine reges,

QUOS: illos *Vf* | reges *Vb* | superbos *Ta*.

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13 ferecratium] feoratium *Pp.* **14** alcmanium] almanium *Ta*; alcmanicum *Vb*. **15** trocheum] om. *On Pd Vb*. | nonnumquam] numquam *Ta.* **16** supradictos] supradictis *On Pd Vb*. **17** trochaicum] trodiaicum *Er.* | alcmanium] alcmanicum *Ap Cg Ct Fd Ge Pb Pn Pt*; altimanticum *Er*; alimanium *Ld.* | dimetro] tyme\t/ro *Fd*. **18** acatalecto] acalecto *Er Pf*; acatalectico *Ap Ge Pb*. | subditum] sublatum *Cg*. | ferecratium] fere troclaicum *Lb*; fere trocium *Er*; feretracium *Ct Fd Pt*; feretraicum *Ld.* | quod] quia *Pf.* | pro] om. *Ct Pf.* | spondeo] > spondeum *Ge*; spondeum *Ap Ct Pb*. **19** anapestum] et anapestum *Ct*; esse anapestum *Fd*. **30** Notat] notet *Ck Ps.* | superborum] super bonorum *Ap Ge Pb*; super horum *Er*. **31** pompam] pomam *Ps.* | qui] quae *Er.* | uelint] uolent *Ct.* | potentissimi] potentissimum *Pf*; potentissimos *Ck Ct Ps*; potentissimus *Pn*; < potentissimos *Ge* . | uideri] uideri se *Ps.* **32** eos] om. *Ct St*. cum…queant] om. *Ct Er Fd Ld Pf Pt St Vf.*

IV metrum ii

UIDES: uidet *Ap* | praeuidet *Ck Ge Ps* | praeuides *Er Fd Ld Pt Vf* | praeuidens *Ct* | consideras *Fd Ld Pt Vf* | quilibet *Ap Ck Ct Er Fd Ge Ld Pn Pt* | aliquis *Ps* | quae uidet *Pn*.
CELSOS (CELSO *Ka Px* | > CELSO *Ga*): uel celso *Ed Pp* | uel celsos *Ka* | uel in *Ga* | sublimes *Ap Ck Ct Er Fd Ge Ld Lh Mf Pb Pc Pn Ps Pt Ta Vf Vh* | sublimi *Px* | in sublimi *Ec Gc* | alto *Ka*.
SOLII CULMINE: in magna pulchritudine, in sceptrali dignitate *Ct Er Fd Ld Ps Pt Vf* | in magna pulchritudine, in sceptrali dignitate et regali potentia *Ap Ck Ge Pb Pn*.
SOLII: tribunalis *Vb* | sella regali *Va* | Solium dicitur sella regalis, ueluti armarium ex solido ligno facta ad tutelam regii corporis. (*Af*) *Ap Ck Ct Fb Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | unde et solium dictum, quasi solidum (*Af*) *Lh Ta*.
CULMINE: summitate *Vb*.
REGES: sicut *Fb*.

2. purpura claros nitente, saeptos tristibus armis,

PURPURA: dialiton *Ta* | Soli enim reges apud antiquos purpura uestiebantur et quibus licentia a regibus dabatur. *Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
CLAROS: ipsos *Ck Er Pc Ps* | ipsas *Pn* | gloriosos *Cg Ck Ge* | uides illos *Vf* | uides sc· ipsos *Fd Ld Pt* | fulgidos uel splendentes *Ka*.
NITENTE (NITENTES AEPTOS *Vb*): splendentes *Vb* | splendente *Lh Px Vh* | pulchra *Ps* | de *Bc*.
SAEPTOS: circumdatos *Ap Cg Ck Ct Ec Ed Er Fd Gc Ge Ka Ld Lh Pb Pn Ps Pt Px Ta Vb Vf Vh*.
TRISTIBUS: de *Bc* | satellitibus *Ap Ck Ge Pb Pn Ps Vf* | timentibus *Ap* | epitheton *St* | proprium epitheton *Pq Ta Vc* | quia tristes faciunt *Pd* | eo quod tristes faciunt *Ct Er Lh Px Vh* | eo quod tristes faciunt homines *Ec Gc* | eo quod tristes reddant homines *Va* | quia tristes homines reddunt *Cg Pc Pk Pq Ta Vc* | horribilibus, quia tristes reddunt homines *Pp* | circumdatos tristibus armis, quia tristes faciunt *Mf* | tristibus armis, ideo qui tristes faciunt *Fd* | ideo tristes, quia tristes faciunt *Ld Pt Vf* | tristes faciunt illos, quos pungunt *On* | Epitheton armorum est quod tristes faciunt, non quod tristitia arma sint, sed quod tristes reddunt homines. *Ap Ck Ge Pb Pn Ps*.
ARMIS: circum armatis *Pm* | cum armatis militibus *Ec Gc* | cum armatis *Ed* | cum multitudine armatorum *Ga Ka Mh Na Vh* | metonomia *Ga Mh Na Vh*.

3. ore toruo comminantes, rabie cordis anhelos,

ORE TORUO: facie horribili *Cg Ga Lh Mf Mh Na Pc Pd Pk Ta Va Vc* | uultu terribili *On* | aspectu terribili *Ed* | facie terribili subiectis *Ck Ge Ps* | faciem terribili subiectis *Pb* | faciem horribili subiectis *Ap*.

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45 in[2]] et in *Ps*; uel in *Ct*. **46** in[2]] uel in *Ap Pb*. | sceptrali] sceptra *Ap Pb*. **48** Solium] solum *Ck*. | dicitur] est *Mj*; \dicitur/ *Pn*. | armarium] om. *Af*. **49** facta] factum *Ld Vf*; facto > factum *Pt*; factam(?) *Af*. **57** enim] om. *Pp*. | antiquos] an quos *Ck*. | uestiebantur] utebantur *Pt*. **58** dabatur] dabantur *Pt*; dabat *Fd*. **64** circumdatos] circumdos *Vb*. **71** tristes[2]] tristis *Pt*; tristibus armis *Ld*. | quia] qui *Pt*. **72** Epitheton] om. *Ck*. **76** armatorum] < armorum *Na*.

IV metrum ii

ORE: uides *Fd Ld Pt Vf* | facie *Ka Pn Pp Pq PxVh*.
TORUO: terribili *Ct Fd Ld Pn Pt Vf* | timido *Vb* | horribili *Ka Mj Pp Pq Px Vh* | subiectis *Ct Fd Ld Pn* | terribili subiecti *Er* | subiectis hostibus *Ta*.
COMMINANTES (COMITANTES *La*): uel comminantes *La* | minas ferentes *Vf* | minas facientes *Vb* | minas adferentes *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | malum promittentes *To* | feritate ardentes *Ka Vh* | terrentes subiectos *Va*.
RABIE: feritate *Af Cg Ed Fb Fd Ga Kc Ld Lh Mf Mh Mj Mo Na Pc Pd Pk Pp Pq Ps Pt Px Ta To Va Vc Vf* | saeuitia *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | crudelitate *Ap Ck Ge Pb Pn Ps*.
ANHELOS (HANELOS *La Vb* | ANHELANTES *Lh*): furibundos (*Af*) *Cg Ct Fb Fd Kc Ld Lh* (2x) *Mj Pc Pd Pk Pp Pq Ps Pt Ta To Va Vc Vf* | auidos *Vb* | ardentes *Ed Ga Mh Na Pm Px* | defessos *Ap* (2x) *Ck Fd Ld Pn Ps Pt* | fatigatos *Lb* | estuantes *Ap Pb Pn* | feruentes *Ka Lh Pp* | anhelus iracundus *Kr* | «q..as» *La* | anxios *Pc Pd Pk Pp Pq Va* | saeuitia uix sufficientes loqui *St* | uix sufficientes uerba proferre ob nimium furorem *Ap* (2x) *Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf*.

4. detrahat si quis superbis uani tegmina cultus,

DETRAHAT – CULTUS: Ordo: si quis detrahat superbis tegmina uani cultus, quos sc· superbos sic, et cetera. *Ta*.
DETRAHAT (RETRAHAT *Fd* | DETRAHIT *Ka Vh*): detrahat *Vh* | abstrahat *Ta* | despiciat *Vc* | adimat *Ap Ck* (2x) *Ge Pb Pn* (2x) *Ps* (2x) | soluat *Pp* | soluit *Ec Gc Ka Lh* | auferat *Ap Ck Pb Pn Ps* | cogitatione *Fd Pt* | mente *Cg Ps* | honorem *Ec Ga Gc Ka Mh Na Px Vh* | despiciat in animo suo *Pq* | si quis in mente sua uel cogitatione *Vf* | cogitat apud se *Ed* | luserat non faciendo sed cogitando ac mente pertractando *Mf* | Non quia hoc aliquis faciat, sed si cogitat quis hac mente pertractat. *Ec Gc Ka Lh Px Vh* | in corde sc· ut cogitet quam uana sit gloria eorum *Ap* (2x) *Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Ps Pt St* | in sui consideratione et in sua conscientia *Ap* (2x) *Ck Ge Pb Pn Ps*.
QUIS: aliquis *Vb* | potentior *Ta*.
SUPERBIS: regibus *Af Fb Ka Kc Lh Mj Pc Pp Pq Ta To Vc Vf* | illis *Vh* | ab illis regibus *Ap Ck Ct Fd Ge Ld Pb Pn Ps* | ab illis regalibus *Pt* | ab illis regibus superbis *Er*.
UANI: falsi *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf* | genitiuus casus *Ta* | transitorii *Ec Gc* | quia cito deficit *Pd* | eo quod cito euanescunt *Ap Ck Ct Er Ge Pb Pn Ps* | eo quod cito euanescit *Fd Ld Pt* | quod cito euanescant potestate *St*.
TEGMINA: operimenta *Vb* | uestimenta *Ps* | purpuram *Mj* | purpura et arma (*Af*) *Ap Ck Ge Ka Kc Pn Pq Ps* (2x) *Ta Va Vc Vf* | purpuram et arma *Lh* | purpura, arma *Fb To* | potestates uel honorem *Pp* | terrenam potentiam, purpuram et arma *Ld Pt* | ornamentum pompae regiae *Cg*.
CULTUS: honoris *Ec Gc Ta* | potestatum *Ct Er* | pompae *Pq* | transitorii honoris *Ka* | transitorii honoris et decoris *Pm* | illos dico *Vh* | potestatum magistratuum *Ck Ge Pn* | potestatum et magistratuum *Ps* | si intus uideri possent *Ec Ed Gc Mh Pm*.

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97 uix[2]] defesso uix *Ge Pb*. | uerba] uerbi *Er*. | proferre] proprie *Fd Ld Pt Vf*; propere *Er*. **98** furorem] purorem *Er*; om. *Ap*(1). **110** Non quia] namque *Px*. **111** pertractat] pertractet *Ec Gc*. | ut] et *Ct Fd Ld Pt*; (...) *Er*. | gloria eorum] gloria eius *St*; illa gloria *Ap* (1,2) *Ck Er Ge Pb Pn Ps*; illa uana gloria *Ct*. **112** sui] sua *Ap*(1). **123** purpuram] purpuream *Ld*. **127** si] ut *Mh*.

IV metrum ii

5. iam uidebit intus artas dominos ferre catenas;

UIDEBIT: ille *Va* | si corda eorum tueatur *Vf* | Intelleget aut uidere poterit. *Ap Ck Ct Er Fd Ld Pb Pn Pt.*
INTUS: in anima *Ck Ct Er Ge Pb Pn Ps* | in corde *Ap Cg Fb Fd Kc Ld Lh Pc Pk Pp Pq Ps Pt Ta To Va Vc Vf* | in talibus *Mj Vh* | ut talibus *Px*.
ARTAS (< ARTOS *Pt*): constrictas *Kc* | strictas *Ap* (2x) *Cg Ck Ct Er Fd Ge Ka Ld Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Px Ta Va Vb Vc Vf Vh* | strictos *Pt* | districtius *Ed* | quae ipsos dominos arcent et constringant *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt St.*
DOMINOS: reges *Mh* | illos *Er* | illos sc· reges *Ap Ck Ct Ge Pb Pn Ps* | eius dominantur *Px* | qui eis dominantur *Ec Gc Ka Lh Vh* | qui se putant potentes esse *Ec Gc*.
FERRE: portare *Ap Ct Er Fd Ld Pb Pn Pt Vf* | portare amatoribus *Ck Ge* | portare uel sustinere *Ps*.
CATENAS: astrictas *Fb* | uitiorum *Ga Ka Kr Mh Na On Px Vh* | furores *Ka Lh* | furores uitiorum *Ec Gc* | uitia ipsius *Vf* | et uitia portare et malas concupiscentias ·i· seipsos ferre catenas *Ta* | quas inferius enumerat *Pc Pd Pk Va* | quas inferius mox commemorat *Pp* | quae mox subsequitur: libido, ira, meror, spes *Pm* | quae catenae mox subsequuntur: libido, ira, et meror *Ka* | quae catenae mox subsequuntur ·i· libido, ira, metus *Ec Gc* | Dicit si quis non considerauerit exteriorem potestatem, sed intus lateat. *Ap Ck Ge Pb Pn Ps* | Videbit subiectos ipsos alienis dominis, hoc est uitiis. Quae sint enim catenae, quibus religantur illi tales superbi, ipse in sequentibus manifestat, dicens “hinc enim libido” et reliqua. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pn Pt* | quae improbis dominantur etiam regibus *Pc Pk Pp* | quae etiam improbis regibus dominantur, quas inferius mox commemorat *Ap Fb Kc Lh Mj Pq Ps Ta Vf.*

6. hinc enim libido uersat auidis corda uenenis,

HINC: ex una parte *Ap Ck Fb Ge Lh Mj Pn Pq Ps Ta To Va Vc Vf* | ex altera parte *Pb Pp* | ex hac parte *Ap Cg Ck Er Fd Ge Ld Pb Pc Pn Pt* | in hoc loco *Ct Fd Ld Pt* | hoc loco *Er* | ex uno latere *Ga Ka Mh Na Vh*.
LIBIDO: uoluptas *Vb* | cupido *Pq* | cupiditas *Lh* | uoluptas delectationum *Vf* | ueneria appetitio *St* | intellegitur ueneris appetitus *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt*.
UERSAT: torquet *Ck Fd Ge Ka Kc Lh Mf Mj Pc Pd Pk Pn Pp Pq Ps Pt Px Ta To Vc Vf Vh* | torpet *Af* | uertit *Ps* | perturbat *Ps* | frequenter uertit *Ap Ck Ct Ge Pb Pn* | in cordibus eorum torquet *Va*.
AUIDIS: cupidis *Va Vb Vf* | delectabilibus *Cg Lh Pc Pd Pk Pp Pq Ps To Vc* | amaris *Ps* | ferocibus *Ta* | insatiabilibus *Ck Er Fd Ge Ld Pn Pt St* | cum *Ec Gc On*.
CORDA: regum *Ck Er Fd Ge Ld Pn Ps Pt.*

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132 Intelleget] intellegit *Ap Er Pb*; intellegere *Fd*. **138** quae] qui *Fd*; quod *St*; quia *Ct*. dominos] om. *Ld*. | arcent et] om. *Pt*. | constringant] < constringent *Ck*; constringunt *Ge Pn*; constringit *Er*; stringunt *Ap Pb*. **140** eis] eius *Vh*. **146** quas[1]] quos *Pd*. **149** Dicit] om. *Ap*. **150** lateat] latet *Ps*; lateant *Ap Ge Pb*. **151** alienis] alienos *Ap Ge Pb Pn*; alieni *Er*. | hoc est] id est *Ck Ge*; hoc enim *Fd*. | sint] sunt *Ld*. | religantur] ligantur *Ld*. | illi] ·i· *Ap Ge Pb Pn*. **152** tales] tale *Ge Pb*. | superbi] superbi quos *Ap Ge Pb*; superbique *Ck Pn*. | manifestat] manifesta *Pt*. | hinc] hic *Pt*. | et reliqua] uersat *Ap Ge Pb*; et cetera *Ld*; et regula *Fd*. **154** regibus] regit *Ap*. | quas] quasi *Vf*. | mox commemorat] enumerat *Pq*.

IV metrum ii

UENENIS: uitiis *Ck Ed Lh Pp Ps Ta To* | amoribus *Er Fd Ld Pt St* | amatoribus *Ap Pb Pn* | delectationibus *Ec Gc Ka* | delectabilia *Ck* | delectabilia uiti *Ap Pb* | delectabilia uitiis *Pn* | delectabilia uenis *Ge* | insatiabilibus rerum amoribus *Ct* | uitiis, delectationibus *Fb Vf* | delectabilibus uitiis *Ct Kc Mj* | quae interimit, ut uenenum *Ed Pm* | quae desideriis peractis, statim perimunt *Ec Ga Gc Ka Mh Na* (*Px*) *Vh*.

7. hinc flagellat ira mentem fluctus turbida tollens,

HINC: ex alia *Fb* | ex una parte sc· *Af Kc Lh* | ex altera parte *Ck Ct Ec Er Fd Gc Ge Ka Ld Lh Mj Pb Pc Pn Pp Pq Ps Pt Ta To Va Vc* | ex altero *Ga Mh Na Vh* | ex altera *Px* | ex alia parte sc· *Ap Cg*.
FLAGELLAT: afficit *Af Ap Ck Fd Ge Kc Ld Lh Pn Pp Ps Pt Ta To Vf* | percutit *Ap Ck Ct Ec Er Gc Ge Ka Lh Mf Pb Pn Ps Px Vh* | commouet *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | commouit *Er* | Propter amissa irascitur. *Ka* | Propter admissa irascitur. *Ec Gc*.
MENTEM: illorum *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf* | sensum *Ct*.
FLUCTUS: furores (*Af*) *Fb Fd Kc Ld Mj Ta To Vc Vf* | furoris *Ec Gc Lh Mf Pc Pd Pk Pp Pq Px Va Vh* | perturbatione *Mh* | perturbationes *Cg Ga Na* | perturbationum *Vh* | commotionis animi *Pq* | superbiae, perturbationis *Ec Ed Gc Pm* | impetus animi *Fd Ld Pt* | impetus animi et furoris *Ap Ck Ct Ge Pn Ps* | impetus animi et furens *Pb* | impetitum animi et furtus *Er* | impetus animi furentis *St* | furoris perturbationum *Ka*.
TURBIDA: ipsa *Ap Cc Ck Kc Lh Mj Pn Pp Ps Ta To Vf* | ira *Px Vh* | Turbida ira dicit, quia turbat mentem et a propria tranquillitate auertit ac per hoc turbida. *Ap Ck Ct* (*Er*) *Fd Ld Pn Ps Pt*.
TOLLENS: eleuans *Ap Ck Ct Er Ge Ld Pb Pn Ps Pt St To Vb* | attollens *Ec Ed Gc Ka Lh Mj On Pm Px Vh* | extollens *Mf* | conseruans *Vc* | conuersans *Ck Ge Pn Pq* | uersans *Ps* | intumescens *Va* | commouens *Ap Ck Ge Pb Pn Ps* | commouens illa ira *Ta*.

8. maeror aut captus fatigat aut spes lubrica torquet.

MAEROR – FATIGAT: tristitia pro ipsis dominis, aliquo incomodo *Ck Pn* | pro aliquo peccato *On* | quando ab aliquo capiuntur *Vh*.
MEROR: tristitia *Ct Er Fd Ld Ps Pt Vb* | anxietas uel tristitia *Ap* | anxios ·i· tristitia *Pb*.
CAPTUS (< CAPTOS *Ap Ga* | CAPTOS *Af Bc Cg Ck Ct Er Fb* (?) *Ge Go Ka Na Pb Pc Pk Pn Pp Ps Pt Px Ta To Va Vd Vf Vh* | > CAPTOS *Lh Mf Mh On Vb*): captos *Vf* | illaqueatos *Fb Mo* | debiles *Ga Ka Mf Mh Na Pp Vh* | debilis *Pd Px* | deceptos *Ap Cg Ck Ct Er Fd Ge Ld On Pb Pc Pk Pn Pp Ps Pt Ta Va Vc* | acceptus *Ed* | catenis *Ap Pb* | catenis deceptos *Ck Ge Pn* | ab ipso merore deceptos illos *Pq* | captos aut deceptos aut illaqueatos catenis. Nam ad catenas retulit captos. *Ap Fd Ka Kc Lh Mj Pp Ps Pt Ta Vf*.

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172 amoribus] anionibus *Fd.* **176** quae] qui *Ka*; quia *Vh*. **196** Turbida…197 dicit] om. *Ct Er Fd Ld Pt*. **197** quia] quae *Ct Ps*; qui *Er Pn*. | auertit] euertit *Ct Fd Ld Pt*. | ac per] a quo < a quae *Fd*. **215** captos] om. *Ka Mj Vf*; aut captos *Pt*. | aut…216 aut] om. *Fd Pt*; aut *Ta;* deceptos aut *Mj*. **216** illaqueatos] queatos *Ta*.

IV metrum ii

FATIGAT: lassat *Lb Vb* | anxios facit *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pn Pp Ps Pt Ta To* | illos anxios facit *Vf*.

SPES LUBRICA: sperando maiores *To Vf* | sperando maiora *Pq* | consequendi alicuius lucri *On* | sperando maiora, sed labilia *Pc Pk Pp Vc* | sperando maiora, sed lubrica, torquentur (*Af*) *Ap Fb Kc Lh Ta* | Spes est sperando maiora, sed labilia. Reges enim habentes unum regnum, dum alterius concupiscunt, torquentur tali concupiscentia et ad nihilum perueniunt. *Ap Ck Ct* (*Er*) *Ge Ld Pb Pn Ps Pt St Vf* | quia multa promittit, sed falsa *Ka* | quae multa promittit, sed fallit *Fb Ga Mh Mj Na Pd Pp* | Lubrica spes est, quae multa promittit et semper fallit. *Ec Gc Lh Mf Va Vh* | Sperat acquirere et disperat. *Ec Ed Gc* | Perdita sperat acquirere et disperat. *Pm* | Libet acquirere perdita. *Ka*.

LUBRICA: labilis *Cg Vb* | uana *Ec Gc Mf* | festina *Pq* | uana, fragilis *Lh* | uana uel infirma *Fb Ga Ka Mh Na Px Vh* | incerta et instabilis *Er Fd Ld Pn Ps St* | incerta uel instabilia *Ap Pb* | incerta instabilis *Ck Ct Ge Pt*.

TORQUET: exurit *Ap Pb* | exurit illos *Ck Ct Er Fd Ge Ld Pn Ps Pt* | illos *Vf* | eos *Va*.

9. Ergo cum caput tot unum cernas ferre tyrannos,

CAPUT: hominem *Mf Px* | mens *Ge* | unam tristitiam *Er* | unum hominem *Lh Vh* | quemlibet hominem *Ec Gc* | unius hominis mentem (*Af*) *Ct Fd Ka Ld Lh Mj Pp Ps Pt Ta*(2x) *To Vf* | huius hominis mentem *Kc* | unam mentem *Pc Pk Pq Va Vc* | pro mente ponitur *Af* | Caput pro mente ponitur. *Ta* | Caput principium est corporis et pro mente ponitur. *Ap Pb* | Sicut caput principium est corporis pro mente ponitur, ita mens uis rationis. *Pn* | mentem. Nam sicut caput principium est corporis, ita mens curarum. *St* | Caput pro mente ponitur. Sicut enim caput principium est corporis, ita mens uis rationis. *Ap Ct Fb Fd Ka Kc Ld Lh Mj Mo Pp Ps Pt Ta Vf*.

TOT: uitia *Vb* | rerum corporalium *Cg* | uitia, quae tyrannidem in mente exercent *Pp Pq* | tot uitia, quae tyranni in mente exercent *Pc* | tot uitia, quae tyrannidem in mente exercent *Pk Vc* | Per tot uitia, quae non regnant in eo, sed saeuiunt, pro ipsis uitiis posuit, quae tyrannidem in hominis mente exercent. *Ap* (2x) *Ck Ct Er Ge Pb Pn Pt Vf*.

UNUM: hominem *Pp* | unum hominem *Ga Mh Na Pn Ps* | quemlibet principium *Pm* | hominem, quemlibet principem *Ka* | unum caput ipsum hominem *On*.

FERRE: uides *Ck* | sustinere *Pq* | pati *Ec Gc Ka*.

TYRANNOS: uitia *Ec Ed Gc Ka Pm Pp* | miles *Ps* | dominos *Ec Ed Gc Mf Pm* | reges *Lb* | principes *Ge To* | iras *Lh* | uitiis *Lh Vb* | De plurali numero transit ad singularem. Primo dixit celsos reges, nunc dixit ipse pressus. *Ta* | Tyrannos uitia uocat. *On* | propter ipsa uitia quae tyrannidem in mente exercent *Va* | (.....) quae dominant reges *Af*.

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221 maiora sed[2]] maiores *Ap Kc*; maiora *Fb*. **222** Spes est] spe ·i· *St*; om. *Ct Ld Vf*; spes ·i· *Er Pt*. | sperando] operando *Ge Pb*; < operando *Ap*. | sed labilia] sed labia *Ck Er*; om. *Ge Pb*; \sed labia/ *Ap*. **223** alterius] alterum *St Vf*. **224** et] om. *Er*. | perueniunt] perueniant *Er*. **225** sed[2]] et semper *Pd Pp*. **226** quae] q{uia} *Vh*. | et] sed *Vh*. | semper] frequenter *Mf*. **232** illos[1]] et illos *Fd*. **242** caput] capre *Pn*. **244** Caput] caput autem *Ta*; caput enim *Ka Lh*. | Sicut] ut *Fd Ld Pt*. caput] om. *Ka Lh Ta*. **245** uis] ius *Fd Lh Pt Ta*; uis est *Vf*. **248** mente] mentem *Pk*. | Per… quae] tanta uitia qui *Vf*. | eo] eos *Ct*. | sed] quae *Er*. | pro ipsis] propriis *Er*. **249** uitiis] om. *Ct*. | quae] tyrannos qui *Pt Vf*; qui *Ct*. | tyrannidem] tyrannos *Ap*(2) *Ge Pb*; tramidem *Er*. hominis] homines *Pt*. | mente] mentem *Ap*(1) *Ck*.

IV metrum ii

10. non facit quod optat ipse, dominis pressus iniquis.

NON FACIT: non efficitur beatus *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | non fit beatus, quod optat *On* | non adipiscitur bonum, quod desiderat *Ec Ed Gc Ka Pm Pp* | non sequitur bonum *Mj*.
FACIT: ille *Va* | imperat *Ta* | efficitur beatus *Vf* | ut sit potens *Cg*.
OPTAT: optaret *Ck Ge Pn* | postulat *Vb* | cupit *Pq* | quod optaret ipse *Ct Er Ld Pt Vf*.
IPSE (ILLE *Pp*): rex *Ap Ck Ct Er Ge Pb Pn Pq Ps Ta Vc* | aliquis *Pp*.
DOMINIS: uitiis *Fb Kc Lh Mj Pp Ps Ta* (2x) *To Vf* | ab ira et libidine *Pp* | libidine, ira et cetera (?) *La* | Dominos dicit uitia. *Ck Ct Er Fd Ge Ld Pn Pt* | Ea uitia, quae sub praetextu potentiae in eis latebant, apparebunt, cum fuerint impotentes effecti. *Ap Fb Kc Lh Mj Pp Ps Pt Ta Vf*.
PRESSUS: captus, calcatus *Ct*.
INIQUIS: uitiis (*Af*) *Ap Fd Ga Ld Lh Mf Mh Mj Na Pp Pq Pt Px Va Vc Vf Vh* | iniustis *Pq* | iracundis *Lh* | quia quot uitia habet, tot dominos habet *On* | uitiis illum artantibus *Ka* | iracundis ·i· uitiis illum astantem *Ec Gc*.

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263 beatus] beatos *Er*. **264** bonum] ipse *Pp*. **267** ipse] ipsi *Vf*. **271** Dominos] dominus *Er Fd*. dicit] dixit *Ct*. | Ea] ea enim *Ap*. **272** sub praetextu] super textu *Pt*; supra textu *Vf*. | praetextu] in textu *Ps*. | apparebunt] om. *Vf*. | impotentes] potentes (< impotentes?) *Mj*; in potente *Ps*. effecti] effectu *Ps*; om. *Vf*; in hoc patet imbecillitas effecti malorum *Ta*.

IV prosa iii

HEADNOTE: Narrat praemium esse uniuscuiusque rei id, propter quod quid geritur, et uitiis accedentibus amittere hominem humanam naturam. *Ka Lh Pp*.

1. Videsne igitur quanto in caeno probra uoluantur, qua probitas luce resplendeat? In quo perspicuum est numquam bonis praemia, numquam sua sceleribus deesse supplicia.

VIDESNE: intellegis *Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf* | intellegas *Bc* | an intellegis *Ta* | an ·i· intelleges *Ap* | uin pro uisne, uiden pro uidesne *Eb Ed Ga Mh Na Vh*.
QUANTO: in *Af* | in quanto profundo *Vf* | in quo profundo *Ct Er Fd Ld Pt* | in quam profundo *Ck Pn* | in quanta sorditate *Pf*.
IN CAENO: luto *Ap Cg Ge To Vf* | palude *Vb* | in sordiditate *Lb* | maculoso *Ct* | in profundo *Pb* | in immunditia *Ec Gc Ka Lh* | miseria uel uitio *Pq* | temporalium rerum *Ap Ps Ta Vc* | caenum fetens lutum ·i· in quanta immunditia *Eb Ed Ga Ka Mh Na Vh* | Caenum est fetens lutum; ponitur pro immunditia. *Fb Mo*.
PROBRA – RESPLENDEAT: uidelicet quia probra in caeno uoluuntur, bonitas uero nitet. *Ap Cg Ck Ge Pb Pk Pn Pq Ps Va Vc* | quia probra uidelicet deuoluuntur, bonitas uero resplendet *Pp* | Probra in caeno uoluuntur, probitas semper lucet. *Er Fd Ld Pt Vf*.
PROBRA: opprobria *Vb* | scelera *Ed Mf Mj Pp Px Vh* | uitia *Ap Cg Ct Er Fd Ld Mf Pc Pk Pp Ps Pt Ta To Vc* | uitia mala *Vf* | uitia temporalium rerum *Ap Ck Ge Pb Pn* | scelerati *Lh* | mali *Go* | probrosi homines *Pf* | scelerati homines *Ka Mh* | mala, scelerati, pessimi homines *Ec Gc* | possim homines *Lh* | mali homines *Va* | Pro sceleratis posuit. *Fd Ld Pt*.
UOLUANTUR (SINT *Go*): uoluantur *Go* | walgon (OHG) *Pm*.
QUA – LUCE: quanta luce *Ld* | quanta uirtute *Fd Pt* | quanta innocentia uirtute splendore *Ck Ge Pn* | quanta innocentia *Er*.
QUA (QUIA *Ec Gc*): an uides *Ct Er Fd Pt Vf* | et *Er* | et in *Ps* | quali *Ps* | quam magna *On*.
PROBITAS: bonitas *Ck Ec Ed Gc Ge Ka Ld Pc Pk Pn Pp Pq Ps Ta Va Vc* | bona *Vf* | firmitas *Vb* | iustitia *Cg Ge* | boni *Go Pf* | hominum *Lb* | ipse homo *Ec Gc* | pro bonis *Fd Ld Pt* | gloria et bonitas *Ga Mh Na Px Vh* | probi homines *To* | bonitas uel innocentia *Ap Pb*.
LUCE: splendore *Bc* | uirtute *Ap Ct Pb* | gloria *Ec Gc Ka Lh* | innocentia, uirtute, splendore *Ps*.
RESPLENDEAT: ponantur *Bc* | nitet *Ta*.
IN QUO: iure *Pb Pn Pp Ps Vb* | neutrum *Ec Gc* | iure discretionis *On* | in qua re *Ld Pt Vf* | in qua ratione *Ck Ge* | in quo negotio *Va* | quia in caeno probra uoluuntur *Ct* | quia in caeno uoluuntur uitia et clarescunt bona *Fd Ld Pt* | in qua re, quia definimus bonos potentes, malos uero impotentes *Pq*.
QUO: caeno *Ap*.
PERSPICUUM: clarum *Vb Vf* | lucidum *Ta* | manifestum *Ap Pb Px* | manifestum est *Pn* | praecipuum, limpidum, clarum *Ka Lh*.

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3 propter quod] pro quo *Ka Lh*. **18** ·i·] om. *Eb Vh*. **20** uidelicet quia] om. *Ap Ck Pb Pn*. | in caeno] hinc denuo *Va*. | uoluuntur] uuluuntur *Pn*. **21** nitet] lucet *Pq*. **22** Probra] proba *Fd*; om. *Vf*. | caeno] cena *Fd*. | uoluuntur] uoluantur *Vf*. | semper] uero *Er*. | lucet] lucit *Fd*; licet *Er*.

IV prosa iii

BONIS: deesse *Fd Ld Pt Px Vf*.
PRAEMIA: brauia *Vb*.
NUMQUAM (2): et perspicuum est *Fd Ld Pt Vf*.
SUA: propria *Ck Ct Ga Ge Ld Mh Na Pn Ps Pt Px Vh* | proprie *Fd* | ideo sua, quia cum prauis moribus propria fecerunt *Ec Gc Ka*.
SCELERIBUS: peccatis *Vb* | malis *Mf* | culpis *Ps* | sceleratis *Ap Cg Pb Pq To* | scelera *Ga Mh Na Px Vh* | peccatoribus *Lh* | qui scelera agunt *Mj* | in his, qui scelera agunt *Px Ta Vh* | hominibus sceleratis *Ck Ct Fd Ge Ld Pn Ps Pt Va* | pro hominibus scelerosis *Ga Mh Na Px Vf Vh* | si non extrinsecus, saltem propria conscientia *Pf* | Scelera enim semper habent supplicia. *Va*.
DEESSE: abesse *Vb*.
SUPPLICIA: tormenta *Vb*.

2. Rerum etenim quae geruntur illud propter quod unaquaeque res geritur eiusdem rei praemium esse non iniuria uideri potest, uti currendi in stadio propter quam curritur iacet praemium corona.

RERUM ETENIM: illarum *Ed Vb* | omnium *Vh* | ex rebus *Fb Ge Kc Lh Mj Pp Pq Va Vf* | ex his rebus *Ta* | in rebus, quae gerunt *On* | quarumlibet siue bona *Pt* | quarumlibet siue bonorum siue malorum *Fd Ld* | siue bonarum siue malarum *Ap Ck Ct Ge Pb Pn Ps* | figura locutionis, in quibuslibet rebus *Ec Gc Ka Pp* | Ponitur rerum pro res. *Lb* | Illarum rerum quae ger(untur) male uel bene tale praemi(um) accipi non iniuria p(otest) dici. *Ed.*
QUAE: res *Ap Vb*.
GERUNTUR: aguntur *Cg Vb Vf* | ab \h/ominibus *Pc* | aguntur quibuslibet *Ap Pb Pn* | aguntur a quibuslibet *Ck Ct Fd Ge Ld Ps Pt* | quae fiunt *Ed*.
QUOD: praemium *Cg Ck Ge Ps* | aut propter bonum, aut propter malum *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt*.
GERITUR: agitur *Vb*.
EIUSDEM REI: quae geritur *Ld Pq Pt Vf*.
PRAEMIUM: donum *Vb*.
NON INIURIA: non iniuriose *Pc Pk Pp Pq* | non incuriose *Ps* | nec incuriose *Ap* | non iniuste *Ap Cg Ec Gc Lh On Pc Pk Pp Ta Va Vc Vh* | non iniustitia *Pc Pk Pq* | non incuriose nec iniuste *Ck Pb* | non iniuriose nec iniuste *Pn* | non iniuriose non iniuste *Ge* | non contra ius *Ga Ka Mh Na Px* (*Vh*).
INIURIA: iniuste *Mj Ps To Vf* | iniustitia *Pp* | cum *On*.
UIDERI: cerni *To* | ut si geritur pro bono, recipiat bonum, et si pro malo, recipiat malum *Ap Ck Fd Ge Ld Pb Pn Ps* | ut si geritur pro bono, accipiet bonum, pro malo malum *Pt* | Propter quam geritur res melior est, quam quae geritur, ut cursus propter praemium. Praemium ergo maius quam cursus. *St* | Omnis enim res propter quam aliquid geritur, melior est illa quae geritur. (*Af*) *Ct Fb Fd Kc Lh Mj Pp Ps Pt Ta Vf* | Verbi gratia: propter coronam curritur. Melior ergo corona quam

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54 in] om. *Px Vh*. **68** bonorum] bonarum *Fd*. | malorum] > malarum *Fd*. | siue[3]] om. *Ap Pb*; quarumlibet siue *Ct*. **69** in] ·i· in *Ec Gc*. **75** propter[1]] om. *Ge*. **85** geritur] geretur *Ld*. recipiat[1]] accipiet *Fd Ld*. | recipiat[2]] accipiet *Fd Ld*. **88** enim] om. *Fb Ta*. | res] om. *Kc*. **89** melior est] meliorem *Kc*; melior *Lh*; maior est *Fd Pt*. | illa] illa quam *Ct*. | geritur[2]] gerit *Pp*; regetur *Af*. **90** Melior] melior est *Fd Pt Ta*; meliorem *Af*.

cursus, quia propter coronam petitur cursus, non corona propter cursum. (*Af*) *Ap* (2x) *Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
UTI: quemadmodum *Ap Ck Ge Pb Pn Ps* | est *Vb* | efexegesin *Ck Pn* | per exegesin dictum *Ap Ck Ge Pb Pn*.
CURRENDI (CURRENTI *Ap Ka* | > CURRENTI *Mh Vb*): uel currenti *Pp* | uel currendi *Ka*.
STADIO: CXXV passus *Lb* | stadium octaua pars millenarii CXXV passus habens *To* | stadium octaua pars miliarii *Vh* | Stadium est octaua pars miliarii CXXV passus habens. (*Af*) *Ap Ck Ge Lh Pb Ph Pn Ta* | Stadium est octaua pars miliarii, CXXV passus habens, quod a stando stadium dicitur. *Ct Fb Fd Kc Mj Pp Ps Pt St Vf* | Et tradunt ueteres tantum spatii decurrisse Herculem. Ipsum autem currendi officium fiebat in gimnico ludo. *Ap Ck Ct Ge Pb Pn* | Et tradunt ueteres tantum spatii decurrisse Herculem non flatu ab ore misso. Ipsum currendi officium fiebat in gimnico ludo. Gimnus dicitur nudus. *Fd Pt* | Stadium dicitur quantum sub uno ictu potest homo currere, et est stadium octaua pars miliarii et fiunt in stadio CXXII passus. *Vb* | Stadium est octaua pars miliarii, centum uiginti quinque passibus constans. Quod Hercules uno anhelitu transcucurrit et finito anhelitu ibi stetit. Vnde stadium a stando dicitur. *Va*.
QUAM: rem *Ap Ck Pb Pn* | coronam *Cg Ld Ps Pt Vb Vf* | corona *Fd* | coronam uel rem *Ge* | causam uel coronam *Ap*.
CURRITUR: fit cursus *Pq*.
IACET: proponitur *Ap Ck Ge On Pb Pn Ps* | ponitur *Fd Ld Pt* | collocatur *Ld Pt* | colligitur *Fd* | fit *Pq* | posita est *Vf*.
PRAEMIUM: quod meretur habere *Vb* | scilicet *Va* | ad *Vh* | quod sperat homo adipisci *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt*.
CORONA: Antiqui ex floribus coronas faciebant; ad illud ergo retulit uerbum arescet. *St* | Coronam antiqui ex floribus faciebant; ad illud ergo inferius retulit hoc uerbum, quod est arescet. (*Af*) *Ct Fb Kc Lh Mj Pp Ps Pt Ta Vf*.

3. Sed beatitudinem esse idem ipsum bonum propter quod omnia geruntur ostendimus; est igitur humanis actibus ipsum bonum ueluti praemium commune propositum.

IPSUM BONUM: deum *Ap Ck Ct Ge Ld Pb Pn Ps Pt Vb Vf Vh* | ipsa beatitudo *Mj Px Vh* | beatitudinem *Ec Gc Ka Lh*.
QUOD: bonum *Vf Vh* | summum bonum *Vb* | propter beatitudinem *Cg Ge*.
GERUNTUR: aguntur *Vb*.
OMNIA: appetenda *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | bona maxime *On*.
OSTENDIUMUS: monstrauimus *Vb*.
HUMANIS: in *Vb* | pro hominum *Ap Pb Pn* | datiuus *Va*.
ACTIBUS: causis *Vb*.

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106 Stadium…107 stetit] Cf. Isid. *Etym.* 15.16.3

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91 quia] qua *Kc*. | propter[1]] per *Lh*. | coronam] corona *Fd*. | petitur] curritur *Ap*(2) *Ck Ge Pb Pn*; petit *Ps*. | non…cursum] non cursus propter coronam *Vf*. | corona] coronana *Fd*; coronam *Kc Mj*. | propter[2]] per *Mj*. **98** miliarii[2]] milarii *Ck Pn*. | cxxv…99 habens] om. *Ck*. **99** habens] a stando *Ph*. **100** quod] om. *Vf*; et *St*. | stadium] om. *Ct Fb St*. **101** decurrisse] decursisse *Ck*. autem] om. *Ct*. **102** tantum] tam{en} *Fd*. **103** misso] emisse *Fd*. **114** quod[2]] quam *Fd*. **117** Coronam] corona *Ta*. | illud] illud enim *Vf*. **118** arescet] arcescet *Vf*; arescit ·i· marcescet (*Af*) *Lh Ta*.

IV prosa iii

IPSUM BONUM: beatitudo *Pp* | ipsa beatitudo *Ap Cg Ck Ct Fd Ge Ka Ld Pb Pn Ps Pt Vf*.
UELUTI: sicuti *Vb*.
COMMUNE: quia omnibus bonis communiter dabitur *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt Vf* | scilicet ut omnes quaerant praemium bonum, et ipsum est beatitudo *Va Vb* | bonis omnibus ac malis, qui id ipsum malum quod faciunt, ad bonam tamen intentionem peruenire cupiunt *Ec Gc Ka* | ideo commune, quia malis et bonis proponitur *Vh*.
PROPOSITUM: impositum *Ap Ck Ct Ge Ld Pb Pn Ps Pt* | antepositum *Ap Cg Ck Ge Pc Pk Pp Pq Ta Vc* | naturale *Va* | forebimeintaz (OHG) *Ec Gc*.

4. Atqui hoc a bonis non potest separari – neque enim bonus ultra iure uocabitur, qui careat bono – ; quare probos mores sua praemia non relinquunt.

ATQUI: quippe *Vb* | certe *Ec Gc Ka Mh*.
HOC: praemium *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf* | beatitudo *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | bonum *Cg Ge Pq Ps Vh* | propositum *Ec Ka* | proprios < propos *Gc* | commune bonum *Vb* | commune propositum *Fd Ld Pt.*
NEQUE ENIM: quia *Ec Gc*.
ULTRA: amplius *Vb* | post haec *Mj* | deinceps *Ed Ka Pm*.
IURE: iuste *Ap Ck Ge Pb Pn Ps* | ratione *Vb*.
CAREAT: non habeat *Vb* | pro caruit *Cg Ps*.
BONO: deo *Ap Ck Ct Fd Ge Ld Pb Pc Pn Ps Pt Vf*.
QUARE: ex *Vb* | ideo *Ap Pb* | idcirco *Ct Fd Ld Pt* | unde *Ka* | hoc *Vh*.
PROBOS (PROBI *Pn Ps* | \PROBI/ *Vb* | BONOS *To*): bonos *Cg Ed Ps Vf* | boni *Vb* | honestos *Cg Pc Pk Pp Pq Ps Ta Va Vc* | bonos homines *Ka* | honestos, iustos homines *Ge* | aequos, honestos, iustos homines, qui sunt probis moribus *Ap Ck Ct Ld Pb Pn Ps Pt*.
MORES: homines *Ka Ta Vc* | uitam *Lh Vh*.
SUA PRAEMIA: propria *Ka Vf* | quae merentur *Vb*.
RELINQUUNT: perdunt *Vb*.

5. Quantumlibet igitur saeuiant mali, sapienti tamen corona non decidet, non arescet; neque enim probis animis proprium decus aliena decerpit improbitas.

QUANTUMLIBET: quamuis *Cg Fb Ge* | quantumcumque *Ec Ga Gc Ka Mh Na Pq Va Vh* | quantum saeuiant mali propter hoc, bonis praemia non decidunt *Eb Ed*.
-LIBET: placet *Pp*.
IGITUR (ENIM *Vg*): uel igitur *Vg*.
SAEUIANT MALI: crudeles existant *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | Insurgant circa bonos uel impetum faciant. *Vf*.
SAEUIANT: irasca\n/tur *Vb* | insaniant *Lb*.
SAPIENTI: homini *Pp* | probo *Va*.

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136 bonis] om. *Fd.* | dabitur] datur *Vf.* **138** qui id] quid *Ec Gc*. | tamen] om. *Ec Gc*. **160** honestos] om. *Ps*; et *Ct Ld Pt*. | qui sunt] quis *Ap Ld Pb*. | sunt] sint *Ps*. **171** decidunt] decidit *Ed*. **174** existant] existans *Ap.*

IV prosa iii

CORONA: praemium *Ec Gc Ka* | Hoc est suum propositum et trahit ex similitudine ueterum, qui dominabantur coronis pro merito gestarum rerum. *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt*.
DECIDET: cadet *Vb* | non cadit *Vf* | imminuetur *Ld Pt* | non minuetur *Fd* | non aufert *Ka*.
NON ARESCET: non deficiet *Cg Ck Ge* | non marcescet *Cg* | semper immarcescibilis permanet *Vf* | quia immarcescibile erit praemium, quod dabitur bonis *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt*.
ARESCET: marcescet *Ap Fb Kc Mj Pp Ta To* | siccabit *Vb* | marescet *Ps* | deficit *Px*.
PROBIS: bonis *Ka Lh Px Vb* | iustis *Ta Vh* | iustis et bonis *Cg* | a uiris iustis *Ct Pc* | iustis uiris *Ck Ge Ps* | bonis uel iustis uiris *Ap Pb Pn*.
ANIMIS: hominibus *Pq Ta Vc*.
DECUS: pulchritudinem *Pc Vb* | praemium *Ck Ge Pn* | proprium *Ap Pb* | pulchritudinem, quae est sanitas animae *Ap Ck Fd Ge Ld Pb Pn Ps Pt* | honorem animae in sua substantia *On*.
DECERPIT: detrahit *Cg Ck Fd Ge La Ld Pq Ps Pt Ta Vb Vf* | abstrahit *Ap Ec Gc Ka Lh Mj* | aufert *Ec Gc Ka Lb Lh* | ducit *Vc* | tollit *Px* | non aufert *Ga Mh Na Px* | non corrumpit *Ga Ka Mh Na Vh* | recedet *Ap* | he ne ætbret (OE dp.) *Ck* | Aliena improbitas a bonis bona non separat. *Eb Ed*.
IMPROBITAS: crudelitas *Ap Ck Ct Ge Ld Pb Pn Ps Pt* | malitia *Mj* | indignitas *Va*.

6. Quodsi extrinsecus accepto laetaretur, poterat hoc uel alius quispiam uel ipse etiam qui contulisset auferre; sed quoniam id sua cuique probitas confert, tum suo praemio carebit cum probus esse desierit.

QUODSI: quia *Fd Ld Pt Vf*.
EXTRINSECUS: exterius *Vb* | foris *Go* | ab alienis *Ec Gc Ka* | aduersitas extrinsecus illata *Ec Gc Ka*.
ACCEPTO: bono *Lb Vb* | praemio *Cg Ct Ge Kc Lh Mj Pc Pk Pp Pq Ta To Vc Vf* | decore *Ec Gc Ka Lh Pp Vh* | quolibet beneficio *Ck Ct Pb Pn Ps Vf* | ueluti quolibet beneficio *Fd Ld* | ueluti quodam beneficio *Pt* | bono temporali *On* | temporali praemio *Ap* | praemio quolibet *Ap*.
LAETARETUR (> LAETARENTUR *On* | < LAETATUR *Va*): si *Ge* | impersonaliter *Ec Gc Lh* | probitas *Mf* | probus uel prouidus *Ct* | homo probus *Ap Pq Ta Vc* | bonus *Va* | homo prouidus *Ck Fd Ld Pb Pn Ps Pt Vf* | probi animi *On* | si laetaretur praemio temporali, quod extrinsecus accipitur et possidetur, et non praemio summi boni quod intrinsecus in mente accipitur et possidetur *Ap Ck Ct Ge Pb Pc Pk Pn Pp Pq Ps Va Vc*.
HOC: praemium *Ap Ec Gc Ta Vc* | munus *Vf*.
ALIUS QUISPIAM (ALIQUISPIAM *Vg*): uel alius quispiam *Vg*.
QUISPIAM: qualiscumque *Vb*.

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178 Hoc] hoc enim *Fd.* | et trahit] extrait *Pt.* | similitudine] similitudinem *Ge Pb.* **179** dominabantur] < dominabitur *Ge.* | coronis] om. *Ct Fd Ld Pt.* **185** bonis] iustis *Ct*; bonis ac uiris iustis *Ld Pt*; bonis a curro iustis *Fd.* **189** iustis[2]] iusti *Ap.* **192** pulchritudinem] pro pulchritudine *Fd.* | animae] animi *Ap.* **214** laetaretur] laetarentur *Pc*; laxaretur *Va.* **215** temporali] temporari *Vc.* | extrinsecus] et amissum *Ct*; et extrinsecus *Pp.* | et possidetur] om. *Ps.* | non] in *Pp.* **216** in] om. *Ps.* | mente] uentem *Ap*; mentem *Ck Pn Pq Vc.* | accipitur] habetur *Va.*

IV prosa iii

IPSE (ILLE *Fa Na*): uel ipse *Na* | uel ille *Ga* | ille *Ed Px* | rex *On*.
CONTULISSET: dedisset *Ec Gc Mf Vf* | detulisset *Vb* | dedit *Ps* | dederat *Lh Vh* | qui dederat *Ka Mj* | deterat *Cg*.
AUFERRE: etiam poterat *Ap*.
ID: praemium *Ap Ck Ec Ed Gc Ge Pb Pm Pn Pq Ps Ta Vc* | bonum *On Vb* | hoc *Va* | summum bonum *Vf* | hoc praemium *Fd Ld Pt*.
SUA: decus *Vh*.
CUIQUE: alicui *Vb* | unicuique *Fd Ld Pt* | homini *Vh*.
PROBITAS: bonitas *Vb* | iustitia *Ec Gc Ka Lh Mj Ta Vh* | uirtus *Mf* | animi *On* | intrinsecus *Fd Ld Pt* | est *Pm* | bonum quod habet *Ec Gc Ka* | Probitas a nullo alio confertur homini, nisi a semetipso et a deo. *Ta*.
CONFERT (OFFERT *Px*): uel confert *Px* | contribuit *Cg Ck Ge* | praebet *Vb* | tribuit *Lh Ta* | dat *Kr*.
TUM: tantum *Pp* | tunc *Cg Ge Va*.
CAREBIT: ille *Mf* | quisque *Ld Pt Vh* | quisquis *Fd* | homo probus *Ap* | ille homo *Va*.
PROBUS: probabilis *Vb* | bonus *Cg Pp To* | iustus *Ta*.
DESIERIT: cessauerit *Vb* | recesserit *Pp*.

7. Postremo, cum omne praemium idcirco appetatur quoniam bonum esse creditur, quis boni compotem praemii iudicet expertem?

POSTREMO: ad ultimum *Ta Vf* | tandem *Vb* | dico *Ec Gc Ka*.
APPETATUR (PETATUR *Fd Ka*): uel appetatur *Ka* | desideretur *Ap Ck Fd Ge Ld Pb Pn Pt* | desideratur *Ps* | postulat *Vb* | quaeratur *Ta*.
QUIS – EXPERTEM: sed dico expertem esse non posse *Ap Kc Ta To*.
BONI: sui *On*.
COMPOTEM: socium *Vb* | assecutorem *Ap Cg Ct Ge Pc Pk Pp Pq Ps Va* | conquisitorem *Ka Mh* | adquisitorem *Ec Ed Gc Pm* | adeptorem *Ec Gc Lh Ta* | participem *Ap Ck Pb Pn Ps* | consequutum *On* | comitem *Vc* | expertem *Lh* | qui potitur bono *Vh* | exsecutorem *Ck Pb Pn* | possessorem *Pc* | sui uoti effectorem *Mj* | assecutorem optimae felicitatis *Pt* | assecutorem optimae felicitatis, consecutor proprie compos *Fd Ld* | Optatae felicitatis effectum consecutus dicitur proprie compos. *Ap Ck Ge Pb Pn* | Quomodo dicimus uictores uoti compotes, ita uictos uoti impotes ·i· qui non possunt facere quod uolunt. *Ec Gc Ka Lh*.
PRAEMII: uoti *Va*.
EXPERTEM: alienum *Ec Gc Ka Lh Va Vf Vh* | ignarum *Ps* | sine parte *Ct Vb* | extraneum *Lb* | praemiorum *Pp* | alienum a praemio *Ap Cg Ck Ct Fd Ge Ld Pb Pc Pk Pn Pp Pq Pt Ta Vc* | alienum esse non posse *Mj* | ignarum ac per hoc priuatum *Ap Ck Pb Pn*.

8. At cuius praemii? Omnium pulcherrimi maximique; memento etenim corollarii illius quod paulo ante praecipuum dedi ac sic collige.

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255 Quomodo…256 uolunt] Cf. Serv. *Comm. Buc.* 9.5 (p. 109.13)

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247 sed] sc· *Ap Ta*; om. *To*. **254** proprie[1]] om. *Fd*. | consecutus] consequens *Ap Ge Pb Pn*. dicitur] deus *Ap Ge Pb*. **260** per] pro *Ap Pb Pn*.

IV prosa iii

AT CUIUS PRAEMII: interrogat *Px* | Interrogat poeta. *Vh* | Vis scire. *Pc* | Dico expertem. *Cg Ck Ge Ld Pb Pc Pk Pn Pq Ps Pt Vc* | Dico expertem esse non posse. *Lh Ta Vf* | Esse non posse, uel alienum a praemio sc· dico expertem *Ps* | non cuiuscumque praemii *Ck Fb Kc Lh Pb Pn Ps Ta Vf* | Interrogatio potest esse non cuiuscumque praemii. Corollarium est praemium coronae. *Mj*.
AT: sed *Ec Gc Lh*.
CUIUS: cuiuscumque *Pp*.
PRAEMII: praemiorum *Cg Ck Pb Pc Pk Vc* | deus *Pp* | expertem *Ap* | cominus (!) *Ed* | sit compos *On* | si sit compos *Vh* | siue boni, siue mali *Ap* | non mali utique, sed boni partem *Ap* | Ne estimaret aliquis temporale praemium aliquod tantis laudibus efferre, ostendit de quo praemio dicit. *Ap Ck Ct Ge Pb Pn* | Ne estimaret aliquis hoc praemium esse temporale quod tantis laudibus effertur, ostendit de quo praemio dicit. *Pt Vf*.
OMNIUM: dei *Mh* | praemiorum *Ap Ct Fd Ge Ld Pn Pq Ps Pt Ta Va Vb* | dico praemiorum *Ck* | praemiorum, qui est deus *Ka On Pd* | praemiarum pulcherrimum, cuius praemii non debet maximi expertus esse, quia boni est compos *Eb* (*Ed*).
PULCHERRIMI MAXIMIQUE: praemii *Vh* | beatitudinis et bonitatis *Va* | praemium posuit pro deo *Vf* | quod est utique deus *Ct Fd Ld Pt* | praemii, quod praemium est utique deus *Ps* | beatitudinis et bonitatis, quod praemium est utique deus *Ap Ck Pb Pn* | rationis illius, ad quam respiciunt omnia *Ga Ka Mh Na Px Vh* | rationis illius, ad quam respiciunt omnia ·i· doni. uel praemii *Ec Gc*.
PULCHERRIMI: beatitudinis *Fd Ld Ps Pt*.
MAXIMIQUE: dei *Ed Ge Mf Mj Pc Pp Pq Ps Vc*.
ETENIM: hoc est donum *Ap* | uel etiam *Va*.
COROLLARII: praemii *Ap Lb* | munusculi *Ta* | uel coronarii *Pc* | ornamentum colli *Pp* | ex lapide corallite *Ec Gc* | circumlocutione uel ostensionis *Ap* | circumlocutiuae ostensionis *Cg Ck Ct Fd Ge Ld Pb Pc Pk Pn Pq Ps Pt To Vc* | exempli uel conclusionis apertionis *Vf* | furti uel praedae *Vb*.
ILLIUS: possessor *Px Vh*.
QUOD: corollarium *Vb*.
PRAECIPUUM: nobile *Vb* | summum *Ka* | maximum *Mj Pp* | excellentissimum *Ct Fd Ld Pc Pt Px* | maximum excellentissimumque *Ap Ck Ge Pb Pn Ps*.
DEDI: monstraui *Ec Ga Gc Ka Mh Na Vh* | ostendi *Fd Ld* | ostendit *Pt* | ut non solum talis habeat deum, sed ipse deus possit dici *On* | Non solum deum habet, sed deus esse mereretur. *Ec Gc Ka Lh Vh*.
AC SIC: in summa, quod dico *Ck Ct Pn Ps Pt* | in summam, quod dico *Fd Ld* | sed quod dico *Kc* | quod dico *Ap Fb Lh Mj Pp Pq Ta To Va Vc Vf* | Hoc modo comprehende. *Px Ta Vh*.
COLLIGE: intellege *Ap Cg Ge Pb Pn* | aduerte *Ka* | animaduerte *Ec Gc Lh* | religa *Ck Ct Pn Ps* | considera *Vf*.

9. Cum ipsum bonum beatitudo sit, bonos omnes eo ipso quod boni sint fieri beatos liquet.

CUM IPSUM: propositio *Ld*.

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268 expertem[1]] experte *Pk*. | Dico] dico ego *Vf*. | esse] om. *Ta*. **276** aliquod] quod *Ct*. **277** efferre] effertur *Ct*. **278** de] om. *Pt*. **293** circumlocutiuae] circumlocutione *Cg Ct*; > circumlocutione *Pb*; circumlocutioni *Ps*; circumlocutioue *Fd*. **301** mereretur] meretur *Lh*. **302** quod[2]] quae *Fd*.

IV prosa iii

BEATITUDO: quasi medius punctus *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Vc* | deus quasi medius *Ct Fd Ld Pt Vf*.
SIT: monstraui *Px*.
EO IPSO: bono *Cg Ge Ps Vb* | ipsa ratione *Ap Ck Ct Ge Pb Pn Ps* | ea ratione *Fd Ld Pt Vf*.
BEATOS LIQUET: deos fieri *Ps* | praemium bonorum deos fieri *Ap Ck Ge Pb Pn*.
LIQUET: patet *Pp* | declaratur *Ap* | manifestum est *Cg Vb*.

10. Sed qui beati sint deos esse conuenit. Est igitur praemium bonorum, quod nullus deterat dies, nullius minuat potestas, nullius fuscet improbitas, deos fieri.

SINT (SUNT *Mb* | > SUNT *Mh* | < SUNT *Ap*): uel sunt *Ga Vh*.
DEOS: sanctos *Ap Pb Pn Vb* | beatos *Ps* | Ego dixi dii estis et reliqua. *Ge Pb Pn* | Ego dixi dii estis et filii excelsi omnes. *Ap* | in psalmo Ego dixi (...) estis *Vb* | Non solum deum nominare, sed etiam deus esse meretur. *Pp* | Superius dixit omnis ergo beatus deus. *Ta* | ut dicantur dii *Va* | iterum non solum deum *Lh*.
CONUENIT: oportet *Ka Lh*.
IGITUR: tale *Fb*.
PRAEMIUM BONORUM: deitas *Lh* | deitas ipsa *Ka* | deos fieri *To* | hominum uidelicet deos fieri *Ge* | hominum *Cg* | Praemium bonorum est deos fieri. *Pq*.
QUOD: praemium bonum *Ta*.
DETERAT (DELEAT *Pc* | DETEREAT *Mo*): deterit *Pk Pt* | deleat *Ap Cg Ck Ct Fb Fd Kc La Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vf* | peiorat *Eb Ed Pm Vb* | diminuat *Cg Ge* | disrumpat *Ap* | ueterescit *Pk Vc* | ueterescet *Ck Pb Pc Pn Pq* | ueterescat *Ap Cg Ct Kc Lh Pp Ps Ta To* | ueterescere facit *Eb Ed* | ueterascere faciat *On Px* | ueterescere faciat *Vh* | peierari faciat *Ka Mh* | peiora faciat *Lh* | detero diminuo *Kr* | deterius uel peius facere potest *Mf* | abscidat ·i· tempus conterat, peiorari facit *Ec Gc* | abscidat tempus *Ga Ka Na Vh*.
NULLIUS: rei *Ec Ga Gc Ka Mh Na Vh*.
MINUAT: frangat *Ta* | deterit, uiolet *Ap Ck Pb Pn Ps*.
FUSCET: decoloret *Ap Ck Ec Fb Fd Gc Ka Kc Ld Lh Mf Mj Mo On Pb Pc Pk Pn Pp Ps Pt Ta To Vf* | deformet *Pq* | deturpet *Va* | polluit *Vh* | obumbrauit *Vb* | obscuret *Eb Ed* | obscuretur *Cg* | obnubilet *Ap Ck Ec Fd Gc Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To* | pro indicat{iuo} *Ga Mh Na Vh*.
IMPROBITAS: malia (!) *Ta* | probabilitas *Vb* | iniustitia *Cg Ge Ps*.
DEOS FIERI: ipsos deos *Ec Gc* | Praemium bonorum est deos fieri. *Ck Fd Ld Pb Pc Pk Pn Ps Pt Vc* | Praemium bonorum est deos fieri. sc· omnia. *Vf* | Praemium bonorum est. *Ap Ct*.
DEOS: ipsos bonos *Ka*.
FIERI: liquet *Mj*.

11. Quae cum ita sint, de malorum quoque inseparabili poena dubitare sapiens nequeat; nam cum bonum malumque, item poenae atque praemium aduersa fronte dissideant, quae in boni praemio uidemus accedere eadem necesse est in mali poena contraria parte respondeant.

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327 Ego[1] … omnes] Ps. 81.6

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349 deos[3]] deus *Pn.* **351** est] om. *Ct.*

IV prosa iii

QUAE: diximus *Vb* | deos fieri *Pq Vc* | deos fieri et beatos *Ta* | Haec supra quae diximus deos fieri. *Pq* | omnia praedicta *Ap Ck Fb Pb Pn Ps* | Praemium bonorum nullus delere possit dies uel potestas. *Fd Ld Pt Vf* | ut non sint boni sine praemio *To*.

DE MALORUM: Sicut nullus de felici retributione iustorum dubitat, ita de impiorum poena. *Ta*.

INSEPERABILI: Negatiue dicit. *Vb* | quae numquam separatur *Ec Gc* | quae numquam separatur ab illis *Ka Lh*.

POENA DUBITARE: quia nullomodo potest a prauis poena nequitiae separari *Vh* | ut non dubium sit, ut sicut boni aeterna praemia, sic etiam mali aeterna supplicia accipiant *Eb* (*Ed*).

NEQUEAT: non possit *Vb* | quiquis *Pp* | nequibit *Va*.

NAM: proponit *Ap Ck Ct Pb Pn* | illatio *Ld Pt Vf*.

MALUMQUE: dissideant *Fd Ld Pt*.

-QUE: et *Eb*.

ITEM: iterum *Vf* | et *Ed*.

POENAE: malorum *Ap Cg Ck Ct Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc*.

PRAEMIUM: bonorum *Ap Cg Ck Ct Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc*.

ADUERSA (DIUERSA *Ka*): uel aduersa *Ka* | uel diuersa *Mf* | contraria *La Ta Vb* | per *Lb* | opposita *Cg* | contraria oppositione *Ap Ck Ct Fd Ld Pb Pn Ps Pt*.

FRONTE: aliter forte *Ga* | firma *Mf* | specie *Ta* | facie *Cg* | parte *Vc*.

DISSIDEANT: discordant *Ap Ck Ct Ka Ld Mf Pc Pq Ps Px Ta To Vb Vc Vf Vh* | discordent *Cg Fd Lh Mh Mj Na On Pb Pk Pn Pp Pt Va* | dissentiant *La* | contradicent *Ap* | repugnent *Va* | inter se *Cg*.

QUAE IN BONI PRAEMIO UIDEMUS: uidelicet ut perpetes sint, ut non deficiant umquam *Ap Cg Ck Pb Pn Ps* | uidelicet ut perpessit, ut non deficiat umquam *Ct Pc Pk Pp Pq Va Vc*.

QUAE: ea *Vf* | praemia *Ta* | illa bona *Cg Ge*.

BONI: hominis *Ec Ed Ga Gc Ka Mh Na Pm Vh*.

PRAEMIO: dono quo meretur habere *Vb*.

UIDEMUS: ut perpessit *On*.

ACCEDERE (ACCIDERE *Mj Va etc.*): peruenire *Mj*.

EADEM: supplicia *Ta*.

MALI: hominis *Ka*.

CONTRARIA PARTE RESPONDEANT: ut sint perpetua *Ct Fd Ld Pt* | uidelicet ut sint perpetua *Ge* | ut sint perpetua et indeficientia *Ap Ck Pb Pn Ps* | uidelicet ut sint perpetua et indeficientia *Pk Pp Pq Vc* | uidelicet ut sint perpetuae et indeficientes poenae *Va* | sicuti bona bonis ·i· similia mala malis *Ck* | contraria eadem per simile *Af* (*late*?) | ut sicut iustis praemia, sic impiis poena perueniant *Ct* | ut sicut iustis praemia, ita impiis supplicia sempiterna proueniant *Ap Ck Fd Ld Pb Pn Ps Pt Ta Vc* | Hic debet esse glossa. *Pq*.

CONTRARIA: opposita *Cg*.

PARTE: cum *Mf* | ex *Vh* | per *Lb*.

RESPONDEANT: ut *Va Vh* | concordent *Pp* | congruant *Ga Ka Mh Na* | congruent *Ec Gc Vh* | obuiant *Ka* | obuient *Ec Gc Lh*.

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362 praedicta] supradicta *Fb.* | Praemium] cum praemium *Fd Ld Pt.* **363** uel] uel aliqua *Fd Ld Pt.* **385** perpetes] perpetua *Cg.* | deficiant] deficiantur *Ck.* **386** uidelicet] om. *Ct.* | ut[2]] et *Ct.* **400** ita] et *Ck*; sic *Fd Ld Pt.* | impiis] pius *Ap*; piis < pius *Pb*; impii *Pt.* | sempiterna] om. *Fd Ld Pt.* | proueniant] ueniunt *Ld*.

12. Sicut igitur probis probitas ipsa fit praemium ita improbis nequitia ipsa supplicium est. Iam uero quisquis afficitur poena malo se affectum esse non dubitat.

PROBIS: bonis *Ta Vb* | iustis *Cg Vh*.
PROBITAS: probabilitas *Vb* | iustitia *Px Ta Vh*.
IMPROBIS: malis *Ta To Vb* | hominibus *Px*.
NEQUITIA: iniquitas *Vb*.
SUPPLICIUM EST: cum propter suam nequitiam aut torquetur propria conscientia, aut a iudicibus poena afficiatur, aut etiam in futuro propter suam nequitiam aeterna supplicia suscipiat *Ap Ck Ge Pb Pn Ps* | cum propter suam nequitiam torquetur propria conscientia, aut a iudicibus poena afficitur, aut etiam in futuro aeternis suppliciis *Ct* (*Er*) *Fd Ld Pt Vf* | Qui se poena afficit mali, se sentiat esse implicitum. *Eb Ed* | Dubium non est quin sicut aeterna boni praemia, ita etiam aeterna mali supplicia recipiunt. *Mf*.
SUPPLICIUM: tormentum *Vb* | mors *Ap Pq Ta Vc*.
IAM UERO: istud addendum est *Pq*.
AFFICITUR: affligitur *Af Ap Ck Ct Fb Fd Ka Kc Ld Lh Mf Mj Pb Pn Pp Ps Pt Ta To Va Vf* | appetit *Vb* | constringitur *Lb* | distrahitur *Pq Ta Vc* | parum attingit *Mj* | cruciatur, corrumpitur *Cg*.
POENA: cum *Ps*.
MALO: cum *Ps* | a *Ed Pm* | a malo *Ka*.
AFFECTUM: afflictum *Ap Cg Fd Ga Ka Ld Mf Na On Pc Pk Pp Pt Ta To Va Vc Vf Vh* | cruciatum *Ge* | excruciatum *Ap Ck Ct Pb Pn Ps* | corruptum *Ap* | imperfectum *Ta* | uexatum *Ap Ck Pb Pn Ps* | infectum *Ap Ck Pb Pn Ps* | illitum *Ap Ck Pb Pn* | ut sicut iustis praemia, ita impiis supplicia proueniant *Pq*.
DUBITAT: ut si quis patibulo uel carcere affixus uel destinatus sit, hoc pro sua nequitia sciat esse *Ec Gc Ka*.

13. Si igitur sese ipsi aestimare uelint, possuntne sibi supplicii expertes uideri, quos omnium malorum extrema nequitia non affecit modo, uerum etiam uehementer infecit?

IGITUR: scilicet *Ap Ck Pb Pn Ps*.
SESE: ipsum probi *Ld Pt* | sua malitia *Ka* | suam malitiam *Ec Gc*.
IPSI: improbi *Ap Ck Ct Er Pb Pn Ps Ta* | mali *Vf* | iniqui *Ap Ck Pb Pn* | inquieti *Ck Pn* | ipsi improbi *Fd*.
AESTIMARE (EXSTIMARE *Ld*): putare *Vb* | pensare *Ap Cg Ge Pc Pk Pp Pq Ta Vc* | considerare *Ck* (2x) *Ps* | inspicere *Go* | perpendere *Ka Lh Px Ta Vh* | perpendere sua facta *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | cognoscere qui sint *On* | (...) se ipsos mali uolunt (...)gnoscere *Ed*.
UELINT: cupiant *Ta*.
POSSUNTNE: mali *Vf* | mali homines *Pq Ta Vc* | ipsi mali *Fd Ld Pt* | quin magnum supplicium patiantur *Ec Gc*.
SIBI: sua estimatione *Ta*.

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416 torquetur] torqueretur *Ap Ge Pb*. **419** torquetur] torquentur *Ct*. **420** esse] om. *Eb*. **435** sciat] scit *Ka*. **447** perpendere[2]] propendere *Er*.

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439 extrema] *sic codices*; Weinberger extremum, Bieler extremo.

IV prosa iii

SUPPLICII: tormenti *Vb*.
EXPERTES: extranei *Lb* | alieni *Cg Ct Er Fd Ge Ld Pt* | alienos *Ka Lh Ta* | sine parte *Vb* | alienos supplicio *Pp* | ignari uel alieni a supplicio *Ap Ck Pb Pn Ps* | non expertes sed affines *Vf* | a supplicio alieni *Pc Pq Vc*.
QUOS OMNIUM MALORUM: quasi generale omnium malorum *Ec Gc*.
QUOS: malos *Fd Ld Pb Pt Vf* | malis *Ge*.
EXTREMA: maxima *Ec Ed Ga Gc Ka Mh Na Pm Vh* | pessima *Fb Fd Kc Ld Lh Mj Pn Ps Pt Ta To Vf* | postrema *Pb Pn Ps* | praemia *Er* | illa, quae est pessima *Cg Ge Pb* | postrema ·i· pessima *Ap*.
AFFECIT (AFFICIT *Cg Ct Er Fb Ga Go Ld Mo Pb Pc Pk Pn Pq Pt Va Vc etc.* | > AFFICIT *On To*): affligit *Af Ap Cg Ck Ct Er Fb Fd Go Ld Mo On Pb Pc Pk Pn Pq Pt Ta To Vc* | appetit (?) *Vb* | corrumpit *Pp* | exterius *Ck Fb* | gineizta (?) (OHG) *Mh* | quelit (OHG) *Ga* | non affliget *Vf* | non affligit *Pp Ps* | non afflixit *Ec Gc* | parum attigit *Ec Gc Ka Mh Na Px Vh* | paruum attigit *Ga* | parum attingit *Va* | non parum attigit *Eb Ed Pm* | temporaliter attigit *Pq* | non tantummodo maculauit *Eb Ec Ed Gc Ka Lh* | afficio exterius, affligo, inficio interius et exterius *Pp* | Non tamen modo uiolauit, maculauit, sed prorsus corripit. *Mf*.
MODO (\MODO/ *Ge*): solummodo *Er Fd Lb Ld Pt Vf* | solum *Ap On To Vb* | non solum *Vc Vh* | tantum *Ga* | tantummodo *Ec Gc Ge Pp*.
UERUM: pro sed *Er*.
UEHEMENTER: ualde *Vb* | substantialiter *Pq*.
INFECIT (INFICIT *Af Cc Cg Er Fb Go Kc Lb Ld Mj Mo Pc Pk Pt Px Va etc.* | > INFICIT *Ct On Pb*): corrumpit *Af* (2x) *Ap Cc Cg Ck Ct Er Fb* (2x) *Fd Ge Kc Ld Mj Mo* (2x) *On Pb* (3x) *Pc Pk Pn* (2x) *Pp Ps Pt Ta To Va Vc Vf* | corrupit *Ap Lh Pq* | polluit *Ga Ka Mh Na* | humectat *Pd* | inhumectat *Ta* | sordidat *Lb* | contaminauit *Pm* | maculauit *Ed* | mutat *Mj To* | uitiauit *Ec Gc Lh* | commaculauit *Ec Gc Lh* | irwerta (OHG) *Mh* | gihonta (OHG) *Ec Gc* | firquistit (OHG) *Ga* | inficio polluo *Kr* | alios facit *Go* | totum humectauit *Ec Gc Px Vh* | totum uitiauit *Pp* | affecit extrinsecus, intrinsecus infecit *Pq* | corrumpit et a sua integritate facit deficere *Ge* | sua integritate facit deficere *Cg* | Ita deturpat malos uitium, ut etiam in aliud esse a suo esse, ·i· a bono, transfundat in malum. Hoc autem inter affici et infici distat, quod affici est affligi, infici uero est cum aliquid a propria qualitate uel essentia conuertitur. Verbi gratia: cum lana alba in quemuis colorem mutatur, tunc infici dicitur. *Af Ap Ck Ct Fb Fd Ge Go Ka Kc Lh Mj Mo Pb Pn Pp Ps Pt St Ta Vf* | Inficere est uestes colorare, ita et homines uitiis inficiuntur in mente. *Ta* | Afficimur honore ·i· honoramur. Mali afficimur ·i· affligimur. Inficimur uitiis ·i· corrumpimur. Inficior, inficiaris deponens est, et significat nego. *Ka Ta*.

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457 alieni] alieno *Pq*. **480** polluo] pollutio *Kr*. **483** Ita] om. *Mj*. | Ita…484 malum] om. *Go Ka*. | deturpat] decipit *Kc*; deturbat *Ct Mj*; decruciat *Vf*. | malos] in alios *Lh*. | ut…484 malum] om. *Mj*. | etiam…484 ·i·] om. *Af*. | aliud] alios *Vf*. | a] in *Kc*. **484** esse…bono] om. *St* | a] om. *Vf*. | transfundat] transfundit *Ps*. | in malum] om. *St*. | Hoc…distat] haec distantia est inter affici et infici *Ka*. | autem] om. *Go Vf*. | affici] afficiet *St*. | infici] inficiet *St*. | distat] stat *Kc*; differt *Vf*. **485** quod affici] affici uero *Mj*. | est[1]] om. *Ck*. | uero] om. *St*. | est[2]] om. *Af Ap Ck Ct Ge Go Lh Pb Pn St*. | aliquid] aliquod *Kc*. | a] om. *Af Ta*. **486** conuertitur] conuertatur *Fb Mo*; corrumpitur ·i· conuertitur *Mj*. | Verbi gratia] ut *St*. | alba] om. *Fd Pt*. | quemuis] quamuis *Ap Ge Pb*; quemuis libet *Ka*. | mutatur] om. *St*. | tunc] tem *Kc*; om. *St*. | infici] interfici *Kc*; inficitur *Fd*; < affici *Go*.

IV prosa iii

14. Vide autem ex aduersa parte bonorum quae improbos poena comitetur; omne namque quod sit unum esse ipsumque unum bonum esse paulo ante didicisti; cui consequens est ut omne quod sit id etiam bonum esse uideatur.

VIDE: attende *Fd Ld Pt Vf* | cognosce *Ta* | o Boetii *Vb*.
ADUERSA: contraria *Ka Vb* | contrariis *Ec Gc* | opposita *Cg* | improbis *Ka* | quia bonos praemia sequntur *Vf* | ex contraria comparatione *On* | quia contrariae sunt inuicem *Eb Ed* | quia contraria sunt inuicem partes bonorum et malorum *Mf*.
PARTE BONORUM: numerato praemio bonorum *Vh*.
QUAE: pars *Vb* | quanta *Va*.
IMPROBOS: malos *Vb*.
POENA: supplicium *Vb*.
COMITETUR: sequatur *Lb Va* | sequitur *Lh* | insequitur *Ap* | consociet *To* | socia sit *Ap Ck Ct Er Fd Ld Pb Pn Ps Vf* | uadit *Vb*.
OMNE NAMQUE: Omnes qui uere subsistunt, unum sunt cum deo, quia qui adheret domino, unus spiritus est. *Ap Cg Ck Ct* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf*.
QUOD SIT: quod uere subsistit *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | Quicquid uere est, id ordinem retinet seruatque naturam *Ec Gc Ka*.
UNUM (1): simplex *Ap Ck Er Ld Pb Pn Ps Pt Vf* | didicisti *Fd Ld Pt*.
IPSUMQUE UNUM BONUM: ut habeat essentia. Mali enim non habent esse, quia desierunt a deo. *Vf*.
UNUM (2): singulare *On*.
DIDICISTI: super *Mh* | bonum uerum esse *Ka* | quod bonum uere est *Ec Gc*.
CUI: rei *Ap Ck Ct Er Fd Ld Pb Pn Pq Ps Pt To Vb Vf* | propositioni *Ta* | sententiae *Eb Ec Ed Gc*.
CONSEQUENS: conueniens *Cg Pp Va Vb*.
UT OMNE QUOD SIT: quid esse habeat *Vf* | quod subsistit bene *Ap Pc Pk Pp Ta Va Vc* | quod bene subsistit, ut non deuiat ab eo, qui reuera est, hoc est deo *Ct* (*Er*) | quod subsistit bene ·i· propriam suam substantiam habeat, ut non deuiat ab eo, qui reuera est, hoc est deo *Ap Ck Ge Pb Pn Ps* | Quod bene subsistit, ut non deuiet ab eo, qui reuera est, hoc est deo, id bonum esse uidetur. *Fd Pt*.
SIT: subsistat *Vh* | subsistit *Fd Ld Pt* | subsistit semper *On* | subsistit bene *Pq*.
UIDEATUR: Est omne quod ordinem retinet seruatque naturam. *Eb* (*Ed*) *Pm*.

15. Hoc igitur modo quicquid a bono deficit esse desistit. Quo fit ut mali desinant esse quod fuerant. Sed fuisse homines adhuc ipsa humani corporis reliqua species ostentat; quare uersi in malitiam humanam quoque amisere naturam.

HOC IGITUR: hac ratione *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Ta Vf* | tali modo (?) *Vb*.
BONO: summo *Vf*.
DEFICIT: imminuitur *Ck Ct Fd Ld Ps Pt Vf* | imminitum *Er* | diminuitur *Ap Pb Pn* | separat *Pp*.

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507 qui[2]…508 est] I Cor. 6.16

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500 inuicem[1]] inuices *Eb.* **505** socia] sociata *Ct.* **507** Omnes] omnis *Fd.* | qui[1]] om. *Ct Ta*; quicumque *Cg.* | uere] uero *Er Fd Pt*; om. *Cg.* | subsistunt] subsistent *Vf.* | sunt] sed *Ct.* | cum deo] om. *Pq.* | qui[2]] que *Fd.* **508** domino] deo *Cg Ct Er Fd Pp Pt Vf.* | est] om *Fd.* **510** uere] \a/ere *Fd.* | subsistit] subsistitur *Ck*; subsistat *Pk.* **511** uere] uerum *Ec Gc*. **521** reuera] res uera *Ct.* **524** id] id {est} *Fd*. **526** ordinem] ordine *Pm*. **533** hac] huc *Er.*

IV prosa iii

ESSE DESISTIT: subsistere *Fd Ld Pt Vf Vh* | permanere *Ps* | ut non habeat esse *Pp* | cessat esse *Va*.
QUO: iure *Vb* | ex *Ec Gc Ka* | unde *Ct Va* | quare *Ld Pt* | a quare *Fd* | quanti magis *Mf* | in qua ratione contingit *Vf*.
MALI : qui boni creati sunt *Ct* (*Ga*) *Mh Na* | cum aliqui deficiant a bono *Fd Ld Pt Vf* | quia recesserunt a dignitate, in qua conditi fuerant, quia boni creati sunt *Ap Ck Ge Pb Pn Ps*.
DESINANT: cessant *Vb*.
QUOD FUERANT: bonum *Ap Cg Ck Ct Fd Ge Kc Kr Ld Lh Pc Pk Pn Pp Ps Pt Va Vf* | boni (< bonum) *Pb* | boni *Ec Gc Ka Pq To Vc* | antea *Vb* | boni creati sunt *Ed* | quia boni creati sunt *Ec Fd Gc Ka Ld Lh Pm Pt Px Ta Vf Vh* | qui boni creati fuerant *Pp*.
HOMINES: improbos *Vf* | malos *To* | reprobos *Ct* | reprobos ipsos *Ap Cg Ck Ge Pb Pc Pk Pn Ps Va* | ipsum improbos *Er* | ipsos improbos *Fd Ld Pt* | corporaliter *Ec Gc Ka*.
RELIQUA: relicta *Ec Ga Gc Ka Mh Na Pm Px Va Vh* | perdita meliore parte *On* | amissa, quasi perdita *Vf* | quasi perdita et amissa *Ct Er Fd Pt* | quasi disperdita et amissa *Ld* | relicta illi corporis species, adhuc eam habet *Eb Ed*.
SPECIES: effigies *Fb Kc Mj Pp Ta To Vf* | forma *Pq* | qui fuerant id bonum *Vf* | quae est in eis *Ct Er Fd Ld Pq Ps Pt Ta Vc* | species, quae est in eis *Ap Ck Pb Pn.*
OSTENTAT: monstrat *Lb Vb* | demonstrat *Cg Ge Pb Ps* | ostendit *Px Va Vh* | manifestat *Kr* | frequenter ostendit *Pp* | ostendit species eius, quod est homo *Eb Ed* | pro ostendit, frequentatiuum pro primitiuo *Ap Ck Ge Pb Pn Ps*.
QUARE: ex quare *Vb* | a qua specie *On*.
UERSI (CONUERSI *Ct Er Ld Pb Pq Ps* | < CONUERSI *Ap* | > CONUERSI *Pt*): uel conuersi *Va* | deflexi *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | mali *Ps* | dum uersi sunt in malitiam *Ed* | a uera natura *Ec Gc Ka*.
HUMANAM: quae est animae et corporis *Ct* | quae sc· est anima et corpus *Ap Ck Er Pb Pn Ps.*
AMISERE: perdidere *Va Vb* | pro amisetur *Pp* | uel amiserunt *Ap* | homines *Pq Vc*.
NATURAM: bonitatem *Fb Kc Lh Mj Pp Ps To Vf* | sanctitatem *Cg Ct Er Fd Ld Pc Pt Va* | sanctitatem uidelicet *Ck Ge Pb Pk Pn Pq Ps Vc* | bonitatem uidelicet *Ap* | sanctitatem uel bonitatem uidelicet *Ta*.

16. Sed cum ultra homines quemque prouehere sola probitas possit, necesse est ut quos ab humana condicione deiecit infra hominis meritum detrudat improbitas; euenit igitur ut quem transformatum uitiis uideas hominem aestimare non possis.

SED CUM – POSSIT: Dum bonitas homines deos facit. *Vf* | Dum bonitas homines deos facit, quasi ultra homines eos extollit. *Af Ap Ck Ct* (*Er*) *Fb Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc*.
ULTRA HOMINES: supra *Mj* | maius *Px* | deum *Pq* | ut dii sunt *Vb* | ut sit deus *Ge* | in deum *Bc Vc* | deus efficitur *Eb Ed* | quasi deum *Ta* | quia deos facit *Cc* | ut deus sit *Vh* | ut diuinitatis participatione dii sint *Ap Ck Ct* (*Er*) *Fd Ge Pb Pn Ps Pt* | ut more bestiarum agentes bestiae sint, quod est infra hominis meritum *Va* | in maius extollere, ut fiat quasi deus *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf.*

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541 aliqui] mali *Fd*. **547** quia] om. *Pm*; a qui *Vh*. **552** parte] porte *On.* **553** amissa[2]] missa *Fd*. **564** sc·] om. *Er*. **577** deos] deo *Ge Pb Pn*. | quasi] quas *Kc*. | eos] om. *Kc Mj*. **581** diuinitatis] diuinitas *Pt*. | dii sint] desistit *Ct*; dum sint *Er*; dii sunt *Pb.* **582** maius] manus *Ap*.

QUEMQUE (QUEMCUMQUE *Vg*): uel quemque *Vg* | quemlibet *Ap Ck Pb Pc Pk Pn Pq Ps Ta Va Vc* | aliquem *Vb* | hominem *Cg Ge* | bonum hominem *On*.
PROUEHERE: exaltare *Ap Cg Ck Pb Pc Pk Pn Pp Pq Ps St Ta Va Vc* | extollere *Px Vh* | longe trahere *Vb* | honore leuari *Ec Gc Ka* | honore leuari, proferre, optare *Lh* | eleuare uidelicet sanctitate *Pp*.
PROBITAS: bonitas *Ta Vf* | probabilitas *Vb* | iustitia *Cg Ge* | sicut Petrum *Ec Gc Ka* | per iustitiam efficitur deus. *Ta* | cum deus efficitur *Pm* | cum per iustitiam deus efficitur *Ec Gc Lh Mj Px Vh* | scilicet ut participatione diuinitatis dii sint *Va* | cum per participationem diuinitatis deus efficitur (*Ga*) *Mh Na Vh* | Quemlibet exaltare potest. *Eb* | Quemlibet exaltare iustitia potest. *Ed*.
POSSIT: ut deus sit *Pp*.
QUOS: homines *Cg Ge Pb Vb*.
HUMANA: naturali *Cg* | a naturali *Ge* | a naturali uirtute *Pb*.
CONDICIONE: natura *Ap Ck Ct Er Fd Ld Mj Pn Ps Pt* | bonitate *Ap Cg Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta* | forma *Vb* | uirtute *Cg Ge* | a bonitate *Cc* | natura uel lege *Vf* | constitutione *Ps*.
DEIECIT: repulit *Vb* | probitas *Mj* | improbitas *Ld Pt Vc Vf* | ipsa *Ps* | ipsa improbitas *Va*.
INFRA HOMINIS MERITUM (INFRA HOMINES *Ka Vh* | < INFRA HOMINES *Lh* | < INFRA HOMINES MERITUM *Pe* | INFRA HOMINES MERITO *Bieler*): aliter infra hominis meritum *Ka* | aliter infra homines detrudat *Ec Gc* | ut sit brutum *Ge* | ut sit brutum animal *Cg* | minus quam homo *Ck* | ut minus quam homo *Ap Pq* (*Vc*) | ut minus sit quam homo *Ta* | Minus quam homo est. *Pb Pn Ps* | Minus esse faciat quam homo. *Fd Ld Pt* | ut sit aequalis pecoribus *Ec Gc Ka Lh Pp Vh* | ut peccando sint aequales peccatoribus *Ge* | ut peccandos inaequales pecoribus *Ap* | uidelicet ut peccando sint aequales pecoribus ·i· irrationabiles *Ap Ck Ct* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc*.
INFRA: inferius *Fd Ld* [*Pn*] *Pt* | post ipsos *Vh*.
DETRUDAT (DETRUDIT *Px*): uel detrudat *Px* | concludat *Ck On Ps* | decludat *Ap Pb Pn* | deprimat *Pq* | excludat *Eb Ed* | pellat *Vb* | impellat *Cg Lb* | proculcet *Mj* | deiciat *Fd Ld Vf* | homines *Vh* | deiciat illos *Va* | ipsa improbitas *Ta*.
IMPROBITAS: malitia *Ec Gc Ka Lh Va Vf* | nequitia *Pn Vb* | iniustitia *Mj* | irrationabiles *Ap*.
EUENIT: accidit *Vb* | contingit *Ta* | conuenit *Ka* | consequens est *Fd Ld Pt Vf*.
QUEM: hominem *Ld*.
TRANSFORMATUM: mutatum *Cg Ck Kc Lh Mh Mj Pb Pc Pk Pp Pq Ps Ta Va Vc* | transfiguratum *Cg* | transmutatum in uitia *Ka* | sicut filius prodigus *Ka* | alia specie transpositum *Ck* | alia specie transpositiuum *Pb* | in illam speciem transpositum *Ct* | in alia specie transpositum *Er* | in aliam speciem transpositum et mutatum *Fd Ld Pt* | mutatum a uitiis *Px Vh* | alia specie transpositum ·i· mutatum *Pn* | mutatum in aliam effigiem *Ap* | mutatum in aliam speciem *Vf* | in aliud mutatum, sicut prodigus filius *Ec Gc*.
UITIIS: a *Mj* | in *Ec Gc La* | sceleribus *Vb* | in uitia *Ga Mh Na Vh* | ad uitia *Ga Ka Mh Na*.
HOMINEM: esse *Pp* | eum esse *Va*.
AESTIMARE: putare *Vb* | iudicare *Pq Ta Vc* | censere *Ap Pb Pn* | ut infra homo sit aestimare non potest, quia similis est feris, de quibus nunc dicit *Eb Ed*.

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585 aliquem] abquem *Vb*; **589** Petrum] potrum *Gc*. **591** efficitur] afficitur *Px*. **592** per] om. *Vh*. **608** ut[2]] om. *Ta*; in *Pk*. **609** sint] fiunt *Ta*. | ·i·] om. *Ct Pc Pp*. | irrationabiles] irrationabilibus *Pp*; irrationales *Pc Pk Ta Vc*. **630** aestimare] aestimari *Eb*. | dicit] loquitur *Eb*.

17. Auaritia feruet alienarum opum uiolentus ereptor: lupi similem dixeris. Ferox atque inquies linguam litigiis exercet: cani comparabis.

AUARITIA: si *Ck Vb* | ex *Mf* | in *Ec Gc* | cum *On* | qui cum *Ec Gc* | qui in *Ed* | ablatiuus *Ap Pb Ps Vf* | per auaritiam *Px Ta Vh* | qui in auaritia *Pm*.
FERUET: ardet *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | bullit *Vb* | aestuat *Cg Ge* | quia ardet *Vf* | qui *Vh* | aliquis *Ps* | homo *Pp* | aliquis homo *Ec Gc Ka*.
OPUM: diuitiarum *Vb*.
UIOLENTUS: si *Ap* | fortis *Lb Vb Vf* | turbidus *Ka Lh* | ualidus *Ap Ck Pb Pn Ps* | a uim ferendo *Ck* | a ui inferendo dictus *Ap Ct Er Fd Ld Pb Pn Ps Pt Vf* | cum uiolentia tollens *Mj*.
EREPTOR: raptor *Ap Cg Ck Ge Lb On Pb Pn Ps Vb*.
LUPI (LUPIS *Ka*): non hominis *Cg* | cui comparabis? *Va* | Lupus Greca deriuatione in nostram linguam transfertur. Lupus enim illi litos dicunt. Litos autem Grece. A moribus appellati sunt, quod rabie rapacitatis quaeque inuenerit trucidat. Alii lupos quasi leopos dicunt, quod quasi leoni. Ita sit illi uirtus in pedibus, unde quicquid presserit pede non uiuit. *Ec Gc Ka Lh*.
SIMILEM: imitatorem *Vb* | esse *Ap Lh* | illum talem *Ps* | non homini *Ge* | hunc *Ec Gc* | similis tui ad mores, similis tibi ad speciem *Va*.
DIXERIS: dicere poteris *Mf* | esse *Ec Gc*.
FEROX: crudelis *Fd Ld* | crudelix *Pt* | si crudelis *Vf* | durus *Cg Ge Vb* | fortis *Cg*.
INQUIES (INQUIETUS *Ap* | INQUIETUS < -OS *Bc* | INQU\I/ES *Ec* | > INQUIETUS *Vb*): inquies *Ap* | inquietus *Af Ck Ct Eb Ec Ed Er Fb Fd Ga Gc Ka Kr La Lh Mf Mh Mj Na On Pc Pd Pk Pm Pp Pq Pt Px Ta Va Vc Vh* | inquietet *Kc* | impatiens *Cg Ge Pb Ps* | contentiosus *Pp* | asper *To* | quiete *Cg Ps*.
LITIGIIS: iurgiis *Cg Ck Ct Er Fb Fd Kc Ld Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vf* | uirgis *Ap* | discordiis *Lb Vb* | contentionibus *Ap Ck Pb Pn Ps Px Ta Vh* | altercationibus *Ck Ps* | alterationibus *Ap Pb Pn* | rixis *To*.
EXERCET: si *Ap* | fatigat *Vf* | prouocat *Cg Ec Gc Ps Ta* | exagitat *Cg* | qui *Va Vh* | quisquis *Pp*.
CANI: quia laniat alios *On* | non homini *Cg Ge* | canis Latine, kenos Grece *Ec Gc* | canis Latine, Grece enim cenos dicitur *Ka Lh*.
COMPARABIS (COMPARABILIS *Lb* | > COMPARABILIS *Va*): assimilabis *Vb* | illum *Ps* | est *Lb* | comparare poteris *Mf*.

18. Insidiator occultus subripuisse fraudibus gaudet: uulpeculis exaequetur. Irae intemperans fremit: leonis animum gestare credatur.

INSIDIATOR: si *Ap* | callidus *Ap Ck Fd Ld Pb Pn Ps Pt* | callidum *Er* | si callidus *Vf* | deceptor *Vb*.
SUBRIPUISSE: furare *Ps* | furari *Ka* | abstulisse *Lb* | eripuisse, intercepisse *Va* | subintrasse *Ec Gc Lh Vh* | aliquid *Vc* | alicui aliquid *Pq* | fefellisse aliquid *Ap Ck Pb Pn Ps* | occulte rapuisse *Vb* | aliquid latenter subintrasse *Ta* | subintrasse

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645 Lupus…649 uiuit] Isid. *Etym*. 12.2.23 **663** canis…Grece] Isid. *Etym.* 12.2.25

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642 dictus] dicitur *Er*; om. *Vf*. **646** Lupus] lupos *Ec Gc Lh*. | illi] om. *Ec Gc*. | litos] ΛITOC *Ka*. | Litos] ΛITOC *Ka*. **647** quod] quia *Ec Gc*. **648** leopos] ΛEOΠOC *Ec Gc*; leopus *Ka*. **649** uiuit] uitit *Gc*. **655** inquietus] inquietiam *Er*. **664** enim] om. *Ka*.

latenter *Px* | fefellisse uel decepisse *On* | subreptionem fecisse *Pq* | honorem alterius *Af*.
FRAUDIBUS: dolis *Vb* | dolositatibus *Ga Ka Mh Na Vh* | Fraudere dicitur minuere, inde defraudatum uinum et inde fraus. *Ta*.
GAUDET: si *Ck* | qui *Vh*.
UULPECULIS: parua uulpis *Lb* | non hominibus *Cg Ge* | uulpis, quasi uolupis. Est enim uolubilis pedibus et numquam rectis itineribus, sed tortuosis anfractibus currit, fraudulentum animal. Dumque esurit, mortem fingit sicque quasi descendentes aues ad cadauer rapit et deuorat. *Ec Gc Ka Lh*.
EXAEQUETUR: assimiletur *Ap Ck Fd Ld Pb Pn Ps Pt* | assimilabitur *Af Ct* | assimiliabitur *Er* | assimilat *Vb* | comparabitur *Ap Ck Fb Kc Mj Mo Pb Pn Pp Ps Ta To Vf* | comparetur *Ec Fd Gc Ka Ld Lh Va* | exaequari potest *Mf* | similiter habeatur *Ge*.
IRAE: datiuus *Vb* | huius *Ec Ga Gc* | intemperans illius rei *Va*.
INTEMPERANS: semper irascens *Fd Ld Pt Vf* | non moderans *Vb* | qui non habet temperantiam *Ka Px Vh* | qui non habent temperantiam mentis *Ta*.
FREMIT: stridet *Vb* | etsi *Ap* | qui *Vh* | aliquis *Ps* | si aliquis *Vf*.
LEONIS: hominis *Ge* | non hominis *Cg*.
GESTARE: ferre *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt Vf* | portare *Ta Vb*.
CREDATUR (UIDETUR *Va*): uel credatur *Va* | ut *Pb Pn* | credi potest *Mf*.

19. Pauidus ac fugax non metuenda formidat: ceruis similis habeatur. Segnis ac stupidus torpet: asinum uiuit.

PAUIDUS: meticulosus *Af Ap Ck Kc Lh Mj Pb Pn Pp Ps Ta To Vf* | timidus *Fd Ld Pt* | si timidus *Vf* | horribilis *Vb* | zaga (OHG) *Ec Gc* | Illa non timet, quae timere debet, ut ceruis unum folium agitantem timet. *Eb Ed*.
NON METUENDA: ea, quae timeri non debent *Fd Ld Pt Vf* | quae non sunt timenda *Va* | quia non sunt metuenda *Px* | quae non sunt metuere *Vh*.
NON: quae non sunt *Ec Gc Ka*.
METUENDA: timenda *Vb*.
FORMIDAT: si *Ap* | timet *Vb* | qui *Vh*.
CERUIS SIMILIS: qui naturaliter timent *Af Ap Ck Fb Fd Kc Ld Lh Pb Pn Pp Ps Pt Ta Vf* | Ceruus enim naturaliter timet. *Mj*.
CERUIS: non hominibus *Cg*.
HABEATUR: ut *Pb Pn* | haberi potest *Mf*.
SEGNIS: piger *Ap Ck Ct Er Pb Pc Pk Pn Pq Ps Ta Va Vc* | tardus *Vb Vf* | stultus *Mf Mh* | sine igne *Fd Ld* | sine ignis *Pt* | timore *Pp*.
STUPIDUS: attonitus *Af Ap Ck Ct Ed Er Ga Ge Ka Kc Lh Mf Mh Mj Na Pb Pc Pk Pn Pq Ps Ta To Vc Vf* | stultus *Ed Ka Lh Pm Va* | stolidus *Ec Gc Ka Lh* | timore attonitus *Vh* | torridus (= torpidus?) *Vb* | asininus *Pp* | torpidus *Lh* | pigris, attonitus, hebes *Fd Ld Pt*.
TORPET: deficit *Vf* | pigrescit *Ge Ka Lh Pb Pq Vb* | piget *Eb Ed Mf Vh* | languet *Ka Lh* | qui *Vh* | si *Ap* | alius *Va*.

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682 uulpis[2]…685 deuorat] Isid. *Etym.* 12.2.28

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684 currit] uadit *Ka*. **685** descendentes] descendentis *Gc*. **691** qui] quia *Vh*. **705** timeri] timere *Pt*. **710** qui] quia *Af Ap Fd Pp*; quod *Kc*; quae *Lh*. | timent] timet *Fb*. **718** pigris] pier *Fd*; piger *Pt*.

IV prosa iii

ASINUM UIUIT (ASINI MORE UIUIT *Er Pb* | < ASINI MORE UIUIT *Ap Ct On*): asinum uiuit *Er* | irrationabiliter *Ct Er To* | ut asinus *Ga Mh Na* | more asini *Ck Ct Fd Ld Pb Pn Pt To Va* | more asini irrationalis *Fb* | uitam asini habet *Eb Ed* | asini uitam ducit *Ka* | asini uitam uiuit *Lh Vh* | asini uitam uiuit \uel ducit/ *Px* | asini uitam uiuit ·i· ducit *Ec Gc* | asini more uiuit *Ec Gc Lh* | Hoc est ita uiuit ut asinus et est figuratum. *Ap Ck Er Ge Pb Pn Ps* (2x) | genus locutionis ·i· more asini *Ps* | figurata locutio est, ·i· more asini *Kr* | genus locutionis ·i· more asini irrationabiliter *Ap* (2x) *Ck Er Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Ta Va* | Et est genus locutionis figurate dictum, ita uiuit ut asinus ·i· irrationabiliter. *Ld Pt* | Asinus et asellus a sedendo dicitur, quasi aseddus. *Ec Gc Lh* | genus locutionis: asinum uiuit ·i· quod (?) more asini, irrationabiliter uidelicet *Af* | figurate dictum ·i· in more asini irrationabiliter, ut Virgilius “nec uox hominem sonat” *Vf* | si uiuit in semetipso asinum *Px*.

20. Leuis atque inconstans studia permutat: nihil auibus differt. Foedis immundisque libidinibus immergitur: sordidae suis uoluptate detinetur.

LEUIS: molitus ingenio *Ck* | mollis ingenio *Ap Ct Er Fd Ld Pb Pn Ps Pt Vf* | (...)uitia *Vh*.
INCONSTANS: instabilis *Lh Mj* | mutabilis *On* | profuga *Vf* | profugii *Ld* | profugus *Fd Pt*.
STUDIA: propositum *Ct Er Fd Ld Pt Vf* | uoluntate *Mh Pm* | uoluntates *Ka* | uoluntatem *Ec Ed Ga Gc Na* | propositum uotum *Ap Ck Pb Pn Ps*.
PERMUTAT: si *Ap* | quisquis *Pp*.
AUIBUS: ab *Ap Cc Ck Ed Pn Ps Pt Vc*.
DIFFERT: separat *Vb* | distat *Ap Mf* | ille talis *Ps* | sed similis est *Va*.
FOEDIS: coenosis *Vf* | turpibus *Cg Fd Ge Ld Pt Vb* | sordidis *Lb*.
LIBIDINIBUS: uoluptatibus *Vb*.
IMMERGITUR: immititur *Vb* | uolutatur *Cg* | implicatur *Ec Gc Ka* | inhiat *Va* | si *Ap* | quisquis *Pp* | qui *Ta* | ille *Er* | alius *Va* | ille qui *Ck*.
SORDIDAE: immundi *Ap Cg Ck Pb Pc Pk Pn Ps* | immundae *Ct Er Fb Fd Ld Mj Pp Pt Vf* | turpe *Vb* | inuidiae *Kc*.
SUIS: porci *Ap Cg Ck Ge La On Pb Pc Pk Pn Pq Ps Ta Vb Vc Vd* | porcae *Ct Er Mj To* | genitiuus *Pq Ta To* | scrophae ·i· porcae *Fd Pt*.
UOLUPTATE (UOLUPTATIBUS *Vh*): uoluptate *Vh* | a *Ap* | studia *Vh* | uolutabrum dicitur polus ubi sues se uoluunt *Vb*.
DETINETUR: retinetur *Vb* | computatur *Ap*.

21. Ita fit ut qui probitate deserta homo esse desierit, cum in diuinam condicionem transire non possit, uertatur in beluam.

FIT: eo modo ut praedictum est *Ka* | eo modo ut supradictum est *Ec Gc*.
QUI: ille *Ld*.

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731 Asinus…aseddus] Isid. *Etym.* 12.1.38
733 Virgilius…sonat] Verg. *Aen.* 1.328

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726 ut] om. *Ps*(1). **728** locutionis] ignotae locutionis *Va*. | more[2]] in ore *Pb*. **729** irrationabiliter] irrationabiliter uidelicet *Lh Ta*. **731** aseddus] a sediis *Lh*.

IV prosa iii

PROBITATE: bonitate *Ap Ck Pb Pn Vf* | honestate *Ap Cg Ck Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | sanctitate *Ap Ck Pb Pn* | probabilitate *Vb* | iustitia *Cg Ed Ps* | honestate morum *Ge* | bonitate morum *Cg Ct Er Fd Ld Pc Pk Pp Pq Ps Pt Ta Va Vc*.
DESERTA: derelicta *Ap Ck Pb Pn Ps Va* | uastata *Vb*.
HOMO ESSE: non possit, ut ex homine fiat deus *Vf*.
DESIERIT: cessauerit *Ap Ck Ct Fd Ld Pb Pn Ps Pt Va Vb Vf* | cessarint *Er*.
CONDICIONEM: compositionem *Vb* | naturam *Pq* | legem uel naturam *Vf* | participationem *Ct Er Fd Ld Pt* | adiunctionem et participationem diuinam *Ap Ck Pb Pn* | Propter naturam hic posuit. *Ge* | Pro natura hic posuit. *Ps*.
TRANSIRE: uel ferri *Va*.
POSSIT: ut ex homine fiat deus *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc*.
IN BELUAM: in illum piscem *Vb* | in irrationabilem creaturam *Ap Ck Fd Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | irrationabilem creaturam *Er Kc* | in irrationalem creaturam *Ct Vf* | in irrationabilem naturam *Mj* | qualibet haud leones haud lupi *Ge* | quamlibet aut leonis aut lupi *Cg*.

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774 participationem[1]] participatione *Er Ld Pt*. | adiunctionem] adiuxionem < auxionem *Ck*. | et] om. *Ck*. **777** ex] ex uno *Ps*. | fiat deus] om. *Er*. **779** irrationabilem] irrationabilitatem *Pb*.

IV metrum iii

HEADNOTES: Gliconium metrum *Ap Ba Cg Go Lh Vf Vh* | Gliconium metrum, constans spondeo, coriiambo, pyrrichio. *Ka* (*On*) *Pd Pp* | Metrum iambicum tetrametrum, quod anacreontium dicitur, recipit anapestum, duos iambos et semipedem. *Ef La* | Gliconium metrum dimetrum trochiacum ithyphallicum brachi catalecticum *Mb* | Gliconium metrum, quod constat spondeo choriambo pyrrichio, ut praedixi. *Ga* | Carmen gliconium trimetrum, constans trocheo uel spondeo, coriambo et pyrrichio. *Af Ap Cg Ge Pb Pc Pk Pn Ta* | dimetrum trochaicum et ithyphallicum uel gliconicum *Ec Gc* | fabula Ulixis et Circe *Ec* (*Ga*) *Gc Ka Mh Na Vh* | Anguia Telogonus *Vh* | OMIOCIC *gl*. similitudo *Ka Pf* | Sub colore fabulae demonstrat superiora uera esse, quod homines derelicta innocentia et animorum natura deprauata, beluis similes efficiuntur. *Ap Ck Ct Er Fd Ge Ld Pb Pn Pt Vf*.

1. Vela Neritii ducis

VELA: nauium *Ct Mf Px Va* | pro nauibus *Vb* | per uela *Ap* | pro uela nauis Vlixis *Cg* | per uela naues *Af Ck Er Ge Pc Pk Pn Pp Pq Ps Ta Vc* | Per uela naues Ulixis intellege. *Fd Ld Pt* | a parte totum *On* | Vela armoena dicuntur Grece, proinde quod ab aere moueantur; apud Latinos uela a uolatu, unde uelorum pandimus alas. *Ec Gc Ka Lh*.

NERITII (NIRETII *Bc Ef Fa Mj On Pm Vf Vh* | NARETII *Ap Cg Ck Er Lh Oa Pb Pk Ps Ta Va Vd* | NARICII *Af Bb Ka Lb Pg Pn Pp Pt Vb* | NARITII *Bd* (< NARATII) *Cc Fb Fd Ge Go Ld Pc* | < NARETII *Ba Pq* | < NERETII *Ed* | NARETII > NARITII *Vc* | < NIRITII *Mb* | < NIRETII *Mh* | NIRICII > NARICII *Px* | NERETII > NIRETII *To* | NARII > NARICII *St*): uel Niretii *Ga* | a loco *Lh Vh* | a Naritia regione *Cc* | Neritus insula *Ga Mh Na* | Neritos insula est. *Ed Pm* | Neretios insula est. *Eb* | Neritus insula quaedam *Kr* | Terra est quaedam, unde fuit iste dux ·i· Ulixes. *Lb* | Niretius proprium nomen loci *Vb* | Vlixen a loco uocatur Neretium. *Mf* | A loco autem uocat Vlixen Naritium. *Fd Ka Ld Pt Px* | Niretius dux Vlixes a loco dictus *On* | Neritus insula nauium uel Niretii a loco uoc{at}. *Vh* | Neritos est insula Vlixis, quia a Naritia regione, quae a fluuio Nar dicta est, unde Virgilius, sulphurea Nar albus aqua. *Ec Gc* | a Naritia regione Greciae, de qua fuit, dicta a flumine Nare. Vocatur autem Nar, quod ad similitudinem narium ab uno meatu incipiat et inde in duo flumina se diuidat. *To* | Naritius dux permaxime uocatur Vlixes ab Ouidio,

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20 Vela… 21 alas] Isid. *Etym.* 19.3.1

33 Virgilius… 34 aqua] Verg. *Aen.* 7.517

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3 Gliconium[1]] gliconicum *Go.* **4** constans] constans ex trocheo uel *On Pd*; fit *Ka*. | pyrrichio] et pyrrichio *Ka.* **10** ithyphallicum] hippalicum *Ec Gc*. **11** similitudo] om. *Pf.* | fabulae] haec fabula *Ct*. **12** homines] hominis *Vf*. **13** deprauata] deprouitia *Er*. | efficiuntur] efficient *Ap Ck Ge Pb Pn*; officiuntur *Fd*. **19** per uela] puela *Ck Er Ge Pn*. **20** intellege] intellegitur *Pt*. armoena] armoenia *Ec Gc*; armaena *Ka.* | dicuntur] dicitur *Ec Gc*. **21** Latinos] latinos autem *Ec Gc*. **30** autem] om. *Ka Px*. **31** Naritium] nartium *Pt*; naritum *Fd*; naricium *Ka*; niretium *Px*. **36** permaxime] maxime *Pc*. | uocatur] uocabatur *Pp*. | Ouidio] (...)dici *Er*.

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11 Anguia Telogonus] Cf. glosses to *insulae* line 3, *dea* line 4.

IV metrum iii

a Naritia regione quae dicta est a fluuio Nar de quo Virgilius sulphureus Nar albus aqua. Vocatur autem Nar quod ad similitudinem narium ab uno meatu incipiat et in duo se diuidat flumina. *Ap Ck Ct Er Ge Ka Pb Pc Pk Pn Pp Pq Va Vc*. | Naritius dux permaxime uocatur Vlixes ab Ouidio, a Naritia regione Greciae, de qua fuit. De qua et Virgilius Naritieque picis luco, dicta a flumine Nare de quo idem poeta sulphurea Nar albus aqua. Vocatur autem Nar quod ad similitudinem narium ab uno meatu incipiat et in duo se diuidat flumina. *Af Ap Fb Fd Go Kc Ld Lh Mj Ps Pt Ta Vf*.

DUCIS: Vlixis *Af Ap Cc Cg Ck Ed Er Fb Ge Lh Pb Pc Pd Pk Pm Pn Ps Ta To Va Vb Vf* | Vlixis a loco *Ct Ga Mh Na Pp Vh* | Vlixei *Mh* | Vlixes *Mb* | Vlixi *Pq Vc* | Vlixis a loco. Neritus insula *Ka* | Vlixes post actum bellum Troianum, sicut et alii reges, uolens redire in patriam delatus est in Italiam, et primum ad Eam insulam, in qua erat Circe, filia solis, quae accedentes uel tempestate uel necessitate ad se tactu uirgae suae herbarumque potentia in ferinas conuertebat qualitates. *Af Ap Ck Ct Fb Fd Ge Go Kc Ld Lh Mj Pb Pn Pp Ps Pt Px Ta Vf* | Vlixes post bellum Troianum, ut alii Grecorum, in redeundo ad patriam, qua Naritius dictus est, delatus est naufragus ad insulam Italiae, quam incola habitabat Circe, filia solis. Quae accedentes ad se tactu uirgae suae herbarumque potentia in formas conuertebat ferinas. Reuera autem meretrix fuit nobilissima et pulcherrima. Hinc filia solis. Quid enim sole pulchrius? Accedentes dicitur uertisse in beluas sc· amantes in amentiam, ut more leonum, canum, aprorum, luporum, tygridum, uicissim bellorum sese decerpant insania. *St* | Reuera autem meretrix fuit nobilissima atque pulcherrima et ideo filia solis dicitur fuisse. In mundo enim

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40 ab Ouidio] Ovid. *Fasti* 4.69; Ovid. *Trist.* 1.5b.13–14
42 Vocatur…43 flumina] Cf. Serv. *Comm. Aen*. 7.517 (p. 163.20)

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37 a Naritia] auaritia *Ap Ge Pb*; a Naretia *Ct Va*. | de quo] unde *Va*; de eo *Pp*. | Virgilius] uirgilium *Er*. | sulphureus] sulphurea *Ct Pc Pp Va*; sulporea *Er*. | albus…39 flumina] om. *Pq*. **38** Vocatur…39 flumina] om. *Ct Er Ka Pc Pk Va Vc*. | et] et inde *Pp*; idem *Ap Ge Pb Pn*; rem *Ck*. **39** diuidat] diuidit *Ap Ck Ge Pb Pn*. **40** Naritius…Vlixes] narius dicebatur et permaxime *Go.* | dux] om. *Ld*. | permaxime] maxime *Fb*. | Vlixes] om. *Ap Fb Fd Kc Ld Mj Ps Pt Vf*. | a Naritia] a Naricio *Ap*. | regione] regine *Af*. | Greciae] greci *Ps*. | de…41 fuit] om. *Lh Ta*. **41** qua[2]] quo *Fb*. | et] om. *Lh Mj Ps Ta*. | Naritieque] narecumque *Lh Ta*; naricie *Ap*. | picis] picisque *Ap*; piscis *Af*. | picis luco] duces *Go.* | luco] loco *Af Ps*. | Nare] om. *Lh Ta*; narte *Af*. de quo] de qua *Ps*. | de…42 aqua] om. *Fb Go*. | quo] qua *Ps.* **42** Vocatur] dicitur *Af*. similitudinem…43 flumina] simili *Ap*. **43** narium] nar cum *Ta*. | incipiat] erumpat < rupiat *Kc*. et] idem et *Kc*; ·i· *Vf*; item *Ps*; et inde *Af Lh Ta.* | diuidat] diuidit *Ps Vf*. **47** actum] peractum *Af Lh Pp Ta*. | Troianum] troianorum *Ct*. | et] om. *Ct*. | alii] om. *Ck Ge Pb Pn*; \alii/ *Ap*. **48** reges] reges grecorum *Fb Fd Ld Pp Pt Px*; reges romanorum *Ap Ck Ct Ge Go Kc Lh Pb Pn Ps*. | in[1]] ad *Ct*. | patriam] patriam suam *Mj*. | delatus est] delat·r *Kc*. | in Italiam] italiam *Ck Go Mj Pn Ps Vf*; italiam > in aliam (?) *Kc*; ad italiam *Pp*; taliam *Ge Pb*; < taliam *Ap.* | Eam] ceam *Af Ck Fb Kc Mj Pp Ps Px Vf*; cenam *Ap Ge Pb*; coceam *Ct*; \c/eam *Pn*. **49** in…erat] inheserat *Go*. | Circe] circa *Ge Go Pb Pn*; < circa *Ap*; < certe *Kc*.. | filia] filiam *Go.* | solis] solis dicitur fuisse *Ge*; solis inter montem taurum et mare oceanum quae hospites quos retinebat poculo et carmine transformabat in monstra ·i· *Ta*. | quae] qui *Ct Ld*; \quae/ *Pn*; quos *Ta.* | uel[1]] de *Go*; om. *Fd Ld Pt Px.* | uel[2]] uel aliqua *Fd Ld Pt*. | uel[2]…50 tactu] om. *Go.* **50** tactu] aliqua tactu *Ta*. uirgae] < uirgine *Kc*; uirginitatis *Mj*. | herbarumque] arbarumque *Af*. | herbarumque potentia] om. *Mj*. | potentia] potentiae *Ld;* potentiam *Ps.* | in ferinas] infernas *Fb.* | conuertebat] conuerte *Fd*; conuertit *Mj*; uertebat *Pp*. **59** solis] iouis *Af*. | fuisse] esse *Mj*. | enim] autem *Ta*.

nihil sole pulchrius. Accedentes ad se dicitur uertisse in beluas, quia illius amore homines in amentiam uertebantur et pro ea multa iurgia et proelia gesta sunt et multi perierunt. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Px Ta Vf* | Reuera meretrix pessima fuit atque tamen pulcherrima et ideo filia solis dicitur esse. In mundo nihil pulchrius est. Accedentes ad se dicitur uertisse in beluas, quia illius amore homines uertebantur in amentiam et pro ea multa iurgia et proelia gesta sunt. *Go*.

2. et uagas pelago rates

UAGAS PELAGO: discurrentes per pelagus *Af Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ta Va Vc* | instabiles per pelagus *Vf* | errantes in mari *On*.
UAGAS: uagantes *Fb Fd Kc Ld Mf Mj Ps Pt* | discurrentes *Cg Ps* | decurrentes *Ct* | instabiles *Fd Ld Pt* | quae uagantur *Ka Lh Vh* | quia uagantur *Px*.
PELAGO: in *Ga Mh Na* | in pelagus *Px Vh* | in pelagis *Ka* | per pelagus *Fd Kc Ld Lh Mj Ps To Vb* | per pelagos *Ct* | pro pelagum *Cg* | pro pelagus *Pt*.
RATES: naues *Cg Ct Lh Mf Px St Ta To Va Vb Vh.*

3. Eurus appulit insulae,

EURUS: tempestas *Fb Kc Ld Lh Mo Pp Ps Pt Ta To Vf* | uentus *Cg Fd Kc Ld Lh Mj Pp Ps Pt Ta Vb* | ostsundanwint (OHG) *Ec Gc* | ostansundan (OHG) *Lh* | species pro genere *On* | pro quolibet uente *Va* | Pro quolibet uento Eurum protulit. *Ta* | Aut est species pro genere aut oportunius eo nauigatur uento ad illam insulam. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt* | Calcia uentus *Vf*.
APPULIT: compulit *Ta* | applicauit *Cg Lb Pp Vb* | applicuit *Af Ap Ck Ct Er Fd Ge Ld Pb Pc Pn Ps Pt* | constringit *Ct To* | adduxit *Cg Ck Ge Ka Lh* | pulsauit *Pq* | duxit *Va* | uexit *Vf* | genydde (OE dp.) *Ck.*
INSULAE: Circae *Ck Ge* | Circeae *Vb* | Euboeae *Ec Fd Gc Ka Ld Lh Pp Pt Vf* | datiuus *Pn Va* | ad insulam *Ap Cg Pb Ps Va Vh* | Ehea insula ubi regnauit Circe filia solis *Cg* | ubi fuit dea Circa *Pn* | Heae (?) quae insula Circeae [erat]. Cir(ce) enim solis filia herbarum et carminum nocentium peri(ta). Cum patris item (?) imperium f(erre) non posset, Angitia sor(o)re comite Cholches perfu(git) et in Italiae lictus (= litus?) adduc(ta) collem insedit, quia ex a(l)tero latere paludibus et ex altero mari cingebatur. Cumque quo(?) aus(pi)catio sibi contegisse(t) prosperata suo nomine Circeum uocauit. Quo cum Vlixes tempestate dilapsus socios ei(us) transfigurauit, Vlixen matrimonio suo iunxit. De qua Telegonus est natus, qui patrem ignarus occidit. Angitia Marsos carmina docuit, quibus et diuini honores instituti sunt et primo Angitia mox ab angibus Angetia uocata est. *Vb*.

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86 Calcia uentus] Cf. Beda *De nat. rer.* 27.5.

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60 nihil] nihil \est clarius/ *Ap*. | sole] sole \nec/ *Ap*; sele *Af*. | pulchrius] pulchrior *Pt*. Accedentes] accedentes uero *Pp*; accedentes autem *Lh Ta*. | illius] illus *Fb*. **61** in] an *Fd*. amentiam] amentia *Ta*. | pro ea] propterea *Ck*; om. *Mj*; pro eo *Af Ge Pb*. | iurgia et] om. *Mj*. gesta] facta *Fb Px*. **71** discurrentes] dircurrens *Af*. | per] pro *Ge*. | pelagus] pilagam *Er*. **84** Aut] om. *Ct*. **85** est] om. *Ct Pt*. | species] specie *Pt*. | oportunius] oportunus *Ap Er Ge*. | eo] et *Ap Ge Pb Pn*; co *Er*; (...)o *Ld*. | nauigatur] nauigetur *Pt*.

IV metrum iii

4. pulchra qua residens dea

PULCHRA: formosa *Vf*.
QUA: ubi *Lb Pc Vf* | in *Pp Pt* | insula *On Pd Pp Pt Va Vb Vh* | in qua *Ct* | in qua insula *Af Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pq Ps Ta Vc* | in quam insula *Ld*.
RESIDENS: manens *Vb*.
DEA: Circe *Af Ap Cg Ck Ed Ge Go Lh Mf Pc Pk Pm Pn Pp Pq Ps Px Vc* | Circea *Vb* | Circa *Pb* | filia solis *Lb* | Circe, filia solis; haec secundum fabulam *Kr* | Circae, quae fuit meretrix pulcherrima *Ta* | Circe, filia solis, meretrix pulcherrima *Va* | Circe, fila solis, quae sua incantatione homines imprudentes in feras mutabat, at Ulixen non potuit *Vf* | Circe filia solis, quae sua incantatione homines imprudentes in feras mutabat, at Ulixen nequiuit, quia prudens extitit *Fd Ld Pc Pk Pp Pt* | uoluptas, quae uertit homines in omnia uitia *Mh* | Nimpha Circe socios Vlixis uertit in beluas suis incantationibus. *On* | Circae, quae propter pulchritudinem solis filia dicta est, peritissima herbarum carminumque nocentium. Haec uero cum patris imperium ferre non posset, Anguia sorore comite Cholchos uenit, indeque ad Italiam aduecta est, et collem ibi insedit, qui ex altera parte paludibus, ex altera cingitur mari. Quo cum prospere ageret, insulam de suo nomine Circeam nominauit. Quo cum Vlixes tempestate delatus esset, socios eius in feras mutauit eiusque conubium asciscens. Haec autem insula teste Marone aeaeae dicta est. *Ec Gc* | Circae, filia solis, herbarum perita, et carminum nocentium. Cum patris imperium ferre non posset, Anguia sorore comite Colcos uenit, indeque Italiam aduecta est, et collem ibi insedit, quia ex altera parte paludibus, ex altera cingitur mari. Quo cum prospere ageret, insulam de suo nomine Circeam nominauit. Quo cum Vlixes tempestate delatus esset, socios eius in feras mutauit, eius conubium asciscens. Haec autem insula postea eaea dicta est. *Ka*.

5. Solis edita semine

SOLIS EDITA SEMINE: filia solis *Pp Ta* | procreata a sole *Cg* | a pulchritudine solis filia dicta *Ga Ka Mh Na Vh* | Ipsa Circe pro pulchritudine solis filia dicta est. *Lh* | ipsa Circae *Ka*.
EDITA: creata *Fb Mo* | procreata *Af Ap Ck Ct Er Fd Ge Kc Ld Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | nata *Ct Lb Vb* | genita *Af Ck Ge Lh Pn Ps Px Vh* | ingenita *Ap Pb*.
SEMINE: progenie *Px Ta Va Vh*.

6. miscet hospitibus nouis

MISCET: propinat *Af Ck Ct Er Fd Ge Kc Ld Lh Mj Pn Pp Ps Ta To Va Vf* | propinet *Ap* | propinat < propinet *Pb* | propinauit *Mf* | propinquat *Pt* | praesens pro praet{erito} *Eb Ed*.

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122 teste Marone] Verg. *Aen.* 3.386

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113 Circe] fabula circe *Pk*; circe dea *Pp.* | filia] filiae *Pk*. | quae] om. *Pc*. **114** at] aut *Fd*. extitit] extiti *Pk.* **117** pulchritudinem] pulchritud{inem} *Ec*; pulcritudinis *Gc*. **118** Cholchos] cholc\h/os *Ec*; c\h/olchos *Gc*. **122** feras] feros *Gc*. **135** pro] prae *Lh.*

IV metrum iii

HOSPITIBUS NOUIS: superuenientibus *Af Ap Cg Ck Er Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | aduentantibus *Ec Ga Gc Ka Mh Na Vh* | peruenientibus *Ct* | quibuslibet adinuentionibus *Af Ck Ge Pn*.
NOUIS: Vlixi *Vb* | quibuslibet *Ps*.

7. tacta carmine pocula.

TACTA CARMINE: infecta incantatione *Af Fb Ka Kc Mj Vf* | infecta cantatione *Ct Ps* | incantatione infecta ·i· corrupta *Mf* | cum potentissime accedebat uis carminis *Ct* | Cum enim essent herbae potentissimae, accedebat etiam uis carminis. *Af Fb Kc Lh Mj Pp Ps Px Ta Vf*.
TACTA (FACTA *Eb*): infecta *Af Ap Cg Ck Eb Ec Ed Er Fd Ga Gc Ge Ld Lh Mh Na Pb Pc Pk Pm Pn Pp Pq Ps Pt Px Ta To Vc Vh* | fecta *Ct* | mixta *Ps* | incarminata *Va* | polluta *Ec Gc* | uiolata *Eb Ed* | bigalotiu (OHG) *Ec Gc*.
CARMINE: excantionibus *Vb* | incantatione *Eb Ec Ed Fd Ga Gc Ld Lh Mh Na Pc Pd Pk Pm Pp Pq Ps Pt Px Ta* (2x) *To Va Vc Vh* | cantatione *Cg* | quibusdam incantationibus *Af Ap Ck Ct Ge Pb Pn* | quibus incantationibus *Er*.

8. Quos ut in uarios modos

QUOS UT IN UARIOS MODOS: Fabula Circae, solis filiae, quae sua cantatione homines imprudentes in feras mutabat. Ad Vlixem nequit, quia prudens exstitit. *Ap Ck Ct Er Ge Pb Pn Pq Ps Vc* | Dicuntur efficaciora esse uenena, quae miscentur carminibus. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
QUOS: hospites *Ap Cg Ec Gc Ka Pb Pn Pp Vb* | socios Ulixis *Fd Ld Pt Vf*.
UT (UTI *Ec Gc*): sicut *On* | postquam *Ec Gc Lb Lh Va Vf*.
IN UARIOS MODOS: formas rerum *Fb* | formas ferarum *Va* | species uarias *Eb* | species uarios *Ed* | uarias formas rerum uel bestiarum *Vf* | in uarias formas *Ga Ka Mh Na Vc Vh* | in uarias formas rerum *Ap Fd Kc Ld Lh Mj Pq Ps Pt Ta To* | in uarias formas seu species *Ap Ck Ge Pb Pn Ps* | in uarias formas ferarum *Cg Pc Pk Pp*.
MODOS: formas *Eb Ed Lh Mf Mo Pm* | figuras *On* | species *Ck Ge Pb Pn Ps*.

9. uertit herbipotens manus,

UERTIT: conuertit *Ap Ck Er Ge Pb Pn Ps Va* | peruertit *Pb*.
HERBIPOTENS: herbarum *Ta* | uenefica *Va* | herbarum potens *Ap Ck Er Fd Ge Kc Ld Lh Mf Pb Pn Pp Ps Pt Px To Vb Vf Vh* | herbarum potens patris *Mj* | quia in herbis potens erat *Eb Ed* | potens in herbis *Cg*.

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158 enim] autem *Ta*. | essent] esset *Kc*. | herbae] orbe *Af*. | accedebat] accedebant *Vf*; accedebat ad eas *Fb*; accedat *Px*; accendebant *Lh Ta*. | etiam] eas *Af Lh Ta*; eis *Pp*. **170** Fabula…filiae] fabule cerce solis *Er*. | Circae] Arcae *Ck Ps*. | sua] sua in sua *Er*. | cantatione] incantatione *Ct Er*. **171** homines] homine *Er*. | in feras] infras *Er*. | Ad] at *Pq Vc*; et *Ct*. | nequit] nequiuit *Pq Vc*. | prudens] prudentissimus *Pq*. | exstitit] fuit *Pq*; extat *Er*. **172** Dicuntur] pocula dicuntur *Fd Pt*; dicitur quod *Ct*; dicitur *Er*. | efficaciora] inficatiora *Er*. | esse] fiunt *Ct*; om. *Ld*. **173** miscentur] miscent *Fd*; miscentium *Er*. | carminibus] uenis *Fd*. **179** in] om. *Cg Pp*. uarias[2]] uaria *Pc*.

IV metrum iii

MANUS: operatio *Fb Lh Ps To Vf* | operario *Kc* | Circeae *Vb* | ipsius Circae *Ps* | ipsae Circae *Er Pb* | ipsa Circae *Ap Ck Ct Ge Pn* | effectus operatio *Fd Ld Pt* | hoc est uirtus *Ap Ck Ge Pb Pn*.

10. hunc apri facies tegit,

HUNC: unum *Ap Fb Fd Pp Pq Vc* | aliquem *Ec Gc Vb* | unum ex eis *Va* | quemlibet ex illis *Ap Ck Ct Er Ge Pb Pn Ps* | unum in aprum uersum *Cg Kc Ld Lh Mj Ps Ta To Vf* | in aprum uersum *Fb Fd Pc Pk Pp Pt* | uersus in aprum *Pd Pq*.
APRI: in *Pt* | in aprum *Ap* | siluatici porci *Va*.
FACIES: habitus *Ta* | similitudo *Ap Ck Ct Er Ge Pb Pn Ps*.
TEGIT: obtegit *Ap Ck Ct Er Ge Pb Pn Ps* | cooperuit *Vf* | obumbrat *Vb*.

11. ille Marmaricus leo

ILLE: alius *Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vb Vc* | alter *Vf* | alium *Er*.
MARMARICUS (> MARMORICUS *La*): ut *Ec Fb Gc* | uelut *Ap* | factus *Pq Ps* | maritimus *La* | Africanus *Af Ct Ed Ka Kc Kr Lh Mj Pp Ps Ta To Va Vf* | Africanus uel Libicus *Cg* | a loco *Eb Ed Vb* | a loco in Africa *Ec Ga Gc Ka Mh Na Pm* | Marmarica prouincia est Africae. *Ec Gc Px* | a loco, qui est in Africa *Lh On Vh* | ex Mauritania *Lb* | Africanus; a saltu, qui est in Africa, sic nominatus *Mf* | a loco Africae, ubi abundant leones *Ap Ct Er Fd Ld Pb Pt Va Vb* | a loco Africae, ubi abundant leones et meliores et amatores herbarum, et per excellentiam posuit *Ck Ge Pn* | a loco Africae, ubi maiores habentur leones *Cg Pc Pk Pp Pq Vc* | a loco in quo maxime [...] qui est in Africa *Pd* | Marmarica, pars Getuliae est regionis Africae. *To* | Marmarica, pars Getuliae est regionis Africae. Marmaricus ergo Africanus, cuius leones non fortissimi sunt. *Af Ct Fd Ka Kc Lh Mj Pp Ps Pt Ta Vf*.

12. dente crescit et unguibus;

DENTE: cum *Va* | in *Ga*.
CRESCIT: acuet *Vf* | extra humanum modum *Cg Ps*.

13. hic lupis nuper additus

HIC: alius *Pp Va* | alter ex illis *Ap Ck Ge Pb Pn Ps* (*Vb*).
LUPIS NUPER ADDITUS: in lupi speciem uersus *Ck Fd Ge Ld Pb Pn Pt* | in lupi specie uersum *Er* | in speciem lupi *Ct* | in lupum uersum *Fb* | in lupum uersus *Pc*

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197 quemlibet] quaelibet *Ck Ge*. **198** unum] uirum *Lh Ta To*; alium *Cg*. | uersum] conuersum *To*. **212** prouincia est] prouinciae *Px*. | qui] quod *Lh*. **213** a loco] locus *Fd Ld Pt*; loco *Er*. **214** Africae[1]] africo *Ap*. | ubi[1]] ubi hoc *Er*. **218** Marmarica] Marcia dicitur *Ct*. | pars] par *Kc*. Getuliae] om. *Mj*. | est] et est *Ct*. | regionis] gionis *Af*. | Marmaricus…219 Africanus] om. *Pp*. ergo] grece *Ka*. **219** Africanus] africus *Vf*. | cuius] cui *Kc*. | leones] leonis *Kc*. | non] om. *Pp Ps*; non adeo *Af Ka Lh Ta*. | fortissimi] ferocissimi *Pt*.

IV metrum iii

Pq Va | in lupum conuersi *Kc* | in lupum conuersus *Ap Cg Lh Mj Pp Ps Ta Vc Vf* | qui in lupum fuerat uersus *Pd* | lupino corpore *Pq*.

LUPIS (LUPUS *Ta* | < LUPUS *Bc Mb* | > LUPUS *Pe*): uel lupis *Ta* | faciei *Fb*.

NUPER: nouiter *Ka Lh Mf Pq* | nouelle *Px Vh*.

ADDITUS: sociatus *Ta Vf* | auctus *Vb* | adiunctus *Lb* | adsociatus *Cg* | in siluis *Ec Gc* | comparatus, aequatus *Fd Ld* | cooperatus, aequatus *Pt*.

14. flere dum parat ululat,

FLERE: miserias *Pd* | suas miserias *Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | Eius subauditur suas misereas. *Kc*.

PARAT: uult *Mf* | Dum uult flere ululat. *Eb Ed*.

ULULAT: more lupi *Vf* | ueluti lupus *Vb* | ut lupus *Va* | non humano more, sed ululat ut canis *Ec Gc Ka Lh* | .u. longa extra artem *Ga Mh Na Vh*.

15. ille tigris ut Indica

ILLE: alius *Pp Va* | quidam *Px*.

TIGRIS: bestia est *Vb* | in tigres uersi *Pp* | in tigridem uersus *Ap Cg Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pq Ps Pt Ta Va Vc* | Ferocissima bestia est, quae alitur in flumine Nili. *Vb* | Vt enim Solinus refert, uirtus leonis in dentibus et tigridum in ungulis constat, quae quibusdam capsulis includuntur, ne ineundo acumen amittant. *Af Ct Fb Fd Ka Kc Lh Mj Pp Ps Pt Ta Vf* | Solino recitante uirtus leonum in dentibus et unguibus, quae quibusdam includuntur capsulis, ne ineundo retundantur. *St*.

INDICA: orientalis *Fb* | a quo (?) *Vb* | India *Lb* | in qua abundant tigres *Pd* | quia India abundat tigris *Ec Gc* | quia in India sunt tigres *Eb Ed* | ubi tigres abundant *Ga Mh Na Pm Vh* | ubi tigres abundant in India *Ka* | quia in India abundant tigris *Lh* | In India maiores sunt tigrides. *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | Tigres abundant in India et sunt sui natura ferocissimae, sed quia mentem hominis habuit mitis in circuitu uadit. *Mf*.

16. tecta mitis obambulat.

TECTA MITIS OBAMBULAT: quia deserta non peragrat loca, sicut tigris *Ap Pb* | ob hoc mitis, quia deserta non peragrat loca, sicut tigris *Ck Ge Pn Pq* (*Vc*) | ob hoc mitis, quia non pergunt de loco ad locum, sicut tigris obambulat et collustrat *Ct* | ideo mitis, quia tecta obambulat, non loca deserta, sicut tigrides *Af Fb Fd Kc* (*Lh*)

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243 suas] eius sc. suas *Kc.* **246** more[2]] < motu *Ec*; uel motu > more *Gc.* **255** Vt…refert] solinus dicit quod *Vf.* | enim] om. *Ka Pp*; autem *Ta*. | Solinus] solimus *Kc.* | refert] ait *Ct.* | uirtus… 256 ungulis] iure leonis leonis uidentibus et tigridi \dicitur/ inungutur *Kc.* | tigridum] tigridis *Af Mj Pp Ps Ta Vf*; tigris *Ct Lh Pt*; digridis *Fd*; tigrides *Ka*. | in[2]…256 ungulis] in unguibus *Af Ka Lh Pp Ta*. **256** constat] constet *Vf.* | quae] om. *Ct*; qui *Ka*; quiae *Ta.* | capsulis] clausulis *Ct Mj*. | ne] non *Ct*. | acumen] om. *Mj*. **257** amittant] amittunt *Ct Kc Ta*. **261** tigres[2]] tygrides *Pm*. **263** In] om. *Er*; quia in *Va*. | India] inuidia *Pk.* | maiores] maiorem *Ge.* | tigrides] tigris *Er*; tigrida *Ap*; tigres *Ld Pt.* **273** tecta] tectum *Fb*. | sicut] ut *Fd Lh Pt.* | tigrides] prius *Fb*; tigridis *Kc*; tigridis, licet formam tigridis habebat *Ta*.

IV metrum iii

Ps Pt Ta | ob hoc mitis, quia tecta non deserat, sed ambulet per tecta *Pp* | ob hoc mitis, quia tecta, non deserta, obambulat *Cg Pc Pk* | hominis mentem habens mansuetus *Fd Ld Pt* | quia hominis mentem habuit *Px Vh* | quia hominis habent animam *Eb Ed* | quia mentem hominis habuit, in circuitum uadit *Ec Gc Ka Lh*.
TECTA: per *Fb Pd* | hominis *Vf* | domus *Cg Ps* | per domos *Ta*.
MITIS: mansuetus *Vf* | mansueta *Ap Ct Er* | homo *Vb* | zam (OHG) *Ec Ed Gc Pm* | non ferus, sicut tigris *Pq* | quamuis in specie mutantur *Eb Ed*.
OBAMBULAT: collustrat *Ap Ck Er Fb Fd Ge Kc Ld Lh Mj Pc Pk Pn Pp Ps Ta To Vc* | circuit *Pq Vf* | pro ambulabat *Ps* | circumambulat *Cg Lh* | in circuitum uadit *Vh*.

17. Sed licet uariis malis

LICET: quamuis *Ec Gc Vf*.
UARIIS MALIS: propter socios transformatos *Eb Ed Pm* | propter socios transmutatos *Ec Gc*.
UARIIS: a *Mj*.
MALIS: periculis *Ta* | miseriis *Vb*.

18. numen Arcadis alitis

NUMEN: potestas *Ck Er Ta Vb Vf* | uirtus *Ka Lh Px Vh* | diuina uirtus *Mf* | deus *Ga Mf* | Iuno *Pd* | Mercurius *Af Pn* | Mercurius de Arcadia auis *Lb* | deus ·i· uirtus Circae *Ec Gc* | potestas Mercurii *Ap Cg Ct Fd Ge Ld Pb Pc Pk Pn Pq Ps Pt Va Vc* | potestas Mercurii. Numen idcirco, quia hominis mentem habet *Pp* | Iuno uersa in pauonem monuit Ulixem, ut caueret insidias. *On* | pauo, quae in Arcadia [...] Iuno, dea Arcadiae *Pd*.
ARCADIS ALITIS: Mercurii *Cc Ck Fb Ta To* | Arcas Mercurius *Kr* | in circum *Er* | ipsius Circae *Eb Ed Pm* | Circae sc· *Ld* | ipsius Circae, de Arcadia uolantis *Ec Gc Ka* | quae uas fregit *Ka Mh* | quae fabula ignoratur *Ec Ga Gc Mh Na* | Alitis dicit propter petasum, alatum calciamentum, et uolatile cum quo depingitur. *To* | Mercurii, qui in Arcadia colebatur, ales dicitur quia nuntius deorum fuit. *Vh* | auis, qui in Arcadia colebatur *Px* | uolucris, qui in Arcadia colebatur *Ec Gc Lh* | Ales ·i· auis, quae Arcadiam colebat, monuit Vlixen, ut caueret. *Pp* | Auis, quam Arcadii colebant, monuit ante Vlixes cauere se. *Fd Pt* | Auis quae in Arcadia pro deo colebatur. Quae fabula ignoratur, sed ea forsan auis Vlixen per cantum monuit, ut caueret propinationem hospitis Circae poculorum. Circae, quae prae nimia pulchritudine solis filia dicta est. *Mf* | Cornix, quae Vlixi fortunam in dextera parte praecinuit, cuius rei fabula ignoratur. Arcadia quaedam regio uocatur, in qua auis quaedam cultura dei celebratur. *Ec Gc Ka Lh* | Mercurius dicitur ab Arcadia. Ales quia cum alis depingitur. *Cg* | Auis, quae in Arcadia colebatur ·i· cornix, quae Vlixi fortunam in dextera parte praecipuit. *Va* | Mercurius, qui ostendit ei herbas quasdam cuius beneficio perniciem euasit. Hic educatus est in Cylleno, monte

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276 mansuetus] ·i· mansuetus *Pt.* | quia[1]] qui *Vh.* **277** in] et in *Ec Gc.* | circuitum] circuitu *Gc.* **299** Mercurii] mercuria *Va.* **306** uolatile] uolantile *To.* **310** ante] an *Fd.* | Vlixes] ulixen *Fd.* cauere] ut caueret *Fd.* **313** fortunam] fortuna *Ec Gc.* **314** praecinuit] praecinit *Ec Gc.* **317** qui] quia *Ck.* | herbas] herbam quandam *Ct Er.*

IV metrum iii

Arcadiae, et quoniam minister deorum et talaria habet in pedibus, fortassis ideo alitem propter uelocitatem sc· eum uocat. *Ap Ck Ct Er Ge Pb Pn* | Numen Mercurium hic uult intellegi, qui alatus pingitur propter uelocitatem sermonis et colitur praecipue in Arcadia. Ioue enim praecipiente Mercurius Vlixem praemonuit, ne appropinquaret deae tactuque caducei sui restituit in pristinam formam socios illius, quos Circe tactu uirgae suae pariter cum incantationibus in ferinas conuerterat formas, mentes non ualens mutare illorum, sicut sequentia manifestant, et apud Ouidium ubi unus illorum Eneae suas narrat miserias. *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Va Vc* | Mercurium hic uult intelligi, quia alatus pingitur, propter uelocitatem sermonis, et colitur praecipue in Arcadia, Ioue praecipiente. *Ka* | Mercurium hic uult intellegi, qui praecipue in Arcadia colitur, quia in Cylleno eius monte natus est. Alitis autem addidit propter petasum ·i· alatum calciamentum, cum quo depingitur. Peto enim Grece, Latine uolo dicitur. Ipse enim est deus eloquentiae, propter cuius uelocitatem cum alatis calciamentis pingitur, siue ideo quia cursor deorum esse dicitur. Fert etiam caduceum id est uirgam serpentibus illigatam, propter rectitudinem sermonis seu ad lites dirimendas. Hic ergo Mercurius Vlixem praemonuit, ne Circe appropinquaret tactuque caducei sui restituit socios eius in pristinam formam, quos Circe tactu uirgae suae cum incantationibus in ferinas conuerteret formas, sed mentes non potuit permutare, sicut sequentia indicant. Nam apud Ouidium unus eorum inducitur Aeneae, suas narrans miserias, quas pertulit in permutatione sui corporis. *Af Fb Fd Kc Lh Mj Pp Ps Pt Ta Vf.*

326 apud…miserias] Ovid *Met.* 14.241

319 deorum] est decorum *Er*. | talaria] ralaria *Ap Ge*; < ralaria *Pb*; taliria *Er*; raluria *Pn*. fortassis] om. *Ct Er*. **320** uelocitatem] < felicitatem *Ck*; felicitatem *Er*. | sc·] om. *Ct Er*. | eum uocat] euocat *Er*. | Numen] nomen *Ap Ge Pb*; num *Er*; om. *Pc Pk Pp Pq Va Vc*. **321** Mercurium] mercurium autem *Va*. | qui] quia *Pp Pq Va*. | alatus] alitus *Er*; \a/latus *Pp*; latus *Vc*; < alitus *Pq*. pingitur] pennitus *Ct*. | et…322 colitur] extollitur *Er*. **322** Arcadia] archaide *Ct*. | enim] om. *Er Pq Vc*. | praecipiente] pripiente *Ge*; praecipuente *Er*. **323** deae tactuque] de et actuque *Ge*. | sui] om. *Pp*. **324** socios] sociis *Er*. | Circe] arce *Pk*. | pariter cum] et pariter *Pc*; pariter et *Pq*. **325** ferinas] firmas *Er*. | conuerterat] conuertat *Ct*; conuertit *Va*. | mentes] mentis *Er*. | ualens mutare] ualentes mutare *Ap Ge Pb Pn*; ualens motare *Vc*; ualens *Ck Pk*. | sequentia] consequentia *Pq Vc*. **326** ubi] om. *Pp*. | Eneae] enete *Ap Ge*; enece *Pb*; acte *Er*. | miserias] miserias. quas pertulit in permutatione sui corporis *Pp*. **329** Mercurium…qui] mercurium *Pp*. | hic] om. *Fb*. qui] quia *Ps*. | colitur] coligitur *Fd*. **330** quia] qui *Vf*. | quia…est] om. *Mj*. | Cylleno] ulleno *Kc*; celleno *Fb Pp Ps*. | natus] elatus *Kc*. | est] est. unde et cillenius dictus est *Af Lh Ta*; om. *Fd*. addidit] addit *Af*. | propter] propem *Kc*. | petasum] petasium *Kc*; petaseum *Vf*; om. *Mj*. | ·i·] om. *Mj*. **331** calciamentum] calciamentum et uolatile *Af Lh Ta*. | Peto] ΠΕΤΩ *Vf*; peta *Fd*. | Peto…333 pingitur] om. *Kc Mj*. | enim] autem *Ta*. | Grece] om. *Fd*. **332** alatis] alitis *Ps Ta*. calciamentis] om. *Ta*. **333** pingitur] depingitur *Af Vf*. | ideo] om. *Vf*. | quia] om. *Fb*. | cursor] airsor *Kc*; om. *Fb*; c{on}sar *Fd*. | deorum] dorum *Fd*; deo *Kc*. | esse] om. *Af Lh Pp Ta*. | id est] a *Kc*. **334** serpentibus] om. *Fd Pt*. | illigatam] om. *Fd Pt*; illigat *Ta*. | propter] seu propter *Mj*. propter…sermonis] om. *Vf*. | seu] suae *Pt*. | lites] litus *Ta*. **335** Hic] hinc *Ps*. | Hic…339 corporis] om. *Pp*. | ergo] enim *Ps*. | Vlixem] ulexe *Kc*. | praemonuit] praemouit *Kc*; < praemouit *Mj*; promouit *Ps Pt*. | Circe] arce *Ta*. **336** tactuque] tactumque *Vf*. | restituit] constituit *Mj*. | eius] suos eius *Kc*. | quos Circe] qua scire *Vf*. | quos…337 suae] quo tactu circe *Mj*. | Circe] cire *Kc*. | tactu] tactus *Pt*. **337** conuerteret] conuerterat *Fb Lh Ps Ta Vf*; conuertit *Fd Mj*; conuertebat *Af*. **338** permutare] commutare *Fb*; immutare *Fd Pt*. | apud] post *Mj*. | unus] uenus *Kc*; usus *Ps*. **339** narrans] narrasse *Fb*; narras *Pt*. | permutatione] mutatione *Fb*; pturbatione(!) *Af*.

IV metrum iii

ARCADIS: quae in Arcadia colitur *On* | de Arcadia, quia auis (...) *Vb* | Arcadia quidem uocatur regio in qua auis quaedam cultura dei colebatur, quia ille auis saepe nuntiabat illis *Eb Ed*.
ALITIS: uolanti *Vf* | uolucris *Ga Mh Na*.

19. obsitum miserans ducem

OBSITUM: circumdatum *Af Ap Cg Ck Ct Ed Er Fb Fd Ge Ka Kc Ld Lh Mf Mj Pb Pn Pp Ps Pt Px Ta To Vb Vf Vh* | obuolutum *Ap Ck Ge Ka Pb Pc Pk Pn Va Vc* | oppositum uel uenientem *Eb Ed*.
MISERANS: misertus *Cg* | Post cantum monuit eum, ut paueret. *Px* | Per cantum forsitan monuit eum, ut caueret. *Vh* | monens eum, ut caueret a poculis *Ec Ga Gc Ka Mh Na Vh* | monens, ut a poculis abstineret *Eb Ed Pm* | Saepe enim naufragia passus fuerat; insuper socii, qui remanserant in feras mutati erant. *Af Ap* (2x) *Ck Fb Fd Ge Ka Kc Ld Lh Mj Pb Pc Pk Pn Pp Ps Pt Ta Va* (*Vc*) *Vf* |
DUCEM: Vlixem *Af Cg Ct Fd Lh Mh Pp Vb Vf* | Naretium *Ap Pb Pn*.

20. peste soluerit hospitis,

PESTE: a *Cg Ck Pb* | una *Ap Vc* | incantatione *Pp* | a Circe *Ps* | morte *Ec Gc Ka Va* | mutatione *Ec Gc Lh* | morte uel immutatione *Pd Vh* | morte \et/ immutatione *Px* | a morte *Lh* | Pestem appellat pocula. *Ap Pb* | Ipsa incantata pocula appellat pestem. *Ck Ct Er Fd Ge Pn Ps Pt*.
SOLUERIT: liberauerit *Af Cg Ck Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pp Pq Ps Pt Ta To Va Vc Vf*.
HOSPITIS: deae *Ap Pb Pn* | deae Circae *Ck Ge* | Circae *Ed Ka Mh Pm Pq Va* | Circe sc· *Af Cg Ct Fd Ga Kc Lh Mj Na Pc Pd Pk Pp Ps Pt Px Ta To Vc Vf Vh* | Circes *Cc* | Circeae *Eb Vb* | ipsius Circe *On* | wirtinne (OHG) *Ga Mh Na Vh* | Hospes et qui suscipit et qui suscipitur est. *On* | hospes *Pd*.

21. iam tamen mala remiges

MALA: noxia *Ec Gc Ka* | dico *Vh*.
REMIGES: serui *Go* | socii *Pd* | nautae *Af Ct Fb Fd Ga Kc Ld Lh Mf Mh Mj Na Pp Ps Pt Px Ta To Vh* | nautores *Vb* | suae nautae *Eb Ed* | nautae Vlixis *Vf* | nautae ipsi *Va* | socii Vlixis *Af Ap Cg Ck Ct Er Fd Ge Ld Pb Pc Pn Pq Ps Pt Vc* | soni Vlixus *Pk*.

22. ore pocula traxerant,

ORE: ablatiuus *Vb* | suo *Cg Va*.

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342 cultura dei] om. *Eb*. | auis[2]] om. *Eb*. **354** enim] autem *Ta*; om. *Pc*; enim ulixes *Vf*. naufragia] naufragit *Ck*; naufragium *Ta*. **355** passus] passurus *Af*. | fuerat] fuit *Fb*; fuerat et *Ap*(1) *Ck Ge Mj Pb Pn*. | insuper] om. *Vf*. | qui remanserant] remanserant quia *Mj*. remanserant] remanserunt *Pk*. | feras] om. *Kc*. | erant] sunt *Fd Ge Vf*; fuerant *Ld*. **364** Ipsa] om. *Ct Er Fd Pt*; ipse *Pn*. **379** socii] socitii *Af*.

IV metrum iii

POCULA: uina *Vb*.
TRAXERANT (TRAXERUNT *Mf*): traxerant *Mf* | sumpserant *Af Ap Cg Ck Ec Gc Ge Ka Lh Mj Pb Pc Pd Pk Pn Pq Ps Px Ta Va Vb Vc Vh* | hauserant *Af Ck Fd Ge Ld Pb Pn Ps Pt Vf* | hauserunt *Ap Pb* | hauserat *Er* | biberant *Ec Gc Lh* | sorbuerant *Af Ap Ck Ge Pb* (2x) *Pn Ps*.

23. iam sues Cerealia

IAM: facti *Vf*.
SUES: ut *Fb* | in *Fd Pt* | porci *Ap Pt Vb* | swin (OHG) *Vh* | luxuriosi *Ec Ga Gc Ka Mf Mh Na Px Va Vh* | homines conuersi *Ap Ck Er Fd Ge Ld Pb Pk Pn Ps Pt Vc* | homines conuersi in porcos *Ct* | homines conuersi in sues *Cg Ka Pq Ta* | qui fuerant uersi in sues *On* | illi, qui in porcis fuerant uersi *Pd* | illi remiges *Ec Ga Gc Ka Mh Na Vh* | uersi in sues et leones et tigres *Ec Gc* | ipsi remiges uersi in sues, ut hunc apri f{acies} t{egit} *Pm* | Iam alia faciebant, quam solerent, dum homines erant. *Eb Ed*.
CEREALIA: frumentalia *Ap Cg Ck Ec Ga Gc Ge Ka Kr Mf Mh Na Pb Pk Pn Pp Pq Ps Px Ta Vb Vc Vh* | panem *Pc Pk Px Ta Va Vc Vh* | panem frumenti *Pd* | pane *Pp* | Ceres pro dea ponitur. *Vf* | Ceres dea frumenti *Va* | panes, quos Ceres inuenit *Ck Ge Pb Pn Ps* | frumenti pabulum, quod Ceres inuenit *Ct Er Fd Ld Pt*.

24. glande pabula uerterant

GLANDE PABULA UERTERANT: glandes comederant *Va* | usitata mutauerant uel uerterant panem glande, quasi pro glande *Pk Pq Va Vc*.
GLANDE: aliter blande *Pd* | per *Lb* | ex *On* | in *Ap* | cum *Ec Gc Vh* | in glande *Cg* | pro glande *Pc* | usum panis in glandes *Ec Ga Gc Ka Mh Na Vh* | panem in glande *Ps* | panem in glandes *Eb Ed Pm* | utebantur pro pane, quia homines mutati erant in suibus *Ap Ck Ge Pb Pn Ps*.
PABULA: cybaria *Vb* | panes *Cg Mf*.
UERTERANT: permutauerant *Cg Vf* | mutauerant *Ct Er Fd Ld Pc Pk Pp Pt Ta Vc*.

25. et nihil manet integrum

MANET: illis *Ga* (2x) *Ka Mh Na Px Vh* | humanae formae *On*.
INTEGRUM: forme *Ct Er Fd Ld Pt* | intactum *Cg* | plenum *Ka Lh* | eius formae *Ap Ck Ge Pb Pn Ps* | in ipsis *Vb* | in sociis *Ed Pm* | plenum illis *Ec Gc* | in corpore intactum *Ta* | anweal (OE dp.) *Ck* | quia nihil habebant integrum, nec cibum, (nec) uocem, (nec) corpus, nisi me(ntem) tantum *Ed* | quia nihil habebant, nec cibum, nec uocem, nec corpus *Eb* | Qui fuerant olim uoce et corpore humano potentes, nihil eis manet integrum, in bestiarum habitu mutatis. *Ka Va* | qui nihil habebunt integrum, nec cibum, nec uestem, nec corpus nisi mentem solum ma(...) *Mf*.

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399 remiges] re\mi/ges *Ga Na*. **406** quod] quae *Er*; quaerunt quod *Ct*. **411** usitata] usitata \frumenta/ *Pq*. | mutauerant] sc· mutauerant *Vc*. **412** uerterant] ueterant *Vc*. **416** suibus] sues *Ap Pb*. **427** cibum] cibum uocem *Eb*. **429** habitu mutatis] formam mutati *Ka*.

IV metrum iii

26. uoce, corpore perditis.

UOCE CORPORE PERDITIS: alieno sc· corpore et aliena uoce *Ap Ck Ge Pb Pn* | et uoces et corpora mutata sunt *On*.
UOCE: humana *Ct Fb Fd Ld Mj Pc Pk Pp Pt* | humanas *Er* | aliena *Ps* | animalium *Cg* | Hic deest humana. *Ta* | Deest humana. *Af Ap Kc Lh Pq Ps To Vc Vf*.
CORPORE: et *Ct Lb Ps Vc Vf* | deest et *Pk Pp* | alieno *Ps*.
PERDITIS (PRAEDITIS *Bb Fa La Lh Pe Px Vb* | < PRAEDITUS *Ct* | < PRAEDITIS *Mh On Pd* | > PRAEDITIS *Ap* | PERDITUS *Pk*): uel praeditis *Vh* | uel perditis *Lh* | ditatis *Vb* | ante *Va* | antea *On Px Vb Vh* | hominibus *Lh* | omnibus *Pp* | praepetentibus *Ka* | praepotentibus *Lh* | transformatis *Cg* | illis *Pq* | ditatis ante *Ck Ct Ge Pc Pk Pt* | ditates ante *Vc* | an{te} meditatis *Fd* | et ante ditatis *Er* | ualde perditis sc· hominibus *Er* | ditatis uel potentibus siue instructis *Px Vh* | his qui erant [...] ditati non uocem [...] *Pd*.

27. Sola mens stabilis super

SOLA MENS STABILIS SUPER: Ratio eis mansit. *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | quia quamquam conuerteretur corpus in beluas, mens tamen non est mutata *Ap Ck Ct Er Ge Ka Pb Pn Ps Pt Ta Va*.
SOLA: sed *Ec Gc Ka*.
MENS: scientia *Vb* | sensus *On* | illis remansit *Pd* | mens dicta, quia eminet in anima *On*.
STABILIS: remanens *Ka Pm* | immobilis, immutabilis *Va*.
SUPER: desuper *Lb* | superfuit *Pd* | superest *Fb On* | residua *Cg* | corpora *Pd* | illa poc{ula} *Vh*.

28. monstra quae patitur gemit.

MONSTRA: portenta *Vb* | miracula *Lb* | mala *Va* | super *Lh* | deformitates membrorum *Vf* | super deformitates membrorum *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt*.
PATITUR: sustinet *Ap Ck Ge Pb Pn Ps Vb*.
GEMIT: dolet *Ck Ge Lb Pb Pn Ps* | flet *Vb* | plorat *Pq*.

29. O leuem nimium manum

O: interiectio est *Ct* | admirans *Pq* | admirantis *Ta Vc* | yronia *Eb Ed* | aduerbium admirantis *Ck Ge Pn Ps Vb* | aduerbium mirantis *Pb* | dico *Fb Vf* | dicam *Pq*.
LEUEM: facilem *Vb* | infirmam *Ec Ed Gc Lh Mf Pd Px Vh* | infirmum *Ka* | imbecillem *Ap Cg Ck Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | imbellemus *Fb* | impotentem *Cg Pm* | crudelem *Pd* | infirmam et uilem *On* | non

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435 sc·] om. *Ge*. | aliena] alieno *Ap*. **445** ditatis] d{e}itatis *Px*. **451** Ratio] rauc *Ld*. | eis] eius *Mj Pt*. | mansit] manet *Ck Ge Pn*; remanet *Ct*; remanebis *Er*; remansit *Ap Cg Pc Pk Pp Pq Vc*. **452** quia] quae *Ct*; om. *Ka Ta*. | quamquam] quamuis *Pt*. | conuerteretur] conuertetur *Er*. **453** beluas] belua *Ct*; beluam *Pt*; bellui *Er*. | tamen] om. *Er*; tamen eius *Pt*.

possibilem ad omnia *Ec Ga Gc Ka Mh Na Px Vh* | O leuis manum ideo dicit, quod mentem immutare non poss(it). *Ed* | Ideo dicit, quia mentem mutare non potest. *Eb*.
MANUM: uirtutem *Fb Pp* | uirtute *Vc* | potentiam *Pd Px Vh* | Circeae *Vb* | Circe *Ap Pq* | Circae *Vc* | uirtutem Circae *Kc Mj Ps To Vf* | uirtutem Circis *Ta* | uirtutem Circes *Lh* | potentiam Circe *Pp* | potentiam hominum stultorum *On* | Hoc est uirtutem contemnendam herbarum. *Ap Ck Ct Er Ge Pb Pn Ps* | Hoc est contemnendam uirtutem herbarum et est exclamatio Boetii. O accusatiuum trahit. *Fd Ld Pt Vf*.

30. nec potentia gramina,

NEC POTENTIA: infirma *Ck Ct Er Ge Mj Pb Pc Pk Pn Pq Ta To Vc* | impotentia *Cg Ec Ed Gc Vb* | impotentes *Ga Mh Na* | infirma uidelicet *Af Fb Kc Ld Lh Pp Ps Pt Vf* | et infirma uidelicet *Fd* | o *Cc Lb Pf Vh* | et o *Ct Er Ld Pc Pk Pq Pt Vc* | et o admir{antis} *Ta* | admirantis *Pq* | non pot{est} *Pc Pk*.
NEC: nihil *Vh*.
POTENTIA: fixum pro mobile *Eb Ed*.
GRAMINA: herba *Ta* | herbas *Vf* | herbae *Cg Er Fd Ga Ld Mh Na Pc Pd Pk Pp Pt Vb Vc* | sunt *On* | herbae impotentes *Ka Px* (*Vh*) | Illae herbae, licet incantatae essent, inualidae fuerunt. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps* | Et homines stulti impotentes sunt et gramina inualida. *On* | herbae, quibus incantati sunt socii Ulixis *Va*
pocula, quae illa dederat dea hospitibus suis *Ec Gc*.

31. membra quae ualeant licet,

QUAE: gramina *Fd Ld Mf Pt Ta Va Vf* | gramen *Af* | krut (OHG) *Mf*.
UALEANT: possint *Vb* | uertere *Ap Ct Er Fd Mj Pb Pt Vh* | urgere *Vf* | uerteres *Ld* | inualida fuerant *Ct Er* | gramina licent membra ualeant uertere, tamen non corda *Eb* | quae gramina, licet membra ualeant, corda non (ua)leant ue(rtere) *Ed*.
LICET: quamuis *Ec Fd Gc Ld Mj Pt Vf*.

32. corda uertere non ualent!

CORDA: mentem *Ap Ck Ec Er Fd Gc Ge Ld Lh Pb Pn Pt Px* | mente *Vf* | intellectus *Vb* | mentes *Ct Ga Ka Mh* (2x) *Na Ps Vh*.
UERTERE: tamen *Fd Lb Ld Pt Px Vf* | permutare *Cg*.
NON UALENT: litotes *Er* | tamen ualent *Ap* | sed ualent *Er* | Licet figurae mutentur, memoria permanet. *On*.
UALENT: possunt *Vb*.

33. Intus est hominum uigor

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485 contemnendam] contemnenda *Ap Pb*. | herbarum] herberam *Er*. **486** Boetii] poetii *Vf*. **499** Illae herbae] o herbae illae *Ap Ck Ge Pb Pn*. | incantatae] incantante *Pk*; in caritate *Ck Ge*. **500** essent] erant *Ck Ge*. | inualidae fuerunt] om. *Ps*. | fuerunt] fuerant *Pc*.

IV metrum iii

INTUS: in anima *Vh* | in corde hominum *Ap Ck Er Fd Ge Ld Pb Pn Pq Pt Vc* | in corde *Af Ct Fb Lh Mj Pp Ps Ta To Vf* | hoc super in corde *Kc* | Hoc est in animo *Cg*.
UIGOR: rationabilitas *Ap Cg Ck Ct Fb Ge Pb Pc Pk Pn Pq Va Vc* | fortitudo *Vb* | ratio *Mf Px Vh* | sensus *Pd* | intellegentia *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps* | uirtus *La* | puritas *Ap Ck Ge Pb Pn* | rationabilitas mentis *Af Fd Kc Ld Lh Mj Ps Pt Ta To Vf* | rationabilitas et mens *Pp* | laetitia, potentia, et cetera *Ka* | laetitia, potentia, censura, genium, uirtus, robur *Lh*.

34. arce conditus abdita.

ARCE: in *Ap Ck Er Fd Ge Ld Lh Pb Pn Ps Pt Va Vf* | sede *Vb* | summitate *Ga Ka Mh Na Pd Vh* | mentis *Ct Er Fd Ld Pt Ta Vf* | ab alto *Mj* | in corde *Eb Ec Ed Gc Pm* | in cordis occulto *Mf* | arcem cerebrum *Pd* | in sede cordis *Ta* | excelsa et firma *On* | in occulta habitatione mentis *Cg* | in secreto cordis et scientia ueritatis *Ec Gc Lh*.
CONDITUS: reconditus *Cg Ck Ge Pn Ps* | absconditus *Eb Ed Mf Pm Ta Vh* | occultatus *Ga Ka Mh Na Vh* | est *Pm*.
ABDITA: abscondita *Vf* | secreta *Cg Pq Vb* | in *Mf Pk Pp* | occulta *Ct Er Fd Ga Ka Ld Mh* (2x) *Na On Pc Pd Pk Pp Pt Va Vh* | in occulta *Pq Vc* | in secreta *Ps* | in secreta, et ideo arcet, quia dignitates semper mutaret *Ap* (2x) *Ck Ge Pb Pn*.

35. Haec uenena potentius

UENENA: uitiorum *Af Fb Fd Kc Ld Lh Mj Ps Pt Ta To Vc Vf* | uitia *Ap Cg Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Vc* | humana *Cg* | auaritia *Px* | sunt *Kc* | auaritia, ira *Ga Ka Lh Mh Na* | auaritia et ira *Mj Vh* | auaritia, ira, cupido *Mf* | auaritia, ira et cetera *Pp* | uitia dicta superius *On* | uitia scilicet cum mentem, qui plus est, permutant *Vb* | pocula Circae *Ec Gc* | uitia, quae mentem permutant, ut auaritia, ira et cetera *Va* | quae multitudinem mutant ·i· uitia de quibus [...] *Pd* | supradicta uitia, quae homines infra meritum humanae conditionis detrudunt *Ed Pm* | supradicta uitia, sicut ira, auaricia, rapacitas et fraus, quae homines infra meritum humanae conditionis detrudunt *Ec Gc* | Illa superiora, quae prius dixi, hominum mentes a proprio uigore uertant. *Eb* | Illa superiora, quae prius dixi, hominum mentes a prop(rio) uigo(re) uerta(nt), ut lupi (et le)ones et (...). *Ed* | Hoc est quod prius dixi, hominum mentes a proprio uigore naturae peruertant, ut desistant quod fuerant. *Ec Gc Ka Lh*.
POTENTIUS: ualidius *Ap Ck Er Fd Ge Ld Pn Ps* | ualidus *Pb Pt* | excelsius *Vb* | amplius *Lh Pp* | potius *Ec Gc* | detrahunt *Fd Pt* | quam uenena Circe *Cg Fb To* | quam pocula Circae *Ga Ka Mh Na Vh* | quam uenena Circe, quae non ualuerunt saeuire in uulnere mentis *Af Ap Ck Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta*

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548 secreta] secreta carmina *Ap*(1) *Pb Pn*; secreta carmine *Ap*(2); secreta carmina > -nae *Ck Ge*. ideo] deo *Ck*; deo > ideo *Ge*. **563** dixi] dixit *Ec Gc*. **564** peruertant] preuertunt *Ec Gc*; peruertunt *Lh*. | ut] quod *Ka*. | quod] ut *Ka*. **568** quam[1]] quae *Vh*. | quam[2]] quia *Ap Ck Pb Pn*; quae *Ps*; qua *Ge*; quaedam *Vf*. | non] om. *Af*. **569** in] om. *Ck*; \in/ *Ge*.

IV metrum iii

Vc Vf | Illa, quae prius dicta sunt ante initium carminis, ualidiora sunt, quam uenena Circae, quae non ualuerunt saeuire in uulnere mentis. *Ct Er*.

36. detrahunt hominem sibi

DETRAHUNT: adsciscunt *Cg* | uertunt *Ps* | superant *Lh Mj Vh* | transmutant *Ec Ga Gc Ka Mh Na Ta Vh* | mutant *Va* | ualde trahunt *Vb* | perdunt *Ga Ka Kr Mh Na Vh* | tollunt *Ka*.
HOMINEM: a sensu animae *On* | interiorem *Ka* | ipsam meliorem partem animae, et est argumentum a maiore ad minus. Minus est enim uertere corpora quam animos. *Ap Ck Ct Er Fd Ge Ld Pb Pn Ps Pt Vf*.
SIBI: sibimet ipsis *Mj* | homini *Pq*.

37. dira quae penitus meant

DIRA: perniciosa *Ap Ck Ct Er Ge Pb Pn Ps Pt* | duro *Vb* | saeua *Ta* | fortia *Cg* | perniciosa huiusmundi, quae intrinsecus ex toto lustrant hominem *Fd Ld Pt Vf*.
QUAE: uenena *St Vb* | uitia, uenena *Cg Pp Vf*.
PENITUS MEANT: ex toto lustrant *Pc Pk* | Intrinsecus ex toto lustrant hominem. *Pq* | Interiora meant profundius. *Eb Ed* | Ex toto ergo lustrant hominem. *Ap Ck Er Ge Pb Pn Pq Ps Ta* | In interiores animi penetrant. *Pb* | Penetrant interiores partes animi. *Ap Ck Er Ge Pb Pn Ps* | Penetrant ad mentem. *On* | Pertranseunt ad interiora. *Af Fb Kc Lh Mj Ps Ta To Vc Vf* | Lustrant hominem et penetrant interiores partes animi. *Ct* | Ex toto penetrant hominem et lustrant intrinsecus. *Cg* | Ad interiora meant ·i· penetrant interiores partes animi. *Fd Ld Pt Vf*.
PENITUS: introrsus *Vb* | intrinsecus *Ec Fd Gc Ka Lh Pc Pd Pk Pp Pq Px Va Vh* | interius *Ga Mh Na Vh* | extrinsecus *Ap* | intus *Af* | profundius *Pm* | ex toto *Va* | omnino *Ap Pd* | pone intus intrinsecus in interiora *Mf* | ex toto ad interiora *Pp*.
MEANT: uadunt *Ga Mh Na Vb Vh* | pergant *Pd* | pergunt *Lh Px Vh* | penetrant *Ap* | subintrant *Fd* | lustrant *Va* | intrant *Ec Gc* | transeunt *Mo* | lustrant, pertranseunt *Pp* | mentem *Vh* | ad mentem *Pp* | interius uadunt *Ka*.

38. nec nocentia corpori

NEC NOCENTIA: uenena *Vb* | sunt *Ec Fd Ga* (2x) *Gc Ka Ld Mh Na Pp Pt* | ipsa uenena *Ap Ck Ge Pb Pn Ps* | ipsa uitia *Ct Er Fd Ld Pt* | illa uitia *Ta* | neque nocent *Vh* | Non nocent corpori, sed mentem uulnerant. *Cg* | non nociua tantum corpori, quantum menti *Eb Ed* | quia non transformant corpora in beluas *Ec Ed Gc Ka Pm*.
NEC: et *Lb* | non *Va*.
CORPORI: sed animae *Vf*.

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571 Circae] uite *Er*. | mentis] om. *Er*. **579** meliorem] meliore *Pb*. **580** maiore] minore *Ps*. minus] maius Ap Ck Ge Pb Pn Ps. | est[2]] om. *Ct*. | enim] om. *Ld*. | uertere] conuertere *Ct Er Fd Ld Pt Vf*. | animos] animas *Ct*. **588** perniciosa] om. *Pt*. | quae] om. *Ld Pt*. | lustrant] illustrent *Fd*. **591** ergo] om. *Er Pq Ta*. **593** animi] animi ·i· ipsam *Ap*. | Pertranseunt] pertranseant *Af Lh Ta*; transeunt *Fb*. **596** meant] om. *Ld*. **610** quia] quae *Ka*. | corpora] om. *Ec Gc*.

IV metrum iii

39. mentis uulnere saeuiunt.

MENTIS: tamen *Pp* | sed *Ec Fd Ga Gc Ka Mh Na* | Haec comparatio fit a contrario, quam tamen ideo infert, ut ostendat maius esse mentem mutari in beluas, quam corpora. *Ec Gc Ka*.

UULNERE: in *Fd Pp Pq Ta Va Vc* | et *Cg* | insania *Mf* | in pernicie *Ap Ck Ge Pb Pn Ps* | in perniciem mentis *Ct Er* | in mentis pernicie *Fd Ld Pt* | per odium et per cetera *Ka* | per odium, per auaritiam *Ec Gc* | per odium, per auaritiam, per iram *Lh*.

SAEUIUNT: lacerant *Vb* | impediunt *Mj* | furiunt *Pb* | saeuire faciunt *Vf* | uenena *Ta* | illa uitia *Ta* | uota scilicet impia *Lb*.

IV prosa iv

HEADNOTE: Quaeritur Boetius cur licitum sit saeuire improbos. Audit infeliciores fore improbos per licentiam. *Ka Lh Pp*.

1. Tum ego: Fateor, inquam, nec iniuria dici uideo uitiosos, tametsi humani corporis speciem seruent, in beluas tamen animorum qualitate mutari; sed quorum atrox sceleratque mens bonorum pernicie saeuit, id ipsum eis licere noluissem.

TUM EGO: Boetius *Vb* | talia intuli *Ap Ck Ct Er Pb Pn Ps*.
FATEOR: confiteor *Ap Ck Er Fd Ld Pb Pn Pt* | quod uera dixisti *Fd Ld Pt Vf*.
NEC INIURIA: non iniuste *Vf* | nec iniuste *Ga Ka Mh Na Vh* | non iniustitia *Ta* | non sine ratione *Px* | nec sine ratione, uel iniuste, uel contra legem *Ec Gc*.
INIURIA: ex *Ec Gc* | iniuste *Ap Cg Ck Ct Fd Ge Ld Lh On Pb Pn Pp Ps To Va* | adiuste *Er* | pro iniuriae *Pt* | sine ratio *Vb* | contra legem *Lh* | peruerse *Cg Ge* | aduerbium *Ct* | aduerbis *Er* | iniustitia uel re uera; quae dicis, inquit, nec mihi, nec cuiquam iniuriosa uidentur *Ka*.
DICI: a te *Ck Ct Ec Fd Gc Ld Pb Pn Ps Pt Vf* | a te ipsa *Ge*.
UIDEO: uidetur *Mj* | uidetur mihi *Ec Gc* | intellego *Ge* | quamuis *Ka*.
UITIOSOS: prauos *Fd Ld Pt Vf* | homines *Lb*.
TAMETSI: licet *Ck Er Fd On Pn Ps Pt Vf* | quamuis *Ap Eb Ed Ga Ka Kc Lh Mh Mj Na Pp Ps Px To Va Vh* | quam si *Ta* | licet quamquam *Mf* | una pars est ·i· quamuis *Pb*.
SPECIEM: formam *Fd Ld Pt Vf* | qualitatem *Lb* | similitudinem *Vh*.
SERUENT: habeant *Ap Ck Er Fd Ld Pb Pn Ps Pt Vf*.
IN BELUAS: in pisces *Vb* | animalia *Mj* | in irrationabiles naturas *Vf* | in irrationabiles creaturas *Fd Ld Pt*.
QUALITATE: similitudine *Ec Ga Gc Ka Mh Na Px* | ex *Vh*.
MUTARI: uideo *Er Lb Pp* | peruerti *Fd Ld Pt*.
QUORUM: hominum *Vf* | malorum *Cg Ge Pb* | illorum *Va* | malorum hominum *Fd Ld Pt*.
ATROX: amara *Ps* | ferina *Cg Ge Pb* | crudelis *Fd Ld Pt To* | wælhreow (OE dp.) *Ck*.
SCELERATAQUE: improba *Ap Ck Ct Er Fd Ld Pn Ps Pt* | noxia *Vb*.
BONORUM: hominum *Ec Fd Gc Ka Ld Pt Va*.
PERNICIE (> IN PERNICIEM *Pp*): in *Ec Fd Gc Ps* | perditione *Eb Ed* | damno *Vf* | offensione *Vb* | morte *Cg* | occisione *Pq* | afflictione *Ec Gc Lh* | periculo *Va* | in damno *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | in perniciem *Af Ck Fb Kc Lh Mj Pn Ps Ta To* | in perditionem *Ga Mh Na Pp* | in perditione *Ka Vh* | in mortem *Ge*.
SAEUIT: irascitur *Vb*.
ID IPSUM: nocere bonis *Ta* | laedere innocentis *Ap* | laedere innocentes *Ap Ct Er Pb* | ut iustos mali laedere possent *Vf* | uidelicet ut iustos mali laedere possent *Ld Pt* | aut potuissem laedere innocentes *Ck Pn Ps* | saeuire perniciem bonorum *Cg* | saeuire in perniciem bonorum *Ge* | ut haec non potuissent *Eb Ed* | ut Persius scire tuum *Af* | Noluissem ut saltem eis remaneret humana figura. *Ge Pb*.
IPSUM: potestas *Ps*.

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45 ut[2]…46 tuum] Pers. *Sat.* 1.27

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3 Quaeritur] quaerit *Pp*. **4** fore] esse *Pp*. **21** prauos] pro uos *Fd*. **42** laedere[2]] lidere *Er*. **44** aut] ut *Pn*.

IV prosa iv

EIS: uitiosis *Va*.
NOLUISSEM: ego Boetius *Ta*.

2. Nec licet, inquit, uti conuenienti monstrabitur loco, sed tamen, si id ipsum quod eis licere creditur auferatur, magna ex parte sceleratorum hominum poena releuetur.

NEC LICET: saeuire *Er* | menti *Er* | illis *Fd Ld Pt* | eis *Va* | saeuire in bonos *Pt* | Quare non licet? Videantur mali in bonos saeuire, agunt tamen unde debeant puniri, si uenenum custodiatur. *Ap Ck Ct Er Pb Pn Ps*.
INQUIT: philosophia *Vf* | dicit *Vb*.
UTI: sic *Ga* | sicut *Cg Ck Er Fd Ge Ld Pk Pn Pp Pq Ps Pt Ta Va* | pro ut *Vb*.
CONUENIENTI: competenti *Cg Ge Vb* | oportuno *Ge Pb Ta* | consequenti *Fd Ld Pt* | apto *Ka Lh* | sicut dictura sum in antea *Er*.
MONSTRABITUR: tibi *Lb Ps* | a nobis *Vf*.
SI – AUFERATUR: si eis potestas detrahatur *Ap Ck Ct Fd Ld Pb Pn Ps* | si eis eadem potestas, qua creduntur posse et peccant, quia quanto minus possunt et peccant, tanto minus peccatum est eis *Vf*.
ID IPSUM: potestatis *Ap Ck Er Ld Pn Pq Ps Pt Ta Vc* | potestates *Pb* | potentia *Vf* | potestas *Fd* | ipsa licentia *Va* | pernicies bonorum *Vh* | malum *Cg Ec Ga Gc Ge Ka Px*.
EIS: malis *Er*.
LICERE: posse *Ta* | concedere *Ed*.
AUFERATUR: detrahatur *Er* | gif bið (OE dp.) *Ck* | detra[ha]tur eis potestas *Pt*.
SCELERATORUM: peccatorum *Vb*.
HOMINUM POENA: Debent puniri ipsi scelerati. *Ap Ck Pb Pn Ps*.
RELEUETUR (RELEUATUR *Mj Pc Pd Pn Pp Vc*): uel releuatur *Pf* | uel releuetur *Pd* | subleuetur *Af Fb Fd* | subleuatur *Ap* (2x) *Ck Er Ge Kc Ld Mj Pb Pc Pk Pn Pp Ps Pt To Vc* | leuietur *Vf* | adleuietur *Cg* | adleuiatur *Ge Pb* | leuigaretur *Ka Lh* | leuigetur *Ec Gc Pp* | leuatur *Lh* | In pernicie bonorum poena sceleratis crescit. *Ec Gc* | quia dum amittunt potestatem peccandi, leuiora recipiunt supplicia *Af Ap* (2x) *Cg Ck Ct Er Fb Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp* (2x) *Pq Ps Pt Vc Vf* | Quanto minus peccat quis, tanto minorem poenam sustinebit. *Ec Ga Gc Ka Lh Mf Mh Na Pp Ta Va Vh* | Si hoc non potuissent, ut mala facerent, tunc releu(etur) eorum poena. *Eb* (*Ed*).

3. Etenim, quod incredibile cuiquam forte uideatur, infeliciores esse necesse est malos cum cupita perfecerint quam si ea quae cupiunt implere non possint.

QUOD INCREDIBILE: quod non creditur *Vb* | quod dico *Ge Pb* | quod nunc dico *Ec Gc Ka* | reddit causam *Ec Gc Ka* | dico illud *Vf*.
CUIQUAM: alicui *Vb* | stulto *Fd Ld Pt* | omnibus *Va*.

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57 Quare…licet] licet non *Ct Er.* | bonos] bono *Ap Pb Pn*. **58** puniri] < punire *Ap Ck*; punire *Ct*. | si…custodiatur] om. *Ct Er*. **64** eis[1]] ea *Ct*. **67** potestatis] > potestates *Ap.* **76** subleuetur] > subleuatur *Fd.* **79** quia dum] dum enim *Ap*(1). | amittunt] amittuntur *Ct*; admittunt *Vf*. potestatem] potestas > potestate *Ct.* | leuiora…supplicia] leuius puniuntur *Af Ap*(1) *Kc Lh Mj Pp*(2) *Ps Pt Vf*; leuius puniuntunt *Fb*; leuiora suscip(iunt) supplicata *Er*. | supplicia] sublimia *Ct*. **80** Quanto] quia quanto *Mf.* **81** quis] quisque *Ec Gc Va*; om. *Pp*.

IV prosa iv

FORTE: ex euentu *Vb*.
MALOS: homines *Vf*.
CUPITA: desiderata *Ap Cg Ck Ct Er Fd Ge Ka Lb Ld Lh Pb Pn Pp Ps Pt Ta* | mala *Ge* | ea, quae cupiunt *Vf* | quae cupiuntur *Vb* | quae cupiunt *Eb*.
PERFECERINT: implent *Ps* | impleuerint *Fd Ld Pt*.
EA: opera *Va* | uidelicet quia uolunt, quia possunt et quia perficiunt *Pq* | uidelicet quia uolunt, possunt, et quia possunt, perficiunt. Viri autem sanguinum et dolosi nunc dimidiabunt dies suos, quos sibi permittunt. *Pp*.
CUPIUNT: desiderant *Fd Ld Pt* | ipsi mali *Fd Ld Pt*.

4. Nam si miserum est uoluisse praua, potuisse miserius est, sine quo uoluntatis miserae langueret effectus.

NAM SI: argumentatur *Ap Ck Ct Er Pb Pn Ps*.
MISERUM: malum *Pq*.
UOLUISSE: desiderasse *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt*.
PRAUA: peruersa *Vb* | stulta *Ka Ta*.
POTUISSE: perficere *Ap Cg Ck Er Ge Ka Pb Pk Pn Pp Pq Va* | perfecisse *Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | praua *Ap Pb Vh*.
MISERIUS: pessimum est *Ap Ck Ka Lh Pb Pn Ps Va Vf* | pessimum *Fb Fd Kc Ld Mj Pp Pt Ta To* | infelicius *Vb*.
SINE QUO: sine illo posse *Pc Pk Pp Pq* | sine ullo posse *Vc* | sine illud potuisse *Eb* | sine potentia *Vf* | sine qua possibilitate *Ct Er Fd Ld Pt* | sine qua possibilitate et sine illo posse *Ap Ck Pb Pn Ps*.
QUO: illo *Ap Pb Pn Ps* | posse *Ap Ck Fb Kc Mj On Pb Pn Ps Ta To Vf* | potuisse *Mf Vb Vh* | po«tui»sse *Va* | esse *Ck Pn Ps* | posse uel potuisse *Cg Ge Lh* | potuisse uel effectu *Ec Gc Ka*.
MISERAE (MISERE *Ap Ge Pe* | < MISERE *Mh*): infeliciter *Vb* | Miseria est eis uelle, miseria posse, miseria perficere sua ·i· propria. *Ap Ck Ge Pb Pn*.
LANGUERET: deficeret *Ap Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Ld Lh Pb Pn Pp Ps Pt Ta To Va Vb Vf* | eneruaretur *Lh Pp* | titubaret *Cg Ge*.
EFFECTUS (< AFFECTUS *Pq*): affectus *Ta* | completio *Ap Ck Fd Ld Pb Pn Pt* | complessio *Ct* | complecto *Ps* | uoluntas *Vb* | operatio *Vf* | perfectio *Pp* | perpetratio *Mj* | impletio *Ge* | opus *Pq*.

5. Itaque cum sua singulis miseria sit, triplici infortunio necesse est urgueantur quos uideas scelus uelle, posse, perficere.

SUA: propria *Ap Ck Ct Ec Er Fb Fd Gc Ge Lb Ld Lh Pb Pc Pk Pn Pq Pt Vc Vf Vh* | propria quidem *Af Kc Mj Pp Ps Ta* | cum propria *Ka*.
SINGULIS: suis operis *Er* | uitiosis *Pq* | infortuniis *Vh* | uoluntati *Vf* | uoluntati, potentiae, efficientiae *Ed Ka Pm* | uelle, posse, et perficere *Ec Gc Lh Pp Vh* | possibilitati sc· et perfectioni *Vf* | uolentibus malum, potentibus, perficientibus uel singulis ·i· uoluntati, potestati, actioni *Pq*.

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106 argumentatur] argumentantur *Ap.* **115** qua[1]] aliqua *Fd*. | possibilitate[2]] potestate *Ck.*
135 et] om. *Ec Gc Lh*.

IV prosa iv

MISERIA SIT: in ipsa nequitia *Pq* | quia uolunt mala et possunt *Ge* | quia uolunt, possunt et perficiunt *Af Ap Ck Er Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
TRIPLICI: in *Ap Pb Pn* | uidelicet quia uolunt, quia possunt et quia perficiunt *Cg Ct Ge Pc Pk Va Vc*.
INFORTUNIO: infelicitate *Ap Cg Ck Ct Eb Er Fd Ga Ge Ka Lb Ld Lh Mf Mh Na On Pb Pd Pn Ps Pt Ta Vh* | miseria *Cg Ge Vf* | mala fortuna *Vb* | uelle, posse, perficere *Ka Lh*.
EST: ut *Ge Pb Ps* | illi *Ta*.
URGUEANTUR: opprimantur *Ap Ck Ct Fd Ge Ld Pb Pn Ps Pt* | opprimatur *Er* | deprimuntur *Ga Mh Na Vh* | deprimantur *Ka* | deprimentur *Ec Gc* | coguntur *Vb* | torqueantur *Ec Gc Ka Lh Pp* | affligantur *Ed Mf* | compellantur *Cg Ge* | mali *Fd Ld Pt*.
QUOS: illos *Vf* | hii *Vb* | omnes *Pp* | illos dico *Vh*.
SCELUS: facinus *Vb*.
UELLE: et *Pb*.
POSSE: et *Cg Ge Pb Ps Vf*.
PERFICERE: et *Cg Ge Pb Vf* | scelus *Ap Pb Ps*.

6. Accedo, inquam, sed uti hoc infortunio cito careant patrandi sceleris possibilitate deserti uehementer exopto.

ACCEDO: Boetius *Er* | consentio *Cg Ge Kr Mf On Pb Pd Vf Vh* | intellego *Ec Er Ga Gc Ka Mh Na Vb Vh* | intellectu *Px* | ad intellegendum *Ec Gc Ka* (2x) *Lh Mf* | ad intellectum *Ed* | sensum accomodo *La* | concedo *Ka* | assentio *Ec Gc Lh* | consentio tuae argumentationi *Af Ap Fb Kc Lh Mj Pc Pk Pp Pq Ps Ta To Va Vc* | et tuae sapientiae *Ps* | concedo tuae argumentationi *Ge* | consentio tuae sapientiae et tuae argumentationi *Ap Ck Ct Er Fd Ld Pb Pn Pt*.
INQUAM: ut dixi *Vb*.
UTI: ut *Cg Ge Ka Lh Pb Vf*.
INFORTUNIO: infelicitate *Va* | hac infelicitate *Cg Ge Ka Ta* | triplici *Vh* | nec uelint, nec perficiant *Fd Ld Pt*.
CITO: mox *Mj* | uelociter *Ta*.
CAREANT: ipsi *Ps* | mali *Er* | non habent *Vb* | mali indigeant *Ka* | uidelicet uelint, non tamen possint neque perficiant *Ck Pn Ps* | uidelicet ut si uelint, non tamen perficiant, uel si possint, neque perficiant mala *Pp* | uidelicet ut si uelint, non tamen possint, neque perficiant malum *Ap Ck Ct Er Ge Pb Pc Pk Pn Pq Ps Va Vc*.
PATRANDI: perficiendi *Ck Ct Er Fd Lb Ld Ps Pt Vb* | deest scilicet *Ge*.
SCELERIS: peccati *Vb*.
POSSIBILITATE: a *Ck Ps* | ualitudine *Ap Pb Pn*.
DESERTI: homines *Vf* | derelicti *Cg Ec Fd Gc Ka Ld Lh Pp Pt Px Ta Va Vb Vh* | priuati *Mj* | relicti *Mj* | exhausti *Ap Pb Ps* | derelicti ipsi *Ge Pb* | segregatius mali homines *Er*.
UEHEMENTER: ualde *Vb*.

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138 quia[2]] qui *Fb Kc Lh Mj Pp Ta*; > quam *Ps*. **139** possunt] quia possunt *Ck Er Pn*; quam possunt *Ap Pb*; \quam/ possunt *Ps*. | et] et quia *Er*; om. *Fd Ld Lh Pp Pt*. **140** uidelicet] om. *Cg*. quia[1]] quae *Ct*. **165** et tuae] om. *Ct*. **169** perficiant] faciant *Fd*. **172** perficiant] perficiant malum *Pn Ps*. **173** ut si] quia etsi *Va*. **174** possint] possunt *Ct Va*. | perficiant] perficiunt *Va*. malum] malum. uidelicet uelint *Ap Ge Pb*.

IV prosa iv

EXOPTO: uolui *Mj* | similitudinem ex his trahit, qui facile destruunt machinam aduersariorum *Vf*.

7. Carebunt, inquit, ocius quam uel tu forsitan uelis uel illi sese aestiment esse carituros; neque enim est aliquid in tam breuibus uitae metis ita serum quod exspectare longum immortalis praesertim animus putet.

CAREBUNT: possibilitate *Ap Ck Ct Er Fd Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | non habebunt *Vb* | possibilitate mali *Cg Ge*.
OCIUS: citius *Ap Ck Ec Gc Ka Lh Mf Mj Pb Pn Ps Px Va Vh* | uelocius *Ed Er Fd Ld Lh Pt Ta Vb Vh* | citius uel antequam *Ge* | Ocius comparatiuum est ab eo positiuo Greco, quod est ochis. *Fd Ld Pt* | a uerbo Greco, quod est oku. Inde otius uelocius, et est aduerbium, et inuenitur otior, quando otium sec[u]ritas per t scribitur, quando ocius uelocius per c scribitur *Vb* | ochys Grece, Latine uelox, inde oceanus a uelocitate; ocius uelocius *Kr* | Velocius moriuntur forsitan quam uelis tu, qui eos uiuos puniri cupis, uel quam illi estiment, qui te iniuriari desiderant male facturi. *Mf*.
QUAM UEL – UELIS: quia iniuste talia ab illis sustines *Ap Pb Pc Pk Pn Pq Ps Va Vc* | quam iniuste talia ab illis sustines malum *Ck* | qui iniuste talia ab illis sustines, quia non optas eorum perditionem *Ct Er Fd Pt* | uel tu, qui mala pateris et qui iniuste talia ab illis sustines *Pp* | Vel tu, qui mala pateris, uel illi, qui irrogant, citius moriuntur, quam uelis. *Va Vh* | Vel tu, qui mala pateris, uel illi, qui irrogant, citius moriuntur, quam uelis, quia uiri sanguinum non dimidiabunt dies suos, quos sibi promittunt. *Ec Gc Ka Lh*.
UELIS: excogites *Ec Ga Gc Ka Mh Na Vh* | quia inde dolebis *Ge Pb* | quia quamuis graues labores sufferas, mauis adhuc uiuere, quam ab eis interfici *Ec Gc Ka* | Multi enim sunt timentes mortem humanitus tendentem semper adesse contra. *St* | Multi enim sunt, qui timent, multi uincuntur animi desiderio. *Fd* | Multi sunt enim, qui timent mortem iuxta naturam humanam, quae tendit semper adesse, et e contrario multi uincuntur animi desiderio, quasi repugnantes naturam et nullo terrore mortis labuntur, sed potius exspectant ipsam et ideo addit forsitan. *Ap Ck Ct Er Ge Ka Ld Pb Pn* (*Ps*) *Pt Va Vf* | quia nec tu, nec alius forsitan mori uultis; cum mortui fueritis, aut uos, aut illi, qui potestatem malitiae exercent super uos, carebunt statim illi omnibus, quae uidentur nunc posse *Ec Gc Ka Lh*.
UEL ILLI: quam *Vf* | citius quam *Ck Pb Pn Ps* | qui tibi ista irrogant *Ap Cg Ck Ct Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | qui ista repugnantes *Er*.
CARITUROS: non habentes *Vb* | perpetrandi *Vh*.

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200 quia] quam *Ap Pb Pn*; qui *Pc Pk*. | iniuste] iuste *Va*. **201** qui] q{uia} *Fd Pt*. **204** uelis] uelint *Va*. | qui[1]] quia *Ec Gc*. | pateris] poteris *Ec Gc*. **205** uelis] uelim *Ec Gc*. **210** enim[2]] om. *Vf*. **211** iuxta] ixta *Ge*; < iusta *Pt*; iuxa *Ld*. | quae] q{ui} *Ld*. | et e] om. *Er*. **212** multi] multo *Ct*. | naturam] naturae *Va*. | et…213 ipsam] om. *Ka*. **213** et…addit] ideo dicit *Va*. | addit] addidit *Ap Er Ge Ld Pb Pn Ps Pt Vf*. | forsitan] perfectam *Pt*. **215** malitiae] mali ore *Ec*; mali ore > maiore *Gc*. **217** qui] illi qui *Ck*; quam qui *Fd;* qui uel *Pb Pn*. | tibi] ibi *Ap*; om. *Pn*. | ista] talia *Ck*; haec *Pc*. | irrogant] intergant *Ck*; irregant *Pk*; irrogent *Ct*.

NEQUE – PUTET: Nihil enim longum et diurnum dici potest, etiam si longissimo temporis spatio protendatur, quod termino mortis quandoque finiendum est. Vnde Mezentius ad equum suum in Virgilio loquitur ita: Roebe diu res siqua diu mortalibus ulla est uiximus. *Af Ap Ct Fb Fd Kc* (*Lh*) *Mj Pp* (*Ps*) *Pt St Ta To Vf.*

ENIM: quia *Ka*.

ALIQUID: tempus *Ka* | prosperitatis siue aduersitatis *Ge Pb*.

BREUIBUS UITAE: quia tota uita huius saeculi breuis est in comparatione aeternitatis *Ta* | quod tam sero ueniat, ut possit praesertim immortalis animus longum esse, ut est homo, qui moritur, alium uidit nascentem, scit eum non permansisse *Eb Ed*.

UITAE: huius *Cg Fb Ge Pb Va Vh.*

METIS: terminibus *Vb* | terminis *Ap Cg Ck Ct Er Fd Ge Mf Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vh* | finibus uel terminis *On* | finibus, spatiis *Ka Lh* | terminis istius mundi *Ld Pt* | meta finis *Kr*.

SERUM: tardum *Ec Ga Gc Ge Ka Kr Lh Mh Na On Vb Vh* | prolixum *Ap Ck Ct Er Fb Fd Ld Pb Pn Ps Pt* | longum *Ap Er Fd Ge Ka Ld Pb Pc Pk Pp Pq Pt Ta Va Vc Vf* | longaeuum *Ec Ga Gc Ka Na* | morum [= morarum?] *Ap Ck Pb Pn* | tam longum *Ps.*

EXSPECTARE: sustinere *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | estimare *Cg Ge* | intellegere *Pq Ta Vc* | manere *Ec Gc Pm* | homo mortalis *Ec Gc Ka*(2x) *Lh* | sed breue diu uiuere aliquid *Vf.*

LONGUM: longaeuum *Vh* | homo mortalis *Vh*.

IMMORTALIS – PUTET: animus utique non qualiscumque, sed immortalis ·i· constans et fortis ad omnia aduersa toleranda, et ideo addidit praesertim ad discretionem sc· fragilis animi, qui longum estimat esse, quod temporale est *Ge*.

IMMORTALIS: deus *Ap Pb*.

PRAESERTIM: maxime *Cg Lb Ta Va Vb* | praecipue *Ct Er Fd Ld Ps Pt* | quae putare debeat mens *Pp* | Quia animus non morietur, nihil longum putare debet, quod in breui finitur. *Eb Ec Ed Gc Ka Pm*.

ANIMUS: mens et ratio *Ec Gc Ka Lh Ta Vh*.

PUTET: putare debeat *Mj Va* | qui putare debeat *Vh*.

8. Quorum magna spes et excelsa facinorum machina repentino atque insperato saepe fine destruitur. Quod quidem illis miseriae modum statuit; nam si nequitia miseros facit, miserior sit necesse est diuturnior nequam.

QUORUM: malorum *Ec Gc Go Ka Pm Px* | improborum *Fd Ld Pt Vh* | prauorum *Pb* | desideriorum *Pq* | prauorum hominum *Ge* | male agentium *Mf* | stultorum uel superborum *On* | improborum, qui sperant se diutissime uicturos *Ap Ck Er Ge Pb Pn Ps Pt* | De infelicissimis hic disputat, qui in sua permanent nequitia. *Ec Gc Ka.*

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221 Vnde…223 uiximus] Verg. *Aen.* 10.860

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220 enim] om. *Lh Ta*. | et] est et *Mj*. | diurnum] diuturnum *Af Ap Fb Fd Lh Mj Pp Ps St Ta*. dici] duci *Kc*. | si longissimo] si longissime *Fd*; si longissimi *To*; silogissimo *Kc*; sillogismum *Af*. **221** quod] om. *Ps*; quia *Ap To*. | quandoque] quando *Af Ap*. | est] om. *Ta*. | Vnde…223 uiximus] om. *Fb To*. **222** equum] equeuum *Fd.* | in Virgilio] om. *Fd Pt St*. | loquitur ita] om. *St*. | Roebe] Rhebe *Af Mj*; Rebe *Ct Fd St*; Rhoebe *Ta.* | siqua] om. *Ps.* | diu[2]] om. *Vf*; diu inquit *St*. **228** longum esse] in longum tempus stare *Ed.* **247** nihil] non *Eb Ed.* | debet] debeo *Ec Gc*.

IV prosa iv

MAGNA SPES: ad altiora *Pc Pk Ps* | semper ad maiora tendens *Fd Kc Ld Lh Mj Pp Ps Pt Ta Va Vf* | ad altiora semper tendens *Ap Ck Ct Er Pb Pn Pq Vc* | ad altiora huius saeculi, ad maiora tendens *Ge* | ad altiora semper et maiora tendens *Cg*.
EXCELSA: machina *Kc* (*Mh*) | superba *Ka Ta*.
FACINORUM: superborum *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | malorum *Eb Ec Ga Gc Ka Na*.
MACHINA: argumentatio *Ec Gc Ka Lh Pp Vb* | structura *Cg Ge* | instrumenta *Ap Ck Er Pb Pn* | instrumentum *Ct To* | pressura *Ap Ck Ct Pb Pc Pk Pn Pp Va* | presiunt *Er* | cumulus *Pq* | fabricata ex malis *Ta* | Machinam uocat pressuram illam, qua mali bonos premunt. *Af Ap Ck Fb Fd Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps St Ta To Vf* | machinor compono, machina compositio *Kr*.
REPENTINO: improuiso *Ap Ck Er Pb Pn Ps* | subito *Ta Vb* | subitanea *Ge* | subitaneo *Cg Pb*.
INSPERATO: impremeditato *Vb* | inopinata *Ta* | improuiso *Fd Ld Pt* | dum non sperant *Cg Pb* | Hoc est dum non sperant. *Ge*.
FINE: morte *Ta* | per mortem *Cg Ge Pb*.
DESTRUITUR: quia cito moriuntur *Ka Lh Pp Vh* | facinus eorum, quia cito moriuntur *Ec Gc* | Similitudinem protrahit ab illis, qui facile destruunt machinam aduersariorum. *Ap Ck Ct Er Fd Ge Pb Pn Ps Pt*.
QUOD QUIDEM: finis *Eb Ed Pm* | tuus finis *Er* | ius *La* | eo quod *Ct* | hoc *Ga* | hoc etiam *Ka* (*Mh*) *Na Vh* | insperatus finis *Ap Ck Er Fb Ge Kc Lh Pb Pc Pk Pn Pp Pq Ps Ta Vc* | illa mors *Ps* | ius male fidei *Ec Gc On Pd* | finis repentinus *Ec Gc* | quae res finis insperatus uel repentinus *Vf* | finis quidem insperatus *Mj* | terminus repentinus miseriae *To* | insperatus finis, quod repente destruatur ipsorum machina meritum *Ct Er Fd Ld Pt*.
MISERIAE MODUM STATUIT: miseriam peccandi constituit *Ck Er Pn* | miseriam peccandi statuit *Pt* | miseriam peccandi destruit *Ld* | uel miseriam peccandi *Ps* | qui, cum moriuntur, definis (!) eorum miseria *Vf* | nam cito moriuntur *Mj* | si cito moriuntur *Mf* | quia cito moriuntur *Va* | ut cito moriantur *Ka* | ut cito moriuntur *Ec Gc* | ne addant peiora mala prioribus malis *Cg Ge* | Quanto citius finitur, tanto moderatiorem miseriam patitur. *Ec Gc Ka*.
MISERIAE: calamitatis *Vb*.
MODUM: mensura *Mh Vb* | mensuram *Cg Ga Ka Na Ta* | fine *Ps* | finem *Cg Ge Pq Pt* [*St*] *Vh* | terminum *Cg Ed Ge Ka Lh Pb* | sed *Vh*.
STATUIT: imposuit *Cg Ge Pb*.
NAM SI NEQUITIA – NEQUAM: propositio *Cg* | parentesis *Pq* | Sicut enim posito lapide super lapidem, numerus augetur, ita malum mali super positione coaceruatur. *St* | Sicut enim posito lapide super lapidem structura fit, ita malum coaceruatur, dum potestas malis conceditur. *Af Ap Fb Fd Kc Lh Mj Mo Pp Ps Pt Ta To*.
NEQUITIA: malitia *Fd Ld Pt Ta Va Vh* | malitia, iniustia *Mf* | Nequitia enim hoc cum magis durat, miserior est, sicuti lapis positus est super lapidem, unde structura fit, ita malum coaceruatur, dum potestas malis conceditur. *Vf*.
MISEROS FACIT: sicut facit *Ge*.

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270 illam] om. *St*. | qua] quia *Pp*; quam *Ta Vf*; quam > qua *To*. **275** sperant[1]] sperent *Pb*. **278** protrahit] protra *Er*. | ab] om. *Ct*. **281** insperatus] (...)tuuis *Er*. **284** insperatus] insperatur *Er*. | destruatur] destruat *Fd*. | ipsorum] in ipsorum *Ct*. | machina…285 meritum] machinamentum *Ct Fd*; trahimentum *Er*. **290** finitur] moritur *Ec Gc*. **298** enim] autem *Ta*; om. *To*. | lapide] lapidem *Fb*. | super] sub *Mo*. | structura] structuram *Fb*. | ita] et ita *Ap*. | malum] mali *Kc Mj*. **299** conceditur] extenditur *Mj*.

MISEROS: homines *Ta*.
MISERIOR: iniquior *Va*.
SIT: ut *Ge Pb Pp Ps*.
DIUTURNIOR NEQUAM: perseuerantior in nequitia *Ct Er Ld Pp Pt* | perseuerantior nequitii, inutilis ille malus, qui est diuturnior *Ap Ck Pb Pn* | perseuerantior nequitii sc· diu uiuens *Ps* | ab eo, quod est die diu, a diu diuturnus *Vb* | ut miserior sit nequam homo, quo diuturnius uiuit *On* | in nequitia longaeuior *Va* | quamdiu diutinius est malum in illis, tamdiu infeliciores sunt *Eb*.
DIUTURNIOR: longior *Ka Vb* | perseuerantior *Cg Fd Ge Pc Pk Pq Vc* | longaeuior *La* | ut longior *Lb* | perseuerantior, longior *Ta*.
NEQUAM: malus *Ct Fb Fd Kc Ld Mf Mj Pk Pp Ps Pt Px Vf* | in aliis *Er*. iniquus *Ta* | nequitia *To* | malum *Ed* | homo malus *Ge* | malitia *Mh Na* | in malitia *Ga Ka* | in nequitia *Fd Pk Vc* | malum uel iniquitas *Ec Gc Ka*.

9. Quos infelicissimos esse iudicarem si non eorum malitiam saltem mors extrema finiret; etenim si de prauitatis infortunio uera conclusimus, infinitam liquet esse miseriam quam esse constat aeternam.

QUOS (< UOS *Ap*): malos *Ap Ck Pn Pq Ps Ta Vc* | uos *Vb* | miseros *Fd Ld Pt* | homines malos *Cg Ge Pb*.
INFELICISSIMOS: in malitia *Ec Gc* | in nequitia *Ge*.
IUDICAREM: dicerem *Vb* | deputarem, adiudicarem *Pp* | diiudicarem *Pp*.
EORUM: improborum *Ld Pt* | improborum, qui sperant se diutissime uicturos *Fd*.
EXTREMA: nouissima *Ap Ck Er Ld Pb Pn Ps Pt* | nouissime *Fd* | ultima *To Vb*.
FINIRET: si non morerentur *Pm* | si non moreretur *Ec Gc*.
PRAUITATIS: nequitiae *Vf*.
UERA: dicta *Ec Gc Ka* | si uera sunt, quae definiendo diximus *Mf* | si illa uera sunt, quae dixi *Eb Ed*.
CONCLUSIMUS (< CONCLUDIMUS *Pe*): uel concludimus *Vb* | definimus *Mj Px* | definiuimus *Cg Eb Ec Gc Ge Ka Lh On Pb Va Vh* | diximus, definiuimus *Pp* | quod mali miseri sunt *Af Ap Ta To* | quod mali miseri sint *Fb Kc Lh Mj Ps* | quia mali miseri sunt *Vf* | quod triplici sc· generantur miseriae malorum, ut uelint, ut possint, ut perficiant malum *Ap Ck Ge Pb Pn* (*Ps*) | Conclusimus quod triplici infortunio arcantur mali, ut uelint, possint, et perficiant malum, ut miseri sint. *Ct Er Fd Pt Vf* | ita uidelicet ut, si uelint, non tamen possint, nec perficiant malum *Ap Ck Ge Pb Pn*.
INFINITAM: infelicissimam *Ct* | interminatam *Ta* | Si mali non morerentur, nequitia ipsorum esset infinita. *Eb Ec Ed Gc Ka Pm*.
LIQUET: claret *Cg Ge Pb* | manifestum est *Vb*.
MISERIAM: poenarum *On*.
AETERNAM: permanentem *Ta* | constaret, si infinita esset *Ec Gc Ka*.

10. Tum ego: Mira quidem, inquam, et concessu difficilis inlatio, sed his eam quae prius concessa sunt nimium conuenire cognosco.

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309 malus] malos *Ap*. **333** dixi] dixit *Eb*. **335** definiuimus[1]] < definimus *Eb*. **337** generantur] gerantur *Ap Ge Pb Pn*. **338** quod] quo *Er*; enim quod *Ct*. | triplici] tripli *Ct*; triplica *Er*. **339** mali] mali ·i· *Ct*. | possint] ut possint *Ct Er Fd Pt*. | et] ut *Ct Er Fd Pt*. | ut[2]] ut et *Fd*. ut[2]…sint] om. *Ct Er*. **343** ipsorum] eorum *Eb Ec Gc*.

MIRA: est *Ap Cg Ck* (scr.) *Ge Ka Pb Ps Ta Vb* | sunt *Lh* | ad credendum *Pp* | illatio *Va* | mira definitio et concessione difficilis *Mf* | conclusio, quia mirum uidetur, ut tunc sit homo felix, quando moritur *Cg Ge Ps*.

INQUAM: ut dixi *Vb*.

CONCESSU: concessione *Ec Gc Ka Mh Na Vf* | credendum *Mj* | credulitate *Pn* | crudelitate *Pb* | conclusione *Ap Pb Ps* | intellectu *On* | zi gilobezzenne (OHG) (*Ga*) *Mh Na Vh* | quam concessisti *Fd Ld Pt* | quod conceditur *Vb* | ad concessionem *Cg* | ad concessionem uel conclusionem *Ge* | concessionem ·i· ad concedendum uel ad credendum *Pp* | concessione concedendum uel credendum *Vh* | ad concedendum et credendum *Va* | ad concedendum uel credendum *Ec Gc Ka Lh* | credulitate uel concedendum *Eb Ed*.

DIFFICILIS INLATIO: grauis conclusio *Af Ap Ck Fb Kc Mj Pb Pn Ta Vf* | opposita assumptio *Ap Ck Ct Er Ld Pb Pn* | grauis assumptio *Cg* | illationem conclusionem *Ck* | Iuxta uulgus difficilis est concessio. *Eb* | Iuxta uulgus difficilis est concessio, ut eum, qui, ut uult, agit infelicissimum esse putares, si mortem extremam non gustaret. *Ec Ed Gc Ka Pm*.

DIFFICILIS: grauis *Fd Ge Ld Mo Pp Ps Pt To Va Vb* | opposita *Pt* | non facilis omnibus *On* | Quare difficilis, quia homines non putant esse miseriam, sed potentiam et uelle et posse et perficere malum. *Ap Ck Ct Er Fd Ge Pb Pn Ps Pt.*

INLATIO: conclusio *Lh Mo Pc Pk Pq Ps To Va Vb Vc* | datio *Lb* | demonstratione *Ap* | assumptio *Pb Ps* | appositio *Pq* | impositio *Ed Ka Px* | transformatio *Ka Lh* | sermo tuus *On* | impositio uel finis *Lh Vh* | ista assumptio *Ge* | finis, conclusio, impositio *Pp* | Apud dialecticos illatus conclusio dicitur et dialectica dicitur dualis dictio, dia duo lexis di(ctio). *Vb*.

HIS: rationibus *Ec Ga Gc Ka Mh Na Va Vh* | argumentis *Ta* | superioribus *Fd Ld Pt* | conclusionibus *Vf* | rationibus supradictis *Ge* | Probat, tamen humano more loquens non credit. *Ka Lh Vh* | Id probat, ex humano more loquens non credit. *Va*.

EAM: illam *Mj* | illationem *Ap Ct Er Fb Ge Ld Pb Pn Pt Va Vf Vh* | illationem uidelicet *Af Kc Lh Pp Ps* | ad illam illationem *To* | conclusionem *Ap Ps*.

PRIUS CONCESSA SUNT: quia dixisti triplici infortunio urgeri, qui habent uelle, posse, perficere *Ta*.

CONCESSA SUNT: conclusa sunt *Pt Vf* | quibus consensimus *On*.

CONCESSA: conclusa *Ap Cg Ck Ct Er Ge Pb Pc Pn Ps* | a te *Vb* | conclusas *Fd* | conclusa sunt *Ld* | supra dicta *Mj*.

CONUENIRE: decere *Ps* | concordare *Cg Ge Pb*.

11. Recte, inquit, aestimas, sed qui conclusioni accedere durum putat aequum est uel falsum aliquid praecessisse demonstret uel collocationem propositionum non esse efficacem necessariae conclusionis ostendat; alioquin concessis praecedentibus nihil prorsus est quod de inlatione causetur.

RECTE INQUIT: hic dial{ecticum} *Ga Mh Na Vh* | syllogismorum conclusio *Ka Lh* | manif{estum} *Vh*.

INQUIT: dixit *Vb*.

AESTIMAS: putas *Vb* | censes *Ta* | quando dicis eam concordari superioribus *Pq*.

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353 conclusio] om. *Ge*. | mirum uidetur] nimirum *Ps*. **364** assumptio[1]] assumma *Er*. **365** est[2]] om. *Ec Gc*. **366** agit] agat *Ec Gc*; ait *Ka*. **369** Quare] que *Er*. | Quare difficilis] difficilis ideo *Fd Pt*. **370** et[3]] om. *Fd Pt*. **374** illatus] illtus < illtius *Vb*. **377** tamen] et tunc *Vh*; et tamen *Lh*.

QUI CONCLUSIONI – PUTAT: qui non uult consentire conclusioni *Ap Ck Ct Er Ge Ld Pb Pn Ps Pt Vf* | cui graue accedere ad conclusionem sc· ut non uelit eam, sicuti posita est, recte intellegere *Ap Ck Ge Pb Pn Ps St*.
QUI (NON *Er*): ille *Ap* | ille homo *Cg Ge Pb* | ille qui *Er*.
CONCLUSIONI: illationi *Vb* | huic *On Va* | nostrae *Ap* | fini *Lh Vh* | huic fini *Ec Gc* | ad conclusionem scilicet ut non uelit eam, sicut posita est, recte intelligere *Va*.
ACCEDERE: consentire *Af Ap Cg Ck Ec Ed Fb Ga Gc Ge Ka Kc Lh Mf Mh Na On Pb Pk Pm Pn Pp Pq Ps Ta To Vh* | concedere *Af Cg Ge Kc Lh Pc Pk Pp Pq Ps Ta To Vc* | credere *Ed Mf Mj Px Va Vh*.
DURUM: difficile *Ck Ec Gc Ge Ka Lh Pb Va* | asperum *Vb* | dubium *Ta* | incredibili *Vh*.
PUTAT: esse *Ge Pb*.
AEQUUM EST: etiam *Ka*.
AEQUUM: iustum *Ap Cg Ck Ge Pb Pn Va Vb* | rectum *Ta Vb* | conuenit *Af* | iustum est *Ps* | iustum est sc· consentire *Ec Gc Px*.
UEL: pro ut *Ps* | uel ut *Va*.
FALSUM: uel falsi *Ap Pb Pn*.
PRAECESSISSE: ante dixisse *Vb* | antequam concluderetur *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Pt Va Vc* | antequam concludatur *Pc* | antequam concluderentur *Ct* | antequam cluderetur *Ld* | antequam conclusio fieret *Af Ct Fb Ka Kc Lh Mj Pp Ps Ta To Va Vf* | in superioribus nostris conclusionibus *Ec Gc* | in positione et assumptione *Vf* | in appositione assumptione *Pt* | in propositione et assumptione *Ct* | impositis a nobis *Ka* | impositione uel assumptione *Ld* | impositione et asumptione *Er*.
DEMONSTRET: ut *Ap Ge Ka Pb Pn Pp Vb* | ipse *Ps* | ut ille *Va*.
COLLOCATIONEM (COLLATIONE *Pf* | COLLATIONEM *Ba Cg Ck Fb Go Ka Kc Lb Mh Mj Pp Ps Pt Px Ta To Va Vc* | < COLLATIONEM *Ap* | > COLLATIONEM *Ga Pb Pn Vf*): uel collocationem *Pf Px* | uel collectionem *Mb* | extremitatem *Ap Ck Ct Ec Ed Er Gc Ge Pb Pk Pn Pp Pq Vc* | locum *Ec Ga Gc Mh Na Vh* | coadunationem *Lb* | concordiam *Fb Lh Ta Va* | constitutionem *Cg Ge* | statunga (OHG) *Ec Gc* | initium narrationis *Ka* | initium narrationum *Vh* | initio operis *Mj* | initium narrationis *Mh Na* | initium propositionis \narrationis/ *Ga* | extremitatem conclusionum *Lh Px Vh* | introductionem uel congestionem *Vb* | sedem uel positionem *On* | si non sit bene propositum *Va* | quod non bene sit propositum *Ct Er Ge Pb Pc Pk Pp Pq Vc* | concordiam syllogismorum propositorum *Af Ap Ck Ka Kc Mj Pb Pn Pp Ps To Vf* | conclusionem, syllogismorum conclusio *Ec Gc* | extremitatem et concordiam propositorum syllogismorum *Fd Ld Pt* | comparationem conclusionum, ut est diuturnior nequam miserior illo, quem nequitia miserum facit et miserrimus, cuius malitiam mors non finit *Mf* | Si collocatione propositionis efficax et apta non est, tunc necessariae conclusionis et comparationis falsa esse iudicatur. *Ed*.
PROPOSITIONUM: narrationum *Vb* | syllogismorum *Lh Ta Va* | conclusionum *Lh Pp* | quae praecesserunt ante conclusionem *On*.
NON: satis *Ed*.
EFFICACEM: potentem *Cg Ec Gc Ge Lb Vf* | ualidam *Pb* | ualidum *Ge* | utilem *Eb Ed Ga Ka Mh Na Pm Vh* | operatricem *Va* | idoneam *Ed Mf* | aptam *Eb Ed Mf* | quae efficit *Vb* | frumaliha (OHG) *Ec Ga Mh Na Vh* | frumalihun (OHG) *Ka* |

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398 consentire] consentiri *Ck Ps*; sentire *Vf*; accedere *Ct*. **399** graue] graue est *St*. **400** est] om. *St*. **415** antequam] in me quam *Er*. **431** non[2]] om. *Er*. | propositum[2]] positum *Er*.
432 propositorum] proporum *Ck*. **434** extremitatem] extremitate *Fd*. | syllogismorum] om. *Fd*.

effectum habentem *Ap Ck Ct Er Pb Pn Pq Ps* | non satis pertinentem ad praecedentia *Ec Gc Ka Lh Pp Vh* | non satis pertinentem uel praecedentia *Px* | pertinentem ad praecedentia *Eb Ed Mj* | satis conuenientem *Pc Pp Va* | non satis conuenientem *Ct Er Fd Ld Pt Vf* | non esse satis conuenientem *Ap Ck Pb Pk Pn Ps Ta Vc* | non effectum habentem *Fd Ld Pt Vf*.

CONCLUSIONIS: illationis *Vb* | uel conclusioni *On* | quae necessario consequitur *Ap Ck Pb Pn* | illius sc· conclusionis, quae necessario consequitur *Ct Er Pt* | propositionibus, quae in superioribus conclusimus *Ec Gc* | quod proposita assumptionibus non concurrant *Mj* | proposita coniunctionibus et assumptionibus non concurrant *Fb* | quod proposita assumptionibus et conclusionibus non concurrant (*Af*) *Ap Fd Kc* (*Lh*) *Pp Ps Pt Ta Vf*.

ALIOQUIN: si non inuenit *Ap Ck Pb Pn Vc* | quod si non, si non inuenit *Pq* | si non ostendat *Ka* | si non dicit praecessisse falsum *Va*.

CONCESSIS PRAECEDENTIBUS: duobus sumptibus *Pc Pk Pp Pq Vc* | propositionibus duobus sumptibus *Ck Pn* | susceptis duobus sumptis *Ap*.

CONCESSIS: de *Pp* | creditis *Ap Pb Pn* | laudatis *Mj* | acceptis *On*.

PRAECEDENTIBUS: sententiis *On* | rationibus *Ec Gc Ka Lh* | praepositionibus *Vb* | propositionibus *Cg Ct Er Ge Ld Pb Pc Pt Vf* | propositionibus duobus *Ps* | propositionibus, quae superius conclusimus *Ka* | meis sermonibus *Ap*.

PRORSUS: certe *Vb*.

INLATIONE: conclusione *Ap Ck Ct Er Kc Ld Lh Mh Mj On Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf* | demonstratione *Ap Ck Pb Pn Ps* | assumptione *Cg Ge Pb* | fine *Ec Ed Gc Ka Lh Px Vh* | definitione, conclusione, disputationis fine *Mf*.

CAUSETUR: altercetur *Vb* | reprehendat *Mj* | queratur *Cg Ge Mf Ta Va* | conqueratur *Ps*.

12. Nam hoc quoque quod dicam non minus mirum uideatur, sed ex his quae sumpta sunt aeque est necessarium. – Quidnam? inquam.

DICAM: dictura sum *Vf* | quod dictura sum *Fd Ld Pt* | iungam *Ec Ed Gc Ka* | nunc *Ed Vb* | in sequentibus *Ge Pb Ps*.

NON MINUS: quam illud, quod praecessit *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld* (*Lh*) *Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta To Va Vc Vf*.

MINUS: pro minor *Ps*.

MIRUM: mirandum *Vb*.

UIDEATUR: tibi *Ap Ck Ct Fd Pb Pn Pt* | uel uidetur *Pf* | uideri debet *Mf*.

HIS: dictis *Pp* | supradictis *Cg Ge Pb Ps* | superioribus *Fd Ld Mm Pt Vf* | a superioribus *Eb Ec Ed Gc Ka* | per haec comprobantur *Ec Gc Ka Lh*.

QUAE SUMPTA SUNT: a me et a te concessa *To* | a te, et concessa a me *Ld* | a me probata et concessa a te, sicut et superius *Ct* | sumpta a me, concessa a te, sicut et superius *Af Fb Kc* (*Lh*) *Mj Ps Ta* | a te et concessa a me, sicut et superius *Fd* | quae concessa sunt a me *Ka* | sumptam a me, concessam a te superius *Mm Vf* | sumendo hoc est accipiendo probata *Mf* | quae a me sumpsisti uel probasti, quae dicta sunt

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448 conuenientem[1]] conueniente *Fd*. | conuenientem[2]] an uenientem *Vc*. **449** non] nam *Fd*. **454** quod] ostendit quod *Ap*. | proposita] p{rae}posita *Pt*. | non[2]] om. *Vf*. **455** concurrant] curarent *Pt*; c{on}rant *Fd*; concur(...)nt *Af*; (concur)runt *Lh*. **475** quod] qui *Fd*. **477** quam] quia *Ap*. | illud] hoc *Pc*; id *Af Fb Kc Lh Mj Ps*(2) *To Va Vf*. | quod] q{uae} *Fd*. | praecessit] praecedit *Vf*. **485** me] te *Ta*. | te[2]] me *Ta*. | et[3]] om. *Fb*. **486** superius[1]] superius dictus est *Af*. **487** superius] om. *Vf*.

Eb (*Ed*) | comprobantur ·i· approbata uel concessa, assumpta a te, sicut et superius *Pp*.
SUMPTA SUNT: dicam *Fb Kc Lh Mj Mm Ps Ta To Vf* | conclusa sunt *Mm Vf* | probata sunt *Px* | definita sunt *Ge* | assumpta sunt ·i· quae iam sunt concessa. Sumptum est plena sententia, quae aut prospicitur, ut ex ea aliquis efficitur, quae cum concessa fuerint, tum reuera appellatur sumptum. *Ap Ck Ge Pb Pn Ps.*
SUMPTA: probata *Ap Ck Ec Gc Lh Pc Pk Pn Pq Ps Va Vc Vh* | credita *Ed Ec Gc* | conclusa *Lb* | concessa *Mh Pc Pk Pq Ps Pt* | definita *Cg Pb* | incoepta dicendum *Vh* | accepta *Mh* | assumpta *Ap Pc Pk* | dicta *Ec Ga Gc Ka Mh Na Vh* | inchoata *Ec Ga Gc Ka Mh Na Vh*.
AEQUE EST NECESSARIUM: illud quod dicam *Mm Vf*.
AEQUE (< AEQUAE *Na*): recte *Vb* | similiter *Cg Ec Ed Ga Ge Mh Na On Pm Vh* | similia *Gc* | aequaliter *Cg Ge Va* | sicut superius *Pq* | sicut et superius *Ap Ck Ld Pb Pn Ps Pt Ta Vc.*
NECESSARIUM: consequens *Ec Gc Ka Lh* | quod dicam *Cg* | ut sit quod dicam *Pb* | dicere *Va* | dicend{um} *Vh* | Malum uelle miserum esse manifestum est, quod si malum uelle, miserum est, posse malum miserius est. Velle autem miserum est. Ergo posse malum miserius est. *St.*
QUIDNAM: necessarium est *Fd Ld Pt Vb* | ut sit quod dicam *Ge* | est illud *Fd Ld Pt*.
INQUAM: ut dixi *Vb* | dico *Ga Na Ps.*

13. Feliciores, inquit, esse improbos supplicia luentes quam si eos nulla iustitiae poena coherceat.

FELICIORES: quia permixtum habent aliquid boni, cum puniuntur ideo amatores *Ap Ck Ct Fd Ge* (*Mm*) *Pb Pn Ps Pt Vf* | Infeliciores enim sunt improbi, si hic non puniantur. Si uero hic luerint supplicia, feliciores, qui non habebunt tantam poenam post mortem, qui iudicatus est hic, non iudicabitur postea. *Mm Vf* | Feliciores inquit sunt reprobi, cum puniuntur, quam si non puniantur, et quia posset aliquis dicere uerum dicis, si tamen propter poenam ipsam se correxerit, adicit ipse non id molior, non illud disputo de illis, qui se correxerint, quos propter poenam ipsam feliciores esse, nemo dubitat. Sed etiam de illis improbis, qui licet non correcti sint supplicio, tamen feliciores sunt, cum puniuntur, quam si non puniuntur. *Va*.
INQUIT: dixit *Vb* | dico *Cg Ge Ka Mh Pb Vh* | dicam *Va*.
IMPROBOS: malos *Vb*.
SUPPLICIA: poenas *Ap Ck Pb Pn Ps* | poenam *Fd Ld Mm Pt Vf* | tormenta *Vb* | quae supplicia dicat infra soluitur *Eb Ec* (*Ed*) *Gc Pm*.
LUENTES: persoluentes *Ap Cg Ck Ge Ka Pb Pn Ps* | purgantes *Vb* | soluentes *Mj Pc Va* | sustinentes *Ct Lb* | patientes *Ct* | in praesenti *Ct On Pc* | persoluentes in praesenti *Fd Ld Mm Pk Pp Pq Pt Ta Vc Vf* | De his dicitur, qui supplicia luunt et tamen non corriguntur. *Eb Ec* (*Ed*) *Gc Ka Pm* | Gaudium est enim in caelis super uno peccatore, et cetera. *Pp.*
QUAM: plus *Lb*.

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492 iam] om. *Ge*. **493** prospicitur] prospiciatur *Ap*. | aliquis] aliquid *Ap Ge Pb Ps*. | efficitur] > efficiatur *Pn*; efficiatur *Ap Ge Pb*. **494** cum] om. *Ps*. **514** permixtum] proximum *Ct*. | cum puniuntur] componuntur *Ap Ge*; cum puniantur *Ct*; compuniuntur *Pt*; conpuniuntur *Fd*; compon«:»untur *Pb*. | amatores] feliciores *Ct Fd Mm Pt Vf*. **527** soluitur] soluetur *Eb*. **529** persoluentes] souentes *Pk* . **531** corriguntur] corrigunt *Pm.*

IV prosa iv

NULLA: in praesenti *Ta*.
IUSTITIAE: iusti iudicii *Ge Pb* | Iustitia dicitur quasi iuris status. *Fd Ld Pt.*
POENA: uindicta *Fd Ld Mm Pt Vf*; poena iustitiae est cum aliquis malus iuste fert supplicium *Mm*.
COHERCEAT: constringat *Fd Ld Mm Pt Ta Va Vb* (*Vf*) | tribulet *Mj* | increpare *Ps*.

14. Neque id nunc molior quod cuiuis ueniat in mentem, corrigi ultione prauos mores et ad rectum supplicii terrore deduci, ceteris quoque exemplum esse culpanda fugiendi; sed alio quodam modo infeliciores esse improbos arbitror impunitos, tametsi nulla ratio correctionis, nullus respectus habeatur exempli.

MOLIOR: argumentor *Ct Vb* | conor *Ap Cg Ck Ge Lh Pb Pc Pk Pn Pp Ps Va Vc* | dicere *Fd Ld Mm On Pb Pt Vf* | dico *Ga Mh Na* | dicam *Ka Px* | reputo *Mj* | fingo *Lh* | fingor *Ta* | tempto *Ap Ck Pb Pn Ps* | conor dicere *Pq* | dicere illud *Ge* | Non de his suppliciis nunc dico *Ec Ed Gc Ka Pm* | neque id molior, ut mirum aut falsum uideatur *Eb Ed* | Encletice loquitur, per syllogisticam nexilitatem astruo. *Ec Gc Ka Lh*.
QUOD CUIUIS – MENTEM: quod aliquis cogitet in mente *Ed Pm* | ut aliquis cogitat in mente *Ec Gc Ka*.
QUOD: est *Lb* | aliquod *Mf*.
CUIUIS: cuilibet *Ap Ck Ct Fd Kc Ld Mj Mm Pb Pn Ps Ta Vf* | alicui *Cg Ck Ge Lb On Pk Pn Ps Vc* | alicuius *Pq Va* | aliquo *Vh* | homini alicui *Pc Pp* | cuique *Ec Gc* | cuiquam *Ga Mh Na* | cuiuscumque *Px* | cuicumque *Ed Ka Lh* | cuiquam uel (cuicum)que *Vh* | monosyllabum *Ka Mh*.
UENIAT IN MENTEM: uenire potest ad mentem *Ap Pb Pn Ps* | uenire potest *Ck.*
UENIAT: deduci *Mf* | uenerit *Vh*.
CORRIGI: pro ut corrigantur *Pb* | pro ut corrigantur, praui more *Cg Ge* | si licet *Pc.*
ULTIONE: uindicta *Ap Ck Pn Ps Vb* | poenitentia *Va* | per ultionem *Cg Ge Ps* | per uindictam *Pb*.
PRAUOS MORES: homines peruersos, qui sunt prauis moribus, ut fugiant, quae culpanda sunt *Ap Ck Ct Fd Ge Ld* (*Mm*) *Pb Pn Ps* (*Pt*) (*Vf*).
PRAUOS: malos *Mm*; peruersos *Vb*.
MORES: usus *Vb* | homines *Ec Gc Ka* | non illud dico *Cg Ge*.
AD RECTUM: rectitudinem *Ck Fd Ld Mj Pb Pn Pt To Va* | ad rectitudinem *Ap Cg Ct Fb Ge Kc Lh Mm Pc Pk Pp Pq Ps Ta Vc* (*Vf*) | uitam *Ec Gc Pp* | ad uitam *Ka* | ad recta agendum *Mf* | ius, uel lineam rectam *On*.
SUPPLICII: aeterni *Fd Ld* (*Mm*) *Pt* (*Vf*) | tormenti *Vb*.
TERRORE: timore *Vb* | timere *Ta* | per terrorem *Cg Ge*.
DEDUCI: et *Lb* | reuocari *Ta* | prauos mores *Ge*.
CETERIS: hominibus *Cg Ge Pb Ta* | probis *Ec Gc Ka* | nec hoc molior *Ge* | s{ed} non hoc melior *Mm Vf.*
EXEMPLUM: aliis *On.*
ESSE: neque *Pc*.
CULPANDA FUGIENDI: ut fugiant, quae damnanda sunt et uituperanda *Ec Gc* | ut fugiant, quae culpanda sunt *Pc Pk Pp Pq Ta Vc* | ut fugiant, quae culpanda sunt,

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548 de] om. *Pm.* **549** nunc] om. *Ec Gc.* **559** uenire[1]] ueniri *Ps.* **561** more] mores *Cg.*
564 homines peruersos] om. *Ps.* | sunt] om. *Fd Vf.* | ut fugiant] om. *Ap Ge Pb Pn.*

nec hoc dico *Cg Ge* | ut fugiant mala, quae iure culpantur *Ap Ck Pb Pn Ps* | ut qui fuit exemplum in malo, sit correctio in bono *Pp*.
CULPANDA: uituperanda *Mf Px* | mala *On Pd* | uitia *On* | damnanda *Eb Ed Pm* | mala, quae iure culpantur *Ct Fd Ld Mm Pt Vf* | quae sunt damnanda *Ga Ka Mh Na* | quae sunt uituperanda *Eb Ed Lh Mj Pp* | quae sunt damnanda uel uituperanda *Vh*.
FUGIENDI: euadendi *Lh Ta* | ut fugiant *Ap Ka Pb Pn* |
SED ALIO QUODAM: Sensus talis est improbos infeliciores esse, si non puniantur, etiam si non conuerterentur neque aliis exemplum darent conuertendi, quia plus peccant et hoc mirum est apud stultos. *Ka Ta*.
QUODAM MODO: dico *Mm* | alio modo *Vb* | alio ordine *Cg Ge* | quam isto *Pq*.
INFELICIORES: eo misero uidelicet *Kc* | Tamen infeliciores sunt, si non hic luerint supplicia. *Mm Vf*.
IMPROBOS: malos *Vb* | abiectos *Ap Pb Pn*.
ARBITROR: iudicio *Vb* | dico *Fd Ld Pt*.
IMPUNITOS: sine poena *Ap Ck Ct Fd Ld* (*Mm*) *Pb Pn Ps Vb Vf* | sine uindicta *Ap Ck Ct Fd Ld* (*Mm*) *Pb Pn Ps* | sine uindictis *Vf* | quam punitos in praesenti *Ap Ck Pb Pn Ps Va* | quam punitos hic in praesenti *Fd Ld* (*Mm*) *Pc Pk Pp Pq Ps Vc Vf* | quam punitos malos hic in praesenti, quorum in futuro saeculo, licet sit aeterna, leuior tamen est poena *Ge* | sine poena et uindicta, qua punitos hic in praesenti *Pt* | hic in praesenti *Ct* | non habentes hic poenam *Mm Vf*.
TAMETSI: quamuis *Cg Ge Pp Mm*.
RATIO: causa *Mf*.
CORRECTIONIS: emendationis *Ap Ck Ct Fd Ld Mm Pb* (*Vf*) | et mendationis *Pn* | in ipso *Ed Mj Vh* | ipso *Px* | buoza (?) (OHG) *Mb*.
NULLUS: et *Ap Pb Pn* | que *Mb* | tametsi *Ps* | et quamuis *Ge*.
RESPECTUS – EXEMPLI: quamuis non corrigantur exemplo aliqui *Ld* | quamuis nullus corrigatur exemplo eorum *Ap Ck Ge Pb Pc Pk Pn Pq Ps Ta Va Vc* | ad quod uir corrigatur exemplo *Ct* | illius, qui corrigitur aut illius, qui aspicit *Ct Fd Ld* (*Mm*) *Pt* (*Vf*) | Quamuis non corrigantur exemplo aliquo, sc· tamen feliciores esse dicam luentes supplicia. *Fd Mm Pt Vf* | Vt aliis dent exempla, tamen sunt infelices. (*Eb*) *Ed*.
RESPECTUS: uisus *Mj* | intuitus *Mf* | timor *Ec Ga Gc Ka Mh Na Vh*.
HABEATUR (HIBEATUR *Pb* | ADHIBEATUR *Va*): uel habeatur *Pb Va*.
EXEMPLI: aliis *Ed Mj On Px Vh* | illis *Pp* | in illis *Ec Gc Ka*.

15. Et quis erit, inquam, praeter hos alius modus? – Et illa: Bonos, inquit, esse felices, malos uero miseros nonne concessimus? – Ita est, inquam.

ERIT: poterit esse *Vh*.
INQUAM (UMQUAM *Na*): aliter inquam *Na* | ut dixi *Vb* | ego *Ps*.
HOS: modos *Ps Vb* | supradictos modos *Cg Ge* | correctionem et exemplum *Vh*.
MODUS: dicendi *Va* | infeliciores esse improbos hic impunitos *Ap Ck Ct Fd Ge Ld Mm Pb Pc Pk Pn Pq Ps Pt Vc* (*Vf*) | quibus corrigitur peccans et ad rectum ducitur, et ceteris exemplum datur *Eb Ec* (*Ed*) *Gc Ka Pm*.

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580 quae iure] quare *Ap Pb*; quae uare *Pn*. **583** iure] iura *Fd*. **586** improbos] improbi *Ta*. **596** quam] quia *Ps*. | punitos] impunitos *Pp*; puniti *Vf*. **606** corrigatur] corrigatur uel habeatur *Ap*. | eorum] illorum *Ge Pc Pk Ps*. **607** qui[1]] q{uod} *Fd*. **608** Quamuis] quasi *Fd Mm*. aliquo] aliquid *Fd*. **609** luentes] iuuentes *Fd*. **622** infeliciores] infeliores *Pn*. | hic] om. *Pq*. impunitos] punitos *Ap Pb*. **623** rectum] rectam *Ka*.

IV prosa iv

INQUIT: philosophia *Ap Pb*.
MALOS: et *Ps*.
CONCESSIMUS: praeferimus *Mm Vf* | permissimus *Vb* | affirmauimus *Ap Pb Pn* | diximus *Mj* | probauimus *Cg Ge* | definiuimus *Kr On*.
INQUAM: ut dixi *Vb* | concessum *Cg Ge*.

16. Si igitur, inquit, miseriae cuiuspiam bonum aliquid addatur, nonne felicior est eo cuius pura ac solitaria sine cuiusquam boni ammixtione miseria est? – Sic, inquam, uidetur.

INQUIT: dixit *Vb*.
MISERIAE: infirmitati *Pb* | dat[iu]um *Vh* | datiuus. nequitiae *Ta*.
CUIUSPIAM: alicui *Fb* | alicuius *Mf Ps Vb* | hominis *Cg Ed Ge Lb Na Pb Pm Vh* | hominis mali *Pp* | hominis improbi *Ec Gc Ka* | alicuius mali *Fd Ld Mm Pt Vf*.
BONUM ALIQUID: uindicta *Ck Ct Fd Ld Mm Pn Ps Pt Vf* | uindictam *Ap* | ipsa uindicta *Fb* | ultio iusta *Ec Gc Ka Mh Na Vh* | aliqua poena *Ec Gc Pp* | quamuis parum *Cg Ge Pb*.
BONUM: uel boni *Ap Pn*.
ALIQUID (ALIQUOD *Ge Ka Pf Ta* | > ALIQUOD *Pb*): uel aliquid *Pf* | bonum *Ta* | punitatis *Lb* | bonum felicior est eo misero uidelicet *Lh.*
NONNE FELICIOR EST: malus *Fb* | ille *Ps* | ille homo *Ge Pb* | ille miser *Va* | ille malus, cui bonum additur *Fd Ld Mm Pt* (*Vf*).
FELICIOR: melior *Vb* | Melior est qui aliquid boni in se habet, quam qui nihil. *Eb Ed*.
EO: misero *Ct Fb Ld Lh Mm Pt Ta Va* (*Vf*) | misere *Eb* | eo misero *Fd* | homini *Vh* | misero uidelicet *Mj Pp Ps* | illo malo uel misero *Ge Pb* | malo uel misero *Cg*.
PURA: simplex *Ap Kc Lh Pp Ps Ta Va* | nitida *Vb* | munda *Ec Gc Ka Lh* | immixta *Mj Px Vh* | immixti *Ed* | non mixta *Mf* | sine ultione *Ck Ct Fb Fd Ld Mm Pn Ps Pt Vf* | siue ultione *Ap* | einstuodila (OHG) *Ed* | einstuodiliu (OHG) *Pm*.
SOLITARIA: simplex *Cg Ck Ct Ec Fb Fd Gc Ge Ld Lh Mf Mm Pb Pc Pk Pn Pq Ps Pt Px Vc Vf Vh* | deserta *Ps* | sola *Ec Ed Gc Pm* | einstuodiliu (OHG) *Ga Ka Na Vh* | sine poena *Ta* | sine aliqua bonitate *Ec Gc Lh* | sine uindicta *Ka Mh Na Vh* | ita simplex uel sola *Va*.
CUIUSQUAM: alicuius *Vb*.
BONI: poenae *Pp* | poenae sc· sine uindicta *Ec Gc*.
AMMIXTIONE: commixtione *Vb* | uindicta *Ka*.
INQUAM: ut dixi *Vb*.
UIDETUR: mihi *Mm Vf*.

17. Quid si eidem misero, qui cunctis careat bonis, praeter ea quibus miser est malum aliud fuerit adnexum, nonne multo infelicior eo censendus est cuius infortunium boni participatione releuatur? – Quidni? inquam.

QUID (< QUOD *Ap Ed*; QUOD *Mm*): dicam *Mm Ps Vf* | dicis *Lb Pb Pn* | dices *Ta* | ait *Ge* | erit *Ap* | inquit *Ps* | sed *Vh*.
EIDEM: homini *Vb*.

IV prosa iv

QUI – BONIS: ob hoc, quia careat bonis *Ed* | ob hoc, quia cunctis careat bonis *Lh* | eo ·i· ob hoc, qui cunctis careat bonis *Vh* | ob hoc, quia cunctis careat bonis sc· poenis *Ec Gc Ka* | quia nullam participationem habet boni *Ap Ck Ct Fb Fd Ld Mm Pb Pn Ps Pt Vf*.
QUI: miser *Cg Ge*.
CAREAT: non habet *Vb*.
BONIS: uirtutibus *On*.
PRAETER – MISER EST: praeter illa mala, quibus est malus et miser *Ap Cg Ck Ct Fd Ge Mm Pb Pc Pk Pn Pq Ps Pt Ta Va Vc* (*Vf*).
PRAETER EA (EO PRAETER EA *La Mj* | «EO» PRAETER\A/ EA *On* | «EO» PRAETER EA *Bc Mb Mh To Vb* | \EO/ PRAETER EA *Ed*): malo *Mj* | illo priuato *Vb* | praeter illa mala *Mj Pp* | exceptis his malis *On*.
EA: illa *Eb Ed Vh* | mala *Cg Ec Ga* (2x) *Gc Ge La Lh Mh Na Vh* | illa mala *Fb Ka Kc Lh*.
QUIBUS: malis *Mj Pp Ta* | pro quibus malis *Kc Ps*.
MALUM ALIUD: impunitas *Ec Gc Ka* | impunitas scelerum *Fb Fd Mm* (2x) *Pt Vf*.
FUERIT: malum *Mm Vf*.
ADNEXUM: adiunctum *Ap Pb Pn Vb*.
MULTO: magis *Vb*.
INFELICIOR: esse *Cg Ge* | ob hoc, quia bonis careat *Eb*.
EO: misero *Fd Ld* (*Mm*) *Pt Vf* | ho{mine) *Mm* | hom{ine} *Vh* | homine malo *Cg Ge Ps*.
CENSENDUS: iudicandus *Ap Pb Pn Vb* | diiudicandus *Pp*.
INFORTUNIUM: infelicitas *Lb Vb* | miseria *Cg Ge Pb*.
BONI: poenae *Ec Gc Ka Pp* | alicuius *Ge Pb*.
PARTICIPATIONE: ultione *Ap Ck Pn Ps* | ultione uindictae *Ct Fd Ld Mm Pt* (*Vf*) | gemanan (OE dp.) *Ck*.
RELEUATUR: adiuuatur *Mj* | consolatur *Cg Ge Pb* | leuigatur *Ka Lh* | minuitur *Va* | leuamen accipit *Ck Ct Fd Ld* (*Mm*) *Pn Pt* (*Vf*) | releuamen accipit *Ap Pb*.
QUIDNI INQUAM: infelicior *Vh* | dicam feliciorem *Ck* | dicam infeliciorem *Ap Fd* (*Mm*) *Pn Pq Ps Pt Vc Vf* | quid aliter dicam *Pb* | quid aliter nisi concedam *Cg Ge*.
QUIDNI: atque (*Mm*) *Vf* | quippe *Vb* | etiam *Ec Gc Ka Lh Pp Px Vh* | certe *Ec Gc* | quare non *Va* | certe ita est *Eb Ed* | aduerbium est affirmantis *Vf* | Aduerbium est affirmantis, et dum profertur sub interrogatione, affirmationem significat. *Af Ap Fd Ka Kc Lh Mj* (*Mm*) *Pp Ps Pt Ta Va*.
INQUAM: ut dixi *Vb*.

18. Habent igitur improbi cum puniuntur quidem boni aliquid adnexum, poenam ipsam scilicet, quae ratione iustitiae bona est, idemque cum supplicio carent inest eis aliquid ulterius mali, ipsa impunitas, quam iniquitatis merito malum esse confessus es.

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674 quia] q{uod} *Ec Gc.* | sc·] ·i· *Ec Gc.* **675** quia] qui *Ct Fb Fd Ld Mm Ps.* | participationem] portionem *Ct.* | habet] om. *Fb*; habeat *Ct.* **680** praeter[2]] om. *Mm Pc*; sc· propter *Vc.* | mala] om. *Ct Fd Ld Mm.* | et miser] om. *Ps Ta*. **688** scelerum] sc· scelerum *Fd Mm* (1,2) *Pt*.
705 Aduerbium est] et est aduerbium *Fd*. **706** affirmantis] affirmanti *Af*; adfirmantius < hortan(tis) *Ka*; affirmandi *Mm Va*. | dum] dicit *Fd*. | profertur] profertus *Fd.* | interrogatione] interrogantiae *Fd*. | affirmationem] et firmationem *Mm.* | significat] significationem *Ap*.

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699 gemanan] Meritt: mid gemanan. **711** Habent] 4p4.18 - 21 *sicut codices;* = Bieler 4p4.20 - 21, 18 - 19.

IV prosa iv

HABENT: inquit *Ps* | ait *Ge* | improbi *Ka Lh*.
IMPROBI: mali *Vb* | iniusti *Ap Pb Pn*.
PUNIUNTUR: arguuntur *Vb* | cum poenam sustinent *Fd Ld* (*Mm*) *Pt* (*Vf*).
BONI ALIQUID: quia sicut mali meliores fiunt, cum puniuntur, ita etiam peiores impuniti *Eb Ed*.
ADNEXUM: additum *Ec Gc Ka Lh Ta* | astans *Ec Gc* | adstans *Lh* | adiunctum *Fd Ld Pt Vb* (*Vf*) | adiunctum sibi *Ck Ct Pb Pn Ps* | adiunctum bonum *Ap* (*Mm*) | quid est hoc? *Ge*.
POENAM: dico *Vh* | quia poena ipsa bona est *Mj* | quod bonum habet adnexum *Fd Ld* (*Mm*) *Pt* (*Vf*).
QUAE: poena *Fd Ld* (*Mm*) *Ps Pt Vb Vf*.
RATIONE IUSTITIAE: quoniam iustum est, ut puniantur *Cg Ge Pc Pk Pp Pq Ta Va Vc* | quoniam iustum est, ut puniantur ipsi mali et improbi *Ap Ck Ct Fd Ld* (*Mm*) *On Pb Pn Ps Pt Vf*.
IDEMQUE: impuniti *Vb* | improbi *Ap Ec Gc Ka Lh Mj Pc Pk Pp Px Ta To Va Vc* | mali *Mm Vf Vh* | reprobi *Pb* | improbi et mali *Ge Ps* | et idem illi ipsi *Eb Ed* | ait *Ge*.
SUPPLICIO: poena *Fd Ld Mm Pt* (*Vf*).
CARENT: non habent *Vb* | in praesenti saeculo *Cg Ge*.
ALIQUID: immissum *Lb*.
INEST: intus est *Pp Vb*.
ULTERIUS (ALTERIUS *Pc Pk Ta Vc*): uel alterius *Pp* | ulterioris *Ap* | ulterius *Pk* | longius *Vb* | ultra *Cg Ge* | peioris *Ta* | maioris *Ap Ct Fd Ld* (*Mm*) *Pc Pk Pq Pt Vc* | maius *Mj Vh* | amplius *Ct Fd Ld* (*Mm*) *Pk Pq Va Vc* | supra adhuc *On* | ultra illorum mala *Pb* | Hoc est ultra illorum mala. *Ck Ct Fd Ld* (*Mm*) *Pn Ps* (*Vf*) | Vltra malum, quod agunt, superest aliud, quod non puniuntur. *On*.
IPSA IMPUNITAS: uidelicet *Ld Mm Pt* | scilicet *Cg Ge* (*Mm*) *Ps Vf* | dico *Vh* | quae non punitur *Vb* | quia hic non puniuntur ut corrigantur *Ap Ck Ct Fd Ge Ld* (*Mm*) *Pb Pc Pn Pp Pq Ps Pt* (2x) *Ta Va Vc* | Impunitas est libera peccandi facultas absque ullius timoris respectu. *Af Ap Fb Fd Kc Ld Lh Mj* (*Mm*) *Mo Pp Ps Pt* (2x) *Ta Va Vf* | Impunitas est libertas animi. *Mo*.
IMPUNITAS: mala est *Mj*.
QUAM: propter *Mj* | in impietatem *Ck* | impunitatem *Ap Cg Ct Ge Mm Pb Pn Pq Ps Ta Vc Vf Vh*.
MERITO: per meritum *Va* | propter illorum meritum *Ct* (*Mm*) *Pt* (*Vf*) | propter illorum meritum malum *Ap Ck Pb Ps* | abesse *Vh*.
CONFESSUS: ut poena merito iustitiae bona est. Ita impunitas merito iniquitatis mala est. *Ec Gc Ka*.

19. Negare non possum. – Multo igitur infeliciores improbi sunt iniusta impunitate donati quam iusta ultione puniti.

NEGARE: ita non sit, ut dicis *Pt Vf* | quod ita non sit, ut dicis *Fd Ld* (*Mm*).
NON POSSUM: inquam *Ge Ps*.

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718 sustinent] sustinentur *Fd*. **724** habet] habent *Mm Pt*. **728** quoniam] om. *Fd Ld Pt*; quia *On Ps*. | ipsi] om. *Fd Ld On Pt Vf*. | et improbi] om. *Ct On Ps*. **741** quod[2]] > qua *On*.
743 puniuntur] puniantur *Ta Vc*. **744** libera] liberandi *Pp*. **745** absque] atque *Af*. | ullius] illius *Kc*. **752** iustitiae] iustitia *Gc*.

IV prosa iv

MULTO: conclusio *Ap Ct Ge Pb Pc Pk Pn Ps* | conclusio uera *Pp* | magis *Fd Ld Mm Pt Vb Vf* | inquit *Ps* | inquit illa *Mj* | ait *Ge*.
IMPROBI: mali *Vb*.
INIUSTA IMPUNITATE: cum non puniuntur *Ap Ck Ct Fd Ld* (*Mm*) *Pb Pn Ps Pt* (*Vf*) | quia non sustinent hoc, quod merentur, scilicet poenam, et hoc est iniusta impunitas *Cg Ge*.
IMPUNITATE: inuindicta *Vb* | firgebani (OHG) *Ga Ka Mh Na* | firgebena (OHG) *Vh*.
DONATI: munerati *Ap Ck Ct Fd Ka Ld* (*Mm*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* (*Vf*) | remunerati *Cg Ge Pb* | ditati *La Vb* | honorati *Ec Ga Gc Ka Mh Na On Vh* | demissi *Cc* | dimissi *Ec Gc Lh* | | in hoc saeculo relicti *Mj*.
QUAM: illi improbi *Ge* | illi *Va*.
ULTIONE: uindicta *Vb*.
PUNITI: correcti *Vb* | damnati *Mj* | uindicati *Lb* | qui sunt *Cg Ge Va*.

20. Sed puniri improbos iustum, impunitos uero elabi iniquum omne esse manifestum est. – Quis id neget?

SED: inquit *Ge*.
PUNIRI: arguere *Vb*.
IMPROBOS: malos *Vb*.
IUSTUM: est *Lb Pb Pp Vb Vh* | esse *Cg Ge Ka Va* | esse manifestum est *Fd Ld* (*Mm*) *Pt* (*Vf*).
IMPUNITOS: improbos *Fd Mm Pt* (*Vf*) | ipsos improbos *Cg Ge* | qui non puniuntur *Vb*.
ELABI: effugere *Ap Ck Ct Eb Ec Fd Gc Mj Mm Pb Pm Pn Ps Pt Vf Vh* | effligere *Go* | euadere *Lh Mm Va Vb* | erui et liberari *Ge* | erui *Cg* | dimitti *Ka* | malum fugere *Pm* | cadere in infernum *Pp* | effugere posse *Mh Na* | efficere posse *Px* | eff(...)ere posse *Ga* | transire sine uindicta *Ap Ck Ct Fd Mm Pb Pn Pq Ps Pt Ta Vc* (*Vf*) | (ela)bor (...)o euado. inde infini(tiuu)s hic elab(...) euadere *Vb* | eos improbos fugere posse *Ka*.
INIQUUM: malum *Pp Vb* | est *Vh* | quia iniustum est, ut sint impuniti *Eb Ed*.
QUIS ID NEGET: inquit *Ps* | inquam *Cg Ge* | dimitte *Ga*.

21. Sed ne illud quidem, ait, quisquam negabit bonum esse quod iustum est contraque quod iniustum est malum. – Liquere respondi.

SED: at *Vb*.
NE: neque *Cg Ge Pb*.
ILLUD: quod dico *Ge*.
AIT: illa *Ps*.
NEGABIT: non *Ka*.
CONTRAQUE: econtra *Cg Ge Pb*.
MALUM: esse *Ap Eb Pb Pc Pn Ps* | esse omne *Ge* | Omne quod iustum est bonum est. Iustum uero est improbos puniri. Bonum igitur est eis ipsa poena. Econtra iniustum malum est. Iniustum autem est non puniri reprobos. Igitur impunitas ipsa malum est. *Va*.

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769 munerati] murati *Pt.*

LIQUERE RESPONDI (LIQUERE *Eb Mf Pp* | LIQUET *Fd* | LIQUERE RESPONDE *Mj* | LIQUET ESSE *Mb Px* | LIQUERE. RESPONDI *Ld Pc Vc* | LIQUET ESSE ABSQUE RESPONDI *Ec Gc* | LIQUERE. RESPONDI > LIQUET ESSE. RESPONDI *Na* | LIQUERE ESSE > LIQUET ESSE *Ga* | LIQUERE > LIQUET *Gc* | > LIQUET. RESPONDI *Vh* | «::»LIQUERE RESPONDI *Ps* | LINQUERE RESPONDI > LIQUERE *Ed*): ab al{iis} infin{itiuus} praesenti responditum *Vh* | aliter liquet esse *Ck Mm Pn Ps* | quod iniustum est malum liquere respondi *Ga* | clarescere *Ap Cg Ck Ct Fd Ge Kc Ld Lh Mj Mm Pb Pc Pk Pn Pp Ps Pt Ta Va Vc* | patere *Ed Lb* | apparere *On* | patefacere *Ka* | manifestum est *Ck Ec Ga Gc Mf Mh Mm Na Pc Pt Vb Vh* | manifestum esse *Ap Ed Fd Ka Ld Lh Pb Pm Pn* | ego *Cg Ge On* | iam supra *On* | dixi *Va* | concordam *Va*.

22. Tum ego: Ista quidem consequentia sunt eis quae paulo ante conclusa sunt; sed quaeso, inquam, te, nullane animarum supplicia post defunctum morte corpus relinquis?

ISTA: quae dicis *Cg Ge* | uerba *Va*.
CONSEQUENTIA : conuenientia *Af Ap Cg Ck Ct Eb Ec Ed Fd Ga Gc Ge Ka Ld Mh Mm Na Pb Pm Pn Pq Ps Pt Ta Va Vb Vc Vh* (*Vf*) | similia *Mj* | ut mala puniantur *Ap Ck Ct Fd Ld Mm Pb Pn Ps Pt* (*Vf*) | quae sequuntur *Ec Gc*.
EIS: argumentis *Ap Ck Fb Fd Kc Ld Lh Mj Mm Pb Pn Pp Pq Ps Pt Ta To Vc* (*Vf*) | ratiocinationibus *Pp*.
CONCLUSA SUNT: illata *Vb* | definita *To* | affirmata *Af* | ubi ait poena ratione iustitiae bona est *Ta* | ubi dixit poena ratione iustitiae bona est, et ipsa impunitas aliquid mali est *Ka*.
QUAESO: interrogo *Mj Ps Vb* | ut dicas *Ec Gc Ka*.
INQUAM: dicam *Ap* | ut dixi *Vb* | prorsus *Pb Pn*.
NULLANE (NULLAMNE *Ec Gc*): esse *Ps* | aliqua *Ka* | utrum *Ec Gc*.
-NE: an *Ap Vh*.
SUPPLICIA: tormenta *Vb*.
DEFUNCTUM: dissolutum *Va* | quasi liberum, quia defunctus dicitur liber omni officio uitae *Ap Ck Ct Er Fd Ge Ld Mm Pb Pn Ps Pt* (*Vf*) | Fungi est administrare, defungi est cessare ab officio uitae. *Ge*.
MORTE: cum *Ga* | per *Pb* | per mortem *Cg Ge*.
RELINQUIS: censes *Ap Ck Pb Pn Ps* | doces *Pp Ta* | dicis *On* | consentis *Ec Ed Gc Pm* | concedis *Ec Ga Gc Ka Lh Mh Na Pp Va Vh* | constituis *Ap Ck Pb Pn* | relinqui doces *Ap Ck Kc Ld Mj Mm Pb Pn Pq Ps Pt Vc Vf* | reliqui doces *Fd* | relinqui doces post mortem aliqua supplicia *Pc Pk Va*.

23. Et magna quidem, inquit, quorum alia poenali acerbitate, alia uero purgatoria clementia exerceri puto; sed nunc de his disserere consilium non est.

ET MAGNA – INQUIT: de suppliciis *Ge* | Narrata representat sub breuitate epilogi. *Pq*.
MAGNA: supplicia *Cg Ge Pc Pk Pp Ta To Vb* | ualde *On* | supplicia relinquo *Va* | supplicia post mortem *Ct* | supplicio esse post mortem *Er* | Supplicia iudico esse

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815 esse] om. *Mm*. **829** mala] mali *Ct Ld Vf*. **841** defunctus] defuntus *Ck*; defuctus *Pt*. | omni] omnino *Ck*. **842** officio] officia *Fd*. **848** relinqui] om. *Va*. **857** iudico] iudicio *Pb*; dico *Mm Vf*.

post mortem. *Ck Mm Pb Ps* (*Vf*) | Supplicia relinquo post mortem. *Ap Ka Pq Vc* | Dico esse supplicia post mortem. *Fd Ld Pt*.

INQUIT: dixit *Vb* | illa *To*.

QUORUM – ACERBITATE: Quantum enim distat inter ignem pictum et uerum, tantum interest inter poenas temporalis ignis et poenas inferni ignis, quoniam hic aeternus, ille transitorius. *Af Ap Ck Ct* (*Fb*) *Ge Kc Lh Mj* (*Mm*) *Mo Pb Pn Pp Ps Pt Ta* (*Vf*).

QUORUM: suppliciorum *Ap Ck Ct Ec Ed Er Fb Fd Gc Ka Kc Ld Lh Mj Mm Pb Pm Pn Ps Pt Px Ta Vb Vf* | suppliciorum malorum *Cg Ge*.

ALIA: supplicia *Fd Ld Mm Pt To Va Vf* | tormenta *Cg Ge*.

ACERBITATE: duritia *Cg Vb* | grimmi (OHG) *Mj* | crudelitate *Ka Ta* | continua *On* | asperitate *Ct* | aeternaliter *Ec Gc Ka* | duritia indeficienti *Ap Ck Ct Er Ge Ka Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | exerceri puto *Ld Mm Pt* | sine peniten{tia} *Vh*.

ALIA UERO – PUTO: quia dixit miseriores esse reprobos sua improbitate, quoniam perpetua eorum miseria efficitur. Nunc iam transit ad nostrum dogma, quod docet animas post mortem supplicia luere uel ut purgentur, uel ut perpetuo damnentur. Igne enim corporeo cruciantur, quamuis incorporeae sint. *Af Ap Ct Fb* (*Fd*) *Kc Lh Mj* (*Mm*) *Pp Ps Pt Ta* (*Vf*) | Nam animae, quamuis sint incorporeae, igni corporeo cruciantur. *Mo*.

ALIA: supplicia *Cg Ge* | penetralia sc· bonorum *Er*.

PURGATORIA: ubi purgatoria *Vb* | indulgibili *Ka Lh Pp* | expiabili, ueniabili *Ec Gc Ka Lh* | igne purgatorio *Va* | ut post modum purgentur *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt* | quae animas purgent *Ta* | ut purgentur animae per ea *To* | ut purgantur illi, qui rei fuerant *Cg Ge* | transiuimus per ignem et aquam *Pp*.

CLEMENTIA (CLENTIA *Pt*): dei *Ap Ck Ge Ka Ld Mm Pb Ps Pt Ta Vc Vf* | pietate dei *Pp*.

EXERCERI: fieri *Ap Ck Pb Pn Ps* | laborari *Pp* | fatigari *Pq Ta Vc* | puniri *Ta* | affligi *Ec Gc Ka Lh* | uindicari uel constare *Af*.

PUTO (> PATO *Vb*): ad iudicium *Ap Ck Pb Pn Ps*.

DE HIS: poenis *Ap Cg Ck Ct Ge Ka Pb Pc Pk Pn Pp Pq Ps Ta Vc* | suppliciis *Vb* | potius *Va* | uidelicet de suppliciis post mortem *Fd Ld Mm Pt* (*Vf*) | quae modo interrogasti *Ge*.

DISSERERE: narrare *Ct Vb* | enarrare *To* | tractare *Pp* | disputare *Ap Mj Pb Pn* | meditare *Ps* | definire *Lb*.

CONSILIUM: ratio *Ap Ck Ct Ec Fb Fd Gc Ka Kc Ld Lh Mj Mm* (2x) *Pb Pn Pp Ps Pt Ta To Va* (*Vf*) *Vh* | oportunitas *Cg Ge* | conuenientia *Cg* | uoluntas *Ap Ck Ct Fd Ld Mm Pb Pn Ps Pt.*

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861 enim] autem *Ta*; om. *Pt Vf.* | pictum] pinctum *Af*. **862** interest] est *Ps*. | poenas[1]] poenam *Pt.* | poenas[2]] om. *Pt*. | inferni] infernalis *Pp Vf*. **863** aeternus] aeterno *Ap Ck Ge Pb Pn*. transitorius] transitorio *Ap Ck Ge Pb Pn*; transitorius est *Mo*. **865** suppliciorum] subpitiorum *Kc*; suppliorum *Vb.* **869** indeficienti] indeficientia *Ck*; indeficientum *Er.* **872** reprobos] improbos *Mj Pp*. **873** Nunc iam] non etiam *Kc Mj*. | quod] quo *Pp*; quod dogma quia *Ps*; per quod *Ap*. **874** supplicia] supplicium *Mm.* | uel ut[1]] at *Ct.* | uel ut[2]] uel *Fd Vf*; ut *Kc*; uelud *Pt*; et uelut *Ap*. damnentur] om. *Fb*; damnetur *Pt*. **875** Igne…sint] om. *Af.* | enim] om. *Fb*; autem *Fd Ta*. corporeo] perpetuo *Pp*. | quamuis] quamuis ipsi *Ap*. | incorporeae] corpore et *Kc*; incorporei *Ap*; corpore non *Pp*; corporeae *Ct Mj Mm Vf*; in corpore *Lh*. **880** purgentur] urgentur *Ld*; om. *Ap Mm*. **881** purgantur] > purgentur *Ge*; purgentur *Cg*.

IV prosa iv

24. Id uero hactenus egimus ut quae indignissima tibi uidebatur malorum potestas eam nullam esse cognosceres, quosque impunitos querebare uideres numquam improbitatis suae carere suppliciis, licentiam quam cito finiri precabaris nec longam esse disceres infelicioremque fore si diuturnior, infelicissimam uero si esset aeterna; post haec miseriores esse improbos iniusta impunitate dimissos quam iusta ultione punitos.

HACTENUS: hucusque *Lb Ta To* | usque nunc *Vb* | usque huc *Eb Ed*.
EGIMUS: fecimus *Ga Ka Mh Na Vh* | laborauimus *Go* | tractauimus *Ta* | diximus *Px* | duximus *Lh* | disposuimus *Pp* | perfecimus *Ge* | argumentando tractauimus *Ap Cg Ck Ct Er Fd Ge Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* (*Vf*).
QUAE: potestas *Ck Ge Vb*.
INDIGNISSIMA: ualde indigna *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* (*Vf*) | leidsam (OHG) *Ec Gc Ka.*
EAM: potestatem *Ap Ka Lh Pb Pn Pp Ps Va Vb Vh.*
NULLAM: nihil *Ka Ta* | quia nulla est potestas *Eb* | quia nulla est malorum potestas *Ed*.
COGNOSCERES: Secundum Platonem, qui dicit liquet solos sapientes posse, quod desiderant facere, improbos exercere quod libeant, quod autem optent, non implerent. *Ta*.
QUOSQUE IMPUNITOS QUEREBARE: Quaecumque superius per species diffusae est executus uniuersaliter et cursim recolligit. *Af Ap Ct Fb Fd Kc Ld Lh Mj* (*Mm*) *Pp Ps Pt* (*Vf*).
QUOSQUE: egimus *Er Pc* | impios *Ap Ck Ct Er Fd Ka Ld Mm Pb Pn Pq Ps Pt Ta Vc Vf* | illos improbos *Ge* | improbos *Cg*.
IMPUNITOS: esse *Ap Cg Ck Eb Ge Ta*.
QUEREBARE: querebaris *Ge Mj Mm Pp Vb Vf* | causabaris *Ap Ck Ct Ec Er Gc Ka Ld Lh Mm Pb Pn Pq Ps Pt Ta Va Vc Vf* | causaberis *Fd* | dolebas *Mj*.
UIDERES: cognosces *Er* | cognosceres *Ap Ck Ct Ld Mm Pb Pn Ps Pt Vf* | cognosceris *Fd* | intellegeres *Cg Ge* | ut *Ge Mj Pc Pn Ps Vh* | illos *Ap* | eos *Ka* | et egimus *Er*.
IMPROBITATIS: iniquitatis *Vb* | malitiae *Ka Ta To* | abiectionis uel peruersitatis *Ap Pb Pn*.
CARERE: non habere *Vb*.
SUPPLICIIS: tormentis *Vb* | uitiis *Ct* | uidebis eos habere supplicia *Ap* | quia qui nunc sunt impuniti. numquam supplicio carere uideb{untur} *Eb Ed*.
LICENTIAM: ut *Mj* | et ut *Ka* | nec disceres *Mf* | malorum *Ec Gc Ka La* (?) *Pp* | muoza (OHG) *Ec Ed Gc Pm* | male agendi *Ap Ct Er Fd Ld Mm Pt* (*Vf*) | faciendi mali *Pp* | male agendi improbos *Ap Ck Ge Pb Pn Ps* | patrandi sceleris uel nocendi bonos *Pf* | ut non eis liceret malum agere *On* | potestatem, quam habent nocendi bonis *Ap Ck Ge Ka Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | potentiam *Ta* | supra in hac sententia ubi ait id ipsum eis licere noluissem *Ge Pb* | Et hoc egimus, ut et disceres licentiam malorum non esse longam. *Ec Gc Ka* | illam licentiam, quam habent mali in bonos saeuire *Eb Ed*.
CITO: ualde *On* | est ocius *Er*.
NEC (NE *Na Pf* | > NE *On*): uel nec *Na Pf* | ut *Er Pc* | pro non *Cg Ge*.

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910 indigna] digna *Mm.* **918** Quaecumque] quaecumque enim *Mj*; quae cum *Ct.* | est] sunt *Vf.* est…919 executus] exequatur *Ct*; exequitur *Mj*; exequentur *Ps*; exequuntur *Pt*; exeque(...) *Vf.* **919** cursim] cursum *Ap Fd.* | recolligit] recolit *Pp*. **932** quia] om. *Eb.* **939** ut] ait *Ec Gc.* | et] et \ut/ *Gc*. **940** licentiam[2]] om. *Eb.*

LONGAM ESSE: licentiam *Pn* | ipsam potestatem *Pp* | ipsam licentiam *Fd Ld Mm Pt* (*Vf*) | potentiam malorum *Ap* | licentiam male agendi *Er* | licentiam uel potestatem *On* | quia est ualde breuis licentia malorum *Ed*.
LONGAM: breuem *Vh*.
DISCERES (DISCERNERES *Px*): uel disceres *Px* | uideres *On* | id egimus *On* | ut *Pn Vh* | et ut *Ge Ps Ta* | ut intellegeres *Cg Ge Pb* | legeres, scires, optares *Ct*.
INFELICIOREMQUE: egimus *Er Pc* | improbum *Pd* | licentiam *Vh* | licentiam illam *Ta* | eandem potestatem *Va* | disceres eandem potentiam reproborum *Cg Ck Ct Er Fd Ge Ld Mm Pb Pk Pn Pp Pq Ps Pt Ta Vc* (*Vf*).
FORE: esse *Vb* | di\s/ceres *Ap*.
DIUTURNIOR: longior *Pp To Vb* | esset *Ap Fd Ka Ld Mm Pb Pt Ta Va Vf Vh* | fuerit *Pp* | si prolongaretur *Ck Ge* | ipsam licentiam *Pf* | quamdiu longior *Mj* | esse ·i· potestas *Ec Gc*.
INFELICISSIMAM: superlatiuus *Vb* | miseriam *Ck Pd Ps* | fore *Ap Ck Pb Ps* | esset nequam *Ck Ps* | quia miseriam faceret aeternam *Ge* | Infelicior est, si est diuturna licentia aut poena, infelicissimus si est aeterna. (*Eb*) (*Ed*).
ESSET: licentia *Ap Pb Pn*.
AETERNA: perpetualis *Vb* | interminata *Ta* | illa potentia *Ap* | usque ad mortem *Ec Gc Ka*.
POST HAEC: egimus *Cg Ec Er Gc Ge Ka Pp* | egimus nos *Ck Pb Ps* | disceres *Bb Ck Ct Er Fd Ld Mm Pq Pt Ta Vc Vf* | disceres < diceres *Ap* | diceres *Pc* | intellegeres *Ps* | ut intellegeres *Ge* | ut cognosceres *Ta* | ut uideres *Ps* | ut disceres *Ec Gc* | origimus nos ·i· discederes *Pn* | ut cognosceres, ut disceres *Ka* | hactenus egimus, ut cognosceres *Vh* | ut *Er*.
MISERIORES (FELICIORES *Mf*): infeliciores *Mf*.
IMPROBOS: malos *Vb* | homines *Pc* | quibus dimissa est impunitas quae est iniusta, quia iustum est, ut puniantur *Va*.
INIUSTA IMPUNITATE: quia iustum eos punir(...) *Ta* | quia iustum est, ut puniantur *Ap Cg Ck Er Ge Ka Pb Pc Pk Pn Pp Pq Ps Vc* | quia iniustum est, si non puniuntur mali *Fd Ld Mm Pt Vf*.
IMPUNITATE: relaxatione *Ck Fd Ld Mm Pb Pn Ps Vf* | relaxione *Er Pt* | inuindicta *Vb*.
DIMISSOS: relictos *Lb* | relaxatos *Cg Ge*.
IUSTA: aequa *Ap Ck Er Pb Pn Ps*.
ULTIONE: uindicta *Vb* | quia poena eorum plus crescit, cum hic uidentur esse impuniti atque sani *Eb Ed*.
PUNITOS: correctos *Vb*.

25. Cui sententiae consequens est ut tum demum grauioribus suppliciis urgueantur cum impuniti esse creduntur.

CUI: praecedenti *Ka Ta*.
SENTENTIAE: paulo antedictae *Fb Fd Ld Mm Pt Vf* | (h)aec omnia superius dixi *Ed*.
CONSEQUENS: conueniens *Pp Vb* | conuenit *Ta*.

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951 disceres] et disceres tu *Pp*; et ut disceres *Ps*; om. *Cg Ge Pk Pq*; disceres ·i· *Ta Vc*. potentiam] potentia *Fd*. | reproborum] < improborum *Ck*; improborum *Fd Ld Mm Pt Vf*.
971 quia[2]] quam *Ap Pb*. | iustum[2]] iniustum *Ap Cg Ck Er Ge Pb Pn*. | ut] ut \non/ *Ge*; non *Er*.
973 puniuntur] puniantur *Fd Mm Pt Vf*; patiantur *Ld*. **978** eorum] om. *Eb*.

IV prosa iv

DEMUM: praecipue *Ap Ck Fb Fd Ld Mm Pb Pn Ps Pt Vf* | postmodum *Cg Ck Ge* | ad ultimum *Vb* | post mortem *Ec Gc Ka On Ta* | in futuro, postea, post mortem *Pp*.
GRAUIORIBUS: peioribus *Vb*.
SUPPLICIIS: uitiis *Fb Fd Kc Ld Lh Mj Mm Pp Ps Pt Ta Va Vf*.
URGUEANTUR: mali *Fd Ld Mm Vf* | cogantur *Vb* | comburentur *Ct* | opprimantur *Ap Ck Ct Fb Fd Ld Mm Pb Pn Ps Pt Vf* | premantur *Ec Gc Ka* | opprimantibus *Er* | puniantur, luantur, uel stringantur male torquendo *Pp*.
IMPUNITI: inulti *Fb Ld Mm Pt* (*Vf*) | ut ulti *Fd* | in praesenti *Ec Gc Ka Lh Pp* | mali *Fb Pt*.
CREDUNTUR: niolosus (!) *Er* | Licet aperte non puniuntur, ipsa tamen nequitia supplicium est. *Eb Ec Ed Gc Ka Pm Pp*.

26. Tum ego: Cum tuas, inquam, rationes considero, nihil dici uerius puto; at si ad hominum iudicia reuertar, quis ille est cui haec non credenda modo sed saltem audienda uideantur?

INQUAM: ut dixi *Vb*.
RATIONES: argumenta *Ck Er Pb Pn Ps* | argumentationes *Ap Ct Fd Ld Mm Pt Vf* | sententias *Va*.
CONSIDERO: intellego *Ec Gc Ka* | diligenter intueor *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* (*Vf*) | quia ueritate subnixae sunt *Cg Ge*.
NIHIL: posse *Va*.
PUTO (POTEST *Vg*): uel puto *Vg* | reor *Vb*.
AT: sed *Ka Ta*.
HOMINUM: stultorum *Ec Gc Ka*.
IUDICIA: studia uel estimationes *Fd Vf* | ad hominum studia uel estimationes *Ld Mm Pt* | sicut homines conspiciunt *Ta* | temeraria hominum consideratione *Cg Ge*.
REUERTAR: ego Boetius *Ge Pb*.
QUIS: est *Ap*.
ILLE: auditor *Ta* | homo *Vb*.
HAEC: quae paulo ante replicui *Eb Ec Ed Gc Ka Pm*.
NON CREDENDA: Non solum credere, sed nec audire reprobi patienter possunt istud. *Ap Ck Ct Er Fd Ge Ka Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* (*Vf*) | (...)i haec non modo n[on] cre(de)nda sed nec (...)ltem *Lb*.
MODO: non solum *Cg Ge Vb* | non solum modo *Pb Pq*.
SALTEM: ut saliens *Pt*.
AUDIENDA: nec *Pp* | non *Ap Ka Mb On Ps Px Ta Vc* | deest non *Ck Er Fd Ld Pb Pc Pk Pn Ps Pt Vc* (*Vf*) | ut dignetur aliquis audire *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* (*Vf*) | nec audire uelit *Mj* | ut audire uelit *Px Vh* | ut audire uelint *Pp* | ut non audire uelint *Va* | auscultanda uelle conciperent *Ec Gc Ka*.
UIDEANTUR: placeant *On*.

27. Ita est, inquit illa. Nequeunt enim oculos tenebris assuetos ad lucem perspicuae ueritatis attollere similesque auibus sunt quarum intuitum nox

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999 puniuntur] ponuntur *Ec Gc*. **1000** est] esse perhibetur *Ec Gc*. **1010** intueor] intueo *Ct*; intuer *Er*. **1021** replicui] replicat *Eb Ed Pm*; replicaui *Ka*. **1022** solum] solum modo *Fd*; tantum modo *Va*. | nec] non ex *Vc*. | reprobi] probi *Fd*. | patienter] sapienter *Ct*. **1023** istud] illud *Va*. **1028** ut…aliquis] digentur *Pt*. | dignetur] dignentur *Ld*.

inluminat, dies caecat; dum enim non rerum ordinem sed suos intuentur affectus, uel licentiam uel impunitatem scelerum putant esse felicem.

ITA EST: quia nullus nec audire uult tua iudicia, quae uerissima sunt, quando ad hominum iudicia reuertuntur (*Eb*) *Ed*.
INQUIT: dixit *Vb*.
ILLA: philosophia *Ap Cg Ge Pc Pk Pq Ta*.
NEQUEUNT: non possunt *Vb* | illi *Ge* | mali *Mm* | improbi *Vb* | homines *Ka Pc* | illi tales non habentes recta iudicia *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* (*Vf*).
OCULOS: animos *Ka Ta*.
TENEBRIS: peccatis *Pp* | terrenis *Ka Ta*.
ASSUETOS: addictos *Ct Fd Mm Ps Pt* (*Vf*) | additos *Ap Er Pb* | solitos *To* | qui soliti sunt *Vb* | qui sunt tenebris assueti (*Eb*) *Ed* | falsa credendo *Eb Ec Ed Gc Pm*.
AD LUCEM: ad deum *Pp* | ad intellegentiam *Ka Ta*.
AD: per *Pt*.
PERSPICUAE: manifestae *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf* | perclarae *Vb* | clarae *Cg Ge Ka Ta* | euidentis *Ge*.
ATTOLLERE: eleuare *Vb* | erigere *Cg Ge* | eligere *Ka Ta* | in superiora ducere *Ap Ck Ct Er Fd Mm Pb Pn Ps Pt* (*Vf*) | superior aduertere *Ld*.
SIMILESQUE AUIBUS – DIES CAECAT: Quaedam sunt animalia lucifuga, quae infirmo intuitu claritatem diei sustinere non possunt. Noctu ergo apparent, die se abscondunt, ut sunt bubones, noctue, uespertiliones. *Mj* | Quaedam enim sunt animalia lucifuga, quae infirmo intuitu claritatem diei sustinere non possunt. Noctu ergo apparent, die se abscondunt, ut sunt bubones, noctuae, uespertiliones et nicticoraces. Interpretatur autem nicticorax noctis pupilla. Quidam uero dicunt noctis coruus, sed male. *Af Ap Ct Fb* (*Fd*) *Kc Ld Lh* (*Mm*) *Mo Pp Ps* (*Pt*) *Ta Va* (*Vf*) | Quaedam sunt animalia lucifuga, haud sustinentia claritatem diei imbecillitate uisus. Noctu autem parent, interdiu se abscondentes, ut bubones, noctue, uespertiliones et necticoraces, qui noctis pupila dicuntur. Cora enim Grece, Latine pupilla, nectis quasi noctis, per immutationem literae. Quidam dicunt noctis coruus sed male. *Ph*.
SIMILESQUE: improbi *Fd Ld Mm Pt* (*Vf*).
AUIBUS: lucifugis *Ec Ed Gc Ka Pm* | uespertilioni, buboni *Ps* | ut noctuae *Ge* | ut noctua *Cg* | bubone et noctua *Go* | noctua, uespertilio, nocticorax et cetera *Ka Lh* | ut noctua, uespertilio, nicticorax et caetera *Ec Gc* | uespertilioni uidelicet buboni, pellicano *Ap Ck Er Ge Mm Pb Pc Pk Pn Pp Pq Pt Vc* (*Vf*) | uidelicet pellicano, uespertilioni, buboni *Fd* | uespertilioni uidelicet pellicano *Ld* | noctuis, bubonibus, pellicanis, uespertilionibus *On*.
QUARUM: auium *Ap Cg Fd Ge Ka Ld Mj Mm Pb Pn Pt Vb Vf Vh* | oculorum *Cg Ge*.
INTUITUM: uisum *Ap Ck Fd Ld Mj Mm Pb Pn Ps Pt Vb* (*Vf*).

1057 enim] om. *Af Lh Ta Va*; autem *Ap*. **1058** lucifuga] lucifluaga *Ld*. | infirmo] firmo *Ld*. **1059** Noctu] nocte *Ps*. | ergo] autem *Mm Vf*; om. *Va*. | abscondunt] abscedunt *Fd*. | noctuae] noctu et *Ps*. **1060** nicticoraces] nocticoraces *Ps Va*; nucticoraces *Fd*; nicticolaces *Kc*; necticoraces *Pp*; ni\c/ticora\ce/s *Pt*; niticoraces *Ld* | nicticorax] nocticorax *Ct Fd Kc Ps Va*; niticorax *Af*. Quidam…1061 male] om. *Vf*. | uero] autem *Mm*. **1061** coruus] seruus *Pp*. | sed male] om. *Fd Ld Pt*; male *Ps*; sed male dicunt *Kc*. **1070** uidelicet] om. *Ap Ck Pb Pn Vf*. **1071** pellicano[1]] pellicanorum *Ck Pb Pn*; > pellicanorum *Ap*; et pellicano *Vf*.

IV prosa iv

NOX INLUMINAT: qualis est lucifuga *Ap Ck Pb Pn Ps* | Hac luce corruptibili quodammodo fruuntur, sed ad ueram contemplandam caeci habentur reprobi lucem. *Ap Cg Ck Ge* (2x) *Pb Pc Pk Pn Pp Pq Ps Vc*.
NOX: tenebrositas *To*.
CECAT: tegit *Vb*.
DUM ENIM: dum suam estimationem, non iustitiam dispositionis dei sectantur *Mf* | dum suos affectus, non iustitiam sequuntur et putant impunitatem scelerum esse felicem. Tunc similes sunt auibus, quos dies caecae et nox illuminat. (*Eb*) *Ed*.
ORDINEM: naturalem *Ck Pn Ps* | ueritatem *Cg* | dispositionem diuinam *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mm* (2x) *Pb Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | dei dispositionem *Pc* | quod malorum potestas nulla sit, numquam eos carere suppliciis *Ka* | quod malorum potestas nulla sit, numquam eos carere suppliciis, bonos sua semper habere praemia, et cetera *Ec Ed Gc Pm*.
SUOS INTUENTUR AFFECTUS: sua desideria *Af Fd Kc Ld Lh Mm Pp Ps Ta Va* (*Vf*).
INTUENTUR (INTUETUR *Er*): intuentur *Er Pt* | uident *Vb*.
AFFECTUS: desiderium *Ap Ck Pb Pn* | desideria *Cg Fb Mj Mo Pc Pk Pq Ps Vc* | uoluntates *Ps Vb* | concupiscentias *Ge* | cupiditates *Cg Ct Er Ld Mm Ps Pt* | cupiditate *Fd* | qui delectant malum facere *Mj* | mores perfectiones *Ec Gc Ka Lh*.
LICENTIAM: malefaciendi *Ck Ct Pb Pn Pp Ps* | maleficiendi *Er* | faciendi male *Ap* | malum faciendi *Fd Ld Mm Pt* (*Vf*).
IMPUNITATEM: relaxationem *Ap Ck Ct Er Fd Mm Pb Pn Ps Pt Vf* | quia non puniuntur *Ta*.
SCELERUM: peccatorum *Vb*.
PUTANT: estimant *Vb*.
ESSE FELICEM: infeliciores esse malos homines, cum cupita perfecerint, quam si ea, quae cupiunt, implere non possent *Pq* | In hoc se aliosque felices aestimant, quia et licenter peccant et non puniuntur. *Ap Ck Ct Fd Ge Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta Va* (*Vf*).
FELICEM: uel felicitatem *On.*

28. Vide autem quid aeterna lex sanciat. Melioribus animum conformaueris: nihil opus est iudice praemium deferente, tu te ipse excellentioribus addidisti;

VIDE: considera *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt* (*Vf*) | intellege *Vb* | intuere *Cg Ge* | usque uidearis *Kc* | usque huc uidearis *Ta* | pro imp{eratiuo} *Ga Mh Na Vh*.
AETERNA: perpetualis *Vb* | naturalis *Af* | diuina *Ga Mh Na Vg Vh*.
LEX: dei *Ec Ed Ga Gc Ka Mh Na Pm Vh* | deus *Vh* | iustitia *Ta* | philosophia *Pq*.
SANCIAT: definiat *Ap Ck Ct Fd Ld Mj Mm Pb Pn Ps Vf* | deficiat *Er* | affirmat *Fb Pq* | affirmet *Lb* | firmat *Px* | confirmat *Cg* | iudicet *Va Vb* | iudicat *Ps* | decernat *Cg Ge* | disponat *Ta* | constituat *Ap Ck Ct Ec Er Fd Ga Gc Ka Ld Lh Mh Mm Na On Pb Pn Ps Pt* (2x) *Vh* | probet *Ec Gc Ka Lh* | praecipiat uel statuat *Pp*.
MELIORIBUS: cum *Er Mf* | rebus *Ap Ck Ct Er Mm Pb Pc Pk Pn Pp Pq Vc* (*Vf*) | uirtutibus *Ct Ec Fb Gc Ge Ka Kc Ld Lh Mj Mm On Pp Ps Pt Ta Va* | causis *Lb* |

1077 Hac] reprobi enim hac *Ge*(1). **1078** quodammodo] quodam *Ck.* | sed] om. *Pp.* contemplandam] contemplationem *Pp.* | reprobi] om. *Ge*(1). **1079** lucem] om. *Cg Ge*(1) *Pc Pk Pp Pq Vc*. **1088** sit] fit *Ec Gc*. **1089** et cetera] om. *Ec Gc*. **1102** In…felices] in hoc se putant esse felices abiosque *Ct.* | aliosque] \alios/ *Ck*; alioque *Ap*; aliquisque *Ld.* | aestimant] estimanti *Pt*; existimant *Fd*. **1103** et[1]] om. *Ct Ge.*

moribus *Pq* | praemiis *Ps* | effectibus *To* | operibus, studiis, uoluntatibus, ut iudex aliquis tibi praemium ferat, dicens hoc est praemium *Mf*.
ANIMUM: tuum *Ge Va* | in hac uita *Ka*.
CONFORMAUERIS: tu *Ge* | si *Af Ed Fb Ga Ge Kr Lb On Pn Px To Vb Vc Vg Vh* | sit *Ck Pn* | deest si *Ck Ec Fd Gc Ka Kc Ld Lh Mm Pn Pp Ps Pt Ta* | instruxeris *Cg Ge Pc Pk Pn Pp Pq Ps Ta Va Vc* | conpraueris (!) *Er* | coaptaueris *Ct Fd Ld Mm Pt* (*Vf*) | si conformaueris *Vh* | construxerit *Ck* | quem si instruxeris *Ap* | si te instruxeris *Pb* | coaptaueris, sociaueris, hoc est si uirtutes amplexus fueris *Ap Ck Ge Pb Pn*.
NIHIL (NULLUM *Ap*): uel nihil *Ap*.
OPUS: tibi *Ta* | illa re *Vb*.
IUDICE: terreno *Ap Cg Ck Ct Er Fd Ge Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc* | aliquo *Vh* | aliquo homine *Ec Ga Gc Ka Mh Na Vh* | Iudex esto tuimetipsius, non quaeras praemium de alieno ore ·i· laudem. *Mj*.
PRAEMIUM: brauium *Vb* | laudem *Ck Vh* | praemium ac tuum ut ille uindicet in te, quod tu in te ipso uindicasti. Si bene intellegis, non opus est ut tibi iudex praemium ferat, hoc est ut tibi aliquis dicat hoc est praemium. *Ed*.
DEFERENTE: deportante *Vb* | dante *Ap Ck Ct Ld Mm Pb Pn Ps Pt* (*Vf*) | reddente *Pq* | tibi *Ec Ga Gc Ka Px* | quia tu ipse tui iudex es *Ec Gc Ka Lh Pp Ta Vh* | quoniam ipse tui iudex est *Px* | quia ipsa tua conscientia tibi est iudex praemio an supplicio dignus sis *Ap* (2x) *Ck Ct Fd Ge Ld Mm Pb Pk Pn Pp Pq Ps Pt Vc* (*Vf*) | quia tua conscientia tibi iudex est, an sis dignus praemio, an supplicio *Pc* | quia tu ipse iudex tui es, si praemio an iudicio dignus sis *Va* | quia tu bene intellegisti *Ed* | Si bene facias, non quaeras de alieno ore laudem. *Vh* | Si bonus innitaris absque homine, tu ipse tibi praemium contulisti. *Ec Ed Gc Ka Pm*.
TU TE IPSE: tu ipse *Vb*.
EXCELLENTIORIBUS (EXCELSIORIBUS *Lb*): excellentioribus *Lb* | maioribus *Vb* | melioribus *Ec Gc Ka Va Vh* | rebus *Af Ck Fd Kc Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* (*Vf*) | praemiis *Ap Ck Fb Fd Go Kc Ld Mm Pb Pc Pk Pn Pq Ps Pt Ta Vc* | praemio *Af* | praemiis melioribus *Mf Mj Pp* | melioribus rebus uel praemiis *Lh*.
ADDIDISTI: auxisti *Ct Vb* | iunxisti *Mj* | adiunxisti *Va* | in conscientia *Ka Mh*.

29. studium ad peiora deflexeris: extra ne quaesieris ultorem, tu te ipse in deteriora trusisti – ueluti, si uicibus sordidam humum caelumque respicias, cunctis extra cessantibus ipsa cernendi ratione nunc caeno nunc sideribus interesse uidearis.

STUDIUM: uoluntatem *Ap Ck Ct Ld Mj Mm Pb Pn Ps Pt* (*Vf*) | uoluntate *Er* | uoluntati *Fd* | amorem *To* | tuum *Ec Gc Ge Ka Ta* | cum *Pc* | uero *Ta* | si rebus uel praemiis *Va*.
PEIORA: uitia *Ap Ck Ct Fd Ld Mm On Pb Pn Ps Pt* | in supplicia *Mf* | opera *To* | ad uitia *Er Ta*.
DEFLEXERIS: si *Ap Cc Ck Ct Ec Ed Er Fb Fd Ga* (2x) *Gc Ge Ka Kr Lb Ld Lh Mh Mj Na On Pb Pn Pp Ps Pt Ta Vh* | deest si *Pq Vc* | cum *Er* | declinaueris *Vb* | deduxeris *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* | in conscientia *Mh*.
EXTRA: te *Ap Ck Ct Er Fd Ka Ld Mm Pb Pn Pq Ps Pt Ta Va Vc*.

1125 deest] de *Pn.* **1128** est] om. *Ck.* **1136** in te] in te in te *Ed.* **1139** quia] q{uod} *Ec Gc.* tui] tibi *Pp.* **1140** iudex[2]] iudex. utrum *Pp Pq*; iudex \utrum/ *Ge*; iudex si *Fd Ld Mm Pt.* | an] ac *Ck.* **1144** bonus] bonis *Ed Pm.* **1145** tu] tui *Pm.* **1166** deduxeris] dedulexeeris *Pt.*

IV prosa iv

NE QUAESIERIS: ne quaeras *Cg Ge Pb Pc Pk Pp Va* | ab aliis *Ka Pp* | aliis *Ec Gc*.
ULTOREM: uicem *Ap Ck Ct Er Pn Ps* | iudicem *Ec Gc Ka Lh Pb Va* | uindicatorem *Vb* | tortorem *Ec Ed Gc Pm*.
TU TE – TRUSISTI: tu te ipsum in poenam misisti *Ec Gc Ka* | tu ipse factus es tibimet ipsi carcer *Ap Ck Ct Er Ld Mm Pb Pn Ps Pt* (*Vf*) | tu ipse factus es timet ipsis cancer *Fd*.
TU TE IPSE: tu ipse *Vb*.
IN DETERIORA: in peiora *Vb*.
TRUSISTI: conclusisti *Ap Cg Ck Ct Er Fd Ge Ld Mm Pb Pn Ps Pt* | impinxisti *Vb* | depulisti *Ta* | pepulisti *Pc* | impulisti *Va* | Trudes dicuntur conti siue perticae, quibus naues truduntur ·i· depelluntur a terra unde uerbum trudo trudis. *Ka Ta*.
UICIBUS: uicissim *Af Ap Ck Ct Er Fd Kc Ld Lh Mj Mm Pb Pk Pn Pp Pq Ps Pt Ta Vc Vf* | per uices *Af Ap Ck Ct Ec Er Fd Gc Ge Ka Ld Lh Mj Mm Pb Pc Pk Pn Pp* (2x) *Pq Ps Pt Ta To Vb Vc Vf Vh* | pro uices *Cg* | uel uices *Mf* | diuersis *Go*.
SORDIDAM: coenum *Ap Ck Ct Pb Pn Ps* | pollutam *Vb* | opinioni *Er* | pro peccatis *Mm Vf*.
HUMUM: feminini generis est *Vb* | terram *Ct*.
CAELUMQUE: pro bonis *Mm Vf*.
CUNCTIS – UIDEARIS: Si nunc caelum, nunc terram respicis, cessantibus aliis causis hoc uere scis, quod sideribus et coeno interest. Vulgus autem non cogitat hoc. *Eb Ed*.
CUNCTIS: sollicitudinibus *Ap Cg Ck Er Fd Ge Ld Mm Pb Pc Pk Pn Pq Ps Pt Ta Va Vc Vf* | rebus *Fb* | hominibus *Ka Mh*.
EXTRA (ULTRA *Pt*): quae sunt *Af*.
CESSANTIBUS: neglectis *Ck Ct Ec Er Fd Gc Ge Ld Mj Mm Pb Pk Pn Pq Ps Pt Px Ta Va Vc Vf Vh* | oblitis *Ap Ck Ec Gc Mj Pb Pk Pn Pq Ps Ta Va Vc Vh* | neglegentibus *Ap* | nec nectis oblitis *Ka Lh* | oblitis rebus aliis *On* | impellentibus sollicitudinibus *Pp* | non dicentibus tibi *Ka Mh* | nullo te intuente *Ap Ck Pb Pn* | uel nullis iudicibus *On* | aliis, quae extra uisum sunt *Mf* | nihil aliud extra faciens *Ec Ed Gc Pm* | ut nihil in aliud intendas *Ec Gc Ka* | nullo inquietante illi rei, cui intendis interesse uideris, quia immittis te illi consideratione *Ap Ck Fd Ge Pb Pc Pk Pn Pp* (*Ps*) *Pt Vc*.
IPSA: ablatiuus *Vb* | per *Pc*.
RATIONE: quoque [i]psam rationem *Er* | praeter ipsam rationem *Ap Ck Pb Ps* | per ipsam rationem *Pn* | quia non in corpore *Px* | quia non corpore *Vh* | non corpore *Ec Gc Ka*.
CERNENDI: uidendi *Vb* | ad demonstrationem *Ec Ga Gc Ka Mh Na Px Vh* | in ipso uisu *Va*.
NUNC(1): aliquando *To* | mala exercendo *Va*.
CAENO: pro peccatis *Mm Vf* | palude *Vb* | luto *Cg Ge To* | in mundo *Ct* | quia simile non pote(...) *Ed* | quae extra te sunt ·i· quae non ad te pertinent *Af*.
NUNC(2): bona sequendo *Va*.
SIDERIBUS: bonitatibus *Mm Vf* | astris *Vb*.

30. At uulgus ista non respicit. Quid igitur, hisne accedamus quos beluis similes esse monstrauimus?

1171 ipsum] om. *Ec Gc.* | tu[3]] om. *Ld.* | ipse] te ipse *Ct.* | es] om. *Ap Ck Ld Pb Pn Ps*; est *Er*. **1197** inquietante] quietante *Pc.* **1198** interesse uideris] om. *Fd Pt.* | quia] qui *Fd.* | illi] illas *Pt.* consideratione] considerare *Pp*; considerationes *Pt.*

AT: sed *Ap*.
UULGUS: populus *To* | stulti *Ap Fb Fd Kc Ld Lh Mj Mm Pc Pk Pp Pq Ps Pt Ta Va Vc Vf* | hebetes *Ap Pc Pk Pp Pq Ta Vc* | homines *Ps* | rusticus populus *Vb* | insipientes homines *Ap* | insipientes homines, stulti uidelicet *Ck Ct Er Pb Pn* | promiscua hominum multitudo *Cg* | promiscua multitudo *Ge*.
ISTA: exempla *Mj*.
NON RESPICIT: ita *Ta* | non intellegit *Cg Ge Ps* | ut ipse tibi praemium uel supplicium conferas sine iudice (*Eb*) *Ec Ed Gc Ka Pm* | et nescit bene facere, nisi ad rumorem *Vh*.
RESPICIT: attendit *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt Vf* | intellegit *Vh* | credit uel intellegit *Ec Gc Ka* | quid sanciat aeterna lex *Pq*.
QUID: consilii *Cg Er* | est *Pp* | dicam *Ec Gc Ka Pp* | est consilii *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mm Pb Pc Pk Pn Pq Ps Pt Ta To Va Vc Vf*.
IGITUR: inquit *Ge*.
HISNE ACCEDAMUS: Consentiamus secundum quod illi consentiunt. *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt Vf* | qui nequeunt oculos ad lucem perspicuae ueritatis attollere, uel accedamus his quomodo accederemus. Tunc accedimus, si non cognouerimus caecitatem eorum, qui nesciunt deesse sibi aliquid ex humana perfectione. *Ka*.
HISNE: improbis *Fd Ld Pt* | stultis *Va* | improbis hominibus *Mm Vf* | an *Ap*.
ACCEDAMUS: consentiamus *Cg Ct Ec Ed Fb Ga Gc Ge Ka Kc Lh Mh Mj Na On Pc Pk Pm Pp Pq Px Ta Vc Vh* | properemus *Vb* | concedimus *Va*.
BELUIS: bestiis *Vb*.
MONSTRAUIMUS: ostendimus *Vb* | non *Ec Ed Ga Gc Ka Mh Na Pm*.

31. Quid, si quis amisso penitus uisu ipsum etiam se habuisse obliuisceretur intuitum nihilque sibi ad humanam perfectionem deesse arbitraretur, num uidentes eadem caecos putaremus?

QUID (SED *Na*): aliter quid *Na* | est *Pp* | contingeret *Cg* | contigerit *Ta* | dicis *Va* | dicturus es *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf* | si contingeret *Ge* | compar{atio} *Ec Gc* | Comparationem facit. *Ka* | Ad uulgus respicit. *Vb*.
SI QUIS: si aliquis *Cg Ge*.
SI: sed *Ga*.
AMISSO: perdito *To Va Vb*.
PENITUS: omnino *Va Vb*.
UISU: consilii *Pp* | summi boni *Ec Gc Ka Lh Pp*.
IPSUM: uidendi officium *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt Vf*.
OBLIUISCERETUR: olim *Go Vh* | amens effectus *Vf* | penitus sui oblitus *Pq* | ut nihil uideat *Ta* | amens effectus penitusque sui oblitus *Ap* (2x) *Ck Ct Er Fd Ge Ld Mm Pb Pc Pk Pn Pp Ps Pt Ta Va Vc* | Solent enim saepe infirmi nimio corporis languore etiam propriae infirmitatis obliuisci et maxime dum frenesis ad corporis

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1219 insipientes[2]] inspicientes *Ct.* | homines[2]] hominis *Er.* | stulti] stulta *Er*; stulto *Pb Pn*. **1223** sine] me *Ec Gc*. **1247** es] est *Fd.* **1256** effectus] affectus *Ct* | penitusque] et penitus *Pp*; om. *Fd Ld Mm Pt*; penitus *Ct*; penitos *Er.* | oblitus] oblitus. sicut talpa *Ta*. **1257** enim] om. *Af Ct Kc Ld Lh Mj Pp Ps Pt Ta Va.* | saepe] spe *Ct.* **1258** languore] langore *Af*; longare *Fd*. propriae] om. *Ps.* | dum] om. *Kc Mj.* | frenesis] frenes *Kc.*

1244 caecos] *sic codices*; *edd.* caeco.

languorem superadditur, quod adeo fit, ut etiam se sanissimos putent, non tamen eis ab illis, qui sunt ueraciter sani, creditur. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj* (*Mm*) *Pb Pn Pp Ps Pt Ta Va Vf*.
INTUITUM: uisum *Ka Lh Mj Ta Vb Vh*.
NIHILQUE: si *Ps*.
-QUE: et *Vh*.
PERFECTIONEM: membrorum *Ec Gc Ka Pp*.
ARBITRARETUR: iudicaret *Vb* | estimaret *To* | hoc *Ec Gc Ka Pp Vh* | ipse *Ps* | ab aliis conspicientibus *Er*.
NUM: utrum *Vb*.
UIDENTES: nos *Ap Cg Ck Ge Mj Ps Pt Px Ta Vh* | homines *Lb* | intellegentes *Ct Er Pc Ps* | nos intellegentes *Fd Ld Mm Vf* | ad sapientes respicit *Va Vb* | quae illi non uident *Ec Ed Ga Gc Ka Mh Na Pm Vh* | quae illi non uideret *Px* | intellegentes sic sapientes ut illos *On* | quae ipse non uidet uidentes, id est intelligentes eodem de optunso *Ap Ck Ge Pb Pn* | uel alios uel nosmet uidentes eadem, quae ipse arbitraretur, caecos putaremus *Mf* | uel ita. Num uidentes eadem ·i· eandem humanitatis decurtationem participantes, quam c(a...)s putaremus caecos? Vtique itaque non debemus his accedere, uel ita numquid uidentes eadem cognoscentes ualentesque diiudicare illius caecitatem caecos putaremus? Minime. *Pq*.
EADEM: iura *To Vb* | omnia *Ps* | eandem caecitatem *Ec Gc Ka* | quae ipse non uidet *Kr Pc Pk Pp Ps Va* | quae non uidet caecus *Ap*.
CAECOS: esse *Ec Fb Ga Gc Ta To Vf* | nos *Pb* | nos esse *Ps* | nos ipsos *Fd Ld Mm Pt Vf* | uidere quae uidemus *Vh*.
PUTAREMUS: diceremus nos *Ta* | uidere *Pq* | non *Ec Gc Ka Va* | non utique *Fd Vf* | illos *Mm Vf* | utique putaremus *Kr* | non utique putaremus *Ld Mm Pt* | minime *Pq* | Sic uulgus eadem non respicit quae sapiens. *Ec Ed Gc Ka Pm* | non putamus sed uerissime scimus *Ec Ed Gc Ka Lh*.

32. Nam ne illud quidem adquiescent quod aeque ualidis rationum nititur firmamentis, infeliciores eos esse qui faciant quam qui patiantur iniuriam. – Vellem, inquam, has ipsas audire rationes.

NAM: quoniam *Va*.
NE: non *Ck* | neque *Pb* | pro non *Ps Vb* | nec *Va*.
ILLUD: hoc *Ga Mh Na* | quod est illud? *Va*.
ADQUIESCENT: consentiunt *To* | consentient *Ck Mm Pb Pn Ps Vf* | consentiunt < -tient *Ap* | credent *Ec Ed Gc Ka Lh* | credunt *Ta Vc* | probant *Mj* | non assentient *Af* | credent mihi *Pq* | stulti *Af* | uulgi *Ec Ga Gc Ka Mh Na Pp Px Vh* | homines *Ps* | improbi *Ap* (2x) *Cg Ck Ct Er Fd Ge Kr Ld Mm Pb Pc Pk Pn Ps Pt Ta Vc Vf* | ipsi stulti *Va* | quae non uident *Ka*.
QUOD: hoc *Ka*.
AEQUE: similiter *Af Cg Ct Ec Fb Fd Gc Ge Ka Ld Lh Mm Pb Pp Ps Pt Ta Va Vf* | simpliciter *Kc* | aequaliter *Vb* | iuste *La* | stabiliter *Ga Ka Mh Na Vh* | ut nostra superiora *Ec Gc Ka Pp* | sicut et priora *Cg Ge* | sicut supradicta *Fd Mm Pt Vf* | sicut supradictum est *Ld* | sicut et hoc superius *Ta*.
NITITUR: conatur *Vb* | roboratur *Ct Fb Fd Ld Lh Mm Mo Ps Pt Ta To* | corroboratur *Kc Mj* | concludit *Mj* | fulcitur *Cg Ec Gc Ge Ka Lh Pb* | sustentatur

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1259 ut…se] om. *Ct*. **1260** eis] om. *Fd Ld Mj Ps Pt Va*. | illis] his *Fd Ld Pt.* | creditur] creduntur *Ct Fd Ld Pt Va*; > creduntur *Ap*; (...) *Ps*. **1284** eadem] ea *Ec Gc*.

IV prosa iv

Lh On | affirmatur *Ap Cg Pb* | consistit *Ed Pm* | insistit *Ec Gc* | affirmatur a nobis *Ck Ct Er Fd Ge Ld Mm* (2x) *Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | Nitor illa re. *Vb.*

FIRMAMENTIS (FIRMANTIS *Pm* | FUNDAMENTIS *Ap*): uel firmamentis *Ap* | argumentis *On* | stabilitatibus *Ka Px* | spriuzilum (OHG) *Ec Ed Gc Pm* | fid(...) uel r(...) *Ed* | quibus adquiescent probi *Pt* | quibus adquiescent probis *Ld* | qui adquiescent improbi *Fd Mm* | quibus adquiescent imperiti *Ap Ck Er Pb Pn Ps*.
ESSE: magis *Fd Ld Mm Pt Vf* | aliis *Ec Gc Ka Pp*.
FACIANT (FACIUNT *Pb*): iniuriam *Fd Ka Ld Mm Pb Pt Vf* | qui irrogant malum *Ge*.
PATIANTUR: sustineant *Vb*.
HAS – RATIONES: quibus probatura es infeliciores esse factores iniuriarum, quam patientes *Pq*.
AUDIRE: ex te *Pt* | plenius a te *Ec Gc Ka*.

33. Omnem, inquit, improbum num supplicio dignum negas? – Minime.

OMNEM: esse *Ps* | propositio *On*.
IMPROBUM: scelestum *Ap Ck Fd Ld Mm Pn Ps Pt Vf* | scelestem *Ct* | scelerum *Er* | malum *Vb*.
NUM: utrum *Vb*.
SUPPLICIO: tormento *Vb*.
DIGNUM: esse *Va*.
MINIME: nego *Ge Ps Pt Ta Va* | inquam *Ps*.

34. Infelices uero esse qui sint improbi multipliciter liquet. – Ita, inquam. – Qui igitur supplicio digni sunt miseros esse non dubitas. – Conuenit, inquam.

INFELICES (INFELICIORES *Pq Va*): infeliciores *Ta* | malos *Vb*.
UERO: inquit *Ge Ps*.
QUI SINT: quicumque sint *Ec Gc Ka*.
IMPROBI: mali *Vb*.
MULTIPLICITER: perfecte *Mj* | satis *Va* | uariis rationibus *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf* | per multa argumenta superius dicta *Pq*.
LIQUET: patet *Ka Ta Va* | manifestum est *Ap Ck Ct Er Fd Ld Mm Pb Pc Pn Ps Pt Vb Vf*.
ITA: est *Ap Eb Mm Pb Va Vf* | liquet *Ge* | licet *Cg*.
INQUAM: ut dixi *Vb*.
QUI: uel quoniam *Ta*.
IGITUR: dicam *Fd Ld Mm* | inquit *Ps*.
SUPPLICIO: poena *Mm Vb Vf*.
MISEROS: infelices esse *Vb*.
DUBITAS: angis *Vb* | num *Mm Px* | ut sint *Px Vh* | dum tu omnem improbum supplicio dignum non negas *Va*.
CONUENIT: expedit *Vb* | ut non dubitem *Ge Ka On Pb Pc Pk Pq Ta Va Vc* | ut non dubitemus *Cg* | ita sc· esse non dubitem *Vf* | consequitur ita *Fd* | consequitur ita esse, ut non dubitem *Ap Ck Ct Er Ld Mm Pn Ps Pt.*
INQUAM: ut dixi *Vb*.

1342 est] et *Ck*. **1354** esse] sc· esse *Er Ld Mm Pt.*

35. Si igitur cognitor, ait, resideres, cui supplicium inferendum putares, eine qui fecisset an qui pertulisset iniuriam? – Nec ambigo, inquam, quin perpesso satisfacerem dolore facientis.

SI IGITUR: conclusio *Pq*.
COGNITOR (IUDEX *Ed*): melius cognitor *Ed* | iudex *Af Ec Er Fb* (2x) *Fd Ga Gc Go Ka Kc Ld Lh Mh Mm Mo Na Pm Pp Pt Px Ta To Va Vf Vh* | iudicator *On* | tu iudex *Ta* | auditor *Pp Px Vh* | arbiter *Fd Ld* | censor *Mo* | censor, sequester *Ge* | iudex, censor medius *Ps* | iudex, censor medius et sequester *Cg* | earum rerum *Ec Gc Pp* | si utrosque cognosceres *La* | iudex causarum forensium *Pq Vc* | auditor in negotiis *Mj* | iudicator et arbiter rerum, iudex causarum forensium *Ap Ck Ct Er* (*Mm*) *Pb Pn Ps Vf* | Cognitores dicuntur iudices, eo quod causae forenses et publicae ab illis cognitae examinentur. Ipsi censores dicuntur. *Af Ap Fb Fd Ka Kc Ld Lh Mj* (*Mm*) *Mo Pp Pt Ta Va Vf* | et oratores uocati in mallo cognitores causidici *Ka*.
AIT: illa *Ck Pb Pn Ps* | dit *Vb*.
RESIDERES: iterum sederes *Vb* | in medio iudicum *Mm Pp Vf*.
SUPPLICIUM: tormentum *Ta Vb*.
INFERENDUM: importandum *Vb* | esse *Va*.
EINE: ipsi *Ap Ck Ct Fd Ld Mm Pb Pn Ps Pt Vf* | an *Vf* | pro an *Mm* | utrum ei *Vb* | numquid *Va* | putares inferre supplicium *Er*.
FECISSET: iniuriam *Mm Vf*.
QUI: ei *Pn Ps*.
PERTULISSET: perpessus *Ps* | sustinuisset *Cg Vb* | perpessus fuisset *Ap Ck Ct Er Fd Mm Pb Pn Pt Vf* | perpressus fuisset *Er*.
AMBIGO: dubito *Ap Cg Ck Ct Fd Ge Ld Mm Pb Pn Pt Vb Vf* | dubio *Er*.
INQUAM: ut dixi *Vb*.
PERPESSO – FACIENTIS: illum qui pertulit iniuriam tribulato ulciscendo illum *Ap Ck Er Pb Pn* | Afflicto patienti, qui sustinuit ulciscendo illum, qui pertulit iniuriam. *Ps*.
QUIN PERPESSO: sed satisfacerem *Ck* | sed satis fecerim *Pn*.
QUIN: ut non *Ap Ck Ct Er Fd Ge Lb Ld Mm Pb Pc Pn Pp Ps Pt Va*.
PERPESSO: afflicto *Fb Fd Ka Kc Ld Lh Mj Mm Mo Pp Pt Ta To Vf* | sustinente *Vb* | patienti *Cg Ge Vh* | tribulato *Ap Pq Vc* | geðoledum (OE dp.) *Ck* | q{uis}q{uis} tulit iniuriam *Fd* | qui pertulit iniuriam *Mm Pt* | ille qui pertulit iniuriam *Ct* | iniuriam patienti *Ka* | iniuriam facienti *Ec Gc* | qui pertulerat *Mj*.
SATISFACEREM: consentirem *Ps* | condolerem *Ct Fd Mm Pt* | placarem *Ap* | ulciscerer *Ec Gc Ka Mj Px Vh* | ulciscendo illum *Ap Ge Mm Pc Pk Pp Pq Ta Vc* | Condolerem illum ulciscendo, aut etiam implerem, quod postulas. *Vf* | Condolerem illum aut etiam implerem quod postulasset. (*Er*) *Ld Mm Pt* | Condolerem illum aut etiam implerem, quod postulasset afflictione alterius. *Ap Ck Ge Pb Pn*.
DOLORE: ex *Vb* | afflictione *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Mj Mm Pb Pc Pk Pn Pp Pt Ta Vc* | passione *Ta* | in *Ec Gc Mh Na Vh*(2x) | poena *Ed Go* | per dolorem

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1368 et] om. *Ct.* | forensium] fronesium *Ck*; forentium *Er*; om. *Ct.* **1369** iudices] om. *Ka.* | eo] co *Fd.* | publicae] > publicet *Pt.* **1370** Ipsi] ipsi et *Af Ka Lh Ta*; et ipsi *Fd Ld Pt*; qui et *Va.* censores] censoris *Fd.* **1380** perpessus[2]] perpressus *Er.* **1384** iniuriam] iniuria *Er.* | tribulato] tribulatio *Er.* | illum[2]] illum afflictione irrogantis *Ap.* **1396** etiam] om. *Ld.* | quod] q{ui} *Ld.* postulasset] postulas *Mm.* **1397** quod] quid *Ap*.

Px | cum punctione *Pd* | afflictione affligendo illum, qui perpetrauit *Ps* | cum dolore, cum punitione uel uindicta *On* | cum poena, ut magis dolerent faceret *Ka* | cum poena, ut magis doleret faciens *Ec Gc* | per cruciatum inferentis *Va* | cum dolore facientis satisfacerem perpesso qui malum pertulit *Eb* (*Ed*).

FACIENTIS: irrogantis *Ck Pb Pn* | illi *Mm* | malum *Ct Er Fd Ld Mm Pt* | malum inferentis *Ap Ck Ge Ka Pc Pk Pn Pp Ps Ta Vc* | afflictionem inferentis *Pq*.

36. Miserior igitur tibi iniuriae inlator quam acceptor esse uideretur. – Consequitur, inquam.

MISERIOR – UIDERETUR: conclusio *Ct Er Ge Ld Mm Pc Pk Pn Ps Pt Vc Vf*.
MISERIOR: infelicior *Va Vb* | misericordia dignior *Ta*.
IGITUR: inquit *Ge Ps* | inquit illa *Mj* | ideo *Ec Gc Ka* | tunc tibi *Vh*.
INLATOR: dator *Fd Lb Ld Mm Pt Vf* | accusator *Vb* | impositor *Pp* | factor *Cg Ec Gc Ge Ka Pb Ps Va* | qui facit iniuriam *Ta* | perpetrator *Ec Gc Ka*.
QUAM: an *Vb*.
ACCEPTOR: iniuriae *On* | perpessor *Ec Gc Ka* | ille qui perfert *Vb* | qui sustinuit *Cg Ge Pb* | assumptor, qui sustinuit *Ps* | si tunc patienter ille sustineret *Ta* | si patienter sustineret *Ka Mj* | si tamen patienter sustineret *Af Fb Kc Mm Pp Ps Va Vf* | qui acceptor sc· sit, qui patienter sustinet *Lh* | Miserior illator esse uideretur, quam acceptor. Si tamen ille patienter sustineret. *Ka*.
CONSEQUITUR: conuenit *Mm Vf* | igitur *La* | conclusio *Pb* | sic est *Ap Pb Pn*.

37. Hac igitur aliisque causis ea radice nitentibus quod turpitudo suapte natura miseros faciat apparet inlatam cuilibet iniuriam non accipientis sed inferentis esse miseriam.

HAC (> HINC *Ap Fa Ge Lh Mb On Vh* | HINC *Ec Ed Er Gc Go Pc Px To*): uel hinc *Ct Ga Ka Mh Na Pf Pp Ps* | uel hac *Ed* | uel haec *Er* | pro hinc *Ck Pn* | ex *Ps* | in *Ge Ps* | causa *Fd Mm Pt Vb* | conclusione *Af Ap Pb Ps* | accepta (?) *Mm* | de causa *Ps* | ex hoc *To* | ex hac *Ap* | ex conclusione *Ld* | hac conclusione *Ap* | ex hac conclusione *Ck Ct Er Mm Pn Ps Pt Vf* | ex hac ratione *Pc* | aduerbium loci *Lh* | hinc aduerbium loci *Ka* | aduerbium loci, illuc uel hac *Ec Gc* | in hac conclusione, quae diximus *Pq* | de tuis sententiis ea radice, de simili argumento nitentibus, ·i· procedentibus uel nascentibus *Ka*.
ALIIS: et *Ap Mm Pb Ps Vf* | que *Ps*.
CAUSIS: rationibus *Ka Mh Vh* | dicendi *Pp* | uitiorum *On* | de eadem *Ps* | ex supradictis *Pq* | quae dicendae sunt *Ec Gc Ka* | quas superius comprehendi, quod homines uertantur in beluas, et malum et uelint, et possint, et perficiant malum *Ap Ck Ct Er Fd Ge Ld* (*Mm*) *Pb Pn Ps Pt Vf*.
EA RADICE: ea de causa *Fb Lh Mo Ta* | eadem affirmatione *Vh* | ea firmitate *Fd* | una eademque causa *Ap Ck Ct Er Fd Ld Mm Pb Pn Pp Ps Pt Vc* | una eademque firmitate *Vf* | una eademque conclusione *Ap Cg Ck Ge*.
EA: simili *Cg Ck On Pd* | una eademque *Pc Pk Va*.

1440 quod] quae *Ct*; qui *Fd*. **1441** uertantur] conuertantur *Fd Ld Mm Pt Vf*. | et[1]] \ut/ et *Pn*. et[1]…et[2]] pro eo quod *Ct Er Fd Ld Mm Pt Vf*. | uelint…malum[2]] uolunt possunt perficiunt *Fd Ld Pt*; uolunt et possunt et perficiunt *Ct*; uolunt et possit et perficunt malum *Er*; uolunt possunt et perficiunt (*Mm*) *Vf*.

IV prosa iv

RADICE: causa *Mj Ps* | de causa *Kc To* | firmitate *Ap Cg Ck Ct Er Ld Mm Pb Pn Ps Pt* | soliditate *Cg* | ratione *Mj Px* | in eam radicem nitent *Ed*.
NITENTIBUS: conantibus *Vb* | fulcientibus *Ps* | fulcitis *Cg Ec Gc Ge Ka Lh Pb* | uenientibus *Pq Ta Vc* | affirmantibus *Ap* | firmantibus *Mm* | orientibus *Va* | consistentibus *Vh* | solidatis *Cg Ge Pb* | ipsi uicio pertinentibus *Pp* | roboratis, firmatis *Cg* | ad ipsum *Ec Gc* | ad ipsum uitium pertinentibus *Ga Ka Mh Na Vh*.
QUOD: eo *Ec Gc Ge* | eo quod *Ap Ck Er Pc* | quia *Ed Mm Pp Vf*.
TURPITUDO: fraus *Ap Ck Ct Er Fd Ld Mm Pn Ps Pt Vf* | foeditas *Vb* | malitia *Ec Gc Ka Mf* | nequitia *Mf Vh* | superbia *Ap Ck Pn Ps* | uana gloria, inuidia, odium *Ap Ck Ge Pb Pn Ps* | Omnis turpitudo suapte natura miserum facit. Est autem turpe dignum esse supplicio. Igitur est miser supplicio dignus. In hac ergo conclusione apparet uim argumentationis ex eo procedere, quod turpitudo suapte natura miseros efficit. *Af Pq* | turpitudo, quia sua natura miseros facit semper *Eb* | ut turpitudo sua natura miseros facit semper *Ed*.
SUAPTE NATURA: quasi naturaliter *Ap Ck Ct Er Ge Mm Pb Pc Pk Pn Pq Ps Vc Vf* | suo more *Vb* | proprie, naturaliter *Va*.
SUAPTE: per *Pp* | propria *Cg Ec Er Gc Ge Lh Mf Mj Pc Pk Pq Px Ta Vc Vh* | in *Vh* | in sua *Ec Gc On* | sua propria *Ap Ck Fd Lb Ld Mm Pb Pn Ps Pt Vf* | ipsius *Ck Pb Pn Ps*.
NATURA: in *Ps*.
MISEROS: homines *Pc*.
APPARET: propterea *Ap* | manifestum est *Er Pc* | et apparet *Cc*.
INLATAM: positam *Vb* | irrogatam *Cg Ge Pb* | esse *Er* | iniuriam *Ct*.
CUILIBET: pro alicui *Mm Vf* | cuicumque *Vb*.
NON: apparet *Mm Ps Vf*.
ACCIPIENTIS: sustinentis *Vb*.
INFERENTIS: facientis *Ap Cg Ck Ge Pb* | dantis *Mm Vf* | imponentis *Vb*.
MISERIAM: infelicitatem *Vb*.

38. Atqui nunc, ait, contra faciunt oratores; pro his enim qui graue quid acerbumque perpessi sunt miserationem iudicum excitare conantur, cum magis admittentibus iustior miseratio debeatur; quos non ab iratis sed a propitiis potius miserantibusque accusatoribus ad iudicium ueluti aegros ad medicum duci oportebat ut culpae morbos supplicio resecarent.

ATQUI: certe *Mb Mm Pp Vb Vf*.
AIT: illa *Ps* | philosophia *Cg Ge*.
FACIUNT: ut tu dicis *Ec Ed Gc*.
ORATORES: causidici *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | scabini *Vb* | eloquentes *Ps* | rethores *Pp* | iudices *Ap Ec Fb Ga Gc Ka Mh Na Vh* | sprahman (OHG) *Mb* | defensores *Ps* | aduocati *To* | optimates *Mj* | in mallo *Ge Pc Pk Pp Va Vc* | sicut in mallo *On* | (O)ratores scabini dicuntur. *Vb* | in mallo qui causas agunt *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf*.
GRAUE: forte *Mm Vf* | peruerse *Vb*.
QUID: aliquid *Ap Cg Ck Er Fd Ge Ld Mm Pb Pc Pn Pp Ps Pt Vf*.
ACERBUMQUE: durum *Ap Mm Pp Vb Vf* | crudele *Ta* | asperum *To* | amarum uel durum *Ka*.

1452 uitium] iuditium *gl.* uel uitium *Ka.* **1457** ergo] om. *Pq.* **1459** efficit] facit *Pq.*
1489 mallo[1]] mali *Vc.* **1490** mallo] malilo *Ck*; malo *alii*. | agunt] agant *Fd.*

PERPESSI SUNT: sustinuerunt *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt To Vf* | sustinent *Vb* | passi sunt *Lb* | ualde passi sunt *Pp*.
MISERATIONEM: per *Vc* | misericordiam *Ap Ck Pb Pn Ps* | ut aliis misereantur *Ec Gc Ka Lh* | ut eorum misereantur *Ap Cg Ck Ct Er Fd Ge Ld Mj Mm* (2x) *Pb Pc Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vf Vh.*
IUDICUM: qui iudicant *Vb*.
EXCITARE (EXCREARE *Er*): prouocare *Ec Gc Ka Lh Mj Px Vh* | commoueri *Fd* | iuuare *Ed* | commouere ex conquestione *Ap Ck Er Ld Mm Pb Pn Ps Pt Vf* | commouere sc· artificiosa loquacitate *Cg Ge Ta* | prouocare ut illorum misereantur, cum magis misereri debeant peccantibus, quam iustis iniuriam sufferentibus *Mf*.
CONANTUR: temptant *Vb* | oratores *Pq Ps St Ta Vc*.
MAGIS: magis conueniret, ut peccantibus misererentur, quam iustis iniuriam sufferentibus *Ec Gc Ka Lh Mj Pp Vh*.
ADMITTENTIBUS: peccatoribus *Lb Vb* | peccantibus *Ap* (2x) *Ck Ec Fb Ga Gc Ka Mh Na Pb Pn Pp St Vh* | petentibus *Ps* | promittentibus *Go* | culpam *Ap Cg Ct Er Fd Ld Mm Pc Pk Pn Pp Pq Pt St Va Vc* | culpa *Ge* | quicquid *Pd* | iniuriam *Af* | mala *St* | facientibus culpam *Ps* | malum facientibus *Ap Ct Fd La Ld Mm Pk Pp Pq Pt Ta Va Vc Vf* | malam facientibus *Er St* | facientibus mala *Cg Ge* | sustinentibus poenam *Ap* | malum facientibus, quam sustinentibus culpam *Ap Ck Pb Pn* | qui mala admittunt *Ec Gc Ka Lh Mj Vh* | qui damnum admittunt *Ed*.
IUSTIOR: esse *Ps* | magis ac magis conualescebat *Bb*.
MISERATIO DEBEATUR: ut puniantur *Pq* | ut puniantur in praesenti saeculo *Ap* | ut puniantur hic in praesenti *Cg Ck Er Fd Ge Ld Mm Pb Pc Pk Pn Pp Ps Pt St Ta Vc Vf* | ut puniantur in hoc saeculo, admittentes culpam *Va*.
DEBEATUR: apparere *Ap* | illis *Ed.*
QUOS: maleficos *Ap Ck La Pb Pn Ps* | admittentes sc· *Ap Ct Fb Fd Kc Ld Lh Mj Mm Ps Pt Ta Vf* | miseros *Ec Gc* | facientes mala *Cg Ge* | qui iniuriam intulerunt *Go*.
NON AB IRATIS: non propter iram *Lh Pp Px Vh*.
IRATIS: accusatoribus *To* | ira commotis *Mj* | qui sunt irati *Vb* | propter iram *Ec Gc Ka* | Iratis dicit, quia ille, qui excusator est, apparet illi esse infestus, quem accusat. *Ap Ck Ct* (*Er*) *Fd Ge Mm Pb Pn Ps Pt* (2x) *Vf* | Irati quia intercedant, ne flagella patiantur. *Eb*.
PROPITIIS: quietis *Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* | a quietis *Ap* | beniuolis *Mm Vf.*
POTIUS: melius *Vb*.
MISERANTIBUSQUE: misericordiam praebentibus *Ap Ck Er Fd Ld Mm Pb Pn Ps Pt Vf.*
AD IUDICIUM: duci *Lb* | ad poenam *Vb* | oportet duci *Vc*.
AEGROS: infirmos *Vb*.
OPORTEBAT: conueniebat *Vb* | pro culpis suis *Ec Gc Ka.*

1498 eorum] earum *Er*; illorum *Mj Px Vh*; illis *Pp* | misereantur] miserantur *Pb Pn.* **1502** ex] et *Er*. **1503** sc·] om. *Cg Ta*. **1507** magis[2]] hoc magis *Pp.* **1512** malum] malis *Ap.* **1514** quam] q«...» *Pb*; quod *Ap.* | culpam] om. *Pn*. **1518** puniantur] puniatur *Ld.* | hic] hi *Ck*; om. *St*. **1521** admittentes] adimitentes > adimitantibus *Ap*; admittentis *Ct*; ab mittentes *Ta*. **1526** Iratis] iratus *Er*. | quia] qui *Fd*; om. *Ct.* | infestus] infestum *Ct Er.* | quem] qui *Er*. **1527** accusat] excusat *Fd Mm Pt*(1,2). **1532** praebentibus] < p{re}sentibus *Fd*; perhibentibus *Er Mm Vf*; prohibentibus *Ap Ck Pb Pn Ps.*

IV prosa iv

SUPPLICIO: poena *Ap Ck Fd Ld Mm Pb Pn Ps Pt Vf* | plena *Er* | ablatiuus *Ps* | illato *Va* | per *Pb* | cum *Vh* | mid wite (OE dp.) *Ck* | cultro uel ferramento supplicii *Pq*.

RESECARENT: retruncarent *Vb* | scinderent *Pb Pn* | minuerent *Va* | residerent *Ck Pn* | ipsi oratores *Lh* | iudices propitii *Ps* | propitii, non tamen irati *Ap* | praesidi, non tamen irati *Ge* | iudices propitii, non tamen irati *Ck Ct Er Fd Ld Mm Pk Pn Pq Pt Vc Vf* | proprii iudices, non tamen irati *Pp*.

39. Quo pacto defensorum opera uel tota frigeret uel si prodesse hominibus mallet in accusationis habitum uerteretur.

QUO PACTO: quomodo *Ka Vh* | qua lege *Pq* | ex qua lege *To* | qua ratione *Ap Cg Ck Ct* (*Er*) *Fd Ge Ld Mm Pb Pn Ps Pt St Vf* | quo consilio *Ct Mf St* | constitutione *Ge* | qua constitutione *Mf* | qua lege uel iudicio *On* | quo consilio improbos punirent ipsi defensores *Pt* | qua constituione uel consilio, quod improbos punirent *Va* | Ipsi defensores aut per totum taceant in accusatione, uel si uolunt prodesse illis, quos ducunt ante iudices, potius debent accusare reos, quam eos, quos ipsi rei affecerunt poenis. *Ap*.

PACTO: interdicto *Vb* | modo *Ec Ga Gc Mh Na* | institutione *Mj* | ratione *Lb* | constitutione *Ec Gc Ka* | constitutione, consilio *Lh* | constitutione uel consilio *Px Vh* | lege, constitutione uel consilio, institutione *Pp* | lege, constitutione uel consilio, quod improbos punirent ipsi defensores *Ap Cg Ck Ge Pb Pc Pk Pn Ta Vc* | ut si ad iuditium ducerentur ipsi *Ec Gc Ka* (2x).

DEFENSORUM: puerorum *Ec Gc Ka La* | tutorum *Va* | bistellon (OHG) *Ec Ed Gc Pm* | protectorum *Ed* | profectorum *Mf* | qui improbos defensare cupiunt *Pp* | qui improbos defendere gestiunt *Ec Ga Gc Ka Lh Mf Mh Mj Na Px Vh* | oratorum iniuriam deferentia *To* | ut neminem defenderent improbum *Vh* | ut non defenderet eum *Kr*.

OPERA: studium *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vf* | studia *Ec Gc*.

FRIGERET: gelaret *Vb* | cessaret *Cg Ge Kr Lh Mf Pp Px Vh* | deficeret *Pq Ta Va* | teperet *On* | tepesceret *Ct* | cessaret apud ipsos *Ec Gc Ka* | tepesceret uel penitus cessaret *Ap Ck* (*Er*) *Fd Ld Mm Pb Pn Ps Pt St Vf* | frigeo frigus habeo *Kr*.

SI PRODESSE: iniuste *Ec Gc Ka*.

HOMINIBUS: miseris *Ta* | peccantibus *Ec Gc Ka Pm*.

MALLET: magis uellet *Pp Vb* | illa opera *Ta* | ipsa opera defensorum *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt St Vf* | opera defensorum *Pp* | potius accusarent, quam defenderent *Mm Vf*.

IN ACCUSATIONIS HABITUM: ut omnes accus{arent} *Ga Mh Na Vh* | seipsos accusarent *Ec Gc Ka* | ut ipsi accusarentur, quod non punirent reos *On* | potius reos accusarent, quam defenderent *Ap Cg Ck Ct Er Fd Ge Ka Ld Pb Pk Pn Pp Pq Ps Pt St Vc*.

HABITUM: effectum *Pp Ta* | affectum *Ec Gc Lh*.

UERTERETUR: opera *Af* | illa defensio *Ge* | apud iudices *Ec Gc Ka Pp*.

1537 poena] poenae *Ps.* **1542** propitii] propria *Er.* | irati[2]] in ea *Er.* **1558** lege[2]] tali lege *Ta.* constitutione uel[2]] om. *Ge.* **1559** ipsi defensores] om. *Cg Pc Pk.* **1563** gestiunt] uolunt *Mj*. **1569** tepesceret[2]] tabesceret *Vf.* **1573** ipsa] illa *Ap*. **1576** omnes] omnis *Vh*. **1578** reos] eos *Pp*. accusarent] accusant *Ap Ck.* | defenderent] defensarent *Pk*.

40. Ipsi quoque improbi, si eis aliqua rimula uirtutem relictam fas esset aspicere uitiorumque sordes poenarum cruciatibus se deposituros uiderent, compensatione adipiscendae probitatis nec hos cruciatus esse ducerent defensorumque operam repudiarent ac se totos accusatoribus iudicibusque permitterent.

IMPROBI: mali *Vb* | stulti insipientes *Ap Ck Pb Pn Ps* | qui accusantur *Va*.
EIS: improbis *Ta* | ex *Ec Gc*.
ALIQUA RIMULA: aliquo foramine *Ap Ck Pb Pn Ps* | aliquo uestigio *Ps* | aliquo uestigio sapientiae *Ta* | aliquo uestigio sapientiae prudentiaeque *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc*.
ALIQUA: cum *Ps* | paruo *Cg Ge* | per *Gc* | per aliquam *Ec Pm* | per aliquam rem *Mf*.
RIMULA: scrutamine *Vb* | ostensione *Ec Ga Gc Ka Mh Na Vh* | uestigio *Ec Gc Ka Mj Va* | fissura *Lb Va* | foramine *Ap Cg Ge* | uestigium *Lh* | aliquod foramen *Ct* | tenui contemplatione *Af* | per rimulam ·i· uestigium *Px Vh.*
UIRTUTEM: sapientiae *Ps* | quam ipsi dereliquerunt *Ta*.
RELICTAM: dimissam *Vb* | a se *Cg Ck Ct Ge Pb Pc Pk Pn Pq Ps Ta Va Vc* | quae eis a uirtute linqueretur *Ec Gc Ka*.
FAS ESSET ASPICERE: Si eis fas esset aspicere, quod haberent relictum, tunc uitia dep(o)nerent se ultro ad poenam offerre. *Eb.*
FAS: licitum *Vb*.
ASPICERE: uidere *Px*.
UITIORUMQUE: peccatorum *Px*.
SORDES: inquinamenta *Ct Er Fd Ld Mm Pt Vf* | illas sordes uitiorum *Ec Gc Ka*.
POENARUM: praesentium *Pp* | in inferno *Mj Px*.
CRUCIATIBUS: suppliciis *Ct Er Fd Ld Mm Pc Pt Vf* | puniendis *Vb* | ablatiuus *Ps* | ex *Ec Gc Ka Pp Vh* | cum *Ps* | per *Pb* | per cruciatus *Ta Va* | tantis suppliciis *Ap Ck Pb Pn Ps.*
DEPOSITUROS: amissuros *Pp* | dimissuros *Cg Ps Ta* | demissuros (< dim-) *Lb* | demissuros. esse *Ka* | dimissuros esse *Ec Gc* | abiecturos *Cg Ge* | relicturos *Px*.
UIDERENT: intellegerent *Mj Px Vh* | scirent *Ec Gc Ka Lh* | si *Ps* | illi improbi *Ta* | si esset fas *Fd Ld Mm Pt.*
COMPENSATIONE: estimatione *Ap Ck Ct Er Fd Ge Ka Kc Ld Lh Pb Pc Pk Pm Pn Pp Ps Pt Ta Va Vf* | extimatione *Fb Mo* | utilitati *Ap Cg Ck* | utilitatis *Ge* | excogitatione *Vb* | in comparatione *Mj Px* | comparatione *Lh Vc* | remuneratione *Ps* | dispensatione *Cg* | perpensione *Ka Lh* | amiratione *Pq.*
ADIPISCENDAE: consentiendae *Ap Ck Ct Er Mm Pb Pn Ps* | inueniendae *Ct Vb* | accipiendae *Fd Ld Mm Pt Vf.*
PROBITATIS: bonitatis *Ap Ck Ld Pb Pn Ps Pt Ta Vb*.
CRUCIATUS: puniendos *Vb* | haec supplicia *Cg Ge Pb* | ut essent cruciati *Ta* | essent cruciatus *Vh* | quos paterentur *Ec Gc Ka* | propter adquirendam probitatem non dicerent cruciatus esse *Va*.
ESSE: manere *Ps* | nec *Pb* | cruciatus *Va*.
DUCERENT (DISCERENT *Mm*; > DICERENT *Va*): crederent *Ap Ck Pb Pn* | iudicarent *Cg Ct Er Fd Ld Mm Pc Pt Vf* | estimarent *Ec Ga Gc Ka Kr Mf Mh Na Pp Va Vh* | censerent *Mb Mj* | \de/putarent *Ps* | arbitrarentur *Pq Ta Vc* | non iudicarent uel estimarent *Ge Pb*.
DEFENSORUMQUE: iniquorum *Ec Gc Ka* | causidicorum *Va*.

1591 aliquo[1]] aliqua *Ck*. **1620** consentiendae] consentiendit *Er*.

IV prosa iv

OPERAM: studium *Cg Ga Ge Ka Lh Mh Na Pp Pq Ta Vh*.
REPUDIARENT: rennuerent *Vb* | recusarent *Mb Mj Px* | respuerent *Mf* | spernerent *Ap* (2x) *Ck Ct Ec Er Fd Gc Ka Ld Lh Mm Pb Pn Ps Pt Vf* | abicerent *Cg* | defamarent *Ct* | repellerent *Ec Gc Ka Lh Pp* | ipsi improbi *Va* | pro nihilo haberent *Cg* | pro nihilo ducerent *Ap Ck Ct Er Fd Ge Ld Mm Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc*.
TOTOS: ultro *Mm Vf* | corpore et animo *Va*.
ACCUSATORIBUS IUDICIBUSQUE: qui denudarent eorum uitia *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf* | qui resecarent *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vf*.
ACCUSATORIBUS: delatoribus *Vb* | suis *Ec Gc Ka*.
PERMITTERENT: traderent *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt* | crederent *Ps* | adtraherent *Pq* | committerent *Ge* | libenter permitti consentirent *Ec Gc Ka* | libenter ·i· non haberent odio illos, qui eos accusant uel affligunt corporaliter *Va*.

41. Quo fit ut apud sapientes nullus prorsus odio locus relinquatur. Nam bonos quis nisi stultissimus oderit? Malos uero odisse ratione caret.

QUO: iure *Vb* | unde *Ap Ck Er Fd Mm Pb Pn Ps Pt Ta* | unde fit *Ld* | ex *Ec Gc Ka* | qua ratione *Mm Vf* | propositio, assumptio, conclusio *Lb*.
SAPIENTES: philosophos *Vb* | iudices *Ec Gc Ka*.
NULLUS – LOCUS: Non habent odio illos, qui eos accusant uel affligunt corporaliter. *Pc Pk Pq Ta Vc* | Sapientes enim, qui eos affligunt, malos corporaliter odio non habent. *Ge*.
PRORSUS: certe *Vb*.
ODIO LOCUS: ut habeantur *Ck Pn* | ut habeatur *Ap* | adhibeatur *Ap* | adhibeantur *Pb* | ut habeatur odio *Mm Vf* | ut habeantur odio *Er* | unde habeantur odio *Ct* | ut habetur odium *Pt* | ut habeatur ad odium *Fd* | ut abeatur odium *Ld* | Non haberent odio illos, qui eos accusant uel affligunt corporaliter. *Ka*.
ODIO: ira *Vb*.
LOCUS: frist, stata (OHG) *Ec Gc Ka* | facultas *Ec Gc*.
RELINQUATUR: dimittat *Vb*.
QUIS: homo *Mm Vf*.
MALOS – CARET: quoniam ipsi satis habent malum *Ap Cg Ck Ct Er Fd Ge Ld Mm Pb Pc Pk Pp Pq Ps Pt Ta Va Vc Vf*.
MALOS: iudices *Ec Gc Ka*.
RATIONE CARET: non habet rationem *Ap Cg Ck Ge Pb Ps*.
CARET: ille *Lh*.

42. Nam si uti corporum languor ita uitiositas quidam est quasi morbus animorum, cum aegros corpore minime dignos odio sed potius miseratione iudicemus, multo magis non insequendi sed miserandi sunt quorum mentes omni languore atrocior urguet improbitas.

UTI: sicuti *Vb* | est *Ap Pm Ps*.
CORPORUM: moribus (*Mm*) *Vf*.

1639 eorum uitia] conuiti(...) *Er*. **1665** quoniam] quia *Ap Ct Er Fd Ld Mm Pt Vf.* | ipsi] om. *Pq*. habent] haberent *Er*; om *Vc*. | malum] mali *Vf.* **1668** habet] habent *Ps*.

IV prosa iv

LANGUOR: infirmitas *Ap Ck Ct Er Fd Ld Mm Pb Pn Ps Pt Vb Vf* | morbus *Fb Va* | est *Ec Er Gc Ka Mm*.
UITIOSITAS: dedecus *Ec Gc Ka* | prauitas *Mm Vf* | prauitas nequitia *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* | malorum hominum *Er* | pro uicio- *Mm.*
MORBUS ANIMORUM: morbus corporum est *Pm*.
MORBUS: uulnus *Vb*.
ANIMORUM: corporum *Ec Gc Ka* | est *Ka.*
AEGROS: homines *Mm Vf* | infirmos *Cg Ge Vb*.
DIGNOS: esse *Va*.
POTIUS: melius *Vb*.
MISERATIONE: dignos *Va*.
MAGIS: plus *Vb*.
INSEQUENDI (INPERSEQUENDI *Er*): persequendi *Ap Cg Eb Ec Ge Ka Lh Pb Vb* | perinsequendi *Gc* | odiendi *Ta Vc* | odio *Va* | odio digni *Ec Gc Ka* | non odiendi *Pq* | non persequendi *Px* | uitiosi *Ap* | infirmi *Ps* | illi mali homines *Er* | quia mentis lang(uor) plus est, quam corporis *Eb*.
MISERANDI: improbi *Va*.
QUORUM: illorum *Vb* | malorum *Ec Ga Gc Ka Mh Na Vh* | uitiosorum *Cg Ge Pb*.
LANGUORE: infirmitate *Mm Vb Vf* | corporis *Ta*.
ATROCIOR: crudelior *Ap Ck Ct Er Fd Ka Ld Lh Mm Pb Pn Ps Pt Vf* | durior *Cg Vb* | inmanior *Pp* | acrior *Ta* | acerbior *Cg Ge Ka Lh Ps* | ferocior *To* | saeuior *Ec Gc Ka Lh* | infestatior *Ge Pb* | ipsa *Ps*.
URGUET: impugnat *Ap Ck Ct Er Fd Mm Pb Pc Pk Pn Pp Ps Pt Vf* | pugnat *Ta* | cogit *Vb* | pulsat *Ap Ck Ge Pb Pc Pk Pn Pp Ps Va* | premet *Ka* | premit *Ec Ga Gc Mh Na* | praemittit *Vh* | angustat *Ct Fd Mm Pt* | oprimit *Ap Ck Pb Pn Ps.*
IMPROBITAS: infelicitas *Vb* | malitia *Ec Ga Gc Ka Mh Na Pm Pp Ps To Va Vh* | uitium *Ps* | nequitia *Ta* | angustas *Er* | malitia uitium et est proprie res uirtuti contraria *Ge* | Mala corporis quasi leuia sunt, quia temporalia. Mala uero animae atrocissima, quia aeterna. *Af Ap Ck Fb Fd Ge Kc Lh Mj* (*Mm*) *Mo Pb Pn Pp Ps Pt Ta Vf.*

1706 Mala[1]] mala uero *Mj.* | quasi] om. *Ck Ge Pb Pn Ta*; \quasi/ *Ap.* | leuia] leua *Pp.* temporalia] temporalia sunt *Ck.* | Mala[2]] malo *Fd.* **1707** atrocissima] atrocissime *Ck*; -ma < -me *Mo Pn.* | quia] sunt quia *Ap Ck Ge Pb Pn*; qui(.) *Af.* | aeterna] aeterna sunt *Ta*

IV metrum iv

HEADNOTES: Metrum falleutium *Lh Vf* | Metrum saphicum et falleutium *Cg* | Metrum falleutium, cui subiecit elegiacum *Ka* | Metrum falleutium constans spondeo dactilo tribus trocheis, habens subiectum elegiacum *Pp* | Metrum falleutium tetrametrum habens subiectum elegiacum *Af Ap Cg Ct Er Fd Ge Mm On Pb Pc Pd Pk Pn Pt Ta Vc* | Prior uersus falleutium est metrum. *Mb* | prior uersus falleutium metrum spondeo dactilo et tribus trocheis et secundo pentametro *Ga* | Prior uersus falleutium est metrum constans ex spondeo dactilo et tribus trocheis. *Px Vh* | Metrum dactilicum falleutium pentametrum constat ex spondeo et dactilo et tribus trocheis alternante eligiaco. *Mb* | Metrum dactilicum falleutium pentametrum constat ex spondeo, dactilo et tribus trocheis subsequi elegiaco uersu. (*Ec*) *Gc* | Hoc metrum constat ut corrigantur uitia et finiantur prauae consuetudines aut per supplicia aut per terminum uitae. *Fd Ld Mm Pt Vf* | ut corrigant uitia et finiant prauam consuetudinem aut per supplicia aut per terminum uitae *Ap Ck Er Ge Pb Pn Ps*.

1. Quid tantos iuuat excitare motus

QUID: increpatio improborum *On* | o uos miseri *Vh* | Quid iuuat aurum aduersus auarum consurgere. *Va*.
TANTOS: perturbationes *Ta* | tantos motus, sicut superius *Eb*.
IUUAT: adiuuat *Vb* | delectat *Cg Ga Mh Na Ta Vh* | homines *Mm Vf* | uos delectat *Ap Ck Ge Pb Pn Ps* | delectat uel prodest *On*.
EXCITARE: inquietare *Mm Vf* | promoueri *Vb* | prouocare *Ct Mj Pp* | commouere *Af Fd Ld Mm On Pt* | homines inter se prouocare *Ec Gc Ka*.
MOTUS: contentiones *Pp* | perturbationes *Cg Ec Gc Ka La Lh Ps* | bella *Lb Mb Mj* | tumultus *On* | per seditionem *Vf* | per contentionem *Er Mj* | per contentionem seditionem *Ap Ck Fb Fd Ge Kc Ld Pb Pn Ps Pt Vc* | contentione, seditiones *Pd* | contentione, seditione *Pc Pk* | contentionem, seditionem *Pq* | discordias humanas *Kr* | perturbationes animorum et ciuium *Ap Ck Ct* (*Er*) *Fb Fd Ge Kc Ld Mj Pb Pc Pk Pn Pq Ps Pt Va Vc Vf* | per contentionem et seditionem animorum et ciuium *Af Lh Pp Ta To* | Haec specialiter ad Theodoricum et Boetium pertinent inter se dissidentes. *Ec Gc Ka.*

2. et propria fatum sollicitare manu?

PROPRIA: quid iuuat *Ta*.

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5 Metrum] saphicum metrum *Cg*. **6** tetrametrum] > pentametrum *On*. | habens] habent *Er*. elegiacum] elacum *Er.* **9** tribus] duobus *Px*. **13** et…14 consuetudines] prauae consuetudinis *Ld*. **14** aut[1]…uitae] om. *Mm Vf.* **15** corrigant] corrigantur *Er*. | prauam] praua *Ge Pb*. | aut[2]] at *Er*. **29** contentionem[2]] conceptionem *Pt.* **32** perturbationes] perturbationem *Fb Kc Ld Mj Ps Pt Vf*; q{ui} turbatione *Fd*. | animorum] animarum *Pt*; annorum *Er*. | et] uel *Fd*. | ciuium] ciuium dicit *Mj*; can(...) *Er*. **33** seditionem] seditiorum *Lh*. | animorum] amicorum *Af*. **34** specialiter] speciatim *Ka*. | Theodoricum] theatr{icum} *Ka.* **35** dissidentes] dissident *Ec Gc*.

IV metrum iv

FATUM: ipsum *Mm* | proprium *Ap Ck Er Fd Ge Ld Mm Pb Pc Pk Pn Pq Ps Pt Ta Vc Vf* | mortem *Af Cg Eb Ec Fd Gc Ka Lb Lh Mb Mj Mm On Pd Pm Pp Ps Vb Vf Vh* | quae per fatum solet euenire *Ka Lh Mj Pp Va* | per fatum solet *Vh* | mortem, quae insperata uenit *Ga Mh Na Vh* | Mortem dicit, quia per fatum solet uenire. *Ct* | mortem inferre ut inuicem se interimant *Kr*.
SOLLICITARE: inquietare *Af Ap Cg Ck Ct Fb Fd Ge Kc Lh Mj Mm Mo Pb Pn Pp Pq Ps Pt Ta To Va Vc* | curare *Ct Vb* | prouocare *Eb Ec Ga Gc Ka Kr Lh Mb Mh Na Pm Pp* | commouere *Vf* | solet euenire *Px* | abisegan (OE dp.) *Ck* | mortem sibi inferre *Ap Ck Ge Pb Pk Pn Pq Ps Vc*.
MANU: operibus *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mm Pc Pd Pk Pp Pq Ps Pt Ta To Vc Vf* | opere *On Va*.

3. Si mortem petitis, propinquat ipsa

SI – IPSA: Mortem uobis ipsis inferre cupitis, cum morituri sitis. *Af Fb Fd Kc Ld Lh Mj Mm Pp Ps Pt Ta To Vf*.
PETITIS: desideratis *Fd Ld Mm Pt Vf* | postulatis *Vb* | o homines *Lb*.
PROPINQUAT: accelerat *Vb* | appropiat *Cg* | uenit *Af*.
IPSA: mors *Af Ap Pb Pn Vb* | sua *Kc*.

4. sponte sua uolucres nec remoratur equos.

SPONTE: ultro *Vb* | homines *Ka* | Est enfaticos .i. augmentatione. *Mm Vf* | Magnus error est magnaque inscitia, quod mutuo sibi mortem petunt ·i· cum sponte sua mors ueniat. *Pp* | ab animali ad inanimale *Va*.
UOLUCRES: ueloces *Ap Cg Ct Ka Lh Mm Pb Pd Pn Pt Ta To Va Vb Vf* | Dicit equos propter uelocitatem mortis. *Ct*.
REMORATUR EQUOS: Mors enim cum curru pingitur equorum, quia subito irrumpit. *Af Ap* (2x) *Ck Fb Fd Ge Kc Ld Lh Mj Mm* (2x) *Pn Pp Pq Ps Pt Ta Vf* | Mors cum curru fingitur, quia subito irrumpit. *Cg Ck Ct Er Ge Pb Pc Pk Pn Va Vc* | Nec retardat ueloces equos, et fingit eam in curru pergere, quae esse dea a gentibus creditur. *Mf* | Fingit mortem in currus pergere, quia dea creditur in genti\li/bus. *Pd* | In curru eam pergere fingit, quod de gentilibus creditur. *Ka Vh* | In curru pergere fingit, quod de ea gentilibus creditur. *Lh* | quia dea a paganis credebatur *Pp* | cursum uel finem subitaneum quo feruntur hinc cito *Ga Ka Mh Na Vh*.
REMORATUR: tardat *Ap Pb Pn Vb* | tardatus *Lb* | retardat *Ka Lh Va* | non tardat *Pd* | mors *Ap Lh Mm Ta* | ipsa mors *Af Ap Fb Fd Kc Ld Mm Pb Pp Ps Pt* | nec retinet *Pp*.
EQUOS: cursus *Ec Gc Vb* | metonomia est *Vb*.

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43 quae] quod *Va*. | euenire] uenire *Mj*; fieri *Ka*. **48** sibi] sub *Pk*. **49** inferre] om. *Pb*. **56** Mortem] om. *Mj*. | ipsis] metipsis *Fb*; om. *Lh Ta*; ipsi *Af*. | inferre] ferre *Af*. | sitis] estis *Fd*. **70** enim] autem *Ta*; om. *Mm*(2) *Pq Vf*. | cum] om. *Ap*(1) *Ck Ge Kc Ld Mj Pn Ps Pt*. | pingitur] depingitur *Mm*(2) *Vf*; fingitur *Pq*. **71** irrumpit] irrumpitur *Pt*. **72** fingitur] pingitur *Ct Er Va*; > pingitur *Pb*. | quia] et *Er*. | irrumpit] rumpit *Er*; interrumpit *Va*. **75** de] a *Vh*. **76** quod… creditur] > quia subito uenit *Lh*.

IV metrum iv

5. Quos serpens, leo, tigris, ursus, aper

QUOS – APER: qui alieni sunt a natura humana *On* | Quamuis eos uermes et bestiae odio habeant, inter ipsis etiam multum affligant. *Eb*.
QUOS: illi *Ct Er Fd Ld Mm Pq Pt* | homines *Ap Cg Ct Ka Lb Mh Mj Mm Na On Pc Pp Pq Ta Va Vb Vf Vh* | homines uel equos *Ck Ge Pb Pn Ps*.
SERPENS: ueneno *Mm Vf*.
LEO: dente *Mm Vf*.
TIGRIS: ungue *Mm Vf* | serpens *Vb*.
URSUS: plauda (!) *Mm Vf*.

6. dente petunt idem se tamen ense petunt.

DENTE: morsu *Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mm Pb Pn Pp Ps Pt Ta To Vf*.
PETUNT (1): quaerunt *Vb* | feriunt *Ap* | inuadunt, percu (= percutiunt?) *Pb*.
IDEM: homines *Ap Ck Ec Gc Ge Kr Lh Mf On Pb Pn Ps Px Vh* | nominatius *Vb*.
SE: ipsos *Px Vb* | se ipsos *Ec Gc* | homines se ipsos *Ga Ka Mh Na Vh*.
ENSE: gladio *Cg Vb*.
PETUNT (2): percutiunt *Pd* | armis percutiunt *Mf* | homo hominem *On* | se *Va* | inter se decertando *Vf* | uel inter se decertando uel prae tristitia suo ipso gladio occumbunt *Af Ap* (2x) *Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mm* (2x) *Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf*.

7. An distant quia dissidentque mores,

AN DISTANT QUIA DISSIDENTQUE MORES: Quia distant et dissident mores illorum, ideo hoc agunt utique. *Af Ap Ck Ct Er Ge* (*Mm*) *Pb Pc Pk Pn Pq Ps Vc Vf* | Ordo est: an quia distant dissidentque mores illorum ideo hoc agunt utique. *Fd Ld* (*Mm*) *Pt* | an discordant inter se, quod sit unus maior alteri *Vf* | discordant inter se quod sit (...) homo quam alius *Mm* | homines inter se, quia sui mores non conueniunt *Px*.
DISTANT: ideo *Af Ct Fb Fd Kc Ld Lh Mj* (*Mm*) *Pp Ps Pt Ta To Vf* | deo *Pf* | diuident *Ps* | discrepant, dissident *Pp* | discordant *Cg Ta* | ideo faciunt *Lb* | separati sunt *Af* | secernuntur, differunt *Ka Lh* | ursus leo et cetera, qui sic proeliantur *Pd* | a bestiis *Vh* (2x).
QUIA: id enim est *Cg*.
DISSIDENT: discordant *Ka Lh Mf Ps Va Vb Vc* | desistunt *Ct* | distent discordant *Pq* | and geungeðwær (OE dp.) *Ck*.
-QUE: uacat *To*.
MORES: consuetudines *Ta* | illorum *Fd Mm Pp Vb Vf* | eorum *Pd* | malorum (?) *La* | bonorum et malorum *Ec Gc Pm* | bonorum malorumque *Eb* | eorum inter se *Ec Gc Ka* | illorum hominum *Vh* | ideo hoc agunt *Pp* | Quia mores discordant, hoc

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105 uel[1]] om. *Af Ct Ta Va*; uelut *Fd*. | decertando[2]] certando *Fb Vf*. | prae] per *Ct*. | tristitia] tristia *Pk*. | suo] sua suo *Mj*. | suo…106 occumbunt] om. *Fb*. | ipso] ipsi *Af Ap*(2) *Fd Kc Ld Lh Mj Ps Ta*. **106** occumbunt] occumbat *Ck Ge*; occubunt *Pp*; occumbant *Ap*(1) *Ct Er Pb Pn*; occubuit *Af*; occumbuntur *Kc*. **112** Quia] an quia *Pc Pk Vf*. | et] om. *Ct*. | dissident] desident *Er*; dissidunt *Pq*; om. *Ct*. | mores[2]] .m. *Ck Pc Pk Pn Vc*; .m. quia *Pb*; om. *Ge*; quia *Ap*. **113** utique] om. *Mm Vf*. **114** hoc] aut *Fd*. | utique] sc· utique *Fd*.

IV metrum iv

magis miserationem bonorum quam odium mouere debet. *Ec Gc Ka Pm* | Theodoricum et Boetium dicit. *Ec Gc* | Theod[oricum] Boetius dicit. *Ka*.

8. iniustas acies et fera bella mouent

INIUSTAS: ideo *Pp*.
ACIES: belli *Vb* | exercitus *Lb Ps*.
FERA: ferocia *Vb* | crudelia *Lh* | effera, crudelia *Pp* | more ferarum *Va*.
BELLA: per bella *Vh*.
MOUENT: utique *Af Fb Kc Ld Lh Mj Mm Pp Ps Ta To* (gl. **ET**) *Vf* | ideo utique *Ap Ck Ge Pb Pn* | ipsa *Va* | in motu agunt *Vb* | ideo commouent *Ka*.

9. alternisque uolunt perire telis?

ALTERNIS: inuicem *Vb* | uicariis *Ap Pb Pn*.
UOLUNT: homines *Ct*.
PERIRE: utique *Ld Pq Pt Vf* | se *Go* | mutuo uolunt interficere *Go*.
TELIS: gladiis *Lb Vb* | armis *Va*.

10. Non est iusta satis saeuitiae ratio.

NON EST IUSTA SATIS: iniusta est *Kc Ld Pt* | sed iniusta est *Ps* | mala *Lh* | litotes *Pt* | mala est *Vh* | sed iniusta *Fb* | sed ualde iniusta *Cg* | sed mala est *Pd* | sed mala, crudelis *Pp* | figurate dictum, pro iniusta nimis *On* | iniusta est litotes *Fd* | iniusta litotes sc· pessima *Mm Vf* | haec ratio, sed *Ga Mh Na* | haec ratio, sed quid dicam *Px* | litotes ·i· quod minus dicit et plus dat intellegi *Ga Mh Na Vh* | litotes, quando minus dicitur et plus intellegitur *Ec Gc* | haec ratio; litotes, quod minus dicit, et plus uult uel dat intellegi. *Ka* | Litotes figura est quando minus dicitur et plus intellegitur. *Mj* | Non est iusta causa, ut saeuiant inter se homines et inuicem se interimant. *Mf* | (...)nem saeuitiae non esse (...) q{uam} colunt hom{ines} (...) se interimant (...) probitas *Vh* | Hoc non est ratio ut saeuiant homines. *Eb*.
SAEUITIAE (IUSTICIE *St*): saeuitiae *St* | duritiae *Vb* | crudelitatis *Pd* | genitiuus *Pb* | datiuus casus *Ct* | sed *Ga Ka*.
RATIO: haec *Ka* | ut homines *Ta* | ut homines se uelint interficere *Ap Ck Ct Er Ge Mm Pb Pn Ta Vc* | ut homines se uelint occidere *Af Fb Fd Kc Ld Lh Mj Pp Ps Pt To Vf*.

11. Vis aptam meritis uicem referre:

VIS: si *Ap Ck Ge Lh Pb Pn Ps Ta Va* | an *Ap* | sed si *Lb* | conclusio *Vc*.
APTAM: congruam *Cg Ps Vb* | congruum *Mf Ta*.
MERITIS: actibus *Ta* | singulorum *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj* (*Mm*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | hominum *Pb* | singulorum meritis *Af*.
UICEM: commutationem *Ta*.

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129 miserationem] miseratione *Pm*. | debet] om. *Ec Gc*; debetur *Pm*. **165** se] sese *Ct Er*. **166** se] non se *Af To*; sese *Mm Vf*.

IV metrum iv

REFERRE: comparare *Ap* | tribuere *Pb* | conferre, restituere, dicere *Mf*.

12. dilige iure bonos et miseresce malis.

IURE: ratione *Vb* | recte *Mj Vh* | iuste *Va*.
MISERESCE: propitius esto *Vb*.
MALIS: uel misereare malos *Ap Ck Ge Pb Pn* | Optimum exemplum *Pp* | Incipe misericordiam illorum habere. *Ka Lh*.

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184 Incipe] incipiens *Ka.*

IV prosa v

HEADNOTE: Iam quae felicitas uel miseria est in propriis meritis uniuscuiusque miratur, cur bonis mala, malis bona proueniant. *Ka Lh Pp.*

1. Hic ego: Video, inquam, quae sit uel felicitas uel miseria in ipsis proborum atque improborum meritis constituta.

HIC: tunc *Ap Cg Ck Fd Ge Kc Ld Mj On Pb Pk Pn Pp Pq Ps Pt Px To Va Vc Vf Vh* | nunc (*Af*) *Lh Ta Vb* | hinc *Ka*.
EGO: Boetius *Pp Vb*.
VIDEO: cognosco *Lh Mj Pp Px Vh* | intellego *Ta* | dico *Ga* | dico ·i· hunc *Ec Gc* | ego scio *Px* | intellego uel dico *Ga Ka Mh Na Vh* | cognosco uel intellego *Ec Gc* | considero, perpendo, intellego *Cg Ge* | intellego te docente *Va*.
INQUAM: dixi *Ap Pb Pn* | ut dixi *Vb*.
QUAE: qualis *Ec Gc Lh Ta Vh* | quanta *On* | qualis sit *Ka Px*.
FELICITAS: bonorum *Af Ap Cg Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf*.
MISERIA: reproborum *Ap Cg Ck Ct Er Ge Pc Pk Pn Pp Pq Vc* | improborum *Fb Kc Pb Ps Vf* | malorum *Ap Ec Fd Gc Ka Ld Mj Pt Va* | impiorum *Af Lh Ta To*.
PROBORUM: bonorum *Vb* | iustorum *Cg* | electorum *Pb Pn* | iustorum bonorum *Ge*.
IMPROBORUM: malorum *Vb* | abiectorum *Ap Pb Pn* | iniustorum *Cg* | iniustorum malorum *Ge*.
CONSTITUTA: statuta *Vb* | felicitas *Cg Ge* | quasi iudicio attributa *Ta*.

2. Sed in hac ipsa fortuna populari non nihil boni maliue inesse perpendo; neque enim sapientum quisquam exsul inops ignominiosusque esse malit potius quam pollens opibus, honore reuerendus, potentia ualidus in sua permanens urbe florere.

FORTUNA: euentu *Ec Ga Gc Ka Mh Na* | felicitate *Cg Ec Gc Ge Ka Mj On Ta* | prosperitate *Ct*.
POPULARI: uulgari *Cg Ec Gc Ge Ka Lh Vb* | temporali *Ap Ct Er Fd Ld Pb Pc Pn Pq Pt Vc Vf* | publica *Pp* | communi *Fd Ld Pp Pt Vf*.
NON NIHIL BONI: aliquid *Af Ck Ec Fd Gc Ka Kc Ld Lh Mj Pm Ps Pt Px Ta* | multum *Mb Vb* | sed aliquid *Ga Lb Mh Na Pp Vh* | litotes *Ap Ck Er* (2x) *Ge Kc Ld* (*Mm*) *Pb Pc Pk Pn Pp Pq Ps Ta Vf* (2x) | litotes est *Af Fd Mj Ps Pt* | boni et mali *Lh* | aliquid boni, aliquid mali *Fd* | aliquid mali et aliquid boni *Vf* | aliquid boni uel mali *Mf* | sed aliquid boni, aliquid mali *Va* | sed magnum bonum *On* | litotes quando minus dicitur et plus intellegitur *Ka Lh Va* | Aliquid boni, aliquid mali uideo inesse in fortuna uulgari ·i· simplicium. *Ap Ck Er Ge* (*Mm*) *Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf*.
PERPENDO: considero *Ap Cg Ck Ge Pc Vf* | discerno *Vb* | aestimo *Ec Er Ga Gc Ka Lb Mh Na Vh* | uideo *Go* | iudico *Ct*.

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3 quae] quia *Pp.* | in propriis] improbis et bonis pro *Pp.* **20** improborum] ieprobonum *Pb.* **38** litotes] litores *Er*(2) *Kc*; < litores *Pb*; licetis *Ld.* **42** quando] quae *Lh.* | aliquid] et aliquid *Ge Pc Pk Pp Pq Ta Vc.* | aliquid mali] maliue *Er Mm Vf.* **43** inesse] om. *Pq*; esse *Pc.* | ·i·] om. *Pq Ta*; sc· *Vc.* | simplicium] supplicium *Ap Ck Er Mm Pb Pn Ps Vc Vf*; om. *Pq Ta*.

IV prosa v

QUISQUAM: aliquis *Vb*.
EXSUL: peregrinus *Cg Ge Vb* | ignotus *Ka Lh Va* | a patria *Ec Ga Gc Ka Mh Na Vh* | esse peregrinus *Fb* | recko (OHG) *Ec Gc*.
INOPS: pauper *Cg Ge* | diuitiis *Ec Gc Vh* | diutius *Ga Mh Na* | a diuitiis *Ka* | sine ope *Vb*.
IGNOMINIOSUSQUE: stultus *Vb* | infamosus *Ps* | ignobilis *Ta* | uerecundosus *Pq* | despectus *Vh* | confusus *Ka* | sine nomine despectus *Ga Ka Mh Na Vh* | plenus opprobriis *Lb* | aliis accusatiuus *Er* | qui non habet nomen *Cg* | qui non habet nomen ·i· laudem *Ge* | ignobilis; nomen enim hoc pro laude ponitur *Mj* | ignobilis; nomen enim hoc pro laude ponitur. Econtra ignominia dicitur, quae famae et laudi contraria est. *Af Ap Ck Ct Fb Kc Ld Lh Pb Pn Pp Ps Ta Vf*.
ESSE MALIT: non magis uelit *Fb* | magis uelit *Cg Va Vb* | magis uult *Ge*.
POTIUS: melius *Vb*.
QUAM: uelle *Ge* | uellet *Cg* | uult uel uelit *Ps* | malit *Ct*.
POLLENS: crescens *Ap Cg Ck Ge Ta Vb* | quia sapiens hoc malit, constat esse bonum *Ec Gc Ka Pm*.
OPIBUS: diuitiis *Ap Ck Ge Vb*.
REUERENDUS: colendus *Vb* | aliter uenerandus *Ga* | honorabilis *Ta* | forahtliher (OHG) *Ec Gc*.
UALIDUS: firmus *Vb* | fortis *Cg Ge*.
IN: et *Er*.
FLORERE: lucere *Vb* | clarescere *Ta* | crescere *Ct* | celebris esse *Ap Cg Ck Ge Pb Ps* | iocundari *Va* | dihan (OHG) *Ec Gc* | Nullus est [...] pauper existere malit. *Pd*.

3. Sic enim clarius testatiusque sapientiae tractatur officium, cum in contingentes populos regentium quodam modo beatitudo transfunditur, cum praesertim carcer, nex ceteraque legalium tormenta poenarum perniciosis potius ciuibus, propter quos etiam constitutae sunt, debeantur.

SIC ENIM: Tunc cum maiori auctoritate sapientes officium sapientiae explent, dum habent beneficia temporalia, quae subministrent subiectis. *Ap Ck Ct Er* (*Fd*) *Ge Ld Pb Pc Pk Pn Pp Pq* (*Pt*) *St Va Vc*.
CLARIUS: nobilius *Af Ap Cg Ck Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | manifestius *Ga Ka Na Mh Pp Vh* | abundantius *Ka* | insignius *Cg Ge* | firmius *Er*.
TESTATIUSQUE: auctoratius *Af Fb Kc Lh Mj Pp Ps Pt Ta To Vf* | securius *Ap Ck Er Pb Pc Pk Pn Pp Pq Ps Va* | firmus *Pk Vb* | firmius *Ap Cg Ck Ge Pb Pc Pd Pn Pp Pq Ps Va Vc* | perfectius *Pc* | apertius *Pd* | gloriosius *Mf* | urkundlihhor (OHG) *Ec Gc Pm* | abundantius *Ec Ga Gc Kr Mh Na Vh* | testor id, firmo *Vb* | testimonio maiore *Ec Gc Lh Mf On Pd Pp Va Vh* | cum maiore auctoritate *Ck Ge Pc Pk Ps Vc* | testimonium habens populi *Ec Gc Ka Pm* | Aduerbium est hic testatius, quod testimonium uidentium comprobatur. *Ge*.
SAPIENTIAE: officium sapiens *Fb* | cuius rei *Mf* | wisdomes (OE dp.) *Ck*.

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55 ignobilis[2]] om. *Fb Vf*; ignominiosus dicitur ignobilis *Ap*; ·i· non ignobilis *Ld*. **56** enim] est *Vf*; om. *Ta*. | hoc] om. *Af Lh Ta*; quod est nobilis *Ld*. | laude] sine laude *Pp*. | Econtra] et contra *Ck*; contra *Pb*. | dicitur] om. *Ck Pb Pn Vf*; loquitur dicitur *Af*. | laudi] laude *Af Ck Ld*; < laude *Ap*. **57** contraria] contra *Ps*. | est] om. *Ck*. **62** bonum] hominum *Ka*; bonum < malum *Gc*. **77** Tunc] quia tunc *Va*. | cum] om. *Ct Pc*. | sapientiae] om. *Pp*. | dum] cum *Pp*. **78** quae] qui *Fd*. subministrent] subministrant *Er Ge*; subministrat *Fd*; ministrent *Va*. | subiectis] subiectum *Er*. **81** manifestius] mbnkfestkxs *Ga Na Vh*. **86** auctoritate] aucto *Vc*.

TRACTATUR: peragitur *Cg Ck Ge Ps* | agitur *Ap Ec Gc Ka Pb Pp* | consideratur *Ec Gc Ka Mh Na Vh* | disponitur *Af* | þus bið gefadod (OE dp.) *Ck* | ab ipsis sapientibus *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Pt Va Vf*.

OFFICIUM: opus *Ld Vf* | ministerium *Vb* | regimen *Ec Gc Ka* | quod pertinet ad sapientes *Pq*.

CONTINGENTES: uicinos *Ec Fd Gc Ld Lh Mf On Pm Pp Pt Px Vb Vh* | contiguos *Ga Ka Mf Mh Na Pp Vh* | adherentes *On* | ad se contingentes *Ka* | propinquos *Va* | tingens uicinus dicitur *Vb* | sapientes subiectos *Cg* | proximos *Ec Ga Gc Ka Mh Na Pp Vh* | coniunctos illis regentibus *Ec Ga Gc Ka Mh Na Pp Vh* | ad se pertinentes in subiectos uidelicet *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vf* | In contingentes non est una pars, sed in praepositio. Contingentes uero pertinentes significat. Contingere enim interdum euenire, aliquando pertinere significat. Vnde in euangelio legimus: “da mihi portionem substantiae, quae me contingit.” *Ta.*

POPULOS: philosophos *Ps* | proprinquas gentes *Mb*.

REGENTIUM: sapientum *Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pc Pf Pk Pp Pq Ps Pt Ta To Vf* | principum *Vb*.

QUODAM MODO: aliquo modo *Vb*.

BEATITUDO: diuitiae *Ap Ck Ct Er Fd Ld Pc Pk Pp Ps Pt Ta* | diuinae *Vf* | uirtus *Ec Gc Ka Pm Pp* | sapientia. et honor *Pq*.

TRANSFUNDITUR: infunditur *Vb* | mittitur *Ps* | transmittitur *Cg Ge* | diffamatur *Go* | spargitur *Ta* | possidetur *Pb* | dispensatur *Ec Gc Ka* | notificatur uel diuulgatur *Fb*.

CUM: et *Ps*.

PRAESERTIM: maxime *Cg Ge Pb Ps Va Vb Vh* | magis *Mj* | Debent boni florere. *Pq*.

CARCER (CARCER«ES» *Bc* | CARCERES *La*): Caper dicit. Carcer s(emper) masculini generis singulariter dicitur, (in) quo homines coercen(tur). Pluraliter uero carceres un(de) currus effunduntur. *Vb* | querqueram ·i· frigidam cum tremore, a Greco KAPKAPA certum est dici. Vnde et carcer. Lucilius: “iactans me ut febris, querquera” “consequitur capitisque dolores.” Item Plautus: “is mihi erat bilis querqueratus.” *Ec Gc Ka Lh* | Damnatio et proscriptio, carcer et exilium non sapientibus, sed criminosis constituta sunt. *Ec Gc Ka Pm*.

NEX (NEX *Va, edd.* | om. *Af Bc La Pd* | «...» \LEX/ *On To* | \LEX/ *Af* | LEX *ceteri codices*): uel lex *Va*.

LEGALIUM: rectarum *Mj* | quae lege praecipiuntur *Ta* | quae lege constituta sunt *Cg Ge*.

TORMENTA: uindictas *Ap Ck Pb Pn Ps* | uindicta *Pq Ta* | supplicia *Vb*.

POENARUM: Octo genera poenarum in legibus contineri Tullius scribit: “damnum, uincula, uerbera, talionem, ignominium, exilium, seruitutem et mortem.” *Va*.

PERNICIOSIS: sceleratis *Af Ct Ec Fb Fd Gc Kc Ld Mj Mo Pp Ps Pt Ta To* | scelestis *Vf* | malis *Ec Ga Gc Ka Mh Na Vb Vh* | flagitiosis *Lb* | malis nocentibus *Cg Ge* | sceleratis, nefariis, facinorosis *Ka Lh* | perniciosus qui dat operam ad

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102 in…103 contingit] Luc. 15.12

116 Caper…118 effunduntur] Flav. Cap. *De orth.* (p.104.19)

118 querqueram…121 querqueratus] Paul. Diac. *Epit.* (p. 309.3) **128** Octo…129 mortem] Isid. *Etym.* 5.27.4

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98 illis] illos *Ka*. **99** in] ad *Pq*. | subiectos] subiectis *Fb*; subiecto *Pt*. | uidelicet] uidelicet sapientum *Ap Pb Pn*. **119** Lucilius…febris] om. *Ka*. **120** erat] om. *Ec Gc*. **121** Damnatio… proscriptio] proscriptio. dampnatio *Pm*.

perdendum, a perniciendo, unde et pernicies *Pd* | perniciosus qui dat operam ad perdendum alios, unde pernicies dicitur mors uiolenta *On*.
POTIUS: quam iustis *Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | quam probis *To* | quam bonis *Ec Gc*.
QUOS: perniciosos *Ap Ck Pb Pn Pq Ps Ta Vc*.
CONSTITUTAE (-TUTA *Ck Pq Ps Ta etc.* | > -TUTA *Ap Vb*): poenae *Vb* | lex et carcer *Ap Ck Pb Pn Ps* | lex et carcer et cetera *Pq Ta Vc*.

4. Cur haec igitur uersa uice mutentur scelerumque supplicia bonos premant, praemia uirtutum mali rapiant, uehementer ammiror, quaeque tam iniustae confusionis ratio uideatur ex te scire desidero.

CUR HAEC – 6 QUI CUM SAEPE: Ex hoc loco sumpsit Philosophia occasionem de prouidentia et fato loquendi. *Af Ap Ck* (*Er*) *Fb Fd Ge Kc Lh Mj Pb Pn Pp Pq Ps* (2x) *Pt St Ta* (2x) *Vc Vf* | Ex hoc sumpsit Philosophia occasionem, ut de dei prouidentia et fato disputaret. *Pk Pp Pc* | Nunc occasionem sumpsit de prouidentia et fato loquendi. *Ct.*
CUR HAEC IGITUR: admiror *Vf* | uehementer admiror *Fd Pt*.
HAEC: iura *Vb* | quae dixi *Va*.
UERSA: mutata *Cg Ge Va* | ut mal{i} *Cg*.
SCELERUMQUE: facinorum *Vb* | peccatorum *To* | sceleratorum *Ec Gc Ka*.
-QUE: cur *Pb Ps*.
SUPPLICIA: poenas *Vb*.
PREMANT: conculcant *Vb*.
PRAEMIA: et *Cc* | et cur *Pb Ps* | coronas *Vb* | remunerationes *Va*.
UIRTUTUM: bonorum *Ec Gc Ka*.
RAPIANT: auferant *Vb* | quasi uiolenter *Af Ap Ck Fb Kc Ld Mj Mo Pb Pn Pp Ps Pt Ta Vf* | quasi uolenter *Fd Lh* | quasi uoluantur *Ct*.
UEHEMENTER: multum, aduerbium quantitatis *Vb*.
AMMIROR: stupeo *Ta*.
QUAEQUE: ratio *Ec Gc* | et *Er* | qualis *Pb*.
CONFUSIONIS: turbationis *Vb* | permixtionis *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mo On Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | commixtionis *Ec Ga Gc Ka Mh Na Vh* | qui sic confunditur *Lh Px Vh* | quae sic confundetur *Ec Gc*.
RATIO: quaeque ratio *Ct.*
UIDEATUR: esse *Vh.*
EX TE: docente *Ps* | te docente *Cg Ge* | ex hoc loco *Ap* | domina *Va*.
DESIDERO: opto *Vb*.

5. Minus etenim mirarer si misceri omnia fortuitis casibus crederem. Nunc stuporem meum deus rector exaggerat.

MINUS: non *Fd Mb Pt Vf* | poeta *Px Vh*.
MIRARER: miratus essem *To* | si credere *To* | de supradictis *Pq* | crederem *Lh*.

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146 Ex] et *Kc Mj*. | hoc] om. *St.* | Philosophia] .p. *Ap Ck Er Ge Pb Pn Pq Ps*(1) *Vc*; om. *Af Fb Fd Kc Lh Mj Pp Ps*(2) *Pt St Ta* (1,2) *Vf*. | de] sc· *Vc*. **147** prouidentia] inuidentia *Pt*. | et] dei et *Mj*. | fato] fata *Pt*; facto *Vf.* | loquendi] loquendo *Er*. **148** sumpsit] sumpsi *Pk*. | Philosophia] .p. *Pc Pk*; Boetius *Pp*. **167** qui] quia *Vh*; quae *Lh*.

MISCERI: commisceri *Vb* | confundi *Cg Ec Gc Ka Lh Pp* | permisceri *Ge*.
FORTUITIS CASIBUS: repentinis euentibus *Ap Pc Pp Va* | repentinis euentionibus *Pk* | repentinis et non diuina ordinatione *Pt* | repentinis euentibus et non potius diuina ordinatione *Ap Ck Ct Er Fd Ge Ld Pb Pn Pq Ps Ta Vc Vf* | sine rectore *Pp* | sine gubernatione dei *On*.
FORTUITIS: incertis *Ec Ga Gc Ka Mh Na Vh* | subitaneis *Ec Gc Lh Pp*.
CASIBUS: casu *Cg Ge* | euentibus *Cg* | ex euentibus *Vb* | quod ita non est, sed bonus rector mundum temperat, et omnia recta disponit non fortuitis casibus *Ec Gc Ka*.
NUNC: Nunc autem plus miror, quia scio fortunam nihil esse, sed omnia dei prouidentia fieri. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
STUPOREM: admirationem *Ap Cg Ck Ct Ec Er Fd Gc Ge Go Ka Ld Lh Pb Pc Pk Pn Pp Pq Ps Ta To Vb Vc Vf* | timorem *Mf*.
MEUM: meam *Fd Ld Vf*.
RECTOR: qui regit *Vb*.
EXAGGERAT: accumulat *Af Ct Er Fb Fd Ge Ld Mf Pd Ps Pt Ta Vb Vc Vf* | multiplicat *Ct Ec Er Ga Gc Ka Mh Na Ps Px Ta To Vh* | cumulat *Ec Gc Lh* | minuit *Mj* | auget *Ct Er Fd Ge Lb Ld On Pq Ps Ta Va* | augeat *Pt* | ampliat *Pd* | accumulat, auget, multiplicat siue diiudicat *Ap Cg Ck Pb Pc Pk Pn Pp Pq*.

6. Qui cum saepe bonis iucunda, malis aspera contraque bonis dura tribuat, malis optata concedat, nisi causa deprehenditur, quid est quod a fortuitis casibus differre uideatur?

QUI: deus *Ap Ck Fd Ge Ld Pb Pn Pq Ps Pt Ta To Va Vc Vf Vh* | deus rector *Vb*.
IUCUNDA: laeta *Vb* | prospera *Ps* | suauia *Ct*.
ASPERA: dura *Vb*.
CONTRAQUE – TRIBUAT: Vt beatus Gregorius dicit, obscuriora sunt tunc iudicia dei, quando bonis bona malisque mala tribuit, quam quando econtra. *Ap Cg Ct* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf*.
CONTRAQUE: cum *Ps* | econtra *Cg*.
OPTATA: desiderata *Fb Vb*.
CONCEDAT: permittat *Vb*.
CAUSA: ratio *Af* | ex ratione *On* | propter aliquam causam *Ct* | haec fiat *Er* | cur haec fiant *Ap Ck Pb Pn Pq Vc* | cur ita fiant *Kc Ld Lh Pp Ps Pt Ta To* | cur ita fiat *Cg Ge* | nisi dixeris cur ita fiant *Fd Vf* | Ratione ostenditur, cur ita fiant. *Mj* | Ratio cognoscitur, cur ita fiant. *Fb* | ratio, cur ita proueniat *Ec Gc Ka Pm*.
DEPREHENDITUR (DEPREHENDATUR *Ap Ec Gc*): uel deprehendatur *Pf Vb* | comprehenditur *Vb* | intellegitur *Mf Pp* | ostenditur *Ga Ka Mh Na Vh* | requiritur *Mb* | animaduertitur, cognoscitur *Va* | a te *Vf* | intellegatur a me *Pq* | uel

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207 Vt…208 econtra] Cf. Greg. Mag. *Mor. Iob* 5.1.1

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181 euentibus] euenientibus *Ge*. | et[2]] om. *Pq Ta Vc*. **182** diuina] diuitia *Er*; diuine *Fd*. ordinatione] oratione *Ld*. **185** non est] est minime *Ec Gc*. **186** casibus] rebus *Ec Gc*. **188** autem] om. *Ct*; aut *Fd Pt*. | esse] est *Pt*. | omnia] om. *Pp*. | dei] om. *Af*. **207** obscuriora] obscurio nec *Er*, | sunt] om. *Ct*. **208** quando[1]] quoniam *Fd*. | malisque] malis *Ct*. | malisque mala] malaque malis *Ta*. | tribuit] tribuat *Ge*; tribuunt *Pt*. | quam] q{uo}d *Pc*. | econtra] contra *Er Fd Ld Pt Vf*; econtra. bonis mala. malis bona largitur *Pp*; econtra. bonis mala malis bona praebet *Pq*; e contrario *Pc*. **216** ratio] ratione *Ec Gc Ka*.

manifestius dicatur *Pp* | a me intellegatur te exponente *Ec Gc Ka* | adhuc manifestius dicatur, agnoscatur *Ec Gc Lh*.
QUID EST QUOD: nisi a te discatur, cur ita fiant *Ta* | ex te exaudire desidero *Ec Gc*.
QUID: in his *On*.
A FORTUITIS: ab euentibus *Vb* | ab euentu fortunae *Va*.
FORTUITIS: subitis *Ct Er Fd Ld Pt Vf* | temerariis *To* | inordinatis *Ec Gc* | ab inordinatis *Ga Ka Na Vh*.
DIFFERRE: distare *Ka Mj To Vb* | discrepare *Pp* | diuidere *Ps* | distare, discordare *Pb*.
UIDEATUR: ignoro *Pp* | dei regimen *Mh* | quin fortuitis casibus iungatur *Ec Gc Ka*.

7. Nec mirum, inquit, si quid ordinis ignorata ratione temerarium confusumque credatur; sed tu quamuis causam tantae dispositionis ignores, tamen, quoniam bonus mundum rector temperat, recte fieri cuncta ne dubites.

NEC MIRUM: est *Ec Gc Ka Ps Vf* | mirandum *Vb* | quod malis bona bonis mala *Vh*.
INQUIT: dixit *Vb* | philosophia *Er Ld Pt*.
SI QUID: si aliquid *On*.
QUID: aliquid *Cg Ec Gc Ge Pb Vb*.
ORDINIS: diuini *Cg* | diuinae *Pb* | meae dispositionis *Lh* | mirae dispensationis *Ck Ct Er Pb Pc Pk Pn Pp Pq Va Vc* | mirae disputationes *Ap* | mirae dispositionis *Fb Fd Kc Ld Mj Ps Pt Ta Vf* | mirae dispositionis dei *To* | dispositionis dei *Ec Gc Ka Mf Pm* | diuinae dispensationis *Ge* | quod ordinate a deo fit *On*.
IGNORATA RATIONE: quia iudicium dei occultum est *Ct*.
IGNORATA: tibi incognita *Ka*.
TEMERARIUM: praesumptiuum *Vf* | praesumptiosum *Vb* | inordinatum *Ga Mh Na Vh* | fortuitum *Ap* | fluitate *Pp* | sine rectore *Cg Ge Pb Pp Ps* | audax, uiolens *Ka Lh* | audax, uiolans *Ec Gc* | quae sunt tibi incognita sine ratione *Ec Gc*.
CONFUSUM: commixtum *Vb* | mixtum *Ps* | permixtum *To* | a te irrisum *Ec Gc* | irrisam (OHG?), inordinatum *Ka*.
CREDATUR: a te *Ap Cg Ck Ge Ka Pb Ps*.
SED – IGNORES: Cum enim cernimus bonos in conualle huius saeculi positos aliquando prosperari, aliquando contraria pati, recte fieri omnia credere debemus, quia iudicium dei occultum est, sed non semper occultum. *Af Ap* (2x) *Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | Omnia credere debemus, quia iudicium dei occultum est, sed semper occultum. *Ps*.
SED TU QUAMUIS: Boeti *Vf* | o Boetius *Ap*.
DISPOSITIONIS: dei *Vf* | traditionis *Vb* | ordinationis *Ap Go Pb Pn* | gefadunge (OE dp.) *Ck*.
IGNORES: inscius sis *Vb* | nescires *Mf*.
QUONIAM: quia *Fd*.

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229 quin] qui in *Ec Gc*. **240** dispensationis] < dispositionis *Vc*. **252** Cum] om. *Ct*; cur *Ta*. enim] autem *Ta*. | bonos] bonis *Fd*; om. *Ct*. | in conualle] sicut ualle *Ld*; in conualde *Fd*. saeculi] om. *Kc*. | positos] posito *Ge*. **253** aliquando prosperari] om. *Ap*(2). | prosperari] prosperare *Af*; prosperi *Pt*. | pati] appeti *Pt*. | fieri] om. *Pp*. | debemus] debentur *Ta*; debus *Pb*. **254** quia…occultum[2]] om. *Ld*. | occultum[1]] occultatum *Fd*. | sed…occultum[2]] om. *Ap*(2); semper *Ct*; sed non semper *Fb Fd Vf*; «non» semper occultum *Ap*(1); sed semper iustum *Af Pp*; sed semper per occultum *Ck*; sed (> et *Pb*) semper occultum *Ge Pb*; sed semper est occultum *Kc*; sed semper «...» *Pn*; et semper \per/ occultum *Ps*; sed semper iustum et non semper occultum *Ta*.

IV prosa v

RECTOR: deus *Vb*.
TEMPERAT: moderat *Vb* | disponit *On* | gubernat *Ap* | regit *Pb Va* | coercit et regit *Cg Ge*.
FIERI: disponi *Vh*.
CUNCTA: quae fiunt in hoc saeculo *Va*.
NE DUBITES: ambigas *Vb* | prohibendo *Af Ec Gc Pm* | prohibenda illud *Ka* | dubitare ne debes *Ap Ck Pb Pn Ta Vc* | dubitare non debes *Cg Ct Er Ge Pk Pp Va* | non dubitare debes *Pc*.

IV metrum v

HEADNOTES: metrum falleutium *On* | metrum falleutium pentametrum *Ap Cc Cg* (2x) *Er Ge Pb Pc Pd Pk Pn Vc* | dactilicum trimetrum *Vf* | metrum dactilicum tetrametrum *Ka Lh* | dactilicum tetrametrum cum catalectico *Ec Gc Go Px Vh* | metrum dactilicum tetrametrum catalecticum constat spond{eo}, dactilum, catalecto, item dac{tilo} spondeo. *Pp* | dactilicum tetrametrum catalecticum, ut praedixi, ·i· heu quam praecipiti mersa profundo *Ga* | metrum falleutium constans spondeo, dactilo, tribus trocheis *Ta* | pentimemeris trochiaca alternante pentimemere iambica utrisque adonio continuo subsequente *Mb* | recipit spondeum trocheum uel iambum media pentam{etro} *On*.

1. Si quis Arcturi sidera nescit

SI QUIS: hominum *Ka*.
ARCTURI SIDERA: septentrionis *Vb* | plaustri *Lb* | plagae septentrionalis *To* | ursus septentrionalis *Ap* | ursas septentrionales *Af* | plaustri maioris ac minoris *Ct* | plaustrum maius et minus *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Pq Pt Ta To Vc Vf* | Arcturus uocatur ab arctoa ·i· plaga septentrionali. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vf* | ad illud signum pertinentia *Ec Gc Ka* | Arcturus dicitur septentrio et duo Arcturi sunt maior et minor. *Vb* | Arcturus superius est in caelo in parte septentrionali [...] ursa, qui in axe fixus .vii. stellis in se reuolutis rotatur. *Pd*.
NESCIT: ignorat *To* | pro nesciat *Fb Fd Ld Pt*.

2. propinqua summo cardine labi,

PROPINQUA: gehende (OE dp.) *Ck* | nobis *Mf On* | Arcturo *Ec Gc Ka Pd Px Vh* | illi cardini *Ta* | ipsa sidera *Af* | coniunctim posita, uel inter se uicina *Ec Gc Ka*.
SUMMO CARDINE LABI: ire in polo ·i· circuire *Ga Mh Na Vh*.
SUMMO: alto *Vb* | a *Af Ap Pp Pq Ta Vc* | demu (OHG) *Mh* | in summo uertice plaustrum *Vh*.
CARDINE: summitate *Vb* | septentrionali *Ap Pb* | a polo *Pq* | ubi uertitur *Ta* | ubi uertitur caelum *Af Ap Ck Fb Ge Kc Mj Pb Pn Ps Ta Vf* | ubi uoluitur caelum *To* | ubi labitur caelum *Pp* | legem stupebit *Pq* | Stupebit legem aetheris alti. *Fd Pt Vf* | Cardo Grece anastron dicitur, eo quod sine sidere est, quamuis illa stella, quae dicitur polus, uicinissima sit illi. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Pt* (2x) *Ta Vf* | Cardo Grece astron dicitur, eo quod sine sidere est. *Ph St* | Centrum enim medietas caeli dicitur. *Ka* | Centrum enim medietas caeli dicitur, et ubi uertitur caelum. *Lh*.

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3 metrum[2]] om. *Cc*. | falleutium[2]] falleuntium *Pn*; falle *Pb*. **5** cum] om. *Go Px*. | catalectico] catalecto *Vh*; catalecticum *Gc Go*; acatelecto *Px*. **10** iambica] iamb{us} icau *Mb*. **19** plaustrum] plaustri *Fd*. | et] uel *Kc Lh Mj Pp Ta*. **20** Arcturus] arctus *Ck*. | arctoa] arcta *Ck Ge Pb Pn*; arta *Ap*; arcto *Mj Ps*; artoa *Af*; arctea *Lh Ta*. | ·i·] uel *Vf*. | septentrionali] om. *Ap Ge Pb*. **30** Arcturo] acturo *Px*. **37** legem[2]] lege *Pt*. | alti] om. *Pt*. **38** anastron] astron *Af*; a\na/stron *Ta*. | est] om. *Ck*; sit *Mj*. | quae] q{u}a *Ge*. **39** uicinissima] uicissima *Fd Ge Kc*; < uicissima *Lh Ta*. | illi] illa *Ld Pt*(2).

IV metrum v

LABI: uolui *Af Ap Cg Ck Er Fb Ge Kc Lb Mj Pb Pc Pk Pq Ps Ta To Vc Vf* | currere *Cg Ps Vb* | uelli *Pn* | uerti *Lh* | uolui *Lh* | uolui quia [...] plaustri [...] plaustrum *Pd* | uerti ire in polum uel circuire *Ka* | circuire, uerti, sc· in polo. Est enim centrum medietas caeli. *Ec Gc*.

3. cur legat tardus plaustra Bootes

CUR LEGAT: qui nesciat *Pt* | etsi quis nesciat *Fd Vf* | si quis nescit *Ec Gc Ka On Pq Ta*.
CUR: et *Ps*.
LEGAT (REGAT *Af Pg, Bieler, Moreschini* | > REGAT *Ap*): uel regat *Lh Pf Ta To* | uel legat *Af* | Aliter inuenitur regat. *Ap Ck Er Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Vf* | ducat *Ap Ck Fb Fd* (2x) *Ge Kc Ld* (2x) *Lh Mj Mo Pb* (2x) *Pc* (2x) *Pk Pn Pp* (2x) *Pq Ps Pt* (2x) *Ta* (2x) *To Vf* (2x) | colligat *Go Lb Vf* | colligit *Ct Er* | colliget *Kr* | seruet *La* | transit *Vb Vc* | transeat *Af Ap Ck Ct* (*Er*) *Ge Lh Mb Mf On Pb Pd Pn Pq Ps Px Vh* | praeeat *Cg* | praeuidet *Ct* | circumeat *Mf* | sequatur *Ec Ga Gc Ka Mh Na Pm Vh* | furilesa (OHG) *Ga Mh Na Vh* | uiam faciat *Ps To* | transeat ad occasum *Pp* | iudicat uel uiam praelegendo ducat *Ap* | unde nautae legere dicuntur uiam ·i· praeuidere *Ps* | uiam praelegendo ducat, unde nautae legere dicuntur uiam ·i· praeuidere *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq* | uiam faciat. Legere est enim uiam facere, unde nautae legere dicuntur ·i· praeuidere. *Af Fd Kc Ld Lh Mj Mo Pt Ta Vf*.
TARDUS: ad occasum *Ap Ck Ct Er Ge Pb Pc Pk Pn Pq Ps Ta Vc* | ad occidendum *Af* | tarde oritur *Vf* | quia tarde occidit *Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To* | Tardus est ad occasum et celer ad ortum. *Vb*.
PLAUSTRA: extra plaustrum caeli *On*.
BOOTES: Artifilax *Vf* | Arctofilax *Ga Mh Na* | Arcophilax *Px Vh* | ipse sidus *Vb* | sidus *Pp* | stella *Mb Ps* | custos plaustri *Ap Cg Ck Ct Ge Go Lb Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | custos Boetes *Er* | custos Arcturi *On* | Arctifilax dicta ·i· custos aquilonis *Ec Gc* | Artofilax ·i· custos aquilonis *Ka* | stella una Arcturi *Ec Gc Ka Lh* | Bootes stella est in temone plaustri et custos plaustri uocatur. *Mj* | Bootes stella est in temone plaustri, quae Grecae Artofilax uocatur ·i· custos plaustri. *Af Ct Fb Fd Ka Kc Ld Lh Mo Ph Pp Ps Pt St Ta Vf.*

4. mergatque seras aequore flammas,

MERGAT – FLAMMAS: Poetice loquitur. *Pc Pk Pp Va* | cur tarde occidat *Af Ap Ck Ct Er Fb Fd Ge Ka Kc Ld Lh Mj Pb Pn Pq Ps Pt Ta To Vc Vf.*
MERGATQUE: praecipitet *Cg* | ipsa *Ps* | stella *Ap Pb Pn* | in occasu *Ka* | in occasum *Ec Gc*.

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55 regat] regatur *Ck Pb Pn*; regatur < legatur *Ap*; rega(...) *Er*; regatur uel legat *Ge Ps*. **59** sequatur] sequitur *Ga*. **62** uiam[1]] uoluat *Pp*; om. *Ct*. | nautae] naturae *Ap Ge Pb Pn*. **63** faciat] faciet *Kc*. **64** uiam] om. *Ta*. | legere] om. *Ld*. | dicuntur] dicuntur uiam *Ta*. | ·i·] om. *Kc Mj Mo*. **67** quia] qui *Ps*. **71** plaustri] paustri *Pk*. **74** Bootes[2]] om. *Fd Ld Lh Pt*. **75** stella est] om. *Lh Ph St*. | temone] timone *Af*; temoni *Ka*; tentione *Ph*. | quae] qui *Ph St*. | Artofilax] aretosilax *Kc*; artophilax *Lh Ph Pt*; arcophylax *Ta*; arctofilax *Fd Pp Ps*; arthophylax *St*; artopylax *Ct*; artofilas < artofulax *Mo*. | uocatur] dicitur *Ct*. **81** cur] cu{m} *Ld*; om. *Fd*. | occidat] occidit *Pb Pn Vf*; < occidit *Ap*.

IV metrum v

SERAS: tardas *Pd Vb* | tardes *Cg* | quia prope per totum punctum uidetur *Pd* | quia per totum annum uidentur *Lh* | quia poene tota nocte uidetur *Fb* | quia prope tota nocte cernitur *Ga Na Vh* | quia prope noctem cernitur, ac per totum annum uidentur *Ec Gc Ka* | quia prope per totum annum uidetur *Fd Mf Pp Pt Px Vf Vh* | Ideo sero [...] dicitur, quia cum tauro et leone et geminis et cancro [...]. *Pd*.
AEQUORE: in *Ap Ck Er Ge Pb Pn Pq Ps Vc* | oceano *Fd Ld Pt Vf* | in mari *Vb* | oceanum *Af*.
FLAMMAS: lumina *Ld Pt Vf* | lucem *Ka*.

5. cum nimis celeres explicet ortus,

CUM: quando *Ap* | Bootes *Fd Ld Pt St Vf* | ille *Pq* | in ortu *Pq* | Cum in initio noctis mox uideatur celsus, in fine eius uidetur humilis. *On*.
CELERES EXPLICET ORTUS: orto oriatur *Af* | cum cito oriatur *Af Ap Cg Ck Ct Er Fb Fd Ge Ka Kc Ld Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | Sidera quanto uiciniora sunt cardini, tanto tardiores habent occasus celerioresque ortus, quoniam diu super terram consistunt, parum subtus terram occultantur, quod in solis ascensu descensuque probari potest. Vnde Bootes, quia in secunda zona est proximusque cardini, permaxima pars illius non occultatur. Semper autem tardius uenit ad occasum, quam ad ortum, quoniam in descensu ad occasum iterumque in ascensu ad ortum uideri potest, nisi quando medium descensum sub terras tenet. *Ap* (*Ge*) *Ck Er Pb Pc Pk Pn Pp Pq Va Vc* | Sidera quanto uiciniora sunt cardini, tanto tardiores habent et celeriores ortus, quoniam diu super terram consistunt, paruo autem occultantur, quod in solis ascensu descensuque probari potest. Vnde Bootes, quia primus est cardini, paruo tempore occultantur. Ergo semper tardius ad occasum, quam ad ortum, uenit, quoniam in descensu ad occasum iterumque in ascensu ad ortum uideri potest, nisi quando medium descensum sub terras tenet. *Ct* | Sidera quanto uiciniora sunt cardini, tanto tardiores habent occasus et celeriores ortus, quoniam diu uidentur, paruum autem occultantur. Vnde Bootes quia proximus est cardini, paruo tempore occultatur. Ergo semper tardius ad occasum, quam ad ortum uenit, quoniam et in descensu ad occasum, iterumque in ascensu ad ortum uideri potest, nisi quando medium descensum sub terras tenet. *Af Fb Fd Ka Kc Ld Lh Mj Ps Pt Ta Vf* | Rursus quanto longius fuerint sidera a

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87 ac] uel quia *Ka*. **88** prope] p{ro} *Fd*. | totum] totam *Fd*. **99** cum] dum *Pp*; cur *Af*; om. *Pq Va*. | cito] scito *Vb*. | oriatur[2]] ornatur *Ap*; oritur *Vf*; ori\a/tur *Fd Ta*; exoriatur *Pd*. **101** quanto] quando *Pp*. | uiciniora] uiniora *Ge*. **102** quoniam diu] quamdiu *Ap Ck Ge Pb*; q{uando} diu *Pc*. subtus] sub *Va*. **103** ascensu] occasu *Pp*; ascensum *Ap Ge Pb*. | descensuque] descensusque *Ck*; descensumque *Ap*. | Bootes] boetes *Er*. | quia] qui *Va*. | zona] tona *Er Ge Pc*. **104** illius] illius est *Ge*. | non] om. *Pq*. | occultatur] occultantur *Vc*. | Semper autem] seni partem *Er*. | autem] om. *Pc*. **105** ad occasum[1]] iecte casum *Er*. | ad ortum] uitam *Er*. | ad occasum[2]] te casum *Er*. iterumque] iterum *Va*. **106** uideri] uide *Ck*. | sub] subtus *Pk*. | terras] terra *Pn*. | tenet] uenit *Ge*. **113** Sidera] sed *Lh*. | quanto] om. *Ld*; quando *Af*. **114** celeriores] celiores *Kc*. | diu uidentur] diuidentur *Ld Vf*. | paruum] parum *Fb Fd Ka Ld Lh Ta*; > parum *Ps*. | autem] om. *Vf*. Vnde…115 occultatur] om. *Lh Ta*. **115** proximus] primus *Af Kc Mj Ps*. | Ergo] ego *Ld*. semper] om. *Ka*. | tardius] tardus *Vf*. **116** quam…occasum[2]] om. *Fd*. | quoniam…117 tenet] om. *Ka*. | et] om. *Fb Ld Lh Pt Ta Vf*. | in[1]] iam *Mj*. | occasum[2]] occasu *Af*. | in[2]] om. *Ps*. **117** ascensu] adscensum *Pt*; ascensum *Ld*; ascessu ad occasum *Fd*. | medium] medum *Mj*. **118** quanto] quando *Af*. | a] om. *Af*.

cardine, tanto celerius occidunt et tardius oriuntur. Quod in solis ascensu descensuque probari potest. Nam hieme quidem inferiores tenet circulos, qui utique longe distant a cardine, ideoque tarde oritur et cito occidit. Aestate uero superiores petit circulos, qui uicini sunt cardini. Tunc ergo uelocius oritur et tardius occidit. Hac igitur ratione dies uel maiores uel minores fiunt. *Af Ap Ct Fb Fd Ka Kc Ld Lh Mj Pp Ps Pt Ta Vf.*

CELERES: ueloces *Cg Ta Vb*.

EXPLICET
impleat *Vf* | expediat *Vb* | compleat *Pp* | perficiat *Ta* | dissoluit *Er* | euoluet *Af* | ostendat *Va* | adimpleat *Ec Gc Lh* | implet uel transcurrit *Ka* | facit uel perficit *Ps* | þon he forðbrengð (OE dp.) *Ck.*

ORTUS: nationes *Lb*.

6. legem stupebit aetheris alti.

LEGEM: constantiam, stabilitatem *Af* | cursum rationem *Ta*.
STUPEBIT: admirabitur *Ap Vb* | miratur *Ga Ka Lh Mh Na Px Vh* | mirabitur *Af Mf On Ta To Va* | miratur, quia nescit *Ec Gc* | homo qui nescit *On* | Si quis superiora nescit, mirat ista. *Eb.*
AETHERIS: caeli *Ec Gc Ka Ta* | poli *Cg Ck Ge Pb*.

7. Palleant plenae cornua lunae

PALLEANT – LUNAE: cur *Ap Cc Ka Lb Mh On Pq Ta Vc* | si *Ka Vh* | sed si *Mf* | si nescit cur *Ga Mh Na* | si quis nescit *Pq* | si nesciat cur *Ec Gc* | si quis nesciat *Af* | si quis nesciat, cur *Fb Fd Pf Pp Ps St Vf* | si quis nesciat, cur palleant *Ap Ck Ct Er Ge Ld Pb Pc Pk Pn Pq Pt Ta Vc* | uel sic: si palleant usque astra, commouit gentes *Pd* | a superioribus *Af* | deest a superioribus *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ta Vc* | perifrasis, eclipsis lunae *Ec Gc Pm* | luna, quae paulo ante plena fuit, cur defectum patitur *Af* | Hoc in eclipsi lunari contingere solet. *Fd* | Hoc in eclipsi lunari solet contingere. Dum enim plenus est orbis illius, utpote circa quartam decimam, deuenit in umbram terrae media siue aliqua pars eius, et pallet corniculata tuncque clarius uidentur astra, at dum fuerit emersa de umbra terrae, tegit obscuratque sidera. *Ap Ck Ct* (*Er*) *Ge Ld Pb Pc Pk Pn Pq Ps Pt Va Vc Vf* | Hoc enim in eclipsi lunae solet contingere. Dum enim plenilunium est, hoc est XIIII uel XV deuenit in

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119 tanto] om. *Kc Mj*. | celerius] sceleris *Fd.* | occidunt] occiduntur *Fd Pt.* | Quod] quo uel *Kc*. **120** descensuque] descensu qui *Fd.* | hieme] in hieme *Af.* | quidem] om. *Af Ka Lh Pp Ta*. tenet] tet *Af.* | qui] quia *Ap Ps.* **121** et] om. *Lh Ta.* | Aestate…123 fiunt] om. *Ka*. **122** superiores] superiore *Ld*. | qui] quia *Ap Ps.* | ergo] igitur *Mj*; uero *Ta*; (...)*Lh*. | et] om. *Af Ap Ct Kc Lh Mj Pp Ps Ta Vf.* **123** tardius] om. *Pt*; tarde *Fd Ld*. | Hac] hanc *Af.* | igitur] ergo *Ta*. | ratione] rationem *Af.* | uel[1]] om. *Ap*. | maiores] om. *Ta*. **146** nesciat[2]] dicit *Pf*; nescit *St*. palleant] palleat *Ck Ge Pb Pn Pq*; palle«...» *Ap*; pallet *Ta*. **148** a[2]] om. *Ap Pb*. **150** eclipsi[2]] eclipsin *Pt.* | lunari[2]] lunaris *Ap Ge Pb*. **151** plenus] plenius *Ck.* | est] om. *Er.* | utpote] ut poetae *Vf.* | quartam] quarta *Er Ld Pt Vc Vf.* **152** umbram] umbra *Ap Ge Pb Vf.* | media] mediam *Ap Ck Ge Pb Pn Va*. | eius] om. *Pk.* | pallet] pallit *Ld*; paret *Va*. **153** at] ad *Ge Pb Pn*; om. *Ct*. | emersa] emersa ·i· erecta *Pt Vf.* | de] dum *Ct*. | obscuratque] obscurat *Ps*; om. *Pq*. **154** sidera] om. *Pq Ps.* | enim] om. *Af.* **155** plenilunium] plenium *Vf.* | est[2]…deuenit] enim euenit circa quartam uel quintam decimam lunam. deuenit enim ipsa luna *Af.*

noctem, hoc est in umbram terrae (nox enim nihil aliud est nisi umbra terrae), et patitur eclipsin, ·i· defectum, et uel media, uel tertia pars eius obscuratur, et medietas tantum circulo orbis illius exterius apparente, quod cum fit clarius propter obscuratam lunam astra uidentur. At ubi fuerit emersa ab umbra terrae, claritate sua tegit sidera et obscurat. Quaeri autem solet cum luna maior sit quam terra, quomodo umbra illius obscuretur, quod ita soluitur: omnis umbra triplo maior est suo corpore. Ergo et umbra terrae, quia triplo maior est, ipsa terra potest obscurare lunae partes. Plenilunium autem Grece pleros elenos uocatur. (*Af*) *Fb Vf* | Quaeri autem solet cum luna maior sit terra, quomodo umbra eius obscuretur, quod ita soluitur: omnis umbra triplo maior est suo corpore. Ergo et umbra terrae, quia triplo maior est ipsa terra, potest obscurare lunae partes. Plenilunium Grece pleros elenos uocatur. *Mo* | Quae dudum fuit plena, nunc item habeat cornua subito. *On* | Cum enim patitur eclipsin, nudat lumina, quae ante confuderat. *Ld Pt Vf*.

PALLEANT: tenebrescant *Ta To* | denigrantur *Cg*.
PLENAE: perfectae *Cg*.
CORNUA: lunae *Cg* | quae iam plena fuerat *Ta* | quae iam procul fuerat *Pd*.
LUNAE: cuius eclipsis in XV luna. Solis autem in luna XXX uel prima. *Ec Ga Gc Ka Mh Na Vh*.

8. infecta metis noctis opacae,

INFECTA: uel inflecta *Vh* | obscurata *Af Ap Ck Ct Ec Er Ga Gc Ge Ka Kr Mh Na Pb Pc Pk Pn Pp Pq Ps Ta Vc Vh* | denigrata *Fb* | impedita *Pp* | deleta *Pd* | obiecta *Mf* | ipsa *Ps Vh* | obtenebrata *Eb Ec Gc Ka Ld Lh Pm Pp Pt Vf* | tenebrata *Fd* | palliata *Va* | mixta, imperfecta *Vb* | obducta *Ec Gc* | obducata *Lh* | caligata terminis *Ec Ga Gc Ka Mh Na* | imperfecta luce *Mb* | deleta uel abscondita, quando per mediam noctem uergit ad occasum *Mj* | deleta, quia post mediam noctem uergit ad occasum *Pp Px Vh* | quia post mediam noctem uergitur ad occasum et minuitur lumine *Fd Ld Pt Vf* | quia in plenilunio, usque ad noctis finem sidus lunae lucendo transducitur, et uicinius fine solis radiis apparentibus obfuscatur luna *Ec Gc Ka Lh* | Luna uidetur notas nigras habere. *On*.
METIS NOCTIS OPACAE: ab oris uel terminis *Ps* | ab umbra terrae *Mh* | ab oris uel terminis umbrae terrae, quae noctem facit *Af Ap Cg Ck Ct Er Ge Pb Pc Pk Pn Pq Ta Vc* | de notis cum mensura noctis *On* | oris, terminis umbrae terraeque *Pp* | ex umbra terrae, quae noctem inducit *Eb Ec Gc Ka Pm*.
METIS: terminis *Cg Fb Lh Mf Mj To Va Vb Vf Vh* | finibus *Fd Ld Pt* | ex *Ka* | horis terminis *Pd* | finibus piramidarum *Ec Gc Ka*.

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156 noctem] nocte *Fb*. | aliud] om. *Af*. | nisi] quam *Vf*. **157** patitur] pariter *Vf*. | eclipsin] luna eclypsin *Af*. | ·i· defectum] om. *Fb*; hoc est defectum *Vf*. | et[1]] om. *Af*. | media uel] medialis *Fb*. | obscuratur] obscuratum *Vf*. | et[2]] uel *Af Fb*. **158** circulo] circulu *Af*. **159** ab umbra] ad umbram *Vf*. **160** sua] sui *Vf*. | obscurat] obscura *Af*. | quam] om. *Af Fb*. **161** illius] eius *Fb*. **162** quia] q{uae} *Af*. | est[2]] om. *Af*. **163** autem] om. *Fb*. **168** enim] om. *Vf*. | confuderat] nudauerat *Vf*. **173** luna[1]] om. *Ga Mh Na Vh*. | luna[2]] lipi *Vh*. **181** obtenebrata] obtebrata *Ec*; obte\ne/brata *Gc*; **184** post] per *Px*. **187** uicinius] in cuius *Ec Gc Lh*. | luna] om. *Ka*. **189** ab[3]] om. *Cg Pc Pk*; ob *Pb*. | ab[3]…uel[2]] om. *Ap*. | oris[2]] horis *Af Pc Pq Vc*. | uel[2]] om. *Cg*. **190** terminis] finibus *Pq*. | umbrae] imbre *Ge*. | quae…facit] om. *Ct*. | noctem] nocte *Er*. facit] faciunt *Af*.

IV metrum v

OPACAE: tenebrosae *Af Ap Cg Ck Ge Ka Lh Pb Pc Pd Pk Pn Pp Pq Ps Ta Va Vb* | coopertione *Fb* | obscurae *Ec Gc Ka Lh Mf Mj Vf* | secretae *On* | quietae uel tenebrosae *Ct Er* | obscurae noctis *Eb* | quia per noctem clariora sunt sidera *Va* | quia per mediam noctem clariora sunt signa *Ec Gc Ka Lh Vh*.

9. quaeque fulgenti texerat ore,

QUAEQUE – ORE: cur detegat *Ap Ck Ge Pb Pc Pk Pn Pq Vc* | cur detergit *Ta* | cur detexat *Er* | Ordo est: cur detegat Phebe confusa astra, quae texerat ore fulgenti. *Fd Ld Pt Va Vf*.
QUAEQUE: astra *Af Ap Cg Ck Ct Er Ge Lb Pb Pc Pk Pn Pq Ps Ta Va Vb Vc* | luna *Ec Gc Ka Lh Pp* | cur *Cc Fd Ld Pt* | si quis *Vf* | si qui nescit cur *St*.
FULGENTI: rutilanti *Vb* | plena *Ga Ka Mh Na Px* | plana *Vh* | splendenti *Ta* | quando erit *Ck Ge* | quando .xiiii. erit uel .xv. *Af* | quando erit duodecim uel quindecima *Ap Ct Er Pb Pn Ps Vc* | pleno ·i· quamdiu suspendebat *Ec Gc* | quamdiu splendebat *Lh*.
TEXERAT (TEXUERAT *Ld*): obscurauerat *Cg Ck Ge* | cooperuerat *Vb* | absconderat *Lh Mf Pp Px Va Vh* | detegat *Ct* | obduxerat *Af Ld Pt Vf* | produxerat *Fd* | cum plena *Pm* | cum plena est *Eb* | ipsa luna plena *On*.
ORE (ORBE *Va*): uel ore *Va* | uultu *Af Ap Ck Ct Ge Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Px Vc* | facie *Fd Ka Ld Mh Na On Pt Vh* | suo *Va* | plenilunio *Pp* | forma specie *Mf* | suo lumine illustrauerat *Ec Gc*.

10. confusa Phoebe detegat astra:

CONFUSA – ASTRA: sed si *Mf Vh* | cur *Af Ps Pt Ta* | cur denudet *Ap Ck Fb Ge Pb Pn* | cum detegat *Vh* | quando est prima uel quarta *Af Ap Ck Ct Er Fb Fd Ge Pb Pn Ps Pt Ta Vc Vf* | post mediam noctem clariora non signa *Mj* | Post mediam noctem clariora sunt astra. *Pp* | Plena luna uelut confundit astra suo lumine, et incipit minui, detegit ea, ut luceant. *On*.
CONFUSA: ipsa *Ps* | luna *Pp* | defectione *Ec Ga Gc Ka Mh Na Px Vh* | fuscata *Vb* | obscurata *Ld Vf Vh* | obscura *Af Cg* | obscurata a se *Ap Ck Ct Er Fb Ge Mo Pb Pc Pk Pn Pq Ps Ta Vc* | in eclipsi *Ld* | obscurata in eclipsi *Pt* | obscura in eclipsi *Fd* | quae confuderat *Pd* | quia ante fuderat *Px* | quae ante confuderat *Ec Gc Lh Mj Va Vh* | luna in eclipsi obscurata *Ec Ga Gc Ka Mh Na Vh* | in eclipsi; quae ante confuderat lumen nudat. *Pp*.
PHOEBE: luna *Af Ap Cg Ck Ct Ec Er Fd Gc Ge Lh Mf Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vb Vc Vf* | Phoebes sol *Ec Gc* | Phoebae luna, Phoebes ·i· sol *Lh* | Phoebus sol, Phoeba luna *Kr* | Phoebe nominatiuus est. Phoebes uero genitiuus est, sicut Maria Magdalenes. *Ta* | Phoebae nomen, ut scolae, synagogae, parascaeuae *Ka* | episinaliphe *Ga Mh Na Vh*.
DETEGAT: aperiat *Vb* | aperit *Ps* | cooperiat *Lb* | denudet *Af Ct Er Fd Ld Pc Pk Pq Ps Va Vc Vf* | denudat *Cg Pt* | detinet, eclipsis *Pp*.

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198 per] p{ost} *Vh*. **204** Ordo est] om. *Vf*. | cur] et *Va*. | quae] quaeque *Va*. | fulgenti] refulgenti *Va*. **209** quando erit[2]] quanto exerit *Er*. | duodecim] duodecima *Ap Pb Ps*; .xv. *Vc*. **210** quindecima] quintadecima *Ps*; .xvi. *Vc*. **222** denudet] denudat *Ck*; denudata *Ge*; de nitet *Pb*. **223** quando] cum *Ck Ge*.

IV metrum v

ASTRA: ea *Pc* | defectu *Pm* | Legem stupebit. *Fd Pc Ta Va Vc* | Stupeb{it} legem alti. *Ap* | Legem stupebit aetheris alti. *Ap Er Pf Pk*.

11. commouet gentes publicus error

COMMOUET – ERROR: cur *Ap Ck Ge Pb Ps* | et si quis nesciat *Ap*.
COMMOUET: turbat *Vf* | sollicitat *Ap Pb Pn* | conturbat *Fd Ld Pp Pt* | perturbet *Ka* | perturbat *Va* | manifestius conturbet *Ec Gc* | manifestus perturbet *Ka* | stupore eas facit, commouet uel quia legem siderum ignorant, uel inferioribus iungendum, ut sit sensus *Vf*.
GENTES: mundi *Vb* | iste *Vh* | uulgum indoctum *On* | Paucissimi namque probantur clari in astrorum serie. Quidam enim ad bellum hoc referunt, ut aera sint arma et distinguitur “nemo miratur”. *Fd Ld Pt Vf*.
PUBLICUS ERROR: quia pauci sunt in hac arte periti *Pp* | quia pauci repperiuntur periti *Ga Ka Mh Na Vh* | quia paucissimi in hac [...] probantur fecisse periti *Pd* | Dicit quia paucissimi in hac arte probantur esse periti. *Mj* | Publicus error dicitur, quia paucissimi in hac arte periti sunt. *Ka Lh Mf Ta Vh* | Publicus error dicitur, quia paucissimi in hac arte periti sunt ·i· qui hoc sciant. *Ec Gc* | Ideo autem publicus, quia pauci sunt qui hoc sciant. *Eb Pm*.
PUBLICUS: manifestus *Eb Ec Fd Gc Ld Mh Na Pm Pn Pt Vb Vf Vh* | manifestius *Ga* | generalis *Ta* | communis *Eb Ec Gc Pm* | uel magnus uel uniuersalis *Fb*.
ERROR: Magnus error est magnaque inscitia, quod mutuo sibi mortem petunt, cum sponte sua mors ueniat. *Ap Ck Ct* (*Er*) *Ge Pb Pc Pk Pn Ps Ta Va Vc* | Magnus error, ut sit inscicia, gentes occupat, cum sponte sua mors eueniat. *Vf* | qui fit in astrorum ortum et occasu, ut superius dictum est de Boote, qui tardus (...) ad occidendum, celer ad ortum, commouetque gentes errore et quo plus uolunt deprehendere causam, considerantes (...)ti nocte sidera (...), magis(?) turbantur, quia rationem astronomiae ignorant, et ocula reuerberantur lumine et mens turbatur nube ignorantiae. *Af*.

12. lassantque crebris pulsibus aera.

LASSANTQUE – AERA: quasi aspectibus aethera pulsent *Ec Gc Lh Px Ta Va Vh* | Pulsant aerem radiis oculorum. *On* | Pulsant aerem indocti, dum quaerunt rationem siderum. *On* | quia aspectibus pulsant aera uel aethera, cum uolunt intellegere rationem eorum *Pd* | Aspiciendo fatigant, non quia [a]era fatigare possint, sed ipsi crebris ab aspectibus fatigantur, et est ypallage *Mf* | Alio modo aenea uasa gentiles confregerunt in defectione lunae. *Ka*.
LASSANTQUE: fatigant *Ct Pc Pk Pp Pq Va Vb* | defatigent *Cg* | aspicientes *Pp* | inspiciendo *Ga Ka Mh Na* | aspicientes lassant *Pd* | aspicientes lassantur *Lh Px Va* | inspiciendo lassantur *Ec Gc Vh* | ipsi lassantur *Af* | ipsi lassantur inspiciendo *Eb*

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252 serie] seriem *Ld*. | Quidam] et quide *Fd*; et quidam *Vf*. **256** dicitur] dicit *Ta*; om. *Vh*. **257** periti sunt] probantur esse periti *Mf Vh*; probantur periti *Ta*. **258** autem] om. *Eb*. **262** est] om. *Ps*. | magnaque] magna *Va*. | inscitia] inscientia *Er Ge Pc*; iniustitia *Ct*; inscithia *Ap*; insciscia *Vc*. | quod…mortem] (...) inutio si in morte *Er*. | cum] om. *Ta Vc*. **263** ueniat] uenit *Ta*. **274** pulsent] pulsant *Lh Va*; pulsat *Ec Gc*.

IV metrum v

Pm | fatigant feriendo *Fb Vf* | fatigant gentes *Ps* | fatigant ipsas gentes *Af Ap Ck Er Ge Pb Pn Ta Vc* | eo quod possint labori subuenire lunae *Fb Fd Ld Pt Vf*.

CREBRIS: frequentibus *Vb* | saepissimis *Ct*.

PULSIBUS: oculorum *Ec Gc Mb* | tactibus *Ps* | ictibus(?) *Lb* | cum *Ec Ga Gc Na* | Hic duplex sensus. *Pq* | Pulsibus dicit fulminum tonitrorum. *Vb* | percussionibus uel oraminibus *Vb*.

AERA: arma *Ap Ck Ge Ps Vc Vf* | aethera *Pp* | aerem *Ka Mh Na Vh* | armorum *Ct Er* | armarum *Pb Pn* | cogitationes *Vc* | pecora *Kr* | corda stulta *Ap Ck Ge Pb Pn Ps* | aeras mentes et stolidas *Vf* | Luna enim eclipsin patiente, homines quasi ei succurrentes aerea uasa inter se collidebant. Vnde Iuuenalis: “tot pariter pelues ac tintinabula dicas pulsari, iam nemo tubas atque aera fatiget una laboranti poterit succurrere lunae.” *Fb Ld Pt Vf*.

13. Nemo miratur flamina Cori

NEMO: et *Af Ck Ge Pb Pq Ps Ta Vc* | autem *Ec Gc Ka* | Non quod mirum non fit, sed quia sub aspectu oculorum fiunt, uilescunt. Similiter nemo miratur fructum terrae omnibus annis ex ipsa prodeuntem, sed quia quot annis fit, uilescit. Similiter quaeque quotidie forent admiranda, quia quotidiana sunt, uilescunt. *Af St Vf* | Hac tamen arte probantur esse periti. *Ec Gc Lh Va*.

FLAMINA: spiritus *Ap Cg Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Pq Va Vc* | flatus *Fd Ld Lh Pt Ta To Vb Vf* | spiritus et flatus *Af*.

CORI: uenti (*Af*) *Ap Ck Ct Ec Er Ga Gc Ge Ka Kr Lb Lh Mh Mj Na On Pb Pn Pp Pq Ps Ta To Va Vb Vc Vf Vh* | uenti oriente *Cg* | uentis *Mb* | qui et Circius *Fb* | qui est ad sinistrum Zephyri *Ga Mh Na Vh* | species pro genere *On*.

14. litus frementi tundere fluctu

LITUS: maris *Er Fb On Va Vf* | ora maris *Lh Ta* | Litus dicitur ora maris. *Vb* | Dum uenti consurgunt, tundunt litora impellentes ante se undas. *Af Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pq Ps Pt Ta Va Vc Vf*.

FREMENTI: sonanti *Ap Ck Fd Ge Ld Lh Pb Pn Ps Pt Ta* | aestuanti *Mj Vf* | stridenti *Vb* | feruenti *Pp* | cum *Af Cg Ga Pc Pk Pq Vc*.

TUNDERE: percutere *Cg Ck Ct Fd Ge Ld Lh Pb Pn Pt Ta To Vb Vf* | ferire *Fb* | pulsare *Mj* | percutere, sonare *Ps* | uerberare *Ap* | agitare *Kr*.

15. nec niuis duram frigore molem

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292 Iuuenalis…294 lunae] Iuven. *Sat*. 6.441-4

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283 fatigant[3]] fatigunt *Ta.* | ipsas] ipsa *Er.* **284** lunae] om. *Vf.* **292** aerea] aera *Vf.* | Vnde] inde *Pt Vf*. **293** dicas…fatiget] d.p. *Fb*. **299** quod] quia *Vf*; quo *Af*. | non] om. *Vf.* | fit] om. *Af*; sit *St.* **300** quia] quia quae *Vf.* | fiunt] fiunt idcirco *Af.* | nemo miratur] om. *St.* **301** terrae] terrae quae *Vf*; terrae qui *Af*. | ex…annis[2]] om. *Vf.* | prodeuntem] procreatur non quo non sit mirum *Af.* | quot] omnibus *Af.* **302** Similiter] > nec non *St*. | quaeque] q{uae} *Af.* | quia] sed quia *Af*. uilescunt] ideo uilescunt *Af*. **307** qui[2]] quia *Ga*. **308** sinistrum] sinistram *Vh*. **314** tundunt] om. *Ct*; tendunt *Af.* | impellentes] ·i· impellentes *Pq*; implentes *Ta Vc*. | se undas] secundas *Ck*.

IV metrum v

NEC: miratur *Ld Lh Mf Pp Vf Vh* | mirantur *Af* | miratur homo *Ta* | miratur nemo *Ap Ck Ct Ec Er Fd Gc Ge Ka On Pb Pn Pq Ps Pt Vc* | (...)emo mirate *Er*.
DURAM: grauem *Er* | esse *Fb*.
FRIGORE: a *Ga Pf* | de *Af Pb* [*Px*] | ex *Ec Gc Ka* | per frigus *Ap Pb Pn*.
MOLEM: glaciem *Ap Cg Ck Ct Ec Gc Ge Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Px Va Vc Vh* | magnitudinem *Af Lh Ta Vb* | pondus *Ps* | niuis uel glaciei *Af*.

16. feruente Phoebi soluier aestu.

FERUENTE – AESTU: nemo miratur *Pc Pk Va*.
FERUENTE: ardente *Ta Vb* | ardenti *Lh* | calido *Ap Pb Pn* | urentem *Af*.
PHOEBI: solis *Ap Fd Pb Pn Pp Ps Pt Ta Vb Vf*.
SOLUIER (SOLUERE *Bc* | SOLUER«E» *Vb*): solui *Fb Ka Lh Pp Px Va* | resolui *Ap Cg* | laxari *Ec Gc Ka Lh* | uertier calore solis *Ct* | paragoge *Ga Mf Mh Na On Vh* | adiectio syllabica *Ec Gc* | Haec species dicitur paragoge, quando additur in fine aliena syllaba, ut soluier pro solui. *Ap Ge Pb Pn*.
AESTU: calore *Lh Ta Vb Vf* | ab *Vb* | caliditate *Af*.

17. Hic enim causas cernere promptum est,

HIC: his *Pt* | in terra *Ap Ck Ge Pb Pn Ps Pt Ta* | in terris *Ct Fd Ld On Pp Va* | inter nos *Pd* | in istis causis *Af* | in humanis *Pq* | in tempestate maris et resolutione niuis *Cg* | in fluctuum motu *Ga Mh Na Vh* | in fluctibus et glacie *Lh* | in uento et glacie *Mf* | in uento et in aquis *Vh* | ubi litus tunditur, et nix resoluitur *Fb* | in aestu uel in fluctibus et glacie *Ec Gc* | in aestu siue in fluctuum motu, seu in ratione uentorum littora tundentium, niuium aestu solis liquentium *Ka* | Hic enim ubi litus tunditur et nix resoluitur, exponit quasi quaedam supradictarum mirantur, quaedam non. *Vf* | in his, quae in terris aguntur *Ap* | in his, quae in terris aguntur, in commotione sc· populi, in flamine uentorum, in resolutione niuis et glaciei (*Af*) *Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq* (*Pt*) *St Va Vc Vf*.
CERNERE: intellegere *On* | uidere *Fd Pt Vf*.
PROMPTUM EST: clarum *Vf* | manifestum *Ec Gc Ka Lh On Pt* | manifestum est *Ap Ck Fd Ga Ge Ld Mb Mh Na Pb Pn Ps Ta Vb Vh* | leue *Lh* | leue est *Ec Gc* | facile *Ct Px Va* | facile est *Pd* | facilis *Vh*.

18. illic latentes pectora turbant.

ILLIC – TURBANT: in ratione siderum et defectu lunae *Af Ct* (*Er*) *Fb Fd Ld Pc Pk Pp Pq Ps Pt St* | in ratione siderum uel hominum, et lunae defectus *Vf* | Luna dicitur a lauando, quod mundum lauat a tenebris, ut aqua pannos a sordibus. *Ph St*.
ILLIC: in caelo *Ap On Pb Pn Ps* | in caelum *Ck Ge* | in aethere *Fd Ld Pt* | in astris *Ec Ga Gc Ka Lh Mf Mh Na Pd Va Vh* | ratione siderum *Pm*.

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324 miratur[3]] mirate *Er.* **339** paragoge] partigoge *Ap Ge Pb*. **353** quae in[2]] quoniam *Ck*; quis in *Er*. | commotione] commotionem *Er*. | sc·] om. *Pq*. **354** flamine] flamina *Ck*; flaminet *Ge Pb Pn*. | uentorum] uentorum est *Er*. | resolutione niuis] resolutiones inuis *Er.* | et glaciei] om. *Vf*. **364** ratione] rationibus *Ps*. | defectu] defectus *Af*. **366** sordibus] paludibus *St*.

IV metrum v

LATENTES: causae *Af Ap Cc Cg Ck Ec Fb Fd Ga Gc Ge Ka Kr La Ld Mf Mh Na Pb Pc Pf Pk Pn Pp Pq Ps St Vb Vc Vf Vh* | caute *Er* | causas *Mb* | secrete *Ps* | res *Lh Va Vh* | nomines (?) *Pf* | causae occultae *On*.
PECTORA: humana *Ap Pb Pn* | hominum *Fd Ld Pt* | uulgi *Mf*.
TURBANT: ipse *Ps* | errare faciunt *Vf* | stupet sc· num *Vh*.

19. Cuncta quae rara prouehit aetas

CUNCTA – AETAS: Quicquid raro euenit, pectora turbat. *Af Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vf* | quae pectora turbant, pro quae raro ueniunt *Vf* | quae occulta sunt et ideo rara *On* | quae raro apparent *Af Lh Ta* | quia raro contingunt *Ka* | hic duplex sensus *Pq* | Raram igitur dicit aetatem hominis uetustatem illius, quia pauci sunt in prouecta aetate, qui possint has intellegere res occultas. *Ec Gc Ka Lh*.
CUNCTA: turbant pectora *Af Ap Cg Ck Er Fb Ge Pb Pk Pn Pp Ps Va Vc* | ueri pectora *Af*.
RARA (RARO *Na Va*): uel rara *Na* | uel raro *Af Vc Vh* | rarum *Va* | rarente *Ck Ge* | rarenter *Ap Pb Pn Ps* | inconsueta *Ps Vb* | pluralis *Ps* | syldsyne (OE dp.) *Ck* | indocta aetas *Ap* | Raro apparent. *To*.
PROUEHIT: ducit *Ap Ck Ge Pb Pn* | prolongat *Af Lh Ta To Vb* | extollit *Pp* | exaltat *Af* | ostendit *Ec Ga Gc Ka Mh Na Pm Vh* | deducit *Ps* | refert *Go* | abducit *Vc* | adducit *Af Cg Er Pk Pq* | producit *Fd Ld On Pt* | profert *Lh Va*.
AETAS: temporis *Ga Mh Na Vh* | tempus *Ec Gc Ka Lh Px Va* | saeculum *Mf Vh* | hominum *On* | rarus euentus *Pb* | in ratione siderum *Ps* | in ratione siderum et defectu lunae *Ap Ck Ge Pb Pn Vc*.

20. stupetque subitis mobile uulgus,

STUPETQUE: miratur *Ap Ec Fd Gc Ld Pb Pn Pt Va Vf* | admiratur *Af Lh Ta Vb*.
SUBITIS: in *Af* | ablatiuus *Ps* | rebus *Af Fd Ld Mj Pt* | de rebus *Cg* | improuisis *Ec Ga Gc Ka Mb Mh Na Px To Va Vh* | casibus *La* | nouis *Pm* | prodigiis *Ec Gc Lh Va* | repentinis *Ta* | repentinis rebus *Ap Ck Ct Er Fb Ge Pb Pc Pk Pn Pp Pq Ps Vc Vf* | causis repentinis *Vb* | subitaneis euentibus *Mf* | pro subitaneis prouentibus *On* | nouis rebus *Ec Gc* | repentinis casibus, in ratione siderum et defectu lunae *Ta* | improuisis, et est absolute *Af Lh Ta*.
MOBILE UULGUS: duo neutra sunt *Ct* | epitheton *Ps* | epitheton uulgi (*Af*) *Ap Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | Stultus ut luna mutatur. *Pp* | uulgus instabile *Px* | quia stulti facile mouentur et mutantur, iuxta illud stultus ut luna mutatur (*Af*) *Ap Ck* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pq Ps* (2x) *Pt Ta Va Vc* | quia stulti facile mouentur et mutantur *Ct Vf* | quia multi facile mouentur, iuxta illud *Pp* | quia stulti mouentur quod [...] est insipientibus *Pd*.
MOBILE: instabile *Af Ga Ka Mh Na Ps Vf Vh* | instabilis *Ap Pb Pn* | stultum *Pm*.

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378 raro] ratione *Ct*. | euenit] eueniet *Ge*; euenerit *Ap*; eueneit *Pb Pn*. | turbat] turbant *Pt*. **380** raro[1]] rare *Af*. **408** stulti] om. *Va*. | mouentur] monentur *Ap Ge Pb*. | mutantur] mutatur *Ck*; mutant *Ps*(2); mittantur *Er*; motantur *Vc*. | iuxta] iusta *Af Pc*. | stultus] stulti *Ta*; om. *Ld Pt*. mutatur] mutantur *Ta*; motatur *Vc*.

IV metrum v

21. cedat inscitiae nubilus error,

CEDAT: si *Af Ck Ec Fb Fd Ga Gc Ge Ld Lh Mb Pb Pf Pt Ta Vb Vh* | recedat *Ap Ck Ec Fb Gc Ge Mh Mo Na Pb Pc Pk Pn Pq Ps Px Ta Vc* | discedat *Pm* | ire *Cg* | det locum *Af Ap Cg Ct Ec Er Fd Gc Lb Ld Mb Mo On Pb* (2x) *Pk* (2x) *Pn* (2x) *Pq* (2x) *Ps* (2x) *Pt Ta To Vb* | locum dat *Ka Lh* | de locum *Ck Ge* | recedat ab inscitia *Va* | recedat ignorantiae et det locum sapientiae *Vf* | si recedat ab inscitia ·i· ut plene intellegatur *Pp*.
INSCITIAE (INSCIENTIAE *Pe*): datiuus *Pb Pn* | genitiuus *Ap Ck Ct Er Ge Pc Pk Pq Ps Vc Vh* | genitiuus est *Af Ld* | inscientia *Vb* | inscientiae *Cg Ta To* | insipientiae *Ct Ka Lh Mj Vh* | ignorantiae *Ap Ec Fd Gc Ka Ld Lh Mf On Pt* | insipienta *Mb*.
NUBILUS: tenebrosus *Af Ap Cg Ck Ct Fd Ge Kr Ld Mf Pb Pc Pk Pn Pp Pq Ps Pt Va Vf* | tenebrosis *Vc* | obscurus *Lh Ta To* | umbrosus *Vb* | obumbracis *Mb* | occultus *Pd* | nubilosus *Go*.
ERROR: cuius *Af*.

22. cessent profecto mira uideri!

CESSENT – MIRA: cessabunt admirari *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | quia haec omnia deus in ordine disponit *Ct Fd Ka Ld Pp Pt* | quia deus omnia inordinate disposuit *Ec Gc* | quia deus omnia ornate disposuit *Lh*.
CESSENT (CESSANT *Mh*): uel cessent *Mh* | cessabunt *Af Ct Fb Fd Kr Ld Pt Ta Vf* | desistant *Ga Ka Mh Na Vh* | desistent *Ec Gc* | desinunt *Go* | cessare incipiunt *Mf*.
PROFECTO: procul dubio *Pb* | denique *Va*.
MIRA: mirabilia *Vb* | mirari *Fd Ld Pt* | admirari *Af Ct Ta Vf* | nominatiuus *Va* | quae consueta sunt *On* | scit non miratur *Eb* | ipsa quae rara proueniunt *Pp*.
UIDERI: ab omnibus *Vf* | ab hominibus *Va* | si nouerit non miratur *Ec Gc Ka Pm.*

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435 haec] om. *Ct Fd Ka Ld.* | in] om. *Ct*.

IV prosa vi

HEADNOTE: Narrat quid sit inter prouidentiam dei et id quod a ueteribus fatum appellabatur. *Fd Ka Ld Lh Pp Pt Vf.*

1. Ita est, inquam; sed cum tui muneris sit latentium rerum causas euoluere uelatasque caligine explicare rationes, quaeso uti quae hinc decernas, quoniam hoc me miraculum maxime perturbat, edisseras.

INQUAM: ut dix[i] *Vb* | ut dicis *Va* | Causam tantae dispositionis ignoro, uelut quis rationem siderum nescit. *Ec Gc Ka*.
TUI MUNERIS: tui officii *Af* | proprium sapientiae *On* | officii tui, quia ad te pertinet *Ta*.
MUNERIS: officii *Cg Ct Ec Fb Ga Gc Ge Ka Kc Ld Lh Mb Mj Na Pb Pp Ps Pt Px To Va Vh* | officium *Fd Vf* | officia *Vh* | doni *Vb* | dignitatis *Ka Lh* | largitionis *Ec Gc Lh* | largitatis *Ka*.
SIT: pro est *Af Fd Ld Pq Ps Pt Vf*.
LATENTIUM: obscurarum *Fd Ld Vf* | obscurium *Pt* | occultarum *Af Ap Pb Pn Vb* | secretarum *Ps* | Mos est sapientis obscuras difficilesque aperire causas. *Ta*.
EUOLUERE: ostendere *Ap Ck Pb Pn Pq Ps Vc* | aperire *Ap Cg Ct Fb Fd Ga Ge Kc Ld Lh Mh Mj Mo Na On Pb Ps Pt Ta To Va Vb Vf Vh* | explicare *Ec Gc Ka Lh Mb Px* | elucidare *Pd* | enucleare *Go Kr* | arripere *Ka* | reserare *Kr* | reuelare, demonstrare, ostendere, illustrare, in lucem proferre *Mf*.
UELATASQUE: opertas *Ap Ck Pb Pn Ps Va* | coopertas *Ta* | obscuratas *Cg Ge Ld Pb Pt Vf* | obscurata *Fd* | obumbratas *Lh To Vb* | tectas *On* | obductas *Ec Gc Lh* | obduratas *Lh*.
CALIGINE: obscuritate *Pd Pq Ta Vb Vf* | inscitia *Ec Gc Ka Lh* | ignorantiae *Va* | ambiguitate uel ignorantia *Ap Pb Pn*.
EXPLICARE: manifestare *Ap Cg Ck Ct Fb Fd Ge Kc Ld Mb Mj Mo Pb Pn Ps Pt Vf* | narrare *Lh Ta To Va Vb* | declarare *Ta* | soluere *On* | exponere *Ka* | explicare. uel aperire *Pp*.
RATIONES: proprietates naturae *Pq*.
QUAESO: peto *Vb*.
UTI QUAE (UTIQUE *Af Er Ka Mb Mh On Pe Vb* | UTIQUOQUE \UEL UTIQUE/ *Ec Gc* | UTI *Pb* | > UTI *Lh Vc* | UT *Ph*): uel quae *On* | certe *Er* | ut *Ka Lh* | uti etiam *Af*.
QUAE: ea *Ap* | quae antea dixi de bonis et malis *Vh*.
HINC: ab hoc loco *Fd Ld Pt Vf* | ex hac quaestione mea *Pq* | Inde rogat, ut edisseret ubi paulo ante istos uersus stupore deprehensus est, cur deus omnia sic disturbato ordine componat, quod aliquando bonis bona restituat, et malis mala, et econtra bonis mala, et malis bona concedat. *Ec Gc Ka Lh Pp*.
DECERNAS: diiudices *Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mb Mj Pb Pc Pk Pn Pp Ta To Va Vc Vh* | diu dicens *Pt* | deiudices *Af Ps Vf* | aperias *Vb* | definias *Cg Ge* | definies *Ap* | iudices *Ec Ga Gc Ka Mh Na Pq Px* | diuidas *Px* | dispertias *Ka* | disputes *Ga Mh Na Vh* | diiudices, quid hinc sentire debeam *Mf* | quae hinc sentis uel iudicas *Go* | Quomodo iudices tu, et quod potissimum uideatur de superioribus

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3 sit] distat *Ld.* | prouidentiam] prouidentia *Ld.* | id] inter id *Ka Lh Pp*; om. *Fd.* | fatum] factum *Fd.* **11** dispositionis] dignitatis *Ec Gc.* **38** edisseret] edisceret *Ec Gc.* **39** istos] hos *Pp.* **40** econtra] contra *Lh.* **41** mala…bona] bona malis mala *Ka.* | concedat] conedat *Gc.* **42** diiudices] diiudias *Pp.* **46** quod] quod tibi *Af.*

a me quaesitis, quoniam hoc miraculum maxime perturbat me, quod iusti aduersis reprobi utantur prosperis, cum omnipotens iustus iudex sit. *Af Va*.

QUONIAM (QUOMODO *Pb* | ET QUONIAM *Af Ka Mb Na Ph Vc etc.* | «ET» QUONIAM *Ap Fa* | \ET/ QUONIAM *Lh Mh Vb*): uel quoniam *Pb*.

HOC: quod superius dixi *Fd Ld Pt Vf* | Nunc rememorat ubi dixit “nunc stuporem” *Ta* | uidelicet quod bonis mala malisque prospera eueniant *Ap* | uidelicet quod saepe bonis mala et malis prospera eueniant, cum omnipotens iustus iudex sit (*Af*) *Ap Cg Ck Ct Er Fb Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta To Vc Vf*.

ME (om. *Na*): aliter me *Na*.

PERTURBAT: sollicitat *Ec Gc Ka Lh*.

EDISSERAS: enarres *Lh Ps Ta To Vb* | dicas *Fd Ld Pt* | exponas *Ka Lh* | reuoluas *Lh* | tractas *Vf* | et *Er Pb* | quaeso *On Pt Vf*.

2. Tum illa paulisper arridens: Ad rem me, inquit, omnium quaesitu maximam uocas, cui uix exhausti quicquam satis sit.

ILLA: philosophia *Vb*.

PAULISPER ARRIDENS: Non est sapientium neque rethorum dissoluto ore ridere multum. *Af Ap Cg Ck Ct Er Fd Ge* (2x) *Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta Va Vf* | Sed sapientis risus moderatus debet esse et parcus, ne incaute rideat, maxime coram rusticis. *Ct* | Sapientis risus moderatus debet esse et paruus. *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp* (*Ps*) *Pt Ta Vf*.

PAULISPER: moderate *Fb* | moderatim *Ap Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta To Va Vf*.

ARRIDENS: laetans *Vb* | subsannans *Pn* | consentiens *On* | subsannans uel subridens *Ap Pb*.

AD REM: quam quaerebam *On*.

INQUIT: dixit *Vb*.

OMNIUM: rerum *Fd Vf Vh* | questionum *Go*.

QUAESITU: in *Vh* | tua inquisitione *Cg Ck Ge Pb Ps* | inquisitione *Ec Fd Ga Gc Ka Ld Lh Mb Mh Mj Na Pp Px Vf Vh* | quaesitione *Vb* | inuestigatione *Ap Pb Pm Pn* | meditatione *Ps* | indagatione *Pd* | interrogatione *Lh Va* | statio et qualitate *Ap* | questione ·i· quam tu requiris *On*.

MAXIMAM: quae inquisitione est maxima *Ec Gc*.

UOCAS: Boeti *Vf* | prouocas *On* | inuitas *Ec Gc Ka Lh*.

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47 a me] animae *Af*. **48** reprobi] reprobis *Af*. | cum…sit] om. *Af*. **52** uidelicet[2]] om. *Mj Vf*. quod[2]] quia *Pp*; om. *Vc*. **53** saepe] om. *Ap Cg Ck Ct Er Ge Pb Pc Pk Pn Pp*; a *Vc*. | bonis…malis] malis bona et bonis *Mj*; bona. mal{...}que *Pc*. | mala] om. *Kc*. | et malis] malique *Ck*; malisque *Ap Cg Ct Er Ge Pb Pk Pn Pp Vc*; et malis bona *St*. | prospera] «prospera» mala *Mj*; prospere *Af*. | eueniant] eueniunt *Kc Mj Pt*; ueniant *Af Cg St*. | iustus] deus iustus *Cg Ge Pc Pk Pp*; iustum *Er*. | iudex] om. *Pt*. | sit] est *Cg*. **65** Non est] neque enim *Af Fd Kc Ld Pp Ps Pt Ta*; neque \enim/ *Lh*; neque est *Vf*; non est enim *Ap Ge*(1) *Mj Pb Pn*; om. *Pq*; non esse *Er*. sapientium] sapientium mos *Ct*. | sapientium…rethorum] rethorum uult sapientum *Af*; rhetorum uel sapientum *Fd Kc Ld Ps Pt*; rhetorum et sapientum *Lh Ta*; sapientium *Mj*; rhetorum neque sapientium *Vf*; rethores uel sapientes *Pp*. | neque] om. *Er*. | dissoluto] om. *Cg Ge*(2); dissolutam *Er*; dissolutum *Lh Ta*; est dissoluto *Fd Ld Ps Pt*. | ridere] redire *Af*; < redire *Kc*. **66** multum] uultum *Ck*; multum debent *Pp*. **68** et] om. *Vf*. | et paruus] om. *Fb*. | paruus] < parcus (?) *Ge*(1).

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51 nunc stuporem] = 4p5.5

IV prosa vi

CUI: rei *Ap Ck Ec Er Fb Fd Ga Gc Ge Ka Kc Ld Lh Mh Mj Na Pb Pc Pd Pn Pq Ps Ta To Vb Vf Vh*.

UIX: quae uix umquam per aliquem sermonem potes enitescere *Go*.

EXHAUSTI – SIT: euacuati *Lh Ps Ta* (2x) *To Vb* | perfecti *Ga Ka* (2x) *Mh Na* | aperti *Go* | finiti, perfecti, inquisiti *Mf* | plene inuestigati *Mb Pp* | perfectionis *Fd Lh Mb Px Vh* | inquisitionis *Lh* | expositionis *Pq* | exhaustionis *Ap Kr Ld Mb* | exhaustione *Ck Pb Pn* | contemplationis *Ap Mj Va* | satietatis *Cg La* | laboris *Vh* | rei *Ka Vh* | plenitudinis *Cg* | peractae inquisitionis *Ec Gc Pm* | irsuohtera sahha (OHG) *Ec Gc* | uisione *Ap Ck Pb Pn* | ad fundum exhausti *Ka* | satis exhaustionis *Vc* | exhaustionis et contemplationis *Af Ct Fb Ge Kc Lh Pp Ps Ta* | satis exhaustionis et contemplationis *Ap Ck Er Pb Pc Pk Pn Pq St Va* | exhaustionis uel perfectionis et contemplationis *Fd Ld Pt* | exhaustionis et contemplationis deliberationis *Vf* | uix quicquam potest exhauriri *Vb* | exhaustionis, quasi dicas uix potest intellegi *Pd* | quia sapientiam nullus exhaurire potest *On* | quia quanto plus dicitur, tanto plus est addicendum *Af Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf* | quantum plus dicitur, tantum plus addicendum restat *Ct* | quia non facile potest exhauriri profunditas illius *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta To Vc Vf* | uix inuenitur esse, sicut non inuenitur de capitibus hydrae *Ct* | ideo quia non potest exhauriri profunditas illius; uix autem dicit, quia potest hauriri *Va*.

QUICQUAM: sit *Kc* | aliquid *Ap* | ullum argumentum *Pq*.

SATIS SIT: sufficit *Ap Ck Pb Pn Ps* | sufficiat *Ec Fd Gc Ld Lh Mb Mf On Pp Pt Px Va Vh* | habundat *Ps*.

3. Talis namque materia est ut una dubitatione succisa innumerabiles aliae uelut hydrae capita succrescant; nec ullus fuerit modus nisi quis eas uiuacissimo mentis igne coherceat.

MATERIA: questionis *Cg* | huius questionis *Ap Ck Ct Fb Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Va Vf* | hoc est questionis *Fd* | ordo, res, ratio *Ec Gc Ka Lh* | quam proponis *Pq* | fortunae, quae uaria est suis fortuitis casibus *On*.

DUBITATIONE: questione *Ta* | quid uelit esse *On* | plenae inuestigationis *Ga Mh Na Vh*.

SUCCISA: enodata *Ap Cg Ck Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | auulsa *Cg Ck Ge Pb* | disputata *Fd Ld Pt Vf* | secata *Vb* | intellecta *Ec Gc Ka Lh Mb Mf Px Vh* | absoluta *Cg* | adunata *Ap* | ablata *Va* | adempta *Mf*.

INNUMERABILES: dubitationes *Ap Er Go Lh Pb Pn Ps Ta To Va* (*Vb*) *Vh* | questiones *Fd Ld Ps Pt* | questiones et dubitationes *Vf* | unirfaranerun inti irsuohteru (?) (OHG) *Ka*.

UELUT: succrescunt alia innumerabilia capita *Ps*.

HYDRAE CAPITA: succiso uno *Ps* | Fabulam tangit Lerne paludis. *Fd Kc Ld Mj Ps Pt Vf* | Lernus palus in Arcadia, inde Lernea hydra, quam Hercules occidit. *Ka Mh Na Vh* | quam Hercules in Lerna palude occidit *Ec Gc* | Hydra serpens est, cui cum unum caput abscisum fuerit, alia multa succrescunt. *Ec Gc Ka Lh* | Hydra serpens est in palude habitans Lerne, cui si succidatur unum caput, crescant capita milia

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94 contemplationis[1]] contemplationes *Fd.* **96** quia[2]] om. *Af.* **97** dicitur] dicetur *Vf.* | tanto] quanto *Kc.* | plus] magis *Ld.* **98** quia] quod *Af.* | non] om. *Pq*; cum *Vc.* **99** exhauriri] exhauri *Ap Pn*; exhaurisi *Er.* | profunditas] potestas *Vf.* | illius] ipsius *Mj*. **125** Arcadia] Archadico *Ka*. **126** Hydra] hydrae *Lh*.

postea. *Ap* | Hydra multorum qualis dicit in palude prouinciae Arcadiae. Haec [Latine] dicitur excedra, quod uno caeso tria [capita] excedebat, sed hoc fabulosum est. Nam constat hydram locum fuisse, euomentem aquam uastantem uicinam ciuitatem, in quo uno meatu clauso multi erumpebant. Quod Hercules uidens, loca ipsa exussit et sic aquae meatus clausit. Nam hydra ab aqua dicitur. *Pd* | Hydra serpens est cum .viii. capitibus, quae Latine ex(ce)dra dicitur. Quod uno caeso tria capita excrescebant. Sed constat hydram locum fuisse, euoment(em) aquas, uastantes uicin(am) ciuitatem, in quo uno m(e)atu clauso multi eru(m)pebant. Quod Hercul(es) uidens, loca ipsa exussit et sic aquae claus(it) meatus. *Ga* | Fertur Hercules hydram interemisse. Cui pro uno capite desecto, consurgebant tria. Fuit au(tem) locus palustris, quem admoto igne habitabilem fecit. *On* | quia capite uno succiso, hydrae tres uel septem pullulabant *Kr*.

HYDRAE: serpentis *Ct Mb* | serpens *Lb* | hydra serpens *Ap* | serpens aquatilis multorum capitum *Va* | hydra genus serpentis, multorum capitum *Kr* | ab ídor inde hydr(a ser)pens aquaticus, quem m(acta)uit Hercules. Quando i(lle) caput truncabat .ii. (...) crescebant *Vb*.

SUCCRESCANT: subtus *Vb* | sursum *Mf* | adueniant *Ka* | adueniunt *Lh*.

FUERIT: erit *Ap Cg Ck Ct Pb Pc Pk Pn Pq Ps Va* | pro eo quod est, erit *Ge*.

MODUS: questionum *Fd Ld Pt Vf* | ulla mensura *Vb* | mensura *Af Cg Ge Lh Ps* | mensurae *Ta* | finis *Fd Ld Pq Pt Vf* | dubitationum *Ge Pc Pk Pp Pq Ps* | dubitationis *Lh Ta To* | disputationis *Af* | illius dubitationis *Va* | dubitationum succrescentium *Ct* | dubitationum finis *Ap Ck Er Pb Pn Vc* | ad intellegendum *Ec Gc Ka* | ista quaerere *Vh*.

QUIS: aliquis *Pc Vb*.

EAS: questiones *Fd Ld Pt Vf* | dubitationes *Ap Ck Ct Ec Er Gc Go Pb Pk Pm Pn Pq Ps To Vb Vc* | materias *Ec Gc Ka Lh*.

UIUACISSIMO MENTIS IGNE: Alludit ad fabulam. *Fd* | Fabulam tangit Lerne paludis, quam Hercules falce et igne et obturatione uenarum exsiccauit. *Af Ap Ck Er Ge Lh Pb Pc Pk Pn Pp Pq Ta Vc* | Alludit ad fabulam, dicens igne uiuacissimo mentis debere coerceri has questiones, nisi fiat tot ab his prodire, ut non iam queant opprimi, instar Lerne fabulae, quam qui audit ad hoc uertat, qui nescit inquirat. *St* | Igne seruat metaforam fabulae, dicens igne mentis, quia Hercules face, igne et obturatione uenarum Lernam paludem siccauit. Igne ·i· uigore uel ingenio, unde igneos dicimus ingenios. *Af* | Sicut hydra igni combusta fuit, ita etiam hae questiones igneo ingenio coerceantur. *Ap Ck Ge Pb Pn* | Ad fabulam alludit, dicens igne uiuacissimo, ut sicut hydra igne combusta fuit, ita etiam hae questiones igneo ingenio coerceantur. *Af Ap Ct Kc Ld Lh Mj Pp Ps* (*Pt*) *Ta Vf* | Seruat metaforam fabulae, dicens igne mentis, quia Hercules face, igne et obturatione uenarum Lernam paludem siccauit. Igne ·i· uigore et ingenio, unde

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145 truncabat] trincabat *Vb*. **156** Lerne] lernere *Er*. **157** falce] fauce *Ck Er Pn*; face *Af Ap Lh Pp Pq Ta Vc*; fa«u»ce *Pb*. | et[1]] om. *Pp*. | obturatione] obturectione *Er*; obturbatione *Vc*; obduratione *Lh Ta*. | uenarum] om. *Lh Ta*. | exsiccauit] siccauit. philosophi enim et phisici dicunt eos ingeniosiores *Af*. **164** hae questiones] equestiones *Ap Ge Pb*. **165** alludit] ludit *Mj*; aliud *Lh*. | ut sicut] ut sunt centum *Kc*. **166** igneo] ingenio *Ld*. | coerceantur] cohercentur *Ld Vf*; (...)centur *Pt*. **167** Seruat] seruat autem *Pp*; seruauit *Fd Ld Pt*. | quia] quam *Ck*. | igne[2]] ignis *Ap*(2); < ignis *Ck*; et igne *Lh Ta*; ignea *Ct*. **168** obturatione] obduratione *Lh Ta Vf*. | uenarum] uanarum *Ld*. | paludem] paludem ut dictum est *Lh Ta*. | Igne] igne dicitur *Ct*; igne dicit *Ap*(2). ·i·] autem *Fd Ld Pt*. | uigore et] om. *Ap*(2). | et] uel *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta Vf*

igneos dicimus ingeniosos. Philosophi enim et phisici dicunt eos ingeniosiores, quibus feruent praecordia et qui calidioris sunt naturae, unde econtra segnes, desides et pigros, quasi sine igne. *Ap* (2x) *Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.

UIUACISSIMO: acutissimo *Ap Cg Ck Ct Ec Fd Ga Gc Ge Ka Ld Lh Mh Mj Na Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta* (2x) *To Va Vc Vf* (2x) *Vh* | agilissimo *Vb* | efficacissimo *On* | subtilissimo *Pm* | studiosissimo *Lh*.

MENTIS: suae *Pc Pp* | ingenii *Vh*.

IGNE: uigore *Ap Cg Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc* | ingenio *Eb Ec Fd Gc Lh Mf Pp Ps Pt To Vb Vf* | sensu *Pm* | amore *Ec Gc Ka Lh*.

COERCEAT: constringat *Ka Lh Mb Mf Px Ta Vb Vh* | ligat *Ps* | comprimat *Cg Ge Pb* | comprehendat *Ec Gc Pm*.

4. In hac enim de prouidentiae simplicitate, de fati serie, de repentinis casibus, de cognitione ac praedestinatione diuina, de arbitrii libertate quaeri solet, quae quanti oneris sint ipse perpendis.

IN HAC – PERPENDIS: Prouidentia, fatum *Ec Gc* | Prouidentia, fatum, casus, arbitrium *Ka* | De his omnibus tam in isto, quam in quinto libro tractabit. *Ap Ck Ct Er Ge Pc Pk Pn Pp Pq Ps Vc*.

HAC: dubitatione *Vb* | inquisitione *Mf Pp* | questione *Cg Eb Ec Gc Ge Go* (?) *Ka La* | re *Ct Er Ge Mf* (2x) *Na Pc Pk Vc Vh* | materia *Ct Eb Ec Gc Ka Pm* | materie *Va* | materia inquisitionis *Ap Ck Fb Fd Kc Ld Lh Mj Pn Pp Pt Ta To Vf* | materiam inquisitionis *Pb* | materia inquestionis *Ps* (2x) | in hac materia *Er* | in hac materia inquisitionis *Pc Pk Vc* | in hac questione *Pq*.

PROUIDENTIAE: dei *Pb Pp Vb*.

SIMPLICITATE: quae non mutatur *Ap Cg Ck Er Ge On Pb Pc Pk Pn Pp Pq Ps Va* | quae non motatur *Vc*.

DE FATI SERIE: prouidentiae ordine *Ap Ck Er Pb Pc Pk Pn Pq Ps Va Vc* | ordine rerum *Cg* | ordine rerum apparentium *Ge* | Inter prouidentiam et fatum hoc distat: prouidentia est occulta dei dispositio, in intimo diuinae mentis latens, quae simul cuncta complectitur, qua disponit deus cuncta, quomodo stant, sicut artifex fabricaturus aliquid, omnia prius per artem, quam habet in mente, disponit, et sic

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169 igneos] igeneos *Pt.* | igneos…ingeniosos] igneus dicitur ingeniosus *Ct.* | ingeniosos] ingeniosus *Fd.* | Philosophi] philosophos *Ap*(1) *Ck Ge Pb Pn.* | enim] om. *Vf*; autem *Ta*. dicunt] dant (*for* dicunt?) *Fd.* | eos] om. *Ge.* | ingeniosiores] ingeniosores *Ap Ck Ge Pb Pn Ta*; ingenisiores *Kc.* **170** feruent] feruet *Fd Vf.* | et] ut *Kc Mj.* | qui] quia *Ps.* | calidioris] calioris *Ta*; ualidioris *Ap*(2); calidiores *Ld*; calidiori *Pt*; callidioris *Ck Ct Ge Pp*; < calidiores *Kc Ps Vf*. econtra] contra *Fd Ld Ps Pt*; et contra *Ap*(2). **171** desides] dicimus *Mj*; et desides *Ta.* | et] pigros uocant *Pp*; om. *Mj.* | pigros] pigri *Ct.* | igne] igitur *Fd.* **177** uigore] iugore *Er.* **188** De] in *Ge*. his] his enim *Ge*; istis *Ps.* | omnibus] inimbus *Er.* | tam…isto] ta iniuste *Pc*; tam in ista *Ct*. in[2]] om. *Ap.* | tractabit] tractauit *Ap Ck Pn*; (...) *Ps.* **199** prouidentiam] prouidentia *Ck.* | fatum] factum *Kc.* | hoc] om. *Vf.* | distat] interest *Ld Pt*; distat quod *Ap Ck Ge Pb Pn.* **200** est] om. *Ck.* | dispositio] dispositioni *Kc.* | in] om. *Kc Mj.* | quae] qua *Ta.* **201** qua] quia *Ge Ka Ld Mj Pb*; quia > qua *Ap*; qui\a/ *Ck.* | deus] om. *Ap Ck Ge Pb Pn.* | deus…202 disponit] om. *Kc*. cuncta[2]] omnia *Mj*; cuncta et *Ap Ck Ge Pb Pn Pp.* | cuncta[2]…stant] cunctaque monstrat *Lh*; cuncta *St.* | stant] stent *Ps.* **202** fabricaturus] fabricatur *Mj*; fabricarius *Af.* | aliquid] om. *St*. omnia…quam] om. *Ap Ge Pb*; \omnia/ *Ap*. | habet] libet *Ka.* | mente] mentem *Ld.* | sic] sicut *Mj*.

post operatur. Fatum uero est cum paulatim foras prodire et manifestari coeperit in rebus exterioribus; ueluti opus in mente artificis comprehensum prius, quod postea perficitur opere exterius. Sed beatus Gregorius dicit nihil esse fatum, sed si fatum aliquid esse dicendum, fatum est naturalis ordo rerum ex prouidentia dei uenientium. (*Af*) *Ap Ck Ct Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt St Ta Vf* | Et est immobilis et occulta praescientia et praedestinatio dei, antequam in re appareat. *Lh* | Si quidem fatum dicitur locutum, et dixisse dei fecisse est. Dixit et facta sunt, mandauit et creata sunt. Fatum est igitur opus dei, quod ex prouidentia descendit. *Af Ap Ct Ka Kc Ld Lh Mj Pp Ps Pt St Ta Vf* | Fatum mutari non potest. Casus uero fieri et non fieri potest. *Ka Lh Mf Pp Va Vh.*

FATI: fortuna *Vb* | fortunae *Lh Ta To* | prouidentiae *Ct.*

SERIE: ordine *Ct Eb Fd Ka Lh On Pt Px Vb Vf Vh* | ordinatione *Go.*

DE: a *Mj.*

REPENTINIS: subitis *Cg Ge Lh Mo Pb Ta To Vb* | fortuitis *Fd Ld Pt* | subitaneis *Lh Va* | subito uenientibus *Fd Ld Vf* | insperatis *Lh Ta To* | inquisitionis *Ap Ck Pn Ps.*

CASIBUS: euentibus *Cg Ge Pb Va* | de his quae in mundo accidunt *Ec Gc Ka.*

PRAEDESTINATIONE: electione *Cg Ck Ge* | prouisione *Pb* | Ad electionem pertinet. *Vf* | Ad electionem pertinet praesdestinatio. *Fd Ld* | uidelicet quod praedestinatio dei sit in electos eius, et quod liberum arbitrium habeant ipsi. Si ergo ad praedestinationem uenire coguntur, quomodo est eis liberum arbitrium? Rursus si liberum arbitrium habent, quomodo praedestinationi subiacent? *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta.*

ARBITRII: conatus *Vb* | uoluntatis *Ps* | iudicii *Ec Gc Ka Lh* | arbiter, iudex, hinc arbitrium iudicium *Ge* | Arbitrium dicitur propr(...) (...)us conatus. *Vb.*

QUAERI: loqui *Vb* | inuestigari *Mb* | inquiri *Pb* | causari *Ec Gc Lh.*

QUAE: omnia *Ec Fb Gc Ka Lh Pp Vf* | diximus *Vb* | supradicta *Ps* | ea quae dico *Pb* | modo dicta *Fd Ld Pt Vf* | iura causarum *On.*

ONERIS: ponderis *Cg Fd Ge Lh Pb Pt Ta To Va Vf* | grauitatis *Ta Vb* | in explicando *Pp* | quantae definitionis *Ap* | quantae difficultatis sint in explicando *Ec Gc Ka.*

IPSE: tu *Er Pt Ta Va Vf.*

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209 Dixit…210 sunt] Ps. 32.9

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203 post] postea *Ap Ck Ge Pb Pn Pp*; opus *Ka Lh Ps Ta Vf.* | Fatum] factum *Vf*; < factum *Af Ck.* est] om. *Ck.* | cum] om. *Ct.* | foras] fera *Ge*; fora *Pb*; om. *St.* | prodire] prodiret *Kc*; prodere *Ct*; prodierint *Mj.* | et] om. *Kc.* | manifestari] manifestare *Af Mj Pt*; < manifestare *Pb.* | coeperit] ceperint *Mj.* **204** ueluti…205 exterius] om. *Vf.* | mente] mentem *Ck.* **205** perficitur] efficitur *Ct.* | Sed] om. *Ct Mj.* | beatus] ex *Ge Pb*; et *Ap.* | beatus…dicit] dicit autem agustinus *Ct.* fatum] om. *St.* | sed] om. *Ps.* | si] sic *St*; om. *Af.* **206** aliquid] om. *St.* | esse] est *Af Ka Lh Mj Pt Ta Vf*; et esset *Ps*; esset *Ct*; \est/ *Ld.* | dicendum] dicendum si quidem *Mj.* | est] om. *Ck.* rerum] om. *Mj.* **207** uenientium] inueniens *Ge Pb*; < inueniens *Ap*; uenientum *St*; uiuentium *Af.* **209** locutum] locutio *Ps.* | Dixit] dixit autem *Ta*; ipse enim dixit *St*; dixit enim *Ka Lh.* **210** mandauit…sunt] om. *Lh.* | Fatum] factum *Af Mj Vf.* | igitur] ergo *Mj.* | ex] ex eius *Lh.* descendit] descendit in genera et species diffusum *St.* **211** mutari] om. *Va.* **212** potest] non potest *Ka.* **220** uidelicet] om. *Ap Ck Ge Pb Pn*; quaeri solet uidelicet *Ta.* | quod] q{uae} *Fd.* praedestinatio] praedestinatione *Lh.* **221** sit] sicut *Kc*; fit *Af*; om. *Mj.* | in electos] intellectus *Af.* electos] electis *Ld*; sanctis electis *Mj.* | quod] qui *Fd.* | liberum] librum *Pb.* | habeant] habent *Ps.* | ergo] igitur *Kc.* **222** uenire] ueniri *Ta.* | coguntur] cogantur *Ld Pp.* | est] om. *Ck Ge.* eis] eius *Ck Ge*; ei *Pt.* | Rursus] rursum *Ct Mj*; est rursum *Kc*; habent rursum *Ps.* | si] om. *Pp*; si iterum *Pt.* **223** arbitrium] om. *Ct.* | habent] < habeant *Ap*; habeant *Af.* | subiacent] opera dei subiacent *Ct.*

IV prosa vi

PERPENDIS: consideras *Cg Ck Ge Lh Ta To Va Vf* | mensuras *Vb* | iudicas *Ct Pp* | intellegis *Ap Er Pb Pn* | intendis *Pc* | uides *Fd Ld Pt* | cognoscis *Pq* | scis *Ec Gc Ka Lh Mf* | perscrutaris *Ka Lh* | perspicis *Mf* | quantae difficultates sint in explicando *Pm*.

5. Sed quoniam haec quoque te nosse quaedam medicinae tuae portio est, quamquam angusto limite temporis saepti tamen aliquid deliberare conabimur.

SED: postmodum *Vh*.
QUONIAM – PORTIO EST: quae quia ignoras, aegrotas *Ap Ck Ct Er Pb Pc Pk Pn Pp Pq Ps Vc*.
HAEC: ista *Ga* | praedicta *Pp* | quae ignoras *Ta* | supradicta *Ec Gc Lh* | has causas supradictas *Va* | uidelicet de fato et de prouidentia *Vf* | uidelicet de prouidentia et fato et reliquis *Fd Ld Pt*.
NOSSE: ut tu noscas *Ta* | si haec noueris *Ec Gc Pm*.
QUAEDAM: quaedam pars *Er*.
MEDICINAE: sanitatis *Ka Lh* | salutis *Ec Gc*.
PORTIO: pars *Er Ka Lh*.
QUAMQUAM: nos *Fd Pc Pt Vf*.
ANGUSTO – SAEPTI: breui transitu *Ec Gc* | breui termino *Vf* | breuitate temporis *On* | in fine libri huius *Vb* | quoniam prope finem libri erat *Pf* | propter finem huius libri *To* | prope finem libelli sumus *Ec Ga Gc Ka Mh Na Pp Vh* | prope finem libelli *Pm* | propter huius operis iam uicinum finem *Ap Ck Fb Kc Mj Pb Pn Pp Ps* (2x) *Vf* | propter onus operis iam uicinum fini *Fd Ld Pt* | Hoc dicit propter huius operis uicinum finem. *Lh Ta* | aliqua in re occupati sumus *Ec Ga Gc Ka Mh Na Vh* | Angustum limitem dicit finem huius libri. *Lh Pq Ta Va* | breui spatio temporis circumdati, quia ad finem collocutionis tendimur *Mf*.
ANGUSTO: breui *Lh*.
LIMITE: termino *Ap Cg Ge Pb Pn Vb* | transitu *Ga Ka Mh Na Vh*.
TEMPORIS: tuae finis *Pq*.
SAEPTI: coangustati *Ap Ck Ct Ge Pb Pc Pk Pn Pp Pq Ps Vc* | circumdati *Cg Eb Ec Gc Ka Lh Ps Vb Vf* | conclusi *Ap* | constricti *Px* | stricti uel breuis *Vh* | simus *Er Fd Ga Ka Ph Pt St Vh* | sumus *Ec Gc* | nos simus *Ld* | quia tenditur ad finem *Lh* | quia tendet ad finem *Ka* | quia tetendit ad fidem (!) *Ec Gc* | qui tendit ad finem *Vh*.
ALIQUID: tibi *Af Vc* | dico *Vh*.
DELIBERARE: definire *Ap Cg Ck Ec Ga Gc Ka Kr Lh Mh Na Pm Ta To Vb Vf Vh* | meditare *Ps* | perpendere *Eb Mf* | absoluere *Ap Cg Ck Ge Pb Ps* | tractare *Ec Gc Ka Ld Lh* | ostendere *Af Pq Vc* | referre *Ka Lh* | exponere *Ka Lh Va* | excogitare de his uel disserere *Go*.
CONABIMUR: temptabimus *Fd Lh Pt Ta To Vb Vf*.

6. Quodsi te musici carminis oblectamenta delectant, hanc oportet paulisper differas uoluptatem dum nexas sibi ordine contexo rationes. – Vt libet, inquam.

QUODSI: etiamsi *Ps*.

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244 quae] om. *Ct Pq*. | quia] om. *Pp*; que *Ck*; quia non *Ct*. | aegrotas] ignotas *Ap*; egnotas *Pn*; om. *Pb*; et aegrotas *Pp*. **256** libelli] libri *Pp*. **257** iam] in a *Kc*; om. *Fb*. **259** sumus] simus *Ga Na*. **260** finem] propter finem *Pq Va*.

TE: te finire *Ec Gc*.
MUSICI CARMINIS: uersificationis *Vb* | uersibus *Ck* | modulationis *Lh Ta To* | musicae delectationis *Ta*.
OBLECTAMENTA: dulcedines *Mf Vf* | blandimenta *Lh Ta To Vb* | delectamenta *Va*.
DELECTANT: placent *Ta Vb* | demulcent *Lh Ta To*.
HANC OPORTET – RATIONES: Plura enim prosaice est locutus. *Ap Ck Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
HANC: desiderium musici carminis *Va*.
OPORTET: expedit *Vb*.
DIFFERAS: prolongaueris *Vb* | prolonges *Lh Ta To* | producas *Pc* | tardes *Vf* | ut *Ap Pb Pn Pp Vh* | ut prolongas *Pb* | in longum ducas *Fd Ld Pt Vf*.
UOLUPTATEM: uel uoluptatum *Vh* | desiderium *Lh Ta To Vf* | delectationem *Fd Ld On Pt* | carminis *Ap Ck Ct Er Pb Pc Pn Pq Ps Ta Vc* | musici carminis *Fd Ld Pt* | Ideo ponitur uoluptas, quia ad delectationem pertinere uidetur. *Va*.
DUM: donec *Ap Ct Ec Fd Ga Gc Ka Lh Mh Na Pb Pm Pn Ps Vf Vh*.
NEXAS: coniunctas *Lh Ta To Vb* | ligas *Pd* | illigatas *Cg Ge* | ligatas *Pb* | tu *Er* | tu liges *On* | tu ·i· colligas animo rationes *On* | clausulas uerborum discreta consideratione compositas *Pq*.
ORDINE: per *Ck Ge Pb Ps Va* | per ordinem *Vf* | inuicem *Ec Gc Lh Mb Mf Mj Px Vh*.
CONTEXO (RETEXO *Px* | < CONTEXTO (?) *Cg Fb*): dico *Mj* | copulo *Vf* | coniungo *Vb* | compono *Ec Fd Gc Ka Ld Lh Pt Ta To* | refero *Mf* | digero *Ps* | narro *Ap Ps* | conglutino, concipio *Ka Lh* | ordino et gero *Cg* | ordino et digero *Ck* | ordine digero *Ge Pb*.
RATIONES (ORATIONES *Ap Cc Cg Ck Eb Fa Ge Kc Lb Ld Mj On Vb* | < ORATIONES *Af*(?) *Mh Na Pt Vd* | ORATIONIS *Fd*): secundum quosdam codices *Ph*.
VT LIBET: fac *Ap Ld Pb Pn Pt* | fac tu *Ps* | si tibi placet, fac *Vf* | ut tibi placet *Fd Ka Lh Pp* | fac ut placet *Ta*.
VT: sicut *Ge*.
LIBET: placet *Ap Ck Pb Pn Pt* | tibi *Ga Ld Mh Na* | tibi placet *Ps* | placeat sc· tibi *Ec Gc*.
INQUAM: ut dixi *Vb*.

7. Tunc uelut ab alio orsa principio ita disseruit: Omnium generatio rerum cunctusque mutabilium naturarum progressus et quicquid aliquo mouetur modo causas, ordinem, formas ex diuinae mentis stabilitate sortitur.

TUNC – DISSERUIT: quasi aliud opus uoluisset incipere, q{uam} quod actenus *Af* | quasi aliud opus uoluisset incipere, quod hactenus constat esse *Va* | ab illo, cuius antea commemorationem non habuisset *Vh*.
TUNC: excitasset *Af*.
ORSA: incipiens *Ap Ec Gc Mh Na To Vb Vf Vh* | inchoans *Cg Ge Ka Pp* | inchoauit *Ct* | locuta *Pb* | est *Ec Gc Ka* | locuta uel incepta *Fb* | locuta incipiens *Mf* | inchoans uel incipiens *Lh* | incipiens, sicut sapientem docet *Ta* | Orio facit orior et orsus sum et ortus sum. *Eb*.
DISSERUIT: illa *Ps* | philosophia *Ap Pb Pn* | tractauit *Vf* | narrauit *Va Vb* | pronuntiauit *Pp* | aperuit *Lb* | disputauit *Lh Ta To* | cecinit uel coepit *Ka Lh*.

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286 enim] autem *Ta*; om. *Mj*. | est] om. *Vf*. | locutus] locutura *Fb*; loquuturus *Ps*.

IV prosa vi

OMNIUM GENERATIO: quae generant et generantur *Vf* | origo creaturarum *Bb Ec Ga Gc Ka Mh Na Vh* | mira de prouidentia et fato *La*.
GENERATIO: procreatio *Fd Ld Pt Vf* | origo *On Pp* | propago *Cg Ge Pb* | initium *Mh* | ortus *Ap On*.
RERUM: ut hominum *Pq*.
CUNCTUS: uniuersus *Ap Pb Pn*.
MUTABILIUM NATURARUM: ut arborum uel herbarum *Pq*.
MUTABILIUM (MOTABILIUM *Pf Ta* | > MOTABILIUM *Pn*): uel mutabilium *Pf Ta* | mobilium *Ap Pb Pn* | non diuinarum *On* | Vel motabilium legi potest utrumque, quia motabile illud est et mutabile. *Lh* | Motabilium uel mutabilium legi potest utrumque, quia quod mutabile est, illud est et motabile. *Af Ct Fd Kc Ld Mj Pp Ps Pt Ta*.
PROGRESSUS: procreatio *Ap Fd Kc Ld Lh Mb Mj Pp Ps Pt Ta To* | cursus *Vb* | processio *Cg Fb Fd Kc Lh Mb Mo Ta To Vf* | origo *On* | exitus *Pq* | ortus *Ec Gc Ka Pm* | processio cuncta *Ck Ct Er Pb Pn Ps Vc* | processus *Ap Fd Ld Pt* | progressio *Mj Ps To* | augmentum mutabilium rerum *Ge* | augmentum uel procreatio mutabilium rerum *Cg*.
QUICQUID: aliud *Bb On Pd* | omnia mobilia *Ec Gc Ka* | caelum, sidera, flumina, et cetera *Pp* | ut angeli ceteraeque creaturae *Pq* | ut caelum, planeta, flumen, animus *Ga Mh Na* | ut caelum, planeta, \sidera/ flumen, animus et cetera *Vh* | ut caelum, sidera, flumina, et cetera *Ec Gc Lh* | ut caelum, flumen, sidera et (cetera) *Mf*.
MOUETUR: currit, ut caelum, planeta, flumen uel animus *Ka*.
MODO: qualiter regatur *Ta Vc* | qualiter regnantur *Ct* | qualiter regantur *Er* | quomodo regatur *Pp* | loco uel tempore *Af Ct Kc Lh Mj Pp Ps Ta To* | qualiter regantur loco uel tempore *Ap Ck Fd Ld Pb Pn Ps Pt Vf* | Nam corporalia in loco simul mouentur et tempore localiter. Incorporalia uero in loco sunt et in tempore mouentur, sed inlocaliter, et quia de corporalibus patet, de incorporalibus dicendum est aliquid. Anima siue angelicus spiritus in loco est. Nam si ubique esset, deus esset: ergo in loco quidem est, quia non potest ubique esse, sed inlocaliter. Si enim localiter esset, in loco necessario sex loci partes haberet – ante, retro, post, dextram, supra, infra – sed haec minime habebit, quia incorporalis est. Si igitur in loco est inlocaliter, inlocalis utique est, quia loco

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338 Motabilium] pro motabilium *Kc Ta*; mutabilium dicit pro motabilium *Mj*. | uel] et *Ld*. mutabilium] om. *Mj*. **339** utrumque] om. *Ct*. | quod] om. *Af Ta*. | mutabile] motabile *Af Ct Fd Kc Ld Ps*; > motabile *Pt*. | est[1]] om. *Ld Pt*. | illud] illum *Pt*. | est[2]] om. *Mj Ps Pt Ta*. | et] om. *Af*. | motabile] mutabile *Af Ct Fd Ld Ps Pt*. **342** processio] procrecessesio *Fd*. **353** regantur] regnantur *Ap Pb Pn*; < regnantur *Pt*. | loco[1]] in loco *Fd*. | tempore] temporum *Pb*. | Nam] aliarum *Ap Ck Ge Pb Pn*; om. *Ct*. | corporalia] temporalia *Af*. **354** et tempore] et temporale *Kc*; tempore *Pn*; temporum *Ck Ge*; temporalia *Ap Pb*. | Incorporalia…355 inlocaliter] om. *Af*. | in[2]] om. *Mo*. **355** inlocaliter] non localiter *Fd Ld Pt*. | et] om. *Ct*. | corporalibus] corpolibus *Pt*. | de incorporalibus] dum corporalibus *Af*. **356** est[1]] om. *Pt*. | aliquid Anima] anima enim *Mj*. angelicus] angelus *Ct*. | est[2]] om. *Ck Ge*. **357** esset[1]] est et *Ap Ck Ge Pb Pn*. | ergo…360 est[1]] om. *Mj*. | in] in hoc *Ps*. | est] om. *Ck Ge*. | potest] pote est *Af*. | esse] est *Kc*. | sed] et *Pt*. **358** inlocaliter] localiter *Ld*. | Si…localiter] om. *Pt*. | enim] autem *Ta*. | necessario] necessaria *Fd Ld*. | loci] loco *Ld*. | loci partes] \loci/ partes locis *Pt*. | haberet] haberet id est *Ct*. **359** retro] om. *Af Ct Fd Kc Ld Lh Mo Pp Pt Ta Vf*; \retro/ *Ps*. | dextram] dextra *Ap Ck Ge Pb Pn*; dextrorsum sinistrorsum *Vf*; dextram et sinistram *Pp*; dextram sinistram *Af Ld Lh Ps Pt Ta*; desexter(...) sinistram *Fd*; dextra sinistra *Ct Mo*. | supra] super *Kc*. | haec] hoc *Fd Ld Lh Mo Ps*. habebit] habet *Ap Ck Ge Pb Pn Ps*. | habebit…362 constare] om. *Vf*. **360** est[1]] om. *Fd Ps*. inlocalis] inlocabiliter *Kc*; inlocali *Pt*; inlocaliter *Mj*. | utique] ubique *Mj*. | quia] qui *Pt*.

minime mouetur. Solummodo ergo tempore mouetur, quod in reminiscendo, quae non nouit et obliuiscendo eorum, quae nouit, dicunt constare. *Af Ap Ck Ct* (*Fd*) *Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vf* | Incorporalibus uero in loco sunt et in tempore mouentur, sed inlocaliter. *Af* | siue per diminutionem, siue per corruptionem, siue per alterationem, siue per secundum locum mutationem *Ck*.
CAUSAS: ut *Pq* | ordinem *Pd* | originem *Fb Ps* | origines *Cg To* | originem esse *Kc Lh Mj Ta* | ut sit originem *Pp Vf* | ipsam originem *Ge* | originem, cur sit *Fd Ld Pt* | cur sit *Ga Mh Na Vh* | ut sit *Ct Pc Pk Vc* | cur fiant *Ec Gc Pm* | quare fiat *Go* | quare sint facta, quo succedunt sibi *Ph* | ut hoc sit, quod quomodo regnantur, qua specie conueniantur *Pb Pn* | ut hoc sit, quod quomodo regantur *Ck Ps* | ut hoc sit, quod est, quo regitur *Ap* | ut sit, quo modo regetur *Er* | quod quomodo regnantur *Ap* | causa quare sic moueatur *Mf* | causas quare sic moueatur, ordo quo ordine moueatur, forma qua specie factum s(it) *Vh*.
ORDINEM: quando *Go* | quando uel ubi *Eb Ec Gc* | quomodo *Ga Mh Na Vh* | qualiter regat *Vf* | qualiter regantur *Pq* | quomodo regatur *Cg Ct Ge Pc Pk Pq Vc* | ubi uel quando *Pd Pm* | ubi quando quomodo sit *Fb Kc Lh Mj Pp Ps Ta To* | ordo, quo ordine moueatur *Mf* | conuenientiam, consequentiam *Ec Gc* | Sicut est ordo aetatum et similia, quae suum ordinem custodiunt. *Fd Ld Pt Vf*.
FORMAS: species *Ec Fb Gc Kc Lh Mj Ph Ps Ta To Vh* | qualiter *Go* | quale sit *Eb Ec Ga Gc Mh Na Pm Vh* | ut homines et arbores *Fb* | per species arboris uel alicuius creature *Mb* | aliquis felix *Fd Ld Pt Vf* | species, ut hominis et arboris *Ld Pt* | forma, qua specie factum *Mf* | quia speciem contineat *Vf* | qua specie contineatur *Ap Ck Ct Er Ge Pc Pk Pp Pq Ps Vc* | species, ut hominis et arboris. Et hae causae, licet non appareant, cur ita fiant, iustae sunt tamen. *Fd Vf*.
DIUINAE: sapientiae *Ec Gc Ka*.
STABILITATE: stabilitas *On Pd* | prouidentia *Cg Ge* | prouidentiae *Pb* | firmitate *Lh Ta To Vb* | diuina prouidentia *Ec Gc Ka Lh* | diuinae uoluntatis, quae per se immota est (*Ga*) *Mh Na*.
SORTITUR: accipit *Cg Ec Gc Ge Lh Mh Na Pc Pk Pm Pp Pq Ps Px Vc Vf* | habet *Mf St* | sumit *Lh Ta To* | assumit *Va* | inuenit *Vb* | sumit, metitur *Mb* | ordinabiliter euenit *Ge Pb* | accipit uel sumit *Go* | Accipit diuinam uoluntatem, quae per se immota est. *Ka*.

8. Haec in suae simplicitatis arce composita multiplicem regendis modum statuit. Qui modus cum in ipsa diuinae intellegentiae puritate conspicitur, prouidentia nominatur; cum uero ad ea quae mouet atque disponit refertur, fatum a ueteribus appellatum est.

HAEC: stabilitas *Ec Gc* | mens *Lh* | prouidentia *Ps* | mens dei *La* | diuina mens *Ap Ck Ct Er Pb Pc Pd Pm Pn Pq Ps Ta To Vb Vc Vf Vh* | stabilitas diuinae mentis *Cg Fd Ge Ld Ps Pt* | diuina prouidentia *Lh* | stabilitas in deo *On* | stabilitas, uel mens dei *Ka* | stabilitas, uel diuina mens *Va* | Haec sunt prouidentia diuinae mentis. *Cg*.

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361 mouetur[1]] mouentur *Mj*. | Solummodo…mouetur[2]] om. *Mj.* | ergo] om. *Lh Ta.* | mouetur[2]] mouentur *Kc.* | quod] qui *Fd.* | reminiscendo] < remiscendo *Ld Mo.* **362** obliuiscendo] in obliuiscendo *Fd Ld Pt.* | nouit[2]] nouet *Ck Ge.* | dicunt] dicitur *Af Lh Ta.* | constare] constrare *Ck Ge.* **367** cur] con *Fd.* **369** qua] quas *Pb.* **376** quando[2]] om. *To*; quando uel *Fb*; quando ·i· *Kc Pp Ta.* **377** est] om. *Fd.* **378** ordinem] ordine *Fd.* **381** aliquis] c{ur} sit *Vf.* **382** qua[2]] quas *Ap Pk.* | specie[2]] species *Ct*; speciem *Pk*; < species *Ap.* **383** contineatur] contineantur *Ck Ps*; conueniantur *Ap.* **384** cur] cum *Vf.*

SIMPLICITATIS: unitatis *Va* | mentis dei *Ec Gc*.
ARCE: sublimitate *Ap Cg Fb Ge Kc Ld Lh Mj Mo Ps Pt Ta To Va Vf* | summitate *Vb* | stabilitate *Ap Ct Er Pb Pc Pn Pp Pq Vc* | dignitate *Ec Ga Gc Ka Mh Na Vh*.
COMPOSITA: locata *Ap Fd Ld Pt Vf* | collocata *Ec Gc Pd Pm* | constituta *Ge Pb* | indiuisa *Mf* | ordinata, constituta *Cg* | ipsa *Vh* | quiescens, et collocata *Ga Mh Na Vh* | quiescens, uel collocata *Ka* | collocata cunctis, quae reguntur *Eb*.
MULTIPLICEM: multiformem *Fd Ld Pt Vf* | abundantem *Vb* | uarium et diuersum *Lh Ta To*.
REGENDIS (REGENDI *Mj* | GERENDIS *Eb Ef Lg Pc Pk* | < GERENDIS *St* | > GERENDIS *Af Ck Pd Pp* | > REGENDI *Ap* | < REGENDI *To Vd* | < REGE(...)DIS *Vb* | < REG(...)NDIS *La* | REBUS GERENDIS *Bieler, Bd Ec Fb Fd Gc Go Lb Mb Px Vf Vh* | REBUS REGENDIS *Ka Va* | REBUS REGENDIS > REBUS GERENDIS *Pp* | \REBUS/ GERENDIS *Mf* | > REBUS GERENDIS *Ge* | GERENDI < REBUS GERENDIS *Lh*): uel gerendis *Ct Er Fd Pq* | uel rebus gerendis *Ga* | aliter regendis *Ap* | regendi *Pk* | uel gerundis siue regendis *Pp* | rebus *Af Ld Pt Vd* | gubernandis *Lh Ta To* | faciendis *Eb Vb* | creandis *Ec Gc Ka Lh* | agendis *Ap* | a se *Ld Pt* | quia se agenda erant *Fd* | quae a se regenda erant *Vc* | agendis, quae a se agenda erant (*Ck*) *Er Ge Pb Pc Pk Pn Ps Pt Vf* | agendis, quae gerenda uel regenda erunt *Pp* | cunctis, quae reguntur *Ka Pm* | cunctis, quae geruntur *Ec Gc*.
MODUM: mensuram *Lh Ta To* | uarietatem *St* | modum *On Pd*.
STATUIT: constituit *Cg Ge Pb*.
QUI MODUS – PROUIDENTIA NOMINATUR: prouidentia *On Pd Pk Vc* | quid sit prouidentia *Pq* | definitio p{rouidentiae) *Pc Pk*.
QUI MODUS: legendi *Kc* | regendi *Af Ap Cg Ck Ct Ge Ld Lh Mj Pb Pn Pp Ps Ta To Va Vc* | gerendi *Af Ct Fb Fd Pt Vf* | multiplex *On* | quae qualitas *Pd* | regendi uel regendi (!) *Er* | regendi, gerendarum rerum *Pq*.
CUM: prouidentia *Va*.
PURITATE: simplicitate *Af Ap Fd Ka Ld Lh Pt Ta To Vf* | sinceritate *Vb* | mente *Ck Er Fd Ld Pn Pq Ps Pt Vc Vf*.
CONSPICITUR: uidetur *Af Ta* | conte[m]platur *Pb* | adtenditur, contemplatur *Cg Ge* | cum in diuina simplicitate est, et nondum extra in operis effectu conspicitur *Eb Ec Gc Pm*.
PROUIDENTIA: forascouwunga (OHG) *Mh* | ipsa dispositio in mente ibi manens *Ge Pb Ps*.
CUM UERO – APPELLATUM EST: fatum *On Pd Pk* | definitio f{ati} *Pk* | quid sit fatum *Pq* | quid ueteres fatum dixerunt *Ap Ck Pb Pn Pp*.
MOUET: ipsa *Ps* | prouidentia *Vc* | modus *Pq* | ille modus *Ge Ps* | perficiendo *Cg Pq Vc* | perficienda *Ct Pt* | producendo creat *Af Ap Ck Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | perficiendo atque exterius ostendendo *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Vf* | extra per effectum operis *Ec Gc Ka*.
DISPONIT: disputat *Vb* | ordinat *Af Lh Ta To* | iam facta *Af Ap Ck Ct Er Fb Fd Ge Lh Mj Pb Pc Pk Pn Pp Ps Pt Ta To Va Vc Vf* | sed iam facta *Kc* | ipsa prouidentia *Ec Gc Ka La*.
REFERTUR: reducitur *Lh Ta To* | accedit *Ec Gc Ka Lh* | motus *Vh* | ille modus *Pb* | ipse modus *Pm* | modus *Ec Gc* | prouidentia *Pq Ta*.

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420 a] om. *Er*. | agenda] gerenda *Pc Pk Vf*; regende *Ge*. | erant[2]] om. *Er*. **434** est] om. *Pm*. **436** ibi] dei *Ge Pb*. **439** fatum[2]] fictum *Ck Pn*; < fictum *Pp*. **441** producendo] pro dulcedo *Af*. **442** perficiendo] perficienda *Er Fd Ld Vf*. | ostendendo] ostendenda *Er Ld Vf*; ostendo *Pk*. **443** per effectum] perfectum *Ec Gc*. **444** facta] fata *Mj*.

FATUM (< FACTUM *Vb*): fortuna *Vb* | dispositio *Ka La* | et fatum *Ps* | dictum *Cg* | fatum fortuna uel mors uel dispositio *Kr* | In ordinatione dei est pro(uiden)tia; in disposi[ti]one rer(um tem)poralium fatum uocatur. *Bb*.
A UETERIBUS: auctoribus *Vf* | ab antiquis *Vb* | non a nobis *Ta* | antecessoribus nostris *Ap Pb Pn* | secundum secundi (!) res corporales *Ct* | distinctio inuenitur uel intellegitur *Vf* | ubi causarum distinctio inuenitur uel intellegitur *Fd Ld Pt*.
APPELLATUM: prouidentia *Ps*.

9. Quae diuersa esse facile liquebit si quis utriusque uim mente conspexerit; nam prouidentia est ipsa illa diuina ratio in summo omnium principe constituta quae cuncta disponit, fatum uero inhaerens rebus mobilibus dispositio per quam prouidentia suis quaeque nectit ordinibus.

QUAE: nomina *Ps* | duo *Ge Pb* | prouidentia *Ta* | fatum uidelicet *Pq* | fatum uidelicet atque prouidentiam *Ck Ct Er Pk Pn Vc* | prouidentiam et fatum *Af* | prouidentia et fatum *Fd Ka Ld Lh Ps To Va Vb Vf Vh* | prouidentia uel fatum *Ec Gc On* | fatum scilicet atque prouidentia *Pp* | fatum et prouidentia *Ap Cg Ge Pb* | fatum et prouidentiam *Pc* | effectus creaturarum, qualiter disponentur *Ec Ga Gc Ka Mh Na Vh*.
DIUERSA: diuisa *Ap Pb* | absolute *Af Lh Ta*.
FACILE: leue *Vb*.
LIQUEBIT: apparebit *Fb Ga Ka Mh Na Px Va Vh* | apparet *Lh* | ostendit *Ps* | manifestabitur *Mf Pp Px Ta* | manifestum erit *Af Pb Vb*.
QUIS: aliquis *Vb*.
UTRIUSQUE: rei *La* | fati et prudentiae *Ap* | fati et prouidentiae *Cg Ck Er Fd Ga Ge Ka Ld Lh Mh Na Pb Pk Pn Pp Pq Ps Pt Vb Vc Vf* | prouidentiae et fati *Af Vh*.
UIM: uirtutem *Lh Ta To* | uirtute *Af* | proprietatem *Pq*.
MENTE: intellectu *Fd Ld Pt Vf* | in *Pb Pp* | sua *Vh*.
CONSPEXERIT: intellexerit *Af Eb Ec Gc Lh Pm Ta* | intellexit *To* | considerauerit *Ap* | comprehenderit *Ka Lh*.
NAM PROUIDENTIA: prouidentia *Fa Ka* | definitio prouidentiae et fati *Eb Ec Gc Ka Pm Pp*.
DIUINA: summa et principalis *Ap*.
RATIO: sapientia *Pp* | scientia *Eb Ka Pm* | scientia, prouidentia *Ec Gc* | dispositio, ordinatio *Va*.
IN SUMMO OMNIUM PRINCIPE: in deo *Af Vb Vh* | Hoc est in deo. *Lh Ta* | in excellentissima maiestate *Af Ap Ck Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf*.
PRINCIPE: deo *Ap Ec Gc Ka Lh On To*.
CONSTITUTA: firmata *Vb* | posita *Af Ta* | ubi contemplatur deus simul omnia *Fb Fd Ld Pt Vf*.
QUAE: prouidentia (*Af*) *Cg Ge Pb Ps Vb Vf* | ratio *Ka Lh Ps Vh*.
DISPONIT: ordinat *Af Lh Ta To*.
FATUM (< FACTUM *Vb*): fatum *Ec Fa Gc Ka On* | definitio fati *Pc* | est *Ck Eb Er Ge Ld Pb Pn Pq Ps Pt Px St Ta Vc Vf* | fortunam *Vb* | nihil esse *Vf* | Nota fatum nihil esse, ut beatus Augustinus aliique dicunt. Sed quod prouidentia dei

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454 uel] om. *Fd*. **464** prouidentiam[1]] prouidentia *Ct Er*. **467** creaturarum] creaturum *Vh*. disponentur] disponetur *Ec Gc*. **485** in[4]] om. *Fd Pp To Vf*. **488** contemplatur] contemplatus *Fd*. **493** Nota] om. *Ge*. **494** Augustinus] gregorius *gl.* augustinus *Lh.* | aliique dicunt] dicit *Ck*; dicit aliique *Mj*; alii quidem dicunt *Pt*. | Sed] om. *Ps*. | quod] quia *Vf*. | dei] om. *Va*.

disponente foris agitur, fatum uocatur. *Af Ap Ck* (*Er*) *Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vf*.
INHAERENS REBUS MOBILIBUS: Postquam ad mobiles res et ad opera peruenit. *Af Fb Fd Ld Lh Pt Ta To Va Vf*.
INHAERENS: coniuncta *Af Ap Ck Ct Er Fd Ld Pb Pn Pq Ps Pt To Vc Vf* | iniungens *Vb* | coniuncta pertinens *Ta* | coniuncta rebus *Lh*.
MOBILIBUS: mutabilibus *Cg Ge Pb* | quae mouentur *Ta* | terrenis *Ec Gc Ka Lh Pp* | saecularibus scilicet *Va*.
DISPOSITIO: est *Ap On* | ordinatio *Af Go Lh Pb Ta* | ordinatio est *Ec Gc Ka*.
PER QUAM: dispositionem *Af Ap Bb Cg Ck Ct Ec Er Fb Fd Gc Ka Ld Lh Mb Pb Pc Pn Pp Pq Pt Ta To Va Vb Vc Vf Vh* | fatum *Ge Pb* | per fatum *Ps* | per dispositionem *Ps*.
SUIS: propriis *Eb Ec Ga Gc Ka Mh Na Pm Px Vh* | pl{u}r{alis} *Ps*.
QUAEQUE: cuncta *Fb Fd Ld Mo Pt* | coniuncta *Vf* | qualiacumque *Vb* | uniuersa *Pb Pn* | omnia *Ec Gc Ka Pp* | unaquaeque *Ge Ps* | iura *On* | rerum *On* | absolute *Af Lh Ta To* | omnia *Lh*.
NECTIT: annectit *Go* | coniungit *Af Ga Ka Lh Mh Na Px Ta To Vb Vh* | ligat *Ka Lh Va* | distribuit *Cg Ge Pb Ps* | ut concordant *Fd Ld Vf* | ut concordent *Pt*.
ORDINIBUS: dispositionibus *Af Ta*.

10. Prouidentia namque cuncta pariter quamuis diuersa quamuis infinita complectitur, fatum uero singula digerit in motum locis, formis ac temporibus distributa, ut haec temporalis ordinis explicatio in diuinae mentis adunata prospectum prouidentia sit, eadem uero adunatio digesta atque explicata temporibus fatum uocetur.

PROUIDENTIA – FATUM: prouidentia fatum *Ka On Pd Pt* | definitio *Va*.
PROUIDENTIA: dei *Pc* | deus *Vb* | cum adhuc est in mente dei *Cg Ge Pb* | Illud quod in mente creatoris disponitur atque ordinatur, qualiter perficiatur prouidentia est. Dum uero id ipsum summatim per genera et species foris perficitur, fatum uocatur, eo quod non simul procedat, sicut dispositum est simul, ac per hoc, quasi uariabile et mobile est fatum. *Af Ap Ck Ct Er Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | Fatum est quod prouidentia dei disponente foris agitur. Prouidentia est illud, quod in mente creatoris disponitur atque ordinatur, qualiter perficiatur. Dum uero id ipsum sensim per genera et per species foris perficitur, fatum uocatur, eo quod non simul procedat, sicut simul dispositum est, ac per hoc quasi uariabile et mobile est fatum. *Fb Mo*.
CUNCTA: omnia *Vb*.

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495 disponente] om. *Mj*. | agitur] agitatur *Vf*. | uocatur] uocatur secundum quod praesens uid(e)tur lectio testatur *Ps*. **497** res] om. *Fb*. | ad[2]] om. *To*. | peruenit] uenit *Pt*; peruenerit *Va*; peruenitur *Vf*. **524** in mente] intente *Kc*. | creatoris] dei *Af*. | disponitur] agitur uel disponitur *Af*. | ordinatur] ordinatur per genera et species *Ck*. | perficiatur] proficiatur *Er Pt Vf*. **525** id ipsum] ab ipso *Ld Pp Pt*; ad ipsum *Vf*. | summatim] sensim *Af Kc Ld Lh Mj Ps Pt Ta*; sensum *Vf*; om. *Ap Pb Pn*. | per…foris] om. *Ck Ct Er Ge Pc Pk Pp Pq Va Vc*; per genusera et species *Pb Pn*; per genera et species *Ap*. | perficitur] perficiatur *Va Vc*; proficitur *Ld Pt*; perspicitur *Vf*. fatum…526 uocatur] om. *Vc*; fatum *Ld Pt*. **526** eo] om. *Mj*. | simul[1]] om. *Vf*. | procedat] prodeat *Af Lh Ta*; procedit *Ld Pt*. | simul[2]] om. *Va*. | ac] et *Ge*; procedit ac *Er*; hac *Af Vc*. **527** uariabile] uariabilem *Kc*. | uariabile…mobile] mutabile et uariabile *Mj*. | mobile] nobile *Er Ps*. | est] sunt *Ck*. | fatum] factum *Af Ps*. **530** per[2]] om. *Mo*.

DIUERSA: sint *Af Cg Fb Ge Pb Ps Ta Vb Vh* | illa dispositio talis *Ec Gc Ka Lh* | quia multae sunt creaturae et uariae *Ta*.
INFINITA: simul *Fd Ld Pn Pp Pq Pt Ta Vc Vf* | sint *Pb Ps* | futura *Ec Gc Ka Pm* | quae sunt inter se diuisa *Ap*.
COMPLECTITUR: colligat *Vf* | coniungit *Vb* | simul *Cg Er Ge Pb Pk* | ordinatur *Ap* | prouidentia *Ec Gc*.
FATUM : dispositio *On* | illa dispositio *Fd Ld Pt Vf*.
SINGULA: singularia *Va*.
DIGERIT IN MOTUM: foras emittit *Ga Mh Na* | forinsecus ostendit *Ct* | summatim forinsecus ostendit *Ap Ck Er Ge Kr Pb Pk Pn Ps* | ornat intrinsecus uel forinsecus, ut extrinsecus moueantur, summatim ostendit *Pp* | intrinsecus summatim ostendit *Pc* | extrinsecus summatim ostendit *Va* | ordinat in transitum *Ga Mh Na Pp Vh*.
DIGERIT: disiungit *Mb Mj* | ordinat *Af Ap* (2x) *Cg Ck Ec Er Fb Fd Ga Gc Ge Ka Ld Lh Mb Mf Mh Na On Pb Pn Ps Pt Ta To Vb Vf Vh* | ordinet *Mb* | disponit *Bb Go Ta* | cumulat *Vc* | componit *Pq* | ordinauerit *Eb* | profert *Eb Ec Gc Lh Mf* | diuidit *Mf* | separat *Fb* | ostendit *Vh* | digero oNo (= ordino?) *Vb* | ordinat uel scribit uel uentrem purgat *Kr*.
IN MOTUM (IMMOTUM *Vb* | < IMMOTUM *Mh*): forinsecus *Fb Fd Ld Pt Vf* | in motionem *Vb* | in motione *Af Ta* | dum mouentur *Cg Ck Ge Pb* | ut moueantur *Ka Mf Mh Mj Na Px Vh* | ut moueatur *Ga* | instrumentum *Ka* | quia mobilia sunt *On* | transitum, in mobilitatem *Ec Gc Lh* | quia mouetur cum illis, quos regit, et non sunt stabil{es} *Eb*.
MOTUM (MOTU *Pq Va* | > MOTU *To*): existentia *Pq* | mobilitate *Va*.
LOCIS: per loca *Vf* | cui *Pq* | alius locus est ignis, alius aquae *Fb Fd Ld Pt Vf* | per loca, sicut terra pessum, ignis uero sursum *Ta* | quibus locis res contingant, qualibus agant speciebus, quibus perficiantur temporibus *Mf*.
FORMIS: per *Vf* | ut aliam formam habeat homo, aliam equus *Fd Ld Pt Vf* | per formas, cum aliam speciem homini, aliam ceteris animantibus dat *Ta*.
TEMPORIBUS: ostenduntur *Vf* | quia non uno tempore ostenduntur *Fb Pc* | quia non uno eodemque tempore ostenduntur cuncta *Ap Ck Ct Er Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Ta Va Vc*.
DISTRIBUTA: distincta *Mb* | cuncta *Ap* | diuisa *Eb Ka Pm* | dispertita *Va* | prouidentia *Ta* | illa singula *Vh* | ordinabiliter *Cg*.
UT: ita *Er Pc* | quemadmodum *Ta*.
HAEC – EXPLICATIO: prouidentia *Vb* | quae in temporis diuersitate est *Ct Er* | quae in temporum diuersitate perficitur *Ap* (2x) *Ck Ge Pb* (2x) *Pc Pk Pn Ps Ta Va Vc*.
EXPLICATIO: collectio *Ap Ck Ct Er Fb Fd Ld Mo Pb Pc Pk Pn Ps Pt Ta Va Vc Vf* | completio *Fb Mo* | narratio *Af Lh Ta To Vb* | reuolutio *Cg Ge Pb Ps* | impletio *Ps* | perfectio *Pd* | absolutio *Af Lh Ta To* | ostensio *Eb Ec Gc Ka Pm* | fatum *Vh* | euolutio *Fd Ld Pt* | ordinatio uel ostensio *Ga Mh Na* | ostensio, demonstratio *Mf*.
DIUINAE: dei *Ap*.
ADUNATA: collecta *Ap Fb Fd Ga Ld Lh Mh Na Ps Vf Vh*(2x) | congregat(a) *Vb* | associata *Ap Pb Pn* | collocata *Ka* | gegæderude (OE dp.) *Ck* | simul complexa *Va* | illa sc· dum fuerit *Ta*.

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557 alius[1]] quia alius *Fb*. | ignis] igni *Fd*. **560** aliam[2]] om. *Vf*. **562** quia[2]] quae *Er Pt*; quando *Fd Ld*. | non[2]] om. *Ld Ta*. **563** uno] un{us} *Fd*; in uno *Ap Pb Vc*. | tempore] om. *Va*. ostenduntur] ostendunt *Fd*. | cuncta] om. *Fd Ge Ld Pk Pp Ps Pt Ta*; modo *Va*. **568** est] om. *Er*. quae[2]] quia *Va*. **569** temporum] temporis *Pn*; tempore *Ap*(2) *Ck Pb*(1) *Ps*. | perficitur] perficiuntur *Ap*(2) *Pb*(1) *Pn Ps*.

PROSPECTUM (PROSPECTU *Ta*): intuitu *Af Ta* | contemplationem *Va Vf* | in prouisione *Pb* | quia deus omnia prospicit *Ec Ga Gc Ka Mh Na Vh*.

PROUIDENTIA: deus *Vb* | Ex prouidentia fatum uenit. *Er* | Ob hoc discrepat, ut unum sit prouidentia, alterum fatum. *Ta* | quia licet nobis sit mobile, in deo tamen immobile est *Ec Gc Ka*.

SIT: uocetur *Va*.

EADEM: prouidentia *Mf* | Nihil est in deo, quod non esset deus. *Vb*.

ADUNATIO: coniunctio *Pb Pn* | fatalis *Lh Ta Vc* | gegæderung (OE dp.) *Ck* | collectio *Va* | in mente diuina *On* | quae adunata est coniunctio *Ap*.

DIGESTA: ordinabiliter *Cg Ck Ge Pb* | distributa *Ge Pb* | ordinata *Af Er Fb Fd Ka Ld Lh Mo Pd Pt Ta To Va Vb Vf* | diuisa *Pp* | portata *Lb* | composita *Pq Vc* | disposita *Af Lh Ta To* | giantreitotiu (OHG) *Mh*.

EXPLICATA (> EXPLICITA *Mh* | EXPLICITA *Ec Gc*): creata *Cg Ck Ge* | completa *Fb Mo* | narrata *To Vb* | enucleata *Ap Pb Pn* | ordinata *Pp* | impleta *Ps* | manifestata *Ec Gc Ka Kr Pm* | irraht (OHG) *Mh*.

TEMPORIBUS: in *Pb* | per tempora *Ap*.

FATUM (< FACTUM *Vb*): fortunam *Vb* | wurt (OHG) *Na Vh*.

UOCETUR: ut *Cg Ge Pb Pn* | «sc· ut» *Ap*.

11. Quae licet diuersa sint, alterum tamen pendet ex altero; ordo namque fatalis ex prouidentiae simplicitate procedit.

QUAE: duo *Ge Pb* | prouidentia et fatum *Af Cg Ec Fd Gc Ge Go Ka Ld Lh Pp Ps Pt Va Vb Vf Vh* | definitio fati ac prouidentiae *Ap Pb Pn Ps*.

DIUERSA: motus, loca, formae, tempora *On* | Apud nos mutabilia sunt. *On* | Ob hoc sic discrepant, ut unum sit prouidentia, alterum fatum. *Ec Gc Ka Lh Mf Vh*.

ALTERUM: fatum *Af Ap Cg Ck Fb Fd Ge* [*Go*] *Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf*.

PENDET: nota fatum ex prouidentia pendere *Pp* | Ex prouidentia fatum uenit. *Fb Fd Ld Pt Vf* | Ex prouidentia pendet fatum. *Ap* | fatum ex prouidentia pendere *Pc Pk Pq* | «ex prouidentia pendere» *Ap* | Fatum ex prouidentia pendere uidetur, non prouidentia ex fato. *Va*.

EX ALTERO: ex prouidentia *Af Ck Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | prouidentia *Cg*.

ORDO: si nihil esset, quid disponeret et si nihil disponeret, quid esset *Ga Ka Mh Na Vh*.

FATALIS: fortunae *Vb* | fati *Ap Ec Gc Pb Pn*.

EX PROUIDENTIAE SIMPLICITATE: Simplex est prouidentia, quia motu caret omniaque praeuidet. *Ec Ga Gc Ka Mh Na Vh*.

PROUIDENTIAE: diuinae *Vh*.

SIMPLICITATE: unitate *On Ta* | ex stabilitate *Pb* | stabilitate *Va* | quia deus simplex est *Fb Fd Ld Pt Vf* | dei qui simplex est *On*.

12. Sicut enim artifex faciendae rei formam mente praecipiens mouet operis effectum et quod simpliciter praesentarieque prospexerat per temporales ordines

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587 ordinata] adordinata *Er.* **604** sic] inter se *Ec Gc*; si *Vh*; «...» *Lh*. **616** est] om. *Ec Gc Ka*. quia] quae *Ka*. **617** omniaque] omnia *Ec Gc*. **619** quia] q{uod} *Pt*.

ducit, ita deus prouidentia quidem singulariter stabiliterque facienda disponit, fato uero haec ipsa quae disposuit multipliciter ac temporaliter amministrat.

SICUT ENIM ARTIFEX: (V)erbi gratia: quando uult (ali)quis artifex aliquod opus (fa)cere, prius concipit for(ma)m illius rei in animo, et postea (per) temporales ordines ducit (et ef)ficit. Sic et deus ea, quae dis(po)nit, stabiliter firmiterque facit. *Vb* | OMOIOCIC *Ka Lh Pf* | Optima comparatio *Pp*.
ARTIFEX: faber aut alius *Vb* | hantwercman (OHG) *Ec Gc Pm*.
PRAECIPIENS (CONCIPIENS *To* | PERCIPIENS *Bc Ec Fa Gc Ka Ld Mb Na Pp Pt Vh* | > PERCIPIENS *On Vb*): uel percipiens *Ga Ld* (!) *Mh* | uel praecipiens *Na Pp Pt* | iubens *Er* | colligens *On* | praecogitans *Ec Gc Ka Ld Lh Mf Pp Pt Px Va Vf* | percogitans *Vh* | ante capiens *Af Ap Cg Fb Ge Kc Lh Mf Mj Pp Ps Ta Vb* | simul capiens *To* | praeuidens *Ld Vf*.
MOUET: cogitat *Eb Ec Ga Gc Ka Lh Mh Na Pm* | mente *Cg* | aliter replet *Fb* | inchoat mente *Ge Pb* | incipit pro tempore *On* | Hoc quod mente concepit, iam operando forinsecus mouet. *Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf*.
EFFECTUM: factum *Vb* | materiam *Cg Ge Ta* | perfectionem *Ec Gc Ka Kr Lh Ta* | inceptionem *Vh* | opus suum *Va* | Effectus est ipsa operatio ·i· actus, affectus uero uoluntas ipsa. *Ta*.
SIMPLICITER: stabiliter *Cg Ge Pb* | simul *Cg Ec Gc Ge Ka Lh Mj Vh* | adhuc sine effectu *Eb Ec Gc Pm* | sine materia *Ec Ga Gc Ka Mh Na Vh*.
PRAESENTARIEQUE: praesentaliter *Af Ck Er Kr Lh Mj Pn Ta To Va Vc Vf* | praesentialiter *Ap Ct Eb Ec Gc Kc Pb Pm Pp Pq Ps* | pro praesentaliter *Fd Ld Pt* | praesentia mentis *Ec Gc Lh Px Vh* | simul in praesenti *Ge* | aduerbium est *Kr*.
-EQUE: aequaliter *Vb*.
PROSPEXERAT: cogitauerat mente *Ck Ge* | cogitauerat *Cg* | intellexerat mente *On* | intra se *Ec Gc*.
DUCIT: producit *Ec Ga Gc Ka* | ad effetus *Fb* | ille artifex *Ta* | sicut sc· ipse artifex *Pb*.
ITA DEUS: dico *Vh* | prouidentia *On Pd* | fatum *On Pd*.
PROUIDENTIA: per *Ck Ge Ps* | a *Ta Vc* | cum *Vh* | ablatiuus *Ld Pb Pn Ps Pt Vf* | sua *Va* | per prouidentiam *Af Fb*.
SINGULARITER: specialiter *Ga Ka Mh Na* | uniformiter *Mf* | diuise *Ec Gc* | quia solus *Ta Vh* | qui solus *Px* | quia solus est *Pp* | omnia simul *Eb*.
STABILITERQUE: firmiter *Af Ga Ka Mh Na Vb* | immutabiliter *Lh Pp Px* | incommutabiliter *Mf* | immutabiliter, specialiter, firmiter *Vh*.
FACIENDA: quae sunt *Ec Gc Ka Pp Vh* | eaque sunt facienda *Fb* | sunt *Va*.
DISPONIT: narrat *Vb* | ordinat *Cg Lb* | per fatum *Ec Gc Ka* | dispositione prouidentia dei completur *Pp* | dispositio et prouidentia dei completur *Pq*.
FATO: ex *To* | a *Vc* | fortuna *Vb* | cum *Ec Gc Ka Mb Vh* | per fatum *Ap Cg Ck Fb Fd Ge Pb Pn Ps Vf* | Fatum uero nihil est, sed omnia per dei nutum fiunt uel permittuntur fieri. *Ec Ga Gc Ka Mh Na Vh*.
HAEC: prouidentia *Ta Vb* | opera *Ap*.
IPSA: ea *Ta* | et *Ap*.
QUAE DISPOSUIT: quae ordinat prouidentia *Ge Pb*.
DISPOSUIT: prouidentia *Ap Ka* | efficit *Ec Ga Gc Ka Mh Na Vh* | in mente sua *Vf*.

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631 OMOIOCIC] *gl.* similitudo *Pf*. **639** concepit] percepit *Ct*; concipit *Pt*. **640** operando] operanda *Pt*. | mouet] om. *Vf*. **666** uero] autem *Vh*. **667** permittuntur] permittunt *Ec*.

IV prosa vi

MULTIPLICITER: abundanter *Vb* | uariabiliter *Ec Gc Ka Lh* | per diuersas formas *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Mj Mo Pb Pn Pp Pq Ps Pt Ta To Vc Vf* | in sua praesentia stabilia sunt in diuersis temporibus *Eb*.

AC TEMPORALITER: quia non in uno tempore apparent *Ps* | quia non uno tempore apparent omnia *Cg Ge*.

AMMINISTRAT: uel amministrauit *Ta* | ministrat *Vb* | concedat *Ka* | concedit *Ec Gc* | concedit < concedat *Lh* | perficit *Ec Gc Ka* | deus *Ap Ck Pb* | ipse *Ps.*

13. Siue igitur famulantibus quibusdam prouidentiae diuinis spiritibus fatum exercetur seu anima seu tota inseruiente natura seu caelestibus siderum motibus seu angelica uirtute seu daemonum uaria sollertia seu aliquibus horum seu omnibus fatalis series texitur, illud certe manifestum est immobilem simplicemque gerendarum formam rerum esse prouidentiam, fatum uero eorum quae diuina simplicitas gerenda disposuit mobilem nexum atque ordinem temporalem.

SIUE IGITUR – TEXITUR: Hic magis philosophice quam catholice loquitur. *Ec Ga Ka Mh Na Vh.*

FAMULANTIBUS: per *Pq* | ex *Ec Gc Ka* | datiuus *Va* | datiuus casus *Ec Gc* | deo *Va* | seruientibus *Af Cg Ck Ge Vb* | administrante sancto spiritu *Pp.*

PROUIDENTIAE: diuinae *Ap Ck Ge On Pb Pn Ps* | diuina *Cg* | datiuus *Ap Eb Ec Gc Pb Pm Pn Ta Vb* | datiuus casus *Ka*.

DIUINIS SPIRITIBUS: angelis *Ec Gc Ka Pp* | bonis angelis *Mf Vh* | cherubin et seraphim *Cg Ck Ge Ps* | per diuinos libros *Ck* | per diuinos spiritus *Af Ap Cg Er Fb Fd Ge Kc Lh Mj Pb Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | spiritu sapientiae *Ec Ga Gc Ka Mf Mh Na* | spiritu consilii, spiritu scientiae et cetera *Lh* | spiritu consilii, spiritu scientiae *Ka* | spiritu consilii, spiritu scientiae et caetera *Ec Gc* | spiritu consilii, spiritu scientiae et pietatis *Eb* | spiritu sapientiae et intellectus, spiritu consilii et cetera *On* | spiritu consilii, spiritu sapientiae *Px* | spiritu consilii, spiritu sapientiae et int{ellectus} *Vh* | Diuinos spiritus appellat Plato, qui ipsi diuinitati familiarius inherent, nec unquam priuationem ipsius propter aliquod officium patiuntur. *Fd Vf* | diuinos spiritus pluraliter, propter plurima dona sua. Vt illud spiritus sapientiae et intellectus, et reliqua *Pp* | Differt inter spiritus et angelos. Nam angelus dicitur bonus nuntius ex diuino factus, unde in psalmo “qui facit angelos suos spiritus”. *St*.

DIUINIS: uel diuinae *La*.

FATUM: fortunam *Vb* | dispositionum *Pq Vc*.

EXERCETUR: administratur *Ck Ge* | compleatur *Er Vc* | completur *Ct Pc* | agitur *Ec Gc Ka* | pro moueatur *On* | dispositio dei *Fd* | dispositione dei compleatur *Ap* | dispositio dei compleatur *Ck Kc Pb Pn Ps* | dispositio dei completur *Af Fb Lh Mj Pp Ta To* | dispositio dei expletur *Ld Pt Vf* | dispositio et prouidentia dei completur *Cg Er Ge Pk Va*.

ANIMA: mundi *Lb Ph St Vh* | famulante *Mj Ta Vf* | per *Ge Pc Pk Pq* | in mente *On* | anima corporea *Ka* | mundi, quae uertit caelum et omnia *Cg Ck Ge Ps* | secundum Platonem *Pq* | Hoc est mundana anima, quae uegetat et sustentat omnia et in mundi compositione intellectum sortita, per uaria corpora est diuisa. *Ld* (2x) *Pt*

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706 in…707 spiritus] Ps. 103.4

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713 prouidentia] prouidentiae *Er*. **717** et[1]] om. *Ld*(2).

IV prosa vi

(*Vf*) | De hoc etiam in commento Virgilii dicitur, quod quattuor sint elementa: terra, aer, aqua, aether, et deus praeter hoc nihil est aliud, et hoc, id est mundum, non possumus dicere. Nam mundus non est totus. Ergo deus quidam spiritus diuinus, qui per quattuor infusus elementa, gignit uniuersa. Igitur si de elementis et deo nascuntur omnia, unam originem habent, et par est natura omnium, sed uideamus quid in nobis est a deo et quid a quattuor elementis? Quantum datur intellegi, ab elementis habemus corpus, a deo animam. Quod ideo probatur, quia est in corpore terrae, humor, anhelitus, calor, quae omnia uidentur; animus inuisibilis est, sicut etiam deus, unde originem ducit. Illa praeterea irrationabilia sunt, sicut et corpus: contra deus habet consilium, sicut etiam animus. Deinde elementa mutamus quod [est] eorum proprium, sicut etiam corpus, quod deinde originem ducit: contra deum non perire manifestum est. Ergo nec animus perit, quod inde originem ducit. Nam pars semper genus sequitur. Huc igitur tetendit primam intentionem suam, ut animos immortales doceret; sed occurrit illud: si inmortales et unum habent principium, qua ratione non omnia animalia sentiunt similiter? Et dicit non esse in animis dissimilitudinem, sed in corporibus, quae prout fuerint uel uiuatia uel torpentia, ita et animos faciunt. Quod potest in uno eodemque animalis corpore probari. In sano enim corpore alia est uiuacitas mentis, in aegro pigrior, in satis inualido etiam ratione carens, ut in frene[ti]cis cernimus. *Ld Vf.*

TOTA INSERUIENTE NATURA: omni creatura *Af Fd Kc Lh Mj Pt Px Ta Vf* | omnia creatura *Ld Ps* | omni creaturae *Ap* | toto homine *Pp* | et anima et corpore *Bb* | anima et corpore *Ec Gc Px* | anima pariter et corpore *Eb Ec Ed Gc Ka Pm* | anima et corpus *Fd Ld Lh Pt Vf* | animae et corporis *On* | anima cum corpore *Ap Ck Ga Mh Na Pb Pn Va Vh* | anima scilicet et corpore *Pp* | tota natura ·i· anima et corpus *Ge* | tota diu inseruiat operando *Ap Ck Ct Er Pb Pn Pq Ps Vc* | .iiii. elementis ex quibus omnes naturae corporales dicebantur nasci *St* | per omnia famulante *Af Ap Ck Fb Fd Kc Lh Pn Pp Ps Ta To* | per omnia sc· famulante *Ld Pt* | quia spiritus hominis multa operatur *Pp* | ueluti sol siccitatem, luna pluuiam *Pp*.

TOTA: per *Ct Pc Pk Pq* | per totam *Er* | omnia *To*.

INSERUIENTE: intus *Vb*.

NATURA: creatura *Fb To* | per *Ps*.

CAELESTIBUS SIDERUM MOTIBUS: Hoc in loco quidam conati sunt Boetium reprehendere, quasi hereticum, dicentes illum mathematicam sectari, et docere omnia sub fato stellarum fieri, sed sciendum quia ubi plura succincte et comprehensiue memorantur, ignoratur quid debeat eligi, quid eligendum uel quid respondendum sit. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | per

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719 etiam…738 cernimus] Serv. *Comm. Aen.* 6.724 (pp. 99-100)

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720 praeter] prae *Vf.* | mundum] deum mundum *Ld.* **722** gignit] gignitur *Ld.* | si] sed *Vf.* **723** natura] naturam *Ld.* **725** intellegi] intelli *Ld.* | animam] animum *Ld.* **726** uidentur] uideantur *Ld.* | animus] ut animus *Ld.* **727** Illa…738 cernimus] om. *Ld.* **744** tota] ·i· per tota *Vc*; per *Er.* | diu] die *Ap Pb Ps.* | operando] aperando *Ct.* **751** in] om. *Fb*; est *Fd.* **752** dicentes] dicentem *Pt*; dicente *Af.* | illum] eum *Fb*; om. *Fd Ld.* | mathematicam] mathematicum *Ck Ge Kc.* | sectari] sectare *Pb.* **753** omnia] coram *Kc.* | fato] facie *Mj.* | stellarum] stellarum. mathematica est disciplinalis ars inde mathetus discipulus *Pt.* | fieri] om. *Pt.* | sciendum] sciendum est *Ct Kc Mj.* | quia] om. *Ct.* | plura] plure *Ck Ge Pn*; plures *Ap Pb.* | succincte] suncente? *Pp.* | et] om. *Fd.* **754** comprehensiue] comprehenduntur siue *Fd.* | ignoratur] ignorantur *Ap Pb Pn.* | quid[1]] quod *Ct Ps.* | eligi] eligi et *Pp*; elegi *Af Fd.* | quid[2]] quod *Ps.* uel] tibi *Ap Pn*; om. *Mj*; aut *Pt.* | quid[3]] quod *Ps.* **755** respondendum] respuendum *Af Fb Fd Ld Lh Ps Pt Ta.* | sit] sit. mathematica disciplinalis ars unde et mathus discipulus *Fd*.

astrologiam ·i· per constellationem, quia mathematici dicunt secundum cursus stellarum nasci homines *Ta*.
CAELESTIBUS SIDERUM: famulantibus *Cg Ck Ge Pb* | famulantibus prouidentiae *Vf* | constellatione siderum *Ps* | constellatione stellarum *Ge* | per constellationem *Lh*.
CAELESTIBUS: motibus *Pp* | per *Ct Ge Pc Pk Ps Va* | ignea *Px Vh* | ignea mundi *Ga Mh Na* | inseruientibus *St*.
SIDERUM: ut et in sideribus sit conligata ratio *On*.
SEU ANGELICA (EUANGELICA *Pm*) **UIRTUTE**: exaggeratio est *Eb Ec Ed Gc Pm* | per nouem ordines *Lh* | per *Ck Ct Ge Pc Pk Pq Ps Va Vc Vf* | ex aggregatione et ceterae *Ka*.
ANGELICA: famulante *Ap Pb Pn Ps* | Maiorum enim angelorum agmina non mouentur ab intimis diuinae prouidentiae, sed semper adsistunt angeli, et archangeli mittuntur ad quaeque exercenda. *Fd Pt.*
DAEMONUM: malignorum spirituum *Cg Ge Ps* | Multa faciunt homines peccatis nostris exigentibus, *Pp* | ut est illud, immissionem per angelos malos *Ka Lh*.
UARIA: per *Ct Ge Pc Pk Pq Ps Va Vf.*
SOLLERTIA: calliditate *Cg Ck Ge Ps* | ingenia *Fb* | astutia *Af Lh Ta To Va Vf* | sagacitate *Af Lh Ta To Va Vb* | insania calliditate *Ec Gc Ka Lh* | famulante *Pb* | studium *Kr* | sollers peritus dicitur *Ge* | ad decipiendos homines *Ec Gc Ka Lh Pp* | Sollon lingua Oscorum dicitur totum; unde et sollempnia, quod quotis annis fiunt, et dicitur sollers undique perspicax. *Va*.
ALIQUIBUS: per *Ct Pq Va Vf* | ab *Ec Gc* | singulariter *Fb Fd Ld Pt* | aliquo signo *Ap Ck Pb Pn Ps* | istis *Va* | particulatim, supradictorum *Pp* | aliquo signo uel aliqua creatura *Ct Er Ge Pc Pk Pq Vc* | aliquo signo uel aliqua creatura inuisibili. Non dicit haec affirmando, neque enim fatum in diuinis esse potest. *Ta*.
HORUM: praedictorum *Ap Ec Gc Lh Pb Pn Vb* | superiorum *Ec Ga Gc Ka* (2x) *Mh Na Vh* | creaturarum *Cg* | supradictorum *Pq* | harum creaturarum *Ap Ck Ge Ps*.
OMNIBUS: creaturis *Ap Cg Ck Pb* | ex *Pn* | per *Vf* | simul *Fb Fd Ld Pt* | supradictis *La* | istis *Ck Ct Er Pc Pk Pq Vf* | his *Ga Mh Na Vh* | his similibus *Ec Gc* | istis superioribus *Pp* | omnibus creaturis *Ps* | omnibus creaturis istis *Ge* | per omnia ista *Ct Pc Pk Pq* | rebus quae conditae sunt *On* | generatim ·i· per omnia ista *Pp*.
SERIES: ordo *Af Lb On Ta Vb Vh* | fortuna *Vb*.
TEXITUR: exercetur *Ap Cg Ck Ge Pb* | expletur *Ge Pb Ps* | ordinatur *Af Ap Lh Ta To Va Vb* | componitur *Vf* | perficitur *Ec Gc Ka* | expletur prouidentia fatum *Ck*.
ILLUD – TEMPORALEM: prouidentia *On Pd* | fatum *On Pd*.
MANIFESTUM: apertum *Vb* | hoc affirmat *Ta* | in his *Ec Gc*.
IMMOBILEM: immutabilem *Fd Ld Pt Vf* | Quamuis illis omnibus unumquodque de prouidentia ueniat, tamen immobilis est. (*Eb*) *Ed*.
SIMPLICEMQUE: incompositam *Fd Ld Pt* | prouidentia simplex immobilis *Pq* | Simplex dicitur prouidentia dei, quoniam quaecumque facta sunt per genera diuersa, et species et tempora, simul in ea cuncta manserunt. Vnde legitur “qui

776 Sollon…fiunt] Cf. Dic. *De prima syll.* 131 **797** qui…798 simul] Eccli. 18.1

767 Maiorum] malorum *Fd*. **768** mouentur] mouetur *Fd*. **779** aliqua] om. *Ct*. **796** Simplex] simplicex *Ld*. | dicitur] est *Kc Mj*. | facta] facte *Ps*. | sunt] om. *Kc*. **797** et[1]] est *Ld*. | et[2]] est *Ld*. | cuncta] coniuncta *Fd Ld Pt*. | manserunt] remanserunt *Ap Ck Ge Pb Pn*.

uiuit in aeternum creauit omnia simul," scilicet per prouidentiam. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vf.*

GERENDARUM: faciendarum *Vb* | operandarum *Pb* | futurarum *Va* | per fatum *Ap* | quantum ad deum pertinet *Bb* | quae gerenda sunt *Ct Er Pq Ta Vc Vf* | quae uentura sunt *Ap*.

PROUIDENTIAM: diuinam *Ap Pb Pn* | in deo *On* | (qui)a prouidentia immobilis est *Vb*.

FATUM UERO: esse *Ct Ec Ed Gc Go Kc Lh Mf Mj Pb Pm Pn Pp Ps Pt Ta To Vc* | fortunam *Vb* | dicimus *Pp* | manifestum est *Eb Ka Ps Pt St* | manifestum est esse *Ap Bb Cg Ck Ec Fd Gc Ge Ld On Vf* | fatum multiplex, mobile *Pq*.

EORUM: praedictorum *Vb* | operum *Ap Pb* | earum rerum *Ka Va* | harum rerum *Ec Gc* | illarum rerum *Vh*.

DIUINA: sunt *Er*.

SIMPLICITAS: prouidentia *Ap*.

GERENDA: opera *Cg Ck Ge Pb Ps* | facienda *Pb Vb*.

MOBILEM: esse *Ka Mh Pq Vb* | uolubilem *Ap Cg Ck Ge Pb Ps*.

NEXUM: coniunctionem *Fd Ld Pt Ta To Va Vb* | compaginationem *Ge Pb Ps* | perfectionem *Ec Gc Ka Pp* | ligationem *Ge* | ligamen *Lb* | colligationem *Ap* | fixum *Ap* | esse *Eb* | Ea quae per fatum complentur, nexa sibi sunt in hoc, quia a dispositione dei non deuiant. In hoc uero, quia summatim perficiuntur, non simul mobilia. *Af Ap Cg Ck Ct Er Fb Fd Ge* (2x) *Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf.*

TEMPORALEM: esse *Ga Na*.

14. Quo fit ut omnia quae fato subsunt prouidentiae quoque subiecta sint, cui ipsum etiam subiacet fatum, quaedam uero quae sub prouidentia locata sunt fati seriem superent; ea uero sunt quae primae propinqua diuinitati stabiliter fixa fatalis ordinem mobilitatis excedunt.

QUO FIT: iure *Vb* | unde *Ec Gc Mo Px* | unde fit *Pp* | ideo *Ka* | quomodo fiat *Ec Ga Gc Ka Mh Na Vh* | qua ratione *Ld Pt* | in qua ratione *Fd* | quia talis est definito prouidentiae et fati *Bb*.

FATO: fortuna *Vb* | Hoc distat inter fatum et prouidentiam, quod dispositio omnium rerum, quae in deo est, antequam hominibus per effectum demonstretur, prouidentia dicitur. Fatum uero postquam opere demonstraretur. *Fd Pt*.

SUBSUNT: subiacent *Cg Ck Ec Gc Ge Ka Ps* | subtus sunt *Vb* | subesse *Vh* | subposita sunt *Af Lh Ta Va* | subiecta sunt *Ap*.

PROUIDENTIAE: diuinae *On* | dei *Pc*.

SUBIECTA: supposita *Vb*.

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798 uiuit] uiuet *Vf.* | in aeternum] coaeternum in aeternum *Mj.* | simul] om. *Fb Mj Mo*; \simul/ *Kc*. | scilicet] licet *Ps*; om. *Lh*. | scilicet … prouidentiam] om. *Ap Ck Ge Pb Pn*; scilicet prouidentia *Ld.* | per] om. *Fd*. **816** Ea] ea uero *Mj*; om. *Ps.* | per fatum] per fa«c»tum *Kc*; perfecte *Pt*. | complentur] implentur *Pp*. | quia] quod *Ge*(1); quia et *Cg.* | a] om. *Ct Ld Mj Vf*; \a/ *Ps*; ad *Fd*. **817** dei] om. *Ge*(2). | deuiant] de uideant *Er*; deuiaunt *Fd.* | summatim] semotim *Pt*; sum semotim *Fd*; summatim ·i· semotim *Ld.* | perficiuntur] om. *Ld.* | non[2]] et non *Fd Ld Pt*; non sunt *Pq*. **818** mobilia] mobilia sunt *Fd Ge*(1) *Ld Lh Pt*. **831** fatum] finum *Pt*; factum *Fd*. prouidentiam] prouidentia *Pt.* | dispositio] a(:)sposicio *Pt.* **832** per effectum] perfectum *Pt*. **833** Fatum] fa«ta»tum *Fd*; factum *Pt.* | demonstraretur] demonstratur *Fd*.

IV prosa vi

CUI: prouidentiae (*Af*) *Ap Bb Cg Ck Ct Ec Er Fd Gc Ge Go Ld Lh Pb Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf Vh* | prouidentia dei *Pc*.
FATUM: fortunam *Vb*.
QUAEDAM UERO: ut angeli et homines sancti *Ga Mh Na Vh* | ut angeli et homines sancti, quos fatum non tangit *Ec Gc* | angeli et animae, et stellae *Ap* | de angelis et sanctis hominibus, qui fatum excedunt *Bb* | quae sunt spiritualia *On*.
PROUIDENTIA: diuina *Pp*.
LOCATA: posita *Af Ta* | constituta, ut anima *Ck Ge Pb Ps* | locata, ut anima *Cg*.
FATI: fortunae *Af Vb*.
SERIEM: ordinem *Vf*.
SUPERENT (SUPERANT *Vc* | < SUPERET *Ec*): uel superant *Ec Gc* | ut *Ap Pb Ps* | supereminent *Cg Ck Ct Ge Pb Pk Pn Pp Pq Ta Va Vc Vf* | superemineant *Ap Fd Kc Ld Pp Ps Pt* | supereminant *Ta* | supereminente *Er* | superuen\ien/t *Pc* | superiores sunt *Ga Mh Na* | superare possunt *Eb Ed* | superiora sunt *Ec Gc* | superiora sunt, ut angeli et homines sancti *Ka* | emineant *Af* | angeli *Px* | superemineant, ut angeli *Mj* | transcendunt uel supereminant seriem fati *Lh*.
EA: scilicet *Cg Ge* | subiecta prouidentiae et fato supereminentia *Ap Ck Ct Er Fd Ld Pb Pn Pq Ps Pt Vc* | quae superant seriem fati *Af Ta Va* | Subiecta sunt prouidentiae, quae superant seriem fati. *Vf* | Ordo est: et ea quae sunt subiecta prouidentiae superant seriem rei, quae propinqua diuinitati stabiliter fixa excedunt ordinem fatalis mutabilitatis. *Pt* | superantia seriem fati *Pq* | quae solus deus tantum nouit, et nec angelis indicat *Eb Ec Ed Gc Ka Pm* | Quae sub prouidentia locata sunt, ea sunt, quae primae propinqua diuinitati. *Ec Gc Ka* | iura spiritualium angelorum *On*.
PRIMAE: summae *Af Ap* (2x) *Ck Eb Ed Fb Fd Ga Ka Kc La* (?) *Ld Lh Mf Mh Na Pb Pn Pp Ps Pt Px Ta To Va Vh* | excellentissime *Ps* | praecipue *Pc* | principi *Af Ap Fd Kc Ld Lh Mj Pp Pt Ta To* | optimae *Ap Pb Pn* | summo *Pp* | supremo *Mj* | praecipue, aduerbialiter *Pk Pp* | praecipue, aduerbium *On* | excellentissime, praecipue, aduerb{ium} *Cg Ge* | praecipue, alter primo *Er Vc*.
PROPINQUA: angelicae uirtutes et beatorum animae iam liberatae *Kr*.
DIUINITATI: domino *Ap*.
STABILITER: et *Ap* | solida *Cg Ck Ge* | immutabiliter *Ta* | immobiliter *On*.
FIXA: sunt *Pp* | firma *Af Lh Ta To Vb* | firma, ut angeli et homines sancti *Va*.
FATALIS: fortuna *Vb*.
MOBILITATIS (MOTABILITATIS *Pf*): uel mutabilitatis *Pf Pp* | fatalis motus *Va*.
EXCEDUNT: transcendunt *Af Lb Lh Ps Ta To Va* | superant *Ka Lh Pd* | ultra uadunt *Vb* | dignitatem transcendunt *Cg* | transcendunt sua dignitate *Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Pt Vc* | ut angeli *Mh* | ut angelici spiritus *Fb* | sicut angelici spiritus *Ck Ct Er Pn Pq Vc* | ut sunt angeli, homines sancti *Px* | ut sunt angeli et omnes sancti *Vh* | ut sunt angeli et homines scilicet *Mf* | sicut seraphim *Ta* | animae sanctae *Ck Pn* | sicut sunt angelici spiritus animaeque sanctorum *Af Ap Fd Kc Ld Lh Mj Ps Pt Ta To* | ut angeli iusti et sancti; non illos tangit fatum *Pp* | ut sunt angeli et homines, quos fatum non tangit *Lh* | Secundum stabilitatem sunt praeterita et futura propinquam primae diuinitati, secundum uero mutabilem, sunt praesentia et propinqua fati, nam sicut ea quae mobilitate carent. *St*.

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849 supereminent] < -inant *To*. **854** et] om. *Ct*; ·i· *Er Fd Ld Pt*. | supereminentia] supereminentie *Er*. **859** et] sed *Ka*; set et *Ec Gc*. **860** propinqua] propinquanti *Ec Gc*. **874** transcendunt[2]] transcendit *Pt*. | sua] om. *Ge*; suae *Pt*. | dignitate] dignitatem *Fd*. **875** angelici[2]] angelicis *Vc*; angeli *Er*. **878** sunt] om. *To*. | angelici] angeli *Kc Ps*.

15. Nam ut orbium circa eundem cardinem sese uertentium qui est intimus ad simplicitatem medietatis accedit ceterorumque extra locatorum ueluti cardo quidam circa quem uersentur exsistit, extimus uero maiore ambitu rotatus quanto a puncti media indiuiduitate discedit tanto amplioribus spatiis explicatur, si quid uero illi se medio conectat et societ in simplicitatem cogitur diffundique ac diffluere cessat: simili ratione quod longius a prima mente discedit maioribus fati nexibus implicatur ac tanto aliquid fato liberum est quanto illum rerum cardinem uicinius petit;

NAM UT – CARDINEM: OMOIΩCIC *Ka Lh Pf* | causa exempli *Ec Gc Ka* | comparationem facit *Ec Gc Ka* | similitudinem facit n(unc) *Vb* | nam sicut orbis qui est intimus orbium *Vf* | Ordo est cum subauditione: Nam ut orbis, qui est intim(us) orbium uertentium sese et cetera. *Ld* | Ordo uerborum est: Nam ut orbis ·i· circulus, qui est intimus orbium circa eundem cardinem sese uertentium, ad simplicitatem medietatis accedit. *Ec Gc Ka*.

UT ORBIUM: ille *Mh*.

UT: quemadmodum *Cg Ge* | sicut *On* | orbis *Fb Fd Pt Vg* | quidam orbis *Ck Er Ge Pk* | sicut quidam orbis *Pb* | ille orbis *Fb* | qui est intimus *Pb*.

ORBIUM: circulorum *Af Ct Ec Ga Go Ka Lh Mf Mh Na Pp Ta Vh* | centrum *Mh* | rotarum *Mj* | circulorum rotarum *Px* | illorum dico *Vh*.

CIRCA EUNDEM CARDINEM: circa unum ordinem *Ck Pk* | circa unum cardinem *Ge Ps Vc* | circum unum cardinem *Pn*.

EUNDEM: unum *Ap Ct Ec Er Fd Gc Ld Pb Pp Pt Px Ta Vh* | ipsum *On*.

CARDINEM: dominum *Ap* | punctum *Ec Ed Gc Lh Pm Va Vf* | centrum *Ga Ka Na Vh* | punctum medium *On* | quod dicitur naba (OHG) *Mj* | ahsa (OHG) *Mj* | Cardinem comparat prouidentiae dei. *Pd* | Cardinem comparat dei prouidentiae, plurimos uero circulos plurimis causis siue hominibus, et dicit quia, sicut circuli uiciniores cardini paene immobiles uidentur pro nimia sui cursus uolubilitate, uel ad comparationem maiorum circulorum, qui magnum habent rotatum, quia longe remoti sunt a primo cardine, ita causae uel homines quanto deo proximiores, tanto stabiliores, et quanto longius a dei prouidentia remouentur, tanto mutabiliores. Dicit etiam quia, sicut cardo circa se positis circulis principatur, ita quodammodo

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894 OMOIΩCIC] *gl.* similitudo *Pf*. **898** eundem] earundem *Ec Gc*. **899** medietatis] medietas *Ka*. **910** prouidentiae[2]] sapientiae *Ck*; sapientiae uel prouidentiae *Ap Pb Pn*. **911** uero] om. *Af*. circulos] circulis *Er*. | plurimis] om. *Ct*; plurimas *Mj*; prurimis *Pn*. | causis] causas *Mj*. | siue] om. *Mj*. | hominibus] hominum *Mj*; sominibus *Pt*. | et dicit] dicit ergo *Af Fb Fd Kc Ld Lh Mj Ps Pt Ta Vf*. | quia] et *Pt*. **912** uiciniores] uicinioris *Er*; uiciores *Pt*; uiciniores sunt *Af Pk*. | paene] om. *Pp*. | pro…uel] om. *Ct Er Ge Pc Pk Pn Pp Pq Va Vc*. | pro…914 cardine] om. *Mj*. | sui] sua *Fd*. | uolubilitate] mutabilitate *Vf*; inuolubilitate *Ps*. **913** ad comparationem] a comparatione *Pn*. | circulorum] om. *Lh Ta*. | qui] om. *Ge*. **914** remoti sunt] remotus *Fd*; moti sunt *Pt*. cardine] om. *Ct*. | causae] causa *Pt*. | uel] om. *Fd Mj*. | homines] hominis *Er*; hominum *Mj*. deo] dum *Vf*. | deo…915 longius] om. *Kc*. | tanto] tando *Pt*. **915** stabiliores] stabiliores sunt *Ge Pq*; deo stabiliores *Ta*; eo stabiliores *Af*. | et…mutabiliores] om. *Pp*. | a] et *Pt*. | mutabiliores] mutabiliores sunt *Ge Va*; motabiliores *Ap Pb Ps*; mo\ta/biliores *Pn*; multabiliores *Af*. **916** Dicit…918 positorum] om. *Mj*. | etiam] igitur *Fb*; ergo *Af Fd Kc Ld Lh Pt Ta Vf*. | circa se] a circum *Kc*. | se] om. *Af*. | principatur] principaliter *Kc*. | ita] ita se *Ps*.

circuli uiciniores cardini sua immobilitate, quasi alius cardo sunt circulorum extra se positorum. Ordo est: nam ut accedit ille orbis, qui est intimus orbium sese uertentium circa eundem cardinem, ad simplicitatem medietatis et reliqua. *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq* (*Ps*) *Pt Ta Va Vc Vf*.

UERTENTIUM: conuertentium *Ck Ge* | uoluentium *Af Ap Ck Ct Fd Ld Pb Pn Ps Pt Va Vb Vf* | uolentium *Er Vc* | circulorum *Ka*.

QUI EST: orbis *Af Ct Fd Kc Ld Lh Pd Pp Pt Ta To Vc* | punctus *Vb* | ille circulus *Vh* | orbis ille *Ap Ps* | orbis qui est *On*.

INTIMUS: medius *Af Ap Ct Fb Fd Kc Lh Mo Pp Ps Pt Ta To Vb Vc Vf* | melius *Pc* | interior *Ec Gc Ka Lh Px Vh* | uicinior *Ec Gc Lh Mj Pd Vh* | uicinius *Ka* | uicinus *Pp* | inferior orbis *Lb* | propinquius *Cg* | proximus cardini *Ck Ge Pb* | orbis .v. medius *Ck Er Pb Pn* | inter cardinem et circulos alios medius uel proximior *Vc*.

AD SIMPLICITATEM MEDIETATIS: ad stabilitatem cardinis, qui est medius, et ad quem cuncti orbes respiciunt *Ap Ck Ct Er Fd Ld Pb Pn Pq Ps Pt Ta Vc*.

AD SIMPLICITATEM: ad unitatem *Mf Vh* | ad stabilitatem *Ge* | uel ad uicinitatem *Pp*.

SIMPLICITATEM: stabilitatem *Cg Mj Pc Pk Pp* | unitatem *Ec Gc Ka Lb Lh Pp Px*.

MEDIETATIS: puncti *Cg Ge Pb Ps* | medius *Pk* | mediorum circulorum *Kr Pc Pk Pp Va* | illius cardinis *Ec Gc Ka*.

ACCEDIT: properat *Vb* | approximat *Af Cg Ge Pb* | appropiat *Pd* | uenit *Lb* | rotatus *Ap* | {sc·} ratio *La* | orbis *On St Vb* | ille orbis *Er Lh Mj Va Vc Vf* | ille cardo, in quem uersetur *Px* | ille orbis proprior est *Ec Gc Ka*.

CETERORUMQUE: orbium *Af Ap Bb Ck Ct Ec Er Fb Fd Gc Ge Ka Kc Kr Ld Lh Mj On Pb Pc Pk Pn Pp Ps Pt Ta To Va Vc Vf Vh* | cardinum *Vb* | circulorum *Go* | mediorum circulorum *Pc* | lignorum, quae sunt speiha (OHG) *Mj*.

EXTRA LOCATORUM: medios circulos *Ap Cg Ck Ct Fd Ge Ld Pb Pk Pn Pq Ps Pt Va Vc* | medios orbes *Kr* | melius circulis *Er* | exterius positorum *Vh*.

EXTRA: cardinem *Ec Gc Lh Pp*.

CARDO: punctus *Ap Cg Ck Fd Ge Ld Pb Pt* | ipse orbis *Fd Ld Pt* | Ceteris, quae sunt in circuitu, stat intimus, uelut cardo. *Eb Ed*.

QUEM: cardinem *Er Vb* | circulum *Pp* | medium *Va* | orbem *Pd* | interiorem *Vh* | paruum circulum *Ck Ge* | medium orbem *Kr*.

UERSENTUR EXSISTIT: cardine *Vf*.

UERSENTUR (UERSANTUR *Vc* | > UERSANTUR *Ap*): ceteri *Ec Gc Ka* | alii *Pd* | exteriores *Cg Ge Kr Pc Pk Vh* | exteriores circuli *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Pb Pn Pp Pq Ps Pt Ta To Vc Vf* | exteriores circuli uoluantur *Mj*.

EXSISTIT: manet *Af Lb Lh Ta To Vb* | ultimus *Ap Pb* | circulum *Er* | circulus *Kr* | ipse orbis *Pd* | ille circulus *Ec Gc Ka Lh Px Vh* | proximior cardini *Ap Kr Pb Pp* | circulus proximior cardini *Ck Fd Ge Ld Pc Pk Pn Ps Pt Vc*.

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917 cardini] om. *Pp*. | immobilitate] mobilitate *Vf*; motabilitate > inmotabilitate *Ap*; immutabilitate *Fd Ld*; inmotabilitate *Pt*. | quasi] quas *Ap*; quas\i/ *Pb*. | alius] aliorum *gl*. alius *Ps*. | sunt] sint *Pp*. | circulorum] circulo *Fd*. **918** se] om. *Af Fb Kc Lh Ta Vf*; \se/ *Ps*. | Ordo est] ordo est talis *Ct*. | Ordo…919 reliqua] om. *Ge Pc Pk Va Vf*. | accedit] accidit *Ct*. | ille] ualde *Er*; sc· ille *Vc*. | orbium] omnium *Af*. | sese] se *Ck*. **919** uertentium] uertendum *Ct*. circa] om. *Ct*. | eundem] om. *Ct*; eundinem *Ap*. | simplicitatem] simplicitatis *Fd*. | medietatis] medietate *Fd*. | et reliqua] om. *Fb Mj*. **927** proximus] proquinquus *Ck*. **928** medius[1]] melius *Er*. **929** ad[2]] om. *Ap Fd Ld Pb Pn Pq Pt Ta Vc*. | ad[2]…cardinis] stabilitate *Er*. | et] om. *Ct Er*. **938** proprior] propior *Ec Gc*. **942** medios] medio *Fd*. **946** uelut cardo] om. *Eb*. **955** cardini] candini *Fd*.

EXTIMUS: orbis *Pd Vf* | ultimus *Af Ec Gc Lb Lh Mj Pn Ta To Vb Vh* | cardo *Vb* | circulus *Ct Fd Ld Pp Pt* | nouissimus *Cg Ge* | proximor *Er* | proximior cardini *Ct* | ultimus, extitimus *Mf* | circulus, qui dicitur felga (OHG) *Mj*.

MAIORE: cum *Ap Ck Ct Er Pb Pn Ps* | maiori *Ge*.

AMBITU: circuitu *Af Ap Cg Fb Fd Ge Ka Kc Lb Ld Lh Mf Mj On Pc Pk Pp Pq Ps Pt Ta To Va Vb Vc Vf Vh* | uolubilitate *Ge* | ambitum ·i· in circuitu *Kr*.

ROTATUS: uolutus *Af Mf Mj Px Ta Vb Vh* | circumductus *Cg Ge Pb* | giratus *Ka Lh Pp*.

A PUNCTI: ad punctum *Fd*.

PUNCTI: centri *Ta*.

INDIUIDUITATE: simplicitate, qui diuidi non potest *Ap Ck Pb Pn Ps* | Indiuiduitas est, quae non potest diuidi. *Pd* | non potest diuidi ·i· simplicitas quae *Ga Mh Na Vh* | simplicitas, quae non potest diuidi *Ec Gc Ka*.

DISCEDIT: abscedit *Af Ta Vb* | separatur *Ka Lh Pp* | separat *Lb* | prolongatur *Pd* | longius *Va* | longius abest *Cg Ge Pb* | ipse rotatus *Ps*.

TANTO: pro tanto magis *Cg Ge Pb*.

AMPLIORIBUS: maiori uolubilitate *Ge*.

EXPLICATUR: ut *Pb Pn* | panditur *Mj* | ampliatur *Er Fd Ge Ld Pc Pk Pn Pp Pq Ta Va Vc Vf* | amplicatur *Ap Ck Pb* | applicatur *Ct* | narratur *To Vb* | rotatur *Ec Gc Ka Lh* | perficitur *Ap Cg Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Va* | impletur *Ps* | uoluitur *Ap* | gefealden (OE dp.) *Ck* | explico, reuoluo, quia uoluitur a fine ad cap(ut), unde dicimus etiam expli(...) *Vb*.

SI QUID: circulus *Ge Pb* | si quis orbis *Af Ap Ck Ct Er Fb Fd Kc Ld Mj Pb Pn Pp Pq Ps Pt Va Vc* | si aliquis orbis *Ta To* | si aliquid orbis *Lh* | parentesis longa *On* | ex illis ordinibus *Kr*.

QUID: aliquid *Cg Ge*.

MEDIO: cardini *Af Ap Cg Ck Ct Fb Ge Kc Lh Pb Pn Ps Ta To Vf* | orbi *Ct Ge Pc Pd Pk Pp* | puncto *Ap Ck Ec Gc Go Ka Lh Pb Pn Ps Vb Vh* | orbi uel cardini *Er Fd Ld Pq Pt Vc*.

CONECTAT: coniungit *Af Ps Va Vb* | coniungat *Lb Ta To* | coniungat *Lh* | coniungit et societ *Ap Ck Pb Pn*.

IN SIMPLICITATEM: stabilitatem *Ap Fd Kc Kr Ld Lh Mj Pc Ps Pt Ta To Va Vf* | in stabilitatem *Cg Ck Er Pb Pk Pn Pp Pq Vc* | in stabilitate *Ct Ge* | in unitatem centri *Ec Gc Ka* | unitatem centri *Ga Mh Na Vh*.

COGITUR: colligitur *Ec Ga Gc Ka Mh Na Vh* | colligit *Ga* | coadunatur *Ap Ck Ct Fd Kc Ld Mj Pb Pc Pk Pn Pp Ps Pt To Vc Vf* | coadununtur *Er* | adunatur *Ec Fb Gc Ka Lh Mf Px Ta Va Vh* | compellit *Vb* | constringitur *Ge Lb Pb* | coniungitur *Mf* | ordinatur *Ka Lh* | stare *Pd*.

DIFFUNDI: immitti *Vb* | separari *Lh Pp* | moueri *Ta* | cadere *Cg* | uolui *Va* | labi, cadere uel rotare *Ge Pb*.

DIFFLUERE: diuidere *Ec Gc Ka Lh Pp* | rotare *Ta* | uacillare *Va* | quia quod iuxta est non separatur, sed idem est cum ea *Ec Ga Gc Ka Mh Na Vh*.

CESSAT: non diffluit *Va*.

SIMILI RATIONE: ita sit *Fd Ld Pt* | per similem rationem *Vf*.

QUOD LONGIUS: illud *Pt Vf* | ut illud *Fd Ld* | opus creaturae mobilis *On*.

A PRIMA MENTE: prouidentia *Va* | dispositione *Fb* | a prouidentia *Vb* | a deo *Ka* | diuina prouidentia *Ga Ka Mf Mh Mj Na Vh* | a prouidentia diuina *Bb Ec Gc Lh* | a prouidentia dei *Pp* | dispositione dei *Af* | a prima dispositione dei *Kc Lh Pp Ps Ta*

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966 qui] quae *Ps*. **968** diuidi] decidi *Ka*. **996** quia] om. *Mh Na Vh*; si *Ga*. | quod] om. *Ka*; \quod/ *Ga*. **997** ea] eo *Ka*. **1003** dei[3]] dei \ac prouidentia/ *Ps*.

IV prosa vi

To Vf | dispositione ac prouidentia dei *Ct Er Fd Ld Pq Pt* | a prima dispositione ac prouidentia dei *Ap Ck Ge Pb Pc Pk Pn Vc*.
PRIMA: summa, diuina *Pp*.
MENTE: deo *La* | pro diuinitate ponit *Cg* | Mentem pro diuinitate ponit. *Ge*.
FATI: fortunae *Vb*.
NEXIBUS: ligaminibus *Af Lh Vb* | uarietatibus *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb* (2x) *Pc Pk Pn Pp Pq Ps Pt Va Vc* | rationabilitatibus *Ck* | mutabilitatibus *Ct Ge Pc Pk Pp Pq Va Vc* | amabilitatibus *Ap* | mobilitatibus (?) *Pn* | a mutabilitatibus < amabilitatibus *Pb* | mutabilibus *Fd Ld* | ac mutabilibus *Pt* | mortalitatibus *Ps*.
IMPLICATUR: inuoluitur *Lh To Va Vb Vf* | inligatur *Pb* | inuoluitur, flectitur *Ta*.
TANTO: in tantum *Va* | dico *Vh*.
ALIQUID: aliqua res *Ap Pb Pn*.
FATO: a *Ec Ga Gc Ka Na Pc Pm St Va Vf* | fortunae *Vb* | a fato *Pk Pq Vc*.
LIBERUM: securum *Ec Gc Ka Lh Va* | heret *Cg* | quia immutabilitati inheret *Ap Ck Ct Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | quia in commutabilitati adheret *Kr* | liber, quia (...) *Vb* | liber(...) *Fa*.
QUANTO: pro quanto magis *Cg* | quantum *Va*.
ILLUM RERUM CARDINEM: deum *Ap Ck Ga Mh Na Pb Pn Ta Vh* | dei prouidentiam *Ap Ck Ct Er Ge Kr Pb Pc Pk Pn Pt Ta Va Vc* | dei prouidentia *Pp Pq* | dei prouidentiae *Fd* | deum uel prouidentiam *Ec Gc Ka Lh* | deum uel dei prouidentiam *Ps* | mentem diuinam *Bb* | diuinam prouidentiam *Ld*.
RERUM: omnium *Pd*.
CARDINEM: summitatem *Vb* | medii orbis ·i· mentis diuinae *On*.
UICINIUS: propinquius *Pb Ta Vb*.
PETIT: transcendit *Pb* | tangit *On* | desiderat *Ka Lh* | Nam sancti aliquando in hac fragili carne positi, fati seriem transcendunt ad tempus. Beatissimus enim Benedictus, noster pater, quando simul totum mundum conspexit diuino spiritu, ultra omnem naturam rerum subleuatus est. Tunc ergo et fati seriem transcendit, sed mox, quia mortali erat carne circumdatus, cognouit se intra corporis septa detineri et mortalem esse aliis hominibus similem. Per sanctitatem igitur, qua deo erat proximus, fatum excessit. Sed rursus per carnem, qua erat mortalis, ad ipsum relapsus est. (*Af*) *Ap Ck Ct Fb Ge Kc Mj Mo Pb Pn Pp Ps Pt Ta Vf*.

16. quodsi supernae mentis haeserit firmitati, motu carens fati quoque supergreditur necessitatem.

QUODSI: quae res *Er* | sic dico *Vh*.

1004 ac[1]] uel *Ct*. | ac[2]] hac *Vc*. **1009** ligaminibus] ligamibus *Vb*. **1010** mutabilitatibus] mutalitatibus *Pk*; **1017** quia] om. *Ld*. | immutabilitati] in mubi\li/tati *Pk*; mutabilitati *Va*. inheret] heret *Ap Pb Pn*; adheret *Ps*. **1028** sancti] sicut *Ck Ge*; si *Pb*. | aliquando] om. *Mj*. **1029** fati] om. *Ck Ge Lh Ta*. | Beatissimus] beatus *Af Ps Pt*. | enim] om. *Af Ap Ck Ge Lh Pb Pn Pp Ps Ta*. **1030** mundum] om. *Ct*. **1031** rerum] retrum *Pt*. | est] om. *Mj*. | et] om. *Mj*. seriem] serie *Pt*. **1032** sed] om. *Mj*. | mox] om. *Mj*. | quia] om. *Vf*. | erat] om. *Vf*. | se] se ad fati seriem *Ct*. | intra] inter *Fb Mo*. | septa] claustra *Pp*. **1033** detineri] teneri *Ta*. | aliis] aliisque *Lh Ps Ta*; et aliis *Pt*. | similem] similem fore *Mj*. | igitur] ergo *Ap Ck Ge Mj Pb Pn*. qua] quia *Kc*; quando *Pp Vf*; quae *Mo*. | deo] om. *Pp Vf*. **1034** rursus] rursu{m} *Mo*. | qua] quae *Ct Kc Mj*. | mortalis] motalis *Ck*. | ipsum] ipsam *Ps*; ipsum fatum *Pt*. **1035** relapsus] relatus *Pp*; lapsus *Pt*. | est] om. *Ck Ge*.

SUPERNAE MENTIS: diuinae prouidentiae *Ec Gc Ka Lh Pp* | dei prouidentiae *Ct Er Fb Fd Kc Ld Mj Pq Ps Pt Ta To Vf* | prouidentiae ac dispositionis *Cg*.
HAESERIT: iunxerit *Lb Vb*.
FIRMITATI: supernae firmitati *Af* | prouidentiae ac dispositioni *Ck Pb Pn* | dei prouidentiae ac dispositioni *Ap Ge Pc Pk Va Vc*.
MOTU: motione *Vb* | operis *Ec Gc Ka Pp*.
CARENS: aliquid *Pd* | iam *Ge* | iam non est sub fato, quod adheret deo *Pp* | Quicquid fato subiacet in motu est, et quicquid fatali serie perfecta ad dei dispositionem transire potest, iam motu caret loci. *Af Ap Ck Ct Fb Fd Kc Ld Mj Pb Pn Pp Ps Pt Ta Vf*.
QUOQUE: similiter *Ge Pb*.
SUPERGREDITUR: dispositio *Ap Pb Pn* | comparatur *Ka* | super ascendit *Vf* | superuad(it) *Vb*.
NECESSITATEM: conditionem *Ap* | Necessitatem fati uocat ipsam eius ostensionem, quae necesse est, ut ita perficiatur, sicut in dei prouidentia dispositum est. *Ap Ck Ct* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc*.

17. Igitur uti est ad intellectum ratiocinatio, ad id quod est id quod gignitur, ad aeternitatem tempus, ad punctum medium circulus, ita est fati series mobilis ad prouidentiae stabilem simplicitatem.

IGITUR: Quod prius intellegitur, postea sermonem proferimus. *Vb*.
UTI: sicut *Vf* | sicuti *Cg Ge Ka* | quemadmodum *Ap Ck Pb Pn Ps*.
AD INTELLECTUM: diuinum *Ap Ck Fb Fd Ge Kc Kr Lb Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | sed diuinum *Er* | quantum conuenit opinio ad uerum *Go* | Intellectum, et id, quod est, aeternitatem quoque, pariterque punctum, diuinae prouidentiae comparat. Ratiocinationem uero humanam, et illud, quod gignitur, tempus quoque mobile, et circulum fato assimilat. (*Af*) *Ap Ck Ct* (2x) (*Er*) *Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | Maior est intellectus quam ratiocinatio, quia per intellectum ratiocinatio intellegitur. Ita fatum per prouidentiam. *Ec Gc Ka Lh Mj Va Vh* | Maior est intellectus quam ratiocinatio, quia per intellectum ratiocinatio intellegitur. Sicut in dei prouidentia dispositum est. *Pp* | Maior est intellectus quam ratiocinatio. Per ratiocinationem enim ad intellectum peruenitur, per fructum ad arborem, per tempus ad aeternitatem, per

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1046 ac] hac *Vc*. | dispositioni] dispositione *Ap*. **1049** subiacet] subiciat *Mj*. | perfecta] perfectae *Lh Ta.* | ad] a *Kc Mj*. **1050** dispositionem] dispositione *Fd Mj*. | iam] ad *Fd*. | motu] motu iussit *Ps*; metu *Af*. | loci] luti *Ck*. **1055** uocat] uocant *Ct*. | eius] meus *Er*; enim *Fd*. **1056** quae] et quae *Pp*; qua *Ct*. | est] et *Pt*. | perficiatur] perfruatur *gl*. perficiatur *Ps*; proficiatur *Fd Ld Pt*; proficia(...) *Er*. | sicut…1057 est] om. *Er.* **1057** dispositum] positum *Fd Ld Pt*. **1068** Intellectum] om. *Ap Ck Ge Pb Pn*; ad intellectum *Ct*(1); simplicem intellectum *Ps*. Intellectum…est] om. *Af Ct*(2) *Ld Pt*. | et] om. *Fb Kc Lh Mj Ta Vf*; id est ad *Ct*(1); ad *Ge*. aeternitatem] aeternitate *Fd*; ad aeternitatem *Ct*(1); et aeternitatem *Er*. | pariterque] pariter *Ck Pq*; et *Af Ct*(2) *Fb Fd Kc Ld Lh Mj Ps Pt Ta Vf*. **1069** Ratiocinationem] rationationem *Mj*; ratiocinatio *Ps*; raciotionem *Fd*; rationem *Va*. | uero] om. *Ct*(2). | humanam] humanum *Kc Mj*. | et] om. *Af Ct*(2) *Fb Kc Lh Mj Ta Vf.* | illud] id *Pp*. **1070** mobile] amabile *Ct*(1). | et circulum] circulumque *Ap Ct*(1) *Er Ge Pb Pc Pk Pn Pp Va Vc*; circulum *Pq*. | fato] fatu *Er*; fatum *Af*; om. *Pk*. assimilat] comparat *Pq*. **1071** est] om. *Ec Gc.* **1072** quia…ratiocinatio[2]] om. *Gc*. | Ita…1073 prouidentiam] om. *Mj Va Vh.*

circulum ad punctum, per cuncta, quae gignuntur et creata sunt, ad deum perueniri potest, cui proprium est esse. *Mf*.

RATIOCINATIO: sermo *Ps Vb* | locutio *Pd* | inquisitio *Cg* | comparatio *Ec Gc* | humana *Ge* | hominum *Er* | inquisitio humana *Af Ap Ck Ct* (*Er*) *Fb Fd Ge Kc Kr Ld Lh Mj Mo Pb Pn Pp Pq Ps Pt Ta To Va Vc Vf* | inquisitio sc· humana *Pk* | inquisitio rationis *Bb* | inquisitio rationis diuinae *On* | quod dicit ad intellectum *Ge* | ut comparatus *Mh* (*Vh*) | ut comparatur *Ga Na*.

AD ID QUOD EST: ad deum *Ka Pp* | deum *Mh* | deus *Ap Ck Pb Pn Pp Ps Va* | creator, cui semper est esse *Ka Lh* | in dispositione *Cg Ge* | quod semper est deus *On* | ad deum creatorem, cui semper est esse *Ec Gc* | Dei enim proprium est esse. *Mj Va Vh* | uti est *Ps* | et uti est *Ap Er Pb Vh* | (...) et est creatura ad creatorem *Bb*.

EST: subsistit *Ap Ck Ct Er Fd Ld Pb Pn Pq Ps Pt Vc* | permanet *Vf*.

ID QUOD GIGNITUR: creatura *Cg Ck Ct Ec Er Fd Ga Gc Ge Ka Ld Lh Na Pb Pk Pn Pp Pq Ps Pt Px Va Vc Vh*.

GIGNITUR: nascitur *Vb*.

AETERNITATEM: deum *Ga Na Px* | ad deum *Ka* | et uti est *Er Ld Pb Pt*.

TEMPUS: mobile *Ap Ck Pn Ps* | temporalia *Ap Cg Ck Er Fd Ge Mj Pb Pc Pk Pn Pp Pq Ps Pt Px Vc* | temporale *Va* | creatura *Ka*.

PUNCTUM: prouidentiae *Ps* | prouidentiam *Ge* | uti est *Ap Er Pb Pn*.

CIRCULUS: rotunditas *Vb* | fatum *Cg Ge Ps* | ultimus *Vh* | orbis in cardine uerten[s] *On*.

ITA: comparatur *Pq* (*Vc*) | ita conuenit *Go* | Sicut illa sunt, quae superius dixit, unum ad alterum, ita est fati series mobilis et non prouidentia. *Ed.*

EST: intellectum *Ap*.

SERIES: stabilis *Ck Ps* | ordo *Pb Pd Va Vb Vh* | fatalis *Pp* | diuina prouidentia *Ec Gc Lh*.

AD: contra *Ec Ga Gc Mh Na*.

PROUIDENTIAE: diuinae *On*.

SIMPLICITATEM: immutabilitatem *Ap Cg Ck Ct Er Fd Ge Ld Pb Pc Pn Pq Ps Pt Vc* | mutabilitatem *Pk* | unitatem *Lb* | intellectum *To* | firmitatem *Va Vb* | quia minus est *Ec Ga Gc Ka Mh Na*.

18. Ea series caelum ac sidera mouet, elementa in se inuicem temperat et alterna commutatione transformat, eadem nascentia occidentiaque omnia per similes fetuum seminumque renouat progressus.

SERIES: fatalis *Ap Cg Ck Fb Fd Ge Kc Ld Mj Pb Pc Pn Pq Ps Pt Ta To Vc Vf* | ordo *Vb* | fati *Ec Gc Go Ka La Lh Va Vh* | fatalis series *Pk* | diuina prouidentia uel fatum *Pp* | officium f{ati} *Pk* | Boetius in proemio arithmeticae artis esse illa dicit, quae nec intentione crescunt, nec retractione minuuntur, sed suae se naturae semper custodiunt. *Pq* | quae descendit ex prouidentia dei *Pq*.

SIDERA: in ortum et occasum *Fd Ld Pt*.

MOUET: uoluit *Ge Ps* | uoluet *Cg*.

ELEMENTA: ignem, aquam, terram, aerem *Mf* | Hoc est ignem in aquam, terram in aerem *Ec Gc Lh* | calida frigidis, humentia siccis *On* | Elimentum quidam uolunt a Greco deriuari ΥΛΕC, quod transfertur in Latinam linguam ·i· siluas. Quod si ita est, necesse est fit ut ylementum scribatur, et sit Grecum. Cuius interpretatio erit materies. Rectius tamen intellegi uidetur Latinum esse a uerbo elimo ·i· formo,

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1116 Boetius…1118 custodiunt] Boet. *Inst. arith.* 1.1 (p. 9.9)

quod uerbum nascitur a nomine lima. Nam elimenta Grece stochia uocantur. Et si ita est, ab e. praepositione inchoat. *Ka*.
IN SE: inter se *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vf*.
TEMPERAT: moderat *Vb* | ipsa *Ps* | et *Ap* | ut simul conueniant *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Kr Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps* (2x) *Pt Ta To Va Vc Vf* | Hic mentitur de fato, quia dei ordinatio temperet cuncta. *Ec* (*Ga*?) *Gc Ka Mh Na*.
COMMUTATIONE: fati *Ga Ka Mh Na*.
TRANSFORMAT: illa elementa *Vf* | commutat *Lh* | in alia commutat *Ka* | ab aliis corporalibus *Ka* | ab aliis corporibus in alia *Ec Gc* | cum succedunt sibi calor et frigus *Fd Pt* | cum succedunt sibi calor et frigus, arida et liquida sibi conueniunt *Ld* | ut frigida flammis, arida liquidis *Pq* | ut frigida flammis, arida conueniant liquidis *Ap Ck Ct Mj Pb Pn Ps Vc* | ut frigora flammis, arida conueniant liquidis, et reliqua *Lh Ta To* | ut frigora flammis, arida conueniant liquidis, ne purior ignis euolet aut mersas deducant pondera terras *Af Ct Fb Fd Kc Pp Ps Pt* | ut frigida conueniant flammis, liquidis ne purior ignis euolet ad caelum, ut deducant pondere terras *Vf* | de aqua ignem, et ita ad inuicem *Lb* | ignis in aqua, terra in aere, sic et cetera *Pp* | ignis in aquam, terra in aerem, et sic cetera *Vh* | ignis est in aqua, in terra aer *Ec* (*Ga*) *Gc Ka Mh Na* | Igitur .vii. sunt circuli planetarum. Tot planetae et tot dies totidemque transformationes ·i· procreationes elementorum. Nam ex informi materie primus est ignis, ex igne aer, ex aere aqua, ex aqua terra. Item fit ascensio et ex terra aqua est, ex aqua aer, ex aere ignis, ex igne in materiam incomprehensam iam non poterat peruenire, quae est natura omnium. *St Va*.
EADEM: series *Af Ct Ec Gc Ka Kr Lb Mf Pc Pd Pn Pq St Vb Vh* (2x) | series fati *Ap Bb Fb Fd Kc Ld Lh Mj Pk Pp Ps Pt Ta To Va Vc Vf* | series fatalis *Cg Ge Pb* | prouidentia uel fatum *Pp* | eadem series *Pq* | diuina prouidentia *Ec Gc Ka*.
NASCENTIA: ad uitam *On* | quae nascuntur *Vb* | arborum uidelicet herbarumque siue animalium *Ap Ck Ct Er Ge Ld Pb Pc Pk Pn Pp Ps Pt Vc*.
OCCIDENTIAQUE: morientia *Ap Cg Ct Er Fd Kr Ld On Pc Pt* | quae occidunt *Vb* | morientia siue transeuntia *Ap Ck Fb Ge Kc Lh Mj Pb Pk Pn Pp Pq Ps Ta To Va Vc* | transeuntia morientiaque *Vf* | morientia, transitoria *Mo*.
FETUUM: nutrimentorum *Ap Ck Pb Pn Ps* | prolum *Ps* | partuum *Mf* | filiorum *Lb* | ut in animalium *Pt* | ut in animalibus *Fd Ld* | fetus dicitur (...) et fetae (matres) *Vb* | animalium, cetera procreantium *Ec Gc Ka* | quia fetus feminis simili semine renouat *Eb Ed*.
SEMINUMQUE: ut in arboribus *Fd Ld Pt*.
RENOUAT PROGRESSUS: Nam scriptum est “producat terra herbam”, et cetera. *Fd Ld Pt* | Producat terra herbam uirentem et cetera *Ap Ck Pb Pn* | Nam scriptum est “producat terra herbam uirentem, lignumque faciens semen generis sui.” *Af Ct Fb*

1144 Igitur…1148 peruenire] Mart. Cap. *De Nupt.* 7.738 (p. 267.11) **1165** producat…sui] Gen. 1.12

1130 conueniant] conueniat *Cg Ck*; conuenia\n/t *To*; conuenit *Er*; > conuenient *Pn*. **1132** temperet] temperat *Na*. **1135** succedunt] succendunt *Fd*. **1137** frigida[2]] frigora *Ct Mj*. **1140** pondera] pondere *Af Fb*. **1143** ignis[2]] sanguis *Ka*. **1144** aqua] aquam *Gc*. **1145** totidemque] totidemque noctes *St*. **1146** materie] materia *St*. | ex igne] exorto igne *St*. **1148** iam] om. *St*. | quae] quod *St*. | omnium] omnium quae sunt *St*. **1153** uidelicet] om. *Ct Er Ld Pt*. **1154** animalium] animalia *Pp*. **1156** siue] om. *Mj*. **1160** fetus feminis] fetum semi(...) *Ed*. **1164** herbam] herbarum *Ck*. **1165** lignumque] lignumque pomiferum *Ct*. | generis sui] iuxta genus suum *Af*.

IV prosa vi

Kc Lh Mj Ps Ta | Nam scriptum est “producat terra herbam uirentem, lignumque faciens fructum unumquodque iuxta sementem generis sui.” *Pp*.
RENOUAT: recuperat *Vb* | ad arborum pertinet renouationem *Ec Gc Ka*.
PROGRESSUS: cursus *Vb* | procreationes *Vf* | processus *Ga Mh Na* | exitus *Lb To* | exortus *Af Lh Ta Va* | excursus *Fd Ld Pt* | prouentus *Cg* | prouentus et p{er}gressiones *Ge*.

19. Haec actus etiam fortunasque hominum indissolubili causarum conexione constringit; quae cum ab immobilis prouidentiae proficiscatur exordiis, ipsas quoque immutabiles esse necesse est.

HAEC: series *Ck Ec Er Gc Lb St Vb Vc* | omnia *Er* | series fati *Af Ap Ed Ka Ld Lh Pp Pt Ta To Va Vf Vh* | series prouidentiae *Pb Pn* | series fati \uel prouidentiae/ *Ps* | fatalis series *Cg Ge*.
ACTUS: fati *Ec Gc* | Omnis actus humanus in inuicem coniunctus est. *Vh*.
FORTUNASQUE: euentus *Ap Cg Ck Eb Ed Ge Ka Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vh* | fortuna *Eb Ed* | euentus felices uel infelices *On*.
INDISSOLUBILI: inextricabili, inremeabili *Ka Lh* | quia fatum, licet mobile sit, indissolubiliter tamen adheret prouidentiae *Af Ap* (2x) *Cg Ck Ct* (*Er*) *Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | quia fatum uidelicet indissolubile sit, indissolubiliter tamen adheret prouidentiae *Vf*.
CAUSARUM: temporalium, quae fiunt subito *Va*.
CONEXIONE: coniunctione *Pb Ta To Vb* | iunctura *Ec Gc Ka Lh*.
CONSTRINGIT: series *Er*.
QUAE: causae *Ge Vh* | series *Ct Er Lb Pn* | series fati *Ap Ec Fd Gc Kc Ld Lh Mj Ps Pt Ta To Va Vf* | series fatalis *La Pb Pp Vc* | series fatorum *Ka* (2x) | actus et fortu(na) *Ed* | fati series uel conexio *On* | fata uel series uel causae *Pq* | illa uidelicet omnia, quae per fatum administrantur *Ap Ck Ct Fd Ge Pb Pc Pk Pp Pq Ps Pt Va Vc* | omnia, quae per fatum administrantur, series fati dicuntur *Ld* | quae series fatalis, cum proficiscatur *Ap Ck Ge Pb Pc Pk Pq Vc*.
PROFICISCATUR: egrediatur *Ck Lh Ta To* | egreditur *Vb* | exeat *Lb* | nascatur, oriatur *Cg Ps* | oriatur, egrediatur *Ge Pb*.
EXORDIIS: principiis *Vb*.
IPSAS (IPSAM *Ec Fd Gc Pf Pp Px* | < IPSAM *Ga* | > IPSAM *Vb*): uel ipsas *Pf Pp* | causas *Af Ap Cg Ck Ct Er Fb Ge Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vb Vc Vh* | causa *Kc Vf* | res *La Lb* | seriem uel prouidentiam *Ec Gc* | prouidentiam uel causam *Pp* | causas uel fortunas *Fd Ld Pt* | fortunas aut res *Pd* | fortunas *On* | conexiones humanorum actuum ineuitabiles *Va*.
IMMUTABILES ESSE: quia sic in dei prouidentia prouisa sunt *Af Ap* (2x) *Ck Ct* (*Er*) *Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | Non potest esse ut non ita fiant. *Fd Ld Pt Vf* | ipsas causas immutabiles, quia s(ic) in prouidentia prouisae sunt *Ps*.

1168 renouationem] reuocationem *Ec Gc*. **1185** tamen] om. *Ap*(1) *Cg Ck Ct Ge Lh Pb Pc Pk Pn Pp Pq Vc.* | prouidentiae] prudentiae *Ap*(2); diuinae prouidentiae *Af Mj*; aeternae prouidentiae *Lh*. **1194** uidelicet] scilicet *Va.* | omnia] om. *Ap*. **1196** cum] om. *Pc.* | proficiscatur] prospiciatur *Ck*; *gl*. ·i· oriatur *Pb*. **1205** quia sic] sicut *Ct*; quia sicut *Fd Ld*; quia *Pt.* | in] om. *Pq*. | dei] om. *Ap*(1). | prouisa] prouisae *Af Ap*(1) *Ap*(2) *Fb Fd Kc Lh Mj Pp Pt Ta Vf*; > prouisae *To.* | sunt] est *Pq*. **1206** esse] om. *Vf.*

IV prosa vi

IMMUTABILES (IMMOTABILEM *Pf* | IMMUTABILEM *Fd Pp Px* | > immutabilem *Vb*): uel immutabiles *Pf Pp* | uel immobilem *Px* | conexiones humanorum actuum *Ka Lh* | immobilem conexionem humanorum actuum *Ec Gc*.

20. Ita enim res optime reguntur si manens in diuina mente simplicitas indeclinabilem causarum ordinem promat, hic uero ordo res mutabiles et alioquin temere fluituras propria incommutabilitate coherceat.

RES OPTIME REGUNTUR: quia sic in prouidentia dei prouisae sunt *Ck Pn Ps*.
OPTIME: aduerb{ium} *Vh*.
REGUNTUR: disponuntur *Cg Pb* | disponuntur uel geruntur *Ge*.
SI MANENS: q{uonia}m *Vh*.
SIMPLICITAS: prouidentia *Af Ap Cg Ck Ct Er Fb Fd Ge Go Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc* | prouidentiae *Vf* | puritas rationis nulli admixta, per prouidentiam cuncta disponens uel dispensans *Fd Ld Pt*.
INDECLINABILEM: fixum *Vb* | ineuitabilem *Ap Ck Ct Er Fb Kc Ld Lh Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc* | immutabilem *Af Cg Ec Gc Ge Ka Kc Lh Mj Pp Ta To Va Vc Vf* | incomutabilem *Lb* | immobilem *Pp* | inuitabilem *Mj*.
CAUSARUM: omnium *Ec Gc Ka Pp*.
ORDINEM: fatum *Cg Ck Ge Pb Pn Ps* | seriem fatalem *Ap*.
PROMAT: ostendat *Er Vb* | proferat *Ga Ka Mh Na On* | reuelat *Ps* | manifestet *Lb Pp* | manifestat *Vf* | explicet *Va* | apparere faciat *Cg Ge Ps* | aperire faciat *Pb* | extrinsecus reuelat *Ap Ck Pb Pn* | extrinsecus *Af Ct Er Fb Fd Kc Ld Lh Mj Pp Pq Ps Pt Ta To Vc Vf*.
HIC: in loco *Vb* | si *Ps*.
ORDO: fatalis *Ap Cg Ct Er Fb Fd Ge Ka Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | fatum *Ge Ps* | dispositio dei *Pp* | dispositionis dei *Ec Gc Ka La*.
MUTABILES (MOTABILES *Pf* | < MOTABILES *Ap*): uel mutabiles *Pf* | per fatum *Pp* | homines, siue alias res huius saeculi *Ap*.
ALIOQUIN: certe *Ap* | alio modo *Mf Mj Vh* | nisi coherceret *Pd* | nisi coherceat *Pq* | quod si non uel ideo *Vb* | aliter uel alio modo *On* | in aliam parte *Pb*.
TEMERE FLUITURAS: sine gubernatione *Pb* | sine ulla gubernatione *Cg Ge Ps* | Sine disciplina uel inordinate fluitarent, si non temperarentur a prouidentia. *Ec Fd Ga Gc Ka Ld Mh Na Pt Px* | quae mutabiles essent et fluiture, nisi coercerentur *Vh*.
TEMERE: audacter *Af Lh* | audaciter *Vb* | praesumptiue *Vf* | passim *Cg Ge Pb* | fortuitu *On* | praesumptuose *Ap* | inordinate *Px*.
FLUITURAS: casuras *Af Lh Ta To Vb* | perituras *Ap Cg Ck Ct On Pb Pc Pk Pn Pp Pq Ps Vc* | proituras *Er* | profectas *Ps* | lapsuras *Cg Ge* | lapsuros *Pb* | uagas *Ec Gc Lh* | praeituras, nisi eas res mutabiles coherceret *Va*.
PROPRIA: abl{atiuus} *Pb*.
INCOMMUTABILITATE: abl{atiuus} *Pb*.
COHERCEAT: si *Pb* | constringat *Af Ap Pb Pn Vb* | constringit *Ck Ps* | cohercere potest *Mf* | postea *Va* | Haec incommutabilis est propria fati, ut ita cohercat res mutabiles tempore, sicut prouidentia dei eas disposuit gerendas multipliciter ac praesentariae. *St*.

1218 quia] quae *Ps*. **1223** rationis] ratione *Fd*. **1224** cuncta] cunctam *Pt*. **1242** si] alio modo fi *Px*. | temperarentur] temptarentur *Fd*; < temperatentur *Ec*. | a] om. *Fd*; ac *Px*.

21. Quo fit ut, tametsi uobis hunc ordinem minime considerare ualentibus confusa omnia perturbataque uideantur, nihilo minus tamen suus modus ad bonum dirigens cuncta disponat.

QUO FIT: iure *Vb* | unde *Ap Lb Lh Pb Ps To Va* | unde fit *Ck Pn*.
QUO: ex *Ec Gc Ka*.
UT: ut nihilominus *Mf*.
TAMETSI: quamuis *Ap Eb Ed Fd Pb Pd Pp Pt Va Vf* | etiamsi *Mf* | licet *Cg Ge Pb Vh* | pro tamen *Vb* | quamquam *On*.
UOBIS: inest hoc non possumus uidere *Er*.
ORDINEM: rerum *Pd* | prouidentiae et fati *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta To Va Vc Vf*.
MINIME: non *Ec Ga Gc Vb*.
CONSIDERARE: uidere *Pb*.
UALENTIBUS: uel uolentibus *Go* | non potentibus *Vb*.
CONFUSA: mixta *Ps* | commixta *Vb* | permixta *Af Lh Ta To* | fortuitis casibus *Ec Gc* | cum fortuitis casibus *Ka*.
NIHILO MINUS: non minus *Lb Vb* | aduerbium qualitatis *Cg Ge Pb* | similiter *Cg Ge Pb Vf* | sed similiter *Pp*.
SUUS: proprius *Ap Ck Ec Ga Gc Ka Mh Na On Pb Pn Px Vf*.
MODUS: dei *Vf* | ordo *Eb Ed Mf Pp Px Vh* | ordinis *Vb* | qui est deus *Ps* | propria lex, qui est deus *Cg Ge* | propria lex unicuique naturae *Ap Ck Ct Er Pb Pn Pq Vc* | propria lex uniuscuiusque naturae *Af Fb Fd Ka Kc Ld Lh Mj Pp Ps Pt Ta To Va*.
AD BONUM DIRIGENS: Omnia enim etiam a malis causa boni fiunt, quoniam omnia ad bonum finem tendunt. *Ap Ck Ct Fb Fd Ka Kc Lh Mj Pb Pn Pt Ta* | quia omnia ad bonum finem tendunt *Ap*.
DIRIGENS: tendens *Ec Ga Gc Ka Mh Na Pp Px Va* | pergens *Vb* | proficiscens *Af Lh Ta To* | qui *Vh*.
DISPONAT: constringat *Ap Ck Pb Pn Ps* | ordinet *Pp* | ordinat *Er* | digerit *Ka Lh* | ordo *Ps* | ad malum *Ap*.

22. Nihil est enim quod mali causa ne ab ipsis quidem improbis fiat; quos, ut uberrime demonstratum est, bonum quaerentes prauus error auertit, nedum ordo de summi boni cardine proficiens a suo quoquam deflectat exordio.

NIHIL – FIAT: duo negatiua *On* | nihil mali in mundo fieri *Pt* | Causa mali adipiscendi fit, non a prouidentia. *Ap*.
NIHIL: malum *Ta*.
QUOD: eo quod *Vb*.
MALI CAUSA: propter malum *Eb Ec Ed Gc Pm*.
CAUSA: adipiscendi *Ap Cg Ck Ct Er Ge On Pb Pc Pk Pn Pp Pq Ps Va Vc* | ob *Ps* | fiat *Fd Ld*.
NE (NEC *Pe*): pro non *Ap Vb* | pro neque *Ta* | pro etiam *Fd* | nec *Va*.
QUIDEM: saltem *Cg Ge*.

1268 et] om. *Fd.* **1279** qui] quae *Cg*. | lex[2]] lex \quae est deus/ *Pb*. **1281** enim] om. *Pt*; ergo *Mj*. | etiam…malis] animalia *Mj*. **1282** tendunt] contendunt *Fb Fd Ka Kc Lh Mj Pt Ta*; om. *Fd.*

FIAT: sed fiat *Ap* | quia summum bonum quaerunt, licet prauos error auertat *Ec Gc Ka* | quantum ad intentionem animi *Va*.
QUOS: malos *Er Vf* | improbos *Cg Fd Ge Ld Pb Pp Pt Ta Va*.
UT: sicut *Pb*.
UBERRIME: plenissime *Pp* | abundanter *Cg Ge Pb Pd* | abundantissime *Vb*.
DEMONSTRATUM: superius *Vb* | sup{ra} *Eb* | retro *Ap*.
BONUM QUAERENTES: sicut putant, non tamen ut dignum est *On*.
QUAERENTES: desiderantes *Vb*.
PRAUUS ERROR: Licet homicidium perpetrent, adulterium patrent, ex quadam parte bonum eis uidetur, si illud perfecerint. *Ap Cg Ck Ct Fd Ge Pb Pc Pk Pn Pp Pq Pt Va Vc* | Et hoc euenit improbis per liberum arbitrium. *Ap*.
PRAUUS: peruersus *Af Lh Ta To Vb*.
ERROR: uitia *Ec Gc Ka*.
AUERTIT: abstrahit *Vb* | abstraxit *Af Lh Ta To* | perturbat, abducit *Cg* | a recto tramite *Ap Ck Ct Er Fd Ld Pb Pn Ps Pt* (*Ta*) *Vc*.
NEDUM: non solum *Cg Ck Pb Pn Ps Vf* | aliquando *La* | quanto minus *Mf* | minus *Go* | ut non *On* | non tantum *Cg* | non tum *Fd* | pro adhuc *Vb* | pro ne *Pn* | non tamen *Er Pt Ta* | nec tamen *On* | non tamen, non solum *Ge Pk Pp Vc* | non tamen uel non solum *Pc* | ut non dicas *Vh* | ut non dicas, nolo ut dicas *Mf* | una pars, pro eo quod est ne *Ps* | non tamen, et est una pars *Ld* | una pars *Va* | nedum inquior *Vc*.
ORDO: dispositio *Ge Pb* | bonorum *Pp* | bonorum et malorum *Ec Gc Ka* | egreditur *Ec Gc Ka On Pd*.
BONI: dei *Vh*.
CARDINE: prouidentia *Ck Ge Pb Pn Ta Vc* | de prouidentia *Cg Ps* | dei prouidentia *Ap* | a prouidentia *Pq*.
PROFICIENS (> PROFICISCENS *Ap Fa On Vc* | PROFICISCENS *Pb*): proficiscens *Mj Pn Vh* | praecedens *Vf* | crescens *Ec Ga Gc Ka Mh Na Vb* | nascens *Cg Ge Pb Ps* | exiens *Va* | uenit *Ap*.
A SUO: initio *Ka* | a quo deflectat *Pb*.
QUOQUAM (> QUOQUE *Ap*): usquam *Ct Ec Ga Gc Ka Mh Na* | quodam *Ga* | aduerbium *On* | alicubi *Ap* | aliquo *Pb Pn Vh* | ab aliquo *Vb* | in aliquam partem *Lb Pp Va Vf* | in aliqua parte *Cg Ge* | in aliam partem *Af Ta To* | usquam, uel in aliam partem *Lh*.
DEFLECTAT EXORDIO: quod minime fieri potest *Vf*.
DEFLECTAT (DEFLECTATUR *Ge*): intorquatur *Ge* | intorqueatur *Cg* | declinat *Lh Vb* | declinet *Af To* | declinet uel deuiet *Ta* | deuiet in aliquam partem a dei prouidentia *Ap Ck Ct* (*Er*) *Fd Ld Pb Pn Pq Ps Pt Vc*.
EXORDIO: initio *Ga Mh Na Vb* | principio *Pb* | aliter auxilio *Fb* | a sui initio *Ec Gc Ka* | ut non sit bonum, sicut a bono oritur *Af Lh Ta To Va*.

23. Quae uero, inquies, potest ulla iniquior esse confusio quam ut bonis tum aduersa tum prospera, malis etiam tum optata tum odiosa contingant?

QUAE: conturbatio *Ec Gc Ka*.
UERO: sed *Vf*.

1303 prauos] prauus *Ec Gc*. | auertat] abducat *Ec Gc*. **1311** Licet] et licet homines *Ct*. perpetrent] perpetrarent *Pk*. | adulterium] uel adulterium *Ct Fd Pt*. | patrent] om. *Ct Fd Pt*. quadam] qua *Pp*. **1312** eis] esse *Ct*. **1316** recto] retro *Er*.

IV prosa vi

INQUIES: dices *Cg Ge To Va Vb Vf* | mihi *Lb* | discipule *Vc* | uerbum *On* | dicturus es *On* | dices mihi *Af Fd Kc Lh Mj Pb Pp Pq Vc* | dices mihi, o discipule *Ap Ck Ct Er Ld Pn Ps Pt Ta*.
INIQUIOR: peior *Af Fd Ld Pt Ta Vb* | iniustior *Cg Ct Er Fd Ge Ld Pk Pn Pq Ps Pt Ta Va Vc Vf* | iniustor *Ck* | iniustitior *Pb* | iniusta *Pp*.
CONFUSIO: perturbatio *Af Ap Ck Fb Fd Kc Ld Lh Mj Mo Pb Pn Ps Pt Ta To* | permixtio *Vf* | turbatio *Ct Er Pk Pp Pq Vc* | conturbatio *Ga Ka Mh Na Px*.
TUM: aliquando *Af Ap Cg Ck Ct Ec Ed Fb Fd Gc Ge Ka Kc Ld Lh Mj On Pb Pp Pq Ps Pt Ta To Va Vb Vc Vh* | primum *Go* | Tum, aduerbium ordinis, fit interdum temporis, ut hic. *On*.
ADUERSA: contingant *Ge* | tum odiosa *Cg Ck*.
TUM: deinde *Ap Ck Pb Ps* | aliquando *Af Eb Ed Er Ka Ld Lh Mf Pn Pp Pt Ta Va Vb Vh* | ubique aliquando *Ec Gc*.
MALIS ETIAM: et contingant *Ps*.
TUM: postea *Ap Ck Pb Pn* | aliquando *Ap Ka Lh Pp Pt Va Vb Vh*.
OPTATA: bona *Vf* | prospera, quae desiderant *Ps* | puerpera desiderant *Cg*.
TUM: postea *Ps* | aliquando *Ap Eb Lh Pt Vb Vh* | ad ultimum *Ap Ck Pb Pn* | tum odiosa ·i· iniustis aduersa pro Christo pati, ut iustis poenis sine fine damnentur *Ck*.
CONTINGANT: eueniant *Af Ta Vb*.

24. Num igitur ea mentis integritate homines degunt ut quos probos improbosue censuerunt eos quoque uti existimant esse necesse sit?

NUM: utrum *Vb* | numquid *Vf* | uel numquid *Ap*.
INTEGRITATE: perfectione *Cg Ck Ge Pb Ta Va* | robore *Ge Pb* | firmitate *Pc*.
HOMINES: in isto saeculo *Ap*.
DEGUNT: uiuunt *Af Fd Go Ld Lh Mf Pc Pp Pt Ta To Va Vb Vf* | manent *Mf Ps* | permanent *Vb* | habitant *Ta* | uiuunt uel sunt *Ka* | morantur *Eb Ed*.
UT QUOS: illos *Vf*.
QUOS PROBOS IMPROBOSUE – NECESSE SIT: Ideo probi permittuntur in hoc saeculo supplicia temptationesque sustinere, quia exules et peregrini in hac erumnosa uita sunt, et ut in tribulationibus probentur, sicut aurum ex igne, et in patria dignis praemiis remunerentur. Et ideo improbis terrena felicitas conceditur, ut perpetuis cruciatibus puniantur, quod iustitia omnipotentis dei disponitur, ut iusti summa beatitudine in regno in conspectu districti iudicis glorificentur, et iniusti summa miseria aggrauentur. *Ck Ge Ps* | Homines qui saecularibus dignitatibus utuntur, num eos summa beatitudine et felicitate esse ditatos arbitratis, non sic erit, quia nec bene usi sunt ab illis, sed illos, quos uos saeculares improbos iudicastis, qui multa pro Christo passi sunt, praemia sequentur aeterna. *Ck Ge Ps*.
CENSUERUNT (CENSUERINT *Af Lh Pt Ta* | > CENSUERINT *Pb To Vb* | < CENSUERINT *Cg*): diiudicauerunt *Pp* | iudicauerint *Af Cg Ge Lh Pb Ta To* | iudicauerunt *Ct Vb* | alii homines *Pd*.
UTI: ita *Vf* | sicuti *Vb* | sicut *Ta Va* | secuti *Af*.
EXISTIMANT: homines *Pp*.
ESSE: probos uel improbos *Vh*.

1377 uiuunt] ut untunt (?) *Vb*; **1381** supplicia] supplicio *Ck Ge.* | quia] qui *Ps*. **1387** utuntur num] om. *Ge.* | esse] esse «beatos» *Ge.* **1388** arbitratis] arbitramini *Ps*.

IV prosa vi

NECESSE SIT: non *Va* | causa necessitatis *Kc* | necessitas, non plane *Mj* | non plane *Ap* (2x) *Ck Fb* (2x) *Ge Kc Lh Pb Pn Pp Ps Ta* | nam plane *Af* | quare, quia quos homines laud{ant} *Ap* | Saepe enim quos homines laudant, mali sunt occulto dei iudicio. Quos autem uituperant, boni sunt examine iudicis. *Af Ap Ck Ct Fb Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt St Ta*.
SIT (EST *Mf*): sit *Mf*

25. Atqui in hoc hominum iudicia depugnant et quos alii praemio alii supplicio dignos arbitrantur.

ATQUI – ARBITRANTUR: de iudiciis hominum *Ec Gc Ka*.
ATQUI: certe *Af Pp Vb Vh* | sed *On*.
IN HOC: in hac re *Ap Fd Ld Pt* | in illa re *Vh*.
DEPUGNANT: discordant *Cg Ck Ct Eb Ed Er Fd Ge Ld Mf Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vh* | dissentiunt *Af Ap Fb Fd Go Kc Ld Lh Mj Mo Pp Pt Ta To Vf* | contendunt *Cg Ps* | contradicunt *Pd* | ualde pugnant *Vb* | decertant *Cg* | dissonant *Eb Ed Pm* | non concordant *Ec Gc Ka Lh*.
ET: ut *Ap Ck Er Fd Pb Pn Ps Pt*.
QUOS: aliquos *Er*.
ALII(1): homines *Pp Va Vf*.
PRAEMIO: dignos *Ap Pb Vf* | arbitrantur esse dignos *Ps*.
ALII: homines *Ap Pb Pn Va*.
SUPPLICIO DIGNOS ARBITRANTUR: Non sunt quales eos estimant. *On* | Non quales eos estimant esse sunt. *Cg Ec Gc Ge Pd*.
DIGNOS: esse *Ps Va Vb*.
ARBITRANTUR: iudicant *Ta Vb* | putant *Af Ta*.

26. Sed concedamus ut aliquis possit bonos malosque discernere; num igitur poterit intueri illam intimam temperiem, uelut in corporibus dici solet, animorum?

CONCEDAMUS: consentiamus *Af Ap Cg Ck Ct Er Fb Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta To Va Vb Vc* | consentiam *Fd* | constituamus *Pq* | permittamus *Ec Gc Ka Lh*.
ALIQUIS: homo *Vf* | hominum *Vh* | aliqua res *Er Fd Pq Pt Ta Vc* | hoc est solus deus *Ap*.
DISCERNERE: discretionem facere *Vb* | intellegere *Ec Gc Ka Lh* | intellegi *Vc* | ut possit illa diuina iudicia contemplari quomodo humana *Ec Gc* | ut sic possit illa diuina iudicia contemplare quomodo corpora *Eb Ed Lh* | ut sic possit discernere qualitatem animorum, ut potest corporum *Mf* | quod non potest discernere causas animorum, sicut corporum, quod subditur *St* | utrum praemio sit dignus, an suplicio *On*.
NUM: utrum *Vb*.
POTERIT: quilibet *Ap Cg Ck Ct Er Fd Ge Kr Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | hic talis *On* | ille talis *Ld* | ille *Va*.

1399 quos] aliquos *Mj*; q{uod} *Pt.* | mali sunt] qui sunt mali *Mj*; mali \sunt/ sed *Pb*; malis *Pn*. **1400** Quos] aliquos *Mj*. | autem] om. *Ld*. | boni sunt] qui sunt boni *Mj*. | examine] ex anime *Kc*. **1402** est] iudicis aeterni *Ld*. **1421** estimant] existimant *Ec Gc*. **1436** diuina] in diuina *Eb*. contemplare] contemplari *Eb*.

IV prosa vi

INTUERI: uidere *Vb* | aspicere *To* | uidelicet utrum bona an mala sit illorum mens *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Va Vc*.

INTIMAM: interiorem *Vb Vf* | abditam *Cg Ge Pb* | mentis qualitatem alicuius *On* | secreta mentis hominum *Ap.*

TEMPERIEM: qualitatem *Af Ap Ck Ec Er Fb Gc Ka Mo Pb Pc Pn Pq Ps Ta To Vc Vf* | animorum *Mf* | moderationem *Vb* | Vna quaeque natura tribus modis definiendia est. *Mh* | animorum qualitatem, utrum rebus aduersis, an prosperis efficiatur, quilibet melior *Fd Ld Pt* | temperies corporibus intueri, si sit sanus uel non *Vh* | Temperies dicitur qualitas morum, quae alio nomine conspersio dicitur. *Va* | de qualitate ·i· temperie morum, quae alio nomine conspersio dicitur *Mo* | qualitatem, quae alio nomine conspersio dicitur. Temperies dicitur qualitas morum, quae alio nomine conspersio dici potest. Et sicut uaria est corporis, ita et animi. Nam sicut homines sani quidam dulcibus poculis, quidam uero amarioribus delectantur, ita et mentes fidelium quaedam plus aduersis, quaedam autem magis proficiunt prosperis, itaque deus omnium nouit qualitatem, et quo quisque magis possit solidari. Secundum hanc igitur omnibus quidem tribuit fortioribus aduersa, ut exerceantur ad melius, infirmioribus uero prospera, ne deiciantur aduersis. (*Af*) *Ap Ck Ct Fb Fd Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta* | Quatuor sunt temperies ·i· conspersiones corporis, tres uero animae, et hae sunt irascibilis, concupiscibilis, rationabilis, quarum una, si ultra percreuerit, magna corruptio fit. Verbi gratia: rationabilis, si ultra excreuerit, unde oritur superbia et contumelia et irrisiones. Si uero irascibilis, unde oritur rancor, ira; si autem concupiscibilis, unde fit auaricia, iniquae cogitationes et desideria illicita. Corporis uero istae sunt: sanguis, qui est humidus et calidus, colera rubea, quae sicca et calida, colera nigra, quae est frigida et humida, flegma, quae est sicca et frigida. Isti sunt quatuor humores corporis, quorum unus, si excreuerit, magna corruptio corporis inde nascitur. *Ta* | Temperies dicitur animorum qualitas animorum, quae alio nomine conspersio dicitur, et sicut uaria conspersio corporis, sic et animi. Nam sicut homines sani quidam dulcibus poculis, quidam amaris poculis delectantur, ita et mentes fidelium, quaedam plus aduersis, quedam magis proficiunt prosperis, itaque deus omnium nouit qualitatem et quo quis magis possit solidari. Secundum hanc igitur omnibus tribuit, fortioribus quidem aduersa, ubi ut exerceantur melioribus, infirmioribus uero prospera, ne deficiant aduersis. Ne sibi obicisset falsae excusationis crimen, fauit discretionibus hominum. Namque fas est hominibus, quando arbitrio uera iudicare se, ad contemplationem uero mentium nequeunt aspirare, quapropter sibi firmiorem opposuit probationem. *St.*

UELUT: sicut *On*.

CORPORIBUS: extentis *Ka* | exterius *Ec Gc*.

1443 uidelicet] om. *Er Pq.* | utrum] ut *Pk.* | an] an{...} *Ap Pb Pn.* | an mala] animala *Er*; an falsa *Va.* **1450** melior] meliorum *Fd.* **1453** qualitatem…dicitur[1]] om. *Af Fd Ld Lh Pt Ta.* conspersio] conspersia *Ct*; consparsio *Ld*; < consersio *Pt.* **1454** morum] mox *Kc.* | quae… nomine] qui alieno est *Fd.* | quae…potest] om. *Ap Ck Ct Mj Pb Pn Pp .* | potest] potem *Kc.* Et] om. *Ct.* | Et…est] quae uaria est sicut *Pp.* | Et…1455 animi] om. *Af Lh Ta..* | est] om. *Ck.* corporis] qualitas corporis *Mj.* | ita] om. *Ap Ck Pb Pn Pp.* **1455** animi] animi qualitas *Pp.* uero] om. *Mj.* | amarioribus] amaris *Ld.* **1456** quaedam[1]] p{rae}dam *Fd*; quidam *Ta.* | aduersis] a diuersis *Ap.* | quaedam[2]] quidam *Ta.* | autem] uero *Fb.* **1457** proficiunt] profaciunt *Af.* itaque] ita *Lh Mo Pp Ta.* | nouit] om. *Kc.* | quo quisque] quosque *Fb Mo.* **1458** solidari] om. *Ct.* | igitur] igitur qualitatem *Lh Mj Ta.* | quidem] om. *Mj*; quidam *Kc Fd.* **1459** exerceantur] coherceantur *Kc.* | ad] in \ad/ *Ap.* | deiciantur] deuient *Ld*; deuientur *Fd*; deuenientur *Pt.* **1464** ira] ira lis *Ta*.

IV prosa vi

DICI: agnosci *Eb Ec Ed Gc Pm*.
SOLET: a medicis *Af Ap Cg Ck Ct Fb Ge Kc Lh Pb Pn Pp Pq Ps Pt Ta To Va Vf* | a medicis ergo *Mj*.
ANIMORUM: temperiem *Ps* | non utique *Vf* | animas habentium *Ec Gc Ka Lh* | quantominus uoluntas dei *Ec Ga Gc Ka Mh Na*.

27. Non enim dissimile est miraculum nescienti cur sanis corporibus his quidem dulcia illis uero amara conueniant, cur aegri etiam quidam lenibus quidam uero acribus adiuuantur.

NON – EST: sed simile *Ap Eb Ed Er Mh Vf* | litotes *Er* | inconsuetum *Pb Pn* | inconsuetum sc· sed consuetum *Ap* | sed aequale *Cg Ge* | sed simile uel aequum *Vb* | non enim dissimile, sed simile *Mf* | a supradicto *Pq* | quia in corporibus facilis cognitio est medici *Va* | sed simile, quod non potes discernere causas animorum, sicut corporum, illud quod sequitur *Va*.
MIRACULUM – CORPORIBUS: miraculum nescienti cur in corporibus sanis, alia uelint dulcia, alia amaria. Non est miraculum illi qui scit temperiem ·i· qualitatem animorum. *Ld* | miraculum nescientis cur in corporibus sanis alia uelint dulcia. alia amara, est dissimile illi, qui nescit temperiem ·i· qualitate animorum, et ab hoc miratur, uel qui miratur, cur malis bona et bonis malis conueniant *Fd* | alia uelint dulcia, alia amara, non est dissimile illis, qui nescit temperiem ·i· qualitates animorum, et ob hoc miratur, uel qui miratur, cur mali bona et bonas mala conueniant *Pt*.
MIRACULUM: hoc *Ap* | illud quod diximus *Vf* | quia sequitur *Vh* | Imprudens hoc miratur, non medicus. *On*.
NESCIENTI: homini *Pc Vf* | aliqui *Cg*.
CUR: hoc *Vh* | cur conueniant sanis corporibus dulcia et amara *Pp*.
HIS: istis *Vh* | corporibus *Ap Vb* | aliquibus *Mf* | sanis *Ta* | unis *Af* | quibusdam *Ec Gc Ka* | aliis hominibus *Cg Ge*.
DULCIA: medicamina *Vf* | pocula *Fd Ld Pt*.
ILLIS: aliis *Ap Pb Pn Ps* | corporibus *Vb*.
AMARA: dura *Vb* | amarae res *Fd Ld Pt*.
CONUENIANT: diuersa *Ap*.
CUR: et *Ps*.
AEGRI: homines *Vf* | infirmi *Ta Vb*.
LENIBUS: adiumentis *Ap* | medicaminibus *Af Fb Ta To Va* | medicamentis *Ec Gc Ka Lh* | leuioribus *Vf* | adiumentis uel medicinis *Pb Pn*.
ACRIBUS (ACRORIBUS *Mj*): medicaminibus *Ap Ck Ct Fd Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta Vc* | acrioribus *Fd Pt Vf* | fortioribus *Cg Ge* | medicamentis *Pc* | fortibus *Vb*.
ADIUUANTUR: confortantur *Ps*.

28. At hoc medicus, qui sanitatis ipsius atque aegritudinis modum temperamentumque dinoscit, minime miratur.

AT: uel ut *Ga* | sed *Ap Ck Ps Ta*.
AEGRITUDINIS: infirmitatis *Vb*.
MODUM: qualitatem *Af Ap Ck Ct Fb Kc Lh Mj Mo Pb Pn Pp Ps Ta Va*.
TEMPERAMENTUM: moderationem *Vb* | moderamentum *Va*.
DINOSCIT: ualde scit *Vb*.

IV prosa vi

MIRATUR: bonitatis *Px*.

29. Quid uero aliud animorum salus uidetur esse quam probitas, quid aegritudo quam uitia? Quis autem alius uel seruator bonorum uel malorum depulsor quam rector ac medicator mentium deus?

QUID(1): dicam *Pp*.
SALUS: sanitas *Vf*.
ESSE: melius *Pp*.
QUAM: nisi *Ap Pb Pn*.
PROBITAS: bonitas *Ap Ga Ka Mh Na Pb Pp Ta Va Vb* | dignitas *Ec Gc Ka Lh*.
QUID(2): aliud uidetur *Ge Pb* | aliud uidetur esse *Cg Ps*.
AEGRITUDO: animorum *Fd Ld Pt Vb*.
QUAM: nisi *On Pn Vb*.
UITIA: peccata *Vf* | scelera *Vb*.
ALIUS: est *Af Ap Cg Ck Ct Eb Ge Ka Kc Lh Pb Pk Pn Pp Pq Ps Ta To Vb Vc Vf* | uidetur *Ld Pc*.
UEL(1): est *Fb*.
SERUATOR: salus *Cg Ge Pb* | qui seruat *Vb* | defensor *Ec Gc Ka Lh* | a quo omnes proteguntur boni *Ta*.
UEL MALORUM: aegritudinis *Cg Ge Ps*.
DEPULSOR: reiector *Vb* | fugator *Ta* | dissipator *Ec Gc Ka Lh* | mala abiciens *Fd Ld Pt* | qui reppulit malum *Ka* | qui depulit malum *Ec Gc* | qui repellit malum *Ap Ck Ga Mh Na Pb Pn Ps Px*.
QUAM: nisi *On*.
MEDICATOR: medicus *Ta*.

30. Qui cum ex alta prouidentiae specula respexit, quid unicuique conueniat agnoscit et quod conuenire nouit accommodat.

QUI: deus *Ap Cg Er Fd Ge Pb Pt Ta Vb*.
EX ALTA: ex sublime *Vb* | a caelesti sede *Lh* | mentium hominum *Eb* (*Ed*).
ALTA: profunda *To* | caelesti sede *Ka* | alta, quod sit excelsa loco *St* | Non quod sit excelsa loco, quippe quae nec usquam est, sed alta, hoc est mysterio intellegentiae, profunda et omnibus incomprehensibilis. Ex specula autem ideo dicit, quia cum deus omnia uideat, a nemine uidetur. Sicut qui in specula stat, multa conspicit, sed ipse a nemine conspicitur. *Af Ct Fb Kc Ld Mj Pp Ps Pt Ta Vf*.
PROUIDENTIAE: ipse collocatus in arce suae simplicitatis *Ta*.
SPECULA: admiratione *Vb* | inspectione *Pp* | warthuse (OHG) *Vh* | sedes spectantium *Ap Pb Pn* | a caelesti sede *Ec Gc* | Specula dicitur ubi femi(nae) intuentur suos uultus, e(t) est femini[ni] generis, et sp(ecu)lum neutri generis idem. *Vb* | speculatione, et est feminini generis *Va*.

1567 Non] non ideo *Mj*. **1568** excelsa] excelso *Ps*. | loco] loca *Ta*. | quippe] om. *Vf*. | nec] om. *Vf*. | usquam] usque *Ps*. | est[1]] om. *Ld*. | sed] si *Ct*. | mysterio] ministerio *Af*. **1569** profunda] profundae *Vf*. | et…incomprehensibilis] om. *Vf*. | Ex specula] expectacula An. | ideo] om. *Mj*. **1570** uidetur] autem uidetur *Mj*. | specula] spelunca *Ct Kc Mj Pp Ps*; speculo *Pt*. | stat] constat *Ld Pt*. **1571** sed ipse] om. *Vf*. | ipse] om. *Mj*. | conspicitur] conspicatur *Ps*.

IV prosa vi

RESPEXIT (RESPICIT *Ap Bb* | > RESPICIT *Bc On*): pro respicit *Vb* | omnes homines *Ap*.
QUID: qualis res *Pp*.
CONUENIAT: congruat *Ka Lh*.
AGNOSCIT: sit *Ec Gc Lh*.
CONUENIRE: cuique *Ps* | oportere *Ap Pb Pn* | aptum esse *Ka Lh*.
NOUIT: scit *Ge* | unicuique *Pp*.
ACCOMMODAT: tribuit *Vb* | attribuit *Ap Pb Pn Ta* | distribuit *Cg Ge* | praestat *Cg Ec Gc Ge Ka Lh Mh Pb Pm Px To* | praestet *Na* | praestet < praestat *Ga* | dat *Ps* | concedit *Fd Ld Pt* | dat, largatur *Pp* | praestat in mundo *Eb* | praestat in hoc mundo *Ed*.

31. Hic iam fit illud fatalis ordinis insigne miraculum, cum ab sciente geritur quod stupeant ignorantes.

HIC : pro hinc uel huic *Ap Ck Pb Pn Ps* | uel hinc *Ta* | hinc ab specula *Vh* | tunc *Ct* | in terris *Vf* | in isto loco *Vb* | in mundo *Fd Ga Mh Na Pt Px Vg* | in hoc mundo *Ec Gc Ka Ld Pm* | tali dispositione *Af Ck Fb Fd Kc Lh Mj Pb Pn Pp Ps Pt Ta To* | tali dispensatione *Ct* | in tali dispositione *Ap* | in hac dispositione *On Va* | in hoc opere dei *Pq*.
INSIGNE: celebre *Vb* | nobile *Cg Ge Pb* | magnum *Af Lh Ta To Va* | hyr(onia) uidet(ur) *Lb* | quia a deo fit *Pq*.
CUM: hoc *Pd*.
AB SCIENTE: deo *Ap Cg Ck Eb Ec Ed Er Fd Ga Gc Ge Ka* {*La*} *Lb Ld Lh Mh Mj Na Pb Pc Pk Pm Pn Pp Pq Ps Pt Px Ta Va Vc Vh* | ab illo qui scit *Vb* | omnino a deo *Pd*.
GERITUR: agitur *Cg Ge Pb Vb* | in mundo *Ka*.
QUOD: illud *Vf* | hoc *Fd Ld Pt*.
STUPEANT: admirantur *Ta Vb* | mirentur *Ap Pb Pn Pp* | mirantur *Ec Gc Ka Lh* | qui omnia scit, non miratur *Eb Ed*.
IGNORANTES: homines *Ap Cg Ec Ga Ge Ka Lh Mh Na Pb Pc Pn Pp Ps Px Vh* | hominum *Gc*.

32. Nam ut pauca, quae ratio ualet humana, de diuina profunditate perstringam, de hoc quem tu iustissimum et aequi seruantissimum putas omnia scienti prouidentiae diuersum uidetur.

NAM: adest tempus *Vb* | dico *Pn*.
QUAE RATIO UALET HUMANA: quemadmodum homini conceditur corde percipere *Ec Gc Ka*.
QUAE: in quantum *Vh*.
UALET: perstringere *Af Ap Cg Ck Er Fb Ge Kc Ld Lh Mj Pb Pc Pk Pp Pq Ps Pt Ta To Va Vc Vf* | perstringit *Ct* | perstringetur *Pn* | potest *Vb* | capere *Ka Pd* | referre *Ec Ga Gc Mh Na* | per hoc stringere *Fd* | intellegere *Vh*.
PROFUNDITATE: intellegentia *Ka*.

1617 percipere] concipere *Ec*; concipere \corpore/ *Gc*.

PERSTRINGAM: dicam *Fb Mo St* | co[n]stringam *Vb* | tangam *Ga Mh Na* | breuiter dicam *Af Ap Ck Ct Fd Kc Ld Mj Pb Pn Ps Pt Ta To* | breuiter aperiam *Cg Ge* | tangam, uel loquor, uel mente concipiam *Ka* | loquar, uel breuit(er) dica(m) *Lh*.
DE HOC QUEM: homine *Fb Mj Vb Vf Vh* | de illo *Go* | homine quolibet *Af Ap Cg Ck Ct Fd Ge Ka Kc Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc* | de homine quolibet *Er* | homine quisquis sit *Va* | Catone *St*.
HOC: quolibet *Ka*.
QUEM: uel quod *Ec Gc*.
IUSTISSIMUM (DIGNISSIMUM *Mf*): uel iustissimum *Mf* | esse *Ps* | alibi *Ec Gc*.
AEQUI (AEQUE *Ec Ta*): uel aequi *Ta* | aequitatis *Af Ap Cg Ck Ct Ec Fd Ga Gc Ge Ka* (2x) *Kc Ld Lh Mj Na On Pb Pn Pp Ps* (2x) *Pt Px Ta To Vf* | recti *Vb* | iustitiae *Ec Gc Lh*.
PUTAS: esse *Va* | apud homines *Vb*.
SCIENTI: cognoscenti *Ka Lh* | qui omnia scit *Va*.
PROUIDENTIAE: dei *La Pd Pp* | deo *Vb* | diuinae *On*.
DIUERSUM: esse *Vf* | aliter *Eb Ed Lh Mj Pm Px Vb Vh* | aliud *Ec Ga Gc Mh Na Va* | contrarium *Cg* (*Fd*) *Ge Ld Pb Pd Pt* | aliter quam tibi multis in rebus *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Vc* | aliquid insuperabile *Px* | prauum iniquum aliorsum, alio modo *Mf*.
UIDETUR: hoc *Mf*.

33. Et uictricem quidem causam dis, uictam uero Catoni placuisse familiaris noster Lucanus ammonuit.

ET UICTRICEM – PLACUISSE: Ostendit permaxime homines falli, putantes deo placere, quod sibi placet. *Ld* | Ostendit permaxime falli homines, putantes deo placere, quod sibi placet. Nam Pompeius hominibus uidebatur iustus, qui populi consensu Romanorum imperium habebat. Iulius uero iniustus uidebatur, qui contra senatus decretum rem publicam sumebat. Facto itaque proelio in Thesalia Pompeius, qui iustus habebatur, occubuit. Iulius autem uictor extitit, licet malus hominibus uideretur. Quo circa Cato maluit remanere cum uicto Pompeio quam ad uictorem Caesarem transire, quem ne imperantem uideret, in Vticam duxit exercitum, ubi et periit. De hoc ita Lucanus “uictrix causa diis placuit sed uicta Catoni.” (*Af*) *Ap Ck Ct Fb Fd Ka Kc* (*Lh*) *Mj Pb Pn Pp Ps Pt Ta Vf* | Ostendit permaxime falli homines, putantes deo placere, quod sibi placet. Victrix ergo

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1657 uictrix…1658 Catoni] Lucan. *Phars.* 1.128

1640 in] om. *Er*. | rebus] rebus uidetur *Ge*. **1650** Ostendit…1651 placet] om. *Pp*. | permaxime] maxime *Fb*. | homines] hom{in}is *Pn*. | putantes] putant *Vf*; pictantes *Pn*. **1651** quod] qui *Vf*. sibi] si *Ck*. | Nam] nam cum *Kc Mj*. | qui] quia *Ps*. | populi] populum *Vf*; om. *Ct*. **1652** consensu] consen *Ck*; cum sensu *Ct*. | Romanorum] Romanum *Mj*. | imperium] imperio *Vf*. **1653** senatus] senatos *Ap Pb*. | decretum] om. *Ta*. | publicam] om. *Fd*. | sumebat] sumebatur *Vf*; supremebant *Kc*;suppremebat *Mj*. | Facto] actu *Mj*. | Thesalia] Thesala *Af Fb Ps Vf*; Tessalia *Fd*. **1654** qui…habebatur] om. *Fd*. | habebatur] uidebatur *Pt*. | autem] uero *Fb Mj*. | extitit] existit *Fb*. | malus] in aliis(?) *Af*. **1655** uideretur] uidetur *Kc*. | Cato] om. *Vf*. | maluit] malo *Fd*. | Pompeio] conpeio *Fd*. **1656** ad uictorem] adiutorem *Ka*. | Caesarem] ·c· *Af Ck Kc Pn Ps Vf*; iulium *Mj*; om. *Ct Ka Lh Ta*; consulem *Ap Pb*. | transire] transisse *Kc*. | ne] re *Ck*; nec *Af*. imperantem] imperatorem *Fd*. | Vticam] uitam *Ck*. **1657** ubi] ubi rex *Ps*. | periit] perit *Kc Mj*; peri\i/t *Ps*. | De…1658 Catoni] om. *Pp*. | ita] itaque *Vf*. | diis placuit] displicuit *Kc*. **1658** Catoni] Catonis *Pt*. **1659** permaxime] promaxime *Er*; ualde *Va*. | placet] placeat *Va*.

causa Iulii Caesaris diis placuit, qui ei uictoriam contulerunt de Pompeio. Victa uero causa Pompeii placuit Catoni, qui eius partibus fauebat. Vnde et maluit remanere cum uicto Pompeio quam ad uictorem Caesarem transire. De hoc Lucanus “uictrix causa diis placuit sed uicta Catoni.” *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Va Vc*.

UICTRICEM QUIDEM CAUSAM: Iulii Caesaris *Ap Cg Ck* | Antoni *Lh* | uictoriam, quam fecit Iulius Caesar contra Pompeium *Ge*.

UICTRICEM: insuperabilem *Ga Mh Na* | uictr(ix causa) diis pl(acuit, pars) uicta (Catoni) *Lb* | Victrix causa diis placuit, \sed/ pars uicta Catoni. Magno se iudice quisque tuetur. *Va*.

DIS UICTAM: disiunctam *Ed* | disuictam *Px Vh* | quasi disuictam causam *Vh* | a uictoria separatam *Vb* | sicut dicimus disuictam. Hoc placuit Catoni in rem esse semper uictricem, numquam disuictam. *Px* (*Vh*) | Hoc est placuit Catoni rem esse uictricem, dis uictam autem numquam ·i· uictam. *Pd*.

DIS (> DIIS *Ed Ge Lh Mh Px* | DIIS *Ec Fa Gc Vh etc.*): uel diis *Mf* | placuisse *Pq Vf* | Victrix causa dis placuit, pars uicta Catoni. Vnde et uir cadit Ripheus iustissimus unus, dis aliter uisum. *Ec Gc Ka* (*Lh*) | More gentilium loquitur hoc loco philosophia, in eo quod dicit dis. Placuit enim deo, ut Caesari Aug{usto} daretur uictoria Romanum imperium adquirendi, quod Antonio tradi Cato cupiebat, qui deo uolente uictus Caesari cesset. *Mf*.

UICTAM: causam *Pb Ps* | Pompei *Cg Ck* | Pompeii *Ge* | superatam *Pb Pn* | esse *Vb* | placuisse *Pb* | mortalibus *Ec Gc Ka* | fauens Pompeio *Ga Ka Mh* (*Na*) | superatam causam sc· Pompeii *Ap*.

CATONI: Platoni *Ec Gc* | ipsius auctoris *Vb* | qui interiit cum Pompeio *Va*.

FAMILIARIS: sectator *Fb* | domesticus *Vb* | amicus *Ps* | confabulator *Ec Gc Ka Lh* | philosophiae amator *Ec Gc* | amicus philosophiae *Ap Ck Er Ka On Pb Pc Pd Pk Pn Pp Vc* | comicus philosophiae *Va* | in philosophia *Ge* | uidelicet in philosophia *Cg* | sectator philosophiae *To* | sectator philosophiae uel amicus *Ta* | Sectator philosophiae, nam historiae ueritatem scripsit, et ob hoc solum nomen poetae non meruit. *Af Ap* (2x) *Ck Ct Fb Fd Ge Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta*.

LUCANUS AMMONUIT: in suo carmine *Ck Ge Pb* | ipse auctor *Vb* | Laus Lucani *Pk Va* | Lucanus noster amicus philosophiae scripsit placuisse diis, ut uictrici causa uel gratia, uictoria Catoni cederet contra Antonium. *On* | Tota haec ratio ex eo profecta est, quod et in primo libro deplorat, et in hoc quarto sibi postulat responderi: cur hominum solos respuat actus merito rector cohibere modo, quare cum bonus rector existat, non solum, iuxta Salomonem, bonis malisque eadem cunctis eueniant, sed etiam iustus sustineat supplicium et puniatur, qui munerari

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1675 et…1676 uisum] Verg. *Aen.* 2.426-8

1660 Caesaris] Cesariis *Er*. | diis placuit] desplicuit *Er*; displicuit *Va*. | Pompeio] pompeio uicto *Va*. **1661** uero] ergo *Er*. | placuit] om. *Ge*. | Catoni] Platoni *Er*. | fauebat] faciebat *Er*. **1662** remanere] retinere *Vc*. | uictorem] auctorem *Va*. | Caesarem] .c. *Ck Pb Pc Pk Pn Va Vc*; consulem *Ap*. | De hoc] unde *Pc*. | De…1663 Catoni] om. *Va*. **1663** Lucanus] lucanus ait *Pq*. uicta] uicti *Er*. **1665** Antoni] inthoni *Lh*. **1672** disuictam] autem disuictam ·i· uictam *Vh*. **1673** dis] dic *Pd*. **1675** dis placuit] displicuit *Ec Gc Lh*. | Catoni] edoni *Ec*; edoni \cato/ *Gc*. Ripheus] repheus *Ka Lh*. | iustissimus] iustus *Ka*. **1685** amicus] amicum *Er*. **1687** Sectator] scitator *Ck*; scitato \sectator/ *Ge*. | Sectator…1688 philosophiae] seruator philosophiae et sectator *Mj*. **1688** philosophiae] philosophiae est *Ct*. | nam] hanc *Ap Ck Ge Pb Pn*. | ueritatem] etatem *Ap*(1). | ob] ad *Af*; ab *Fd*. | solum] om. *Ka Lh Ta*; posolum *Ap*(1). **1694** respuat] respuit *Ka*. quare…1695 cum] qua rerum *Ka*. **1695** existat] extat *Ka*. **1696** qui] quia *Ec Gc*.

debuerat. Huic stupendae admirationi, unde conquiri solent homines, cum firmis disputationibus responderet nequaquam temerariae perturbationi aliquid permitti, sed iustissima et conuenientissima, quamuis ignorata a nobis, ratione omnia temporari. Addit exemplum quod, sicut nos in corporibus humanis, quae nescimus miramur, quae tamen medicus, qui causas intellegit, minime miratur, ita a deo, qui medicator est mentium, qui unicuique quid conueniat, cognoscit, disponatur hoc ordinis fatale miraculum, et geratur ab eo sciente, quod stupeant ignorantes. Hincque de diuina profunditate aliqua exempla subiungens. Primum de eo inchoat, quem forte homines iustissimum et aequi seruantissimum putant, quod uictricem quidem dis, uictam uero Plato; asserat causam cur diuinae prouidentiae omnia scienti aliter uideatur, quam humanum arbitretur examen. Et hic ergo et in omnibus rebus rectus ordo consistit. Sed hominibus aliter opinantibus uidetur esse confusio. Sane uictricem causam, secundum quod apostolus etiam de occultis dei iudiciis conquirentibus opponit, “ut iustificeris in sermonibus tuis et uincas cum iudicaris”. Prorsus uictricem suae iustitiae, suae gubernationi omnia subdentem, dis uictam uero ab omni querela excusatam, dum ueritate sui uincit, et non inuenit homo, quod contra eam murmuret. *Ec Gc Ka Lh Va*.

AMMONUIT: dicebat *Ps* | scripsit *On*.

34. Hic igitur quicquid citra spem uideas geri rebus quidem rectus ordo est, opinioni uero tuae peruersa confusio.

HIC: mundo *Ck* | in isto cosmo *Ap Ck Ga Ka* (2x) *Mh Na Pb Pn Ps* | in isto loco *Vb* | in hoc mundo *Cg Ec Gc Ge Ka On Pp* | in mundo *Pq Vh* | in istis *Ld Pt* | in istis praesentibus *Ap* | in istis rebus praesentibus *Vf* | rebus praesentibus *Ld Pt* | in rebus praesentibus *Vg* | in hoc saeculo *Va* | in praesenti *Lh*.

CITRA SPEM: praeter spem *Af Kc Pp Ta* | praeter spem, quam sperares *Ap Ck Pb Pn Ps* | insperate, uel aliter quam sperares *Ge Pc Pk Pp Vc* | aliter quam speretur *Ec Ga Gc Ka* (2x) *Mh Na* | aliter quam s[p]ereres *Er* | aliter quam sperant *Kr* | supra quod tu putas reatum *Vh*.

CITRA: ultra *Er Fb Ga Ka Mh Na Pq Px* | praeter *Ld Pd To* | extra *Cg Ge Mj On Pp Vb Vf Vh* | aliter *Pb* | extra uel infra *Mf* | ultra uel extra *Ec Gc Ka Lh* | infra et praeter *Fd Pt* | de ista parte *Kr*.

SPEM (REM *Mf*): uoluntatem *Fd Ld Pt Vf Vg* | tuam *Vb* | fiduciam *Pd* | spem *Mf*.

GERI: agi *Lb Vb* | fieri *Ec Gc Ka Lh Pb*.

REBUS: per res *Ap* | praesentibus *Fd Ld Pt* | quae sunt praeter spem *Va*.

RECTUS: dei dispositio *Vf* | dispositioni diuinae *On*.

EST: illud *Ap*.

OPINIONI: iudicio *Ap Fd Pt Vf* | estimationi *Ap Lh Pb Pn Ps Vb* | est *Cg Ck Er Fd Ge Pb Pn Pq Pt Vc* | sed est *Ps* | et est *Ap*.

1710 ut…1711 iudicaris] Rom. 3.4

1697 conquiri] conqueri *Lh Va*. **1700** corporibus] corporalibus *Ec Gc*; < corporalibus *Lh*. **1702** quid] om. *Va*. | cognoscit] agnoscit *Ec Gc Lh Va*. **1703** ordinis] ordine *Va*. | fatale] uel tale *Ka*. | geratur] generatur *Va*. **1704** Hincque] hinc quia *Ka*. | exempla] om. *Ec Gc*. **1706** dis uictam] disiuncta *Lh*; diis uictam *Ec Gc Va*. **1707** scienti aliter] essentialiter *Ec Gc*. | quam] qua *Ec Gc*. | humanum] in humanum *Ec Gc*. | examen] exemplum *Ec Gc*. **1708** consistit] est *Va*. **1710** conquirentibus] requirentibus *Ec Gc*. | cum] dum *Lh*. **1711** suae[2]] om. *Ka*. **1712** dis] diis *Ec Gc Va*. | uincit] uincit dum iudicatur *Va*. **1713** quod] quid *Lh*. **1724** spem[3]] spem «aliter» *Ap*.

IV prosa vi

PERUERSA: malae *Vb*.
CONFUSIO: in tua mente confusum est *Ec* (*Ed*) *Gc Ka Lh*.

35. Sed sit aliquis ita bene moratus ut de eo diuinum iudicium pariter humanumque consentiat, sed est animi uiribus infirmus, cui si quid eueniat aduersi desinet colere forsitan innocentiam per quam non potuit retinere fortunam:

SIT: si *To* | adsit *Ap Ck Pn Ps* | est *Pb* | erit *Ps* | in exemplum *Af Vb*.
ALIQUIS: homo *Vc*.
MORATUS (MEMORATUS *Lb*): uel morigeratus *Lb* | uel memoratus *Ed* | fundatus *Fd Pt* | honoratus *Px* | compositus *Ec Gc Ka Kc Lh* | sapiens, bonus *Vh* | instructus *Ap* | moribus instructus *Af Ck Ct Ec Fd Ga Gc Ka Kc Kr Ld Mh Mj Na Pn Pq Ps Pt Ta To Va Vc* | moribus instructum *Er* | ornatus moribus *Lh Pp Vf* | moribus plenus *Pd Vb* | bonis moribus instructus *Pb* | bonis moribus fundatus *Cg Ge* | fundatus moribus *Ap* | peritus *Ec Gc Lh*.
EO: homine *Pq Vc Vh* | ordine *Pb* | ipso morato *On* | homine morato *Fd Ld Pt*.
PARITER: simul *Vb* | esse *Pb* | simul uel aequaliter *Af*.
CONSENTIAT: conueniat *Fd Ld Pt Vb* | concordet *Ga Mh Na* | concordat *Px* | in unum conueniat *Ec Gc Ka Lh Va* | ut apud deum et homines iustus sit *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | ut deo et hominibus placeat *Ec Ga Gc Ka Lh Mh Na Px* | ut deus et homines de eo unum sentiant *On* | moratur ·i· apud deum et homines iustus *Kr*.
UIRIBUS: in *Vh* | tamen in animo multa cogitauit *Vf*.
INFIRMUS: ille *Pd Vh* | aliquis *Ec Gc Ka On* | ille talis *Ap Ck Er Fd Ld Pb Pn Pq Ps Pt Ta Vc Vf* | imbecillis *Ap* | pusillanimus *Pb* | non potest sustinere aliquam infirmitatem *Fd Ld Pt* | pusillanimus, non ualens perferre infelicitatem *Ge* | quia non potest ferre infelicitatem *Ta*.
CUI: alicui *Vb* | homini *Pq Ta Vc Vh* | infirmo *Cg Ge Pb* | uiribus infirmo *Fd Pt*.
SI QUID: si aliquid *Af Mf*.
QUID: aliquid *Ap Pb Pn Ta* | quae explere non ualuit, quae utique deus nouit *Vf*.
EUENIAT: accidat *Vb* | contingat *Af Ta*.
ADUERSI: aduersitatis *Af Cg Fd Ge Ka Ld Lh Pb Pp Pt Ta Vf* | mali *Vb*.
DESINET: cesset *Vb* | cessabit *Cg Ge* | ipse *Ps* | qui *Pb Pn* | ille infirmius *Ta*.
COLERE: uenerari *Af Ap Ck Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf* | amplecti *Af Ap Ck Fb Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va* | diligere *Ec Fd Gc Ka Ld Lh Pt*.
INNOCENTIAM: abstinentiam *Ta* | ueritatem *Ct* | bonitatem *Pq Vc* | iustitiam *Ed Ka Pm Va*.
QUAM: innocentiam *Cg Ge Ld Pb Pt Vb* | innocentum *Fd*.
RETINERE: ferre *Ta* | sustinere *Pq*.
FORTUNAM: euentum *Af Vb* | felicitatem *Af Ec Ed Ga Gc Ka Lh Mh Na Pm Px* | prosperitatem *Mh On* | prosperitates *St* | felicitatem temporalem *Ap Cg Ck Er Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Va* | infelicitatem temporalem *Vc* | fortuitam felicitatem *Ta*.

1757 unum] uno *Gc.* | deum] domini *Fd.* | et] et apud *Cg Fd Kc Mj Ps Va.* | iustus] iustum *Er*; ius *Lh*. **1758** ut] om. *Ka*.

IV prosa vi

36. parcit itaque sapiens dispensatio ei quem deteriorem facere possit aduersitas, ne cui non conuenit laborare patiatur.

PARCIT: miseretur *Af Ap Ck Ct Er Fb Fd Kc Lh Mj Pb Pn Pp Pq Ps Ta To Vc Vf* | indulget *Cg Ge Vb*.
ITAQUE SAPIENS DISPENSATIO: unde scriptum est: fidelis autem deus est, qui non patietur uos temptari super id, quod potestis (*Er*) *Fd Ld Pc Pk Pn Pq Pt Va Vc Vf*.
SAPIENS: diuina *Lh*.
DISPENSATIO: dei *Ap Ck Ga Mh Na On Pb Pd Pn Pp Ps Va Vb Vf Vh* | prouidentia *Af Lh Ta To Vb* | deus prouidentia *Mf* | diuina prouidentia *Ec Gc Ka* | ordinatio dei *Fd Ld Pt*.
EI: homini *Er Fd Pq Pt Vc Vf Vh* | infirmo *Ge Pb* | uiribus animi *Ge* | homini infirmo *Ta*.
DETERIOREM: peiorem *Cg Er Ge Ka Lh Pb Vb*.
ADUERSITAS: contrarietas *Ld Vb* | infirmitas, contrarietas *Fd Pt* | Huius rei exemplum in beati Iuliani passione habemus, qui cum traheretur per plateas nobilis puer, eiusdem iudicis filius, diuino instinctu Christum credens, martyrem dei secutus est, et in carcerem cum eo missus. Petens ergo apud patrem iudicem, ut triduo cum matre loqueretur eam conuertit ad dominum. Interfecto itaque puero cum matrem quoque iudex iussisset comprehendi, si quis manum ad eam extendit, statim arefacta est. Siquidem prouidebat deus non posse eam tormenta sufferre, igitur fusa oratione perrexit ad dominum in pace. *Af Ap Ck Ct Fb Ka Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.
CUI NON CONUENIT: cui non prodest *Ap* | qui non potest *Ec Gc* | qui non potest sufferre *Vh* | homini, qui non potest *Ga Mh Na* | homini ·i· qui non potest *Ka*.
CUI: illi *Pd* | eum *Ed Pm* | cum *Ec Gc* | homini *Ec Gc*.
NON CONUENIT: non prodest *Cg Ck Ge*.
CONUENIT (CONUENIAT *Pb*): labor *On Va* | oporteat *Ap Pb* | oportet *Pn* | expedit *Vb*.
LABORARE: hominem *Pq Vc* | eum *Vf* | damnum inferre *Pd* | auersitatem pati *Ld*.
PATIATUR: permittatur *Af Ap Ck Ct Fb Kc Mj Pn Ps* | permittitur *To* | permittat *Er Fd Ld Lh Mo Pc Pk Pp Pt Ta Va Vc Vf* | permittet *Cg Ge Pb* | permutat *Pq* |

1790 fidelis…1791 potestis] I Cor.10.13

1790 unde…est[1]] om. *Er Pc Pk Pn Pq Va Vc*. | autem] om. *Er Pc Pn Pq Va Vc*. | deus est] d{icitu}r *Ld*. | est[2]] om. *Er Pc Pk Pn Pq Pt Vc*. | qui] quia *Ld*. **1791** uos…potestis] et cetera *Ld*. | super] supra *Pk Pn Pq Pt Vc*. | super…potestis] et reliqua *Fd*; om. *Va*. | potestis] potestis et reliqua *Pt*; potestis et cetera *Pc Pk Pn Vc*. **1799** Huius] aduersitatis huius *Ap Pb Pn*. | rei] regi *Ld*. **1800** habemus] om. *Ct*. | qui] quia *Ap Ck Fb Kc Pb Pn*. | cum] dum *Ld Pt Vf*. **1801** eiusdem] cuiusdam *Ld Pt Vf*. | instinctu] instincto *Af;* instructu *Ct*; instanctu *Pt*. Christum] om. *Fb*; in christum *Lh*. **1802** et] exin *Ap Ck Pb Pn*. | eo] om. *Ap Pb*. | missus] missus est *Mj*. | Petens] potens *Ap Ck Pb Pn*; peten *Af*. | ergo] om. *Ps*. | iudicem] om. *Mj*. **1803** eam] eamque *Af Ap Ck Ct Fb Kc Mj Pb Pn Ps*. | conuertit] conuerteret *Kc*. | dominum] deum *Ap Fb Pb Pn Vf*. **1804** matrem] matre *Af Pb*. | quoque] om. *Mj*. | iudex] om. *Ct*. iussisset] iustus iussisset *Ps*. | comprehendi] apprehendi *Ck*. | extendit] extendisse *Ck*; extendisset *Ap Pb Ps*; extenderet *Ld Pt Vf*. **1805** statim] om. *Ka*. | arefacta est] arefiebat *Ld Pt*; arefacta *Ck*. | prouidebat] praeuidebat *Af Ct Fb Ka Lh Mj Ps Ta*. | eam] om. *Ka Mj*. | sufferre] sufferet *Ka*. **1806** igitur] itaque *Vf*; om. *Ka*. | fusa] perfusa *Vf*. | oratione] prece *Fb*. dominum] deum *Af Ap Fb Ka Kc Lh Pb Pn Pp Ps Ta Vf*; eum *Ct*. | in pace] om. *Ld*.

aduersitatem *Vb* | malum *Ec Gc La* | ne patiatur aliquid mali *Cg Ge Pc Pk Pp Pq Va Vc* | diuina prouidentia *Pp* | dispensatio diuina *Vc*.

37. Est alius cunctis uirtutibus absolutus sanctusque ac deo proximus: hunc contingi quibuslibet aduersis nefas prouidentia iudicat adeo ut ne corporeis quidem morbis agitari sinat.

ALIUS: homo *Vb*.
CUNCTIS: in *Pn*.
ABSOLUTUS: concessus *Ec Gc La* | singularis *Ec Ga Gc Ka Mh Na Px Vh* | perfectus *Ap Cg Ck Ct Eb Ec Ed Er Fb Fd Gc Ge Ka Kc Ld Lh Mf* (2x) *Mj Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt Px Ta To Va Vb Vc Vf Vh* | liber *Vb* | compositus *Mf*.
HUNC: hominem *Vb* | talem *Cg Ge Pb Ps*.
CONTINGI: agitari *Mj* | euenire *Vb* | coniungi *Ta* | lacerari *Ld* | coniungi illi aduersa *Ap Ck Er Pb Pn Pq Ps Vc* | affligi, fatigari *Ec Gc Ka Lh*.
QUIBUSLIBET: quibuscumque *Vb* | aliquibus *Mj* | a *On*.
ADUERSIS: contrariis *Vb*.
NEFAS: aptum *Vb* | esse *Ec Er Fd Gc Go Ld Mj Pd Pp Pt Vf Vh* | iniustum *Er Pq Va Vc* | iniustum esse *Ck Pc Pn Ps* | illicitum *Va* | esse peccatum *Pb*.
PROUIDENTIA: dei *Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc*.
ADEO: iudicat *Vf* | in tantum *Er Ka Pc Pn Ta Vb Vh* | multum *Vb*.
MORBIS: infirmitatibus *Fd Ld Pt Vb*.
AGITARI: concuti *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pn Pp Ps Pt Ta To Vf* | pulsari *Ga Ka Kr Mh Na Px Vh* | uexari *Cg Fd Ge Ld On Pb Pt* | opprimi *Va* | fatigari *Ge Pb* | fatigare *Cg* | commoueri *Ka Lh* | a prouidentia *Ld*.
SINAT: deus *Ck Ga Mh Pn Ps Vh* | permittat *Vf* | dimittat *Vb* | illum *Fd Ld Ps Pt* | hunc *Vb* | ut possumus dicere de Iohanne apostolo *Go*.

38. Nam ut quidam me quoque excellentior: ἀυδρὸς δὴ ἱεροῦ δέμας αἰθέρες οἰκοδόμησαν.

NAM: est ita *Ps* | fit *Ec Ed Gc Pm*.
QUIDAM: plurimi uult intellegi *Va* | Platonem intellege *Kr*.
EXCELLENTIOR: iustior *Fd Ld Pt* | ait *Ap Cg Ct Fb Fd Ge Kc Lb Ld Lh Mj On Pb Pc Pd Pg Pk Pp Pt To Vb* (2x) *Vh* | inquit *Eb Ec Ed Gc Pm* | dixit *Af Vf* | humiliando *Ka* | se humiliando *Ec Gc* | ait in Greco *Ck Er Pn Pq Ps Vc* | in Greco sc· ait *Ta* | in philosophia *Ge*.
ἀυδρὸς – οἰκοδόμησαν: hoc Grecum tripliciter habetur *Lh* | Sardismos est commixt(io) linguarum. *Lg* | sardismos *gl.* commixtio linguarum *Ka* | Viri sacri corpus aedificauerunt. *Cg Ck Ef Ga Kr Mh Mj Na Pc Pd Pf Pk Pn* (2x) *Pr* | Viri sacri corpus aedificauerunt uirtutes. *Af Ap Bb Fb Ge Go Mf Pb Pg Ph Pq Ps St Ta Va Vb Vc Vd Vg* | Viri sacri corpus aedificauerunt sc· uirtutes ad sufferenda aduersa. *Pc Pk* | Viri autem sacri corpus non laborabit. *Eb Ed Ka Kc Pm* | Vir

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1817 ne] om. *Pq Vc*. **1857** Viri] uiri autem *Cg Na Pf*; uiri a *gl.* uiri *Ga*. **1858** aedificauerunt] aedificauit deus *Pd*; aedificauerunt aliter non laborabit *Na*. | Viri] siue ita uiri *Va*; uiri autem *Af Go Ph Pq*; \autem/ *Ge*. **1859** corpus] \corpus/ *Ap*; corpus sc· *Vc*. | aedificauerunt] aedificant *St*. uirtutes] sc· uirtutes *Ap Ge Pb Ps Ta*; \uirtutes/ *Go*. **1861** laborabit] laborat *Ka Kc*; laborauit *Pm*. Vir] uiri *Va*; sancti uir *Ec Gc*.

autem sacerdotalis uerus non laborabit. *Ec Gc Ka Lh Mf* (*Mh*) *Va Vh* | corpus non laborabit *Bb* | uiri autem uirtutes aedificauere corpus *Mn* | aedificauerunt uirtute *Er* | Viri sancti aedificauerunt. *Er* | Viri sanctissimi uias corporis aedificauerunt. *Vf* | Viri sacri dominici corporis aedificauerunt. *On* | Ita uiri sancti aedificauerunt ipsa sua corpora. *Fd Pt* | Ita uiri sancti aedificauerunt ipsa sua corpora sc· ne sinat agitare corporeis morbum. *Lb* | Vir aut sacerdotalis uerus non laborat, sancti uiri corpora aut sua aedificauerunt. *Lg* | Sancti uiri, uiri sacri, corpora aedificauerunt uirtutes. *Px* | «Vir» sancti uiri corpora aedificauerunt. *Vh* | fortes reddiderunt et munierunt undique, ne quid aduersi contingere possit *Ap Pb* | Viri sacri corpus aedificauerunt uirtutes ·i· fortes reddiderunt et munierunt undique, ne quid aduersi contingere possit. *Ct To* | Hoc exemplum in Greco habetur uiri sacri corpus aedificauerunt uirtutes ·i· fortes reddiderunt et munierunt undique, ne quid aduersi contingere possit. *Af Ap Ck Fb Fd Ge Kc Lh Mj Pn Pp Ps Pt Ta* | Aedificauerunt autem corpus sacri uiri sc· ipse uirtutes ad sufferenda aduersa. *Cg Ge* | Viri sacri corpus aedificauerunt sc· uirtutes forte reddiderunt ad sufferenda aduersa. *Vc* | Viri sacri corpus aedificauerunt uirtutes ·i· fortem reddiderunt ad sufferenda aduersa. *Pq* | ΑΝΗΡ *gl.* uir H *gl.* aut ΙΕΡΕΙΟC *gl.* sacerdotalis ΘΟ ΑΛΗΘΗΝΟC *gl.* uerus ΟΥ *gl.* non ΜΗΚΟΛΟΜΗCΑΝ *gl.* laborat H *gl.* aut ΑΓΙΟΥ *gl.* sancti ΑΝΔΡΕC gl. uiri COMATA *gl.* corpora H *gl.* aut ΙΔΙΑ *gl.* sua ΟΔΟΜΕΙCΑΝ gl. aedificauerunt. *Ka Lh.*

39. Fit autem saepe uti bonis summa rerum regenda deferatur ut exuberans retundatur improbitas.

FIT: accidit *Ck Pn Ps* | euenit *Ta*.
UTI: sicut *Vb* | ut *Lh Pb*.
BONIS: hominibus *Ec Gc Ka*.
SUMMA: dignitas *Af Ap Cg Ct Fb Fd Ge Kc Ld Lh Pb Pp Ps Pt Ta To Vh* | principalitas *Ec Ga Gc Ka Mh Na Vh* | cura *Ck Pc Pk Pn Pp Pq Ps Va* | potestas *Af Ap Ck Ct Er Fd Ga Kc Kr Ld Lh Mh Na Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vh* | perfectio *Ap Mj Pb Vb* | appellat dignitas uel potestas *Vf*.
REGENDA: esse ab eis *Vb* | ut regat *Va*.
DEFERATUR: tribuatur *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vf* | tribuitur *Ta* | elongetur *Vb* | concedatur *Ka Mj Pd* | conferantur *Mf* | commitatur *On* | afferatur *Eb Ed*.
EXUBERANS: abundans *Ap Cg Ck Ge Ld Pb Pn Ta Vb* | excrescens *On* | superabundans *Ec Gc Ka Lh Mf Mh Px Vf Vh* | multiplex *Va*.
RETUNDATUR: percutitur *Ck Pb Pn Ps* | percutiatur *Ap* | reuerberetur *Vf* | retrudatur *Vb* | coerceatur *Ct Ec Ga Gc Ka Lh Mf Mh Na Pp Px Ta Va Vh*(2x) | coerceatus *Mh* | coaceruet *Pp* | reprimitur *Ge Pb Ps* | excidatur *Pd* | opprimatur *Ap Fd Ld Pt* | humiliatur *Pq* | deleatur *Ec Gc Lh* | erubescat mali *Ec Gc*.

1862 autem] > aut *Ka*; aut *Lh*. | sacerdotalis] sacerdotalis \sacri/ *Ec Gc*. | uerus] uerus corpus *Ec*. | laborabit] laborat *Ka Lh Va*. **1866** ne sinat] *gl.* ut non deus ea *Lb*. **1872** in] et in *Ck Ge Pn*. | habetur] habetur paene corruptum *Fd*; habetur \paene/ corruptum *Pt*. | sacri] sancti *Mj*. sacri… 1873 uirtutes] sancti aedificauerunt corpora sua uirtutibus *Fd Pt*. **1873** fortes] forte *Ap Pp*; fortem *Af*; fortes se *Pt*; fortas se *Fd*. | aduersi] aduersitatis *Ps*; aduersis *Af*. **1874** possit] ei possit *Lh Ta*.

IMPROBITAS: malitia *Ga Ka Mh Na Vb Vh* | iniustitia *Cg Ge Ps* | superbia *On* | malorum *Lh On Va* | nequitia *Fd Ld* | nequitias *Pt* | malorum hominum *Af Ap Ck Ct Er Fb Fd Kc Ld Mj Pb Pn Pp Pq Ps Pt Ta To Vc Vf*.

40. Aliis mixta quaedam pro animorum qualitate distribuit: Quosdam remordet ne longa felicitate luxurient, alios duris agitari ut uirtutes animi patientiae usu atque exercitatione confirment.

ALIIS: bonis *Cg Ge On Pb* | prosperis *Ka*.
MIXTA: aduersa *Ka* | bona et mala *Ap Ck Er Pb Pn Pq Vc* | bona uel mala *Lh* | aduersa prosperis *Ap Ck Er Kc Lh Pb Pn Pq Ps Ta Vc Vf* | aduersa prospera *Af* | aduersa cum prosperis *Mj* | aduersitatem et prosperitatem *Pd* | inter prospera et aduersa *Pp* | prospera et aduersa *Go* | nunc prospera, nunc aduersa *On* | non per omnia prospera *Ec Ed Gc Ka Lh Mh Px Vh* | aduersa pariter et prospera *Mf* | nunc aduersitate, nunc prosperitate *Fd Pt* | nunc aduersitatem, nunc prosperitatem *Ld* | aliquando bona, interdum et mala *Ga Mh Na Vh* | non omnia prospera, sed prosperitatem et aduersitatem *Va* | quandoque bona et interdum mala *Ka*.
PRO ANIMORUM QUALITATE: secundum qualitatem *Vb*.
QUALITATE: similitudine *Ps* | uarietate *Ec Gc Ka Lh*.
DISTRIBUIT: donat *Vb* | dispositio *Af Fb Lh Ta To* | dispensatio *Kc Mj* | prouidentia *Ec Ed Gc Lh Pm Vb* | diuina *Pt* | ordinatio sc· diuina *Fd* | dispensatio dei *Ap Ck Ct Er Fd Kr Ld Pb Pc Pk Pn Pp Pq Pt Va Vc* | dispositio dei *Cg Ge Ps* | diuina dispensatio *Pd* | sapiens dispensatio *Vf*.
QUOSDAM: aliquos *Lb Vb* | alios *Ge Pb* | superbos *Ec Gc*.
REMORDET: constringat *Ap Ck Pb Pn Pp* | constringit *Ge Pc Pk* | constringet *Er* | restringit *Cg Eb Ec Ed Gc Ka* (2x) *Lh Mh Px Vh* | retinet *Af Ap Cg Ck Fd Kc Ld Lh Mj Pb Pc Pk Pn Pp Ps Pt Ta To Va* | renitet *Ap* | refrenat *Af Ap Cg Ck Fb Fd Ge Ka Kc Kr Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc* | demat *Ps* | sollicitat *Fd Pt* | cruciet, exasperat *Vf* | paululum restringit *On* | iterum *Vb* | prouidentia *Lb* | ipsa *Ps* | subtrahendo aliquid *Ec Gc Ka Lh*.
LUXURIENT: exsuperent *Ap Ck Pb Pn* | exuberent *Pc Pk Pq Vb Vc* | glorientur *Vf* | resol[uant] *Ps* | lascescant *Ed Mh Px Vh* | lasciuiant *Ed* | superbiant *Eb Ed Ga Ka Lh Mh Na Pm* | superbient *Ec Gc* | superbium *Vh* | superabundent *Pd* | nimis exuberent *Af Ap Ct Fb Kc Ld Mj Mo Ps Pt Ta To* | nimis exuberant *Ka Pp* | neminis exhuberent *Fd* | in luxum resoluant *Fd* | in luxu resoluantur *Pt* | in luxum resoluantur *Ld* | ne similes sint herbis *Er Pc Pk Pq Va Vc* | ne dissimiles sint herbis *Cg Ge* | exuberent sicut herbae *On* | ne exuberent ad malitia *Va* | ne resoluantur in libidinem *Ge* | resoluantur in libidine *Cg* | ne similes sint herbis, quae cum ante tempus in foliis crescunt, ubertatis tempore sine fructu apparent *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Pt Ta*.
DURIS (CASIBUS DURIS *Ld*): aliter durius *Vf* | aduersis *Af Ap Cg Ck Ct Er Ge Kc Kr Lh Mj On Pc Pk Pp Pq Ps Ta To Vc Vf* | rebus *Ec Gc Lh Vb* | euentis *Pd* | casibus *Fd Pt* | superbis *Ka* | rebus aduersis *Ap Pb Pn*.
AGITARI: Plenius intellegimus dici alios durius agitat. *Ap Pb Pn* | pati *Vb* | fatigari *Cg Ge* | stimulari *Fd Ld Pt* | affligi, cruciari *Ec Gc Ka Lh* | permittit *Ap Ck Ct Ec Er Fb Fd Ga Gc Ge Ka Kc Kr Ld* (*Lh*) *Mh Mj Na On Pc Pk Pm Pn Pp Pq Ps Pt*

1917 per] om. *Ec Gc*. **1942** sint] fiant *Mj*. | herbis] om. *Ap Pb Pn*. **1943** quae cum] quaecumque *Ck*; quocumque *Ap Pb Pn*; quae *Pp Pt*; quem cum *Ld*. | ubertatis] ubertatis autem *Pp*; ubertantis *Pt*. | fructu] fructum *Pt*.

IV prosa vi

Ta To Va Vb Vc Vh | permittat *Af Ap Mn Pb* | permisit *Cg* | sinit *Mf Pd Vh* | sinat *Eb* | tribuit *Lb* | concedit *Go* | facit *Ed Mf* | ipsa prouidentia *Fd Ld Pt*.
UT UIRTUTES – CONFIRMENT: ut Tobiam *Er* | ut Iob et Tobiam *Af Ap Ck Ct Fb Fd Ge Ka Kc Ld Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | quasi sint fortes *Mh* | Quinque sunt differentiae causarum, pro quibus in hac uita molestiis co[r]poralibus affligimur: aut ad augenda merita pro patientia, ut Iob et Tobias, aut ad custodiendam uirtutum perceptarum, ut Paulus apostolus, aut ad intellegenda et corrigenda peccata, ut Maria, soror Aaron, aut ad gloriam dei saluantis, siue per semetipsum, siue per famulos suos, ut caecus natus, et Lazarus, aut ad inchoationem dampnationis perpetuae, quod reproborum proprie est, ut Antiochus et Herodes. *Ta*.
USU: consuetudine *Fd Ld Pt*.
EXERCITATIONE: labore *Ap Pb Pn* | frequenti iteratione *Fd Ld Pt* | operatione *Ld* | studio *Vf*.
CONFIRMENT: confortent *Lf* | roborent *Fd Ld Pt* | illi homines *Ec Gc Lh* | in se *On* | ipsa dura *Ps*.

41. Alii plus aequo metuunt quod ferre possunt, alii plus aequo despiciunt quod ferre non possunt; hos in experimentum sui tristibus ducit.

ALII – DUCIT: Sicut legimus quia cum quidam frater, temptationem carnis non ferens, uenisset ad quendam senem, ut consilium ab eo acciperet, ille respondit numquam talia se passum, cumque tristis ille recederet, uenit ad alium seniorem, cui et molestiam sui corporis et praedicti senis uerba retulit. Qui postquam eum consolatus est, uenit contra praefati senis cellulam, flexisque genibus orabat ut aliquid carnalis temptationis illi eueniret. Itaque statim uisibiliter conspexit ignitam diaboli sagittam contra eius cellulam dirigi, et cum iam frater ille se hac atque illac conuerteret penitusque nesciret, quid ageret, et saeculum uellet repetere, dictum est ei ab illo beato sene, ne amplius auderet fratrem despicere etiam in tribulatione positum, sicque a stimulatione illa sanatum eum dimisit. (*Af*) *Ap Ct Fb Fd Kc Ld Mj Pp Ps Pt Ta Vf*.
ALII: quorum *Ap Ck Pb Pn Ps*.
PLUS AEQUO: quam sit *Ta* | quam iustum sit *Ga Lf Na Pt Vh* | plusquam iustus sit *Ec Fd Gc Ka Pt Vf* | quam necesse sit *Ld* | plusquam sit necesse *Er Ge Kr Lh Pc*

1953 ut[3]] tu *To*; sicut et *Pp*; sicuti *Vf*. | Tobiam[2]] Tobia *Ck Fb Kc Mj Vf*; Tobias *Ct*. **1972** quia] om. *Fd Ld Mj Pt*; quod *Af Lh Ta*. **1973** ad quendam] ad illum \ad quendam/ *Fb*. | acciperet] reciperet *Kc Mj*. | respondit] om. *Vf*. **1974** se] om. *Ct Kc Mj Pp*. | passum] passus sum *Ct Mj*; passum esse *Ps*. | ille] om. *Mj*. | uenit] uero uenit *Pt*. | seniorem] senem *Ct Fd Ld Pt*. **1975** et[1]] om. *Kc Mj*. | molestiam] molestia *Kc*. **1976** consolatus…1979 penitusque] om. *Pt*. | praefati] praefanti *Kc*; praefatis *Af*; iam dicta *Fd*; iam ante dicti *Ld*. | cellulam] cellam *Mj*. | flexisque] flexis *Mj*. | orabat] adorabat *Pp*. **1977** carnalis] om. *Lh Ta*; carnalis cogitationis et *Ct*. | illi] ei *Ct Mj*. | uisibiliter] om. *Mj*. **1978** ignitam] igneam *Mj*. | cellulam] cellam *Mj*. | cum] cui *Af*. iam] om. *Fd Mj Ps*. | hac] huc *Ap*; \huc/ *Ps*; hanc *Af*. **1979** atque illac] illacque *Af Ct Fb Fd Ld Lh Pp Ta*; illucque *Ap Ps*. | penitusque] penitus *Fd*. | nesciret] ignoraret *Fd Ld Pt*. | et] ad *Mj*. saeculum] secundum *Vf*. | uellet] uelle *Vf*; uelletque *Mj*. **1980** repetere] recipere *Vf*; redire *Mj*; petere *Fd Ld Pt*. | dictum] dictumque *Ap*. | est] om. *Pp*. | beato] om. *Kc Mj*. | amplius…1981 etiam] despicias fratrem tuum *Mj*. | fratrem] om. *Ld*. **1981** a] om. *Ps Vf*. | stimulatione] stimulatio *Vf*; stimulatione carnis *Pp*. | sanatum] sanum *Af Ta*; orationibus liberatum *Pp*. | eum] om. *Ap*. **1984** sit[3]] < est *Ka*; est *Vf*.

Pk Pq Ta To Va Vc | plusquam sit necesse, ideoque datur eis tribulatio, ut suam fortitudinem agnoscant *Af Ap* (2x) *Ck Ct Fb Fd Kc Ld Mj Pb Pn Pp Ps Pt Ta Vf* | Ideo datur eis tribulatio, ut suam fortitudinem agnoscant. *Lh*.
AEQUO: iusto *Cg Ge Lf Ps Vb*.
METUUNT (DESPICIUNT *Vh*): uel despiciunt *Pp* | timent *Vb* | ubi non est timor *Ta*.
QUOD FERRE POSSUNT: quasi fortes sint *Ec Gc Lh Vh*.
QUOD: illud *Lf*.
FERRE: pati *Lf* | sustinere *Ps* | aduersa *Lf* | plus aeque metunt, et qui (...) defic(..) *Lf*.
ALII: minus fortes, arrogantes, praesumptiui *Pc Pk Pq* | minus fortes sed arrogantes et praesumptiui, multa patienter laturos promittentes quae tamen non possunt ferre *Kr*.
PLUS AEQUO: quam iustum sit *Fd Ld Mh*.
AEQUO: recto *Vb* | iusto *Cg*.
DESPICIUNT: pro nihilo ducunt *Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Ps Pt* | pro nihilo ducunt, quasi fortes *Ta*.
QUOD: illud *Lf*.
FERRE: sufferre *Lf*.
POSSUNT: praesumunt se ferre posse *Ec Gc Ka*.
HOS: homines *Lb Vb* | alios *Lf* | despicientes *Ka Lh Pp* | despicientes utrosque *Ec Gc* | tales *Ap Ta*.
IN EXPERIMENTUM: probationem *Lb Ld Pd* | probamentum *Ec Gc Ka Lh* | agnitionem *Lf Mj* | patientiam *Ec Gc Lh* | in probationem *Cg Ck Fd Ga Ge Mh Na Pb Pt Vb Vf Vh* | in probatione *Ka Px* | patientiae *Pp* | on gefandunge (OE dp.) *Ck* | urknat (OHG) *Lf* | experior, probo *Vb* | ut cognoscant se ipsos *On* | ut discant nec nimis timere, nec nimis audaces esse *Ec Fd Ga Gc Ka Ld Mh Na Pt Px Vf Vh* | ut per aduersa, quod ferre possint, experiantur *Eb Ec Ed Gc* (*Lf*) *Pm* | ad sui probationem uolens eos probare *Ap Cg Ck Er Ge Kr Pb Pc Pk Pn Pq Ps Ta Vc*.
SUI: iro selbero (OHG) *Lf*.
TRISTIBUS: rebus *Ap Ck Ec Ga Gc Ka Ld Mf Mh Mj Na Pn Ps Vf Vh* (*no ref.*) | aduersitatibus *St* | aduersis *Va* | causis *Eb Ed* | uenientibus *Pp* | per tristes *Vb* | per tristia *Ge Lb* | cum tristitia *Ps* | aduersis rebus, aduersitatibus, tristia *Lf* | Tristitiae eos committit. *Ec Gc On Pd* | Per tristitiam eos exercet. *Ap Ck Er Fd Kr Pb Pc Pk Pn Pp Pq Pt Ta Vc*.
DUCIT: probat *Ps* | ponit *Vc* | brengit (OHG) *Lf* | prouidentia *Cg Ge Lf Ps* | dispensatio *Er Ka* | dispositio dei *To* | dispensatio dei *Ap Ck Pb Pn* | diuina prouidentia *Pq* | prouidentia dei *Lh* | eos *Ge* | Trahit dispositio dei, qui per tristitias eos exercet. *Vf*.

42. Nonnulli uenerandum saeculi nomen gloriosae pretio mortis emerunt, quidem suppliciis inexpugnabiles exemplum ceteris praetulerunt inuictam malis esse uirtutem; quae quam recte atque disposite et ex eorum bono quibus accedere uidentur fiant nulla dubitatio est.

1986 plusquam] plus *Kc*; quam *Vf.* | ideoque] ideo *Fb Ta Vf.* | tribulatio] tribulationis *Pt.* suam] sua *Fd.* **1995** fortes[1]] fortes sed *Pk.* **2010** nec] in eo nec *Ec Gc.* **2012** per aduersa] peruersa *Ec Gc.* | possint] possunt *Pm.* **2017** Tristitiae] tristitia *Pd.* **2018** tristitiam] tristitias *Er Fd*; tristia *Pc Pk*; tristitia *Pt*.

NONNULLI – EMERUNT: ut martyres *Ec Gc Ka Lf Lh* | de martyribus dicit *Cg* | hic de martyrib(us) *Ka*.
NONNULLI: plurimi *Vb* | multi *Ap Cg Ge Ka Lh Pb Pn*.
UENERANDUM: uenerabiles *Lf* | ut uenerabiles et sancti dicantur *Mf* | ut celebres essent *Ld Pt*.
SAECULI: futuri *Ct Ec Ed Gc Ka Lh Mf Mh Pp Px Va Vh*.
NOMEN: martyrium *Ct* | potestatem, laudem *Lf* | quia pro patria mortui sunt *Fd Ld Pt*.
PRETIO MORTIS EMERUNT: sicut Codrus *On* | ut Ianus apud Romanos *Mj* | ut Ianus apud Romanos et Codrus apud Athenienses *Af Ap Ck Er Fb Fd Ge Ka Kc Ld Lh Pb Pc Pk Pp Pq Ps Pt Ta To Va Vc* | ut Ianus apud Romanos, Codrus apud Athenienses tribue(runt) seipsos ardere pro humana laude *Ct* | Ianus rex Epyrotarum fuit, qui fugatus de sua patria, uenit Romam ibi exultans. Contigit autem ut multa genus barbarorum Romam obsedisset. Erat autem Ianus homo ingeniosus, qui dedit consilium Romanis, quomodo potuissent urbem liberare de illa obsidione. Ita tamen, ut Romani post mortem suam illum adorarent, quasi deum. Hoc autem illis promittentibus rogauit sibi dari nouem linteamina oleo et cera oblita, quod cum factum esset, dixit ut inuoluissent se illis linteaminibus et igni accendissent, et duos gladios calefactos ardentesque res (!) sibi postulauit, et postea ascendit super murum et dixit Romanis, ut cum ille leuasset se super murum et clamasset quasi deus, illi apertis portis ruissent super hostes. Sic poterentur uictoria. Quod ita factum est, occisis partimque fugatisque inimicis. Ianus uere igne consumptus est. Quem postea Romani quasi deum adorauerunt et fecerunt ei magnum templum Romae, quod Ianiculum uocauerunt .c. portas habens. In illo uero templo aeream formam Iani fecerunt, duas facies habentem, et ex una parte uiri adorabant, ex altera feminae. Indeque mensem Ianuarium uocauerunt, tamquam transacti [anni] finem ac futuri anni intuentem principia, et hoc gloriosae mortis pretio meruit Ianus. *Ld*.
PRETIO: ablatiuus *Pb* | sanguine *Ed Lf Pm* | sanguine preciosa *Ka*.
EMERUNT: uel emeruerunt *Pp* | comparauerunt *Cg Vb*.
QUIDEM (QUIDAM *Fd Vb*): homines *Vb* | martyres *Lf* | ut philosophi *Ka* | ut philosophi et martyres *Ec Gc Lh* | philosophi et martyres sancti *Pp* | sicut sancti martyres *Af Ap Cg Ck Ct Fd Ge Kc Ld Mj On Pb Pc Pk Pn Pq Pt Ta To Va Vc Vf* | sicut sancti angeli uel sancti martyres *Ps*.
SUPPLICIIS: ablatiuus *Pb* | per *Pb* | in *Ec Gc Ka* | ex *Vh* | poenis *Vb* | per supplicia *Ap*.
INEXPUGNABILES: inuicibiles *Vb* | insuperabiles *Fd Ld Pt* | fuerunt *Ec Ed Gc Lh Mh Px Vh*.
CETERIS: hominibus *Vb* | successoribus *Va*.
PRAETULERUNT: ostenderunt *Pd* | praeferebant *Ap Pb Pn* | osten[derunt] *Pb* | dederunt *Ec Gc Ka Lh* | ante tulerunt *Vb*.
INUICTAM: inuicibilem *Vb* | inseparabilem *Cg* | insuperabilem *Mo* | insuperabilem esse *Lh* | insuperabilem nec posse superari *Ps* | insuperabilem nec posse superari a malis hominibus, neque ab aduersis rebus *Af Ap Ck Ct* (*Er*) *Fb Fd Ge Kc Ld Mj Pb Pc Pk Pn Pp Pq Pt Ta Vc*.

2042 Ianus… 2058 Ianus] Cf. Anon. *De diuis. temp.* cols. 659-60.

2039 ut[2]] sicut *Ge Pc Pk Va*. **2040** Ianus] lucanus *Af.* | et] om. *Af Ap Fb Ka Kc Lh Pp Ps Ta*. Athenienses] athenienses. multique saecularium *Ge Pc Pk Va*; Athenas *Fd Ld Pt*. **2062** sancti[2]] sicut *Ta*. **2073** insuperabilem[2]] insuperabilem esse *Ta*. | superari[2]] superare *Ct*. **2074** hominibus] omnibus *Ap Kc*; homi\ni/bus *Ld*. | ab] om. *Af Kc Mj Pb Pt Ta*.

MALIS: pro magis uis *Vb* | a *Ct Ec Ed Gc Ge Ka Lf Pb Pk Pm Pn Pp Pq Px Vc* | hominibus, neque aduersis rebus *Ps* | rebus contrariis *Ec Gc Ka Mh* | quia uirtus uinci non uidetur *Px* | quoniam uirtus uinci non potest *Pp* | quia uirtus uincere non ualet *Ka* | quia uirtus uinci non ualet *Mh* | quia uirtus uinci non ualet a malis ·i· rebus contrariis *Mf* | quia uirtus uinci non ualet ·i· a rebus contrariis *Vh* | quia uirtus uinci non potest *Ec Gc Va* | quia uirtus a malis uinci non ualet *Eb Ed* | quia uirtus uinci non ualet. Malis id est rebus contrariis, uel nec posse superari a malis hominibus neque aduersis rebus. *Lh*.
UIRTUTEM: suam *Ec Ed Gc Lf Pm* | constantiae *On*.
QUAE: omnia *Ap Ck Ct Ec Er Fd Ga Gc Ge Ka Ld Mh Na Pb Pk Pn Pp Pq Pt Ta Va Vc Vf Vh* (*no ref.*) | uirtutes *Vb* | res *Lb* | omnia praedicta *Lf* | omnia supradicta *Ps* | omnia quae commemorauimus *Vh* | et quam recte fiant *Pd*.
QUAM: ualde *Mj*.
DISPOSITE: ordinaliter *Ck Er Pb Pn Pq Ps Ta Vc* | ordinate *Ka Lf Lh Va Vb* | ordinabiliter *Ap Cg Eb Ed Fd Ge Ld Mj Pc Pk Pp Pt Vh* (gl. RECTE) | fiant *Ec Fd Gc Ld Pt Vf*.
ET: etiam *Ka Lf*.
EX EORUM BONO: quomodo *Fb* | secundum meritum singulorum *Ap Ck Er Ld Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc* | eorum bonitate *Ap Ck Ga Mh Na Pb Pn Ps Vh* | illorum bonitate *Go* | ex eorum meritis, qui ea sustinent *Va* | quam recte fiant *Vh* | ex bono eorum, quia plus in seruitio dei firmant *Ld*.
EORUM: hominum *Ec Ga Gc Ka Lb Mh Na Ps Vh* | homines *Vh* | bonorum hominum *Lf*.
BONO: utilitate *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pn Pp Ps Pt Ta To Va Vf* | ex utilitate *Vc* | bonis tum prospera, tum aduersa contingunt *Ec Gc Lf*.
QUIBUS: hominibus *Eb Ed Ka Ps*.
ACCEDERE (ACCIDERE *Bb Go Pb Ta* | > ACCIDERE *Eb Fa Mh Na* | < ACCIDERE *Ap*): uel accedere *Ta* | uel accidere *Mh* | appropinquare *Vb* | euenire *Cg Ge Ps* | fiant *Ap* | contingere *Ap Pb Pn* | accidunt *Eb Ed* | hominibus, quibus accedunt *Mf*.
UIDENTUR: omnia *Lf*.
FIANT: a deo *On*.

43. Nam illud quoque, quod improbis nunc tristia nunc optata proueniunt, ex eisdem ducitur causis.

QUOQUE: similiter *Lf*.
IMPROBIS: malis *Pp Vb*.
NUNC: aliquando *Lh Pp To* | interdum *Lf*.
TRISTIA: amara *Vb* | aduersa *Lf*.
OPTATA: postulata *Vb* | prospera *Lf*.
PROUENIUNT: superueniunt, eueniunt *Pb* | (....) quod bonis b(...) ex eorum bono. Sicut illud quod bonis contigit etiam et bonum est illis, ita hoc improbis bonum est. *Lf* | Nemo ... (...)lis (...)rantur homines quod (...) optata (...) ueniunt. *Lf*.
EX EISDEM – CAUSIS: a bono *Ed Lh Pp Px Vh* | dispositionibus dei *Va* | prouidentia dei *Ge* | ex dispositionibus prouidentiae dei *Af Ap Ck Ct Er Fd Ka Kc Ld Lh Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc* | ex eadem prouidentia *Fd Ld Pt* |

2081 a] om. *Ed.* **2093** meritum] merita *Ta*. **2100** contingunt] contingant *Lf*. **2121** ex] om. *Fb Fd Lh Pq Ta To*; ex eisdem *Ld Pt*. | prouidentiae] et prouidentiae *Pb*.

dispositionibus diuinae prouidentiae *Mj* | ex animi qualitate *Eb Ec Ed Gc Lf Pm* | ex iusto iudicio dei *Ec Ga Gc Ka Mh Na Px Vh* | ab uno oritur *Ec Gc*.
DUCITUR: agitur *Cg Ge Pb Ps* | ostenditur *Pq Ta Vc* | oritur *Lh*.
CAUSIS: malis *Ka Px*.

44. Ac de tristibus quidem nemo miratur, quod eos male meritos omnes existimant; quorum quidem supplicia tum ceteros ab sceleribus deterrent tum ipsos quibus inuehuntur emendant. Laeta uero magnum bonis argumentum loquuntur, quid de huius modi felicitate debeant iudicare quam famulari saepe improbis cernant.

AC: sed *Af Cg Ck Ge Ka Kc Lh Pq Ps Ta To Vc Vf*.
DE TRISTIBUS: rebus *Ed Ka Lb Lh Pt Px Vf Vh* | amaris *Vb* | aduersis *Cg Ge Pk Pp* | malis *Mh Na Vh* | aduersis causis *Ps* | aduersis rebus *Va* | malis rebus *Ec Gc* | quae improbis proueniunt *Ec Gc Ka* (*Lf*) | sicut contingant improbis *Ct* | aduersis, siue contingant improbis hominibus *Ap Ck* (*Er*) *Fd Ld Pb Pn Pq Pt Ta Vc*.
QUOD: quia *Er Go Ld* | eo *Ec Ed Gc Pm* | pro eo quod *Ps Vb*.
EOS: malos *Mj Vf* | improbos *Eb Ed Ka Ld Lh Ta Vh*.
MALE MERITOS (MALO MERITOS *Bc Bd Ct Ef Fb Ga Ka Kc La Lb Ld Lh Mh Mj Pa Pd Pe Pg Pn To Vb Vd Vg* | < MALO MERITOS *Af Ed Fa Mf On Va Vh*(?) | > MALO MERITOS *Na*): male meritos, et est una pars *Kc Lh* | male meritos, una pars est *Pm* | aliter male meritos, et est una pars *Af* | una pars est, male meritus *Ap Ck Pn* | male, et est unum uerbum et una pars *Ct* | pro male, est una pars *Mj* | pro merito suo malo *On* | aliter malo meritos, et est una pars, sicut dicimus bene meritum *Ta* | improbos *Ec Gc Px* | indignos *Ec Gc* | dignos mali *Ga Mh Na Vh* | opere *Va* | una pars est *Ka Pq Ps* | una pars *Eb Ec Ed Gc* | Sicut dicimus bene meritum, ita male meritum. *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Vc* | quia malos ·i· quod malum meritum habent, aliter male meritos, et est una pars orationis *Fd Pt*.
MERITOS: dignos *Eb Ed Ka Lh Mf Px Va* | esse *Lf* | quia et ipsis proueniet sc· argumentatio *Ec Gc* | (...) wirdige (...) sculdige (OHG) *Lf*.
OMNES: homines *Lf Pc Pd Va*.
EXISTIMANT: putant *Vb* | sciant *Mj*.
QUORUM: malorum *Cg Fd Ge Ld Pb Pt Va Vf* | aliquorum *Vb* | improborum *Ap Ps Ta*.
SUPPLICIA: tormenta *Vb*.
TUM (CETEROS): et *Eb Ed* | primo *Ap Ck Pn Ps* | primum *Go* | alioquin *Vf* | partim *Ge Kr* | pro nunc *Vb* | interdum *Ap Fd Ld Lf On Vh* | aliquando *Cg Ec Gc Ge Ka Kr Lh Pb Pp Va*.
CETEROS: homines *Vb* | bonos *Lf* | malos *Er*.
SCELERIBUS: peccatis *Vb* | suis *Ta* | a malis *Er*.
DETERRENT: expauescunt *Vb* | prohibent *Lf* | horrent *Ct* | irrogantur *Mh Na* | (...)rogantur *Ga* | interrogantur *Px* | minando repellent *Ld Pt* | minando repellunt

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2124 ex] \ex/ *Ga*; om. *Ec Gc Ka*. | iudicio] iusto *Ec Gc*. **2138** aduersis] om. *Ld*. **2139** siue] si *Fd Ld Pt Ta*; sicut sicut *Er*. | contingant] contingunt *Ta*. | improbis] malis *Ta*. | hominibus] hominibus mala euenire *Fd Pt*. **2145** meritus] meritos *Ap*. **2149** dicimus] decimum *Er*. | bene] be *Ck*; bone *Ap*. **2150** ita] sic id *Ap*; id *Pb*; ita dicimus *Pq*. | meritum[2]] om. *Er*. | malos…2151 ·i·] malo *Fd*.

Fd | iudicium malorum *Ec Gc Ka* | ualde perterrere faciunt *Cg Ge Pb* | dum timent similia tormenta *On*.
TUM (IPSOS): deinde *Ck Pb Pn Ps* | aliquando *Ld Lh Pt Va* | et *Vh* | interdum *Lf Vf Vh* | aliquando uel deinde *Ap*.
IPSOS: improbos *Ta Vc*.
QUIBUS: corporibus *Cg Ge Pb* | malis *Lf* | improbis *Pq* | malis hominibus *Ps* | ipsis sc· malis *Fd Ld Pt*.
INUEHUNTUR: imponuntur *Ck Er Ld Pb Pc Pk Pn Pq Ps Pt Ta Va Vb Vc* | ponuntur *Fd* | irrogantur *Fd Ka Ld Pt Vh* | portantur *Ct* | importantur *Ap Ge* | inseruntur *Ec Gc Ka Lh* | imponuntur ipsis malis *Vf* | inseruntur supplicia *Lf* | ue[h]ementer *Pd*.
EMENDANT: supplicia *Fd Ld Lf Pq Pt Vc* | ipsa *Ps* | supplicia illa *Ta*.
LAETA UERO – CERNANT: manifestatio *Mf* | Ostenditur in hoc quod uera felicitas istic non habetur. *Ec Gc Ka Lh Px Vh* | Et ideo non sunt bona uera, quae eueniunt malis unatim cum bonis. *Ap Ck Pb Pn* | quando prospera malis eueniunt *Vh*.
LAETA: prospera *Af Ap Ck Ct Er Fb Kc Lh Mj On Pb Pc Pk Pn Pp Pq Ta To Vb Vc* | malorum *Fb Px* | prospera ueniunt malis *Cg* | prospera sc· proueniunt malis *Ge* | prospera, quae contingunt illis *Va* | prospera, quae malis accidunt *Fd Ld Pt Vf* | prospera, qui proueniunt malis *Ps* | prospera malorum, optata improborum *Lf* | optata improborum *Ec Gc Ka*.
MAGNUM BONIS (MAGNUM IN BONIS *Eb Ed*): quia ipsis proueniet *Eb* | quia et ipsis perueniet *Ed*.
BONIS: perfectis *Ap*.
ARGUMENTUM: documentum *Ap Ck Ct Er Fd Kc Ld Mj Pb Pn Pq Ps Pt Vc Vf* | probamentum *Fb Ka Lf Lh Mo Pp* | exemplum *Lh* | indicium *Va* | malorum indicium *Mh Na Vh* | (...)dicium *Ga* | kleini (OHG) *Ec Gc* | girati (OHG) *Lf* | tugu(nd) (OHG) *Lf* | (a)rgumentum quasi arguete (m)entis intentum inuentum *Vb* | argumentum argutae mentis indicium, tamen sensum habet probationem; argutus mente acutus *Kr* | Argumentum dicitur, per quod res coarguitur, comprehenditur, concluditur uel coartatur. Certioribus argumentis ·i· rationibus uel rebus. Aliter: argumentum est quod dubiae rei fidem facit de ratiociniis, signis, coniecturis, suspicionibus. Inter argumentationes autem hoc interest et argumenta, quod argumentatio confectus syllogismus est. Argumentum est aliquid certum, unde probatur incertum. Iterum argumentum uero dicitur quasi argutum, uel quod sit acute inuentum, ad comprobandas res. Argumentum dicitur ab arguendo ·i· sensum demonstrando. Aliquando est titulus, omnem seriem titulando uel illuminando. Aliquando capitulum omne intellectum capiendo, aliquando praefatio uel prologus sequentia narrando. *Ec Gc Ka Lh*.
LOQUUNTUR: indicant *Af Ap Ck Ct Fb Fd Kc Ld Lf Lh Mj On Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | iudicant *Er* | ostendunt *Eb Ed Go Ka Lf Pp Px Va Vg* | ostenduntur *Vh* | demonstrant *Cg Ck Ge Pb* | non esse solidam felicitatem, et eam pro nihilo ducant *Fd Ld Pt* | (oste)ndunt quia uera felicitas hic non habetur *Mf*.
DE HUIUS MODI FELICITATE: quam habent et mali *Cg Ge* | de laetitia, quod non sit magna *Va*.
HUIUS MODI: tali *Lf Va* | temporali *Va* | de temporali *Cg Ge Pc Pk Pp* | mundi *Ga Ka Mh Na* | huius mundi *Ec Gc*.

2167 perterrere] perterre *Ge.* **2197** ratiociniis] rationibus *Ec Gc*. **2200** Iterum] om. *Ec Gc*. **2201** dicitur] om. *Gc.* | ab…·i·] ·i· arguendo *Ec Gc Lh.* **2202** demonstrando] demonstrabo *Ec*. **2203** omne] omnem *Ec Gc*. **2204** narrando] narrabo *Ec*; < narrabo *Gc.* **2207** eam] ea *Pt*. **2208** ducant] ducunt *Fd*.

IV prosa vi

DEBEANT: homines *Vb* | illi boni *Lf* | ipsi boni *Fd Ld Pt Vf*.
IUDICARE: estimare *Lf* | quod uidelicet non sit appetenda *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | quia et ipsis proueniet eadem felicitas *Pm* | uidelicet ut eam pro nihilo ducant *Ap Ck Ct Er Ge Pb Pc Pk Pn Pp Pq Ps Vc*.
QUAM – CERNANT: per quod ostenditur non esse uera felicitas *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Pt Ta* | quia malis non prouenisset saeculi felicitas, si uera esset *Ec* (*Ga*) *Gc Ka* (*Mh*) *Na Vh*.
QUAM FAMULARI: quam laetitiam quid est famulari malis saepe *Eb* | quam laetitiam uidemus saepe famulari malis *Ed*.
QUAM: felicitatem *Ap Ck Er Go Lf Pb Pn Ps Px Vb* | dignitatem *Pp*.
FAMULARI: oboedire *Fd Ld Pt Vb* | seruire *Cg Ge Lh* | seruare *Ka* | feliciter prodesse *Lf*.
SAEPE: crebro *Vb*.
IMPROBIS: malis *Vb* | huius mundi *Ka*.
CERNANT: quod et bonis *Ap Pb*.

45. In qua re illud etiam dispensari credo quod est forsitan alicuius tam praeceps atque importuna natura ut eum in scelera potius exacerbare possit rei familiaris inopia; huius morbo prouidentia collatae pecuniae remedio medetur.

IN QUA RE: in bonis, quae eueniunt malis *Cg Ge* | quod et bonis et malis utraque contingunt *Af Ap* (2x) *Ck Fb Fd Kc Ld Lh Mj Pb Pn Pp Pt Ta To Vf* | in tali dispositione *Ta* | in abundantia malorum *On* | felicitate improborum *Ec Gc Ka* | in infelicitate improborum *Pq* | quod dictura sit, scilicet quod aliquem prouocare possit ad scelera prosperitas, quasi ea careret *Va*.
DISPENSARI: ordinari *Ed Ge Ka Lf Mf Pp Vh* | a deo *Ge On Pb* | disponi *Cg Ge* | ordinari a deo *Lh* | in dispensatione dei *Pq* | in dispensatione dei credo *Er* | in dispositione dei esse *Ap Ck Ge Pb Pk Pn Pp Ps Ta Va Vc* | quadam dispositione fieri *Fd Ld Pt Vf* | a prouidentia dei disponi, sicut superius prospera et aduersa bonorum enumerat, ita hic a contrario causas improborum exponit *Ec Gc Ka* | a prouidentia dei *Lf* | malis *Lf* | felicitate (...) *Lf*.
ALICUIUS: cuiuscumque *Vb* | hominis *Fd Ld Pb Pc Pt Vh* | cuiusdam *Lf*.
TAM: pro nam *Vf*.
PRAECEPS: labilis *Af Ap Ck Er Fb Fd Kc Ld Lh Mo Pb Pc Pn Pp Pq Ps Pt Ta To Va Vc* | lapsilis *Mj* | uergens *Vb* | temeraria *Fd Ld On Pt* | drati, gerag (OHG) *Lf* | ad peccandum *Ka Lh Pp Ps Px Vh* | prona ad peccandum *Cg Ge* | ad praecipitium *Eb* | ad peccatum, in precipitium prona *Ec Gc* | in praecipitium prona *Lf Pm* | facilis ad peccandum *Va* | ad pecuniam *Ed* | Diuites in paupertate redacti, persaepe furtum rapinasque arripiunt. *Va* | Diuites ad paupertatem deducti, persaepe furtum rapinasque exercent. *Af Ap Ck Ct* (*Er* (2x)) *Fb Ge* (2x) *Kc Ld Lh Mj Pb Pc Pk Pn*

2214 quod] quid *Fb*; quando *Ct*. | uidelicet] om. *Ct Mj Ta*. **2216** uidelicet] om. *Ap Ck Pb Pn Ps*. | ut] om. *Pq Vc*. | eam] ea *Er*. **2217** per] \hinc/ per *Ap*. | non] nec *Lh*. **2218** quia] qua a *Ka*. prouenisset] poenis sed *Ka*; prouenis *Vh*. | felicitas] felicitate *Ka*. **2234** quod] quia *Vf*. | et[1]] om. *Mj Vf*. | utraque] ultraque *Ck*. **2235** contingunt] contingant *Ld Pt*; contintingat *Fd*. **2240** in[3]] om. *Ge*. **2241** dispositione[1]] dispensatione *Ta Vc*. **2242** fieri] fieri. quia *Fd*. **2243** enumerat] om. *Ec Gc*. **2252** Diuites] potentes *Pp*. | deducti] ducti *Pc*; ductos *Ct*; perducti *Ld Pt*. persaepe] prosaepe *Ge*(2); saepe *Ct*; per se *Pp*. **2253** rapinasque] rapinamque *Fb*. | exercent] arripiant *Er*(1,2); arripiunt *Ge*(1) *Pc Pk Pp Pq Vc*; arripiunt uel exercent *Ap Ck Ge*(2) *Pb Pn*.

Pp Pq Ps Pt Ta Vc | tantum inclinata ad peccandum uel ad pecuniarum raptum alieni (...) *Mf*.

IMPORTUNA: intemperata *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | grauis *Vb* | labilis *Ka* | inquieta *Fd Ld Mf Pt* | infelix *Mf* | ungimah, ungistuomi (OHG) *Lf* | ad pecuniam *Ec Gc Ka Lh* | ad peccandum *Mj* | immanis incongrua *Vf* | in praecipitium prona *Eb Ed*.

NATURA: animi *On* | in semetipsa *Lf*.

EUM: aliquem *Er Fd Ld Pt* | hominem *Pb*.

SCELERA: peccata *Vb* | in furta *Ap* | in furtum *Fd Ld Pt* | in furtum, in rapinam *Va*.

POTIUS: melius *Vb*.

EXACERBARE (EXACERUARE *Vb* | > EXACERUARE *Vc*): exasperare *Lb Vb* | prouocare *Af Ap Ck Ct Ec Fb Fd Gc Ge Ka Kc Ld Lf Lh Mf Mo Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | irritare *Vf* | incendere *Ap Ck Ct Eb Ec Ed Fd Gc Ge Kc Ld Mf Pb Pc Pk Pn Pp Ps Px Ta To Vc Vh* | intendere *Af Er Ka Lh Pq* | incedere *Pt* | accendere *On* | prouocare ad mala opera *Mj* | ad furtum *Ct Pq* | ad fraudem *Pq* | ad furtum uel rapinam *Er Fd Ld On Pt* | ad furtum et ad rapinam *Af Ap Ck Fb Kc Lh Pb Pc Pk Pn Pp Ps Ta To Vc* | augentur ad cumulum uitiorum *Cg*.

POSSIT: Quo auaritiae morbo dominus Iudam praeuidens adeo detentum, ut se pro argento uenditurus esset, credito pecuniae loculo, compescere hunc a nequitia uoluit. *Ec Gc Ka Lf*.

REI FAMILIARIS: facultatis *Ed Ka Lh Mj Vh* | propriae *Ed Pm* | pecuniae *Kr* | propriae facultatis *Eb* | rei propriae *Ec Ga Gc Ka Mh Na Vh* | substantiae *Ap Ck Ct Er Pb Pn Ps Vc* | substantiae mundialis *Ta*.

FAMILIARIS: naturalis *Ps*.

INOPIA: paupertas *Ap Ck Er Pb Pn Pq Ps Ta To Vc* | miseria *Vb* | sua paupertas *Ec Gc Ka* | dolens se esse inopem, magis in uitia raptatur *Ec Gc Ka* | eo quod non habeat unde uiuat *Fd Ld Pt*.

HUIUS: cupidi *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | hominis *Cg Eb Ed Fd Ge Lb Lf Mj Pb Ps Pt Px Va Vb Vh* | improbi *Mj* | auaritiae *Lf* | huius hominis uel auaritiae *Ga* (*Mh*) *Na Vh* | hominum infirmitati, aegritudini *Ld* | hominis uel auaritia ·i· morbi *Ec Gc*.

MORBO: infirmitati *Af Ap Ck Er Fb Fd Kc Lb Lh Mj Pb Pn Pp Pq Ps Ta To Vc* | aegritudini *Fd Pt*.

PROUIDENTIA: dei *Cg Ec Er Fd Gc Ge Ka La Lb Ld Pb Pk Pp Pq Ps Pt Ta Va Vc* | diuina *On*.

COLLATAE – MEDETUR: pecunias illi dando *Ta* | pecunias et dando et conseruando *Ap Ck Er Fd Ld Pb Pk Pn Ps Pt Va Vc* | ut per collatas diuitias saltem nequitiam deserat *Ec Gc Ka* | Si multam pecuniam adquirit, in mente medetur. *Eb Ec Ed Gc Ka Lh*.

COLLATAE: tributae *Vb* | congregatae *Pp* | datae *Fd Ka Ld Lf Lh Ps Pt* | seruatae *Go* | adquisitae *Ap Pb Pn* | genitiuus *Ld Pt*.

REMEDIO: ablatiuus *Ps* | per *Lb Pb* | auxilio *To* | cum *Lf*.

MEDETUR: medicatur *Fd Ld Pt Vb*.

2258 immanis] inmanus *Vf*. **2269** et] om. *Ck Pb Pc Pk Pn Vc*; seu *Ps*. | rapinam[2]] rabinam *Ck*; rapinas *Pp Ta*. **2272** Quo] quae *Ec Gc*. | morbo] modo ·i· morbo *Ec Gc*. | adeo] ab eo *Ec Gc*. **2281** uiuat] ueniat *Pt*. **2290** pecunias[2]] pecuniam *Va*. | et[1]] om. *Er Fd Ld Pt*; ei *Pk Va Vc*. dando[2]] tando *Pn*. | et[2]] uel *Va*. **2292** multam] multa *Gc*. | in] tunc in *Eb Ed*.

46. Hic foedatam probris conscientiam spectans et se cum fortuna sua comparans forsitan pertimescit ne cuius ei iucundus usus est sit tristis amissio; mutabit igitur mores ac dum fortunam metuit amittere nequitiam derelinquit.

HIC: homo *Mj* | alter *Pd Vh* | alius *Lf Va Vf* | aliquis *Pb* | alius quilibet *Cg Ck Er Fb Fd Ge Lh Pc Pk Pn Pp Pq Ps Pt Vc* | alius quislibet *Ap Ct Ka Kc Ta To* | alius uidelicet *Af* | alicuius quilibet *Ld*.
FOEDATAM: contaminatam *Mj* | deturpatam *Ge* | pollutam *Ec Gc Ka Lf Lh*.
PROBRIS (PROBARIS *Er*): uitiis *Af Ap Cg Ck Ct Er Fb Fd Ga Ge Ka Kc Ld Lh Mh Mj Mo Na Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta Vb Vc Vf Vh* | criminibus *Eb Ec Ed Gc Ka Lh Mf On Va Vh* | contumeliis *Ct* | maculis *Vf* | flagitiis *Pp* | criminibus *Ec Gc* | malitiis suis *Lf* | gibosim (OHG) *Lf*.
CONSCIENTIAM: suam *Af Ap Cg Ck Ct Er Fb Fd Ge Ka Kc Ld Lf Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | in *Lf*.
SPECTANS (EXSPECTANS *Af Ap Cg Ct Er Ge Kc Mj Pc Pk Ps Pt To Vc* | < EXPECTANS *Mh On Va*): considerans *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lf Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | intuens *Cg Fd Ge Ld Pb* | cognoscens *Ec Gc Ka Lh* | inspiciens *Ec Ed Gc Lh* | frequenter aspiciens *Mf Pp Px Va Vh*.
SE: malitiam suam *Eb Ed Lf Pm*.
SE CUM: uel secum *Va*.
CUM FORTUNA SUA: cum felicitate *Ga Mh Na Vh* | cum felicitate exteriori *Ed Pm* | felicitate exteriori *Eb Lf* | cum felicitate uel malitia *Ka* | felicitate uel malitia ·i· suo facto *Ec Gc* | facto suo *Lh* | quia ipse malus est *Pq* | cum temporali substantia sua *Ap* | cum felicitate temporali, quam ei deus contulit *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vf* | Ideo felicitatem terrenam fortunam dicit, quia euentu euenit. Quid enim habuit, quod non accepit, quod si accepit, quid gloriatur, quasi non acciperet. Ideo prudens homo bene utitur terrena felicitate, quod si male utatur, ab ea scit se aeternas pro illa poenas luiturum esse. Ideo aliis non nocet, quia propriis priuari diuitiis timet. *Ck Ge Ps*.
FORTUNA SUA: uel fortunam suam *Va*.
FORTUNA: euentus *Vb* | felicitate *On* | ablatiuus *Pn*.
COMPARANS: conferens *Mf On* | assimilans *Pb* | samanebrengenti (OHG) *Lf*.
PERTIMESCIT: ualde timet *Vb* | malus esse *Cg Ge Pb* | Ne illam perdat, cauet. *Ap* | Ne forte male aut indigne bonis utatur, pertimescit. *Ap Ck* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vf* | Timet ne fortunam ·i· suam felicitatem perdat et ideo mutabit malos mores, ut in sua fortuna persistat. *Ec Gc Ka Lf* | Diues uiuere utile debet pro hoc, ut bona faciat, ne propter mala sua bona amittat. *Pp* | Propter hoc facit bona, ne propter mala bona perdat. *Eb Ec Ed Gc Ka Lh Mj Vh* | si quis hab(...) (...)met se (...) mutare (...) in (...) *Lf*.
NE CUIUS: fortunae *Cg Ck Er Fd Ge Ka Kr Ld On Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | rei *Ed Fb Mj Pm Ps* | illius *Lb* | fortunae uel rei *Ec Gc* | substantiae uel fortunae *Ap*.
EI: homini *Ge Ps* | dicens quod iucundus est illis, quibus utitur, uel utrum sit dignus tali fortuna, quippe cognoscens conscientiam suam peccatis foedatam *Va Vb*.
IUCUNDUS: laetus *Vb* | alacer *Lb*.

2323 cum] om. *Er Fd Ld Pq Pt Vc Vf*. | felicitate temporali] felicitatem temporalem *Pt*; ubertate temporalia *Pp*. | deus] dei *Fd*. | contulit] contulit comparans *Ge Pc Pk Pp Pq Ps Va*. **2326** terrena…2327 ab] om. *Ps*. **2328** timet] primet *Ps*. **2333** aut] et *Er Fd Ld Pt Vf*. **2337** mala] mala faciendo *Mj*.

USUS: fructus *Ap Ck Pb Pn Ps* | utilitas *Eb Ec Ed Gc Ka Lh Mj Px Vh* | ab ea *Vc* | eius rei *Cg Fb Ge Pb Vh*.
TRISTIS: miseris *Vb*.
AMISSIO: perditio *Ct Lf Vb* | fortunae *Ld* | si non cohibet se a scelere *Ap Ck Ga Mh Na Pb Pn Ps Vh* | et saepe emendat uitia abstinendo *Vh*.
MUTABIT: emendabit *Pp* | emendat *Ec Gc Ka Lh* | mores *Ta* | ut si quis commissum sibi ministerium perdere timeat, solitos prauitatis mores ob amorem retinendi eiusdem ministerii emendare nititur *Ec Gc Ka*.
IGITUR: ideo *Lf*.
MORES: animos *Vb* | peruersos *Cg Ge Kr Pc Pk Va* | siti (OHG) *Lf* | uitia *Vh* | peruersos in bonos *Af Ap Ck Ct Er Fb Fd Kc Ld Lh Pb Pn Pp Pq Ps* (2x) *Pt Ta* (2x) *To Vc Vf* | peruersos in bono *Af* | peruersos in bonos mores *Mj*.
FORTUNAM: prosperitatem *Ec Fd Gc Ka Ld Pt Vf* | felicitatem *Cg Ge Lf*.
METUIT: timet *Vb*.
AMITTERE: perdere *Vb*.
NEQUITIAM: suam *Lf Vf* | iniquitatem *Vb* | malitiam *Ka* | malitiam suam *Fd Ld Pt* | malorum *Lf* | horum malorum *Ec Gc Ka*.
DERELINQUIT: amittit *Vb* | ne propter mala bona perdat *Va*.

47. Alios in cladem meritam praecipitauit indigne acta felicitas; quibusdam permissum puniendi ius ut exercitii bonis et malis esset causa supplicii.

ALIOS: homines *Fd Ld Pt*.
IN CLADEM: damnum *Pt* | mortem *Ec Gc Lf Mj On Pp Va* | in damnum *Fd Ld Ps Vf* | in mortem *Eb Ed Lh Ps Vb Vh* | in perditionem *Ps* | in perditionem dignam *Ga Ka Mh Na Vh* | mortem, miseriam *Cg* | in uituperationem *Ap* | in damnum, in infirmitatem, uel in perditionem *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc*.
MERITAM: sculdigan (OHG) *Lf*.
PRAECIPITAUIT: demersit *Vb* | mersit *Ps* | immersit *Ka Lh*.
INDIGNE ACTA: male distributa *Eb Ed Ka Lh Mj Pp Px Vh* | male facta, male perpetrata *Mf* | non bene tractata *Pq* | non bene tractata uel indigne illi accumulata *Ap Er Ge Pb Pc Pk Pn Pp Ps Vb Vc*.
INDIGNE: immerito *Ka Lf* | uituperate *Ap* | uituperate, quia digni non fuerant habere felicitatem *Fd Ld Pt Va Vf*.
ACTA (AUCTA *Ga*): collocata *Vf* | collata *On* | facta *To Vb* | ducta *Ga Ka Kr Lf Mh Na Pp Vh* | accumulata *Ct Pb* | zuogitan (OHG) *Lf* | tractata, ducta, ministrata *Cg*.
QUIBUSDAM: malis *Ap Ck Er Ga Mh Na Pb Pn Ps Vh* | aliquibus *Vb* | aliis *Lb* | hominibus *Va* | dominis *Lf*.
PERMISSUM: est *Ap Cg Er Fb Ge Ka Lf Pb Ps Pt* | ius *Er* | fuit *On* | permisit *Ec Gc Lh* | concessum *Vf* | concessum est *Fd Ld Pt* | potestas iudicandi *Pp*.
PUNIENDI IUS: potestas iudicandi *Cg Ck Fd Kr Pc Pq Pt* | potestatis iudicandi *Ap Pb Pk Pn Vc*.
PUNIENDI: torquendi *Vb* | iudicandi *Er Ge Ps Va* | gerundus passi{uus} *Ck Pn* | gerendi passionem *Ps*.
IUS: fortitudo *Vb* | potestas *Af Ap Ct Er Fb Ge Kc Lf Lh Mj Pp Ps Ta To Va Vc*.

2349 se] om. *Vh*. **2352** solitos] < solitas *Ec*; solitas *Gc*. **2373** uel] om. *Ap Ck Pb Pn*. **2377** non[2]] om. *Vc*. | tractata[2]] tracta *Pb Vc*; tracte > tracta *Ap*. | accumulata] cumulata *Ps*; et contilata *Er*. **2379** uituperate[2]] om. *Va*. | digni non] dignam *Ld*.

IV prosa vi

UT: ipsum ius *Fd Ld Pt* | ut exercitium esset bonorum, quod accidisset malis ad supplicium *Eb Ec Ed Gc Ka Lh* | ut exer(...) *Lf*.
UT: esset *Ap Fd Ld Pb Pt Va Vf*.
EXERCITII: correctionis *Pp* | exercitatio *Mj* | causa *Ap Eb Fd Pb Pt Vf* | causis *Va*.
BONIS: uiris *Ap* | corrigendis *Pp*.
ET: ut *Ps*.
MALIS: his, qui patiuntur *Eb* (2x) *Gc Ed Lf Pm*.
ESSET: ipse *Ps*.
CAUSA: occasio *Va*.
SUPPLICII: tormenti *Vb* | causa *Ps* | ut puniat malos *Lf*.

48. Nam ut probis atque improbis nullum foedus est ita ipsi inter se improbi nequeunt conuenire.

NAM – CONUENIRE: Hoc est quod superius dixit, quod cuique conuenire nouit, accommodat. *Eb Ed Lh Mf Vh*.
UT: quemadmodum *Ap* | sicut *Cg Fb Ge Lf Pb*.
PROBIS: bonis *Cg Fd Ge Ka Ld Lh Pt Va Vb*.
IMPROBIS: malis *Cg Ge Ka Lh Pt Vb* | malis rebus *Fd Ld Va*.
NULLUM FOEDUS: nulla concordia *Cg Ec Fd Gc Ge Ka Ld Mh Na Pt Vh* | nulla concordia est *Ga*.
FOEDUS EST: coniunctio *Af Ap Ck Ct Fb Fd Ka Kc Ld Lh Mj Pp Pq Ps Ta To Vc* | concordia *Ap Ck Lf Ps* | amicitia *Er Fd Ld Pt Vb* | coniunctio concorda *Pb Pn* | inter se *Lf*.
ITA: et *Lf*.
NEQUEUNT: non possunt *Vb*.
CONUENIRE: concordare *Ap Cg Ck Ec Gc Ge Lf Lh Pb Pn Ps* | concordari *Ga Ka Kc Mh Na Px Vh* | se coadunare *Mf* | Naturale est ut homines mali alios uelint esse bonos, et ideo mali plerumque malos persequuntur, et quod ipsi agunt, in alios puniunt. *Af Ap Ck Fb Ge Ld Lh Pb Pn Pp Ps Pt Ta*.

49. Quidni, cum a semet ipsis discerpentibus conscientiam uitiis quisque dissentiat faciantque saepe quae cum gesserint non fuisse gerenda decernant?

QUIDNI: praesertim *Ap Ck Ct Er Fd Kc Kr Ld Mj Pc Pk Pn Pp Pq Ps Vf* | certe *Ap Ck Ct Er Fd Kc Ld Lf Mj Pb Pc Pk Pn Pp Pq Ps Pt Vb* | ita est uidelicet *Ec Gc* | quid aliud *Ga Mh Na* | quid aliud non ita est *Vh* | quid aliter *Ge* | nonne ita est *Lh Mf Pp* | ita est *Lf* | certe uel omnino hoc ita fit *On* | maxime *Pd* | aliud, uel non ita *Ka*.
SEMET IPSIS: a semetipsos *Er* | Non solum mali a malis discordant, uerum etiam mala, quae in eis sunt, a se ipsis dissentiunt. Eosdem enim, quos luxuria eneruat,

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2392 esset] esse *Ed.* **2407** nouit] noluit *Mf.* **2415** amicitia] amitia *Fd*; amicia *Ld.* **2420** alios] cum *Ap Ck Ge Pb Pn.* **2421** et[2]] ut *Ld Pt.* | alios] aliis *Af.* **2422** puniunt] puniant *Fb Ld*; puni *Pt.* **2433** mali] mala *Ct.* | discordant] discordantur *Kc.* **2434** mala] in malis *Pp.* | Eosdem] eodem *Ck Ge Pb*; < eodem *Ap Pn*; eos *Ta.* | enim] autem *Ta.* | eneruat] ineruat *Ck Ge Pb*; < ineruat *Ap Pn*.

auaritia constringit, et qui prodige per luxuriam suam dilapidant, ipsi per auaritiam cruciantur. Ergo diuersa uitia multis modis malorum mentes dilaniant, et dum mentes uitiis dilaniantur, ipsi quoque semetipsis displicent. Hinc Cato ait conueniet nulli, qui secum dissidet ipse. (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta* | Quia cum mentes uitiis dilaniantur, ipsi quoque semetipsis displicent. Hinc Cato: conueniet nulli, qui secum dissidet ipse. *Vd*.

IPSIS: hominibus *Mh* | malis *Lf*.

DISCERPENTIBUS: uel discrepantibus *Vh* | lacerantibus *Ap Cg Ck Ed Er Fd* (*Ga*) *Ge Ka Ld Lh Mf Mh Na Pb Pc Pk Pn Pp Pq Ps Pt Px Vc Vh* | discidentibus *Vf* | rapientibus *Vb* | compungentibus *Ec Ed Gc Lh Mf Mj Px Vh* | discernentibus *Ct* | compugnantibus *Lh Pp* | torquentibus *Lf* | lacerantibus uitiis animos eorum *Va* | wizinontem (OHG) *Lf* | quia contrarius est auarus luxurioso *Kr*.

CONSCIENTIAM: ipsorum *Ap Cg Ck Er Fd Ge Ld Pc Pk Pn Pp Pq Ps Pt Vf* | ipsorum malorum *Pb* | illorum *Ec Gc Ka Lf* | eorum *Va*.

UITIIS: peccatis *Vb* | in *Ec Gc Ge Mh Na* | non eisdem uitiis seruiunt *Ct*.

QUISQUE: aliquis *Vb* | malus *Cg Ge* | improbus *Ap Ck Fd Ld Pb Pn Ps Pt* | improbi *Vf* | unusquisque *Ka* | unusquisque illorum *Lf*.

DISSENTIAT (< DISSENTIET *Ap* | DISSENTIET > DISSENTIANT *Cc* | > DISSENTIANT *Eb* | < DISSENTIANT *Lh*): uel dissentiant quique *Vb* | discordatur *Vb* | discordat *Cg Ec Ga Gc Ge Ka Lh Mh Na Pb Vh* | discordet *Fd Ld Lf Pd Pt Va* | diuidatur *Mf* | alio *Ap* | ab aliis *Fd Ld Pt* | dolent se peccasse (*Ga*) *Mh Na Vh* | quia in moribus dissentiunt *Eb* | quia in moribus dissentiant *Ed* | Non enim unis eisdemque uitiis omnes inseruiunt. *Cg Er Ge Pc Pk Pq*.

FACIANTQUE: improbi *Ap Ck Pb Pn Ps* | mala *Cg Ge Vh* | mali *Lf Vh* | illa *Lf* | et cum *Ka Lf Pp* | cum *Ec Gc* | Mali plerumque faciunt ea, quae in aliis aeque malis iudicant non esse facienda. *Ec Ed Gc Ka* (*Lf*) *Pm*.

SAEPE: crebro *Vb*.

QUAE: ea *Ps Va* | mala *Cg Ge* | alia *Ld* | aliqua *Fd Pt Vf*.

GESSERINT: fecerint *Vb* | ipsi *Ec Ed Gc Ka Lf Pm* | iam *Vh* | illa *Vh*.

GERENDA: agenda *Vb* | faci[e]nda *Vh* | ab aliis *Ap Ck Er Pn Pq Ps Pt* | ab illis *Fd Ld Vf* | a semetipsis uel ab aliis *Pb* | aliis malis *Lf*.

DECERNANT (DISCERNANT *Px*): saxiant *Ck Pn* | sanxiant *Ps* | diiudicant *Ed Ga Ka Lh Mh Na Px Vh* | diiudicent *Pd Va* | iudicent *Cg Ge Lf Mf Pb* | statuant *Vf* | desinunt *Vb* | dissentiant *Fd Ld Pt* | in ceteris *Ec Ed Gc Lf Pm*.

50. Ex quo saepe summa illa prouidentia protulit insigne miraculum, ut malos mali bonos facerent.

EX QUO: iure *Pp Vb* | quare *Cg Ge Ps* | ex qua re *Pb* | quia dissentiant *Vf* | quia dissentiunt uitiis *Fd Ld Pt*.

2437 Hinc…2438 ipse] *Disticha Catonis* 1.4 (p. 37)

2435 constringit] constrigat *Ld*. | et] ut *Ld*. | qui] om. *Pp*; quia *Ps Ta*; quae *Lh*; > quae *Ap*. per[1]] propter *Lh Ta*; p{ro} *Pt*; < p{ro} *Ld*. | suam] sua *Fb Mj Pp*. | dilapidant] > dilapidantur *Ap*. **2436** multis] multi *Pt*. | malorum] om. *Fb*. | dilaniant] > dilaniantur *Ap*. | et…2437 dilaniantur] om. *Fb Ps*. **2437** uitiis] uites *Fd*; diuitiis *Lh*. | ipsi] ipsi sunt *Pt*. | semetipsis] sibi metipsis *Af Fb Fd Pp Ps*. | displicent] dissentiunt *Mj*; displicet *Ld*. | ait] om. *Ap Ck Ge Pb Pn*. **2438** conueniet] conueniat *Kc*; conuenient *Ps*. | dissidet ipse] om. *Ld*. | ipse] ipsi *Pn*. **2444** compungentibus] > compung\na/ntibus *Lh*. **2453** discordat] < discordant *Lh*. **2456** enim] om. *Er*. | unis eisdemque] eidem *Pc*; eisdem *Er*; uni eisdemque *Pq*. **2457** omnes] om. *Pq*.

IV prosa vi

PROUIDENTIA: dei *Ap Ck Pb Pn Ps*.
PROTULIT: produxit *Ps* | manifestat *Pb*.
INSIGNE: celebre *Vb* | nobile *Cg Ge Ps*.
MIRACULUM: miraculum prouidentiae dei *Lf*.
UT – FACERENT: ut qui mali sunt, faciant bonos de malis *On*.
MALOS: homines *Cg Ge Ps*.
MALI: homines *Ap Va*.
BONOS: esse *Cg Ec Gc Ge Ps Vf*.
FACERENT: bonos boni *Mj* | ex malis bonos *Ec Gc Ka Lf*.

51. Nam dum iniqua sibi a pessimis quidam perpeti uidentur, noxiorum odio flagrantes ad uirtutis frugem rediere, dum se eis dissimiles student esse quos oderant.

NAM – ODERANT: (...) malum puniat sup(...) qui profert iniuriam (...) uertit se ad bo(...) malum *Lf*.
INIQUA: mala *Ec Gc Ka Lh Vb* | iniusta *Ap* | contraria *Pb* | tormenta *Lf*.
SIBI: inlata *Pd*.
A PESSIMIS: aliis *Pp* | iudicibus *Cg Ge* | hominibus *Lf* | a facinorissimis *Ap Ck Pb Pn Ps* | a facinorosis *Er* | a facinorosissimis *Fd Ld Pt*.
QUIDAM: improbi *Vf* | iniqui *Ap Pp* | mali *Cg Er Ge Pb* | aliqui *Ed*.
PERPETI: pati *Ap Ck Er Fd Ka Ld Lh Pb Pn Pq Ps Pt Vb Vc Vf*.
UIDENTUR (UIDENT *Va*): iniqui *Ap Cg Ck Ge Ld Pb Pc Pk Pn Pq Ps Pt Va Vc Vf* | si iniqui *Fd*.
NOXIORUM: pessimorum *Fb Mo Pp* | tyrannorum *Mo* | sceleratorum *Fd Ld Pt Vf* | malorum *Vb* | criminum *Pp* | tyrannorum iudicum *To* | eorum, qui nocent *Ed Mf Mj Px* (*Vh*) | eorum, quae nocent *Ka Lh* | eorum, qui eis nocent *Ec Gc* | eorum, qui eis supplicia inferunt *Ed Lf Pm* | tyrannorum iudicum, qui sibi nocent *Fd Ld Pt* | tyrannorum iudicum, qui sibi nocent uindictam inferendo, odio flagrantes *Af Ap Ck* (*Er*) *Fb Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ta Va Vc*.
ODIO: per *Pb* | in *Lf Vh* | inimicitia *Lf*.
FLAGRANTES: ardentes *Ap Ck Ct Ka Ld Lh Pb Pn Ps Pt Va Vb Vf Vh* | feruentes *Cg Ge Pb* | ipsi ardent *Fd* | mala *Lf*.
FRUGEM: fructum *Fd* (*Ga*) *Ld Lh Mh Na Pp Pt Px* | ad fructum *Ka Vh* | utilitatem *Ct Ge* | ad utilitatem *Cg* | abundantiam *Ap Pn* | wuohhare (OHG) *Lf*.
REDIERE (REDIGERE *Px* | < REDIGERE *Fa Na*): uel redigere *Er* | reuerti *Vb* | reuersi sunt *Fd Ld Pt Vf* | pro redierunt *Pp* | mali *Lf*.
DUM: quando hoc est *Ps*.
EIS: malis *Ec Ga Gc Ld Mh Na Pt* | iudicibus *To* | iudicibus malis *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Ps Pt Vc*.
DISSIMILES STUDENT ESSE: dum eis uolunt esse contrarii *Ap Ct Fb Fd Kc Lh Mj Pp Ps Pt Ta*.
DISSIMILES: non similes *Vb*.
STUDENT: studium habent *Vb* | illi, qui ab iniquis mala sustinent *Fd Ld Pt*.
QUOS: iudices *Cg Ge Ps*.
ODERANT: in odio habuerunt *Vb* | alter malus bonus est *Lf*.

2504 inferunt] inducunt *gl.* ferunt *Lf*. **2505** iudicum] om. *Mj*. | qui…nocent] quasi nocens *Er*. sibi] om. *Ge*. | odio flagrantes] om. *Pc Pk Va*; o.f. *Mj*. | flagrantes] fragrantes *Af*.

52. Sola est enim diuina uis cui mala quoque bona sint, cum eis competenter utendo alicuius boni elicit effectum.

SOLA – EFFECTUM: Ille quidem iudex plerumque malus est, iratoque animo punit reum, sed eius malo deus operatur bonum. *Ap Cg Ck* (*Er*) *Ge* (2x) *Pb Pc Pk Pn Pp Pq Ps Va Vc*.
SOLA: hoc facit sola pro uolentia dei, ut malus a malo corrigitur *Lf*.
UIS: potestas *Af Cg Ct Fb Fd Ge Ka Kc Ld Lf Lh Mj Mo Pp Ps Pt Ta Va* | uirtus *Mj On Px To Vh*.
CUI: diuinitati *Ge Ps* | uirtuti *On* | malo *Lf* | diuinae ui *Ap Vb* | diuinae uirtuti *Ld Pt Vf* | diuini uirtutis *Fd* | diuinae *Ck Pb Pn* | «in diuine» *Ap* | cui malus homo bonus est *Ap Ck Er Pb Pn Vc*.
BONA SINT: quia facit ex malis bona *Fd Ld Pt Vf*.
SINT (SUNT *Go Vh* | < SUNT *Ap Mh*): uel sunt *Ed Pb* | uel sint *Vh*.
EIS: ab *Ct* | malis *Ap Cg Ck Ct Ed Fd Ge Ka Ld Lf Pb Pc Pk Pn Pp Ps Pt Va Vc Vf Vh*(2x) | hominibus iudicibus *Pb* | eo malo homini *Lf*.
COMPETENTER: conuenienter *Ed Fd Ka Ld Lf Mf Pm Pq Pt Vb Vf* | congrue *On* | utiliter *Cg Ge Pb* | ualenter *Ct* | oportune *Ge Pb Ps* | gifuorsamo (OHG) *Vh*.
UTENDO: quae utimur *Vb*.
ALICUIUS: cuiuscumque *Vb*.
ELICIT: ducit *Fb Mo* | producit *Fd Ld Pt Vf* | educit *Mf* | exprimit *Cg Ck Ec Gc Ge Kr Lh Mf On Pd Pp Px Vh* | extorquet *Ap Ck Er Fd Ld Mf Mj On Pb Pc Pk Pn Pq Ps Pt Px Vh* | etorquet *Lf* | euocat *Vb* | emittit *Lb* | prouocat *Ap Ck Kr Pb Pn Ps To Va* | inuitat *Pq Vc* | profert *Ec Gc Ka* | extrahit *Lf* | mouet, allidit *Ct* | perficit *Ck Ge Ps* | elicio, exprimo *Ck* | elicio, id est euoco *Vb* | ut bona aga(ntur) etiam nolendo *On*.
EFFECTUM: operationem *Cg Ck Ge Pb Va* | perfectionem *Fb Mo* | opus *Vb* | rectum iudicium *Ap Ck Er Pb Pn Ps* | ut iam dictum est *Ec Ed Gc Ka Lf Pm* | sicut supra dictum est, ut mali faciant malos bonos *Fd Ld Pt* | ut mali malos faciant bonos *Ec Gc Ka Lf* | Hoc insigne miraculum est. *Lf* | Diuina prouidentia de malis hominum operibus bene utitur, cum mala sunt. Quid enim in mundo peius atque execratus est opus quam quod scelestissimi iudei perfecerunt dominum Iesum crucifigere? Et illorum scelestissimo opere bene usus est redimendo humanum genus per crucem et sanguinem suum. *Ck.*

53. Ordo enim quidam cuncta complectitur, ut quod adsignata ordinis ratione decesserit hoc licet in alium, tamen ordinem relabatur, ne quid in regno prouidentiae liceat temeritati. *Ἀργαλέον δέ με ταῦτα θεὸν ὣς πάντ΄ ἀγορεύειν.*

ORDO: diuinus *Ld On Pt Vf* | dei *Ps* | prouidentiae *Ct Fb Ka Kc Lh Pp Ps Ta To Vd* | igitur prouidentiae *Mj* | dispositio dei *Ap Ck Pb Pn* | prouidentia dei *Lf* | iustum iudicium *Px* | iustum iudicium dei *Ec Ed Ga Gc Ka Mh Na Vh* | rectum iudicium *Pq* | scilicet ut cum malum esse desierit, necesse est ut transeat ad bonum *Va Vb*.
CUNCTA: omnia *Vb*.

2528 iudex] plenus *Er*. | malus] malum *Er*. | est] om. *Ck*. **2529** sed] sed de *Pp*. | malo] (...)los *Er*. | bonum] in bonum *Pp*. **2535** cui] «:»ui *Pb*; cum *Ap*. **2536** est] om. *Ck*. **2568** ut[1]] om. *Va*. ut[2]] om. *Va*.

COMPLECTITUR: constringit *Cg Ge Pb* | constrigit *Ck* | coniungit *Vb* | in se continet *Pd*.
UT QUOD: de deo *Mj* | malum *Pd* | illud *Fd Ld Pt*.
ADSIGNATA – RELABATUR: Dum transit ab uno ordine sibi assignato, non ideo deuiat, quia aliae rei inseruit a deo ordinatae. *Ap Ck* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | (...)ferit malus ab or(...) (...)dus est, et hoc autem (...) malum bonum efficit. *Lf* | Malus per malitiam a recto ordine declinat, per quem, quia alter malus efficitur bonus; in hoc ad ordinem dei reuertitur, et hoc est illud insignum miraculum dei. *Ec Gc Ka*.
ADSIGNATA (AB ADSIGNATA *Na Px* | AB ASSIGNATA *Bb Cg Lf Vf* | \AB/ ADSIGNAT\A/ *Vb* | ABSIGNATA *Go Vh* | > ASSIGNATA *Fa* | «AB» ASSIGNATA *Ap*): absignata *Af Ck Ed Mh On Pp* | adsignata *Px Vh* | constitute *Ck* | constituta *Ap Ld Pn Ps Pt* | ab constituta *Vf* | adscripta *Cg Ge Pb* | demonstrata *Fb Mo* | disposita *Pp* | firma *Pd* | ualde signata *Vb* | bimeintun**,** zuogizeihhanteru (OHG) *Lf* | de assignata ratione cesserit *Ka Vh*.
RATIONE: a iustitia *Vh*.
DECESSERIT: abscesserit *Vb* | euenerit *Pd* | recesserit *Cg Ge Pb* | deflexerit *Ge Pb* | transierit *Ec Gc Lh* | discesserit *Pp* | per malum *Af Ap Ck Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Va Vf* | Hoc insigne m{iraculum} e{st}. *Lf*.
HOC LICET – ORDINEM: Etsi malus uideatur, tamen ordo est. *Ec Ga Gc Ka Mh Na* | Licet in aliquo recto ordine declinauerit, tamen ad ordinem dei aliter quodammodo reuertatur. *Ec Gc Ka Lf Pp* | Quisquis a iusto ordine recedit, in alium ducitur. *Ec Ga Gc Ka Mh Na Vh* | Retinetur recto ordine. *Mh*.
LICET: licitum est *Pd* | quamuis *Lf* | permittatur *Ap* | ut permittatur *Ck Pn Pq* | ut permittitur *Er*.
IN ALIUM: per malum *Vf* | ordinem *Cg Ck Ge Pb Ps Px Vh* | relabitur *Fd Ld Pt* | dico *Vh*.
ORDINEM: in *Cg Ck Ge Lf* | ipsum *Vf* | in ipsum *Af Ct Kc Lh Pp Ta To Va* | in ipsum ·i· deum *Fb* | ad bonum *Ap*.
RELABATUR: recurrat *Fd Ld Pt Vb* | ut *Pd* | reuertatur *Lf* | ad bonum *Ap* | per malum recurrit *Ap Ck Pb Pn Ps* | futuri temporis *Ct* | coniunctiuus praesens *Vh* | quod in unam causam non conuenit, hoc relabitur (*Eb*) *Ec Ed Gc Ka Lh*.
NE QUID: ne aliquid *Vb* | aliquid *Ap Ga Ge Lf Mh Na Pd Px Vh* | regnat aliquid *Ck Pb Pn* | ne regnet aliquid *Ps*.
IN REGNO: in deo *Vb* | ubi regnat prouidentia *Fd Ld Pt*.
PROUIDENTIAE: dei *Ap Cg Ck Ec Ga Gc Ge Ka La Lf Mh Na Pb Pn Vh*.
LICEAT: esse *Pp* | fieri *Er* | adscribere *La* | licitum sit *Lf Pb* | licitum sit esse inordinatum *Ga Mh Na Vh* | posse per se regnare *Mj*.
TEMERITATI: praesumptioni *Ap Ck Fb Fd Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta To Vf* | instabilitate *Pp* | audaciae *Ec Gc Ka Lh Vb* | inrationabilitate *Lf* | euenti *Af* | euentui *Af Ap Ck Fb Kc Lh Mj Mo Pb Pn Pp Ps Ta To* | casui *Cg Ge Vb* | fortuito casui *Fd Ld* | sine ratione esse *Ec Gc* | sine ordine *Lf* | datiuus *Ed*.
Ἀργαλέον – ἀγορεύειν: uersus metricalis *Ka Pf* | uersus est metricalis *Ec Gc* | sardismos *gl*. commixtio linguarum *Ka* | Leuia oportet autem post haec deum

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2573 Dum] ille dum *Ck*. | assignato] assignata *Ps Pt*. **2574** rei inseruit] res se inserunt *Pp*. ordinatae] ordinata *Pt*. **2576** quem] quendam *Ec Gc*. **2577** illud] ipsum *Ec Gc*. **2578** miraculum] et miraculum *Ec Gc*. **2584** cesserit] necesse erit *Vh*. **2589** uideatur] uidetur *Ka*. **2590** recto] a recto *Ka Lf*; om. *Ec Gc*. **2591** quodammodo] quomodo *Ec Gc*. | a iusto] aucto *Ec Gc*. **2592** ducitur] iacitur *Ka*. **2601** relabitur] reuelabitur *Ka Lh*; relabatur ad aliam *Eb*; relabitur ad aliam *Ed*.

articulus omnia conuocare. *Ck Ge Pb Pn Pq Ps Ta* | Leuia uitem oportet hoc deo omnia ministrant. *Er* | Leuia irascente oportet. post haec uero deum tam omnia conuocare. *Ap* | irascentem post deum tamquam omnia conuocare *Cg Ph Va Vc* | Vir irascens conuocat omnia opera sua post deum. *Pq* | durum aut autem haec deum ueluti omnia dissere *Ka* | Fortissimus in mundo deus omnia peregit. *Bb Eb Ec Ed Ef Ga Gc Go Lh Mh Mn Na Pf Px* (*Ta*) *Vg Vh* | Fortissimus cuncta peregit. *Lf* | Fortissimus saecula omnia et prospicit deus. *Lf* | Fortissimus cum omnia prouideat et respicit deus. *Mf* | fortissimus, cum omnia saecula prouidet *Fd Ld Lh Mj Pc Pg Pt Px Vd Vf Vh* | Η ΑΡΓΑΛΕΟΝ ΜΕΤΑ ΠΑΝΤΑ.ΑΙΟΩΝΑ ΥΠΕΡΒΛΕΠΕΙ ΚΑΙ ΠΡΟΝΟΕCΤΑΙ *gl.* aut fortissimus cum omnia saecula praeuidet et prospicit. *Ka Lh* | Perfecta oportet timere uel supere haec deum sicut omnia ornatorem. *Vb* | Greca non sunt d(...) sed haec est ratio: irascentem post deum tamquam omnia con(...) *Vb* | aliquem irascentem autem post deum omnia conuocare *Ge* | Irascentem post deum tamquam conuocare omnia legitur in Grecis litteris. *Af* | Post haec quae diximus oportet deum inuocare, quia non possumus comprehendere ordinationes eius omnes, quas in hoc mundo conspicimus. *Ap* | Haec est glossa illius Grecae locutionis: recte expedit deum scire, qui omnia regit fortissimus, cum saecula prouidet et conspicit. *Ct* | Prouerbiale exemplum in Greco positum, quod corruptum est. *Pd* | Prouerbiale exemplum in Greco positum quod corruptum est, sed Latina interpretatione hoc dicitur habere: irascentem post deum omnia conuocare ·i· qui irascitur et aliquid conatur agere contra dei dispositionem, etiam in hoc ipso deo seruit eiusque dispositionem, quamuis inuitus, peragit. Sicut Ioseph fratres uendiderunt, ne illorum esset dominus, uerumtamen nisi esset uenditus, dominus eorum non esset. Similiter Iudei cum dominum saluatorem nollent recipere, dicentes ecce totus mundus post eum abiit et nos nihil profecimus, dumque illum occiderent, uolentes nomen eius extinguere, amplius illud dilatauerunt, et dum irati resisterent, illi famulati sunt, neque enim totus mundus in Christum crederet, nisi Iudei eum interfecissent. (*Af*) *Ap Ct Fb Kc Ld Lh Mj Pp Ps Pt Ta Vd* (*Vf*) | Hoc est quod irascitur et aliquid conatur agere contra dei dispositionem, etiam in hoc ipso deo seruit eiusque dispositionem, quamuis inuitus, peragit. Sicut Ioseph fratres uendiderunt, ne illorum esset dominus, et Iudei Christum occiderunt, nolentes eum recipere. *Va*.
ἀγορεύειν: prospicit deus *Mj* | prospicit *Pc* | Infinitiuum pro nomine posuit. *Vb*.

2614 articulus] ar{...} *Ck Pb Pn*; om. *Ge*; autem *Ta*; ante < ar{...} *Pq*; ap{ud} *Ps.* | conuocare] conuenire *Ta*. **2616** irascentem] irascentem uero *Va.* | conuocare[2]] conuenire *Vc*; om. *Va*. **2618** Fortissimus] fortissimus aliter fortissime *Na*. | deus] dominus *Mh Vg*. | omnia[2]] cuncta *Bb Eb Ed Ef Ga Go Mh Na Px Vg Vh*; haec cuncta *Mn*. | peregit] peregit. Gr{aece} dyptong *Bb*. **2621** prouidet] prouidit respicit *Ld*; prouidet prospicit *Fd Pt*; praeuidet et prospicit ·i· deus *Vh*; praeuidet \et prospicit/ deus *Px*; praeuidet et prospicit *Lh*; prouidet ac prospicit deus *Vd*; praeuidet ac prospicit deus *Pg*. **2623** fortissimus…2624 prospicit] om. *Ka.* **2634** deum] deum tamquam *Af Lh Pp Ta Vd*; dominum *Ap Ld Pt.* | omnia] om. *Af.* | qui] quod *Lh Ta Vd.* | agere] om. *Kc Mj*. | dei] om. *Ct Kc*. **2635** dispositionem[1]] dispositione *Ld*. **2636** inuitus] intus *Pt*; inutus *Vd*. **2637** uerumtamen…esset[2]] m. *Lh Ta.* | esset[1]] fuisset *Ap*. | eorum] illorum *Fb Ld Pt.* | Iudei] om. *Vf.* | cum] om. *Af Pp*. **2638** dominum] deum *Vf.* | saluatorem] saluatorem nostrum *Fb*. nollent] nolle *Vf*; noluerunt *Pp*; non *Ld Pt*; nolebant *Af*. | recipere] reciperent *Ld Pt.* | totus] omnis *Vd.* | eum] ipsum *Mj*; illum *Ct Vd*. | abiit] abit *Lh Ta*; uadit *Ld*. **2639** nos] om. *Vf.* profecimus] proficimus *Ap Ld Mj Pt Ta Vd*; profacimus *Lh.* | illum] om. *Vf.* | occiderent] accidere *Vf.* | eius] suum *Ps*. **2640** amplius] et amplius *Ld Pt.* | illi] ipsi *Lh Ta*; illi abundantius *Ap*. **2641** neque…interfecissent] om. *Af.* | totus] to *Pp.* | in] om. *Fb.* | Christum] Christo *Fb*. interfecissent] interfecissent. similiter et ioseph nisi esset uenditus non fieret fratrum dominus *Lh*.

54. Neque enim fas est homini cunctas diuinae operae machinas uel ingenio comprehendere uel explicare sermone.

FAS: possibile *Ap Cg Ck Ct Fb Fd Kc Ld Lh Mj Pp Pq Ps Pt Ta Va Vb Vf* | licitum *Vb* | possibile est *Ge Mo Pb Pc Pk Pn Vc*.
HOMINI: iuxta illud "quis es o homo qui respondeas deo". *Ld Pt.*
DIUINAE OPERAE: diuini operis *Eb On* | diuini studii *Pd*.
OPERAE (OPERIS *Vb*): operis *Ec Ed Gc* | diligentiae *Vb* | operationis *Ec Gc Ka Lh Mj Px Vh*.
MACHINAS: ordinationes *Ap Ck Er Pb Pn Pq Ps Vc* | argumentationes *Cg Ge Vb* | instructiones *Ga Mh Na Px Vh* | subtiles dispositiones *Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Va Vf* | subtiles disputationes *Af* | causas rationes cur fiant *Mh*.
INGENIO: arte *Pp* | scientia *Ka Lh* | intellegentia *Ga Mh Na Va* | cum *Lf*.
COMPREHENDERE: capere *Vb* | intellegere *Ka*.
EXPLICARE: narrare *Vb* | enarrare *Ap Pb Pn* | dicere *Fd Ld Pt* | exponere *Ka Lh*.
SERMONE: cum *Lf*.

55. Hoc tantum perspexisse sufficiat quod naturarum omnium proditor deus idem ad bonum dirigens cuncta disponat, dumque ea quae protulit in sui similitudinem retinere festinat, malum omne de rei publicae suae terminis per fatalis seriem necessitatis eliminet.

TANTUM: eckrodigo (OHG) *Lf*.
PERSPEXISSE: intellexisse *Ap Ck Fd Pb Pn Ps Pt Vh* | intellegisse *Ld* | inspexisse *Vb* | considerasse *Cg Pd Ps* | contemplasse *Cg Ge* | dixisse *Ec Gc Ka Lh*.
SUFFICIAT: homini *Ap Pb Pn* | unicuique *Fb*.
NATURARUM: Sicut enim natura ignis est supra, ita terrae infra, ideoque quicquid terreni ponderis in altum iacitur, mox deorsum relabitur. *Vf*.
PRODITOR: ostensor *Ap Ck Ec Er Fd Ga Gc Ka Ld Mh Na Pb Pc Pk Pn Pq Pt Vb Vc Vh* | demonstrator *Cg Ge Ps Vb* | creator *Eb Ec* (*Ed*) *Ga Gc Ge Ka Lh Mf Mh Mj Na Px Vh* (2x) | manifestator *Kr Lb Pd* | conditor *Ap Ck On Pb Pc Pk Pn Pq Px* | prolator *Ga Lf Mh Na Vh* | procreator *Lf* | creditor *Ps* | qui manifestauit creando, quae prius latebant *On* | Conditor quicquid latebat prodidit, cum ex nihilo cuncta creauit. *Fd Ld Pt.*
IDEM: ipse *Mj* | deus *Cg Ge Ps* | qui *Vh*.
AD BONUM: ad bonitatem *Pp* | summum *Lf*.
DIRIGENS: transmittens *Vb* | disponens uel intendens *Pp* | uertens *Lf.*
CUNCTA: naturas *Ap Ck Pb Pn* | omnia *Va Vb* | ipsas naturas *Fd Ld Pt*.
DISPONAT: ordinet *Lf* | ordinat *Vb*.
DUMQUE: deus *Ld Pt* | illud sufficiat perspexisse *Fd Ld Pt*.
EA: cuncta *Va* | res *Ec Ga Gc Mh Na Vh*.
PROTULIT: manifestauit *Pd Vb* | creauit *Cg Fd Ge Ld Ps Pt* | mundum *Ka* | in mundo *Ec Gc La* | per creationem *Ck Pc Pk Pn Pq Ps Va Vb Vc* | pro creatione *Er Pp* | pro creationem *Ap Pb* | manifestationem *Kr* | procreauit prouidentia dei *Lf* | (...) prouidentia (...) per fatum (*gl.* giburida (OHG)) necesse (...)uenire *Lf*.

2654 quis…deo] Rom. 9.20

2654 deo] de eo *Ld*. **2655** operis] eperis *On*. **2689** perspexisse] prospexisse *Pt*.

IN SUI SIMILITUDINEM: in hominem *Vb* | in bono *Ap Ck Pb Pn Pq Ps Vc* | in summo bono *Cg Ge Pd* | ad bonitatem *Eb Ed* (2x) *Mj Px* | ad bonum *Lh* | in bonitatem *Ga Mh Na Vh* | in propria substantia *To* | in propria substantia, sicut creata sunt *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Vc* | in propria substantia, sicut creata sunt, hoc est in bono *Af Ct Fb Fd Kc Ld Lh Mj Pt Ta Vd Vf* | in bonitatem *Lf* | quia omnia creauit bona *Vh*.

SUI: pro suarum *Lb*.

SIMILITUDINEM: bonitatem *Ec Gc Ka* | bonitatis suae *On*.

FESTINAT: ipse *Ps* | sicut creator *Va*.

MALUM: ut *On* | dum *Fd Pt Vf* | Malum quidem quantum ad intentionem perficientis malum est, quantum ad deum, qui permittit fieri, bonum est. *Mj* | Malum quidem quantum ad intentionem perficientis malum est, quantum uero ad deum qui illud permittit fieri, bonum est, quia ipse scit quare permisit. (*Af*) *Ap Ck Ct Er Fb Fd Ge Kc Lh Mo Pb Pc Pk Pn Pp Pq Pt Ta Va Vc Vd Vf* | Sicut uenditio Ioseph et mors domini siue traditio, quantum ad intentionem agentium malum, quantum uero ad hoc, quia deus conuertit illud in bonum, iam non est malum. *Ap Ck* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Pt Va Vc*.

OMNE: Omne quod est aut corporeum est aut \in/corporeum. Corporeum sensibili, incorporeum autem intelligibili specie continetur. Omne igitur quod est sine aliqua specie non est. Vbi autem aliqua species necessario est aliquis modus et modus aliquid boni est. Summum ergo malum nullum modum habet. Caret enim omni bono. Non est igitur malum, quia nulla specie continetur, totumque hoc nomen de specie priuatione repertum est. Quisquis igitur omnium, quae sunt, auctor est, et ad cuius bonitatem id tantum pertinet, ut sit omne quod est, non esse ad eum pertinere nullo pacto potest. Omne autem quod deficit, ab eo quod est deficit, et tendit non esse. Esse autem et nullo modo deficere bonum est, et malum est deficere. At ille ad quem non esse non pertinet, non est causa deficiendi, sed a domino tenendi, quia, ut ita dicam, essendi causa est. Tantummodo boni causa, et propterea ipse summum bonum est, qui auctor mali non est. Qui auctor est omnium, quae sunt, quia in quantum sunt, in tantum bona sunt. *Va*.

DE REI PUBLICAE TERMINIS: de mundi gubernaculo *Pd* | regno suo *Eb* | de regno suo *Ec Ed Ga Gc Ka Lf Mh Na* (2x) *Pm Px Vh* (2x) | de regno suae similitudinis *On* | de huius mundi regno *Lh To* | de sui imperii terminis *Ap Ck Lh Pb Pn Pq Ps Vc* | de huius mundi regno; res publica enim dei mundus est, in quo boni cum malis sunt. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Pt Ta Vd Vf* | Res publica dei est mundus, in quo boni cum malis mixti sunt. *Va*.

TERMINIS: finis *Vb* | sui imperi *Er*.

FATALIS: fortunae *Vb*.

2698 creata] creati *Ap Pb*. **2706** Malum] mala *Pp*. | ad intentionem] adtentionem *Ta*. perficientis] p{ro}ficientis *Vc*; perficientes *Er*. | malum] om. *Vd*. | est] om. *Ap Ck Er Pb Pn Vd*. ad[2]] om. *Pk*. **2707** qui] quia *Af*. | fieri] agere *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Va Vc*. | est] om. *Ck Ct Vd*. | ipse] om. *Af Vf*. | scit] sit *Kc*. | quare] qua *Lh Ta*. | permisit] permittit *Va*. **2709** Ioseph] iophep *Pc*. | mors…traditio] traditio siue mors domini *Va*. | quantum] quod *Pp*. agentium] ad gentium *Ck*; a«:»gentium *gl*. faci- *Pb*; a\d/gentium *Pq*. | malum] malum est *Ge*; malum \est/ *Pb*; malum fuit *Pp*. **2710** conuertit] uertit *Ge*. | malum] malum. nec sineret bonus omnipotens fieri malo nisi et de malo posset facere bono nec utique nolens sinit sed uolens *Pt*. **2727** sui] suae *Ck*. **2728** de…mundi] om. *Ct Vd*. | mundi] modi *Af Kc Mj*; modo *Vf*. | regno] regione *Ck Ge Pn Pp*; om. *Vd*. | res] re *Pt*. | enim] om. *Mj*. | mundus] mundi *Fd Kc*; totus mundus *Ct*. | est] om. *Ck Ge*. | in] om. *Mj*. | boni…2729 malis] tam boni quam mali *Fb*; mali cum bonis *Ta*. **2729** malis] mali *Fd Ld Pt*.

IV prosa vi

SERIEM: ordinem *Ka Lh On Vb* | suae ordinationis *Ap Ck Er Fd Ld Pb Pn Pq Ps Pt Vc Vf*.
NECESSITATIS: necesse est fieri, quia deus uult *Mj* | Omnia de bono exordio ·i· prouidentia dei procedentia, per fatum necesse habent recte prouenire. *Ec Gc Ka*.
ELIMINET (ELIMINAT *Vc*): exterminet *Ap Ck Eb Ec Ed Er Fb Fd Gc Kc Ld Lh Mo Pb Pd Pn Ps Pt Ta To Va Vd* | exterminat *Af Pq* (*Vc*) | expellat *Eb Ed Ga Lf Mh Na Pm Va Vb Vh* | excludat *Cg Ga Mh Na Vh* | excludet *Ck* | extergat *Vf* | proiciat *Ps* | quod *Vh* | extra mittat *Mj* | expurget *Ec Gc Lh* | expellet uel excludet *Ka* | eiciat *Fd Ld Pt* | sufficiat, perspexit *Vh* | exterminet, ad finem ducit, sc· de regno suo *Pp* | Excludere tractum est a limine hostii. *Ge Vb*.

56. Quo fit ut quae in terris abundare creduntur, si disponentem prouidentiam spectes, nihil usquam mali esse perpendas.

QUO: iure *Vb* | quare *Fd Ld Pt* | ex his *Ap* | ex his malis *Pb* | ex qua sententia *Lf* | iure legis uel potentiae suae *On*.
QUAE: mala *Af Ap Cg Ck Ct Eb Ec Ed Fb Fd Ga Gc Ge Ka Kc Kr Ld Lf Lh Mh Mj Na On Pb Pm Pn Pp Ps Pt Px Ta Va Vf Vh*.
DISPONENTEM: cuncta *Fd Ld Pt* | ordinantem *Mj Vb* | diuinam ordinationem *Ap Pb Pn* | bona ordinantem *Lf*.
PROUIDENTIAM: deum *Vb* | dei *Fd Ld Lf Pt*.
SPECTES: consideres *Ap Ck Er Fd Ga Ld Lf Mh Na Pb Pn Pq Ps Pt* | consideras *Ka Vh* | praestoleris *Vb* | prospicias *Pd*.
NIHIL: earum *Pn*.
USQUAM: in aliquo loco *Fd Ld Pt Vb* | aliquo loco *Pp* | ullo loco *Cg Ge Pb Va*.
PERPENDAS: cognosces *Vf* | cognoscas *Ka Lh* | dubites *Vb* | consideres *Ge Pd Vb* | consideras *Cg Px* | iudicas *Ct* | estimes *Lf*.

57. Sed uideo te iam dudum et pondere quaestionis oneratum et rationis prolixitate fatigatum aliquam carminis exspectare dulcedinem; accipe igitur haustum quo refectus firmior in ulteriora contendas.

UIDEO: Boeti *Vf*.
DUDUM: longe *Va Vb* | ante *Va*.
PONDERE: onere *Vb* | cum *Lf* | swari (OHG) *Lf*.
QUAESTIONIS: quaerimoniae *Ec Gc Ka Lh*.
ONERATUM: grauatum *Fd Ka Ld Lh Pd Pt Vb* | ponderatum *Pp* | praegrauatum *Cg Ge Pb* | biswartan (OHG) *Lf*.
RATIONIS: nostrae *Lf* | Ratiocinatio est ratio de qua questio fit. *Ph*.
PROLIXITATE: longinquitate *Fd Ld Pt Vf* | longitudine *Vb* | prolongatione *Pp* | longanimitate *Ka Lh* | de *Lf*.
EXPECTARE: intbeiton (OHG) *Lf*.
DULCEDINEM: poculum *Ka* | consolationem *Lh* | consolationem uel poculum *Ec Gc*.
ACCIPE: bibe *Ap Ck Pb Pn Ps*.
HAUSTUM: potum *Ap Ck Er Ka Lb Pb Pc Pk Pn Pp Pq Px* (*Vc*) | poculum *Af Ct Ec Fb Fd Ga Gc Kc Ld Mh Mj Mo Na Pd Pp Pt Ta Va Vf* | propinationem *Vb* |

2736 prouenire] peruenire *Ec Gc*. **2742** Excludere] excludet *Ge*.

poculum uel carmen *Ps* | poculum uel potum *Lh Vh* | unum potionis tractum *Mf* | carmen *Cg* | carmen uel nectar *Ge* | carminis dulcioris *On* | potionem trunc (OHG) *Lf*.

QUO: ut *Pb* | hostu *Vb* | hausto *Ld Pn Pt* | haustum *Fd* | carmine *Cg Ps* | cum *Lf*.

REFECTUS: repletus *Ps Vf* | recreatus *Lb* | refocilatus *Ka Lh* | me tribuente *Ct* | tu *Lf* | gilaboter (OHG) *Lf*.

FIRMIOR: fortior *Ka Lf Lh*.

IN ULTERIORA: longiora *Vb* | posteriora *Ap Pb Pn* | profundiora *Ec Gc Lf* | in profundiora *Ka* | in illa quae dicenda sunt *Ld Pt* | illa praedicendas *Fd* | insequens opus *Cg Ge Ps*.

CONTENDAS: ut *Pn Ps* | properas *Vf* | festines *Ap Ck Ec Fd Gc Ld Mh Na Pb Pn Pp Ps Pt Vh* | festinas *Ga Ka* | festine *Lf* | pergas *Cg Ge La Pb Ps* | in *Pq* | firdennes (OHG) *Lf* | mecum tendas *Pd* | taliter alternando *Ap Ck Pb Pn Ps*.

IV metrum vi

HEADNOTES: Metrum dactilicum adonium *Lh* | Metrum dactilicum archilochium *Cc Cg* | Dactilicum archilochium tetrametrum *Vf* | Metrum dactilicum archilochium tetrametrum, quod pro spondeo siue dactilo anapestum admittit. *Ka* | Metrum dactilicum alcmanium tetrametrum acatalecticum archilochium constat dactilo uel spondeo et anapesto aliquando. (*Ec*) *Gc* | Dactilicum archilochium tetrametrum constans dactilo et spondeo et anapesto aliquando intermixto. *Ga Px Vh* | Dactilicum archilochium tetrametrum: dactilo, spondeo et aliquando anapesto inmixto. Quod metrum mixtum est uariis pedibus ac per hoc incertum, quo potissimum nomine debeat censeri. Cui simile est Quaenam discors foedera rerum. *Pp* | Metrum mixtum uariis pedibus, quod incertum quo potissimum nomine debeat censeri, aut erit dactilicum adonium, quod pro dactilo siue spondeo anapestum recipiat, aut dactilicum archilochium tetrametrum, quod item pro spondeo siue dactilo anapestum admittat. Cui simile est Quaenam discors foedera rerum. *On Pd* | Hoc metrum mixtum uariis pedibus, quod incertum quo potissimum debeat censeri uocabulo. Aut enim dactilicum adonium erit, quod pro dactilo siue spondeo anapestum recipiat, aut dactilicum archilochium tetrametrum, quo item pro spondeo siue dactilo anapestum indifferenter admittit. Nam anapesticum sentire ratio dissuadet, quando spondeo uel dactilo quam anapesto compositum sit. *Ta* | Metrum mixtum uariis pedibus, ac per hoc incertum quo potissimum nomine debeat censeri. Cui simile est Quaenam discors foedera rerum. *Cg Pc Pk* | Quintum et uicesimum genus est mixtum uariis pedibus, quod incertum est quo potissimum debeat cense{ri} uocabulo. Aut enim dactilicum adonium erit, quod pro dactilo uel spondeo anapestum recipiat, aut dactilicum archilochium tetrametrum, quod it{em} spondeo siue dactilo anapestum indifferenter admittat. Nam anapesticum sentire ratio dissuadet, quando uel dactilo qui anapesto compositum sit. Vsus est hoc bis ita: Si uis celsi, Quaenam discors. *Af.*

1. Si uis celsi iura Tonantis

SI – TONANTIS: si uelit quilibet homo *Ap Ck Ge Pb Pn Ps* | Si uis diuinas et subtiles rationes cognoscere, plane considera machinam totius orbis et statim poteris nosse, quia sicut sidera caeli et elementa mundi ordinem a deo sibi impositum conseruant, ita etiam quicquid inter homines fit, quamlibet minimum secundum dei dispositionem fit. (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Pt Ta Va Vf.*

IURA: leges *Cg Lh Pp* | legem *Lf Ps* | potestatem *Lf* | potestates et leges *Ec Ga Gc Ka Mh Na Vh* | hocest diuinas et subtiles rationes cognoscere *To.*

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7 archilochium] archilochicum *Vh*. **8** et[1]] uel *Vh*; om. *Ga*. | intermixto] inmixto *Ga*. **13** erit] enim *On.* | adonium] adonium erit *On.* **22** nomine] nomine uel *Cg*. **34** Si uis] hoc est si uis *Fb Fd Ld Kc Pp Pt Ta Vf*; hoc est suus *Lh*; si uis hoc *Ap Ck Ct Ge Pb Pn.* | uis] uis hoc *Ck.* diuinas] diuitias *Ge*. | et…35 subtiles] om. *Mj*. **35** subtiles rationes] diuinas *Kc*. | cognoscere] cognosceres *Fd.* | plane] plene *Af Lh Ta Va*. **36** poteris] potis *Kc*. | sicut] om. *Ct.* | mundi] munda *Ap Pb*; < munda *Mo.* | a deo] ad se *Mj.* | sibi] om. *Kc.* **37** impositum] impositum ·i· a quicquid *Af.* | conseruant] seruent *Mj.* | etiam] enim *Ap Ck Ge Pb Pn*; om. *Ld.* | quicquid] quia *Vf.* | fit] om. *Ct*; sit *Fd.* | quamlibet] qualibet *Af Mo Vf*; quodlibet *Va*. **38** dispositionem] dispensationem *Ck Ge*; dispositione *Mo.* | fit] om. *Ge*.

IV metrum vi

TONANTIS: altipotentis *Vb* | domini *Lb Pd* | dei *Ec Ga Gc Lf Mh Na To Vf Vh.*

2. pura sollers cernere mente,

PURA: cum *Lf.*
SOLLERS: acutus *Af Ap Cg Ck Ct Ec Er Fb Fd Ga Gc Ge Kc Lh Mf Mh Mj Mo Na Pb Pc Pd Pk Pn Pp Pq Pt Px Ta To Va Vf Vh* | actu *Ps* | cautus *Ec Gc Ka Lf Lh* | astutus *Lb* | strenuus *Af Cg Ct Fd Kc Lh Mj Pd Pp Ps Pt Ta To* | prudens *Vb* | sagax *Pq* | studiosus *Lf* | ingeniosus *Cg Ec Ed Gc Lh Mf* | curiosus *To* | omnibus artibus peritus *On* | Sollers multis artibus imbutus, unde sollemnitas multorum conuentus est. Sollo Grece multos significat. *On* | Sollemnitas a multorum conuentu. Sollos enim antiq[u]i multos dicebant. Sollers acutus in multis eruditus et multis artibus peritus. *Pd* | Sollum lingua Oscorum dicitur totum, inde sollers, qui in omnibus astutus est. *Eb Ed Fd Ga Lf Mh Na Pm Pp Pt Vh* | Sollum Oscorum lingua dicitur totum. Vnde sollers, qui astutus est uel studiosus in omnibus. Vnde et sollempnitas celebratio omnium annorum. *Ka* | Oscorum lingua sollum totum, unde sollemnitas celebratio omnium annorum. Sollum dicebant Osci uel antiqui totum, unde sollers, qui astutus in omni re. Oscia autem pars est quaedam Italiae. *Ec Gc Lh.*
CERNERE: agnoscere *Lf.*
MENTE: intellectu, ut nullis impediaris erroribus *Ap Ck Fd Ge Ld Pb Pn Ps Pt.*

3. aspice summi culmina caeli;

ASPICE: tu *Cg Ps* | Oculos ad caelum leua. *Pd* | Defige oculos in sublimibus. *Fd Ld Pt.*
SUMMI (CELSI *Er Pb*): summi *Er* | alti *Ap Pb Pn* | obanentigen (OHG) *Lf.*
CULMINA: summitate *Vb* | altitudines *Ap Pb Pn* | hohi (OHG) *Lf.*

4. illic iusto foedere rerum

ILLIC: in caelo *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Pt Va Vb* (*Vc*) | summo caelo *Lf* | culmine *Vh* | in culminibus *Pd.*
IUSTO: indissolubili *Er Fb Mo* | recto *Vb* | facto *Er*.
FOEDERE: amicitia *Fd* | dispensatione *Ec Gc Ka Lh Mf* | concordia *Lf* | lege *Mf* | pace *Ga Ka Mh Na Vh* | pacto *Ap Pd Pt Vb* | pacto indissolubili *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vc* | dei dispensatione *Eb* (*Ed*) | lege antiqua *Ap Ck Ge Pb Pc Pd Pk Pn Pp Ps Vc* | aequa amicitia *Ld Pt* | sicut in principio sunt ordinata *Ld* | Illo foedere coniuncta sunt sidera, quo etiam omnia diuersa concordant. *Af Ap Ck Ct Fb Ge Kc Ld Lh Mj Pb Pn Pp Pt Ta.*

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55 Sollum… totum] Paul. Diac. *Epit.* (p. 373)

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48 acutus] acuus *Af*; acutes *Er*. **55** totum] omne *Ed Pm*; i *Eb*. **56** qui] om. *Eb Ed Pm*. | qui… est] qui astutus est in omnibus et studiosus *Fd Ga Mh Na Pt Vh*. | est] om. *Eb Ed Pm*. **59** sollum] solum *Lh.* | Sollum] solum *Lh.* **60** re] re est *Lh.* | est] om. *Lh.* **63** intellectu] om. *Fd Ld Pt*. **82** lege] rege *Ap Pb*. | antiqua] antiqui *Pp*; antiquarum *Ps*. **83** Illo] illos *Ap Pb*; illo namque *Ld Pt.* | foedere] foedera *Pb Pn*; > foedera *Ap*. | omnia] om. *Af*. **84** diuersa] om. *Mj*. | concordant] discordant *Lh Ta.*

IV metrum vi

RERUM: omnium *Fd Ld Pd Pt*.

5. ueterem seruant sidera pacem.

UETEREM – PACEM: sicut a deo sunt in principio ordinata *Ap Ck Ge Pb Pc Pk Pn Pp Pq Va Vc* | sicut a principio sunt ordinata *Af Ct Er Fb Fd Kc Lh Mj Pd Ps Pt Ta To Vf* | quia sicut metas sui circuli non excedunt, ita tempus ueniendi in singulis seruant *Pp* | quia non discordant inter se sidera *Ec Ga Gc Ka Mh Na Vh* | non illam ut homines mutant *Fd Ld Pt*.
UETEREM: antiquam *Cg Ga Ka Mh Na Vh* | primo datam *Fd Ld Pt*.
SERUANT: inter se *Lf*.
SIDERA: astra *Vb*.
PACEM: concordiam *Ps* | institutionem *Ec Ga Gc Ka Mh Na Vh*.

6. Non sol rutilo concitus igne

NON SOL: qui primus est siderum *Pd*.
RUTILO: cum *Lf Va* | suo colore *Ap Ck Ge Pb Pn Ps* | splendido *Vb* | fulgido *Ga Ka Mh Na Vh* | feruenti *Cg Ps* | pulchro *Lf* | Rutilo igne dicitur, quia tantum magnitudine sui luminis officit oculis nostris, ut propter eum nullam superiorem rem prospiciamus; noctis ignis solis eiusmodi est, ut alii ignes, sed ita auertit lumen nostrum, ut a nobis ipse non rubeus et igneus, sed albus uideatur. *Pd*.
CONCITUS: agilis *Cg Ck Ge* | uelox *Cg Ct Fd Ga Ka Ld Lf Lh Mh Na Pp Pq Pt Px Va Vb Vh* | commotus *Eb Ec Ga Gc Ka Mh Na Px Vh* | festinus *Pd*.
IGNE: splendor *Lf*.

7. gelidum Phoebes impedit axem

GELIDUM: frigidum *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pc Pd Pk Pn Pp Pt Ta To Va Vb Vc Vf* | tardum *Ec Gc Ka Lh* | propter noctem *Cg* | Minus caloris habet quam sol. *Lf* | quia lunae natura dicitur esse frigida *Fb* | quoniam natura lunae frigida est, unde et rorem dicitur administrare *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Va Vc* | quoniam lunae natura frigida dicitur esse, unde et rorem serenis noctibus administrat *Af Ct Fd Kc Ld Lh Mj Pt Ta Vf* | Gelidum dicitur, quia non est eius feruor tantus, ut officiat oculis nostris, soli tamen et magnitudine et splendore proxima, et ab eo nihil mutuat. *Pd*.
PHOEBES: cuius *Vf* | lunae *Ap Cg Ck Ct Eb Ec Ed Er Fd Ga Gc Ge Go Ka Kr Ld Lf Lh Mh Mj Na On Pb Pc Pk Pm Pn Pp Pq Ps Pt Px Va Vc Vh* | luna *Lb* | genitiuus *La Pq* | genitiuus Grecus *Ap Ck Eb Ec Ed Er Fd Gc Ge Ld Lh Mf Pb Pc Pk Pm Pn Ps Pt Px Va Vb Vc Vh* | genitiuus casus *Ga Mh Na Pp* | lunae genitiuus *Vh* | genituus Grecus est *On* | (...) pentecostes *Lf*.

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105 Rutilo … 108 uideatur] Hyg. *De astron.* 4.13

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90 in principio] ab initio *Pc Pk Pp Va.* | ordinata] creata *Pq*. **91** sicut] om. *Vf.* | a] in *Er Fd Pt*. a principio] ab initio *Pd.* **118** quoniam] quia *Va*. **119** est] om. *Ck Er Ge.* | unde] uti de *Er*. **120** lunae] luna *Fd Ld Pt*. **121** administrat] subministrat *Mj*. **126** Grecus] grecus casus *Px*. **127** casus] casus est *Pp.*

IV metrum vi

IMPEDIT (IMPULIT *Ap Cg Ck*): impedit *Ap Ck Ge* | obstat *Ap Cg Ck Ge Ps* | Nullum sidus impedit alterius cursum. *Ec Gc Ka Lf*.
AXEM: circulum *Cg Ck Ct Er Fb Fd Ge Kc Ld Lf Mo Pt Vf* | summitatem *Vb* | circuitum *Fb Fd Kc Mj Mo Pd Pt* | currum *Pq* | plagam *Lf* | circulum siue circuitum, ut luceat in nocte super terras *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | circuitus flexos lunae in nocte non impedet sol *On*.

8. nec quae summo uertice mundi

NEC: impedit *Ta To Vb*.
QUAE: ursa *Cg Pb Ps Vb*.
SUMMO – MUNDI: in summitate caeli *Ec Ga Gc Ka Mh Na Px Vh* | prope cardinem *Af Ap Ck Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps* (2x) *Pt Ta To* | Summus uertex est polus, qui et Boreas septentrionalis. *Pd*.
SUMMO: in *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pq Ps Pt Va Vc* | excelso *Vb*.
MUNDI: caeli *Ec Gc Mj Pq*.

9. flectit rapidos Vrsa meatus

FLECTIT: peragit *Ap Cg Ck Eb Ec Ed Gc Ge Ka Lh Mf Mj Pb Pd Pk Pn Ps Px Va Vc Vh* | agit *Pp* | pergit *Pq* | plicat *Vb* | kerit (OHG) *Lf*.
RAPIDOS: ueloces *Ap Ck Ge Pb Pd Pn Ps Vb* | meatus ·i· circulos *Kc* | quia uelociter explet cursum suum *Ec Gc Ka Lh Mf Pd Px Va Vh*.
VRSA: Arcturus *Eb Ed Er Fd Ld Pp Pt Vb* | plaustrum *Lb* | septentrio *On Pd* | stella *Vc* | nomen stellae *Ct* | signum in caelo *Ap Pb Pn* | stella Arcturi, quae uelociter explet cursum suum *Pp* | stella Arcturi, quae cito complet cursum suum *Ct* | Duae Vrsae sunt cardini uicinae, quarum maior Erix, minor Cinosura uocatur, et scimus quia sidera proxima cardini numquam uidentur occidere. Hae ergo Vrsae toto noctis spatio uidentur. (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Vf* | Quoniam Virgilius ad fabulam retulit, dicens “arctos oceani metuentes aequore tingui”, uidelicet Thecin. Nam feminae feruntur fuisse, pellices Iunonis. Vnde postquam inter sidera sunt receptae, Iuno Thecin rogauit, ne umquam sineret eis sidus suum temperare in oceano. (*Af*) *Ap Ct Fb Kc Ld Lh Mj Pp Ps Pt Vf* | Dicunt enim poetae quod sidera in hispanicum mare occidant ibique lauentur, quia sic

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160 Quoniam…163 oceano] Verg. *Georg.* 1.246; Serv. *Comm. Georg.* 1.246 (p.188.11)

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132 siue] ·i· *Ap Pn.* **133** luceat] luce *Pc*. | super terras] om. *Va.* | terras] terram *Pq*. **153** explet] < implet *Ka*; implet *Ec Gc*. **156** Duae] duae enim *Ld*; dues *Pt*. **157** sunt] om. *Pt.* | cardini] cardine *Kc*; < cardine *Af Pt*. | quarum] quorum *Ap Pb Vf.* | Erix] elix *Af Vf.* | minor] minor uero *Af.* | Cinosura] Cenosura *Fb.* | scimus] simus *Pt.* **158** occidere] occumbere *Vf.* | Hae] heae *Ap Mj Pb Pn*; om. *Ld*. **160** Quoniam] quam *Vf*; quod *Af Ap Lh Pp*; quas *Fb*. | arctos] arctus *Kc*. metuentes] metuentis *Kc*; metuentos *Ps*. | aequore] aequora *Ct.* **161** tingui] tingi *Fb Ld*. uidelicet…163 oceano] om. *Mj*. | Thecin] diem *Kc*. | Nam] ursa *Ld*. | feminae] om. *Ps*. feruntur] dicuntur *Fb*. | Iunonis] Iouis *Fb*. **162** postquam] propter *Ld.* | Iuno Thecin] iunothe in *Kc*. | rogauit] irrogauit *Af.* | eis] eas *Ap Ld Pt.* **163** temperare] temerare(?) *Af.* | oceano] oceanum *Pt*. **164** enim] om. *Ck Ge Pb Pn*; \enim/ *Ap*. | quod] quia *Mj*. | hispanicum] hispanium *Kc*; hispanicumlum(?) *Af.* | lauentur] lauantur *Ap Ck Ge Pn*; lauerint *Ct.* | quia…165 positis] om. *Ap Ck Ge Pb Pn.* | sic] sicut *Mj*.

uidetur iuxta positis. (*Af*) *Ap Ck Ct Fb Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Vf* | Vrsa maior et Vrsa minor est, id sunt Arcturi et septentriones, id sunt plaustra Iouis, quod dicimus, quia trion Grece bos Latine dicitur. *Vb* | Cum omnia superiora uertantur ad occasum, haec sola semper in superiori parte caeli consistit. *Va* | Duae pelices sunt (...) urs(...) propter odium Iunonis uxor (...)cas (...) uindic(...) *Lf* | stella (...) pro duobus (...) *Lf*.

MEATUS: transitus *Ap Ck Er Ge Ka Lh Mf Pb Pd Pk Pn Pp Pq Ps Px Va Vc Vh* | circulos *Ct Fb Lh Mj Pp Ps Ta* (2x) *To Vf* | cursus *Pd Ps Vb* | cursus suos *Cg* | septentrionales circulos *Ld* | septentrionalis circulus *Fd Pt*.

10. numquam occiduo lota profundo

NUMQUAM: numquam occidit *Lf* | quae *Lf*.
OCCIDUO: occidentali *Cg Lf* | in occidentali *Ap Pb Pn*.
LOTA: ipsa *Ps* | lauta *Vb Vf* | lauata *Mj* | mersa *Ec Gc Ka Lh* | tincta *Va*.
PROFUNDO: ponit *Mj* | occidit *Pd* | mari *Cg On Va* | oceano *Ec Gc Ka Lf* | profunditate oceani *Lf* | oceano maris, quia numquam occidit *Ap Ck Er Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Vc*.

11. cetera cernens sidera mergi

CETERA – MERGI: metafora *Ec Ga Gc Ka Mh Na Vh* | Licet cetera sidera oceano tinguantur per occubitum, non tamen septentrio hoc agit. *On*.
CERNENS: dum cernit *Va* | intuens *Vb* | sine inuidia *Ct Ec Gc Ka Lh Mj Px Va Vh* | non inuidet *Pp* | quia superius est *Ga Ka Mh Na Px Vh*.
MERGI: occidi *Fd Ld Pt* | gibadot werdan (OHG) *Lf*.

12. cupit Oceano tinguere flammas;

CUPIT – FLAMMAS: dat sensum inanimatae rei *Fd Ld Pt* | quia nunquam occidit *Pc* | Quia omnia datam legem iuste seruant sidera, propterea ne unum quidem eorum id agere cupit, quia cetera uidet agere, sed absque inuidia suum explicat cursum. *Mf*.
CUPIT: ursa *To*.
OCEANO: in *Ap Ck Ge Lf Pb Pc Pk Pn Pp Pq Ps Va Vc* | mari *On Pc Vb* | mare magnum *Lb*.
TINGUERE: obumbrare *Pd Vb* | obscurare *Pd* | mergere *Ap Pb Pn*.
FLAMMAS: suas *Af Ap Cg Ck Ct Er Fb Ge Kc Lb Ld Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf Vh* | splendorem *Lf*.

13. semper uicibus temporis aequis

UICIBUS: per uices *Ct Eb Ec Ed Fd Ga Gc Ka Ld Lh Mh Mj Na Pp Pt Px Vb Vh*.
TEMPORIS: die et nocte *Ps*.

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165 uidetur] uidentur *Ld*. | iuxta] iusta *Pt*. **182** oceano] octano *Er*. | maris] mari *Pk Pp Pq Vc*; om. *Er Fd Ld Pt*. | quia] q{uam} *Ap*. **191** est] om. *Vh*.

IV metrum vi

AEQUIS: cum *Lf* | aequalibus *Cg Pd Ps Va Vb* | similibus *Ga Ka Mh Na Pd* | rectis *Pb* | sicut in aestate facit *Px*.

14. Vesper seras nuntiat umbras

VESPER: sidus *Vb* | Venus *On* | stella *Fd Ld Pt* | nuntiat umbras *Lh* | abandsterro (OHG) *Lf*.
SERAS: tardas *Er Ld Pt Vb* | tardes *Fd* | diu desiderantes uel durantes *Ap Ck Ge Pb Pn* | diu durantes *Pq Vc* | post solis occasum *Pq* | post solem uespere apparendo *Af Ap Cg Ck Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pd Pk Pn Pp* (2x) *Pq Ps Pt Ta To Vc* (2x) | Post solem apparent. *Vf*.
UMBRAS: noctem *Ga Ka Lf Mh Na Px Vh* | aequis *Ka* | aequis similibus *Vh* | Quando in uespere (...) (...)paret noctem nunc(...) nuncupatur quando (...) apparet. Lucifer ap(...) *Lf*.

15. reuehitque diem Lucifer almum.

REUEHITQUE: reportat *Vb* | rursusque *Cg* | reducit *Fd Ld Pt* | reno(...)t *Ed* | refert *Lh* | ante solis ortum oriendo *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vc Vf* | sicut uesper noctem, sic Lucifer diem *Pd* | widarkerit (OHG) *Lf* | Vergunt in occasum et redeunt in ortum. *Lf*.
DIEM: per ea *Lf* | dies alma, quae alit uniuersa *Ec Gc Ka Lh*.
LUCIFER: stella *Vb* | idem *Eb* | mane sic nominatur *Pp* | tagasterro (OHG) *Lf*.
ALMUM: sanctum *Vb* | praeclarum *Pp* | pulchrum *Ps* | serenum *Fd Ld Pt* | Almus dies dicitur ab alendo. *Pd* | Almus dicitur dies ab alendo. Dicunt enim phisici quod omnia in die crescant, nihil in nocte. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pn Pp Ta Vd* | ueluti in hieme *Px*.

16. Sic aeternos reficit cursus

SIC: alternantes *Ct Eb Ec Ed Gc Ka Lh Pd Px Va Vh* | taliter *Va* | taliter alternando *Pc Pk Pp Pq Vc* | tali modo alternando *Cg* | per tam certum ordinem supradictorum siderum *Pq*.
AETERNOS: perpetuos *Vb* | manentes *Ga Ka Mh Na Px Vh*.
REFICIT: reparat *Ap Cg Ck Er Fd Ge Ld Pb Pn Ps Pt Px(?) Va* | renouat *Ec Ga Gc Ka Lf Mh Na Pm Pp Ps Px Vh* | consumat *Eb Ed Mf Pd Px Vh* | operatur *Ps* | gefilð (OE dp.) *Ck* | ordinat, implet *Vf*.
CURSUS: solis uel lunae uel luciferi *Fd Ld Pt*.

17. alternus amor, sic astrigeris

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222 solem] solis *Pd*. | uespere] uespero *Cg*; uidelicet *Af Ap Ck Ct Fb Ge Kc Lh Mj Pb Pd Pn Pp*(2) *Ps Ta To*; om. *Vc*(1). | apparendo] apparente *Cg Pp*(1); < apparente *Pt*. **233** solis] a solis *Ps*; solum *Er*. | ortum] ortu *Ck*. | oriendo] orientibus *Er*; apparendo *Ct Fb*. **239** ab alendo[2]] ab lendo *Lh*. | quod] om. *Fb*; q{ui} *Mo*; quia *Vd*. **240** omnia] \cuncta/ *Ap*; cuncta *Fd Ld*; uniuersa *Af Lh Ta*; om. *Ck Ct Ge Kc Mj Pb Pn Vd*. | in die] inde *Kc*; in diem *Pp*. | crescant] crescunt *Ct Pp*; crescat *Af Ck Ge Pb Pn*; cresca\n/t *Ap*.

IV metrum vi

ALTERNUS AMOR: uicaria concordia *Mo* | uicaria concordia siderum *Fb* | in concordia siderum *Mj* | mutua concordia *Pc Pk* | mutua concordia siderum *Af Ct Er Fd Kc Ld Lh Pd Pp Pq Ps Pt Ta To Vc Vf* | motus a concordia siderum *Ap Ck Ge Pb Pn* | Alternus amor est in Lucifero, quia nunc ante solem, nunc post solem cernitur. *Fd Ld Pt* | mutuus, quem habent inter se sol, luna, sidera *On*.
ALTERNUS: diuersus *Vb* | communis *Ct Pp* | alternans *Mf* | motus *Ps* | uicarius *Cg*.
AMOR: deus *Ct Kr Pp* | foedus *Ec Gc Ka* | pax *Eb Ec Ed Ga Gc Ka Lh Mf Mh Na Px Vh* | pax siderum *Lf*.
ASTRIGERIS: ab *Ap Ck Er Kr Pb Pc Pk Pn Ps Va* | in *Ps* | de *Lf* | caelestibus *Mf* | astra gerentes *Vb*.

18. bellum discors exsulat oris.

BELLUM: Bellum (...) epiteton est (et) est discors. *Vb*.
EXSULAT: abest *Af Ap Ck Ct Eb Ec Ed Fb Gc Ge Ka Kc Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Px Ta To* (*Vc*) *Vf Vh* | exulatur *Ec Gc* | expellitur *Pp* | expellit *Ct* | peregrinatur *Er Pt To Va Vb* | pergit *Ps* | depulit *Lb* | superat *Px* | procul pulsat *Cg* | peregrinatur longe *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Ta Vc Vd Vf* | alienum facit *Ec Ga Gc Ka Mh Na Px Vh* | exulatus, pulsus est *Lf*.
ORIS: finibus *Ck Er Fd Ga Ge Ka Ld Lf Mh Na Pb Pc Pk Pn Pp Pq Ps Pt Px Va Vb* (*Vc*) *Vh* | partibus *Mj* | terminis *Ck Pb Pc Pk Pn Pp Pq Ps* (*Vc*) | bellum disiungit oris *Eb Ed*.

19. Haec concordia temperat aequis

HAEC CONCORDIA: ista societas *Er Pq* | ista societas creationis *Pc Pk Va Vc* | ista societas creationis, quae est in sideribus *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | quae in supernis est *Fd Ld Pt*.
HAEC: talis *Ec Gc Lf* | similis *Lf*.
CONCORDIA: pax *Vb* | societas *Cg Mo* | siderum *Ap* | sicut siderum *Lf*.
TEMPERAT: moderat *Vb* | modificat *Fd Ld*.
AEQUIS: cum *Lf* | aequalibus *Va Vb* | iustis *Eb Ed Ka Lh Mf Pd Pp Px Vh* | iustis cursibus *Ct* | paribus *Cg*.

20. elementa modis, ut pugnantia

ELEMENTA: Anni tempora .iiii. uer, aestas, autumnus, hiemps ·i· humidum, aridum, frigidum, calidum *Ec Gc* | Contraria septem elementa humidum, aridum, frigidum, calidum, .iiii. tempora anni: uer, aestas, autumnus, hiemps *Ka* | aer, ignis, aqua, terra *Eb Ed* | quattuor: ignem, aerem, terram, aquam *Lf* | quattuor anni tempora *Lf* | humidum, aridum, frigidum, calidum *Lf*.

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259 mutua[2]] a mutua *Ps*. **262** cernitur] cernit *Pt*. **275** peregrinatur] peregrinatus *Kc*. **276** peregrinatur] peregrinatus *Kc*. | longe] a longe *Ct*. **286** ista[3]] om. *Fb*; haec *Pc*. **287** creationis] om. *Fb*. | quae est] om. *Ap Ck Ge Pb Pn*; est *Ct*. **288** quae] q{ui} *Fd*.

IV metrum vi

MODIS: mensuris *Af Ap Cg Ck Ct Eb Ec Ed Er Fb Gc Ge Ka Kc Lh Mj Pb Pc Pd Pk Pn Pp Pq Ps Px Ta Va Vc Vh* | qualitatibus, mensuris *Fd Ld Pt*.
PUGNANTIA: aduersa *Af Ct Fb Fd Kc Ld Lh Mj Pd Pp Ps Pt Ta To* | contraria *Ct Eb Ec Ed Gc Lh Mf Px Va Vh* | discordantia *Cg* | elementa .iiii. *Ec Gc* | quattuor elementa *Pp* | reuera contraria *Go* | inuicem *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Vc* | Variae sunt, nam pugnant et tamen inter se. *Lf*.

21. uicibus cedant humida siccis

UICIBUS: cum *Lf* | uicissim *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps Pt Ta To Vf* | per uices *Er Pb Va Vb Vh* | nullum eorum praeterit suam uicem *Lf*.
CEDANT: ut *Pq Vc* | dant locum *Er Vb* | dent locum *Va* | giwihhant (OHG) *Lf*.
HUMIDA: aqua *Lf Vh* | aquae *On* | cedant *Cg Pt* | sibi cedant *Fd* | Humore pascitur aridum et rursus ariditate humidum. *Ap Ck* (*Er*) *Ge Pb Pc Pd Pk Pn Pp Pq Va* | Nam hiemps naturaliter humida siccitate temperatur, sicut rursus sicca aestas humore temperatur. (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vd* | Si deficiat in aliquo humor, nec aridum stabit. Frigus etiam pascitur calido. Terra pendit in aerem et cum omnia moueantur, ipsa non mouetur. Vere ·i· uerno tempore. *Pd*.
SICCIS: cum *Lf* | aridis *Vb* | terris *On* | igne et terrae *Lf* | et terra *Vh*.

22. iungantque fidem frigora flammis,

IUNGANTQUE: ut *Ap Ck Er Ge Pb Pn Pq Ps Vc* | terra, aqua, aer, ignis *Va*.
FIDEM: concordiam *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps Pt Ta To Vf* | concordia *Af* | amicitiam *Pp* | pacem *Ec Ga Gc Ka Mh Na Px Vh* | foedus *Fd Ld Pt*.
FRIGORA: gelida *Vb* | aeri *On* | aer *Vh*.
FLAMMIS: cum *Cg Lf* | caloribus *To* | ignibus *Ps* | ignis *Vh* | igne *Cg* | ignibus, quae petunt superiora *On*.

23. pendulus ignis surgat in altum

PENDULUS: leuis *Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Vf* | agilis(?) *Af* | qui pendit *Vb* | similis pendenti *Lf* | quia semper sursum ascendit, ubi illius fons est *Pp* | propter mobilitatem petens superiora *Fd Ld Pt* | quia semper leuatur *Eb Ec Ed Gc Ka Mf Mj Px Va Vh* | A pendeo pendulus uenit; (pen)dulus homo qui pendit (...) (...)od sedeo (...) coniugationis (...)do (...) inuenitur *Vb* | Hoc dicit quia illius natura talis est, ut semper superiora petat. Pondus autem terrae tale est, ut facile mergatur et ima petat, et ideo deus ea copulauit, ut unum alteri propriam perhiberet naturam. Potentia ignis se consonat

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316 Humore pascitur] pascitur enim humore *Pp.* **317** et…humidum] om. *Pd.* | ariditate] asiditate *Er*; ariditatem *Ck Ge Pp.* **318** Nam] om. *Kc Mj.* | siccitate] siccitatem *Lh Ta.* temperatur] temperetur *Ap Ck Ge Pb Pn.* | sicut] sic *Ap Ck Pb Pn.* | sicca] om. *Ct.* **319** humore] humori *Ld.* | temperatur] om. *Fb*; temperetur *Ge*; > temperetur *Ck.* **341** mobilitatem] motabilitatem *Pt.* | petens] petet *Pt.* **342** quia] qui *Ec Gc Ka Vh.* | semper] saepe *Va.* | leuatur] eleuatur *Eb Ed Mf Mj Px Va Vh.*

aeri et aer aquae coniungitur. Aqua autem se commiscet terrae, terra rursus cum igne concordat. *Va*.
SURGAT: ne *Lb* | ut *Af Ap Ck Ct Er Fb Fd Ge Kc Kr Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vf* | eleuat *Vb* | ufferit (OHG) *Lf*.
ALTUM: caelum *Lf*.

24. terraeque graues pondere sidant.

GRAUES: onerosae *Vb* | terrae *Lf*.
PONDERE: de pondere *Pb* | in *Lf* | swari (OHG) *Lf*.
SIDANT: ut *Ps* | ne *Lb* | mergant *Vf* | sedent *Eb Ed Vb* | opprimantur *Pd* | deprimantur *Af* | resideant *Pp* | residant *Px* | resident *Vh* | ruunt *Lb* | stant *Ct* | incumbant *Ec Gc Lh* | incumbunt *Ka* | uergant (...) *Lf* | sincant (OHG) *Ec Gc Mh Na Vh* | imum locum teneant (*Af*) *Ap Cg Ck Ct Er Fb Fd Ge Kc Kr Ld Lh Mj Pb Pc Pd Pk Pn Pp* (2) *Pq Ps Pt Ta To Va* (*Vc*) *Vd* | immobiles sunt *Fd Ld Pt* | Sicut enim natura ignis supra est, ita terrae infra, ideoque quicquid terreni ponderis in altum iacitur, mox deorsum relabitur. (*Af*) *Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pp Pt Ta Vd*.

25. His de causis uere tepenti

HIS – TEPENTI: quae sunt in sideribus *Va* | Ipsa quippe dispositio quae legem siderum coercet, eadem facit uere oriri flores, aestate maturescere fruges, autumno colligere, hieme terram irrigari, quae omnia dispositae fiunt semper temporibus suis. Numquam enim uere fruges maturantur, neque aestas flores producit. Cuncta ergo congruo ordine ueniunt. (*Af*) *Ap Ck Ct Fb Fd Kc* (*Ld*) *Lh Mj Pb Pn Pp Ps Pt Ta Vd Vf* | (...) flores, in es(tate) maturescere(?), in autumno fruc(...), in hieme irrigat facie(...) (...) et imbre. *Vb*.
HIS DE CAUSIS (HISDEM CAUSIS *Af Cg Ck Ct Er Fa Fb Fd Ge Ld Lh Mj Pb Pc Ph Pk Pp Pq Ps Pt Ta Vc Vd Vh*): synecdoche *Ka* | propter has causas *Vf* | concordiae *Ec Ga Gc Ka Mh Na Vh* | dispositionibus *Pt* | per concordiam *Eb* | de concordia *Ed Pm* | de tali concordia *Lf* | dispositionibus diuinis *Pd* | dispositionis diuinae et concordiae *Mj* | dispositionis et concordiae *Af Ct Fb Kc Lh Ps Ta To Vd Vf* | dispositionibus dei *Cg Fd Ld Pq* | dispositionibus dei et concordiis *Ap Cg Ck Er Ge Pb Pc Pk Pn Ps Vc* | dispositionibus dei et concordiis elementorum *Pp* |

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361 imum] unum *Ct Er Lh Pd Pp*(2x) *Pq Ta To Vd*; in unum *Ps*; ut imum *Kr*. | teneant] retineant *Af Ap Ck Er Fb Ge Pb Pn Pq*. **362** immobiles] immobile *Fd*. **363** est] om. *Ck*. | terrae] terra *Ap Pb*. | ideoque] ideo quod *Fd Ld Pt*. | quicquid] om. *Fd Ld Pt*. | terreni ponderis] dicit de terreno pondere *Ct*. | ponderis] poderis *Kc*. **364** relabitur] delabitur *Fb Kc Mj*; labitur *Ap Ck Ge Pb Pn*. **370** quippe] quoque *Ps*. | dispositio] om. *Ct*; dispositio est *Ap Pb Pn*. | quae[2]] q{u}a *Vd*. **371** coercet] coercetur *Ck*. | uere] ueri *Ct Fb Kc Ps*; uerno *Mj*; om. *Lh Ta*. | oriri] om. *Mj*. autumno] aut uerno *Ct*; autumnum *Ld*. **372** colligere] colligi *Lh Ta*. | terram] terra *Fd Kc*. irrigari] orrigari *Af*. | quae] quoniam *Ct*. | fiunt] perficiunt *Kc*; perficiuntur *Mj*. | temporibus] temporibusque *Fb Fd Kc Mj Ps Pt*. **373** enim] om. *Af Mj*; autem *Vd*. | uere] om. *Fd Vd*. fruges] fuges *Ck*. | maturantur] colliguntur *Kc*; maturescunt *Pp*; naturantur *Ap Pb Pn*. | neque… producit] om. *Af*. | aestas] aestate *Mj*. | producit] p{er}ducit *Fd Vf*; producuntur *Mj*. **374** ordine] tempore *Fb*. | ueniunt] conueniunt *Vd*. **381** et] dei et *To*. **382** concordiis] concordis *Er*.

propter dispositionem iussionemque diuinam *Mf* | propter dispositionem diuinam *Ec Gc Lh Px Vh* | per dispositionem diuinam *Eb Ed Ga Ka Mh Na*.
HIS: in *Fd* | ablatiuus *Ps* | his idem *Ka*.
UERE: uernali *Vb*.
TEPENTI: in *Lf Mf* | si in *Vf* | feruenti *Pb* | calido *Cg* (2x) *Vb* | calenti *Ap Ck Er Ga Ge Ka Lf Mh Na Pb Pn Pq Ps Px Va Vc Vh* | parum calenti *Fd Ld Pt* | temperante *Ap Ck Ge Pb Pn Vc* | temperato *Cg*.

26. spirat florifer annus odores,

SPIRAT – ODORES: synecdoche *Ec Ga Gc Mh Na Vh* (2x).
SPIRAT: sufflat *Vb* | dat *Ec Ga Gc Ka Mh Na Vh* | emittit *Ap Ck Er Fd Ge Ld Pb Pn Pq Ps To Vc* | emittet *Px* | emmitit hoc *Pt* | olet, uzstenkit (OHG) *Lf* | Hoc uerbum respexit ad flores, quae solent fragrare. (*Af*) *Ct Fd Kc Ld Lh Mj Pp Ps Pt Ta*.
FLORIFER: qui flores fert *Vb* | flores ferens *Pd*.
ANNUS: tempus *Ec Ga Gc Ka Lf Mh Na Px Vh* | Annus est solis anfractus, cum peractis CCCLXV diebus ad eadem superiora loca redit, uel annus dictus est, quia mensibus insere currentibus uoluitur. *Pd*.
ODORES: floris *Ap Pb Pn* | flores *Ck Ge Lf Ps*.

27. aestas cererem feruida siccat,

AESTAS – SICCAT: metonomia *Ec Ga Gc Ka Mh Na Vh* | dialiton (?) *Af*.
AESTAS CEREREM: ex his *Lf* | hisdem causis *Ap Ck Fd Ge Ld Pb Pn Ps* | hisdem causibus *Pt* | et his de causis *Pq Vc* | et istas causas *Er*.
AESTAS: quarta pars anni *Vb* | aestas ab aestu, quasi ustas ·i· exusta et arida per calorem *Pd*.
CEREREM: frumentum *Ka Lf Lh Mf Mj Px Vb Vh* | frumenta *Pd* | segetem *Va* | omnes fruges *To* | inuentorem pro inuenta *Fd Pt* | deam pro frumento, per inuentorem id quod inuentum est *Px*.
FERUIDA: bulliens *Vb* | matura *Ap Pb Pn* | calida *Va* | heizo (OHG) *Lf*.
SICCAT: arescit *Vb* | facit *Ap Pb Pn* | maturat *Cg* | maturescit *Ka Lh* | maturare facit *Af Ck Ct Fb Ge Kc Ld Lf Mj Pp Ps Pt Ta To Vf*.

28. remeat pomis grauis autumnus,

REMEAT: reuertitur *Cg Mj Vb* | aduenit *Ps* | recurrit *Fd Ld Pp Pt* | redit *Va* | redeat *Lf* | renascitur *Pp* | hisdem causis *Ap Ck Ge Pb Pn* | et istis causis *Er* | et hisdem causis *Vc* | et his de causis *Pq*.
POMIS: de *Lf* | cum *Va* | arbores *Pd* | suis *Va*.

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401 Annus…403 uoluitur] Isid. *Etym.* 5.36.1
412 aestas[2]…413 calorem] Isid. *Etym.* 5.35.4
415 per…416 est] Donat. *Ars mai.* III.6 (p. 668.16-17)

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385 per] pro *Ed.* | dispositionem] dispotionem *Eb.* **397** Hoc] istud *Pt.* **398** uerbum] uerbo *Ct Fd Ld Lh Mj Pp Ps Ta.* | respexit] respicit *Mj.* | quae] qui *Af*(?) *Lh Ta.* | fragrare] fraglare *Lh Ta*; flagrare *Af Ct Ld Mj Pp Ps Pt*; flagare *Fd*; flagare > fraglare *Kc.* **415** inuenta] inuento *Fd.*

IV metrum vi

GRAUIS: ponderatus *Cg* | fertilis *Af Ap* (2x) *Ck Ct Fb Fd Ge Kc Lb Ld Lh Mj Pb Pn Pp Pt Ta To Vd* | oneratus *On* | onustus *Ld Pt* | autumnus *Lf* | fertilis ipse *Ps*.
AUTUMNUS: graues *Pd* | pars anni *Vb* | expleto anno *Mj* | Expleto anno iterum incipit currere. (*Af*) *Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To Va* (*Vc*) *Vd* | Anniuersaliter enim colliguntur fruges. Hinc et autumnus uocatur. Nam autumnare est colligere. (*Af*) *Ap Ct Fb Fd Kc* (*Ld*) *Lh Mj Pp Pt Ta Vd Vf* | Tempestuosus [...] autumnus grauis, folia cadunt et omnia maturescunt. Temperies sicut hieme uel autumno, quando frigoribus et perpetuo gelu torret. *Pd*.

29. hiemem defluus inrigat imber.

HIEMEM: pars anni *Vb* | hisdem causis *Fd Ps*.
DEFLUUS: cadens quasi *Cg* | desuper fluens *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | deorsum fluens *Cg Vb* | desursum fluens *Pd* | nidartriofanto (OHG) *Lf*.
INRIGAT: infundit *Vb*.
IMBER: pluuia *Vf* | ros *Vb*.

30. Haec temperies alit ac profert

HAEC TEMPERIES: moderatio *Vb* | concordia *Ec Ga Gc Ka Lf Mh Na Ps Pt Px To Vh* | dispositio *Ps* | temporum *Ap Ck Ec Er Gc Ge Ld Pb Pc Pk Pn Pq Pt Va* | elementorum *Er Fd Pq Pt* | .iiii. elementorum *Ec Gc Vg* | elementorum concordia *Ap Ck Ge Ld Pb Pn* | concordia temporum *Af Ct Fb Fd Kc Lh Pd Pp Ta Vf* | concordia temporum quattuor *Mj* | in uere, aestate, aere et terra *Pd* | omnia superiora temperantia diuina *On* | quod pugnantia fidem iungunt *Ec Ed Gc Pm* | talis, sc· quattuor tempora anni ·i· quattuor elementa *Lf* | quod pugnan(...) (...)gunt *Lf*.
HAEC: ipsa *Cg*.
ALIT AC PROFERT: isteron proteron *Fd Ld Pq Pt*.
ALIT: nutrit *Cg Eb Ed Mj Pd To Vb*.
PROFERT: producit *Ps* | procreat *Lf* | ostendit (< ostendat) *Er* | profert (...) aeris terrae (...) *Lf*.

31. quicquid uitam spirat in orbe;

QUICQUID: quaecumque in terra nascuntur *Ec Gc Ka* | cuncta animalia *Lf*.
UITAM: uitaliter *Va*.
SPIRAT: flat *Vb* | emit *Fd* | emittit *Ap Ck Ge Ld Pb Pn Pq Ps Pt Vc* | emittat *Er* | uiuit *Ck Ge* | habet *Ed Ka Lh Px Vh* | quicquid uiuit in mundo *Cg* | quicquid spirat uitaliter et spiritualiter uiuit *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps Pt Ta Vf*.
ORBE: mundo *Lf*.

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430 anno[2]] amo *Er*; amore *Pc*. **431** incipit currere] incipitur rere *Pk*. **432** Anniuersaliter] autumno *Mj*. | enim] uero *Ta*. | et] om. *Kc*. **433** uocatur] dicitur *Mj*. | autumnare] autumnurare *Ta*. | est] dicimus *Fb*; ·i· *Vd*. **459** isteron] istero *Fd*; iste re *Pt*. **470** quicquid[2]] om. *Fb Vf*. spirat] om. *Mj*. **471** spiritualiter] spiraliter *Fd*.

32. eadem rapiens condit et aufert

EADEM: concordia *Vf* | temperies *Ap Ck Ec Er Ga Gc Ge Ka Ld Lf Mh Mj Na On Pb Pd Pn Pp Pq Ps Pt Px To Va Vb Vc Vh* | hoc temperies *Fd* | hiemps *Ct* | ipsa *Pd*.
RAPIENS (REPETENS *Eb Ed Go Na*): rapiens *Eb Ed Go Na* | repetens *Px* | repentes *Pp* | uitam *Pp*.
CONDIT: abscondit *Ap Cg Ck Eb Ed Er Ge Ka La Lf Lh Mf Pb Pc Pk Pn Pq Ps Px Va Vb Vc Vh* | recondit *Ps* | tollit *On* | condere facit *To* | Redeunte hieme siccantur, quae uidebantur uiuere. *On* | Sicut quae in hieme nascuntur, aestas aufert, uel quae in aestate uel uere, autumnus et hiemps auferunt. *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Va Vc*.
AUFERT: in secretis naturae *Fd Ld Pt* | Res oriri et occidere naturale est. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp* (*Ps*) *Pt Ta To Vf* | si ullius (...) *Lf*.

33. obitu mergens orta supremo.

OBITU: defectu *Af Ap Cg Ck Ct Er Fb Fd Ge Kc Ld Lh Mo Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vc* | occasu *Fd Pt Vb* | occasum *Ld* | fine *Ec Ga Gc Ka Lh Mf Mh Mj Na Px Vh* | in fine *Eb Ed Pp* | interitu *Cg* | de statu *Kr* | in aestiuo tempore *Ct* | quia in aestiuo tempore nata sunt *Pp*.
MERGENS: in *Vh*.
ORTA: ante *Va* | nata *Eb Ed Ga Ka Lh Mf Mh Mj Na Px Vb Vh* | cuncta *Cg* | quae orta sunt *Ap Ck Er Ge Kr Pb Pc Pd Pk Pn Pq Ps Vc* | sicut animalia *Fd Ld Pt* | quae fuerint orta et nata in terra *Lf*.
SUPREMO: cum *Lf* | ultimo *Ap Cg Ck Ct Eb Ed Er Fd Ge Ka Ld Lh Mf Pb Pc Pk Pn Pp Pq Ps Pt To Va* (*Vc*) *Vh* | ultimo fine *Px* | nouissimo *Cg Pp*.

34. Sedet interea conditor altus

SEDET: regit *Lf* | sedet ·i· spaciatur sua diuinitate *Pd* | Ad potestatem refertur, quod deus sedere perhibetur. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Pt Ta Vf*.
INTEREA: dum haec fiunt *Va* | dum haec ita disponuntur *Af Ap Ck Er Fb Fd Ge Kc Ld Lh Pb Pn Pp Pq Ps Pt Ta To Ct*(2x) (*Vc*) *Vd Vf*.
CONDITOR: deus *Vb*.
ALTUS: inter has creat(...) *Lf*.

35. rerumque regens flectit habenas,

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485 Sicut] si *Er*; om. *Ap Pb Va*. | nascuntur] nasciuntur *Er*; defectiue nascuntur *Pp*. | uel] et *Pc Pk Va*; ita et *Pp*. | quae[3]] om. *Pk*; qui *Pq*. **486** aestate] estimate *Er*. | uel uere] uoluere *Ap*; > ualuere *Pn*. | auferunt] aufert *Er Va*. **488** Res] om. *Ap Ck Ge Pb Pn*; res enim *Fd Ld Pt.* | oriri] orri *Ck*; om. *Ap Pb*. | est] om. *Ck Ge*. **500** orta] om. *Ge Pb Pn.* **508** Ad] a *Af*. **509** quod] quia *Af Fb*; qua *Lh Ta*. | deus] d{icitu}r *Vf*. | perhibetur] dicitur *Af Pp*; prohibetur *Pt.* **511** ita] om. *Vd.* | disponuntur] disponuntur in mundo *Pq*.

IV metrum vi

RERUMQUE – HABENAS: metafora *On Pc Pk* | metafora ab auriga ad deum *Af Ap Ck Ct Er Fb Kc Lh Mj Pb Pd Pp Pq Ps Pt Ta Vc* | cum potestate omnia ordinans et gubernans *Ec Ga Gc Ka Mh Na Px Vh*.
RERUMQUE: idem *Vf* | omnium *Lf*.
REGENS: gubernans *Pp* | ille *Va* | rector *Vh* | qui regit *Vb*.
FLECTIT: plicat *Vb* | mutat *On*.
HABENAS: retinacula *Kr Vb* | regimina *Pp* | gubernacula *Kr Lf*.

36. rex et dominus, fons et origo,

REX: idem *Vf* | ille est *Ld* | omnium *Fd* | ad potestatem *Cg* | quia regaliter cuncta diiudicat *Pp* | quia cuncta disponit *Mj*.
DOMINUS: est *Vf*.
FONS: principium *Af Ap Ct Fb Kc Lh Mj Pb Pd Pn Pp Ps Ta To Vf* | principatum *Ck Ge* | sapientiae *Lh* | urspring (OHG) *Lf*.
ORIGO: causa *Af Ap Ck Ct Fb Ge Kc Lh Mj Pb Pd Pn Pp Ps Ta To Va* | initium *Ga Ka Lf Lh Mh Na Px Va Vb Vh* | a quo cuncta ducunt originem *Fd Ld Pt*.

37. lex et sapiens arbiter aequi,

LEX – AEQUI: legem cuique rei ponens *On* | legaliter omnia disponit *Ec Gc Ka Lh* | quia legaliter cuncta diiudicat *Af Ap Ck Ct Eb Ed Er Fb Fd Kc Ld Lh Mf Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta Va Vc Vh* | quia ipse dedit, quae agenda sunt *Fd Ld Pt* | iudex et censor aequitatis *Fd Ld Pt*.
LEX ET SAPIENS: status et conditio *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps Pt Ta To*.
LEX: est *Vf*.
SAPIENS: est *Vf*.
ARBITER: iudex *Cg Lf Vb Vf*.
AEQUI: aequitatis *Af Ap Ck Ct Ge Kc Lf On Pb Pd Pn Pp Pq Ps Ta To Va Vb Vc* | aequitatis iustitiae *Lh Mf*.

38. et quae motu concitat ire

ET QUAE – IRE: ceu ad motum pergere prouocat *Ec Ga Gc Ka Mh Na Px Vh* | Deus legaliter cuncta disponit et eo mouente rotantur ad ipsum. *Ct*.
QUAE: ea *Fd Vf* | .iiii. elementa *Ec Gc Ka*.
MOTU: in *Lf* | cum *Vh* | motione *Af Ap Cg Ck Eb Ed Er Fd Ge Ka Kc Ld Lh Mf Mj Pb Pc Pd Pk Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vf Vh* | commotione *On*.
CONCITAT: ipsa *Ps* | excitat *Lf* | prouocat *Vb* | impellit *On* | permittat *Ap* | arbiter aequitatis *Fd Ld Pt*.

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519 metafora[2]] om. *Ck.* | ab] om. *Pq.* **520** omnia] om. *Ka.* **542** quia] om. *Fd Ld Mj Pt*; quam *Ap Pb*; qui *Vh.* | quia legaliter] legaliter enim *Af Ct Fb Kc Lh Ta.* | cuncta] enim cuncta *Ps*; iuncta *Kc.* | diiudicat] diiudica\n/t *Kc*; deponit *Pd*; disponit *Eb Ed Mf Pp Px Va Vh.* **544** censor] oens *Fd.* **545** status] statu *Ck Ge*; flatus *Ld*; pactus *Af.* | et[2]] om. *Ap Pb.* **556** pergere] pergere *Gc.* **559** motione] motiotione *Pb*;

IV metrum vi

IRE: pergere *Fd Ld Lf On Vb* | faran (OE dp.) *Ck* | ad eundum *Eb Ec Ed Gc Ka Lh Mf Pc Px Vh* | ad eundem (*Af*) *Ap Fb Fd Kc Ld Mj Pb Pd Pk Pn Pp Pq Ps Pt Ta Vc Vf* | ad deum *To* | ut eant *Er Fd Ld Pt* | ut erant *Vc* | cursu suo *On* | hoc est uolubilem axem *Ap* | quia mundus rotatur *Pd* | quia eo rotante mouentur *Pc* | quia eo mouente cuncta rotantur ad ipsum (*Af*) *Ap Ck Er Fb Fd Ge Kc Ld Lh Mj Pb Pk Pn Pp Pq Ps Pt Ta Vc Vf*.

39. sistit retrahens ac uaga firmat;

SISTIT: statuit *Vb* | moratur *Pq* | gistatit (OHG) *Lf* | stare facit *Af Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo On Pd Pn Pp Ps Pt Ta To Vf* | ipse deus stat *Lb*.
RETRAHENS: retro trahens *Vb* | a suo defectu *On* | ne dispereant *On* | ad meliora *Ct Eb Ec Ed Ga Gc Na Px Vh* | stare facit *Ap Pb* | Plerumque impellit, plerumque retrahit, ne ad interitum ruant. *Ap Ck* (*Er*) *Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc*.
UAGA: mobilia *Af Ap Ck Ct Er Fb Ge Kc Ld Lh Mj On Pb Pc Pd Pk Pn Pp Ps Pt Ta To Va Vf* | cuncta *Lb* | recurrentia *Cg* | nutantia *Ld Pt* (2x) | quae uagantur *Vb* | uaga in suo cursu *Lf* | quae ante erant uaga *Ap Ck Er Ge Ld Pb Pn Ps Pt Vc*.
FIRMAT: ad meliora *Ka Mf Mh Pp*.

40. nam nisi rectos reuocans itus

NISI: iterum cogat *Mf*.
RECTOS: recte *Pp* | recta *Eb Ed Lh Vh* | deus *Fd Ld Pt*.
REUOCANS: ad concordiam *Lf*.
ITUS: cursus *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Pb Pc Pk Pn Pp Ps Pt Px Ta To Vc* | recursus *Va* | additus *Vb* | exitus *Ct* | transitus *Cg Ec Ga Gc Ka Mh Na Vh* | firmamentum *Lb* | ferti (OHG) *Lf* | itinera *Ec Gc Ka Lh Mj On* | itinera perditionis *Eb* (*Ed*) *Pp Px Vh* (2x) | itus itiones, ·i· ambulationes *Kr* | recta itinera ad perditionem uergentia *Mf* | iter rectum *Go* | uolubilis axis *Ap* | flexos *Fd Ld Ps Pt* | itus ex(...) uerbo, quod est eo, accusatiuus pluralis *Vb* | nomen est *On* | nomen est, sicut et reditus *Pd*.

41. flexos iterum cogat in orbes,

FLEXOS: curuos *Vb* | gikerte (OHG) *Lf* | Si quid diu in creaturis mobilibus permanendum est, necesse habet semper reuerti ad illum ortum, in quo primum creatum est, ut sunt sidera, spera caelestis, quattuor tempora. (*Af*) *Ap Ck Ct Fb Ge Kc Ld Lh Mj Pb Pn Pp Pt* (2x) *Ta Vd Vf*.

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564 ad] ut *Fd*. **566** quia[3]] quam *Ap Pb*. **567** mouente] mouentem *Ap Pb*; mouentur *Lh Ta*. cuncta] contra *Ap Pb Pn*; om. *Af Er Fd Kc Ld Lh Mj Pk Pp Pq Ps Pt Ta Vc Vf*. | rotantur] rucantur *Er*; rotantum *Pp*. | ad ipsum] om. *Er Pk Pq Vc*. **580** ante] acte *Er*. | uaga[2]] uana *Pt*. **589** cursus] consunt *Fd*. **600** quid] quod *Ap Ck Pn*. | diu in] diuinae *Pb Vf*; < diuinae *Ap*. mobilibus] mobilius *Vf*. **601** est] om. *Ck Ge*. | habet] habent *Pt*(1). | reuerti] reuertendi *Vf*; reuertatur *Pp*. | ortum] om. *Ct*. **602** creatum] creatus *Vf*; creatu *Pt*(2). | est] om. *Ck Ge*. | ut] ut primum *Pp*. | spera] sperae *Vf*; speram *Fb Kc*. | spera caelestis] uel *Vd*. | quattuor] \per/ quattuor *Vf*.

IV metrum vi

COGAT: ipse *Ps* | reflectat *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Mo Pb Pc Pk Pn Pq Ps Pt Ta To Va Vc* | reflectit *Er Vf* | compellat *Vb* | colliget *Lf* | ad se reflectat *Mf Pd* | illa temperies reflectat *Pp* | ut iterum uadant *Ec Gc* | nisi reflectat ad se *Ed Vh*.
ORBES: circulos *Ct Kc Lf Mj Ps Vf* | rotunditates *Vb* | in circuitus, ut iterum ueniant, unde abierant *Fd Ld Pt* | in circulos, ut iterum ueniant *Ga Ka Mh Na Px Vh* | in ordines suos *On* | nisi consueto more se sequantur annuatim *On*.

42. quae nunc stabilis continet ordo

QUAE: ea *Fd Vf* | omnia *Lf* | illa omnia *Kr*.
STABILIS: firmus *Vb*.
CONTINET: tenet *Vb*.
ORDO: rerum *Af Ap Ck Ct Er Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Pq Ps Pt Ta To Vf*.

43. dissaepta suo fonte fatiscant.

DISSAEPTA SUO FONTE: disiuncta sua origine *Mf* | ne disiuncta a proprio statu uel a suo creatore longa deuiatione remota deficiant, quod tam de sideribus ac firmamento intellegitur, quam de rationali creatura (*Af*) *Ap Ck Ct* (*Er*) *Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt* (2x) *Ta Va* (*Vc*) *Vd Vf*.
DISSAEPTA: dissipata *Cg Ck Ge* | separata *Ck Ge* | euulsa *Vf* | disrupta *Vb* | disiuncta *Eb Ec Ed Ga Gc Go Ka Lf Lh Mh Na Pd Pm Px To Vh* | diuisa *Ps* | deserta *Ct* | dissociata *Fd Ld Pt* | sepio, sepis, inde uenit dissepio, hoc est dissipo ·i· disiungo *Ap*.
SUO: a *Pc Pk Pn Ps Vc* | de *Lf*.
FONTE: origine *Ct Eb Ed Ga Ka Lh Mh Na Pp Px Vb Vh*(2x) | principio *Pm To* | deo *Lf*.
FATISCANT: illa *Vh* | deficiant *Ap Ck Eb Ec Ed Er Fd Gc Ge La Lb Ld Lf Pb Pc Pd Pk Pm Pn Pp Pq Ps Pt* (2x) *Va Vc* | deficient *On* | lassant *Vb* | fatisco, lasso *Vb* | dissoluentur *On* | lacessant, dissoluantur *Ct* | resoluantur *Cg Fd Ld Pt* (2x) | discedant *Lf* | deficere necesse est *Mf* | deest necesse est, uel fatiscent *On* | fatisco ·i· quasi fatim hisco ·i· habundanter aperior *Pq* | Compositum enim est affatim et hisco, quod significat abundanter, ·i· pati incipio ad perditionem. Affatim etenim quod ex eo, quod fuit fatim, componitur. Abundanter intellegitur. Hio uero unde hisco, quod ex eo est, quia pandit in profundum, quod appellatur chaos. *Ec Gc Ka Lh*.

44. Hic est cunctis communis amor

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624 ne] om. *Ap Pb*. | ne disiuncta] diuisa *Pp*. | proprio] propro *Ck Ge*. **625** longa deuiatione] longo errore *Ct Fb Kc Lh Mj Ps Ta Vd Vf*; longa deuiatione uel errore *Ld Pt*(1); longa diuitione uel errore *Pt*(2); longa deuiatione uel elidre *Fd*. | remota] mota *Af Ct Kc Mj Ps Pt*(2) *Vd Vf*. | de] a *Af*; om. *Fd*. **626** firmamento] formamento *Ap Pb*. | de] om. *Ct Mj*. | rationali] rationabili *Lh Ta*. **639** enim] om. *Ka Lh*. | affatim…640 hisco] a fatisco et ex farim quod nunc non dicitur usco *Ka Lh*. **640** etenim] enim *Ka Lh*. **641** ex] om. *Ka*. **642** quod ex] ab *Ka Lh*. | quia] quod *Ka*.

IV metrum vi

HIC: deus *Ap Ed Ga Ka Pb* | conditor *Lf* | talis *Pd*.
CUNCTIS: creaturis *Ap Ck Er Fd Ge Pb Pn Pq Ps Pt Va Vc* | rebus *Vf* | hominibus *Vb* | creatis *Cg Pc Pd Pj Pk Pp*.
COMMUNIS AMOR: deus *Ck Ec Ga Gc Mh Na Pj Pm Pp Vh*(2x) | sociabile uinculum *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Va Vc* | coniunctio omnium creaturarum *On* | deus, qui est summum bonum *Ct* | summum bonum *Af Fd Kc Ld Lh Mj Pd Pp Ps Pt Ta To Vf* | deus, ad quem omnia tendunt *Af Ct Fd Kc Ld Lh Mj Pd Pn Pp Ps Pt Ta To Vd Vf* | .... (quae) ex origine et ex fon(te) procedunt, ut illuc re(uer)tantur. Similiter quae ex deo (pro)cedunt, ut ad ipsum re(uert)antur. Ipse est misti(cus) sensus et hoc est communis amor. *Vb*.
COMMUNIS: spondeus *Pj*.
AMOR: concordia *Lf Ps* | pax *Lf*.

45. repetuntque boni fine teneri,

REPETUNTQUE: cuncta *Fd Ld Pt* | exposcunt *Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mj Pb Pj Pk Pn Pp Pq Ps Pt Ta Va Vc Vf* | expectunt *Af* | reposcunt *Pd* | desiderant *Eb Ec Ed Ga Gc Ka Lf Lh Mf Mh Na Pm Pp Vh Px*(2x) | quaerunt *Ec Gc* | uolunt *Pj* | iterum petunt *Vb* | ipsa supradicta *Ps* | omnes creaturae *Ap* | reposcunt sui natura *On*.
-QUE: quae *Ec Gc*.
BONI FINE: bonitatis termino *Af Ck Ct Er Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Pq Ps Pt Ta To Vc Vf* | qui est ortus creaturarum *Fd Ld Pt*.
BONI: creatoris *On* | summi *Lf*.
FINE: in *Lf* | cum *Ec Fd Ga* (2x) *Gc Ka Mh Na Vh* | ablatiuus *Ps* | termino *Ap Cg Pc Pk Va Vb* | retinaculo *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt* (*Vc*).
TENERI: contineri *Ge On Ps* | Amor omnium rerum deus est, quia omnia ad eum naturaliter tendunt. Vnde et proprie deus bonus dicitur, a Greco quod est boo (?) ·i· uoco. Ipse enim naturaliter bonitate ad se uocat. *Pj*.

46. quia non aliter durare queant

NON ALITER: non alio modo *Ct*.
DURARE: perdurare *Lf* | perseuerare *Cg Ct Ka Lf Lh Mf Pj To* | manere *Va*.
QUEANT: ipsa *Ps* | quibant *Pj* | possunt *Pd Vb* | ut essent *Pd*.

47. nisi conuerso rursus amore

NISI: cuncta *Ec Fd Gc Ka Ld Pt*.
CONUERSO: inuicem *Pq* | ad deum *Ap Cg Ck Ec Er Ga Gc Ge Ka Lf Mh Na Pb Pc Pk Pn Pp Pq Ps Px To Va Vc Vh* | ad se inuicem *Cg Ck Er Ge Pc Pk Pn Pp Ps Va Vc* | ad deum, a quo originem sumpserunt *Af Ck Ct Fb Fd Ge Kc Ld Lh Mj Pd Pn Pp Ps Pt Ta*.
RURSUS: iterum *Vb*.

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651 sociabile] sociabilem *Er Ld.* **654** deus] om. *Ct Ta.* | ad] om. *Ps.* **674** retinaculo] raticula *Er*. **691** inuicem] incem *Er*. **692** ad deum] dominum *Kc*; ad dominum *Mj*; a deo *Pt.* | a] ex *Pp.* originem] ordinem *Fd Ld Pp Pt*; imaginem(?) *Af.* | sumpserunt] susceperunt *Fd Ld Pt.*

IV metrum vi

AMORE: diuino *Eb Ec Ed Gc Lh Mf Px Vh* | ordine *To* | ordine naturae *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pd Pn Pp Ps Pt Ta Vf*.

48. refluant causae quae dedit esse.

REFLUANT – ESSE: quasi *Lb* | recurrant ea, quae sunt creata *Va* | renascantur ex seminibus primordialium *Ap Ck Er Fd Ge Kr Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc* | Omnia refluant causae, hoc est iterum ueniunt deo ·i· ad deum, qui creando dedit omnibus, ut essent. *Mf*.

REFLUANT: ea *Af Kc Lh Pp Ps Ta To* | concurrant *Pj* | recurrant *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc* | redeant *Lf* | ad deum *Ec Gc Lh Mf Mj Vh* | iterum fluant *Pd Vb* | iterum currant cursus suo *On*.

CAUSAE: illi *Ec Ga Gc Mh Na* | illae causae *Px Vh* | illi principio *Lb* | origini *Ap Ck* (2x) *Fd Kc Ld Lh Pb Pn Pp Ps Pt Ta To Vf* | origine *Af* | datiuus *Eb Ec Ed Gc Mf Ps* | datiuus est *Af Fd Kc Ld Pp Pt Ta* | datiuus casus *Ck Ka Lh Pn* | ad causam *Eb Ec Ed Gc On Pj Pm Va* | ad eam causam *Fd Ld Pt* | ad deum *Eb Ec Ed Ga Gc* (2x) *Mh Na Pm Pp Px Va Vh* | qui dedit omnia esse *Eb Ed Ga Ka Mh Na Pm Pp Px Vh*.

QUAE: ea *Ap Pp* | causa *Pp* | iura causarum *On*.

DEDIT: deus *Ap Pp Ps* | eis *Va*.

ESSE: ut fierent *Lh Mj Px Vh* | ut fierent omnia *Ec Gc* | ut fiant *Ct* | ut sint *Va* | hoc est subsistere *Ps* | creauit (...) ad causam (...) omnia *Lf*.

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695 ordine[2]] origine *Pd.* **701** ex…702 seminibus] exeminibus *Ap*. **702** primordialium] primordiarum *Pp*; p{ost}mordialium *Fd*. **712** omnia] om. *Pp*. | esse] om. *Ka*.

IV prosa vii

HEADNOTE: Hic ostendit omnem fortunam esse bonam. *Ka Lh.*

1. Iamne igitur uides quid haec omnia quae diximus consequatur? – Quidnam? inquam.

IAMNE IGITUR UIDES: num igitur iam intellegis *On*.
IAMNE: utrum *Vb* | nonne *Lf*.
IGITUR: inquit *Ps*.
UIDES: quaeres *Vf*.
QUID: quomodo *Af Kc Lh Mh Pd Pj Pp Ta* | rei uel conclusionis *On* | quae ratio *Pq*.
QUAE DIXIMUS: de fortuna *Ap Cg Ck Ge Pb* | quae supra diximus *Cg Ck* | hoc quod dictura sum *Pp* | quae res conueniat ad dicendum post supradicta *Va*.
DIXIMUS: exposuimus *Ec Gc Ka Lh*.
CONSEQUATUR: sequatur *Lf* | conueniat *Pd* | quid uelint *Go* | quid sit consequens *Pj*.
QUIDNAM: ubi *Vh* | consequitur *Cg Ck Ge Pb Va* | quid *Vb* | uideo ego *Vf* | quomodo *Pd*.
INQUAM: ut dixi *Vb.*

2. Omnem, inquit, bonam prorsus esse fortunam. – Et qui id, inquam, fieri potest?

OMNEM – FORTUNAM: omne iustum bonum et omne utile bonum *Pq* | quia omnis fortuna retinet proprium ordinem *Fd Ld Pt* | Quod ita considerari potest: prouidentia fatum administrat et prouidentia quidem bona est, ergo et fatum quod fit, bonum est. Itaque per fatum omnis fortuna est, igitur omnis fortuna bona est. *Af Ap Fb Kc Lh Mj Pp Ps Pt Ta Vd Vf.*
OMNEM: siue prosperam, siue aduersam *Pj*.
INQUIT: dixit *Vb* | illa *Lf*.
PRORSUS: certe *Vb* | omnino *Ed Ka Lh Mf On* | consequitur *Ld Vf* | consequens est *Pj* | consequitur esse *Fd Pt.*
FORTUNAM: et reliqua *Lh*.
QUI ID (QUID *Fd Kc La Pe To Vb* | < QUID *Ed Mh Pt* | QUID > QUIA (?) *Bc* | QUI *Ap Bb Cg Ck Ct Ec Er Gc Go Ld Mj Pb Pc Ph Pk Pq Ps Ta Vc Vd* | QUID > QUI *Af Eb Er Pn* | QUID (?) < QU(...) *Ga* | QUIA > QUID *Pp*): quia *Pm* | quomodo *Ap Bb Cg Ck Ct Eb Ec Ed Fd Ga Gc Go Ka La Lb Ld Lf Lh Mj Na On Pb Pc Pd Pj Pk Pn Pp Pq Ps Pt Px Ta Va Vb Vc Vf Vh* | qualiter *Cg Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc* | nomen pro aduerbio *Eb Ec Ed Gc Ka Pm*.
FIERI POTEST: ut dixi *Vb* | ut non sit mala fortuna *Ge Pb* | ut omnis fortuna bona sit *Eb Ed Fd Ld Pt Va* | potest fieri omnis bona esse fortuna *On*.

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28 Quod] om. *Lh Ta*; quoniam *Vd.* | Quod…potest] om. *Vf.* | considerari] considerati *Pt.* **29** fatum[1]] \per/ fatum *Kc.* | fatum[1]…prouidentia[2]] om. *Pt.* | et[1]] om. *Vd.* | et prouidentia] om. *Kc Mj.* | quidem] quae *Mj*; quid est *Pt.* | ergo] om. *Fb.* | et[2]] om. *Ta.* **30** fit] sit *Ps Pt Vd*; fit ex ea *Lh Ta.* | est[1]] om. *Ta.* | est[2]…fortuna[2]] om. *Vf.* **44** sit] est *Eb Ed.*

IV prosa vii

3. Attende, inquit. Cum omnis fortuna uel iucunda uel aspera tum remunerandi exercendiue bonos tum puniendi corrigendiue improbos causa deferatur, omnis bona quam uel iustam constat esse uel utilem.

ATTENDE: quomodo uerum sit *Fd Ld Pt* | Boeti, considera quomodo uerum sit. *Vf* | nim gouma (OHG) *Lf*.
CUM: quia *Ec Ed Gc Lf*.
FORTUNA: quae est *Va*.
IUCUNDA: sit *Mf* | prospera *Cg Ge Lf Pb* | laeta *Fd Ld Pt*.
ASPERA: tristis *Mf* | aduersa *Cg Ge Lf Pb*.
TUM (1): primum *Ap Ck Pb Pn Ps* | deinde *Vf* | aliquando *Eb Ec Ed Fd Gc Ka Ld Lh Mf Pd Pp Pt Va Vb* | partim *Cg Ge Pj* | dum *Ct* | interdum *Lf* | cum fuerit iucunda *Ec Ka* | cum fuerint iucunda *Gc*.
REMUNERANDI: causa *Er Fd Ld Pt* | sicut est iucunda *Va* | bona *Vh* | zi lononne (OHG) *Lf* | ut remuneret et exercet bonos *Eb Ed* | quae remunerat uel exercet bonos *Lf*.
EXERCENDIUE: probandi *Ge Ld Pb* | probando *Fd Pt* | aspera *Ec Gc Ka Vh* | sicut aspera *Va*.
TUM PUNIENDI CORRIGENDIUE: quia saepe reguntur, cum in hoc mundo puniuntur *Eb Ed*.
TUM (2): post *Ap Ck Pb Pn Ps* | aliquando *Ec Gc Ka Lh Mj Pd Px Va Vb Vh* | causa *Ps* | partim *Cg Ge Pj* (2x) | dum *Ct* | interdum *Fd Ld Lf Pt*.
PUNIENDI: arguendi *Vb* | uindicandi *Fd Ld Pt* | perdendi *Ec Gc Ka Lf* | aspera *Vh* | causa *Er* | deferatur causa *Lf* | si non conuertantur *Ec Gc Ka*.
CORRIGENDI: castigandi *Fd Pt Vb* | aspera *Vh* | in uiam rectam ducendi *Ap Pb Pn* | conuertantur *Lf* | ut conuertantur ad bonum *Ec Gc Ka Lf*.
IMPROBOS: malos *Vb*.
DEFERATUR: attribuatur *Cg Ck Ge Pj* | affertur *Vb* | ostendatur *Mj* | detur *Mf* | concedatur *Ap Pb Pn* | protendatur *Fd Pt* | retrib{uatur} *Px* | tribuat *Lf* | comparatur uel constuitur *Ps* | in rationem *Lh* | in rationem deducatur *Ec Gc Ka* | bonis et malis *Va* | deferatur causa omnis bona tunc (...) munera (...) *Mf*.
OMNIS: ergo *Fd Ld Pt*.
BONA: fortuna *Ap Ck Er Fd Go La Ld Lf Pb Pd Pj Pn Pp Pq Ps Pt Va Vb Vc Vf Vh* | est *Ap Cg Ck Ec Er Fb Fd Gc Ge Ka La Lb Ld On Pb Pc Pd Pj Pn Pp Pq Ps Pt Px Vb Vc Vf Vh* | omnis fortuna bona *Pk Pq Vc* | fortuna, quae remunerat *Eb* | fortuna, quae remunerat uel punit *Ed* | quia punit uel corrigit malos *Lf*.
QUAM: fortunam *Vb* | fortuna *Cg* | quam fortunam *Ge* | quam uel ualde *On*.
IUSTAM: malis *Ck Pn Ps* | remunerandi bonos *Fd Ld Pt* | bonis *Va* | quae remunerat uel punit *Pm*.
CONSTAT: certum est *Cg Ck Ge Pb Pj* | decet *Ps* | quia iuste exhibetur *Pj* | manifestum est *Pj*.
UTILEM: bonis *Ck Pn Ps* | aptam *Vb* | malis *Va* | bona retribuit *Mh Na* | tribuitur bona re *Vh* | omnis bona retribuit *Ga* | corrigendi improbos *Fd Ld Pt* | bona retribuit uel punit *Ec Gc* | quae uel exercet uel corrigit *Ec Ed Gc Ka Pm* | dum exercet bonos uel punit malos *Ga Mh Na Pj Px Vh*.

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61 exercet[2]] *gl.* uel punit *Lf.* **65** cum] dum *Ed.* **76** deducatur] ducatur *Ec Gc.* **77** causa] *gl.* queres *Mf.* **82** punit[2]] *gl.* uel exercet *Lf.* **91** bonos] boni *Vh.* | uel] et *Pj.* | malos] impios *Px*; inprobonos *Pj*.

IV prosa vii

4. Nimis quidem, inquam, uera ratio et, si quam paulo ante docuisti prouidentiam fatumue considerem, firmis uiribus nixa sententia.

NIMIS: ualde *Pj*.
INQUAM: ut dixi *Vb*.
UERA: est *Ap Cg Ck Ge Lb Ld Lf Pb* (2x) *Pd Pj Pn Pp Pq Ps Vb Vc Vf* | non solum uera, sed nimis uera *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta*.
RATIO: tua *Vf* | est ista *Fd Pt Va*.
QUAM: prouidentiam *Ck Er Pn Ps*.
PAULO: ut *Pp*.
DOCUISTI: monstrasti *Ps*.
PROUIDENTIAM: deum *Vb* | dei *Lf*.
FATUM: fortunam *Vb* | omnem f(...)nam bon(...) *Pj*.
CONSIDEREM: perspiciam *Vb*.
FIRMIS UIRIBUS: cum *Lf* | uidebitur *Ps* | stabili ratione *Af Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To* | firma auctoritate *Va*.
FIRMIS: in *Vh*.
UIRIBUS: rationibus *Ap Ck Fd Ld Pb Pn Pq Pt Vc Vf* | fortitudinibus *Vb*.
NIXA: stabilita *Ap Cg Ck Pb Pc Pj Pk Pn Pp Pq Ps Vc* | solidata *Af Fd Kc Ld Lh Mj Pp Ps Pt Ta Va* | solidata est *To Vf* | solida *Cg Ct* | roborata *Cg Ge Pj* | fulta *Eb Ec Ed Ga Gc Ka Mf Mh Na Px Vh* | firma *Cg Fb Lb Mo Pd Vb* | firmata *Ec Ga Gc Ka Mf Mh Na Px Vh* | insistens *Ec Gc* | gistiurtiu (OHG) *Lf* | nexa fulta uel firma *Kr*.
SENTENTIA: est *Ec Ed Er Gc Ld Pb Pm Pt Vh* | est ista *Ap*.

5. Sed eam, si placet, inter eas quas inopinabiles paulo ante posuisti numeremus. – Qui? inquit.

EAM: prouidentiam *Vb* | fortunam *Pb Pd Ps* | rationem *Go Ka Lh* | sententiam *Cg Ck Ec Fd Gc Ld Lf Pb Pj Pn Pq Ps Pt Va Vc Vf Vh* | istam sententiam *Ge* | sententiam de fortuna *Ap*.
SI PLACET: ratio est *Pp*.
EAS: conclusiones *Ap Ck Pb Pn Ps* | sententias *Cg Fd Ge Ld Lf Pt Va Vf* | rationes *Ec Gc Ka Lh Pp* | prouidentiam et fatum *Pd*.
INOPINABILES: ueras *Cg Ck Ps* | incredibiles *Ec Ed Gc Vb* | inestimabiles *Ga Ka Lb Lh Mh Na Pq Ps Px Vh* | inspectatas > insperatas *Pj* | ineffabiles *Pt* | insperatas *To Va* | dubitabiles *Mf* | incredibiles *Ka Lh Mf Pq* | incredibiles uulgo *Eb* | dat{iuu}s, uulgo incredibiles *Pm* | uulgo uel populo *Ec Gc Ka* | uulgo uel populo incredibilis *Lf* | quae inopinate uel fortuitu ueniunt *On* | naturaliter ueras *Mj* | quae ita non sunt in opiniones hominum, sed ueras *Pt* | quae ita non sunt in opinione hominum ·i· naturaliter ueras *Fd Ld* | non opinabiles, sed naturaliter ueras *Af Ap Cg Fb Ge Kc Lh Pb Pc Pk Pn Pp Ps Ta To Vc Vf* | insperatas, quia aliter quam sperabatur prolata est *Af Ap Fb Kc Lh Mj Pp Ps Ta*.
PAULO: paruum *Vb*.
POSUISTI: dixisti *Ka Lh* | nomine fortunae *On*.
NUMEREMUS: ponimus *Ck Pn Ps* | ponamus *Pq* | computemus *Vb*.

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100 uera[1]] ueram *Pt*. | sed] sed et *Af Ct Fb Ld Pp Ps*. | uera[2]] ueram *Pt*. **135** ·i·] om. *Fd*. opinabiles] oppinales *Ps Vc*. **136** insperatas] insperitas *Ap*; om *Af*. **137** sperabatur] speratur *Ps*.

IV prosa vii

QUI (QUI\D/ *Vb*): cur *Ct Eb Ed Ef Fd Ld On Pp Pt Px Vb Vh* | quomodo *Ap Cg Ck Ct Eb Ec Ed Ga Gc Ge Ka Kc Lf Lh Mb Mh Mj Na On Pb Pd Pj Pm Pn Pp Ps Px Ta To Vc Vf Vh* | qualit{er} *Lb* | quid *Ps* | quemadmodum *On* | non opinabiles *Vf*.
INQUIT: dixit *Vb* | illa *Lf*.

6. Quia id hominum sermo communis usurpat, et quidem crebro, quorundam malam esse fortunam.

QUIA ID: inquam *Ec Er Gc Ka Ld Mh Na Ps Pt Px* | quomodo *Pq* | rupto sermone *Er*.
HOMINUM: uulgi *Lf*.
USURPAT: sibi *Lf* | trahit *Ap Ck Pb Pn Pq Ps Vc* | contradicit *Ap Vb* | uituperat *Pp* | exurpat *Pp* | aufert, deprauat *Lb* | felgit (OHG) *Lf* | usu habet *Ec Gc* | in usu habet *Ka Mh Na Px Vh*.
QUIDEM: dicit *Ap Cg Ck Ge* | certe *Pd* | scilicet *Vb* | una pars *Ps* | dicant illi homines *Vf* | expletiua coniunctio et posita pro scilicet *Pj* | expletiua coniunctio est, posita pro licet *Va*.
CREBRO: frequenter *Cg Fd Ge Ld Pd Pt Vb* | dicit *Af Pb* | non semel, sed crebro *On*.
QUORUNDAM: hominum *Ap Ck Ct Ec Er Fd Gc Ka Lb Ld Lf Pb Pp Pq Ps Pt Va Vc Vf Vh* | aliquorum *Vb* | sermo *Fd Ld On Pt*.
FORTUNAM: dicunt *Pj* | nixa. (...) *Pj* | usurpat *Fd Ld Lf Pt* | certum est *On Pd* | euentus rei *Pb*.

7. Visne igitur, inquit, paulisper uulgi sermonibus accedamus ne nimium uelut ab humanitatis usu recessisse uideamur? – Vt placet, inquam.

VISNE: utrum uis *Vb* | nonne *Lf*.
INQUIT: dixit *Vb*.
PAULISPER: ut *Lb Pb Vf*.
UULGI: popularis *Fd Vb* | popularibus *Ld Pt* | populi *Va*.
ACCEDAMUS: consentiamus *Af Cg Ct Ec Fd Gc Ge Ka Kc Ld Lf Lh Mj* (*Pj*) *Pp Ps Pt* (*Vf*) | adpropinquemus *Vb* | propinquamus *Ga Mh Na Px* (*Vh*) | concedamus *Pp* | coniungamur *On* | fruamur *Ec Gc Ka Lh* | ut consentiamus uerbis uulgaribus, quibus (...) malam dicun(..) *Pj* | quare? *Va*.
NE NIMIUM: ne nimis profunde loquentes modum excedamus *Pj*.
HUMANITATIS: misericordiae *Ap Ck Pn Ps* | uoluntatis illa(..) *Vf* | sicut homines dicunt *Fd Ld Pt*.
USU: consuetudine *Lf*.
RECESSISSE: natura *Fd Ld Pt Vf* | abscessisse *Vb* | recedere *Ps*.
VT PLACET: quomodo tu uis *Vf*.
VT: sicut *Vb*.
PLACET: tibi *Lf Ps* | fac *Ap Lf Vb* | fac tu *Ps* | fiat tibi *Fd Ld Pt*.
INQUAM: ut dixi *Vb*.

8. Nonne igitur bonum censes esse quod prodest? – Ita est, inquam.

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161 hominum] hominus *Ec*; < hominus *Gc*.

IV prosa vii

NONNE (NUM NE *Vf*): Conclusio *Ge Pq* | inquit *Ps* | num *Px* | illa *Lf*.
CENSES: iudicas *Pp Vb*.
ITA EST: censeo *Fd Ld Pt*.
INQUAM: ut dixi *Vb*.

9. Quae uero aut exercet aut corrigit, prodest? – Fateor, inquam. – Bona igitur? – Quidni?

QUAE: inquit *Ps* | fortuna *Cg Fd Ga Ge Ld Mh Mj Na Pb Pj Pt Px Va Vb Vh* | fortuna aduersa *Ec Gc Ka* | illa fortuna aduersa *Lf* | omnis fortuna *Ps* | fortunae illatio *On*.
EXERCET: docet *Ap Pb Pn Ps* | bonos *Fd Go Ld Pt Va* | ad bonum *Eb Ec Ed Gc Ka Lh*.
AUT(2): quae *Ps*.
CORRIGIT: castigat *Vb* | malos *Fd Go Ld Pt Va*.
PRODEST: fortuna *Fb* | adiuuat *Vb* | nonne *Ps*.
FATEOR: credo *Vb* | conclusio *Cg Pc Pk Va Vc* | pro confiteor *Ld* | illa est, quae exercet *Lf*.
BONA IGITUR: est *Af Ap Er Fd Ge Ka Ld Lf Pb Pc Pk Pp Pq Ps Vc Vf* | numquid *On* | fortuna *Ct Pd Pp* | illa fortuna *Lf* | omnis fortuna *Ap Cg Ck Ge Pb Pc Pj Pk Pn Pq Ps Va Vc* | quia boni esse incipiunt *Fb* | qui exercet (?) *Vf* | quia exercet *Px* | quae exercet *Ka Vh* | quia prodest *Lf* | (...) bona i. (...) omnis fortuna bona *Ta* | quae aut exercet, aut corrigit *Af Ck Ed Fd Kc Ld Lh Pn Pp Pq Ps Pt Ta* | quae aut exercet bonum, aut corrigit malum *Ps* | Illis est bona, qui in prouectu uirtutum ab infantia sunt positi. *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Va* (*Vc*).
BONA: inquit *Ps*.
IGITUR: ideo *Lf*.
QUIDNI: ita est *Pp* | certe *Ec Gc Lf Lh Mj Pj Pp Px Vh* | etiam *Ec Ga Gc Ka Mh Na Px Vh* | bona *Fd Ld* | bono *Pt* | sicut dicis *Ed Ef* | ille *Lf* | inquam *Ps*.

10. Sed haec eorum est qui uel in uirtute positi contra aspera bellum gerunt uel a uitiis declinantes uirtutis iter arripiunt. – Negare, inquam, nequeo.

SED: illa *Lf* | inquit *Ps*.
HAEC: bonitas *Pp* | aspera *Mh* | fortuna *Af Ap Cg Fb Fd Ge Kc Ld Mf On Pc Pp Pt Ta To Vb Vc Vf* | bona fortuna *Ct Ec Er Gc Ka Lh Pb Pn Pq Ps* | fortuna aduersa *Lf* | quae exercet aut corrigit *Ct Eb Ec Fd Gc Ld Pm Pt*.
EORUM: hominum *Lf Ta Vb Vf* | saluandorum *Ge*.
EST: bona *Ap Ta Vc*.
IN UIRTUTE: sanctitate et grandi honestate *Pp* | quia iam perfecti sunt *Af Ck Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta To Vf*.
ASPERA: dura *Vb* | aduersa *Fd Ld Pt*.

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211 fortuna[3]] fortuna est *Ge*. **214** quae[1]] quia *Pq*. | aut[1]] om. *Pp Pq Pt*; autem *Fd Lh Ta*; uel *Ed*. aut[2]] uel *Ed*. **215** est] om. *Ap Pb*. | prouectu] < prouentu *Ck*; > prouecto *Ap*; prouecto *Pb*; profectu *Va*. | uirtutum] uirtutis *Pp*; uirtum *Pk*; u\ir/tutum *Pq*. **229** quae] quae uel *Eb Pm*. | aut] uel *Eb Ec Gc Pm*. | corrigit] colligit *Ct*. **232** quia] qui *Fd Lh Ta Vf*; quam *Ld*; om. *Fb*. | iam] om. *Ck Ld Mj Ps Vf*. | sunt] est *Vf*; om. *Fb*.

GERUNT: portant *Vb*.
A UITIIS DECLINANTES UIRTUTIS: quia boni esse incipiunt *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To*.
UITIIS: sceleribus *Vb*.
DECLINANTES: corrigit *Lf* | in grandiore aetate *Ap Cg Ck Ge Pb Pc Pk Pn Ps Va Vc*.
UIRTUTIS: sanctitatis *Pp*.
UIRTUTIS ITER ARRIPIUNT: qui incipiunt bonum facere *Vf*.
ARRIPIUNT: rapiunt *Vb* | inchoant *Cg Ge Ps* | corrigendo *Va*.
NEQUEO: non possum *Vb*.

11. Quid uero iucunda, quae in praemium tribuitur bonis, num uulgus malam esse decernit? – Nequaquam, uerum uti est ita quoque esse optimam censet.

QUID: inquit *Ps* | est *Ge* | que *Eb* | est econtra *Ap Ck Pn Ps* | est illa *Pb* | quae est *Ed Pp Vh* | num *Pp*.
UERO: dicam *Fd Ld Pj Pp Pt Vf* | censetur esse *Ps*.
IUCUNDA: fortuna *Ec Fd Gc Ka Lb Ld Pt Ta Vb Vf* | prospera *Pc* | prospera fortuna facit *Lf*.
QUAE: si aduersa haec talia facit *Lf*.
IN PRAEMIUM: remunerationem *Fd Ld Pt*.
TRIBUITUR: tribuuntur *Pj*.
NUM: non *Ka*.
UULGUS: stulti *Fd Ld Pt* | populus ruralis *Vb*.
MALAM ESSE: eam *Ap Ge* | iucundam *Va*.
DECERNIT: definit *Vb* | diiudicat *Ec Ga Gc Ka Mh Na Px Vh*.
NEQUAQUAM: non *Vb* | inquam *Ps* | ille *Lf*.
UERUM: sed *Ck Ec Ed Fd Gc Lb Ld Lf Pj Pm Pt Ta Vb Vf* | omnino *On* | de fortuna *Pj*.
UTI: sicuti *Vb* | ipsa *Ps* | sicut *Lf* | so iz ist (OHG) *Lf*.
EST: optima *Ka*.
ESSE: eam *Ap*.
OPTIMAM: fortunam *Mh Vb Vf* | optimum superlatiue dictum est *Af Kc Lh Pp Ps Ta* | illam bonam fortunam, quae datur in praemium iustis *Pj*.
CENSET (CONSTET *Ct*): uel censet *Ct* | uulgus *Ap Ck Lf Pb Pn Ps* | iudicet *Ct Vf* | iudicat *Lf Pp Vb* | et (...)ex corrig(...) *Lf*.

12. Quid reliqua, quae cum sit aspera iusto supplicio malos cohercet, num bonam populus putat?

QUID: de aspera *Pp* | est *Fb Ge Vb* | erit *To* | dicuntur *Ld* | dicunt *Pt* | dicet *Fd* | dicam *Ck Pn Ps* | illa *Lf* | inquit censetur *Ps*.
RELIQUA (RELIQUAM *Ec Ga Gc Go Na* | > RELIQUAM *Fa Mb Mh Vh*): de *Ap Ck Pn Ps* | fortuna *Cg Ck Ge Ka La Lf Ps Vb* (*Vf*) *Vh* | fortunam *Ec Ga Gc Na* | altera *Ck Pb Pn Ps Vc* | puniendi et corrigendi *Vh* | puniens *Ck* | altera est *Ap* | tua *Lf* |

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236 quia] qui *Ap Ck Kc Lh Mj Pb Pn Pp Ps Ta To*; quam *Af*. | esse] est *Ap Pb*. | incipiunt] cupiunt *Fd Ld Pt*. **239** grandiore] grandiori *Ge Pc Pk*; grandioris *Vc*; maiori *Va*. **268** optimum] om. *Kc Lh Ps Ta*. | superlatiue] superlatiuum *Pp*; latine *Kc*.

quae non prodest *Af Ck Ct Fb Kc Lh Mj Pn Pp Ta To* | est fortuna aduersa *On* | alteram ·i· aduersam fortunam *Pj* | aduersam fortunam *Px* | Haec nec exercet, nec corrigit, nec remunerat, sed sine correctione punit. *Eb Ec Ed Gc Ka Pm*.

QUAE CUM SIT ASPERA: boni tantum *To* | punit tantum *Af Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta*.
QUAE: fortuna *Ap Pb Pn* | facit *Lf*.
IUSTO: recto *Vb* | per *Pb*.
SUPPLICIO: tormento *Vb* | supplicia quae patiuntur *Eb Ed Lh*.
COHERECET: exasperat *Vb* | probat *Cg Ge Pb Ps*.
NUM: utrum *Ap Pb Pn*.
BONAM: esse *Ap Pb Pn Vf* | illam fortunam *Vf* | fortunam *Pp*.
POPULUS: uulgaris *Pp* | uulgus *Ka Lf*.
PUTAT: estimat *Vb* | non *Va*.

13. Immo omnium, inquam, quae excogitari possunt iudicat esse miserrimam.

IMMO: potius *Ec Gc Ka Vb* | certe *Fd Pp* | sed *Ap Pb Pn*.
OMNIUM: rerum *Ap Ck Fd Ld Pb Pn Pq Ps Pt Va Vb Vc Vf* | fortunarum *Ec Gc Ka*.
INQUAM: dixi *Mj Px Vh* | ut dixi *Vb*.
QUAE: res *Ld Pt* | rerum *Fd* | fortunae *Er*.
EXCOGITARI: non solum iu(dic)at eam b(...)um rerum (...) *Pj*.
IUDICAT: populus *Ap Ck Fd Ld Pb Pn Ps Pt Vf*.
MISERRIMAM: fortunam *Er Pp Vf* | illam, quae punit *Ap Ck Pb Pn Ps*.

14. Vide igitur ne opinionem populi sequentes quiddam ualde inopinabile confecerimus. – Quid? inquam.

VIDE: inquit *Ps* | considera *Cg Ge On Pb* | illa *Lf*.
NE (UT *Pk*): ne *Pk* | an *Af* | utrum *Pq* | qualiter *Pj* | pro ut *Ge Pc Pj Pk Pp Pt* | pro ut, dictum affirmatiue *Af Ap Ck Kc Lh Mj Pb Pn Pp Ps Ta To*.
OPINIONEM POPULI SEQUENTES: ne sequentes stultorum sententiam *On* | ne stultorum insipientiam sequentes stulte aliquid proferamus *Eb Ec Ed Ga Gc Lh Mh Mj Na Ta Va Vh* | non est ultorum insipientium sequentes aliquid stulte proferre *Px* | ne proferamus aliquid de fortuna, cui nihil accidat opinionis *Cg Ge Pc Pk Pn Pq Va Vc*.
OPINIONEM: estimationem *Ld Lf Vb Vf* | stultorum *Ld Pq* | rumorem, fauorem *Ec Gc Ka Lh* | stultorum insipientiam *Fd Ka Pc Pk Pn Pp Pt Vc*.
SEQUENTES: nos *Ap Lf Mj* | ego et tu *Ec Gc Ka* | modo ut in praedictis *Pq*.
QUIDDAM: aliquid *Ap Ka Lh Vb* | aliquam *Ed*.
QUIDDAM UALDE INOPINABILE: sicut supradictum est *Af Ct Fd Kc Ld Lh Pn Ps Pt Ta* | quod non sit uerum *Fd Ld Pt*.

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282 quae] om. *Ck Pn*. **283** Haec] quae *Ec Gc*. | nec[1]] ne *Ka*. **284** corrigit] cor *Pm*. | nec] om. *Pm*. | remunerat] remanet *Ec Gc*. | correctione] correptione *Pm*. **285** punit] puni *Af*; quod punit *Ct*; quia punit *Fd Ld Pt*. | tantum[2]] tamen *Fd*. **306** quae] quam *Ap Pb Pn*. **313** pro[2]…314 ut] om. *Ta*. **314** dictum] dictum est *Mj Ta*. | affirmatiue] affirmatione *Ap Pb*. **318** proferamus] properamus *Pn*; conferamus *Va*. | de] om. *Vc*; cum *Pq*. | cui] cum *Pq Va*. | accidat] accidit *Va*. **324** est] om. *Lh Pn Ta*.

INOPINABILE: inestimabile *Vb* | infortunale *Ps* | indubitabile *Ec Gc Ka Lh Pp* | dubitabile *Mf* | inreceptabile *Mj* | incredibile *Lf* | mirabile *Mh* | uerissimum *Cg Ge* | firmum *Pq* | insperatum *Va* | stulte *Vh* | firmum de fortuna *Ap Ck Pb Pn Ps Vc* | sapientibus eorum *Pm* | sapientibus *Ed* | indignum aestimationi *Ec Ga Gc Mh Na Px Vh* | non opinale sed uera *Ps* | contra opinionem ueram statuerimus *On* | quod uix possit credi, ut scilicet aduersa fortuna dica(...) *Pj*.
CONFECERIMUS: concluserimus *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta To Va Vc* | perficiamus *Vb* | perfecerimus *Pp* | constituimus *Mb* | ponimus *Ps* | componamus *Ed* | sapientibus *Lf* | composuerimus *Cg Ge Mf* | dixerimus *Mf* | peragamus *Kr* | conficio. -cis ·i· congregaremus *Er* | adiungamus, commisceamus *Ec Gc Ka Lh* | sicut supradictum est *Ap Pb*.
QUID: inopinabile *Va*.
INQUAM: ut dixi *Vb*.

15. Ex his enim, ait, quae concessa sunt euenit eorum quidem qui uel sunt uel in possessione uel in prouectu uel in adeptione uirtutis omnem quaecumque sit bonam, in improbitate uero manentibus omnem pessimam esse fortunam.

HIS: uerbis *Ap Pb Pn Ps* | rationibus *Pj* | cum boni bonam uel cum mali malam habent fortunam *On*.
AIT: dicit *Vb* | philosophia *Vf*.
QUAE: nunc diximus *Ed*.
CONCESSA SUNT: a te *Lf* | supra probata sunt *Ec Ga Gc Mh Na* (*Vh*) | quae diximus *Ec Gc* | qui diximus *Lh* | a nobis confirmata sunt *Px* | quaecumque fortu(...) (...)orum (...) malorum (...) *Pj*.
CONCESSA: supradicta *Lf* | permissa *Vb* | definita *Cg Ge* | conclusa *Fd Ld Pt* | comprobata *Ka* | (...)bata *Vh* | confessa *Lf* | praemissa uel dicta *Ap Pb* | permissa uel dicta *Pn*.
EUENIT: contingit *Cg Ck Ge Pb* | accidit *Vb* | dici *Va*.
EORUM: ex eis *Pt* | rerum eis *Fd* | hominum *Ec Ga Gc Ka Lf Mh Na Pp Px Vb Vf* | hominum bonorum *Pj*.
QUI – POSSESSIONE: quia iam possident *Va* | qui iam possident rerum diuitias *Pp* | qui possident uirtutem *Eb Ec* (2x) (*Ed*) *Gc Ka Lh Mj Px Vh* | qui iam perfecti sunt *Af Ck Ct Fb Fd Kc Ld Lh Pn Pp Ps Pt Ta To* | qui iam perfecti uirtutibus proficiunt *Mj* | qui laboribus exercitent (?) et possident uirtutem uel proficientes ad ea tendunt (...) illam adipisci nituntur cogitando *Mf* | quia bona possident *Vf* | sicut boni, qui iam intra se habent uirtutes *Pj* | uel tendunt ad illam uel adeptam habent *Eb* (*Ed*).
SUNT: positi (?) *Vf*.
IN POSSESSIONE: perfecti *Ap* | in perfectione *Cg Ge* | in praemio *Lf* | ecce remunerantem *Ck* | uirtutis possessae *On* | sedet et praemium habet *Lf*.
UEL (3): que *Ap Pb*.
IN PROUECTU: sublimitate *On* | augmento *Fd Pp Pt* | exaltatione *Lb* | in promotione *Vb* | in augmento *Cg Ck Ge Ld Ps* | in plena uirtute *Va* | in uirtutis initio *Ka Lf* | in gidigani, gidiganheiti (OHG) *Ec Gc* | diu jungiu (OHG) *Lf* | ecce exercentem *Ck* | in itinere uirtutis *Pd* | qui crescunt *Pq Vc* | qui crescunt uirtutibus *Ap Ck Pb Pn* | quia uirtutibus proficiunt *Ct* | qui iam uirtutibus proficiunt *Af Fb Fd*

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328 de] om. *Vc*. **335** adiungamus] aduincamus *Ec Gc*. **359** qui[1]] quae *Ec Gc Ka*; uel *Eb*. possident] possiderat *Px*. | qui[2]] quia *Af Fb Pp Pt*. **373** qui] quia *Af Pt*.

Kc Ld Lh Pp Ps Pt Ta To (*Vf*) | qui ad hoc prouehuntur, ut possideant diuitias *Pp Va* | proueho promoueo *Vb*.
ADEPTIONE UIRTUTIS: qui adquirunt *Ck Pn Pq Ps Vc* | in adquisitione *Lb Pd* | in uirtute *Ka* | in adeptione *Cg Vb* | in inchoatione *Ge* | qui iam possident plenam uirtutem *Ck Ge Pc Pk Pn Pp Pq Vc* | qui bene faciendi desiderium sunt consecuti *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To* | qui bene faciendi desiderium puta(...) ad quaerendum fortuna(m) *Vf* | in praemio, in uirtutis initio, in uirtute, ut supra dictum est (*Ed*) *Pm* | ecce corrigentem *Ck*.
OMNEM: fortunam *Ap Ec Ed Er Gc Ka Ld Lf Lh Mb Mf Mj Pb Pn Pp Ps Pt Va Vh* | fortuna *Af*.
QUAECUMQUE SIT: seu prospera seu aduersa *Ap Cg Ec Gc Ge Lh Pb Pc Pp Va* | seu prosperam seu aduersam *Ck Ge Ka Ld Pj Pk Pn Pq Ps Vc* | remunerantem, exercentem, corrigentem *Ck*.
BONAM: esse *Ap Ed Lf Ps Vh* | fortunam *Ka*.
IMPROBITATE: malitia *Ap Ck Ec Gc Ka Lh Pb Pn Pq Ps Vb Vc* | stultitia *Fd Ld Pt*.
MANENTIBUS: illis qui in malitia perdurant *Pj* | malis *Fd Ld Pt*.
OMNEM: fortunam *Pc* | fortuna *Fd*.
PESSIMAM: euenit *Pc* | secundum uulgus loquitur *Lf* | seu prosperam, seu aduersam *Ap Cg Ck Fd Ge Ld Pb Pc Pj Pk Pn Pq Vc* | siue prospera, siue aduersa *Fd Pt* | licet prospera illis uideatur *Ec Gc Ka Lf* | paulo ante philosophia eam bonam esse constituit *Eb Ec Ed Gc Ka* (*Lf*) *Pm*.
ESSE: et euenit. *Ap*.
FORTUNAM: constat *Fd Ld Pt*.

16. Hoc, inquam, uerum est, tametsi nemo audeat confiteri.

INQUAM: ut dixi *Vb*.
TAMETSI: una pars(?) *Vf* | quamuis *Ka Lf Lh Pp Va* | licet *Cg Ge*.
NEMO AUDEAT CONFITERI: quoniam nequaquam uulgus fidem huic rei accomodaret *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pp Ps Pt Va Vc*.
CONFITERI: affirmari *Ps* | propter opinionem uulgi *On*.

17. Quare, inquit, ita uir sapiens moleste ferre non debet quotiens in fortunae certamen adducitur, ut uirum fortem non decet indignari quotiens increpuit bellicus tumultus.

QUARE: de *Mj* | ex *Lf* | ideo *Ap Ck Lf Pb Pn Ps To* | qua propter *Af Fd Ld Pt* (*Vf*) | idcirco *Ap Fd Ld Pb Pn Pt* | quia omnis fortuna eorum s{eu} in possessione uel in prouectu uel adeptione uirtutis bona est *Pq*.
INQUIT: illa *Lf* (*Vf*) | dixit *Vb*.
ITA: similiter *Lf*.
SAPIENS: non uulgaris *Ec Gc Ka Lf*.

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377 adeptione] adeptientione *Vb.* | qui iam] quam *Pc*; quia iam *Ge Pq*. **378** qui] quia *Af Ct*. sunt] om. *Mj*. | consecuti] consecuri *Ct*; secuti *Fb*. **384** seu[1]] uel *Cg Ge*; aut *Va*. | seu[2]] uel *Cg Ge*; aut *Va*. **385** seu[1]] om. *Ge*. | prosperam] prospera *Pn*. **403** huic] huius *Va.* | rei] regi *Ld*. **404** accomodaret] accomodat *Fd Ld Pt*; accomodare *Ap Ck*; accomodare audet *Pp.* **413** idcirco] ad circo *Fd*.

IV prosa vii

MOLESTE: triste *Cg Ck Fd Ge Ld Pt* | graue *To Vb* | indigne *Va* | unbiquamo (OHG) *Ec Gc Ka* | ungimahho (OHG) *Ec Gc Lf* | dure et grauiter *Vf*.
QUOTIENS: q(...) uicibus *Vb*.
FORTUNAE: aduersae *Ck Pq Ps Vc* | aduersitatis *Ec Gc Ka Lf* | aduersae fortunae *Ap Pb Pn* | quia exercet eum *Ec Ga Gc Ka Mh Na Px Vh*.
CERTAMEN: pugnam *Ap Pb Pn* | laborem *Lf* | ut pugnet contra fortunam *Fd Ld Pp Pt Va* | contra, cum aduersa contingunt *On*.
ADDUCITUR: ipse *Ck Pn Pq Ps Vc* | sapiens *Lf* | uir sapiens *Ld Pt*.
UT: sicut *Cg Ec Gc Ge Ka Lf Lh On*.
INDIGNARI: obstupescere *Mj* | irasci *Ec Gc Ka Lf Lh* | leidezzen (OHG) *Lf* | se indigne agere *Pq* | sed potius praeparare se debet *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vd*.
INCREPUIT: sonuit *Lb Pj Vb* | insonuit *Ap Cg Ck Ec Fd* (2x) *Gc Ge Ld Lf On Pb Pc Pk Pn Pp Pq Ps Pt To Va Vc* | insonuerit *Eb* (*Ed*) *Ka Lh* | insaniuit *Ap Ck Pb Pn Ps* | increpo, increpis *Pd* | increpo, increpis, increpere *Ge Pk Pp*.
BELLICUS: sonitus bellicus *Vb* | ei *Pb*.
TUMULTUS: sonus *To* | omnis fortuna quaecumque sit bonis bona est. Econtra malis mala, quia malis nihil est bonum *Pj* | fortis non debet indignari, nec dolere si bellum ing\e/ruerit. Ita uir sapiens non debet moleste ferre dum se fortunae impugnet aduersitas. Sicut enim uiro forti difficultas belli post uictoriam causa est propagandae, (...)ro difficultas aduersae fortunae causa est decorandae sapientiae, cum per sapientiae uirtutem sapienter aduersitatem (...)rauit. *Pj*.

18. Vtrique enim huic quidem gloriae propagandae illi uero conformandae sapientiae difficultas ipsa materia est.

VTRIQUE: uiro *Vb* | bellicoso et sapienti *Ap Ck Lh Pb Pc Pk Pn Pp Pq Ps Vc* | uir fortis et sapiens *Pd* | sapienti et forti *Cg Ec Gc Ge Ka La* (?) *Lf* | de sapienti et uiro forti *Ka Va* | militi forti et uiro sapienti *Pj* | Difficultas materia est. *Ld* | Difficultas ipsa materia est. *Pt* | Difficulta ipsa maiora est. *Fd*.
HUIC QUIDEM: bellicoso *Ap Ck Kr Pb Pc Pj Pk Pn Pp Vc* | militi *Vf* | forti *Lf Mj Px* | uiro forti *Af Cg Ct Fb Fd Ge Kc Ld Lh Mf Pp Ps Pt Ta To Vb Vd* | militi forti *Go* | gloria accedit *Eb (Ed*).
QUIDEM: materia est *Lf* | materia *Vb*.
GLORIAE: difficultas *Px* | famae *Pp Va* | ipsa difficultas materia (...) *Ld*.
PROPAGANDAE: manifestandae *Lb* | dilatandae *Ap Ck Fd Ge Pb Pc Pj Pk Pn Pp Pq Ps Pt Vc Vf* | procreandae *Cg Ge* | extendendae *Ct* | amplificandae *Va* | diuulgandae *Kr* | plantandae, ostendendae *Lf* | (...)escende *Vb*.
ILLI: sapienti *Ap Ck Ec Fd Gc Go Ka Kr Ld Lf Lh Mf Pb Pc Pj Pk Pn Ps Pt To Va Vc Vf* | sapienti uiro *Ge Vb* | sapienti et strenuo uiro *Pp*.
CONFORMANDAE SAPIENTIAE: sapienti instruendae *Pq* | instituendae sibi *To* | instruendae et docendae sibi *Af Ap Ck Ct Kc Lh Pb Pn Pp Ps Ta Vd* | ut conformetur sapientiae *Ga Mh Na Px Vh* | ut dictum est quia hoc per sapientiam euitauit *Eb* (*Ed*).

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422 quia] qui *Vh*; quae *Ec Gc*. **428** sed] om. *Fd Pp Ta*. | praeparare se] semper parare *Mj*; praepare se *Af Ld*; praeparari se *Pt*. **445** bellicoso] bellicoso uiro *Pp*. **446** de] om. *Va*. **451** accedit] accidit *Ed*. **454** dilatandae] dilatantandae *Pk*; **460** instruendae] instituendae *Af Ct Kc Lh Pp Ps Ta Vd*. | et] uel et *Ap Pb*. | sibi] om. *Ct*. **461** conformetur] confirmetur *Ga*; conformet *Mh*; conformet et *Px*.

CONFORMANDAE: ratiocinandae *Ka Lh* | rationandae *Ec Gc* | exponendae *Ec Gc Ka Lh* | corroborandae *Fd Ld Pt* | instituendae *Fd Ld Mj* | instruendae *Cg Ge Lf Pc Pk Vc* | construendae *Pj* | fit *Px*.
DIFFICULTAS: uincendi *On* | robur *Vf* | aduersitas *Cg* | certamen *Fd Ld Pt* | asperitas *Va* | Difficultas rei et periculum, cui se opponunt, causa est illorum gloriae, quoniam aliter non appareret quod uirtuosi essent. *Ap Cg Ck Pb Pc Pk Pn Pq Vc* | aduersitas rei uidelicet et periculum cui se opponunt id est causa, quoniam non aliter apparet quod uirtuosi essent nisi se opponant periculo gratia instruendae sapientiae *Ge*.
MATERIA: causa *Ap Pj* | occasio *Cg* | origo *Va* | auxilium *Lf* | ratio *Ec Gc Ka Lf Pp* | definitio *Pp* | definitio uirtutis est *Ec Gc Ka*.

19. Ex quo etiam uirtus uocatur, quod suis uiribus nitens non superetur aduersis; neque enim uos in prouectu positi uirtutis diffluere deliciis et emarcescere uoluptate uenistis.

EX QUO – UOCATUR: unde uirtus *Pd Pk* | quare uirtus uocatur *Mf* | ethimologia uirtutis (*Lf*) *Pb Pj* | a uiolentia *Af Ap Ck Fb Kc Lh Mj Mo Pb Pn Pp Ps Ta To* | a uita uiolenta *Ct* | a ui *Cg Ck Fb Ge Kc Lh Pj Pk Pn Pq Ps Ta To Vc* | dicitur a ui *Mo* | uocatur a ui *Pp*.
quia sapiens fert bene *Ck*.
EX QUO: iure *Ap Pb Pn* | lege *Pb* | ex qua re *Fd Ld Pt Vf* | ex qua difficultate *Pj*.
QUOD: eo quod *Cg Ge Ps*.
SUIS UIRIBUS: propriis *On*.
NITENS: fulta *Pp Va* | incumbens *Ap Pb Pn Vf* | insistens *Ec Ed Ga Gc Lf Mh Na On Pm Vh* | subsistens *Ka* | fulgens *Mj* | calescens *Ap* | praecellens *Fd Ld Pt* | confidens *Lh* | confitens *Pp* | stabilitans (?) *Vb* | (...) et nitor stabilio inde hic principium nitens (...) dis(...) *Vb*.
SUPERETUR: qui in prosperitate *Px*.
ADUERSIS: contrariis *Vb* | uitiis *Pp*.
UOS: sapientes *Pp Vh* | qui *Ga Ka Na* | qui estis *Lf*.
IN PROUECTU: prouectione *Mj Vh* | augmento *On* | in promotione *Vb* | in prouectione *Eb* (*Ed*) *Ka Lh Mh* | in ascensu *Fd Ld Pt* | in excellentia *Va* | in profectione *Ec Gc* | in augmento *Pp* | in augmento uirtutis *Ap Cg Ck Ge Pb Pj Pn Pq Ps Vc* | in argumento uirtutis *Pk* | in prosperitate *Ga Mh Na Vh* | qui iam proficitis in uirtutibus *To*.
POSITI: situati (?) *Pj*.
DIFFLUERE: commouere *Cg Ps* | commoueri *Ge* | abundare *To* | dissolui *On Pj* | resolui *Fd Ld Pt*.
DELICIIS: debens *Mh* | prosperis *Ec Gc Ka* | debetis *Ga Na*.
EMARCESCERE (< EMARCERE *Pt*): eneruari *Af Ap Ck Ct Fb Fd Kc Ld Lh Mj Mo Pb Pn Pp Ps To Va Vf* | eneruare *Ta* | pigrescere *Ga Ka Mh Na Vh* | torpescere *Eb Ed Lf Pm* | irwerdan (OHG) *Lf* | molles fieri *On* | molles effici *Fd Ld Pt* | languere, infirmare *Ec Gc Lh* | languore infirmare *Ka* | Proprie est flores uirtutum amittere. *Ge*.
UOLUPTATE: delectatione *Fd Ld Pt Vf* | luxuria *Fd Ld Pt*.
UENISTIS: mundo *Pp* | nati estis *Pj* | in mundum *Eb Ec Ed Gc Ka Lf Pm* | (...)ris fortibus (...) ad h(...) ut de (...)ibus resolue(...) mag(...) sibi nomen aeternum

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468 gloriae … essent] om. *Cg.* | non] cum *Vc*. **473** est] om. *Ec Gc*. **481** uiolentia] uiolentio *Af*.

IV prosa vii

(...)mine propo(...) uiris fo(...) egerint (...)res sibi nomen (...)riam adquisierunt (...) fortes, ut illorum (...) imitari in euo (...) uti marcescant *Pj*.

20. Proelium cum omni fortuna animis acre conseritis ne uos aut tristis opprimat aut iucunda corrumpat.

PROELIUM – CONSERITIS: Vt beatus Augustinus aliique sancti doctores dicunt, non magis est fortitudo necessaria in aduersis quam in prosperis. Aduersitas enim, quia non potest occulte uenire, ideo totis uiribus ei renititur. Prosperitas autem blandiendo decipit, et mulcendo plus saeuit quam occulte. *Af Ap Ct Fb Fd Kc Lh Mj Pp* (*Ps*) *Pt Ta Vd* (*Vf*).
CUM – ANIMIS: tam prospera quam cum aduersa *Go* | siue prospera, seu aduersa *Ec Ed Fd Gc Ka Ld Lf Mf Mh Mj On Pp Pt Vh* | Cum prospera uidelicet proelium uobis est agendum, ne uos extollat, at uero cum aduersa, ne uos deiciat. *Ap Ck Fd Ge Pb Pc Pk Pn Pp Pq Pt Vc*.
FORTUNA: debetis *Vh*.
ANIMIS (NIMIS *To* | > AC NIMIS *Ap Fa* | > NIMIS *Ed Mh Na* | < (...)NIMIS *Pb*): animis *Mh* | (...)ium animis *Ed* | in *On* | uos *Ap* | uestris (*Lf*) *Pb*.
ACRE: forte *Ap Ck Ec Gc Ge Ka Lh Pb Pc Pk Pn Pp Pq Ps Vb* | fortiter *To* | fortem *Pj* | asperum *Ap Ck Fd Ld Pb Pc Pj Pk Pn Pp Pq Ps Pt Vc* | hic et haec acer et hoc acre, et hic acer, huius acris, et hoc acre, sic et alacer *Ec* (*Ga*) *Gc Ka Mh Na Vh*.
CONSERITIS: confictis *Vb* | coniungitis *Ec Gc Ka Lh Mf Mh Pp Vh* | confligitis *Mj* | inchoatis *Ps* | ponitis *Ps* | consistitis *Ct* | miscetis *Fd Ld Mf Pt* | tenetis *Eb Ec Ed Gc Ka Lh Mh Vd Vh* | conseretis *Eb* (*Ed*) | ligatis *Eb Ed* | colligatis *Vd* | committitis *Cg Ge On Pj Va* | committere debetis *Eb Ec Ed Gc Lf Pm* | inter bonam fortunam *Lf*.
TRISTIS: fortuna *Ap Ck Er Fd Ld Pb Pc Pn Ps Pt Px Vb Vf Vh* | aspera *Ap Ck Pb Pn Ps* | aduersa *Cg Ec Gc Ge Ka Lf Pp*.
OPPRIMAT: perturbat *Ka* | quasi infirmos *Af Ck Fb Fd Ld Lh Pn Pp Pq Ps Pt Ta Vc Vd* (*Vf*).
IUCUNDA: dulcis *Ap Ck Pb Pn Ps* | fortuna *Ec Gc Lf Px Vf* | fors *Lb* | prospera *Cg Ec Gc Ge Ka Lf Pp* | felix *Pp*.
CORRUMPAT: uitiat *Vb* | extollat *Eb Ec Ed Gc Lf On Pm* | eleuet *Ec Gc* | eleuat *Ka* | quasi leues *Ck Fd Ld Pn Pq Pt Vc* | in prosperis *Lf*.

21. Firmis medium uiribus occupate; quicquid aut infra subsistit aut ultra progreditur habet contemptum felicitatis, non habet praemium laboris.

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519 Vt…aliique] om. *Mj*. | aliique] dicit aliique *Fb Fd Pt*. | sancti] om. *Pp*. | doctores] doctore *Af*. | dicunt] dicunt ergo *Mj*; om. *Fb Fd Pt*. **520** est] om. *Af*. **521** quia] om. *Ct*. | potest] om. *Af*. | occulte] occultate *Fd*. | ideo] ido *Pt*. | renititur] renitatur *Fb*; renitimur *Ta*. | autem] enim *Fb*. **522** decipit…occulte] om. *Kc Mj*. | et] om. *Ap Fb*. | quam] om. *Pp*; quia *Af Ta*. **524** siue] om. *Ec Gc Ka Lf On Pt*. | seu] uel *Ec Gc Ka Lf Mj On*; sit siue *Mf*. **525** Cum] et ideo cum *Fd Pt*. | uidelicet] om. *Fd Ge Pt*; uidicet *Pc*. | proelium] bellum *Pq*. **526** est] om. *Pt*. | agendum] agedum *Pp*. | at] ad *Fd Pt*; aut *Ck*. | uero] om. *Fd*. | deiciat] deiciet *Fd*. **532** hic] declinatur hic *Ec Gc*. | et haec] habet *Ga*. **533** hic acer] om. *Ec Gc*. | huius acris] om. *Ec Gc*; acris *Ka*. | et[3]] om. *Ka Vh*. | sic et] om. *Ka*; ita *Ec Gc*. | alacer] alacer alacris *Ec Gc*. **536** tenetis] tenenetis *Ed*.

IV prosa vii

FIRMIS – OCCUPATE: Aequanimitatem in omnibus seruate. *To* | Aequanimitatem in omnibus seruate, stantes inter prospera et aduersa immobiles. *Af Ap Ck Ct Fb* (*Ge*) *Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt Ta Vc Vf*.
MEDIUM: uiribus *Go* | iter *Ap Ck Fd Pb Pn Ps Pt To* | temperantiam *Ec Ga Gc Ka Mh Na Vh* | temperantia *Lf* | temperantium *Pq Vc* | temperandum *Ck Pn* | medietate *Go Lf* | medietatem *Vd* | uirtutem *To* | locum per temperantiam *On* | per mediam uiam *Eb* (*Ed*) | uia regia *Ga Mh Na Vh* | regiam uiam *Ka* | uiam rectam *Ec Gc* | inter aduersa et prospera *Vd* | inter aduersam et prosperam *Pp* | meditullium uirtutum *Pj* | medietatem bonae et malae fortunae *Ec Gc Lh Pp* | quia non peruenit ad medium *Ec Gc Lh* | non declinantes neque ad dexteram, neque ad sinistram *Vb* | non declinantes ad dexteram quae ultra est, nec ad sinistram quae infra est, sed medium tenentes *Va* | medium appellat retinaculum uirtutis *Fd Ld Pt* | Medium id est uirtutem, nam uirtutes philosophi medias esse dixerunt, et inter plus minusue esse locatas. Verbi gratia: quattuor sunt uirtutes principales: iustitia, fortitudo, prudentia, temperantia, et iustitia inter pleonexian et mionexian collocata est, fortitudo inter timiditatem et audaciam, prudentia inter calliditatem et hebetudinem, temperantia inter luxuriam eneruatorum et insensibilitatem pecudum. *Af Ap Ct Fb* (*Fd*) *Kc Lh Mj Pp Ps Pt Ta* (*Vf*) | Medium aduersitatis et prosperitatis iter capit, qui nec desperando se deicit, nec superbiendo ea tollit, sed firmis uiribus animi deo gratias agendo laborare non desinit, infra subsistit, qui uerbis improborum inanibus uel blandientium seductus, uel minantium territus cessat laborando medietatem itineris a sanctis patribus tritam attingere. Sic pergreditur eandem medietatem itineris, qui post arrepitas uirtutes aura iuucunditatis afflictus, diffluendo emarcessit et abutendo cunctis, in quibus esse cognoscitur praemium laboris, non accipit abusionem habens ·i· contemptum. *Mf* | quia uirtutes sunt mediae inter uitia sicut iustitia exercet bonos ad meliora, punit malos a uitiis, inter plus aequo et minus aequo, id est temperantia inter libidinem et insensibilitatem, prudentia inter uersutiam et hebetudinem, fortitudo inter audaciam et timiditatem *Kr* | (...) semper medium locum tenent. Inter plus iustum et minus iustum locatur media iustititia. Inter plus sapere et minus sapere (...) medium locum tenet. Inter audaciam et timiditatem sita est fortitudo. Inter libidem et insensibilitatem est temperantia (...) dicit iste ut medium uirtutis locum arripiat. ne eum uel erigant prospera uel inclinent aduersa *Pj*.
OCCUPATE: uos *Ec Er Gc Ge Ka Px* | tenete *Ap Pb Pn Pp Ps Vb* | inuadite *Cg Ge* | seruate *Ap Pb Pn* | contra capite *Vb*.
QUIC-: quia *Pj*.
INFRA SUBSISTIT: quoniam timori succumbit *Ck* | timet incipere bonum *Ap* | nidarsigit**,** slifit (OHG) *Lf*.
INFRA: aduersa *Pp* | sicut aduersa *Ge* | uirtutem *Fd Ld Pt Pj* | nidaror (OHG) *Ed* | per tristitiam *On* | in tristibus *Eb Ec Ed Gc Ka Lf Pm* | quod non peruenit ad medium (*Ed*) *Ka Mh Mj Vh*.

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553 Aequanimitatem[2]] om. *Ta*; aequanimitate *Vc*. **554** prospera] spera *Pb*. **564** id…565 est] in *Mj*. **565** uirtutem] uirtutum *Kc*. | minusue] minime *Mj*; minus *Fd*. **566** sunt] om. *Kc Pt*. principales] principes *Kc*. **567** et[1]] om. *Mj*. | iustitia] iustia *Pp*; iustitie *Fd;* iustitia quidem *Lh Ta*. | pleonexian] *gl*. ·i· plus iustum *Ps*; pleonexion *Ap*. | mionexian] meonexian *Ct*; < mionexion *Ap*; monexian *Mj*; < minexian *Af*; et meo et minus iustum nexian *Ps*; mionessiam *Pt*; mionexian ·i· inter plus et minus *Fd*. | collocata] collatatel *Kc*. **568** inter[1]] om. *Fd*. | timiditatem] dimiditatem *Pt*; om. *Fd*. | prudentia] prudentiam *Pt*. | calliditatem] soliditatem *Mj*. **569** hebetudinem] hebetatem *Ta*; ebetia *Af*. | temperantia] om. *Af*. | insensibilitatem] insibilitatem *Fd*. **592** quod] quia *Ka*; qui *Vh*. | peruenit] prouenit *Mh*.

SUBSISTIT: substat *Vb* | permanet *Er* | manet *Pc* | sicut uitium *Cg Ck Ge* | erit neglegentiae (*Ga*) *Mh Na Vh* | aut aduersis succumbit, aut prosperis extollitur *Pc Pk*.
ULTRA: nimietas *Ec Ga Gc Ka Mh Na Vh* | prospera *Pp Ps* | sicut prospera *Cg Ge* | furdir (OHG) *Ed*
in superbiam *Ap* | in superbia *Ck*.
PROGREDITUR: eminet *Vb* | ascendit *Va* | non uenit *Pp* | per gaudium *On* | per medium *Pp* | in iucundis *Ec Ed Gc Lf Pm* | temperantiam uel regiam uitam *Ec Gc* | mera uf beitit (OHG) *Lf* | magis quam debeat *Lf*.
HABET(1): in prosperis *Pp* | ne aduersa perturbet uel prospera eleuat (*Ga*) *Mh Na Vh* | quaecumque aut prospera eleuant aut aduersa perturbant, et contempnit felicitatem aeternam, et non habet praemium de suo labore *Pp*.
CONTEMPTUM: despectum *Ap Cg Ck Ge Va Vb* | dispectum *Ka Lh* | Contemnitur a felicitate. *Fd Pt* | Despicit eum felicitas. *Pq* | laborem et cruciatus *On* | laborem et cruciatum, quia contemnit diuitias *Eb Ec Ed Gc Ka Lh Mh Vh* | sed praemium non habet, nisi per medium incedat *Ec Gc Ka Lh* | desperat se felicit(...) con(...) *Lf*.
FELICITATIS: summae *Ap Ck* | uere *Vf* | futurae *Eb Ec Ed Gc Lf Pm*.
NON HABET: et *Lf* | in aduersis *Pp* | cum aut deicitur aduersis, aut eleuatur aduersis *On* | Nolit laborare pro praemio. *Lf*.
PRAEMIUM: si subcubuerunt *Pj* | Non tam bene coronatur. *Fd Ld Pt*.
LABORIS: quia in labore non perdurauit *Eb Ed*.

22. In uestra enim situm manu qualem uobis fortunam formare malitis; omnis enim quae uidetur aspera, nisi aut exercet aut corrigit, punit.

SITUM: est *Ap Ck Ec Er Fb Gc Ge Ka On Pb Pj Pn St Va Vb* | positum *Cg Vb*.
MANU: potestate *Ck Eb Ed Fd Ge Go Ld Lf On Pt* (*Vf*).
QUALEM: interrogatio *Cg Ck* | bonam siue malam *Ap Ck Fd Ld Lf Pb Pc Pk Pn Pp Pq Ps Pt Vc Vf* | prosperam uel aduersam *On* | siue prosperam siue aduersam *Kr Pp Va*.
FORMARE: eligere *Ap Ka Lh Pp*.
MALITIS: magis uelitis *Fd Ge Ld Lf Pt Vb Vf* | magis uultis *Er*.
OMNIS: fortuna *Ap Cg Ck Ec Ed Er Gc Ge Ka La Lf Mb Pb Pn Ps Px Vb Vf* | aut bona aut mala *Er*.
ASPERA: fortuna *Ck* | dura *Vb*.
NISI: pro si non *Vb*.
AUT EXERCET AUT CORRIGIT PUNIT: illos homines qui e(...) *Er* | ibu siu uobe (OHG) *Lf* | Solummodo poenam infert, nec prodest, tamen bona est quia iusta est. *Ap Ck Fd Ld Pb Pc Pk Pn Pq Ps Pt Vc.*
EXERCET: ipsa *Ps* | probat *On* | instruet *Kr* | bonos *Ec Ga Gc Ka Lf Mh Na Ps Px Va Vh* | ad meliora *Pj Ps* | ad meliora iustos *Ap Cg Ck Fd Ge Ld Pc Pk Pq Pt Vc Vf* | iustos ad meliora *Pb Pn*.
AUT CORRIGIT: malos *Ec Ga Gc Ka Mh Na Ps Px Va Vh* | improbos *Lf* | improbos a uitiis *Ap Cg Ck Fd Ge Ld Pb Pc Pj Pk Pn Pq Ps Pt Vc*.
CORRIGIT: dampnat *Pp* | aut *Pp*.
PUNIT: iustos *Ps* | cruciat *On* | uindicat *Pb* | in ima mergit *Pd* | quasi terret improbos, ut conuertantur *Lf*.

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607 et[2]] om. *Ec Gc*. **608** quia] qui *Vh*; quod *Mh*. | diuitias] diuinitas *Mh*; diuinitus *Vh*. **632** nec] ne *Ld*. | tamen] tum *Pc*. | quia] quoniam *Pq*. **637** improbos[2]] improbis *Fd*; om. *Ps*.

IV metrum vii

HEADNOTES: Metrum saphicum *Cc Cg Lh* | Saphicum metrum constans spondeo dactilo *Ba* | Saphicum metrum constans trocheo spondeo dactilo *Px* | Saphicum metrum constans trocheo, spondeo, dactilo, duobus trocheis, quod aliquando in fine recipit spondeum *Pp* | Saphicum metrum constans trocheo spondeo dactilo, et iterum trocheo nouissime, spon{deo} siue tro{cheo} *Ga Vh* | Saphicum constat trocheo spondeo dactilo et duobus trocheis. *Mb* | Metrum saphicum continuatum, a quo constat "Nouimus quantas dederit" *Ta* | Metrum saphicum continuatum, quod dimetro adonio terminat. *Ka* | Saphicum: require in tertio decimo loco *Pj* | Hoc carmen fabulosum pertinet ad eos, qui uirtute aeternum comparant nomen, nam refert non cedentes aduersis donec uincerent forsitan. *St* | Hoc carmen fabulosum est et pertinet ad eos, qui per uirtutem aeternum nomen uolunt sibi adquirere. Nam illorum refert gesta, qui aduersis cedere nescierunt, sed tamen diu restiterunt donec fortiter uicerunt. *Af Ap Ck Ct Fb Ge Kc Lh Mj Pb Pn Pp* (*Ps*) *Ta Vd* (*Vf*).

1. Bella bis quinis operatus annis

BELLA: proelia *Vb*.
BIS QUINIS: decem *Af Ct Ka Lh Pj Pp Vh* | decennio *Kr* | per decem annos *Ap Ck Fd Ge Ld Pb Pn Pq Ps Pt Vc* | bis quinis annis**,** id sunt .x. anni *Vb*.
OPERATUS: est *Vb* | ipse *Cg Ps* | Agamemne *On*.

2. ultor Atrides Phrygiae ruinis

ULTOR ATRIDES: Atrides ab Atreo, ipse est Agamemnon, Menelai frater, cuius Menelai uxorem rapuit Paris, filius Priami, propter quam Troia decennali proelio capta est. *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq* (*Pt*) *Ta Vc Vd* (*Vf*) | Atrides ab Atreo, ipse est Agamemnon Menelai frater, huius Menelai uxorem raptam a Paride reuocauit exercitus Grecorum, deleta decennali obsidione Troia. *St* | Agamemnon et Menelaus fratres fuerunt, cuius uxorem Alexander, filius Priami, rapuit. Inde bellum decennale apud Troiam. *Ec Gc* | Agamemnon et Menelaus duo fratres, cuius uxorem Menelai Paris, qui et Alexin, filius Priami, rapuit. Inde bellum decennale apud Troiam *Vh* | Agamemnon et Menelaus duo fratres, cuius uxor est Paris, quam Alexander, filius Priami, rapuit. Inde bellum cennale apud Troiam *Ka* | Filii Atrei fuerunt Agamemnon et Menelaus, cuius Menelai uxorem, Paris, filius Priami, rapuit. Inde bellum decennale apud Troiam.

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12 Hoc] om. *Af*. **13** uolunt sibi] uoluntatis *Ck Ge*. | sibi] om. *Ta*. **14** qui] quae *Ps*. | cedere] tedere *Ge*. | tamen diu] tamdiu *Ct Fb Kc Lh Ps Ta*. **15** fortiter] om. *Ta*. | uicerunt] uincer{unt} *Vf*. **22** annos] annis *Ps*. **29** Atrides] om. *Fb*; agamemnon atrides *Ct Mj Vd*. | Atrides… Agamemnon] agamemnon ab atreo *Lh Ta*. | ab…Agamemnon] agamemnon ab atreo, atreis scilicet filius *Pp*. | ipse est] om. *Pc Pk Pq Vc*; ipse *Fb*. | Menelai] melenai *Af*. | cuius] huius *Af Ct Fb Fd Kc Mj Vd*. | cuius…30 Menelai] om. *Vf*. **30** Menelai] om. *Lh Ta*. | uxorem] uxorem helenam *Pc Pk Pp*. | rapuit] rapuerat *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc*. | Paris] patris *Ct*; pa«.»ris *Af*; paris pastor *Vc*; pars *Fd*. | filius] flis *Fd*. | filius…31 est] om. *Pc Pk Pq Vc*. | propter] per *Lh Ta*. | quam] quod *Pp Vd*; quem *Ta*. | decennali] decem annis *Vf*. **31** est] om. *Lh Mj*. **35** decennale] cennale *Ka*.

IV metrum vii

(*Ga*) *Mh Na* | (...) pater et filius (...) enim ab (...)lum lici (...)ius enim non (...) non habeat (...) pater non po(...) si habeat (...) dic{unt}ex uit(...) licet quia (...)um (...)at *Pj* | (Alex)ander, filius Priami. (...) abiit in Greciam (...) Elenam uxorem (...)gamemnonis regis (...) dedecus. Aga(...) suscitati erunt (...)nos et per decem annos (...)nauerunt et (...) ipsa ciuitas et (...)decus illud atri(...) Agamemnon ab a(...) (...)ater eius. (Au)lidem insulam. (...)os in Greciam (...) Troiam. (...) rursus ad (...) euellent. (...)uentos et inm(?) (...) erat enim tem(...) suam quae Agamem(...) fecerat. Tunc con(...) responsum est (...)amemonio placa(...). Vlixes uero, ut erat (...) uersus est in Greci(...) nuptiis addux{it} (...)am filiam Agamem(...) in eo esset, ut in (...)tione numinis (...) ei delatra (...) regionem (...) sacerdos Dianae (...) erat est ceruam (...)antes putantes (...)nmolare et sic (...)s nauigauerunt. *Pj*.

ULTOR: iudex *Fd* | uindex *Ap Cg Ck Ct Ge Pb Pc Pd Pj Pk Pn Pp Pq Ps Pt Va Vc* | uindicator *Lb To* | uindicatorum(!) ipse est Agamennon *Vb*.

ATRIDES: Agamemnon *Af Ap Bb Cg Ck Ct Ed Ge Go Kc La Lf Mf Mh Pb Pc Pd Pj Pk Pn Pp Pq Ps Pt To Va Vc* (*Vf*) | Agam{en}no *Pm* | Agamemnonis *Fd* | nomen *Px* | nomin{a} *Ga Na* | filius Atrei *Ck Ge Mb Mf Mh Vb* | Agamennon et Menelaus *Lb* | Agamennon et Menelaus filii Atrei *Va* | ab Atreo patre *Bb On Pd* | Atrei filius Ulixes *Ec Gc Ka Lh Vh* | Atrei filius Agamemnon *Kr* | rex Grecorum, frater Menelai, mariti Helenae *Cg* | Pelops, pater Atrei, Tantalus, pater Pelopis, reges Greci *Ga Mh Na*.

PHRYGIAE RUINIS: subuersione Troiae *Af Fb Fd Kc Lh Mj Ps Pt Ta To* (*Vf*).

PHRYGIAE: Troiae *Ap Cg Ck Ct Ec Ed Er Gc Ge Lb Ld Lf Mb On Pb Pc Pd Pk Pn Pp Pq Vb Vc* | Frigia dicitur Troia auene *Ga Mh Na* | a toto *Pd* | a toto pars *On* | Troaie; duae sunt Frigiae: una est in qua est Troia, altera in qua est Bithinia. *Pj*.

RUINIS: in *Ec Ed Ga Gc Lf Pm* | casibus *Cg* | destructione *Lf* | subuersione *Ap Ck Ge Ld Pb Pn Pp* | per ruinas (*Vf*).

3. fratris amissos thalamos piauit;

FRATRIS: Menelai *Ap Bb Ck Ed Fd Ge La Ld Lf Mf Mh On Pb Pc Pj Pk Pm Pn Pp Pq Ps Pt Va Vb Vc* | Menelaus *Pd* | Menelai, regis Grecorum *Ec Gc Ka Lh* | Menelai ipsius uxor. Nam sponsam Elenam sc· quam Paris pastor sustulerat sibi copulauit, in ipsis ruinis Troiae. *St Va*.

AMISSOS THALAMOS: Helenae *Bb* | uxorem *Eb Ec Ed Gc Lf Lh Mf Mh Pm* | uxorem Helenam *Ck Ct Ge Kr Pc Pd Pj Pk Pn Pp Pq Va Vc* | uxorem Menelai *Ka Vh* | Elenia, uxor Menelai *Vh* | pro coniuge *Lh Ta To* | Pro coniuge ponit Elena *Mj* | Pro coniuge ponit thalamos *Af Ck Ct Fb Fd Ge Kc Ld Pn Pp Ps Pt Vf* | Elenam raptam a Paride *On* | uxorem Helenam, quam rapuit Alexander Paris *Cg* | Helenam, filiam Ledae et Dindari *Ec Gc Ka Lh* | (...) Helenam x annis Tro(...) (...)sessa est et capta *Bb* | ab Alexandro, Priami filio, de Grecia raptos *Lf*.

PIAUIT: uindicauit *Cg Ck Eb Ga Ge Mh Na Pj* (*Vf*) | mundauit *To Va* | purgauit *Fd Ga Ka Lb Lf Lh Mb Mh Na Pt Vb Vh* | puniuit *On* | expiauit *Ck Ge Kr Pc Pk Pn Va Vc* | uendicat *Pn* | maculauit *Ed* | girah (OHG) *Mj* | ultus est *Ap Ck Ec Gc Ge Lh Pn Pq* | ulciscendo in Troiano *Ck Ge* | qui uxorem rapuit putauit se uti prospera fortuna, sed non quia [...] *Pd*.

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59 Atrei[1]] atre *Vh.* | Ulixes] > menelaus *Gc*. **64** auene] > anenae (?) *Ga*; auen{...} *Mh*. **74** uxor Nam] namque *Va*. **79** ponit] posuit *Fb Fd Ld Pt*; om. *Ck Ge Pn.* | thalamos] thalamum *Fb*.

4. ille dum Graiae dare uela classi

ILLE – CLASSI: Ad historiam est recurrendum: Greci dum peruenissent in Aulidem contra Troiam pergentes ultraque nauigare non possent ui uentorum impediente, ex oraculo Apollinis responsum est: Agamemnonio sanguine uentos esse placandos. Tunc Vlixes ut erat callidus, nauem conscendens rediit in patriam filiamque Agamemnonis Ephigeniam, simulatis nuptiis secum assumens, rediit iterum in Aulidem. Dixit enim matri ab Agamemnone se missum illamque nuptiis uelle tradere, sed cum ante aram teneretur, Mineruae iam immolanda a Calcante sacerdote, miserata Minerua, circumstantium oculis nube opposita pro eadem Ephigenia ceruam dicitur supposuisse illamque in regnum Tantali in Scithiam transtulisse. Quod et Virgilius meminit ita: sanguine placastis uentos et uirgine caesa sanguine quaerendi reditus. Quantum enim ad uoluntatem immolantis utique caesa est, siue quantum ad placationem, huius rei meminit et Ouidius. *Ap Ck Ge Pb Pc Pk Pn Pq Va Vc* | Ad historiam recurrendum est: Greci, dum irent contra Troiam et ad insulam quae Aulidae uocabatur uenissent, Agamemnon rex uolens se sagittis exercere, uidit ceruam Dianae, quam eius ignorans esse, sagitta missa interfecit. Ventis autem contrariis ibi diu detenti, ex oraculo Apollinis responsum est: Agamemnonio sanguine uentos esse placandos. Tunc Vlixes, ut erat astutissimus, in patriam reuersus, filiam Agamemnonis Ephigeniam simulatis nuptiis secum adduxit. Adducta autem, cum iam in eo esset, ut immolaretur, miserta Minerua circumstantium oculis nubem opposuit et pro eadem Ephigenia ceruam, ut dicitur, subposuit. Illa autem Toanto regi commendata est. Quod et Virgilius meminit ita: sanguine placastis uentos et uirgine caesa. Huius rei et

101 Virgilius…102 reditus] Verg. *Aen*. 2.116-8
113 Huius…114 meminit] Ovid. *Met.* 12.24-34

93 pergentes] om. *Pc*. | possent] possunt *Pb*; < possunt *Pn*. | ui uentorum] uento *Pc*; «...» uentorum *Vc*. **94** sanguine] sanguiguine *Ck*. **95** nauem] nauim *Ap Va*. | rediit] redit *Ap Ck Ge*. patriam] patriam suam *Ck Ge*. **97** nuptiis] nuptui *Pk Pq*; nuptui < neptui *Vc*; nuptu *Va*. **98** iam immolanda] iam molanda *Ck*; iam molanda > immolanda *Ge*; nam immolanda *Pn*. **99** opposita] apposita *Ck Ge*. **100** Scithiam] cithiam *Ge*; sortiam *Pq*. **101** et[1]] om. *Pc*. **102** utique] om. *Pq*. **103** quantum] om. *Va*; ad quantum *Ge*. | placationem] placationem uentorum *Pq*. | et] om. *Pc Pq*. **104** Ad…est] om. *Ps*. | Greci] Greci enim *Af*. | contra] om. *Fd*. **105** Troiam] Traiam *Fd*. uocabatur] uocatur *Lh Ta*. | uenissent] uenisset *Ld*. | Agamemnon] agamemnorum *Fd*. | uolens] om. *Ct*. **106** se] om. *Kc*. | se sagittis] sagittas suas *Mj*. | ceruam] om. *Ct*. | Dianae] diana *Fd*. quam] et quia *Ct*. | eius] enim *Fd Vf*; enim \eius/ *Kc*. | esse] om. *Fb*. | missa] emissa *Af Lh Pp Ta*. **107** interfecit] interfeci *Fd*. | autem] om. *Ps*. | ibi] ubi *Vf*. | oraculo] oraculum *Ld*. **108** Agamemnonio] agamennonia *Af*. | esse] om. *Mj*. | placandos] placendos *Kc*. | Tunc] tum *Kc Mj*. | erat] om. *Kc Mj*. **109** reuersus] reum sunt *Pt*; reuersus est *Ta*. | Ephigeniam] om. *Mj*; phigeniam *Vd*. **110** nuptiis] nuptias *Fd*. | adduxit] adduxit in auliden *Fb*. | Adducta] abducta *Mj*. | immolaretur] inmolaret *Fd*; immolaretur ante aram Mineruae a Calchante sacerdote *Fb*. **111** miserta] miserata *Fb*. | circumstantium] circumspectantium *Vf*; circum astentium *Af*. oculis] oculos *Ta*. | nubem] nube *Ta*. | nubem…113 meminit] om. *Fb*. | Ephigenia] Ephigenia est *Fd*; Epigenia *Lh*. **112** subposuit] opposuit *Ct*; opposuit > sub- *Vd*. | Toanto] Thoanto *Af Fd Ld Lh*; tonanto *Vd*. | regi] rei *Fd*. | et] om. *Mj Ps Vf*. **113** ita] dicens ita *Vf*. | placastis] placatis *Ps*; placasti *Af*. | uentos et] et uento sc· *Ct*; uenti et *Vd*. | et[1]] sed *Mj*. | caesa] caesa. sanguine querendi reditus (rediditus *Fd*; reditur *Ld*). Quantum enim ad uoluntatem immolantis utique caesa est, siue quantum ad placationem (*Fd*) *Ld Pt*; | Huius…et[2]] et huius *Ct*. | Huius…114 meminit] om. *Mj*. | et[2]] om. *Ld*.

IV metrum vii

Ouidius meminit. *Af Ct Fb Fd Kc Ld Lh Mj Pp Ps Pt Ta Vd* (*Vf*) | Ad historiam recurrendum: Greci e(...)tes Troiam uenerunt Auliden, inibi se uolens Agamemnon sagittis exercere, uidit ceruam Dianae, quam eius esse ignorans, sagitta interfecit, quare ibi diu uentis detenti contrariis, oraculo Apollinis responsum est Agamemnonio sanguine uentos esse placandos. Tunc Vlixes, ut erat astutissimus, in patriam reuersus filiam Agamemnonis Ephig[en]iam nuptiis sumulatis secum adduxit. Quae cum iam in eo esset, ut immolaretur, miserata Minerua circumstantium oculis eum eripuit opposita nube, et pro ea ceruam supposuit. Illa autem regi Toanto commendata est. Quod et Virgilius meminit ita: sanguine placatis uentos et uirgine caesa sanguine quaerendi reditus. *St* | Agememnon Atrei et Europae filius, Grecorum rex, dum uenaretur gloriatus se feliciorem Diana esse, motata ob hoc, dea ferociorem ei aprum obiecit, cuius impetu territus, hinc deuouit quod obuiam habuisset immolaturum se Dianae, post filiam suam Ephigeniam obuiam habens immolare neglexit. Mox Greci, cum ad Aulidem insulam tempestatibus tenerentur, responso cognitum est filiam regis immolandam. Ephigeniam ergo per Ulixen, quasi ad Achilis nuptias petita, cum aris esset immolata, dea Diana ceruam subposuit, et illam surreptam, sacerdotem in Taurica fecit, ubi hospites immolabantur ei. Hinc postea cum fratre Oreste et Philamide propinquo in patriam rediit. *Ck Ge*.

ILLE: Atrides *Ap Ck Fd Ge Kr Ld Pc Pd Pj Pk Pn Pp Pq Ps Pt Va Vc* | Agamemnon *Cg Ck Ge Go Mh Na* | Agamemno *Ga On* | Phyrrus *La* | Pyrrus *Ec Gc Ka* | ultor *Lf*.

GRAIAE (< GRA(...) *Pd*): aliter Graiae *Pd* | Grecae *Cg Ck Fd Ge Ld Lf Va* | Greciae *Ga Lb Mb Na Pt Px* | amate (!) *Pd*.

DARE UELA: extendere *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Pt Ta To Vf* | nauigare ad Troiam *Ap Cg Ck Ct Ge Kr Pb Pc Pj Pk Pn Pp Pq Ps Va Vc* | ut ad Troiam irent *Fd Ld Pt* | cum reuertitur a Troia *On* | dum uult erigere uela adeundo *Ec Ed Gc Lf Pm*.

CLASSI: naui *Af Va* | nauis *Lb* | multitudini *To* | multitudini nauium *Ec Gc Lh Ta* | congregatio nauium *Vb* | Classis est multitudo nauium. *Ka Vh*.

5. optat et uentos redimit cruore,

OPTAT: desiderat *Ck Ge* | uult *Mf Pp* | optauit *Ga Mh Na* | uoluit *Ec Ed Gc Ka Lh Mb Vh* | cupit *Mf* | placat *Ec Gc*.

ET: dum *Ct Lf Pq*.

UENTOS REDIMIT CRUORE: Eolus deus uentorum emit sanguine natae. *Ka* | sanguine filiae suae per sacerdotem, se tamen ignorante *Cg Pc Pk Pp* | sanguinem filiae suae per sacerdotem *Ck*.

REDIMIT: placat *Cg Ck Ct Fb Fd Ge Ka Kc Kr Ld Lf Lh Mj On Pb Pc Pd Pj Pk Pn Pp Pq Ps Pt To Vc Vf* | placa *Af* | placaret *Vh* | placauit *Ap* | emit *Ec Gc Go Lh Mb Mf Mh Vh* | conducit *Ec Ga Gc Ka Ld Lf Lh Mh Na Pt Vh* | comparat *Eb Ed* | gimietta (OHG) *Lf* | Ulixes *Vf*.

CRUORE: cum *Lf* | sacrificio *Lb* | sanguine *Af* | sanguine filiae suae *Ap Ck Ct Ge Pb Pj Pn Vc* | sanguine natae *Eb Ed Mb Mf Vh* | sanguine natae ·i· Ephigeniae *Ec Gc* | sanguine Ephigeniae *Vf* | sanguine Ephigeniae, filiae suae *Fd Ld Pt* | filiae suae, Ephigeniae *On* | occisae filiae *Lf* | quia immolauit filiam suam *Ga Mh Na* |

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114 meminit] memorat *Vf*. **124** Agememnon] Agemmon *Ck Ge*. **140** adeundo] om. *Ec Gc*. **152** sanguine] per sanguinem *Pp*.

ad historiam re *Ps* | Ephigeniae *Lh* | Ephigeniam filiam litauit *Pd* | quia ideo cecidit super eum sors *Pq* | Vnde Virgilius sanguine placastis uentos et uirgine caesa. Cum primum iliacas Danai uenistis ad oras. *Ec Gc Ka Lh*.

6. exuit patrem miserumque tristis

EXUIT PATREM: per simulatas nuptias uel per iugulationem eius *Pp* | Fecit non esse illum patrem. *Fb* | Fecit se non fecisse patrem. *Pd* | Fecit se non esse patrem. *On* | Fecit eum non esse patrem. *Pj* | Ademit sibi nomen patris. *Pq* | quia sine (fi)lia fecit eum esse *Vf* | nudauit, uel fecit illum non esse patrem. *Ap Ck Fb Fd Ge* (*Ld*) *Pb Pc Pk Pn Pp Pq Pt Va Vc* | ut pater non esset occisa filia *Kr*.
EXUIT: se *Ka Lb* | expoliauit *Cg Ck Ct Ed Ge Pp* | spoliauit *Ec Fd Gc Ka Ld Lh Mj Pt Px To Vh* | expoliauit seme[ti]psum *Vb* | priuauit *Ps* | orbauit *Go* | nudauit *Ck Ge Mo Pj* | depromisit *Ck Ge* | Liberauit se ex nomine patris. *Ga Mh Na* | Spoliauit se ipse Agamemnon. *Mf* | Exinaniuit ipsum patrem esse. *Lf*.
PATREM: se *Ct Lh Vh* | se ipsum *Ec Ed Gc Pm* | se sc· esse *Mb*.
PATREM MISERUMQUE TRISTIS: poscens ex responso sacerdos *Ck Ge* | non quia ipse tristis esset, sed tristem fecit patrem *Mf* | quia amissa filia, desiit esse pater *Fd Ld*.
MISERUMQUE: uacat que *Cg Ck Ge Pn Pp Vc* | exuit se miserum iure paterno *On*.
TRISTIS: tamen *Ga Mh Na* | effectus *On* | facta *Pq* | tristia canens *Ka* | tristem rem agens *Cg Ck Ct Fd Ge Ld Pc Pj Pk Pn Pp Pq Ps Pt Vc* | quia occidit filiam *Ec Gc Ka Vh* | tristia dicens, quia non habuit filiam *Va* | tristis, quia ipse exuit foedera natae, id est Ephigeniae amorem abiecit, dum eam inmolauit, ut placeret uentos *On*.

7. foederat natae iugulum sacerdos.

FOEDERAT NATAE: placat uentos *Vf* | per foedera natae ·i· per simulatas nuptias et per iugulationem ipsius *Ap Ck Fd Ge* (*Ld*) *Pb Pc Pk Pn Pp Pq Pt Va Vc*.
FOEDERAT (*edd.*, *Ba Ef Fb Fd Ka Lb Mf Pa Pc Pf Pg Ph Ta Vf Vh* | FOEDERA *Cc Cg Ck Ct Er Fa Kr La Ld Lg Oa On Pb Pd Pe Pj Pk Pq Pr Ps To Vc* | FOEDERA\T/ *Af Ap Bb Bd Ge Kc Mb*(?) *Mh Pn*(?) *Pp Px St Va Vb Vd* | FOEDERAL *Ec* | FOEDARA«:» *Lh* | > FOEDERA *Mj Pt* | FODERAT *Eb Gc Go Na Vg* | > FODERAT *Ed Lf* | < FODERAT *Ga* | FODERA *Bc*): per *Af Ap Ck Er Ge Ka Kc Lh Mj Pb Pk Pn* (2x) *Pp Ps To Vc* | foedera *Fb Ka* | foederat *Pq* | foedauerat *Vg* | per foedera *Fb Kr* | nuptialia *Af Cg Ck Ct Fd Ge Ka Kc Ld Lh Mj Pn Pp Ps Pt To* | exuit *Pd* | polluit *Ec Gc Ka Lh* | turparat *Vb* | gladio *Lf* | deest et *Pj Pk Pq* | similiter deest *Af Kc Lh Ps* | quia simulauerat nuptias *Kr*.
NATAE: Ephigeniae *Lf Vh* | Polixene *Cg Ec Gc Ka La* | filiae *Mb Vb* | filiae Agamennonis regis *Er* | per decollationem *Fd Ld Pt*.
IUGULUM: in *On* | pectus *Eb Ec Ed Ga Gc Lf Mh Na Pm Px Vh* | ceruicem *Mf* | occisionem *Ec Ed Gc Ka Mj Pd Px Vh* (2x) | occisione *Lh* | ab occisione *Ga Mh Na* | interfectionem *Cg Vb* | miseram *Vb* | per *Af Ap Ck Er Ge Kc Lf Lh Mj On Pb*

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163 Virgilius…164 oras] Verg. *Aen.* 2.116-7

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163 Vnde] inde *Ka*; idem *Lh*. **172** nudauit] hoc est nudauit *Va*. | illum] illam *Pq*. **176** ex] om. *Mh*. **180** quia] om. *Fd*. **184** agens] faciens *Cg*; ages *Ld*.

IV metrum vii

Pj Pk Pn Pp Ps Ta To Vc Vf | per iugulationem *Kr* | pars corporis dicitur ubi celerius potest inferri mors *Kr*.

SACERDOS: fuit *Cg* | Calcas *Af Ap Cg Ck Eb Ec Ed Er Fd Ga Gc Ge Ka Kc Kr Ld Lf Lh Mb Mf Mh Mj Na Pc Pd Pj Pk Pm Pn Pq Ps Pt Px Ta To Va Vb Vc Vh* | Calcas uidelicet *Fb Pp Vf* | ipse *Eb Ec Ed Gc Lf Pm* | per Calcas uidelicet optulit diis *Ps* | ipse pater, qui filiam iugulauit *On*.

8. Fleuit amissos Ithacus sodales,

FLEUIT – SODALES: quos Cyclopes ei tulerant *Pd* | Fleuit amissos Ithacus sodales reliqua, Achiminide monstrante Cyclops uidetur. Achus enim Grece tristitia dicitur Latine, ciclos Grece circulus Latine uocatur, pes uero puer uocatur. Iam pueritia nutritorum timore minus feriata tristitiam cogitandi nescit, et puerilem aetatem exercet. Ob hanc rem etiam Cyclops unum in frontem oculum habere dicitur ·i· quia nec plenum, nec rationalem uisum puerilis aetas portat, et omnis aetas pueri in superbia erigitur, ut Cyclops. Ideo in capite unum oculum habere dicitur, qui nisi superbiam nihil uideat et sentiat, quae sapientissimus Ulixes extingit ·i· igne ingenii uana gloria excaecatur. Ideo eum et Poliphemum diximus ΑΠΟLINTΑΦEMEN, quod nos Latine perdentem famam dicimus. Ergo iuuentutis elationem et fame perditionem aetatis caecitas sequitur, quasi aperte dixisset noli puerili lasciuia terrenas dignitates affectare, ne sapientiae famam perdas. *Ck Ge Ps*.

AMISSOS: perditos *Af Ga Mh Na Vb* | amicos *Mh*.

ITHACUS: Vlixes *Af Ap Cg Ck Ct Ec Er Fb Gc Ge Go Kc La Lb Mb Mf Mh Mj Pb Pc Pj Pn Pp Pq Ps Ta To Va Vb Vc Vf* | uxes *Pk* | Ithacae patria Vlixis *Vb* | Vlixes, rex Grec{us} *Ga Mh Na* | Vlixes ab Itaca regione *Eb Ec Ed Fd Gc Ka Ld* (*Lf*) *On Pd Pm Pt Vh* | princeps Grecorum *Pd* | in libro .iii. Aen(eidos) *Lf* | quasi ΟΛΩΝ CENOC ·i· omnium peregrinus *Ec Gc Ka Lh*.

SODALES: socios *Af Cg Ck Ed Ge Lf Mf Vh* | quos Poliphemus deuorauit *Pp*.

9. quos ferus uasto recubans in antro

QUOS: socios *Cg Ck Ge Pd* | sodales *Er Fd Ld Lf Pt*.

FERUS: crudelis *Fd Ld Pt*.

UASTO: lato *Vb* | ingenti *Cg* | iungenti *Ck Ge* | magno *Ck Ge Lh*.

RECUBANS: sedens *To* | iacens *Fd Ld Pt*.

ANTRO: spelunca *Vb*.

10. mersit immani Polyphemus aluo;

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218 Fleuit…228 sequitur] Fulg. *Virg. cont.* (p. 93)

235 quasi…236 peregrinus] Cf. Fulg. *Myth.* 2.8

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210 Calcas] calicas *Pt*; **219** reliqua] om. *Ps*. | uidetur] uidentur *Ge*. **220** circulus] circulos *Ps*. **222** frontem] fronte *Ps*. **223** quia] qui *Ps*. **225** qui] quia *Ps*. | quae] \quem/ *Ps*. **226** eum…diximus] enim Poliphemus dictus est *Ps*. **228** fame] famem *Ge*. **234** Vlixes] ulixes dictus *Ka Pd*. | Itaca] taca *Ld*; idaca *Ed Pd*; ithaca *Ka*. | regione] ciuitate *Eb Ed Pm*; insula uel regione *Ka Vh*.

IV metrum vii

MERSIT: immisit *Af Ap Cg Ck Ct Eb Ec Ed Fb Fd Gc Ge Kc Kr Ld Lf Lh Mb Mf Mh Mj Mo Pb Pd Pj Pk Pm Pn Pp Pq Pt Px Ta To Va Vc* (*Vf*) | misit *Ps Vh* | comedit *On* | absorbuit *Ka Lf* | gluttiuit *Lf* | ab se ducit *Ec Gc*.
IMMANI: grandi *Ap Ck Ct Fd Ge Kc Lh Mj Pb Pn Pp Pq Ps Pt Ta Vc* (*Vf*) | ingenti *Vb*.
POLYPHEMUS: gigas *Ga Mh* | gigans *Na* | ipse gigas *Vb* | Polifemus gigas quidam *Kr* | monotalmus fuit, unioculus *Pj* | quidam gigans pessimus *Lb* | ΑΠΟΛΙΝΤΕΦΕΜΕΝ, hoc est perdentem famam dicimus. *Ck Ge* | nouus iuuenis *Ec Gc Ka Lh* | Cyclops gigans *Ka Vh* | Cyclops uel quidam gigas *Ec Gc* | Cyclops unum oculum in fronte habens *Ga Mh Na* | Sic Poliphemus esuriem saturauit, sed pro hoc [...] amisit. *Pd* | cui (< quem) Poliphemo sic Ithacus a capite abstulit oculum un{um}, quod interfecit Poliphemus sui sodales *Er* | Notum apud Virgilium qualiter Poliphemus aliique Cyclopes socios Vlixis deuorauerint, qualiterque ipsum Poliphemum uno oculo utentem tantum, Vlixes perfoderit, inueniens eum dormientem. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Va Vc* | Notum apud Virgilium qualiter Poliphemus, unum habens in cerebro oculum, instar Argolici clipei uel Phoebe lampadis, socios Vlixis deuorauerit, propter quod Vlixes ei oculum terebrauit, nacta occasione, quia dormientem inuenit. (*Af*) *Ap Ct Fd Kc* (*Ld*) *Lh Mj Pp Ps Pt St Ta Vd Vf* | Re uera Poliphemus prudentissimus fuit, ideoque in cerebro dicitur habuisse oculum. Dicunt enim philosophi quod in cerebro sit sapientiae sedes. Oculum ergo Vlixes perfodit, quia astutia eum superauit. (*Af*) *Ap Ck Ct* (*Fd*) *Ge Kc* (*Ld*) *Lh Mj Pn Pp Ps Pt St Ta Vd Vf* | Poliphemus, unus ex Cyclopibus, fertur deuorasse socios Ulixis. Sed illo inebriato atque sanie deuoratorum corporum dormiendo et ructante, Vlixes terebrauit oculum eius, quem habebat solum in fronte magnum, instar Argolici clippei uel ad similitudinem Phoebe lampadis ·i· lunae. Quod ideo fingitur, quia Poliphemus ille astutissimus fuit, cuius (...) oculum dicitur eruisse quia in astutia eum superauit. Ithaca uocatur regio, a qua Itacus uel Itacensis dictus est Vlixes. *Pj*.
ALUO: in *Ap Ck Fd Ge Ld Pb Pn Pq Pt Vc* | uentre *Pp To Vb*.

11. sed tamen caeco furibundus ore

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262 Notum…263 Virgilium] Verg. *Aen.* 3.630
266 instar…267 lampadis] Verg. *Aen*. 3.637
269 Poliphemus…272 superauit] Cf. Serv. *Comm. Aen*. 3.636 (p. 447.3)

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258 hoc est] id est *Ge*. **261** sic] su *Er.* **262** Notum] notum est *Pc Pq*. **263** aliique] aliqui *Ck Ge*. | Vlixis] ulixes *Ap Ck Ge Pb*. | deuorauerint] deuorauerat *Ap Pb Pn*; deuorauer{unt} *Ge Pc Pq*. **264** qualiterque] et qualiter *Pc*. | uno…tantum] unum oculum tantum habentem *Pc.* **265** eum] illum *Pc*; om. *Pk*. **266** qualiter] quater *Pt*; om. *Fd*. | in] om. *St*. | cerebro] cerebrum *Ap Kc*. Argolici] agolici *Fd*. **267** clipei] clepei *Ta*. | uel] aut *St.* | uel…lampadis] om. *Mj*. | Phoebe] Phoebes *Fd Pt.* | Vlixis] ulixes *Fd Mj*; > ulixes *Ap*. | deuorauerit] deuorauit *Ct St*; de orauer(...) *Af.* | propter quod] de quo *Mj*. **268** oculum] unum oculum *Ct*. | terebrauit] terebrauerit *Ap Fd Ld Lh Mj Ps Pt Ta Vd*; tenebrauerit(?) *Af.* | occasione] occasionem *Pt*. | quia] quod *Kc*. | inuenit] eum inuenit *Af Ap Lh Ta*. **269** uera] uera autem *St.* | Poliphemus] paliphebus *Ct*; poliphebus *Fd*. prudentissimus] uir prudentissimus *Vf*. | fuit…270 ideoque] om. *Ge*. **270** ideoque] ideo *Ct*. cerebro] tenebro *Af*; cerebro sit uel *Ta*. | enim] om. *Mj St*. | philosophi] phisici *Af Lh*. **271** ergo] ergo eius *Pp*; ergo poliphemi *Af Lh Ta*; om. *Mj*. | perfodit] illi perfodit *St*; perforauit *Fd Ld Pt*. astutia] per astutiam *Kc*. **272** superauit] deu(...) uel superauit *Vf*; superauerit *Af*.

IV metrum vii

SED TAMEN CAECO: perfosso sc· eius oculo *Ap Ck Fd Ge Ld Pb Pk Pn Pp Pq Ps Pt Va Vc* | perfossos sc· ei *Pc* | perfosso eius oculo ab Ulixe *Kr*.
CAECO: caecata *Lf*.
FURIBUNDUS: Poliphemus *Fd Kr Lf Pc Pd Pk Pq Pt Va Vc Vf* | ipse Poliphemus *Cg Ck Ge Pj Ps* | wuotrih (OHG) *Lf* | furenti similis *Kr*.
ORE: uultu *Af Ap Ck Ct Eb Ed Fb Ge Kc Ld Lh Mj Pb Pn Pp Ps Px Ta To Va Vb Vf* | facie *Ct Ga Ka Lf Mb Mh Na Pm Vh* | facie obscurata *Ap Ck Ge Pb Pk Pn Pq Ps Vc* | facie obscura *Pj*.

12. gaudium maestis lacrimis rependit.

GAUDIUM – REPENDIT: dum eius oculum terebraret *Vf* | quia sagitta eum Vlixis percussit *Ga Mh Na* | Vlixis sagittis percussus *Ec Gc Ka Vh* | Vlixes, Lentae et Anticlae filius, a Troia rediens Cyclopem Polyphoebum in Sicila offendit, a quo socios deuoratos effuso eius oculo uindicauit, et cum eliso illo nauim ascendisset, ultro saltauit Cyclops saxum reuulsum montis instar, ad sonum uocis eorum misit, quod nunc mari imminens Cyclopeum uocatur. *Ck Ge*.
MAESTIS (MAESTI *Pk* | MESTI *Pq*): tristibus *Vb* | pro amissis sociis *On*.
LACRIMIS: suis *Eb Ed Lf Pm* | Vlixis *Af Cg Ck Fb Fd Ge Ld Lf Lh Pc Pj Pk Pm Pp Pq Pt Ta To Va Vc* | Vlixes *Ge Kc Mj Pn Ps* | Itaci *Kr* | Herculis *Ck Ge* | quibus socios amissos flebat *Pj*.
REPENDIT (PERPENDIT *Ec Gc*): Vlixi *Ed Ga Mh Na Pd Pp* | dedit *Pq Vc Vf* | reddidit *Lb Lf Pj Vb* | reddit *Er Kr To* | restituit *Eb Ec Ed Fd Gc Ka Ld Lh Mf Mh Pd Pp Pt Va Vh* | remunerat *Ap Ck Ge Pb Pn Ps* | recompensauit *Ck Ge* | persoluit *Ec Ga Gc Ka Lf Mh Na Pp Vh* | amphibolicos *Ec Ed Gc Lf* | amphibolicos dictum est *Pm* | Restituit ipse Poliphemus gaudium Vlixi quia oculum percussus sagitta amisit. *On* | Si ad Poliphemum referas, gaudium quod in deuoratione humanorum habuit corporum caecatus ab Vlixe, (...) suis maestiis lacrimis pers(...). Si ad Vlixen, lacrimis ipsius Vlixis ob amissionem sociorum maestis rependit. *Lf*.

13. Herculem duri celebrant labores:

HERCULEM – LABORES: Hercules quasi Heracles ·i· heroncleos dicitur, hoc est uirorum fortium fama. Arx mentis esse intellegitur, quae omnes aequanimiter aduersitates sustinet et temporalium erumnarum molestia sunt uictrici curam. Depugnat ut inuisibili creatoris contemplatione, quoniam creaturae possibile est, in caelestibus delectetur. Hercules, qui et Alchei nepos dicitur (alce enim praesumptio interpretatur). Nam et Alcmenam matrem habet, hoc est quasi almeram quod Latine salsum dicitur. Nam ex igne ingenii, ut ex Ioue et ex praesumptione, ut ex Alce et ex salsedine sapientiae, ut ex Alcmena quid nascitur, nisi fortitudinis gloria. Cui Iuno inuidit ·i· carnalis concupiscentia et inanis gloriae cupiditas, duos ferocissimas serpentes mittit, ut illorum uenenatis morsibus interiret. Et si ex Ioue procreatus esset, et Alcmenam dinosceret, qui sunt illi

318 Hercules…326 gloria] Fulg. *Myth.* 2.2

284 perfosso] perfoso *Pk*; perfossus *Pp*. | eius] enim *Fd*; om. *Va*. | oculo] oculus *Pp*. **290** facie[2]] a facie *Vc*. **319** intellegitur] dicitur *Ps*. **320** aduersitates] aduersitatem *Ps*. **324** salsum] falsum *Ps*. | ingenii ut] ingenuit *Ge*. **327** ferocissimas] ferocissimos *Ge Ps*. **328** si] om. *Ps*. | Alcmenam] Almenet *Ps*; Almena *Ge*.

nociui serpentes, nisi momentanea felicitas et saecularis aduersitas, quos Hercules duabus ad terram manibus elisit et occidit ·i· mortales curas momentaneae prosperitatis et praesentis aduersitatis mentis uirtute. In carne quamdiu fidelis uiuit, aequanimiter sustinet atque superat dilectione dei et proximi roboratus, quasi apertissime haec uerba sapientia pronuntiasset: noli confidere in diuitiis saecularibus, o Boetii, quia tam cito transeunt et in terrena felicitate, quia instabilis est, sed aequanimiter prosperitas ista uisibilis et momentanea aduersitas recta mentis intentione in loco exilii et peregrinationis tuae contemnendae sunt. *Ck Ge Ps* | Troiam euertit Hercules propter negatos equos, quos a Lamadonte diuino semine creatos rogauit et propter Hesionae nuptias denegatas, quam a Ceto marino liberauit. *Ck Ge* | Iuppiter cum grauidam ex se Alcmenam breui parituram Herculem uideret, conuocatis dixit fore, ut qui proxime ex se originem trahens nasceretur, haberet imperium Greciae. At uero Iuno infesta progenei Herculem in utero matris suae retinuit, et delapsa in terras, effecit ut Necipe, Stenelei uxor, prima omnium mortalium septimo mense ederet Euristheum, ut ipse Herculi saeuissime imperaret. *Ck Ge* | Alcmena, Electrionis filia, Amphatrionisque uxor fuit, illam Iuppiter in ipso Amphitrione motatus compressit. Cum uero Hercules simul cum Ephiclo, Amphitrionis filio, natus esset, Iuno uolens eum interficere, emisit duos serpentes, ut sciret quis e duobus filiis Iouis esset. Quibus uisis Ephiclus quidem territus magno clamore profugit, et suo uagitu parentes excitauit. Qui cum exsurrexissent, uiderunt Herculem angues tenentem et ipsos suis manibus ad terram elisit, et sic Iuno ipsum agnouit, quod esset Iouis filius. Vnde Euristeo, Grecorum regi, ipsa suasit, ut Herculi imperaret sufferre duros labores. *Ck Ge* | Decem aerumnae fuerunt Herculis, quas Ouidius exequitur et celebrat, quas etiam hoc loco Boetius commemorat. (*Af*) *Ap Ck Ct Fd Ge Kc Ld* (2x) *Lh Mj Pb Pn Pp Ps Pt St Ta* | Duodecim labores Herculis, quos celebrat Ouidius, hoc loco Boetius commemorat. *Vd* | quia Hercules fortis miles permansit, et ideo nondum ab aliis memoratur *Er* | quos sub Euristeo rege Iunonis instinctu perpessus est, ut in libro .viii. Aeneid{os} *Lf*.

DURI: fortes *Fd Ld Pj Pt* | magni *Va*.

CELEBRANT: exercebant *Vf* | de(...)nt *Vb* | extollunt *Ct Eb Ec Ed Gc Ka Lh Mf Px Va* | extollant *Mb Mh Vh* | laudant *Lf On* | marent (OHG) *Lf* | celebrem *Ec Gc Pd* | celebrem faciunt *Eb Ed Lf Pm* | celebrem reddunt *Ap Cg Ck Fd Ge Ld Pb Pc Pj Pn Pp Pq Ps Pt Vc* | gloriosum faciunt *Ec Gc Ka Lh*.

LABORES: .x. fuerunt *Ct*.

14. ille Centauros domuit superbos,

ILLE – SUPERBOS: Quadam die Hercules, dum se exercitaret, conspexit geminos centauros ludere in aqua emissaque sagitta, uulnerauit illos, propter hoc dicitur

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337 Troiam…339 liberauit] Serv. *Comm. Aen.* 8.291 (p. 239.12)

352 quas…celebrat] Ovid. *Met.* 9.1

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339 marino] mareno *Ge*. **345** ipso] ipsa *Ge*. **352** Decem] om. *St*; duodecim(?) *Af*. | Herculis] om. *Kc*. | quas] hae quas *Mj*. | et celebrat] om. *Mj*. **353** quas] quos *Ps*. | etiam] et *Af Mj*. | hoc] hic *St*; hoc \in/ *Ap*. | loco] om. *St*. | commemorat] memorat *Ta*. **368** dum] cum *Va*. | se] om. *Vf*. | exercitaret] exercitare uellet *Pq*; excitaret *Pc*. **369** ludere] *gl*. ludentes *Pn*; ludere uel ludentes *Ap Pb*. | illos] eos *Ge Pq*. | propter…370 centauros] om. *Pc Pk Pq Va Vc*.

domuisse centauros. Centauri autem semihomines semique equi esse finguntur. Huius fabulae meminit Ouidius. *Ap Ck Ge Pb Pc Pk Pn Pq Va Vc*.
ILLE: Hercules *Cg Fd Lf Pd Pp Pt*.
CENTAUROS: gigantes *Lb* | populos *Ga Mb Na* | monstruosos *Fd Pt* | filios terrae *Vb* | centauri, filii terrae *Vb* | gigantes ferocissimos *Pp* | equos *Mb* | equos indomito(s) *Mb* | semihomines et semitauros *To* | Pro singulari pluralem posuit. *On* | populos monstruosos in Africa *Ec Gc* | Centaurum ferum nimis, quadrupedem equinam cum capite humano occidit. *On* | Centauri sunt Laphitae ex Ixione et nub(e) geniti, secundum fabulam. *Pj* | Centauri dicuntur homines equo mixti, quia in equis bene ualent. *Ga Mh Na* | Centauri Ixionis regis Laphitarum et nubis filii, qui prima parte hominum imaginem sequentem equorum habebant, quos Hercules interfecit. *Ck Ge* | Centauri erant medii homines, medii equi. Quadam die Hercule fouit se exercitaret, conspexit geminos centauros ludentes in aqua emissaque sagitta uulnerauit eos. *St* | semihomines et semiequos. Quadam die Hercules, dum se exercitaret, conspexit geminos centauros ludentes in aqua, emissaque sagitta uulnerauit eos, propter hoc dicitur domuisse centauros. *Af Ct Fd Kc Lh Mj Pp Ps Pt Ta Vd* (*Vf*) | ab Ixione et nube nati populi, qui dicuntur mixti, propter agilem motum, quasi unum sint, cum aequis, quia in eis bene ualent *Ec Gc Ka Vh*.
DOMUIT: superauit *Ap Ck Ge Pb Pn Ps Vb* | subiugauit *Cg Ck Ge* | occidit *Pq* | expugnauit *Lf* | Fixit sagitta bellantes centauros. *Er*.
SUPERBOS (CRUENTOS *Ph*): superbos *Ph* | monstruosos *Ld* | in libro .viii. Aene(idos) *Lf*.

15. abstulit saeuo spolium leoni,

ABSTULIT – LEONI: in Africa. Dicitur Nemea silua, ibi occidit leonem. *Ga Mh Na* | Ab Aristeo enim rege missus, Hercules cum leonem interfecit. *Vd* | Ab Aristeo enim rege missus, Hercules Nemeum leonem interfecit eiusque pellem cum unguibus pro spolio secum tulit. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Va Vc* | Ab Aristeo enim rege missus, Hercules Nemeum leonem interfecit, cuius pelle cum unguibus ablata pro spolio utebatur. *Ct Fd Kc Lh Mj Pp Ps Pt St Ta* | Nemea, mons Arcadiae, leonem insuperabilem habebat, quem Hercules amplexu necauit pellemque eius in signum uirtutis induit. *Ck Ge*.
ABSTULIT: Hercules *Ap Ck Er Pb Pn* | in Nemea silua *Lf* | Nemea, silua quaedam *Kr*.
SAEUO: duro *Vb*.

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371 Huius…Ouidius] Ovid. *Met.* 12.536
379 Centauri…380 filii] Cf. Serv. *Comm. Aen.* 6.286 (p. 50.3)

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371 meminit] mimint *Ap*. **383** semihomines] centauros semihomines *Kc Ps Ta Vd*; centaur semihomines *Pt*; centauri semihomines *Fd*; centaurus semihomines *Af*. | semiequos] semiequos esse finguntur *Fd Pt*. **384** dum] cum *Mj*. | se exercitaret] exercitaretur *Kc*. | ludentes] lauantes se *Lh Ta*; lauantes *Af*. | aqua] aquas *Kc*. **385** propter hoc] eoque *Mj*; propter quod *Ct*; p{ro} hoc *Fd*. | domuisse] domui sunt *Mj*. **386** populi] om. *Ec Gc*; populos eq{uis} *Vh*. | qui] equi *Ec Gc*. **398** Ab²…399 Hercules] om. *Pc Pk Pp Pq Va Vc*. **399** missus] emissus *Ge*. | Nemeum] Meneum *Va*. | cum…400 unguibus] om. *Pc*. **400** spolio] spolia *Ap Pb*. | Aristeo] euristeo *St*. **401** enim] om. *Mj Pp*. | missus] missus est *St*. **402** ablata] om. *Pt*. **404** induit] om. *Ge*.

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IV metrum vii

SPOLIUM: Aristeo *To* | pellem *Af Ap Cg Ct Eb Ec Ed Fb Fd Gc Ka Kc Ld Lf Lh Mb Mf Mh Mj Pb Pc Pj Pk Pm Pn Pp Pq Ps Pt Px Va Vb Vc Vf Vh* | corium *Ga Na Pd* | corium, quo semper amictus erat *On*.
LEONI: Nemeo *Ec Fd Gc Ld Mf Pc Pj Pk Pp Pq Pt To Vc* | nemacho *On* | in lib{ro} .viii. Aeneid{os} *Lf*.

16. fixit et certis uolucres sagittis,

FIXIT ET – SAGITTIS: Alcinous rex fuit de quo Virgilium loquitur. *Er* | Arpiae dicuntur canes Iouis. *Ph* | Alcinous, rex Pheacum, laborabat Arpiis, quas Hercules cum eo hospitatus fugauit a regno. *Ph* | Arpiae Stymphalides uocabantur apes, quas ipse interfecit. *St* | Dum esset apud regem Alcinoum, Alcinoique regnum impedirent Arpiae, eiusque rogatu sagittis fertur uulnerasse. *Ap Ck Ge Pb Pk Pn Va Vc* | Alchinous, rex Pheacum, laborabat Arpiis. Ad quem Hercules ueniens, cum hoc cognouisset, praestolatus est aduentum Arpiarum ad solitas mensas uenientium, quas uulneratas, pepulit a regno eius. Arpiae dicuntur canes Iouis, a rapiendo dictae raptrices. *Mj* | Alcinous, rex Pheacum, laborabat Arpiis. Ad quem Hercules ueniens, cum hoc agnouisset, praestolatus est aduentum Arpiarum ad solitas mensas uenientium, quas uulneratas, pepulit a regno eius. Arpiae autem dicuntur canes esse Iouis, dictae a rapiendo, nam Arpo Grece dicitur rapio. Hinc Arpiae raptrices, quas Ouidius Strimphalidas uocat a Strimphalo fluuio. (*Af*) *Ap Ck* (*Fd*) *Ge Kc Lh Pb Pn Pp Ps Pt St* (*Ta*) *Vf*.
FIXIT: sagittauit *Ec Gc Ka Lh Pp* | transfixit *On* | transiecit *Pd* | traiecit *Pj* | skoz (OHG) *Lf* | Alchinoum *Ap Pb Pn*.
ET: etiam *Lf*.
CERTIS: ineuitabilibus *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lf Lh Mj Pb Pj Pn Ps Pt To Vf* | rectis *Pp*.
UOLUCRES: grues *Pd* | Arpias *Af Ap Er Fb Fd Kr Ld Lh Mj Pb Pc Pj Pk Pn Pp Pq Ps Pt Ta To Vc Vf* | Arpia *Kc* | furias *Pj* | Stimphalides *Eb Ed Fd Ga Go Ld Lf Mh Na Pm Pt Px Vb Vf Vh* | Stimphalides .vii. *Ec* | trinfalidas *Cg* | grues, quae Stimphalidae dicebantur *On* | trinfalidas a Strinfalo fluuio *Ck Ge* | aues pleonasmos fig{urata} *Er* | in dorsa fugiendo *Pp* | Alchinous, rex Pheacum *To* | (...) significant autem auaros, qui (...) seruatores suarum rerum (...) inuulnerabiles, quia auari nullis misericord(...). Sagittas (...) habent, quia auari semper parati ad

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417 Arpiae…418 Iouis] Cf. Hyg. *Fab.* 19.2
429 quas…fluuio] Cf. Ovid. *Met*. 9.187

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420 Alcinoum] alcuinum *Ck Ge*; om. *Pn*; < alchinouum *Ap*; alchinouum < alchinouem *Pb*. Alcinoique] alcuinaque *Ck*; alcuinoque *Ge*; om. *Ap Pb*. | regnum] regnumque *Ap Pb*. **421** eiusque] eius *Pk*. | rogatu] rotatu *Pb Pn*. | uulnerasse] uulnerasset *Vc*; eas uulnerasse sicque fugasse *Va*; uulnerasse sicque fugasse *Pk*. **422** Alchinous] archinous *Mj*. **425** Alcinous] alcuinus *Ck Ge*; archinous *Kc*; alchinous *Ap Pb Pn Pp Ps*; < altonous *Pt*; alcunous *Fd*. | Pheacum] pheacum cum *Vf*. | Arpiis] arpus *Ge*. **426** hoc] haec *St*. | praestolatus est] p{o}stulatus *Fd*. Arpiarum] arripiarum *Ap Pb*; a\r/piarum *Pn*; < arpinarum *Pt*. **427** solitas] < solitus *Ap Pn*; solitus *Pb*. | uenientium] uenientiam *Pb*; < -iam *Ap Pn*. | uulneratas] uulneratus *Ps*. | pepulit] repulit *Fd*. | eius] om. *St Vf*; ei *Fd*. | Arpiae] < arripiae *Ap*; arripae > arripiae *Pb*. | autem] om. *St*. **428** esse] om. *Pp St Vf*. | dictae] om. *St*. | nam] unde *St*. | dicitur] om. *St*. | Hinc…429 Arpiae] om. *Ck Ge*. **429** raptrices] rapientes *St*. | Strimphalidas] stimphalides *Af*(?) *St Vf*; stimphalidas *Fd Pt*. | uocat] uocauit *Vf*. | Strimphalo] stimphalo *Fd Pt St Vf*; stimphala *Af*. **437** Stimphalides] stimphalidas *Fd Ld Pt*; stiphalides *Px*.

rapienda. Fedam uentris ingluuiem, quia de auaris fetor semper (...) egreditur. Centas(!) autem sagittas dicitur ineuitabiles quia (...) *Pj* | in libro .iii. Aene(idos) *Lf*.

17. poma cernenti rapuit draconi

POMA – DRACONI: Stellae pliades .vii. filiae Athlantis custodiunt hortum Veneris, in quo aurea poma crescunt. (*Ga*) *Mh Na* | Apud hortum Hesperidum serpentem peruigilem occidit pomaque sustulit aurea. *Af Ap Ck Ct Fd Ge Kc Lh Mj Pb Pc Pk Pn Pp Pq Ps Pt St Ta Va Vc Vd Vf* | Hesperides tres fuisse eius dicuntur noctigenae aut Athlantis filiae, quae Oceanum hortum patris custodiunt et nimphae dicuntur, in quo erant mala aurea Veneris consecrata, quae Hercules, missus ab Euristheo, occiso peruigili dracone sustulit. *Ck Ge* | Hercules aurea dei horto Hesperidum tollit poma. Tres Hesperides dictae sunt ·i· Egleesper, Medusa et Erethusa, quas nos studium, intellectum, memoriam et facundiam dicimus ·i· quod primum sit studere, secundum intellegere, tertium memorare quod intellegis, inde ornare dicendo quod terminas. Huic ornato aureo studii uirtus rapitur per mentis excellentiam. *Ck Ge* | Septem fuerunt Hesperides, filiae Athlantis, uel ut alii dicunt (...) ·i· Stenne, Euriale, et Medusa, qui habent hortum, in quo erunt (...) aurea. Hunc hortum custodiebat draco peruigil (...) poma illa posset auferre, sed Hercules et poma abst(...) et ipsum draconem interfecit. *Pj* | cernenti ·i· uigilanti draconi, quem Iuno ad custodiendum Hesperidum hortum constituit. Cum enim iam Iuno Ioui in coniugium copularetur, tunc omnis creatura, quae sub caelum est eam uisitaba\n/t. Inter quas uenit terra et quendam ramum attulit aurea mala ferentem. Tunc Iuno petiit ab ea, ut aliquid de fructu illius in aeternum sibi seruaretur. Cum ergo talis esset eius petitio \h/ortum re(...)auerat ipsa terra in Hesperida prouincia, iuxta Atlantem montem, qui antea rex fuit, et postea in montem conuersus. C(...) (...) haberetur ipsius Athlantis filiae ad eundem locum se surripere (...) uenerant, et furum (= furtim?) fructum arboris subducere. Cumque res(?) ita esset Iuno peruigilem draconem ad custodiendum hortum const(ituit). Ipsum ergo Hercules interfecit, et mala aurea de \h/orto tollens (...) *Vh*.

POMA: epfili (OHG) *Mb* | aurea *Ct Lf On Va*.

CERNENTI: uidendi *Vb* | uigilanti *Cg Ck Ct Ge Ka Lh Mf Mh Pb Pc Pd Pj Pk Pn Pp Pq Px Va Vc Vh* | peruigili *Ec Fd Ga Gc Ld Lf Na Pt* | uigili *Vh* | custodienti *To* | custodienti aureum nemus *On* | antequam iacuit draco (*Ga*) *Mh Na* | Nam peruigil erat in sua natura. *Vd* | cuius natura est, ut sit uigil *Ec Ed Ka Lh Mf Mh Pd Px Va Vh* | Pomerium consecratum erat Mineruae, in Thesalica regione. Hesperides, filiae Athlantis, custodes horti Veneris, quo antea poma crescebant, quem draco uigilans circumplexus est, et ab Hercule occisus. Indeque mala aurea abstulit. *Ec*.

RAPUIT: abstulit *Cg Ck Vb* | sustinuit *Ct* | Hercules *Fd Ld Pt*.

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453 Hesperides…456 sustulit] Serv. *Comm. Aen*. 4.484 (p. 552.7)

456 Hercules…461 excellentiam] Fulg. *Virg. cont.* (p. 97)

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450 pliades] plialides(?) *Ga*. **451** Apud] at *Ck Ge*. | hortum] hortum ortum *Pk*. | Hesperidum] hesperidum hercules *Af Lh Ta*. **452** peruigilem] uigilem *Fd Pc Pk Pq Pt Va Vc*; peruigilantem *Ck Ge*. | occidit] interfecit *Af St*. | pomaque] et poma *St*; poma *Fd Pt*. | pomaque…aurea] om. *Vf*. sustulit] tulit *Ap Ck Fd Ge Pb Pc Pk Pn Pp Pq Va Vc*; atulit *Pt*. **478** antequam] ante quem *Mh*; ante quem > quam (?) *Na*. **479** cuius] cui *Ec Ka*; quia eius *Va*. | est] talis est *Ed Mh Pd Px Va Vh*; sic est *Mf*. | sit] om. *Mf Mh Pd*. | uigil] semper uigil *Ed*; uigilet *Pd*; semper uigilet *Mf*.

IV metrum vii

DRACONI: Interfecit draconem et poma rapuit. *Ed Lf Pm* | Occidit draconem, rapuit poma. (*Ga*) *Mh Na* | in libro .viii. Aen{eidos} *Lf*.

18. aureo laeuam grauior metallo,

LAEUAM – METALLO: grauiorem laeuam habens *Er* | sinistram habens grauiorem *Ec Ka Lh* | habens grauem clauum aureum *Ka* | laeuam habens grauiorem ex metallo *Af Lh Ta* | grauem habens manum ex metallo *Kf* | grauem clauam auream habens in sinistra *Eb Ec Ed Ga Ka* (2x) *Lh Mf Mh Na Px Vh* | Figurata locutio est. *Pj* | figurate, pro habens grauem laeuam *Fd Ld Pt* | habens ipse grauem manum, quam ei ostendit *Pd* | idem grauem habens laeuam de pomis aureis *Pj* | grauior laeuam, figurate dicitur habens grauiorem aureo metallo *St* | laeua grauiora ex metallo *Ps* | habens laeuam grauiorem ex metallo, quod ferebat *Cg Ck Ct Ge Kc Mj Pc Pk Pp Vf* | habens laeuam grauiorem ex metallo, quod ferebat sc· ex poma aureo *Ap Ck Fd Ge Pb Pn Pq Ps Pt Vc* | Grauior erat laeua illius auro, a parte totum, et uult ostendere fortitudinem illius ·i· habens laeuam aureo metallo. *Va* | Claua baculus pastoralis; clauus, quo ligatur materia, alias gubernaculum *Ec Ka Lh*.
LAEUAM: habens *Ap Pb Pn* | sinistram *Cg Ck Ge Lb Lf Vb* | per *Ed Er Lf Pp Ps Pm* | per suam *Ga Mh Na*.
GRAUIOR: ipse *Ap Ck Ge Pb Pn Ps Vc* | grauis *Lf Vf* | onustus *Lf* | per grauiorem *Pb* | Ipse onustus per laeuam, dextra occidit, laeua aurum tulit. *On* | Septem Hesperides, filiae Athlantis, custodis horti uenerunt, ubi aurea poma crescunt, quem hortum draco uigilans circumplexus est, et ab Hercule occisus mala aurea auferebat. *Ka* | quem hortum draco uigilans circumplexus est, et ab Hercule occisus mala aurea aufer(...) *Vh*.
METALLO: malo ·i· pomo *Pp* | aureis pomis *Kr Lf Vf* | pondere furti *Lh* | dextra draconem occidit *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf*.

19. Cerberum traxit triplici catena,

CERBERUM – CATENA: Cerberum canem Plutonis, Tartarei regis, dicunt esse. ΠΛΟΤΩC enim Grece diuitiae dicuntur solis terris credentes diuitias deputari. Hunc etiam tenebris abdicatum dixerunt, quod sola terrae materia sit cunctis obscurior elementis. Sceptrum quoque in manu gestat, quod regna solis competant terris. Cerberum uero canem pedibus eius subiciunt ·i· quod mortalium iurgiorum inuidiae ternario complentur statu, hoc est naturali, casuali, accedente. Naturale est odium, ut canum et leporum, luporum et pecudum, hominum et serpentium. Casuale est amoris zelum atqui inuidiae. Accidens est ·i· quod a uerbis casualiter roboretur, ut hominibus aut commesationis prout in mentis ascribitur. Cerberus autem carnes uorans interpretatur, ideo, quia semper inuidia humano odio

518 Cerberum… 526 ascribitur] Fulg. *Myth.* 1.5-6

491 grauiorem[2]] rauiorem pondere *Ec*. **493** grauem[2]] om. *Mf*. | clauam] clauem *Lh Mh*; clabam *Mf*; clauum *Ga Ka*(1) *Na*; glauem < grauem *Ka*(2). | auream] aureum *Ga Ka*(1,2) *Lh Mh*. **494** sinistra] manu sinistra *Ga*. **497** dicitur] {gr} *St*. **498** ex] om. *Cg Mj Pc Vf*. | quod ferebat] om. *Ck Ct Ge Kc Mj Pp Vf*. **499** grauiorem] grauior *Ap Pb Pn*. | sc·] om. *Ps*. | poma] pomo *Fd Pb Pn Vc*. **500** aureo] aurea *Ge Pt*. **512** dextra] de dextra *Ct*; dextram *Fd*. **513** occidit] interfecit *Ck Ge Vf*. **520** sola] solo *Ge*. **522** canem] cariem *Ge*. **525** inuidiae] in inuidie *Ck Ge*.

insatiabilis est. *Ck Ge* | Hercules descendens ad infernum rapturus Theseum timuit, ne Cerberus latraret. Quapropter traxit eum ab inferis cumque uidisset insolitam lucem superorum, spumam coepit egerere ab ore, ex qua dicitur nata fuisse aconita herba uenenifera. *Af Ap Ck Ct* (*Fd*) *Ge Kc* (*Ld*) *Lh Mj Pb Pn Pp Ps Pt Ta Vd Vf* | Hercules descendens ad infernum rapturus Theseum timuit Cerberum latranturum sibi, quare traxit eum ab inferis ad superos, qui uisa insolita luce spumas coepit ab ore egerere, unde nata dicitur aconita uenenifera. *St* | Hercules imperante Euristeo descendit ad inferna ut Cerberum, canem inferni, inde deduceret ad superos. Ibi etiam dicitur Theseum sedentem in saxo auellisse et ad superos deduxisse perhibetur. *Ck Ge Ps* | Vide apud Virgilium qualiter descendit ad infernum coronatus populo. *Pc Pk Pp Vc* | Hercules descendit ad inferos, ut liberaret Theseum. Inde (...) extraxit Cerberum, custodem inferarum(?), ne uidelicet latratu suo excitaret umbras inferarum. Cum uero extrac(...) ab inferis uidisset lucem, coepit spumas ab ore emittere. Inde nata fertur aconita herba uenenifera. Cerberus dicitur quasi creoborus. Crea enim Grece caro, boro uoro, hinc Cerberus quasi carnem uorans, ipse est enim terra. Terra enim carnem deuorat et putrefacit. Ossa uero reseruat. *Pj* | Quod autem dicit ab inferis Cerberum traxisse, haec ratio est: quia omnes cupiditates et uitia terrena contempsit, docuit uel domuit. Nam Cerberus terra est consummatrix omnium corporum. Vnde et Cerberus dictus est, quasi creoborus ·i· carnem uorans, unde legitur Ossa super recubans. *Ec Ka Lh* | (...) qua (...) iugo? *Vb*.

CERBERUM: rudo (OHG) *Mh Na* | hellihunt (OHG) *Mb* | Theseum *To* | infernalem canem *Ec Ka Lh Vb* | canem Plutonis *Fd Ld Pt* | ianitorem inferni *Lb* | Cerberus canis, custos inferni ianuae *On* | Cerberus, quasi creos boros ·i· carnem uorans *Ap Ck Ge Pb Pn Ps* | Secum traxit triplici catena et ligauit. *Lf* | Tricerberum carnem dicunt esse infernalem. *Vh* | canem inferni quando eduxit Theseum de inferno *Kr*.

TRAXIT: ligauit *Pq Vc*.

TRIPLICI: cum *Ck Ge Pn Pq Ps Vc* | forti *Af Ck Ct Fb Fd Ge Kc Ld Lh Mj Pn Pp Ps Pt Ta To Vf* | fertili *Ap Pb* | triplici *Vf* | multiplici *Af Ap Ck Ct Fd Ge Kc Ld Lh Pb Pn Pp Ps Pt Ta To* | quia triplex fingitur *On* | triplici autem catena dixit *Pp* | quia triceps erat *Pj* | in libro .vi. Aeneid{os} *Lf*.

20. uictor immitem posuisse fertur

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542 Cerberus…543 uorans] Serv. *Comm. Aen.* 6.395 (p. 62.7)

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528 descendens] descendes *Fd*. | ad] in *Vd*. | rapturus] om. *Ct Vf*; raptus *Mj*; rapturum *Pt*. Theseum] om. *Ct*. **529** ne] ut *Mj*. | latraret] lateret *Ct*; laceraret *Af*; < laceraret *Kc*. | Quapropter] om. *Mj*; quia propter *Fd*. | traxit] extraxit *Pp*; trahit *Ap Ck Ct Ge Pb Pn Ps*; < trahit *Kc*. | eum] om. *Ap Ck Ge Ld Pb Pn Vf*. | cumque] cum *Ct*. **530** superorum] apud superos *Pp*; supernorum *Ta*. | spumam] spuma *Ap Ck Ge Kc Pb Pn Vd*. | coepit] emisit *Mj*. | egerere] egere *Ta Vf*; egere\re/ *Lh*; exerere *Vd*; egredere *Ap Ck Ge Kc Pb Pn*; om. *Mj*. | ab] ex *Ap Ck Ge Pb Pn*; om. *Mj*. **531** fuisse] om. *Kc Mj*. **534** egerere] egerege *St*. **536** Ibi] ubi *Ge*. | et] et etiam *Ps*. **537** deduxisse] eundem perduxisse *Ps*. | Vide] om. *Pc*. **538** ad infernum] om. *Pc Pk Vc*. **545** traxisse] transisse *Ka*. **546** consummatrix] consumptrix *Ec*. **547** dictus est] dicitur *Ka*.

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IV metrum vii

UICTOR – FERTUR: Quendam ferocem superbumque suis ipsis quadrigis alligatum discerpsit. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | Glaucus fuit quidam potentissimus atque superbissimus, qui equis utebatur uelocissimis cum quadriga. Hunc Hercules discerptum equis, quibus utebatur, comedendum apposuit. Nam carnibus antea uescebantur humanis. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps* (*Pt*) *Ta Vd Vf* | Glaucus quidam potentissimus atque superbissimus fuit utens equis uelocissimis ad quadrigam, uescentibus humanis carnibus, identidem quoque Hercules trucidatum, eisdem equis et frustatim discerptum apposuit comedendum. *St* | De quodam auriga dicit qui cum Hercule curile certamine singulariter proeliatus est. Quem cum superasset Hercules suis equibus, eum vibratim discerptum tradidit deuorandum. Equabus autem in curuli certamine ideo frequentius, quam equis utebantur, ne in currendo propter disgestionem urinae remorarentur, quod equi faciunt. *Pj*.
UICTOR: ipse *Pd* | Hercules *Lf Ps Px Vb* | Herculis *Ga Mh Na* | ipse Hercules uoti compos *Cg Ck Ge*.
IMMITEM: indomestum *Vb* | superbum *Bb Fd Ld Pt*.
POSUISSE: superasse *Mb* | apposuisse *On* | supposuisse *Lf* | Diomedes suis equis *Ka*.
FERTUR: dicitur *Af*.

21. pabulum saeuis dominum quadrigis,

PABULUM – QUADRIGIS: ideo, quia carnibus humanis uescebantur *Fd Ld Pt* | Foetontam, filium Apollinis hic commemorat, qui quadrigos equos patris ad testimonium generis sui, periit et ab illis in Heridano flumine discerptus est. Equorum nomina haec sunt ·i· Herithreus, Acteus, Lampas, Silogeus. Quid sibi sapientia intellegere uult per dominos et equos, nisi hoc quod isti ad moralem intellectum respiciunt? Isti quatuor equi aetatis humanae quattuor diuisiones apertissime ostendunt. Eritheus namque rubeus interpretatur, qui primus equus esse dinoscitur, haec est infantilis aetas, quae in primo ortu rubicunda specie apparet. Secundus Acteus qui interpretatur amenus ·i· tunc puerilis pulchritudo intellegitur. Tertius Lampas, qui splendens interpretatur. Tunc iuuenilis aetatis centrum humanae fragilitas tinget et firmis sensibus pollet. Quartus Sylogeus, qui terram amans interpretatur ·i· quando humana misera et senectutis infirmitas curuata corporali statura ad decrepitam senectutem crescit et intollerabilibus suspiriis ingemescit. Isti nunc quattuor equi dominum suum consumunt ·i· unumquemque hominem ad mortem usque perducunt. Apollinis equi ·i· perditionis ignorantiae, ideo Apollo perditio interpretatur, quia uerus sol, qui est Christus, peccati tenebras pro nobis moriendo dissipauit, et ueritatis luce resplendiuit, qui filio suo, hoc est humano generi, quattuor uirtutes donauit ·i· temperantiam, prudentiam, fortitudinem, iustitiam, quibus momentaneam suam

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563 ipsis] ipsi *Pq Vc*. | alligatum] illigatum *Pc Pk Pp*; ligatum *Va*. **564** discerpsit] discepsit *Ap*; discerpit *Va*. | Glaucus] Claucus *Mj*; Clauius *Ct*. | Glaucus…565 superbissimus] Clauc{um} dic{it} quendam potentissimum atque superbum *Vd*. | fuit] om. *Ck Ge*; \fuit/ *Pn*. | quidam] rex *Mj*; quidem *Pt*. **565** atque] om. *Mj*. | superbissimus] om. *Ge Mj*. | cum quadriga] om. *Mj*. quadriga] quadrigia *Kc*; quadrigia < quadria *Vf*. **566** Hunc] hinc *Kc Pp*. | discerptum] disseptum *Ct*; disceptum *Lh Ps*; discerptis *Kc Vf*. | equis quibus] equibus *Ct*. **567** antea] om. *Fd Ld Pt Vf*; ante *Vd*. | uescebantur] uescebatur *Mj Pt*. **586** ideo] saeuis ideo *Fd Pt*. **598** ad] a *Ck Ge*. intollerabilibus] intellerabilibus *Ge*. **603** resplendiuit] replendiuit *Ck*.

uitam regeret aetatibus suis competentibus. Foeton quasi fanon dicitur ·i· apparens interpretatur. Apparet enim quia humanum genus cotidie ad mortem accelerat. Sapiente recta mentis intentione prouidente, quod in hac praesenti momentanea uita nondiu omnes homines uicturos esse, quasi his uerbis sapientia Boetium alloqueretur: Attende hos equos te usque ad mortem uehentes. *Ck Ge* | De his equis require in fine libri primi Aeneid{os} ubi dicitur Non quales (?) Diomedis equi. *Lf*.

PABULUM: cibum *Ct Ka Lh Mb Mj Pp* | in uel ad *On*.

SAEUIS: duris *Vb*.

DOMINUM: quendam *Bb* | Busiridem *Pq* | Busiris *Mh Px* | Glaucum *Lh* | Glaucus *To* | Diomedem *Ec Lf Mh Na* | Diomedem, qui hospites suos solitus erat necare. *Go*.

QUADRIGIS: equis *Cg Ck Ga Ge Ka Lb Lh Mb Mh Na On Pp Px* | suis equis *Ec* | pleonasmos *Er* | equabus quia contenderat cum eo curuli certamine *Kr*.

22. Hydra combusto periit ueneno,

HYDRA – UENENO: Notum habetur apud Virgilium qualiter Lerna paludem exsiccauerit. *Ck Ge Pk Pp Pq Va Vc* | Exsiccata est Lerna palus. *Af Ap Ct Fb Fd Kc Ld Lh Mj Pb Pn Pp Pq Ps Pt Ta Vc Vf* | in Lerna palude *Ec Ga Ka Mh Na Vh* | Hydra serpens quinquaginta capita habebat. Quando Hercules unum percussit, duo crescebant et habuit tunc .c. et interfecit ipse. *Ck Ge* (*Vb*) | Lerna palus in Arcadia et belua nomine hydra quae ex aqua nata, odiis Iunonis creata. In illa erat .c. habens capita. Hercules Euristei, regis Grecorum, imperio ad interficiendum eam exiit, cuius unius capitis damno nascebantur .ii. capita. Quam cum interficeret cancer submissus a Iunone percussit Herculem et cum non posset superare beluam, quae capitum damnis augebatur, Eulus in adiutorium monitu Mineruae uenit, ut quaecumque capita interfecisset Hercules, igne Eulus exureret. *Ck Ge Ps* | Haec fabula superius est explicata. *Pj*.

HYDRA: serpens *Lb To Vb* | aquaticus serpens *Ga Mh Na Px* | serpens capitibus multis *Eb Ed* | serpens centum habens capita *Vd* | serpens cum C capitibus *Ec Lh Mb Mj Px Va Vh* | Hoc genus serpentis, si occiditur de capite eius surgunt plures serpentes, nisi citius incendatur, quod Grece dicitur hydra. Haec et excedrae dicitur, eo quod uno caeso tria capita succrescant. Nam ydram constat esse locum euomentem aquas uastantes uicinam ciuitatem, quo uno meatu clauso multi erumpebant. Quod Hercules uidens loca ipsa exussit, et sic aquae exclusit meatus. *Ec Ka Lh*.

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605 Foeton…606 interpretatur] Fulg. *Myth.* 1.16
609 De…611 equi] Verg. *Aen.* 1.752
623 Notum…624 exsiccauerit] Verg. *Aen.* 6.287-8
638 quod…641 meatus] Cf. Isid. *Etym.* 12.4.23

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607 prouidente] prouidentie *Ge*. **623** habetur] habet *Ck Ge*; est *Pp*. | apud Virgilium] om. *Pk Pp Pq Va Vc*. | Lerna] lernam *Pk Pp Va Vc*; lerdam *Pq*. **624** exsiccauerit] exsiccauit *Pp*. Exsiccata] dum exsiccata *Fd Ld Pt*. **625** Lerna] lerno *Ec Ga Ka Mh Vh*. **627** ipse] illum ipse *Vb*. **631** cum] om. *Ps*. **632** Eulus] euliis *Ge*. **633** quaecumque] quicumque *Ps*. **636** c] x *Mj*; om. *Ec Lh Va*. **637** Hoc…serpentis] serpens *Ka Lh*. | surgunt] surgent *Ec Lh*. | plures] pluri *Ka*. **638** quod] isdem quae *Ka*; «...»is«...» quae *Lh*. | et] Latine *Ka Lh*. **639** eo] om. *Ka Lh*. succrescant] excrescebant *Lh*; < crescebant *Ec*. | esse] fuisse *Ka Lh*. **640** euomentem] eumentum *Ka*. | uicinam ciuitatem] uicinas ciuitates *Ec*; uicinum ciuitatem *Ka*. **641** exussit] combussit *Lh*.

IV metrum vii

COMBUSTO: hausto *Er* | capitibus *Mh* | capitibus combustis serpens periit *Mf* | ab Hercule *Lf*.
PERIIT: exsiccata est *Vd*.
UENENO: exsiccato fonte *Pj* | in libro .vi. Aeneid{os} *Lf*.

23. fronte turpatus Achelous amnis

FRONTE TURPATUS: propter cornu euulsum *Af Ap Cg Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pc Pj Pk Pn Pp Pq Ps* (2x) *Pt Ta Va Vc Vf* | uena qua oriebatur *Pd* | unkusker (OHG) *Lf*.
FRONTE (> FONTE *Mj*): fonte *Vh* | uultu *Pp* | ortu *Mj* | in ortu *Ec Ed Fd Ga Ka Ld Lf Lh Mb Mh Na Pm Pt Vh* | in ortum *Ct* | urspringe (OHG) *Lf*.
TURPATUS (TURBATUS *Ps*): foedatus *Ec Ka Vb* | turbatus *Ec Ka* | animus *Ps* | nimis egressus *Ga Mh Na* | quia nimis egressus *Eb Ec Ed Pm* | quia nimis egressus est *Lf*.
ACHELOUS AMNIS: fluuius *Ga Ld Mh Na Px* | fluuius quidam *Kr* | fluuius infernalis *Ec Fd Lh Pt* | fluuius inferni *Pp* | Fluuius Achelous certans cum Hercule, propter uirginem Deianiram, in figuras uertebatur uarias. Tandem conuersus in taurum cornu illius Hercules apprehendit illique infregit, quod postea condolentes fluuio nimphae repleuerunt omnibus bonis autumnalibus, quod Ouidius plenissime narrat. *Ap Ck Ge Pb Pc Pk Pn Pq Vc* | Achelous fluuius certans cum Hercule propter uirginem Deianiram, in figuras uertebatur uarias. Tandem conuersus in taurum, cornu illius Hercules apprehendens illi infregit et in fluuium compulit. Illud autem cornu postea nimphae omnibus repleuerunt bonis. Hinc supra legitur: Pleno copia cornu. *Af Ct* (*Fd*) *Kc* (*Ld*) *Lh Mj Pp Ps Pt St Ta Vf* | Alcheleus fluuius secundum fabulam, qui conuersus in taurum luctatus est cum Hercule propter Dianinam uxorem Herculis. Cuius cornu Hercules nimia ui abscisum proiecit. Ille uero non ferens hanc turpitudinem, conuersus est rursus in fluuium. Cornu uero nimphae acceperunt illud et tradiderunt fortunae, qui impleuit illud omnibus bonis. Hercules uero post peractam uictoriam commisit Dianinam uxorem suam Nasso cuidam centauro, ut portaret eam trans flumen, cumque ille flumen transisset, uictus libidine coepit concubere cum ea, uidente Hercule e regione flumine interiacente posito, qui iacta sagitta appetiit eum. Ille autem moriens uenenum suum dedit Deianirae dicens, si umquam Hercules tibi pelicem postposuerit, hoc eum ueno interfice. Quod et fact(...). Nam postea cum eam odio habere coepisset, pelicemque ei super posu(...)set. Illa fecit ei uestem, quam hoc ueneno infecit, quam cum dedisset illa, coepit prae corpori eius

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660 Fluuius…663 autumnalibus] Cf Hyg. *Fab.* 31.7
664 Ouidius…narrat] Ovid. *Met.* 9.80-97
668 Hinc…cornu] Boet. *DCP* 2m2.6

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651 cornu] cornum *Vf.* | euulsum] euulsi *Ap Ck Ge Pb Ps*(1). **660** Achelous] archelous *Pc Vc*. cum…661 Hercule] contra herculem *Vc.* **661** uertebatur] uertebat *Pk.* **662** conuersus] < conuersis *Ap*; conuersis *Pb.* | apprehendit] apprehendi *Pb Pn*. | apprehendit…infregit] fregit *Pc*. **663** bonis] om. *Ap*. **664** Achelous] acheus *Kc.* **665** uirginem] uirgine *Af.* | Deianiram] diamram *Kc*; dianam *Mj*; deuaniram *St*; dianoram *Vf.* | uertebatur] uertebat *Lh Vf.* **666** illius…infregit] ab hercule abscisus est *St.* | Hercules] om. *Af Ld.* | apprehendens] apprehendes *Kc.* | apprehendens illi] om. *Mj Vf.* | illi] illud *Ta.* | infregit] fregit *Mj Ta Vf.* **667** compulit] conuertit uel compulit *Vf*; iecit *Mj*. | postea] om. *Mj Vf*; postea ut *Ld.* | repleuerunt] impleuerunt *Ct*. **668** Hinc] ut *Mj*. legitur] dictum est *St.* | legitur…cornu] om. *Mj*. | Pleno] plena *Ct.*

adherere et corpus eius ardere. Ille autem moriens cepit montes aduellere, arbores eradicare, tamen ardorem illam ferre non ualens, in ignem se proiecit Ethenae ibique periit. *Pj*.

ACHELOUS: locus est *Lb* | gigas, et postea in amnem conuersus est *Vb*.

AMNIS: flum(en) *Lb* | irgozzan (OHG) *Lf* | qui erat tantae fecunditatis, ut etiam uuas ferret *Va*.

24. ora demersit pudibunda ripis,

ORA: faciem *Lf* | Confusam faciem in se ire coegit. *Ec Ka Vh*.

DEMERSIT: abscondit *Lf* | ex iussu Herculis *Lf* | untar (OHG) *Lf*.

PUDIBUNDA (PAUIBUNDA *Pp*): pudibunda *Pj Pp* | uerecunda *Af Ap Ck Fb Fd Ge Kc Ld Lf Lh Mj Pb Pn Pp Pq Ps Pt Ta To Vb Vc Vf* | uerebunda *Lb* | inhonesta *Ap Ck Ge Pb Pn Pq Ps* | scamagaz (OHG) *Lf* | quia puduit *Eb Ed Mb Mf Mh Na Pd Pp Px Vh* | uerecundiam praetendentia *Fd Ld* | uerecundia pertendentia *Pt* | propter monstra in qua se uertebat *Pj*.

RIPIS: suis *Af Ap Cg Ck Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta To Vf* | in *Mh Na Va* | litoribus *Vb* | stedim (OHG) *Mb* | Terra prius fuit inhabitabilis, unde postea fluuium diuisit et habitabilem fecit. *Ec Ka Lh*.

25. strauit Antaeum Libycis harenis,

STRAUIT – HARENIS: Antheus rex fuit Libiae, terrae filius. Ad quem cum uenisset Hercules et luctaretur cum eo, nec posset eum superare, fingebat se cadere et ex matre terra uires resumebat. Tandem cognoscens hoc Hercules tenensque in aere suspensum eliso gutture suffocauit. (*Af*) *Ap Ct* (*Fd*) *Kc Ld Lh Mj Pp Ps Pt Ta Vf* | Antheus fuit rex Libiae, terrae filius. Ad quem cum uenisset Hercules luctatus cum eo nequiuit superare eum quia, fingens se cadere Antheus tangebat terram matrem et eius tactu reintegratus exaustam fortitudinem robustior exurgebat ad agonem contra Herculem. Quod tandem animaduertens Hercules suspensum a terra tenens suffocauit. *St* | Antheus rex fuit Libiae, filius terrae. Hic luctatus est cum Hercule, qui quotiens lassabatur antequam uinceretur, cadere semper mittebat in terram. A qua re sumptis uiribus fortior resurgebat matre ei fortitudinem tribuente. Quod cum crebro fecisset, intelligens hoc Hercules (...) co[h]ibuit eum se uolentem terrae dimittere, et sic suspensum tenens interfecit eum. *Pj* | Antheus, filius terrae, gigas *Pd*.

STRAUIT: proiecit *Cg Ck Ge* | prostrauit *Vb* | Hercules *Ap Er Lf Pb Pn* | lucta *On* | luctatus est cum eo *Pd* | iecit in terra luctando *Pj*.

ANTAEUM: gigantem *Ec Ka Lf Lh Mb On* | giganteum *Lb* | filium terrae *Ck Fd Ge Ld Pp Pt* | gigas fuit *Vb* | gigas Antheus *Mh* | Antheus gigas quidam *Kr* | nomen uiri *Va* | Anteus g(...) adussit *Lf* | contra se pugnantem cestibus *Er* | filium terrae, quotiens terram attigit, fortior fuit quam Hercules *Ec Ga Ka Mh Na* | Antheus,

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691 Confusam] cu{m} fusam *Vh*. **705** terrae filius] om. *Ct*. **706** posset] posse *Pt*; potuisset *Ct*. eum] om. *Ct*. | superare] uincere *Vf*. | ex…707 matre] extrema *Ld*. **707** resumebat] sumebat *Fd Ld*. | Tandem…708 suffocauit] om. *Ct*. | cognoscens] cognosces *Ps*. | hoc] om. *Fd Ld Pt*. tenensque] tenensque eum *Pp*. | in aere] indere *Ld*. | aere] atre *Kc*; aere laqueum *Mj*; aerem *Ap*. **721** terrae] c{on} terrae *Fd*. **723** filium] filius *Ga Mh Na*. **724** quotiens] quoties *Ga Na*. | quam Hercules] luctans cum hercule *Ec Ka*.

filius terrae, magnae crudelitatis gigas, ad quem interficiendum Euristeus, rex Greciae, Herculem misit, quem magno intollerabilique certaminis labore uix tandem prostrauit. Antheus in modum libidinis ponitur, unde et Grece ANTEON contrarium dicimus. Ideo et de terra natus, quia sola libido de carne nascitur. Tacta enim terra Antheus fortior exurgebat. Libido enim quanto carni consenserit, tunc iniquior surgit. Denique a uirtutis gloria superatur. Nam denegato terrae tactu commoritur, altiusque eleuatus materna non potuit motuare suffragia. Omnem enim mentem, dum uirtus sustulerit et carnalibus denegauerit aspectibus, uictrix statim extingit. Ideo etiam et diu in certamine dicitur desudasse, qui rara est pugna, quae concupiscentia uitiisque congreditur. *Ck Ge Ps* | Cum Antheo gigante filio terrae solitus luctari Hercules non poterat eum superare, quoniam mater terra ei uires addebat. Sed tandem in nodum eum constringens, eleuauit a terra, sicque suspensum in aera discerpsit. Quod apud Lucanum plenissime narratur. *Ap Ck Ge Pb Pc Pk Pn Pq Ps Vc* | Cum Antheo gigante filio terrae solitus luctari, Hercules non poterat eum superare, quoniam mater terra ei uires addebat. Vnde congrue in harenis, ubi filius terrae non potuit certos figere gressus. Sed tandem in nodum eum constringens eleuauit a terra, sicque suspensum in aera discerpsit. Quod apud Lucanum plenissime narratur. *Va*.

LIBYCIS: in *Ap Lf Pb Pc Pk Pn Pp Pq Ps* | in Africa *Ck Ct Ec Ga Ge Na Pb Pc Pj Pk Pn Pq Vc Vh* | Africanis *Ap Ld On Pd Pp Pt Vb* | Affricis *Cg Lh Mh* (2x) *Ps.*

26. Cacus Euandri satiauit iras,

CACUS – IRAS: Istum Cacum rapuit de cauea, quando furatus est boues eius, et ipse fuit seruus Euandri cuius iras satiauit ipse. *St Va* | Cacus fuit seruus Euandri. Qui Cacus ab Hercule occisus, satiauit iras Euandri. *Va* | cuius morte confortatus est Euander *Ps* | seruus Euandri, cuius morte confortatus est Euander, quem occidit Hercules *Ap Ck Ge Pb Pn* | Notum apud Virgilium habetur qualiter Hercules Cacum latronem pessimum crudeli morte damnauerit. *Ck Fd Ge Pc Pk Pn Pp Pq Pt Vc* | Filius Vulcani dicitur fuisse apud Virgilium et ignem ore uomisse, hoc ideo fingitur quia latro pessimus fuit.*To* | Legitur apud Virgilium de Caco. Dicitur enim Vulcani filius fuisse ignemque ore uomuisse. Hoc ideo fingitur quia latro pessimus fuit, seruus Euandri uicinasque regiones igni depopulabatur. Hunc itaque interfecit Hercules propter boues suas, quas uersis uestigiis in speluncam traxerat. (*Af*) *Ap Kc Lh Mj Pp* (*Ps*) *St Ta Vd* | Cacus dicitur filius fuisse Vulcani, qui in quadam silua speluncam lapidibus firmissimam

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727 Antheus…734 congreditur] Fulg. *Myth.* 2.4
737 Quod…narratur] Lucan. *Phars.* 4.593-640
753 Notum…habetur] Verg. *Aen.* 8.184-265
755 Filius…756 uomisse] Serv. *Comm. Aen.* 8.190 (p. 227.8)

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730 iniquior] iquior *Ge*. **736** Sed] om. *Vc*. | in] om *Pq*. | nodum] modum *Vc*; medium *Pq*. **737** discerpsit] discersit *Pb*; discer\p/sit *Pq*. | Quod] om. *Pq Vc*. | plenissime] om. *Pc*. **749** cauea] fouea *Va*. **750** cuius] eiusque *Va*. **752** morte] mortem *Ap Pb*. **753** Notum] notum est *Pc*. | habetur] om. *Pc*. **754** damnauerit] damnauit *Pc Pp Pt*. **756** Legitur] caci fabula legitur *Mj*. **757** Caco] cace. quod *Pp*. | Dicitur enim] cacus dicitur *Af Lh Ta*; qui dicitur *Pp*. | enim] om. *Vd*. Vulcani] siluani *Mj*. | uomuisse] uomisse *Vd*. | Hoc] om. *St*. **758** fuit] om. *Kc*. | igni] igne *Ap St Vd*. **759** depopulabatur] depolulabatur *Kc*; < depopulabitur *Ap*. | Hunc] < hinc *Lh Ta*. itaque] om. *St*. | suas] suos *Af Mj Vd*. | quas] quos *Mj Vd*. **760** uestigiis] caudis *St*. speluncam] spelunca *Vd*. | traxerat] traxit *Mj St*; trahitur > traxit *Kc*.

habebat. Qui boues et alia pecora pro cauda detraxerat in speluncam, quia fur erat nequissimus. Quadam uice Hercules, cum pasceret boues iuxta eandem siluam, quattuor tauros et totidem iuuencas illi furauerat, et pro cauda in speluncam detraxit. Quos cum quaereret, ut nusquam inueniret, dicitur una bouum mugire, unde Virgiilius “reddidit una bouum uocem”, totumque remugit nemus, quem Hercules suffocauit. Reuera dicitur Euandri nequissimus seruus fuisse et fur. *Vf* | Geriontiaforus filius rex Erithiae insulae fuit et ideo tergeminus dicitur, quia tribus insulis ipse regnauit uel quod ab utero matris editus terna capita habuit, et ad quem misit interficiendum Euristheus Iunonis instinctu Herculem, credens quia Hercules esset a Gerione interfectus. Hinc Hercules perrexit ad oceanum et nulla naui inuenta, conscendit alnum ueli et sic suffultus insulam Erithiam peruenit. Ibi primo Othrum canem interfecit et Ithmum filium eius, deinde Erithonem pastorem, filium Martis, nouissime Gerionem interfecit, et sic Hercules uictor armenta Gerionis secum in Greciam traxit. Quae Cacus, Vulcani filius, furtim retro arreptis caudis in speluncam suam furatus est, ut non Hercules uestigia pecudum sequeretur. Cacus dicitur ignem ore uomens, qui uicina omnia loca populabatur et Euandro multa mala praedando intulit. Quem Hercules spelunca dirrupta fumum ore uomentem strangulauit et occidit, et Hercules primo ab Euristeo ad Gerionem interficiendum ab Euandro hospitio non est susceptus. Postea uero cum se filium Iouis dixisset, et morte Caci uirtutem suam probaret, hospitio susceptus est et pro numine habitus. Denique aram maximam ei constituit et uictimas obtulit. *Ck Ge Ps* | Cacus Herculis boues furasse dicitur, quos cauda tractos in spelunca abscondidit. Quem Hercules presso guttore interfecit. Kakon enim Grece malum dicimus, ergo omnis malitia fumum eructat ·i· aut contra sit ueritati, hoc est luci, aut quod aceruum sit uidentibus, ut fumum oculis, aut quod semper occultas obscurasque cauillationes obiciat. Ideo et duplex quod malitia multiformis sit, non simplex triplici etiam. Nocet malitia aut in euidenti potentior aut subtiliter falsus amicus, aut occulte, ut impossibilis latro. Ideo etiam subtractos boues transuersis ducit uestigiis, quod omnis malignus, ut aliena inuadat, transuersa defensionis nititur uia. Ideo et bona Herculis concupiscit ·i· quia omnis malignitas est uirtuti contraria. Denique in spelunca absconditur, quod numquam malignitas aperta fronte liberior sit, sed uirtus et malos interficit et sua uincat. Noli emulari in malignantibus, ne tibi plus deterius eueniat. *Ck Ge* | Cacus seruus fuit Eu(an)dri, qui relicto domino coepit praedas exercere per totam regionem. Fer(tur) autem filius fuisse Vulcani et ignem uomere, et ideo fingitur quia igne populabatur regiones. Hic aliquando boues Herculis abegit et uersis uestigiis abdidit in speluncam suam, quod cum cognouisset Hercules, persecutus est eum et in ipsa captum spelunca trucid(...) *Pj* | Cacus depredatus fuerat terram Euandri, sed interfectus ille Cacus ab Hercule, placuit iras Euandri, ·i· laetum reddidit. *Kr*.

CACUS: gigas *Vb* | gigas quidam *Kr* | latro *Pp* | seruus *Af Lf Pj Ps* | monstrum *Ec* | mortuus *Pd* | nomen serui *Mb Mj* | seruus Euandri *Eb Ed Mf To* | fortis latro *Bb On* | monstrum in regno Euandri *Ga Ka Mh Na Vh* | quidam fur istius regis *Lb*.

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766 unde…nemus] Verg. *Aen.* 8.217, 12.722
Virgiilius…uocem] Verg. *Aen.* 8.217
767 Reuera…fur] Serv. *Comm. Aen.* 8.190 (p. 227.10)
783 Cacus…793 uincat] Fulg. *Myth.* 2.3
793 Noli…794 malignantibus] Ps. 36.1

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772 Erithiam] orithiam *Ps.* **774** filium] filius *Ps.* **777** uomens] mouens *Ck Ge.* **778** praedando] praedanda *Ck Ge*. | Quem…783 obtulit] om. *Ps.* **780** hospitio…est] hospitionem *Ge.* **781** se] om. *Ge*. **782** pro numine] per minime *Ge.* **788** Nocet] hoc et *Ge.* **789** ut] aut *Ge.*

IV metrum vii

EUANDRI: gladii *Ct* | cui furatus est boues *Go* | cuius seruus fuerat *On* | in cuius regno degebat *Pd*.
SATIAUIT: sua morte *Fd Ld Pq Pt Vc* | emendauit *Va* | cum moriturus erat Herculis mani(...) *Bb* | multa mala illi faciens *On* | mitigauit scilicet dum eum Hercules interfecit *Pj*.
IRAS: Herculis *Lf Ps Va* | in libro .viii. Aen(eidos) *Lf* | quod Hercul{is} occidit *Vh*.

27. quosque pressurus foret altus orbis

QUOSQUE – ORBIS: metonomia *Ka Lh Mh Vh* | humeros Herculis, quibus sustentari potest caelum uel opprimi *Fd Ld*.
QUOSQUE PRESSURUS: Ordo est: et saetiger notauit spumis humeros, quas compressus .f.a.o *Lf* | Ordo est: Et notauit humeros illius aper suis spumis, quos humeros compressus foret altus orbis. *Pc Pk Pp Pq Vc* | Pressus, pro compressurus. Nam ypallage est actus et temporis. Cum enim interfecit aprum, signauit humeros eius spumis. *Lh* | Ypallage est temporis et actus. Dixit enim compressus pro compressurus. Nam dum interfecit aprum, signauit humeros eius spumis, quos compressurus erat. *Af Ap Ck Ct* (*Fd*) *Ge Kc Lh Mj Pc Pk Pn Pp Pq Ps* (2x) *Pt St Ta Vc* | humeros compressus foret ·i· compressurus fuerat, tempus pro tempore *Kr*.
QUOSQUE (QUISQUE *Eb Ec Ed Go Lf Mb Pp Vh*): per *Cg Ck Ec Ge Ka Lb* | humeros *Ap Cg Ck Ge Ka Mj Pb Pn Va* | humeris *Pm* | quibuscumque *Vb* | quibus *Mb Mf Pp* | quos *Pp* | quisque *Ga Mh Na* | quosque *Ec* | quibus humeris *Eb Ed* | cum quibus humeris *Lf* | humeris Herculis *Ec Ga Lh* (2x) *Mh Na Px Vh* | Herculis humeris, quibus posset sustentare caelum *Ka Vh*.
PRESSURUS (COMPRESSUS *Ct Ec Ka Mb Na Pc Vf* | < COMPRESSUS *Ap* | «...»PRESSUS > CUM PRESSUS *On* | PRESSUS *Eb La Lf Pn To Vh* | DEPRESSU\RU/S *Va* | \DE/PRESSUS *La* | < PRESSUS *Fa* | < CUMPRESSUS *Lh* | \COM/PRESSUS *Mh*): pressurus *Pc Pn Vf* | pressus pro pressurus *Kr* | domitus *Ec Ka* | sustentatus *Ec Ka* | sustentarus *Pp* | sustentari *Ec Lh Mh Vh* | oppressus *On* | compressurus *Ck Ge Pj Pp Pq Ps Vh* | compressus *Af Vh* | opprimi *Vh* | opprimi posset *Eb Ec Ed Lh Mh* | premi posset *Mf* | illos comprimeret *Ct* | praemeret *Va* | edomit *Lf*.
FORET: futurus *Ap Ck Ge Pb Pn* | esset *Cg Er Vb* | ab Hercule *On* | sustentat *Lh*.
ALTUS ORBIS: caelum *Eb Ec Ed Lh Mf Mh Ta Vh* | caelum quod sustinuit *Pc* | Caelum fertur Hercules sustinuisse, quod ideo fingitur, quia Athlas astronomiam inuenit eamque Herculem docuit. *Ap* | caelum, quod ipse fertur sustinuisse. Nam in tempore gigantomachiae, cum iam rueret caelum, dicitur illud ab Athlante suscepisse et sustinuisse, quod ideo fingitur, quia Athlas astronomiam inuenit

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815 uel] om. *Fd*. **820** Ypallage] ypalloge *Mj*; pallage *Vc*; spallage *Pq*. | est] om. *Af*; est autem *Pc Pk Pp Pq*; est aut *Vc*. | et] uel *Pp*. | actus] ictus *Fd*. | enim] autem *Pp Ta*; om. *Af*. **821** compressus pro] om. *Fd Kc*; pressus pro *Ta*. | compressurus] compressussurus *Fd*; pressurus *Ta*. | Nam] om. *Ta*. | Nam dum] notandum *Pc*. | dum] diu *Kc*; om. *Af*. | interfecit] interficerat *Pt*; interficerit *Fd*; iterfecit *Af*. | eius] suos *Ct*; ei *Fd*. **838** caelum[1]] cflxm *Vh*; **840** caelum… ipse] hercules *Lh*. | sustinuisse] sustinuisse *gl.* sustentasse *Kc*. | Nam…842 sustinuisse] om. *Ps*(2). | Nam…843 docuit] om. *Pk Vc*. **841** in] om. *Ct Fd Kc Mj Pp Pt St.* | gigantomachiae] gigantomalchiae *Ck Ge Ps*(1); gigantium (< gigantho) mathiae *Kc*; gigantho mathiae *Mj*; giganto machino *Fd*. | rueret] reuerteret *Ct*. | illud] hercules illud *Af Lh Ta*. **842** Athlas] athlantas *Ps*(1); athlans *Af Mj*; athante *Ge*; athas *Fd*.

eamque Herculem docuit. *Af Ck Ct* (*Fd*) *Ge Kc* (*Lh*) *Mj Pk Pn Pp Ps* (2x) *Pt St Ta Vc*.

ORBIS: in orbe *Ga Mh Na* | caeli *Va* | sicut *On* | arduus nimis ipse, ut caelum *On* | magni mundus *Lf*.

28. saetiger spumis umeros notauit;

SAETIGER – NOTAUIT: humeros Herculis, quibus substentari potest caelum uel opprimi *Pt* | Meleagrum aprum uastatorem Arcadiae occidit Hercules, cuius humeros spumis suis aper maculauit. (*Af*) *Ap* (2x) *Ck Fd Ge Kc Lh Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vc* | Melagrum aprum dicit inmanissimum, cum quo luctatus est Hercules. Qui sc(...) suis infretebat humeros eius, quo cum pressuros erat altus orbis. Hic fabulam tangit. In gigantomachia enim quando gigantes rebellauerunt contra deos et uoluerunt Iouem de caelo trudere, cumque in una pa(r)te caeli dii contra gigantes bellatruri conuenissent, coepit ruere caelum. Athastis(?) autem su(stin)uit eum, ne caderet, quod postea Herculi tradidit sustinendum. Hoc autem ideo fingitur, quia astrologus fuit, qui Herculem docuit astronomiam, quia inquit caelum humeris suis ruente (...)stinuit. Ideo pretium ult(imum) laboris caelos meruit, quia tunc deus translatus est per h(...). Qua re ergo praeposuerit (...)perius dicta sunt hostend (...)in epilogo. Inuitat enim (...) praeteritorum exempl (...) fortiter egerunt, ut et (...) quoque uiriliter agendo nomen s(...) aeternum adquirant sicut ille fe(cit) *Pj* | Fabulam tangit gigantum uolentium et deum depellere caelo. Imposuerunt igitur sibi montes inuicem caelo tenus, et acceptis ornis iaculabant in caelum, donec conquassatum decideret particulatim, et sic Iuppiter deiceretur. Quibus obuians Hercules pugnam iniit et uicit inclinatumque caelum humeris sustinuit. *St*.

SAETIGER: bilis *Ct* | aper *Af Cg Ck Ct Ec Ed Fd Ga Ge Go Ka Lb Lf Lh Mb Mf Mh Mj Na Pc Pd Pk Pm Pn Pp Pq Ps Px Ta Vc Vh* | aper erimantius *Va* | seta gerens *Vb* | setosus aper herimantheus *On* | In Herimantho aprum ferocissimum occidit. *Ka* | Meleager uastator Arcadiae *To*.

SPUMIS: cum *Lf* | sordid(itati)bus *Vb*.

UMEROS: illos *Vf* | illius *Cg Pd Ps* | eius *Pj* | quassando caput *Ct Ec Ga Ka Lh Mh Mj Na Pd Pp Px* | quassando agitans caput *Vh* | Herculis *Ap Ec Ed Lf Pb Pm Pn Ps* | Herculi *Cg* | quibus suspensus est *On*.

NOTAUIT: maculauit *To Vb*? | infecit *Cg* | polluit *Ec Ka Lf* | aspersit *Ap Ck Ct Eb Ec Ed Ld Lh Mh Mj Pc Pd Pk Pq Ps Va Vc Vh* | asperit *Pb Pn* | respersit *Pj* | designauit *Lb* | humectauit *Kr* | signauit *Ap Ck Eb Ec Ed Lh Mb Mh Pb Pc Pd Pj Pk Pn Pp Pq Ps Va Vc* | signauit de spumis *On*.

29. ultimus caelum labor inreflexo

ULTIMUS: triumphorum *Af Ap Ck Ct Fb Fd Ge Kc Ld Lh Mj Pb Pn Pp Ps Pt Ta Vf* | extremus *Vb* | Vltima uirtus Herculis ista fuit. *On*.

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852 aprum…Arcadiae] Ovid. *Met.* 9.192

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852 Meleagrum] male agrum *Ap*(1) *Ck Ge Pb Pn Vc*; melle agrum *Ps*. | aprum] om. *Pq*. Arcadiae] achadiae *Fd*. **853** aper] om. *Fd Pt*. | maculauit] maculauit. quibus sustentaturus erat caelum *Pp*; polluit *Fd Pt*; macula *Ap*(1).

IV metrum vii

CAELUM (CAELO *Eb Ed Lf Mf Mh Pd Pm Pp Vh*): ad caelum *Eb Ec Ed Mh Pp Px Vh* | pro caelo *On* | in caelum *Lf Pm* | caelo, hoc est ad caelum sustulit *Mf* | metonomia ab Hercule, caelum *Pd* | metonomia est sustentari caelum *Mj*.
LABOR: illius *Ap Cg Ck Ge Kr Pb Pc Pj Pk Pn Pq Ps Va Vc* | tribulationis sustinendae *Ck Ge*.
INREFLEXO: infatigabili *Af Ap Ck Ct Fb Ge Kc Ld Lh Mj Mo Pb Pn Pp Ps Pt Ta Vf* | infatigato *Pj* | inuincibili *Ka Ld Pp* | inuicibile *Vb* | inreclinato *Cg* | insuperbo *Ct* | inuicto *Lf Pm* | superbo collo *Eb Ec Ed Ka Lh Mh Va Vh* | superbo forti insuperato *Mf* | inuincibile, quem nemo reflectere potuit *Lf*.
ULTIMUS – INREFLEXO: Pyloctea, Pennatis filius, ex Meliboea urbe Thesaliae, Herculi comes erat in omnibus. Defuncto autem Hercule in monte Coeta, hora defunctionis suae Pyloctean adiurauit, ut nulli obitum suum indicaret, et coniurans eum pro tali munere, donauit ei duas sagittas in felle hydrae tinctas. Greci uenientes ad Troiam consultum acceperunt non posse superare Troianos, nisi sagittas Herculis adduxissent. Tunc demum inquesierunt, ut eum inuenirent, qui sagittis Herculis haberet, quae reciproce ideo inuocabantur, quod missae redire solebant cumque illum inuenirent, tenuerunt Pyloctean, scientes quod amicus Herculis esset, et cum diu negasset nescisse Herculem et ubi mortuus fuerit, constrinxerunt eum et indicauit eis de morte eius. Tunc quaesierunt ab eo ubi sepulchrum Herculis fuit et nolens demonstrare iterum constrinxerunt eum et eos duxit ad sepulchrum. Sed quia sacramentum dederat, noluit monstrare et elidens calcaneum in sepulchrum illud cognouerunt, sed una de sagittis pedem eius uulnerauit et pes eius putefactus erat et suadente Ulixe ibidem relictus est, cum foetorem non potuisset sufferre exercitus. *Ck Ge* | Hercules cum Deianira uxore sua admodum pulchra ad quendam fluuium ueniens, dum inuenisset illum plus solito excrescentem, dimissa uxore super ripam, transposuit primum clauam curuumque arcum faretram, quoque pariterque spolium leonis, ut exoneratus uxorem transportaret. Sed remeans, uidit Nessum centaurum concumbere cum Deianira. Tunc ira feruens immissa sagitta uulnerauit illum, cuius cruor in uenenum conuersus est. Dixitque Deianire Nessus: collige tibi cruorem istum eritque tibi pro munere a me tibi dato, ut si quando animus Herculis a te declinauerit, uestem hoc cruore infectam, uiro tribuens, eius amorem tibi reuocabis. Dum ergo Hercules exosa Deianira quandam meretricem adamasset, misit ei uestem illo ueneno infectam. Dum ageret sacrificium in Aete silua mandans per Licam famulum eius, ut hora sacrificii indueret illam. Qua induta adhesit cuti illius, coepitque uenenum praecordia artusque incendere. Tunc Licam, qui ei detulerat terque quaterque rotatum misit in Euboicas undas insaniensque coepit uociferare siluamque praecidere, tandem immisit se in rogum. Cuius caro instar lactis enituit. Quem pater omnipotens inter caua nubila raptum quadriiugo curru radiantibus intulit astris, sensitque Athlas pondus, nam post Herculem ipse

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897 Pyloctea…911 exercitus] Cf. Serv. *Comm. Aen.* 3.401 (p. 413.18)

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908 noluit] uoluit *Ge.* **911** potuisset] potuisse *Ge.* **914** arcum] arcu *Ge*; om. *Pk.* | pariterque] om. *Ap Pb Pn*; et *Pc*; pariter *Pq*. **916** Deianira] ea *Pc*. | immissa] emissa *Pc Pk Pq Vc*. **917** conuersus] suspensus *gl.* uel conuersus *Pb Pn*. **919** uestem] ueste *Pk Vc*. | infectam] infecta *Pk Pq Vc*. **921** misit] misi *Pk*. | ageret] faceret *Pc*. | Aete] \h/ete *Pq*. **922** mandans] mandens *Pk.* | induta] indutus *Pc Pk Pq Vc*. **924** qui] quae *Pq Vc*. | ei] ei \uestem/ *Ap*. | detulerat…925 coepit] om. *Vc*. | misit] mittit *Pc Pk.* | insaniensque] saniensque *Ge*. **926** caua] cana *Ge*. raptum] rapuit *Pq.* | quadriiugo] quadrigi iugo *Ap.* **927** radiantibus] radientibus *Ge*; radiantibi *Vc*. | Athlas] adlas *Ap Pb Pn.* | pondus] pondit *Ap Pb Pn*.

dicitur caelum sustinere. Iste fuit ergo ultimus labor Herculis, cuius plenissime Ouidius meminit. *Ap Ck Ge* (*Pb*) *Pc Pk Pn Pq Vc*.

30. sustulit collo pretiumque rursus

SUSTULIT: illum *Mh* | sustinuit *Ap Cg Ck Fd Ge Kr Ld Pb Pc Pj Pk Pn Pp Pq Ps Va Vc* | portat *Ps* | rapuit *Eb Ec Ed Ka Lh Mh Pd Pp Px Vh* | sursum tulit *Vb* | eleuauit eum. sc· Herculem *Lf*.
COLLO PRETIUMQUE RURSUS: uirtute animi tribulationibus insuperata *Ck Ge*.
PRETIUMQUE: mercedem *On* | Deianiram *To* | hoc fuit sibi *Lb*.
RURSUS: iterum *Lh Vh* | an(...) pri(...) *Lf*.

31. ultimi caelum meruit laboris.

ULTIMI – LABORIS: quia qui uitia domat, caelum conscendit *Pd* | Caelum dicitur sustinuisse, unde inter deos dicitur positus. *On* | perseuerauerit usque in finem reliqua *Ck* | quia caelum sustinuerat *Ap Pb Pn Ps* | Quia caelum sustinuerat, ipsum in praemio postea meruit. *Af Fb Fd Kc Ld Lh Mj Pp* (2x) *Ps Pt Ta Vd Vf* | Fuit illud in praemio, igne consumptus. *Ck Ge Pn* | fuit ipsum dei praemio igne *Ap Pb* | Fuit quod igne consumptus, inter deos translatus est *Ct* | Fuit igne consumptus. *Cg* | igne consumptus *Pc Pk Pp Vc* | qui inter deos translatus *Vh* | translatus inter deos *Ga Mh Na Px* | Fuit igne consumptus et inter deos translatus. *Pq* | quia inter deos translatus est *Ck Eb Ec Ed Fd Ge Ka Ld Lh Mf Pd Pj Pk Pn Pp Pt Vc Vd Vh* | quia cum columnis suis sustulit caelum *Mh* (*Na*) | quia ille ab Athlante eruditus astrologiam didicit *Kr* | Hercules Deianiram pulcherrimam uirginem rapuit et eam uxorem habuit. Quam cum aliquando secum ferret et ad quendam fluuium nimiae profunditatis uenisset, eam deposuit clauamque cum reliquis armis secum transuexit, ut post exoneratus eam expedite ferret. Cum ergo ad illam transportandam uellet reuerti, uidit Nessum centaurum cum ea concumbere. Feruens igitur ira emissa sagitta uulnerauit illum, cuius cruor in uenenum conuersus est. Moriens autem Nessus dixit Deianirae: collige tibi istum cruorem eritque tibi pro munere a me tibi datus, ut si quando animus Herculis a te declinauerit, uestem hoc cruore infectam uiro tribuens eius amorem tibi reuocabis.

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928 cuius…929 meminit] Ovid. *Met.* 9.103-273

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928 ergo] om. *Pq*. | cuius…929 meminit] om. *Pq*. **929** Ouidius] ouidium *Ge*. **946** quia] quae *Ap Pb*. | sustinuerat[2]] sustinuit *Mj*; om. *Af*. | ipsum] om. *Pp* (2). **947** in praemio] a praemio *gl*. uel in *Ps*. **948** illud] ipsud *Pn*. **951** deos[2]] duos *Lh*. **952** est] om. *Pk*. **954** Deianiram] dianam *Mj*. **955** habuit] accepit *Fd Pt*. | Quam] quem *Ps*. | quendam] quandam *Pt*. **956** eam] eamque *Lh Ta*. | eam…clauamque] om. *Vf*; parnam quamque *Ps*. | deposuit] reliquit *Vd*. | clauamque] clam namque *Mj*; damnamque *Kc*; clanamque *Ct*; clamque *Af*; om. *Vd*. | reliquis] reliquis utensilibus *Mj*; relicus *Ps*; ceteris *Ct*; < relinquis *Pt*. | armis] arma *Mj*; armis \aliisque suis rebus/ *Kc*. | secum] om. *Ta*; et se *Vd*. **957** transuexit] transuertis *Kc*. | post] postea *Ta*. | ergo] igitur *Ta*; om. *Af*. | illam] illa *Fd*. **958** concumbere] accumbere *Ta*; concombere(!) *Af*. **959** igitur] ergo *Ta*. | ira] om. *Vf*; in ira *Vd*; ita *Ct Kc Mj Ps*. | illum] eum *Lh Pp Ta*. **960** conuersus] uersus *Pp*. Nessus] messus *Vd*; < nenus *Fd*. | Deianirae] dianae *Mj*; dianirae *Ct Kc Ps Pt Vd Vf*. **961** eritque] erit *Pt*. | tibi[2]] om. *Ct*. | ut si] nisi *Fd*; et si *Lh*. | quando] q{uonia}m *Fd*. | a[2]] ad *Pt*. **962** declinauerit] recesserit *Vf*; declinabitur *Ct Kc*. | hoc] hanc hoc *Pt*; hanc autem *Fd*. infectam] om. *Vf*. | amorem] ad morem *Vf*; | tibi] om. *Kc Mj*. | reuocabis] reuoces *Lh Ta*.

IV metrum vii

Cum ergo Hercules meretricem quandam amasset, exosa Deianira misit ei uestem illo ueneno infectam, mandans per Licam famulum eius, ut sacrificaturus in Ecche silua, hora sacrificii illam indueret. Qua indutus, adhesit cuti illius, coepitque uenenum artus illius incendere. Tunc Licam famulum, qui uestem detulerat, ter quaterque rotatum in Eubogicas proiecit undas insaniensque uociferabat, siluamque praecidebat, tandem rogo reperto immisit se in eum. Cuius caro instar lactis enituit et inter deos dicitur translatus. Iste est ultimus labor Herculis, cuius Ouidius plenissime meminit. *Af Ct* (*Fd*) *Kc Lh Mj Pp Ps Pt Ta Vd Vf.*
ULTIMI: infimi *Vb*.
CAELUM: fuit *Pk Vc*.
MERUIT: Hercules *Lf*.
LABORIS: triumphorum *Af Ta* | consumptus, quia inter deos est translatus *Ap Pb* | igne consumptus est *Va*.

32. Ite nunc, fortes, ubi celsa magni

ITE NUNC FORTES: O uos *Ec Ka Lh Mb Vh* | o ues *Mh* | poeta *Lf* | apostrophos, exclamatio *Ec Ka* | Facit nunc exortationem. *Ck Ge* | Exortatio ad uirtutum amatores, ut exempla fortium imitantes caeli altitudinem scandant. *Vd* | Post heroum gesta fortia patefacta hortatur uirtutum amatores, ut per fortitudinem fortium exempla imitentur caelique altitudinem scandant. *Af Ap Ck Fb Ge Kc Lh Mj Pn Pp Ps Ta* | Post heroum fortia gesta patefacta, hortatur uirtutum amatores ut per fortitudinem fortium exempla imitentur c... *Ap* | Post heroum fortia gesta patefacta, hortatur uirtutum amatores, ut caeli altitudinem scandant et per fortitudinem fortium exempla immitentur, dicens eis ut Hercules per uim caelum penetrauit, sic et uos. *Fd Ld Pt* | ut Hercules caelum penetrauit, sic uos regnum caelorum, quia regnum caelorum uim patitur *Pp* | ut Hercules per uim caelum penetrauit, sic et uos. Regnum enim caelorum uim patitur. *Ec Ka Lh*.
ITE: agite (?) *Vb* | o *Lb*.
FORTES: o uiri *Lf* | milites Christi *Ap Cg Ck Ge* | uirtutibus animorum *On*.
UBI: qua *Ct Fd Ld Pd Pj Pk Pn Pp Pq* | quo *Pj Pk Pn Pp Pq Ps Vc* | qualis pro quo *Ap Ck Ge Pb*.
MAGNI: Herculis *Ap Cg Ck Ct Ge Pb Pc Pd Pk Pn Pq Vc*.

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963 Deianira] diana *Mj*. | ei] om. *Ps*. **964** illo] illorum *Fd*. | mandans] mandans ei *Pp*. | per] om. *Ct*. | Licam] lica *Kc*; om. *Ct*; liciam *Af*. | eius] om. *Pp*. | ut] om. *Ct*. | sacrificaturus] > cum sacrificaret *Kc*; sacrificatur *Fd*. | Ecche] echiae *Mj*; ethe *Ct*; ehe *Af*. **965** silua] deae *Mj*. | hora] om. *Vf*; illa hora *Mj*. | sacrificii] om. *Vf*; sacrificia *Pt*. | illam] eam *Vf;* illa *Af Kc*; illum *Fd*. indueret] induebatur *Ct*; indueretur *Kc Pp Ps*. | Qua] quia *Fd Kc Ps*. | indutus] induta *Vf*. | cuti] om. *Ct*; cuta *Fd*. | illius] eius *Mj Ta*; illi *Ct*. **966** incendere] infundere et incendere *Fd Pt*; incedere *Lh*. | Licam] boam *Ct*. | famulum] famulam *Fd*. | detulerat] adtulerat *Vf*. | ter] terque *Mj*. **967** in…uociferabat] religauit *Ct*. | Eubogicas] eubogigas *Af*; euboeas *Fd*. | uociferabat] uociferatur *Ps*; quoque uociferabatur *Af*; uociferabatur *Fd*. **968** siluamque] siluam *Fd Mj Pt*. praecidebat] petebat(?) *Af*; praedicebat *Vd*. | tandem] tantique *Ct*. | reperto] repeto > preparato *Kc*; repleto *Mj*; ignis *Ct*; comperto *Fd Pt*. | in eum] om. *Ct*. | Cuius caro] statimque *Ct*. Cuius…969 enituit] om. *Mj Vf*. | instar] om. *Kc*. **969** Iste] sed iste *Ct*. | Iste…970 meminit] om. *Vf*. | est] om. *Lh*. **981** nunc] om. *Ge*. **983** heroum] hero ei *Ap*. | patefacta] patefacte *Lh Ta*; p{er}acta *St*; patafacta *Ap*. **984** fortium] eorum *St*; > fortius *Af*. | imitentur] imiten *St*. scandant] scandent *Ta*. **986** heroum] hero u{er}o *Fd*. **987** et per] semper *Ld*. **988** immitentur] inmitenter *Fd*; imitentur *Ld*. | ut] ait *Ld Pt*. | Hercules] herculem *Pt*.

33. ducit exempli uia. Cur inertes

DUCIT: uos *Lb Vf*.
EXEMPLI: Herculis *Ap Ck Ge Pb Pn Ps* | exemplo Herculis *On* | praescripti *Lf* | quia Christus pro uobis passus est in cruce *Cg Ck Ge* | ubi patet caeli aditus *Fd Ld Pt*.
UIA: ratio *Lf*.
CUR: terga *Lh*.
INERTES: pigri *Af Ap Cg Ck Ct Fb Fd Ge Kc Lb Ld Lh Mj Mo Pb Pc Pd Pk Pn Pp Pq Ps Pt Ta To* | infirmi *Pp* | sine arte *Vb* | sine sensu *Mb* | zagon (OHG) *Lf* | nolentes laborare *Ec Ga Ka Mh Na Vh* | fugitis *Ec Ka Vh* | Pigri quare uirtutes fugitis? *Pj* | Cur clipeum fortuitu contemnitis? *Af Ap Ck Fb Ge Kc Lh Mj Pb Pn Ps Ta Vf*.

34. terga nudatis? Superata tellus

TERGA NUDATIS: monstratis *Fb Fd Ld Pt* | dorsa fugiendo *Ap Ck Ct Fb Fd Ge Ld Pb Pc Pd Pj Pk Pn Pq Ps Pt Va Vc* | dorsa spoliatis *Vb* | uitiis contra quae dimicatis *On* | Scuto protectionis relicto, terga hostibus nuda praebentes fugitis. *Pp Va* | fugiendo ·i· laborem per deum tolerando *Kr*.
NUDATIS: abicitis *Af Ck Ge Kc Lh Mj Pn Pp Ps Ta To Vf* | abiectis *Ap Pb* | refugitis *Cg* | fugitis *Ec* | sagittis saecularis aduersitatis *Ck Ge* | ad fugam *Ec Ka Lh* | ad fugam ueritatis *Mf* | fugitis aduersa *Lf*.
SUPERATA TELLUS: Euictis terrenis cupiditatibus patet caeli aditus. *Fb Ld Pt* | Superatis terrenis cupiditatibus super sidera caelum cons\c/enditur. *On* | pro nihilo ducta ea, quae in terra sunt *Pj* | quae in terra sunt superata *Ec Ed.*
SUPERATA: a uobis *Vf* | uincta *Vb* | uicta *Er* | pro nihilo ducta *Ap Cg Ck Ct Ge Kr Pb Pc Pk Pn Pp Pq Ps Va Vc* | uiribus animi *Lf*.
TELLUS: caro *Ck* | terra *Pp* | terrea *Px* | terrena *Ec Ka Lf Lh Mh* (2x) *Mj Vh* | peccata *Mh* | caro hominis *Ap*.

35. sidera donat.

SIDERA DONAT: deus *Mj* | in remuneratione *Cg Ck Ge*.
SIDERA: astra *Vb* | caelum *Ck Fd Ld Pt Vf* | caelestia *Lf* | hoc est caelum *Ps* | caelestem habitationem *Pj* | regnum caeleste *Kr* | sidera errantia, quibus procella tenebrarum in eternum seruata est *Ck Ge*.
DONAT (> DOMAT *Ck*): domat *Ck Pk* | superat, uincit *Ck Ge* | Ideo haec fabulosa Boetius proponit, ut sancti uirorum fortium laborem imitentur pro deo, nec conuersus semel retrorsum respiciat *Kr.*

1010 clipeum] elipeum *Mj*. | contemnitis] contemnis *Lh*. **1020** abicitis] abiatis *Ta*; **1025** quae[2]] quia *Eb*.

V prosa i

HEADNOTE: Exponit quid sit casus. *Ka Lh Pp.*

1. Dixerat orationisque cursum ad alia quaedam tractanda atque expedienda uertebat.

DIXERAT: philosophia *Af Ap Lb Lf Lh Pj Ta To Vb* | sic *Lf* | haec *Pj Pn* | superiora *Bc* | praedicta *Ct Pp* | supradicta *Va* | haec uerba *Ec Ka Lh* | haec praedicta uerba *Vd* | quae supradicta sunt *Ck Ge Pn* | haec supradicta *Ps* | concinerat *Ck Ge* | cecinerat superiora *Cg*.
ORATIONISQUE: rationis *Mb* | locutionis *Ps To* | disputationis *On Ta* | loquentis *Lb* | suae *Mg* | mihi precantis *Lb*.
CURSUM: ordinem *Ap Cg Ck Ge Pb Pn Ps* | seriem *Af Ct Kc Lh Mg Mj Pj Pp Ps Pt Ta To Vd Vf*.
AD ALIA: quasi *Lf* | iura *Lh Ta To Vb* | ab intentione Boetii *Af* | quam uellem *Pt* | quam ego uellem. Nam superiorem exhortationem prolongare adhuc parabat, hoc est ut mortales homines per uirtutum culmina immortalitatem consequi studerent. *Af Ct* (*Fd*) *Kc* (*Ld*) *Lh Mg Mj Pp Ps Pt Ta To Vd Vf* | ad exercitium bonum prouocare mortales, per quod ad immortalitatem pertingerent *Af Ta Va*.
TRACTANDA: narranda *Af Ap Ck Ge* | exponenda *Lh Ta To Va Vb* | dicenda *Lb Pp* | cogitanda *Ka Lh* | perficienda uel resoluenda *Cg* | perficiendam uel resoluendam per disputationem *Ps* | resoluenda per descriptionem *Pj*.
EXPEDIENDA: exponenda *Ap Bc Ck Ge Lf Mf Mg Pb Pj Pn Pq Vc* | deponenda *Ct Kc Ps To* | disponenda *Pp* | aperienda *Ed Ga Ka Lh Mb Mh Na Va Vh* | explicanda *Ct Eb Ed Ga Ka La Lb Lh Mb Mh Mj Na On Pp Px Ta Vh* (*Wa*) | erudienda *Fd Ld Pt Vf* | narranda *Lh Ta To Vb* | enarranda *Ps* | manifestanda *Kr Pj* | depromenda *Fd Ld Pt* | ostendenda *Lf*.
UERTEBAT: conuertebat *Ap Ck Ge*.

2. Tum ego: Recta quidem, inquam, exhortatio tuaque prorsus auctoritate dignissima, sed quod tu dudum de prouidentia quaestionem pluribus aliis implicitam esse dixisti re experior.

RECTA: iusta *Pj* | est *Ap* (2x) *Ck Ge Lb Lf Mf Pb Ta Vb*.
QUIDEM: Quidem expletiua coniunctio est hoc loco, nam ornatus causa tantummodo posita est. Hic abripuit eius intentionem. *Af Ct Kc Lh Mg Mj Pp Ps Ta Vd*.
INQUAM: dixi *Af Vb*.
EXHORTATIO: ratio *Ec Ga Mh Na* | doctrina *Ap Ck Ge Mb* | ammonitio *Lb* | inuectio *Ec Ka Lh* | instructio *Ap Ck Ge* | locutio *Ps* | est *Ps* | est tua *Fd Ld* |

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11 haec supradicta] haec \quae/ supradicta \sunt/ *Ps.* **18** quam] quae *Af Pp Ta To.* | ego] om. *Fd Ld Pt.* | uellem] uellet *Fd.* | exhortationem] ex orationem *Af Vf*; adhuc orationem *Mj.* | adhuc] om. *Pp.* | parabat] parat *Vd.* | hoc…19 est] om. *To.* **19** homines] om. *Ps.* | uirtutum] uirtutem *Fd.* | studerent] < student *Ta.* **21** mortales] hoc in loco *Ta.* | immortalitatem] mortalitatem *Af.* **26** explicanda] explicienda *Ct.* **29** ostendenda] ostenda *Lf.* **38** Quidem…ornatus] om.*Vd.* | hoc] in hoc *Af.* | nam] om. *Ct.* | ornatus] hornatus < hortat(...) *Pp*; ortus natus *Ps.* **39** Hic… intentionem] om. *Ct.* | abripuit] arripuit *Mg Ta.* | eius] eis *Ps*.

V prosa i

intuitis uersibus *Ec* | in uersibus tuis *Lf Pp* | in uersibus *Ed Pm* | exortata es *Pq* | qua me exortata es *Ap Bc Ck Fd Ge Ld Pb Pn Ps Pt Ta Vc* | qua nos exortaris ad uirtutum exempla *Pj* | nihil necessarie et fortuitu in hoc mundo sed ex prouidentia diuina et ordinatione fieri *Ap Ck Ge Pb Pn Vc* | nihil necessarium et fortuitum in hoc mundo *Pq* | quia dixisti ite nunc fortes et cetera *Pj* | Exhortatio fuit ubi dixit supra Ite nunc fortes. *Lf* | Sapientiae est hortari iter scandere uirtutum. *Ec Ed Ka* (*Lf*) *Pm*.

TUAQUE: est *Ap Pb* | est tua *Pt*.

PRORSUS: certe *Af Lh Ta To Vb* | omnino *Lf*.

AUCTORITATE: sententia *Af Ta To Vb* | scientia *Lh* | quia philosophia diceris *Pt*.

DIGNISSIMA: est *Lb* | honestissima *Lf* | quae decet philosophiam *On* | ut fulciatur *Ed Ga Mb Mh Mj Na Va Vh* | ut tu eam promereres *Ap Ck Ge Pb Pn Ps* | quia talia tibi decent *Vh*.

QUOD: quia *Af Ec Ga Mh Na Pq*.

DUDUM: retro *Ta*.

PROUIDENTIA: dei *Af Ck Ge Lf Lh Mf Ta To Vb*.

QUAESTIONEM: rationem *Mb Mj* | interrogationem *Lf* | dico *Vh* | (...)dicta sunt de serie fati (...)sibus et reliqua *Lf*.

PLURIBUS: questionibus *Af Ap Cg Ck Fd Ge Go Lb Ld Lf Lh On Pb Pc Pj Pk Pn Pp Pq Ps Pt Ta To Va Vc Vh* | questionem *Vf* | rebus *Ec Ka Lh*.

ALIIS: pluribus *Vb*.

IMPLICITAM: inuolutam *Af Ap Ck Fd Ge Kr Ld Lh On Pb Pc Pj Pk Pn Pp Pq Ps Pt Ta To Va Vb Vc Vf* | insertam *Mb Mj* | inretitam *Cg Ps* | comprehensam *Lf* | inuectam *Ka* | inuictam *Ec Lh*.

DIXISTI: ubi dixit talis namque materia est ut una dubitatione succisa, aliae multae uelut hydrae capita succrescant *Ec Ka Lh Va*.

RE EXPERIOR: iterum probo *Vb* | effectu approbo *Af Ct Kc Lh Mg Mj Pd Pp To Vf* | affectu approbo, quod ita sit *Fd Ld Pt* | ipsa causa probo, quod ita sit *Ap Cg Ck Ge Pb Pc Pj Pk Pn Ps Vc* | uerum esse *Ec Ka Lh Px* | uerum esse intellego *Lh Pq* | uerum esse in causa *Mb Mh Va Vh* | uerum esse causam *Ed* | ueritatem rerum, causas probabo *Pp* | reprobor; ad probationem reuoco *Bc* | causa ueritatis ad probationem prouoco *Af Lh To* | Melius experiri cupio ·i· intellego uerum esse. *Ec Ka*.

RE: in *Ec Ga Ps* | cum *St* | ipsa *On* | causa, ratione *Ec Ka Lh* | ueritate *Ga Mh Na* (*Wa*) | in ueritate *Vh*.

EXPERIOR (> OPERIOR *Lb*): praestolor *Lb* | intellego *Ps* | recognosco *Lf* | approbo *Mo Ps*.

3. Quaero enim an esse aliquid omnino et quidnam esse casum arbitrere.

QUAERO: requiro *Ap Ck Ge* | interrogo *Ap Ec Fd Ga Ld Lf Lh Mh Mo Na Pb Ps Pt Vh* | interrogat *Px* | ut dicas *Lb* | a te *Ap Ck Ge On* | Requiro a te si ad rerum naturam possit esse casus, quae utique prouidentia gubernatur. *Cg Ps*.

AN: utrum *Vb*.

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45 qua me] quam *Ck Ps*; quae *Ge*; quia *Ap Pb Pn*; quae me *Pt*. | exortata es] exortaris *Bc Ta*. **47** necessarium] > -rie *Pq*. | fortuitum] > -tu *Pq*. **49** Sapientiae] sapientia *Ec Ka*. | iter] et iter *Ka*; inter *Pm*. **68** multae] capita subita *Ka*. **70** effectu] effectum *Mg*; affectu *Mj Pd Vf*. **71** affectu] affecta *Fd*. | ipsa] ipse *Cg*. | probo] probor *Cg Ck Ge*. | quod^{2}] a *Vc*. | quod^{2}…sit^{2}] om. *Cg Pc Pj Pk*. **73** uerum^{1}] ueram *Mb*. **74** ad^{2}] ab *To*. **75** prouoco] reuoco *Af*.

V prosa i

AN ESSE ALIQUID: ita sit *Pq* | arbitreris *Fd Ld Pt* | et si aliquid est *Lb* | si ad rerum naturam possit esse casus *Ap Ck Ge* | si sit aliquid nomine casus, et si est, tunc dic quid sit *Ed* | Hic etiam tangit illam sententiam de qua dixit: in hac enim materia de prouidentiae simplicitate, de fati serie, de repentinis casibus quaeri solet. *Va*.
ALIQUID: casum *Ck* (*sc.*) *Ec Fd Ld Pj Pt Vh* | casus *Go On*.
OMNINO: certe *Af*.
QUIDNAM: arbitrere *Lf*.
CASUM: fortunam *Ct Pp* | fatum *Af* | de casu *Va* | casus subitaneus euentus *Ga Mh Na Vh* | subitaneos euentus *Ka*.
ARBITRERE: estimes *Vb* | arbitreris *Af Cc Eb Ec Ed Fd Lb Ld Lf Mb Mf Mh Pj Pt Va Vh*.

4. Tum illa: Festino, inquit, debitum promissionis absoluere uiamque tibi qua patriam reueharis aperire.

TUM ILLA: quaero *Go* | de casu *Pk*.
FESTINO: propero *Ap Cg Ck Ge To* | occurro *Fd Pt* | occurrere *Ld* | ut eum sanum redderet, sicut superius dixit, quando aegrum eum uocauit *Va*.
INQUIT: dixit *Vb*.
DEBITUM PROMISSIONIS: quae restant dicere *Ec Ed Ka Lf Pm* | quo sc· promiseram te reducere in patriam *Fd Ld Pt* | quo sc· promisit se illum in patriam reducturam *Af Ct Kc Lh Mg Mj Pp Ps Ta To Vf*.
DEBITUM: uotum *Ec Ka Lh*.
PROMISSIONIS: tuae sanitatis *Ec Ed Ga Ka Lh Mb Mh Na Va Vh* (*Wa*).
ABSOLUERE: perficere *Af Cg Ck Ec Fd Ga Ge* (2x) *Ka Kc Ld Lf Lh Mf Mg Mh Mj Na Pb Pd Pj Pn Pp Pq Ps Pt Px Ta To Vc Vf Vh* | implere *Ps* | persoluere *Ap* | reddere ut eum sanare *Vb* | Vnde et absolutos dicimus perfectos. *Cg Ck Ge*.
UIAMQUE: rationem *Cg* | salutis pristinae *On* | id est *Lf* | potius reuereare (...) ad patriam quam quaestiones enodare *Pj*.
QUA: uia *Vb* | per quam *Ec Ed Lf Pm*.
PATRIAM: ad *Go Lf* | ad patriam *Vb* | in (...) *Wa* | sapientiam *Ka* | rectum sensum *Lf* | in statum intellegentiae *Va* | ad proprium statum *Pj* | ad paradisum *Pp Vc* | in pristinum statum *Ec Ed Ga Ka Lh Mb Mh Na Px Vh* | ad pristinum statum intellegentiae *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc* | ad paradisum contemplatione *Pc Pk* | ad paradisum contemplationis, quod utique iam prope est. Sed ea quae tu interrogas impediunt te, quoniam dum me in his remoraris, non potes audire ea quibus a me informandus es. *Ap Ck Ge Pb Pn* | rationem pristinam uel in paradisum, aut certe in contemplationem diuinam, qua fruebaris in prosperitate degens *Af Ct Fd Kc Ld Lh Mg Mj Pp Ps Pt Ta To Vf* | patriam paradisum dicit. (...) mentem ipsam uiam, inquit, tibi ostendam per quam reuearis ad patriam ·i· ad (men)tem tuam per quam mentis tuae (...)s effici merearis *Pj* | scilicet uiam tibi, quae te domum reuehat ostendam. Pennas etiam tuae menti, quibus se in altum tollere possit, affigam. *Pq*.

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90 naturam] naturarum *Ap*. **98** arbitreris] arbibteris *Lb*. **109** quo sc·] sc· quod *Pt.* **110** promisit] promisisset *Ps*; permisit *Lh Ta*. | se] om. *Ps*. **111** reducturam] reducere *Pp*; reducturum *Af Mg Mj*. **123** intellegentiae] intellegentiae suae *Ap Pb*. **126** rationem] ad rationem *Ct Lh Ta*. | uel] tibi *Mj*. | uel…127 paradisum] om. *Pp.* | in] om. *Fd Ld Pt Vf.* **127** contemplationem] contemplatione *Af Vf*. | diuinam] diuina *Vf*; om. *To*. | qua] quae *Pt.* | prosperitate] prosperitatem *Ps*. **128** degens] om. *Pt.*

V prosa i

APERIRE: manifestare *Lf Vb* | demonstrare *To* | a contemplationem *Pp*.

5. Haec autem etsi perutilia cognitu tamen a propositi nostri tramite paulisper auersa sunt, uerendumque est ne deuiis fatigatus ad emetiendum rectum iter sufficere non possis.

HAEC: de casu et de aliis *Lf* | quae requiris *Mj Pq Vc Vf* | quae quaeris *Va Vd* | quae tu interrogas *Cg* | quae requiris de casu *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Pb Pc Pj Pk Pn Pp Ps Pt Ta* | quamuis ualde in pristinum statum *Px*.
ETSI: quamuis *Fd Lb Lf Lh Va Vf Vh*.
PERUTILIA: sint *Lf Ps* | sunt *Bc Ld Pn Pt* | ualde *Ap Ck Ec Ga Ge Go Ka Lf Lh Mb Mh Na On Ta To Va Vh* (*Wa*) | ualde perutilia *Vb* | ualde utilia *Af Lh* | de causa *Mj* | de casu quae dixisti *Vh* | Per utilitatem fecimus ut a tramite, a proposita ratione, discedebamur, et illam nunc reuocat. *Ed*.
COGNITU: cognitione *Af Ap Cg Ck Eb Ec Ed Fd Ge Go Ka Kc Ld Lh Mb Mf Mg Mh Mj Pb Pj Pn Pp Pq Ps Px Ta To Va Vc Vf Vh* | ex cognitione *Vb* | in cognitione *Lf* | cogitatione *Pt*.
A PROPOSITI – SUNT: Ego, inquit, proposui te in pristinum contemplationis statum reducendum, quod utique iam prope est. Sed ea quae tu interrogas impediunt te, quoniam dum in his me remoraris, non potes audire ea, quibus a me informandus es. *Af Ct Fd Kc Lh Mg Mj Pp Pt Ta To Vd Vf*.
PROPOSITI: uoluntatis *Mj* | uoluntate *Mb* | a propositione *Lb* | supra dicti *Pp* | dico *Vh* | a coepta disputatione *Va*.
TRAMITE: rectitudine *Af Fd Kc Ld Lh Mf Mg Mj Pp Pt Ta To Vf* | inceptione *Eb Ec Ed Ka Lh Mb Mh Pp Px Vh* (*Wa*) | uia *Vb* | erti *Lf* | Trames dicitur uia a transmittendo, quia transmittit aliquem de loco ad locum. *Pj*.
AUERSA SUNT: non est tractandum *Bc* | non est nunc tractandum de his *Ap Ck Ge Pb Pc Pk Pn Ps Vc* | praetermittenda mihi uisa sunt *Va* | Ab eo, quo eum coepit consolari, uersa sunt haec, quippe de fato, prouidentia, casu, arbitrio et ceteris, quae sequuntur narrans. *Eb Ec Ed Ka* (*Lf*) *Pm*.
AUERSA: remota *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pn Pp Pq Ps Pt Ta To Vc* | semota *Pj* | aliena *Vh* | contraria *Ap Cg Ck Ge Ka Lh Pj Ps* | diuiata sunt *Vb* | retorta sunt *Vf*.
UERENDUMQUE: timendum *Af Ap Cg Ck Fd Ge Ka Kr Lf Lh Pp Ps To Vb* | ualde timendum *Pj*.
NE: tu *Ld Pt* | pro ut *Go*.

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158 Trames…159 locum] Cf. Isid. *Etym.* 15.16.10

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141 quae] hoc est quia *Af*; et sc· qui *Fd*; qui *Mg*; quae \tu/ *Ck*; quae tu *Ge.* | requiris] requireris *Ld*; requiris a me *Ta.* | casu] causa *Kc*; casus cognitione *Pp*. **151** inquit] om. *Mj*. | proposui] imposui *Af*. | te] om. *Vf*. | pristinum] prostinam *To*. **152** quod] qui *Fd*. | utique] utiquam *Vf*. Sed] si *Ct.* | impediunt] non impediunt *Ct.* | te] om. *Vd*. **153** quoniam] quos *Mg*. | dum] tu *Fd*; om. *Vf*. | dum…me[2]] his immorata non possum aperire tibi quomodo *Vd.* | me remoraris] memoraris *Lh Ta*. | non] om. *Mj*. | non…154 es] om. *Vf*. | potes] potest *Fd Lh*. | audire] adire *Kc*; a\u/dire *Lh*; uidere *Fd Pt*. | ea] om. *Fd.* | a me] om. *Mj*. | informandus] infirmandus *Af*. **160** his] a his > abis *Ap*. **161** quo] quod *Ka*. **162** prouidentia] de prouidentia *Ec Ka*. | casu] de casu *Ec*. | arbitrio] et de arbitrio *Ec Ka*. | et ceteris] om. *Ka.*

DEUIIS: in *Ga Mh Na* | a *Lf* | awiggi (OHG) *Lf* | itineribus *On* | erroribus *Pj* | sententiis *Ec* | huiusmodi questionibus *Vh* | longis anfractibus quaestionum *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pj Pk Pn Pp Pq Ps Pt Ta To Va Vc Vf* | Deuia dicuntur ubi plurimarum (con)iunctio uiarum erro(r)em generat. Deuia uero hic (...)em diuersarum rerum senten(ti)as. *Pj*.

FATIGATUS: lassatus *Vb* | lacessitus *Af Lh Ta To* | quia magna interrogabat *Af Lh Ta*.

AD EMETIENDUM: perambulandum *Af Ap Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pj Pk Pn Pp Pq Pt Ta To Vc Vf* | ambulandum *Mg* | mensurandum (*Ga*) *Ka Lh Mh Na Px Ta To Vb Vh* | complendum *Pj* | demensurandum *Af* | peragendum *Ct Eb Ed Lh Mb Pp Px Vh* | ad peragendum *Ec Va* | ad pergendum *Ka Ps* | ad (...) *Wa* | pleniter intellegendum *Lf* | ad perficiendum (*Ga*) *Ka Mh Na Vh* | ad pertranseundum (*Ga*) *Ka Mh Na Vh* | quia sic ambulamus quasi terram mensuremus *Ec* (*Ga*) *Ka Mh Na Vh*.

RECTUM ITER: reditus patriae, quia dixit uiamque tibi qua patriam reueharis *Lf* | per quam debes reue(...) ad patriam *Vh* | Qui in deuiis ambulat, desinens uiam latam, saepe errat. *Ed*.

SUFFICERE: post *Ap* | durare *Ec Ka Pp* | perficere *Ps* | satis esse *Pj* | sustinere *Ka Lh* | sufferre uel perambulare *Ap*.

6. Ne id, inquam, prorsus uereare; nam quietis mihi loco fuerit ea quibus maxime delector agnoscere.

NE ID: ne timeas illud quod dicis *Va* | (...) quaestiones de prouidentia et reliqua *Lf* | ne sufficere possim *Pj*.

INQUAM: ut dixi *Af Vb*.

PRORSUS: certe *Af Vb*.

UEREARE: timeas *Af Ec Fd Ld Pj Pt Ta To Vb* | times *Ka Lh* | pro uerearis *Af Eb Ec Lf Pp*.

NAM: sed *Bc*.

QUIETIS – FUERIT: Mihi dicis quae peto: locus mihi quietis non inquietudinis. *Lf* | Tunc mihi locus quietis est. *Eb Ed*.

QUIETIS: requietionis *Ka Lh* | pro quieto *Ap Bc Cg Ck Ge Pb Pc Pn Ps Vc* | pro quiete *Ct Fd Kc Ld Lh Mg Mj Pj Pp Pt Ta To Va* | pro inquieto *Pk* | pro quietum *Pq* | in anima *Lf*.

MIHI LOCO FUERIT (MIHI \LOCO/ FUERIT *Pd*): sicut loco patris pro patre *To* | Sic dicimus loco patris est mihi pro patre. *Af Ct Fd Kc Ld Lh Mg Mj Pd Pp Pt Ta* | Inquit omnia quae praedicta sunt (...)biliter et fixe intellegam (...) necesse ut de sequenti(bus) (...) dubites, quia satis sufficiam (...) ea quae dicturae sunt audi(en)da. *Pj*.

LOCO: in *Ec La Lb Mh Na Pp* | ad locum *Lf* | meae mentis *Ap*.

FUERIT: esse poterit *Bc Lh Ta* | esse potuerit *Af*.

EA: documenta *Pp* | eas res *Pj* | appellat quaestiones praesentes *Lf*.

QUIBUS: de *On*.

AGNOSCERE: se *Bc* | cognosco ea *Ap*.

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171 longis] sis longis *Mg*; om. *Af Kc Lh Mj Ta To Vf.* | anfractibus] anfractis *Ps*; anfractionibus *Pj*; abstractibus *Ap*; acstractibus *Pb.* | quaestionum] om. *Pc Pk Va*. **182** sic] sicut *Ec*. mensuremus] mensuramus *Ec*. **206** Sic] nam *Pd*; sicut *Ct*; si *Fd*; sic enim *Af Lh Ta*. **207** mihi] mihi ·i· *Ct Pd Pp*; mihi ille *Af Kc Lh Mg Mj Pp Ta*; mihi ille ·i· *Pp.*

7. Simul, cum omne disputationis tuae latus indubitata fide constiterit, nihil de sequentibus ambigatur.

SIMUL: praesertim *Af Fd Kc Ld Lh Mf Mg Mj Ps Pt Ta To Va Vd* | maxime *Pd Pj Va Vf* | dicendum *On* | alia causa *Ck* | sed erit loco quietis *Pj* | maxime uel praesertim *Ap Bc Cg Ck Ge Pb Pk Pn Pp Pq Vc* | (...)ab hominibus d(...) (...)rtunt nunc in (...) aliud. sic (...)sseras (...) *Lf* | diuina ratio (...) *Lf*.

CUM – CONSTITERIT: cum dispositionis nostrae sententia fuerit succisis quaestionibus, quae ex latere possunt oriri *Af Ap Ck Fd Ge Kc Lh Pb Pn Pp Ps Pt Ta Vd* | Sententia nostrae questionibus dispositionis succedit, quae ex latere possunt oriri. *Mj*.

CUM: cum disputat *Pb*.

OMNE – LATUS: quicquid ex latere argumentando protuleris *Ap Bc Ck Ge Pb Pc Pk Pn Pp Pq Ps Va Vc*.

OMNE: totum *Pn*.

DISPUTATIONIS: rationis *Mb* | assertionis *Bc* | quae supra dixisti *Lf*.

LATUS: aeuum *Mj* | societas *On* | kera (OHG), uersio *Lf* | pars *Ec Ga Ka Mh Na Pd* | ex omni parte *Cg Ck Ge Ps* | omnis pars *Fd Ld Pt Vf* | omnis pars sine dubitation(e) *Pj* | ex latere *Af Lh Ta Vb* | deuium quasi ex latere *Mb Vh* | omne solidum *Bc*.

INDUBITATA: roborata *Cg Ck Ge Ps* | solidata *Cg Ps* | ablatiuus *Ps* | non *Vb*.

FIDE: meae fide\m/ *Pj*.

CONSTITERIT: claruerit *Ap Ck Ge* | stabilitum fuerit *Af Lh Ta To Vb* | firma sit *Ga Ka Mh Na* | ita certum sit *Ec Lf* | ut nihil sit incerti (*Ga*) *Ka* (*Mh*) *Na Px Vh*.

NIHIL: et *Ps* | ut *Eb Ec Ed Ld Lf Pm* | usque modo *Vh*.

DE SEQUENTIBUS: rebus *Ec* | conclusionibus *Pt* | conclusionibus; quod tu protuleris *Ap Ck Fd Ge Ld Pb Pn Pq Ps Vc*.

AMBIGATUR: dubitetur *Af Fd Ld Pj Va Vb* | dubitatur *Ka Lb Lh Pt To* | a me *Lf* | ambigi potest *Eb Ed Pp Px Vh* | ambigi potes *Mb* | am(...) *Wa* | quia solida es *Bc*.

8. Tum illa: Morem, inquit, geram tibi, simulque sic orsa est: Si quidem, inquit, aliquis euentum temerario motu nullaque causarum conexione productum casum esse definiat, nihil omnino casum esse confirmo et praeter subiectae rei significationem inanem prorsus uocem esse decerno. Quis enim cohercente in ordinem cuncta deo locus esse ullus temeritati reliquus potest?

MOREM – GERAM TIBI: comorigerabor *Pd* | morigerabor *Pj* | morigeram *Vf* | morigeror, moribus obsecundo *Kr* | morigerabor tibi *Va* | tuum morem tibi geram *Ed* | faciam iusta mores tuos *Af Va* | morigebor tibi; iuxta tuum morem faciam *Pq* |

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223 praesertim] < praesenti(...) *Ap*; praesertim ut *Cg*; praesentim *Pb*. **225** cum[2]] om. *Pb*. dispositionis] disputationis *Af Pb Pn Pp*; disputatione (< dispotatione) ·i· disputationis *Ap*. nostrae] tuae *Fd Pt*. | fuerit succisis] sic cid{...} *Kc*. | succisis] suis *Ct*; indubitati uel succisis *Pt*; indubitabilis succisis *Fd*. **226** quaestionibus] quaestionibus inuestigata *Ct*. | quae] om. *Fd*. | ex] om. *Ge*. | possunt] possit *Kc*. **230** quicquid] qui quid *Bc*. | ex] om. *Bc*. | latere] altero *Ps*. argumentando] argumento *Ps*. | protuleris] praetuleris *Ap*. **240** stabilitum] stabilita *Af*; < stabilita *Lh*. | fuerit] fe(...)rit *Af*. **241** incerti] ucerti *Px*. **243** quod] quas *Fd Ld*. | tu] tua *Ap Ck Ge Pb Pn*. **244** protuleris] intuleris *Ld*.

secundum consuetudinem faciam tibi *Ps* | explanabo, quae requiris *To* | more meo geram, explanabo quae requiris, uel morigerabor tibi ·i· uoluntatem tuam perficiam *Af Ap Ck Ct Ge Kc Lh Mg Mj Pb Pn Pp Ps Ta* | morigerabor tibi secundum uoluntatem tuam; ad interrogate loquar. Morigera dicitur alteris uoluntatem perficiens. *Fd* (*Pt*) | Absoluo promissa. *Ec Ed Pm* | Absoluo promissa secundum morem meum, ut antea feci. *Lf*.

MOREM: meum *Ed Lf Pm* | usum *Vb* | uoluntatem *Ap Ck Ec* (*Ed*) *Fd Ge Ka Lb Ld Lh Pb Ps* (*Wa*) | consuetudinem *Cg Ck Fd Ge Ld Lh Pp Ps Pt* | consuetudinem tuam *Mb* | meam consuetudinem *Ec Ga Ka Mh Na Pj Px Vh* | more meo *To* | tuum morem *Eb*.

INQUIT: dixit *Vb*.

GERAM TIBI: agam *Vb* | faciam *Lf Mb* | consentiam *Bc Cg Ck Ge Pj Pn Ps Vc* | consentiam tibi *Pk Pp Va* | consentiam mox *Ap Pb*.

SIMULQUE: mox *Ap Ck Ec Ge Ka Lf Pn Ps* | statim *Fd Ld Pt Va*.

SIC ORSA EST: coepit *Fd Ga Ld Na Pt* | incepit *Cg* | incipiens *Mb* | sic coepit *Ka Mb* | sic incoepit *Ck Ge Ps* | incipit loqui *Vb* | coepit loqui *Ec Lh Ta* | sic coepit loqui *Af Va* | a uerbo ordior *On* | (...)ta est *Wa*.

SI QUIDEM – DEFINIAT: si cui aliquid euenit *Ed* | haec definitio generalis et uulgaris *To* | Haec definitio uulgaris est et generalis. In sequentibus autem dicturus est philosophorum definitionem. *Af Ap Ck Ct* (*Fd*) *Ge Kc Ld Lh Mg Mj Pb Pn Pp Pt Ta Vd Vf* | (R)es quae significatur subiec(tum) est uoci quae signif[ic]at eam (...) uox si non habeat (sub)iectum quod significet, in(an)is est, quia non habet quod sig(ni)ficet. Si tamen ita definiatur (...)si teme(ra)rio motu (...) nulla causarum conexione productus siue etiam (...)anis uox esse dicitur praeter (sub)iecte rei significati(on)em, quasi quodammodo ipsam nihil (...) subiectum eius, eo quod (nil)hil aliud significet (...) nihil quod utique (nom)en est, substantia (ta)men non est. Tale est et illud (quo)d Alcuinus in quaestionibus (inter)rogans dicit, quid est (et?) non est? Quod utique (ni)hil esse respondet (...) ut dictum est nom(en) substantia uero non est. *Pj*.

SI QUIDEM: (...)amquam *Wa* | certe *Pj* | pro si *Fd* | cui *Eb*.

INQUIT: dixit *Vb* | illa philosophia *Lf*.

EUENTUM: fortuitum *Ck Ge Ps* | fortunam *Af Lh Ta* (2x) *Vb* | aliquem *Px* | casum *Eb Ed*.

TEMERARIO: praesumptiose *Ta Vb* | praesumptuoso *Af To* | fortuitu *La* | subito fortuitu *Cg Ps* | subi(...) *Wa* | subitaneo *Pj* | instabili *Pp* | instabili, improuiso *Ec* | instabili, praesumptioso *Lh* | instabili, improuiso, ceu sine ordine uel absque necessitate *Ka* | sine ordine *Eb Ed Lf Pm* | sine ratione *Lb* | sine prouidentia et dispositione dei *Ap Cg Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Vc*.

MOTU: actu *Ec Ka Lh* | motione *Lf* | timore *Vb*.

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284 Alcuinus…286 est] Alc. *Disp. Pipp.* col. 908A

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258 more meo] morem meum *Pp*; morem ego *Af*. **259** geram] geram et *Af Pp*; geram ·i· *Ap Mg Pb*; faciam uel geram *Ps*. | morigerabor] om. *Ct*. | tibi] om. *Ct Mj Ps Ta*. | tuam] om. *Kc Mj*; trans *Ck Ge*; < meam *Ta*. **260** perficiam] faciam *Mg*; om. *Ct*. **261** tuam] tua *Fd*; tua(m?) *Pt* . alteris] alterius *Pt*. **272** coepit[2]] cenit *Mb*. **276** Haec] hae *Af*. | uulgaris[2]…generalis] generalis est et uulgaris *Af Lh Mg Mj Pp Ta Vf*; generalis est atque uulgaris *Fd Ld Pt*; uulgaris est *Ct*; generalis et uulgaris *Vd*. | dicturus…277 est] dicit *Mj*; dicitur est *Fd*. **277** definitionem] rationem *Vf*; definitione *Pt*. **292** fortuitu] fortuitum *Cg*. **295** dispositione] ordinatione *Cg Pc Pk Pp Ps*;

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NULLAQUE – DEFINIAT: Res enim creatae ita dispositae sunt et coniunctae, ut effectus unius causa sit alterius, et alterius labor profectus alterius. *Af Ap Ck Ct* (*Fd*) *Ge Kc Lh Mg Mj Pb Pn Pp Ps Pt Ta Vd* | absque ulla ordinis obseruatione, ut non procedat origo causarum. *Fd*.
NULLAQUE: ex *Eb Ec Ed Lf Pm*.
CAUSARUM: creaturarum *Pj* | productum *Lf*.
CONEXIONE: coniunctione *Af Lh Mo Pt Ta To Vb* | disputatione *Ct Pp* | dispositione *Eb Ec Ed Ka Lh Mb Mh Mj Px Va Vh* | conligatione *Lb* | ordinatione *Ap Ck Ge Pb Pj Pn Vc* | serie *Wa* | ordine *Px* | origine *Cg* | nulla origine *Ap* | nulla origine causarum *Ck Ge Ps* | ceu sine ordine uel absque necessitate *Ec* (*Ga*) *Mh Na* | nanre gesamnunge (OE dp.) *Ck*.
PRODUCTUM: prolatum *Ec Lh*.
CASUM: euentum *Ed Vb* | Casus dicitur periculum uel ruina. *Ec Ka Lh*.
DEFINIAT: decernat *To* | afæstnað (OE dp.) *Ck* | breuiter explicit *Ka* | breuiter explicet *Ec* | Secundum uulgus loquitur. *Lf*.
NIHIL: ego *Mb Mh Vh* | ego tam *Wa* | quod omni nomini me censendum est *Fd* | Hoc non confirmo. *Eb* | Hoc non confirmo casum esse *Ed* | casus *On*.
CASUM ESSE: Hoc uocabulum quod dicitur casus nihil est. Tamen illud quod sub hoc nomine intellegitur aliquid est, quamuis nihil ita casu eueniat et quasi sine causa, ut homines dicunt. Casus dicitur eo quod sine causa eueniat. *Ap Ck* (*Fd*) *Ge Pb Pc Pk Pn Pp Pq Ps* (*Pt*) *Va Vc*.
CASUM: euentum *Vb* | illum euentum *Ap*.
CONFIRMO: ego *Lf Va* | (...) nihil sig(...) rem ha(...) *Lf*.
PRAETER – SIGNIFICATIONEM: ex qua re contigit *Mb* | propter significationem uocis *Ps* | uoci tantum uocabulo *Bc* | propter hoc quod significatur illo uocabulo, quod dicitur casus *Ap Ck Ge Pb Pn Pq Ps Vc* | sicut de auro, quod nisi in uena terrae esset, non foderetur nec inueniretur *On*.
PRAETER: absque *Vh*.
SUBIECTAE REI: nominis *Pp* | quae subiecta est ipsi uoci *Fd Ld Vf* | quam uolo dicere *Lf*.
SUBIECTAE: subpositae *Cg Ck Ge Ps Vb* | oculis *Va* | praedestinatione *Eb Ed*.
SIGNIFICATIONEM: intellectum *Ck Ps* | comparationis *Ec Ka Lf* | demonstrationem *Lf* | nomen quia et nihil nomen *Ap Ck Ge Pb Pn Pq*.
INANEM: uanam *Cg Ck Fd Ge Ld Pb Pk Pn Pq Ps Vc* | uagam *Bc* | uacuam *Af Lh Vb* | tamen *Pp* | gibosa (OHG) *Lf* | Inane est omne, si non habeat aliquid certum et subiectum sibi; sic et casus. *Va*.
UOCEM: casum *Ps* | ipsum casum *Ka Lf* | ipsum casum uel fors *Ec*.
DECERNO: definio *Ec Ka Lf Vb* | iudico *Lf* | diiudico *Ap Ck Ge Go Pj* | adiudico *Ps* | tælle (OEdp) *Ck* | quia decerno *Fd* | definio uel iudico *Af Lh Ta To* | quod dicitur casus *Ap Ck Ge Ld Pb Pc Pj Pk Pn Pp Ps Pt Vc* | dum uox tantum est et nihil significat, cum omne nomen rem habeat sibi subiectam *Eb Ec Ed Ka Pm* | Verbi

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297 enim] autem *Ta*. | creatae] om. *Ct*. | ita] ut *Ap Ck Ge Pb Pn Ps*. | coniunctae] iunctae *Ap Ck Ge Pb Pn Ps*. | ut] om. *Vd*. **314** nihil] non nihil *Va*. | illud] hoc *Va*. | quod[2]] om. *Vc*; dum *Pq*. sub] om. *Vc*. **315** est] om. *Ge*. | nihil] neque *Ap Ck Ge Pb Pn Pq Pt Vc*. | quasi] quasi ita *Pq*. **316** causa[1]] casu *Ck Ge*. | Casus] quod casus *Fd Pt*. | Casus…eueniat] om. *Pc Pk Pp Va*. | eo] om. *Fd*. | causa[2]] casu *Ck Ge*. **321** propter] praeter *Vc*. | quod] cum < et *Vc*. **322** quod[1]] cum *Vc*. **329** nomen[1]] nomen intellectum *Ge*. **330** uanam] unam *Pb*. **335** quod] id quod *Pp*; cum *Vc*. **336** casus] deus *Ap*. | dum] tum *Eb Ed*.

gratia: si fossor subito fodiens inueniat aurum, ut quasi ipsa auri inuentio sit casus. *Af Ct Kc Lh Mg Mj Pp Ta*.

QUIS: welih (OHG) *Lf*.

COHERCENTE: constringente *Af Ga Ka Lb Lf Lh Mh Na Vb Vh* | refrenante *Ap Bc Cg Ck Fd Ge Ld Pb Pc Pj Pk Pn Pp Pq Ps Pt Vc* | moderante *Pj* | ordinante *Lf* | deo *Ap*.

CUNCTA: elementa *Pp*.

ULLUS: residuus, reliquus *Ps*.

TEMERITATI: confusioni *Ec Ka Lh Pp* | irrationabilitate *Lf Mb* | presumptuositati *Pt* | casui *Pj* | euentui *La* | euentui, casui *Ap Ck Ge Pb Pn* | Hoc est confusioni, ut aliquid improuise accidat et sine dispositione dei. *Va*.

RELIQUUS: remanens *Lh Pb To Vb* | relictus *Ct Eb Ec Ed Ka Lf Mb Mf Mh Mj Pm Px Va Vh* | reliquus *Pn* | residuus *Cg Pj* | alius *Wa*.

POTEST: nullus *Pj* | Quando deus in unum coercet omnia, ubi potest esse locus temeritatis? *Ed*.

9. Nam nihil ex nihilo exsistere uera sententia est, cui nemo umquam ueterum refragatus est, quamquam id illi non de operante principio sed de materiali subiecto hoc omnium de natura rationum quasi quoddam iecerint fundamentum.

NAM – SENTENTIA EST: Persius in Satira ita de hoc: de nihilo nihilum in nihilum nihil posse reuerti. Nihil enim nihil gignit, tamen a deo omnia ex nihilo facta sunt. *Ap Cg Ck Ge Pb Pc* (*Pj*) *Pk Pn Pp Pq Ps* (*Vc*) | De nihilo nihil in nihilum nihil posse reuerti. Tamen a deo omnia ex nihilo facta sunt. *Va* | Persius in dogmate Epicureorum dicit ex nihilo nihilum posse fieri: ita de nihilo nihilum in nihilum nihil posse reuerti. *Af Ct Fd Kc Lh Mg Mj Pp Pt Vd* | Epicurei enim duo dixerunt esse principia, hoc est athomos et inane, ex quibus facta sunt elementa. Et athomos dicebant corpuscula fuisse breuissima, quae uix uideri poterant, qualia sunt ea quae per solis radios uidentur discurrere. Inane autem uocabant illud spatium in quo athomi continebantur. Haec ergo duo materiam fuisse rerum creaturarum uolebant. Nos autem dicimus omnia facta esse ex nihilo a deo, qui

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359 Persius…360 reuerti] Pers. *Sat.* 3.84

364 Epicurei…369 uolebant] Cf. Serv. *Comm. Buc.* 6.31 (p. 69.18)

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338 fossor] fossor aliquis *Ct*. | fodiens] fidiens *Af*. | inueniat] inueniens *Pp*; inueniet *Mg*; inuenit *Mj*. | ut] et *Ct Mg*; om. *Lh Mj Ta*. | auri] om. *Mj*. | casus] < castus *Mg*. **359** ita] om. *Ps*. | hoc] (hoc) dicit *Pj*. **360** nihil[1]] om. *Ck Pk Pq*. | omnia] omnia elementa *Pq*. | facta] facti *Vc*. **362** Persius] per suis *Mg*. **363** dicit] dicit et *Pp*. | posse…nihilum[2]] om. *Mg Vd*. | fieri] reuerti *Pt*. | ita…364 reuerti] om. *Lh*. | nihilum[2]] nihil *Fd Mj Pt Vd*. **364** Epicurei] Epicuri *Mg*. enim] uero *Ap Ck Ge Pb Pn Ps*. **365** principia] initia *Ct*; princia *Pb*. | hoc est] haec *Mj*; om. *Fd Pt*. | inane] mare *Ck*; inare *Ge*; < mare *Ps*. | elementa] ilementa *Pb Pn*. | Et] ex *Ap Ck Ge Pb Pn Ps*. **366** athomos] atomis *Ck Ge*; athomis *Ap Pb Pn*; athoma *Fd*; athomos quidem *Lh*. breuissima] grauissima *Ge*; breuissime *Fd*. | poterant] po(:)ant *Ct*; potest *Fd*. **367** discurrere] discurre *Af Ct*. | autem] aut *Af*. **368** athomi] athoma illa *Ct*; athomii *Ap Pb*. | continebantur] detinebantur *Ct*. | Haec] hoc *Ap Pb*. | ergo] autem *Fd Pt*. **369** creaturarum] creatarum *Ct Mj Pb*; creaturum *Ps*. | uolebant] uolebunt *Fd*. | Nos] non *Af*. | dicimus] dicemus *Ct*. | facta] om. *Af Pp*. | a] sed ex *Af*. | a deo] om. *Pp*. | qui] quod *Pp Pt*.

non solum est, sed etiam summe est. Possumus tamen dicere similiter quod ex nihilo nihil fit, quippe cum omnia fiunt ex quattuor elementis terra, aqua, aere et igne. Si quis autem interroget terra unde facta est uel cetera elementa, dicendum est, ex nihilo. Principium uero non a se sed a deo principe sumpserunt, et ideo forte potest dici elementa de nihilo facta, quod a deo, qui summe habet esse, creata sunt. *Af Ap Ck* (*Ct*) *Fd Ge Kc Lh Mg Mj Pb Pn Pp* (*Ps*) (*Pt*) | Epicurei enim duo dixerunt esse principia, athomos et inane, quibus elementa consistunt, athomos uidelicet minutias quae per radios solis uidentur discurrere, inane autem illud spatium in quo athomi continentur. Haec ergo duo materiam fuisse rerum et creaturarum uolebant. Potest utique dici quod ex nihilo nihil fiat quippe cum omnia fiant ex quattuor elementis. Utpote si quis interroget terra unde facta est uel cetera elementa respondendum de nihilo id est principium non a se sed a deo principe sumpserunt. *Vd* | Secundum antiquorum opinionem tria sunt principia: deus, athomi, formae rerum, quas deus (:)e continet. *Pq* | Nihil inquit ex nihilo est (...) quamuis dicatur ex ni(hilo) quattuor elementa (...)cisse. Ex informi tamen (m)ateria condidit illa, quibus omnia creauit. (Ni)hil ergo de nihilo. (...) etiam cunctis aliis (...). Deus ipse causa (...) omnium crea(tu)rarum, quamuis phi(loso)phi autem non de deo dixerint (...) principium et causa (...)aturum set (*for* sed) de mate(...) subiecto ·i· de infor(...) subiecta materia de qua (...)ximus elementa crea(...). Si ergo nihil de li(...)e ergo casus non est (...) qualem superius difi(...)uit. Habet enim con(...)gentes sibi inui(...) causas quibus fiat (...) sicut superi(us) dixit non de nihilo (...) quia nihil de nihi(lo). Unde Persius (...) dicit: de nihilo (nihilum) nihil in nihilum nil posse reuerti. *Pj* | nihil ex nihilo, aliquid ex aliquo *Kr*.

EX NIHILO: Ex materia tamen oculis subiecta dicebant multa prodire. *On* | Si casus nihil est, nihil ex casu existit. *Ec Ka*.

EXSISTERE: stare *Af Vb* | subsistere *Lb* | esse *Af Ec Lh* | nasci *Lf*.

UERA: non uera *Bc*.

SENTENTIA: ratio *Ka Lh* | philosophorum *Bc Ck Ge Pb Pn Pq Ps Vc* | ueterum philosophorum *Fd Ld* | philosophi cuiusdam *Ap* | Epicureorum, qui dicunt ex athomo et inani quattuor elementa fieri *Pj Pq*.

CUI: sententiae *Af Ap Bc Ck Ct Fd Ge Go Ld Lf Lh Pb Pc Pj Pk Pn Pq Ps Pt Ta To Va Vb Vc* | sententiae et sermoni *Pp*.

UETERUM: philosophorum *Go Ta* | ex ueteribus *Pj* | seniorum *Px*.

REFRAGATUS: resistit *Ap Bc Ck Ec Ga Ge Ka Kc Lf Mg Mh Mj Vf* | resistat *Fd* | restitit *Af Ct Ld Lh Na Pb Pn Pp Pq Ps Pt Ta Vh* | nemo contradicit *Mb* | contradixit *Af Ct Ec Ge Ka La Lb Lh Mh On Pb Pj Pp Px Ta To Va Vb Vh* | contradicitur *Ap* | contradicit *Lf Pn* | contradicit se *Ps* | refragor ·i· dico *Vb* |

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370 est[1]] nihil est *Mj*. | etiam] om. *Mj*. | summe est] > summus est *Kc*; summum est uel omne *Ap Ck Ge Pb Pn Ps*. | tamen] autem tamen *Pt*; tunc *Fd*. | similiter] om. *Lh*; \similiter/ *Ct*. | ex] om. *Kc*. **371** fit] sit *Fd Pp*; \fit/ est *Ge*. | quippe] perpetuum *Mj*. | fiunt] om. *Ap Ck Ge Pb Pn Ps*; fiant *Af Ct Fd Lh Mg Mj Pp Pt*; \fiunt/ *Ka*. | elementis] ilementis *Pb Pn*. | aqua] aquo *Pb*. aqua … 372 igne] aere igne aqua consta(nt) *Ps*. | aere] aer *Pt*. | aere … 372 igne] igne et aqua *Ck*. | et] om. *Fd Ps Pt*. **372** interroget] interrogauerit *Af Lh*; interrogat *Mj*. | cetera] etiam *Kc*. elementa] ilementa *Pb Pn*. | dicendum … 373 est] discendunt *Ck*; discedunt *Ge*; desc(...)dunt *Ps*. **373** ex] de *Af Ap Ck Ge Mj Pb Pn Pp Ps*. | non] om. *Fd*. | non a] < nam *Ap*; nam *Pb*. sumpserunt] originem sumpserunt *Ct*. | et] om. *Ct* **374** dici] dicere *Mg*. | elementa] ilemente *Pb Pn* (-te > -ta). | de] non de *Mg Pt*. | facta] facta est *Fd*. | quod] quia *Pp*. | a deo] ab eo *Af*. deo] dei *Ap Pb Pn*. | summe] summum *Ap Ck Ct Ge Pb Pn Ps*; > summum *Kc*. | esse] om. *Pt*. **395** existit] existit esse *Ec*. **399** qui dicunt] om. *Pq*.

interdictus *Lb* | reluctatus est uel negauit *Go* | subtractus est *Cg* | ausus est contradicere *Ed* | dissentire uel contraire ·i· resistere *Mf* | quia deus cuncta disponit *Ec Ga Ka Mh Na Vh* | Refragari est dissentire et contraire. Econtra suffragari est auxiliari et consentire; hinc suffraganei. *Af Ct Fd Kc Lh Mg Mj Pp Pt Ta* | contradixit uel nemo se subtraxit ab asertione huius sententiae. Refragari est subtrahere, unde refragatores dicimus qui subtrahunt se a promissione. Et econtra suffragari auxiliari; inde et subfraganeos uocamus presbiteros uel episcopos. *Ps* | contradixit siue subtraxit ab assertione huius sententiae. Refragari enim dicimus subtrahere; unde refragatores uocantur qui se subtrahunt ab aliqua proposita re. Sicut econtra est suffraga(...) *Pj*.

QUAMQUAM ID – IECERINT FUNDAMENTUM: Dicitur non quaesiuit materiam unde faceret caelum et terram, sed ex nihilo fecit. *On* | quod nihil ex nihilo oriri potest *Va* | nihilo subsistat *Bc* | quod nihil ex nihilo subsistat *Ap Ck Ge Pb Pc Pk Pn Pp Vc* | Sciebant illi quod conditor ex nihilo cuncta creauit, sed ex materia oculis humanis subiecta nihil, nisi ex aliquo fieri affirmabant. (*Eb*) *Ec* (*Ed*) (*Ga*) *Ka Lh Mb Mh Na* (*Pd*) *Pp Va* (*Vh*) (*Wa*).

QUAMQUAM: aduersantium coniunctio *Ka* | aduersationis *Lf*.

ID: dictum *Ec* | esse *Pq* | nihil *Ed Lf To Vh* | hanc sententiam *Lb* | istam rationem *Ps*.

ILLI: philosophi *Ap Cg Ck Ge On Ps* | ueteres *Af Ec Ed Ka Lb Ld Lh On Pd Pj Ta To Vf Wa* | sententiae *Ap Pb* | illi ueteres *Pt* | ueteris *Fd* | dicentes *Vb* | dicerent *Mf Pq* | dixerunt *Pp* | auctores *Va* | ueteres quidam *Lf* | ueteri dicerent *Vh*.

NON – MATERIALI: non de deo, sed de mundo *Ec Ga Ka Mh Na Vh* | non de creante sed de creatura *Px* | non de deo, qui operatus est omnia in suo principio *Fd Ld Vf*.

OPERANTE: generante *Pj* | (op)erans principium dicitur deus *Vb* | quia operans principium dicitur *Af Lh Ta To* | qui omnia operabatur *Ka* | deo qui omnia operatur *Ec Lf* | deo qui operabatur *Pj* | Veteres dicebant quod deus esset operans principium et postea nihil fuisset fundamentum omnium rerum. *Lf*.

PRINCIPIO: deo *Ap Bc Ck Ct Ge Lh Mb Mh On Pb Pc Pk Pn Pp Pq Ps Ta Vb Vc Vh Wa* | de deo *Ed Lb Mj* | (...)ebant ut (...)tum esset (...)tatur nihil *Lf*.

SED: dixerint *Cc Ec*.

DE MATERIALI: de ile *Lb* | de athomis *Pq* | zimbarlihun (OHG) *Lf* | quattuor elementis *Af Ap Ck Ct Ge Kc Ld Lh Mg Mj Pb Pn Pp Pt Ta To Vf* | in quattuor elementis *Fd* | materia subiecta *Wa* | ex nihilo nihil *Pj* | ipsa opera *Ed* | ostentiue *Ec Lh* | quasi ostensiue *Ed Mh Px Va Vh* | neutro genere *Ec* | sub neutro genere *Lh Mh Vh* | Quattuor elementa materies dicitur quasi mater rei. *Cg Ps*.

SUBIECTO: dicant *Ck* | subiectione *Ps* | de fundamento *Bc* | de substantia *Pj* | quod subicitur operante principio *Lf* | Subiectum rethorici dicunt in quo aliquis operari potest, ut tergus subiectum est, quia scribitur in eo, et dominus quidem non [h]abuit unde mundum faceret, sed primum fecit materiam, in qua post opera

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409 quia] quod *Ec Vh*. | cuncta] cuncta ex nihilo cuncta *Ga*. **410** Refragari] refragari enim *Af*; refragare *Mj*. | et contraire] om. *Mj*. **411** est] om. *Mj*. | auxiliari] ausiliari *Af*. | et consentire] om. *Mj*. | suffraganei] suffraganet *Kc*; et suffraganei *Fd Pt*; suffraganei dicuntur *Af Mg Ta*; suffraganei dicuntur \et suffragatores/ *Lh*. **420** quod] cum *Vc*. | nihil ex] om. *Ck Ge*. | subsistat[2]] -it > -at *Ck Pp*; subsistit *Pk*. **421** Sciebant] sciebant enim *Pp*. | quod] quia *Eb Lh Va*. | creauit] crearet *Pp*. | sed] et *Ka*. | ex[2]] om. *Eb Pd*(?) *Va*. **422** humanis] om. *Ka*. | nihil] om. *Va*. | nisi] nil *Pp*. | aliquo] aliqua *Ec*. | affirmabant] dicebant *Ga Ka Mh Na Vh*. **430** de[1]] om. *Ec*. **431** non] om. *Vf*. **433** quia] ideo qui *Af*; qui *Lh*; deo qui *To*.. **434** operabatur] < operatur *Ka*. **443** quasi] quae *Px*. **444** mater rei] materiae *Ps*.

distribuens singulis rebus proprias formas. Nam fecit mundum de materia informi. *Pd* | Subiectum dicitur omne accidens ·i· in subiecto, quod pertinet ad disciplinam, uel ad artem, sicuti creatura quod est homo. Vel omnis materia respicit ad suum creatorem ·i· deum. Prima substantia deus est, secunda, quod est subiacens, homo est. *Ec Ka*.

HOC: sed *Ck* | est *Ap Ba Lb Pb Pd Pj Pp To* | nihil *Lf* | dico *Vh* | hoc et id unum sunt *Lf*.

DE NATURA RATIONUM: quae rationem habent *Pj* | de quattuor elementis *Va* | de his quae rationem a deo facta sunt ex informi materia *Ap Pb Pn Pq Ps Vc* | Rationes uocat rerum causas ·i· quattuor elementa ex quibus omnia creata sunt ratione dei operante. *Af Fd Kc Ld Lh Mg Mj Pp Pt Ta To Vd*.

NATURA: per definitionem *Mh Mj Px Vh* | per definitionem *Ed* | per naturam *Lh* | Natura rerum est corporalium, ut nihil de nihilo sit, et aliquid de aliquo, sicut corpus hominis ex quattuor elementis. Ipsa uero elementa absque aliqua materia sumpserunt principium ab ipso principio ·i· creatore deo. *Lh*.

RATIONUM: causarum *Af Fd Kc Ld Mg Mj Pp To* | suarum *Pq* | creaturarum *Lh* | omnium *Fd* | omnium rer(um) *Pj*.

QUASI: nihil *Ec Ka Lf* | Hoc quasi quoddam iecerunt fundamentum omnium rationum, quae sunt de natura. Nam quidam ueterum uolebant ut nihil fundamentum esset materiae, de qua natura rerum ordo procederet. *Ec Ka* (*Lf*).

QUODDAM IECERINT FUNDAMENTUM: initium omnium gignendorum *On*.

IECERINT: imposuerint *Ap Ck Ge Pb Pn Ps* | posuerunt *To* | collacauerint *Pj* | argumentati sunt *Ct* | illi ueteres *Ed* | ueteres philosophi *Ap Ck Ge Pn* | quod uicem sc· firmamenti obtineat creandis rebus *Fd Ld Vf*.

FUNDAMENTUM: sententiam et definitionem *Pj*.

10. At si nullis ex causis aliquid oriatur, id de nihilo ortum esse uidebitur; quodsi hoc fieri nequit, ne casum quidem huius modi esse possibile est qualem paulo ante definiuimus.

AT SI: certa *Mb*.

NULLIS EX CAUSIS: de nihilo *Lf* | ex illis quae nihil sunt *Ec Ga Ka Mh Na Px Vh* | nullam significationem in ueritate habere *Ap* (2x) *Ck Fd Ge Ld Pb Pn Ps Pt Vc* | (...) quae sunt ex nihilo (...) *Vh*.

CAUSIS: stantibus *Bc*.

ORIATUR: nascatur *Af Lh Ta To Vb* | quod non potest fieri *Ed Pj*.

ORTUM: natum *Vb* | causa creandarum rerum dei uoluntas est *On*.

QUODSI HOC FIERI NEQUIT: non potest *Vb* | ut aliquid *Pj* | ut uere *Ec* | ut uere nequit *Lf* | nihil de nihilo *Vh* | ut aliquid ex nihilo oriatur *Ec Ka* | ut non de nihilo aliquid oriatur *Fd Ld* (*Lf*) *Pt* | ut ex nullis causis aliquid oriatur *Af Lh Ta To Va* | de nihilo ortum esse aliquid *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Vc*.

HUIUS – EST: nullam significationem in ueritate habere *Ap Cg Ck Ge Pc Pj Pk Pp Pq Ps.*

HUIUS MODI: tali modo *Lb* | talem *Bc Eb Ed Ka La Lf On Pb Pm Va*.

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452 Prima…453 est] om. *Ka.* **456** de[3]] cum *Vc*. **457** quae] qui *Vc*. **458** Rationes] rationem *Fd.* causas] causus *Fd.* **459** dei] deo *Vd.* **466** quasi[2]] quia si *Ec.* **467** Nam…468 procederet] om. *Ec.* **471** quod] qui *Fd.* | uicem] uicet *Fd* **472** obtineat] optinet *Fd Ld.* **482** nullam] nulla *Fd.* significationem] significatione *Fd.* | habere] habentibus *Fd Ld.* **489** ex] nex *Af.* **490** de] cum *Vc*; ex *Pq.* | esse] est *Ap Pb*; om. *Pq.* | aliquid] nihil *Cg.* **491** in ueritate] om. *Ap.*

V prosa i

ESSE: aliquid *Ec Lf* |
PAULO ANTE DEFINIUIMUS: quosdam definisse diximus *Ec Ka Lf* | temerarium et sine rerum conexione productum *Eb Ec Ed Ka Lf Pm* | ut sine conexione aliarum rerum et ex temerario motu procedat *Af Lh Ta Va* | uidelicet quod casus sit euentus productus temerario motu nulla conexione causarum *Fd Ld Pt*.
PAULO ANTE: newan (OE dp.) *Ck*.
DEFINIUIMUS: decreuimus *Vb* | esse *Ld* | se esse *Fd* | geræddan (OE dp.) *Ck* | ut aliquid uoce significet *Ap Ck Ge Pb Pn Ps Vc*.

11. Quid igitur, inquam, nihilne est quod uel casus uel fortuitum iure appellari queat? An est aliquid, tametsi uulgus lateat, cui uocabula ista conueniant?

QUID IGITUR: erit *Af Ap Ck Ct Ge Kc Ld Lh Mg Mj Pp Pt Ta To Va Vf* | est *Pj* | dices *On* | dictura es *Bc Ps Ta* | dicendum *Ec* | dicendum est *Ka Lf* | Redit ad superiora et affirmat casum aliquid esse. *Ec Ka* (*Lf*).
INQUAM: ut dixi *Vb*.
NIHILNE: nonne est *Ta* | nonne *Lf* | putas *Cg*.
-NE: numquid *Ap* | an *Ec Ka*.
EST: potest *Ap*.
FORTUITUM: subitaneum *Ec Ga Ka Mh Na Px* | temporale *Ps* | euentuosum *Pj* | euentus *Pb* | giburida (OHG) *Lf* | Fortuna dicitur prouentus, casus, conditio, euentus, felicitas, bona uel mala, uel peracta praeteritarum. *Ec Ka Lh*.
IURE: ratione *Vb* | rationabiliter *Af Ta* | recte *Pj*.
QUEAT: possit *Vb*.
AN: utrum *Vb* | numquid *Af Ta*.
ALIQUID: aliqua res *Ap Bc Cg Ck Ge Ps Va*.
TAMETSI: quamuis *Ka La Lf Lh Mb Mh Va Vh* | licet *On* | etiam *Pj*.
UULGUS: inter *Vb* | hoc *Lf* | accusatiuus *Pj Pq Va Vb* | accusatiuus sub neutro genere *Af Ta* | uulgus neutri generis *On* | populares homines *Pj*.
LATEAT: absconditur *Vb* | ignoret *Go* | latet me *Va* | nesciat *Ap Ka Lh Pb* | populus nesciat *Fd Ld Pt* | quamuis uulgus hoc nesciat *Lf* | quamuis a uulgo ignoretur, quod casus dicetur *Ap Cg Ck Ge Ps*.
CUI: rei *Ed Pj* | casu uel euentu *Ed*.
UOCABULA ISTA: uel fortuitum uel casum *Bc* | casus et fortuitum *Lf Pj Ta Va Vh* | casus uel fortuitum *Fd Ld Pt* | casus et fortuna *Ec Ka*.

12. Aristoteles meus id, inquit, in Physicis et breui et ueri propinqua ratione definiuit. – Quonam, inquam, modo?

ARISTOTELES: philosophus *Af Mb Mj Ta Vb* | de casu *Lf*.
MEUS: familiaris *Cg Ec Fd Ka Ld Pj Ta Va Vf* | discipulus *Lf*.
INQUIT: illa *Lf*.
IN PHYSICIS: rebus (*Cg*) *Ps* | libris *Lf* | naturalibus *Ck Ge La* | naturis *Mf* | rerum naturis *Px Wa* | in rerum naturis *Eb Ec Ed Ka Lh Mh Pp Va Vh* | in naturalibus *Pj Ps* | in naturalibus libris *Vb* | in naturalibus rebus *Lb* | naturale historia *Lf* | in libro

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495 et] om. *Ka*. **496** rerum] om. *Ec Ka*. | conexione[1]] conixione *Ka*. **497** quod] qui *Fd*.
498 temerario] temeracio *Fd*. **529** casus[2]] casu *Ka*. **540** in[3]] om. *Ps*. | libro] om. *Ps*; libris *Vf*.

quem de natura rerum scripsit *Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pn Pp Ps Ta To Vf* | uidelicet de casu uel fortuitu *Fd Ld* | ubi de natura rerum scribit, quia phisis Grece, Latine natura dicitur *Go* | in naturalibus libris ·i· in libro quem de natura rerum scripsit. Phisis Grece natura dicitur; hinc phisica naturalis. *Af* | Phisis Greci natura dicitur. *Vb*.

BREUI: breuitatis *On* | gehwæde (OE dp.) *Ck*.

UERI: ueritatis *Ap Ck Eb Ec Fd Ge Ka Ld Lf Lh Mh Mj On Pb Pn Pq Ps Px Ta Vc Vh* | ueritati *Cg Ed Va*.

PROPINQUA: simili *Pj Ta*.

DEFINIUIT: gerehte (OE dp.) *Ck* | definitio casus secundum Aristotelem *Pc Pk Pp Pq Ps Va Vc*.

QUONAM INQUAM MODO: definiuit *Ap Cg Ck Ct Ge Ld Lh Mg Mj Pb Pj Pk Pn Pp Pq Ta To Va Vc Vf* | definiunt *Af Fd Kc* | deficiunt *Pc* | definiuit id *Ps*.

13. Quotiens, ait, aliquid cuiuspiam rei gratia geritur aliudque quibusdam de causis quam quod intendebatur obtingit casus uocatur, ut si quis colendi agri causa fodiens humum defossi auri pondus inueniat.

QUOTIENS: quot uicibus *Vb* | tunc dixit illa uerba Ar(istotelis) *Lf*.

AIT: illa *Lf Ps* | Aristotel{is} *On*.

ALIQUID CUIUSPIAM – GERITUR: Si unum facere uult et aliud interea contingit. *Eb Ed*.

CUIUSPIAM REI: alicuius *Vb* | alicuius rei *Ka Mh Na Vh* | aliqua res *Pj* | cuiuscumque rei *Fd Ld Pt* | alicuius uel cuiuslibet *Pb*.

GRATIA: causa *Ta* | liubi (OHG) *Lf*.

GERITUR: agitur *Af Vb*.

QUAM: aliter *Ap Ck Ge Pb Pn Pq Ps Vc* | quod non meditabatur *Pj Ta*.

INTENDEBATUR: exspectabatur *Ap Ck Ge Pb Pn Ps* | sperabatur *Ec Ka Lh Pp* | estimatur *Ps* | geri *Ps* | in mente *Lf* | cogitaret *Ec* | quam cogitaret *Ga Ka Mh Na Vh* | quam cogitabatur *Px* | quamque erat propositum *Fd* | gitrahtot ward (OHG) *Lf*.

OBTINGIT: euenit *Af Ap Ck Ct Fd Ge Kc Lb Lh Mf Mg Mj Pb Pc Pj Pk Pn Pp Pq Ps Ta To Vb Vf* | accidit *Ap Ck Ct Eb Ec Ed Fd Ge Ka Lh Mb Pb Pc Pk Pn Pp Pq Ps Px Va Vc* | contingit *Lf Ta* | accidit contra *Mh Vh*.

CASUS UOCATUR: ut Aristotilis ait *Ta* | id *Ba* | hoc *Pd*.

UT: ueluti *Cg Ck Ge Ps* | quasi *Ps* | sicut *Lf On* | uerbi gratia *Ba Ta* | est illud *St* | reddit causam *Lf*.

QUIS: aliquis *Mf*.

COLENDI: excolendi *Va* | eriende (OE dp.) *Ck*.

CAUSA (GRATIA *Go*): causa *Go*.

HUMUM: terram *Vb*.

DEFOSSI: latentis *Cg Ck Ge Pj Ps Ta* | absconditi *Pp* | obruti *Bc Ta*.

INUENIAT: casus uocatur *Ap* | quia ibi esset aut foederetur aut non repperietur *Pd*.

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541 quem] «...» *Ap*; quos *Vf*; quae *Ld*. | scripsit] > scripserunt *Kc*. **550** secundum] {scrm} *Va*. **552** definiuit] definiua *Pn*. **560** quot] quod *Vb*. **576** Aristotilis] aristolis *Ta*.

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550 gerehte] So Page 1981, 110; Merritt ‘gefæste’.

V prosa i

14. Hoc igitur fortuitu quidem creditur accidisse, uerum non de nihilo est; nam proprias causas habet, quarum inprouisus inopinatusque concursus casum uidetur operatus.

HOC: pondus *Ta* | ex *Px*.
FORTUITU: casu *Af Fd Ld Ta To Vb* | de casu *Lf* | casualiter *Ap Eb Ed Ka Lh Mb Mh Mj Pc Pd Pk Pp Pq Px Va Vc Vh* | causaliter *Bc Ck Ge Pb Pn Ps* | pro euentum *Lb* | Causaliter putant homines hoc euenire, cum ex concurrentibus causis fiat. *Pj* (*Ps*).
CREDITUR: a stultis *Ta* | inueniri aurum *On*.
ACCIDISSE: euenisse *Vb* | casus *Ec Ga Ka Mh Na*.
UERUM: sed *Ap Ck Ge Mb Pb Pn* | hoc *Lf*.
NON DE NIHILO: ex aliquo *Ap Vc* | de aliquo *Ed Lf Px* | sed ex aliquo *Af Bc Ck Ct Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ta To Vf* | sed de aliquo *Eb Ec Ga Mf Mg Mh Na Pj Ps* | sed de aliquando *Pm* | casus de aliquo *Ka Px* | casu sed ex aliquo *Pt* | de aliqua re *Vh* | aliquo occidit *Pd* | quia causa alterius repertum est aurum *Af Lh Ta To Va*.
PROPRIAS CAUSAS: quare? *Va* | rationes *Ec Ga Ka Mh Na Px Vh* | excepta fossione terrae *On* | obrutionem *Fd* | et fossio humi *Lf* | obrutionem auri et effossionem humi *Af Ap Cg Ck Ct Ge Kc Ld Lh Mf Mg Mj Pb Pj Pn Pp Ps Ta Vc*.
HABET: aurum *To* | casus *Cg Ec Vh*.
QUARUM: causarum *Af Ap Cg Ck Ge Lf Pb Pj Pn Ps Px Ta Vb Vh* | earum rerum *Pt*.
IMPROUISUS: insperatus *Af Ap Ck Ge Lh Pb Pn Pp Ps Pt Ta To Va* | inspiratus *Cg* | incognitus *Ec Lf Pm* | unforþoht (OE dp.) *Ck* | Nullus enim uidit alterum, nec ille qui obruit, nec iste qui inuenit. *Ta*.
INOPINATUSQUE: impremeditatus *Af Ap Ck Ge Kc Pb Pn Pp Pq Ps* | impraedicatus *Lh Mf Mg Mj Ta To* | insperatus *Ps Ta* | estimatus *Vb* | inestimatus *Lb Lf* | unbeþoht (OE dp.) *Ck* (2x) | insperatus, impraedicatus, non praemeditatus *Fd Ld* | Qui enim abscondit, non sperauit ut iste inueniret. *Ta*.
CONCURSUS: obuiatio *Ck Ge* | aggregatio *Mj* | congregatio *Mb* | confluctio, obuiatio *Cg* | confluctio, obuiatio, conuentus *Ps* | geþwærnes (OE dp.) *Ck* | zisamanequemani (OHG) *Lf*.
CASUM: Casus nihil aliud est, nisi concursus rerum insperate prorumpens. *Af Ap Cg Ck Ct Fd Ge Kc Lh* (2x) *Mg Mj Pb Pc Pk Pn Pp Pq* (*Ps*) *Pt Ta Va Vc Vd Vf*.
OPERATUS: esse *Ap Bc Ck Ec Fd Ge Ld Lf Pb Pd Pn Pp Pq Ps Px St Va Vc* | operari *Ec Ga Ka Mh Na Ps*.

15. Nam nisi cultor agri humum foderet, nisi eo loci pecuniam suam depositor obruisset, aurum non esset inuentum.

NAM NISI: aliter *Ld* | aliter nisi *Fd* | Recta definitio casus *Pp*.

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594 Causaliter] casualiter *Pj*. **602** est] om. *Ta*. **605** obrutionem[2]] obrutione *Ct*; obumbrationem *Af Pp*; ob rationem *Lh Ta*; obrusionem *Pn*; defossionem *Cg Pj Ps*. **606** effossionem] fossionem *Cg Pj Ps*; effossione *Ct*; effesionem *Ck Ge*; effusionem *Af Ap Ld Pp Vc*; effusionem > effossione *Lh*. | humi] hunc *Lh Ta*. **620** Casus] casum *Fd*. | nihil] non hoc *Fd*. | nihil … nisi] est *Vd*. aliud] om. *Cg*. | nisi] ni *Mj*. | concursus] conuersio *Kc Mj*; conuersus *Af Pk Pq Vc Vd Vf*; cursus *Cg Ps Pt*. | insperate] in prosperitate *Vf*; in prosperate *Ta*; insperatus *Cg*; inperate *Af*.

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615 unbeþoht] Page 1981, 110, Page 2001, 224: gloss repeated in a different hand.

HUMUM: terram *Vb*.
NISI: et *Ps*.
EO LOCI (EO LOCO *Af Bc Kc Mg* | < EO LOCO *Ap Ct To* | > EO LOCO *Pj* | IN EO LOCO *Mb Pb*): aduerbium *Lb* | in eo loco *Cg Ck Ga Ge Ka Lf Lh Na Pm Ps* | ex eo loco *Vb* | eo loco *Go Mf Pp* | in eo loco uel pro loco *Mh* | eo loci *Mb Pb* | una pars est *Ps* | aduerbium loci, et est una pars: eo loci ·i· in eo loco *Va* | In quibusdam codicibus inuenitur eo loci. Tunc autem erit una pars aduerbium scilicet loci; utrumque tamen potest similiter intellegi. *Af Ct Kc Lh Mg* | In quibusdam codicibus inuenitur scriptum eo loci, in quibusdam eo loco, sed tunc quando est eo loci est una pars aduerbium scilicet loci; utrumque similiter potest intellegi. *Vf* | una pars orationis sc· aduerbium. In quibusdam uero libris est eo loco; utrumque tamen legi potest. *Fd Ld Pt* | Vna pars orationis est, aduerbium scilicet loci. Inuenitur et eo loco; utrumque tamen similiter potest intellegi. *Pp* | In quibusdam codicibus eo loco inuenitur; utrumque nomen similiter potest intellegi. *Mj*.
EO: in *Ap Eb Ec Ed Pj Pn* | spacio *La*.
LOCI: pro loco *Eb Ed Px Vh* | aduerbium loci *Px*.
DEPOSITOR: creditor *Ck Ge Pq Ps* | conditor *Ap Pb Pn* | absconsor *Ec Ka Lh* | absconditor *Lf* | qui deposuit *Eb Ed Mb Mh Px Va* | auri infossor uel absconditor *Go*.
OBRUISSET: condisset *Lb* | abscondisset *Fd Ld* | occuluisset *Ap Ck Ge Pb Pn Ps* | occultasset *Af Lh Va Vb* | cooperuisset *Cg Ck Ge Pj Ps* | occultasset, operuisset *Ta* | uel nemo sperauerat, nec qui uelauerat uel reuelauerat *Pd*.

16. Hae sunt igitur fortuiti causae compendii, quod ex obuiis sibi et confluentibus causis, non ex gerentis intentione prouenit.

HAE (HAEC *La On* | < HAEC *Ap Fa Mh*): istae tales res *Ck Ge Ps* | iura factorum *On*.
FORTUITI: subiti *Ps* | euentus *Lb* | repentini *Ta* | insperatae *Ec Ka* | inspiratae *Lh* | insperati, causualis *Pp* | giburilihen (OHG) *Lf*.
CAUSAE: rei *Ps*.
COMPENDII: breuitatis *Ck Ga Ge Ka Kr Na Vb Vh* | breuitati *Cg Ps* | celeritatis *Ap Ck Ed Ge Mb On Pb Pc Pj Pk Pn Pp Pq Ps Px Vh* | acceleritatis *Ps* | celeritatis uel breuitatis *Ec Mh* | breuis utilitatis *Lb* | commodi *Go Px* | gifuores (OHG) *Lf* | gifuori (OHG) *Mb* | inuenti auri *Ec Ed Lf Pm* | celeris inuentionis *Af Ap Ct Fd Kc Ld Lh Mf Mg Mj Pb Pp Ta To Va Vf* | quando celeriter fit aliquid *Ta*.
QUOD: sed *Pb* | compendium *Ap Cg Ck Ge Pb Pd Pn Ps* | fortuitum *Pb Pd* | compend{is} concurrentibus *Ta* | compendium dicitur lucrum uel breu[i]tas *Ta*.
OBUIIS: inopinatis *Ed Mb Mh Mj Px Va Vh* | oppositis *Pt* | insperatis *Ct* | geancumendum (OE dp.) *Ck*.
CONFLUENTIBUS: crescentibus *Vb* | conuenientibus *Ct Lb Pp Ps Va* | concurrentibus *To* | subito euenientibus *Fd Pt* | subito uenientibus *Ld* | simul conuenientibus *Ta* | simul uenientibus *Lh* | crescentibus uel simul fluitantibus *Af* | zisamanequemanem (OHG) *Lf*.

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635 In quibusdam] uel eo loco. in quidam *Af*; in quibus *Kc*. **636** eo loci] nisi eo loci *Ct*; ei loci sicut in isto *Af*. **637** intellegi] esse uel intellegi *Lh*. **640** orationis] orationis est *Pt*. | utrumque] utriumque *Fd*. **665** celeris] celeritatis *Lh*.

GERENTIS: agendis *Vb* | agentis *Af Va* | operantis *Pp* | operantis uiri *Ec Ka* | facientis *Mb* | facientibus *Ta* | fodientis uel deponentis *Ck* | hominis *Pj* | gifrummentes (OHG) *Lf*.
INTENTIONE: dispositione *Ta* | uoluntate *Va* | gitrahtungu (OHG) *Lf*.
PROUENIT (PROUEHIT *St*): euenit *Ga Ka Lf Mh Na Vh* | procedit *Ta* | prouehitur *St* | accidit *Fd Ld* | quia hic (*gl.* unus) abscondit et (...) exercuit *Lf*.

17. Neque enim uel qui aurum obruit uel qui agrum exercuit ut ea pecunia repperiretur intendit, sed, uti dixi, quo ille obruit hunc fodisse conuenit atque concurrit.

NEQUE ENIM: conclusio *Ap Pb*.
QUI: ille *Lf Vh*.
OBRUIT: obscondit *Vb* | abscondit *Af Ed Lh Mb Mh Ps Ta Vh* | abscondidit *To* | occultat *Ap Ck Ge Pb Pn* | obposuit *Bc* | defodit *Pj*.
EXERCUIT: excoluit *Pj Ta Vf* | coluit *Fd Ld*.
PECUNIA: aurum *Vh*.
REPPERIRETUR: inueniret *Vb* | inueniretur *Af* | eo loco *Bc* | ab agricultore *Ec Ed Lf Pm* | sub agricultore *Ka* | In mente non habuit quando exercebat terram, ut ibi inueniret aurum. *Lf*.
INTENDIT: expectat *Ck Ge Pn Ps* | cogitauit *Go* | studuit *Pj Ta* | ille *Va* | mynte (OE) *Ps* | trahtota (OHG) *Lf*.
SED: est *Ck*.
QUO (QUOD *Ap Ec Pb*): ubi *Af Ec Fd Ga* (2x) *Kc Lb Ld Lh Mb Mg Mj Na Pj Pp Ta To Vf* | loco *Bc Px* | quod *Pj* | quo *Ap Pb* | in quo loco *Lf*.
ILLE: dispositor *Ta* | depositor *Ec Ka*.
OBRUIT: occultat *Ps* | abscondit *Af Ec Ka Lf Mb Px Va Vb* | deposuit *Bc*.
HUNC FODISSE CONUENIT: Nam dicimus conuenit me facere. *Af Ct Fd Kc Ld* (*Lh*) *Mg Mj Pp Ta* (*Vf*) | Accidit ut ibi foderet quo ille obruit. *Va*.
HUNC: hoc *Pb* | illum *Ka* | illic *Ec* | hominem *Ap Cg Ck Ge Ps* | cultorem *Ta* | agricultorem *Lf*.
CONUENIT: euenit *Af Vb* | accidit *Ec Ed Ka Lh Mb Pp Ps Px Vh* | contigit *Ga Ka Na Vh* | geþwæreð (OE dp.) *Ck* | contigit uel accidit ubi *Mh*.
CONCURRIT: studiosus *Bc* | istud simul insperatum *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Vc* | fodienti inuentio *On*.

18. Licet igitur definire casum esse inopinatum ex confluentibus causis in his quae ob aliquid geruntur euentum.

LICET IGITUR: fas est *Mj* | licitum est *Ta* | licet et sic definire *Ed* | uera definitio casus *Cg Pc Pk Pp Pq Ps Va Vc* | definitio quidem casus *Pj* | quid casus; definitio casus *On* | Manifestius et breuius hic philosophia quam superius Aristotiles casum definiuit. (*Eb*) *Ec* (*Ed*) *Ka Lh Mb Mh Mj Px Ta Va* | Casus a philosophia manifestius et breuius quam superius ab Aristotele est facta. *Pd*.
DEFINIRE: afæstnian (OE dp.) *Ck*.

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703 dicimus] dicit *Vf*. **709** insperatum] licet insperate *Pp*. **718** Manifestius…hic] hic etenim manifestius et breuius *Va*. | et breuius] om. *Mh*. | Aristotiles] aristotilis *Lh*. | casum] causas *Ec*; om. *Lh*. **719** definiuit] finiuit *Px*.

V prosa i

CASUM: fortunam *Vb*.
INOPINATUM: euentum *Ed* | repente *Ec* | imputatum, improuisum *Vb* | improuisum, insperatum *Ec* | improuisum, insperatum, repente uel subito *Ka Lh* | impremeditatum ac per hoc insperatum *Af* | de fossione humi et inuentione auri *Lf*.
CONFLUENTIBUS: currentibus *Ck Ge* | crescentibus *Vb* | conuenientibus *Lf Lh* | ex conuenientibus *Ka* | concurrentibus inter se *Pj Ps* | currentibus inter se *Cg* | simul uenientibus *Af*.
CAUSIS: subi esse *Pq*.
IN HIS: causis *Af Ap Cg Ck Ge Ps Vh.*
OB: propter *Af Pp Ps Vb*.
ALIQUID (ALIUD *Mb*): alterum aliquid *Mb* | aliud *Pd Va*.
GERUNTUR: aguntur *Vb* | finiunt *Af*.

19. Concurrere uero atque confluere causas facit ordo ille ineuitabili conexione procedens qui de prouidentiae fonte descendens cuncta suis locis temporibusque disponit.

CONCURRERE: conuenire *Pj* | Verbi gratia: Iosepus dominus Egiptiorum per dispositionem dei effecturus erat. Sed fratres eius inuidentes ei uendiderunt, sicut dispositum erat a deo. Ita et Iudei de Christo. Petrus et Paulus simul fuerunt in dei prouidentia destinati, per dei prouidenti(am) et in locis et in temporibus, Petrus ante ad mare gal(ileae), Paulus postea pergens in Damascum. *Pj*.
CONFLUERE: obuiare *Bc* | simul euenire *Lb* | conuenire inter se *Cg Ck Ge Ps* | omnia (?) de prou(identia) (...) in fat(...) *Lf*.
CAUSAS: Quod unus abscondit alter inuenit *Ec Ka*.
ORDO – PROCEDENS: ambitus dispositionis dei, extra quem et praeter quem nihil usquam fuit, est, aut erit *Af Ap Ck Fd Ge Kc Ld Lh Mg Mj Pb Pn Pp Pt Ta.*
ORDO: dei *Ck Pn Ps* | dum *Ge* | fatalis *Pj Vf* | aeterna *Ec Ka Lh Pp* | prouidentia aeternae dispensationis dei *Va*.
INEUITABILI: ab *Ec* | indissolubili *Af Ap Bc Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Mo Pb Pn Pp Pq Ta Va Vc Vf* | indubitabili *Ec Ka* | insuperabili *Ps* | quae non potest uitari *Pj*.
CONNEXIONE: dei *Ec Lh Pp* | copulatione *Vb* | coniunctione *Af Ap Ck Ct Ge Kc Ld Mf Mg Mj Pb Pn Pq Vc* | impletione, coniunctione *Ps* | conuenit iunctione *Fd* | fæstnunge (OE dp.) *Ck* | ab incommutabili potestate dei, quia incommutabiliter cuncta gubernat *Va*.
PROCEDENS: nascens *Vb* | descendens *Pj* | ueniens *Af*.
QUI: ordo *Af Ck Ec Ge Lf Lh Mb Pb Ps Vb* | ordo fatalis *Pj* | fatalis ordo *Vf*.
PROUIDENTIAE: dei *Af Mf Pj Vb* | diuinae *On* | sunt *Vb*.
FONTE: origine *Pj* | origine, principio *Af Lh Ta* | scientia *Ec Ka*.
CUNCTA: omnia quae sunt *Pj*.
LOCIS: ubi *Pj*.
TEMPORIBUS: quando fiant *Pj*.
DISPONIT: digerit *Pj* | ordinat *Af Vb*.

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747 alter] et alter *Ka*. **748** quem[1]] quem quem *Fd.* | nihil] non hoc *Fd*. **749** usquam] umquam *Af Mg Pp Pt*; usque *Lh*. | fuit…erit] fierit uel erit *Pt*; fuerit uel erit *Fd Ld*. | est] om. *Lh Ta*; \aut/ est *Kc*; aut est Mj. | aut] om. *Ge*.

V metrum i

HEADNOTES: uersum *La* | carmen eleicum *Ta* | metrum elegiacum *Ap Ba Cc Cg Ga Ka Lh Px Vb Vh* | elegiacum, quo usus est et in initio carmina *Pj* | hexametrum et pentametrum *Pp* | carmen hexametrum cum pentametro *On* | hexameter uersus subsequente elegiaco *Mb.*

1. Rupis Achaemeniae scopulis, ubi uersa sequentum

RUPIS – SCOPULIS: figura similitudinis *On*.
ACHAEMENIAE: Parthie *Fd Ld* | Caldaicae *Af Bc Eb Ed Ga Mb Mh Na Pm Ta To Vh* | Chaldaicae *Ec Ka Lh Pc Pd Pk Pp Pq Ps Px Va* | Chaldeae *Mb* | ipsa est Chaldea *Mf Pq* | nomen patriae *Pd* | ipsius patriae *Vb* | locus est quidam *Lb* | Achamenica Parthica uel Chaldaica *Kr* | ab Achemene rege *Pc Pk Pp Pq Ps Va* | Achamenius rex fuit, a quo Achemenius mons dictus est. *Cg* | Achemenius rex fuit, a quo Achemenius mons dictus est. De quo rege in Sedulio legitur cuius Achemeniam rabies accenderat iram plus fornace sua. Non enim poterat placari ira eius nisi sanguine humano. *Ps* | Achemenius mons, ab Achemenio rege crudelissimo dictus, cuius ira non requiescebat nisi cum cedet (...) homin(...) *Pj* | Achaemenia ipsa est Caldea uocata ita a quodam crudelissimo rege, de quo in Sedulio legitur cuius Achemeniam rabies accenderat iram plus fornace sua. Non enim poterat ira eius placari nisi sanguine humano. *Af Ap Ck Ct Ge Kc Lh Mg Mj Pb Pn Pp* (*Pt*) *To Vc Vd* (*Vf*) | Achemenia Caldea, a quodam rege Achemene crudelissimo, cuius ira implacabilis nisi humano sanguine permanebat. Vnde Sedulius cuius Achemeniam rabies accenderat iram. *St*.
SCOPULIS: petris *Vb* | a *Eb Ec Ed Pm* | in *Ck Ct Ec Fd Ga Ge Kc Ld Lh Mg Mj Na On Pb Pc Pk Pn Pp Ps Px Vc* | per *Lh Mg Pc Pj Pk Pp* | per scopulos *Eb Ed Ga Ka Kc Mb Mh Na Px Va Vh* | cludon (OE) *Cg* | saxis praeruptis *Lb* | saxis prominentibus *Lh Ta To* | in arenis *Ap* | CKOΠIE Grece intendere dicitur Latine, unde episcopus superintendens. Inde etiam scopuli dicuntur saxa ingentia a longe eminentia, quos solent nautae ascendere indeque speculari et contemplari ubi debeant nauigare tutumque iter arripere. *Af Ph St*.
UBI UERSA – FUGAX: ubi homines sic proeliantur *Pd* | fugiendo Parthi iaculantur *Fd Ld* | Nam mos est sagittariis ut fugam simuland(...) quae secuntur spiculis sagittent *Lf* | Partia regio est in qua fugientes proeliantur et sagittis maxime utuntur, quibus persequentes se figunt. *Pj* | Parthia est prima pars orientis, cuius incolae hanc habent consuetudinem, ut simulata fuga hostem insequentem

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17 De…18 sua] Cael. Sed. *Carm. Pasch.* 1.17 (p. 186.19)

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3 elegiacum] eleiacum *Vb Vh*; eleicum *Px*. **13** Chaldaicae] claldeicae *Ka*. **15** Achemene] achamenio *Ps*. **21** Achaemenia] om. *Vd*. | est] om. *Ap Ck Ge Pb Pn*. | Caldea] Chalde *Ap*. uocata] uocatatur *Pb*; uocata est *Mg*; uocat at *Ap*; om. *Vd*. | ita] om. *Mj Vd Vf*; itaque est *Pt*. | a] om. *Ap Kc Mj Pt*. | quodam] om. *Ap*. | in…22 Sedulio] om. *Vc*; Sedulius *Vd*. **22** legitur] om. *Vd*. | cuius] cuiius *Ck*; huius *Vf*; cui *Pt Vd*. | rabies] rapies *Mj*. | rabies…sua] om. *Vd*. | accenderat] < accedat *Kc*; > incenderat *To*; accenderant *Af*. | plus…sua] om. *Mj*. fornace] e forma *Vf*; furore *Pp*; fornaci *Mg*. | sua] suam *Pn*; suo *Pp*. **23** eius] ipsius *Vf*. | placari] placare *Kc*; plaicari *Vf*. | nisi] in *Mj*; nisi in *Vd*; nisi a *Vc Vf*. **30** Grece] om. *Ph*. | dicitur Latine] om. *Ph*; Latine *St*. **32** quos] quo uidelicet scopulos *Af*. | indeque] et inde *St*. | indeque…33 arripere] om. *Ph*. | et contemplari] om. *St*. | ubi] quo *St*. **33** tutumque…arripere] tuto *St*. **37** utuntur] pardia *Fd*.

insperate spiculis perfodiant. *Fd Ld* | Persae enim et orientales populi hanc habent proeliandi consuetudinem, ut simulata fuga hostem sequantur insequentem et spiculis perfodiant. Similiter et Brittones faciunt. *Af Ap Ck Ct Ge Kc Lh Mg Mj Pb Pn Pp Ps Vd Vf*.

UERSA: conuersa *Ck Fd Ge Ld* | conuersa retro *Ap* | retro missa *Ct Eb Ec Ed Ka Lf Lh Mb Mj Va* | spicula retro missa *Ga Ka Mh Na Px Vh* | apud Parthos *Ps*.

SEQUENTUM: hostium *To* | insequentium *Fd Ld* | In istis uersibus appa(...) (...)dam per casum conueniunt (...)do reg(...) *Lf*.

2. pectoribus figit spicula pugna fugax,

PECTORIBUS: in *Pb* | datiuus *Pn*.

FIGIT: ibi *Pb* | mittit *Mb* | configit *Pj* | pugna *Lh*.

SPICULA: sagittas *Af Cg Ck Ge Pj Ps To* | sagita *Vb* | iacula *Lb* | giscoz (OHG) *Mb*.

PUGNA FUGAX: Parthi *Ck Ga Ka Mh Na Vh* | Parthus *Ec* | fugiens homines *Pd* | pugnator fugiens *Eb Ec Ed Ka Lf Pm* | pugnantes fugientes *Vc* | fugientes pugnatores *Af Ct Fd Kc Ld Lh Mg Mj Pp Ta To Vf* | pugnatores fugaces *Ap Bc Ck Fd Ge Ld Pb Pn Pq Ps* | pugnator fugax posuit *Ta* | quae fugiendo fit *Pj* | qui fugendo pugnat *Px* | Fingentes fugam milites figunt repente sagittas pectoribus sequentium. *On*.

PUGNA: proelia *Vb*.

FUGAX: qui fugit *Vb* | fugiens *La* | pugnator *Ap Ck Ge Pb Pn.*

3. Tigris et Euphrates uno se fonte resoluunt

TIGRIS – RESOLUUNT: In mari rubro feruntur. *Pd* | Ibi incipiunt fluere. *Ga Ka Mh Na Px Vh* | Duo flumina sunt quae ueniunt ex paradiso *Vb* | Duo flumina sunt ex paradiso manantia. *Af Ta* | Tigris et Eufrates ab uno se fonte reuoluuntur. *Ap Ck Ge Pb Pn* | Tigris, qui per Armoeniam, et Eufrates, qui per Caldeam meat, ex uno fonte procedunt ueniuntque simul pene usque in Caldeam, cuius incolae hanc habent consuetudinem ut simulata fuga hostem sequentem insperate spiculis perfodiant. Sed postquam ab inuicem separantur, illi duo fontes numquam simul iterum miscentur. Vnde dicit quia si simul inconsuete redirent confluerentque

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39 insperate] igitur *Mj*; om. *Af Lh*. | spiculis] om. *Ps*; et in *Lh*. | enim] om. *Vd*. | et] om. *Vf*. hanc] hunc *Ap Pb*; om. *Vd*. **40** simulata] simulacra *Kc*. | sequantur] «sequantur» *Pn*; om. *Pp*. insequentem] Brittones cum bellant *Ps*. | et] om. *Lh Pp Vf*; «et» *Pn*.. **41** spiculis] spicula *Mj*; spiculis ·i· sagittis *Lh*. | perfodiant] perfodiunt *Vf*; < perfodiunt *Ap*. | Similiter] similiter hungri *Af Lh*. | Similiter…faciunt] om. *Mj Vd*. **44** retro] repro *Ka*. **56** fugaces] fagaces *Fd*. **66** Ibi] ubi *Vh*. **68** reuoluuntur] resoluit > resoluunt *Ge*; reuoluunt *Ck Pn*. **69** Tigris…72 perfodiant] om. *Pt*. | Armoeniam] ameniam *Ap Pb*; amoeniam *Pn*; armaniam *Af*. | et] om. *Mg*; meat et *Pc*. per[2]] om. *Mg*. | meat] metit *Mg*. | uno] una *Pp*. **70** ueniuntque] ueniunt *Ap Pb*. | in] om. *Pp*; ad *Lh Ta*. **71** habent] habebant *Af*; habeat *Pc*; om. *Ta*. | simulata] simulita *Vc*. | sequentem] om. *Lh Ta*. | insperate] insperato *Pc Pk*. **72** separantur] superantur *Pp*. | illi] om. *Pt*; haec *Va*. | fontes] amnes *Mg Pt*; flumina *Va*. **73** iterum] om. *Lh Ta Va*. | dicit] dicitur *Pp*. | quia si] quasi *Mg*. si] om. *Ap Pb Pk Pq*. | inconsuete] < inconsuetudo *Pp*; inconsueto *Pc*; inconsuetudine *Vc*. redirent] redirentur *Vc*. | confluerentque] confluentesque *Pp*; confluentque *Ap Pb*; < confluent *Pn*; confluerent *Va*.

naues utriusque fluminis in unum, sub quadam comparatione illud uocaretur casus, cum tamen non sine causa fieret, uidelicet quia montana non obstarent. *Af Ap Ck Ge Lh Mg Pb Pc Pk Pn Pp Pq Ps Pt Ta* (*Va*) *Vc* | Illam itaque terram fertilissimam, quae his duobus interiacet fluminibus, Mesopotamiam uocant Greci. Nam meson medium potamos fluuium dicunt. *Af Ap Ck Ct* (*Fd*) *Ge Kc Lh Mg Mj Pb Pn Pp Pt Ta Vf* | Tigris per Armeniam, Eufrates per Chaldeam currit. Vterque tamen in Chaldea ab uno fonte exit, sed cursum suum unus quisque proprium et diuisum retinet. *Ct* (*Fd*) *Kc Mj Mg Pt* | Tigris et Eufrates ab uno fonte propriis disterminantur cursibus, et Tigris per Armeniam, Eufrates fluit per Caldeam. Illa autem fertilitas soli, horum inter medio patens, Mesopotamia dicitur. Nam meson Grece medium. *St* | Tigris petit et iochiam(?) Eufrates uicinus terrae repromissionis *Pd* | Sallustius Tigrin et Eufraten uno fonte manare in Armenia, qui per diuersa euntes longius diuiduntur, spatio medio relicto multorum milium, quae (...) terra quae ab ipsis ambitur Mesopotamia uocatur. Ex quo ierunt animaduertit. *Pd* | Tigris et Eufrates flumina sunt quae de uno fonte procedunt, quae postea disiunguntur et Tigris quidem per Babiloniam, Eufrates uero per Mesopatamiam currit. *Pj*.

TIGRIS ET EUPHRATES: manantia *To* | ipsa flumina *To* | illa duo flumina *Pj* | duo fontes *Lb*.

UNO: ab *Ck Ge Pj Pn Pp Pq Ps Ta* | de *Lf*.

FONTE: paradysi *Lf*.

RESOLUUNT: separant *Ap Cg Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Pb Pj Pk Pn Pp Pq Ps Ta To Va* | ueniunt *Vb* | prodeunt *Cg Ps* | exeunt *Lb* | seiungunt *Pd* | disiungunt *On* | diuidunt *Ec Ka Lf Lh To* | separat, retinet *Vf* | prodeunt, ubi se resoluunt in scopulis *Ta* | per scopulos *Lf* | per scopulos rupis *Ed Mh Px Vh*.

4. et mox abiunctis dissociantur aquis.

MOX: statim *Vb*.

ABIUNCTIS: disunctis *Pj* | segregatis *Lb Lf* | separatis *Af Bc Cg Ck Fd Ge Ld Lh Ps Ta Va Vb* | diuisis *Ck Ge Ps* | disiunctis, seiunctis, sequestratis, selectis, separatis *Kr*.

DISSOCIANTUR: ibi *St* | disiungunt *Vb* | disiunguntur *Af Lf Lh Ta To* | separantur *Ec Ga Ka Mb Mh Mj Na Pj Px Vh* | illa duo flumina *Bc* | ipsi fluuii *Fd Ld* | in alueos diuiduntur *Vd* | Sic fortuitu non euentu diuisa sunt flumina obstante rupe. Ita si in unum redirent, non casu accideret, sed montanis undique constringentibus. *Pj*.

5. Si coeant cursumque iterum reuocentur in unum,

SI COEANT: illa duo flumina *Cg Ps To* | congregantur *Eb Ec Ed Ka Lh Mb Mh Px Vh* | congregentur *Ct Va* | socientur *Pd* | conueniant *Af Lb Mj Ps Vb* | conuenirent

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85 Sallustius…88 animaduertit] Cf Isid. *Etym.* 13.21.9-10

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74 naues] nauis *Lh.* | utriusque] utrique *Vc.* | unum] unum conuenirent *Pp*. | uocaretur] uocatur *Pk.* **75** causa] casu *Ck Ge Ps.* | fieret] fuerit *Mg.* | obstarent] obstaret *Vc*. **76** itaque] om. *Ap*. **77** uocant] dicunt *Mj*. **78** potamos] potamon *Lh Ta*; potamus *Mj*; < potamus *Fd*. | dicunt] uocant *Ck Ge*. **80** Vterque] itaque *Ct.* | exit] exeunt *Ct.* | sed] sic *Ct.* **81** diuisum] diuersum *Mj Pt*. retinet] retinent *Mj*. **89** disiunguntur] disguntur *Pj.* **98** rupis] ripis *Px.* **116** illa] ipsa *To.*

V metrum i

Lh Ta | conueniunt *Ps* | zisamanedinsant (OHG) *Lf* | coniunguntur simul *Ps* | simul conueniant *Ap Bc Ck Ge Pb Pj Pk Pn Pp Pq* | si coissent; si simul conuenissent *Fd Ld* | si coirent *Af Ap Ck Ct Ge Kc Lh Mg Pb Pn Pp Ta To Vf* | si contigisset, ut congregantur *Mb* | si res conuenire possent in unum *Bc*.
CURSUMQUE: per cursum *Ct Ed Mb Mh Pp Px Vh* | fontem *Lf*.
REUOCENTUR: reducuntur *Ta* | reducantur *Bc Cg Ck Ge Ps* | reuocarentur *Pj Ps* | reuocentur iterum et iungantur *On*.
UNUM: ut uere faciunt *Eb Ec Ed Ka Lf Pm.*

6. confluat alterni quod trahit unda uadi,

CONFLUAT: hoc *Lf Pb* | illud *Pj* | si *Ct Lh Vc Vh* | et si *Lf Pj Ps Va* | deest si *Kc Mg Ta* | deest et si *Ap Ck Ge Pb Pc Pk Pn Pp* | discurrat *Lb* | conueniat *To* | conflueret *Go Pj* | confluere potest *Bc Cg Ck Ct Eb Ec Ed Fd Ga Ge Ka Ld Lh Mb Mh Na Ps Px Vh* | non fluere potest *Vh* | Quod in unum est in alterum conflueret. *Pj* | Oportet ut quod amborum unda trahit, conueniant. *On*.
ALTERNI: diuersi *Vb* | utriusque *Af Ap Cg Ck Ct Fd Ge Kc Ld Lf Lh Mf Mg Mj Mo Pb Pc Pd Pj Pk Pn Pp Pq Ps Ta To Va Vf* | utrique *Mb* | Eufrates et Tigris *Ps*.
QUOD TRAHIT UNDA UADI: quicquid inuehit *Mb* | quicquid trahit *Ap Ck Ge Pb Pn Pq* | aut nauigium aut truncos *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Pb Pn Pp Pq Ps Ta To Vf* | ligna et quicquid eradicat unda *Va*.
QUOD: modo *Go*.
TRAHIT: inuenit *Mj* | attrahit *Lf* | regunt *Vh*.
UNDA: Eufrates *Bc*.
UADI: fluminis ·i· Tigris et Eufratis *To* | aquae; Tygris et Eufrates *Lf* | Tenuis aqua dicitur uadum. *Vb* | Vadum dicitur tenuis et breuis aqua. *Af Lh Ta*.

7. conuenient puppes et uulsi flumine trunci

CONUENIENT PUPPES: et si *Lf* | duorum fluminum *Af Ap Cg Ck Fd Ge Kc Ld Lh Mj Pb Pj Pk Pn Pp Pq Ps Ta Vc* | duum fluminum *Mf Mg Pc Vf* | horum fluminum *Va*.
CONUENIENT (CONUENIANT *Af* | > -IANT *To* | -IUNT *Bc*): simul *Pj* | conuenirent *Ap Ck Ge Pb Pj Pn Ps* | simul ueniunt *Vb* | simul ueniant *Af* | conuenire possunt *Eb* (*Ed*) *Mh Px Va Vh*.
PUPPES: naues *Vb* | partes nauium *Bc* | post haec *Va*.
UULSI: auulsi *Cg Ed Mb Mh Ps Px Vh* | conuoluti *Vb* | eradicati *Af Cg Lb Lh Pp Ps Ta To* | exstirpati *Kr* | a radicibus *Af Ap Bc Ck Fd Ge Kc Ld Lh Mf Mg Mj Pb Pc Pd Pj Pk Pn Pp Pq Ps Ta Va Vc Vf* | auello, traho a me aliquid *Vb*.
FLUMINE: cum *Ps* | a *Pb* | in *Lf* | ui fluminis *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pd Pj Pk Pn Pp Pq Ta To Va Vc Vf.*
TRUNCI: salicum *Ap Bc Cg Ck Fd Ge Ld Pb Pj Pk Pn Pp Va* | stoca (OHG) *Lf Mb* | aliarum arborum *Fd Ld* | pluralis *Px* | genitiuus pluralis *Ed Mb Vh* | ut sunt salicum *Ps*.

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119 si[1]] sic *Fd*. **120** si[1]] sic *Ck Ge*. | coirent] cohierent *Ge*; coh\i/erent *Ck*; corrent *Af*. **125** uere faciunt] uera faciant *Ka.* | faciunt] < faciant *Eb.* **131** et si] om. *Ck Ge.* **132** confluere] fluere *Ka*. | potest] om. *Bc*; posset *Fd Ld*; potest uel possunt *Vh*; poterit *Cg Ck Ge Ps*. **138** aut[1]] om. *Vf.* | aut[2]] a *Af*. **144** Vadum] om. *Lh.* | et] ·i· *Af.* **159** ui] in *Pj.*

V metrum i

8. mixtaque fortuitos implicet unda modos;

MIXTAQUE – MODOS: Dicit ergo quia simul insuete redirent. *Ta* | Dicit ergo quia simul insuete redirent, et reliqua, sicut iam dictum est. *Lh* | Dicit ergo quia si simul inconsuete redirent confluerentque naues utriusque fluminis in unum, sub quadam comparatione illud uocaretur casus, cum tamen sine causa non fieret, uidelicet quia montana non obstarent. *Ct Kc Mj St To Vd Vf* | non quod fieri posset *Ga Ka Na Px Vc* | non quod hoc aliquo modo fieri posset *Eb Ec* (*Ed*) *Lh Mb Mh Pd Px Vh*.
MIXTAQUE: aquarum *Lf* | sociata *Cg* | sociata sunt *Ps* | Tigris et Eufrates *Ap Bc Cg Ck Ct Fd Ge Ld Mg Pb Pc Pd Pj Pk Pn Pp Pq Ps Va Vf*.
FORTUITOS: si *Lf* | casuales *Pj* | praecipi *Ld* | praecipites *Fd*.
IMPLICET: coniunget *Ct* | coniungit *Ec Ka Lh Pp* | commiscet *Lf* | inuoluat *Af Lh Ta Vb* | inuoluet *To* | implicabit *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pj Pk Pn Pp Ps Ta To Va Vc Vd* | implicauit *Pq* | implicare posset *Eb Ed Mb Mh Px Vh* | implicare potest *Ps* | implicare facit *Pd*.
UNDA: Tigridis et Eufratis *Af Kc Lh Mj Pp Ta*.
MODOS: qualitates *Bc Fd Ld* | uados *Pj* | euentus *Pj* | casus *Lf* | istorsum pendet quod dicit *Ap Ck Ge Pb Pk Pn Ps* | conueniat nauis ad nauem *Ta* | ut conueniant nauis ad nauim, et quicquid conuenire simul potest hac occasione *St*.

9. quos tamen ipsa uagos terrae decliuia casus

QUOS – CASUS: istos qui poterant euenire inter illa duo flumina *Ap* (2x) *Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Va* | Ordo fluminis est ut unda post undam currat. *Eb Ec Ed Ga Ka Lh Mb Mh Mj Na Pp Px Va Vh* | ut unda currat post undam *On* | more equorum qui quo magis laxantur in preceps ad cursum, eo plus currunt acrius *On* | Vagatur aqua in similitudine equorum qui, quo plus laxantur, eo plus currunt. *Pd*.
QUOS: modos *Ct Eb Ed Mb Mh On Px Va Vh* | fortuitos casus *Vb*.
IPSA: dialiton *Ed Mh On Pd Px Vh* | hoc est *On* | carens coniuncti *On* | implicet *Lb*.
UAGOS: dubios *Bc Fd Ld* | ipsos *On* | per uagos *Px* | quia uagi putantur et sine rectore *Pj* | ipsos uagos casus tamen, quos regunt ipsa decliuia terrae *Lf*
uagos ipsos modos expressit; uagos quos regunt decliui(...) *Bc* | ipsos modos expressit dicendo uagos casus, quos regunt decliuia terrae *St Va*.
TERRAE DECLIUIA: regunt *Af Ap Bc* (*Cc*) *Cg Ck Ct Eb Ec Ed Ga Ge Go Ka Ld Lf Lh Mg Mh Na Pb Pc Pj Pk Pm Pn Pq Ps Px Ta Va Vc Vf Vh* | regant *Fd Pp* | regent *Af* | regerent *Lh Mg Ta* | quia species litoris *Mj*.
DECLIUIA: decursio *Lb* | uoheldi (OHG) *Lf* | depressa *Bc Fd Ld* | humilia *Af Ap Ck Ct Fd Ge Ld Lh Mg Pb Pn Ps Ta To Vf* | inclinationes *Ed Ga Ka Lh Mb Mh Mj Na*

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169 Dicit ergo] hoc dicit *St.* | Dicit…170 unum] om. *Vd*. **170** confluerentque] et confluerent *St*. fluminis] numeri uel fluminis *Vf*. **171** cum tamen] quamuis *St.* | cum…172 obstarent] om. *To*. **172** uidelicet] om. *St.* | obstarent] abstraherent *Vf*; obsisterent *St*. | posset] potest *Ka.* **173** quod] quia *Eb Px Vh.* | hoc aliquo] aliquando *Eb*. | posset] potest *Pd*; possunt *Vh*. **175** Eufrates] Eufratres *Fd*. **179** implicabit] implacabit *Lh.* **182** Eufratis] eufrates *Lh*. **184** quod] pro *Ge*. **190** istos] istos uidelicet *Ap*(1)*;* iustos *Ap*(2) *Pb*; < iustos *Pn*. | euenire] uenire *Pp*; ire *Ps*. | illa] om. *Va*. **191** Ordo] nam ordo *Pp*. | est] om. *Eb*. | currat] fluat *Ga* (< trahat) *Ka Mh Na Va*; currat uel fluat et ad uallem fluat *Px.* **200** decliuia] deuia *Va.* **201** regunt] < regant *Ed.*

V metrum i

Pp Ps Px Va Vh | inclinationis *Pd* | inclinationem *Ka* | partes terrae *Ps* | inclinationes terrae *Px* | declinationes terrae *Ec* | prone partes *Pj* | obliqua uel deuia *Vb* | fossae fluminis *Fd Ld Va* | quia amnis ad uallem fluit *Ga Ka Na*.
CASUS: currus *On* | euentus *Pj* | quod simul conueniunt *Pd.*

10. gurgitis et lapsi defluus ordo regit.

GURGITIS: aquis *Vb* | aquae *Af Lh Ta To* | fossae *Bc* | utriusque *Lf* | ordo fluminis est *Vh* | Gurges dicitur unda feruens. *Vb*.
LAPSI: fluentis *Af Ap Ck Fd Ge Ld Lf Lh Mf Mg Mo Pb Pn Pp To Vf* | fluminis *Ta* | currentis *Ct Pj Pp Ps* | decurrentis *Bc* | labentis *Cg Pj Ps* | inclinatis *Pj*.
DEFLUUS: defluens *Af Ap Ck Ct Ge Kc Lh Mf Mg Pb Pn Pp Ps Ta To* | qui defluit *Vb* | superioribus fluens *Bc* | deorsum fluens *Va* | defluens, deorsum fluens *Kr* | sine ullo regimine *Mg Pp* | pendeat inferius *Pd* | nidarrinnanti (OHG) *Lf.*
ORDO: fluminum *Pd* | quia per legem rectoris etiam quae uidentur fortuito fieri transeunt *Ka*.
REGIT: ducit *On* | regunt *Ka Mf Pn* | regerent *Mf* | uagos casus *Lf Ps* | cursus facit *Pj* | Nam quamuis per casum deuient, tamen ordinem defluendi retinent. *Lf.*

11. Sic quae permissis fluitare uidetur habenis

SIC: tali modo *Bc Cg Pj Ps* | tali modo, ut dictum est de fluminibus *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pq Ps Va*.
QUAE: fors *Pp.*
PERMISSIS – HABENIS: licitis *Ps* | fluminibus *Bc* | dimissis *Pj* | laxatis *Af Ta To* | laxatis habenis *Lh* | nullis retinaculis *Pj* | sine dei dispositione *Eb Ec Ed Lf Pm* | sine remige *Fd* | sine regimine *Af Kc Ld Lh Mj Pp Ta To Vf* | sine ullo regimine *Ap Bc Ck Ge Mf Pb Pc Pk Pn Pq Ps Va Vc*.
FLUITARE: euenire *Ap Ck Ge Pb Pn Pq* | conuenire *Ka* | contingere *Ec* | inundare *Lb* | temerare *Cg* | saepe fluere *Af Lh Ta To* | saepe luere *Vb* | pergere, instabilis est *Ps* | labi in modum fluuii *Bc*.
UIDETUR: stultis *Lf* | uulgo *Vh* | ab hominibus *Va*.
HABENIS: potestatibus *Lf* | retinaculis *Vb* | gubernaculis *Ga Ka Na Px Vh* | euentibus *Ec Ka* | (...)na defluunt (...)a et iterum (...) ad natato (...)rtuna de (...) dei ueni(...) ad legem (...) *Lf.*

12. fors patitur frenos ipsaque lege meat.

FORS: ipsa *Cg Ps* | fortuna *Af Bc Ec Ka Lf Lh Pp Ta Va Vb* | casus *Ct Eb Ed Lf Mb Mh Pj Pp Px Vc Vh* | euentus *Pj Vc* | fortuitus casus *On* | euentus et casus, qui sine causa deique dispositione dicuntur accidere *Ap Ck Ld Pb Pc Pk Pn Pp Pq Ps Va* | eo plus *On*.
PATITUR: sustinet *Cg Ck Ge Ps To*.

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229 tali modo[2]] om. *Va*. | dictum] addictum *Fd*. | de] ·i· *Pq*. **248** euentus[2]] quae ·i· euentus *Ps*. qui] quae *Ld*. **249** causa deique] dei *Pp*. | deique dispositione] et dispositione dei *Pc*; dispositione dei *Va*; dispositioneque dei *Ld*. | dicuntur] non dicuntur *Ap Pb Pn*; dicunt *Ld*.

V metrum i

FRENOS: gubernacula *Ck Ge Pn Pp Ps* | retinacula *Af Lh Ta Vb* | regimina *Px* | legem dei *Lf* | dispositionis dei *Af Ap Ck Fd Ge Kc Ld Lh Mf Mg Mj Pc Pj Pk Pn Pp Pq Ps Ta To Va Vc Vf*.
IPSAQUE: fors *Af Ec Fd Ld Lf Pd*.
LEGE: cum *Af Ck Ge Kc Lh Mg Mj Pc Pj Pk Pn Pp Ps* (2x) *Ta* | in *Ec Ga* | per legem *Ec Lh Mh Pd Pp Px Vh* | post legem *Eb Ed* | secundum legem *Bc* | quia per legem rectoris etiam quae uidentur fortuita fieri transeunt *Lh* | gubernatione dei *Ap*.
MEAT: ambulat *Vb* | discurrit *Cg Ps* | currit *Bc* | uenit *Kc Mj* | euenit *Af Cg Lh Mf Mg Pc Pj Pk Pp Ps Ta Vf* | pertransit *Af Ap Ck Ge Kc Mg Mj Pc Pj Pk Pn Ps Ta To Vf* | transit *Ed Lh Mf Pd Pp* | transit cum ordinatione *Ec Fd Ga Ka Ld Mh Na Px Vh* | propter similitudinem fluminis dicit meat *Va* | sint illa flumina *Lf* | Si, inquit, rursum conuenirent casu et sine aliqua causa, hoc fieri putarent quod tamen faceret inclinatio terrae, quia aqua semper prona petit. *Pj* | Naturale est ut flumina ob uallia numquam montana petant. Pro similitudine fluminum dicit meat. *St.*

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253 dispositionis] dispositiones *Ap Ck Ge Pn*. **261** pertransit] \per/transit *Ps*. **262** transit cum] transititium *Vh*. | ordinatione] ordine *Fd Ld*. **266** uallia] nuallia *St.*

V prosa ii

HEADNOTES: De libero arbitrio *Pa Pc Pk Vc* | De libero orditur arbitrio *Ka Lh* | De prouidentia dei et fato et casu *Lf* | Hinc sumpsit occasionem ut de libero arbitrio loqueretur. *Ap Ck Fd Ge Ld Pb Pk Pn Pq Ps Vf*.

1. Animaduerto, inquam, idque uti tu dicis ita esse consentio.

ANIMADUERTO: attendo *Vb* | intellego *Bc Ld Lf Ps Ta Vf* | intellege *Fd* | considero *Bc* | animo considero *Pj* | tamen dubitan(...) *Vh*.
INQUAM: ut dixi *Vb*.
UTI: sicuti *Ct* | sicut *Ec Ka*.
ITA: taliter *Bc*.
CONSENTIO: fateor *Go*.

2. Sed in hac haerentium sibi serie causarum estne ulla nostri arbitrii libertas an ipsos quoque humanorum motus animorum fatalis catena constringit?

IN HAC – CAUSARUM: in his quae dispositione dei fiunt *Af Ct Fd Kc Ld Lh Mf Mg Mj Pp Pq Pt Ta To Vc Vf*.
IN HAC: in hoc *Cg Ck*.
HAERENTIUM: iungentium *Vb* | coniunctarum *Bc Cg Fd Ld Ps Vf* | coniunctionum *Pj* | concurrentium *Va* | zisamanehaftentero (OHG) *Lf*.
SIBI: inter se *Lf*.
SERIE: conuenientia *Bc* | ordine *Cg Ed Ka Lf Lh Mh On Ps Px Va Vb Vc Vh* | ordine rerum *Pj*.
CAUSARUM: sententiarum *Bc* | praedictarum *Lf*.
ESTNE: an *Ps* | nonne est *Pp* | nonne *Lf*.
NOSTRI ARBITRII LIBERTAS: propris conatus *Vb* | uoluntatis perficiendo quod uolumus *Ta* | ut possimus facere uoluntatem nostram *Pj* | ut possimus facere quae uelimus *Bc Fd Ld Vf*.
ARBITRII: iudicii *Ps* | iudici *Cg* | uoluntatis *Af Lh* | selbwaltida (OHG) *Ka Lh* | uelle et nolle *Lf* | Arbitrium dicitur uoluntas, opinatio, potestas, deliberatio, et dicitur singularis potestas. *Ec Ka Lh*.
LIBERTAS: potestas *Vf* | est *Pj* | amor libertatis *Ka Lh* | quod est amor *Ec*.
AN: utrum *Af Vb*.
HUMANORUM MOTUS: uoluntates *Af Fd Kc Ld Lh Mf Mg Mj Pp Ta To Vc Vf* | uoluntas *Ct Pj* | in uoluntates *Pq* | uelle et nolle *Ec Ed Lf Pm* | necessitates *Ka* | excogitationes *Ec Ka* | cogitationes uel uoluntates uel uarietates *Pb*.
FATALIS CATENA CONSTRINGIT: ut sine humano moderamine fortuitis casibus cuncta currant *On* | ut nihil aliud possint nisi quod contigerit factum *Pj* | ut nihil nostrae relinquatur potestati *Ap Cg Ck* (2x) *Fd Ge* (2x) *Ld Pb Pc Pj Pk Pn Ps Ta Va Vf* | ut fato regantur *Af Lh Ta To*.

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4 Hinc] hic *Pq*; > homo *Ps*; homo *Ap Ck Ge Pb Pn*. | sumpsit] consumpsit *Vf*. | libero] < libro *Fd Ps*. | arbitrio] arbitrio et gratia dei *Ap Ck Ge Pb Pn Pq*; arbitrio \et gratia dei/ *Ps*. **5** loqueretur] disputaret *Pk Ps*. **21** dispositione] in dispositione *Vf*. **32** ut possimus[2]] an posumus *Bc*. | quae] quod *Bc*. **35** et[2]…36 dicitur] ·i· *Ec*. **44** nostrae] om. *Cg*. | relinquatur] quaratur *Va*. **45** regantur] regatur *Af*.

V prosa ii

FATALIS CATENA: fortuna *Vb* | prouidentia dei *Lf* | angor uel angustia siue incommoditas *Ec Ka* | administratio diuinae dispositionis *Ap Ck Fd Ge Ld Pb Pc Pk Pn Ps Vf*.
FATALIS: fati *Lf*.
CATENA: uinculum *Bc Fd Ld Vf* | ligamine *Vb* | necessitas *Ga Mh Na* | giheftida (OHG) *Lf*.
CONSTRINGIT: contigit *Vb* | subiaceant fato *Bc* | non *Pj* | ut per fatum trahatur *Ec Ed Ka Mh Mj Pp Px Va Vh* | ut fiat coacte unumquodque *Ga Ka Mh Na*.

3. Est, inquit; neque enim fuerit ulla rationalis natura quin eidem libertas adsit arbitrii.

EST: libertas *Ap Ec Ka Pb Pn* | arbitrium *Vh* | arbitrii libertas *Bc Cg Ck Fd Ge Go Ld Pc Pd Pj Pk Pq Ps Ta Va Vc Vf* | aliqua libertas arbitrii *Lf* | arbitrii libertas in nostris animis *Pp*.
INQUIT: dixit *Vb*.
FUERIT: est *On Pq Vc* | est uel esse poterit *Pj*.
RATIONALIS: animal *Vf* | humana *Ec Ka* | homo *Lf*.
NATURA (> CREATURA *On* | CREATURA *Pj*): uel natura; sicut angelus et homo *Pj*.
QUIN: ut non *Af Ap Cg Ck Ec Ed Ge La Ld Lh Mh Mj Pb Pc Pj Pk Pn Pp Pq Ps Ta Va Vb Vc Vh* | nisi *Ka* | tunc *Fd*.
EIDEM: rationali naturae *Ka Lh* | rationabili naturae *Fd Ld Pj* | rationali creaturae *Vf* | rationabili creature ·i· homini *Ec* | naturae *Lb Lf Pb Ps To*.
LIBERTAS – ARBITRII: conatus *Vb* | Antequam homo peccaret, liberum habebat arbitrium ad omnia. Postquam uero peccauit, ut beatus Augustinus dicit, et se et liberum arbitrium perdidit. Habet enim liberum arbitrium ad malum, non tamen ex toto sanum ad bonum, postquam semel se tradiderit diabolo. *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Va* | Verbi gratia: ut Iohannes Crisostomus dicit, sicut populus potestatem habet quemcumque uoluerit constituere super se regem, at uero postea non habet potestatem excutere se de illius dominio. *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va* | Sciendum itaque quod soli angeli et homines a deo rationabiles creati sunt, quibus etiam liberum arbitrium est concessum ad bonum et ad malum. Maligni autem angeli statim ut praeuaricati sunt liberum arbitrium perdiderunt. *Go* | Sciendum quod soli homines et angeli rationabiles a deo creati sunt, quibus etiam liberum arbitrium est concessum ad bonum et malum. Maligni autem angeli simili modo creati sunt, sed post lapsum dumtaxat ad malum. Nam ad bonum perdiderunt, ut nec bonum uelint. Boni ad bonum firmati sunt timore ruinae malorum, ut malum nec etiam uelint, tantum bonum quod maluerunt. Nec non et

71 ut … dicit] Cf. Aug. *De corr. grat.* col. 935.6
74 ut … dicit] Cf. Ioh. Chrys. (ps) *Op. Imp.* 835.40

47 administratio] an ministratio *Fd*; admiratio *Ge.* | dispositionis] dispensationis *Ap Cg Ck Pb Pn*. **52** contigit] conigit *Vb.* **53** coacte unumquodque] coaeternum quodque *Ka.* **66** ut] om. *Mh*. **71** uero] om. *Pc.* **72** non … 73 bonum] om. *Pp.* **73** sanum] *gl.* perfectum *Pb.* | se] om. *Ge Ps*. tradiderit] tradiderat *Ps.* **74** ut] sicut *Pp.* | Crisostomus] grisostonus *Fd*; grisistomus *Pt*. Crisostomus … 76 dominio] om. *Pc.* | dicit] om. *Fd Ld Pt.* | populus] populis *Ck*; gens *Pp*. **75** habet] om. *Ps*; habet inter se *Ld*. | quemcumque] quaecumque *Fd Ge.* | super se] om. *Va*. at] aut *Fd.* | postea] posita *Pp.* **76** non habet] om. *Ap Ck Ge Pn*; \non habet/ *Pb.* | potestatem] libertatem *Fd Ld Pt.* | dominio] demino *Ck Ge*; domin\i/o *Ps*; dominio. Ita nec homo postquam a bono deuiauerit arbitrio, ad bonum reuerti ualet nisi per dei gratiam *Pp.*

homines quod boni, nonnisi quod maluerunt bonum. Itemque sancti angeli ita firmitatis solido sunt nixi, ut iam nec uelint, nec etiam malum possint. Bonum uero, statim ut uelint, possint et perficere. Similiter autem et homo antequam peccaret, liberum habuit arbitrium, scilicet utrum in natura boni permaneret, an ad malum rueret. Neque enim caro repugnabat spiritui ad peccatum. At postquam nullo cogente arbitrium bene agendi perdidit, et ad malum tamen, ad quod sponte lapsus est, liberum habet arbitrium. Non solum igitur angeli et homo bonum per se non potest agere, sed nec cogitare sine solius dei clementia. Habet itaque homo liberum arbitrium, non tamen sanum, sed corruptum, et semper ad malum ruens. *St* | Sciendum itaque quod soli angeli et homines rationales a deo creati sunt, quibus etiam liberum arbitrium est concessum siue ad bonum siue ad malum. Et maligni quidem angeli statim ut praeuaricati sunt, liberum arbitrium perdiderunt, ita ut bonum iam nec uelint nec possint. In malum autem quod elegerunt, suum arbitrium tantummodo remansit. Sancti uero angeli, territi ruina malignorum spirituum, ita solidati sunt et hinc meliorati in arbitrio solius bonitatis, ut iam nec uelint nec etiam possint malum, et bonum quod uelint statim possint omnino perficere. Similiter ergo et homo antequam peccaret, liberum habuit arbitrium, sc· utrum in natura boni permaneret an ad malum rueret. Neque enim repugnabat caro legi mentis illius ad peccatum, at postquam nullo cogente peccauit, arbitrium bene agendi penitus perdidit, et ad malum tantum, ad quod sponte lapsus est, liberum arbitrium habet. Non solum igitur homo bonum per se non potest agere, sed nec cogitare, sine solius dei clementia. Habet itaque homo liberum arbitrium, non tamen sanum, sed corruptum et semper ad malum ruens. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta Vc Vd Vf* | Angeli primum liberum habuerunt arbitrium siue ad bonum siue ad malum. Sed superbo angelo cadente boni qui remanserunt (...)cinius adheserunt. ·i· ad sola bona liberum habent arbitrium quod

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94 itaque] om. *Pp*. | quod] quia *Mg*. | soli] sancti *Ap*; solum *Ld Pt*. | angeli et] om. *Kc Mj*. rationales] rationalis *Ck Pb*; rationabiles *Ct Kc Ld Lh Mg Mj Oa Pt;* rationes > rationabiles *Fd*. **95** arbitrium] om. *Ap Pb Pn*. **96** maligni] mali *Mg*. **97** iam] om. *Fd Ld Pt*. | nec[1]] \nec/ *Kc*; non *Ta Vd*. | nec[2]] nec etiam *Af*. | possint] possent *Vd*. | malum] malo *Ta*. | autem] enim *Ta*; om. *Ap Pb*. | quod] qui *Mg*. | elegerunt] egerunt *Af*. **98** tantummodo] tantum *Af*. | remansit] remanserunt *Mg*; remansi *Af*. | Sancti] sicut *Kc Mj*. | uero] \ueri/ *Kc*. | territi] om. *Vc*. | ruina] ruinam *Ap Ck Ge Pb Pn Ps*. | malignorum] malorum *Af*. **99** ita] om. *Fd*. | solidati] solliditati *Pn*. | et] ut *Mg Vf*. | hinc] om. *Ct Fd Ld Mg Oa Pt Vf*; in *Af Lh Mj Pp Ta Vc Vd*; «in» *Kc*; i *Pt*. in] om. *Kc*. | solius] om. *Ld*. | bonitatis] < humanitatis *Ck Ps*. | ut iam] om. *Ck Ge Ld*; \ut iam/ *Ps*; ut etiam *Af*. | nec] non *Ck Ge Pb Pn Ps*. **100** etiam] om. *Vf*. | possint[1]] possunt *Af*. | quod] quid *Ta*. | possint[2]] om. *Vf*; possunt *Fd Lh Ps*. | omnino] om. *Ap Ck Ge Pb Pn Ps Vf*; omnimodo *Kc Mg Mj*; omni malo carentes *Ct Oa*. **101** perficere] perficiunt *Vf*; et perficere *Fd Ld Mg Mj*. et] om. *Fd Ld Pt*. | homo] u{ero} *Fd*. | peccaret] peccarat *Mj*; om. *Af*. | sc·] om. *Mj*. **102** in] om. *Mj*. | permaneret] permanere«n»t *Kc*; permanerent *Mj*; et permaneret *Fd*. | rueret] reuerteretur *Vf*; ruere«n»t *Kc*; ruerent *Mj*; reuerteret *Ct*; < reuerteret *Oa*; reueret *Fd*. | enim] om. *Mj*. | repugnabat] repugnabit *Pt*. | caro] om. *Fd*. **103** legi] lege *Pt*. | illius] eius *Lh Ta*. | at] aut *Ap Ck Ge Pb Pn Ps Vc*; ad *Vd*. | cogente] om. *Vc*. | peccauit] peccatum *Mj*; peccauit ut beatus Augustinus dicit et se et liberum *Fd Pt*; peccauit ut beatus Augustinus dicit etsi liberum *Ld*. **104** penitus] om. *Fd Ld Lh Mj Pt Ta*. | perdidit] om. *Lh Ta*. | et] om. *Ap Pb*. | tantum] modo *Mj*. | quod] om. *Ld*. **105** habet] om. *Kc Pt*. | igitur] ergo *Ap Ck Ge Pb Pn Ps*. | sed] om. *Vd*. sed…106 cogitare] om. *Af*. **106** sine] om. *fd*. | solius] om. *Mj*. | clementia] gratia *Mj*. Habet…107 ruens] om. *Ct Oa*. | itaque] om. *Ld Mj*. | homo] hor{um} *Fd*. | arbitrium] om. *Ck Ge*; \arbitrium/ *Ps*. **107** corruptum] correptum *Af*. | ruens] om. *Ck Ge*; \ru(...)/ *Ps*; ruens postquam se semel tradiderit (tradidit *Vf*) diabolo *Fd Ld Pt Vf*.

ita in eis confirmatum est, ut iam nec uelint (...) arbitrium, quia sic perditi sunt ut iam nec uelint (...) *Pj*.
ADSIT: praesens sit *Lh Ta Vb* | praesensit *Af* | esse possit *Pp*.

4. Nam quod ratione uti naturaliter potest id habet iudicium quo quidque discernat; per se igitur fugienda optandaue dinoscit.

UTI: potiri *Vb* | frui *Lf On Ps*.
NATURALITER: per *Bc*.
HABET: homo *On*.
IUDICIUM: discretionem *Af Ap Bc Cg Ck Ct Fd Ge Kc Ld Mg Mj Mo Pb Pc Pj Pk Pn Pp Pq Ps To Va Vc Vf* | potestatem *Ec Ka* | arbitrium *Lf* | ut homines *Lf* | sicut angelus et homo *Af*.
QUO (< QUOD *Ap Ge Na*): per quod *Af Kc Ld Mf Mg Mo Pp Ps Vf* | q{uod} p{ro} *Fd* | iudicio *Af Lh Pb Pj Pp Ta To Vb* | in iudicio *Lf Vb* | pro quacumque re *Af*.
QUIDQUE: omnem *Pp* | omne *Ed Ka Mh Mj Pb Px Va Vh* | unumquodque *Ap Ck Ec Ge* | unum *Lf* | quodcumque *On* | quamcumque rem *Lh Ta To* | unum quidque *Vf* | unum quotquot *Ps*.
DISCERNAT: definiat *Lh Ta To Vb* | definiant *Af* | diiudicet *Cg Ec Ps* | diiudicat *Lh* | separet *Cg Fd Ld Pj Ps Vf* | cyst (OE dp.) *Ck* | untarskeide (OHG) *Lf* | eligat quod uelit *Ec Ga Ka Mh Na* | eligit quod uelit *Px* | bonum a malo *Bc Ps* | siue bonum siue malum *Ap* | malum a bono *Pj* | approbando *Vf* | approbando uel improbando *Fd Ld*.
PER SE: fatali necessitate *Bc* | per rationabilem mentem *Pj* | sine fatali catena *Ec Ed Ka Lf Pm*.
FUGIENDA: peccata *Ap Ck Fd Ge Ld Pb Pn Pq Ps Vc* | mala *Ec Ka Vf* | respuenda *Af Lh Ta To Vb* | for(...) (OE dp.) *Ck* | quae sunt *Lf* | quae fugere debet et quae optare *Pj* | deo contraria *Ec Ka*.
OPTANDAUE: uirtutes *Af Ap Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Pb Pn Pp Pq Ps Ta To Vc Vf* | desideranda *Vb* | adquirenda *Lf* | optare *Cg* | quae sunt *Lf*.
DINOSCIT: ille *Ap* | intellegit *Af Vb* | interscit *Mj* | scit *Ec Ka Lh* | diiudicat *Ec Ka*.

5. Quod uero quis optandum esse iudicat petit, refugit uero quod aestimat esse fugiendum.

QUIS: aliquis *Lf Pb Vf* | quisque *Pq*.
OPTANDUM: desiderandum *Af Cg Ck Ge Ps Vb* | adquirendum *Lf*.
IUDICAT: censet *Vb* | decernit *Pb* | hoc *Lf*.
PETIT: postulat *Vb* | quaerit *Ec Ga Ka Mh Na* | exposcit *Mj* | eligit *Pb* | ta(...) (OE dp.) *Ck* | per liberum arbitrium *Pj* | cupit a deo *Lf*.
REFUGIT: et *Vf* | rennuit *Vb* | respuit *Ec Ka*.
AESTIMAT: putat *Vb*.
FUGIENDUM: abominandum *Ec Ka* | Iudicat optandum esse quod petit, et refugit quod estimat esse fugiendum. *Lf* | Quamuis non recto tramite, tamen omnia ad bonum tendunt. *Fd Ld*.

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135 catena] camena *Pm*. **156** recto] > retro *Ld*.

V prosa ii

6. Quare quibus in ipsis inest ratio inest etiam uolendi nolendique libertas, sed hanc non in omnibus aequam esse constituo.

QUARE: ideo *Ap Ck Ge Pb Pn To* | idcirco *Ed Ka Lf Lh Vh* | ex qua re *Af Vb* | quapropter *Ps* | propter *Cg*.
QUIBUS: animantibus *Ap Bc Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Va* | naturis *Pj* | hominibus *Lf* | est *Na* | in natura eorum *Cg Ps* | optandis uel refugiendis causis *Ec Ka*.
IN: praepositio superuacua *Ed Lh Mh Px Va Vh*.
IPSIS: animantibus *Vf* | in angelis et hominibus *Fd Ld Pj* | qui utuntur ratione *Fd Ld Vf*.
INEST: intus est *Vb* | constat *Ec Ka* | dico *Vh*.
UOLENDI: Vult aliquando quis quod nocet, et quod prodest, non uult. *Ec* (*Ed*) *Ka Mh Mj* (*Px*) *Va Vh*.
HANC: libertatem *Af Ap Ck Ct Fd Ge Go Kc Ld Lf Lh Mg Mj Pb Pc Pj Pk Pn Pp Pq Ta To Va Vc Vf Vh* | talem libertatem *Cg Ps*.
OMNIBUS: creaturis *Ap Bc* | hominibus *Lf* | angelis et hominibus *Vh* | creaturis rationabilibus *Ck Fd Ge Ld Mj Pb Pc Pj Pk Pn Pp Pq Ps Vf* | creaturis sed rationabilibus *Af Ct Kc Lh Mg Ta To Vc*.
AEQUAM: similem *Ap Cg Ck Ga Ge Ka Lf Na Pb Pj Pn Ps Px Vh* | aequalem *Ka Lh Vb Vf* | iustam *Ed Ka Va Vh* | aequalem esse uel iustam dico *Ec* | Nam angeli sancti ad bonum tantum habent arbitrium, homines uero ad malum tantum. Sed cum dei respectu liberum quibus redditur etiam ad bonum. *Af Ct Fd Kc Ld Lh Mg Mj Oa Pp Pt St Ta Vc Vd*.
CONSTITUO: delibero *Af* | iudico *Lf* | affirmo *Ed Px Vh* | confirmo *Ap Pb Pn* | stabilio *Vb* | dico *Ed Ka Lh Mh Va Vh* | definio *Bc* | concedo uel fateor *Go*.

7. Nam supernis diuinisque substantiis et perspicax iudicium et incorrupta uoluntas et efficax optatorum praesto est potestas.

SUPERNIS – SUBSTANTIIS: dei *On* | angelis *Ct Lh Pj* | ut angelis *Pp* | angelicis *Cg La* | spiritibus angelicis *Af Ap Ck Fd Ge Kc Ld Lh Mg Mj Pb Pn Pq Ps Ta Vf* | angelis spiritibus *Vc* | angelis et deo *Ec Ka Lf* | in deo et angelis *Vb* | utpote angeli sunt *Go* | angelis qui permanserunt in naturae suae simplicitatis *Pj*.
PERSPICAX IUDICIUM: falli non potest *Ps* | quod non potest falli *Pj* | inter bonum et malum *Ec Ed Lf Pm* | euidens, quia non falluntur sicuti homines uerisimilibus bonis *To* | euidens, quia non falluntur sicuti homines uerisimilibus bonis, nec aliquid possunt dubitare in rebus eligendis uelut homines. Hinc legitur sunt uiae quae putantur rectae, quarum finis usque ad profundum inferni demergit. *Af Fd Kc*

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198 Hinc… 199 demergit] Prov. 14.12

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168 superuacua] superuacua est *Px*. **169** ratione] rationes *Fd*. **172** quis] quisque *Mj*. **177** creaturis] creatis *Kc*. **178** rationabilibus] rationalibus *Af Lh Ta To*. **180** Nam] nam et *Af*. **181** ad[1]] modo ad *Mj*. | tantum[1]] om. *Mj*. | habent] < habet *Ld*. | habent…tantum[2]] om. *Kc Mj*. tantum[2]] om. *St*. **182** cum dei] uerum *Ct Oa*; tamen dei *Ld*. | quibus] quando *Pp*; quibusdam *Ld St*; om. *Vd*. | redditur] redit *Pp*. | etiam] om. *Ct Oa St*; \etiam/ *Kc*. | ad] om. *Af Fd Ld Pt* ; ab *Kc*. **197** euidens] peruidens St; certum euidens *Fd*; om. *Lh*. | euidens…198 homines] om. *Pt*. bonis[2]] horis *St*. **198** dubitare] cogitare *St*; dubitate *Fd*. | eligendis] diligendis *Fd*. | uelut…199 ad] om. *Vd*. | homines] hominem *St*. | legitur] legimus *St*. **199** putantur] uidentur hominibus *St*. | ad] om. *Lh*. | inferni] infernum *Fd*. | demergit] dimergitur *Kc*; dimergunt *Vd*.

V prosa ii

Lh Mg Pp Pt St Ta Vd Vf | nec aliquid possunt dubitare in rebus eligendis uelut homines. Habet itaque homo liberum arbitrium, non tamen sanum, sed corruptum et semper ad malum ruens. Hinc legitur sunt uiae quae putantur rectae, quarum finis usque ad profundum inferni demergit. *Ct Oa*.

PERSPICAX: clarissimum *Ap Ck Ge Ps* | euidens *Lh Mj Vc Vf* | sagax *Vb* | manifestum *Lf* | quia perspicit cuncta *Ct Ec Ed Lh Mh Pp Px Vh* | certum, quia illud quod perspicimus hoc c(...) *Bc* | quod oculo perspicit inter bonum et malum *Ka* | quod oculo perspicit *Ga Na Vh*.

IUDICIUM: est *Ec Mf Vf* | discretio *Ap Bc Cg Ck Ge Ld Pb Pc Pj Pk Pn Pp Pq Ps* | arbitrium *Lf*.

INCORRUPTA: sincera *Vf* | incorruptibilis *Vb* | inuiolata *Cg Ps* | semper bene uolendi *Ed Lf Pm* | quia nihil nisi bonum uolunt *Pj* | quia semper bonum uult *Ct Ec Ed Ga Ka Lh Mh Mj Na Pp Px Va Vh*.

UOLUNTAS (UOLUPTAS *Pj*): uoluntas *Pj* | est *Vf*.

EFFICAX: facit *Ck* | uoluntas *Pb* | facilis *Ap Cg Ge Ps* | ualida *Vf* | ualde sagax *Vb* | effectum capiens *Ta* | quia perspicit cuncta *Vh* | efficere potest quod uult *Ec Ka Lh Mh Pp Va* | quia potest efficere quod optat *Af Bc Ed Lh Mj Px To Vh* | quia quodcumque uolunt penetrans *Pj* | quasi effectus capax *Pj* | Quae optant, statim assequuntur. *Fd* | optant statim assequuntur *Ld* | Habent quae desiderant. *Ec Ed Ka Lf Pm*.

OPTATORUM: desideratorum *Pb* | eorum quae exoptant *Ta*.

PRAESTO: concedo *Mj Px Vh* | concede *Ed* | paratus *Ps* | iuxta *Fd Ld* | praesentialiter *Lf* | praesens *Lb Mb Pq To Vc* | praesens adest *Vf* | praesens est *Af Lh* | in praesenti *Cg Ck Ge Ps* | in ante *Vb* | manifesta est uel parata *Pp* | Aduerbium est et est talis eius (praes)ens aut in ante. *Vb* | libera uel uoluntaria *Ap Ck Ge Pb Pn Ps*.

8. Humanas uero animas liberiores quidem esse necesse est cum se in mentis diuinae speculatione conseruant, minus uero cum dilabuntur ad corpora, minusque etiam cum terrenis artubus colligantur;

HUMANAS UERO ANIMAS: de disputatione animae *Pa Pc Pk Pp Pq Va Vc Vf* | disputatio animae *Ta* | Excellentias naturae animarum monstrat. *Ec Ka* (*Lf*).

LIBERIORES: promptiores *Af Vb* | frioron (OHG) *Lf* | in suo arbitrio *Ec Ka Lf* | in ea quae uolunt agenda *Ta* | ceteris animalibus *Lf*.

NECESSE EST: certum est *Pj* | tunc *Va*.

CUM SE – CONSERUANT: priusquam ad corpus ueniant (*Lf*) *Pj* | antequam ad corpora ueniant *Ga Na Vh* | priusquam in corpora ueniant, ut philosophi uoluerunt *Eb Ec* (*Ed*) *Lh* (*Mh*) *Va Vh* | contemplatiuam uitam sequentes, priusquam in corpore ueniant, ut phisici uolunt *Ct Oa Pp* | Priusquam in corpora ueniant, ut phisici uoluerunt, non redeunt ad terrena. *Px* | Secundum philosophos hoc dicit,

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205 quia[1]] quae *Ct Pp*; qui *Mh*; om. *Px*. | perspicit] perspiciunt *Pp*. | cuncta] omnia *Ec*. **207** oculo] olo *Ga Na*; dolo *Vh*. **211** quia[2]] quae *Ct Ga Ka Na*; eo quod *Mh*. | bonum[2]] bona *Ed Mj*. | uult] > uolunt *Va*. **215** efficere] quia efficere *Mh Va*; quae efficere *Pp*. **216** quia[1]] qui *Af Bc*; quae *To*. | potest] facere *Va*. | efficere] om. *Mj*; id quod *Bc*; quae *Pp*. | optat] om. *Mj*. **233** Excellentias] excellentiam *Lf*; excellentia«:» *Ka*. | naturae] naturam *Ka*. | monstrat] demonstrat *Ka*. **238** philosophi] phisici *Eb Ed Vh*. | uoluerunt] coluerunt (?) *Va*. **240** uolunt] uoluerunt *Pp*.

qui dicunt animas esse in contemplatione, et suam uim plenissime exercere antequam ad corpora ueniant. Cum autem descendunt in corpus obliuisci suae naturae et grauedine corporis eas opprimi. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps* (*Pt*) *St Ta Vf* | Vnde a quibusdam reprehenditur. Non tamen reprehendendus est, cum beatus Augustinus similiter dicat, sed in libro Retractationum se inde redarguit, dicens tempore certo animas creari et certo tempore eas in corporibus destinari. *Af Ct Fd Kc Lh Mg Mj Oa Pp* (*Pt*) *St Ta Vf* | Non solum Augustinus sed etiam alii gentium philosophi consenserunt in eo praedicto, affirmantes animas esse antequam ueniant ad corpora, dicentesque cum animae moueantur a contemplatione (d)ei, quia (...) cum angelis creatae sunt, ut illi dicunt, in cancrum descendunt et adhuc quasi supra caelum sunt. Cancer enim in culmine est zodiaci, ubi altissimus est zodiacus. Sed per portam caeli descendunt, ·i· per geminos ex una parte et per leonem ex altera parte, sub quo positus (...) coruus, supra craterem, cui minatur serpens, ne bibat de illo, de quo etiam animae bibunt obliuionem, ut obliuiscantur (.....). quae uiderunt, inde descendunt ad corpora. *Lh* | hoc autem secundum philosophos, uel etiam quod diu in diuina contemplatione praebat assidue cum iam incipiunt descendere ad corpora *Pj* | philosophorum opinio *Pj* | Philosophi dixerunt a pri[n]cipio domini omnes animas creatas apud se habere reconditas, quod etiam Manichei heretici consenserunt. Secundum hanc opinionem hic iste loqui uidebatur, quod uidelicet quamdiu apud deum sunt anime, maiorem uim et intelligentiam habeant. Sed descendentes in corpora obliuisci ea quae nouerant, quae postea paulatim discendo recordantur. Mathematici etiam dicunt quod descendentes ad corpora animae primum ueniunt in cancro, in excelsiore parte caeli, ubi sol in aestate facit longissimos dies. Deinde in leonem; sub leone est serpens cum cratera et corua. Crater uero ille significat poculum obliuionis quia tunc iam incipit obliuisci gloriae illius et beatitudinis quae uiderant. Quam sententiam nos non accipimus. Credimus enim humanis corporibus (...)is animam cre(...), nec (...) esse animam quia corpus formatum sit. Hoc autem in his uerbis istius exponere possumus uel quod anima quanto proximior per (...) sanctitate tanto ei fruitur cognitione. Dicente Paulo apostolo, qui adheret domino unus spiritus est. Quanto uero lo[n]gius a deo per mala opera distat, eo utique magis illius cognitione deseritur. *Pj*.

CUM: quando *Vf*.

MENTIS: scientiae *Ec* (*Lf*) | (...)nis *Lf*.

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246 beatus…248 destinari] Aug. *Retract.* 1.7.2

249 Non…252 sunt] Cf. Macr. *Comm. som. Scip.* 1.12.7-8

272 Dicente…est] I Cor. 6.17

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242 qui] quod *Mg*; quia *Ct Oa*. | esse] om. *Kc Mj*; \esse/ *Ps.* | contemplatione] contemplationem *Ck Ge*. | et] om. *Ck Ge*; \et/ *Ps*. **243** autem] om. *Ap Ck Ge Pb Pn Ps*. | descendunt] descenderint *Fd Vf*; descenderit *Pt*; descendant *St*. | in] ad *Mg*; < ad *Lh*. | obliuisci] in obliuisci *St*. **244** et] om. *Ta*. | grauedine] graui mole *Ta*; grauitate *St*; grauitudine *Vf.* | opprimi] imprimi *Ap Ck Ge Pb Pn Ps*. **245** reprehenditur] repreditur *St.* **246** reprehendendus] < reprehendos *Mg Pt*; reprehendus *St*; reprehendendum *Ta*. | cum] dum *Ct Oa*. | similiter] sic *Ct Oa*; similia *Pp*. dicat] dixerit *Af Lh Ta*; dicit *Ct Mg Oa Pp.* | sed…247 redarguit] om. *Ct Oa*. **247** Retractationum] retractionum *Af Mg Vf.* | inde] idem *Pp*; ipse *St*; deinde *Lh Ta.* | redarguit] redarguunt *Mj*. | dicens] dicit autem *Pp*; alii autem *Ct Fd Kc Mj Oa Pt St Vf*; alii autem dicunt *Mg*. | creari] creati *Kc*. | et…248 tempore] certoque *Ct Oa*. **248** eas] om. *St*; eis *Fd*. corporibus] corpora *St.* | destinari] destinari dicunt quod uerum est *Vf*; destinari dicunt *Fd Pt*.

V prosa ii

SPECULATIONE: intuitu *Lb Vf* | intentione *Vb* | contemplatione *Af Fd Ld Lf Lh Ta To* | arce *Lf* | arce contemplatiua *Ec Ka* | sine seculari re *Mj*.
CONSERUANT: custodiunt *Fd Ld Vf*.
MINUS – CORPORA: Philosophia *Ga Na Vh* | Liber est cum iam ad corpora ueniunt. *Pj* | sensu spirituali cum de corporibus tractant *Ct Eb Ec* (*Ed*) *Ka Lh* (*Mh*) *Oa Pp Px Vh* | cum plus aequo diligere sua coeperint corpora eiusque uoluptatibus delectari *Ap Cg Ck Ge Pb Pc Pk Pn Pp Ps Va* | Plus aequo diligunt sua corpora in uoluptatibus delectari dum se ex toto subdider{unt}corpori. *Pq*.
MINUS: esse *Ec* | libertas *Cg Ps* | liberas *Vh* | libere *Lh* | liberae sunt *Af Ap Bc Ck Ct Fd Ge Kc Ld Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc* | sunt liberiores *To* | liberior(...) esse necesse est *Lf* | necesse est esse libera *Vf*.
CUM: antequam ad corpora ueniant *Ka*.
DILABUNTUR: cadunt *Vf* | ruunt *Vb* | descendunt *Fd Ld* | uoluptatibus *Bc* | uolunt dilabi *Ec Ed Lf Pm* | defluunt amissione libertatis *Cg Ps* | in descensus ruunt *Af Kc Lh Mg Ta To*.
AD CORPORA: ad corporales necessitates *Mh* | terrenas delectationes *Lf*.
MINUSQUE: esse *Vf* | liberae sunt *Af Ck Fd Ge Ld Pn Pq Ps Vc Vf* | liberes *Fd* | liberiores *Lf*.
TERRENIS ARTUBUS COLLIGANTUR: cum se ex toto subdiderint corpori *Ap Cg Ck Fd Ge Ld Pb Pc Pk Pn Pp Ps Vc*.
TERRENIS: in *Vh*.
ARTUBUS (UIRTUTIBUS *Pd*): membris *Af To Vb Vf* | artubus *Pd*.
COLLIGANTUR: includuntur *Ld Vf* | stringantur *Mj* | haerent *Pj* | inhereant *Ec Ka* | implicantur *Ec Ka Lf*.

9. extrema uero est seruitus cum uitiis deditae rationis propriae possessione ceciderunt.

EXTREMA: ultima *Af Pj Vb* | maxima *Pp* | pessima *Ap Cg Ck Ge Pj Pq Ps* | peiora *Vc* | ad oboediendum *Mh* | deterior uel minima; uilior *On*.
EST: eis *Ap* | fit *Vh* | est illis *Ps*.
SERUITUS: animae *Bc Pb* | animarum *Ec Ka Lf* | per delectationem et consentiendo per uoluptatum consensum *Ps*.
CUM UITIIS DEDITAE: Tunc quasi penitus a ratione deficiunt. *Af Ct Fd Kc Ld Lh Mg Mj Pp Ta Vf*.
UITIIS: peccatis *Mj*.
DEDITAE: animae *Ap Ck Ct Ec Ed Fd Ge Ka Ld Lf Lh Mh On Pd Pj Pn Pp Pq Px Va Vc Vf Vh* | subditae *Lb Vb* | datae *Ga Ka Mh Na Vh* | intentae *Ct Ec Ed Ka Lh Mh Mj Px Va Vh* | per consuetudinem *Ap Cg Ck Ge Pb Pc Pj Pk Pn Pp Pq Ps Vc* | ad animas respicit *Go*.

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281 sensu] a sensu *Pp*. | de] om. *Pp*. | corporibus] corporalibus *Vh*; corporalia *Pp*. **282** coeperint] inceperint *Cg Pc Pk Va*; \in/coeperint *Ps*. | eiusque] et *Pp*; eius *Pc Pk*; et eius *Cg Ps*; eorumque *Va*. | uoluptatibus] uoluntatibus *Pp*. **283** delectari] delectare *Cg*. **285** liberae] liberes *Af*. **290** in descensus] in descensum *Af*; inde census *Kc Ta*. | ruunt] om. *Kc Mg*. **293** liberae sunt] liberes *Fd*. **295** cum] om. *Ld*. | subdiderint] subderint *Pc*; subdiderit *Fd*. **311** Tunc] tamen *Fd Lh*. | a ratione] oratione *Lh*. | deficiunt] definiunt *Kc*.

RATIONIS – CECIDERUNT: si cessauerint a ratione libertatis *Ps* | Dum mala, quae cupiunt ad effectum perducunt. *Pj* | Dum perficiunt mala, quae cupiunt. *Ct Eb Ec* (*Ed*) *Ga Ka Lh* (*Mh*) *Na Oa Pp Px Va Vh* (2x).
RATIONIS: giwizzes (OHG) *Lf*.
POSSESSIONE (CONFESSIONE *Pn Vb*): possessione *Vb* | a *Af Ap Bc Ck Eb Ec Ed Ka Ld Lf Pk Pm Pn Pp Ps Ta Vc* | ex *Fd* | de *Vf* | quam possident *Eb* (*Ed*) *Va Vh*.
CECIDERUNT (> -RINT *Vb*): ceciderint *Eb* | animae *Pj Ps*.

10. Nam ubi oculos a summae luce ueritatis ad inferiora et tenebrosa deiecerint, mox inscitiae nube caligant, perniciosis turbantur affectibus, quibus accedendo consentiendoque quam inuexere sibi adiuuant seruitutem et sunt quodam modo propria libertate captiuae.

UBI – DEIECERINT: Antequam se homo peccatis et diabolo tradit, liberum habet arbitrium et ad bonum et ad malum. At postquam seruitutem sibi peccati (...) uexerit iam non habet potestatem se liberandi ab eo; sicut in potestate est populi quem sibi uoluerit eligere regem, at postquam se regi mancipauerit, iam non habet potestatem euellendi uel subtrahendi se ab eius imperio. Sic homo quilibet, antequam se peccat et tradat in potestate eius est, an uelit male an bene facere. Postquam se p(ec)cato mancipauerit, iam nonnisi per gratiam et misericordiam dei ad uirtutes erigi potest. *Pj*.
UBI: postquam *Cg On Pj Pp Ps* | quando *On* | postquam postpositis celestibus terrenis iniat *Pj*.
OCULOS: mentis *Bc Fd Ld Lf Pj Vf* | rationis *Ec Ka* | intentionem *Va* | humanas mentes *Af Lh Ta To Vb*.
SUMMAE LUCE UERITATIS: a diuina luce *Bc* | a deo *Pj* | deo *Lf*.
SUMMAE: supremae *Af Vb*.
AD INFERIORA: infima *Vb* | saecularia *Ec Pp* | ad saecularia *Ct Ka* | terrena *Bc* | ad concupiscentias uitiorum *Pj* | ad corporis delectationem *Af Mj Pq Vf* | ad corporis delectationem et seruitutem *Ap Ck Ct Fd Ge Kc Ld Lh Mg Pb Pn Pp Ps Ta To Vc*.
TENEBROSA: deteriora *Ec Ka Lh*.
DEIECERINT: inclinant *Ps* | deorsum miserint *Pj* | ipsae animae *On*.
MOX: statim *Vb*.
INSCITIAE (INSCIENTIAE *Ct Mb Pn Pq Vb* | > INSCIENTIAE *Ga*): inscitiae *Ct Mb Vb* | imperitiae *Af Lh Ta To* | ignorantiae *Ap Cg Ck Fd Ge Ld Lf Pb Pc Pj Pk Pn Pp Pq Ps Vf* | inscientiae *Vh* | insipientiae *Ct Eb Ec* (*Ed*) *Ka Lh Va Vh*.
NUBE: de *Lf* | errore *Ec Ka* | caligine *Lf* | obscuritate *Pj*.
CALIGANT: se *Vh* | ipsae *Ps* | animae *Bc* | tenebrescunt *Vb* | obtenebrantur *Pj* | obscurant *Af* | caecantur *Ec Ka* | caligine obtenebrescunt *To* | oculos *Lf*.
PERNICIOSIS: et *Mb Px Vf* | pestiferis *Fd Ld Vf* | mortalibus *Af Ct Eb Ec Ed Ka Lh Mh Ta To Va Vb Vh* | mortiferis *On Pp* | flagiciosis *Lb* | periculosis *Lf* | se nocentibus *Ck Ge* | et nocentibus *Cg* | sed nocentibus *Ps* | pessimis periculis *Pj* | In his affectionibus comprehendit omnia uitia. *Va*.
TURBANTUR: tristantur *Af Lh To Vb*.

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319 Dum] cum *Ec Ka*; actiuam dum *Ct Oa*. | mala quae] malum quod *Ec Ga Ka Na Vh*(2). cupiunt[2]] cupiunt facere *Ct Oa Pp*. **323** possident] possione *Eb*. **342** humanas] humana *Af* **347** delectationem] delectionem *Af*. | ad[2]] et *Fd*. **348** delectationem] delectionem *Pb*. **357** obtenebrescunt] obtebrescunt *To*.

AFFECTIBUS: desideriis *Af Ck Ge On* | amoribus *Vb* | uitiis *Ec Ga Ka Mh Na Pp Px Vh* | motibus *Ec Ga Ka Mh Na Px Vh* | uoluptatibus *Pj* | delectationibus *Lf*.

QUIBUS – CONSENTIENDOQUE: per uoluntatis consensum et per delectationem *Pp*.

QUIBUS: cum *Ec* | affectibus *Af Ap Bc Cg Ck Ge Lf Pb Pn Ps Vb Vf* | perniciosis *Ap Ck Ge Pb Pn Ps* | uitiis *Pj*.

ACCEDENDO: adpropinquando *Af Vb* | propinquando *Pj* | per delectationem *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pq Ps Va Vc* | ad mala opera *Bc*.

CONSENTIENDOQUE: per uoluntatis consensum *Ap Ck Fd Ge Ld Pb Pc Pk Pn Pq Ps Va Vc*.

QUAM: seruitutem *Lh Vb* | seruitatem *Af* | uirtutem *Ta*.

INUEXERE: importauerunt *Ap Bc Cg Ck Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps To Va* | importauere *Af Lh Ta Vb* | imposuerunt *Vf* | eligere *Ka* | elegere *Ec* | anagifuorun (OHG) *Lf*.

ADIUUANT (IUUANT *Pt*): adiuuant *Pt* | accumulant *Af Ap Bc Cg Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Pb Pc Pj Pk Pp Ps Ta To Vf* | cumulant *Vc* | augmentant *Cg Ck Fd Ge Ld Pc Pk Pp Ps* | augent *Eb Ec Ed Lf On Pm Pn Pt Vd* | auxiliantur *Ga Ka Mh Na Vh* | gubernant *Pp* | delectant *Px Vh* | delectantur *Pq* | exercent *Ct Eb Ec* (*Ed*) *Fd Ka Ld Lh Pp Vh* | addunt *Pn* | uires praestant *Vd* | et libertas pereat *Bc*.

SERUITUTEM: uitiorum *Pj* | Omnis qui peccat, seruus est peccati. *Px* | Seruitus crescat et libertas pereat. *Va*.

SUNT: animae *Ec* | humanae animae *Ps*.

QUODAM MODO: quali modo *Vb*.

PROPRIA: a *Cg Ck Ec Ed Lf Pj Pk Pm Ps Vf* | ad bonum *Fd Ld* | quia sponte sua *Eb Ed Pm* | quia sponte sua consentiebant perneciose affectibus *Ec Ka* | quia sponte sua sibi subdiderunt *Lf*.

LIBERTATE CAPTIUAE: libertatis amissione *Bc* | captiuitate animarum, libertatis ammissionem *Ap Ck Ge Pb Pc Pk Pn Pp Pq Va*.

CAPTIUAE: exspoliate *Mj* | animae *Ap Bc Ct Ga Ka Lf Lh Na Pb Pn Vf Vh* | ipsae animae *Pj* | priuatae, alienatae *Af Lh Ta To Vb* | seruitio *Lf*.

11. Quae tamen ille ab aeterno cuncta prospiciens prouidentiae cernit intuitus et suis quaeque meritis praedestinata disponit.

QUAE: omnia *Cg Pc Pj Pp Px Va Vf* | omnia praedicta *Lf* | omnia supradicta *Ec Ka* | humanae mentes *Vb* | omnia quae humanas mentes impediunt *Ap Ck Fd Ge Ld Pb Pn Ps Vc*.

ILLE: intuitus *Ec Ed Lh Mh Px Vh* | animae intuitus *Ka*.

AETERNO: aeternitate *Ct Ec Ed Ka Mh Mj Na Pp Px Va Vh* | aeternitate sua *Lf* | principio *Lf Pj* | initio *La Lf*.

PROSPICIENS: prouidens *Vf* | aspiciens *To* | intuens *Pj* | qui est *Ec Lf*.

PROUIDENTIAE: dei *Mf Pj Va Vb*.

CERNIT: uidet *Vb*.

INTUITUS: diuinus *On* | deus *Ap Fd Ld Lf Pb Pn Vf* | inspectus *Vb* | uisus *Af To* | contemplatio *Fd Ld* | nomen est *Af*.

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368 delectationem] delectionem *Pn*. **370** uoluntatis] uoluptum (!) *Ps*. | consensum] concessum *Ge*. **386** perneciose] perneciosa *Ec*. **387** sibi] *gl.* se *Lf*. **388** captiuitate] captiuitatem *Ck Ge Pk Pq*; captiuitatem dicit *Pc*; hoc est captiuitatem *Va*; cupiditatem \ uel captiuitatem/ *Pp*. animarum] animarum et *Va*. **398** quae] quae tamen *Vc*. | humanas] humanae *Fd Ld Vc*. mentes[2]] om. *Vc*. | impediunt] impediuit *Fd*.

V prosa ii

SUIS: propriis *Ec Ed Ka Mh Va Vh*.
QUAEQUE – DISPONIT: prout merentur et prout libero arbitrio bene utuntur *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vd*.
QUAEQUE: qualiacumque *Vb* | merita *Bc* | una quaeque suis meritis praedis[ti]nata disponit *Pk*.
MERITIS: ut merentur *Ed Mh Pd Vh*.
PRAEDESTINATA: praescita *Cg Ps* | prouisa *Ec Ka* | praefinita, praeordinata *Pj* | a se *Ck Ge Pn Ps* | ab aeternitate *Vh* | quae praedestinata sunt *Vb* | Sunt qui dicunt quod ideo mala faciunt, uidelicet homicidium et cetera, quoniam deus hoc illis praedestinauit et aliter esse non potuit; quorum error destruitur his uerbis: omnipotens deus malitiam hominum praescit, quia ex ipsis est. Non autem praedestinauit, quia ex illo non est. Poenam uero eorum praescit, quia deus est, et praedestinat, quia iustus est, ut et in illis sit meritum suae damnationis, et in illo potestas iustae damnationis. Non enim praedestinat deus nisi quae ipse facturus est. Praesciuit uero multa quae ipse facturus non est, sicut omnia mala quae faciunt ipsi boni renuunt, et suo uitio uasa irae fiunt. In bonis autem omnipotens deus praesciuit et praedestinauit, ut in praesenti uita per suam gratiam existerent boni, et in futura etiam beati. Siue autem in illis qui saluantur, siue in illis qui pereunt, uoluntas propria remuneratur, uoluntas propria damnatur. Sed in illis qui per gratiam domini saluantur, est sanata, ut ex mala et praua fieret bona; procul dubio est dignissime coronata. In istis autem quia non acquiescit per saluatorem accipere sanitatem, iustissime per eundem iudicem sentiet ipsa uoluntas perpetuam damnationem. Ergo non praedestinauit aliquem ut malus esset. Sed uere omne malum praedestinauit ut impunitum non esset. Qui autem aliter sentit et malis tollit meritum damnationis, et iustis meritum salutis. *Ld Vf*.
DISPONIT: ordinat *Af Bc Lb Lf Pj Vb* | ipse intuitus *Ps* | propterea tradidit illos deus in reprobum sensum *Pd*.

415 Sunt…432 salutis] Cf. Flor. *Rescript. praed.* 313.111

409 prout[1]] pro *Af*; pro\ut/ *Ck*; om. *Va*. | prout[1]…prout[2]] ut *Va*. | merentur] mentur *Ge*; meretur *Ct*. | et] om. *Ld*; > uel *Pn*. | prout[2]] pro *Af Fd*. | bene] om. *Af Ct Fd Kc Ld Lh Mg Mj To Vc Vd*. | utuntur] utitur *Ct*; utantur *Va*. **416** uidelicet] om. *Ld*. | hoc] om. *Vf*. **422** Praesciuit] praescit *Ld*. | quae[1]…423 boni] ipsi qui boni esse *Ld*. **424** praesciuit] sicut supra satis ostensum est praesciuit *Ld*. **426** uoluntas[1]…remuneratur] om. *Vf*. **427** domini] saluatoris *Vf*. | saluantur] om. *Vf*. **429** ipsa uoluntas] om. *Ld*. **430** damnationem] damptionem *Ld*.

V metrum ii

HEADNOTES: Dactilicum archiloicum fit tetrametro catalectico. *Ec* | dactilicum archilochium tetrametrum catalecticum *Ga Px Vf Vh* | metrum dactilicum archilochium *Ap Cc Cg Ka Lh* | metrum dactilicum archilochium, quod constat tetrametro catalectico, quo semel utitur. *Af Ap Cg Fd On Pb Pc Pd Pj Pk Pn Pp Pt Ta* | tetrametrum dactilicum *Mb.*

1. *Πάντ' ἐφορᾶν καὶ πάντ' ἐπακούειν*

Πάντ' ἐφορᾶν καὶ πάντ' ἐπακούειν (om. *Ba Pb*): sardismoc *Ka* | omnia ferens et omnia gubernans *Af Ap Bc Cg Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pg Pn Pp Ps Pt Ta To Vd* | omnia uidet et omnia gubernans *Ph* | omnia prospiciens et omnia praedestinans *Af Lh Ta To Vb* | ΠΑΝΤΑ ΠΑΝΤΟΚΡΑΤΩΡ ΒΛΕΠΕΙ ΚΑΙ ΠΑΝΤΑ ΑΚΟΥΕΙ *gl.* omnia omnicreans uidet et omnia audit *Ka Lh* | omnia ferens, omnia audiens; discoforus discum ferens, ambaculi oinaferus *Vh* | omnia uidens et omnia exaudiens *Bb Ka Lf Pf* | omnia uidens omnia et audiens *Va* | omnia uidet et omnia audit *Ck Ge Lh Mb On Pc Pd* (2x) *Pj Pk Pp Ps* (*Vb*) *Vh* | omnia uidet et omnia exaudit *Ba Bc Ct Eb Ec Ed Ef Fd Go Kc Ld Mf Mg Mj Pn Pq Pt Px To Vc Vf Vg* | omnia uidet et omnia exaudit uel gubernat *Ta* | omnia uidet et omnia audit uel contemplatur *Ga Mh Na Vh* | omnia ferens et ubique essendo *St* | ΘΗΟC deus *Pf* | ΦΟC lux, ΠΑΝ omnis *Ap Ck Ge Pb Pc Pk Pn Ps* (*Vb*) *Vc* | similiter Grecum sicut supra *Af.*
Πάντ' ἐφορ ν: omnia uidens *Pm*.
Πάντ': omnia *Af.*
ἐπακούειν: exaudit *Af* | exaudiens *Pm.*

2. puro clarum lumine Phoebum

PURO: sincero *Bc Fd Ld Ta Vf* | de *Lf.*
CLARUM: splendidum *Ap Pb Pn* | esse *Ec Ka Lf Pp* | tamen clarior deus *On*.
PHOEBUM: solem *Af Ap Cg Eb Ec Ed Ka Lf Lh Mh Mj Pb Pj Pn Pp Ps Ta Va Vb* | Phoebus Grecus uel clarus *Pj* | Sol superstitem tantum terrae et maris uidet; deus qui uerus est sol, sicut superstites rerum uidet ut interiora eum non lateant. *Pj*.

3. melliflui canit oris Homerus;

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4 archilochium] archilochicum *Px.* | catalecticum] catalecticum incipit *Ga*. **5** archilochium[1]] archilo *Ap*; archilochicum *Cg.* | metrum] XXVI sextum et uicesimum est *Af.* | quod constat] constans *Af Pp*. **6** catalectico] catalecto *Ap Cg Fd Pb Pc Pd Pk Pn Pt*; acatalectico *Pj Ta*; acatalecto *On.* | quo…utitur] om. *Ap Cg Fd On Pb Pc Pd Pk Pn Pt*; quod semel posuit *Ta*. utitur] utitur ita *Pj*; utitur ita: Puro clarum lumine phoebum *Af.* **13** gubernans] gubernens *Pb Pn*. **19** et] om. *On.* | audit] «uidet» audit *Ck Ge*; uidet \ex/audit *Ps*; om. *Pp*. **20** omnia[1]] et deus omnia *Ba.* | uidet] uel uidens *Ec*; uide *Kc.* | et] om. *Fd Pq*; \et/ *Mf.* | exaudit] uel exaudiens *Ec*; exaudiuit *Bc Ct Kc Mg*; «ex»audit *Mf.* **22** audit] \ex/audit *Mh.* | audit…contemplatur] «...»audit \uel contemplatur/ *Na.* **23** omnis] omne *Pc.*

V metrum ii

MELLIFLUI: dulcis *Vb* | dulcem *Ps* | dulce *Cg* | dulci *Af* | qui est *Ka Lf* | qui habet (...) *Lf* | qui fuit; hoc est habens *Va* | qui fuit *Eb Ec Ed Ka Mh Px Vh* | propter dulcedinem*Vf* (2x) | propter musicam dulcedinem *Fd Ld Pt* | qui dulcem uelud mel habet loquelam *Pj* | mellifluum os habens *Ap Cg Ck Eb Ec Ed Fd Ge Ka Ld Mh Pb Pc Pk Pn Pp Pq Ps Px Ta Vh*.
CANIT: scribit, dicit *Lf* | laudat *Ec Ed Ka Lf Pj Ps Ta Vf* | in suis carminibus *Ec Ka Lf*.
HOMERUS: philosophus *Lb* | ipse auctor *Vb* | Grecus poeta *Lf Ta* | cuius carmen mellis dulcedinem praestare uidetur *Af Ap Bc Ck Ct Fd Ge Kc Ld Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta To Vc Vd Vf* | Homerus multa in laudem solis canit. *Ap Cg Ck Ge Pb Pc Pj Pk Pn Pp Pq Ps* (2x) *Vc* | Non tamen ille sol canit. Non tamen ille sol radiis suis omnia sic penetrat, quomodo conditor rerum. *Vc* | Homerus autem laudes solis apud Grecos describit. Non tamen ille sol radiis suis omnia sic penetrat, quomodo conditor rerum. Hoc ergo dicit. *Af* (*Bc*) *Ck Ct Fd Ge Kc Ld Lh Mg Oa Pp Pt St Ta Vd Vf*.

4. qui tamen intima uiscera terrae

QUI: Phoebus *Af Ap Cg Ck Ga Ge Go Ka Na On Pb Pj Pn Ps Ta Vb Vf Vh* | sol *Ct Ec Ed Fd Ga Ka Ld Lf Lh Mh Mj Px Va Vh* | sol qui non possit uidere omnia simul *Bc*.
INTIMA UISCERA: interiores partes *Fd Ld Vf* | interiora *Ap Pb Pj Pn Ta Vb* | penetralia *Pj* | profunditates *Ec Ka Lh* | profunditatem *Va* | spissitudinem *Ga Ka Na Vh* | spissitud{inem} Phoebi *Mh* | illustrare *Vh*.

5. non ualet aut pelagi radiorum

UALET: potest *Vb* | non potest *Pj*.
AUT: nec *Ec Lf* | uel ut *Vh*.
PELAGI: maris *Af Ap Pb Pj Pn Vb* | uiscera *Eb Ed Ga Ka Lf Mh Mj Na On Px Ta Vh* | intima *Va* | intima uiscera *Ld Pj*.
RADIORUM: splendorum *Ap Pb Pn* | suorum *Lf*.

6. infirma perrumpere luce.

INFIRMA (INFIMA *Cg Ck Ge Pb Pj Pk Pq Ta* | < INFIMA *Af* | > INFIMA *On Vc*): uel infirma *Pj* | inualida *Pj* | profunda *Cg Ck Ge Pb Pj Pk Pq Ps Vc* | sincera *Ta* | inimpedita *Vh* | non ualente omnia *Fd Ld* | infirmam lucem solis dicit in

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42 qui[2]] quod *Ec Ka Mh*. **44** mellifluum os] mellifluos *Fd.* | habens] hoc habens *Px*. **49** praestare] praestaretur *Pp*. | uidetur] uidentur *Pt*. **50** Homerus] qui *Cg Pp Ps*(1); poeta grecus *Pj*. | laudem] laude *Pq*; cladem *Pc*. | canit] cantat *Cg*; cecinit *Pj*. **52** autem] om. *Mg St Vd*. **53** laudes] lades *Vd*. | Grecos] greciam *St.* | describit] describitur *Ck Ge*; descripsit *Kc Mj Vd*; scribit *Mg*. | sic] om. *St.* **54** rerum] regum *Fd Pt*; rerum qui pro uero sole ponitur in scripturis sanctis *Vf.* | Hoc…dicit] penitrat *Bc*; om. *Ld Mj St Vd Vf.* **64** profunditates] profunditate *Lh.* spissitudinem] spissitudo *Ka*; spissitud{...} *Ga Na*; spissitudine *Vh.*

comparatione creatoris, qui est uera lux, illuminans omnem creaturam et corporaliter et spiritualiter *Ap Pb Pn*.
PERRUMPERE (PRORUMPERE *Pp*): illustrare *Ap Cg Ck Ct Ec Ed Fd Ga Ge Ka Ld Lh Mh Mj Na Pb Pc Pd Pj Pk Pn Ps Px Va Vh* | penetrare *Af Cg Ck Ec Ed Ge Lf Lh Pj Pp Ps Ta To Vf* | findere *Vb* | prospicere *Fd Pq* | perspicere *Ld*.
LUCE: sed maiori quam Phoebus luce praeditus est *Ec Ka* | ut sol *Lf*.

7. Haud sic magni conditor orbis:

HAUD: est *Lf* | non *Cg Ck Ec Ed Ge Ka Lf Lh On Pj Pn Ps Va Vf Vh* | non est *Vb* | non ualet *Ap Pb Pn* | non sicut sol *Pd* | non ita est *Ta* | non ita *Af* | agit *Af Ap Bc Cg Ck Ct Fd Ge Kc Ld Lh Mg Mj On Pb Pn Pp Pq Ps Ta To Vc* | prospicit *Vf* | facit *Go*.
CONDITOR: deus *Af Ct Ed Fd Ka Lh Mh Pj Px Va Vb Vf Vh* | creator *Lf Pj*.
ORBIS: mundi *Ka* | si sua luce pen(etrat) (uisce)ra terrae uel pene(...) Phoebi lucem (...) *Lf*.

8. huic ex alto cuncta tuenti

HUIC: uero soli *Cg Ck Ge* | conditori *Bc Lf Pd Ta Vb Vf* | deo *Pj Vh* | non resistit *Ps* | domino conditori qui (...) curat sapientia (...) *Lf*.
ALTO: solio *Af Vb* | caelo *Lf Vh* | habitaculo *Pd* | e caelo *Ap Pb Pj Pn* | ex summo *Ap Pb Pn*.
CUNCTA: elimenta *Vb* | uniuersa *Ap Pb Pn* | omnia *Af* | omnia quae sunt *Pj*.
TUENTI: intuenti *Af Lf Pj* | cernenti *Ap Lb Pb Pn Vb* | aspicienti *Ta* | prospicienti *Af*.

9. nulla terrae mole resistunt,

NULLA – RESISTUNT: ut non omnia uideat, sicut faciunt soli *Fd Ld* | ut non omnia possit uidere *Va* | quin omnia peruideat *Af Ap Bc Cg Ck Ct Ge Kc Lh Mg Mj Pb Pj Pk Pn Pp Pq Ps Ta Vc Vf*.
NULLA: nam *Vf* | elimenta *Vb* | oppositiones *Ap Ck Ge Pb Pn* | nullae res *Fd* | aliqua ilimenta *Bc* | pluralis *Ps* | nominatiuus *Af*.
MOLE: in *Cg Ck Ge Ps* | grauitate *Vb* | magnitudine *Af Ga Ka Lf Mh Na Px Vh* | pondere *Ec Ka Lf Mj* | oppositione *Fd Ld Ta* | difficultate *Ec Ka*.
RESISTUNT (< RESIDUNT *Vh*): non *On* | repugnant *Pj* | Contradicunt in omni pondere terrae et magnitudine, quia omnia sunt in praesenti. *Pj*.

10. non nox atris nubibus obstat;

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82 uera…83 spiritualiter] Cf. Ioh. 1.9

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93 agit] ait *To*. **103** uero] ueri *Cg*; < ueri *Ck*. **115** quin] < qui non *Ps*; qui *Ct*. | peruideat] praeuidet *Ct*; praeuideat *Ge Pp*; prouidebat *Ap*; peruidebat *Pb*; prouideat *Bc Pq*; peruideant *Pj*; uideat *Ta*.

V metrum ii

NON – OBSTAT: ut non omnia possit uidere *Ap Ck Ge Pb Pn Ps* | ut non omnia peruideat *Af* | nec densitas tenebrarum *Ga Ka Mh Na Px Vh*.
ATRIS NUBIBUS: atra caligine *Ta*.
ATRIS: nigris *Vb* | cum *Cg Ps* | in *Pn*.
OBSTAT: huic *Bc Ps* (2x) *Ta Vf* | resistit *Ap Cg Pb Pj Pn Ps Ta* | contra *Lb Lf* | contra stat *Vb* | quia sicut uidet tenebras ita et lucem, sicut enim sunt tenebrae eius ita et lumen eius *Pj*.

11. quae sint, quae fuerint ueniantque

QUAE: omnia *Lf*.
SINT: sunt *Lf* | praesentia *Mj* | praesentibus *Bc* | praesunt *Ka* | in praesenti *Af Cg Pj Ps Vb* | in praesentibus *Ta* | quae praesunt *Ec*.
FUERINT: praeterita *Mj* | praeteritis *Bc* | praeteritum (*Lf*) *Vh* | praeterito *Pj* | in praeterito *Af Cg Ps Vb* | in praeteritis *Ec Ka Ta*.
UENIANTQUE: quae *Vf* | futura *Mj* | futuris *Bc* | in futuro *Af Cg Ec Ka Pj Ps Vb* | in futuris *Ta* | uel uenient *Af*.

12. uno mentis cernit in ictu;

UNO – ICTU: quia simul omnia complectitur *Bc Fd Ld Vf*.
CERNIT: uidet *Ta Vb* | perspicit *Ap Pb Pn* | conditor *Ap Pb Pn Vf*.
IN ICTU: in praesenti *Pj* | brawezzungu (OHG) *Lf* | intuitu *Fd Ka Ld Lf* | uno intuitu *Ck Ge Pj Pk Pn Pp Ta Vc* | uno intuitu diuinitatis suae *Cg Ps* | in uno contuitu *Ap Pb* | in uno puncto *Af Lh Ta Vb*.

13. quem quia respicit omnia solus

QUEM – SOLUS: Alludit ad hoc, quia de sole dixit. *Mj* | Alludit ad hoc, quia de solus ablata ‘us’ fit sol. *Af Fd Kc Ld Lh Mg Pp Ta Vd Vf* | Ideo uerum solem possis dicer(e). *Bc* | sine adminiculo creaturarum uniuersarum *Ap Pb Pn*.
QUEM: deum *Cg Pj Ps* | conditorem *Ap Bc Lf Mj Pb Pn Vb Vf* | conditore *Af* | conditorem orbis *Cg Ps Ta*.
RESPICIT: uidet *Pj*.
OMNIA: simul *Bc* | nihil eum latet *Pj* | ΥΛΗΝ unde elementa *Ph*.

14. uerum possis dicere solem.

UERUM – SOLEM: Sol dicitur, quia solus lucet. *Ec Ed Ka Lf Lh Mh Mj Px Va Vh*.
UERUM: certum *Ap Pb Pn*.
POSSIS: potes *Lf Pd*.
DICERE SOLEM: non tamen Phoebum *On* | Ipsum dominum dicimus. *Pj*.
DICERE: praedicare *Ap Pb Pn* | nominare *Lf*.

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149 quia] om. *Bc*. **158** Alludit[2]] om. *Ld*. | hoc[2]] fabubulam (!) *Fd*. **159** solus] < solis *Mg*. **169** Sol dicitur] om. *Va*; sol *Px*. | quia] quod *Ec Lf Mh*.

V prosa iii

HEADNOTES: Disputat Boetius utrum ualeat liberum arbitrium, quoniam deus cuncta prospicit, quem falli nihil potest. *Ka Lh Pp* | Supra deprecatus est Boetius philosophiam ut causas et locutiones nube uelatas, cui respondens philosophia ostendit pro una dubietate innumerabiles crescere alias. Hic respondit Boetius difficiliori ambiguitate confundere. *Pj* | De praescientia et libero arbitrio *Pp* | De praescientia liberoque arbitrio *Pc Pk Pq* | De prouidentia et libero arbitrio *Pj*.

1. Tum ego: En, inquam, difficiliore rursus ambiguitate confundor.

TUM EGO: Caute et intentissime legenda sunt ista, usque dum ex persona philosophiae respondeatur, quoniam minus perfectorum proponit opiniones. *To* | Caute et attentissime legenda sunt ista, usque dum ex persona philosophiae respondeatur, quoniam minus perfectorum proponit opiniones, nec tamen proposita concludit. Plura etiam neganda interponit. Dicit ergo deus cuncta praeuidet, quae futura sunt, cui nihil potest falli, et quaecumque praeuidet necesse est ut fiant. Igitur si necesse habent fieri secundum dei prouidentiam, ubi erit arbitrii libertas? Si necessitas est imposita ex parte prouidentiae, liberum non erit arbitrium. Sed sciendum quia deus non imponit necessitatem gerendis rebus neque cogit ea impleri quae praeuidet, sed sicut gerendae sunt ipsae res per liberum arbitrium, ita deus praeuidet illas futuras. Verbi gratia: si celebretur currule certamen et aliquis in editiori stans loco spectet, hic nulli currentium uires administrat aut quemlibet praecurrere facit; aspicit tamen qui uincat et qui melius currat. Sic ergo quodammodo deus non compellit ea quae sunt facienda ad suam uenire prouidentiam, sed praeuidet omnino quomodo uel quando quid futurum sit, quippe cum nihil futurum, nihil praeteritum, sed omnia ei potius praesentia sunt,

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15 Caute] cautissime *Ap Ck Ge Pb Pn Ps.* | Caute…16 opiniones] om. *Ct Oa.* | et attentissime] et intentissime *Ck Ge Lh Ps Ta Vd*; om. *Pb Pn St*; \et intentissime/ *Ap.* | legenda…ista] legendum est hic *Mj.* | sunt] sed *Pn*; \sunt/ *Ps.* | ista] haec *St.* | usque dum] usque *Mj Vd*; usquequo dum *Pt*; donec *St.* | ex] om. *Pt.* **16** perfectorum] p{re}fectorum *Pb.* | proponit] ponit *Lh Pt Ta Vf.* opiniones] opinionem *St.* **17** concludit] conclusit *Mg*; intercludit *Ct Oa.* | etiam] enim *Mg*; om. *Pt.* **18** quae] om. *St.* | quae…praeuidet[2]] om. *Pt.* | sunt] om. *St*; sed *Pn.* | cui] cum *Ap Ck Ge Pb Pn Ps Ta*; quem *Ct Oa Pp Vf.* | praeuidet[2]] uult *Mj.* **19** est] om. *Pt St.* | Igitur] legitur *Kc Mj*; om. *St.* | si] \si/ *Oa Pn.* | habent] est habent *Ap Ck Ge Pb Pn Ps*; est *Ct Oa.* | secundum] secun *Ge.* | prouidentiam] dispositionem *gl.* prouidentiam *Vd.* | erit] om. *Vd.* **20** Si] nam si *Lh Ta.* | necessitas] necesse *Af.* | imposita] opposita *Ap Ck Ge Lh Pb Pn Pp Ps Ta Vd*; composita *Af.* | liberum] < libertas *Ta.* **21** sciendum] sciendum est *Mg.* | deus] dominus *Kc.* | non] om. *St.* | imponit] inponat *Pt.* | gerendis] gerendi *Kc*; < gerendi *Ap.* **22** cogit] om. *Kc Mj.* | impleri] implere *Ap Ck Ge Pb Pn Ps.* | praeuidet] prouidet *Ct Kc Oa Pp Pt Vf*; prouidit *St.* | sed] om. *Af Pp.* | ipsae res] om. *St.* | per…23 arbitrium] libero arbitrio *St.* **23** ita] om. *St.* | praeuidet] prouidet *Ct Kc Mj Oa.* | illas] om. *St.* | illas futuras] illa futura *Ap Mj Pb Pn Ps.* | Verbi…33 dominus] om. *Pb Pn Ps.* | celebretur] cebretur *Mg.* | currule] currile *Ap Ck Ge Pp.* **24** editiori] edictiori *Vd*; eminentiori *Mg*; remotiori *Mj.* | hic] < hinc *Kc*; hinc *Af Mj Pp Pt Vf.* | currentium] certantium *Mg.* **25** praecurrere] praecurre *Ct Oa Ta.* | qui[1]] quis *Mg.* | qui[2]] om. *Pt Vf*; quis *Mg.* **26** quodammodo] quonammodo *Mg.* | ea] om. *St.* **27** uenire] prouenire *Pt.* | omnino] om. *Mg*; omnia *Mj.* | quid] quod *Ct Lh Mg Oa Ta*; pro *Vf*; aliquid *St.* **28** cum] tum *Af*; eum *Mg.* | nihil[2]] nec *Mj.* | praeteritum] praeteritum est *Kc.*

sicut supra quoque ait, quae sint, quae fuerint, ueniantque, uno mentis cernit in ictu. Sicut de Ioseph potest, quem prophetia somnii dixerat futurum dominum fratrum suorum, qui cum ei inuiderent, uendiderunt eum, ne posset fieri eorum dominus, et ubi fugere conati sunt, diuinam prouidentiam ibi comprehensi sunt. Nam nisi uendidissent eum Egyptiis, non poterat in Egypto fieri eorum dominus. *Af Ap Ck Ct Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps* (*Pt*) *St Ta Vd* (*Vf*).

EN: ecce *Bc Pj Vb*.

INQUAM: dicam *Pj* | ut dixi *Vb*.

DIFFICILIORE RURSUS: Soluta, inquit, questione de libero arbitrio, rursus altera maior emergit, sc· quomodo possit esse liberum arbitrium, cum omnia secundum praescientiam fiant. *Af Ap Ck Ct Fd Ge Kc Ld Mg Mj Oa Pp Pt* (*Vf*).

DIFFICILIORE: obscuriore *Bc Fd Ld Vf* | grauiore *Af Lb Lh Ta Vb* | hucusque *Bc*.

RURSUS: iterum *Vb*.

AMBIGUITATE: dubietate *Af Lf Vb* | dubitatione *Ck Ge* | maiori dubitatione *Pj*.

CONFUNDOR: perturbor *Ap Bc Cg Ck* (2x) *Ct Fd Ga Ge* (2x) *Ka Kc Ld Mf Mg Mh Mj Na Pp Px Ta To Vc Vf Vh* | perfundor *Af* | angustor *Ec Ka Lh* | conturbor *Lf Lh.*

2. Quaenam, inquit, ista est? Iam enim quibus perturbere, coniecto.

QUAE-: qualis *Vb*.

INQUIT: dixit *Vb* | illa *Lf*.

ISTA: confusio *Ec Ka Mj* | dubitatio *Ap Ck Ge Pb Pn Pq Ps Ta Vc* | ambiguitas *Af Bc Cg Fd Go Lh Pc Pj Pk Pp Ps Ta To Va Vb Vh* | difficilior ambiguitas *Lf*.

QUIBUS: de *Lb* | cum *Lf* | questionibus *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Vc* | ambiguitatibus *Af Lh Pd Ta To Vb* | rebus *Lf Pj Vf* | causis *Ec Fd Ka*.

PERTURBERE (PERTURBARE *Ck Ec Ka Lh Mh Pb Pn Pq Ps* | > -BARE *Ap Bc Vb Vc* | < -BARE *Mb* | < TURBARE *Ba* | -BARE > -BERIS *Vh* | TURBARE *Er* | TURBERE *Pc Pk*): dubitaris *Ap Ck Ge Pb Pn Pq Ps Vc* | perturbaris *Ap Ck Ec Ge Ka Pb Pn Ps* | perturberis *Cg Fd Lf Pd Pj Px Vf* | perturbatus sis *Vb* | praesens *Ed* | coniunctiui praesens *Ec Ka Lh Mh Vh* | in quo erres *Ec Lf* | in quo erras *Ka*.

CONIECTO: estimo *Ap Cg Ck Ge Pb Pn Pq Ps Vc* | extimo *Lb* | argumentor *Af Lh Ta To Vb* | conicio *Ec Ed Ka Lh Mh Pp Vh* | praesago *Af Ap Bc Ck Ct Fd Ge Kc Mj Pp Ta To Vf* | praesagio *Mg* | praesagor *Lh* | praeuideo *Pj* | miror *Pb* | intellego

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29 quoque] om. *Kc Mg Mj Vf.* | ait] agit *St.* | sint] sunt *Af Lh Ta.* | fuerint] fuerunt *Ta.* | uno… 30 ictu] om. *Mj.* | mentis] momentis *Mg Pt.* | in] om. *Vf.* | in…30 ictu] intuitu *Ct Mg Oa St.* **30** Sicut] sic et *St.* | potest] om. *Af Lh Pp Ta Vd Vf*; intellegi potest *Ap Ck Ge St.* | potest quem] postquam *Pt*; postea quam *Mg* | prophetia] proficia *Pt*; prophetica *St.* | dixerat] dixerit *Af.* futurum] uenturum *Kc.* **31** qui] quia *Ct Oa.* | uendiderunt] om. *Pt.* | eum] om. *Mj Vd*; eum in egypto *Lh Ta.* | eorum] om. *Pp.* **32** dominus] dominus egypti(...) (...)nundauerunt *Pt.* diuinam…sunt[2]] om. *Af.* **33** nisi] si non *Kc Mj Pt*; si *Vf.* | uendidissent] uidissent *Vf.* | eum] om. *Mj.* | Egyptiis] in egypto *Ap Ck Ge*; egiptii *Vf*; om. *Mj.* | poterat] posset *Kc Lh Mg Mj Ta.* fieri] esse *St.* **37** Soluta] solita *Ap Ck Ct Ge Kc Mj Oa.* | inquit] om. *Mj.* | libero] libro *Fd.* rursus[2]] om. *Mj*; rurs *Fd.* | altera…38 emergit] alteram maiorem erigit *Kc*; altera maiora inquirit *Mj.* **38** maior] maiore *Ap Ge.* | emergit] mergit *Ap*; emergitur *Af.* | sc·] om. *Mj.* | arbitrium] om. *Mg Pp.* | secundum] om. *Oa.* **39** praescientiam] < praesentiam *Af;* prouidentiam *Mj*; dei prouidentiam *Pp*; praescientiam dei *Ct Oa*; dei praesentiam *Kc.* **40** obscuriore] oscurare *Fd.* **44** perfundor] < pertudor *Af.* **51** ambiguitas] ambiugutas *Bc*; umbiguitas *Fd.*

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V prosa iii

Va | considero *Vf* | interrogo *Pb* | lego *Ps* | ratiscon (OHG) *Lf* | mente percipio *Cg Ck Ct Ge*.

3. Nimium, inquam, aduersari ac repugnare uidetur praenoscere uniuersa deum et esse ullum libertatis arbitrium.

NIMIUM: nimis *Ap Pb*.
INQUAM: dixi *Vb*.
ADUERSARI: sibi *Af Ap Bc Ck Ct Fd Ge Kc Lh Mj Pp Pq Ps Ta To Vc Vf* | mihi *Mf Mg Vh* | contendere *Vb* | contraire *Cg Ck Ge* | contrariari *Vf* | contradicere *Pj* | widaron (OHG) *Lf*.
REPUGNARE: homines *Bc Vb* | resistere *Cg Ck Ge* | interesse *Pj* | contendere *Af* rennuere *Vb* | inter se *Af Ap Ck Ct Fd Ge Kc Lh Mf Mg Mj Pb Pn Pp Pq Ps Ta To Vc Vf* | in se *Bc*.
UIDETUR: sibi *Ck Ge Pn Ps* | mihi *Bc Lf Pq Ta* | stulta ratione induitur *Mj*.
PRAENOSCERE: ante *To* | praescire *Af Ta Vb* | scire *Lh* | ut praenoscat *Ta*.
UNIUERSA: omnia *Pj Vb*.
DEUM: Falsa conclusio secundum opinion(em) stultorum locuturus est. *Bc*.
ET ESSE: tunc *Vh*.
LIBERTATIS ARBITRIUM: quod falsum est ut liberum arbitrium non sit *To*.
ARBITRIUM: interim *Bc* | hominibus *Pj* | Acutissima attentione considerandum est per totam hanc continuationem uerba Boetii esse ex persona minus perfectorum (usque ad uerba philosophiae), nitentium quodammodo libertatem arbitrii tollere propter praescientiam dei necessarieque omnia euenire et fieri. Ad hoc tamen diligens lector recurrendum est quia praescientia dei nullam infert uiolentiam libero arbitrio. *Ap Ck Ct Ge Kr Oa Pb Pc Pk Pn Pp Pq Ps Va* | et ab hoc loco ·i· tum ego en inquam difficiliore rursus ambiguitate usque ad eum locum ubi dicit philosophia uetus inquit haec est de prouidentia querela *Kr* | Acutissima attentione considerandum est per totam hanc loquendi continuationem, usque dum finitis sequentibus uersibus ad uerba philologiae perueniatur, uerba Boetii esse ex persona minus perfectorum, nitentium quodammodo libertatem arbitrii tollere propter praescientiam dei necessarieque omnia euenire et fieri. Diligens tamen lector ad hoc debet recurrere quia praesentia dei nullam infert necessitatem eueniendi futuris rebus nullamque uiolentiam inportat libero arbitrio. *Pj*.

4. Nam si cuncta prospicit deus neque falli ullo modo potest, euenire necesse est quod prouidentia futurum esse praeuiderit.

NAM: (...)s ex duobus *Bc*.
CUNCTA: omnia *Vb* | de alto *Bc*.
PROSPICIT: prouidet *Bc* | quasi porro aspicit *Cg*.

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63 percipio] concipio *Ct.* **84** attentione] intentione *Ct Oa*; consideratione *Kr Pc Pk Pp Ps Va*. considerandum] adtendendum *Kr Pc Pk Pp Ps Va*. | est] esse *Ct Oa*. **85** continuationem] sententiam uel considerationem *Va*. | esse] et *Kr.* **86** nitentium] intentium *Ap Ge Pb*. libertatem arbitrii] liberta(...) *Ck.* **87** praescientiam] praesentiam *Ct Oa*; praescientia *Pb*; < precientia *Pn*. | necessarieque] necessarie qui *Ck*; necessarie qui > quae *Ge*; necessarie quae *Pn*. Ad hoc] at *Ap*. | tamen] tantum *Pp*. **88** recurrendum est] recurrere «...» \habet/ *Pn*; recurrere debet *Ps Va*. | quia] quod *Va*. **89** libero arbitrio] om. *Pb Pn*; proprio arbitrio *Pp*.

V prosa iii

NEQUE: si *Vh*.
FALLI: deum *Bc*.
ULLO MODO: deus *Mj Vb*.
POTEST: ipse *Ps* | quisque *Bc* | ille *Lf*.
EUENIRE NECESSE EST: quod falsum est *Vf* | ut non ita fiant cuncta sicut ipse praeuidit *Pj* | Non potest non euenire illud quod praeuidet. *Ap Cg Ck Ge Pb Pk Pn Pp Ps Va* | Non potest non euenire quod prouidentia \dei/ praeuidet *Pc*.
EUENIRE: hoc *Lf* | illud *Go* | accidere *Af Vb* | accedere *Ta* | contingere *Ka Lh Pj* | ut eueniat illud *Ta*.
QUOD: illud *Vf*.
PROUIDENTIA: deus *Vb* | dei *Bc Cg Lf Mf Pj* | Prudens dicitur quasi prouidens, unde et prudentia quasi prouidentia, quae apud Grecos fronesis uocatur; unde est animo irreuerenti et infrunito ·i· imprudenti. *Ec Ka Lh*.
FUTURUM: esse *Ps*.
PRAEUIDERIT: praesciuerit *Ta Vb* | praescierit *Af*.

5. Quare si ab aeterno non facta hominum modo sed etiam consilia uoluntatesque praenoscit, nulla erit arbitrii libertas; neque enim uel factum aliud ullum uel quaelibet exsistere poterit uoluntas nisi quam nescia falli prouidentia diuina praesenserit.

QUARE: de *Mj* | ideo *Ap Pb Ps* | quapropter *Af Cg Ck Ge* | ex qua re *Vb* | proinde *Bc*.
AB AETERNO: solio *Bc* | deus *Vf* | aeternaliter *Ap Ck Ec Ge Ka Mh Na Pb Pn Pp Ps Vh* | aeternitate *Px Va* | aeternitate sua *Lf* | ad aeternitate *Go* | a principio *Vb* | ante saecula *Pj Ta* | ante omnia saecula *Cg* | antequam tempus esset *Af Bc Ct Fd Kc Lh Mf Mg Mj Pp Pq Ta To Vc Vd Vf*.
NON: non modo *Vb* | non solum *Pj Vb*.
FACTA: opera *Ck Ge Lf Pn Ps* | acta *Bc* | ea quae faciunt *Pj* | prouidentia praenoscit *Fd* | quia prouidentia (...)rit futur(...) *Lf*.
MODO: solummodo *Af Ap Ck Fd Ge Lb Pb Pc Pk Pn Pp Pq Ps Va* | non solum *Vb Vc* | tantummodo *Ec Ed Ka Lf Lh Pj Px Vh* | non modo *Af*.
CONSILIA: sermones *Ap Ck Ge Pb Pn Ps* | quae cogitant *Ta* | cogitationes *Ec Ed Lf Pm* | cogitationes subtilissimas *Pj*.
UOLUNTATESQUE: cogitationesque *Ap Ck Ge Pb Pn Ps* | intentiones *Bc Ta* | affectus *Pj* | eorum *Lf*.
PRAENOSCIT: deus *Ap Cg Ck Ge On Pj Pq Vc* | ipse *Ps* | prouidentia *Lf* | praescit *Pj* | ante sciuit *Vb* | ante scit *Af*.
NULLA – LIBERTAS: tunc *Lf* | Ex persona minus sapientis loquitur. *Va* | Hoc dicit quod si homo nihil potest aliud agere, nisi illud quod diuina praescientia praecognoscit, quale potest esse arbitrium libertatis? *Pp Va* | hoc falsum *Bc* | quod falsum est *Vf* | quod falsum est ut liberum non sit arbitrium *Af Ap Bc Ck Ct Fd Ge Kc* (*Lh*) *Mg Mj Pb Pn Pp Ps Ta Vc*.
ARBITRII: conatus *Vb*.
LIBERTAS: homini *Vb*.

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111 non euenire] inuenire > non uenire *Ap*; euenire *Va*. | euenire] uenire *Pb Pn*. **116** Prudens] > prouidens *Ec*. | prouidens] prudens *Ec*. **117** prudentia] prodentia *Ka*. **118** infrunito] infronito *Ka*. **132** antequam] quam *Fd*. | esset] fieret *Bc*. **146** praescientia] scientia *Va*. **148** quod] om. *Ck Ge Pb Pn Ps*; quia *Fd Pp*. | ut] om. *Bc*.

V prosa iii

NEQUE ENIM: quia *Ec Lf*.
FACTUM: hominum *Ap* | creatura *Lf*.
ALIUD ULLUM: Nihil fieri uel cogitari potest quod non ab aeterno deus praesciet. *Pj*.
QUAELIBET – UOLUNTAS: quod non est uerum *Ap* | ex persona minus sapientis dictum *Ap Ck Fd Ge Pb Pc Pk Pn Ps*.
EXISTERE: manere *Bc* | esse *Pb* | ualde stare *Vb*.
NISI: illa *Ap* | aliorsum *Pj*.
QUAM: uoluntatem *Lf*.
NESCIA FALLI: uoluntatem nescit *Bc* | qui non potest *Vb* | quia non potest *Va* | quae nescit falsitate decipi *Af Ap Ck Ct Fd Ge Kc Lh Mf Mg Mj Mo Pb Pn Pp Ps Ta To Vc Vf* | quae nescit seduci *Ap Ck Ge Pb Pk Pn Pp Ps* | quae nescit falli *On Va* | quae falli non potest *On* | quia non potest falli *Cg* | quae nescit ab aliquo falli *Pj* | quae non fallitur ab aliis *Ec Ed Ka Lh Mh Px Vh*.
NESCIA: inscia *Ec Ka Lh Vb* | ipsa *Ps* | prouidentia *Lf*.
FALLI: seduci *Bc Fd*.
PROUIDENTIA: deus *Vb*.
PRAESENSERIT: cognouerit *Ap Cg Vf* | nouerit *Ec Ka Lh* | praecognouerit *Af Ck Ct Fd Ge Kc Lh Mf Mg Mj Pp Pq Ta To Vc* | praeuiderit *Ps* | praenoscit *Ed Px Vh* | praesciuerit *Ap Cg Ck Ge* | praescierit *Bc Pj Vb* | praescit *Lf*.

6. Nam si aliorsum quam prouisae sunt detorqueri ualent, non iam erit futuri firma praescientia, sed opinio potius incerta; quod de deo credere nefas iudico.

NAM SI ALIORSUM: si aliter quam deus prospexerit contingunt *Ec Ed Ka Lf Pm*.
ALIORSUM: prouisa *Pt* | aliter *Ap Ck Ct Fd Ge Kc Lh Mf Mg Mj Pb Pn Pp Pq Ta To Vb Vc* | alicubi *Lb* | aliam partem *Ck Ge Pn Ps* | in aliam partem *Ap Bc Ec Ed Fd Ka Lh Mh Pb Pp Px Va Vf Vh* | in alium modum *Pj* | (...) habent nullum *Lf* | Orsum in partem significat, inde dicimus quorsum uadis ·i· in quam partem? *Pj* | orsum partem dicitur, quorsum in quam partem, aliorsum in aliam partem *Kr*.
PROUISAE (PROUISA *Pe, Bieler* | > PROUISA *Pt*): praescitae *Cg Ck Ge* | praescitae sunt a deo *Ap* | ante uisae *Vb* | a deo *Vb* | a prouidentia dei *Lf*.
DETORQUERI: deflecti *Af Ap Bc Ck Ct Fd Ge Kc* (*Lh*) *Mf Mg Mo Pb Pj Pn Pp Pq Ps Ta To Vc* | inflecti *Cg* | declinari *Af Vb* | conuerti *Ec Ga Ka Lh Mh Na Vh* | diuerti *Mj*.
UALENT: possunt *Vb* | illae uoluptates *Go* | per uoluptatem *Bc* | uoluntates *Fd* | uoluntates et consilia *Pj* | facta et consilia hominum *Va* | uoluntates et facta *Ap Ck Ge Pb Pn Pq Ps Vc* | factum et uoluntas *Ec Ed Ka Lf Pm*.
FUTURI: futurorum *Pj* | futurarum rerum *Bc* | futuris rebus *Ap* | neutro genere *Mh Vh* | sub neutro genere *Ed* | neutri generis *Va* | futurae rei *Lf*.
FIRMA: certa *Ec Ka Lh*.
PRAESCIENTIA (< PRAESENTIA *Bc*): dei *Ap Bc Ck Fd Ge Lf Pb Pn Pq Ps Vb Vc* | in deo *Ec Lf*.
OPINIO: est *Cg Ck Ge* | erit *Af To Vb* | estimatio *Af Ps Vb* | spes *Ec Ed Ka Lf Pm* | quod id opinatus est *Ed Mh Vh* | quam id quod opinatus est *Pp* | ex persona

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156 minus] unius *Ck Ge*; unius > minus *gl.* aliter unius *Ps*. **157** dictum] om. *Ck Ge*; \dictum/ *Ps*. **161** quae] qui *Kc*. **162** falsitate] fallacitate *Kc Mj*. **165** fallitur] fallit *Ec*. | ab aliis] om. *Mh*. **177** si[2]] si autem *Ka*. | contingunt] contingit *Ec*. **190** et] uel *Ec Ka*. **197** ex…198 ueritatis] om. *Pp*.

ueritatis, quod in deo non cadit incerta opinio *Ap* (*Bc*) *Ck Fd Ge* (2x) *Pb Pc Pj Pk Pn Pp Pq Ps Vc*.

POTIUS: melius *Vb*.

INCERTA: dubia *Af Vb* | fallax *Ec Lh*.

QUOD DE – IUDICO: non esse firma praesentia illius semper *Bc* | ut in ipso sit incerta opinio *Ap Ck Fd Ge Pb Pn Pq Ps Vc*.

NEFAS: illicitum *Af* | non licitum *Vb* | esse *Mf*.

IUDICO: censeo *Vb* | esse *Cg Ck Ge*.

7. Neque enim illam probo rationem qua se quidam credunt hunc quaestionis nodum posse dissoluere.

PROBO: laudo *Cg Ck Ge Go Lb Pb Pj Pp Pq To Va Vb Vc* | adlaudo *Af* | eligo *Ga Mh Na Pn Ps Vh* | confirmo *Lf* | assentior *Cg* | adprobo *Ck Ge* | affirmo siue accipio *Ka Lh* | recipio *Va*.

RATIONEM: sententiam *Ap Pb Pn Ps Vc*.

QUA: ratione *Ap Pj Ps Vh* | cum ratione *Lf* | per quam rationem *Ap*.

HUNC QUAESTIONIS NODUM: necessitatem hanc *Ct* | libero arbitrio *Mf* | de arbitrio *Lf* | de libertate arbitrii *Ec* (*Lf*) | de praescientia et libero arbitrio *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Pb Pn Pp Pq Ps Ta To Vc Vd* | Hic ostendit quia quidam uoluerunt diuinam prouidentiam futuris rebus necessitatem ingerere eueniundi(!). Econtra alii uoluerunt ut necessitas inesset diuinae prouidentiae scire futurarum rerum euentus. *Mj*.

QUIDAM: aliqui *Vb*.

CREDUNT: putant *Pj*.

HUNC: hanc *To*.

QUAESTIONIS: Questio est causa, examinatio, inquisitio, explanatio, disceptatio. Querela est culpa, calamitas, accusatio, clamor. Quaestus cum ·ae· dyptongo lucrum est. Questus cum ·e· pura querela est. *Ec Ka Lh*.

NODUM: rem *Vb* | modum *Mf* | difficultatem *Ck Ec Ge Lf Pj* | obscuritatem *Bc Lh Pp Ta To Vf* | ob securitatem *Af* | scrupulum *Vb* | rationem *Ec Lh* | de praescientia *Bc* | difficultatem huius questionis uel impeditionem *Cg*.

DISSOLUERE: narrare *Vb* | explicare *Bc Pj* | aperire *Af Ap Ec Lh Pj To*.

8. Aiunt enim non ideo quid esse euenturum quoniam id prouidentia futurum esse prospexerit, sed e contrario potius quoniam quid futurum est id diuinam prouidentiam latere non posse eoque modo necessarium hoc in contrariam relabi partem.

AIUNT: dicunt *Vb* | quidam *Ap Pb Pn Ta Vh* | illi *Bc Ta Vf* | haec negando dicunt *Lf* | Non inquiunt ideo fiunt omnia, quia prouisa sunt a deo, sed ideo prouidentur, quia futura sunt. Sed iste sententiam istam non approbant, ne diuinae prouidentiae necessitatem uideatur superare. *Pj* | Quae causa sit, cuiuscumque origo ab

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198 quod] et *Vc*; om. *Pq*. | deo] deum *Fd*. | non] om. *Pq Vc*; \non/ *Ps*. | opinio] opi(...) sed semper certa *Bc*. **202** ut] uidelicet *Fd*. **217** de[2]] om. *Vc*. | praescientia] praesentia *Af Vd*; < praesentia *Lh*; praesenti *Kc*; prouidentia *To*. | et] uel *Af*. **226** dyptongo] dyptongon habet *Ec*. **227** est[1]] om. *Lh*. | pura] puram habet *Ec*. | est[2]] om. *Lh*.

inquisitoribus stultis uentilata est, dicentibus quia quae praesciuntur futura ideo necesse sit ea fieri. *Va*.

NON IDEO – EUENTURUM: Nos ergo neutrum negabimus. Illi enim dicebant futuras esse res causam, propter quam esset prouidentia. Propter prouidentiam autem non res esse futuras. Nos autem dicemus ueraciter et cuncta quae futura sunt a deo prouideri, et cuncta quae prouisa sunt a deo sine dubio futura fieri. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps* (*Pt*) *St Ta To Vd Vf*.

QUID: aliquid *Af Ap Cg Ck Ct Fd Ge Kc Lf Lh Mf Mg Mj Pb Pc Pk Pn Pp Pq Ps Pt Va Vc Vf*.

EUENTURUM (UENTURUM *Pj*): futurum *Pj* | ideo *Ap*.

QUONIAM ID – PROSPEXERIT: Ideo aiunt esse prouidentiam, quoniam aliquid futurum est. *Af Ct Fd Kc Lh Mg Mj Pp Ta Vf*.

PROUIDENTIA: dei *Ck Ge Pb Pc Pj Pk Pn Pp Ps Va Vb Vc* | id est deus *Vb* | prospexerit *Ba*.

FUTURUM: propter prouidentiam *Pj*.

PROSPEXERIT: ante sciuerit *Vb* | praeuiderat *Pj* | prouiderit *Af* | quod uerum uidetur *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Va Vc*.

SED E CONTRARIO: aiunt *Af Ap Cc Cg Ck Ge Lf Pb Ps To Vb* | ut (?) uolunt *Lf* | euenturum esse *Vb* | per contrarium *Ap* | sed haec *Vh* | haec autem affirmando *Lf* | In hoc arbitrii libertatem non impediri putant. *Ec Ed Ka Lf Pm*.

POTIUS: melius *Lf Vb* | magis *Ka Ps*.

QUONIAM (> QUOD *Na*): aliter quoniam *Na*.

QUID FUTURUM – NON POSSE: ineptis expositoribus adicitur, quoniam quod futurum est *Mj* | quoniam futurum est, diuinam prouidentiam latere non posse *Lh* | quod dicunt quod futurum est, id diuina prouidentia latere non posse *Lf* | Poterat quis dicere quomodo esset propter id quod futurum est? Ideo adiciunt expositores huiusmodi inepti quoniam id quod futurum est, diuinam prouidentiam latere non posse. *Ct Fd Kc Mg Oa* (*Pt*) *St*.

QUID: aliquid *Ec Pp Ps* | quodcumque *Pj* | uel quod *Ap Pb Vh*.

FUTURUM: prospexerit *Vb* | prouidentiam propter res futuras *Pj* | (...)lis subaudis aiunt (...)d prouidentia futu(...) (...)erit *Lf*.

ID DIUINAM: prouidentiam *Kc Mg*.

LATERE NON POSSE: se abscondere a prouidentia *Bc* | in istis clausulis *Ec Ed Ka Pm*.

LATERE: celare *Vb*.

NON: aiunt *Ap Ed Ka Pb Pm Pn*.

EOQUE MODO: tali modo *Cg Ck Ge* | dicunt *Pt Vf* | aiunt *Ec Ka Pj* | quod diuinae prouidentiae tribuant *Pj* | tali ratione sicut isti dicunt *Pb*.

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245 ergo] uero *Ap Ck Ge Pb Pn Ps*; om. *St.* | neutrum] utrumque *Lh Ta.* | negabimus] negauimus *Vf.* **246** res] om. *To.* | causam] om. *Ap Ck Ge Pb Pn Ps*; et causam *Pp*; causa *Ct Fd Oa Pt*; causas *To Vd.* | propter quam] om. *Vd.* | quam] om. *Af*; quas *To*; quam causam *Ap Ck Ge Pb Pn Ps*; quam «causam» *Kc*. | esset] esse *Kc Vd*; < e(...) *Ps.* | prouidentia] om. *Af Ge*; prouidentiae *Vd.* | Propter] om. *Fd Ge Pt.* | prouidentiam] om. *Fd Pt.* **247** autem[1]] om. *Mj.* | dicemus] dicimus *Af Ap Ck Ge Mj Pb Pn Pp Ps*; > dicimus *Kc.* | futura…248 quae] om. *Fd.* **248** a deo[1]] ab eo *Mg.* | prouideri] praeuideri *Mg.* | prouideri…deo[2]] om. *Ge.* | a deo[2]] om. *Vd.* | fieri] esse *St.* **253** Ideo] om. *Lh Ta.* | prouidentiam] prouidentia *Fd.* **262** arbitrii] arbitrio *Ec Ka*; arbitri\i/ *Pm.* | impediri] impedire *Ka*. **267** Poterat] quoniam quidem poterat *St.* | Poterat…268 adiciunt] om. *Mg*. **268** esset] esse *Kc*; est *St*; posset esse *Fd Pt*. **269** huiusmodi] huiusmodo *Kc.* | quod] om. *St.* **270** posse] posse quae non probatur *Fd*; posse quae non probatur *Pt.*

V prosa iii

NECESSARIUM HOC: est *Ge Vb* | necessitatem hanc *Ec Ed Fd Ka Mh Pm Px Vh* | ineuitabile istud *Ap Bc Ck Fd Ge Pb Pc Pk Pn Ps Va Vc* | ineuitabile *Cg* | ineuitabilem necessitatem hanc *Pp* | Hic necessitatem adiungit. *Ec* | Hic necessitatem adiungit diuinae prouidentiae. *Lf* | (...) necessitatem de prouidentia *Lf* | Rationabilius est enim in rebus futuris esse necessarium quam in diuina prouidentia. *Pj*.

IN CONTRARIAM – PARTEM: nam illi qui putant posse dissoluere hunc nodum questionis *Pt* | quia dicunt quod mundus futurum est ·i· diuinam prouidentiam latere non posse *Lf* | ut non sit necessitas *Ec Ed Lh Mh Pc Pk Pp Va Vh* | ut non sit necessitas euenire, quod deus praeuidet *Af Ap Bc Ck Ct Fd Ge Kc Lh Mg Mj Pb Pn Ps Ta Vc Vd Vf* | Dicunt enim ut necessitas non sit uenire aliquid propterea quia prouisum est, sed quae futura sunt necessitatem habent uideri. Tali modo reuoluitur superius dicta necessitas in contrariam partem, secundum istorum sententiam. *Va*.

IN CONTRARIAM: aduersam *Vb* | superioris sententiae *Cg* | superiori sententiae quam indocti asserebant *Af Ap Bc Ck Fd Ge Kc Lh Mg Mj Pb Pn Pp Ps Ta*.

RELABI: recidere *Af Bc Ck Ge Lh Mg Mo Pp Ta To Vf* | reticere *Kc* | recurri *Vb* | redire *Ga Mh Na* | uidetur *Ap* | aiunt *Ka Lf* | dicunt *Fd Vh* | faciunt *Af* | widaribikerit werdan (OHG) *Lf*.

9. Neque enim necesse esse contingere quae prouidentur, sed necesse esse quae futura sunt prouideri – quasi uero quae cuius rei causa sit, praescientiane futurorum necessitatis an futurorum necessitas prouidentiae, laboretur ac non illud demonstrare nitamur, quoquo modo sese habeat ordo causarum necessarium esse euentum praescitarum rerum etiam si praescientia futuris rebus eueniendi necessitatem non uideatur inferre.

NEQUE – ESSE: aiunt *Ap Pb Pj Pn Vb* | dicunt *Ct Ge* | dicunt illi *Cg Ck Ps* | loquuntur *Cg Ck Ge* | ut non sit necessitas *Ka* | non necessarium esse, ut eueniant quae praesciuntur *Pp* | Caute et acutissima intentione consideranda sunt uerba Boetii per totam hanc continuationem, ex persona minus perfectorum, nitentium quodammodo libertatem arbitrii tollere. Ad hoc tamen diligens lector recurrere debet, quia praescientia dei nullam infert uiolentiam libero arbitrio. *Lh*.

CONTINGERE: euenire *Af Bc Pb Vb* | aduenire *Ap* | ea *Pb* | hoc falsum est *Pt*.

QUAE: ea *Ck* | omnia *Bc* | quia *Ec Lf*.

PROUIDENTUR: a prouidentia *Ap Ck Ge Ka Pb Pn Ps* | a prouidentia dei *Bc* | a deo *Pj* | prouidentiae *Ec* | (...) quia a prouidentia (...) *Lf* | quod falso loquuntur *Ap*.

NECESSE ESSE (2): necessitatem habet *Vb* | aiunt *Pj*.

NECESSE: est *Ck*.

FUTURA: uentura *Vb* | ut uidelicet non res propter prouidentiam sed prouidentiam propter futuras res *Pj*.

PROUIDERI: uidere *Ck Ge Ps* | uideri *Pn* | a deo *Ap Ec Ka Lh* | a prouidentia *Lf* | ea *Pb* | asserebant *Fd* | dicunt *Af*.

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281 hanc] hinc *Fd*. **290** euenire] om. *Ct*. | quod] quae *Mg*; et *Vc*. | praeuidet] prouidet *Vd*; praeuidit *Vf*. **295** superiori] superiora *Fd*; superioris *Mj*. | sententiae[2]] sentiae *Bc*; sentententie *Ck*; scientiae *Ap Mj Pb*; setentiae *Fd*. **296** quam] quia *Ap Ck Ge Pb Pn*; < quia *Ps*. | indocti] indocti a *Af*; indocte *Lh*. **309** aiunt] > sicut aiunt illi *Pb*.

QUASI UERO – SIT: ita dicunt illi *Pj* | ita loquuntur *Ck Mj Pq Vf* | et ita loquuntur illi *Pt* | uero loquuntur *Fd* | deest ita loquuntur *Af Ap Ct Ge Kc Lh Mg Pb Pc Pk Pn Pp Pq Ps Ta Vc*.

QUASI UERO: laboretur *Eb Ec Ed Mh Mj Va Vh* | dubitetur *Pd* | laboretur aliquid sit *Ka Lh*.

QUAE (2): quid *Pp* | res *Ba Pj Pq* | causa *Eb* | causa sit *Ec Ed Lh Vh* | aliqua *Lf* | indocti *Ps*.

CUIUS REI: cuiusque *Px* | cuiuscumque *Ec Ka Lh Mh Mj Vh* | cuiuscumque rei *Eb Ed On* | alteris rei *Cc* | alterius *Ec Ka Lf Pm* | aliquid sit *Ec* | una res de alia ueniat *Lf*.

CAUSA SIT: causa alterius *Cg Ck* | an prouidentia sit causa futurarum rerum *Pj* | quae alterius rei causa sit *Ap Ck Fd* (*Ga*) *Ge Mh Na Pb Pn Pq Ps Vc Vh*.

CUIUS: libet *Vf*.

REI: esse *Cg*.

CAUSA: origo *Af Ct Eb Ec Ed Ka Lh Mh Mj Pp Ta Vh* | (...) necesse sit fu(...) uel futura (...) prouidentia *Lf*.

PRAESCIENTIANE – PROUIDENTIAE: utrum sit causa prouidentiae an euentus *Mb* | utrum ideo praesciantur quia uentura sint, aut ideo uentura sint quia praesciuntur *Af Va* | utrum praescientia sit causa necessitatis futurorum, ut ideo futura essent quia praescita sunt an futurorum necessitas sit causa prouidentiae, ut ideo praescita essent quia futura sunt. *Lh* | ut per praescientiam necesse sit futura contingere uel futura magis necesse sint prouidentiae *Ec Ka* | Dicunt scilicet ut necessitas non sit euenire aliquid propterea quia prouisum est, sed quae futura sunt necessitatem habent prouideri. Tali modo reuoluitur ad superiora. *Pp* | Ordo est quasi uero laboretur, quid cui rei causa sit. Sitne praescientia futurorum necessitas, an sit futurorum necessitas prouidentia? *Pp*.

PRAESCIENTIANE (> -TIAENE *To* | -TIAENE < -TIANE < -TI(...)NE *Vh*): a *Ck Ge Ps* | ex *On* | genitiuus *Lh Mh Vh* | ablatiuus *Pn* | causa *Ec Lh* | causa sit *Vh* | dei *Lf* | \si/ simul colliguntur *Ec*.

-NE: utrum *Af Ap Cg Ck Fd Ge Kc Lh Mg On Pc Pk Pn Pp Pq Ps Ta Va Vb Vc Vf* | utrum sit *Pb* | an si *Lf Pm*.

FUTURORUM (1) (FUTURA *Mb*): futurarum rerum *Pj* | illa *Px* | aliquid *Ct* | laboretur *Cc*.

NECESSITATIS (NECESSITAS *Af Ap Cg Ck Eb Ec Ed Er Fd Ge Ka La Lf Mb Mh Na On Pc Pd Pj Pk Pm Pn Pp Px To Vb Vc Vd Vf Vh* | < NECESSITAS *Bc*): uel necessitatis *Af* | sit *Cg Ck Eb Ec Ed Ge Ka Lf Mh Pm Ps Vh* | fit *Vf* | causa *Fd Lb Pq Vb* | an res propter praescientiam fiunt *Pj* | quia praesciuntur futura, ideo necesse sit ea fieri *Eb Ed Ka Lh Pp Vh*.

AN: utrum *Vb* | uel *Ed Pn* | utrum sit *Pb*.

FUTURORUM (2) (FUTURARUM *Ka* | > FUTURA *Mh Na Px* | \AN FUTURA SINT NECESSITAS/ *Eb*): sint *Ka Lf Mh Na* | laboretur uel sit *Ps* | causa *Ec Lh Pj*.

NECESSITAS (NECESSITATE *Ap Cg Pn* | < -TATE *Bc Ck*): sit *Ck Ec Fd Ge Mh Pj Vc* | necessitate *Pj*.

PROUIDENTIAE (PROUIDENTIA *Ap Cg Ge Pb Pc Pk Pn Vc* | < -TIA *Ck* | > -TIA *Vb*): nominatiuus *Pn* | ex prouidentia *On* | causa *Cg Pt St Va* | causae *Ps* | sit causa *Ct Ed Ka Pq Vb Vf Vh* | dicunt *Vf* | praescientiae uel praeuidentiae *Pp* | an prouidentia propter futuras res *Pj*.

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326 ita] ita enim *Af*; uero ita *Kc Mg Vc*; ita uero *Ct Pc Pk Pq*. | loquuntur[2]] loquitur *Pc Pk Pq*. **336** alterius] altero *Fd*. | rei] ratio *Ck Ge*; ratio \uel rei/ *Ps*. | sit] fit *Mh*. **342** sint[1]] sunt *Af*. **362** sit] est *Pp*. | fieri] euenire nobis *Pp*.

LABORETUR: ut *Fd* | quasi *Ec Ga Na Vh* | interrogetur *Ec Ed Lf Pm* | laberetur *Ck Ge Ps* | elaboretur *La Pp* | inquiratur *Ap Cg Pc Pk Pp Ps Vc* | inquiretur *Pb Pn* | cum labore inquiratur *Af Ck Ct Ge Kc Lh Mf Mg Mj Pj Pp Pq Ta To Vf* | a nobis *Cg Ck Ec Ga Ge Lb Mh Na Pb Pc Pj Pk Pn Pp Pq Ps Ta Vc Vf Vh* | ab illis inquisitoribus stultis *Ec Ed Fd Ka Lh Mh Pp Vh* | in ipso nihil conuincunt ab illis disputationibus stultis *Ec Ka Lh* | quia praesciuntur futura ideo necesse sit ea fieri *Mh* | impersonalis subiunctiuus *Vh*.

AC NON – NITAMUR: sed istud magis eligimus *Pp* | Istud magis eligimus, dicit Boetius, quasi suaue. *Ed Lh Mh Vh* | Potius desinamus de hac re quaerere et istud magis eligamus, dicit Boetius, quasi suaue. *Ec Ka* | Quasi dicat ego scio quomodo, sed nolo adhuc demonstrare. *Mb*.

AC NON ILLUD: potius *Ed Lf Pm Va* | quasi *Ec Na Vh* | quod loquuntur illi *Ap Ck Ge Pb Pn* | ita loquuntur *Mf Ta* | ita loquuntur illi *Ct Fd* | ita loquuntur quasi *Af Kc Lh Mg Vf* | ita uero loquuntur *To*.

DEMONSTRARE: enodare *Pj* | quaerere *Ec Ed Lf Pm* | quod uolumus utique *Af*.

NITAMUR: conamur *Vb* | conemur *Ec Ka Lb Lh Pb Pj* | studemus *Ap* | melius et utilius esset nibis quaerere *Lf* | Quocumque modo ordo sit causarum, siue prouidentia causa sit futuri, seu futurorum necessitas causa sit prouidentiae, necessarius tamen sit euentus rerum quae praesciuntur, quamuis non scientia necessitatem non inferat rebus quae futura sunt, ut eueniant. *Vh*.

QUOQUO MODO: qualiter *Ga Mh Na Pq Px Vc Vh* | quocumque *Va* | quocumque modo *On Pj* | aliquo modo *Vb* | qualitercumque *Af Ap Ck Ct Fd Ge Kc Mf Mg Mj Pp Ta To Vf* | sed qualitercumque *Ps* | sed qualicumque *Pb Pn* | qualicumque modo *Cg Ec* | a qualicumque modo *Ka* | qualitercumque modo *Lh*.

SESE – CAUSARUM: quae causa alterius rei necessitas sit *Eb Ed Ka Pm* | Vtrum ideo futurum quidem, quia prouidentia praenoscit, an ideo prouidentia praenoscit, quia futurum aliquid est. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Pt Ta Vd Vf*.

HABEAT: fiat *Pj*.

ORDO: fatalis *Vf* | series *Pj* | origo ·i· quae causa *Ec*.

CAUSARUM: illarum de quibus modo dixit *Pj* | Nunquam prouidentia prouidet haec eueniunt tamen (...) de necessitate (...) *Lf*.

NECESSARIUM ESSE: tamen *On* | id *Ec* | id est *Lf* | dico *Ec Ga* | si nitamur demonstrare *Pt* | non nitamur demonstrare *Fd* | necesse fieri ut eueniant *Eb Ec Ed Ka Lh Mh Mj Px Vh* | ut eueniant *Ap Cg Ck Fd Ge Pb Pk Pn Ps* | necessarium est ut illa eueniant quae praesciuntur *Pc*.

EUENTUM: fortunam *Af Vb* | nos dicimus *Ps* | ut eueniet *Lf*.

PRAESCITARUM: quae praesciuntur *Ap Cg Ck Ec Ed Fd Ge Ka Lf Mh Mj Pb Pk Pm Pn Pp Ps Va Vh* | status prouidentiae et euentus *Ec* (*Ga*) *Ka* (2x) *Mh Na Px Vh*

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374 cum] om. *Mj*. | inquiratur] inquirat *Mg*. **375** illis] om. *Ec Fd Ka Lh*. **377** stultis] stultus *Ec*. **379** eligimus[2]] elegimus *Lh*. **380** quasi suaue] om. *Ed*. | suaue] sua siue *Mh Vh*. | et] uel *Ec*. **381** eligamus] eligimus *Ec*. **383** quod] \ita/ quod *Ck*; ita quod *Ge*. **396** sit] om. *Ka*. | Vtrum] utrumque *Ap Ck Ge*. **397** ideo[1]] id *Fd Pt*. | quidem] quid *Pb Pn*; quidem est *Lh*; quidem sit *Fd*; quidem fit *Pt*; om. *Vd*. | quia] quod *Af Lh Ta*; quoniam *Vd*. | prouidentia[1]] > praeuidentia *Pp*. an] om. *Mj*. | an…praenoscit[2]] om. *Kc Pt Vf*. | ideo[2]] deo *Ap Ck Ge*; \i/deo *Mg Pp*; in *Lh Ta*; dei *Af Mj*; om. *Vd*; deus *Fd*. | praenoscit[2]] praenosci *Lh Pp Ta*; om. *Pb Pn*. **398** quia] quod *Oa* futurum] futura *Pt*. **405** nitamur] itamur *Fd*. | fieri] est *Mj*; esse *Px*. **406** eueniant] ueniant *Cg*; eueniat *Ge*; illa eueniant *Pc*. **409** praesciuntur] praesciunt *Fd*; praesciuntur a prouidentia *Lf*. **410** prouidentiae] prouidentia *Mh Na*.

V prosa iii

| (...) prouidentia fu(...) et de illa sentet (...)orare (...) non est opus (...) ordinem causarum *Lf*.
ETIAM: quamuis *Af Ap Lf Mj Vf Vh* | Quamuis hoc sciamus, tamen conemur demonstrare quomodum sit necessarius euentus praescitarum rerum. *Va*.
PRAESCIENTIA: dei *Ap Lf Vb*.
FUTURIS: uenturis *Vb*.
REBUS: est (?) *Na*.
EUENIENDI: accidendi *Vb*.
INFERRE: importare *Vb* | portare *Lb* | immittere *Pb* | quod utique non facit *Af Ap Ck Ct Fd Ge Kc Lh Mf Mg Mj Pp Ta To Vf*.

10. Etenim si quispiam sedeat, opinionem quae eum sedere coniectat ueram esse necesse est; atque e conuerso rursus, si de quopiam uera sit opinio quoniam sedet, eum sedere necesse est.

ETENIM – SEDEAT: comparatio est *Ec Lf* | exemplum *Pp* | in exemplum *Ct* | uerbi gratia *Va* | uerum ideo futurum quid quia prouidentia praenoscit, an ideo prouidentia quia futurum aliquid est *Ap*.
SI QUISPIAM: aliquis *Af Cg Lf Pn Ta* | si aliquis *Vb* |
OPINIONEM: estimationem *Eb Ec Ed Ka Lf Pm Ps Vb* | alicui *Pj* | famam uel notitiam uel prolatum cum ambiguitate responsum, uel dubia nominis sententia. Opinatio uero est aestimatio. *Ec Ka Lh*.
QUAE: opinio *Ap Ck Ge Pb Pn Pq Ps Ta Vc Vd*.
SEDERE: aliquis *Vf*.
CONIECTAT: aestimat *Ap Cg Ck Ec Ge Ka La Lh Pb Pj Pn Pp Ps* | existimat *Fd* | argumentatur *Af Vb* | cum conicit aliqu(...) eum sedere *On*.
NECESSE: ut si sedet uera sit opinio, uel si opinatur uerum sit quod sedeat *Va*.
EST: eam *Lb*.
E CONUERSO (E CONTRARIO *Vh*): ordine *Lb* | esse *Mf* | aduerbialiter *Ap Ck Ge Pb Pn Ps* | aduerbium est *Vf* | aduerbium *Mj* | aduerbia sunt *Fd Ka Kc Lh Mf Mg Pp Ta* | e contra *Vb* | e contrario *Ec Ed Fd Ka Kc Kr Lf Lh Mf Mg Mj Pm Pp Ta To* | e conuerso *Vh* | euerso *Mf Mg* | ne ad *Fd* | econuerso et econtrario aduerbia sunt qualitatis *Af*.
SI: firmes *Fd*.
DE QUOPIAM: aliquo *Af Fd Ka Lf Lh Pn Pq Ps Ta Vb Vc* | de aliquo homine *Cg Ck Ge*.
UERA SIT OPINIO: Similiter igitur si illud quod futurum est prouidentia dei praenoscit, ueram illam esse necesse est; eam id quod futurum est prouidere necesse est. *Af Ap Ck Ct Fd Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta Vd Vf*.
OPINIO: estimatio *Lf Vb* | cogitatio *Ap*.

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419 facit] fiat *Fd*; feci *Vf*. **431** famam…432 notitiam] fama notitia *Lh*; opinio est fama notitia *Ec*. **432** nominis] nonminis *Lh*. **433** Opinatio…est] atque *Ec*. **441** sunt] sunt qualitatis *Lh Ta*. **448** Similiter] om. *Pp*. | igitur] om. *Pp*; agitur *Ct Oa*; ergo *Ap Ck Mj Pb Pn Ps*. | illud] < igitur *Ta*. | quod…est] om. *Fd*. | dei] dei non *Vd*. **449** illam] om. *Pp*; illa *Af*. | esse] om. *Fd*. necesse…450 est] om. *Vf*. | eam] om. *Ct Mj Oa Vd*; et *Af Lh Ta*; et eam *Mg Pt*. | eam…450 est] om. *Fd*. | id] om. *Mj*; idque *Ct Oa*; ·i· *Ap Ck Kc Pb Pn Ps Vd*; ·i· id *Pp*. | quod] om. *Vd*. prouidere] praeuidere *Lh Mg Ta*. **450** est] om. *Vd*.

V prosa iii

11. In utroque igitur necessitas inest, in hoc quidem sedendi, at uero in altero ueritatis.

IN UTROQUE: opinione et sessione *Lb* | et in opinione *Cg* | (...)ulloque (...)ectat *Lf* | in opinione et necessitate *Ck Ge* | et in sedente et in opinante *Va* | in utroque igitur necessitas uerae prouidentiae *Af* | In utroque igitur necessitas inest, in hoc quidem futurae rei, in altero necessitas uerae prouidentiae. *Ap Ck Ct Fd Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta Vd* | ut si sedet uera sit opinio et si opinatur uerum sedere necesse est *Af Ap Ck Ct Fd Kc Mg Mj Oa Pb Pn Ta Vd Vf* | ut si sedet uera sit opinio uel si opinatur uerum sit quod sedeat *Ap Ck Ge Pb Pc Pk Pn Pp Pq Vc*.
INEST: intus est *Vb*.
IN HOC QUIDEM: postremo *Pj* | uno *Ec Ka Lf* | sedenti *Va* | qui sedet *Eb Ec Ed Ka Lh Mh Pp Vh*.
SEDENDI: necessitas *Af Ap Cg Ck Ct Ec Fd Ge Ka Kc Lf Lh Mg Mj Pb Pc Pn Pp Pq Ta Va Vc Vf* | necessitas est *Pk* | inest necessitas *Ps*.
AT UERO: sed *Lb* | sed et *Eb Ed Mh Vh*.
IN ALTERO: inest *Ps* | in opinante *Va* | quod primum dixit *Pj* | de quo non conicitur sed creditur *On* | qui uidet uel qui scit *Pp* | qui uidet uel scit alium sedere *Eb Ec Ed Ka Lh Mh Px Vh*.
UERITATIS: necessitas *Ap Cg Ck Ge Lb Pb Pc Pk Pn Ps Vc* | Necessitas est quia uera (...) scit eum sedere. *Lf* | Necessitas est ut uerum opinetur. *Af Ct Fd Kc Lh Mg Mj Pp Ta Vf* | uerae opinionis *Pq* | opinio (...) de sessio(ne) non sessio de opinione (...) quia (...) se sedisse (...) opinio (...) ita futura de prouidentia ueni(...) non prouidentia (...) *Lf*.

12. Sed non idcirco quisque sedet quoniam uera est opinio, sed haec potius uera est quoniam quempiam sedere praecessit.

SED NON – SEDET: Similiter ergo non ideo aliquid futurum est, quoniam prouisum est. *Af Fd Kc Lh Mg Mj Pp Ta* (*Vf*).
SED: opinio *Ka*.
QUISQUE: aliquis *Af Vb*.
SEDET: ut sedisset *Ka*.
UERA EST OPINIO: quae opinatur *Pp* | quae opinatur eum sedere *Ap Cg Ck Ge Pb Pc Pk Pn Pq Ps Va Vc*.
OPINIO: estimatio *Vb*.
HAEC: opinio *Af Ap Cg Ck Ec Fd Ge Go Lf Lh Pb Pc Pn Pp Ps Va Vc*.
POTIUS: melius *Vb*.
QUONIAM: ideo *Va*.
QUEMPIAM: aliquem *Vb*.
SEDERE: sessio *Pb*.

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459 igitur] om. *Fd*; ergo *Ap Ck Pn Ps*. | inest] est *Fd*; om. *Pp*. **460** uerae] uero *Mg*. prouidentiae] prouidentiae inest *Ap Pb Pn Ps*; prouidentiae necessitas inest *Vd*. **461** si[1]] om. *Fd*. sedet] sedeat *Ct Oa*. | opinio] illa opinio *Vf*. | et] ut *Kc*. | opinatur] opinantur *Kc*; opiniatur *Fd Oa*. **471** alium] eum *Ec Ka Lh*; eum *gl.* alium *Vh*. **474** Necessitas] om. *Mj*. | est] om. *Ct Mj*. opinetur] opinatur *Ta*. **483** ergo] quoque *Fd*. | ideo] om. *Mg*. | est] om. *Mg*. | quoniam] quod *Kc*; quia *Mj*; q(...) *Vf*. **488** eum] cum *Cg Pb*.

V prosa iii

PRAECESSIT: opinio *Ps* | cogitatio *Ap* | accidit *Ec Ed Ka Lh Mh Mj Pp Px Vh* | excellit *Fd* | ante contigit *Mb* | praecontingit *Ka* | praecontigit *Ec* | est contingit *Lf* | ut sedisset *Ec Mh Na Vh*.

13. Ita cum causa ueritatis ex altera parte procedat, inest tamen communis in utraque necessitas.

ITA: tali modo *Cg Ck Ge*.
CUM: etiam *Vf* | quaquam *Ap Pb* | quamquam *Pn* | licet *Va*.
UERITATIS: sessionis *Af Ap Cg Fd Ge Kc Lh Mf Mg Mj On Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | ut uera sit *Ec Ka Lf* | uera opinio *Vh*.
EX – PROCEDAT: quoniam sedet *Vh* | quoniam quisque sedet *Ec Ka Pm* | In hoc facit ueritas opinionem, quia praecessit ueritas sedendi. *Ap Ck Pb Pn Pq Vc*.
EX ALTERA PARTE: re *Vh* | opinione *Ec* | ex sessione *Ck Lb Pj* | ex parte opinionis *Pj* | ex parte opinionis uel sedentis *Va* | non tamen opinio *On*.
PROCEDAT: nascatur *Vb* | oriatur *Af* | constat *Ka Lh* | constet *Ec* | procedit *Ga*.
TAMEN: etiam *Ec Ga Ka Mh Na Vh*.
IN UTRAQUE NECESSITAS: et in opinante et in sedente *Va* | ut uera sit opinio et uera sessio *On* | ut et uera sit opinio et uerum sit factum *Ap Cg Ck Ge Pb Pc Pj Pk Pn Pp Ps Vc* | ut et uerum sedere et uerum sit opinari *Af Ct Fd Kc Lh Mf Mg Mj Pp Ta To Vf* | et est sensus: in hoc laborant multi cuius rei ueritas sit, aut quia per sapientiam necesse est euenire futura, aut quia futura sunt necesse est prouideri, sic sicut supra *Pp*.
UTRAQUE: parte *Lf On Pj* | causa *Vh*.
NECESSITAS: (...) necessitatis *Lf* | nisi prouidentia dei (...) cuncta procrearet non habe(...) sicut (...) *Lf*.

14. Similia de prouidentia futurisque rebus ratiocinari patet. nam etiam si idcirco quoniam futura sunt prouidentur, non uero ideo quoniam prouidentur eueniunt, nihilo minus tamen a deo uel uentura prouideri uel prouisa necesse est euenire prouisa, quod ad perimendam arbitrii libertatem solum satis est.

SIMILIA (SIMILITER *Pj*): similiter *Ec Ga Ka Lf Mh Na Vh* | similia *Pj* | aequalia *Cg*.
PROUIDENTIA: dei *Lf To*.
FUTURISQUE: de *Vf*.
RATIOCINARI: disputari *Af Lh On Pb Ta To Vb* | eloqui *Lb* | adinuenire *Cg* | exponere *Ec Ka Lh Pn* | posse *Va* | causari, argumentari, inquiri *Pp* | sermocinari *Pb*.
PATET: claret *On* | licet *Va* | manif{estet} *Pb* | manifestius *Ka* | manifestum *Ga* | manifestum est *Mh Na Va Vh*.
NAM ETIAM – PROUIDENTUR: quod non accipitur in hac tantum parte *Af Ct Kc Ld Lh Mg Mj Pp Vf* | qui non accipitur in hoc parte *Fd* | (...)dicant non ideo (...)re quoniam prouidentur (...) non debeamus (...) deus cuncta (...)uncta ab(...) *Lf*.
NAM ETIAM SI: diuisis *Ec* | quamuis *Lf Vh*.
FUTURA SUNT: negotia hominum *Pd* | sicut illi dicunt *Pj* | quod utique non fit *Va*.

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506 sessionis] < cessionis *Af To*. **509** quia] esse quia *Pq*; qui *Ap Ck Pn*. **515** et[1]] om. *Pk Pp*. **516** et[1]] \et/ *Pp*; om. *Fd*. | uerum[1]] uerum sit *Mj Pp*. | sit] om. *Vf*.

V prosa iii

PROUIDENTUR (1): a deo ipsae res *Ap* | a prouidentia dei *Lf* | praenoscuntur *Lh* | praenoscuntur ab hominibus *Ec Ka*.
QUONIAM PROUIDENTUR: omnia haec minime prouidenda sunt *Fd Ld*.
EUENIUNT: accidunt *Vb* | bona siue mala *Ap* | Sed bona ueniunt gratia dei, mala uere ueniunt per liberum arbitrium. *Ap*.
NIHILO MINUS: minus *To* | certe *Pq Vc* | similiter *Ka* | sed similiter *Ec Mh Na Pp Vh* | nihil minus *Vb Vf* | nihil minus sed similiter *Va* | nihil minus sed similiter, litotes *Lh Ta* | ex persona minus perfecti. Non enim diuina prouidentia uim infert libero arbitrio. *Ap* (2x) *Ck* (*Er*) *Fd Pb Pc Pj Pk Pn Pp Pq Ps Pt Va*.
A DEO: necesse est *Fd Ld*.
UENTURA: futura *Vh* | quia uenient *Ap* | quod neutrum fieri potest *Va*.
PROUISA (1): quia deus praescit illa *Ap* | sicut prouisa sunt *Cg* | Prouidentia nullam eis ingerit necessitatem. *Ec Ka Lh* | quamuis diuina praescientia nullam eis ingerat necessitatem *Eb* (*Ed*) *Ka* (*Lf*) *Lh Mh Mj Pp Ta Vh* | relatiuam necessitatem esse non simplicem *Pq*.
EUENIRE: accidere *Vb*.
PROUISA (2) («PROUISA» *Fa Mb Mh Mj On Vb* | om. *Ap Cg Eb Ka Lf Lh Na Pc Pj Pp Pq Ta Va Vh etc* | \PROUISA/ *Ed*).
QUOD: haec necessitas *Pj*.
AD PERIMENDAM (< -UM *Ed Va* | AD PERIMENDUM *Eb*): delendam *Af Ap Cg Ck Ec Ed Fd Ge Ka Kc Ld Lh Mf Mh Mj Pb Pc Pk Pn Pp Ps Pt Px Ta Vf Vh* | delenda *Mg* | delendum *Eb Va* | euacuendam *Ck Ge* | euacuandam *Cg* | interficiendam *To Vb* | occidendam *Lb* | negandum *On* | auferendam *Cg Pj* | destruendam *Af Ec Ka Lh Ta* | perimendum auferendum *Kr* | Haec sententia est ut arbitrium per se non sit, sed a prouidentia ueniat. *Ec Ka Lf*.
ARBITRII: conatus *Vb*.
SOLUM: solummodo *Pp*.
SATIS EST: sufficit *Ap Cg Ck Ge Go Pb Pj Pn Ps Va*.

15. Iam uero quam praeposterum est ut aeternae praescientiae temporalium rerum euentus causa esse dicatur!

IAM UERO: patet *Vf* | uidete *Go*.
QUAM: quantum *Fd Ld* | ualde *Pb*.
PRAEPOSTERUM: peruersum *Cg Ck Ec Ga Ge Ka La Lh Mh Na Vh* | contrarium *Af Ap Cg Ck Ct Ec Fd Ge Ka Kc Ld Lh Mf Mg Mh Mj Pj Pn Pp Pq Ps Pt Ta Vb Vc* | contrariam *Pb* | prauum *Go* | confusum *Af Ct Fd Kc Ld Lh Mf Mg Mj Pp Pt Ta Vc* | pessimum *Vf* | nefas *Mb Pp Px Vh* | nimis nefarium *Va* | iniustum *Ps* | perperum *Lb* | inordinatum *Fd Ld On Pt* | inconueniens *Pj Va* | retro uersum *Eb* (*Ed*) | multum tardum *Kr* | missiwentit (OHG) (*Ga*) *Na Vh* | wio missiwentit (OHG) *Ka* | missiwentit ist (OHG) *Ec* | transuersus ordo est *Ec Ka* | transuersum *Lf* | widarort (OHG) *Lf* | gikerit (OHG) *Lf* | praeposterus ordo dicitur quando antecedit quod (se)qui debeat et quand subsequitur quod antecedere debeat *Vb*.
PRAESCIENTIAE: dei *Pj*.
EUENTUS: fortuna *Vb*.

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544 ab] sc· ab *Ec*. **545** omnia] omnium *Fd*. **550** ex] et hoc ex *Fd Pt*. | minus] unius *Ap*(2) *Ck*. perfecti] perfectorum *Va*. **555** quamuis…556 necessitatem[1]] *in text, Ka Lh*; *marked for insertion in text, Ta*. | praescientia] prouidentia *Pp*. | eis[2]] om. *Mj* **566** Haec…est] om. *Lf*. **578** contrarium] < -am *Ap Ck*.

V prosa iii

CAUSA: cum *Mb* | origo *Ap Cg Ck Ec Ge Ka* | principium *Lb* | necessitas *Ec Lf* | exordium *Lf* | Plus hic est cogitare quam dicere. Nam pessimum est ut aliquis cogitet deum mendacem esse. Tolerabilius est autem hoc dicere quam sentire et credere. Saepe enim dicimus multa quae tamen non sic tenemus, sicut hic. *Pj* | Quattuor modis (...) homines aut bona bene, ut apostolus obsecro primum fieri oratio pro omnibus hominibus; mala male (...)none non sit (...)llum pratum quod non transeat luxuria nostra; bona male (...) ut Caifax expedit nobis ut unus moriatur pro populo; mala bene ut ap(osto)lus manifesta sunt opera carnis fornicationes inmunditia et cetera. *Pj* | cum magis necesse sit futura contingere per praescientiam quam prouident(...) necesse habeat futur(...) *Lf*.

16. Quid est autem aliud arbitrari ideo deum futura quoniam sunt euentura prouidere quam putare quae olim acciderunt causam summae illius esse prouidentiae?

QUID EST: necesse *Pp* | Sicut inquit quod in praesenti esse scitur, id esse necesse est, ita quod futurum esse dignoscitur necesse est, ut fiat. Nam si futurum non esset, minime sciri posset. Neque enim scientia esset, sed opinio potius incerta. Nam nihil sciri potest nisi uel iam uerum sit uel uerum futurum sit mihi. *Pj* | Illam destruit opinionem quam dicebant. *Ap Ck* | Illam destruit opinionem qua dicebant quidam esse prouidentiam ex rebus futuris. *Af Ap Ck Ct Fd Kc Ld Lh Mg Mj Oa Pb Pn Pp Pt Ta Vd*.
ARBITRARI: putari *Vb* | aliquem *Ka Pq* | Si arbitramur ut deus non prouideat euentura quae uentura sunt, similiter possumus arbitrari omnia quae ab (...) erant usque huc causam esse summae prouidentiae, non prouidentiam causam esse futurorum, sc· ut prouidentia (...) futuris quod non est. *Lf*.
IDEO: aliquem *Mh*.
EUENTURA: futura *Vb* | fortuita *Ec Ka Lh*.
PROUIDERE: praenoscere *Ka* | praescire *Ka Lh*.
QUAM: nisi *Vb* | danne (OHG) *Lf*.
PUTARE: ea *Ap La Pb Va Vd Vf* | illa *Cc* | earum rerum *Ec*.
OLIM: praeterito tempore *Ap Cg Ck Ge* | dudum uel ante *Vb* | noh io (OHG) *Vh*.
ACCIDERUNT: euenerunt *Vb* | siue bonum siue malum *Ap* | ea quae acciderunt quondam *Pj* | priusquam fierent, quasi causae erant *Eb Ec Ed* (*Lf*) *Pm*.
CAUSAM: not (OHG) *Mb* | materiam *Ap Pb Pn Va* | originem *Ec Ka Va* | initium *Lf* | quod mendacissimum est *Va*.
ESSE PROUIDENTIAE: illa *Cg Ck Ge* | non *Ap*.

17. Ad haec, sicuti cum quid esse scio id ipsum esse necesse est ita cum quid futurum noui id ipsum futurum esse necesse est; sic fit igitur ut euentus praescitae rei nequeat euitari.

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593 obsecro…594 hominibus] I Tim. .2.1 **594** llum…595 nostra] Sap. 2.8
595 Caifax…596 populo] Ioh. 11.50 **596** manifesta…597 cetera] Gal. 5.19

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609 Illam] illam quidem *Fd Ld Pt.* | destruit[2]] destruo *Ct Oa*. | qua] quam *Ap Pb Pn Ta*. **610** quidam] om. *Ap Ck Pb Pn.* | ex] et *Fd*. | rebus] om. *Ct Oa*. **623** causae] causa *Eb Ed*.

V prosa iii

AD HAEC – NECESSE EST: Inter scientiam et opinionem hoc distat, quia quod scimus ueraciter et absque dubitatione atque ineuitabiliter certum habemus, nec aliter fieri potest. Quod uero opinamur, incertum est nobis utrum fiat. Potest fieri enim et non fieri. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps* (*Pt*) *St Ta To Vd* (*Vf*) | exempla est alia comparatio *Pq Vc*.

AD HAEC: contra *Ap Ck Ge Pb Pn Ps* | contra haec *Af Ct Fd Kc Ld Lh Mg Mj Pp Ta* | praedicta *Vb* | inferendum *On* | inferendum est *Ba Eb Ec* (*Ed*) *Ka Lh Mh Vh* | addo *Va* | adicio *Pj* | insuper *Ec Ga Ka Na* | aliud dicam *Lb* | dicendum est *Ct* | econtra dicendum est *Cg* | contradicendum est *To* | contra hoc dicam *Vf* | ad superiora adde *Ec Ka* (*Lf*).

SICUTI: contingit. Comparatio est. *Ec Lf* | Hoc est ad ista accedit. *Ld* | Hoc est ad ista accedat etiam illis. *Fd*.

QUID(1): aliquid *Mf Pb Pp Vf* | etiam istud *Ld* | iowiht (OHG) *Lf*.

ESSE(1): in praesenti *Pj*.

SCIO ID IPSUM: conscio *Pj* | uerbi gratia si scio hominem sedere *Ap Cg Ck* (*Er*) *Ge Pb Pk Pn Pp Pq Ps Vc Va* | si scio hominem sedere *Pc* | aliquam rem subsistere *Cg* | ut supra monstratum est de sedente *Ec Ka* (*Lf*) | ut supra monstratum est *Pm* | ut supra memoratum est *Ed* | Nihil futurum \scio/ nisi de consuetudine, ut est ex uno scit alium diem futurum esse. *Lf*.

ITA CUM: dico *Vh*.

QUID (2): aliquid *Mf Pb Pp*.

FUTURUM (1): esse *Lf Pb*.

NOUI: ego *Pb* | scio *Ka*.

NECESSE EST (2): ut diem futurum nouimus *Eb* (*Ed*) *Pm* | Vt diem futurum nouimus, ita prouidentia futura praesciuit. *Ec Ka* (*Lf*).

SIC: tali modo *Pj*.

FIT IGITUR: non tamen praescientia impellit *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vc Vf*.

EUENTUS: fortuna *Vb* | futurus *Ec Ka Lf* | Quae prouidentia dei proscit, nequeat euitari quin fiant. *Lf*.

PRAESCITAE: a deo *To Vb* | a prouidentia *Ec Ka Lf*.

NEQUEAT: non possit *Pb Vb* | et quid habet tunc deus amplius homine *Ct Eb Ed Px Vh*.

EUITARI (EUENIRE *Eb*): euitari *Eb* | falli *Pp* | prohiberi *Ap* | abnui *Ec Ka Lh* | quin fiat *Pj* | ut non ueniat *Ap*.

18. Postremo si quid aliquis aliorsum atque sese res habet, existimet, id non modo scientia non est, sed est opinio fallax ab scientiae ueritate longe diuersa.

POSTREMO ... DIUERSA: Deus dedit unicuique liberum arbitrium et praeuidet in sua praescientia qualiter unusquisque utatur ipso libero arbitrio, an bene an male.

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633 opinionem] opinamur *Mg*. | quia] quoniam *Ps*; om. *St*. | quod] per *Fd*; quid *Vd*. **634** scimus] sumus *Vd*. | et] om. *Af Lh Ta*. | atque ineuitabiliter] om. *Mj*. | certum] «...» *Vd*. **635** Quod] quid *Vd*. | opinamur] opinamus *Ap Ck Ge Pb Pn Ps Vd*; < opinanamus *To*; < opima *Fd*; opinatur < opina(...) *Lh*. | incertum] certum *To*. | Potest] necne potest *Mj*. **636** enim] autem *Ta*. | et] uel *Ap Ck Ge Pb Pn Ps*. | fieri] om. *Fd Pt*. **656** futurum[2]] futuram *Ec*. **659** tamen] om. *Mj* | praescientia] praescientiam *Kc Ld*; praesentiam *Mj*; praescientia dei *To*. | impellit] pellit *Kc Mj*; depellit *Vf*. **664** quid] quod *Eb*; q{uo}d quid *Vh*.

V prosa iii

Sed ut bene utatur ab ipso impetrandum est, quia ipse dicit sine me nihil potestis facere. Et Gregorius dicit praedestinatio precibus impletur. *Va*.
POSTREMO: tandem *Vb* | ad ultimum *Cg* (*Pj*) | nouissime *Cg Lf* | adde *Lf* | comparatio est *Lf*.
QUID: aliquid *Af Ct Fd Kc Lf Lh Mf Mg Pj Pp Ta Vf*.
ALIORSUM: aliter *Af Ap Cg Ck Ec Fd Ge Ka Kc Ld Lf Lh Mf Mg Mj Pb Pc Pk Pn Pp Ta To Va Vb Vf* | in alteram partem *On* | alio modo *Pj* | quam contingit *Ec Ed Ka Lf Pm*.
ATQUE (QUAM *Pn* | QUAM < (...) \UEL ATQUE/ *Vb*): quam *Af Ap Ba Cg Ec Ed Fd Ga Go Ka La Lb Ld Lf Lh Mb Mh Mj Na On Pc Pk Ps Px Va Vh* | comparatio est *Ec* | tantum *Ka* | quam ipsa res est *Af Ct Kc Lh Mf Mg Pj Pp Ta To*.
SESE RES (SESE *Ga* | SESE EUENTUS REI *Lf* | «...»\SESE EUENTUS REI/ *Na*): ueritas *Pn* | euentus rei *Ec Ga Ka Mh Vh*.
EXISTEMET: putet *Vb* | uerbi gratia si existimet hominem sedere et non sedet *Ap Cg Ck Er Fd Ge Ld Pb Pc Pj Pk Pn Pp Pq Ps Va Vc* | si existimet aliquem sedere at non sedet *Pc* | quid habet amplius tunc deus homine *Ec Ka Lh Mh*.
ID: illa existimatio *Pj* | tali praescientia *Cg*.
NON MODO: tantum *Ga Lf Mh Na Vh*
non solummodo *Af Pn Pp To Va Vb* | non tantummodo *Pb* | litotes *Fd Lh Pk Pn*.
SCIENTIA NON EST (SCIENTIA EST MINUS *Mj*): pro non *Mj* | sed inscitia *Cg Ck Fd Pk Pn* | inscitia *Pp Va*.
SED EST OPINIO FALLAX: quia nulla est *Vc* | quae nulla est *Pq* | quae nulla est in deo *Af Ct Fd Ka Kc Ld Lh Mf Mg Mj Pp Ta To Vf*.
OPINIO: in deo *Ck Ge* | estimatio *Lf Ps Vb*.
FALLAX: mendax *Pj* | scientiam sequitur necessitas *Eb Ec* (*Ed*) *Ka Lf Pm* | Si quis dicat se scire (...) esse, quod ita non fit, non (...)scientia sed fallax (...) *Lf*.
LONGE: ualde *Cg Ck Ct Fd Ge Kc Ld Lh Mf Mg Mj Pp Ps Ta To Vf*.
DIUERSA: contraria *Cg Ck Ge* | Nam si esset scientia, necesse haec et ita fieri sciretur. *Pj* | uisa sc· opinio *Lf*.

19. Quare si quid ita futurum est ut eius certus ac necessarius non sit euentus, id euenturum esse praesciri qui poterit?

QUARE: de *Mj* | ideo *Ap Pb To* | quomodo *Ka* | litotes figura *Pp*.
QUID: aliquid *Fd Mf Vb Vf* | aliqua res *Pj*.
CERTUS: firmus *Pj*.
NECESSARIUS: immutabilis *Pj*.
NON SIT: scilicet ut eius euentus cognosci non possit *Af Lh Pp Ta To Va*.
EUENTUS: euentus re quae praescitur *Ec*.
ID: quod est incertum *Pj*.
PRAESCIRI: a deo *Ap* | ab aliquo *Pb Vf*.
QUI POTERIT: quomodo poterit *Af Ed Kc Lh Ta*.
QUI: quomodo *Ap Ba Cg Ck Ct Ec Fd Ga Ge Ka Ld Lf Mb Mf Mg Mh Mj Na Pb Pc Pj Pk Pn Pp Pq Ps Px To Va Vb Vc Vf Vh* | pro quis *Fd*.
POTERIT: nullus *Er*.

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685 quam] quam quam *Af Ct Lh Ta.* | est] sit *Pj*. **688** existimet] existimo *Pp.* | sedere] sedere *Pj*; sedeat *Fd Ld Va.* | et…sedet] om. *Ge.* | sedet] sedere *Pj*. **690** quid] quicquid *Ec*. **696** nulla[3]] non *Mj.* | est[4]] om. *Fd.*

20. Sicut enim scientia ipsa impermixta est falsitati ita id quod ab ea concipitur esse aliter atque concipitur nequit.

SCIENTIA: diuina *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Mg Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | hominis *Kc To*.
IMPERMIXTA EST FALSITATI: sine falsitate *Ec Ga Ka Mh Na Px Vh* | non potest illi permisceri *On* | non potest permiscere falsitati *Cg*.
IMPERMIXTA: permixta *Vc* | ungimiskit (OHG) *Lf* | non permixta *Af Ap Ck Ec Fd Ge Ka Kc Ld Lh Mf Mg Mh Mj Pb Pj Pn Ps Ta To Vb* | non mixta est *Pp*.
ID QUOD: dico *Vh*.
EA: scientiam *To* | scientia *Ap Ck Fd Ge Lf Pb Pj Pn Ps Vc*.
CONCIPITUR (1): nascitur *Pb* | intellegitur *Ec Ka Lf Na Vh* | quam intellegi *Ec* | euentus qui praescitur (*Ed*) *Ka Lf Pm*.
ATQUE: quam *Af Ap Cg Ck Ed Fd Ge Ka Kc La Lb Ld Lh Mb Mf Mg Mh Mj On Pb Pc Pk Pm Pn Pp Pq Ps Px Ta To Va Vb Vc Vf Vh*.
CONCIPITUR (2): intellegitur *Ed Lf Lh Mh Pm Ps Px* | a scientia a(...) *Pj*.
NEQUIT: esse *Cg Ck Ge* | non potest *Pb Vf*.

21. Ea namque causa est cur mendacio scientia careat, quod se ita rem quamque habere necesse est uti eam sese habere scientia comprehendit.

EA NAMQUE CAUSA: quia scientia carere mendatio a scibili uenit scientia, a scientia, scibilitas *Pj*.
CAUSA: Ex ea causa potest scire cur scientia careat mendatio. *Ec Ka*.
CUR: ut *Vh*.
MENDACIO: falsitate *To Vf*.
SCIENTIA: diuina *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta Vc Vf* | hominis *Af Ct Fd Ld Lh Mg Mj Pp Ta*.
CAREAT: non habeat *Cg Ck Ge* | in hoc caret scien(...) si ueraciter f(...) qualiter non conscient(...) (...)o *Lf*.
QUOD: quia *Ap Fd Ge Ld On Pb Pp Ps* | pro quia *Ck Pn* | eo *Ck* | eo quod *Af Cg Ec Ge Ka Lf Lh Mh Ps Ta Vb* | Ita omnem necesse esse est, sicut scientia eam comprehendit. *Pj*.
REM QUAMQUE: unam quamque *Ap Ck Ec Fd Ge Ka Lf Pb Pn Ps Ta*.
HABERE: esse *Ap Cg Ck Ge Pc Pk Pn Pp Ps Ta Va Vc* | contingere *Ec Ed Ka Lf Pm*.
NECESSE EST: caret igitur *Ck Pn Ps* | non aliter fieri potest *On*.
UTI EAM: quemadmodum *Ap Ck Ge Pb Pn Ps* | rem *Ps Ta To*.
SCIENTIA: diuina *Ap Cg Ck Ct Ge Ld Pb Pc Pk Pn Ps Ta To Va Vc*.
COMPREHENDIT: sentit *Ps* | cognoscit *Ta*.

22. Quid igitur, quonam modo deus haec incerta futura praenoscit?

QUID IGITUR: erit *To* | dicam *Pj Vf* | dicemus *Fd Ld* | dicendum est *Ec Ka Lf* | dictura es o philosophia *Lh Ta* | quoniam est *Mj*.
QUONAM: qualiter *Lb* | quali modo *Pp*.

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730 non] non est *Af.* **747** potest] potes *Ec*. **769** o] om. *Lh.*

V prosa iii

INCERTA: si *To* | si sint *Ec Ka Lf Mj* | si incerta sunt *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Mg Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf* | incerta quantum apud nos *Vf* | quae non sunt certa *Pj* | quae utrum fiant, incertum est *Eb Ec* (*Ed*) *Lf Pm*.
PRAENOSCIT: ante *To* | si nulla nisi uera sciri possunt *Pj*.

23. Nam si ineuitabiliter euentura censet quae etiam non euenire possibile est, fallitur; quod non sentire modo nefas est sed etiam uoce proferre.

NAM SI: Si deus euentura censet quae possunt non euenire mentitur? Quid absit uti quis cogitet. *Pj*.
SI: quis *Vh*.
INEUITABILITER: futura *Fd* | firme *Ta* | certissime *Lf* | euitatione *Vb* | indubitabiliter *Ec Ka Lh Mh Pp* | inconsentiabiliter *Mh* | consentiabiliter *Ec Ka Lh* | incunctanter *Af* | inconiunctanter *Lh Ta*.
CENSET: iudicat *Ap Ck Ec Fd Ge Ka Ld Lf Lh Pb Pn Pq Ps Vb Vc* | decernit *Af Ct Fd Ka Kc Ld Lf Lh Mf Mg Mj Pp To Vf* | decernet *Ta* | discernit *Ec* | deus *Lf Ps Vf*.
QUAE: ea *Ap Go*.
POSSIBILE: quod non proficit *Ap* | quae non possunt fieri *Ec Ka*.
FALLITUR: deus *Ec Lf Lh Pj To Vf* | in his *Ta* | decipitur *Ec Ka Lh* | scientia *Vh* | praesentiam *Pp* | sua praescientia *Ap Cg Ck Ge Ld Pb Pc Pj Pn Pq Ps Va Vc* | sua praesentia *Fd Pk*.
QUOD NON SENTIRE: deum falli *Lf* | credere scilicet ut fallatur sua praesentia *Pj* | deum scilicet posse falli aut aliter praesciri quam sit euenturum *Ap Cg Ck Fd Ge Ld Pb Pc* (*Pj*) *Pk Pn Pp Pq Ps Ta Va Vc*.
NON: non solum *Ap Ck Pb*.
SENTIRE: cogitare *Ec Ga Kr Mh Na Px Vh* | credere in animo *Ck Ge* | non credere *Cg* | intellegere *Ec Ka Lh* | excogitare *Ka* | Quaedam cogitatu, quaedam uoce sceleratiora sunt. *Eb Ec* (*Ed*) *Ka* (*Lf*) *Pm*.
MODO: solummodo *Fd Ge Lb On Pn Pp Ps* | non solum *To* | tantum *Lf*.
NEFAS EST: peccatum *Vf*,
piaculum *Vb* | illicitum *Af*.
UOCE: cum *Ps*.
PROFERRE: est nefas *Fd Lf Pp* | non credendo dicere *Va*.

24. At si ita uti sunt ita ea futura esse decernit, ut aeque uel fieri ea uel non fieri posse cognoscat, quae est haec praescientia, quae nihil certum, nihil stabile comprehendit?

AT: sed *Ta* | Ac si dicatur: Si ego dixero quod ita praeuideat diuina prouidentia ea, quae futura sunt, sicut sunt ·i· ut cognoscat ea uel fieri posse uel fieri non posse. Ad haec obici potest a minus perfectis hoc quod sequitur. Quae est haec prouidentia, et cetera. *Va*.
ITA: dico *Vh*.

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771 si incerta] sine certa *Ap Pb*; sunt certa *Fd*. **773** quae] quia *Eb*. **794** deum] dum *Ck Ge Ps*. | scilicet] om. *Ta*; scilicet et *Pc*. | quam] quod *Pj*. | euenturum] uenturum *Pq*. **799** sceleratiora] scelerata *Pm*.

V prosa iii

UTI SUNT: quemadmodum *Ap Cg Ck Ge Pb Pn Ps* | praeuisa *Vf* | praesentialiter *Ec Lf* | incerta *Fd Ld Pq* | uera uel falsa *Lf* | incerta, quamuis non sint incerta, sed secundum aliorum quorumdam opinionem loquitur *Pj*.
UTI: sicut *Ec Lh*.
ESSE: utrum *Ka*.
DECERNIT: diffinit *Vb* | ipse *Ps* | praescientia dei *Pp* | diiudicat *Ec Lf Lh* | quae diiudicat *Ka*.
UT: utrumque *Ec Ga Mh Na Vh*.
AEQUE: similiter *Ap Cg Ck Ge Pb* | aequaliter *Fd Ld Ta Vf* | praesentialiter *Ka* | eodem modo *Pj* | gilihho (OHG) *Lf* | ut definiat illud fore, et sciat illud ipsum aliter posse contingere *Pp Va*.
FIERI (1): si neutrum noscat, nisi tantum ex praesentibus *Ec Ka* (*Lf*).
EA: futura uel incerta *Ta*.
COGNOSCAT: ex praesentibus *Ec Ka Lf* | deus *Lf*.
QUAE (1): qualis est *Ta* | quanta *Lf*.
HAEC: ut magis ex praescientia sua esse cognoscat *Ec Ka* | ut non magis ex praescientia sua futura esse cognoscat, quam ita (...) qualem praescientiam con(...) (...)et? Ita homines ex praesentibus cognoscunt futura, quia in autumno cadunt folia de arboribus, in uere autem (...)uentura. *Lf*.
PRAESCIENTIA: in deo *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Vc* | dei *Lf Pj* | prouidentia *Ec Ka Lh* | quam impotens *Ec Lf*.
CERTUM: uerum *Ec Lh*.
STABILE: locale fixum *Ec Ka Lh*.
COMPREHENDIT: sentit *Ps* | amplectitur *Ka Lh* | quod nihil ualet si ita est *Pj* | ut uulgus d(icunt) *Lf*.

25. Aut quid hoc refert uaticinio illo ridiculo Tiresiae: Quicquid dicam aut erit aut non?

QUID (QUI *Pc Pk Vc* | < QUOD *Ge*): quomodo *Ck Er Ge Pb Pc Pj Pk Pp Pq Ps Vc* | quid *Pc Pk* | est *St* | quomodo sistat *Ap Pn*.
HOC: illud *Ec Ka Lh* | a *Fd* | praescientia dei *Lf*.
REFERT (REFERRE *St*): distat *Af Ap Cg Ck Ec Ed Er Fd Ga Ge Go Ka Kc La Ld Lf Lh Mf Mg Mh Mj Na On Pb Pc Pj Pk Pp Pq Ps Ta To Va Vb Vc Vf Vh* | distare *St* | iuuat *On*.
UATICINIO: diuinatione *Vb* | prophetiae *Ka Lf To* | prophetali *Ec Lh* | a uaticinio *Ld* | illa prouidentia *Vf*.
ILLO: ab *Ap* | de *Lf*.
RIDICULO: ioco *Vb* | subsannationi *Ec Ka Lh* | ridiculoso *Fd Ld* | huohlihun (OHG) *Lf* | ridendo, subsanando *Ap Cg Ck Ge*.
TIRESIAE: qui dixit *Ps* | hermafroditus *On* | Quidam comicus fuit. *Pp* | ipsius mimi *Vb* | Tiresias, proprium nomen *Ga Lf Na* | hominis cuiusdam *Lb* | nomen cuiusdam comici *Fd Ld Va* | Vates fuit. *Vf* | vates quidam *Kr* | sacerdotis Apollinis *To* | propter Tiresiam *Ka* | Sibyllae *Ec Ka Lh* | una ex sibyllis *Ed Lf Mh Mj Pm Px Va Vh* | Quidam dicunt unam ex Sibyllis fuisse. *Ap* (2x) *Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps* | Tiresias fuit quidam utriusque sexus. *Ka* | Tiresiam dicunt Apollinis esse sacerdotem, et ex oraculo eius incerta semper dantem responsa. *Go* | Tiresiam

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858 Tiresias] om. *Lf.* | cuiusdam[2]] cuius *Fd.* **860** sibyllis] syllabis *Px*; sibillae sociis *Mj*. **861** Quidam] quidam autem *Cg.* | unam] tiresiam unam *Pq.* | Sibyllis] ibillis *Ap*(1) *Pb Pn Pp*.

quidam dicunt fuisse duarum naturarum. *Cg* | Tiresias quidam uates duorum sexuum fertur fuisse. Nam quondam iter agens, uidit serpentes sibi commisceri, seque uersum in feminam itemque uersum in uirum. Tum interrogatus a Ioue et Iunone quis duorum, uir aut mulier, maiori urgeretur libidine, dixit quod uir unciis tribus, mulier nouem estuaret libidine. *On* | Tiresias fuit quidam utriusque sexus, cumque Iouis et Iuno contenderent qui sexus maioris ardoris et amoris esset, uocauerunt eum, quia utriusque peritus erat. Ille respondit femineum sexum sex unciis superare. Nam uirilis, ut aiebat, sexus tres uncias, femineus uero nouem uncias habet. Vnde Iuno indignata multauit eum in oculis. Sed fabula huic loco non congruit. Dicamus ergo Tiresiam fuisse sacerdotem Apollinis, ex oraculo eius incerta semper dantem responsa, ut est illud: aio te, Eacida, Romanos uincere posse. Potest enim utrumque intellegi, et aio te uincere posse Romanos, et aio Romanos posse uincere te. Eacidas autem dictus est Pyrrus, rex Epyrotarum. *Af Ct Kc Lh Mg Mj Oa Pp St Ta Vd* (*Vf*) | Dicamus ergo Tiresiam sacerdotem fuisse Apollinis, ex oraculo eius incerta semper dantem responsa, ut est illud: aio te, Accida, Romanos uincere posse. Accidas autem dictus est Pirrus, rex Epirotarum. *Ap Ck Ge Pb Pn Ps* | Tiresiam dicunt fuisse duarum naturarum. Quodam siquidem tempore iter faciens, dum uideret marem ac feminam concumbere, uersus est in uirum, alioque tempore in feminam. Qui cum interrogaretur a Ioue et Iunone contendentibus qui sexus esset maioris ardoris et amoris, ille respondit femineum sexum sex unciis superare. Nam uirilis, ut aiebat, sexus tres uncias, femineus uero nouem uncias habet. Vnde Iuno indignata mulcauit eum oculis. Sed fabula huic loco non congruit. Dicamus ergo Tiresiam sacerdotem fuisse Apollinis, ex oraculo eius incerta semper dantem responsa, ut est illud: aio te Eacida Romanos uincere posse. Potest utrumque intellegi. Eacidas autem dictus est Pyrrus rex epirotarum (*Fd*) (*Pt*) | Tiresiam dicunt fuisse duarum naturarum. Quodam siquidem tempore iter faciens, dum uideret marem ac feminam concumbere, uersus est in uirum, alioque tempore in feminam. Qui cum interrogaretur a Ioue et Iunone quantum superaret amor mulierum amorem uirorum respondit VI uncias, uir, inquiens, tres

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864 Tiresias…868 libidine] Cf. Fulg. *Myth.* 2.5 (p. 43.22)

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868 fuit] om. *Af.* | utriusque] utrius *Mg.* **869** Iouis] iuppiter *St Vf.* | Iuno] uino *Mg.* | qui] quae *Ct Oa.* | amoris] amarioris *Ct Oa.* **870** quia] qui *Ct Mg Oa St Vf.* | utriusque] utrius *Af.* peritus] sexus peritus *St.* | Ille] om. *St*; ille autem *Vf.* | femineum] femininum *Kc*; femine *Pp.* sexum] om. *Af Mj.* | sex] om. *Kc Mj.* **871** unciis] uncias *Vd.* | uirilis] uirgilius *Mj.* | ut] om. *St.* aiebat] agebat *Af Vd.* | sexus] sexus hominis *Mj.* | uncias] unceas *Ta*; om. *St*; uncias habet *Af Vd.* | femineus…872 habet] om *Af.* | uero] om. *Mj.* **872** uncias] om. *Lh St Ta.* | habet] om. *St Vd.* | Vnde] unum *Oa.* | multauit] mutauit *Mj.* | in] om. *Af Mg Pp St.* | oculis] aliam speciem *Mj.* | Sed] sed h{aec} *St.* | huic] hoc *Pp*; est huic *Ta*; hinc *Af.* **873** non] haud *St.* | congruit] conuenit *Pp*; incongrua *St.* | ergo] autem *Ct Oa*; om. *Vd.* | fuisse] om. *Mj.* | oraculo] oracula *Vd.* **874** incerta] incerto *Kc.* | Eacida] aeacide *Mj*; accide *Ct Oa*; acida *Vd Vf.* **875** Potest…876 te] om. *Af Lh Pp Ta Vd Vf.* | enim] om. *Mj.* | intellegi] om. *Ct Oa.* | et[1]] om. *Mj.* | te] te eacida *Mg.* | posse[2]] om. *Kc.* **876** Eacidas] Eiacidas *Ct Oa*; Eacides *Af*; Eacida *St.* | Eacidas… Epyrotarum] Eacidas fuit Pirrus *Mj.* | Pyrrus] om. *Ct Mg Oa.* | Epyrotarum] et pirotatum *Vd.* **879** Romanos] roma *Ap Pb.* **882** alioque] alio quoque *Pt.* **884** sex unciis] se utius *Fd*; sex unceis *Pt.* | aiebat] iaebet *Fd.* | sexus] settus *Fd.* **885** habet] habent *Fd.* | indignata] indignatam *Pt.* oculis] iaculis *Pt.* **887** eius] enim *Fd.* | responsa] response *Fd.* **889** Tiresiam dicunt] Tiresia dicitur *Va.* | naturarum] natarum *Ge.* **890** iter faciens] interfaciens *Pb.* | dum] cum *Pq.* | uirum] mulierem *Pq.* **891** feminam] uirum *Pq.* | et] uel *Va.* **892** mulierum] mulieris *Pq.* | uirorum] uirum *Ck Ge*; uiri *Pq.* | vi uncias] om. *Va.* | uncias] < uincias *Ps*; unctias *Ap Pb Pn.*

uncias habet amoris, mulier nouem. Vnde Iuno indignata est, multauit eum in oculis, sed fabula huic loco non congruit. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps Va Vc* | Tiresias quidem (...) diuinarum naturarum. Nam quodam tempore iter faciens, uidit serpentes concumbentes et uersus est in feminam, alio tempore uersus est in uirum. Qui (...) a Ioue et Iunone quis (...) uir aut mulier haberet, quia fuerat naturarum dixit uir III uncias, (...) femina habet VIIII *Pd* | Tiresias proprium nomen. Tiresiam dicunt fuisse uariarum naturarum. Quodam siquidem tempore iter faciens, dum uideret marem ac feminam concumbere, uersus est in mulierem, alioque tempore uersus est in uirum. Qui dum interrogaretur a Ioue et Iunone quantum superaret amor mulierum amorem uirorum, respondit sex uncias. Masculus habet tres uncias amoris, mulier sex. *Pp* | Tiresias secundum fabulam fuit quidam qui aliquando iter facie[n]s, uidit serpentes coeuntes, quos cum uirga tetigisset, mutatus est in alium sexum, sic tamen ut priorem non ammiteret. Cumque aliquando Iouis et Iuno de amore contenderent, quisnam amplius amaret, adhibitus est ille, qui duos sexus habebat. Cumque super hoc interrogatus esset, respondit uirum tres uncias amoris habere, mulierem uero nouem. Propter hoc Iuno irata excaecauit eum. Sed hoc huic loco non conuenit. Intellegitur autem aliquis uates ridiculus uel diuinus fuisse, qui sic futura praedicebat, ut posset fieri quod dicebat posse et non fieri. Dicebat enim, quidquid dicam, aut erit aut non. *Pj*.
QUICQUID (QUAE QUICQUID *Pb*): Tiresia dixit *Pb* | quae ita dixit *Lf*.
DICAM: narram *Ka* | narrem *Lh*.
AUT ERIT AUT NON: dubitandum *Ka* | dubitando *Ec Lf* | tale erat uaticinium Tiresiae *Ap Cg Ck Ge*.
NON: erit *Lf Ps*.

26. Quid etiam diuina prouidentia humana opinione praestiterit si uti homines incerta iudicat quorum est incertus euentus?

QUID ETIAM: in quo *Vf* | quomodo *Mf*.
HUMANA: de *Lf*.
OPINIONE: estimatione *Ec Ka Lf Pn* | scientia *Ka Lh*.
PRAESTITERIT: supra *Lb* | praeeminerit *Ga Ka Mh Na Vh* | excellirit *Vb* | excellet *La* | excellit *Lf* | excelluerit *Cg Pj* | praecellit *Ct Ps To* | praecellerit *Ec Fd Ka Ld Lh* | in quo praecellit *Af Ap Cg Ck Er Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc* | in quo eminet *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Ps Va Vc* | in quo praestantior fuerit *Fd Ld* | melior erit *Vf* | melius est *Lf* | melior fuerit *Cg* | praecellit uel melior sit *Kr*.
UTI: sicut *Ec Ka Lh Vb* | quemadmodum *Ap Ck Ge Pb Ps*.
HOMINES: faciunt *Lf* | iudicant *Ec Ka Lh Ps* | de iudiciis hominum *Ec*.
INCERTA: omnia *Mj* | accusatiuus *Af*.
IUDICAT: ipse *Ps* | deus *Lf Pj* | diuina prouidentia *Ap Ck Ec Ge Go Ka Lh Mj Pp* | quod non facit *Ap Ck Er Fd Ge Ld Pb Pc Pk Pq Ps Vc*.
QUORUM: cunctorum *Vb* | hominum *Ap Cg Ck Ec Er Fd Ge Ka Ld Lf Lh Mj Pb Pc Pk Pn Pp Pq Ps Vb Vc* | incertorum *Ec To*.
INCERTUS: incognitus *Ka Lh*.

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893 uncias] uincias *Ps*; unctias *Ap Pb Pn*. | Vnde] et unde *Ck Ge Ps*. | Vnde…894 congruit] om. *Er Pc Pk Pq Va Vc*. **914** uaticinium] < uaticiuium *Ap*; uatiunium *Ge*. **927** quo] qua *Er*; h\oc/ *Kc* praecellit] praepellit *Er*. **928** in quo[1]] om. *Va*. **934** diuina] ipsa *Ec Ka*; illa diuina *Go*; dei *Mj*. prouidentia] prouidentia dei *Pp*.

V prosa iii

EUENTUS: incertorum euentuum *Ka*.

27. Quodsi apud illum rerum omnium certissimum fontem nihil incerti esse potest, certus eorum est euentus quae futura firmiter ille praescierit.

ILLUM: qui *Cg*.
CERTISSIMUM: uerissimum *Ka Lh*.
FONTEM: principium *Af Ct Fd Ka Kc Ld Lh Mg Mj Pp Pt Ta To Vf* | deum *Lb* | ego sum fons uiuus *Vb* | apud deum scilicet qui est fons summae sapientiae summaeque bonitatis *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Pt Va Vc*.
NIHIL INCERTI: nihil falsitatis *Ap Ck Ge*.
INCERTI: dubii *Ka Lh*.
ESSE POTEST: uerum est *Pq* | quod utique uerum est *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Va Vc*.
EORUM: earum rerum *Pb Vf*.
EUENTUS: et reliqua *Lh*.
QUAE: quapropter *Cg*.
FUTURA: euentura *Vb* | esse *Lf*.
ILLE: deus *Vb* | fons *Mj Vh*.
PRAESCIERIT: praenoscerit *Ka Lh* | quod utique uerum est *Ap Ck Er Ge Pb Pc Pn Ps Vc* | quia non prouidentia constringantur, quae futura prospicit. *Ec Ka*.

28. Quare nulla est humanis consiliis actionibusque libertas, quas diuina mens sine falsitatis errore cuncta prospiciens ad unum alligat et constringit euentum.

QUARE NULLA EST: quod deus praescierit firmiter quae futura sunt *Lf* | Non est affirmantis, sed inuestigantis conclusio, quoniam diuina praescientia neminem cogit, nullamque uim libero infert arbitrio. *Af Ap Ck Ct Er Fd Ge Ka Kc Ld Lh Mg Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt St Ta To Va Vc Vd Vf*.
QUARE: de *Mj* | ideo *Ap Pb Pn* | idcirco *Ka Lh Pn* | quapropter *Ap Ck Ge*.
CONSILIIS: cogitationibus *Ec Ka Lf*.
LIBERTAS: arbitrii *Ec Ka Lf* | quin prouidentia (...) futura prospic(...) *Lf*.
QUAS: actiones *Ap Cg Ck Ec Ge Go Lf Pp Vb Vf* | consilia *Ap Cg Ck Ec Ge* | quae *Ec Ga*.
DIUINA MENS: scientia *Ec Lf* | dei prouidentia *Af Ct Fd Kc Ld Lh Mg Mj Pp Ta To Vb Vf* | ut diuina m{ens} cuncta prospiciens, ad u{num} a{lligat} e{t} c{onstringit} e{uentum} *Lf*.
FALSITATIS: mendatii *Ka Lh*.
PROSPICIENS: prouidens *Ka Lh* | diuina mens *Lf*.
AD UNUM: necessarium *Ec*.

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948 ego] eogo *Vb*. | apud] om. *Va*. | deum] d{omi}n{u}m *Er*. | summae] om. *Va*. **949** summaeque] et *Va*. | bonitatis] bonitas *Er*; bonitatis est *Pp*. **952** utique] uti *Ck*; < uti *Ps*. est[2]] om. *Cg Ld*. **959** quod] om. *Vc*. **960** constringantur] constringitur *Ec*. **966** Non est] non est enim *St*. **967** inuestigantis] infestiga *Ck*; inuestiga *Ge*; inuestigamus *Er*; inuestigantes *Fd*; inuestiga\ntis/ *Ps*; inquirentis *Va*. | conclusio] inclusio *Mj*. | quoniam] quem *Ap*; quia *Va*. diuina] < diuitia *Ge*. | praescientia] praesentia *Fd St*. **968** cogit] in est cogit *Er*; coegit *Oa*. nullamque] nullam *Er Mg Pc*. | infert] om. *Er*. **975** dei] diuina *Ct*; om. *Mj Vb*. | prouidentia] praeuidentia *Lh*.

V prosa iii

ALLIGAT: nectit *Ps* | Diuina prouidentia cuncta constringat ad unum euentum uel argumentum. *Pp*.
CONSTRINGIT: coartat *Ap Cg Ck Ge* | ut fiant *Ec Ga Ka Mh Na Vh*.
EUENTUM: finem *Ap Cg Ck Ge Ps* | siue ad bonum siue ad malum *Ap*.

29. Quo semel recepto quantus occasus humanarum rerum consequatur liquet.

QUO SEMEL RECEPTO: semel concesso et assumpto quod diuina praescientia omnes constringat, siue ad bonum siue ad malum *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Pt Va Vc* | et omnia sint in conspectu dei certa et ille cuncta prospiciat. Quod nunc dixi ·i· ut sua prouidentia quosque constringat ad unum euentum. *Af Lh Ta To Va*.
QUO: euento *Vb* | euentu *Ec Go Ka Lh* | errore *Pp* | argumento *Ec Ka Lh* | qua conclusione *Ap Cg Ck Ge Pb* | quae sen(tenti)a *Lf*.
SEMEL: modo *Ap* | iure *Pb Pn*.
RECEPTO: dicto *Ap* | assumpto *Af Cg Kc Lh Mf Mg Mj Ta* (2x) *To Vf* | concesso *Af Ct Er Kc Lh Pb Pn Ta To Vf* | accepto *Ct* | concepto *Mf Mg* | credito *Ec Ed Lf Pm* | intellecto *Eb Ec Ed Lf Pm* | intellego *Px* | quasi intellectu *Ka* | quo sic intellecto *Ga Mh Na Vh*.
QUANTUS: quanta occasio *Pb* | quanta impossibilitas, quia postquam deus sicut praeuidit, aliter fieri non possunt. Ergo si sic est, non erit liberum arbitrium. *Vf* | (...) nihil (...) quia alius (...) *Lf*.
OCCASUS: impossibilitas *Af Ap Ck Ct Er Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | affectus *Cg* | defectus *Eb Ec Ed Ka Lf Pc Pk Pm Pp Va* | interitus *Ap Cg Ck Ge Vb* | perditio *Ec Ka Lh Mh* | a cadendo *Ga Mh Na Vh* | fal (OHG) *Mh* | zigangida (OHG) *Lf*.
LIQUET: claret *On* | manifestum est *Ap Ck Ge Lf Mj Pb Pn Ps Vb Vf* | apertum est *Pp*.

30. Frustra enim bonis malisque praemia poenaeue proponuntur, quae nullus meruit liber ac uoluntarius motus animorum,

(POENA)UE: uel *Pn*.
PROPONUNTUR: ante *Lb* | duo *Pp* | si ita est, ut dixi *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf*.
QUAE: omnia *Vf* | praemia *Ec Ka* (*Lf*) *Lh Ta To* | bonum uel malum *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Ps Va Vc* | bona uel mala *Cg* | duo ·i· bonum et malum *Pp* | poenas *Ta* | poenae *Lf* | si prouidentia dei cuncta prospicit quae futura sunt *Lf* | (...)tia non prospicet futura *Lf*.
MERUIT: scire *Lf*.
MOTUS: uoluntas *To*.

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989 concesso] concepto *Pq*; consesso *Er*; < concessio *Ap*; concessio *Pb*; recepto *Fd Ld Pt*. assumpto] < assumpta *Er*. | quod] pro *Fd*; et *Pq Vc*. | praescientia] \prae/scientia *Ck*; prouidentia *Va*. **990** omnes] omnis *Pq*. | constringat] < constringant *Ck*; constringauit *Ge*. | bonum] < bona *Fd*. **991** et[1]] ut *Af Va*. | et[1]…992 dixi] om. *To*. | cuncta] omnia *Af*. **992** Quod…ut] et *Va*. quosque] om. *Va*. **1016** si ita] < sita *Fd*; si *Mj*. | ut dixi] om. *Pk*; ut dixisti *Af Ct Kc Lh Mg Pp Ta To Vf*. **1018** malum] malum est *Er*.

31. idque omnium uidebitur iniquissimum quod nunc aequissimum iudicatur, uel puniri improbos uel remunerari probos, quos ad alterutrum non propria mittit uoluntas sed futuri cogit certa necessitas.

OMNIUM: rerum *Pp* | rerum iniquarum *Ta*.
UIDEBITUR: esse *Cg Lf Vf* | hominibus *Ec Ka*.
INIQUISSIMUM: uidebitur *Er* | pessimum *Pp* | iniustissimum *Ap Pb Pn*.
AEQUISSIMUM: iustissimum *Ap Cg Ck Er Fd Ge Ka Ld Lh Pc Pk Pp Ps Va Vc*.
IUDICATUR: apud deum *Ec Ka*.
PUNIRI: dampnari *Ka Lh* | quid? *Va*.
IMPROBOS: malos *Pp*.
REMUNERARI: donari *Ps* | honorari *Ka* | honora rei *Lh*.
PROBOS: bonos *Ec Mj Pp* | Probi dicuntur quasi prohibi, qui se a delinquendo prohibent. *Ec Ka Lh*.
QUOS: probos uel improbos *Cg Ka* | improbos et bonos *Ec Lh* | improbos et probos *Lf* | bonos et malos *Go*.
AD ALTERUTRUM: zi dewederemu (OHG) *Lf* | uel in praemium uel in poenam *Vh* | nec bonum, nec malum *Lf* | siue ad bonum, siue ad malum *Af Ap Ck Ct Er Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta Va Vc Vf*.
PROPRIA: sua; unumquemque hominem *Pp*.
MITTIT: dirigit *Ec Ka Lh Ta* | gilazit (OHG) *Lf*.
UOLUNTAS: Quis sciret puniri ·i· et remunerari, quia si prouidentia dei hoc ita non prouider(...) et ordinaret, quia nullus discretionem inter eos habere sciret. *Lf*.
FUTURI: praescientia *Af Cg Ck Ct Er Fd Ge Kc Mg Pb Pc Pk Pn Pp Ps Va Vc* | praescientiae dei *Ap* | euenti *Vb* | futurarum rerum *Lf*.
CERTA: ineuitabilis *Cg* | quod mendosum est *Ap Cg Ck Fd Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | quod falsum *Vf* | quod falsum est *Af Ct Kc Lh Mg Mj Ta To* | a prouidentia ueniens *Ec Ka* (*Lf*).
NECESSITAS: potestas *Ap* | prouidentia *Lh Ta* | praescientia *To*.

32. Nec uitia igitur nec uirtutes quicquam fuerint, sed omnium meritorum potius mixta atque indiscreta confusio; quoque nihil sceleratius excogitari potest, cum ex prouidentia rerum omnis ordo ducatur nihilque consiliis liceat humanis, fit ut uitia quoque nostra ad bonorum omnium referantur auctorem.

IGITUR: si ita est *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pq Ps Ta Va Vc*.
UIRTUTES: bonae *Pp*.
QUICQUAM: aliquid *Pn Pp*.
FUERINT: postea *Ap* | sunt *Er Pc Pn Pp Pq Ps Va Vc* | (...)tia dei cuncta fut(...) et discretionem (...) et malos constitueret (...) ducatur ordo .r. (...)dentia *Lf*.
SED: est *Vb* | id *Ec* | id est *Lf*.
OMNIUM: bono *Cg* | bonorum sc· malorumque *Ap Ck Ec Er Fd Ge Ka Ld Lf Pb Pc Pk Pn Pp Pq Ps Ta Va Vc*.
MIXTA: esset *Pn* | est *Ps* | fuerit *Go*.
INDISCRETA: inseparabilis *Fd Ld* | indispecta *Ap Ck Ge Ps* | indiuisa *Ps*.

1049 praescientia] < praesentia *Af*. **1051** mendosum] dosum *Fd*; mentiosum *Ck Er Ge*; mensum *Pb*; mentisum *Pn*; mendacium *Ap*. | est] om. *Er*. **1068** malorumque] malorum *Fd*; uel malorum *Ec*; et malorum *Ka Ld Lf Pp Va*; atque malorum *Ta*.

V prosa iii

CONFUSIO: permixtio *Ec Ga Ka Mh Na Vh* | erit *Eb Lf Ta* | irrido (OHG) *Lf*.
QUOQUE NIHIL – POTEST: et quo nihil scelerum *Ap Ck* (*Er*) *Pb Pn Ps Vc* | Ordo est: cum omnis ordo rerum ex prouidentia ducatur nihilque consiliis liceat humanis, fit ut uitia quoque nostra referantur ad auctorem omnium bonorum, quo nihil sceleratius excogitari potest. *Af Ap Ck Ct* (*Er*) *Fd Go Kc Lh Mg Oa Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vc Vd Vf*.
QUOQUE: iure *Vb* | unde *Lb* | quare *Mj* | ex *Lf* | ex qua re *Kr* | -que pro et *Vc* | et quo actu *Pp* | ista talis res *Cg* | praesenti sententia *Ka* | qua praesenti *Ec*.
SCELERATIUS: facinorosius *Fd Ld Ta* | peius *Ec Ka Lh* | suntlihera (OHG) *Lf* | atrocius *Er*.
CUM: tamen *Vh*.
PROUIDENTIA: dei *Ec Ka Lf Pp*.
RERUM: futurarum *Ka Lf* | futurorum *Ec*.
ORDO: est *Lh*.
DUCATUR: egreditur *Ap Ck Ge Pb Pn Ps* | trahatur *On* | diriuet *Cg*.
(NIHIL)-QUE: cum *Lf Ps*.
LICEAT: agere *Ap* | licitum sit facere *Lf* | nisi quod prouidentia uoluerit *Ap* | quod mendosum est *Af Ct Fd Kc Ld Lh Mg Mj To Vf* | falsum est *Cg* | quod falsum est *Ap Ck Ge Pc Pk Pp Pq Ta Va* | ut nihil arbitrii proprii homo agere possit, utrum bonum an malum faciat *Af Lh Pp Ta To Va*.
FIT: tunc *Lf* | si ita est *Af Ap Ck Ct Ge Kc Lh Mg Mj On Pp Ta* | si aliter sese habeat ordo *Lf* | si aliunde uel aliter ducatur ordo *Ec Ka* | ut ipse auctor sit uitiorum *Ec Ka* (*Lf*).
REFERANTUR: deducantur *Ps* | criminentur *Pq* | criminantur *Vc* | reihhon (OHG) *Ec* | reihhont (OHG) *Lf* | quod non est *Mj* | si fas est dici permissu tantum *Vb* | quo nihil sceleratius excogitari potest *Fd Ld*.

33. Igitur nec sperandi aliquid nec deprecandi ulla ratio est; quid enim uel speret quisque uel etiam deprecetur quando optanda omnia series indeflexa conectit?

IGITUR NEC SPERANDI: Quid semel deprecatum est, euenturum est necessitate. *On* | (...) uitiorum sicut (...) erant boni accipere (...) operum uel quem (...) peccata *Lf*.
IGITUR: si ita est *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pq Ps Ta To Va Vc Vf* | mendosa conclusio *Fd Ld Pc Pk Pp Pq Va* | Sed omnia uana sunt, quod falsum est. *Pp*.
SPERANDI: praemii *Ct Pp* | praemia *Ec Lf* | pro bonis *Fd*.
DEPRECANDI: orandi *Ta* | propter peccata *Pp* | pro malis *Fd* | pro uitiis *Ec Lf*.
QUISQUE: aliquis *Ps*.
QUID: quod *Pp* | utilitatis *Pp* | si ita est *Vf* | Quid enim laboremus? *Ba*.
SPERET QUISQUE: meritis *Ec Ed Ga Ka Lf Mh Na Pm Px Vh* | orationibus *Ka Vh* | si bonus fuerit *Cg*.
DEPRECETUR: oratione *Ga Mh Na* | orando *Ec Ka* | pro uitiis *Lf*.

1073 Ordo…1074 est] ordo tamen est et *Ap Ck Pb Pc Pk Pn Pq Ps Vc*; ordo est ut *Pp*; ordo talis est *Go*; om. *Lh Vd*. **1074** cum] et *Vc*. | omnis] om. *Go Kc*. | rerum] om. *Go*; \rerum/ *Pq*. liceat] licet *Ap Mg*. **1075** ut] om. *Go*. | quoque] quaeque *Mg*. | nostra] om. *Kc Pc Pk*. | ad] ad deum *Fd*. | auctorem] actorem *Af*; dominum *Pt*. | omnium bonorum] om. *Go*; omnium bonorum auctorem *Pt*. **1076** sceleratius] celeratius *Af*. | excogitari] excogitare *Ct Oa*; esse *Pc*. **1090** proprii] om. *Pp*. | agere possit] agat *Pp Va*. **1091** an] aut *Va*. **1092** si ita] sita *Af*. **1093** uel aliter] taliter *Ec*. **1112** meritis] de meritis *Px*.

V prosa iii

QUANDO: cum *Af Ap Cg Ck Er Fd Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Ps Ta To Va Vf*.
OPTANDA: optata *Pp* | desideranda *Ec Ka Lh Pn* | quae sunt *Ec* | quae sunt nobis *Lf* | quod non est uerum *Ap* | si absque labore proueniunt *Ec Ga Mh Na Px Vh* | absque labore proueniant *Ka*.
SERIES: ordo *Lf On* | ordo praescientiae dei *Af Ap Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps To Va Vc Vf* | series praeuidentiae *Ta*.
INDEFLEXA: indeclinabilis *Af Vb* | uacat de *Pp* | immutabilis *Cg* | inpictabilis (!) *Fd* | ungikerlih (OHG) *Lf* | quae est *Ec Lf* | indeflexibilis ad rectum ordinem prouidentia *Ec Ka* (*Lf*) *Mh*.
CONECTIT: coniungit *Af Fd Ld Lh Pp Ta To* | constringit *Cg* | ligat *Ec Ka Lh* | mendosa conclusio *Pc Pk Va*.

34. Auferetur igitur unicum illud inter homines deumque commercium, sperandi scilicet ac deprecandi, si quidem iustae humilitatis pretio inaestimabilem uicem diuinae gratiae promeremur; qui solus modus est quo cum deo colloqui homines posse uideantur illique inaccessae luci prius quoque quam impetrent ipsa supplicandi ratione coniungi.

AUFERETUR: si ita est *Pc Pk Pp Va Vf* | quod omnimodis respuendum est *Pp* | (...)tio est inter bonos (...) eos regat proui(...) *Lf*.
UNICUM: singulare *Fd Ld*.
DEUMQUE: Deus dicitur, quod ei nihil desit et quia omnia commoda hominibus dat. Siue a theos Greco dictus est ·i· metum significans, eo quod hominibus metus sit. Sed puto melius ex Greco dictum esse, dempta aspiratione, qui mos antiquis nostris frequens erat. *Ec Ka Lh*.
COMMERCIUM: mercimonium *On* | concordantia *Af* | concordia *Ct Er Kc Lh Mj Ta To Vf* | conuenientia *Af Ap Ct Er Kc Lh Mj Mo Ta To Vf* | wantalunga (OHG) *Ec Lf* | conuenientia et concordia siue praemium copulationis *Ap Ck Er Fd Ge Ld Mg Pb Pc Pk Pn Pp Ps Va Vc* | Preces ad deum uadunt cumque dantur quae petita sunt commercium est. *On* (*Pd*) | petite et dabitur uobis, quaerite et inuenietis *Ct* | alicuius rei commutatio *Ap Cg Ck Ge* | lucrum, uicissitudo, commutatio mercis *Ec Ka Lh*.
SI QUIDEM: affirmatiue *Fd Ld* | certe *Lf Va* | certo *Ap Ck Ge Pb Pn Ps*.
IUSTAE: sperandi *Vf*.
HUMILITATIS: humilitate debemus orare, ut dimittat peccata *Lf*.
PRETIO (PRAECONIO *Pe* | PRETIO \UEL PRAECONIO/ *La*): praemio *To* | de *Lf* | tiuri (OHG) *Lf* | sperandi et supplicandi *Pp* | ieiunando et orando *Ec Ga Ka Mh Na Vh* | pretio humilitatis iustae solummodo deo homines coniungi. Humilitatis autem

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1120 praescientiae] praesentiae *Mj*; praescientia *Vc*. | dei] om. *Af Kc Lh Mg Mj To Vf*. **1138** et] deus *Ec*; d{...} *Lh*. **1139** theos] ΘEOC *Ec*. | Greco] grece *Ec*. | significans] significat *Ec Lh*. eo] om. *Ec*. **1140** ex] est *Ka*. **1144** concordia] concorda *Er*. | praemium] proemium *Mg*. **1145** cumque] cum *Pd*. **1147** mercis] om. *Ec*. **1154** pretio] praemio *Af Ct Fd Ka Kc Mg Mj Oa Pt Vd Vf*; praeconium *Lh Ta*. | iustae] iste *Er*. | deo] om. *Cg Ct Oa*. | coniungi] iungi *Mg*; coniungit *Af Lh Ta*; coniungi promerentur *Fd Pt*; iungit *Va*. | Humilitatis…1156 praetendit] om. *Cg Ka*. | autem] itaque *Pp*; om. *Ap Ck Er Ge Mg Mj Pb Pc Pk Pn Pq Ps Va Vc*.

nomine comprehendit preces supplicationesque, quia qui orat, humilitatem et subiectionem praetendit. *Af Ap Cg Ck Ct Er Fd Ge Ka Kc Lh Mg Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Va* (*Vc*) *Vd Vf*.

INAESTIMABILEM: ineffabilem *Ka Lh* | incomprehensibilem *Fd Ld* | quod auris non audiat, nec oculus non uideat *Ct*.

UICEM: mercedem *Ec Lh Pp* | societatem *Ap* | remunerationem *Ec Fd Ka Ld Lh* | recompensationem *Fd Ld* | indulgentiam *Fd*.

PROMEREMUR (PROMERETUR *Ta*): uel promeremur *Ta* | promeretur *Vf* | impetremus *Ka* | impetramus *Ec Lh*.

SOLUS MODUS EST: qualitas *Fd Ld* | humilitas *Go* | humilitatis (*Lf*) *Vc* | spes et opus *Pp* | cum oramus *Ec Ga Ka Mh Na Vh* | sperare et deprecari *Ap Cg Ck Ge*.

QUO: inde *Ps* | ut *Lb* | cum *Lf* | modo *Fd Go Lf Pn Pp* | humilitate *Pq*.

CUM DEO COLLOQUI: ut pretio humilitatis consequantur gratiam *Af Lh Ta To Va* | Vt enim beatus Augustinus dicit, quando homines deum orant, cum eo loquuntur, cum autem legunt deus cum eis loquitur. *Af Ap Ck Ct Fd Ge Ka Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta Vd Vf*.

COLLOQUI: orando *Ec Ka Lh* | familiaritatem habere cum deo *Ec Ka Lf*.

HOMINES: soli *Ps*.

ILLIQUE: uideantur *Pp* | homines *Lf*.

INACCESSAE (INACCESSI *Fd*): inaccessibili *Af Ck Ct Ec Er Fd Ga Go Ka Kc Kr Ld Lf Lh Mg Mh Mj Na Oa Pc Pk Pp Pq Ps Px Ta To Vd Vf Vh* | inaccessibile *Ap Ge Pb Pn* | inuisibili *Ec Lh* | Beato Paulo concordat dicenti: qui habitat lucem inaccessibilem, quod ideo dicitur, quia nullus intellectus penetrare eam sufficit, sicuti est. Hinc idem apostolus alibi: pax dei, quae exsuperat omnem sensum, hoc est humanum et angelicum. *Af Ct Fd Kc Ld Lh Mg Mj Oa Pp Pt Ta Vd Vf* | quod ideo dicitur, quia nullus intellectus penetrare eam sufficit, sicuti est *To* | quia nullus intellectus penetrare eam sufficit, sicuti est. Vnde apostolus pax dei quae exsuperat et cetera. *Ap Ck Ge Pb Pn Ps*.

LUCI: deo *Ap Cg Ck Ec Ka Lh Va Vb* | christo *Lf* | (i)naccessa lux deus dicitur *Vb*.

PRIUS QUOQUE: uideantur *Ap*.

IMPETRENT: adipiscantur *Ct Vf* | peterent *Vc* | per orationem *Ec Ka Lf* | cum oramus *Px* | humilitatis precium est *Ec* (*Lf*) | et pretio iustae humilitatis *Fd Ld* | irdiggen (OHG) *Lf*.

IPSA: cum *Lf*.

RATIONE: possunt *Vf* | mentis humilitate *Ec* (*Lf*).

CONIUNGI: homines *Ap Ck Ge Pb Pn Ps Vf* | uideantur *Fd Ld Lf* | spes et deprecatio a deo *Ec*.

1155 nomine] nomne *Ck*; < nomne *Af.* | comprehendit] comprehenduntur *Pk Pp Va*; comprehendi *Ct Oa*; comprendit *Ta*. | preces] preceps *Pt*; om. *Vd*. | supplicationesque] et supplicationes *Mj*; supplicationes *Vd*; et orationes *Va*; supplicationeque *Af*. | quia] et quia *Pt*; quoniam *Va*. | orat] erat *Pc*. **1156** subiectionem] supplicationem *Mg*. | praetendit] preten *Oa*. **1167** gratiam] gratiam largitatis *Af Va*. **1168** Vt…loquuntur] om. *Oa* | enim] om. *Af Ap Ck Fd Ge Pb Pn Ps Ta Vd*. beatus] om. *Ka*. | Augustinus] angsti *Pn*. | dicit] om. *Ap Pb Pn*; ait *Vd*. | quando] om. *Ck Ge*; \quando/ *Ps*. | deum] domini *Pp*; cum deum *Ps*. | orant] adorant *Fd Mg*. | loquuntur] loquitur *Pn*; < loquentur *Af*. **1169** cum autem] quando *Ap Pb*. **1171** familiaritatem] familiariter *Ec*. **1176** Beato] cum beato *Pp Pt*. | Beato…1177 dicitur] om. *Mj*. | dicenti] dicens *Ta*. **1177** eam] om. *Vf*. | sufficit] ualet uel sufficit *Mg*; potest *Mj*. **1178** sicuti est] om. *Mj* | idem] om. *Kc*; paulus *Mj*. | alibi] dicit *Mj*; dicit alibi *Mg*. | pax] et pax *Ld*. | hoc…1179 est] om. *Vd Vf*; ·i· *Pp*. **1180** sufficit] < potest *To*.

35. Quae si recepta futurorum necessitate nihil uirium habere credantur, quid erit quo summo illi rerum principi conecti atque adhaerere possimus?

QUAE (QUAE SPES *Bb*): deprecatio *Bb* | omnia *Cg Ck Ge Ps* | humilitas *Ec Ka Lh Pq* | uidentur *Go* | spes et oratio *Ec Pp* | spes et deprecatio *Ap Eb Ec Ed Ga Ka Lf Mh Na Pb Pm Pn Vh* | spes et ratio *Va* | spes et ratio supplicandi *On* | supplicatio orationis *Ka Lh* | iustae humilitatis *Ka* | humilitatem mentis *Ka* | pretium iustae humilitatis supplicandique ratio *Af Ct Lh Mg Mj Pc Pk Pq Ta To Va Vd*.
RECEPTA: credita *On* | ad deum *Ec* | a deo *Lf* | binomano (OHG) *Lf* | assumpta et concessa *Ap Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Va* | uidelicet ut necessitate cogente praescientiae cuncta fiant *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Ld Lh Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va*.
NECESSITATE: de *Lf* | quia futura necesse non habent contingere *Ec Ka*.
NIHIL: apud deum *Ka Lf* |
UIRIUM: liberi arbitrii *Ec Ga Ka Mh Na Vh* | (...) habeant *Lf*.
QUID ERIT: quae res *Ap Cg Ck Ge* | quomodo *Pp* | homini *Ct* | aliud *Lf* | deo et homini uel libero arbitrio et praescientiae dei *Va*.
QUO: qua re *Ap Cg Ck Ge Ld* | in qua re *Fd* | iure *Pp* | ut *Ap Lb Vf* | cum *Lf* | diu *Lf* (= diuino?).
RERUM: omnium *Pp*.
PRINCIPI: deo *Ec Ka*.
CONECTI: coniungi *Ec Ka Lh To*.
POSSUMUS: nihil est si ita frusta (!) petimus *Pp*.

36. Quare necesse erit humanum genus, uti paulo ante cantabas, dissaeptum atque disiunctum suo fonte fatiscere.

QUARE: ideo *Ap To* | futurorum necessitate *Ec Ka* | si non possum herere deo *Lf*.
ERIT (SIT *Ap*): sit *Ck Ps*.
PAULO ANTE CANTABAS: in uersibus ubi dicit dissepta suo fonte fatiscant *Lf* | prope finem superioris libri in carmine si uis celsi iura tonantis *Vd* | prope finem uidelicet superioris libri, in carmine uidelicet, cuius initium est si uis celsi iura tonantis, ubi dicit nam nisi reuocans itus rectos flexus iterum cogat in orbes, quae stabilis nunc continet ordo, dissepta suo fonte fatiscant. *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Lh Mg Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta Va Vc Vf*.
DISSAEPTUM: separatum *Af Ct Fd Ga Ld Lh Na To Vh* | seiunctum *Pc Pk Pp* | dissociatum *Cg* | segregatum *Af Ka Lh Vf* | disgregatum *Ap Ck Er Fd Ge Mg Pb*

1200 iustae[2]] om. *Va Vd.* **1203** concessa] recepta *Fd.* | uidelicet] igitur *Mj.* | ut] om. *Af Ct Fd Kc Mj To.* | necessitate] necessitatem *Er.* **1204** cuncta] iuncte *Kc*; iuncta *Mj*; ut cuncta *To*; cont{r}a *Va.* | fiant] fiunt *Ct.* **1206** habent] habeo *Ka.* **1225** prope[2]…1226 libri] om. *Vf.* finem[2]] fines *Af.* **1226** uidelicet[2]] scilicet *Af Ct Kc Lh Mj Oa Ta*; om. *Er Fd Mg Pt Va Vf.* cuius] tui *Kc*; tuius cui *Mj*; cui *Af Ct Lh Mg Oa Ta Vf.* | est] tale est *Pp*; cui est *Mj.* **1227** ubi… orbes] om. *Pp.* | nam…orbes] om. *Ap Ck Er Fd Ge Pb Pc Pk Pn Pq Ps Pt Va Vc.* | itus] ius *Kc*; om. *Af.* | rectos] om. *Mj*; rectus *Af.* | flexus] flexos < flectos *Ta*; flexos *Af Lh.* | iterum] om. *Vf.* quae] om. *Er*; qui *Af.* **1228** nunc] om. *Kc Mj.* | continet] contineat *Pq.* | ordo] modo *Pq*; ordine *Fd.* | dissepta] dissepto (< discepto) *Vf*; discreta *Kc*; > discepta *Ta*; discepta *Fd*; dissepta a *Va.* dissepta…fonte] om. *Mj.* | fatiscant] fatiscent *Er Pk Vc*; fatescant *Ap Pb Pn*; < fatescant *Ps*; fatiscunt *Lh*; fatiscunt > -ent *Pq*; < fatiscunt *Ta*.

V prosa iii

Pc Pk Pn Pq Ps | dissegregatum *Kc Mj Pp* | disiunctum *Ap Ck Ge Pb Pn Ps Va Vb* | giskeidan (OHG) *Lf* | genere neutri *Mh*.
DISIUNCTUM: diuisum *Ps* | separatum *Ka Lh Mh*.
SUO: a *Af Ap Ck Pc Pk Pn Pp Pq Ps Vf* | de *Lf*.
FONTE: principio *To* | ab auctore *Ka* | a suo auctore *Ga Mh Na Vh* | creatore *Ec*.
FATISCERE: deficere *Af Ap Cg Ck Er Fd Ge Ka Kc Lb Lh Mg Mj Mo Pc Pk Pn Pp Pq Ps To Va* | resolui *Ap Cg Ck Ge* | lacescere *Vb* | disiungere *Ct Pp* | separare *Ct Ec Ka Lh* | secedere *Ec Ka Lh* | euanescere uel dissolui *On* | zigan (OHG) *Lf* | fatisco dissoluor aut cado *Kr*.

V metrum iii

HEADNOTES: metrum *Vb* | metrum uariis pedibus constans *Ap Cc Cg* | dactilicum tetrametrum *Mb* | metrum dactilicum adonium *Ka Lh* | metrum dactilicum tetrametrum archilochium (*Ec*) *Px* | dactilicum tetrametrum archilochium, constans dactilo et spondeo et anapesto *Ga* | dactilicum tetrametrum archilochicum, constans dactilo et spondeo *Vh* | metrum dactilicum archilochium tetrametrum, constans dactilo et spondeo et anapesto aliquando immixto, cui simile est si uis celsi iura tonantis. *Pp* | Hoc metrum constat eisdem pedibus ut si uis celsi iura tonantis. *Ta* | Metrum hoc simile est iam supra posito si uis celsi. *On*.

1. Quaenam discors foedera rerum

QUAENAM: quae diuina *Fd* | admirando dicit *Fd Ld Ta*.
DISCORS: discordia *Vb* | inconueniens *Ec Ga Ka Mh Na Vh*.
FOEDERA RERUM: prouidentiam et liberum arbitrium *Lf* | praescientiam et arbitrium *Vh* | concordiam prouidentiae *Ta* | Praescientiam et liberum arbitrium appellat foedera rerum. *Ka* | Praescientiam et liberum arbitrium appellat foedera rerum, quae duo, cum simul sint, uidentur non posse esse simul ab imprudentibus. *To* | Thema horum uersuum ex sensu praecedentis sententiae sumptum est, ubi dixit precibus et fide solummodo hominem posse deo coniungi, quibus sublatis nihil iam superesse, quo creatura creatori copulari possit. Haec ergo duo uocat foedera rerum. Possumus quoque non incongrue dicere, quod praescientiam et liberum arbitrium appellet foedera rerum, quae duo, cum simul sint, uidentur non posse esse simul ab imprudentibus, quod et sequenti sensui bene congruit. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta Vd Vf*.
FOEDERA: amicitias *Vb* | conuentias *Pq* | dispositio *Fd* | conuenientias, copulationes, quibus iungitur creatura creatori *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Va*.
RERUM: prouidentiae atque arbitrii *Ta*.

2. causa resoluit? Quis tanta deus

RESOLUIT: disiungit *Ap Cg Ck Eb Ec Ed Er Fd Ga Ge Ka Lf Mh Na Pb Pc Pk Pm Pn Pp Pq Ps Ta Vc Vh* | dissociat *Ap Cg Ck* | dissoluit *Va* | dissoluat *Ge* | difugit *Ld* | soluta fecit *Vb* | anapestum *Vh*.

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6 anapesto] antispasto *Ga.* | tetrametrum] \detra/metrum *Vh.* **21** uersuum] om. *St.* | ex] a *St.* ex sensu] om. *Ap Pb.* | sententiae] scientiae *Ct Oa.* **22** dixit] dicit *Lh Ta.* | solummodo] modo *St.* | posse] om. *Af.* | deo] om. *Ct Oa.* **23** nihil] n{i}h{il} an *Fd.* | iam superesse] est iam super *Mj*; iam superest *Mg.* | quo] quod *Mg.* | creatura] creaturam *Mg.* | copulari] copulare *Mg*; copulatur *St.* | possit] om. *St.* | duo] om. *St.* **24** rerum] rerum esse *Ck Ge Ps.* | Possumus…25 rerum] om. *Ck Ge Mg Ps.* | non] om. *Vf*; nunc *Fd.* | quod] om. *Ap Pb Pn Pp Vf*; ut *Vd.* praescientiam] praescientia *Ct Oa Ta.* **25** appellet] appellare *Pp*; om. *Ap Pb Pn*; appelle *Af*; appellat *Pt.* | rerum] rerum esse *Ap Pb Pn*; reum *Fd.* | simul] similis *Ta.* | uidentur] uident *Ck Ge Ps.* **26** quod] om. *Fd Pt.* | quod…congruit] om. *Ct Oa.* | et] om. *Af.* | sequenti] insequenti *Mj*; consequenti *Vd.* | sensui] sensu *Kc Mj.* | congruit] conuenit *St.* **28** conuenientias] om. *Er Fd Ld.* **29** copulationes] siue copulationes *Pq*; et copulationes *Va*.

V metrum iii

QUIS TANTA DEUS: admiratiue dicitur *Vf* | quasi dixisset, hoc non fecit omnipotens deus *Lf*.
TANTA: dissona *Ta* | dum dissona *Fd* | tam dissona *Ld*.
DEUS: diuina dispositio *Ld*.

3. ueris statuit bella duobus

UERIS – DUOBUS: quia prouidentia iuxta \deum/ et arbitrium iuxta hominem *Ta* | quia uerum est liberum arbitrium et uerum deum praescire omnia alio modo *Fd Pt Vf* | Nam si ratio supplicandi tollitur, ut nihil libere agat homo aut uoluntarie, aliter non poterit deo iungi. *Ap Ck* (*Er*) *Fd Ge Pb Pk Pn Pp Pq Ps Pt Va Vc* | Nam si ratio supplicandi tollitur, statim homo fatiscit a suo fonte. *Af Ct Fd Kc Lh Mg Mj Oa Pt Vd Vf* | praescientiae et libero arbitrio; ueris tamen utrisque quo exutus ab omni necessitate sit absolutus, id est liberum arbitrium, nam imaginatio est in animalibus id est auibus, recordantur enim nidorum quia fugient quae timent *Kr*.
UERIS: certis *Vb* | ueritatibus *On Pb Pd Vf Vh* | ueritatis *Ed* | ueritatibus duabus *To* | quae sunt ueritatis *Ba Eb Ed Ka Lh Mh Mj Px Vh* | duo uera sunt *Pc* | duo uera *Pk* | quia utrumque uerum est *Vh* | causis uel rebus *Pp*.
STATUIT: constituit *Cg Vb* | quaesiuit *Ec*.
BELLA: separationes *Af Ck Ct Fd Ge Kc Ld Lh Mg Mj Pc Pk Pp Ps Ta To Vc* | separationis *Vf* | reparationes *Ap Pn* | proelia *Vb* | pugnas *Ps* | discordia *Lf* | discordiam *Ec Ka* | discordias *Ap Ck Er Ge Pc Pk Pn Pp Pq Ps Vc*.
DUOBUS: deo et homini *Ap Cg Ck Ec Ge Ka Pb* | prouidentiae et libero arbitrio *Eb Ec Ed Ga Ka* (*Lf*) *Mh Na Pm Vh* | praescientiae dei et libero arbitrio *Fd Ld* | creatori creaturae *Ec Ga Ka Mh Na Vh* | quia homo adherendo ueritati uerus efficitur *Ec Ka* | duabus rebus sibi iunctis, corpore et anima *On* | duabus ueritatibus, deo et homini, qui in ueritate creatori per subiectionem debet coniungi *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Lh Mf Mg Mj Oa Pb Pk Pn Pp Pq Ps Pt Va Vc Vd Vf* | libero arbitrio et praescientiae dei, quae utique simul sunt, quamuis quibusdam difficile uideatur *Af Ct Fd Kc Lh Mg Mj Oa Pp Pt To Va Vd Vf*.

4. ut quae carptim singula constent

UT QUAE: uera *Lb*.
CARPTIM (CAPTIM *Fd*): diuise *Af Ap Cg Ck Ct Ec Ed Er Fd Ge Kc Kr Ld Lf Lh Mf Mg Mj Mo On Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vc Vh* | diuisim *Ga Ka Mh Na* | separatim *Eb Ec Ed Ka Lf Pm Vf* | semotim *Af Lh Ta Vh* | semotum *Vb*.

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48 liberum] liberum esse *Pt Vf*. | uerum[2]] uerum est *Vf*. | alio modo] om. *Vf*. **49** Nam] quippe *Fd Pt*. | supplicandi] supplicadi *Vc*. | aliter] om. *Fd Pt*. **50** poterit] < potest *Ge*. | iungi] coniungi *Er Pq Va*; iungi et statim homo fatiscit a suo fonte *Pp*; congungi *Pt*. **51** tollitur] tolletur *Af*. | fatiscit] fotisscit *Fd*; fatescit *Vd*. | a] om. *Mj*. **55** ueritatibus[1]] ueritis *Vh*. **56** sunt[1]] fuerunt *Ba*. | ueritatis] uaritatis < uarietatis *Px*. **62** prouidentiae] prouidentia *Ga Ka Mh Na*. **63** praescientiae] praesententiae *Fd*; perscientiae *Ld*. | libero] ubero *Fd*. **65** duabus[2]] duobus *Ap Pb Pn*. **66** ueritatibus] ueritibus *Vc*. | qui…coniungi] om. *Mf*. | debet] possunt *Ct Oa*. **68** praescientiae] praescientia *Af*; scientiae *Kc Mj*. | utique] om. *Va*. | sunt] sint *Fd*. | quamuis] licet *Va*. | quibusdam] quibus *Kc*. **69** difficile] hoc difficile *Pp*; inpossibile *Va*. | uideatur] uidebatur *Mj*; uidetur *Lh*. **76** diuisim] diuisum *Ka*; diuisim uel -se *Mh*.

V metrum iii

SINGULA CONSTENT: utrumque per se *Vh* | uera sunt *Pd* | consistant uel uera sint *On* | per se sint *Pq* | per se sint unumquodque, propriam habens naturam *Ap Ck Er Fd Ge Ld Pb Pn Pp Ps Vc* | ut et prouidentia et arbitrium singulariter sunt *Ed Lf Pm*.

5. eadem nolint mixta iugari?

EADEM: elementa *Vb* | foedera *Lh Ta* | hoc est deus et homo *Ap*.
NOLINT: necessitate non uoluntate *On*.
MIXTA: coniuncta *Ap Cg Ck Ge* | iuncta *Ec Ka*.
IUGARI: iungi *Lb Vh* | aggregari *Pp* | sociari *Ec Ga Ka Lh Mh Na Px Vh* | coniungi *Af Ap Cg Ck Ct Ec Er Fd Ga Ge Ka Kc Kr Ld Lh Mg Mh Mj Na Pb Pc Pd Pk Pn Pp Ps Px Ta To Va Vb Vf Vh* | coniungi inter se *On* | Quisque foedus habent inuicem; ita resoluit ut nolint coniungi. *Eb Ec Ed Ka Lf Pm*.

6. An nulla est discordia ueris

AN – DISCORDIA: proponendo confirmat uel concludit *On* | soluit primam quomodo *Pn* | quaerendo confirmat *Fd Ld*.
AN: utrum *Vb* | forsan *Ga Mh Na Px* | forsitan *Ec Ka* | pro forsan *Vh* | numquid *Ap* | certe *Va* | at *Ga*.
DISCORDIA: non *Ec Lf* | utique nulla *Af Ap Ck Er* (*Ge*) *Kc Lh Mg Mj Pb Pc Pk Pn Pp Ps Ta Vc*.
UERIS: certis *Vb* | duobus *Ka Lh* | rebus *Vf* | ueritatibus duobus *Cg* | deo et homini *Af Ap Ck Ct Er Fd* (*Ge*) *Kc Ld Lh Mf Mg Pb Pc Pk Pn Pp Pq Ps Ta Vc* | libero arbitrio et praescientiae dei *Af Ct Fd Kc Ld Lh Mf Mg Pp Ta* | deo et libero arbitrio et praescientiae dei *Mj* | prouidentiae et libero arbitrio *Pq Vf* | prouidentiae et libertati *Pd* | quia homo ueritati adherendo efficitur uerus *Pq* | creatori deo et creaturae ·i· hominibus *Ka*.

7. semperque sibi certa cohaerent,

SEMPERQUE: etiam iam *Lf*.
CERTA: conuenientia *Ec Ka Lh Pp* | fixa *Fd Ld*.
COHAERENT: coniungu[n]t *Vb* | coerce utique *Pd* | ut prouidentia et arbitrium *Ec Ka Lf*.

8. sed mens caecis obruta membris

SED MENS – MEMBRIS: terrenis desideriis implicita et obnubilata *Ap Ck* (*Er*) *Fd* (*Ge*) *Ld Pb Pc Pk Pn Pp Pq Ps Va Vc*.
MENS: anima *Ap Cg Ck Ec Ge Ka Lf* | hominum *Vf* | ipsa caeca *Eb Ec Ed Pm*.
CAECIS: in *Ps* | terrenis *Af Ct Kc Lh Mg Mj Ta To Vf* | humanis *Vb* | mentibus *Mg*.

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79 per[2]] pro *Pb*. | per[2]…sint[2]] om. *Pp*. | habens] habent *Pp*. **91** Quisque] quique *Ec*; quis quae *Ed Lf*. **101** utique] altius *Er*. **121** implicita] implura *Er*; implicata *Va*. | et obnubilata] om. *Pq Va*.

V metrum iii

OBRUTA: obpressa *Vf* | quassa *Vb* | sepulta *Ec Ga Ka Lh Mh Na Px Vh* | implicata *Af Cg Ct Kc Lh Mg Mj Ta To* | recognita *Lb* | mersa *Vc* | impleta *Mo* | immissa *Af Cg Ct Kc Lh Mg Pp Ta* | inclinata *Pp* | oppressa mens pondere corporis *On* | ponderosa grauis depressa *Ec Ka Lh* | obsita *Ec Lf* | in corpore posita *Ec* | in corpore scita *Ka* | circumdata *Lf* | Corpus, quod corrumpitur, adgrauat animam. *On* | ypall{age} ·i· ipsa caeca in (...) posita *Lf*.

9. nequit oppressi luminis igne

NEQUIT: non potest *Ap Cg Ck Ed* (*Ge*) *On Vb Vf*.
OPPRESSI: obfuscati *Ta* | compressi *Va* | a corpore *Lf Pn*.
LUMINIS: intellectus *Af Fd Kc Ld Lh Mg Mj Pp Ta To Va Vf* | rationis *Af Fd Kc Ld Lh Mg Mj Pp Ta To Vf* | scientiae *Lf* | mentis *Ec Ka Lh* | sensus *Fd Ga Mh Na Vh* | sensus animae *Pd*.
IGNE: sensu *Ec Ka Ld Lf Px* | intellectu *Ec Ga Ka Mh Na Px Vh* | de splendore *Lf* | uiuacitate mentis *Vf* | sensu uiuido *Ap Cg Er Ge Pc Pk Pn Pq Ps Ta Va Vc* | Anima igneae naturae dicitur esse, quia subtilis, quia semper mouetur. *Ap Ck* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Ps Va Vc* | de animae uigore, quae oppressum habet acumen luminis spiritalis ex adiunctione corporis et cogitur cogitare transitoria *On*.

10. rerum tenues noscere nexus?

RERUM – NEXUS: cum cogitatur de terrenarum rerum necessitate proficit *Pd* | uniuersitatem et speciem creaturarum *Vh*.
TENUES: spirituales *On* | subtiles *Af Cg Ct Eb Ec Ed Ga Ge Ka Kc Ld Lf Lh Mg Mh Mj Na Pm Pn Px Ta To Vf Vh* | subtilis *Ap Ck Fd*.
NOSCERE: scire *Vb* | cognoscere *Pp*.
NEXUS: subtilitates *Ap Ck Er Ge Pb Pn Pp Pq Ps Va Vc* | coniunctiones *Af Ct Kc Lh Mj Mo Pp Ta To Vf* | connexus *Lf* | constrictiones *Ec Lh* | nodos *Vb* | iuncturas *Fd Ld* | status *Ga Ka Mh Na Px Vh* | ligationes *Ap Ck Ge* | giheftida (OHG) *Lf* | inter deum et hominem *Ap*.

11. Sed cur tanto flagrat amore

SED CUR: nescit *Vf*.
FLAGRAT: ardet *Af Ap Ck Ga Ge Ka Mh Na Pb Pd Pn Ps Px Ta To Vb Vf Vh* | desiderat *Ps* | cupit *Pd* | aestuat *Ec Lh* | mens *Ec Ga Ka Lf Mh Na Px Vh* | ipsa mens *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mg Mj Pb Pc Pk Pn Pp Ps Ta To Va Vc*.

12. ueri tectas reperire notas?

UERI: ueritatis *Fd Ld On To Vc Vf* | quid ueritas sit *Vh* | anapestus pro dactilo *Af Va*.

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141 uiuido] inuido *Ap Ck Ge*; inuidio *Er*. **142** igneae] igne *Er.* | esse] om. *Va*. | quia[1]] quia \est/ *Ap*. | subtilis] subtilis uel *Pp*; subtilis et *Fd Pc Va*. **155** coniunctiones] -ionis *Lh*.

V metrum iii

TECTAS: inclusas *Vf* | absconsas *Pp* | opertas *Lb* | coopertas *Cg* | latentes *Fd Ld* | bidahtun (OHG) *Lf*.
REPERIRE: inuenire *Ap Ck Ge Pb Ps Vb* | inuestigare *Ap Cg Ck* (*Ge*).
NOTAS: signa *Af Ct* (2x) *Ec Fd Ka Kc Ld Lh Mg Mj Mo Oa On Pp Px Ta To Vf Vh* | signas *Kr* | signa operta *Ap Ck Ge Pb Pn Ps* | notationes *Ga Ka Mh Na Px Vh* | ueritates *Pp* | uestigia *Af Ct* (2x) *Fd Kc Ld Lh Mg Mj Mo Oa Pd Pp Ta To* | uestigia ueritatis *Ap Ck Er Ge Pb Pc Pk Pn Pq Ps Va* | uestigie *Vc* | figuras *Lh Mf Va* | figuras prouidentiae *Ec Lf* | formas, subtilitates *Lf* | occultos sensus *On*.

13. Scitne quod appetit anxia nosse?

SCITNE – NOSSE?: ea nempe quae requirimus, aut iam nota fuerunt et a memoria recesserunt, aut ex parte nouimus et ex parte ignoramus, aut etiam secundum aliud nouimus et secundum aliud requirimus. Non enim prorsus scita aut prorsus ignorata quaerit. *Af Ap Ck Ct* (*Fd*) *Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Vd Vf*.
SCITNE: an *Lf* | an scit *Fd* | mens *Ap Ct Mb Mj Pb Pn Pp Ps Px To Vh* | tristis mens *Ec Ka Lh*.
QUOD: illud *Fd* | hoc *Vf Vh*.
APPETIT: quaerit *Fd Ld* | cupit *Ga Ka Mh Na*.
ANXIA: dubia *Vb* | sollicita *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mg Mj Mo Pb Pc Pd Pk Pn Pp Ps Ta To Va Vc Vf* | sedula *Af Ct Fd Kc Ld Lh Mg Mj Pp Ta*.
NOSSE: se *To* | scire *To Vb* | scit se nosse quod appetit scire *Af Lh*.

14. Sed quis nota scire laborat?

SED: aut si nescit *Lh*.
NOTA: cognita *Ap Cg Ck Fd Ge Ka Ld Lh Pp* | signum *Mb* | scita *Fd Ld*.
SCIRE: quod quaerit *Lh*.
LABORAT (-ET *Na* | > -ET *Ga*): nullus *Lh Vf* | curat *Af Vb* | debet *Ka* | laborare debet *Ec* | laborare potest *Lf*.

15. At si nescit, quid caeca petit?

AT: sed *Pp*.
SI NESCIT: penitus *Eb Ec Ed Ka Lf Pm* | quid quaerat *Ap Ck Er Ge Pb Pc Pk Pn Pq Ps Vc* | quid quaerit *Kc Vd* | q{ui} quaerit *Fd* | quod quaerit *Ct Ld Lh Ta Vf* | quod erit *Af* | quod queritur *Mg* | si ignorat quid potius quaerendum sit *On* | (...) si oblita est eorum quae sciuit, quando in praesentia dei fuit *Lf*.

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185 nempe] nepe *Fd*; namque *Ge*; om. *St*. | quae requirimus] quaerimus quae *Fd Pt*. requirimus] quaerimus *Mg*. | aut…186 nouimus] om. *Af Pp*. | iam] etiam *Ck Ge Ps*; om. *Kc Mj*. fuerunt] > fuerint *Ps*. | et] om. *Ck Ge Ps*. **186** nouimus] nouerimus *Ap Ck Ge Pb Pn Ps*. | et] aut *Pp St*; om. *Ct Oa*. | aliud] illud *Ap Ck Ge Pb Pn Ps*. **187** nouimus] ignoramus. aut etiam secundum aliud nouimus *St*. | aliud] alium *Ck Ge Ps*. | enim] om. *Ap Ck Ge Pb Ps*. | prorsus scita] quis praescita *St*. | scita] tita *Pt*. | prorsus[2]] om. *Mj*; propter *Pp*; < potius *St*. **188** quaerit] quis quaerit *Lh*; requirit *Pp*; requirimus *Fd Pt*.

V metrum iii

QUID (QUI *Pe* | CUR < (...) *Vb*): quare *Pp* | cur *Af Ec Ed Ka Lh Mh Ta Vh* | qui *Vh* | Quidam codices habent quomodo pro quid. *Ta* | Quidam codices qui habent ·i· quomodo. *Af.*
CAECA: inscia *Ec Ka Lh* | nescia *Ap Cg Ck Ge* | nescita *Fd Ld* | tenebrosa *Pp* | ignara *Mj* | occulta *Pn* | ipsa *Ps* | mens *Lf Vb* | Si nihil scit, quare petit? *Ta*.
PETIT: exigit *Vb* | quaerit *Pp* | quod nescit *On*.

16. Quis enim quicquam nescius optet?

QUIS: quid *Ec Ka* | id est *Lf*.
QUICQUAM: aliquid *Af Pp Ta Vb* | cur *Eb*.
NESCIUS: nesciens *Ka* | inscius *Af Ta Vb* | ille qui nescit *Pp* | quod nescit *Mj*.
OPTET: nullus *Pp* | optare quod *Pd* | adquirere *Lf*.

17. Aut quis ualeat nescita sequi

UALEAT: possit *Vb* | potest *Pp* | nescita *Er* | nullus *Pp*.
NESCITA: incognita *Pp Vb* | ignota *Pn Ps* | ignorata *On Ta* | inscia *Ec Ka Lh* | quae olim non cognouit *Pp*.
SEQUI: inuenire *Vb* | inuestigare *Ta* | comprehendere *Ec Ka* | consequi *Ec Ed Lf Pm*.

18. quoue inueniat? Quis reppertam

QUOUE: ubi *Ec Ga Ka Lf Mh Na On Pn Pp Vb Vh* | loco *Go Ta*.
-UE: uel *Lf* | aut *Ps*.
INUENIAT: nescita *Ap Cg Ck Fd Ge Ld Pb Pc Pk Pn Pq Ps Vc Vf* | si quaerit *Ka*.
QUIS: aliquis *Pp* | quisque *Cc Fa Ga*.
REPPERTAM: inuentam *Pp Vb* | quae inuenta est *Ec Ga Mh Na Px Vh* | postquam repperit *Ct Fd Kc Ld Mj Vf* | postquam reppererit *Af Lh Mg Pp Ta* | illa forma *Vf* | lapidem magnum statim inuentus est *Ka* | si quaerit lapides et non cognoscit *Ga Mh Na Px Vh*.

19. queat ignarus noscere formam?

QUEAT: possit *Vb* | ut *Ap Pb Pn* | aut quo queat quis ignarus noscere *On*.
IGNARUS: illius *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mg Pc Pk Pn Pp Pq Ps Ta To Va Vc Vf* | ullius *Mj* | inscius *Af Ka Lh Vb* | nesciens *Lb* | quando mansit cum deo *Pp* | quae sit aut quomodo uocetur alicuius hominis *Va*.
NOSCERE FORMAM: alicuius hominis, si eam numquam uidit *Ap Mj* | Quis ualet cognoscere formam alicuius hominis, si eam numquam uidit? *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Lh Mg Oa Pb Pc Pk Pn Pp Pq Ps Va Vc Vd Vf.*
NOSCERE: scire *Vb* | si quaerit lapides et non agnoscit *Ec Ka*.

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247 lapides] lapidem *Px Vh.* | cognoscit] agnoscit *Vh.* **257** ualet] ualeat *Vd.* **258** eam] eum *Va.* uidit] uidit? nemo *Af Lh.*

V metrum iii

FORMAM: rem *Pp Px Vh* | speciem, colorem *Ec Ka Lh* | alicuius hominis *Ap Ck Er Ge Pb Pk Pn Pp Pq Ps Vc* | Idos Grece, species Latine, inde idolum, quasi diminutiuae formula. *Ap Ck Ge Pn Ps*.

20. An cum mentem cerneret altam

AN CUM – ALTAM: homo cum deo manens *On* | Reddit causam cur petat. *Eb Ed Pm* | Absolutio questionis reddit causam cur petat diuinam scientiam. *Ec Ka Lf* | diuinam in eius positam contemplatione. Philosophi enim dicunt animas antequam corporibus accedant positas esse in contemplatione diuina et tunc cognoscere omnia quaecumque a deo creata sunt per species. At postquam in corpora descenderint, uniuersitatem quidem retinere, id est genus, species uero perdere, quas necesse habent in corpore requirere. *Af Ap Ck Ct Fd Ge Kc Ld Lh Mg Mj Oa Pb Pn Pp Ps Pt Ta Vd Vf*.
AN: num *Ta* | forsan *Px* | forsitan *Vh* | nonne *Lf*.
MENTEM: per *Vh* | summum *Vb* | deum *La Pp Pt Vb* | diuinam prouidentiam *Ga Ka Mh Na Vh* | substantiam diuinam *On Pd* | diuinam scientiam *Lf* | diuinam mentem in eius contemplatione positam *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Ta To Vc*.
CERNERET: uideret *Vb* | cernerit *Mf* | nostra mens *Vf* | ipsa mens *Fd Ld* | anima in praesentia dei posita *Ec Lf Ka* | quando mansit cum deo *Eb Ec Ed Lh Mh Px Va Vh*.
ALTAM: diuinam *Ta Va Vf Vh* | profundam *To*.

21. pariter summam et singula norat,

PARITER – NORAT: Posita mens humana in contemplatione diuina, uniuersitatis quidem meminit, sed species non ualet complecti. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Vc* | Posita mens humana in contemplatione diuina et ipsam meretur cernere et creata ab eo omnia. *Va* | Summam appellat uniuersitatem et singulas partes illius summae. *Va* | Summa appellat plenitudinem dei, uniuersitatem uidelicet et singula appellat partes illius summae. *Af*.
PARITER: et *Ec*.
SUMMAM: uniuersitatem *Af Ap Ck Ec Er Fd Ga Ge Ka Kc Kr Ld Mf Mg Mj Na Pb Pc Pk Pn Pp Pq Ps To Vc Vf* | uniuersaliter *Ta* | deum *Ec Ka Lh Pp Va Vb Vh* | genus *To* | mentem *Lf* | mentem dei *On* | prouidentiam *Ct Ec Ka Lh Pp Va Vh* | principalitatem *Ec Ka* | integritatem *Ld* | integritate *Fd*.

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269 reddit] reddidit *Ka*. | diuinam scientiam] om. *Lf*. | scientiam] sapientiam *Ec*. **270** diuinam] om. *Ld Pt*; deum *Fd*. | eius] sua *Vf*; eo *Vd*. | positam] positi *Vf*; posita *Af Fd Ge Ld Pt*. contemplatione] contemplationem *Af Ap Mg*; om. *Vd*; in contemplatione *Fd*; in contemplationem *Kc*. | enim] om. *Vf*; autem *Ta*. **271** positas] posita *Fd*. | tunc] om. *Fd Ld Mg Pt*. | cognoscere] cognoscens te *Oa*; cognoscen\te/s *Ct*. **272** creata…species] per species creata sed *Ap Pb Pn*. At] aut *Ck Ge Lh Ps Vd*; ad *Ap Pb Pn*. **273** descenderint] descendint *Kc*; descendunt *Fd Ld Pt Vf*. | retinere] amittere *Vd*. **274** habent] \est/ homini *Kc*; habet *Mj*; non habent *Ps*. **278** diuinam[3]…279 mentem] diuinitatem *Pp*. **279** mentem] om. *To*. | contemplatione] contemplationem *Cg Er*; contemplatione«m» *To*. | positam] posita *Pk Pp Ta Vc*; positum *Er*. **282** mansit] manserit *Eb Ed*. **289** contemplatione diuina] contemplationem diuinam *Er*. **290** quidem] species quidem *Pp*. | species] om. *Pp*. | complecti] retinere *Pq*; completi *Pk Vc*.

V metrum iii

SINGULA: cum *Lf* | elementa *Vb* | specialiter *Ta* | species *Pc Pk Vc* | species creaturarum *Ap Ck Ec Er Fd Ga Ge Ka Kc Ld Mf Mg Mj Na Pb Pn Pp Pq Ps Px To Vf* | quae prouidentia per fatum disponit *Ec Ka Lh Mj Px Va Vh* | iura omnium rerum in deo constare *On* | et uniuersitates *Px*.
NORAT: sciat *Vb* | noscat *Lb* | ipsa *Ps* | ille ignarus *Pb*.

22. nunc membrorum condita nube

NUNC: sed *Ck*.
MEMBRORUM: carnis *Pb Ta* | corporis *On* | corporum *Ec Ka Lh*.
CONDITA: abscondita *Ap Cg Ck Ec Ge Lf Pb* | aggrauata *Vf* | obcecata *Vb* | operta *Lh Ta* | mens *Pp* | ipsa mens *Fd Ld* | pressa mens humana *On* | aggrauata carnali corruptione, iterum relapsa ad carnales delectationes *Va*.
NUBE: in *Lf Pp* | caligine *Ta Vb* | tenebrositate *Ec Ga Ka Na Px Vh* | tenebris *Lf* | caligine carnis *Lh*.

23. non in totum est oblita sui

NON – SUI: deum esse omnium auctorem dicit *Pp*.
TOTUM: omnino *Ps* | per omnia *Fd Ld* | ubaral (OHG) *Vh*.
OBLITA: mens *Pb* | per *Fd* | illa mens *Vh* | quia quendam uicinitatem et acrimoniam cernendi et intelligendi habet *Fd Ld*.
SUI: ipsi *Lf* | dei *Mj* | proprii dei *Ec Ka Lh Vh* | prioris uisionis *Va*.

24. summamque tenet singula perdens?

SUMMAMQUE – PERDENS: Vniuersitatem meminit, etsi speciem perdit. *Ec Fd Ga Mh Na Pq Vh* | Vniuersitatem meminit et per deum speciem, quia scimus rerum omnium deum esse creatorem. *Ka* | Non ualet omnia contueri per species, cum uniuersitatis recordetur. *Pc Pk Pp*.
SUMMAMQUE TENET: Mentem dei cognosces operatricem omnium. *On* | uniuersitatem deum auctorem esse omnium *Fd Ld*.
SUMMAMQUE: aliter summa *Pd* | diuinam scientiam *Lf* | deum *Vb* | uniuersitatem *Af Cg Ct* (2x) *Er Ld Lh Mf Mg Oa Pc Pk Pp Pq Ta Va Vc Vf* | uniuersitatem ·i· diuinitatem *Ap Ck Ge Pb Pn Ps* | principalitatem *Ka* | uniuersitatem et speciem creaturarum *Ec* | cuncta coniunctim *Pd* | cuncta coniunctim, sicut scimus rerum omnium deum esse rectorem *Eb Ec Ed Lh Mh Px Vh*.
TENET: intuetur *Af Ap Ck Ct Er Ge Ld Lh Mg Pb Pn Pp Pq Ps Ta To Vc Vf* | meminit *Ld* | recolit *Ec Ka Lf* | anima *Lf* | (...)suit *Lf*.
SINGULA: condita *On* | species *Mg Pc Pk Pp Pq Vc Vf* | species creaturarum *Af Ap Ck Ct Ge Lh Mf Pb Pn Ps* | species ex toto constitutus *Er* | quae sciebat *Lf* | quod omnino omnia non nouit, sicut antequam ergastulum corporis intraret *Ec Ka*.

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300 species[2]] speciem *Ec Ga Ka Na*. **302** quae] quam *Px Va*; quia *Vh*. | prouidentia] om. *Ec Va*. **322** quia quendam] a quadam *Fd*. **329** etsi] et *Ec*; om. *Fd*. | speciem] species *Fd Pq*. | perdit] perdidit *Fd*. **338** scimus] sumus *Ec Lh*. **339** omnium] om. *Ec*. | rectorem] creatorem *Ec*. **343** quod… 344 omnino] qualiter *Ec*.

V metrum iii

PERDENS: meminit se hominem *Vf* | in hoc mundo *Lf* | quia non ualet omnia \con/tueri *Va* | ignorans singula qualiter sibi cohereant *On* | quia qui deum tenet, licet ignoret dispositionem illius *Af*.

25. Igitur quisquis uera requirit

QUISQUIS: aliquis *Vb*.
UERA: prouidentia *Ka Lf* | ueritates *Ap Ck Ge Pb Pn Ps* | deum *Ck Ge Pb Pn Pp*.
REQUIRIT: requirit(!) *Ap Ps*.

26. neutro est habitu; nam neque nouit

NEUTRO EST HABITU: neutrum habet *Ec Lf* | in neutra re est ex toto constitutus *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps Va Vc* | nec ex toto est scius nec ex toto inscius *On Pd* | quia cum deum sciat omnium conditorem nescit tamen rerum ordinem *On* | neque qui nescit neque qui pleniter sciat *Vh* | aliquid scit et aliquid ignorat *Pq*.
NEUTRO (NEUTER *Vh*): neutro *Vh* | in *Ec La Lf* | nulla in forma *Lb* | neutra qualitate *Af Ct Lh Mf Mg Ta Vf Pp* (2x).
HABITU: qualitate *Ap Ck Ge Ld Pb Pn Ps To* | qualitatem *Fd* | forma *Af Lh Ta* | formatione *Ct Ec Ed Ka Lh Mh Mj* | in formatione *Pd Px Vh* | mentis *On* | statu *Ec Ga Ka Na Mh Vh* | gihabida (OHG) *Lf* | in *Lh*.
NEQUE NOUIT: noh garolihho ni weiz (OHG) *Lf*.
NOUIT: sicut *Vb* (= sciit *or* sciuit?) | omnia *Ap Ck Er Ge Pb Pc Pk Pn Ps Va Vc* | omnia singillatim *Ct Fd Ld Pp* | omnia penitus perfecte *Cg* | ex toto *Af Ap Ck Ct Fd Ge Ka Kc Ld Lh Mf Mj Pb Pn Pp Ps Ta To Vf* | sed ex toto *Mg*.

27. nec penitus tamen omnia nescit,

NEC – NESCIT: dum summam ·i· deum scit *Vf* | quia summam, hoc est deum, scit *Pp* | deum scit, sed omnia singulatim nescit *Ct* | noh garolihho ni weiz (OHG) *Lf* | duo negatiua un{itatem} affirm{unt} *Lf* | quia ex quadam parte reminiscitur *Fd Ld Vf*.
PENITUS: per totum *Vb* | ex toto *Af*.
NESCIT: ignorat *Pn* | Vult animam in praesentia dei omnia nosse, sed post corporis coniunctionem, nec scire cuncta, nec penitus obliuisci quae nouerat. *Eb Ec Ed Ka* (*Lf*) *Pm*.

28. sed quam retinens meminit summam

QUAM: summam *Pd Vb*.
RETINENS: anima *Lf*.

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359 ex toto] om. *Fd Er Ld.* | constitutus] constitus *Fd*; constituta *Pq*; om. *Er*. **360** est] om. *On*. **361** inscius] nescius *On.* **367** formatione[1]] informatione *Ct Ed Mh Mj.* **379** ex] ex a *Fd*. **382** nosse] om. *Eb*. **383** nec scire] nescire *Pm*.

V metrum iii

MEMINIT SUMMAM: recordationem diuinam *Va* | recordationem uniuersitatis *Ck* (*Er*) *Ge Pc Ps Vc* | recordationem uniuersitatis, cuius meminit *Cg Pk Pp* | quia summam autem deum scit *Ct* | quam uidit in celo *Ap* | deum scit sed omnia singulatim nescit *Fd Ld*.
SUMMAM: deum *Af La Lh Mj Ta Vb* | uniuersitatem *Mf To* | perfectionem *Mj* | diuinam mentem *On* | diuinam scientiam *Lf*.

29. consulit alte uisa retractans,

CONSULIT – RETRACTANS: Interrogat, ut discat. *Ec Ka* | Inquirit, ut discat quod olim uidit. *Lf* | repetens quae quondam uiderat *Fd* | profunde recogitans quae habet in mente uisa *Ec Ka Px*.
CONSULIT: alloquitur *Ap Ck Ge Pb Pn Ps* | requirit *Af Ct Fd Kc Ld Lh Mf Mg Mj Mo On Pp Pq Ta To Vc* | inuestigat *Fd Kr Ld Pp* | interrogat *Eb Ed Fd Ga Kr Ld Lh Mh Na On Px Vf Vh* | inquirit *Eb Ed Pm* | sciscitatur *Ps* | consilium quere *Vb*.
ALTE: profunde *Af Ap Cg Ck Ct Fd Ga Ge Kc Kr Ld Lh Mf Mg Mh Mj Na Pb Pc Pk Pn Pp Pq Ps Ta To Va Vb Vc Vf Vh* | profunda *Er* | docte *Go* | hoho (OHG) *Lf*.
UISA: quae uiderat *Va* | quondam *Lf* | quod uidit *Mj* | quae quondam uidit *Af Ap Cg Ck Ct Ec Ed Er Ge Ka Kc Lh Mf Mg Mh Pb Pd Pk Pn Pp Ps Px Ta To Vf Vh*.
RETRACTANS: scrutans *Vb* | meditans *Ap Ck Ge Pb Pn Ps* | discutiens *Ec Ka Lh* | commemorans *Fd* | rememorans *Ap Cg Ck Ge* | recogitans *Lf* | apud deum recogitans *To* | in mente *Pq* | inquirens, iterans, reargutans *Ka Lh*.

30. ut seruatis queat oblitas

UT SERUATIS – PARTES: Illis, quorum meminit, addat illa, quorum est oblita. *Af Ap Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vc Vf*.
UT: quae scit *Mf*.
SERUATIS: dat{iuus} *Vb* | partibus *Ap Ck Ed Er Fd Ge Lf Mh Pb Pc Pk Pm Pn Pp Pq Ps Va Vc Vf* | rebus *Pp* | summis *Pd Va* | absolute *Af Lh* | quae adhuc retinet *Af* | illis, quae tenet et quae seruata sunt *Ga Mh Na Vh* | partibus, quae tenet et quae seruata sunt *Ec Ka* | Summa seruata addat. *Eb Ed* (*Lf*) *Pm*.
QUEAT: possit *Vb* | ipse *Ps*.
OBLITAS: quarum meminit *Va*.

31. addere partes.

ADDERE PARTES: uersus adonius *Er Fd Pc Pg Pk Pn Va* | Versus iste adonius est. *Pd* | metrum adonium *Ed Vh* | Adonius uersus est iste, qui constat ex tertia dipodia uersus heroici. *Af Ct Kc Lh Mg Oa Pp Ta Vd Vf* | Addat illa quorum est oblita. *Va* | singula cognoscere *Eb Ec Ed Ka* (*Lf*) *Pm*.

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392 cuius] cui *Cg Pk*. **393** sed] sc· *Fd*. **402** profunde] om. *Px*. | quae[2]] cogitans *Ec*; rogitans *Px*. | habet] habet et *Ec*. **407** profunde] profundet *Ge*. **409** quondam[2]] condam *Cg Vc*. | uidit[2]] uit *Vc*; uidi *Pk Pc*; uiderat *Ec Ed Ka Lh Mh Pd Pp Px Vf Vh*. **418** Illis] om. *Af*. | addat] addit *To Vc*. | illa] om. *Fd Mg*. | est oblita] est oblectet *Ck*; oblectet *Ge*; > est oblita \aliter oblectet/ *Ps*; > est oblectat *Ap*. **423** tenet[1]] amet *Vh*. **424** addat] at dat *Pm*. **432** Adonius] ad unum *Vf*. | qui constat] om. *Ct Oa*. **433** heroici] hieroici *Kc*; heruiti *Vd*.

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V metrum iii

435 **PARTES**: in mente uisa *Ka*.

V prosa iv

HEADNOTES: Hucusque Boetius *Ec Ka Lf* | Philosophia inquit praescientia futurorum nihil his, quae uentura sunt, importat necessitatis. *Ka Lh Vd*.

1. Tum illa: Vetus, inquit, haec est de prouidentia querela M·que Tullio, cum diuinationem distribuit, uehementer agitata tibique ipsi res diu prorsus multumque quaesita, sed haudquaquam ab ullo uestrum hactenus satis diligenter ac firmiter expedita.

ILLA: philosophia *Af Ka Lh* (2x) *Pn Ta Vb*.
VETUS: antiqua *Cg* | hic et haec et hoc uetus *Vh*.
INQUIT: dixit *Vb*.
PROUIDENTIA: dei *La* | praescientia futurorum *Pp*.
QUERELA: inquisitio *Af Ap Ck Eb Ec Ed Er Fd Ge Ka Kc Lh* (2x) *Mb Mf Mg Mh Mj On Pb Pc Pk Pn Pp Pq Ps Ta To Vh* | quaestio *Ga Ka Lf Na Pd Vh* | causatio *On Vf* | causa *Ec Ka Lh* | origo *Ec Ka Lh Pp* | interrogatio *Lf* | quam hucusque conquestus es *Af Ap Cg Ck Fd Ge Kc Lh Mg Mj Pb Pn Pp Ps Ta To Vf*.
M·QUE (QUAE *Bc* | QUAE > A MARCOQUE *Af* | «:»QUE *Er* | MARCOQUE *Fd Pp Va* | \M.QUE/ *Ga* | MENSQUE *Pe* | \MENS/ QUE *La* | QUAE > M.Q. *Mh To* | \MARCO/ QUE *Pd* | M *Pk Px* | A MARCOQUE *St*): a *Ck Ct Eb Ed Fd Ge Lf On Pm* | Marco *Ap Ck Ct Eb Ed Er Ga Ge Lf Mb* (2x) *On Pb Pm Pn Pq Ps Vb Vf Vh* | Marco Tullio *Mf* | p{roprium} nomen *Lf* | philosophi *Lb* | sapienti uiro *Lf*.
TULLIO (T *Px Vf* | TUL(...) > TULIT IO- *La Pe*): Tullii *Px* | Tullio *Vf* | Ciceroni *Af Ta* | Ciceronis *Lh* | a Cicerone *Cg* | Cicero *Na Px Vh* | proprium *Af* | nomen *Lf*.
DIUINATIONEM: diuinitatem *Ct Eb Ec Ed Ka Lh Px Vh* | Diuinitate regerentur res humanae. *Pd* | inquisitionem operis diuini *On* | prouidentiam dei *Lf* | Diuinationem augurandi diuidit in tres partes: in aruspicinam, quae fit in extis, in fulguritam, quae captatur in fulgure, et in oscinam, quae in uocibus auium colligitur. *Af Ap Ck Ct Fd Ge Ka Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta To Vd Vf*.
DISTRIBUIT (DISTRUIT *Fa Pq Vb* | DESTRUIT *Mb* | DESCRIBIT *Af* | < DISTRUIT *Lf Mh*): uel distribuit *Af Pp* | uel sicut quidam codices habent distribuit *Af Lh Ta* | discribit *Ap Ck Ct Pb Pn* | describit *Fa Ge Ps* | ornat *Vb* | diuisit *Lf Mb* | diuidit *To* | dispertiuit *Cg* | disseruit *Ec Ka Lh* | ostendit *Pq* | distruit *Af Ck* | diligenter distribuit *Va* | diligenter struit *Af Lh Ta* | cum ostendit quot partes essent diuinationis *Ap Ck Er Fd Ge Pb Pc Pd Pk Pn Pq Ps*.

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4 necessitatis] necessitas *Vd*. **18** quam] qua *Ck Ge Ps*; < quia (?) *Pn*; > quia *Ap*; quem *Fd*. hucusque] nunc usque *Ap Ck Ge Pb Pn Ps*; hactenus *Lh Ta*. **19** conquestus] conquesta *Cg*; consecutus *Mg*; consequestus *Fd*. **26** proprium] propun *Af*. **28** Diuinationem] om. *Ka To*; nam diuinatione *Lh Ta*. **29** augurandi] auguranti *Ap Pb Pn*; auguriandi *Af Mg Vd*; om. *Mj*. | diuidit] diuidis *Pb Pn*; < diuidis *Ap*; diuisit *Ct Fd Oa Pt*; om. *Ka To*. | in[2]] om. *Vd*. | in aruspicinam] om. *Vd*. | aruspicinam] < aruspiciam *Ap*; auruspici *Mg*; aruspiciam *Pb*; aruspicis iam *Ka*; aruspinam *Lh Ta*. | fit] om. *St*; sit *Fd Pt*. | extis] extit *Fd*; exitis *Vd*. | in[4]] om. *Vd*. | in fulguritam] om. *Vd*. | fulguritam] fulguratam *Ka*; fulguritiam *Ap Ck Pb Pn*; fulguritiam < fulguritias *Ge*. **30** captatur] fit *Ct Oa*. | in[1]] quae in *Mg*. | fulgure] fulmine *St*. | et] et quae *Mg*. | et… oscinam] om. *Vd*. | in[2]] om. *Ka*. | oscinam] osciam *Pb*; auguriam *Kc*; oscinis *Af Ka Lh Pp Pt Ta To Vf*; obscenis *Mg*; obscinis *Fd*; oscinis ·i· auspicio *Mj*. | in[3]] om. *Mg*. | uocibus] uotibus *Af*. **36** cum] om. *Pq*. | quot] quod *Ap Ck Pb Pn Ps*; quia *Pq*. | partes] om. *Ck Ps*. | essent] esset *Er*. **37** diuinationis] diuinationes *Fd*.

V prosa iv

UEHEMENTER: fortiter *Vf* | multum *Pp* | diuinationis *Ge*.
AGITATA: conquestione *Vf* | discussa *Af Ap Cg Ck Ct Eb Ec Ed Er Fd Ge Ka Kc Lf Lh* (2x) *Mf Mg Mh Mj Mo On Pc Pd Pk Pp Pq Ps Px Ta To Va Vh* | uentilata *Af Fd Kc Lh Mf Mg Mj Ta To Vb* | exquisita *Mb* | inquisita *Pb* | quaesita *Lf* | commota *Ga Na Vh* | expedita *On* | pertractata *Fd* | de quo *Mb*.
TIBIQUE: a te ipso *Cg Ck Ct Eb Ec Ed Ge Ka Lf Pm Vf* | a te *Af Ap Ck Er Fd Kc Lh Mf Mg Mh Mj Pb Pc Pk Pn Pp Pq Ps Px Ta Va Vh* | Boetio *Af Lh Ta Vb* | tibi datiuus pro ablatiuus a te *On*.
IPSI: ipsa *Vh*.
DIU: longe *To* | a longe *Ap*.
PRORSUS: omnino *Ec Ed Ka Lh Vf Vh* | porro *Vb* | certe *Ap To* | nimium *Ec Ed Ka Lh Pp Px Va Vh* | ex toto *Pp*.
QUAESITA: a te *Cg Ck Ct Ge Pb* | est *Ap Vf* | enucleata *To* | ita *Fd* inuestigata tractanda *Ps* | sed nequaquam *Pn*.
HAUDQUAQUAM: tamen *Cg Ck Ge* | quam *Pd* | non *Vb Vf* | non alicubi *To* | nequaquam *Af Ap Ct Ed Fd Ka Lf Lh Mb Mh Mj Pb Pd Pn Pp Pq Ps Px Va Vh*.
AB ULLO – DILIGENTER: a te uel a Cicerone *Pd* | a te uel a Tullio *On* | neque a te, neque a Tullio *Pq* | neque a te, neque a Marco, (neque) ab ullo alio sapienti *Lf* | neque a te, neque a Tullio, neque a quolibet philosophorum *Ap Ck Er Fd Ge Pb Pc Pk Pn Pp Ps Va*.
AB ULLO: questore *Ct*.
UESTRUM: hominum *Ec Ga Ka Mh Na Vh*.
HACTENUS: hucusque *Vf* | usque huc *Lf Mb* | usque nunc *Vb* | tenus significat finem *Ec Ka Lh*.
EXPEDITA: est *Ka Pn* | enucleata *Ap Cg Ck Er Fd Ge Kc Lh Mf Mg Mj Mo Pb Pd Pn Pp Ps Ta Va Vf* | enudata *Pc Pk* | absoluta *Vb* | soluta *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps* | narrata *Ps* | explicita *Lb* | explanata *To* | intellecta *Ct Eb Ec Ed Lh Mh Vh* | ostensa *Eb Ed Px Vh* | prolata *Ga Ka Mh Na Vh* | exposita *Ec Ga Ka Lf Mh Na Vh* | manifestata *Ec Lh* | querela *Lf*.

2. Cuius caliginis causa est quod humanae ratiocinationis motus ad diuinae praescientiae simplicitatem non potest ammoueri; quae si ullo modo cogitari queat, nihil prorsus relinquetur ambigui.

CUIUS: querelae *La On* | huius *Af* | prouidentiae *Lf*.
CALIGINIS: ignorantiae *Af Ap Cg Ck Ct Eb Ec* (*Ed*) *Er Fd Ga Ge Go Ka Kc Lf Lh Mg Mh Mj Mo Na Pb Pc Pd Pk Pn Pp Pq Ps Px Ta To Va Vh* | praescientiae *Vb* | quaestionis *Ec* | prouidentia nescire *Lf*.
CAUSA EST: haec *Cg Vf*.
QUOD: quia *Af* | eo quod *Ps*.
HUMANAE RATIOCINATIONIS: carnaliter quaerens *Ec Ga Ka Mh Na Vh*.
RATIOCINATIONIS: locutionis *Vf* | disputationis *To* | inuestigationis *Fd* | rationis *Mb* | argumentationis uel inquisitionis *Pp*.
MOTUS: sensus *Ec Ka Lf Mh Pp* | inuestigatio *Cg* | intellectus *Pb Pq* | inconstantia *Vh* | intentio, qua inuestigatus aliquid *Fd*.
PRAESCIENTIAE: praesentiae *Pp* | praeteritorum uel futurorum *On* | ut intellegat quomodo se habeat *Af To Va*.

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56 a te] ad te *Pp*. | neque[2]] om. *Pc*. | Tullio] Tollio *Fd*. **60** tenus] om. *Ka*. **62** enucleata] enudetata *Er*; enualetita *Ck Ge*. **73** huius] uius *Af*.

V prosa iv

SIMPLICITATEM: puritatem *Af Ap Ck Ct Er Fd Ge Kc Lh Mg Mj Mo On Pb Pc Pk Pn Pp Pq Ps Ta To Va Vf* | perscrutandam *Ec Ka Lf*.
NON POTEST: a nullo tracta *On*.
AMMOUERI: addere *Mb* | apponi *Ps* | adduci *Fd Kr* | coniungi *Af* (2x) *Ap Cg Ck Er Fd Ge Kc Lh Mf Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vf* | adiungi *Ec Ga Ka Kr La Mh Na Pd* | (...)iungi *Lf* | pertingere *Ct Eb Ec Ed Ka Lh Mh Pp Px Va Vh* | attingere *On* | ut nec pocula labra admoui *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps* | Vnde Virgilius: necdum illis labra admoui de uasculis, sed condita seruo. *Af Ct Fd Kc Lh Mg Mj Ta*.
QUAE: praescientia *Ap Lf On Pb Vb* | praescientiae *La* | prouidentia *Pd* | simplicitas *Ct Ec Go Kc La Mb Mj To Vf Vh* | diuina simplicitas *Ap Cg Ck Er Fd Ge Mg Pb Pc Pd Pk Pn Pp Pq Ps* | simplicitas diuinae praescientiae *Lh Ta* | pura simplicitas diuinae praescientia *Af* | diuina prouidentia *Ec Ka Lh*.
COGITARI: intellegi *Pn* | a quoquam *On* | ab ullo homine *Mb*.
QUEAT: possit *Vb*.
NIHIL – AMBIGUI: De quibus supra dixit, quod dicerent ea, quae futura sunt, non esse futura propter prouidentiam, sed ideo potius in eis esse prouidentiam, quia futura sunt. *Af Ct Fd Kc Lh Mg Mj Oa Pp Pt To Vd Vf* | de quibus supra dixi *Ap Ck Ge Pb Pn Ps*.
PRORSUS: quippe *Af Lh Ta To Vb* | omnino *Mb*.
RELINQUETUR: requiretur *Ps*.
AMBIGUI: dubii *Pp* | incerti *Ga Ka Mh Na Vh* | dubietatis *Af Cg Ck Ge Lb Mj Ta To Vb* | ambiguitatis *Ap Ck Eb Ec Ed Ge Ka Lf Lh Mh Pb Pn Ps Va Vh* | ambiguitas *Fd* | nisi ego inuenio *Mb*.

3. Quod ita demum patefacere atque expedire temptabo, si prius ea quibus moueris expendero.

QUOD: ambiguum *To* | illam ambiguitatem *Ck Ge* | illam ambiguitatem prouidentiae *Ap* | supradictam rationem *Ga Mh Na Vh* | cur simplicitatem diuinitatis humanus motus perscrutari non potest *Eb Ec Ed Ka Lf Pm*.
DEMUM: postea *Pp Vb* | postmodum *Pd* | tandem ego *Mb*.
PATEFACERE: proferre *Ga Ka Mh Na* | aperte *Ct* | si ullo modo cogitari queat *Pq*.
EXPEDIRE: explanare *Af Ap Cg Ck Ct Er Fd Ge Kc Lf Lh Mg Pb Pd Pk Pn Pp Pq Ps Ta To Va Vf* | explicare *Pc* | tractare *Vf* | manifestare *Vb* | soluere *Ct Mb* | narrare *Ps* | aperire *On* | supradicta ratione *Ka*.
TEMPTABO: conabor *Ct* | adgrediar *Cg Ck Ge* | laborabo *To* | studebo *Af*.
SI PRIUS EA: supradictam rationem *Ec*.
QUIBUS: in *Lf* | pluribus scilicet causa(...) *Lf*.
MOUERIS: causis *Vh* | turbaris *Go Mj* | perturbaris *Af Ap Ck Ct Ec Fd Ge Ka Kc Lf Lh Mg Pb Pn Pp Ps Ta To* | perturberis *Vf*.
EXPENDERO: exposuero *Af Lh To Vb* | deleuero *Af* | tractauero *La* | enarro *Ps* | exequauero *Lb* | metiar *Ct* | distribuero *Af Ec Ga Ka Lh Mh Na To Vh* | exsoluero *Ec* | absoluero *Cg Ed Lf Lh Mb Mf Mg Mj Pm Ta To Vf* | soluero *Pd Px* |

93 Virgilius…seruo] Verg. *Buc.* 3.43

91 pertingere] pertinge *Ed.* **92** labra] libris *Er*. **93** Vnde] unde et *Mj*. | necdum] nendum *Ta*. labra] cabra *Af* | admoui] ·i· moui *Fd*. | de…seruo] om. *Fd*. **101** dixit] xit *Pp*. | ea] eo *Vf*. quae…sunt] om. *Mj*. | futura] uentura *Vf*. **102** futura propter] om. *Vd* | sed…prouidentiam[2]] om. *Af*. | quia] quae *Af Mg*; quod *Fd*; qua *Kc*. **116** rationem] ratam *Vh*.

persoluero *Ga Ka Kc Mh Na Vh* | enumerauero *Pd Va* | enumerando soluero *Ap Ck Ct Ge Pb Pc Pk Pn Pp Pq* | enumerando soluere *Er Ps* | inuestigauero uel recitauero *Fd* | tibi dedero *On* | Ad superiora respicit ubi dicit: neque enim ullum probo rationem et caetera. *Af Lh Va*.

4. Quaero enim cur illam soluentium rationem minus efficacem putes quae quia praescientiam non esse futuris rebus causam necessitatis existimat nihil impediri praescientia arbitrii libertatem putat.

QUAERO: interrogo *Af Ap Eb Ec Ed Ka Lh Mh Pb Pp Ps Ta To Vb Vf Vh* | a te *Cg Ck Ct Er Ge Pc Pn Pp Pq Ps* | te *Vf* | uel *Fd* | (...) dictum est (...)neque illam (...)ent q.s.q.c.b. (...) *Lf*.
SOLUENTIUM RATIONEM: nodum quaestionis *On*.
SOLUENTIUM: hominum *Ec Ga Ka Mh Na Vh* | interpretantium *Mb* | absoluentium *Lf* | qui soluerunt *Ed Mh Mj Pp Px Vh* | qui soluunt *Pd* | illorum uidelicet qui conantur soluere quaestionem de praescientia liberoque arbitrio *Ap Cg Ck* (*Er*) *Fd Ge Pb Pc Pd Pk Pn Pp Pq Ps Va*.
MINUS: non *Ap Ct Ed Pp Ps Px To Vb Vh*.
EFFICACEM: utilem *Af Lf Pd To Vb* | inutilem *Lh Ta Vh* | conuenientem *Pp* | gifrada (OHG) *Mh* | potentem *Cg Lb* | consequentem *Ct* | bonam *Ap* | inualidam *Pq* | ualentem *Va* | scibilem, penetrabilem, intellectualem *Ec Ka Lh* | Quia enim nullus sensus ad dei maiestatem ualet accedere, ideo mirantur homines dispositionem, quam intellegere non ualent. *Af Ap Ck Ct Fd Ge Ka Kc Lh Mg Mj Oa Pb Pn Pp Ps Vd Vf*.
QUAE: inter *On* | ratio *Ct Ec Ka Kc La Lf Mb Mg Mj To Vf Vh* | ratio soluentium *Ap Cg Ck Er Fd Ge Pb Pc Pd Pk Pn Pp Pq Ps Va* | ratio soluendi *Af Ta Vb* | ratio soluenda *Lh*.
PRAESCIENTIAM (PRAESENTIAM *Pe*): praesentiam *Pp* | prouidentia *Ka* | falsa *Va*.
CAUSAM: originem *Mb* | nullam necessitatem futuris rebus inferre *Va*.
NECESSITATIS: potestatis *Ap* | quod uerum est *Ap*.
EXISTIMAT: putat *Vb* | quod uerum est *Ap Ck Ge Pb Pc Pk Pn Pp Pq Ps Va* | quae duorum est *Er*.
NIHIL: ideo *Af Cg Fd Kc Lh Mg Mj Pp Pt Ta To Vf* | ratio *Px*.
IMPEDIRI: obstare *Lb* | tardari *Ec* | tardare uel retineri *Ka Lh* | quin sit sine potestate prouidentiae *gl.* nibu siu iro undankes si (OHG) *Lf*.
PRAESCIENTIA: a *Af Ap Cg Ck Ct Ed Fd Ge Ka Lh Mj Pc Pk Pp Ta To Vf* | de *Ec Ga Lf Mh Na Vh* | ex *On Vh* | per *Ck* | ablatiuus *Ap Pb Pn Ps* | dei *Cg Ck Ct Ge* | prouidentia *Ec Ka* | prognosia *Pn* | praedestinatione *Va* | per praescientiam *On*.
LIBERTATEM: liberum arbitrium *Ap Ck Ge Pb Pn Ps*.
PUTAT: ratio *Mb* | quod uerum est *Ap Cg Ck Ct Fd Ge Ka Kc Lh Mg Mj Pc Pk Pp Pq Ps Ta To Va Vf* | quod uerum *Pb Pn* | quod circum *Er*.
NIHIL – PUTAT: (...) necessitat(...) (...)re (...) *Lf*.

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131 soluero] \ab/soluero *Ck*; absoluero *Ge.* **133** ullum] om. *Va.* | ullum…134 rationem] nullam roborationem *Af.* **134** probo] approbo *Va.* **147** liberoque] praescientia dei *Pq.* **152** Quia] qua *Kc.* | enim] om. *Ka Vd.* **153** accedere] accidere *Pp.* | accedere…homines] om. *Fd.* | ideo…154 ualent] om. *Ka.* **154** dispositionem] dispositione *Ap Pb*; dispositionem dei *Vf.* | quam] quia *Ap Ge Pb Pn.* | intellegere] intellege *Mj.* | non] om. *Ct Oa.* | ualent] ualet *Fd.*

V prosa iv

5. Num enim tu aliunde argumentum futurorum necessitatis trahis nisi quod ea quae praesciuntur non euenire non possunt?

NUM: utrum *Vb* | numquid *Cg*.
TU: sicut illi *Lf*.
ALIUNDE: alicubi *Af Lh Ta To* | alio loco *Vb* | ex alia parte *Lb* | ex alia *Cg* | ex alio loco *Kr Pq* | ex alia re *Fd* | nisi de prouidentia *Lf* | quam illi qui hoc dicunt *Vh*.
ARGUMENTUM: documentum *Ap Ck Ge* | cogitationem *Mj* | exemplum *Lb* | probationem *Ec Ka Lh On* | kleini (OHG) *Lf* | bilidi (OHG) *Vh* | Argumentum dicitur argutae mentis inditium. *Pd* | argutae mentis intentio, ostensio rei fidem praebens *Af*.
FUTURORUM: futurae *On* | ut futura per necessitatem ueniant *Va*.
NECESSITATIS: futurorum *Cg*.
TRAHIS: deducis *Pq Ps* | cogitas, estimas *Lf*.
NISI: hinc *Ec Ka Lf*.
QUOD: quia *Va*.
QUAE: ex prouidentia *Ec Ka*.
PRAESCIUNTUR: a deo *Ap Cg Ck Er Fd Ge Pk Pn Pp Pq Ps Va* | de prouidentia *Lf*.
NON EUENIRE NON POSSUNT: litotes *Ct Pc Pk Pp Pq Va* | litotes figura est *Cg Ck Ge* (2x) | hoc est euenire *Ap* | sed euenire *Cg Ec Fd Lf Na Pc Pk Pp Va Vf Vh Ck* (2x) *Ge* (2x) | sed *Mh* | utique debent euenire *Ap*.
NON EUENIRE (\NON EUENIRE/ *Af*): non possunt *Af*.
NON POSSUNT: sed *Ga* | quin euenire *Vh* | quin eueniant *Af Lh Ta* | ut non eueniant *Ct Eb Ed Ka Mj Mh* | þ{æt} ne (OE) *Ps*.

6. Si igitur praenotio nullam futuris rebus adicit necessitatem, quod tu etiam paulo ante fatebare, quid est quod uoluntarii exitus rerum ad certum cogantur euentum?

PRAENOTIO: praedestinatio *Cg Ck Ge* | praecognitio *Lb* | prouidentia *Lf* | praescientia *Af Ck Ct Eb Ec Ed Ga Ge Go Ka Lh Mh Mj Na Pb Pn Pp Ps Px Ta Va Vh* | praescientia dei *Ap Fd Pd To*.
FUTURIS: quod uerum est *Pq*.
ADICIT: importat *Af Ap Ck Fd Ge Kc Lh Mg Mj Pb Pn Pp Ps Ta To* | adiungit *Fd Lb Vf* | addit *Ps* | infert *Af* | apponit *Va*.
NECESSITATEM: ut eueniant *Lf*.
QUOD: hoc quod dico *Af*.
FATEBARE: confitebaris *Ap Cg Ck Er Fd Ge Pb Pc Pd Pk Pn Pp Ps Ta* | fatebaris *Lf Mb Va Vb Vf* | ante confessus es *Ct* | dicebas in priori capitulo *Lf*.
QUOD: per quam causam *On* | quapropter *Pq*.
UOLUNTARII EXITUS RERUM: liberi arbitrii *Ec Ga Mh Na Vh* | liberi arbitrii perfectiones *Ka Vh* | suimet ipsius potestatis *Mj* | (...)iend(...) malefaci(...) *Lf* | dum uoluntarii sunt *Va* | quae liberum fiunt *Cg* | quae per liberum fiunt arbitrium *Af Ap Ck Ct Ge Kc Lh Mg Mj Pb Pn Pp Ps To Vf* | ea quae libenter ueniunt ad exitum, ut non appareant *Af Lh Ta To Va*.
EXITUS: hominum *Ap Cg Ck Fd Ge Pb Pc Pk Pn Ps* | hominis *Er* | profectus *Ps* | egressus *Lb* | fines *Lb Mb* | euentus *Ap Ec Ka Lh* | uzganga (OHG) *Lf* | frumida

184 Argumentum…185 inditium] Isid. *Etym.* 2.9.1

195 sed] uel *Pp.* **198** eueniant[2]] euenient *Mh.* **217** perfectiones] perfectionis *Ka.* **218** quae[2]] qui *Ct*; q{uia} *Ap Pb*. | per] om. *Vf*. **219** exitum] xexitum *Af*. **220** non] om. *Af To Va*.

V prosa iv

(OHG) *Vh* | perfectiones *Ec Ga Mh Na Px* | qualitates *Pq* | nominatiuus pluralis *Ps* | genitiuus casus *Pb*.

AD CERTUM: ad necessarium *Af*.
COGANTUR: compellant *Af* | compellantur *Vf* | fiunt *Ap*.
EUENTUM: nihil *Ck Ge*.

7. Etenim positionis gratia, ut quid consequatur aduertas, statuamus nullam esse praescientiam.

POSITIONIS GRATIA: dicamus *Pb Pn* | pro exemplo *Ck Ge Pb* | exempli causa *Af Ec Ga Ka Lf Mh Na Pm Va Vf Vh* | exempli gratia *Ka Pq* | uerbi gratia *Kr Pd* | exemplum ponendo *Ct Eb Ec Ed Ka Lh Mh Pp Px Vh* | per gratiam exempli *Ap* | Verbi gratia dicamus argumentando, non tamen affirmando. *Ap Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps Va* | Vt uerbi gratia exemplum ponamus id quod non est; ut uerbi gratia dicamus, sed non affirmando. *Af Ct Kc Lh Mg Mj Oa Ta To Vf.*
POSITIONIS: propositionis *On* | constitutionis *Af Cg Ct Lh Mf Mg Mj Mo Oa Pp Ta To Vf* | constructionis *Kc* | originis *Vb* | primae rationis *Af*.
GRATIA: causa *Eb Ed Lb* | ex *On* | cum *Lf.*
QUID: quis exitus, uzgang (OHG) *Lf* | quid ineptiae *On* | quid stultitiae noscatur *On*.
CONSEQUATUR: consequens sit *Pd* | conueniat huic rationi *Ga Ka Mh Na Vh*.
ADUERTAS: intendas *Lb* | intellegas *Ct Ka Lf Lh Mb Mh Va Vb Vh* | ut intellegas *Pb* | quod intellegas *Fd* | intellegas quid modo dicimus *Ap*.
STATUAMUS: dicamus *Ec Vb* | definiamus *Ka Lf* | disponamus *Ec Ka Lf* | sed non adfirmando *Ap Ck Ge Pb Pn Ps* | Et hoc uerbi gratia argumentando dicamus, non affirmando. *Va*.
NULLAM: aliquid uel nihil *Pn*.
ESSE: praescientiam *Af.*
PRAESCIENTIAM: in deo *Cg Ck Er Fd Ge Pc Pk Pn Pp Pq Ps Va* | quia deus praeuidet omnia futura, ut nullo modo cogantur *Ck Ge Pb Ps*.

8. Num igitur, quantum ad hoc attinet, quae ex arbitrio ueniunt ad necessitatem cogantur? – Minime.

NUM: utrum *Vb*.
QUANTUM AD HOC ATTINET: ad istam rationem *Ec* | ad istam rationem pertinet *Ga Ka Mh Na Vh* | quantum pertinet ad hoc stultitiae dictum *On* | si praescientia nulla est *Fd* | ut praescientia non sit *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mf Mg Mj Pb Pc Pk Pn Pp Ps Ta To Va Vf* | homini concessum est noscere de hoc *Vh* | quod nullam dicimus esse praescientiam *Ec Ed Lf Pm* | (...) habent (...)ab eo uenire (...)tia. sc· non *Lf* | ut aliquid ponatur per quod monstrentur *Pd*.
ATTINET: pertinet *Lf Vb*.

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235 exemplum] exemplo *Pp.* **236** Verbi] ut uerbis *Er*; ut uerbi *Pc Pq Va*. | Verbi gratia] om. *Ap*; exempli causa *Fd.* | dicamus] om. *Er*; ponamus *Fd*. | non tamen] sed non *Ap*; con tamen *Er*; non *Va.* | non…affirmando] om. *Pq*. **237** uerbi] om. *Ct Kc Mj Oa*. | exemplum] exempli *Ct Kc Mj Oa Vf.* | id] id est *Af Lh Mg Ta*; modo id *Vf;* om. *Mj*. | non] om. *Af*. **238** sed] si *Ct Oa*. **240** rationis] om. *Er*; ponamus *Fd*. **252** quia] qua *Ps*. **262** praescientia] praescientiam *Er*; praesciento *Cg*. **264** dicimus] d{omi}n{u}s *Ed.*

V prosa iv

QUAE EX ARBITRIO UENIUNT: illa iura rerum *On* | In illis, quae libero arbitrio ueniunt, nulla est necessitas, quia uoluntarios exitus habent. (*Af*) *Lh Pq Ta Va*.
QUAE: ea *Va*.
COGANTUR (< COGUNTUR *Ap*): fiant *Ap*.
MINIME: responsio *Mj* | Respondit ipsa sibi ipsi *Lf* | Verbi gratia dicamus argumentando non tamen affirmando. *Ap*.

9. Statuamus iterum esse, sed nihil rebus necessitatis iniungere; manebit, ut opinor, eadem uoluntatis integra atque absoluta libertas.

STATUAMUS: dicamus *Ga Ka Lf Mh Na Px Vh*.
ITERUM ESSE: ad necessitate cogi quae ex arbitrio ueniunt *On*.
ESSE: prouidentiam *Af Lf* | praescientiam *Af Ap Cg Ct Ec Ed Fd Ga Ka Kc La Lb Mf Mg Mh Mj Na Pc Pk Pn Pp Ta To Vb Vh Lh*(2x) | praesentiam *Px Vf* | praescientiam in deo *Ap Ck Er Ge Pb Pn Pq Ps*.
SED NIHIL – INIUNGERE: quia deus praeuidet omnia futura, ut nullo modo cogantur *Af Ap Ct Fd Kc Lh Mg Mj Pn Pp Ta To Va Vf*.
SED NIHIL: cogit *Pp*.
REBUS: futuris *Ec Ka Lf On*.
NECESSITATIS: ut eueniant *Lf*.
INIUNGERE: imponere *Cg Ck Ge On* | inferre *Fd Kr* | si hoc est *Lb* | Et hoc uerbi gratia dicit. *Ap Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps*.
OPINOR: haesito *Vb* | estimo *Lf Pp* | arbitror *Af*.
UOLUNTATIS: proprie *On* | prouidentiae *Lf*.
INTEGRA: sospes *Fd*.
ABSOLUTA: perfecta *Ap Cg Ck Ec Ga Ge Ka Mh Mj Na Pb Pn Ps Vh* | integra *Pd*.
LIBERTAS: per se nihil necessitatis iniungens *Ec* | (...)hil necessitatis rebus (...)ens *Lf*.

10. Sed praescientia, inquies, tametsi futuris eueniendi necessitas non est, signum tamen est necessario ea esse uentura.

PRAESCIENTIA (< PRAESENTIA *Ck*): per *Ck* | Haec apertius atque clarius in fine libri manifestabit, dicendo haec si ad diuinam notitiam referantur necessaria, si per se considerentur, necessitatis esse nexibus absoluto et reliqua. *Ap Ck Ge Ps*.
INQUIES: forsitan *Lf* | dices tu *Pp* | dices *Cg Fd Vb* | respondebis *Er Fd Mg* | respondebimus *Vd* | respondes mihi *Ap Ck Ge Pb Pk Pn Pp Pq Ps* | respondebis mihi *Af Ct Kc Lh Mj Oa Ta Va Vf* | responde mihi *Pc* | Iterum personam Boetii suscipit philosophia, quasi sibi repugnantis. *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Lh Mg Mj Oa Pb Pc Pk Pn Pp Pq Ps Pt St Ta Va Vd Vf*.
TAMETSI: licet *On* | quamuis *Lf Pb Va Vh*.
FUTURIS: rebus *Ec Fd Ka Lf Lh On To Vf*.
EST: sit *Lf*.

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268 uoluntarios] uoluntarius *Af*. **280** praescientiam] praescientia *Cg*. **283** quia] qua *Kc*; quia ita *Lh Ta Va*. | futura] om. *Mj*; futura ita *Fd*; uentura *Va*. **284** cogantur] cogantur necessitate *Va*. **289** gratia] om. *Er*. **301** apertius] aptius *Ge*. **306** Iterum] item *Mg*. | personam] pesonam *Pn*; persona *Pt*. **307** philosophia] ipsa philosophia *Ap Ck Er Ge Pb Pc Pk Pn Ps Va*. | quasi] quia *Af*. | sibi] uerbi *Lh Ta*. | repugnantis] repugnantes *Oa*; repugnanti *Pc Pk Pq Va*.

V prosa iv

SIGNUM: imago *Eb Ec Ed Ga Ka Lh Mh Na Pp Px Vh* | figura *Eb Ec Ed Ga Ka Lh Mh Mj Na Vh* | ipsa praescientia *On* | bouhhan (OHG) *Lf.*
NECESSARIO: pro *Ec Ga* | ineuitabiliter *Af Ap Cg Ck Er Fd Ge Mj Pb Pc Pk Pn Pq Ps.*
EA ESSE UENTURA: sed praesciuntur *Fd* | quae praesciuntur *Af Mj Pt Va* | quae praesciuntur ineuitabiliter *Ap Ck Fd Ge Kc Lh Mg Pb Pn Pp Ps Pt Ta To Vf.*
UENTURA: futura *Cg* | quae futura sunt *Lf.*

11. Hoc igitur modo, etiam si praecognitio non fuisset, necessarios futurorum exitus esse constaret; omne etenim signum tantum quid sit ostendit, non uero efficit quod designat.

HOC IGITUR MODO: quo intellegis tu (*Ga*) *Mh Na Vh* | quae intellegis *Ka* | quae tu intellegis *Ec* | quo istud dicis *Pq* | Hic concludit quod superius dicit statu. *Ps* | si praescientia signum est *Eb Ec Ed Ka Lf Pm.*
HOC: uidelicet *Ps.*
MODO: tantummodo *Eb Ec Ed Ka Lf Pm.*
ETIAM: quamuis *Lf Vh.*
SI PRAECOGNITIO NON FUISSET: Si praecognitio non fuisset, aliquem tamen exitum habere debuisset. *Eb Ed.*
PRAECOGNITIO: prouidentia *Ap Ck Ge Lf Pb Pn Ps* | praescientia *Cg Ec Fd Ka Lh* | praescientia dei *Pd* | cum omnia praescit *Va.*
NECESSARIOS: tamen *Eb.*
EXITUS: euentus *Cg Ck Ge* | fines *Lb Mb Pp* | terminos *Pp* | qualitates *Pq* | uzgang (OHG) *Lf.*
CONSTARET: conueniret *Ap* | maneret *Lb* | manifestum esset *Ec Ga Ka Kr Lf Mh Na Vh.*
SIGNUM: nomen *To* | figura *Ga Na* | alicuius rei *Cg Ck Ge.*
TANTUM: tamen *Ps.*
QUID SIT: figuram *Mh Va* | suam figuram *Ed Mj* | suam naturam *Vh* | illa res, quam ostendit *Go* | quod designat (*Lf*) *To* | figuram ostendit, non ueritatem corporis *Ec Ed Ka Lf Pm.*
OSTENDIT: per necessitatem *Ec Ka Lh.*
EFFICIT: perficit *Ap Cg Ck Ge Ps Vb* | ueritatem corporis *Pd* | ueritatem corporis, quia aliud est expressa figura in caera et aliud ipsum corpus, quod designat (*Eb*) *Ec Ed Ga Ka Lh Mh Na Pp Px Va Vh* | sed necesse est euenire ipsam rem, quam signum demonstrat *Va.*
DESIGNAT: zeihhanit (OHG) *Lf* | Vt uerbi gratia: cum scribo terram, ostendo elementum ·i· terram per litteras, non tamen ipsae litterae sunt elementum. Litterae enim sunt signum signi ·i· uocis. Vox uero signum est rei. Si uero res non

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316 quae[2]] om. *Lh.* **326** si] «...» *Eb.* **331** aliquem] illi quem *Eb.* **343** figuram] figura *Ec.* **346** ueritatem[2]] uirtutem *Px.* **347** quia] qui *Px.* | aliud[1]] alius *Ka.* | expressa] expressura *Ec Ga.* | figura] figurae *Ec.* | in caera] om. *Ga Mh Na.* | et] om. *Pp.* | aliud[2]] aliud est *Ec Ka.* ipsum] uaerum *Pp.* **350** Vt] om. *Ct Fd Kc Mg Mj Oa Pt To Vd.* | uerbi gratia] om. *St.* | cum scribo] om. *Vf.* | terram] terra *Af Pp St To.* **351** litteras] litteram *Fd.* | tamen] tantum *Ta*; om. *Fd Pt.* | litterae] littorem *Fd.* | sunt] sed *Ap Ck Ct Ge Oa Ps*; \s{unt}/ *Pb.* | elementum[2]] elementa *Pp.* **352** enim] om. *Pp*; autem *Ta.* | signum[1]] signum est *Ck Ge.* | ·i·] om. *Af*; uel *Pt.* | uocis] uotis *Ck Ge.* | uero[1]] enim *St Vd.* | est rei] om. *Ck Ge*; \est rei/ *Ps.*

est, nec nomen; itaque si nomen est, necesse est ut aliquid sit ei subiectum. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta To Vd Vf* | ut si audis sonare litua, intellegis ea indicare bellum, non facere *Lf* | Nauis ostendit quia nauis sit quae uidetur. Non autem ipsum signum nauem efficit. *Pd*.

12. Quare demonstrandum prius est nihil non ex necessitate contingere, ut praenotionem signum esse huius necessitatis appareat; alioquin si haec nulla est, ne illa quidem eius rei signum poterit esse quae non est.

QUARE: de *Mj* | ideo *Ap Pb* | idcirco *Lf* | sicuti argumentaris *Pc Pp Pq* | sicut tu argumentaris *Ap Ck Er Ge Pb Pk Pn Ps Va* | antequam de praescientiae simplicitate dicamus *Fd Pt*.
DEMONSTRANDUM: tibi *Lf* | a te *Ec Lh*.
PRIUS EST: Multa quippe sunt quae non fiunt. *Pd*.
NIHIL NON: aliquid *Af Ec Ka* | sed aliquid *Ap Cg Ck Ct Fd Ge Kc Lh Mg Mj Pp Ta Vf* | quin *Vh* | omne *Ec Ed Pm* | omne quod est *Lf* | nisi per necessitatem *Ed Ga Mh Na Pd Px Vh Va* | litotes *Ap Pb Pn Ps* | litotes figura *Vf* | Litotes figura est. *Af Ct Fd Kc Lh Mg Mj Pp Ta* | Litotes est figura, dum duo negatiua unum affirmant. *Ap Pb*.
EX NECESSITATE: aliqua *Vh* | sed ex arbitrio *Ck Er Ge Pb Pn Ps* | per necessitatem *Pp* | ut solis ortus et occasus, hominum ortus et occasus, arbor *Pd* | Necesse est cuncta ex prouidentia dei euenire. *Lf* | quia quantum ad prouidentiam pertinet, quasi quaedam necessitas est futuris rebus, quia aliter non possunt deflecti nisi si(c) prouisa sunt. Quantum uero ad arbitrium null{a} necessitas quoquo modo sint. *Lh*.
CONTINGERE: euenire *Lb* | contingere (!) *Ap* | Sicut sunt illa quae ex arbitrio ueniunt. *Af Ap Ck Ct Ge Kc Lh Mg Mj Pb Pn Pp Ps To Vf*.
PRAENOTIONEM: dei *Vh* | praescientiam *Cg Ck Eb Ec Fd Ge* | prouidentiam *Ec Ka Lf Mh Vb* | praecognitionem *To* | nisi *Mj* | recognitio *Lb*.
SIGNUM – APPAREAT: (...) non habent necess(...) *Lf* | non facit tamen ipsam necessitatem *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Pb Pn Pp Ps Ta To Vf*.
NECESSITATIS: naturalis *Pd* | futurorum *Vh*.
APPAREAT: ostendat *Cg* | manifestum sit *To*.
ALIOQUIN: porro *Vb* | aliter *Ct To*.
SI HAEC NULLA EST: alioquin *Ck Ps* | necessitas *Af Ap Cg Ck Ct Ec Ed Er Ga Ge Ka Kc La Lf Lh Mf Mg Mh Mj Na On Pb Pc Pd Pk Pm Pn Pp Ps Ta To Vb Vf Vh* | necessitas existendi *Pd* | necessitas in rebus *Va* | Quasi dicat necessitas est, sed non est ex praescientia dei, quia si necessitas rerum non esset, praescientia non (?) esset signum eius. *Pd*.
NULLA: nihil *Ap Pb Pn*.
ILLA: praenotio *Af Ap Ck Ct Ec Ed Er Fd Ga Ge Ka Kc Lf Lh Mf Mg Mh* (2x) *Mj Na Pb Pc Pk Pm Pn Pp Ps Ta To Va Vf Vh* | praescientia dei *Pd*.
EIUS REI: necessitatis *Af Ap Ck Ct Ec Ed Fd Ge Ka Kc Lf Lh Mf Mg Mj Pb Pm Pn Pp Ps Ta To Va Vf*.

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353 nec…si] om. *Vd.* | est[2]] est tamen *Vd.* | est[3]] om. *Ck Ge Pb Pn Ps To Vd.* | ei subiectum] om. *Fd Pt.* | subiectum] benedictum *Oa*; subiectum. Litterae enim sunt signa uerborum et tamen non efficiunt uoce. *Vf.* **364** antequam] numquam *Fd.* **379** sunt] om. *Mg To.* | illa] ille *Mg.* quae] om. *Ps*; \que/ *Ap.* | quae…arbitrio] om. *Pb.* | ex] absque *Af Ct Kc Mg Mj Pp To Vf.* **380** ueniunt] conueniunt *Vf.* **383** ipsam] ipsa *Af Ct.* **396** necessitatis] necessitas *Fd.*

13. Iam uero probationem firma ratione subnixam constat non ex signis neque petitis extrinsecus argumentis sed ex conuenientibus necessariisque causis esse ducendam.

PROBATIONEM: esse *Ap Pb* | hanc *Eb Ed Ga Mh Mj Na Vh* | prouidentiam *Vb* | de prouidentia *Ec Ka Lf Mh* | huius necessitatis naturalis *Pd*.
FIRMA: firmata *Px*.
SUBNIXAM: fulcitam *Cg Ck Ge* | roboratam *Ap Cg Ck Ge Lf* | firmatam *Ec Ga Ka Lf Mh Na* | firmatum *Vh* | submissam *Ap Pn Vb* | suffultam *Ed* | subiunctam *Vb*.
CONSTAT: manifestum *Cg* | manifestum est *Ck Ge* | certum est *Fd Lf*.
NON EX SIGNIS –ARGUMENTIS: cum terrenis rebus non quaerunt prouidentiam *Ga Mh Na Vh* | ex praescientia *Pd* | non ex comparationibus *Cg Ck Er Fd Ge Pk Pp Pq Ps* | non ex parationibus *Ap Pb Pn* | Omnis res, quae firmam habet probationem ex se ipsa et necessariis sibi causis, debet tractari. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta To Vf* | Sicut sensus et imaginatio non perueniunt ad rationem, sic nec ratio pertingit ad intellectum diuinum, in quo et praescientia dei et liberum arbitrium plane intueri potest, sed in ratione humana non plene res quae intellegitur, non ex sua sed ex capacitate intellegentis accipitur, non nihil ex necessitate in creaturis propter hominem, in hominibus uero non necessitate, neque petitis extrinsecus argumentis sed ex conuenientibus ·i· sibi aptis, sicut et de praescientia ad liberum arbitrium, et de libero arbitrio ad praescientiam. Abusiue praescientiam in deo dicimus, cum praescientia sit de futuris scientia, non enim praescit deus secundum se quia sicut nihil ei praeteritum sic nihil est futurum, sed secundum nos quasi praescire dicitur, qui praeterito et futuro mouemur. *Kr*.
NON EX SIGNIS: subnixam *Ap*.
SIGNIS: indiciis *Va* | comparationibus *Va* | bouhhanom (OHG) *Lf*.
PETITIS: desideratis *Vb* | sumptis *Eb Ec Ed Ga Ka Lf Lh Mh Mj Na Pd Pm Va Vh* | requisitis *Lb*.
EXTRINSECUS: aliunde ductis *Fd*.
ARGUMENTIS: ex *Fd Lf* | non ex comparationibus *Ck Pc*.
SED EX CONUENIENTIBUS: ex natura ineuitabili *Pd* | Duabus necessitatibus propositis in una eademque re ad inuicem contrariis facilius ueritas commendatur *Eb Ec Ed Ga Ka Lh Mh Mj Na Pd Pp Px Va Vh*.
CONUENIENTIBUS: congruis *Lf* | terrenis *Ec* | cum terrenis *Ka* | propriis et competentibus sibi rebus *Va* | gilimpflihem (OHG) *Lf*.
NECESSARIISQUE: argumentariis *Ct*.
DUCENDAM (DICENDAM *Pq*): ducendam *Pq* | tractandam *Af Ap Cg Ck Ct Ec Ed Er Fd Ge Ka Kc Lh Mf Mg Mh Mj Mo Oa Pb Pc Pd Pn Pp Ps Pt Ta To Va Vf Vh* | intellegendam *Ec Ka Mh Na Vh* | regendam *Ec Ed Ka Lh Mh Vh* | arbitrandam *Lf* | probationem *Lf* | firmandam *Ed Va Vh* | confirmandam *Mh*.

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411 ex[2]] om. *Er.* **412** Omnis] omnis enim *Fd Pt.* | res] om. *Ct Oa*. | firmam] formam *Ap Pb*; firmem *Fd.* **413** ex se] exe *Pp*. | et] ex *Pp.* | tractari] tractarum *Fd.* **431** Duabus] in duabus *Mj*; quia duabus *Px.* **432** propositis] propositi *Vh.* | una] unam *Pp.* | eademque] eandemque *Pp*. re] rem *Pp*. | ueritas] uertas *Px*. | commendatur] commemoratur *Pd.*

V prosa iv

14. Sed qui fieri potest ut ea non proueniant quae futura esse prouidentur? Quasi uero nos ea quae prouidentia futura esse praenoscit non esse euentura credamus ac non illud potius arbitremur, licet eueniant, nihil tamen ut euenirent sui natura necessitatis habuisse.

SED: hucusque ex persona obicientis, hinc philosophia *Ap Cg Ck* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Ps Pt Va*.
QUI: quomodo *Af Ap Ck Ec Ed Er Fd Ga Ge Ka Kc Lb Lf Lh Mb Mg Mh Mj Na Pb Pd Pn Pp Pq Ps Ta Va Vb Vf* | qui pro quomodo *Pd* | quemadmodum *On* | inquies *Eb*.
NON PROUENIANT: nulla ratione potest fieri *Pd* | contingant *Lf*.
PROUIDENTUR (PRAEUIDENTUR *Ap Ck Pb Ps*): prouidentur *Ap Ck Pb Ps* | prouidetur *Pn* | praeuidentur *Ge* | a prouidentia *Af* | de prouidentia *Lf*.
QUASI UERO: argumentaris *Mj On Pp Pq* | ita argumentaris *Af Ap Cg Ck* (2x) *Er Fd Ge Kc Lh Mg Pc Pk Ps Ta To Va Vf* | ita aiunt *St* | pro etiam hoc ita dicitur *Pd* | propositio ornatiua *On* | ornatiua coniunctio *Ct Mh Pd Px Vh* | ordinatiua coniunctio *Ec Ka Lh Va* | ornatiua locutio nunc est *Mj* | coniunctio *Ed*.
PROUIDENTIA: dei *Mf* | diuina *Pn* | deus ipse *Ec Ka*.
CREDAMUS: quae non facimus *Ka* | quod non facimus *Ec Lf*.
AC NON ILLUD: quasi *Ap Pb Vh* | ita argumentaris *Ap*.
ILLUD: diz (OHG) *Lf*.
POTIUS: certius *Ap Ck Ge Pb Pn Ps* | melius *Lf* | quam hoc *Lf*.
ARBITREMUR: ita esse *Pd* | quod uerum est *Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va*.
EUENIANT: quae prouidentur futura *Eb Ec Ed Ka Pm* | quae prouidentur futura a prouidentia *Lf* | multa ut quiescere, mouere, stare, surgere, sed sunt uoluntarii exitus rerum *Pd* | quoniam diuina prouidentia nullam necessitatem infert, ut eueniant *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps Pt Va*.
TAMEN: dico *Vh*.
EUENIRENT: contingerent *Ka* | futura *Lf*.
SUI: propria *Eb Ed Mh Mj Na Vh* | de se *Lb* | sua *Lf*.
NATURA: in *Ap Ck Ge Lh On Pn* | ex *Ec Lf*.
NECESSITATIS: Noster usus non infert illis necessitatem, ut sint. *Ec Ka Lh* | Sed ex prouidentia necessitatem eueniendi habent. *Ec Ka Lf* | (...)necessitate suae (...)ant fut{uram} *Lf*.
HABUISSE: non habebat *Lb.*

15. Quod hinc facile perpendas licebit: Plura etenim dum fiunt subiecta oculis intuemur, ut ea quae in quadrigis moderandis atque flectendis facere spectantur aurigae, atque ad hunc modum cetera.

HINC: de sequentibus *Lf* | post hac *Vh* | ab isto loco *Vf* | ex hoc quod dicam *To*.
PERPENDAS: ut *Ap Lf Pb Pn* | iudices *Vb* | probes *Pp* | intellegas *Af Ec Ka Lf Lh* | perpensas *Ec Ka Lh* | ut extimes *Lb* | estimes, aeques, consideres *Ka* | estimas, aequas, estimas, consideras *Lh*.

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448 persona] persona Boetii *Va*. | hinc] ab hinc *Va*. **469** diuina] diuinam *Er*. | nullam] nulli *Er*. necessitatem] necessitate *Er Fd*; uim *Va*. | infert] infere *Er*; profert *Cg*; infert \rebus/ *Ck*. **470** eueniant] eueniat *Cg*; eueniant quae uentura sunt *Pp*. **475** usus] *sic Ec Ka Lh.*

LICEBIT: clarebit *Pd* | concedetur *Ct* | te scire *Ap* | edicere in posterum *On* | licitum est *Lf* | aliter liquebit *On*.
PLURA: multa *Vb*.
DUM: pro quandiu *Vb*.
DUM FIUNT: in praesentiarum *Ap Ck Er Fd Ge Kc Lh Mg Mj Pb Pn Pp Pq Ps Ta To Vf* | in praescientiarum *Af* | in praesentia *Mj* | in praesenti *Va* | in praesentia rerum *Ct* | in praesentia nostra *Pp* | in praesentia nostri *Cg Pc Pk*.
SUBIECTA OCULIS: nostris *Ed Mh Na Px Va Vh* | ante oculos *Ec Ed Pm* | ante oculos nostros *Lf* | subposita nostra uisibus *Fd* | quia oculos iacimus in eis *Pd* | subposita nostro intuitu, quia intuitus iacimus in eis *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Va*.
INTUEMUR: uidemus *Af*.
UT EA: sunt *Ap Eb Ec Ed Lf Mh Na Pb Pm Pn Pq Ps Px St Va Vb Vh* | sicut *Lf On* | sicut illa *Cg Ck Ge* |
QUADRIGIS: curribus *Lf*.
MODERANDIS: gubernandis *Cg Ck Ge Pp* | regendis *Ec Ka* | disciplinabiliter regendis *Af Ap Ck Ct Ge Kc Lh Mg Pb Pn Pp Ps Vf* | disciplinaliter regendis *Mf Mj Ta To* | temperatores curruum *Va* | ut sit eorum cursus temperatus uel uehemens *Eb Ed Ka* (*Lf*) *Pm* | Aurigam prouidentiae futura comparat quadrigis. *Ka* (*Lf*).
FLECTENDIS: [h]abenis *Pd* | conuertendis *Ec Ka* | ad dexteram uel sinistram *Eb Ec Ed Lf Pm*.
SPECTANTUR (SPECTANT *Mo*): considerant *Mo* | considerantur *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mf Mg Mj Oa Pb Pk Pn Pp Pq Ps Ta To Va Vf* | inspiciuntur *Ec Ga Ka Mh Na Px Vh* | uidentur *Lf On* | uidentur a quibuslibet *Fd* | Spectari est cum admiratione intueri. *Pn* | Spectari est cum admiratione intueri. Hinc spectacula sunt dicta, quae populo admirationem praebent. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Ps St Ta Vd Vf*.
AURIGAE: temperatores curruum *Ap Ck Er Fd Ge Pb Pd Pk Pn Pp Ps* | gubernatores curruum *Af* | Sicut auriga, dum intuetur currum, non impellit eum ad currendum, sic diuina praescientia non impellit ea, quae uentura sunt. Sic intellegendum est de reliquis. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Va* | Sicut qui aspiciunt currentes quadrigas, non tamen aliquid uelocitatis eis aut addunt aut demunt, sic diuina praescientia non impellit ea, quae futura sunt, et tamen omnia quasi praesentia cernit. *Af Ap Ck Ct Fd Ge Go Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta To Vd Vf*.
MODUM: quadrigarum *Lf*.

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498 nostro] uero *Pq*. | intuitus] intuitum *Er Pc Pk Pp Pq Va*; intus *Ge*. | iacimus] facimus *Pc*; iacit nos *Ap Ck Ge Pb Pn Ps*. | eis] ea *Pq*. **514** Spectari] spectare *Mg*. | est] om. *Kc*; dicimus *Mj*. | admiratione[2]] mira ratione *Mj*. | intueri[2]] intueri intueri in spectaculo *St*. | spectacula] spectaculum *Oa*; specula *Af Fd*. **515** praebent] praebebant *St*. **517** temperatores] temptatores *Ap Pb*. | curruum] currium *Pk*. **518** intuetur] intuitur *Pc*. | non] om. *Pq*. | impellit] impendit *Er*. **519** sic] ita *Pp*. | non] om. *Pq*. | impellit] impelli *Pk*. | uentura] futura *Va*. | sunt] om. *Pc*; sunt et tamen omnia in praescientia eius sunt *Va*. **520** est] om. *Ap Er Pb Pc Pk Pn Pq Va*. | de reliquis] reliqui *Pq*. | Sicut] sicut aurigae *Fd Pt*; sunt *Vd*; porro sicut *St*. **521** aspiciunt] conspiciunt *Ap Ck Ge Pb Pn Ps*; admiratur *St*. | currentes] spectantes *St*. | aliquid] aliqui *Go*. eis] om. *Vf*; eius *Fd Go Kc Mg Oa Pt Vd*. | aut[1]] om. *Mj*. **522** demunt] minuunt *Mj*; adimunt *Fd Pt*. | praescientia] praesentia *Mj*. | non…523 praesentia] om. *Fd Mg*. **523** praesentia] praescientia *Go Pt*. | cernit] cernat *Ap Ck Ge Pb Pn Ps*; cernit. Sic (si *Fd*) intellegendum est de reliquis. *Fd Mg Pt*.

CETERA: sunt *St* | intende *Ap Ck Er Fd Ge Lh Pb Pn Pq Ps* | intellege *Af* | compara *Ec Ka Lf Pp* | multa alia *Pd* | innumerabilia quae faciunt homines *Lf*.

16. Num igitur quicquam illorum ita fieri necessitas ulla compellit? – Minime; frustra enim esset artis effectus si omnia coacta mouerentur.

NUM – FIERI: Noster uisus non infert illis necessitatem ut sint. *Eb Ec Ed Ga Ka Mh Na On Pd Va Vh* | Noster uisus non infert necessitatem ut sint, similiter prouidentia non cogit euenire futura. *Vh*.
ILLORUM: quae uidentur *Ck Ge Pb Pc Pk Pn Pp Pq Ps Va* | quae uidetur *Er* | quae uidentur modo *Ap* | quae aguntur ab aurigis *Cg* | q{uod} prouidentur *Fd*.
ITA FIERI: uisus *Pd*.
NECESSITAS: ipsarum rerum *On* | suae naturae *Ec Ka Lf* | ut de necessitate naturae suae fiere(...) *Lf*.
MINIME: inquam *Ps* | poeta *Wa* | responsio *Mj* | illa *Lf* | uera conclusio *Cg Pq* | Si omnia ex necessitate eueni(...) per quid laboraret artifex suo artificio perficere. *Lf*.
FRUSTRA: inutiliter *Vf* | in uanum *Af* | inaniter *Va*.
ENIM: quia *Ec Ka*.
ESSET: inquit *Ps*.
EFFECTUS: actus *Ck Ge Pn Ps* | opus *To* | peritia *Ct* | perfectio *Pp* | gifrumida (OHG) *Lf* | operatio *Af Fd Pb* | operatio disciplinae *Ec Ka* | alicuius disciplinae operatio *Va*.
COACTA: compulsa *Af Vb* | constricta *Lb* | impulsa *Ct* | uentilata *Kr* | impulsione *Fd* | disciplina *Ga Mh Na Vh* | necessitate *Vf* | cum necessitate *Ec Ga Ka Mh Na Vh* | ex necessitate *Lf* | cernentis intuitu *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Va* | uisu intuentis *Cg* | quodam impulsu *On*.
MOUERENTUR: agerentur *Vb*.

17. Quae igitur cum fiunt carent exsistendi necessitate eadem prius quam fiant sine necessitate futura sunt.

QUAE IGITUR CUM FIUNT: sunt res *Pp* | uera conclusio *Af Ck Ct Fd Ge Kc Lh Mg Pc Pk Pn Pp Ps Ta To Va Vf* | uera conclusione *Ap Pb* | uera est conclusio *Mj*.
QUAE: quadrigae *Lf*.
FIUNT: in praesenti *To*.
CARENT EXSISTENDI NECESSITATE: quia nullus cogit ea in praesenti fieri *Af Ct Fd Kc Lh Mg Pp Ta Vf* | Arbitrio enim illius, a quo mouentur, fiunt, non necessitate uidentium. Modo necessitatem excusat, ut aliquid ualeat liberum arbitrium. *Va*.
EXSISTENDI: uiuendi *Vb* | manendi *Pp Vb* | permanendi *Lb* | fiendi *Lf* | ut fiant *Ec Ka Lf* | ut existant *Fd Va*.
NECESSITATE (1): naturae *Ec Ka Lf*.
CARENT: in se *On*.
EADEM: causae *Vb* | tamen *Pp*.
NECESSITATE (2): potestate *Ap*.
FUTURA SUNT: quia sine necessitate fut{...} sunt *Lf* | (...) artificio eueniunt *Lf*.

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533 Noster] om. *Ec Ka*; quia noster *Pd*. | uisus] uisus est *Pd.* | illis] eis *Va*. | necessitatem] uim *Va*. **551** intuitu] intuitus *Pp.*

18. Quare sunt quaedam euentura quorum exitus ab omni necessitate sit absolutus.

QUARE: ideo *Ap Pb Pn To* | de *Mj*.
EUENTURA: ut in quadrigis *Ec Ka Lf Pp*.
QUORUM: ut quadrigarum *Lf*.
EXITUS: finis *Cg Ck Fd Ge Lf Pp To* | completio *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Pd Pk Pp Pq Ps Ta Va* | complectio *Mg Pb Pn Vf* | complexio *Mj Pc* | perfectio *Ec Ga Mh Na Vh* | perfectio euentus *Ka* | consummatio *Fd* | frumida (OHG) *Vh* | completio conclusionis *To*.
AB OMNI NECESSITATE: naturae *Ec Lf*.
ABSOLUTUS: completio *Ck Ge Ps* | complectio *Pb* | expletio *Ap* | liber *Ec Ka Ps Vb* | disiunctus *Ct* | securus *Ka* | id ipsum tamen diuina scientia intuetur *Fd Pt* | Quia ex necessitate naturae (...) sine necessitate fini(...) ita de futuris quia neces(...) eueniendi habent de(...) *Lf* | Haec sunt mala quae ueniunt per liberum arbitrium. *Ap*.

19. Nam illud quidem nullum arbitror esse dicturum, quod quae nunc fiunt prius quam fierent euentura non fuerint. Haec igitur etiam praecognita liberos habent euentus.

NULLUM: nihil *Ap Pb Pn* | hominem *Ap Ec Ka Lf Pp Pq*.
ARBITROR: dubito *Vb*.
QUAE: ea *Ap Fd Pp*.
NUNC: in praesenti *Ap Cg Ck Ge Lf*.
PRIUSQUAM FIERENT: illa *Ka* | essent praecogitata ab hominibus *Ap*.
EUENTURA NON FUERINT: non tamen ex necessitate naturae *Ec* | tamen non ex necessitate *Lf*.
NON: nisi *Lf Mj Vh*.
HAEC – EUENTUS: De libero arbitrio (*Ec*) *Ga Ka Mh Na Vh*.
HAEC IGITUR: quadrigae *Lf* | talia facta *On* | quae fiunt *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Ps Ta To Va Vc Vf* | quae fiunt nunc *Pq* | quae fiunt secundum uoluntatem, ut scribere, legere *Pd*.
PRAECOGNITA: praeuisa *Ap Ck Ge Pb Pn Ps* | a deo *Vh* | in praescientia diuina *Pp* | praescita a diuinitate *Mj* | intellecta, prouisa, praescita, in corde aurigae *Ec Ka* | in mente artificis uel (...)cord(...) *Lf*.
LIBEROS: liberum arbitrium *Cg* | liberos a necessitate, utrum fiant nec ne *Ka* | absolutos a necessitate, utrum fiant *Ec* | absolutos a necessitate, utrum fiant nec ne ·i· an non *Lf*.
EUENTUS: exitus *Af Ap Ck Ct Fd Ge Kc Lh Mg Mo Pb Pn Pp Ps Ta To Vf* | exitus sine necessitate *Mj* | Non enim impedit praescientia liberum arbitrium. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Pt Va* | in nomine domini *Ap* (*Er*) *Pb Pn Pq*.

20. Nam sicut scientia praesentium rerum nihil his quae fiunt ita praescientia futurorum nihil his quae uentura sunt necessitatis importat.

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580 finis] fini *Ge.* **615** liberum arbitrium] libero arbitrii *Pt.*

V prosa iv

NAM – IMPORTAT: Omnia uentura aut necessaria sunt aut contingentia. Necessaria sunt, quae aliter esse non possunt, ut mors hominum. Contingentia autem quae euenire possunt aut non, sicuti est pluuia, ut pluat cras aut non. *Cg*.
SCIENTIA PRAESENTIUM: ut in quadrigis *Ec Ka Lf Mh*.
SCIENTIA: importat *Cc Cg Fd Lf Pk Pp Pq Ps* | portat *Ck* | imperat *Ck Er Ge Pn Ps* | affert *Vf*.
NIHIL HIS QUAE FIUNT: necessitatis *Ap Cc Cg Ck Er Fd Ge Lf Pb Pk Pn Pp Ps Va Vf* | necessitas *Pq* | ut fiant *Ec Ka Lf* | quin potius ex prouidentia, quam natura uentura sint *Ec Ka Lf*.
HIS (1): rebus *Pb*.
FIUNT: in praesenti *Lf*.
PRAESCIENTIA: dei *Va*.
HIS QUAE – IMPORTAT: personam obicientis an repugnantis *Va* | Iterum personam obicientis ac repugnantis assumit. *Ap Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps* | Iterum personam Boetii dubitantis ac repugnantis assumit. *Af Ct Fd Kc Lh Mg Mj Ta To Vf*.
HIS (2): rebus *Pb*.
NECESSITATIS: potestatis *Ap* | naturae *Ec Lf*.
IMPORTAT: imponit *Vb* | ingerit *Mj* | inducat *Ps* | infert *Ap Pd* | immittit *On* | brengit (OHG) *Lf* | ut fiant *On*.

21. Sed hoc, inquis, ipsum dubitatur an earum rerum quae necessarios exitus non habent ulla possit esse praenotio.

SED HOC – PRAENOTIO: Falso conclusio *Pq* | ut solis ortus et occasus; pluit nunc et pluet quandoque *Pd* | manducare, bibere, dormire, uigilare *Pd*.
SED HOC – DUBITATUR: Philosophia in persona Boetii loquitur, ut dissonare illa (?) quae praesciuntur a deo, et absque necessitate eueniunt. *Vh*.
HOC: per *Pb*.
INQUIS: dicis *Ap Ck Ct Eb Ec Ed Er Ga Ge Ka Lh Mh Na Pb Pn Pq Ps Va Vb Vh* | tu *To* | tu, o Boeti *Ka* | respondes *Lf*.
DUBITATUR: forsitan *Ec Lf* | a te forsan *On* | in dubio habetur *Ec Ka*.
RERUM: ut in quadrigis *Lf*.
NECESSARIOS EXITUS: ut sunt uoluntarii exitus rerum *Pd* | quae nulla re impellente eueniunt *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vf*.
NECESSARIOS: sed liberos *Ap*.
EXITUS: completiones *Pn* | genitiuus singularis *Mh* | terminos uel fines *Ka Lh* | ut quadrigae *Lf*.
PRAENOTIO: praescientia *Ga Ka Lb Lh Mh Na Vb Vh* | praescientia dei *Lf* | praecognitio *Lh* | indic{at} quod habeant (...)tiam. alter dicit (...)e (...) mente aur(...) *Lf*.

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629 ex] om. *Ka*. | prouidentia] prouidentia dei *Lf*. | quam] quam ne cum *Ka*. | natura] necessitate *Lf*. **634** Iterum] inter *Ct*. **635** assumit] assunt *Pp*; assumit ne sit pax cum uitiis *Ck* (*Er*) *Ge Pn Pq Ps*; nescit pax cum uitiis *Ap Pb*. **636** dubitantis] om. *Lh Ta*; dubitantibus *Fd*. | ac] «...» *Lh*. **656** quae] quia *Fd Mg*. | re] res *Fd*. **657** impellente] impellere *Er*; implente *Af*. eueniunt] conueniunt *Vf*; non ueniunt *Af To*; ueniunt *Ck Ct Ge Kc Mj*.

V prosa iv

22. Dissonare etenim uidentur, putasque si praeuideantur consequi necessitatem, si necessitas desit minime praesciri, nihilque scientia compraehendi posse nisi certum.

ETENIM: re uera *Vd*.
DISSONARE: discrepare *Lf Pp Vb* | discordare *Ec Ka To* | dissentire *Ka Lh* | praescientia et liberum arbitrium *Af Ap Ck Ct Fd Ge Ka Kc Mg Mj Pb Pn Pp Ps Ta To Va Vf* | ut praenotio sit et necessitas non sit *Pq* | quae quaedam res necessarios exitus habent, quaedam non habent *Px* | quia quod quaedam res necessarios exitus habent, quidam autem non habent *Ka* | Discordare enim praescientia et liberum arbitrium uidentur. *Lh*.
PUTASQUE: tu *Ed Lh Pb Vh* | o Boeti *Ec* | id est *Lf*.
-QUE: pro quia *Vd* | et *Vh*.
PRAEUIDEANTUR: ut *Lf* | a deo *Vh* | uentura *Ec Ka* | quae futura sunt *Ap* | intelleguntur *Ec Ka* | intellegantur *Lh* | cognoscuntur *Ec Ka Lh* | in praescientia hominis *Lf* | ut quadrigae, in mente aurigae *Ec*.
CONSEQUI: falsum *Vf* | falsum est *Af Cg Ck Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pq Ps Ta Va* | quod falsum est *Ap Pp* | falsa conclusio (*Er*) *Pk Va*.
NECESSITATEM: oportet *Ck Er Fd Ge Pb Pc Pk Pn Pp Ps* | oportet ea *Ap* | putas *Ka Ps* | post quod praeuidentur *Pd* | ut eueniant *Vh*.
MINIME: iterum *Ap* | falsum est *Ck Ct Er Fd Ge Pb Pc Pk Pq Ps* | quod falsum est *Ap Pp* | falsa est hoc *To*.
PRAESCIRI: oportet *Ap* | praenosci *Ec Ka Lh*.
NIHILQUE: oportet *Ap* | putas *Ec Ps Vh* | putas tu *Pb* | id est *Ec Lf*.
SCIENTIA: a *Ap Ck Ge Pc Pk Pp Ps To Va* | diuina *Af Ap Cg Ck Ct Fd Ge Kc Lh Mg Pb Pc Pk Pn Pp Ps Ta To Va Vf* | diuina ergo *Mj* | dei *Ka* | hominis *Lf* | praescientia *Va*.
COMPRAEHENDI: adquirere *Ka Lh* | intellegi *Lf*.
POSSE: potuisse *Ap Ck Er Ge Pb Pn Pq Ps*.
NISI CERTUM: uerum *Ec Ka Vf* | hoc est uerum *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps* | uerum est *Af Fd Kc Mg To Va* | quod uerum est *Lh Mj Ta* | quod est *Ps* | ut fiant uel non *Ec Ga Mh Na Vh* | huius exitus *Ga Mh Na Vh*.
CERTUM: sunt quia quod quadam re necessarios exitus habent quidam non habent *Ec* | Omnia uel per necessitatem naturae uel absque necessitate eius uentura, a prouidentia dei dicit praesciri. *Ec Ka*.

23. Quodsi quae incerti sunt exitus ea quasi certa prouidentur, opinionis id esse caliginem non scientiae ueritatem; aliter enim ac sese res habeat arbitrari ab integritate scientiae credis esse diuersum.

QUODSI – PROUIDENTUR: si illud quod potest fieri uel non fieri, ueluti si quis dicat pluet hodie, quasi certum prouidetur, magis uidetur esse opinio, quam uera scientia *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Pb Pn Pp Ps Pt St Ta To*.

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673 praescientia] praesentia *Pp Vf*. **684** conclusio] clusio *Pk*. **698** non] non fiant *Ec*. **700** per necessitatem] pro necessitate *Ec*. **708** si[1]] om. *Mg*; sicut *Mj*. | quod] qui *Fd*. | uel] et *Mj*. | non] om. *Fd*. | fieri[2]] om. *St*. | ueluti] ut *St*. **709** dicat] dicet *Ap Pb*. | quasi] quams uis *Ta*; quamuis *Lh*. | prouidetur] pro\ui/deatur *Pt*; praeuidetur *Lh*. | magis] magis autem *Pp*. | esse] om. *Ct Oa St*. | esse…710 scientia] om. *Ta*. | opinio] < oppini *Pb*; oppini *Pn*. | uera] ueri *Fd*. **710** scientia] opinio *Af*.

V prosa iv

QUODSI: ac *Pd* | putas *Pn* | falsa conclusio *Pn Pp* | et putas tu hoc *Pb*.
QUAE: ea *Ck Fd Pp* | necessitates *Ec Ka Mh*.
INCERTI: dubii *Ka Lh*.
EXITUS: finis *Cg Ck Ge* | genitiuus *Eb Er Go On Pc Pk Pp Pq Ps* | genitiuus singularis *Ed Ka Mj Wa Vh* | apud homines *Ec Ed Ka Lf Pm*.
EA: uentura *Ec Ka*.
QUASI: filo (!) *Lf*.
CERTA PROUIDENTUR: apud deum *Ec Ed Ka Mh Pm* | apud deum futura *Lf*.
CERTA: falsa *Lh*.
PROUIDENTUR: praesciuntur *Ka Lh*.
OPINIONIS: famae *Ck Er Fd Ge Pq Ps* | rumoris *Ec Ka Lh* | estimationis *Lf Ps Vb* | falsae estimationis *Ck Ge* | falsa conclusio *Pb* | falsae opinionis *Cg* | hucusque ex persona repugnantis *Ap* (2x) *Ck Ge Mg Pb Pk Pn Pp Pq Ps*.
ESSE: putas *Ec Ed Ka La Lf Lh Pm Pq Ps To Va Vb Vh* | dicis *Ec Lh* | inquis *Pb Pn* | oportet *Ap*.
CALIGINEM: scito *On* | ignorantiam *Af Ap Cg Ck Ct Ec Ed Er Fd Ga Ge Ka Kc Lh Mg Mh Mj Na Pb Pc Pk Pm Pn Pp Pq Ps Ta To Va Vf Vh* | caecitatem *Ka Lh* | quia erras *Ec Lf*.
SCIENTIAE: prouidentiae *Ec Ka Lh*.
UERITATEM: dicentis *Vf* | arbitror *Pp* | dico *Fd Pd*.
ALITER ENIM: quam ignorantiam *Px* | quam estimari *Ec Ka* | comparatio *Lf* | si possit *Vh* | a toto *Ck*.
AC: quam *Af Ap Ba Cg Ck Ct Ec Ed Fd Ga Ge Ka Kc La Lb Lf Lh Mb Mg Mh Mj Na On Pb Pc Pd Pk Pm Pp Pq Ps Ta Va Vf Vh*.
HABEAT: aliquid *Ka* | aliquem *Pq*.
ARBITRARI: rem *Ec Ed Lf Pm* | estimare *Cg Ck Ed Er Ge On Pc Pd Pk Pq Ps Vh* | estimari *Ap Ga Ka Mh Na Pb Pn Px Va Vb* | existimare *Fd* | putare *On*.
INTEGRITATE: soliditate *Ec Ka Lh*.
SCIENTIAE: diuinae *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vf*.
CREDIS: scis *Mj*.
DIUERSUM: contrarium *Af Ct Fd Kc Lh Mg Mj Ta To Vf* | separatum *Ap* | diuisum *Pb* | uarium *Ka Lh* | missilih (OHG) *Lf* | longe positum *Vb* | remotum *Fd* | si aliter putatis quam sit *Ka* | si aliter putat quam est *Ga Mh Na Vh*.

24. Cuius erroris causa est quod omnia quae quisque nouit ex ipsorum tantum ui atque natura cognosci aestimat quae sciuntur.

CUIUS ERRORIS – QUAE SCIUNTUR: scilicet istius quod dubitas, an possit esse praenotio rerum non necessarie uenturarum, et quod putas esse caliginem opinionis incerta prouideri quasi certa *Pq* | hucusque ex persona obicientis *Er* | hucusque ex persona repugnantis *Pc*.
ERRORIS: ignorantiae *Af Ap Ck Ct Ec Er Fd Ge Ka Kc Lh Mg Mj Mo Pb Pc Pk Pn Pp Pq Ps Ta To Va Vf* | praescripti *Lf*.
CAUSA: haec *Pd* | not (OHG) *Mb* | origo *Ap Pb* | occasio *Va*.
QUOD: eo quod *Pb*.
QUISQUE: unus *Lf*.

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722 hucusque] hocusque *Ap*(1) *Pb*. **723** persona] persone *Ap*(2) *Ck Pn*; < persone *Pb*. repugnantis] obicientis *Mg*. **724** inquis] iniquus > iniquis *Pb*. **733** quam] qua *Af*.

V prosa iv

NOUIT: scit uel intellegit *Ka Lh*.
IPSORUM: rerum *Ap Pb Pn*.
TANTUM: tantummodo *Pb*.
UI: ex potentia *Cg* | ut in quadrigis *Ec*.
NATURA COGNOSCI AESTIMAT: ut si duo legant unam sententiam, diuersa modo capiunt *Pd* | uerbi gratia sicut qui duo legunt unam sententiam *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps*.
AESTIMAT: quisque *Ct* | putat *Ka Lh*.
SCIUNTUR: praenoscuntur *Ec Lh* | ab ipsis *Af Ap Cg Ck Er Fd Ge Kc Lh Mg Pb Pc Pk Pn Pp Ps Ta To Va* | ab ipso *Ct* | ex ipsis *Mj*.

25. Quod totum contra est; omne enim quod cognoscitur non secundum sui uim sed secundum cognoscentium potius comprehenditur facultatem.

QUOD TOTUM CONTRA EST: quia interius cognoscuntur magis (*Ga*) *Ka Mh Na Vh*.
TOTUM: sentiendum *Ec Ka* | intellegendum *Lf*.
CONTRA EST: error *Pp* | contrarium *Ec On Pb Pd Vh* | contra opinionem *On Pd* | contra istam *Er* | contra ipsam opinionem iustam *Ap Ck Ge Pb Pn Ps* | contra iustam opinionem *Af Ct Ka Kc Lh Mg Mj* (2x) *Pp Ta To Vf* | contra istam opinionem *Cg Fd Pk Pq* | contra hanc opinionem *Pc* | contra possibilitatem *Va*.
COGNOSCITUR: ab homine *Vh*.
SUI UIM: suae naturam *Cg Ck Ge* | suam naturam *Va* | suam ·i· eorum quae cernuntur *Lf*.
SUI: propria *Wa* | sui intellectus uel suae causae *Ec Ka*.
UIM: naturam *Ap Ec* | natura *Ka*.
SED SECUNDUM – FACULTATEM: Non ab eo quod uidetur uel quod cognoscitur intellegentia noscendi est, sed cognoscentis. *Pp.*
COGNOSCENTIUM: hominum ea inspicientium *Lf*.
COMPREHENDITUR: intellegitur *Ka Lf Lh Ps*.
FACULTATEM: capacitatem *Ap Ck Ct Fd Ge Ka Kc Mg Mj Pb Pn Pp Ps* | possibilitatem *Ka Lh Ps Vb* | captionem *Pp* | cupiditatem *Lh Ta To* | captiuitatem *Af* | naturam *Lf* | uerbi gratia si duo legant unam sententiam *Va*.

26. Nam ut hoc breui liqueat exemplo, eandem corporis rotunditatem aliter uisus aliter tactus agnoscit; ille eminus manens totum simul iactis radiis intuetur, hic uero cohaerens orbi atque coniunctus circa ipsum motus ambitum rotunditatem partibus comprehendit.

NAM UT – EXEMPLO: Verbi gratia: splendorem solis aliter cecutiens, aliter habens sanam aciem uidet et natura solis non facit, sed cernentium qualitas. Similiter prouidentia omnia prospiciens propria uirtute uidetur nobis secundum hebitudinem nostram omnia non prouideri. *St* | Verbi gratia: splendorem solis

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764 sicut] sic *Ap Pb Pn*. | qui] om. *Er.* | unam sententiam] om. *Er.* **774** quia] q{uod} *Vh*. **783** suae] om. *Ka.* **801** prospiciens] «gubernans» prospiciens *St.* **802** splendorem] slepndorem(!) *Fd*; spendorem *Pt*.

aliter cecutientes uident, aliter illi qui sanam habent aciem, et tamen hoc, ut alter acutius quidem, alter uero hebetatius cernat, natura solis non facit, sed secundum intuitum respicientium omnibus apparet. Similiter igitur cum praescientia dei omnia futura prospiciat in propria uirtute et nos propter intellectus infirmitatem attingere ad illam nullomodo possimus, uidetur nobis non posse a deo omnia prouideri, quae a nobis non prouidentur. *Ap Ck Ct* (*Fd*) *Ge Go Kc Lh Mg* (*Mj*) *Oa Pb Pn Pp Ps Pt Ta Vd*.

HOC: quod nunc dico *Lf*.

BREUI: in *Lf*.

LIQUEAT: patefiat *Cg Ck Ge Pb Pc Pk Pn Pq Ps* | appareat *Cg Ka Lh Vb* | clareat *Pd* | pateat *Ap Er Fd Kr Pp Va* | manifestatur *Ed Mh Wa* | manifestetur *Lf Px Vh* | ut ostendat *Ps*.

EANDEM: unam *Ec Fd Ka Lf Pn Vb*.

CORPORIS: alicuius *Cg Ck Ge* | cuiusque *Ec Ed Ka Lf Pm*.

ROTUNDITATEM: uolubilitatem *Ec Ka Lh* | praesentiam *Ec Ka* | sinawerbali (OHG) *Lf*.

UISUS: oculus *Vh*.

TACTUS: actus *Ga Vh* | tactus enim parte *Ga Mh Na Vh*.

AGNOSCIT: scit *Ka Lh*.

ILLE: uisus *Af Ap Cg Ck Ct Eb Ec Ed Er Fd Ge Go Ka Kc Lb Lh Mb Mg Mh Mj On Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vb Vf Vh Wa* | uisus corporis *Ga Mh Na Vh*.

EMINUS: altus *Ap Pb Pn* | longe *Cg Ck Ec Ed Ge Kr Lf Lh Pp Vb Vf Vh* (*Wa*) | longius *Ka Pd* | a longe *Fd To Va* | a longe stans *Lb* | e regione *Ct*.

TOTUM SIMUL: corpus et formam *Ap Cg Ck Er Fd Ge Pc Pk Pn Ps Va* | corpus ut formam *Pb* | corpus et formam rotunditatis *Pp* | totum corpus *Lf*.

IACTIS: iactatis *Pp* | missis *Ps* | inmissis *Ec* | zuogiworfanem (OHG) *Lf*.

RADIIS: splendoribus *Ps* | oculorum *Ap La Lf On Pd* (*Wa*) | uisibus *Ed Mj Vh* | uisibus oculorum *Ec* | uisibus oculis *Lh*.

INTUETUR: conspicit *Lh*.

HIC: tactus *Af Ap Cg Ck Ct Eb Ec Ed Er Fd Ga Ge Go Ka Kc Lb Lf Lh Mb Mg Mh Mj Na On Pc Pd Pk Pn Pp Pq Ps Ta To Va Vb Vf Vh* | homo qui tangit *Lf*.

COHAERENS: adiungens *Lb* | palpans *Ga Mh Na Vh* | uicinus circulo corporis *Ga Mh Na Vh*.

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803 aliter[1]] om. *Go*. | cecutientes] ceci *Mg Vd*; cutientis *Go*; concutientes *Fd*; < cecutiente *Pt*. illi] om. *Ap Ck Ge Go Pb Pn Ps*; hi *Mg*. | qui] per *Fd*. | habent] habet *Go*. | aciem] faciem *Ap Ck Ge Pb Pn Ps*. | hoc] h{aec} *Go*; om. *Vd*. | ut] om. *Vd*. | alter] aliter *Kc*; < aliter *Lh Ta*. **804** acutius] tutius *Ck Ge Ps*. | quidem] om. *Vd*. | alter] aliter *Kc Ta*. | uero] om. *Kc*. hebetatius] hebetius *Ct Oa*; habetatius *Pt*. | cernat] cernit *Vd*. | natura] hoc natura *Mg;* quod natura *Mj*. | solis] solus *Fd*. | facit] faciat *Go*. | secundum] pro *Fd*. **805** intuitum] initium *Go*. respicientium] respientium *Ta*. | igitur] ingr{...} *Ap Pb*; ergo *Kc*.. | praescientia] praesentia *Ct Oa*. | dei] dum *Pt*. **806** prospiciat] prospicit *Vd*. | nos] nos cum *Lh Ta*. | intellectus] om. *Ct Go Oa*. | infirmitatem] infirmitates *Go*. **807** attingere] adiungere *Fd Pt*. | ad] om. *Fd Kc Pt*. illam] om. *Kc*; illi *Fd*. | nullomodo] ullomodo *Fd*. | possimus] possumus *Go Mg Ps Ta Vd*; om. *Ct Oa*. | nobis] om. *Fd*; enim nobis *Mg*. | omnia] om. *Fd Pt*. **808** prouideri] praeuideri *Ct Oa*. non] om. *Ct Go Mj Oa*. | prouidentur] prouedentur *Fd*; praeuidentur *Lh Pp*. **820** parte] partem *Vh*. **822** uisus] euisus *Pc*. **833** tactus] tacitus *Ga*.

V prosa iv

ORBI: corpori *Pd* | rotunditati *Cg Lf Lh Pd Vb* | rotunditati corporis *Af Ap Ck Ct Fd Ge Kc Mg Mj Pb Pn Ps Ta Va Vf* | ambitu corporis *Ec Ed Ka Lh Mh Px Vh* | ambitui corporis *Pp*.
CONIUNCTUS: coherens *Ka*.
IPSUM: orbem *Ap Ck Er Fd Ge Pb Pn Pq Ps Vb*.
MOTUS: tactus *Ec Lf Lh On Pp* | hominis *La Pd* | genitiuus *La On Pn* | rotunditatis *Lf* | a uerbo moueor *Ec Ed Ka Lh Mh Vh* | a uerbo moueo *Pd* | ipse actus *Pq* | admotus *On* | dum se mouet *Cg* | ductus et est participium *Mj* | Ductus est autem nominatiuus participii. *Af Fd Kc Lh Mg Ta To* | Participium est a uerbo moueor. Potest tamen et nomen esse, ut dicatur hic motus, tactus et palpationis. *Va*.
AMBITUM: circuitum *Ct Vb* | circulum *Ka Lh*.
ROTUNDITATEM PARTIBUS: quia tantum tangendo perlustrat *Ap Ck Ct Er Fd Ge Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Va Vd Vf*.
ROTUNDITATEM: hominis unius *Ec*.
PARTIBUS: partes *Fd Pc* | per partes *Ap Cg Ck Ec Ed Er Ge Ka Lf Lh Mh On Pb Pk Pm Pn Pp Pq Ps Va Vh* (*Wa*) | ex parte *Ga Mh Na Vh* | non per totum, ut uisus *Ec Ed Ka Lf Pm*.
COMPREHENDIT: tangit *Ka Lh*.

27. Ipsum quoque hominem aliter sensus, aliter imaginatio, aliter ratio, aliter intellegentia contuetur.

IPSUM – CONTUETUR: Quinque species sunt: visus, tactus, imaginatio, ratio, intellegentia. *Pd* | sola diuini intellegentia, humani generis ratio, mobilibus beluis imaginatio, immobilibus animantibus sensus *Lb* | De his omnibus paulo in sequentibus planius loquetur. *Cg Pc Pk Pp Pq Va*.
ALITER SENSUS: Sensus sola corporalia quinquefariam sentit, scilicet uisu, auditu, olfactu, gustu et tactu, et quia corporalis est, sine corpore nihil sentit. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa Om Pb Pn Pp Ps Pt St Ta To Vd*.
SENSUS: hominis *Pd* | intuetur *Fd* | tactus *Pp* | uisus *Pd Vh* | uisus et tactus *Lf* | corporeus, quo solum corpus uidetur *Ap Ck Er Ge Pb Pc Pk Pp Pq Ps Va*.
IMAGINATIO: estimatio *Ec Ed Ga Ka Lf Mh Na Pm Vh* | figura *Lb* | sicut de absente *On* | Imaginatio est qua figuras corporalium rerum in mente cernimus per recordationem imaginaliter, remoto corpore a intuitu nostro. *Af Ap Ck Ct* (*Er*) *Fd Ge Go Kc Lh Mg* (*Mj*) *Oa Pb Pc Pk Pn Pp Pq Ps Pt St Ta To Va Vd*.

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837 rotunditati[2]] rotunditatis *Fd.* | corporis] < corpus *Fd.* **844** Ductus] doctus *Af.* | autem] om. *Fd Kc Ta.* **848** quia] qui *Ap Ck Er Ge Pb Pn Pq Ps*; om. *Pc Pk Pp Va.* | tantum] quantum *Pc Pk Pp Va.* | tangendo] tagendam < tagendo *Fd.* | perlustrat] lustrat *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps.* **851** partes[2]] parte *Er.* **862** paulo] paulo latius *Pp.* **863** planius] et planius *Pp.* **864** sola] solo *Fd.* | quinquefariam] quinquefaria *Ct Oa*; quinquifariam *St*; quinque partibus *Ap Ck Ge Om Pb Pn Ps.* | sentit] sentire *St.* | uisu] in uisu *Vd.* **865** olfactu] olfatu *Af Fd Pt Vd*; odoratu *St.* olfactu…tactu] contactu gustu et odore *Mj.* | gustu] augusto *Oa.* | et[2]…est] quae *St.* | quia] qui *Ap Ck Om Pb Ps*; > qui *Pn.* | corporalis] corporis *Kc Mj*; corporalia *Ck Ge Om Ps.* | est] om. *Ap Ck Ge Om Pb Pn Ps.* | sine] siue *Ap Pb Ps.* | sentit] sentiunt *St.* **868** corporeus] < corporis *Ap*; corpore *Er.* | quo solum] quos dum *Ap Pb Pn.* **870** qua] quia *Ap Pb Pq*; quae *Go.* | in] om. *St.* mente] mentem *Ct Oa.* | cernimus] ponimus *Pc*; cerintmus *Fd.* | per…871 recordationem] om. *Ct Oa.* **871** imaginaliter] ymaginabiliter *St*; ·i· maginaliter *Vd.* | remoto] semoto *Oa*; renoto *Pt.* intuitu] contuitu *Ap Ck Er Ge Pb Pc Pk Pn Pp Ps Va*; intuitu est *Go*.

V prosa iv

RATIO: animae *On* | cum definit quid sit homo *On* | Ratio est qua de singulis uniuersaliter ratiocinamur quid sit istud uel illud, ut homo est et cetera. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Va* | Ratio est qua de singulis uniuersaliter ratiocinamur, ut hominem uidentes intellegimus esse animal, quod est genus eius, uel usiam, quod est iam altius. Tali ergo modo in specie generalitatem comprehendimus per rationem. *Af Ct Fd Go Kc Lh Mg Mj Oa Pp Pt St Ta To Vd*.
INTELLEGENTIA: Intellegentia contuetur quid sit inter corpus et animam, uel discernit eum a ceteris animantibus et discernit de sensibus et de cunctis subiectis homini. *On* | Sensus intellegit in solo corpore. Ymaginatio uero ab uno faciens comparationem, intellegit alium, at ratio uidens hominem, intellegit animal esse bipes, et illum uidens intellegit alia esse sensum capientia. Intellectus uero sine ipso uisu ualet intellegere omnia. *Va*.
CONTUETUR: inspicit *Vb* | perspicit *Ed Ka Lh Mh Va Vh Wa* | perspicitur *Ec* | conspicit *Wa* | intuetur, uidetur *Cg* | in uisu *Ga Mh Na*.

28. Sensus enim figuram in subiecta materia constitutam, imaginatio uero solam sine materia iudicat figuram;

SENSUS: corporeus *Af Ap Cg Ck Ct Er Ge Ka Kc Lh Mg Mj Pb Pc Pk Pn Pp Pq Ps Ta To Vf* | corporis *Fd* | contuetur *Go Vb* | intuetur *Vh* | uisus *Cg Ec Ed Lf Pd Vh* | tactus *Cg Ec Ed Lf Pm Pp* | firstantannissa (OHG) *Ec Ed Pm* | firstantnessida (OHG) *Lf*.
FIGURAM (1): alicuius corporis *Ap Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps*.
IN SUBIECTA MATERIA: uisu *Ka* | uisui *Mj* | in corpore *Af Ap Cg Ck Ct Ec Ed Fd Ge Ka Kc Lb Lh Mg Mj Mo Pb Pc Pk Pm Pn Pq Ps Ta To Vf* | compositione *Lb* | caro et ossa *Pd* | ultra cogitet *Wa* | nihil cogitat, nisi quod uidet *Ec Ed Ga Mh Na Pd Va Vh* | quod subicitur uisui et tactui *Ec Ed Ka Pm* | quae subiecta est uisui *Ga Mh Na Pd* | quia subiacet uisui *Ec Ed Ka Lh Pp Px Va Vh* | in summitate, in mente est *Pd*.
SUBIECTA: praesente *On*.
MATERIA: corporea *Pp*.
CONSTITUTAM: perpendit *Ap Ck Er Fd Ge Pb Pn Pq Ps* | contuetur *Pd*.
IMAGINATIO: estimatio *Ec Ka* | figuratio *Ec Lh* | de absente *On* | quae semper (...) homines ab(...) *Lf*.
UERO: iudicat *Cc Ps*.
SOLAM: similem *Ec Ed Ga Ka Lh Mh Na Vh* | eandem *Ec Ed Ga Lh Mh Na Va Vh*.
SINE MATERIA: corpore *Lf* | absente corpore *Ec Ed Ga Ka Lh Mh Mj Na Va Vh* | sine carne *Kr*.

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873 qua] quia *Pq.* **874** ratiocinamur] rationamur *Ck Ge Pc Pk*; ratio\ci/namur *Ap Pn.* | sit] om. *Pp.* | uel] om. *Er.* | ut…cetera] om. *Va.* | est] est rationalis *Pp.* | cetera] cam *Ap Ck Ge Pb.* **875** Ratio] ratio autem *St.* | est] om. *Ct Oa.* | qua] quae *Mj*; quando *Vd.* | singulis] singularibus *Go.* **876** ratiocinamur] rationamur *Af Pp.* | esse] om. *St.* | animal] om *Mg.* | quod est] om. *Ct Oa.* | quod…878 rationem] om. *To.* **877** uel…878 rationem] om. *Go.* | usiam] usia *Fd Mg Pt.* Tali] talia *Af.* | Tali…878 rationem] om. *St.* | specie] speciem *Fd Pt Vd.* | generalitatem] generaliter *Mg.* **878** per rationem] om. *Af Ct Lh Oa Ta.* | rationem] definitionem *Mj*; notionem *Vd.* **899** cogitat] cogitet *Ec*; cogitant *Pd.* | quod] quae *Ed Va.* | uidet] uidet in uisui *Vh*; uidetur *Ec*; uidit *Ka.* **900** quae] qui *Ga.* | est] om. *Pd.* **901** quia] quae *Pp Px Vh.* **909** eandem] eadem *Vh.*

V prosa iv

IUDICAT: discernit *Ap Cg Ck Ec Ga Ge Lf Mh Na On Pb To Vh* | imaginaliter *Af Ap Ck Er Fd Ge Kc Lh Mg Pb Pk Pn Pp Ps Ta To Va Vf* | imaginabiliter *Ct Mj Pc* | tractando, ut in picturis *Ga Mh Na Vh* | ut in tractatu uel in picturis *Ec* | quia deest corpus, absente corpore iudicat *Pd*.
FIGURAM: esse *Lb*.

29. ratio uero hanc quoque transcendit speciemque ipsam quae singularibus inest uniuersali consideratione perpendit.

RATIO: Dum enim ratiocinando et rationabiliter dicimus homo est A.R.M.B., uniuersalis definitio est hominum, quae tamen singulis hominibus conuenit. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps Va*.
HANC QUOQUE: imaginationem *Ap Cg Ck Ec Ed Er Fd Ge Ka Lf On Pb Pc Pk Pm Pn Pp Pq Ps Va Vb Vh*.
TRANSCENDIT: excellit *Lf*.
SPECIEMQUE: rationalem *Pp Ps* | rationabilem *Ap Cg Ck Fd Ge Pb Pc Pk Pn Pq* | rationabiliter *Er* | qualitatem *Lb* | figuram *Ec Ed Ka Lf Pm*.
SINGULARIBUS: in sensu et imaginatione *Ed Lf Pm Vh* | hominibus *Vh* | singulis personis *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps* | sicuti est homo e(...) animal rationale, et hac ad singulos att(inet) huc et generaliter ad(...) *Vb*.
UNIUERSALI: plena *Vb* | generali *Lf*.
CONSIDERATIONE: intuitu *Ec Ka Lh* | in sensu et imaginatione *Ec Ka* | in eo quod est genus, cum dicit homo est animal *Af Ap Ck Ct Fd Ge Kc Lh Mg Pb Pn Pp Ps Ta To Vf* | Quemque hominem bipedem ac reliquam corporis formam cognoscit. *Ec Ed Ga Ka* (*Lh*) *Mh Na Px Va Vh* (*Wa*).
PERPENDIT: ratio *Ps* | considerat *Cg Ck Ge Vf* | mensurat *Vb* | pensat *Lb* | intell{egit} *Pb* | complectitur *Ec Ka Lh* | comprehendit *Lf* | quia omnes homines et anima et corporum constant *Pd*.

30. Intellegentiae uero celsior oculus exsistit; supergressa namque uniuersitatis ambitum ipsam illam simplicem formam pura mentis acie contuetur.

INTELLEGENTIAE: Gradatim ascendunt *Pp* | Gradatim ascendunt: sublimior est intellectus intuitus. *Fd* | Gradatim ascendunt. Intellegentia autem cum semper adhereat rationi, in hoc transcendit eandem, quia cum omnis homo capax sit rationis, non tamen omnis habet intellegentiae sublimitatem, ut puritatem diuinae maiestatis contemplari ualeat. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Va* | De hoc

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951 De…953 idemque] Claud. Mam. *De stat. anim.* 1.23 (p. 81.17)

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923 ratiocinando] rationando *Ap Ck Ge Pb Pn*; ratiocinatio *Er.* | et rationabiliter] om. *Va.* ARMB] animal rationale mortale *Pq*; animal rationale, mortale, risibile, bipes *Va*. **924** hominum] hominis *Pq.* | tamen] tantum *Ap.* | singulis] omnibus *Pq.* | conuenit] om. *Er.* **929** rationalem] rationa\bi/lem *Ps.* **931** in] om. *Vh.* **936** genus] om. *Fd.* | dicit] ducit *Fd.* | homo] om. *Ap Ck Ge Pb Pn Ps.* | est[2]] om. *Ap Pb Pn.* **937** reliquam] reliquas *Wa.* **948** Gradatim ascendunt] om. *Pp.* cum] om. *Pq.* **949** adhereat] adherat *Ap Er Pb*; > adheret *Pq.* | transcendit] transcendunt *Er.* eandem] eandem \rationem/ *Ps*; eandem rationem *Ap Pb Pc Pk Pn Pp Pq Va.* | quia] quae *Ap Pb Pn*; qui *Pk.* | cum] om. *Pq.* **950** non] om. *Pq.* | omnis] omnis homo *Ap Er Pb Pc Pk Pn Pp Pq Va*; omnis \homo/ *Ps.* | sublimitatem] subtilitatem *Pp Va*.

V prosa iv

Claudianus ita huic ·i· animae super positus est quidam oculus, qui siue mens, siue spiritus, siue intellectus dicatur unum est idemque. *Af Ct Fd Kc Lh Mg Mj Oa Pp Pt Ta.*

CELSIOR: altior *Lb* | profundior uel excellentior *Pp* | ceteris ·i· uisu, tactui, imaginatione, ratione *Lf*.

OCULUS (OCULIS *Na* | > OCULIS *Lf Mh* | < OCULIS *Vh*): intuitus *Af Kc Lh Mg Mj Pp Ta To Vf* | intus *Ct Oa* | intellectus *Cg* | mentis *Pp* | mentalis *Ap Ck Ge Pb Pk Pn Pp Pq Ps Va* | cum oculis suis *Lf*.

EXSISTIT: constat *Ka Lh*.

SUPERGRESSA: intellegentia *Ap Ck Er Fd Ge Lf Pb Pn Pp Pq Ps Vb* | illa intellegentia *Cg* | ratio *Ct* | quod rationis est supergrediens *Ec Ka Lf Pm*.

UNIUERSITATIS AMBITUM: omnem creaturam *Fd* | illas tres species uel omnem creaturam *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Ps*.

UNIVERSITATIS: plenitudinis *Vb* | omnium creaturarum *Pd* | ceterae *Lf* | rationis *Vh*.

AMBITUM: circuitum *Vb* | diuinam prouidentiam celsa mente *Ka* | Solent etiam homines plura, ubi ratio deficit, intellectu percipere, ut est hoc de diuina potestate ubique praesente de siderum motione, et reliqua. *Ec Ed Ga Ka* (*Lh*) *Mh Na Pp Px Va Vh* | Solent homines etiam plura intellectu percipere, ubi ratio deficit, ut est hoc de diuina potestate, ut est de supero motu, et ceteris quae intellectu tantum comprehenduntur. *Pd*.

IPSAM – FORMAM: diuinam prouidentiam *Ec Ga Ka Mh Na Vh* | essentiam deitatis quae est forma informata *Af Ct Fd Kc Lh Mg Mj Pp Ta To Vf* | quod totum simpliciter ut est intuetur *Ga Ka Mh Mj Na Pp Vh* | singularem formam hominis longe a ceteris creaturis *On*.

SIMPLICEM: puram *Ap Cg Ck Er Ge Pb Pk Pn Pq Ps* | zisamane (OHG) *Lf*.

FORMAM: deum *Cg* | deitatis *Ap Ck Er Ge Pb Pk Pn Ps* | puram deitatem *Pd* | puram diuinam *Fd*.

ACIE: uisu *Pp Vb* | uisione *Ec Ka Lh* | acumine *To* | oculo *Cg*.

CONTUETUR: intellegentia *Ps* | cernit *Vb* | aspicit *To* | perspicit *Ka Lh* | duruhsihit (OHG) *Lf* | simul inspicit *Pp* | (...)oscendi super (...) eum duos pedes (...)bere debere (...)itu totumque (...) praesentialiterque (...)ndo contuetur *Wa*.

31. In quo illud maxime considerandum est: nam superior comprehendendi uis amplectitur inferiorem, inferior uero ad superiorem nullo modo consurgit.

IN QUO: iure *Vb* | sequentia *Lf* | genere considerationis *Pd* | in qua re *Cg Ec Ka Lh Va*.

ILLUD: quod dicam *Pq Va* | quod sequitur *Lf*.

CONSIDERANDUM EST: quod modo dicam *Va* | estimandum est *Lf* | quid *Ps*.

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952 Claudianus] laudianus *Af*; claudianus dicit *Lh*. | oculus] oculis *Pt.* | qui] quae *Lh*; quia *Pp*; < quae *Ta*. | qui…mens] qui si ueniens *Af*; quasi ueniens *Ct Oa.* **953** intellectus] intellegentia *Mg*. | dicatur] idicatur *Af*. | idemque] et idem *Mj*; atque idem *Fd Pt.* **963** illas] illae *Ap Ck Ge Pb*. | tres] res *Pq*. | omnem[2]] omne ·i· *Ap*; hominem *Er*. **964** creaturam] creaturarum *Er*. **967** etiam] namque *Ka*; enim *Pp*; om. *Px.* **968** ubi ratio] ululatio *Px.* | ut…969 reliqua] om. *Ga Na*. | hoc] om. *Ec*; hic *Ka.* **969** ubique] ubi de *Mh*; ubi *Px.* | ubique…reliqua] om. *Ec Va*. praesente…reliqua] om. *Lh.* | de siderum] de rerum *Pp*; (d)esideriam *Ed.* | motione] ratione *Px*. et reliqua] om. *Ka Pp*. **973** essentiam] scientiam *Ct*. **974** quod] quae *Ka Mj Pp*; quia *Vh*. totum] totam *Ka.* **975** simpliciter] om. *Mj*. | ut est] om. *Ka Pp*.

V prosa iv

NAM SUPERIOR – INFERIOREM: Intellegentia superior est aliis, aliasque comprehendit. *Pp* | Intellegentia habet in se rationem, ratio uero imaginationem. *Ct To* | Intellegentia habet in se rationem, ratio uero imaginationem. Similiter ergo ille qui bene intellegit, habet in se hoc quod ille sapit, qui minus intellegit, simul et hoc quod ipse plus illo intellegit. *Af Ap Ck Fd Ge Kc Lh Mg Mj* (*Om*) *Pb Pn Pp Ps Pt Ta*.
SUPERIOR: intellegentia *Ap Ck Om On Pb Pn Ps Va* | intellegentiam *Ge* | intellectus *Cg Ec Ka Lh* | existis *To* | uis *Ed Mh Vh*.
COMPREHENDENDI: intellegendi *Ec Ka Lh Vh*.
UIS: fortitudo *Vb* | robur *Ec Ka Lh*.
AMPLECTITUR INFERIOREM: Verbi gratia: imaginatio transcendit sensum corporeum, quia sublato corpore eius figuram retinet. *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg* (2x) *Mj Oa Om Pb Pc Pk Pn Pp* (2x) *Pq Ps Pt St* | Ratio illa duo supergreditur, intellegentia uero illas tres species descriptas supereminet, quoniam intellegentia comprehendit illas, illae uero non ualent comprehendere intellegentiam. *Ap Ck Ge Om Pb Pn Ps* | Ratio illa duo, intellegentia illas tres species, quoniam intellegentia comprehendit illas. Ille uero non ualent comprehendere intellegentiam. *Cg Er Pc Pk Pp Pq* | Ratio illa duo supergreditur, intellegentia uero praescriptis tribus supereminet. *Af Ct Kc Lh Mg Mj Oa Pp* | Ratio illa duo supergreditur, intellegentia uero praescriptis tribus supereminet. Ille uero non ualent comprehendere intellegentiam. *Fd Mg Pt*.
AMPLECTITUR: habet *To* | complectitur *Ed*.
INFERIOREM: sensum *Ap Cg Ck Ge Om Pb Pn Ps* | uim *Pb Vb Vh* | imaginationem *Cg Va* | rationem *Ec Ka Lh Va* | illa tria *Pd* | in subiectis corporibus uel rebus *On*.
INFERIOR: sensus *Ap Cg Ck Ge Om Pb Pn Ps* | uis *Fd Vb* | ratio *Ec Ka Lh Mh Va*.
AD SUPERIOREM: intellegentiam *Ec Ka Lh Mh Ps Va* | intellectum *Cg* | uim *Fd*.
CONSURGIT: peruenit *Ec Ka Lh* | ut aequalis sit *Va*.

32. Neque enim sensus aliquid extra materiam ualet uel uniuersales species imaginatio contuetur uel ratio capit simplicem formam; sed intellegentia quasi desuper spectans concepta forma quae subsunt etiam cuncta diiudicat, sed eo modo quo formam ipsam, quae nulli alii nota esse poterat, comprehendit.

NEQUE ENIM – UALET: sicut imaginatio *Af Ct Fd Kc Lh Mg Mj Pp Ta To Vf* | ut imaginatio *Ec Ed Ka Pm* | si aliquid non aspicit *Ec Ga Ka Mh Na Vh*.
SENSUS: corporeus *Cg Ck Er Ge Om Pc Pk Ps Va* | corporeos *Pq* | corporis *Ap Pb Pn* | corpores *Fd* | tactus corporeus *Pp* | uidendi uel audiendi uel tangendi *On*.

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995 Intellegentia] uis ·i· intellegentia *Af*. | ratio…imaginationem] om. *Kc Mj*. **996** ille[1]] om. *Ap Ck Fd Ge Om Pb Pn Ps Pt*. | habet] habet et *Kc*. | hoc] et hoc *Mj*. | qui[2]] quod *Fd*. **997** hoc] om. *Ck Ge Om*; \hoc/ *Ps*. | ipse] ipse qui *Lh Ta*. | illo] illum *Pt*; < ille *Ta*. **1003** Verbi] om. *St*; < uerba *Ap*. | gratia] om. *St*. | transcendit] transit *Pq*. **1004** corporeum] corporeorum *Af*. corporeum…sublato] om. *Pt*. | quia] quae *Cg Pc Pk Pp*(1). | sublato] sublata *Er Fd*. | corpore] a corpore *Fd*. | eius] enim *Fd*. | figuram] figura *Ap*. | retinet] retinet ratio. Illa duo supergreditur intellegentia. *St*. **1006** species] om. *Ge*. | quoniam] om. *Ap Pb Pn*. **1008** Ratio illa] om. *Er*. duo] duos transcendit *Cg*. **1010** Ratio] ratio uero *Mg Mj*. | supergreditur] supergraditur *Mg*. **1011** praescriptis] perscriptis *Ct Oa*. **1012** Ratio] ratio uero *Fd Pt*. | supergreditur] supragraditur *Pt*. | praescriptis] perscriptis *Pt*. | supereminet] semper eminet *Fd*. **1028** sicut] om. *Lh Ta*.

V prosa iv

UALET: nec *Ka* | potest *Vb* | comprehendere *Va* | contueri *Af Ap Ck Ct Er Ge Kc Lh Mg Mj Om Pb Pc Pk Pn Pp Pq Ps Ta To Vf* | conuerti *Cg* | intueri *Fd*.
UEL(1): nec *Ed Ka Lh Mb Pm* | neque *Ap Ec Ga Mh Na On Pb Vb Vh*.
UNIUERSALES (UNIUERSALIS *Er*): singularis *Er* | singulares *Ct Mg* | sicut singulares *Fd* | sed singulares *Af Ap Cg Ck Ge Kc Lh Mj Om Pb Pc Pk Pn Pp Pq Ps Ta To Vf*.
IMAGINATIO: hominis *Ka Vh*.
CONTUETUR: non *Cg Ck Er Fd Ge Om Pc Pk Pn Pp Pq Ps Va Vf* | uidet *Vb* | ut ratio *Ec Ed Ka Pm* | sicut ratio *Fd Kc Mg Mj Vf* | quod est rationis *Mh Na Vh* | quae est rationis *Ed Pp* |
UEL (2): nec *Cg Ec Ka Lh Mb Mh Na Pm* | neque *Ap Ed On Pb To Va Vb Vh* | non *Cg Ck Er Fd Ge Om Pc Pk Pn Pp Ps*.
RATIO: hominis *Ga Mh Na Px* | hominum *Ec Ka*.
FORMAM: deitatis *Ap Cg Ck Er Fd Ge Om Pb Pc Pk Pn Pp Pq Ps* | diuinitatis *Ct* | essentiam diuinitatis *Va* | cogitatum *Ec Ka Vh* | ut intellegentia *Ec Ed Ka Pm* | sicut intellegentia *Pp*.
INTELLEGENTIA: Intellegentia est quae ipsam rationem transcendit, et ad sola spiritualia se erigit per contemplationem. *Go St To* | Intellegentia est quae ipsam rationem transcendit, et ad sola spiritualia et diuina se erigit per contemplationem. Postquam enim mens uniuersa perlustrat, quae a deo sunt creata, incipit iam quaerere auctorem ipsum qui ea condidit. Nam per ea quae mirabiliter et diuerso modo creata considerat, intellegit multo mirabiliorem esse auctorem, qui tanta et tam miranda sine labore perfecit. Vnde apostolus ait inuisibilia enim dei per ea quae facta sunt intellecta conspiciuntur, sempiterna quoque eius uirtus et diuinitas. Hoc ergo per solum fit intellectum. Sciendum uero quia cum simul sint semper ratio et intellegentia, intellegentia tamen in hoc rationem transcendit, quia cum homo omnis rationis sit capax, non homo omnis tamen intellegentiae habet sublimitatem, ut puritatem diuinae maiestatis ualeat contemplari. *Af Ap Ck Ct Fd Ge Kc Lh Mg Mj Oa* (*Om*) *Pb Pn Pp Ps Pt St Vd*.
DESUPER: in caelestibus *Ec Ka Lh*.
SPECTANS: ipsa *Ps* | aspiciens *Fd* | Sicut homo desuper per fenestram multos conspicit, nec ab illis uidetur. *Ec Ka Lh Pp*.

1054 apostolus…1055 diuinitas] Rom. 1.20

1048 est] om. *St*. | et] om. *St*. **1049** spiritualia] spiritualia et diuina *To*. | erigit] erigens *St*. | per contemplationem] contemplatione *St.* | est] om. *St.* **1050** erigit] erexerunt *Mj*. **1051** Postquam] post quod *Kc Mj*. | enim] et *Mg*. | mens] om. *St*; animus *Vd*. | perlustrat] perlustret *Ct Oa*. **1052** ipsum] suum *St.* | ea[1]] eam *Mg Oa Om.* | Nam] non *St*. | ea[2]] eam *Ap Ge Pb Pn Ps St*. quae] qua *Mg*. | et…1053 modo] om. *Mj*. **1053** modo] mundo *Af Fd*. | auctorem] om. *Mg*. qui] qui ea condidit *Mj*. | et…1054 tam] etiam *Pp*. **1054** miranda] miracula *Mg*; mirabilia *Ct Oa*. | labore] opere *Mg*. | perfecit] om. *Mj*; perficit *Fd St*. | enim] om. *St*. | dei] domini *Ap Ck Ge Pn Ps*; (...)i *Om*. **1055** quoque] om. *Mj*. | eius] enim *Fd*. | uirtus] om. *Mj*; uirturtus *Fd*. | et] om. *Oa Mj*; \et/ *Ct*. | diuinitas] diuinitas. ut sint inexcusabiles *St.* **1056** Hoc…intellectum] per hoc solum intellegitur *Mj.* | Sciendum] sciendo *Vd.* | quia] qui *Pt*; quod *Ge*. | cum] om. *Fd*. sint] sunt *Mg*. | semper] om. *Mj*. **1057** intellegentia[1]] intellectum *Fd*. | intellegentia[2]] om. *Ct Oa St*; intellegentiam *Fd*. | tamen] tantum *Ap Pb St*. | rationem] om. *Mj*. | cum] om. *Fd*. **1058** sit] fit *Mj*; sic *Fd.* | capax] pax *Pb.* | non…1059 contemplari] om. *Ck Ge*. | homo[2]] hoc *Ap Pb*. **1059** sublimitatem] subtilitatem *Pp*; sub{...}litatem *Pt.* | ut] et *Kc Mg Mj St.* | maiestatis] om. *Mj*. | ualeat] ualet *Mj*. | contemplari] om. *St.* **1062** desuper] desuper spectans *Pp.* | multos] multum *Ec.*

CONCEPTA FORMA: per *Lb* | ex *On* | diuinitatis *Af Kc Lh Mg Mj Pp Ta To Vf* | intellecta simplici forma *Ec Ka Pm* | in aliquo corpore *Ap Cg Ck Er Ge Om Pb Pc Pk Pn Pp Ps*.
CONCEPTA: cogitata *Mh* | cogitatam *Ga Na Vh* | cognita *Ec Ka* | comprehensa *Pn To* | ablatiuus *Va*.
FORMA: eorum *Px* | corporum subiectorum *On*.
QUAE SUBSUNT: interiora *Ap Ck Er Ge Om Pb Pc Pk Pn Pq Ps* | inferiora *Fd* | in interiora *Pp*.
SUBSUNT: sub se sunt *Vb* | subtus se *Ec Ka* | in terris *Ec Ka Lh*.
CUNCTA: et naturam *Ap Ck Ge Om Pb Pc Pk Pn Ps* | et natura *Er*.
DIIUDICAT: discernit *Af Ap Cg Ck Ct Er Fd Ge Kc Lh Mg Mj Mo Om Pb Pc Pd Pk Pn Pp Pq Ps Ta Vf* | tuetur *Ec Ka Lh*.
EO MODO: ea ui *Ct Fd Kc La Mg Pp To Vf* | ea uis *Af Mj* | diiudicat *Af Ct Cg Pd* | cuncta diiudicat *Kc Mj Pc Pk Pq To Va Pp* (2x) (*Vf*) | cuncta iudicat *Ec Ka Ta* | cuncta diiudicat alicuius corporis *Ap Ck Er Fd Ge Om Pb Pn Ps* | cuncta compreh{endit} *Vh*.
QUO: modo *Pp Vh* | quo nulli alio nota esse poterat *On*.
FORMAM: diuinam *Ec Ga Ka Mh Na Pp Px Vh* | deitatis *Ta* | diuinitatis *To*.
QUAE NULLI – ESSE: duo neque sensio neque imaginationem neque ratione *Er* | nec rationi, nec imaginationi, non sensui *Ec Ka Lh* | neque sensui, neque imaginationi, neque rationi *Ap Ck Fd Ge Om Pb Pc Pk Pn Pp Pq Ps Ta*.
NULLI ALII: nullius sensus *Pd*.
NOTA: diuina *Ka* (*La*) | diuinum *Vh*.
COMPREHENDIT: intellegit *Ec Ka Lh* | illa intellegentia *Ta*.

33. Nam et rationis uniuersum et imaginationis figuram et materiale sensibile cognoscit nec ratione utens nec imaginatione nec sensibus, sed illo uno ictu mentis formaliter, ut ita dicam, cuncta prospiciens.

UNIUERSUM: {...} uniuersus *La* | ius *On* | generalitatem *Pn* | plenitudinem *Vb* | uniuersitatem *Ec Ed Ga Lh Mh Mj Na Pb Pd Pp Px Va Vh* | uniuersitatem sensu *Ka* | uniuersa quae ratio habet *Pd*.
ET IMAGINATIONIS FIGURAM: sensus *Ec*.
IMAGINATIONIS (IMAGINIS *Pn*): imaginationis *Pn* | imaginis *Pb*.
MATERIALE: ius corporis *On* | sensibile *Cg* | materiam *Vh*.
SENSIBILE: sensum *Ap* (2x) *Ck Ge Om Pb Pn Ps* | intellegenter *Ka Lh* | uisus *Vh*.
COGNOSCIT: intellegentia *Ap Ck Er Fd Ge Om On Pb Pn Pq Ps Ta To Vb* | intellegentiam *Ec* | sensum, qui materiae figuram comprehendit *Ec Ed Ka Pm*.
RATIONE: sine *Ap* | est *Om* | hominis *Ka*.
UTENS: homo *Ga Mh Na* | fruens *Ka Lh* | nec solam habens rationem *Ec Ed Ka Pm*.
IMAGINATIONE: figura *Ec Ga Ka Mh Na Vh* | hominum *Ec Vh*.
SENSIBUS: usu *Ga Mh Na* | uisu *Ka Vh* | uisui *Ec* | utens *Ec* | corporeis *Fd Pq Ps* | corporeus *Er* | corporis *Ap* | felnessum (OE dp.) *Ck*.
ILLO UNO ICTU: ueloci intellectu *Ec Ga Ka Mh Na Px Vh* | qui fit per formas *Ka*.

1065 aliquo] aliqua *Er*. **1074** discernit] dicerint *Pn*. **1078** diiudicat] diudicat *Ps*; adiudicat sc· *Er*. | alicuius] < alienus *Er*. **1083** nec[2]] non *Lh*. | non] nec *Ec*. | neque[2]] om. *Ps*. **1084** neque rationi] om. *Pq Ta*. **1104** habens] habet *Ka*. **1107** usu] < uisu *Ga*.

ICTU: intuitu *Cg Ck Ge Ta* | acumine *Af Ct Fd Kc Lh Mg Mj Mo Pp Ta To Vf* | aspectu uisu *Pd* | acie *Va* | percussione *Lb* | ui ualida uel efficaci *On*.
FORMALITER: uniuersaliter *Ap Cg Ck Ge*.
ITA DICAM: ut audeo dicere *Vf* | ut dicere possum uel audeo intellegentiam *Fd*.
CUNCTA: omnium formas *Ec Ed Ga Mh Na Pm Vh* (2x) | omnium formae *Ka* | quas formas habent *Pd* | quae fiunt per formas *Ec Ga Ka Mh Na Vh*.
PROSPICIENS: intellegentia *Vf*.

34. Ratio quoque cum quid uniuersale respicit nec imaginatione nec sensibus utens imaginabilia uel sensibilia comprehendit.

RATIO – IMAGINATIONE: (I)ntellegentia comprehendit (r)ationem et imaginationem (et) sensum. Ratio non [com]prehen(d)it intellegentiam, quia supra (s)e est, sed comprehendit (i)maginationem et sen[s]um. (Im)aginatio comprehendit (se)nsum. Sensus non compre(he)ndit nisi se ipsum. *Vb*.
QUID: aliquid *Ec Fd Ka Vb* (*Vf*).
UNIUERSALE: singulare *Ck Ge* | genus *Ta* | quicquid uniuersale est, ut homo ad hominem *Pd* | quia cum definit unum omnes in eo genere comprehendit *Ap* (2x) *Cg Ck Er Ge* (*Om*) *Pb Pc Pk Pn Pp Pq Ps*.
IMAGINATIONE: sine *Ap* | tantum *Ec Ed Ka Pm*.
SENSIBUS: corporeis *Cg Ck Ge Om Pb Pc Pk Pn Ps Ta* | corporis *Ap* | singulariter *Mj* | tantum *Ec Ed* | felnessum (OE dp.) *Ck*.
IMAGINABILIA: iura formarum *On* | quae homines formant in animo *Pd*.
UEL: et *Ec Ed Pm* | simul *Ec Ed Ka Pm*.
COMPREHENDIT: intellegit *Ga Na Px Vh*.

35. Haec est enim quae conceptionis suae uniuersale ita definit: homo est animal bipes rationale.

HAEC: ratio *Af Ap Cg Ck Ct Ec Er Fd Ge Ka Kc Lh Mg Mj Om On Pb Pc Pk Pn Pp Pq Ps Ta To Va Vb Vf Vh*.
CONCEPTIONIS: comprehensionis *Pn To* | cogitatus *Ps* | intellegentiae *Ka Mh* | intellectus sui *Ec Lh* | eacnunge (OE dp.) *Ck*.
UNIUERSALE: uniuersitate *Ec* | uniuersalis notio *Lh Ta* | ius uel bonum *On* | generale uel animal *Pn* | quod genus est, sicut animal *Mj* | genus sicut animal *Af Ck Ct Fd Ge Ka Kc Lh Mg Pp Ta To Vf* | de omni autem homini dicitur hoc *Lh Ta*.
DEFINIT: discernit *Ap*.
HOMO (< HOC *Af*): homo *Af* | ut *Ap* | pertinens ad omnem hominem *Ga Ka Mh Na Vh*.
BIPES: et cetera *Ap* | II pedes habens *Vh*.
RATIONALE: et *Ap*.

36. Quae cum uniuersalis notio sit, tum imaginabilem sensibilemque esse rem nullus ignorat quod illa non imaginatione uel sensu sed in rationali conceptione considerat.

1115 quae] quia *Ec Ka*. | fiunt] sunt *Vh*. | formas[2]] formam *Ka*. **1128** quia] om. *Pc*. | definit] desinit *Cg*; finiuit *Er*. **1145** notio] noticio *Lh*. **1146** genus[2]] in genus *Fd*. | sicut[2]] ut *Ct*.

QUAE: definitio *To* | definitio hominis *Pp* | ratio *Ap Ec Ka La Pb*.
CUM: Cum et tum, ista duo aduerbia ordinalia, quia ordinem significant. *Va*.
UNIUERSALIS NOTIO SIT: homo animal bipes rationale *Fd* | dum omni homini dicitur *Ta* | De omni enim homine hoc dicitur *Af Ct Kc Mg Mj Pp To Vf*.
NOTIO: animal *Pn* | definitio *Ap Cg Ck Ge Pp* | cognitio *Ec Ka Lh Pp* | hominis naturalis *On*.
SIT: est *Vh*.
TUM: tamen *Mb Va*.
SENSIBILEMQUE: intellectualem *Ec Ka Lh* | quia tractari potest *Ap Cg Ck Er Fd Ge Om Pb Pc Pd Pk Pn Pp Pq Ps Ta* (*Vf*) | quia contractari potest *On*.
REM: hominem *Ec Ed Ka Lh Mh Mj Na Pb Pd Pp Px Va* | illam rationem *Ap*.
QUOD: quando *Pn* | eo quod *Pb* | qua rem *Fd*.
ILLA: ratio *Ap Cg Ck Ct Ec Ed Fd Ge Ka Pb Pm Pp Ps To Vb Vf*.
IMAGINATIONE (IN IMAG- *Fa Na On*): in *Mh Vh*.
SENSU: tactu *Pp*.
SED: considerat *Ap*.
IN RATIONALI: per appositionem *Fd Vf*.
CONCEPTIONE: cogitatione *Ps* | intellectu *Ta* | intellegentia *Ec Ka Lh* | comprehensione *To*.

37. Imaginatio quoque, tametsi ex sensibus uisendi formandique figuras sumpsit exordium, sensu tamen absente sensibilia quaeque collustrat non sensibili sed imaginaria ratione iudicandi.

TAMETSI: quamuis *Fd Pb Va Vf* | licet *On*.
EX SENSIBUS: corporeis *Ap Cg Ck Er Fd Ge Om Pc Pk Pp Pq Ps Ta Va Vf* | corporis *Pb Pn* | oculis *Vh*.
UISENDI: mente *Af Ap Cg Ck Er Ge Kc Lh Om Pb Pk Pn Pp Pq Ps Ta To Vf* | in mente *Mg* | uisendam (?) *Vb* | uisitandi uel frequenter uideri *Pp*.
FORMANDI: mente *Pc Pp*.
EXORDIUM: sine materia *Ec Ka Pm* | initium *Vb*.
SENSU: corporeo *Ap Cg Ck Er Fd Ge Om Pb Pc Pk Pn Pp Pq Ps Ta* (*Vf*) | uisu *Pd Pp* | tactu *Pp* | sentiendi spiritualiter *On* | sumpsit exordium *Vf* | Sensus dicti sunt, quia per eos anima subtilissime totum corpus agitat uigore sentiendi. Vnde et praesentia nuncupatur quod sunt prae sensibus, sicut prae oculis quae praesto sunt. *Ka*.
ABSENTE: deficiente *Ec Ka Lh* | minime uicino *Ps*.
SENSIBILIA: tacta *Pp* | uisa *Ed Ga Na Pp Va* | quae tantum ex materia fit *Ka*.
COLLUSTRAT: circuit *Ga Ka Mh Na Pn Vh* | uidet *Pd* | circumdat *Lb* | perspicit *Ta* | complectitur, inuestigat *Ec Ka Lh* | circumspicit *Pn* | palpando cognoscit *Pp* | sicut caeci agunt *Ap Cg Ck Er Fd Ge Om Pb Pc Pk Pn Pp Pq Ps Ta*.
SENSIBILI: ratione *Fd Vf* | uisibili *Pd* | uisendi *Ga Mh Na Px Va Vh* | secundum corpus *On* | quae tantum ex materia fit *Ec Ed Pm*.
IMAGINARIA (IMAGINABILI *Ap*): recordabili *Pp* | imaginabili *Ck* | quemadmodum *Fd* | quae utrumque diiudicat *Ec Ed Ka Pm*.

1162 De] dei *Mj*. | De…enim] quia de omni *Ct*. **1167** tractari] tractare *Pq*. **1185** corporeis] < corporis *Ap*. **1187** mente] minus te *Er*. **1200** agunt] apunt *Er*; faciunt *Ta*. **1202** fit] sit *Ec*. **1204** quae] om. *Ka*.

V prosa iv

RATIONE: homines *Fd* | de figuris *Ka* | de figuris quas uidit (*Ga*) *Mh Na Vh*.

38. Videsne igitur ut in cognoscendo cuncta sua potius facultate quam eorum quae cognoscuntur utantur?

VIDESNE: O Boeti *Ec Ka* | utrum *Vb* | Ex hoc dicit quod superius dixit. Omne quod cognoscit sui uim. *Va*.
UT: quomodo *Lh Ta* | qualiter *On* | uti in *Ka*.
IN COGNOSCENDO: quemadmodum *Ap Cg Ck Er Ge Om Pc Pk Pp Pq Ps Vb*.
CUNCTA: sensus *Ap Ck Ge Om Pb Pn Pq* | imaginatio, ratio *Pq* | imaginatio, ratio, intellegentia *Ap Ck Ge* (*Om*) *Pb Pn Ps*.
SUA: propria *Vh*.
FACULTATE: cupiditate *To* | possibilitate *Ka* | auctoritate *Ec*.
EORUM: earum rerum *Pb*.
QUAE: subsunt *Ap Ck Er Ge Lh Om Pb Pc Pk Pn Pp Pq Ps Ta*.
COGNOSCUNTUR: ab illis *Ap Cg Ck Er Ge Om Pb Pc Pk Pn Pp Pq Ps*.
UTANTUR: homines *Ec Ed Pm* | singulae cogitationes *Ta* | illi qui cognoscunt *Va*.

39. Neque id iniuria; nam cum omne iudicium iudicantis actus exsistat, necesse est ut suam quisque operam non ex aliena sed ex propria potestate perficiat.

NEQUE ID INIURIA: debet estimari *Ka* | debet estimare *Ec* | sine re *Ka Lh* | sine ratione *Vb*.
NEQUE: est *Ps*.
INIURIA: cum *On* | certitudine *Ec Lh* | iniuste *Af Cg Fd Ga Ec Kc Lh Mg Pq Px Ta To Va Vf* | non iniuste *Ap Ck Er Ge Om Pb Pk Pn Pp Ps* | nec iniuste *Mh Na Vh* | non iuste *Pc* | contra naturam rationis *On* | Contra ius significat contra legem. *Ec Ed Ka Mh Pd Va Vh*.
NAM: agunt *Fd*.
OMNE IUDICIUM: Omnis iudicans sua scientia omne iudicium iudicat, non ex aliena scientia, sed suo actu ·i· sua scientia, ideo propria potestate ·i· propria ui diiudicat omne quicquid iudicat, ut in intellegentia accidit caeterisque rebus. *Ap Ck Ge Om Pb Pn Ps*.
IUDICIUM: discretio *Ap Cg Ck Fd Ge Om Pb Pc Pk Pn Ps Ta* | discretum *Er* | discretionis *On*.
IUDICANTIS: discernentis *Ap Ck Er Fd Ge Om On Pb Pc Pd Pk Pn Ps Ta* | disserentis *Cg*.
ACTUS: opus *Ba Ed Ka On Pb Ta To Vh* | opere *Fd* | factus *Vb*.
EXSISTAT: sit *Ka* | manet *Vb*.
SUAM: suum *Ed*.
QUISQUE: iudex *Ta*.
OPERAM NON EX ALIENA: opus discretionis *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pq Ps* | aliud *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Ps*.
OPERAM: studium *Ec Ka Lh Pp* | opus *Ec Ed Ka Lh Pm* | opus suum *Ta*.

1233 Contra ius] cuius quod *Ed*. | ius] uis *Mh*; ius quod *Pd Va Vh*. | significat] sacrificat *Pd*. legem] lege *Vh*. **1238** in] om. *Ap Pb Pn*.

V prosa iv

NON EX ALIENA: non ex natura eorum, quae cognoscuntur *Ec Ed Ka Pm* | Non ex uoluntate illius, quem iudicat, sed ex propria iudicium perficiat. Similiter nos non discernimus res secundum nostram naturam, sed secundum possibilitatem. *Va*.
POTESTATE: uoluntate *Ap Ck Fd Ge Om Pb Pn Pq Ps* | quam sub se habet *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps* | Sicut facit ratio mentis. *On*.
PERFICIAT: audiunt item *Er* | haud dicit pro libero arbitrio *Fd*.

1254 quam] quae *Ap Pb*; quia *Ge*; < quia *Ps*. | sub] om. *Pc*. | habet] habent *Fd Pp*.

V metrum iv

HEADNOTES: Metrum anapesticum pindaricum *Cg* | Metrum anapesticum pindaricum constans dimetro acatalecto *Cc* | Metrum gliconicum *Vb* | Metrum gliconium *Ka Lh* | Gliconium metrum constans ex spondeo choriambo et pyrrichio *Ec Ga Pp Px Ta Vh* | Metrum dactilicum trimetrum quod recipit et in primo et in secundo uersu dactilum spondeum amphimachrum *On* | substantia: corporalis, incorporalis; animalis, inanimalis; sensibilis, insensibilis; mortalis, immortalis; homo *St* (*in figura arboris*) | differentia: matheria, opere, utroque *St* (*in figura arboris*) | Pueri, in quibus sensus tantummodo est, quoniam nulli tenerae aetatis imaginem uel rationem in mente tenent, si litteram auro uel alio colore pictam inspicerent, usque uisui illorum coram esset intinctum, miraretur materia ex illis. Ea inde abstracta, nihil, et post absentiam nullatenus similem alteram scribere ualuissent. Maioris aetatis uir imaginem habens, eam uidendo et materiam figuramque ·i· inflexionem diligentius quam puer obseruaret. Scriptor quoque rationem tenens et materiem et figuram illius litterae uniuersali consideratione aspiceret, aliam scribere ualens, licet ab oculis suis abstraheretur. *Ec Ka*.

1. Quondam Porticus attulit

QUONDAM PORTICUS ATTULIT: Stoa habuit quondam obscuros nimium senes. *Lh Ta* | Stoa dicitur porticus, inde Stoici philosophi, discipuli Platonis in porticibus disputantes, qui dixerunt imagines corporum ita mentibus imprimi, sicut in planitie tabulae litterae notaeque figuntur. (*Af*) *Ap Ck Ct Eb Ed* (*Er*) (*Fd*) *Ge Go Kc Lh Mg Oa Pb Pc Pk Pn Pp Pq* (*Ps*) *Pt Ta To Vd* (*Vf*) | Achademia fuit uilla Platonis, iuxta Athenas ciuitatem sita, non plus ab ea distans uno miliario. Interpretatur autem Achademia populi tristitia, eo quod ibi Neptunus superatus sit bellico conflictu, sicut Gregorius Nazanzenus pro quodam quod inter eos homicidio contigit. Victus ergo Neptunus turpiter ab eadem uilla nauigio aufugit. In ipsa uilla Plato philosophus commorans omni tempore uitae suae philosophiam

26 Achademia…43 superexcellunt] Cf. Isid. *Etym.* 8.6.10

5 constans] quod constat *Ta*. | ex] om. *Ec Ga Ta*. | choriambo] et coriambo *Vh*. | et pyrrichio] pyrrichio *Ta*; et birriff{...} *Vh*. **12** esset] esse *Ka*. | intinctum] tinctum *Ka*. **17** suis] om. *Ka*. **23** Stoa] stoa grece *Af Lh Ta*; sto *Ap Pb*. | Stoa…24 disputantes] om. *Eb Ed*. | inde] unde *Pt*. philosophi] philosophia *Er*; physophi *Go*. | discipuli…24 disputantes] om. *Af Ct Go Kc Lh Oa Pt Ta To Vd*. | Platonis] | in…24 disputantes] om. *Mg*. **24** dixerunt] dicunt *Go*. | corporum] corporeum *Mg*; corpor«e»um *Pc*.. | ita] in *Pq*; ut a *Ck*; < ut a *Ge Ps*. | mentibus] menti *Af Eb Ed Lh Ta To*; mentibus ita *Pq*. | imprimi] primi *Af*. | sicut] om. *Pt*. **25** planitie tabulae] litteris *Ct Oa Vd*; lituris *Af Eb Ed Go Lh Mg Ta To*; pagine *Kc*; litturi *Pt*. | notaeque] uel notae *Ct Eb Ed Go Kc Lh Mg Oa Ta To Vd*; uel nocte *Af Pt*; notaque *Ap Pb*. | figuntur] finguntur *Eb Er Pt Vd*; imprimuntur *Pc*. **27** Platonis] om. *Af Ct Go Kc Lh Mg Oa Pp Pt Ta Vd Vf*. | ciuitatem] om. *Mg*. sita] om. *Kc*. | ea] eo *Ct Oa*. | miliario] milario *Ct Oa*. **28** populi] ap{osto}li *Ap Pb*. | tristitia] om. *Mg*; tristia *Ct*. | eo] et *Ap Kc*. | superatus] obsuperatus *Ck Ge Pb Pn Ps*; a diis superatus *Pp*. **29** bellico] belli *Ap Ck Ge Pb Pn Ps*. | sicut] sic etiam *Mg*. | Gregorius] grece *Ck Ge Ps*; ergo grecis *Fd*. | Nazanzenus] nazazenus < nazarenus *Ck*; nazarenus *Ct Ge Oa Ps*; nazazenus *Pn*; nazazeno *Go*; nazarenus dicit *Mg*; nazanzenus dicit *Fd Pp Pt*; nazanzenus ait *Lh Ta*; nazanzeus ait *Af*. | eos] eo *Vd*. **30** contigit] contingit *Mg Pb Pn Pp Vd*; < contingit *Ap*. | Victus] uictor *Af*; uicus *Mg*.. | turpiter] tuppiter *Fd*. | nauigio] nauigatio *Oa*; nauig«at»io *Ct*. **31** In] et in *Af*. commorans] commemorans *Ap Pb*. | philosophiam] philosophia *Ge Mg Pb*; philosophie *Ap*.

docebat. Post cuius obitum scola ipsius in tres sectas diuisa est et qui in eadem uilla remanserunt, ab ea Achademici dicti sunt. Qui uero exeuntes a uilla ciuitatem Athenas sunt ingressi, Stoici sunt nuncupati, et hi in porticibus philosophabantur. Stoa enim Grece porticus dicitur. Tertia secta est, quae ad loca diuersa migrando nullam certam sedem habebat, et appellatur peripathetica. Quia igitur huius sectae philosophi diuersa loca peragrabant, peripathetici inde uocati sunt ·i· deambulantes seu, ut Hieronimo placet, circumcalcantes, eo quod partes orbis circumirent gratia discendarum disciplinarum. Quicquid enim definiebant uelut stabile quoddam et inconcussum et undique circumcalcatum ·i· fixum manebat. Quod enim nos dicimus calco, Greci dicunt pato. Inde componitur peripato ·i· circumcalco. Inde peripathetici sunt dicti, quia alias sectas altiori ingenio superexcellunt. (*Af*) *Ap Ck Ct* (*Fd*) *Ge Go Kc Lh Mg Oa* (*Om*) *Pb Pn Pp Ps Pt Ta Vd* (*Vf*) | Achademia fuit iuxta Athenas, plus minusue uno miliario. Interpretatur autem populi tristitia quod ibi Neptunus superatus sit bellico conflictu. Sicut [Gregorius Nazanzenus] quidam pro quodam homicidio quod inter eos contigit. Victus ergo Neptunus turpiter ab eadem uilla nauigio aufugit. Ipsa uilla Platonis ad exercitium philosophiae fuit. Post cuius obitum scola ipsius in tres sectas diuisa est, remanentes in ea achademici, ingressi Athenas Stoici a stoa ·i· porticu, quia in porticibus exercebantur, quoquo regionum studio sapientiae circumcalcantes peripathetici sunt uocati. *St* | Porticus Latine, Grece stos. Inde Stoici dicti sunt, qui in illis disputare soliti sunt. Dictus autem porticus, quia importabat scolae Atheniensi, quasi immortali iuuenes quinquennio multo exercitio probatos. Nam V sensibus appetitur omne corpus. *Va* | Achademia uilla fuit Platonis, iuxta Athenas, ubi ipse commorans usque ad mortem philosophiam docuit. Post cuius mortem scola eius in tres sectas diuisa est. Nam qui Athenas sunt ingressi Stoici sunt dicti, quia in porticibus disputabant. Tertia pars dicuntur paripatetici ·i· circumcalcatores. Quicquid enim definiebant uelut stabile quiddam et inconcussum et circumcalcatum fixum manebat. *Va*.

QUONDAM: olim *Cg* | aliquando *Ec Ka Lh*.

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32 docebat] dicebat *Ge*; ibi docebat *Go*. | cuius] huius *Mg*. | scola] stola *Ap Ck Om Pb*; < stola *Ps*. | in tres] inter *Oa*. | sectas] par(tes uel sectas) *Vf*. **33** remanserunt] remanserant *Go Mg*. | ab ea] om. *Go*. | Achademici] achademicidi *Ck Om*; achademic«...» *Ps*. | dicti] «uocant» dicti *Pp*; uocati \uel dicti/ *Vd*. | a] ab ea *Mg*; de *Fd*. **34** Athenas] athena *Af Ta*. | nuncupati] nominati *Ck Ge Om Ps*; nominati *gl*. nuncupati *Pb Pn*. | hi] hi qui *Ap*. | porticibus] porticipibus *Fd*. philosophabantur] philosophantur *Kc*. **35** enim] autem *Lh Ta*. | dicitur] dicitur latine *Ct Oa Pt*. secta] sexta *Af*. | est] om. *Go*. | diuersa] diuerso *Ps*. **36** sedem] < inedem *Go*. | et] om. *Go*. appellatur] appellabatur *Fd Go Lh Mg Pp Ta*. | peripathetica] peripatetico *Ap Pb*; ppipathetica *Fd*. | Quia…43 superexcellunt] om. *Go*. | Quia] quae *Ap Pb*; q{ui}d *Fd*. **37** peripathetici] peribatetici *Ap Pb*; peripathe(...) *Om*; peripateti *Vd*; peripathetica *Fd*; peripatheci«...» *Lh*. | inde] de *Kc*. | sunt] om. *Mg*. | ·i·] inde *Af*. **38** Hieronimo] hierquinimo *Ck Om*; iheronimo *Ap Pb*; beato hieronimo *Af*; remigio *Vd*. | circumcalcantes] circumdantes *Ct Oa*. | eo quod] cumque *Vd*; eo qui *Fd*. **39** circumirent] circumierant *Mg*. | discendarum] descendarum *Ck*. | Quicquid enim] quod enim enim *Oa*. **40** stabile] om. *Mg*. | quoddam] quiddam *Kc Pp Ta Vd*; < quiddam *Lh*. | inconcussum] concussum *Kc*; incussum *Ap Pb*; inconcessum *Af*. | manebat] tenebant *Vd*. **41** Quod] quid *Fd*. | enim] autem *Ta*. | dicunt] om. *Ct Oa*. | pato] ipato *Ck Ge Om*; pate *Ap Pb*; patho *Af Lh Vf*. | Inde] inde peripathetici inde *Ps*; unde *Fd Pt*. | peripato] peripatho *Af Lh*. **42** Inde] unde *Fd Pt*; hinc et *Lh Ta*; (...)nde *Om*. | peripathetici] peripatici *Vd* | quia] qui *Ct Fd Kc Mg Oa Om Ps Vd*. | sectas] sectas docendo ceteros *Pp*. | altiori] alteriori *Lh*. **43** superexcellunt] excellunt *Vf*. **46** Gregorius Nazanzenus] grecorum iazazenus *St*.

V metrum iv

PORTICUS: stoa *Af Ct Eb Ed Er Fd Go Kc Mb Mg Oa Pc Pd Pk Pp Pq To* | ctoa *Vb* | porta *Eb Ed* | Stoicos *Ga Na Vh* | Atheniensis *Lb* | Atheniensium *Ct Eb Ec Ed Ka Lh Mh Pp Px Vg Vh* | in Athena *Ga Na Vh* | porte porticus, Grece stos, ibi isti disputabant *Pd* | stoa Grece, unde Stoici dicti, quod in porticibus ad disputandum primo conuenirent *On* | porticus Latine, Grece Stos. Inde Stoici dicti sunt, qui in illa disputare soliti sunt. *Eb Ec Ed Ka Lh Mh Vh*.
ATTULIT: habuit *Af Ap Ck Ct Ec Er Fd Ga Ge Go Ka Kc Mg Mh Na Oa Om Pb Pn Pq Ps To* | nutriuit *Ap Ck Ge Om Pb Pn Ps* | inuexit *Lb* | protulit *Lh*.

2. obscuros nimium senes

OBSCUROS NIMIUM SENES: Perspicaces dicit uel diu neglectos. Diu enim Stoicorum secta neglecta fuit. *Af Ct Fd Kc Lh Mg Oa Pp Pt Ta To* (*Vf*) | altos ratione, ad quam rusticorum inquisitio non pertingit *Ed Ka Lh Mh Pd Vh* | altos ratione, ad quam rusticorum inquisitio non pertinet uel non pertingit. Vel obscuros dicit, quia diu erat quo illa secta abiecta fuerat. Ergo senes fuerunt, qui ita desipuerunt. Vel ideo dicit obscuros, quia obscuras sententias inuoluebant. *Va* | quia de occultis uirtutibus animae disputabant, quod summum bonum dicebant. Quibus erant contrarii Epicurei qui summum bonum dicebant uoluptatem corporis. *On* | [H]abentur hic multa quae difficile cognoscuntur. *Pd* | philosophos, propter sensus profunditatem, sectatores Pithagorae (*Ga*) *Ka Mh Na Vh*.
OBSCUROS: absconditos *Go* | perspicaces *Ap Cg Ck Eb Ed Er Ge Om Pb Pc Pk Pn Pp Ps* | difficiles *Cg* | ingeniosos *Ec Ka Lh* | profundos sensu *Ec* | altos ratione *Ct Pp Px* | propter grauitatem prudentiae *Cg* | tantus caecitate sensus *Pd* | pro caecitate sensus *On* | sententias uel sensus *Lb* | dubios, quia nihil certi definiebant *Ap Ck Ge Pb Pn Ps*.
NIMIUM: diu *To* | magne *Ct*.
SENES: sapientes *Ps* | Stoicos *Ap Ck Ge Mg Om Pb Pc Pd Pk Pn Pp Pq Ps* | philosophos *Af Ck Ct Eb Ec Ed Er Fd Ge Ka Kc Lh Mg Om Pc Pk Pp* (2x) *Ps Ta To* | philosophus *Ap Pb Pn* | fortes *Er* | senes propter seniles sensus *On*.

3. qui sensus et imagines

QUI: senes *Cg Ck Fd Ge Pd Va*.
SENSUS: animae *Af Ap Ck Ct Fd Ge Kc Lh Mg Om Pb Pn Pp Ps Ta To Vf* | v corporis *Ga Mh Na Vh* | mobilitas naturae est *Pp* | mobilitas naturae *Ct* | Sensus dicti sunt, quia per eos anima subtilissime totum corpus agitat uigore sentiendi. Vnde et praesentia nuncupatur, quod sunt praesentibus sicut prae oculis, quae praesto sunt. *Ec Lh*.
IMAGINES: imaginationes *Ga Ka Mh Na Px* | ab imitatione imago dicitur *Ec Ka Lh*.

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63 isti] istiis *Pd.* **65** Grece] grece dicitur *Ka*. | Stos] stoa *Ec Ka*; < stos *Eb.* | Inde] unde *Ka*. qui] quia *Ed Vh*. | in…66 illa] illa *Ec Lh*; illa < in a *Ka.* **66** disputare] disputatione *Ec Lh Ka*. **73** Perspicaces] perspicaes *Af.* | dicit] om. *To*. | enim] \enim/ *To*; om. *Kc*. **74** Stoicorum] istorum *Kc*. | fuit] sint *Kc*. | altos] aptos *Pd*. **78** sententias] sentias *Va.* **81** philosophos] philosophi *Ka.* **82** profunditatem] profund{...} *Ga Mh Na*; profundit{...} *Vh*; profunditate *Ka*. Pithagorae] pitagori *Ka*; pithagorici *Vh*. **86** definiebant] definiebatur *Ap Pb Pn*. **99** sentiendi] sciendi *Ec*.

V metrum iv

4. e corporibus extimis

E CORPORIBUS: ablatiuus *Ta* | rebus uisibilibus *Ec Ka Lh*.
EXTIMIS: exterioribus *Cg Ck Ct Ec Ed Fd Ga Ka Lh Mh Na On Pp Ta Va Vh* | extraneis *Vb* | extra positis *Pd* | forinsecus *Ap Ck Ct Ed Fd Ge Kc Mg Om Pb Pn Pp Ps To Vf* | foris secus *Af Ta* (2x) | ut illis uisibus mens intellegeret *Ec Ga Mh Na* | extrema parte corporis haec est ex sensibus *Go* | ab extimis corporibus forinsecus *Ap Cg Ck* (*Er*) *Ge Om Pb Pc Pk Pn Pq Ps* | a mente sepositis *Ed Lh* | a mente positis, quia ab illis sumuntur imagines *Ap Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps* | a mente sepositis, a quibus primum sumuntur imagines *Af Ct Fd Kc Mg Ta To* (*Vf*).

5. credant mentibus imprimi,

CREDANT: crederent *Ed Ga Mh Na Pd Vh* | commendent *Ct* | putant *Ka Lh* | putent *Ec* | committant *Vb*.
MENTIBUS: (...) corporibus *Mb* | datiuus *Ta* | humanis *Ta*.
IMPRIMI: scribi *Ap Ck Ge Om Pb Pn Ps* | infigi *Fd Ga Ka Kr Mh Na Ta* | imponi *Pq* | adhiberi *Ec* | ita *Va* | nunc *Vb*.

6. ut quondam celeri stilo

UT QUONDAM CELERI STILO: utentes mente ueluti cera *Ec Ga Ka Mh Na* | tunc quando primo litterae sunt inuentae *On*.
UT QUONDAM: saepe *Go* | aliquando *Af Ap Ck Ct Ed Er Ge Kc Mg Om Pb Pc Pd Pk Pn Pp Pq Ps Ta Va Vf* | aliquo tempore *Cg* | sicut *On* | olim *Vb* | nunc *Ct Ec Ed Ga Ka Lh Na Px Va Vh* | ut nunc *Mh* | quemadmodum *Ap Ck Ge Om Pb Pn Ps*.
CELERI: ueloci *Af Ap Ck Ct Ec Ed Er Ge Ka Kc Lh Mg Mh Na Om Pb Pc Pk Pn Pp Pq Ps Ta Vb Vf Vh* | currenti *Ap Cg Ck Er Ge Om Pb Pc Pk Pn Pp Ps* | cum *Pc Pk Pp*.
STILO: graf (OHG) *Ta* | grafio *Af* | penna *Ec Ed Ka Lh Mh Mo Pp Vh* | scriptioni *Vb*.

7. mos est aequore paginae

MOS – PAGINAE: imprimi litteras *Ap Ck Ge Om Pb Pn Ps*.
MOS EST: ab hominibus *Ck Ge Om Pn Ps* | ab omnibus *Ap Pb*.
MOS: usus *Af Vb* | consuetudo *Vf*.
AEQUORE: in *Ck Ge Ed Lh* | superficie *Cg Ck Ge Go* | aequalitate *Ec Ed Ge Ka Lh Mh Pb Pq* | planitie *Ap Ck Ct Ge Lb Mg Mh Om Pb Pn Ps To* | in aequalitate *Ap Ck Fd Om Pb Pc Pk Pn Pp Ps Px Vh* | in planitie *Af Fd Ga Ka Kc Na Pp Ta* | in

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111 uisibus] uisis *Ga Mh Na*. | intellegeret] intellegeretur *Ga Mh Na.* **112** extimis] exterimis *Pb*; exterioribus *Ge*. **115** primum] prius *Mg*. | sumuntur] sumit < supremitur *Kc.* **144** imprimi] imprimis *Ap Pb Pn*.

planitia est *Vf* | in planitudine *Cg* | aequor ab aequalitate superficiei *Ap Ck Er Ge Pb Pc Pk Pn Pp Ps* | Aequor dicitur campus. (...) dicitur mare *Vb*.
PAGINAE: libri *Bc* | membranulae *Af Lh Ta To Va* | tabulae *Af Ta To Va* | Sicut pagina ex litteris pingitur ita sensus et imagines mente exprimuntur *Pp* | Paginae dictae quod in libris suam optineant regionem, ut pagi. Vel a pangendo, quod in illis uersus panguntur ·i· finguntur. Sicut pagina ex litteris fingitur et primitur, ita sensum et imaginem mente exprimitur. *Ec Ka Lh*.

8. quae nullas habeat notas

QUAE: pagina *Af Ap Ck Fd Ge Lh Om Pb Pn Ps Ta Vb*.
HABEAT: pro haberet *Vb*.
NOTAS: figuras *Fd Ga Ka Mh Na* | signum *Lb* | litteras *Ct Ec Ed Ga Lh Na Ta Va Vh* | caracteras *Ec Ka*.

9. pressas figere litteras.

PRESSAS: impressas *Ga Mh Na Vh* | positas *Ps* | fixas *Af Ap Ck Ct Fd Ge Kc Mg Om Pb Pn Pp Ps Ta To* (*Vf*) | praemensos *Af*.
FIGERE: imprimere *Go* | inscribere *Ec Ka Lh* | infigere *Vh* | rizzon (OHG) *Ec* | premendo *Ap Ck Ge Kc Om Pb Pn Pp Ps Ta To* (*Vf*) | praemodo *Fd Mg* | imprimendo figere *Af Va*.
LITTERAS: figuras *Ka*.

10. Sed mens si propriis uigens

MENS – UIGENS: tantummodo *Ap* | si tantummodo contenta est *To* | Si tantummodo contenta et subiecta est imaginibus corporum, non ualens alia cogitare nisi ea quae exterius uidet aut uidit, unde habet notionem etiam spiritualium, quae oculis corporeis non uidit? Quo in loco transcendit sensum philosophorum et dicit quia mens per exteriora quidem excitatur, sed postea meditando ad altiora conscendit, quae nondum uidit, siue quae in se quidem habuit, sed illorum erat oblita. *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Lh Mg Oa Pb Pc Pk Pn Pp Pq Ps Pt Ta* (*Vf*) | si imaginibus contenta est corporum, non ualens alia cogitare, nisi ea quae exterius uidet aut audit. Vnde habet notionem etiam

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150 aequalitate] aequitate *Er*. | superficiei] superficiti *Er*. **154** dictae] dictae sunt *Ec*. optineant] habeant *Ec*. **156** imaginem] imago *Ec*. | mente] om. *Ec*. | exprimitur] premitur *Ec*. **180** contenta] contempta *Af Pc Vf*. | est] esset *Fd Pt*. **181** uidit] < audit *Ta*. | unde] aut *Er*. notionem] notitionem *Ap Oa*. **182** corporeis] carneis *Ct*; carceris *Oa.* | Quo] duo *Fd*. transcendit] transcendunt *Er*. **183** dicit] dixit *Lh Ta*; dic{un}t *Oa*. | mens] om. *Er Pc Pk Pq*. exteriora] om. *Mg*; exitiora *Er*. | quidem] om. *Af Ct Fd Kc Lh Mg Oa Pp Pt Ta Vf*. | excitatur] ex utatur *Kc*. | sed] si *Ap Pb*; > si *Pn*; et *Pq*; ut *Lh*. | postea] ea *Er Fd Pt.* **184** meditando] medicanto *Er*; medicando *Pc*. | conscendit] transcendit *Pc*; ascendat *Lh*. | quae[1]…uidit] om. *Mg*. | siue…185 oblita] om. *Lh*. | quidem] om. *Ap Ck Er Fd Ge Mg Pb Pc Pk Pn Pq Ps Pt.* **185** habuit] habet *Ap Ck Ge Pb Pn Ps*; habens *Er Fd Pc Pk Pq Pt.* | sed] om. *Ap Ck Er Fd Ge Pb Pk Pn Pp Pq Ps Pt.* | illorum] quorum *Ct Kc Oa Pp Vf*; eorum *Af Ta*. | oblita] oblitus *Er Pc Pk Pq*.

V metrum iv

spiritualium quae oculus corporeus non uidit. Mens namque per exteriora excitatur, sed postea meditando ad altiora conscendit, quae nondum uidit, siue quae in se habuit, sed eorum oblita erat. *Ed*.
MENS: mouens se in diuersa *Ec Ka Lh*.
PROPRIIS UIGENS: proprio uigore *Pq* | proprio uigore propriisque uiribus *Ap Cg Ck Er Fd Ge Om Pb Pc Pk Pn Pp Ps.*
PROPRIIS: naturalibus *Ec Ka*.
UIGENS: confortans *Lb* | ualens *Af To Vb* | pollens *Vh* | quae est *Ec Ka.*

11. nihil motibus explicat,

NIHIL – EXPLICAT: argumentum a contrario *Va* | quod nullomodo facit *Va*.
MOTIBUS: corporis *Ap Ck Ge Om Pb Pn Ps* | sensibus *Ec Ka* | affectibus suis *On*.
EXPLICAT: inquirit *Ct Ec Ed Ka Lh Mh Na Pd Va Vh* | inquirat *Ga* | reuoluit *Vb* | profert *Ec Lh* | desiderat *Ec Ed Ga Ka Lh Mh Na Vh* | diligenter quaerit *Cg* | diligenter inquirit *Ap Ck Ge Om Pb Pc Pk Pn Pp Ps* | explanat *Ap Ck Er Ge Om Pb Pc Pk Pn Pp Ps* | explicans ·i· perficiens *Mo* | perficit *Lh* | perficiat *Ka* | efficit *Kr* | perficit meditando *Af Fd Kc Mg Pp Ta To Vf* | Non huic rationi contradicit quod Stoici quando de ratione sentirent, hic penitus non dicitur. *Ec Ka Lh Mh Va Vh*.

12. sed tantum patiens iacet

SED – IACET: ut sicut aequor tabulae sustinet stilum infigentis, ita ipsa patiatur imagines a corporibus extrinsecus impressas. *Af Ct Eb Ed Fd Kc Lh Mg Oa Pp Pt Ta To* (*Vf*).
PATIENS: sterilis *Ec Ka Lh Pp* | sustinens *Ps* | hebes *Ta* | habes *Fd* | inutilis *Ct Ec Ed Ga Lh Mh Na Pp Px Va Vh* | secura nihil laborans *Ap Ck Ge Om Pb Pn Ps* | patitur, si notitiam extrinsecus accipit, quam in se non habet *On* | sustinens exteriores res, nihil per se ualens *Ec Ga Ka Mh Na Vh*.
IACET: ipsa *Ps* | mens *Af Eb Ed Vb* | illa mens *Ta* | ut tabula *Lh*.

13. notis subdita corporum

NOTIS: figuris *Af Ap Ck Ct Ec Ed Er Fd Ga Ge Ka Kc Lh Mg Mh Mo Na Om On Pb Pc Pk Pn Pp Pq Ps Px Ta To Va* (*Vf*) *Vh* | imaginibus *Ap Ck Er Fd Ge Om Pb Pc Pk Pn Pq Ps* | imaginationibus *Pp*.
SUBDITA: ipsa *Ps* | mens *Ct On Vb* | illa mens *Cg*.

14. cassasque in speculi uicem

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192 uigore[2]] uidere *Fd*. **204** explanat] explinat *Er.* **206** contradicit] contradicitur *Va*. **207** quod] quam *Va*; quia *Vh*. | quando] quomodo *Va Vh*. **213** ut] om. *Af To*. | sicut] enim *Lh.* | tabulae] tabune *Fd*. | sustinet] om. *Ct Oa*. | infigentis] infingentis *Eb Ed*. | ipsa] ipse *Af*. **214** a corporibus] corporum *Eb Ed*. | corporibus] corporibus illius cuius ima *Ta*. | impressas] impressis *Pp*.

V metrum iv

CASSASQUE: inanes *Af Ap Ck Ct Ec Ed Er Fd Ga Ge Lh Mg Mh Mo Na Om On Pb Pc Pd Pk Pn Pp Pq Ps Px Ta To Va Vf Vh* | uanas *Go Lb* | uana *Cg* | inutiles *Ga Ka Mh Na* | lapsas *Vb* | sine ueritate *Af Ap Ck Ct Ed Fd Ge Mg Mo Om Pb Pn Pp Ps Ta To* | iacet redditque *On* | Cassis rete est, quo pedicae fiunt animalibus capiendis. *Ap Ck Ge Pb Pn Ps*.
SPECULI: miratione *Vb* | speculum non subtracto corpore. Mens autem subtracto retinet eius imaginem *Eb Ed* | subtracto corpore illius, cuius imaginem speculum reddebat *Af Ap Ck Ct* (*Er*) *Fd Ge Mg Oa Om Pb Pc Pk Pn Pp Pq Ps Pt Ta To* | quia speculum non hoc est *Fd* | quia speculum nihil est sine corpore exteriori *Ec Ga Ka Mh Na Vh* | iam non ualet speculum illam imaginationem ostendere *To* | iam non ualet speculum imaginationem ullam ostendere. At non mens ita, quia submoto corpore eius imaginem retinet, et insuper ea contemplatur, quae nondum uidit in corporibus. *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Mg Oa* (*Om*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta* (*Vf*).
UICEM: inuicem *Ed* | modum *Ct Pp* | similitudinem *Ec Ge Mo Pp Va* | similitudine *Ka Px* | ad similitudinem *Af Ap Ck Ct Er Kc Lh Mg Om Pb Pn Pq Ps Ta To.*

15. rerum reddit imagines,

REDDIT: ostendit *Ec Ga Ka Mh Na* | mens *Ps* | sumit sibi *On*.
IMAGINES: figuras *To* | quas uidet exterius *Af Ap Ck Ct Ed Fd Ge Kc Mg Om Pb Pn Ps Ta To Vf* | illas, quas extrinsecus accipit *Va*.

16. unde haec sic animis uiget

SIC ANIMIS UIGET: sermo mirantis *On* | si nihil inuenit per se, sed tantum ex corporibus exterioribus imaginatur *Af Ap Ck Eb Ed Fd Ge Kc Lh Mg Om Pb Pn Pp Ps Pt Ta* (*Vf*) | talem uirtutem infert animis hominum, qui aliquando cogitantes de terrestribus eleuant se ad caelestia in caelo per contemplationem *Ap* | si ita est, sicut illi asserunt, ut acutiora exteriora sint interioribus *Va*.
SIC: taliter *Lh*.
ANIMIS | in *Af Lh* | sunt *Af*.
UIGET: uiuet *Fd* | uiuit *Lh* | ualet *Vb*.

17. cernens omnia notio?

CERNENS: quae est *Ec*.

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235 sine] siue *Pb*. **236** rete] recte *Ge Pn Ps*. **239** subtracto] si subtracto *Ap Pb Pp Ta*; \sicut/ subtracto *To*; (...)to *Om*; tracte *Fd*. | illius] om. *Er Fd Mg Pc Pk Pq Pt*; ille *Af Ap Ck Ge Om Pb Pn Ps*; illo *Pp*. | imaginem[2]] (imagi)nationem *Er*. **240** reddebat] reddebant *Ap Pb*; om. *Er*. **241** quia[2]] om. *Ec*; quod *Vh*. | sine] per se sine *Ec Ka Vh*. **243** iam] om. *Mg*; a{m} *Fd*. | iam… speculum] om. *Er*. | ualet] uolet *Kc*. | speculum] illud speculum *Ct Oa*; speculam *Pt*. imaginationem] > imaginem *Pn*; imaginem *Ct Mg Oa*. | ullam] illum *Kc*; illam *Af Ct Er Fd Mg Oa Pp Pq Ta*. | ostendere] ostenderet *Er*. | At] ad *Pk*. **244** ea] om. *Er Pq Ta*. | nondum] non *Ct Er Oa*. **245** uidit] uidet *Pq*. **254** uidet] uidit *Om Ps*. **260** inuenit] adinuenit *Af Kc Lh Pp Ta Vf*; adinueniet *Mg*; adinuenerit *Fd Pt*. | ex] et *Kc*. **261** exterioribus] om. *Vf*. | imaginatur] imaginantur *Mg Vf*. **264** acutiora] acute ora *Va.*

V metrum iv

OMNIA: non solum praesentia sed *Va*.
NOTIO: praescientia *Ap Ck Ge Pb Pn Ps* | cognitio *On* | ratio *Ec Ka* | intellegentia *Va* | hominum *Pd.*

18. Quae uis singula perspicit

QUAE: et *Ps*.
UIS: fortitudo *Cg Ck Ge* | animae *Af Ap Ck Ct Ed Er Fd Ge Kc Lh Mg Om Pb Pc Pk Pn Pp Pq Ps Ta To Vd Vf* | animi *Ec Ka* | notio animi *Pd* | efficacia animi *On* | unde est haec *Vh* | quae est quae sic *Ga Mh Na* (*Vh*).
SINGULA: singulas creaturas *Af Ap Ck Ct Ed Fd Ge Kc Lh Mg* (*Om*) *Pb Pn Pp Ps Ta To Vf* | singulas species *Va* | generalis species *Pq* | creaturarum *Va* | cuncta *Ec* | omnia hoc uult, in isto loco *Vb*.
PERSPICIT (PROSPICIT *Pp*): quae *Go* | perspicit *Pp* | penetrat *On* | intellegit *Ec* | intellegit cuncta *Ga Mh Na* | agnoscendo *Va* | uidet *Vb* | Boetius, uigor animae nitens ratione et uigens speculatione *Ed* | Interrogat sapientia Boetium quae sit illa uis, quae haec omnia potest efficere, nimirum uigor animae nitens ratione et uigens speculatione. *Af Ap Ck Ct Ge Kc Lh Mg* (*Om*) *Pb Pn Pp Ps Ta Va Vd* (*Vf*).

19. aut quae cognita diuidit?

AUT QUAE: unde est haec *Vh*.
QUAE: uis *Cc Cg Ck Ge Om On Pq Ps Va*.
COGNITA: iura rerum *On* | specialiter distribuit formam *Ec* | specialem distribuit singulis formam *Ka Lh*.
DIUIDIT: diiudicat *Fd Pd* | discernit *Ga Ka Mh Na On* | separat *Ec Ka* | separat per species *Lh* | deum a creatura *Cg* | iterumque recolligit, coniungens creaturam creatori *Ap* | Diiudicat creatorem et creaturam distantiamque facit, iterumque recolligit, coniungens creaturam creatori, aut certe diuidit singula per differentias discernendo. Fit namque differentia omnium rerum modis tribus: materia aut opere aut utroque. *Af Ap Cg Ck Ct Eb Ed* (*Er*) *Fd Ge Kc Lh* (*Mg*) *Om Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va* (*Vf*).

20. Quae diuisa recolligit

QUAE: uis *Ap Cc Ck Ge Pb Pn Pq Ps Vb*.
DIUISA: animae *Ck Ge* | dispersa *Ka Lh* | diuersa *Ec* | per species *Vd* | sub unius creatoris potestate cuncta compleuit *Ec Ka Lh*.

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281 animae] bime *Er.* **284** singulas] in singulas *Ct.* **290** uis quae] usque *Vd.* | potest] potens est *Af Lh Ta*; potest esse *Kc.* | nimirum] nimis uero *Ap Pb.* | nitens] nites *Mg.* | nitens…et] om. *Lh.* | ratione…291 uigens] uig(ens) ratione uigens et *Ct.* **302** Diiudicat] diiudicat inter *Ap Ck Ge Om Pb Pn Ps.* | Diiudicat…303 recolligit] om. *Eb Ed.* | Diiudicat…303 singula] om. *Va.* Diiudicat…304 discernendo] om. *Lh.* | creatorem…creaturam] creaturam et creatura *Fd.* | et] a *Mg.* | creaturam] creaturarum *Er*; creatura *Mg.* **303** coniungens] coniugens *Af Pp.* | creaturam] creatura *Ge Pb.* | creatori] creator *Ck*; creato *Ge*; creari *Pt.* | aut] uelut *Ck Ge Om Ps.* | aut… 305 utroque] om. *Cg Er Pc Pk Pq To.* **304** Fit] sit *Eb Ed Ge.* | differentia] differentias *Ps.* | aut] om *Ap Ck Ed Ge Om Pn Ps.* **305** aut] om. *Ap Ck Ge Om Pb Pn Ps*.

V metrum iv

RECOLLIGIT: congregat *Vb* | coadunat *Ga Ka Mh Mo Na* | in unum *Ct Ec Ga Ka Mh Na Pp* | per differentias *Lh* | in genera *Vd* | ecce passio *Ap Pb Pn* | intellegit cuncta *Ka* | in unum reducit *Kr* | in unum reducit ad deum a quo sunt *On* | coadunat in genere, quae sunt diuersa in specie *Af Ap Ck Ct Ed Fd Ge Kc Lh Om Pb Pn Pp Ps Ta* (*Vf*) | per differentias discernendo et diuersa concitendo *Af* | cognita genera in species diui(dit) similiter cognitas species specialissimas diuidit per indiuidua *Pq*.

21. alternumque legens iter

ALTERNUMQUE – ITER: Mirum dixit. Est enim ex duobus elementis compactum animal homo, ideoque legit, uelud in fluctum questionum, iter alternum ·i· suum et corporis. *Af Va*.
ALTERNUMQUE: dupplex *Af Ap Ck Ct Ed Ge Kc Mo Om Pb Pn Pp Ps Ta To Vf* | diuersum *Af Lh Ta To Vb* | diuisum *Ed* | commune *Ec* | per uices *On* | summum et infimum *Pd* | prosperum et aduersum *Ec Ka Lh* | diuinum et humanum *Vh*.
LEGENS: percurrens (*Af*) *Ap Cg Ck Ct Ge Kc Mo Om Pb Pn Pp Ps Ta To Vf* | currens *Pq* | pergens *Ps Vb* | perambulans *Cg* | incedens *Ed Ga Ka Mh Na Px Va Vh* | iterans *Ec Lh* | transiens *Ed Ga Mh Na Va Vh* | sequens *Ga Ka Mh Na* | colligens *Lb* | eligens, carpens *On*.
ITER: sensus *On*.

22. nunc summis caput inserit,

NUNC – INSERIT: quando de diuinis cogitat *Pd* | summum et infimum uel geminum, nunc de caelestibus, nunc de terrestribus cogitando *Ap Ck Er Fd Ge Om Pb Pc Pk Pn Pp Pq Ps* | Hic figuram tangit quae nobis in libro Porphirii proposita est, ac sic nobis dixisse uidetur: nunc inserit caput substantiae, nunc indiuiduis. *Go*.
NUNC: aliquando *Ec Lh* | cogitat *Ap Ck Ge Om Pn Ps* | usque *Ck Ge Om Ps*.
SUMMIS: caelorum *Vb* | diuinis *Ec Ka Vh* | caelestibus *Lh* | de caelestibus *Er Fd* | spiritualibus *Cg Vd* | spiritualibus caelestibusque *Af Ap Ck Ct Ed Ge Kc Om Pb Pc Pk Pn Pp Pq Ps Ta To* (*Vf*) | ad superiora *Ga Ka Mh Na Px*.
CAPUT: mens *Vb* | sensum *Ga Ka Mh Na Px* | cogitans *Fd* | intentionem *Vh* | per intellectum animae *Va* | scientiam suam *Ec*.
INSERIT: immittit *Af Ga Ka Lb Lh Mh Na Ta To Vb* | mittit *Px* | exaltat *Pq* | ipsa uis *Ps.*

23. nunc decedit in infima,

NUNC: aliquando *Ec Lh*.

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317 diuersa] diuisa *Ed Lh Ta.* | specie] genere *Kc*. **325** Mirum] mire *Va*. **326** iter] item *Va.* **340** infimum] confimum *Ck*; confinium *Ge Om*; infirmum *Ap Pp*; infimium *Ps*. **341** geminum] gemi *Ap*. | de[1]] om. *Ps.* | caelestibus] cestibus *Fd*. | caelestibus…de[2]] om. *Ap Pb Pn.* terrestribus] terrenis *Er Fd.* | cogitando] agitando *Pp*; cogitande *Ap*. **347** caelestibusque] caelestibus usque *Ck Ge Om Ps.*

V metrum iv

DECEDIT (DECIDIT *Bc Vh* | < DECIDIT (?) *Ap Mh* | > DECIDIT *To*): decidit *Ga* | declinat *Ck Ge Om Pn Ps* | uadit *Ka Kc Vb* | ruit *Lb* | transit *On* | per corporis sensum *Va* | deorsum cadit *Ga Mh Na*.
IN INFIMA: in terrena *Af Ap Cg Ck Ct Ed Ga Ge Kc Lh Mh Mo Na Om Pb Pc Pk Pn Pp Pq Ps Ta To Vf* | in inferiora *Ed Lh Mh Vb Vh* | de terrestribus cogitando *Er* | transit ad terrena cogitando *Fd* | deorsum in terrena *Ka* | in interiora, in terrena uadit *Ec* | Nunc de caelestibus, nunc de terrestribus cogitat, per intellectum animae. *Af Ct Kc Lh Pp Ta*.

24. tum sese referens sibi

TUM: deinde *Cg* | aliquando *Ec Lh*.
SESE REFERENS SIBI: in se reuersa *Ec Ga Ka Mh Na* | recolligens se *Cg* | recolligens in seipsum *Pd* | recolligens se apud se *Af Ed Kc Lh Ta To* | apud se recolligens *Vd* | reuersus ad semetipsum *Ap* | per intellectum animae *Af Ed Ta To* | totum se recolligit in se *Va* | Recolligens se apud se ea, quae exterius uidit, per uera redarguit et examinat falsa apud se mentaliter. *Ck Ct* (*Er*) *Ge Om Pc Pk Pp Pq Ps*.
REFERENS: recolligens *Pb Vf* | reducens *Ps* | recogitans *Ec*.
SIBI: ad se *Ed Vh*.

25. ueris falsa redarguit?

UERIS – REDARGUIT: dialectica secernit uera a falsis *Vb* | per se essentialiter diiudicat; examinat falsa per uera *Fd* | Ea quae exterius uidit, per uera redarguit et examinat. *Af Kc Pp Ta To* (*Vf*) | postquam discussas res in unum recolligit *Ec Ed Ka Lh Mh Px Va Vh*.
UERIS: ablatiuus *Vb* | a *Lh* | ex *On* | cum *Ec Vh* | per *Pc Pk Pp* | ueritatibus *Pb*.
FALSA: coniuncte *Px* | falsa apud se *Af Kc Pp Ta* | essentialiter *Af Ct Kc Pp Ta*.
REDARGUIT: uis *Ps* | approbat *Af Cg Ck Ct Ge Kc Ta To Vd* | probat *Ap Om Pb Pc Pk Pn Pp Pq Ps* | reuerberat *Vb* | conuincit *Ga Ka Kr Mh Na* | iudicat *Ap Pb Pn* | diiudicat *Ck Er Ge Kr Lh Om Pc Pk Pp Pq Ps* | examinat *Vd* | increpat *Ec Ka Lh.*

26. Haec est efficiens magis

HAEC – MAGIS: Nam plus est inuestigare quorum species corporaliter non cernuntur, quam imaginaliter uisa recordari. *Af Ap Ck Ct* (*Er*) *Ge Kc Lh Om Pb Pc Pk Pn Pp Pq Ps Pt Ta Vd Vf*.
HAEC: uis *Ap Ck Om Pb Pn Ps Va Vh* | uis animae *Lh* | suis *Ge* | ratio uel mens *On* | mens hominum *Pd*.

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360 deorsum] decesum *Ga Mh Na*. **364** per] ·i· per *Ct*. **374** se[3]] om. *Ck Ge Om Ps*. | apud] ea per *Er*. | ea] et *Ct*. **375** redarguit] perdarguit *Er*; redargure(?) *Om*. | examinat] anima *Er*; > examinauit *Pp*. | falsa…mentaliter] om. *Ct*. | se mentaliter] semetipsum taliter *Pp*; se *Pq*. **384** uidit] uidet *To*. **385** examinat] exanimat *Kc*; et approbat apud se *Vf*. | discussas] discussa *Px*; discussus *Vh*; percussas *Mh*; percussas *Ka*. **391** diiudicat] diucat *Ge*. **396** Nam] non *Af*; quia *Lh*. **397** quam] qua *Kc*. | imaginaliter] imagiliter *Af*; imaginabiliter *Pc*. | uisa] om. *Af Pp Ta Vd*.

V metrum iv

EFFICIENS: discernens *Va* | efficacior *Ap Cg Ck Ge* | efficax *Ec Ga Ka Na Px* | efficax omnium *On* | plus operans *Ap Ck Er Fd Ge Lh Pb Pc Pd Pk Pn Pp Pq* | plus laborans uel operans *Ps*.
MAGIS: sibi *Ap Er Fd Pb Pn* | plus *To* | peragens sc· quam paciens *Fd*.

27. longe causa potentior

LONGE – POTENTIOR: mentis penetrantis etiam caelestia et intima inuisa. Multoque potentior est haec uis mentis ac illa quae notas corporis modo recipit. *St* | mentis, quae etiam caelestia penetrat et intima, quae nondum uidit. Multoque est potentior ista pars mentis quam sit illa, quae notas corporum tantum recipit. *Af Ap Ck Ct* (*Er*) *Fd Ge Kc Oa Om Pb Pc Pk Pn Pp Pq Ps Pt Ta To* (*Vf*).
LONGE: ualde *Ec Pp Pq* | multum *Ga Ka Mh Na* | pro multo *Vb*.
CAUSA: ratio *Eb Ec Ed Ga Ka Lh Mh Na Px Vh* | mentis *Ta* | causa mentis, quae caelestia penetrat *Eb Ed* | sensus, qui figuram tantummodo constitutam in materia subiecta discernit *Ec Ka*.
POTENTIOR: maior *Ps* | subtilior *Ap Cg Ck Er Ge Lh Om Pb Pc Pk Pn Pp Pq Ps* | subtilior quam illa, quae imaginatur exterioribus *Af Ct Fd Kc Pp Ta Vd* | quam illa, quae notas ·i· imaginationes corporum tantum recipit *Eb Ed.*

28. quam quae materiae modo

QUAM – MODO: instar tabule *Er Fd* | instar cerae tabulaeque *Ck* | instar tabulae ceraeque *Pc Pk Pp* | instar tabulae uel cerae *Lh* | sicut apices in cera *On* | illa causa, quae accidit corporis qualitate, instar tabulae ceraeque *Ap Ck Ge Om Pb Pn Ps.*
QUAM: illa (*Af*) *Ct Kc Lh Pc Pk Pp Ta Va Vh* | illam *Pq Vf* | illa sub causa *Cg*.
MATERIAE: cerae *Af Eb Ed Er Pc Pd Pk Pq Ta Va* (*Vf*).
MODO: secundum *Eb* | per uel ex *On* | in similitudine *Ga Mh Na Va* | secundum modum *Ed Mh Vh*.

29. impressas patitur notas.

IMPRESSAS – NOTAS: sicut Stoici dicebant imaginationem corporum *Fd*.
IMPRESSAS: impositas *Ps* | per *On*.
PATITUR: sustinet *Cg* | Passionem hic appellat sensus corporis, usum uel more, lucem uel uocem, quae dum pulsant corpus exterius, excaecant mentem interius. *Lh* | passionem hic appellat sensus corporis usu uel more *Ec Ka*.

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411 mentis] mens *Ta.* | etiam] om. *To*. | Multoque] multo *Pc*. | Multoque…412 mentis] om. *To*. **412** potentior] potentiali (...) *Er*. | ista] illa *Ge*; ita > illa *Ck*; ita *Oa Om*; < ita *Ps*. | ista pars] haec uis *Af Ct Fd Kc Pt Ta Vf*. | illa] illam *Fd.* | recipit] praecipit *Vf.* **416** sensus] causam uel sensum *Ec*. **419** subtilior] dicit subtilior *Ct.* | quam illa[1]] per *Vd*. | illa] om. *Fd*. | imaginatur] imaginaliter *Af*; imaginantur *Pp*. | exterioribus] om. *Pp*. **427** qualitate] qualitatem *Ap Pb Pn*. tabulae ceraeque] cerae tabulaeque *Ge.* | ceraeque] rereque *Ap*. **430** cerae] certe *Kc*; cetere *Pd*. **431** in] om. *Va.* **441** hic] om. *Ec*. | usu] usum *Lh*. | more] moribus *Ec*.

V metrum iv

NOTAS: sensus *Eb Ec Ed Ga Mh Na Pd Px Va Vh* | figuras *Vh* | per *On* | imaginationes *Pq* | ut cera *Ec Ga Ka Mh Na* | imaginationes corporum *Af Ap Cg Ck Ct Er Ge Kc Lh Om Pb Pc Pk Pn Pp Ps Ta Vf*.

30. Praecedit tamen excitans

PRAECEDIT: interdum *On* | antecedit *Vb* | istam imaginationem *Pd*.
EXCITANS: suscitans *Vb* | incitans *Ka* | prouocans *Ec Ga Ka Lh Mh Na Px* | commouens *Lb*.

31. ac uires animi mouens

UIRES: fortitudinibus *Vb*.
MOUENS: ad auxilium *Ec Pp*.

32. uiuo in corpore passio

PASSIO: sensus *Va* | felnes (OE dp.) *Ck* | uisus uel auditus interior *Ck Ge* | passionem corporis *Px* | Passionem corporis uisum uel auditum dicit. *Eb Ec Ed Lh Mh Pd Va Vh* | quia tangitur oculus uisu, auris auditu *Ec Ga Ka Mh Na Vh* | Quamuis uis intellegentiae longe praestantior sit, praecedit tamen eam passio sensus corporei, excitans uires animi. *Va* | accidens, utpote lux uel uox, quae dum pulsant corpus exterius, excitant mentem interius, et dum animus de hac luce temporali coeperit cogitare, peruenit subtiliter meditando ad incorporalia et incorruptibilia, quae nondum uidit uel quorum oblita erat. *Vd* | Passionem uocat aliquod accidens sensibus corporis, utpote uocem uel lucem, quae dum pulsant corpus exterius, excitant mentem interius. Et dum mens coeperit de hac luce temporali cogitare quis sit eius creator cuiusue naturae, perueniat meditando subtiliter ad incorporalia et incorruptibilia, quae non uidit uel quorum oblita erat. (*Af*) *Ap Ck Ct Er* (*Fd*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Pt Ta To Va* (*Vf*).

33. cum uel lux oculos ferit

LUX: haec passio *Pd* | ecce passio *Pk*.

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443 imaginationes[2]] imaginem *Ta*; imagines *Lh*; imaginationem *Af Ct Kc Vf*. **463** dicit] uocat *Ec Lh*. **464** quia] qui *Ka*. | tangitur] tangit *Ga*. | oculus] oculos *Ga*; oculi *Ka*. | auris] et auris *Ka*. auditu] audito *Ec*. **470** aliquod] aliquid *Af Ct Er Fd To Vf*; om. *Ta*. | accidens] accedens *Er*; accides *Fd*. | sensibus] senibus *Ge*. | sensibus corporis] om. *Er Pc Pk Pp Va*. | utpote] utpote uel *Ct*. | quae dum] quaedam *Ap Er Pb*. **471** mentem] mente *Ta*. | interius] exterius *Er*. | Et] ut *Ap Ck Er Ge Pb Pc Pn Pq Ps*. | Et…473 erat] om. *To*. | mens] om. *Er Pc Pk Pq Va*. | coeperit] coeperint *Er Pc Pk Pn Pq Va*; < coeperint *Pb*. **472** temporali] temporali uel corruptibili *Ap Ck Ge Pb Pn Ps*; temporali et corruptibili *Fd Pt*; corruptibili *Er Pc Pk Pp Va*; corporali *Ct*; om. *Pq*. cogitare] cogitari *Er Kc*. | quis] q{uod} *Er*. | quis…naturae] om. *Af Ct Fd Kc Pt Ta Vf*. creator] certator *Ge*. | cuiusue] cuius ut *Va*. | perueniat] peruenit *Af Ct Kc Pt Ta Vf*. meditando] cogitando *Ct*. **473** et incorruptibilia] om. *Pc Pt*. | non] nondum *Af Pq Ta*. | uel] om. *Vf*; et *Ct*.

V metrum iv

FERIT: percutit *To Vb* | insonat *Fd*.

34. uel uox auribus instrepit.

UOX: cum *Ps* | lux et uox corporalia sunt *On*.
INSTREPIT: sonat *Lb* | insonat *Ec Fd Ka Lh To* | insonet *Ps* | intus sonat *Vb*.

35. Tum mentis uigor excitus

TUM: deinde *Cg Ck Ge*.
MENTIS: animae *Ka*.
UIGOR EXCITUS: excitatus per corporales sensus species spiritalium rerum, quas in se naturaliter habet, coniungit imaginibus extrinsecus acceptis. Vnde et in superioris fine carminis dixit ut seruatis queat oblitas addere partes. Hoc etiam in musica refert ubi dicit proprios sonos habere mentem. Nam quomodo sic recordaretur sonorum ante auditorum, uel quomodo tot uarietates cantus tam cito disceret, nisi sonis propriis et naturalibus mens iuuaretur? In arithmetica quoque dicit artes naturaliter insitas, sed studio magistrali excitari. *Af Ap Ck Ct Er Fd Ge Kc Lh* (*Om*) *Pb Pc Pk Pn Pp Pq Ps Pt Ta To* (*Vf*).
UIGOR: intellectus *Ka*.
EXCITUS: suscitatus *Vb* | prouocatus *Ec Ga Ka Mh Na Vh* | excitatus *Ap Cg Ck Ed Er Ge Lb Lh Om Pb Pc Pd Pk Pn Pp Pq Ps Va* | excitat *Fd* | commotus *Fd Kr On* | euocatus *Kr* | per corporales sensus *Ed* | per passionem, quae praecedit in uiuo corpore *Ap Ck Er Fd Ge Om Pb Pn Ps*.

36. quas intus species tenet

QUAS: formas *Ka* | species spiritualium rerum *Va*.
INTUS: in mente *Af Ct Eb Ed Kc Ta Vf* | in animo *On* | in corde *Ec*.
SPECIES: oculorum et aurium *Ec* | formas *Ct Eb Ec Ed Ga Ka Lh Mh Na Pd Pp Px Vh* | formas rerum *Pq* | formas rerum primordialium in mente *Ap Ck Er Fd Ge Pb*

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493 excitatus…sensus] excitata per (p{ro} *Fd*) aliquod accidens exterius *Ap Ck Fd Ge Om Pb Pk Pn Pq Ps Pt*; excitata per aliquid accedens exterius *Er*; excitata mens per aliquod accidens exterius *Pc.* | quas] q{uae} *Er*; quis *Pt*. **494** naturaliter] naturalium *Ta.* | coniungit] coniungi *Ap*. Vnde…499 excitari] om. *To.* | in] om. *Fd*. **495** superioris] superioribus *Af Ap Er Fd Kc Pb*; superiores *Pc.* | fine] om. *Pc Pq.* | carminis] carminus *Pt*; uersus *Pc.* | dixit] benedixit *Pq*. addere] de re *Pt*; adhere *Fd.* | Hoc] heu *Er*; haec *Vf.* | etiam] et *Ap Ck Er Ge Om Pb Pc Pk Pn Pq Ps.* | in] om. *Pk.* **496** musica] musicam *Fd.* | refert] om. *Ap Ck Er Ge Om Pb Pc Pk Pn Pq Ps.* dicit] dixit *Kc.* | proprios] proprias *Ge.* | sonos] dicit sanos *Fd.* | habere] hebere *Pc.* | Nam… 498 iuuaretur] om. *Ap Ck Er Ge Lh Om Pb Pc Pk Pn Pq Ps.* **497** auditorum] auditores *Fd.* uarietates] > uarietatis *Ta.* | tam cito] tacite *Fd Pt.* **498** disceret] discerit *Vf.* | nisi] in *Fd.* | In] et in *Ap Ck Ge Om Pb Pk Pn Pq Ps*; et *Er Pc.* | quoque] om. *Ap Ck Er Ge Om Pb Pk Pn Pq Ps Vf.* **499** insitas] incitas *Ap Ck Ge Om Pb Pn Ps.* | studio] ex studio *Pc.* | magistrali] magistrari *Ap Pb*; magistr«...»i *Pn.* | excitari] recordari *Pp*. **504** praecedit] praecedunt *Ck Ge Om Pb Pn Ps.* uiuo] uno *Er Fd Ge*. **505** corpore] corporei *Ap Pb*. **513** formas[2]] formis *Er*. | in mente] intrinsecus *Fd*.

V metrum iv

Pn Ps | Formas rerum, quas animo concipit, exterioribus, quae uidet uel sentit uel audit, accommodat. *On*.
TENET: naturaliter *Va* | adhibe *Ga*.

37. ad motus similes uocans

AD MOTUS: applicat *Vf* | affectus *Fd* | exteriorum corporum *Af Ap Ck Ct Ed Fd Ge Kc Pb Pn Pp Ps Ta To* | illas, quas exterius uidet *Ck Ge* | ad lucem oculorum, ad sonitum aurium *Ec Ka Lh*.
SIMILES: aequales *Cg Ck Ge*.
UOCANS: eas *Va* | adhibens *Ec Ga Ka Mh Na*.

38. notis applicat exteris

NOTIS: qualitatibus *Eb Ec Ed Ga Lh Mh Na Pd Px Vh* | figuris *Ec Ga Ka Mh Na Vh* | imaginibus *Af Ap Ck Ct Er Fd Ge Kc Pb Pn Pp Ps Va* | imaginibus corporum *Eb Ed Ta To*.
APPLICAT: quae *Vb* | explicat *Af Ap Ps* | explicit *Ta* | inclinat *Vb* | accommodat *Af Ap Ck Eb Ec Ed Er Ga Ge Ka Kc Lh Mh Na Pb Pc Pk Pn Pp Pq Ps Px Ta Va Vh* | commodat *Ct Fd* | perficit *Ec Ga Ka Mh Na Vh* | proficit *Kr* | coniungit *Cg Ck Ge Ka*.
EXTERIS: extraneis *Vb* | exterioribus *Eb Ec Ed Fd Ga Go Ka Lh Mh Na Pd Px Vh* | corporalibus *Fd Va* | extrinsecus acceptis *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps*.

39. introrsumque reconditis

INTRORSUMQUE: intus *Lb Vb* | in corde *Ec Pp* | insensum *Ct*.
RECONDITIS: locatis *Ps* | neutraliter insitis *Ck Ge Ps* | naturaliter insitis *Ap Cg Er Fd Pb Pc Pk Pn Pp Pq* | quas intus tenebat *Pd* | redositis (= repositis?) *Vb*.

40. formis miscet imagines.

FORMIS: imis *Fd* | uigor *Vb* | ipse uigor *Ps* | imaginatione *Vh* | Formam appellat ipsam, quam mente sua imaginauit speciem, ueluti cum res nobis ignotas quis ostenderit. Verbi gratia: uti aestus maris est, quem quamuis numquam praesens cernerem oculis, statim imaginabo quomodo hoc foret. Sed cum uidero illum, statim misero formam imagini, quam prius imaginaui. *Ec Ka Lh*.
MISCET: permiscet *Cg* | intellegentia *Ec Lh Va* | intellegentiam *Ka*.
IMAGINES: corporum *Af Ct Fd Kc Va* (*Vf*) | corporeum *Pp* | rerum *Pd* | exteriores *Ga Mh Na Vh* | exteriores passiones *Ka* | extrinsecus petitas *Ap Ck Er Fd Ge Pb Pk Pn Pp Pq Ps.*

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551 quam] qua *Ka*. | ueluti] sicut *Ec*. **552** numquam] nusquam *Ec*. **553** quomodo] quonam modo *Ka Lh.* **554** misero] misco *Ka*. **557** petitas] petitus *Ck Er Ge Pp Ps*; petites *Pk*; pectas *Fd.*

V prosa v

HEADNOTE: Disputat sensum et imaginationem cedere rationi, rationem uero intellectui. *Ka Lh Pp Va*.

1. Quodsi in corporibus sentiendis, quamuis afficiant instrumenta sensuum forinsecus obiectae qualitates animique agentis uigorem passio corporis antecedat, quae in se actum mentis prouocet excitetque interim quiescentes intrinsecus formas, si in sentiendis, inquam, corporibus animus non passione insignitur, sed ex sua ui subiectam corpori iudicat passionem, quanto magis ea quae cunctis corporum affectionibus absoluta sunt in discernendo non obiecta extrinsecus sequuntur, sed actum suae mentis expediunt!

QUODSI – SENTIENDIS: Quamuis illud sit, tamen ipsa anima operatur intrinsecus. *Ka Lh* | hoc euenit *Ap Ck Ge Pb Pn Ps*.

IN CORPORIBUS SENTIENDIS: sensus scilicet corporis *Va* | in corporalibus rebus, sicut lux uel sonus quae tangunt oculos uel aures *On* | in corporibus, quia et uox corporalis est quae auditur, et lux quae uidetur similiter corporalis est *Ap Ck* (*Er*) *Fd Pb Pn Pq Ps* | quae sentiri possunt a sensibus *Af Ap Ck Ct Ed Fd Ge Kc Pb Pn Pp Ps Ta To Vf* | quae subiecta sunt corpori *Ap Cg Ck Er Fd Ge Pb Pc Pd Pk Pn Pp Pq Ps* | ut colores uisus, somnum, auditum. solidum, caloris, frigoris atque teporis tactu *Va*.

QUAMUIS: et plerumque *Ap Pb* | Parentesis *Ga Na*.

AFFICIANT: appetant *Ec Ka La Lh* | attingant *Ka Pp* | attingunt *Lh* | commoueant *Ct* | ligant *Lb* | tangant *Ga Ka Mh Na On Vh* | prouocent *Ka* | prouocant *Ga Mh Na Vh* | patefaciant *Cg* | componant *Ed Ka* (2x) *Lh Mh Px Va Vh* | proficiant *Ec* | efficiant *Ed Vh* | temptant *Ka Lh* | temptent *Ec* | excitent *Fd Ka Kc Pp Ta To* | excitant *Af Ap Ck Ct Ed Ge Pb Pn Ps* (*Vf*) | affligant *Pb Pq* | affligans *Ap* | plerumque affligant *Ck Er Ge Pc Pk Pn Pp Ps.*

INSTRUMENTA: materiae *Lb* | quinque sensus *Pn* | uisum *Cg* | affectiones, qualitates *Ec Ka Lh* | exteriores passiones *Ec* | ut uisus, auditus *Ga Mh Na Vh* | uim oculorum atque aurium *Ck Er Ge Pc Pk Pp Ps* | uisus oculorum auditus aurium *Pd* | oculos et manus et aures et cetera, per quae sensus corporeus uim habet sentiendi *Va* | Vocat illas partes corporis quae quinque sensibus famulantur ·i· aures oculos, per quae sensus sentiendi uim habent. *Af Ck Ed Fd Kc Pp Ps Ta To* (*Vf*) | oculos, sensus, per quae sensus uim habet sentiendi *Ap Ck Ge Pb Pn Ps.*

SENSUUM: animae *On* | animi *Ec* | animorum *Ka* | uisuum *Vh* | oculorum ac aurium *Fd*.

FORINSECUS – QUALITATES: scamnum bestiam uel quodlibet corpus *Pd*.

FORINSECUS: de foris *Lb* | aliunde *Ec Ka Lh*.

OBIECTAE: contra *Lb* | oppositae *Cg Fd* | figuratae *Ec Ka Lh* | obuiantes *Ec Ka Lh* | uenientes *Ec Lh* | ut uisui, auditui *Ec Ka* | opposite cuilibet sensui corporeo *Va*.

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3 Disputat] modo disputabit *Va*. | rationem uero] rationem *Pp*; et rationem *Va*. **18** corporibus] corporalibus *Ck Fd Ge Ps*. | quia] quae *Ap Pb Pn*; qui *Er*. **19** est[1]] om. *Pq*. | auditur] audit *Ck*. quae[2]] qua *Pb*; qui *Er*. | corporalis est[2]] om. *Fd*. **20** a sensibus] om. *Kc*; a sentibus *Af*; assensibus *Fd*. **21** sunt] sc· *Er*. | corpori] om. *Ap Pb Pd*. **35** Vocat] om. *Ck Ps*. | Vocat…corporis] om *To*. | partes] partem *Fd*. | quae quinque] quaecumque *Ed Ta To*. | sensibus] sensibus corporis *Pp*. **36** aures] om. *Ck Ps*; nares *Af*. | oculos] oculus *Ck Ps*. | per] qui *Vf*. | sentiendi] audiendi *Fd*. | habent] \admittit/ *Kc*; habet *Af Fd Pp Ta To Vf*. **37** oculos] oculus *Ap Pb*.

V prosa v

QUALITATES: figurae *Ct Pp* | corporum *On* | passiones corporis *Ec Ka* | Abiectas qualitates appellat albedinem nigredinem et cetera. *Pd* | Omnes res corporales suam propriam habent qualitatem aut albedinem aut nigredinem. *Ap Ck* (*Er*) *Ge* (*Pb*) *Pn Pq Ps* | Omnes res corporales suam habent qualitatem, quae in diuersis diuersa est: in colore candoris nigredinis et ruboris est, in sono gracilitatis et grossitudinis est, in palpatione duritiae et mollitiae qualitas est, sic et de reliquis qui ad sensus reliquos pertinent. Hae ergo qualitates, quae in ipsis corporibus sunt, semper afficiunt, hoc est excitant, aut certe quandam passionem inferunt oculis uel auribus nostris, quia si desint huiusmodi qualitates, forte sensus quod sentiant non habebunt. (*Af*) *Ap Ck Ct Ed Fd Ge Kc Pb Pn Pp Ps* (*Pt*) *Ta To Vd* (*Vf*) | Si illa cum uidebimus corporalia, quae in mente acta sunt, excitantur ad cognitionem illorum, statim alias res corporales, quas cum uidimus non per fortunam ullam extrinsecus sumptam imaginare inchoamus, sed ex propria substantia, quanto magis cum ea quae omnibus corporalibus obstant ad dinoscendum uisum cogitare incipit, propterea uirtute non extrinsecus assumpto amminiculo tunc utitur. *Ec Ka Lh* | et imaginum et aliarum rerum coloris qui habet qualitatem diuersam, ut candoris, nigredinis, ruboris, uiriditatis et reliqua. Sonitus qui habet qualitates itidem multiplices, ut gracilitatis, grossitudinis et reliqua *Va*.

ANIMIQUE: quamuis *Ps* | et quamuis *Fd*.

AGENTIS: regentis *Af Ap Cg Ck Ct Ed Ge Ka Kc Lh Pb Pc Pd Pk Pn Pp Ps Ta To Va Vf* | comouentis *Lb* | facientis *Ap Ck Ec Ed Er Fd Ga Ge Ka Lh Mh Na Pb Pc Pd Pk Pn Pp Ps Vh* | ducentis *Ap Ck Ec Ed Er Fd Ge Ka Lh Pb Pd Pk Pn Pp Pq Ps Vh* | educentis *Pc* | dicentis *Ga Mh Na*.

UIGOREM: fortitudo *Cg* | corpora *Pd*.

PASSIO CORPORIS: sentiendi *Af Ap Ck Ed Ge Kc Pb Pn Pp Ps Ta To Va Vf* | uisus uel tactus *Ct* | cum tangitur luce uel uoce *On* | poena uidendo *Ec Ka Lh*.

ANTECEDAT: praecedat *Ka Lh* | tempore *Pq* | tempore non dignitate *Af Ap Cg Ck Ed Er Fd Ge Kc Pb Pc Pk Pn Pp Ps Ta To Va Vf*.

QUAE: passio *Ap Cc Cg Ck Ec Fd Ge Ka Pb Pn Ps Px Va Vb Vh* | passio sensuum *Af Ed Kc Pp Ta To Vf*.

IN SE ACTUM MENTIS: ad se considerandum *Pq* | ad se considerandum ut de luce diximus *Ap Ck Er Ge Pb Pc Pk Pn Pp Ps Va*.

IN SE: semetipsa *Vh*.

ACTUM: acumen *Va* | in suos actus *Ec Ka*.

MENTIS: suae *Pp* | animi *Ec Ka Vh*.

PROUOCET: hortetur *Ec Ka Lh*.

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46 aut[2]] uel *Pq*. **47** in] om. *Fd*. | diuersis] diuersi *Vd*. **48** diuersa] diuisa *Ed*. | est[1]] sunt *Ed*. colore] colores *Vd*. | nigredinis] et nigredinis *Ct Fd*. | est[2]] om. *Ap Ck Ge Pb Pn Ps Vf*. gracilitatis] gracilitas *Vf*. | et[2]] om. *Vd*. **49** et[1]] a *Pt*; om. *Vf*. | mollitiae] mollitiei *Af Ed Fd Pt Ta To*; om. *Vf*. | qualitas] qualitatis *Pp*. | sic] sicut *Vf*. | et[2]] om. *Af*. **50** qui] quae *Af Ed Pp Ta*; > quae *Kc*. | pertinent] pertiment *Pb*; pertinet *Fd*; < pertinet *Kc To*. | Hae] haec *Af*; < haec *Pb*; hoc *Vf*. | Hae…53 habebunt] om. *Ed To*. | ergo] uero *Kc*. | qualitates] qualitatis *Fd*. | quae] qua *Ck Ge*. **51** afficiunt] a\f/finiunt *Ck*; affiniunt *Ge*. | excitant aut] excitantam *Pb*; excitandam *Ap*; excitanta aut *Pt*. | aut] om. *Ap*. | inferunt] ferunt *Fd Pt*. | oculis] occulus *Fd*. **52** quia si] quasi *Ck Ge Ps*; quae si *Ap Pb Pn*. | desint] desunt *Ck Ps*. | forte] fortes *Ap Pb Pn Vd*. | quod] quid *Ct Vf*. | sentiant] sentiunt *Kc*. **53** habebunt] habent *Fd Pt*. | illa] > ita *Ka*. **55** statim] statim\que nos/ *Ka*. **57** uisum] > ui sua *Ka*. **58** incipit] > inciperint *Ka*. | propterea] propria *Ka*. | utitur] > utuntur *Ka*. **70** tempore[2]] iprem *Fd*. | dignitate] dignitatem *Af Fd*; in dignitate *Er*; dedignante *Pc*; de dignitate *Pk*. **74** considerandum[2]] considerantium *Er*; considerandam *Pc*. | ut] sicut *Va*. | de luce] dulce *Pc*. **77** in] an *Ka*.

EXCITETQUE: commouet *Fd*.
INTERIM: intra hoc *Lb* | iterum *Ap Pb* | betweoh (OE dp.) *Ck* | antequam *Fd* | per uices *Ec Ka Lh* | passio corporis antecedat *Fd* | cum passio corporis antecedat *Vh*.
QUIESCENTES (QUIESCENTIS *Eb*): latentes *Ec Ka Lh* | donec excitentur *Va* | donec mens naturam illatae passionis perpendat (*Af*) *Ct Eb Ed Fd Kc Pp Pt Ta To Vf* | qui quiescunt et soporantur interim dum mens naturam inlatae passionis perpendit *Ap* (2x) *Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps* | Nam plus est inuestigare quorum species corporaliter non cernuntur, quam imaginaliter uisa recordari. *Cg*.
INTRINSECUS FORMAS: Spirituales dicit formas, quae excitantur passione corporis. *Ap Ck* (*Er*) *Ge* (*Pb*) *Pc Pk Pn Pq* | Spirituales formas dicit, quas naturaliter insitas habet animus in se, quae excitantur passione corporeorum sensuum. *Va* | Spirituales animae formas dicit, quae excitantur passione sensuum exteriorum. Dicit enim Plato omnium rerum formas in anima incomprehensibiliter et inuisibiliter contineri antequam per corporales et exteriores excitentur formas. (*Af*) *Ap Ck Ct Ed Fd Ge Kc* (*Pb*) *Pn Pp Ps Pt Ta Vd* (*Vf*).
INTRINSECUS: interiori uirtute *Fd Va* | intellectus *Va*.
FORMAS: spiritales animas *To*.
IN SENTIENDIS: imaginandis *Va* | repetendis *Pq* | repetendis id ipsum *Ap Ck Ge Pb Pn Ps* | id ipsum repetit *Af Ct Er Fd Kc Pp Ta Vf*.
INQUAM: ego philosophia *Ps*.
ANIMUS: humanus *Va*.
NON PASSIONE: non per res exteriores *Ga Mh Na Vh*.
PASSIONE: accidente *Ap Pb Pn* | ablatiuus *Ps* | felnesse (OE dp.) *Ck* | uisione *Ec Ka* | uidendo *Ct Pp* | uisione oculorum *La*.
INSIGNITUR: depingitur *Vb* | decoratur *Ap Pb Pn* | honestatur *La* | sculpitur *Lb* | figuratur *Ec Ka Lh* | roboratur *Ct Eb Ec Ed Ka Lh Mh Pp Px Vh* | instruitur *Eb Ec Ed Ga Ka Lh Mh Na Vh* | acuitur *Ec Ga Ka Mh Na Pp* | illuminatur *Cg Mo Pc Pq* | illuminatur sed excitatur *Af Ct Kc Ta To Vf* | illuminatur, licet excitetur *Ap Ck Er Fd Ge Pb Pk Pn Pp Ps* | honestate oculorum *Ck Ge*.
EX: si *Pn*.
SUA: animi *Ps* | natura *On* | propria *Ec Ka Lh*.
UI: fortitudine *Ap Pb*.
SUBIECTAM: Subiecta est illa passio corpori, quia nihil aliud uidet aut uidere potest nisi corpus, si consubstantia subicitur nomini, quia per nomen intelligitur et discernitur. *Va*.
CORPORI: in quo ipsa passio est *Ct* | illi corpori in quo ipse tenetur *Ec Ed Ga Ka* (2x) *Lh Mh Na Px Vh*.
IUDICAT: discernit *Ap Cg Ck Ec Er Fd Ga Ge Ka Mh Na On Pb Pc Pd Pk Pn Pp Ps Px Va Vh* | discernat *Ed* | dominatur *Ap Ck Ge Pb Pk Pn Pp Ps* | ipse *Ps* | postquam excitatus est sensuum officio *Ed To* | Animus postquam excitatus est

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84 perpendat] perpendit *Vf*; -dat < -de(:)t *Pp*; propendat *Fd*; perpendet *Eb Ed*. **85** qui] quae *Pc Pk Pp*; om. *Pq*. | et soporantur] om. *Pc*; et subponantur *Pq*. | interim] iterum *Ap*(2). | naturam] natura *Ap*(1) *Pb*. **91** Spirituales] om. *Ps*. | animae] om. *Pp*; animas *Fd Vd*. | formas] fomas *Pt*; figuras *Ap Ck Ge Pb Pn Ps*. | dicit] dicitur *Kc*. | excitantur] excitatur *Fd*. | sensuum[2]] uel sensuum *Pp*. **92** exteriorum] < excitare teriorum *Ps*; om. *Ge*. | Dicit…93 formas] om. *Ed*. omnium] om{n}ius *Fd*. | rerum formas] om. *Ct*. | formas] forma *Af*. **93** et inuisibiliter] om. *Fd Pt*. | per] om. *Vf*. | et[2]] om. *Ge*. | excitentur] excitantur *Af*. **98** id] in *Er*. | repetit] repent *Fd*. **107** illuminatur[1]] non illuminatur *Af Ct Kc*. | illuminatur[2]] non illuminatur *Ap Ck Pb Pn Ps*; illuminat *Fd*. | excitetur] excietur *Er*; excitet *Fd*. **115** tenetur] est *Ed*; tenet *Ka*(1) *Lh*. **119** Animus…120 officio] om. *Ap*.

sensuum officio, incipit iam propria ui discernere, quae passio sentiendi cuique sensui sit subiecta, quod uidelicet auditui omnis sonus uisui diuersi coloris qualitas subdita sit, sic et de reliquis. (*Af*) *Ap Ck Ct* (*Fd*) *Ge Kc Pp Pt Ta Vd* (*Vf*).

PASSIONEM: uisum uel auditum *Cg Ck Ge* | ut uidendi, audiendi *Va* | rem quam patitur uidendo *Ct Ed Ga Ka Lh Mh Na Px Vh*.

QUANTO MAGIS: ostendunt *Fd* | dico *Vh*.

EA QUAE: diuina scientia *Ka* | diuina prouidentia *Ec* | in diuina prouidentia *Px* | ut diuina prouidentia *Ga Ka Na Vh* | intellegentia, quae est multiplicis uigoris *Fd* | sicut intellegentia, quae est uigor animae multiplex *Va*.

CORPORUM AFFECTIONIBUS: cupiditatibus *Fd* | passionibus *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Pq Ps* | appetitionibus *Cg Ck Ec Ge La* | desideriis *Ps* | compositionibus *Ed Mh Px Vh* | sensibus *Ec* | motionibus, qualit{ationibus} *Lh* | motibus animorum, ut est ira, gaudium *Ga Ka Mh Na Vh* | additamentis corporis, ut uisus, auditus, olfactus, et reliqua *Ec Ga Ka Na Px* (*Vh*).

ABSOLUTA SUNT: locum dedere *Ap Pb Pn* | ut angeli *Pd* | ut sunt angeli dei *Pq* | sicut deus et angeli *Ct Ec Ed Ga Ka Lh Mh Na Pp Px Vh* | sicuti angeli et animae sanctorum, quae omni onere liberae diuinae haerent contemplationi *Va* | libera, utpote angeli animaeque sanctorum corporeis uinculis exoneratae diuinaeque contemplationi intentae *Af Ap Ck* (*Er*) *Fd Ge Kc Pb Pc Pk Pn Pp Pq Ps Ta To* (*Vf*).

ABSOLUTA: libera *Af Ap Ck Ge Pb Pn Ps* | libera est *Fd* | libera sunt *Ed*.

DISCERNENDO: aliquid *Af Ap Ck Ct Ed Fd Ge Kc Pb Pc Pk Pn Pp Pq Ps Ta To* (*Vf*) | aliqua *Er* | aliquo *Cg* | cognoscendo *Ps* | iudicando *Fd* | deliberando *Vb* | in discretione *Ec Ka Lh* | inter bonum et malum *Vh*.

OBIECTA: opposita *Ap Ck Ge Pb Pn Ps Vb* | quasi oculis opposita *Ec Ka* | ea quae absoluta sunt *Ec Ga Ka Na Vh*.

EXTRINSECUS: passionem *Pd* | non aliqua ut corpora hominibus *Ct* | sicut animi qui imaginantur ab exterioribus *Af Ap Ck Ct Ed Fd Ge Kc Pb Pn Pp Ps Ta To Vf*.

ACTUM: tractum *Vh* | motum *Ec Ka Lh* | opus *Ec Ka* | in discernendo *Va*.

EXPEDIUNT: adornant *Vb* | manifestant *Ps* | ostendunt *Fd* | proferunt *Ec Fd Ka Lh Pp* | discernunt *Ap Ck Ge Pb Pn Ps* | explanant *Ap Ck Er Ge Pb Pn Pq Ps* | explicant *Af Cg Ck Ct Eb Ed Fd Ge Kc Pp Ta To Va Vf* | proferunt per iustam dispositionem *Ec* (*Ga*) *Ka Mh Na Pp Vh*.

2. Hac itaque ratione multiplices cognitiones diuersis ac differentibus cessere substantiis.

HAC: ex *Ec Ka*.

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120 passio] om. *Vf*. **121** sensui] sensus *Ct*. | quod] p{ro} *Fd*. | sonus] sonis *Ap Ck Ge*. diuersi] diuersui *Fd*. | coloris] oculis *Pp*. **122** reliquis] relinquis *Pt*. **132** gaudium] et gaudium *Ga Mh Na*. **133** ut] om. *Px.* | auditus] om. *Ka.* | olfactus] om. *Ec Ka.* | et reliqua] om. *Ga Px*. **135** sicut] om. *Ct*; ut *Ga Mh Na.* **136** libera] om. *Fd*. **137** utpote] ut sunt *gl.* uel pote *Ta*; sunt utpote *Pc*. | corporeis] corporis *Pq*. | corporeis…138 intentae] om. *To.* | diuinaeque] diuinae *Fd*. **141** aliquid] > aliquod *Ck*; aliquod *Ge.* **145** absoluta] absolute *Ka.* **146** sicut] sic *Ap Kc Pb*; sic aliqua *Ct.* | animi] animus *Fd*. **147** imaginantur] imaginantus *To*; imaginentur *Af*; imagnatur *Fd*. | ab] om. *Ct*. **151** iustam] suam *Ec*.

V prosa v

RATIONE: sicut dicta sunt *Vh* | quia aliter cognoscunt angeli creaturas, aliter homines *On* | quia aliter fit cogitatio rerum temporalium, aliter spiritualium *Af Ap Ck Fd Ge Kc Pb Pn Pp Ta To Vf*.
MULTIPLICES COGNITIONES: sensuum oculorum manuum *Cg La* | ratio et intellectus *Ct* | sensuum imaginatio et ratio intellectuum *Ec* | sensus, imaginatio, ratio et intellectus (*Eb*) *Ed Ga Ka Lh Mh Na Px Va Vh* | per quos cognoscuntur multae res, sensus, imagines, ratio, intellectus *Pd* | sensibilis, imaginaria, rationalis, intellectualis *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps.*
DIUERSIS: uariis *Ka Lh* | quia diuersa expetunt *Va*.
DIFFERENTIBUS: diuidendis *Ps* | distantibus *On* | differentis *Ba* | discordantibus *Ec Ka Lh* | ut homo, serpentes, bestiae *Ec* (*Ga*) *Ka Mh Na Vh*.
CESSERE SUBSTANTIIS: propriae factae sunt *Af Ed Fd Kc Pp Ta To Vf* | transierunt ad diuersas substantias *Va* | in partes illorum cognitiones *Vf* | In partes illorum cognitiones transierunt, unde cessit, locum dedit, siue in partem transiit. *Af Ap Cg Ck* (*Er*) *Fd Kc Pb Pc Pk Pn Pp Pq Ps Ta*.
CESSERE: uenerunt *Vf* | deuenere *Fd* | deuenerunt *Ec Ga Mh Na Pp Px Vh* | obediere *Lb* | accessere *Pq* | contigerunt *Ec* | contingerunt *Ka Lh* | locum dedere *Ap Ck Ge Ps* | subiectae sunt *On Pd*.
SUBSTANTIIS: equ[u]s, bos, piscis *Pd* | conchiliis, quadrupedibus, hominibus *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps*.

3. Sensus enim solus cunctis aliis cognitionibus destitutus immobilibus animantibus cessit, quales sunt conchae maris quaeque alia saxis haerentia nutriuntur; imaginatio uero mobilibus beluis, quibus iam inesse fugiendi appetendiue aliquis uidetur affectus;

SENSUS: corporeus *Ap Cg Ck Ge Pb Pk Pn Pp Pq Ps* | sentire tantum *Pp* | sensibilitas *Ec Ga Mh Na Px Vh* | sentiendi efficacia *On*.
ALIIS COGNITIONIBUS: spiritualibus (*La*) *On* | ratione *Pq* | sensuum *Ec Ka* | sensus, imaginatio *Vh* | imaginatione, ratione et intellectu *Ap Ck Fd Ge Pb Pn Ps Va* | imaginationem eauene(!) intellegentie *Er* | Quatuor differentias ponit cognitionum. Sunt enim animalia modo sensum corporeum habentia nec ualentia aliter quid imaginarie recordari, ut sunt ostreae, musculi, et echini et cetera quae in saxis nutriuntur. Haec si tacta fuerint, dolent. *St* | Quattuor differentias ponit cognitionum. Sunt enim animalia quae tantummodo sensum habent corporeum, nec ualent imaginaliter aliquid recordari, quoniam non uident aliquid cuius

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160 quia aliter] qualiter *Ge Kc*. | cogitatio] cognitio *Fd Kc Vf*; cogitatio \uel cognitio/ *Pn*. temporalium] corporalium *Kc*; > corporalium *Pn*. | aliter[2]] quam *Vf*; et aliter *To*; altus *Fd*. **164** ratio] om. *Px*. | et] om. *Eb Ka Px*. **165** sensibilis] sensibus *Pp*. | imaginaria] imaginatio *Pc*; imaginaliam *Ap Pb*. **166** rationalis] rationabilis *Pp*. | intellectualis] intellectualia *Ck Ps*; intellectualia < intellegentia *Ge*. **169** bestiae] et bestiae *Ec*. **170** factae] facta *Af*. **171** partes[2]] parte *Er*; partem *Ap Cg Ck Er Pb Pc Pk Pn Pp Pq Ps*. | illorum[2]] idolorum *Ap Ck*; < idolorum *Ps*. **172** cognitiones] cognitiones uel cogitationes *Pp*; cognitionis *Er Pc Pk Pq*; cognationis *Cg*; cognitiones idolorum *Ap*; cogitationes *Af Ta*. | siue] sibi *Kc*; suum *Ta*. **177** conchiliis] coro his *Er*; consiliis *Ap Ck Ge Pb Pn Ps*. | quadrupedibus] quadrupediis *Ap Ck Ge Pk Pn Pq Ps*; quadrupedis *Pb*. | hominibus] om. *Pq*. **186** corporeus] corporeis *Ap Pb*. **189** et] om. *Va*. **194** cognitionum] cogitationum *Af* (*Eb*) *Ed Pp Ta Vd*; cognotionum *Er*; cognitionum \uel cogitationum/ *Ap Ck Pb Pn Ps*. | sensum] sensus *Fd*. | corporeum] corporum *Ck Ge*. **195** nec] et *Pt*; non *Er*. | imaginaliter] om. *Pp*. | aliquid[1]] aliqua *Er*.

recordentur conclusa in conchis, ut sunt ostreae, musculi et echini aliaque quae in saxis nutriuntur. Haec si tacta fuerint, dolent. (*Af*) *Ap Ck Ct* (*Eb*) *Ed* (*Er*) (*Fd*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Pt Ta Vd Vf* | Secunda species cognitionis est in bestiis et auibus quae et sentiunt et imaginaliter recordantur atque ideo fugiunt contraria, appetunt utilia, non ratione equidem sed imaginatione. (*Af*) *Ap Ck Ct* (*Eb*) *Ed* (*Er*) (*Fd*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vd Vf* | Tertia uero est hominibus attributa, ut sint rationabiles. (*Af*) *Ap Ck Ct* (*Ed*) (*Er*) (*Fd*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vd* (*Vf*) | Quarta iam sublimioribus hominibus sanctisque spiritibus, qui deo adherentes dii merentur fieri. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps* | Quarta iam spiritibus sanctis et quibusdam hominibus, qui merito sanctitatis deo adherentes, per contemplationem dei terrena omnia transcendunt. (*Af*) *Ct* (*Ed*) (*Fd*) *Kc Pp Pt St Ta Vd Vf.*

DESTITUTUS: derelictus *Af Ap Ck Ct Ed Ge Kc Pb Ps Ta To Vf* | derelictis *Pn* | separatus *Pd* | segregatus *Vh* | relictus *Lb Vb* | priuatus *Fd* | amotus *Ka Lh* | animus *Ec* | seiunctus *Ec Ka Lh* | sine imaginatione et ratione *Ec Ka Lh.*

IMMOBILIBUS: datiuus *Ap Ck Ge Pb Pn Ps.*

ANIMANTIBUS: datiuus *Ck Ge Ps* | irrationalibus *Ka Lh* | irrationabilibus *Ec*.

CESSIT: inclinat *Ap Pb Pn* | locum dedit *Cg To* | adhesit *On* | deuenit *Fd* | euenit *Vh* | contigit *Ec Lh* | peruenit, quia uiuunt *Pp* | uenit in partem quod uiuunt *Ec Ed Ga Ka Lh Mh Na Va Vh* | in partem illorum transit *Pq* | in partem illorum transiit, ut per illum sentiant *Ap Ck Er Fd Ge Pb Pc Pk Pn Ps* | ostreae, quae tactae tantummodo dolent *Er Pc Pk Pp Pq* | quia nihil ualet nisi nuntiat menti quod uidet *Ec Ka La*.

QUALES SUNT: si tactae fuerint, dolent *Pd*.

CONCHAE: ostraeae *Ck Ge Pd Ps* | pisces *Ps* | ostrae et aliae *Fd* | sicut sunt ostreae, musculi *On* | genus piscis tantum sentiens et nihil amplius habens *Va* | Conchae dicuntur generaliter omnes pisces qui duriori tegmine operiuntur. *Af Ap Ck Ct Ed Fd Ge Kc Pb Pn Pp Ps* (*Pt*) *Ta Vf.*

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196 recordentur] recordantur *Af*; recorderetur *Er*. | conclusa] conclusae *Ap Fd Pb Pc Pk Pn Pq*; conclausae *Ck Ge Ps*; inclusae *Pt*; co(...) *Er*. | conchis] cordis *Er*. | ut] om. *Pt.* | sunt] sint *Er*. musculi] et musculi *Ap Ck Fd Ge Pb Pc Pk Pn Pq Pt*; \et/ musculi *Ps*; masculi *Vd*; mulculi *Vf*; et echini] om. *Ck Er Fd Ge Pc Pk Pq Ps Pt*; \et echini/ *Pn.* | aliaque quae] aliquae *Kc Vf*; et alia quae *Af Ed Pp Ta*; quae *Ct*; alii quae *Vd*; (...)quae *Fd*; (...)que *Eb*; alia quaeque *Ck Ge Kc Pq*. **197** nutriuntur] nutriunt *Vf*. | Haec] quae *Ap Ck Fd Ge Pb Pc Pk Pn Pq Ps Pt*; (...) *Eb*. **198** cognitionis] cogitationis *Af Ed Pp Ta Vd*; cogit(...) *Eb*. | bestiis] bestibus *Kc*. **199** et auibus] auibusque *Ap Ck Er Fd Ge Pb Pc Pk Pn Pq Ps Pt*; et in auibus *Ed*. | quae] qui *Vd*. | et[2]] in *Eb Ed Ta*. | imaginaliter] imaginabiliter *Pp*. | recordantur] recordentur *Ed Ta*; recordantur quod uetent et appetant *Ap Ck Ge Pb Pn Ps*; recordantur quod uitent uel appetant *Pq*; recordantur quod uitant uel appetunt *Pc Pk*; recordentur quod (...) et appetant *Er*. | atque … 200 imaginatione] om. *Ck Er Ge Pc Pk Pq Ps*. | fugiunt] fuit *Kc*; fuiunt *Pb*; fugiunt cum *Vd*. | contraria] contra *Kc*. **200** appetunt] et appetunt *Fd*. | equidem] om. *Vd Vf*; quidem *Af Ap Ct Eb Ed Pb Pn St Ta*. equidem … imaginatione] om. *Fd.* | imaginatione] imaginationem *Af*. **201** est] om. *Ap Ed Pb Vd*. **202** attributa] attributa omnibus *Ap Ck Ge Pb Pc Pk Pn Pq Ps*. | sint] sunt *Kc Vf*. | rationabiles] rationales *Ct*. **203** iam] a{utem} *Pn*. | sanctisque] sanctis *Ap Pb*. **204** dii] dum *Ap Pb*. **205** iam] etiam *Ta*. | quibusdam] quidam *Vf*; < quidam *Kc*. **206** dei] om. *Kc*. | omnia] om. *Vf*. **214** uenit] euenit *Ka*. | quod] quia *Ec Ka Lh*; qui *Vh.* | quod uiuunt] om. *Va*. | uiuunt[2]] uiuit *Ed*. **215** partem[2]] partibus *Ck Er Ge Ps*. **216** ut] om. *Fd.* | sentiant] sentiant ostreae *Ap Pb Pn*. ostreae] ostie *Er*. | tactae] om. *Pc*. **221** Conchae … 222 dicuntur] om. *Ap Ck Ed Ge Pb Pn Ps Vf*. **222** generaliter] om. *Ed.* | pisces] species *Ct*; per istos *Ck Ge*. | qui] quae *Fd*. | duriori] durior *Af.* | tegmine] tegne *Fd*.

SAXIS HAERENTIA: sicut echini *Vf* | sicut et echini et musculi *Af Ap Ck Ct Fd Ge Kc Pb Pn Ps Ta*.
NUTRIUNTUR: aluntur *Ka Lh*.
IMAGINATIO – BELUIS: atque ideo fugiunt contraria, appetunt utilia, non ratione quidem sed imaginatione *Ap Ck Ge Ps*.
IMAGINATIO: quae in memoriam fit *Ap Ck Er Ge Pb Pn Pq Ps* | Haec fit per memoriam. *Af Ct Ed Kc Pp Ta Vf*.
MOBILIBUS: in *Lb* | quoniam uenitur diuersis effectibus *Fd*.
BELUIS: feris *Cg* | cessit *Af Ap Cc Ck Ec Er Ge Go Ka Lh On Pb Pc Pd Pn Pp Pq Ps Px To Vh* | successit *Pk* | secessit *Fd* | locum dedit *Ap Ck Ge Pb Pn Ps* | ut bobis *Va* | Belue dicuntur omnes irrationabiles creaturae. *Fd Pt*.
QUIBUS: beluis *Vh*.
FUGIENDI: uterius *Er* | in ceruis *Fd* | ut ceruis *Ct Pc Pk Pp Pq Ta Vf* | ut ceruus *Af Cg Pd* | ut ceruis, leporibus *On* | ut ceruis, apris *Ap Ck Ge Pb Pn Ps* | Fugiunt namque contraria, appetunt commoda secundum intellectum. Quem quia nullatenus habet, potius secundum sensum habet effectum fugiendi et appetendi, in figura et imaginatione corporis, non intellectu animae. *Va*.
APPETENDIUE: requirendi *Lb* | concupiscendi *Ka Lh* | approp[r]iandi *Vb* | ut canis *Pd* | ut canibus *Af Cg Ct Er Fd Kc Pb Pc Pk Pp Pq Ta Vf* | ut canibus, lupis *On* | ut canibus, ursis *Ap Ck Ge Pn Ps*.
AFFECTUS: uoluntas *Cg Ck Ec Ga Ka Lh Mh Na On Pd Pp Px Vh* | desiderium *Fd* | esse *Go*.

4. ratio uero humani tantum generis est sicut intellegentia sola diuini: quo fit ut ea notitia ceteris praestet quae suapte natura non modo proprium sed ceterarum quoque notitiarum subiecta cognoscit.

INTELLEGENTIA: qua deus intellegitur *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq Ps* | qua sola deus intellegitur (*Af*) *Ct Fd Kc Ta To Vf*.
DIUINI: generis *Af Ap Ka Lh Pb Pn Va* | gemems *Er* | dei *Pp* | est *Eb* | angelici spiritus *Cg Ck Ge* | est generis angelorum uel ipsius dei *On* | quia illi sunt diuini generis qui deo digne adherent *Af Kc Pp Ta To Vf* | generis, quia illi sunt diuini, qui deo adherent, uel diuinis creaturis apta est *Ap Er Fd Ge Pb Pc Pk Pn Pq Ps*.
QUO: ex *Ec Ka* | unde *Va*.
EA NOTITIA: intellegentia *Af Ap Ct Er Fd Kc Mo Pb Pk Pn Pp Ps Px Ta To Va Vf Vh* | intellegit *Pd* | diuina *Ec* | intellegentia diuina *Cg Ck Ge Ka*.
CETERIS: notitionibus *Ck Er Ge Pn Pq* | notionibus *Ap Fd Pb Pk Pp Ps* | cognitionibus *Ec Ka Lh*.
PRAESTET: excellat *La* | antecellat *Va* | eminet *Ck Ge Ps* | emineat *Ap Er Pb Pd Pk Pn Pp Pq* | praeemineat *Ga Ka Mh Na* (*Vh*) | melior praeemineat *Ec* | melior sit *Ct Ga Mh Na Pp Vh* | melior est *Ed Lh*.
QUAE: notia *Ck* | notitia *Ge* | cognoscit *Ps*.

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224 et[1]] om. *Ct Fd Ta*; sunt *Af*. | musculi] masculi *Fd*. **229** memoriam] memoria *Er Fd Pq*. fit[1]] sit *Fd*. | Haec] hoc *Ed Vf*. | fit[2]] est *Vf*. | per…230 memoriam] memoria *Af Pp*. **234** Belue] beluis *Pt*. **237** ceruis[2]] cerius *Pn*; ceruus *Ap Pb*. **243** ursis] irsis *Ap Pn*. **252** qua[2]] haec qua *Kc*. **253** deus] deum *Af*. **255** quia] qui *Kc*. | illi] om. *Pp*. **256** digne] digni *Kc Vf*. | generis[2]] gemens(!) *Er*; generis est *Pk Pc*. | diuini] diuina *Fd*; om. *Ge*. **257** deo] a deo *Fd*. | uel…est] om. *Pc Pk*. | creaturis] c(rea)toris *Er*. | apta est] om. *Er Fd*. **261** notionibus] nacionibus *Fd*.

V prosa v

SUAPTE: in *Eb Ec Ed Ga Px Vh* | sua *Pn* | propria *Cg Ct Eb Ed Er Ga Ka Lh Mh Na Pc Pk Pp Pq Px Vh* | ex propria *Ec* | propria rationi *Ap Pb Pn* | propria ratio *Ck Ge Ps* | sua propria *Fd* | suo more *Va*.

NATURA: ablatiuus *Ap Pb Pn* | naturaliter *Cg Er Pc Pk Pp Pq* | naturaliter subiecta sunt *Ap Ck Ge Pb Pn Ps*.

NON MODO PROPRIUM: Non solum proprietatem suae naturae, sed etiam ceterarum notitiarum ·i· et sensus corporei et imaginationis et rationis proprietatem cognoscit. *Va*.

NON MODO: non solum *Va Vb* | non solummodo *Pp*.

PROPRIUM: deum *Pd* | suum *Ga* | subiectum *Go* | simplicitatis *Vh* | intellectum *Af Ap Ct Fd Ge Kc Pb Pn Pp Ps Ta To Vf* | semetipsum *Ap Er Ge Pb Pn Ps* | semetipsam *Cg Pc Pk* (< -um?) *Pp* | temetipsam *Pq* | proprietatem *Ed* | proprietatem suam *Ga Ka Mh Na Px Vh* | ius naturae *On*.

CETERARUM: creaturarum *Ga Mh Na Vh*.

NOTITIARUM: quae sensui, imaginationi et rationi subiecta sunt *Af Ct Fd Kc Ta To Vf* | sensus et imaginationes, rationes *Ec Ka* | ration{is}, imagin{ationis}, s(ensus) *Lh* | sensus, imaginationis, rationis *Vh*.

SUBIECTA: imagina[tioni] *Pd* | propria *Ap Ck Ge Pb Pn Ps* | quae cognoscuntur *Pp* | quae subiecta sunt sensui et imaginationi et rationi *Ck* (*Er*) *Ge Pc Pk Pp Pq Ps* | quoniam ratio cognoscit subiecta sensus et imaginationis *Pq*.

5. Quid igitur, si ratiocinationi sensus imaginatioque refragentur nihil esse illud uniuersale dicentes quod sese intueri ratio putet?

QUID IGITUR: dicemus *Cg Ck Ge Ps* | dicam *Ec Ka Lb* | plura dico *Pb* | fieret *Pq* | creaturarum *Px*.

RATIOCINATIONI: subtili disputationi *Vb* | inquisitioni *Pp*.

SENSUS: tactus mobilitas fugiendi uel appetendi *Pp* | felnes (OE dp.) *Ck* | corporis *Va* | Sensus etenim sibi haeret. Imaginatio uero extrinsecus quaerit ea quae sentit. Nota res et multum utilis et a sedibus sapientiae proficiscens. Vniversum dicitur quicquid diuersum ad unum conuersum. Tripliciter namque uniuersitas contingit. Aut enim genere diuersum est aliquid, ut animal, quod cum sit genus facit diuersitatem inter aquam et hominem. Aut specie, ut Cato et Cicero, quorum diuersitas differentiae alteritas. Aut numero, cuius est diuersitas. Accidentia ergo talia conectendi uel disiungendi. Imaginatio nihil aliud facit, nisi per figuras corporis appetit sensibilia. Ratio uero stat peritissime in efficacia conectendi ac discernendi *Va*.

IMAGINATIO-: recordatio *Pp* | absentium rerum *On* | sensibilis *Va*.

-QUE: quoque *Ga*.

REFRAGENTUR: repugnent *Cg Ct Er Fd Kc Pc Pk Pp Ta To Vf* | repugnant *Ap Pb Pn* | repugnentur *Af Ps* | repugnantur *Ge* | repugnant *gl.* resistant (*sc.*) *Ck* | resistant *Cg Ec Fd Ga Mh Na Px Vh* | resistantur *Ka* | contradicant *Ec Ed Lb Na On Pd Pq Va Vb* | contradicuntur *Ga* | contradicunt *Ka Lh Mh Na Px* | reluctentur *Pd*.

UNIUERSALE: hominem *Pd* | genus *To* | ius *On* | sensu, imaginationi *Cg* | quia ratione comprehenditur uniuersale quod comprehendat singula *On* | quo definit

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281 quae] qui *Fd Vf*; quae et *To*. | sensui] sensu *Vf*; sensui et *To*. **285** quae] ea quae *Pc Pk* | et[1]] om. *Pc Pk Pp Pq*. **312** quo] quod *Pq*.

uniuersaliter ratiocinando quid sit homo, uel illud uel illud *Ap* (*Er*) *Fd Ge Pb Pc Pk Pn Pp Pq Ps*.

DICENTES: sensus et imaginatio *On*.
QUOD: uniuersale *Ap* | quodlibet *Fd*.
INTUERI: gloriari *Ec Ka Lh*.
PUTET: quod falsum est *Af Ap Ck Ct Fd Ge Kc Pb Pn Pp Ps Ta To Vf* | biwane (OHG) *Ec*.

6. Quod enim sensibile uel imaginabile est id uniuersum esse non posse; aut igitur rationis uerum esse iudicium nec quicquam esse sensibile aut, quoniam sibi notum sit plura sensibus et imaginationi esse subiecta, inanem conceptionem esse rationis, quae quod sensibile sit ac singulare quasi quiddam uniuersale consideret.

QUOD ENIM SENSIBILE: Si ratio uerum dicit, tunc nihil sensibile est, aut illa mentitur, aut nos nihil scimus. *On* | Intellectus iste est. Imaginatio et sensus dicitur. Si ratio uerum dicit, tunc nihil sensibile est, nec nos aliquid scimus, aut illa mentitur, quia multa nobis cognoscimus esse subiecta. *Ec Ed Ga Ka Lh Mh Na Pp Vh*.
QUOD: quia *Ec Ka Mh* | dicentes *Lb Vh*.
SENSIBILE: tantum *On* | uel *Ec* | uisibile *Ec Ga Ka Lh* | quia sensus tantummodo sensus et nihil aliud agit nisi sentit *Va*.
ID UNIUERSUM: totum *Pp* | plenitudinem *Vb* | uniuersale *Cg*.
NON POSSE: dicunt *Ck* | dicentes *Af Ct Kc Lb Ps Ta To Vb Vf* | dicentes, quod mendacium est *Ap Ck Er Fd Ge Pb Pc Pk Pn Pp Ps*.
UERUM ESSE IUDICIUM: erit sc· poterit *Lb* | constat *Ap Cg Ck Ge* | dicunt *Cg Ck Ka* | dicant *Pq* | dicentes *Vb Vh* | dicam *Ec* | dicemus *On* | semper subaudiendum dicentes *Af Ct Kc Pp Ta* | semper subaudiendum est, dicentes sensus et imaginatio *Fd*.
IUDICIUM: discretionem *On* | probabis *Pp*.
NEC QUICQUAM ESSE SENSIBILE: quod falsum est, quia sic est imaginatio et sensus, ut uniuersalem non pereat *Kc* | quia sic est imaginatio et sensus, ut uniuersale non pereat *Vf* | Sic est uniuersale, ut imaginatio et sensus non pereat. *Ta*.
QUICQUAM: poterit *Lb* | aliquid *Ec Ka*.
SENSIBILE: uisibile *Ct Mh Na* | sit *Ga* | falsum est *Cg* | quod falsum est *Ta* | quod iterum falsum est *Ap Ck Er Ge Pb Pc Pk Pn Pq Ps* | quod etiam falsum est *Fd Kc Vf* | uisibile. sc· iudicab{is} *Pp* | non pereat *Af To*.
AUT: dicunt *Ka* | dicam *Ec*.
QUONIAM SIBI NOTUM SIT: dicentes *Fd Lb Vb Vh* | iterum dicentes *Pb* | iterum dicentes sensus et imaginatio *Ap Ck Ge Pc Pk Pn Pp Ps* | iterum dicentes sensum et imaginationem *Pq* | Imaginatio et sensibus manifeste sciant. *Ed* | quod per se concipiat quaecumque sunt sub sensu et imaginatione *Vh*.
QUONIAM: quia *Ta* | ideo *Ga Mh Na*.

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313 ratiocinando] rationando *Fd*. | homo] animal *Fd*. | uel[1]] ut *Pq* | uel[1]…illud[2]] uel aliud *Fd Pc*. | uel[2]] et *Ap Ge Pb Pk Pn Pq Ps*; om. *Er*. | illud[2]] om. *Er*. **328** Intellectus] sensus *Ga*. **329** dicitur] dicit *Ec Ga Mh Na*; dicunt *Ec Ed Pp Vh*. | nihil] mihi *Ed*. | scimus] simus *Ec Lh*. **330** cognoscimus] scimus *Ka*; {con}gnoscimus *Ec*; cognoscuntur *Pp*. **337** est] om. *Er*. **349** est[2]] esset *Kc*.

V prosa v

SIBI: rationi *Ck Ct Va* | imaginationi *Ec* | imaginationi, sensibus *Ka Lh* | sensui et imaginationi *Ap Ck Er Fd Ge On Pb Pc Pk Pn Pp Pq Ps* | imagini et sensibus *Pd*.
SIT: est *Va*.
SENSIBUS: sciant *Pd* | corporeis *Va*.
IMAGINATIONI: Imago dicitur ab imitatione. *Ka Lh* | quia imago dictus est ab imitatione *Ec* | cum homo non sit. Non enim subiectum est sensui et imaginatione, nisi corpus. *Va*.
SUBIECTA: in intellectu *Ka* | intellectu *Ec*.
INANEM: uacuam *Ap Pb*.
CONCEPTIONEM: ideo *Pq* | cogitationem *Ps* | comprehensionem *Ap Pb* | questionem *Lh* | conquestionem, uniuersitatem *Ka* | aestimationem *Pp*.
ESSE: constat *On* | dicentes *Ct Fd Vf*.
QUAE: ratio *Af Ap Cg Ck Ct Fd Ge Kc* (*La*) *Lb Pb Pc Pk Pn Pp Pq Ps Px Ta To Vb Vf*.
SENSIBILE SIT: uisibile *Ed Ka Lh Pd Va Vh* | quod sentitur corporeum *On*.
SINGULARE: per imaginationem *Ap Cg Ck Ge* | totum et unum *Ct Pp* | singula per se ipsam *Vh* | Sensibilitas enim singulariter ad quinque corporis sensus pertinet. Ideo dicit sensibile ac singulare. *Va*.
QUASI QUIDDAM UNIUERSALE: cum non sit uniuersale quod constat esse singulare *Fd* | cum non sit uniuersale quod constat esse singulare, quia singularitas procedit a sensibilitate *Va*.
CONSIDERET (CONSIDERAT *Bb Ck Ed Ge Go Na etc.* | < -RAT *Ap*): consideret *Ed* | considerat *Ec Vh* | intellegat *Ec Ka* | alio modo consideret *Ck* | se esse *Ap*.

7. Ad haec si ratio contra respondeat se quidem et quod sensibile et quod imaginabile sit in uniuersitatis ratione conspicere, illa uero ad uniuersitatis cognitionem aspirare non posse quoniam eorum notio corporales figuras non posset excedere, de rerum uero cognitione firmiori potius perfectiorique iudicio esse credendum: in huius modi igitur lite nos, quibus tam ratiocinandi quam imaginandi etiam sentiendique uis inest, nonne rationis potius causam probaremus?

AD HAEC – RESPONDEAT: contra sensum et imaginationem *Af Ap* (2x) *Cg Ck* (2x) *Ct Fd Ge* (2x) *Kc On Pb Pc Pd Pk Pn* (2x) *Pp Pq Ps Ta To Vf Vh* | Vera erit responsio rationis. *Af.*
AD HAEC: contra *Ps Va* | ad hanc coniectionem *Fd*.
RESPONDEAT: responderet *On*.
SE QUIDEM: se ipsam *Pp* | se conspicere *Lb*.
SENSIBILE: uisibile *Mh Pd Vh* | sensus *Ka*.
IMAGINABILE: absens *On* | et imagines *Ka*.
UNIUERSITATIS: ratione *Lb* | in omnibus sensibus *Ka* | in omnibus sensibus imaginatur *Ec*.
RATIONE: imaginatione *Ka* | sensati et imaginati *Pp*.
CONSPICERE: consentire *Pd* | intellegere atque cognoscere *Ec Ka*.
ILLA UERO: sensibilia *Cg* | duo, sensus et imaginatio *Ap Ck Ge Pb Pn Ps* | duo, sensum et imaginationem *Er Fd Pc Pk Pq* | sensus et imaginatio *Ga* (*La*) *Mh Na* | sensum et imaginationem *Va Vf* | (...)era sensum et ima(gin)ationem *Er* | uisum et imag{inationem} *Vh* | sensibilia et imaginabilia *Ec Ka* | sensibile et imagina(bile)

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390 contra] om. *Af Kc*.

q{uod} q{uod} cum masculinum et (...) iuncta fuerint c(...) neutro significar(...) *Ed*.
COGNITIONEM (RATIONEM *Vg*): cognitionem *Vg* | illa non *Lb* | uniuersitatis *Lb* | si respondeat contra ratio *Fd*.
ASPIRARE: peruenire *Af Ap Cg Ck Ec Fd Ge Ka Kc Lh Mo Pb Pn Pp Ta To Vf* | accedere *On Ps* | assurgere *Va* | biwanen (OHG) *Ga Mh Na* | conscendere *Ap Ck Ge Pb Pk Pn Pc* | fauere *Ec Ka Lh* | Hinc Virgilius nec equis aspirat Achillis, ·i· peruenit. *Af Kc Pp Ta*.
QUONIAM: pro quia *Pp*.
NOTIO: scientia *Cg Ck Ec Ge Ka Kr* | cognitio *Kr Lb* | sensuum et imaginationum *Ec Ka* (*La*) | sensuum et imaginationem *Ap* | sensus et imaginationis, quod utique uerum est *Pp* | sensus et imaginationis, quod utique uerum est, quoniam quod sentitur, corpus est et ideo singulare, et imaginatio a re corporali sumitur *Af Ap Ck* (*Er*) *Fd Ge Kc Od Pb Pc Pk Pn Ps Pt Ta To Vf*.
NON POSSET EXCEDERE: Non conscendit ad diuina ut ratio. *Pd*.
EXCEDERE: transcendere *Ap Ck Fd Ge Lb Pb Pn Ps* | transire *To* | comprehendere *Ec Ka Lh* | peruenire uel recedere *Pp*.
DE RERUM UERO: maxima propositio *Bb* | parentesis *Va*.
COGNITIONE: quae in ratione est *Ga Ka Mh Na Px Vh*.
POTIUS: quam infirmiori *Fd*.
IUDICIO: rationi *Cg Er Pc Pk Pp* | rationis *Af Ap Ck Ct Fd Ge Kc Pb Pn Pp Pq Ps Ta To Va Vf* | alterius rei *Va*.
ESSE CREDENDUM: affirmo *Ap* | iudicabis *Va* | respondeat *Af Ck Ct Ec Fd Ge Ka Kc Od Pp Pq Ps Ta To Vf* | aliquis *Ck Ge Ps* | si respondeat aliquis *Ap Pb Pn*.
IN HUIUS MODI: dico *Ct Fd Kc Ta To Vf Vh* | inquit philosophia *Ap Ck Ge Pb Pn Ps*.
LITE: in iurgio *Ap Ck Pb Pn Ps* | in iurgia *Ge* | contentione *Fd Vb* | agone *Ec Ka Lh* | rixa *Ka Lh Vh*.
NOS: homines *Pp*.
QUIBUS: nobis *Ap Ck Ge Pb Pn Ps*.
RATIONCINANDI: rationis *Ec Ka* | inquirendi, scrutandi *Pp* | in mente *Va*.
QUAM: ante *Ef*.
IMAGINANDI: imaginationis *Ec Ka* | recordandi *Pp* | formandi *Pn* | in corpore *Va* | in appetitu uoluntatis *Va*.
SENTIENDIQUE: sensus *Ec Ka* | tangendi *Pp*.
UIS INEST: accidit *Ck Ge Ps* | potestas *Pp* | ualentia, peritia *Ec Ka Lh* | uisus et imag{inationis} *Vh*.
POTIUS: esse firmiorem *Pp* | quam sensus et imaginationis *Va*.
CAUSAM: firmiorem esse et perfectiorem *Ec Ka*.
PROBAREMUS: utique *Af Ap Cg Ck Ct Er Fd Ge Kc Pb Pc Pd Pk Pn Pp Ps Ta To Vf* | laudaremus *Af Ap Ck Fd Ge Kc Pb Pn Pp Pq Ps Ta To Va* | laudemus *Ct* | eligimus *Ps* | elegeremus *Vb* | firmaremus, eligeremus *Ec Ka Lh*.

8. Simile est quod humana ratio diuinam intellegentiam futura nisi ut ipsa cognoscit non putat intueri.

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412 Virgilius…Achillis] Verg. *Aen.* 12.352

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417 et] om. *Vf*. **418** sentitur] senittitur *Fd*. | et[1]…singulare] om. *Ap Ck Er Ge Pb Pc Pk Pn Ps*. et[1]…sumitur] om. *To*. | singulare] singularem *Fd*. | imaginatio…re] om. *Vf*. | corporali] corpora *Pt*; corporaliter *Af Kc Ta Vf*. **424** quae] quia *Ka*. **429** aliquis[2]] quis *Ap*.

SIMILE EST: o homo *Ec Ga Ka Mh Na Vh* | huic exemplo *Cg* | huic *Fd* | similis stultitia *Ec Ka* | hoc est quod dico *Ap Pb Pn Ps* | hoc est quod dico exemplo *Ck Ge*.
FUTURA: illa quae sunt futura *Pp* | omnia prouideat *Ec Ka*.
UT: in quantum *Pp*.
IPSA: ratio *Ct On Pp Pq Ps Vh.*
COGNOSCIT: futura *Vh.*
NON PUTAT: quia ratio intellegit resistit *Pd* | quoniam dum non intellegit, resistit *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Ps* | Ob hoc homines fatigantur. *On Pd*.
INTUERI: scire *Ct Pp* | posse *On* | praescire *Ec Ka Lh*.

9. Nam ita disseris: Si qua certos ac necessarios habere non uideantur euentus ea certo euentura praesciri nequeunt.

NAM: aliter *Vh*.
ITA: sic *Ps.*
DISSERIS: exponis *Cg Ck Ge Vb* | meditaris *Ps* | narras *Ct Lb* | disputas *Af* | asseris, coniceris *Ec Ka Lh* | tractas *Pd* | tractas dicens *On* | tu *Va* | tu obiector *Er Fd* | tu obiciens *Af Ct Kc Pp Ta To Vf* | tu o obiector, uel Boetius *Ap Ck Ge Pb Pn Ps* | Personam obicientis assumit *Ap Er Fd Pb Pc Pk Pn Pp Pq Ps* | o philosophia *Va*.
QUA: aliqua *Ec Ga Ka Mh Na Pp Px* | aliquas res *Pb* | pro quae *Ck Ge Ps* | si aliqua iura rerum *On*.
NECESSARIOS: ineuitabiles *Pd*.
EUENTUS: exitus *Fd*.
CERTO: dico *Vh* | euentu *Cc* | necessario *Lb* | aduerbialiter *Pb* | certe *Ck Ge Ps* | pro certo *Ec Ed Er Fd Ga Mh Na Va Vh* | pro certi *Vh* | firmiter, stabiliter *Ec Ka Lh.*
PRAESCIRI: et *Pb* | a deo *Ap Cg Er Fd Ge Pb Pc Pk Pp Pq Ps* | in mente comprehendere *Ec Ka*.
NEQUEUNT: quod *Vh* | quod falsum est *Ap Cg Ck Er Fd Ge Od Pb Pc Pd Pk Pn Pp Pq Ps.*

10. Harum igitur rerum nulla est praescientia; quam si etiam in his esse credamus, nihil erit quod non ex necessitate proueniat.

HARUM – PRAESCIENTIA: falsa conclusio *Cg Pc Pk Pq* | falsum conclusio *Er* | quia fuit assumptio falsa *Ck Ge* | falsa conclusio, quia fuit assumptio falsa *Af Ap Ct Fd Kc Pb Pn Pp Ps Ta To Vd Vf.*
HARUM IGITUR: tu disseris *Ka* | ut tu disseris *Ec* | et disseris *Vh* | quae non habent necessarios euentus *On*.
NULLA EST PRAESCIENTIA: sicut tu diseris *On*.
PRAESCIENTIA: intellegentia *Ec Ka Lh.*

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460 quoniam] quia *Pp*; quod *Er*. | non[2]] om. *Er*. **472** tu o] tua *Ap*; tu *Ps*; tu«:» *Pb.* | obiector] abiector *Ck*; abiectorum *Ge*. | Boetius] boetii *Ap Pb Pn*. **473** Personam] persona *Pp.* | assumit] om. *Pp Pq*. **481** Cg] om. *Ap Pb.* | in] om. *Ka.* **491** conclusio] conclusio est *Fd*.

V prosa v

QUAM SI – CREDAMUS: Quia ex persona obicientis ista argumentantur, falsa sunt. *Af Ap Ct Fd Ge Kc Pb Pn Pp Ps Ta To Vf.*
QUAM: praescientiam *Ap Cg Ck Fd Ge Pb Pc Pk Pn Pp Ps Px* | praesientiam(!) *Er* | rerum futurarum euentus *Pd* | praescientiam futurarum rerum *Ga Mh Na Va* | intellegentiam esse rerum futurarum *Ec* (*Ed*) *Ka Lh Px Vh.*
IN HIS ESSE CREDAMUS: quae uentura sunt *Pq* | quae eueniunt uel quae uentura sunt *Ap Ck Er Ge Pb Pc Pk Pn Pp Ps* | quae uentura sunt uel conueniunt *Fd* | quae non certe euentura sunt uel quae non certe eueniunt *Ap Ck Ge*.
IN HIS: rebus *Ec Ga Ka Mh Na Pp Vh* | euentibus qui necessarii sunt *Va*.
NIHIL ERIT – PROUENIAT: quia omnia per necessitatem fiunt *Va* | Omnia ex necessitate fiunt. *Pp* | Omnia per necessitatem fient. (*Ed*) *Ka Mh Px Vh* | Ineuitabili omnia fient. *Pd* | Ineuitabiliter omnia fient per necessitatem. *On* | falsum est *Cg* | quod falsum est *Af Ap Ck Ct Er Fd Ge Kc Pb Pc Pd Pk Pn Pp* (*Pq*) *Ps Ta To Vf.*
NECESSITATE: euentus *Va*.
PROUENIAT: contingat *Ec Ka Lh.*

11. Si igitur uti rationis participes sumus ita diuinae iudicium mentis habere possemus, sicut imaginationem sensumque rationi cedere oportere iudicauimus sic diuinae sese menti humanam summittere rationem iustissimum censeremus.

SI IGITUR – SUMUS: persona philosophiae *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps* | tamen non sumus participes diuinae mentis ueluti rationis *Ap Ck Ge Pb Pn Ps* | considerantes uniuersale *Va*.
UTI: sicut *Ka Pb*.
ITA DIUINAE: dico *Vh.*
IUDICIUM: discretionem *Af Ap Cg Ck Ct Er Fd Ge Kc Pb Pc Pd Pk Pn Pp Ps Ta To Vf* | intellegentiam *Fd* | subtilitatem *Ap Ck Er Ge Pb Pc Pd Pk Pn Pp Ps.*
POSSEMUS: nos *Pb*.
IMAGINATIONEM (IMAGINEM *Ge*): imaginationem *Ge* | imaginem *Ck Ps*.
CEDERE: humiliari *Ec Ga Ka Mh Na Px* | locum dare *Ap Ck Ge Pb Pn Pp Ps Va*.
MENTI: intellegentiae *Pp*.
HUMANAM: Humanus dicitur qui circa omnes habet amoris et miserationis affectum, unde humanitas dicta, qua nos inuicem tuemur. Liberalitas, munificentia, benignitas, largitas, exhibitio. *Ec Ka Lh*.
SUMMITTERE: humiliare *To Vh* | cedere *Ec Ka* | subicere *Fd* | sumtus mittere *Ap Pb* | subtus mittere, subtus inclinare *Pn*.
IUSTISSIMUM: esse *Ps Vh* | uerissimum *Ka Lh*.
CENSEREMUS: iudicaremus *Ap Ck Fd Ge Ka Lh Pb Pn Ps* | censemur *Ck Ge Ps*.

12. Quare in illius summae intellegentiae cacumen si possumus erigamur; illic enim ratio uidebit quod in se non potest intueri: id autem est, quonam modo etiam quae certos exitus non habent certa tamen uideat ac definita praenotio, neque id sit opinio sed summae potius scientiae nullis terminis inclusa simplicitas.

QUARE: ideo *Ap Ck Ge Ka Pb Pn Ps* | qua propter *Fd.*

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497 sunt] om. *Vf.* **501** futurarum] futurorum *Px Vh.* **507** fient] fiant *Ed Px.* **531** humanitas] humilitas *Ka.* | qua] quia *Lh.*

SUMMAE: in illius *Cg* | diuinae et simplicis, qua continentur omnia *On*.
INTELLEGENTIAE: uisionis dei *Ec Ka*.
CACUMEN: sublimitatem *Ap Ck Fd Ge Kc Pb Pn Pp Pq Ps Ta To Vf* | subtilitatem *Ct Er* | altitudinem *Ka Lh* | praesentiam dei *Ec*.
ERIGAMUR: mente *Pp* | eleuantur *To*.
ILLIC: in diuina mente *Af Ap Ck Ct Er Fd Ge Pb Pc Pk Pn Pp Ps Ta To Vf* | diuina mente *Kc* | in praesentia dei *Ec Pp* | est in praesentia summi dei *Ka* | in diuinitate mentis *Cg*.
ENIM: quia *Ec*.
RATIO: humana *Ec Ka Pp* | nostrae mentis *On*.
QUOD: quia non est in se *Va*.
IN SE: semetipsa *Vh*.
INTUERI: aspicere *To* | cuncta praenoscere *Ec Ka*.
ID AUTEM EST: quod illic uidebit *Ec Ka* (*La*) *Vh* | quod illic uidemus in deo *Pd* | quod uidebit in deo *Af Ap Cg Ck Ct Er Fd Ge Kc* (*Od*) *Pb Pc Pk Pn Pp Ps Ta To Vf*.
QUONAM MODO: quemadmodum *Ap Ck Ge Pb Pn Ps* | quali modo *Pp* | quo pacto *Fd*.
ETIAM: ea *Ap Ck Ge Pb Pp Ps*.
QUAE: apud homines *Ec Ka*.
EXITUS: fines *Ap Ck Ec Ge Lh Pb Pn Ps* | finis *Kr* | finis, terminus *Ka* | terminos *Ec Lh*.
NON HABENT: per se *Ap Ck Ge Ka Pb Pc Pd Pk Pn Pp Pq Ps*.
UIDEAT: illa *Ap Cg Ck Ge* | ea *Pp*.
CERTA: esse *Ec Ka* | certa propter euentum, definita propter exitum *Pq Va*.
DEFINITA: per se finita *Ec Ga Mh Na Vh* | determinata *Fd*.
PRAENOTIO: praescientia *Ck Fd Ge Kr* | dei *Af Er Kc Pb Pc Pk Pn Ps Ta To Vf* | diuina *Lb* | dei scientia *Pp* | dei praescientia *Ct* | cognitio quod est deus *Ec Ka*.
NEQUE ID SIT OPINIO: quia nulla opinio est in praescientia dei, sed uera simplicitas non determinata, non inclusa ullis spatiis *Ap Ck Ge Pb Pn Ps* | Sicut superius dicebas, quod si quis aliorsum atque sese res habet existemet id non modo scientia non est, sed opinio fallax. *Pq*.
OPINIO: rumor uel fama *Ec Ka* | sed scientia *Vh* | quod apud deum praescitur *Ap Cg Ck Er Fd Ge Pb Pc Pk Pn Pp Ps* | quae ad certum finem non uenit *On Pd*.
SUMMAE: diuinae *On*.
POTIUS: quam opinio *To*.
SCIENTIAE: inggehides (OE dp.) *Ck* | intellegentiae dei *Ec Ka*.
NULLIS TERMINIS: ut simul possit omnia contemplari *Fd Ld* | ideo interminabilis dici potest, carens fine *Ec* (*Ga*) *Ka Mh Na Vh*.
TERMINIS: finibus *Ka Lh*.
INCLUSA: comprehensa *Ga Ka Mh Na Vh*.
SIMPLICITAS: puritas *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Od Pb Pc Pd Pk Pn Pp Ps Ta To Vf* | dei perfectio *Ec Ka* | nullis aliis amminiculis adiuta, nisi per semetipsam uniuersa supra et infra distribuens *Ec Ka*.

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559 quod] quia *Af Ta To*; qui *Fd*. | uidebit] uidetur *Pp*. **578** uenit] peruenit *On*. **583** dici] dicitur uel dici *Ec*. | carens] quia caret *Ka*.

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581 inggehides] inggehid\es/ (-es *added in drypoint*, Page 1981, 110)

V metre v

HEADNOTES: Metrum archilochium *Cg Lh Vf* | Metrum archilochicum constans tetrametro bucolico et tribus trocheis *Af Cc Pp Px* | Metrum archilochium constans tetrametro bucolico et tribus trocheis. Tetrametrum autem bucolicum est, cum quartus pes dactilus est, qui partem finiat orationis. *Ap Cg* (*Er*) *Fd Ka On Pb Pc Pd Pk Pn Pt* | (Metrum a)rchiloicum constans tetrametro bucolico et tribus trocheis, et est dactilus in quarto loco. Obserua quisquis legeris finalem syllabam indifferenter accipi. *Ec* | Archilochium constans tetrametro bucolico, et est dactilus in quarto loco qui partem indifferenter quisquis legeris finalem syllabam in omnibus metris a(ccipi) debet a trocheo uel spondeo (...) *Ga* | XXVII Septimum et uicesimum archilochium constans tetrametro bucolico et tribus trocheis. Tetrametrum autem bucolicum est, cum quartus pes dactilus, qui partem finiat orationis. Quod apud Boetium genus ultimum inuenitur eiusque initium est: quam uariis terras animalia permeant figuris. Obserua autem quisque legeris finalem syllabam in omnibus metris indifferenter accipi. *Af* | dimetrum uero uel trimetrum uel tetrametrum in metris iambicis trochaicis, anapesticis per duplices in reliquis simplices computare finit *Af*.

1. Quam uariis terras animalia permeant figuris!

QUAM: o *La* | multum *Cg Ck Ge Pb Vh* | quantum *Lb* | mirantis sermo *On* | uides tu, Boeti *Vf* | Admirando dicit. *Ec Ka Lh* | Admirando dictum est. *Va* | Cum admiratione dicit. *Fd Ld*.
UARIIS: dactilus spondeus *Ga* | multiplicibus *Ec Ka Lh*.
ANIMALIA: dactilus trocheus *Ga* | multa *Cg Ck Ge La* | gitrog (OHG) *Ec*.
PERMEANT (< PERMANEANT *Mh*): perlustrant *Af Ap Ck Ct Fd Ge Kc Ld Mo Od Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vf* | perlustrent *Cg* | pertranseant *Cg Ck Ga Ge Ka Lh Mh Na Vh* | pertranseunt *La* | eunt *Lb Ld* | peruagantur, peragrant *On* | trocheus uel spondeus *Ga.*

2. Namque alia extento sunt corpore pulueremque uerrunt

ALIA: animalia *Ap Cg Ck Ge Ka Lh* | animalium *Fd Ld* | quaedam *Vh*.
EXTENTO SUNT: serpentes *Ct Lb* | sicut colubri *On* | ut colubri *Fd Ld* | ut serpentes *Af Ap Ck Ec Er Ga Ge Ka Kc Mh Na Od Pb Pc Pk Pn Pp Pq Ps Ta Va Vf Vh* | sicut sunt serpentes *To*.
EXTENTO: porrecto *Af Ap Ck Ct Fd Ge Kc Ld Pb Pn Pp Ps Ta To Vf* | elato *Ec Ka* | distento *Vh* | prostrato *Ka Lh*.
CORPORE: pectore *Ec Ka*.
PULUEREMQUE: uestem *Ld* | terram *Ec Ka Lh*.

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3 archilochicum] archilochium *Cc Pp*. **4** bucolico] bucolo *Af*; byrrichio *Px*; bucolico in quarto loco *Pp*. | et] om. *Px.* | archilochium] archichum *Er*; achilochium *Fd*; archiloium *Pt.* | constans] constat *Cg Pt.* | constans…5 trocheis] om. *Ka.* **5** bucolico] boculicum *Er*. | tribus] ribus *Er*. trocheis] theochris *Fd.* | autem] om. *Ka On Pd.* | bucolicum] boculicum *Er*; bocolicum *Pn*. cum] om. *Ap Pb*. **6** qui] p{er} *Fd.* | finiat] finit *Ka Pd.* | orationis] orationis sequuntur trochei tres *On.* **28** perlustrant] perlustra eunt *Fd.*

2

V metrum v

UERRUNT: trahunt *Af Ap Cg Ck Ct Ec Fd Ga Ge Ka Kc Ld Lh Mh Mo Na Od Pb Pn Pp Ps Ta To Va Vb Vf Vh* | tradunt *Lb* | frigant *Pc* | fricant *Ap* (2x) *Ck Ge Pb Pd Pk Pn Pq Ps* | tangunt *Ka Lh* | terunt *On* | scopant *Ec Ka Lh* | sulcant *Ec Ka Lh On Pp Px* | secant *Pd* | sicut serpentes *Ap Ck Ge Pb Pn Ps Px Va* | et alia reptilia et fricant ut uermes *Pp* | uerri uel uersi praeter *Mh Na*.

3. continuumque trahunt ui pectoris incitata sulcum;

CONTINUUM: iugem *Fd Ld Vb* | assiduum *Lb* | longum *Pq* | sine interruptione *On* | absque interruptione *Fd Ld* | absque intermissione *Vh*.
TRAHUNT: sulcant *Cg Ck Ge* | ducunt *Ka Lh* | gradiuntur *Pp*.
PECTORIS INCITATA SULCUM: pectore gradiuntur *Af Ap Ck Ct Fd Ge Kc Ld Od Pb Pn Pp Ps Ta To Vf* | pectore costis pro pedibus utuntur *Vd* | sicut enim Solinus et Plinius dicunt uolubilitate spinae serpentes gressum agitant et costis pro pedibus utuntur. Squamis uero pro ungulis quibus nixi saepius etiam per arborum sublimia repunt. Si igitur spina in eis laesa fuerit ambulandi motum amittunt *Af Ap Ck Ct Fd Ge Kc Pb Pn Pp Ps Pt Ta Vd Vf*.
INCITATA: semita *On* | commotata *Ck Pb Pn Ps* | commota *Af Cg Ct Fd Ge Kc Ld Pc Pk Pp Pq Ta To Vf* | incommota *Mo* | coniuncta(!) *Er* | uelocia *Ka Mh Na Px Vh* | prouocata *Ec Ka Lh* | pro incitata *Vh* | percita, excita *Mh Na Vh* | a sua uoluntate admotum *On*.
SULCUM: sulcus dicitur a Grecis ΟΛΚΟC *Ec Lh* | sulcus dicitur a Grecis ΟΛΚΩC ·i· uenenum *Ka*.

4. sunt quibus alarum leuitas uaga uerberetque uentos

SUNT – UENTOS: animalia *Ck Ec Lb Lh Pd* | alia *To* | alia ut aues *Af Ap Cg Ck Er Fd Ge Kc Ld Pb Pc Pk Pn Pp Pq Ps Ta* | ut aues *Ct Pd* | ut sunt aues *To* | uolucres *Ec Ka* | ut uolucres *Mh Na Px Vh* | aues remigio alarum quodammodo per aera natant *Af Ap Ck Ct* (*Er*) *Ge Kc Pb Pc Pk Pn Pp Pq Ps Pt St Ta Vf* | sunt autem haec duo ·i· natare et uolare reciproca *Af Ct Kc Pp Pt St Vf.*
LEUITAS: est *Ps* | inest *Pp*.
UAGA: instabilis *Ka Lh* | profuga *Ka Lh* | percitata excita *Vh*.
UERBERETQUE: percutiet *Vb* | percutit *Ka Lh* | ipsa leuitas *Af Ck Ge Kc Ld Pn Pp Ps Ta Vf* | et uerberet et enatet *On*.
UENTOS: ipsa leuitas *Ap Fd Pb*.

5. et liquido longi spatia aetheris enatet uolatu;

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45 fricant] ficant *Pd.* **56** pectore] in pectore *Vf.* **57** enim] om. *Ap Ck Fd Ge Pb Pn Ps Pt.* Solinus] solius *Fd*; solinius *Pt.* **58** serpentes] serpentis *Pt.* | gressum agitant] om. *Ct.* **59** Squamis] spuamis *Ck Ps*; spuaniis *Ge.* | ungulis] unguibus *Af Fd Pt Vf.* | quibus] om. *Fd Pt.* nixi] nexi *Ck Ge Ps.* | etiam] autem *Ap.* **60** repunt] repent *Vd.* | eis] om. *Kc.* | ambulandi] ambulandum *Af.* | motum] uim *Fd Pt.* | amittunt] amittent *Ct Kc Vf*; amittant *Ps.* **72** alia[2]] alia animalia *Cg Ge*; aliae *Pb.* **74** aues] lues *Ps*; aues enim *Ta.* | per] om. *St.* | aera] aere *Pt*; aerem *Pq.* **76** natare] nare *Af*; natari *Kc*; naturae *Pt.*

V metrum v

LIQUIDO: puro *Af Ap Ck Ct Er Fd Ge Ka Kc Ld Na On Pb Pc Pk Pn Pp Pq Ps Ta To Vf Vh*(2x) | pura *Cg* | puro uolatu *Mh* | ueloci *Ap Ck Ge Ka Lh Pb Pn Ps* (2x) *Vh* | celeri *Ec Ka Lh*.
LONGI: magni *Ap Ck Fd Ld Mh Na Pb Pn Ps Vh* | magno *Ge*.
SPATIA: per *Lb Ps* | rum (OE) *Ps* | latitudo *Ka Na* | latitudine *Mh Vh.*
AETHERIS: aeris *Ap Ck Ge Mh Na Pb Pn Ps Va Vh*.
ENATET: ipsa *Ps* | transeat *Af Ap Ck Ct Fd Ge Kc Ld Pb Pn Pp Ps Ta To Vf* | tranet *Pp* | pergat *Ps* | pertransit *Ka Lh* | pertranseat *Ec* | euolet *Fd Ld* | ipsa leuitas alarum *On*.
ENATET UOLATU: figurate hic positum est, quia piscium est natare et auium uolare *Ap Ck Ge Pb Pn Ps St Va*.

6. haec pressisse solo uestigia gressibusque gaudent

HAEC: omnia *Fd* | alia *Af Ap Cg Ck Ge Kc Pb Pn Ps Px Ta To Va* | animalia *Ck Ct Ec Ge Ka Pd Pp Vb* | ut animalia *Lh Mh Na Vh* | quaedam *Vh* | bestiae *Ec Ka* | sunt ut est alia *On* | aliqua illorum animalium *Fd Ld*.
PRESSISSE: cessisse *Ap Ck Ge Pb Pn Ps* | calcasse *Ct*.
SOLO: terrae *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Pq Ps* | terra *Go Ka Lh* | in terra *Px* | in *Ec Ps* | to (OE) *Ps*.
UESTIGIA: gaudent *Cc Ld*.
GRESSIBUSQUE: cum *On Ps*.
GAUDENT: alia *Ct Vf* | ut aues et alia *Pp* | ut animalia *Ka*.

7. uel uirides campos transmittere uel subire siluas.

UIRIDES: gaudent *Fd Ld* | pulchros *Ec Ka* | herbis et floribus *Ec Ka*.
CAMPOS: ut equi *Ap Cg Ck Er Fd Ge Ld Pb Pc Pd Pk Pn Pp Pq Ps Va* | quae sunt domestica *On*.
TRANSMITTERE: transcurrere *Cg Ck Ec Fd Ge Ka Ld Mh Na Pb Pd Vh* | percurrere *Pp* | transire *Ps* | transferre *Va* | transsilire *Ka Lh*.
UEL SUBIRE: succedere *Ck Ge Pb* | intrare *Ck Ec Ge Ka Lh Mh Na Vh* | ut bestiae *Ec Ka Na Px Vh* | ut bestia *Mh* | aggredi ut lupus aper *Fd Ld*.
SILUAS (LEGES *Fd*): uel siluas *Fd* | ut cerui et dammae *Af Ap Ck Ct Fd Ge Kc Ld Pb Pc Pd Pk Pn Pp Pq Ps Ta To Va Vf* | quae sunt agrestia *On* | quaedam ueluti cerui ceteraeque ferae *Px*.

8. Quae uariis uideas licet omnia discrepare formis,

QUAE: animalia *Af Ap Cg Ck Ct Fd Ge Kc Ld Lh Pb Pn Pp Ps Ta To Vf* | omnia animalia *Ec Ka*.
UARIIS: mirandis *Ec Ka Lh*.
DISCREPARE: distinguere *Cg Ck Ge Pb* | disiungere *Vb* | dissentire *Fd Ld* | seiungere, separare *Pp* | uariari *Ka Lh Mh Na*.

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95 natare] natatus *St.* | uolare] uolatus *St.* **104** cessisse] censisse *Ap Pb Pn*. **121** ut] om. *Fd Ld*. cerui] ceruae *Af Ct Kc Ta*; sunt ceruae *To*. | et] om. *Pd*; uel *Ta*. | et dammae] om. *Va*. dammae] daminae *Af*; damulae *Pq*.

9. prona tamen facies hebetes ualet ingrauare sensus;

PRONA: adclinis *Af Ap Cg Ck Ct Fd Ge Kc Ld Pb Pk Pn Pp To* | adcliuis *Pd Ps Ta* | adduus(!) *Er* | declinis *Vf* | inclinata *Ct* | inclina *Ka Lh* | curua *Ec Ka Lh Va*.
TAMEN: dico *Vh*.
HEBETES (HABETES *Ge*): brutos *Af Ap Ck Ct Fd Ge Ka Kc Ld Lh Mo Pb Pc Pk Pn Pp Ps Ta To* | prutos *Vf* | brutas *Er* | stultos *Ap Cg Ck Ct Er Fd Ge Kc Lb Ld Mo* (*Od*) *Pb Pc Pk Pn Pp Ps* | fatuos *Ka Mh Na Vh* | desides *Ka Lh* | tardos *Fd Ld* | obtunsos *Mh Na Vh* | obtunsas *Ka* | sine intellectu *Pd* | sine sensu *On*.
INGRAUARE: deprimere *Ec* | obtundere *Fd Ld* | graues reddere *Af Ck Ct Er Fd Ge Kc Ld Pc Pd Pk Pn Pp Pq Ps Ta To Vd Vf* | graues redde *Ap Pb* | graues ostendere *Cg* | deorsum imprimere *Ka Mh Na* | deorsum deprimere *Px* | ad terram premere *On* | grauatus mole corporis ut cetera animalia *Ap Ck Ge Pb Pn Ps* | ingrauare quia sicut adclinis est illorum facies ita mens illorum deorsum semper uergit *Od* | illos sensus qui hebetes sunt per naturam ingrauare potest ipse habitus per faciem pronam quia sicut adclinis est facies eorum ita mens eorum deorsum uergit semper *Af Ap Ck Ct Ge Kc Ld Pb Pn Pp Ps Pt Ta To Vd* (*Vf*) | ut sicut sunt prona ita semper aspiciant terram et numquam caelestia ut homines. Illos uero sensus qui hebetes sunt per naturam ingrauare potest. Ipse habitus per faciem pronam. Unde sumit philosophia argumentum quo redarguit homines *St Va*.
SENSUS: ut facie ita sensu prona sunt *Ec Ka*.

10. unica gens hominum celsum leuat altius cacumen

UNICA – CACUMEN: homo *On Pd*.
UNICA: sola *Ck Er Fd Ge Ld Pb Pc Pd Pk Pp Pq* | specialis *Cg Ck Ge Pb*.
GENS: gentes *Vb* | humana propago *Ec Ka Lh*.
HOMINUM: homo dicitur quia de humo sit factus. Greci autem ab humo ΑΝΤΡΟΠΟΝ appellauerunt, eo quod sursum aspectet subleuatus ab humo ad contemplationem artificis sui, quod Ouidius poeta designat cum dicit pronaque cum spectant animalia cetera terram, os hominis sublime dedit caelumque uidere. Iussit et erectos ad sidera tollere uultus qui ideo erectus caelum aspiciet ut deum quaerat non ut terram intendat sicuti pecora quae uentris oboedientia seruiunt *Ec Ka Lh*.
CELSUM – CACUMEN: solum genus hominum ad caelum dirigit *Ap Ck Ge Pb Pn Ps Va*.
CELSUM: eleuatum *Ka Lh*.
LEUAT: erigat *Ka Lh*.
ALTIUS: alte *Vh* | quam cecam animalia *Ps*.

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165 Ouidius…168 seruiunt] Ovid. *Met.* 1.84-6

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147 grauatus] grauatis *Ps*. **148** illos] ad illos *Vd*. **149** ingrauare] ingrauere *Af*. | ipse] ob se *Pt*. per[2]] om. *Ld*. **150** est] om. *Vd*. | eorum[1]] corporum *Af*. | eorum[2]] illorum *Af Ct Kc Ld Pp Pt Ta To Vd Vf*. | uergit] mergi *Ld Pt*. **151** semper] semper debet *Ld Pt*. | sunt] om. *Va*.
152 terram] om. *St*. | homines] sunt *St*. | uero] om. *St*. **153** Unde] inde *Va*. **154** quo] unde *Va*. **155** facie] fatuae *Ec*. **163** autem] om. *Ec*. **164** aspectet] spectet *Ec*; expectet et *Lh*. **165** cum…166 cum] cum prona *Ec*. **166** spectant] spectent *Ec*. **167** aspiciet] aspiceret *Ec Lh*. **168** oboedientia] oboedientiae *Ec*. **170** ad] a ad *Ge*.

V metrum v

CACUMEN (CAPUT *Vg*): cacumen *Vg* | uerticem *Fd Ld* | caput *Ap Cg Ck Ct Ec Er Fd Ge Ka Kc Ld Lh Mo Pb Pc Pd Pk Pn Pp Pq Ps Vf Vh* | capitis *On* | intuitum *Va* | sublimitatem *Mo* | caelestia uel intuitum spectans *Ck Ge Ps* | caelestia spectans *Cg Fd Ld Pb Pc Pd Pk Pn Pp Pq* | caelestia aspectans *Ap* | caelestia sperans *Er.*

11. atque leuis recto stat corpore despicitque terras.

LEUIS – TERRAS: quia non facili intuitu respicit caelum *Af Kc Pp Ta Vd Vf* | quia non facili intuitu respicit caelum deorsum terram uidet *Ap Ck Ct Ge Pb Pn Ps Va* | non grauatus mole corporis ut cetera animalia *Pk Pp Pq* | quia ualet cito erigi *Ka Mh Na Vh*.
LEUIS: facilis *Vb* | uolucris *Vh*.
RECTO STAT CORPORE: recto stat corporis *Ef*.
RECTO: erecto *Vh* | non adclinis *Ld Pp* | non aclini *Fd* | non inclinis *Af Ap Ct Kc Pb Pc Pd Pk Pq Ta To Vd Vf* | non incliuis *Ck Ge Pn Ps* | non modinis *Er*.
STAT: ipsa *Ps* | gens *On*.
DESPICITQUE TERRAS: deorsum *Er Pc Pd Pk Pp Pq Ta* | deorsum aspicit *Go To* | deorsum respicit *Cg* | deorsum uidet *Ec Ka Lh* | deorsum uidet terram *Fd Ld* | de superioribus aspicit *Pp* | terram deorsum uidet, quia si totus terrenus est male desipit et si male desipit terrenus est *Ap Ck Ge Pb Pn Ps* | corpore deorsum terras aspicit ut per hoc intellegatur debere cuncta terrena despicere et spiritualia tantum requirere. Hinc Ouidius cetera cum spectent pronas animalia terras, os hominis dedit sublime caelumque uidere. Iussit et erectos ad sidera tollere uultus *Af Ap Ck Ct Fd Ge Kc Pb Pn Pp Ps Pt St Ta Vd Vf* | et est commendatio humanae formae *Va*.
DESPICITQUE: dispicitque *Ps* | spernit *Vh*.

12. Haec, nisi terrenus male desipis, ammonet figura:

HAEC – DESIPIS: apostropham facit ad hominem *Af Ct Fd Ld Pp Ta To Vf*.
TERRENUS: o *Pn* | terrene *Pn* | homo *Fd Ld Pd* | tu *Ap Ck Ec Ge Ta* | uocatiuus casus *Vh* | qui male desipit terrenus est *Kc* | terrenis rebus inseruiens *Fd Ld* | unum pendet ex altero *Af Ap Ck Ct Ge Od Pb Pn Pp Ps St Va Vf* | quia si totus terrenus male desipit, et si male desipit totus terrenus est *Af Ct Od Pp St Ta Vf*.
DESIPIS: erras *Vb* | nescis *Ct Pp* | ignoras *To* | intellegis *Ec Ka Lh* | sapis *Ka Lh* | irnarres (OHG) *Mh Na Vh* | missinimis (OHG) *Ec Ka* | wanawizzis (OHG) *Vh* |

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183 quia[1]] quoniam *Vd*. | non] om. *Ta*. **184** non] om. *Ct Va*. | respicit] aspicit *Va*. | caelum] om. *Ap Pb*. | terram] om. *Ct*; terras *Va*. **185** non] non est *Pq*. | quia] q{uod} *Mh*. **189** non[3]] om. *Pp*. **194** uidet] uidit *Ap Pb*. | si] om. *Ge*. | totus] totis *Ps*. | terrenus] terreno *Ck Ge Ps*. **195** corpore] om. *Vd*; cor *Ck Ge*. | corpore … 196 aspicit] om. *Pp*; deorsum aspicientes *St*. terras] terram *Fd Pt*. **196** per hoc] om. *Ps*. | hoc] haec > hanc *Vf*. | intellegatur] intellegat *Ct Fd Kc Pt St Vf*; datur intellegi *Ta*. | cuncta … spiritualia] contra despicere sola et spiritualia *Ap Ck Ge Pb*; c{unc}ta despicere sola et spiritualia *Pn*; contra spiritualia sola despicere *Ps*. **197** cum] pro *St*. | cum spectent] conspectent *Af*; conspectant *Ps Vd*. | spectent] spectant *Ck Ct Fd Ge St Ta*. pronas] pronos *Ps*. | pronas animalia] animalia cetera *Pp*. | terras] terram *Vf*; terrenas *Vd*. hominis] hominum *Fd Pt*; homini«s» *Ge*. **198** uidere] tueri *Pp St*. **206** apostropham] apastrofam *Fd*; apostrofum *Vf*. **209** terrenus] terrenus est *Af Ct Pp Ta*. **210** totus] om. *Af Od Pp Ta Vf*.

irdwaras (OHG) *Vh* | insipiens efficeris *Ap Cg Ck Ge* | insipiens sit *Eb Ed Mh* | desipio ·i· in(...)pio sapere. resipio ·i· (...)pio non sapere *Lb*.
AMMONET: awacie (OE) *Ps* | te *Ap Lb Pb Pd* | narrans *Ka*.
FIGURA: erecta *Af Ap Ck Ct Fd Kc Ld Pb Pk Pn Pp Ps Ta To Vf* | erecto *Fd* | imago *Ka Lh*.

13. Qui recto caelum uultu petis exserisque frontem,

QUI: o tu *Ps*.
RECTO: erecto *Ka Lh*.
UULTU: intuitu *Fd Ld*.
PETIS: intueris *Ec Ka Lh*.
EXSERISQUE: aperis *Vb* | uparærst (OE) *Ps* | discoperis *Lb* | extendis *Ec Ka Mh Na Vh* | erigis *Vh* | exerces *Kr* | nudas *Af Ck Ct Er Ge Kc Mo* (*Od*) *Pb Pc Pd Pk Pn Pp Pq Ps Ta To Vf* | undas *Ap* | releuas *Eb Ed* | eleuas *Ec Ka Lh Mh On Px* | in caelum eleuas *Ap Cg Ck* (2x) *Ct Er Ge Pb Pc Pd Pk Pn Pp Pq Ps* | in caelum leuas *Af Kc Ta Vf* | sursum erigis *Ka Mh Na Vh* | aperis ad intuendum caelum *Fd Ld Va*.
FRONTEM: caput *Ec Ka Lh Vh*.

14. in sublime feras animum quoque, ne grauata pessum

IN SUBLIME: deest ut *Af Ap Ck Ct Fd Ge Kc Ld Pb Pc Pk Pn Pp Ps Ta To Vf Vh* | sursum *Vb* | in caelestia *Ec Ka Lh*.
FERAS: horteris *Ec Ka Lh*.
ANIMUM: mentem *Ec Ka Lh* | animum uult esse quod anima *Ec Ka*.
QUOQUE: simus *Vh*.
NE GRAUATA PESSUM: mortem *Ec* | mortaliter *Ap Ck Ge On Pb Pc Pd Pk Pn Pp Ps* | in perditionem *Ck Eb Ec Ed Er Ge Mh Na Pc Pk Pp Ps Px Vh* | in perditione *Pd* | ad perdendum *Ec Ka Mh Na Px Vh* | desuma(!) pedum *Er* | deorsum hinc pessumdare dicimus deorsum ruere *Af Ap Ck Ct Fd Ge Ka Kc Ld Od Pb Pn Pp Ps Ta To Vf* | perditionis profunditatem significat et aduerbialiter est dictum ut intellegantur ne pessime grauata ad perditionem *St Va* | praeceps uel oppressa *Vb* | pessum, pessimum, pestis, interitus, praeceps uel passibus temerarius, perditus seu uiolenter oppressus, pessumdatus ·i· praecipitatus *Vb* | iuxta positionem ductumque uultus sic erigas animum *Va*.
GRAUATA: morte, perditione *Ka Lh* | mole corporis ut cetera animalia *Fd Ld* | nole(!) corporis ut cetera animali(...) *Er*.
PESSUM: male *Ap Pb* | deorsum *Af Ap Cg Ck Er Ge Kr Mo Ps* | iusum *La Lb* | aduerbium est *On*.

15. inferior sidat mens corpore celsius leuato.

INFERIOR: uilior *Ps* | peior *Ec Ka Lh* | humilior *Ka Lh* | sceleratior *Lh*.

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216 erecta] erecto *Fd*. **227** nudas] > nudam *Kc*. **239** anima] animam *Ka*. **241** mortaliter] mortalitatem *Pp*. **243** deorsum] om. *Ct Pp*. | hinc] om. *Ka*. **244** pessumdare] pessumdari *Vf*. dicimus] ·i· *To*; omnes *Vf*.. | ruere] fluere *Ap Ck Ge Pb Pn Ps*. **246** intellegantur] intellegatur *Va*.

7

V metrum v

SIDAT MENS CORPORE: ne subponatur inferioribus rebus *Af Ap Ck Ct Er Fd Ge Kc Ld Pb Pd Pn Pp Ps Ta To Vf*.
SIDAT: maneat *Vb* | cadat *Lb* | residat *Cg Ck Ge* | sedeat *Ec* | perpetualiter sedeat *Pp* | euanescat *Ec Mh Na Vh* | euanescit, sige (OHG) *Ka* | ne asige (OE) *Ps* | deprimatus ·i· degener sit anima formae corporis *Va* | sido sidas, humilio; subsido pessumdo ·i· deorsum cado *Kr*.
CELSIUS: altius *Vb*.
LEUATO: erecto *Ka Mh Na Vh* | eleuato *Ka Lh* | intento *Lh* | ad deum *Ec Ka Lh.*

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259 ne] om. *Er Pd.* | subponatur] subponat *Ap Ck Er Ge Pb Pn Ps*.

V prosa vi

HEADNOTE: Disputat de aeternitate dei, de praesenti temporali, ac de praeterito et de futuro, et quod ea quae fiunt in dei praescientia necessaria sunt, ac prae se considerata pendent et libero arbitrio. *Ka Lh* (*Pp*).

1. Quoniam igitur, uti paulo ante monstratum est, omne quod scitur non ex sua sed ex comprehendentium natura cognoscitur, intueamur nunc quantum fas est quis sit diuinae substantiae status, ut quaenam etiam scientia eius sit possimus agnoscere.

SCITUR: noscitur *Ec Ka* | nescitur *Lh* | Verbi gratia: sicut intellegitur quid sit bos aut aliquid tale, non ex sua natura, sed ex cognoscentis intellegentia. *Af Ap Ck Ct Fd Ge Kc Pb Pc Pk Pn Pp Pq Ps Ta To Va Vd Vf.*
EX SUA: propria *Ap Ck Ge Pb Pn Pp Ps* | natura *Cc Fd Ld Ps*.
COMPREHENDENTIUM: intellegentium *Ec Ka Lh Mh Na Px Va Vh* | concipientium *Pn* | scitarum *Ec Ka Lh* | sensuum hominum *Pp* | hominum uel angelorum *On*.
NATURA: facultate *Va*.
INTUEAMUR: animo uoluamus, perpendamus *Ec Ka Lh* | intueri *Ec*.
QUANTUM: possumus *Ps*.
FAS EST: licet *Mh Na Vh* | facile *Ps* | licitum *Cg* | possibile *Ap Ct Er Fd Ld Pb Pc Pd Pk Pn Pq Ps Ta To* | possibile est *Af Ck Ge Kc Vd Vf* | licitum sit *Ec Ka Lh* | licitum est *Cg Ck Ge Ps* | primo scire ·i· possibile nobis hominibus *Pp* | A deo datum sit ne supramodum diuina scrutari uideamur *Ec Ka Lh*.
SUBSTANTIAE: cognitionis, prouidentiae *Ec Ka Lh* | essentiae *Ka*.
STATUS: naturae *Pd* | qualitas *Fd Ld* | essentia *Na Px* | esse *Va* | perfectio *Cg Ck Ge Ps* | proprietas *Ck Ge Ps* | ordo, causa, uel materia *Ec Ka Lh* | res in qua causa consistit *Va*.
EIUS: diuinae *Ap Pb Pn Ps* | status *Ps*.
UT QUAENAM: postea substantia *Pp.*
SCIENTIA: essentia *Mh Vh*.
AGNOSCERE: cognoscere *Ge*.

2. Deum igitur aeternum esse cunctorum ratione degentium commune iudicium est.

CUNCTORUM – DEGENTIUM: omnium qui in ratione uersantur *Pd* | omnium hominum qui rationales sunt *Af Ct Fd Kc Ld Pp Ps Ta To Vf* | Hic est status dei substantiae. *Pp*.
CUNCTORUM: hominum *Ap Cg Ck Ge Pb Pn Ps* | angelorum et hominum *Ec Ka On Px* | qui uigent ratione *Va*.
RATIONE: in *Ec* | perceptione *Ec Ka Lh* | cum uel sub *On*.

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4 de] om. *Lh Ka.* | fiunt] definiunt *Pp.* | ac prae] a prae *Ka*; apud *Pp.* **12** Verbi] ut uerbi *Ck Ge Ps.* | sicut intellegitur] om. *Ct Fd Kc Ta To Vd Vf.* | quid] quod *Ta Vd* ; qui *Va.* | sit bos] si bonus *Vd.* **13** aut] uel *Af Ta.* | tale] om. *Va.* | sua] sui *Va.* | natura] natura intellegitur *Ct Fd Kc To Vd Vf.* | ex[2]] om. *Ap Pb.* | cognoscentis] cognoscentes *Vd.* | intellegentia] intellegitur intellegentia *Ta.* **24** datum] doctum *Lh.* | sit] om. *Ka.* | ne] in *Lh.* **38** omnium[2]] om. *Ct.* **39** rationales] rationabiles *Fd*.

V prosa vi

DEGENTIUM: uiuentium *Ka Lh Mh Na Pp Vh* | conuersantium *Ap Pb Pn* | manentium *Ps* | uigentium *Va.*
COMMUNE: communis conceptio *Ka Lh* | communis perceptio *Ec.*

3. Quid sit igitur aeternitas consideremus; haec enim nobis naturam pariter diuinam scientiamque patefacit.

QUID – AETERNITAS: de ego; quasi de ego conuersor *Ap Pb Pn*.
AETERNITAS CONSIDEREMUS: definitio substantiae aeternitatis *Er*.
CONSIDEREMUS: conspiciamus *Ka* | inspicimus *Lh*.
HAEC: aeternitas *Ap Cg Ck Ec Fd Ge Ka Ld Lh Pb Pd Pn Pp Pq Ps Ta Vh.*
ENIM: quia *Ec*.
NATURAM: suam *Pq* | substantiam *Pp* | proprietatem *Ec Ka Lh* | essentiam *Eb Ec Ed Pm*.
PATEFACIT (> PATEFECERIT *Na* | -FECIT > -FECERIT *Mh* | -FACIT > -FECIT *Ap*): ostendit *Ka Mh Na Px Vh* | patefecerit *Vh* | aperit, insinuat *Lh* | apertem facit, cognitam facit *Pp* | cum cognita fuerit *Af Ct Fd Kc Ld Ps Ta To Vf*.

4. Aeternitas igitur est interminabilis uitae tota simul et perfecta possessio. Quod ex collatione temporalium clarius liquet.

AETERNITAS – LIQUET: aeternitas *On Pd* | quid sit aeternitas *Pn Pp Pq* | definitio substantiae aeternitatis *Fd Ld* | haec definitio *Af*.
AETERNITAS: interminabilem uitam *Pd* | quae nec finem nec initium habet *Ec Ka Ld Mh Na Vh* | Aeternitas dicitur quasi aeuiternitas, quod tria tempora contineat in se, praesens, praeteritum et futurum. *Va*.
INTERMINABILIS: infinita *Ap Cg Ck Ge Kc Mo Pb Pn Pp Vf* | infinitae *Af Ct Fd Ld Ps Ta To* | indefinibilis *Fd Ld* | sine fine *Pp* | sine termino *On* | initio carens et fine *Eb Ed Pm*.
TOTA – POSSESSIO: cui nulla pars deest *Ap Ck Ge Pb Pn Ps* | in praesenti, cum tota uita et perfecta et sine fine possidetur, illud dicitur aeternum *Af Ct Fd Kc Pt Ta To Vf*.
TOTA SIMUL: quae sunt, quae erant, quae fuerint simul comprehendens *Ec Ed Ka Pm*.
PERFECTA: plena *Ap Cg Ck Ge Pb Pn Ps* | integra *Ec Ka Lh* | quia nec crescit nec decrescit *Ec Ed Ka*.
POSSESSIO: in praesenti *Ps* | praesentis, praeteriti, et futuri *Pm* | quod nec finem nec initium habet *Fd*.
QUOD: aeternitas sit hoc *Pd*.
EX COLLATIONE: comparatione *Ap Cg Ck Ct Ec Fd Ge Ka Kc Ld Lh Mh Na On Pb Pn Pp Ps Pt Px Ta To Vf Vh* | collocatione *Pp* | narratione *Vb* | wiðmeten(...) (OE dp.) *Ck* | ex comparatione et adhibitione *Er Fd Pq Pt* | quod perfecta sit aeternitas *Ap Ck Er Fd Pb Pc Pk Pp Ps Pt* | comparationem eorum qui temporaliter uiuunt *Va*.

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52 de ego[1]] dego *Pn.* **61** cum] si *Af Ta To*; dum *Vf.* **68** aeternitatis] aeternitas est tis *Fd.* **69** quae] quia *Ka Mh.* **73** indefinibilis] indefinibilibus *Fd.* **75** cui] qui *Ge.* | deest] dei *Ap Pb Pn.* | in praesenti] om. *Af Fd Pt.* **76** et[2]] om. *To*; quae *Ct.* | sine] siue *Pt.* **78** fuerint] fuerunt *Ec Ka.* **80** nec[1]] om. *Ka.*

TEMPORALIUM: rerum *Lb* | temporaliter *Fd* | huius saeculi spatiorum *Pp* | in praesenti, praeterito, futuro *Ec Ka Lh*.
CLARIUS: apertius *Ka Lh*.
LIQUET: splendet *Ps* | apparet *Ka Lh* | patet *Va* | in sequentibus *Vh*.

5. Nam quicquid uiuit in tempore id praesens a praeteritis in futura procedit nihilque est in tempore constitutum quod totum uitae suae spatium pariter possit amplecti, sed crastinum quidem nondum apprehendit hesternum uero iam perdidit; in hodierna quoque uita non amplius uiuitis quam in illo mobili transitorioque momento.

QUICQUID UIUIT IN TEMPORE: temporaliter *Af Kc Ld Pp Ps Ta To Vf* | in temporali uita *Pp* | in hac temporali uita *Ec Ka*.
QUICQUID: in creaturis *Ec Ka Pp*.
UIUIT: uitas parat *Ec* | degit *Lh* | deget *Ka* | uita spirat *Ka Lh*.
ID PRAESENS – PROCEDIT: ut praesens sit, quia primo praeteritum est aliquid, deinde praesens, postmodum futurum *Af Fd Kc Pp Ps Pt Ta To Vd Vf* | quia in tempore primo praesens est deinde praeteritum postmodum futurum *Ct.*
ID PRAESENS: ut praesens sit *Ap Ck Er Ge Pb Pc Pk Pn Pp Pq*.
PRAETERITIS: ut homo *Pd*.
PROCEDIT: transgreditur *Pp* | omnium creaturarum *Ka Mh Na Px Vh* | mutatur uel motatur *Ec Ka Lh*.
NIHILQUE – CONSTITUTUM: quod subiacet tempori *On* | subiectum tempori *Af Ap Cg Fd Kc Ld Pb Pn To* | abiectum tempori *Ge* | abiectum temporum *Ck* | subiectum corpori *Ct* | Sed praeteritum per se praesens habet per se, aeternum uero totum simul. *Af Kc Pp Ps Ta To Vf*.
IN TEMPORE: temporaliter *Pp*.
CONSTITUTUM: uiuens, mortale *Ec Ka Lh* | omnium creaturarum *Ec*.
QUOD TOTUM – SPATIUM: quod diuinitatis est tantum *Ec Fd Ka Ld Mh Na Vh* | ipse dicit quomodo *Fd Ld*.
SPATIUM: tria tempora *Af Ap Cg Ck Ct Er Fd Ge Kc Ld Pb Pc Pk Pn Pp Pq Ps* (*Ta*) *To Vf Vh* | praesens, crastinum, futurum *Vf* | praesens, praeteritum uel futurum *Ec Ka Lh* | hocsimorum breuis mora *Ap Ck Ge Ps* | Praesens uita a Grecis ocsimorum appellatur; ocsimorum breuis mora. *Ap Pb Pn*.
PARITER: simul *On*.
POSSIT AMPLECTI: quia eius quaedas (!) praeterit quaedam est quaedam futura est *On*.
AMPLECTI: frui *Ec Ka Lh* | comprehendi *Ka Lh*.
CRASTINUM: quidem *To* | spatium *Ec Ka Lh* | futurum *Af Ct Fd Kc Ld Pp Ta To* | futuram rem *Ap Cg Ck Ge Pb Pn Ps*.
APPREHENDIT: attigit *Fd* | contigit, perdurauit *Ec Ka Lh* | quicquid est increatum *Ec*.
HESTERNUM: praeteritum *Cg Ck Ge Pn Pp Ps To*.
PERDIDIT: processit *Ec Ka Lh*.

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106 ut] om. *Fd*. | praesens sit] praesensit *Fd*. | praeteritum] tempore *Af Pp Ta To Vd*. **107** postmodum] postmodo *Pt*; postea *Vf*. **109** praesens[2]] de *Ap Pb Pn*. **115** Sed] om. *Kc Vf*. praeteritum] praetum *Vf*. **119** quod[2]] qui *Fd*. | diuinitatis] diuitias *Ec*; diuinitas *Ka*. **124** ocsimorum[1]] ocsimolum > hocsimolum *Pb*; hocsimolum *Ap*. | ocsimorum[2]] hocsimolum *Ap Pb Pn*.

V prosa vi

HODIERNA: in praesenti *Af Ap Cg Ck Ct Fd Ge Kc Ld Pb Pc Pk Pn Pp Pq Ps Ta To Vf* | in praesente *Er* | momentum tempus breue et inclinatio librae *Af Ec Ka Mh Na Vh* | Momentum est breue tempus et inclinatio umbrae dictum a motu mentis. *Fd Pt*.
UITA: praesenti *Pp* | die *Ec Ka Lh*.
AMPLIUS: longius *Ps*.
UIUITIS: uos homines *Eb Fd Ld On*.
IN ILLO MOBILI: praesenti *Cg Ck Ge Pb Pn Ps* | uiuitis *Ps* | quo unicuique aura mortis uel dies obitus uenerit *Ec Ka Lh* | Scilicet quod occupat animo instabiliter dicit praesentis temporis excursus, et proprie comprehendit praesentis temporis celerrimam uolubilitatem. *Va*.
MOBILI: labili (*Fd*) *Ld*.
TRANSITORIOQUE MOMENTO: quod est praesens *Pq* | quod punctus potest continere *Af Ct Fd Kc Ld Pp Ps Ta To Vd Vf* | Ad comparationem aeternitatis momentum est, quod uiuimus; Aristotelica definitio *Ap Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pq Ps Va* | Ad comparationem aeternitatis momentum est, quod uidimus. Sed nec motum est quippe finitum et infinitum non habet illam comparationem. *Vd* | Ad comparationem aeternitatis momentum est quod uiuimus. Sed nec momentum est, quippe finitum et infinitum nullam habent comparationem. Momentum enim ad centum annos aliquam habet comparationem, centum autem anni ad aeternitatem nullam prorsus habent. Illud tamen praesens, quod uiuimus, momentum est ·i· morula breuissima instar puncti. *Af Ct Fd Ka Kc Pp Ps Pt* (*Vf*).
MOMENTO: puncto *Lh* | puncto uno *Ec Ka* | Diurnare est honestum uerbum diu uiuere. *Ec Ka Lh* | Momentum est morula breuissima instar puncti. *To*.

6. Quod igitur temporis patitur condicionem, licet illud, sicuti de mundo censuit Aristoteles, nec coeperit umquam esse nec desinat uitaque eius cum temporis infinitate tendatur, nondum tamen tale est ut aeternum esse iure credatur.

QUOD | Parentesis *Pc Pk* | quia quod creatori est creatura sibi uendicare non potest *Pd* | quod creatoris proprium est creata non sibi uind(...)care possunt *On*.
TEMPORIS: praesentis, praeteriti, futuri *Eb Ec Ed Ka*.
PATITUR: sustinet *Ap Ck Ge Pb Pn Ps* | sentit *Ka Lh* | iste mundus *Ka*.
CONDICIONEM: legem *Ap Cg Ck Ge Mf Pb Pn Ps To Va* | demorationem *Pp* | dilationem *Va* | quasi quoddam dominium *On* | quoddam dominium *Ld* | quidam dominium *Fd* | istius mundi *Px* | naturam, qualitatem *Ec Ka Lh*.
LICET: quamuis *Pp Vb* | si ita fieri posset quod non est *Ec* | si ita fieri non posset quod est *Ka* | Etiam si tale esset, ut nec initium haberet nec finem, sed per alternantes uicissitudines temporum iret, ut facit, sed illud prius nullatenus est,

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136 momentum] momentum est *Ec*; ut momentum *Ka*. | et] ut *Ka*. | librae] umbrae(?) *Af*. **142** quo] quod *Ec*. **143** uenerit] uenit *Ec*. **148** continere] continerere(!) *Pp*; contempnere *Af*. comparationem] comparationem enim *Va*. **149** est] om. *Ap Pb Pn*. | quod] quo *Pq*. Aristotelica definitio] om. *Va*. | definitio] definitio de mundo *Ap Cg Pb Pc Pk Pn Pq*. **152** Ad… 153 comparationem] om. *Ka*. | est] dicitur id *Ct*. | quod] quo *Af*; | quod…153 est] om. *Fd*. Sed] si *Ps*. **153** quippe] prope *Fd*. | et] ad *Ct*. | nullam habent] non habent illam *Af Kc Ps* (*Vf*). nullam…comparationem] comparatio non est *Ct*. **154** habet] habent *Fd*. | autem] om. *Fd Pt*. anni] om. *Ct*. **155** prorsus] propsus *Ps*; pro rursus *Fd*. | habent] habent comparationem *Af Ka*. praesens] om. *Pp*. | quod] quo *Ka*. | uiuimus] uiuus *Fd*. **156** momentum] sed nec momentum *Kc*. **167** futuri] et futuri *Eb Ed*.

quia et initium habuit et finem habebit. Sed Boetius tale facit argumentum, quod si etiam ita esset, nec sic aeternum iure esse potuisset. *Va*.
ILLUD: quod patitur *Pp*.
CENSUIT: diiudicauit, constituit *Pp* | exposuit, iudicauit *Ec Ka Lh*.
ARISTOTELES: litotes *Pn* | De temporum ratione, Aristoteles *Pn*.
NEC COEPERIT UMQUAM: tempore *Ka* | in tempore *Af Ct Fd Kc Ld Pp Ps Ta To*.
COEPERIT: ex quo homo esse coeperat *Ec Ka Lh*.
ESSE: mundus *Ct Pp*.
DESINAT: ut finem habeat *Pp*.
UITAQUE: licet *Ap* | et licet *Pb Pn* | eo licet *Cg Ps* | sed eo licet *Ck Ge*.
EIUS: mundi *Ap Pd Pp* | creaturae *Ec Na Px* | eius creaturae *Ka Mh Vh*.
INFINITATE: longinquitate *Fd Ld* | sine fine *Ec Ka Lh* | licet non habeat finem *Ap Cg Ck Ge Pb Pn Ps*.
TENDATUR: prolongetur *Mh Na Px Vh* | prolongatur *Ka* | proteletur *Fd Ld Ps* | moretur *Ec* | moratur *Ka Lh* | durat *Ec Ka Lh*.
TALE EST: etiam si tale esset *Va* | si ita fieri posset, quod tamen non est *Mh Na Vh* | illud quod temporale est *Ap Cg Ck Er Fd Ge Ld Pb Pc Pk Pn Pp Ps Ta*.
IURE: merito, iuste, ordinate *Ka Lh*.
CREDATUR: uelut dei (?) *Pd*.

7. Non enim totum simul infinitae licet uitae spatium comprehendit atque complectitur, sed futura nondum, transacta iam non habet.

NON ENIM – ATQUE COMPLECTITUR: Aristoteles dixit mundum semper fuisse semperque mansurum. *Ap Cg Ck Ge Pb Pc Pk Pq* | Aristot(...) diffini(...) de mund(...) raren(...) *Er* | Aristotelica definitio de mundo. Nam Aristotiles dixit mundum semper fuisse semperque mansurum. *Pp* | Aristotiles dicit hunc mundum semper fuisse semperque mansurum, sine temporis initio, quod uerum utique est. Deus enim dixit et facta sunt, hoc est pater ex seipso filium genuit, per quem omnia fecit, et sicut filius ante omnia saecula genitus est, sic et mundus per ipsum ante tempus factus est. Nec est putandum fuisse aliquid temporis spatium inter genitum filium et mundum creatum, praesertim cum nullum tempus adhuc esset. *Af Ct Fd Kc Pn Pp Ps Pt St Ta* (*Vd*) (*Vf*).
NON ENIM: quia *Ed Ka*.
TOTUM: ut deus *Ap Cg Ck Ge Pb Pn Ps*.
SIMUL: praesens, praeteritum et futurum *Pp*.
INFINITAE: longe *Ka Mh Na Px Vh* | interminabilis *Fd Ld*.
LICET: sit *Pn*.
SPATIUM: tempus *Ec Ka Lh*.

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181 homo] om. *Ka*. **191** quod] quo *Er*. | temporale] temporalem *Fd*. **199** Aristoteles] Aristotilis *Ck Ge*. | dixit] dicit *Pq*. | mundum] om. *Pb*. | semper] «...» semper *Ap*; eum semper *Pb*. **200** semperque] om. *Pc*. **202** dicit] dixit *Pn Ps*. | hunc mundum] eum *Pn*. **203** semper] om. *Ct*; \semper/ *Ps*. | fuisse semperque] om. *Fd Pt*. | temporis] inteporis *Fd*; tpis sunt *St*. | initio] inicium *Vf*. | utique] om. *St Vf*. | est] om. *Fd Pt Vf*. **204** hoc…pater] pater namque *Fd Pt*. | ex] in *Ta*. | seipso] ipso *Af*; se *Kc*. **205** omnia[2]] om. *Ct*. | saecula] om. *Vf*. | est] om. *Fd*. | sic et] sicut *Pp*. **206** ante] ante omne *Ta*; an *Fd*. | Nec…207 esset] om. *Pn*. | est[2]] om. *Ta*. | aliquid] aliquod *Af St*. **207** praesertim] praesenti *Pt*.

COMPREHENDIT: mundus *Ap Ck Ge* | comprehendat *Ed Vh* | quod patitur conditionem temporis *Ps* | quod patitur legem temporis *Pn* | illud quod temporale est *Er Fd Ld Pk Pq Ta*.
ATQUE COMPLECTITUR: ut diuinitas *Ec Ka Mh Na Vh*.
NONDUM: adhuc *Ka Mh Na Px Vh* | complectitur *Eb Fd Ld*.
TRANSACTA: habet *Ap Ck Ge Pb Pn Ps* | praeterita *Ap Cg Ck Ge Pb Pn Ps*.
NON HABET: ut diuinitas *Fd Ld*.

8. Quod igitur interminabilis uitae plenitudinem totam pariter comprehendit ac possidet, cui neque futuri quicquam absit nec praeteriti fluxerit, id aeternum esse iure perhibetur idque necesse est et sui compos praesens sibi semper assistere et infinitatem mobilis temporis habere praesentem.

QUOD: definitio aeterni *Af* | deus, qui facit quae futura sunt *Pd*.
INTERMINABILIS: indefinitae *Fd Ld* | sine certo fine *Pp* | sicut deus *Ap*.
CUI: deo *Ap*.
FUTURI: aeternitati *Pd*.
ABSIT: desit *Ap Cg Ck Fd Ge Ld Pb Pn* | deest *Ec Ka Lh Pp* | abest *Va* | semper interminabilis est *Pp*.
FLUXERIT: recesserit *Ap Cg Ck Ge Pb Pn* | praecesserit *Pp* | defecerit *Ec Fd Ka Ld Lh Mh Na Px Vh* | fluxit *Pd*.
ID AETERNUM: uera conclusio *Pp* | illud aeternum *Va* | aeternitas deitatis *Ap Cg Ck Fd Ge Ld Pb Pn Pq*.
ID: hoc *Ck* | hoc est *Pb*.
IURE PERHIBETUR: affirmatur *Pp* | aeternitas deitatis *Ap Ck Er Ge Pb Pc Pk Pn Pp Ta*.
IURE: recte *Ap Ck Ge Pb Pn*.
IDQUE NECESSE – ASSISTERE: Aeternitas sibi semper praesens est, et infinitatem temporis semper habet praesentem. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq*.
IDQUE: tale *Ap Cg Ck Ge Pb Pn* | aeternum *Pp*.
SUI COMPOS: possessor *Ap Cg Ck Er Ge Pb Pc Pd Pk Pn Pq Ta* | effector *Lb* | competens *Ec Ka Lh* | uoti possessor *Ec Fd Ka Ld Lh* | cui competunt *Ec* | bona competunt *Px* | ut non cogitando eat *Pd* | qui potest implere quod uult *To* | adeptor uoti uel possessor sine turbatione temporis *Pp* | ex con et potior, compos *Ka Mh Na Vh* | In se manens est possessor, cui omnia bona competunt. *Fd Ka Mh Na Vh*.
ET: ut *Px*.
SUI: proprii *Pp*.
COMPOS: esse *Va* | accusatiuus *Va*.
PRAESENS – ASSISTERE: manens, semper immutabilis *Ec Ed Ka Pm* | Tale praesens nec praeterito cedit nec futuro accedit. *Af Ct Fd Kc Pp Pt Ta Va Vd Vf*.
ASSISTERE: possit *Pd* | faciat *Go*.
INFINITATEM – PRAESENTEM: quia sine fine est *To* | quia sine fine est perpetuum. Hoc enim ad homines retulit. *Af Ct Kc Pp Ta* (*Vf*).
INFINITATEM: aeternitatem *Pp* | longitudinem *Mh Na Vh* | prolixitatem *Fd Ld* | necesse est *Ap*.

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237 deitatis] deitas *Fd Ld*. **240** deitatis] deitas *Er*. **244** praesentem] om. *Pp*; presditem *Pb Pn*; < presditem *Ap*. **247** competens] compotens *Ec*. | uoti] uoti sui *Ld.* **250** In…manens] ut manes *Ka*. | est] om. *Ka Vh*. | bona] om. *Fd.* | competunt] compotunt *Ka*. **255** nec[2]…accedit] om. *Ct*. | accedit] antecedit *Kc*; accidit *Vf*. **257** quia[2]] praesens quia *Ct*. **258** enim] om. *Vf.*

V prosa vi

MOBILIS: transitiui *Pp* | transitorii *Ec Ka Lh* | istius instabilis *Fd Ld* | praeteriti praesentis futuri *On* | Mobilis sc· hominibus non sibi, quia apud deum nihil mobile cernitur nec transitorium, et ideo quantum ad hominem mobilis dixit. *Va*.
HABERE: illum *Ap*.
PRAESENTEM: semper *Vh* | ut uno ictu omnia uideat *Fd Ld*.

9. Vnde non recte quidam, qui cum audiunt uisum Platoni mundum hunc nec habuisse initium temporis nec habiturum esse defectum hoc modo conditori conditum mundum fieri coaeternum putant.

VNDE – COAETERNUM PUTANT: Sed mundus habet tempus, conditor non. *Ph* | Putant hinc conditum mundum fieri coeternum conditori. *Fd Ld*.
RECTE: intellegunt *Mf* | sentiunt *Af Pq* | aiunt *Pd Ta*.
UISUM PLATONI MUNDUM: Aristoteles et Plato coauditores fuerunt discipuli Socratis. *Af Ka Kc Ld Pt St Ta Vd Vf* | Platonica definitio de mundo *Ap Cg Er Pb Pc Pk Pn Pq* | quod ita sit *Fd* | quod ita uisum sit Platoni *Ld*.
UISUM: esse *Ec Vh* | fuisse *Pd Pn Pq Va* | placuisse *Pd*.
HABUISSE: ut Aristotiles dicit *Pp*.
INITIUM: primordia *Ka Lh*.
DEFECTUM: terminum *Af Ap Cg Ck Ct Fd Ge Ka Kc Ld Pb Pn Pp Ta To Vf* | finem *Ka Lh Pp* | obitum *Ka Lh* | quia neque initium, secundum Platonem, neque dicitur habere defectum *Pf Va*.
HOC MODO: tali ratione *Ap Cg Ck Ge Pb Pn*.
CONDITORI: creatori deo *Ka Lh*.
CONDITUM: creatum *Ap Cg Ck Ge Ka Lh Pb Pn* | a creatore *Ap*.
COAETERNUM: simul *Lb* | contemporalem *Ec Ka Lh*.
PUTANT: illi tales *Pp*.

10. Aliud est enim per interminabilem duci uitam, quod mundo Plato tribuit, aliud interminabilis uitae totam pariter complexum esse praesentiam, quod diuinae mentis proprium esse manifestum est.

ALIUD EST – UITAM: proprie de praeterito per praesens ad futurum *Pf Pq* | a praeterito in praesens, a praesenti in futurum *Af Ct Fd Kc Ld Pf Pp Pq Ta To Va Vf*.
INTERMINABILEM: longiturnam *Ga Ka Mh Na Vh* | perpetuam aeternam *Pp* | perterminabilem *Lb* | per infinitam *Ec Ka Lh* | quod est perpetuam *Vh*.
DUCI: protendi *Ap Cg Ck Er Ge Pb Pc Pn Pp Ta* | praetendi *Pk* | mutari *Pd* | trahi *Px* | aliquid *La Pd* | sicut ducitur mundus adeo protendi *Fd Ld*.
UITAM: tempore praesenti, praeterito, et futuro *Pp* | interminabilem uitam *Af*.
QUOD MUNDO PLATO TRIBUIT: ut sine fine esset *Af Ct Fd Kc Ld Pp Ta To Vf* | Mundus ducitur per interminabilem uitam, et ideo est sempiternus. Deus uero pariter complectitur totam praesentiam interminabilis uitae, et ideo iure est aeternus. *Pd*.
PLATO TRIBUIT: in mente diuina philosophus *Lb*.

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273 hinc] hunc *Fd*. **275** coauditores] quo auditores *Kc Pt Vd Vf*. | discipuli…276 Socratis] discipulis uoratis *Vd*. **276** definitio] definio *Pc*. **296** praesens] praesentem *Pq*; praesenti *Pf Va*. a] et a *Pf Ta*. | futurum] futuro *Pf To Va*.

V prosa vi

TRIBUIT: contulit *Ec Ka Lh* | descripsit *Ec* | descripserat *Ka Lh*.
INTERMINABILIS: quia nullum potest habere terminum *Pf Pq Ta Va*.
TOTAM PARITER: dei *Pp* | futuri *Pd* | sine praeterito et futuro *Pf Pq Ta Va* | praeteritus infinitus est personalis *To* | praesens, praeteritum et futurum habens *Ct*.
COMPLEXUM: coniunctum *Pd* | complecti *Eb Ec Ed Pm To Va* | impersonalis *Eb Ec Ed Ka Pm*.
QUOD: istud *Pp*.
DIUINAE MENTIS: substantiae *Af Ct Kc Ld Pf Pp Ta Vf* | naturae *Af Ct Ld Pp Ta Vf* | natura *Kc* | diuinae mentis *Pq* | uoluntatis, originis *Ec Ka Lh*.
PROPRIUM: singulare *Ec Ka Lh*.

11. Neque deus conditis rebus antiquior uideri debet temporis quantitate sed simplicis potius proprietate naturae.

NEQUE (NEQUE «ENIM» *Ap*): enim *Va*.
CONDITIS: rebus *Pf* | creatis *Ap Cg Ck Ge Ka Lh Pb Pn Ta* | creatis a se *Ld* | factis *Ka Lh*.
REBUS: a se *Lb*.
ANTIQUIOR: uetustior *Pp* | prior, anterior *Ec Ka Lh* | tempore, sed sine initio est *Pp* | per philosophos *Va* | quoniam in deo non est tempus ·i· uariatio aliqua, sed uera aeternitas *Ap Ck* (*Er*) *Pb Pc Pk Pn Pp Pq Pt.*
UIDERI: putari *Ec Ka Lh*.
DEBET TEMPORIS QUANTITATE: Ad eum non pertinet temporis quantitatis, quia illi omne tempus praesens uidetur. *Pf Pq Va*.
TEMPORIS: praeteriti et futuri *Ec Ka*.
QUANTITATE: ulla *Vh* | magnitudine *Ec Ga Ka Ld Mh Na Vh* | quasi ante mundi conditionem *Ec Ka Lh*.
SIMPLICIS – NATURAE: Simplex natura est dei, quia tantum praesens habet. *Ap Cg Ck Ge Pb Pn* | se ipsum omnimoda praesentia implentis *Pf* | in se ipso et sua praesentia implentis omnia *Af Ck Ct Ge Kc Ld Pp Ta Vf*.
SIMPLICIS: magnitudinis *Px* | unitae *Ec Ka Lh* | praesentariae *Ec Ed Pm*.
POTIUS: magis *Ka Lh* | quod melius est *Pp*.
PROPRIETATE: essentiae suae *Ec Ga Mh Na Vh* | quia in simplicitate naturae condidit omnia *Ld*.
NATURAE: deitatis *Ec Ka Lh*.

12. Hunc enim uitae immobilis praesentarium statum infinitus ille temporalium rerum motus imitatur, cumque eum effingere atque aequare non possit, ex immobilitate deficit in motum, ex simplicitate praesentiae decrescit in infinitam futuri ac praeteriti quantitatem, et cum totam pariter uitae suae plenitudinem nequeat possidere, hoc ipso quod aliquo modo numquam esse desinit illud quod implere atque exprimere non potest aliquatenus uidetur aemulari alligans se ad qualemcumque praesentiam huius exigui uolucrisque momenti, quae quoniam

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309 quia] quae *Ta*; quod *Pq*. | potest habere] habet *Va*. **312** complecti] completi *Pm*. **328** quoniam] quia *Pp Pq*. | tempus ·i·] tempus et *Pq*. **331** Ad eum] quia ad illum *Va*. quantitatis] quantitas *Pq*. **332** praesens] praesens esse *Va*. **334** quasi] quia *Ec*. **336** dei] om. *Ap Pb Pn*. **337** in] om. *Va*. | se[2]] semet *Ck Ge*. | ipso] ipsum *Va*. | et] etiam *Vf*; om. *Va*. **338** praesentia] praescientia *Ct*. | implentis] implens *Ck Ge*; implente *Af*.

manentis illius praesentiae quandam gestat imaginem, quibuscumque contigerit id praestat ut esse uideantur.

HUNC: tale qualis in deo est *Va*.
UITAE: essentiae suae *Ka Px* | essentia *Ga Na Vh*.
IMMOBILIS PRAESENTARIUM: ideo immobilis, quia deus immobilis est *Af Ck Ct Ge Kc Ld Pf Pp Ta To Va Vf*.
IMMOBILIS: dei *Pp* | simplicis *Ap Cg Ck Ge Pb Pn* | interminabilis *Ck* | inuisibilis, caelestis *Ec Ka Lh*.
PRAESENTARIUM: praesentem *Ap Cg Ck Er Ga Ge Ld Na On Pb Pn Pq Vh* | nunc praesentem *Ec Ka* | quia praesens semper manet *Pp* | quae manet semper *Ec Ga Ka Na Vh*.
INFINITUS: longiturnus *Ga Mh Na Px Vh* | sempiternus *Af Ct Ld Mo Pp Ta To Vf*.
TEMPORALIUM RERUM: huius mundi *Af Ck Ge Ld Ta To* | huius modi *Ct Vf* | huius saeculi *Pp Va* | caelestis machina *Ck Ge Pn*.
MOTUS: cursus *Ka* | mundi machina *On Pd* | caelestis machina *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp*.
IMITATUR: sequitur *Lb Pp* | assimilatur *Ka Lh* | aequatur *Lh* | non tamen exprimit *On* | quia uult esse perpetuus *Ld*.
EUM: statum *Ap Cg Ck Ge Ld Pb Pc Pk Pn Pp Pq Ta Va Vf* | praesentarium statum *Ec Vh* | quia non terminat, qui alternatim sibi succedat *Pf Va*.
EFFINGERE: imaginari *Ap Cg Ck Ge Pb Pn* | formare *Ec Ka Ld Lh Pf Pq Ta Va*.
AEQUARE NON POSSIT: illa machina uel motus temporalium rerum *Ap Ck Ge Pb Pc Pk Pn Pp* | ille motus temperalium rerum *Er* | motus infinitus temporalium rerum *Pq* | ut talis sit qualis creator *Pd*.
AEQUARE: simulare *Vf* | assimilare *Ap Ck Ga Ka Ld Mh Na Pb Pp Px Vh* | aequiperari *Pp Vf* | equiperare *Af Ct Pf Ta To* | aequatur aliquantulum *Ec Ka*.
EX IMMOBILITATE: dei *Ec Ed Ga Ka Mh Na* | diuinae naturae *Pd* | a qua incipit *Er Ta* | a quo incipit *Pq* | ex perpetuitate *Ct* | ex unitate *Ec Ka Lh* | a praescientia *Vf* | quod tamen est perpetuum *Vh* | cessat esse immobile et fit mobile *Ec Ga Ka Ld Mh Na Px Vf* (*Vh*) | ex comparatione illius immobilitatis quae semper manet deficit in uarias motus *Va* | A praesentia dei, quae est immobilis, deficit in se, dum transit per tempora. *Af Ck Ct Ge Kc Pp Pt Ta To Vf*.
DEFICIT: transit *Er Pq*.
IN MOTUM: stabilem *Pp* | uita, tempore *Pp* | in cursum *Ec Ed Pm* | temporalium rerum *Px* | quod mouetur de tempore in tempore *Vh*.
EX SIMPLICITATE: dei *Ga* | perpetuitate dei *Pp* | quia illi sunt *Pd* | quia dei natura simplex est *Ld* | ex praesenti tempore *Va*.
PRAESENTIAE: uel praesentiae *La* | dei *Ec Ed Ga Ld Mh Na Pf* | quae est apud deum *Ap Cg Ck Ge Pb Pn* | quia praesens non habet quod dei solius est *Ec* (*Ga*) *Ka Ld Mh Na*.
DECRESCIT: diminuitur *Ap Cg Ck Ge Pb Pn* | minoratur *Ka Lh* | decedit *Vh* | Librate dixit decrescit. Quanto enim magis unaquaeque res crescit in tempore,

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358 ideo immobilis] om. *Ld Va Vf*; ideo dicitur immobilis *Pf*; ideo mibolis *To.* | immobilis est] non est mobilis *Pf Va.* **362** nunc] inco{m} *Ec.* **363** quae] quia *Ec*; qui *Ka.* **365** sempiternus] insempiternus *Ld.* **373** quia] quae *Pf.* | qui] quis *Va.* **374** imaginari] emaginari *Ap Pb.* **375** uel motus] om. *Pc.* **382** cessat] cesset *Ec Ka.* | esse] esset *Ka.* | mobile] mobile quia semper decurrit *Ld Vf.* **384** praesentia] praescientia *Ct.* | in[2]] a *Kc.* **392** quia] quia deus *Ec Ka.* **395** Librate] liberate *Ct Kc Pp.* | Librate…decrescit] om. *To.* | magis] om. *Ct.* | unaquaeque] unoquaeque *Af.*

tanto magis deficit in se minusque futuri habet. Verbi gratia: dies quanto plus horarum numero crescit, tanto minus habet in futurum tantoque magis creuit; sic et de homine dici potest. Is enim qui LX est annorum, magis creuit in tempore quam hic qui XXX annorum est. Igitur quanto magis illum supercreuit in tempore, tanto magis decreuit in se minusque futurum, quantum ad naturam ei restat. *Af Ct Kc Pp* (*Pt*) *Ta To* (*Vf*) | Mire satis dixit decrescit, quia futurum semper descrescit, dum per praesens transit in praeteritum. Verbi gratia: hodierna dies quanto plus crescit in praeteritum, tanto minus habet futurum. Et quia quod praeteritum est iam non est, ideo libere dixit decrescit. (*Pf*) *Va*.

INFINITAM FUTURI: quod nondum est *Va* | hinc discernitur a diuina simplicitate (*Ga*) *Ka Mh Na*.

PRAETERITI: temporis *Pb* | quod iam non est *Va*.

FUTURI: temporis *Vf*.

QUANTITATEM: spatium *Cg Ck Ge Pb Pn* | multiplicem *Ec Ka*.

TOTAM – PLENITUDINEM: in multiplicatione temporis *Ga Ka Na* | multiplicitatem temporis *Ec* | in multitudine temporis *Ka* | ut omnia tempora simul possideat *Af Ap Cg Ck Ct Er Ge Kc Ld Pb Pc Pk Pn Pp Pq Ta To Vf*.

NEQUEAT: nequeant *Pp* | iste mundus *Ap Cg Ck Ge Pb Pn* | multus uel motus *Pd* | iste instabilis motus *Ld Vf* | ille motus temporalium rerum *Pq* | hominibus quo(...) *Bb*.

HOC: tamen *Ck* | illa re *Ap* | exin, a re *Ec* | hac ipsa ratione *Ld Vf* | per hoc ipsum *Pb*.

IPSO: ipsi *Ga*.

QUOD: quia *Af*.

ALIQUO: aliquando *Pp*.

MODO: pacto *Ld*.

NUMQUAM ESSE DESINIT: iste mundus *Ld Vf* | praesens esse desistit numquam *Pp* | quia non per totum peribit, sed mutabitur in melius *Ec* (*Ga*) *Ka Ld Mh Na Vf*.

ILLUD: dico *Vh* | aeternum *Pp* | deum *Ec Ed Ka* | ueram aeternitatem *Va*.

IMPLERE: ut praesens sit semper *Pp* | ut sit aeterna sicut deus *Ec* (*Ga*) *Ka Mh Na*.

EXPRIMERE: quia figura praeterit, creatura non perit *Ec Ga Ka Mh Na* | proferre *Ec Ka Lh* | irbilidon (OHG) *Ec Ka*.

ALIQUATENUS: ex toto *Ap Ck Ge Pb Pn* | aliquo modo *Pp* | temporales motus *Pn*.

AEMULARI: imitari *Ap Cg Ck Ct Ec Ed Er Ga Ge Ka Kc La Lh Mh Na Pb Pd Pf Pm Pn Pp Pq Px Ta Va Vb* | assimilari *To* | discordari *Va*.

ALLIGANS: constringens *Ap Cg Ck Ge Ld Pb Vf* | constringetis *Pn* | ipse instabilis motus *On*.

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396 in se] om. *Pp*. | minusque…gratia] dum transit per tempora *Vf*. | Verbi…400 restat] om. *To*. **397** horarum] uel orarum *Pt*; uel horarum *Vf*. | tanto] tantum *Pp Pt Ta*. | minus…tantoque] om. *Af*. | creuit] deficit in se *Af Ct Pp Pt Vf*; in se *Ta*. **398** lx] quadraginta *Af*. | est] om. *Ct*. | creuit] habet *Ta*; om. *Af Pp*. | tempore] corpore *Ct*. **399** est] est habet *Pp*. | supercreuit] supercreuerit *Pt Vf*. | tempore] < corpore *Ct*. **400** futurum] futurum habet *Ta*; futuri habet *Af*. | naturam] naturam attinet *Pp*. | ei] rei *Ta*. | ei restat] om. *Ct*. **401** Mire] sum ire (?) *Pf*. | quia… descrescit] om. *Va*. **402** per] om. *Pf*. **403** tanto] tantum *Va*. | futurum] futura *Va*. | est] om. *Pf*. **404** libere] librate *Pf*. **410** multiplicatione] multiplicationem *Ga Na*. **411** ut] uel *Ck*; cum *To*; om. *Af Er Ge Pq Ta*. | tempora] temporali *Af*. | possideat] possidet *Er*; non possideat *To*; possideat praesens praeteritum et futurum *Pp*. **413** multus] > multum *Pd*. **423** quia] quod *Mh*. per totum] penitus *Ld Vf*. | peribit] periit *Ec*; periet *Ka Na*; periret *Vf*. | mutabitur] mutabit *Ka*.

V prosa vi

AD QUALEMCUMQUE PRAESENTIAM: minutissimam *Pp* | transitoriam *Pf* | in quantum potest *Af Ct Kc Ld Pf Pp Ta To Va Vf* | non ueram quia transit *Af Ct Kc Ld Pp Ta To Vf* | non ad ueram praesentiam *Ap Cg Ck Er Ge Pb Pc Pk Pn*.
EXIGUI: parui *Ka Vf* | paruissimi *Pf Va*.
UOLUCRISQUE MOMENTI: uelocis *Ba Ct To* | praepetis *Ec Lh* | celeris *Ka Lh* | celerrimi *Ap Cg Ck Er Ge Pb Pc Pk Pn Pq Ta* | celerissimi *Pp* | Volucris ideo dixit, quia semper transit et uix potest habere praesentiam. *Pf Va Vf*.
MOMENTI: temporis *Ec Ka Lh* | praesentis temporis *Ap Cg Ck Ge Pb Pn*.
QUAE QUONIAM: praesentia *Ap Cg Ck Ed Er Ge Ld Ka* (2x) *La Lh Pb Pd Pf Pk Pm Pn Pp Pq Px To Va Vb Vh* | praescientia *Ec Pc* | temporis *Pd* | momentanea *Ap Cg Ck Er Ge Pb Pc Pk Pn Pq Ta* | illa momentanea *Pp* | momenti *Pf Va* | exigui momenti *Ec Ed Pm* | exiguo momenti *Ka*.
MANENTIS: aeternae *Ck Ct* | quae manet semper *Ec Ka*.
ILLIUS: praesentiam *Ga Ka Mh Na*.
PRAESENTIAE (PRAESCIENTIA *La*): dei *La* | diuinae *Ec Ka Pd Pq Ta*.
QUANDAM: quasi minimam *Pp* | quasi minima *Ct*.
GESTAT: habet *Pp* | uegitat, designat *Ec Ka Lh*.
IMAGINEM: similitudinem *Ap Cg Ck Ge Pb Pn Vb* | dei *Ga Mh Na* | praescientiam *Ec* | causam *Lh* | quia caret initio et fine *Pd*.
QUIBUSCUMQUE: hominibus *Pb* | quicumque istam praesentiam habent *Pf* | quicumque istam praesentiam habuerint *Va* | in illis creaturis quibus euenerit, non ualens dare ut aeterna sint *Ec Ga Ka Mh Na* (*Px*).
CONTIGERIT: euenerit *Vb* | inhaeserit *Ec Ka Lh* | implicitum erit *Ec* | adplicatum erit *Lh* | ista uita *Ap Cg Ck Ge Pb Pn* | ut mundo *Pq* | istam praesentiam habere *Ld Vf*.
ID: hoc *Va* | praesens *Ap Cg Ck Ge Pb Pn* | aliquid praesens *Pp* | praesentiam *Ec* | praesentia momenti *Vh*.
PRAESTAT: dat *Ec Ka Lh Vh* | concedit *Ec Ka Lh* | tribuit *Ld Vf* | eis *Ck* | diuina praescientia *Vh*.
UT: ea *Pp*.
ESSE: subsistere *Er Ld Pq Ta Vf* | manere *Er* | permanere *Ld*.
ESSE UIDEANTUR: in praesenti *Ap Cg Ge Pb Pn* | in praesenti tempore *Ck* | aliquid habere *Pd*.

13. Quoniam uero manere non potuit, infinitum temporis iter arripuit eoque modo factum est ut continuaret eundo uitam cuius plenitudinem complecti non ualuit permanendo.

MANERE: durare *Ec Ka Lh* | illud tempus praesens *Ap Cg Ck Ge Pb Pn* | in praesenti *Af Ct Kc Ld Pp Ta Vf* | semper esse *Ec Ed Pm*.
INFINITUM TEMPORIS: futurum *Pp* | praeteriti et futuri *Ec* | praeteritum, futurum *Pm* | praeteritum et futurum *Ed* | propter praeteritum et futurum *Ap Ck Ge Pb Pn* | longiturnum non aeternum sed praesentiam huius temporis *Ec Ga Ka Mh Na* | Perpetuitas est interminabilis uitae continua deductio. *Af Pq*.
ARRIPUIT: corripuit *Ka* | comprehendit *Ec Lh* | ut a praeterito in praesens et futurum tendatur *On* | praesentiam ·i· similem uel aliquam praesentiam ut habeat esse *Ec*.

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433 in] om. *Pf Va*. **435** ad] om. *Er Pc Pk*. **438** Volucris] celeris *Vf*. | ideo…439 dixit] om. *Vf*. **453** in] om. *Ec Ka*. | creaturis] naturis *Px*; < cre«...» *Na*. | euenerit] uenerit *Px*.

EOQUE MODO: simili *Ec Lh* | tali *Cg* | tali modo *Ap Ck Ge Pb Pn*.
FACTUM: contigit *Ec Ka Lh*.
CONTINUARET: congeminaret *Vb* | coniungeret *Ap Cg Ck Ge Pb Pn* | prolongaret *Ec Ga Ka Ld Mh Na Px Vf* | frequentaret *Ec Ka Lh* | semper transeundo *On* | illi praesentiae domini *Ap* | quia non potuit manendo *Pf Va* | quia manere non potuit *Er Ld Pq Ta Vf*.
EUNDO UITAM: transeundo *Ap Cg Pb Pn* | iterando in futurum *Pp* | durando *Ec Ka* | uiuendo *Ec Lh* | moriendo *Ec Ka Lh*.
UITAM: diuturnitatem *Ld Vf*.
CUIUS: uitae *Ld Pf Va Vf*.
PLENITUDINEM: integritatem *Ec Ka Lh* | praesens, praeteritum et futurum *Ec Ed Ka Pp* | praeteritum et futurum habens praesentis, praeteriti et futuri *Ct*.
COMPLECTI: comprehendere *Ka Lh*.
PERMANENDO: durando *Ec Ka Lh* | in praesenti *Ct Ec La Pp* | quia commutabitur *Ec Ga Ka Mh Na*.

14. Itaque si digna rebus nomina uelimus imponere, Platonem sequentes deum quidem aeternum, mundum uero dicamus esse perpetuum.

DIGNA: congrua *Ld Vf*.
REBUS: mundo *Ec* | deo et mundo *Pp* | de deo et mundo *On* | deo et cosmo *Ec Ga Ka Mh Na Px*.
UELIMUS: uolumus *Mf*.
IMPONERE: deo et cosmo *Ka*.
PLATONEM SEQUENTES: secundum *Pn* | definitio nominis dei secundum Platonem *Ap Cg Ck Ge Pb Pc Pk Pn Ta* | definitio dei nominis secundum Platonem, qui dicit deum aeternum, mundum perpetuum *Pp* | definitio nominis dei secundum Platonem, aliud est esse aeternum aliud perpetuum. Aeternum est quod nec initium habuit, nec fine angustabitur, sed semper erit. Perpetuum est quod initium habuit, licet fine careat. (*Er*) *Pq* (*Pt*) *Vf*.
AETERNUM: dicamus *Ap Cg Ck Ge Pb Pn* | quasi aeuiternum *Pp* | aeui plenum *Ec Ga Ka Mh Na Px* | aliud esse aeternum, aliud perpetuum *Cg Ck Ge Pc Pk Pn Pp* | quia totum simul comprehendit *Eb Ec Ed Ka Pm* | aeternum sine initio et fine et motu sicut deus; perpetuum sine initio in tempore non in creatione, et sine fine, non tamen sine motu, sicut mundus *Kr* | mundus sine initio in tempore quia praecessit tempora, non tamen in creatione sine initio est *Kr*.
PERPETUUM: longum *Ga Mh Na Px* | a perpete uita, perpes ·i· longa *Ga Mh Na* | quia iuxta eum initio caret et fine *Eb Ec Ed Ka Pm* | nec cuncta simul complectitur *Ed Ka Pm*.

15. Quoniam igitur omne iudicium secundum sui naturam quae sibi subiecta sunt comprehendit, est autem deo semper aeternus ac praesentarius status, scientia quoque eius omnem temporis supergressa motionem in suae manet simplicitate

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485 quia[2]] quoniam *Vf*. **491** praesens] per praesens *Ed*. **508** secundum] s{ed} *Vf*. secundum…509 Platonem] om. *Pq*. **509** est[1]] om. *Pq*. **510** est] uero *Pq*. **513** aliud[1]] aliud est *Pk*. | esse] esse perpetuum *Ge*. **514** quia] qui *Ec Ka*. **519** eum] eum ·i· Platonem *Ec*; Platonem *Ka*. | nec] et *Ka*.

praesentiae infinitaque praeteriti ac futuri spatia complectens omnia quasi iam gerantur in sua simplici cognitione considerat.

OMNE IUDICIUM: ratio *Ka Mh Na* | discretionem *Ck Ge Pc Pk Pq* | discretio *Pd* | discretione *Ap Pb Pn* | discretionem illorum *Er Ld* | in discretionem illorum *Vf* | ratio humana *Ec* | omnis iudex *Pf* | iudicium omnis iudicantis *Va* | aeternum perpetuum *Ap Ck Er Ge Ld Pb Pd Pk Pn Pp Pq Vf* | ut illud iudicium Platonis de mundo quod sit perpetuus *Ec Ka*.
SUI NATURAM: secundum naturam illorum *Ap* | secundum proprietatem *Va* | subiectorum *On*.
SUI: propriam *Ec Ka Lh*.
QUAE SIBI SUBIECTA SUNT: qui iudicat de omni natura sibi subiecta, sicut ratio de imaginatione et sensu et intellegentia derectione et cetera *Pf* | sicut ratio de imaginatione et sensu et intellegentia de ratione et reliquis *Va*.
QUAE: ea *Pf*.
SUBIECTA SUNT: cognita *Ec Ka Lh* | subposita sunt *Vf* | inest *Ap Pb Pn*.
COMPREHENDIT: deus *Ap Cg Er Ld Pb Pc Pk Pn Pp Ps Ta* | intellegit *Ec Ga Ka Lh Mh Na Px* | perspicit uel discernit *Vb* | quanto magis deus omnia complectitur *Ec Ka*.
EST AUTEM – STATUS: aliud esse aeternum, aliud perpetuum *Ap Ck Ge Pb Pn Ps* | quae sit diuinae substantiae scientia *Af*.
EST AUTEM: quoniam *Vh*.
SEMPER AETERNUS: totum potentes, acsi diceret in seipso, quia sine tempore, prorsus loco, in plenitudine suae simplicitatis semper praesens multum proprie *Pf*.
PRAESENTARIUS: simplex *Ap Cg Ck Ge Pb Pn Ps* | immobilis *On* | uisibilis *Ka Lh* | praesens, quia omnia in sui praesentia habet *Ld Vf* | uisibilis, qui manet semper *Ec*.
STATUS: qualitas *Pf*.
SCIENTIA – TEMPORIS: quia non obliuiscitur praeteritorum et futurorum *Pq* | quia praeteritorum non obliuiscitur, et futura eum non latent *Af Ck Ct* (*Er*) *Ge Kc Ld Pp Ps Ta* (*Vf*).
EIUS: dei *On Ps* | domini *Ap*.
SUPERGRESSA: transcendens *Pn*.
MOTIONEM: cursum *Ec Ka* | praeteritum et futurum *Pd*.
MANET: permanet *Ec* | quoniam *Vh*.
INFINITAQUE: Hinc Augustinus: ordo tempore in aeterna dei sapientia sine tempore est, nec aliqua sunt apud illum noua, qui fecit quae futura sunt. Et id quod in tempore nouum est, non nouum apud eum, qui condidit tempora, et sine tempore habet omnia. *Va*.
FUTURI: temporis *Ga Ka Mh Na Px*.
GERANTUR: fiant *Ld Vf* | agantur *Vb* | in praesenti *Ap Cg Ck Ga Ge Mh Na Pb Pn Ps* | nunc praesentialiter *Ec Ka*.
SIMPLICI COGNITIONE: purissimo intellectu *Pf*.
SIMPLICI: immutabili *Af Ck Ct Er Ge Kc Ld Mo Pp Pq Ps Ta Vf* | pura *Mo Va*.
COGNITIONE: alia praesentia *Pp* | intellegentia *Va*.
CONSIDERAT: deus *Pq Ps Ta* | uidet *Pb*.

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561 Augustinus…564 omnia] Aug. *De trin.* 2.5.94

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533 quod] quid *Ka*. **545** aliud[1]] apud *Ps*. **555** futura] futurorum *Er*.

16. Itaque si praesentiam pensare uelis qua cuncta dinoscit, non esse praescientiam quasi futuri sed scientiam numquam deficientis instantiae rectius aestimabis.

ITAQUE – AESTIMABIS: Prouidentia *On Pd* | Ex hac ratione quia rectius est estimare scientiam semper praesentem quam praescientiam. *Af Pq*.
PRAESENTIAM (PRAEUIDENTIAM *Bieler, Ba* | PRAESENTIAM *Af Ap Ck Fa Ge Pb Pc Pf Pk Ps St Vf etc.* | PRAESCIENTIAM *La* | \PRAESENTIAM/ *Pp* | PRAES\CI/ENTIAM *Pq Va* | PRAES«CI»ENTIAM *Pn Pt* | PRAESCIENTIAM < P(...)ENTIAM *Vb*): praescientiam *Ck Ge Pc Pk Pn Ps* | praesciens quasi deorsum aspiciens *Ap Pb* | dei *Vf* | eius *Pf*.
PENSARE: considerare *Ap Cg Ck Ge Pb Pn Ps* | librare *Ld Pf Vf Va* | estimare *Ld Vf*.
QUA: per quam *Ap*.
CUNCTA: in praesenti *Ap Ck Ge Pb Pn Ps* | praesentia *Ld Vf Vh*.
DINOSCIT: ipse *Ps* | deus *Ap Pn*.
PRAESCIENTIAM (PRAES\CI/ENTIAM *Ct Mh Pp*): praeuidentiam *Ba* | in deo potius dicendam esse scientiam quam praescientiam *Ap Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Pt Vf* | ΠΡΟΟΡΙCΜΟΝ praedestinationem dicit Grece, ΠΡΟΘΕCΙΝ propositum. Inter praedestinationem autem et propositum et praescientiam hoc interest, quod praedestinatio minime potest esse sine praescientia. Praescientia autem sine praedestinatione. Quippe cum deus praesciuit quos et praedestinauit et cetera, praesciuit quae ille non fecit. Inter praedestinationem autem et propositum distat, quia praedestinatio alicuius rei multo ante in mente eius qui destinet, quod futurum sit praefiguret. Propositum autem, cum iam sit machinatio, pene cognitionem sequatur effectus. *Ec Ka Lh*.
FUTURI: temporis *On* | futurorum *Ec*.
SCIENTIAM: esse *Vh*.
INSTANTIAE: praesentiae *Af Ap Ck Ct Ga Kc Ld Mh Mo Na Pb Pf Pn Pp Ps Px Ta Vf Vh* | praescientiae *Ge*.

17. Vnde non praeuidentia sed prouidentia potius dicitur, quod porro a rebus infimis, constituta quasi ab excelso rerum cacumine cuncta prospiciat.

VNDE NON PRAEUIDENTIA: potius debet dici in deo prouidentia, quam praeuidentia *Pc* | potius prouidentiam in deo dici quam praeuidentiam *Ap Cg Ck Ge Pb Pk Pn Pq*.
PRAEUIDENTIA: ante *Eb Ed Vh* | dei *Pd* | praescientia *Cg Ck Ge Ps* | praesentia *Ap Pb Pn*.
PROUIDENTIA: porrouidentia *Ap Ck Ge Pb Pn Pp Ps*.
DICITUR: in deo *Ap Cg Ck Er Ge On Pb Pn Pq Ps Ta Vf*.
QUOD: eo *Ec Ps* | quia *Ap*.
PORRO: uero *Ec* | ultra *Ec* | longe *Af Ap Cg Ck Er Ga Ge Ld Mh Na Pb Pc Pf Pk Pn Pp Ps Vf* | longius *Eb* | a longe *Pq* | Grece dixit *Pf*.

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589 in deo] ideo *Cg Pq Ps*. **590** dicendam] dicendum *Pt Vf*; dicenda *Pc*. | scientiam] scientia *Pc*. | quam] om. *Ge*. | praescientiam] om. *Ge*; praescientia *Pc*. **594** autem] uero *Ec Lh*. | deus] om. *Ec*. | praesciuit] prescium *Ec*. | et[1]] om. *Ec Lh*. **596** distat] om. *Ec Lh*. | praedestinatio] praedestinatio est *Ec*. | in mente] imminente *Ec Ka Lh*. | qui] quae *Ec*. **597** pene] et pene *Ec Lh*. **598** cognitionem] cogitationem *Ec Lh*. **609** praeuidentiam] praeuidentia *Pk*; < prouidentiam *Ap*; prouidentiam *Pb*.

V prosa vi

INFIMIS: terrenis *Ap Cg Ck Ec Er Ge Ka Ld Pb Pc Pd Pf Pk Pn Pq Ps Ta Vf* | terminis *Pp*.
CONSTITUTA: collocata *Pf* | ipsa *Ps* | separata *Vh* | ipsa prouidentia *Vh*.
AB EXCELSO RERUM CACUMINE: similitudo pro ueritate *Pf Va*.
AB EXCELSO: eminenti *Vf*.
CACUMINE: altitudine *Ld Vf* | diuinitatis altitudine *On*.
PROSPICIAT: prospicit *Vf* | quae eueniunt *Ap Ck Ge Pb Pc Pk Pn Pq Ps Ta*.

18. Quid igitur postulas ut necessaria fiant quae diuino lumine lustrentur, cum ne homines quidem necessaria faciant esse quae uideant?

POSTULAS: requiris *Af Ck Ct Er Ge Kc Ld Pp Pq Ps Ta Vf* | queris *Pf Va* | proponis *Pd* | proponis mihi *On* | gewilnes (OE dp.) *Ck* | tu o Boetius *Pp*.
NECESSARIA: ineuitabilia *Af Ap Cg Ck Ct Ge Kc Ld On Pb Pd Pk Pn Pq Ps Ta Vf* | inuitabilia(!) *Er* | ex necessitate *Ld* | ea ex necessitate *Vf*.
DIUINO LUMINE: diuina praesentia *Va* | diuina praescientia *Pf* | praesentia dei continua *On*.
LUMINE: scientia *Pp* | uisione *Ec Ka Lh* | oculo *Vh*.
LUSTRENTUR: intueantur *Ka Lh* | uidentur *Px* | prouidentur *Af Ct Er Kc Ta* | praeuideantur *Ld Vf* | praeuidentur *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps* | praesciuntur *Ap Cg Ck Er Ge Ld Pb Pc Pf Pk Pn Pp Ps Va* | praescientur *Vf*.
CUM NE – QUAE UIDEANT: conseruatio libertatis *Ck Pb* | sicut de auriga *Pf* | sicut de auriga monstrationem *Vf* | sicut de auriga monstratum est *Af Ct Kc Ld Pp Ps Ta* | Diuina praescientia nullam infert uim. *Ap Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps Pt*.
CUM NE: nec *Ec*.
NECESSARIA(2): ineuitabilia *Pp*.

19. Num enim quae praesentia cernis aliquam eis necessitatem tuus addit intuitus? Minime.

PRAESENTIA: de *Ps* | impromptu *Ec Ka Lh* | coram *Ec Lh*.
CERNIS: intueris *Ka Lh*.
NECESSITATEM: ut eueniant *Ap Cg Ck Ge Ld Pb Pc Pk Pn Pq Ps Vf* | ut ueniant *Er Pp* | ut sic sint *Pd*.
INTUITUS: uisus *Ap Cg Ck Ct Er Ge Lb Ld Pb Pc Pd Pk Pn Pp Pq Ps Ta Vf*.
MINIME: uerbi gratia: dum intueor hominem tendere contra aliquod periculum, num cernendo impello illum *Ap Ck* (*Er*) *Ge Ld Pb Pc Pk Pn Pp Pq* (*Ps*) *Ta* (*Vf*) | Diuina enim praescientia nullam infert uim. *Ta*.

20. Atqui si est diuini humanique praesentis digna collatio, uti uos uestro hoc temporario praesenti quaedam uidetis ita ille omnia suo cernit aeterno.

ATQUI: certe *Ap Cg Ck Ec Ge Ka Lb Pb Pn Pp Ps* | conseruatio ueritatis *Pp* | conseruatio libertatis (*Er*) *Pk Pn Pq Ps* | conseruatio liberi arbitrii *Ld*.

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641 monstratum est] monstratur *Ld.* **642** praescientia] praes\ci/entia *Ap.* | nullam] nulli *Pq.* **655** intueor] uideo *Pp.* **656** num] n{on} *Pc*; non *Pk.* | impello] implebo *Pp.* | illum] illud *Pp*.

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631 gewilnes] Page 1981, 110: ‘gewilnesð’; Merritt ‘gewilnest’.

V prosa vi

EST: esset *Vh*.
DIUINI: intuitus *Pn Ps* | intuitu *Pb* | iuris *On*.
PRAESENTIS: praesentiae *Ec*.
DIGNA COLLATIO: si humana diuinis digne comparari possunt *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps Va* | ut possit comparari diuinum et humanum praesens *Af Ct Kc Ld Ps Ta Vf*.
COLLATIO: scientia *Pp* | comparatio *Af Ct Ec Ga Ka Kc Ld Na On Pp Pq Ps Px Vf* | quod minime est *Pf Va*.
UTI: sicut *Ap*.
UOS: homines *Ct Pp*.
UESTRO: in *On*.
HOC: intuitu *Ap Pb Pn Ps*.
TEMPORARIO: transitorio *Ap Cg Ck Ge Pb Pn Ps* | temporalitate *Ec Ga Ka Mh Na Px* | momentario *Ld Pq Vf* | mementario *Er* | temporali *Af Ld Vf* | non temporarium ·i· temporale *Vf* | ista temporali praesentia *Pf Va* | momentario. Nam temporarium idem est quod et temporale. *Af Ct Kc Pp Ps Ta*.
PRAESENTI: genetiuus *Ps* | tempore *On* | aeternitate *Ct* | pro ipsa re *Ec Ed Pm*.
QUAEDAM: aliqua *Pn* | praesentia *Af Ec Ed Ka Pm*.
ILLE: deus *Ap Ld Vf*.
SUO: intuitu *Ap Pb Pn Ps*.
AETERNO: praesenti *Af Ap Cg Ck Ec Ge Kc Ld Pb Pf Pn Pp Ps Ta Va* | aeterna *Af* | aeternitate *Lh Pp Vh* | sua aeternitate *Ec Ga Ka Mh Na Px*.

21. Quare haec diuina praenotio naturam rerum proprietatemque non mutat taliaque apud se praesentia spectat qualia in tempore olim futura prouenient.

QUARE: uera definitio *Pp Pq* | uera definitio praescientiae *Ap Pb Pn* | igitur *Pf Va*.
PRAENOTIO: agnitio *Pp* | praescientia *Ga Ld Mh Na Pf Va Vf* | praesentia *Ec Ka Px* | libertatis arbitrii *Ec*.
NATURAM RERUM: quia diuina praescientia nullam infert uim *Ld* | diuinam praescientiam naturam non mutare neque impellere *Ap Cg Ck* (*Er*) *Ge Pb Pc Pn Pp Pq Ps*.
NON MUTAT: non facit fluitare *Ld Vf* | ideo liberum arbitrium habemus *Ec Ga Ka Ld Mh Na Pt Px Vf* | quia si per naturam habeant liberum arbitrium, non ipsum permutat *Af*.
PRAESENTIA: in *Vh* | temporalitate *Ka*.
SPECTAT: considerat *Ap Cg Ck Er Ge Ld Pb Pc Pn Pp Pq Ps Vf* | exspectat *Ap* | exercet *Ec Ka Lh*.
OLIM: quandoque *Ap Cg Ck Er Ge Pb Pc Pn Pp Pq Ps Ta* | aliquando *Af Ct Kc Ld Pf Pp Vf* | deinceps *Ec Ga Ka Mh Na* | futuri temporis *On* | noh wanne (OHG) *Vh* | adhuc in futuro syllogismus est praecedentium rerum *Ec*.

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668 si] ut *Pp*; om. *Pq*. | digne] digna *Ap Cg Ck Er Ge Pb Pn Ps*; om. *Pp*. | comparari] comparati *Er*. | possunt] possint *Er Pp Pq*. **669** ut] comparatio sc· ut *Ta*. | possit] possint *Ta*; possim *Af*. comparari] comparare *Ct*. | praesens] om. *Ps*. **679** momentario] momentario dicit *Ct*; momentaneo *Pp*. **680** idem est] id est *Kc*. | quod] om. *Ct Ps*. | et] est *Af*. **685** praesenti] praesentia *Af*. **695** diuinam] diuina *Pb*. **696** naturam] natura *Pb Pp*. | non mutare] < immutare *Ap*; immutare *Pb*; nec mutare *Pp*. **698** habemus] om. *Ga*.

V prosa vi

22. Nec rerum iudicia confundit unoque suae mentis intuitu tam necessarie quam non necessarie uentura dinoscit, sicuti uos cum pariter ambulare in terra hominem et oriri in caelo solem uidetis, quamquam simul utrumque conspectum tamen discernitis et hoc uoluntarium illud esse necessarium iudicatis.

NEC RERUM – CONFUNDIT: ut bonis mala, malis uero bona reddat *Va* | non ita confusae quid iudicat, ut nunc uno modo, nunc alio decernat *Af Pq* | bonis praemia malis supplicia proponens. Confunderet itaque rerum iudicia si omnia, bona et mala, constringeret necessitate quod nequaquam facit. *Af Ct Ka Kc Ld Pp Ps* (*Pt*) *Ta Vf* | bonis praemia et malis supplicia proponens, quod utique faceret. Si omnia constringeret ea necessitate, ut etiam mala necessario fierent, quam necessitatem malorum ex superfluo sequerentur supplicia, quia ibi non esse culpa sed necessitas. Sed quia ita non est non confundit iudicia rerum. *Pf Va*.
IUDICIA CONFUNDIT: si nisi ut eueniant pro libero arbitrio *Vh*.
NEC RERUM: tamen *Vh*.
IUDICIA: discretionem *Ap Cg Ck Ge Pb Pc Pd Pn Pp Pq Ps* | discretione *Er* | merita *Vf*.
CONFUNDIT: perturbat *Ga Ka Ld Mh Na Vf* | ipsa perturbat *Ps* | mutat *Ka Lh*.
INTUITU: prospectu *Ld*.
NECESSARIE (1) (-SARIA *Ck* | < -SARIA *Ap Ge Pn* | -SARIAE *Pb Pd Pq* | < -SARIAE *Vh*): bona *Af* | ineuitabiliter *Ap Er Pb Pc Pd Pn Pq* | aduerbialiter dicit *Ec* | aduerb{ium} *Vh* | et secundum necessitatem *Pn*.
QUAM NON NECESSARIE (-SARIA *Ck* | -SARIAE *Pq* | -SARIA > -SARIAE *Pd* | -SARIA > -SARIE *Ap Pn* | -SARIE > -SARIAE *Ge* | -SARIE < -SARIAE *Vh*): et non secundum necessitatem *Pn* | libitu cuiusque miscet *Pd* | quae non sunt uentura uel ad libitum cuiusque *Ap Ck* (*Er*) *Ge Ld Pb Pc Pn Pq Ps Va Vf*.
NECESSARIE (2): mala *Af*.
UENTURA: praecedentium rationum *Ka* | siue necessarie uentura bona et non necessarie mala *Ap Ck* (*Er*) *Ge Ld Pb Pc Pn Pp Pq Ps*.
DINOSCIT: omnia *Vh*.
SICUTI: Comparatio diuini intuitus *Pn*.
UOS: non perturbatis *Ps* | cognoscitis *Pq Ta*.
AMBULARE IN TERRA: hoc ad liberum arbitrium *Pf Va*.
AMBULARE: Si uult de arbitrio ambulare, ambulet, sin quoque dimittat. Non dei praesentia cogitur, sed sine ea ambulare non potest. *Ec Ka Lh*.
ET ORIRI IN CAELO: Hoc pertinet ad diuinam prouidentiam *Pf Va*.
QUAMQUAM: quamuis *Pp*.
SIMUL UTRUMQUE CONSPECTUM: uidetis *Ap* | uideatis *Ec Pd* | habeatis *Vh* | sit *Eb Ec Ps* | sit a uobis *Ct Ld Pp Vf* | fit a uobis *Kc Pf* | a uobis *Af Er Pq Ps Ta* | in uno aspectu *Pp* | et oriri solem et ambulare hominem *Ap Cg Ck Ge Pb Pn Ps*.
CONSPECTUM: intuitum *Ap Cg Ck Ge Pb Pn Ps*.
DISCERNITIS: diiudicis *Pp* | diiudicatis *Ec Ka Lh* | intellegitis *Ec Lh*.
ET: ex *Ka*.

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716 malis] malum *Kc*. | proponens] praeponens *Ka*. | si omnia] si«c» iam *Kc*. | bona] et bona *Ps*. **717** necessitate] necessitatem *Ta*. **719** ea] et a *Va*. | necessario] necessarium *Pf*. **720** quia…721 necessitas] om. *Va*. **733** quae] qui *Pb*. | uel] om. *Ld*. | uel…734 cuiusque] om. *Vf*. **734** cuiusque] cuiuscumque *Ld*. **737** mala] uentura et mala *Ld*. **742** dimittat] dimittet *Ec*. **743** cogitur] cogit«...» *Ka*. **744** Hoc] istud *Pf*. **748** et[1]] om. *Ap Cg Pb*. | oriri] orio *Pn*. ambulare] ab urbare *Ck Ge*.

UOLUNTARIUM: ambulandi *Ec Ga Ka Mh Na Px* | ambulationem *Ap Cg Pb Pn* | iam ambulationem *Ck Ge Ps* | ambulare hominem *Af Ap Ct Kc On Pd Pf Ta Va Vf* | ambulare ad libitum cuiusque *Ck Er Ge Pc Pk Pn Pp Pq Ps* | quia ibi non esset culpa sed necessitas *Va*.
HOC: esse *Ps* | unum *Ec Vh*.
ILLUD ESSE NECESSARIUM: oriri *Pq* | solis ortum *Ec* | oriri solem *Af Cg Ct Kc La Pf Pp Px Ta Va* | oriri solem necessarium est *Ap Ck Ge Pb Pn* | oriri necessarium *Pc Pk* | ut oriatur sol *Ld* | alioquin nullus peccaret compulsus necessitate praescientiae *Vf*.
NECESSARIUM: alterum *Ec Ka*.

23. Ita igitur cuncta dispiciens diuinus intuitus qualitatem rerum minime perturbat apud se quidem praesentium ad condicionem uero temporis futurarum.

ITA: similiter *Ec Ka* | tali modo *Ap Cg Pb Pn* | certa definitio de prouidentia dei *Ap Cg Er Ld Pb Pc Pn Pq* | uera definitio *Va*.
DISPICIENS (DESPICIENS *Af Cg Ck Ct Ec Er Ga Ge Ka Kc Mh Na On Pb Pc Pd Pk Pp Pq Ta Va* | < DESPICIENS *Ap Lh Vh* | > DESPICIENS *Ld Vb*): prospiciens *Ct Er Kc Ld Ps Ta* | praesciens *Ck Pc Pk Pn Pq Va* | respiciens *Ge* | discernens *Vb* | deorsum *Cg* | quasi deorsum *Ck Ge Pb Pn Ps* | desursum aspiciens *Pp* | deorsum inspectans *Ga Ka Mh Na* | deorsum aspiciens *Af Va* | quasi deorsum aspiciens *Ap Ck Ge Pn Ps* | ab altitudine diuinitatis *On* | de caelo *Ec Lh*.
INTUITUS: dei *On* | uisus *Ct*.
QUALITATEM – PERTURBAT: non conturbat *Ec* | quia nec aufert necessitatem ueniendi, nec compellit uenire *Af Ap Ck Ct Ge Kc Ld Pf Pp Ps* (*Pt*) *Ta Va Vf* | Sed tamen quae ille prospicit, necesse est ut ueniant. *Pf Va* | Tamen haud secus ac res uenturae sunt prouidere potest, quocumque modo ipsae futurae sunt. *Af Kc Ld Pp Ps* (*Pt*) *Ta Vf*.
QUALITATEM: habitudinem *Ec Lh*.
RERUM: perturbat *Ck Ge* | quae sunt futurae *On* | creaturarum *Ka*.
APUD SE QUIDEM: quantum pertinet *Ck Er Ge Kc Ld Pq Ps Ta* | quantum ad se pertinet *Ct* | quin pertinet *Vf*.
PRAESENTIUM: rerum *Ap Cg Ck Ge Pb Pc Pk Pn Pp Pq Ps Va* | rerum quia in praesentia cuncta habet *Ld Vf* | quin eueniant aliquomodo *Ga Mh Na* | quin ueniat aliquomodo *Ec Ka* | quia omne praesens in deo est *Ct Pp*.
AD CONDICIONEM: legem *Ap Pb* | dispositionem *Va* | dispositionem uel legem *Af Ck Ct Ge Kc Mo Pp Ps Ta Vf* | contra legem *Pn* | quantum pertinet *Af Pq* | qui cum pertinet *Er* | iuxta constitutionem *Ec Ga Ka Mh Na Px*.
FUTURARUM: rerum *Ap Cg Ck Ge Pb Pn Ps* | quod tempus habet futurum *Pp* | sicut creatum est ·i· creaturarum *Ec*.

24. Quo fit, ut hoc non sit opinio sed ueritate potius nixa cognitio, cum exstaturum quid esse cognoscit quod idem exsistendi necessitate carere non nesciat.

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754 libitum] lidum *Pn*. **776** aufert] infert *Ld Vf*. **777** uenire] ut ueniant *Pf Va*. **778** quae] quia *Va*. | Tamen] si tamen *Ps*; sed tamen *Af Ld Pt Ta*. | ac] aut *Ld*. | ac res] arces *Pt*. **779** uenturae] prouenturae *Ld Pt Vf*. | quocumque modo] quomodo cumque *Ta*. | ipsae] om. *Ta*. | futurae] uenturae *Ld Pt Vf*.

V prosa vi

QUO FIT: ex *Ec*.
UT HOC NON SIT: talis praescientiae *Ck Ge Ps* | talis praescientia *Ap Cg Pb Pn* | quia ille omnia in praesenti uidet *Pf* | quia ille omnia in praesenti uidet, quae eueniunt quasi de futuro *Pf Va*.
OPINIO: suspicio *Af Ap Cg Ck Ct Er Ge Kc Ld Pb Pc Pd Pk Pn Pp Pq Ps Ta Va* | aestimatio *Ka* | aestimatio apud deum *Ec*.
SED UERITATE: sit *Ap Pb Pn Pt*.
NIXA: roborata *Ap Cg Ck Ge Pb Pn Ps* | fulta *Ec Pf Va* | firma *Ct Ec Ed Ga Ld Pp Ps Vh* | firmata *Ka Mh Na* | subnixa *Ps* | fulcita *Ka Lh* | sustentata *Ec Lh*.
COGNITIO: summae simplicitatis praesens certitudo *Pf Va* | certitudo summae felicitatis *Ld*.
EXSTATURUM: extiturum *Vh* | existere *La* | existenti *Ps* | permansurum *Lb* | mansurum *On* | futurum *Af Ec Ga Ka Ld Mh Na Px Vb* | uenturum *Ct Vh* | euenturum *Ap Cg Ck Ec Ed Er Ga Ge Lh Mh Na Pb Pc Pf Pk Pn Pp Pq Ps Px Va* | extiturus, euenturus *Pd*.
QUID: aliquid *Af Ap Cg Ck Ct Ec Ge Kc Ld On Pb Pf Pn Pp Ps Ta*.
ESSE: ut extet *Ap Cg Ck Ge Pb Pc Pd Pk Pn Ps* | ut extat *Pp*.
COGNOSCIT: deus *Pf Ps Pt Va*.
QUOD: euenturum est *Ap Pb* | uenturum est *Ck Ge Pn Ps* | quod futurum cognoscit *Pk* | quod uenturum est *Cg* | illud quod exstaturum cognoscit *Ap Cg Ck Er Ge Ld Pb Pn Pp Ps*.
IDEM: hoc ipsum *Ec Ga Ka Mh Na Px*.
NECESSITATE: naturae *Ec Ka*.
CARERE: non hab{ere} *Af* | aliquid *Va*.
NON NESCIAT: litotes *Ap Cg Pb Pc Pk Pn Pp Pq* | deus *Ap Ck Ge Ld Pb Pc Pk Pn Pp* | sapiat *Af* | sciat *Ap Mf Pb Pf Pn* | sed sciat *Ec Ga Ka Mh Na Va* | certe sciat *Ec* | scit non habere necessitatem *Ct* (*Eb*) *Ec Ed Lh Vh* | scit habere necessitatem *Mh* | non habere necessitatem *Ga Ka Na* | sed bene scientiat (!) *Pt* | non ignoraret *Ld* | Sed sciat illud quod euenturum est carere necessitate existendi, quoniam ab illo non cogitur. *Ap* (2x) *Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps*.

25. Hic si dicas quod euenturum deus uidet id non euenire non posse, quod autem non potest non euenire id ex necessitate contingere, meque ad hoc nomen necessitatis adstringas, fatebor rem quidem solidissimae ueritatis sed cui uix aliquis nisi diuini speculator accesserit.

HIC SI DICAS: id *Pp* | in hoc loco *Ap Ck Er Ge Ld Pb Pk Pn Pp Pq Ps Vf* | in loco *Cg* | in hac ratione *Pd* | Est in hoc loco rethoricus ductus, quasi argumentum approbationis, deductum a copia locutionis. *Af Ct Kc Pf Pp Ps* (*Pt*) *Ta Va Vf*.
NON EUENIRE NON POSSE: nisi eueniat *Px* | nisi ut eueniat *Ga Mh Na* | quin euenire *Vh* | certe posse *Ec* | euenire *Mf Pp*.
EUENIRE(1): uere *Ka*.

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800 quae…801 eueniunt] quod euenit *Pf*. **817** exstaturum] staturum *Ap Cg Ck Er Ge Pb Pn Ps*; stitutum esse *Er*. | cognoscit] esse cognoscit *Ld*. **826** sciat] nesciat *Ap*(2); scias *Pq*. | carere] facere *Ps*. **836** Est…loco] om. *Pf Va*. | ductus] sermo *Ct*. **837** a] om. *Ta*. | locutionis] loquitionis *Pf*.

V prosa vi

QUOD AUTEM – CONTINGERE: respondeo *Vh* | Dicit modo secundum aliquid esse necessarium quod deus praescit, et secundum aliquid non esse necessarium. *Af Ct Kc Pp Ps Pt Ta Vf*.
NON POTEST NON EUENIRE: non posse *Pp* | quod non potest euitare ut non sit *Af* | quin euenire *Vh* | certe non potest nisi ut eueniat *Ec Ka*.
EUENIRE(2): euenire(!) *Pp*.
ID EX NECESSITATE: ineuitabiliter *On*.
ID: certum *Vh*.
CONTINGERE: et si dicas *Ps*.
MEQUE – ADSTRINGAS: si cogas me fateri necessarium futurum quicquid deus praeuidet *Af Ck Ct Ge Kc Ld Pp Ps Ta Vf* | Subtilius est dictum: non enim ad necessitatem constringitur, sed ad hoc ut propter diuinam praescientiam, concedat necessitatis nomen. *Pf Va*.
HOC: ut hoc credam *Ka* | ut credam *Ec*.
ADSTRINGAS: si *Pn Ps* | etsi *Ec*.
FATEBOR: respondebo *Ap Cg Ck Ge Pn Ps* | refero modo ita euenire *Ec Ga Ka Mh Na*.
QUIDEM: esse *Pf Ps*.
SOLIDISSIMAE: firmissime *Ka Lh Ps*.
UERITATIS: habens *Pd*.
CUI: rei *Pd Ps Va Vf* | aliquam *Cg Vf* | ad quam *Ap Ck Ec Ge Ld Ps* | ad quam rem *Pb* | ueritati *Pn* | necessitati *Ec* | sed ad illam *Ga Mh Na*.
DIUINI: diuinus *Ck Ge Pk Pp Ps* | diuinitatis *Ap Cg Ck Ec Er Ga Ge Ld Mh Na Pb Pn Pp Ps Vf* | diuinitas *Px* | deitatis *Pc Pk Pq* | iuris *Ct On*.
SPECULATOR: contemplator *Ap Ck Ge Ld Pb Pn Ps Vf* | diuinitatis considerator subtillissimusque inspector *Pf Va*.
ACCESSERIT: consenserit *Ap Cg Ck Ec Ge Ka Pb Pn* | concesserit *Ps* | intellegendo *Ga Mh Na Px* | accedere poterit *Pf* | accedere possit *Va*.

26. Respondebo namque idem futurum cum ad diuinam notionem refertur necessarium, cum uero in sua natura perpenditur liberum prorsus atque absolutum uideri.

RESPONDEBO: si me astringas *Pd* | superiora repetit *Ct* (*Eb*) *Ec Ed Ga Mh Na Pp Px Va Vh* | repetat superiora *Ba Lh* | hic de libero arbitrio *Ec Ka Lh* | ypoteticus syllogismus est *Pd*.
IDEM FUTURUM: ipsam unam rem *Ap Cg Ck Ge Pb Pn* | quicquid futurum est *Pf Va* | quod futurum est *Er Pq Vf*.
NOTIONEM (NOTICIAM *Ba*): notionem *Ba* | praescientiam *Cg Ck Ge Pb Ps To* | praescientia *Ap Pn* | scientiam *Ec Ka*.
REFERTUR NECESSARIUM: In hoc quidem est necessarium atque ineuitabile, quod diuina praescientia praescit quia in ueritate futurum est. Nam aliter nequaquam praesciret, sed tamen nullam uim infert nullamque necessitatem. *Ap Ck* (*Er*) *Ge Pc Pk Pp Pq Ps* (*Pt*).

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841 Dicit] dicet *Pt Ta Vf*. | aliquid] aliquod *Ps*. **842** secundum] pro *Vf*. | aliquid] aliquod *Ps*. **845** non] om. *Ka*. **850** si] om. *Ps*. | cogas] gogas *Kc*; cogis *Ta*; cogitas *Vf*; cogasti *Ck Ge*. fateri] statim *Ck Ge*. | futurum] om. *Vf*. **852** praescientiam] < praesentiam *Pf*. | concedat] concedam *Pf*. **856** ita] hoc *Ec*. **861** ad quam[1]] < aliquam *Ap*. **865** contemplator] < contemplatos *Ap Pb*. **882** quidem est] \quidem/ *Pp*. **884** praesciret] praescire *Pq Pt*. | nullamque] nullam *Pt*.

V prosa vi

REFERTUR: reportatur *To* | pertinet *Ec*.
NECESSARIUM: immutabile *On* | ineuitabile *Ap Cg Ck Ge Pb Pd Pk Pn Pp Ps* | ineuitabiliter *Er Pq Vf* | esse *Pd Pf Vh* | ut fiat *Ec Ga Ka Mh Na* | quia ille nescit errare *Pf Va*.
CUM UERO – ABSOLUTUM UIDERI: quia naturae rationali liberum concessit arbitrium, immo eam talem fecit quae haberet liberum arbitrium. Ergo et naturae non tollit quod dedit et ipse praeterea errare penitus nescit, quia illa quae ille fecit, facit et futura esse sua aeterna praescientia, illoque statu ineffabilis praescientiae colligit, uidet, prospicit. Natura igitur rationalis ab ipso suae creationis exordio liberum habet arbitrium. Sed quia per se ipsam sponte bonum deseruit, non potest iam illud habere in bono. Habet tamen illud in malo, non iam sufficiens ad bonum. Sed prorsus deficiens nisi praeueniente, adiuuante et subsequente gratia dei. *Af Ct Kc Pp Ps* (*Pt*) *Ta* (*Vf*) | quia naturae rationali liberum concessit arbitrium, immo eam talem fecit qui haberet liberum arbitrium. Ergo et naturae non tollit quod dedit et ipse propterea errare penitus nescit quia quae illa fecit facit et factura est sua aeterna praesentia, et illo statu ineffabilis praescientiae colligit uidet prospicit. Natura igitur rationalis ab ipso suae creationis exordio habet liberum arbitrium. Sed quia per ipsum sponte sua deseruit bonum, non potest habere illud in bono, nisi praeueniente adiuuante et subsequente gratiae dono. Habet tamen illud in malo, non iam sufficiens ut ad bonum adiuuante gratia. Sed prorsus deficiens in malo, desertum penitus gratiae bono. *Pf Va*.
CUM UERO IN SUA NATURA: quaecumque res *Mh* | quaecumque res est (*Ga*) *Ka Na Px*.
PERPENDITUR: consideratur *Ap Cg Ck Ge Ld Pb Pn Ps Vf* | manet *Pp* | intellegitur *Ec Lh* | ex naturae suae necessitate non fit ueluti necesse est *Ka* | et ex naturae suae non fit, uel sine necessitate ut fiat, uel non fiat ·i· quaecumque res est, sine necessitate naturae non fiat *Ec*.
LIBERUM: et uideri *Ps*.
PRORSUS: penitus *Ap Cg Ck Ge Pb Pn Ps* | ex toto *Pp*.
ABSOLUTUM: perfectum *On* | per se *Ec* | a necessitate *Ap Cg Ck Ge Pb Pn Ps* | ut fiat sine necessitate *Ka* | sine necessitate ut fiat uel non *Ga Mh Na* | uinculo necessitatis *Vf*.
UIDERI: necesse est *Pp* | necessarium *Ec Ka*.

27. Duae sunt etenim necessitates, simplex una, ueluti quod necesse est omnes homines esse mortales, altera condicionis, ut si aliquem ambulare scias eum ambulare necesse est.

DUAE: duas esse necessitates *Pq* | necessitates duae *On*.

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890 rationali] rationabili *Af.* | liberum] om. *Ct.* **891** immo…arbitrium[2]] om. *Af.* | eam] etiam *Kc.* | quae] qua *Pt.* **892** ipse] ipsa *Ta*; ipsam *Kc.* | praeterea] propterea *Af.* | ille] ipse *Pt Vf*; om. *Af Pp Ta.* **893** esse] est *Ct Ps Ta Vf*; sunt *Pp*; om. *Af.* | praescientia] praesentiae *Pp*; praesentia *Af Ta.* | illoque…praescientiae] om. *Af.* | ineffabilis] effabilis *Pp*; ineffabili *Ta.* | praescientiae] praesentiae *Pp.* **894** uidet] uidet et *Pp.* | suae] suo *Kc Ta Vf.* **895** per se] ipse *Vf*; ipsa per se *Pp.* | ipsam] ipsa *Ps Vf.* | deseruit] deserit *Ct.* **896** malo] malum *Ps.* **897** Sed] si *Ps.* **898** rationali] rationabili *Va.* **899** qui] ut *Va.* **900** propterea] praeterea *Va.* **901** praesentia] praescientia \uel praesentia/ *Va.* | praescientiae] praesentiae *Va.* | colligit…902 uidet] uidet colligit *Va.* **903** potest] potest iam *Va.* **904** nisi] sine *Va.* **905** bonum] bonum proficiat nisi *Va.* **906** deficiens] deficiat *Va.* | desertum] deserto *Va.* | bono] dono *Va.*

V prosa vi

NECESSITATES: ineuitabilitates *Ap Cg Ck Ge Pb Pn Ps* | ineuitabilitatis *Pk Pp Pd* | ineuitabiles *Pq Vf* | ineuitabiles est *Er*.
SIMPLEX: per se *Ec* | inmutabilis *On* | solius naturae *Af Kc Pf Pp Ps Ta To Va Vf* | quae solius naturae est *Ct* | quae aliter fieri nequit *Ec Ka* | quae aliter fieri non potest (*Ga*) *Mh Na Px* | quae de diuinitate procedit *Pd*.
UELUTI QUOD NECESSE EST: quae nulla re potest ineuitabile est *Vf*.
UELUTI: quemadmodum *Ap Cg Ck Ge Pb Pn Ps* | sicut *Af*.
QUOD (QUAM *Ec* | > QUA *Mh* | QUA *Na*): quod *Ec* | qua *Go* | quia *Af*.
NECESSE (NECESSITATE *Ga*): necesse *Ga* | ineuitabile *Ap Cg Ck Ge Pb Pn Ps* | ineuitabile est *Er Pc Pk Pp Pq*.
ALTERA CONDICIONIS: ex naturali intentione procedentis, quasi diceret una naturalis, altera uoluntaria *Pf Va*.
CONDICIONIS: legis *Ct Pp* | necessitas *Ps* | potestatis *Va* | constitutionis *Ec Ga Ka Mh Na Pp* | euentus *Ec Ga Ka Mh Na* | essentiae *Ct Eb Ed Er Mh Pd Pp Px Va Vf Vh* | uoluntatis *Ap Pb Pd Pf Va* | ex lege *Ap Pb* | ex lege uoluntatis *Cg Ck Ge Pn Ps* | uoluntatis propriae *On* | uoluntatis arbitrii *Af Ct Kc Pp*(2x) *Pt Ta To Vf* | Condicere simul dicere est. Hinc dicitur conditionis necessitas, quae ex condicto et placito uenit, ut cum sedet, necesse est sedere. *Ct Ka Kc Pp Pt Ta To Vf* | legis uel uoluntatis, quod futurum est secundum deum necessarium, secundum hominem uero absolutum. Verbi gratia, secundum homines quasi elegit deus Iudam, secundum se uero damnandum cognouit, non tamen ut fieret necessitate constrinxit sed suo libero arbitrio cum iam esset latro insuper proditor fuit. *Kr*.
ALIQUEM (HOMINEM ALIQUEM *Bc*): hominem *Er Vb Vf* | absolutum *Pd*.
SCIAS: condendo ·i· estimando scis illud, et uolendo perficitur ab illo *Ap Cg Ck* (*Er*) *Ge Pb Pc Pk Pn Pp Pq Ps*.

28. Quod enim quisque nouit id esse aliter ac notum est nequit, sed haec condicio minime secum illam simplicem trahit.

NOUIT: scit *Ka Lh*.
AC: quam *Af Ap Cg Ck Ct Ec Er Ge Ka Kc La Lb Lh Mf Mh Na On Pb Pc Pd Pk Pn Pp Va Vf Vh* | pro qua *Ps* | buton (OE) *Ps*.
NOTUM: ambulet *Pp* | ut ambulet *Ct*.
CONDICIO: constitutio *Lh* | constitutio necessitatis ambulandi *Ec* | necessitatis *Ap Ck Ge La Ps* | necessitates *Pb Pn* | necessitas *Va* | essentia *Pp* | quae sit ex uoluntaria intentione *Pf* | quae fit ex uoluntaria intentione, sicut est hominem ambulare *Va* | quae solius naturae est *Af Kc Pp Ps Ta To* | quae non potest aliter esse ut non fiat *Ap Cg Ck Ge Pb Pn Ps*.
MINIME SECUM ILLAM: quia aut uideatur aut non mortalis est homo *Af*.
SIMPLICEM: naturalem *Ec* | necessitatem *Ct Pp Pq Ps* | naturalem superiorem *Ga Na Px* | naturam superiorem *Ka* | mortalitatis *Ec Ka* | ambulandi *Ec* | nulla necessitate simplex natura dei male agendi *Ec Ka Va* | ineuitabilem; sicut est omnes homines mortales esse *Va*.
TRAHIT: complectitur *Ec Ka Lh*.

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928 solius] est solus *Pf*. **936** procedentis] procedens *Va*. **942** est] om. *Ka To*. | Hinc] hic *Pp*. conditionis] conditio *Ka Ta*. **943** sedet] sedit quis *Ct Pt Vf*; sedet quis *Ka Pp Ta To*. | est] est cum *Kc Ta*; est eum *Ct Pp To*; est enim *Ka Pt*. **949** estimando scis] om. *Pp*. **964** fiat] ueniant *Ap*.

V prosa vi

29. Hanc enim necessitatem non propria facit natura sed condicionis adiectio; nulla enim necessitas cogit incedere uoluntate gradientem, quamuis eum tum cum graditur incedere necessarium sit.

NECESSITATEM: ambulandi *Ap Cg Ck Ec Er Ge Kc Mh Na Pb Pc Pf Pk Pn Pq Ps Px Ta To Vf* | ambulationis *Ec Ka Lh* | ambulantis alicuius *Ct Pp* | sedendi *Ap Cg Ck Ge Pb Pn Ps* | conditionis *Af*.
FACIT NATURA: sicut homines mori *Pd* | sicut illa moriendi *Ap Pb Pn Vf* | sicut illam moriendi *Cg Er Pc Pk Pq* | sicut illam moriendi uoluntatis *Ck Ge Ps*.
NATURA: causa *Ec Ka Mh Na Px* | casus *Ga*.
CONDICIONIS ADIECTIO: naturae adiecta est conditio uoluntatis *Ct Kc Pf Pp Ps Ta To Va Vf*.
CONDICIONIS: euentus *Ec Ga Ka Mh Na Px* | uoluntatis *Ap Cg On Pb Pn* | potestatis *Va* | ut haec sit, quod haec sit ita *Pd*.
ADIECTIO: auctio *Ap Cg Pb Pn* | ut fiat uel non *Ec Ga Na* | superiori adicitur *Ec*.
NULLA ENIM: quae accidit ei ut modo ambulet *Ap Cg Ck Er Ge Pb Pc Pk Pn Pp Pq Ps*.
INCEDERE: ambulare *Ap Pb Pn*.
UOLUNTATE: per *Pf* | sua *Ec Ka Pp*.
GRADIENTEM: hominem *Ec Ka Lh*.
EUM TUM: qui graditur *Ap Cg Ck Ge Pb Pn Ps*.

30. Eodem igitur modo, si quid prouidentia praesens uidet, id esse necesse est tametsi nullam naturae habeat necessitatem.

EODEM: simili *Ka Lh*.
SI QUID – UIDET: Augustinus in libro de Trinitate de prouidentia dei uniuersa creatura per creatorem suum ex quo et per quem et in quo etiam condita atque instituta est, ac per hoc uoluntas est dei prima et summa causa omnium corporalium specierum atque motionum. Nihil enim fit uisibiliter et sensibiliter quod non de interiore inuisibili atque intellegibili aula summi imperatoris aut iubeatur aut permittatur. Et iterum sanctus pater Augustinus dicit cum haec omnia, quae per corporales motus in illo opere fiunt, deus operetur mouens primitus [inuisibilia] ministrorum siue animas omnium siue occultorum spirituum sibi subditas seruitutes; quid mirum si etiam in creatura caeli et terrae maris et aeris facit deus quae uult sensibilia atque uisibilia ad se ipsum in eis, sicut oportere ipse nouit significandum et demonstrandum non ipsa sua qua est apparente substantia, quae omnino incommutabilis est omnibusque spiritibus quos creauit interius secretiusque sublimior? *Ap Ck Ge Ps*.
PROUIDENTIA: dei *Cg On Pc Pk Pn Pp Ta Vf* | deus *Ap Pb*.

1000 Augustinus…1005 permittatur] Aug. *De trin.* 3.4.24
1005 Augustinus…1012 sublimior] Aug. *De trin.* 3.4.30

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983 adiecta] abiecta *Pf*; adiectio *Vf*. | uoluntatis] uoluntatis in fortuitu *Ct*. **988** ei] om. *Ck Ge Ps*; «ei» *Ap*. **1000** Augustinus] om. *Ge*. | libro] liber *Ck Ge*. **1001** etiam] om. *Ap*. **1003** Nihil] uel *Ps*; nullus *Ap*. | et…1004 inuisibili] om. *Ps*. **1005** iubeatur] iubetur *Ps*. | permittatur] permittitur *Ps*; < permittitur *Ge*. **1006** operetur] operatur *Ps*. **1007** inuisibilia] om. *Ap Ck Ge Ps*. | siue[1]] sunt *Ap Ck Ge Ps*. | siue[2]] sunt *Ap Ck Ge Ps*. **1009** quae] qui *Ge*. **1010** qua] quae *Ap Ck Ge Ps*. | substantia] substantiam *Ps*.

V prosa vi

PRAESENS UIDET: quia praesentialiter omnia uidet *Ap Ck Er Ge Pb Pc Pd Pk Pn Pp Pq Ps*.
PRAESENS: praesentialiter *Vf*.
UIDET: prospicit *To*.
ID ESSE NECESSE: naturaliter ut coacte fiat *Ec Ka Mh Na Px* | quia non (...) prouidentia ea infert *Va*.
TAMETSI: quamuis *Ap Cg Ck Ge Pb Pn Pp Ps Vf* | quam *Mh Na* | licet *On*.
HABEAT NECESSITATEM: Si uult de arbitrio ambulare ambulet, sin quoque dimittat. Non praescientia dei cogitur, sed sine ea ambulare non potest. Sic et cetera non dei praescientia cogit euenire, sed sine praescientia euenire non possunt. *Ct* | Si uul[t], hoc est de arbitrio, ambulare ambulet. Sin quoque dimittat. Non dei praesentia cogitur, sed sine ea ambulare non potest. *Pp*.
HABEAT: res *Va*.

31. Atqui deus ea futura quae ex arbitrii libertate proueniunt praesentia contuetur; haec igitur ad intuitum relata diuinum necessaria fiunt per condicionem diuinae notionis, per se uero considerata ab absoluta naturae suae libertate non desinunt.

ATQUI: certe *Mh Na Pp Px Vb*.
EA FUTURA: iura rerum *On*.
EX ARBITRII: iudicii *Pb Pn* | iudicii animi *Ap Cg Ck Ge Ps*.
LIBERTATE: non necessitate *Pp* | non ex necessitate *Ct*.
PROUENIUNT: contingunt *Ka Lh* | quae euenire debent *Ka* (*Mh*).
PRAESENTIA: sua *Pp* | de *Ps* | sua diuina *On*.
CONTUETUR: uidet *Vb* | intuetur uidetur *Ap Cg Ck Ge Pb Pn Ps* | Non dei praesentia cogit ea euenire, sed sine praescientia uenire non possunt. *Ec Ka Lh Pp*.
HAEC IGITUR: uentura *Ap Cg Ck Ec Ge Ka La Pb Pn Ps* | supradicta *Vb* | quae ex arbitrii libertate prouen{iunt} *Vf* | quae libertate proueniunt *Ta* | quae euenire debent *Na* | quia euenire debent *Ec*.
RELATA (RELAXATA *Na*): relata *Na* | relaxata *Px* | reducta *Vf* | narrata *Ps Vb* | comparata *Ap Ck Ge Pb Pn* | computata *Ec Ka Lh*.
NECESSARIA: non tamen impelluntur a diuina praescientia *Ap Ck Er Ge Pb Pk Pn Pp Pq Ps Vf*.
PER CONDICIONEM: dispositionem *Af Ec Ka Kc Mh Na Pf Pp Ps Ta To Va Vf* | uoluntatem *On* | praescientiam *Cg* | per praescientiam *Ap Ck Er Ge Pb Pn Pp Pq* | per praesentiam *Pk Ps* | legem *Ec Ka* | essentiam, dispositionem *Ct*.
DIUINAE NOTIONIS: per hoc quod deus cuncta nouit *Pd*.
NOTIONIS: praescientiae *Ec Ka* | scientiae *Lh* | Simpliciter notio intellegitur cognitio, sed illa rethorica notio, quae uenit a Greco ENNOIAN, multa solutione indiget et subtilissimam quaerit inspectionem. *Pf Va*.
SE UERO: futura *Vh*.
CONSIDERATA: intellecta *Ec Ka Lh*.
AB ABSOLUTA NATURAE: perfecta libera a necessitate *Ap Cg Ck Er Ge Pb Pk Pn Pq Ps* | a perfecta libera *Pp* | quae nullis subiacet uinculis necessitatis *Vf*.
ABSOLUTA: perfecta *On* | futura a nobis *Ec Ka Mh Na*.

1014 quia] quae *Pq.* | praesentialiter] praesentaliter *Pd.* | omnia] om. *Pd.* **1018** ut coacte] coacta *Ka.* | fiat] fiet (?) *Px.* **1040** praescientia] praesentia *Pp.* | uenire] conuenire *Ec.* **1053** notio] notio est *Va.* | multa] quod multa *Va.*

V prosa vi

NON DESINUNT: non recedunt *Af Ap Cg Ck Ct Ec Er Ge Ka Mh Mo Na Pb Pd Pk Pn Pp Pq Ps Px Ta To Vf* | non redeunt *Kc* | desistunt *Ec Ka Lh* | cessant *Ec Ka Lh* | sine necessitate sunt *Ec Ka*.

32. Fient igitur procul dubio cuncta quae futura deus esse praenoscit, sed eorum quaedam de libero proficiscuntur arbitrio, quae quamuis eueniant exsistendo tamen naturam propriam non amittunt qua prius quam fierent etiam non euenire potuissent.

PROCUL DUBIO: omnino *Vf* | certe *To* | a dubietate *Pd*.
SED EORUM: futurarum rerum *Ap Cg Ck Ge Pb Pn Ps* | futurorum *Vd Vh*.
QUAEDAM: mala *Af Kc Ps To Vf*.
QUAEDAM – ARBITRIO: mala ex libero arbitrio, bona ex dei gratia *Pq* | Mala enim ex proprio perficiuntur arbitrio, bona autem ex dei gratia quae praeuenit. *Va* | Mala ex libero proficiscuntur arbitrio, bona ex dei gratia, quae praeuenit, liberoque demum arbitrio quod subsequitur uolendo. *Ap Ck* (*Er*) (*Ge*) *Pb Pk Pn Pp Pq Ps* | quaedam de libero proficisci arbitrio *Ap Cg Ck Er Ge Pb Pn Ps* | Mala solummodo fiunt libero arbitrio, quia postquam primus homo sponte peccauit, ad bonum quidem liberum amisit arbitrium, ad malum tantum retinuit. Nisi ergo diuina inspiratio praeueniat, nullus aliquid ualet agere boni. Hinc apostolus plus, inquit, omnibus illis laboraui, non autem ego sed gratia dei mecum. Mirum uidetur quod dicit se laborasse et non laborasse, quod facile potest uideri, si simul et gratiam dei quae illum praeuenit et liberum arbitrium consideremus. *Af Ct Kc Pp* (*Pt*) *Ta* (*Vf*).
DE: ut ambulatio *Ka*.
PROFICISCUNTUR: exeunt *Pf* | eueniunt *Ps* | ut homines *Pp* | oriuntur *Ec Ka Lh* | nascuntur *Ka Lh*.
ARBITRIO: peccata *Ap* | uoluntate *Ec Ka Lh* | ut ambulatio *Ec* | risus locutio *Pd*.
QUAE: mala *Pf To* | futura *Vd* | ea quae de libero arbitrio proficiscuntur *Pq* | quae de libero arbitrio exeunt *Va*.
EUENIANT: ut contingant *Ka* | contingant *Lh*.
EXSISTENDO: eueniendo *Ck* | adueniendo *Ap* | manendo *Vb* | fiendo *Lh* | iam fiendo *Ka* | a fiendo *Ec* | existant *Vh* | eo quod existunt *Pd*.
NATURAM PROPRIAM: libertatem *Ap Pb Pn* | libertatem suam *Ap Cg Ck Ge Ps* | liberum arbitrium *Vf Vh* | de libero arbitrio *Pd*.
AMITTUNT: perdunt *Ka Lh* | quia sunt *Pd*.
QUA (QUIA *Pn*): uel quae *La* | cum *Ec Ka* | natura *Ap Cg Ck Ec Ge Ka Lh Pb Pf Pn Ps Vf Vh* | ubi *Ec Ka La*.

33. Quid igitur refert non esse necessaria, cum propter diuinae scientiae condicionem modis omnibus necessitatis instar eueniet?

1075 proficiscuntur] proficiscuntur \uel fiunt/ *Pp*; om. *Er Pq*. **1076** liberoque] libero quae *Ck Ge Ps*. | uolendo] uoluntatem dei *Er Pq*; < uolunto *Ap*. **1077** libero] liberos (< libros) *Er*; < libera *Ap*. | proficisci] profisisti *Er*. | Mala…1078 arbitrio] om. *Pp*. **1078** solummodo] non solum *Ta*. | fiunt] sunt *Ta*. | fiunt…1079 arbitrium] om. *Kc*. | libero] libere *Af*. **1079** malum] modum *Kc*. **1081** illis] om. *Ct*. | Mirum…1082 uidetur] ·i· mixum(?) *Pt*. **1082** et…laborasse[2]] om. *Ta*. | laborasse[2]] labore *Ct*. **1083** gratiam] gratia *Af Ct*.

V prosa vi

REFERT: distat *Af Ap Cg Ck Ct Eb Ec Ed Ge Ka Kc Lh Mf Mh Na On Pb Pd Pm Pn Ps Px Ta To Vf Vh* | interest *Lh Va* | conuenit *Ap Cg Ck Ge Pb Pn Ps* | prodest *Ec Ed Ka Mh Na On Pm* | iuuat *On* | quia et quantum ad diuinam scientiam necessitatem habent eueniendi, quantum uero ad propriam naturam possent non euenire *Pf St Va*.
NON ESSE: non necesse erat *To*.
ESSE NECESSARIA: quae propter uoluntatem eueniunt *Pd* | quae propter uoluntatem propriam eueniunt, si referantur ad suam naturam *On*.
CONDICIONEM: legem *Pp* | dispositionem *Ps*.
MODIS: per *Ck*.
OMNIBUS: omnino *Pd*.
INSTAR (INSTARE > INSTURE *Ap*): adesse *Ap* | similitudo *Eb Ed Ka Lh Mh Na Pp Ps Px Vf Vh* | similitudine *Va* | prouidentia *Vb* | hoc factum *On* | in similitudinem necessitatis *Pd*.
EUENIET: necessaria *Ap Pb Pn*.

34. Hoc scilicet quod ea quae paulo ante proposui, sol oriens et gradiens homo, quae dum fiunt non fieri non possunt, eorum tamen unum prius quoque quam fieret necesse erat exsistere, alterum uero minime;

HOC SCILICET QUOD: refert *Pf Va* | difert *Pd* | dico *Vh* | reting(...) *Pn* | non necesse erat *To* | distat necessaria *Vf* | distat non esse necessaria *Af Ap Ck Ct Er Ge Kc Pp Pq Ps Ta* | Philosophia respondit sibi. *Vf*.
QUAE: differunt *Pf Va*.
FIUNT NON FIERI: non potest esse quin fiant *Vf*.
NON POSSUNT: sed possunt *Pp* | certe possunt *Ec Ka* | certe fieri *Vh*.
EORUM: duorum *Er Pq Vf*.
UNUM PRIUS: ortum solis *Ap Cg Ck Ge Pb Pf*(2x) *Pn Ps Va* | ortus solis *Vf* | sol oriens *Ec Ka Px*.
NECESSE ERAT: solem oriri *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Vf* | Nam aliter dies non potest oriri, nisi sol oriatur. Sic ergo haec duo secundum aliquid sunt necessaria et secundum aliquid non necessaria. Sic ea quae deus uidet secundum aliquid necessaria sunt, secundum aliquid non, id est in sui natura. *Af Ct Kc Ph Pp Pt St Ta To* (*Vf*).
EXSISTERE: ut sol orietur *Ka* | ut sol oriatur *Ec* | ut sol oriretur *Lh*.
ALTERUM UERO: ambulare *Mh Na* | hominem ambulare *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Vf* | hominem gradientem *Pf Va* | homo tradens arbitrio *Ct*.

35. ita etiam quae praesentia deus habet dubio procul exsistent, sed eorum hoc quidem de rerum necessitate descendit illud uero de potestate facientium.

ITA ETIAM: sicut illa duo *Pd*.

1106 et] om. *Va*. **1107** possent] possunt *St Va*. **1134** Nam] non *Ph*; om. *St*; necesse erat nam *Ta*. **1135** non] om. *Ph*. | oriri] esse *Ph*. | oriatur] oritur *Ct*. | Sic] sicut *Ph Pt St*; si *Ta To*. | ergo] om. *Ph*. | haec…1136 secundum[1]] om. *Vf*. | sunt] om. *St*. **1136** non] non sunt *Pt*; om. *St Vf*. necessaria[2]] om. *Ct*. | Sic…1137 sunt] om. *St*. | uidet] uidit *Pt*; praeuidet *Ta*. **1137** necessaria sunt] necessant et *Pt*. | secundum] et secundum *Ta*. | id] om. *St*.

V prosa vi

QUAE PRAESENTIA: omnia uentura sunt ei praesentia *Ap Cg Ck Er Ge Pb Pk Pn* | quae omnia uentura sunt ei *Pq*.
HABET: uidet *Vf* | praesentia *Pq*.
DUBIO PROCUL: proculdubio *Af Cg Ck Er Ge Kc On Pb Pk Pn Pp Pq Ta* | sine dubio *Va* | cum nulla dubietate *On* | longe a dubietate *Eb Ec Ed Ka Mh Na Vh* | dubietati *Er* | datiuus pro ablatiuo (*Eb*) *Ec Ed Er Ka Vh* | longe a dubio ac per hoc uerum uel a dubietate longe *Af Ct* (*Er*) *Kc Pk Pp Pq Ta* (*Vf*).
DUBIO: iure *On* | dubietati *Ed*.
EXSISTENT: aduenient *Ap* | contingant *Ka Lh* | contingunt *Ec*.
EORUM: istorum *Cg Ck Ge* | duorum *Ap Er Pb Pk Pn Pq* | istorum duorum *Vf*.
HOC QUIDEM: quoddam *Ec Ka Mh Na* | unum *Pb To* | ut eueniant *Vh* | quae eueniunt *Ct* | descendunt *Ck Ge* | quae descendunt *Cg* | solem oriri *Af Ap Cg Ck Ct Er Ge Kc La On Pd Pk Pn Pq Ta To Vf* | quod sol oritur *Ec Ka* | solem oriri et hominem mori *Pp* | quod ea deus praesentia habet *Pf* | quae per praescientiam deus habet *Va*.
DE RERUM: creatarum *Pn* | cunctorum *Ef*.
NECESSITATE: ut mortalitas *Ec Ka*.
DESCENDIT: alter *Pb* | ut sol oritur *Ec Ka* | ut sol oriretur *Lh*.
ILLUD UERO DE POTESTATE: utrum fiant de libitu *Ck Ge* | utrum fiant *Cg* | utrum fit nunc *Ap Pb Pn* | quia homines uolunt *Pf Va* | incessus hominis *Vf* | quod in praesentia dei exhibent *Vh*.
ILLUD UERO: ambulandi *Ec Ka* | quod homo ambulat *Ct* | hominem ambulare *Ap Cg Ck Er Ge Pk Pn Pp Pq To* | liberis arbitrii *Mh Na* | liberum arbitrium *Ec Ka Px*.
POTESTATE: de libitu *Ap Cg Er Pb Pk Pn Pq*.
FACIENTIUM: hominum *Pp* | ambulantium *Ec Ka Mh Na* | ut homo graditur *Ka* | ut homo graderetur *Ec Lh* | Multum potentem necessitatem qua sol oritur comparat diuinae praesentiae et uoluntatem qua homo graditur comparat libero arbitrio, sicque omnia quae fiunt in saeculo et iuxta dei praescientiam semper praesentem, qua ille ea nouit, accipiunt ueniendi necessitatem, uelut habet sol necesse oriri, et iuxta uoluntatem arbitrii non recedunt a propria uoluntate existendi, uelut sese habet hominis uoluntas gradi. *Pf Va*.

36. Haud igitur iniuria diximus haec si ad diuinam notitiam referantur necessaria, si per se considerentur necessitatis esse nexibus absoluta, sicuti omne quod sensibus patet si ad rationem referas uniuersale est, si ad se ipsa respicias singulare.

HAUD: non *Pp Vb*.
INIURIA (INIURIAM *Bc Cg Ck Vb* | < INIURIAM *Ba Mh*): cum *On* | ambulandi *Px* | iniuste *Pp Va* | non iuste *Af* | non iniuste *Ap Cg Ck Ct Ge Kc Pb Pn* | iniuriose *On Pd Pk Pp Pq Vf* | non iunose(!) *Er* | extra ius *Vb* | non contra ius *Pf* | sine ratione *Ec Ka Lh*.
DIXIMUS: ante *Ef* | in praecedenti pagina *Ap Ck Er Ge Pb Pk Pn Pp Pq Vf*.

1153 datiuus] datiuus casus *Er*. | a dubio] aduerbium *Kc*. **1154** uerum] in uero *Pk Pp Pq*. uel…longe] om. *Pk*. **1159** solem oriri] solitor iri *Pn*. **1167** nunc] «nunc» *Pb*. | quia] quia ea *Va*. **1175** diuinae…comparat] om. *Va*. **1176** sicque] si *Va*. | praescientiam] prouidentiam (?) *Pf*. **1177** qua] quia *Va*. | ueniendi] eueniendi *Va*. **1178** uoluntatem] libertatem *Va*. **1179** habet] om. *Va*. **1192** praecedenti] praecendenti *Ck*; praecedentia *Pk*.

V prosa vi

HAEC: tunc *Ec Mh Na* | quae eueniunt *Pf Va* | quae uentura sunt *Ap*.
NOTITIAM: praescientiam *Ec*.
REFERANTUR: pertineant *Ec Ka*.
NECESSARIA: sunt *On Pp* | ineuitabilia *On* | esse *Ap Cc Cg Ck Ec Ge Lh Pb Pk Pn Pp Pq Vf* | tunc esse *Ka*.
SI PER SE: in sua natura *Ap Cg Ck Ge Pb Pn*.
CONSIDERENTUR: respiciantur *Pp*.
NEXIBUS: a *Ba* | ligationibus *Ka Mh Na Px* | ligaminibus *Lh* | in uoluntate hominum posita sunt *Pd*.
ABSOLUTA: libera *Af Er Kc Pn Pp Pq Ta Va Vf* | liberata *Mo* | aliena *On* | diximus *Ap* | reserata *Ec* | enodata *Pn* | sunt uel esse *Pp*.
SICUTI OMNE: Subtilissima comparatio: quodcumque corpus quinque sensibus corporis sentiendum, tamen singulariter sentiri potest et praesentialiter. Postquam uero semel fuerit perceptum et generaliter et absentialiter complecti potest ratione. Similiter quantum ad se quaedam res liberum habent arbitrium, quantum uero ad prouidentiam dei, quae uniuersa praesentialiter cernit, necesse habent fieri. Comparat quodam modo sensus corporeos rebus quae fiunt libero arbitrio, rationem uero diuinae prouidentiae. *Af Ct Kc Pp* (*Pt*) *St Ta* (*Vf*) | Subtilissima comparatio. Certe nihil aliud patet sensibus nisi corpus. Ergo si ad rationem referas illud corpus, quod sensibus patet, uniuersaliter decernit atque diiudicat ratio colores corporum, quos uidet oculus, luce corporali respersos, et sonos corporum, quos audit auris, et de illorum compositione et differentia multipliciter disputat. Similiter de ceteris sensibus uniuersaliter ratio diiudicat, cum si ad se referas sint singularia. Non enim sensus quicquam aliud apprehendit nisi solummodo corpus, in quo constat eius singularitas. Non enim animal irrationale aliud scit se uidere quam corpus, neque discernere potest uniuersaliter quale sit corpus. *Af Pf Ta To Va*.
SICUTI: Comparationem facit ex superioribus uisu, auditu, gustu. *Ec Ka*.
SENSIBUS PATET SI AD RATIONEM: corporeis uisui tactui, unde supra *Ap Cg Ck Er Pb Pk Pn Pp*.
SENSIBUS: corporeis *Cg Ge Vf* | corporis *On* | reliquis *Pd* | sensui tactui *Ge* | uisu et tactu *Px* | uisu, auditu *Ka Mh Na* | uisu (?) *La*.
PATET: ante oculos *Ct Ed Pd Pp Va Vh* | ante oculis *Mh*.

1204 comparatio] compositio«ne» *Pt.* | quodcumque] quod *Ct.* | corpus quinque] om. *Pt*. **1205** tamen] tantum *St*. | praesentialiter] praesentaliter *Pt*; praesentaliter sentiri potest *St*. **1206** fuerit] fuit *St.* | perceptum] praeceptum *St.* | absentialiter] absentaliter *Pt St*; essentialiter *Af.* | ratione] rationem *Pt Vf*; ut dictum est ratione *Ta*. **1207** quantum[1]] om. *Af*; quantu *Pt*. quaedam] quidem *Ta*; quendem *Af.* | res] om. *Af Pp Ta*. | quantum[2]] quoniam *Vf.* **1208** quae] om. *Kc Pp*. | praesentialiter] praesentaliter *Pt St*. | cernit] cernit et *Pp*. | fieri] fieri denique *Ta*. **1209** Comparat] conferat *St.* | corporeos] corporeis *St*; corporeus *Kc*. | fiunt] fiunt de *Vf*. **1210** rationem] ratione *Pt.* | diuinae] om. *Af.* | Subtilissima…1211 comparatio] om. *Af Ta To*. **1212** decernit] discernit *Af Pf Va*. **1213** colores…1216 singularia] om. *To.* | respersos] respersus *Pf.* **1215** ratio] om. *Pf.* | diiudicat] «...»iudicat *Af*; iudicat *Va*. | se] se ipsa *Pf Va*; se ipsam *Af*. **1216** sint] om. *Pf.* | sensus] om. *Af.* | apprehendit] comprehendit *Va.* | nisi…1217 corpus] om. *Ta.* **1217** solummodo] solum *To.* | constat] constant *Af*; stat *Va.* | animal] animali *Af*. **1218** scit] om. *Va*. **1221** corporeis] corporis *Er*. | unde supra] om. *Er*. | supra] supra ut animal *Ap Ck*.

V prosa vi

SI AD RATIONEM: Ratio uniuersaliter contuetur causas omnium creaturarum. *On* | quoniam sensibilis homo per rationem uniuersaliter definitur, cum dicitur homo est animal *Ap Ck* (*Er*) *Ge Pb Pk Pn Pp Pq Va* (*Vf*).
RATIONEM: ut animal *Ap Cg Ge Pb Pn*.
REFERAS: computes *Ka Lh*.
UNIUERSALE: quia uniuersa sensus et imaginationis comprehendit *Ec Ka*.
IPSA (IPSUM *Bb Go* | > IPSUM *Vb*): aliter ipsum *Vf* .
RESPICIAS: sensu corporis tui uel oculis uel auribus et cetera *On.*
SINGULARE: colligere *La* | simplex *Ec Lh* | unum esse *Ec Ka Mh Na* | unus homo *Er Pk Pp Vf* | ut Cicero ·i· unus homo ut Cicero *Ap Cg Ck Ge Pb Pn.*

37. Sed si in mea, inquies, potestate situm est mutare propositum, euacuabo prouidentiam, cum quae illa praenoscit forte mutauero.

SED SI – POTESTATE: ex persona obiectorum hoc dicit *Ct* | ex persona obiectoris *Af Er Kc Pk Pp Pq Ta To Vf* | quia possum cogitare de tali forma aliam similem fore *Ec Ka Mh Na*.
INQUIES: dices *Ap Cg Ck Ge Pb Pn Vb* | dices tu *On Pp*.
SITUM EST: positum *Ec Mh Na Pf Va Vf* | aptum *Ct*.
PROPOSITUM: meum *Ec Ed On* | consilium *Ec Ka Mh Na* | uoluntatem *Af Ap Ec Er Ka Kc Mh Mo Na Pk Pq Ta To Vf* | uoluntatem meam *Cg Ck Pb Pn Pp* | uoluntatem huius arbitrii *Ct*.
EUACUABO: quod falsum est *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Va* | refellam, abnuam *Ec Ka Lh* | fallam *Vh* | destruam, inanem reddam, sed quod falsum est *Vf*.
PROUIDENTIAM: dei *Ap Cg Ck Er Ge On Pb Pk Pn Pp Va* | consilium uel uoluntatem *Ka*.
QUAE: ea *Ap.*
ILLA: prouidentia *Cg Ck Er Ge On Pk Pn Pp Pq Va Vf.*
PRAENOSCIT: intellegit *Ec Ka Lh* | futurum *Cg Ck Er Ge Pb Pk Pn Pp Pq* | futura *Ap On Pf Va*.
MUTAUERO (MUTAUERIT *Eb Ed*): uel mutauero *Eb Ed* | mutauerit *Vh* | ea *Va* | uerto *Ec.*

38. Respondebo propositum te quidem tuum posse deflectere, sed quoniam et id te posse et an facias quoue conuertas praesens prouidentiae ueritas intuetur diuinam te praescientiam non posse uitare, sicuti praesentis oculi effugere non possis intuitum quamuis te in uarias actiones libera uoluntate conuerteris.

RESPONDEBO: autem *Ec Ka* | iterum *Vh* | tibi *Af Ct Er Kc Pf Pp Pq Ta Va Vf* | tibi, o discipule *Ap Cg Ck Ge Pb Pk Pn* | o magistra *Va* | ego magistra *Er On Pd Pq Vf* | Philosophiae uox *Er Pq Pt Vf.*

1227 sensibilis] sensibus *Pp Vf.* | uniuersaliter] om. *Pq*. **1228** animal] om. *Pp Va*; animal rationale mortale *Pq*; .a.r.m.b.r. *Er*; a.r. *Pk*. **1231** uniuersa] uniuersitatem *Ec*. **1235** ut Cicero[1]] om. *Ap Pb*. **1241** obiectoris] < obiectores *Er*; abiectoris *Af.* **1242** tali] simili *Ec Ka*. | aliam] ·i· aliam *Ec*. **1248** huius] habes *Ct.* **1255** futura] < futurum *Ap.*

PROPOSITUM TE QUIDEM: (o) condiscipule *Pp* | tuam propriam uoluntatem *Pf Va* | actum bonum uel malum *Ct Pp* | uoluntatem, intentionem quod utique uerum est; illud quae dei praescientiam non latet *Ap Cg Ck* (*Er*) *Ge Pb Pk Pn Pp Pq* (*Vf*).
DEFLECTERE: declinare *Ap Cg Ck Ge Pb Pn* | in aliam partem flectere *Pf* | in aliam partem uertere *Va* | quia liber es *Ct* | quia liberum habes arbitrium *Af Kc Pp Ta To* (*Vf*).
QUONIAM ET ID TE POSSE: propositum tuum *Pd* | propositum mutare *On* | propositum tuum mutare, o discipule *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq Pt Vf*.
ET (2): uel *Pp*.
AN FACIAS: an mutes *Af Cg Ck Er Ge Kc Pb Pn Pp Pq Ta To Va Vf* | an mutare *Ap*.
AN: utrum *Ec Ka*.
QUOUE CONUERTAS: propositum tuum *Ap Cg Ck Er Ge Pb Pk Pn Pq Vf* | propositum *Af Ct Kc Pp Ta To* | attende multam commendationem praesentiae dei *Pf Va*.
INTUETUR: hoc ipsum te posse *On*.
PRAESCIENTIAM: dico *Cg Ck Ge Pb Pn* | dei *Ap* | ueritas intuetur *Vf*.
UITARE: dico *Cc* | respondebo *Ap Ck Ge On Pd Pn Pq* | respuere *Ap* | rennuere *Ka Lh* |
SICUTI: comparatio est *Ec Ka*.
PRAESENTIS OCULI: hominis *On*.
PRAESENTIS: alterius *Ec*.
OCULI: tui *La*.
QUAMUIS: tu *Ec*.
ACTIONES: modos *Lh* | modos; utpote saltationes corporis *Ec*.
UOLUNTATE: arbitrio *Ct*.

39. Quid igitur, inquies, ex meane dispositione scientia diuina mutabitur, ut cum ego nunc hoc nunc illud uelim illa quoque noscendi uices alternare uideatur?

QUID IGITUR: rursum dicturus es *Vf*.
INQUIES: dicis *Pb* | dices *On Pp* | dices tu *Pq*.
EX MEANE: ex mutatione propositi mei *Af Ck Ge Kc Pb Pp Ta To Vf* | ex uarietate actuum *Ct Pp* | Hoc autem ex persona obiectoris dicitur *Af Er Kc Pp Pq Ta To Vf*.
(**MEA**)**NE**: utrum *Ec Pn*.
DISPOSITIONE: uoluntate *Vf*.
MUTABITUR: requiritur *Ec*.
ILLA QUOQUE: diuina scientia *Ap Cg Ck Ge Pb Pn To*.
NOSCENDI: cognoscendi *Pp*.
ALTERNARE: permutare *Ap Cg Ck Ct Ge Kc Mo Pb Pn Ta To* | mutare *Ec Er Ka Pd Pk Pp Pq Vf* | mutuare *Lh*.

1270 uoluntatem intentionem] intentionem propriam uoluntatem *Vf.* | intentionem] intentione *Ap Pb*; et intentionem uales mutare *Pp*. **1271** quae] quod *Vf.* | praescientiam] praesentiam *Cg Pb Pn*; prouidentiam *Ck Ge.* **1273** quia[2]] quod *Af Ta To*. **1276** mutare] incitare *Ge*; mutaro *Cg.* | o] om. *Ap Pb Pn*; ·i· *Er.* | discipule] discipulae *Pn.* **1302** propositi] perpositi *Pb*. **1303** Hoc autem] om. *Er Pq Vf.* | obiectoris] abiectoris *Er.* | dicitur] om. *Er Pq.* **1309** permutare] permotare *Ct.*

V prosa vi

40. Minime. Omne namque futurum diuinus praecurrit intuitus et ad praesentiam propriae cognitionis retorquet ac reuocat; nec alternat, ut aestimas, nunc hoc nunc aliud praenoscendi uice, sed uno ictu mutationes tuas manens praeuenit atque complectitur.

MINIME: alternat *Pq*.
OMNE – REUOCAT: Licet propositum tuum uarias et in partes flectas, tamen ad hoc illud reuocabis, quod diuina prouidentia nouit, uerumtamen non te tuumque impellit propositum. *Af Ap Ck Ct* (*Er*) *Ge Kc Pb Pk Pn Pp Pq* (*Pt*) *St Ta To* (*Vf*).
OMNE NAMQUE: Et adhuc quod restat tollit de intuitu praesentis oculi, cum aliquid inde acceperit. *Pf Va.*
PRAECURRIT: praesciendo *Ec Ka* | praeuenit *Vf* | antecedit *Ap Cg Ck Ge La Pb Pn* | antecurrit *Ap Cg Ck Ge Pb Pn* | antiquior est *On*.
AD PRAESENTIAM: quia sibi omnia sunt praesentia semper *On* | Est illi, quia ille solus nouit omnia antequam fiant. *Pd*.
COGNITIONIS: intellegentiae *Ec Lh*.
RETORQUET: inflectit *Ap Cg Ck Ge Pb Pn* | reflectit *Vf* | quia simul omnia cognoscit *Ec Ka Mh Na*.
REUOCAT: reducit *Vf*.
ALTERNAT: uariat *Af Ap Cg Ck Ct Er Ge Kc Pb Pk Pn Pp Pq Ta To Va Vf* | mutat *Af Ct Kc Pd Pk Pp Pq Ta To Va Vf* | permutat *Ap Cg Ck Ge Pb Pn* | neque modo illa modo illam *Vh* | Ostendit scientiam dei mutabilitate carere. *Pq.*
UICE: in *Ec Ga Na* | officio *Ct Er Kc Pp Ta To Vf*.
UNO ICTU: singulari *Pd* | intuitu *Ga Pp To* | uno mentis intuitu *Ap Cg Ck Ge Pb Pn* | in uno intuitu *Px* | intuitu speciali *Ec Ka Mh Na*.
MANENS PRAEUENIT: aequaliter et immutabiliter in se *Ck* (*Er*) *Ge Pb Pk Pn Pp Pq* | immobilis ipse id est aequaliter et immutabiliter in se consistens (*Vf*) | Attamen non te tuumque propositum impellit. *Pp*.
MANENS: illa *Pf* | aeternus *Vb* | sempiternus *Ec Ka Lh* | permanens *Va* | stabilis *Vh* | semper idem *On* | idem semper *Ga Na Px*.
PRAEUENIT: praenoscit *Ct* | praesciendo *Ec Ka*.

41. Quam comprehendendi omnia uisendique praesentiam non ex futurarum prouentu rerum sed ex propria deus simplicitate sortitus est.

QUAM: praesentiam *Ck Ge Pb Pn Va* | sentiam *Vf* | praescientiam *Ap Cg*.
UISENDIQUE: cernendi *Vf* | uidendi *Pp*.
PROUENTU RERUM: quae subito proueniunt *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq* | quae subito ueniunt *Vf*.

1319 tuum] suum *Kc*; om. *St.* | uarias] uaries *Af St Ta To*; uanas *Er*. | uarias…flectas] flectas in uarias partes *Ct*; in partes uarias flectas *Ck Ge*. | et] om. *Ap Pb Pk Pn Pp Pq Pt Vf.* | in partes] impar res *St*. | partes] partem *Ta*; parte *To*. | flectas] deflectas *Er Vf*; defectas *Pt*; flectis *Ap Pb Pn*. **1320** hoc] om. *Ap Ck Er Ge Pb Pk Pn Pp Pq*. | reuocabis] reuocaliis *Ap Pb Pn.* | quod] illud quod *Ap Ck Ge Pb Pk Pn Pq*; quo *Pt*. | prouidentia] praescientia *Ap Ck Er Ge Pb Pn Pp Pq Pt*; praescientia < prouidentia *Pk*. | nouit] praescit *Ck Er Ge Pk Pp Pq*; om. *Ap Pb Pn*. uerumtamen] attamen *Pk Pq*; acta *Ap Pb Pn*; om. *Ck Ge.* | non] cum *Pq*. | non te] om. *Ck Ge*. **1321** propositum] prepositum *Pb.* **1322** cum…1323 acceperit] om. *Va.* **1329** quia] qui *Mh Na*. **1330** cognoscit] agnoscit *Ka*. **1332** mutat] motat *Ct.* **1338** et] om. *Pq*. | immutabiliter] mutabiliter *Pb Pn*; incommutabiliter *Pp*. | se] se consistens *Er Pq.*

V prosa vi

PROUENTU: euentu *Ec Ga Ka Mh Na Px Vh* | accessu *Va*.
RERUM: accidentium *On*.
SIMPLICITATE SORTITUS EST: in qua cuncta prospicit ·i· puritate naturae *Vf*.
SIMPLICITATE: essentia *Ec Ga Ka Mh Na* | perfectione *Ec Ka* | puritate *Ap Cg Ge Pb Pk Pn Va* | puritatem *Ck* | puritate naturae *Af Ct Kc Pp Ta To* | puritate siue nature *Er Pq* | quia simplicis est naturae *On*.
SORTITUS EST: figurate *On* | habuit *Ec Pp* | consequitur *Ec Lh* | accipit *Pd* | accepit *Ed Ga Ka Mh Na Px Vh* | adeptus *Ap Cg Pb Pn* | adeptus est *Ck Ec Ge Ka Lh* | acceptus est *Pq* | ut habeat *On*.

42. Ex quo illud quoque resoluitur quod paulo ante posuisti, indignum esse si scientiae dei causam futura nostra praestare dicantur.

EX QUO – RESOLUITUR: ex immutabili praesentia et simplicitate dei *Af Ct Kc Pp Ta To Va* (*Vf*).
EX QUO: sensu *On* | iure *Pp* | illa ratio *Ec Ka*.
RESOLUITUR: exponitur *Er Pq* | confirmatur *On* | aperitur *Ec Ka Lh* | repperitur et manifestatur *Ap Pb Pn* | aperitur et manifestatur *Cg Ck Ge*.
POSUISTI: dixisti *Ec Ka Lh*.
SCIENTIAE DEI: ut non scientia dei fuisse non propria nostra figura *Ec Ka Lh* | Scientia enim dei non libertatem arbitrii perturbat, sed quicquid homo fecerit per libertatem arbitrii sine dei scientia minime potest. *Ct Ec Ka Lh Pp*.
SCIENTIAE: diuinae *Ap Pb Pk Pq*.
CAUSAM: materiam *Vf* | originem *Ec Pp Vf* | occasionem *Ga Ka Mh Na Vh*.
FUTURA NOSTRA: ut quae futura sunt scientiam dei praecedant, quod absit *On*.
NOSTRA: opera *Pp*.
PRAESTARE: praesenti *Ap* | tribuere *Pp Vf* | praeminere *On* | praeire *Pb*.
DICANTUR: credantur *Ec Ka* | ut illa faciant praescientiam, quod minime est *Ec Ga Ka Mh Na Vh* | Scire faciant domino quae uentura sunt, quod non est uerum. *Ap*.

43. Haec enim scientiae uis praesentaria notione cuncta complectens rebus modum omnibus ipsa constituit, nihil uero posterioribus debet.

HAEC ENIM – IPSA CONSTITUIT: cauillatorie delusorie *Ck Ge*.
SCIENTIAE: diuinae *Cg Ck Er Ge On Pn Pp* | praescientia *Ec Ka*.
UIS: eius *Ap Ge* | uirtus *Ec Ga Ka Mh Na Vh*.
PRAESENTARIA: praesenti *Ap Cg Ck Ge Lb Pn* | qua sibi cuncta sunt praesentia semper *On*.
NOTIONE: scientia uel cognitione *Ka Lh*.
CUNCTA: ordinem uel mensuram *Ec Ga Ka Mh Na*.
COMPLECTENS: comprehendens *Vf*.
MODUM – CONSTITUIT: mensuram uel temperantiam siue terminum *Af Ap Cg Ck Ct Er Ge Kc On Pb Pd Pk Pn Pp Pq Ta To*.

1367 immutabili] immotabili *Ct*; mutabili *Af Kc Pp*. | praesentia] praescientia *Ct Pp*. **1371** et] om. *Ge*. **1374** enim] om. *Pp*. | perturbat] perturbabat *Ka*. | per…1375 arbitrii] om. *Ec Ka Lh*; per libertatem *Ct*. **1375** scientia] praesentia *Ka Lh*; praescientia *Ct Ec*. **1381** quod] quae *Vh*. **1396** mensuram uel] om. *To*. | uel] om. *Af Ct Cg Ta*. | siue] uel *Af To*; om. *Ct On Pd Pq Ta*. terminum] om. *On Pd Pq*.

V prosa vi

MODUM: ordinem *Vf Vh* | mensuram *Ap Ka Lh Vh* | temperantiam *Ec* | temperantiam et mensuram *Eb Ed* | in diuinis *Lh*.
IPSA: uis *Lb*.
CONSTITUIT: ut accipiant quae semper praescientiam habuit *Ka Lh*.
NIHIL UERO: non est debitrix *Ap Pb Pn*.
POSTERIORIBUS: futura *Ec* | futuris *Af Ap Cg Ck Ge Kc Pb Pp Ta To Vf* | futurus *Pn* | futuris rebus, ut causam accipiat ab eis *Va* | quia prior est praescientia dei *On* | eis quae uentura sunt *Pq* | inferioribus quae sub ea sunt *Ec* (*Ga*) *Ka Mh Na Vf* | Omnia sunt ei praesentia. *On* | Tunc futuris rebus debitrix fieret dei prouidentia, si ipsae causae essent ipsius prouidentiae. *Af Ct Kc Pp Pt St Ta To* (*Vf*).
DEBET: quaerere *Ec Ed Ka On Pp Vh* | quia re se *Er* | cum notia nihil debet posterioribus rebus *Er* | cum diuina notio nihil debet posterioribus rebus *Pq* | quia omnibus rebus modum constat *Ec Ka* | quod per se est non est illis obnoxia (*Ga*) *Ka Mh Na Vh*.

44. Quae cum ita sint, manet intemerata mortalibus arbitrii libertas nec iniquae leges solutis omni necessitate uoluntatibus praemia poenasque proponunt.

MANET: a prouidentia ueniet *Ec*.
INTEMERATA: inuiolata *Ka Lh Pq* | inuolata < inuoluta *Er* | inuiolota *On* | immutabilis *Af Ap Cg Ck Ct Ge Kc Pb Pk Pn Pp Pq Ta To* | integra *Af Ct Ka Kc Lh Pp Pq Ta To* | immutilata *Ap Cg Pb Pk Pn* | immutata *Ck Ge* | non mutilata *Pd* | incorrupta *Ka Lh* | intemeratam manere arbitrii libertatem *Ap Cg Ck Er Ge Pb Pn Pp Pq* | quia per se est, non est illi obnoxia *Ec*.
MORTALIBUS: a hominibus *Vb* | hominibus *Ga Na Vh*.
INIQUAE LEGES: sunt *Ec* | sed iustae *Af Ta* | quanto magis iustae leges *On* | Non sunt iniquae leges quae praemia bonis poenasque malis proponunt, quae utique essent si arbitrium nostrum esset interemptum necessitate futurorum. Ergo sunt iniustae. *Af Ct Kc Pp* (*Pt*) *St Ta Va Vf*.
INIQUAE: iniustae *Ap Cg Ck Ge Pb Pn To Vf* | aeque *Vh*.
LEGES: diuinae *Ap Cg Ck Er Ge Pb Pk Pn* | eo quod *Vh* | Leges opera tantum uel dicta damnant a(..) remunerant nolentes. *On*.
SOLUTIS: absolutis *Ap Cg Ec Ge Na Pb Pn Pq Vh* | liberis *Mo On* | liberis quia diuina prouidentia non impellit *To* | ab omni necessitate liberis, quia diuina praescientia non impellit ad malum. Praeuenit tamen eius gratia ad bonum, quae iungitur libero arbitrio. *Af Ap Cg Ck Ct* (*Er*) *Ge Kc Pb Pk Pn Pp Pq Pt St Ta* (*Vf*).
OMNI: ab *Ga Ge* | ex *Ec*.
PRAEMIA: eo quod *Ec Ga Mh Na*.
POENASQUE: ad *Pf* | facientibus bona sponte, facientibus mala *Pp*.

1401 praescientiam] praesentiam *Ka*. **1406** Tunc] om. *Ct*. | fieret] fuisset *Vf*. | si] om. *St*. **1407** causae] om. *Ct*. | ipsius] om. *St*. **1410** constat] con *Ka*. | quod] q{uia} *Ga Na*; quia *Ka Vh*. | illis] alio *Ka*. **1421** intemeratam] intemeratum *Ap*. | manere] nere *Pp*. **1424** Non…1425 leges] om. *Ct*. **1425** poenasque] plenasque *Pt*; et poenas *Af Ta Va*; poenas *Pp*; om. *St*. | malis] malis uoluntatibus *Va*. | proponunt] promunt *Ct*. | quae utique] quod *Va*. **1426** si] non *St*; si omne *Va*. | esset] essent *St*. | sunt] sed *Ct*. **1427** iniustae] iustae *Af Pp St*. **1432** necessitate] necessita *St*. | liberis] liberisque *Ck Ge*. | quia] et *Pt Vf*. **1433** praescientia] prouidentia *Af Ct Kc Pt St Ta Vf*. | non] neminem *Pq*. | impellit] impellit eos *Ct*. | ad malum] quamuis ad malum *Kc*; quemuis ad malum *Af Pt Ta Vf*; quamuis *St*. **1434** iungitur] coniungitur *Pp*; iunguntur *St*. arbitrio] arbitrio, ut bona tribuit et mala auferat *Pt Vf*.

V prosa vi

PROPONUNT: a prouidentia ueniunt *Ka* | sicut superius ex persona minus sapientis dixisti, sed iustae leges, quia liberum habent arbitrium homines. *Af Ap Cg Ck* (*Er*) *Ge Kc Pb Pk Pn Pp Pq Pt St Ta Vf* | Sed iustae sunt leges quia liberum habent arbitrium homines, sed libero arbitrio malo utuntur. Id est cum bono opere uel dum bonis fruuntur. *Ct*.

45. Manet etiam spectator desuper cunctorum praescius deus uisionisque eius praesens semper aeternitas cum nostrorum actuum futura qualitate concurrit bonis praemia malis supplicia dispensans.

SPECTATOR: speculator *Pp* | KOCMOKPATOPAC ·i· mundanos affatur *Lh Pf* | KOCMOKPATOPAC *Ka*.
DESUPER CUNCTORUM: ex eminentia suae naturae *Vf*.
PRAESCIUS: simul adest sciens omnia nostra *Ec Ga Ka Mh Na Vh*.
SEMPER: est *Ap*.
CUM: praepositio *Af* | quod *Ed*.
FUTURA: cum *Ec Ka*.
QUALITATE: mercede, remuneratione *Ec Ka Lh* | secundum qualitatem *Ed*.
CONCURRIT: concordat *Ec Ga Mh Na Vf Vh* | concordet *Ka* | congruit *Pf* | obuiat *Ap Cg Ec Ed Er Pb Pd Pk Pn Pp Pq* | obuiam *Ck Ge* | anteuenit *Ap Cg Ck Ge Pb Pn*.
BONIS: hominibus *Ec Ed*.
MALIS: quia libero arbitrio male utuntur *Af Ap Cg Ck Er Ge Kc Pb Pk Pn Pp Pq Ta Vf*.
DISPENSANS: distribueris *Vf* | tribuens ·i· persoluens *Ec Ka Lh*.

46. Nec frustra sunt in deo positae spes precesque, quae cum rectae sunt inefficaces esse non possunt.

FRUSTRA: seduliter *Pb Pn* | sed utiliter *Cg* | sicut diximus *Pd*.
IN DEO POSITAE SPES: fiduciam habeo pro bonis *Pd* | sicut antea causatus es *Va*.
IN DEO: apud deum *Ap Cg Ck Er Ge Pb Pk Pn Pp Pq*.
SPES PRECESQUE: spes ut bona donet, preces ut mala tollat *On* | spes pro meritis, preces pro immeritis *Ec Ga Ka Mh Na*.
SPES: nominatiuus pluralis *Ga Mh Na Vh* | pluralis numerus *Ec* | meritis *Vh*.
PRECESQUE: pro meritis *Vh* | quod superius garriebas *Ap Cg Ck Er Ge Pb Pk Pn Pq* | quae supra garriebas auferri *Af Ct Kc Pp Ta To Vf* | Tuus est, domine, dies et tua est nox et caeli. *Pt*.
QUAE: per quas aliquid meremur *Ga Ka Mh Na Vh*.
CUM RECTAE SUNT: quia interdum uanae sunt *On* | cum bono opere uel dum bonis fruuntur *Af Kc Pp Ta Vf*.

1438 minus] minorum *Ta*. | sapientis] doctorum *Af Kc Pt Vf*; dictorum *Ta*; om. *St.* **1439** dixisti] dictum est *Af Kc Pt St Ta Vf.* | iustae] iustae sunt *Af St Ta*. | homines] om. *Pt*. **1452** simul] procul *Ec*; om *Ka*. | adest] om. *Ka*. | nostra] nostram *Vh*. **1461** quia] qui *Vf.* | male] malis *Cg*. **1473** immeritis] meritis *Ec*. **1475** garriebas] earnebas *Er*; garrigebas *Ap*. **1476** quae] quas *Ta*. supra] superius *Pp.* **1479** opere] om. *Pp*.

INEFFICACES: infructuosae *Ct Pp* | impotentes *Va* | inutiles *Eb Ec Ed* | inanes *Ap Cg Ck Ge La Pb Pn Pq* | impossibiles *Ap Cg Ck Ge Pb Pn* | sine effectu *On* | non carentes effe(ctu) *Vf* | impetrantes omnia *Ec Ka Lh*.
NON POSSUNT: sicut ex persona minus doctorum dictum est *Ct*.

47. Auersamini igitur uitia, colite uirtutes, ad rectas spes animum subleuate, humiles preces in excelsa porrigite.

AUERSAMINI – PORRIGITE: Epilogus *Pd* | ΕΠΙΛΟΓΟΥϹ. Epilogus est proprie oratio quae facit iudicem conuerti ad misericordiam. Tamen epilogus in hoc loco dicitur extrema pars carminis ad hortationem incitans. *Ec Ka Lh* | Epilogum libri facit. Ponitur enim in fine libri epilogus, sicut proemium in capite. *Af Ct Kc Pp Pt St Ta Vf*.
AUERSAMINI: declinate *To* | neglegite *Ap Ck Eb Ed Ge Pb Pd Pk Pp Pq Va* | nec legite *Pn* | intellegite *Cg* | respuite *Ap Cg Ck Ct Ge La Pb Pn Vf* | fugite *Ap Cg Ck Ge On Pb Pk Pn Pp Pq Va* | execramini *Vf* | detestamini *Ap Cg Ck Ct Er Ge Pb Pk Pn Pp Pq* | persequimini *On* | odite, abicite, contempnite *Ka Lh* | abhominamini, odite, contemnite *Ec*.
UITIA: peccata *Ka Lh* | uitiis poenae uirtutibus debentur praemia *On* | quibus debentur pene *Pd*.
COLITE UIRTUTES: o mortales *Af Ap Ck Ct Er Ge Kc Pf Pk Pn Pp Ta To Vf* | uos homines *On*.
COLITE: exercete *Ap Ck Ct Ge Pb Pn* | diligite *Ec Ka Lh* | colo agrum ·i· excolo, et colo deum ·i· adoro et colo, exerceo *Ap Cg Ck Ge Pb Pn*.
UIRTUTES: bona, prudentiam et sapientiam *Ec Ka Lh* | quibus praemia *Pd* | Spes et preces recte dicitur, quia interdum sunt praue ut et (...) *Pd*.
AD RECTAS – SUBLEUATE: recta de deo speremus *Af Ct Er Kc Pp Pq Ta To Vf*.
SPES: ad dominum deum *Ka* | ad dominum deum uestrum *Ec Lh*.
SUBLEUATE: erigite *Vf* | ærað (OE dp.) *Ck*.
IN EXCELSA: ad deum *Af Cg Ck Ct Ge Kc Pd Pk Pn Pp Pq Ta To* | apud deum *Ap Er Pb* | in deum *Vf* | excelso *Pp* | cacumina *Ap Cg* | cacumina caeli *La Pb Pn* | in cacumine caeli *Ck Ge* | ad caelestia *Ec Ka Lh*.
PORRIGITE: producite *Vf* | eleuate *Ec* | leuate *Ka Lh*.

48. Magna uobis est, si dissimulare non uultis, necessitas indicta probitatis cum ante oculos agitis iudicis cuncta cernentis.

MAGNA UOBIS EST: non multis *Kc* | bonitatis, honestatis *Ec* | imposita bonitatis *Vh*.
DISSIMULARE: neglegere *Ap Cg Ck Ct Er Ge On Pb Pd Pk Pn Pp Pq* | excusare *Ec Ka Pd Vh* | fingere *Ec Ka Lh Vf* | accultare *Lh* | cessare *Ec Lh* | tardare *Ec Lh Pp* | tardare uel excusare *Eb Ed* | negligere ea quae nostis *Va* | dissimulo, omitto, differo, nescire me fingo uel nolo me uideri *Ka Lh* | Simulamus bona, dissimulamus mala *Lh* | Simulamus scire quod nescimus, dissimulamus nescire quod scimus. *Ec Ka Lh*.

1490 ΕΠΙΛΟΓΟΥϹ] om. *Ec*. | Epilogus[2]] om. *Ka*. **1491** Tamen] uel amen *Ec*. **1492** incitans] incitantis *Ec*. **1493** enim] om. *St*. | sicut] sicut dum *Kc*. | proemium] praemium *Kc*. | capite] capite cuiusque *Af St*. **1505** exerceo] ·i· exerceo *Cg*. **1508** recta] om. *Ct*; ut recta *Er*; ut rectum *Pq*. | speremus] spernemus *Er*; speramus *Vf*. **1524** uel…uideri] om. *Ka*. **1525** quod] om. *Ec Lh*.

V prosa vi

UULTIS: intellegitis uel scitis *Ka Mh Na Vh*.
NECESSITAS: utilitas *Er Mo Pq To* | Praesentiam dei semper habetis, nec usquam umquamue illam effugere potestis. *Va* | Necessitas non solum de re coarticia dicitur, sed etiam est quando pro utilitate ponitur, sicut et hoc loco, hinc et necessarios illos uocamus, qui nobis parent et utilitati sunt. *Af Ct Kc Pp Pt St Ta* (*Vf*) | Non necessitas impellentis, sed necesse atque utile est nobis ita agere, ne damnemur ab illo, qui semper intuetur qualiter libero utimur arbitrio a se nobis dato. *Af Ap Cg Ck Ct* (*Er*) *Ge Kc Pb Pk Pn Pp Pq Pt St Ta* (*Vf*) | necessitas impellentis. Sed necesse est utile est nobis ita agere, quod ita euidenti agnosci. Quando enim annecti [...] tunc liquido pro utili accipitur quando [...] casui adiungitur sepe pro utili. *St* | non impugnando liberum arbitrium sed dicendo utile esset et necesse esset secundum usum, quia iudex desuper uidet *Kr*.
INDICTA (INDITA *Pp*): est *Pf* | instructa *Vb* | imposita *Ap Cg Ck Er Ge Ka Mh Na Pb Pd Pk Pn Pp Pq Vf* | proposita *Af Kc Mo Pt To* | proposito *Ta* | propositum *Ct* | iniuncta *On* | constituta *Ct Pp* | data, promissa *Ec Ka Lh*.
PROBITATIS: uirtutis *Vf* | bonitatis *Ap Cg Ck Er Ge Ka Lh Mh Na Pb Pk Pn Pp Pq* | honestatis *Ap Cg Ck Ge La Lh Pb Pn* | (:)ruati (!) *Ed*.
OCULOS: dei *Ka*.
AGITIS: uiuitis *Af Ap Ct Ec Ka Kc Mh Na Pb Pn Pp Ta To Vf Vh* | consistitis *On* | omnia *Ec* | facitis *Ec Ka Kc Mh Na Vh* | degitis *Ct Kc Pp Ta To Vf* | degetis *Af* | conuersamini *Vf*.
CERNENTIS (CERNENTIS AMEN *Ka Lh*): intuentis *Ap Pb Pn* | dei *On* | Amen Hebreum est aliquando significat ΓΕΝΩΤΙΟ ·i· fiat. Aliquando ΦΩΜΕΝΟC ·i· uere uel feliciter. *Ec Ka Lh.*

1529 coarticia] om. *St*. **1530** dicitur] dicitur necessitas *Ta*. | sicut] sicuti *Ct Ta*. | et[1]] om. *Ta*. et[2]] om. *Pt*. **1532** Non] om. *Af Pq St*; hic non *Ta*. | impellentis] impellentis est *Af Ct Kc Pt St Ta Vf*; impellentes *Ap Pb*. | necesse atque] om. *Ta*. | atque] autque *Ap Pb*. | atque…nobis] est nobis atque utile *Pq*. | utile] utilis *St*. | ita] id *Pp*. **1533** damnemur] dampnetur *St*. | illo] illa *Pk*. **1548** Amen] *gl.* Hebreum *Ka*. **1549** Hebreum] ebraicum *Ka*; eb{...} *Lh*. | Aliquando] aliquod *Ka Lh*. | ΦΩΜΕΝΟC] *gl.* tomenos *Ka*.

Appendix 1: Manuscript spellings of OHG glosses

We include in the main corpus above standardised forms of all OHG glosses to the DCP that were entered in our manuscripts up to the end of the eleventh century, in so far as they are legible enough to interpret. Many are extremely faint (and we have excluded altogether those that are entered in dry point), and many are in cipher (representing vowels by the following consonant in the alphabet). We give here the actual forms found in the manuscripts for the sake of their philological interest. Most of the OHG glosses in *Bb*, *Eb*, *Ec*, *Ed*, *Ef*, *Fd*, *Ga*, *Gc*, *Ka*, *Lf*, *Mb*, *Mf*, *Mh*, *Mj*, *Pm*, *Ta*, *Tc* and *Vh* were originally published in Steinmeyer-Sievers 1879-1922, those in *Na* in Starck 1948, and those in *Lg* and *Lh* in Thoma 1951, though we occasionally differ from them in our reading of the gloss or identification of its language and we have some additions and exclusions. Those in *Kr* have not been recorded before as far as we know. For further detail on OHG glosses to the DCP, see also Reiche 1970 (for *Vh*), Mayer 1974, Blech 1977, Schützeichel 2004, Nievergelt 2007 (for *Mh*), Allen 2014 (for *Sg*) and Klaes 2017 (for *Tc*).

Glossae in titulum
kumistuodal: chumistuodal *Ka* (2x).

1m1
1 **flizze**: flkzzf *Ec Gc*. 2 **leihi**: lfkchk *Ec Gc*; laiche *Ka*. 3 **ungistalten** (= ungistralten?) **·i· gistrubten**: ungistbltfn ·i· gistrxbten *Mh*; ungksthltfn ·i· gistrubten *Na* | **karago**: chbrbgp *Ec Ed Gc*; chbrbgb *Pm*. 8 **missiburi**: misseburi *Ka*. 15 **leidezzit**: lfkdkzkt *Ec Gc*. 17 **gihalf**: gihalp *Ka Lh*. 19 **giborgeniu**: kfpprgfnkx *Ed Pm* | **wankaligiu**: xxfnchklkgkx *Ec Gc*. 20 **twala**: duala *Ka Lh*.

1p1
1 **klagalihan wuoft**: chlbgflkchfn uuxpft *Ec Gc* | **klagalihan wuof**: chlagalichen uuof *Ka*; (chl)agulichan (u)uof *Lh* | **ernustes**: frnkstfs *Ec Gc*; frnfstfs *Ed Pm*. 2 **furinomes**: fxrfnpmfs *Ec Gc*. 3 **wahwirke**: uubuukrchf *Ec*; (...)ubuukrchf *Ed*; xxbxxkrchf *Gc*; uubuurchf *Pm*. 4 **inkastote**: inchastota *Vh* | **buohstabe**: bxphstbbb *Ec Gc*; buostave *Ka*. 7 **irgremit**: krgrfmkt *Ec*; ergremit *Ka*. 8 **zi fromu warin**: zo fromo uuarin *Ef*; zi fromo uuarin *Na*; zi frumo uuarin *Vh*. 9 **giridono**: kiridono *Mh* | **dempfent**: tfmphint *Ef* | **giwennent**: gfuufnbnt *Ec Gc*; gfuufnnbnt *Ed*; giuuennent *Mh*; giuuennant *Na*; gfuufnnfnt *Pm*; geuuennent *Vh*. 10 **ungizoganan**: *sic Lh Tc*; xngfzpgfnfn *Ec*; ungazoganen *Ka* | **zoggotin**: zogotin *Na Vh* | **stundun**: *sic Ka*; stxndxn *Ec Gc*; stundun > -an *Lh*; (...)dun *Tc*. 11 **merimin**: mfrkmkn *Ec*; mrfkmkn *Gc* | **merimenni**: mereminnin *Mf*. 12 **riuwiger**: riveger *Ka* | **ubarscreit, uzwiskta**: xbfrscrfkt. xzuukstb *Ec Gc*. 13 **tuncaliti**: tunchleti *Mh* | **spilon**: sphił *Vh*. 14 **nahor**: *sic Tc* | **klagota**: chlbgftb *Ec Gc*; chlbgptb *Ed Pm*; chlagota *Ga Mh Na Tc Vh*; clagoda *Ka*.

1m2
2 **slewet**: sleuuet *Mh Na*; sleuuat *Vh* | **sleki**: sleki *Tc*. 3 **ilit**: *sic Ka*; ilid *Lh Ta Tc*. 13 **lutreistun**: litereisten *Ef*. 22 **fogat**: *sic Tc*. 24 **irwordenemu**: fruuprdfnfmp *Ec Gc*; eruuordenemo *Ka*. 27 **wahsu**: uua(h)su *Tc*.

1p2
2 **irfuori**: eruuori *Ka Lh Ta* (2x) *Tc* | **gidigi**: gfdkgk *Ec Gc*. 3 **gismidotum wir**: gfsmkdptpn

uukr *Ec Gc*. 4 **irqueman**: erchom*en Mh*. 5 **zuobot**: zxpppt *Ec*; zxppt *Gc* | **twalsuht**: tualsuth *Vh* | **muotsuht**: modschut *Fd*. 7 **lesun**: *sic Vh*.

1m3
3 **westannord**: uufstbnnprd *Ec*; uufstlmnpnl *Gc*; uuestannord *Ka Lh Tc* | **westnordroni**: uuestnordrani *Mf*. 7 **nordwestan**: nprthuufstbn *Ec Gc*; norduuestan *Ka*; norduuestan *Lh*; norduosdan *Tc* | **nordostan**: *sic Ka Lh Ta Tc*; nprthpstbn *Ec Gc* | **nordostroni**: *sic Mf*. 9 **bleckizzit**: blfcckzkt *Ec Gc*; bletizot *Ka*; blakizod *Lh*; blacckizod *Ta*; (...)zod *Tc* | **lohezzenter**: lphfzfndfr *Ec Gc* | **lohentiu**: lp<h>fntkx *Ed* | **lohezzenti**: lohezente *Pm*.

1p3
2 **inheimom**: knhfkmpn (= inheimon) *Ec Gc*; inhfkmpn *Ed*; inheimmon *Ga Mh Na*; inheimon *Pm*; inhiemon *Vh*. 7 **widarspirdarenta**: uuidirsperdran(...) *Ga*; uuidirsperdranta *Na*; uuidersperdaranta *Vh* | **tuohum**: tuochin *Ga*; thuochen *Mh*; tuochun *Na* | **gigangan**: gkgbngbn *Ec Gc*; gkgangbn *Ed*; gigangen (*Ga*) *Na Vh*; kfgbngfn *Pm*. 8 **unkuskeru**: xnchkxscfrp *Ec Gc*. 9 **unmare**: *sic Pm*; xnmbrf *Ec Ed Gc* | **unmariu**: *sic Na*; un(...) *Ga*. 10 **balo**: pblp *Ed Pm*. 11 **gimarcot ist**: gfmbrchptkst *Ec Gc*. 12 **frabaldo**: frabalda *Mh*. 13 **in festi**: knufstk *Ec Gc* | **giziugili**: *sic Mh*.

1m4
2 **urlaga**: *sic Lh Mh*. 6 **zessunga**: esunga *Lh*; cestunga *Mf* | **zessun**: zfssxn *Ed*; cessun *Pm*. 7 **so ofto**: so of(t)o *Lh*.

1p4
3 **azzasi**: *sic Ga Na*. 4 **wistis**: uukstks *Ec Gc*. 5 **kunirihhi**: chxnfrkchf *Ec Gc*; chxnkrkchf *Ed*; chuneriche *Pm*. 6 **unkuskem**: xnchxschfn *Ec*; xnchxs uel chfn *Gc* | **firintatigem**: firindadigen *Ka Lh* | **meintatigem**: mfkntbtkgfn *Ec Gc*. 7 **muoza**: mxpzzb *Ec Gc* | **gimeinero**: gfmfknfrp *Ec Gc*. 9 **unirbetanliho**: xnfrbftfnlkchb *Ec*; xnfrbstfnlkchb *Gc*. 10 **fruma**: frpmb *Ec Gc*; frpma *Ed*; frxmo *Pm* | **iruobarota**: eruberada *Ka Lh* | **unintgeltiu**: xnkngbltkx *Ec Gc*; unkngbltkx *Ed*; uningaltiu *Na*; uningaltui *Pm*. 11 **lantliuto**: lbnlkxtp *Ec Gc*; lbntlkxtp *Ed Pm*; landliudio *Tc* | **frono**: *sic Tc* | **geltum**: kelten *Mh* | **zinsum**: scinsun *Vh*. 12 **losa**: *sic Ka* | **zuosehantemu**: zxpsfhfntfmp *Ec Gc*. 13 **hovaman**: houeman *Ka Lg* | **bi scazgirida**: pf scbzgkrkda *Ec Gc*; bi scazgirithu *Lh*. 15 **gispareta**: gfsparftb *Ec Gc*. 16 **danafirstozaner**: dbnbffrstpzzfnfr *Ec Gc* | **ginotter, anabraht ward**: gfnpfttfr. bnbprbhtxxbrth *Ec Gc*. 17 **untriuwa**: xntrkxxb *Ec Gc*; xntrkuub *Ed*; untriuua *Pm*. 20 **bizigan wurdim**: bizigen uurtimen *Vh* | **bizigan wurdim wir**: pfzkgfn uuxrdknuukr *Ec Gc*. 21 **bizigan wurdim**: bizigen uurtimen (< uurtinor) *Vh*. 26 **bizigan wirdu**: pfzkgfn xxkrdp *Ec Gc*. 27 **bezigan wurdi**: becigen uurte *Vh*. 28 **giunfruotta**: kxnfrxpttb *Ec Gc*; kxnfxptb *Ed*; kunfruotta *Pm* | **ni giunfruotta**: ni gunfrotta *Mh*. 29 **egison**: fgksfn *Ec Gc*. 31 **stan bi den guotom**: stan pi den guoten *Mj*; stan pi den guoton *Pm* | **stan**: stbn *Ed* | **bistan**: pkstbn *Ec Gc*. 32 **unhuldi**: xnhxldk *Ec*; unhuldi *Ed* (*Ga*) *Ka Mh Na Pm Vh* | **zi sineru unhuldi**: zfsknfrpxnhxldk *Ec Gc*. 35 **giweihti**: gfuufkchtk *Ec*. 36 **bizigan wurdim**: bicigen uurtimen *Vh* | **binomu (?)**: pinomu (?) *Px*. 37 **untuom**: xntxpm *Ec Gc* | **zoubares**: zoupres *Ka*. 38 **zoubare**: zoubere *Mj*. 42 **tugan**: dugan *Lh*. 43 **wortani**: uuprtknk *Ec Ed Pm*; uupstknk *Gc*. [44 **sint de me**: Latin,

glossing **rumores**, but interpreted as a form of OHG **sint demu** by some scribes and so recorded by some modern commentators] 45 **gihonter**: *sic Mh Na Vh*; gfhpndfr *Ec Gc*; kfhpntfr *Ed*; gehonder *Ka*; kehonter *Pm*. 46 **bispehon (?)**: bafph *Vh* | **ambahtsteti**: bmbhtstftf *Ec Gc*; ambahtstedi *Ka*; ambachtstedi *Lh* | **unintgoltani**: xnfngpltknk *Ec Gc*.

1m5
8 **wanemu**: xxbnfmp *Ec Gc*; uubnbmp *Ed*; uuanamo *Pm*. 10 **fornahtigeru**: fprnbhtkgfrp *Ec Gc*; fprnbntkgrp *Pm*. 19 **nordostan**: *sic Ka Lh Ta*; nprdpfstbn *Ec Gc*. 20 **westan**: uufstbn *Ec Gc*; uuestan *Ka Lh Ta* | **westroni wint**: uuestroni uiunt *Mf*. 22 **rifit**: *sic Pm*; rkfkt *Ec Gc*. 36 **anaziht**: *sic Ga Na*; anazith *Pm* | **inziht**: knzkht *Ec Gc*.

1p5
1 **winisota**: uuiniss(o)ta *Ga*; uuinsota *Mh*; uuinissota *Na*; uuinsonta *Vh* | **gellota**: *sic Vh*; k(...) *Ga*; kellota *Na* | **gelzota**: kelzota *Mh*. 4 **inburto**: *sic Ga Na Pm*; knbxrtp *Ec Gc*; inbuirto *Vh* | **inburtig**: imburdich *Ka*. 8 **gimarit werdant**: kimarrit uuerdant *Ga*; kimaret uuerdant *Mh*; kimarit uuerdant *Na*; kemarit uuerdant *Pm* | **gimarit werdan**: gfmbrk uufrdbn *Ec Gc*; gimarit uuerdan *Ef*; gimarret uuerdaz *Vh*. 10 **irgluota**: irglota *Ef*.

1m6
2 **stern**: stir *Lh*. 5 **bitroganer**: pftrpgbnfr *Ec Gc*. 9 **wintum**: uundon *Lh*. 10 **strubet**: strxbft *Ec Gc*; strvvot *Ka*; struubat *Vh* | **strubeta**: *sic Ga Na*. 12 **stroufen**: *sic Pm*; strpxffn *Ec Gc*.

1p6
6 **wolaga nu**: uuologo nu *Na*; uuolaga nu *Vh* | **rason**: *sic Ka Lh* | **ratiscon**: rbtkskpn *Ec Gc*. 9 **graben**: crabun *Ef*. 10 **giselketa**: giselkata *Vh*. 19 **weibon**: uufkbpn *Ec Ed Gc*; uueibon *Ef Ga Mf Na Pm* | **intsazta**: kntsbztb *Ec Gc*; intsatta *Lh*. 20 **zinsilon**: zknsklfn *Ed*; zinsilen *Pm* | **zinsilunga**: zxnsklxngb *Ec Gc*.

1m7
6 **sundroni wint**: sundroni uiunt *Mf* | **sundan**: *sic Lh*. 7 **zessun**: *sic Ed*; cfssxn *Eb*; zfssxn *Ec Gc*; cessun *Pm*. 17 **gistullit**: kfstxllkt *Eb*; gfstxllkt *Ec Gc*; kfstxllkt *Ed*; kestullit *Pm*.

2p1
2 **gihaba**: *sic Ga Ka Na Vh*; kahaba *Eb*; gfhbbb *Ed*; kehaba *Pm* | **gihabida**: gihabida *Ef* | **luste**: *sic Ka* | **so filu**: spxklp *Eb*; spfklp *Ec*; so philo *Gc*. 5 **ahtos**: *sic Ga Na Vh*. 6 **giwihhis**: kfxxkchks *Eb*; giuuihhist *Ka*; kiuuichis *Mh*; keuuichis *Pm* | **giwihhes**: kfuiikches *Ed* | **fielist**: *sic Vh* | **giwihhis**: kfuukchks *Ec*; kfuukchkst *Gc*. 7 **trincan**: trinchen *Mf*. 8 **giswasa**: kfsxbsb *Eb*; kfsubsb *Ec Gc*; kfsuubsb *Ed*; kesuuasa *Pm*. 9 **seltsanes**: *sic Mf*. 10 **zartungom**: zardungun *Lh*. 12 **unfirlazana**: xnffrlhfzzfnb *Ed*. 17 **irgremist**: *sic Vh*. 19 **drati**: thrbtk *Eb Ec*; thfrbtk *Gc*.

2m1
2 **wiwari**: uukbrk *Ec Gc*; uuigeri *Ed*. 3 **egibaro**: fgfbbrrp *Ed*; egibarro *Pm*. 8 **wuntar**: uuntar *Vh*.

Appendix 1: Manuscript spellings of OHG glosses

2p2
1 **redon**: *sic Mh Pm*; rfdpn *Ec Ed Gc*. 2 **lastrungom**: lbstrxngon *Eb*; lbstrxngkn *Ec*; lastrxngkn *Gc*; lastrongun *Ka* | **firdunsum**: fsrdxnson *Eb*; uerthunsumis *Lh*. 3 **ambahto**: ampahto *Mb* | **forscos**: for\s/cos *Px*. 4 **ginadlihhor**: kinadlichor *Mh* | **zartlihhor**: zartlichor *Ka*; zarlichor *Lh*. 5 **du habes mir zi danconne**: dx hfbks mkr zf dbnchpnnf *Ec*; hfbks mkr zf danchpnnf *Ed*; dx hfbkst mkr zf dbnchpnnf *Gc*; hebist mir ze danchonne *Pm* | **stouwones**: stouuuones *Mh*. 6 **not**: not *Eb*; npft *Ec*; npht *Gc*; nod *Ka*. 8 **eiscon**: *sic Lh*; fkskpn *Eb* | **lockon**: lochon *Mh*. 10 **spiles**: spklfs *Eb*. **nidarstigan**: nkdfrstkgbn *Ec*; nkdfrstkgfn *Gc*. 11 **sackares**: sackaras *Mb*. 12 **missiburinom**: mkssfbxrknpn *Ec*; mkssfbxrinpn *Gc* | **boclihero sango**: boclihe <ro>sango *Mb*. 13 **butigli**: putkglk *Ed*; pxtkglk (= putigli) *Ed*; putigli *Pm*.

2m2
12 **biduht werdent**: pidût gerdent *Vh*. 13 **giri**: kkrk *Ec Ed*; kiri *Pm*.

2p3
1 **ginetis**: kknftks *Eb Ec*; kfnftkst *Gc* | **lastrunga**: *sic Eb*. 3 **heilnussidono**: heilnussido *Mh* | **giswedi**: gisuuedi *Ga Na Vh*. 4 **zitlih**: citlih *Mh*. 5 **sibba**: skppp *Eb Ec Ed Gc Pm*. 6 **kuski**: chusci *Mh*. 8 **sprekhus**: *sic Kr* | **faldistolas**: *sic Kr* | **dinghus**: dknchxs *Ec Gc* | **ana**-: *sic Mh*. 9 **mammunti**: mammoti *Ga Na*; mammento *Vh* | **lihluhta**: *sic Pm*; lklxhtb *Ed* | **lihluhti**: *sic Ga Na* | **lockota**: lpchptb *Eb*; locchonda *Ka* | **bruota**: pruota *Vh* | **dinemo gilihen**: thknfmp gflkchfn *Ec*; dknfmp gflkchfn *Ed*; dknfmp kflkchin *Ef*; tknfmp kflkchfn *Gc*; dinemo glichen *Mj*; dinemo gelichen *Pm* | **suntarbaro**: sunterparo *Vh*. 10 **girizta**: *sic Mh* | **gizwickta**: kizuuicta *Mh* | **gremita**: *sic Vh*. 12 **irbuohho**: erbocho *Ka*.

2m3
5 **westan**: uuestan *Eb Ka Lh*; uufstbn *Ec Gc*. 7 **sundan**: *sic Ka Lh*; sxndbn *Ec Gc* | **sundar**: *sic Eb*. **sundan wint**: sundan uuint *Mf*. 9 **glizit**: *sic Ka* | **glizzinot**: glizinot *Ga Na Vh*. 11 **nordostan**: *sic Eb Lh*; northostan *Ka*.

2p4
2 **hartsalida**: hartsalido *Ef*. 3 **ahtos**: *sic Ka*; bhtphfs *Ec*. 6 **scamu**: scamo *Eb*; scbmp *Ec Gc* | **gihancta**: *sic Ka*; gkhbnctb *Eb Ec Gc* | **gilazu**: calazo *Vh*. 7 **anolihen**: anilihin *Px*. 9 **hazzontiu**: hazzuntiu *Mb*. **leidsamota**: leitsamata *Vh* | **gidingi**: kidingi *Ga Na* | **gibrestan**: *sic Eb Lh*; gfbrfstbn *Ec*; gebresten *Gc*; gibrestan<t> *Ta*. 10 **dana**-: thana *Mh*. 11 **framdigumes**: framdigen *Vh* | **dina zarti**: *sic Mb*. 12 **bage**: page *Px* | **biquimit**: bigomit *Eb*; bkchxmit *Ec*; bkchxmkt *Gc*; bicumit *Lh Ta*. 13 **maran**: marin *Ef*. 16 **gizarter**: gfzbrtfr *Ec Gc*. 17 **ratiscos**: rbtkskpst *Eb*; rbtkscpst *Ec Gc*. **trahtos**: trbhtpst *Ec Gc* | **rasos**: *sic Lh*. 25 **gigangan**: *sic Ga Na Vh* | **gigingen**: gkgkngfn *Ec Gc* | **zuoblasan**: zxpblbsbn *Eb* | **zuogiblasan**: zuogeblasan *Ka*.

2m4
4 **ostsundan**: pstsxndbn *Ec* | **ostansundan**: ostansu(n)dan *Lh*. 5 **unterezzindan (?)**: nfxndfrfrszzf *Eb*; untfrfzzkndbn *Ec*. 11 **weggenta**: xxbgfntb *Eb*; uubgkntb *Ec*. 17 **breston**: prestun *Mb*. 20 **graben**: crepin *Mb* | **spizzun**: spkzzxn *Eb Ec*.

2p5
1 **fasca**: uasca *Vh* | **intrincant (?)**: intrinchint *Ga Na*. 4 **argi**: arigi *Eb Ef Ga Na*; brkgk *Ed*; arcgi *Pm* | **mare**: mbrrp *Ec Gc*; mbrrf *Ed*; marre *Ef Ga Na Pm*; mara *Vh*. 8 **fliod**: fleid *Mj*. 10 **hintar**: *sic Pm*; hkntbr *Eb Ec Ed Gc*. 11 **wanta**: uantana *Vh*. 13 **malut wirdis**: malut uuirdis *Vh*. 15 **not**: *sic Mh*. 16 **biswaren**: bfsuubrfn *Ec*; besuaran *Ka* | **dringan**: thringen *Mh*. 17 **gitati**: ketate *Pm* | **kustheiti**: custheidi *Ka* | **dera wurhtun**: thfrp xxrhtxn *Eb*; thfrp uuxrfhtxn *Ec Gc*; thero uurtun *Ka*. 19 **ahtos**: *sic Ka Lh Ta*; bhtps *Eb*; ahtus *Fd* | **uuahd ist that thines**: uuahdist uel hatthines *Ka*. 23 **in ander**: *sic Mf* | **biquimit**: bichumit *Eb*; pkchxmit *Ec Gc* | **helfom**: hilful *Mf* | **durft**: durf *Vh* | **giziuges**: kiziuges *Mf*. **rihtuomes**: richtoumes *Mf*. 25 **giziuges**: *sic Mh*. 31 **tugi**: dxgf *Eb*; txgf *Ec*; dugi *Ka*. 34 **stanga**: *sic Vh*. 35 **bi deru berhtun saligheiti**: pideroperhtun salicheit *Mb*.

2m5
2 **holden**: *sic Ga Mh Na Pm Vh*; hpldfn *Ec Ed*. 5 **eihhilla**: ahhillvn *Mb*. 8 **gotawebbi**: gotauueppi *Mb*. 14 **scaz**: *sic Ga Na Vh*.

2p6
1 **hersceffim**: hêrskeften *Na*. 2 **furisttuom**: uuristuom *Vh*. 3 **hertuome**: herduome *Ka*. 6 **irburien**: erburan *Lh*. 7 **fri**: *sic Mh*. 12 **biwerfan**: pauuerfen *Vh*. 18 **mahhon**: mahchon *Mh*.

2m6
4 **nazzeta**: *sic Ga Na*; nazata *Vh*. 5 **faranter**: uaranter *Vh*. 12 **sundan**: *sic Lh*; sxndbn *Eb Ec*.

2p7
1 **frist**: frkst *Eb Ec* | **ni irwurti**: nkruuurtk *Ed*; niruurte *Ga*; niruurti *Na Pm*. 2 **urmare**: *sic Mh*. 3 **umbifart**: umbiuuart *Ka*. 5 **wuostiu**: xxupstkx *Ec Gc*; vuxpstkx *Ed*; uuostiu *Pm* | **hovastat**: hpufstbt *Ec Ed Gc*; houastat *Na Vh* (2x); houestat *Pm*. 7 **wilun**: huuilun *Ka*; huuilin *Lh* (reading **saepe** for **saeptum**?) | **fona demu ungiwonaheite**: fpnf dfmp xngfxxpnfhfktf *Ec Gc* | **ungiwoni**: xngfuufnk *Ed*; ungiuuoni (*Ef*) *Ga Na Pm* | **ungiwonida**: ungiuuonida *Ka*. 8 **irwahsaniu**: frxxbhsbnkx *Eb*; fruubsbnkx *Ed*; eruuahsaniu *Pm* | **irwahsan**: fruubhskn *Ec*; eruuassan *Ka* | **leganero steti**: *sic Vh* | **egibari**: *sic Ka*; fgfbbrk *Eb Ec*; fgkbbrk *Gc*. 9 **gimaren**: gkmbrbn *Eb*; gkmbfrrbn *Ec*; kkmbfrrbn *Gc*; gimáran *Ka*. 11 **gilimpfe**: gflkmphf *Ec*. 13 **danne ouh**: dfnnfpuch *Ed*; denneouch *Pm*. 16 **twala**: txxblb *Eb*; duala *Ka*. 20 **bagheiti**: bachheidi *Lh*; bacheidi *Ta* | **gelpfheiti**: gflphskts *Eb*; gelpheidi *Lh Ta* | **losheiti**: lpfshfktf *Ec Gc* | **gebose**: gsbpsf *Eb*; gfbpsf *Ec Gc* | **fluggi**: fluchi *Pm* | **rihlihho**: rkchlkchp *Ec Ed Gc*; rihlicho *Pm* | **anabicti**: bnbpkctk *Ed*; anabitti *Pm* | **ingan**: *sic Na* ; inngan *Ga* | **irsuohhen**: frsxpchbn *Eb Ec Gc* | **irsuohhen sculan**: ersuochan sculen *Ka* | **gremizlihho**: grfmkzlkcho *Ec*; crfmizlkchp *Ed*; gremizliho *Ga Na*; grfmkzlkchp *Gc*; gremizlicho *Ka*; tremizlicho *Pm*; gremezliho *Vh*. 21 **gikosi**: *sic Ka*. 23 **wantalunga**: uuantlunga *Ka*.

2m7
20 **fule**: *sic Ka Pm*; fxlb *Eb*; fxlp *Ec*; fxla *Ed*.

2p8
5 **krapfen**: chraffen *Ga Na*; craffen *Vh* | **mit demo klo**: mit temo clo *Vh*. 6 **daz sia din**

uuuodera uuurdin: dbz skb dkn uuxpdfrb uuxrdkn *Ec Gc*. 7 **kouftis**: chouf(ti)s q(...) *Ga Na*; couftist *Vh* | **klago**: chlago *Eb Pm*; chlbgp *Ec Gc*; clbgp *Ed* | **klagos**: chlagos *Ga Na*; clagost *Vh* | **klagonne**: chlagonne *Mh* | **zi klagonne**: ce clagonne *Ka*.

3p1
3 **zandent**: zantant *Ga Na Vh* | **zanden**: zbntfn *Ec Ed*; zanten *Pm*. 5 **ratiscot**: *sic Pm*; rbtkscpt *Ec Ed*; rbtkscopt *Gc*.

3m1
2 **bramahe**: bramache *Bb*. 3 **riutisarne**: rutisara *Vh* | **bramun**: prbmxn *Ec Ed*; pramun *Pm* | **studa**: *sic Eb*; stxdb *Ec Gc* | **studun**: *sic Vh* | **farn**: *sic Bn Ed Ef Mf Na Pm*; uarn *Ta* | **witesa**: uuitesa *Vh* | **farn uel wiota (?)**: fbrn uel uukstb *Ec*; fbrn uel xxkstb *Gc*; farn uel uuista *Ka*. 6 **zande**: zante *Mf*. 7 **sundan**: *sic Eb Ka Lh Ta*; sxndbn *Ec*.

3p2
1 **herile**: *sic Mf*. 5 **erwirdigi**: eruuirdigi *Lf* | **zuoginomanem**: zuogin(omanen) *Lf* | **ambahtum**: ambahton *Lf* | **egibari**: *sic Lf*. 6 **bimeinent**: *sic Lf* | **nahgengila**: nahkengila *Lf* | **etteswelih**: ettesuuelih *Lf* | **marida**: *sic Lf*. 7 **gimeinent**: kimeinent *Lf*. 8 **hertunlihho**: hertuslicho *Vh* | **einherto**: *sic Lf* | **zi gimaranne**: ci gimaranne *Lf*. 9 **warbalot**: uuarbalot *Lf* | **indaht**: *sic Lf Pm*; kndbht *Ed* | **indahti**: *sic Ga Na*; indahcti *Vh* | **sin**: *sic Lf* | **marida**: *sic Lf*; mbrkdb *Eb Ec Gc* | **liubi**: liobi *Lf* | **daz ander**: thaz ander *Lf*. 10 **gaganwerti**: gbgfnuubrtf *Ec*; gbgfnuubrtk *Gc* | **sterki**: sterchi *Lf* | **kraft**: craft *Lf*. 13 **keru mih**: cheru mih *Lf* | **sinne**: *sic Lf* | **heimort**: *sic Lf*. 17 **mari**: *sic Lf* | **zi ahtonne**: cf bhtpnns *Eb*; zf bhtpnnf *Ec*; athtonne *Lh*. 19 **ambaht**: *sic Lf*. 20 **wiolih**: uuielih *Lf* | **kraft**: craft *Lf* | **zisamanegihellant**: zf sbminf gfhfllfnt *Ec Gc* | **gihellant**: gihellent *Lf*.

3m2
1 **bikere**: *sic Lf*. 2 **giwaltiga**: giuueltiga *Lf* | **welihem**: uuelehen *Lf*. 4 **unzilosliheru**: xnzflpslkchfrp *Ec*; xnzelpslkchfrp *Gc*. 5 **gibente**: *sic Lf*. 11 **nezzit**: *sic Lf*. 12 **giswiftete**: gesuiftete *Lf*. 13 **gremizzigi**: gremizigi *Lf*. 15 **irbizit**: *sic Lf*. 17 **zwizzironti**: zuizeronte *Eb*; zukzfrpntf *Ec*; zfuukzfppntf *Gc*; zuizerondi *Lf*. 18 **keviun**: kebiun *Lf*. 19 **gisalbotiu**: gksblbptfn *Ec Gc*; gisalbotiu *Ga Na Vh* | **bismizano**: *sic Lf*. 20 **gizatton**: gizatton *Lf*. 21 **spilonti**: spilondi *Lf*. 22 **bidwunganun**: bithunganun *Lf* | **intflioganti**: *sic Lf* | **fogalhus**: uogalhus *Vh*. 24 **gizatton**: *sic Lf*. 25 **gingenti et/uel swinganti**: ginginti uel suuinginti *Ga*; gingenti et suuinginti *Na*; ginganti et suuingenti *Vh*. 26 **rizzolot**: uurizolot *Lh* | **zwizzirot:** zukzfrpt *Ec*; zuukzfrpt *Ed*; zuizzirot *Ga Na*; zfuukrpt *Gc*; zuizirot *Mf*; zuuizerot *Pm*; zuizzarot *Vh* | **zwizzironto**: zuizerondo *Lf* | **uohaldun**: uiohaldun *Lf*. 28 **ruota**: *sic Lf*; rxptb *Eb* | **hohi**: *sic Lf*. 29 **intliaz**: intliez < intlaz *Lf*. 32 **ferti**: *sic Lf*. 34 **widariruckent**: (uu)idari ruchent *Lf* | **sahha**: sacha *Lf*. 36 **fart**: uart *Lf*. 37 **urspring**: *sic Lf* | **daz**: thaz *Lf*. 38 **sin selbes**: *sic Lf* | **fart**: uart *Lf*.

3p3
1 **ratiscot**: *sic Lf* | **duruhsiunigemu**: thuruhsunagemo *Lf* | **etteswelihemu**: ettesuuelichemo *Lf*. 3 **iowiht**: euuiht *Lf* | **gibrestan**: gebrestan *Lf* | **giwinsti**: giuuknsti *Lf*. 5 **etteswelihera**: ettesuuelehera *Lf* | **forahta**: fprbhtb *Gc* | **giluht ·i· forahta**: gklxst. fprbhta *Ec*; gifluht ·i·

for(ehta) *Ga*; gi\f/luht ·i· forehta *Na*; giluht ·i· forehta *Vh*. 7 **gibrast**: *sic Lf* | **leid**: *sic Lf*. 8 **des einen**: *sic Lf* | **des anderes**: *sic Lf*. 12 **ginoton**: genotten *Lf*. 13 **etteswelihera**: ettesuuelicher *Lf* | **wanana**: uuanana *Lf* | **dinglihe**: thknglkchb *Ec*; tknclkchb *Gc*; hincliche *Lh*; dinliha *Vh* | **dinglihiu mahalizzi**: dinclihiu mahalazci *Mb* | **dinglihun mahalizzi uel irruofunga**: thinclichon malici. uel irruofunga *Lf* | **noti**: *sic Lf* | **untriuwom**: untriuuon *Ga*; untriuuuon *Na*; untriuon *Vh* | **gieiscot**: geiscot *Lf*. 16 **hintarort**: hinterort *Lf* | **gislifan**: *sic Lf* | **rihtuom**: *sic Lf*. 18 **in diu**: in thiu *Lf* | **ginenti**: genanti *Lf*. 19 **abaneman**: *sic Lf*.

3m3
3 **gilade**: *sic Lf*. 3 **peralom**: berulon *Lf* | **beri**: peri *Ga Na*. 5 **heki**: *sic Ed*.

3p4
1 **ambaht**: bmbbht *Eb Ec Gc*; ambath *Ka Lf* | **forahtlihan**: fortlichan *Lf* | **demu de sie biquemant**: themo the sie bicument *Lf* | **tugundi**: toginti *Lf* | **buozwirdigi**: buozuuirdigi *Lf*. 2 **diu**: thiu *Lf* | **zurnen**: *sic Mf* | **zurnemes**: zurnimes *Ga Na*; zurnamas *Vh* | **leidizon**: *sic Lf* | **orbuilla**: *sic* (*Ga*) *Na* | **kelh**: chflch *Ec Gc*; chelc *Ka Lf Mf Pm*. 3 **honida**: *sic Ga Lf Na Pm* | **unera**: *sic Lf* | **honidono**: *sic Vh* | **offan ist**: *sic Lf* | **bosheit, buozwirdigi**: bosheit. buozuuirdigi *Lf* | **ambahtim**: ambbhtfn *Eb*; bmbbhtfn *Ec Gc* | **ambahtum**: ambahton *Lf* | **irmarit werdant**: krmbrkt uufrdbnt *Ec*; irmarit uuerdant *Ga Na*; krmbrft uufrdfnt *Gc* | **irmarit wurdi**: irmarit uurdi *Vh*. 4 **iu wanne**: iiu uuanne *Lf* | **so ubil wiht**: so ubil uuiht *Lf* | **gispanan werden**: gfspbnkn uufrdfn *Ec* | **gizamlihho, erwirdigo**: gezamlicho eruuirdigo *Lf* | **frummen**: fruman *Lf* | **ambaht**: *sic Lf* | **skernon**: skkrnfn *Eb*; scfrnfn *Ec*; scirnun *Ka*; skirnen *Lf* | **gelpfares**: gflphbrks *Ec* | **bisprahhares**: pksprbchbrks *Eb*; pksprbcbrks *Ec*; bespacharis *Ka*; bisprachares *Lf* | **skeltares**: *sic Lf*. 5 **ambaht**: *sic Lf* | **ambahtum**: ambahton *Lf*. 7 **sar**: *sic Lf* | **gigiftit**: gegiftit *Lf*. 8 **ambaht**: *sic Lf*. 9 **in diu**: in thiu *Lf* | **ambaht**: *sic Lf*. 10 **ungimeiton**: ungemeiton *Lf* | **ungoltano**: (...)ngolteno *Lf* | **wehsal**: xxfhssbl *Eb*; uufhskl *Ec Gc*; uuehcsal *Ka*; uuehsal *Lf* | **herta**: *sic* herta *Lf*. 11 **ouh**: *sic Lf* | **giburien**: giburan *Lf* | **ambahte**: *sic Lf* | **fremida diot**: *sic Lf* | **liuti**: liudi *Lf* | **ambaht**: *sic Lf*. 12 **iogiwar**: kpgfuubr *Ec Gc*. 13 **zuoheftit**: *sic Lf* | **kleibit**: cleibit *Lf* | **ambaht**: *sic Lf*. 14 **diz**: thit *Lf* | **iomer**: i.omer *Lf*. 15 **burgera**: bxrgfrb *Ec Gc* | **ambaht**: *sic Lf* | **burggravo**: burggrabo *Lf* | **gibosi**: *sic Lf* | **herlihen**: herlichen *Lf* | **burdin**: *sic Lf* | **iu wanne**: iiu uuanne *Lf* | **marer**: *sic Lf* | **ambahte**: *sic Lf*. 16 **liumunti**: liumundi *Lf* | **wilon**: uuilun *Lf*.

3m4
3 **leider**: *sic Lf*. 6 **honliha**: hpnlkchb *Eb Ec Gc* | **honliho, unsconon**: honlicho. unsconen *Lf* | **ambaht**: *sic Lf*. 8 **ubiliu, wihtir**: ubiliu uuihter *Lf* | **ambaht**: *sic Lf*.

3p5
1 **wanne ... danne**: *sic Lf* | **danne**: thanne *Lf* | **rihtuom, ambaht**: *sic Lf*. 2 **rihtuom**: *sic Lf* | **wola bi dia marun**: uuola bi thia marun *Lf*. 3 **gibrestit**: gibristit *Lf* | **rihtuom**: *sic Lf* | **brengit**: *sic Lf*. 5 **de sih des ne bemezzant**: die sih des ne bemezzent *Lf*. 6 **antkunder**: bntchxndfr *Ec Ed*; bnchxndfr *Gc*; anthunder *Pm* | **antkunstiger**: antchunstiger *Lf*. 8 **dionostmanno**: thionestmanno *Lf*. 9 **nahgengilum**: nbhgfngklfn *Eb Ec Gc* | **nahgengom**: nahgengon *Lf* | **zigangan**: cergangan *Lf*. 10 **selbwalu**: selbuualu *Lf* | **pfalanzliutim**:

phalanzliutin *Lf*. 11 **firsahhan**: firsachan *Lf* | **muoza**: *sic Lf*. 13 **tugund**: tóginti *Lf* | **rihtuom, ambaht**: *sic Lf* | **missiburi**: misseburi *Lf*. 14 **balo**: *sic Lf* | **gizalera**: gezalera *Lf* | **runentan**: runantan *Lf*.

3m5
3 **gilusti**: *sic Lf*. 4 **honlihem**: honlichen *Lf*. 9 **muothezzunga**: muothezunga *Lf*.

3p6
1 **wio**: uuio *Lf* | **giskentida**: gisk(...) *Lf*. 2 **lugilihho**: lugilicho *Lf*. 3 **giwunnane**: gfxxnnfnb *Eb*; gfuuxnnfnb *Ec Gc* | **giwunnan**: geuuunnan *Lf* | **mizzit**: *sic Lf*. 4 **gimaren** (1): gimaran *Lf* | **honida**: *sic Lf* | **gimaren** (2): gimaran *Lf*. 5 **mari**: *sic Lf*. 7 **ungihaber**: *sic Mh* | **mari**: mare *Lf*. 8 **mari**: *sic Lf*.

3m6
6 **gislahti**: *sic Lf*. 7 **kradamet**: chradimit *Ka* | **sturmet**: *sic Lf* | **gislahti**: *sic Lf*. 8 **slahta**: *sic Lf*. 9 **bruotenti**: bruotanti *Lf*.

3p7
1 **karagi**: chbrfgk *Ec Gc*; chbrbgk *Ed*; charagi *Lf Pm*. 2 **brengen**: brengan *Lf*. 4 **indaht**: inthaht *Lf*. 5 **drato**, **harto**: thrato harto *Lf* | **deru naturu**: theru naturu *Lf* | **ward**: uuard *Lf* | **welihan**: uuelehan *Lf* | **iogilih**: kfpglkch *Ec* | **wio sie widar sie giraten**: vuio sie uuidar sie geraten *Lf* | **gisezzida**: *sic Sg*. 6 **diu**: thiu *Lf* | **missiburi**: misseburi *Lf* | **ungifuore**: *sic Sg*.

3m7
2 **gertit**: *sic Lf*. 5 **skiuzit**: schiezit *Sg* | **klebaremu**: chlfbfrfmp *Ec*; cleberemo *Lf*.

3p8
1 **diu**: thiu *Lf*. 2 **gihafto**: kihafto *Mh*. 3 **ambahtum**: bmbbhtfn *Eb*; ambattun *Ka*; ambahton *Lf* | **ambahtim**: bmbbhtkn *Ec Gc* | **hertuomum**: herduomon *Lf* | **flehos, nigis, quetis**: flehost. nigis. quetis *Lf*. 5 **zizoganer**: cizoganer *Lf*. 7 **agaleizent**: bgflfkzzknt *Ec*. 9 **skimo**: *sic Lf* | **wio**: uuio *Lf* | **zurganganlihhor**: zurganganlichor *Lf*. 10 **luhsinem**: luhsinen *Lf* | **uzwertigi**: uzuuertigi *Ka*; vzuuertigi *Mh*. 11 **so**: *sic Mh* | **unmezzigo**: unmezigo *Ka*; unmezago *Mh*. 12 **gikeren**: kicherren *Mh* | **diu dar**: thiu thar *Lf*.

3m8
2 **firleitit**: ferleitit *Lf*. 4 **winreba**: uuinrepa *Mj*. 5 **rusa**, **korba**: ruisa uel chorba *Ga Na*; ruisa. chorba *Vh* | **giziug**: (...)iziug *Lf*. 7 **reh**: *sic Pm*; rfch *Ed* | **rehon**: rfhpn *Ec* | **rehir**: reher *Lf* | **jagon**: iagon *Lf*. 14 **meriigil**: merigil *Mf* | **scala**: *sic Lf* | **steckaler**: stechaler *Lf* | **igile**: igile *Ka*. 18 **bifangane**: beuangane *Lf*. 20 **nu tuon sie so**: nu tuon se so *Lf*.

3p9
1 **ginuog si**: ginuogi si *Lf*. 2 **hertuomum**: hertuomon *Lf* | **mari**: *sic Lf*. 3 **scruntissa**: *sic Pm*; scrxntkssb *Ed* | **scruntislon**: *sic Lf* | **luogem**: luogen *Lf* | **winkentem**: uuincanten *Lf* | **luogen**: *sic Lf*. 4 **firdinsit**: fkrthknskt *Ec* | **firleitit**: ferleitit *Lf*. 5 **unkreftigera**: uncreftigera *Lf* | **maht**: mah *Mh*. 9 **unmaraz**: unmarazi *Px* | **unmari**: *sic Ga Na Vh*. 10 **nim es gouma**: nkmksgpxmb

Eb; nkmfs gpxmb *Ec*; nim gouma *Lf*. 11 **nu daz so ist**: nu thaz so ist *Lf*. 14 **wanana**: uuanana *Lf* | **untarslihhe**: untarsliche *Lf*. 15 **siu selb**: sk sflp *Ec*. 16 **ne willot**: nf uukllpt *Ed*; ne uuilloth *Pm* | **ne willota**: ne uuillota *Lf* | **giwinnit**: giuuinnit *Mh*. 17 **unmarer**: *sic Lf* | **ut wasco**: ut uuasco (*Ga*) *Na*. 18 **ne giwirdit (?)**: ne gewirtet *Lf* | **ne gizimit**: ni gicemoth *Ka* | **demu**: themo *Lf* | **egilit**: egilith *Ka Lh* | **unmari unliumunt**: unmari unliumund *Lf*. 19 **hertuome**: (hertuo)me *Lf*. 20 **gibrestant**: gfbrfstfnt *Ec Gc*; giprestent *Ka*; ki(.)restent *Mh* | **firlazen**: *sic Mh* | **firlazant**: firlazent *Ka* | **gidwungan werde**: githuungan uuerde *Lf*. 21 **redinon**: redenon *Lf*. 22 **wio ferit iz danne**: uuio uerit iz thanne *Lf*. 23 **demo**: themo *Lf*. 24 **bikeri**: bikeri *Lf* | **widarwert**: uuidaruuert *Lf*. 26 **bitrogan si**: *sic Lf*. 27 **joh ouh**: ioh ouh *Lf* | **so welih dero**: so uuelih dero *Lf* | **diu**: thiu *Lf*. 28 **bi dih**: bi thih *Lf* | **zuogituos**: zuogituost *Lf*. 29 **iowiht**: euuiht *Lf*. 31 **forn**: uorn *Lf*. 32 **gidigit werdan**: githigit uuerdan *Lf*. 33 **zi irdiggenne**: cir thiganne *Lf* | **firmanetemu**: firmanetemo *Lf* | **redihafto**: redahafto *Lf* .

3m9
10 **warmem**: uuarmen *Lf*. 11 **gilimpfen**: gilimphen *Lf*. 12 **ziohen**: zihen *Lf* | **swari**: suari *Mh*. 15 **umbifuor**: *sic Lf* | **ringa**: ringi *Lf*. 17 **ubarferit**: ubaruerat *Eb*; xbfrffrkt *Ec Ec2 Gc*. 23 **urspring**: *sic Lf*; xrsprknc *Ec Gc*; xrfsprknc *Ec2*.

3p10
4 **noh irratan werden**: nph frrbftfn uufrdfn *Ec*; nph frrbftfn uufrden *Gc*; noh erraten uuerden *Pm* | **irratan**: *sic Ga Na Vh*; arratan *Px*. 8 **ubarwinte**: vbirvuinte *Ga*; ubiruuinte *Na*; ubiruuinta *Vh* | **gihalo**: *sic Mb*. 11 **giloubes**: gilouues *Ka*. 21 **redinunga**: riedanunga *Mf*. 22 **ratissom**: ratisson *Mh* | **halsboug**: halspouc *Vh* | **halsgold**: *sic Mr*; hblsgplth *Ec*; hblsgolth *Gc*; halsgolt *Ka*. 32 **fure-**: *sic Mh*.

3m10
1 **hafton**: *sic Mh*. 10 **peralun**: peralon *Ga Na Vh*.

3p11
5 **gitat**: kitat *Eb Pm*; kktbt *Ec Ed Gc*. 9 **gifrumida (?)**: gefru *Na*. 14 **giwurti**: giuurti *Ga Na* | **gero**: gero *Ga Na*. 19 **grensing**: *sic Vh*. 30 **firdewemes**: fordouuames *Mb* | **firslintan**: uarslintan *Mf* | **atum**: atem *Mf*. 39 **zi einemo niowihte**: ze einemo niouuihte *Vh* | **intweretiu**: kntuufrktkx *Ed*; intuueritu *Ga Na*; intuueritiu *Pm* | **wancalont**: uuanchalunt *Mf*.

3p12
1 **gimanos**: gamanust *Vh* | **ma(nos)**: ma *Mh*. 6 **ziklubi**: zechlube *Eb*; zfchlubf *Ec*; zkchlxbf *Ed*; ichlube *Mh*; zerchlube *Pm*. 7 **in gitati**: engitati *Mh*. 10 **bigondun**: pigunton *Mh*. 14 **stiurnagal**: stkxrnbgfl *Ec*; sturnbgfl *Gc* | **festinagal**: uestinagal *Vh* | **stiurruodar**: stierruother *Ka*; stiarruoth *Lh Ta* | **nagal**: *sic Ka Lh Ta* | **sluzzil**: sliuzil *Ka*; sluzzil *Lh Ta*. 17 **nagale**: nagala *Mh* | **eban-**: ebe *Mh*. 24 **gim(arcon)**: kim *Mh*. 38 **tribotum**: triboton *Mh* | **gilernet habes**: gflfrnkthbbfs *Ec Gc*.

3m12
17 **leihi**: lfkchk *Ec*; lfchk *Gc*. 29 **houbito**: *sic Mh*. 35 **scurcta**: scxrxctb *Ec Gc*. 42 **wir**: uuir *Mh*.

4p1
1 **untarnam**: xntfrnbm *Ec Gc* | **untarnam ih**: undernam ich *Ka*. 2 **fora des**: fpre dfs *Ec Gc*. 6 **wuntres**: uuntres *Mh* | **girehhanotostemu**: kfrfchpnptpstpmb *Ec*; kfrfckpnptpstpmb *Gc*; kerethenotostemo *Pm*.

4m1
16 **uzaroston**: uszrostem *Mh*. 17 **obanentigi**: obnantigi *Mh*. 29 **gremizlihe (?)**: enīzliche *Pm* | **grunzige**: grxnzkgb *Ec*.

4p2
1 **hui**: houi *Vh*. 4 **ander**: anter *Mh*. 10 **indahti**: *sic Ga Na*. 17 **danne**: denni *Vh*. 25 **furisprahhos (?)**: furispachust *Vh*. 28 **obanentigi**: obanantigi *Mh* | **giunmagent (?)**: kummagunt *Ka*. 31 **hintarkerte**: bint<h>archerta *Pm* | **hintar**: hkntbrt *Ec*; hkntbst *Gc* | **firstozit**: uirstozit *Mf*. 46 **gibosi ding**: gebo sithinc *Ka* | **gibosiu ding**: gfbpskx dkng *Ec*; gfbpskx dng *Gc*.

4p3
1 **walgon**: u\u/algogen *Pm*. 3 **forebimeintaz**: fprfpfmfkntbz *Ec Gc*. 13 **gineizta (?)**: kines *Mh* | **quelit**: chélet *Ga* | **irwerta**: eruuarta *Mh* | **gihonta**: gfhpfntb *Ec Gc* | **firquistit**: ferchústit *Ga*. 19 **zaga**: zbgb *Ec Gc*.

4m3
3 **ostsundanwint**: pfstsxndbnxxknt *Ec Gc* | **ostansundan**: *sic Lh*. 7 **bigalotiu**: bfgblptkx *Ec Gc*. 16 **zam**: *sic Pm*; zbm *Ec Ed Gc*. 20 **wirtinne**: uuirtunnę *Ga Mh Na*; uuirtunne *Vh*. 23 **swin**: suin *Vh*. 31 **krut**: chrut *Mf*.

4p4
10 **zi gilobezzenne**: zi gil(...)cinne *Ga*; zi gilobicinne *Mh Na*; zi gilobicinna *Vh*. 11 **statunga**: stbtxngb *Ec Gc* | **frumaliha**: frxmklkchb *Ec*; frumilicha *Ga Mh Na*; frumilihha *Vh* | **frumalihun**: frumilichen *Ka*. 14 **buoza (?)**: ..azo *Mb*. 16 **einstuodila**: fknstxpdkl(b) *Ed* | **einstuodiliu** (1): einstuodeliu *Pm* | **einstuodiliu** (2): einstudallu *Ga*; einstuodiliu *Ka*; einstuadliu *Na*; enstoadilin *Vh*. 19 **firgebani**: *sic Ga Mh Na*; fergepeni *Ka* | **firgebena**: *sic Vh*. 23 **grimmi**: *sic Mj*. 24 **leidsam**: lfkthsbm *Ec Gc*; leitsam *Ka* | **muoza**: *sic Pm*; mxpzzb *Ec Ed Gc*. 32 **spriuzilum**: sprkxzzklfn *Ec Ed Gc*; spriuzilen *Pm*. 38 **sprahman**: *sic Mb*. 39 **bistellon**: pkstfllpn *Ec Ed Gc*; pistellon *Pm*. 41 **frist, stata**: stbtb frkst *Ec Gc*; frist stada *Ka*.

4p5
2 **recko**: rfchp *Ec Gc* | **forahtliher**: fprfhtlkchfr *Ec*; sprfhtlkchfr *Gc* | **dihan**: thibn *Ec Gc*. 3 **urkundlihhor**: xrchxnlkchpr *Ec Gc*; urchunlichor *Pm*. 7 **irrisam**: *sic Ka*.

4m5
2 **demu**: themo *Mh*. 3 **furilesa**: *sic Ga Na Vh*; furileisa *Mh*.

4p6
2 **irsuohtera sahha**: frsuphtfrp sbchp *Ec Gc*. 3 **unirfaranerun inti irsuohteru (?)**:

uneruarenerun inde ersuo\h/tera *Ka*. 8 **forascouwunga**: forasconuunga *Mh*. 10 **giantreitotiu**: keanttreitotu *Mh* | **irraht**: erraht *Mh* | **wurt**: uurt *Na Vh*. 12 **hantwercman**: bntxxfrchmbn *Ec Gc*; antuuerchman *Pm*. 15 **naba**: quod dicitur napa *Mj* | **ahsa**: *sic Mj* | **speiha**: speicha *Mj* | **felga**: uelga *Mj*. 30 **warthuse**: uuarthusa *Vh*. 41 **urknat**: urchnat *Lf* | **iro selbero**: sic *Lf* | **brengit**: *sic Lf*. 44 **ubiles wirdige ubiles sculdige**: (...) uuirdige (...) scultige *Lf* [text here completed on basis of SS II.79.17-18] | **kleini**: chlfkni *Ec*; chlskni *Gc* | **girati**: *sic Lf* | **tugund**: tugu(...) *Lf*. 45 **drati, gerag**: thrati. gerag *Lf* | **ungimah**, **ungistuomi**: *sic Lf*. 46 **gibosim**: gebosin *Lf* | **samanebrengenti**: samane brengandi *Lf* | **siti**: *sic Lf*. 47 **sculdigan**: scultigan *Lf* | **zuogitan**: zuagitan *Lf*. 49 **wizinontem**: uuizinonten *Lf*. 51 **wuohhare**: uuuochare *Lf*. 52 **gifuorsamo**: gauorsamo *Vh*. 53 **bimeintun, zuogizeihhanteru**: bimeintun. zuogeceichantro *Lf*. 55 **eckrodigo**: eccrodigo *Lf* | **giburida**: *sic Lf*. 57 **swari**: suari *Lf* | **biswartan**: bisuartan *Lf* | **intbeiton**: *sic Lf* | **trunc**: trung *Lf* | **gilaboter**: *sic Lf* | **firdennes**: ferdenest *Lf*.

4m6
3 **obanentigen**: *sic Lf* | **hohi**: *sic Lf*. 9 **kerit**: *sic Lf*. 11 **gibadot werdan**: gibadot uuerdan *Lf*. 14 **abandsterro**: abantsterro *Lf*. 15 **widarkerit**: uuidarkerit *Lf* | **tagasterro**: tagesterro *Lf*. 21 **giwihhant**: geuuichent *Lf*. 23 **ufferit**: ufferit *Lf*. 24 **swari**: suari *Lf* | **sincant**: sknchfnt *Ec Gc*; sinchant *Mh Na Vh*. 26 **uzstenkit**: uz stenchit *Lf*. 27 **heizo**: heizzo *Lf*. 29 **nidartriofanto**: nidartriefanto *Lf*. 36 **urspring**: ursprinc *Lf*. 39 **gistatit**: *sic Lf*. 40 **ferti**: *sic Lf*. 41 **gikerte**: *sic Lf*.

4p7
3 **nim gouma**: *sic Lf* | **zi lononne**: ci lonanne *Lf*. 4 **gistiurtiu**: *sic Lf*. 6 **felgit**: uelgit *Lf*. 11 **so iz ist**: sosiz ist *Lf*. [14 **Inopinabile**: **unbiwanitlih** *Lf*: so SS (II.79.64), but only -h now visible.] 15 **in gidigani, gidiganheiti**: kngkdigknk. gfdigfnhfktf *Ec Gc* | **diu jungiu**: thi iungu *Lf*. 17 **unbiquamo**: xmbfqxbmp *Ec Gc*; umbequamo *Ka* | **ungimahho**: xngfmbchp *Ec*; xngfmchp *Gc*; ungemacho *Lf* | **leidezzen**: leidizan *Lf*. 19 **irwerdan**: iruuerdan *Lf*. 21 **nidarsigit, slifit**: *sic Lf* | **nidaror**: nidoror *Ed* | **furdir**: *sic Ed* | **mera uf beitit**: *sic Lf*. 22 **ibu siu uobe**: obe siu .u. obe *Lf*.

4m7
3 **girah**: *sic Mj*. 5 **gimietta**: gemietta *Lf*. 11 **wuotrih**: uuuotrih *Lf*. 13 **marent**: *sic Lf*. 16 **skoz**: scoz *Lf*. 17 **epfili**: *sic Mb*. 19 **rudo**: *sic Mh Na* | **hellihunt**: *sic Mb*. 23 **unkusker**: unchusker *Lf* | **urspringe**: *sic Lf* | **irgozzan**: *sic Lf*. 24 **untar**: *sic Lf* | **scamagaz**: *sic Lf* | **stedim**: stedin *Mb*. 33 **zagon**: *sic Lf*.

5p1
5 **awiggi**: auuiggi *Lf*. 7 **kera**: *sic Lf*. 8 **gibosa**: *sic Lf* | **welih**: uuelih *Lf*. 9 **zimbarlihun**: cimbarlichun *Lf*. 11 **giburida**: *sic Lf*. 13 **liubi**: liobi *Lf* | **gitrahtot ward**: gitrahtot uuard *Lf*. 14 **zisamanequemani**: ci samane cumini *Lf*. 16 **giburilihen**: geburilichen *Lf* | **gifuores**: *sic Lf* | **gifuori**: kiuuori *Mb* | **zisamanequemanem**: ci samane cumanen *Lf* | **gifrummentes**: gifrumantes *Lf* | **gitrahtungu**: *sic Lf*. 17 **trahtota**: *sic Lf*.

5m1
2 **giscoz**: gisoos *Mb*. 5 **zisamanedinsant**: cesamanedinsint *Lf*. 7 **stoca**: stocca *Lf*; stoccha *Mb*.

9 **uoheldi**: sic *Lf*. 10 **nidarrinnanti**: *sic Lf*.

5p2
2 **zisamanehaftentero**: cisamanehaftantero *Lf* | **selbwaltida**: selfuuelditha *Ka*; selfuuelditha *Lh* | **giheftida**: *sic Lf*. 4 **untarskeide**: untarsceide *Lf*. 8 **frioron**: *sic Lf*. 9 **giwizzes**: giuuizzes *Lf*. 10 **anagifuorun**: *sic Lf*.

5m2
12 **brawezzungu**: brauuizungu *Lf*.

5p3
2 **ratiscon**: ratiskon *Lf*. 3 **widaron**: uuideron *Lf*. 8 **widaribikerit werdan**: uuidar. bikerit uuerdan *Lf*. 15 **missiwentit**: missiuuen(...) *Ga*; missiuuentit *Na*; missieuue(.)tit *Vh* | **wio missiwentit**: uuieo missouuendit *Ka* | **missiwentit** i**st**: mkssfuufntkt kst *Ec* | **widarort**: uiderot *Lf* | **gikerit**: gekerit *Lf*. 16 **danne**: thanne *Lf*. 16 **noh io**: *sic Vh* | **not**: *sic Mb*. 17 **iowiht**: eeuuiht *Lf*. 20 **ungimiskit**: *sic Lf*. 24 **gilihho**: gilicho *Lf*. 25 **huohlihun**: huolichun *Lf*. 29 **fal**: ual *Mh* | **zigangida**: cegangida *Lf*. 31 **zi dewederemu**: ce deuuederemo *Lf* | **gilazit**: *sic Lf*. 32 **irrido**: *sic Lf* | **suntlihera**: suntlichera *Lf* | **reihhon**: rfkchpfn *Ec* | **reihhont**: reichont *Lf*. 33 **ungikerlih**: *sic Lf*. 34 **wantalunga**: xxbntflxngb *Ec*; uuantalunga *Lf* | **tiuri**: *sic Lf* | **irdiggen**: irdigen *Lf*. 35 **binomano**: benomano *Lf*. 36 **giskeidan**: *sic Lf* | **zigan**: cigan *Lf*.

5m3
10 **giheftida**: *sic Lf*. 12 **bidahtun**: bedahton *Lf*. 23 **ubaral**: *sic Vh*. 26 **gihabida**: *sic Lf* | **noh garolihho ni weiz**: noh garalicho ni uueiz *Lf*. 27 **noh garolihho ni weiz**: noh garalicho uueiz *Lf*. 29 **hoho**: *sic Lf*.

5p4
4 **gifrada**: giurada *Mh* | **nibu siu iro undankes si**: nobe siu iro undankes si *Lf*. 5 **kleini**: chleini *Lf* | **bilidi**: pilidi *Vh*. 6 **uzganga**: *sic Lf* | **frumida**: *sic Vh*. 7 **uzgang**: *sic Lf*. 10 **bouhhan**: bouchan *Lf*. 11 **uzgang**: *sic Lf* | **zeihhanit**: ceichinit *Lf*. 13 **bouhhanom**: bouchanon *Lf* | **gilimpflihem**: gelimflichen *Lf*. 14 **diz**: thiz *Lf*. 16 **gifrumida**: *sic Lf*. 18 **frumida**: *sic Vh*. 20 **brengit**: *sic Lf*. 23 **missilih**: *sic Lf*. 24 **not**: *sic Mb*. 26 **sinawerbali**: sinauuerbilini *Lf* | **zuogiworfanem**: zuo giuuorfanen *Lf*. 28 **firstantannissa**: ffrstbntnkssb *Ec*; ffrtbntsnnkssb *Ed*; ferstantennissa *Pm* | **firstantnessida**: ferstantnessida *Lf*. 30 **zisamane**: cesamane *Lf* | **duruhsihit**: thurahsihit *Lf*.

5m4
6 **graf**: *sic Ta*. 9 **rizzon**: rkzzpn *Ec*.

5p5
5 **biwane**: bsxxbnf *Ec*. 7 **biwanen**: biuuanen *Ga Mh Na*.

5m5
1 **gitrog**: gftrpch *Ec*. 12 **irnarres**: irnarrees *Mh*; irnarre\e/s *Na*; irnarras *Vh* | **missinimis**: mkssfnkmkst *Ec*; missenimis *Ka* | **wanawizzis**: uuanauuizist *Vh* | **irdwaras**: irduuaras *Vh*. 15

sige: *sic Ka*.

5p6
12 **irbilidon**: frbklkdpn *Ec*; erbilithon *Ka*. 21 **noh wanne**: nohuuenni *Vh*.

Appendix 2: Notes on glosses in Greek

Notes on untransliterated Greek in the glosses

General observations

The list that follows here gathers all glosses including untransliterated Greek forms, with two principal goals in view: to explain which Greek word the glossators were attempting to use and, if possible, where it could have been drawn from, and then secondly, to record the range of orthographical variation which the manuscripts present, since the variants of Greek words have not been included in the main edition. Greek nouns which occur only in transliterated form have for the most part been excluded, not least because so many of these had already been absorbed into learned Latin diction before the glossators were writing that it would be hard to know where to draw the line. Thus, the only exceptions to this rule are transliterated nouns not attested, or only extremely rarely, elsewhere in medieval Latin, and then also other parts of speech which attempt to reproduce Greek inflected forms.

Greek majuscules were the norm in Western manuscripts throughout the medieval period, though with an admixture of forms which are not strictly majuscules, such as ω and ξ. To this the manuscripts of *CP* are no exception. The use of majuscule letter forms accounts for certain regular visual letter-confusions: between Λ and Δ, Λ and A, Γ and T, Π and T; since the manuscripts use C-shaped sigma, there are also some cases of confusion between C and K. Other confusions – between Θ and T, H and E, Y and I, Ω (consistently written as ω) and O – seem not to have been visual but rather a combination of aural confusion with the tendency to favour letter-forms that seemed more exotic (Θ, H, Y and Ω), as a species of hypercorrection.[1] Also likely to foster confusion with H is the general preference for the splayed H-shaped form of Greek M (so-called 'Western M').[2]

Where it has proved possible to identify them, sources have been noted for the Greek words which the glossators use. Here Cassiodorus's *Commentary on the Psalms* looms large for rhetorical terms. But many of the Greek words, and sometimes also the Latin equivalents supplied with them, also match closely with entries in the most important Latin-Greek glossary to have survived from the Middle Ages, the so-called Pseudo-Philoxenus (preserved in a ninth-century manuscript), or in its Greek-Latin counterpart, the Cyrillus glossary (for which the almost sole witness dates to the eighth century). Some forms are in both. Of course, the genesis of these glossaries lies partly in the harvesting of Greek lemmata supplied with Latin meanings (or vice versa) from glossed manuscripts which means that the direction of travel for this material is far from certain.[3] Relevant entries are cited from the editions of these two glossaries by G. Goetz and G. Gundermann, *Glossae Latinograecae et Graecolatinae* in *Corpus Glossariorum Latinorum* II (Leipzig: Teubner, 1888), p. 3–212 (Latin-Greek) and 215–483 (Greek-Latin), cited here as *CGL*. There is also a certain degree of overlap with other glossing traditions that are now in print, such as the oldest annotations to Martianus Capella's *De nuptiis Philologiae et Mercurii* (cited here as *Glossae*).[4]

[1] Berschin 1980, p. 42.
[2] Ibid.
[3] As noted long ago in Lindsay 1917.
[4] Ed. O'Sullivan 2010.

D. Glossae in Titulum: Anicii Manlii Severini Boethii
ypos grece uel equus unde ΥΠΑΤΟC kumistuodal *Ka.*

Notes:
Cf. *CGL* II.113 (and 463): 'consul ΥΠΑΤΟC.'

D. Glossae in Titulum: Anicii
ANIKOC Grece, inuictus Latine *Ct Ge Mf Ps*

Variants:
ANICOC *Mf*;
inuictus Latine] Latine dicitur inuictus uel insuperabilis *Mf.*

Notes:
A form of ἀνικητος, 'unconquered, unconquerable' (cf. *CGL* II.227).

I prosa i **HEADNOTES**
ΠΡΟCΟΠΟΠΟΕΙΑ *gl.* personarum introductio *Ka Lh*
COMATΟΠΟΕΙΑ *gl.* corporis attributio *Ka* (*Lh*)

Variants:
ΠΡΟCΟΠΟΕΙΑ *Ka*
COMATΟΠΟΠΟΕΙΑ *Ka.*

Notes:
For the second, less common, term, cf. Cassiodorus *On the Psalms,* ps. 84, 'Hoc schema dicitur somatopoeia, id est corporis attributio'.

I prosa i.4 **HARUM – LEGEBATUR**
ΠΡΑΚΤΙΚΗ ΘΕΩΡΗΤΙΚΗ *Lh*
ΠΡΑΚΤΙΚΗ ΘΕΩΡΗΤΙΚΗ actiua et speculatiua *Ef Ga Na*

Variants:
ΘΕΟΡΙΚΕ *Lh*;
ΠΡΑΚΤΙΚΕ *Ef Ga Na*
ΘΕΩΡΙΚΗ contemplatiua *Ef*; ΘΕΩΡΕΤΙΚΕ *Ga Na*

ΠΡΑΚΤΙΚΗ ·i· (a)ctiua ·i· ΘΗΟΡΙΚΗ ·i· (con)templatiua *Er*

ΠΡΑΚΤΙΚΗ ·i· actiua Θ theorica ·i· speculatiua *Ap (Cg) Ck Ct Ge Oa Pb Pc Pk Pn* (*Vc*).

Variants:
ΠΑΚΡΙΚΕΝ *Ap Pb Pn*; ΠΡΑΚΘΙΚΗ *Ge*;
ΘΕΟΡΙΚΗ *Ct Oa (Vc)*; ΤΕΟΡΙΚΗ *Pc Pk.*

Appendix 2: Notes on glosses in Greek

Π et Θ ΘΕΩΡΗΤΙΚΗ et ΠΡΑΚΤΙΚΗ speculatiua et actiua (*Ed*) *Fa Mh Vh.*

Variants: ΠΡΚΤΙΚΗ *Ed*; ΠΡΑΚΤΙΚΕ *Vh*.

Π Grecum propter ΠΡΑΚΤΙΚΕΝ est contemplatiuam uitam, Θ propter ΘΕΩΡΙΚΕΝ est contemplatiuam uitam *Ga1*

I prosa i.4 **Π**
ΠΡΑΚΤΙΚΗ *Mb*
ΠΡΑΚΤΙΚΗ ·i· actiua uita *Fd*
ΠΡΑΚΤΙΚΕΝ ·i· actiuam uitam *Ps Ta*

Variant: ΠΡΑΚΤΥΚΗΝ *Ta*;

I prosa i.4 **Θ**
ΘΕΩΡΗΤΙΚΗ *Mb*
ΗΟΡΗΤΙΚΕ ·i· speculatiua … *Fd*
propter ΘΕΟΡΙΚΗΝ ·i· contemplatiuam… *Ta*

I prosa i.6 **SCEPTRUM**
ΡΑΒΔΟC ΒΑCΙΛΙΚΗ *Ec Gc Ka Lh*

Variants: ΡΑΒΛΟC ΒΑCΖΑΙΚΗ *Ec*; ΡΑΒΛΟC ΒΑΖΑΙΚΗ *Gc*

Notes:
Lit. 'royal rod'; cf. *CGL* II.427: 'ΡΑΒΔΟC ΒΑCΙΛΙΚΗ sceptrum.'

I prosa i.8 **SCENICAS**
… Vnde et apud Hebreos tabernaculorum dedicatio ex similitudine domiciliorum CΚΕΝΟΦΕΓΙΑ appellatur. *Ec Gc Ka Lh.*

Variants: CΚΕΝΟΦΕΓΙCΑ *Gc*; CΧΕΝΟΦΗΓΥΑ *Ka.*

Notes:
This is σκηνοπήγια, literally 'tent-pitching'; cf. Isid. *Etym.* 18.43.1: 'Dicta autem scena Graeca appellatione, eo quod in speciem domus erat instructa. Vnde et apud Hebraeos tabernaculorum dedicatio a similitudine domiciliorum CΚΗΝΟΠΗΓΙΑ appellabantur.' Cf. also *CGL* II.194: 'tabernaculum CΚΗΝΟΠΙΓΙΑ.'

I prosa ii.1 **TEMPUS**
ΑΝΑC(…)ΤΟΝ *Mb.*

Notes:
It is possible that this faded marginal gloss, linked to **TEMPUS** by a signe de renvoie, intended to offer the term ἀνακολουθον (i.e. anacoluthon); other glosses to the whole clause, 'sed medicinae, inquit, tempus est quam querelae', note the lack of an antecedent to 'quam' or insert 'magis', and this could be classified as a form of anacoluthon. The term is used several times to highlight seeming grammatical inconsistencies of a similar kind in the augmented

Servian commentary on Vergil, for example.

I prosa ii.2 **TUM**
ΕΠΟΘΗΜΑ *gl.* interrogatio *Ka Lh Ta Tc.*

Notes:
An error for ἐρωτημα 'question' (presumably based on mistaken hypercorrection of P to Π, i.e. EPOTHMA). Cf. Cassiodorus *On the Psalms*, ps. 2: 'haec figura graece dicitur erotema, Latine interrogatio.'

Occurs again at I prosa v.5.

I prosa ii.5 **LETHARGUM** (ΛΕΤΑΡΓΥΜ *Tc*)
ΛΕΤΑΡΓΥΜ ·i· merorem, obliuionem, somnum. Letargicus somnolentus. Lethe obliuio. Est passio quae letargia dicitur. ΛΕΘΑC tollet memoriam *Ka.*

Notes:
Cf. *CGL* II.360: 'ΛΗΘΗ oblivium' and 'ΛΗΘΑΡΓΟΣ obliuiosus.'

I metrum iii **HEADNOTES**
OMOEOCIC (*Ed*) *Ka Lh Tc.*

Variants:
omoeosis (*Ed*) *Lh*;
gl. similitudo *Ka.*

Notes:
This is ὁμοιωσις ('comparison/simile'), commonly spelt as 'homoeosis', as for example by Cassiodorus in *On the Psalms* and Bede in his *Schemes and Tropes*. Cf. *CGL* II.184 and 383: 'similitudo OMOIΩCIC.'

Occurs again at I metrum iv.1 (with the variant OMIOCIC in *Ka*), I metrum vii, II metrum i, II metrum iii, III metrum ii, III metrum xii, IV metrum iii, IV prosa vi.12 and 15.

I prosa iv.1 **Ἔξαύδα μὴ κεῦθε νόῳ** (quoting Homer, *Iliad* I.363)
Boethius's quotation from the *Iliad* ('speak out, don't hide [it] in your mind') was subject to significant corruption in some branches of the tradition, and the glossing includes attempts to re-supply the Greek, on the basis of the reasonably stable and not too inaccurate Latin translation that travelled with the whole phrase ('confitere [mihi et] ne abscondas'). In some cases, the new Greek was incorporated into the body of the main text, seeking to match it up with the Latin gloss, but sometimes the corrupt form was left in the main text and the new Greek supplied in the margin. Exceptionally, then, for this lemma we have provided information about the variants for Έξαύδα (μὴ) and κεῦθε νόῳ where they represent this attempted re-interpretation and therefore relate directly to the glossing. However, forms of the original Greek that are closer to the original have not been listed, except as attested in a marginal gloss.

Appendix 2: Notes on glosses in Greek

A Divergent forms of the Greek lemma itself (plus corresponding gloss) for Ἑξαύδα (μὴ):

(1) ΕξΟΜΟΛΟΓΩΜΕ *gl.* confitere *Bd Fb Lb Pc Pg Pk Pt St Va Vd Vg* (and a transliterated version, exomologome, in two further witnesses *Af Bd*)
Variants:
ΕξΩΜΩΛΩΓΩΜΗ *Bd*; ΕξΟΜUΛΟΓΩΜΕ *Pc*; ΕξΩΜΟΛΩΓΟΜΗ *Pg*; ΕξΟΜΟΛΟΓΩΜΗ *Pt*; ΕξΟΜΟΛΟΓUΜΕ *Va*; ΕξΩΜΩΛΩΓΩΜΕ *Vd*;
gl. confitere mihi *Fb Ta Va.*

(2) ΕξΟΜΟΛΟΓΩ ΕΜΕΝ (*gl.* confitere mihi) *Bc Ct Fd Ge Kc Ld Pa Pn Pp Pq Ps Ta Vc*
Variants:
ΕξΟΜΟΛΟΓΟ *Pa*; ΕξΩΜΩΛΩΓΟ *Fd*; ΕξΟΜΟΛΟΡΩ *Vc*; ΕξΟΜΟΑΟΡΩ *Pq*;
ΗξΩΜΩΛΩΡΩ *Bc*; ΕξΟΜΟΛΟΡΩ *Ct Ge Pn*; ΕξΟΜΟΛΟRΟ *Kc*; ΕξΟΜΟΛΟΡΛ *Ps*;
ΡξΩΜΩΑΩΤΩ *Ld*;
ΗΜΗΝ *Bc*; ΕΜΗΝ *Ta Vc*; ΕΜΗΗ *Pq*.

Notes:
ΕξΟΜΟΛΟΓΩ and its variants may represent an effort to offer a form of ἐξομολογέομαι, 'confess' (cf. below on glosses relating to Ἑξαύδα on its own), prompted by the translation gloss consistently transmitted with Ἑξαύδα (Cf. *CGL* II.304 εζομλογομαι confiteor and II.383 ομολογω confiteor fateor). Then EMEN and its variants (building on the original negation μὴ which actually belongs with κεῦθε) are taken as representing 'mihi' (cf. *CGL* II.129 mihi εμοι), as was the last syllable of ΕξΟΜΟΛΟΓΩΜΕ in some cases.

B Forms of the Greek lemma itself (plus corresponding gloss) for μὴ κεῦθε νόῳ (in most cases preceded by a more or less correct form of Ἑξαύδα):

(1) ΜΕΚΕΥΘΕΝ ΟΙΗΝ *gl.* ne occultes solum *Eb Ec Ed Ef Ga Gc Go Mb Mf Mj Mh Mo Na Pb Pm To Vh*
Variants:
ΜΗΚΕΥΘΕΝ *Mj*; ΜΗΚΗΥΘΗΝ *Pm*; ΜΗΚΗΥΘΗΝΟΔΥ *Pd*; ΜΥΤΥΘΕΝΟΥ *To*; ΜΗΚΕΥΘΝ *Go*;
ΟΙΗΝ om. *To*; ΙΕΝ *Gc*; ΙΕΝ uel ΟΙΗΝ *Na*; ΙΗΝ *Ef*; ΙΗΝ uel ΟΙΗΝ *Ga Mh*; ΟΓΗΝ *Mf*; ΘΙΗΝ *Eb Ec Ed Pm*; ΝΙΙΝ *Go*;
ΜΗΚΓΟΥ ΘΕΝΟΔΙC *Pb* (cf. (4) below);
ne occultes solum uel tantum *Eb Ed*; ne abscondas tantum *Mj Pm*; ne abscondas solum *Ec Mh*; ne occultes solam *Mb To*; ne abscondas *Pb.*

Notes:
Although these witnesses transmit the negated imperative verb μὴ κεῦθε reasonably faithfully, the noun in the dative, νόῳ, has become corrupt and/or reinterpreted, possibly as an adverb based on οἶος ('only, alone'), to judge from the accompanying Latin gloss-translations 'solum' or 'tantum'. This form was further estranged in some versions by the confusion of O for theta Θ to give the meaningless ΘΙΗΝ.

(2) ΜΗ ΑΠΟ ΘΕΝΟΩΙ ab scondas *Lh Lg*
Variants:

ne occultes *Lg.*

Notes:
The scribe of *Lh*, alert as ever to providing 'correct' Greek, has here sought to reverse engineer the verb in the Latin gloss ('abscondas', 'hide') breaking it into the prefix ab- rendered as Greek ΑΠΟ, then a form of the rest of the verb along the lines of other versions of this lemma. The scribe of Lg had originally left a space here and ΑΠΟ ΘΕΝΟΩΙ was supplied later in red ink.

C Forms of the Greek lemma itself (plus corresponding gloss) for κεῦθε νόῳ:

(3) ΚΑΙ ΟΥ ΘΕΝΟΙΕΝ *gl.* et ne abscondas *Ct Fd Ge Kc Pa Pn Pp Pq Ps Ta Vc.*
Variants:
ΟΥe ΕΝΟΙΕΝ *Kc*;
ΘΕΝΙΕΝ *Pq Ta*; ΘΕΝΟΕΝ *Ps.*

(4) ΚΑΙ ΟΥ ΘΗΝΩΔΙ *gl.* et ne ascondas *Lb Ld Pc Pg Pt Va Vd.*
Variants:
ΚΕ *Pc Pk*; ΚΗ *Vd*;
ΘΙΝΟΔΙS *Pg*; ΘΗΝΩΔΙC *Pk*; ΘΗΝΩΔΥC *Vd*; ΤΕΝΟΔΙ *Va*; ΘΗΝΟΔΟΥ *Pt*; ΘΗΝΟΛΟΥ *Lb*;
ΩΥ ΘΗΗΩΤΗΗ *Ld.*

Notes:
Apart from the few witnesses with ΚΕ (*Pc Pk*) or ΚΗ (*Vd*), the first two letters of the verb κεῦθε seem to have been reinterpreted as ΚΑΙ ('and'), followed by the negative ΟΥ for the third letter of the original word. The supply of a negative was probably driven by the presence of *ne* in the gloss-translation coupled with the fact that most of these witnesses also have one of the replacement forms for Ἐξαύδα which absorb the actual negative μὴ of the original clause. It was evidently felt that the remainder of the lemma needed to match the Latin gloss 'abscondas' but none of the variants (based on ΘΕΝ-, ΘΗΝ-) seems to relate to a Greek verb that would be meaningful in this context; the nearest would be θείνειν ('to strike').

D Versions of the whole lemma + gloss provided as a marginal gloss:

ΕξΑΙΔΑ ΜΕΚΕΥΤΕΝΙΕΝ ·i· exaida mekeutenien *Ka*;
ΕΖΑΥΑ ΜΗΚΓΟΥ ΘΕΝΟΔΙC *gl.* confiteri mihi et *Ap*;
Η ΕξΑΥΔΑ ΜΥ ΚΗΥΘΕΝ ΟΙΗΝ *gl.* aut confitere mihi […] solum *Lh*;
ΕξΑΥΔΑ ΜΙ ΚΕ ΟΥ ΘΕΝΙΔΙ *gl.* confitere et ne abscondas *Pp*;
ΧΑΥ ΔΑ ΜΕ ΚΕΥΤΗΕΕΝ ΡΗΟΥ (*no* gloss) *Fd*;
ΕξΩΜΟΛΟΓΟ ΚΑΙ ΟΥ ΘΕΔΙ *gl.* confitere et ne abscondas *To*;
ΕξΟΜΟΛΟΓΟ ΜΗ ΚΑΙ ΟΥ ΘΕΝΟΔΙ *gl.* confitere mihi et ne abscondas *Ck*;
ΕξΟΜΟΛΟΓΟΜΕ quod interpretatur confitere ΚΑΙ ΟΥ ΘΕΝΟΔΙ et ne abscondas *Ta*;
ΕξΟΜΟΛΟΓΩ ΕΜΗΝ ΚΕΙ […] ΘΕΝΙΕΝ *gl.* confitere mihi et […] abscondas *Er*;
examologisse cai oitenoloi *Pd* (*cf.* the glosses for Ἐξαύδα alone below).

Appendix 2: Notes on glosses in Greek

I prosa iv.1 **Ἐξαύδα**
exomologesis confessio dicitur *Ga Kc Pk Pp Ps Ta Vd.*

Variants:
eximologesis *Pp*; exomologese *Ga*; exomelegis *Ta.*
dicitur *om. Vd*

exomologiste. Vnde exomologisis confessio dicitur. Mion cripsis, unde cripta dicta quasi secreta. *Ec Gc Ka Lh.*

Variants:
exomoliste *Ec*; exosmoliste *Gc*;
myoncripsis *Ec*.

Notes:
For 'exomologesis' cf. Isid. *Etym.* 6.19.75: 'Exomologesis Graeco uocabulo dicitur, quod Latine confessio interpretatur.' 'Exomologiste' perhaps derives from an attempt to represent the imperative of ἐξομολογέομαι (ἐξομολογεισθε would be the plural, as in the New Testament at James 5:16); 'cripsis' is κρυψις 'concealment, hiding', and 'mion' is perhaps the irregular comparative adjective μείων 'lesser, less'. Though the phrase μείων κρυψις does not seem to be attested elsewhere, the notion of 'less concealment' is logical enough in relation to the second half of Boethius's Homeric quotation, μὴ κεῦθε ('don't hide [it]').

'Exomologesis' occurs also at III prosa xii.1.

I prosa iv.3 **BIBLIOTHECA**
Duo uerba sunt apud Grecos quae significant Latine mandatum ΕΝΘΟΛΗ et thece. Enthole siquidem mandatum ·i· edictum et preceptum. Thece uero mandatum ·i· commendatum ·i· de commendatione. *Ap Ck Ct (Er) Ge Pb Pn Va.*

Variants:
ΗΝΕΟΛΗ *Ap*; ΗΝΘΩΛΗ *Ck*; Emptole (*Er*); ΗΝΕΩΛΕ *Ge*; ΗΝΘΟΛΗ *Pn*; ΗΝΕΟΛΗ *Pb*; Entole *Ct*; Enthole *Va*;
thece (1)] teche *Ap* (*Er*) *Pb Pn*; theche *Va*;
Enthole] Entole *Ap Pb Pn*; Emptole *(Er)*;
Thece (2)] Teche *Ap* (*Er*) *Pb Pn Va*

Dum uerba apud G(raecos) quae significat La(tine) mandatum (...) TECHE. ΕΝΤΟΛΕ (si)quidem mandat(...) de praecepto. Tec(...) uero de comm[en]dat(...) significat in(de) bibliotheca (...) liberi commendant(...) reponuntur. *Er.*

Duo uerba sunt apud Grecos quae significant apud Latinos mendacium uel mandatum, ΕΝΓΟΛΕ et thece. Encole siquidem mandatum de praecepto. Thece uero de commendatione. *Ec Gc.*

Variant: *Gc* has ΕΝCΟΛΕ both times.

Appendix 2: Notes on glosses in Greek

Duo sunt uerba apud Grecos quae significant Latine mendatium uel mandatum, ΕΝΤΟΛΕ et ΤΕCΕ. ΕΝΤΟΛΕ siquidem mandatum de praecepto. ΤΕCΕ uero de commendatione significat. Inde bibliotheca ubi libri commendantur ·i· reponuntur. *Ka* (*Lh*).

Notes:
Cf. Aug. *Tract. in Ioh.* 83.2.1 'siue dicatur praeceptum, siue mandatum, ex uno uerbo graeco utrumque interpretatur, quod est ἐντολή'; and Isid. *Etym.* 6.3.1 'Bibliotheca a Graeco nomen accepit, eo quod ibi recondantur libri. Nam βιβλίων librorum, θήκη repositio interpretatur'; cf. *CGL* II.328: 'ΘΗΚΗ theca' and II.126 'mandata ΕΝΤΟΛΑΙ' (ἐντολή 'injunction, command').

I prosa iv.10 **INIURIA**
Iniustitia Grece ΑΝΚΕΙΑ *Kc Ps*

Variant: ΑΝΚΗΙΑ *Ps*.

Iniustitia Grece ΑΔΙΚΕΙΑ dicitur. *Af Pk Pq Ta*

Variant: ΑΔΚΕΙΑ *Pq*.

Notes:
The gloss represents ἀδίκία 'wrongdoing, injustice' (cf. *CGL* II.218: 'ΑΔΙΚΙΑ inquitas iniuria iniustitia'). The variants in Kc and Ps may derive in part from confusion with ἀνάγκη 'force, necessity, compulsion, violence, punishment'.

I prosa iv.36 **AEDES**
Aedis est domicilium in edito positum simplex atque unius aditus. Siue ideo aedis dicitur qui in aeuum degatur, quia Grece ΕΟΝΙΟΝ uocatur. Itaque aedificare cum sit proprie aedem facere. Ponitur tamen catacresticus in omni genere constructionis. *Ec Gc Ka* (*Lh*).

Variants: ΘΟΝΙΩΝ *Ec*; ΘΩΝΙΟΝ *Gc*.

Notes:
ἀωνιον ('lasting for an aeon'); cf. Paul. Diac. *Excerpta ex libris Festi de significatione uerborum* 12.3: 'Sive ideo aedis dicitur, quod in ea aevum degatur, quod Graece aiôn vocatur. Itaque aedificare cum sit proprie aedem facere, ponitur tamen katachrêstikôs in omni genere constructionis'.

I metrum v.1 **O - ORBIS**
ΠΡΟCΦΟΝΕCΙC *gl.* subita exclamatio *Ka Lh Pp.*

Variants:
ΤΡΟCΦΟΝΕCΙC *Ka Lh*;
·i· inuocatio *Pp.*

In *Lh* the initial T is written on an erased letter which may have been Π.

Notes:
προσφωνησις 'addressing, address'; cf. Cass. *Expos. Ps.,* ps. 54: 'Quod schema dicitur prosphonesis, Latine exclamatio'.

1 metrum v.44 **NON UILIS**
ΛΥΤΟΤΕC *Ka Lh.*

This rhetorical term (Greek λιτότης) occurs with particular frequency in Servius' commentaries, as 'litotes figura'.

I prosa v.2 **QUAM**
ΑΙΤΙΟΛΟΓΙΑ *Ka* (*marginal*);
ΑΙΤΙΟΛΟΓΙΑ *gl*. causae redditio *Ka Lh* (*interlinear*).

Variant: ΑΙΟΤΟΛΟΓΙΑ *Lh.*

Notes:
For this rhetorical term, cf. Cass. *Expos. Ps.*, ps. 15: 'Quae figura dicitur aetiologia, id est causae redditio.'

Occurs also at II prosa iv.10, II prosa v.17, II prosa vii.18, III prosa x headwords, III prosa x.17, III prosa xii.2 and III prosa xii.5.

I prosa v.5 **AN**
ΕΠΟΤΗΜΑ *gl.* interrogatio *Ka Lh.*

= ΕΡΟΤΗΜΑ, as at I prosa ii.2.

I prosa v.6 **ITAQUE**
ΑΝΑΚΕΦΑΛΕΩCIC *gl.* breuis recapitulatio *Ka Lh.*

Variant: ΑΝΑΚΕΦΑΛΕΟCIC *Lh.*

Notes
ἀνακεφαλεωσις 'summing up'; cf. Cass. *Expos. Ps.,* ps. 113: 'Quae figura dicitur anacephaleosis, id est recapitulatio.'

I prosa vi.1 **PRIMUM IGITUR - INTELLEGAM**
ΠΕΥCIC *gl.* percunctatio *Ka Lh*.

Notes:
'enquiry, question'; see Cass. *Expos. Ps.*, ps. 4, 'Haec figura dicitur graece peusis, Latine autem percunctatio.' Cf. also *CGL* II.406: 'ΠΕΥCIC interrogatio.'

I prosa vi.3 **ILLA**
ΑΠΟΚΡΙCIC *gl.* apokrisis *Ka Lh.*

Variant: *gloss omitted in Lh.*

Notes:
ἀποκρισις 'decision, answer, defence'; Cass. *Expos. Ps.,* ps. 113: 'Quae figura dicitur peusis et apocrisis, Latine percunctatio atque responsio.' Cf. also *CGL* II.173: 'responsum ΑΠΟΚΡΙCΙC.'

I prosa vi.15 **RATIONALE**
definitio hominis: ΑΝΘΡΟΠΟC. ECTIN. ZOON. ΛΟΓΙΚΟΝ. ΕΝΗΤΟΝ. ΓΕΛΟΙΟΝ. *gl.* Homo est animal rationale ·i· mortale ·i· risibile *Ec Gc Ka Lh.*

Variants: ΕΝΕΙΤΟΝ *Ec Gc*; ΕΝΕΤΟΝ *Ka*.

ΑΝΘΡΩΠΩC ECTIN ΛΩΓΙΚΟΝ *gl.* homo est r *Pf.*

Notes:
Lh's ΕΝΗΤΟΝ is the closest to being correct for the third of the four defining terms, which should be ΘΝΗΤΟΝ ('mortal'); wherever the gloss originated, theta seems to have been mistaken for E. The four-fold definition of man (i.e. distinctively including 'risibile' or an equivalent such as 'risus capax') in its Latin form is attested in several grammatical sources, and then also in Mart. Cap. *De nupt.* 4.398 and Isid. *Etym.* 2.25.8, but never with Greek equivalents supplied. The ultimate source appears to be Porph. *Isa.* chapter 2 (p. 2), although Porphyry used the term 'γελαστικος' ('able to laugh'), rather than the form supplied in the gloss, 'γελοιος' which means 'ludicrous, laughable'; cf. *CGL* II.262 'ΓΕΛΟΙΟΝ ridiculum iocus'. Porphyry's term does not occur in the Greek glossaries. For the other terms, cf. *CGL* II.17: 'animal ΖΩΟΝ ΛΟΓΙΚΟΝ ΑΝΘΡΩΠΟC', and *CGL* II.130 (and 328): 'mortalis ΘΝΗΤΟC.'

I prosa vi.20 **NIHIL**
ΠΡΟΤΡΟΠΗ *gl.* exhortatio *Fd Ka Lh Mh.*

Variant: ΠΡΟΘΡ\Ο/ΠΕ *Mh.*

Notes:
Cf. Charis. *Ars gramm.* V (p. 451), 'hic hortatus ἡ προτροπή' and *CGL* II.424: 'ΠΡΟΤΡΟΠΗ hic hortatus, hortatio.'

I metrum vii.1 **NUBIBUS ATRIS**
ΟΜΟΙΩCΙC *Ka Lh.*

Variant: *gl.* similitudo *Lh.*

Cf. also I metrum 3 etc.

II prosa i.1 **POST HAEC – EXORSA EST**
ΔΙΗΓΗΜΑ *gl.* narratio *Ka Lh Pp.*

Variant: ΔΙΗΓΙΜΑ *Lh Pp.*

Notes:
διηγημα ‘tale, narrative’; cf. *CGL* II.132 (and 276): ‘narratio ΔΙΗΓΗΜΑ’ (cf. also *Glossae* p. 19, line 32: ‘ΔΙΗΓΙΜΑ ·i· narratio’).

II prosa i.2 **SI PENITUS - PERUERTIT**
ΕΚΘΕCIC *gl.* explanatio *Ka Lh Pp.*

Variant: ΕΚΘΗCIC *Lh Pp.*

Notes:
ἐκθεσις ‘exhibition, exposition, prescription (medical)’; cf. *CGL* II.290: ‘ΕΚΘΕCIC expositio enarratio explanatio.’

II prosa i.8 **RHETORICAE**
Rethorica est bene dicendi scientia ... Dicta autem rethorica Greca appellatione apo tu rethoris ·i· copia locutionis. *Ec Gc Ka Lh Mf.*

Variants: apo tu rethoris] ΑΠΟ ΤΥ ΡΕΘΟΡΕC *Ec Gc*; ΑΠΟ ΤΟΥ ΡΗΤΗΟΡΗCΙΝ *Mf.*

Notes:
The variant in *Mf*, though somewhat corrupted, is in fact closer to the source here, namely Cass. *Inst.* 2.2.1: ‘Rethorica dicitur apo tu rhetoreuin, id est copia deductae locutionis, influere.’

II prosa i.9 **TU**
ΑΝΤΙCΤΑΘΜΗCIC *gl.* recompensatio *Ka Lh Pp.*

Variants: ΑΝΘΙCΘΑΤΜΙCIC *Lh*; ΑΝΘΙCΘΑCΜΙCIC *Pp.*

Notes:
Cf. Cass. *Expos. Ps.,* ps. 125: ‘Quae figura dicitur antistathmisis, hoc est recompensatio.’

II metrum i.1 **DEXTRA**
ΟΜΟΙΩCIC *gl.* similitudo *Bb Ka Lh*.

Variant: Latin gloss omitted in *Bb.*

Cf. 1 metrum iii.

II metrum i.7 **UIRES**
ΚΥΝΟΜΕΑ *gl.* consilii commutatio *Ka Lh.*

Notes:
Mangling of κοινωνημα ‘communication’ (identified in Troncarelli 1981, p. 40); cf. Cass.

Expos. Ps., ps. 10: 'hoc schema dicitur caenonema, id est: communicatio consilii'.

II prosa iii.2 **TUM**
ANTIΘETA: *gl.* opposita *Ka Lh.*

Variant: ANTIΘHTA *Lh.*

Notes:
Cf. Isid. *Etym*. 2.21.5: 'Antitheta, quae Latine contraposita appellantur.'

II prosa iii.5 **PROXIMUS**
AYΞHCIC *gl.* argumentum ·i· laus *Ka Lh.*

Variant: AYξECIC *Lh* (which also lacks the gloss found in *Ka*)

Notes:
Eta rather than epsilon is the correct spelling (i.e. *Ka* is more accurate). It is likely that 'argumentum' is an error for 'augmentum'. Cf. Cass. *Expos. Ps.,* ps. 105: 'Quae figura dicitur auxesis, id est augmentum paulatim ad superiora conscendens. Hoc siue in laudibus, siue in uituperationibus omnino praeualidum est'. Also cf. *CGL* II.251 'AYΞHCIC auctio, augmentum'.

Also at II prosa vi.13, II prosa vii.7, and III prosa ii.12.

II metrum iii.1 **CUM POLO PHOEBUS**
OMOIΩCIC *Ka Lh.*

Variant: OMIΩCIC *gl.* similitudo *Lh.*

Cf. I metrum iii.

II metrum iii.16 **BONIS - FUGACIBUS**
EIPΩNEIA *Ka*.

Notes:
εἰρωνεία 'dissembling, mock-modesty'; occurs at III prosa v.1 with the Latin gloss 'irrisio' (cf. Cass. *Expos. Ps.*, ps. 21, 'quae Graece dicitur ironia, Latine irrisio'), and also at II prosa v.35. Compare *CGL* II.98 and 286: 'cauillatio EIPΩNIA'.

II prosa iv.5 **PRETIOSISSIMUM**
EΠIΔEIKTIKON *gl.* laudatorium *Fd Ka Lh Vd.*

Variants: EΠIΔIKTIKON *Fd Lh*; EΠYDIKΘIKΩN *Vd*.

Notes:
On the term 'epideictic', cf. Fortunat. *Ars rhet.* 1.1 (p. 81) 'Quod est demonstrativum genus?

cum aliquid demonstramus, in quo est laus et vituperatio. Hoc Graeci quid vocant? ἐπιδεικτικόν vel ἐγκωμιστικόν', repeated as an interpolation to one recension of Cass. *Inst.* II.3 (cf. Troncarelli 1981, p. 41). Compare also Quintilian, *Inst.* 3.7.28 where epideictic is listed as one of the three Aristotelian genera of speech topics. Two cognate nouns and a verb occur in *CGL*, but not this adjectival form.

II prosa iv.5 **SYMMACHUS SOCER**
Compugnator dicitur. Nam sin dicitur con, machia ·i· pugna, unde ; Ψichomachia pugna animae dicitur. *Ta.*
Compugnator. Nam sin dicitur con, machia ·i· pugna, unde sichomachia animae pugna dicitur. …*Ec Gc Ka Lh.*

Variants: ΨΧΟΜΑΧΙΑ *Ec*; ΨΧΟΜΑΧΙΑ *gl.* psi- *Gc*; Ψichomachia *Lh*.

Notes:
Cf. Ioh. Scot. Eriug. *Gloss. Prud.* 'Psychomachia id est animae pugna' (p. 58); and *CGL* II.481: 'ΨΥΧΟΜΑΧΙΑ iurgium'.

II prosa iv.9 **QUARE**
ΠΡΟΤΡΟΠΗ *gl.* exhortatio *Ka Lh Vd.*

Variant: ΠΡΟΤΡΟΠΕ *Lh.*

Cf. I prosa vi.20

II prosa iv.10 **ET HAEREANT**
ΠΡΟCΕΥΧΗ *gl.* oratio *Ka Ld Lh Vd.*

Variants: ΠΡΟCΕΥΧΙ *Ld*; ΠΡΟCΗΥΧΗ *Vd.*

Notes:
This term, meaning 'prayer', is cited on a number of occasions as the equivalent of Latin 'oratio'; cf. for example Aug. *Ep.* 149 (p. 360) 'προσευχάς enim orationes dici a graecis notissimum est'. Cf. *CGL* II.136 'obsecratio ΠΡΟCΕΥΧΗ' and 421 'ΠΡΟCΕΥΧΗ obsecratio, oratio'.

II prosa iv.10 **QUANTUM ORNAMENTIS**
ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh Vd.*

Variants: ΑΙΟΤΟΛΟΓΙΑ *Lh*; ΤΟΛωΓΙΑ *Vd*.

Cf. I prosa v.2 above.

II prosa iv.22 **CONFUNDIT**
ΒΡΑΧΥΛΟΓΙΑ *gl.* breuis locutio *Ka Lh.*

Variant: ΒΡΑΧΙΛΟΓΙΑ *Lh.*

Notes:
Cf. Cass. *Expos. Ps.,* ps. 49 (and also ps. 86): 'Haec figura dicitur brachylogia, id est breuis locutio'. The gloss belongs properly with II prosa iv.23 **OSTENDAM BREVITER**.

II prosa iv.23 **IGITUR - FUERIS**
CYΛΛOΓICMOC *gl.* Copiosa conclusio *Ka Lh.*
Syllogismos dicitur conclusio CIΛOΓICMOC. *Ta.*

Variant: CIΛΛOΓICMOC *Lh*.

Notes:
No exact equivalent to this translation of the Greek term has come to light, but cf. Isid. *Etym.* 2.9.1 'Syllogismus igitur est propositionis et adsumptionis confirmationisque extrema conclusio'.

II prosa v **HEADNOTES**
KATEξOXHN *gl.* separatio uel diuisio *Ka Lh Vd.*
ΦICMA *gl.* quaesitum *Ka Lh Vd.*

Variants:
KATOξOXEN *Lh*; KΛEOξOXEH *Vd*;
ΦYCMA *Vd*.

Notes:
For the first of these forms, *Ka* preserves the most accurate orthography, but the Latin gloss 'separatio, diuisio' is somewhat misleading since κατ' ἐξοχήν is a well-attested Greek idiom meaning 'par excellence' (lit. 'by pre-eminence'). ΦICMA must be an error for ΠYCMA 'question', cf. Mart. Cap. *De nupt.* 5.524 'ΠYCMA est quaesitum, quae figura a superiore eo differt, quod interrogato una voce tantum responderi potest, quaesito autem nisi pluribus responderi non potest' (that is, 'ἐρωτημα / interrogatio' can only be answered with yes or no, whereas 'πυσμα / quaesitum' requires a more specific explanatory answer). Hence this Greek gloss as a whole, KATEξOXHN ΠYCMA would mean 'a question par excellence'. There is no parallel for the interpretation 'separatio, diuisio' for κατ' ἐξοχήν, though cf. an additional gloss in one recension of Pseud. Sch. Hor. 'catexoche figura discretiua' (on Hor. *Carm.* I.29.15).

II prosa v.4 **ATQUI**
ANTIΘETA *Pp*

Cf. II prosa iii.2 (and II prosa v.26 below)

II prosa v.8 **AN GEMMARUM - TRAHIT**
CXETΛIACMOC AΛEΓEOY *Lh.*

Notes:
Although placed here in *Lh*, this is the Greek equivalent of the Latin 'interiectio dolentis'

attested in other manuscripts as a gloss on II prosa v.7 **O IGITUR** (cf. also II metrum vi.16). For the first term, compare Charis. *Ars gramm.* V (p. 470) 'interiectio σχετλιασμος', and *CGL* II.90 (and 450) 'interiectio CXETΛIACMOC.' ΑΛΕΓΕΟΥ may be seeking to represent the genitive (properly ἄλγεος) of the noun ἄλγος 'pain, grief' (cf. Troncarelli 1981, p. 41, suggesting that the second word is the corresponding adjective ἄλγεινος).

II prosa v.9 **COMPAGE**
Homo Grece MICROKOCMOC *Af Lc Mj Ta* (transliterated in all other mss)

Variants: MΓKROKOCMΓC *Mj*; MIKRΩKΩCMUC *Af*; MIKRΩKΩCMΩC *Lc.*

Notes:
Cf. Isid. *De nat. rer.* 9.2.7 'Quia enim homo microcosmus hoc est minor mundus esse dicitur' (and quoted Beda, *De temp. rat.* 35.21 and 66.2).

II prosa v.12 **NUM TE - ATTINGIT**
EξETACIC AITIA *gl.* interrogatio causae *Fd Ka Lc Lh.*

Variants:
ECTACIC *Fd*; EξECTACIC *Lc Lh*;
AΓIA *Fd*; TIA *Lc*.

Notes:
ἐξετασις 'close examination, scrutiny' (cf. *CGL* II.90: 'interrogatio EξETACIC') and αἰτία, 'cause, reason' (cf. *CGL* II.98: 'causa AITIA'); αἰτία should correctly have the ending -ας for the genitive.

II prosa v.16 **PAUCIS – CONTENTA EST**
AKPIBHC ΛOΓOC *gl.* certa ratio *Ka Lh Pp.*

Variants:
AKPIBIC *Lh Pp*;
ΛOΓΩO *Lh*.

Notes:
ἀκρῐβής 'exact, accurate' (adj., with the correct masc. sing. ending in *Ka*) and λογος 'word' 'reason' etc.; cf. *CGL* II.99: 'certus AKPIBHS' and II.169 'ratio ΛOΓOC'. The pairing does not seem to be attested elsewhere, but compare the term 'ἀκριβολογία', defined by Aristotle, in his *Rhetorica* 1.5 (1361b 34), as precision in speech.

II prosa v.17 **IAM - UARIIS**
ΑΛΛΟΝ ΜΕΘΟΔΟC *gl.* aliud argumentum *Ka Lh.*

Variant: ΜΕΤΟΔOC *Lh.*

Notes:
Perhaps meaning 'another mode of enquiry'; μεθοδος is a feminine noun, so the adjective

ought to be ΑΛΛΑ, but cf. *CGL* II.366: 'ΜΕΘΟΔΟC hoc methodus', which also accepts the noun as neuter.

II prosa v.18 **AN**
ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh.*

Variant: ΑΙΤΟΛΟΓΙΑ *Lh*.

Cf. I prosa v.2 above.

II prosa v.19 **EX QUIBUS - MONSTRATUR**
ΜΕΘΟΔΟC ΡΟΜΑΛΛΙΟΝ *gl.* argumentum robustum *Ka Lh.*

Variant: ΜΕΤΟΔΟC *Lh*.

Notes:
Lit. 'strong method' (ῥωμαλέος, adj., 'strong, robust'; cf. *CGL* II.175: 'robustum ΡΩΜΑΛΛΙΟΝ' and 429: 'ΡΩΜΑΛΛΙΟC robustus ualidus'). The adjectival ending assumes that the noun is neuter, rather than feminine. This rhetorical/philosophical term does not seem to be otherwise attested. Also at III prosa iii.5, III prosa x.3.

II prosa v.26 **NEC INTELLIGITIS**
ΑΝΤΙΘΕΤΑ *gl.* opposita *Ka Lh.*

Variant: ΑΝΤΙΤΗΤΑ *Lh.*

Cf. II prosa iii.2 and II prosa v.4

II prosas v.32 **EGO**
CΥΛΛΟΓΙCΜΟC *gl.* conclusio *Ka Lh.*

Variant: CΥΛΛΩΓΙCΜVS *Lh.*

Cf. II prosa iv.23

II prosa v.35 **O PRAECLARA**
ΕΡΟΝΙΑ *Mb.*
ΕΙΡΩΝΕΙΑ *gl.* Exclamatio per ironiam *Ka.*
ΥΡΟΝΙΚΟC *Ct*

Cf. II metrum iii.16. *Ct* attempts to turn back into Greek the gloss 'yronicos', found frequently in the Boethius scholia and beyond, and reflecting the adverb εἰρωνικως, 'mockingly' (cf. the same form in *Pf* at II prosa viii.7)

II prosa vi.2 **ABSTULERANT**
ΥΠΟΔΕΙΓΜΑ Η ΠΑΡΑΔΕΙΓΜΑ *gl.* exemplabile aut similiter *Ka Lh.*

Variants:
ΥΠΟΔ\Ε/ΙΓΜΑ *Ka*; ΥΠΟΔΙΓΜΑ *Lh*;
ΠΑΡΑΔΙΓΜΑ *Lh.*

Notes:
ὑποδειγμα 'example, instance' and παράδειγμα 'pattern, model, precedent'; cf. *CGL* II.64: 'exemplum ΥΠΟΔΙΓΜΑ' and 468: 'ΥΠΟΔΕΙΓΜΑ exemplum exemplar'. On 'paradigma' cf. Isid. *Etym.* I.37.34 'Paradigma uero est exemplum dicti uel facti alicuius aut ex simili aut ex dissimili genere'. Cf. also Sed. Scott. *Don. art. mai.* 3 (p. 374): 'paradigma exemplum ex quo ΠΑΡΑΔΕΙΓΜΑΤΙΚΟΝ exemplabile deriuatur'.

II prosa vi.10 **BUSIRIDEM**
ΜΥΘΟC *gl.* fabula *Ka Lh.*

Variant: ΜΙΘΟC *Lh.*

Notes:
Referring to the story of Busiris; cf. *CGL* II.69 (and 378): 'fabula ΜΥΘΟC', and Ioh. Scot. Eriug. *Annot. in Mart.* 30 (p. 74), 'mithos: fabula'.

II prosa vi.13 **PROUENIRENT**
ΑΥΚξΕCIC *gl.* cumulatio *Ka Lh.*

Variant: ΑΙΚξΕCIC *Lh.*

Notes: cf. II prosa iii.5

II prosa vi.13 **IUNGANTUR**
ΑΔΙΝΑΤΟ *gl.* impossibile *Ka Lh.*

Notes:
For ἀδυνατο 'unable, impossible'; cf. *CGL* II.85 'Inpossibile ΑΔΥΝΑΤΟΝ; inpossibili ΑΔΥΝΑΤΩ'.

II prosa vi.16 **PUTO**
ΥΠΟΔΕΙΓΜΑ *gl.* exemplabile *Ka Lh Mh Pp Pt.*

Variants:
ΑΠΟΔΙΓΜΑ *Lh*; ΥΠΟDΗΙΓΜΛ *Mh*; ΥΠΟΔΙΓΜΑ *Pp*; ΝΟΔΙGΜΑ (?) *Pt*;
gl. exemplum *Pp Pt.*

Cf. II prosa vi.2

II prosa vi.17 **DEPELLIT**
ΦΥCΙΚΑ *gl.* ·i· natura *Ka Lh.*

Variant: ΠΗCΙΧΑ *gl.* naturalis *Lh*.

Notes:
Cf. *CGL* II.474: 'ΦΥCIKOC naturalis'.

II prosa vi.19 **CUR ITA PROUENIT**
ETIOΛOΓIA *gl.* causae redditio *Ka Lh Mh.*

Variant: EΘOΛOΓIA *Lh.*

Cf. I prosa v.2 above.

II prosa vi.20 **POSTREMO**
EΠIΛOΓOC *gl.* extrema peroratio *Ka Lh Mh.*

Notes:
Cf. *CGL* II.147 (and 309): 'peroratio EΠIΛOΓOC', and also *Glossae* p. 329, line 2.

II metrum vi.11 **SEPTEM... TRIONES**
ΘEMECIC *gl.* unius uerbi sectio *Ka Mh*.

Notes:
Also occurs in transliterated form in several manuscripts. Cf. Donat. *Ars mai.* IV.6 'themesis est unius compositi aut simplicis uerbi sectio una dictione aut pluribus interiectis ut septem subiecta trioni'.

II metrum vi.16 **HEU**
CXETΛIACMOC AΛΓIOY *gl.* interiectio dolentis *Ka Lh.*

Cf. II prosa v.7 above.

II prosa vii.3 **QUAE QUAM - CONSIDERA**
ΠAPAΔIΓMA *gl.* exemplabile *Ka Lh Mh Pp Vd.*

Cf. II prosa vi.2

CYNKPICIS *gl.* comparatio *Ka Lh Mh Pp Vd.*

Variants: CINKPICIS *Lh Pp*; CINKPYCIS *Vd.*

Notes:
Cf. Cass. *Expos. Ps.*, ps. 19: 'Quae figura graece dicitur syncrisis, Latine comparatio.' And also *CGL* II.110 (and 440): 'conparatio CYΓKPICIC'.

II prosa vii.3 **EXILIS**
EξIΓIΛΩ Grece ·i· exigua gloria *Ka*;
Ideo penultima producit quia uenit a Greco LYΓIOC. *Pt.*

Notes:
Ka's gloss is not explicitly linked to a lemma. Taking Γ as an error for Τ then this may be the word ἐξίτηλος 'fading, losing power, extinct, obsolete.' If this were to be taken as glossing 'exilis', then cf. Prisc. *Inst.* 4: 'exilis etiam a Graeco ΕΞΙΤΗΛΟC factum.' The gloss in *Pt* perhaps refers to the fact that the first -i- in exilis is long, but it is not clear why the Greek λυγαῖος (adj., 'shadowy, gloomy'), if that is what is intended, should be relevant (no source has come to light for this gloss).

II prosa vii.7 **ADDE**
AΥξHCIC *gl.* augmentatio *Ka Lh Mh.*

Variant: AΥξECIC *Lh.*

Cf. II prosa iii.5.

II prosa vii.9 **UIDESNE**
ΦICMA *gl.* quaesitum *Ka Lh Mh Pp.*

Variants:
Gloss omitted *Mh*; *gl.* questio *Pp.*

Cf. II prosa v headnote.

II prosa vii.9 **AN UBI ROMANI**
ΥΠΟΔΕΙΓΜΑ *gl.* exemplabile *Ka Lh Mh.*

Variants: ΥΠΟΔΕICMA *Mh*; ΥΠΟΔΙΓΜΑ *Lh.*

Cf. II prosa vi.2 above.

II prosa vii.12 **ERIT - COARTABITUR**
ΕΙΡΩΝΕΙΑ *Ka Mh.*

Cf. II metrum iii.16 above.

II prosa vii.18 **ITA FIT**
ΑΙΤΙΟΛΟΓΙΑ *gl.* causae redditio *Ka Lh Mh Vd.*

Variant: ΑΙΘΟΛΟΓΙΑ *Lh Vd.*

Cf. I prosa v.2.

II prosa vii.21 **DE HIS ENIM SERMO EST**
ΠΑΡΕΝΘΕCIC *gl.* interpositio *Ka Lh Mh.*

Variant: ΠΑΡΗΝΘΕCIC *Lh*.

Notes:
παρένθεσις, cf. Diomedes, *Ars Gramm.* 2 (and cited in several places thereafter): 'parenthesis est interposita ratiocinatio', though a more precise match occurs in Pomp. *Comm. Don.* (p. 309), 'parenthesis est interpositio diuisae sententiae'); cf. *CGL* II.398: 'ΠΑΡΕΝΘΕCIC interuentus intercessio interpositio.'

II prosa viii.4 **MENDACIUM**
Halapanta significat omnia mentientem ab eo quod habet omnia. ΑΛΙΝ enim Greci ΤΙΦΑΛΥΝ ·i· fallentem appellant. *Ka Lh.*

Notes:
Paul. Diac. *Epit.* 'Halapanta significat omnia mentientem, ab eo, quod halet omnia. ΗΑΛΗΝ enim Graeci ΤΗΝ ΠΛΑΝΗΝ, id est fallentem, appellant.'

II metrum viii.6 **AUREO**
ΠΗΡΙΦΡ(Α)CIC *Pf*

Notes:
Perhaps for περιίφρασις, 'circumlocution.'

III prosa ii **HEADNOTES**
ΔΗΓΗΜΑ ΔΙΚΗC narratio causae. *Ka Lh Mh Pf.*

Variants:
ΔΗΓΙΜΑ *Lh Pf*; ΔΗΓ\Η/ΜΑ *Mh*
ΔΗΚΗC *Lh Pf.*

Notes:
διηγημα 'tale, narrative' and δίκη 'lawsuit, cause, judgement' (here in the genitive case). For *diegema* see II prosa i above; for the second term, cf. *CGL* II.98 (and 277): 'causa DIKH.' The phrase as a whole does not otherwise seem to be attested in other sources.

III prosa ii.5 **QUORUM - NITUNTUR**
ΔΙΕΡΕCIC diuisio *Pp*

Notes:
Cf. Isid. *Etym.* 1.35.4: 'diaeresis discissio syllabae in duas.'

III prosa ii.12 **HABES - HUMANAE**
ΑΥΟξΕCIC augmentio *Pp*.

Cf. II prosa iii.5

III metrum ii.1 **QUANTAS - HABENAS**
ΟΜΟΙΩCIC similitudo *Ka Lh.*

Cf. I metrum iii.

III prosa iii.1 **HEADNOTES**
ΚΥΠΤΟC ΜΕΘΟΔΟC *gl.* latens argumentum *Ka Lh Mh Pf Pp Vf.*

Variants:
ΚΥΠΘΟC *Pf*; ΝΑΥΠΤΟC *Pp*;
ΜΕΤΟΔΟC *Ka Lh Vf*; ΜΙΤΤΟΛΟC *Pp.*

Notes:
An error for ΚΡΥΠΤΟC 'hidden' (cf. *CGL* II.355: 'ΚΡΥΠΤΟC occultus'). The rhetorical term 'latens argumentum' is used once in Donat. *Comm. Terrent. Andr.* 1.62.1 (p. 61).

III prosa iii **HEADNOTES**
ΥΠΑΛΑΓΗ *Pf.*

Perhaps for hypallage.

III prosa iii.5 **PRIMUM - ANXIETAS**
ΜΕΘΟΔΟΣ ΡΟΜΑΛΛΙΟΝ *gl.* argumentum robustum *Ka Lh Mh Pf Pp.*

Variants:
ΜΗΘΟΔΟC *Pf*;
ΡΩΜΑΛΛΥΟΝ *Pf.*

Cf. II prosa v.19 above. Also at III prosa x.3.

III prosa iv.1 **SED - REDDUNT**
ΕΙΡΩΝΕΙΑ *gl.* irrisio *Ka.*

Cf. II metrum iii.16 above.

III prosa iv.7 **UIRTUTI**
Virtutem ponit pro sapientia. Nam artes liberales ab ea secundum graecos nomen sumpserunt ΑΠΟ ΤΕC ΑΡΕΘΕS ·i· a uirtute. *Af Ap Lc St Va* (the gloss occurs in several other mss, but always with the Greek transliterated).

Variants:
ΑΠΩ *Ap St*;
ΘΗC *Ap Lc*; ΤΟ *St*; ΤΙC *Af*;
ΑΡΗΘΙS *Af*; ΑΡΗΘΗC *Ap*; ΑΡΗΘ\Ε/C *Lc*; ARETIS *St.*

Notes:
Correctly, ΑΠΟ ΤΗS ARETHS ('from [the word] goodness'); cf. Cass., *Inst.* Praef. 4, 'ars vero dicta est, quod nos suis regulis artet atque constringat: alii dicunt a Graecis hoc tractum esse vocabulum, apo tes aretes, id est a virtute.'

III prosa v.1 **AN UERO - FAMILIARITAS**
CΙΛΗΜΠCΙC *Pf.*

Notes:
For σύλλεψις, though this figure of speech is indeed widely referred to in Latin texts as 'syllempsis.'

III prosa v.1 **QUANDO - PERDURAT**
ΕΙΡΩΝΕΙΑ *gl.* irrisio *Ka Mh.*

Cf. II metrum iii.16.

III prosa v.3 **AUCTOR**
Auctor quando AIΘHNTHN, hoc est auctoritatem, significat, commune, quando AYZHTHN aliter augmentum significat, masculinum, et facit femininum auctrix. *Mf*;
Auctor quando AYΘENTHN·i· auctoritatem significat, communis generis est. Quando uero AYZHTHN ·i· augmentum significat, masculini generis est. *Lh.*

Variants:
These terms are αὔθεντης ('perpetrator, doer') and αὔξητης ('increaser'), drawn from Prisc. *Inst*. book 5, 'auctor, quando AYΘENTHN significat, commune est, quando AYξHTHN, auctrix facit femininum'; cf. also *CGL* II.26: 'auctor AYΘENTHC.'

III prosa viii.5 **GLORIAM**
Gloria a Greco uocabulo dicitur. Hanc illi ΚΕΥΛΟC uocant. *Ec Gc Ka Lh.*

Variants:
ΚΕΙΛΟC *Ka*; keilas *Lh*;
uocant] dicunt *Ka.*

Notes:
Perhaps an error for ΚΥΔΟC 'glory, renown' (through confusion between Λ and Δ).

III metrum viii.3 **AURUM**
Aurum quod praecipue custoditur. Grece enim AYPΩN custodire dicitur, unde et thesaurum. *Ec Gc Ka Lh.*

Variants: erion *gl.* eripiens *Ka*; orion *Lh.*

Notes:
Paul. Diac. *Epit.* (Lindsay 1913, p 8), 'Aurum dictum, quia praecipue custoditur. Graece enim ΩPEIN custodire dicitur; unde et thesaurum.'

III prosa ix.32 **TIMAEO**
Time dicitur anima ΑΠΟ ΤΟΥ ΤΗΜΟΥ hinc et timiama dicitur. *Lh.*

Notes:

It has not been possible to identify a source for this attempted explanation for the name *Timaeus* (literally 'highly prized, honoured', from τῑμή, 'worship, honour'), one of the interlocutors of Plato's dialogue known by that title. There is no warrant for interpreting τῑμή as meaning 'soul', and even less for a connection between that, or indeed Timaeus, and θῡμιᾱμα ('incense'), as suggested in this gloss. ΑΠΟ ΤΟΥ ΤΗΜΟΥ (literally 'from [the word] ΤΗΜΟΣ' with the noun and definite article in the genitive case) assumes a non-existent Greek noun ΤΗΜΟΣ.

III metrum ix **HEADNOTE**
ΘΕΟC ΚΥΡΙΟC (*gl*. deus dominus) sicut cogitasti ita perfecisti, formaliter cuncta patrando, mortali non ex artificio, qui suis commentis aliquod faciendo opus excogitat. *Ka*

Notes:
Lh shares the rest of this gloss but leaves off the Greek at the start (which is simply a standard invocation of the Almighty, in frequent use, for example, in the Greek of the Septuagint, notably in the Psalms).

III metrum ix.7 **AB EXEMPLO**
Plato per altam sapientiam quandam ΑΓΙΕ ΞΟΞΟΝΤΑC ·i· sanctae trinitatis similitudinem repertam habuit. *Eb Ec Ec2 Gc Ka Lh* (only *Ka* and *Lh* have the Greek).

Variant:
ΑΓΙΕ ΞΟΞΟΝΤΑC] *om. Eb Ec Ec2 Gc*; ΑΓΙΟC ΞΟΝΤΑC *Lh.*

Notes:
No exact match for this Greek form has come to light, and it is not obvious what phrase is intended. The spelling of *Ka* has been preferred in light of the fact that where it and *Lh* have the same Greek gloss, *Ka* often seems to preserve an accurate form. Judging from context, this phrase has at least the appearance of being an attempted equivalent for 'sanctae trinitatis' (more commonly ἁγία τριάς). One possibility, allowing for letter-confusion between Ξ (usually written in manuscripts of this period in the uncial form ξ) and Z/ζ or sigma, would be to interpret this form as deriving from the verb σῴζω ('save'), for which the present participle ('saving') would have the stem σώζοντ- .

III metrum ix.10 **ELEMENTA**
Vnde et Grece CTOIXIA dicuntur quae Latine elementa dicimus quod sibi conueniant et concinant. *Pg.*

Notes:
This is the plural of the noun στοιχεῖον, 'element', part of a much longer gloss which quotes almost verbatim from Ambr. *Exam.*, 3.4.18, 'Vnde et graece στοιχεια dicuntur quae Latine elementa dicimus, quod sibi conueniant et concinant.' (Cf. also *CGL* II.59 and 438; and *Glossae* p. 8 line 7).

III prosa x **HEADNOTES**
ΑΙΤΙΟΛΟΓΙΑ *Ka Lh Pf Pp.*

Variants:
ΑΙΘΟΛΟΓΙΑ *Pf*; ΑΙΤΟΛΟΓΙΑ *Lh Pp*;
gl. causae redditio *Ka.*

As I prosa v.2 above.

III prosa x.3 **OMNE - IMPERFECTUM**
ΜΕΘΟΔΟC ΡΟΜΑΛΛΙΟΝ *Ka Lh Pf.*

Variants:
ΡΩΜΑΛΛΥΟΝ *Pf*;
gl. argumentum robustum *Ka.*

Cf. II prosa v.19 above

III prosa x.6 **FIRMISSIME**
ΛΟΓΙΟΝ *gl*. responsio *Ka Lh Pf Pp Pt*.

Variant: ΛΩΓΥΩΝ *Pf.*

Notes:
'oracle, divine utterance' (e.g. Psalm 11(12):6 in the Septuagint); cf. *CGL* II.362: 'ΛΟΓΙΟΝ eloquium.'

III prosa x.9 **NAM**
ΕΠΙΔΕΙΚΤΙΚΟΝ *Ka Lh Pf.*

Variants:
ΕΠΙΔΙΚΤΙΚΟΝ *Lh*;
ΕΠΥΔΙΚΤΙΚΟΝ *Pf*;
gl. laudabile *Ka*.

Cf. II prosa iv.5.

III prosa x.10 **SED PERFECTUM ... CONSTITUIMUS**
ΟΡΟC *Ka Lh Pf.*

Variants:
ΟΡΩC *Lh*;
gl. finis *Ka*.

Notes:
ὅρος 'boundary, standard, measure, term'; in Logic it denotes a definition, term or premise; cf. *CGL* II.72: 'finis OPOC.'

III prosa x.10 **SED PERFECTUM ... CONSTITUIMUS**
emthimaticus syllogismus *Ec Gc Lh Ka Pp Pt.*

Variants:
entimiematicus *Pp*;
gl. mentis conceptio *Ka*.

Notes:
ἐνθυμηματικος 'determined', from ἐνθυμημα 'reasoning, argument, logical syllogism'; cf. Cass. *Expos. Ps.,* ps. 20 (also *Inst.* II.ii.12): 'Enthymema, quod Latine interpretatur mentis conceptio, syllogismus est constans ex una propositione et conclusione, quem dialectici dicunt rhetoricum syllogismum.'

III prosa x.17 **SED – CONCESSUM EST**
ΑΙΤΙΟΛΟΓΙΑ *gl*. causae redditio *Ka Lh Pf.*

Variants: ΑΙΤΟΛΟΓΙΑ *Lh*; ΛΙΘΟΛΟΓΙΑ *Pf.*

As I prosa v.2 above.

III prosa x.17 **ITA EST**
ΛΟΓΙΟΝ *gl*. responsio. *Ka Lh Pf.*

Variant: ΛΩΓΙΟΝ *Pf.*

As III prosa x.7 above.

III prosa x.22 **COROLLARIUM**
Corollarium Grece ΕΠΙCΤΕΦΑΝΟΜΑ, quod super coronam fit ·i· ornatus qui supereminet in corona. *Ec Fd Gc Ka Lh Pp Pt.*

Variants: ΕΠΙCΤΕΦΑΝΕΜΑ *Ka Lh.*

Notes:
Cf. *CGL* II.311: 'ΕΠΙCΤΕΦΑΝῼΜΑ coronarium' (a term seemingly not attested outside the Cyrillus glossary).

III prosa xii.1 **TUM - ASSENTIOR**
ΕΞΩΜΩΛΩΓΗCΙC ·i· confessio *Ka Lh Pt.*

Variant: ΕξΟΜΟΛΩΓΙCΙC *Lh.*

As at I prosa iv.1.

III prosa xii.2 **TUM ILLA**
ΑΙΤΙΟΛΟΓΙΑ *Ka Lh Pf.*

Variants: ΑΙΘΗ\mo/ΛΟΓΙΑ *Ka*; ΑΙΘΗΛΟΓΙΑ *Lh*; ΑΙΘΟΛΟΓΙΑ *Pf.*

Notes:

Though the corrected form in *Ka* may have been intended to be ἐτυμολογία ‘etymology’, it is more likely that this again ‘aetiologia’ (as at I prosa v.2).

III prosa xii.4 **MUNDUM - REGI**
AξIΩMA *gl.* postulatio *Ka Ld Lh Mh Pf Pt.*

Variants: AξIΩNA *Lh*; AZIΩMA *Ld*; AZIONA *Pf.*

Notes:
αζιωμα ‘decree, demonstration, principle’, perhaps here referring to the principle of divine rule. Cf. *CGL* II.232: ‘AξIΩMA dignitatio, stipendium’ but also ‘AξIΩCIC petitio postulatio.’

III prosa xii.4 **NE NUNC- PUTABO**
AΠOKPICIC *Ka Lh Pf.*

Variant: AΠΩKPICIC *Ka.*

Notes:
ἀποκρισις ‘decision, answer, defence’, cf. Cass. *Expos. Ps.,* ps. 48: ‘Quae figura dicitur peusis et apocrisis, quando interrogatione praemissa, responsio apta subsequitur’, and *CGL* II.173 (and 238): ‘responsum AΠΩKPICIC.’

III prosa xii.5 **MUNDUS - CONUENISSET**
BPAXEIA AITIΩΛΩΓIA *gl.* breuis redditio causae *Ka Lh Mh Pf.*

Variants:
BP\A/XHIA *Mh*;
BPAXHNA ΛOΓIA *Lh*;
BRAXE ANAΛΩΓIA *Pf.*

Notes:
The term βραχυλογία (‘brevity in speech’), occurs elsewhere (II prosa iv.23), but the present phrase is more likely to be what the Latin gloss says it is, namely βραχεια ‘brief, short’ (cf. *CGL* II.259: ‘BPAXEIA brevis’) and ‘aetiologia’, already used several times (e.g. I prosa v.2).

III prosa xii.7 **NON TAM - DISPONERET**
ΦYCIKH ANAΛOΓIA *gl.* naturalis causae redditio *Ka Lh Pf.*

Variants:
ΦICCIKH *Lh*; ΦYCCIKA *Pf*;
ANAΛΩΓIA *Ka*.

Notes:
φυσική ἀναλογία ‘natural analogy, analogy from nature’; cf. II prosa vi.17 above.

III prosa xii.8 **USITATO - NOMINO**
ΦΥCΙΚΗ ΩΝΩΜΑCΙΑ *gl.* naturalis denominatio *Ka Mh*;
ΦΙCΙC ΟΝΟΜΑΘΙC *Fd Lh Pf Pt*.

Variants:
ΦΥCΙΚΕ *Mh*;
ΟΝΩΜΑΤΙC *Lh*;
gl. positio nominis *Fd Pt*.

Notes:
As it stands in *Ka* and *Mh*, this means 'the natural naming'; for ὀνομασία 'naming, expression', cf. Sed. Scott. *Don. art. mai.*, 3 (p. 360): 'paranomasia παρά de ὀνομασία nominatio unde ὀνομάζω Grece nomino interpretatur', and *CGL* II.135 (and 384): 'nuncupatio ONOMACIA.' The other version would approximate to φυσις ὄνοματος ('of the name of nature'?), though the Latin gloss in *Fd* and *Pt* suggests that the first word was interpreted as θέσις 'placing, position.'

III prosa xii.37 **πάντοθεν - ὄγκω**
Η CΥ ΠΑΝΤΑ ΑΠΟ ΚΥΚΛΟΙΝ ΠΡΟCΑΤΕΙC ΠΡΟΜΡΕCΕΙ ΕΚΟΥCΙΩΩC ΠΛΕΤΟΝ *gl.* aut tu omnia circulo adducis uacat uacat multitudinem. *Ka Lh*.

Variants:
ΕΚΟΥCΙΟΩC *Lh*;
ΠΛΕΤΟΝ ΩΓΚΩΝ] *Ka*;
uacat uacat] *om. Lh*;
multitudinem] multitudine sponte *Ka*.

Notes:
Seemingly an attempt to translate the flawed Latin gloss for Parmenides' Greek back into Greek again, as follows (not all the forms are readily resolvable into intelligible Greek):

ἤ 'or'; σύ 'you'; παντα 'all' (neuter pl.); ἀπό κυκλιων 'from circling things' (genitive plural of the adjective; or perhaps, given that the Latin is 'circulo' this is a mistake for the genitive singular of κυκλος, which would be κυκλου); προσάγεις 'introduce, move on' (where majuscule Γ has been misread as Τ); προαίρεσει ἐκουσίως ('by choice' and 'freely, voluntarily', two equivalents of the Latin 'sponte' offered in this same order in the Pseudo-Philoxenus glossary, *CGL* II.187; here ΠΡΟΜ- reflects a mis-reading of ΠΡΟΑΙ-); πληθον 'mass, multitude' (in accusative singular; cf. *CGL* II.409 'ΠΛΗΘΟC multitudo'). *Ka* accidentally also repeats a mangled form of the last word of the original Parmenides ὄγκῳ ('substance, mass', in the dative case), as ΩΓΚΩΝ, glossing it as 'sponte'. The gloss 'uacat' means 'it is lacking', i.e. there is no translation for those Greek forms in the exemplar or source (and the Greek words so denoted in *Ka* lack any gloss in *Lh*). Roughly then, the new Greek could be translated as 'or you move everything from the circling things; you voluntarily freely move on the multitude.'

III metrum 12 **HEADNOTES**
ΟΜΟΙΩCΙC ΠΕΡΙ ΟΡΦΕΟΥ ΚΙΤΗΑΡΙCΤΑ *gl.* similitudo de Orpheo citharista *Ka Lh*.

Variants:
OMIΩCIC *Lh*;
OPFHY *Lh*;
KITHAPICTAI *Lh*.

Notes:
'simile concerning Orpheus the kitharist' (cf. *CGL* II.349: 'KIΘAPICTHC fidicen'). For *homoiosis*, cf. I metrum 3 etc. The preposition περι takes the genitive case when it means 'concerning' and the ending for Orpheus provided here assumes that he is Ορφεος rather than the correct Ορφεύς (genitive Ορφέως).

III metrum xii.8 **SILUAS**
Silua dicitur quasi xilua, Nam Grece ΞIΛON lignum dicitur. *Ec Gc Ka Lh.*

Variants: XIΛON *Ka Lh*.

Notes:
Quoting Isid. *Etym.* 17.6.5, 'Silua dicta quasi xylua, quod ibi ligna caedantur; nam Graeci ΞYΛON lignum dicunt.'

III metrum xii.9 **AMNES**
Amnis proprie a circumnando dicitur, quoniam ex Greca praepositione dictum est, quia AMΦI significat circum, et nare est fluere. *Ec Gc Ka Lh.*

Notes:
A near verbatim match with Paul. Diac. *Epit.* 15.24 'Amnis proprie dicitur a circumnando, quoniam am ex Graeca praepositione sumptum, quae est ἀμφί, significat circum, et nare fluere.'

III metrum xii.17 **DOMINUM**
Orpheus OPEAΦONH Grece optima uox sonat latialiter, EYPIΔIKE autem profunda deiudicatio, APICTEIC uero, APICTON Grece optimum dicunt Latini. *Ap Ck.*

Notes:
Part of a much longer gloss on Orpheus. This section draws closely on Fulg. *Myth.* III.10 ('Orpheus dicitur oreafone, id est optima uox, Euridice uero profunda diiudicatio. ... Sed haec quantum ab optimis amatur sicut ab Aristeo - ariston enim Grece optimum dicitur…').

IV prosa ii.35 **nam uti**
OMOIΩCIC *Ka*.

As above at I metrum 3 and often thereafter.

IV prosa iii.17 **LUPI**
Lupus Greca deriuatione in nostram linguam transfertur. Lupus enim illi litos dicunt. Litos autem Grece … Alii lupos quasi leopos dicunt, quod quasi leoni. *Ec Gc Ka Lh.*

Variants:
litos] ΛITOC *Ka*;
Litos] ΛITOC *Ka*;
leopos] ΛEOΠOC *Ec Gc*; leopus *Ka*.

Notes:
From Isid. *Etym.* 12.2.23 ('Lupus graeca deriuatione in linguam nostram transfertur. Lupos enim illi λύκους dicunt: λύκος autem Graece a moribus appellatur, quod rabie rapacitatis quaequae inuenerit trucidet. Alii lupos uocatos aiunt quasi leopos, quod quasi leonis').

IV metrum 3 **HEADNOTES**
OMIOCIC *gl.* similitudo *Ka Pf.*

Variant: ΩMΩHΩCIC *Pf.*

As above at I metrum 3.

IV prosa v.3 **CARCER**
querqueram ·i· frigidam cum tremore, a Greco KAPKAPA certum est dici. Vnde et carcer. Lucilius: "iactans me ut febris, querquera" "consequitur capitisque dolores." Item Plautus: "is mihi erat bilis querqueratus." *Ec Gc Ka Lh.*

Notes:
Verbatim from Paul. Diac. *Epit.* (p. 309): 'Querqueram frigidam cum tremore a Graeco κάρκαρα certum est dici, unde et carcer. Lucilius: "Iactans me ut febris querquera". Et alibi: "Querquera consequitur capitis que dolores". Item Plautus: "Is mihi erat bilis querqueratus"'.

IV prosa vi.12 **SICUT ENIM ARTIFEX**
OMOIΩCIC *Ka Lh Pf.*

Variants:
OMOIOCIC *Ka*; ΩMΩHCIC *Pf*;
gl. similitudo *Pf.*

As above at I metrum 3 etc.

IV prosa vi.15 **NAM UT - CARDINEM**
OMOIΩCIC *Ka Lh Pf.*

Variant: ΩMΩHCIC *glossed* similitudo *Pf.*

As above at I metrum 3 etc.

IV prosa vi.18 **ELEMENTA**
Elimentum quidam uolunt a Greco deriuari YΛEC quod transfertur in Latinam linguam ·i·

siluas. *Ka*.

Notes:
In the context of the supplementary gloss 'siluas' the Greek word intended here must be ὕλη 'forest, woodland' (cf. Serv. *Comm. Aen.* I.314: 'MEDIA SESE TVLIT OBVIA SILVA quam Graeci hulên vocant poetae nominant silvam'). But as a gloss on 'elementa' the extended meaning 'matter', used first by Aristotle and then in Latin by the neoplatonists (for example, Calchidius), is what is really in play here (cf. Isid. *Etym.* 13.3.1 'ὕλην Graeci rerum quandam primam materiam dicunt'). Cf. *Glossae* p. 8, lines 6-8.

IV prosa vi.38 **ἀνδρὸς - οἰκοδόμησαν**
ΑΝΗΡ *gl*. uir Η *gl*. aut ΙΕΡΕΙΟC *gl*. sacerdotalis ΘΟ ΑΛΗΘΗΝΟC *gl*. uerus ΟΥ *gl*. non ΜΗΚΟΛΟΜΗCΑΝ *gl*. laborat Η *gl.* aut ΑΓΙΟΥ *gl*. sancti ΑΝΔΡΕC *gl*. uiri COMATA *gl*. corpora Η *gl*. aut ΙΔΙΑ *gl*. sua ΟΔΟΜΕΙCΑΝ *gl*. aedificauerunt. *Ka Lh*.

Variants:
ΙΕΡΕΙΩC *Ka*;
ΑΛΕΘΗΝΟC *Lh*;
ΟΥΜΕ *Lh*;
ΚΟΛΟΜΕCΑΝ *Lh*.

Notes:
Exceptionally here the match of Latin gloss and Greek has been retained in order to make clear the intended equivalents. This represents two attempts (a gloss in *Lh* states 'Grecum tripliciter habetur' i.e. three versions of the Greek in total) to offer another version of Boethius's original quotation (source unidentified), as follows:
ἀνήρ ἢ ἱερεῖος (strictly ἱερεύς) ἀληθινός οὐ μή οικοδομήσαν ('a true man or priest, they did not labour')
ἤ (OR)
ἅγιοι (correcting to a plural nominative ending to agree with the following noun) ἄνδρες σωματα ἢ ἴδια οικοδομήσαν ('holy men built up their own bodies').
The fourth word, ΘΟ, remains unaccounted for. With some items, cf. *CGL* II.331: 'ΙΕΡΕΥC sacerdos'; II.224 'ΑΛΗΘΙΝΟC manifestus uerax'; II.380 'ΟΙΚΟΔΟΜΩ aedifico' and II.450 'CΩΜΑ corpus.'

IV prosa vi.53 **Ἀργαλέον - ἀγορεύειν**
Η ΑΡΓΑΛΕΟΝ ΜΕΤΑ ΠΑΝΤΑ.ΑΙΟΩΝΑ ΥΠΕΡΒΛΕΠΕΙ ΚΑΙ ΠΡΟΝΟΕCΤΑΙ *gl.* aut fortissimus cum omnia saecula preuidet et prospicit. *Ka Lh.*

Variants:
ΑΡΓΑΛΕΩΝ *Ka*;
ΥΠΕΡΒΛΕΠΕΙΝ *Ka*; ΥΠΕΡΒΛΕΠΕΥ *Lh*;
ΠΡΟΝΟΕΙCΘΑ *Ka.*

Notes:
As elsewhere this is an attempt to offer another version of the original Greek (a quotation from Homer, *Iliad* 13.176), based on the translation found in some glosses. ΜΕΤΑ glossed as

'cum' suggests that it is intended to function as a conjunction like 'cum', although this is not a standard use of META: with following accusative META means 'among'. AIΩN ('saecula') is not neuter, as seems to be assumed here. BΛEΠEI is the correct form for 'uidet', though here YΠEPBΛEΠEI, which should mean 'overlook, neglect', is perhaps intended as 'looks beyond' to match Latin 'preuidet'; it is followed by a form of προνοουμαι 'foresee' (to match 'prospicit').

IV metrum vii.8 **FLEUIT AMISSOS ITHACUS SODALES**
Ideo eum et Poliphemum diximus AΠOLINTAΦEMEN quod nos Latine perdentem famam dicimus. *Ck Ge Ps*.

Notes:
The Greek phrase consists of the accusative singular of the present participle of ἀπολύω ('loose, let go of'), ἀπολύοντα, and the noun φήμη ('repute, fame'), in the accusative, thus correctly rendered into Latin as 'perdentem famam' ('losing reputation'). The sentence forms part of a long quote from Fulg. *Virg. cont.* (p. 93): 'Ideo eum et Poliphemum diximus quasi apolunta femen, quod nos Latine perdentem famam dicimus.' Part of it is repeated, less correctly, as an interlinear gloss to IV metrum vii.10 **POLYPHEMUS**, see below.

IV metrum vii.8 **ITHACUS**
quasi OΛΩN CENOC ·i· omnium peregrinus *Ec Gc Ka Lh*.

Variants: CENΩC *Lh.*

Notes:
Derived from Fulg. *Myth.* 2.8 'Vlixes enim Grece quasi olon xenos id est omnium peregrinus dicitur.'

IV metrum vii.10 **POLYPHEMUS**
AΠOΛINTEΦEMEN hoc est perdentem famam dicimus. *Ck Ge*.

See IV metrum vii.8 **FLEUIT AMISSOS ITHACUS SODALES** above.

IV metrum vii.19 **CERBERUM TRAXIT TRIPLICI CATENA**
Cerberum canem Plutonis Tartarei regis dicunt esse. ΠΛOTΩC enim Grece diuitiae dicuntur... *Ck Ge*.

Notes:
The Greek noun here is πλοῦτος, 'riches', and the ultimate source for the long gloss from which these phrases come is Fulg. *Myth.* I.5: 'Quartum etiam Plutonem dicunt terrarum praesulem - plutos enim Grece diuitiae dicuntur.'

IV metrum vii.25 **ANTAEUM**
... unde et Grece ANTEON contrarium dicimus *Ck Ge Ps*.

Notes:
Referring to the Greek adjective ἀντίος, 'facing, opposite', and part of a longer gloss on Hercules and Antaeus, drawn mostly verbatim from Fulg. *Myth.* II.4, 'Anteus enim in modum

libidinis ponitur, unde et Grece antion contrarium dicimus.'

V metrum i.1 **SCOPULIS**
CKOΠE Graece intendere dicitur Latine, unde episcopus superintendens. Inde etiam scopuli dicuntur saxa ingentia a longe eminentia, quos solent nautae ascendere indeque speculari et contemplari ubi debeant nauigare tutumque iter arripere. *Af Ph St.*

Variant: CKΩΠE *Ph*.

Notes:
Cf. Isid. *De eccl. off.* 2.5 ('"Scopos" quidem intentio est; ergo "episcopin" Latine superintendere possumus dicere') and also *Etym.* 7.12.8 ('Episcopatus autem uocabulum inde dictum, quod ille, qui superefficitur, superintendat, curam scilicet subditorum gerens. Σκοπεῖν enim Latine intendere dicitur'); and cf. 16.3.1 ('Scopulus a saxo eminenti, quasi ab speculando dictus'), though Isidore did not make the link between *episcopus* and *scopulus*. Cf. *CGL*, II.433 'CKOΠΩ consider'.

V metrum ii.1 **Πάντ' ἐφορᾶν καὶ πάντ' ἐπακούειν**
ΠANTA ΠANTOKPATΩP BΛEΠEI KAI ΠANTA AKOYEI *gl*. Omnia omni creans uidet et omnia audit. *Ka Lh*.

Notes:
A back-translation into Greek to provide another version of the original quotation on the basis of the Latin glosses to the latter, with the meaning 'the all-creator sees all and hears all'.

ΘHOC deus *Pf.*

ΦOC lux, ΠAN omnis *Ap Ck Ge Pb Pc Pk Pn Ps (Vb) Vc.*

V metrum v.3 **SULCUM**
sulcus dicitur a Grecis OΛKOC *Ec Ka Lh*.

Variants: OΛKΩC *Ec*; OΛKΩC ·i· uenenum *Ka.*

Notes:
ὀλκός 'plough, furrow.' Cf. Fest. *Epit.* (p. 392): 'Sulci appellantur, qua aratrum ducitur, vel sationis faciendae causa .... Quod vocabulum quidam ex Graeco fictum, quia illi dicant OΛKON.'

V prosa vi.16 **PRAESCIENTIAM**
ΠPOOPICMON praedestinationem dicit Grece. ΠPOΘECIN propositum. *Ec Ka Lh.*

Variant: ΠPOOPICMΩN *Ec*.

Notes:
Cf. Hier. *Comm. Epist. Paul.*, Eph 1 (col. 483): 'ibi προορισμὸν, id est, praedestinationem in adoptionem filiorum per iesum christum posuit: hic uero πρόθεσιν, id est, propositionem.'

V prosa vi.31 **NOTIONIS**
Simpliciter notio intelligitur cognitio, sed illa rethorica notio, quae uenit a Graeco ENNOIAN, multa solutione indiget et subtilissimam quaerit inspectionem. *Pf Va*.

Notes:
Cf. *CGL* II.299: 'ENNOIA cogitatio.'

V prosa vi.45 **SPECTATOR**
KOCMOKPATOPAC *gl.* mundanos affatur *Ka Lh Pf*.

Variants:
ΚΩCMΩKPAΘOPAC *Pf*;
Gloss omitted *Ka*.

Notes:
Cf. Hier. *Comm. Epist. Paul.*, Eph. 3 (col. 547-8) 'sciamus autem quod, excepto praesenti loco, nec in ueteri, nec in nouo testamento, κοσμοκράτορας, id est mundi rectores, unquam legerimus'; and *CGL* II.354 'KOCMOKPATΩP mundi rector.'

V prosa vi.47 **AUERSAMINI - PORRIGITE**
ΕΠΙΛΟΓΟΥC *Ka Lh*.

Variant: ΕΠΥΛΟΓΟΥC *Lh.*

Presumably for ἐπιλόγος. Cf. II prosa vi.20 above.

V prosa vi.48 **CERNENTIS**
Amen Hebreum est; aliquando significat ΓΕΝΩΤΙΟ ·i· fiat, aliquando ΦΩΜΕΝΟC ·i· uere uel feliciter. *Ec Ka Lh.*

Variants:
ΓΕΝΟΠΟ *Ec Lh*;
ΘOMENOC *gl.* tomenos *Ka*; ΘΩΜΕΝΩC *Lh*.

Notes:
Hier. *Comm. Epist. Paul.*, Gal. 1.1 (and very similar in *Commentarioli in Ps.*, ps. 40): 'Amen, septuaginta transtulerunt, γένοιτο, id est fiat: aquila πεπιστωμένως, uere siue fideliter.'

Appendix 2: Notes on glosses in Greek

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