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DOCUMENTS

NICETA OF REMESIANA II.

INTRODUCTION AND TEXT OF DE PSALMODIAE BONO.

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

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

When Dr Burn's editio princeps of the collected works of Niceta was published in 1905, I devoted a good deal of time to the study of it, reviewing it in the number of this Journal for January, 1906 (vol. vii pp. 203-219). With my mind full of the subject, I happened to be turning over the pages of Reifferscheid's Bibliotheca Patrum Latinorum Italica, and in the description of cod. Vaticanus Reginensis 131, given under the name of Eusebius of Emesa, I noticed (p. 356) the incipits 'de vigiliis' and 'de utilitate hymnorum'. Correspondence with Dr Mercati confirmed my suspicion: we had here an authority, hitherto unnoticed because anonymous, for the two treatises of Niceta (the former of the two unfortunately short of its earlier chapters) in a text indubitably superior to that represented by either of Dr Burn's families of MSS. Indeed it is hardly too much to say that the two treatises are for the first time presented in a consecutive and intelligible form.
In both of the treatises Dr Burn had at his disposal two separate groups of authorities. In one of these groups, found in a whole family of MSS, of which the oldest are cod. Vat. Pal. 210, a Lorsch MS of circa A.D. 600, and cod. Paris nouvelles acquisitions lat. 1448 of saec. ix, we have a doctored and bowdlerized recension of both treatises, shorn of almost everything that made the originals as Niceta penned or delivered them really interesting. Since the MSS of this family are MSS of a collection of writings of St Augustine (though the name of Niceta is correctly retained at the head of our two treatises), it is more than likely that Dom Morin is right (Burn, p. lxxxvi) in seeing the hand of Caesarius of Arles at work on this recension, since Caesarius was accustomed to bring the sermons of St Augustine up to date, for his own homiletical purposes, in just the same sort of way. As against the pseudo-Augustinian family Burn had pseudo-Hieronymian MSS to set off: but with the latter the authorities for the two treatises were not the same, that for the de vigiliis being a very late MS of St Jerome's works in the Cambridge University Library (Dd vii 2: saec. xv), while the de psalmodiae bono appears under the title 'Hieronymi prologus', as part of the material preliminary to the Psalter, in the two important Vulgate Bibles of La Cava (c. A.D. 800) and La Farfa (c. A.D. 1100). The pseudo-Hieronymian MSS have not suffered, like the other class, from the conscious hand of an editor, but one and all of them have suffered a good deal from the laxity or perversity of scribes. It needed the new evidence of the Reginensis (R) to let in light to a number of dark places: and the evidence of R is recorded in my apparatus exhaustively and I hope accurately. I have had photographs at my disposal, and I have also seen the MS itself. For the other MSS I have not attempted to print a full collation, but only to record their evidence where the reading of R was certainly or possibly wrong.

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

For new material in the subject-matter let us instance the revised text of the reference to the apocryphal Inquisitio Abrahae, from which we learn that Abraham himself was one of the performers in the chorus
of Nature 'cantasse ipse et [for ipsa] animalia et fontes et elementa finguntur', though I should not like to say that there the old reading may not be right. But I should cling with conviction to the protection which Niceta as now read gives to the less musical in the congregation. Burn's edition opened the door to the heresy that the unmusical should 'join in the service silently': 'melius est ei tacere aut lenta uoce psallere quam clamosa uoce omnibus perstrepere': R gives 'melius est ei lenta uoce psallere quam clamosa perstrepere'. We unmusical ones are to sing, but not so loud as to produce an obvious discord.

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

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

(a) New or altered Bible references.

De vigiliis.

i 14 add Prov. xxxi 18. 'ad lucernam uigilanter exercet' is the whole point in this context of the allusion to the virtuous woman: she is a scriptural example of vigils.

ii 18 add Ps. vi 6 (7) riga et tu secundum prophetam lacrimis stratum tuum.

v 13 substitute 2 Cor. vi 16 for 1 Cor. iii 16, Vos estis templum dei uiui. The second person for the first in this verse is a widespread variant, especially in Old Latin texts. Niceta goes with Tertullian, Lucifer, Ambrosiaster, Augustine and Collat. Carthag.

vi 3 add Luc. ii 36, 37. Niceta is obviously echoing phrases of St Luke's text: orationibus he shares with d and Cyprian, the order die ac nocte with Hilary and Ambrose.

5 add Luc. ii 8: the same remark applies as in the last case.

23 add Rom. x 12. diues in omnibus with Ambrosiaster. Burn's text would not suggest the reference: see list b, p. 230.

vii 8 add from Acts xvi 23-26 as part of the biblical echoes in custodia, orantes hymnum audientibus uinctis dizisse, repente terrae motu facto et concussis carceris fundamentis, apertae et omnium uincula sunt soluta. 'custodia' is apparently unique here for φυλάξθ, but it is the literal translation. 'hymnum dicere', shared with d, is the rendering of ἡμεῖς, as in ps. ix 25 = Matt. xxvi 30 and xiii 18 = Dan. iii 51. 'concuti' is common to Niceta with Lucifer, 'ianuae' and 'omnium' with d. I ought to have also printed in capitals PAVLVS ET
sileas. 'Sileas' is the true form of the name in Iren-lat, Cypr., Lucifer, and in effect g. The consensus of B and H guarantees the testimony of Niceta to the same form, spite of the defection of R.

26 add 2 Cor. xi 27 uigure multis.
ix 2 add 1 Cor. xiv 15 qui orat spiritu, ore et mente.

De psalmodiæ bono (de utilitate hymnorum).

v 3 add Ps. cxiii (cxii) 1 'laudate pueri Dominum'.
5 add Ps. lxviii (lxvii) 5 'qui est pater orphanorum et iudex uiduarum'. pupilus means properly an orphan, but I can find no variant for 'orphanorum' in the Psalm.

vi 9 add Ps. ii 2, 7, 8.
10 add Ps. cx (cix) 1 sedes (sedisse AV, but the parallel words are all nouns) ad dexteram. 'ad dexteram' (for the usual 'a dextris') puts Niceta in line for this verse of the Psalm with Tertullian 6/9 Novatian 1/9 Ambrose 5/9 and Gregory of Elvira de fide orthodoxa. The form may perhaps be due to Creed influence.
11 add Ps. i (xlix) 3 'deus manifeste (manifestus) ueniet ... ignis in conspectu eius ardebit'.
13 add Ps. civ (ciii) 30 'emittre Spiritum tuum et creabuntur et renouabis faciem terræ'.

viii 15 add Ps. i (xlix) 14.
ix 16 add Luc. i 46: a second indication (i.e. besides xi 11) that Niceta's bible gave Elisabeth as the speaker of the Magnificat.
25 add Matt. xxvi 30 'hymno dicto exierunt in monte Oliveni'.

xi 4 add Ps. cvi, cvii, cxxxvi (cv, cvi, cxxxv) 1.
5 add Exod. xv 6. It was no wonder that Dr Burn could supply no reference, since he makes Niceta say of Moses that he acclaimed the Holy Spirit as Lord, 'Spiritus sanctum Dominum', though no MS gives 'Spiritus sanctum' and only one 'Dominum'. R with BC gives 'potentiam Domini'.
6 add 1 Reg. ii 1, the Song of Hannah.
7 add Is. xxvi 9.
9 add Dan. iii 51 ff.

xiii 3 add 1 Cor. xiv 15 spiritu ... et mente. Niceta was thinking of St Paul's words: but when he paraphrases 'spiritu' by 'hoc est sono uociis', he was certainly not using πνεύματι in the same sense as the apostle.
36 add Ps. cl. 5 cymbalibus bene sonantibus.

xiv 8 add Luc. x 39 sedens ad pedes Iesu verbum intentius audiebat. Not only are the words obviously taken straight from St Luke, but they bring out the interesting fact that Niceta read 'Iesus' (τὸν Ἰησοῦν for τὸν Ἰησοῦν) with the Greek textus receptus, but with no single Old Latin text in support except that of b.
15 add Ps. lxxxiv (lxxxiii) 5.

(b) Differences in biblical text.

De vigiliis.

ii 9 Prov. vi 9-11. 'surgis' with BC* H (i.e. the oldest representatives of both families): surges a Burn. 'modicum quidem dormis' with B C H: paululum a Burn with Vulg. 'inopia autem sicut bonus cursor' with B C H: inopia tamquam bonus et leuis cursor a Burn. autem represents the Greek καί: et leuis is an arbitrary supplement of a. 'cito ueniet ' a H, though
it is not in the Greek at this place (and Burn therefore does not print it as part of the quotation), looks to me as though it represented ἀνωτερον ἡξε, i.e. an unknown recension of verse 11 a : om. B C.

ii 22 Ps. xiii (xxii) 7, 8. 'meditabar' with B and Gr. ἐμελέταμ, and so Hil. and ('constanter') Aug, in loc. : meditator a H C Burn, with O.L. authority, and perhaps the context points a little the same way. At any rate this is not a freak reading of a alone. After 'in te ', Burn (with B C) adds Domine, but H here supports a, and it is neither in Greek nor in O.L. 'factus es' with B C Aug. and Gr. ἔγερθης : fuisti a H Burn (Vulgate).

[iii 13 Ps. xix (xviii) 13. Burn was right (as against my text) to print 'Domine' as part of the quotation : for it is in the text of the Greek MS R of the Psalter, and in many Old Latins from Cypr. Test. iii 56 onwards.]

iv 6 Is. xvi 9. 'lux præcepta tua' : Burn adds sunt with B C against a H, the Greek, and practically all O.L. There would be more to say for following B C with quia (against quoniam of a H Burn and myself), since all other Old Latins appear to have quia. In line 4 B* gives Haesaias.

[iv 9 Ps. cxix (cxviii) 55. I ought not to have altered Burn's 'memoratus sum', the reading of B C, which is found nowhere else, to the 'memor fui' of a, even when supported by H, since this latter is the reading both of the Vulgate and of O.L., and therefore much the more likely to have been introduced by scribes.]

v 3 Ps. xxxiii (xxxiii) 3-5. 'in lectum': 'in' is omitted by B C, and I have put it in brackets, though the Greek has ἔν and there seems no other Latin authority for omitting 'in'. 'aut ... aut' with B C H : et ... et a Burn with the Greek, but also with the Vulgate.

19 Ps. xcii (xcii) 2. 'ueritatem tuam' with R B C a H, the Greek and O.L.: om. tuam Burn.

vi 3 Luc. ii 36, 37. 'orationibus ac ieiuniiis' with R B C : et a H Burn with the other Latins, but Niceta is not sticking very closely to the biblical text, and ac is characteristic of his style. 'serviens' with R B C H and the Greek text : praem Domino a (by a mere freak) Burn.

5 Luc. ii 8. 'gregem suum' with R B (suam B*) C H and the Greek : greges suos a (again a pure blunder) Burn.

9 Matt. xiii 25. 'zizaniam' with R H : zizania a B C Burn. Here we are on the track of a lexical peculiarity which has stubborn roots in the Old Latin tradition. Though κίανα is of course a neuter plural, zizania zizaniae appears in the following Latin authorities : a Matt. xiii 26 'tunc apparuit zizania' ; c Matt. xiii 25, 26, 27 'superséminauit zizianiam ... apparuit zizianiam ... unde ergo habet zizianiam' ; d Matt. xiii 26 'tunc paruit zizania' ; f Matt. xiii 26 'apparuerunt zizaniae' ; Irenæus V x 1 'in eo quod dormiant homines inseminat inimicus materiam zizaniae'. I cannot doubt, therefore, that zizania fem. is what Niceta used. Since Tertullian appears to have employed 'aœnæ' for κίανα, it is possible that zizania zizaniae came in by a sort of false analogy.

11 Luc. xii 35-40. 'lucernæ ardentæ' with R B C H : add in manibus uestrís a Burn, a reading which, as Burkitt points out (Burn p. cxxviii), is found only in late MSS even of the Vulgate. 'et si media nocte, et si galli cantu' with R B C (and et 2° H) : om. et 1° and 2° a Burn, against both Greek and Latin texts. 'illud ætæm ... domum suam' : Burn's brackets indicate that B C omit, and Burkitt (loc. cit.) regards 'utique' as proof of dependence on the Vulgate. But d in fact has utique, and R is I think quite uncontaminated by Vulgate influence : moreover the verb vigilaret would be a sure magnet for Niceta. 'perforari' with R : perfoerō H perfori a Burn (def. B C). per-
fodi is only late Vulgate and doubtless wrong: a and d are defective, b and e with the true Vulgate text have perfodire. 'nescitis' with R B C H: non putatis a Burn. nescitis is right.


vi 3 Acts xii 6, 7. 'noctu' with R B C: the omission of the word by a (Burn) makes havoc of the connexion, since without it the passage has no bearing on vigils. 'excitatur' with R: suscitatur with a H B C Burn, and so Vulgate and most Old Latins. But the two 'mixed' texts c dem (see Wordsworth and White Act. Ap. pp. viii, ix) agree with R.

6 I Pet. v 8. 'uigilate' with R H: praem et B C, ac a Burn. The Greek text and Lucifer have no connecting particle; Cypr. Ambst. etc. have et; ac has no early support. 'transuoret' with R B C: dueret a H Burn. The latter is the ordinary reading: Sabatier only cites transuorare ad loc. from Praedestinatus (c. A D. 440), but in fact it is also the true reading in Lucifer. The word is rare, but is found in Apuleius, Hilary, Lucifer, Augustine (Forcellini-de Vit).


12 Acts xx 7-11. 'producebat' with R g and Augustine ep. 36: ducet a H Burn (def. B C for this passage). 'in' with R, and so e: ad a H with g. 'lucernis quamplurimus' with R H: lanterinis quam pluribus a Burn with eg. The consensus of R H guarantees quamplurimus: I cannot feel sure that I was right in rejecting 'lanternis', an unusual word, found also in g (igas), with which MS Niceta here keeps close company. Yet λαμψάδες in this context can hardly mean 'lanterns', but rather, as in Matt. xxv 3, 'lamps' for oil; and if so 'lucernae' is a better rendering. 'pressus' with R and g: oppressus a H.


23 1 Cor. xvi 13. 'uigilate state' (cf. above vii 6 = I Pet. v 8) with R H (a), Ambst. and the Greek: uigilate et state B C Burn. 'confirmarnini' with R: confortamini BC a H Burn and apparently all other texts, save Ambst. corrobaramini.

25 Eph. vi 18. 'omnia tempore' with R and Lucifer: in omni tempore a H (def. B C) and most Old Latins. The Greek has έν παντὶ καυρῷ, but the absence of 'in' was probably suggested by Latin idiom. 'et in hoc ipso uigilantes', with R, as part of the quotation: et ipso uigilantis a H. Burn is certainly wrong not to have printed the words as part of the quotation, though the text of a no doubt misled him: but he may well be right with 'in ipso', since εἰς αὐτὸ διὰ πρωνοίστες is the true text in St Paul, and the omission of τοῦ is supported by the Old Latins, though they mostly imply εἰς αὐτῶν. I think I was wrong in accepting 'hoc' from R.

viii 4 Ps. xxxiv 8 (xxxii 9). 'gustando' with R B C: gustandum of a H Burn seems untranslatable.

15 Ps. i 2. 'si' is not part of the quotation, but introduces the condition under which only a man can be called 'blessed'. 'meditetur' R H B C: meditatur only a.

ix 13 Prov. iv 16. 'quia' with R H B C, introducing the quotation, but not part of it: quare a, and so Burn as part of the quotation. The editor had not noted that both B and C read quia.
ii 6 Eph. v 18, 19 (def. BC). "spiritu" RAV: but in l. 16 spiritu AV, in spiritu R. Gr. ἐν πνεύματι: as in vigil. vii 25 = Eph. vi 18, the 'in' of the Greek contradicts Latin idiom, and is omitted by Amb. Ambst. Jerome Vulg. Did Niceta occasionally refer to the Greek text? 'loquentes' R: AV add 'nobis in psalmis', but their 'little knowledge' led them to spoil the point, which rests entirely on the idea of speech as against silence. 'et hymnis' (l. 20) R: AV omit et, but it is guaranteed by l. 6.

vi 13 Ps. civ (ciii) 30 (see p. 228 above). 'nouatio' R: renouatio AVBC. inouabius occurs in Amb. Aug., otherwise renouabius is constant in this verse, and inouabius would not correspond to ἀνακαλεῖς. I think Niceta, using noun and not verb, altered to nouatio for rhythm's sake.

vii 6 Ps. cl 6. 'dominum' with RBC and (though Burn does not give it) A: deum V Burn without support from any other authority.

vi 13 Ps. cxli (lxvii) 31, 32. 'dei' with RBC and Bb*R* of LXX: dei mei AV Burn (and *B*b of LXX). The O.L. for the most part supports the better guaranteed Greek text, and we need not deprive Niceta of the credit of supporting it too. 'magnificabo' with RABC Hil, and Greek: praem et V Burn, with very slight O.L. support.

viii 3 Ps. cxlvii (cxlvi) 1. 'sit iucunda' with RT: iucunda sit BC suavis sit AV Burn. iucunda is persistent in all the Old Latin texts cited by Sabatier.

ix 17 Luc. ii 14. 'in terram' with RV T: in terra AB C Burn. The accusative is the less obvious case, and yet has support from all three families: I imagine Niceta used it as governed by adnuntians, 'announcing for the earth'.

19 Matt. xxi 15. 'dauid filio' with RBC: tr AV Burn. Note the unusual (and so far as I know unprecedented) order 'David's son'.

22 Luc. xix 40. 'tacebunt' with R and e i Amb.1/2: tacuerint AVBC Burn and most others.


x 5 1 Cor. xiv 26 (def. BC). 'ad aedificationem fiant' with R and Greek text: ad aedificationem fiant AV Burn—surely a mere blunder.

9 Apoc. xix 6. 'sonitorum' with B* (sonituum C): sonituum RAV Burn. I desert R with great hesitation; but the declension of the Latin word for 'thunder' is so bizarre—see Neue-Wagener Formenlehre der lateinischen Sprache 3 i 534, 535 iv 360, 361—that there is much to be said for following our oldest MS.

xii 2 Ps. cxlviii (cxlvi) 8 (def. AV). 'rex omni terra' with R: rex omnis terrae BC Burn. It is only my faith in R which leads me to print so apparently odd a reading.

18 Dan. iii 51, 52 Theodotion (def. AV). 'tamquam ex uno ore' RBT: quasi ex uno ore C Burn. In Cypr. dom. or. 8 the oldest MS (S) gives 'tamquam'. 'deus' with R: 'domine deus' BC Burn and the Greek.

29-34 (def. BC). Cyprian ad Donatum 16. On this I have written in the commentary, p. 249 below: R's text nowhere shews clearer superiority.

1 T is a Brussels MS, 10615-729, s. xii, which I cite here and there from Burn's apparatus, because of its occasional close agreement with R.
xiii 37, xiv 13, Ps. lxviii (lxvii) 7. ‘in domo sua’: I have printed this in capitals, because (1) the phrase occurs twice, (2) the words ‘sicut legitur’ immediately follow here, and the natural implication is that the words which next precede are an exact quotation. But I can find no other trace of such a reading.

‘unius moris’ with RA V 1°, AV 2°: yet ‘unius modi’, Augustine’s rendering, is supported by R 2° ‘unius modis’, and there is something to be said for ‘unanimes’ BC 1° 2° Burn, which is the usual Old Latin interpretation (see Burkitt ap. Burn pp. cxlv, cxlvi).

xiv 8–10 Luc. x 42. ‘partem sibi maximam’ with R: bonam partem sibi A V B C Burn. I know of no parallel for R’s reading: yet it does not look like invention, and Niceta in what is an allusion rather than an exact citation might, I think, well have interpreted τὴν ἄγαθην μερίδα as ‘the largest share’. It is in substance what Jerome did when he substituted ‘optimam’ for ‘bonam’.

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

R codex Vaticanus Regiae lat. 131: s. ix–x: fol. 153 a
B codex Vaticanus Palatinus lat. 210 (from Lorsch): s. vi–vii: fol. 183 a
C codex Parisinus Nouvelles acquisitions lat. 1448 (from Cluny): s. ix: fol. 148 b

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

A codex Cavensis of the Bible (at La Cava): s. viii–ix: fol. 101 a
V codex Vaticanus 5729 (Bible of La Farfa): s. xi–xii: fol. 253

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

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

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

II. Scio nonnullos non solum in nostris sed etiam in orientalibus esse partibus qui superfluum et minus congruentem divinae relegionis existimant psalmorum et hymnorum decantationem: | [fol. 153b] sufficere enim putant si psalmus corde dicatur, lasciuum esse si oris resonare; et aptans in hac opinione suae capitalement de apostolo, quia scripsit ad Effesios implernini spiritum, loquentes vobis in psalmis et hymnis et canticis spiritalibus, in gratia cantantes et psallentes Deo in cordibus vestris. ecce, inquit, in cordibus psallendum esse definit apostolus, non more tragico vocis modulamen garriendum, quia sufficit Deo qui corda scrutatur si in cordis secreta cantatur. at ego, duce uteritate, sicut non reprehendo psallentes in corde (semper enim utile est quae Dei sunt corde meditari), ita conlaudo eos qui etiam sonor glorificant Deum. et prius quam de multis scripturam instrumentis testimonia proferam, de ipso apostoli capitulo quod multi cantoribus obiciunt, praescriptionis usque eorum stultiloquium repellit. 11. Scio nonnullos non solum in nostris sed etiam in orientalibus esse partibus qui superfluum et minus congruentem divinae relegionis existimant psalmorum et hymnorum decantationem: sufficere enim putant si psalmus corde dicatur, lasciuum esse si oris resonare; et aptans in hac opinione suae capitalement de apostolo, quia scripsit ad Effesios implernini spiritum, loquentes vobis in psalmis et hymnis et canticis spiritalibus, in gratia cantantes et psallentes Deo in cordibus vestris. ecce, inquit, in cordibus psallendum esse definit apostolus, non more tragico vocis modulamen garriendum, quia sufficit Deo qui corda scrutatur si in cordis secreta cantatur. at ego, duce uteritate, sicut non reprehendo psallentes in corde (semper enim utile est quae Dei sunt corde meditari), ita conlaudo eos qui etiam sonor glorificant Deum. et prius quam de multis scripturam instrumentis testimonia proferam, de ipso apostoli capitulo quod multi cantoribus obiciunt, praescriptionis usque eorum stultiloquium repellit.
cutiam. ait enim certe apostolus INPLEMINI [IN] SPIRITY LOQVENTES. puto etiam ora nostra laxauit et lingusas soluit et labia prorsus aperuit: LOQVI enim sine istis organis homines impossibile est; et sicut aestus a frigore discretus est, sic tacens a loquente diuersus est. cum uero

20 adicit LOQVENTES IN PSALMIS ET HYMNIS ET CANTICIS, non fecisset etiam CANTICORVM mentionem si PSALLENTES omnino tacere voluisset, [fol. 154a] cantare enim prorsus tacendo potest nemo. IN CORDIBVS autem quod dixit, admonuit ne sola uoce sine CORDIS intentione cantetur: sicut alio loco ait PSALLAM SPIRITY, PSALLAM ET MENTE, id est uoce et
cogitatione.

Sed haec talia hereticorum commenta sunt. dum enim aliud languent, subtiliter cantica respuunt. nam dum prophetis aduersantur, et propter prophetas Deum conantur destruere creatorem, prophetarum dicta et maxime caelestes Dauidicas cantiones per colorem honesti silentinii

30 uacuare contendunt. III. Sed nos, carissimi, qui tam propheticus quam euangelicus et apostolicus sumus eruditi magisteriis, eorum nobis dicta et facta ante oculos proponamus per quos [pos]sumus omne quod [pos]sumus, et quam sint grata Deo SPIRITALIA CANTICA a primordio
trepentes hisdem auctoribus asseramus.

Si autem quaeramus quis hominum primus hoc genus cansionis 
uexerit, non inueniemus alium nisi Moysen, qui canticum Deo insigne
cantauit quando percussa Egypto decem plagis et Pharaone demerso
populus per insueta maris itinera ad desertum gratulabundus egressus

10 est, dicens: CANTEMVS DOMINO, GLORIOSE ENIM HONORIFICATVS EST.

neque enim illut uolumen temerarie recipiendum est cui inscriptio est

Inquisitio Abrahae ubi cantasse ipse et animalia et fontes et elementa finguntur, [fol. 154b] cum nulla sit fide liber ipse, nulla auctoritate, subnixus. primus igitur Moyses, dux tribuum Israelis, choros

15 instituit, utrumque sexum distinctis ossibus, se ac sorore praeeunte, canere Deo canticum triumphale perdocuit. postmodum Debbona, non

ignobilis femina, in libro Tudicum hoc ministerio functa reperitur.

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

16. apostolos R in R: om AV, cf. l. 6  17. laxabit RV  19. Ionquente R

27. cantarespuunt R* propter scriptis: per RA; om V  28. Deum A (dām):

Domini RV (dāī) conatur R*  28. distruere R  29. caelestis R dauidicas

optine Burn: dauticas R2 dautas R* daud dictat AV

III. 1. kk B kmi CV karissimi A: carissimi R  3. 4. possimus bis R:
sumus bis A VB C etc, fortasasse recte  4. qua R  5. hisdem R B isdem VC adseramus R  6. hominum A V: omnium RBC, fortasasse recte inuixerit R*

7. inueniems R*A: inueniamus R* inuenimus VB C  8. percussam aegyptum

R faraone A  9. itinara R*  11. neque ... subnixus (l. 14): om

B C etc temerarie AV: temerarium R cui RA: cuius V  12. abrahae R

13. fingutur R* nulla sit fide R: nullius sit fidei AV  14. srahelis A B*

chorus R*  15. preeunte R  16. canere R: cantare BC; om AV docuit

R*  17. repertitur RC
ipse tamen Moyses corpore recessurus terrificum carmen in Deuteronomio iteravit, quod scriptum testamenti uice populo dereliquit, unde scirent tribus Israhel quae et qualia erant cum Domino recessissent: nimis miseris atque miserrandis, qui tali tamque eudentii
denuntiatione praemissa noluerunt aut nequieuerunt ab illicitis superstitionibus praecauere.

IV. Iam postea multos inuenias non solum uiros sed etiam feminas Spiritu divino conpletas Dei cecinisse mysteria, etiam ante David qui a puertitia in hoc munus a Domino specialiter lectus et cantorum princeps et carminum thesaurus esse promeruit: qui adhuc puer in cythara sua uiter immo fortiter canens, malignum spiritum qui operabatur in Saulone conpescuit—non quo cytharae illius tanta virtus erat, sed quo figura crucis Christi quae in ligno et extensione nervorum mystice gerebatur, ipsaque passio quaæ canta batur, iam tum spiritum demonis opprimebat.

V. Quid in huius psalmis non inuenias quod faciat ad utilitatem [futationem] ad consolationem humani generis conditionis sexus aetatis? habet in hoc infans quod lactet, PVER quod LVDET, ADVLSCENS quo CORRIGAT VIAM, inueniens quid sequatur, senior quid precetur. discit femina pudicitiam, PPVILLI inueniunt PATREM, VIDVAE quae pauperes prospectorem, aduenea custodem. audient reges et judices quae timeant. psalmus tristem consolat, lactum tempestat, iracundum mitigat, pauperem recreat, diuitem ut se agnoscat increpitat; omnibus omnino suscipientibus se apta medicamenta contribuit, nec peccatorum despiciet, sed remedium ei per paenitentiam flebilem salu biter ingerit. prouidet, plane prouidet Spiritus sanctus quemadmodum quamuis dura et fastidiosa prae cordia senserunt et quasi cum delectatione eloquia divina susciperint. nam quia natura hominum aspera quaeque quamuis sint salutaria fugit ac respuit, uixque suscipient nisi quod praestare uidetur inlecebram, hanc Dominus per Dauid suum conficit hominibus.

V. 3. Ps. cxiii (cxii) 4. Ps. cxix (cxviii) 6. Ps. lxviii (lxvii) 5. Ps. cxviii (cxvii) 155a ad aedificationem ad consolationem humani generis conditionis sexus aetatis? habet in hoc infans quod lactet, PVER quod LVDET, ADVLSCENS quo CORRIGAT VIAM, inueniens quid sequatur, senior quid precetur. discit femina pudicitiam, PPVILLI inueniunt PATREM, VIDVAE quae pauperes prospectorem, aduenea custodem. audient reges et judices quae timeant. psalmus tristem consolat, lactum tempestat, iracundum mitigat, pauperem recreat, diuitem ut se agnoscat increpitat; omnibus omnino suscipientibus se apta medicamenta contribuit, nec peccatorum despiciet, sed remedium ei per paenitentiam flebilem salutem ingerit. prouidet, plane prouidet Spiritus sanctus quemadmodum quamuis dura et fastidiosa prae cordia senserunt et quasi cum delectatione eloquia divina susciperint. nam quia natura hominum aspera quaeque quamuis sint salutaria fugit ac respuit, uixque suscipient nisi quod praestare uidetur inlecebram, hanc Dominus per Dauid suum conficit hominibus.
nibus potionem quae dulcis esset gustu per cantionem et efficax ad curanda uulnera per uirtutem. suauiter enim auditur dum canitur, penetrat animum dum delectat, facile retinetur dum frequentius psallitur, et quod legis austeritas ab humanis mentibus extorquere non poterat, haec per dulcedinem cantionis excludit. nam quidquid lex, quidquid prophetae, quidquid euangelia ipsa praecipuunt, in his carminibus suau medicatum dulcedine continetur. VI. Deus ostenditur, simulacra ridentur; fides adseritur, perfidia refutatur; iustitia ineritur, | [fol. 155 b] prohibetur iniquitas; misericordia laudatur, crudelitas abdicatur; ureris requiritur, mendacia damnat; dolus accusatur, innocentia conlaudatur; superbia deicitur, sublimatur humilitas; praedacutur patientia, pax sequenda depromit; contra inimicos protectio postulatur, uindicta promittitur, spes certa nutritur, et quod his est omnibus excellentius, Christi sacrum caretum. nam et generatio eius exprimitur, et reiectio plebis impiae et
gentium hereditas nominatur: uirtutes Domini cantantur, passio ueneranda depingitur, resurrectio gloria monstratur, sedes quoque ad dexteram non tacetur: tunc deinde igneus Domini manifestatur, aduentus, terrible de uiuis ac mortuis iudicium panditur. quid plura?
etiam spiritus creantis emissio et terrae novatio reuelatur: post quae erit in gloria Domini sempiternum regnum, impiorum perenne supplicium.

VII. Haec sunt cantica quae Dei canit ecclesia: haec sunt quae hic noster conuentus sonno etiam uocis exercet: haec non soluunt cantorem sed potius stringunt, non luxuriam suscitant sed extingunt. uide an dubitari possit quod haec carmina placeant Deo, ubi totum quod agitur expectat gloriam creatoris. merito idem propheta omnes et omnia ad laudem Dei cuncta regentis hortatur. spiritus lavdet dominum;
DIEI NOMEN CVM CANTICO, MAGNIFICABO EVM IN LAVDE, ET PLACEBIT
DEO SUPER VITTVLM NOVELVLM CORNVA PRODVCENTEM ET VNGVLAS.
ecce praestantius, ecce sacrificium spiritale, maius omnibus sacrificis 10
victimarum. nec inmerito: si quidem ibi sanguis animalium irrationabilis
fundebatur, hic de ipsa anima et bona conscientia laus rationabilis im-
molatur. digne Dominus ait SACRIFICIVM LAVDIS GLORIFICABIT ME, ET
ILLIC VIA OSTENDAM ILLI SALVATRE DEI. lauda Dominum in
uita tua, IMMOLA SACRIFICIVM LAVDIS, et per ipsam ostenditur in anima 15
uida via QVA AD EIIUS PERUENIAS SALVATRE. VIII. delectat Dominum de
PVRA CONSCIENTIA laus emissa, sicut idem hortatur hymnografus LAVDATE
DOMINVQ VIA BONVS EST PSALMVS, DEO NOSTRO SIT IVCVNDA LAVDATIO.
hanc scientiam gerens, hoc placitum Deo officium non ignorans, idem
psalmista testatur: SEPTIES IN DIE LAVDEM DIXI TIBI; et adhuc amplius 5
aliquid pollicetur, ET LINGVA INQUIT MEA MEDITABITVR IVSTITIAM TVAM,
tota die lavdem tvam. sentiebat enim sine dubio de tali opere bene-
ficium, sicut ipse commemorat LAVDANS INVOCABO DOMINVM ET AB
INIMICIS MEIS SALVVS ERO. tali tutamine, tali clypeo, adhuc puer
armatus et fortissimum illum Golian gigantem strauerat et saepe de 10
alienigenis victoriam reportarat.

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

Ps. l (xxix) 14 VIII. 2. 1 Tim. iii 9 Ps. cxlvi 1 5. Ps. cxix (cxviii)
164 6. Ps. xxxv (xxxiv) 28 8. Ps. xviii (xvii) 4

VII. 8. et placebit . . . dei (l. 14): om B etc 9. uitolum R 10. spiri-
talem R 11. ubi R* irrationalium AV

VIII. 1. dielectat R 3. nostro : no R 5. salmista R species R*:
sepecies R 6. aliquid AV B C : aluid R 7. tota die laudem tuam AV B C:

om per homeoteleuton R 10. Goliar B: Goliar R C Goliar AV sepe R
11. aliengenis R*

IX. 1. karissimi A: kmi V carissimi R B C 3. testamenta R confirma-
tione R praeferre R proferri AVBC ne: inminuta (l. 12): om B etc
5. constant R V: constant A pessum data conieci: esse sedata R esse data AV
cymbala AV: cymbale R in : uestum sequens in 1 incepit secundum R*
8. praeterierunt R: uiduerunt AV, fortasse recte 9. neuminiae (voumnia
[voumnia]) scripsi: enuminie R* neuminie R³ nomine A nomen V
ceterum spiritalia quae sunt, fides, pietas, oratio, ieiumium, patientia, castitas, laudatio, aucta sunt, non inminuta.

Ergo in euangelio inuenies primum ZACCHARIAM, PATREM magni Iohannis, post longum illud silentium in hymnis uoce PROPHETASSE. nec Helisabeth, diu sterelis, edito de repromissione filio Deum de ipsa ANIMA MAGNIFICARE cessauit. nato in terris Christo laudem sonuit et ne protraham sermonem, ipse Dominus, in uerbis doctor et magister in factis, ut hymnorum ministerium gratissimum conprobaret, cum discipulis HYMNO DICTO EXIVIT IN MONTE OLIVETI. quis iam tali documento de psalmorum et hymnorum religionie dubitabit, quando ille qui a caelestibus cunctis et adoratur et psallitur, hymnum cum discipulis ipse cantasse perhibetur?

X. Sic postea apostoli quoque fecisse noscuntur quando nec in carceri psallere destiterunt. unde et Paulus ecclesiae prophetas adloquitur CVM CONVENIT inquit VNVSQVE VESTRVM PSALMVM HABET DOCTRINAM HABET APOCALIPSIN HABET: OMNIA AD AEDIFICATIONEM FIANT. et iterum alibi PSALLAM inquit SPIRITV, PSALMVM DICAM ET MENTE. sic et Iacobus in sua ponit epistola IN MERORE EST ALIQVIS VESTRVM? ORET: AEQVO ANIMO EST? PSALLAT. et Ioannes in Apocalipsi refert, Spiritu revelante, uidisse se et AVDISSE uocem caelestis exercitus TAMQVAM VOCEMV AQVARVM MVLTARVM ET TONITRORVM VALDORVM DICENTIVM ALLELVIA. ex quo nullus debet ambigere hoc ministerium, si digna fide et deuotione celebretur, | [fol. 157 a] angelis esse...
coniunctum, quos constat sine somno sine occupatione indesinenter laudare Deum in caelis et benedicere Salvatorem.

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

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

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

XI. 4. Ps. cvi (cv) 1, cvii (cvi) 1, cxxxvi (cxxxv) 1 5. Exod. xv 6 6. 1 Reg. ii 1 8 1s. xxvi 9 Habb. iii 10. Dan. iii LXX 11. Luc. i 46

XIII. 2. Ps. xlvii (xlvi) 8 3. 1 Cor. xiv 15


XII. 1. quid ... commodius R BC : om AV 3. boni conuiuae ... tacere aut lenta (xiii 24) RBC etc : om AV (excidit ut uidetur archetypfolium) 4. nostrae : niae R anime R exhibicione R

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

Denique et beatus Cyprianus Donatum suum, quem sciebat esse ad
hoc munus aptissimum, iuenitur hortatus: DVCAMVS inquit HVNC
DIEM LAETI, NEC SIT VEL HORA CONVIVII GRATIAE CAELESTIS INMVNIS.
SONET PSALMOS CONVIVIVM SOBRIVM: VT TIBI TENAX MEMORIA EST,
VOX CANORA, AGREDERE HOC MVNVS EX MORE: MAGIS CARISSIMOS
PASCIS, SI SIT NOBIS SPIRITALIS AVDITIO, PROLECTET AVRES RELEGIOSA
MVLCEDO. bene enim canentes habent quandam gratiam quae animos
ad relegionem incitat auditorum. sic et nostra uox si fuerit inoffensa
ue consonna labiorum CVMBALIS BENE SONANTIEVS et nos delectabit et
audientes aedificabit, et Deo suauis erit tota laudatio, qui in DOMO SVA,
sicut legitur, VNIVS MORIS FACIT HABITARE.

Quando ergo psallitur, psallatur ab omnibus: cum oratur, oretur
ab omnibus: cum lectio legitur, facto silentio aequo audiatur a cunctis,
non, legente lectori, alius orans clamosis uocibus obstrepat. nam et si tunc superueneris cum lectio celebratur, adorato Domino et praesignata fronte aurem sollicite commoda. [fol. 159a] XIV. patet tempus orandi cum omnes oramus, patet cum soluueris et quotiens soluueris orare priuatim: obtentu orationis ne perdideris lectionem, quia non semper eam quilibet paratam potest habere, cum orandi potestas in promptu sit. nec putes parum nasci utilitatem ex sacrae lectionis auditu: auditori quidem oratio ipsa fit pinguior, dum mens recenti lectione saginata per diuinaram rerum quas nuper auduit imagines currat. nam et Maria soror Marthae, qvae sedens ad pedes Iesv sorore neglecta verbum intentius audiebat, partem sibi maximi maximi elegisse Domini uoce firmatur. ideo enim et diaconus clara uoce in modum praeconis admonet cunctos, ut siue in orando siue in flectendis genibus siue in psallendo siue in lectionibus audiendiis unitas seruetur ab omnibus: quia VIVVS MORIS HOMINES diliget Dominus, et (sicut superius dictum est) IN SVA DOMO EOS EFFICIT HABITARE.

IN qua QVI HABITANT BEATI pronuntiantur in psalmo, quia ipsi laudabant Dominum in saecula saeculorum. Amen.

EXPLICIT DE UTILITATE HYMNORVM

XIV. 8. Luc. x 39, 42 13. Ps. lxviii (lxvii) 7 14. cap. xiii i. 38 15. Ps. lxxxiv (lxxxiii) 5


EXPLICIT DE UTILITATE HYMNORVM R: EXPLICIT DE PSALMODIE BONO NICETE

EPISCOPI B² C: nihil habent A VB*
NOTES TO THE *DE PSALMODIAE BONO (DE UTILITY HYMNORVM)*.

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

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

I. 2. **utilitate** A V: **praem de R. de hymnorum et laudum ministerio R**, save that it omits 'de' which I have supplied: in hymnorum laude et mysterio A V. 5. **aptius**: halitus A aliter V. aptus is a favourite word with Niceta: cf. the opening words of *vigil.* i i 'dignum aptumque prorsus', *ib.* viii 20 (65. 12), and twice in the lines here following (ll. 7, 9). quo a filiis (filius R) lucis (locis R*) nox pro die ducitur: a filiis lucis nox prouidere (prauidere V) dicitur A V, of which a filiis may be right, the rest is sheer nonsense. 7. **quo**: quod R cum A V. The clause is obviously parallel with the preceding clauses, and so, though cum makes sense, quo (tempore) must be right. ipsum R: ipsut A ipso V ipsud Burn. ipsum is of course the grammatical form, though that does not prove that Niceta used it. Unfortunately Dr Burn's valuable *index verborum* omits to record 'ipse'. In xiii 4 below R has ipsud, the B family ipsum. **adoratio (adortatio)** R: idhoratio A adoratio V adoratio Burn. Prayer is not particularly apt to the soldier on parade: nor do 'prayer' and 'songs' form the appropriate secular parallels to the 'sermon' and 'hymns' of which Niceta is speaking. 8. **stat in procinctu A V, as pasch.** 6 (110. 17) 'stare ergo nos in procinctu oportet' : om in (wrongly) R sollicitus . . . ministerium . . . adlocutio R: sola . . . misteria (-o V) . . . adloquebo (-or A) A V. Handicapped by such blunders of his authorities, Dr Burn's text and punctuation are naturally unsatisfactory.

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

scripturis instrumenti testimonia A V Burn. I cannot translate the latter reading, unless 'instrumentum' is taken in the sense of 'Bible', which is hardly possible for Niceta; my own reading (which appears to be what R intended) would mean 'citations from many documents of the scriptures'.

14. de ipso apostoli capitulo A V: de ipso apostolo R, which does not suit the following quod—it is an omission by homooeoteleuton apostolo[li capitula]. cf. ii 5. multi cantores obiciunt R A V: yet in spite of the agreement of all three MSS, this can hardly stand, since it was not the singers but their critics who used this phrase from St Paul. I suggest cantoribus: Niceta uses cantor in iv 3, vii 2.

15. praescriptionis uice R: I had already noted that this must be the true reading on the strength of iii 19 (71. 9), rat. fid. vii (18. i): praescriptionis uocem A V stultiloquium: found in the Latin Bible (Eph. v 4 = μορφολογία) and the Latin Irenaeus II xxvii 4.

16. in spiritu loquentes R, and the only point of Niceta's quotation at the moment is the word loquentes: spiritu sancto loquentes nobis in psalmis A V.

18. homines . . . psallentes R: hominem . . . psallentem A V. 20. adicit R, and the point now is that after loquentes he adds 'in psalms hymns and canticles': dicit A V.

23. dixit R: dicit A V. The perfect suits better with admonuit following.

24. id est uoce R: et uoce A V. The reading of A V would add 'voice and thought' to 'spirit' and 'understanding': the reading of R interprets the latter pair as equivalent to the former, and this is what we want.

26. languent R A V. The word is not corrupt, as I thought at first: it is the word that is used e.g. in i Tim. vi 4 to render νουσών περι ψηφίζουσιν, and just means 'diseased'.

27. per prophetas R A, prophetas V, prophetias Burn: deum (dīm) A, domini (dīm) R V Burn (the two abbreviations are, in Caroline minuscule, quite extraordinarily like one another): creatorem R, creatoris A V. I suggest propter prophetas Deum conantur distruere creatorem, i.e. their objection to the O.T. involves getting rid of God as creator—'heretics', as often in quite early writers, but not often as late as Niceta, being in effect identified with Marcionites. [Cf. symb. x (48. 19) where Manichees, Montanists and Marcionites are cited as the types of heretics.]

30. uacuare R: euacuare A V. Both forms are equally rare in early writers: euacuare is common in the Vulgate, but uacuare is quoted from the sermons both of Maximus of Turin and of Peter Chrysologus of Ravenna.


3. possimus omne quod possimus R; sumus omne quod sumus A V BC: sumus is supported by vigil. ii 3 'nostri essent quod sumus', and may be right, though it is easier to see how sumus might have grown out of possimus than the converse. Compare however xiii 28 below, where apparently both R and A V have posse-wrongly for esse.

5. hisdem R B; isdem A V C eisdem Burn. Down to asseramus this part of c. iii should be attached to c. ii, as the argument about the use of the prophets is continuous as far as this point.

6. quis hominum A V Burn: quis omnium R B C. The confusion is common and either reading may be right. There are probably parallels in Niceta to one or other phrase which would help to give the preference.

7. inuenim mus A R: inueniamus R*: inueniamus V B C Burn: compare iv 1 inuenias R inuenies A V B C, v 1 inuenias R A inuenies V B C; perhaps R* is right here.

8. Pharaone R B C: Faraone A. I should have expected the Old Latin F, but do not venture to desert the testimony of R B. Cf. vigil. vi 3 Phanaelia, ps. (viii 2 hymnographus B) ix 19 Pharisaeis.

11. neque enim . . . subnixus (l. 14) A V: the B family omit this reference to an apocryphal book.

12. ipse et animalia R: ipsa animalia A V.
If ipsa were right we should expect it to go with elementa rather than animalia—
cattle, springs, the very elements': R is therefore presumably right, and adds an
interesting piece of evidence about this unknown apocryphon. 13. nulla sit
fide R: nullius sit fidei A V. I suspect that fide, like auctoritate, is governed by
subnixus, and that R's reading is correct. 15. utrumque sexum ... canere deo
R: et utrumque sexum ... cantare deo BC utrorumque sexuum ... deo A V.
With the reading of A V there is no personal accusative after perdocuit. 18. *cor-
pore R: e corpore codd. reil. Niceta, I think, tends to omit prepositions: see on
vigeil. 14. 20. tribus Israhel R: sibi Israhel A (Srahel A) V: om B etc. The
reading of A V left the plural seirent unexplained. funera eis R: eis funera
A V. Niceta is now rescued from using the dative after manere. domino R BC:
deo A V, see on vii 6. 21 nimis R: o nimis BC nisi A V. The reading of R
alone explains the other readings. 22. aut nequiuercunt R: a peccatis et BC;
om A V. Homoeoteleuton would explain omission.

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

V. 1. inuenias RA: inuenies V BC Burn, which finds some support in ix 13
'in euangelio inuenies'. 2. ad consolationem: the MSS are unanimous, yet it
looks as if omnis were necessary here to the sense. Perhaps it has been lost after
conditionis. 3. aetatis R B C; praem et A V Burn. The asyndeton is much
more in Niceta's style. lactet AB C: latet RV lactet Burn. lactere is the
proper verb for to suck milk, but lactere and lactare are much confused in late
writers, and Burn is wrong in citing BC for lacteat. 4. uiam RA B C: uiam
suam V Burn, with Ps. cxix 9. The shorter reading balances better with the other
classes. 6. prospectorem R B C T: protectorem A Burn inprotectorem V.
prospicio is used of God, vigil. i 6: and prospector of God in Tertullian, Orat. 10
'deus prospector humanarum necessitatum', adv. Marc. iv 34 'nuptiarum ... pro-
spectorem'. 7. iudicesq; R, which I do not doubt stands for iudices quae, 'kings
and judges hear what they are to fear': but the other MSS, being without the con-
junction et, take qu(a)e as the conjunction and go on to supply quid. 8. iratum
A V (iratos B C) : iracundium R. diuitem: + hominem A V. The addition
spoils the rhythm. agnoscat R A V: agnoscant ammonet et ne superbiant B C.
*increpitat R : increpat codd. reil. 11. prouidet ... inlecebram (l. 15)
RAV: omitted by the B family. 14. ac R: hac A V, which ought to
have suggested the true reading; haec Burn. 15. inlecebram RA: inlecebra
V Burn, but it would be gratuitous to make Niceta use the nominative instead of
the accusative after praestare. Also, since the editor rightly followed the A V family
in the text, he might as well have completed the sense by making one sentence,
instead of two, from nam quia to uirtutem. Dauid seruum suum BC: Dauid
suum RA V. I do not know any parallel in Niceta to the latter phrase; and
seruum might easily drop out before suum. But if *hominibus is genuine (so R:
A VB C omit), we might do without seruum and read suam commis hominibus potionem. 17. per uirtutem R A V : peccatorum per suam uirtutem B C, but the rhythm excludes this. 20. concludit R (excludunt B C): exprimit A exprosit V Burn. 21. praecepunt R C*: recipiunt B C* receperunt A V Burn. 22. medicatum A B : medicamentum R V C meditantium Burn. medicatum carries on the metaphor from the physician’s art, and is undoubtedly right.

VI. The subject is still the Psalms, so I have run the chapters together. 2. ridentur A B C : inridentur R deridentur V Burn. rideo is much oftener found in the passive than inrideo, and the rhythm is good. refutatur R : repudiatur A V (B family omits the clause). 5. conlaudatur R B C (cf. ii 12 ‘conlaudo eos qui ...’): commendatur A V. 6. *patientia R : paenitentia codd. The two words do get confused: here I cannot help thinking that patience is more in place than penitence, just as in the catalogue of Christian virtues, ix 11 below, we have fides, pictas, oratio, icium, patietia etc. 8. excellens R B C: excelsius A V Burn. *canuntur R : cantantur codd. It might be difficult to decide otherwise, but the fact that cantantur occurs two lines lower down suggests the alternative word here.

II. The subject is still the Psalms, so I have run the chapters together. 2. uociis A V B C: noctis R-and I am not sure R is not right. *non soluunt cantorem sed R : non solum cantorem resoluentes sed T non solum cantorem non resoluent sed B C non solum cantorem reficient sed A V Burn. R nobly atones for its blunder in the preceding clause by this admirable improvement on all the other MSS. 3. vide an A V Burn : uidi ea R ; om B etc. The address to the audience in the second person singular is wholly in Niceta’s manner, e.g. xiii 20 ‘uides quia’; and compare the opening words of chapters iv, v. 4. haec etc ... totum R B C: et ... et totum A V Burn. The et ... et introduced by A V do not really balance one another. 5. expectat R : expectat ad A V Burn : spectat ad B C. I have retained ‘expectat gloriam’ with R, because of the rhythm. But of course expectare, if right, must be used by Niceta as a permissible spelling of spectare. The sense is in any case that of ‘spectat ad gloriam’, as in spir. s. viii (27. 7). merito R B C: praem et A V Burn. omnes ... tortur R B C: dum omnes ... tortur ... inset totum A V Burn. The et ... et introduced by A V do not really balance one another. 6. *regentis R : gubernantis B C gentes A gens V. R explains the inexplicable reading of A(V). dominum R A B C with Ps. cl 6 : deum V Burn. The substitution of Deus for Dominus seems to be a rather marked peculiarity of the AV text, but in this case Dr Burn is wrong in crediting it to A, which has dominum. 8. nomen dei R B C with Ps. lxviii 31 : + mei A V Burn. magnificabo : praem et V Burn; the authority is obviously insufficient. et placebit ... salutare dei (l. 14): omitted by the B family. 11. inrationabilis R : inrationabilium A V. Naturally you would use the word not of the blood but of the animals: nevertheless the parallel and contrast is of the laus rationabilis and the sanguis inrationabilis, and
R is right. 13. digne R: + et A V. 14. salutare R with Ps. 1 23 rogatorem, and l. 16 below: salutarem A V.

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

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

IX. 1. karissimi: see on vigil. iv 1. psalmorum RA V, which reading is obviously right, for it refers back to the contents of chapters iv--viii; but the 'sanctorum' of the B family may possibly suggest that, if not Niceta, at any rate an early stage in the tradition of his works gave the spelling 'salmorum'. See for the testimony of R vigil. v 18. 3. testamento: testentia R, and since Niceta's habit is to talk of 'proferre testimonia' in citing the Scriptures (spir. s. xviii [33. 21], psalm. ii 14), it may be that he wrote here 'de nouo etiam testamento testimonia aliqua . . . proferri'. But on the whole I retain the rarer praeferr. ne officium . . . imminuta: B family omits ten lines. 4. psalmizandi R: psalmiodiandi A V. I have so far found no authority for psalmizare, yet I cannot believe that it is a wanton invention of R or its ancestor. sicut R: si cum A V. The correction was obvious, even before the discovery of R. 5. constant RV: constent A constat Burn. constare is not necessarily impersonal, and I have not ventured to reject the consentent testimony of the MSS. pessum data: esse sedata R esse data A V esse datum Burn. For esse (se)data I can only offer the conjecture 'pessum data'. We have the converse posse for esse, xiii 28, and cf. iii 3. quae carnalia sunt reiecta: the grammar requires 'quae carnalia sunt sunt reiecta', unless we can suppose that quae carnalia is used as equivalent to 'quae carnalia sunt'. 8. praeterierunt R: inluerunt Burn. I have not any idea what meaning (if any) the latter reading is supposed to bear: indeed the whole sentence ('inluerunt cotidiana baptismata nomen operosa. Illa lepra inspectio uel sicut eiusmodi . . .') was hopeless till the discovery of R, though even before that discovery it was clear that operosa belonged to inspectio and should not be divided from it by a full-stop, and that sicut ought to be corrected to si quid. But the true reading of A V is inluerunt, which at least makes passable sense. 9. neumeniae (enuminie R* neuminie R2): nomine A nomen V Burn. Perhaps the most beautiful of all the improvements of text due to R: cf. Col. ii 16. 11. spiritalia quae sunt R: spiritalia sunt A V spiritalia scilicet Morin. But the parallel of quae carnalia just above showed that quae had dropped out. 12. castitas R: caritas A V. The same variation occurs in vigil. viii 9, and here, as there, castitas is right. I suspect too that Niceta would have used 'dilectio' not 'caritas', cf. spir. s. xxii (33. 18) 'pacem et dilectionem sectantes'. sunt R: sunt potius A potius (om sunt) V Burn. 13. Zacchariam: Burn is wrong in attributing the termination in -an to B*. 14. in hymnus uoce R: I think, though with some hesitation, that this is right, 'uoce' meaning 'vocally', as opposed to the silent hymn-singing based by some on Eph. v 19: in hymni uice BC Burn mihi in hymnifyce A V. 15. Helisabeth . . . de ipsa anima magnificare. A sufficient indication that Niceta ascribed the Magnificat to Elisabeth, though the B family did not recognize it and retain the clause while they omit the clearer statement of the same thing xi 11 below. 17. exercitus RC, and this gives perhaps the better rhythm and the better parallel to the other clauses: but the et
II. cum magnificat AV Burn: om BC, doubtless because the ascription of the Magnificat to Elisabeth was a stumbling-block. The less direct indication in ix 15, 16 above is left standing even in the MSS which omit here. R here does not omit the whole clause, but only the name Elisabeth.

XII. 1. quid hac utilitate commodius R BC: om (either by homoeoarcton or homoeoteleuton) AV Burn. The two parallel clauses are entirely in Niceta's style.

2. rigamur et interpositis lectionibus R: inrigamur et interpositis lectionibus BC Burn; om (by homoeoteleuton) AV. For the three elements of the service cf. vigil. i 18, 19 'orationibus hymnis lectionibus', psalm. xiii 39, 40 'psallitur ... oratur ... legitur'. The simple verb rigare is supported by vigil. ii 18, and see on ib. viii 10, ps. vi 1, xi 7, xiii 11, 43.

3. boni conuiuiae ... tacere aut lenta (xiii l. 24): om AV, doubtless by loss of a leaf in their archetype.

4. nostrae: fitae R. For another unusual abbreviation of noster in our MS see above viii 3. The evidence points to the Rhineland or northern France as the home of the declension nta, nti: it is found in MSS at Munich, Trier, Strasburg, Arras (Traube Nomina Sacra p. 230).

XIII. 1. karissimi: see on vigil. iv 1. intento sensu R: praem intermittentes fabulas superfluas (item, ante extraneis cogitationibus) 5, praem fabulis) BC. psallamus R: + et deo non displiceamus BC. The additional words may have been lost in R or its ancestor by homoeoteleuton, but in view of the other interpolations of the B family in the immediate context I think the presumption is against this phrase also.

2. sicut hortatur hymnidicus R: sic enim nos hortatur psalmus dicens BC. hymnidicus is not found elsewhere in Niceta, but cf. hymnografus vii 2 and possibly hymnificae ix 14.

3. ut psalmus scilicet ... dicatur R: id est intellegenter ut ... psallamus BC. ipsum BC: ipsud R. Contrast i 7 supra, where R has ipsum against A ipsum. The use of ipsud in ancient writers is so very rare that one would only credit it to Niceta if our leading MS gave it constantly.

4. nec captiua R: captiua e a very rare word, and in the passive appears to be quoted from no other author but Verecundus who wrote in the sixth century.

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

sanctae BC: cunctae R.

7. canatur R: psallatur BC. christianam simplicitatem in ipsa etiam modulatione R: in uobis (nobis Burn) ueram christianitatem BC. christianitas is not found elsewhere in Niceta.

8. quae conpunctionem magis audientibus scripsi: quae conpunctionis magis audientibus (unde fortasse legendum conpunctionis spm) R conpunctionem peccatorum BC. 10. nostra R: omnium uestrum BC.

11. protrahat ... extollat R: insipierter protrahat et ... uocem extollat BC. et nitatur R: innitatur humiliter BC innitatur humiliter Burn, perhaps by a misprint.

12. concinentis rightly Burn, and so in fact B: when Burn says 'concinnentis cod', it is true of all the rest, R included, but not of B. 'concinentis' is apparently a vox nihili.

13. in cytharae modum scripsi, cf. xiv 11 below, 'in modum praeconis': cythara modum R; om BC. protrahens R: extollentes aut protrahentes BC. ostentationem indecenter efferre R: praem stulta(m), + neque hominibus placer e uelle, BC. The tag from N.T. is a mark of the B recension (so also in l. 1 of this chapter), suggested by the words that follow, but not really in point.

15. aut sibi R: om BC, no doubt because they interfere with the Scripture reference inserted just before, see last note.

cælebrari debet R: celebbase debemus BC: note the result, debemus habemus in immediate sequence.

16. de hac uoci consonantia BC: hoc uoces sonantia
R. The B reading makes sense and is guaranteed by the phrase in l. 10 above ‘nox nostra... debet esse... consona’: R’s ancestor must have been illegible at this point. tres utique illos R: tres illos utique BC. utique is one of Niceta’s favourite words, and it hardly ever occurs later than the second place in the clause. 17. scriptura Danihelis R: propheta Danihel BC. An archaic and relatively unusual phrase was smoothed away by the B recension. 18. hii R: hi BC. tamquam R BC: quasi Burn. 20. et cetera R BC: om (with one inferior MS) Burn. The words are almost necessary. uides R: uidetis BC. Again a favourite mannerism of Niceta, the use of the second person singular, disappears at the hands of the B editor. tres R BC: + pueri Burn. Once more the original reading of the B family, corrupted in later representatives, is restored by a fresh examination of BC; as a rule I only record these corrections without calling attention to them. 21. Dominum R: Deum BC Burn. Deum may be an assimilation to the text of Daniel just quoted: for other instances of the same variant see above on vii 6; Dominus is Niceta’s more usual word. ueluti ex uno ore R BC: ex uno ore Burn, misled by a single inferior MS. The reading of R BC not only echoes the citation just made, but alone corresponds to the fact. The Three Children did not sing with one mouth, but ‘as though with one mouth’. laudauerunt R: humiliiterque sancteque laudauerint B (-unt B*) C Burn. The B editor, in his anxiety to edify, whittles down Niceta’s point, which is not the virtue but the unanimity of the singers. ut R: om BC. ut explains the preceding ‘pro magisterio’: ‘these things were written for our example, that we...’ 22. eundem sensum R: eundem psalmorum sonum BC eundemque psalmorum sonum Burn. eundemque has neither MS authority nor stylistic probability to recommend it. sensum gives perhaps a better contrast than the other reading with uocis: ‘the same meaning and the same words’. 24. uel aptare R: om BC. lenta uoce psallere R: praem tacere aut BC. The true text gives no sanction to the suggestion that worshippers ‘should join in the service silently’—that would not be to ‘fulfil the office of their ministry’: but if they can’t sing in tune, they are not to sing too loud. clamosa perstrepere R: clamose praestrepere AV: clamosa uoce omnibus perstrepere BC Burn, completely spoiling the rhythm. praestrepo, given by AV here and in l. 41, is unknown to the dictionaries. 25. implebit... obstrepere: implevit... obstrepet R (clearly implying the reading I have adopted), implebit... facit offendiculum BC inpleat... obstrepet AV: impleat... obstrepet Burn. The B recension altered the unfamiliar word obstrepere: but Niceta had used it already, though in a different construction, vigil. viii 18, and so R below xiii 41. 26. non enim omnium... auditorum (l. 35): the B recension omits the whole passage with the quotation from Cypr. ad Donatum. 28. et RA: om V Burn. esse... aptissimum is my conjecture: posse... aptissimum R posse... ipsum AV. Curiously enough possumus and sumus are confused in our MSS iii 3 above, where I have doubtfully retained the possumus of R against sumus of the other MSS. 29. inuenitur hortatus R: inuenimus hortatum AV, but that would necessitate Cyprianum in the accusative. 30. sit: this is the one reading in the Cyprian quotation where AV are right against R, and R’s ut is a very slight corruption from sit. On the other side we have to set l. 31 sobrium (omitted by AV), l. 33 aures (omitted by AV), l. 34 mulcedo (dulcedo AV). 34. bene enim... auditorum: Dr Burn prints this sentence as part of the citation from St Cyprian, but there is no trace of it in Hartel’s text or apparatus, and it seems to be naturally Niceta’s application of the words he has quoted. 35. sic et... si fuerit RA, rightly: si et... fuerit V Burn si ergo et... fuerit BC.
R: deo nostro BC Burn adeo AV. R has the intermediate reading, from which the other families are altered in different directions. sua: see also xiv 14 and p. 232. 38. unius moris RAV: unanimes BC. In xiv 13 R has unius modis, AV unius moris, BC unanimes. See p. 232. 39. *ergo R: enim codd. reil.

In spite of the agreement of the other MSS the reading of R should be preferred: Niceta is summing up his discourse and arriving at his conclusion. I have indicated this by marking a new paragraph. 41. non legente lectore alius orans R, while AV invert the order of the words legente lectore non alius orans. But the words legente lectore would be superfluous in the first clause and are needed in the second, and in this point the B family, though it alters the text, agrees with R. obstrepat R: praestrepat AV (see on l. 24) perstrepat BC Burn. The compound used by R gives, as in l. 26 above, the necessary suggestion of obstruction. nam et si (nam si R* et si AV) tunc superueneris RAV: et omnes antequam legatur conuenite, si qui autem superuenerit B etc, avoiding as usual the 2nd person sing. 43. commoda RA (commodet BC): accomoda V adcommoda Burn, but the authority is far too slight, and Niceta has a preference for the simple form of verbs: see p. 252.

XIV. 4. paratam potest R BC: tr potest paratam AV Burn. 5. paruam: parui is one of the rare blunders of R, and as it is followed almost at once by the vox nihil ex agri for ex sacrae one may conclude that R’s exemplar was injured at this point. 6. auditu auditori quidem R: auditu si quidem AV Burn auditu quia BC. The reading of AV would stand, and as R has several corruptions in the immediate neighbourhood it is possible that its auditori is a dittography for auditu si. 7. per diuinarum rerum... imagines RA: Burn’s text gives per diuinarum rerum imagines... imagines, with the support ex silentio of AB etc, but the repetition of imagines is superfluous and ungrammatical, and in fact A agrees with R, and BC give per imagines diuinarum rerum, omitting the second imagines. 9. sorore neglecta: oratione ac R, a scribe’s conjecture (as I suppose) from fragmentary letters of the true reading. The three succeeding words are wholly absent from R, but they are indubitably genuine, and the only question that arises is whether urberm is right without anything further (so AV): B adds dei, C domini, but the Gospel text ἔναμ ἱήτων ἄντωwould suggest eius. *partem sibi maximam R, and in spite of the vagaries of R’s text in the preceding lines I think this is more likely to be original than the bonam partem of the rest. The ordinary texts, both Old Latin and Vulgate, have optimam. 11. praeconis RAV: sancti praeconii BC, praeconii Burn. But there is every reason to accept praeconis: ‘after the manner of a herald’ is just the sense we want. 13. unius moris: see p. 232. 14. efficit BC: effecit R. The combination of the two families establishes the correctness of the compound verb here against the facit of AV and of xiii 38.

EXPLICIT DE UTILE HYNORVM R: EXPLICIT DE PSALMODI(A)E BONO NICETE EPISCOPI B2C. The repetition in the colophon of R goes a little way to confirm what was said above as to the true title of the sermon being DE UTILE HYNORVM.
Index of words referred to in the notes

and apparatus criticus of de Vigiliis (v.) and de Psalmodiae bono (p.)

[heavy type indicates that the word is not in Burn’s Index: a dagger that it is a conjectural restoration]

abigere (tabigere) v. ix 9
ad v. v 2, 20, vi 3, (vii 5) : p. v 14
adhortatio p. i 7
adlocere p. ii 20
adversarius v. (vii 6), viii 27
aeque p. xi 9
aeternus p. xi 4
aptare p. xii 24
aptus aptissimus v. i 1, viii 20 : p. i 5, 7, 9, xii 29
auditor v. vi 8 : p. xiii 35, xiv 6
canere p. iii 16, vi 7, vii 1, xiii 7, etc
cantor p. ii 15, iv 5, vii 2
capitulum p. ii 5, 14
capitius p. xii 5
caesitas v. viii 9 : p. ix 12
cedere v. vii 10
christianus p. xiii 7
committero v. viii 26
commodaro p. xiii 43
concinerre p. xiii 12
condecens p. xiii 6
conlado p. ii 12, vi 4
consonantia p. xiii 16
conspectus v. iv 15, viii 22 : p. xiii 14
constare p. ix 5, x 12
continens v. vi 3
currere v. iii 12 : p. v 18
Danuel p. xiii 17
Dauidicus p. ii 29
decantatio p. ii 3
delectare v. iii 15 : p. v 18, viii 1, xii 2, 4, xiii 36
diregere v. vi 26
dominicus (scil. dies) v. iii 2
Dominus v. iv 5; (v 10) : p. iii 20, (vii 6), xiii 21, etc
dormitare v. (ii 10), ix 3.
duci p. 6
dux p. ii 11
eece v. i 3, iv 20 : p. ii 8, vii 10
ergo p. ix 13, xiii 39
excellens p. vi 7
excitare v. v 21, vii 3, viii 27 (cf. exsuscitantare vi 8)
excludere p. x 20
exigere (res exigit) v. iv 1 : p. ix 2 : and perhaps v. i 3
expectare (= spectare) p. vii 5
expeditus v. viii 21, ix 11
firmare p. xi 7, xiv 10
foeditas v. iii 7, ix 5
fortiter v. v 10 : p. iv 5
gerere v. i 3 : p. iv 7, viii 4, ix 7
Golias - an p. vii 10
gratus v. viii 17, x 3 : p. iii 4, ix 24
hereticus p. ii 26
hymnidosius p. xiii 2
hymnograpus p. viii 2
iam p. ix 26, xi 1
imitari v. vii 29
in v. (i 4), vi 8, (25) : p. 1 8, (ii 12)
incipitare p. v 8
indignus (e. gen.) v. ix 7
ingenus p. xi 2
ingrauare v. ix 10 (ingrauescere v. iii 4)
inimicus v. vii 29
inops v. vi 23
inquit v. iv 17, vi 15, 27, vii 22, ix 4, 8, 14 : p. ii 8 (inquint), viii 6, ix 21, x 3, 5, xiii 2, 18
inrationabilis p. vii 11
instrumentum p. ii 13
inuere p. iii 7, iv 1, v 1, vi 13, xii 29
ipsam, ipsus p. i 7, xiii 4
iracondus (-dus) p. v 8
karissimi v. iv 1, ix 1 : p. iii 1, ix 1, xiii 1
laetare p. v 3
languere p. ii 26
lasotitus p. ii 4
lectus (partic.) p. iv 3
libere v. ix 11
Magnificat p. ix 16, xi 11
maius (neut.) v. v 1, vii 12 : p. vii 10
malignus v. ix 13
medicare p. v 22
ministerium v. iii 5, ix 10, 19 : p. i 3, 10, iii 17, ix 24, x 10, xi 3, xiii 25
modulatio p. xiii 8, 23 (modulamen p. ii 9)
modus p. xiii 13, xiv 11
Moysi (abl.) p. xi 5
multiplex v. viii 19 : p. xii 4
namque v. vi 21, ix 7
nequeo p. iii 22
nescio an v. iii 14
neumia p. ix 9
niti p. xii 11
noctes v. iv (17); t 19
nocto v. vii 3
nocturnus v. vi 5, vii 17, 25
noster (uester) p. vii 3, xii 4 (ii 8)
Note Niceta's fondness for simple as against compound verbs: e.g. in the foregoing
index aptare, cedere, commodare, firmare, lectus, niti, rideri, rigare, ructare, soluere,
stermere, strepere, uacuare, where scribes or editors have foisted on him recedere,
accommodare, confirmare, electus, inniti, inrideri derideri, inrigare, eructare, resoluere, euacuare,

C. H. TURNER.