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SOTHEBY, WILKINSON & HODGE,  
WELLINGTON STREET, STRAND.

CATALOGUE

OF A

VALUABLE COLLECTION

OF

Patristic and other Manuscripts

ON VELLUM.

—◆—  
WHICH WILL BE SOLD BY AUCTION ON THE SAME DAY AND  
IMMEDIATELY AFTER THE SALE OF THE LIBRI COLLECTION  
OF MANUSCRIPTS AND OBJECTS OF ART.

Day of Sale,

WEDNESDAY, THE 1ST OF JUNE, 1864.



JOHN W. WILKINSON & SONS  
PRINTERS OF THE PRESS

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## CATALOGUE

OF

A VALUABLE COLLECTION

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WHICH WILL BE SOLD BY AUCTION,

BY MESSRS.

SOTHEBY, WILKINSON &amp; HODGE,

Auctioneers of Literary Property &amp; Works illustrative of the Fine Arts,

AT THEIR HOUSE, No. 13 (late 3) WELLINGTON STREET, STRAND, W.C.

On WEDNESDAY, the 1st day of JUNE, 1864,

IMMEDIATELY AFTER THE SALE OF THE LIBRI COLLECTION OF MANUSCRIPTS  
AND OBJECTS OF ART.

May be Viewed Two Days prior, and Catalogues had.



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*Gentlemen who cannot attend the Sale may have their Commissions faithfully executed by their humble Servants,*

SOTHEY, WILKINSON & HODGE,  
Wellington Street, Strand.

# CATALOGUE

OF

## A VALUABLE COLLECTION

OF

## PATRISTIC & OTHER MANUSCRIPTS

### ON VELLUM.

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ADVERTISEMENT.—In the following Catalogue the words, or parts of words, commencing the second folio of each volume are given, in accordance with the antient mode of identification.

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LOT

154 *Bedæ* presbyteri explanatio in evangelio secundum Lucam, ex libris precedentium patrum; id est Ambrosii, Ieronimi, Augustini, Gregorii, Rufini, in unum collecta: in qua et ipse ex sensu proprio permiscuit plurima.

A Vellum Manuscript in large folio, double columns, contains 117 leaves (or 15 fasciculi of 8 leaves, the 1st having now only 7 and the last 6 leaves). Fol. 2, glistis in libro. Ex Bibliotheca Pontiniacensi.

A Manuscript of the Thirteenth Century.

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155 *S. Gregorii Magni*, Papæ et doctoris ecclesiæ, Epistolæ.

A Vellum Manuscript in large folio, double columns, contains 176 leaves (or 22 fasciculi of 8 leaves each). Fol. 2, peccaum<sup>9</sup>.

A Manuscript of the Thirteenth Century, with illuminated initials. This volume belonged to the Monastery of St. Mary at Pontigny, as appears from the inscription on the lower margin of p. 1, "Lib. scē Mariæ Pontiniacensis." Also in the lower margins of the last two pages we read,  
 "Lib. scē Mar[ie Pontiniacensis si] quis eum abstulerit, vel folium absciderit anathema sit." But the words in brackets have been cut out.

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156 *S. Gregorii Magni Moraliū partes III, IV.*

Vellum in folio, double columns, contains 169 leaves (21 fasciculi of 8 leaves, and 1 leaf over). Fol. 2, qui prouocari bonis.

A Manuscript of the Twelfth Century, initials ornamented in red and green.

A slip from the upper margin of fol. 1 (which probably contained the name of the Monastery or Library to which the volume formerly belonged) is cut off. The following title, in rubric, occurs p. 1, col. 1, "Incipit pars tertia. Moralia beati GG. pp. per contemplationem sumpta in lib. beati iob."

At the beginning of Lib. xvii. in this rubric—"Explicit liber sextus decimus, terciæ partis. Incipit Liber xvii, in expositione beati iob Moralia beati GG. pape per contemplationem sumpta. Pars quarta libri sex."

This vol. and the next, although in very similar binding, are not by the same scribe, this being perhaps half a century later than the next. But it is very probable that they belonged to the same Library, as we find this vol. marked "No. 3005" in a hand of the eighteenth century, and the next, "No. 3006," in the same hand; an attempt having been made to erase the former number, and to disguise the second by adding a "0." A colophon at the end has also been erased. This seems as if they had been dishonestly abstracted from the Library to which they belonged.

157 *S. Gregorii Magni Moraliū, partes V, VI, vol. VII.*

Vellum in folio, double columns, contains 187 leaves, (23 fasciculi of 8 leaves, and 3 leaves over). Fol. 2, p<sup>s</sup>dicatores.

A Manuscript of the Eleventh or early part of the Twelfth Century, initials ornamented. This volume belonged to the Monastery of St. Mary Magdalene of Rengisvalle, as appears by the following colophon:—

Expliciunt moralia beati Gregorii  
pape in expositione iob. per contem-  
plationem sumpta.

Hic liber ē scē marie magdalene  
de rengisvalle. Si quis eum abstule-  
rit anathema sit.

158 *Bedæ Presbyteri expositio Libri primi Samuelis quatuor libris absoluta.*

Vellum in folio, double columns, contains 127 leaves, (viz. 16 fasciculi originally of 8 leaves, but the 4th has now 6 only, with 1 leaf over). Fol. 2, Fuit vir.

A Manuscript of the Thirteenth Century, initials ornamented.



- 159 *Homeliæ Adamantii Origenis Presbyteri in Evangelio S. Mathei: ab eo loco ubi ait Venit Jesus in partes Cesareæ Philippi [c. xvi] usque ad finem ipsius evangelii. numero triginta sex.*

Vellum, in folio, double columns, contains 174 leaves (viz. 21 fasciculi of 8 and 1 of 6 leaves). Fol. 2, dei uiui.

A Manuscript of the Twelfth Century, in beautiful preservation. The initials ornamented with various colours.

"Liber S. Mariæ Pontiniacensis." See last page of the MS.

- 160 *Magistri Hugonis de S. Victore Liber de Sacramentis. "Incipit prologus in libro de sacramentis ad secundam eruditionem sacri eloqui quod est fundamentum scientiæ: in duabus partibus."* This title in alternate red and green capitals occupies the whole of the first page.

Vellum in folio, double columns, contains 174 leaves. Fol. 2, si potuit.

This is a Manuscript of great value, of the Twelfth Century, coeval with the author, who died A.D. 1140. From its writing and style of illumination, it appears to have been part of the Library of St. Martin's of Tournay, as it exactly resembles some MSS. of the present collection which are expressly said to have belonged to that monastery. But no note of the kind occurs in this volume.

Part I. consists of nine fasciculi of 8 leaves (the ninth has 10 leaves) numbered on the lower margin of the last page of each fasciculus, thus *j<sup>o</sup> . ij<sup>o</sup> . . . . . iiii<sup>o</sup>*.

Part II. The fasciculi here are marked by letters of the alphabet, *a, b . . . m*, the fasciculi *l* and *m*, containing 10, the others 8 leaves; thus part I contains 74, part II 100 leaves.

"Magister Hugo, de sacramentis," occurs in the old MS. Catalogue of the books of the Abbey of S. Martin of Tournay, in Boulogne Library (mentioned under No. 7), p. 105.

See an analysis of this book, de Sacramentis, in Ceillier's *Hist. des Auteurs eccles. tom. xxii, p. 221.*

This work was first printed, Argent. 1465, fol.

The whole works of Hugo de S. Victore were printed, Paris, 1526, 3 tom. fol.; cura Tho. Garzonii, Venet. 1588, 3 tom. fol.; Colon. 1617, 2 tom. fol.; Rothom. 1648, 2 tom. fol.

- 161 *S. Hieronymi Presbyteri Interpretatio super explanationem Hieremiæ prophetæ sex libris.*

Vellum in folio, double columns, 80 leaves (viz. 10 fasciculi of 8 leaves). Fol. 2, Post explanationes.

A Manuscript of the Twelfth Century with ornamented initials. This vol. belonged to the monastery of S. Martin of Tournay, as appears by the following note, written on the lower margin of fol. 2,

"Liber sc̃i Martinii Torñ. servanti benedictio, auferenti maledictio."



And again on the last leaf,

"Liber sc̃i Martini Torñ. servanti benedictio. Amen."

An antient catalogue of the books of this monastery, written A.D. 1202, is preserved in a copy of Isidore Mercator's Collection of Decretals, written in the twelfth century, and now preserved in the Library of Boulogne sur Mer. That this catalogue is a list of the books belonging to S. Martin's of Tournay is evident from the mention of Alulphus in it, who is called "monasterii nostri" and "precentor hujus loci." See *Catal. des. MSS. composant la Bibl. de la ville de Boulogne sur Mer*, p. 100 et sq.

Amongst the works of S. Jerome in this catalogue (p. 102) occurs, "Iheronimus super Ieremiam," 1 vol. which is probably this very book. But no further note is given by which it may be identified. It is apparently in the same handwriting as No. 6.

162 B. *Hilarii Pictaviensis episcopi Opera varia.*

Vellum, folio, double columns, contains 133 leaves. Fol. 2, "satisfecisse."

The following sum of the contents of this vol. is in rubric on the first page, "In hoc codice continentur summi doctoris hilarii pictaviensis epi cont<sup>a</sup> arianos de trinitate lib<sup>i</sup> xij. Item ej<sup>9</sup>dem de sinodis lib. j. Item ej<sup>9</sup>dem ad constantium libri iiii. Item ej<sup>9</sup>dem contra auxentium lib. i."

A Manuscript of the Twelfth Century, in the same hand as Nos. 6 and 7, which therefore probably also belonged to St. Martin's of Tournay; but a piece of the last page, which probably contained the name of this monastery, is cut away. It does not, however, occur in the antient catalogue already referred to.

163 *Angelomi monachi Luxoviensis explanatio ex opusculis doctorum super quatuor libros regum*

Vellum, folio, double columns, contains 138 leaves. Fol. 2, "iacob."

A Manuscript of the Twelfth Century, with ornamented capitals, which belonged to the Monastery of S. Martin of Tournay, and appears in the antient Catalogue, p. 106. Angelomus flourished A.D. 856, see Mabillon, *Annal. Bened.* tom. ii. p. 561. This work has been printed in the *Bibl. Patrum*, Lugd. 1677, tom. xv. p. 307.

There are many marginal additions and corrections, and in some places (especially in lib. iii) whole pages, which are, apparently, in the handwriting of Alulfus. See No. 168, *infra*.

At the end are 34 leaves, not in the printed copies, which have this title in rubric, "He sententie que sequuntur usque in finem voluminis, sunt excerpte de expositione rabani, et quedam de his in superiori expositione Angelomi nequaquam inveniuntur, alie autem diverso modo ponuntur, alibi per omnia concordant."



The MS. is written in fasciculi of 8 leaves: and the order is right in the first ten fasciculi; but confusion begins in xi and xii, which consist of six and four leaves respectively; but without any defect in the text. In fasciculi xiv, xv, as also in xvi and xvii, the leaves are transposed by the binder, but there is no imperfection. The correct sequence is indicated by Arabic numerals in the lower margin of each folio.

This MS. is very valuable from its early date, and the authority of Alulfus, by whom it was corrected, if not written. It corrects many of the mistakes and omissions of the printed copy.

- 164 *S. Ambrosii, S. Athanasii, et aliorum opuscula*  
Vellum, fol. double columns, contains 118 leaves. Fol. 2,  
"asseramus"

The contents of this volume are as follow—

- I. Fol. 1. *S. Ambrosii* episcopi De Trinitate Libri quinque  
sc. lib. i, De Trinitate; lib. ii, De Patre et Filio; libri  
tres, De Spiritu Sancto

The first two books are edited by the Benedictines, (Par. 1690, tom. ii, p. 440) under the title DE FIDE. Prefixed to them in this MS. is an epistle from the Emperor Gratian, to S. Ambrose, beginning "Ambrosio religioso sacerdoti," which does not occur in the Bened. edit. That edit. gives three other books, which are not in this MS. and which were written at a later period; the first two having been composed A.D. 377 or 378, when the emperor was preparing his expedition against the Goths; the last three in 379, when he had returned to the west. The books *De Spiritu Sancto*, are assigned by the Bened. editor to A.D. 381 (tom. ii, p. 596).

- II. Fol. 67. *B. Athanasii* episcopi de unitate Trinitatis libri octo

These are not really the work of Athanasius. Many (as Sismond, Cave, Labbé, Chifflet) attribute them to Virgilius Tapsensis, who flourished A.D. 484. But the Bened. editor of S. Athanasius ascribes them to Idatius Clarus. See his Dissert. Opp. S. Athan. tom. ii, p. 530, Patav. 1777. The present MS. exhibits several considerable variations from the printed text. At the end (fol. 88, b) there is this colophon in rubric: "Athanasius eps hos libellos octo transcripsi, qui multa addita et mutata continent." Then follows, "Incipit libellus fidei Patris, et Filii, et Spiritus Sancti Athanasii episcopi," beginning, "Cum legeris hanc fidem, moneo ut mei memor sis in orationibus tuis, ne forte negligens quisquam hoc obtrektor continguat, quia scriptum est ne proiciatis margaritas vestras ante porcos. Credo Patrem omnipotentem, &c." As in the Ben. ed. loc. cit. p. 553.

- III. Fol. 89. "Incipit qualiter res a principio gesta est. Cum apud Niceam urbem, &c."

This is printed under the title of "Disputatio Athanasii cum Arrio, coram Probo iudice." Opp. Athan. ubi supr. p. 562 to 573. It is not, however, by Athanasius. Geo. Cassander,



Chifflet, Cave and others suppose it to be the work of Virgilius Tapsensis.

The present MS. differs considerably from the printed editions, especially by introducing Sabellius and Photinus, as well as Arius into the disputation in dialogue with Athanasius.

- IV. Fol. 100, b. "Incipit epistola Potamii ad Athanasium ep̄m ab Arrianis postquam in concilio ariminensi subscripserunt."

It begins, "Patri (read Fratri—the f is written in the original hand in small character, but the illuminator by mistake has made it P.) gloriosissimo ac beatissimo, &c."

This has been printed from a very corrupt copy by D'Achery, *Spicil.* tom. iii, 299, also in the *Bibl. Patr.* of Galland. tom. v, 96.

- V. Fol. 101, b. Epistola Athanasii epi ad Luciferum episcopum. It begins "Et si credo, &c."

This is the second Epist. of Athanasius to Lucifer: *Opp. S. Athan.* ut supr. tom. i, p. 770.

- VI. Fol. 102, b. "Solutiones objectionum Arrianorum." Begins, "Prima eorum objectio est, &c."

This tract appears never to have been published. But it is certainly not by Athanasius.

- VII. Fol. 104. "Sententia iudicis Probi." Begins, "Amator veritatis et fidei, &c."

This is the third part of the "Disputatio Athanasii cum Arrio," as edited by the Benedictines, *Opp. Athan.* tom. ii, 594, in the second form in which they have published it.

- VIII. Fol. 107, b. "Incipit Liber Ferrandi diaconi ecclesie Carthaginensis ad Reginum comitem, qualis esse debeat dux religiosus in actibus militaribus."

Ferrandus, called also Fulgentius, flourished A.D. 533. See Ceillier, tom. xvi, 159, and Cave). His works were edited by Fr. Chifflet, *Divione*, 1649, and in the *Bibl. Patr.* (Lugd. tom. ix.) where see this Ep. ad Reginum, p. 494.

The present vol. is a MS. of the twelfth century. It belonged formerly to the Abbey of S. Mary of Pontigny. See inscription on last page in the hand of the original scribe, "Liber S. Marie Pontiniacensis."

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165 *B. Augustini Hipponensis episcopi Opuscula*, scil.

- I. Fol. 1. Libri quæstionum in Heptatenchum, with ch. 54, lib. ii. of the Retractions prefixed  
II. Fol. 130. Septem libri locutionum, with ch. 74, lib. ii. of of Retractions prefixed

Vellum, fol. double columns, ornamental initials, contains 174 leaves. Fol. ii, "trescentos"

This vol. written in the twelfth century, belonged to the monastery of S. Mary of Pontigny. See note on the last page of the MS.

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166 "Liber Sancti Martini Tornacensis. In quo continentur  
*Aurelii Augustini* epi Sermones in extrema parte euan-  
gelii secundum Johannem"

Vellum, fol. double columns, ornamented initials. Contains  
174 leaves. Fol. ii, "lia ad inuisibilia."

This title occurs on p. 1, showing that the MS. belonged to the  
monastery of S. Martin of Tournay. It is written in a hand  
somewhat later than that of the MS. itself, which is that of  
the eleventh, or very early in the twelfth century.

The contents of this most valuable MS. are as follows:—

I. Fol. 1. b. "Incipit pars secunda expositionis sc̃i Augustini ep̃i  
super euangeliū iohis. Sermo xxxix. ab eo quod dicitur Multa  
habeo de vobis loqui et iudicare, &c."

II. The Sermons on S. John end fol. 173 b, col. 1, and there  
follows immediately a short tract, beginning "Animas homi-  
num non esse dicimus ab initio inter ceteras intellectuales  
naturas, &c." In the margin, in rubric, is given the title,  
"Augustinus de anima," and in black ink, in a hand of perhaps  
the fourteenth or fifteenth century "Aug<sup>s</sup>. dicit."

This tract does not appear to be St. Augustine's, although  
it may be perhaps compiled out of his writings. It ends  
fol. 174 a, col. 2.

III. There follows immediately a short account, in a coeval hand,  
of the order of reading the Scriptures throughout the year;  
it begins, "In Septuagesima cantatur et legitur, In principio,  
id est eptaticum Moysi usque in passionem Domini," and  
occupies about half the second column of p. 174 a, with the  
whole of the next page.

The vol. is quite perfect,\* consisting of 21 fasciculi of  
8 leaves each, except the last, which has 14 leaves.

In the Catalogue of the ancient Library of S. Martin of  
Tournay already mentioned, S. Augustine's Sermones "super  
Johannem" are said to have been in two volumes. This was  
evidently the second of the two.

\* Perhaps there may have been another leaf at the end of the vol. as the  
order of reading the Scriptures begins with Septuagesima and ends with Christ-  
mas, omitting the period from Christmas to Septuagesima, which was perhaps on  
the lost leaf.

167 *Hegesippi de bello Judaico et excidio urbis Hierosolymitanæ*  
libri quinque

Vellum, fol. double columns, initials ornamented in red and  
blue. Fol. ii, "amicitie fidei," contains 125 leaves

This work is printed *Bibl. Patr.* (Lugd. 1677), tom. v, p. 1124.

The author, who is in this MS. called *Egesippus hystorior-  
graphus*, is supposed to have flourished in the fourth century.  
Cave suggests that the name is a corruption of Josephus, and  
that the present work is an abridgment of the history of that  
writer; from a supposed similarity of style he attributes it to  
S. Ambrose (*De Script.* i, 265). This opinion is refuted by



Oudin, who supposes the writer to have assumed the name of the Hegesippus mentioned by S. Jerome, as having lived in the age following the Apostles, and to have flourished about 1120 (Vid. Oudin. *De Scriptor.* ii, p. 1026). If so, the present MS. must be very nearly coeval with the author, for it is certainly a MS. of the twelfth century, and the title "Egesyphus Hystoriographus" given to him by a contemporary scribe does not look as if he was unknown or seeking to put forth his work under the name of an older writer.

This MS. formerly belonged to the monastery of St. Mary at Pontigny. It is in excellent preservation, and perfect, but it wants the "Anacephalæosis" given at the end of lib. v. in the *Bibl. Patrum.* (loc. cit. p. 1209), which may, perhaps, be the work of a later author.

168 ALULFI, B. MARTINI TORNACENSIS MONACHI ET PRECENTORIS,  
GREGORIALIS PARS QUARTA

Vellum, double columns, fol. initials ornamented in red and green. Fol. ii, "anglorum socios," contains 93 leaves

This is a MS. of great value. It is the ORIGINAL AUTOGRAPH of Alulfus, and is thus mentioned in the ancient Catalogue of St. Martin's of Tournai:—

"Excerptiones Domini Alulphi, monasterii nostri, ex opusculis beati Gregorii pape, quas ab eo appellamus Gregoriale. 4 voll. Prima pars Gregorialis de Veteri Testamento, excerpta a Domino Alulpho monacho et precentore hujus loci. Secunda pars, Gregorialis de Psalmis et Prophetis. Tertia pars, de Novo Testamento. Quarta pars, de diversis Sententiis."

The present vol. is this fourth part.

The work remained in the monastery of Tournai at the time when the Benedictines were preparing their edition of S. Gregory's works, and was then recognized as the autograph of Alulphus. In the Præf. to tom. iv, part 2, of S. Gregory's works, the editors say that having found MS. copies of the Gregorialis in which the compiler's name did not appear, and it being uncertain who he was, a part of it having been printed under the name of Paterius, suspicion arose that it may have been the work of Alulfus, who was said by Heriman, in the interesting narrative of the restoration of S. Martin's Abbey at Tournai, to have compiled such a work. This suspicion became certainty when the autograph MSS. of Alulphus at Tournai were examined. "Suberat tamen non levis conjectura" (say the editors\*) "parentem nobilis fetus esse Alulfum, Sancti Martini Tornacensis Monachum, sua ætate celeberrimum. Nec fefellit; subinde enim offendimus in MScriptos codices optimæ fidei, quales sunt Longipontanus et Regiomontanus, in quibus hæc eadem prorsus Expositio Novi Testamenti continetur, præfixo Alulfi nomine. Nec tamen id nobis satis fuit; nam ad ipsum fontem recurrentes consulere curavimus codices laudati monasterii Tornacensis, id benigne concedente religiosissimo et illustrissimo Abbate."

\* Dom Denis Sammarthen and Dom Guil. Bessin.



At that time the four vols. were still preserved at Tournai, and the learned Benedictines proceed to give an account of each of them. Tom. I, they say, contained the Gregorialis *De Veteri Testamento* with the general Preface to the whole work, which has since been published by Mabillon (*Vet. Analect.* p. 131, 2nd edit. fol. Par. 1723). Tom. II. was entitled "Gregorialis *De Psalmis et Prophetis*." Tom. III. contained the exposition of the New Testament. This portion of the work (which Mabillon, *loc. cit.* calls the second part, whereas it is really the third) was printed at Paris in 1516 under the name of Paterius, and was reprinted, under the name of the true author, in the Benedictine ed. of the works of St. Gregory, tom. iv, part 2, col. 587.

Of Tom. IV, the Benedictine editors tell us only that it was entitled "Gregorialis de Sententiis," and that it ended "with two verses" (really with four) composed by the author, of which we shall speak presently. This description agrees exactly with the MS. before us.

The curious narrative of the restoration of the Abbey of St. Martin at Tournai, by the monk Heriman, is published by D'Achery in the *Spicil.* tom. ii, p. 888 (fol. edit.). This writer who was abbot of the monastery in the twelfth century, gives the following account of Alulfus, who was his nephew. Sigerus, father of Alulfus, was precentor of the Canons of St. Mary at Tournai, and a secular clerk of that church. Having resolved to adopt the monastic life, Alulfus, without his father's knowledge, attached himself to the brethren of St. Martin's. When Sigerus found it out, he assembled his relations, and came to St. Martin's in a great rage (*furibundus*); he seized the young man by the hair, threw him down, and beat him severely. He then carried him home by force. The next day Alulfus, on pretence of going to St. Mary's, made his escape, and returned to the monastery. His father carried him off again, and put him in fetters. The same thing happened several times, Alulfus returning to St. Martin's whenever he could escape his father's vigilance, and the father taking him away by force, as soon as he was missed. This was in the time of Abbot Odo, who became abbot in 1098, and died Bp. of Cambray in 1113. It appears that the inmates of St. Martin's were not at that time under monastic vows, but were merely living together as friars or brethren under the rule of Odo, professing poverty. Hence Sigerus was able to carry off his son, who was under no legal tie to the abbot. But it happened that just at this time Haimeric, abbot of Aquigny (*Aquicinensis*), arrived at Tournai. Odo told him the story of Alulfus, and the trouble his father had caused them. Haimeric advised, as the only remedy, to make all the inmates of the house become monks. To this they all consented, and the next day, twelve of them (including Alulfus), all clerics, received the monastic benediction from the abbot Haimeric at the altar of St. Martin's. Sigerus, upon this, gave over his opposition, and soon after he himself, with his brother Heriman, became a monk in the same monastery. Alulfus was made Armarius, and Precentor, which offices he



held for forty-seven years: he devoted himself especially to the study of St. Gregory's works, and compiled the *Gregorialis*, of which his uncle Heriman gives the following account: "Omnes libros beati Gregorii sæpius relegens, imitatus Paternum, universas tam veteris quam novi Testamenti sententias ab eo expositas excerpens, tres exinde codices composuit, et quartum de diversis et valde utilibus sententiis superaddidit, eique *Gregorialis* nomen indidit, sicque *xlviij* conversionis suæ anno in bono proposito vitam terminavit." *i.e.* about 1140.

The monastery of St. Martin of Tournay was rebuilt at a much later period: Louis XIV. laid the first stone of its church; but the building, including the church, is now secularized, and devoted to the purposes of a Town Hall, or Hotel de Ville.

It remains now to describe the contents of this MS.

Fol. 1 is no part of the work, but the writing it contains is in the same hand as the rest of the volume. Page 1 is blank. On page 2 the author has written in the first column some extracts from St. Augustine and St. Gregory; and in the second column a sort of abstract of the matter which occurs again in the preface to this fourth part of the *Gregoriale*. This abstract is very interesting, as proving beyond all doubt that this is the autograph of the author, for it is evidently the author's first rough draft of this part of the work; and it appears from it that he originally intended to divide it into nine books only, although he afterwards found matter for sixteen. This was no doubt the reason why he cancelled this first leaf, and re-wrote his preface on the next.

Fol. 2, page 1, is occupied by the title of the book in these words, "*Liber ecclesie Sancti Martini Tornacensis. In quo continetur iiij<sup>a</sup> pars Gregorialis que appellatur Gregorialis de sententiis.*"

This is not in the handwriting of the rest of the MS., but it is a hand of the same period, perhaps some fifty years later. In the lower part of the same page are the words, "*Sentences de St. Grégoire,*" in a French hand of the eighteenth century.

Page 2. The preface, or prologue, in the author's hand. The following title begins the first column, in green and red capitals: "*Incipit Gregorialis de sententiis. Prologus sequentis operis.*" Here the work is called "*Gregorialis*;" in another place, the author calls it "*Gregoriale*." The prologue begins thus: "*Gregorialis ex melleis defloratus opusculis beati Gregorii pape, qui est domus Dei candelabrum, et flos universalis ecclesie, diversis voluminibus, quatuor videlicet partibus dividitur.*" Then follow the general divisions of the work, and the headings or subjects of the sixteen books into which this fourth part is distributed.

Then follows a chapter from lib. *iiii* of the Dialogues of St. Gregory, headed in rubric, "*Quod debeamus credere eterna et invisibilia existere.*" This ends on the second column of the next page, where follow the capitulation of Book I, with the rubric, "*Incipiunt capitula libri primi.*"

Fol. 3, page 2, Lib. I, begins.



Fol. 9, page 2. Here there is a great defect in the MS., this page ends in the middle of cap. 24 of lib. I. All the remainder of that book (which contained 27 chapters) is wanting, together with the whole of books II and III, with the first 16 and part of the 17th chapters of book IV.


Fol. 10, page 1. This page begins in the middle of chapter 17 of book IV.

Fol. 10, page 2. Book V begins.

Fol. 14, page 2. Book VI. "Incipit lib. VI, de prelatiis et subjectis."

Fol. 22, p. 2. Book VII. "Incipit lib. VII, de vertutibus."

Between fol. 23 and 24, there is a slip of parchment inserted, containing an addition to the text, written on one side

only, referring to a mark  in the margin of folio 24a.

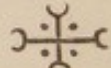
Many such additions occur throughout the volume; some written on the margins, some, as in the present case, on separate slips inserted. This is a strong presumption that this is the author's copy and autograph, all such insertions being evidently in the same hand as the text. In some instances, it is to be feared, the inserted slips are lost, as there are references in the text without any corresponding slip or note.

Fol. 30, p. 1. Incipiunt capitula libri VIII, "de vitiis."

Fol. 39, p. 1. Incipit Lib. VIII, de virtutibus electorum et temptationibus.

Fol. 47, p. 2. Incipit Lib. x, de flagellis Dei et temptationibus diaboli.

Fol. 52, p. 2. Incipit Lib. xi, de peccatoribus et misericordia dei.

This book ends fol. 60, p. 2, and on fol. 61, p. 1, is the 11th cap. of Lib. xii. But there is no defect. This page appears to have been originally left blank; and the author afterwards inserted on it this additional chapter, referring it to its proper place, three leaves further on, by the mark 

Fol. 61, p. 2. Incipit Lib. xii. De animabus ante resurrectionem.

Fol. 64, p. 2. Incipit Lib. xiii. De antichristo et de fine mundi.

Fol. 68, p. 2. Incipit Lib. xiiii. De iudicio et penis reproborum.

Fol. 74, p. 2. Incipit Lib. xv. De gloria sanctorum.

Fol. 78, p. 2. Incipit Lib. xvi. De subiectis dictionibus diversas in scriptura sacra significationes habentibus.


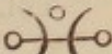
Here follow fifty-three words in alphabetical order, whose mystical and figurative significations in Scripture are afterwards explained. This book, which completes the work, ends fol. 87, p. 2.

Fol. 88, p. 1. The first column of this page is occupied with the following verses in capital letters, each line being alternately red and green, but the initial letter of each verse is in the colour different from that of the rest of the lines: the green are here marked by Italics; the lines are distinguished by the vertical marks, |

Gregorii *libris extractus* | Gregorialis |  
Terminat *hic* | finem benedic*tus sit deus, Amen.* |  
Hec de Grego*r*ii qui traxit | *opuscula libris* |  
Gregorii preci*bus in pace qui* | *escat Alulfus* |



The first distich is separated from the latter by an ornamented border occupying a line.

Column 2 of this page, and the remaining 10 pages, (to folio 93, p. 1 inclusive) are occupied by various additions, which have been made in several parts of the work, and are referred to in their proper places by the signs  

&c. &c. Some of these additions are of considerable length.

At the end of column 2, fol. 93, p. 1, is the inscription in a hand of the fourteenth century, "Liber sc̃i Martini torñi. seruanti benedictio Amen."

The next page, which is the last in the volume, contains only some scribbling in hands of the fourteenth or fifteenth centuries. The following are some of these—

Liber sc̃i Martini tornac̃e ser.

Dominus sit in corde tuo et in labiis tuis ad pronuntiandū uerbū sc̃m d̃i.

Omnia uincit amor et nos cedamus amori.

Omnia pretereunt preter amare deum.

The same verses are also repeated in another hand.

- 169 "Liber sancti Martini Tornacensis." Primum volumen *iheronimi* super Isaïam prophetam. Continens X libros. Vellum, folio, double columns, initials ornamented in red and green. Fol iii. Cōpendiis: grandis vie. Contains 140 leaves.

Then follows on the same page:—

"Lectiones isaie prophete que admissae in ecclesia leguntur, et in hoc volumine continentur."

Then follows the list with references to the days, and to the book and chapter in which the passages of Isaiah are to be found.

Then follows another list, entitled

"Cautica que ad vigilias lectionum xii.<sup>cim</sup> cantantur et in hoc volumine continentur."

These are all in the original hand; and the same hand has also written, over the title, as above given, a Gloss on the passage—Quis est iste qui venit de Edom.

On the back of fol. 1, in large capitals, in four lines, alternately red and black, is the following title:—

*Incipit pars prima  
explanationis sc̃i Hieronimi  
pr̃bi super Isaïam prophetam  
Prologus eiusdem operis*

It appears therefore that this work was originally in two volumes, of which this is the first; and this agrees with the entry in the Ancient Catalogue of S. Martin's of Tournay, already referred to, which is as follows:

"OPUSCULA HYERONIMI PRESBYTERI

Iheronimus super Isaïam . . . . . 2."

It is a MS. of the twelfth century, and is apparently in the handwriting of Alulfus. See No. 168. It contains the first



ten books of St. Jerome's Commentaries on Isaiah, and would supply some important various readings and corrections of the printed editions. There is also in the handwriting of the original scribe, a gloss over the text in many places; and in the margin, in several places, there are longer notes, which are no part of St. Jerome's Commentary, and seem to be either quotations from other writers, or the original remarks of the scribe. In many cases these marginal notes have been injured by the knife of the binder. In Book IV of the Commentary there is a defect of eight leaves between those now numbered fol. 32 and 33, containing the Comm. on ch. vii, 3, to ix, 1, inclusive.

At the beginning of the volume the fasciculi, consisting of eight leaves each, are numbered on the lower margin of the last leaf; as far as fasciculus VII (fasciculus V being lost, has occasioned the defect mentioned above); but the fasciculi are not numbered in the remainder of the volume.

At the end, in a hand of the fourteenth century, is written, "Liber *sc̃i* Martini Torñ. servanti benedictio, Amen."

This is undoubtedly a MS. of very great value, especially as being most probably the autograph of Alulfus, and ought to be preserved in some public library.

#### 170 *Opuscula Innocentii Papæ*

Vellum, folio, double columns, initials ornamented in red and blue. Fol. ii. "Sint amministratorii sps." Contains 105 leaves

A Manuscript of the fourteenth century

The contents of this vol. are as follows:—

Fol. 1. "Incipit prefatio *Innocentii* pape iii, de officio misse."

This is the Treatise "De mysteriis Missæ," attributed to Pope Innocent III, and printed *Lipsiæ*, 1534, *Antverp.* 1540, and in the collected works of Innocent, *Colon.* 1575.

Fol. 34, b. "Incipit expositio *Innocentii* pape iii, super vii. psalmis penitentialibus." This work has been printed *Antw.* 1551, *Venet.* 1578, *Colon.* 1578, fol. and in the collected works of Innocent III, *Colon.* 1575.

Innocent III was elected Pope 8 Jan. 1198, and died 16 July, 1216.

#### 171 *S. Aurelii Augustini Opuscula*

Vellum, folio, initials ornamented in red

Fol. ii, "libro cum respondissem." Contains 141 leaves

A Manuscript of the fourteenth century

Fol. 1. "Incipit retractatio Aurelii Augustini ep̃i. in libris de libero arbitrio."

Fol. 3. "Explicit retractatio in libris de libero arbitrio, Incipit retractatio Aurelii Augustini ep̃i: in libris soliloquiorum."

Fol. 3, b. At the end of the Retract. in libris soliloquiorum,



which left half a page blank, we find in capital letters in the hand of the original scribe—

“Liber scē marie Pontiniacensis.”

After which is the following list of the contents of the volume—

“Hec sunt opera beati Augustini epī que in hoc volumine continentur.

De libero arbitrio, libri iii.

Soliloquiorum, libri ii.

De anime quantitate, liber unus.

De Magistro, liber unus.

Dialogus cnm Orosio, liber unus.

De decem cordis, liber unus.”

Fol. 4. “Incipit liber primus Aurelii Augustini epī de libero arbitrio.”

[The interlocutors in the dialogue are marked by the letters **W** and **A** for Wodius, *i.e.* Euodius, and Augustinus.]

Fol. 14, b. Lib. II. The rubric, however, is as follows: “Explicit Aurelii Augustini Unde malum. Incipit de libero voluntatis arbitrio liber primus”

Fol. 32, b. Lib. III. The rubric here is “Explicit Aurelii Augustini de libero arbitrio liber i<sup>o</sup>. incipit i<sup>o</sup>,” but a later hand in black ink has changed i<sup>o</sup> into i<sup>o</sup>, and i<sup>o</sup> into i<sup>o</sup>.

Ends fol. 56. These are the three books de libero arbitrio, which will be found in the Bened. Edit. of St. Augustine’s works, vol. I.

Then follows a paragraph of 13½ lines, which does not appear in the printed works, beginning, “Qui falsa de Deo credit, vel de aliqua parte doctrine quæ ad fidei pertinet edificationem.”

Then on the same page, Lib. I, Soliloquiorum, with this rubric, “Incipit soliloquiorum liber primus sci Augustini.”

Fol. 65, b. “Explicit liber primus, Incipit Soliloquiorum liber secundus.”

These two books of Soliloquies are printed by the Bened. editors, vol. I of the works of S. Augustine.

Fol. 77, b. “Explicit Soliloquiorum liber ii. Incipit de quantitate anime scī Augustini.”

This is published by the Benedictine editors, vol. I, 401. But they mark the interlocutors in the dialogue E. and A, whereas in this MS. they are Adeodatus and Augustinus.

Fol. 105, b. “Explicit liber beati Augustini de quantitate anime. Incipit retractatio ejusdem libri.”

Fol. 106. “Explicit retractatio. Incipit retractatio beati Augustini epī in libro de Magistro.”

And on the last line of this page, “Explicit retractatio. Incipit liber de Magistro.”

This book is in the Bened. edit. of S. Augustine’s works, vol. I, p. 541.

Fol. 122. “Incipit liber dialogorum beati Augustini epī percunctante Orosio presbytero.”

This is erroneously attributed to S. Augustine, as the



Bened. editors have shown. They have printed it, Opp. S. Aug. tom. VI, Append. p. 7, under the title of "Dialogus quæstionum lxxv, sub titulo Erosii percontantis, et Augustini respondentis."

Fol. 133. "Incipit liber beati Augustini episcopi de decem cordis" (*i.e.* de decem chordis, seu præceptis decalogi).

This is Sermo IX, Classis I, of S. Augustine's Sermones ad populum, ed. Benedict. tom. V, p. 48.

172 Liber Confessionum *Aurelii Augustini*, cum aliis ejusdem opusculis

Vellum, folio. Initials plain in rubric

Fol. ii, "Quod animaduerti postmodū." Contains 161 leaves

This is a MS. of the thirteenth century, in excellent preservation, and quite perfect. It is written in fasciculi of eight leaves; and contains 20 such fasciculi, and one leaf.

The contents of this vol. are as follows:—

- |  |              |
|--|--------------|
| I. Incipit Liber Confessionum Aurelii Augustini  | fol. 1, sq.  |
| II. Incipit liber Sancti Augustini episcopi de perfectione justicie hominis  | fol. 82, b.  |
| III. Incipit liber scī Augustini epī de natura et gratia   | fol. 93      |
| IV. Incipit epistola prima Sancti Augustini episcopi ad Valentinum monachum  | fol. 111, b. |
| V. Incipit secunda ad eundem Valentinum  | fol. 112, b. |
| [These are Epist. 214 and 215, Class. III, vol. II, ed. Bened.*]   |              |
| VI. Incipit liber sancti Augustini ad Valentinum de gratia et libero arbitrio†   | fol. 114     |
| VII. Incipit ejusdem de corruptione et gratia‡   | fol. 128     |
| VIII. Incipit epistola Prosperi ad sanctum Augustinum  | fol. 141, b. |
| [This is Epist. 225, Class. III, tom. II, ed. Ben.]  |              |
| IX. Incipit epistola [Hilarii] ad sanctum Augustinum   | fol. 144, b. |
| [This is Epist. 226, Class. III, tom. II, ed. Bened. See also tom. X, where it is prefixed, with the preceding, to the book De Prædestinatione]. |              |
| X. Incipit liber sancti Augustini de prædestinatione sanctorum, ad suprascriptos Prosperum et Hilarium   | fol. 147     |

\* They are repeated also before the book *de gratia et libero arbitrio*.

† Ed. Bened. tom. x.

‡ Ibid.

173 *S. Hieronymi Opuscula*

Vellum, folio, double columns, initials ornamented in red, green and blue. Fol. ii, "-debat altissimus gentes"

A Manuscript of the twelfth century. Contains 121 leaves

- I. "Explanationis ieronimi super iezechielem liber [nonus] incipit."\* The word *nonus* is erased fol. 1

\* Opp. S. Hieron. edit. Vallarsii, tom. v, part 1.



- "Finit liber ix. Incipit decimus" fol. 16, b.  
 "Finit liber decimus. Incipit undecimus" fol. 31, b.  
 "Finit undecimus. Incipit duodecimus" fol. 53, b.  
 "Explicit liber duodecimus. Incipit xiii." fol. 72, b.

[There is a defect of 4 leaves between what is now fol. 81, and the following. Fol. 81 ends with "Reconciliati sumus Deo in sanguine filii:" at the close of the Comm. on chap. xliiii, 17, and fol. 82, begins "-cant manus transacto sabbato veniant ad diem resurrectionis octavam," near the end of the Comm. on xliiii. ult.]

- "Explicit liber xiii. Incipit xiiii." fol. 88, b.

- II. Sermo scī iheronimi presbiteri, de Assumptione scē Marie virginis." fol. 110, b.

This work is of course spurious, for its author speaks of the Feast of the Assumption,\* "solempnitatem Assumptionis Beatæ Virginis celebrari in ecclesiis," a festival which did not begin to be celebrated until the eighth century. It appears, moreover, that the author of this "Sermo" intended to deceive, and that he designedly put forth the work under the name of S. Jerome, from his addressing it to Paula and Eustochium, in the words, "Cogitis me, O Paula et Eustochium, immo caritas Christi me compellit, qui vobis dudum tractatibus loqui consueveram," &c.

Nevertheless it was from this palpably spurious tract that the Lessons for the Feast of the Assumption were taken in the old Breviaries. See the Brev. of Aberdeen, *Pars Æstiv.* fol. lxxx. See also *Portiforium ad usum Sarum*, ad Aug. 15. The Reformed Breviary now in use in the Roman Church has corrected this error.

See Opp. S. Hieron. Ed. Vallarsii, tom. xi, Ed. Bened. tom. v. (Ed. Erasm. tom. iv, p. 84, Froben. 1525).

At the end of the volume, in a hand of the eighteenth century, are the words "Ex libris Petri Gossin advocati, 1786."

\* That it is much later than the times of St. Jerome was admitted by Baronius, as it contains an allusion to the Nestorian and Eutychian heresies, *Ann.* tom. i, anno 48, No. 1, *Not. in Martyrol. Rom.* Aug. 15. See also *Suarez*, in 3 parte *S. Thom.* tom. ii, qu. 37, art. 4, disp. 21, sect. 1. But nevertheless Bellarmine cites it to prove the antiquity of the Feast of the Assumption, lib. iii, *De cultu sanctorum*, cap. 16, and maintains that it is either by S. Jerome, or by his contemporary Sophronius.

# 174 S. Gregorii Magni, Homeliæ in Ezechielem

Vellum, folio, double columns, initials ornamented in green and red. Fol. ii, "qui de interpretatione somnii"

Contains 132 leaves.

- I. "Incipit liber sancti Gregorii pape in prima parte hiezechielis prophete" fol. 1  
 II. "Explicit omelia<sup>ma.</sup> xii. beati Gregorii pape in prima parte hieziechielis prophete. Incipit omelia prima beati Gregorii pape, in secunda parte hiezechielis prophete" fol. 73



This volume is quite perfect. It is written in fasciculi of 8 leaves, numbered i—xvj, and 4 leaves over.

Opp. S. Gregorii, tom. i, 1169, Ed. Bened.

This is a MS. of the thirteenth century, which formerly belonged to the monastery of S. Mary of Pontigny, as appears from the following colophon, in the hand of the original scribe, at the end of the volume: "Liber sce marie Pontiniacensis; per cujus manus fraude perierit, pereat ipse de consortio bonitatis."

175 *Bedæ in evangelium S. Marci expositio*

Vellum, folio, double columns, initials ornamented in blue, green and red. Fol. ii, "talis cecedit." Contains 96 leaves

This is a MS. of the thirteenth century. It is written in fasciculi of eight leaves, numbered i—xii, but these numbers have in some instances been cut off by the binder; the vol. is quite perfect and in excellent preservation. There is no note or mark to indicate the original possessors of this book, but on the first blank leaf (not counted in the pagination) is this note in a French hand of the nineteenth century—"Commentaire au l'Evangile selon St. Marc, par Bède, Prêtre, et religieux Anglais, mort au 8<sup>e</sup> siècle. J. A. \* \*

Fol. 1. "Incipit Prologus venerabilis Bede presbiteri in expositione evangelii scdm. Marcum."

Fol. 1, b. Explicit Prologus. Incipiunt Capitula."

These Capitula are not given in Dr. Giles's recent edit. of Bede. They divide St. Mark's Gospel into forty-six Capitula. The modern chapters are marked in a hand of the fifteenth century.

At the end (fol. 96, a) is the following rubric, "Expositionis in evangelio Marci, Liber Quartus explicit, Bede famuli xpī et psbiteri. Deo laudes, Amen." This is the only indication of the division into books which this MS. contains. The books are not marked in the usual places.

Bede, in the prefatory epistle to Bp. Acca, prefixed to this Commentary, tells us that he made frequent use of the writings of the fathers—putting in the margin references to the names of those whose works he had so quoted. These references he requests all transcribers of his Commentary to preserve—"Lectoremque supplex obsecro" (he says,) "ut si hæc nostra opuscula transcriptione digna duxerit, adnotationem quoque nominum eorum quæ supra in margine apposita sunt diligens scriptura conservet," &c. Nevertheless, very few MSS. have preserved these references. Dr. Giles, does not appear to have met with one; and it is probable that being made merely by the initial letters of the names of the authors quoted, they were not understood by the majority of transcribers, and so omitted. In the present MS. we find occasionally in the margin A. or AU *i. e.* (we may presume) Augustinus, G<sup>r</sup>. or G<sup>r</sup>G<sup>r</sup>. *i. e.* Gregorius. N. for *Nota* frequently occurs in the margin.



176 *Bede Retractationes in Actus Apostolorum*

Fol. ii, "ubi <sup>isrl</sup> <sup>isrl</sup> <sup>(sic)</sup> <sup>et</sup> non tu"

Vellum, folio, double columns, initials beautifully ornamented in red, green and blue.

A MS. of the thirteenth century. Contains 21 leaves, without any signatures. The chapters are noted in the upper margin in a hand of the fifteenth century.

Fol. I. "In dei nomine Retractationis Bede presbyteri in actus apostolorum incipit libellus."

This MS. exhibits some various readings, differing from the printed text of Bede; but not always improvements. The Greek words occasionally inserted, are in the same characters as the Latin.

177 "Incipit Commentarius *Sci Ambrosii* epī super Lucam"

Vellum, folio, double columns, initials ornamented in red.

Fol. ii, "Deus qui operatur omnia." Contains 138 leaves

A Manuscript of the thirteenth century, in the same hand as the preceding.

The title quoted above, is written in the upper margin of fol. 1 in a hand of the fifteenth century. At the end of the volume, in rubric and in the original hand, is the colophon, "Explicit expositio sci Ambrosii epī super Lucam." The chapters are noted in the upper margin, in a hand of the fifteenth century (the same that wrote the title given above). Certain sections are denoted by illuminated letters; and it was originally intended that the *Books* should have been marked by rubrics, for which the spaces are left in the MS., and the words to be so written in are given in a small hand (coeval with the MS.) in the margin. In some cases the chapters are marked in rubric, in a hand which seems older than that in which they are noted on the upper margins, but these are sometimes wrong.

This is a very beautiful MS. and in excellent preservation.

178 "Liber Magistri *Petri Cantoris* Parisiensis, qui dicitur Verbum abbreviatum"

Vellum, folio, double columns, initials ornamented in red and green. Fol. ii, "quod plantatum est etc. usque faciet."

Contains 89 leaves. A Manuscript of the early part of the thirteenth century, in excellent preservation

On a fly-leaf, in a hand of the present century, there is written in pencil, in English, the following note:—

"There is a copy of this work amongst the MS." (*sic*) "in the Cottonian Library in the British Museum, but which is imperfect, wanting part of the beginning. See the Catalogue Claudius, E. I. 106.

"Verbum abbreviatum Magistri Petri primum Cantoris Parisiensis, postea novitii Longi-pontis, in quo novitius defunctus est; initium desideratur."



On the next leaf is the following note in a French hand of the nineteenth century:—

“Verbum abbreviatum,

“Principal ouvrage de Pierre, surnommé le Chantre parce-qu’il était revêtu de cette dignité dans l’Eglise de Paris; il fleurit au commencement du 13<sup>e</sup> siècle.”

F. A \* \* \*

The date here assigned to Peter the Chanter is erroneous, inasmuch as he died at the close of the twelfth century (A.D. 1197), and therefore was not flourishing at the commencement of the thirteenth.\*

The Chronicle of William de Nangis records his death, at the date here mentioned (1197) in these words:—

“Petrus Cantor Parisiensis, vita et scientia clarus, apud Cœnobium quod Longus-pons dicitur, obiit.” *Ap. Dacherii Spicil.* tom. iii, p. 19.

For a further account of him see *Launoii Opp.* tom. iii, part I, p. 170; part II, p. 513-14; tom. ii, part I, p. 676; part II, p. 616.

Peter Cantor is not mentioned by Cave or Ceillier, but an account of him will be found in Oudin (ii, p. 1662), and Visch. *Biblioth. Cisterc.* p. 263. The *Verbum abbreviatum*, (so called from the words with which it begins, *Verbum abbreviatum fecit Dominus super terram*) was printed at Mons (*Montibus Hannoniæ*) 4<sup>o</sup>, 1639, by Georges Galopin, monk of Saint Guislain. See Thomæ Waldensis, *Opp.* ed. Bonaventura Blanciotti, tom. i, Præf. p. xl. (Venet. 1757).

On the lower margin of fol. 1 of the present MS. we have the following note, in a hand of the fifteenth century:—

“Liber scī Martini tornacēn. servanti benedictio.”

and at the end, on the last page, in another hand of the same date—

“Liber scī Martini Törn. Servanti benedictio, auferenti maledictio. Amen, Amen. Fiat, Fiat.”

On the back of a fly-leaf at the end, in a somewhat later hand, but of the same century, are the words:—

“Liber scī Martini torn. Fr. [frater] Jacobus.”

Hence it appears that this volume belonged to the monastery of St. Martin at Tournay, although it is not mentioned in the ancient Catalogue of the Library of that monastery, already so often referred to. But as that Catalogue was written in 1202, it is probable that the present volume had not been then transcribed or acquired.

It appears that Peter Cantor was in some way connected with Tournay, for he was elected Bishop of Tournay on the death of Everard d’Avesnes in Dec. 1170. The fact was communicated to the Abp. of Rheims (in which province Tournay then was, although it is now in the province of Cambray) by Stephen, Abbot of Ste. Gênéviève in Paris, who prayed the Abp. to remedy the irregularity of Peter’s election,

\* The error of “F. A \* \*,” whoever he was, appears to have been taken from Trithemius, who says of Peter Cantor, “claruit temporibus Henrici sexti, anno Domini 1200.” *De Scriptor. eccl.* (Colon. 1546, 4<sup>o</sup>), p. 176.



which had taken place in the absence of the king (Louis VII), and consequently without the royal license. The Abp. however refused to confirm the election, and caused this very Stephen to be himself promoted to the vacant See. Such is the account given of the matter by the authors of the *Gallia Christiana*, tom. iii, col. 214, f. The letter of Stephen, Abbot of Ste. Génévieve, will be found in the *Bibl. Patrum*. (Paris. 1654, tom. iii, col. 825, *Lugdun.* 1677, tom. xxv, col. 38), Epist. 173.

But the entry of Peter Cantor's death in the Necrology of the church of Tournay (quoted *Gall. Christ. ubi supr.*) states that he himself declined the bishopric:—"X Kal. Oct. obiit egregius doctor Petrus Cantor Parisiensis; qui in episcopum hujus ecclesiæ electus, vocationem humiliter declinavit, assumpto Cisterciensi habitu, in monasterio Longi-Pontis."

And the same statement is made in the epitaph which was on his tomb, in the church of the monastery of Long-Pont, when Martene and Durand visited it. This inscription, however, gives a date, both as to the day and year of his death, which is inconsistent with the authorities above quoted: but it is of little weight, because it was of modern date. The original ancient inscription as Martene and Durand tell us (*Voyage Littéraire*, part 2, p. 8), was this—

"Hic jacet in loculo Petrus venerabilis ille  
Egregius Cantor, Parisiense decus.

But the modern inscription, which had replaced this, and which they found there (it is to be regretted that they do not state what the probable date of this inscription was) is as follows:—

"D. O. M.

"Hic jacet Petrus Cantor Parisiensis, doctor celeberrimus, qui in episcopum Tornacensem electus humiliter declinavit, et suis auditoribus scientiæ ac norma morum existens, assumpto in hoc monasterio Cisterciensi habitu, vitam beato fine complevit, XIV Calendas Junii, anno M.C.LXXX. corpus ejus emortuum mirificum ac suavissimum odorem exhalavit." *Conf. Pagius Annal.* in an. 1197, n. vi.

At the end of the last column in the present MS. is this note in a hand of the fifteenth century:—

<sup>cim.</sup>  
"IIIj. XX. XIII. folia."

proving that the volume then contained four score and thirteen leaves. It now contains however only 89. It was written in fasciculi of 8 leaves; and there are twelve such fasciculi, of which the twelfth originally consisted of 6 only. But the seventh has now lost 1 leaf, and the eighth 4; the book therefore originally consisted of 94 leaves; of which one must have been lost when the above quoted note was made in the fifteenth century, unless we suppose the writer of it to have made an error in his count.

On the last page of the fly-leaf at the end of the volume, in a handwriting of the fourteenth century, is this collect:—

"Concede quæsumus Omnipotens Deus, ut nos, unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Amen. Amen. Alleluia."



## 179 MISSALE ROMANUM, VEL ROMANO-GALLICANUM

A Manuscript of the twelfth century. Fol. v. (which is fol. ii. of the original MS.) "scripturarum spem."

Contains 130 leaves, including one added at the beginning and one at the end. Written in fasciculi of 8 leaves

Vellum, folio, double columns, initials in red and blue

Fol. 1. This leaf seems to have been originally a fly-leaf of the book, or a subsequent insertion. On the first page, in a hand of the fourteenth century, is written an office, entitled "Officium scē eucharistie ad missam introitus."

The second page is blank.

Fol. 2. This leaf and the next were originally blank, but they are included in the first fasciculus of the MS. and are an integral part of the vol.

Fol. 2, p. 1. On this page and the next, in a hand of the thirteenth century, we have the Office, "In vigilia natalis Domini," with the same collect as in the present Roman office, but different lessons, &c.

Fol. 3, p. 1, col. 1. (In a hand of the fourteenth century) "In natale sanctarum <sup>cim</sup> xi miliū virginum."

Ib. col. 2. (In the same hand) "In festo scē corone. Ad missam introitus," continued on next page.

Fol. 4. Here the original MS. begins, with the usual "Proprium de Tempore," the Mass for Advent Sunday, &c.

Fol. 7. p. 1. In the lower margin of col. 1, in a hand of the thirteenth century, is this note, "*In vigilia natalis Dñi Hodie scietis, etc. oīā Verte retro v. folia*," referring to the office already noticed on fol. 2. Several additions to the rubrics, most of them in a hand coeval with the MS. are to be found in the margins throughout the volume; but we shall only notice those that are of later date, or which are for some special reason remarkable. It is to be observed that the Sundays are counted from Pentecost, as in the Roman and Gallican Missals, not from Trinity Sunday, as in the Sarum and present English Liturgy.

Fol. 65, p. 1. The Canon of the Mass. The ornamental initial letter of the prayer "Te igitur clementissime Domine" has been cut out with a knife, and its place supplied by a piece of paper.

Ib. p. 1. In the margin opposite the prayer for the pope, bishop, king, &c. over against the words, "una cum famulo tuo papa nostro ill. et antistite nostro ill. et rege nostro ill." are written in a hand of the fourteenth century "Dñi Regis Francie." And also in the margin opposite to the *Memento* for the living, is written in a hand of the same period, "Dni Edwardi Regis Anglie, Margarete de Clere countissa Cornubie." This was no doubt Edward II, and Margaret daughter of Richard de Clare, Earl of Gloucester, Countess of Edmund Plantagenet, Earl of Cornwall, who died A.D. 1300.

This memento was written originally as follows, the words



in brackets having been interlined in a hand of the fourteenth century:—

"Memento domine famulorum famularumque tuarum et omnium circumstantium [*omniumque fidelium*], quorum tibi fides cognita est, et nota devotio [*pro quibus tibi offerimus, vel*] qui tibi offerunt, hoc sacrificium," &c.

Fol. 66, p. 2. Here in the margin, opposite the *Memento* for the dead, is the name (in a hand of the fourteenth century) "Edmundi comitis Cornubie." and in a hand of about a century older, "Domini Roberti Cardinalis. Adele Regine."

These were no doubt Edmund Plantagenet, Earl of Cornwall, already mentioned, who died A.D. 1300; Robert Kilwardy, Archbishop of Canterbury, who resigned the Archbishopric, and went to Italy on being made Cardinal in 1277, where he died the same year, not without suspicion of having been poisoned, [Godwin de Præsulibus, p. 97]; and Adelaide or Adele de Savoie, daughter of Humbert II, Count of Maurienne and Savoie, Queen of Louis VI. or le Gros, King of France, and afterwards married to Matthew de Montmorency, constable of France. She died in religious retirement in the abbey of Montmartre (which she had herself founded) A.D. 1154.

These commemorations show that this missal was used in France, in some church or monastery connected with the family of Edmund Plantagenet, Earl of Cornwall.

In the prayer "Communicantes," the saints commemorated are the same as in the present Roman Missal, except that Chrysogonus is spelt Grisogonus as in the Sarum Missal. In the names of the Apostles S. Paul is placed next to S. Peter, and S. Matthias omitted as in the Roman.

In the clause "*unde et memores*," the original reading of this MS. was "*sed et plebs tua sancta Christi filii tui domini Dei nostri beate passionis necnon et*," &c. which has been rendered conformable to the reading of the present Roman Missal by the insertion, in a hand of the fourteenth century, of the words "*eiusdem*" before *Christi*, and "*tam*" before *beate*; and similar corrections are made in some other places, where the text exhibited errors of the scribe.

The prayer said secretly in the Roman mass, on dropping the Particle into the chalice, beginning *Hæc commixtio et consecratio*, is omitted, as in the Sarum and other English Missals. After the Collect, *Libera nos quæsumus Domine*, follows *Pax Domini*, &c. *Agnus Dei*, &c. *Hæc sacrosancta commixtio*, &c. as in the Roman Missal; all between this and the prayer *Domine Jesu Christe fili Dei vivi* in the present Roman mass is omitted. But this last prayer is given with the readings which distinguish the English "Uses," instead of the Roman. It may be interesting to note these readings. The following is the text of the present Roman Missal, the readings of the present MS. being inserted in brackets, with the letters S. B. H. denoting that the Sarum, Bangor, and Hereford uses of the English Church have the same readings:—

"Domine Jesu Christe, Filii Dei vivi, qui ex voluntate



Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me [queso. B.] per hoc sacrosanctum corpus et sanguinem tuum ab omnibus [a cunctis. S. B.] iniquitatibus meis, et ab universis malis, et fac me tuis semper in hærere [obedire S. B. H.] mandatis et a te nunquam [in perpetuum S. B. H.] separari permittas [this MS. is peculiar in reading "et nunquam in perpetuum a te separari permittas," S. B. H. read permittas separari."] Qui vivis et regnis," &c.

And here ends in this MS. the Canon of the Mass, fol. 67 a.

Fol. 67, b. The "Proprium sanctorum," in which we need only note the following peculiarities:—

In the Festival of S. Thomas a Becket (Dec. 29) the original scribe appears to have left spaces for the Collect before the Epistle and Gospel, also for the Secreta, and the post communion collect, all which are inserted by another hand. It is evident therefore that this Missal must have been written about the time when S. Thomas was canonized, which was in 1173, before the Office for his Festival was fully settled.

In the lower margin of fol. 70, b, is a reference ✚ to a corresponding mark in the text, with the rubric "Guillelmi episcopi et confessoris, totum sicut de scō nicholao," together with these rude lines in a handwriting of the thirteenth century—

Alleluia. Ante thronum Trinitatis  
Miserorum miserator  
Guillerme vas pietatis  
Sis pro nobis exorator:  
Causam nostre paupertatis  
Coram Deo sustine  
Et veniam de peccatis  
Servis tuis optine (*sic*).

This was William Berruyer, a friar of the Cistercian order who became Archbishop of Bourges in 1200, and died 10 Jan. 1209. He was canonized in 1218, but his name does not occur in the Roman Martyrology. His festival is celebrated on Jan. 10 in many parts of France, of which kingdom he is regarded as a patron. This is another evidence that the present Missal is French, and older than the thirteenth century.

Fol. 77, b. In the lower margin a hand of the fifteenth century has written, "De scō Georgio qre i. 9<sup>r</sup>" *i. e.* (no office for St. George being given in the text) "De S. Georgio quære unius confessoris."

Fol. 80, a. A more recent hand, but probably of the thirteenth century, has written in rubric, in the margin, "de scō Johanne ante portam Lat:" referring to the office which was omitted by the original scribe, but is added by a later hand on the last leaf of the volume.

Fol. 81, b. In the margin, in rubric, partly cut off by the binder, "[J]ohīs et Pauli [q]uere totum in [f]inem libri," (26 June). But this office is not now to be found at the end of the volume.



- Fol. 85, b. In the lower margin, in a hand of the thirteenth century, is this rubric, "In solempnitate scē corone, quere in principio libri, et invenies," referring to the office already noticed, fol. 3, a, 2.
- Fol. 87, a. We have here the feast of S. Bernard: he died in 1153, and was canonised by Pope Alexander III, in 1165. These years fix the date of this MS. It cannot be older than 1153; but it is not improbable that in France an office in honour of S. Bernard may have been used in some places before his formal canonization. The present MS. is therefore to be assigned to the last half of the twelfth century; the same conclusion to which we have already arrived from other considerations.
- Fol. 94, b. In the margin is this rubric, in the later hand, somewhat injured by the binder, "[In f]esto undecim millium virginum [qu]ere in principio libri," referring to the office already noticed at fol. 3.
- Fol. 95, a. A similar rubric in the margin, "vigilia omnium sanctorum, Qr in fi[ne] libri," referring to the office, fol. 128, b.
- Fol. 96, a. In the upper margin a similar rubric, "In natali scī Edmundi episcopi et confessoris quere in fine libri," where the office has been inserted, fol. 129, a. This was Edmund Rich, Archbp. of Canterbury, who died 16 Nov. 1242, and was canonized in 1246. This enables us to date the additions made to this MS. in the later hand.
- Fol. 96, b. In the lower margin, in a hand of the thirteenth century, is the rubric, "✠ Katerine virginis, totum sicut de scā Lucia, verte folium."
- Fol. 97, a. In the side margin, in black ink, and in a hand of the fourteenth century, is the note, "+ De sancto Eligio fiat sicut de scō Nichola[o]," meaning St. Nicholas of Myra (Dec. 6), the office for whose festival occurs on same page.
- The Ecclesiastical year ends fol. 98 a, with the Feast of St. Thomas the Apostle, and the remainder of the volume is occupied with the usual general offices, "In natale apostolorum," "In natale evangelistarum," "In natale unius martyris," &c. to fol. 128, a, where the original twelfth century Missal ends.
- Fol. 128, b. In a hand of the thirteenth century the office, "In vigilia omnium Sanctorum."
- Fol. 129, a. "In festo scī Edmundi epī et conf.'" See fol. 96, a, supra.
- Fol. 129, b. In a later hand, of the fourteenth century, we find in col. 1, the following Collect for the King (probably Charles V, or le Sage, who was King of France 1364-89), "Quesumus omnipotens Deus ut famulus tuus rex Karolus atque regina, cum liberis eorum, qui tua miseratione regni gubernacula susceperunt, virtutum eciam omnium percipiant incrementa, quibus decenter ornari et viciorum monstra devitare, et hostes superare, et ad te qui via veritas et vita es



graciosi valeant pervenire, Qui vivis." Then begins the *Secreta* of an office for the King, which is left unfinished.

Ibid, col. 2. "Officium scī Ludovici sicut scī Ieronimi colte [collectæ] sequuntur hic." This is of course Louis IX, King of France, who died 1270, and was canonized 1297. His festival is Aug. 25th, the day of his death.

The Collect, *Secreta*, and Post Comm. Collect of S. Louis follow: but there are no Collects of St. Jerome's day, although he is mentioned in the rubric.

Fol. 130. "Johannis ante portam Lat.'" See above at fol. 80, a.

180 *Liber Exodi, cum glossa ordinaria et interlineari et commentario Rabani Mauri, Archiepiscopi Moguntini, etc.*

Vellum, folio, generally in triple columns, initials ornamented in red and blue. Fol. ii (in the text), -ter opprimamus."

A Manuscript of the Fourteenth, or early in the Fifteenth Century, consisting of 130 leaves.

The text is written in a large bold character; the commentary is at each side of the text. That on the inner side of each page is the *Glossa ordinaria*, which was too long to be written between the lines of the text: that on the outer side is the *Commentary of Rabanus*. Besides these, there is an interlinear gloss over the words of the text. The *Glossa ordinaria* is usually attributed to Walafrid Strabo, Abbot of Reichenau, or Augia dives (a disciple of Rabanus Maurus), who died 849. The *Glossa interlinearis* is by Anselm de Laon, Dean of the Cathedral of Laon, who died 1117. (See Ceillier, *Hist. des Auteurs Eccl. tom. xxi. p. 592*). Rhaban wrote his *Commentary on the Pentateuch*, A.D. 830 (*Mabillon, Actt. SS. Bened. tom. 6, p. 40*). His *Commentary* consists chiefly of extracts from more ancient interpreters, whose names he gives, in an abbreviated form, before each extract; as Is. or Iss. for Isidore; Or. for Origen, Gr. for Gregory; B. for Bede; &c.

This copy has been carefully perused by a most diligent student in the fifteenth century, who has written copious marginal notes in a very small hand.

The volume is written in fasciculi of 8 leaves; there are 15 such fasciculi, and one, the last in the volume, consisting of 10 leaves, making in all 130 leaves. The book is quite perfect, and in excellent preservation.

On the upper margin of the last page is the following note:—

"Hic liber est Sancte Marie Pontigniacensis Autissiodorensis diocesis."

181 *Liber Levitici, cum glossa ordinaria, et interlineari, et commentario Rabani Mauri, etc.*

Vellum, folio, exactly similar to the foregoing, and evidently in the same handwriting, Fol. ii. "ii. agnis vel hedis."



A Manuscript of the Fourteenth, or early in the Fifteenth Century. consists of 101 leaves.

This Manuscript is altogether similar to the preceding, and is copiously noted throughout in the margin, in the same hand as the preceding. It is written in fasciculi of 8 leaves, and contains 12 such fasciculi, with five leaves over, equal 101. The volume is quite perfect, and in beautiful preservation.

182 *Jeremias, cum glossis ordinaria et interlineari; commentario Rabani Mauri, etc.*

Vellum, folio, exactly similar to the preceding, and evidently in the same handwriting. Fol. ii. (in the text), "deserto in terre."

A Manuscript of the Fourteenth or early in the Fifteenth Century. Contains 24 leaves.

This book is also noted in the margin throughout, by the insertion of copious notes in the same hand apparently, but more carefully written than the preceding. The volume, however, is imperfect; it consists of three fasciculi of 8 leaves, which are perfect as far as they go, but end in the middle of Jer. xvi. 10. "Quare locutus est Dominus super nos omne ma . . . . ."

These three volumes, 26, 27, and 28, appear to have been parts of a great Biblia Glossata. It was a custom in the Middle Ages to cut up a Bible into parts, and lend the separate parts, by which practice many fine books were rendered imperfect.

183 "Incipit tractatus *Rabani* supra actuum [sic] apostolorum." Vellum, folio, initials in red, blue, and green, double columns. Fol. ii. "de duobus."

A Manuscript of the Twelfth Century. 40 leaves (five fasciculi of 8.)

This is the Commentary of Rhabanus Maurus, Archbishop of Mayence in the ninth century. This volume is quite perfect, and in excellent preservation

184 *Epistolæ SS. Augustini et Hieronimi*

Vellum, small folio, in double columns, initials coloured in green and red, and ornamented. Fol. iv. "In Cenchris."

Contains 92 leaves, viz. ten fasciculi of 8\* and two fasciculi of 9, and 2 leaves at the beginning. It is in beautiful preservation, but imperfect at the end.

A Manuscript of the Twelfth Century.

Fol. 1, *a*, is blank. On Fol. 1, *b*, in capital letters, the initials of each paragraph alternately green and red, is the following summary of the contents of the volume:—

\* Fasciculi iii. and viii. have 9 leaves.



"In hoc volumine continentur epistole sanctorum Augustini et ieronimi quas sibi invicem dirigunt disputantes.

**Epistola ieronimi ad Marcellinum de anima.**

**Item excerpta de libris Ieronimi contra Rufinum.**

**Consultatio S. Augustini ad S. Ier. de anima.**

**Item ejusdem ad eundem, de sententia Jacobi Apostoli.**

**Item sermo S. Augustini de scō Laurentio.**

**Item ejusdem sermo de assumptione sancte Marie."**

Fol. 2, a, has, in double columns, "Capitula libri," being a more minute table of the contents of the volume, which is divided into 20 Capitula, continued on fol. 2, b, the initials coloured as before.\*

Fol. 3, a. In lines, alternately red and green, we have the following Preface: "Incipit liber disputationis scōrum Augustini et Jeronimi per epistolas quas ad invicem dirigunt: et de quibusdam aliis et maxime de illo capitulo epistole Pauli ad galathas; ubi idem Apls Petrum reprehendisse se eique in faciem restituisse, commemoratur, eo quod non recte ingrederetur ad veritatem evangelii, et gentes cogeret iudaizare. Cum enim scs Augustinus expositionem scī Jeronimi super eandem epistolam legisset, et invenisset hunc locum expositum secus quam veritas intemerata sibi videretur exposcere, sicut ipse ait, graviter doluit, et scribens ad eum primum ac deinde secundam epistolam, expositionis ejus sensum quid adversi consequeretur ostendit, et ut illud opus suum ipse corrigeret, benevolenter eum ac reverenter admonuit. Inde cetera utriusque ad alterutrum epistole alterna rescribendi respondendique vicissitudine connectuntur. Sed ut evidenter appareat quæ nam fuerit inter tantos viros occasio concertandi, tota ipsius seriem expositionis super eundem locum epistole ad galathas secerptam hic ponimus." Then follows the extract from S. Jerome's Comm. on Gal. which gave rise to the controversy [Comm. in Gal. ii. 11, 12, Ed. Vallarsii, tom. vii, part 1], and at the end of this extract is this rubric (fol. 6, a), "Huc usq, excerpendum fuit, dē expositione epistole ad galathas, quia hec inter utrunque scm, vel sola vel precipua controversandi mataria. In marg. "Cap. 1. Excerptum expositionis eple ad galat."

Fol. 6, a. b. "Incipit epistola sancti Augustini adhuc presbiteri ad sanctum ieronimvm presbitervm, prima. Capitulum secundum." Opp. S. Aug. tom. ii. epist. 28 Ed. Bened). Opp. S. Hieron. tom. i. part 1, Epist. 56. (Ed. Vallarsii).

Fol. 9, b. b. Epist. S. Aug. ad S. ieronimum 11<sup>a</sup> "Cap. iii." Opp. S. Aug. ubi supr. Epist. 40. Opp. S. Hieron. ubi. supr. Epist. 67.

Fol. 13, b. a. "Cap." Ep. Aug<sup>i</sup> ad ieron<sup>m</sup>. iii<sup>a</sup>. Opp. S. Aug. Ep. 67. Opp. S. Hier, Ep. 101.

Fol. 14, a. b. "Cap. v." Ep. Aug<sup>i</sup> ad ieron<sup>m</sup>. iii<sup>a</sup>. Opp. S. Aug. Ep. 71. Opp. S. Hier. Ep. 104.

\* On the lower margin of this page, in a hand of the eighteenth century, are the words, "Ex Bibliotheca Pontiniacensi."



Fol. 16, b. a. "Cap. vi." Epist. sancti ieronimi ad S. Aug. i<sup>a</sup>.  
Opp. S. Aug. Ep. 68. Opp. S. Hier. Ep. 102.

Fol. 17, b. b. "Cap. vii." Ep. Aug<sup>i</sup>. ad ieron<sup>m</sup>. v<sup>a</sup>. Opp. S.  
Aug. Ep. 73. Opp. S. Hier. Ep. 110.

There are some notes on this and the preceding letter,  
written in the margin, in a hand coeval with the MS.

Fol. 23, a. b. "Cap. viii." Epist. Scī. Ieronimi presbyteri ad  
Aug. episcopum." ij<sup>a</sup>. Opp. S. Aug. Epp. Opp. S. Hier.  
Ep. 103.

Fol. 24, a. a. "Cap. ix." "Sequens epistola Sancti Augustini ad  
Presidium iccirco inter has alterutrius ad utriusq. sanctum  
epistolas ponitur; quoniam ad eandem disputationis contro-  
versiam pertinet: Per hunc enim Presidium Augustinus a  
Ieronimo proxime scriptam suscepit, et superiorem suam id  
est *quamvis existinem*, misit epistolam. De qua in sexta sua  
ad eundem Jer. epta nescire se dicit utrum in manus ejus  
venire meruerit." This rubric is in capital letters, the lines  
alternately red and blue. Opp. S. Aug. epist. 74. Opp. S.  
Hier. Ep. 111.

Fol. 24, b. a. "Cap. x." Epla. S. Ieron. ad S. Aug. iii. Opp. S.  
Aug. Ep. Opp. S. Hier. Ep. 105.

Fol. 27, a. a. "Cap. xi." [error ix.] Epla S. Ieron. ad S. Aug. iiii.  
Opp. S. Aug. Ep. Opp. S. Hier. Ep. 112.

Fol. 41, b. a. Cap. xii. [error xi.] Epla S. Ieron. ad S. Aug. v<sup>a</sup>.  
Opp. S. Aug. Ep. Opp. S. Hier. Ep. 115.

Fol. 42, a. a. Cap. xiii. [error xii.] Epla S. Aug<sup>i</sup>. ad S. Ieron. vi<sup>a</sup>.  
"In hac omnibus que sibi ab eodem Ier. in illa superiori  
epla fuerant responsa, respondit." Opp. S. Aug. Ep. Opp.  
S. Hieron. Ep. 116.

Fol. 59, b. a. Cap. xiiii. "Epla S. Jeroni ad Marcellinum, que  
fuit causa consultationis S<sup>i</sup> Augustini ad eundem Ier. de  
origine anime qui in hac ipsa epla de anima rescribens sui  
meminerat." Red and blue letters. Opp. S. Aug. Opp. S.  
Hier. Ep. 126.

Fol. 61, a. a. Cap. xv. "Excerpta de libris scī Ieronimi contra  
Rufinum, cunctationem suam vel ignorationem de statu anime  
confitentem." Red and blue letters. "Tres super aniuarum  
statum, &c. Opp. S. Hieron. (Ed. Vallarsii, Venet. 1767,  
tom. ii. p. 498). Contra Ruffin, lib. ii. sect. 10.

Fol. 62, a. b. "*Item ejusdem scī Ier. ad eundē Rufinū.* Transis  
ad animarum statum, &c.

Fol. 62, b. a. "*Et post pauca.* Dein celestia, &c."

Ibid. "*Et paulo post.* Ergo misi tibi, &c."

Fol. 63, a. b. "*Et post aliquanta,* Scribis apud ecclesiasticos, &c."  
Ibid, p. 558. Lib. 3, s. 30.

Ibid. "*Item infra.* An iccirco, &c."

Fol. 63, b. a. Cap. xvi. "Incipit retractatio scī Aug<sup>i</sup>. in Libros  
consultationis ad S. Ieronim." Scripsi etiam libros, &c.

Fol. 64, a. a. "Incipit consultatio S. Augustini ēpi ad S. Iero-  
min. De origine anime." Deum nrm qui nos, &c. Opp. S.  
Aug. (Ed. Bened.) tom. ii. Ep. 166.



- Fol. 78, b. a. Cap. xviii. "Incipit consultatio sc̃i Aug<sup>9</sup>tini ad scm Ieronimū de sententia Jacobi apli. Quicunque totam legem servavit, offendat autem in uno factus est omnium reum." Red and blue lines alternately. "Quod ad te scripsi, &c." Opp. S. Aug. tom. ii. Ep. 167.
- Fol. 88, b. a. Cap. xviii. "Incipit Epla S<sup>i</sup> Ieronimi rescripta ad consultationes S<sup>i</sup> Aug. Ep̃i." Domino vere Sancto, &c. Opp. S. Aug. Ep̃d. 172.
- Fol. 89, b. b. Cap. xix. "In Festivitate Beati Laurentii Mr̃s Sermo B<sup>i</sup> Aug<sup>9</sup>t. Ep̃i." Opp. S. Aug. tom. v. Sermo. 304.
- Fol. 92, b. b. Here ends the Sermon on the Feast of S. Laurence; with the Rubric in alternate lines of red and blue, "Incipit Prefatio in Tractatum\* sc̃i Aug<sup>9</sup>tini Ep̃i De assumptione beate et gloriose semper virginis Dei Genetricis Marie;" but all the remainder of the volume is lost.

\* This tract on the Assumption is of course spurious. Nothing except the title remains in our MS., but it was probably the same which is printed, Opp. S. Aug. tom. vi. Append. p. 1663. The Benedictine editors suppose it to have been written in the Age of Charlemagne.

# 185 "Incipit expositio Berengarii super Apocalypsym"

Vellum, small folio, initials coloured in red and blue.

Fol. ii. "breve est. Iohannes septem ecclesiis." Contains 151 leaves, or nineteen fasciculi, of 8 leaves each, except the last, which has only 7. The book is quite perfect. The original numberings of these fasciculi have been (except in a few instances) cut off by the binder.

This is a Manuscript of the Twelfth Century, in excellent preservation.

On the upper margin of fol. 1, in a hand of perhaps the fourteenth century, is the Rubric, "Incipit expositio Berengarii super Apocalypsim;" but the name is a mistake, as we shall see.—*Ceillier, Hist. des Auteurs Eccl.* tom. xx. p. 301.

The author divides the Apocalypse into seven visions; the first containing Apoc. i—iii. fol. 1, a—20, b. The second, Apoc. iv. fol. 20, b—31, a. The third, Apoc. v.—viii. 5, fol. 31, a—63, a. The fourth, Apoc. viii. 6—xv. 4, fol. 63, a—101, a. The fifth, Apoc. xv. 5—xx. 10, fol. 101, a—126, a. The sixth, Apoc. xx. 11—xxi. 10, fol. 126, b. to 135 a. The seventh, Apoc. xxxi. 11 to the end, fol. 135, a to 154, a.

At the end (fol. 154, a) in the original hand, is this note:—"quisquis vis scire nomen actoris [sic] litteras expositionum in capitibus septem visionum primas attende. Quatuor uocales que interponende sunt he sunt, e. e. a. v."

To understand this it is necessary to observe that there is a short chapter introductory to the Commentary on each of the seven visions: these chapters begin respectively with the letters, B. R. N. G. U. D. S. and if we insert the vowels



e. e. a. u. we obtain the name of the author BeReNGaUDuS, or BeReNGUaDuS, or perhaps Bernegaudus.

This work has been attributed to S. Ambrose,\* to Berengarius, Archdeacon of Angers (eleventh century), to Berengaud, Abbot of St. Maximin of Trêves (twelfth Century), and to Berengand, monk of Ferrieres (ninth century). See Opp. S. Ambrosii, Ed Bened. fol. Par. 1690, tom. ii. Append. p. 408. Ceillier, Hist. des Auteurs Eccles. tom. xxii. p. 67. tom. xix. 397. Cave. Hist. Lit. ii. p. 131, Oxon. 1743, (sub nom. Berengarii.)

The present copy is undoubtedly older than any of the MSS. from which the work has hitherto been printed; and the colophon, explaining the manner in which the name of the author has been introduced, differs from that given in the Benedictine edition, where the vowels are not named, but only described in the mysterious words, "Numerus quatuor vocalium, quæ desunt, si Græcas posueris, est LXXXI." *i. e.*  $\epsilon + \epsilon + \alpha + \upsilon = 5 + 5 + 1 + 70 = 81$ , and then follow a long address from the author to the reader, which is not in our MS.

In several places there are corrections of the text in a hand coeval with the MS., and these corrections have, in many instances been introduced into the text, the erroneous reading having been erased and the corrections written instead, in a hand of the same period, if not by the scribe of the MS. himself.

\* Opp. S. Ambrosii, Paris, 1548.

## 186 Homiliæ B. Gregorii Papæ

Vellum, small folio, double columns, initials ornamented in red and blue, with grotesque figures of men and animals. Fol. ii. col. 1, "redemptoris nostri voce." Contains vj<sup>xx</sup>. xvj. leaves [*i. e.* six score and sixteen], as numbered in a hand of the fifteenth century; but there is missing in the middle of the vol. an entire fasciculus of 10 leaves, containing foll. 63-72 incl. of which, however, foll. 65-70 still exist, but are misplaced between foll. 82 and 83, so that the two outer leaves only of the fasciculus are lost; with the exception of this defect the vol. is in excellent preservation. It is a Manuscript of the Fourteenth Century.

The fasciculi were generally written in 10 leaves, but fasciculus 6th contains 12.

There is an error in the numbering of the leaves: the 122nd page having been accidentally omitted, and the 123rd numbered vj<sup>xx</sup>.ij. the error is continued in the subsequent leaves to fol. 127, which is numbered correctly vj<sup>xx</sup>.vii. so that the total number of leaves is correctly stated 136, of which 132 only now remain.

The upper margin of fol. i is cut away, leading to the suspicion



that it contained the name of the individual or monastery to which the vol. belonged, and that the MS. was dishonestly abstracted from its proper owner. There is not now any mark or note in the book to shew to whom it originally belonged. It was bound apparently in France, about the middle of the last century, and the binder's plough has mutilated several of the numberings of the leaves, as already noticed.

At the end is the Colophon, "Expliciunt Omelie Beati Gregorii Pape;" but there is no general title to the vol. It is a copy of the Forty Homilies of St. Gregory the Great on the Dominical Gospels of certain Sundays and holidays, delivered by him, as it is supposed, on the occasion of the antient Rogations, or Stations, in certain Churches or Cemeteries of Martyrs in Rome. See the *Admonitio* prefixed to the work Opp. S. Gregor. Ed. Bened. tom. I, 1431 sq. (Paris, 1705). But he himself says nothing of these stations. In the prefatory Epistle, addressed to Saturnius, a Sicilian Bishop, he says that some of these homilies were read to the people *by a Notary*, and others delivered by himself, and faithfully taken down, at the solemnization of the Mass on certain days on which, in accordance with the custom of the Roman Church, lessons from the Gospels were usually read. "Inter sacra Missarum solemnina, ex his quæ diebus certis in hac Ecclesia [sc. Romana] legi ex more solent, sancti Evangelii xl. lectiones exposui. Et quarundem quidem dictata expositio, assistente plebe [our MS. reads *assistenti plebi*] est per Notarium recitata: quarundem vero explanationum coram populo ipse locutus sum: atque ita ut loquebar, excepta est." Opp. tom. i, 1434. A.

187 Homiliæ xl. B. *Gregorii* in Evangelio

Vellum, small folio, initials ornamented in red, blue, and green, the first initial, R, gilt.

Fol. ii. "veniant innotescit." Contains 110 leaves as numbered in a hand of the seventeenth or eighteenth century. But the vol. contains now 14 fasciculi of 8 leaves; the first fasciculus wanting two leaves, one containing from the beginning of Hom. II. to the words "[a]varitiæ lucra sectatur," with which what is now p. 4 of the MS. (but was originally p. 5) begins (Ed. Bened. tom. i. 1443. D.), and the other having been probably a leaf preceding that which now stands first in the MS. and which was either blank or contained a table or index of contents. An older numbering of the leaves, apparently of the fifteenth century, was made before the loss of two leaves, and represents the total number of leaves as 112.

The 14th fasciculus ends imperfectly in the middle of Hom. XXXIX. with the words "Tunc anima per cognitionem reatus." Opp. S. Greg. tom. i. 1647. D.

Fol. 1, a. Incipit prologus xl. omeliarum beati Gregorii pape.

Fol. 1. b. Explicit prologus. Incipiunt capitula omel. libri primi. Incipit liber omeliarum Sci Gregorii pape urbis Rome.



Fol. 49 (now 47) a. Explicit omelia vicesima. Incipiunt Capitula.

This is another copy of the 40 Homilies of S. Gregory the Great, and is a MS. of the latter part of the thirteenth or beginning of the fourteenth century. It is in excellent preservation, and appears to have been bound in the middle of the eighteenth century. The order of the Homilies in this and in No. 32 differs both from each other and from the Benedictine edition of St. Gregory's works.

On the upper margin of fol. 1 a, in a hand of the fifteenth century, are these words, now nearly illegible, "Liber xla. omeliarum in universo. . . ."

The 40 Homilies of St. Gregory on the Gospels are often mentioned in antient episcopal "capitula" and visitations, as one of the books with which a parish priest should be well acquainted. Thus Hinemar, Abp. of Rheims, A.D. 851, in his "Capitula ad presbyteros parochiæ suæ," enacts, Cap. viii. "Homilias xl. Gregorii quisque presbyter studiose legat et intelligat." Hardouin Concil. tom. v. 392. D. And so also Riculfe, Bp. of Soissons, in the Constitutio, or Pastoral Instruction given by him to his clergy in 889, enjoins, "Item præmonemus, ut unusquisque vestrum Missalem, lectionarium, evangelium, martyrologium, antiphonarium, psalterium, et librum quadraginta homiliarum beati Gregorii correctum atque distinctum per nostros codices, quibus in sancta matre ecclesia [*i. e.* the Cathedral Church of the Diocese] utimur, habere laboreat." Const. Riculfi, cap. vi. (Harduin Concil. t. vi. 415). And Regino, Abbot of Prum, in the beginning of the tenth century, in his book de Ecclesiastica disciplina (ed. Baluz. Par. 1671), directs the Bishops in their visitations of the Clergy, to enquire, "Si habeat quadraginta homilie Gregorii, et eas studiose legat atque intelligat."

It is evident therefore that these MSS. Nos. 32, 33, are specimens of the volumes of the 40 homilies written for the use of the clergy in accordance with the above ordinances.

## 188 SUMMA VIRTUTUM

Vellum, folio, double columns, the initials at the beginning ornamented in gold, red, and blue, all the rest in rubric. The book begins on the second page of fol. 1. Fol. ii. "—paratum est convivium earum. Osee iii<sup>3</sup>." Contains 220 leaves\* in fasciculi (not numbered) of 12 leaves, and is quite perfect.

The first page was originally blank; but now contains the following entries in a hand of the fifteenth century:—

"Sūma ūtutū

$\frac{A}{13}$

Iste lib. est monachorum congregatiōis de observantia sc̄tē

- \* The first fasciculus consists of ..... 13 leaves
- Then follow 17 full fasciculi of ..... 204 "
- And the last fasciculus has only ..... 3 "

Total..... 220



Justine,\* deputatus monasterio scē Justine paduane. Quem librū cōdā [quondam] bone mēorie dñs Antonius Zeno [de aila†] decretorum doctor, ac vicarius dñi epī pad'. testamento suo legavit eisdem monachis. Obiit 1447 mense octobr. repositus in eodem mon<sup>o</sup>. oret pro āiā eius. 278"

The number 278 is in a later hand, and is probably a library mark.

The book is divided into five parts. I. De virtute in comuni. II. De tribus virtutibus theologicis. III. De septem virtutibus cardinalibus. IV. De donis. V. De beatitudinibus.

The author of this work was Guilielmus Peraldus (or de Petra-alta) a Frenchman, whose vernacular name was probably Perault; but he is also called Peira, Peyra, and de Peyrauta. He became a Dominican in 1219, and died 1275. (See Cave, Scriptt. Eccl. II. p. 319. Ed. Oxon. 1743). He is said to have been Archbp. of Lyons, but was probably only suffragan or coadjutor bishop. His Summa de Virtutibus (with the Summa de Vitiis) has been often printed: Colon. 1479. (For some other edd. in the fifteenth century see Hain, Repertorium Bibliograph.) Cave mentions the following: Venet. 1492, 1497, 8° Basil. 1497. In the Library of Trin. Coll. Dublin, is the edit. of Lugd. 1585. (E. II. 13, 14), also the Summa Virtutum alone, Lugd. 1554, (CC. II. 54). Antv. 1571, (CC. II. 56).

The last edition of this work is said to have been that of Paris, 1663. The present MS. of it is in fine preservation and perfect, with the exception of the last leaf, which appears to have contained five lines only of the Capitula, or summary of the work. These are now supplied by a hand of the fifteenth century at the end of col. 2 of the last page, and at the end of the first col. in the lower margin is this note; "Iste liber ē monachorum cōgregatiōis Scē Justine ad usum mon. eiusdem scē Justine de padua," followed by the library

marks 278 

A
13

 in the same hand writing as the corresponding memorandum on the first page. There is no note fixing the date of the MS. itself, but it was probably written about the middle of the fourteenth century.

At the end of the second column (last page) there is an erasure, made by scratching the MS. with a knife, which has made the parchment so thin that in one spot it has been worked into a hole. No word is now legible, but the erased memorandum appears to have been in a hand of the fifteenth century.

The book is in modern binding (eighteenth century), and the binder appears to have used some parchment on which was written something in Turkish; apparently a Turkish version of the Gospels.

\* De aila is written as a Gloss over "Zeno," but is very obscure. It is evidently the place to which Antonio Zeno belonged. It may be *Aito*, or perhaps *Arto*.

† "A reformation of the Benedictine Order was settled in this house [viz. in the Monastery of St. Justina of Padua] in 1317, which was propagated in many parts of Italy under the name of the Congregation of St. Justina of Padua." See Butler, Lives of the Saints, at Oct. 7.







