

65 collatis, nec pro ordinibus clericorum, pro investi-  
tura, pro recepione in monasterium. Et sic de  
aliis. *Extra de symonia, Cum in ecclesia; Sicut*  
*pro certo;*<sup>8</sup> *et cetera in c. i, ubi dicitur, quod nec*  
70 *minister nec notarius in ordinacione eius vocem*  
*vel calamum vendere debet.*<sup>8a</sup> Sic nullus clericus  
pro beneficio vel servicio ecclesie aliquid conferre  
audeat, aut fabricis ecclesie vel in donariis ecclesi-  
arum sive eciam quod pauperibus sit erogandum  
[P 235'] quia qui aliquid male accipit ut bene  
75 dispenset gravatur potius quam iuuetur. *I. q. iii,*  
*Calcedonense.*<sup>9</sup> Nec excusat consuetudo quia non  
valet contra legem dei. *Ut XI. di. In hiis;*<sup>10</sup> dicitur:  
In hiis rebus, de quibus nil certi statuit divina  
scriptura, mos populi dei et instituta maiorum pro  
80 lege tenenda sunt. Sed lex dei est; gratis accep-  
tis, gratis date. *Mat. x.*<sup>11</sup> Ergo et cetera. Et si  
Cristus potuit [B 299'] pape legem ponere, potest  
papa symoniam comittere? Tancretus dicit papa  
potest incurrere vicium symonie sicut quilibet alius  
85 homo, peccatum enim de tanto in aliqua persona  
est gravius, quanto maiorem obtinet locum. *XL.*  
*di. Homo cristianus.*<sup>12</sup> [K 114'] Unde quisquis  
per pecuniam ordinatur, ad hoc, ut fiat hereticus  
promovetur. *I. q. i, Quisquis.*<sup>13</sup> Et dicit *Ambrosius,*  
90 *I. q. i:*<sup>14</sup> Cum ordinaretur episcopus,  
quid dedit aurum fuit, quid perdidit anima fuit;  
cum alium ordinaret, [Q 87'] quid accepit aurum  
fuit, quid [T 129'] dedit lepra fuit. *Hic Christus*  
*expellit vendentes et ementes dicens:* Ihesus in-  
95 venit in templo vendentes et ementes oves, [R  
258'] et boves, et columbas, et nummularios se-  
dentes. Et cum fecisset quasi flagellum de funi-

cleric may dare to grant anything in exchange for a benefit or service for the church, for the fabric of the church, or for a contribution to the treasures of the churches, or even for funds to be given to the poor, because whoever accepts wrongly that he might give rightly is burdened rather than helped (*I. q. iii, c. 8*). Nor does custom excuse, because it does not avail against the law of God, as it is said in *XI. dist., c. 7*: In those matters about which nothing certain is decreed in the divine scripture, the custom of the people of God and the institutions of the elders are to be held for law. But the law of God is: Freely you have received, freely give (*Mat. x, 8*). And if Christ could set the law for the pope, may the pope commit simony? Tancred says that the pope can incur the vice of simony just as any other man. Indeed, sin is all the heavier in any person according to the greatness of the place he occupies (*XL. dist., c. 5*). Whence, whoever is ordained through money is promoted to this, that he be a heretic (*I. q. i, c. 5*). And Ambrose (*I. q. i, c. 14*) says: When he was ordained bishop, what he gave was gold, what he lost was his soul. When he ordained another, what he took was gold, what he gave was leprosy.

Here there is a picture of Christ driving out the buyers and sellers, and saying: Jesus found in the temple those that sold and bought sheep and oxen and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money (*Joh. ii, 13-15*). Thy money perish with thee! (*Act. 8: 20*).

1. (*Two old men:*) Behold, the gates of the orchard

ordinibus clericorum, nec pro aliis sacramentis consecrandis nec pro investitura V // 66 in] *deest Z // 67 aliis* singulis BKQS // 67-68 Sicut pro certo et cetera] et R // 68 et . . . ubi] et iii° capitulo In ordinando Q // 68 quod] *deest R*; quod sicut B // 69 in ordinacione] *deest R // 70 sic*] sicut V // 72 audeat] *sic V*; audeat Ceteri // 72 donariis] donariis muneribus RT // 73 quod] *deest Z // 74 aliquid] deest B // 77 contra] extra B // 78 de] deest S // 78 certi] deest R*; certe BZ // 82 Cristus potuit] potuit Cristus RT // 82 pape legem] legem pape RT // 83 symoniam] symoniaca RVZ // 83 committere] dimittere B // 83 dicit] dicit quod V // 85 enim] est Q // 85 de] *deest V // 85 de tanto] in tantum B*; de quanto RT // 85 in] *deest RT // 86 gravius] gravior R // 86 quanto] tanto RT // 86 locum] in ecclesia locum Q // 88 fiat hereticus] hereticus sit B // 89 promovetur] promoveatur RTZ // 89-90 I. q. i] I. q. i, Cum ordinaretur V // 91 dedit] *deest K // 91-92 quid dedit . . . ordinaret] deest R // 93 fuit] fuit. Hec Sanctus Ambrosius RT // 93-94 Hic . . . dicens]**

*sic Z; deest Ceteri // 94 Hic insercio ante verbum "Ihesus": Ibidem: Et tu gratiam, cum, ordinareris, non suscepisti, quia gratuito eam non meruisti. Hec ibi per Ambrosium [I. q. i., c. 15; Friedberg, I, 361]; et Gregorium, I. q. prima, pars, Quia ergo [I. q. i., c. 16, II pars; Friedberg, I, 362] dicit: Aput symoniacos sacerdocium non subsistit, benediccio eorum in malediccionem vertetur, aput eos manet anathema dandi et accipiendi, cum sancti non sint nec in Cristi constituti corpore, cum sint maledicti; nec sanctificare alios possunt, nec corpus Cristi tradere, vel accipere, nec benedicere aliis valent. Ibidem. Qui honorem non habuerit honorem dare non potuit, nec aliquid ille accepit, quia nichil erat in dante, sed dampnacionem quam habuit per pravam manus inposicionem dedit. Ibidem in capitulo, Qui perfeccionum. [I. q. i., c. 17; Friedberg, I, 363]. V // 95 vendentes et ementes] ementes et vendentes RV // 96 et columbas] et *deest R // 96 et nummularios] et deest RT // 97 quasi flagellum] sic Ceteri et O; flagellum**

<sup>8</sup> *Decretales*, V, iii, 9 (Friedberg, II, 751); *Hic est fons, sed non verbatim.*

*Decretales*, V, iii, 39 (Friedberg, II, 765).

<sup>8a</sup> *Decretales*, V, iii, 1 (Friedberg, II, 749).

<sup>9</sup> Sic . . . iuuetur; *I. q. iii, c. 8* (Friedberg, I, 413-415); *paraphrasis.*

<sup>10</sup> *XI. dist., c. 7* (Friedberg, I, 25).

<sup>11</sup> *Mat. x, 8.*

<sup>12</sup> *XL. dist., c. 5* (Friedberg, I, 146): Homo Christianus fortiter cadit in peccatum propter duas causas: aut propter magnitudinem peccati, aut propter altitudinem dignitatis. *Glosa, aut commentarius, Tancreti non inventa est.*

<sup>13</sup> *I. q. i, c. 5* (Friedberg, I, 358).

<sup>14</sup> *I. q. i, c. 14* (Friedberg, I, 361).

- culis, omnes eiecit de templo, oves quoque et  
boves et nummulariorum effudit es. *Joh. ii.*<sup>15</sup>  
100 Pecunia tua tecum sit in perdicionem. *Act. viii.*<sup>16</sup>  
[S 32']  
Primus: *Scilicet, duo senes*: Ecce hostia pomerii  
clausa sunt, et nemo nos videt, et in concupiscen-  
ciam tui sumus; consentire nobis et commiscere  
105 nobiscum quod si nolueris, dicemus testimonium  
contra te quod fuit tecum iuvenis. *Dan. xiii.*<sup>17</sup>  
Secundus: *Scilicet, Zuzanna*: Angustie sunt michi  
undique; si enim hec egero mors michi est. Si  
autem non egero non effugiam manus vestras.  
110 Sed melius [V 182'] est michi absque opere in-  
cidere in manus vestras, quam peccare in con-  
spectu domini. Et exclamavit voce magna Zu-  
zanna; et exclamaverunt senes et duo presbiteri  
pleni iniqua cogitatione adversus eam. *Ibidem.*<sup>18</sup>  
115 Tercius: *Scilicet Daniel*: Inveterate dierum ma-  
lorum, nunc venerunt peccata tua, que operabaris  
prius, iudicans iudicia iniusta, innocentes oppri-  
mens, et dimittens noxios. *Ibidem.*<sup>19</sup>  
Quartus: *Idem Daniel*: Semen Chanaan, et non  
120 Iuda, species decepit te, et concupiscencia sub-  
vertit cor tuum. Sic faciebatis filiabus Israhel,  
et ille timentes loquebantur vobiscum, sed non  
filia Iuda hec sustinuit iniquitatem vestram.  
*Ibidem.*<sup>20</sup>  
125 *Bartholomeus Brixienensis, XXXII. di., Nullus*,<sup>21</sup>  
*dicit*: Fornicator notorius per sententiam vel per  
propriam confessionem, vel per rei evidenciam,  
quia mulierem suspectam [P 236] tenet in domo  
publice, vel forte sunt argumenta gradiencia super  
130 [Z 333] terram, scilicet pueri, vitari debet. Eciam  
occultus symoniacus in ordine. Unde et ab oc-  
culto symoniaco quem scis esse symoniacum  
[B 300] non debes percipere sacramenta: *I. q. i.*  
*Si qui a symoniacis.*<sup>22</sup> Et illos symoniacos et

are closed and nobody sees us and we are desirous of  
you. Consent and have intercourse with us, because if  
you will not we shall give witness against you that a  
young man was with you (*Dan. xiii, 20-21*).

2. (*Susanna*:) I am completely distressed. If I sub-  
mit I will surely die. If, however, I do not submit, I  
cannot escape your hands. But it is better for me to  
fall into your hands without complicity than to sin in  
the sight of God. And Susanna cried out in a loud  
voice, and the elders, the two priests with evil thoughts  
against her, cried out (*Dan. xiii, 22-24, 28*).

3. (*Daniel*:) Old men of evil days! Now your sins,  
which you committed earlier, come out; handing down  
unjust decisions, oppressing the innocent, and freeing  
the guilty (*Dan. xiii, 52-53*).

4. (*Daniel again*:) Seed of Chanaan and not Juda,  
beauty deceives you and lust subverts your heart. Thus  
you did things to the daughters of Israel, and they,  
fearing, talked with you, but not one daughter of Juda  
abided your iniquity (*Dan. xiii, 56-57*).

*Bartholomew of Brescia (XXXIII. dist., c. 5) says*:  
A known fornicator, whether he is known because of a  
sentence, or by his own confession, or by evidence  
—because he keeps a suspected woman in his house  
publicly, or perchance because there are arguments  
walking around on earth, namely children—should be  
shunned; and likewise a secret symoniac in orders.  
Thus, you ought not to receive the sacrament from a  
secret symoniac whom you know to be a symoniac (*I. q. i, c. 108*). And we can avoid those symoniacs and  
fornicators by simple right (*Decretals, II, xxvi, 12*).  
Do not wait for the sentence of a superior, who perhaps  
himself is such, upholding a symoniac for receipt of  
money, contrary to Chapter 13, *Decretals, III, i*. And  
the avoidance of such persons is enjoined, under pain  
of excommunication and the sin of idolatry (*XXXII.*

quasi P; flagellum Z // 99 es] *deest* Z // 100 pecunia  
. . . perdicionem] *deest* RT // 102 Ante "Primus": Hic  
condempnat ecclesiam quod fornicatorii et concubinariii sunt  
in ea. RT; Sexta Tabula VQ // 102 In margine: Zuzanna  
ST // 102 Primus] Sequitur Primus S // 102 Scilicet,  
duo senes] sic Z; *deest* Ceteri // 104 commiscere] com-  
misceri STZ // 106 te] *deest* K // 106 fuit] fuerit SZ //  
107 Scilicet, Zuzanna] sic Z; *deest* Ceteri // 107 sunt]  
*deest* S // 107 michi] *deest* K // 108-109 mors . . .  
egero] *deest* Z // 112 domini] dei V // 113 et exclama-  
verunt] et *deest* R // 113 senes] duo senes Z // 113 et  
duo] et *deest* Q // 115 Scilicet Daniel] sic Z; *deest* Ceteri  
// 119 Idem Daniel] sic Z; Daniel B; *deest* Ceteri // 121  
faciebatis] faciebas R // 121 filiabus] *deest* Z // 122 ille]

*deest* S; iste Z // 123 filia] filie Z // 123 hec] non ita Q;  
que Z // 125 Hic *insercio ante verbum "Bartholomeus"*:  
Nota: ad idem infrascriptum immediate RT // 125 Bar-  
tholomeus] Et Bartholomeus V // 125 Hic *insercio post*  
*verbum "Brixienensis"*: Nota: Quod iste auctoritates corre-  
spondunt ad quartam auctoritatem, scilicet Danielis RT //  
125-126 Nullus dicit] dicit: Nullus R // 126 dicit] dicit  
se S // 126 Fornicator] Omnis fornicator Q // 126-127  
per propriam] per *deest* KQRTV // 128 tenet] licet R //  
129 publice] *deest* Z // 130 scilicet pueri] *deest* Z; ut sunt  
pueri eius, missa Q // 131 et] *deest* R // 134 Si qui]  
Quoniam V // 134 qui] quis B; autem RT // 134 illos]  
sic BKQRTV; istos Z; *deest* P // 134 et] *deest* R;

<sup>15</sup> Joh. ii, 13-15.

<sup>16</sup> Act. viii, 21.

<sup>17</sup> Dan. xiii, 20-21.

<sup>18</sup> *Ibidem*, 22-24; Angustie . . . senes.

*Ibidem*, 28; et . . . cogitatione.

*Ibidem*, 24; Adversus eam.

<sup>19</sup> *Ibidem.*, 52-53.

<sup>20</sup> *Ibidem.*, 56-57.

<sup>21</sup> Glosa in verbum "Audiant," XXXII. dist., c. 5 (*Friedberg, I, 117*). (vel forte . . . pueri, non in glosa.) (*Edicio Lugdun., Decretum, col. 156.*)

<sup>22</sup> I. q. i, c. 108 (*Friedberg, I, 400-401*); non verbatim.



135 fornicarios vitare possumus iure mero. *Extra de prescripcionibus, Cum non liceat:*<sup>23</sup> Non expecta sententiam superioris<sup>23a</sup> qui forte per se est talis illum sustinens obtentu pecunie, contra c. "Ut clericorum," [Q 88] *Extra de vita et honestate clericorum.*<sup>24</sup> Et abstinentia a talibus sub pena excommunicationis et peccati ydolatre precipitur:] XXXII. di., Nullus, et capitulo sequenti.<sup>25</sup> Eciam in necessitate ab illis divisus ab unitate ecclesie, non debent recipi sacramenta: Ut XXXII. di., c. Verum,<sup>26</sup> dicitur: Officium symoniacorum et in fornicacione iacencium nullomodo recipiatis, et quantum potestis, tales a sanctis misteriis ut oportuerit prohibeatis. Unde XXVII. di., Quod autem,<sup>27</sup> dicitur: Si quis frater nominatur fornicator, aut avarus, aut ydolis serviens, cum huiusmodi nec cibum sumere nec ave ei dicere, nec in domum recipere, sed esse debet [K 115] sicut ethnicus et publicanus. Neque in sterquilinium utilis est, sed foris mittatur. Qui habet aures audiendi audiat: *Luc. xiiii.*<sup>28</sup> Hec lex dei; etsi angelus de celo descenderet et aliud evangelizaret non esset credendum: *Gal. i.*<sup>29</sup> Quamvis multi contrarium sentiunt, sicut *Augustinus super Johannem* ait contra [T 130] Donatistas, ubi dicit: Quod talia sacramenta proprias habent virtutes et agentibus vel suscipientibus obsunt, nisi sola morte interveniente, ut puta ne sine baptisate vel communione decedant, in tantum eis obsunt, ut veri ydolatre sunt, cum talibus, scilicet sacerdotibus. Ordinationum et sacramentorum confectio, et aliter quam permissum est scienter susceptio vehementer a sanctis canonibus prohibeantur. Ait enim Samuel propheta: Quoniam peccatum ariolandi est repugnare, et quasi scelus ydolatre nolle acquiescere.<sup>30</sup> Et ponitur XXXII.

*dist., c. 5*). Even in exigency the sacraments ought not to be received from those cut off from the unity of the church, as XXXII. *dist., c. 6, Part III, says*: In no case may you receive the ministrations of symoniacs and those lying in fornication, and insofar as you are able, you must keep them from the holy mysteries, as is right. Thus it says in XXVII. *dist., Part I*: Even if a brother is called fornicator, or covetous, or idolator, with such a one do not eat, or greet him, or receive him into your home, but he ought to be treated just as a heathen or publican. He is not fit for the dungpit, but let him be cast out. He who has ears, let him hear (*Luc. xiv, 35*). This is the law of God: Even if an angel should descend from heaven and preach something else, this is not to be believed (*Gal. i, 8-9*). However, many have different opinions; as *Augustine writing on the Gospel of John (XXXII. dist., c. 6, Part III) says, against the Donatists*: that such sacraments have their own powers, and they are hurtful to those giving and receiving them, except only if death be imminent, lest, for example, people die without baptism or communion. They are so hurtful to them that they are true idolators, along with such priests. The ministrations of ordinations and sacraments, and the receiving of them, knowingly, other than as permitted, are strictly forbidden by the holy canons. For the Prophet Samuel says: For to rebel is the sin of witchcraft and not to wish to obey is like the sin of idolatry. (*I Sam. xv, 23*). And it is to be found in XXXII. *dist., c. 6, Part III. And in the same place it is said*: Let not the dove fear the ministrations of the wicked, let it be mindful of the power of the Lord. But nevertheless Pope Nicholas and Pope Gregory ordered the faithful to abstain from masses of priests who are established clearly to be such, so that they

symoniacos vel K // 135 possumus] posset Z // 135 possumus iure mero] debemus Q // 135 iure] mere Z // 135 mero] merito T // 136 expecta] sic BSZ; expectata KPR-TV, Q (in hoc correctum) // 137 sententiam] sententia KPQRTV // 137 per se] deest S // 138 illum] istum Z // 138 pecunie] deest Z // 138 Contra] deest R V // 141 excommunicationis] deest R // 142 Nullus] deest K // 143 Eciam] Eciam nullus K // 144 recipi] sic BKRSTVZ; percipi PQ // 146 iacencium] iacencium scienter QO // 147 tales] sic Ceteri et O; deest P // 147 sanctis] sacris Q // 147

misteriis] ministeriis BVZ // 151 huiusmodi] hiis Z // 152 domum] domo RT // 152 esse debet] debet esse RT // 155 Hec] Hec est B // 156 de celo] deest B // 157 esset] sic Ceteri; est P // 157 credendum] ei credendum Q // 158 sentiunt] Hic Explicit Tabula Quinta BSVZ // 160 dicit] sic dicit Q; ait R // 162 ut puta] utpote QO // 163 in tantum] interim RT // 164 sunt] sint KRTO // 164 scilicet] scilicet cum K // 167 susceptio] suscipere R // 167 sanctis] sacris Q // 168 Ait enim] deest K (spacium reservatum est) // 168 Quoniam] Quod R // 170 Et poni-

<sup>23</sup> *Decretals*, II, xxvi, 12 (Friedberg, II, 385-86); cf. *glosam ordinariam in verbum "Recedere"* (*Edicio Lugdun.*, col. 861): ". . . istas symoniacos, et fornicarios vitare possumus iure mero. . ."

<sup>23a</sup> Cf. *glosam citatam*: ("Cum non liceat a capite membra recedere. . .") *glosa*: "Recedere": Nisi ubi incidit in haeresim. . . Vel in schisma . . . et in crimine notorio fornicationis, et in simoniaco in ordine, si possit probari. . . In aliis autem criminibus etiamsi sint notoria, expectanda est sententia. . ."

<sup>24</sup> Cf. *Decretales*, III, i, 13 (Friedberg, II, 452).

<sup>25</sup> XXXII. *dist.*, c. 5 (Friedberg, I, 117); non *verbatim*. *Fons dicit de ydolatra nichil*.

<sup>26</sup> XXXII. *dist.*, c. 6, III pars (Friedberg, I, 118-119).

<sup>27</sup> XXVII. *dist.*, I pars (Friedberg, I, 98); sed *nescimus quo modo pertineret, citacio est forsan erronea*.

<sup>28</sup> I Cor. v, 11; Si . . . sumere; non *verbatim*.

II Joh. 10; nec . . . debet; non *verbatim*.

Mat. xviii, 17; sicut . . . publicanus; non *verbatim*.

Luc. xiv, 35; neque . . . audiat; non *verbatim*.

<sup>29</sup> Gal. i, 8-9; non *verbatim*.

<sup>30</sup> I Sam. xv, 23.

*di. c. Verum; c. Porro.*<sup>31</sup> Et ibidem dicitur: Non horreat columba ministerium malorum, respiciat domini potestatem. Ac tamen Nicolaus Papa et Gregorius a missis sacerdotum, quos tales revera esse constiterit, [R 259] fideles abstinere decreverunt, [ut] et peccandi licenciam ceteris auferrent, et huiusmodi ad digne penitencie lamenta revocarent.

- 1 Tabula Sexta  
Primus: *Scilicet, Cristus habens pellicium in manu et vestit Adam et Ewam: Fecit quoque deus Ade et [P 236'] uxori eius tunicas pelliceas et*  
5 *induit eos. Gen. iii.<sup>1</sup> Id est, de pellibus animalium mortuorum, [Q 88'] in signum sue mortalitatis, eo quod tunc indigebant tegumento contra intemperiem aeris. Lira ibidem.<sup>2</sup>*  
Secundus, *de antiquo colore: Cumque cognovissent se esse nudos, consuerunt ficus [V 183] folia et fecerunt sibi perizomata. Gen. iii.<sup>3</sup> Quia senserunt rebellionem carnis et motum inordinatum membrorum, ideo studuerunt cooperire suam turpitudinem. Lira.<sup>4</sup>*  
10 Tercius: *Scilicet, Constantinus qualiter coronat papam, et ibidem incipit novus color, dicit: Constantinus Imperator pontifici romane ecclesie imposuit coronam capitis sui ex auro purissimo et gemmis preciosis, et clamidem purpuream, atque omnia imperialia indumenta, exhibens illi stratoris officium. XCVI. di., Constantinus.<sup>5</sup>*  
20 Quartus: *Scilicet, Maria circa Cristum positum in presepio dicit: Maria peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in presepio. Luc. ii.<sup>6</sup> Nascitur dei filius in cuius arbitrio erat quodcumque vellet eligere tem-*

might take away the freedom of sinning from the others and recall such ones to the lamentations of worthy penance.

#### The Sixth Table

1. *Christ, with a garment of skins in his hand, and clothing Adam and Eve: Also God made Adam and his wife tunics of skins and he clothed them (Gen. iii, 21).* That is, from the pelts of dead animals, as a sign of their mortality, because then they needed a covering against the intemperance of the air (*Lira*).

2. (*The old color:*) And as they knew themselves to be naked, they sewed fig leaves together and made themselves aprons (*Gen. iii, 7*). Because they sensed a rebellion of the flesh and an uncontrolled movement of their members, they therefore were anxious to cover over their foulness (*Lira*).

3. *Constantine crowning the pope says (and here the New color begins):* The Emperor Constantine put the crown, made from purest gold and precious gems, from his own head on the pontiff of the Roman Church; and he put the purple cape and all the imperial garments on him, performing for him the office of strator (*XCVI. dist., c. 14*).

4. *Mary, next to Christ lying in the manger, says: Mary bore her firstborn son and wrapped him in swaddling clothes and laid him in a manger (Luk. ii, 7).* The son of God is born, in whose power it was to choose whatever time he wished. He chose the season most troublesome to the flesh, especially to an infant

tur] deest QR // 171 Non] deest T // 172 ministerium] sic QRTQ; ministeriorum K; misterium P // 172 respiciat] sed respiciat Q // 173 Ac tamen] Attamen RO // 174 a] deest K // 175 fideles abstinere] sic RO; fideles esse abstinere Ceteri // 176 ceteris] cecorum K // 178 revocarent] revocarent. Hec ibidem Q

#### Tabula Sexta

1 Tabula Sexta] deest BRTW; Sexta Tabula K; Tabula Septima V; Septima Tabula Q; Loco istius, titulus: Hic reprehenduntur pape et clerici et preciosa vestimenta. R; Hic reprehendit pape et ecclesie personarum preciosa et honesta vestimenta. T // 2-3 Scilicet . . . Ewam] sic Z; deest Ceteri // 4 Ade] deest W // 5 id est] deest B; Glosa: id est RT // 6 in] et in R // 7 tegumento] vestimento W // 8 Lira ibidem] deest in loco RT

// 9 de antiquo colore] sic Z; Lira ibidem dicit RT; deest Ceteri // 9 Cumque] Quodcumque V // 11 sibi] deest W // 11 Quia] detur Z (sic pro ibidem?) // 13 suam] sic BKRSTVZO; deest POW // 14 Lira] deest Z; Hec Lira ibidem Q; Lira ibidem VW; Hec ille RT // 15-16 Scilicet . . . dicit] sic Z; Scilicet B; Scilicet Constantinus S; Constantinus dicit pontifici T; deest Ceteri // 16 Constantinus] Constantinus dicit R // 17 Imperator] Imperator dupliciter Q; deest R // 17 imposuit] et imposuit R // 18 capitis sui] capiti suo B; capiti R; capitis TZ // 19 et] deest VZ // 20 exhibens illi stratoris] exhibent dicit strator Z // 21 Constantinus] Constantinus beato Silvestro Q // 22-23 Scilicet . . . dicit] sic Z; deest Ceteri // 23-36 Maria . . . Bernhardus] deest in loco RT (inclusum est autem, infra, sub octavo) // 23 suum] deest RT // 24 involvit et] et deest TZ // 25-30 Nascitur . . . reclinandum] deest Q // 25 dei] deus W // 25-26 in cuius] deest Z; in deest

<sup>31</sup> XXXII. dist., c. 6, III pars (Friedberg, I, 118-119); citacio composita.

#### Sexta Tabula

<sup>1</sup> Gen. iii, 21 (. . . quoque dominus deus . . .).

<sup>2</sup> Lira super Gen. iii.

<sup>3</sup> Gen. iii, 7.

<sup>4</sup> Lira super Gen. iii; citacio compressa.

<sup>5</sup> XCVI. dist., c. 14 (Friedberg, I, 342 ff.); imperfecte laudatum.

<sup>6</sup> Luc. ii, 7.