

- pus. Elegit quod carni mo [B 300'] lestitus est, presertim parvulo et pauperis matris filio, que vix pannos habebat ad [T 130'] involvendum, 30 presepe ad reclinandum. Primus Adam pellicis vestitur tunicis; secundus pannis obvolvitur. Cristus utique qui non fallitur elegit quod carni est molestius, id ergo utilius, [S 33] id pocius eligendum, et quisquis aliud docet vel swadet, ab 35 eo tamquam [K 115'] a seductore cavendum est. *Hec Bernhardus.*⁷
 Quintus: *Scilicet patriarcha equitans in equo, et unus precedit cum cruce, dicit: Solus romanus pontifex in missarum solemnibus palio semper utitur et 40 ubique, quoniam assumptus est in plenitudine ecclesiastice potestatis, que per palium figuratur. Extra de auctoritate et usu palii, Ad honorem.*⁸
 Patriarche dominice crucis vexillum ante se ubique deferri faciant. *Extra de privilegiis, Antiqua.*⁹
 45 Sextus: *Cardinalis: Inferiores prelati quibus per privilegium conceditur usus mitre, [Z 333'] si sunt exempti, uti possunt mitris aurificatis non habentibus laminas aut gemmas; si non sunt exempti, albis et planis utantur. Johannes Andree, Libro sexto, de excessibus prelatorum, Ut apostolice.*¹⁰
 Septimus: *Iterum Cardinalis, equitans: Per palium confertur plenitudo pontificalis officii, et nomen archiepiscopale, sic quod ante tradicionem 55 palii non sit archiepiscopus appellandus. Et palium suum alteri commodare non debet, sed debet sepeliri cum eo. Extra de auctoritate et usu palii, Nisi, Ad hoc.*¹¹
 Octavus: *Qualiter Martinus tenet ruffam [clamidem?]: Martinus [Q 89] clamidem cum paupere dimidiavit, [P 237] qui cum veste brevi atque 60 hispida, quinque argenteis comparata, oblaturus*

and the son of a poor mother, who hardly had rags to wrap him in and only a manger to lay him in. The first Adam is dressed in hides, the second wrapped in rags. Christ, who does not err, chose what was more burdensome to the flesh, therefore more beneficial and rather to be chosen; and whoever teaches or persuades otherwise, beware of him as of a seducer (*Bernard*).

5. *A Patriarch riding a horse, and preceded by a man with a cross, says: Only the Roman pontiff uses the pallium at all times and in all places in the celebration of the mass. This is because he has been elevated to the fullness of ecclesiastical power, which it represents (Decretals, I, viii, 4). Patriarchs are to have the banner of the Lord's cross borne before them wherever they go (Decretals, V, xxxiii, 23).*

6. *A Cardinal: Lesser prelates, to whom, by privilege, the use of the mitre is conceded, can use a gilt mitre without lamination or gems, if they are exempt. If they are not exempt, let them use white and unadorned mitres (John Andree, gloss on Liber Sextus, V, vii, 6).*

7. *Another Cardinal, riding a horse: The fullness of the pontifical office and the archiepiscopal dignity are conferred by the pallium: before the granting of the pallium no one may be called an archbishop. And he should not let his pallium be used by another, but it should be buried with him (Decretals, I, viii, 3, 2).*

8. *Martin holding a red [cloak]: Martin divided his cloak with the pauper and even though having but scant and coarse clothing, bought with only five pieces of silver, he proceeded to offer a sacrifice to God (from the life of St. Martin).*

9. The soul would not choose to be clothed in sumptuous raiment unless it had previously been stripped of its virtues; and the cult of the body would not claim so much care unless the mind, barren of virtues, had not first been neglected (*Bernard*). They wandered around

R // 26 vellet] deest RV // 27 est] deest B // 28 parvulo] parvulus RT // 28 filio] filius RT // 30 ad reclinandum] reclinandi RT // 31 tunicis] et tunicis B // 31 secundus] is RT // 31 obvolvitur] convolvitur QW // 32 utique] deest W // 32-33 elegit . . . pocius] deest Z // 33 est] esset K // 33 id pocius] illud pocius K // 34 eligendum] est eligendum B // 34 et] est R // 34 aliud] aliquid Z // 34 docet vel] deest Z // 34 vel] aut QW; aliud V // 34-35 ab eo] deest Z // 35 a] deest S // 36 Hec] deest BKSZ // 36 Bernhardus] Sanctus Bernhardus T // 37 Quintus] deest RT // 37-38 Scilicet . . . dicit] sic Z; deest Ceteri // 40 est] deest T // 40 in] ad R // 40 plenitudine] plenitudinem QRTZO // 41 ecclesiastice] deest QR // 42 Ad honorem] deest RT // 43 Patriarche] Quintus: Patriarche RT // 43-44 Patriarche . . . faciant]

Patriarche dominice crucis vexillum ubique ante se deferri faciant B; Ante se ubique deferri faciant patriarche dominice crucis vexillum K; Patriarche dominice crucis ante se vexillum ubique deferri faciant W, Q (deferre) // 45 Cardinalis] sic Z; deest Ceteri // 45 Inferiores prelati] Inferioribus prelati R // 45 quibus deest RTZ // 45 per] deest BQW // 46 usus] et usus Q // 47 uti] deest RTZ // 47 uti possunt mitris] deest B // 48 sunt] sitis S // 50 de excessibus prelatorum] de privilegiis W // 52 Iterum Cardinalis, equitans] sic Z; deest Ceteri // 53 confertur] conceditur R // 55 sit] est ceteri // 56 commodare] accomodare BZ; commendare SV; comodari T // 59 Qualiter . . . ruffam] sic Z; deest Ceteri // 59 clamidem] palium R // 61 brevi] deest V // 61 atque] sic Ceteri;

⁷ Bernardi Clarevallensis Sermo III. In nativitate domini, MPL, 183, 123; locus citatus a Wyclifo quoque, in tractatu De civili dominio, III, ed. J. Loserth (London, 1903), 59—sed amplius.

⁸ Decretales, I, viii, 4 (Friedberg, II, 101).

⁹ Decretales, V, xxxiii, 23 (Friedberg, II, 866).

¹⁰ Recte, de privilegiis; cf. Liber Sextus, V, vii, 6 (Friedberg,

II, 1086). Glosa recte laudata est (Editio Lugdun., Liber Sextus, col. 676), hoc dempto, quod post "si sunt exempti" sequitur: "in provincialibus et Episcopalibus conciliis."

¹¹ Decretales, I, viii, 3, 2 (Friedberg, II, 100 ff.). Cf. glosam ordinariam in verbum "nominis" (I, viii, 3; Edit. Lugdun., col. 221): "Et ita licet consecratus sit in episcopum, non est appellandus archiepiscopus, ante palii receptionem."

- deo sacrificium procedit. *Ut patet in Passionali.*¹² [W 65']
- 65 Nonus: Non optaret anima indui vestibus preciosis nisi prius virtutibus esset spoliata, et non curaretur tantum corporis cultus nisi prius neglecta fuisset mens inculta virtutibus. *Bernhardus.*¹³
- 70 Circuierunt in melotis, in pellibus caprinis, egentes, quibus dignus non erat mundus. *Heb. xi.*¹⁴ Melota est vestis facta de pelle taxi illius animalis, que [V 183'] hirsuta est, pendens usque ad lumbos. *Huguccio.*¹⁵
- 75 Decimus: Non est pompositate respuendum, ymmo est defendendum quod doctores togati, variati, et ornati incedant, ut per eos dignitas doctoratus appareat. Sed sunt scolastici reprehendendi qui sibi vestes solum doctoribus congruentes assumunt. *De excessibus prelatorum, Ut apostolice, Libro sexto, Johannes Andree in glosa.*¹⁶ [B 301]
- 80 Undecimus: Incrassatus, inpigwatus, dilatatus, dereliquit deum factorem suum et recessit a deo salutari suo et recalcitravit. *Deut. xxxii.*¹⁷
- 85 Duodecimus: Possunt clerici secundum consuetudinem regionis preciosis vestibus [R 259'] uti, ut conforment se moribus eorum inter quos vivunt, et ne vilescat dignitas clericalis. Purpuram et cyndatum ferre possunt, nam vestis Domini purpura fuit. *XXI. q. iiiii, Omnis, Bartholomeus Brixienensis in glosa.*¹⁸
- 90 Tredecimus: Milites plectentes coronam de spinis et imposuerunt capiti eius, et veste purpurea circumdederunt. *Joh. xix.*¹⁹ Hoc totum factum est illusorie. *Lira.*²⁰ Ideo sequitur, "et dabant ei alapas." *Ibidem.*²¹ Ut ei illuderent factis sicut illuserant signis et verbis, cum dicebant, "Ave rex

in sheepskins [*in melotis*] and goatskins, destitute; of whom the world was not worthy (*Heb. xi, 37-38*). A *melota* is a garment made from the tanned hide of a hairy animal, and it hangs down to the loins (*Huguccio*).

10. It is not to be rejected as pomp, but rather defended, that doctors should go about elaborately and ornately gowned, that in them the dignity of the doctorate may be apparent. But schoolmasters who wear the clothing fitting only for doctors are to be censured. (*John Andree, gloss on Liber Sextus, V, vii, 6.*)

11. He waxed fat, grew gross, swelled up; he forsook God his maker; he turned away from God his saviour; he lashed out (*Deut., xxxii, 15*).

12. Clerics may wear costly clothing, according to local custom, in order to conform to the practice of those among whom they live, and so that the clerical estate not be cheapened. They may wear purple and silk, for the robe of the Lord was purple. (*Bartholomew of Brescia, gloss on XXI. q. iv, c. 1.*)

13. The soldiers wove a crown of thorns and put it on his head, and they put a purple robe on him (*Joh. xix, 2*). This was all done in mockery (*Lira*), hence it continues: "and they smote him with their hands" (*ibidem*), so that they might mock him in deed, as they had mocked him in gesture and word, when they said, "Hail, King of the Jews" (*Lira*). As it is said in *Luke xxiii, 11*: And Herod set him at naught and mocked him and arrayed him in a gorgeous robe. For in this way fools were mocked in those times (*Lira, ibidem*).

14. And having food and raiment, let us be therewith content (*I Tim. vi, 8*). Anything more is of evil. Therefore a garment that covers is enough for the servants of Christ, nor would one be suitable that

et P; deest V // 63 procedit] deest B; procidit S; precedit Z // 63 Ut patet] deest Ceteri // 63 Passionali] post hoc, in RT, habetur paragrafus, quartus, "Maria . . . Bernhardus" (supra, ll. 16-25) // 66 virtutibus esset] esset virtutibus RW // 66 et] deest VZ // 67 corporis] corporum R // 67 nisi] ubi Z // 68 fuisset] fuit S // 69 in pellibus] et in pellibus RTV; in deest Q // 69 egentes] egentibus Q; egentes, angustiati, afflicti RTO // 70 erat] esset Z // 70 Melota] Melotus V; Melior Z // 71 pelle taxi] pellis taxis Z // 72 usque] deest V // 74 pompositate] sic BK-QRSTVZO; pompositati PW // 74 respuendum] sic BQ-RSTWZO; respiciendum K; resistendum P; respondendum V // 75 ymmo est defendendum] deest RTZ; ymmo non est defendendum S // 75-76 togati, variati] variati, togati RTZ // 76 et ornati] paliati et ornati S // 76 incedant]

incedunt K // 76 per eos] deest K // 77 doctoratus] deest V // 77 scolastici] sic BQRSTZO; scolastice KP-VW // 77 reprehendendi] respuendi B // 78 doctoribus . . . De] deest Z // 84 salutari] sic KQRSTVWZO; salvatore BP // 88 clericalis] clericorum QW; clericalis. XXI. q. iiiii, Omnis talis S // 88 purpuram et] et deest K; hic in margine, alia manu: Si optatis purpuram, optate eciam alapas etc. Sed wana S // 89 cyndatum] syndonem R; deest W (spacium tamen in codice reservatum est) // 90 xxi. q. iiiii] deest in loco S // 91 Brixienensis] deest RT // 92 coronam de spinis] sic Ceteri et O; de spinis coronam P // 93 et] deest BQRST // 93 et veste] et deest Q // 93 circumdederunt] circumdederunt eum QRWO // 94 Hoc] Lira ibidem dicit: Hoc RT; Hoc autem QW // 95 Lira] deest in loco RT // 96 ei] eum W // 97 illuserant]

¹² Non inventum.

¹³ "Non curaretur . . . virtutibus," *Bernardi Clarevallensis Apologia ad Guillelmum*, x, §26, *MPL*, 182, 913.

¹⁴ *Heb. xi, 37, 38.*

¹⁵ Non ad manum.

¹⁶ *Recte*, de privilegiis; cf. *Liber Sextus*, V, vii, 6 (*Friedberg*, II, 1086). *Glosa recte laudata est* (*Editio Lugdun., Liber Sextus*, col. 676), *demptis paucis, et sane*: "ymmo ratione defenden-

dum," "ut per illa"; "rogati" loco "togati" est in edicione, sed sine dubio est error.

¹⁷ *Deut. xxxii, 15.*

¹⁸ *Glosa ordinaria in verba "quod vero," XXI. q. iv, c. 1* (*Friedberg*, I, 857-858). (*Editio Lugdun., col. 1238.*)

¹⁹ *Joh. xix, 2.*

²⁰ *Lira, super Joh. xix.*

²¹ *Ibidem.*

uideorum." *Lira*.²² Sicut dicitur *Luc. xxiii*.^{22a}
 Sprevit autem illum Herodes, et illisit indutum
 100 veste alba. Sic enim illudebatur tunc fatuus.
Lira, ibidem.²³
 Decimus Quartus: Habentes alimenta et quibus
 tegamur, hiis contenti simus. *I. Tim. ultimo*.²⁴
 Quod amplius est a malo est. Itaque servus Cristi
 105 [Q 89'] talis habitus sufficit qui tegat, nec expedit
 qui vestit vel ornat. *Glosa, ibidem*.²⁵ Omnis
 iactancia et ornatura a sacro ordine aliena est.
 Priscis enim temporibus omnis sacratus vir cum
 mediocri aut vili veste conversabatur. Omne
 110 quippe quod non propter necessitatem sed propter
 venustatem accipitur elacionis habet calumpniam.
 [K 116] Sed neque ex sericis texturis vestem quis
 variatam induebat, nec apponebat variorum colorum
 ornamenta. Audierant [P 237'] enim quia
 115 qui mollibus vestiuntur in domibus regum sunt.
XXI. q. iiii, Omnis.²⁶ Confusio vero et ignominia
 est Ihesum Cristum pauperem et esurientem
 farsitis sive farsis predicare [S 33'] corporibus,
 et ieiuniorum doctrinam rubentes buccas tumenciaque
 120 ora proferre; si in apostolorum loco sumus,
 non solum sermonem eorum imitemur sed conversacionem
 [Z 334] et abstinenciam. *XXXV. di., Ecclesia*.²⁷ [V 184]

1 Septima Tabula

Primus: *Et est dives epulo*: Homo quidam erat
 dives, et induebatur purpura et bisso, etc. Et
 mortuus est et sepultus est in inferno. Et erat
 5 quidam mendicus, nomine Lazarus, qui iacebat ad
 ianuam eius, ulceribus plenus, etc. Hic in sinum

clothed them in style or adorned them (*Gloss, ibidem*).
 All ostentation and adornment are alien to holy orders;
 for in early times every holy man went about in simple
 or cheap garments. Indeed everything taken not on
 account of necessity, but for the sake of elegance, is
 open to the accusation of pridefulness. Nor did anyone
 use to wear a variegated garment of silk fabrics, or
 attach ornaments of various colors. For they had heard
 that "they that wear soft clothing are in kings' houses"
 ([*Mat. xi, 8*] *XXI. q. iv, c. 1*). It is a confusion
 indeed and a disgrace to preach Jesus Christ, the poor
 and hungry, with stuffed bodies, and to proclaim the
 doctrine of fasts with flushed cheeks and bulging
 mouths. If we occupy the place of the Apostles, let us
 imitate not only their words but their way of life and
 their abstinence (*XXXV. dist., c. 4*).

*per dicitur
 super apost
 etc.*

The Seventh Table

1. *A rich banqueter*: There was a certain rich man
 and he was clothed in purple and fine linen, etc. And
 he died and he was buried in hell. And there was a
 certain beggar, named Lazarus, who lay at his gate,

illuserunt *KRTVW* // 98 *Lira*] *deest RTZ* // 98 sicut]
 sic *KS* // 98 Sicut . . . xxiii] *deest QW* // 99 illum]
 istum *Z* // 99 et] *deest V* // 100 Sic] Sicut *B* // 100
 illudebatur tunc] illudebantur tunc *R*; tunc illudebant *V* //
 100 fatuus] fatuus *BT*; fatui *R*; fatuos *V* // 102 et] et
 hiis *R*; *deest T* // 104 Quod] Quid *RS* // 104 servus
 Cristi] sic *BKQSVW*; Cristi *deest P*; servo Cristi *RT*
 // 106 qui vestit] ut vestiat *R* // 106 ornat] armat *B*;
 ornet *R* // 107 iactancia] iactancia corporalis *W* // 108
 Priscis] Pristinis *K* // 108 omnis sacratus] sanctus *K*;
 execratus *R*; ex sacratus *T* // 109 mediocri aut vili veste]
 sic *BKRSVZO*, *T* (mediocriter), *P* (veloci); mediocri
 veste aut vili *Q*; vili et mediocri veste *W* // 109-115 Omne
 . . . regum sunt] *deest W* // 110 quod] quid *R* 110-111
 sed propter venustatem] *deest Q* // 111 accipitur] accipit
B // 112 ex] *deest Z*; a *B* // 113 apponebat] apparebant
R; apparebat *T*; opponebat *Z* // 114 enim] sic *Ceteri*;
deest P // 116 vero] enim *Z* // 117 est] *deest R* // 117
 et esurientem . . . abstinenciam] *deest W* // 117 esurien-

tem] esurienti *B* // 120 loco] locis *RT* // 121-122 con-
 versacionem et] conversacionis *V*

Septima Tabula

1 Septima Tabula] *deest BRTWZ*; Octava Tabula *QV* //
 2-8 Primus . . . *Luc. xvi*] *deest W* // 2 Primus] Primus
 in alia tabula *Z* // 2 Et . . . epulo] sic *Z*; *deest Ceteri* //
 4 est in] est *deest BSTZ* // 4 et erat] Erat autem *RTZ*
 // 5 quidam] sic *BKQRSTZO*; *deest PV* // 5 nomine
 Lazarus] Lazarus nomine *RT* // 6 ulceribus plenus] plenus
 ulceribus *BR* // 6 etc] et desiderabat saturari de micis que
 cadebant de mensa divitis, sed nemo illi dabat, sed et canes
 venientes lingebant ulcera eius *B*; cupiens saturari de micis
 que cadebant de mensa divitis et nemo illi dabat, sed et canes
 veniebant et lingebant ulcera eius *K*; sed nemo illi dabat sed
 canes veniebant et lingebant ulcera eius *QST*; sed nemo
 illi dabat rem sed canes veniebant et lingebant ulcera eius
R; et nemo illi dabat sed canes veniebant et lingebant ulcera
 eius *V*; et non illi dabat *Z* // 6 Hic in sinum] Qui insanum
V // 6-8 Hic . . . portatur] *deest RT* // 6 Hic] Autem

²² *Ibidem*.^{22a} *Luc. xxiii, 11*.²³ *Lyra, super Joh. xix.*²⁴ *I Tim. vi, 8*.²⁵ *Non ad manum*.²⁶ *XXI. q. iv, c. 1* (*Friedberg, I, 857-858*).²⁷ *XXXV. dist., c. 4* (*Friedberg, I, 132*).

- [B 301'] Abrahe dum moritur ab angelis portatur. *Luc. xvi.*¹
- Secundus: Iohannes habebat vestimentum de pilis camelorum, zonam pelliceam circa lumbos eius. Esca autem eius erant locuste et mel silvestre. *Mat. iii.*² Non surrexit maior [T 131] inter natos mulierum Iohanne Baptista. *Mat. xi.*³
- Tercius: Si cultus preciosarum vestium non esset in culpa servis Dei, non tam manifeste exprimeret quod dives indutus purpura et bisso descendit ad inferos. *Gregorius.*⁴ Si abiectio vilis vestimenti virtus non esset, evangelista de Iohanne tam vigilanter non diceret: Erat indutus pilis camelorum. *Gregorius in Omelia.*⁵
- Quartus: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. *Luc. xvi.*⁶ Nec obtinuit guttam aque. *Ibidem.*⁷
- Primus impugnans indumentum humile et commendans statum, dicit: Christus [Q 90] iubet nos attendere a falsis prophetis qui veniunt in vestimentis ovium nam interius sunt lupi rapaces. *Mat. vii.*⁸ Hec ille de novo colore.
- 30 Sequitur solucio: Linis parietem, sed absque palea et temperamento, cum non dicit a vestibus sed a fructibus eorum, id est ab operibus cognoscetis eos. Et sic multum pro abiectis et humilibus indumentis. Unde Thomas:⁹ Numquid lupi et ypochrute putarent suam maliciam sub humilibus vestibus posse paleare nisi proprium esset ovibus solere abiectis vestibus indui. *Augustinus:*¹⁰ Non ideo debent oves odisse vestimentum suum quod plerumque illo se occultant lupi.
- 40 [V 184'] Secundus impugnans: [W 66] Alii

full of sores, etc. When he died, he was carried by angels into Abraham's bosom (*Luke, xvi, 19, 20, 22*).

2. John had his garment of camel's hair and a leather girdle about his loins. His meat was locusts and wild honey (*Mat. iii, 4*). Among them that are born of women there has not risen a greater than John the Baptist (*Mat. xi, 11*).

3. If the cult of expensive clothing were not a fault in the servants of God, he would not have pointed out so clearly that the rich man, dressed in purple and fine linen, descended to hell (*Gregory*). If the lowliness of humble clothing were not a virtue, the Evangelist would not so carefully have said of John that he was dressed in camel's hair (*Gregory, in a Homily*).

4. Son, remember that you did receive good things in your lifetime, and likewise Lazarus bad things; but now he is comforted and you are tormented (*Luke, xvi, 25*). And he did not receive even a drop of water (*ibid.*).

The first assailant of humble attire and supporter of pomp says: Christ commands us to beware of false prophets, who come in the clothing of sheep, for underneath they are ravening wolves (*Mat. vii, 15*). (*Thus far the New Color.*)

The solution is as follows: You plaster the wall, but without chaff and without a proper mixture; for he does not say "by their clothing" but "by their fruits," that is by their works, "will you recognize them." And thus this weighs heavily on the side of lowly and humble clothing. Thus Thomas says: Would wolves and hypocrites reckon that they might be able to cover their malice under humble attire if it were not proper to sheep to be customarily covered with lowly clothing? And Augustine says: Nor should sheep hate their

hic Z // 6 sinum] sic KQSO; sinu Ceteri // 7-8 ab angelis portatur] deportatur B; portatur K // 9 pilis] pelibus W // 10 zonam] et zonam QRSTWZ // 11 eius] vestros B; suos W // 11 erant] erat RZ // 12-13 inter natos . . . Baptista] Iohanne Baptista inter natos mulierum. RT // 16 et bisso] Sic BKQRSTVWZ; deest P // 16 descendit] descenderit R // 17 vilis] et utilitas Z // 18 non esset] non deest R // 19-20 erat indutus pilis camelorum] deest Q // 19 pilis] vestibis K // 20 camelorum] deest W // 21-24 Quartus . . . Ibidem] deest RTW // 21 quia] quod B // 23 vero] autem BQSV // 25 Primus impugnans] deest W; ante hoc in S: De novo colore // 25-26 indumentum . . . dicit] deest RT // 28 interius] intrinsecus QRT; intus S; intricus autem W // 28 sunt lupi rapaces] lupi rapaces sunt RT // 29 Hec ille de novo

colore] sic Z; deest Ceteri // 30 Sequitur solucio] deest W; sequitur deest BKQRS; Solucio primi TVZ // 31-32 a vestibis . . . operibus] a fructibus id est operibus B; a vestibis sed a fructibus idem est operibus eorum V // 32 ab] deest KQRSTWZ // 32 cognoscetis] eorum cognoscetis Z // 33 sic] deest B; sic facit QW // 34 indumentis] vestibis R; vestimentis SVWZ // 34-35 indumentis . . . humilibus] deest Q // 34 Unde Thomas] deest W // 34 Numquid] Numquam V // 36 paleare] palliari BKQRSTVW; salvari Z // 37 solere] humilis solere Q; solum R; humilibus solere W // 37 abiectis] deest QW // 37 Augustinus] Nunquam se lupi sub illis occultant. Augustinus Q // 38 ideo] deest Z // 38-39 vestimentum suum quod] vestimenta sua que V // 39 illo] illi RT // 40 Secundus impugnans] deest W // 40 impugnans] repugnans BRST;

Septima Tabula

¹ Cf. *Luc. xvi, 19, 20, 22*.

² *Mat. iii, 4*.

³ *Mat. xi, 11*.

⁴ Cf. *Gregorii Magni, XL Homiliarum in Evangelia* (MPL, 76, 1305).

⁵ *Gregorii Magni, XL Homiliarum in Evangelia* (MPL, 76, 1305). *Mat. iii, 4*.

⁶ *Luc. xvi, 25*.

⁷ Cf. *Luc. xvi, 24-6*.

⁸ Cf. *Mat. vii, 15*.

⁹ *Non inventum*.

¹⁰ *Augustini, De Sermone Domini in Monte, II, xxiv* (MPL, 24, 1306).