

The authorship of the *Expositio Epistolarum s. Pauli* does not warrant a long discussion. They were undoubtedly written upon the order of a certain Atto because, in the *explicit* of the commentary on Hebrews, the scribes remarked that they wrote it « *ex jussu domini Attonis* »⁵. Since Atto was a popular name in the ninth, tenth and eleventh centuries, Mai inquired whether these commentaries were written upon the order of Atto of Vercelli or some other Atto⁶. Detecting some differences between the style and ideas of the *Expositio* and Atto's other works, Gazzera concluded that these commentaries were written by a later Atto⁷. Gazzera's argument was disregarded, and scholars continued to accept Buronzo del Signore's attribution of the *Expositio* to Atto of Vercelli⁸.

While there is no doubt that the commentaries were written upon the order of the Bishop of Vercelli, Gazzera was not entirely wrong to emphasize the differences between the style and ideas of the *Expositio in Epistolarum s. Pauli* and Atto's other works. An examination of the commentaries in terms of sources and method of composition shows that only the first six can be called Atto's own compositions⁹. The others were copied unaltered from the commentaries of Claudius of Turin¹⁰.

c. VII, *ibid.*, VI/2, 141; reprinted in *PL*, 134, 912. C. Gazzera, in his *Delle iscrizioni*, pp. 118-20, denied Atto's authorship of the *Commentaries*; and so did Goetz, in his « *Polipticum* », p. 7. Ordano, in his *Un vescovo*, pp. 54-64, has questioned Atto's authorship of both the *Polipticum* and the *Commentaries*. However, the consensus of scholars who studied Atto's works (i.e. Schultz, Atto; Banner, Atto; and Pasteris, Attone), is that both of these works were written by Atto of Vercelli.

⁵ Buronzo del Signore, *Attonis... opera*, I, xvii; reprinted in *PL*, 134, 24C-D. See also *supra*, chapter I, n. 49. There are thirteen commentaries in all, one on each Epistle of Paul, and the last of these is the *Commentary of Hebrews*.

⁶ Mai, « *Diatriba de Attonibus* », in his *Scriptorum veterum*, VI/2, 129ff., reprinted in *PL*, 134, 901-16.

⁷ Gazzera, *Iscrizioni*, p. 116. Denifle, in his *Luther und Luthertum, Ergänzungen I*, (Mainz, 1905), 25, followed Gazzera's attribution.

⁸ See, for instance, M. Manitius, *Geschichte der lateinischen Literatur des Mittelalters* (Munich, 1923), II, 26-34; also Schneider's review of Pasteris' study in *Neues Archiv*, 47 (1928), 649, which sums up scholarly views concerning the authorship of the commentaries. P. C. Spicq, in his *Esquisse d'une histoire de l'exégèse latine* (Paris, 1944), p. 54, accepted Atto's authorship of all thirteen commentaries, and so did Piodi, in his *L'Expositio di Attone*.

⁹ See *infra*, pp. 25-26, and Appendix III.

¹⁰ Only two of Claudius' commentaries on the Epistles of Paul, on Galatians

Specifically, the commentaries on Colossians, Philemon, Titus, Hebrews¹¹, 1 and 2 Thessalonians, and 1 and 2 Timothy are Claudius'¹².

In the commentaries on Romans, 1 and 2 Corinthians and Galatians, Atto did not rely on any single source but used several texts. Although he excerpted quite extensively, especially from the exegeses of Claudius of Turin, the first four commentaries reflect Atto's preoccupations and ideals. He picked his excerpts with care, selecting from his sources only those ideas which supported his own beliefs¹³. Among these commentaries, the ones on Romans and on 1 Corinthians are the longest and seem to have been written with the closest attention; this is evident from the wealth of sources Atto used. The other two commentaries are shorter and are based on fewer authorities, which indicates that they were composed more hurriedly.

The commentaries on Ephesians and Philippians are less interesting, being little more than mere compilations from earlier works¹⁴. Atto's haste is especially evident in the commentary

and on Philemon, are published (*PL*, 104, 838-918). For a list of manuscripts of his commentaries, see F. Stegmüller, *Repertorium biblicum* II, (Madrid, 1950), 246-47, and A. Souter, *Pelagius's Exposition of the Thirteen Epistles of St. Paul I* (Cambridge, 1922), 331-2. On Claudius' exegesis, see Paul Bellet, "Claudio de Turin...", *Estudios bíblicos*, 9, (1950) 209-23; "Oracio de Claudi de Torí en el comentari a Hebreus de Pseudo-Atto de Vercelli", in *Colligere fragmenta; Festschrift Alban Dold* (Beuron, 1952), pp. 140-43; and also his article in *New Catholic Encyclopedia*, III (1967), 921-22.

¹¹ I have a microfilm of MS Vat. Reg. Lat. 98, which contains these commentaries of Claudius. That Atto copied these was remarked by P. Bellet, in *Colligere fragmenta* and *New Catholic Encyclopedia* (*supra*, n. 10); A. Souter, *Pelagius's Exposition*, I, 331-32; and E. Riggensbach, *Die ältesten lateinischen Kommentare zum Hebräerbrief* (Leipzig, 1907), pp. 27ff.

¹² These four commentaries, which were copied by Claudius of Turin from Ambrosiaster (cf. Bellet in *Colligere fragmenta*, p. 142, n. 17), are contained in MS Orléans 88 (85), MS Montecassino 48, and MS Paris, Bibl. Nat. 239A. I saw the latter, which includes only about a half of the commentary on 1 Timothy. The text stops abruptly (fol. 217r) in the middle of the sentence; « *Ipse est enim salus, omnium, quia ex ipso, et per ipsam* » (Atto, *In Epist. I ad Tim.*, 676C). The text of this fragment and of the three other commentaries is identical with Atto's.

¹³ On Atto's use of sources and on his method of composition, see *infra*, pp. 31-36.

¹⁴ Piodi, in his *L'Expositio di Attone*, p. 33, concurs with me.

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$$\frac{1}{14} 32^3$$

Gal. 3, 12

35

to idē habetū pūm. ne mltis mōs
pūm. qui uolunt in oporib. legi
amabunt utiq. sin. ex fidei fōm. lāp
domonē. t. opor. t. aliquid hūm. mō
di pūm. rōm.
quod maledictus est appellatus
pand. in ligno. cū mōl. in dōm.
pūm. rōm. d. ex pūm. quip. p. mōl.
p. pēndit. in ligno. mōl. rōm. f.
aut. unde sit mōl. d. credentib. f.
ex pūm. quip. p. d. maledictio
pūm. pūm. hūm. mōl. f. d. mōl. f.
opor. d. pūm. rōm. pūm. rōm. f.
pūm. f. d. pūm. rōm. f.

manifestū ē. quia iustus ex fide uiuit. Lex
autē non ē. ex fide. sed qui fecerit ea.
uiua in illis; Xpē nos redemit de male
dicto legis. factus p nobis maledictū; Quia
scriptum est; Maledictus omnis qui pendet
in ligno. Ut in gentib. benedictio abrahe fi
eret in xpō iū. ut pollicitationē sps ac
cipiamus p fidem;

Ergo secundū hominē dico; Tamen hominis
confirmatū testamentū nemo spernit.
aut sup ordinat. Abrahę dicte sunt p
missiones. & semini eius; Non dicit. & se
mini. quasi in multis. sed quasi in vno.
& semini tuo. qui ē. xpē; Hoc autē dico tes
tamentū confirmatū adō. Quē post
quadringentos & triginta annos facta
ē. lex. non irritū facit ad euacuandam
promissionē; Nam si ex lege hereditas
iā non ex repromissione; Abrahę autē
ppromissione donauit d; Quid igitur
Lex ppē transgressionē posita ē. donec

in uis. ex fide uiuit. quisquis psona
quē uidetur. t. cap. t. mōl. f. quē
fidei d. ad mōl. f. pūm. rōm. f. quē pūm.
d. lūm. f.
sic in legē hōm. p pūm. rōm. f. oblat.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
p mōl. f. oblat. f. pūm. rōm. f. mōl.
dictū. pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.

allego
nos
dico secūm eos q. d. cōm. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
quē uis. audire. quē grandis.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.

plene dicitur omnia genti pabra.

Abg. 12

rephaton. lex posita ē. pūm. rōm. f. pūm. rōm. f.

Ulc.
quā mōl. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.
pūm. rōm. f. pūm. rōm. f. pūm. rōm. f.

Aug. ita distinguit. q. d. d. g. m. f. lex.
d. d. d. m. f. pūm. rōm. f. pūm. rōm. f.

Hoc solum namq. ex de coniuge restat;
 Quid moror? autem apygmalion duno eni frater
 Destruat: aut capram ducat & culus huius
 Saltem si qua mihi suscepta fuisse
 Amefugam soboles inquis mihi. Paruulus tuus
 Luder & aeneas quicquid in ore referret
 Nonne quidem omni otapea ac deseruideret
 Dixerat ille iocis mentis immotatienebat
 Tandem paucare si. Ego nequaepurima fando
 Numerare ualeam. Numquam regina negabo
 Promeritam nec mihi pigebit elise
 Dum memor ipse me dum spiritus hos regit artus
 Prorepauciloquum. Pec. ego hanc abscondere furto
 Sperauine finge fugam. Nec coniugis umquam
 Praetendita edas. Hec in foedera ueni
 Me si facit me sp. tur ducere unam
 Auspicur. & spor. mea componere curas
 Urhemera uana. primum dulcisq. meorum
 Reliquas cetera. primum neta alitum an rem
 & recidua maniposus. primum gamacur
 Sed nunc nalia man. idgr. yneus apollo
 Italiae lra. uis. capere sortes
 hic amor. hec patria est. sic carthagini faret
 D. hoc nissam. lra. q. aspectus d. en. cur. bis
 Quae tandem auson. tuos considerare terra
 I. nundia est c. en. off. t. tera querere regni
 Me patris anchusae. quodens uenit. omb. is
 Nox operit terras. quodens astraigneas. argum
 Admonet infans. fid. tur. luda terr. & imago
 Me pueras. annus cap. is. q. inuiri acari
 Quem regno hesperio. si. audo & fatalib. aruis
 Nunc. & iam interpres. diuum iouemissus ab ipso
 I estor. uir. umq. cap. celeris mandata paupar
 Detulit. ipse deum. manifestum. plam. in eucl.
 I. mirata. in. mir. or.

Filius uero quia a patre est. et dñs de dō. & lumen de lumine. propter hoc
 dicitur et subiectus. Alii uero dicunt quod sicut in membris suis esurire
 et sitire &c. Patri dicitur. sic & in eisdem dicitur subiectus. Ecce quidem sub
 dita est dō, sed non ex toto; Itaque membra et caput unum sunt corpus.
 cum fuerint omnia membra subiecta tunc et filius in eisdem subiectus est
 patri. Alii autem dicunt. quemadmodum secundum humanitatem
 minor patre dicitur. secundum eandem subiectus dicatur; Nam neq.
 diuinitas in humanitatem. neque humanitas uersa est in diuinitatem.
 sed ab ipsa est diuinitate assumpta. Quia ipsa humanitas semp manebit.
 I deo dicit; tunc erit igitur filius patri pp humanitatem assumptā sub
 iectus. Sed quia in dextera eius sedet. non minor eo credendus est. Sequit̃.
 Ut sit dñs omnia in omnibus. hoc est quantum ad societatem. beatitudinem.
 immortalitatem &c. At tunc ipse erit in omnibus. idē omnibus ipse.
 namque totus erit cibus. potus. tota sacietas. & quicquid dici potest qđ
 ad beatitudinem attineat totum ipse erit. Coeperat apostolus loqui
 de resurrectione. et cēpta intentione p̃seuerans dicit; Alioquin quid faci
 ent qui pro mortuis baptizantur? Quibus uerbis aperissime uiden
 tissimam atq. certissima mortuorum ostendit resurrectionem; non
 nulli enim adeo certi erant de resurrectione. ut si mors aliquos eorum
 caros occupasset prius quam baptizarentur. ipsi timentes ne forte
 non resurgerent. aut certe male resurgerent. baptizarentur pro eis.
 I t̃ deo dicit quid facient. Ac si dicat; si ita est. frustratur eorum spes.
 Unde et insequentibus. quod et pro illis baptizantur. Notandum sane
 quia hoc exemplo non approbat eorum factum. sed certa ostendit
 resurrectionem. Alio uero sensu ^{dic} quod pro mortuis potest intellegi cor
 poribus suis. Sequit̃. Ut quid et nos periclitamur omni hora. quasi dice
 ret; si mortui non resurgunt. quare nos cotidie periclitamur. hoc est &
 diuersas passiones et persecutiones. aduersitates patimur. Sed nota quia
 non dicit. ut quinos si et nos quae particula secernens se suosq. ab illis.
 ostendit eos qui pro mortuis baptizantur non ēē catholicos.