

CANDIDUS (WIZO, WITTO, WITHSO, *HWITTA): *CSLMA AG* 1.254–68 (“Candidus Wizo presb.”); *LMA* 2.1432–33 (“Candidus [5]”).

Candidus was an English scholar of the later eighth and early ninth centuries. Nothing is known of his birth, but he was apparently educated at York and then under Bishop Hygwald of Lindisfarne before eventually following **ALCUIN** to the Frankish court. It is largely thanks to the latter’s correspondence that we know anything at all about Candidus, who is described as a much-loved pupil, trusted confidant, and tireless traveler on the aging Alcuin’s behalf. Assuming that “Candidus” is a literary or hagiographically inspired nickname of the type commonly adopted in Carolingian court circles (Garrison 1998), modern scholarship has identified this favorite of Alcuin as the man elsewhere called “Wizo,” “Witto,” or “Withso,” all possibly continental reflexes of an Old English name *Hwit(t)a*. This identification (itself not wholly unproblematic) adds little to what is known about Candidus, although it has encouraged some to regard him as possibly the “Wiz(z)o” or “Witzo” doubtfully recorded as bishop of Trier from 805 to 809. Still others believe that Candidus may have died around the same time Alcuin did, in 804 (Jones 2005 pp 261–62).

If details in the career of Candidus remain much disputed, the canon of writings attributed to him is even more so. Part of the difficulty has resulted from confusion of this Candidus with another, the somewhat younger Candidus Bruun of Fulda (Ineichen-Eder 1980), author of accomplished verse and prose *vitae* of Fulda’s early abbot, Eigil (*BHL* 2440 and 2441). The writings more plausibly attributable to Candidus Wizo are of an altogether different character and include a commentary on a harmonized version of the Passion gospels titled the *Opusculum de passione Domini*, which is ascribed to “Candidus” in four of its five manuscripts; an epistolary treatise on the topic of whether Christ was, while in human form, able physically to see God (*Num Christus corporeis oculis Deum videre potuerit*; ed. *PL* 106.103–08 and Dümmler, *MGH ECA* 4.557–61); and a set of four unedited sermons (Jones 2005). A corpus of brief philosophical and theological school-texts has also been attributed to Candidus Wizo (Ineichen-Eder 1978 and 1981; Marenbon 1981 pp 30–62 and 151–66), though subsequent research has left standing only one of these excerpts, titled *Dicta Candidi de imagine Dei*, as possibly a text redacted by Alcuin’s pupil (Dolbeau 1997 pp 162–65; Marenbon 1997 p 614).

Whether written by Alcuin’s disciple Wizo or by someone else, none of the aforementioned works appears to have circulated widely, and what evidence does survive of them is almost entirely continental. The only work attributable to Wizo and possibly known in Anglo-Saxon England is the commentary on the Passion gospels.

Opusculum de passione Domini [CAND.FVLD.Pass.Dom.]: *CSLMA* 1.264–65 (“CAN 6”).
ed.: *PL* 106.57–104.

MSS see below.

Lists — A-S Vers none.

Quots/Cits see below.

Refs none.

In his source-analysis of **ÆLFRIC**’s second-series *Catholic Homily* for Palm Sunday

(*ÆCHom* II, 14.1; B1.2.16, ed. Godden, *EETS* SS 5.137–49), Godden occasionally cites Candidus’s *Opusculum de passione Domini* for its “parallels that are not in the other commentaries,” though he also admits to having “no great confidence that Ælfric knew this work” (Godden, *EETS* SS 18.475). Passages in *Opusculum* capp. 9 and 14 (*PL* 106.76B, 77B, and 86B) offer the only parallels cited for *ÆCHom* II, 14.1 lines 101–05. Other passages in *Opusculum* capp. 7, 12, 16, and 19 (*PL* 106.73D, 82D, 92C, and 101B) are adduced, alongside other possible sources, for *ÆCHom* II, 14.1 lines 139–47, 301–09, and 319–27. (Note that in Godden’s printed discussion and in the entries for this homily in the *Fontes Anglo-Saxonici* database the *Opusculum* is misattributed to Candidus Bruun of Fulda, as it is in the *PL* edition that they are citing.)

None of the major works attributed to Candidus has come down to us in a manuscript of Anglo-Saxon origin or provenance. The one manuscript containing his works that is currently in England (London, BL Harley 3034, including the *Opusculum*, the treatise *Num Christus*, three of the sermons, and other brief texts associable with Candidus) was probably written in the Rhineland in the first half of the ninth century. It was apparently still on the Continent in the twelfth or thirteenth century, when it received a Middle High German gloss.

Christopher A. Jones

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