I first encountered Michael's work during graduate school while researching the *Fifteen Signs before Doomsday*, a topic about which he has written extensively from the perspective of the Armenian tradition. Since then, his scholarship has been immensely important to my own conceptions about pseudepigrapha and apocrypha, especially his approaches to apocalyptica. His influences on my work are even more general, however, as I have drawn on his discussion of categories and definitions in the field, as well as his synthetic theories about extra-biblical literature in *Ancient Judaism: New Visions and Views*. I am especially grateful for Michael's encouragement of medievalists in studies of pseudepigrapha and apocrypha—in his belief that the field belongs to those who study not only early Judaism and Christianity but also the long history of creation, transmission, and reception in later periods.

In this article I discuss how some of his ideas about extra-biblical literature help to understand an instance of a medieval apocryphal proverb. Proverbs pose particularly prickly problems for positing origins, sources, analogues, and transmission histories. Part of the enigmatic character of proverbs is the prob-


4 This is esp. articulated in his “Jewish Tradition, the Pseudepigrapha and the Christian West” and *Ancient Judaism*, 172–194.

5 For overviews of medieval paremiology (the study of proverbs), see esp. A.G. Rigg, “Proverbs and Epigrams,” in F.A.C. Mantello and A.G. Rigg, eds., *Medieval Latin: An Introduction and
lematic, elusive relationship between oral and textual backgrounds. Yet certain proverbs in the Middle Ages are demonstrably linked to learned, literate contexts—particularly those associated with Latin traditions that have obvious roots in biblical learning. In many ways, they share some of their characteristic features with biblical pseudepigrapha and apocrypha in terms that Stone has suggested, since they pose problems of “categorization and classification”; are frequently “anonymous or pseudepigraphic”; possess “an aura of antiquity and participation in a tradition of great status and authority”; often have a “biblicizing style”; demonstrate fluidity through “continually changing and restructured literary form”; involve “dynamism of transmission”; and constitute “clusters of texts” that defy text-critical assumptions about linear relationships. As a way to consider these interrelated complications, I focus on one particular case in which proverbs and apocrypha converge.

I start with the Hiberno-Latin florilegium known as the Collectanea Pseudo-Bedae—the same collection that led me to Michael’s work, as it contains the Fifteen Signs in Latin. The apocryphal proverb appears as item 227 of the compilation, which reads, “Omnis piger propheta est” (“Every lazy person is a prophet”). In our own idiom, we might take this as a judgment on those


7 Quotation from the title of Stone’s “Categorization and Classification”; see also Ancient Judaism, 29–30 et passim.
9 Ibid., 117.
10 Stone, “Categorization and Classification,” 8.
11 Stone, Ancient Judaism, 160.
12 Ibid., 157.
13 Ibid., 151–171, quotation at 151.
14 References by item numbers are to M. Bayless and M. Lapidge, eds., Collectanea Pseudo-Bedae (Scriptores latini Hiberniae 14; Dublin: Dublin Institute for Advanced Study, 1998). Translations follow this edition; references to the commentary are by page numbers. See also Damian Bracken’s extensive review in Peritia 15 (2001): 379–386.
15 In this particular case, I use the term “proverb” for this sententia, due to its form and especially because of its close association (as will be seen) with other wisdom sayings from the biblical Book of Proverbs. On terminology in paremiology, see Kramer, “Study of Proverbs,” 73–74. I have also benefited from T.D. Hill’s discussion of medieval uses