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A Commentary

on Jerome's twenty-second letter

submitted by

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at the University of Glasgow

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Abbreviations (not in L'année philologique)

AC Antike u. Christentum Münster 1929-50

DACL Dictionnaire d'archéologie chrétienne et de liturgie Paris 1907-53

DTC Dictionnaire de théologie catholique Paris 1903-50

JbAC Jahrbuch für Antike u. Christentum Münster 1958-

LTK Lexicon für Theologie u. Kirche Freiburg im B. 1957-68

RAC Reallexicon für Antike u. Christentum Stuttgart 1950-

ROC Revue de l'Orient chrétien Paris 1896-1936

TLL Thesaurus Linguae Latinae Lipsiae 1900-

For Latin authors the abbreviations are those of TLL; for Greek  
authors those of Lampe's Patristic Greek Lexicon are used. The  
pagination of Jerome's tractates is that of CC 78 (the page is  
given only for the second group of tractates on the psalms in  
that volume).

## Introduction

Jerome arrived in Rome during the autumn of 382 and composed his treatise on virginity in the spring of 384. It is addressed to Julia Eustochium, a noble Roman virgin in her teens. She and her widowed mother had become close friends and disciples of the author, although her aunt disliked monks and her elder sister had married. Jerome has as well a wider audience in view. He had already fallen out with ascetically-minded circles in the capital and these are attacked in c. 13 ff. 27 f.

The work is a jumble of precepts and warnings. Dom. Antin gives a convenient summary in Dict. de Spir. 4,2 p. 1717. A justification of virginity occupies the centre of the treatise. Fasting is justified in c. 11, following the exhortation to practise it. The prominence and urgency of the warnings against over-eating and drink are remarkable and reflect the writer's private obsession (cf. 30,1; the taunt of gluttony in his enemies is unique to Jerome). He was also much occupied by the problem of temptation; this topic fills the opening chapters.

There was already an abundant literature on the subject of virginity and Jerome draws freely on it. He says little that cannot be found elsewhere. The idea, for example, that virgins give birth to Christ is, *pace* Grützmacher, a common one. Picking up a hint from Origen Jerome exploits it in his own fantastic manner (38,3 ff.). An exception is Mary's similarity to God through being fertile in oneness (19,5), which is the author's own. In the same passage the shoot imagery from Isaiah is developed with characteristic extravagance. The attractive use of Canticles in c. 25 f. is taken from Ambrose. What is original often shows strikingly bad taste (cf. 20,1 *socrus dei*). In general Jerome was content to repeat the commonplaces of the genre. These are strung together in a way that is not always felicitous.

The author is capable of contradicting himself within the space of a few lines. In the same sentence he speaks of a concubine and a spotless bed (2,1); of the pleasures of marriage and its tribulations (15,1). He will not discuss typology and then makes Rachel a type of the church (21,3). Virginity had been found in men alone and is then said to have started with a woman (21,6 f.). The assurance that what is long will seem short is followed by citation of ps. 119,5 (*peregrinatio mea prolongata est*; 40,2). C. 31 talks of the blessedness of poverty while c. 32 promises providential provision. Jerome can warn Eustochium not to be too humble and in the next chapter commend her humility (27,4 f.). He affirms that his experience of hell was no dream and then straightway mentions sleep (30,6). Despite the renunciation of pagan literature and the condemnation of eloquence in c. 29 f. Philo and Josephus are compared to profane authors and extolled for literary grace. In c. 28 the clergy are criticized and at 34,3 Jerome berates the 'remnuoth' for doing the same. In a work on virginity he finds no incongruity in acclaiming Jacob's abundant progeny. Condemning poetry he quotes Persius.

The work abounds in homiletic cliches and *topoi*, which are avoided by more fastidious and original writers. Whereas Chrysostom offers relatively little by way of parallels, the pseudo-Chrysostomic corpus is an unusually rich store. It is a legitimate generalization to say that the more second-rate an author, the more likely he is to say the same things as Jerome. A number of phrases are taken over from predecessors, in particular Tertullian. The author repeats favourite formulations of his own elsewhere. Proverbs are frequently quoted.

Jerome has an uncommon predilection for what the German calls a 'Stichwort'. At 19,4 the word 'root' takes him from marriage as the source of virginity via a text of Isaiah to a description of the Virgin Mary. In the third paragraph of the same chapter 'stone' links three distinct biblical passages : gathering stones as a symbol

of chastity suggests by way of Mt. 3,9 (stones are the chosen gentiles) the holy stones of Zechariah, which are here champions of asceticism. Devouring occupies the first half of c. 4. Doors and windows give c. 26 its shape. Two scripture texts that mention fire should be recited to counteract the heat of lustfulness (likewise expressed by means of biblical texts 17,3).

Scripture is lavishly quoted. Allusion is ubiquitous. The writer is steeped in the bible and his bizarre and vivacious imagination lets its texts and stories express his meaning. They serve repeatedly as a substitute for argument and exposition. The early chapters are particularly dense in biblical references. Citation of Rm. 8,18 marks a transition from reward to love as motive in 40,2. At the end of the same chapter Jerome passes by means of a scripture text from the violence of the exasperated householder to the violent exertion necessary for entrance into heaven.

The author is an adept in the 'art of weaving together the scriptures' (in Is. 16 praef.). His combinations often go back to Origen. The contrast of black and white from Canticles which gives the first chapter its form and the mention there of Ethiopian bride and Queen of the South are taken from the homilies which Jerome had just translated. A traditional combination of texts shapes the end of chapters four and six. On the other hand the connection of Ezechiel's wheels with Zechariah's stones (19,3) is the writer's own. This typically fanciful amalgamation is repeated elsewhere in his works.

There are inconcinnities in the use of this technique. At 24,4 Jerome carelessly omits to harmonize his texts (for further examples cf. note ad loc.). A passage of scripture is separated from the point it illustrates in 29,6. Some of his texts are not cited anywhere else (cf. the rare texts used to make a clever point at 5,2. 5,3). The more prurient sort of verse exercises a strong

attraction upon him (cf. 6,3). At 13,1 Jerome laments the fall of so many virgins and then expresses the same idea by combining several passages of scripture. In the same way enumeration of biblical texts restates and reinforces the argument at 38,6. Portions of scripture are sometimes taken over that are not consistent with the context (cf. p. 192 prophetissam).

Jerome is keen to show off his erudition. Random examples are amassed in c. 11 as the author forgets what he is trying to prove. Two Hebrew etymologies and a reference to Aramaic are incorporated into the letter. Plato and Livy are mentioned. The reader is twice teased by having the identity of a biblical personage withheld. The author's scholarship is not, however, impeccable (cf. Assyriis 23,3).

Elisha's feast (9,2) does not recur in Jerome's works. Dinah (25,2) is seldom mentioned by other writers. On the other hand Abraham's departure (1,1) is a theme of wide popularity. Jerome returns frequently to the dangers of complacency (cf. 5,1 fin.). The reproach of keeping accounts (38,1) and the charge that the rich wear rags (32,1) are peculiar to him. Attacks on the use of eunuchs (16,2), gold raiment (ib.) and ornamental bibles (32,1) are common also to Chrysostom. The idealized picture of monasticism which Jerome inserts in his discussion of avarice can also be paralleled from this author.

The letter is exuberantly rhetorical in form. There is an uncharacteristically high proportion of colloquialisms (cf. p. 84; they may be due to the addressee's youth). In c. 11 scripture is expounded in a style that is unadorned and workmanlike. There are signs of careless and hasty writing (cf. p. 174 'habitant'). The same stipulation about dress is made twice. The author is partial to puns (24,3. 25,3). He twice identifies himself with his addressee and refers to himself as a woman (18,3. 25,4).

Some MSS. give the title 'de virginitate servanda' (cf. 23,1 virginitatem ... servamus). The work is so named ep. 123,17,3. 130,19,3 in Gal. 3,5,19/21 in Eph. 3,5,18 vir. ill. 135 (Rufin. apol. adv. Hier. 2,5 has 'conservanda'). Dumortier p. 23 thinks this is an echo of Chrysostom. It is called 'de virginitate' vir. ill. 134 (cf. explicit). On J.'s use of titles cf. ep. 123,17,3 in Mal. 3,1; on interference by copyists cf. ep. 112,3,2. The MSS. add the author's name cf. Sulp. Sev. Mart. praef. 6.

1,1 Audi, filia

The opening is apt and arresting. In ps. Ambr. laps. virg. 5,19 the words are part of the consecration rite for virgins. They occur ib. 7,28 Ambr. virg. 1,7,36. 1,10,61 Sulp. Sev. ep. app. 2,14 Anon. virg. 106 (RB 63 p. 63). Ps. Ambr. ad virg. dev. starts with them. The beginning of v. 12 is quoted Ath. ep. ad virg. (Muséon 41 p. 191,18). J. applies the text to church and soul ep. 65,16,5 (cf. RAC 2,548 ff.). It refers to Mary Ath. ep. Marcell. 6. God is also the speaker ep. 65,17,1 cf. Arnob. ad Greg. 20 (Morin, Etudes 1 p. 428,6) anima ... ad quam deus loquitur.

ad animam loquitur

On 'ad' replacing dat. cf. 4,3 and Mohrmann, Etudes 1,39 f.

secundum exemplum Abrahae

J. repeats the theme ep. 39,5,1. 46,2,1. 58,3,1. 71,2,2. 108,31,2. 125,20,5 ep. ed. Morin (Bull. d'anc. litt. 3 p. 55,38). Ep. 65,16,3 links it with ps. 44,11 (so Or. ps. 44,11 Cassian. concl. 3,6,2); ps. Chrys. op. imperf. in Mt. 1 p. 613 with ps. 26,13. Baptism is the reference tract. in ps. 14,5 cf. Or. h. in Lc. 22 p. 135 Ambr. Abr. 1,4,23. Philo migr. Abr. 2 allegorised the story and made it refer to carnal and material preoccupations cf. Ambr. Abr. 1,2,4 Bas. Anc. virg. 25 ps. Bas. Is. 7,193 Greg. Nyss. h. in Ct. 7 p. 917B Chrys. catech. bapt. 8,8 (SC 50) Cassian. concl. 3,6,2 Caes. Arel. s. 81,4. On the form of the name cf. TLL I 128,79 ff. It is indeclinable 19,3 (cf. ep. 39,5,1. 58,3,1 ad exemplum

Abraham).

relinquat Chaldaeos

So Act. 7,3/4. Gn. 11,31 makes Abraham's father leave the Chaldees.

Chaldaeos, qui 'quasi daemonia' interpretantur

J. derives Kās-dim from k<sup>e</sup> and šēdhim. The etymology recurs in Is. 6,14,1 in Ez. 3,12,10/6. 5,16,28/9. 7,23,11/21 in Abac. 1,1,6/11. 'Daemones' is the translation in Is. 12,43,14/5. 13,48,12/6. Nom. hebr. p. 4,22 gives 'quasi daemonia vel quasi ubera aut feroces' (cf. p. 57,11). Or. sel. in Ez. 1,3 thought the word meant πῦρος; Philo quis rer. div. her. 20,96 ὁμολόγησ. Demons are mentioned in quotation from scripture 3,3. 6,4. 29,7. At 8,2 J. speaks of 'arma daemonum'. On the passive use of 'interpretari' cf. TLL VII<sup>1</sup> 2257,77 ff. J. has it ep. 18A,3,1. 18A,6,4. 18A,8,2. 21,8,1. 21,21,2. 22,21,8 etc.

dicens

J. cites scripture frequently and is careful to vary the word that introduces it. In ep. 22 'dicere' occurs 40 times; 'dicitur' seven. 'Audire' is used a dozen times (cf. ausculata 9,3); 'cantare' half a dozen (cf. 'concinebat', 'canunt', 'praecinct' once each); 'loqui' five times; 'ait' four; 'respondere' and the imperative of 'legere' thrice each. 'Exclamat', 'clamitet', 'clamat', 'proclamabit' each come once, and so do : definivit, effatur, ingemina, interrogos, intulerit, memorat, narrabis, psalle, reputans, scribit, erumpamus in vocem, sermo conveniet, vox resonet.

credo videre

J. was partial to this text and uses it elsewhere some eighteen times. The same introductory phrase precedes it in Is. 17,60,21/2.

1,2 carne contempta sponsi iungaris amplexibus

For the oxymoron cf. in Am. 2 praef. dormit cum perpetua virgine Sunamite; also ps. Chrys. Thecl. p. 748 μακκρίων γάμων ὧν ἡ στραμνῆ κερθενίω. Here it introduces the ascetic reference. On Christ's embrace cf. in Ez. 10,33,23/33. The motif recurs near the end

in 40,1. Or. h. in Ct. 1,2 puts forward the idea of spiritual embrace. Comm. in Rm. 1,18 applies it to the soul cf. Prud. psych. praef. 64 ff. Aug. s. 341,4,5. The epithet 'spiritual' is added Aug. ep. 188,1 s. 191,3,4; 'chaste' ps. Ambr. ep. 1,3 Aug. s. 351,3,5. It is unqualified Greg. Naz. carm. 2,1,50,23 f. ἐξότε Χριστὸν ἀγκυρωμένην.  
ne respexeris

Lc. 9,62 is added to this text again in Ez. 14,46,8/11 (cf. in Is. 1,1,4. 16,57,7/8 in Ez. 1,1,12). Or. h. in Ier. 10 p. 839 had made the connection and added Mt. 24,17 f. (cf. Lc. 17,31/2). J. links Gn. and Mt. passages in Ier. 2,27. The command to Lot is addressed to the virgin Greg. Naz. carm. 1,2,3,33 f. Aug. in ps. 75,16. 83,4. His wife is a warning example 2,1. Temptation and lapse engross the following chapters.

inquit

On this impersonal usage cf. LHS 2,417<sup>β</sup> 'fast wie ein Doppelpunkt oder Anführungszeichen' Löfstedt, Komm. p. 229. It recurs half a dozen times in the letter. 'Dicat' and 'ait' are so used p. 150,8. 168,6. 'Inquit' has a personal subject six times; it is 'scriptura' p. 207,5.

nec

The particle is discussed LHS 2,451<sup>ε</sup> Löfstedt, Synt. 1,331 ff. 407. 2,287. 'Neque' was rarer and literary. Gillis p. 18 puts J.'s preference for 'nec' at 84% (Hil. 40 Aug. 70 Ambr. 73). In this work it occurs 22 times and in biblical quotation six times; 'neque' is used six times (four with 'enim' and twice with 'vero' cf. Löfstedt 333) and thirteen times in quotation, always in the form 'neque ... neque' cf. Löfstedt ib.

adprehenso aratro

Lc. 9,62 is also used with Mt. 24,17 f. ep. 118,4,4 in Is. 16,58,13 (cf. Or. h. in Ier. 10 p. 839 Caes. Arel. ep. ad virg. 2,6). J. cites the text over a dozen times. It was popular cf. Cypr. test. 3,11 Fort. 7.

de agro reverti domum

J. reverses the biblical order of Mt. 24,17 f. The shirt is also transposed (so ep. 71,1,4. 118,4,4. 145,3 in Is. 16,58,13).

Hil. in Mt. 25,5 gives an allegorical interpretation. V. 17 refers to the world and the flesh and v. 18 to the old self.

Christi tunicam

J. repeats this phrase ep. 49,5,2 in Is. 2,3,7. He uses 'vestimentum' 13 times, 'vestis' thrice, 'indumentum' six times (cf. TLL VII<sup>1</sup> 1261,4 ff.). Or. fr. in Mt. 39 has ἔνδυμα Χριστοῦ; Greg. Naz. carm. 1,2,1,658. 1,2,3,50. 2,2(epigr.)11,5 Χριστοῦτο χιτῶνα. Rather fewer than half of J.'s instances refer to baptism (cf. Gal. 3,27). Christ's shirt is mentioned again 19,3.

grande miraculum

The paradox is resolved by making Satan the father. Or. h. in Ex. 8,6 did the same (cf. Aug. in ps. 44,25). Chrys. Eutrop. 2,15 calls her θυγάτηρ... τῶν δακνόνων. J. links ps. 44,11 to Io. 8,44 again ep. 65,16,3 cf. Or. h. in Ier. 6 p. 806 sel. in Ier. 11,10 Caes. Arel. s. 81,3. Bas. h. in ps. 44,10 joins it to I Io. 3,8. This text is combined with Io. 8,44 Or. h. in Ez. 6,3.

culmine virtutis

J. liked this phrase and used it a dozen times (elsewhere the second word is always plural). Ambrose has it five times, Cassian four. Cf. (e.g.) Chrys. h. in Mt. 77,5 πρὸς τὴν κορυφὴν... τῆς ἀρετῆς.

nigra sum et speciosa

This intermediate blackness recalls the need for supplementing Abraham's example with the requirements of the forty fourth psalm (p. 144,6/8). J.'s explanation of it comes from Or. h. in Ct. 1,6 paenitentiam egit ... necdum omni peccatorum sorde purgata. Similar are Ambr. in ps. 118 s. 18,33,2 ps. Chrys. h. in ps. 83,1 (the repentance is baptism). Ignoble race has caused the

blackness Or. in Ct. 2 p. 114,22 f. Hil. in ps. 119,21 calls her comely because the bride of Christ; Didym. ps. 67,32 black through idolatry of. Greg. Ilib. in Ct. 1,24 (of the church) tetro idolatriae fumo ... infuscati. The darkness is due to nature, the beauty to grace Caes. Arel. s. 95,2. Ambr. exhort. virg. 6,34. is strikingly divergent. The flesh has made her swarthy, virginity fair.

1,4

renascor in Christo

The phrase generally signifies baptism (so ep. 60,8,2 ab eo tempore censemur, ex quo in Christo renascimur 64,19,2. 75,2,2. 121,3,4. cf. Io. 3,5). Here it denotes the virgin's resolve cf. 39,1 conresurrexit. J. connects the two ep. 39,3,4 secundo quodam modo se propositi baptismo laverit (Dekkers, Hist. Jahrb. 77 pp. 91/7 thinks martyrdom is meant) 130,7,14 secundo post baptismum gradu (ib. saeculum reliquisti) cf. ep. 49,20,3. 125,20,1 renatum in Christo ... quasi pudicam virginem 147,6,2 Cypr. hab. virg. 23 Pelag. ep. ad Demetr. 19. Other examples are given in B. Capelle, Horae monast. 1948 pp. 33/45 'De monastieke professie als tweede doopsel' (first in Ath. v. Anton. 65) E. E. Malone 'Martyrdom and monastic profession as a second baptism' in Vom christlichen Mysterium ed. A. Mayer, J. Quasten, B. Neunheuser (1950) pp. 115/34.

quid ... mercedis accipio

Thought of reward ends the work 41,1. It recurs 15,2. 20,3. 38,6. There are intermittent occurrences elsewhere : ep. 49,10,1 praemia castitatis (cf. ib. 21,3) adv. Iov. 1,8. 1,13 adv. Pelag. 2,13 in Mich. 2,6,8 in Mt. 3,19,12 tract. in ps. 1,2. 83,8. 127,1. Cf. (e.g.) Mt. 5,46 and the remarks of Wilpert pp. 48 ff.

propter hoc

'Relinquet ... patrem' looks back to forgetting the father (1. 4 cf. ps. 44,11); 'adhaerebit uxori' forward to marrying the Ethiopic wife (1. 10). Ambr. in Lc. 2,86 combines the passage with ps.

44,11.

iam non ... in una carne sed spiritu

Spiritual union supercedes carnal adv. Helv. 20. Christ the bridegroom destroys wedlock and makes the wedded not only one flesh but one spirit Or. in Mt. 17,33. Ps. Hier. ep. 148,30,4 echoes this phrase. 'Iam non' comes from Mt. 19,6.

1,5 non est sponsus tuus adrogans

The next sentence mentions his Ethiop wife and shows this one refers to Moses. For the trick of teasing the reader by keeping back identity cf. 25,2 on Dinah. Moses' gentleness is a type of Christ ep. 129,1,6. Christ proclaims his meekness Mt. 11,29 (cf. ps. 44,5 propter mansuetudinem). Here it appears in his willingness to pass on his knowledge.

Aethiopissam duxit uxorem

'Ethiopian' fits 'nigra' in Ct. 1,5 (l. 2; cf. tract. in ps. 7,1 Aethiops hoc est niger). The same connection is made in Os. praef. in Soph. 2,12/5. It goes back to Or. in Ct. 2 p. 118,18 ff. ipsa est nigra haec et formosa, quae et Aethiopissa, quam Moyses ... qui ... Christus est, in coniugium sumit (cf. h. in Ct. 1,6). Caes. Arel. s. 95,2 uses it as well. The Ethiopian is the church Iren. haer. 4,20,12 (cf. Ambr. ep. 63,57). J. makes Moses the law in Soph. 2,12/5 (cf. Or. h. in Ct. 1,6).

sapientiam veri audire Salomonis

Christ is the true Solomon Or. in Ct. praef. p. 84,3 ff. 2 p. 118,29 f. audire sapientiam veri Solomonis et veri pacifici ... Iesu Christi. He replaces the Solomon of Ct. (l. 12; cf. Ct. 1,1) and ps. 44 (l. 5; cf. in Eccl. 1,1 psalmus quadragesimus quartus ... super Salomone conscriptus est). J. uses the phrase 'verus Salomon' ep. 74,2,2 adv. Iov. 1,30 in Is. 18,66,22/3 in Abac. 2,3,10/3. Ambrose has it inst. virg. 16,97 Iob 4,4,15 off. 2,10,52 (twice) in ps. 1,45,1; Augustine in ps. 126,2. Queen of

the South and Ethiopian are brought together Or. in Ct. 2 p. 118, 23 regina Saba et ipsa ... Aethiopissa (cf. h. in Ct. 1,6). J. repeats the connection in Soph. 3,10/3.

confitebitur tibi cuncta

J. is thinking of III Rg. 10,3. Or. in Ct. 2 p. 119,17 f. applies it to Christ.

inducet te rex

The text refers to the virgin ep. 54,14,1. 107,7,2 cf. Ambr. inst. virg. 1,5 virg. 2,6,42; also Ath. ep. ad virg. (Muséon 41 p. 203,11) s. de virg. (SPAW 33 p. 1042 f.). J. uses it of the church ep. 18A,8,1. 76,4,2 in Mt. praef.; of understanding scripture ep. 36,11,1. 121 praef. 3 in Os. praef. tract. in Mc. 1,13/31 cf. Or. h. in Ct. praef. The bedchamber is Christ's arcane meaning Or. in Ct. 1 p. 108,22 ff. cf. RAC 2,527. J. connects the verse with ps. 44 ep. 65,19,4. On the bride of Canticles cf. RAC 2,548 ff. P. Simon, Sponsa Cantici (Diss. Bonn 1951).

mirum in modum colore mutato

There is a similar change of colour in Os. praef. tract. in ps. 86,4. J. uses the same phrase with slight alteration ep. 1,10,3.

dealbata

Or. h. in Ct. 1,6 links the verse with Ct. 1,5 (nigra ...) and also mentions Ethiopian and Queen of the South. J. had just translated this work (cf. Cavallera 2,155). He combines Ct. 8,5 with 1,5 again in Soph. 2,12/5 cf. Or. in Ct. 2 p. 125,10 f. h. in Ier. 7 p. 813 Ambr. apol. Dav. 1,12,59 myst. 7,35 in ps. 118 s. 16,21,2; with ps. 44,11 ep. 65,16,4 cf. Aug. in ps. 44,26. A bride's dress was white cf. Herm. vis. 4,2,1 παρθέρος ἐκ νυμφῶνος ἐκπορευομένη, ὅλη ἐν λευκοῖς. So was virginity cf. ep. 65,2,1 candore pudicitiae (in Is. 1,1,18 virginitatis) adv. Iov. 1,29 in Is. 18,66,20 in Zach. 1,6,1/8. Chapter one is a good example of

the 'ars contexendarum inter se scripturarum' (in Is. 16 praef.). This is in evidence throughout the work and often takes the place of exposition. Other striking instances are c. 4. 26,1/2. 38,4/5.

2,1 haec

Sc. p. 144,6/13.

mi domina

J. uses 'mi' for 'mea' 26,1. 29,5. 38,7. Caper gramm. VII 102 condemns the habit. Cf. TLL VIII 914,38 ff. LHS 2,463.

Eustochium

The MSS. vary between '-ium' and '-ia' of. 26,1. For the neuter cf. Don. gramm. IV 375.

dominam ... debeo vocare

The title is 'meriti nomen' 26,1. Asella is so addressed ep. 45,6,1 cf. Bachiar. ep. 1 (RB 40 p. 294,26) non soror sed domina nuncupanda ps. Ambr. ad virg. dev. 3 ut mihi ... domina nomineris. J. disapproves ep. 45,4,1 Bais peterent ... dominae vocarentur et sanctae 117,6,3 omnes te, cum aliquid eorum, quae suadent, retractans feceris ... dominam ... conclamabunt. For the flattering application to the young cf. Salv. ep. 4,13 Pass. Perp. 5,5. TLL VI 1938,49 ff. treats the general usage. Cf. Chrys. ep. 3,2 θέσποικα (9. 103) 39 κυρζα (43. 57. 98). J. likes to take the vocabulary of kinship literally cf. 16,1. 18,3. 20,1. 25,1. 38,3. On the virgin as bride of Christ cf. Sulp. Sev. ep. app. 2,1 and RAC 2,559 ff. (first in Tert. virg. vel. 16,4 cf. Ath. apol. Const. 33).

non ... laudes virginitatis

Virginity's praise had been the substance of the 'de virginibus' of Ambrose (cf. 22,3). It was something of a commonplace for the author to state that this was not his intention cf. ps. Cypr. pudic. 2 Bas. Anc. virg. 1 (instead what contribution its

successful practice can make to virtue) Cassian. inst. 6,14 (how to achieve and keep it). Greg. Nyss. virg. praef. 1 feels praise necessary, since advice on its own lacks the power to persuade.

eam cum secuta es

The words need not imply consecration cf. Bas. ep. 199,18 παρθένος  
ὀνομάζεται ἢ... τὸν ἐν ἀγικισμῷ βίον προτιμήσασα. τὰς δὲ ὁμολογίαις τότε ἐγκρίνομεν...  
Sir. ep. 10,1,4 puella quae nondum velata est sed proposuerat  
sic manere Innoc. ep. 2,14,16 Leo M. ep. 167,15 Inscr. christ.  
Rossi II 6,7,8 Conc. Ven. can. 4. Cf. the remarks of R. Metz,  
La consécration des vierges dans l'église romaine pp. 88 ff.

molestias nuptiarum

At 22,3 J. repeats his decision not to discuss the topic and suggests works by others. At 22,1 the interested reader is referred to adv. Helv. The theme is touched on 15,1. 18,3 (Gn. 3,16 cf. 21,6) 22,2 (I Cor. 7,28). J. calls this a full treatment adv. Iov. 1,13.

uterus intumescat

Bulging wombs are paired with crying children again in 13,1 and ep. 50,5,4 adv. Iov. 1,12 cf. Tert. mon. 16,5 uteros nauseantes et infantes pipiantes. They are also mentioned adv. Iov. 1,41 adv. Vig. 18. Ambr. virg. 1,6,25 counts pregnancy among the woes of marriage.

infans vagiat

Wailing children preoccupied J. to a remarkable degree cf. 19,3 and ep. 49,18,2. 50,5,4 adv. Helv. 20 adv. Iov. 1,12. 1,36 adv. Vig. 2. 16 adv. Ioh. 32 in Ier. 5,52,2. 5,61,5. 6,22,7.

cruciet paelex

Mention of the paramour does not harmonise with the spotless bed (1. 5). The damaging consequences of concubinage are stressed Ambr. Abr. 1,4,26. 1,7,65 Greg. Naz. cant. 1,2,3,76 Euseb. Emes.

h. 6,4. 7,15 Conc. Elib. can. 5.

domus cura

In 21,8 James and John abandon it. 38,1 deals with the financial side. 'Damna domus' are among the worries of matrimony ep. 49,18,2. Adv. Helv. 20 makes a list. Looking after the home is one of the disadvantages marriage has for the husband Bas. ep. 2,2. Equipping a household is the trouble the apostle refers to Ambrosiast. in I Cor. 7,28. There is elaborate chiasmus also 21,3. 29,2. 39,2.

mors extrema praecidat

Mortality finishes marriage 18,3. Wedded happiness is brief 18,2. J. makes the same point ep. 54,6,3 adv. Iov. 1,13. 1,22. 1,37 cf. Euseb. Emes. h. 6,3 Chrys. virg. 57,6. Death does not affect virginity adv. Iov. 1,22. 1,26.

habent et maritalatae ordinem suum

At the start J. concedes the worth of marriage cf. 6,3. 18,3. Married women attend the heavenly reception at the end (41,3). Praise of virginity does not rule out respect for marriage ep. 49,7,1. Adv. Helv. 21 is less generous. TLL s.v. 'ordo' p. 964,60 f. misinterprets this sentence and omits the phrase ('to have its place, value') cf. Aug. in ps. 148,9 omnia ... ista ... sunt mutabilia ... tamen habent locum suum, habent ordinem suum, implent et ipsa universi pulchritudinem pro modo suo trin. 14,8,11 Hil. trin. 5,20. 6,40 in Mt. 14,3. J. uses it again adv. Rufin. 1,23.

honorabiles nuptias

J. cites the text ep. 66,3,2. 69,4,3. 79,10,2 (ib. procul hereticorum calumnias : scimus ...) 130,12,2 adv. Iov. 1,3 (non ignoramus ...) in Mt. 2,13,20.

2,2

nulla ... adulatio

For the disclaimer cf. ep. 79,4,3. 130,7,11. Ambr. ep. 1,2 makes

it in a letter to emperors. Like J. here Cyr. H. ep. Const.  
1 adds that he will avoid rhetoric. Flatterers recur 13,5. 16,3.  
24,1 f. The chapter's opening belies this declaration.

#### libello

J. calls the work a 'libellus' 22,3 and ep. 31,2,2. 52,17,1.  
So do Sulp. Sev. dial. 1,8,4 and Rufin. apol. adv. Hier. 2,5.  
2,6. 2,13. It is a 'liber' ep. 49,18,3. 123,17,3. 130,19,3 f. adv.  
Iov. 1,13 adv. Rufin. 1,30 in Gal. 3,5,19/21 cf. Cassian. c. Nest.  
7,26,1.

#### adulator ... blandus inimicus

Hagendahl p. 111 compares Sen. ep. 45,7. J. quotes the passage  
again adv. Pelag. 1,26. The flatterer is an enemy ep. 58,6,2  
in Gal. 2,4,15/6 cf. Pelag. ep. ad Demetr. 21.

#### nulla rhetorici pompa sermonis

Despite dream, colloquialisms and lavish use of Itala Hagendahl  
p. 111 and Grützmacher 1,251 admire the work's rhetorical finesse.  
It was a τῶπος of the introduction to affect modesty Norden,  
Antike Kunstprosa p. 595,1. J. does it again ep. 52,4,1. 108,32.  
118,1,3. 120 praef. 3. 127,1,3. 127,14. 129,8. 140,1,2 adv. Helv. 2  
(but cf. 22 rhetoricati sumus) in Ez. 5 praef. Or. h. in Ez.  
praef. T. Janson, Latin prose prefaces pp. 124 ff. discusses the  
convention. To his examples can be added Rufin. Or. h. in Ios.  
praef. Ambr. off. 1,9,29 Faustin. trin. 1 Paul. Med. v. Ambr. 1  
ps. Aug. sobr. 1 Cassian. conl. 17,30,3 Vincent. Ler. 1 Eucher.  
instr. 1 praef. p. 65,9 Caes. Arel. ep. ad virg. 2,1. Among the  
Greeks it occurs Greg. Nyss. virg. 2,3 Geront. v. Mel. iun.  
praef. Gr. Thaum. pan. Or. 1,2 (?) Gr. Thaum. sanct. p. 1197A.  
J. has ep. 21,13,4 rhetoricorum pompa verborum in Eph. praef.  
pompaticum ... sermonem. Arnobius uses 'pompa sermonis' nat. 1,59  
ad Greg. 17 (Morin, Etudes 1 p. 415,6).

inter angelos statuat

Virgins are like angels 20,3. 21,7 below and ep. 49,14,4. 49,14,8. 65,14,5. 107,13,2. 108,23,7. 130,10,5. 130,14,8. 130,19,7 adv. Iov. 1,40. 1,41 in Is. 16,58,14 in Zach. 1,3,6/7 tract. in ps. 115,16/7. The comparison occurs Tert. uxor. 1,4,4 iam in terris non nubendo de familia angelica deputantur. Ambrose refers to Mt. 22,30 ep. 6,19 exhort. virg. 4,19 (quae non nubunt et qui uxores non ducunt sicut angeli in terris sunt) virg. 1,3,11 virginit. 6,27 cf. Euseb. Emes. h. 7,5. Bas. ascet. 1,2 thinks abstinence from wedlock the peculiar characteristic of angelic nature cf. Greg. Nyss. virg. 13 ps. Chrys. op. imperf. in Mt. 42 p. 870 (ib. Mt. 22,30). The virgin is set among the angels Greg. Naz. or. 43,62 cf. Euseb. Emes. h. 7,5. 7,13. She is an angel Ambr. virg. 1,8,52 Cyr. H. catech. 12,34 Bas. Anc. virg. 51. She resembles one Cypr. hab. virg. 22 ps. Cypr. pudic. 7 Ath. ep. ad virg. (GSCO 151 p. 56,5 f. 63,8. 70,25 f.) fr. Lc. p. 1393B Rufin. Bas. h. 7 p. 1786C Greg. Naz. carm. 1,2,7,3 f. Cassian. inst. 6,6 Caes. Arel. s. 23,2. ἰσάγγελος describes her ps. Ath. v. Syncl. 75 Cyr. H. catech. 4,24. 6,35 Bas. Anc. virg. 68 Procl. CP h. 4,9. The virgin imitates the angel's way of life Greg. Naz. carm. 1,2,10,892 Zacch. 3,6 Chrys. h. in Gn. 18,4. She is their earthly counterpart Ath. apol. Const. 33 Ambr. inst. virg. 17,104 Greg. Naz. carm. 1,2,3,6 Bas. Sel. v. Thecl. 1 p. 485A. There is an affinity between them ps. Gr. Thaum. annunt. 2 p. 1157B cf. Amph. h. 2,1. On the idea cf. also Meth. symp. 8,2,175 Ath. virg. 24 ps. Cypr. singul. cler. 39 Euseb. Emes. h. 6,3. 6,6 Ambr. in ps. 118 s. 16,14,1 Greg. Naz. or. 37,10. 40,26 carm. 2,2(epigr.)17,2 Aug. virg. 13,12 Ammon. Aeg. ep. 23. The reader is told he will stand in the third rank of angels Ath. virg. 10. He will shine like one Cyr. H. catech. 15,23. Greg. Naz. carm. 2,1,44,35 f. objects : ἄν δὲ σολοικίσης καὶ πάντως ἑμοῦ καταλεύης, ἄγγελος. Dumortier p. 23 f. thinks J. is criticizing Chrys. fem. reg. 6.

mundum subiciat pedibus

On having the world under your feet cf. adv. Iov. 2,11. The passage is closely reproduced Caes. Arel. ep. ad virg. 1,1.

3,1 nolo tibi venire superbiam de proposito sed timorem

Rm. 11,20 gives the same advice. The warning comes after the repudiation of rhetoric and flattery. J. is sure that pride has no place with mother or daughter 27,5. Holy pride is recommended towards worldly women 16,1. The virgin's pridefulness was part of Jovinian's criticism adv. Iov. 1,5. It is why virgin candidates for the priesthood are passed over ib. 34. Chastity from childhood or a decade's abstinence make some people conceited Or. h. in Ier. 9 p. 829. Cyr. H. catech. 4,25 warns the virgin against haughtiness towards husbands. Aug. virg. 34,34 fears pride in one who professes perpetual continence. He prefers a humble wife to an overweening virgin in ps. 75,16. 99,13 s. 354,9,9 cf. Caes. Arel. s. 155,3. 237,4.

'Propositum' recurs 14,2. 15,1. 29,3. J. calls it 'sanctum' ep. 45,4,2. 108,34. 130,4,3. 130,19,7 cf. Aug. bon. viduit. 10,13 ep. 211,14. 212 virg. 47,47; 'virginale' ep. 66,3,2. 130,6,7. It is Christian ep. 39,4,8; a widow's ep. 123,4,2. In ep. 58,5,2 the word refers to generals, philosophers, poets, historians, orators, bishops and priests. Of the virgin it starts with Cypr. hab. virg. 18. J. adds 'continentiae' ep. 55,20 cf. Ambr. hex. 3,5,23 Aug. bon. viduit. 8,11. 'Castitatis' occurs Ambr. vid. 14,84 Aug. bon. viduit. 8,11 Max. Taur. s. 26,2; 'virginitatis' Sulp. Sev. ep. app. 2,12. 2,19 Max. Taur. s. 7,2 Quodv. cant. 4,4 (sancto). Ambrosiast. in I Cor. 7,34 calls it 'deo devotum'. Cf. Cyr. H. catech. 4,24 δὲ τὴν πρόθεσιν τῆς σωφροσύνης.

onusta incedis auro, latro vitandus est

For the proverb cf. Otto s.v. 'nudus' 3 and Nachträge p. 194.

Add ps. Cypr. singul. cler. 44 (cf. 18) Pelag. ep. ad Demetr. 25. Bas. renunt. 6 warns against the devil, for gold attracts thieves. As pirates leave empty ships alone, so the devil harms the just Chrys. h. in Is. 6,1:4,4 h. div. 4,1.

stadium est haec vita

Cf. Ambr. ep. 63,72 haec ... vita in stadio. Ep. 100,6,1 (Theoph.) has 'stadium vitae istius' cf. Or. h. in Lc. 4 p. 23 ps. Bas. ad fil. 1 Aug. vera relig. 197 Chromat. s. 28,1. 'Agon' is used ps. Hier. ep. 148,32,2 Rufin. Or. h. in Ios. 3,1. 15,6 comm. in Rm. 3,2. 7,6. Cf. I Cor. 9,24.

hic contendimus ut alibi coronemur

The idea was a favourite with J. He uses it ep. 130,7,4 adv. Pelag. 3,13 in Ion. 2,4 (hic militamus ut alibi coronemur) tract. in ps. 83,8 p. 100,144. 83,7 p. 393,106. 83,8 p. 393,117. It also occurs Ambr. exhort. virg. 14,91 (hic ... luctamur sed alibi coronamur) ps. Ign. Polyc. 3 (ὁδοῦ... ἐστὶ τὸ στάδιον, ἐκεῖ δὲ οἱ στέφανοι) Chrys. h. in Phil. 12,2. Euseb. Emes. h. 7,14 was more optimistic : sine labore habet coronam, sine aerumna fruitur pudicitia. The crowning motif recurs 5,2. 15,2. 29,3. 39,4. 40,4 (II Tim. 4,8). Cf. I Cor. 9,25.

nemo inter serpentes et scorpiones securus ingreditur

J. is evidently thinking of Lc. 10,19. No one sleeps securely near a snake ep. 117,3,3. 128,3,5 adv. Vig. 17. Otto omits this proverb.

inebriatus est gladius meus in caelo

J. was partial to this text. It recurs eight times in his works. The same 'a fortiori' argument accompanies it ep. 125,7,4 (multo amplius in terra, quae spinas et tribulos generat) adv. Pelag. 2,25. Elsewhere the verse is seldom quoted. Ambrose and Augustine avoid it.

~~\_\_\_\_\_~~  
terra, quae tribulos generat ... quam serpens comedit

Gn. 3,18 is again referred to 19,2. For the connection with Gn. 3,14 cf. tract. in ps. 83,7 quae ... spinas generat, quae cibus serpentis est. Cf. l. 14 serpentes.

3,2 magnis inimicorum circumdamur agminibus

For the image cf. Or. h. in Ios. 5,2 vides quantus et qualis exercitus hostium tuorum adversum te de tuo corde procedit?

plena sunt omnia

Forc. s.v. 'plenus' cites Caes. bell. civ. 1,74,7 for this phrase. J. also has it ep. 125,3,1. It occurs Lact. inst. 1,16,6 ira 1,6 mort. pers. 23,4 Arnob. nat. 6,24 Hil. in ps. 118 aleph 7 Aug. c. acad. 1,1,2 s. 14,6,8 vera relig. 117 Innoc. ep. 28,3 Vincent. Ler. 6 Leo M. s. 58,4.

caro fragilis

Cf. Mt. 26,41. The word is used differently 4,1 below.

3,3 cum ... venerit princeps mundi istius

Fremantle compares Io. 14,30. J. has the text a dozen times elsewhere. The prince of this world comes to the soul after death Or. h. in iud. 7,2 in ps. 36:5,7.

secura audies

The epithet describes the dead Tert. test. an. 4,4 securos vocas defunctos cf. Oehler's note ad loc. Add Ambr. vid. 6,35 ps. Bas. ad fil. 20 Aug. s. 16,2,2 Caes. Arel. s. 160,5. In these examples the Christian idea of reward preponderates. J. uses the word in this sense ep. 23,2,1. 75,2,2 in Am. 1,2,13/6 in Eccl. 4,2/3 qui ... mortem obierint, iam esse securos. For the congratulatory announcement cf. 41,1.

non timebis

Ps. Chrys. (= Hesych. H.) h. in ps. 90,1 makes the nocturnal

fear the pleasures of the flesh, which in the dark are especially troublesome. Acedia is the noon demon Or. sel. in ps. 90,6 ps. 90,5/6 Cassian. inst. 10,1. Pelag. ep. ad Demetr. 25 quotes v. 7. Here it is strictly inappropriate.

3,4

quodsi ... coeperis aestuare

J. gives advice on how to combat incipient temptation 6,4. 6,5. 17,3. The predicament is described tract. in ps. 114,7 si quando fuerimus in angustia et coeperit nos cogitatio captivare in peccatum. Chapter six makes the sexual reference explicit.

dixerit ... cogitatio

For the expression cf. TLL III 1448,42 f. Mac. Aeg. ep. 1 p. 407A can be added. Thought is personified 6,5 (crescere) 6,6 (interficiit) 27,6 (subrepat) cf. tract. in ps. 91,6 p. 429,157 si quando venerit cogitatio et apposuerit.

quid faciemus

J. makes the bible's chariots singular to accomodate Elijah. Elisha's revelation and Elijah's ascent are also combined in Is. 18,66,15/6 ib. 20 in Ez. 8,27,20 in Abac. 2,3,8/9. Ambrose recommends this episode for emulation ep. 22,11 in ps. 118 s. 1,11,1 (cf. ib. 2). Comm. s. patr. 2,4 (= Vitae patr. 3,10) mentions it in a chapter 'against the spirit of fornication'. 'Plures nobiscum' answers l. 4 'sola cum pluribus'. J. uses the sequel 9,3.

ad exemplum Heliae

Elijah's ascent is an example Bas. h. 13,3 (of baptism) Greg. Naz. or. 27,9 carm. 2,2(epit.)100,1 f. Greg. Nyss. beat. 6 p. 1272D (for the καρδία) h. in Ct. 10 p. 980B (for the δίκνοια) laud. Bas. p. 808B v. Ephr. p. 845B Hist. mon. 2,9 (Festugière, Sub. hag. 34) Hyper. mon. 16 παρθενία ἀρμκτηλάτην ποιούσα εἰς οὐρανούς σὺν τῷ ἀγίῳ Ἠλίῳ. The idea is missing in latin authors. J. refers to

the event again 18,2. He uses the story about a dozen times.

The stars are perhaps suggested by 1. 7 nocturno (cf. 4,1 tenebras).

The bible speaks of heaven.

anima nostra quasi passer

J. quotes the verse another eleven times. The sparrow recurs 18,1.

4,1 fragili corpusculo

J. uses this deminutive 8,2. 27,3. 37,2 (cf. 30,3 pectusculo).

'Fragile' is added in Ez. 12,40,44/9 in Eph. 2,4,13/4 cf. Caes. Arel. s. 5,4.

thesaurum istum in vasis fictilibus

Tract. in ps. 77,9 mentions the usual interpretation of body and spirit (cf. 1. 5), although there J. prefers it to mean the uncouth language of scripture cf. 90,7. Adv. Pelag. 1,18 adds :  
et fragili carne circumdamur.

spiritus adversus carnem

J. uses the text on 15 other occasions. It was much quoted cf. Cypr. test. 3,64.

nulla est certa victoria

J. was fond of making this point. The same words occur adv. Pelag. 2,5. A similar phrase expresses it in Jer. 6,29,12 in Ez. 8,26,15/8 in Gal. 3,6,1 in Eph. 2,4,13/4 tract. in ps. 86,7 p. 116,220 ib. 224. In the fight between flesh and spirit there is no sure victory Or. princ. 3,4,2.

adversarius noster diabolus

The text appealed to J., particularly in the commentaries. There he cites it 17 times. The idea of swallowing is picked up 1. 14 (cf. the references to food 1. 10. 13).

posuisti tenebras

Comm. in ps. 103,20 interprets allegorically. The night of this

world is meant. The beasts are adverse powers cf. ps. Chrys. h. in ps. 103,5 Caes. Arel. s. 136,4. They take food from God because they prefer the saints as prey cf. tract. in ps. 103,21. Here the devil snatches from Christ's church (l. 12). Hab. 1,16 is added tract. in ps. 103,21 cf. in Abac. 1,1,15/7; I Pt. 5,8 Or. h. in Ier. 5,16 fr. in Ier. 28 Caes. Arel. s. 136,4. The passage signifies divine provision of subsistence (cf. v. 27) Or. ps. 103,19/21 Greg. Naz. or. 32,9 Chrys. exp. in ps. 144,4 Thdt. ps. 103,21. Caes. Arel. s. 136,1 records that the psalm was universally recited at the twelfth hour and most people knew it by heart.

4,2 quorum carnes rex in olla succendit Assyrius

The reference is obscure. J. makes the same allusion in Mich. 3,3 carnes et ossa miserunt in ollam ferventem, quam rex succendit Assyrius. Fremantle compares Ier. 29,22 (LXX 36,22) quos frigit rex Babylonis in igne. This refers to false prophets (cf. l. 11 homines infideles). J. has the text again ep. 54,10,3. 65,2,1. Nebuchadnezzar is an Assyrian according to Iudith 1,5. 1,10. 2,1 cf. Or. fr. in Ier. 58 Clem. str. 1,21,127,1 Eus. Is. 8,7/8 (ib. 7,18/9 ὁ τῶν Βαβυλωνίων βασιλεὺς N.) Greg. Naz. or. 5,3 Greg. Nyss. h. opif. 13 ps. Chrys. h. in Lc. 2,1:1 Paul. N. ep. 23,19 Cassian. conl. 5,12,4. Ier. 50,17 (LXX 27,17) and II Mac. 7,3 may also be relevant.

de ecclesia Christi rapere

J. uses the same phrase with ps. 103,20 and Hab. 1,16 in Am. 1,3,3/8 in Naum 2,11/2.

escae eius secundum Ambacum electae sunt

J. has the text ten times. It does not occur in Ambrose or Augustine. He combines it with ps. 103,20 in Abac. 1,1,15/7 in Am. 1,3,3/8 in Naum 2,11/2 tract. in ps. 103,21. The devil is

meant in Ez. 4,16,15. On his food cf. Bas. ep. 288 ὡς...γένηται...  
κατάβρωμα τοῦ διαβόλου. The form 'Ambacum' is repeated 9,4. J.  
discusses it in Abac. praef.

devorato Iuda

The devil will not ensnare just anyone. He wants Judas the  
apostle in Ez. 4,16,15 (ib. Hab. 1,16).

ad cribrandos apostolos

J. refers to this text again adv. Iov. 2,3. Ps. Chrys. h. in  
ps. 103,5 uses it in conjunction with ps. 103,20 f.

non ... pacem mittere

Christ was speaking of the divisive impact of his coming. J.  
applies his words to the struggle against the devil. They recur  
upwards of a dozen times elsewhere.

4,3 cecidit lucifer

Lucifer's fall is mentioned adv. Iov. 2,4 (ib. Iob 7,1 tentatio  
est vita hominis) tract. in ps. 81,7 (cf. p. 149,5). It is a  
warning example Or. comm. in Rm. 5,10 (with Ez. 28,13) mart. 18  
Eus. ps. 81,6/7 Greg. Naz. or. 28,12 Bas. ep. 44,1 (to a fallen  
monk) πικνυτὸς ἀκούοντος ἠχῆσει τὰ ἀμφοτέρω ἄτρα. Bas. Anc. virg. 60  
attaches such a warning to Lc. 10,18. J. recapitulates 4,4. God's  
sword revels in heaven 3,1.

in paradiso deliciarum nutritus

Vaccari, Biblica 1 p. 389 compares Ez. 28,13 cf. Thierry, VC 21 p.  
120 ff. This text refers to the devil (apart from T.'s instances)  
Tert. adv. Marc. 2,10,3 Or. princ. 1,5,4 Ambr. parad. 2,9. To  
T.'s examples of the connection with Is. 14,12 add adv. Iov.  
2,4 in Ez. 10,31,1/18 Or. h. in Ez. 1,3 princ. 1,5,4/5. 4,3,9  
comm. in Rm. 5,10 (twice) Chrys. h. div. 8,4 Cassian. conl.  
8,8,1 ff. The phrase used here is repeated adv. Iov. 2,4 Or.  
h. in Ez. 13,1. 'Paradisus deliciarum' occurs Or. h. in Ez. 1,3.

13,2 comm. in Rm. 5,4 Maximin. s. 3 (JTS 16 p. 168,52) cf. Itala  
Ioel 2,3 (Rufin. Or. comm. in Rm. 2,4).

si alte feraris

J. leaves out the middle of the verse because of its similarity  
to Is. 14,13. It is combined with this text in Is. 6,14,13/4  
in Dan. 2,7,4 in Os. 2,8,1/4 cf. Tycon. 7 p. 72,18. There are further  
references in Abac. 1,1,12 in Eph. 3 praef. ib. 4,30 tract. in  
ps. 103,17. The text is otherwise very rare.

super sidera caeli ponam sedem meam et ero similis altissimo

On abbreviation of this text cf. Or. h. in Ez. 13,1 ascendam  
super sidera caeli et nubes et reliqua et ero similis altissimo.

J. repeats the form used here ep. 133,1,1 v. Hil. 4 adv. Pelag.  
3,14 (sup. sid. ascendam, pon. in caelo) in Is. 11,37,26/9 in  
Ez. 6,18,5/9. 9,28,1/10 (ascendam) in Dan. 2,7,4 in Am. 1,2,6/8 in  
Zach. 2,10,8/10 in Mal. 4,1/3 tract. in ps. 82,3. 119,2 cf. Or.  
exp. in pr. 2,17. 25,6 Greg. Nyss. h. in Ct. 14 p. 1081A Chrys.  
h. in Rm. 20,4 h. div. 8,4 (twice). Or. h. in Ios. 15,3 has  
'super nubes' (from v. 14) cf. Tert. adv. Marc. 5,11,11 (reversing  
the order of the clauses) 5,17,8 Ambr. in ps. 35,11,1. 36,77,1.  
118 s. 3,34,1 ib. 7,8,2 Greg. Nyss. h. in Ct. 5 p. 881A Ast.  
Soph. h. 25,15 ps. Gr. Thaum. annunt. 2 p. 1168B; Ath. virg. 5  
εὐωπιον του θεου (cf. LXX). Ps. Bas. Is. 14,278 abbreviates differ-  
ently : ἀναβήσομαι εἰς τὸν οὐρανὸν, ἔσομαι ὅμοιος τῷ ἄψιστῳ cf. Chrys.  
h. in Is. 6,1:3,3. There is a further modification Ambr. fid.  
5,19,238 ponam thronum meum, ascendam super nubes et ero sim.  
alt. Cassian. conl. 5,7,2 omits only 'sedebo ... aquilonis'. The  
introductory words also come from Is. 14,13.

per scalam Iacob somniantes

Sinners go down the ladder ep. 54,6,5. 108,13,1. 118,7,2. 123,14,4  
tract. in ps. 119,1. Tert. adv. Marc. 3,24,9 ventures the same

interpretation cf. fug. 1,4.

dii estis

It is the saints who are here called gods in Gal. 1,1,11/2 tract. in ps. 76,14. 115,11 (so Faustin. trin. 49; the just Cypr. test. 2,6) cf. in Mich. 1,2,11/3 in Soph. 1,2/3 tract. in ps. 135,2. We are not gods by nature but by grace tract. in ps. 81,6 cf. Or. h. in Ex. 6,5. The words are addressed to the devil and his confederates in Is. 6,14,16/7 cf. Or. h. in Ex. 8,2 (the fallen angels; comm. in Rm. 3,1 applies the text to all men). They describe those whom sin turns from gods into men in Mt. 1,6,14 cf. in Gal. 1,1,11/2. This verse is read out to virgins who see the daughters of men and descend to carnal pleasures Bas. Anc. virg. 53. 'One of the princes' is the devil tract. in ps. 81,7 (cf. l. 6; so Or. h. in Ex. 8,2 princeps omnium factus est ad ruinam). Adam is an alternative comm. in ps. 81,7. Cf. Io. 10,34.

4,4

cum stet deus

This is the setting for the reprimand l. 4. The gods are angels or saints comm. in ps. 81,1 quaest. hebr. in Gn. p. 11,26 cf. Or. in Ct. praef. p. 71,7.

ubi enim in vobis

The words are also used with ps. 81 in Zach. 3,13,3 tract. in ps. 115,11. The combination goes back to Or. in Mt. 17,1. 17,19 ps. 81,1 sel. in ps. 4,3. Didymus has it ps. 88,49.

5,1

Paulus apostolus, vas electionis et praeparatus in evangelium Christi

Another tricolon crescens describes Loth 8,5. The last part comes from Rm. 1,1. The first four words recur adv. Pelag. 1,16 tract. in ps. 119,1. Cf. Chrys. h. suppl. 4 p. 444 Παῦλος ὁ ἀπέστειλος τῷ σκεῦος τῆς ἐκλογῆς, ὁ τὸν Χριστὸν ἔχων ἐν ἑαυτῷ λαλοῦντα.

incentiva vitiorum

J. was very partial to this phrase, which recurs twenty times

in his work. Hilary has it seven times, Ambrose four. It occurs once each in Paulinus of Nola, Salvian, Cassian and Leo the Great. Augustine avoids it.

reprimat corpus suum

J. turns a text that is about self-discipline into a profession of self-mortification by adding Rm. 7,23 f. He does the same ep. 125,7,5 tract. in ps. 119,1. 140,4 cf. Ambr. paenit. 1,13,61. The optimistic reply (7,25) is omitted. Of the list only the fasts are a self-imposed austerity cf. 40,3 below. J. quotes Rm. 7,24 over thirty times. For 'in semet versus' cf. 30,2 and ep. 47,1,1. 69,2,4. 77,4,1. In c. 3/4 J. speaks of struggle generally. He returns to the particular case of the virgin in c. 5.

tu te putas securam esse debere ?

Warnings against complacency are strikingly frequent in J. They occur ep. 14,6,2. 30,14,2 adv. Pelag. 1,12. 2,23 in Ez. 11,39,1/16 in Mich. 2,6,8 in Eccl. 3,8 in Mt. 2,12,29 tract. in ps. 93,20. 105,3. 119,2. 133,3. J. uses the same 'a fortiori' argument from Paul's experience ep. 79,7,5 adv. Iov. 2,3. He adds I Cor. 9,27 and Rm. 7,24 ep. 125,7,5 tract. in ps. 119,1. The reference is to Christ in Gal. 3,6,1. Cf. 3,1. 3,3 above.

5,2

ne quando de te dicat deus

On this idea cf. Or. h. in Nm. 27,7 Greg. Naz. carm. 1,2,29,45 Chrys. theatr. 4 ἐπεὶ ... σοὶ τήνικαὶ ὁ θεός Bened. reg. 2,14. God arraigns also 4,3. 14,2.

virgo Israhel cecidit

J. quotes the verse nowhere else. It was very seldom cited. 'Israhel' is used indeclinably again 8,5. 25,2. It is declined ep. 53,8,19. 55,1,2.

valet ... liberare de poena sed non valet coronare corruptam

The same distinction is made ps. Ambr. laps. virg. 8,36 Bas.



virginity of heart is lost its bodily counterpart becomes worthless Aug. in ps. 90 s. 2,9. 99,13 Euseb. Gall. s. 39,4 (mentioning malice, anger, pride, lies, slander) Caes. Arel. s. 155,3. Ps. Cypr. s. de cent. 81 quotes St. Paul 'si corpore castus et mente corruptus es, nihil prodest' (Reitzenstein ad loc. suggests Acta Pauli). Discussing heretical virgins Aug. in ev. Io. 13,14 thinks the heart's fornication is worse than the body's. He distinguishes between 'pudicitia' as a thing of the mind and 'virginitas' as of the body and asserts the one can exist without the other c. Iul. 4,8,48 cf. ib. 50. Chrys. h. in Hbr. 28,7 says the uncorrupted in soul is a virgin even if she has a husband. Corporal virginity is only a shadow and concomitant of this real virginity. Ps. Chrys. op. imperf. in Mt. 52 p. 929 makes the same point. Cf. 7,2 mens desiderii aestuabat.

#### virgines carne, non spiritu

Some are virgins in flesh, not spirit adv. Iov. 1,13 in Zach. 3,14,15. The body is pure but the soul debauched. Or. h. in Lv. 1,5 makes the same distinction with reference to the foolish virgins. Feliciane enjoys virginity of flesh and spirit ep. 30,14,1 (cf. I Cor. 7,34). J. adds virginity in heart and body to his source Vict. in Apoc. rec. 20,1. There are virgins not only in body but in tongue and thought ib. 2. Cypr. hab. virg. 18 says you can stay a virgin in body and mind but not in eyes, ears or tongue.

#### virgines stultae

The foolish virgins are mentioned again 25,4. 26,2. They are virgins only in body (cf. in Mt. ad loc.) Or. comm. in Rm. 8,9 h. in Lv. 1,5 Chrys. poenit. 4,3 virg. 77 (δέει καὶ τῆς ψυχικῆς ἐργασίας) Cassian. conl. 22,6,9 Caes. Arel. s. 69,4. They do not have the oil of good works ep. 125,20,1. 130,11,3 in Zach. 2,8,23

Orsies. 20 Gaudent. s. 18,26. Want of humility and mercy is to blame Chrys. h. in Mt. 47,4. 78,1 ps. Chrys. virg. parab. 1 Nil. exerc. 73 διὰ... ἀσπλαγχνίας, ἣν φιλοχρηματία γεννᾷ ps. Nil. perist. 9,3 Salv. eccl. 2,30. They lack energy of spirit Greg. Nyss. instit. p. 83,13 f. J. prefers to apply the parable to all mankind in Mt. ad loc. cf. Aug. s. 93,1,1 (the whole church) ps. Victorin. Poetov. virg. (Bull. d'anc. litt. 1 p. 37,54 f.) Caes. Arel. s. 156,4. It is used on the consecration of the virgin sacr. Gelas. 1,103 (cf. Wilpert pp. 65 ff.).

6,1 ob alias ... culpas virginitate corporum non salvantur

Bodily continence alone is not sufficient ep. 14,9,2 adv. Iov. 1,34 (on candidates for the priesthood) cf. Or. comm. in I Cor. 37 h. in Lv. 1,5 Cypr. hab. 5 Ath. ep. ad virg. (Muséon 41 p. 190,30 f.; ib. I Cor. 7,34) Ambr. ep. 5,6 ps. Chrys. op. imperf. in Mt. 52 p. 929 (on the foolish virgins) Cassian. conl. 12,2,5 Faustin. fid. 103 (the complete virgin avoids heretical company) Caes. Arel. s. 155,3. Pride and greed disqualify Or. comm. in Rm. 9,1. Physical purity cannot save the flirt ps. Cypr. pudic. 12. Bas. ascet. 1,2 dissents from the view of some that on its own it was the essence of virginity (cf. ib. 1,1). Gaudent. s. 5,5 adds a list of invalidating vices.

6,2 descende

J. omits ἀνακάλυψαι τὰς πολιὰς. The text is used of the penitent Fabiola ep. 77,5,2. He comes back to lapsed virgins c. 13.

post oscula fratruelis

Erotic vocabulary recurs 25,1. 25,4 (Ct. 1,13) 38,4. Christ kisses the virgin Ath. s. de virg. (SPAW 33 p. 1043). J. uses Ct. 1,2 of Christ saving his people in Is. 17,63,8/10. The Word becomes flesh and kisses me by dwelling in me. Or. in Ct. 1 p. 90,26 interprets the text to mean divine teaching: Christ puts the words of his mouth into my mouth. Whenever we grasp sacred doctrine

the bridegroom's lips have kissed us schol. in Ct. 1,1. On the Lord's kiss cf. Cypr. ep. 6,4. 37,3. God's kiss is angelic hymns Chrys. h. in Eph. 14,4. 'Fratruelis' is repeated 25,4 (Ct. 1,13 ἀδελφιδός Vulg. dilectus) 26,2 (Ct. 5,2). On the chamber of the son of God cf. Ct. 1,4 (quoted 1,5 above).

sermo propheticus

These words denote the psalter (e.g.) Hil. in ps. 64,19. 65,22. 67,21. 67,32. 68,30. 118,4. 118 aleph 3. 118 lamed 7. 119,8. 120,16 al. cf. in ps. 118 sin 1 propheta David. Hil. in ps. 122,7 uses 'propheta' to denote the psalms in a list mentioning Genesis, gospels and apostle. For ὁ προφητικὸς λόγος cf. (e.g.) Eus. ps. 21,17/9. 45,2/3. 64,10/1.

adstitit regina

Golden vesture fits 1. 3 (velamentum) and 1. 9 (nudabitur). The next verse of this psalm opens the letter. J. connects the text with the ceremony of veiling virgins ep. 130,2,3. It is quoted Ambr. virg. 1,7,36 Bas. Anc. virg. 26 cf. Ath. ep. ad virg. (Muséon 41 p. 190,25). Ct. 1,4 is linked to it Or. in Ct. 1 p. 110,7 f. schol. in Ct. 1,3. J. uses the text of the church ep. 49,5,2. 65,15,3 in Ez. 14,48,16/7 in Zach. 3,14,13/4. The last word signifies diversity of gifts or deserts adv. Iov. 1,8. 2,22 in Is. 13,49,14/21. 'Tuis' refers to Christ cf. Or. sel. in ps. 45,10 ἐκ δεξιῶν Χριστοῦ.

6,3 nudabitur

The harlot is stripped Ez. 16,39 (cf. in Ez. 16,35/43 adulterarum te lege nudabo) Apoc. 17,16 cf. Ier. 13,26 ἀποκακλώσω.

posteriora eius ponentur in facie ipsius

Fremantle identified the source as Ier. 13,26 (so Antin, Rec. p. 365). One might also compare Naum 3,5 (cf. in Naum ad loc. 'in facie'). For 'ponere' cf. in Gal. 1,1,5 (about distorting the gospel) posteriora ponit in faciem. On the superfluous pronoun cf. Goelzer p. 408 f.

sedebit ad aquas solitudinis

Hilberg compares Apoc. 17,1 (cited Cypr. hab. virg. 12). For 'solitudinis' Antin, Rec. p. 366 suggests Ier. 2,15. Os. 2,3 combines nakedness and solitude. Ier. 51,13 is perhaps also relevant, inasmuch as it refers to Babylon (cf. l. 1). Cf. l. 4 transi flumina.

divaricabit pedes

For J. this text had a remarkable appeal; he quotes it over a dozen times. It is not cited by any other authors. Or. sel. in Ez. 16,25 made the leg symbolize the movement of the mind. J. translates LXX Ez. 16,31 aedificasti lupanar tuum ... et basim tuam fecisti.

usque ad verticem polluetur

Antin, Rec. p. 366 spotted the source at Ier. 2,16. J. has 'polluere' in Ier. 1,26,3 (ad loc.). He combines the text with Ez. 16,25 again in Zach. 2,8,1/3.

rectius fuerat homini subisse coniugium

J. cites I Cor. 7,9 to make this point 29,4 below. The same view is expressed Bas. Anc. virg. 19 Chrys. fem. reg. 4 cf. Ath. ep. ad virg. (Muséon 41 p. 199,32 f.).

ambulasse per plana

The path of matrimony is flat and straight and reaches the camp of the saints by a longer route Ambr. ep. 63,40. Pammachius' wife preferred to go safely on low ground ep. 66,3,2.

ad altiora tendentem in profundum inferi cadere

The unchaste sink to the depth of hell from the height of perfection ps. Bas. ad fil. 8. Chrys. virg. 26 fears to take the reader to the summit of virginity lest she fall into the pit of fornication. For a later example cf. Häussler, Nachträge p. 259. 'In profundum inferni' is biblical cf. Vulg. Is. 7,11 TLL VII' 1373,2.

6,4

non fiat ... civitas meretrix fidelis Sion

This happens to the soul if murderous demons replace God as

tenant in Is. ad loc. The text is seldom quoted elsewhere. Ambrose and Augustine do not have it. Bas. ep. 46,3 uses it of a lapsed virgin. On 'civitas meretrix' cf. TLL VIII 829,42 f. 'Trinitatis hospitium' recurs in Zach. 2,7,8/14 cf. 24,6 below.

daemones saltent et sirenae nidificent et hiricii

These creatures are punishing demons in Is. 6,14,1. The soul no longer inhabited by God must become the home of evil spirits ps. Bas. Is. 13,276 (ad loc.). J. envisages Sirens as demons, monsters or large crested snakes that fly in Is. 5,13,21/2. He gives a similar explanation in Is. 6,14,1 in Ier. 2,95,2. Here it seems to ps. Bas. Is. 13,274 to be a name for demons cf. Eus. Is. 13,21/2 (treacherous ones). He thinks they stand for flattery ib. 276 cf. Ambr. in ps. 43,75,2. Or. fr. in Lam. 95 makes them malign spirits. Pleasure and vice is the meaning Paul. N. ep. 16,7 Max. Taur. s. 37,2. Their pagan provenance is noted Or. fr. in Lam. 96 κατά... τὸν ἕξω μῦθον Ambr. in ps. 43,75,1 ps. Bas. Is. 13,274. J. calls the record of their melodiousness an error of the heathen in Is. 6,14,1. He discusses the Septuagint's habit of borrowing names from pagan mythology in Is. 6,13,3 in Gal. 1,3,1. Paul. N. ep. 16,7 defends the practice. Taking material from meaningless fables is like quoting proverbs. Siren songs are mentioned 18,2 below.

non solvatur fascia pectoralis

There is perhaps an echo of Ier. 2,32. The text recurs ep. 65,19,5 adv. Iov. 1,32. It means loosening the knot of chastity Meth. symp. 4,6,106.

voluptatis incendium

The fire metaphor describes the passions 7,2. 8,2 cf. 6,6. There are striking examples ep. 107,11,2 v. Hil. 5 in Am. 2 praef. in Eccl. 10,4 in Eph. 3,5,5 tract. in ps. 106,7.

erumpamus in vocem

The words are used again ep. 43,3,3 in Gal. 2,4,29/31 in Eph. 1,2,19/22 Vulg. praef. in ev. of. TLL V<sup>2</sup> 840,73 ff.

dominus auxiliator meus

'Caro' for 'homo' comes from ps. 55,5. It is combined with ps. 117,6 in Is. 14,51,12/6. This text is quoted Cypr. Fort. 10 test. 10. J. cites it on four other occasions.

6,5 interior homo

The apostle speaks of the inner man Cor. 4,16 Eph. 3,16 Rm. 7,22. J. refers to the outer man 17,3. The former is the soul and the latter the flesh Tert. resurr. 40,2 Aug. in evang. Ioh. 86,1. Generally it is the outer man that inclines to viciousness (so 17,3 and St. Paul). The inner man is subject to temptation and depravity Or. comm. in Rm. 2,13 Greg. Nyss. ep. 2,17 εἰ δὲ πλήρη ἔχεις τὸν ἕσω ἄνθρωπον λογισμῶν πονηρῶν res. 3 p. 677D ps. Chrys. ascet. facet. p. 1056.

inter vitia atque virtutes ... fluctuare

J. repeats the phrase in Is. 14,51,20 in Gal. 3,5,25. The soul is placed midway between vice and virtue and can incline at any moment to the one or the other in Abd. 12/3 cf. ep. 79,9,3 in Gal. 3,5,17."

atque

'Atque' was more literary LHS 2,477 Löfstedt, Syn. 2,341. Gillis' statistics are inconclusive. J. has it another eight times in this work. 'Ac' occurs five times. 'Atque utinam' (25,3) was standard cf. Rufin. Or. h. in Gn. 10,1 et atque utinam (in Ios. 12,2 Caes. Arel. s. 52,5 and TLL V<sup>2</sup> 906,29 ff.).

quare tristis es

J. uses this text again ep. 108,19,2 in Is. 1,2,2.

cogitationem crescere

The phrase recurs in Eph. 2,4,27 cf. ps. Bas. ad fil. 12. J. uses it in connection with ps. 136 again comm. in ps. 136,8 tract. in ps. 140,6. 'Adolescat' and 'parvus' carry on the image of growing up. In expositions of ps. 136 there is the same idea of not giving time for growth Or. in Ct. 3(4) p. 240,26 f. fr. in Ier. 26 h. in Nm. 20,2 Arnob. in ps. 136 p. 542A Hil. in ps. 136,14 Paul. N. ep. 44,3 ps. Bas. Is. 13,272.

nihil Babylonium, nihil confusionis

The daughter of Babylon is addressed 6,2. 6,6. The etymology whereby Babylon means confusion goes back to Gn. 11,9 cf. TLL II 1654,21 ff. IV 268,59 ff. (for 'Hier.' read 'Ambr.' 1. 66). For J. add ep. 21,8,2 in Is. 1,1,6. 2,5,8. 4,10,5/11. 6,13,17/8. 6,14,1. 7,21,8/10. 13,48,12/6. 13,48,20/2 in Ier. 5,46,4 in Ez. 3,12,10/6. 14,47,6/12 in Mich. 2,7,8/13 in Zach. 1,5,9/11 tract. in ps. 77,9. 136,1. 82,7/8 p. 387,67 sit. et nom. p. 99,27.

dum parvus est hostis, interfice

The same precept regarding the children of ps. 136 is given Or. h. in Ios. 15,3 in Nm. 20,2 Cassian. inst. 6,13,2.

elidatur in semine

Otto says nothing. Ier. 27,16 ἐξολεθρεύσατε σπέρμα ἐκ Βαβυλωνος is used with ps. 136,9 Or. fr. in Ier. 26 Greg. Naz. or. 45,15 Nil. praest. 8.

6,6 parvulos

Thoughts are called children tract. in ps. 136,9 cf. comm. in ps. 136,8 tract. in ps. 140,6. On this common equation cf. Or. h. in Ier. 5,7. The infants of ps. 136 are none other than wicked thoughts Or. h. in Ios. 15,3 cf. sel. in ps. 136,9. They are confused thoughts of recent origin Or. Cels. 7,22. The same identification is made Ambr. paenit. 2,11,106 Evagr. Pont. sent. mon. 45. Bad thoughts are struck against Christ Bened. reg. 4,50

Reg. mag. Ths 24. 3,56. Paul. N. ep. 44,3 makes the children of Babylon faults of confusion and worldly pride. They are heterodox doctrines ps. Bas. Is. 13,272; seeds of evil Eus. ps. 136,8.

inpossibile est

Nobody can escape the 'antepassiones' ep. 79,9,2. Thought is importunate and a man is helpless in face of it in Gal. 3,5,22 tract. in ps. 75,11. 106,7. 114,9. It is quite impossible to avoid sinful thoughts Or. exp. in pr. 5,20. Cassian. inst. 6,4,1 f. distinguishes between ἐγκρατής and ἀγνός and leaves it to the reader's discretion whether the second state is attainable. He quotes the saying of abbot Moses that thoughts are inevitable but can be rejected conl. 1,17,1 cf. Evagr. Pont. vit. cog. 1. J.'s desert experience illustrates the point cf. 5,3. 8,1. His choice of vocabulary combines feeling (l. 11 f.) and thought (l. 13).

interficiit cogitatus

Thoughts are killed in Is. 2,5,11/2 comm. in ps. 136,8 cf. in Is. 6,14,21/2. J. uses the phrase twice Or. h. in Lc. 17 p. 107, where Origen has ἀφαιρέσει. Rufinus says 'necare' Or. h. in Ios. 15,3 in Nm. 25,6. For the personification cf. 3,4.

petra autem est Christus

The text is combined with ps. 136,9 comm. in ps. 136,8 tract. in ps. 136,9. 140,6. The connection was made Or. h. in Nm. 20,2. It recurs Hil. in ps. 136,14 Paul. Med. v. Ambr. 41 Eus. ps. 136,8 ps. Bas. Is. 13,272. The children of ps. 136 are struck against Christ Or. fr. in Ier. 26 h. in Ios. 15,3 Ambr. paenit. 2,11,106 in ps. 118 s. 8,34,3 Paul. N. ep. 44,3 Prosp. in ps. 136,8/9 Eucher. instr. 1 p. 102,26. They are struck against the rock on which the church was founded Arnob. in ps. 136 p. 542A. The words are a good example of 'per fines capitum singulorum acuta quaedam breviterque conclusa' (ep. 52,4,1).

71 exusta solis ardoribus

Hilberg finds an echo of Sall. Jug. 19,6 in the phrase. It occurs Sulp. Sev. dial. 1,13,2 chron. 1,4,3,2 (adusta).

horridum monachis ... habitaculum

Bonosus' retreat is described in similar terms ep. 3,4,4 horroris carcerem (cf. ib. 2).

Romanis deliciis

The sick cenobite does not look for urban 'deliciae' 35,7.

sedebam solus, quia amaritudine repletus eram

This is the LXX version of Ier. 15,17. J. quotes the text another half dozen times. The anchorite in 36,2 also sits alone (Lam. 3,28).

horrebam sacco membra deformis

J. uses a similar phrase ep. 3,4,3 horrent sacco membra deformi (cf. Pacian. paraen. 9 sacco ... horrente deformis). Sackcloth is a sign of prayer and fasting ep. 44,2.

squalida cutis situm Aethiopicae carnis adduxerat

A change of colour and texture is being described cf. Or. in Ct. 2 p. 128,13 f. infuscat et obdurat ardore (sc. sol). On 'situs' of unwashed skin cf. Cypr. ep. 76,2. J. pictures a similar effect in the desert ep. 14,10,3 scabra sine balneis adtrahitur cutis? Sackcloth does this ep. 24,4,3 non sacco asperata cutis ... situm ... contraheret. On Ethiopic flesh cf. Ier. 13,23.

si quando repugnantem somnus ... oppressisset

Vigils are mentioned 30,2 (cf. l. 16). Fasting (l. 9) too recurs 30,1.

nuda humo vix ossa haerentia conlidebam

The monk buffets on the bare ground limbs that are consumed with fasting ep. 14,10,3 cf. ep. 3,5,1. 24,4,3. On sleep in these conditions cf. Zacch. 3,3. Presumably the bones hardly stick to

the skin rather than to each other (as Greg. Nyss. ps. 6 p. 612D) cf. Thdt. h. rel. 30 p. 1493A λεπτότατον... τὸ δέρμα... λεπτοῖς τοῖς ὀστέοις περίκειται καὶ πιμελῆς καὶ σαρκῶν... σαπκνηθέντων. Iob 19,20 Lam. 4,8 are similar. The phrase is an echo of Verg. ecl. 3,102 (cf. 30,3).

7,2

de cibis vero et potu taceo

The narrator interposes himself and the effect is a slowing down. The description is also in communal terms (languentes) : contrast 'sedebam solus' and 'solus ... penetrabam' at the beginning and end of the chapter. There is the same praeteritio Ath. v. Anton. 7 περὶ γὰρ κρεῶν καὶ οἴνου περιττόν ἐστι καὶ λέγειν· ὅπου γε οὐδὲ παρὰ τοῖς ἄλλοις σπουδαίοις ἠύρισκετό τι τοιοῦτον.

languentes

Sc. 'ill' cf. in Is. 8,26,14 medici ... cupiunt sanare languentes.

aqua frigida

The ascetic drinks cold water ep. 24,3,1. 45,5,1. 54,10,1. St. Anthony restricted himself to water Ath. v. Anton. 7.

coctum aliquid accepisse luxuriae sit

Since moving into the desert the speaker declares he has touched no cooked food Pall. h. Laus. 86 M. (ib. τῆς πολιτείας τῆς ἕνευ πυρὸς ἐψήματος) cf. ib. 45 Hist. mon. 1,17 (Festugière, Sub. hag. 34.) Apophth. patr. p. 160C Vitae patr. 3,54. 5,8,21 V. Pach. Λ 29 Epiph. exp. fid. 23,5. This was the practice of virtually all the brothers V. Pach. Λ 15.

ob gehennae metum

Fear of hell and love of Christ actuate the monk ep. 14,3,3. If love of God is the motive for not committing fornication, the reward is greater tract. in ps. 111,1. The dream takes J. to hell c. 30.

carcere

J. calls Bonosus' island haunt a prison ep. 3,4,4. The little house built by Marcianus that was smaller than himself is a voluntary prison Thdt. h. rel. 3 p. 1328A cf. ib. 4 p. 1344A.

scorpionum tantum socius et ferarum

The monk has snakes for company Aster. Ansed. 12,24.

choris intereram puellarum

The words explain 'Romanis interesse deliciis' at the start of the chapter. Both sentences have a comparable structure. The chapter concludes with a third 'interesse' (angels). On this sort of admission cf. ep. 54,10,5 malo apud te, filia, verecundia parumper quam causa periclitari.

pallebant ora ieiuniis

The virgin is pale 13,3; her companion 17,1 (contrast the ruddy cheeks of 16,2). Paleness is commended ep. 45,5,2 (with thinness) 79,7,7 (with fasts and shabbiness) 107,9,3. It indicates continence ep. 24,5,1 adv. Vig. 13. As here it is the consequence of fasting ep. 54,6,2 in Gal. 3,5,26 tract. in ps. 108,24. There are further mentions ep. 39,1,3 adv. Iov. 2,21. 2,36. J. condemns pallor that is only showing off ep. 24,5,1 in Gal. 3,5,26. The phrase used here recurs in Is. 16,58,3/4 cf. ep. 60,9,2.

mens desideris aestuabat

J. refers to his plight again ep. 125,12,1. Some monks are tormented by desire when shut in their cells out of sight of women adv. Pelag. 2,24. The devil used to appear at night in woman's shape Ath. v. Anton. 5. Apophth. patr. 163 ff. Nau ROC 13 p. 53 ff. and Cassian. inst. 6 deal with the danger of fornication. For this antithesis of body and mind cf. Sulp. Sev. dial. 1,11,2 arebant membra ieiunio sed deficere mens caelo intenta non poterat Aug. ep. 91,1.

ante hominem suum iam carne praemortua

This idea recurs ep. 10,2,3 adhuc viventes praemoriuntur in carne in Am. 2 praef. The scrofulous outlives his corpse ep. 66,5,2. The body is already dead and breathing the only sign of life Sulp. Sev. Mart. 16,2. 16,4 (solo spiritu vivit iam carne praemortua) Paul. Petric. Mart. 6,168. The conceit 'dead before death' is applied to lepers Greg. Naz. or. 43,63; to an ascetic Chrys. h. div. 5,3. A faster appears dead in a living body Ambr. paenit. 1,16,91. J. describes the same situation 30,3 below. For 'hominem suum' cf. Hil. in ps. 142,5 cor ... hominem suum in memoriam primae suae constitutionis ... convertit. TLL does not record this usage.

7,3

ad Iesu iacebam pedes

J. does the same adv. Lucif. 15. Blesilla embraces Christ's feet ep. 38,2,2. It is an exhortation tract. in Mc. 1,13/31. 14,3/6. Paulinus of Nola was particularly fond of this idea cf. ep. 18,8. 23,24. 23,35. 23,37 carm. 31,533 f. 31,543 f. The church does it Ambr. ep. 41,22; Ambrose himself paenit. 2,8,67. Eus. Em. poenit. 4 recommends the practice. The empress performs it for Martin Sulp. Sev. dial. 2,6,3. A virgin should copy the sinner who washed Christ's feet Ath. ep. ad virg. (Muséon 41 p. 192,5 ff.). J. has a further half dozen references to her.

repugnantem carnem ebdomadarum inedia subiugabam

Fasts last a week in Lent ep. 24,4,2. J. disapproves ep. 107,10,2. Daily fasting is best 17,2. On the desert fathers cf. Apophth. patr. 242 Nau ROC 14 p. 363 οἱ Σκητιῶται ἐνήστευον τὴν ἑβδομάδα 314 ROC 17 p. 207 (seventy weeks together) Thdt. h. rel. 26 p. 1468C Vitae patr. 5,10,44; on the cenobite cf. Cassian. conl. 5,12,3. The younger Melania was modest about her weekly fasts Geront. v. Mel. iun. 62. As here it is a way of combatting temptation V. Euprax. 19. Ps. Ath. syntag. 5,1 warns against ostentation. RAC 7,507 f. mentions the special name 'ebdomadarii'. J. uses the same phrase adv. Iov. 2,7.

non erubesco infelicitatis meae

Rufin. apol. adv. Hier. 2,5 is shocked by J.'s self-exposure.

He tells the story of his 'infelicitas' 29,7.

plango non esse quod fuerim

J. refers to the sins of his youth 30,2 cf. ep. 3,1,2. 7,4,1.

48,20,2. 117,1,2. He perhaps means that he is no longer capable of the same ascetic exertions (cf. the next sentence).

diem ... iunxisse cum nocte

J. has 'dies noctesque iungere' ep. 108,15,3 in Is. 1,1,15 (both of prayer); in Is. 11,38,14/5 (weeping and groaning) cf. Chrys.

h. in Is. 6,1:4,1 παννυχίδας ... ἡμέρας καὶ νυκτὶ συναφθείσας.

a pectoris ... verberibus

The publican beat his breast Lc. 18,13. Greg. Naz. or. 6,2 puts the practice in a catalogue of mortifications with vigils, fasting, prayer, tears and callous knees. Augustine often refers to it.

To the list in Roetzer, Des hl. Aug. Schriften als Liturgiequelle

pp. 245/8 add discipl. 10,11 ep. 188,9 c. Parmen. 2,7,13. 2,10,20

in ps. 38,14. 48 s. 2,4. 69,3. 128,9. 148,16 s. 136,2 s. ed. Cai.

2,11,5 s. ed. Mai 13,3. When you beat the breast you are angry

with your heart s. 19,2. It shows you are punishing it in ps.

146,7. In Evagr. Pont. mal. cog. 11 the action is not penitential

but preventive. V. Euprax. 34 includes the face. Ps. Pelag. adm.

Aug. (RB 46 p. 8) disapproves cf. Reg. mag. Thp 69. There are

further mentions Comm. instr. 2,18,11. 2,21,13 ps. Hier. ep. 31,4

Orient. comm. 1,401.

tranquillitas

Cf. Lorié, Spiritual terminology pp. 121 ff.

cellulam

Gorce, La pensée catholique 12 p. 39 thinks it was cut out of

the rock and compares ep. 17,2,3. Cf. Zacch. 3,3 cavatis in habitaculum

saxis.

iratus et rigidus

J. uses the same words in Mt. 3,21,12/3; the other way round in Gal. 3,6,1.

7,4

sicubi concava vallium

For the locution cf. Verg. Aen. 1,422 with Austin's note. J. has ep. 117,6,4 silicum dura; in Ez. 1,3,12 excelsa terrae ... et inferiora vallium; in Ioel 1,19/20 plana camporum aut pratorum florentia cf. Ambr. ep. 63,67 alta et condensa montium, invia rupium, speluncarum horrida, fovearum vadosa; in ps. 1,24,4 concava rupium, praerupta montium. On 'aspera montium' cf. TLL II 808,29 ff. 'Rupium praerupta' occurs Rufin. Bas. h. 2,6 (J. has 'praeruptas rupes' in Ez. 1,3,22). For the monk's mobility cf. tract. in ps. 103,17 monachus non habet cellam sed ubicumque invenerit ibi et manet. On his liking for mountains cf. Chrys. poenit. 5,1 πρὸς τὰς κορυφὰς τῶν ὄρεων ἀναδραμόντες (οἱ μοναζόντες).

carnis ergastulum

Paul. N. ep. 40,7 has 'ergastulum cellulae'. The word more often denotes the body as prison of the soul cf. TLL V 757,69 ff. (add in Eccl. 4,2/3). Cf. 7,2 carcere.

testis est dominus

J. was fond of this invocation. He has it ep. 39,6,4. 72,2,3. 81,1,1. 85,6. 99,2,2. 108,9,3. 108,15,6 ep. ed. Morin (Bull. d'anc. litt. 3 p. 57,105). He calls Jesus to witness ep. 1,3,3. 17,3,1. 39,2,2. 108,21,5. 108,30,1 adv. Rufin. 3,9 cf. ep. 39,5,4 Christo teste; God ep. 108,15,1. 143,1,2. Appeals to the Lord's testimony occur Tert. bapt. 12,2 spect. 26,1 (anim. 9,4 God) Cypr. ep. 33,2 (21,3 God) Hil. in ps. 118 phe 3 syn. 80 Paul. N. ep. 6,2. 31,1 Sulp. Sev. ep. 1,14. Ast. Soph. h. 25,5 has μαρτυρὸς ὁ κύριος cf. ps. Chrys. theoph. 1 p. 805. The phrase is used in LXX I Rg. 12,5. 12,6. 20,23. 20,42. For God cf. Rm. 1,9 Phil. 1,8 I Thess.

2,5.

interesse aeminibus angelorum

A band of angels fills the cell ep. ed. Morin (Bull. d'anc. litt. 3 p. 57,134). On the monk's angelic company cf. (?) Chrys. comp. 3 τὸν μοναχὸν... ἀγγέλους συμβλοτεύοντα Aster. Ansed. 8,18. Pafnutius enjoyed it every day in remote parts of the desert Cassian. conl. 3,1,3. Tert. anim. 9,4 reports that a member of the congregation has visions and consorts with angels, sometimes even with the Lord (Waszink ad loc. compares Nemesius nat. hom. 1 p. 533B). The same privilege belongs to martyrs Cypr. ep. 31,3. The experience comes from prayer ps. Chrys. prec. 2 p. 779. It is also mentioned Greg. Naz. or. 2,7.

laetus gaudensque

For the phrase cf. TLL VI<sup>2</sup> 1710,65 ff. (add ps. Bas. ad fil. 20). On the particle cf. LHS 2,473 ff. Löfstedt, Synt. 2,341 '-que war ... in der Kaiserzeit der volkstümlichen Sprache fremd'. According to Gillis pp. 22 ff. it occurs less frequently in the letters than elsewhere. J. has it in this work another 16 times (it nowhere connects two clauses).

post te in odorem

J. uses this verse also in Is. 7,19,18 in Mt. 4,25,1/2 tract. in ps. 132,2 tract. in Mc. 13,32/3.

8,1

exeso corpore

There is a detailed and extensive description of this process Bas. ep. 45,1.

quid patitur puella

The sequence of thought and sentence structure resemble the beginning of c. 6 (quid fiet illis).

vivens mortua est

J. refers to the text again 38,2. In his works it recurs ten

times. Cypr. test. 3,74 quotes it.

si experto creditur

J. mentions his gourmet past 30,1. Hagendahl p. 110 thinks the words are an allusion to Verg. Aen. 11,283 cf. TLL IV 1143,49 ff.

This verse is cited ep. 50,4,2. 84,3,5.

hoc ... moneo, hoc obtestor

J. adjures the reader 6,4. 23,2. On the combination of these words (or cognate forms) cf. TLL VIII 1408,29 IX 281,21 ff. J. has ep. 23,4,1 moneo et ... contestor. Cf. in addition ps. Anast. I ep. 1,3 Caes. Arel. s. 54,1. 66,1. 73,5. 189,4. 201,2. 209,4.

ut ... vinum fugiat pro veneno

J. was charged with rashness and heresy for saying this cf. in Eph. 3,5,18. He insists the effect of wine was meant rather than God's creature in Gal. 3,5,19/21. Wine is poison ep. 52,11,4 Ambr. Hel. 14,51 ps. Aug. sobr. 1 (twice) Orient. comm. 2,52 ne ... vina venena fiant. Pleasant things are poison ep. 54,10,5. 100,3,2. 130,19,1. Tert. ieiun. 3,3 reckons food poison.

8,2 adulescentiam

Eustochium's age is not known. Ep. 39,6,1 speaks of 'parva adhuc aetas et rudis paene infantia'. It was written within a year of the present work cf. Cavallera 2,155 f.

arma ... daemonum

Military vocabulary is applied to demons adv. Iov. 1,35 in Eph. 2,3,13. Chrysostom is partial to this imagery. H. in I Cor. 3,4 speaks of armed demons; exp. in ps. 45,3 demon warfare. He mentions phalanxes of demons exp. in ps. 109,6. 139,1. 147,4 h. in Rm. 15,4 h. div. 5,2. 5,3. 7,1 cf. ps. Chrys. Petr. et Paul. 1 ador. 2 p. 752 καὶ πικρᾶταξίς.

non sic avaritia quatit

The same prominence is given to teetotalism Bas. ascet. disc. 2 καὶ πρό γε πάντων Χρῆ μόνυχόν ἐγκρατεύεσθαι... ἀπὸ οἰνοποσίας cf. Cassian.

inst. 5,11,1 gastrimargia ... contra quam nobis primus conflictus est. J. deals with avarice 31,1; pride 27,5 cf. 3,1; ambition 16,1 cf. 41,5. These vices are unconnected with sexuality. Greed can be put away with the purse ep. 54,9,2. Chrys. h. in Rm. 13,10 disagrees : insobriety is less serious than acquisitiveness. For the wording here cf. Cypr. Don. 3 inflet superbia ... ambitio delectet. On 'inflat superbia' cf. TLL VII<sup>1</sup> 1467,72 ff. (add Cypr. mort. 4 unit. eccl. 16 zel. 6 Caes. Arel. s. 107,4). The chiasmic parison is striking.

facile aliis caremus vitiis

J. says the same of vainglory 27,4 cf. ps. Cypr. pudic. 11 on pleasure.

hostis intus inclusus

The drinker imbibes an enemy with his wine ps. Bas. ad fil. 14. J. makes concupiscence the enemy within ep. 54,9,3 (ib. I Cor. 6,18). He has ep. 66,12,2 intestinum bellum cf. TLL VII<sup>2</sup> 9,64 ff. (add Paul. N. ep. 23,17 Cassian. inst. 5,21,1 Caes. Arel. s. 119,3) and Or. h. in Ios. 5,2 intra te est proelium. On 'hostis inclusus' cf. Paul. N. ep. 23,17 Ambr. hex. 1,8,31 Iac. 2,6,29 Cassian. inst. 5,21,1 Caes. Arel. ep. ad virg. 1,3 s. 90,5. 119,3. The enemy is always in the breast Cypr. zel. 9; he is within Aug. ep. 145,4 in ps. 70 s. 1,6 (ib. Rm. 7,24). Cypr. laps. 11 uses 'hostis domesticus' in this sense cf. ps. Cypr. pudic. 11 Lact. inst. 6,20,3 Ambr. in Lc. 10,11 in ps. 43,1,2 (adversario) 118 s. 11,24,2. For the pleonasm 'intus inclusus' cf. TLL VII<sup>1</sup> 956,47 ff. J. reproduces Cic. Cat. 2,11 ep. 14,6,3 intus inclusum periculum est, intus est hostis. Hagendahl omits this.

nobiscum portamus inimicum

The virgin carries the foe within herself Chrys. poenit. 3,3 cf. Clem. Alex. quis div. 25. Wherever you are, your adversary is with you Cypr. zel. 9 cf. Euseb. Gall. s. 38,2 quocumque loci vadis, te tecum portas.

vinum et adulescentia duplex incendium voluptatis

Lust is kindled by wine in Gal. 3,5,19/21. Ambr. paenit. 1,14,76 has the same maxim. The idea recurs ep. 69,9,1 adv. Iov. 1,34 cf. Sulp. Sev. ep. app. 2,18. Chastity and drink are incompatible in Tit. 2,3/5 cf. Ambr. vid. 7,40 ps. Aug. sobr. 3. On wine and youth cf. Ambr. virg. 3,2,5 incendunt ... pariter duo, vinum et adulescentia. When wine is added to youth, chastity perishes ps. Bas. const. 1,4.

quid oleum flammae adicimus ?

For the proverbial expression cf. Otto p. 253 s. v. 'oleum' 2 and Nachträge pp. 62. 77. 195. J. has it again ep. 77,7,1 (of Fabiola's thirst for knowledge) 125,11,1 (on dainty food). Wine sets the passions burning as oil a flame ps. Bas. Is. 5,156.

ardenti corpusculo fomenta ignium ministramus

Bas. Anc. virg. 8 warns against stoking the body's heat with wine and adding fire to fire cf. Otto p. 170 s. v. 'ignis' 3 and Nachträge pp. 161. 173. 238. Inside the flesh the fire of wine inflames the fiery darts of the enemy ps. Bas. Is. 5,156 cf. Euseb. Emes. h. 6,9 puellae ... iuvenes cum vino - flamma cum flamma. Wine is tinder to the passions Greg. Naz. carm. 1,2,32,105 f. Chrys. catech. bapt. 5,3 (SC 50).

8,3 vinum modicum utere

J. refers to the text in Gal. 3,5,19/21 to rebut criticism of the present work. It serves the same purpose .ep. 52,11,4. J. stresses the therapeutic value ep. 54,10,1 in Ez. 13,44,17/21. The precept is suitable for youth ep. 107,8,2. Marcella was content with the aroma ep. 127,4,2. It shows Timothy drank water adv. Iov. 2,15. J. quotes the text with approval in Ez. 13,44,6/8. It occurs Ath. virg. 12 Ambr. virg. 3,2,5 (because of ill-health) Bas. Anc. virg. 12 (not to impede the service of the good) Sulp. Sev. ep. app. 2,18. The medicinal use of wine is permitted Bas.

ascet. 1,4 Sulp. Sev. Mart. 10,7 (cf. 35,4 below).

'Uti' has the acc. ep. 60,12,4. 133,5,4 (a Pelagian quote; cf. ib. 3 per soloecismorum ... spineta). It is also used Ruf. Or. h. in Gn. 13,3 (most MSS have abl.) Anon. v. Anton. 28 Didasc. apost. 4,21. 55,4. 56,10. 56,13 Greg. Ilib. in Ct. 5,4 tract. 4,29. 15,29. 19,14 Eutr. sim. p. 109,13 Euseb. Emes. h. 26,20 Arnob. ad Greg. 8 (Morin, Etudes 1 p. 397,22) 19 (p. 427,9). J. has 'frui' with the acc. ep. 118,3,3 (Souter, JTS 16 p. 151 prefers the abl.; cf. TLL VI' 1423,57 ff.); 'perfrui' adv. Iov. 1,11 (quoted ep. 49,6,3); 'abuti' ep. 120,10,12 cf. Char. gramm. I 296.

#### medicus spiritalis

J. uses these words of the prophets in Is. abbrev. p. 803,2 f. in Mal. 3,13/5 cf. ps. Chrys. op. imperf. in Mt. 46 p. 895. As here they describe St. Paul Ambrosiast. in I Cor. 3,2. 9,20. 10,24 in Rm. 6,19 Cassian. inst. 10,7,1 Caes. Arel. s. 182,1. Jesus Christ is a fleshly and spiritual doctor Ign. Eph. 7,2 cf. ps. Chrys. op. imperf. in Mt. 21 p. 748 Caes. Arel. s. 100,1. This name is given to the priest Ambr. in ps. 118 s. 2,23,2 ps. Aug. s. 249,1 Caes. Arel. s. 5,5 nos (cf. 59,7) 43,9. 57,1; to the monk Cassian. concl. 22,6,2 inst. 12,20 Comm. s. patr. 2,7. A correspondent is called by it Paul. N. ep. 29,3. 45,4. The title occurs also Chrys. catech. bapt. 7,5 (SC 50; on martyrs) 7,9 h. in Mt. 23,10. J. speaks of 'chirurgici spiritalis' ep. 40,1,3. On Christ as 'medicus caelestis' cf. TLL VIII 551,62 f. (add Gaudent. s. 8,30).

#### evangelii praedicandi ... habere discursus

On the gerund. cf. TLL V' 1369,38. For the phrase cf. tract. in Mt. 18,7/9 habent diversos discursus (sc. pedes).

#### vinum, in quo est luxuria

J. tendentiously omits the imperative 'nolite inebriari'. He has the text 16 times. Ambrose and Augustine have it twice apiece.

#### bonum est homini

This is not a general precept but concerns the observation of

food taboos. Ep. 79,7,6 combines it with Eph. 5,10; in Ez. 13,44,17/21 as well with Ex. 32,6 I Tim. 5,23.

8,4 Noe vinum bibit

J. regrets that an hour's drunkenness made Noah bare the thighs he had kept covered in abstemiousness through six centuries ep. 69,9,1. He takes a positive view of his intoxication in Am. 3,9,13/5 in Mich. 1,2,11/3 in Ag. 1,6. He drinks spiritual wine tract. in ps. 127,3. Noah is a type of Christ ep. 73,3,1 adv. Lucif. 22 tract. in ps. 80,1 cf. Cypr. ep. 63,3 Aug. civ. 16,2.

rudi adhuc saeculo

The same phrase Eucher. instr. 1 p. 75,9.

inebriare vinum forsitan nesciebat

The same excuse is made for Noah Or. sel. in Gn. 9,20 Bas. h. 1,5 Ambr. Abr. 1,6,58 apol. Dav. 2,3,18 Hel. 5,10.

scripturae ... sacramentum

J. uses the phrase in the plural in Gal. 2,4,24 tract. in ps. 127,1 cf. Aug. c. Adim. 12 s. 2,5,6 Cassian. inst. 5,34. It occurs in the singular ps. Cypr. adv. Iud. 5 Aug. s. 2,6,7.

margarita ... est sermo dei

The image occurs Chrys. h. div. 7,2 μαργαρίτης... ἐστὶν ὁ τοῦ Θεοῦ λόγος, διὰ πάντων ἀπολέκμων. J. calls law and prophets pearls in Mt. 2,13,45/6 cf. Or. fr. in Mt. 308. The prophets are pearls Or. in Mt. 10,8 (on 13,45) cf. Procl. CP or. 4,2. Discussing scriptural exegesis Or. in Mt. ser. 71 does not want pearls that are 'nimis exoperatae' to be cast before swine (cf. Mt. 7,6). He makes the pearls of this parable λόγους sel. in ps. 20,4 cf. Ath. virg. 9 οἱ τοῦ Θεοῦ λόγοι Chrys. h. in Io. 1,3 Aug. in ps. 16,13 conculantes margaritas sermonum dei. Being hard to fish up they are the divine mysteries of scripture ps. Chrys. op. imperf. in Mt. 17 p. 728. Gospel teaching is a pearl Eucher. form. 7 p. 47,11. Caes. Arel. s. 119,2 can understand and fit

the pearl of scripture in many ways. J. compares virginity to a pearl 20,1 below. He mentions pearls with reference to Fortunatian's commentaries ep. 10,3,2; papal authority 15,1,2; Paulina's death 66,1,2; widowhood 79,7,8; the fasting of a Christian virgin 107,8,3. Chrys. h. in Io. 88,3 likens spiritual things to a pearl : whichever way you turn them, they delight the eyes cf. h. in ps. 115,1/3 (ZKT 31 p. 355,16 ff.)  $\delta\epsilon\upsilon\rho\omicron\ \pi\acute{\alpha}\lambda\iota\nu\ \tau\rho\acute{\epsilon}\psi\omega\mu\epsilon\nu\ \tau\omicron\nu\ \mu\alpha\rho\gamma\alpha\rho\acute{\iota}\tau\eta\nu\ \tau\omicron\upsilon\ \lambda\acute{o}\gamma\omicron\upsilon$ . This author sees a resemblance between the diversity of pearls and the many paths of virtue h. in I Tim. 14,6. J.'s words here are quoted Cassiod. in ps. praef. p. 11C. Gorce, Lectio divina 1,177 thinks the comparison well-suited to strike a feminine imagination. The widow's ears should be pierced with the word of God ep. 54,11,2 cf. Caes. Arel. ep. ad virg. 2,3. The treasure of scripture contains precious necklaces Aug. discipl. 2,2 cf. Or. h. in Gn. 8,1. J. calls the word of God a pebble because it is hard, round and smooth ep. 18B,2,3. Scripture is a sea because of its deep meanings Ambr. ep. 2,3.

ex omni parte forari potest

Exegesis is threefold according to history, tropology and spiritual understanding ep. 120,12,8. The triple division recurs in Os. 1,2,2/3 in Gal. 3,5,19/21. Its terms vary : in Ez. 5,16,30/1 iuxta litteram ... per tropologiam ... mystica; in Am. 2,4,4/6 secundum litteram ... iuxta allegoriam, id est intellegentiam spiritalem ... secundum futurorum beatitudinem. It goes back to Or. h. in Gn. 2,6 in Lev. 5,5 (historic, moral, mystic) in Nm. 9,7 (ib. Prov. 22,20). He puts it in terms of body, soul and spirit princ. 4,2,4. Greg. Ilib. tract. 5,1 distinguishes the prophetic, historical and figurative. Aug. util. cred. 3,5 gives a fourfold classification according to history, aetiology, analogy and allegory. Cassian. conl. 14,8,1 makes a distinction between historical and spiritual

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understanding and suggests three subdivisions of the second :  
tropologia, allegoria, anagoge. Eucher. form. praef. repeats  
Origen's human analogy and mentions a school that adds allegory  
as a fourth. On the piercing of precious stones cf. in Is.  
15,54,11/4 foratarum caelatarumque gemmarum. They are pierced to  
hang Tert. cult. 1,6,1.

post ebrietatem nudatio femorum ... libido iuncta luxuriae

The connection is made Tert. spect. 10,6 duo ista daemonia (sc.  
Venus et Liber) conspirata et coniurata inter se sunt ebrietatis  
et libidinis cf. Chrys. h. in Col. 12,6. J. calls luxury mother  
of lust ep. 55,2,3 (so Ambr. ep. 63,26). Ambr. Hel. 5,10 exculpates  
Noah. He undressed through ignorance, not intemperance.

prius venter et statim cetera

For the euphemism cf. Tert. ieiun. 1,2 prior venter et statim  
cetera. It occurs Philo leg. alleg. 3,139 cf. Greg. Nyss. beat. 4  
p. 1244B τῆ γαστρὶ καὶ τοῖς μετὰ γαστέρα pss. titt. B 12 virg. 4,5.  
The phrase is properly applicable to food (cf. l. 16 manducavit)  
and anticipates the subject of the next chapter. Cf. 29,5 (and note).

surrexerunt ludere

J. quotes the text half a dozen times (with the gloss in Gal.  
3,5,19/21 semper ebrietati iuncta luxuria est). The sport would  
not have been censured had it not been immodest Tert. ieiun.  
6,2 cf. adv. Marc. 2,18,2. Cypr. test. 3,60 cites it. Ambrose  
has it eight times; virg. 1,8,53 combines it with Noah and Lot.

8,5 Loth ... inebriatur

Wine defeated the man that Sodom did not ep. 69,9,1 (so Or.  
h. in Gn. 5,3). This passage also mentions Noah. The stories  
are linked Ambr. apol. Dav. 2,3,18 Hel. 5,10 in ps. 118 s. 16,11,2  
virg. 1,8,53 Bas. renunt. 7; the last two add the Golden Calf.

amicus dei

Hilberg compares Iac. 2,23 (of Abraham; cf. Iudith 8,22). The

45  
phrase is also used Sap. 7,27. The issue of Lot's match are  
'inimici Israhel' (p. 156,6).

de tot milibus populis

Five cities were affected (e.g.) sit. et nom. p. 100,24. The  
population of the district was enormous ps. Ambr. laps. virg.  
9,41 in totis quinque civitatibus innumerabiles ... habitabant  
populi. There is a variant 'populi' (cf. Vulg. ps. 3,7 milia  
populi). On the abl. cf. ep. 82,7,2 sex milia ... tomos in Is.  
9,30,24 quattuor milia viros TLL VIII 977,69 ff.

solus iustus inventus

The words are used of Noah Ruf. Or. h. in Ios. 1,1 Zacch. 1,17  
Faustin. fid. 69 Greg. Ilib. arc. 5 Pelag. ep. ad Demetr. 5.  
They are used of Abraham Pelag. vit. Christ. 7.

genus hominum defecisse

The same reason is given quaest. hebr. in Gn. p.30,16f. It goes  
back to Iren. 4,48,1 and is repeated Or. Cels. 4,45 (?)Chrys.  
synops. p. 319 Sulp. Sev. chron. 1,6,7. They wanted to replenish  
the human race Or. h. in Gn. 5,4; to save it from annihilation  
Ambr. Abr. 1,4,24. 1,6,56. They feared extinction of the clan  
and obscurity Chrys. h. in Gn. 44,4.

liberorum magis desiderio quam libidinis

An echo of Tb. 6,22 amore filiorum magis quam libidinis ductus.

virum iustum sciebant hoc nisi ebrium non esse facturum

Since their father would not even listen to such a plan, they  
make him drunk Chrys. h. in Gn. 44,4.

quid fecerit ignoravit

Cf. Gn. 19,33 and 35. J. makes the same point adv. Pel. 1,34.  
So do Ambr. Abr. 1,6,56 Greg. Nyss. h. in Eccl. 3 p. 66OB.

quamquam voluntas non sit in crimine, error in culpa est

J. repeats these words ep. 140,11,2. The antithesis 'in crimine ...  
in culpa' occurs Max. Taur. s. 107,1 (on the relative gravity

cf. Paul. Fell. 167). For the contrast of 'error' and 'crimen'  
 cf. ep. 57,1,2. 57,5,1 TLL V<sup>2</sup> 817,19. 818,13. It is used again of  
 Lot adv. Pel. 1,34 non habet crimen conscientiae et tamen error  
 in vitio est. Ambr. in ps. 118 s. 11,25,3 makes the same judgment.  
 J. is less generous quaest. hebr. in Gn. p.30,15ff: the daughter's  
 excuse does not absolve the father. Or. h. in Gn. 5,3 finds  
 him partly to blame and partly not. He is innocent because  
 unwitting Chrys. h. in Gn. 44,4.

inde nascuntur Moabitae et Ammonitae

Avoid wine, whose product they are ep. 108,11,5. Some thought  
 the deed impious and the races accursed Or. Cels. 4,45.

ad quartam et decimam progeniem

J. says 'ad quartam generationem et decimam' tract. in ps. 107,10.  
 The bible speaks of ten (so in Is. 6,16,1/5). In Gal. 1,1,4  
 (on the Jubilee; cf. v. 18) has 'ad quintam et decimam generationem'.  
 Or. h. in Gn. 5,5 makes the third and fourth generation the  
 limit (cf. Ex. 34,7). Eus. ps. 59,8/9 qu. Steph. 9,1 Ambr. in Lc.  
 4,53 in ps. 48,26,2 follow him. Bas. h. in ps. 59,4 has ἕως  
 τρίτης καὶ ἕως δεκάτης γενεᾶς.

9,1 sub quercu

At III Rg. 19,5 LXX has ὑπὸ φυτόν; Vulg. in umbra iuniperi cf.  
 adv. Pel. 2,21 sub arbore. The oak may come from Gn. 18,1 (cf.  
 in Abac. 2,3,3 sub quercu). The present passage is similar to  
 Gn. 18,4 f. requiescite sub arbore. Ponam buccellam panis.

panis olyrae

Cf. in Ez. 1,4,9/12 ὄλυρον quam alii 'avenam' alii 'sicalam' putant.  
 The food is a sign of persecution and penury ib. It is humble  
 fare Tert. ieiun. 6,6. 9,4 Zacch. 3,4 Ambr. ep. 63,28 (on fasting;  
 ib. Daniel, Elisha) 63,75.

revera non poterat

There is a similar sarcasm Tert. ieiun. 9,5.

conditum merum

Cf. TLL IV 142,75.

ex oleo cibos

For the locution cf. TLL IX<sup>2</sup> 547,71 ff. The ascetic avoids oil ep. 52,12,1. 107,10,2. 108,17,3 v. Hil. 11 adv. Iov. 2,13 <sup>ps Ath. v. Syncl. 53</sup> cf. Geront. v. Mel. iun. 22. 24. 62 Pelag. ep. ad Demetr. 18 abstinere a vino carnibusque, ipso quoque etiam oleo. John the Baptist ate no cereals, wine or oil Chrys. virg. 79,2. Monks use oil 35,4.

carnes contusione mutatas

J. has the same words ep. 100,6,5 cf. adv. Iov. 1,40 elaboratas carnes.

9,2 Heliseus filios prophetarum invitat ad prandium

J. omits the poisonous colocynths and turns the episode into a warning about the spiritually fatal consequences of gluttony. 'Non iratus est ...' is a rather awkward attempt to accommodate the tropological sense. The meal was a simple one Bas. hex. 9,1 (cf. Ambr. hex. 6,2,5) h. 1,6 Greg. Naz. carm. 1,1,16,22 Ambr. ep. 63,30 Hel. 6,18 (ib. propheticae munere abstinentiae veneni vires evacuans). Or. Io. 13,33,210 cites the text to prove there is also harmful food. It recurs Paul. N. ep. 23,7 ps. Nil. perist. 11,20. J. does not refer to it again.

spiritus virtute

The phrase is also used Aug. quaest. hept. 4,48 Zacch. 3,9 Greg. Ilib. tract. 14,24 Cassian. conl. 24,21,3 inst. 1,11,3. 1,12,13.

Moyses mutaverat Merra

Cf. (e.g.) ep. 78,7,1 Mara, quae interpretatur 'amaritudo'. J. generally identifies Moses' log with the cross. It signifies appeasement Cypr. zel. 17 Aug. s. 352,1,6.

9,3 oculis pariter ac mente caecatos

There is the same idea Amph. mesopent. p. 125 συνετυφλοῦντο τοῖς σωματικοῖς ὀφθαλμοῖς καὶ τὸ ψυχικὸν βλέμμα. The eyes of thought

and body close Chrys. h. in Hbr. 24,1. Men are blind neither in flesh nor heart Aug. s. 136,3 cf. ps. Chrys. caec. 4 τοῦ ἀναβλέψαντος καὶ ψυχῆ καὶ σώματι.

qualibus epulis

IV Rg. 6,23 speaks of 'ciborum magna praeparatio' cf. Ambr. off. 3,14,86 epularibus refecti copiis. J. does not use this exemplum again.

9,4 potuit et Danihelo de regis feroulis opulentior mensa transferri  
Cf. Dn. 1,8 (cited Ambr. Iob 4,7,27). Daniel's preference for simple food over royal fare is mentioned again ep. 100,7,1 (Theoph.) adv. Iov. 2,15 cf. Tert. ieiun. 9,2.

Ambacum messorum prandium portat

J. refers to Habakkuk's errand ep. 3,1,2 adv. Iov. 2,15 in Abac. praef. The last two passages recall that the story is not in the Hebrew.

desideriorum vir

Daniel is so addressed Dn. 9,23. 10,11. 10,19. J. gives a different explanation in Dan. 3,9,23 sive 'amabilis' et 'dei amore dignus' ... sive 'vir desideriorum' quod pro desiderio tuo dei secreta audire merearis cf. ep. 47,2,1 in Dan. 3,10,11. This follows Or. comm. in Rm. 7,17. Orsies. 52 thinks his erudition was the reason. Felag. in Col. 3,5 uses the text to show there is also a good desire. Bachiar. ep. 2 (RB 40 p. 300,3 ff.) offers a curious interpretation whereby desires are our wives. J. has the variant 'homo miserabilis' adv. Iov. 2,15.

panem desiderii non manducavit

For the explanation κατ'ἀντίφρασιν cf. ep. 40,12,3. 78,35,2 Don. gramm. IV 402. LXX Dn. 10,3 has ἄρτον ἐπιθυμιῶν (Vulg. panem desiderabilem) J. makes the sexual reference explicit with 'vinum concupiscentiae' (LXX οἶνος). On the gen. cf. Vulg. Prov. 4,17 panem impietatis et vinum iniquitatis. The Jews maintained Daniel was a eunuch adv.

Iov. 1,25 in Is. 11,39,3/8 in Dan. 1,1,3/4. Origen records the tradition fr. in Rg. 22 h. in Ez. 4,5 in Mt. 15,5<sup>cf. ps. Epiph. v. proph 10p. 404A</sup> That he was delivered to the chief eunuch proves it <sup>Or.</sup> sel. in Ez. 14,16.

10,1 innumerabilia sunt scripturis respersa divinis

The statement is repeated 32,5<sup>below cf.</sup> adv. Helv. 15 innumerabilia sunt istiusmodi libris inserta divinis. The same is said Aug. ep. 185,3 Caes. Arel. s. 37,6. 48,3. Pall. v. Chrys. 12 p. 41 f. lists Eve, Cain, Job, Esau, Saul, Israel, Eli's sons, Jacob, the men of Sodom, Isaiah, the priests of Bel and Dives in this connection. J. calls his practice of amassing exemplification plucking flowers from the meadows of scripture ep. 122,4,1. 130,9,1 cf. 117,12,2. 123,1,1. He has a big collection of examples 11,3. For an assemblage of biblical texts cf. 21,1. 27,2. 31,4/5.

universa exsequi sui est tituli et voluminis

Topics are said to require a separate volume in Ez. 9,28,11/9 in Eccl. 12,1. A special work is promised on greed 33,1. J. will describe the anchoritic life some other time 36,2. To save space the reader is encouraged to find his own examples 39,4.

haec sufficient pauca de plurimis

This phrase is used Sulp. Sev. Mart. 19,5 Pelag. vit. christ. 13 Caes. Arel. s. 113,4.

10,2 poteris tibi ipsa colligere

J. tells the reader the same thing adv. Helv. 6. 13 in Gal. 2,5,3. This sort of remark is common in Origen: h. in Ier. 2,4. 3,1. 5 p. 798 in Is. 5,3 in Mt. ser. 77 in Mt. 12,22. 12,35. 16,19. It belonged to the didactic style (cf. Lucr. 1,402 ff.). It also occurs ps. Cypr. pudic. 14 Gaudent. s. praef. 50.

colligere quomodo

On 'quomodo' for AcI cf. 24,5 and Löfstedt, Komm. p. 116 f. LHS 2,650 f. J. has 'quod' a dozen times in this work cf. LHS 2,576 ff.; 'quoniam' 29,5 cf. 31,3 (Itala); 'quia' 39,2 (Itala).

quomodo ... delectus est .. temptaverit

Indic. and subj. alternate ep. 118,5,6 quod omnia dimiserint et secuti sunt in Ez. 3,12,10/6 in Soph. 1,11 cf. LHS 2,539.

ventri magis oboediens quam deo

Gluttony is also the reason for the fall adv. Iov. 1,4. For the phrase cf. Tert. ieiun. 3,2 facilius ventri quam deo cessit (Adam) 5,2 pronior ventri quam deo. Bas. h. 9,7 says he put his stomach's fullness before spiritual pleasures. J. makes his stay in paradise coterminous with his fast adv. Iov. 2,15. Life in paradise is an image of fasting Bas. h. 1,3.

in hanc lacrimarum ... vallem

J. alludes to this text on some 15 other occasions. Adv. Iov. 1,4 connects it with the expulsion from paradise.

dominum fame satanas temptaverit

Food links the Lord's temptation to Adam's fall Iren. 5,21,2. The devil thought to trick him with it as he did Adam Or. fr. in Lc. 95. 96 fr. in Mt. 62 Tert. ieiun. 8,2 Bas. renunt. 6 Cassian. conl. 22,10,1 (cf. 5,4,2). Christ's behaviour shows abstemiosness can scout the temptations of repletion Tert. bapt. 20,4. Ambrose discusses it Cain et Ab. 1,5,16 Hel. 1,1. For the words used here cf. in Mt. 4,5 quem fame temptaverat.

esca ventri

J. has the text another ten times. Ep. 64,2,2 quotes it with Phil. 3,19.

deus venter

J. was very partial to this text. It occurs almost thirty times. Cypr. test. 3,11 cites it.

id enim colit

There is a similar gloss on Phil. 3,19 tract. in ps. 80,10 cf. Or. comm. in Rm. 1,9 ps. Bas. h. in ps. 28,1. Explanatory comments accompany scripture texts 12,2. 17,5.

sollicite providendum

J. had a certain fondness for this phrase. He uses it again ep. 31,3,3 and in translating Or. h. in Ez. 1,13 in Lc. 29 p. 169.

quos saturitas de paradiso expulit, reducat esuries

The idea is repeated adv. Iov. 2,15. It occurs Ath. virg. 6 Bas. h. 1,4 Ambr. Hel. 4,7 Arnob. ad Greg. 14 (Morin, Etudes 1 p. 408,10). Famishing rekindles the salvation which surfeit has put out Tert. ieiun. 3,4.

11,1 quodsi volueris respondere

For the hypophora cf. 31,3 at dices. It also occurs ep. 107,13,1. 117,4,1. 120,1,11. 123,13,2. Here it introduces the justification for fasting.

in plumis

J. warns against feather-beds ep. 79,7,7 tract. in ps. 93,20. Demetrias did without them ep. 130,4,4 cf. 38,4,2. They debilitate ps. Chrys. salt. Herodiad. 1. Clem. paed. 2,9,77,2 thinks them bad for health as well as sybaritic. Young women abandon soft mattresses for the floor Chrys. h. in Eph. 13,3 stat. 13,2. They are the occasion for self-castigation Prud. ham. 328 f. Caes. Arel. s. 20,3. Orsies. 46 and Bas. renunt. 4 prohibit them. For the expression cf. Caes. Arel. s. 20,3 nos in plumis.

vive ... lege tua, quae dei non potes

Bas. h. 7,8 charges the reader with not having the Lord for teacher nor letting the gospel regulate his life; instead he makes his own laws. Cf. Tert. idol. 5,1 quid tibi cum deo est, si tuis legibus vivis?

non quo deus

J. will not be thought a Manichee (cf. 13,3). The creator's work is good cf. 20,3 (fin.) 37,1 (fin.) 38,7. There is a similar caveat ep. 52,11,4. 54,9,1 adv. Iov. 1,3. Bas. Anc. virg. 11 notes that abstention from the belly's pleasures is not in itself good but helps in achieving what is.

universitatis creator et dominus

J. uses the same words in Is. 12,42,5/9 in Zach. 3,11,8/9. 3,12,1/3 (so Leo M. s. 23,1). Elsewhere there is much variety. To 'universitatis' is added Tert. adv. Marc. 2,2,1 dominus et conditor Aug. conf. 1,20,31 conditori et rectori (vera relig. 121) 3,8,16 creator et rector (trin. 4,17,23); to 'mundi' Cypr. ep. 58,6 factor et dominus Lact. inst. 5,8,5 effector et gubernator ira 10,53 conditor rectorque. Arnob. nat. 3,2 has 'constitutor moderatorque cunctorum'. Among the Greeks Iust. I apol. 8 says πάντων πατὴρ καὶ δημιουργοῦ dial. 7,3 ποιητὴν...καὶ πατέρα (56,1. 60,2. 117,5 Thphl. Ant. Autol. 2,4) 16,4 παντοκράτορα καὶ ποιητὴν 67,6 ποιητὴς καὶ κύριος Thphl. Ant. Autol. 34 πατήρ καὶ κτίστης Const. app. 8,9,8 κτίστης καὶ πύτων Eus. ps. 64,2/3 ποιητὴ καὶ δημιουργῶ καὶ βασιλεῖ Bas. h. 10,7 ποιητὴς καὶ δεσπότης (Greg. Naz. ep. 147) Ast. Soph. h. 7,19 δεσπότην καὶ δημιουργόν Cyr. h. pasch. 12,2 γενεσιουργὸς καὶ κύριος.

intestinorum nostrorum rugitu et inanitate ventris pulmonumque ... ardore

Cf. Tert. ieiun. 2,8 non in pulmonum et intestinorum meorum inanitate (sc. pendet lex).

quo aliter pudicitia tuta esse non possit

Food incites lust 17,2 (fin.). J. repeats the idea ep. 54,8,3. 54,9,1. 54,10,4. 108,17,3. 117,6,4 (difficile inter epulas servatur pudicitia) adv. Iov. 2,7 in Tit. 1,7 tract. in ps. 132,1. It occurs Tert. ieiun. 1,1 monstrum ... haberetur libido sine gula 17,3 Or. in Mt. ser. 44 excitatrices seminis escas comm. in Rm. 10,3 Sext. sent. 108a. 240. 510 Greg. Naz. carm. 2,1,1,66 f. γαστέρα...μαχλοσύνης μήτειραν (cf. (?) Nil. vit. 2 γαστριμαργίαν πορνείας μήτηρ) Max. Taur. s. 50a,2 Cassian. conl. 5,10,1 inst. 5,6. Bas. Anc. virg. 7 explains the chemistry. Fasting is the foundation of chastity Or. h. in Lev. 10,2 Bas. Anc. virg. 7 ps. Bas. Is. 1,31 ps. Aug. sobr. 2. This is often expressed aphoristically: Euseb. Emes. h. 6,9 Bas. h. 1,6 νηστεία...σωφροσύνης δημιουργός 2,5

παρθενίας τροφός Ambr. Hel. 3,4. 8,22 ieiunium continentiae magisterium  
est, pudicitiae disciplina ... castigatio carnis Chrys. h. in II  
Thess. 1,2 ps. Chrys. s. iei. 1 p. 787 ib. p. 790 Cyr. h. pasch.  
1,4 Petr. Chrys. s. 8,3. It stops wet dreams Hist. mon. 20,3  
(Festugière, Sub. hag. 34) cf. Evagr. Pont. sent. mon. 11.

## 11,2 deo carus

J. uses this phrase again ep. 36,15,5. 79,2,5 cf. 35,2,6 (Damasus)  
and 23,2 of this work. It occurs Cypr. ep. 38,1 Lact. inst.  
4,7,1. 6,25,13. 7,24,3 epit. 33,6 ira 17,5 Hil. in Mt. 5,11 Lucif.  
Athan. 2,34 p. 208,13 carissimus (Gaudent. s. 8,36) Sulp. Sev. chron.  
1,2,6 carus acceptusque (1,25,2) Pelag. Casp. 4,14,4 cariores 6,11,1  
Arnob. ad Greg. 5 (Morin, Etudes 1 p. 391,25). TLL does not record it.

## testimonio ipsius immaculatus et simplex

For 'immaculatus' cf. Itala Iob 1,1 (Hier. ep. 121,8,18; cf. 122,3,14)  
erat homo ille ... immaculatus. For 'simplex' cf. Vulg. Iob 1,8.  
2,3; 33,3 (Hilberg) refers to Heliu. On God's testimony cf. Hil.  
in ps. 119,19 Iob ... testimonio dei dignus Zeno 1,15,1,2 dei ...  
testimonio conlaudatus (Iob).

## Iob ... quid de diabolo suspicetur

Not Job but God describes Behemoth (cf. Iob 40,6). The words  
are also given to Job in Ez. 4,16,4/5 cf. Or. h. in ps. 37:1,6.  
Behemoth is identified with the devil Or. princ. 1,5,5 h. in  
ps. 37:1,6 h. in Ez. 6,4 iste est ... draco, serpens antiquus,  
qui vocatur diabolus et Satanas.

## virtus eius in lumbis

J. has the text a dozen times. It is given a sexual reference  
adv. Iov. 2,4 (rex omnium, quae in aquis sunt : ubi scilicet ...  
propago) cf. Or. enarr. in Iob 40,11 πόρνον ποιῶν ἐν τεύθειν ἄρχεται  
Ath. v. Anton. 5<sub>2</sub> Ambr. in ps. 37,33,2 Cassian. conl. 5,4,2 Eucher.  
form. 6 p. 36,22. The loin symbolizes procreation Or. sel. in Ez.  
1,26 schol. in Ct. 7,1. Bas. Anc. virg. 7 takes the text to

signify unreason's dominance over the soul.

honeste viri mulierisque genitalia

Scripture is euphemistic here in Ez. 4,16,4/5. The remark goes back to Or. h. in Ez. 6,4 vide quomodo honeste viri mulierisque genitalia obiectis nominibus scriptura nuncupaverit, ne per ea vocabula quae in promptu sunt turpitudinem significaret cf. enarr. in Job 40,11 (πάνου...ἐὐπρεπέστκτα) h. in ps. 37:1,6. The identification with male and female genitals is also made Ambr. in ps. 37,33,3 Eucher. form. 6 p. 37,1.

11,3 de lumbis David

Discussing Job 40,11 J. uses the text again in Naum 2,1/2. There he also mentions Levi still in his father Abraham's loins, John's leathern girdle and the command to the apostles. It shows that loins mean generation in Eph. 3,6,14 cf. Or. h. in Ez. 1,3.

promittitur esse sessurus

The adjective is used substantivally Apoc. 4,2 ecce ... super sedem sedens cf. Goelzer p. 117.

septuaginta et quinque animae

Gn. 46,27 (cf. quaest. hebr. in Gn. ad loc.) and Ex. 1,5 say seventy; Act. 7,14 seventy-five. Bas. h. in ps. 44,5 quotes this text to prove thighs denote the energy of begetting.

conluctante deo

J. refers to the story tract. in ps. 10,3 p. 358,85 while dealing with Job 40,11. It is evidence that the thigh stands for works of marriage ep. 65,10,3. Breadth of thigh denotes abundant posterity Aug. s. 122,3,3. The bible calls the combatant man (Gn. 32,24) and God (ib. 30) cf. Or. sel. in Gn. 32,24: ὁ λεγόμενος ἄνθρωπος ὁμοῦ καὶ Θεός. J. makes him a man ep. 65,10,3 cf. Novatian. trin. 9 Ambr. in ps. 43,17,3. He is God Ambr. ep. 4 (27),16 ff. Iac. 2,7,30 off. 1,25,120 Paul. N. ep. 24,8. Hil. syn. 38. 49 anathematizes the assertion that the unborn God wrestled with Jacob and not

the Son as man.

qui pascha facturus est

J. abandons the strict proof that loins signify the private parts (although here 'mortificatis' is a clue) and gives four straight examples of biblical cincture. In John's case there is no mention of loins. J. uses the above text with Job 40,11 tract. <sup>p.540</sup> de ~~exodo~~ (ib. apostles, John; in Ez. 4,16,10 adds Job 38,3 to these two). Girding oneself for passover is a sign of mortification ep. 78,3,3 accinctos pudicitia lumbos in Ioel 1,13/4 balteo castitatis cf. Ambr. parad. 3,16 Greg. Naz. or. 40,40. 45,18 ps. Chrys. pasch. 6,3.

accingere sicut vir

The command is repeated Job 40,2. J. mentions this passage in Ier. 1,10,1 (with apostles, Elijah, John) in Ez. 4,16,10. Gaudent. s. 2,22 combines it with Ier. 1,17 Lc. 12,35 (ib. 23 John).

Iohannes zona pellicia cingitur

J. uses the same words again ep. 38,3,1. 107,3,3 in Naum 2,1/2 (a gloss on Job 40,11) in Mt. 2,11,15 tract. <sup>p.540,112</sup> de ~~exodo~~ Or. h. in Lc. 25 p. 150. He links John with Elijah and speaks of mortification ep. 130,4,2 in Ier. 1,10,1 in Ez. 4,16,10. The skin belt is a symbol of it in Mt. ad loc. This interpretation is given Or. fr. in Mt. 39 τῆ περιθέσει τοῦ νεκροῦ δέρματος ἐνέκρου τῆν ὀσφύν (cf. Gaudent. s. 2,23 ps. Chrys. praecurs. 2 p. 491) h. in Lev. 9,2. John's girdle is bodily continence ps. Chrys. op. imperf. in Mt. 3 p. 648. He scorned his flesh like a dead skin Chromat. tract. in Mt. 9,2.

apostoli iubentur

Lc. 12,35 is the source (Fremantle). J. has it over a dozen times. In Naum 2,1/2 links it to Job 40,11. Lamps cannot be held unless the running fluid of the loins is stanchd in Ez. 4,16,10. We should hold them and not be caught marrying in

Eph. 3,5,24. Or. fr. in Lo. 195 says the loins of the chaste are girt cf. comm. in Eph. 34 (on 6,14). Girding the loins means checking concupiscence Aug. contin. 7,17. Wearing a lifeless pelt betokens self-mortification Cassian. inst. 1,11,2. A similar explanation is given ps. Bas. Is. 15,297 Ambr. in ps. 37,33,2.

11,4 in Ezechiel

The form of this name varies in the manuscripts. In this phrase Hilberg gives the indeclinable form 18A,1,3. 33,4,2. 49,21,2. 68,1,5. 69,6,2; '-e' 18A,6,5. 21,13,1. 25,4. 31,2,1. 37,1,2. 64,18,10. 65,18,1. The uninflected acc. occurs 33,4,6. 53,8,16. 54,6,4. 64,21,3; '-em' 69,7,2. J. has '-is' 66,2,2; '-i' 53,4,4.

non est praecisus umbilicus tuus

When a woman is chaste her navel is cut Or. h. in Ez. 6,4 (ib. Job 40,11). J. thinks that by navel the female genitals are meant in Ez. 4,16,4/5 (ib. Job 40,11). Apon. 10 p. 194 joins the text to the Job passage. Fulg. myth. 2,2 quotes it and puts lust in women at the navel. 'In campo ... erroris' comes from the variant πεδίου τῆς σκολιότητος.

omnis ... adversus viros

J. repeats Job 40,11 from 11,2 above and differentiates according to sex cf. in Ez. 4,16,4/5 Or. h. in Ez. 6,4 Caes. Arel. ep. ad virg. 1,3.

12,1 accipe exempla

The phrase occurs ep. 18A,7,5 (-um) cf. Or. h. in Ez. 2,5. 5,1. 12,1 Pelag. Casp. 6,5,1. Ps. Bas. const. 1,5 says : ἔχει τὰ ὑποδείγματα. On exempla cf. RAC 6,1242 ff. In his first three cases J. puts a complimentary relative clause in front. All four demonstrate the devil's power over men, just as loins get more space. The warning against complacency about kin does not tally with J.'s remarks 14,2. The same four examples are used ps. Clem. ep. ad virg. 2,9/12 (13 Susannah) Orient. comm. 1,359 ff.

Sampson

Jovinian adduced Samson adv. Iov. 1,23. He is a type of Christ ep. 73,3,1 in Eph. 1,1,10; a warning example in Mich. 2,7,5/7 cf. Ambr. in ps. 118 s. 15,18,3 (ib. Solomon).

leone fortior

Cf. Iud. 14,6 (ib. 18 quid leone fortius?). Samson was stronger than a lion but weaker than his passion Ambr. apol. Dav. 1,4,16. 2,3,16 (ib. David, Solomon) Paul. N. ep. 23,11. Bas. h. 2,6 has the same tricolon.

saxo durior

The expression was proverbial cf. Otto p. 310 s.v. 'saxum' 1 and Nachtrage pp. 79. 209. J. evidently has Iud. 16,3 in mind (cf. Bas. h. 2,6).

unus et nudus

Cf. Iud. 15,15. Jacob went to Mesopotamia 'solus et nudus' ep. 118,7,2. Ambr. ep. 19,22 says 'inermi'.

secundum cor domini

J. has the words another seven times. As here they precede mention of adultery and murder Tert. praescr. haer. 3,4 ps. Bas. cons. 7.

adulterio iunxit homicidium

J. repeats this phrase ep. 122,3,2 (of David) in Ez. 4,16,3 (of a priest) cf. ps. Chrys. h. in ps. 50:2,7 φόνον συνέπλεξε τῇ μοιχείᾳ (Δαυὶδ). David is linked with Solomon in this connection ep. 79,7,5 cf. Tert. praescr. haer. 3,4 Chrys. Thdr. 2,2.

12,2 ubi et illud breviter adtende

This didactic formula recurs ep. 29,3,6 in Naum 2,11/2.

rex enim alium non timebat

J. uses the same words to explain the verse ep. 122,3,3 cf. Ambr. ep. 7(37),26 ps. Chrys. h. in ps. 50:3,6 βασιλεὺς ἤμην, σὲ ἐφοβούμην μόνον. He could be judged by God alone Or. comm. in Rm. 2,14. God

alone knew his crime Eus. qu. Steph. 8,3. God alone was without sin Ambr. apol. Dav. 1,10,51. Verse 2 of the psalm refers it to David's penitence after seeing Bathsheba. Cassian. inst. 3,6 reports that it was sung in all the churches in Italy after the morning hymns.

per quem se cecinit ipsa sapientia

Cf. Prov. 8,1. 12. J. uses the same words of Solomon adv. Iov. 1,24; of Ecclesiastes ep. 133,2,5 cf. Tert. carn. 20,3 per quem se cecinit ipse Christus.

disputavit a cedro Libani

J. stresses the botanical aspect of Solomon's wisdom (cf. Ambr. hex. 3,15,64). The text recurs in Eph. 2,3,5/6. Origen used it Cels. 3,45 Io. 5,4.

amator mulierum fuit

There is a further allusion to Solomon's voluptuousness 39,4. J. has some ten references to his womanizing. This happened despite his wisdom ep. 125,1,2 (cf. Tert. praescr. haer. 3,4). Jovinian put him in his catalogue of husbands and made him a type of Christ adv. Iov. 1,5.

in illicitum Thamar sororis

Tamar tells Amnon to ask the king for her hand II Rg. 13,13. J. mentions the episode half a dozen times. Chrys. h. in Io. 61,4 makes it a warning example: women destroyed Absalom, Amnon and very nearly Job. The enclosing word order recurs 14,2 (caelibem ... germanum) 29,1 (variis ... insidiis).

13,1 piget dicere

Four progressively longer clauses state the size, source and perpetrator of the loss. Discussion of fallen virgins follows a chapter about men. The topic recurs 29,3 cf. adv. Iov. 1,5 adv. Helv. 21. For the phraseology cf. Cypr. hab. virg. 20 sic ...

frequenter ecclesia virgines suas plangit ... sic se expugnator inimicus per artes suas inserit.

de suo gremio mater perdat ecclesia

J. gives the church a 'gremium' ep. 7,3,1. 78,18; a 'sinus' ep. 74,4,5 in Os. 1,2,6/7. For her 'gremium' cf. TLL VI<sup>2</sup> 2321,82 ff. One might add Conc. Carth. a. 348 praef. Chromat. tract. in Mt. 55,2 Zeno 1,13,4,7 Ambr. ep. 4,1,22 patr. 5,27 ps. Chrys. op. imperf. in Mt. 49 p. 910. On 'sinus' cf. TLL VIII 444,55 ff. (add Iren. 5,20,25 Hil. trin. 7,4 Paul. N. ep. 32,5 Optat. 8,8 Ambr. paenit. 2,8,72 Evod. fid. 45). Augustine is unusually fond of these phrases. He has 'sinus' ep. 69,1. 185,30 bapt. 6,33,63 in ps. 38,3. 49,27; 'gremium' (apart from TLL's examples) c. Cresc. 4,56,67 de duab. anim. 1 doct. christ. 1,18,17 c. ep. fund. 23 ep. 151,11. 185,12. 185,23 c. Faust. 13,16. 15,3 mor. eccl. 1,30,64 in ps. 10,8. 39,8. 103 s. 3,5. 145,16 util. cred. 17,35. Chrys. stat. 6,1 has ἡ ἐκκλησία ... τοὺς κόλπους ἀπλώσασα cf. catech. 1,1 Eutrop. 1,1 Is. interp. 2,3 pan. Phoc. 2.

mater ecclesia

The phrase recurs 14 times in J. Augustine has it almost seventy times; Cyprian fifteen; Tertullian six (with a quotation from Marcion); Ambrose seven; Origen four. On its origin cf. TLL VIII 444,29 ff. and Plumpe, Mater ecclesia. For the addition of 'deus pater' cf. TLL loc. cit. 46 ff. One might add Hil. in Mt. 19,5 Nicet. virg. laps. p. 132 Optat. 4,2. 4,5 Aug. discipl. 3,3 enchir. 39,12 ep. 243,4 c. Petil. 3,9,10 in ps. 88 s. 2,14 s. 22,9,9. 22,10,10. 56,10,11. 57,2,2. 216,8,8. 359,4. 359,6 Quodv. s. de symb. 3,13,13 Caes. Arel. s. 100a,5. The bridegroom of mother church is Christ Didym. pr. 1,8. Her motherhood can be described in strikingly physical terms e.g. Bas. h. 13,1. For her 'ubera' cf. TLL loc. cit. 38 ff. (add Petr. Chrys. s. 73 p. 408A). She has an 'uterus' Ambr. in Lc. 7,171 Chromat. s. 9,6

Greg. Ilib. in Ct. 2,31 Aug. c. Faust. 12,47 s. 216,7,7 Quodv.  
 s. de symb. 1,1,1 Caes. Arel. s. 200,5. Arnob. ad Greg. 19 (Morin,  
 Etudes 1 p. 424,1) speaks of 'partus'. The church is a spiritual  
 mother Aug. ep. 34,3 Quodv. s. de symb. 3,13,13 TLL loc. cit. 37  
 cf. Amph. exerc. 5. The name is given to one particular church  
 Bas. ep. 127 τὴν μητέρα ὑμῶν τὴν ἐν Νικοπόλει ἐκκλησίαν (cf. TLL loc.  
 cit. 64 ff.). Augustine is very partial to the expression 'catholica  
 mater' cf. TLL loc. cit. 58 ff. and in addition conf. 6,3,4. 9,13,37  
 c. Cresc. 3,63,69 ep. 69,1. 105,13. 170,10. 185,12. ib. 32. 36. 44. 46  
 c. Iul. 6,21,67 c. Iul. op. imperf. 4,120 c. Petil. 3,5,6. It  
 also occurs ps. Aug. c. Fulg. 25 Vict. Vit. 1,21. 3,23.

super quot sidera superbus inimicus ponat thronum suum

Vaccari, Bibl. 1 p. 389 compares Is. 14,13 (cf. 4,3 above). J. may  
 also have been thinking of Abd. 4 si inter sidera posueris nidum  
 tuum (cf. next note). The two texts are conflated in Am. 1,2,6/8  
 in Abac. 2,3,14/6 in Os. 2,8,1/4. In Abd. ad loc. has 'inter  
 sidera ecclesiae'. The verse is also used in Eph. 3 praef.,  
 where as here the star is a person.

quot petras excoavet et habitet coluber in foraminibus earum

Cf. Abd. 3 (J.'s LXX translation) superbia cordis tui (cf. superbus  
 inimicus) elevavit te habitantem in foraminibus petrarum. The  
 holes are thoughts or feelings in Abd. ad loc. holes are hearts  
 in Soph. 2,12/5. Perhaps J. was also thinking of Iob 14,19 lapides  
 excavant aquae; Prov. 30,19 viam colubri super petram; Naum 1,6  
 (LXX) petrae contritae sunt ab eo (the rocks are hearts ep.  
 120,8,7 in Naum ad loc.). The snake climbs into people's thoughts  
 ep. 130,8,5 cf. Or. in Mt. ser. 28 faciunt in eis (sc. corpore  
 et anima) ... serpentes ... cubationes. In this letter the serpent  
 is mentioned again 18,2. 29,1. 30,3. For the rock image of the  
 virgin cf. ps. Chrys. annunt. p. 760 ἀθαλάκμευτος ἡ παρθένος, ἀλατέμητος  
 ἡ πέτρα.

videas plerasque

On this exaggeration cf. Goelzer p. 264. Vaccari, Bibl. 5 p. 83 f.  
The phrase recurs 32,1 cf. ep. 54,5,3 in Gal. 3,5,26 (twice).

viduas ante quam nuptas

Weyman, SBAW 2 p. 341 compares Apul. apol. 76,2 vidua antequam nupta.  
Lübeck and Hagendahl have nothing on this author. Cypr. hab.  
virg. 20 uses the expression. Of Mary J. has 'mater ante quam  
nupta' ep. 49,21,2 adv. Helv. 2 cf. ep. 1,15,2 sepultum paene ante  
quam mortuum.

infelicem conscientiam mentita tantum veste protegere

Here 'conscientia' covers objective pregnancy as well as subjective  
guilt. For the idea cf. Ambr. ep. 5,11 tumescit alvus ... ut  
praetermittamus alia, quibus se vel tacita prodit conscientia.  
Pregnancies are concealed Tert. virg. vel. 14,2. Facian. paraen. 8  
has 'vulneratam tegere conscientiam'. On 'mentita' cf. TLL VIII  
702,1 ff. 'fallax' (though this passage is given 779,46).

quas nisi ... infantum prodiderit vagitus

Fallen virgins will not own up unless betrayed by their very  
own children's crying Tert. virg. vel. 14,3.

erecta cervice et ludentibus pedibus incedunt

Cf. Is. 3,16 ἐπορεύθησαν ὑψηλῶ τραχῆλῶ... καὶ τοῖς ποσὶν ἕμκ κίττουσι.  
J. turns the text against women of the church in Is. ad loc.  
It is quoted Cypr. hab. virg. 13 Ambr. Noe 15,54 Orsies. 43.  
Chrys. h. in I Tim. 8,3 uses it of half-hearted virgins. J.  
is annoyed not just by their lapse but by their levity.

13,2 sterilitatem praebibunt

Contraception is discussed RAC 4,1254. Add Aug. nupt. et conc.  
1,15,17 (sterilitatis venena) Cod. Iust. 40,7,3,16 Caes. Arel. s.  
44,2 (illas diabolicas potiones ... per quas iam non possint  
concupere) 51,4.

nondum sati hominis homicidium

Dig. 35,2,9,1 does not recognise a 'homo' before birth. It was

debated in the church whether abortion was homicide cf. Aug. quaest. hept. 2,80. J. thinks not until the embryo takes shape ep. 121,4,5 (so Tert. anim. 37,2). For homicide before conception (as here) cf. Caes. Arel. s. 1,12 quantoscumque concipere ... potuerat, tantorum homicidiorum reatu tenebitur. Cf. Waszink's articles 'Abtreibung', 'Beseelung' in RAC and Dölger in ACh 4 p. 1 ff. aborti venena

To the examples in RAC 1,59 f. (cf. Mayor on Tert. apol. p. 201) add Sulp. Sev. chron. 2,48,3 (graminibus) Caes. Arel. s. 1,12 (potiones) 44,2. 52,4. 200,4. J. condemns the practice ep. 123,4,1 adv. Iov. 1,49. The penalty was ten year's penance Conc. Anc. a. 314 can. 21 Bas. ep. 188,2. TLL records 'abortium' only for J. ipsae commortuae

Bas. ep. 188,2 makes the same point cf. Cod. Iust. 48,8,3,2 Caes. Arel. s. 51,4 (quoting this passage). Abortion in the fourth and eighth months is fatal Flin. nat. 7,40.

ad inferos

On this phrase cf. ep. 118,5,5 quod tecum pergat ad inferos, immo ad regna caelorum.

Christi adulterae

For the expression cf. Cypr. hab. virg. 20 non mariti sed Christi adulterae (so ep. 4,4; cf. Sulp. Sev. ep. app. 2,19). J. calls Sabinianus 'adulter Christi' ep. 147,11,3 cf. Or. comm. in I Cor. 26 (on I Cor. 5,10) πόρνοι ἐπὶ Χριστὸν κληθέντες. Virgins, who marry after consecration are not so much adulterous as incestuous adv. Iov. 1,13. Chrys. h. in I Tim. 8,3 makes Christ accuse his bride of adultery cf. Sulp. Sev. ep. app. 2,12 ps. Chrys. h. 10 p. 40. Augustine objects to the phrase bon. viduit. 10,13. He uses it himself in ps. 83,4.

filii parricidae

For 'parricidium' of children cf. in Ez. 5,16,35/43. It occurs

Tert. scorp. 7,2 uxor. 1,5,2 Min. Fel. 30,2 Cyr. ep. 52,2 laps. 9  
mort. 12. The usage goes back to Liv. 8,11,7.

13,3 omnia munda mundis

The text is repeated 29,7. It ends 'mens et conscientia' (cf. following).

sufficit mihi conscientia mea

The slogan recurs ep. 14,7,1. 117,4,4. 123,14,1 (illud e trivio)  
tract. in ps. 93,20/1. Cf. TLL IV 368,22 f. and add Tert. carn.  
3,2 Aug. bon. viduit. 22,27 ep. 140,79 in ps. 147,11 s. 356,7  
s. ed. Frang. 5 p. 987 (testimonium conscientiae) Val. Cem. h.  
1,8 Caes. Arel. ep. ad virg. 2,3. occurs Chrys.

pecc. 4.

cor mundum desiderat deus

Cf. Mt. 5,8 ps. 50,12 (LXX). People make this excuse adv. Iov.  
2,9 Tert. cult. 2,13,1.

a cibis quos deus creavit

Cf. I Tim. 4,3. The next verse is quoted 29,7 (ib. Tit. 1,15).

J. passes here from lasciviousness to food and drink. For the  
argument cf. ep. ed. Morin (Bull. d'anc. litt. 3 p. 57,104) si  
volucrum edulium refutaveris ... sacrilegii crimen adfigetur statimque  
aient : hi sunt qui creatorem mundi contemnunt; in usus nostros  
facta sunt omnia. Topers praise wine as God's creature ep. 117,6,3.

festivae

J. disapproves of gaiety again 29,6 (on song) cf. 24,1 facetam  
... vocant.

ingurgitaverint

J. adds a coarse word to ones that express grace. TLL s.v.  
gives about a dozen examples from patristic authors where it  
refers to gluttony and drunkenness (add ep. 72,2,3 mero). J.  
has it also ep. 108,17,3 adv. Lucif. 8.

ebrietati sacrilegium copulantes

Ambr. Hel. 12,41 uses the same expression concerning the Golden Calf.

me a Christi sanguine abstineam

J. was obliged to defend this passage in Gal. 3,5,19/21 alioquin sciebamus et in Christi sanguinem vinum consecrari. Ambr. hex. 3,17,72 puts it the other way round: dominus et in eo creaturae suae (sc. vini) gratiam reservavit ut eius fructum nobis converteret ad salutem.

quam viderint tristem

The ascetically-minded are called sad because they eschew roars of laughter ep. 38,5,2 cf. adv. Iov. 2,36. 'Subtristis' is a term of approbation ep. 107,9,3; 'lugubres' ep. 66,13,2. Monks feign sadness 28,2 below. J. would like to see a happy face during fasts 27,3. On sadness of countenance cf. Tert. virg. vel. 15,3. Ambr. in ps. 118 s. 12,9,1 recommends glumness; it is the companion of gravity.

miseram

For the criticism cf. ep. 45,5,2 tu tales miseros arbitraris. The alliteration is striking.

monacham

TLL VIII 1399,47 gives this as the first instance. J. has the feminine form again ep. 39,5,2. 39,6,2. Siricius uses it ep. 1,6,7. 'Monk' is an insult ep. 38,5,2 quia serica veste non utimur, monachi iudicamur. 'Virgo' was the usual designation cf. ep. 107,10,3 virginum ac monachorum (so 46,13,1. 108,28,3. 127,8,2 Ambr. ep. 12,1 Isid. eccl. off. 2,16,17).

Manicheam vocant

For the accusation cf. ep. ed. Morin (Eull. d'anc. litt. 3 p. 57,101) quod si vilibus abstineris carnibus et non crebro balneas frequentaveris, tunc fere per omnes columnas Manichei tibi titulus adscribetur. Jovinian accused J. of following the Manicheans adv. Iov. 1,5. The charge is rebutted adv. Iov. 1,3 cf. ep. 49,2,4. 49,3,2. 49,8,2. 71,6,2. Manicheans are condemned 38,7.

ieiunium heresis est

Cf. adv. Vig. 1 dicoat ... continentiam haeresim.

13,4 per publicum notabiliter incedunt

J. echoes Cypr. hab. virg. 9 si ... per publicum notabiliter incedas ... suspiria adolescentium post te trahas. Cf. Blaise s.v. 'notabiliter' and ps. Aug. sobr. 2 incessu notabili.

oculorum nutibus

Cf. Is. 3,16 nutibus oculorum. J. quotes from this verse 13,1 (erecta cervice). The passage is glossed Chrys. Is. interp. 3,8 νεύμασιν ὀφθαλμῶν, ἃ τῶν ἐτακρῖσομένων ἐστὶ γυναικῶν, διαστρέφειν τὰς κόρυς. This author takes exception in a lax virgin to τῶν ὀφθαλμῶν τὰς μυρίας ἐκείνας περιστροφάς h. in I Tim. 8,2. J. has a similar description ep. 123,4,2 ne oculorum nutibus ... iuvenum post se greges trahat. Bas. Anc. virg. 13 speaks of βλεφάρων περίεργος κίνησις.

adulescentium gregem post se trahunt

The lady draws after her crowds of young men ep. 132,4,2 in Is. 11,40,6/8. She draws their sighs Tert. cult. 2,3,3 Cypr. hab. virg. 9.

facies meretricis

J. had a certain fondness for this verse and used it another seven times.

13,5 purpura ... in veste ... tenuis

Cf. ps. Hil. ep. ad fil. 5,2 purpuram perangustam. Contrast Tert. pall. 4,10 latioris purpurae ambitio.

laxius, ut crines decidant, ligatum caput

The hair of an easy virgin falls over brow and ears ep. 117,7,3. J. describes the arrangement of hair with pins and ribbons 'ne laxius fluant' in Is. 2,3,23. Loose hair is criticized Tert. cult. 2,7,1 (non bona simplicitate) Greg. Naz. carm. 1,2,29,7. Ath. virg. 11 likes cropped hair bound with a woollen hair-net. Fashionable coiffures resemble a tower Paul. N. carm. 25,85 f.

Prud. psych. 183 f.

soccus vilior

After her conversion Blesilla changed to this kind of footwear ep. 38,4,3. A virgin says she wears a cheap shoe Chrys. h. in I Tim. 8,3. The writer replies that it can enhance appearance.

maforte

On this garment cf. TLL, Lampe s.v. The cape of a skittish virgin flaps about her head Chrys. h. in I Tim. 8,2.

strictae manicae brachiiis adhaerentes

Demetrius should avoid wanton girls with tight sleeves ep. 130,18,2. The sleeves of a lax virgin are so close-fitting that they seem part of her Chrys. h. in I Tim. 8,2.

solutis genibus

Cf. Hbr. 12,12 (the only instance in TLL).

fractus incessus

A broken gait was sexually attractive cf. adv. Helv. 20 ad adventum mariti ... gressum frangere (also TLL VI<sup>1</sup> 1252,57 ff. VI<sup>2</sup> 2326,70 f. and Ambr. Cain et Ab. 1,4,14). The virgin in 27,6 looks about to faint. Chrys. h. in I Tim. 8,2 censures the walk of a virgin that captivates the beholder.

habeant ... laudatores suos

J. says the same about the same sort 38,2.

sub virginali nomine

The Manichean virgin hides behind the false honour of the name 38,7. J. warns the virgin not to glory in her name alone ep. 125,20,1. Bas. Anc. virg. 2 complains that most people are only interested in the name and pay no attention to the real thing.

lucrosius pereant

J. makes a similar remark ep. 130,18,2 ut sub nomine virginali vendibilius pereant. 'Lucrosius' recurs ep. ed. Morin (Bull. d' anc. litt. 3 p. 56,80). Ambr. ep. 18,12 mentions 'subsidiis largitatum

conferenda virginitus'. The prospective wife wants to seem a virgin to sell herself more dearly Ambr. virg. 1,9,56. J. accuses heretics of acting for gain in Is. 9,28,1/4 in Ez. 10,32,1/16 in Zach. 3,14,10/1 tract. in ps. 143,14 (cf. Tit. 1,11 I Tim. 6,5).

libenter talibus non placemus

Cf. l. 5.

14,1 puget dicere

J. is ashamed to speak 28,2. This phrase starts a chapter ep. 52,6,1. The preceding chapter began 'puget dicere'. For the combination cf. Non. p. 423 and Tert. ieiun. 1,3 Pacian. paraen. 12 Sulp. Sev. chron. 2,28,3 Prud. cath. praef. 11 Aug. ord. 1,8,23 Quodv. cant. 10,10. It is shameful even to mention 'agapetae' Pas. contub. 11 ps. Chrys. pseud. 6.

agapetarum pestis

Cf. Lampe s.v. C2. TLL has only this passage. The Latin form is also used Aster. Ansed. 30,52 ps. Hier. ep. 42,8. 42,9. For the institution cf. DACL 10,1881/8. OLD cites Cic. fam. 5,8,2 pestes hominum. On this expression cf. Cypr. ep. 73,4 (haeticorum) Ambr. hex. 1,8,30 (Manicheorum) Paul. Petric. Mart. 5,445 (Senonum).

sine nuptiis aliud nomen uxorum

'Agapetae' are married in all but name ep. 125,6,3 cf. Bas. Anc. virg. 43. This passage is imitated Aster. Ansed. 30,52 ps. Hier. ep. 42,9.

meretrices univirae

Oxymoron enhances the epidiorthosis. 'Univira' <sup>had a strong</sup> cachet of commendation cf. ep. 77,3,4 sub gloria univirae. Tertullian used it cast. 11,2. 13,1. 13,3 mon. 17,3 uxor. 1,8,5 virg. vel. 9,3. He gave the name to Mary mon. 8,2; to Anna ieiun. 8,1 mon. 8,3. Being 'univira' was not Anna's only distinction Aug. bon. viduit. 13,16.

eadem domo, uno cubiculo, saepe uno ... lectulo

The same roof is shared ep. 52,5,4. 125,6,3. 128,3,5 of. Cypr. ep. 4,4. There is a common bedroom Aster. Ansed. 30,53. They are bed-fellows ep. 117,9,1 cf. Cypr. ep. 4,1. J. has the same tricolon ep. 127,8,1 (though not about 'agapetae').

suspiciosos nos vocant

The charge is made ep. 117,10,1 iterum me ... suspiciosum ... clamitas (cf. ib. 2,1). The suspicious are mentioned in this connection ps. Cypr. singul. cler. 7 Conc. Carth. a. 348 can. 3 Euseb. Emes. h. 6,13 cf. Greg. Naz. carm. 2,2(epigr.)16,11 f. ἀποφεύγειν δεῖ γλώσσων ps. Chrys. pseud. 6 ἐκεῖθεν...ψιθυρισμοί.

14,2 frater sororem virginem deserit

J. makes the same complaint ep. 117,4,2. 125,6,2 cf. Aster. Ansed. 27,48. Sulp. Sev. dial. 1,9,2 refers to the anger this passage caused.

spiritale solacium ... carnale commercium

The alliteration is notable. Sir. ep. 1,7,9 has 'carnale ... commercium'. J. asks why another's solace is sought ep. 117,11,1.

alligabit quis ignem

Adultery is the subject of this text. It is used of 'agapetae' ps. Cypr. singul. cler. 2<sup>Ath.ep.ad virg. (Muséon 41 p. 198, 20 ff.)</sup> Bas. Anc. virg. 45 ps. Chrys. ascet. facet. p. 1057. J. has it again adv. Iov. 1,7 (with a sexual reference).

15,1 exterminatis

Cf. 35,1 (init.).

nolunt esse virgines, sed videri

The antithesis of seeming and being recurs ep.<sup>58,7,2-82,6,1</sup> 125,7,1 cf. Sulp. Sev. ep. app. 2,17 Greg. Nyss. v. Ephr. p. 821A Sext. sent. 64. Or. Mt. ser. 24 speaks of 'simulatores castitatis et virginitatis fictrices'.

nunc ad te mihi omnis dirigitur oratio

In the remainder of the work J. will address only the virgin ep. 130,7,11 (ib. et virginem nobilem) cf. Cypr. hab. virg. 3 (ib.

the greater her glory, the greater should be her care) ps.

Ambr. laps. virg. 2,5.

prima Romanae urbis virgo nobilis

Eustochium is contrasted with the many virgins that fall daily (13,1). Pammachius is the first noble monk ep. 66,13,1. When Marcella took an interest in monasticism, it was deemed novel and vulgar ep. 127,5,1. Geront. v. Mel. iun. 1 opens his biography with the statement that Melania was the first senatorial virgin in Rome. On Eustochium's nobility cf. ep. 108,3,1. 108,4,1. J. refers to it again 11,1. 27,5 and ep. 66,3,2. 108,2,2 in Is. 13 praef. Iob iuxta LXX praef.

amplius laborandum

Effort is needed 23,1. 38,6. 40,1. 41,1 cf. ep. 14,10,3 in Eph. 3,6,12. In J.'s translations from Origen the theme is fairly common : h. in Ct. 1,2 in Ier. 13 p. 866 in Lc. 6 p. 37. 15 p. 93. 20 p.124.

praesentibus bonis

In the next sentence J. refers to the vexations of wedlock (cf. 2,1. 22,1. 22,3); in the next but one to its pleasures (cf. 2,1).

molestias nuptiarum ... de domestico exemplo didicisti

From marriage itself Furia found out its hardships ep. 54,4,1.

aetate maior sed proposito minor

The reverse of this contrast occurs Ambr. virg. 1,4,19 aetate ... minor sed virtute maior Zeno 1,1,5,15 spiritu. Melania was young in age but old in sense of piety Pall. h. Laus. 119 M. cf. Bas. Sel. or. 14 p. 188B.

maritum

He was Furia's brother ep. 54,2,1. His name is not known.

15,2 o infelix humana condicio

J. makes the same exclamation in Mich. 2,5,7/14 cf. ep. 60,13,1 miserabilis. Caes. Arel. s. 46,4. 70,1 has 'o infelicitas generis humani'. There may be an 'echo of Verg. Aen. 10,501 in 'futuri nescia'. virginitatis coronam et nuptiarum perdidit voluptatem

J. repeats the idea ep. 54,6,3. It is also used ps. Pelag. adm. Aug. (RB 46 p. 12) cf. Bas. Anc. virg. 23. This is a very egoistic view. J. speaks of the crown of virginity adv. Iov. 1,3 cf. Or. in Mt. h. 2,6 Euseb. Emes. h. 7,11. 7,15 Sulp. Sev. ep. app. 2,4 Petr. Chrys. s. 175 p. 658B ps. Chrys. op. imperf. in Mt. 52 p. 929 Caes. Arel. ep. ad virg. 2,8. 2,10. Meth. symp. 8,11,198 has τὸν...στέφανον...τῆς παρθενίας (so Marc. Er. opusc. 5,7 twice) cf. Bas. Anc. virg. 2. J. says 'castitatis ... coronam' 29,3.

secundum pudicitiae gradum

Widowhood is the second rank of chastity ep. 24,1,1. 66,3,3. 123,10,1.

J. uses these same words ep. 49,11,3. 79,7,2. It is marriage Tert. cast. 9,5.

quas illam ... sustinere aestimas cruces

J. has the same phrase ep. 39,7,1 cf. TLL IV 1259,32 ff. Anguish is improbable before Blesilla's illness and conversion cf. ep. 38,2,2. 38,4,1.

difficilius experta careat voluptate

Experience of pleasure makes widowhood hard ep. 54,7,3. 66,2,1. 123,10,3. 128,8,3 adv. Iov. 1,3 cf. Tert. uxor. 1,8,2 virg. vel. 10,4 Cypr. pat. 20 ps. Cypr. pudic. 4 Ambr. vid. 1,1. J. rejects the rival view that it is easier to forego carnal gratification once it has been tried ep. 128,2,3.

centesimus et sexagesimus fructus

The hundredfold fruit is mentioned 19,2. Mt. 13,8 is applied to virgins, widows and married women ep. 66,2,1. 123,8,3. This allocation is supported by the configuration of the fingers adv. Iov. 1,3. Most give the hundredfold to martyrs ep. 49,3,1 cf. in Mt. 2,13,20. It belongs to virgins Viet. in Apoc. rec. 20,1 (J.'s addition) cf. ep. 107,13,3. A. Quacquarelli, *Il triplice frutto* (Rome 1953) discusses the interpretation of this parable and omits Or. h. in Gn. 12,5 in Ios. 2,1 Cypr. ep. 76,6 Maximin.

cap. evang. 22 ps. Ath. doct. mor p. 1425D ps. Epiph. h. 4 p. 485A, which assign the hundredfold fruit to martyrs; Aug. civ. 15,26 Caes. Arel. s. 6,7, which give it to virgins (cf. Ambr. virg. 1,10,60 Paul. N. ep. 39,1); Eucher. form. 10 p. 62,4, who mentions both; and ps. Ath. v. Syncl. 23, who makes the hundredfold 'ours', the sixtyfold the class of the continent and the thirtyfold that of chaste livers. The hundred- and the sixtyfold fruit is said to come from the same seed Ath. ep. ad virg. (CSCO 151 p 66,20 cf. p 69,10 ff.)

16,1 nolo habeas consortia matronarum

Visits to matrons are censured 29,4 (cf. 28,4). Their speech is criticised 29,6. J. repeats this warning ep. 58,6,3. 130,18,1 cf. ep. 43,3,3. 117,6,3. Marcella made a special point of avoiding the houses of noble matrons ep. 127,4,2. Ambr. ep. 5,16 says people were put out 'quod ista virgo non circumeat domos nec eorum matronas salutet atque ambiat'.

nolo ad nobilium accedas domos

J. condemns the social round ep. 43,2,1. 46,12,2. 58,6,1. 117,6,1. Paulinus is told to shun the company of the powerful ep. 58,6,3. The virgin should keep clear of parties and visits Cypr. hab. virg. 18. 21 Ambr. virg. 3,3,9 ps. Aug. sobr. 2. There is anaphora of 'nolo' again 25,2. 'Nunc' is repeated thrice 21,2; 'tunc' four times 21,8 and seven times 41,2 ff.

quod contemnens virgo esse voluisti

J. uses the same argument ep. 58,6,3. 125,7,1 cf. 127,4,2.

sibi solent adplaudere mulierculae de iudicibus viris

A priest should keep away from dinners given by the worldly 'qui honoribus tument' ep. 52,11,1. The diminutive recurs 28,2. On judges cf. Cod. Iust. 1,3,32 praef. iudices ordinarios, hoc est provinciarum rectores (also Hil. col. p. 181,14). J. speaks of 'iudex provinciae' ep. 52,11,1. 125,15,1 cf. TLL VII<sup>2</sup> 600,34 ff. Jones, LRE pp. 46. 399. 479 discusses their conduct. Judges are mentioned along with the emperor ep. 125,15,1 in Mich. 2,7,1/4 in Eph. 3,5,3/4. Sulp. Sev. dial. 1,20,3 includes them among

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'summae istius saeculi ... potestates'. J. attacks their rapacity in Ez. 6,18,5/9 in Dan. 4,13,5 in Eccl. 3,16/7 in Tit. 2,9/10; their pride of station in Tit. 1,1.

concurrit ambitio salutantum

On abstract for concrete cf. coniugia 21,5 and Goelzer 394 ff. LHS 2,745 ff. Löfstedt, Komm. 111 ff. Paul. Petric. Mart. 2,42 uses 'ambitio' in this way.

viro tuo

Christ is again called 'vir' 18,3 cf. 29,2 (II Cor. 11,12). J. gives him this name ep. 123,3,3 in Gal. 2,4,25/6 (husband of the church) tract. in ps. 145,9 (of the soul) cf. Or. comm. in I Cor. 74  $\chi\rho\iota\sigma\tau\omicron\upsilon\ \tau\omicron\upsilon\ \acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma\ \tau\eta\varsigma\ \nu\acute{\omicron}\mu\phi\eta\varsigma$  h. in Gn. 6,3 (on Rm. 7,2) 10,4 (Christus animae vir dicitur) in Ez. 8,3 ps. Ambr. laps. virg. 5,21. Christ is 'maritus' Tert. orat. 22,9 (cf. resurr. 61,6 virgines Christi maritae). J. makes God 'vir' in Is. 4,10,1/4. 15,54,1 tract. in ps. 93,6/7. He was reckless in using terms of kinship cf. 20,1. 38,3.

ad hominis coniugem dei sponsa

For the argument cf. Bas. h. in ps. 61,4  $\epsilon\acute{\iota}\dots\ \delta\ \delta\epsilon\acute{\iota}\nu\alpha\ \mu\acute{\epsilon}\gamma\alpha\ \phi\rho\omicron\nu\epsilon\acute{\iota}\ \acute{\omicron}\tau\iota\ \delta\omicron\upsilon\lambda\acute{\omicron}\varsigma\ \acute{\epsilon}\sigma\tau\iota\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma\ \dots\ \pi\acute{\omicron}\sigma\omicron\nu\ \sigma\omicron\iota\ \pi\rho\omicron\sigma\eta\kappa\epsilon\nu\ \acute{\epsilon}\pi\acute{\iota}\ \sigma\kappa\upsilon\tau\acute{\omega}\ \mu\epsilon\gamma\alpha\lambda\acute{\upsilon}\nu\epsilon\sigma\theta\alpha\iota\ \acute{\omicron}\tau\iota\ \delta\omicron\upsilon\lambda\omicron\varsigma\ \acute{\epsilon}\acute{\iota}\ \tau\omicron\upsilon\ \mu\epsilon\gamma\acute{\alpha}\lambda\omicron\upsilon\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$ . If virgins really believed themselves daughters of God, they would never admire human nobility Sulp. Sev. ep. app. 2,16. 'Deo nubere' is used Tert. cast. 13,4 uxor. 1,4,4 Ambr. virg. 1,8,52 Inscr. christ. Rossi II 6,7,8 cf. Paul. N. carm. 25,173 f. Jesus is called 'deus' Peregr. Aeth. 10,2. 17,1. 18,1. 19,2. 19,19. 23,8. 23,9 Petr. Chrys. s. extrav. 10 p. 478,3; Christ Prud. perist. 5,297. 10,1. 11,181 (in the vocative 7,85 Faustin. fid. 37 Paul. Pell. 476). 'Sponsa dei' is the church Paul. Petric. 4,289.

superbiam sanctam

J. encourages a self-conscious spiritual elitism to bolster

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Eustochium's resolve. Pride is deprecated (3,1), assumed to be absent (27,5) and condemned in others (16,3). For holy pride cf. in Soph. 1,11 Paul. N. ep. 12,7. J. distinguishes between vicious and virtuous pride in Is. 17,61,6/8.

16,2 eunuchorum greges

Eunuchs are mentioned again 32,2. J. prohibits their employment ep. 54,13,1. They used to carry Paula and Eustochium ep. 66,13,2. 108,7,3. They belong to an ambience that is unfavourable to the ascetic life ep. 130,4,1. Eunuchs are a favourite theme in Chrysostom. He mentions them h. in ps. 48,17:1,8 in Mt. 20,2 in Io. 28,3 in Rm. 20,2 in Eph. 20,7 laud. Max. 6 stat. 13,2. He links them with golden raiment h. in Rm. 31,1.

in quarum vestibus adtenuata in filum metalla texuntur

Clothes of gold recur 27,6. They are described ep. 66,5,1. 107,10,1 v. Paul. 17. This kind of garment is mentioned ps. Cypr. mart. 17 Ambr. virg. 1,6,29 virginit. 12,68 Paul. Petric. Mart. 1,108. 3,94. 4,389. The gold has no place there ps. Cypr. pudic. 12 Greg. Naz. or. 33,10 Greg. Nyss. mort. p. 528D. Chrysostom disapproves h. in ps. 48,17:2,2 in Rm. 31,1 in Rm. 12,20:4 in Eph. 20,7 in Phil. 10,5. A young lady clothes herself in virginity instead of them Chrys. pan. Pelag. Ant. 3. They weigh the wearer down Orient. comm. 1,555.

non quo mortem optare debuerint maritorum

Paula began to serve the Lord with such zeal that she seemed to have wanted her husband's death ep. 108,5,1. Blesilla grieved more for her lost virginity than for her deceased spouse ep. 39,1,2.

datam occasionem pudicitiae libenter arripere

Melania did this ep. 39,5,5. Widows are urged to seize the opportunity ep. 54,6,4. 123,10,2. Tertullian used the same argument cast. 10,1 (rape occasionem, etsi non exoptatissimam, attamen opportunam) pud. 16,21 uxor. 1,7,3.

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veste mutata pristina non mutatur ambitio

Change of dress reflects a change of mind ep. 58,2,1. It does not do this ep. 125,16,1. Chrys. h. in II Tim. 7,4 thinks a widow who maintains the same pomp as before would do better to remarry. A widow's weeds are lowly and black and compared to monkish dress Aug. ep. 262,9. In addition cf. RE 6A2,2229 ff. 'Trauerkleidung' esp. 2230,23 ff. 'vestem mutare'.

caveas basternarum

Tert. uxor. 2,8,3 objects to sedans.

rubentibus buccis

J. disapproves of ruddy cheeks ep. 54,13,2. 117,7,1. 128,3,5 adv. Iov. 2,21. 2,36 adv. Vig. 11 in Mich. 1,2,9/10 cf. Paul. N. ep. 17,1 (facie ... ruberet, parum spiritalibus buccis) Bas. h. 1,9.

16,3 plena adulatoribus domus

Flatterers are mentioned again 24,2 (cf. 2,2). There are crowds of κόλακες Bas. ep. 45,1 h. 20,1 Chrys. Thdr. 1,18 ps. Chrys. villic. p. 788.

timori

J. distinguishes two senses of 'timor' and defines the second as 'reverentia' in Eph. 3,5,33 cf. Or. sel. in ps. 2,11. Fs. Cypr. singul. cler. 17 wants to see in the priest a severity that makes women tremble. The reader should view the priest's face with fear Caes. Arel. ep. ad virg. 1,5.

osculantur capita patronarum

The head is kissed adv. Iov. 2,37. It is done to a money-lender Ambr. Tob. 7,26. It is a token of honour Aug. in ep. Io. 10,8. It accompanies embrace Chrys. sac. 6,13.

pretium accipiunt salutandi

J. likes to inveigh against venal and avaricious priests cf. ep. 40,2,2. 52,5,3. 52,6,2. 60,11,3 (matronarum opes venentur obsequiis) 69,9,3 adv. Pel. 2,24 in Amos 3,8,4/6 in Eccl. 10,19 in Mt. 3,21,13.

He denies receiving money ep. 45,2,2. Ambr. in Lc. 8,79 encourages generous giving to priests. Cf. 28,5 below.

sacerdotes suo vident indigere praesidio

For the influence of matrons on ecclesiastical appointments cf. in Is. 2,3,12. 16,58,10. They are afraid to offend the 'veredarius urbis' 28,5.

viduitatis praeferunt libertatem

On the 'libertas' of widowhood cf. ep. 45,4,1. 54,13,1. 77,4,1. 127,3,3. J. is censorious. Ambr. vid. 1,2 takes a positive view (ib. I Cor. 7,39).

castae vocantur et nonnae

Cf. ep. 117,6,2 in adulationem tui sanctum et nonnum coram te vocant. These words recur in combination Arnob. in ps. 105 p. 486C 140 p. 552A cf. Aster. Ansed. 30,52 'carulus' et 'nonnulus' vocant. Gloss. I p. 300 (cod. Leid. 191) defines 'nonna' as 'mulier' deo sacrata'. Inscr. christ. Diehl 1137a (a. 521) makes one an 'ancilla dei'. She is a nurse inscr. Dessau 8542 cf. CIL IX 4693 (nonno suo) inscr. christ. Diehl 2584. 4602. Gloss. V 414,7 has 'nonnos patres' (from Bened. reg. 63,12). D. Franses, Donum natalicium Schrijnen p. 722 f. would like to read 'nonna' Faust. Rei. ep. 7 p. 202,12. He explains the word's meaning as 'eerbied voor ouderen ... gemengd met kinderlijke vertrouwelijheid'. (Inscriptional evidence from TLL material).

cenam dubiam

Cf. TLL V 2108,83 ff.

apostolos somniant

Or. h. in Ez. 3,3 refers to dreams of 'spiritual delights'. Julian the monk dreams of God Thät. h. rel. 2 p. 1308B. Apostles are an object of emulation 38,6.

17,1 sint tibi sociae

A companion should be grave, pale, shabby and inclined to mope ep. 107,9,3.

quas ... ieiunia tenuant, quibus pallor in facie est

J. finds thinness and pallor gratifying ep. 45,5,2 (cf. Tert. ieiun. 17,6 macies non displicet nobis). They occur together Bas. reg. fus. 17,2 Ruf. Bas. h. 7 p. 1786D Chrys. oppugn. 2,2 (γενέσθω ... λεπτός καὶ ὠχρὸς) virg. 6,1 Vitae patr. 7,1,10. The polyptoton of the relative adjective is striking.

quas et aetas probavit et vita

Age and life are combined 29,2. For the pair cf. ep.<sup>92,6,1</sup> 107,4,5 reg. Pach. praec. 143 Bas. Anc. virg. 22 (κοσμίων καὶ βίῃ καὶ ἡλικίᾳ γυναικῶν) Caes. Arel. reg. virg. 36. J. uses the same words ep. 79,7,3.

ubi pascis ?

The text recurs 25,5. J. has it another nine times. Ambr. exhort. virg. 9,57 uses it cf. Ath. ep. ad virg. (Muséon 41 p. 203,7f.).

ex affectu

Sincerity is stressed 18,2. 27,5. Hypocrisy is castigated 13,5. 14,2. 15,1. 28,2. 29,4. 38,7.

cupio dissolvi

J. quotes this verse eleven times elsewhere. Christians are said to repeat it daily adv. Iov. 1,48.

esto subiecta parentibus

The apostle requires subjection to parents Eph. 6,1 (cited Cypr. test. 3,70 'parentibus obsequendum') Col. 3,20. Paula was a widow. J. tells Eustochium not to be put off by her mother 24,3. He speaks of obedience to spiritual parents in Eph. 3,6,1/3 (cf. 41,3 below). A virgin must obey her mother ep. 128,4,1. 130,12,1 (ib. imitare sponsum tuum). Marcella's obedience to her mother was qualified ep. 127,4,3. Love of Christ is more important ep. 14,3,4. The young Jesus' submissiveness is mentioned ep. 117,2,2.

rarus sit egressus in publicum

Eustochium is again admonished to stay indoors 25,1. 25,2. 26,2. J. repeats the precept ep. 44,2. 54,13,1. 128,4,2 (church-going).

Marcella seldom went out ep. 127,4,2; Asella never ep. 24,4,1.

A virgin should pray on leaving the house 37,6 below. The ban on going out was traditional cf. Tert. cult. 2,13,7 (pedes domi figite) Ath. virg. 22<sup>ps. Ath. v. Syncl. 25</sup> Ambr. virg. 2,2,9 Bas. renunt. 5 (πᾶσαν προέλευσιν παρκατοῦ) Bas. Anc. virg. 19 Caes. Arel. ep. ad virg. 2,3. 3,5. Pelag. ep. ad Demetr. 22 considers mentioning it superfluous.

martyres tibi quaerantur in cubiculo tuo

Asella sped to the martyrs' shrines unseen ep. 24,4,2. The virgin should go only if accompanied by her mother ep. 107,9,2. Marcella's visits avoided the crowds ep. 127,4,2. J. thought them particularly dense in Rome in Gal. 2 praef. (cf. ep. 107,1,4); but martyrs' tombs seem to have been busy everywhere cf. Chrys. exp. in ps. 115,5. (?) Gr. Thaum. sanct. p. 1199A f. describes the scene.

quando necesse est

The emendations of Hilberg and Engelbrecht are unnecessary cf. Ath. virg. 22 χωρίς ἀνάγκης μεγάλης Caes. Arel. ep. ad virg. 2,3 non nisi pro grandi et inevitabili necessitate. Bas. Anc. virg. 19 complains of continuous goings out.

17,2 moderatus cibus

37,3 applauds the moderate eater. This phrase recurs ep. 79,4,3. Food ought to be sparing ep. 54,10,5. 125,7,1 (good for body and soul); fasting measured ep. 52,12,1. 125,7,1. 127,4,2 (long fasts are bad ep. 107,10,2. 130,11,1). In Jerusalem no one condemns a moderate fullness ep. 46,10,4. Abbots prefer a little nourishment every day Thdt. h. rel. 3 p. 1325C Vitae patr. 5,10,44.

numquam venter repletus

J. favours frugal meals and a stomach that is always hungry ep. 54,10,5. The virgin should feel hungry after eating ep. 107,10,1.

cum vino sint sobriae, ciborum largitate sunt ebriae

The idea comes from Tert. ieiun. 9,8 aquis sobrius et cibus ebrius. According to Cassian. inst. 5,6 not only wine intoxicates

the mind; excess of food does so too.

ad orationem tibi nocte surgenti

The advice is repeated 18,1. 37,2 cf. 35,5. Lea and Paula spent the night in prayer ep. 23,2,2. 108,15,3. The virgin should get up to pray ep. 107,9,3. The devout prefer night-time tract. in ps. 91,3. 114,2. DCA 1,798 gives examples of nocturnal prayer.

In addition there is a reference to the habit Tert. uxor. 2,5,2; exhortations to practise it Hipp. trad. ap. 41 Clem. str. 7,7,49,4 Ath. virg. 20 (ib. ps. 118,62) Orsies. 48 Ambr. in ps. 118 s. 7,32,2. 19,18,1 Bas. h. 5,4.

non indigestio ructum faciat sed inanitas

Thierry, VC 21 p. 123 wanted to add 'rugitum'. 'Ructus' is defined ep. 65,5,1 ructus ... proprie dicitur ... concoctarum escarum in ventum efflatio. J.'s version of LXX in Am. 1,3,3/8 however twice has 'si ructabit leo' (ἐρεούξειται; Vulg. rugiet). He urges sleep on an empty stomach ep. 58,6,2.

crebrius lege

Eustochium reads 25,1. So do monks 35,2. 7. 8. Memorized passages are repeated 37,2. Blesilla, Paula and Nepotian were all avid readers ep. 39,1,3. 39,5,1. 60,10,9. Sacred literature should never be put down ep. 52,7,1. 58,6,2. 79,9,2. 125,11,1. A virgin must learn to love it ep. 130,7,12. 130,20. Men, women and monks compete with each other in studying scripture tract. in ps. 133,2 (cf. ep. 108,20,2). It is also enjoined in Eph. 3,4,31 in Tit. 3,9 cf. Cypr. Don. 15 zel. 16 ps. Ign. Her. 1 Ambr. Abr. 2,5,22 in ps. 118 s. 12,33 ps. Hier. ep. 148,14,1. It behoves the virgin ps. Aug. sobr. 2.

cadentem faciem pagina sancta suscipiat

The book falls onto the sleepy Nepotian's breast ep. 60,11,2 cf. Ambr. virg. 3,4,15 somnus in codice. Pelag. ep. ad Demetr. 23 prohibits excessive reading to which tiredness puts a stop.

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cotidiana ieiunia

These words are used Aug. ep. 36,9 Cassian. conl. 5,12,3. 20,8,10 inst. 5,24. 5,26 Max. Taur. s. 50,3 reg. Mag. 90,4. Daily fasting is recommended Cassian. conl. 2,23,2 Vitae patr. 3,45 Caes. Arel. s. 198,5. Eating once a day at dusk was common practice Aug. mor. eccl. 1,33,70.

refectio

Forcellini cites Liv. 37,24,6 for 'reficere' in this sense. Aug. s. 14,4,6 uses it transitively and intransitively of. s. 362,11,11 subicimus quod recessit et reficere dicimur; s. dub. 385,6,7 manducas, reficeris. On 'refectio' F. gives Cels. 4,13 Plin. paneg. 15,4. As here it denotes a meal after fasting ep. 24,3,1. 125,7,1 adv. Iov. 2,12 Vulg. Iud. 6,20 cf. Paul. N. ep. 29,13 Aug. ep. 36,27. 36,31. 54,9 in ps. 122,12 reg. Mag. tit. 28.

biduo triduoque transmisso

Asella went for two and three days without food ep. 24,4,2 cf. ps. Ath. v. Syncl. 53  
Pelag. ep. ad Demetr. 18 V. Euprax. 6. 14 Aug. mor. eccl. 1,33,70. Melania progressed from two and three to five day fasts Geront. v. Mel. iun. 22. When his sister fasted, Ambrose lost count of the days virg. 3,4,15. Monks fast two and three days together Thdt. h. rel. 3 p. 1333B Cassian. inst. 2,5,2. 5,5,2. cf. Ath. v. Anton. 7 (two or four) apophth. patr. 146 Nau ROC 13 p. 50 (two, four or five). J. prefers a little food to three day fasts ep. 54,10,5. Cassian. conl. 2,17,1 f. considers them worse than over-eating. They induce vainglory Vitae patr. 3,45 (cf. 37,3 below).

vacuum portare ventrem

The phrase recurs in Is. 16,58,3/4.

si compensatur saturitate ieiunium

This happens to the remnuoth 34,3. Over-indulgence alternates with fasts adv. Iov. 2,12 cf. Cassian. conl. 2,22,1 f. inst. 5,9.

The virgin must avoid this ps. Ath. v. Syncl. 100.

ilico mens repleta torpescit

In the Fathers the idea occurs Or. h. in Lc. 25 p. 149 Clem. paed. 2,1,11,1 Bas. Anc. virg. 10 Frud. cath. 7,16 ff. Thdt. h. rel. 3 p. 1325C Cassian. inst. 5,5,2. It goes back to Plato resp. 519b.

inrigata humus

When the body is watered, lewdness ensues ep. 55,2,3 tract. in ps. 106,7. The metaphor is used Bas. renunt. 6 Nil. Magn. 65 Caes. Arel. s. 46,2.

spinas libidinum germinat

This is an echo of Gn. 3,18 (cf. tract. in ps. 106,7). The text also refers to the enticements of the flesh Max. Taur. s. 66,3. Ferrand. ep. 7,1 has 'spinas cupiditatis'. J.'s words are imitated Caes. Arel. s. 198,4. 201,1.

17,3

florem adolescentiae

For the phrase cf. TLL VI' 935,36 ff. J. gives 'flos' a sexual reference again ep. 50,3,2 cf. ps. Cypr. pudic. 10 Conc. Elib. can. 15 Ambr. hex. 5,19,63 Pelag. ep. ad Demetr. 1 Aug. bon. viduit. 20,25 Cassian. concl. 21,9,1.

accepto cibo

Prurience is brought on by a meal Hil. tract. in ps. 118 zain 6. This happens in bed Ambr. in ps. 118 s. 7,31,3 Bas. ep. 22,3. J. uses 'libidinum pompa' again comm. in ps. 6,7.

arripe scutum

The darts of Eph. 6,16 are thoughts ep. 79,9,2 cf. Or. exp. in pr. 6,19. J. has about 30 references to them. 'Iacula' predominate over 'sagittae'. He combines the text with Os. 7,6 in Is. 8,27,4/5. 16,58,13. 17,64,8/12 in Ioel 1,19/20 in Mich. 2,5,7/14 in Eph. 3,6,16. The connection was made Or. or. 30,3.

omnes adulterantes, quasi clibanus corda eorum

The text is one of J.'s favourites. He quotes it nearly 20 times, while Augustine has it once and Ambrose avoids it. With

the exception of in Ier. 5,67,7 in Mich. 2,5,7/14 it is cited in this form, which is a conflation of Os. 7,4 and 6. (The verses are juxtaposed Or. h. in Lev. 5,5). This conflated form recurs Gaudent. s. 13,29 Eucher. form. 7 p. 43,4 (fire means pleasure). Eustochium should recite texts in which the fire of the divine word can countervail oven and burning arrows.

nonne cor nostrum

J. cites the text five times for the Stichwort 'fire'. The fire is love of God Or. fr. in Lc. 256.

ignitum eloquium

This is the only occurrence of the text in J. It is linked to Lc. 24,32 Ambr. in ps. 118 s. 18,19,2 ps. Bas. Is. 6,186. Ambrose also has it Ios. 4,19.

17,4 difficile est humanam animam non amare

Or. in Ct. praef. p. 72,11 f. says it is impossible for human nature not to love something cf. ib. 3 p. 186,16 f.

carnis amor spiritus amore superatur

Spiritual love worsts carnal desire Tert. uxor. 1,4,5 cf. anon. virg. 60 (RB 63 p. 53) τὸν... τῆς σαρκὸς πόθον τῷ ἐπουρανίῳ πόθῳ κκτκκλκίσκντκς. The analogy of food suggests to Or. h. in Ct. 1,2 the idea of a love of the flesh from Satan and one of the spirit from God cf. in Ct. praef. p. 66,29 ff. (the poets called the former Cupido). Desire of the flesh is for what is wrong and that of the spirit for God's salvation comm. in Rm. 6,1. This author has love of God and love of the flesh in combat h. in Gn. 8,3. 8,7. The conflict is between love of God and woman Pelag. ep. ad Demetr. 5 ps. Bas. ad fil. 7. Aug. civ. 15,5 speaks of carnal and spiritual desire with reference to Gal. 5,17. They compete contin. 2,5 c. Pelag. 1,10,17. Through chastity spiritual pleasures succeed fleshly ones bon. viduit. 21,26. He repeats the antithesis doctr. christ. 3,21,31 ep. 211,14. It

also occurs Ambrosiast. in II Cor. 13,12. Love's conquest by love is proverbial Caes. Arel. s. 45,1. J. makes it our duty to quench the heat of sensuality with the greater love of Christ ep. 79,9,5.

super lectum meum

The text recurs ep. 66,10,1. 130,7,12. Ambrose uses it virginit. 8,45 cf. exhort. virg. 9,58. A bed is mentioned 17,3. 18,1.

mortificate membra vestra

J. omits Paul's definition of the 'members' and equates them with the flesh cf. in Am. 2,4,10 membrorum corporalium. This passage also adds Gal. 2,20 (so Bas. Anc. virg. 52). J. cites this second text a dozen times.

17,5 in imagine perambulabat

Thierry, VC 21 p. 124 f. compares ps. 38,7 and points to J.'s use of it in Eccl. 8,13 comm. in ps. 115,11. He also quotes it adv. Pel. 2,3 in Ez. 3,8,10. 4,16,17. Mierow translates 'in His image'. This is Epiphanius' interpretation ep. 51,6,8 of. the Itala version Ambr. in ps. 38,23,1 in imagine dei. TLL VII 410,69 makes Christ the subject of. Labourt 'dont la conduite était symbolique'. He mortifies the flesh ep. 65,10,4. For the divine example cf. Or. sel. in ps. 38,6 ps. Bas. const. 1,1 ὡς ἐν εἰκόνι. J. may however be thinking of the effect of mortification (cf. the scripture texts that follow and Pall. h. Laus. 43 δι' ὑπερβολὴν ... ἐγκρατείας... ὑπενοήθη καὶ φάσμα ἐῖναι). Thierry prefers 'perambulat'.

tamquam uter in pruina

The verse is used again tract. in ps. 106,7 (ib. quando omnis umor ... est ... excoctus, quando caro nostra non libidinem quaerit). It is the just man speaking who has mortified his body Ambr. in ps. 118 s. 11,13,1. Or. ps. 118,83 adds Col. 3,5. The text refers to self-mortification Hil. in ps. 118 caph 4 Cassian. inst. 1,11,3 ps. Hier. ep. 19,17 of. Eucher. form. 2 p. 11,5 pruina

abstinentia. Hesych. in Lev. 7,8/10 is different : as a leather bottle is strengthened in frost, so endurance grows through tribulations.

quidquid ... in me fuit umoris, excoctum est

J. refers frequently to drying up the wetness of lust : ep. 65,14,2. 75,1,3. 98,19,2. 100,2,2 adv. Iov. 1,11. 1,21 adv. Ioh. 36 adv. Ruf. 1,25 in Is. 3,7,10/1 in Ier. 2,73 in Ez. 4,16,10. 7,22,17/22 in Zach. 3,14,16 in Mal. 4,4. Lechery is moist ep. 122,1,13 adv. Iov. 2,4 (Behemoth rules the waters of lasciviousness; the idea comes from Or. exp. in pr. 21,19). Continence is dry in Is. 14,52,4/6. Chastity and mortification desiccate Tert. apol. 40,15 (ieiuniis aridi et omni continentia expressi) ieiun. 12,2 Or. h. in Lev. 2,4. 4,10 Chrys. poenit. 6,2 Cassian. conl. 22,6,7 Ast. Soph. h. 21,10 Ἰνα τῆ ἀγνεία ξηρῶνται τῆν ὑγρότητα τῶν κροῦων. Draining the body's fat dries out the pipes around the private parts Bas. ep. 45,1 cf. Vitae patr. 5,8,23. Food engenders moisture Or. Io. 13,2,8. The ascetic accordingly takes dry aliment ps. Bas. const. 6,4 Pall. h. Laus. 2. Arsenius was dry apophth. patr. p. 108A. Xerophagy and virginity are linked ps. Chrys. poenit. 1,1. 1,4. 2,3. The proportions of wet and dry in the body must be carefully observed Bas. Anc. virg. 9. Cassian. conl. 12,11,5 wants its wantonness minimized by keeping the consumption of water down. Moistness produced by food and drink gives rise to involuntary ejaculation ib. 2,23,1; a judicious diet can limit it to three times a year. This author gives the same advice ib. 22,6,5 cf. Hist. mon. 20,3 (Festugière, Sub. hag. 34).

infirmata sunt

The text recurs adv. Iov. 2,15. It is applied to Christ Or. ps. 108,23/4.

oblitus sum manducare

This is the only place where J. quotes the text. Verses from

ps. 101 are cited 18,1. 18,2. The condition described in the second half is ascribed to dehydration tract. in ps. 101,6. A faster speaks it Paul. N. ep. 15,4.

18,1 cicada noctium

The cicada was especially loud at noon Ambr. hex. 5,22,76. On it cf. Antin, Recueil pp. 283 ff. 'La cigale dans la spiritualité'. The zoological imagery continues with 'passer'. J. urges the reader to be a bee ep. ed. Morin (Bull. d'anc. litt. 3 p. 58,157).

lava per singulas noctes lectum tuum

J. has the text another half dozen times. It refers to the struggle with the flesh tract. in ps. 149,5. According to Or. sel. in ps. 6,7 Ambr. virg. 3,5,21 it particularly suits the virgin.

fiere

On this form instead of 'fi' cf. TLL VI' 85,6 ff. (add Or. h. in Ez. 9,2 in Is. 5,21). J. says he uses colloquialisms to help understanding ep. 64,11,2 in Ez. 12,40,5/13. 14,47,1/5 in Eph. 2 praef. The addressee of this work is a young girl. Or. in Ct. 3 p. 180,6 ff. said the same. In this letter J. has 21,4. 27,6 ipsud; 27,3. 27,4 satis; 27,6 in conventu; 29,3 quoniam; 37,3 a ... meliorem. He complains about a priest's uncouth speech 28,6.

sicut passer

J. cites this verse in Abac. 1,2,9/11 in Eccl. 12,4. It expresses the fallen virgin's disconsolateness ps. Ambr. laps. virg. 10,46. Evagr. Pont. sent. mon. 46 compares the monk that keeps awake to a sparrow.

psalle spiritu

Eustochium should sing like grasshopper and sparrow. Ambrose recommends psalmody in the bedroom exhort. virg. 9,58 virg. 3,4,19.

benedic, anima mea

The passage is also quoted ep. 120,12,7 in Is. 8,26,14/5 in Ion. 2,7.

18,2 cinerem quasi panem

The verse recurs in J. eight times. Ambr. vid. 6,35 cites it in a chapter on the blessedness of weeping. Ps. Chrys. h. 1 p. 14 assumes the psalmist is describing ascetic practice.

non flendum est, non gemendum

The tears in 7,1. 3. 4 and 30,2 are penitential. In 35,3 they indicate the speaker's quality. Paula wanted to make up with continuous weeping for years of laughter ep. 108,15,4. Lamentation befalls the godly in Eph. 3,5,3/4. Ambr. exhort. virg. 11,75 suggests topics for virgins to bewail. Tears should accompany their prayers virg. 3,4,15. They should continue day and night Pach. ep. 5. J. combines 'flere' and 'gemere' again ep. 23,4 v. Paul. 12 in Is. 11,38,14/5 cf. TLL VI<sup>1</sup> 899,53 ff. 904,50 ff. VI<sup>2</sup> 1749,81 ff. 1760,38 ff.

The combination was much favoured by Augustine. In addition to TLL's examples cf. beat. vit. 1,2 conf. 3,11,20. 4,5,10 de duab. anim. 3 ep. 111,1. 153,7 in ps. 21 enarr. 2,1. 26 enarr. 2,14. 37,2. 38,20. 50,11. 127,9 s. ed. Wilm. 3,4 util. cred. 1,2. 2,4.

de paradiso virginitatis

J. uses the phrase again ep. 128,3,1. Eve was a virgin in paradise 19,4.

tunicis ... pelliciis

Here the coats come from the serpent. God makes them in the bible. They recur in connection with marriage 19,4 (cf. 19,3). J. mentions them again ep. 64,19,3. 128,3,1 (nuptiarum) in Am. 1,2,13/6 (peccatorum) in Ag. 1,1. Being made of animal skins they are coats of mortality Or. h. in Lev. 6,2. Ambr. Isaac 6,52 calls them coats of corruption and passion. Through lapse after baptism the coat of the gospel is exchanged for one of skin Laurent. paen. p. 91C.

quas Helias ... proiecit

IV Rg. 2,13 speaks of 'pallium' (μηλωτήν). Elijah here discards shirts (in the plural !). The garment signifies wealth ep. 71,3,1. 118,4,4.

dulci et mortifero carmine

J. uses the same phrase in Is. 6,14,1. 12,43,16/21 (cf. Ambr. fid. 3,1,4 cantilenam). He says 'suavi et pernicioso' in Naum 3,18/9. Antin, Recueil pp. 59 ff. assembles all J.'s references to Siren songs. They are also mentioned Ambr. Iac. 2,12,56 in Lc. 4,2 Tob. 5,16 Paul. N. ep. 16,7. 23,30 Bas. leg. lib. gent. 2. There are pagan allusions 28,6 (fin.) 35,8 (fin.).

18,3 nolo ... subiacere

J. will not be subject to a verdict that ordains childbirth. For the sympathetic identification with the addressee cf. 25,4 nobis ... quae ... adolescentulae sumus.

in doloribus

The text recurs ep. 130,8,2 in Mich. 2,4,8/9 in Gal. 2,4,19 cf. adv. Helv. 20. It is quoted Cypr. hab. virg. 22 test. 3,32 (de bono virginitatis) Bas. Anc. virg. 23. Avoidance of birth-pangs is counted among virginity's blessings ps. Cypr. pudic. 7 Euseb. Emes. h. 6,16 Ambrosiast. in I Cor. 7,26 Bas. Anc. virg. 19 Amph. h. 2,1. It would alone be sufficient reward Euseb. Emes. h. 6,5.

lex ista non mea est

MSS k and B add 'sed dei'. On this sort of statement cf. I Cor. 7,10 praecipio non ego sed dominus. J. makes it ep. 125,19,2 in Gal. 3,5,26 cf. Or. h. in Ios. 5,2 Ambr. vid. 4,23 Chrys. h. in Rm. 20,3 in Hbr. 3,6. However it is perhaps better to translate 'does not apply to me' (cf. meum propositum). The words then repeat the substance of 'nolo ...' and give a tricolon of glosses on scripture texts. Hilberg's punctuation should be emended accordingly. For this phrase cf. Tert. idol. 24,3 haec erit lex nostra.

ad virum conversio

J. cites the text adv. Iov. 1,27 in Ier. 1,62,2 in Eph. 3,5,22/3 in Tit. 2,3/5. It does not apply to Sarah adv. Helv. 20. It cannot be said to the virgin Bas. Anc. virg. 23 Euseb. Emes.

h. 7,18. Virgins do not have a husband for master ps. Cypr.  
pudic. 7. This alone would be adequate recompense Euseb. Emes. h. 6,5.  
finis iste coniugii

The virgin's union does not have an end Aug. ep. 150.

sine sexu

Cf. Gal. 3,28. There is no difference of sex for the virgin  
ep. 65,1,3. 75,2,2. 122,4,5 adv. Iov. 1,16 adv. Helv. 20 adv. Ruf.  
1,29 in Eph. 3,5,29. She becomes a man ep. 71,3,1 in Eph. 3,5,28.  
Virginity is sexless ps. Cypr. pudic. 7 singul. cler. 40 Ambr.  
in Lc. 2,28.

virginitas in Maria dedicatur et Christo

Cf. ep. 49,21,3 Christus virgo, virgo Maria utriusque sexui virginitatis  
dedicavere principia. They did it for men and women respectively  
Or. in Mt. 10,17 Pelag. Casp. 6,6,2 cf. Sulp. Sev. ep. app. 2,3.  
Christ inaugurated virginity adv. Iov. 1,24. 1,39. He and Mary  
appear together in this connection 19,5. 21,7 below.

19,1 dicat aliquis

For the prokatalepsis cf. (e.g.) Or. h. in Nm. 6,3. 26,3 in Mt.  
ser. 46. 48 in Mt. 16,29 (gr. εἰποι γὰρ ἅν τις) Ambr. incarn. 7,62  
inst. virg. 2,14 off. 1,30,159 virg. 1,3,12. 1,7,34. 1,10,57. 2,3,21  
virginit. 2,8.

audes nuptiis detrahere

J. notifies the reader that he does not decry marriage adv.  
Helv. 19. 20 adv. Iov. 1,3 tract. <sup>p. 541, 130</sup> de-exodo. He nonetheless provoked  
this charge with adv. Iov. cf. ep. 50,5,4. It is vigorously  
rebutted ep. 49,4,2 ib. 5,1. 6,1. 8,2. 50,5,5. There is the same  
caveat Greg. Nyss. virg. 7,1 Pelag. Casp. 6,4,2 cf. Chrys. h.  
in I Cor. 12,6 τί οὖν, φησὶ, διαβάλλεις τὸν γάμον, εἰπέ μοι;

a domino benedictae

Tert. uxor. 1,2,1 Ambr. ep. 42,3 do not deny the divine blessing  
on marriage.

virginitas antefertur

Marriage is subordinate to virginity ep. 49,2,2 adv. Iov. 1,3  
cf. Tert. adv. Marc. 1,29,2. 5,15,3 Or. comm. in I Cor. 29 Ambr.  
virginit. 6,31 Aug. virg. 18,18.

nemo malum bono comparat

Augustine is accused of doing this c. Iul. op. imperf. 4,122.  
Ambrose says he compares good with good virg. 1,7,35. The comparison  
of good and bad with reference to marriage and virginity goes  
back to I Cor. 7,38. J. uses the argument ep. 49,17,6. 123,5,1.  
123,6,3 adv. Iov. 1,7. 1,9 cf. Tert. cast. 3,8 adv. Marc. 1,29,2  
mon. 3,2 uxor. 1,3,2. 1,3,3 Or. comm. in I Cor. 35 Euseb. Emes.  
h. 6,6 Anon. virg. 1,4 (RB 63 p. 37) Zacch. 3,5 Chrys. virg. 10,1.

crecite ... et multiplicamini

The text is quoted with approval ep. 69,4,3. The command has  
been superseded ep. 66,3,3. 123,12,2 adv. Helv. 20 adv. Iov. 1,3.  
1,16. 1,24 in Agg. 1,1 in Eccl. 3,5 in Gal. 3,6,8 (cf. Cassian.  
conl. 17,19,1 f.). J. is critical in Zach. 3,14,10/1 in Eph. 1,1,3.  
A spiritual sense is implied ep. 52,10,3 cf. Or. h. in Lc. 11  
p. 66 (spiritual growth). Hil. in ps. 66,2 notes that the literal  
interpretation is usual, though less valuable. Some expositors  
made the soul fill the flesh Aug. civ. 14,21. The text refers  
to increasing discipleship and salvation Eus. ps. 66,2/3.

inpleturus est terram

Cf. adv. Iov. 1,16 consideranda vis verbi 'replete terram'; nuptiae  
terram replent, virginitas paradisum. The distinction recurs Bas.  
Anc. virg. 54 Greg. Naz. carm. 1,2,1,188 Zacch. 3,5. The empty  
earth had to be filled 21,2.

tuum agmen in caelis est

This echoes Phil. 3,20.

14,2 hoc expletur edictum post paradisum

J. puts the fulfilment of the blessing in Gn. 1,28 after the

story of the Fall in Gn. 3. Marriage follows paradise adv. Iov. 1,16 extra paradisum protinus nuptiae (cf. Tert. mon. 17,5). Paradise is exempt from matrimony Tert. cast. 13,4. Aug. civ. 14,21 says that lust sprang up after the transgression but the benediction came before it to show that childbirth is not a penalty but the glory of marriage.

post ... nuditatem

J. connects nakedness with chastity ep. 128,3,2 (virginitatis et aeternae pudicitiae nuditatem) in Agg. 1,1. Putting on the clothes of sin was indecent, for the glory of God bedecked Eve's nudity Chrys. h. in Col. 10,5. She and Adam had no need of clothes Chrys. h. div. 3,1. Though they realised their nakedness it had not become indecorous since lust had not yet caused involuntary stirrings in the body Aug. civ. 14,17. For the opposite view cf. Greg. Naz. or. 19,14 ἐντεῦθεν γυμνὸς ἐγὼ καὶ ἀσχημῶν.

ficus folia auspicantia pruriginem nuptiarum

Cf. Tert. pud. 6,15 de ficulneis foliis pruriginem retinens.

nubat et nubatur ille

Cf. Mt. 22,30 neque nubent neque nubentur. Meershoek p. 60 translates 'que lui ou elle se marie'. On 'ille' cf. 'crescat ... ille' l. 7 f. In his commentary on Mt. ad loc. J. remarks that latin usage does not fit the Greek idiom and suggests understanding 'nubere' of husbands and 'nubi' of wives (cf. Ruf. sent. Sext. 23Ob uxorem nube).

cuius herba sentibus suffocatur

Cf. Mt. 13,7. There is an echo of this parable 31,2.

non omnes

J. quotes the text again adv. Iov. 1,12. It also occurs Cypr. hab. virg. 4 Ambr. exhort. virg. 3,18 vid. 13,75 virginit. 6,29 Bas. Anc. virg. 57 Aug. virg. 23,23.

alium eunuchum necessitas faciat

Eunuchs are explained Or. in Mt. 15,4 τροπικῶς... οἱ ἀργοὶ πρὸς ἀφροδίται.

Tertullian has 'spado voluntarius' pat. 13,5 resurr. 61,6 uxor. 1,6,2 virg. vel. 10,1 cf. Pelag. ep. ad Demetr. 9. Mt. 19,12 is cited Cypr. test. 3,32 (de bono virginitatis) cf. hab. virg. 23. The contrast of 'voluntas' and 'necessitas' in relation to it occurs also adv. Iov. 1,12 cf. Hil. in Mt. 19,2 Zacch. 3,5 Ambr. vid. 13,75. -

19,3 tempus amplexandi

J. inverts the biblical order to accomodate 'sancti lapides' (for the use of the 'Stichwort' cf. 19,4 'radix'). He quotes the text another four times. Gathering stones means an end to marriage Tert. adv. Marc. 1,29,4 Aug. doctr. christ. 3,18,27. Zach. 9,16 is added Zacch. 3,5 Greg. Nyss. h. in Eccl. 7 p. 716D.

duritia nationum

Cf. Mt. 3,9. Gentiles are called stones because of their hardness of heart in Mt. ad loc. (so ep. 65,21,4 in Gal. 1,3,7) cf. Or. schol. in Lc. 3,8. We are the stones tract. <sup>p 551,79</sup> in ~~die~~ dom. pasch. cf. Or. h. in Ier. 14 p. 874. For 'duritia gentilis' cf. TLL V 2292,37 (add Ambr. in Lc. 10,141 Paul. N. ep. 12,2).

sancti lapides

Sacred stones are here the heroes of ascetic tradition. Stones are saints Cyr. ador. 14 p. 916B (on Zach. 9,16) cf. Herm. sim. 9 (esp. 12,4. 15,4). J. has this text seventeen times. It does not occur in Ambrose or Augustine. The words are glossed in Eccl. 10,9 praetereunt et semper ad altiora nitentes hinc abire festinant.

mundi ... turbines

The phrase explains 'terram'. 'Turbo' occurs Zach. 9,14. J. uses it again in Is. 14 praef. It was much favoured by Cyprian. He has it Demetr. 19 Don. 6 mort. 2. 3 pat. 21 cf. ps. Cypr. mart. 14 s. de cent. p. 76. The expression recurs intermittently elsewhere: Hil. in ps. 118 zain 3 Lucif. moriend. 3 p. 290,30 Chromat. tract.

in Mt. 42,6 Ambr. ep. 63,38 Iob 1,7,21 Greg. Illib. tract. 11,27  
ps. Pelag. Casp. 7 p. 171 Max. Taur. s. 110,1 Eucher. ep. ad Val.  
p. 726C Leo M. s. app. 3,3 Paul. Petric. Mart. 5,693.

in curru dei rotarum celeritate

Godel, Mus. Helv. 21 p. 65 compares Ez. 1,15 ff. The passage is  
combined with Zach. 9,16 also in Is. 18,66,10/1 in Ez. 1,1,15/8.  
Zechariah's stones are compared to wheels ep. 78,39,1 (because  
of their roundness) in Ez. 4,16,12 (terrena pertranseunt) 9,28,11/9  
(volubilitate sua ad caelestia festinantes) tract. in ps. 76,19.  
97,3. They are light and mobile Didym. Zach. 3,217. On God's  
chariot cf. in Ez. 1,1,6/8 hanc ... quadrigam in aurigae modum  
deus regit. Gaudent. s. 8,25 has 'celeritate rotae'.

inconsutam desursum tunicam perdiderunt

People lose Christ's garment in Am. 1,2,13/6 (ib. pelliceas tunicas)  
tract. in ps. 108,29. Instead of secular finery the reader should  
procure a coat woven from the top throughout Chrys. h. in I Tim.  
Aubineau in Kuriaken, Festschrift Joh. Quasten I (La tunique sans couture du Christ) p 120 n. 136 compares Epiphon. in evang. 37 p. 24.  
2,3. This is the coat of baptism ps. Chrys. prec. p. 923. According  
to TLL 'inconsuta' in this sense occurs only here. Christ's  
coat signifies orthodoxy ep. 15,1,1. 133,12,3 in Eph. 2,4,28. The  
partition of his garments is mentioned 19,6.

in ipso lucis exordio

This phrase recurs ep. 10,1,1 in Is. 11,38,10/3. J. has 'lucis  
exordium' in Ez. 14,46,1/7. 14,46,12/5 cf. TLL V<sup>2</sup> 1569,16 ff.

fletu lugente, quod nati sunt

Souter, JTS 13 p. 150 compares Lucr. 5,222 ff. The idea recurs in  
Ez. 4,16,4/5. On it cf. Waszink on Tert. anim. 19,8 (add ps. Clem.  
fr. Dind. p. 490,2 ps. Bas. aegr. p. 1716B). TLL VI<sup>1</sup> 904,25 s.v.  
'fletus' lists this place under 'epitheta'. It also gives Cic.  
Tusc. 1,30 fletus ... maerens.

19,4 Eva in paradiso virgo fuit

Adam and Eve were virgins in paradise adv. Iov. 1,16. 1,29 (so

Sulp. Sev. ep. app. 2,8) of. ib. 2,15. Gn. 4,1 is taken to mean married life began after the Fall Or. comm. in Rm. 5,9 in I Cor. 29 Ambr. inst. virg. 5,36 Bas. Anc. virg. 54 Greg. Nyss. virg. 12,4 Cyr. H. catech. 12,5. Before it Eve was a virgin Tert. virg. vel. 5,1 (adhuc digna paradiso, adhuc virgo) Chrys. pasch. 2. In paradise there was no marriage or intercourse Chrys. virg. 15,2. Instead there was virginity ps. Chrys. eleem. 1 p. 1062. In this paragraph the themes of paradise and virginity are interwoven; whether by art or accident is not clear.

tua regio paradisus

Paradise is the Christian's home Cypr. mort. 26 patriam nos nostram paradisum computamus of. Or. h. in Ex. 2,1 in Nm. 27,4 Caes. Arel. s. 7,2. 151,2. The expression 'paradisi patria' occurs Or. h. in Nm. 23,11 Caes. Arel. s. 42,1. 58,5. 78,3 (al.). J. concludes the work with a call to enter paradise.

serva quod nata es

On virginity from birth of. ep. 49,20,3 prima est virginitas a nativitate. Its priority is stated Ambr. exhort. virg. 6,35 illud ... verum quod nascimur, non in quod mutamur : quod a creatore accipimus, non quod de contubernio adsumsimus of. ep. 42,3. Virginity is inborn Bas. Anc. virg. 59 κατὰ φύσιν σοι συγγενῆται ἡ παρθενία. of. Gaudent. s. 8,12. The virgin keeps this Aug. virg. 38,39 (servans in carne quod nata es) Pelag. Casp. 6,3,5. She is bidden to do so Bas. Anc. virg. 59 μένε ὃ ἐγεννήθης. J. takes a different view ep. 54,9,3 grandis ... virtutis est ... superare quod natus sis (so adv. Iov. 1,12).

revertere ... in requiem tuam

J. evidently means paradise of. Or. h. in Nm. 27,4 (quoting ps. 114,7) ad requiem suam, id est ad patriam suam paradisum (cf. tua regio paradisus). The text confirms the Origenist doctrine of souls ep. 51,4,7 adv. Ioh. 7 in Is. 11,38,4/8. Death is the

repose Chrys. pan. Bern. 3.

virginitatem esse naturae

Contrast 20,3 durissimum ... contra naturam cogere.

nuptias post delictum

J. makes the same statement adv. Iov. 1,16 post peccatum ...

protinus nuptiae cf. Amph. h. 4,4 μετά δὲ τὴν παράβασιν ... ὁ γάμος ἀντεισήχη.

Adam did not know his wife until after their transgression Or.

comm. in Rm. 5,9 in I Cor. 29 Bas. Anc. virg. 54. It preceded

her conception Thdt. ps. 50,7.

in fructu reddens quod in radice perdiderat

J. called marriage the root and virginity the fruit adv. Iov.

1,12 (cf. ep. 49,7,2). Virgin children compensate motherhood adv.

Iov. 1,27 si quod ipsa perdidit, acquirat in liberis et damnum

radicis ... flore compenset et pomis. The fruit's sweetness makes

good the root's bitterness ep. 78,27,1 (of letters; cf. 125,12,2)

107,1,2 (a pagan father's christian children). Marriage is the

root of lovely fruits Greg. Naz. carm. 1,2,1,235. Parents are

the root Greg. Naz. or. 19,16 carm. 2,1,45,222 (of a φυτόν) 2,2

(epit.)61,3 (of a θάλασς) 2,2(epit.)74,2 (of a πτόρθος) 2,2(epit.)

91,1 Greg. Nyss. mart. 2 p. 769A. Root and fruit are mother and

child Euseb. Emes. h. 6,16 Chrys. h. in Rm. 31,3.

exiet virga

J. cites the text another 18 times. It is suggested here by

the Stichwort 'radix'. Christ is the flower Tert. carn. 21,5

(cf. Mahé ad loc.). Christ is both rod and flower Or. Io. 1,23,147

sel. in Ez. 7,10 Novatian. trin. 9. The rod is the cross Quodv.

catacl. 5,6 (s. de symb. 2,4,4 makes the rod Mary and the flower

Christ).

19,5 virga mater est domini

So in Is. 4,11,1/3 (cf. Tert. adv. Marc. 5,8,4). The Jews are

the root, Mary the rod and Christ the flower Ambr. apol. Dav.

(David is the root Euc. Al. s. 10p. 368c)

2,8,43 in Lc. 2,24 patr. 4,19 spir. 2,5,38. There is a pun on 'virgo' and 'virga' Ambr. inst. virg. 9,59 (virga es, o virgo) Greg. Ilib. tract. 6,36. 9,8 Quodv. s. de symb. 2,4,4.

simplex, pura, sinceris

There is a similar list of epithets describing the Virgin Greg. Naz. carm. 1,2,1,198 &γνῆς... παρθενικῆς, ἀδέτοιο, θεουδέος, ἀχρᾶντοιο. God is described in the same terms Greg. Ilib. fid. 50 simplex, singulare, purum, nulla concretione permixtum. J. refers to Mary's purity again 38,3. On the form 'sinceris' cf. Neue-Wagener 2,166 f. The TLL material adds Scrib. Larg. 224 Fronto p. 145,28 v.d.H. Hil. in ps. 67,16 Ambr. hex. 5,18,60 and five Itala passages. In addition it occurs Clem. ad Cor. 2,5 Hil. in ps. 140,2 Priscill. tract. 6,110 Cassian. inst. 12,19 (ib. sincera).

ullo extrinsecus germine cohaerente

J. applies this botanic metaphor to Mary again in Is. 4,11,1/3 nullum habuit sibi fruticem cohaerentem in Eccl. 10,16/7 habens ... nullum germen ex latere. It refers to her womb in Os. 3,13,14/5. Christ is born of the virgin like a flower from a shoot 'sine ullo composito semine' Quodv. s. de symb. 2,4,4 (ib. Is. 11,1).

ad similitudinem dei unione fecunda

Mary the rod is 'unione fecunda' also in Os. 3,13,14/5 (ib. simplex atque purissima). This phrase describes the deity ep. 65,1,3. On the oneness of God cf. in Ez. 12,40,44/9 in Am. 2,5,3 in Agg. 1,1. 2,16/8. On the oneness of virginity cf. in Am. 2,5,3 in Agg. 1,1. 'Unio' is glossed 'singularitas' Or. h. in Ez. 9,1. God and Mary are both virgins; Christ is born of the one and reborn through the other adv. Iov. 1,16. Virgins are like God in Eph. 3,6,14. J.'s words here are echoed Leo M. s. 66,4 quod cum unione deitatis peperit materna virginitas. Greg. Nyss. virg. 2,1 notes the paradox of virginity in the Father after begetting a son. In the next paragraph J. discusses the virtue of unequal numbers.

ego flos campi

The text is combined with Is. 11,1 also ep. 75,1,2 in Is. 4,11,1/3 in Os. 3,13,14/5 tract. in ps. 84,2 p. 394,14. It is spoken by Christ ep. 65,2,2. 130,8,3 in Os. 3,14,5/9. Greg. Nyss. h. in Ct. 4 p. 840C uses it of the bride.

lapis ... abscisus de monte sine manibus

Cf. in Dan. 1,2,35/47 lapis - dominus ... - sine manibus - id est absque coitu. Hands stand for 'opus nuptiale' in Abac. 2,3,10/3. Vigilantius identified the mountain with the devil ep. 61,4,2. The stone is Christ Iren. 3,21,7 sine manibus ... id est non operante in eum Ioseph cf. Ambrosiast. in Rm. 9,33 Aug. in ep. Ioh. 1,13 in ev. Ioh. 9,15 in ps. 98,14 s. 45,6 Quodv. Iud. 12 prom. 2,33,74 Arnob. in ps. 117 p. 505D Greg. Nyss. bapt. Chr. p. 589A.

virginem ... de virgine

J. was fond of this phrase. He repeats it ep. 65,8,2 tract. in ps. 66,7 p. 38,110. 96,1 p. 440,7 tract. in Ioh. 1,1/14 cf. adv. Iov. 1,16. It occurs ps. Chrys. meretr. 1,1 ὁ παρθένος καὶ ἐκ παρθένου prodig. 1,3 cf. nat. Chr. 2 p. 765 (on Dn. 2,34) ὁ παρθένου βρέφους παρθένε μητέρα. J. makes a virgin mother beget a virgin child ep. 49,21,1. 127,5,4 cf. Tert. carn. 20,7 Sulp. Sev. ep. app. 2,3 Pelag. Casp. 6,6,2 Aug. s. 188,3,4 virg. 2,2 Gaudent. s. 19,35.

manus ... pro opere nuptiarum

J. gives a brief philological proof (there is a long one in c. 11) cf. Eucher. form. 6 p. 36,8 manus opus Caes. Arel. s. 169,6 (on Dn. 2,34) in manibus ... opera intelleguntur.

sinistra eius

The proof is taken from Ct. J. warns against a physical understanding ep. 107,12,2. This text is used of secular wisdom ep. 66,8,5; of Christ's embrace ep. 73,29,2. It describes a spiritual caress Or. h. in Ct. 1,2. This author takes the literal view in Ct. 3 p. 195,22 f.

in huius sensus congruit voluntatem

J. says 'in hunc sensum congruit' spir. sanct. 11 in Is. 2,5,20; 'in hanc congruit voluntatem' spir. sanct. 57. He refers here to the superiority of celibacy.

animalia, quae ... bina in arcam inducuntur, immunda sunt

The unequal number of clean animals is a symbol of virginity ep. 123,11,4 tract. in ps. 92,5 p. 433,118. The number seven was called virgin Ambr. Abr. 2,11,80 Noe 12,39. God's command to Noah shows the number two was impure Or. sel. in Ez. 4,9 sel. in ps. p. 1076A.

inpar numerus est mundus

J. lists the church writers who have dealt with this topic ep. 49,19,4. Even numbers are said to be bad in Ez. 3,11,2/12 in Agg. 1,1 in Eccl. 4,6. They denote marriage adv. Iov. 1,16 in Ez. 13,43,13/7.

Moyses et Iesus Naue nudis ... pedibus iubentur incedere

Moses unlaces his shoes and throws off the trammels of marriage adv. Iov. 1,20. His barefootedness is connected with Deut. 25,9 Or. h. in Ex. 12,3 Cypr. test. 2,19 (ut quisque nuptias 'recusaret calciamentum deponeret) Ambr. fid. 3,10,71 in Lc. 3,34 patr. 4,22 Chromat. tract. in Mt. 11,4 (not he, but Christ is the church's spouse) Caes. Arel. s. 96,4. The shoes are removed because they are dead skins Or. h. in Gn. 8,7 (mortalitatis vincula) in I Rg. 6 fr. in Lam. 23 Greg. Naz. or. 45,19 Greg. Nyss. h. in Ct. 11 p. 1005C. The skins symbolize worldly cares That. qu. in Ex. 7 (alternatively shoeless feet sanctify the earth). J. makes the shoes the skin of literalism ep. 121,4,4. He links Moses' bare feet with Joshua's adv. Iov. 1,21 in Ez. 4,16,10 in Am. 1,2,6/8.

discipuli sine calciamentorum onere

The disciples go unshod because shoes of skin betoken death in Mt. ad loc. (mortiferis vinculis) in Am. 1,2,6/8 (ne quid mortis habeant et pellium, quae referuntur ad carnes) 1,3,12

cf. Or. h. in I Rg. 6 (omni carerent mortalitatis indicio) Ambr.  
in Lc. 7,57 Greg. Naz. or. 6,2. Moses, Joshua and the apostles  
are combined in Am. 1,2,6/8 cf. Or. Io. 32,7 ps. Bas. Is. 12,251.

vinculis pellium

Skin means marriage ep. 128,3,2 (on the foreskin). A skin is  
the mark of a dead animal Or. h. in Ex. 13,5. J. makes the  
skin of shoes dead works ep. 23,4 cf. Or. h. in Ios. 6,3 vinculi  
mortalis. Shoes are made from dead animals that have been  
sacrificed to idols Didasc. apost. 60,15 ff. Dölger AC 5 p. 106  
gives pagan examples of the connection between skin and death.

caligas non habuere

Gaudent. s. 5,9 says Christ had to wear boots because the earth  
could not bear his naked footsteps. Lc. 3,16 proves he did Aug. s. 101,6,7.

20,1 laudo nuptias ... quia ... virgines generant

Virginité comes from marriage adv. Helv. 19 adv. Iov. 1,3. 1,12.  
1,26. Paulina married to bear virgins ep. 66,3,3 (cf. Euseb. Emes.  
h. 6,17). Marriage is the root of virginité Euseb. Emes. h. 6,6  
Greg. Naz. carm. 1,2,1,385 f. 1,2,3,25 Amph. h. 2,1. The virgin  
is reminded that she is the offspring of matrimony Chrys. Eutrop.  
2,15 (ἵνα μὴ καταφρονῆ γάμου) Cyr. H. catech. 4,25 cf. Zacch. 3,5  
quod laudatur in virginitate, coniugii est. Without marriage there  
is no virginité Euseb. Emes. h. 6,17 Ambr. virg. 1,7,35 Amph.  
h. 2,1. This does not however put marriage on a par with celibacy,  
for it is a blessing not of marriage but nature Aug. virg.  
10,10. Wedlock would not be sacred if it did not produce virgins  
Greg. Naz. or. 37,10.

lego de spinis rosas

For the proverb cf. Otto s.v. 'rosa' and Nachträge p. 286. Add  
Hier. v. Hil. 2 Ambr. exhort. virg. 1,7 Greg. Naz. carm. 2,1,38,35  
ep. 183 ῥόδον ἐξ ἀκανθῶν, ὡς ἡ παροιμία, συλλέγομεν. Roses symbolize  
virginité ep. 130,8,2 cf. Ambr. virg. 1,8,45. 3,4,17. The triad

of roses, gold and pearls occurs also Chrys. h. in Mt. 47,4  
(on the poor man's soul).

de terra aurum

On this proverb cf. Otto s.v. 'lutum' 6 (with Nachträge p. 109).  
To the examples from J. can be added adv. Iov. 1,12 (on virginity)  
in Eccl. 12,9/10. He calls virginity gold and marriage silver  
adv. Iov. 1,3 (cf. ep. 49,3,1; so Cyr. H. catech. 4,25). Gold  
is a fitting symbol of chastity Meth. symp. 5,8.

de conca margaritum

The proverb is not in Otto. For it cf. Ast. Am. h. 6,2,2 ὡς περ  
τινὰ μαργαριτὴν ἐν θαλαττίοις ὀστράκκοις ἐνδεδεμένον ἢ χρυσὸν ἐν τοῖς  
κόλποις ἐνδόντα τῆς γῆς. Clem. str. 2,1,3,3 says it is the business  
of the nurseryman to pluck the rose from among the thorns and  
of the τεχνίτης to find the pearl hidden in the oyster. Augustine  
asks c. Faust. 16,1 quisquam nollet in omni profundo margaritam  
nasci, in omnibus terris gemmas, in silvis omnibus poma? J.  
has '-a' 8,4; on these forms cf. TLL VIII 391,18 ff.

numquid qui arat

Fremantle compares Is. 28,24. ~~This text is not cited anywhere else~~  
~~of this text~~. The question is addressed to Paula, for the mother  
reaps the fruit of her daughter's virginity cf. ps. Ambr. laps.  
virg. 4,15 partus sui gemitum per tuam virginitatem consolabatur.  
It compensates the loss of her own Aug. bon. viuuit. 8,11. 14,18  
ep. 150. For 'laetabitur' cf. Is. 28,26.

quid invides, mater

Eustochium must not let her mother deter her 24,3. She has  
mothers of flesh and spirit 41,3. However J. assures Geruchia  
that he speaks not so much to her as to others ep. 123,17,2.  
The question is perhaps a device to fit in 'socrus dei'. On  
parental 'invidia' cf. ep. 59,7,1 and Ambr. virg. 1,11,65.

tuo lacte nutrita

Blesilla makes the same appeal ep. 39,7,1 si tua suxi ubera.

sedula pietate servasti

J. describes a mother's 'pietas' ep. 117,4,1 difficiliores infantiae mores blanda pietate sustinuit cf. Ambr. in Lc. 8,75.

militis ... regis

Virgins marry the king Ambr. virg. 1,7,37 ps. Ambr. laps. virg. 5,19 (quasi regi nuptura) Bas. ep. 46,2. The fallen virgin is the king's wife, Bathsheba only a soldier's Bachiar. repar. laps. 21. King and soldier appear together in a secular context Hil. col. p. 177,5 (miles regis sui periculum ... depellit) Petr. Chrys. s. 150 p. 600C Arnob. ad Greg. 14 (Morin, Etudes 1 p. 409,8). Christ is the king Chromat. s. 30,3 (rex ... Christus militibus suis ... largitur praemium) Aug. in ps. 21 enarr. 2,4 Petr. Chrys. s. 27,1 ps. Bas. ad fil. 1; also Bas. inst. ascet. 1. 3 Chrys. h. in Mt. 54,5 ps. Chrys. poenit. 2,1. J. makes king and soldier signify extremes of rank adv. Iov. 2,25 domini et servi, nobilis et ignobilis, regis et militis cf. Chrys. h. in Ac. 24,3 τοσοῦτον... λαμπρότερος ὅσον ὁ ἥλιος τοῦ μικροτάτου ἀστέρος, ὅσον... τοῦ ἐσχάτου στρατιώτου... ὁ βασιλεὺς (for the addition of master and slave cf. Aug. s. 181,4,6 ps. Hier. ep. 5,2 Chrys. h. in Mt. 1,4. 13,6. 19,4 ps. Chrys. meretr. 3,1 Ast. Soph. h. 5,11. 12,1). The words indicate the relation of Christ to John the Baptist Procl. <sup>Thdot. Anc. h. 7,5 (Arbinea, Mélanges de Aklama p. 12)</sup> CP or. 6,12 Antip. Bost. Io. Bapt. 2 ps. Chrys. mesopent. p. 743 nat. Io Bapt. p. 762 theoph. 2 p. 762 ib. p. 764; to Gabriel ps. Gr. Thaum. annunt. 3 p. 1171B; to Stephen Procl. CP or. 17,6 cf. (?) Bas. Sel. or. 41 p. 468B. They are used with reference to Mary and Elizabeth Antip. Bost. annunt. 18. J. calls the emperor 'rex' vir. ill. 54 ad Philippum imperatorem, qui primus de regibus Romanis Christianus fuit. This name was not unusual in the period cf. Hil. c. Aux. 3. 7 col. p. 101,9. 102,13. 184,18 in ps. 58,7 (edicto romani regis) 58,12. 68,30 syn. 78 (ib. imperator; so Sulp. Sev. chron. 2,38,6 Mart. 20,3 ff.) Lucif. Athan. 1,3 p. 69,9 (rex romani imperii) Ambr.

ep. 40,23 Paul. N. ep. 29,11 Ruf. Or. comm. in Rm. praef. Sulp.  
Sev. chron. 2,39,1 (ib. princeps) dial. 3,12,1. 3,12,4 Mart. 2,2  
(sub rege Constantio) Aug. conf. 9,7,15 (Valentiniani regis) cf.  
Bas. ep. 40 βασιλεῦ Ῥωμαίων Greg. Nyss. v. Macr. 21 τοῦ βασιλέως  
Οὐάλεντος (?) Chrys. Iud. et gent. 15 ps. Chrys. Io. theol. 1,1.  
socrus dei

Ruf. apol. adv. Hier. 2,13 found this inexcusable cf. ib. 46.  
It beat heathendom.

## 20,2 de virginibus

The omission is explained ep. 130,10,6 (quia ... ultra naturam  
est) adv. Helv. 21 (quia ultra homines est). Chrys. virg. 41,6  
also asks why (Christ did not want to coerce). The text is  
cited Ambr. ep. 63,35 exhort. virg. 3,17 vid. 12,72 virg. 1,5,23  
Sulp. Sev. ep. app. 2,4 Pelag. Casp. 6,10,7 (al.) Aug. virg. 13,13  
(al.); also <sup>Ath. ep. ad virg. (CSCO 151 p. 62,17)</sup> Bas. Anc. virg. 55 f. Chrys. virg. 2,2 (al.).

### eum uxorem habuisse

Vallarsi mentions Or. comm. in Rm. 1,1 Clem. str. 3,6,53,1 ps.  
Ign. Philad. 4. Jovinian said Peter and the other apostles were  
married adv. Iov. 1,5. 1,16.

### volo autem

This text is quoted Tert. mon. 3,3. 11,7 uxor. 2,1,4 Cypr. test.  
3,32 (de bono virginitatis) <sup>Ath. s. de virg. (SPAW 33 p. 1045)</sup> Ambr. exhort. virg. 4,22 vid. 14,82  
Chrys. virg. 2,2 (al.). J. reports Fierius' interpretation ep. 48,3,2  
ἄντικρυς ἀγκύλων κηρύσσει. The next verse occurs Ambr. exhort. virg.  
4,22 vid. 14,82 Chrys. virg. 36,3 (al.).

### uxores circumducendi

J. has 'sorores mulieres' ep. 123,14,2 in Mt. 4,27,54. He discusses  
the variant readings adv. Iov. 1,26.

## 20,3 maioris est mercis

J. used the same argument adv. Helv. 21 virgo maioris est mercedis  
dum ia contemnit quod si fecerit, non delinquit.

### non cogitur

J. stresses that virginity is optional adv. Helv. 21 adv. Iov. 1,13 in Ez. 14,46,12/5 cf. Cypr. hab. virg. 23 Or. comm. in I Cor. 39. 42 in Rm. 10,14 sel. in ps. 118,108<sup>2</sup> Ambr. virg. 1,5,23 Zacch. 3,5 (ib. I Cor. 7,25) Chrys. ep. 2,7 (ib. Mt. 19,12) h. in Mt. 78,1 (ib. I Cor. 7,25).

offertur

Virginity is offered adv. Iov. 1,12 in Ez. 14,46,12/5 cf. Or. comm. in Rm. 10,14 Pelag. ep. ad Demetr. 9 ps. Bas. ad fil. 7.

nuptiae videbantur ablatae

Had the Lord commanded virginity, he would have seemed to condemn marriage adv. Iov. 1,12.

contra naturam cogere

A similar phrase was used adv. Helv. 21. Repudiation of your natural condition is against nature, indeed beyond it ep. 130,10,6 (cf. adv. Iov. 1,34. 1,41). This is denied adv. Iov. 1,36. Virginity is said to be against nature ps. Cypr. pudic. 7 Greg. Nyss. virg. 7,1 (ἀντιβρίκει δέ πως ἡ παρθενία τῇ φύσει) Bas. Anc. virg. 56 (τῆν φύσιν βιάσασθαί) ps. Bas. const. praef. 2 (φύσει προσπαλακίοντα) Chrys. h. in Mt. 78,2 ps. Chrys. eleem. 1 p. 1061 (πρὸς τῆν φύσιν παλακίει). Dioscorus said the monk must overstep nature's law Hist. mon. 20,3 (Festugière, Sub. hag. 34). Virginity requires violence 40,5 below.

angelorum ... vitam ... extorquere

Demanding virginity would have been saying in other words, "I want you to be the same as the angels" adv. Helv. 21. We are not obliged, but taught to live like angels adv. Iov. 1,12.

damnare quod conditum est

J. conceives marriage so as not to condemn nature adv. Iov. 1,8 (cf. adv. Iov. 1,40 in Is. 14,52,2/3). Heretics ban it and reject the creator's work Tert. ieiun. 15,1 adv. Marc. 1,29,2 Greg. Nyss. virg. 7,1 (ib. I Tim. 4,1 ff.). Catholic doctrine is superior because

it does not scorn God's creation Chrys. virg. 9,2.

21,1 alia fuit in veteri lege felicitas

The men of the Old Testament served a different law appropriate to their times adv. Helv. 20 adv. Iov. 1,24. 2,4 adv. Felag. 2,1 (cf. ep. 123,12,4). The same point is made Pelag. Casp. 6,6,1 Eucher. instr. 1 p. 75,9. They were temperate in their polygamy and only interested in rearing the progeny which the circumstances required Aug. doct. christ. 3,18,27. The old law is said to have favoured marriage and voluptuousness Greg. Naz. carm. 1,2,3,27 f. Chrys. subintr. 13. Under it no one managed to practise virginity Chrys. h. in Mt. 78,1 poenit. 3,3.

maledicta sterilis

The text has not been identified. J. uses it again adv. Helv. 20 (parit semen in Israel) adv. Iov. 1,22 (habebat) in Zach. 3,14,18/9 (facit; so in Is. 2,4,1 et quae 15,56,4/5 maledictus ... qui). It occurs Or. h. in Gn. 11,1 (maledictus, qui non reliquerit semen in Istrahel) Ambrosiast. quaest. test. 1,17 tit. (maledictos dicat) Quodv. (?) prom. 1,25,34 (suscitaverit; editors compare Deut. 25,9 LXX) Cassian. conl. 21,32,2 (maledicta sterilis quae non peperit) cf. Or. h. in Ez. 4,1 homo ... sterilis inter maledictos punitur iuxta id quod in quodam loco scriptum est. There is perhaps an allusion to it adv. Iov. 1,37 ps. Bas. Is. 4,133. J. adds Is. 31,9 again adv. Iov. 1,22 (also ps. 127,3) in Zach. 3,14,18/9 cf. Cassian. conl. 21,32,2.

filii tui

The statement was only valid in the old dispensation ep. 123,12,3. J. gives it a spiritual interpretation in Is. 18,65,23/5 in Abac. 2,3,17 cf. Eucher. form. 4 p. 22,15 (bonarum cogitationum fetus).

repromissio divitiarum

J. moves from children to wealth. There is the same transition in the second paragraph. The promise of prosperity also comes

from ps. 104,37. This text recurs in Ez. 7,22,17/22.

21,2 ne te lignum arbitreris aridum

J. picks a text from the Old Testament to describe the new dispensation. 'In caelestibus' is J.'s modification. He quotes the passage again adv. Iov. 1,12 in Zach. 3,14,15 cf. Clem. str. 3,15,98,1 (on virgins) Anón. virg. 58 (RB 63 p. 51) Ambr. exhort. virg. 3,17 inst. virg. 6,45 Sulp. Sev. ep. app. 2,2 Pelag. Casp. 6,17 Aug. virg. 24,24 (al.) Bas. Anc. virg. 58 ff. ps. Chrys. virg. corrupt. p. 743.

qui infirmus est

This is an adaptation of II Cor. 12,10 cf. ep. 3,5,1 (fortior sum). J. has it another ten times.

vacuus erat orbis

Jovinian makes J. use this argument adv. Iov. 1,5. The earth is now full adv. Helv. 21 (so Chrys. virg. 19,1 - the only excuse left for marriage is to avoid fornication). The earth is said to have needed filling Tert. cast. 6,2 Cypr. hab. virg. 23 Pelag. Casp. 6,14,4 Chrys. virg. 14,4 cf. Eus. d. e. 1,9.

de typis

The patriarchs' polygamy has typological significance Tert. cast. 6,1 uxor. 2,2.

sola erat benedictio liberorum

Succession of children is the chief consolation for the advent of mortality Chrys. h. in Gn. 18,4.

21,3 Abraham iam senex Cetturae copulatur

Or. h. in Gn. 11,1 finds it incredible that passion should revive in an old man. Keturah accordingly stands for wisdom. Aug. civ. 16,34 also dismisses incontinence as a motive in view of Abraham's age and godliness. He conjectures that Keturah and her sons represent the carnal of the new dispensation as Hagar and Ishmael those of the old. They may also be a warning to the opponents

of second marriages. He makes her sons betoken heresies and schisms in Gal. 40. J. reports that the name means 'copulata' quaest. hebr. in Gn. p. 39,1 nom. hebr. p. 4,28. He mentions Keturah again tract. in ps. 127,3.

Jacob mandragoris redimitur

The bargain denotes the synagogue's surrender to the church of the fruits it had received from the son of God Ambr. in ps. 118 s. 19,24,2. Aug. c. Faust. 22,56 denies that Rachel wanted the mandrakes to help her conceive. Common sense suggests they mean popular repute, which passes to the studious life when Jacob is diverted from it to church administration. J. does not mention the story again.

in ecclesiae figuram Rachel

Rachel symbolizes the church ep. 123,12,4 adv. Iov. 1,19 in Os. 3,12,12/3 cf. Iust. dial. 134,3 Λεία μὲν... ἡ συνκρωγή, Ῥαχὴλ δὲ ἡ ἐκκλησία Iren. 4,35,3 Or. fr. in Mt. 35 Cypr. test. 1,20 Hil. in Mt. 1,7 Greg. Ilib. in Ct. 4,20 Ambr. ep. 18(70),12 fug. saec. 5,27 in ps. 37,10,3 virginit. 14,91 Cyr. glaph. Gn. 5,3 ps. Chrys. Rach. p. 700. The identification is supported by etymology Ambr. Iac. 2,5,25. In the previous chapter J. said he would not discuss typology.

messor inmissus est

J. is probably thinking of Lc. 10,2. Bas. Anc. virg. 54 uses Io. 4,35 in the same way. The image of reaping occurs in this connection ep. 123,12,4 cf. Tert. adv. Marc. 1,29,4; of chopping down ep. 123,12,2 adv. Helv. 21 adv. Iov. 1,16 cf. Tert. cast. 6,3 uxor. 2,3.

virgo Helias, Helisaeus virgo

Elijah and Elisha were both virgins ps. Clem. ep. ad virg. 1,6 ps. Ign. Philad. 4 <sup>Ath. s. de virg (SPAW 33 p. 104f)</sup> Chrys. virg. 79,1 ps. Chrys. h. 2 p. 15. Pelag. Casp. 6,14,2 had read that they were unmarried. Jovinian put

them in his list of husbands adv. Iov. 1,25 (cf. ib. 1,5). Aug. gen. ad litt. 9,6 observes that scripture nowhere states Elijah was celibate. <sup>There is no evidence that he was not Ath. ep. ad virg. (CSCO 151 p. 58, 12 ff., ib. Elisha, Jeremiah)</sup> He is said to have been a virgin adv. Iov. 2,15 Ambr. virg. 1,3,12 Cassian. conl. 21,4,2 (ib. Jeremiah) inst. 1,1,2. 6,4,1 ps. Bas. iei. 2 ps. Chrys. h. in ps. 76,4:2 Iud. p. 1076. Tert. mon. 8,7 calls him a eunuch. He and John the Baptist would never have achieved such greatness had they been enfeebled by marriage Greg. Nyss. virg. 6,1. Elijah distinguished himself through virginity as Abraham did through marriage Chrys. h. in Phil. 12,3. Ps. Chrys. virt. spei p. 774 makes him a model of virginity just as Joseph is of modesty and David of meekness. Aug. in ev. Io. 13,12 wonders whether it is proper to speak of virginity in men.

virgines multi filii prophetarum

The sons of the prophets were monks ep. 125,7,3. IV Rg. 4,1 gives them wives cf. Method. symp. 1,4,22 (no prophet a virgin). J. tells his fellow-monk Paulinus that their pioneers are Elijah, Elisha and the sons of the prophets ep. 58,5,3.

tu ne accipias uxorem

Jeremiah is forbidden to marry because captivity is near ep. 123,12,2. Or. h. in Ier. 20,7 uses the text to show he lived in chastity. Like J. he omits 'in this place'. Paragraph 5 returns to the subject of enslavement.

sanctificatus in utero

He enjoyed this privilege because he was destined to be a virgin adv. Iov. 1,33 cf. adv. Pelag. 2,28 in Ier. 4,48,4 Vulg. Ier. praef.

21,4 aliis verbis id ipsud apostolus loquitur

J. has a similar phrase ep. 54,9,3. The form 'ipsud' recurs 27,6 cf. TLL VII<sup>2</sup> 295,67 ff. 296,45 ff. There is MS authority for it ep. 57,8,2. 69,2,6 tract. in ps. 98,6 p. 175,215. 115,13 p. 243,95; also ep. 120,9,7. 120,10,14 (where Hilberg reads 'ipsum').

propter instantem necessitatem

Jovinian puts this reason into J.'s mouth adv. Iov. 1,5. Mt. 24,19 ('vae praegnantibus ...') explains the necessity adv. Helv. 21 adv. Iov. 1,12. It is the sojourn in the body Or. comm. in I Cor. 39. The text is also cited Ambr. vid. 13,80. 14,82 Pelag. Casp. 6,10,8 (al.) Aug. virg. 13,13 (al.) Chrys. virg. 42,3 (al.).

tempus breviatum

J. quotes the text another 18 times. Tertullian has it a dozen times. It is cited Cypr. test. 3,11 (caelestia tantum ... cogitare debere). It also occurs Bas. Anc. virg. 56 Chrys. virg. 49,2 (al.) Pelag. Casp. 6,10,12.

21,5 in proximo est Nabuchodonosor

Nebuchadnezzar is the devil Or. fr. in Ier. 48 sel. in Ez. 17,12. J. does not want to be ruled by him ep. 45,6,1.

promovit se leo

Ier. 4,7 refers to Nebuchadnezzar. He is identified with the devil in Ier. 1,72,1 (ad loc.). The text recurs in Zach. 3,11,3. It is not cited elsewhere.

coniugia

For the meaning 'wife' cf. TLL IV 325,16 ff. J. has ep. 147,4,2 violata matrimonia ... caesa (cf. TLL VIII 480,45 ff.).

quo parvulos

For the argument cf. Tert. mon. 16,5 parent antichristo (sc. ubera et infantes), in quae libidinosius saeviat.

adhaesit lingua

The text is cited again in Ez. 1,4,16/7, where the little ones are the people of the church (the combination of these texts goes back to Or. sel. in Ez. 4,16). Elsewhere it is rare.

21,6  
21,7 postquam ... virgo concepit in utero

The immaculate conception frees womankind Ambr. exhort. virg. 4,26

Aug. pecc. orig. 40,45. It would have been doomed, had Christ not been born of a virgin Eus. Al. s. 3 p. 328D. He entered the virgin's womb to restore through virginity fallen nature ps. Chrys. virg. corrupt. p. 743.

soluta maledictio est

Cf. ps. Chrys. annunt. et Ar. p. 766 (on Is. 7,14)  $\pi\acute{\epsilon}\pi\kappa\upsilon\tau\alpha\iota\ \dots\ \eta\ \kappa\alpha\tau\acute{\alpha}\rho\alpha$ . Christ released Eve from the pains of childbirth through Mary ps. Chrys. assumpt. Chr. 2 p. 730.

mors per Evam, vita per Mariam

J. repeats this antithesis tract. in ps. 96,8 p. 445,155 ff. It occurs Iren. 3,32,1 cf. Iust. dial. 100,5 and perhaps Diogn. 12,8. This form of it is used Epiph. haer. 78,18,5 (?) Chrys. nativ. 2 ps. Chrys. nat. Chr. 1 p. 738 Petr. Chrys. s. 99 p. 479A Quodv. haer. 5,7. Eve gave birth to death and then to life through Mary ps. Chrys. assumpt. Chr. 2 p. 730. Death and life came through a virgin Euseb. Emes. h. 13,27 Chromat. tract. in Mt. 2,5 Cyr. H. catech. 12,15 Thdot. Anc. h. BVM 11 cf. Iren. 5,19,1 Chrys. exp. in ps. 44,7 Amph. h. 1,4 Antip. Bost. annunt. 10. They came through a woman Aug. agon. 22,24 Quodv. s. de symb. 2,4,4 cf. Or. schol. in Lc. 1,27. 1,36 (sin and blessings) Aug. s. 51,2,3 (poison and salvation) ps. Gr. Thaum. annunt. 3 p. 1177A (bad and good). Salvation comes from women (viz. Mary and Elizabeth) Or. h. in Lc. 8 p. 47 cf. Ambr. in Lc. 2,28. Ambr. ep. 42,3 traces trouble to a woman and redemption to a virgin. Mary redeems Eve Ambr. obit. Theod. 47 ps. Epiph. h. 5 p. 501A Procl. CP h. 3,4 ps. Chrys. Rach. p. 700. The angel's greeting to Mary cancels the curse pronounced to Eve Or. fr. in Lc. 21a (copied Antip. Bost. annunt. 3) cf. Procl. CP h. 4,14. Just as Eve's malediction brought a curse to all women, so Mary's tidings bring joy to every virgin soul Or. fr. in Lc. 21b. Mary's faith wipes out Eve's credulity Tert. carn. 17,5. Christ redeems Eve through his mother Or. h. in Mt. 1,4 ps. Chrys. Samarit. 1,2 praecurs. 1,1 cf. Euseb. Emes. h. 6,5. He makes good her offence Ambr. in ps.

118 s. 14,41,2 Greg. Naz. carm. 1,2,1,200 (ἀρχὴς διὰ μητρὸς ὀδύσσας).  
As Eve ate forbidden fruit and made all die, so Mary's son  
forwent legitimate food and saved all ps. Chrys. hebd. iei. p.  
703. Aug. pecc. orig. 40,45 says Eve's deceiver binds and Mary's  
son sets free. Death which ruled from Adam was shattered through  
Mary Greg. Nyss. virg. 14,1. The idea was presumably influenced  
by Sir. 25,33 and I Cor. 15,22.

ditius virginitatis donum fluxit in feminas

Virgins are more numerous among women and their continence is  
the greater Chrys. h. in Eph. 13,4. They have struggled harder  
and achieved greater distinction Bas. inst. ascet. 3 Chrys. h.  
in Mt. 8,4 Thdt. h. rel. 29 p. 1489B.

coepit a femina

Mary is the ἀρχηγός of virginity Epiph. haer. 78,10,11. Christ  
was the first man to practise it and Mary the first woman  
Or. in Mt. 10,17. In the previous chapter J. said it was found  
only in men.

novam sibi familiam instituit

J. makes Christ the author and pioneer of virginity ep. 65,10,4.  
130,8,3 (so Chromat. tract. in Mt. 7,2; cf. Method. symp. 1,4,23  
ἀρχεπαρθένα). It started with him Or. in Ct. 2 p. 155,10 ff. cf.  
Ath. fr. Lc. p. 1393B. He is its source Greg. Nyss. virg. 2,2.  
Virginity did not blossom before Christ Ambr. in Lc. 3,18 (cf.  
virg. 1,3,13). The same author has difficulty finding it on earth  
before his coming virg. 1,3,11. Christ's advent made it really  
popular Ath. ep. ad virg. (CSCO 151 p. 58,18 ff.). It reappears  
then after its disappearance from paradise ps. Chrys. elem. 1  
p. 1062. With Christ's birth virginity became so strong that even  
the Persians, who used to take their mothers to wife, now live  
as virgins Eus. Al. s. 3 p. 329A.

Virgins are a new 'familia' because they serve God like the  
angels (so Chrys. virg. 11,1). On the divine household cf. Eph.  
3,15 (the latin rendering was 'familiae' Ruf. Or. h. in Nm. 2,2).  
Lc. 12,42 ('super familiam suam') is referred to Christ (e.g.)

Or. in Mt. ser. 61. Mt. 10,25 is also pertinent. J. expresses the idea ep. 3,1,1 (caelestem in terris ... familiam) 70,2,6 (in familiam Christi) 118,4,5. 130,19,17 cf. TLL VI' 242,15 ff. (add Ambr. virg. 1,1,4 dominus ... sibi familiam etiam in hoc ... fragilitatis humanae corpore consecravit). Christ is father of the coming age 1. 4. qui ab angelis adorabatur in caelo haberet angelos et in terris

Virgins are the earthly counterparts of the virgin angels in heaven Bas. Anc. virg. 51. They are angels on earth Chrys. virg. 79,2. When Christ came down to earth, he made angels of men Euseb. Emes. h. 6,8. As hosts of angels glorify above, so do men in churches below Chrys. h. in Is. 6,1:1,1.

Olofernae caput Iudith continens amputavit

The church read the book of Judith but did not place it among canonical scripture Vulg. in libros Sal. praef. (cf. ep. 54,16,3). She was a widow Iudith 8,1. Her chastity is praised ib. 15,11. 16,26. J. explains the story ep. 54,16,3 castitas truncat libidinem. A widow should imitate her ep. 79,11,3. She is a model of chastity Vulg. in Iudith praef. (cf. Tert. mon. 17,1). She symbolizes the church ep. 79,11,3 in Soph. praef. On Holophernes cf. ep. 76,3,1 ut ... Olofernes in te occida(n)tur.

Aman

The story of Haman is dealt with Or. princ. 3,2,4 Ambr. Ios. 6,35 (he attacks the Lord's churches) Hel. 9,30 (ib. Holophernes) off. 3,21,123. Esther and Judith are combined I Clem. 55,4. 55,6 Const. app. 5,20,16 Or. or. 13,2 (cf. 16,3) Clem. str. 4,19,118,4 f. Ambr. ep. 63,29 Paul. N. carm. 28,26 f. The theme of unchastity occurs in the story 7,8. J. repeats the etymology 'iniquitas' ('āwēn) ep. 53,8,18.

suo igne combustus est

Haman was hanged on a gibbet. For the proverb cf. Chrys. h. in Mt. 42,2 ὁ ... ἐπιβουλεύων ἑαυτὸν κναιρεῖ πρῶτον· καὶ γὰρ ὁ πῦρ κνέπτων ἑαυτὸν κκατὰ κκίει καὶ ὁ κδῶκκντα κκίων ἑκκτῶ ἐπηρεῶζει· καὶ ὁ πρὸς κέντρα λκκτίζων ἑκκτὸν αἰμάττει. Otto and TLL s.v. ignis 'in proverbiiis' omit it. In connection with the deaths of Nadab and Abihu Or.

h. in Lv. 9,8 quotes Is. 50,11 ambulate in igni vestro et in flamma, quam accendistis vobis. Dathan and Abiron kindle a fire which burns the sacrificers Greg. Nyss. castig. p. 316B. The devil lights a fire against the church but the saviour turns it upon the arsonist Bas. h. 21,9.

relicto patre, rete, navicula

J. refers to this event another fifteen times. He mentions father, net and ship ep. 38,5,1. 79,4,2. 125,8,1 adv. Vig. 15 tract. in ps. 15,4 p. 370,182 tract. in Mc. 11,15/7 tract. in Mt. 18,7/9.

The letter starts with a figurative exhortation to leave a father's house. The disciple is not allowed to bury his father 21,9.

Eustochium should not be deterred by opposition from relatives 24,3. J. left his relatives 30,1. For the play 'rete ... vincula saeculi' cf. tract. in Mc. 1,13/31 (in vinculis retium omnia vitia relinquuntur) Paul. N. ep. 5,6 (cum retibus rerum suarum et implic- atione patrimonii). It goes back to Ath ep ad virg (Muséon 41 p. 192,3f.).

nemo ... miles cum uxore pergit ad proelium

Perhaps J. is thinking of Deut. 20,7. 24,5 (cf. adv. Iov. 1,20 in Ioel 2,15/7). The same image is used Tert. mart. 3,1 (nemo miles ad bellum cum deliciis venit) Bas. inst. ascet. 2 ps. Bas. ad fil. 1.

21,9 ad sepulturam patris

Having spoken of wives J. returns to fathers (cf. 1. 11). The reader is warned against excessive attendance at funerals 27,3. This text is cited eight times. Ep. 54,2,2 rejects the precept as too hard.

vulpes foveas

J. quotes the text another eleven times. It occurs Cypr. test. 3,11 (caelestia tantum ... cogitare debere).

anguste manseris

On the adverb cf. TLL II 64,50 ff.

qui sine uxore

The passage is quoted again in full adv. Helv. 20. There are allusions ep. 79,7,7. 123,5,1. The punctuation is discussed adv. Iov. 1,13. Verse 34 is written on the wall in a part of the church set aside for virgins ps. Ambr. virg. laps. 6,24. The text occurs Tert. cast. 9,1 mon. 3,3 pud. 16,20 uxor. 1,3,6 Cypr. hab. virg. 5 test. 3,32 (de bono virginitatis) ps. Cypr. singul. cler. 6 Ambr. ep. 63,38 virg. 1,5,23 Sulp. Sev. ep. app. 2,8 Pelag. ep. ad Demetr. 12 Casp. 6,10,13 Aug. virg. 22,22 (al.); also Ath. virg. 2 Bas. Anc. virg. 23. 56 Chrys. virg. 74,1 (al.).

22,1 adversus Helvidium de beatae Mariae perpetua virginitate

The same title is given with slight variations ep. 49,18,2 vir. ill. 135 cf. adv. Helv. tit.

eadem replicare perlongum

Ep. 54,18,3 refers the reader to the comprehensive discussion in adv. Iov. For the invitation to consult a fuller treatment cf. Or. in Ct. 2 p. 118,16 ff.

de illo potest haurire fonticulo

J. is extremely fond of the image of the spring to denote a literary source. In the letters it occurs 20,2,1. 27,1,3. 28,5. 34,4,1. 36,1,4. 49,13,1. 49,13,3. 51,4,7. 60,5,2. 75,3,1. 85,3,2. 99,2,1. 100,10,5. 106,2,3. 121 praef. 4. 133,1,2. 133,1,3. 134,1,2. On his use of the diminutive for his own works cf. Bartelink p. 29.

22,2 verum, ne penitus videar omisisse, nunc dicam

Cf. Or. or. 23,4 πλὴν καὶ νῦν ἵνα μὴ τέλειον περὶ σωπῆσωμεν τὸ τηλικούτων πρόβλημα, κύτκρως ἀνεκμνησθησόμεθα...

sine intermissione orare

Fremantle compares I Thess. 5,17. J. refers to this text ep. 125,11,1 in Eph. 3,5,20 in Tit. 1,8/9 tract. in ps. 1,2. 104,4. The precept recurs 37,1 below. On paying what is due in marriage F. compares I Cor. 7,3.

aut oramus semper

J. uses the same argument adv. Iov. 1,7. 1,34 cf. adv. Helv. 20 tract. de exodo. It occurs Or. comm. in I Cor. 34 h. in Nm. 23,3 Tert. cast. 10,2. Pelag. Casp. 6,10,8 wonders how the incontinent can fulfil the commandments of Lc. 21,36 and I Thess. 5,17. Chrys. h. in I Cor. 19,2 thinks prayer and intercourse can be combined, though he concedes that the chaste are more attentive.

si nupserit

This text is cited adv. Iov. 1,13 in Ier. 3,60,2. It is used Tert. cast. 4,2 mon. 11,10 pud. 16,19 uxor. 1,7,3 Ambr. virginit. 6,32 Pelag. Casp. 6,10,10 Aug. virg. 15,15 (al.); also Bas. Anc. virg. 56 Chrys. virg. 39,1 (al.).

22,3 adstricta

On the shackles of wedlock cf. (e.g.) Bas. ep. 2,2 Bas. Anc. virg. 19 Greg. Nyss. virg. 18,4 Chrys. virg. 41,1. 47,5 'δέδεσκι', φησί, 'γυναικί' (I Cor. 7,27) ... δεσμὸν τῆν συζυγίαν ἐκάλεσε ps. Bas. const. praef. 2 τὸν γάμον ὡπερ τινὰς πένδας ἀπέφυγε; Pelag. Casp. 6,4,3 Aug. civ. 15,16 virg. 16,16. Cf. 22,1 vinciantur.

Tertulliani

Tertullian is praised ep. 21,3,2. 49,18,3. 58,10,1. 64,22,3. 133,2,1. He is eloquent ep. 36,1,3; learned ep. 70,5,1 adv. Vig. 8 in Gal. 1,1,8; sharp-witted vir. ill. 53. J. condemns him as a heretic adv. Helv. 17 adv. Ruf. 3,27 in Tit. 1,6. The reader must be selective ep. 62,2,1 cf. ep. 84,2,2. Tertullian is mentioned another twenty or so times. On J.'s fellow-feeling towards him cf. Mohrmann, VC 5 pp. 111 f.

ad amicum philosophum

J. calls the work frivolous and juvenile adv. Iov. 1,13. His other publications on the subject are 'de exhortatione castitatis', 'de pudicitia', 'de virginibus velandis'.

beati Cypriani volumen egregium

This is 'de habitu virginum'. J. makes the same judgment on it ep. 130,19,5. Other works of Cyprian are praised ep. 66,5,4. 70,5,2 in Gal. 3,5,19/21 cf. vir. ill. 67. J. speaks highly of his style ep. 58,10,1. 70,3,1 in Is. 17,60,13/4. He is quoted ep. 30,14,2. 52,4,3. His books should be read ep. 49,18,3. 107,12,3 adv. Lucif. 26. The man himself is an example in Ion. 3,6/9. Aug. doct. christ. 4,21,47 quotes hab. virg. 3. 23 f. as an illustration of the temperate manner. He admires his eloquence ib. 4,14,31 s. ed. Lambot 21,5 cf. Prud. perist. 4,18. 13,7 ff. Lact. inst. 5,1,24 says he wrote many works that are wonderful in their kind.

papae Damasi

On 'papa' cf. Bartelink p. 28 (for DACL 3 read 13.1 and add M. A. Sainio, Semas. Unters. pp. 100 f.). Contrast ep. 123,9,1 Damasum Romanae urbis episcopum.

versu prosaque composita

A. Ferrua, Epigrammata Damasiana p. 8 rejects the general view that these verse compositions on virginity are the poems on Agnes and Irene and similar works. Ep. 120 praef. 2 has 'prosa versuque'.

Ambrosii nostri

Ambrose wrote the three books 'de virginibus' in 377. Their amplitude is again noted ep. 49,14,13. J.'s relations with Ambrose are fully documented by A. Paredi, ST 235 pp. 183 ff. On the diminutive 'opuscula' cf. TLL IX 862,70 ff. (also 18 ff.).

tanto se fudit eloquio

Aug. doct. christ. 4,21,48 cites Ambr. virg. 2,2,7 f. as a model of the temperate mode. 1,6,28 of the same work exemplifies the grand style ib. 50.

quidquid ad laudem virginum pertinet

Cf. Ambr. vid. 1,1 tribus libris superioribus de virginum laudibus disseruimus.

exquisierit, ordinarit, expresserit

Cicero de or. 2/3 divides into 'inventio', 'dispositio' ('ordo'), 'elocutio' (cf. II Mo. 2,31). Don. Ter. Eun. 167 has 'exquisitum ... expressum'. The homoioteleuton is striking.

23,1 virginitatem non efferimus sed servamus

J. repeats his intention not to praise virginity (cf. 2,1). Pelag. ep. ad Demetr. 1 does not want to praise the virgin but teach her (ib. nobis alio magis itinere pergendum est). J. stresses the importance of persistence ep. 24,2. 130,19,6. The virgin is told to persevere Cypr. hab. virg. 22 Sulp. Sev. ep. app. 2,19 (ib. non inchoasse tantum sed perfecisse virtutis est; Mt. 10,22 is quoted). It is more important to preserve what has been achieved Cypr. ep. 13,2. Ps. Pelag. Casp. 1,5 is anxious that a virgin know how to safeguard her condition, for ignorance is widespread and can endanger it. For 'virginitatem servare' cf. ps. Ambr. laps. virg. 4,17 Ruf. symb. 8 Pelag. ep. ad Demetr. 9 Aug. virg. 5,5. 7,7. 49,49. 53,54.

illud iudicii est, hoc laboris

Chastity has a universal appeal but the aspirant's stamina must be considered in Mt. 3,19,12. For the antithesis cf. Hil. in ps. 14,9 ut ... iudicium etiam operatio consequatur.

illud commune cum pluribus, hoc cum paucis

The maxim recurs ep. 71,2,1 (coepisse multorum est, ad calcem pervenisse paucorum; cf. Cic. Lael. 101) adv. Iov. 1,36. Many are drawn by the rewards of chastity and then tire Or. comm. in Rm. 10,5. The Lord preached continence to all but few have embraced it Ambr. virginit. 6,29. Women in labour often vow to give up marriage ib. 32. Bas. ep. 173 thinks anyone can choose to live according to the gospel but has heard of few who have been meticulous in achieving it. He says the same thing renunt. 9.

qui perseveraverit



Anc. virg. 41. Instead of gold and silver vessels God sees chastity stolen from his house Chrys. theatr. 4. The virgin is a sacred vessel which none can touch without being defiled like Belshazzar Ath. ep. ad virg. (Muséon 41 p. 198,2 ff.). If Belshazzar's desecration of the sacred vessels was so fatal, the vessels of our body, wherein God dwells, require particular safe-keeping ps. Chrys. op. imperf. in Mt. 11 p. 691. Chrys. h. in Eph. 14,4 tells his reader that he is far holier than consecrated vessels. Caes. Arel. ep. ad virg. 2,5 gives the same assurance.

templum corporis virginalis

The virgin's body is God's temple Ath. virg. 11 Ambr. virg. 2,2,18 (cf. Damas. epigr. 37,8). A virgin is the temple Euseb. Emes. h. 7,21 Bas. ep. 46,3 ps. Ambr. laps. virg. 2,6 ps. Chrys. virg. corrupt. p. 741; her soul Mac. Aeg. ep. p. 417A. It is virginity Ath. virg. 24. The idea goes back to A. Paul. et Thecl. 5 (cf. I Cor. 3,16. 6,19).

23,3 praecessit umbra, nunc veritas est

The shadow is the law and the truth the gospel adv. Iov. 1,30 (veteris legis umbra transierit et veritas evangelii venerit) adv. Pelag. 1,31 in Is. 15,55,12/3. 17,64,6. 18,66,3 in Zach. 2,8,7/8 in Mt. praef. in Gal. 2,5,4. 3,5,7 cf. Or. princ. 4,3,13(25) Meth. symp. 9,3,247 Ambr. Abr. 1,5,40 Iob 4,2,9. The words signify old and new dispensations (or letter and spirit) ep. 112,14,3 spir. sanct. 57 adv. Iov. 1,39 in Is. 17,61,9 in Ez. 7,24,15/27 in Dan. 4,11,21 in Os. 1,4,13 in Am. 1,2,12 in Zach. 3,13,1. 3,14,15 in Mt. 4,26,1/2 in Gal. 3,5,17 in Tit. 1,12/4 tract. in Mc. 8,22/6 cf. Cypr. ep. 64,4 Novatian. trin. 9 Or. comm. in Rm. 9,1 exc. in ps. 77,30/1 (ib. Gal. 5,4) h. in Lv. 2,2. 7,4. 10,2 in Ios. 17,1. 22,5 Io. 1,7,39 fr. in Io. 12 (ib. Io. 1,17) schol. in Lc. 3,11 sel. in Dt. 33,2 sel. in ps. 38 h. 1,11 etc. Christ is the truth Procl. CP h. 2,3. The analogy of painting is used Cyr. h. pasch. 26,3 Chrys. h. in I Cor. 10,1:4. J. applies the antithesis to tropology and history ep. 74,6,1 cf. 98,10,1. He also has it ep.

a development of Col. 2,17 Hebr. 8,5. 10,1 Io. 4,23 I Cor. 5,8. Mel. pass. 4 (al.) already contrasts τύπος and ἀλήθειαι. Ambrose gives a threefold classification exc. Sat. 2,109 in ps. 38,25,1 (umbra in lege, imago ... in evangelio, veritas in caelestibus) off. 1,48,248 (238 M.) cf. Meth. symp. 5,7,129. 9,2,240 (truth is in the second coming). Or. comm. in Rm. 5,1 wonders whether the truth of the shadow is to be fulfilled at Christ's coming or in the world to come. He makes it belong to the after-life schol. in Ct. 2,3 sel. in ps. 118,117 cf. Ambr. exc. Sat. 2,107 in ps. 47,2,1. The words refer to corporal and spiritual things Or. in Ct. 2 p. 160,15 princ. 1,1,4 Ambr. in ps. 118 s. 13,6,6. J. links truth to a body ep. 121,10,9 (in corpore veritas ... et in corporis umbra mendacium) cf. Mac. Aeg. h. 30,1 Hil. in Mt. 17,13. 19,6 in ps. 118 aleph 11 trin. 5,17 Greg. Ilib. tract. 5,2 Aug. c. Adim. 2 gen. ad litt. 12,7 ps. Ambr. s. 46,1,3 Thdt. Abac. 3,18/9. Tertullian sets 'corpus' against 'umbra' and 'veritas' against 'imago' apol. 47,14 resurr. 20,2. Body and shadow are as far apart as truth and dream Sever. sigill. 1 (on the last pair cf. Bas. spir. 14,32). The opposition of shadow and truth is used in a general way that is unrelated to theology Or. h. in Is. 7,1 Euseb. Emes. h. 14,10 Greg. Naz. or. 25,4 (of philosophy; cf. ep. 228) Greg. Nyss. Fulchr. p. 873B Zeno 1,2,9,21 (about the Phoenix) Ambr. in Lc. 7,39 in ps. 118 s. 3,18,1 spir. 2,5,36 Pelag. ep. ad Demetr. 20 (on virtue) Aug. ep. 149,24 Chrys. Eutrop. 2,2 (words become fact) 2,5 exp. in ps. 48,6 h. in Io. 5,19:2 (a picture on a wall; so Laz. 4,2) Nil. exerc. 7 cf. Aug. bapt. 5,6,7 qualicumque falsa umbra constantiae contra calorem veritatis Chrys. exp. in ps. 49,3 τοιοῦτον... ἡ ἀλήθειαι... οὐδὲ... ἔχουσι τινὰ ἀντιλογίαν σκιὰν εἰπεῖν. The words express the difference between intuition and teaching as ways of understanding scripture Or. h. in Lv. 13,1. <sup>They refer to Christ and John the Baptist Thdt. Anc. h. 7,5 (Aubineau, Mélanges de Aldama p. 12).</sup> Bas. ep. 38,5 applies them to the distinction between

essence and hypostasis. Pursuit of truth and not shadows is encouraged *καὶ ἐν πλοῦτῳ καὶ ἐν ἡδονῇ κτλ.* Chrys. h. in II Cor. 29,5. The contrast refers to wealth Chrys. carit. 6 ps. Chrys. h. in Mt. 4,6 p. 687. Wealth is a shadow and virtue truth Chrys. exp. in ps. 143,5 h. in ps. 48,17:1,1 ib. 2,1. Truth and shadow are extremes Bas. ep. 162 οὐδὲ σκιᾶς λόγον ἐκπληροῦν...πρὸς τὴν ἀλήθειαν Greg. Naz. or. 26,16 ὅσῳ κρεῖττον σκιᾶς ἀλήθειαν Chrys. subintr. 11 ὅσον ἀληθείας καὶ σκιᾶς τὸ μέσον. The antithesis of shadow and light describes the supersession of the old dispensation Aug. adv. Iud. 2,3 in ps. 64,1 (tenemus lucem, umbra transivit) 94,7. 125,6 s. ed. Morin 3,4 s. ed. Wilm. 8,2 (ib. 1 umbras veritatis). Gaudent. s. 2,9 has 'figura ... non proprietas' (ib. 6 truth and shadow). For J.'s wording here cf. Or. h. in Ios. 22,5 (umbra praecessit et veritas insecuta est) Greg. Naz. or. 38,2 Chrys. Laz. 6,8.

simpliciter loqueris

This sort of simplicity is bad. Simplicity is a virtue 11,2. 19,5. 24,1. 24,4. For the usage here cf. ps. Ambr. laps. virg. 8,35 oculi ... masculum non simpliciter adspexerunt (sim. Caes. Arel. reg. virg. 23) Caes. Arel. ep. ad virg. 2,3 tuus oculus alium simpliciter videt. Antin, RB 71 pp. 371 ff. discusses simplicity in J.; cf. RAC 4 pp. 830 ff. s.v. 'Einfalt'.

inpudici ... oculi

Ambrose has these words virg. 2,3,19 cf. Aug. ep. 211,10 inpudicus oculus inpudici cordis est nuntius (so Caes. Arel. reg. virg. 23 Reg. Tarnat. 18). The adjective is used with 'lumina' Lact. inst. 1,20,10. Chrys. compunct. 1,3 has ἀκολάστων ὀφθαλμῶν (so comm. in Gal. 5,6 exp. in ps. 110,6 h. in Gn. 56,1 in Mt. 10,6. 17,4. 18,5. 36,3. 41,4. 86,4 in Io. 60,5 in Ac. 5,4 (twice) in I Cor. 7,2:4 in II Cor. 5,3. 7,6. 15,4 in Eph. 13,4 in Tit. 2,2 h. div. 6,2 pan. Bern. 4 poenit. 6,2). J. speaks of 'oculos castos' ep. 52,15,1 cf. Evagr. Pont. sent. virg. 55 παρθένου ὀφθαλμοῦ. For

the thought cf. Cypr. hab. virg. 19 in pudice tu neminem conspicis,  
sed ipsa conspiceris in pudice.

non ... animae pulchritudinem ... sed corporum

The contrast occurs Or. or. 17,2 Clem. paed. 3,2,12,3 (cf. 3,1,3,3).  
Chrysostom is particularly fond of it <sup>cf.</sup> ~~He~~ anom. 12,5  
catech. bapt. 5,25 (SC 50) exp. in ps. 44,11 h. in Rm. 12,20:4  
in II Cor. 11,1:1 in Eph. 20,2 laud. Max. 6 temp. p. 292. ~~He~~  
~~the~~ defines beauty of soul and body Eutrop. 2,17. These are  
also juxtaposed Ambr. exhort. virg. 10,68 Iac. 2,9,38 (cf. virg.  
1,6,30) Chromat. s. 35,1 ps. Bas. ad fil. 7. 8 Bas. Anc. virg.  
16 Greg. Naz. or. 26,11.

thesaurum dei

In adv. Pelag. 2,22 J. insists that Hezekiah also showed the  
contents of the temple. He quotes IV Rg. 20,13 in domo domini  
(the bible says 'in his house'). The same assertion is made  
in Is. 11,39,1/2 cf. Ambr. in ps. 118 s. 2,27,2. In paragraph  
2 J. has just mentioned 'vasa templi' and he ends with Belshazzar's  
sacrilege (Hezekiah gives the temple's silver to the king of  
Assyria IV Rg. 18,15). The story is told Tert. adv. Marc. 4,15,9.  
4,28,11.

Assyriis

They were Babylonians (contrast IV Rg. 18,14). On J.'s mistakes  
cf. Morin in CC 78 p. XIII (add ep. 57,1,1). He gets it right  
adv. Pelag. 2,22. Assyrians and Babylonians are explicitly distinguished  
with reference to this story in Is. 11,39,1/2. Tert. adv. Marc.  
4,28,11 calls them Persians. For the confusion cf. in Mich. 2,7,8/13  
siquidem Babylon Chaldaeorum fuit civitas, non Assyriorum. It  
occurs Paul. N. carm. 9,1 (cf. 7) 26,255 (Assyria ... Babylone)  
ep. 20,4 Aug. civ. 19,24 (Babylone Assyriorum) Greg. Naz. or. 24,10  
(on Dn. 3,33 ff.; so carm. 1,2,2,179. 2,1,1,8) 25,12 carm. 1,1,17,48  
Greg. Nyss. mart. 3 p. 777B ib. 785D Placill. p. 881A ps. Bas.

cons. 5.6 Is. 13,272 ps. Chrys. op. imperf. in Mt. 1 p. 627. 49  
p. 913 Ast. Am. h. 6,2,1. Cf. 4,2 above (rex ... Assyrius).

Baltasar potat in fialis

J. refers to this event again in Is. 5,21,5 in Ioel 3,4/6 in  
Abac. 1,1,4. In the last two passages he uses 'potare in phialis'  
(cf. Vulg. Am. 6,6). It is an 'a fortiori' warning to the seducer  
of a virgin Euseb. Emes. h. 7,27 ps. Ambr. laps. virg. 9,39.

palma vitiorum

The same words ep. 127,3,1. 147,10,3.

24,1 verba mala

On the reading 'mala' (for 'malitiae') cf. Or. h. in I Rg. 15  
Hil. in ps. 140,6 Aug. virg. 41,42. Here it means 'obscene'. J.  
quotes the text another half dozen times.

indecens aliquid loquentes

The virgin should be unfamiliar with obscene expressions ep. 107,4,1.  
128,4,1 cf. 108,20,5. 130,13,1. On ribald conversation cf. Tert.  
uxor. 1,8,4 Cypr. hab. virg. 18. It is wrong to indulge in it  
Clem. paed. 2,6,49,1 Ambr. virginit. 13,81 Sulp. Sev. ep. app. 2,8  
ps. Aug. sobr. 2 Chrys. educ. lib. 28. The virgin ought not to  
listen Greg. Naz. carm. 1,2,2,77 Sulp. Sev. ep. app. 2,10 ps.  
Aug. sobr. 2. Both are required Ambr. off. 1,18,76 ps. Ath. v.  
Syncl. 24. Cf. Eph. 5,4 Col. 3,8.

temptant mentis arbitrium

For this sort of test cf. ep. 130,13,1 perditae mentes hominum  
uno frequenter levique sermone temptant claustra pudicitiae. Indecent  
language is the mark of a wanton mind ep. 108,20,5.

virgo

This address recurs 38,7 mi virgo cf. ep. 117,6,1. 127,1,1 (Christi)  
130,6,5. It is used Cypr. hab. virg. 6. 22. 24 (bonae) Ambr. exhort.  
virg. 9,57. 58. 10,70. 71. 13,86 inst. virg. 9,58. 59. 60. 61. 62. 10,66.

13,82 (sacrae) 15,93 etc. Sulp. Sev. ep. app. 2,10. 2,12 Pelag.

ep. ad Demetr. 5. 9. 16 cf. Ath. virg. 9 ὁ μικροθένε.

si ad ridicula quaeque solvaris

Laughter should be left to the worldly ep. 130,13,1. J. dislikes guffaws ep. 38,5,2. 45,5,1. 60,10,6 in Eccl. 2,2 in Tit. 1,7 (by drunken bishops). There was nothing sadder than Asella's smile ep. 24,5,1. Paula wanted to atone for long laughter with continuous weeping ep. 108,15,4. Giggling in church is a sign of foolishness in Eccl. 9,17. Ambr. off. 1,23,102 concedes that jokes can sometimes be innocent and charming but finds them inconsistent with ecclesiastical discipline. Laughter betrays inattentiveness Sext. sent. 280a cf. ps. Cypr. pudic. 13. It relaxes modesty Ambr. virg. 3,3,9 ps. Chrys. ascet. facet. p. 1055 (ib. γέλωσ πορνείας δεηγός) cf. Chrys. h. in Mt. 37,5. It betokens intemperance Bas. reg. fus. 17,1. Euseb. Emes. h. 7,21 wonders whether the chaste can laugh. Avoidance of it seasons and commends behaviour along with fasting and genuflection Or. in Mt. ser. 20. It characterizes the face of the faster Bas. h. 1,9. It is a mark of humility Cassian. inst. 4,39,2 (copied Reg. mag. 10,78). Cypr. test. 3,41 deals with the topic and quotes Eph. 5,3 f. Ambr. exhort. virg. 11,76 cites Eccl. 7,6. Bas. reg. br. 31 quotes Lc. 6,25 and says the devout have no time for it. Clowns should have ps. 37,7 read to them Or. sel. in ps. ad loc. The merest soupçon of a smile befits the monk Greg. Naz. or. 6,2. A virgin must avoid even this Chrys. virg. 63,3. Her laughter should be soft and radiant with divine beauty Ath. ep. ad virg. (Muséon 41 p. 193,30; the same passage gives reasons for not laughing). Sext. sent. 280b thinks a smile is sufficient. If you have to laugh, keep your mouth shut Esaias or. 10,21 cf. ib. 67 (don't show your teeth). Laughter is deprecated Clem. paed. 2,5,45,1 Ath. ep. ad virg. (CSCO 151 p. 77,21) ps. Ath. exhort. 1 Bas. ascet. disc. 1 ep. 22,1 ps. Bas. ad fil. 17 Greg. Naz. carm. 1,2,2,94. 1,2,6,35 Evagr. Pont. sent. virg. 22. 49 Aug.

122  
virg. 53,54 ps. Aug. sobr. 2 Bened. reg. 4,53 Reg. mag. 3,59. 4,51 Paul.  
Steph. reg. 37. Laughter at prayer, meal-times or during the  
lesson is punished reg. Pach. praec. 8 cf. 31. The younger Melania  
ordered her disciples to avoid it Geront. v. Mel. iun. 23. Ferreol.  
reg. 24 wants the monk to eschew it if not always, then at  
least often (ib. Io. 11,35 prov. 14,13 eccl. 7,4 Sirach 21,23).  
He ought never to laugh Ammonas opusc. 2,4. If he does, it  
is the beginning of his soul's ruin Ephr. non rid. 1. Comics  
should be banned for a week Bas. epit. can. 7; for a fortnight  
Reg. patr. III 15. The wag must be chastised Reg. mag. 11,75  
Reg. Tarnat. 13. Chrys. h. in Mt. 1,5 thinks the church's prescriptions  
on laughter are typical of its remarkable concern with minutiae.  
On dirty jokes cf. J.'s remarks in Mt. 2,12,36 in Eph. 3,5,3/4  
aliqua narrant turpia ut risum moveant; also Chrys. h. in Eph.  
14,3 in I Cor. 7,2:1 κίσχυρόν... ῥήμα καὶ γέλωτος γέμον. It is put  
the other way round Chrys. stat. 15,4 πολλάκις γοῦν ἀπὸ γέλωτος  
κίσχυρὰ ῥήματα τίκτεται. On 'solvi' cf. Lewis-Short s.v. IB1h. Add  
Prud. perist. 10,226 Aug. ep. 95,2 risu ... solvi.

quidquid dixeris laudant

Cf. Ter. Eun. 251 f. J. refers to a children's game adv. Lucif.  
11 quidquid dixeris, dicam ... negabis, negabo.

vocant ... sanctam

For this flattering title cf. ep. 45,3,1 (dicebar sanctus) 45,4,1  
(domnae vocarentur et sanctae); also 39,5,4. 45,4,2. 123,13,3. 125,6,2  
and Sulp. Sev. dial. 1,21,1 Bened. reg. 4,62 Caes. Arel. s. 20,2.  
The word is defined Ruf. Or. h. in Lv. 11,1. It is used in  
address Tert. cult. 2,4,1 feminae (so Kroymann; sim. Ambr. vid.  
6,34 virg. 3,6,31 cf. Ambr. in Lc. 2,20 mulieres) Ambr. ep. 22,10  
plebs (exc. Sat. 1,28) 63,11 matres fid. 1 praef. 1 imperator  
(3. 6,43. 44. 47. 14,86 and often) obit. Valent. 38 animae (64)  
40 filiae (Paul. N. ep. app. 1,3) 52 pater vid. 2,13 viduae  
14,87 virgines (virg. 1,8,51. 2,4,27. 2,6,39 Aug. s. 161,12,12. 184,2,2  
ps. Hier. ep. 42,10) virg. 1,3,10 soror (3,1,1. 3,7,32). Cf. Or.

Cels. 4,1 ἰερεὶ Ἀμβρόσιε (5,1. 6,1. 7,1. 8,76 al.).

in qua nullus sit dolus

J. has in mind Io. 1,47 vere Israhelita in quo dolus non est (cf. vera Christi ancilla). For the charge of deceit and quackery cf. ep. 38,5,2. 45,2,1. 54,2,2. 54,5,2.

Christi ancilla

J. gives this name to Lea ep. 23,2,2; Eustochium 31,3,3; Fabiola 77,2,3; the younger Paula 107,13,6; the elder 108,6,3; Hedybia 122,1,1; Paula and Eustochium spir. sanct. praef. cf. Tert. virg. vel. 3,2 Zeno 1,14,3,6 Aug. ep. 211,14 Vict. Vit. 1,30 Arnob. ad Greg. 18 (Morin, Etudes 1 p. 422,10; an adaptation of Gal. 1,10) Patric. ep. ad mil. 7. J. uses 'ancilla dei' ep. 11,2. 108,18,3 cf. Tert. cult. 1,4,2. 2,1,1. 2,3,1. 2,11,2 uxor. 2,6,1. This is a complimentary title for a virgin ps. Aug. sobr. 2. Inscr. christ. Diehl 1464-7B gives eight examples of 'dei'. 1469-71 has 'Christi'. 1466 combines both. Cf. Lc. 1,38 ancilla domini.

tota simplicitas

Simplicity is a compliment paid to the compliant ep. 117,6,3 cf. inscr. christ. Diehl 3977C Iulia ... virgo, anima imp(lex). For the expression cf. Ambr. sacr. 1,3,10 ubi tota innocentia, ubi tota pietas, tota gratia, tota sanctificatio.

rusticana

For the reproach cf. ep. 14,11,2 tunc tu rusticanus ... exultabis. Rusticity and simplicity are combined ep. 27,1,3. 49,13,5. 52,9,3. 61,3,4. 133,11,2 in Os. 1,2,13 in Ion. 3,6/9 tract. in ps. 78,11 vir. ill. praef. cf. Aug. cur. mort. 12,15 (simpliciter rusticanus) Cassian. conl. 10,34 (simplicitate rusticitatis). J. contrasts them ep. 57,12,4 (cf. ep. 27,1,2). It is better if a virgin is unsociable and can put up with being called rude Bas. Anc. virg. 53.

24,2 aulatoribus nostris libenter favemus

J. warns Rusticus not to believe flatterers ep. 125,18,1 cf. Ambr.

off. 1,42,218. It is very hard to resist Sulp. Sev. dial. 1,21,1.

intrinsic anima laetatur

Cf. Pelag. ep. ad Demetr. 21 saepe adulantium resistimus verbis ad faciem et in secreto mentis favemus. J. warns against vainglory 27,4.

sponsa Christi arca est testamenti

Uzzah and the ark are mentioned in the previous chapter. Being of gold the ark of the covenant symbolizes the superiority of virginity adv. Iov. 1,20. It is the church in Mt. praef. As guardian of the law it is deposited in ourselves in Eph. 1,2,19/22.

The ark overlaid with gold without and within is the virgin sanctified in body and spirit Procl. CP. or. 6,17. Bachiar. ep. 2 (RB 40 p. 298,20) speaks of 'arca corporis tui'. Melet. p. 856C calls the man of God the ark with divine mysteries inside.

It is the memory Or. h. in Ex. 9,4; the heart with its library of books Bachiar. ep. 1 (RB 40 p. 293,7). Meditation on the scriptures turns the mind into an ark Cassian. conl. 14,10,2. The tables of the covenant are lodged in the soul and each man's heart becomes an ark Greg. Nyss. laud. Bas. p. 812A. Max. Taur. s. 42,5 makes the ark Mary, since she bore the heir of the covenant cf. ps. Gr. Thaum. annunt. 1 p. 1152D 3 p. 1173D. In the saints it is 'mundi intellegibilis imitatrix imago' Ambr. Noe 7,16.

extrinsecus et intrinsicus

The preceding sentence has 'intrinsicus' and the succeeding 'extrinsecus'.

nihil aliud ... nisi tabulae testamenti

Fremantle compares III Rg. 8,9 II Par. 5,10.

nullus sit extrinsecus cogitatus

In contrast to 6,6 the thoughts here are not sexual but social. Thinking of nothing but the Lord is a blessing of deafness ep. 39,2,6.

super hoc propitiatorio ... sedere vult dominus

The Lord sits on the mercy seat Ex. 25,22. The cherubim are

abundance of knowledge and its possessor is God's seat tract.  
 in ps. 98,1. Christ mounts us in Am. 3,6,12/5 (ib. ps. 67,5).  
 His apostles do this in Abac. 2,3,14/6 (cf. Eus. ps. 45,2/3).  
 In addition the Lord rides people in Zach. 3,14,15 in Mt. 3,21,4/5.  
 The soul is ridden in Mt. 3,21,6/7. It is God who rides tract.  
 in ps. 75,7. The Holy Spirit is the rider ep. 79,9,5. Or. in  
 Mt. 16,16 f. makes ass and colt the Jews and gentiles who carry  
 Christ cf. h. in Lc. 37 p. 210. 211. He asks ib. p. 212 which  
 of us is so fortunate that Jesus should sit upon him. Those  
 souls are blessed that stoop their backs and take up the Word  
 of God in Ct. 2 p. 153,10 f. This rides the flesh comm. in Rm.  
 10,14. Aug. in ps. 33 s. 2,5 tells the reader that he bears  
 the Lord like the foal of an ass cf. Maximin. cap. evang. 11  
 (RB 40 p. 62,25). He carries him like the beasts beside the manger  
 Aug. s. 189,4,4. 190,3,3. The soul is steered by Christ the coachman  
 Mac. Aeg. h. 23,2. God does not refuse to sit on our bodies  
 Chrys. h. in Rm. 20,1. Cassian. conl. 14,10,3 makes the mercy  
 seat the calmness of a man's breast.

24,3 in pullo asinae

J. says the ass was fastened with many bonds of sin in Mt.  
 3,21,1/3. Ass and colt (viz. Jews and gentiles) are tethered  
 by sin and ignorance Or. fr. in Mt. 407 cf. in Mt. 16,15. Discussing  
 the passage this author declares h. in Lc. 37 p. 219 : Christ  
 wants to free you from sin's chains.

paleas et lateres Aegypti derelinquens

Bricks and straw are mentioned Ex. 5,7. 16. We have been making  
 them ep. 121,8,21 in Mich. 2,6,3/5 tract. in ps. 80,7 cf. in Mich.  
 2,7,18/20. The soul is stuck in the clay of the body and the  
 straw of this world in Naum 3,13/7. We have left Egypt tract.  
 in ps. 80,6. This was a spiritual Egypt in Eph. 3,6,1/3. We  
 abandon brick-making in Egypt Or. h. in Ex. 1,5 (the world's

works) 3,3 (cf. h. in Is. 5,3) Ambr. Abr. 2,9,65 Greg. Naz. ep. 120 or. 1,3. 44,15 (sin and the frailness of the flesh) Chrys. h. in Hbr. 20,3 (the devil's service and futile effort) Aug. s. 352,1,6 (earthly works) s. ed. Frang. 1,17<sub>λ</sub> Gaudent. s. 1,18 (bondage to unclean spirits). Egyptians of the mind oppress the true Israel, which is the monk Cassian. conl. 21,20,3. Bricks are silly thoughts mixed with carnal weakness Greg. Ilib. tract. 7,5. Enslavement to the Egyptians means subjection to fleshly vices and demons Or. h. in Gn. 16,2. In the first chapter of the letter the soul leaves its country. The last mentions the Red Sea.

Moysen sequaris in heremo

Cf. Or. h. in Ios. 1,7 secutus es Moysen, praecepta scilicet et mandata legis observans.

terram repromissionis introeas

People are said to enter the promised land ep.<sup>395.1</sup> 54,11,2. 77,7,3. 76,2,3. 130,19,6 cf. Or. h. in Ios. 4,1 in Nm. 27,12 Greg. Naz. ep. 120 Apophth. patr. 142 (Nau ROC 13 p. 49) Cassian. conl. 3,10,5 Caes. Arel. s. 100,12. The soul leaves the Egypt of this life to do so Or. h. in Nm. 27,4. It is identified as the blessedness of perfection Or. h. in Ios. 4,4. The amenity of paradise can be enjoyed there Gaudent. s. 7,23.

nemo sit, qui prohibeat

The kin mentioned fit Eustochium, her father being dead. her sisters and brother all married. In ep. 54,6,1 J. warns against 'insidias adfinium ac pium parentis errorem'.

non mater

Paula can make up in her grand-daughter what she omitted in her daughter ep. 107,13,3. The majority of virgins are hindered by their mothers even where these are widows Ambr. virg. 1,10,58. In ep. 107,5,2 J. says Praetexta<sup>a</sup> tried to override Paula's will.

He will not divide a daughter from her mother ep. 54,2,2.

non soror

Blesilla was 'proposito minor' 15,1. Rufina planned to marry when her mother left for the East ep. 108,6,3. Paulina married Pammachius. Cf. 24,6 sorores tuae cursitent.

cognata

This was her aunt Praetextata, sister-in-law of her father and presumably related to the pagan consul designate of 384. Her influence and fate are recorded ep. 107,5,2.

germanus

Toxotius married a pagan consul's daughter.

te necessariam habet

Cf. Lc. 19,34. This text is used again in Is. 14,53,12 (gentes). There is probably a pun on the meanings 'necessary' and 'relation' cf. Cic. Lael. 74 eos habere necessarios, quos ... dilexerunt (sim. ep. 13,29,7. 64,1). Perhaps there is a similar pun Paul. N. ep. 23,9 frater necessarius.

flagella Pharaonis

Pharaoh's scourges are mentioned again in Is. 17,63,17/9 in Ier. 6,37,10. Pharaoh recurs 41,1 below.

illa, quae scripta sunt

J. uses this sort of abbreviation ep. 52,2,2 in Is. 5,14,28. 9,30,1/5. The above form is common in Origen. He has it h. in Nm. 9,7 (prophetasse ... illa quae scripta sunt) 11,4 in Iud. 5,4 in Mt. ser. 1. 135 in Mt. 12,4 (ἐλέγεν ὅσα γέγραπται) comm. in Rm. 1,19. 8,2 Io. 10,23,133 cf. Hil. in Mt. 19,4.

24,4

Iesus ingressus templum

The temple is the soul and the buyers and sellers evil thoughts Or. in Mt. 16,23. This incident shows God will not have anything alien to his will in men's souls Or. Io. 10,34,221. Our preoccupation with worldly business turns the house of God into a house of

merchandise Hil. in ps. 118 zade 3 (ib. I Cor. 6,19). J. refers to the story again ep. 125,20,4 in Is. 9,28,5/8. 15,56,8/9.

deus enim zelotes

Mention of the jealous god interrupts the flow of thought and makes a misfit of 'domum patris'. These words are kept from Io. 2,16 although the personal pronoun of the other gospels would have avoided the inconsistency. The combination of Io. and Ex. goes back to Or. Io. 10,34,221 (on 2,17 zelus domus tuae) ζηλοῖ... ὁ Χριστὸς τὸν ἐν ἐκκάστῳ ἡμῶν οἶκον τοῦ Θεοῦ... ἕτε Θεοῦ ζηλωτοῦ υἱὸς ὢν. There is a similar inconcinnity 26,2 esto cum sponso, quia, si ... oraveris patrem tuum, veniet cf. 25,6 ab sponso ... de thalamo meo.

caveae columbarum

Or. Io. 10,24,142 makes doves a symbol of airy and frivolous thoughts. For the connection with simplicity cf. Mt. 10,16 estote ... simplices sicut columbae.

in pectore virginali

In the house of our breast there can be no buying and selling nor desire for gifts in Mt. 3,21,12/3. Jesus upsets the tables in the miser's soul Or. Io. 10,23,137. Ambr. in ps. 118 s. 8,3 has the phrase 'saecularium negotiorum cura'.

velum templi scinditur

It is hard for the monk to match those who already reign with Christ, for an angel may come and rend the veil of his temple ep. 14,9,3. The rending signifies the revelation of scripture Or. fr. in Lc. 151.

relinquetur vobis

J. has the text almost thirty times. Or. in Mt. ser. 28 uses it of the sinner's soul.

24,5 lege evangelium et vide

J. frequently tells his reader to consult scripture. He often

adds 'and you will see' or a similar phrase. In the letters such an exhortation is given <sup>36,5,1</sup> 46,12,1. 48,3,2. 48,4,2. 49,13,5. 52,9,3. 54,6,4. 61,2,5. 70,3,2. 72,4,2. 106,67,3. 129,5,2. It occurs intermittently elsewhere : Iren. 4,55,6 Ambr. in ps. 118 s. 5,39,2 (lege Esaiam, vide ...) Quodv. haer. 6,8 Sever. serp. 10 ps. Chrys. h. in Io. 7,15:3 (ib. Io. 5,39) in Mt. 26,39 p. 755 in ps. 83,2 Ast. Soph. h. 12,5. 'Read the gospel' is said Cyr. H. catech. 13,14 Greg. Nyss. Flacill. p. 889C. Augustine is also very fond of these phrases. He has 'lege evangelium et vide' in ev. Ioh. 17,15 c. Iul. 6,19,60 s. 155,3,3. 301,6,4 s. ed. Lambot 27,5. He says 'read and see' (or something similar) c. Cresc. 2,13,16 ep. 55,17. 111,4 in ev. Ioh. 3,19. 10,2. 80,3 c. Faust. 32,12 grat. 21,42 c. Iul. op. imperf. 2,77. 3,67 c. Petil. 2,104,239 in ps. 32 s. 2,29. 51,14 s. 14,3,4. 251,3,3. At 40,3 Eustochium is also told to read II Cor.

Martha, sollicita es

J. does not quote this text again.

esto et tu Maria

For the identification of the reader with a biblical figure cf. Paul. N. ep. 20,6 meminimus te ... Petrum nobis esse factum. She was Mary as long as she kept her virginity ps. Chrys. h. 10 p. 40. Cf. 38,3 below.

cibus praeferto doctrinam

The biblical story does not mention food. It was assumed to be a feast Ambr. hex. 5,24,91 Sulp. Sev. dial. 2,7,5 Aug. s. 352,2,7. Martha was busy preparing to feed the Lord; Mary preferred to be fed by him Aug. s. 103,2,3.

24,6 Christum hospitem habeant

J. uses this phrase again in Is. 17,60,5 in Mt. 2,12,44 tract. in ps. 84,10 cf. in Abac. 2,3,6 tract. in ps. 75,12/3. God is the guest in Ez. 11,36,16/38. 13 praef. 14,47,19/20 in Mich. 1,1,3/5.

The idea recurs Cassian. inst. 5,21,5 Paul. Petric. Mart. 5,84  
Caes. Arel. s. 187,3. Cf. Mt. 25,35.

saeculi onere proiecto

Eustochium is urged to reject worldly things 27,6. 39,1. 41,5  
(cf. 21,8). J. says 'ep. 145,4 proice sarcinam saeculi (cf. Orsies.  
27). He uses 'sarcina carnis' ep. 14,10,2; the expression refers  
to death ep. 39,1,5.

inveni eum

J. has the text another nine times. It is used Ambr. inst.  
virg. 17,111 virg. 1,8,46 virginit. 13,77. 13,78 cf Ath.ep ad virg. (Muséon 41 p 203,88).

una est columba mea

Ct. 6,8 recurs ep. 65,15,3. 65,20,3. 123,11,3 (of the church). The  
heavenly Jerusalem is mother of us all Gal. 4,26. J. has just  
told Eustochium not to be put off by her mother.

25,1

semper te cubiculi tui secreta custodiant

Lea kept to one room ep. 23,3,3. So did Asella ep. 24,3,1. 24,4,1  
(cf. ep. 108,29,2). It was the custom for virgins of the period  
to sit in their chamber continuously Chrys. laud. Max. 7.

oras : loqueris ad sponsum; legis : ille tibi loquitur

J. used this idea ep. 3,4,4. Asella spoke to her spouse in  
prayer ep. 24,4,2. When you read the gospel, Jesus speaks to  
you ep. ed. Morin (Bull. d'anc. litt. 3 p. 57,135). The conceit  
occurs Cypr. Don. 15 Ambr. off. 1,20,88 Aug. in ps. 85,7 Chrys.  
fem. reg. 9 h. in I Thess. 6,4 That. h. rel. 3 p. 1325A.

tanget ventrem tuum

In the LXX there is no contact. The text recurs in Mt. praef.  
(of the church). Ambrose uses it virginit. 11,60. The window  
is that through which we see Christ's works ib. 13,79.

vulnerata caritatis

The verse occurs Ct. 2,5. 5,8. J. quotes it in four other places.  
Canticles is a repository of virginity's mysteries, although J.'s

opponent thought it a defence of marriage adv. Iov. 1,30. Understood spiritually it refers to the church or the soul's union with the Word Or. in Ct. 1 p. 89,10 ff.

hortus conclusus

The text concerns theological truth ep. 15,1,1. J. applies it to chastity ep. 49,21,1 adv. Iov. 1,31. Garden and spring are virginity Ambr. inst. virg. 9,58<sup>1/2</sup>. <sup>cf. Ath. ep. ad virg. (Muséon 4-1 p. 202, 25f.)</sup> The virgin is a garden inclosed ib. 60. She is a fountain sealed ib. 61. The reference is the same Ambr. ep. 63,36 exhort. virg. 5,29 inst. virg. 17,111 virg. 1,8,45 virginit. 12,69. 13,80 Orsies. 20 Greg. Naz. or. 24,9. The conjunction 'sister and spouse' is explained Paul. N. carm. 25,173 f. (it was a mental union with God).

25,2 Dina

The young Paula must not go out like Dinah ep. 107,6,2. J. mentions her again in Is. 11,40,1/2. Elsewhere the story seldom occurs. It exemplifies the destructiveness of passion Orient. comm. 1,355.

surgam et circumibo

In Canticles the bride eventually finds her lover. The search is successful ep. 66,10,1. This text recurs in Zach. 2,8,4/5 (for the word 'platea'). Six years earlier Ambrose had quoted the passage and made the same comment virginit. 8,46 in foro aut in plateis Christus non reperitur. It was also used Ath. ep. ad virg. (Muséon 4-1 p. 203,7).

25,3 arta et angusta via est

J. has the text another twenty times. It occurs Cypr. test. 3,6 (bonos ... plus laborare ... quia probantur). Virginity is the narrow way Chrys. Laz. 7,5. The words are quoted Cypr. hab. virg. 21 Pelag. ep. ad Demetr. 10. There is a pun in 'plateis ... arta' which is repeated ep. 121,2,10 cf. Or. schol. in Lc. 10,10/1 αἰ μὴ παραδεχόμενα τοὺς ἀποστόλους ... πόλεις ἔχουσι πλατείας ἀνεκλόγως τῇ 'πλατείᾳ ἢ πύλῃ...'

denique sequitur

J., returns to Ct. 5. Texts have been taken from Ct. 3 on the theme of going out, with which c. 25 is concerned. Ct. 5,6 does not recur in J. Ambrose had used it virginit. 12,75. 13,84 (ib. amat ... Christus diu requiri).

invenerunt me custodes

Young Paula should stay indoors for fear the watchmen catch her ep. 107,7,3. Ambrose had warned against them virginit. 8,48. He alluded to the text ib. 12,76. The keepers of the walls are beneficent angels who remove the wrapping of bodily action ib. 14,85 ff. 'Theristrum' also occurs Vulg. Is. 3,23. J. describes it as a summer cape worn by Arab women even in his day in Is. 2,3,23 quaest. hebr. in gen. p. 38,21 ff. It is a περιβόλαιον νομφικόν Greg. Nyss. h. in Ct. 12 p. 1029B.

25,4 ego dormio

J. cites the text another half dozen times. It shows that even the sleep of the saints is busy Ambr. ep. 16,4.

fasciculus stactae

J. glosses the second half of the text adv. Iov. 1,30 in principali cordis, ubi habet sermo dei hospitium. It is quoted for the word 'uber' in Zach. 2,9,5/8. Scent experts said 'stacte' was the flower of myrrh ep. 65,14,2.

quid de nobis fiet

For this 'a fortiori' argument cf. in Ez. 4,16,3 in Mt. 2,14,31. It is also used Ambr. virginit. 10,57 (cum hoc Petro dicitur, quid de nobis censeatur?) Felag. ep. ad Demetr. 27 Chrys. h. in Phil. 12,1.

adhuc adolescentulae sumus

For the young women cf. Ct. 6,8. They are the believers not ready yet for the spouse's embrace who cannot bear children by him ep. 65,20,4. When the bridegroom enters they stay outside

Or. n. in Ct. 1,5.

25,5 zelotypus est Iesus

A sort of jealousy is felt by God Or. h. in Ex. 8,5 (ib. Ex. 20,5). Christ is a jealous husband Euseb. Emes. h. 7,26. 7,28  
 Greg. Naz. cant. 1,2,3,6c. 1,2,6,29<sup>cf. Ath. ep. ad virg. (Muséon 4.1 p. 191,23 198,29) s. de virg. (SPAW 33 p. 1035)</sup>. The virgin's spouse is a  
 jealous God Sulp. Sev. ep. app. 2,19 Aug. c. Adim. 13 (ib. Deut. 4,24). Ex. 34,14 (deus zelans) is explained by reference to a  
 husband's jealousy Aug. quaest. hept. 2,158.

non vult ab aliis videri faciem tuam

If Christ wants other men's brides to be veiled, then much  
 more so his own Tert. virg. vel. 16,4. The bride of Canticles  
 will not show her face to anyone else Or. h. in Ct. 1,8 cf.  
 in Ct. 2 p. 136,17 f. (on Ct. 1,7). Christ is angry when he sees  
 his virgin in bed with another Cypr. ep. 4,3.

adnuntia mihi

Ambrose alludes to this text inst. virg. 17,113. He quotes the  
 first half exhort. virg. 9,56. In the second half the synagogue  
 is speaking to the church ib. 10,66. The bride does not want  
 to be like the women who put on a veil and run about shamelessly  
 to her spouse's companions Or. in Ct. 2 p. 136,13 ff. Some of  
 the companions are themselves veiled like brides ib. p. 136,5 ff.  
 She starts to veil herself because she feels bashful in front  
 of the other shepherds and enquires his whereabouts so as not  
 to have to do this Or. h. in Ct. 1,8. Augustine takes 'covered'  
 to mean hidden and unrecognised ep. 93,28 (the companions are  
 heretics) s. 46,15,36.

si non cognoveris

The text does not recur anywhere in J. Ambrose has seven allusions  
 to it, Augustine nine. It is explained Ambr. exhort. virg. 10,67.

25,6 omni custodia servaveris cor tuum

J. quotes this text over twenty times. Ambrose and Augustine

have it once each. Ct. 1,6 speaks of guarding.

haedos qui staturi sunt a sinistris

J. has a dozen references to this text. Mt. and Ct. passages are combined Or. in Ct. 2 p. 142,6 f. h. in Ct. 1,9 (cf. schol. in Ct. 1,7) Ambr. Isaac 4,16 in ps. 118 s. 2,15,1 Greg. Nyss. h. in Ct. 2 p. 804C Greg. Ilib. in Ct. 2,20 Aug. s. 46,15,37. 146,2,2. The goats are sinners according to J. in Mt. ad loc.; they are licentious animals (cf. Or. in Ct. 2 p. 145,11).

26,1 filia

This apostrophe opens the work (ps. 44) and recurs 38,7. Eustochium is so addressed in Is. 16 praef. 18 praef. in Ez. 13 praef. In his letters J. uses it 65,2,1. 65,22,4. 75,5,1. 117,2,1. 127,14. 'In Christo filia' is particularly favoured. It occurs 54,6,1. 65,1,1. 79,11,3. 107,2,1. 123,10,1. 123,17,1. For the combination 'domina filia' cf. TLL V<sup>1</sup> 1938,72 ff. Add Aug. ep. 92,6. 131. 150. 188,1. 208,7. 266,2 Caes. Arel. ep. ad virg. 3,1 o ... meritis domina sed ordine ... filia cf. Afric. ep. Or. 1 κύριέ μου καὶ υἱὲ Or. ep. 2,3. For the heaping up of titles cf. Salv. ep. 4,2 natura parentes fide fratres honore dominos.

conserua

J. has ep. 58,9,1 conserve ... germane. Tertullian uses this address cult. 2,1,1 (et sorores) uxor. 1,1,1. 1,8,5. 2,1,1. Cf. Pétré, Caritas pp. 161 ff. (esp. Lact. inst. 5,15,3 religione conservos, cited p. 164).

germana

Eustochium is called 'soror' 38,7. For the combination with 'domina' cf. Pall. h. Laus. 8 M. κυρία καὶ ἀδελφῆ Sulp. Sev. ep. app. 5 domnus et germanus. J. enumerates the four scriptural uses of 'brother' adv. Helv. 14 : nature, race, kinship and affection. He says 'germanitatis caritate' ep. 4,2,1 (cf. in Os. 1,2,1 affectu; so Cassian. conl. praef. 3). On brotherly love cf. TLL VI<sup>1</sup> 1259,72. 77. 80 ff. 84. Also pertinent are Cypr. hab. virg. 15 Vulg. Rom.

12,10 Gaudent. s. 19,1 carnis ac spiritus germanitate carissime.  
populus meus, intra in cubicula tua

J. has this text again adv. Ioh. 33 (the chambers are tombs) in Am. 2,5,18,20. It reiterates the instruction that starts the preceding chapter. 'Fusillum quantum' occurs Or. h. in Hier. 9 p. 831. This chapter is full of doors that are being knocked on and opened : 1. 7. 9. 10. 12. 16. 17 p. 182,1. It ends with windows 1. 5. 6. 8. 9. In both there is a transition from literal to figurative.

26,2 si ostium cluseris

This is the door of the lips ep. 65,19,4 and of the breast ep. 130,9,1. J. quotes the text again in Is. 1,2,10. It is linked to Is. 26,20 in Is. 8,26,20/1 cf. Ambr. sacr. 6,3,13.

ecce ego sto

There are references to this passage in Eph. 2,4,27 tract. in ps. 75,12/3 (ostium pectoris) 80,12. 86,7. Ambrose had used it virginit. 11,60.

vox fratruelis mei pulsantis

J. does not quote the verse again. It had occurred Ambr. virginit. 12,70 (ib. caritate proxima, simplicitate columba, virtute perfecta). The first half of Ct. 5,3 and Ct. 5,6 also do not recur in J. Ambrose has the first of these virginit. 10,55 (removing the garment of bodily life) 12,72; the second ib. 11,67. The spouse's passage signifies entrance of the mind's inner parts. J. cites the last part of Ct. 5,3 thrice elsewhere. The virgin should turn away visitors with it ep. 107,7,3. Ambrose used it virginit. 10,57 (cf. ib. 58 quemadmodum spiritale debeamus actuum nostrorum diluere vestigium).

26,3 cordis tui ostia

J. has the same phrase in his translation of Or. h. in Is. 2,2 cf. Ambr. in ps. 118 s. 8,59,2 Caes. Arel. s. 26,4. 160,2.

'Fores' occurs Ambr. virginit. 12,72 (ib. 70 quotes Ct. 5,2) Paul. N. ep. 46,3 Ruf. patr. 1,3 Paul. Petric. Mart. 5,85. Caes. Arel. s. 88,4 has 'ianuae'.

aperiantur Christo, claudantur diabolo

The idea occurs Nicet. vigil. 9 sit ... pectus clausum diabolo, apertum Christo. It recurs in this form Caes. Arel. s. 88,4. 95,4. 227,1. Cyprian says orat. 31 cludatur contra adversarium pectus et soli deo pateat (so Chromat. s. 40,1). We should open to Christ and not the adversary Ambr. Isaac 6,51.

si spiritus potestatem habentis

This is a conflation of Eccl. 10,4 and Eph. 4,27 cf. in Eph. 2,4,27. 3,6,12. The texts are linked Or. comm. in Eph. 20 h. in Nm. 27,12 sel. in ps. 16,11 Eas. h. in ps. 32,1. J. quotes the passage from Eccl. another seven times.

26,4 in cenaculo suo - neque enim manere poterat in humili

The same conceit occurs Greg. Nyss. spir. p. 697C (on Acts 1,13) τὰ ἕνω φρονούσαι... τοῦ ὑπεράνω τῆς ὑψηλῆς πολιτείας ὄντες οἰκήτορες. It was appropriate for Peter to go to an upper room to pray, for every saint at prayer 'relinquens humilia vel terrena in altum mentis extollitur' Max. Taur. s. 2,2. Compare the gloss Eucher. form. 9 p. 56,1 cenaculum altitudo meritorum vel scientiae. J. mentions Daniel's worship again in Ez. 3,8,15/6.

habeto fenestras apertas ... unde lumen introeat

'Fenestram aperire' meant opening the shutters Blümner, Privat. p. 102. We do this to let in the light Ambr. in ps. 118 s. 2,9,4. 14,9,2. 19,39,2.

civitatem dei

Cf. TLL III 1234,25 ff.

mors intravit per fenestras vestras

If the text is understood spiritually, sin enters through the senses and the soul dies in Ier. 2,81,2 cf. Horn, JbAC 10 p. 54

n. 145. J. has it another nine times and refers it to the senses in general or the eyes. The window is Eve's door Ambr. virginit. 13,81.

27,1 illud quoque tibi vitandum est cautius

J.'s translation of Orsiesius starts chapters 26 and 27 with a similar phrase.

ne vanae gloriae ardore capiaris

The apostle issues the same precept Gal. 5,26. Self-admiration is harder to dispense with than gold and jewels ep. 77,2,2.

The unique danger of vainglory is one of J.'s favourite maxims ep. 78,42,2. On this vice cf. DTC VI<sup>2</sup> pp. 1431 f.

quomodo ... potestis credere

J. quotes the text once more in Gal. 3,5,26. Sulpicius uses it in instructing virgins ep. app. 2,16. For a similar gloss on a passage of scripture cf. ep. 12,3.

27,2 quoniam gloriatio mea es tu

This is Ier. 17,14 (cf. Or. h. in Ier. 4 p. 701D gloriatio).

qui gloriatur

This text recurs in J. five times. In Zach. 2,10,11/2 links it with Gal. 6,14. Gal. 1,10 is also used another five times.

It is quoted Cypr. test. 3,55 (non hominibus sed deo placendum) hab. virg. 5. J. repeats Gal. 6,14 seven times. Cyprian has it test. 3,11 (caelestia tantum ... cogitare debere) hab. virg. 6.

Ps. 43,9 and 33,3 occur only here in J. Didym. ps. 33,3 combines them. Greg. Nyss. instit. p. 52,19 recommends the second for recitation and joins it to Io. 5,44.

27,3 laeta sit facies tua

Asella looked happy when fasting ep. 24,4,2. In paragraph 7 J. attacks women who disfigure their faces.

vestis nec satis munda nec sordida

J. makes the same stipulation 29,1. Lea, Asella and Nepotian

achieved the happy mean here ep. 23,2,2. 24,5,2. 60,10,2. Blesilla wore humble clothes which exceptionally avoided the impression of ostentation ep. 39,1,3 cf. 58,6,3. 125,7,1. Black and white should be equally eschewed ep. 52,9,1. For the sartorial mean cf. Paul. N. ep. 22,2 (decenter inculti ... et honorabiliter despiciabiles) Gaudent. s. 21,13 (vilitate mundissimus) ps. Ath. syntag. 4,5 Caes. Arel. ep. ad virg. 2,3. A simple neatness is sufficient Tert. cult. 2,5,1. Toilet should be natural and dress plain Ambr. off. 1,19,83. J. warns against showing off in rags 27,6 below. On the other hand they indicate a pure mind ep. 125,7,1. Paula was wont to remark that cleanliness of body and clothing betokened uncleanness of soul ep. 108,20,5 (copied Reg. Tarnat. 19). On 'satis' meaning 'multum', 'nimis' cf. Löfstedt, Komm. pp. 73 f. It recurs in the next paragraph. There are examples of this usage in Eccl. 12,6/8 quaest. hebr. in gen. p. 14,17 tract. in ps. 89,17 p. 126,231. 89,5 p. 416,82 tract. in Mc. 1,1/12 Vulg. Ez. praef. Dan. praef. It is not rare in the Vulgate.

nulla diversitate notabilis

In Jerusalem nobody dresses differently in order to impress ep. 46,10,3. For the precept cf. Aug. ep. 211,10 non sit notabilis habitus vester. Bas. reg. fus. 22,3 finds unorthodox clothing useful for establishing religious vocation.

ne ... digito demonstreris

Cf. ep. ed. Morin (Bull. d'anc. litt. 3 p. 56,89) si pulla fuerit tunica, etiam praetereuntium digitis denotaberis.

frater ... sororis

Brothers and sisters are mentioned 27,6. 38,1 below. All Christians are called brothers adv. Helv. 15 cf. Pétré, Caritas pp. 113 ff.

sororis est corpusculum deducendum

The populace was spurred on by distinguished preachers to attend funerals in Gal. 2,4,17/8. The virgin must avoid wakes, for here

the sexes mingle with particular freedom ps. Aug. sobr. 2.

ne ... ipsa moriaris

J. repeats this conceit tract. in Mt. 18,7/9 <sup>Ath fr. virg (CSCO 151 p 86, 16 ff)</sup> cf. Anon. virg. 37

(RB 63 p. 43) μηδέ τινων τελευτησάντων ἕνεκεν ἐξελοῦσα κῦτῆ εὐρεθῆ νεκρά

Aug. mor. eccl. 1,34,75 qui ... epulas cadaveribus exhibentes super sepultos seipsos sepeliant.

27,4 ne satis religiosa velis videri nec plus humilis

Religiosity is discussed in the preceding sentences. The following ones deal with humility. 'Religiosa' has a bad sense again 32,1. 32,2 below (cf. ep. 39,3,6. 130,6,6). The word denotes a virtue ep. 15,4,4. 58,1,1. On 'plus' with the positive cf. Goelzer p. 427 (in J. it is extremely rare). In Is. 16,58,3/4 demands a humility of the heart that does not seek glory.

ne gloriam fugiendo quaeras

For this proverbial expression cf. Otto p. 155 s.v. 'gloria' 2 and Nachträge p. 104 (read 27,2). J. has it again ep. 108,3,4. Cassian. inst. 11,4 describes the dilemma.

perturbationibus, quibus mens hominis gaudet, aegrescit, sperat et metuit

For J.'s references to the four cardinal passions cf. Hagendahl pp. 331 ff. (add adv. Pelag. praef. 1 in Naum 3,1/4). They are mentioned Or. fr. in Ier. 25 Lact. inst. 6,14,7 Paul. N. ep. 39,6 Cassian. conl. 1,14,7 Gr. Thaum. pan. Or. 9,120. 'Passiones' was the usual translation Aug. civ. 14,5. 14,8. J. thought this an example of κκκοζηλία in Zach. 1,1,18/21. Cicero had used 'perturbationes'.

hoc vitio pauci admodum sunt qui caruerint

In contrast to other vices very few escape hypocrisy adv. Pelag. 2,13. Hardly anyone can avoid jealousy in Gal. 3,5,19/21. Cassian. inst. 11,9 thinks vainglory especially mischievous through being intertwined with virtue, whereas other faults are virtue's opposites and therefore more easily mastered. Orient. comm. 2,13 finds it particularly hard to scorn praise.

ille est optimus

Hagendahl pp. 110 f. compares Hor. sat. 1,3,68 f. 1,6,66 f. J. has the same combination ep. 79,9,4. He quotes the first passage again ep. 133,1,4 (cf. ib. 2,4 quasi in corpore pulcherrimo naevos). The mole on a fair body recurs adv. Pelag. 1,22. For the proverb cf. Otto, Nachträge p. 255 (add Aug. ep. 93,40 Orient. comm. 1,341).

27,5 ne de divitiis glorieris, ne de generis nobilitate te iactes

The virgin should not be puffed up through wealth or lineage ps. Aug. sobr. 2. J. combines the two in Tit. 2,3/5 cf. Ambr. in ps. 118 s. 20,17,2. It does not become a virgin to boast of her affluence Cypr. hab. virg. 10. J. feels it superfluous to warn Demetrias about avarice ep. 130,14,1. Birth ought not to be vaunted ep. 60,8,1 (it is alien property) in Soph. 1,11 cf. ps. Hier. ep. 148,21,1 Pelag. ep. ad Demetr. 22 Sulp. Sev. ep. app. 2,16. The last writer adds that it is futile to prefer ourselves in small things to those we know are equal in greater.

humilitatem tuam

J. calls Eustochium and her mother a unique example of nobility and humility Iob iuxta LXX praef. He was himself said to be humble ep. 45,3,1. Lea achieved remarkable humility ep. 23,2,2. Its importance is stressed ep. 46,10,3. 47,1,1. 54,6,2. 58,1,1. 60,10,5. 66,4,2. 77,2,1. 77,9,1. 79,2,5. 82,1,1. 82,9,3. 108,3,4. It is chief of the virtues ep. 108,15,2 in Mich. praef. In the previous paragraph J. warned Eustochium not to be too humble. On this quality cf. RAC s.v. 'Demut' esp. pp. 761 ff.

non est exaltatum cor meum

The verse recurs thrice in J.

superbiam, per quam diabolus cecidit

The devil fell through pride ep. 12,2. 69,9,6 in Is. 2,3,4. Abundance of good things is the reason in Eccl. 2,1. The cause is pride Or. h. in Ez. 9,2 Ath. virg. 5 ὑπερηφάνεια ps. Ath. syntag. 2,16

φυσίωσις Chrys. h. in Is. 6,1:3,3 (ib. Is. 14,13) in II Thess. 1,1 ἀπόνοια (ib. ὑπερηφάνεια) Cassian. inst. 12,4 (tit.) Geront. v. Mel. iun. 43 Quodv. (?) prom. 1 praef. 1 Reg. mag. 11,2. 13,73. 15,50 Caes. Arel. s. 200,5. It is envy Cypr. zel. 4 ps. Cypr. s. de cent. p. 81 Orient. comm. 1,460. Augustine notes that scripture does not say when pride brought down the devil, but it is clear to him that it preceded his envy of man gen. ad litt. 11,16. He names both as causes virg. 31,31. The devil fell through pride gen. ad litt. 4,24. He blames envy in ev. Ioh. 5,19. Cassian. conl. 8,10,3 makes him fall first because of pride and then through envy. The speaker had assumed envy was the reason ib. 9. According to Augustine pride is the mother of envy cf. TLL VIII 447,18 ff. (read 140,22,54 and add in ps. 100,9). He has the same sequence in ps. 58 s. 2,5.

stultissimum ... docere quod noverit ille quem doceas

Cf. ep. 77,1,1 and Otto p. 119 s.v. 'docere' 1 with Nachträge p. 157.

27,6 cogitatio tacita subrepat

J. repeats this phrase in Eph. 1,2,1/5 Or. h. in Lc. 6 p. 35.

placere coneris in sordibus

We sometimes wear rags to win approval ep. 77,2,2.

in conventu veneris

J. puts the abl. instead of acc. after 'in' 30,2 below (in manibus) cf. TLL VII' 798,32 ff. It recurs in the letters 64,19,2. 71,3,3. In the commentaries it is more frequent : in Ier. 1,100,3. 4,35,8. 5,2,8. 6,33,2 in Ez. 3,11,2/12. 6,18,1/9 in Dan. 3,11,14 in Am. 2,5,4/5 in Zach. 1,5,5/8 in Mal. 3,1 in Eccl. 9,12 in Mt. 1,9,17. 3,18,6. 4,26,25 cf. tract. in ps. 7,1. 78,11. 83,2. 90,6. 91,3. 97,7. 103,25. 107,5. 107,10. 111,5 in Mc. 8,22/6 in Lc. 16,19/31. J. uses the ablative where his source has the accusative Vict. in Apoc. rec. 11,5. In translating Origen he uses it h. in Ct. 2,6 in Ier. 2,7. It is common in the Vulgate.

humili sedeas scabello

One should hurry to find a low stool Bas. renunt. 8.

te causeris indignam

Bas. renunt. 4 encourages his reader to do this, since it will bring him real esteem of. Ammonas opusc. 2,2 λογισόμενος ὅτι ἀτάξιός εἰμι. Such behaviour is proof of humility Cassian. inst. 4,39,2 (taken over Reg. mag. 10,68 cf. Reg. Macar. 3,2). It is very easy to declare oneself a wretched sinner with every word Pelag. ep. ad Demetr. 20.

vocem ex industria ... tenues

You lower the voice to feign humility Greg. Naz. or. 18,23. It is not hard to speak in a faint and indistinct voice Pelag. ep. ad Demetr. 20. Domnina's whisper was genuine Thdt. h. rel. 30 p. 1493A.

deficientis imitata gressum

When she fasts Demetrius should not have to be supported or carried by her companions ep. 130,11,2. Illness made Blesilla totter ep. 39,1,3.

27,7 exterminantes facies suas

J. quotes the passage again in Is. 16,58,3/4 ib. 5 in Ioel 1,13/4. He approves of disfigurement adv. Helv. 20, although here it is a consequence and not a substitute for mortification. Tert. cult. 2,2,5 tells the virgin not to avoid artificial prettiness only but to spoil her own good looks as well.

demittunt supercilium

Some people affect a donnish air by sinking the eyebrows in Eph. 2,4,2. A money-lender does this Bas. h. in ps. 14,1 καταβλάδων τῆν ὀφρῶν προσεμεδίζασε. The virgin should go out not with glad but downcast eyes ps. Aug. sobr. 2.

operta facie

Veils are also mentioned 25,5 cf. 13,5. On the virgin's veil

cf. ep. 38,4,2. 44,1. 108,26,5. 117,7,3. 130,2,3. 147,6,2. When she meets a man, a virgin's face should be covered and bowed Ath. virg. 11.

vix unum oculum liberant ad videndum

A person who does this makes a good companion ep. 130,18,3 (one eye has to be unobstructed for them to see where they are going). Arab women too left just the one eye free Tert. virg. vel. 17,2.

vestis pulla

Black is worn ep. 24,3,2. 38,3,1. 38,4,3. 66,6,1. 66,13,1. 79,7,7. 117,6,2. 128,2,1 ep. ed. Morin (Bull. d'anc. litt. 3 p. 56,88) adv. Iov. 2,21. Doubtful motives are imputed to its wearers ep. 79,2,4. 117,7,2. 125,6,3. J. condemns it ep. 52,9,1 (cf. 28,1 below).

cingulum saecum

After her conversion Blesilla wore a woollen waist-band ep. 38,4,4. The writer's fellow-ascetics used string for belts Paul. N. ep. 22,2.

sordidis manibus pedibusque

The penitent Fabiola presents dirty hands and an unwashed neck to her bishop ep. 77,4,1. V. Euprax. 6 reports that none of the group washed her feet. Women go barefoot Chrys. h. in Eph. 13,3. This is considered improper Clem. paed. 2,11,117,1. Greg. Naz. or. 4,71 calls monks ἀνεπτρόπους (cf. Iliad 16,236).

venter ... aestuat cibo

There is a similar phrase in Am. 3,6,2/6.

deus dissipavit ossa

J. quotes this verse again Vulg. Est. praef.

27,8 virili habitu veste mutata

The same words are used ep. 1,14. Deut. 22,5 prohibits transvestism. The wearing of men's clothes by women as an ascetic practice is anathematized c. Gangr. can. 13. They had started to wear shorter tunics in the greek fashion like men Ambr. ep. 15(69),4.

This passage upset Rufinus cf. apol. adv. Hier. 2,5.

erubescunt feminae esse, quod natae sunt

Ambr. ep. 15(69),2 uses the same argument in a discussion of Deut. 22,5 cf. inst. virg. 4,30.

crinem amputant

Ep. 147,5,2 records the custom in Egyptian and Syrian monasteries for virgins and widows to shave their heads and then bind and veil them in accordance with the apostle's requirement (cf. I Cor. 11,6). Virgins shave off their hair and wear cowls Pall. h. Laus. 34. C. Gangr. can. 17 anathematizes ascetic women who cut their hair off, for it is there to remind them of their obedience. A hair-cut is prescribed as a penance ps. Ambr. virg. laps. 8,35. Tert. virg. vel. 7,1 censures the fashion for girls to have short hair.

inpudenter erigunt facies eunuchinas

For this phrase cf. ps. Aug. sobr. 3 ebrietas ... inverecundos erigit vultus. According to TLL s.v. 'eunuchinus' only occurs here.

ciliciis vestiuntur

The cilice is worn underneath ep. 60,9,2. It was very rough ep. 108,15,4. Demetrias slept on one ep. 130,4,4. J. mentions it also ep. 108,22,2. 147,8,1 v. Hil. 10. 44. For the garment as a sign of penitence cf. TLL Onom. II 438,3 ff. (so J. in Ez. 2,7,17/8). To this could be added Paul. N. ep. 22,2 conservuli ... horrentibus ciliciis humiles. The hair-shirt is avoided as ostentatious Cassian. inst. 1,2,3. Sackcloth should not be visible Epiph. exp. fid. 23,6 ps. Ath. syntag. 4,6. RAC 3 pp. 127 ff. discusses the use of the 'cilicium'. Antin, Recueil p. 308 thinks J. is here referring to 'cilices de luxe'.

cucullis

On this garb of the monk cf. TLL IV 1251,9 ff. 31 ff. For its symbolism cf. Lampe s.v. κουκοῦλλιον 4 and Oppenheim, Symbolik pp.

65/8 (quoting Cassian. inst. 1,3 ut innocentiam ... parvulorum ... custodire ... imitatione ipsius velaminis commoneantur). Very small ones looked funny Cassian. inst. 1,10.

noctuas et bubones

J. mentions these two together in a reference to this passage ep. 40,2,2. They recur ep. 107,2,2.

28,1 catenatos

Describing desert monks J. speaks admiringly of 'catena, sordes et comae' ep. 17,2,3. Anchorites wear chains Chrys. h. in II Cor. 4,13:1,9 (on the whole body); in Eph. 13,3 (from the neck). Thdt. h. rel. 3 p. 1337B calculates the weight of iron worn by Eusebius. Theodosius wore it on neck, hips and hands ib. 10 p. 1389A. So did Romanus and Jacob ib. 11 p. 1393C 21 p. 1436B. Women shackle themselves Chrys. h. div. 5,3 Thdt. h. rel. 29 p. 1489D. The chains sound figurative in ps. Ambr. laps. virg. 9,40. Apollo rebuked the wearers of irons for showing off Hist. mon. 8,59 (Festugière, Sub. hag. 34) cf. Epiph. exp. fid. 23,6 ps. Chrys. op. imperf. in Mt. 48 p. 905.

feminei contra apostolum crines

Hermits have long hair ep. 17,2,3. Theodosius grew his hair down beyond his feet and fastened it at the waist Thdt. h. rel. 10 p. 1389A. He also wore chains. Romanus had hair of similar length ib. 11 p. 1393C. Aug. op. monach. 31,39 mentions long-haired brethren who disregarded the apostle's commandment cf. Epiph. exp. fid. 23,3 haer. 80,6,5 f. (Messalians). For this reason it is forbidden ps. Ath. syntag. 4,8. Apollo criticized the habit as exhibitionism Hist. mon. 8,59 (Festugière, Sub. hag. 34).

hircorum barba

The same sort of person has a long beard ep. 125,6,3. The bearded are hidden Ambr. ep. 15(69),7 Isid. Fel. ep. 1,220. On the goatee cf. TLL VI<sup>3</sup> 2819,50 f.

nigrum pallium

Martin wore such a garment Sulp. Sev. dial. 2,3,2 cf. Greg. Naz. carm. 2,1,44,27 f. Synes. ep. 146 Eun. VS p. 472,37.

nudi ... pedes

The monk Jovinian went unshod adv. Iov. 1,40. 2,21. Bare feet are a mark of the monk Greg. Naz. carm. 2,1,44,25 or. 6,2 Chrys. oppugn. 2,2. 2,6 Epiph. exp. fid. 23,6. Morosa never wore shoes Thdt. h. rel. 4 p. 1349D. If the reader can go barefoot, he should ps. Ath. syntag. 5,4. In men (except soldiers) it makes for health of body and mind Clem. paed. 2,11,117,2. It is a fulfilment of the gospel Aug. s. 101,6,7. Conc. Caes. a. 380 can. 4 prohibits the practice over the Christmas period. It is condemned Filostr. 81 Aug. haer. 68.

Sofronium

Feder, Biblica 1 p. 507 does not think this was the man mentioned vir. ill. 135 (cod. Bamb.). J. speaks slightly of the puritanical Sophronia ep. 127,5,2. Gordini, Greg. 37 p. 249 says he and Antimus were remnuoth.

28,2 nobilium introierint domos

Monks frequent the households of noble ladies ep. 50,3,3. They do this shamelessly and cadge a meal Aster. Ansed. 22,39 (ib. II Tim. 3,6). Monkish impostors dupe naive and tender-hearted women ps. Chrys. op. imperf. in Mt. 44 p. 880. J. cites II Tim. 3,6 f. a dozen times besides.

tristitiam simulant

The hypocrite disfigures his face to look glum in Mt. 1,6,16. It is child's play to simulate fasting with a sad and ashen countenance ep. 58,2,2. Ambr. Hel. 10,35 disapproves of faces that feign sadness (quoting Mt. 6,16; cf. 10,36).

furtivis noctium cibis

Theophilus reveals that fasters during Lent eat meat in their bedrooms ep. 100,6,4 (cf. ps. Cypr. singul. cler. 7). Fat Manicheans boast of fasting Ambrosiast. in II Tim. 3,7,1. On the sly people eat food they have given up publicly Or. Mt. ser. 10. J. mentions

nigrum pallium

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sham fasts again 27,6 below cf. in Eccl. 9,12 (of heretics).

Bas. renunt. 6 has λαθροφάγος.

puđet reliqua dicere, ne videar invehi potius quam monere

J. asserts the existence of lascivious monks adv. Helv. 21. He will not inveigh but warn ep. 52,17,2. 130,19,4 cf. Ambr. virginit. 8,46.

28,3 de mei ordinis hominibus

J. was a priest cf. ep. 51,1,5 (Epiphanius). On the clergy as an 'ordo' cf. ep. 51,1,6. 54,5,4 (nostri ordinis) and TLL s.v. p. 963,31 ff. 964,49 ff. J. was regularly referred to as 'Hieronymus presbyter' : Sulp. Sev. dial. 1,8,2 Aug. civ. 18,43. 20,23. 22,29 enchir. 87,23 ep. 197,5 doctr. christ. 4,7,15 gest. Pelag. 35,66 c. Iul. 2,10,33. 2,10,36 nat. et grat. 65,78 quaest. hept. 1,26 retract. 2,71,1 Paul. Med. v. Ambr. 1.

presbyterium

J. uses the word in this sense again adv. Ioh. 41 cf. Cypr. ep. 39,5. 45,4 V. Cypr. 3 (vel sacerdotium) Hil. col. p. 119,3 (ib. 13 presbyteratum) Sir. ep. 1,9,13 Aug. ep. 126,2 Ep. pontif. Thiel Gelas. frg. 10 (ib. presbyteratum) Conc. Tol. a. 400 can. 1 Conc. Val. can. 4 (ib. diaconatus) Gaudent. s. 19,26.

ut mulieres licentius videant

It is the parson's duty to know matrons and their houses ep. 52,15,1. The young clergyman should wait for widows and virgins to come and see him Ambr. off. 1,20,87 f. A priest must not intrude when visiting women's houses ps. Bas. ad fil. 7. Rufinus was ashamed to repeat J.'s allegations cf. apol. adv. Hier. 2,5. Sulp. Sev. dial. 1,9,1 says he told the truth, which made him unpopular. J. does not want to say anything disparaging about the clergy ep. 14,8,1. There were hucksters among them adv. Helv. 21. Satan has brought many down tract. in ps. 103,26.

omnis his cura de vestibus

For the priest's attention to dress cf. ep. 69,8,7. He should

not bother about it stat. eccl. antiq. 26. The freshly ordained cleric disdains coarse fabrics and wants velvety ones Sulp. Sev. dial. 1,21,4.

si bene oleant

The clergy use scent ep. 125,17,1 cf. 147,8,3. Heretics do this in Ier. 4,57,4. The Christian has no need of perfume Clem. paed. 2,8,61,1.

si pes laxa pelle non folleat

Godel, Mus. Helv. 21 p. 67 compares Ov. ars 1,516 (Hagendahl, VC 28 p. 219 f. thinks it a coincidence; cf. Brandt ad loc.). A floppy boot is described Orient. comm. 1,427. Ferreol. reg. 32 recommends a loose fit as a sign of holiness. Exquisite footwear should not concern the clergyman stat. eccl. antiq. 26. Ps. Ath. syntag. 5,5 warns the reader against showing off in smart shoes. The wanton extend their concern for elegance to their shoes ps. Bas. Is. 5,170. J. speaks sarcastically of loosely laced boots ep. ed. Morin (Bull. d'anc. litt. 3 p. 56,89). Remnuoth wear floppy ones 34,3 below.

crines calamistri vestigio rotantur

Churchmen ought not to frizz their hair ep. 52,5,6. Jovinian and his fellows did adv. Iov. 2,21: 2,36. The habit is criticized Ambr. ep. 15(69),6 (cf. ib. 7) Bas. contub. 6 (τί βρασνίζεις σου τὰς τρίχας;). Φ reads 'notantur' with Cicero.

digiti de anulis radiant

The deacon Sabinian loaded his fingers with rings ep. 147,8,2. For this use of 'de' cf. TLL V 65,45 ff. esp. 66,43 f.

vix imprimunt summa vestigia

J. refers to this mincing gait adv. Iov. 2,14 in Is. 13,47,1/3 cf. Orient. comm. 1,428. A dandy goes on tiptoe so as not to bespatter his shoes Chrys. h. in Mt. 49,5. Such is the walk of a dainty woman Deut. 28,56.

sponsos magis aestimato quam clericos

The monk Jovinian is said to go about like a bridegroom adv.  
Iov. 1,40.

28,4 breviter strictimque

J. has this phrase again ep. 20,6. The order is reversed Or.  
h. in Lo. 23 p. 144. For it cf. TLL II 2185,1. 29 (add Greg. Ilib.  
tract. 2,17 Paul. Med. v. Ambr. 1 describam; and for the comparative  
Vincent. Ler. 16).

28,5 si pulvillum viderit

J. spurned presents ep. 45,2,2. They are not compatible with  
pastoral care ep. 52,5,7. Sulp. Sev. dial. 1,21,4 echoes this  
passage and says the priest cajoles his parishioners into keeping  
him well-dressed.

veredarium urbis

On the 'veredarius' cf. Audollent, Mel. d'arch. et d'hist. de  
l'école franc. de Rome 9 p. 273 f. J. identifies him with the  
'agentes in rebus' in Abd. 17/8. These were spies cf. RE I 779,9 ff.  
Figaniol, Empire p. 316 f. (Jones LRE p. 581 thinks it was a passing  
phenomenon). This explains why the matrons are afraid. Clerics  
run all over the town in Mich. 1,2,9/10. They tyrannize their  
flock in Eccl. 10,19.

inimica castitas, inimica ieiunia

There is anaphora of 'inimica' ep. 21,9.

prandium nidoribus probat

A priest parades his gastronomical expertise ep. 52,6,3. Some  
in the priesthood are epicures ep. 69,8,7. The apostle's requirement  
of a bishop that he rule his house well means he should not  
serve sumptuous feasts or be partial to pheasant ep. 69,9,3.  
J. calls his detractors gourmands ep. 27,1,3. His contemporaries  
are the same ep. 33,3. For the taunt cf. Aster. Ansed. 29,51.  
It is not made elsewhere. On J.'s obsession with gluttony cf.

30,1 below.

altilis γέρων vulgo ἴpapitzo

On 'altilis' of people cf. TLL I 1763,55 ff. Men are fatted birds in a spiritual sense Hil. in Mt. 22,4. J. uses a Greek nickname adv. Ruf. 3,6 athenogeronta cf. adv. Iov. 2,14 ἡμερόβιος vulgo appellatus (sc. Diogenes). 'Papitzo' is perhaps connected with παππίζω cf. pappare Gloss. II 141,53 (μικσῶται) Schol. Pers. 3,15 (pro comedere) Isid. orig. 11,1,75.

28,6 os barbarum

J. taxes his adversaries with linguistic barbarism adv. Iov. 1,1 adv. Ruf. 3,6. He likes to fault his opponent's diction. Hagendahl p. 311 n. 4 gives examples. Add ep. 61,3,4. 133,5,3.

auctor aut exaggerator

J. uses the same words ep. 54,5,2. TLL records only these two instances of 'exaggerator'. He has 'auctor ... inlustrator' 36,1 below. 'Auctor' is combined in this way with 'confirmator' Lact. inst. 1,2,2; with 'exactor' Caes. Arel. s. 11,2.

equi ... tam nitidi

After his consecration the priest gives up his donkey and rides a horse Sulp. Sev. dial. 1,21,4 (ib. 5 refers to J.'s description). Mettlesome foals are a mark of luxury ep. 66,8,3. They indicate rank in Eccl. 10,5/7. J. bids his enemies enjoy their Gallic geldings ep. 27,3,3. Owning thoroughbred horses is the apex of men's ambition Hil. in ps. 146,13.

per horarum momenta

J. has this phrase again 40,2 below and in Abd. 12/3 in Mt. 3,17,16 cf. TLL VI<sup>3</sup> 2955,33 ff. (add ps. Cypr. mart. 21 Lucif. non parc. 18 p. 248,4).

Thracii regis

Viz. Diomede cf. Lucr. 5,31 Verg. Aen. 1,752.

29,1 variis callidus hostis pugnat insidiis

J. has a similar phrase Or. h. in Ez. 7,3. This antonomasia to designate the devil recurs v. Paul. 2.

sapientior erat coluber

J. uses Gn. 3,1 another six times. He has II Cor. 2,11 another four.

Christianis

'Christian' is here synonymous with 'ascetic' cf. ep. 54,5,2 ubicumque viderint Christianum, statim illud e trivio : ὁ Γραικός, ὁ ἐπιθέτης.

29,2 interroga eum

In the previous chapter J. depicted the sort of man Eustochium should avoid (he was reproached for it cf. ep. 27,2,2). He now describes the suitable exegete. Ep. 128,3,6 tells the virgin to ask in public, if she has a query about scripture. Ambr. virginit. 8,47 thought it hazardous to seek elucidation in the homes of men who falsely claim the authority of scholarship.

desponsavi ... vos

The text was used at the consecration of virgins cf. ep. 130,2,3.

J. has it another fourteen times. Eccli. 9,20 recurs adv. Pelag. 2,23.

29,3 veteranae virgines

J. has the phrase again ep. 107,9,3. Ambrose had used it virg. 3,4,16. The adjective is applied to continence Ambr. in ps. 118 s. 19,19,1; to a widow vid. 4,22. The martial metaphor is explicit Ambr. exc. Sat. 1,67 (veterana emeritis stipendiis pudicitia) vid. 14,85 (vidua velut emeritis veterana stipendiis castitatis). The word could simply mean 'old' cf. Ambr. ep. 31(44),12 infans, puer, adolescens, iuvenis, vir, veteranus, senex (where the sixth term denotes maturity).

castitatis ... in ipso mortis limine coronam perdidere

People lapse after long continence in Ez. 8,25,1/7. 8,26,15/8 tract. in ps. 105,3 (twenty years) cf. Or. h. in Is. 8,2 in Ez. 8,3

(a decade) in Lc. 38 p. 214 (J. adds 'after some years' to his source). Some lost after twenty or thirty years the chastity they had kept from youth Bas. h. 12,16. Euseb. Emes. h. 6,12 thinks passion is not an embarrassment after adolescence. It is fleeting ib. 7,13. 'Crown of chastity' is a phrase used also Ambr. in ps. 118 s. 15,11,4.

ancillae ... comites propositi tui

Demetrius' maids followed her example ep. 130,6,2. The girl in Bas. h. in ps. 32,5 found a good mistress and was brought up to be a virgin. Augustine encourages servants to copy their celibate mistress ep. 150.

ne erigaris adversus eas

Paula turned the slaves of her household into brethren ep. 108,2,1. Macrina did the same with her virgins Greg. Nyss. v. Macr. 7. J. tells a widow not to despise her servants but to feel bashful because they are men ep. 79,8,1. Slaves should not be scorned but neither should they be supercilious Ign. Polyc. 4,3 ps. Ign. Ant. 10 cf. Ambr. in ps. 118 s. 20,17,2 noli despiciere servum. Seneca gave the same advice in ep. 47. Insolence from servants was an excuse for getting married according to J. cf. ep. 54,15,2. 55,4,4. Hylas expunged the stain of servitude by his purity of character ep. 3,3,2.

unum sponsum habere coepistis

Master and slave have one Lord Eph. 6,9.

simul corpus accipitis, cur mensa diversa sit ?

At Rome communion was taken at home ep. 49,15,6 cf. DTC 31 pp. 555 ff. For the sacrament at meal-time cf. Cypr. ep. 63,16. Macrina shared the same table Greg. Nyss. v. Macr. 11 cf. Sen. ep. 47,2.

honor virginum sit invitatio ceterarum

For this incentive cf. Sen. ep. 47,15 quidam cenent tecum quia digni sunt, quidam ut sint.

29,4 quodsi aliquam senseris infirmiore in fide, suscipe

The words echo Rm. 14,1. An abbess has to do this Aug. ep. 211,15 (so Reg. Tarnat. 23).

puđicitiam illius fac lucrum tuum

J. has a similar phrase ep. 58,5,1. 130,15,3. It is perhaps influenced by I Cor. 9,19.

si qua simulat fugiens servitutem

C. Gangr. can. 3 anathematizes insubordination by servants in the name of religion.

huic aperte apostolum lege

The unlettered asks the literate to read him out God's law Caes. Arel. s. 6,8.

melius est enim nubere quam uri

J. quotes this text another ten times. The widow should ignore it ep. 79,10,2. It was Jovinian's teaching adv. Iov. 2,36. Ps. Ambr. laps. virg. 5,21 says the words are meant for those not yet consecrated.

otiosae et curiosae ... circumeunt

The words are taken from I Tim. 5,13. They recur ep. 123,17,2. 128,4,4. Tert. uxor. 1,8,4 finds such women particularly harmful to the widow's profession. Augustine regrets that many consecrated virgins are just the same bon. coniug. 23,30 in ps. 99,13. Virgins and widows should not gaa about from house to house Const. app. 3,6,4.

rubore frontis adtrito

J. has 'adtrita frons' ep. 52,5,4. 52,8,1 in Ez. 1,3,7. 7,23,36/49 cf. TLL II 1127,57 ff. (esp. Iuv. 13,242 for the connection with 'rubor'). Compare (?) Chrys. pan. Bab. 2,1 ἀπηροθρισμένως καὶ γυμνή ... τῇ κροτάλῃ.

parasitos vicere mimorum

For the theatrical comparison cf. Chrys. fem. reg. 10 (somebody outdoes women on the stage in extravagance of dress).

quasi quasdam pestes abice

J. uses this expression ep. 52,5,3. 130,19,1 cf. Tert. idol. 12,5 ps. Hier. ep. 148,17,1. OLD quotes Cic. Clu. 41. Cf. 35,1 below.

corrumpunt mores bonos

J. quotes the text another five times. It occurs Cypr. test. 3,95 (bonis convivendum, malos autem vitandos).

29,5

ventris cura ... et quae ventri proxima

The wording is similar Tert. uxor. 1,8,5 deus ... venter est, ita et quae ventri propinqua (cf. Itala Phil. 3,19 gloria in pudendis). Elsewhere J. says 'the stomach and what is underneath it': ep. 84,5,3. 147,3,6 adv. Iov. 2,11 in Is. 18 praef. in Ez. 13,44,22/31 in Gal. 3,5,19/21. This expression is common in Greek writers cf. Sext. sent. 428. 588 Or. fr. in Lc. 124 schol. in Lc. 8,38/9 Clem. paed. 2,10,90,1 str. 1,5,30,2 Bas. hex. 9,2 h. 3,8 leg. lib. gent. 7 ps. Bas. Is. 1,31 struct. hom. 2,13 Greg. Naz. or. 14,17. 27,3. It also occurs Ruf. apol. adv. Hier. 1,5. 1,8. Chrysostom avoids it (cf. h. in Rm. 13,7 γαστρὶ δὲ καὶ ἠδονῇ δουλεύοντες). Lact. inst. 3,8,6 has instead 'ventri et Veneri'. Pleasures under the belly are mentioned Bas. Anc. virg. 2. ὑπογάστριος is used to designate them Nil. exerc. 1 ps. Ath. v. Syncl. 29. 49 cf. Philo index s.v. The genitals are τὰ ὑπογάστρια μέλη ps. Chrys. puer. 2. This name is explained Nil. exerc. 58 cf. Magn. 65. J. makes the gravity of the vices correspond to the disposition of the relevant members ep. 55,2,3 in Tit. 1,7 cf. Tert. ieiun. 1,2. This passage angered Rufinus cf. apol. adv. Hier. 2,5.

istiusmodi ... solent ... dicere

For the prosopopeia cf. 31,3 below and ep. 54,15,1.

rebus tuis utere

For this point of view cf. 38,1 and Tert. cult. 2,9,6 ('non', inquitis, 'utemur nostris?') Cypr. hab. virg. 7. TLL records 'catella' as a term of endearment only here.

vive, dum vivis

This was a popular saying according to Tert. resurr. 3,3.

numquid filiis tuis servas ?

This question is inappropriate to Eustochium. The opposite argument was common cf. Aug. s. 9,13,21 quod dicunt homines, Filiis meis servo.

guidvis mali insinuant

The words come from Tert. uxor. 1,8,4. J. has 'iron minds' again ep. 117,6,4 (TLL records no other instance).

cum luxuriatae fuerint

J. cites the text another nine times. It is quoted Cypr. test. 3,74.

29,6

nec ... diserta multum

Hedybia should not be dazzled by the rhetoric of the world ep. 120 praef. 4. Pelag. ep. ad Demetr. 19 requires a virgin's speech to be embellished by modesty rather than eloquence. The topic occurs already in Juvenal (cf. 6,379 ff. 434 ff.). For the anastrophe cf. adv. Iov. 1,14 iustus multum (Eccl. 7,17) Vulg. II Par. 18,1. Verse examples are given TLL VIII 1617,57. 64. 72.

lyricis festiva carminibus

Poets' verse is the food of demons ep. 21,13,4. Even the clergy read it ib. 9. J. tells Furia to kick her minstrels out ep. 54,13,1 cf. 79,9,1. The virgin should have no ear for music and no knowledge of secular ballads ep. 107,4,1 ib. 8,3. A gifted songstress does not make a suitable companion ep. 107,9,3. Poetry is said to debilitate the mind adv. Iov. 2,8 cf. tract. in ps. 140,3. The same view is expressed Cypr. zel. 2 Evagr. Pont. sent. virg. 48. God did not create the voice to recite erotic verse Cypr. hab. virg. 11 cf. Chrys. educ. lib. 35. Nor did he make ears to listen to it Prud. ham. 316 ff. A woman ought not to sing ps. Cypr. singul. cler. 10. The same author disapproves of virgins in chorus ib. 26. Or. sel. in ps. 101,10 ('I have eaten ashes like bread') finds this text an apt warning to

people who enjoy music while they drink of. ps. Bas. Is. 5,157.  
 At meal-times songs sung to the lyre provoke passion Ambr. Hel.  
 15,54. A strict husband will not allow undignified ones Chrys.  
 h. in Eph. 20,7. Feasts where lyre and flute are played should  
 be avoided Gaudent. s. 8,17. Ps. Aug. sobr. 2 orders the virgin  
 to shut her ears to music. J. uses the phrase 'lyric song'  
 with reference to Horace ep. 130,7,3 in Ez. 1,1,8/9 in Eph. 3,5,20.  
 He uses it of the psalms in Ier. 2,96. 5,3,2 in Ez. 9,29,17/21.  
 9,30,20/6.

metro ludere

For 'ludere' of light composition cf. TLL VII<sup>2</sup> 1775,10 ff. It gives  
 no example with 'metro'. J. has this phrase again describing  
 the inmates of the fiery furnace Vulg. Dan. praef.

delumbem matronarum salivam

Lübeck p. 196 compares Persius 1,104.

strictis dentibus

J. describes the sound produced ep. 20,5,1 in Is. 4,11,1/3.

labiis dissolutis

The words describe a drunken bishop's laughter in Tit. 1,7. This  
 is how Hebrew is pronounced ib. 3,9. They also refer to laughter  
 ps. Bas. ad fil. 17.

in dimidiata verba

Infants should not be taught them ep. 107,4,6. They marked little  
 Paula's enunciation ep. 108,26,5. Cf. TLL V<sup>1</sup> 1202,77 f.

omne quod nascitur

Vallarsi compares Min. Fel. 38 Ruf. Bas. h. 3,1. One might add  
 Cypr. hab. virg. 15. J. uses the verb in a similar way of  
 people 27,8 below cf. 19,4. This usage occurs also Hil. trin.  
 12,13 Ambr. ep. 15(69),2 hex. 5,3,9. 6,6,36 inst. virg. 4,30 (esse  
 quod nascitur) virg. 1,6,28 Aster. Ansed. 28,50 (sexus cogit desiderare  
 quod nati sunt).

adulterium ... linguae

On the tongue's adultery cf. Bas. Anc. virg. 27 *μοιχεύεσθαι... γλώσση*  
 Greg. Naz. or. 43,47 *τῆ γλώσση πορνεύουσι* It is chaste Meth. symp.  
 6,3,139 *ἀγνεύειν... εἶναι καὶ γλώσσης* Bas. Anc. virg. 20 *παρθέρον... τῆν*  
*γλώσσαν*. Ambrose speaks of an adulterous voice virg. 2,4,25. He  
 mentions adultery of the face ib. 1,6,28.

quae enim communicatio

J. quotes the text another eighteen times. It refers to marriage  
 with a pagan ep. 123,5,3 adv. Iov. 1,10; to good and bad adv.  
 Iov. 2,2 in Gal. 3,5,19/21 tract. in ps. 96,10 p. 445,164; to the  
 admission of Arian bishops adv. Lucif. 5. In Is. 9,28,16/20 combines  
 it with I Cor. 10,20. Tert. cor. 10,7 linked it to I Cor. 8,10.

29,7 quid facit cum psalterio Horatius ?

These are J.'s favourite authors cf. Hagendahl p. 110 n. 2. To  
 his examples of the incompatibility of Church and Academe add  
 in Gal. 3 praef. Tert. apol. 46,18 ps. Chrys. h. in Io. 1,1:2  
 (*τίς τὸν Πλάτωνα προετίμησε τῶν εὐαγγελίων*); Diuasc. apost. 3,3 forbids  
 the reading of pagan books. The bible caters for all tastes  
 ib. 7/16 (Const. app. 1,6,4 adds Job and Proverbs). Rufinus used  
 this passage to trap his opponent cf. apol. adv. Hier. 2,8. J.  
 makes David the Christian Horace (among others) ep. 53,8,17. The  
 psalter is in his manner chron. praef. Vulg. Iob praef.

in idolio recubentem

J. is sure the apostle is really warning against reading philosophers,  
 orators and poets ep. 21,13,7. He quotes I Tim. 4,4 again ep.  
 79,7,6. 121,10,23 (ib. Tit. 1,15). I Cor. 10,20 recurs five times.

30,1 ante annos plurimos

J. wants to stress his youth and immaturity at the time (cf.  
 30,5 *ut veniam tribueret adulescentiae*). Cavallera 2,153 puts his  
 departure for the East in 374.

domo, parentibus, sorore, cognatis

The monk leaving his family is a common theme in J. It occurs ep. 3,4,2. 14,2,2. 64,4,1. 108,6,3. 108,33,3 adv. Ioh. 7 in Ag. 1,2 in Mt. 1,5,29. 3,18,8. Monk and mother are irreconcilable ep. 39,5,2. The martyr hates his family in Eccl. 3,8. This cruelty is kindness ep. 14,2,3. 38,5,1. 125,7,6 cf. 39,6,1 in Mt. 1,10,37 (it is duty to God). J. mentions his own leave-taking ep. 14,3,2. Ambr. fug. saec. 2,6 makes the Levite the fugitive from the world who leaves behind his family. Cf. Mt. 10,37 Mc. 10,29 Lc. 14,26. Cavallera 2,9 puts the birth of his sister about 361. His brother was born about 364.

quod his difficilium est, consuetudine lautioris cibi

In this work J. gives the dangers of eating first place (c. 8 ff.). Antin, REL 41 p. 351 thought J. was being ironic. On his relations with his parents cf. Kelly p. 6. He was pulled from his grandmother's lap adv. Ruf. 1,30.

lautioris cibi

For the phrase cf. TLL VII<sup>2</sup> 1054,82 ff. esp. 1055,12. 18 ff. J. has the comparative again tract. in ps. 106,7. He says 'lautioris ... mensae' 9,2 above cf. ep. 69,8,7.

propter caelorum me regna castrassem

The words come from Mt. 19,12. J. refers to the same passage 19,2 above. TLL III 547,71 ff. gives examples of this verb with 'a'.

Hierosolymam

J. did not get there. In Hilberg's first volume 'Hierosolyma' twice denotes the celestial Jerusalem. The form (fem. or neut.) is used in the topographical sense twenty four times. This disproportion does not support Rapisarda's view (MSLC 4 pp. 1 ff.) that here J. has the heavenly city in mind.

Romae

He was there for his education 359-67 (Cavallera 2,153).

summo studio ac labore

J. uses the same phrase ep. 21,13,4 Or. h. in Ct. 1,6. It occurred Lact. inst. 4,2,2. The nouns are similarly combined in Eccl. 5,17/9 in Tit. 3,9.

30,2 Plautus

J.'s taste for Plautus is discussed Lübeck pp. 106 ff. Hagenahnl p. 269 f. On his eloquence cf. Bartelink p. 113. The reading 'Plato' is impossible according to Lübeck p. 106 n. 2. Allusions to this author are assembled ib. pp. 57 ff. (add c. Lucif. 11; cf. Ruf. apol. adv. Hier. 2,11). His style is commended 35,8.

sermo horrebat incultus

On the uncouthness of scripture cf. RAC 2,351 f. The material set out there can be supplemented. J. says translations from the Hebrew sound odd ep. 29,1,3. The bible's language is despised in Ion. 3,6/9 tract. in ps. 90,7. His own translation tries to hide its grace ep. 43,4,3. Aug. doct. christ. 4,7,16 observes that the prophets are thought unlettered and demonstrates in the following paragraphs the finesse of Amos 6,1 ff. Ambr. ep. 8 shows how the bible conforms to the precepts of rhetoric. The diction of the Greek text was disparaged too Or. Io. 4,2. God's word is in earthen vessels Procl. CP h. 2,1. It appears to dispense with grammar Or. in Ct. 3(4) p. 240,5 f. h. in Nm. 9,6. Or. h. in Gn. 15,1 gainsays the general view. He points out its neatness ps. 118,172. Eus. p. e. 11,5,2 thinks Hebrew achieves a euphony of its own.

lumen caecis oculis non videbam

For the proverb cf. Otto p. 326 s.v. 'sol' 3. J. repeats it ep. 49,5,1 in Os. 3,14,10 in Zach. 1,4,1. The judgment seat is well-lit 30,3 below.

30,3 antiquus serpens inluderet

The 'old serpent' is from Apc. 12,9. J. has the words another dozen times (four times with 'coluber'). The mocking is perhaps

an echo of ps. 103,26 (iuxta LXX).

in media ferme quadragesima

Grützmacher, Cavallera and Kelly suggest 374 at Antioch. Rapisarda, MSLC 4 pp. 1 ff. and Thierry, VC 17 pp. 28 ff. say 376 in the desert. They have convinced Antin, REL 41 p. 376.

medullis infusa febris

Fever attacks the marrow of. TLL VIII 600,32 ff. (add Paul. Petric. Mart. 1,320. 4,100). The fever-stricken Elesilla feared judgment ep. 38,2,2. J. complains of always being ill ep. 3,3,2.

infelicia membra depasta

Thierry, VC 17 p. 33 compares Verg. Aen. 2,215.

ossibus vix haererem

Cf. Verg. ecl. 3,102 and Otto p. 260 s.v. 'os' with Nachträge p. 242 (add Fall. h. Laus. 42). J. has the phrase again ep. 117,7,1 v. Hil. 5 in Ier. 3,37,1.

interim parabantur exsequiae

Paul. Petric. Mart. 2,494 mentions preparations for the funeral after saying that the patient was scarcely breathing. Antin, REL 41 p. 352 n. 2 thinks they were meant to stop the corpse decomposing in the heat.

vitalis animae calor

Only warmth of soul remained in Paula's breast when the rest of her body was cold ep. 108,28,1. A feeble exhalation from the nostrils prevents burial Aug. cur. mort. 12,15. There is faint breath coming from a cold chest Paul. Petric. Mart. 2,489 f. 2,521. J. describes a different kind of warmth in a cold body 7,2 above.

raptus in spiritu

Hagendahl pp. 318 ff. reviews opinion on J.'s dream and its effect upon his reading habits. He gave up the classics for fifteen years or so. Marrou, RBPh. 38 p. 420 f. agrees with this conclusion.

It is the bystanders who suggest that J. stop reading profane authors. In the circumstances he is ready to make even bigger promises. Reading becomes possession (1. 4 and 6). The last sentence stresses his keenness for sacred literature (and not his abandoning pagan). Rufinus calls it a 'revelation' apol. adv. Hier. 2,6.

ad tribunal iudicis

J. does not name the participants (although cf. domine p. 190,17. 191,6). They are Christ and the angels Ruf. apol. adv. Hier. 2,7. 2,8 (cf. 2,46). We all stand before the judgment seat of Christ Rm. 14,10 II Cor. 5,10. J. has 'tribunalia iudicum' ep. 57,3,1. 120,9,10 adv. Ruf. 3,21 in Gal. 2,11/3. The persecuted Christian stands before it ep. 42,1,4 cf. Or. h. in Ier. 11 p. 855 Ruf. hist. mon. 19 Vict. Vit. 3,51 Pass. Pontian. 2. Thierry, VC 17 p. 33 thinks J. had a mythical judgment in mind. The parallel struck Tertullian cf. apol. 23,13. 47,12 nat. 1,19,5 spect. 30,4.

30,4 interrogatus condicionem

The judge asked the martyr his 'condicio' cf. Pass. Caec. 28 'cuius conditionis es?' (ib. ego te de religione interrogo) Pass. Saturnin. et al. 5 Pass. Symphorian. 4 condicionem ... designa. ille respondit : Christianus sum. TLL does not record this usage.

Christianum me esse respondi

'Christianus sum' was the martyr's standard reply cf. Holstein, Pass. Perp. 6,4. Mayor, Apol. p. 159 f. gives plenty of examples. J. refers to this formula ep. 42,2,1 in Eph. 3,5,16. The virgin is a martyr 38,6.

Ciceronianus

The word is used only here in the sense of literary discipleship TLL Cnom. s.v. It is chosen for the paronomasia (Thierry, VC 17 p. 34 n. 22). Cicero is mentioned 29,7. 30,1. For the conflict cf. RAC 2,353 ff.

ubi thesaurus tuus

J. quotes the text again only in Ez. 9,28,11/9 in Eph. 1,1,3. 1,2,6.

caedi me iusserat

After his confession the judge orders the martyr to be beaten Act. Fel. Fort. 3 Pass. Max. 2 Pass. Pontian. 3 Pass. Quirin. 2 Pass. Saturnin. et al. 5 Pass. Symphorian. 7.

conscientiae ... igne

J. uses the phrase again ep. 36,2,4 (torqueberis) Or. h. in Ez. 10,5. He has 'ardor' ep. 124,7,1. To the examples in TLL VII 296,27 f. can be added Ruf. Or. in ps. 38 h. 1,7 Cassian. conl. 20,7,1 (ut ignem conscientiae nostrae ... lacrimarum imber extinguat) ps. Pelag. adm. Aug. (RB 46 p. 15: melius est igne conscientiae quam gehennae ardore torqueri) cf. Chrys. h. in Is. 6,1:1,5 ὑπὸ τοῦ συνειδότος ὡς ὑπὸ πυρὸς κκτεκκίετο. For the sting of conscience in anticipation of judgment at death cf. Ruf. Bas. h. 7 p. 1789B. Conscience is more excruciating than prison chains Ruf. hist. 5,1,34.

in inferno autem quis confitebitur tibi ?

Confession can be of sin or praise Hil. in ps. 137,1 Aug. ep. 140,60 in ps. 94,4. J. has the text thirteen times. It denotes praise in Is. 11,38,16/20 comm. in ps. 6,6. It shows there is no place for repentance after death in Is. 6,13,9 in Mt. 4,25,10 tract. in ps. 103,33. 105,1 (against those who say there is) tract. in Lc. 16,19/31 cf. Cypr. test. 3,114 Hil. in ps. 51,23 Paul. N. ep. 25\*,2. 40,11 Const. app. 2,13,2 Chrys. h. in Eph. 24,5 (ib. κριτήριόν ἐστὶν ἐκεῖ, μετανοίας λοιπὸν οὐκέτι καιρὸς) Caes. Arel. s. 68,2. In the nether world there is no scope for penitence or amendment Cypr. ep. 55,17. 55,29 ps. Ambr. laps. virg. 10,49. 10,51 Facian. paraen. 12 Greg. Naz. or. 16,7 Greg. Nyss. ps. 6 p. 613A ps. Bas. ad fil. 19. J. discusses the idea of the underworld in Eph. 3,6,12.

clamare tamen coepi

In his vision before martyrdom Cyprian divines the judge's sentence and begs for reprieve V. Cypr. 12.

miserere mei, domine, miserere mei

Aug. s. ed. Lambot 24 tit. quotes ps. 56,2 in this form. The Vulgate version from LXX and Hebrew has 'deus'.

30,5

qui adstiterant

Pardon comes from the attendants in Cyprian's vision V. Cypr. 13. Among the host of saints surrounding God's judgment seat there is none to say, "Lord, he deserves forgiveness" Ruf. Bas. h. 3,5. Tuluslymeni comes before a presiding judge with officials in attendance Aug. s. 308,5,5 (quoted Cavallera 2,78).

locum paenitentiae

Souter, JTS 13 p. 150 compares Hbr. 12,17 (cf. IV Esr. 9,12).

tanto constrictus articulo

J. uses the same phrase adv. Ruf. 1,11. TLL II 694,24 f. addas Gaudent. s. 16,3 conclusus.

si ... habuero codices saeculares, si legero

Ep. 21,13,6 (written the year before according to Cavallera 2,155) airily speaks of reading philosophers and books of worldly wisdom. Didasc. apost. 3,3 had said profane works ought to be avoided. A bishop should not read them Stat. eccl. antiq. 5. For the phrase cf. Sulp. Sev. dial. 1,6,1 ne quis Origenis libros legeret aut haberet.

revertor ad superos

Lact. inst. 7,22,16 uses this phrase of souls returning from the underworld. It is Christ who comes back Max. Taur. s. 14,1 ab inferis redit ad superos cf. ib. 39,4 Euseb. Gall. s. 18,2. For 'superi' and 'inferi' of living and dead cf. Vell. 2,48,2 (cited LS s.v. 'superi'). The words are used together in connection with Dives Paul. N. ep. 25\*,3 Aug. in ps. 36 s. 2,4. 48 s. 2,8

s. ed. Denis 24,3. They also form a pair Max. Taur. s. 22a,3.  
53,3 cf. Ambrosiast. in Rm. 3,26 (in inferno).

oculos ... tanto lacrimarum imbre perfusos

When Cyprian awakes from his vision, his heart is still throbbing with anxiety V. Cypr. 12. Thierry, VC 17 p. 33 compares Verg. Aen. 12,64. People were surprised that J. recovered.

30,6 nec vero sopor ille fuerat

J. calls it 'somnus' l. 14. Thierry, VC 17 p. 33 compares Verg. Aen. 3,173; on the next clause ib. 10,642. It was just a dream adv. Ruf. 1,31 f.

teste est tribunal

Neue-Wagener, Formenlehre<sup>3</sup> I p. 906 gives three examples of 'testis' with a neuter noun. Alc. Avit. carm. 6,576 has 'teste'.

quaestionem

This was torture RE art. 'quaestio' 2 p. 786 f. (cf. 30,4 caedi me iusserat). Martyrs underwent the 'quaestio' cf. Ruinart's index (esp. Cypr. ep. 22,2) and Tert. cor. 1,5 scorp. 10,7 Cypr. ep. 10,2. 10,4. 66,7 ps. Cypr. mart. 14. 25.

liventes habuisse me scapulas

When Tutuslymeni woke up, there were traces of the scourging on his back Aug. s. 308,5,5 (quoted Cavallera 2,78).

31,1 avaritiae ... malum

It struck Augustine how often virgins become misers bon. viduit. 21,26. They escape stinginess through God's bounty ps. Aug. sobr. 2. The spirit of greed is discussed in the seventh book of Cassian's Institutes. Chrysostom thinks miserliness in a virgin worse than concupiscence poenit. 3,3 cf. h. in II Cor. 4,13:1,7. Sulp. Sev. dial. 1,8,6 remarks that J. particularly attacked avarice in this letter.

aliena non adpetas

In the popular view the man who took another's property was

avaricious, not someone who looked after his own Pelag. Casp.

3,3. This was being fair Zeno 2,1,6,18 Ruf. Bas. h. 3,7.

tua, quae sunt aliena

Possessions are not the owner's ep. 58,7,1. 130,14,6. They belong to others Tert. pat. 7,5 cf. Ruf. Bas. h. 3,7.

si in alieno

J. quotes the text nowhere else. There is an allusion to it ep. 121,6,14, where everything worldly is said to be alien. Ambrose cites it in Lc. 7,246 (wealth is what is another's). Ps. Bas. ad fil. 9 makes the affluence of the world alien; our possession is the kingdom of heaven. Paul. N. ep. 40,11 distinguishes between money and real estate, which are extraneous assets, and the resources of the mind, which are true property.

redemptio viri propriae divitiae

This text took J.'s fancy. It occurs sixteen times. He prefers the spiritual interpretation ep. 71,4,2 cf. in Ez. 12,40,17/9 in Eccl. 9,11 in Gal. 1,2,10. The words show some wealth belongs to us, while other wealth does not Or. h. in Lv. 3,8 (ib. Lc. 16,12 - the world's wealth is alien). It means that the giver to the poor redeems his soul Ambr. ep. 63,92.

31,2 nemo potest duobus dominis servire

J. repeats the text nine times. The two masters are flesh and spirit ep. 49,20,3. It concerns the admission of Arian bishops adv. Lucif. 5.

gentili Syrorum lingua

The language was Aramaic. J. ironically calls himself an expert in it ep. 17,2,4. Coptic is a gentile tongue 34,1 below. On the phrase cf. TLL VI<sup>2</sup> 1868,19 f. 28 ff. (for J. and adv. Pelag. praef. 1 in Is. 7,19,5/11).

'mammona' divitiae nuncupantur

Mammon is not a Hebrew but a Syriac word ep. 121,6,13. It is

(66)

said to be Syriac for wealth in Mt. 1,6,24. It is Hebrew tract. in ps. 83,2 (cf. Morin ad loc.); some wrongly think it means gold. The word is used without explanation ep. 52,10,2. 125,20,4 in Is. 13,50,1 in Os. 3,14,2/4 in Soph. 3,1/7 in Eph. 2,3,14. 2,3,28. In his early period J. was partial to learned glosses of. ep. 7,2,2 (parchment) 8,1 (on the carriers of writing-tablets) 31,3,1 (cherry-trees).

spinae ... fidei

J. has the parable of the sower in mind (Mt. 13,22) cf. in Is. 6,14,23 in Os. 2,9,5/6. 'Cura gentilium' is an echo of Mt. 6,32.

31,3 puella sum delicata

Eustochium was used to comfort 11,1. She should not be 'delicata' in her speech 29,6. The term is a reproach ep. 14,1,1. 14,2,1. 14,10,4. 117,7,1. 117,8,1. Cypr. elem. 9 anticipates the reader's fear of poverty.

meis manibus laborare non possum

Having read II Thess. 3,10 Asella worked with her hands ep. 24,4,1. This was also J.'s reason ep. 17,2,4. The virgin should learn wool-working ep. 107,10,1. J. assures Demetrias that there is nothing more precious in Christ's sight than home-made articles either for personal use or to set an example ep. 130,15,4. For the priest it is a source of alms ep. 52,3,2. Work is the criterion of admission in Egyptian monasteries ep. 125,11,5. Manual work is prescribed Bas. ascet. disc. 1 renunt. 9 ps. Ambr. ad virg. dev. 3 Caes. Arel. ep. ad virg. 2,7. Virgins earn their livelihood by it Ambr. virg. 1,10,60 Aug. mor. eccl. 1,31,68. 1,33,70. Work in wool is specified Tert. cult. 2,13,7 ps. Aug. sobr. 2. It should be non-stop and much harder than for domestic servants Chrys. h. in Eph. 13,3.

si aegrotare coepero, quis mei miserebitur?

Athan. vgt. 12 tells the virgin to look after herself in the

event of illness, so that people cannot say austerity has caused it. Sickness is welcomed as a blessing from God and the sufferer waits for his help V. Euprax. 6. In the next paragraph J. suggests a text to read in case of pain. Monks are well cared for 35,7.

ne cogitetis

J. has the text again only ep. 123,13,4 tract. in ps. 143,13. 145,7. It occurs Cypr. test. 3,11 (caelestia tantum ... cogitare debere).

31,4 beatos audies pauperes

The Mt. passage just quoted promised heavenly provision. J. now says hunger and poverty are blessed. He has Lc. 6,20 in mind. The same assurance is made ep. 14,10,3 adv. Iov. 2,17 cf. Tert. idol. 12,2 (ib. Mt. 6,28). The blessedness of the poor is part of the new dispensation 21,2 above.

conplaceo mihi

J. does not cite this text again. It occurs Or. h. in Ier. 11 p. 852. He has II Cor. 12,7 another eight times. Cypr. test. 3,6 quotes it (bonos ... plus laborare ... quia probantur). Ps. 96,8 recurs four times. Ep. 39,2,7 combines it with II Cor. 12,10 (quando ... infirmor).

31,5 nudus exivi

J. has the text five times elsewhere. Cyprian quoted it test. 3,6 (with II Cor. 12,7). It is combined with I Tim. 6,7 Cyr. h. pasch. 27,3 Greg. Nyss. mart. 2 p. 768C Chrys. laed. 4 ps. Chrys. h. in Iob 3,3 Gaudent. s. 13,34 Orient. comm. 1,561 f. These texts are conflated Quodv. tract. 1,7. J. does not cite I Tim. 6,7 again. It occurred Cypr. test. 3,61 (pecuniam non adpetendam).

32,1 armaria stipare vestibus

Clothes are for covering the body and not for filling cupboards tract. in ps. 145,7.

tineas non posse superare

The wealthy ascetic battles against moths ep. 127,4,2.

plenis arcis pannos trahit

J. was very fond of this contrast. It is repeated ep. 52,9,1. 58,2,1 (pleno marsuppio gloriosas sordes adpetis) 58,2,2. 125,16,4 (pannis aurum tegimus) in Is. 4,9,14/21 in Ier. 2,34,2 in Ez. 8 praef. (paupertatem vili palliolo praeferentes Croesi opibus incubare) in Mich. 1,3,9/12. He is quoted for it ps. Pelag. Casp. 7 p. 175. It does not occur elsewhere.

inficitur membrana colore purpureo

J. mentions bibles that are gilded, purple and bejewelled in Zach. 2,8,6. They are on purple parchment with gold and silver lettering Vulg. Iob praef. There is gold decoration ep. 107,12,1. Chrys. h. in Io. 32,3 talks about golden letters and regrets that people take more interest in calligraphy and fine parchment than in the text. J. says they prefer sumptuous editions to correct ones Iob iuxta LXX praef. Purple, gold and jewels occur together in a different connection in Zach. 1,4,8/10.

gemmis codices vestiuntur et nudus ante fores earum Christus emoritur

J. repeats the paradox ep. 58,7,1. 128,5,1 (auro parietes ... fulgent ... et nudus ... ante fores nostras in paupere Christus moritur) cf. 54,12,2. Chrysostom is unusually partial to this kind of antithesis : h. in ps. 48,17:1,6 (ἡμίονοι κλογοὶ καλλωπίζονται, ὁ δὲ πένης... τῆ θύρα σου προσεδρεύει καὶ ὁ Χριστὸς λιμῶ τήκεται) 2,2 in Mt. 49,5. 50,4 in II Cor. 17,3. 19,3 in Phil. 10,5 in I Tim. 2,3. It also occurs Aug. s. 32,20,20. On Christ's nakedness of. Mt. 25,36.

cum manum porrexerint, bucinant

Matrons give their buglers presents ep. 108,16,1. Almsgiving is advertised as if with a trumpet Ambr. off. 2,1,2. J. tells how in church the deacon reads out the donors' names and the amounts donated in Ez. 6,18,5/9. Some Christians give only before onlookers tract. in ps. 133,2 cf. 140,9. They do it for show Ambr. paenit. 2,9,84.

praeco conducitur

A herald is hired to distribute a crust of bread and tuppence adv. Pelag. 2,11. On 'agape' cf. DACL I 775-848 (esp. 820 on this passage) LTK I 180 f.

32,2 nomina taceo, ne saturam putes

J. names Sofronius 28,1. An anonymous priest is described 28,4. No names will be mentioned in the manner of Old Comedy ep. 125,5,1 cf. 133,11,6 in Soph. 3,14/8. J. was accused of being a satiric writer in prose ep. 40,2,3. He identifies himself with Horace and Lucilius ep. 50,5,2. 117,1,2.

nobilissimam mulierum Romanarum

Melania is so described chron. a. 374. J. reports another recent sight ep. 54,13,3.

in basilica beati Petri

Faul. N. ep. 13,11 relates how Pammachius gathered the beggars of Rome into St. Peter's to receive alms. He distributed them personally ib. 14.

ut usu nosse perfacile est

'Nosse perfacile' recurs adv. Iov. 1,12 cf. Aster. Ansed. 14,27. Ambr. ep. 5,8 has 'usu ... cognovimus'.

anus ... annis pannisque obsita

Ter. Eun. 236 is quoted again in Soph. 1,15/6. An old woman begs at the church-door Ambr. in Lc. 8,76.

tanti criminis reus sanguis effunditur

For the expression cf. Aug. ep. 50 innocens effusus est sanguis (on innocent blood cf. TLL VII 1705,3 ff.). Claud. 21,362 speaks of guilty faces. J. is indignant and the alliteration of 'p' in what precedes is notable.

32,3 radix malorum omnium est avaritia

J. has the text another seven times. It is cited Cypr. test. 3,61. Mt. 6,33 recurs thrice.

non occidet aominus fame animam iusti

Vaccari, Bibl. 1 p. 389 compares Prov. 10,3 (for δίκαιου cf. Ast. Soph. h. 5,16). J. quotes the text again in Is. 18,65,13/4 and gives it a spiritual interpretation. It is combined with ps. 36,25 Or. h. in Gn. 16,3 Cypr. orat. 21 Bas. h. 2,8 ps. Bas. Is. 5,165 Chromat. tract. in Mt. 32,1. This verse recurs in Is. 2,5,13. 18,65,13/4 in Am. 3,8,11/4 (in the last two places interpreted spiritually). It occurs Cypr. test. 3,1 (de bono operis et misericordiae).

corvis ministrantibus pascitur

These ravens are mentioned again ep. 78,26,3 in Ez. 1,4,9/12. They are the gentiles tract. in ps. 146,9. The three woras used seem to have become fixed. They occur Cypr. eleem. 11 Ruf. Or. in ps. 36 h. 3,10 Max. Taur. s. 2,1 Caes. Arel. s. 124,1.

vidua Sareptena

The widow of Zarephath is a pattern of virtuous widowhood ep. 54,16,2. The saintly Exuperius followed her example ep. 125,20,3 (old women and widows are told to do the same ps. Ath. pat. 8). She is also mentioned in Abd. 20/1. The story is told Cypr. eleem. 17. For the feeder being fed cf. ps. Cypr. singul. cler. 26 qui ... venerat pasoi, pastus ... miserias egestatis fecit excluui.

capsace

The word is used Itala III Rg. 17,14 (Cypr. eleem. 17; Vulg. lecythus). J. has it again ep. 54,16,2. On this vessel cf. Epiph. haer. 30,12.

32,4

argentum ... et aurum non habeo

J. comes back to niggardliness. He has this text half a dozen times. It is quoted Cypr. test. 3,61 (pecuniam non adpetenam).

licet sermone taceant, re loquuntur

The contrast recurs adv. Iov. 2,35 (licet sermone taceant, habitu loquuntur et gestu) in Ier. 4,57,4 (operibus) in Mt. 4,23,28/31 (opere). There was a proverb 'res loquitur' cf. TLL VII<sup>2</sup> 1667,35 ff. 1673,25 ff. and Otto s.v. 'res' 1 with Nachträge p. 265 f. One

might add Bas. h. 13,5 αὐτὰ βροῦ τὰ πράγματα, κὲν τῆ φωνῇ σιωπᾶς Chrys.  
 h. in II Cor. 20,3 σὺ μὲν σιγᾶς, τὸ δὲ ἔργον βροῦ. For the antithesis  
 'verbis ... re' cf. Lact. inst. 5,13,15. Cassian. inst. 12,13 c.  
 Nest. 7,3,1.

habentes ... victum et vestitum

Hilberg is wrong to include these words in the prosopopeia.  
 J. has some twenty five references to them. The text is quoted  
 Cypr. test. 3,61. J. links it with Gn. 28,20 in Ez. 14,46,19/24  
 cf. Chrys. h. in II Cor. 6,4 pan. Bern. 2.

32,5 si fuerit dominus deus mecum

Jacob's appeal for bread and raiment is mentioned again ep. 120,2,4  
 (the bread is Christ's body) adv. Pelag. 3,8 (an anti-Pelagian  
 interpretation) in Ez. 14,46,19,24. Greek writers also stress the  
 moderateness of his request : Bas. reg. fus. 20,3 Greg. Naz. carm.  
 1,2,10,496 ff. Chrys. h. in Gn. 54,5 (οὐ πλοῦτον, οὐ περιουσίαν τινὰ  
 ἤτησεν, ἀλλ' ἄρτον καὶ ἱμάτιον) exp. in ps. 140,4 Pall. v. Chrys. 12 p. 43.

dives aominus et ditior pater

The phrase is used again of Jacob on his return ep. 123,14,4.  
 It describes Job ep. 118,3,1. Cyprian had used it of Job pat.  
 18 (cf. Or. h. in Ez. 4,8). On Jacob's wealth cf. Gn. 30,43;  
 on his issue ib. 32,22. He was an example of the different  
 blessings of the Old Law 21,1 above.

33,1 si Christus adnuerit

J. uses the same words in Is. 10 praef. (so Caes. Arel. ep.  
 3) cf. in Is. 5 praef. 6 praef. (voluntati nostrae). Elsewhere  
 he has a variety of expressions : iusserit ep. 112,2,5 in Gal.  
 1,2,11/2; concesserit Or. h. in Ct. 1,3 in Lc. 7 p. 46; gratiam  
 dederit ep. 133,13,1; vitam v. Malch. 1' adv. Ioh. 22 (cf. adv.  
 Ruf. 2,23 vitae huius ... spatium); occasionem tract. in Lc. 16,19/31;  
 sanitatem Vict. in Apoc. rec. praef.; comœatum Or. h. in Lc.  
 praef. Even pagans say 'si deus voluerit' Tert. test. anim. 2,1

(cf. Scholte ad loc.; also Iac. 4,15). The special treatment was never written.

centum solidos ... moriens defliquit

On the death of a monk fifty coins are found Apophth. patr. 74. Nau ROC 12 p. 397. Another leaves a pot of gold. The abbot says, "Bury it with him" ib. 30 p. 62.

quos lina texendo quaesierat

Philagrius lived in the desert of Jerusalem and used to stand in the market-place to sell his handiwork Apophth. patr. p. 436A. Cf. 34,2.

circiter quinque milia divisio cellulis

Monks occupy separate cells in the desert Ruf. hist. mon. praef. There is a similar arrangement at Nitria, where they live in groups or singly in fifty or so adjacent domiciles under a superior ib. 21. The Thebaid has the largest community with over five thousand brothers ruled by an abbot Cassian. inst. 4,1. Cf. 35,1.

33,2 \* quos patres vocant

The name is used 35,2. 35,6. The deacon is a parent 35,4. J. has 'pater monasterii' ep. 125,13,1 f. 125,15,2 cf. Boon, Pach. Lat. index and (e.g.) Apophth. patr. 28 Nau ROC 12 p. 60 εἰς Σκῆτιν πρὸς τοὺς πατέρας. J. records that this popular nomenclature was especially common in Palestinian and Egyptian monasteries in Mt. 4,23,8/9. He disapproves of it in Gal. 2,4,6 cf. tract. de <sup>p. 555, 91f.</sup>obed.

\* Macarius ... et Pambos et Isidorus

Ruf. apol. adv. Hier. 2,15 includes these names among the masters of the desert. He says they lived in Nitria hist. 11,4. Rufinus himself saw Macarii from the upper and lower desert, Isidore of Scete and Pambo from Cellia ib. 11,8. On the Macarii cf. hist. mon. 28. J. records Rufinus' encounter with one of them ep. 3,2,2. The name recurs ep. 58,5,3. 108,14,2. Melania visited

Pambo Fall. h. Laus. 10. An Isidore became known to the wives of Roman senators by accompanying Athanasius ib. 1. Another received Melania in Nitria ib. 46. J. mentions Isidore the bishop and confessor ep. 108,14,2.

sancto in eis loquente spiritu

J. uses this phrase again in Tit. 1,8/9. 2,15. Greg. Nyss. pss. titt. B10 has τοῦ ἁγίου πνεύματος... ἐν αὐτῷ λαλοῦντος. Cf. Mt. 10,20.

pecunia tua tecum sit in perditionem

J. does not have occasion to cite this text again. It occurs Cypr. test. 3,100 (gratiam dei gratuitam esse debere).

nec hoc crudeliter quisquam factum putet

For the argument cf. Paul. Petric. Mart. 6,263 f. nec quisquam dura ista putet, cum ... formido medella est. Great fear came upon all after the punishment of Ananias and Sapphira Act. 5,11.

34,1 quae sancta sunt

J. has the words ep. 52,4,4. 133,9,5 reg. Pach. praec. 60 Orsies. 9. 25. They also occur Ambr. off. 1,14,52 Petr. Chrys. s. 70 p. 401A Reg. Tarnat. 8 Caes. Arel. ep. ad virg. 2,6 s. 54,6. 73,5.

aurem paulisper adcommoda

J. says ep. 21,41,1 attende paulisper. On lending the ear cf. TLL I 332,63 ff.

tria sunt in Aegypto genera monachorum

Cassian repeats these words conl. 18,4,2. J.'s lives of Paul, Hilarion and Malchus and the translations by Evagrius and an unknown hand of Antony's life of Athanasius were meant to satisfy popular interest in eastern monasticism.

coenobium ... 'in commune viventes'

This explanation is taken over Gloss. V 412,54 Isid. eccl. off. 2,16,2 orig. 7,13,2. The word is first used here in latinized form cf. Sainio, Sem. Unters. p. 66 f. It is distinguished from 'monasterium' Cassian. conl. 18,10.

sauhes ... remnuoth

On these forms cf. Spiegelberg, Kopt. Misc. XXXIII p. 51 f. For the technical term from the Coptic cf. Cassian. conl. 18,15,4 plectas palmarum, quas illi siras vocant.

anachoretæ ... ab eo, quod procul ab hominibus recesserint, nuncupantur

So Isid. orig. 7,13,3 cf. Gloss. II 169,24 marg. (recessor) Cassian. conl. 18,6,2 (secessores).

deterrimum atque neglectum

This estimate is given of the 'sarabaitæ' Cassian. conl. 18,7,1 Reg. Mag. 1,6 Isid. eccl. off. 2,16,9 (sarabaitæ sive remobothitæ).

in nostra provincia

Rome (so Gordini, Scrin. theol. 1 p. 48 and Antin, Mél. Bén. p. 94 n. 125). Morin, Nov. et Vet. 2 pp. 159 ff. and Dölger, AC 6 p. 66 say Illyria (but cf. in Is. 7,19,5/11). In adv. Iov. 2,7 'our province' is where J. was writing. Cassian. conl. 18,7,8 reports that outside Egypt sarabaitæ were virtually the only sort of monk.

aut solum aut primum

For the phrase cf. Lact. opif. 10,24 vel solus vel præcipue.

34,2 bini vel terni

The sarabaitæ live in twos and threes Cassian. conl. 18,7,4 Bened. reg. 1,8 Reg. mag. 1,8. 7,25.

suo arbitrato ac ditione viventes

Sarabaitæ do not try to follow the cenobite's discipline but please themselves Cassian. conl. 18,7,3 cf. Isid. eccl. off. 2,16,9. They live without a rule Bened. reg. 1,6 Reg. mag. 1,6.

alimenta communia

Zacch. 3,3 describes this sharing and the indolence it causes.

habitant

J. has just used this word. He also twice says they do as they please. On such repetitions cf. LHS 2 p. 820 f. They occur

11,3 facere 19,3 f. nasci 28,3 vestigium 39,3 tacere.

in urbibus et castellis

These words denote the opposite of the monk's habitat ep. 58,5,1.

maioris est pretii

Certain monks earn more than the profane ep. 125,16,3. The cenobite sold at slightly less than the market price cf. DACL 3<sup>2</sup> 2387 f.

Sarabaitae hoarded their earnings Cassian. conl. 18,7,5. Esaias or. 11,52 tells his reader not to haggle over the price like the worldly. Isid. eccl. off. 2,16,9 f. quotes this passage.

34,3 certare ieiuniis

Gordini, Greg. 37 p. 250 compares Aug. mor. eccl. 1,33,70. Cenobitic fasting was equable 35,8 below. J. condemns long fasts 17,2. 28,2; ostentatious ones 27,3. 27,7.

vestis grossior

The ascetic wears a coarse shirt adv. Iov. 2,11 cf. Chrys. oppugn. 2,6. Dress should be unobtrusive 27,3 above. Only J. seems to have been struck by baggy sleeves.

crebra suspiria

Pelag. ep. ad Demetr. 20 says it is not hard to be always sighing. The sighs of the cenobite are moderate 35,3.

visitatio virginum

A monkish detractor likes visiting the cells of virgins ep. 50,3,2. If a clergyman has to call on a virgin, he should not do it alone ep. 52,5,6.

detractatio clericorum

J. decries the clergy 28,3. Christians should malign nobody 37,2. The monk ought to respect the priest ep. 54,5,4.

saturantur ad vomitum

It is silly to commemorate a martyr by over-eating ep. 31,3,3. Gyrovagi eat and drink until they are sick Reg. mag. 1,21. Sulp. Sev. dial. 1,8,5 records how J.'s remarks angered Belgicus. The

speaker thinks oriental monks were meant.

35,1 coenobium

There is another idealized picture of monastic life in Chrys.

h. in I Tim. 14,3 ff.

confoederatio

This is the earliest occurrence of the word cf. TLL s.v.

oboedire maioribus

Obedience is the monk's obligation ep. 125,15,2. 130,17,3 cf. reg.

Pach. praec. 38 praec. et inst. 16. RAC 9,418 ff. discusses it.

In addition to the passages collected there the following stress

its importance : Apophth. patr. 290 Nau ROC 14 p. 376. 292 p. 377

Bas. ascet. 1,3 Cassian. conl. 18,7,4. 24,26,14 Aug. ep. 211,15

Reg. tert. 11 Caes. Arel. reg. virg. 18 Bened. reg. 4,61. Perfect

obedience precludes even meritorious acts without the superior's

consent and the reward for it is greater than for chastity

Bas. ascet. 2,2. It is given first place again Sulp. Sev. dial.

1,10,1. 1,17,8. 1,19,1.

decem praepositos sub se centesimus habeat

It is strictly the hundred and first. On 'praepositus' cf. Boon,

Pach. Lat. index. This man has forty brothers under him Reg.

Pach. praef. 2. The number is ten Reg. mag. 11,27.

35,2 quasi iustitium

J. liked this word cf. TLL VII<sup>2</sup> 718,51 ff.

quos decanos diximus

Cf. TLL V<sup>1</sup> 119,16 ff. (and 117,26 ff.).

psalmi resonant, scripturae ex more recitantur

Throughout Egypt twelve psalms are followed by readings from

the old and new testaments according to Cassian. inst. 2,4. On

the sabbath the lessons are taken from epistles and gospels ib. 2,6.

completis orationibus

The prayers are dealt with Cassian. inst. 2,7.

cunctis ... residentibus

Cassian. inst. 2,5,5 records that it was even in his time the custom in Egypt to sit.

medius, quem patrem vocant, incipit disputare

A talk was given by the heads of houses three times a week reg. Pach. praec. 20. People went to sleep during it ib. 21. It is held twice weekly praec. et inst. 15. At least three thousand monks gather in the evening to hear the abbot's discourse Aug. mor. eccl. 1,31,67.

tantum silentium fit

The abbot's address is heard in complete silence and with astonishing concentration Aug. mor. eccl. 1,31,67 cf. Isid. eccl. off. 2,16,14.

Esaias or. 8,7 forbids conversation in the assembly. Moans and wailing accompanied the lesson Peregr. Aeth. 24,10. 34. 36,3. Ambr. in ps. 1,9,4 deplores the effort needed to silence a church

God's house must not become a house of chatter Ath. ep ad virg (Muséon 4-1 p. 193, 194).  
 congregation. During sermon and reading the deacon fails to hush mutterers ps. Pelag. adm. Aug. (RB 46 p. 8). Women in particular gossip Or. h. in Ex. 13,3 Caes. Arel. s. 50,3. 55,4. The hubbub is worse than at market or baths Chrys. h. in I Tim. 9,1. Silence is enjoined for the lesson Ath. virg. 23 Const. app. 2,57,8 (ib. Deut. 27,9) Ambr. virg. 3,3,11 Caes. Arel. s. 13,3. 19,3. It should not be disturbed by obstreperous private devotion Nicet. psalm. 13.

nemo ad alium respicere

Glances are not to be exchanged at prayer or while rope-making reg. Pach. praec. 7. The Egyptian monk at dinner pulls down his hood and stares at the table Cassian. inst. 4,17.

nemo audeat excreare

Violent clearing of the throat ought to be avoided Clem. paed. 2,7,60,1. In assembly and especially at prayer no one spits, hawks, coughs or yawns Cassian. inst. 2,10,1. This author complains of hawking even without tickling of the throat ib. 12,27,3. Esaias

or. 10,17 thinks a monk should leave the room before expectorating.

35,3 dicentis laus in fletu est auccientum

J. wants the listeners' tears to be the preacher's praise and lamentation instead of acclaim to follow his discourse ep. 52,8,1 cf. Or. h. in Ez. 3,3. Listening monks show their emotions through groans and weeping or calm joy Aug. mor. eccl. 1,31,67.

volvuntur per ora lacrimae

This is an echo of Verg. Aen. 10,790. The phrase recurs ep. 1,3,3. 60,13,3. TLL VII<sup>2</sup> 839,75 f. gives no other example.

ne in singultus quidem erumpit dolor

J. repeats these words in Naum 2,3/7.

de futura beatitudine

A common expression cf. TLL II 1795,76 ff. The topic was a favourite for homiletic purple patches in Eccl. 10,19.

moderato suspirio

In assembly there is no sighing to annoy even neighbours and no utterance save intermittent gasps of uncontrollable spiritual fervour Cassian. inst. 2,10,1.

oculis ad caelum levatis

Cf. RAC 2,429 ff. 8,1230 f. J. stared into heaven 7,4 above.

quis dabit mihi pinnas

On wings cf. RAC 8,40 ff. (56 discusses J.) and Antin, Rec. 163 ff. J. cites this text another fourteen times.

35,4 mensas, quibus per singulas ebdomadas vicissim ministrant

On the seven-day rota cf. TLL VI<sup>3</sup> 2576,81 ff. 2579,29 ff. Add Reg. mag. tit. 23 quomodo debeant eudomadarii inservire mensis. Ten brothers work in weekly shifts ib. 18,2. Cassian. inst. 4,19,1 claims the system for the whole Orient. In Egypt one brother is in permanent charge ib. 22.

nemo comedens loquitur

Talking at table is punished reg. Pach. praec. 8. 31. A knock

will draw the waiter's attention ib. 33. Meals must be eaten in silence Bas. ascet. disc. 1 Pall. h. Laus. 32 (on Pachomius' rule cf. Soz. h. e. 3,14) V. Pach. π 32 Reg. Macar. 18,1 Reg. Tarnat. 8 Caes. Arel. reg. mon. 9 reg. virg. 18 cf. Isid. eccl. off. 2,16,14. Diners should listen to scripture Aug. reg. sec. 7 cf. Bened. reg. 38,5. Cassian. inst. 4,17 asserts that this custom comes not from Egypt but Cappadocia. The Egyptian monk muffles his head Reg. Pach. 29 V. Pach. π 32 Cassian. inst. 4,17. The meal-time chatterbox must be urged to pray ps. Bas. poen. mon. 28.

leguminibus et olere

For the young Christian there is nothing more beneficial than eating herbs ep. 54,10,2 cf. 107,10,1. The heavier vegetables causing flatulence should be avoided ep. 54,10,2. Some eat too many, though moderate consumption is harmless ib. 4. They make a humble evening-meal ep. 58,6,1. They go with bread ep. 79,4,3. Bread and vegetables are abandoned for beans, chick-peas, olives and figs Chrys. h. in Eph. 13,3. Peeled barley replaces them Thdt. h. rel. 13 p. 1401A. Abraam gave up both while archbishop ib. 17 p. 1424A. The weaker monk ate greens Chrys. h. in I Tim. 14,4. The speaker eats them Apophth. patr. 162 Nau ROC 13 p. 53. Cassian. inst. 5,5,2 observes that not everyone can manage a frugal diet of vegetables and bread.

oleo

Oil is a necessity of life Bas. reg. fus. 19,2. Monks use it during Whitsuntide Thdt. h. rel. 5 p. 1357A. It was a luxury 9,1 above. In addition cf. RAC 7,496 f.

vinum tantum senes accipiunt

Wine is not used outside the infirmary reg. Pach. praec. 45. Even the sick drink water 7,2 above.

quibus et parvulis saepe fit prandium

Reg. Pach. praef. 5 mentions a special meal for young, old and ill cf. Reg. mag. 28,26. The children were there to be educated Ruf. apol. adv. Hier. 2,11.

praesepia

According to Non. p. 49 this word designates not only stables but all places that are enclosed and safe. TLL gives no other example of the sense it has here.

cum suis unusquisque loquitur

Monks are encouraged to discuss the sermon reg. Pach. praec. 19. 122. 138. They used to sit together of an evening and have devout conversations V. Pach. ¶ 34 (they searched the scriptures ib. 125). Esaias or. 8,16 ff. forbids this.

quantum silentium

Asella and Nepotian seldom spoke ep. 24,5,2. 52,5,4. Silence and gait are linked ep. 24,5,2. 52,15,2 in Tit. 2,3/5. For the novice silence is good Bas. reg. fus. 13. Abbot Andrew says it befits the monk Apophth. patr. p. 136B. In addition cf. RAC 10,832 ff.

quam moderatus incessus

Asella's step was neither quick nor slow ep. 24,5,2. In an old woman it should show a holy dignity in Tit. 2,3/5. Movement reflects character Ambr. off. 1,18,71 Chrys. Is. interp. 3,8 (ib. Eccli. 19,27). Sluggishness and haste betray slackness and impetuosity Bas. ep. 2,6. Or. h. in Nm. 2,1 would like gait to fit calling. A virgin's ought to be sober Ambr. virg. 3,3,13. She must not strut or shuffle Aug. virg. 53,54. Hers is said to be distinctive Ruf. Bas. h. 7 p. 17860 <sup>It should not be jerky like a crow's Ath. ep. ad virg. (Muséon 41 p. 196,1f. cf. p. 191,8f.)</sup> Sulp. Sev. ep. app. 2,14. <sup>∟</sup> The monk's walk is firm Greg. Naz. or. 6,2. Fasting steadies it Ambr. Hel. 10,35 Bas. h. 1,9. Clem. paed. 3,11,73,4 wants us to have a carriage that is stately and unhurried, not a wild and indecisive one. Our deportment should achieve such poise that the eye is caught; and feet should not shamle Chrys. catech. bapt. 4,26

(SC 50). Gaudent. s. 4,18 requires a mild gait; Reg. Tarnat. 17 a decent one.

35,5 si infirmum viderint

J. is speaking of spiritual weakness cf. 29,4 and TLL VII<sup>1</sup> 1443,34 ff. Labourt translates 'un malaâde' (but illness is dealt with in paragraph 7).

extra orationes publicas ... unusquisque vigilat

Cassian. inst. 2,13,3 reports that private vigils are added to the canonical ones. C. 13 gives the reasons.

circumeunt cellulas

Going round the cells is a serious vice tract. in ps. 119,2. Publius paid surprise visits and rebuked the sleepy Thät. h. rel. 5 p. 1353B.

35,6 ad oeconomum

Reg. Pach. praef. 2 mentions 'dispensatores'. An elder organizes the work Bas. ascet. 1,3. The 'oeconomus' sees to clothing Cassian. inst. 4,6. He looks after food ib. 18. The monk hands over his day's work to him 10,20. In V. Pach. § 83 an οἰκονόμος collects the artifacts; the μέγας οἰκονόμος receives the accounts. Reg. Pach. praef. 6 has the 'praepositi' render a weekly account to the abbot. The deans do this Aug. mor. eccl. 1,31,67.

a quo etiam cibi ... degustantur

This detail seems to be supplied by J. alone.

sagum

Monks wear this instead of a 'chlamys' Paul. N. ep. 22,2. It is slept on ib. 29,13.

texta ... iuncis strata

Cf. Zacch. 3,3 iuncea ... lectulis strata. The monk sleeps on a mat Reg. Pach. praec. 88.

ita universa moderatur

On instructions from the abbot the 'ebdomadarius' goes round

the houses and is briefed on everyone's needs reg. Pach. praec.

24. In Bas. ascet. 1,5 the leader has authority to supply individual wants from the common stock.

dehabeat

Not a literary word cf. TLL s.v.

35,7

tanto senum ministerio confovetur

The sick are moved to the infirmary reg. Pach. praec. 42. The care shown them there is amazing praef. 5. Pillows should be provided ep. 5. C. 70 of Reg. mag. concerns the kindness of the brethren towards those that are ill.

orationi ... et lectionibus vacant

Sundays should be kept for reading Bened. reg. 48,22. In well-organized monasteries study and prayer occupy the monk when not at work Aug. op. monach. 29,37. Reading takes up the first two hours of the day Caes. Arel. reg. virg. 19; the first three Ferreol. reg. 26. The monk reads from the sixth to the ninth hour Reg. Tarnat. 9. Monks are keen readers Ambr. ep. 63,82 Aug. op. monach. 1,2. Cassian. inst. 3,2 discusses prayer while at work.

35,8

quadragesima, in qua sola conceditur restrictius vivere

The ascetic goes to town in Lent ep. 24,4,2. 107,10,3 cf. DTC 2<sup>2</sup> pp. 1724 ff. RAC 7,515 ff.

pentecoste cenae mutantur in prandia

Cassian. conl. 21,23,2 recounts how tradition is kept up and over-eating avoided in Whitsuntide by having the meal at the sixth instead of the ninth hour. J.'s words are repeated Reg. mag. 27,36. 28,38. He does not use 'quinquagesima', which first occurs Ambr. s. 15,1.

Philo Platonici sermonis imitator ... Iosephus Graecus Livius

Philo is the Jewish Plato ep. 70,3,3 cf. vir. ill. 11 ἢ Πλάτων φιλωνίζει ἢ Φίλων πλατωνίζει. The Greeks compare him to Plato Aug. c. Faust. 12,39. Cassiou. inst. 1,17,1 repeats J.'s estimate

of Josephus (Schreckenberg, Die Flavius-Iosephus-Tradition p. 92).  
 J. compares them to profane authors despite his declaration in  
 30,5. They are commended for literary grace although he has  
 condemned eloquence in 29,6 f. J. compliments these writers on  
 their scholarship ep. 29,7,1. 70,3,3 adv. Iov. 2,14. Philo is most  
 eloquent of the Jews in Ez. 4,16,10 in Am. 1,2,9/11 hebr. nom.  
 praef. vir. ill. 8. Josephus gets about twenty five mentions  
 elsewhere. J. admires Livy's polish ep. 53,1,3. He is a model  
 of historiography ep. 58,5,2. There are further references to  
 him in Dan. 2,5,7 in Os. 2,5,6/7 chron. a. 62 a. Chr. Hagendahl  
 p. 110 wrongly says no pagan author is named in this letter.

#### Essenos refert

Philo's description is quoted Eus. p. e. 8,12,1 ff. Adv. Iov.  
 2,14 reports a special study. The same passage mentions Josephus'  
 treatment and draws on Porph. abst. 4,11 ff. (v. Vallarsi ad loc.).

36,1

#### anachoretæ ... de coenobiis exeuntes

The hermit undergoes a long probation in the monastery Bened.  
 reg. 1,3.

#### pane et sale

When Julian went out to Mount Sinai he carried bread and salt  
 on his shoulders Thdt. h. rel. 2 p. 1316B. Antony subsisted on  
 this fare Ath. v. Anton. 7. So did the fathers of Scete Apophth.  
 patr. p. 213B cf. p. 169C 173A Thdt. h. rel. 11 p. 1393B 20 p. 1429D.  
 A monk made do with it for forty five years Apophth. patr.  
 23 Nau ROC 12 p. 58. Palamo boasts of such a diet V. Pach. ☩  
 6 cf. ^ 11. 35. The abbot sends two boys with bread to the  
 hermit Sulp. Sev. dial. 1,10,2 cf. Isid. eccl. off. 2,16,3. Asella  
 lived on bread and salt ep. 24,3,1.

#### auctor Paulus, inlustrator Antonius

Paul was the first hermit v. Paul. 1 (so Sulp. Sev. dial. 1,17,1).  
 In the same passage J. contradicts the popular view that Antony

founded the movement. He was responsible for its spread. The two are named together ep. 58,5,3 cf. Cassian. conl. 18,6,1. Marcella heard about Antony from Athanasius and Peter ep. 127,5,1. TLL s.v. 'inlustrator' wrongly says the word is first used by Lactantius. It occurs already Cypr. test. 2,7 tit.

princeps Iohannes baptista

Some made John and Elijah the pioneers of anchoritism v. Paul. 1. John was the first monk adv. Iov. 2,15 tract. in Mc. 1,1/12 in Io. 1,1/14 (so Serap. ep. mon. 11). He is named with Elijah Ammonas ep. 1 p. 433 Soz. h. e. 1,12. Elisha is addea Cassian. conl. 18,6,2 inst. 1,1,2 (with Peter and Paul) cf. Isid. eccl. off. 2,16,1. V. Pach. § 2 says Antony lived like Elijah, Elisha and John. The perfect monk has to imitate these three ps. Ath. pat. 7. It started with Adam according to Aster. Ansed. 4,11.

36,2 bonum est viro

This text describes a monk ep. 50,4,1. It recurs seven times in J. Cassian uses it of the anchorite conl. 18,6,4. 19,8,4. It is an argument for a celibate clergy ps. Cypr. singul. cler. 9.

in carne, non carnis

J. has a similar phrase ep. 54,9,3 (where Hilberg's punctuation is wrong) in Eph. 2,4,2 in carne non carnaliter; ep. 60,3,4 tract. in ps. 96,6 p. 443,104 non secundum carnem; ep. 107,13,2 sine carne. For the antithesis cf. Greg. Naz. or. 6,2 οί σαρκός έξω καὶ ἐν σαρκί Chrys. h. in Mt. 69,3 ἐν σαρκί σαρκός ὑπερορῶντα Aug. virg. 13,12 aliquid iam non carnis in carne Petr. Chrys. s. 143 p. 583B in carne praeter carnem. Cf. II Cor. 10,3.

si volueris

There is the same appeal to the reader's willingness in Is. 5 praef. cf. Chrys. h. in II Thess. 1,2 ἀνάγνωθι, εἰ βούλει ἰδ. εὐρίσκεις, εἰ βούλει, τὰ ὑποδείγματα.

36,3 non dicam aurum et argentum ... sed ipsam terram caelumque despicias

The survey of monasticism is a parenthesis in the treatment of avarice. The monk is an example of how to avoid it. The words used here echo Or. h. in Ct. 1,2.

Christo copulata

Abraham is joined to Keturah 21,3. For the word used of wedlock cf. TLL IV 922,20 ff.; for the spiritual sense cf. ib. 923,6 ff.

pars mea dominus

Fremantle compares Lam. 3,24 (J. has just cited 3,27 ff.). It recurs fourteen times. Only the unmarried can quote it Ambr. exhort. virg. 6,40.

37,1 quamquam apostolus semper orare nos iubet ... tamen divisas orandi horas habere debemus

Precisely this point is made ps. Pelag. Casp. 7 p. 177. Cassian. inst. 3,3,8 finds set prayer-times necessary for busy people.

sanctis ... ipse somnus oratio sit

Origen explains the command to pray unceasingly in I Thess. 5,17 by calling the saint's life one continuous prayer or. 12,2. He thinks it can be fulfilled by meditation on the law even in sleep sel. in ps. 1,2. Through acts that please God the whole life of the saintly man should be a prayer Hil. in ps. 1,12. Bas. h. 5,4 wants sleep itself to be an exercise of piety. We can reflect on Christ in slumber Prud. cath. 6,151 f. Prayer never sleeps Aug. s. 80,7. J. cannot pray while asleep tract. in ps. 1,2.

horam tertiam, sextam, nonam, diluculum quoque et vesperam

So ep. 107,9,3 cf. in Dan. 2,6,10. Midnight is added ep. 108,20,2. 130,15,1 tract. in ps. 119,7. Cf. RAC 8,1213 ff. 1219 ff.

nec cibus a te sumatur nisi oratione praemissa

J. does not repeat the precept. Examples are assembled by Mayor on Tert. apol. 39,17 f. LTK 10,208 DCA I 745 ff. RAC 6,631 f. They are also to be found Bas. ascet. 4 h. 5,3 Chrys. Anna 2,5 Laz. 1,8 f.

revolvenda de scripturis, quae memoriter tenemus

Furia should recite selections from scripture before going to sleep ep. 54,11,1. Cassian. conl. 14,10,4 thinks nocturnal reflection helps understanding. J. wants a virgin to memorize the bible ep. 107,12,2. 128,4,2. Paula managed this ep. 108,26,1. On the feat cf. RAC 1,1037 f. In addition a monk is told to commit the gospels to memory and ponder the rest Vitae patr. 5,18,9. Another's knowledge of scripture was a topic of general conversation Bas. ep. 44,1. Monks boast of having the bible by heart Apophth. patr. 222 Nau ROC 14 p. 359. 385, 18 p. 143. Ἀποστηθίζειν is the word for it Pall. h. Laus. 12 M. 18. 32. 37 Hist. mon. (Festugière, Sub. hag. 34) 2,5. 8,50. 10,7.

egredientes hospitium armet oratio

Ambrose made the same stipulation virg. 3,4,18.

nec prius corpusculum requiescat quam anima pascatur

Refreshment and nurture for the spirit is more important than for the flesh Tert. orat. 25,6. Sulp. Sev. ep. app. 2,18 commends food that restores the soul rather than the body. Prayer is food Ambr. in ps. 118 s. 6,13,3. The soul is fed like the body Sext. sent. 413 Chrys. exp. in ps. 110,5 (ib. Mt. 4,4) h. in Is. 6,1:4,1 Caes. Arel. s. 5,3. J. says it needs nourishment ep. 5,2,3. 15,1,1. 35,1,3 tract. in ps. 127,2. Or. sel. in ps. 16,15 speaks of τὸ ἐλεῖν τῆς ψυχῆς. Ambr. bon. mort. 5,21 has 'animae ... venter'. 'Pasci' is used with 'anima'. Ambr. bon. mort. 9,41 ep. 8,7 Iob 3,4,11 Isaac 4,11 parad. 3,18 in ps. 118 s. 7,7,2. 12,33 (athleticis epulis) virginit. 17,110 Paul. N. ep. 26,3 Ruf. Or. h. in Gn. 10,3 in Lv. 16,5 in Nm. 5,3. 9,7 in ps. 36 h. 4,3 Euseb. Emes. h. 7,13. 8,1. 10 Pelag. ep. ad Demetr. 23 Aug. beat. vit. 2,8 in ev. Io. 15,1 gen. c. Manich. 9,12 Faustin. trin. 1 (velut divinis epulis). Ambr. Hel. 3,5 has 'epulari'. He is fond of this word with 'animus': Cain et Ab. 2,6,19 Ios.

4,19 in Lc. 7,113 Noe 15,53 off. 1,31,163 in ps. 35,9,2. 118 s. 7,29,2.

ad omnem actum ... manus pingat crucem

The forehead is crossed ep. 14,6,3. 130,9,1 in Ez. 3,9,4/6; the face and stomach ep. 108,21,4; the lips ib. 28,2. The Christian crosses his heart (e.g.) Prud. cath. 6,129 ff.; his eyes Hipp. trad. ap. 42. The sign of the cross accompanies every act Tert. cor. 3,4 Cyr. H. catech. 13,36 Gaudent. s. 8,18. Cf. RAC 8,1232 ff.

nulli detrahas

J. repeats the warning ep. 52,14,1. 125,18,1. In both passages ps. 49,20 is quoted and the subject is dealt with at length. A virgin ought never to denigrate Pelag. ep. ad Demetr. 19 cf. ps. Hier. ep. 148,16,1. J. cites ps. 49,20 another five times. It occurs Cypr. test. 3,107 (non detrahendum). The vice is illustrated by the bad temper that comes from long fasts and the chapter ends with an attack on these.

37,3

tu quae es

J. has half a dozen references to this text, which is quoted Cypr. test. 3,21 (non temere de altero iudicandum). Augustine has it ten times. Elsewhere it is infrequent. J. adapts the interrogative pronoun to the recipient. The apostle is discussing food.

a non ieiunante esse meliorem

In Jerusalem fasting makes nobody conceited ep. 46,10,4. Fasts beget pride tract. <sup>p. 554,59</sup> ~~ae~~-obed. The faster must not think himself already a saint ps. Hier. ep. 148,22,1. He needs to beware of vanity ps. Ath. syntag. 2,16. <sup>cf. v. Syncl. 53</sup> He ought not to look down on people who cannot keep up with him ps. Bas. ad fil. 15. On the comparative with 'a' cf. LHS 2,111 f. Their statement that J. has it thrice in the letters is wrong; there are seven examples. It occurs some twenty times in the commentaries; eleven in the tractates; seven in translations from Origen. In this

letter he has 16,1 illis ... meliorem.

tu

The apostrophe is general (contrast 'tu quae es'). Similarly Asella belches grouse ep. 45,5. Nepotian is stingy while J. starves ep. 52,16,3. Oceanus is dog-like in his promiscuity ep. 69,4,2. J. means his advice for a larger audience ep. 79,7,4. 123,17,2.

irascaris

J. asks the merit of fasting if cantankerousness is the consequence tract. in ps. 119,1. Mart. Brac. sent. patr. 17 mentions a weekly faster of unusual irritability. Eating is better than spite Apophth. patr. p. 429C Isid. Pel. ep. 1,446 Eus. Al. s. 1 p. 320A. The faster without mercy is worse than the glutton Chrys. h. in Mt. 77,6. We abstain from flesh, but not malice and we avoid wine but get drunk with anger Pelag. Casp. 4,11,1 cf. ps. Hier. ep. 148,22,1. 'Rixa' occurs in the Itala version of Is. 58,4 (Ambr. Hel. 10,34; cited below). The eater who gives thanks is an echo of Rm. 14,6 (cf. 14,4 above).

37,4 non tale ieiunium

This is Is. 58,6. J. refers to the passage again adv. Iov. 2,17 in Ioel 1,13/4 in Zach. 2,7,1/7. It was used by opponents of fasting Tert. ieiun. 2,6 cf. 15,7. On 'ut quid' cf. LHS 2,460.

cuius iram ... luna integra derelinquit

For the idea cf. Evagr. v. Anton. 55 (ib. Eph. 4,26) ne ... aut in nocte luna aut in die sol testis abscederet. Night and day find the Christian practising virtue Orient. comm. 1,617 f. 2,326. If night falls on anger, the following day will not be enough to dispel it Chrys. h. in Eph. 14,1 (on Eph. 4,26). 'Integram' should be read with Σ D cf. TLL VII<sup>1</sup> 2071,83 ff. and adv. Ruf. 3,14. 'Luna integra' is not attested (cf. TLL VII<sup>2</sup> 1836,27 ff.). Μῆνις, the third sort of anger, does not bubble up and vanish but lasts for days Cassian. concl. 5,11,7.

te ipsam considerans noli in alterius ruina, sed in tuo opere gloriari

J. echoes Gal. 6,1. 4. On not glorying over another's fall cf.

Prov. 17,5. The precept occurs Bas. renunt. 4. J. gives the same advice tract. in ps. 119,2.

38,1

carnis curam facientes

There are allusions to Rm. 13,14 at ep. 38,3,2 adv. Iov. 2,6.

Ath. ep. ad virg. (CSCO 151 p. 71,11 ff.) warns against copying such people.

cotidianas domus inpensas subputant

Accounts are also reckoned ep. 43,2,2 adv. Helv. 20. Other authors do not notice this chore.

neque ... undecim apostoli Iudae prodicione sunt fracti

J. repeats this idea adv. Vig. 10. Gregory of Nazianzen uses

it several times : carm. 1,2,1,681 ff. ὁ μὲν ὧκα ἐξ ἀριθμοῦ λογιζόμενος,

οἱ δ' ἕνδεκα μίμνον ἀριστοῦ 1,2,3,48 Ἰουδῆς ἦν προδοῦτης οἱ δ' ἕνδεκα λαμπτήρες

1,2,6,22 f. 2,2(epigr.)22,2 f. Judas betrayed from greed (cf. possessionum

reditus) Cr. in Ct. 3(4) p. 236,20 Iudas initium mali habuit in

amore pecuniae Bas. reg. br. 75 φιλαργυρίαν νοσοῦνται ps. Bas. ad

fil. 9 Greg. Nyss. paup. 1 p. 456A Laurent. paen. p. 96C. J. refers

to the betrayal in his discussion of avarice 33,1. Cf. Mt. 26,15

Io. 12,6.

Phygelo et Alexandro faciente naufragium

The apostle does not say that they erred through acquisitiveness.

According to Ath. ep. ad virg. (CSCO 151 p. 65,23 ff.) Phygelus

and Hermogenes fell away through love of the world (ib. avaricious

Judas). Just as their and Judas' defection did not affect the

rest, so the virgin should disregard the worldly ib. p. 71,33 ff.

The Itala version of I Tim. 6,10 ('love of money'; Cypr. test.

3,61 al. cf. Hil. in ps. 61,8) has 'naufragaverunt' (ἀπυπλάνῃ ἤθησαν;

Vulg. erraverunt) like I Tim. 1,19 (ib. 20 Hymenaeus and Alexander).

J. mentions Phygelus again ep. 64,2,4 in Is. 6,14,5/6; Alexander

in Ez. 7,21,8/17. They nowhere recur together.

nec dicas : 'illa et illa suis rebus fruitur'

Rusticus is urged not to make the same excuse ep. 125,17,1.

honoratur ab omnibus

Frequent visits from virgins and wives are a mark of esteem

Ambr. ep. 5,12. Cf. 24,1.

38,2

non ... quomodo videt homo

The text recurs eight times in J. Cypr. test. 3,56 has it (deum nihil latere).

an spiritu virgo sit, nescio

For the query cf. Greg. Naz. carm. 1,2,9,48 σάρκισι παρθένος εἰμι, καὶ εἰ φρεσίν, οὐ σάφα οἶδα. J. is unsure about virginity of body in a virgin but knows virginity of spirit is missing adv. Helv. 21. On the distinction cf. 5,3.

sancta et corpore et spiritu

J. has some twenty references to this verse. It occurs 21,9 above.

38,3

propone tibi beatam Mariam

On imitation of Mary cf. ps. Chrys. h. 1 p. 12 ἐν ἀσκητηρίοις παρθένων ἀγέλει τῆν τῆν Μαρτῶμ μιμουμένων. Her life is a mirror of virginity Ambr. virg. 2,2,6 cf. Ath. ep. ad virg. (CSCO 151 p. 59,32; also p. 72,6 ff. 76,14). It should shape the reader's conduct ib. 2,3,19. When Gabriel calls, she is in her chamber; the virgin should do the same Ambr. ep. 5,16 cf. off. 1,18,69. Aug. bon. viduit. 16,20 records how a virgin has become what Mary was. She imitates Mary as men do Joseph and wives Susannah Chromat. s. 24,2; as wives Susannah and widows Anna Aug. s. 196,2,2 s. dub. 391,6 Quodv. catacl. 6,9 Caes. Arel. s. 6,7.

Gabriel in viri specie

The detail is not biblical. Gabriel is a 'vir' Dn. 9,21. Ambrose had asserted that his visit shocked the Virgin because he was a man virg. 2,2,11 cf. exhort. virg. 10,71 off. 1,18,69 ad virilis sexus speciem peregrinam. She was not used to a man's voice Ath. ep. ad virg. (CSCO 151 p. 62,3). The idea recurs ps. Hier. ep. 42,9. In ps. Chrys. annunt. p. 756 Mary tells him to begone, for her old man is jealous.

Mary did not answer Gabriel's greeting Ambr. virg. 2,2,11. The reason was modesty off. 1,18,69.

numquam ... a viro fuerat salutata

J. thinks this may have been the reason ep. 107,7,2 (the virgin should copy it). The same explanation is given Ambr. off. 1,18,69 Leo M. s. app. 15,2 Antip. Bost. annunt. 4 (as well as being surprised to see a citizen of heaven). She was unaccustomed to all forms of conversation ps. Gr. Thaum. annunt. 2 p. 1157A. No man had ever spoken to Asella ep. 24,4,1.

nuntium discit

TLL V: 1334,81 ff. says that here 'nuntius' means the person.

In the gospel Gabriel does not introduce himself. Ambr. virg.

2,2,11 had made Mary recognise the name when she heard it cf. Ath. ep. ad virg. (csc 15) p. 62,6).

quae hominem formidarat, cum angelo fabulatur intrepida

The contrast comes from Ambr. virg. 2,2,11 peregrinata est in viro quae non est peregrinata in angelo. Her conversation consisted of Lc. 1,34. 38. Ambrose wrote later in off. 1,18,69 that Mary wanted information about how she would conceive, not a chat. Her succinctness struck Caes. Arel. ep. ad virg. 3,5. Procl. CP or. 6,11 invents theological stichomythia.

potes et tu esse mater domini

J. has Christ call the believer his mother in Mt. 2,12,49. He quotes Mt. 12,49 at the end of par. 4. Or. fr. in Mt. 281 refers the text to every virgin soul when it conceives of the holy spirit and bears his father's will. Aug. virg. 5,5 applies it to the virgin when she does this will. It refers to ourselves Aug. s. ed. Denis 25,8. J. says we too can give birth to Christ tract. in ps. 84,13 cf. 95,10 (in the heart). Tropologically the divine word is born of the virgin soul in Am. 3,9,6 (it is reared as well in Gal. 2,4,15/6). The virgin begets the godhead daily ep. 65,1,3. Pammachius should give Jesus his breasts to suck ep. 66,10,2 (ib. Ct. 1,6). Meth. symp. 8,8,191 affirms Christ's conceptual birth in everyone. Or. comm. in Rm. 4,6 makes a sufficient

purity of mind, body and action the qualification (ib. Mt. 12,50 Gal. 4,19). Bachiar. ep. 2 (RB 40 p. 298,5) reserves it to the virgin. What happened physically to Mary recurs in each chaste soul Greg. Nyss. virg. 2,2. This gives birth to Christ spiritually Ambr. virginit. 4,20. Greg. Naz. or. 38,1 wants women to be virgins so they can be mothers of Christ. Euseb. Gall. s. 1,8 urges his hearers to conceive him by faith and beget him by confession.

38,4- accipe tibi tomum magnum, novum

The text describes the virgin birth in Is. 2,8,1/4. Tropologically God's word is conceived in the pure soul by the holy spirit and takes spoil from evil powers. It recurs ep. 65,7,3 (on ps. 44,2) in Is. 17,62,4. Elsewhere it is rare. At the annunciation Mary is greeted as Isaiah's new roll of the new covenant Thdot. Anc. h. BVM et Sym. 3.

accesseris ad prophetissam

The prophetess is the holy spirit in Is. 3,8,1/4. J. notes that some think it is Mary. This is the interpretation given Novatian. trin. 28 Eus. ecl. 4,5 (the holy spirit comes to her; ib. Lc. 1,35) Cyr. h. pasch. 17,3 ps. Bas. Is. 8,208 (Isaiah approaches her through knowledge). J. sometimes takes over portions of scripture that do not fit the context (cf. 6,3 posita base). Here there is a faint possibility that he has Elizabeth in mind cf. Lc. 1,39 ff. following the annunciation (cf. par. 3 above), esp. 43 mater domini (cf. l. 1). She is given the name prophetess Or. schol. in Lc. 1,46 Io. 6,49,255. She is said to prophesy ep. 65,1,5 cf. Or. fr. in Lc. 31c Ambr. in Lc. 2,28.

a timore tuo ... concepimus

In Is. 8,26,17/8 makes the children that are born not ones of flesh but of spirit. God's word is conceived ib. cf. Or. h. in Ex. 10,3 in Mt. ser. 43. J. cites the text another fourteen

times. In Gal. 2,4,19 adds Mt. 12,50. The soul begets the saviour  
tract. in ps. 86,7 cf. Or. h. in Lv. 12,7. Love of God kills  
the offspring of fear in Eccl. 3,2. <sup>Virginitas speaks this verse Ath ep ad virg. (CSCO 151 p 56,8ff).</sup> Aug. virg. 38,39 also has  
the text.

38,5 quem in latitudine pectoris ... descriperas

Vaccari, Bibl. 1 p. 389 compares Prov. 7,3 (LXX). 'Newness of heart'  
perhaps echoes Rm. 6,4. On the flying pen cf. Is. 8,1 (cited  
above) and ps. 44,2. The texts are linked ep. 65,7,3. Or. fr.  
in Lc. 28 rewords 'Behold the handmaid of the Lord' : πίνωξ εἰμὶ  
γραφόμενος (taken over Antip. Bost. annunt. 11).

spolia ex hostibus ceperit

Cf. Is. 8,3b. It means stopping the devil's rule in Is. 3,8,1/4.  
The little boy Jesus that Pammachius breast-fed grows up fast  
and loots the enemy in him ep. 66,10,2. J. transposes Col. 2,14 f.  
The words 'conceptus adolescit' recur Ambr. Isaac 6,53.

sponsam te incipit habere de matre

For the change of relationship cf. Or. Ps. 18,6 ἡ ἀγία παρθένος...  
νυμφίον ἔσχεν... τὸν τικτόμενον ps. Chrys. annunt. et Ar. p. 766 εὐρες  
νυμφίον... υἱόν.

38,6 grandis labor, sed grande praemium

The same argument ep. 125,20,5 cf. Sulp. Sev. ep. app. 2,2.

esse quod martyras

Virginitas is martyrdom ep. 130,5,3 v. Malch. 6. This idea occurs  
Meth. symp. 7,3 (it lasts a lifetime) ps. Cypr. s. ae cent.  
p. 79 Ambr. in ps. 118 s. 20,47 ps. Chrys. Thecl. p. 745 Caes.  
Arel. s. 41,1. 214,1. 215,2. Monks are martyrs tract. in ps. 115,16/7  
cf. ps. Ath. doct. mon. p. 1424C. The desert is full of virgins,  
monks and martyrs Chrys. h. in Mt. 8,4 in Rm. 13,7. J. makes  
the Egyptian confessors martyrs by intent ep. 3,2,1 cf. Bas. h.  
19,1 ἵνα γένη μάρτυς τῇ προαιρέσει Martyrdom of conscience is described  
Ath. v. Anton. 47 Ruf. Eas. h. praef. According to J. the ascetic

endures daily martyrdom ep. 3,5,3 cf. 14,4,1. 108,31,1. A correspondent's household abounds in martyrs ep. 7,6,2. On the acc. '-as' cf. TLL VIII 416,40 ff. Cf. 39,3.

esse quod apostolos

Those who live in Christ resemble the apostles ep. 119,7,11. The monk does this tract. in Mt. 18,7/9. People who say they copy them should show it ep. 57,12,4 in Mich. 1,2,9/10. J. adds the idea to his source Or. h. in Lc. 37 p. 212. Origen has it h. in Is. 6,1 in Ier. 11 p. 852. Monks imitate apostolic zeal Chrys. h. in Mt. 8,5. This author says the apostles should be followed and enemies not cursed exp. in ps. 140,2. They are read in church and ought to be imitated Hist. mon. 1,20 (Festugière, Sub. hag. 34). Aug. reg. sec. 4 makes an apostolic life our aim. <sup>Synecletica led one ps Ath v. Syncl. 20</sup> J. uses a similar tricolon ep. 66,8,2.

esse quod Christus est

So ep. 66,8,2. Christ became man so that man could be like Christ Cypr. idol. 11.

universa tunc prosunt, cum in ecclesia fiunt

This sentence is rephrased ps. Hier. ep. 149,6,3. Chastity and fasting do not advance holiness except in Christ Hil. in ps. 14,8. The heretic's austerity is futile ib. 64,3 cf. Aug. in ev. Io. 13,15.

in una domo pascha celebramus

The one house of the Passover symbolizes the church ep. 15,2,1 (ib. Noah's ark) tract. <sup>p 536,16</sup> ~~de exodo~~ (ib. Rahab and the ark) cf. Or. sel. in Ex. 12,46 Cypr. ep. 69,4 unit. eccl. 8 ps. Chrys. pasch. 4 p. 731.

si arcam ingredimur cum Noe

Boain p. 69 discusses J.'s use of the ark as symbol of the church (add ep. 15,2,1 adv. Iov. 2,22 tract. in ps. 92,5 p. 433,114 tract. <sup>p 545,21f.</sup> ~~in die dom. pasch.~~). To the examples in Hurter (citeu

ib. n. 17) can be added Cypr. ep. 74,11. 75,15 Hil. myst. 1,13  
 Chromat. s. 2,5 Paul. N. ep. 49,10 Ambr. in Lc. 2,92 off. 1,18,78  
 Greg. Ilib. arc. 4 tract. 12,22 Aug. c. adv. leg. 1,21,45 divers.  
 quaest. 58,2 in ev. Io. 6,19 pecc. mer. 2,10,12 Maximin. c. Iud.  
 1 (JTS 20 p. 293,17) Euch. form. 9 p. 51,20 Gaudent. s. 9,49;  
 among the Greeks Greg. Naz. or. 18,17.

### Rahab

For J.'s use of Rahab as a type of the church cf. Bodin pp.  
 84-6. On 'iustificata' Fremantle compares Iac. 2,25. In addition  
 to the passages in the works Bodin mentions p. 84 n. 77 cf. Greg.  
 Ilib. Sal. 16,36 ps. Chrys. (= Hesych. H.) h. in ps. 86,4 'Ῥαὰβ  
 διὰ τὴν πορνείαν ἣ ἐξ ἔθνῶν ἐκκλησία op. imperi'. in Mt. 1 p. 618  
 (a detailed interpretation) That. qu. 2 in Ios.

### continent

Rahab signifies breadth and this breadth received Joshua's spies  
 Or. h. in Ios. 3,4 cf. sel. in Ios. 2,1. The etymology is apt  
 since the church embraces the far-flung gentiles ps. Chrys. op.  
 imperf. in Mt. 1 p. 618.

38,7

### apud diversas hereses

Chrys. virg. 3 says heretical virgins made the same effort and  
 names Marcion, Valentinus and Manes. Epiphanius puts the number  
 of heresies at eighty ep. 51,4,7. There was a tendency to distinguish  
 Manicheans from other heretics cf. ep. 82,10,2 variorum dogmatum  
 heretici et maxime ... Manichei (in this form: Aug. ep. 64,3 gen.  
 c. Manich. 25,38 in ps. 123,14) 120,5,5 iuxta Manicheum et alios  
 haereticos (so in Eph. 1,1,4 and Ruf. apol. adv. Hier. 1,26 Aug.  
 ep. 140,83 Ath. v. Anton. 68 cf. Chrys. h. in Hbr. 8,4). They  
 are distinct Ambr. in ps. 1,33,7 (non haereticis ... non Manicheis)  
 Aug. bon. coniug. 25,33 ps. Aug. c. Fulg. 13 (?) Bas. calumn.  
 trin. 4 ps. Chrys. Chan. 2 (ἢ διὰ Μανιχαίου ἢ διὰ αἱρετικοῦ). Julian  
 makes his opponents turn Manichean to avoid being called heretics

Aug. nupt. et concup. 2,3,8. Manicheans are no longer heretics but idolaters Priscill. tract. 2,47.

inpurissimum Manicheum

The superlative of this adjective describes the Manichean again ep. 82,10,2 Aug. c. Iul. op. imperf. 3,187 (cf. Iul. ib. 2,9); the positive Quodv. haer. 5,6. It was usual to speak of Manicheism in such terms. For J. to mention the name is a defilement adv. Ioh. 21 cf. Iul. in Aug. c. Iul. op. imperf. 5,23. It can aptly be called σηπεδών...των ἐκκλησιῶν Bas. hex. 2,4 cf. Chrys. h. in I Cor. 7,5 τοῦ σεσηπέτος τῶν Μανιχαίων στόματος. The doctrine is 'inmundissima' Aug. contin. 5,14. 9,22 ps. Aug. comm. 10. This word describes its adherents Caes. Arel. s. 83,7. 101,1. 114,1. 114,2. 125,3. 127,1 cf. Aug. c. Petil. 3,16,19. Ἀκάθαρτος is used Amph. exerc. 19. 28. The sect is 'sordidissima' Aug. in ev. Io. 1,16 cf. Iul. in Aug. c. Iul. op. imperf. 5,4 ps. Aug. c. Fulg. 13; its teaching 'spurcum' Iul. in Aug. c. Iul. op. imperf. 5,2. Diocletian thought it a squalid and disgusting heresy according to Ambrosiast. in II Tim. 3,7,2. Ps. Chrys. pseud. 5 calls Montanus impure. On the collective singular cf. Mohrmann, Etudes I 37.

scorta sunt aestimanda

Chrys. h. in Phil. 2,3 wants the chaste among heretics to be punished like fornicators, for they defame God's creation. He finds heretic continence worse than any wantonness virg. 5,1. Bas. ep. 199,20 is not prepared to condemn a heretical virgin who then marries. Chrys. exp. in ps. 44,12 denies there is such a thing. He gives his reasons virg. 1,1 (they are not faithful to one husband and think marriage bad). Ps. Chrys. op. imperf. in Mt. 52 p. 930 takes the same view. A catholic wife even if remarried is superior to a heretic virgin Aug. bon. viduit. 15,19 cf. in ps. 90 s. 2,9. The latter will not win virginity's crown ps. Chrys. (=Sever.) h. in ps. 95,1:6.

si ... corporis earum auctor est diabolus

The Manichean thought his body the devil's work Filastr. 61,3 (the soul is from God ib. 2) cf. Ambr. fid. 2,13,1/9 off. 1,25,117 qui dicit diabolo, ut Manichaeus : auctor meus es tu. The catholic is reproached for calling the artifact of demons God's temple Aug. c. Faust. 20,15.

honorare plasticam hostis sui

J. tries to show that he honours his creator and that God likes fasting and chastity adv. Iov. 2,6. Marcion, Tatian and the rest did not do this ib. 2,16. According to Or. comm. in I Cor. 37 Marcionites practise continence to thwart their maker, while in the church it is done to please him. Greg. Naz. or. 14,8 calls his body an enemy because of its passions, but a friend because of its fashioner. Hil. in ps. 143,13 wants the virgin to hate his body.

plasticam

This word is used for God's creation Tert. anim. 43,11 cult. 2,2,6. 2,5,2 spect. 18,2 Cypr. hab. virg. 15. 'Plastice' goes back to Plin. nat. 34,35.

virginale vocabulum gloriosum

On the glorious name of virgin cf. Bas. Anc. virg. 28 Greg. Nyss. virg. 1 ἔχει τὸν πρέποντα ἕπαινον ἀπὸ τῆς προσηγορίας τῆς συνονομαζομένης αὐτῇ (πικροθενία)

sub ovium pelliibus lupos tegunt

For the phrasing cf. Chrys. h. in Gn. 2,3 κρύπτουσιν ἐν τῇ δόρῳ τοῦ προβάτου τὸν λύκον (so s. in Gn. 7,4 ps. Chrys. op. imperf. in Mt. 19 p. 739). J. has ep. 147,11,3 sub vestitu ovium latebas lopus (cf. Cypr. zel. 12).

Christum mentitur antichristus

J. uses a similar phrase in Am. 2,5,25/7 (imitatur) cf. in Ion. 2,7 and Cypr. unit. eccl. 3.

turpitudinem vitae falso nominis honore convestiunt

Ambrosiast. in II Tim. 3,7,1 says the Manichean pretends sanctity and lives foully.

soror

This address occurs ep. 11,4. 117,2,1. 117,8,1. Tertullian uses it cult. 1,1,1. 2,1,1 mon. 10,3 virg. vel. 16,3 (mother, sister or daughter according to age). The word is combined with 'filia' Paul. N. ep. app. 1,2 Ruric. ep. 2,15 p. 395,13 Caes. Arel. ep. ad virg. 3,2. J. has a sentence with similar structure tract. in Mc. 11,11/4.

quod aliae simulant

The heretic feigns chastity ep. 49,8,2 adv. Iov. 2,17 in Os. 2,7,13/4. 2,9,10 in Am. 2,5,21/2 in Zach. 2,8,11/2 in Mt. 1,7,15. 3,19,12 cf. in Is. 6,16,14 in Mt. 2,12,43. The same assertion is made Ambr. Noe 14,49 Aug. mor. ecol. 1,1,2 (the Manichean). The sham impressed Augustine cf. conf. 6,7,12. In this letter J. denounces imposture 13,5. 14,2. 15,1. 28,2. 29,4.

39,1

pro purgamento

J. quotes Phil. 3,8 another eight times. In half the cases 'stercus' is used. The vanity of everything under the sun is an echo of Eccl. 1,14. 2,17. 'Pompa saeculi' recurs in Eccl. 1,1.

conmortuus est ... et conresurrexit

J. has these words again Or. h. in Lc. 14 p. 83 (Origen says only *συνκατεθάψομεν*) cf. Ambr. virginit. 13,82.

libere proclamabit

The phrase is repeated in Zach. praef. in Eph. 1,2,10. Gal. 5,24 recurs adv. Iov. 1,38. J. cites Rm. 8,35 another half dozen times. In three of them it is linked to v. 38. This combination is common cf. Or. h. in Nm. 26,2 in Mt. ser. 4 in Mt. 13,29. 14,17 comm. in Rm. 5,10 Tert. scorp. 13,4 Hil. in ps. 65,24 Eus. ps. 65,14/5. 90,3/9 Aug. in ps. 7,14 Chrys. compunct. 1,8 Marc. Er.

opusc. 4 p. 1009C. The text is quoted Cypr. test. 3,18 (dilectioni ... Christi nihil praeponendum) cf. Fort. 6.

39,2 dei filius ... hominis factus est filius

J. repeats the formula ep. 21,2,5. 66,13,1. It goes back to Iren. 3,18,1 ib. 19,3. 19,5. 20,1. 20,3. This antithesis is used against the Arians Faustin. trin. 19 Hil. in ps. 2,11. 2,25. 2,27 (al.) cf. ib. 53,5. 53,8. 54,2 trin. 3,16. 10,15. 12,48 frg. 6. Augustine has the words cons. evang. 2,3,6 ep. 140,12. 238,21 c. Faust. 5,4 s. 119,5,5. 186,2,2. 191,1,1. 194,3,3. 342,5. It happened in order to turn us from being sons of man into sons of God Aug. civ. 21,15 ep. 140,10 in ps. 52,6 cf. Max. Taur. s. 90,1. The phrase also occurs Ambr. in Lc. 10,63 Greg. Ilib. fid. 90 Maximin. s. 1 (JTS 16 p. 162,25) 10 (ib. p. 318,11) Gaudent. s. 19,4 Quodv. her. 5,7 Iud. 10. In the Greek fathers it is rare. There is an example Greg. Naz. or. 39,13.

J. enumerates the stages of Christ's humiliation also ep. 21,2,5 adv. Helv. 18 tract. in ps. 142,10 p. 313,71 ff. 88,6 p. 410,163 ff. This type of catalogue was traditional cf. Tert. carn. 4,1 f. (ib. blanditiis deridetur) adv. Marc. 4,21,11 pat. 3,2 Hil. trin. 2,24 (ib. 25 asks what worthy recompense there can be) Aug. s. 14,7,9 Petr. Chrys. s. 158 p. 617A (the intention was to win love, not fear) Caes. Arel. s. 10,2. 57,4. In Greek there is an instance Chrys. h. in Gn. 23,6. Cassian. c. Nest. 7,26,1 quotes this passage of J.

decem mensibus

J. makes pregnancy last ten months ep. 72,1,2. 117,3,1. It lasts nine in Gal. 2,4,19. Christ was in the womb for nine adv. Helv. 18 tract. in ps. 142,10; for ten ep. 21,2,5 adv. Helv. 2. His gestation took nine months Tert. carn. 4,1 ps. Ath. nativ. Chr. 2 Max. Taur. s. 38,4. 78,2 Cyr. H. catech. 12,33 Chrys. h. in Gn. 23,6 exp. in ps. 49,2 ps. Chrys. h. 6 p. 22 Procl. CP or. 6,17. It took ten according to Tert. adv. Marc. 4,21,11 Bachiar.

ep. 2 (RB 40 p. 297,30; the threehundredth day) Ambr. fid. 1,11,72 (Faller ad loc. compares Sap. 7,2). Verg. ecl. 4,61 mentions ten months. On this passage cf. REL 27 pp. 60/3. In addition Tert. anim. 37,3 puts birth at the beginning of the tenth month. Some give birth in the seventh, others in the ninth Chrys. h. in I Thess. 9,2. A child is stillborn unless the mother has completed nine months and started the tenth ps. Chrys. op. imperf. in Mt. 49 p. 910.

fastidia sustinet

Fremantle compares Verg. ecl. 4,61. The verse is used of Mary Volus. Aug. ep. 135,2. 'Fastidia' are again borne by the Christ-child (and not his mother) ep. 21,2,5. Adv. Iov. 1,41 has 'fastidia conceptuum'.

blanditiis deridetur

The phrase is taken from Tert. carn. 4,2.

ille, cuius puerillo mundus includitur, praesepeis continetur angustiis

This is a common paradox. Its second half varies. Christ is again shut in the manger Chromat. tract. in Mt. 5,1 Aug. s. 187,1,1. 190,3,4 ps. Bas. ad fil. 3 (?) Chrys. nativ. 2. He is confined in Mary's womb Chrys. h. ed. Bickersteth 5 (OCP 32 p. 62,14) ps. Chrys. h. in ps. 76,4:3 op. imperf. in Mt. 18 p. 734 Procl. CP h. 3,20 Petr. Chrys. s. extrav. 4 p. 456,43. Gabriel asks him how he will manage this ps. Gr. Thaum. annunt. 3 p. 1176C. He sucks his mother's breasts Aug. s. 123,3,3. She carries him in her arms Chromat. tract. in Mt. 2,6 Maximin. s. 1 (JTS 16 p. 162,26) ps. Gr. Thaum. annunt. 2 p. 1169B Caes. Arel. s. 194,2. Symeon does this Hesych. H. s. 6 p. 1472D Bas. Sel. or. 39 p. 445D. Jesus is born as a child Hil. trin. 2,25 Volus. Aug. ep. 135,2. There is no room for him at the inn Aug. s. 189,4,4 ps. Gr. Thaum. annunt. 1 p. 1153C. He washes the apostles' feet (?) Cyr. h. div. 10 p. 1024C.

39,3 parentum paupertate

Christ was poor ep. 52,10,2 tract. in ps. 5,12 (reproducing II Cor. 8,9; so 78,8. 143,13 and elsewhere) cf. Hil. in ps. 139,16. His parents' poverty is noted Bas. reg. br. 262 (?) Chrys. Iud. et gent. 3 Chrys. h. in Io. 53,3 h. div. 8,4 (μητέρα πτωχὴν) h. ed. Bickersteth 6 (OCP 32 p. 62,21; she could not even afford a lamb). The poor are blessed 21,2 above.

quid ... retribuam

J. quotes verses three, four and six of this psalm in Mich. 2,6,6/7 in Mt. 3,20,22 cf. Cypr. ep. 76,4; three and four in Mt. 3,16,26; four (for the word 'calix') ep. 120,2,2 tract. in ps. 10,7 p. 363,246. 15,5 p. 373,284; six (on martyrs) ep. 109,2,3 in Ez. 12,40,35/43 cf. tract. in ps. 96,10 p. 446,186. This verse occurs Cypr. test. 3,16 (de bono martyrii) cf. Fort. 12.

haec est sola digna retributio

J. likes to stress that death is the only fit recompense : ep. 121,7,6 in Mich. 2,6,6/7 (ib. ps. 115,3 ff.) tract. in ps. 115,12 (similar wording) cf. in Mt. 3,16,26 (ib. ps. 115,3 f.). Bas. h. in ps. 33,8 says the same.

39,4 quis sanctorum sine certamine coronatus est ?

Orsies. 42 asks who of the saints has passed through the world without a struggle. Nobody is crowned without one according to Ambr. in ps. 118 s. 18,5,3 cf. Cain et Ab. 1,5,17. A similar question is put ps. Bas. cons. 3 (ib. Abraham's wife in Egypt). Cf. II Tim. 2,5.

Abel iustus occiditur

Abel is called just Mt. 23,35 cf. Hbr. 11,4 (so in Abac. 1,1,4 ib. 13/4). Cypr. Fort. 11 mentions his decease as proof that from creation the good have been hard pressed cf. ep. 6,2.

Abraham uxorem periclitatur amittere

J. speaks of Abraham's tribulation ep. 130,7,4 cf. Iudith 8,22.

Usually Isaac's sacrifice exemplifies it (cf. Gn. 22,1). This is the case ep. 38,1 and (e.g.) Cypr. ep. 58,5 (ib. Abel) test. 3,15 ps. Cypr. mart. 18. Sarah's plight is used in illustration Ambr. in ps. 118 s. 17,23. She is combined with Isaac Hil. in ps. 127,7. 138,4. God refrained from instant punishment to let Abraham's patience be seen Chrys. h. in Gn. 45,2 p. redit. 2,1.

quaere et invenies

J. uses the same words in Tit. 1,2/4 tract. in ps. 131,6 Or. h. in Ct. 1,8 in Lc. 6 p. 35 (reperies). The reader is twice told that if he looks for examples, he will find them Or. h. in Ier. 2,6 (J.'s transl.).

quem enim diligit dominus

J. quotes the text another twenty six times. It occurs Cypr. test. 3,66 (disciplinam dei in ecclesiasticis praeceptis observandam).

brevi tempore dimicare

Short toil wins lasting glory II Cor. 4,17. J. repeats the idea ep. 23,3,1. 100,10,1 (Theophilus) 120,1,10 cf. Or. comm. in Rm. 7,11 Ath. virg. 24 Paul. N. carm. app. 1,44 Ambr. in Lc. praef. 6 vid. 6,35 Felag. ep. ad Demetr. 28 Aug. in ps. 118 s. 23,7 s. Guelf. 24,3 Chrys. h. div. 3,1 Thdr. 1,10 Comm. s. patr. 1,4. This is better than brief felicity and then long woe Lact. inst. 6,4,14 Chrys. h. in II Cor. 9,3 Caes. Arel. s. 20b,1. Short-lived gratification earns perpetual torment ps. Cypr. mart. 10 ps. Ath. exhort. 1 Cyr. H. catech. 13,34 Bas. h. 13,8. 18,8. The military metaphor occurs in this epistle also 4,1. 20,1. 21,8. 29,3. 30,1. For its elaborate use (as here) cf. ep. 14,2,1. On the impatience of one hour Fremantle compares Mt. 26,40.

40,1 nihil amantibus durum

On this maxim cf. Otto p. 17 s.v. 'amare' 1 and Nachträge p. 94 f.; in addition Or. in Ct. praef. p. 74,4 f. (ib. Jacob and Rachel)

schol. in Ct. 8,6 Greg. Naz. or. 26,2 κοῦφον τὸ κἀμνεῖν ἔρωτι (ib. Gn. 29,20) Aug. c. Iul. op. imperf. 2,142 Caes. Arel. s. 23,1.

Chastity is hard but nothing is more delectable than the heavenly bridegroom Ath. virg. 24 (sim. Evagr. Font. sent. virg. 52). Virgins keep his comeliness in mind and find the going easier Thdt.

h. rel. 29 p. 1492B.

servivit ... Iacob pro Rachel

Jovinian argued for marriage from Jacob's service adv. Iov. 1,5. J. mentions his drudgery adv. Pelag. 1,34; its apparent shortness in Ez. 1,4,8. Aug. quaest. hept. 1,88 concludes that the text must mean love lightens the work, since even a short time is long for lovers. J. quotes Gn. 31,40 again in Ez. 8,27,26 (cf. Or. in Ct. praef. p. 73,30 ff.).

amemus et nos Christum

For this homiletic exhortation cf. Paul. N. ep. 23,42 Aug. in ps. 90 s. 2,13 s. 130,3 Chrys. h. in Ac. 44,4 φιλήσωμεν οὖν τὸν Χριστὸν in Rm. 5,7.

40,2 brevia putabimus universa, quae longa sunt

The same point is made in Is. 6,23,2 cf. Or. comm. in Rm. 7,4.

iaculo illius vulnerati

Cupid's dart is canonized. Christ wounds with his shaft ep. 46,13,4. 65,12,1 (ib. Ct. 2,5). The deceased Nepotian does this ep. 60,1,1. The bride of Canticles is wounded ep. 107,7,2 in Abac. 2,3,10/3.

peregrinatio mea prolongata est

J. has seven further references to this text. He has just said that what is long will seem short. With Rm. 8,18 reward replaces love as motive. The text recurs half a dozen times. It is combined with Rm. 5,3 f. Tert. scorp. 13,4 (II Cor. 11,23 is cited ib. 5) Or. comm. in Rm. 9,11 Paul. N. ep. app. 1,3 Chrys. ep. 207. Cypr. test. 3,17 quotes it (minora esse quae ... patimur quam ... praemium) cf. Fort. 13. Rm. 5,3 is used another eight

times cf. Cypr. test. 3,6 Fort. 9.

40,3 Pauli secundam ad Corinthios

For the ellipsis cf. ep. 52,9,3 (lege Pauli ad Corinthios) 119,9,4. 119,10,5. 120,9,1. 120,11 tit. 121,11,1 in Is. 13,49,8/13 in Gal. 2,3,15/8 (ad eosdem in secunda) 2,5,2. 3,6,18 (ad Corinthios ... prima ... docet) in Eph. 2,3,13. It occurs already Iren. 5,13,3. 5,25,2 Tert. ieiun. 8,4 (in secunda Corinthiorum) praescr. haer. 33,3 pud. 13,1. 14,1. 16,1 resurr. 24,12. 48,12 uxor. 2,2,1 Cypr. test. 2,1. 2,28. 3,1. 3,3 (al.) cf. Or. Cels. 2,65 ἐν τῇ πρὸς Κορινθίους προτέρῃ 3,47. 5,17 al.

in laboribus plurimis

J. has the text again in Mich. 2,5,5 in Gal. 3,6,17. Bas. h. in ps. 33,7 cites it with abbreviations. Chrysostom quotes all of it compunct. 1,9 ep. 3,8 h. in Gn. 11,6. 55,3 in Phil. 4,1 in II Cor. 4,13:3,6.

40,4 quis nostrum saltim minimam portionem

J. asks a similar question ep. 45,6,3 cf. in Mt. 2,14,31. He uses the phrase 'catalogue of virtues' ep. 69,2,1. 79,7,2 adv. Pelag. 1,22 in Ez. 6,18,5/9 cf. TLL III 590,51 ff.

cursum consummavi

The text recurs in J. a dozen times. It is quoted Cypr. test. 3,16 (de bono martyrii).

40,5 putamus nos deo praestare beneficium

An echo of Io. 16,2.

aquatus

Sc. vinum. For the ellipse cf. Gloss II 567,23.

calix frangitur

Cups serve as missiles in Tit. 1,7 cf. Ambr. Hel. 12,43. Nisbet-Hubbard discuss this topic on Hor. carm. 1,27,1 (also Iuv. 5,26 f. Petron. 74,10 and the 'lex convivalis' at the end of Querolus).

mensa subvertitur

The table gets knocked over Prop. 3,8,3.

verbera sonant

Max. Taur. s. 36,3 reports that the servant is beaten if he is slow in bringing refreshment after a fast. Groaning from blows accompanies the meal Ambr. Hel. 8,25. Conviviality issues in violence Pall. v. Chrys. 12 p. 41 Caes. Arel. s. 46,3. In Lc. 12,45 the foolish servant hits the slaves. J. alludes to this parable in Is. 15,56,10/2 in Tit. 1,7. A master must not be quick to strike in Eph. 3,6,9. Fasting causes aggressiveness 37,3 f. above.

aqua tepidior sanguine vindicatur

Blood is shed for wine Ambr. Hel. 12,43.

regnum caelorum vim patitur

By means of a quote from scripture J. passes from the culpable violence of the fastidious toper to the commendable sort that gets us into heaven. Great violence is needed to reach it from earth and achieve by exertion what nature denies in Mt. ad loc. cf. ep. 121,1,8 (man wants to be an angel) tract. in ps. 93,20 p. 438,151 (he mounts whence they fell). The eunuch perpetrates this violence in Is. 15,56,4/5. The text shows there is a holy violence and desirable rapine in Ez. 6,18,5/9. J. quotes it nine times altogether. This violence is an exercise of virtue Iren. 4,37,7 Or. h. in Lv. 4,4 in Mt. ser. 14 Hil. in ps. 2,46 Euseb. Emes. h. 15,17 Ambr. ep. 63,97 Paul. N. ep. 13,26. 23,31. 24,8. 25,5. 34,6 Bas. h. 12,13 Bas. Anc. virg. 4 Chrys. h. in II Tim. 10,5 Anon. Casp. tract. 9,1 cf. ps. Ath. v. Syncl. 69. It is done to the self Bas. renunt. 9 (τῆν τοῦ σώματος καταπόνησιν) Apophth. patr. 211 Nau ROC 13 p. 282 Geront. v. Mel. iun. 44 Vitae patr. 5,7,43 Cassian. conl. 24,26,12 (to the soul). Violence is wrought on one's own perdition Cassian. conl. 24,26,13.

nisi pulsaveris inportune, panem non accipies sacramenti

Fremantle compares Lc. 11,5 ff. cf. ep. 30,13,2 (panes trinitatis).

Ambr. in ps. 118 s. 15,28,3 has 'epulas sacramenti'.

caro cupit esse quod deus est

The Word was made flesh, so that flesh could be made God Ambr. virg. 1,3,11 Gaudent. s. 19,37 cf. Tycon. 1 p. 7,11. J. says God became man to let man become God in Gal. 2,4,12 cf. Hil. in Mt. 5,15 trin. 1,33. 2,25. 9,4. 10,7 Ath. fr. Lc. p. 1396A Greg. Naz. or. 1,5. 30,14. 30,21. 40,45 carm. 1,1,10,5 f. 1,1,11,9. 1,2,14,92. 2,1,1,16 Max. Taur. s. 45,1. The philosophical background to this idea is discussed by J. Gross, La divinisation du Chretien d'apres les peres grecs (1938). In addition to his examples man becomes God Or. h. in Lc. 29 p. 171 Greg. Naz. or. 2,22. 2,73. 7,22. 7,23. 17,9 (no effort is required) 25,2. 33,15. 39,17 carm. 1,1,2,48. 1,1,3,4. 1,2,1,210. 1,2,33,222 Greg. Nyss. beat. 5 p. 1249B or. dom. 5 p. 1180A Ast. Soph. h. 16,13 cf. Hil. in ps. 2,47 Max. Taur. s. 81,3. Virginity achieves this Bas. Anc. virg. 2 Greg. Nyss. virg. 1. It is the effect of the desert Greg. Naz. or. 3,1. Many people imagine they are godlike and make a fuss about it Chrys. res. mort. 7. Later J. thought it downright mad to say a man is the same as God adv. Pelag. praef. 2 cf. ep. 133,8,1.

illuc, unde angeli corruerunt ... conscendere

Men climb up to where the angels fell from tract. in ps. 93,20 p. 438,153 (ib. Mt. 11,12). They ascend by humility whence Lucifer fell through pride in Is. 6,14,12. Or. h. in Ez. 13,2 assures his hearer that he will take the fallen angels' place. This is a sacred mystery. He will occupy the place of Lucifer h. in Ios. 1,6. Ambr. virg. 1,8,53 makes the virgin pass into heaven through chastity just as the angels fell from it through intemperance. Chrys. h. in ps. 48,17:1,1 bids the listener scale the skies and dance with the angels. He will wrestle to do this, though unlike them by nature exp. in ps. 137,1. On judging the angels cf. I Cor. 6,3. The virgin does this Ath. s. de virg. (SPAW 33

p. 1043). J. does not allude to the text again.

41,1 egredere ... paulisper e corpore

Leaving the body is a synonym for death ep. 23,1,1. 39,3,1 Orsies. 22. 46 cf. TLL V 2 284,83 f. 1363,23 ff. It is recommended as an ascetic exercise Ambr. Isaac 5,47. 6,52. Ambr. exc. Sat. 2,132 concludes the work by saying the mind should do this. Virginity is a quitting of the body Greg. Naz. carm. 1,2,34,176 cf. Cassian. inst. 6,6. In order to discourse on God, the body must be shed Bas. h. 15,1. To Or. in Mt. ser. 139 (on the opening of the graves in Mt. 27,53) bodies seem to come out of themselves. Cf. II Cor. 5,8.

ante oculos tuos pinge mercedem

The reader should picture to himself the reward Cypr. hab. virg. 21 ps. Cypr. mart. 11 Caes. Arel. ep. ad virg. 1,5. Ps. Cypr. mart. ends with such a vision.

nec oculus vidit

J. cites this text fifteen times. It describes eternal life and reward for exertion in Is. 15,54,16/7 cf. Geront. v. Mel. iun. 70.

Maria ... occurret

Blesilla speaking from heaven says she is with Mary ep. 39,7,1. Ambr. virg. 2,2,16 had made Mary welcome the deceased virgin cf. Ath. ep. ad virg. (CSCO 151 p. 64,11). Miriam was also there (cf. below).

choris ... comitata virgineis

The dead Paula is accompanied by virgin bands ep. 108,31,2 cf. Wilpert pp. 80 ff. and TLL III 1025,64 f.

post Rubrum Mare et submersum cum suo exercitu Pharaonem

J. makes nine further references to this event. Pharaoh is the devil, his army demons and the sea baptism tract. in ps. 105,7 cf. ep. 69,6,4. 78,7,2 adv. Iov. 1,11. Marcella crosses the Red Sea of the world in Gal. praef. J. crossed it in his commentary

on Hosea in Ioel praef. On the subject cf. RAC 4,376 ff. Pharaoh symbolizes the devil Or. fr. in Ez. 30,25. He is the devil and Egypt the world Cypr. Fort. 7 Greg. Ilib. in Ct. 2,25 tract. 7,3. 9,16.

tympanum tenens praecinet

Miriam with her timbrel had celebrated the virgin's arrival in heaven Ambr. virg. 2,2,17 (ib. 16 mentions Mary) cf. Ath. ep. ad virg. (CSCO 151 p. 64,27 ff.; virginity's triumph recalls Miriam). J. has another eight allusions to the passage. Eustochium leads the choir ep. 54,13,5 (for the identification cf. Antin, Rec. p. 322). Virgins should take a timbrel and sing Ambr. exhort. virg. 7,47. The virgin Miriam prefigures Mary, the mother of Christ Greg. Nyss. virg. 19 cf. Ambr. exhort. virg. 14,93. Ex. 15,21 is quoted by J. sixteen times elsewhere.

41,2 Thecla

Virgins talked a great deal about Thecla according to Greg. Nyss. v. Macr. 2. They are told to copy her Anon. virg. 100 (RB 63 p. 61) Ath. s. de virg. (SPAW 33 p. 1045). Isid. Pel. ep. 87 calls her a pillar of chastity. She reproves the fallen ps. Ambr. laps. virg. 4,11. Melania earned the name of Thecla in Jerusalem chron. a. 374. Syncretica was her true disciple ps. Ath. v. Syncl. 8. She is mentioned together with Mary and Miriam ps. Ath. pat. 7; Mary and Agnes Sulp. Sev. dial. 2,13,5 ps. Ambr. laps. virg. 3,10; Agnes and Pelagia Ambr. ep. 7(37),36; Susannah Greg. Naz. or. 24,10 carm. 1,2,2,190; John, Peter, Paul, James, Stephen, Luke and Andrew Greg. Naz. or. 4,69. Her name occurs also Ambr. ep. 63,34 virg. 2,3,19 virginit. 7,40 Greg. Naz. carm. 1,2,3,87. 1,2,10,916 Greg. Nyss. h. in Ct. 14 p. 1068A. The 'Wanderings' are apocryphal vir. ill. 7. Saints embrace the deceased ps. Bas. ad fil. 20.

sponsus occurret

Christ led Eustochium into his chamber in chapter one. In 26,2 he comes and knocks. Christ runs to meet us after death ep. 39,3,2 cf. Sulp. Sev. ep. app. 1,3 (where martyrs, prophets, apostles,

angels and archangels also participate) Hil. Arel. v. Honorat.

14. He quotes Ct. 4,7 to his bride adv. Pelag. 3,13. The virgin accompanied by her fellows flies up to meet her spouse Pelag. ep. ad Demetr. 30 (the final chapter). Ambrose finishes 'de institutione virginis' by appealing to Jesus to receive the virgin.

surge, veni

The text recurs eight times in J. The winter of temptation is meant ep. 18B,4,3. The expiring Paula hears Christ calling with this verse ep. 108,28,3. Ambr. inst. virg. 1,3 cites it.

angeli mirabuntur

If the hearer enters heaven victorious, the angels will pay him honour Chrys. h. in Phil. 12,2. Angels are glad to welcome a newcomer of distinction Ambr. ep. 15,8. Meth. symp. 8,2 records the tradition that angels greet and escort the virgin. This happens Geront. v. Mel. iun. 70. They applaud a virgin who reaches heaven Ambr. virg. 2,2,17 (ib. Mary and Miriam) cf. Ath. ep. ad virg. (CSCO 151 p. 64,12 f.). They rejoice Sulp. Sev. ep. app. 1,3. J. makes a band of angels meet the dead ep. 23,3,1. 39,3,2 cf. ps. Bas. ad fil. 20 Eucher. laud. her. 23. Examples of 'angeli psychopompi' are given by Waszink on Tert. anim. 53,6 and Nock in HThR 34 pp. 103/9.

quae est ista

J. quotes Ct. 6,9 again in Is. 18,66,22/3. Ct. 6,8 recurs ep. 65,20,3. The concubines are souls of prophets after the flood, the queens of those before it Meth. symp. 7,4,159. Aug. divers. quaest. 55 thinks the queens are souls that rule in intelligible and spiritual things. The concubines get the reward of earthly things. The virgins without number are dupes of various doctrines. J. offers his own explanation of the concubines ep. 65,20,4. They are people who already have the circumcision of the eighth day but have not yet reached marriage. There should be a semicolon before 'reginae'.

41,3 alius castitatis chorus ... Sarra cum nuptis

Aug. quaest. Dulc. 7,1 considers how to answer the charge that Sarah did not escape defilement (cf. 39,4 above). J. refers to Esther's wait of a year quaest. hebr. in Gn. p. 20,28. Ambr. spir. 3,6,42 makes her adventure a triumph of chastity. God deferred chastisement to demonstrate the woman's virtue Chrys. p. re dit. 2,1. Sarah is a paragon of morality Chrys. h. in Is. 6,1:4,3 ps. Chrys. h. in Gn. 3,4. Married people deserve to join Job, Sarah or Susannah Caes. Arel. s. 6,7. She will be with the reader on judgment day Arnob. ad Greg. 2 (Morin, Etudes 1 p. 387,11; ib. Anna). She greets the virgin Ath. ep. ad virg. (CSCO 151 p. 64,17).

Anna cum viduis

Anna is with Blesilla in heaven ep. 39,7,2. The widow should follow her example ep. 79,11,3. She is also mentioned ep. 7,6,2. 54,16,1. 54,18,2. 65,1,5. 123,1,2. 127,2,2. 130,4,2 adv. Iov. 1,32. 2,15. Anna is the type and ideal of widowhood as Mary of virginity and Susannah of wedlock Aug. s. 96,8,10. 196,2,2 s. dub. 391,6 Quodv. catacl. 6,9 Caes. Arel. s. 6,7. She will be present on the day of judgment Arnob. ad Greg. 2 (Morin, Etudes 1 p. 387,18).

carnis et spiritus matres tuae

J. describes parents of flesh and spirit ep. 60,7,3 tract. in Mt. 18,7/9 cf. ep. 32,2 in Os. praef. Mark is a son not in flesh but in spirit tract. in Mc. 1,1/12. The fleshly and spiritual father is the same Apophth. patr. p. 432A. Lea was mother of virgins ep. 23,2,2. Fathers beget through gospel teaching ep. 65,14,6. On spiritual parenthood cf. RAJ 1,52 s.v. 'Abt'. There are further examples of the pupil as offspring Or. sel. in Ez. 5,8 exp. in pr. 5,18. Geront. v. Mel. iun. 58 mentions a truly spiritual mother. This is the church Chrys. catech. bapt. 4,1 (SJ 50) Amph. exerc. 7 (the baptising priest is the father; ib. I Cor. 4,15 Gal. 4,19 Hbr. 2,13). Here J. means Marcella. She is called mother

ep. 46,13,2 cf. ib. 1,1. 127,5,2.

laetabitur illa quod genuit

There may be an echo of Prov. 23,24.

tunc vere

Ambr. off. 1,48,238 places the shadow in the law, the image in the gospel and the truth in heaven. Truth is in heaven Or. h. in Ios. 17,1 (ib. Hbr. 8,5). Cf. 23,3.

ecce ego et pueri

Hbr. 2,13 puts the words in Christ's mouth. The children are prophets born of God in Is. 3,8,18 (J. is surprised that someone thinks them Isaiah's sons). They are apostles in Eph. 2,4,13/4. J. quotes this text another half dozen times. Tract. p. 550 f. joins it to Mt. 21,9 cf. ps. Bas. Is. 8,217. Children greet Christ's entry Mt. 21,15. They hold palm branches Io. 12,13.

osanna in excelsis

J. cites the text in this form again in Abac. 1,2,9/11 tract. p. 550,68 f. Vulg. has 'osanna filio David'.

41,4 centum quadraginta quattuor milia

J. has another seven references to this passage. Verse four is quoted Cypr. test. 3,32 (de bono virginitatis) cf. hab. virg. 4. The first sentence of this verse occurs Meth. symp. 1,5,26 Aug. virg. 27,27; the second Ambr. inst. virg. 17,113 Sulp. Sev. ep. app. 2,2. 2,11 Aug. virg. 27,27 (al.). J. applies the second part to virgins, widows and married women ep. 77,12; to Paula ep. 108,22,1; to the apostles adv. Vig. 6; to virgins in Is. 1,1,18. He cites it eight times besides.

41,5 vana saeculi ... ambitio

A warning against worldliness (and not the flesh) concludes the work.

ad paradisum mente transgredere

J. recommends mental passage to paradise ep. 14,10,3 (to take

the mind off the desert) ep. ed. Morin (Bull. d'anc. litt. 3 p. 57,125). Asella in her cell enjoyed the spaciousness of paradise ep. 24,3,1. Theophilus combines the precept (as here) with being what we shall be ep. 96,2,1. It distracts from suffering ep. 100,9,2. Cypr. zel. 18 wants paradise to occupy his reader's thoughts. Jacob could reach its upper zone thanks to the vigour of his brain Ambr. Iac. 2,9,38. Perambulation in it in thought gives the believer much pleasure according to Paul. N. ep. 13,24. The adept at this is immune to mishap on earth Max. Taur. s. 24,3. Chrys. Thdr. 1,11 urges such a shift to beyond the sky cf. Thdt. h. rel. 7 p. 1365C. Cyr. H. catech. 16,23 tells the hearer to scale the first heaven and beyond (if he can) and view angels and archangels. The apostle is said to have encouraged standing beside the Lord in imagination Chrys. catech. bapt. 7,20 (SC 50). Paradise contrasts with the world, mentioned in the previous line.

esse incipe quod futura es

J. makes the same suggestion in Gal. 3,6,15 in Eph. 3,5,29. The virgin achieves it ep. 65,1,3 adv. Iov. 1,36 cf. reg. Pach. praef. There is a similar exhortation Cypr. domin. orat. 36. This is the essence of virginity Cypr. hab. virg. 22 ps. Cypr. pudic. 7 Cassian. inst. 6,6 cf. Euseb. Emes. h. 7,5 Aster. Ansed. 13,25.

pone me

J. does not quote Ct. 8,6 again. Ambrose has it ten times, including virg. 1,8,46. 1,8,48. He adds verse seven in ps. 118 s. 19,28,1 inst. virg. 17,113. This verse recurs thrice in J.

opere pariter ac mente

J. is unique in his fondness for this pair. He uses it ep. 64,20,2 spir. sanct. 57 (on I Cor. 7,34) in Ier. 1,73 in Ez. 12,41,13/22 in Mich. 2,6,8 in Zach. 1,1,2/4 in Mt. 1,5,29 in Eph. 2,4,3/4.