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PRINCIPIA AND INTROITUS
IN THIRTEENTH CENTURY CHRISTIAN BIBLICAL EXEGESIS
WITH RELATED TEXTS

During the last twenty years scholars in the field of medieval scriptural exegesis, Gilbert Dahan, A. J. Minnis and Nancy Spatz, among others, have studied the content, structure, and function of *principia* or inaugural university lectures on the entire Bible, and *introitus* or author's prologues¹. A notable increase in the number of edited *principia* and prologue material now available has enriched scholarship and contributed to a better understanding of their place within the broader spectrum of the Christian medieval biblical commentary tradition. Nevertheless, the edited material represents only a fraction of what has been identified in manuscript form. A surprising number of *principia* have survived – more than one hundred fifty – although only a small proportion, perhaps only five to ten percent, can be securely linked to an author and date. The vast majority are

1. Cf. G. Dahan, *L'exégèse chrétienne de la Bible en Occident médiéval*, Paris: Cerf, 1999, pp. 403-409; «Les prologues des commentaires bibliques (xii^e-xiv^e siècle)» in *Les Prologues Médiévaux*, ed. J. Hamesse, Brepols, Turnhout, 2000, pp. 427-470; id., «Genres, Forms and Various Methods in Christian Exegesis of the Middle Ages» in *Hebrew Bible / Old Testament: The History of Its Interpretation*, ed. M. Sæbø, Göttingen, 2000, pp. 196-236; A. J. Minnis, *Medieval Theory of Authorship*, Philadelphia: University of Pennsylvania Press, 1984 (second ed. 1988) and *Medieval Literary Theory and Criticism c. 1100-c. 1375*, Oxford: Clarendon Press, 1988, specifically pp. 197-208; id., «The Influence of Academic Prologues on the Prologues and Literary Attitudes of Late-Medieval English Writers» in *Mediaeval Studies* 43 (1981), pp. 342-383; and N. Spatz, *Principia: A Study and Edition of Inception Speeches Delivered before the Faculty of Theology at the University of Paris, c. 1180-1286* [Ph. D. diss. Cornell Univ., 1992], available from Ann Arbor: U.M.I., 1992; id., «Imagery in University Inception Sermons» in *Medieval Sermons and Society*, Louvain-la-Neuve: FIDEM, 1988, pp. 329-42; id., «Inception Ceremonies in the Schools of Paris» in *History of Universities*, vol. XIII, Oxford: Oxford Univ. Press 1994, pp. 3-19. Finally, see: M. D. Chenu, «*Maîtres et bacheliers de l'Université de Paris vers 1240*» in *Études d'Histoire littéraire et doctrinale du XIII^e siècle*, Publications d'institut d'études médiévales d'Ottawa: Ottawa, 1932, pp. 28-30; and E. Quain, «The Medieval Auctores» in *Traditio* 3 (1945): pp. 215-264.

anonymous, difficult to date, and scattered throughout sermon collections and works of biblical exegesis. It is important to identify, edit and study additional texts that introduced students to either the Bible as a whole or individual books so that their theological, historical, exegetical, and pedagogical value may be better understood within the context of scripture study at the Paris schools during the thirteenth century.

This article examines texts that fall into one of two categories: *principia* on the whole Bible and *introitus* on particular books of the Bible. Within a medieval context this division was not disjunctive as medieval exegetes and scribes made no such distinction. However, an artificial distinction will be drawn between these two terms in this article: *principium* will be understood primarily as general introductory material to the whole Bible; *introitus* as prologue material to particular books of the Bible². The first part of this article examines *principia* on the entire Bible, both in specific and general terms; the second part discusses *introitus* by Stephen Langton, Hugh of St. Cher, Peter of Rheims, William of Middleton, William of Luxi, and Peter of Limoges, five of which have been edited and may be found in the appendices. The selected texts, products of unprecedented biblical commentary production at Paris between 1180 and 1280, share related material that is useful in distinguishing what an author compiled from what he contributed as an exegete.

I. PRINCIPIA AND RELATED TEXTS

The term *principium* can refer to an inaugural address on the whole Bible delivered by an incepting Master of the Sacred Page or perhaps by a Dominican or Franciscan lector at the beginning of his course on Scripture. Sixteen thirteenth-century *principia*, attributed to the following authors, have been published: Thomas Chobham, Robert Grosseteste, Odo of Châteauroux, John of La Rochelle, Albert the Great, Guy of Aumone,

2. N. Spatz has pointed out that the generic terms, *principium*, *sermo*, *lectio*, or *introitus*, were also used to refer to the *repetitio* or *resumptio* of an inception speech; cf. «Inception Ceremonies...», p. 6. The meaning and use of these terms during the thirteenth century still remain somewhat obscure; cf. O. Weijers' treatment of the words, *principium*, *introitus*, *ingressus*, and *accessus* in *Terminologie des universités au xiii^e siècle*. Lessico Intellettuale Europeo, 39. Rome, 1987, pp. 414-415.

Thomas Aquinas, Nicholas Pressoir, Odo of Châteauroux, (2) Matthew of Aquasparta, Peter John Olivi³ and Stephen of Besançon. I have identified a third manuscript, Paris, BNF lat. 15604, folio 358rb-vb, containing Albert the Great's *Principium biblicum* in its entirety, which may necessitate a revision of Fries' edition, previously based on two manuscripts⁴. Three edited *principia* attributed to Peter John Olivi⁵, Henry of Ghent⁶, and Peter of Scala⁷, cannot be securely linked to these authors. A *principium* by Nicholas of Gorran has survived in no less than eleven manuscripts. Two other *principia* were assigned dubious attributions by later scholars: one is entitled, *Introitus alter generalis ad S. Scripturam: Hec omnia liber vite et testamentum principia...*, which was dubiously attributed to Matthew of Aquas-

3. Unlike the other fourteen *principia*, which were most likely delivered as inception speeches, Peter Olivi's five *principia* on Scripture are introductory lectures recommending the study of the Bible; cf. *Peter of John Olivi on the Bible. Principia quinque in sacram scriptura. Postilla in Isaiam et in I ad Corinthios*, ed. D. Flood and G. Gál, St. Bonaventure, New York: Franciscan Institute Publications, 1997.

4. Cf. «*Principium Biblicum Alberti Magni*», in *Studia Albertina*, ed. A. Fries CSSR, *Festschrift für Bernhard Geyer zum 70. Geburtstag* (Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters. Supplement bd. 4, 1952, pp. 128-147. Fries' edition was based on the two manuscripts known at that time: MSS Troyes BM 1245 and Vat. lat. 4245; cf. W. Fauser, *Die Werke des Albertus Magnus in ihrer handschriftlichen Überlieferung I Die echten Werke. Codices manuscripti operum Alberti Magni I Opera genuina*. Münster: Aschendorff, 1982, p. 211.

5. D. Flood argued persuasively against attributing to Peter John Olivi the anonymous *principium*, *Ostendit mihi Dominus fluvium*, which initially had been attributed to Bonaventure; cf. *Peter of John Olivi on the Bible*, pp. 7-8.

6. Although both B. Smalley and the editor of the *Lectura ordinaria*, R. Macken, are wary of attributing the work to Henry of Ghent, both agree that it was probably the work of a master of theology produced sometime in the last quarter of the thirteenth century; cf. Henricus de Gandavo, *Lectura Ordinaria super sacram scripturam*, ed. with intr. by R. Macken, Leiden: Brill, 1980, p. XXII; and B. Smalley, «A Commentary on the Hexameron by Henry of Ghent», *RTAM* 20 (1953): p. 60.

7. In her doctoral dissertation, *Principia: A Study and Edition...*, pp. 77-78, N. Spatz identified 10 edited, thirteenth century *principia*, three of which she edited herself. An additional six (marked by an asterisk) may be added to these. The *principia* are listed in chronological order, together with the author's name, the year it may have been delivered, its catalogued number, *incipit*, and edition and title. 1) *Thomas de Chobham [ca. 1212/13] = Schneyer, *Repertorium der lateinischen Sermones des Mittelalters*, IV, Münster Westf., 1969-1980, p. 628, n. 6: *Cum euigilasset iacob de sompno...*; cf. F. Morenzoni, in *Thomas de Chobham Sermones*, in CCCM 82A, Brepols: Turnhout, 1993, pp. 88-95: «*Incipit lectio magistri Thome de Chabbeham quando incepit legere Parisius de theologia*». 2) *Robertus Grosseteste [ca. 1229/30] = F. Stegmüller (and K. Reinhardt), *Repertorium biblicum mediæ ævi*, (= *Repert. bibl.*), Madrid-Barcelona, 1950-1980 (11 vol.), n. 7398, 4: *Vidi, et ecce manus missa...*; J. Ginther, «Natural Philosophy and Theology at Oxford in the Early Thirteenth Century: An Edition and Study», *Medieval Sermon Studies* 44 (2000): pp. 108-134; 3) Odo de Castro Radulfi (de Châteauroux), [ca. 1230] = *Repert. bibl.* 6065: *Ingredere in medio...*; cf., ed. N. Spatz, *op. cit.*, Appendix I, pp. 221-231. 4) Iohannes de Rupella om, [ca. 1238] = *Repert. bibl.* 4888-9: *Accipi librum de manu angeli...* and *Hic est enim liber mandatorum...*; cf. «Deux leçons d'ouverture de Cours Biblique données par Jean de la Rochelle», ed. M. Delorme, *La France Franciscaine*, 16 (1933) pp. 344-366.

parta⁸; the other, an *introitus in theologia*, *Intravit Rex ut videret discumbentes...*, produced before 1250, was falsely attributed to Thomas Aquinas. In Fr. Louis Bataillon's opinion, it was probably composed by a Dominican sometime before 1250⁹. The bulk of the *principia*, however, remain anonymous.

As Gilbert Dahan has noted, a complete inventory of biblical *principia* has yet to be made¹⁰. Stegmüller's catalogue of biblical commentaries offers the best starting point for indentifying *principia*. Although at least 150 complete and incomplete *principia*¹¹ were identified by Stegmüller and Schneyer, there is little doubt that this number falls far short of the actual number of surviving *principia*. However, it is important to note that as *principia* were not normally part of a larger work and stood alone, they

5) *Anonymous (attributed to Petrus Johannis Olivi OM) [date unknown] = *Repert. bibl.* 1785 vel 6683, 1: *Ostendit mihi Dominus fluvium...*; Ed. *Gesamtkatalog der Wiegendrucke*: Leipzig, 1925-1938, pp. 46-48. *Sancti Bonaventurae ... Opera*, Sixti V Pont. Max. iussu diligentissime emendata, Romae, 1588-1596, vol. I, pp. 1-8. 6) Albertus Magnus OP, [ca. 1245] = *Repert. bibl.* 1004, 1: *Legem mandavit nobis...*; edition cited above in note 4. 7) Guy de Aumone, O. Cist. [ca. 1256]: *Indica mihi quem...*; cf. J. Bougerol, «Le Commentaire des Sentences de Guy de l'Aumone et son 'Introitus' - Edition de Textes», *Antonianum* 51 (1976): pp. 495-519. 8) Thomas de Aquino OP, [ca. 1256] = *Repert. bibl.* 8019-20: *Rigans montes...* et: *Hic est liber mandatorum...*; cf. F. Salvatore, «Due inediti di S. Tommaso d'Aquino, Roma, 1912. 9) *Anonymous (falsely attributed to Thomas Aquinas) [ante 1250] = Schneyer, *Rep.* vol. 5, p. 601, n. 302: *Intravit Rex ut videret discumbentes...*; cf. *Sermones et opuscula divi Thomae Aquinatis*, vol. 2, ed. A. J.-B. Raulx, Paris, 1880, pp. 372-380. 10) Galdarius OSB, [ca. 1250]: *Girum celi...*; cf. «Un Témoignage du XIII^e siècle sur la nature de la théologie», ed. J. Leclercq, *Archives d'histoire doctrinale et littéraire du Moyen Âge*, 15-17 (1940-42): pp. 301-321. 11) Nicholaus du Pressoir [ca. 1273] = *Répertoire des maîtres*, 189a: *Melior est acquisicio...*; cf. N. Spatz, *Op. cit.*, Appendix II, pp. 233-236. 12) Henricus de Gandavo (attributed) [ca. 1277] = *Repert. bibl.* 3174: *Hic est liber mandatorum...*; cf. «Introductio generalis ad sacram scripturam» in *Lectura Ordinaria super sacram scripturam*, ed. R. Macken, Leiden: Brill, 1980, pp. 5-26. 13) Anonymous, attributed to Petrus de Scala, op [precise date unknown, ca. 1277] = *Repert. bibl.* 6846: *Habet argentum uenarum suarum principia...*; cf. «An Anonymous Unedited *Principium Biblicum* Attributed to Petrus de Scala, OP» ed. with intro. A. Sulavik, *Angelicum* 79, 1 (2002): pp. 87-126. 14) *Matthaeus de Aquasparta OM [ca. 1276] = *Repert. bibl.* 5498-9: *Beatus homo...*, and, *Omnis scriba doctus...*; cf. *Bibliotheca Franciscana Scholastica mediaevi*, t. I Quaracchi, 1903, pp. 1-36; 2nd edition, 1957, pp. 1-33; and 15) Matthaeus de Aquasparta OM = Schneyer, *Rep.* vol. 4, p. 164, n. 183: *Trasit sapiencia de occultis...*; cf. L. J. Bataillon, «Sermoni e orazioni d'ambiente universitario parigino nel sec. XIII» in *Documenti e studi sulla tradizione filosofica medievale*, 5 (1994): pp. 316-318. 16) Stephanus de Besançon OP [ca. 1286] = *Repert. bibl.* 7700: *Non indicavi me...*; cf. N. Spatz, *op. cit.* Appendix III, pp. 238-272.

8. Cf. M. de Aquasparta, *Questiones disputatae de gratia*, ed. V. Doucet, Ad Claras Aquas: Florentiae, 1935, intro. p. LX; *Repert. bibl.* 5500.

9. The author is grateful to Fr. Bataillon for his opinion of this theological *principium*.

10. Cf. G. Dahan, «Genres, Forms and Various Methods...», p. 215.

11. The *principia* were variously listed by Stegmüller as *Alius prologus in principio studii* [11456], *Principium vet. et nov. test.* [11455], *Principium in theologia* [10026, 17], *Principium biblicum* [10026, 12], *Principium in sacra Scriptura* [8650].

were often taken for sermons on account of their structure, style, and length¹¹. Consequently, they are sometimes found among large collections of university sermons¹², or, on rare occasions, in collections of *principia*. For example, seven *principia* are ascribed to the Dominican John of Naples, Master of Theology at Paris between 1315 and 1317¹³. An interesting collection of 28 anonymous, thirteenth century *principia* is located in a manuscript conserved at Naples¹⁴. Recent research by Michèle Mulchahey on the manuscript Firenze, Conv. soppr. G. 4. 936, indicates that *principia* and *introitus* were gathered together for the purpose of lecturing on the Bible at the Dominican *studium* in Florence during the last quarter of the thirteenth century¹⁵. As Mulchahey notes, a copy of Thomas Aquinas' *principium* survives in a collection of sixteen introductory sermons on the entire Bible¹⁶. These were preserved by Thomas' student, Dominican Remigio de'Girolami, who refers to them as «*Prologi super Bibliam*»¹⁷. Twenty introductions to individual books of the Bible follow these introductory sermons¹⁸. Mulchahey speculates that Remigio delivered these prologues and *principia* at the opening of each school year lecture at the convent of Santa Maria Novella at Florence.

11. For example, see Matthew of Aquasparta's *Principium biblicum* in Schneyer, *Rep.* vol. 4, p. 164, n. 183 and the *principium* attributed to Thomas Aquinas, *Rep.* vol. 5, p. 601, n. 302.

12. For example, see Schneyer, *Rep.* vol. 4, pp. 628 and 164; vol. 5, p. 601, n. 302; vol. 6, p. 255; and vol. 8, p. 642.

13. Cf. Schneyer, *Rep.* vol. 3, p. 613, nos. 114-120 in ms. Napoli Naz. VIII Aa. 11. For a complete description of this manuscript, see Th. Kappeli, «Note sugli scrittori domenicani di Giovanni di Napoli» AFP 10 (1940), pp. 58-68.

14. Cf. Stegmüller, *Repert. bibl.* n. 10026, 1-15, 17-24, 26-32 in ms. Napoli Naz. VII C 14.

15. The author is grateful to Professor Mulchahey for sharing her research material. For a more complete assessment of the Florence manuscript and its contents, see M. Mulchahey's forthcoming book, *Dominican Teaching in Dante's Florence. Remigio de' Girolami and the Schools of Santa Maria Novella* in «Education and Society in the Middle Ages and Renaissance» series, Leiden: Brill Academic Publishers.

16. Fols. 268va-309rb. This is the only copy of Aquinas' *principium biblicum* known to contain both *Rigans montes* (*Commendatio scripturae*) and *Hic est liber* (*Divisio scripturae*) in the same manuscript; see MS Firenze, Bibl. Conv. Soppr. G. IV. 936, ff. 268va-271vb; cf. H. F. Dondaine and H. V. Schooner, *Codices Manuscripti operum Thomae de Aquino*, t. I, Rome: Commissio Leonina, 1967, pp. 351-2[951]. *Rigans montes* has been identified in one other manuscript: Munchen, Statbibl., Clm. 13501, ff. 10vb-11rb; cf. H. V. Schooner, *Codices Manuscripti...*, t. II, p. 387[1807]. *Hic est liber* has been identified in two manuscripts: London, British Museum, Harley 2808, ff. 429ra-430vb; cf. H. V. Schooner, *idem*, p. 239[1505]; and Venezia Biblioteca dei PP. Redentoristi 4, ff. 46va-47va; cf. R. Quinto, *Venezia Biblioteca dei PP. Redentoristi (S. Maria della Consolazione, detta "Della Fava")*, to be published in Venice in 2003. The author wishes to express his gratitude to R. Quinto for sharing his scholarship with him.

17. Innocenzo Taurisano, *Discepoli e biografi di S. Tommaso*, Rome, 1924, p. 28, n. 1.

18. Fols. 309rb-337ra.

Nearly all the edited examples of identifiable *principia* have been linked to inaugural speeches by incepting masters of the Sacred Page at Paris. Although the *principium*: *Hic est liber mandatorum*¹⁹, by Nicholas of Gorran, who never incepted as a master at Paris, suggests that biblical lectors of the mendicant orders may have patterned their introductory material upon university inceptation speeches, more evidence is needed to confirm whether lectors at the Dominican and Franciscan *studia* looked to the Parisian university *principium* as a model for their own opening lectures on the Bible. That Nicholas' *principium* is indistinguishable from a university inceptation speech is hardly surprising given that, as the parallel passages show, he clearly borrowed from Thomas Aquinas' inceptation speech of 1256.

NICHOLAUS DE GORRAN

MS. Würzburg Univ. 151, f. 9v

Auctoritas huius Scripture magna ostenditur ex tribus.

Primo ex origine, quia habet Deum principium. Vnde hic dicitur: *mandatorum Dei*; Baruch III, 37: *Hic adinuenit omnem viam discipline*.

Secundo ex necessitate, quia ligat faciendum, Marc. ultimo: *Qui crediderit, et baptizatus fuerit, saluus erit* etc.

Tertio ex dictorum uniformitate, quia omnes actores idem crediderunt. Nec mirum, quia omnes ab uno magistro didicerunt, Mt. XXIII, 8: *Vnus est enim magister vester*. Item eodem spiritu loquuti sunt, I Cor. XII: *Diuisiones sunt gratiarum, idem autem Spiritus*; et II Pe. I, 21: *Spiritu sancto inspirati* etc. Item habuerunt unum affectum, Act. III, 32: *Multitudinis* etc.

THOMAS DE AQUINO²⁰

Auctoritas autem huius Scripturae ex tribus ostenditur efficax.

Primo ex origine; quia Deus origo eius est. Unde dicit: *mandatorum Dei*. Baruch III [37]: *Hic adinuenit omnem viam*; ...

Secundo, ostenditur efficax ex necessitate quam scilicet imponit: Marc. ult. [16]: *qui autem non crediderit, condemnabitur* etc. ...

Tertio, ostenditur efficax ex dictorum uniformitate, quia omnes qui sacram doctrinam tradiderunt, idem docuerunt: I Cor. XV [11]: *Sive autem ego, sive illi: [sic praedicamus, et sic credidistis]*. Et hoc necesse est quia omnes habuerunt unum magistrum: Matth. XXIII [8]: *Unus est magister vester* etc.; unum habuerunt spiritum: 2 Cor. XII [18]: *Nonne eodem spiritu ambulavimus?*; unum insuper affectum: Act. III [32]: *Multitudinis credentium una erat anima et cor unum in Deo*.

19. Cf. Stegmüller, *Repert. bibl.*, vol. 4, p. 29, n. 5741.

20. The passage is taken from F. Salvatore's edition, *Due sermoni inediti di S. Tommaso d'Aquino*, Roma, 1912, p. 17, whose transcription of Thomas' text was based on ms Firenze, Conv. Soppr. G. iv. 936.

The first Part

Principia on the whole Bible had a twofold division. In the first part the author might praise the excellence of Sacred Scripture or theology, emphasize qualities which should mark a master, or define the study of theology (*theologia vel sacra doctrina*) by discussing its similarities to and dissimilarities from the human arts and sciences. As was noted earlier, all edited *principia* appear to be of a magisterial level and none of them can be definitely linked to the promotion ceremony of a *bachelarius biblicus*. Nancy Spatz's research has led her to conclude that «no commendations of Scripture delivered by bachelors or *cursores* at inaugural ceremonies have been positively identified. Whether or not bachelors who lectured on Scripture in the thirteenth century delivered solemn *principia* in accordance with fourteenth-century practices remains debatable»²¹. However, as she noted, bachelors by the early 1240's were producing introductions to the first book of the *Sentences*²². Certain prologues to the *Sentences* were clearly patterned after the *commendatio sacrae scripturae* of *principia* delivered by masters of the Sacred Page. One such example is contained in MS Paris, BNF lat. 15574²³, that Gerard of Abbeville, a Master of Theology, bequeathed to the Sorbonne library in 1272²⁴. Its rubric on folio 110ra reads: «*ex legatio magistri G. de Abbatisvilla*», followed by:

*Fluius egrediebatur de loco uoluptatis ad irrigandum paradisum. Qui inde diuiditur in quatuor capita. Nomen uni Phison... Verba ista scripta sunt Gen. ii [10-11], et possunt nobis ad presens deservire quantum ad duo. Primo ad totius sacre Scripture aliqualem commendationem et quatuor causarum eiusdem assignationem. Secundo ad materie totius libri Sententiarum aliqualem declarationem et quatuor causarum eiusdem assignationem. Quantum ad primum est intelligendum quod in uerbis preasumptis tangitur quadruplex causa Scripturae sacre, ex quibus ipsa exaltatur et commendabilis redditur. Primo namque tangitur causa materialis, quam insinuat conditio fluuiialis, cum premititur: *Fluius*. Secundo tangitur causa efficiens siue originalis, quam declarat emanatio originis, cum additur: *egrediebatur de loco uoluptatis*. Tertio tangitur causa finalis, quam demonstrat fecunditas irrigationis, cum subiungitur:*

21. *Principia: A Study and Edition...* p. 83.

22. Cf. N. Spatz, *Principia: A Study and Edition...*, p. 87.

23. Cf. L. Delisle, *Cabinet des MSS de la Bibliothèque nationale*, vol. II, Paris, 1874, p. 148.

24. Cf. M. A. Rouse and R. H. Rouse, «The Early Library of the Sorbonne» in *Authentic Witnesses*, Notre Dame: Notre Dame University Press, 1991, pp. 348-352; originally published in *Scriptorium* 21 (1967), pp. 42-71, 227-251.

EXAMPLE II

Petrus Cantor (d. 1197)
Summa Abel
 ms. London, British
 Library, Royal 10 A 16,
 f. 81r

Persecutio quatuor sunt genera. Prima fuit a persecutoribus quando primi fideles persequantur, de qua Saluator ait Euangelio (Io. 16, 2): *Veni hora, ut interfici uos arbitretur obsequium se prestare Deo*. Secunda ab hereticis, qui, ut uiderent persecutores, conuersos corruerunt Scripturas male expendendo et falsa inmiscendo, de quibus dicitur (I Io. 2, 19): *Et etiam de omnibus precisiis, de nobis exierunt, sed ex nobis non erant*. Tercia a falsis fratribus qui bene dicunt sed male uiuunt, qui scilicet offerunt linguam Deo, animam uero diabolo; de istis dicitur (II Cor. 11, 26): *Periculis in falsis fratribus*. Quarta erit in tempore Antichristi, de tribus predictis composita, quanta non fieri ab initio, quod etiam 'si fieri potest, moueantur electi' (Cf. Mt. 24, 24).

Stephanus Langton <i>Glossa super Threnos A</i> Appendix II, p. 299-300, lines 59-63 ca. 1180-1206?	Stephanus Langton <i>Glossa super Threnos B</i> Appendix III, p. 302-303, lines 45-52 ca. 1180-1206?	Hugo de S. Caro, OP <i>Psallia super Threnos</i> Venice ed., t. IV, f. 282 ^{vb} 1230-36	Guillelmus de Luxi, OP <i>Psallia super Threnos</i> Appendix V, p. 308, lines 25-27 ca. 1267-75
Bene autem Ecclesia quadruplici de plangitur alhabeto propter quatuor persecutiones, que future fuerunt in ecclesia. Quorum prima fuit tyrannorum; secunda hereticorum; tertia, que modo est falsorum fratrum; quarta, que erit tempore Antichristi, qui licet grauior futura sit aliis, tum, quia tertiam sentimus eam, acris plangimus.	...quia quadruplex est Ecclesie status. Primum status fuit in primitiua Ecclesia persecutio tyrannorum: quando apostoli et martires interfecit sunt. Secundus status fuit hereticorum persecutio: quando Arrius et Sabellius et alii heretici fidem catholicam inuaserunt. Tertius status est persecutio falsorum fratrum, que deterior est et grauior, unde in tertia lamentationum destructione elementa, sicut supra dictum est tripliciter repetuntur. Quartus status erit tempore Antichristi, propter has miseria, semper plangere debet ecclesia semper plangit inuolare ...	Et quia generaliter quadruplex est persecutio Ecclesiae: Prima a martyricidis, secunda ab haereticis, tertia a falsis fratribus, quarta erit tempore Anti-christi, propter hoc bene per quatuor distinguitur alphabetum. Et quia tertia persecutio falsorum, scilicet fratrum, grauior est, cum sit familiaris, et occulta ...	Desolatio Ecclesie similiter consistit in quatuor: in aduersitate et potentia tyrannorum, in astutia et perfidia hereticorum, in prosperitate et opulencia temporalium, in persecutione Antichristi in fine temporum.

APPENDIX I
 Petrus de Lemouiciis
 <Principium super canticum canticorum>

Ego feci in celis ut oriretur lumen indeficiens. Eccli. 24₆.

1. In uerbo proposito dupliciter exposito insinuantur duo, uidelicet sacre Scripture commendatio et presentis doctrine dilucidacio. Commendatur autem in primis sacra Scriptura a quatuor prerogatiuis quibus prefertur uniuersis scienciis, utpote ab 5
 originis nobilitate, a celsitudinis dignitate, a certitudinis claritate, a plenitudinis fructuositate.

2. Quantum ad primam prerogatiuam premittitur in uerbo proposito: *Ego feci*. Est enim Verbum sapientie increate a qua sacra Scriptura originatur immediate, infra eodem capitulo: *Ego sapientia effudi flumina*. Illa flumina sunt Scripture sacre uolumina, que spiritualibus documentis uelud intellectualibus flucticulis irrigant orbem 10
 terre. Hec audimus cotidie in sacris erudicionibus et exhortacionibus uocem saluificam eleuare. Vnde recte dicitur per Psalmistam: *Eleuauerunt flumina, Domine, eleuauerunt flumina uocem suam*. Nec absurde dicit *flumina* et *flumina*, ut comprehendat tam noua quam uetera. In Veteri namque Testamento effudit sapientia quatuor uolumina 15
 quasi quatuor flumina, ut puto legale, sapientiale, historiale, prophetale; ac in Nouo quatuor alia sibi correspondencia, scilicet euangelicum, apostolicum, hystoricum et propheticum. Et quoniam in hiis fluminibus seu uoluminibus idem spiritus per diuersa capita est loquutus, non inepte presignantur Gen. 2₁₀ per fluuium in quatuor 20
 capita deriuatum.

3. Quantum ad secundam prerogatiuam, subicitur: *in celis*, id est in celestibus non terrestribus doctrinis. Quanto namque celi celsiores sunt terris, tanto celestes doctrine sunt celsiores terrenis. Vnde celestis sapientia dicit uoce prophetica: *Sicut exaltantur celi a terra, sic exaltate sunt uie mee a uis uestris*, Ys. 55₉. Que uie nisi uie sapientie, de quibus scribitur Prouer. 9₆: *Ambulate per uias prudentie*. 25

4. Quantum ad terciam prerogatiuam, subiungitur: *ut oriretur lumen*. In quo, sicut dictum est, commendatur sacra Scriptura quantum ad certitudinis et euidentie claritatem; et apte euidentia luminis comparatur euidentie doctrine salutaris. Habet enim lumen siue lux euidentiam causalem, uniuersalem, naturalem: naturalem eo quod ipsa

1. Principium canticum canticorum] ms. Paris, BNF 16390 f. 9^{ra-vb} 16. puto] puta scripsit cod. 29. causalem, uniuersalem, naturalem] om. hom. pr. m. rest. mg. eodem m.

9-10. infra eodem capitulo] Eccli. 24,40 13-14. Psalmistam] 92,3 27. dictum est] Cf. supra u. 6