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Hermeneutical Introduction to *Allegoriae in universam Sacram Scripturam* by Pseudo-Garnier of Langres: Critical Edition, Polish and English Translations*

Wstęp hermeneutyczny do *Allegoriae
in universam Sacram Scripturam* Pseudo-Garniera z Langres.
Edycja krytyczna oraz polski i angielski przekład

ABSTRACT: The article contains a critical edition with Polish and English translations of the hermeneutic introduction into the medieval glossary of the biblical symbols *Allegoriae in universam Sacram Scripturam* by Pseudo-Garnier of Langres. A discussion on the assumed symbolic-allegorical interpretation of the Bible that emerge from the text preceded the critical edition and translations.

KEYWORDS: Bible, medieval interpretation, Garnier of Langres, allegory, biblical hermeneutics

ABSTRAKT: Artykuł zawiera edycję krytyczną wraz z polskim i angielskim tłumaczeniem wstępu hermeneutycznego do średniowiecznego glosariusza symboli biblijnych *Allegoriae in universam Sacram Scripturam* Pseudo-Garniera z Langres. Edycja i tłumaczenia zostały poprzedzone omówieniem założeń symboliczno-alegorycznej interpretacji Biblii, jakie wyłaniają się z publikowanego tekstu.

SŁOWA KLUCZOWE: Biblia, interpretacja średniowieczna, Garnier z Langres, alegoria, hermeneutyka biblijna

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Introduction

The medieval glossary of biblical symbols, to which a detailed article in the previous issue was devoted, contains in manuscripts belonging to the two oldest families of manuscripts (β from the first half of the 12th century and γ – a slightly later one) provides several interesting hermeneutical remarks. Therefore, it is possible to realize what the symbolic-allegorical interpretation of the Bible as understood by Pseudo-Garnier of Langres was.

This article presents the assumptions and characteristics of the hermeneutical introduction to the glossary and its critical edition based on the oldest manuscripts and manuscript tradition preserved in the Czech Republic and Poland. Together with the Latin text, the translations into Polish and then English have been prepared.

Hermeneutical assumptions of symbolic-allegorical interpretation of the Bible in the introduction to *Allegoriae in universam Sacram Scripturam*

The foundation of the symbolic-allegorical interpretation of the Bible as understood by Pseudo-Garnier of Langres is the quadruple meaning of the inspired text: historical, allegorical, moral and anagogical. This division was present in the commentaries long before the famous distich by Augustine of Dacia: *Littera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia* (“The historical sense teaches about events, allegorical – about what you have to believe in, moral – what you have to do, anagogical – what you have to do”). Its timeless validity has been confirmed by the Catechism of the Catholic Church (point 118).

Pseudo-Garnier begins his commentary by introducing the reader to the four meanings of the Bible using metaphors. The first one shows them as four daughters of wisdom. Perhaps the inspiration was the image – taken from the tradition of the Eastern churches – of the three daughters of wisdom, namely faith, hope and love. It was based on the message about the martyrdom of the daughters of St Sophie, named Pistis, Elpis and Agape. Moreover, the names of all senses – history, allegory, tropology and anagoge – are of a female kind. Following the commonly accepted symbolism that sees feeders in females, the four senses of the Bible also give spiritual food: history – milk, allegory – bread, tropology – delicacies, anagoge – wine.

The interpretation of the meanings of the Bible as food has been widely used. The reference of milk to the historical sense, that is, to that which is available to simple

Christians, relates to St Paul (1 Corinthians 3:2: “I gave you milk, not solid food, for you were not ready for it”), while the other foods of the individual authors were interpreted differently. Gregory the Great, based on the symbolic interpretation of the pericope of the miracle in Cana of Galilee, calls the historical sense water, and the allegorical sense wine.¹ Alain de Lille² (died 1203), on the other hand, describes the historical sense as milk, allegorical as bread, and tropological (moral) as honey. In turn for Honorius of Autun (died 1158) milk is history, while honey is an allegory.³

The second metaphor reaches to the image of the building: historical sense is the foundation, allegory is the walls, anagoge is the roof, while tropology is the interior and exterior decor. This picture has been taken – even in the textual layer – from Gregory the Great’s introduction to *The Moralia*.⁴ Pseudo-Garnier develops the symbolism of decoration: the inner beauty of the house is achieved through the love of God, while the outer – through the neighbour’s love. The beginnings of this metaphor, however, should be sought in St Hieronymus, who in his prologue to the commentary on the Book of Zechariah, referring to a building erected on a rock and not on the sand of Mt 7:24-27, writes about building an interpretation on a rock, which is the historical meaning of the biblical text.⁵ The image of the meaning of the Bible as an architectural element returns – based on Gregory the Great – in many medieval writers’ works. It can be found in *De tripartito tabernaculo* by Adam Scotus⁶ (died 1212), who almost literally quotes Gregory the Great, and in Alain de Lille,⁷ who, however, entrusts the construction of the roof to tropology and omits anagoge, thus advocating the triple meaning of the Scripture.

¹ *Et aquam nobis in vinum vertit, quando ipsa historia per allegoriae mysterium in spiritalem nobis intelligentiam commutator* (Gregory the Great, *Homiliae in Ezechielem*, 6,7, PL 76, 0831C).

² *Hoc pane reficiuntur tres viri, scilicet, maiores, mediocres et minores; minoribus proponitur lac historiae; mediocribus mel tropologiae, maioribus solidus panis allegoriae* (Alain of Lille, *Sermo 4 De Pascha*, PL 210, 209D).

³ *Mel est dulcis doctrina allegoriae, quae doctis congruit: Lac vero est simplex doctrina historiae, quae parvulis, id est, indoctis convenit* (Honorius of Autun, *Expositio in Cantica Cantorum*, ad, PL 172, 42B).

⁴ *Quo ordine singulos sensus explicet. Allegorico interdum necessario inhaerendum – sciendum vero est, quod quaedam historica expositione transcurrimus, et per allegoriam quaedam typica investigatione perscrutamur; quaedam per sola allegoricae moralitatis instrumenta discutimus; nonnulla autem per cuncta simul sollicitius exquirentes, tripliciter indagamus. Nam primum quidem fundamenta historiae ponimus; deinde per significationem typicam in arcem fidei fabricam mentis erigimus; ad extremum quoque per moralitatis gratiam, quasi superducto aedificium colore vestimus* (Gregory the Great, *Moralia in Job, Epistola in qua operis sui tempus, occasionem, divisionem, institutum ac dicendi et interpretandi modum explicat*, 3, PL 75, 513B).

⁵ Hieronymus, *Commentaria in Zachariam*, prologue, PL 25, 1415C.

⁶ Adam Scotus, *De tripartito tabernaculo, Prooemia 2, Epistola Ioannis abbatis 7*, PL 198, 627A.

⁷ Alain of Lille, *Distinctiones dictionum theologiae*, PL 210, 773A.

Pseudo-Garnier attaches importance to the multiplicity and relativity of biblical senses. Not only does he stress that the same literary motif can have different meanings, but that these meanings can even be contradictory depending on the context. He quotes water as an example since, in some contexts, it means faith coming from the heart, in others a threat to human life. The next one is the camel that plays a negative role in the parable of the needle ear, and as the one on which Rebecca (the symbol of the Church) comes to Isaac (the type of Christ) – a positive one. Finally, the most striking example is the lion that announces the Messiah as a sign of the generation of Judah, while in 1 Peter 5:8 it symbolizes Satan. The relativity and variety of meanings of biblical motifs require accuracy, precision and intellectual effort, which is why Pseudo-Garnier uses the expressions *studiose considerandum est* (to be recognized in full detail), *omnia (...) duce ipsa veritate indagaverimus* (everything will be studied, guided by the truth) and *studiose perscrutur* (to be studied thoroughly) in this context. This is to avoid arbitrariness and excessive subjectivity that can pose a significant threat in the spiritual interpretation of the Bible.⁸

In his prologue, Pseudo-Garnier pays special attention to the Hebrew and Greek names, whose etymology was considered a carrier of spiritual meaning. In this regard, medieval biblical hermeneutics was based primarily on the works of Hieronymus, especially *De nominibus hebraicis*, and the compilations of Isidore of Seville (died 636). Despite the focus on the significance of the etymology of proper names in the prologue, it is not the leading theme in the glossary. Only some of the more critical names and geographical expressions have gained symbolic meaning, and this is due to the context of the narrative rather than the Hebrew or Greek etymology itself.

Tradition and authority are essential criteria for the legitimacy of specific symbolic interpretations.⁹ Hence Pseudo-Garnier stresses that he included “interpretations (...) which we managed to find in the explanations of the Holy Fathers” [*interpretationes (...) quae in sanctorum Patrum expositionibus invenire poterimus*] in his work. Unfortunately, our author does not provide the sources he drew from, nevertheless one can find paraphrased fragments of Augustine, Ambrose, Gregory the Great. Sometimes, the interpretations are presented in a form shortened to such an extent that they become incomprehensible without reference to the work from they were derived.

⁸ For more on the opportunities and threats of symbolic-allegorical interpretation see: K. Bardski, *Patrystyczna egzegeza alegoryczna – użycie czy nadużycie tekstu biblijnego?*, “Vox Patrum” 23 (2003), 44–45, pp. 49–64.

⁹ See: K. Bardski, *Symboliczno-alegoryczna interpretacja Biblii*, Krakow 2016, pp. 137–144.

At the end of the prologue, Pseudo-Garnier presents an overview of the Bible books, thereby grouping them into sections. In the beginning, however, he made an important statement:

As for the various meanings of these phrases whose authorship is attributed to God, one can find them in the explanations of the books of the Old and New Testaments given by right-believing scholars. Those books are placed here together with the phrases.

[*De harum vero dictionum diversis significationibus, prout eas ab orthodoxis doctoribus in libris tam Veteris quam Novi Testamenti expositas invenire poterimus, auctore Deo loquemur, quos etiam libros hic una cum ipsis dictionibus ponimus*].

Pseudo-Garnier assigns divine origin not only to the text of the Bible but also to the interpretations given by “right-believing scholars.” Ancient and medieval writers share this opinion. For them, the symbolic-allegorical interpretation was not a creative effort on the part of the interpreter, but discovering, unveiling, finding meanings which the Divine Author included in the text. And this is probably what makes it different from the approach of contemporary biblical commentators, for whom only the historical sense is genuinely a biblical sense intended by God. At the same time, a spiritual interpretation – which can also come subjectively from Him – is not a biblical sense in the strict and objective sense.

Lastly, the attention is focused on the classification of the biblical books. Pseudo-Garnier refers to the division according to the Hebrew tradition, which distinguishes The Five Books of Moses, accounts the books from Joshua to the Kings for a prophetic corpus, and describes the other writings as *ketuwim*, which the thinker of Langres calls *libri hagiographorum*. Besides, he also quotes the Hebrew names of the books. He found the Solomon-like solution for deuterocanonical books. In one breath he states that those are the books of the Old Testament – and thus inspired – but not counted in the canon (*Sunt et alii Veteris Testamenti libri, qui tamen in canone non sunt*).

A critical study of the Latin introduction to *Allegoriae in universam Sacram Scripturam* by Pseudo-Garnier of Langres

This critical study of the introduction to *Allegoriae in universam Sacram Scripturam* by Pseudo-Garnier of Langres was developed as part of the work to publish the entire glossary. Nevertheless, it includes not only the most important

manuscripts, which were used to prepare the edition, from the 12th and 13th centuries but also textual variants of three later manuscripts, essential for the authors of the study for regional reasons – namely two Wrocław manuscripts (*W* and *V*) and one Prague manuscript (*P*). In total, the authors consolidated 11 versions of the text, 10 of which belong to the β family (nine manuscripts and the Migne edition) and one to the γ family (manuscript *F*).

The list of the manuscripts that have been included in the study:

- S* Paris, Sorbonne, P588 (12th century)
Q Paris, Bibliothèque Nationale de France, lat. 13411 (12th century)
H Troyes, Médiathèque du Grand Troyes, 868 (12th century) (only terms beginning with A)
E Troyes, Médiathèque du Grand Troyes, 539 (13th century)
R Paris, Bibliothèque Nationale de France, lat. 589 (13th century)
T Paris, Bibliothèque Nationale de France, lat. 599 (13th century)
P Praha, Národní knihovna České republiky, VIII.B.27 (1442–1443)
W Wrocław, Biblioteka Uniwersytecka, I.F.97 (1400–1450)
V Wrocław, Biblioteka Uniwersytecka, I.F.265 (1464)
F Troyes, Médiathèque du Grand Troyes, 1697 (13th century)
m Migne, Patrologia Latina, vol. 112 (based on an unidentified manuscript)

The critical apparatus has been developed as a whole in accordance with the guidelines contained in *Instructions and Style-Book for the Publication of Texts in Corpus Christianorum*.

Hermeneutical Introduction to *Allegoriae in universam Sacram Scripturam* by Pseudo-Garnier of Langres: Critical Edition, Polish and English Translations

Incipit prologus in libro de diversis significacionibus quarumdam rerum et de interpretationibus quorumdam nominum tam¹⁰ Graecorum quam Hebraeorum.¹¹

The beginning of a prologue to a book about different meanings of certain things and explanations of specific names, both Greek and Hebrew.

Początek prologu do książki o różnych znaczeniach pewnych rzeczy i o wyjaśnieniach niektórych nazw zarówno greckich, jak i hebrajskich.

¹⁰ tam] *om. R* sed suppl. sup. l. R^{a.m.}*

¹¹ Incipit – Hebraeorum] *QHER, om. STPWVm F*

Quisquis ad sacrae Scripturae notitiam desiderat pervenire, primo¹² diligenter¹³ consideret¹⁴ quando historice, quando allegorice, quando tropologice, quando vero¹⁵ anagogice¹⁶ suam narrationem contexat. Has namque quatuor¹⁷ intelligentias, videlicet historiam, allegoriam, tropologiam,¹⁸ anagogiam,¹⁹ quatuor matris²⁰ sapientiae filias²¹ vocamus, ad cuius acquisitionem²² cum²³ plena ipsarum agnitio,²⁴ totius,²⁵ quod ei inest, secreti²⁶ sit²⁷ manifestatio nisi illarum prius acquisita²⁸ cognitione, pertingere nequimus.

Anyone who wishes to attain a knowledge of the Scripture should first look carefully at the interweaving of historical, allegorical, tropological and anagogic meanings in the text. These four meanings, namely, historical, allegorical, tropological and anagogical, are called the four daughters of wisdom. One will not be able to possess it with their full understanding, nor will one be able to possess everything that would be an expression of the mystery contained in it, except after they have first become acquainted with them.

Ktokolwiek pragnąłby osiągnąć poznanie Pisma Świętego, najpierw powinien uważnie przyjrzeć się, kiedy w jego tekście przeplatają się znaczenia historyczne, alegoryczne, tropologiczne i anagogiczne. Te bowiem cztery sensory, mianowicie historyczny, alegoryczny, tropologiczny i anagogiczny, nazywamy czterema córkami mądrości. Nie zdołamy jej osiągnąć wraz z ich pełnym zrozumieniem, ani wszystkiego, co byłoby wyrazem tajemnicy w niej zawartej, inaczej jak tylko po uprzednim zapoznaniu się z nimi.

¹² primo] prius *m*

¹³ diligenter] *om. T*

¹⁴ consideret] considerat *F* sed emend. sup. l. F*

¹⁵ vero] *om. m*

¹⁶ quando tropologice quando anagogice] quando anagogice quando tropologice *m*

¹⁷ quatuor] *om. SPV*

¹⁸ tropologiam] et *add. WV*

¹⁹ videlicet historiam allegoriam tropologiam anagogiam] *om. P*; quatuor intelligentias

videlicet historiam allegoriam tropologiam anagogiam] *om. F (homoioarcton)*

videlicet historiam allegoriam tropologiam anagogiam quatuor matris] *om. Q*

²¹ sapientiae filias] filias sapientiae *R*

²² acquisitionem] inquisitionem *RP*

²³ acquisitionem cum] inquisitionem *m (sub pag. notam habet Locus corruptus)*

²⁴ agnitio] cognitione *P*

²⁵ totius] totus *WV*

²⁶ secreti] sacramenti *P*

²⁷ sit] sunt *WV*, sic *m*

²⁸ acquisita] ad cognita *WV*, inquisita *m*

Mater²⁹ quippe Sapien-
tia per has³⁰ adoptionis fi-
lios³¹ pascit,³² conferens³³
incipientibus³⁴ quidem et³⁵
teneris potum in lacte hi-
storiae; in fide autem profi-
cientibus,³⁶ cibum in pane
allegoriae; bonis etiam³⁷
strenue³⁸ operibus³⁹ insu-
dantibus,⁴⁰ satietatem in
sapida [o849B] refectio-
ne⁴¹ tropologiae; illis de-
nique qui et ab imis per
contemptum terrenorum⁴²
suspensi, et ad summa per
coelestium sunt⁴³ deside-
rium⁴⁴ proveci, sobriam
theoricae⁴⁵ contemplatio-
nis ebrietatem in⁴⁶ vino
anagogiae.⁴⁷

For Mother Wisdom
feeds her foster children
with these four meanings.
Beginners and young pe-
ople are watered with the
milk of history. The faith-
ful are fed with the bread
of allegory. Those who are
zealous in making good are
saturated with tasty food
of tropology. Finally, those
who, due to the contempt
of temporal things, have
been captivated by the
desire for heavenly things
from what is earthly to
what is upward, are drunk
with refreshing contempla-
tion thanks to the wine of
anagoge.

Bowiem Matka Mą-
dłość tymi czterema zna-
czeniami karmi swoje
przybrane dzieci. Począt-
kujących i młodych poi-
mlekiem historii. Utwier-
dzonych w wierze karmi
chlebem alegorii. Tych,
którzy gorliwie trudzą
się, czyniąc dobro, syci
smakowitym pokarmem
tropologii. Tych w końcu,
którzy dzięki wzgardzie
rzeczy doczesnych zostali
porwani pragnieniem rze-
czy niebieskich od tego,
co ziemskie, ku temu, co
w jest w górze, upaja orzeź-
wiająca kontemplacją dzie-
ki winu anagogii.

²⁹ Mater] Modo *WV* (*ut vid.*)

³⁰ has] hos *m*

³¹ filios] filias *P*

³² pascit] *om. WV*

³³ conferens] et *add. WV*

³⁴ incipientibus] insipientibus *m* (*in parentesi habet incipientibus*)

³⁵ quidem et] atque *m*

³⁶ proficientibus] pervenientibus *V*

³⁷ etiam] et *P, om. WV, vero et m*

³⁸ strenue] sternuis *P, operantibus et add. m*

³⁹ operibus] bonis *add. m*

⁴⁰ operibus insudantibus] insudantibus operibus *R*

⁴¹ refectio] refectio *WV*

⁴² terrenorum] mundanorum *PWV*

⁴³ per coelestium sunt] sunt per coelestium *R, supernorum P; sunt] om. WV*

⁴⁴ sunt desiderium] desiderium sunt *P; caelestium sunt desiderium] caeleste desiderium sunt m*

⁴⁵ sobriam theoricae] sobria *P*

⁴⁶ in] *om. WV*

⁴⁷ in vino anagogiae] anagogiae in vino *F*

Historia ad apertam⁴⁸ rerum gestarum⁴⁹ narrationem pertinet, quae et⁵⁰ in⁵¹ superficie litterae continetur, et sic intelligitur sicut legitur. Allegoria vero aliquid in se plus continet, quia⁵² per id⁵³ quod loquitur⁵⁴ de⁵⁵ rei veritate aliud⁵⁶ quiddam dat intelligendum⁵⁷ de fidei puritate, et sanctae Ecclesiae mysteria,⁵⁸ sive praesentia, sive futura, aliquando dictis, aliquando vero⁵⁹ factis,⁶⁰ semper autem figuratis⁶¹ et⁶² velatis ostendit.⁶³ Tropologia quoque⁶⁴ et ipsa,⁶⁵ sicut⁶⁶ allegoria, in figuratis, sive dictis, sive factis, constat:⁶⁷ sed in hoc

The historical sense means telling openly about things and events that are contained in the literal layer and are understood in this way when one reads about them. Allegory, on the other hand, contains something more, because by what different things express, it implies something else, which concerns the faith and the mysteries of the Holy Church, both present and future. Sometimes it shows this in words, sometimes through events, but always through figures and in a hidden way. Tropology, like allegory,

Sens historyczny dotyczy otwartego opowiedzenia rzeczy i wydarzeń, które zawarte są w warstwie literalnej i tak są rozumiane, jak się o nich czyta. Alegoria zaś zawiera w sobie coś więcej, gdyż przez to, co różne rzeczy wyrażają same w sobie, daje do zrozumienia coś innego, co dotyczy samej wiary oraz tajemnic Kościoła świętego, zarówno obecnych, jak i przyszłych. Czasem ukazuje to słowami, czasem zaś poprzez wydarzenia, zawsze jednak za pomocą figur i w sposób ukryty. Tropologia, podobnie jak alegoria, odwołuje się do figur wyrażonych zarówno w słowach,

⁴⁸ apertam] aptam *m*

⁴⁹ apertam rerum gestarum] *om. W* sed suppl. in. marg. W*

⁵⁰ et] *om. S*

⁵¹ in] *om. R* sed suppl. sup. l. R^{a.m.}*

⁵² quia] quod *m*

⁵³ id] hoc *m*

⁵⁴ loquitur] legitur *P*, locus *m* (*in parentesi habet F. loquens*)

⁵⁵ de] *om. W* sed suppl. sup. l. W*

⁵⁶ aliud] ad *m*

⁵⁷ intelligendum] intelligentibus *P*

⁵⁸ mysteria] mysterio *S*, *om. WV*

⁵⁹ vero] *om. TWW*

⁶⁰ aliquando dictis aliquando vero factis] aliud dicens aliud significans *m*

⁶¹ figuratis] figmentis *m*

⁶² et] aut *WV*

⁶³ ostendit] cernit *WV* (*ut vid.*)

⁶⁴ quoque] *om. W*

⁶⁵ quoque et ipsa] et ipsa quoque *P*

⁶⁶ sicut] et *add. P*

⁶⁷ constat] quidem *add. W*

ab⁶⁸ allegoria distat quod⁶⁹ allegoria quidem⁷⁰ fidem, tropologia vero [0849C] aedificat moralitatem. Anagogia⁷¹ autem,⁷² sive velatis,⁷³ sive apertis dicitis, de aeternis supernae patriae gaudiis⁷⁴ tractat,⁷⁵ et quae merces vel fidem rectam, vel vitam maneat⁷⁶ sanctam, verbis vel apertis, vel opertis⁷⁷ demonstrat.

Historia itaque⁷⁸ per⁷⁹ sanctorum⁸⁰ exempla quae narrat, legentem ad imitationem excitat sanctitatis;⁸¹ allegoria in revelatione fidei⁸² ad cognitionem veritatis; tropologia⁸³ in⁸⁴ instructione morum ad amorem virtutis;⁸⁵

refers to figures expressed in both words and events, but it differs from the allegory in that it builds faith, while tropology – morals. Anagoge treats the joys of the eternal heavenly homeland both in a hidden and literal way. It shows in secret and in open words, what reward waits for the righteousness and holy life.

Therefore, history owing to the examples of the saints it tells about, encourages the reader to follow their holiness. While, allegory, through the revelation of the truths of faith, to know the truth, tropology, through the study of

jak i wydarzeniach, lecz tym różni się od alegorii, że ta buduje wiarę, tropologia zaś moralność. Anagogia zaś, zarówno w sposób ukryty, jak i dosłowny, traktuje o radościach wiecznej ojczyzny niebieskiej. Ukazuje zarówno w słowach tajemnych, jak i jawnych, jaka nagroda czeka za prawowierność i święte życie.

Historia zatem, dzięki przykładom świętych, o których opowiada, zachęca czytelnika do naśladowania ich świętości. Alegoria, dzięki objawieniu prawd wiary – do poznania prawdy. Tropologia, dzięki nauce obyczajów – do

⁶⁸ ab] *om. W*

⁶⁹ quod] quia *P, om. W*; Tropologia quoque et ipsa sicut allegoria in figuratis sive dictis sive factis constat sed in hoc ab allegoria distat quod] *om. V*

⁷⁰ allegoria quidem] *om. S**, allegoria *S^{u.m.} sup. l.*

⁷¹ Anagogia] Anagia *S* sed suppl. sup. l. S^{u.m.}*

⁷² autem] vero *P*

⁷³ velatis] velantia *P*

⁷⁴ gaudiis] gaudens *P*

⁷⁵ aeternis supernae patriae gaudiis tractat] aeternae patriae supernis gaudiis contractat *WW*; tractat] constat *m*

⁷⁶ maneat] moneat *P*

⁷⁷ opertis] apertos *W*; vel opertis] *om. V*; apertis vel opertis] opertis vel apertis *m*

⁷⁸ itaque] namque *Pm*

⁷⁹ per] *om. S* sed suppl. in l. S^{u.m.}*

⁸⁰ per sanctorum] perfectorum *m*

⁸¹ excitat sanctitatis] sanctitatis excitat *m*

⁸² revelatione fidei] fidei revelatione *m*

⁸³ tropologia] *bis scr. T*

⁸⁴ in] *om. S*

⁸⁵ virtutis] et *add. Q*

anagogia in manifestatione supernorum⁸⁶ gaudiorum⁸⁷ ad desiderium aeternae⁸⁸ felicitatis. In nostrae ergo animae domo historia fundamentum ponit, allegoria parietes erigit, anagogia tectum superponit,⁸⁹ tropologia vero tam interius per affectum purae mentis⁹⁰ quam exterius per effectum boni operis, variis ornatus⁹¹ depingit.⁹²

Dum enim⁹³ haec,⁹⁴ de qua loquimur, [0849D] sacra Scriptura verba historiae simpliciter narrat, quasi⁹⁵ inchoando fundamentum aedificii⁹⁶ jactat,⁹⁷ et [0850A] dum per allegoriae⁹⁸ exercitium fidei mysteria pandit, fabricam mentis in arcem⁹⁹ veritatis extollit: dum vero per anagogiae¹⁰⁰ sublimitatem

customs, to the virtues of love, and anagoge, by revealing the joy of heaven, to the desire for eternal happiness. Thus, in the house of our soul, history lays the foundation, allegory erects walls, anagoge lays the roof, and tropology decorates both the interior, thanks to the attitude of a pure heart, and the surroundings, thanks to the effects of good deeds.

When the Scripture tells with historical words about what is being discussed, it lays the foundation of a building, to begin with. Furthermore, when it teaches the mysteries of faith using allegories, the workshop of the heart raises to the heights of truth. When, thanks to the subtlety of anagoge, it

cnót umiłowania. Anagogia, dzięki ukazaniu radości nieba – do pragnienia wiecznej szczęśliwości. Zatem w domu naszej duszy historia kładzie fundament, alegoria wznosi ściany, anagogia kładzie dach, tropologia zaś upiększa ozdobami zarówno wnętrze, dzięki postawie czystego serca, jak i otoczenie, dzięki skutkom dobrych uczynków.

Gdy więc to, o czym mówimy, Pismo Świąte słowami historii po prostu opowiada, wówczas na początek kładzie fundament budowli. Gdy zaś dzięki zastosowaniu alegorii wykląda tajemnice wiary, wtedy warsztat serca wznosi na wyżyny prawdy. Gdy dzięki subtelności anagogii rozprawa o wiecznych radościach

⁸⁶ supernorum] sempiternorum *m*

⁸⁷ supernorum gaudiorum] gaudiorum supernorum *WV*

⁸⁸ aeternae] supernae *T*

⁸⁹ superponit] *QSRTP F*, supponit *EHWVm*

⁹⁰ purae mentis] *om. m*

⁹¹ ornatus] ornamentis *P*

⁹² depingit] depurget *W sed emend. sup. l. W^{r.m.}*, depurget *V*

⁹³ enim] vero *W*

⁹⁴ haec] hoc *F* sed exp. et emend. sup. l. F*

⁹⁵ quasi] *om. WV*

⁹⁶ aedificii] *om. P*

⁹⁷ jactat] jacet *P*

⁹⁸ allegoriae] allegoriam *P*

⁹⁹ arcem] amorem *m*

¹⁰⁰ anagogiae] anagogiam *P*, veritatem *add. V*

de aeternis supernae patriae gaudiis disserit,¹⁰¹ quodammodo tectum superponit:¹⁰² dum autem¹⁰³ mysticum in tropologia intellectum per contemplationem¹⁰⁴ investigat, erectum¹⁰⁵ hoc¹⁰⁶ de quo loquimur, spirituale aedificium diversis virtutibus, tam his quae¹⁰⁷ intus¹⁰⁸ ad Dominum¹⁰⁹ quam¹¹⁰ his¹¹¹ quae¹¹² extra pertinent¹¹³ ad proximum, per moralitatis¹¹⁴ venustatem¹¹⁵ quasi distinctis pulchrorum colorum varietatibus ornat.¹¹⁶

Cum igitur¹¹⁷ constet has quatuor¹¹⁸ sacrae¹¹⁹ Scripturae intelligentias, omne quod ei¹²⁰ inest

talks about the eternal joys of the heavenly homeland, it is as if it were laying the roof. When, on the other hand, through tropology, it explores the mystical sense through contemplation. Having erected what is being talked, it adorns the spiritual edifice with various virtues both those that concern the Lord inside and the neighbour outside. Due to the charm of the moral life, they are reminiscent of a variety of beautiful colours.

Therefore, assuming that the four senses of the Scripture reveal the whole mystery that is contained

niebieskiej ojczyzny, w pewnym sensie jakby kładło dach. Gdy natomiast dzięki tropologii zgłębia sens mistyczny poprzez kontemplację, wówczas po wzniesieniu tego, o czym mówimy, zdobi duchową budowlę różnorodnymi cnotami, zarówno tymi, które wewnątrz dotyczą Pana, jak i tymi, które na zewnątrz odnoszą się do bliźniego. Dzięki urokowi moralnego życia przypominają one różnorodność wielorakich pięknych kolorów.

Gdy zatem uznamy, że te cztery sensory Pisma Świętego objawiają całą tajemnicę, która jest w nim zawarta,

¹⁰¹ disserit] disputat *R** sed sup. l. emend. *R^{a.m.}*, deserit *V*
¹⁰² superponit] supponit *VF*
¹⁰³ autem] vero *R*
¹⁰⁴ contemplationam] contemplationum *m*
¹⁰⁵ erectum] exercitium *WVm*
¹⁰⁶ hoc] om. *RTm*
¹⁰⁷ quae] qui *VF*
¹⁰⁸ quae intus] om. *W*
¹⁰⁹ Dominum] Deum pertinent *P*, Deum *WV*
¹¹⁰ quam] tam *R*
¹¹¹ his] om. *m*
¹¹² quae] qui *F*
¹¹³ pertinent] om. *P*
¹¹⁴ moralitatis] mortalitatis *S*(sed eras. -t- S)m*
¹¹⁵ moralitatis venustatem] moralitatem *P*
¹¹⁶ ornat] ornatis *P*
¹¹⁷ igitur] his *F** sed exp. et emend. in marg. *F*
¹¹⁸ quatuor] om. *WV*
¹¹⁹ sacrae] om. *P*
¹²⁰ ei] eis *E^{s.c.}*, et *m* (in parentesi habet *F*. ei)

secretum¹²¹ revelare, studiose¹²² considerandum nobis¹²³ est¹²⁴ quando secundum unam solam, quando secundum duas, quando vero¹²⁵ secundum tres, quando etiam secundum [o85oB] omnes simul quatuor intelligi velit.

Cumque primum¹²⁶ haec omnia hoc¹²⁷ modo, duce¹²⁸ ipsa¹²⁹ veritate, indagaverimus: secundo necesse est ut quibus quotve modis res de quibus tractat accipere possimus,¹³⁰ studiose¹³¹ perscrutemur.¹³² Pro eo namque quod una nonnunquam eademque¹³³ res non¹³⁴ nihil sibi naturaliter¹³⁵ insitum¹³⁶ habere solet.¹³⁷ Quod¹³⁸ quantum ad humanum dumtaxat

therein, it ought to be examined inquisitively when it is to be understood in one only, two, three, and when in all four senses at once.

If we, guided by the truth, examine everything in this way, the second necessary step is to investigate carefully how and in how many ways the thing in question can be interpreted. It is because the same thing often has numerous references by nature. Due to usefulness or harm to human life or because of praise or condemnation, the same thing may not

wówczas należy dociekliwie zbadać, kiedy należy je rozumieć w jednym tylko sensie, kiedy w dwóch, kiedy w trzech, a kiedy we wszystkich czterech naraz.

Gdy w ten sposób, kierując się samą prawdą, wszystko zbadamy, należy w drugiej kolejności uważnie przeanalizować, jak i na ile sposobów rzecz, o której jest mowa, możemy interpretować. A to ze względu na to, że często jedna i ta sama rzecz miewa z natury liczne odniesienia. Czy to ze względu na przydatność lub szkodliwość dla ludzkiego

¹²¹ secretum] *om. S* sed suppl. sup. l. S^{u.m.}*

¹²² studiose] *om. Rm*

¹²³ considerandum nobis] nobis considerandum *m F*

¹²⁴ nobis est] est nobis *WV*

¹²⁵ vero] *om. m*

¹²⁶ Cumque primum] Cum primo *P*

¹²⁷ hoc] *om. P*

¹²⁸ duce] ducet *P*

¹²⁹ ipsa] *om. V*

¹³⁰ possimus] possumus *S*

¹³¹ studiose] studiosius *P*

¹³² perscrutemur] *om. WV*

¹³³ eademque] eadem *S* sed suppl. sup. l. S^{u.m.}*

¹³⁴ non] *om. m*

¹³⁵ naturaliter] ultra *P (ut vid.)*

¹³⁶ insitum] in *V*

¹³⁷ solet] solent *P*; habere solet] habet *m*

¹³⁸ Quod] Quidem *T*

corporale commodum et¹³⁹
incommodum spectat, et¹⁴⁰
probari et¹⁴¹ reprobari va-
let: ipsa nimirum una¹⁴²
eademque res non solum
diversam,¹⁴³ sed et¹⁴⁴ adver-
sam¹⁴⁵ aliquando in¹⁴⁶ Scrip-
tura sacra¹⁴⁷ significationem
habere potest.

Ut enim, exempli causa,
de¹⁴⁸ innumeris¹⁴⁹ tria¹⁵⁰ pro-
feramus: est¹⁵¹ aqua,¹⁵² cujus
flumina fluunt¹⁵³ de ventre¹⁵⁴
credentis,¹⁵⁵ est¹⁵⁶ et¹⁵⁷ aqua
contra¹⁵⁸ quam Psalmi-
sta¹⁵⁹ orat, ne eius¹⁶⁰ eum
tempestas¹⁶¹ demergat;¹⁶²

only have a different but
even opposite meaning in
the Scripture.

Of the countless others,
three examples will be cit-
ed. There is the water whose
currents flow from within
the believer, and there is
the water with the violen-
ce that the Psalmist begs
not to plunge him. There is

życia, czy ze względu na
pochwałę lub potępienie,
jedna i ta sama rzecz może
mieć w Piśmie Świętym nie
tylko odmienne, ale nawet
przeciwne znaczenie.

Spośród niezliczonych
innych przytoczymy trzy
przykłady. Jest woda, któ-
rej nurty wypływają z wną-
trza człowieka wierzące-
go, i jest woda, przeciwko
której Psalmista błaga,
aby jej gwałtowność nie

¹³⁹ et] vel *P*

¹⁴⁰ et] *om. F*

¹⁴¹ et] ac *E*

¹⁴² una] *om. R*

¹⁴³ diversam] diversa *V*

¹⁴⁴ et] *om. S* sed suppl. sup. l. S, om. WV*

¹⁴⁵ adversam] adversa *V*

¹⁴⁶ in] *om. S* sed suppl. sup. l. S*

¹⁴⁷ Scriptura sacra] *QSRm, sacra Scriptura HETP F*

¹⁴⁸ de] *om. P*

¹⁴⁹ innumeris] universis *WV*

¹⁵⁰ de innumeris tria] tria de innumeris *T*

¹⁵¹ est] et *m*

¹⁵² aqua] aquae *m*

¹⁵³ fluunt] affluunt *R* sed exp. a- R*

¹⁵⁴ cujus flumina fluunt] quae fluit *P*

¹⁵⁵ ventre] corde *R, vel ventre add. sup. l. R^{a.m.}*

¹⁵⁶ credentis] *om. W* sed suppl. in marg. W^{a.m.}*

¹⁵⁷ est] *om. S*

¹⁵⁸ et] *om R*(sed add. sup. l. R^{a.m.}) m*

¹⁵⁹ contra] *om. R*

¹⁶⁰ Psalmista] propheta *P, psalmus m (in parentesi habet Psalmographus)*

¹⁶¹ eius] aquae *m*

¹⁶² eius eum tempestas] me tempestas eius *P*

¹⁶² tempestas demergat] demergat tempestas *V*

[o85oC] est¹⁶³ item camelus, qui per foramen acus transit,¹⁶⁴ est et camelus de quo Rebecca, viso Isaac, descendit: est quoque leo qui vicit de tribu Juda; est¹⁶⁵ et¹⁶⁶ leo qui circuit, quaerens quem devoret. Quis enim nesciat, quantum horum trium significata ad¹⁶⁷ invicem distent,¹⁶⁸ cum tamen unumquodque significantium unum ac¹⁶⁹ idem¹⁷⁰ sit. Cum itaque¹⁷¹ sacram¹⁷² Scripturam de rebus loquentem audimus, proprietates qualitatuum eisdem¹⁷³ rebus naturaliter¹⁷⁴ insitarum¹⁷⁵ studiose¹⁷⁶ inspiciamus, et tunc evidenter scire poterimus, quo modo¹⁷⁷ sive in bona videlicet¹⁷⁸ sive in mala

a camel that passes through the needle ear and one which Rebecca gets off at the sight of Isaac. There is a victorious lion from the generation of Judah, and there is a lion that circulates, seeking whom it would devour. Doesn't anyone know how widely the meanings of things differ in these three examples? Nevertheless, each of the meanings is the same. Thus, when one hears that the Scripture speaks of certain things, they should carefully examine the proper features inherent in its nature. Then they can know better whether to understand a thing in a good or bad sense, depending upon

pogrzażyła go. Jest wielbłąd, który przechodzi przez ucho igielne, i jest wielbłąd, z którego schodzi Rebecka na widok Izaaka. Jest zwycięski lew z pokolenia Judy i jest lew, który krąży, szukając, kogo by pożarł. Czyżby ktoś nie wiedział, jak bardzo w tych trzech przykładach znaczenia rzeczy różnią się między sobą? A jednak każda z rzeczy oznaczających jest jedna i ta sama. Gdy więc słyszymy, że Pismo Święte mówi o określonych rzeczach, powinniśmy uważnie zbadać właściwe cechy wpisane w ich naturę. Wówczas będziemy mogli lepiej poznać, czy to w dobrym, czy złym znaczeniu należy

¹⁶³ est] et *WVm*

¹⁶⁴ transiit] transit *m*

¹⁶⁵ est] *om. T*

¹⁶⁶ et] *om. WVm*

¹⁶⁷ ad] ab *TPWVF*

¹⁶⁸ distent] et *add. T*, distant *P*

¹⁶⁹ unum ac] ac unum *S*, unum atque *m*

ac] et *W*

¹⁷⁰ idem] est seu *add. V*

¹⁷¹ Cum itaque] Cumque ita *m*

¹⁷² sacram] sanctam *F*

¹⁷³ eisdem] iisdem *m*

¹⁷⁴ naturaliter] *om. P*

¹⁷⁵ insitarum] visitare *m* (*in parentesi habet insitas*)

¹⁷⁶ studiose] *om. WV*

¹⁷⁷ quo modo] qua *m*

¹⁷⁸ videlicet] *om. WV*

significatione,¹⁷⁹ juxta id¹⁸⁰
quod narrationis quam¹⁸¹
contexit¹⁸² series exigit, eas
accipere¹⁸³ debeamus.

Tertio oportet ut quibus quotve modis¹⁸⁴ nomina¹⁸⁵ de quibus tractat, tam hominum quam locorum,¹⁸⁶ Hebraica [o85oD] sive Graeca interpretari debeant,¹⁸⁷ perquiramus, quia¹⁸⁸ magnam¹⁸⁹ nobis interpretationibus propriorum nominum [o851A] aedificationem proponit.

De his autem rerum significationibus et nominum interpretationibus modo¹⁹⁰ secundum duas suas intelligentias,¹⁹¹ modo¹⁹² secundum tres, modo vero¹⁹³ secundum omnes simul quatuor ad nostram aedificationem tractat.

how it is woven into the narrative.

Thirdly, one should examine how and in how many ways the Hebrew and Greek names of people and places are to be understood, since their interpretation can be very edifying.

It would be about the meanings of things and the interpretation of names sometimes in two, three, or all four senses at once to build us up.

daną rzecz rozumieć, w zależności od tego, jak została wpleciona w tok narracji.

Po trzecie powinniśmy zbadać, jak i na ile sposobów nazwy własne, zarówno ludzi, jak i miejsc, hebrajskie i greckie, mogą być rozumiane, gdyż interpretacja imion może być dla nas bardzo budująca.

Chodziłoby więc o znaczenia rzeczy i interpretację imion czasami w dwóch sensach, czasami w trzech, a czasami we wszystkich czterech naraz w celu naszego zbudowania.

¹⁷⁹ videlicet sive in mala significatione] significatione sive in mala *P*

¹⁸⁰ id] *om. m*

¹⁸¹ quam] *om. WV*

¹⁸² contexit] textit *R*

¹⁸³ accipere] exigere *m*

¹⁸⁴ modis] nominibus *P*

¹⁸⁵ nomina] vel *add. T*

¹⁸⁶ hominum quam locorum] locorum quam hominum *WV*

¹⁸⁷ debeant] *om. W*

¹⁸⁸ quia] quod *m*

¹⁸⁹ magnam] magna *V*

¹⁹⁰ modo] vel *WV, om. m*

¹⁹¹ duas suas intelligentias] duas intelligentias suas *S*, suas duas intelligentias *m*

¹⁹² modo] vel *WV*

¹⁹³ vero] *om. P*

Quia¹⁹⁴ vero de quatuor his¹⁹⁵ intelligentiis breviter superius quaedam¹⁹⁶ diximus, plerasque¹⁹⁷ quarumdam hujusmodi¹⁹⁸ rerum, quae ad praesens animo occurrere poterunt,¹⁹⁹ proponere²⁰⁰ simul et exponere decrevimus diversitates, et quasdam hujusmodi nominum in medium proferre²⁰¹ interpretationes,²⁰² ut ex his quae²⁰³ in²⁰⁴ sanctorum Patrum expositionibus²⁰⁵ invenire poterimus, nostram nostrisque similitudinem, si qui tamen²⁰⁶ sunt, imperitiam instruamus.

Ut autem Lector quaesita citius²⁰⁷ possit invenire, dictiones²⁰⁸ ad eas pertinentes res [o85IB] de quarum diversis significationibus loqui proponimus, secundum²⁰⁹ ordinem alphabeti

As the four ways of understanding had been briefly discussed, the variety of many things that may come to mind at any time was decided to be presented and explained according to these principles. Moreover, the interpretation of names based upon what had been found in the explanations of the holy fathers who instructed us and others like us, if any, was to be cited.

To help the readers find what they are looking for the individual phrases for things whose meanings are going to be explained have been arranged in alphabetical order and

Skoro omówiliśmy pokrótce cztery sposoby rozumienia, postanowiliśmy następnie przedstawić i wyjaśnić według tych zasad różnorodność licznych rzeczy, które mogą w danej chwili przyjść na myśl, jak również przytoczyć interpretację imion na podstawie tego, co zdołaliśmy odnaleźć w wyjaśnieniach świętych Ojców, aby pouczyć nas samych oraz podobnych nam, o ile tacy się znajdują.

Aby zaś Czytelnik z łatwością mógł odnaleźć to, czego szuka, poszczególne hasła dotyczące tych rzeczy, których znaczenia zamierzamy wyjaśnić, ułożyliśmy w porządku alfabetycznym

¹⁹⁴ Quia] Quaedam *WV*, Quod *m*

¹⁹⁵ quatuor his] his quatuor *W*

¹⁹⁶ breviter superius quaedam] quaedam breviter superius *P*, breviter quaedam superius *m*

¹⁹⁷ plerasque] pluresque *m*

¹⁹⁸ hujusmodi] *om. T*

¹⁹⁹ poterunt] poterint *P*, potuerunt *m*

²⁰⁰ proponere] ponere *m*

²⁰¹ proferre] protrahere *WV*

²⁰² interpretationes] propositiones *S sed corr. s. l. S^{ca.m.}*

²⁰³ quae] qui *T*

²⁰⁴ in] ex *P*

²⁰⁵ expositionibus] propositionibus *HE*

²⁰⁶ tamen] *om. WV*

²⁰⁷ citius] totius *m* (*in parentesi habet F. ocius*)

²⁰⁸ dictiones] docens *m* (*in parentesi habet F. voces*)

²⁰⁹ secundum] *om. T*

et secundum illum²¹⁰ etiam²¹¹ ordinem²¹² quo litterae semi-vocales et mutae vocalibus junguntur, hoc modo ponimus.²¹³

De harum²¹⁴ vero dictionum diversis significacionibus, prout eas ab orthodoxis doctoribus in libris tam Veteris quam Novi Testamenti expositas invenire poterimus, auctore Deo loquemur, quos etiam libros hic una cum ipsis dictionibus²¹⁵ ponimus.

Vetus Testamentum libros continet legales, libros prophetarum, libros hagiographorum. Libri legales quinque sunt:²¹⁶ *Bresith*,²¹⁷ qui et Genesis dicitur, *Hellesmoth*,²¹⁸ qui Exodus, *Vagecra*,²¹⁹ qui Leviticus, *Vagedaber*, qui Liber²²⁰ Numeri, *Addabarim*,²²¹

according to the order in which the semi- and silent sounds are combined with the sonorous ones, in the following way.

As for the various meanings of these terms whose authorship is attributed to God, one can find them in the explanations of the books of the Old and New Testaments given by the right-believing scholars. The books are placed here together with the phrases.

The Old Testament contains the books of the Law, the books of the prophets, the books of hagiographers. There are five books of Law: *Beresith*, which is called Genesis, *Elleh Shemot* – Exodus, *Vayicra* – Leviticus, *Bamidbar* – Numbers, *Devarim*

oraz według tej kolejności, w jakiej zgłoski półdźwięczne i nieme łączą się z dźwięcznymi, w następujący sposób.

Co zaś tyczy się różnych znaczeń tychże haseł, których autorstwo przypisujemy Bogu, to będziemy mogli je odnaleźć w wyjaśnieniach ksiąg Starego i Nowego Testamentu podanych przez prawowiernych uczonych, które to księgi zamieszczamy w tym miejscu wraz z hasłami.

Stary Testament zawiera księgi Prawa, księgi proroków, księgi hagiografów. Jest pięć ksiąg Prawa: *Beresith*, która zwie się Księgą Rodzaju, *Elleh Szemot*, czyli Księga Wyjścia, *Wajjicra*, czyli Księga Kapłańska, *Wagedaber*, czyli Księga Liczb, *Haddebarim*, czyli Księga

²¹⁰ illum] *om. WV*

²¹¹ etiam] *et m*

²¹² et secundum illum etiam ordinem] *om. P; alphabeti et secundum illum et ordinem] om. m (homoiooteleuton)*

²¹³ ponimus] *proponimus m*

²¹⁴ harum] *earum P*

²¹⁵ dictionibus] *de omnibus P*

²¹⁶ quinque sunt] *sunt quinque P*

²¹⁷ Bresith] *Brisith W, Vrisith V*

²¹⁸ Hellesmoth] *Heslemoth E, Helesmoth P*

²¹⁹ Vagecra] *Vagechra T*

²²⁰ Liber] *om. WV*

²²¹ Addabarim] *Addabarum E*, Addabarun post rasuram E, Elle addabarim F, Alledabarim W, Alledamarum V*

qui²²² Deuteronomius, id est²²³ secunda lex dicitur.²²⁴ Hi sunt quinque libri Moy- si, quos Hebraei Thorath,²²⁵ id est legem appellant.

Libri prophetarum octo sunt, quorum primus est liber Josue, secundus Sothim, qui et Iudicum, tertius Samuel, qui Primus et Secundus est Regum, quartus²²⁶ Malachim, qui²²⁷ Tertius et Quartus Regum, quintus Isaias,²²⁸ sextus Jeremiae,²²⁹ septimus Ezechielis,²³⁰ octavus Liber²³¹ Duodecim Prophetarum, qui Thareasra²³² dicitur, quorum haec sunt nomina: Osee, Joel, Amos, Abdias, Jonas, Micheas, Naum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias.

Libri hagiographorum, id est sanctorum scripto- rum novem sunt, quorum primus liber²³³ est Job, se- cundus Psalmorum, tertius

– Deuteronomy or the Book of the Second Law. Those are the five books of Moses, which the Hebrews call the Torah, or Law.

There are eight books of the prophets, containing the work of Joshua, Judges (*Shoftim*), Samuel – the first and second books of Kings, Malachi – the third and fourth books of Kings, Isaiah, Jeremiah, Ezekiel, the Book of the Twelve Prophets (*Tre Asar*): Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zep- haniah, Haggai, Zechariah, Malachi.

There are nine books of hagiographers, i.e. holy writers, including the Book of Job, the Book of Psalms, the Book of

Powtórzonego Prawa, to znaczy drugiego prawa. To jest pięć ksiąg Mojżesza, które Hebrajczycy nazy- wają Torą, czyli Prawem.

Ksiąg prorockich jest osiem, pierwszą z nich jest Księga Jozuego, drugą *Szoftim*, czyli Księga Sędziów, trzecią Księga Samuela, która jest Pierwszą i Drugą Królewską, czwartą Me- lachim, która jest Trzecią i Czwartą Królewską, piątą Księga Izajasza, szóstą Jere- miasza, siódmą Ezechiela, ósmą Księga Dwunastu Pro- roków, zwana *Tre Asar*, któ- rych imiona brzmią: Oze- asz, Joel, Amos, Abdiasz, Jonasz, Micheasz, Nahum, Habakuk, Sofoniasz, Agge- usz, Zachariasz, Malachiasz.

Jest dziewięć ksiąg ha- giografów, czyli świętych pisarzy, wśród których pierwszą jest Księga Hio- ba, drugą Księga Psalmów,

²²² qui] numerus *add. F* sed eras. F*

²²³ id est] et *V*

²²⁴ dicitur] Heselmoth qui Exodus *add. E*, Hellesmoth qui Exodus *add. H*

²²⁵ Thorath] *in WV forma contaminata*

²²⁶ Samuel qui Primus et Secundus est Regum quartus] *om. FP*

²²⁷ qui] primus secundus *add. P*

²²⁸ Isaias] Isaias *P*

²²⁹ Jeremiae] Jeremias *P*

²³⁰ Ezechielis] Ezechiel *P*

²³¹ Liber] Libri *WV*

²³² Thareasra] Thareasea *P*, Thareasram *WV*

²³³ liber] *om. PWW*

Proverbiorum Salomonis, quem²³⁴ Graeci Parabolarum, Hebraei Masloth²³⁵ appellat, quartus Coeleth,²³⁶ quem Graeci Ecclesiasten,²³⁷ Latini Concionatorem dicunt, quintus Sirasyrim,²³⁸ quem nos²³⁹ Cantica Canticorum vocamus, sextus Liber est Praetermissorum, quem Hebraei Dabreiamin,²⁴⁰ Graeci Paralipomenon nuncupant, septimus est Liber²⁴¹ Danielis,²⁴² octavus Esdrae,²⁴³ Nonus Hester.

Sunt et alii Veteris Testamenti libri,²⁴⁴ qui tamen in canone non sunt, Liber scilicet Sapientiae, quem Judaei Phylonis²⁴⁵ esse affirmant, Liber Ecclesiasticus, quem composuit Jesus filius Syrac,²⁴⁶ Liber Tobiae et Judith et duo Libri Machabeorum.

Proverbs of Solomon, which the Greeks call the *Book of Proverbs* and the Hebrews – *Meshalot*, the Kohelet, which the Greeks call *Ecclesiastes* and the Latins – *Preacher*, the Shir Hashirim, which is called the *Song of Songs*, Book of Chronicles, which the Hebrews call *Dibre Jamim* and the Greeks – *Paralypomenon*, the Book of Daniel, the Book of Ezra, the Book of Esther.

There are other books of the Old Testament that do not belong to the canon, namely, the Book of Wisdom, which the Jews attribute to Philo, the Ecclesiastes that Jesus the son of Syrach wrote, the Book of Tobias and Judith, and the two Maccabean Books.

trzecią Księga Przysłów Salomona, którą Grecy nazywają Księgą Przypowieści, a Hebrajczycy *Meszałot*, czwartą Kohelet, którą Grecy zważ Eklezjastesem, a Łacinnicy Kaznodzieją, piątą *Szir Haszirim*, którą my nazywamy Pieśnią nad Pieśniami, szóstą Księga Kronik, którą Hebrajczycy zważ *Dibre Jamim*, a Grecy Paralipomenon, siódmą jest Księga Daniela, ósmą Ezdrasza, dziewiątą Estery.

Są też inne księgi Starego Testamentu, które jednak nie należą do kanonu, mianowicie Księga Mądrości, którą Żydzi przypisują Filonowi, Eklezjastyk, który napisał Jezus syn Syrachy, Księga Tobiasza i Judyty oraz dwie Księgi Machabejskie.

²³⁴ quem] quoque *P*

²³⁵ Masloth] Malloth *W*, Mallath *V*

²³⁶ Coeleth] Melath *WV*

²³⁷ Ecclesiasten] Ecclesiastem *HP F*

²³⁸ Sirasyrim] *QSRm*, Syrasirim *HE F*, Sirasirim *T*, Syrasirim *P*, Nirasirim *WV*

²³⁹ nos] Ecclesiasten Latini Concionatorem dicunt *add. sed exp. P*

²⁴⁰ Dabreiamin] Drabreciamym *P*, Dabreianijm *V*

²⁴¹ Liber] *om. WV*

²⁴² est Liber Danielis] Liber est Daniel *P*

²⁴³ Esdrae] Hesdrae *TF*

²⁴⁴ Veteris Testamenti libri] libri Veteris Testamenti *P*

²⁴⁵ Phylonis] Phylo *P*

²⁴⁶ Syrac] Syrach *FP*, Isaac *WV*

Novum Testamentum continet libros Evangelistarum, qui quatuor sunt:²⁴⁷ liber Mathaei, Marci, Lucae et Johannis. Continet etiam libros²⁴⁸ apostolorum, qui et ipsi quatuor²⁴⁹ sunt: Liber Actuum Apostolorum,²⁵⁰ quem Lucas Evangelista scripsit, Liber Epistolarum²⁵¹ Pauli quae quatuordecim²⁵² sunt, Liber septem Epistularum Canoniarum, quarum una est Jacobi, Petri duae, Johannis tres, Judae²⁵³ Jacobi²⁵⁴ una, liber quoque Johannis Apostoli, qui Apocalipsis inscribitur.²⁵⁵

Scripta quoque Patrum ideo in canone non²⁵⁶ sunt, quia non tam novum²⁵⁷ aliquid adiciunt, quam²⁵⁸ ea quae prius dicta²⁵⁹ sunt latius exponunt²⁶⁰

The New Testament consists of four books of the Evangelists: Matthew, Mark, Luke and John. It also contains four books of the Apostles: the Acts of the Apostles by Luke the Evangelist, fourteen Paul's Letters, seven Canonical Letters, of which one is by Jacob, two by Peter, three by John, and one by Judah, and the book of John the Apostle entitled Revelation.

The writings of the Fathers of the Church do not belong to the canon since they bring nothing new but only explain more thoroughly what has been said before.

Nowy Testament składa się z ksiąg Ewangelistów, których jest cztery: księga Mateusza, Marka, Łukasza i Jana. Zawiera również księgi apostołów, których również jest cztery: Dzieje Apostolskie, które napisał Łukasz Ewangelista, księga listów Pawła, których jest czternaście, księga siedmiu Listów Kanonicznych, z których jeden jest Jakuba, dwa Piotra, trzy Jana, jeden Judy, oraz księga Jana Apostoła zatytułowana Apokalipsa.

Pisma Ojców Kościoła nie należą do kanonu, gdyż niczego nowego nie wnoszą, a jedynie wyjaśniają obszerniej to, co wcześniej zostało powiedziane.

²⁴⁷ sunt] scilicet *P*

²⁴⁸ libros] *om. WV*

²⁴⁹ quatuor] ipsi *T*

²⁵⁰ qui et ipsi quatuor sunt Liber Actuum Apostolorum] *om. P (homoioteleuton)*

²⁵¹ Epistolarum] Apostolorum *V*

²⁵² quatuordecim] duodecim *WV*

²⁵³ Judae] et *add. WV*

²⁵⁴ Jacobi] *om. P*

²⁵⁵ inscribitur] dicitur *P*

²⁵⁶ non] *om. P*

²⁵⁷ non tam novum] jam novum non *W*, jam non novum *V*

²⁵⁸ quam] sed *WV*

²⁵⁹ dicta] dedita *P*

²⁶⁰ De harum – exponunt] Explicit prologus Incipit distinctionum capitula in nomine Domini nostri Jesu Christi amen *S, om. Rm*

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