

## A NOTE ON EDITIONS AND TRANSLATIONS

I have consulted the Latin Vulgate of the *Song of Songs* and used throughout the Douay-Rheims translation of the Vulgate.

For Bernard of Clairvaux's Sermons, I have found useful the Cistercian Fathers Series volume 4 (1971; sermons 1–20, translated by Kilian Walsh); Cistercian Fathers Series 7 (1976; sermons 21–46, translated by Kilian Walsh); Cistercian Fathers Series 31 (1979; sermons 47–66, translated by Kilian Walsh and Irene M. Edmonds); and Cistercian Fathers Series 40 (1980; sermons 67–86, translated by Irene M. Edmonds); but for quotations in the text, I have preferred the Mount Melleray translations (1920; volume 1, sermons 1–43; volume 2, sermons 44–86). For Bernard's Latin, I have consulted both the *Sermones in Cantica canticorum* (1888) and the critical edition, *Sermones super Cantica canticorum*, in *Bernardi opera*, volumes 1–2, edited by J. Leclercq, C. H. Talbot, and H. M. Rochais (1957–58).

For Gilbert of Hoyland, I have used the Cistercian Fathers Series translations (translated by Lawrence Braceland), volumes 14 (1978; sermons 1–15), 20 (1979; sermons 21–32), and 26 (1979; sermons 33–48). For his Latin, I have consulted the Jean Mabillon edition (1852 and reprints).

For John of Ford, I have used the Cistercian Fathers Series translations (by Wendy Mary Beckett), 29 (1977; sermons 1–14), 39 (1982; sermons 15–28), 43 (1982; sermons 29–46), 44 (1983; sermons 47–61), 45 (1983; sermons 62–82), 46 (1984; sermons 83–100), 47 (1984; sermons 101–20). For his Latin, I have consulted the critical edition, *Corpus Christianorum, Continuatio Mediaevalis* 17 and 18 (1980).

With respect to all of the preceding, I have occasionally made (only) small changes in the translations, in accordance with my reading of the Latin. But I remain exceedingly grateful for and indebted to the published translations.

All translations of the Tamil *Holy Word of Mouth* and the Tamil-Sanskrit commentaries on it (the *Bhagavat Vishayam*) are my own. I have used the

standard available edition, the *Bhagavat Vishayam* edition of the five classical commentaries (with subcommentaries), published by S. Krishnamachariyar (Madras: Nobel Press, 1924–30), except with regard to the first three Hundreds of *Tiruvyāmōḷi*, where I have used the four volumes of the newer edition by Krishnaswami Ayyangar: volume 1 (1975; *Tiruvaymoli* 1.1–2), volume 2 (1977; *Tiruvaymoli* 1.3–10), volume 3 (1979; *Tiruvaymoli* 2) and volume 4 (1987; *Tiruvaymoli* 3). The *Bhagatvat Vishayam* includes all the medieval commentaries—including those by Nanjiyar, Periyavacchan Pillai, and Nampillai—used throughout this book. In notes I refer to the Krishnamachariyar edition simply by 1, 2, and so on, and to the Ayyangar volumes as A 1, A 2, and so on.

HIS HIDING PLACE  
IS DARKNESS