CATALOGUE OF THE COLLECTION OF MEDIEVAL MANUSCRIPTS BEQUEATHED TO THE BODLEIAN LIBRARY OXFORD

BY JAMES P. R. LYELL

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PREFACE

PREPARING a catalogue of medieval MSS. is a humbling task; I have been dependent on others at every turn for help, advice, information, and criticism. I would like to thank all those who have helped in this way, both in Oxford and outside, all the librarians, too many to acknowledge singly, who have kindly answered my queries about related MSS. in their care, or who have made their MSS. available to me for study and the individual scholars who have generously allowed me to use information that they had or discoveries that they had made about the Lyell MSS. I am grateful for the opportunities that I had to consult the indexes of incipits in the Bibliothèque Nationale and Institut de recherche et d'histoire des textes in Paris and B. F. C. Atkinson's index in the Cambridge University Library. The staff of the British Museum Students' Room have been endlessly patient on the many occasions that I have visited them with long lists of MSS. that I wanted to see. I am especially grateful too to Mr. Graham Pollard and my colleagues, Dr. David Rogers and Mr. Giles Barber, for their help over the descriptions of bindings; to Professor Otto Pächt for help with the illuminated manuscripts and for the work that he had already done when the Handlist was prepared; to Mr. Derek Hall for his help with the legal MSS. and Dr. Pierre Chaplais for his help with the descriptions of the charters; to Professor Peter Russell and Dr. Derek Lomax for their help with the Spanish MSS., especially MS. 87; to Mr. Neil Ker and Dr. Ian Doyle for most generous help with the English MSS. and Dr. L. M. J. Delaissé for help in placing the Flemish MSS., 47 and 48. Others who have given me valuable help on specific problems include M. Henri Rochais, who identified a Bernard fragment in MS. 8; Mr. Christopher Hohler, who made invaluable criticisms of and suggestions about the description of MS. 9; Mr. T. D. Tremlett and Sir Charles Clay who identified the arms in MS. 22; Dr. Marjorie Reeves, who identified the 'Tripoli' fragment in MS. 36; Dr. Valerie Flint, who drew my attention to the Prague MS. containing some of the rare pieces found in MS. 56; Drs. Enriqueta Frankfort and Adelheide Hermann of the Warburg Institute, who helped with the iconographical problems of the last miniature in MS. 71; Mr. Gerald Taylor, who helped with the description of the silver fittings of MS. 77 and Dr. Cecil Clough, who pointed out the descriptions of Bembo bindings in the Fulvio Orsini inventory; the Revd. Professor Conor Martin, who identified

the nature of the piece in MS. 79, fol. 32; Dr. A. N. L. Munby, who identified the hand of Catharine Hutton in MS. empt. 50. Dr. Kathleen Scott showed me a photograph of Corpus Christi Coll., Oxford, MS. 207 which led to the discovery of the group of MSS. related to MS. 33 and both she and Mrs. Gereth Spriggs helped with the dating of the later English illuminated MSS. My colleague Dr. D. M. Barratt kindly corrected the descriptions of the English MSS. in Lyell empt., and my colleague Dr. Jonathan Alexander helped at every turn with the descriptions of the illuminated MSS.; he also pointed out the similarity between the bindings of MSS. Douce 365 and Lyell 47 which may be of great significance. I have had frequent recourse to the typescript *Handlist of Latin liturgical MSS. in the Bodleian Library* made by the Revd. S. J. P. van Dijk, O.F.M., and indeed owe much to the work that had already been done on the Lyell MSS. by the Keeper of Western MSS. and other members of the staff of the Department of Western MSS., and by Professor Sir Roger Mynors, before I began my catalogue. When the first draft of the Catalogue was finished, Sir Roger and Mr. Ker kindly read and criticized the typescript and Sir Roger made some very helpful suggestions about the technical description of MS. 33. Finally and above all it goes without saying that this Catalogue would never have been started or completed without the freely available help, advice, knowledge, and careful criticism of the Keeper of Western MSS. in the Bodleian Library, Dr. R. W. Hunt.

The descriptions of MSS. Lyell 1–90, and Ch. for. 115, are my work. I have rewritten or revised the descriptions of the Lyell empt. Western manuscripts, which were described when they came to the Library by various members of the staff of the Department of Western Manuscripts, and of Ch. for. 112 and 114. The descriptions of the Greek MSS., Lyell 91–5, were made by Miss Ruth Barbour; the Hebrew MSS., 96–9 and Lyell empt. 61–3, were described by Mr. R. A. May and the Arabic MS., Lyell 100, by Professor A. F. L. Beeston.

Special thanks are due to the Electors of the Lyell Readership in Bibliography, who provided substantial funds for the cataloguing and for publishing a catalogue on the present scale and fully illustrated. Finally, I should like to thank the Press for the care and skill which they have devoted to this very complicated material.

A. C. dlM.

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ABBREVIATIONS

A.	Cambridge U.L. MS. index of incipits of Cambridge MSS. by B. F. C. Atkinson.
Anal. Hymn.	*Analecta Hymnica Medii Aevi*, ed. G. M. Dreves and others, 55 vols., 1886–1922.
Antidotarius	Nicolaus Salicetus, *Liber Orationum et Meditationum Devotarum qui Antidotarius Anime appellatur*, ed. of Strassburg, 1493 (Johannes Reynardus), in Bodl. Auct. 5. Q. VI. 4.
Archives	*Archives d'histoire doctrinale et littéraire du moyen âge.*
Barré	H. Barré, *Prières anciennes de l'occident à la Mère du Sauveur*, Paris, 1963.
Beiträge	*Beiträge zur Geschichte der Philosophie des Mittelalters.*
B.H.G.[3]	*Bibliotheca Hagiographica Graeca*, ed. Socii Bollandiani, 3rd ed. by F. Halkin, Brussels, 1957.
B.H.L.	*Bibliotheca Hagiographica Latina*, ed. Socii Bollandiani, Brussels, 1898–9, with Suppl., 1911.
B.I.I.R.	*Bulletin d'information de l'Institut de recherche et d'histoire des textes*, Centre national de la recherche scientifique, Paris.
Bloomfield, 'Incipits'	M. W. Bloomfield, 'A preliminary list of incipits of Latin works on the virtues and vices . . .', *Traditio* 11 (1955), 259–379.
B.L.R.	*Bodleian Library Record.*
B.M.	London, British Museum.
B.N. (Paris)	Bibliothèque Nationale.
Bonnes	J.-P. Bonnes, 'Un des plus grands prédicateurs du XII[e] siècle, Geoffroy du Loroux dit Geoffroy Babion', *Revue Bénédictine* 56 (1945–6), 174–215.
Briquet	C. M. Briquet, *Les Filigranes. Dictionnaire historique des marques du papier . . . 1282 jusqu'à 1600*, facsimile of the 1907 edition with supplementary material, ed. A. Stevenson, 4 vols., Amsterdam, 1968.
Brown-Robbins, *Index*	C. Brown and R. H. Robbins, *The Index of Middle English Verse*, New York, 1943.
Bruylants, *Oraisons*	Dom P. Bruylants, O.S.B., *Les Oraisons du Missel Romain*, Louvain, 1952. 2 vols.
Cambridge, U.L.	Cambridge University Library.
C.C.	Corpus Christianorum, Series Latina.
Chevalier, *Rep.*	U. Chevalier, *Repertorium Hymnologicum*, 6 vols., 1892–1921.
Clavis Pat. Lat.	E. Dekkers, A. Gaar, *Clavis Patrum Latinorum*, Editio Altera (Sacris Erudiri III), Steenbrugge, 1961.

col(s).	column(s).
coll.	collection.
Coll.	College.
C.S.E.L.	Corpus Scriptorum Ecclesiasticorum Latinorum.
E.E.T.S.	Early English Text Society.
Emden, *B.R.U.O.*	A. B. Emden, *A Bibliographical Register of the University of Oxford to A.D. 1500*, 3 vols., Oxford 1957–9.
Flor. Casin.	*Florilegium Casinense* printed with volumes of *Bibliotheca Casinensis*, Montecassino, vol. III ed. 1877.
Förster, 'Die Legende vom Trinubium'	M. Förster, 'Die Legende vom Trinubium der hl. Anna' in *Probleme der Englischen Sprache und Kultur. Festschrift J. Hoops zum 60 Geburtstag*, ed. W. Keller, Heidelberg, 1925, pp. 105–30.
G.C.S.	Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte.
Gjerløw	L. Gjerløw, *Adoratio Crucis, The Regularis Concordia and the Decreta Lanfranci*, Norwegian Universities Press, 1961.
Glorieux, *Rép.*	P. Glorieux, *Répertoire des maîtres en théologie de Paris au XIII^e siècle* (Études de philosophie médiévale, ed. E. Gilson, XVII), Paris, 1933.
Gregory	C. T. Gregory's list of Greek MSS. of New Testament, brought up to date by K. Aland, *Kurzgefasste Liste der griechischen Handschriften des neuen Testaments*, Berlin, 1963.
Hauréau, *N.E.*	B. Hauréau, *Notices et extraits de quelques mss. latins de la Bibliothèque Nationale*, Paris, 6 vols., 1890–3.
— Initia	B. Hauréau, Initia Operum Scriptorum Latinorum: Paris, B.N. MSS. Nouv. acq. lat. 2392–402.
H.B.S.	Henry Bradshaw Society.
Heawood	E. Heawood, *Watermarks mainly of the 17th and 18th centuries* (Monumenta Chartae Papyraceae Historiam Illustrantia I), Hilversum, 1950.
Hist. MSS. Comm.	Historical Manuscripts Commission.
Horae Eborac.	*Horae Eboracenses*, ed. Wordsworth (Surtees Soc. 132), 1920.
Hoskins, *Horae*	E. Hoskins, *Horae Beatae Mariae Virginis or Sarum and York Primers with kindred Books and Primers of the Reformed Roman Use*, London, 1901.
Hoste, *Bibl.*	A. Hoste, *Bibliotheca Aelrediana* (Instrumenta Patristica II), Steenbrugge, 1962.
IRHT.	In index of incipits at Institut de recherche et d'histoire des textes, Paris.
Ker, *Med. Lib.*[2]	N. R. Ker, *Medieval Libraries of Great Britain*, 2nd ed., London, 1964.
Lake	K. and S. Lake, *Dated Greek minuscule MSS. to the year 1200*, Fasc. 1–10, Boston, 1934–45 (Monumenta Palaeographica Vetera, First Series).

Lebreton	M.-M. Lebreton, 'Recherches sur les manuscrits contenant des sermons de Pierre le Mangeur', *B.I.I.R.* 2 (1954), 27–44.
Leofric Collectar	*The Leofric Collectar (Harl. MS. 2961), with an appendix containing a litany and prayers from Harl. MS. 863*, ed. E. S. Dewick, vol. I, 1914; vol. II, 1921 (H.B.S. XLV, LVI).
Leroquais, *Brév.*	V. Leroquais, *Les Bréviaires manuscrits des bibliothèques publiques de France*, 6 vols., Paris, 1934.
— *L.H.*	V. Leroquais, *Les livres d'heures manuscrits de la Bibliothèque Nationale*, 3 vols., Paris, 1927. Supplément, Mâcon, 1943.
— *Psautiers*	V. Leroquais, *Les psautiers manuscrits latins des bibliothèques publiques de France*, 3 vols., Mâcon, 1940–1.
marg.	marginal direction.
M.G.H.	*Monumenta Germaniae Historica.*
M.I.ö.G.	*Mitteilungen des Instituts für österreichische Geschichtsforschung.*
Missale Rom. 1474	*Missale Romanum 1474*, ed. R. Lippe. Vol. I, 1899; vol. II, 1907 (H.B.S. XVII, XXXIII).
Missale Westm.	*Missale ad usum Ecclesie Westmonasteriensis*, ed. J. Wickham Legg, fasc. I, 1891; fasc. II, 1893 (H.B.S. I, V).
MSS. datés V:	C. Samaran, R. Marichal (eds.), *Catalogue des manuscrits en écriture latine portant des indications de date, de lieu ou de copiste. V. Est de la France*, Paris (C.N.R.S.), 1965.
N.E.	*Notices et extraits des mss. de la Bibliothèque Nationale et autres bibliothèques* (Académie des Inscriptions et Belles Lettres), Paris, 42 vols., 1787–1933.
Pächt-Alexander	O. Pächt, J. J. G. Alexander, *Illuminated Manuscripts in the Bodleian Library, Oxford.* 1. German, Dutch, Flemish, French and Spanish Schools, Oxford, 1966; 2. Italian School, Oxford, 1970.
Pellegrin	E. Pellegrin, 'Notes sur quelques manuscrits de sermons provenant de Fleury-sur-Loire', *B.I.I.R.* 10 (1961), 7–27.
P.G.	Patrologiae Cursus Completus, Series Graeca, accurante J.-P. Migne.
P.L.	Patrologiae Cursus Completus, Series Latina, accurante J.-P. Migne.
P.M.L.A.	*Publications of the Modern Languages Association of America.*
Precum Libelli	*Precum Libelli Quattuor Aevi Carolini*, ed. A. Wilmart, O.S.B., Rome, 1940.
Rev. Bén.	*Revue Bénédictine.*
Robbins-Cutler, *Suppl.*	R. H. Robbins and J. L. Cutler, *Supplement to the Index of Middle English Verse*, Lexington, 1965.
Robertson, *Materials*	J. C. Robertson (ed.), *Materials for the History of Thomas Becket, Archbishop of Canterbury* (R.S. 67), 7 vols., 1875–85.

R.S.	Rolls Series.
R.T.A.M.	*Recherches de théologie ancienne et médiévale.*
Sarum Breviary	*Breviarium ad usum . . . Sarum*, ed. F. Procter and C. Wordsworth, Cambridge, Fasc. I, 1882; II, 1879; III, 1886.
Schneyer, 'S.L.'	J. B. Schneyer, 'Eine Sermonesliste des Kardinals Stephan Langton . . .', *R.T.A.M.* 29 (1962), 159–205.
Schneyer, *Wegweiser*	J. B. Schneyer, *Wegweiser zu lateinischen Predigtreihen des Mittelalters* (Bayerischen Akademie der Wissenschaften, Veröffentlichungen der Kommission für die Herausgabe ungedruckter Texte aus der mittelalterlichen Geisteswelt, I), Munich, 1965.
S.T.C.	*A Short-Title Catalogue of Books Printed in England, Scotland and Ireland and of English Books Printed Abroad 1475–1640*, compiled by A. W. Pollard, G. R. Redgrave *et al.*, 2 vols., London, 1926.
Stegmüller, *Rep. Bibl.*	F. Stegmüller, *Repertorium Biblicum Medii Aevi*, Madrid, 7 vols., 1940–61.
Talbot, *Serm. Ined.*	*Sermones Inediti B. Aelredi Abbatis Rievallensis*, ed. C. H. Talbot (Series Scriptorum S. Ordinis Cisterciensis I), Rome, 1952. The 'Durham collection' sermons are listed numerically by Hoste, pp. 85–7.
Thorndike, *Hist. of Magic*	L. Thorndike, *A History of Magic and Experimental Science*, vols. I–II, New York, 1923; III–IV, 1934; V–VI, 1941.
Thorndike-Kibre, *Incipits*[2]	L. Thorndike and P. Kibre, *A Catalogue of Incipits of Mediaeval Scientific Writings in Latin*, revised and augmented edition (Mediaeval Academy of America, Publ. 29), 1963.
Turner, 'Arnulph'	D. H. Turner, 'The prayer-book of Archbishop Arnulph II of Milan', *Rev. Bén.* 70 (1960), 360–92.
Turner, 'Camaldoli'	D. H. Turner, 'A 12th-cent. psalter from Camaldoli', *Rev. Bén.* 72 (1962), 109–30.
Walther, *Initia*	H. Walther, *Initia Carminum ac Versuum Medii Aevi Posterioris Latinorum. Alphabetisches Verzeichnis der Versanfänge mittellateinischer Dichtungen* (Carmina Medii Aevi Posterioris Latina I), Göttingen, 1959.
— *Prov.*	H. Walther, *Proverbia Sententiaeque Latinitatis Medii Aevi. Lateinische Sprichwörter und Sentenzen des Mittelalters in alphabetischer Anordnung* (Carmina Medii Aevi Posterioris Latina II), Göttingen, 5 vols., 1963–7.
Wilmart, *Auteurs spirituels*	A. Wilmart, *Auteurs spirituels et textes dévots du moyen âge latin*, Paris, 1932.
— 'Bury Psalter'	A. Wilmart, 'The prayers of the Bury Psalter', *Downside Review* 48 (1930), 198–216.
— 'Le Jubilus'	A. Wilmart, 'Le "Jubilus" sur le nom de Jesus dit de saint Bernard', *Ephem. Liturg.* 57 (1943), 1–285.
— 'Le manuel'	A. Wilmart, 'Le manuel de prières de saint Jean Gualbert', *Rev. Bén.* 48 (1936), 259–99.

— 'L'office'	A. Wilmart, 'L'office du crucifix contre l'angoisse', *Ephemerides Liturgicae*. 46 (1932), 421–34.
— 'Prières médiévales'	A. Wilmart, 'Prières médiévales pour l'adoration de la Croix', ibid., pp. 22–65.
Wormald, 'Melisende'	F. Wormald, 'Prayers following the litany in Queen Melisende's Psalter', Appendix I[d] to H. Buchthal, *Miniature Painting in the Latin Kingdom of Jerusalem*, Oxford, 1957, pp. 132–4.

INTRODUCTION

Parts I and II by N. R. KER

I. THE COLLECTION

James P. R. Lyell was a member of a London firm of solicitors; moderately well off; married, but without children. When he died in 1949 he left the residue of his estate to the University of Oxford for the foundation of a Lyell Readership in Bibliography. He left also the choice of 100 MSS., of medieval or later date, to the Bodleian Library, out of the total of some 250 medieval MSS. and a smaller number of post-medieval MSS. then in his possession.[1] A provision of the will directs that the first Lyell Reader should devote at least one of his lectures to some one or more of the hundred MSS. of the bequest.[2]

The hundred MSS. chosen for the Bodleian are all medieval, except MS. 39, and that is a sixteenth-century copy of a fifteenth-century text. Besides them eleven medieval MSS. in the Bodleian in the series 'Lyell empt.' were bought by the Library from Lyell's executors. This series contains mainly post-medieval MSS.: the fact that there are medieval MSS. in it testifies to the value of Lyell's collection. The medieval MSS. of English origin are the subject of this first lecture, but before I turn to them I shall say something about the formation of the collection as a whole.

Lyell collected Spanish printed books and English books printed abroad before he turned his attention to MSS. With very few exceptions all his MSS. now in the Bodleian and, I think, all he possessed were collected between the years 1936 and 1946 and most of them between 1936 and 1944.[3] A letter now lying inside MS. Lyell 11 has recalled to me my first visit to the pleasant house in Abingdon where he and Mrs. Lyell lived and to the panelled front room in which he kept his MSS. At that time, 1940, they had not yet spread beyond the confines of a large shelved cupboard to shelves on the other side of the fireplace. The exploration of the cupboard with its books in ancient bindings from Melk and Admont, its Polychronicon from Abingdon and Martinus Polonus from St. Mary's York, is to me a well remembered delight.

[1] For the subsequent fate of Lyell's other MSS. see below, pp. xxvii–xxix. For an account of Lyell and his bequest see R. W. Hunt, 'The Lyell Bequest', *B.L.R.* 3 (1950–1), 68–72.

[2] The first part of this introduction, pp. xv–xxi, is the substance of the first Lyell Lecture, delivered in accordance with these directions by N. R. Ker in 1952.

[3] For Lyell's own account of his collection see his paper 'Books and Book Collecting', *B.L.R.* 3 (1950–1), 278–81.

The MSS. contain usually Lyell's bookplate on the inside of the front cover, an oval or rectangular plate bearing the crest of a dexter arm, grasping a short sword, above the ruthless motto 'Viam aut inveniam aut faciam', and in the border the words 'Ex libris Jacobi P. R. Lyell', and two small Scotch thistles. The crest is near to that of Lyell of Kinnordy in Angus. I do not find the motto in Fairbairn's book. The inside of the cover usually contains also, in Lyell's hand, the date of purchase, the initial of the bookseller, and the price in cypher.[1] Lyell never bought in the sale-room, except that as long ago as 1914 he spent £2 at the Hodgkin sale on a little paper MS. containing a versification of chapters of the Bible, which is now MS. Lyell empt. 8. And he bought as a rule from five booksellers only, Maggs, Goldschmidt, Rosenthal, Quaritch, and Davis and Orioli, to name them in order according to the number of bequeathed MSS. Lyell had from each. Of our 111 a few came also from Messrs. Robinson, and from Blackwell's and one from Grafton: there are few names other than these. Ninety-six of the bequeathed hundred have prices in them in cypher, the key of which I owe to Mr. Dring. If my conversions and my arithmetic are right they cost Lyell some £7,420. Just once he spent as much as £360 on one book, the New Testament in English (MS. 26). Each of ten other MSS. cost £200 or more.[2]

These careful notes, the short period of collecting and the limited sources on which Lyell drew make it easy to see how the collection came into being. Thus, of twelve MSS. bought from Quaritch, nine were in Quaritch's catalogue for 1931,[3] five years before Lyell started buying MSS.: when he began to buy them, in 1936, he was in no hurry, but spread his purchases over nine years. Three MSS. were in Robinson's catalogue for 1934,[4] five in Goldschmidt's catalogue no. 44 issued in 1936,[5] and no less than thirteen in Maggs's catalogue no. 687 published in the spring of 1940.[6] These MSS., like those from Quaritch, were bought at intervals during the years in which Lyell was collecting. On the other hand, most of the books he had from Rosenthal were bought in one year, 1942.

The sort of books Lyell liked to buy is to some extent evident from the terms of the will. 'Mere illumination alone' he says, 'was with few exceptions never regarded by me as a sole or compelling reason for adding a volume to my collection'. He designated in his bequest to the Bodleian

[1] The MSS. also have at the beginning a number in a circle, written in pencil. These are the numbers of the inventory taken after Lyell's death. For these features, but without the bookseller's initial, see pl. XXXVI b.

[2] See pp. xxv–xxvii.

[3] MSS. 6, 17, 19, 20, 24, 26, 65, 74, 83.

[4] MSS. 8, 67, empt. 6.

[5] MSS. 50, 59, 63, 69, 70.

[6] MSS. 4, 5, 25, 27, 29, 31, 34, 41, 47, 55, 81, 90, empt. 3.

about half the MSS. which the library received as a gift. The order in which he mentions them reflects no doubt to some extent his feeling about them: first the cartulary of Abingdon Abbey (MS. 15); then the copy of Stephen Langton's Summa questionum once in the abbey of Royaumont (MS. 42); then 'all my 11th 12th 13th 14th and 15th century MSS. which came from the Melk monastery in Austria and those others which bear traces of English Scotch or other European monastic provenance'; then fourteen other individually named MSS., the Scotichronicon (MS. 39), the New Testament and the Pauline Epistles in English (MSS. 26, 27), the illustrated Speculum humanae salvationis (MS. 67), the Gower (MS. 31), the copy of Pore Caitiff and other English texts (MS. 29), the illustrated Graeco-Latin Gospel of St. Matthew (MS. 95), the single-sheet diagram of the five sevenfold things in holy writ based on Hugh of St. Victor's De quinque septenis (MS. 84), the history of the abbey of Sts. Abundius and Abundantius, near Siena, illustrated by drawings of the building of the abbey (MS. 75), the MS. containing Hugo de Folieto, De avibus, with pictures of the birds (MS. 71), a Hebrew MS., the Mahzor of the Ashkenazi rite (MS. 99), the Greek Theotokarion (MS. 94), a thirteenth-century antiphoner written in England (MS. 9), and the Brut chronicle with marginalia by Stow (MS. 34). To judge from this list the MSS. of known medieval provenance, the MSS. in the vernacular and the MSS. with pictures were those of his collection that Lyell most valued.

The MSS. from Melk (MSS. 58–64) and two of the twelfth century from Admont (MSS. 49, 50) were bought from Goldschmidt. They and the twelfth-century books from Erfurt and Lambach (MSS. 54–6), and the book from the Oettingen-Wallerstein'sche Library at Maihingen (MS. 57) are a notable addition to the Bodleian's collection of MSS. from Germany and Austria.

Lyell's interest in buying the works of British authors is not brought out in the will. He had in Austrian, French, and Italian copies, besides Langton, works of Bartholomew of Exeter (MS. 3), Gilbert Crispin (MS. 50), Richard de Bury (MS. 63), Adam of Dryburgh (MS. 59), Richard Kilvington, Heytesbury, and Bradwardine (MS. 79), and in an English copy the lectures of Richard Ullerston on the canticles of the Psalter given at Oxford 'ex cathedra' in 1415 (MS. 20). He was interested also in getting books in medieval bindings. The Melk, Admont, Lambach and Steinfeld books are attractive in this respect, as well as for their contents. Two at least of the English MSS. were bought probably for the sake of their bindings (MSS. 2, 14). The Bodleian has many medieval bindings,

but no bosses to equal those of MS. Lyell 2.[1] Bosses have not been popular with librarians since books were stood on their ends over 350 years ago.

Of the medieval MSS. coming up for sale nowadays a few are outstandingly important: Lyell did not compete for these. A good many others are of real interest: of these Lyell was a discerning and in the Scotch word which suited him a 'canny' buyer, not in a hurry and not deceived into paying fancy prices. He did not usually aim to spend more than £200 on a book and this only in and after 1942. In the thirties and early forties he succeeded in getting many good books for very much less than this. The hundred bequeathed MSS. were selected with some difficulty from a larger number which the Bodleian Library would have been glad to have.

II. THE ENGLISH MANUSCRIPTS

A handlist of the hundred bequeathed MSS. is in the *Bodleian Library Record* 3 (1950–1), 72–82. Here and on the shelves the first ninety MSS. are arranged according to their country of origin and the last ten are Greek, Hebrew, and Arabic.[2] The first and largest group consists of the MSS. written in England. If we include in it two MSS. bought from the executors (MSS. Lyell empt. 4, 6) and exclude the Scotichronicon (MS. 39) because it is post-medieval, the Bartholomew of Exeter (MS. 3) because it is French—or so I think—and the Papal Bull (MS. 18), there are in all thirty-eight medieval MSS. of English origin.[3] These MSS. are of all dates from the twelfth century to the early sixteenth century and are perfectly miscellaneous in subject and provenance, as we should expect, for no one can collect forty medieval English books in ten years and at the same time specialize in any particular type of book. They are a selection—a fairly generous selection—of the MSS. of English origin which happened to be in the hands of the booksellers with whom Lyell dealt in the years 1936–46: MSS. which the booksellers had bought at auction or privately. At least a dozen of the English group of MSS. had appeared in important

[1] The MS. is from Holme Cultram. Another Holme Cultram MS. formerly belonging to the Gwysaney collection and now in the Huntington Library, MS. HM. 19915, also has large bosses but not on the same pattern.

[2] Further study has shown that a few of these ascriptions of country were mistaken, viz. nos. 3, 14, 40, 44, 47, 84, 85, 89, but the order of the original list has not been disturbed.

[3] Five other MSS. of English origin owned by Lyell are listed in Quaritch's *Catalogue* 699 (1952): two Bibles (items 16, 17), a New Testament (item 21), a copy of the Sermons of John Felton (item 61) and a Sarum manual (item 102). A Pupilla Oculi, a copy of Kings and Chronicles with gloss and a 12th-cent. copy of Ps.-Augustine, De lxxxiii quaestionibus, are in my own possession: see below p. xxvii.

Sotheby sales during the half-century before Lyell's death, the Phillipps sales which took place at intervals after 1893 (MSS. 12, empt. 6), the Ashburnham Appendix sale in 1899 (MS. 37), the Dunn sale in 1913 (MS. 14), the Mostyn (MSS. 6, 20) and Ingilby (MS. 8) sales in 1920, the Wrest Park sale in 1922 (MS. 17), the Duke of Newcastle sale in 1938 (MSS. 5, 31, 33), and the Castle Howard sale in 1944 (MS. 22). Through these sales Lyell was able to acquire MSS. which had belonged to Lord Burghley (MS. 17), Charles Fairfax (MS. 5), and Lord Lichfield of Ditchley (MS. 21). He bought also from the booksellers two MSS. which had belonged to the collection of Sir Edward Dering of Surrenden Dering in Kent, dispersed in the nineteenth century (MSS. 1, empt. 3), and an MS. which had belonged to Lord Ripon (MS. 2).

Rather less than half of the English group of MSS. come, therefore, from well-known collections formed by the English nobility and gentry between the sixteenth (Ingilby) and the nineteenth century. Others contain names in book-plates of former owners, Robert Cooper, Junior (MS. 23), Sir Simeon Stuart (MS. 38), Sir James Bellingham (MS. 29). MS. 10, a Bible, was given by John Bradshaw of Packinton to Henry Sachevrell of Morley in 1591, and a volume of prognostications and pseudo-science, MS. 36, belonged to William Crabtree, the astronomer, in 1632. Other MSS., including one of known monastic provenance (MS. 11), do not contain the name of any private owner before Lyell.

Monastic books were saved and cared for by people who can be called book-lovers. Often they went from monasteries in groups, sometimes large—one thinks of the Lanthony and Bury books—but usually small to more or less unimportant local people, from whom in turn they passed again immediately or by devious ways into institutional collections. The number of such books which have survived from the Dissolution to the present day in private hands is probably not large. That Lyell was able to obtain a dozen or more of them is due largely to the fortunes of the sales which released in the nineteenth and twentieth centuries a number of collections formed in the sixteenth and seventeenth centuries, for example by the Ingilbys of Ripley Castle, the Derings of Surrenden Dering, the Fairfaxes of Leeds Castle, and Lord Burghley.

At least five of Lyell's monastic MSS. have a typical history, that is they remained for a more or less long period after the Dissolution of monasteries fairly near to the monastery to which they had belonged before the Dissolution. The Collectaneum of Gilbert Scot, MS. 8, a home-made sort of book in a very small thirteenth-century hand, passed with other

MSS. from Fountains Abbey to the local family of Ingilby and remained at Ripley Castle until 1920.[1] The small twelfth-century copy of St. John's Gospel with gloss, from St. Augustine's, Canterbury (MS. 1), came later into the collection of the Kentish antiquary Sir Edward Dering (1598–1644). The late twelfth-century Letters of St. Jerome from the Cistercian abbey of Holme Cultram in Cumberland (MS. 2) belonged to the Lawsons of Brough in Westmorland. The Polychronicon from the abbey of Abingdon, MS. 21, was in the eighteenth century in the library of Lord Litchfield at Ditchley, twenty miles to the north of Abingdon. The fourteenth-century register of Abingdon (MS. 15) was known to the Oxford antiquary Bryan Twyne in the early seventeenth century, was later at Dorton House, near Brill, and was acquired by Lyell from an Oxford bookseller.

Other monastic books in Lyell's collection have had probably a similar history. Three belonged in the sixteenth and seventeenth centuries to well known collectors whose MSS. have no special local connections, the Brut Chronicle in French from St. Mary's, York (MS. 17), the handsome volume of sermons of Johannes de Abbatisvilla from the Augustinian abbey of St. Osyth at Chich in Essex (MS. 6), and the life of Becket of unknown monastic provenance (MS. 5).[2] These became the property of respectively Lord Burghley, Sir Thomas Mostyn, and Charles Fairfax.[3] Another, a collection of 'Notulae' on the Old Testament and on Augustine De verbis domini (MS. 4),[4] unusually well written for a book of this sort, has a medieval pressmark, 'Signum huius libri est hoc. ay.' and the names of several later owners, 'Sum liber Ioannis Rawlinsoni' (s. xvii), 'Wm. Booth 1650', 'W. Walker 1749'. Another, Augustine, De Trinitate, from the Franciscans of Lincoln (MS. 11), contains no name of a private owner before Lyell's own.

[1] Another Fountains Collectaneum, that of Henry of Knaresborough, also belonged to the Ingilbys and now to Commander Vyner of Fountains Hall (facsimile in E. G. Millar, *The Library of A. Chester Beatty*, pl. LXXXVIII). There were numerous 'Collectiones' at St. Augustine's, Canterbury (see M. R. James, *Ancient Libraries of Canterbury and Dover*, nos. 1550–1613).

[2] The MS. was intended for reading 'ad mensam et ad collationem'. The reader is warned in a rubric at the beginning to take no notice of the names of the authors which interrupt the narrative. These names are written prominently in red.

[3] Fairfax's MSS. were inherited by his nephew General Thomas Fairfax, who gave some of them to the Bodleian Library in 1673. Others remained at Leeds Castle until the early 19th cent., when they were sold to the bookseller Thomas Thorpe, who listed them in his catalogue for 1831: MS. Lyell 5 is no. 4255 in this catalogue.

[4] 'Notulae' is a term for informal and usually anonymous glosses on scripture or extracts from authorities. It is applied, for example, to a number of volumes listed in the medieval catalogue of Christ Church, Canterbury (M. R. James, *Ancient Libraries of Canterbury and Dover*, nos. 539–40, 592–3, 616, etc.).

Most of Lyell's English group are not, however, monastic. They are, like most medieval books of English origin now in private hands, examples of books written for private individuals of the clergy and laity in the thirteenth century and later. These books, in so far as they were still in private hands in the sixteenth century were no doubt less exposed to danger then than books in institutional libraries. At this time books of Middle English verse and prose, books of a similar sort in Latin such as Rolle's Emendatio vitae and Higden's Polychronicon, small service books, especially Books of Hours, small Bibles, guides for parish priests like Pupilla Oculi, and copies of Statutes and of Registers of writs, were to be found in the houses of many people who did not possess monastic books. They are still to be found quite frequently in the sale rooms. Lyell purchased nine MSS. in the vernacular, a Wycliffite New Testament (MS. 26), and Pauline Epistles (MS. 27), William of Nassington's Mirror of Life (MS. 28), The Prick of Conscience (MS. empt. 6), a Confessio Amantis (MS. 31), Pore Caitiff and other texts (MS. 29), a Brut Chronicle (MS. 34), a genealogical chronicle in 'roll-codex' form (MS. 33), and tracts on the use of astrological tables (MS. 37): another astrological book is half Latin and half English (MS. 36). He eschewed on the whole the ordinary Latin books. He had nothing of the Common Law. His service books (MSS. 24, 25, and empt. 4) are not quite ordinary. A Bible (MS. 7) has an unusual picture on the first leaf. Another Bible (MS. 10) was deposited on five occasions as a pledge in Oxford (?) loan-chests. There is also a Richard Rolle (MS. 38), a commonplace book (MS. 35), and an attractive volume of prayers and devotions written in 1441 by a scribe named Graseley (MS. 30). Perhaps the most interesting of these non-monastic MSS. is the commentary of Peter of Herenthals on the Psalter, with, at the end, the rare commentary of Richard Ullerston on the Canticles of the Psalter, delivered *ex cathedra* in Oxford in 1415 (MS. 20). They are here in a well-written copy made no doubt in Oxford in Ullerston's time. It belonged to Robert Colby, an Oxford notary whose hand is known also from a deed which he drew up for Balliol College in 1419.[1]

III. THE CONTINENTAL MANUSCRIPTS

Among the non-English MSS. the most important, from the point of view of provenance, are the considerable group of MSS. from Austrian and German monasteries. First, there is a group of seven MSS. from the

[1] Emden, *B.R.U.O.*, p. 459.

monastery of Melk (MSS. 58–64). MS. 58 is a twelfth-century MS. which contains works of Anselm and Honorius Augustodunensis, including Honorius's De anima et de deo, known in only one other MS. All the other MSS. date from the fourteenth (MS. 59) or fifteenth centuries. MS. 62 reminds us of Melk's connections with Italy. It is one of the few copies of humanistic works in the Lyell collection, containing Ambrogio Traversari's translations of Johannes Climacus, and was written at S. Cipriano, Venice, in 1455 by 'frater Jacobus de Polonia'. There are six MSS. from Admont (MSS. 49–52, empt. 1–2). All but one of these (MS. 52) are still in their medieval bindings. Both the fine twelfth-century books (MSS. 49–50) are compilations, consisting of two or more MSS. bound together. MS. 49 includes Boethius' Opuscula Sacra with the commentaries of Remigius of Auxerre and Thierry of Chartres, and Peter Abelard's Theologia Summi Boni. On fol. 80 of the MS. is an interesting pen drawing of a soldier and a veiled woman, the interpretation of which is still obscure. MS. 52 is an interesting arithmetical collection written in Italy in the fourteenth century with a few annotations apparently in the hand of Cardinal Nicholas of Cusa. There are two twelfth-century MSS. from Lambach, both in medieval bindings (MSS. 55–6). One of these (MS. 55) had been ascribed to Gladbach on the grounds of its decoration, but the shelfmarks on the binding are identical in style with those on MS. 56, and the MS. is in fact identifiable in Lambach inventories. MS. 56 is an important collection of works of Honorius Augustodunensis closely related to Munich clm. 22225 from Windberg, but fuller than that MS. MS. 67, a fourteenth-century illustrated copy of the Speculum Humanae Salvationis comes from Göttweig but was written in Bohemia. It has its medieval binding with the *ex-libris* of the church of Vyšehrad in Prague, which was destroyed in the Hussite wars. It had already reached Göttweig by the early fifteenth century when a copy was made of it there. All these Austrian MSS. had remained in their original monastic libraries until after the First World War.

Among the German MSS. are the oldest in the collection. MS. 57 is an eleventh-century miscellany including Hucbald, De calvis, and part of Palladius, De re rustica. Its provenance is not known. MS. 54 is an interesting computistical collection of the eleventh and twelfth centuries. It was in the library of the Collegium Amplonianum at Erfurt in the fifteenth century and was apparently studied there by Cardinal Nicholas of Cusa, who made some annotations in it. He visited Erfurt in 1451. It is an extraordinary coincidence that there should be two MSS. in the collection with his annotations. MS. 85 consists of two MSS. which were

bound together at St. Peter's, Erfurt, in the fifteenth century. The first part was written at Jena in the fourteenth century for Fr. Walther Franco when he was provost of the Cistercian nuns of Jena. He later became a monk of St. Peter's, Erfurt, and gave them this MS. It includes the 'Bernardinum' and has a fine miniature of Sts. Benedict and Bernard. MS. Lyell empt. 9 is a magnificent mid-fifteenth-century copy of Ambrosiaster and the letters of Ambrose from the Carthusians of St. Barbara's, Cologne. Its text is closely related to the *editio princeps* of Ambrosiaster, printed at Basle in 1492.

The French MSS. include a number written in the thirteenth century. Lyell was specially proud of Stephen Langton's Summa Questionum which has the *ex-libris* of Royaumont (MS. 42). MS. 70, an early thirteenth-century copy of Petrus Comestor's Historia Scholastica, probably written in Italy, is of especial interest because of its extensive glosses, which were added by a nearly contemporary hand, and suggest that it was being used in Paris. The glossator must have been Hungarian, for he refers to Hungary and quotes Hungarian words. This is a very early example of the use of Hungarian words outside Hungary itself.

MSS. 47 and 48, both written in the fifteenth century, are probably Flemish rather than French. MS. 47, a copy of the Somme le Roi of Frère Laurent, which William Caxton translated as 'The Royal Book', has flourished initials in the style of Bruges. However, on the front pastedown it has a note in English, referring to the production of the book, and the binding has the same tools that were used in England by Caxton's first binder, who is conjectured by Hobson to have come from Bruges with Caxton in 1476. The same tools are used on MS. Douce 365 which was bought by Margaret of York, Duchess of Burgundy, in 1475 and was written by David Aubert at Ghent. A connection of MS. 47 with Caxton therefore seems possible if not provable.

The group of Italian MSS. includes the chief example of illumination in the collection. MS. 71, written *c.* 1300 and including works of Hugo de Folieto, is illustrated by a series of fine miniatures. These mostly correspond to the series to be found in other MSS. of Hugo's works but include a miniature of a lion accompanying a fragment of a bestiary, and another miniature, again with a text, of a man ('homo peccator') in a tree which is being gnawed by worms and beset by wild animals. This is connected with the parable of the Man and Unicorn in the romance of Barlaam and Josaphat. MS. 75, a fifteenth-century legendary account of the building of the monastery of Sta. Bonda near Siena, probably prepared for the monastery itself, consists of little more than a series of

large framed miniatures illustrating the story, with explanatory headings. MS. 77, a collection of sermons to be used from Advent to Easter, was copied in 1477 in the monastery of Sta. Giustina of Padua by the monk Peregrinus. It is illuminated in an unusual style showing strong Northern influence. In the sixteenth century it may have belonged to Cardinal Pietro Bembo, for niello plates based on a medal of Bembo are fixed to the red velvet binding. MS. 83, a copy of Cicero's orations probably written in the last quarter of the fifteenth century, belonged at one time or another to at least two humanists. The erased arms and *ex-libris* in the MS. are identifiable as those of Marino Tomacelli (1419–1515), who was for many years the Neapolitan ambassador in Florence. The first part of the MS. is in his autograph; the second part is written by a scribe who wrote many MSS. in Florence. The rather crude decoration of the MS. is Neapolitan in style. In the sixteenth century it belonged to the humanist Guido Lolli and in the seventeenth century to Pope Alexander VII.

Before he turned to collecting medieval MSS. Lyell had made a notable collection of early Spanish printed books, which has already been mentioned. It is therefore not surprising that his bequest included two medieval Spanish MSS. (and a charter) and a MS. from Portugal, which are a welcome addition to the Library's scanty holdings of MSS. from these countries. The most notable is MS. Lyell 87, a Visigothic charter of 1069 concerning a donation of land at Villasirga near Carrión de los Condes. It is the only specimen of Visigothic script in the Library. Both this charter and another document of Lyell's which the Library subsequently acquired, MS. ch. for. 112, a list written *c.* 1200 of lands of 'San Zoil', came from the archives of the Cluniac monastery of San Zoilo at Carrión de los Condes. MS. 88 is a twelfth-century Gospel Lectionary from north Spain and MS 90 a fifteenth-century copy of the Spanish translation of the Statutes of the Order of Santiago in a well-preserved *mudejar* binding. There are a number of post medieval MSS. in Spanish or concerning Spain in the Lyell empt. collection.

Lyell also collected Greek and Oriental MSS. There are five Greek MSS. (MSS. 91–5), of which any collector would have been proud. Perhaps the most notable is the twelfth-century Menologion for December.

MSS. 96–9 and empt. 61–3 are medieval Hebrew MSS. and MS. 100 is an Arabic astronomical work, written in 1305. MS. 96 contains a Hebrew translation of the 'Oxford' astronomical tables, written at Mantua in 1441. MS. 99, a prayer book written in Italy in the early fifteenth century, has a remarkable series of miniatures.

IV. DATES OF ACQUISITION AND PRICES PAID BY LYELL FOR THE MEDIEVAL MANUSCRIPTS

Date of purchase	*Shelfmark*	*Contents*	*Bought from*	*Price*
12 May 1914	MS. empt. 8	Johannes Vasco, Bible summary	Sotheby's sale	£2
— Sept. 1933	MS. 10	Bible	—	£35
13 July 1936	MS. 46	Rule of St. Benedict, in French	Goldschmidt	£20
24 Oct. 1936	MS. 50	Theological miscellany from Admont	Goldschmidt	£150
28 Oct. 1936	MS. 19	Rule of St. Benedict, etc.	Quaritch	£63
16 Nov. 1936	MS. 49	Boethius, etc., from Admont	Goldschmidt	£200
24 Apr. 1937	MS. 53	Bamberg breviary	—	£4. 10s.
30 Apr. 1937	MS. empt. 6	Prykke of conciens	Robinson(?)	£45
4 June 1937	MS. 18	Littera solemnis of Boniface IX	—	£10
11 Oct. 1937	MS. 13	Legenda aurea	Blackwell	£17. 10s.
11 Oct. 1937	MS. 76	Rosa pisanella	—	£11. 5s.
15 Oct. 1937	MS. 95	Gospel of St. Matthew, in Greek and Latin	Blackwell	£20
— Oct. 1937	MS. 42	Stephen Langton	—	£10
1 Nov. 1937	MS. 12	Willelmus Peraldus, Summa de viciis	—	£5
11 Nov. 1937	MS. 3	Bartholomew of Exeter	Goldschmidt	£4. 1s.
26 Nov. 1937	MS. 11	Augustine, De trinitate	—	£10
26 Nov. 1937	MS. empt. 11	General chronicle	—	£2
27 Nov. 1937	MS. 72	Dominican processional, etc.	—	£11
3 Dec. 1937	MS. 61	Bonaventura, Gerson, etc., from Melk	Goldschmidt	£33
— — 1937	MS. 60	Monastic rules, etc., from Melk	Goldschmidt	£40
15 Apr. 1938	MS. 21	Polychronicon	Davis and Orioli(?)	£70
15 Apr. 1938	MS. 51	Miscellany from Admont	Davis and Orioli	£15
7 May 1938	MS. 45	St. Malo missal	Davis and Orioli	£47
20 Oct. 1938	MS. 63	Jean Gerson, etc., from Melk	Goldschmidt	£80
16 Nov. 1938	MS. 62	Johannes Climacus from Melk	Goldschmidt	£15
16 Nov. 1938	MS. 79	Miscellany: Logic, etc.	Goldschmidt	£30
18 July 1939	MS. 24	Office for the dead	Quaritch	£27. 10s.
26 July 1939	MS. 17	Martinus Polonus, etc.	Quaritch	£50
23 Aug. 1939	MS. 68	Rule of St. Clare, in German	Maggs(?)	£35
20 Oct. 1939	MS. 73	Ps.-Augustine, Soliloquia, etc., in Italian	Blackwell	£8. 15s.
25 Oct. 1939	MS. 59	Summa magistri Ade, from Melk	Goldschmidt	£25
25 Oct. 1939	MS. 64	Miracles, etc., of Ste. Foy, from Melk.	Goldschmidt	£60
25 Oct. 1939	MS. empt. 7	Bible summaries, etc.	Goldschmidt	£15
— Oct. 1939	MS. 67	Speculum humanae salvationis from Göttweig	Robinson	£175
10 Apr. 1940	MS. 25	Book of hours, etc.	Maggs	£25
16 Apr. 1940	MS. 4	Notule on O.T., etc.	Maggs	£25
16 Apr. 1940	MS. 5	Life, etc., of Becket	Maggs	£105
27 Apr. 1940	MS. 1	Gospel of St. John	Robinson	£25
1 May 1940	MS. 55	Sermons and homilies from Lambach	Maggs	£175
21 Aug. 1940	MS. 27	Epistles of St. Paul in English	Maggs	£130
21 Aug. 1940	MS. 86	Dom Pedro, Livro da virtuosa bemfeitoria	Maggs	£50
12 Sept. 1940	MS. 31	John Gower	Maggs	£125
12 Sept. 1940	MS. 43	Gospel of St. Luke	Maggs	£50

Date of purchase	*Shelfmark*	*Contents*	*Bought from*	*Price*
23 Oct. 1940	MS. 90	Rule of Order of Santiago	Maggs	£50
21 Jan. 1941	MS. 52	Mathematics, etc., from Admont	Davis and Orioli	£80
24 Jan. 1941	MS. 78	Leonardo Fibonacci, in Italian	Davis and Orioli	£52
24 Jan. 1941	MS. empt. 2	Medical tracts	Davis and Orioli	£42
1 Feb. 1941	MS. empt. 10	Geometry in Italian and Latin	Davis and Orioli(?)	£20
24 Feb. 1941	MS. 36	Astrological, etc., tracts	Davis and Orioli	£50
24 Feb. 1941	MS. empt. 1	Rasis from Admont	Davis and Orioli	£80
23 Dec. 1941	MS. 14	Peter Lombard, Sentences	Davis and Orioli	£30
18 Jan. 1942	MS. 54	Computistical collection	A. Rosenthal	£112. 10s.
3 Feb. 1942	MS. 69	Honorius in Cantica Canticorum	Goldschmidt	£65
5 Feb. 1942	MS. 57	Hucbald, Palladius, etc.	A. Rosenthal	£93. 10s.
5 Feb. 1942	MS. 89	Toledan tables	Rosenthal	£150
12 Feb. 1942	MS. 23	Psalter	Grafton	£33
17 Feb. 1942	MS. 66	Commentary on St. Matthew from Steinfeld	Rosenthal	£110
17 Feb. 1942	MS. 84	Septenarium pictum	Rosenthal	£150
5 Mar. 1942	MS. 56	Honorius Augustodunensis from Lambach	A. Rosenthal	£250
13 Mar. 1942	MS. 41	Gratian, Decretum	Maggs	£113. 10s.
25 Mar. 1942	MS. 100	Treatises on astronomy in Arabic	Maggs	£21
15 Apr. 1942	MS. 33	Genealogical chronicle in English	Quaritch	£99
8 May 1942	MS. 82	Private prayers, etc.	—	£20
11 May 1942	MS. 6	John of Abbeville	Quaritch	£40
11 May 1942	MS. 74	Maffeo Vegio	Quaritch	£40
22 June 1942	MS. 44	Liturgical miscellany	—	£15
10 July 1942	MS. 9	Augustinian choir book	Blackwell	£33
13 July 1942	MS. 88	Gospel lectionary	Davis and Orioli	£60
23 July 1942	MS. 65	Haymo on the Apocalypse from Steinfeld	Quaritch	£45
31 July 1942	MS. 20	Pertus de Herenthals	Quaritch	£54
6 Aug. 1942	MS. 71	Hugo de Folieto	Rosenthal	£200
27 Aug. 1942	MS. 37	Astrology, astronomy	Maggs	£48(?)
5 Sept. 1942	MS. 75	Founding of Sta. Bonda, Siena	A. Rosenthal	£300
20 Oct. 1942	MS. 39	Extracta e variis cronicis Scocie	Goldschmidt	£65
27 Oct. 1942	MS. 77	Homiliary of Sta. Giustina, Padua	Quaritch	£200
23 Dec. 1942	MS. 34	Brut chronicle in English	Maggs	£150
13 Jan. 1943	MS. 47	Somme le roi	Maggs	£48
26 Jan. 1943	MS. 7	Bible	Maggs	£180
26 Jan. 1943	MS. empt. 3	Raymundus de Penafort, Summa	Maggs	£38
9 Mar. 1943	MS. 58	Anselm, Honorius, etc., from Melk	Goldschmidt	£75
26 Mar. 1943	MS. 81	Pietro Barozzi	Maggs	£25
2 Apr. 1943	MS. 94	Theotokarion	A. Rosenthal	£27. 10s.
7 Apr. 1943	MS. 32	Forest administration	Quaritch	£27
28 Apr. 1943	MS. 99	Hebrew prayer book	Maggs	£95
15 May 1943	MS. 92	Menologion	A. Rosenthal	£63
3 June 1943	MS. 2	Jerome, Letters	Davis and Orioli	£190
18 June 1943	MS. 80	Michele da Pavia	Maggs	£21
26 Aug. 1943	MS. 70	Petrus Comestor	Goldschmidt	£111. 15s.
10 Sept. 1943	MS. empt. 61	'Ammude ha-golah	Davis and Orioli	£85
20 Oct. 1943	MS. 26	New Testament in English	Quaritch	£360
3 Nov. 1943	MS. 40	Theological miscellany	Maggs	£30
7 Dec. 1943	MS. 29	Pore caitiff, etc.	Maggs	£105
— — 1943	MS. 38	Richard Rolle	Davis and Orioli	£80
14 Feb. 1944	MS. 97	Service for Day of Atonement, in Hebrew	Ettinghausen	£80

Date of purchase	*Shelfmark*	*Contents*	*Bought from*	*Price*
14 Feb. 1944	MS. 98	Liturgical poems in Hebrew, etc.	Ettinghausen	£80
12 Apr. 1944	MS. 30	Prayers and devotions	Maggs	£150
21 July 1944	MS. empt. 9	Ambrosiaster, etc.	Davis and Orioli	£200 (an exchange)
13 Aug. 1944	MS. empt. 63	Beḥinath 'olam	A. Rosenthal	£10
21 Aug. 1944	MS. 83	Cicero, Orations	Quaritch	£45
26 Aug. 1944	MS. 22	Register of Honour of Richmond	Goldschmidt	£300
20 Jan. 1945	MS. 48	Jean Miélot, etc.	Goldschmidt	£225
13 Oct. 1945	MS. 96	Oxford tables in Hebrew	A. Rosenthal	£13. 2s.
15 Apr. 1946	MS. 16	Petrus Ruffensis	Goldschmidt	£225
		MSS. of which date of purchase is unknown or uncertain		
1935?	MS. 15	Abingdon Cartulary	Parker	—
1940 or later	MS. 28	William of Nassyngton	Maggs	£42
In or before 1941, according to N. R. Ker.	MS. 8	Collectaneum from Fountains	(in Robinson *Cat.* 50, 1934, no. 6, £85)	
—	MS. 35	Commonplace book	—	—
—	MS. 85	Bernardinum, etc.	Rosenthal	£200
—	MS. 87	Visigothic charter from San Zoilo	—	—
—	MS. 91	Gospels in Greek	—	£50
—	MS. 93	Gregory of Nazianzus in Greek.	A. Rosenthal	£63
—	MS. empt. 4	Psalter	—	—
—	MS. empt. 5	Religious tales	—	—
—	MS. empt. 62	Nissim b. Reuben Gerondi	—	—
—	MS. ch. for. 112	Document of San Zoilo	—	—

V. OTHER MEDIEVAL MANUSCRIPTS ONCE IN LYELL'S POSSESSION

In addition to his bequest of a choice of 100 MSS. to the Bodleian Library, Lyell bequeathed a choice of MSS. to N. R. Ker. The MSS. chosen by Mr. Ker are:

Kings and Chronicles glossed. 13th cent.
T. Aquinas, Quaest. de potentia dei (with chain). German, 15th cent.
Ps.-Augustine, De lxxxiii quaestionibus. Imperfect. English, 12th cent.
Pupilla oculi, English, 15th cent.
Transcript of fragment of a chronicle by Thomas Sprott, 16th–17th cent., given by Mr. Ker to the British Museum, now MS. Add. 46918.

Purchases of MSS. were made from Lyell's executors by the Bodleian Library, which are the present MSS. Lyell empt., and, in October 1950, by the National Library of Scotland as follows:

MSS. 3855 Basilikon Doron in Spanish.
3856 Alexander Garden, 'The Theatre of the Scotische Kings'.
3857 Inventory of pious donations.
3858 Collection of religious tracts.
3859 Translations of works by Savonarola.

These are fully described in Vol. II of National Library of Scotland, *Catalogue of MSS. acquired since 1925*, Edinburgh, 1966, pp. 307–8. Miss Elspeth Yeo of the National Library kindly told me the shelfmarks.

Lyell's remaining MSS., 140 in all, were bought from his executors in 1951 by Bernard Quaritch Ltd. Ninety-one of these MSS. can be identified in Quaritch's *Catalogue* 699 of 1952. The first number in the following list is that of the Quaritch catalogue. Where the present owners of the MSS. are known, their names have been added. The majority are derived from C. U. Faye and W. H. Bond, *Supplement to the Census of Medieval and Renaissance MSS. in the U.S. and Canada*, New York, 1962. I am indebted for information about other MSS. to Dr. Martin Wittek of the Bibliothèque Royale, Brussels and to Mr. N. R. Ker.

Bernard Quaritch Ltd., Catalogue 699 (1952):

1 (and *Cat.* 716 (1953), no 298); **3** (now Univ. of California, Berkeley, MS. MAR 37); **5** (now Univ. of Manitoba, Winnipeg); **6**; **7**; **8** (and *Cat.* 742 (1955), no. 1; now Yale, T. E. Marston MS. 163); **9**; **12** (and *Cat.* 716 no. 299; now Yale, T. E. Marston MS. 165); **13** (and *Cat.* 755 (1956), no. 2); **14** (now C. F. Bühler, New York, MS. 16); **15**; **16**; **17** (and *Cat.* 716 no. 300); **20** (and *Cat.* 755 no. 4); **21**; **22**(?); **24** (now Brussels, Bibl. Royale MS. IV. 48); **25**; **26**; **27** (now Univ. of Pennsylvania MS. Fr. 9); **29** (now Yale, T. E. Marston MS. 84); **30**; **32**; **35**; **36** (now J. M. Osborn, Yale, Box 14 no. 24); **40** (now Yale, T. E. Marston MS. 258); **41** (and *Cat.* 742 no. 5); **42** (and *Cat.* 716 no. 303: now H. A. Walton Jun., Virginia, A–3); **44** (now Univ. of California, Berkeley, MS. MAR 31); **45**; **47** (now Yale, T. E. Marston MS. 187); **48** (now R. B. Honeyman Jun., California, MS. 4); **49**; **59** (now Bodl. MS. Lyell empt. 15A); **60** (now Yale, T. E. Marston MS. 147); **61** (now Univ. of Pennsylvania MS. Lat. 35); **62**; **63** (and *Cat.* 731 (1954), no. 186; now C. F. Bühler, New York, MS. 20); **64** (now H. R. Walton Jun., Virginia, A–902); **65** (and *Cat.* 716 no. 306); **66** (and *Cat.* 716 no. 307); **67**; **68** (now Davis Library, Phillips Exeter Acad., New Hampshire, MS. 1); **69**; **70**; **71** (and *Cat.* 716 no. 310; now Yale, T. E. Marston MS. 27); **72**; **73** (now Yale, T. E. Marston MS. 196); **74**; **75**; **77**; **84**; **85** (and *Cat.* 731 no. 235); **86** (now Univ. of Pennsylvania MS. Lat. 32); **88**; **90** (and *Cat.* 731 no. 251; now Duke University, Durham, N. Carolina, MS. 96); **91**; **92** (probably Univ. of Kansas MS. 13); **93**; **95** (and *Cat.* 716 no. 315; 755 no. 14); **96** (probably Columbia Univ., Lodge MS. 4); **97**; **100** (now Univ. of Pennsylvania MS. Lat. 48); **102** (now James R. Page, Los Angeles, JRP. 351); **103** (now Winnipeg, Univ. of Manitoba); **107** (now Winnipeg, Univ. of Manitoba); **108** (now Boston Public Library, Mass., MS. 1556); **109**; **110** (and *Cat.* 731 no. 375); **111** (and *Cat.* 755 no. 15; now Professor Giles Constable, Cambridge, Mass., MSS. 2–3); **112** (and *Cat.* 731 no. 376; 767 (1957), no. 20; now Yale, T. E. Marston MS. 222); **113** (now Winnipeg, Univ.

of Manitoba); **114**; **115** (now Univ. of Pennsylvania MS. Lea 55); **117** (and *Cat.* 716 no. 317; 755 no. 16; 774 (1959), no. 14); **118**; **120**; **122** (now Brussels, Bibl. Royale MS. IV. 9); **128** (now Univ. of California, Berkeley, MS. MAR 36); **129** (and *Cat.* 716 no. 318; probably Univ. of Pennsylvania MS. Lat. 69); **130** (now Yale, T. E. Marston MS. 260); **133** (and *Cat.* 742 no. 23; now H. A. Walton Jun., Virginia, A–903); **134**; **135**; **136** (now Brussels, Bibl. Royale MS. IV. 2); **137**; **138**; **141** (now Yale, T. E. Marston MS. 102); **142** (and *Cat.* 716 no. 320); **143** (now J. M. Osborn, Yale, Box 12 no. 19); **145** (now Brussels, Bibl. Royale MS. IV. 8).

The whereabouts of two of the forty-nine other MSS. bought by Quaritch are known:

Aristotle, Ethics, in Latin trans. of Argyropoulos. Italy, 15th cent.: Chicago, Newberry Library MS. f. 96, bought from Quaritch in 1951.

Poggio Bracciolini, Facetiae. Italy, 15th cent.: Yale, T. E. Marston MS. 79, bought 1952.

Other medieval MSS. which are known to have belonged to Lyell are:

Brussels, Bibl. Royale MS. IV. 252, Rule of St. Augustine, Laon documents, 16th cent., bought in 1963. This MS. was not in Lyell's possession at the time of his death. It had presumably been sold by him at some earlier date.

A 14th–15th cent. collection, consisting of: (i) a Biblical history in French verse (Genesis, Ruth, Psalms); (ii) Guido de Columna, Hist. Troiana and Martinus Polonus, Chron.; (iii) Brut Chronicle in French, kept in a wrapper formed of an 18th-cent. Malmesbury lease when Lyell acquired it, was later split up by him. The parts are now: (i) in Malmesbury Church, given by Lyell before his death; (ii) in Malmesbury Church, bought 1961; (iii) Yale University MS. 86, given by Henry Fletcher in 1950. I am indebted to Mr. N. R. Ker and the Revd. A. Beaghen for this information.

Signs by which former Lyell MSS. can be identified were listed by Mr. Ker in his first Lyell Lecture: see above, p. xvi.

FORM OF CATALOGUE ENTRY

THE layout and form of the descriptions follows, with some modifications and with fuller treatment, the formula worked out by F. Madan for the *Summary Catalogue of Western Manuscripts in the Bodleian Library:*

Description

1. Number.
2. Language.
3. Material.
4. Date and country or place of origin, scribe or scribes, type of script if distinctive, with reference to the plates at the end of the volume. Where there is no direct evidence, such as an original colophon or *ex-libris*, the attributions of date and country of origin are based on the style of decoration, if any, and the evidence of the script and of the parchment. The terms 'secretary' and 'anglicana', used to describe the script of some of the later English MSS., have been applied to these scripts by Mr. Ker and are explained by him in the introduction to his *Medieval Manuscripts in British Libraries* I, 1969, pp. xi–xii; his criteria for describing script have generally been followed here.
5. Size: the external measurements in millimetres of the page, followed by the measurements of the written space in brackets.
6. Number of leaves or pages with remarks on foliation where necessary. Irregularities in the foliation have been indicated. According to the Bodleian method of foliation 'ii+77 leaves' means that the MS. begins with two flyleaves or with added leaves which are not part of the main body of the MS., and that for the remainder of the MS. the foliation is continuous. The '77' may include further added leaves or flyleaves at the end. However, some of the MSS. in the present collection were already foliated (or paginated) by other methods before they came to the Bodleian and this foliation has not been altered unless it was seriously misleading. To avoid confusion the folio numbers of all flyleaves and added leaves have been stated in brackets after the total number of leaves has been given. Examples of how it has been done are MS. Lyell 12: 'i+268 leaves (fol. i, 267–8 are flyleaves)'; and MS. Lyell 78, a more complicated example with 15th-cent.

foliation: 'xi+247 leaves (fol. 79 is double, there is no fol. 47, 65, or 139, fol. i, 247–9 are flyleaves)'.

7. Ruling, number of columns, number of lines, type of ruling. The instrument or material used for ruling is specified: 'hard point', 'pencil', i.e. a grey-coloured line, 'crayon', a brown-coloured line, and 'ink'. The method of ruling and pricking is only mentioned when it is known to be a useful indication of the date or region. Thus Mr. Ker has shown (*Celtica* 5 (1960), 13–16) that in about the second quarter of the 13th cent. in England there was a change from writing above the top line to writing below the top line. Pricking in the inner margins is noted.

8. Collation: 'canc.' means that a leaf, probably blank, has been cut out; 'cut out' means that the leaf cut out contained part of the text, which is now missing; leaves lost in other ways are described as 'missing'. Original flyleaves have been included in the collation. Catchwords and quire signatures are noted. Where a MS. is composite separate collations are given for each part but the numbering of the quires is carried straight through the volume. See for example MSS. 51 and 79.

9. Watermarks. It is not often possible to identify watermarks in MSS. with complete certainty from the tracings of Briquet, partly because they are often obscured by the writing or half-hidden in the binding. In the descriptions I have tried to distinguish between: *a* those certainly identifiable, where the simple Briquet number is given; *b* those similar to and possibly identical with examples in Briquet, which are described as 'close to' the Briquet number; *c* when there is uncertainty, because the mark is hard to see, or when watermarks share certain features, but not all, with one or more Briquet marks, or a whole group, the phrase 'cf. Briquet no. . . .' is used.

10. Decoration. Initials decorated with penwork in the same or contrasting colours are described as 'flourished'.

11. Binding.

12. Opening words of the second leaf ('2° fo.'). Madan himself had proposed to include this but was not allowed to do so.

Contents. An attempt has been made to note every item, with reference to the leaf of the MS. where it begins and ends. Headings given in the MSS. themselves are put in inverted commas. The words '*ends imperf.*'

mean that a leaf or leaves of the text is missing; '*ends incomplete*' means that the scribe broke off before the end of the text, and that no leaf is missing. Square brackets [ ] are used to indicate accidental omissions, erasures, etc.; round brackets ( ) are used for the expansion of abbreviations which are uncertain.

A new departure has been made in cataloguing the contents of MS. 8, a collection of over 400 sermons and other pieces, and of MSS. 30 and 82, both large collections of prayers. To have enumerated these items one by one would have made the descriptions intolerably long and difficult to follow. Instead two indexes of incipits have been made, one of sermons, etc., in MS. 8, the other of prayers in MSS. 30 and 82. In the descriptions of the MSS. themselves the numbers affixed to the items in the indexes of the incipits have been used.

It seemed to be more useful to scholars in general to have these two indexes of incipits of specific classes of material than to have a miscellaneous general collection of incipits, especially since the Lyell collection has no unity of subject. For the categories of material where the reader needs to have the incipits collected, e.g. for anonymous Latin verses or hymns, they have been included in the general index, as was done in the index to the *Summary Catalogue*.

A separate index has been included of MSS. both in the Bodleian Library and elsewhere which have been referred to in the descriptions. In this I have followed the example of Pächt and Alexander's *Illuminated Manuscripts in the Bodleian Library* where it has already proved very useful.

History

1. Place of origin, and former owners.
2. Date and source of acquisition by Lyell, where known.

MSS. 1–39
BRITISH ISLES

Note: MSS. 3, 14(?) are French

1 GOSPEL OF ST. JOHN, GLOSSED

In Latin, on parchment, written in England in the mid 12th cent.: 220×142 mm.: ii+105 leaves (fol. i–ii, 1, 102–5 are flyleaves): text in a central column of 16 lines ruled in pencil; gloss ruled independently: collation 1^8–12^8, 13^4, two original flyleaves (fol. 1, 102), quires numbered at beginning and end in roman numerals: initials in green, red, and blue on fol. 2 and 4. Bound in russia by R. Riviere at Bath *c.* 1840, rebacked, with armorial bookstamp of Sir Edward Dering, bt., apparently cut from an older binding.

2° fo. *detur* [corr. to *deretur*]

Gospel of St. John, with interlinear and marginal glosses.

(fol. 2) Preface, *beg.*: Iohannes evangelista unus ex discipulis dei, *ends* (fol. 3^v): et deo magisterii [*corr. from* misterii] doctrina servetur. Stegmüller, *Rep. Bibl.*, no. 624. The Gospel *begins* on fol. 4, and *ends* fol. 100, followed by: Hoc in libro expositores sunt Beda et Augustinus. Most of the glosses were written by the original scribe. The first *beg.* (fol. 2): Omnibus divine scripture paginis evangelium excellit, as in the Glossa Ordinaria, but there are many differences later. Further glosses were added in a near-contemporary hand, which also labelled some of the original glosses: Augustinus, Albinus, Anselmus, all frequently, and Ieronimus, Gregorius, B(eda), on one or two occasions. For the importance of the gloss see B. Smalley, *The Study of the Bible in the Middle Ages*, Oxford, 1952, p. vii. Her plate 1 reproduces part of fol. 4 of our MS.

Added at the end are: *a* (fol. 100^v) written by the original scribe: an Epitome of the Liber Regularum of Ticonius, *beg.*: [P]rima regula est de domino et eius corpore, *ends* (fol. 101^{ra}): cecidisti Lucifer mane oriens, etc. Pr. Pitra, *Spicilegium Solesmense* III, pp. 397–8; cf. F. C. Burkitt in *Texts and Studies* III, 1 (1894), xxii–xxiii. Also in MS. Laud Lat. 89, fol. 154^v; *b* in a rather later 12th-cent. hand: (i) 'Secundum Ieronimum' (on the three Maries) *beg.* (fol. 101^{ra}): Anna et Emeria sorores fuerunt. De Emeria orta est Elisabeth, *ends* (fol. 101^{rb}): cum aromatibus in monumento. Pr. M. Förster, 'Die Legende vom Trinubium', pp. 114–15; (ii) on temptation, *beg.*: Temptatio fit tribus modis. suggestione. delectatione. consensu, *ends*: ut perficiamus; (iii) *beg.*: Laqueus occultus dolosa cogitatio pes anime amor, *ends*: per amorem letatur. Fol. 101^v–102^r are blank.

On the front flyleaf (fol. 1^{v}) are some pieces in 12th–13th-cent. hands: *a* verses *beg.*: Grata supergrata mulier casta et pudorata. Two lines; *b* 'Senece': Malo filie mee virum qui pecunia indiget, quam pecunia quae viro indiget; *c* the inscriptions on the three rings, *beg.*: In primo anulo. expendi. dedi. servavi. negavi. In secundo. habui. habeo. perdidi. punio. In tertio. quod expendi habui. quod dedi habeo. quod servavi perdidi. quod negavi punio. This is different from the story of the three rings, Cap. 89 in *Gesta Romanorum*, ed. H. Oesterley, 1871. On the back flyleaf (fol. 102^{v}) are records of payments (?) (12th cent.): *a* 'Petrus et Iohannes Ediva Emma Helewis. Alic'; *b* 'Rogerus Falim (?) et Mariarie ob. Ric. de Wike et Edit. ob. / Will. Rike ob. Iordan et Micesente ob. Edit. pro Will. ob. / Will. et Godelufe ob.'; *c* 'Iordanus de Hode'.

From St. Augustine's, Canterbury. Identified by Mr. N. R. Ker as no. 182 in the 15th-cent. catalogue pr. M. R. James, *Ancient Libraries of Canterbury and Dover*, Cambridge, 1903, p. 207, from the 2° fo. *detur*, which does not occur as a word or part of a word in the Preface to John, but appears in our MS. because *redderetur* was miswritten *red-detur*. The correction to *redderetur* was made by the scribe but could easily be missed. Later belonged to Sir Edward Dering (1598–1644). Signature on front flyleaf of William Maskell (*c.* 1814–1890). Bought by Lyell in April 1940 from W. H. Robinson Ltd.; see their *Cat.* 71 (1940), no. 36.

2 JEROME, LETTERS

PLATES Ib, c, XXXVII

In Latin, on parchment, written in England in the late 12th cent. (Pl. Ib): 346×235 (260×166) mm.: 161 leaves (fol. 1, 161 are modern flyleaves), with medieval pencil foliation in arabic figures on every fifth leaf: 2 cols. of 34 lines ruled in pencil and generally ruled over in crayon: collation 1^{8}–19^{8}, 20^{8} (8 canc.), quires numbered at end in roman numerals: initials in red and green, with some yellow wash, blue is used in addition on fol. 2, 14^{v}, 108^{v}. Headings mostly in red only, but occasionally in red and green. For binding see below.

2° fo. *postulant*

1 **Letters of St. Jerome, the second volume of a collection common in English MSS.**

(fol. 2) At the top of the page is 'Secunda pars epistolarum beati Ieronimi' (14th cent.). Contents 'Hec sunt capitula libri huius': list of letters numbered 78–123. *Begins* (fol. 2^{v}) with the last part of Ep. 140: Frater karissime Cypriane scito prenoscens, quia si scribatur. C.S.E.L. LVI, pp. 285 l. 25 (see app. crit.) –289; (fol. 3^{v}) LXXIX: Ep. 48; (fol. 11^{v}) LXXX: Ep. 49; (fol. 12) LXXXI: Ep. 97; (fol. 13) LXXXII: Ep. 50; (fol. 14^{v}) LXXXIII: Ep. 22; (fol. 28) LXXXIIII: Ep. 45;

(fol. 29) LXXXV: Ep. 11; (fol. 29^{v}) LXXXVI 'Incipit epistola Iheronimi ad Demetriadem virginem. Hanc epistolam notat Beda non esse beati Iheronimi, sed Iuliani episcopi de Campania, qui fuit discipulus Pelagii heretici, et ipse hereticus, multa in hac contra gratiam dei disseruit' *beg.*: Si summo ingenio. P.L. 30 col. 15. Ep. Pelagii ad Demetriadem; (fol. 44) LXXXVII: Ep. 130; (fol. 51^{v}) LXXXVIII: Ep. 107; (fol. 55^{v}) LXXXIX: Ep. 64; (fol. 61^{v}) XC: Ep. 117; (fol. 64^{v}) XCI: Ep. 13; (fol. 65) XCII: Ep. 54; (fol. 69) XCIII: Ep. 79; (fol. 72^{v}) XCIIII: Ep. 123; (fol. 77^{v}) XCV: Ep. 120, without preceding list of questions; (fol. 88^{v}) XCVI: Ep. 121; (fol. 103^{v}) XCVII: Ep. 59; (fol. 104^{v}) XCVIII: Ep. 40; (fol. 105) XCIX: Ep. 26; (fol. 105^{v}) C: Ep. 25; (fol. 106) CI: Ep. 41; (fol. 107) CII: Ep. 42; (fol. 107^{v}) CIII: Ep. 27; (fol. 108^{v}) CIIII: Ep. 44; CV: Ep. 43 with the addition (fol. 109–109^{v}) from Ep. 46 *beg.*: Vaerum [*sic*] ut ad villam, *ends*: amatorię cantiones. C.S.E.L. LIV, pp. 341 l. 1–343 l. 3; (fol. 109^{v}) CVI: Ep. 38; (fol. 110^{v}) CVII: Ep. 29; (fol. 112^{v}) CVIII: Ep. 34; (fol. 114) CIX: Ep. 32; CX: Ep. 30; (fol. 115^{v}) CXI: Ep. 28; (fol. 116) CXII: Ep. 60; (fol. 121^{v}) CXIII: Ps.-Jerome Ep. 40 (P.L. 30 col. 278–82; *ends*: adducet cum illo); (fol. 123) CXIIII: Ep. 118; (fol. 125^{v}) CXV: Ep. 39; (fol. 129^{v}) CXVI: Ep. 108; (fol. 141^{v}) CXVII: Ep. 75; (fol. 143) CXVIII: Ep. 77; (fol. 147) CXIX: Ep. 23; (fol. 147^{v}) CXX: Ep. 24; (fol. 148^{v}) CXXI: Ep. 1; (fol. 150) CXXII: Ep. 127; (fol. 153^{v}) CXXIII: Ep. 66; *ends* (fol. 156): sequeris patriarcham Loth. Identical with the second part of the collection of letters in MSS. Bodl. 365 and New College 129, both English, 12th cent.; for further MSS. of this collection see R. A. B. Mynors, *Durham Cathedral Manuscripts*, Oxford, 1939, no. 38.

2 Life of St. Jerome (fol. 156^{v}) 'Incipit vita beati Iheronimi' *beg.*: Plerosque nimirum illustrium viros non ambigo nosse, *ends* (fol. 160^{v}): positus est II kl. octobris . . . nec inchoantur neque finientur in secula seculorum. Amen. *B.H.L.* 3871; pr. Mombritius, *Sanctuarium* II, fol. xv^{v}–xviii: a shorter version of P.L. 22 col. 201–14. This version is also found at the end of another MS. of the collection of letters: B.M. Harl. 3044, English, 12th cent., fol. 190va–192^{rb}. It seems likely that the life added at the end of MS. Durham Cathedral B. II. 10 (Mynors, no. 38) is also the same.

The binding (Pl. XXXVII) is well preserved in spite of some slight repairs and deserves a full description. It is contemporary Northern English work: original sewing on five bands, the top and bottom bands forming the head and tail bands: no kettle stitch: the bands are threaded into holes in the thickness of the slightly bevelled oak boards: cover of white skin: flat spine, mended at the top and the protruding tab missing: the tab at the tail of the spine survives. On the upper cover are a fluted metal centre pin and four bosses, shaped like woolpacks, mounted on pads of hide with the hair still on it. There were once two strap-and-pin fastenings on the lower cover, and at the bottom there are six nail marks, perhaps for a label. There are also nail marks at the four corners of the lower cover, perhaps for bosses, but these must have been of a different shape from the bosses on the upper cover.

From the Cistercian abbey of Holme Cultram in Cumberland: at the foot of fol. 2 is: 'Liber Sancte Marie de Holmo' (13th–14th cent.) (Pl. Ic) and at the top: 'liber LXXVIII^{us} secunda pars' (14th cent.?). Acquired *c.* 1824 by Sir Henry Lawson of Brough Hall, who gave it to the Revd. Dr. Scott, vicar of Catterick, Yorks. Later belonged to the Marquess of Ripon; see Hist. MSS. Comm., *Sixth Report*, 1877, p. 249. Bought by Lyell in June 1943 from Davis and Orioli.

3 BARTHOLOMEW OF EXETER PLATE XXVIId, e

In Latin, on parchment, written probably in France in the early 13th cent. (Pl. XXVIId): 203×135 (147×90) mm.: 74 leaves (foliation skips from 49 to 51): 26 long lines ruled in crayon, writing above top line: collation 1^8–2^8, 3^{10}–7^{10}, 8^8, [last quire missing]; the upper part of many leaves has suffered from a damp stain: red headings, initials in blue and/or red, flourished in red and/or blue. Medieval binding of wooden boards (the lower board broken) covered in puce dyed sheep-skin (repaired), had strap fastening to pin on lower cover (the pin survives). Title in ink on upper cover, mostly illegible, and later coat of arms in ink; quartered, 1 and 4 a lion(?) rampant, 2 and 3 an 8-pointed star, between letters 'C.A.' Traces of an ink title or press-mark along the spine.

2° fo. *dei. et*

Bartholomew of Exeter, Liber Penitentialis, ed. A. Morey, *Bartholomew of Exeter*, Cambridge, 1937, pp. 175–300.

(fol. 1) 'Incipit liber [penitentialis magistri Bartholomei Exoniensis episcopi *erased*] omnibus sacerdotibus et maxime prelatis pernecessarius' preface, *beg.*: Nunquam nimis docetur aut scitur *ends imperf.* (fol. 75^v): pro peccato debita miti-: ed. Morey, p. 290 l. 36.

The MS. was not known to Morey. The text appears to be carelessly written. It is divided into shorter chapters than in the edition. The last, chapter 398, corresponds to 131 in Morey.

There are a number of later notes: *a* on front pastedown (some partly erased) (i) 'I. XLI' (15th cent.?); (ii) '[. . .] franc.(?) 2 ll. 4 s. 1 [. . .]' (16th cent.); (iii) possibly same hand as (ii), 'Si vis ad vitam ingredi serva mandata. F. Urtica'; (iv) 'Sigoyer' (16th cent.); (v) an owner's mark?: 'L(?)' over 'Cd.'; (vi) '19. [*or* 12?] N[. . .]on' (18th cent.?); *b* (fol. 42) 'Jan batisto [*sic*] dortic dapt baygar [. . . . . .]' (16th cent.); *c* (fol. 64) same hand as *a*(iii)?: 'Lan mil cinq J. (or F.) Arnaud'; *d* (fol. 67^v) same hand again, (i) 'Urtice' (twice); (ii) 'monsieur le graete (?)'; *e* (fol. 75^v) same hand, (i) 'Claude Urtic (?)'; (ii) 'Urtice' (twice). Urtica is the Latin form of d'Ortigue, a Provençal family

prominent at Apt in the 15th and 16th cent.: see Artefeuil, *Hist. . . . de la noblesse de Provence* II, 1776, pp. 191–2; C. F. H. Barjavel, *Dict. hist. biog. bibliog. du dép. de Vaucluse* II, pp. 221–2. A late 16th-cent. Claude d'Ortigue is mentioned by Artefeuil. The Arnaud were another prominent Provençal family and Bernardy de Sigoyer and Roux de Sigoyer (originally from Dauphiné) are further families from Provence. A note in French about the MS. (18th cent.) is fixed to the front pastedown with the impression of a seal on which is C.E. and a coronet with five pearls. There is a similar bookstamp on fol. 75^{v} (Pl. XXVIIe). On fol. 1 there is another armorial bookstamp, possibly a demi-lion rampant, with two stags as supporters, a coronet with three crests: a pair of wings, a boar, and three ostrich feathers, and below a motto—illegible (Pl. XXVIId). Bought by Lyell in November 1937, possibly from Goldschmidt.

4 NOTULE SUPER VETUS TESTAMENTUM, ETC.

PLATE XXXVIc

In Latin, on parchment, written in England in the early 13th cent.: 2 MSS. bound together: 286×193 mm., edges cropped: vi+203 leaves (fol. 13 is missing, fol. 21 and 180 are double, fol. i–v, 198–202 are modern flyleaves) with late 15th- or early 16th-cent. foliation in arabic numerals. Modern binding in brown morocco.

2° fo. *pellicius*

A (fol. 4–158) Text in 2 cols., 40–1 lines, contents in 3 cols., ruled in crayon, writing above top line: text space *c.* 205–8×125–9 mm.: collation 2^{10} (10 missing), 3^{8}–6^{8}, 7^{8} (+2 leaves at end), 8^{10}–9^{10}, 10^{8}–14^{8}, 15^{8} (6 canc.), 16^{8}–19^{8}, 20^{6} (? 6 canc.?); quires numbered at the end in roman numerals, starting from the text (quire 3). Initials blue flourished in red or red in blue; an initial on fol. 81 has an elaborate flourish in blue and red in the lower margin.

Extracts from commentaries on books of the Old Testament.

(fol. 4–12) Table of contents, the first item 'Capitula super notulas Genesis'. The extracts are occasionally attributed here to the authors from whom they are taken, e.g. (fol. 8^{v}): 'Ieronimus super Isaiam'; (fol. 9) 'Gregorius super Ezechiel'. *a* (fol. 14^{rb}) Genesis *beg.*: Augustinus. In narratione rerum factarum non omnia secundum figuratum. The notes are very close to the Glossa Ordinaria and may be taken from it. Fol. 14ra is blank; *b* (fol. 29^{vb}) Exodus. The extracts are mostly from Isidore, cf. P.L. 83 col. 287–322, but the piece at the end 'De pascha' *beg.* (fol. 32ra): Sument de sanguine agni, *ends* (fol. 33va): ecclesie Catholice unitate foris vagantur, is not; *c–h* the notes on Leviticus (fol. 33va), Numbers (fol. 37ra), Deuteronomy (fol. 41^{rb}), Joshua (fol. 45ra), Judges (fol. 46va), Kings (fol. 49ra), *end* fol. 53va, are also from Isidore, cf. P.L. 83 *passim*. Fol. 54 was originally

blank; *j–u* (fol. 55) notes on the 12 minor prophets, beginning with Hosea, taken from Jerome, cf. P.L. 25 *passim*. The preface at the beginning, *beg.*: Alius ordo XII prophetarum est apud LXX interpretes, comes from the preface of his commentary to Joel, P.L. 25 col. 947. *End* fol. 82^{rb}; *v* (fol. 82^{rb}) 'Ieronimus [super?] Ysaia[m]'. Extracts from Jerome, cf. P.L. 24 col. 24 and *passim*; *w* (fol. 91^{vb}) 'Gregorius super Ezechiel'. Extracts from Gregory's Homilies on Ezechiel, cf. P.L. 76 col. 795 and *passim*; *x* (fol. 104) Jeremiah. Extracts mostly from Jerome and from his translations of Origen's homilies on Jeremiah, cf. P.L. 24 col. 679 and *passim*; 25 col. 585 and *passim*; *y* the Alphabets from Lamentations: (i) (fol. 113va) a short exposition *beg.*: Aleph. mille vel doctrina, *ends*: Tau. signum vel subter. sive signatus aut subterior, cf. P.L. 23 col. 1305–6—our MS. is generally fuller; (ii) (fol. 113^{vb}) extracts from Paschasius, cf. P.L. 120 col. 1065 and *passim*; *z* (fol. 135^{rb}) Daniel *beg.*: Iudei teste beato Ieronimo non recipiunt Danielem inter prophetas. Adapted from Jerome's preface to his commentary, and the extracts which follow are also from Jerome, cf. P.L. 25. *Ends* fol. 137va, the rest of the page was originally blank; *aa* Books of Solomon (i) (fol. 138ra) preface, *beg.*: Salomon filius David regis Israel iuxta numerum vocabulorum suorum tria volumina edidit. From the preface of the Glossa Ordinaria to the Song of Solomon; (ii) (fol. 138^{rb}) Proverbs. Extracts from Bede's commentary, cf. P.L. 91 *passim*; (iii) (fol. 142^{vb}) Ecclesiastes. Extracts from Hugh of St. Victor's Homilies, cf. P.L. 175 *passim*. *Ends* fol. 155ra. Fol. 155^{rb}–158^{v} were originally blank.

B (fol. 159–97) 2 cols. of 43 lines ruled in crayon, writing above top line: text space *c.* 213–18×134 mm.: collation 21^{10} (1 missing), 22^{6}, 23^{10}, 24^{6}, 25^{10} (10 canc.): spaces left for initials not filled in.

Extracts from sermons of St. Augustine.

Preceded (fol. 159ra) by a fragment of a sermon (?) *beg. imperf.*: nec desinit, que ante mundi constitucionem elegit nos in dilecto filio suo, *ends* (fol. 159^{rb}): Satietas omnium desideriorum. Eterna et consummata beatitudinis plenitudo. *a* (fol. 159^{rb}) 'Notule super Aug. de verbis domini', the first *beg.*: [A]gite penitentiam . . . Dominus ipse Ihesus Christus evangelii sui predicacionem ita incepit (Serm. CIX (Verb. dom. 1): P.L. 38 col. 636). The series of extracts *ends* (fol. 184ra): qui potuisti esse quod non eras. The extracts follow the order of the series. Followed without a break or heading by *b*: a similar series of extracts from sermons 'De verbis apostoli' up to no. 24, *beg.* (fol. 184ra l. 1): Qui fecit fortia fortior est. Et qui fecit fortia [*sic*]. pulchra. pulchrior ipse est. (Serm. CCCLXXXIV (Verb. Ap. 1, c. 1 ad fin.): P.L. 39 col. 1689), *ends* (fol. 197^{vb}): Veniet qui exigat (Serm. CLXVII (Verb. Ap. 24): P.L. 38 col. 911).

C Quire 1, a quire of 4 leaves (including the present front flyleaf, fol. vi), was added when the two MSS. were bound together in the 13th cent. It contains pieces written in several 13th-cent. hands:

a (fol. 1–2^{v}, probably originally a separate bifolium, 2 cols. of 40 lines ruled in

crayon, pricked for ruling in both inner and outer margins, writing above top line) interpretations of names found in the Minor Prophets, arranged in the order in which they appear in each book, *beg.* (Hosea): [B]eri puteus meus, vel putei pluraliter. Gomer assumtio vel perfectio sive consummatus aut consummatio, *ends* (Malachi): Iacob subplantator vel subplantatio; *b* (fol. 3) an account of the 'Summa causae' of the King against Thomas Becket, lamenting the weakness of the present-day clergy, *beg.*: Dum beatus Thomas archiepispatui Cantuariensi iam confirmatus presideret de pastoralis officii cura sollicitus, *ends*: debita sollicitudine prosequitur. This piece is not to be found in Robertson, *Materials*; *c* 'Versus VII artium aptati ad nativitatem Christi per translationem facti a magistro Alano Flandrensi', i.e. Alan of Lille, *beg.*: Exceptivam actionem verbum patris excipit, *ends*: lumen in caligine. Walther, Initia, no. 6042; *d* same hand as *c*, written at the top of the page, verses on the Egyptian days, *beg. imperf.*: Quarta male sorti februi via tercia mortis, *end*: Septima mors dira. lux dena decembris ut ira. The lines for January and July have been cropped by the binder. The verses are not among those printed by R. Steele, 'Dies Aegyptiace' in *Proc. Royal Soc. of Medicine* 12, Suppl., 1918–19, pp. 108–121; *e* (fol. 3^{v}) same hand as *c*, on accidents happening through negligence to the host or wine during the mass: (i) if a drop of wine is spilt; (ii) if a spider or some other dirty thing falls into it; (iii) if fermented wine is mixed with the water by mistake. *Beg.*: Quare si aperta negligentia de corpore aut sanguine domini acciderit, scilicet quod stilla aliqua ceciderit super corporalia, *ends*: vel maior penitentia imponatur. For views on (i) Decretum, De Cons. dist. II c. 7 is quoted, cf. Giraldus Cambrensis, *Gemma Eccles.*, dist. I cap. I, pr. R.S. 21, II, p. 12; for (ii) and (iii) 'Magister P. Manducator'; for (iii) 'episcopus Parisiacensis Magister M.', i.e. Maurice of Sully, bishop of Paris, 1160–96.

The same hand wrote crayon running headings to the text and (in ink and crayon) a number of additions, glosses, and other pieces, including some verse, throughout the MS. on margins or leaves originally left blank. They include: (i) (fol. vi^{v}, original flyleaf) a note on bloodletting: Minutio perniciosa (?) est IIII mensibus maxime Februario. Aprili. Septembri. Decembri. nec incurret has minutiones custodiens magnam infirmitatem nisi per magnum excessum. Perhaps connected with the Egyptian days: see L. Thorndike, *Hist. of Magic* I, pp. 685–6; (ii) (fol. 4^{v}) verses *beg.*: Sunt quorum sic noster amor fastidit amores. 2 lines. Walther, *Initia*, no. 18863; (iii) (fol. 53^{v}) definitions of theological figures of speech, *beg.*: Quatuor figure theologice. Antropostpatos. Aposioposis. Sidiasurte. Sinclesis; (iv) (fol. 54) distinctio on presumptio, *beg.*: Presumtionum quaedam temeraria. quaedam probabiles. quaedam violenta; (iva) (fol. 77) verses *beg.*: Quos sociat Petri; (v) (fol. 113) a remedy: Antidotum contra omnes passiones vel dolores qui non proveniunt ex calore. Ad collum et renes. Ad epar et splen. Ad dissintericos

et anelitum. Ad tysicos et paralisis. Ad emmooptoicos [*sic*] et qui intrinsecus habent vicium. Ad tussim et singultum. R(ecipe) haec. Ciminum. piper. lauri bacce et peretrum. Ana unc. VI. feniculi et apii semina. Ana unc. iiij. Luvestice [*sic*] et petrosilini semina. Ana unc. ii. Haec bene trita commisce. et melle bene cocto confice. et contra solem in vase vitreo per dies IX pone. deinde impone pixidibus et cum senseris aliquam predictarum passionum ad mensuram Avellane cum aqua calida accipe per dies VII ante prandium tantum. This is close to the version of the 'Antidotum filoneum' (or 'philonium') pr. Sigerist, *Stud. u. Texte zur frühmitt. Rezeptlit.*, Leipzig, 1923, p. 162 and cf. loc. cit., p. 75, no. XL; (vi) (fol. 137va) on the number 12 'Nota duodenarius' *beg.*: Numerus apostolorum non vacat a misterio. duodenarius enim numerus qui conficitur ex ternario et quaternario; (vii) (fol. 137va) on sacraments *beg.*: Haec sacramenta trium dant. unio. forma. potestas. 2 lines; (viii) (fol. 137^{vb}) 'De mundo non amando' *beg.*: Mundus abit. res nota quidem. res usque notanda. 26 lines. Serlo of Wilton, Carmina, no. 80, ed. J. Öberg, *Serlon de Wilton, poèmes latins* (Acta Univ. Stockholmiensis, Studia latina Stockholmiensia XIV), 1965, pp. 121–2; (ix) (fol. 138^{v}) Prov. xi. 24–5 and xiii. 6–7 followed by verses in a later hand, *beg.*: Sunt quidam qui dant et rebus semper habundant. 2 lines; (x) (fol. 156) a heading has been cropped by the binder and made illegible. A piece on the sin against the Holy Spirit, *beg.*: Quorundam est opinio quod peccare in patrem est peccare per infirmitatem, *ends* (fol. 157): qui in hac vita nunquam voluerunt carere peccato; (xi) (fol. 158^{v}) an extract from Gregory, Moralia in Job XXVI, cap. 17.

On fol. vi (original flyleaf) are various *ex-libris*: 'Signum huius libri est hoc. Ay.' (15th–16th cent.) (Pl. XXXVIc); 'Sum liber Joannis Rawlinsoni pretium ii^{s} vi^{d}' (16th–17th cent.), possibly the John Rawlinson who was Principal of St. Edmund Hall from 1610 to 1631; 'Wm. Booth [*with* Edg. *written over*?] 1650'; 'W. Walker 1749'; and on fol. 155, among pentrials, the name 'Richard Fitzjohn' (16th–17th cent.). Bought by Lyell in April 1940 from Maggs; see their *Cat.* 687, 1940, no. 158.

5 LIFE AND PASSION OF ST. THOMAS BECKET, ETC.

In Latin, on parchment, written in England chiefly in the first half of the 13th cent., possibly in a Cistercian monastery, to judge by the use of the *flexus* in the punctuation and by the style of decoration, by several scribes: *a* fol. x–129^{v} (fol. 2–3 are later 13th-cent. additions), writing above top line; *b* fol. 151–63, writing above top line; the rest by three later 13th-cent. scribes: *c* fol. 129^{v}–141^{v}, writing below top line; *d* fol. 142–150^{v}, writing below top line; *e* fol. 163^{v}–168^{v}, in a current hand, almost anglicana, using leaves already ruled (apart from fol. 168, a singleton), writing above top

line but otherwise generally disregarding the ruling: 270×180 mm.: x+171 leaves (fol. v–ix contain the 17th-cent. table of contents, fol. i–iv, 169–71 are flyleaves): 2 cols., 31–8 lines in *a*, *c.* 208–12×124–7 mm.; 32 in *b*, *c.* 193×132–5 mm.; 31–7 in *c* (fol. 130–141^{v}), *c.* 204–6×125–7 mm.; 34–6 in *d*, *c.* 200–5×127–37 mm.; 40–9 in *e*, *c.* 190×135 (last leaf 196–8×150) mm.; lines ruled in crayon: collation uncertain owing to the tightness of the binding but the first 12 quires (beginning at fol. 1, fol. x is a singleton) are 10's numbered I–XII at the end, there is a quire numbered I at the end on fol. 159^{v} and fol. 160–7 is a quire of 8. Initials green, red, or blue (some in two colours) decorated with traceries of leaf design in ink and the same colours. Mid-19th-cent. binding by F. Bedford in maroon morocco with decorative panels, parchment flyleaves, and gilded edges.

2° fo. *Incipit Prefatio . . . Plerique viri*

A 'Vita et Passio S. Thome Cantuariensis archiepiscopi et martyris': a version of the Quadrilogus (Q) different from those known as Q^{2} (the earlier version, pr. Robertson, *Materials* (R.S. 67) IV, pp. 266–424) and Q^{1} (a later version with a few additions from FitzStephen and other sources, pr. in Paris, 1495). The long insertions from William FitzStephen in this MS. are independent of the few found in Q^{1}. Its text is generally close to that of Q^{2}, into which additions attributed to FitzStephen have been intricately interwoven. The indications of sources, which are in red, are not always reliable. The Life is divided into four books, of which I–II correspond to lib. I of Q, III to II, and IV to III of Q. Chapter headings often correspond with Q, but there are many more.

(fol. x) 'Incipit proemium in opus subsequens' *beg.*: Suo suus in domino salutem. Quia ut ait sanctus viva lectio est vita bonorum. This is not in Q. The writer states that he has made a compendium of excerpts from the volumes written by 'authentic' writers and has divided it into four books: I, up to Becket's quarrel with the King; II, to his proscription; III, to his peace with the King: IV, to his martyrdom. *Ends* (fol. x^{va}): eis nolle credere, nephas videatur. Valete. Finitur proemium.

At the bottom of fol. x^{v} is the rubric: Quincunque hunc codicem legit ad mensam sive ad collationem, nomina subticeat autorum ne confusa videatur oratio procedere, rubricas tamen capitulares legens.

(fol. 1) 'Incipit prefatio in vitam S. Thome Cantuariensis archiepiscopi et martyris' *beg.*: Plerique viri venerabiles et persone illustres sapientia prediti. Also not in Q. The compiler lists as sources the lives used in Q, with the addition of William FitzStephen. 'Rogatus igitur a te pater amantissime, immo iussus, quatinus predictorum virorum scripta diligenter inspicerem et flores omnium excerptos qui maxime ad hystoriam pertinent seriatim ordinarem, parui prout potui', *ends* (fol. 1va): ipse fecit ita et ipsi faciant. Explicit prologus. Rubric: Nota, o lector, quod ubicunque in rubricis occurrit tibi Willelmus

primus, significat Willelmum suppriorem Cantuariensem. Ubi vero Willelmus secundus, significat Willelmum filium Stephani.

Lib. I (fol. 1^{v}) 'In nomine p. et f. et s.s. Willelmus secundus. Incipit Vita S. Thome Cantuariensis archiepiscopi et martyris' *beg.*: Igitur beatus martyr Thomas natus est ex legitimo matrimonio. This is a passage from FitzStephen, § 2 (pr. *Materials* III, p. 14), added to the beginning of Q. Lib. I was originally divided into 27 chapters with headings, not numbered, but after the first an additional chapter, 'De coniugio patris et matris', was inserted in a later 13th-cent. hand on two extra leaves (fol. 2–3). This is chapter 2 in Q^{1}, but it is also found independently—see *Materials* II, pp. 451, 453–8. The beginning of the second chapter in our MS. was erased to make room for the beginning of the insertion, and recopied at the end of it.

Lib. II (fol. 17^{v}) The passages on fol 19^{v}–21^{v} attributed to FitzStephen are really from part I of the 'Summa Causae inter Regem et Thomam', *Materials* IV, pp. 201–5, which is itself found in two MSS. of FitzStephen, *Materials* III, p. 44 n. 1.

Lib. III (fol. 36^{v}) The passage on fol. 46, *beg.*: In amnem quoque, attributed to FitzStephen, comes from Grim's Life of Becket, § 62, *Materials* II, pp. 412–13. An account of miracles at Pontigny, on fol. 47, is found in the 'Passio Quinta', pr. Giles, *Vita S. Thomae*, 1845, II, pp. 171–2. On fol. 52^{v} is a passage from FitzStephen § 87, fuller than in the printed text and including a letter of Becket to the bishop of Norwich, *Materials* VI, Ep. 489.

Lib. IV (fol. 63) Preface *beg.*: Superioribus tribus libellis multas beati Thome perstrinximus virtutes. The later part is an adaption of the Preface to Lib. III in Q. On fol. 64^{v}, in a passage from FitzStephen § 108, is included Becket's letter to the King, *Materials* VII, Ep. 604. The book *ends* (fol. 87): eius fieret natalis ad celi gloriam, prestante . . . Finit liber quartus. Explicit vita et passio S. Thome Cantuariensis archiepiscopi et martyris.

Followed by further pieces concerning Becket:

a (fol. 87) 'De gestis post martirium' *beg.*: Cum audisset Rex Anglorum. Nos. I–VIII of the collection of miracles, etc., found after the life in Q^{2}, with additions: in no. III (fol. 89–89^{v}) is 'Epistola Cardinalium de penitentia et satisfactione regis ad Senonensem archiepiscopum missa': *Materials* VII, Ep. 774; in no. V (fol. 90^{v}–91) are additions attributed to FitzStephen but really from Grim § 91–beg. 93; in no. VI (fol. 91^{v}–92) are further additions attributed to FitzStephen, from Grim § 93.

b (fol. 93) 'Quomodo beatus Thomas ultimo vite sue anno exenium quoddam per unum de clericis suis cuidam heremite sancto transmarino misit' *beg.*: Anno exilii sui ultimo beatus Thomas in Galliis adhuc moras agens, Magistrum Radulfum unum de clericis suis longe ultra Daciam misit. An apparently unpublished miracle of Becket, who promises that Ralph shall visit the hermit and return in safety. He does so, although Becket has meanwhile returned to England and been martyred, as the hermit had foreseen in a vision.

c (fol. 94) 'Incipit prologus in libro miraculorum beati Thome edito a venerabili Benedicto pridem monacho Cantuariensi, sed postmodum abbate sancti Petri de Burgo, de quo supra mentionem fecimus' *beg.*: Postquam igitur beatissimus Christi martyr Thomas requievit a laboribus suis, slightly fuller than the Prologue pr. *Materials* II, pp. 21–7; (fol. 95^{v}) 'Incipit Visio Prima' *beg*: Aspiciebam in visu noctis martirii eius: there follow excerpts from Benedict's 'Miracula' as pr. *Materials* II. They are copied without book divisions, but with chapter headings and show some differences from the printed text. The chapters included are: Lib. I, 1–23; Lib. II, 1–3, 6, 9–10, 12, 16–19, 23, 25, 33, 38, 40, 42, 48, 59–60, 62–3, 66, 76; Lib. III, 1, 7, 16, 18; Lib. IV, 2, 62–5. The last chapter contains the end of a letter omitted in MSS. of the 'Miracula' known to Robertson (see op. cit. II, p. 237). *Ends* (fol. 120): miraculi transmittimus. Bene valete. 'Explicit liber miraculorum aliquorum de sancto Thoma, quem ut prediximus edidit venerabilis Benedictus, tunc quidem monachus Cantuariensis sed postea abbas de Burgo: qui et hystoriam satis eximie fecit que de martyre sancto in ecclesia canitur.' This refers to the rimed office on St. Thomas (*Anal. Hymn.* XIII, 241); see R. W. Hunt, 'Notes on the Distinctiones Monasticae et Morales', in *Liber Floridus, Mittellat. Studien Paul Lehmann gewidmet*, Ottilien, 1950, p. 359.

d (fol. 120) 'Quomodo papa venerabilis Alexander sanctum Thomam canonizavit' *beg.*: Postquam igitur dominus his signis et prodigiis. Followed by three letters of Pope Alexander III: Epp. 784–6 in *Materials* VII. The letters, but not the introduction, are among material following the life in Q.

e (fol. 121^{v}) 'Relatio Stephani Armenici Tharsensis archiepiscopi de sancto dei Thoma' *beg.*: Extitit opidanus quidam apud Tharsum Cilicie, dives valde, sed leprosus. Another apparently unpublished miracle of Thomas about a pilgrim leper who gave his money to a thief impersonating St. Thomas but was cured none the less. The thief repented and returned the money, which was used to found a hospice in honour of the saint.

f (fol. 122) 'De morte sacrilegorum militum': no. IX of the 'Gesta' in Q^{2}. See *Materials* IV, p. 422.

g (fol. 122^{v}) 'Cathalogus eruditorum beati Thome. Herbertus' *beg.*: Quoniam in hystoria hac de eruditis gloriosi martyris Thome. The version of Book VII of Herbert of Bosham's Life as found in Q^{2} (in ed. of Q^{2} by Lupus, Brussels, 1682, pp. 156–63).

h (fol. 125) 'Causa exilii et martirii beati Thome. H.' *beg.*: Huic etiam libello nostro inserere studuimus. Introduction only found in Q (pr. Lupus, p. 163), followed by first paragraph of the 'Summa Causae', part 2 (*Materials* IV, pp. 206–8, and V, pp. 71–3), not found in Q; then the Constitutions of Clarendon (1164) with the judgements of Pope Alexander III, as in Q (*Materials* V, pp. 73–9), *ending* (fol. 126^{v}): cum patre suo ibidem presente; (fol. 126^{v}) 'Alie consuetudines' *beg.*: Hee sunt autem constitutiones quas constituit idem rex Henricus in

Normanniam. These Constitutions (1169) follow without a break, in the same form as in Q^2 (ed. Lupus pp. 167–9. See also *Materials* VII, pp. 147–9).

j (fol. 127) 'Epistula archiepiscopo super hiis missa a quodam sui familiari': Ep. 598 in *Materials* VII, p. 146; found in the same position in Q^2.

k (fol. 127) 'De magnificentia et beneficientia sancti Thome cum regis adhuc cancellarius esset, quod supra omisimus' *beg.*: Rex Anglie ad suam transfretationem: extracts from FitzStephen § 16; 17; 18; 19A (in parts fuller than published text); 19B; 20. *Ends* (fol. 129^v), slightly altered: dominum suum boni nuntii baiulus: prospere reuersus est. No explicit.

There follow three unrelated pieces, each written by a different scribe or scribes: B (fol. 130) St. Augustine, De Quantitate Animae (P.L. 32 col. 1035–80), preceded (fol. 129^v) by Retract. I, cap. 8 (P.L. 32 col. 594). *Ends imperf.* (fol. 150^v): pietatique sit deus. Only a few lines of the text missing.

C (fol. 151) Passion of St. Katherine of Alexandria. *B.H.L.* 1663–4. *Beg. imperf.*: te sublimi ipsius, near end of § 5 of ed. by C. de Smedt and J. Backer, *Acta Sanctorum Hiberniae*, 1888, col. 688. Another page is missing after fol. 151 (= end § 8 to mid § 11). *Ends* (fol. 163): et posterorum memoriam profuturam. Explicit Passio S. Katerine Virginis et Martyris. There are textual variants from the edition and on fol. 163, between § 41 and 42 (the last) is inserted a hymn on St. Katherine—9 strophes of 4 lines—*beg.*: Celebretur inclita laude sempiterna, *ends*: Det ipsius precibus celi nobis gaudia. Amen.

D (fol. 163^v) 'Tractatus de Correpcione' *beg.*: Odio habuerunt corripientem in porta etc. Amos. Notandum quod est correpcio accio. *Ends imperf.* (fol. 168^v): Item. Corripiendus est ut liberetur correptus ama-.

On fol. 168^v is the note 'Ex dono Gulielmi Ham(m)on bibliopolae Cantabrigiensis 15 Maii 1601. Robertus Haddlesaye'. Robert Haddlesey, of St. John's College, Cambridge, took his M.A. in 1601, and died in 1621 as rector of Catwick, Yorks. See Venn, *Alumni Cantab.* I, II, p. 280. Hammon may be the William Hammond who was apprenticed to the London stationer George Bishop in 1578 (Arber, *Transcript of Stationers' Registers* II, 1875, p. 26^b). On fol. v is the deleted name 'C. Fairfax', i.e. the antiquary Charles Fairfax (1597–1673), who wrote a title-page and list of contents, of which the end is now missing, on the inserted paper leaves fol. v–ix, and many marginal annotations to the text. MS. Bodl. Dodsworth 129, fol. 1–10, contains extracts taken from our MS. when it was in Fairfax's possession. In the first half of the 18th cent. the MS. was in the possession of Edward Burton (b. *c.* 1698) of Oriel College and the Middle Temple, a friend of Thomas Hearne. Burton made detailed references to it in a copy of the 1495 Quadrilogus which he owned (now Bodl. Gough Kent 103). Some notes in the MS. may be in his hand (e.g. bottom fol. ix^v). No. 4255 in Thorpe's 1831 Catalogue, which contained a number of MSS. from the Fairfax collection at

Leeds Castle. The mid-19th-cent. binding bears the arms of the 4th Duke of Newcastle (d. 1851). Lot 1133 in the Clumber sale, Sotheby's, 15 Feb. 1938, pl. 93 (fol. 120). Bought by Lyell in April 1940 from Maggs Bros.; see their *Cat.* 687 (1940), no. 159.

6 JOHANNES HALGRINUS DE ABBATISVILLA

In Latin, on parchment, written in England in the first half of the 13th cent., writing above top line: 340×230 (243×154) mm.: 217 leaves (fol. i–ii, 1–2, 218–19 are flyleaves): 2 cols. of 42 lines ruled in crayon; pricked for ruling in both inner and outer margins: collation, 1 original(?) flyleaf (fol. 2), 1^4. 2^{10}–21^{10}, 1 leaf, some traces of catchwords: on fol. 7, foliage initial in red, blue, and green on a square yellow-brown background outlined in green; other initials red flourished in blue or blue in red. 19th-cent. binding in white parchment with foliage ornament imprinted in black and blue, bearing the ticket of E. Parry, Bookseller and Stationer, Bridge Street Row, Chester.

2° fo. *-tur homo*

Johannes Halgrinus de Abbatisvilla, Sermones de tempore.
(fol. 3–6) List of the sermons with summaries of contents. Fol. 6^v is blank. (fol. 7) 'Incipit tractatus magistri Iohannis de Abbevile [*sic*] super epistolas et evangelia cuiuslibet dominice tocius anni' *beg.*: Cum sacrosancta mater ecclesia, *ends* (fol. 217): dominum laudans. Fol. 217^v was originally blank. For lists of further MSS. see P. Glorieux, *Rep.* 1, no. 113[a], p. 272; J. B. Schneyer, 'Einige Sermoneshandschriften aus der früheren Benediktinerbibliothek des Mont Saint-Michel', *Sacris Erudiri*, 17 (1966), 151–4.

There are additions: (i) (fol. 184^v) in crayon, 13th cent., verses *beg.*: Ecce crucis longum latum sublime profundum. 4 lines. Walther, *Initia*, no. 5072. Also in MSS. Ashm. 1280, 13th cent., fol. 18^v; Lat. theol. e. 39, 13th cent., fol. 14 and B.M. Royal 6 B. XI, 14th cent., fol. 61; (ii) marginal sketches, *a* in pencil: fol. 43, 131^v, foliage; fol. 197^v–198^v, interlacing; fol. 206^v, 207^v, figures of saints; *b* with stylus: fol. 117^v–118, hands, and heads of knights(?). On fol. 1, flyleaf added later, in a 15th-cent. hand, are notes to facilitate the use of the Bible, partly erased, *beg.*: Hic si quis, cui inest parum sapere, inspexerit, facile modum huius libri legendi cognoscere licebit, *ends*: Iam igitur asculta, followed by 'Nomina librorum' and a list, from Genesis to I–IV Kings.

On fol. 217^v (erased) are the following notes: 'Thomas Thurlyth' (15th cent.?), twice; 'Iohannes Rocheste (?)' (15th cent.); 'Iste liber pertinet Monasterio Sancte Osythe Virginis et Martyris', and the first six words repeated (15th–16th cent.): i.e. the Austin priory of St. Osyth's in Essex, see Ker, *Med. Lib.*[2], p. 170. Later in the Mostyn Library: on fol. 2 armorial

bookplate with 'Thomas Mostyn 1744 no. 24' (i.e. the 4th Baronet) written on it: on the front pastedown is the Gloddaeth Library ticket and 'N° 92', the number of the MS. in Hist. MSS. Comm., *4th report*, 1874, App., p. 350. Lot 120 in Mostyn Sale, Sotheby's 13 July 1920. Bought by Lyell in May 1942 from Quaritch, see their *Catalogue of Illuminated and other MSS.*, 1931, no. 64, and *Cat.* 566 (1939), no. 464.

7 BIBLE

PLATE IIa

In Latin, on parchment, written in England in the second quarter of the 13th cent. in two main hands: *a* fol. 5–89^{v}, small text hand, but generally using a single compartment 'a' (Pl. IIa), text space 200–2 × 107 mm.: 2 cols., 57–60 lines, ruled in crayon, writing above top line; *b* fol. 90–330^{v}, small current text hand, with occasional loops on ascenders and capitals, text space 195–9 × 106 mm., 2 cols., 59–61 lines ruled in crayon with elaborate extra ruling in margins; writing above top line in quire 9 (fol. 90–101^{v}), then below top line. In both *a* and *b* parchment pricked for ruling in both inner and outer margins; *c* a third hand, apparently scribe *a* making additions after *b* had finished, wrote fol. 1–2^{v}, 3^{v}–4^{v}, text space 195–7 × 112 mm., fol. 1 is in long lines, the rest in 2 cols. of 61 lines, ruled in crayon, marginal ruling similar to *b*, writing above top line. The same hand made corrections to the text and wrote other additions before the MS. was decorated (see below): 332 × 210 mm.: i+325 leaves (foliation skips from 229 to 240 and fol. 208, 248 are double; fol. i, 331–3 are flyleaves); collation 1^{4}, 2^{12}–5^{12}, 6^{12} (+1 added at beginning), 7^{12}–21^{12}, 22^{14}, 23^{12}–27^{12}, 28^{6} (6 canc.), catchwords: larger initials are blue and red with foliate decoration painted in green, brown, and yellow on a red ground; the centre of the initial on fol. 1 is lost; fol. 5, Genesis, foliate border on left with small roundels depicting the seven days of Creation, which are explained by rubrics in the margin, the lower border contains miniatures on red and blue grounds: Adam and Eve picking the apples, watched by the serpent in the tree; the angel driving Adam and Eve out of Paradise (Pl. IIa); lesser initials are red and blue flourished in the same colours, or blue flourished in red, or red in blue. On fol. 157^{v}, in a space mistakenly left for an initial, is a pen drawing of a head, in red, with blue eyes. Running headings in blue and red capitals, rubricated only on fol. 2^{v}, 3^{v}–4, and 5 (for miniatures) in a cursive hand. 19th-cent. binding in greenish-brown morocco with stamped decoration.

2° fo. (pref.) *-ba pulcherrima*

Bible.

The contents differ slightly from the usual French 13th-cent. Bibles (for which see N. R. Ker, *Medieval Manuscripts in British Libraries* I, 1969, pp. vii, 96–7,

description of Lambeth Palace MS. 1364): the Prayer of Manasses is not included, Ezra and Nehemiah are written as one book in seventeen chapters, Ecclesiasticus lacks the introduction 'Multorum nobis' (added on fol. 4, see below) and is followed without a break by the Prayer of Solomon (*beg.*: Et inclinavit; see D. de Bruyne, *Sommaires, divisions et rubriques de la Bible Latine*, 1914, p. 562), Lamentations is preceded (fol. 212) by an Alphabet in two cols. (*beg.*: Aleph deus. Aleph doctrina; cf. P.L. 23 col. 1305–6), Baruch is omitted (a faded marginal note in crayon on fol. 213^{vb} apparently refers to this omission: 'Hiatus. Hic sequere (?) deberet (?) Baruc et habet in hebr.(?) canone . . .'), the Gospels are in the order Matthew, Luke, Mark, John.

In Ps. i–xxxvii. 2 (fol. 141–149^{v}) the Gallican and Hebrew versions are written in full in parallel columns. From Ps. xxxvii. 3 (fol. 150, new quire) the ruling changes: the Gallican psalter is written in a wide central column and the passages which differ in the Hebrew version are given, abbreviated, in columns on either side. After Ps. lxxvii. 13 (fol. 155^{v}) the variants of the Hebrew version are not written in. On fol. 314, following Hebrews, there is a note in crayon; 'ad Laodicenses deficit' and the apocryphal epistle to the Laodiceans (Stegmüller, *Rep. Bibl.*, no. 233), rubricated and with a painted initial, has been added by hand *c* in the inner margin.

The prologues originally included in the MS. are 27 (or 26) of the usual series of 64 (see Ker, loc. cit.) with one (or two) others (marked *) and four summaries. A further ten prologues from the usual series (sometimes noted as missing in crayon marginal notes to the main text), one not in the series (marked *), and the introduction to Ecclesiasticus have been added, either in crayon in the margins (marked §), or by hand *c* on fol. 1–2^{v}, 3^{v}–4^{v}, 330^{vb} and in the margins as copies in ink of the crayon drafts (marked †). The prologues (with Stegmüller numbers) are: †284 (fol. 1); †285 (fol. 2va); †323 (fol. 3va; cf. fol. 69^{vb}: 'Hic deficit prologus'); †328 (fol. 4ra; cf. fol. 102^{rb}: Hic deficit pro[logus]); †330 (fol. 4^{rb}; cf. fol. 118va '[Hic] deficit prologus qui sic incipitur [*sic*] [U]trum difficilius sit facere [quod] poscitis an negare'); 332; 335; 341; §343; fol. 134va, in space originally blank, † summary to Job. pr. de Bruyne, *Sommaires*, pp. 154–8 (A); †462 (fol. 2^{vb}: prologue to Ecclesiastes, here headed 'Prologus Parabal. [*sic*]' *beg.*: Nemini [*sic*] me; cf. fol. 166, against blank space following Psalms, note: 'Prologus parabole Salomonis', but nothing has been written); §†468; †26 (fol. 4^{rb}: 'Prologus in Ecclesiastico'); 482; 487; 492; 494; 500; 507; 511; §†510; 512 (Amos, fol. 246^{v}. In margin, two notes: 'Hic deficit prologus Ozias rex cum dei religionem etc.', (i.e. 515) and '[Hic def]icit prologus [Hic Amos] propheta et' (i.e. 513?)); 519+517; §516*; 524; fol. 248^{avb}, prologue to Micah *beg.*: Sermo dei, *ends*: imposita sunt (not in Stegmüller, but see Ker, op. cit., pp. vii n. 3, 13); 528; 531; 534; 538; 539; 543; 551; 590; †620 (fol. 330^{vb}); 607; 624; fol. 296^{v}, summary to Epistles, pr. de Bruyne, *Sommaires*, p. 314 (Sp.); 640 (? or 637*, *beg.*: Lucas Antiocensis natione Syrus), followed by summary to Acts, pr. de Bruyne,

op. cit., pp. 370–80 (A); 809; 839; followed by summary to Apocalypse, pr. de Bruyne, op. cit., p. 398 (B).

Chapter divisions mostly approximate to the 'modern' ones. Noteworthy exceptions are: I Chron., 13 chaps; II Chron., 20; Ezra, see above; Judith, 22; Wisdom, 12; the numbering of Daniel is confused between two systems and jumps from the 'modern' chap. 13 to 30 (fol. 243^{r}, at the beginning of a new quire), ending with 32 (which was subsequently erased); Hosea has 46 chaps.; Joel, 10; Amos, 25; I Maccab., 61; II Maccab., 55. In each case the 'modern' chapter divisions have been noted in pencil in the margins.

There are copious marginalia in several 13th-cent. hands, mostly in pencil, but few citations of authorities. Legible ones include Augustine (frequently), Gregory and Jerome; 'Gilbertus' (fol. 297^{v} on Ep. ad Rom., and fol. 298, same gloss copied in ink, and fol. 323 on Ep. of James); 'Ber(nardus)' (fol. 324); 'Glo. Bede' (fol. 324^{v}); 'Anselmus' (fol. 325^{v}), a definition of *veritas*.

On end flyleaf, cutting from a catalogue (no. 325) with note 'Bought at Chapman's May 6/84. Cost £16 16. 0.'; perhaps T. Chapman's saleroom in Edinburgh; 19th-cent. bookplate of William Nelson with heraldic crest and motto: 'Virtute et votis'; i.e. a member of the Edinburgh family, probably William Nelson the publisher (1816–87). Bought by Lyell in January 1943 from Maggs.

8 COLLECTANEUM: SERMONS, ETC. PLATES Ia, XXXVa, b

In Latin, on parchment, written in a current hand in England in the first half of the 13th cent. (Pl. Ia), writing above top line: mostly *c.* 240 × 175 mm., edges cropped: 213 leaves (fol. 9, 87, 148, 172, 184 are double, fol. 1, 207–8 are flyleaves): 45–50 lines, ruled in crayon, 2 cols. except in quire 15 (fol. 159–68): collation, 1 original flyleaf, 1^{10}–2^{10}, 3^{8}, 4^{10}, 5^{14}, 6^{10}, 7^{12}–8^{12}, 9^{10}–13^{10}, 14^{4}, 15^{10} [quire or quires missing], 16^{10}–21^{10}, 2 original flyleaves: initials brown flourished in red, red in blue, or blue in red. Mid-13th-cent. binding in wooden boards covered with whittawed leather, head- and tail-bands oversewn through the spine: original sewing; there were originally four rayed metal bosses on the upper cover of which two survive, there are similar rayed bosses on Oxford, Corpus Christi Coll., MS. 209, 12th–13th cent., also from Fountains; traces of triple strap-and-pin fastening on lower cover. On the lower cover at the bottom, original title label (13th–14th cent.), covered with horn: 'Collectaneum ex dono Fratris Gilberti Scot' (Pl. XXXVb). On either side of the label, about 108 mm. apart, are two pairs of small holes—possibly the traces of an earlier label.

2° fo. *Timor aufert*

Collection of about 350 sermons, interspersed with other theological works, probably made by Frater Gilbertus Scot.

The MS. appears to be written in one hand which added items at different times. The collection of sermons is arranged roughly according to the Temporale, followed by groups of sermons on saints (chiefly SS. Peter and Paul and the B.V.M.), but not in the order of the calendar. The excerpter appears generally to have started separate quires for different parts of the Temporale: Advent, Christmas, etc., and for various saints, and then, if not enough material was forthcoming, to have filled the quires with miscellaneous sermons or other material; for example, in the 11th quire (*beg.* fol. 106) 17 sermons on St. John the Baptist are followed by others 'De rege David', 'De dilectione dei vel proximi', 'In consecratione altaris', 'Quando volueris', 'De bono obediencie', and 'De humilitate', and the next quire follows with sermons on the apostles. Occasionally only the first sermon in a quire reflects the order of the Temporale.

I Sermons

For convenience of reference a numbered alphabetical list of incipits is given below, pp. 324–64, and the sermons are here cited by these numbers. Only two sermons (nos. 220, 340) have an ascription of authorship, but about 60 can be ascribed to known authors.

1 Church fathers and early collections: *a* Ambrose: no. 28, an extract from 'De lapsu virginis'; *b* nos. 240 and 128 are pr. as one sermon, attributed to Chrysostomus, in *Flor. Casin.* 3, pp. 17–21; *c* no. 128 is also found, like 102, in the printed Homiliary of Paulus Diaconus (P.L. 95 col. 1233–1237C3; 1177–9) but neither is in the original collection as listed by J. Leclercq in *Scriptorium* 2 (1948), 205–14.

2 French writers of the 12th cent.: *a* Ivo of Chartres: nos. 319, 418 ('De virginibus'): Serm. XVI and Ep. X; *b* Geoffroy Babion, 8 sermons: nos. 27, 75, 76, 81, 98, 276, 341 (and 342, same sermon), 346; *c* Hugh of St. Victor, two short pieces, nos. 230, 262, which follow no. 5 (Bernard) without a break, and are followed by no. 405; *d* Bernard: nos. 34, 71 (Serm. De Div. 45 and 93) and no. 5, see also item II, 8 below; *e* Maurice of Sully: no. 369; *f* Gébouin of Troyes, at least 9, and possibly 12, sermons: nos. 13, 23(?), 29, 80(?), 88, 119, 141, 179, 207, 368, 386(?), 400; *g* Petrus Comestor, at least 12, possibly 13, sermons: nos. 53, 83, 118, 146, 250, 260, 297, 315, 335, 374, 384(?), 411, 412; *h* Peter Lombard: no. 220, an extract from his commentary on the Psalms, here attributed to Comestor.

3 English writers of the 12th–13th cent.: *a* Raoul d'Escures (Ps.-Anselm Hom. IX; first part only): no. 203; *b* Ailred of Rievaulx, 15 sermons: nos. 42, 72, 77, 112, 140, 165, 166, 168, 171, 234, 247, 345, 363, 371, 380; *c* Alexander Nequam: no. 162; *d* Stephen Langton, possibly 4 sermons: nos. 99, 259(?), 291(?), 421(?); *e* Willelmus de Montibus, probably at least 15 sermons: (i) no. 340, which begins like a letter addressed to the nuns of Sempringham, but is a eulogy of St.

Gilbert with the ending of a sermon; (ii) 8 sermons are found in a collection attributed to Willelmus in MS. Cambridge U.L. Ii. I. 24, early 13th cent. (nos. 35, 57, 92, 111, 130, 199, 243 (and 244, same sermon), 423) and 3 of these (nos. 199, 243–4, 423) are also found in MS. B.M. Royal 4 B. VIII, early 13th cent., which probably comes from the Gilbertine priory of St. Catherine's, Lincoln. The latter MS. includes an anonymous collection of short sermons on saints of which at least 56, whole or in part, are found in our MS. These sermons are nos. 2, 9, 12, 14, 19, 20, 37, 60, 70, 85, 89, 101, 108, 117, 134, 137 (on St. Matthew 'ad mulieres'), 147, 149, 160, 161, 179(?), 180, 184, 199, 210, 212, 214, 224, 229, 232, 233, 242, 243–4, 248, 249, 252, 257, 268, 272, 275(?), 278, 284, 313, 337, 353, 354, 356, 357, 366, 394, 402, 403, 404, 413, 414, 419, 423, 424. Of these at least 4 (nos. 20, 210, 212, 214) are for St. Gilbert of Sempringham. No. 241 in the Lyell MS. (which is not in the Royal MS.) is also on St. Gilbert; (iii) six sermons found in the first of two collections attributed to Willelmus in MS. Cambridge U.L. Dd. IV. 27 (C): nos. 38, 167, 316, 333, 358, 377. All these six, with eleven further sermons found in our MS. (nos. 33, 62, 78, 95, 113, 157, 213, 226, 279, 292, 336) are also found in MS. Laon 309 (L), 13th cent. (an anonymous collection of sermons which includes groups identifiable as Geoffrey Babion, Bernard, etc). One of these sermons (our no. 316) is isolated in L (L no. 74) but the 16 others form the largest part of a coherent group of short sermons (L nos. 104–22, fol. 83–87^{v}) which appears, from marginal notes, to have been composed by the compiler of L himself. L and C occasionally agree in variants from our MS., and C contains two out of three of the sermons from the L group which are not found in our MS. (L no. 112 = C fol. 123^{rb}, L no. 113 = C fol. 126^{vb}).

4 Two further groups of sermons may be mentioned: *a* one quire (fol. 187–96) consists of a series of sermons addressed to nuns, perhaps of Sempringham, for the third is the piece by Willelmus de Montibus on Gilbert of Sempringham already mentioned (no. 340), addressed to the nuns of Sempringham; *b* (fol. 3ra–9^{ava}) a consecutive series of sermons on Ps. i–x apparently taken from a commentary (in the index nos. 40, 246, 82, 94, 192, 339, 115, 107, 93, 218, 91, 132, 105, 129, 51, 301, 396, 131). These are very closely related to, though not identical with, the beginning of the commentary on Ps. i–xxviii in MS. Cambridge, Pembroke College 101 (Stegmüller, *Rep. Bibl.*, no. 8961), early 13th cent., from Bury St. Edmunds, fol. 47ra–49^{rb}. The two MSS. perhaps derive from a common source: our MS. is generally fuller than the Pembroke MS., but occasionally that MS. is fuller.

II Extracts from other works; the incipits of these pieces have been included in the numbered alphabetical series, pp. 324–64 below.

1 (fol. 42^{rb}–51^{rb}) 'De ortu regnorum post mortem Nini' no. 18: Petrus Comestor, Historia Scholastica, Genesis cap. LXIII–CXV, Exodus cap. I–XXX (P.L. 198 col.

1108–59). On fol. 50^{rb} (to Exod. cap. XVII) is a gloss: A. l(?) Quod si Pharao habuit noticiam.

2 (fol. 51va–52^{vb}) 'Sermo Magistri Petri Alani [*sic*] de penitentia ad sacerdotes' no. 1: Alan of Lille, Liber Poenitentialis, Bk. I, omitting most of cap. XXXVII (ed. J. Longère, *Anal. Mediev. Namurcensia* XVIII, 1965, pp. 20–37). The text is the 'Traditio Brevis'.

3 Extracts from Willelmus de Montibus, Numerale, for which see G. Lacombe in *The New Scholasticism* 5 (1931), 147–50: (i) (fol. 56^{vb}–59ra) Fours and Fives, starting with 'De quatuor speciebus unguenti' no. 68; (ii) (fol. 143$^{rb–va}$) 'De duodecim prerogativis beate Marie secundum Magistrum W. de Montibus in libro numerali' no. 219; (iii) (fol. 143va) '. . . bro numerali' (heading partly cut off) no. 365 *beg.*: Similitudinem trinitatis. Precedes item (ii) in the Numerale; (iv) (fol. 169ra–174^{vb}) no. 355: from Six to Twelve, *beg. imperf.*: –tum ecclesie militantis . . . Sex sunt ad que est festinandum, *ends*: copiosius sunt exarata. Explicit liber qui vocatur numerale.

4 (fol. 159^{v}–160) from Alcuin, Quaestiones XXVIII de Trinitate, q. 1–mid q. 16 (P.L. 101 col. 59–61B1): no. 327.

5 (fol. 166^{v}–168^{v}) 'Incipit tractatus magistri Alani Porriani' no. 360: Alan of Lille, Summa de Arte Predicatoria, c. IV–VIII, *ends imperf.* (P.L. 211 col. 119–29A3).

6 (fol. 175^{rb}–177^{v}, continued on fol. 199va–204^{vb}) 'Incipit liber Hugonis Foliot prioris canonicorum de ordine claustri materialis' (the marginal note for the rubric, partly cropped, reads: 'Incipit liber Hugo[. . . .] prioris canonico[. . . .] lauŕ. In pago [. . . .] de ordine clau[. . . .]'): nos. 223, 201. *Ends*: summa tocius religionis. Expliciunt abusione [*sic*] duodecim cuiuslibet claustri. Hugo de Folieto, De Claustro Animae, Lib. II, 1–14, 15–23 (P.L. 176 col. 1051–86).

7 (fol. 204^{vb}–206^{v}) Ps.-Cyprian, De XII abusionibus seculi: no. 159. See *Clavis Pat. Lat.*, no. 1106 for editions.

8 The fifteenth quire (fol. 159–168^{v}), written in long lines instead of two columns, and with a note at the beginning (fol. 159 lower margin): Non est hic sermo de aliquo, contains, in addition to items 4 and 5 above, a series of short extracts, definitions, etc., some of which are listed in the index of incipits. They begin with pieces on the angels, no. 256, headed 'De novem ordinibus', and 320, which are an abbreviation of Gregory, Hom. in Evang. XXXIV § 7–*beg.* § 13. Later headings include 'Qui sequntur Christum' (no. 317); 'De corruptionibus corporis et anime' (no. 308); 'De dotibus corporis in futuro' (no. 151); 'De corporibus dampnatorum' (no. 267), which ends with verses (no. 124): Walter, *Initia*, no. 5724; 'De dotibus anime' (no. 193); 'De beatitudine corporis et anime et qualiter exponuntur' (no. 294); 'De septem viciis capitalibus' (no. 351); 'De decimis' (no. 409). No. 330 includes verses on the Passion: Walther, *Initia*,

no. 18565. Among other pieces no. 156 is an extract from Gregory, Hom. in Ezech. I, II, and no. 338 from Gregory, Epist., Lib. V, XL; no. 331 is the beginning of Peter of Blois, Serm. XXXI, P.L. 207 col. 653B1–D6, ending with a cross-reference to a sermon (of Comestor) found in the MS. (no. 260) and no. 25 is an extract from Willelmus de Montibus, Distinctiones. No. 235 is from Bernard, Sententiae § 6 (P.L. 183 col. 749) and no. 293 is § 2 of Bernard, Serm. De Div. 64. In no. 31 a line is quoted by name from Serlo (of Wilton).

9 Other short pieces are found on fol. 26^{va-b}: nos. 163, 200, 300; fol. 61^{ra} (on the Holy Cross): nos. 310–11; fol. 67^{rb}: no. 182; fol. 87^{brb}: no. 177; fol. 88^{ra}: no. 305; fol. 98^{va-b}: nos. 309, 277, 103, 349, 352, 307; fol. 118^{ra}: no. 253; fol. 133^{ra}: no. 4, a sentence from the school of Anselm of Laon; fol. 174^{vb}–175^{rb}: nos. 389, 127 (both ascribed to Bernard), 106, 397, 170, 16.

III A few verses have been written in the margins by the scribe: nos. 123: Walther, *Initia*, no. 5693, also in MS. Bodl. 419, 13th cent., fol. 105, following Willelmus de Montibus, Distinctiones; 143; 296: Walther, *Initia* no. 14595; 314.

On fol. 109^{ra}, beside a passage from Gregory, Moralia in Job, beg. Bk. III, the scribe noted in the margin: 'Gregorius. Moralibus parte I^{a}. l.o III^{o} col. II^{o} pag. I.'

Fol. 207^{v} (flyleaf) has some extracts (the beginning is missing) on original sin. Another 13th-cent. hand worked over the texts, adding accents, which often obscure the text, paragraph signs and a few short notes.

fol. 1^{v} (flyleaf, 13th cent.): 'Liber sancte Marie de fontibus ex dono Dompni Gilberti Scot [*the name apparently written by the same hand over an erasure*]. Quicumque eum alienaverit anathema sit. fiat. fiat. amen' (Pl. XXXVa). The formula probably implies that the collection was made by Dompnus (or Frater) Gilbertus; cf. the inscription in the collectanea of Henricus de Knarresburc, also given to Fountains (E. G. Millar, *Library of A. Chester Beatty* I, 1927, no. 37; now belongs to Mr. H. Vyner and is deposited at Leeds Publ. Library, Archives Dept., V. R. 1606; Ker, *Med. Lib.*^{2}, pp. 89, 263). Above is an erased note (13th cent.?): 'L(?) liber XII^{us}(?) in parvis Almar-[iolis?]'. Below is a 15th-cent. list of contents (Pl. XXXVa) and: 'Gyllebertus Scot' (15th–16th cent.). On fol. 207 (flyleaf) are two erasures (15th–16th cent.): 'Liber beate(?) Marie(?) de ffontibus', and 'Theca(?) 2^{a} in novis arm(?) lib. 31.' At the bottom of almost every page are written one or two minuscule 'f's, apparently by the 13th-cent. annotator. Later belonged to the Ingilby family of Ripley House, Harrogate; sold at Sotheby's 21 Oct. 1920, lot 152; W. H. Robinson, *Cat.* 50 (1934), no. 6.

9 AUGUSTINIAN CHOIR BOOK

In Latin, on parchment, written in England in the 13th cent.: 154 × 108 mm., text space varies considerably: iv+202 leaves (i–iv, 1–5, 193–202 are fly-leaves); square notation on 8 staves of 4 lines ruled in red crayon: collation 1^8 (1 and 8 missing, replaced in early 16th cent.), 2^8 (8 missing), 3^8–23^8, 24^4 (added in 16th cent.). A quire numbering in roman numerals survives at the end of some quires. Initials plain red or blue. Bound at Oxford, *c.* 1520, in blind-stamped calf on bevelled wooden boards, very worn. There are different stamped panels on the two covers. The panel on the upper cover is listed by J. B. Oldham, *Blind Panels of English Binders*, Cambridge, 1958, p. 18, as AN. 25; our binding was the only example that he knew. The other panel is too worn to be recognizable. The roll surrounding the panels is Gibson's no. 11; our MS. is no 95[a] in N. R. Ker, *Pastedowns in Oxford Bindings*, Oxford, 1954.

2° fo. *Descendit*

Augustinian Choir Book

I Processional and Vesperal

1 (fol. 6) Chants for the processions of the temporale, normally one ℟. and an A'. *ad introitum*, with fuller series for Candlemas, Holy Week and Rogations. They *begin* with Missus est angelus for Sundays in Advent, *end* fol. 45 with Trinity Sunday. Fol. 6 and 13 are 15th–16th-cent. replacements. The items are not always rubricated and the rubrication has sometimes become illegible through rubbing. Legible rubrics include (fol. 9): 'Dominicis diebus usque ad purificationem ad processionem' *beg.*: O Maria Iesse virga. The rubrics for Palm Sunday include (fol. 17): 'Ad movendum processionem' *beg.*: Prima autem azimo; (fol. 17[v]) 'Ante hostium refectorii. A'.' *beg.*: Cum audisset populus; . . . (fol. 18[v]) 'Ingrediendo' *beg.*: Ingrediente domino; (fol. 19) 'Prelatus ter chorus' *beg.*: Ave rex noster . . . In some cases it is possible to identify items by a comparison with the contemporary processional in the Augustinian ordinal from Oseney abbey, MS. Rawl. C. 939, fol. 167–194[v]. Our MS. is generally fuller. The Salve for Ascension day (fol. 39) is unusual: it is a version of Chevalier, *Rep.*, no. 40653, but not the same as any of those pr. *Anal. Hymn.* L, pp. 82–4. It has 32 lines.

2 (fol. 45) Responsories for the temporale of a Vesperal, not always rubricated. The items are for the four Sundays in Advent, Christmas, St. Stephen (2 responsories), St. John the Evangelist (2 responsories), Holy Innocents, Circumcision, Epiphany (3 responsories), Septuagesima, Sexagesima, the second to fifth Sundays in Lent, the first Sunday after Easter, Ascension (2 responsories), Pentecost, and feria i and ij after Pentecost (both 'ad secundas ves.'), Historiae Regum, Sapientiae, Job (2 responsories), Judith, Maccabeorum, Ezechielis. *Beg.*: 'Dominica prima adventus domini ad ves. ℟.' Ecce dies venient. *End* fol. 56[v].

3 (fol. 58) Responsories and some antiphons for the sanctorale and common of saints, apparently a combined Vesperal and Processional, often without rubrics and normally with two ℟s.

Begin: 'Dedicationis ecclesie ad Ves. ℟.' Terribilis est locus iste, *end* fol. 87ᵛ. The feasts are: dedication of the church (4 ℟s and A'. 'ad introitum': Zachee festinans); (fol. 59ᵛ) Andrew (2 ℟s, the first rubricated 'ad ves.'); (fol. 60ᵛ) Nicholas; (fol. 61) Lucy (1 ℟. only); (fol. 61ᵛ) Agnes (1 ℟., rubricated 'ad ves.'); (fol. 62) Vincent; (fol. 63) Conv. Paul (3 ℟s); (fol. 64) Purification; (fol. 65) Agatha (1 ℟.); (fol. 65ᵛ) Annunciation; (fol. 66) 'Paschali tempore', which perhaps refers to the following four responsories: Filie Ierusalem . . . Quoniam confortavit; (fol. 66ᵛ) Candidi facti sunt . . . In omnem terram; (fol. 67) Qui vicerit faciam [*sic*] illum . . . Vincenti dabo; Isti sunt due olive . . . Isti sunt duo filii; (fol. 68) invention of the Cross (2 ℟s and A'.); (fol. 69) John the Baptist (2 ℟s and A'.); (fol. 70) Peter and Paul (3 ℟s and A'.); (fol. 71ᵛ) Mary Magdalen: Marie Magdalene prevenientes festum . . . Ut illius sanctis meritis; (fol. 72) [O] diligens . . . Compatiens nobis; (fol. 72) Lawrence (2 ℟s, the second 'Ad secundas ves.'); (fol. 73) Assumption (5 ℟s and A'. 'ad introitum'); (fol. 75) 'Sancti patris nostri Augustini episcopi. ℟.' Volebat enim conferenti . . . (fol. 75ᵛ) Displicebat ei; Vulneraverat caritas . . . Ascendenti a convalle; (fol. 76) Verbum dei usque . . . (fol. 76ᵛ) Testamentum nullum; 'A.' *beg.*: Hodie gloriosus pater Augustinus, *ends*: derelinqua, evovae; (fol. 77) birth of B.V.M. (3 ℟s and A'.); (fol. 78ᵛ) Michael: Te sanctum dominum . . . Cherubin quoque; (fol. 79) 'Ad secundas ves.' Archangeli Michaelis . . . Perpetuum nobis; (fol. 79) All Saints (2 ℟s, the first rubricated 'Ad ves.', and A'.); (fol. 80ᵛ) Martin (2 ℟s, the first rubricated 'ad ves.', the second 'ad secundas ves.'); (fol. 81ᵛ) Cecilia; (fol. 82) common of saints: evangelists, apostles, martyr, martyrs (with A'.), confessor and confessors, virgin.

4 (fol. 87ᵛ) Four antiphons to the B.V.M.:
a 'A.' *beg.*: Sub tuam protectionem confugimus, *ends*: hoc tibi psallimus dei genitrix virgo. evovae; *b* 'A.' *beg.*: Beata dei genitrix Maria virgo perpetua, *ends* (fol. 88): femineo sexu. evovae; *c beg.*: Sub tuum presidium confugimus, *ends*: semper virgo benedicta; *d* Rogamus te virgo virginum rogamus te dignissima super regis sponsa rogamus te mundi domina que sola meruisti (fol. 88ᵛ) esse ianua Christi ut ad [proprium pro nobis intercedas filium alleluia. evovae: *added in a different hand*].

5 (fol. 89) Antiphons for vespers, sanctorale and common of saints, few original rubrics, normally two antiphons.
The feasts are: (fol. 89) Andrew; Nicholas; (fol. 89ᵛ) Vincent; (fol. 90) Conv. Paul; (fol. 90ᵛ) Purification; (fol. 91) Annunciation; Invention of the Cross; (fol. 91ᵛ) John the Baptist (only 1 A'.: Puer qui natus); Peter and Paul (only 1 A'.: Beatus Petrus apostolus); John and Paul (1 A'., cue only: Isti sunt due ol.); Mary Magdalen (1 A'., cue only: In diebus illis); (fol. 92) B.V.M. (1 A'. only

beg.: O Maria mater pia venie exemplum, *ends*: ad regnum optinendum eternum. evovae); Lawrence; (fol. 92v) Tiburtius (only 1 A'.); Assumption (9 A'.s, complete set, the last *beg.*: Ave magnifica misericordie mater, *ends*: matris memorum. evovae); (fol. 94v) Augustine (7 A'.s, complete set: Letare mater nostra Ierusalem; Huius mater devotissima; Distulit tamen diu baptismi; Surgens autem post multos; Inventus igitur a custodibus; Adest dies celebris; Hodie gloriosus (cue only); (fol. 96) decollation of John the Baptist (1 A'. only); birth of B.V.M. (9 A'.s, complete set); (fol. 97v) Michael (7 A'.s, complete set); (fol. 98v) All Saints; (fol. 99) Martin (3 A'.s); (fol. 100) Brice (1 A'. only); Cecilia (3 A'.s); (fol. 100v) Clement; (fol. 101) common of saints: evangelist(s) (2 A'.s?), apostle(s) (4 A'.s?). *Ends* fol. 102v.

II (fol. 102v) Cues to responsories, psalms, antiphons, etc. of the common of saints in the breviary, again the rubrication is often omitted; the antiphons are often given in full. *Beg.*: (for apostles?) 'Invit.' Regem apostolorum. Ps. Venite, *ends* (fol. 112v) (for virgins?) with antiphon *beg.*: Accinxit fortitudine lumbos suos.

III 1 Kyrie tropes, all printed in *Anal. Hymn.* XLVII: *a* (fol. 113) *beg.*: Clemens rector eterne, *ends* (fol. 113v): assidue eleyson, p. 56. Our MS. has the variants of str. 2a–b found in Paris, Bibl. Ste.-Geneviève MS. 96; *b beg.*: Conditor kyrie omnium ymas, *ends* (fol. 114v): dulciflua deus eleyson, pp. 77–8; *c beg.*: Pater creator omnium, *ends* (fol. 115): tu digneris eleyson, pp. 73–4; *d beg.*: Cunctipotens genitor, *ends* (fol. 115v): Spiritus alme eleyson, p. 50; *e beg.*: Orbis factor rex eterne, *ends* (fol. 116): ut vivamus in te eleyson, pp. 58–9; *f beg.*: Lux et origo lucis, *ends* (fol. 116v): nostri semper eleyson, pp. 70–1; *g* (fol. 117) *beg.*: Kyrie deus sempiterne vita vivens, *ends* (fol. 117v): advocate eleyson, p. 72; *h beg.*: Kyrie fons bonitatis, *ends* (fol. 118v): possimus semper eleyson, pp. 53–4; *j beg.*: Kyrie rex genitor ingenite, *ends* fol. 119: dolentis anime eleyson, pp. 75–6; *k beg.*: Kyrie rex sempiterne huic caterve, *ends* (fol. 120): sine fine nobis eleyson, pp. 197–8.

2 (fol. 120) Three Kyrie melodies, much corrected, without tropes; the first is headed, in a 15th–16th-cent. hand: 'In dominicis diebus ex parte abbat[is]'.

3 (fol. 121v) Seven Gloria melodies without tropes. The first is headed, in the same later hand: 'Prima dignitate et secunda dignitate'. *End* fol. 126.

IV Troper, all printed in *Anal. Hymn.*

1 Temporale: *a* (fol. 126v) 'Dominica prima adventus domini' *beg.*: Salus eterna indeficiens, *ends* (fol. 127): quocumque iussa, LIII, p. 3; *b* 'Dominica ij^{a}' *beg.*: Regnantem sempiternam, *ends* (fol. 127v): secula per infinita, ibid., p. 5; *c* 'Dominica iij^{a}' *beg.*: Qui regis sceptra, *ends* (fol. 128): domine arva, ibid., p. 8; *d* 'Dominica iiij^{a}' *beg.*: Iubilemus omnes una, *ends* (fol. 128v): dones peccatorum veniam, ibid., p. 9; *e* 'In die natalis domini summo mane' *beg.*: Nato canunt

omnia, *ends* (fol. 129^{v}): per cuncta regna, ibid., pp. 41–2; *f* 'Ad maiorem missam' *beg.*: Celica resonent clare, *ends* (fol. 131): et nostra gloria, ibid., pp. 31–2; *g* 'Sancti Stephani prothomartyris' *beg.*: Magnus deus in universa terra, *ends* (fol. 132): impetra gaudia, ibid., pp. 353–4; *h* 'Sancti Iohannis ewangeliste' *beg.*: Iohannes, Ihesu Christo multum dilecte, *ends* (fol. 133): Iohannes Christi care, ibid., p. 276; *j* 'Sanctorum innocentium' *beg.*: Celsa pueri concrepent melodia, *ends* (fol. 134^{v}): concedas per eterna, ibid., pp. 264–5; *k* 'In circumcisione domini' *beg.*: Eya recolamus laudibus, *ends* (fol. 135^{v}): laus est eterna, ibid., pp. 23–4; *l* 'Epipiphania [*sic*] domini' *beg.*: Epiphaniam domino canamus, *ends* (fol. 137): in secula sempiterna, ibid., pp. 47–8; *m* 'In purificatione beate Marie' *beg.*: Hac clara die turma, *ends* (fol. 138): tempora pacifica, ibid., pp. 168–9; *n* 'Annunciatio dominica' *beg.*: Ave Maria gratia plena. Dominus tecum, *ends* (fol. 139): collocet per secula amen, LIV, p. 337; *o* 'In die pa[s]che' *beg.*: Fulgens preclara, *ends* (fol. 141): pollens laude eterna, LIII, pp. 62–3; *p* *beg.*: Victime paschali, *ends* (fol. 141^{v}): victor rex miserere, LIV, pp. 12–13; *q* 'Die secunda' *beg.*: Prome casta contio cantica, *ends* (fol. 142^{v}): lucis exordia, VII, p. 61; see also LIII, p. 89; *r* 'Die iij^{a}', *beg.*: Concinat orbis cunctus, *ends* (fol. 143^{v}): laus preclara, XL, pp. 39–40; see also p. 341; *s* 'Die iiij^{a}' *beg.*: Dic nobis que sunt etheris nova, *ends* (fol. 144^{v}): pax nostra, LIII, p. 69; *t* 'Die v^{a}' *beg.*: Mane prima sabbati, *ends* (fol. 145^{v}): Amen dicant omnia, LIV, pp. 214–15; *u* 'Die vj^{a}' *beg.*: Psalle lyrica carmina iubilans, *ends* (fol. 147): redempta fiat, XL, pp. 42–3; *v* 'Inventio sancte crucis. Exaltatio sancte crucis' *beg.*: Salve crux sancta arbor digna, *ends* (fol. 147^{v}): laus sit in evum, LIII, p. 144; *w* 'In die ascensionis domini' *beg.*: Rex omnipotens die hodierna, *ends* (fol. 149): cantemus omnes alleluia, ibid., pp. 111–12; *x* 'Die pentecostis' *beg.*: Sancti spiritus assit nobis gratia. Que corda, *ends* (fol. 150^{v}): gloriosum fecisti, ibid., pp. 119–20; *y* 'Die ij^{a}' *beg.*: Resonet sacrata iam turma, *ends* (fol. 152): in sempiterna doxa, VII, pp. 91–2; see also LIII, pp. 129–30; *z* 'Feria iij^{a}' *beg.*: Eya musa. Dic queso, *ends* (fol. 153^{v}): clare sophia alleluia, LIII, pp. 130–1; *aa* 'Die iij^{a}' *beg.*: Alma chorus domini, *ends* (fol. 154): per omnia doxa, ibid., p. 152; *bb* 'Die sancte trinitatis' *beg.*: Benedicta sit beata trinitas, *ends* (fol. 155): a judice premia, VII, p. 109; see also LIII, pp. 143–4.

2 Sanctorale *a* (fol. 155^{v}) no heading, *beg.*: Sancti baptiste Christi preconia [*corr. later to* preconiis] alleluia [*? erased*], *ends* (fol. 156^{v}): Amice Christi Iohannes, LIII, p. 267; *b* 'Apostolorum Petri et Pauli' *beg.*: Laude iocunda melos, *ends* (fol. 157^{v}): amen redempta, VII, pp. 201–2; see also LIII, pp. 339–40; *c* 'Marie Magdalene' *beg.*: Laus tibi Christe qui es creator redemptor, *ends* (fol. 159^{v}): spes et gloria, L, pp. 346–7; *d* 'Sancti Laurentii m.' *beg.*: Laurenti david magni martyr, *ends* (fol. 160): Martyr milesque fortis, LIII, pp. 283–4; *e* 'Assumptio sancte Marie' *beg.* (fol. 160^{v}): Area virga prime matris, *ends* (fol. 162): leti iubilemus alleluia, VII, pp. 122–3; see also LIII, pp. 186–7; *f* 'Die secunda' Ave Maria. Cf. above item 1 *n*: *g* 'Die iij^{a}' Hac clara die. See above item 1 *m*; *h* 'Die iiij^{a}' *beg.*: Ave mundi spes Maria, ave mitis, *ends* (fol. 163^{v}): Amen dicat omnis

homo, LIV, p. 340; *j* 'Die v^{a}' *beg.*: Letabundus exultet, *ends* (fol. 164^{v}): genuit puerpera, ibid., p. 5; *k* 'Die vj^{a}' *beg.*: Hodierne lux diei, *ends* (fol. 165): tempestas obvia amen, ibid., p. 346; *l* 'Die vij^{a}' *beg.*: Post partum virgo Maria, *ends* (fol. 166): perfruamur gloria. amen, LIII, p. 190; *m* 'Octavo die seq.' Area. See item *e* above; *n* 'Sancti Augustini episcopi' *beg.*: Interni festi gaudia, *ends* (fol. 167^{v}): det nobis mater gratia. amen, LV, pp. 89–90; *o* 'In nativitate beate Marie virg.' *beg.*: Alle celeste nec non et perhenne luia, *ends* (fol. 169^{v}): usque dantia preconia, VII, pp. 111–12; see also LIII, pp. 166–7; *p* 'Exaltatio sancte crucis' *beg.*: Laudes crucis attollamus, *ends* (fol. 171^{v}): sempiterna gaudia. amen, LIV, pp. 188–9; *q* 'Michaelis archangeli' *beg.*: Ad celebres rex celice, *ends* (fol. 173): Quo in celesti iam gloria. Condecantemus alleluia, LIII, pp. 306–7; *r* 'In dedicatione ecclesie' *beg.* (fol. 173^{v}): Clara chorus dulce pangat, *ends* (fol. 175): paradysi in gloria alleluia, LIV, p. 138: *s* 'die secunda' *beg.*: Psallat ecclesia mater illibata, *ends* (fol. 175^{v}): semper exultant, LIII, p. 398; *t* 'Die iij^{a}' *beg.*: Gaude virgo mater ecclesia, *ends* (fol. 176^{v}): in omnibus omnia amen, IX, p. 39. Chevalier, *Rep.*, no. 7024; *u* 'Die iiij^{a}' *beg.*: Ierusalem et Syon filie, *ends* (fol. 178^{v}): faciat socios electorum amen, LV, pp. 38–9; *v* 'Apostolorum Symonis et Iude' *beg.*: Alleluia nunc decantet universalis ecclesia, *ends* (fol. 180): laudum carmina. Really for all the apostles, LIV, pp. 123–4; *w* 'De omnibus sanctis' *beg.*: Christo inclito candida, *ends* (fol. 181^{v}): Subiungatur pium agmina amen redempta, VII, pp. 132–3; see also LIII, pp. 201–3; *x* 'Sancti Martini episcopi' *beg.*: Sacerdotem Christi Martinum, *ends* (fol. 183): semper infundas, LIII, pp. 294–5; *y* 'Sancte Cecilie virg. et m.' *beg.*: Virginis venerande de numero sapientum, *ends* (fol. 183^{v}): consolationem precando, ibid., pp. 395–6; *z* 'Katerine virg. et m.' *beg.*: Exultemus in hac die festiva, *ends* (fol. 184^{v}): voce letabunda collaudemus (fol. 185) dominum per secula, VIII, p. 220 (as for St. Ursula). Chevalier, *Rep.*, no. 5765; *aa* 'Sancti Andree apostoli' *beg.*: Sacrosancta hodierne festivitatis preconia, *ends* (fol. 186^{v}): Celestis vite balsama, LIV, p. 42; *bb* 'Sancti Nicholai episcopi' *beg.*: Congaudentes exultemus vocali concordia, *ends* (fol. 188): Ut coronet eos Deus post vite curricula amen alleluia, ibid., pp. 95–6; *cc* 'Unius apostoli' *beg.*: Clare sanctorum senatus apostolorum, *ends* (fol. 189): supplex impendit, LIII, p. 367; *dd* 'Plurimorum martirum' *beg.*: Ecce pulcra canorum resonat, *ends* (fol. 191): Ubi cantemus omnes alleluia, VII, p. 130; see also LIII, pp. 200–1; *ee* 'Unius confessoris' *beg.*: Adest nanque dies alma, *ends* (fol. 192^{v}): Amen dicant omnia, LIII, pp. 383–4. Str. 10 is lacking. 'Augustine' has been added in str. 5 and 9. Fol. 189–92 are early 16th-cent. replacements.

Following the last hymn, on fol. 192^{v}, in the same 16th-cent. hand, is the Christmas antiphon *beg.*: Hodie intacta virgo, *ends*: salvare nos, pr. *Sarum Breviary*, I, 1882, col. cxcvii. The same antiphon is also written on fol. 57, in a 14th-cent. hand, and on fol. 57^{v} a third, late 15th-cent hand has written the antiphon for St. Edmund, *beg.*: Ave rex gentis anglorum, pr. *Sarum Breviary*, III, 1886, col. 1073.

Some of the flyleaves at the beginning and end of the MS., fol. 1–4 and 195–8, are made from two leaves from a 13th-cent. MS. of the Digest, with the Glossa Ordinaria, folded in four and cut down. They contain parts of Dig. XXXVII Tit. VIII § 1–7 and Tit. V § 23–VI § 1.

The MS. was clearly written for an Augustinian house, see e.g. fol. 75, 94^{v}, 166, 191^{v}, 192, and the litanies for rogations on fol. 34, 35, 37^{v}. The prominence given to St. Michael in the antiphons suggests that it was dedicated to St. Michael. Augustinian dedications to St. Michael in England are very rare. Breamore, in Hampshire, was dedicated to St. Michael. On fol. 57, partly erased: 'Memorandum quod liber iste traditur [. . .] per manus Iohannis Ocborne' (14th cent.). In the gap a 15th-cent. hand has added: 'Ricardus han [. . .?]' which is in turn crossed through. A John de Okeborne became rector of Froxfield, Wilts., in June 1311, and in September 1311 was granted licence to study in Oxford or another English university for two years (Emden, *B.R.U.O.* II, p. 1394). Fol. 2: 'Iste liber pertinet ad me Wyll. Maupas vi^{d}' (15th cent.). Fol. 3^{v}: a similar note in this hand, with the name erased. Fol. 57: 'Walterus Tewekysbery' (15th cent.). Fol. 104^{v}: 'Iste liber pertinet ad me Thomam Bray' (early 16th cent.?); fol. 144^{v}: 'Thomas Bray' (late 16th cent.?); fol. 56^{v}, monogram 'TB.' Bought by Lyell from B. H. Blackwell in July 1942.

10 BIBLE

In Latin, on very thin, smooth parchment, written in England in the third quarter of the 13th cent.: 165×106 (106×65) mm., edges cropped by binder; iii+473 leaves (fol. 445 is double, fol. i–iii, 470–2 are flyleaves): 2 cols. of 48 lines up to fol. 128^{v}, then 52 lines, ruled in pencil; fol. 440–69 are in 3 cols. of 53 lines (120×85 mm.): too tightly bound for collation: up to fol. 287 (Ezekiel) beginnings of Books and Prefaces have painted floriated initials (sometimes with borders) in blue, pink, orange-brown, and yellow, generally on pink grounds, sometimes incorporating monsters (fol. 1, 107^{v}), birds (fol. 84, 95^{v}, 183), monsters' heads (fol. 22^{v}, 47^{v}, 93^{v}, 162^{v}, 170^{v}, 174, 192^{v}); there is another painted initial on fol. 440; other initials are red and blue with fine pen flourishes in the same colours, or red flourished in blue or blue in red, often with elaborate bicoloured trails of penwork in the margins, especially between fol. 440 and 469. Leather-covered boards from 16th-cent. English binding (rebacked), with blind-stamped roll of flowers and birds: J. B. Oldham, *English Blind-Stamped Bindings*, Cambridge, 1952, pl. XLIII no. 705 (Fl. a (2)). Two silver clasps.

2° fo. (pref.)-*sum qui*

(fol. 1–438^{v}) Bible with 'modern' chapter divisions apart from I Chron. (23 chaps.), II Chron. (21 chaps.), both corrected by a later hand, and Esther (12 chaps.). The New Testament follows the Old without a break.

The books are in the usual order found in French 13th-cent. Bibles (see N. R. Ker, *Medieval Manuscripts in British Libraries* I, 1969, pp. vii, 96–7) except that the Prayer of Manasses is omitted and the Prayer of Solomon is included at the end of Ecclesiasticus. A space of a few lines was left at the end of Psalms, fol. 213^{v}. There are stichometric notes at the end of most books of the O.T., and in the N.T. at the end of Mark, Luke, and the Apocalypse.

The prologues include 43 of the common set of 64 listed by Ker, loc. cit., and there are 37 others (shown here by *): Stegmüller, *Rep. Bibl.*, nos. 284, 285, 311, 323, 328, 327, 330, 332, 335, 341, 343 (written separately and *beg.*: Rufini in libro Hesther), 344, 349* (*beg.* Fertur in terra quidem), 350* (following Job), no prologue for Ecclesiastes, 457, 468, 482, 487, 491, 492, 494, 500, 507, 510, 512, 516* (written as rubric), 519+517, 522* (written as rubric), 524, 525* (written as rubric), 526, 527* (written as rubric), 528, 529* (written as rubric), 531, 532* (written as rubric), 534, 535* (written as rubric), 539 (here a prologue for Haggai, but really for Zechariah as a later marginal note points out), 540*, 544*+545*, 551, no prologue for Matthew, 607, 620, 624, 662*+663* (*beg.*: Scripsit autem quattuordecim epistolas), 651*, 'Versus sancti David [*leg.* Damasi] episcopi urbis Romae'* (*beg.*: Iam dudum Saulus procerum precepta secutus. 26 lines. Walther. *Initia*, no. 9695; pr. D. de Bruyne, *Préfaces de la Bible Latine*, 1920, p. 234), 678*, 688*, 701*, 706*, 721*, 730*, 736, 748* (considerable differences, cf. 747), 753* (considerable differences, cf. 752), 765+760*, 772+770*, 780, 783, 793, 640, 631*, 809, 806*, 815*, 812*, 818*, 820*, 822,* 823*, 824*, 826*+825*, 835*.

Fol. 439–439^{v} is blank.

(fol. 440) '[H]ee sunt interpretationes ebraicorum nominum incipientium per a . . .' *beg.*: Aaz apprehendens, *ends* (fol. 469ra): Zuzim consiliantes eos vel consiliatores eorum. Stegmüller, *Rep. Bibl.*, no. 7709.

There are marginalia in 13th-cent. and later hands, especially in a hand, mostly using red, which notes the contents of the Gospels, sometimes giving cross-references.

The front pastedown and first flyleaf (fol. i) contain a 14th-cent. fragment (II Reg. vii–Prov. xxi) of the Summarium Biblicum (*beg.*: Sex. Prohibet. Peccant) commonly attributed to Alexander de Villa Dei: Stegmüller, *Rep. Bibl.*, no. 1175; Walther, *Initia*, no. 17610.

The end flyleaves (fol. 470–2) and pastedown are 2 leaves from the sanctorale of a Sarum Missal (15th cent.). The first (fol. 471–2) contains part of the masses for St. Germanus (31 July) (postcommunion *beg.*: Tua sancta sumentes) and St. Peter ad Vincula (1 Aug.); the second (fol. 470 and

paste-down) contains the end of the mass for the Assumption (15 Aug.) (Secret. *beg.*: Intercessio quesumus), the mass for the octave of St. Lawrence (17 Aug.) and beg. of heading for vigil of St. Bartholomew (23 Aug.).

On fol. ii are five erased cauciones: *a* illegible apart from date at end: 'anno domini MCCCCXI'; *b* 'Caucio Rich. [. . . . . .] imposita in cista [. . .] Colleg. in vigilia purificationis beate Marie anno domini MCCCC^mo XIJ^o iacet pro quadraginta solidis'; *c* 'C. Willelmus [Ma?]lton T. Ky[no]w et Rich. Wallop exposita in cista de Rothebury (?) pro [. . . .] marcis in festo sancti [. . . .] anno domini MCCCC^mo XV[II?]'; *d* 'Caucio Willelmi Ma[lton?] [T. Kyn]ow et Nich. Os[elbur?]y exposita in cista de Roe[bury?] pro [. . . .] marcis [in?] festo sancti Bricii anno domini M^oCCCC[XIX?]'; *e* illegible. A Richard Wallop was a scholar of New College, Oxford, from 1414 to 1415; William Malton (fellow 1409–19), Thomas Kynow (fellow 1409–16), and Nicholas Oselbury (fellow 1409–31, later Warden), all became scholars of the college in 1407; see Emden, *B.R.U.O. passim*; T. F. Kirby, *Winchester Scholars*, 1888, pp. 30–2; New College had a loan chest under its statutes of 1400 (see *Statutes of Colleges of Oxford*, 1853, I, pp. 86–8). Further notes on flyleaves: *a* (fol. ii) 'Novam(?) Elegi brachiu[m?]. I.B. (?)'; *b* (fol. iii, partly deleted but legible): 'Henricus de Saltu caprae vulgo dictus H. Sachevrell de Morley me iure possidet ex dono Joannis Bradshaw de Packinton 15 Aprilis 1591 Anno reg. Eliz. xxxiij^tio etc. Si fatis obsisti vel occurri potuit? . . . . O quem das fynem rex magne laborum, 15 Aprill 1591 d.q. xxxiij^tio Eliz. reg.'; *c* (fol. 470^v): 'Levis est dolor qui capere consilium potest (this line is also written on fol. iii). H. Sachevrell. 30 Aug. 1591'. Henry Sacheverell of Morley and Newhall was at one time sheriff of Derby and died in 1620; see *Harleian Soc. Publications* XII, p. 393. For a pamphlet owned by him see MS. Rawl. D. 1387, fol. 168. Packington is in Leicestershire, near the Derbyshire border. John Bradshaw may be identified with the deputy Chamberlain of the Exchequer under Elizabeth I and James I, who entered the College of Arms in 1624 and was Windsor Herald from 1626, d. 1633 (W. H. Godfrey, *The College of Arms* (Survey of London, monog. 16), 1963, pp. 173–4); see also MSS. Dodsworth 97, 141; Wood B. 2 (S.C. 5038, 5082, 8573). A John Bradshaw once owned MSS. Laud Misc. 270 and 453. Bought by Lyell in September 1933.

11 AUGUSTINE, DE TRINITATE PLATE XXXVIa, b

In Latin, on parchment, written in England in a current text hand in the late 13th cent. (Pl. XXXVIa); in one hand except fol. 1–5: 320×215 (195–205×103–10) mm.: ii+99 leaves (fol. i–ii, 99 are flyleaves, etc.): 2 cols., 44 lines ruled in crayon: collation, 1 original flyleaf, 1^{8} (6–7 canc.), 2^{12}–7^{12}, 8^{10}–9^{10}, 1 original flyleaf, catchwords: initials to books blue and red flourished in red and blue, the first (fol. 7) with elaborate flourishes forming borders

in the upper and left margins: smaller initials blue flourished in red or red in blue. Original sewing. Bound in 17th-cent. sprinkled calf.

2° fo. (tab.) *dei* (text) *quia vera*

Augustine, De Trinitate.

(fol. 1) List of capitula of books I–IX 4 *beg.*: [P]rohemium de triplici causa, *ends* fol. 5^{ra}: Mentem et amorem et noticiam: the longer set as in MS. Bodley 368; see R. W. Hunt, 'Chapter Headings of Augustine, De Trinitate', *B.L.R.* 5 (1954–6), 65–8. He lists our MS. The rest of fol. 5 and fol. 5^{v}–6^{v} were originally blank.
(fol. 7^{ra}) Retract. II 15, *beg.*: Libros de trinitate que deus est. P.L. 32 col. 635–6.
(fol. 7^{rb}) Dedicatory letter *beg.*: Domino beatissimo et sincerissima caritate . . . De trinitate que deus summus. Ep. 174, P.L. 33 col. 758; 42 col. 817–18.
(fol. 7^{va}) Text *beg.*: Vecturus [*leg.* Lecturus] hec que de trinitate disserimus, *ends* (fol. 98^{vb}): ignosce et tui. Explicit. P.L. 42 col. 819–1098. The chapter divisions correspond to the capitula at the beginning. The section numbers of Robert Kilwardby have been added in the margin: see Hunt, op. cit., pp. 66, 68 n. 2.

There are brief annotations and corrections to the text in hands ranging from the 13th to the 16th cent., and on fol. 99^{v} (flyleaf) some indexing notes in a 13th–14th-cent. hand. On fol. 5 and 5^{v} there are some 13th–14th-cent. notes in crayon of theological *quaestiones* and there are some further notes on fol. 99 (flyleaf).

Belonged to the Franciscan convent at Lincoln (identified by Mr. N. R. Ker; see Ker. *Med. Lib.*², p. 118): on fol. 1 is: '℔'. In hoc volumine continentur libri Augustini de trinitate XV' (13th cent.) followed by an erasure and then part of the leaf is cut away (Pl. XXXVIa). On fol. ii^{v} is the number '70' (13th cent.) and below a note of contents and the pressmark 'M 16' (14th cent.) (Pl. XXXVIb). Bought by Lyell in November 1937.

12 WILLELMUS PERALDUS

In Latin, on parchment, written in England in the late 13th cent.: 184×127 (121×81) mm., edges much cropped: i+268 leaves (fol. i, 1, 267–8 are flyleaves): 2 cols., 34–6 lines ruled in crayon: collation, 1^{6} (1 canc.), 2^{12}–12^{12}, 13^{10}, 14^{12}–22^{12}, 23^{10}: initials in red and blue (smaller ones red or blue), with elaborate pen flourishes in red, blue, and mauve extending into the upper and lower margins. 18th cent. binding in sprinkled calf.

2° fo. *in tractatu*

Willelmus Peraldus, Summa de viciis.

(fol. 7) 'Incipit summa de viciis divisio tocius' summary of the contents, *beg.*: Tractatus iste continet novem partes; (fol. 14) 'Incipit prologus in suma [*sic*] de viciis' *beg.*: Dicturi de singulis viciis; (fol. 15^{v}) 'Incipit summa de viciis et primo tractatur de vicio gule' *beg.*: Vinum et siceram non bibit etc. Hoc ordine dicemus de vicio gule. *Ends* (fol. 240): tacere nonnunquam. Explicit summa de viciis. Benedictus sit ille qui est omnium bonorum principium et finis. Fol. 240^{v}–255va contain an omitted portion of the main text: part of Tract IV, De Avaricia, pars II, mid cap. XI to end cap. XIV. They should come on fol. 87. At the end (fol. 255va) the scribe has added 'Sermo in nat. beate Marie' *beg.*: Gloriosa dicta sunt de te civitas dei. Lucerna pedibus meis verbum tuum. Lucerna lux intesta. Tale est verbum dei, *ends* (fol. 256va): ad societatem angelorum nos perducat d.n.J.C. qui . . .

There are further additions in other hands:

a 13th cent. (fol. 265^{v}) on a miraculous painting of Christ in the house of a Jew at Antioch *beg.*: Quidam Christianus in territorio Antiochie in domo cuiusdam iudei, *ends*: et ab episcopo illius civitatis baptizati. Agrees almost word for word with Giraldus Cambrensis, *Gemma Ecclesiastica*, dist. I, cap. XXX, pr. Brewer, R.S. 21, II, pp. 102–3. Also found in MS. B.M. Royal 12 E. I, fol. 145, early 14th cent. The same story is often set in Beyrout; see *Cat. of Romances in Dept. of MSS., B.M.* II, p. 702; III, p. 537.

b (late 14th-cent. cursive hand) (fol. 2^{v}–6^{v}, 256^{v}–266)

(i) Extracts from the Legenda Aurea of Jacobus de Voragine: (fol. 2^{v}) 'De beato Stephano' extract from cap. VIII (ed. Graesse, § I. l. 20–§ 7); (fol. 4) 'De sancto Barnaba' cap. LXXXI (76); (fol. 5^{v}) 'Vita sancti Gregorii' most of cap. XLVI, *ending* (fol. 6^{v}): illud deinceps castrum angeli vocatum est. etc; (fol. 256^{v}) 'De annunciacione beate Marie' extract from cap. LI (Graesse, pp. 218 l. 17–221 l. 2); (fol. 257^{v}) 'De decolacione sancti Io. baptiste etc.' extracts from Cap. CXXV (Graesse, pp. 566–70 l. 3; 572 l. 8–575); (fol. 261) 'De invencione sancti Stephani' cap. CXII; (fol. 262^{v}) 'Narracio de sancta Maria Magdalena' extracts from cap. XCVI (§ 3, 5), followed by a fuller version of the second story taken from Vincent of Beauvais, Speculum Historiale, Lib. XXIV cap. 153, *beg.*: Navis quedam in Ligeri flumine onusta viris ac mulieribus, *ends* (fol. 263): et sancte Marie Magd. devote obtulit, etc.; 'De sancta Margareta' end of cap. XCIII (88) (Graesse, p. 403 l. 3–8);

(ii) (fol. 260) 'Sermo' *beg.*: Diliges proximum tuum sicut te ipsum. M^{t}. xxij. in quibus verbis tria sunt notanda, *ends* (fol. 261): facere deberes, etc.;

(iii) letter from Christ on the observance of Sunday *beg.*: Istud mandatum missum est de celo super altare sancti Symeonis apud Ierusalem in quo scriptum erat istud. Ego deus qui precepi vobis . . . (fol. 263^{v} l. 19) Sic maledicam illis qui iniuste agunt aversus [*sic*] fratres suos. Maledicam illis qui viduas et orphanos male induant. Maledicti sunt qui bona sua dent ad

usuram, *ends* (fol. 264 l. 24): cum ymnis et canticis spiritualibus dies illa transiet. Not identical with any of the versions of the letter cited by H. Delehaye in *Bull. Acad. royale Belgique, Classe des Lettres* (1899), 171–213; R. Priebsch in *Otia Merseiana* I (1899), 129–47, or idem, *Letter from Heaven*, Oxford, 1936, but very close to the version found in the Chronicle of Roger of Hoveden and other chronicles (see Delehaye, pp. 188–9), which it follows almost word for word up to: fratres suos. It is then much fuller. Cf. also MSS. Douce 54, late 15th cent., fol. 1 and Lat. th. f. 19, 14th cent., fol. 24. In our MS. the letter is followed without a break by a further piece on Sunday *beg.*: In die dominica creata sunt omnia, *ends*: In die dominico [*sic*] erit dies iudicii;

(iv) (fol. 264^{v}–265) copies of four letters concerning the duties of the rural dean of Deddington (Datyngton), Oxon., in the execution of mandates, to William [Wittlesey 1368–74] archbishop of Canterbury, John [de Bokingham, 1363–98] bishop of Lincoln, and the bishop's officials. In the first letter the rural dean is called 'Robertus vicarius de T.', in the fourth, written to 'Magister Johannes, sequestrator de Oxon. et Bucks', he is 'Thomas Ded.';

(v) (fol. 265^{vb}) 'De orationibus psalmorum Hillarius pictavensis episcopus' *beg.*: Cum a lecto surrexeris ante quicquam feceris dicas hunc psalmum (Ps. 53). Suggested psalms to be said on various occasions. Cf. MSS. Rawl. A. 273, 14th cent., fol. 97^{v}; Balliol Coll. 227, 13th–14th cent., fol. 266^{v}; Magdalen Coll. Lat. 115, 15th cent., fol. 175; B.M. Add. 33381, fol. 176; Harl. 1260, fol. 103; Rome, Vat. Reg. Lat. 121, 14th cent., fol. 12; Leroquais, *Psautiers* I, p. 246; *Brév.* I, p. 323; II, p. 46;

(vi) (fol. 266) on the proper properties of the host and wine used at the Mass, *beg.*: In hostia sacri altaris sex sunt consideranda . . . In vino quatuor sunt consideranda, followed by verses *beg.*: Candida de tritico tenuis non mangna rotunda. 2 lines. Cf. Walther, *Initia*, no. 2350. Fol. 266^{v}–268^{v} are blank.

There is an erased note on fol. 2. Formerly MS. Phillipps 9188. Lot 1142 in Phillipps Sale, Sotheby's, March 1895; bought by Quaritch; see his *Rough List*, no. 151 (June 1895), no. 107. Bought by Lyell in November 1937.

13 LEGENDA AUREA, ETC.

In Latin, on parchment, written in anglicana in England in the first half of the 14th cent.: 205×140 (153–7×100) mm.: ii+274 leaves (fol. 13, 22, 125, 128, 132, 154, 235, and 238 are double; fol. i–ii, 265–6 are flyleaves): 2 cols., 49–50 lines ruled in crayon: collation 1^{12}–22^{12}, 23^{8}; catchwords and quire signatures, the 2nd to 10th page of each quire being lettered a–k in the inner margin, the letters being marked in a different way in each quire; larger initials (fol. 1, 13^{av}, 43, 69^{v}, 100^{v}, 148^{v}, 173^{v}, 215^{v}) in blue and red with fine flourishing in red and blue; the initial on fol. 1 includes a bird and two

monsters, smaller initials red flourished in blue or blue in red. Modern binding by Maltby in pigskin blind stamped in 'Oxford revival' style.

2° fo. *De sanctis Barlaam*

1 Jacobus de Voragine, Legenda Aurea.

(fol. 1) 'Incipit prologus de legenda sanctorum' *beg.*: Universum tempus. Followed by a list of contents with arabic numbers in red, apparently added by a later hand, which has also written the numbers of the items at the top right of each recto; (fol. 2[a]) 'De tempore renovacionis. de adventu domini' *beg.*: Adventus domini per quatuor septimanas. The collection *ends* (fol. 252[va]) (De dedicacione ecclesie, numbered 176): prestare dignetur qui . . . Explicit legenda sanctorum. Chapters 48, 52, 64, 66, 71, 168 of the edition by T. Graesse (Leipzig, 1850) are omitted and his chap. 126–40 are in the order: 126, 130, 127–9, 131, 134–8, 132, 139, 133, 140. In the margin of the life of Becket (fol. 21[v]) the scribe added: Willelmus Tracy Reginaldus filius Ursi. / Ricardus Brito necnon Morvilius Hugo. / Thomam martirium fecere subire beatum. In Cambridge, Trinity Coll. B. 16. 36, 14th cent., flyleaf; see also MS. Ashmole 361, 14th cent., p. 2. 4 lines; cf. Walther, *Initia*, no. 16802, and *Extracta ex Cronicis Scocie*, ed. Turnbull (Abbotsford Club 23), 1842, p. 77 (in MS Lyell 39, fol. 56).

2 (fol. 252[va]) 'De sancto Edmundo' *beg.*: Beatus Eadmundus cantuariensis archiepiscopus ex piis parentibus Abendonie genitus exstitit, a pueritia tam religiose nutritus, *ends* (fol. 255[rb]): alia bona gesta credamus ad laudem et honorem J. C. qui . . . Consists largely of extracts from the life attributed to Eustace of Faversham, pr. C. H. Lawrence, *St. Edmund of Abingdon*, Oxford, 1960, pp. 203–21, with interpolations from the life called 'Anonymous B.' (see Lawrence pp. 61–3; pr. W. Wallace, *Life of St. Edmund of Canterbury*, London, 1893, pp. 614–24), notably the three miraculous episodes (see Lawrence, p. 62) and the passage at the end about miracles after St. Edmund's death.

3 (fol. 255[rb]) 'De concepcione beate virginis' *beg.*: Qualiter Christi fidelibus concepcionis sacratissime virginis Marie sollempnitas innotuerit celebranda diligenter audiamus. Tempore quo Willelmus dux Normannorum devicto Haraldo rege Anglorum, *ends* (fol. 255[vb]): multosque ad celebrandum devotissime incitavit. Omnibus igitur huius sollempnitatis celebratoribus . . . et post transitum huius vite eterna requies cum sanctis omnibus in perpetuum concedatur. Amen. The story of abbot Elsinus, who is here described only as abbot of Ramsey, as in William of Malmesbury (see R. W. Southern, 'The English origins of the "Miracles of the Virgin" ', *Med. and Ren. Studies* 4 (1958), 194–8, 200–1), but it is not William's version. The rest of fol. 255[vb] and fol. 256 are blank.

4 (fol. 256[v]) 'Incipit practica sive usus dictaminis magistri Laurencii de Aquilegia'. Without the preface. There are eight tables, the first being 'Salutaciones ad summum pontificem' and the last (fol. 263[v]) 'Lictere remisse ad quoscumque maiores sive minores' *ends* (fol. 264[v]) with a series of valedictions, the last being:

Vivat et valeat vestra sanitas vel dominacio vel paternitas per temporum curricula longiorum. This is followed by verses *beg.*: Salve plus decies quam sunt momenta dierum, *end*: Quot sunt virtutes tot vobis mitto salutes (10 lines. Walther, *Initia*, no. 17138). Explicit practica sive usus dictaminis magistri Laurencii de Aquilegia. On this work see Bresslau, *Handbuch der Urkundenlehre* II², pp. 260–1. The number of tables varies between 7 as in Munich clm. 7021 and 8 as in Vienna 577. MSS. Laud Misc. 402, St. John's College, Oxford, 172, Aberdeen University 260 and the Bloxham School MS., s.n., fol. 7–17, also have eight tables. In the three latter MSS. the work ends with the same verses as in our MS.

There are a few marginalia including: *a* (fol. 99ᵛ) 14th–15th cent.: Cantabra frumenti sunt purgamenta vocata. / Nec non farine sic sunt epuleque canine; *b* (fol. 264ᵛ) 14th cent., a note on the three ages of man headed 'Augustinus' *beg.*: Puericiam, primo premit ignorancia.

Formerly belonged to Dr. T. B. Strong, bishop of Oxford 1925–37. Bought by Lyell from Blackwell's in October 1937.

14 PETRUS LOMBARDUS PLATE IXa

In Latin, on parchment, written in a university text hand, possibly in France, in the late 13th cent. (Pl. IXa): 308×215 (195–200×130–3) mm., edges badly cropped: 267 leaves (fol. 1, 267 are flyleaves): 2 cols. of 35 lines ruled in crayon: collation 1^{12} (1 canc.), 2^{12} (1 missing), 3^{12}, 4^{12} (12 missing), 5^{12}–7^{12}, 8^{12} (3 missing), 9^{12} (3 missing), 10^{12}–15^{12}, 16^{12} (8 and 12 missing), 17^{8}, 18^{12} (1 and 6 missing), 19^{12}, 20^{12} (1 missing), 21^{12} (5 missing), 22^{12}–23^{12}, 24^{6} (3 and 4 missing), some catchwords survive: 1 painted initial survives at the beginning of Bk III (fol. 147): it is in pink, on a blue and pink ground with some geometrical decoration in straps of pink and decorated with spots of gold; on fol. 2, 4^{v}, 7^{v}, 9^{v}, and 12, initials in blue and red flourished in red and blue (Pl. IXa), other initials red flourished in blue or blue in red penwork. Fol. 2–3 have been badly damaged by damp. Bound in N. France, probably in the last quarter of the 15th cent., in wooden boards covered with brown calf blind stamped with diagonals forming lozenge compartments in which are stamped two seals: *a* a pascal lamb with 'S. IEHAN DE BOIENVAL'; *b* a saintly bishop or abbot with cross, mitre, and halo and 'S. M. DE LA MEAUFE'. Reproduced by Goldschmidt, *Gothic and Renaissance Bookbindings*, pl. II (front cover), XCIX, 3 (rubbings of stamps). Two metal clasps on modern leather straps.

2° fo. (tab.) *magnitudine* (text) missing

Petrus Lombardus, Liber Sententiarum.

(fol. 2–12ra) List of capitula for the four books 'Hic incipiunt capitula primi libri sententiarum', etc. They do not all correspond exactly with the chapter divisions in the MS.; (fol. 12) 'Hic incipit prologus' *beg.*: Cupientes aliquid de penuaria [*sic*]. The beginning of the text is missing. It *ends* (fol. 266^{v}): via duce pervenit. Explicit liber quartus. The missing leaves contained Lib. I, D. I cap. I–III § 9 (frui se debeant); Lib. I, D. XXIII cap. I § 204 (non inutilis)–cap. V § 208 (penitus nulla diversitas); Lib. I, D. XLVIII cap. II § 435 (a Iudeis hic dis-) –Lib. II, D. I. cap. III § 3 (mundum quoque); Lib. II, D. IX cap. VI § 66 (hominibus forman-)–D. X cap. II § 73 (veniebat incendere); Lib. III, D. XXX cap. I § 212 (Illud multo)–§ 217 (-hit. Item Ambrosius); Lib. III, D. XXXIV cap. IV § 235 (invitus bene)–cap. VI § 239 (nisi prius ille); Lib. IV, D. I cap. I–cap. VIII § 10 (-ulte erant.); Lib. IV, D. IV cap. IV. § 43 (iustificari et sal-)–cap. VI § 50 (imputetur queritur); Lib. IV, D. XVI cap. IV § 162 (opriment sicut unum)–D. XVII cap. I § 166 (Item Ieronymus); Lib. IV, D. XXV beg. cap. I–end cap. I § 258 (-di non sunt.); Lib. IV, D. XLVIII cap. V § 243 (Iohannes (*corr. to* Iohel) testatur dicens)–D. XLIX cap. IV end § 440 (administratio).

There are marginal and interlinear glosses in two English hands, both probably contemporary with the text. The glosses were not systematically entered all through. There are none, e.g., between fol. 41^{v}–84^{v} (end of Lib. I), 99^{v}–114^{v}, 129–137^{v}. The end of Lib. III is only sparsely annotated. The glosses include all the types discussed by J. de Ghellinck, 'Les notes marginales du Liber Sententiarum', *Rev. d'hist. ecclés.* 14 (1913), 511–36. The commonest are identifications of sources and cross references, and definitions of terms. Many of the glosses are closely related to, or sometimes identical with, those in MSS. Canon. Pat. Lat. 189 and New College 106 and 108, which belong to the same family as MS. Troyes 1206, the glosses of which are discussed by J. de Ghellinck, *Le mouvement théologique du XII^{e} siècle*, Bruges, 1948, pp. 353–63. Like these, our MS. frequently cites the Summa of Gandulphus of Bologna ('Gwando' or 'Gwandofus'). It follows the Troyes MS. in giving the treatise of Gandulphus 'De Eucharistia' a separate chapter numbering (fols. 203ra–204^{vb} *passim*, cf. de Ghellinck, pp. 356–7). As in other MSS. the Glossa ordinaria on the Bible, Gratian's Decretum, Hugh of St. Victor's De Sacramentis, and the Summa Sententiarum (here attributed to Hugh) are continually cited. References to the Fathers are often found to have come from these sources and are sometimes shown to have been inaccurately quoted. On fol. 37va (Lib. I, D. XVII cap. V § 154, on *mensura*) there is a reference to Peter of Poitiers and on fol. 187va (Lib. III, beg. D. XXXV), for a distinction between 'sapientia' and 'scientia', Seneca ad Lucilium, Macrobius, and Cicero, Tusc. and Offic., are cited. Neither of these glosses are in the Canonici or New College MSS. The glossing hands also added, rather unsystematically, the section numberings and summaries of Robert Kilwardby,

for which see D. Callus, 'The "Tabulae super Originalia Patrum" of Robert Kilwardby O.P.', *Studia Mediaevalia in hon. R. J. Martin*, Bruges, 1949, p. 264.

The flyleaves are taken from a 14th-cent. MS. containing *quaestiones* on civil and canon law. Fol. 1–1^{v} contains part of Bartholomeus of Brescia's Quaestiones Veneriales, end of q. 6 to beg. of q. 19. Fol. 267–267^{v} contains part of Roffredus de Epiphanio of Benevento, Quaestiones Sabbatinae, end of q. 44 to beg. q. 47. Both are printed in *Quaestiones Iuris Variae ac Selectae*, Lyons, 1572. On fol. 1^{v} and 2 are offsets which suggest that there may once have been a table of consanguinity at the beginning of the MS.

The stamps on the binding suggest that the MS. once belonged to a monastery or church in N. France. There is a village called La Meauffe in Brittany, near St. Clair in the diocese of Coutances. Throughout the MS. are a number of notes and scribbles in English hands of the late 16th–17th cents. These include: (fol. 4) 'Robert Ashton', possibly the man who matriculated at Lincoln College, Oxford in 1624 and later became a barrister at Lincoln's Inn (Foster, *Alumni Oxonienses*, p. 36); (fol. 7^{v}) 'Josias Lambert of Carton (= Carlton?) in Craven in the countye of Yorke gentleman doe alowe and command to bee alowed all and singuler.' A Josias Lamberte of Skipton in Craven, Yorks., matriculated at Trinity College, Oxford, in 1623 (Foster, p. 871); (fol. 208) 'William Deane of Hawaorthe'; (fol. 242, 263, 266) 'Thomas Ellys'; (fol. 263) 'For as muche as I am enformed that Robert Deane of Haworthe in the countie of Yorke Clotheyer have had and stowlen(?)'. A Robert Deane of Yorks. matriculated at University College in 1586 (Foster, p. 390). Later belonged to: *a* George Dunn of Woolley Hall near Maidenhead (bookplate): lot 486 in his sale, Sotheby's, 11–14 Feb. 1913; *b* E. P. Goldschmidt, see his *Gothic and Renaissance Bookbindings*, London, 1928, no. 3 and pls. II, XCIX 3. Bought by Lyell in December 1941 from Davis and Orioli.

15 CARTULARY OF ABINGDON ABBEY PLATE IIb

In Latin and Law French, on parchment, written in a hybrid hand showing some features of anglicana (Pl. IIb) at Abingdon in the mid 14th cent., possibly *c.* 1345–6 (see no. III below), with additions of the 14th–15th cent.: *c.* 310×215 (original text 232–4×155–60) mm.: iii+209 leaves (fol. i–iii, 209 are flyleaves, etc.): 32 long lines ruled in pencil: collation 1^{12} (1 missing), 2^{12}, 3^{8}, 4^{12}, 5^{12} (9–12 canc.), 6^{12}, 7^{12} (11–12 canc.), 8^{12}–12^{12}, 13^{12} (12 canc.), 14^{12}–18^{12}, 19^{4}, some catchwords, in Particulae I–V quire signatures in purple ink and the quires also have later numbers i–xiii at the beginning. The quires in Particula VI have an early crayon numbering in arabic numerals in the

bottom inner margin of the first leaf; the first quire appears to be no. 2. This part of the MS. (fol. 145–208) has a later foliation (late 15th–16th cent.) from 1 to 64. Initials in blue flourished in red or red in violet. Parchment cover.

2° fo. (text, fol. 13) *-lata vires*

General cartulary of Abingdon abbey, originally arranged in five sections according to the type of grantor. Later sections were headed as 'Particule' and a sixth section was added.[1]

(fol. 1–6) Table of the original Particulae, the first leaf of which is missing (*beg.*: at Part. II, xxiii). Fol. 6^{v}–11^{v} were originally blank.

I (fol. 12) 47 papal bulls and privileges. *End* fol. 27. Fol. 27^{v}–31^{v} were originally blank.

II (fol. 32) 82 royal writs, charters, and letters patent. *End* fol. 50^{v}. Many of these charters are printed in *Chronicon Monasterii de Abingdon*, ed. Stevenson, (R.S. 2), 1858 *passim*. Fol. 51–51^{v} are blank.

III (fol. 52) 36 archiepiscopal and episcopal deeds. *End* fol. 70. Nos. 26, 27, and 29 are dated 1344, no. 28 is dated May 1345, and no. 30 is dated May 1346 (fol. 66). The ink changes at no. 29 (fol. 65) (Pl. IIb). Fol. 70^{v}–73^{v} are blank.

IV (fol. 74) 40 grants and agreements of abbots. *End* fol. 82^{v}. The last is dated 1334. Fol. 83–85^{v} were originally blank.

V (fol. 86) 266 private grants. *Ends* fol. 144. No. 250 (fol. 139^{v}), on Botley Mill, is dated Easter 17 E. III (1343) in the Abingdon Register at Chatsworth.

VI (fol. 145) 'Particula VIa' (later heading). Written later than the rest of the MS., in a number of different documentary hands: *a* the first two quires (quires 14–15 of the MS.) and beginning of the third (fol. 169–169^{v}) contain legal material (pleas, inquisitions, etc.) mostly from the reign of Edward III (the latest date is Easter 42 E. III (1368) on fol. 169) probably compiled in connection with the abbot's quarrel with the town of Abingdon and his impeachment in 1368 (see G. Lambrick, 'The impeachment of the abbot of Abingdon in 1368', *Eng. Hist. Review* 82 (1967), 250–63). The end of the first quire (fol. 154^{v}–156^{v}) was originally blank, but documents concerning rents owed by the warden and scholars of Canterbury Hall, Oxford, the second dated March 41 E. III (1367), were added on fol. 154^{v}–155^{v}; *b* (fol. 169^{v}–176^{v}) documents concerning the impeachment of the abbot: lists of accusations made by the town, the abbot's defence, the case for the crown. The end of the third quire (fol. 176^{v}–180^{v}), originally blank, was partly filled with later material, chiefly from the reign of Richard II but including (fol. 180) two documents concerning the grant of the advowson of Lewknor, *et alia*, to the Warden and College of All Souls, Oxford, in February 18 H. VI (1440) (see Martin, *Cat. of Archives of All Souls*, 1877,

[1] In describing this MS. I received considerable help from the late Mrs. G. Lambrick, whose edition of the Abingdon Cartulary is being prepared for publication.

p. 121, nos. 3–4); *c* the 4th and 5th quires (quire 17–18) contain (i) (fol. 181–8) a collection of documents concerning Shellingford, several of which are dated 47 E. III (1373); (ii) (fol. 188–9) further documents (1369–72) concerning the abbot's impeachment and the restoration of his rights over the town; (iii) (fol. 189^{v}–201^{v}) further material concerning the abbey's property, especially at Cumnor. Several of the documents are dated 49 E. III (1375). At the end of the quire (fol. 202–3) similar documents from the reign of Richard II are added, and on fol. 201^{v} is a letter from the abbot to the bishop of Lincoln concerning the appointment of a new rector to Tadmarton, dated May 1448; *d* (fol. 203^{v}–208, end of 5th quire, 6th quire) further documents from the reign of Richard II chiefly concerning the abbey's quarrel with the vicar and parish of St. Helen's, Abingdon, over burial rights (1391–2) (see *Victoria County History, Berkshire* II, pp. 56–7); *e* (fol. 208^{v}) confirmation by Edward I (8 E. I, 1279–80) of the liberties granted to the Priory of the Order of St. John of Jerusalem in England by Henry III. *Ends* imperfect.

Some leaves originally left partly or wholly blank between the earlier *particulae* (fol. 6^{v}–11^{v}, 27^{v}–28^{v}, 83^{v}–85^{v}, 144–144^{v}) were also filled with later documents, chiefly of the 15th cent., concerning appointments, advowsons, tithes, etc. The latest (fol. 85) is the last of a series of letters and documents concerning the priory of Earl's Colne, Essex, dated October 1498.

There are 16th-cent. marginalia.

Listed by G. R. C. Davis, *Medieval Cartularies of Great Britain*, London, 1958, no. 5, p. 2.

In June 1594 the MS. belonged to Sir Henry Norris (or Norreys), kt., 1st Baron Norris of Rycote; it had been lent to Thomas Barret of Haseley, and the present Abingdon Corporation, Verney Deed 85, was then copied from it (fol. 68^{v}–69^{v}). Brian Twyne (d. 1644) made excerpts from the MS. without indicating its whereabouts. These excerpts are in: *a* MS. Bodl. Twyne 22, pp. 155d, 183–8, 335–6; particula IV is referred to in a note on p. 155a; *b* MS. Oxford, Corpus Christi College 255, fol. 59 and 63, from particulae VI and III. The excerpts from MS. Twyne 22, pp. 183–8, 335–6, were edited by H. Salter, 'A lost Cartulary of Abingdon Abbey', *Berks, Bucks and Oxon Archaeological Journal* 24 (1918), 28–34. Anthony Wood made use of the excerpts in MS. Twyne 22 and said in an account of his sources for the Historie and Antiquities of Oxford, written in the winter of 1674/5 (Clark (ed.), *Wood's Life and Times* II (Oxford Hist. Soc. XXI), 1892, p. 301), that the MS. 'was lately in the hands of — Bury of Culham near Abendon. Now in the hands as I suppose of Sir Cicell Bishop who married the heir of that family' (Bodl. MS. Wood E. 4, fol. 4^{v}). Sir Cecil Bishop, bart., of Parham, succ. 1652 d. 1705, married in 1666 Sarah, daughter and heir of George Bury of Culham (*Complete Baronetage* I, p. 156). Tanner, in his *Notitia Monastica*, 1695, p. 2, in addition to the Abingdon MSS. in the Cotton Library lists 'Cartularium

de Abbend. MS. penes . . . Berry de Cullam prope Abbend.' and 'Registrum aliud MS. penes Magistrum Wray de Ricot in Com. Oxon'. An early 19th-cent. note in the P.R.O. copy of Tanner (1787 ed.), says that our cartulary then belonged to the Earls of Abingdon (Davis, loc. cit.). The Earls of Abingdon were also Barons Norris of Rycote, for they descended from the heiress Bridget Wray, *suo jure* Baroness Norris, daughter and heir of Edward Wray (d. 1658) and Elizabeth (née Norris) *suo jure* Baroness Norris (*Complete Peerage* IX, pp. 648–9). It is therefore probable that the MS. had been in the Norris family since the 16th cent. and that Wood was in error in saying that it belonged to Bury of Culham. Acquired by Lyell in 1935 from Messrs. Parker and Son of Oxford. It was with books from the library of the Aubrey-Fletcher family at Dorton house. Fol. 205–8, now bound in place, had become detached from the main MS. They were found in the Aubrey-Fletcher estate office at Brill, and passed from Miss C. Baker of Aylesbury to Mr. P. S. Spokes, and from him to Miss A. C. Baker of Abingdon, who gave them to the Bodleian Library.

16 PETRUS RUFFENSIS

PLATES XXXIVb, c, XL

In Latin, on parchment, written in anglicana in England in the first half of the 14th cent. (Pl. XXXIVb): *c.* 203×145 (*c.* 153–8×108) mm., edges cropped: i+140 leaves (fol. i, 139–40 are flyleaves): 31 long lines ruled in crayon: collation 1^{12}–11^{12}, 12^{2} (2 separate leaves joined together), 13^{8} (6–8 canc.), catchwords, quire signatures: initial on fol. 1 in red and blue joined to frame border of penwork with alternating bands of red and blue and projecting red water-lily-shaped flower heads. Oxford binding of *c.* 1475 in wooden boards covered with dark-brown calf with concentric frames of stamps and a central panel with Strickland Gibson's stamp no. 80 (*Early Oxford Bindings*, Oxford, 1903, pl. XVII and see G. D. Hobson, *Engl. Binding before 1500*, Cambridge, 1929, pl. 35). The inner frame consists of Strickland Gibson's stamp 6 (op. cit., pl. I, III). The outer frame (and the frame to the central panel on the lower cover) consists of a semicircular stamp with 6 dots, arranged to form arches and alternating with ring punches. The same stamp arranged differently is used on MS. Lat. th. e. 33, notebook of Thomas Gascoigne, and on a 15th-cent. MS. collection of prayers belonging to Lord Middleton and deposited in Nottingham University Library: see Bodleian MS. Rubbings misc. b. 1, fol. 6^{a}. Traces of a single clasp on a leather strap fixed with a star-headed nail, and of a chain fastening on the upper cover. Spine cross-hatched and with ring punches (Pl. XL).

2° fo. *sua et*

1 **Summa on vices and virtues called 'Petrus Ruffensis in summula viciorum' by a 15th-cent. owner (see below).**

(fol. 1) 'Contra peccatum in genere. 1' *beg.*: Quis dives libenter transiret per viam in qua certissime sciret se spoliandum, *ends* (fol. 132) (cap. 115, 'Contra ingratitudinem'): quid debeat eis dominus facere. Also in MS. Cambridge Univ. Ff. VI. 27, English, 15th cent., which is the only MS. listed by Bloomfield, 'Incipits', p. 343 no. 790.

2 (fol. 132) 'Incipit sermo dentes tui etc. 116' *beg.*: Dentes tui sicut greges . . . inter eas (Cant. iv. 2). Vox est Christi ad ecclesiam in canticis canticorum IIII.a. De viris religiosis, *ends* (fol. 136): nisi valeas virtute irrumpere iniquitates. Amen. Fol. 136^{v} is blank.

Fol. 137–138^{v} contain a list of contents, numbered 1–116, below which there is a 15th-cent. erasure.

On the front pastedown in a large flourished hand is the note: 'Petrus Ruffensis in summula viciorum / Iesu miserere. / Liber domini Iohannis Manbe monachi Dunelm̄. etc.' (Pl. XXXIVc), and at the top of fol. 139 (flyleaf), in a minute hand, is: 'Iohannes Manbe maneat in eternum'. This owner marked noteworthy passages throughout the MS., often with hands, arms, or even figures of a monk (?) (fol. 13^{v}, 14^{v}, 15^{v}, 63^{v}, 123^{v}), all with immensely long pointing fingers and sometimes adding his name (e.g. 'nota Manbe': see fol. 14^{v} (Pl. XXXIVb), 121, 124^{v}, 125). For similar notes in MSS. Durham Cathedral B. II. 18, fol. 52 and Cambridge U.L. Gg. IV. 33, fol. 6^{v} see R. A. B. Mynors, *Durham Cathedral MSS.*, 1939, nos. 56 and 119. For other MSS. owned by Manby see Ker, *Med. Lib.*^{2}, p. 256. For Manby's career see Emden, *B.R.U.O.*, pp. 1212–13. He was monk scholar at Durham College, Oxford, in 1471/2–1477 and later held various offices in the Priory including that of feretrarius.

On fol. i are two notes (16th–17th cent.): *a* 'Per me Johannem Bracke bere it well in minde that I John Bracke bothe curteis and kinde who so ever dothe sai anie other he ys not to me a frendli brother.' Cf. J. Taylor, *The Universal Chronicle of Ranulf Higden*, Oxford, 1966, p. 93; *b* 'John Bracke owe this booke yf I it loose and you it finde I prai you take so muche paine as to bringe me my booke againe.' Cf. Brown–Robbins, *Index*, no. 302. Also, in pencil: 'J. H. Bransby', i.e. the Rev. J. H. Bransby (1783–1847), and 'J. G. Bourne(?)'. Bought by Lyell in April 1946 from E. P. Goldschmidt. See his *Cat.* 100 (1953), no. 73.

17 MARTINUS POLONUS; BRUT CHRONICLE

PLATE XXXVc, d, e

In Latin and French, on parchment, written in anglicana in England in the mid 14th cent.: 292×195 (*c.* 232–4×143–8) mm.: iv+125 leaves (fol. i–iv, 122–5 are flyleaves, etc.): 2 cols., 43 lines ruled in crayon: collation,

1 original flyleaf, 1^{12}–10^{12}, 2 original flyleaves, catchwords: rubrics and initials omitted. Late 17th-cent. binding in brown calf with a roll-stamped panel in blind.

2° fo. *clemencie*

1 Martinus Polonus, Chronicle of Popes and Emperors.

(fol. 2^{ra}) Prologue *beg.*: [Q]uoniam scire tempora summorum pontificum romanorum, *ends*: et regimine quo profecit; Chronicle of Popes *beg.*: [S]icut ergo dicit Orosius, *ends* (fol. 27^{va}) (1277: John XXI): in ecclesia sancti Laurencii sepultus extitit. Followed by two continuations *a* (1277–1314) *beg.*: [N]icholaus III^{us} nacione Romanus anno domini M°CC°LXXVII. sedit annis duobus, *ends* (fol. 29^{vb}) (Clement V): auditores ad audiendum; *b* (1277–1328) *beg.*: Quia in cronicis Martini post Iohannem XXI de ipsius successoribus communiter non habetur de aliis sibi succedentibus in papatu per subscripta potest fieri directio aliquales [*sic*]. [P]ost obitum namque Iohannis XXI successit Nicholaus III nacione Romanus de domo Ursinorum, *ends* (fol. 33^{ra}) (antipope Nicholas V): eligitur in papatum Rome quidam frater minor nominatus frater Petrus de Corvaria et vocari se fecit Nicholaum quintum; (fol. 33^{ra}) Chronicle of Emperors, *beg.*: [P]ost nativitatem domini nostri Ihesu Christi Octovianus Augustus imperavit annis XIII, *ends* (fol. 52^{vb}): in Sicilia veniens est defunctus. Main text ed. L. Weiland, *MGH. Scriptores* XXII (1872), pp. 397–474. Our MS. is of the latest version, C, which goes up to John XXI; see Weiland, pp. 383, 386–90.

2 A collection of short pieces: *a* (fol. 52^{vb}) genealogy of the Dukes of Normandy and Kings of England from Rollo to King John *beg.*: [P]rimus Normannus dux Rollo qui et Robertus dictus regnavit XX an., *ends* (fol. 54^{ra}): et mortuus est apud Pontem Ebraudi cui successit Iohannes frater eius. Another version, going up to the succession of Stephen, pr. F. Liebermann, *Über die leges Edwardi Confessoris*, Halle, 1896, pp. 134–9. He cites (p. 139 n. 12) two MSS. with the continuation to John: B.M. Harl 746 (fol. 84^{v}) and former Phillipps 8078 (now B.M. Add. 35179, *c.* 1300, fol. 17). They are both close to our MS. but not identical. The continuation is also found in MS. Rawl. B. 355, 15th cent., fol. 77^{v} (entitled 'De adventu Normannorum in Angliam'), where it starts by being fuller than, but later is identical with, our MS. See also T. Hardy, *Materials relating to the History of Great Britain and Ireland* (R.S. 26), III, 1871, nos. 62 and 191;

b description of the size, the royal highways, the counties and bishoprics, the three types of law, of Anglo-Saxon England: (i) (fol. 54^{ra}) *beg.*: [A]nglia habet in longitudine dccc miliaria, *ends*: de sancto David usque Dovir; (ii) *beg.*: In Anglia quattuor calles habentur a fine in finem constructi, *ends*: et vocatur Fossa tenditque per Lincolniam; (iii) *beg.*: [I]n Anglia sunt XXXII schires vel provincie quedam maiores quedam minores, xx^{ti} episcopatus et duo archiepiscopatus, *ends* (fol. 54^{va}): qui subsunt Cantuariensi archiepiscopo; (iv) *beg.*: In hiis xxxij

schires tres leges constituuntur scilicet Westsexnelaghe, Danelaghe, Merchenelaghe, *ends*: Cestrechire et Stafordschire. Explicit. Items *b* i–iv are found together in many MSS. They immediately follow item *a* above in MSS. Rawl. B. 355 (entitled 'De situ regni Anglie') and B.M. Add. 35179 (with slight variations) and are found elsewhere (in the same form as in Add. 35179) in MS. Harl. 746 (fol. 76). Cf. F. Liebermann, *Über die Leges Anglorum saeculo XIII ineunte Londoniis collectae*, Halle, 1894, no. 2a, pp. 7–8;

c on the patriarchal churches of Rome, the types of cardinals and their titles, episcopal sees directly under the Pope, general list of sees: (i) (fol. 54va) *beg.*: In civitate Romana sunt v ecclesie parochiales videlicet ecclesia sancti Iohannis Lateranensis que habet priorem canonicorum ordinis beati Augustini, *ends* (fol. 54^{vb}): ordinis sancti Benedicti; (ii) *beg.*: Et sicut in ecclesia triumphali tres ierarchie angelorum sunt sic in ecclesia militanti ad exemplar illius tria genera cardinalium. . . . Sunt autem episcopi card. vii secundum primam institutionem videlicet episcopus Ostensis . . . Presbiteri cardinales sunt xxviii . . . Isti presbiteri cardinales vii sunt intitulati ad ecclesiam sancti Petri videlicet. Presbiter card. tituli S. Marie transtiberim . . . (fol. 55ra) Diaconi card. ad ministrandum domino pape scilicet xvi, videlicet Dyaconus card. tit. S. Marie in Dominica et ille est arcidyaconus aliorum, *ends* (fol. 55^{rb}): ministerium deputati. Cf. Kehr, *Italia Pontif.* I, 1906, pp. 3–5; (iii) *beg.*: Isti sunt episcopi sub Romano pontifice qui non sunt in alterius provincia constituti, videlicet Hostiensis, *ends* (fol. 55va): Feretrinus vel Ferentonus; (iv) archdioceses with suffragans *beg.*: In Cicilia. Parnormitana ecclesia hos habet suffraganeos. Agrigentinensem, *ends* (fol. 58^{vb}) (In Grecia): Archiepiscopus Coloscensis nullum habet suffraganeum. Similar collections of material, sometimes entitled 'Liber Provincialis', etc., are found in a number of MSS. The collection in MS. B.M. Arundel 220, 13th cent., fol. 266^{v}, is almost identical with ours. Cf. those pr. A. Miraeus, *Notitia Episcopatum Orbis Christiani*, Antwerp, 1613, pp. 65–93, and H. R. Luard, in Additamenta to *Chron. Maiora* of Matthew Paris (R.S. 57), VI, 1882, pp. 446–61. Cf. MS. Douce 137, 13th–14th cent., fol. 2, for an abbreviated version of iii and iv.

3 Brut Chronicle in Anglo-Norman, with introductory pieces.

a (fol. 58^{vb}) The poem on the legend of Albina known as 'Des Grantz Geantz' *beg.*: [C]i poet home saver coment, *ends* (fol. 61^{rb}): Qen escripture les metteit. Ed. G. E. Brereton, *Des Grantz Geantz* (Medium Aevum Monographs II), Oxford, 1937. She used our MS. (O, see p. x), which then belonged to Quaritch. She says it is one of the best MSS. of the abridged (prologue) version of the poem, and one of the three MSS. where it is written as verse. See pp. xii–xviii for the relationship of the MSS. used; *b* linking prologue, *beg.*: De potentissimi Regis Grecie nullius (fol. 61va) sub dominio, *ends*: vero Engistlond nominavit. Ed. Brereton, op. cit., p. 31; *c* the Chronicle, *beg.*: [E]n la noble cite de grant Troye, *ends* (fol. 121va): les biens qil trouverent et retournerent sanz mal aver. See F. W. D. Brie, *Geschichte und Quellen der mittelenglischen Prosachronik The*

Brute of England oder The Chronicles of England, Marburg, 1905, where our MS. (pp. 2 no. 14; 23) is listed as at Wrest Park; J. Vising, *Anglo-Norman Language and Literature*, London, 1923, p. 74 (esp. 378 d); Brereton, op. cit., introduction *passim*; M. D. Legge and G. Brereton, '3 hitherto unlisted MSS. . . .', *Medium Aevum* 7 (1938), 113–17. Our MS. ends with the Fair of Haddington (1333) and contains the 'Shorter Version' of the Chronicle, for which see Brie, pp. 17–25.

On fol. 1^{v} (flyleaf) are some 14th–15th-cent. additions: *a* verses: (i) Querulum probate. Et verum narrate. Unde versus. Stet racio tecum. ne te faciant ita cecum. Dona vel ordo precum quia ius tuearis et equm [*sic*]; (ii) *beg.*: Hic tu qui transis. Vir vel mulier. puer. an sis. 2 lines; (iii) *beg.*: Si qua sede sedes et congrua sit tibi sedes. 2 lines; *b* draft of brief from a prior and convent requesting prayer for the souls of its recently dead brethren, probably intended to accompany a mortuary roll, *beg.*: Universis sancte matris ecclesie filiis presentes litteras inspecturis etc. monasterii de tali loco prior devotus et eiusdem loci conventus humilis . . . Ex quo serpentis lividi monita venenata, *ends*: mortalibus premonere curetis. latori presencium de T. victualium necessaria si placet gratanter exibentes valeant presentes per biennium et vos imperpetuum. Datum etc.

From the library of the abbey of St. Mary's, York: (fol. 1) 'Liber monasterii beate Marie Ebor.' (15th cent.) (Pl. XXXVc) and 'De perquisicione Ioh. Graystok liberar.' (15th cent.) (Pl. XXXVd). Fol. 1^{v} and 2, pressmark: 'In ij. A.' (Pl. XXXVe). See Ker, *Med. Lib.*^{2}, p. 217. Identified by Ker (see his note fol. ii) in sale of the Earl of Ailesbury, 21 Nov. 1687, MS. lat. fol. 41. Most of the medieval MSS. in this sale had earlier belonged to William Cecil, Lord Burghley. Probably bought at that sale by Anthony Grey, 11th Earl of Kent, and later in the Wrest Park Library: armorial bookplate of Thomas Philip, 2nd Earl de Grey of Wrest Park (succ. 1833 d. 1859); Hist. MSS. Comm., *2nd Report*, 1871, p. 7 (Countess Cowper and Baroness Lucas), no. 33 (this number is on the spine); Sotheby sale 19–21 June 1922, lot 584. Bought by Lyell in July 1939 from B. Quaritch, see their *Cat. of Illuminated and other MSS.*, 1931, no. 114.

18 LITTERA SOLEMNIS OF BONIFACE IX

In Latin, on parchment, written in Rome in 1403: 595×425 mm. Lines ruled with a hard point.

Littera solemnis of Pope Boniface IX dated Rome, St. Peters, 25 May 1403, cancelling indulgences falsely obtained on 13 Feb. 1401 for the chapel of St. Anthony outside the walls of York near the hospital of St. Mary 'in lehorsefayre'. Granted at the petition of John Macclesfield, preceptor of the hospital of St.

Anthony, London. *Beg.*: Ad futuram rei memoriam. Exigit offitii nostri debitum, *ends*: se noverit incursurum. Datum Rome apud Sanctum Petrum VIII Kal. Iunii Pontificatus nostri anno quartodecimo.

Below to the left are the names of the taxatores (rescribendarius and computator): 'M. de Sancta Agatha. S. de Aquila', with the amount of tax above: 'XXXX', i.e. 40 carlini. In the margin is: 'Iuñ.' for the month. On the turn-up, to the right, is the name of the scriptor: 'Pro P. de Iuvenatis. N. de Rugis'. On the dorse is: 'R(egistrata) Iac.' *Calendar of entries in Papal Registers relating to Gt. Britain and Ireland* v, pp. 549–50. Listed by K. Major, 'Original Papal Documents in the Bodleian Library', *B.L.R.* 3 (1950–1), no. 18, pp. 247–8.

On the dorse are 15th-cent. English shelfmarks: 'Contra heremitam Ebor. pro annullacione et cancellacione litterarum Bonifacii pro capella in le horsfayre. T. 2. Bonifacius IX^{us}', and 'Decima sexta Septima' (crossed through). There are two other erased notes on the back, the first, contemporary, apparently describes the contents of the document; the second (16th-cent.?) ends: '[. . .] 37°.' There are also 18th-cent. notes, partly in the hand of Thomas Martin. Former MS. Phillipps 27119. Phillipps sale, Sotheby's June 1935, lot 502. Bought by Lyell in June 1937.

19 MONASTIC RULES, ETC. PLATES IVb, XXXVIc

In Latin, on parchment, written in textura in England in the first half of the 15th cent. (Pl. IVb): 135×88 (98×56) mm., edges cropped: v+130 leaves (fol. i–v, 129–30 are flyleaves, etc.): 22 long lines ruled in crayon: collation 1^2 (original flyleaves, fol. iv–v), 2^8–17^8: fol. 1, initial in blue and red on gold ground, infilled with interlacing foliage, and joined to border framing the text formed of panels in the same colours, decorated in white, and divided by foliage or interlace on gold grounds and with sprays of leaves extending into the outer margins; fol. 57, 67, 92, similar initials with bar borders, similarly decorated, framing the text; smaller initials gold on decorated red and blue grounds with small sprays of leaves. Modern binding in brown morocco with blind-tooled pattern, by Riviere and Son.

2° fo. *-hibe linguam*

1 (fol. 1) 'Regula sancti Benedicti'. *Ends* fol. 54^v. Our MS. has no list of capitula. Fol. 55–56^v are blank.

2 (fol. 57) 'Incipit regula beati Augustini episcopi de vita clericorum' *beg.*: Ante omnia . . . nobis data. 'Quid precipue sit observanda [*sic*] in monasterio constitutis. Capitulum I' Hec igitur sunt, *ends* (fol. 67): non inducatur. Explicit regula beati Augustini. Pr. in *The Observances in use at the Augustinian Priory of Barnwell*, ed. J. W. Clark, Cambridge, 1897, pp. 2–18. This is the late version

of the Regula Tertia: see J. C. Dickinson, *The origins of the Austin Canons*, London, 1950, pp. 271–2.

3 (fol. 67) 'Incipit prologus regule beati Basilii episcopi Capadocie' *beg.*: Audi fili ammonicionem patris tui, *ends* (fol. 91^{v}): diligentibus se amen. Explicit Regula beati Basilii. Pr. P.L. 103 col. 683–700.

4 (fol. 92) 'Incipiunt meditaciones beati Bernardi abbatis. Ut ab exterioribus ad interiora nostra cognoscenda convertamur et ad deum contemplandum' *beg.*: Multi multa sciunt, *ends* (fol. 127): prospicies. unum eundemque dominum glorie qui vivit et regnat in secula seculorum amen. Pr. P.L. 184 col. 485–508. The rest of fol. 127 and fol. 127^{v}–128^{v} are blank.

Fol. v (original flyleaf): 'Liber fratris Ioh [. . . . . sall? *erased*] ecclesie Christi Cant.', followed by a list of contents (15th cent.) (Pl. XXXVIe). There are two further erased *ex-libris* (15th–16th cent.?) In the second the names of 'Selly[ng?]' and 'Robertus L[? . . .]' are legible.

On fol. v^{v} is 'W. (? *or* N.) P.' (17th cent., partly cut off), and at the top of fol. v is: '18'. Quaritch, *Catalogue of Illuminated and other MSS.*, 1931, no. 91 with plate of fol. 67. Bought by Lyell in October 1936.

20 PETRUS DE HERENTHALS PLATE IIIa

In Latin, on parchment, written in a formal set secretary hand in England, probably at Oxford, in the early 15th cent. The scribe uses a double-compartment 'a' on fol. 1–4, then changes to a single compartment 'a' on fol. 4^{v} (Pl. IIIa): 330×227 (228–36×139–48) mm., edges slightly cropped: i+227 leaves (fol. i and 227 are flyleaves): frame ruling in crayon, 2 cols., 52–8 lines: collation 1^{12}–9^{12}, 10^{12} (12 missing), 11^{12}–13^{12}, 14^{12} (two bifolia are misplaced: bifolium 5+8 (fol. 160 and 163) should precede 4+9 (fol. 159 and 164), as is noted in a nearly contemporary hand), 15^{12}–18^{12}, 19^{12} (12 canc.), catchwords in decorative frames, quire signatures: fol. 1, on gold ground, initial in blue filled with sprouting interlacing foliage in blue, red, and orange, all decorated in white, joined to a bar border on three sides with clusters and sprays of foliage in the same colours. There are some touches of pale green. Similar initials and border on fol. 3, 34^{v}, 53^{v}, 74^{v}, 99, 142, 159^{v}. Other initials in blue, skilfully flourished in red (Pl. IIIa). Binding as MS. Lyell 6, over old boards, with same ticket.

2° fo. *malos*

1 Petrus de Herenthals, Collectarius on the Psalter.

beg. (fol. 1): Patri Reverendo domino meo carissimo Iohanni domino de Arkel . . . Pater carissimus cum rem quamlibet, *ends* (fol. 205^{vb}): humiliter obedire ad laudem et gloriam tuam qui est benedictus in secula seculorum. Amen. Steg-

müller, *Rep. Bibl.*, no. 6616. There are a number of marginal glosses, most of which appear to have been written by the scribe. The leaf missing between fol. 119 and 120 contained the end of the section on Ps. lxxix and the beginning of Ps. lxxx.

2 Richard Ullerston, Exposition of the six Old and New Testament Canticles. (fol. 206) 'Incipit quedam brevis exposicio super cantica que psalterio davitico sunt coniuncta' *beg.*: Finita utcumque exposicione psalterii davitici superest per dei gratiam aggredi exposicionem brevem eorum que dicuntur cantica que nostro psalterio usuali sunt annexa. Quod quidem opus eo difficilius est assumere quo pauci hec cantica ad sensum litteralem exposuerunt ad quem sensum intendimus ea exponere modo quo psalterium exposuimus. Et quia compositor Nicholaus quem doctorem de Lira appellamus hec omnia ad litteram exponit iuxta sensum, a domino sibi attributum. Hinc est quod sue exposicioni intendo ut plurimum inniti in hoc opere. Primum autem horum canticorum vocatur canticum Ysaie . . . sic exordiens ut sequitur. *Confitebor tibi domine* videlicet confessione laudis, *ends* (fol. 215ra): eleganter exposuit ista cantica. Explicit exposicio canticorum scripture facta per Ricardum Ullerston magistrum in theologia de cathedra Oxon. Anno domini M^{mo}CCCC^{mo}XV^{o}. The rest of the leaf was originally blank. See Emden, *B.R.U.O.*, p. 1929, who cites our MS.; Stegmüller, *Rep. Bibl.*, no. 7353. Stegmüller's no. 7352 refers to our MS. He was misled by the description in the Mostyn catalogue into thinking that it contained a commentary of Richard on the Psalter. The first part of the preface is not found in the other two known MSS., Magdalen College Lat. 115 and Merton College 193, but the Magdalen MS. has additional passages in the exposition which are not in our MS.; see M. M. Harvey, 'English views of the reforms to be undertaken in the General Councils (1400–1418)', MS. Bodl. D. Phil. d. 3111, 1964, pp. 59–61, nn. 211–12, and pp. 292–5.

3 (fol. 216) An alphabetical index to item 1, *beg.*: Abiectio commendabilis. 83. 11, *ends* (fol. 225ra): Ysopus est humilis penitentia. 50. 8. Followed by: *a* a note on the use of the index, *beg.*: Nota quod in tabula predicta, *ends*: exponuntur ut patet; *b* a note on *Credere beg.*: Crede deo credasque deum . . . vel eum. Quia credere deo est credere verum esse quod dicit, *ends*: Hec Petrus de Salinis de pe d. 2^{a} in c caritas le ij in verbo credere. For the verses at the beginning see Walther, *Initia*, no. 3406. Fol. 225^{v}–226^{v} are blank.

On fol. 215 is the erased note (15th cent): 'Iste liber constat magistro Roberto Colby'. A notary called Robert Colby executed a document in Balliol College, Oxford, in 1419; see Emden, *B.R.U.O.*, p. 459. Later in the Mostyn Library: on the front pastedown is the Gloddaeth Library ticket (no. 63) and 'MS. N^{o}. 70': the number of the MS. in Hist. MSS. Comm., *4th report*, 1874, App. p. 349. Lot 123 in Mostyn sale, Sotheby's 13 July 1920. Bought by Lyell in July 1942 from Quaritch; see their *Catalogue of Illuminated and other MSS.*, 1931, no. 79.

21 RANULF HIGDEN, POLYCHRONICON, ETC.

PLATE XXXIVa

In Latin, on parchment, two MSS. bound together, written in England: A fol. 1–211^{v}, 223–231^{v}, in the late 14th cent. (Pl. XXXIVa); B fol. 212–222^{v}, in the early 15th cent.: 236×163 (*c.* 182–94×111–13 in A; 187–90×108–11 in B) mm., edges badly cropped: v+233 leaves (fol i–ii, 232–3 are flyleaves, etc.): 41–2 long lines in A, 42 in B, ruled in crayon, with columns ruled in margins in red, where necessary, for years, etc., to be noted: collation, A. 1^{12}–17^{12}, 18^{8}: 7 leaves (too tightly bound to collate), 19^{12} (10–12 canc.), some catchwords survive; B. After quire 18 are inserted parts of two quires: I: two leaves (the end of a quire with catchword), II^{12} (10–12 canc.): initial on fol. 1 in blue on brownish-red ground, framed in gold, infilled with leaves in the same colours on a gold ground, and joined to a bar border on three sides, ending in sprays of spiky foliage on the fourth side (detail, Pl. XXXIVa). The colours are decorated in white. Other initials in A are blue flourished in red. The initials in B are plain red or blue. Late 18th-cent. binding in tree calf with gold-tooled decoration.

2° fo. *-randa sunt*

A Ranulf Higden, Polychronicon with continuation to 1381.

1 (fol. 1) 'Prologus primus in historiam policronicam' *beg.*: Post preclaros arcium scriptores. The main text *ends* (fol. 200): infortunia nimis adversa perpecior [*sic*] (ed. Lumby, R.S., VIII, p. 344), but on fol. 199^{v}, at the words: sub pena carceris et capitis interdixit (ed. Lumby, VIII, p. 338) the scribe has written in the margin, in red: [Huc us]que Randulphus. Cf. MS. Douce 138, in which the text ends at this point with the same note, and MSS. Tanner 19, fol. 410, Laud Misc. 529, fol. 122^{v} and Oriel College 16, fol. 222, which have similar notes in the margin or text. The text of our MS. belongs to the AB, intermediate, version, for which see J. Taylor, *The Universal Chronicle of Ranulf Higden*, Oxford, 1966, pp. 90–1, and App. III. Spaces were left on fol. 3^{v}, for a map, and on fol. 41 for the diagrams of Noah's ark. There are some additional verses in the scribe's hand: *a* (fol. 166, after the incipit to Bk. VII): Anno milleno sexageno quoque seno. Willelmus Dux Normanicis fuit Angligenis rex; *b* (fol. 194 in margin, referring to the text) 'Versus de quodam Iudeo qui cecidit in latrin[am] vide superius': Quidam proximus Iudeo. Tende manum Salomon: ut te de stercore tollam. Iudeus respondit. Sabbata nostra colo. de stercore surgere nolo. Richardus comes Glovernie. Sabbata nostra quidem. Salomon celebrabis ibidem. See Walther, *Initia*, no. 19198; cf. Polychronicon ed. Lumby, VIII, p. 246 and n. 9.

2 (fol. 200) Continuation from 1348 to 1381 *beg.*: Gravis et magna mortalitas, *ends* (fol. 211^{v}): senex multorum dierum. Pr. Lumby, VIII, pp. 355–406. This is in fact two continuations, the first being by John Malvern (Bk. VII cap. 45–50),

the second based on the Vita Ricardi Secundi of the monk of Evesham (Bk. VIII); see Taylor, pp. 122–3, 180–1.

3 (fol. 223–31) Alphabetical index of contents written in two columns with book and chapter references. This index is probably misbound, and stood originally before the text as in other MSS. Followed (fol. 231v) by two chronological notes: *a* Prima etas seculi ab Adam usque ad diluvium per x generaciones, *ends*: verissimos V.C.CXVI; *b beg.*: Beatus Augustinus 2 de mirabilibus sacre scripture *c.* 4 dicit sic. Ciclorum ab inicio conditi orbis, *ends*: fluxerunt anni 5195. 5 dies et dimidia. Both pieces are also found, following the Index to the Polychronicon, in MSS. Bodl. 359, fol. 7v–8 and Hatton 14, fol. 7v–8 and *a* alone is found in MS. Oriel College 16, fol. 8. At the bottom of fol. 231v another, contemporary, hand has added a note *beg.*: Item secundum quosdam a lapsu Adam nostri primi parentis in paradiso usque ad incarnacionem domini nostri Ihesu Christi fluxerunt anni quinque milia et ducenti uno anno excepto. Versus. Annis quingentis decies rursusque ducentis Unus defuerat cum deus ortus erat. For the verses cf. Walther, *Initia*, no. 1118.

B (fol. 212) Fragment of a continuation from late 1380 to early 1400, *beg. imperf.* (the first line of text of the page has been erased): ad instanciam ducis Brutannie villam de Nanntes obserunt, sed multi ex suis ibi perierunt et mala perpessi sunt. Circa finem mensis septembris dominus dux Lancastrie ac diversi comites, *breaks off imperf.* (fol. 222v): Item circa festum Natalis sancti Iohannis Baptiste rex. The rest of the page is blank. Running headings and marginal notes show that the fragment contains part of Bk. VII, cap 53–6, of a larger MS., presumably of the Polychronicon. It consists mainly of extracts from the Vita Ricardi II but also contains other material. Five and a half lines, possibly referring to Wyclif, have been erased on fol. 212.

At the end of B (bottom of fol. 222v) is a note in crayon: 'de litteris cum paraffis VI c(?) xxiij d.(?)'.

Fol. 1: 'Liber monasterii beate Marie Abendoñ. adquisitus per fratrem Rogerum de Dounehed' (15th cent.) (Pl. XXXIVa). Belonged in 1719 to Lord Lichfield: see *Hearne's Collections*, vol. VII (Oxford Hist. Soc. XLVIII), 1906, pp. 33, 36; in sale of George Scott, Sotheby's, 1781, MS. 123; fol. iv (later flyleaf): 'Bibliotheca Swaniana 1792'; in the Clumber Sale (7th Duke of Newcastle), Sotheby's 15 Feb. 1938, lot 1210 and pl. 100 (fol. 1). Bought by Lyell in April 1938 from Davis and Orioli.

22 REGISTER OF HONOUR OF RICHMOND

In Latin and French, on parchment, written in England probably in the second half of the 15th cent. in a hand with predominantly secretary features:

259×178 (*c.* 200–4×121) mm.: 84 leaves (fol. 1–2 are flyleaves): frame ruling in crayon, *c.* 33–42 long lines: collation 1^2 (original flyleaves), 2^8–8^8, 9^{10}, 10^8–11^8; catchwords, some quire signatures: for miniatures see below; initials blue flourished in red. Binding: original sewing, with traces of an earlier calf spine: now loose in limp parchment cover of about 1600.

2° fo. *Inquisicio*

Register of the Honour of Richmond with other items concerning the Honour. Pr. from B.M. Cotton Faust. B. VII, 15th cent., fol. 72–132, by R. Gale, *Registrum Honoris de Richmond*, 1722. Gale did not, however, print all the relevant items found in the Cotton MS. and he altered the position of item (ii). Our MS. is probably a copy of the Cotton MS.

Fol. 7–67^v, 69–72^v correspond to Gale, pp. 1–95, 101–6. Preceding this are: (i) (fol. 3–5^v) the eight documents (to be referred to as (i) *a–h*), pr. ibid., pp. 97–101; (ii) (fol. 5^v–6) the Genealogy of the Earls of Richmond, pr. ibid., pp. 107–8. In MS. Dodsworth 46, a 17th-cent. transcript, items (i) *a–h* and (ii), now on fol. 16–22, were originally at the beginning of the collection, and in MS. B.M. Harl. 3674, a 16th-cent. transcript, imperfect at the beginning, items (i) *g–h* and (ii) are at the beginning, on fol. 1–2^v (when the Harleian catalogue was made the MS. still contained items (i) *c–h* at the beginning). On fol. 73–79^v and 81^v are two items not printed by Gale but found in all the MSS. cited: *a* (fol. 73) aid for knighting the eldest son of Edward III: Cotton MS., fol. 132^v–135^v; Harl. MS., fol. 62–8, Dodsworth MS. fol. 110^v–119; *b* (fol. 81^v) descent of the family of Hebden of Hebden in Craven, Yorks., down to Richard, who married the daughter of Geoffrey Luttrell: Cotton MS., lower half of fol. 136; Harl. MS., fol. 69^v; Dodsworth MS., fol. 120. For the Hebden family see T. D. Whitaker, *The History and Antiquities of Craven*, 1878, p. 500. Between these two items are genealogies, written in a more formal hand: (i) (fol. 80^v) descent of Forneux de Carleton [in Lindrick, co. Notts], down to Joan who married Henry fitz Henry. See Throsby's additions to Thoroton's *Hist. of Nottinghamshire* III, 1796, p. 412; (ii) (fol. 81) descent of Manfield, ending with Agnes and Matilda, daughters of Torphinus. See *Victoria County History*, *County of York*, *North Riding* I, p. 187 and cf. Gale, op. cit., p. 87 (he does not reproduce the text of the Cotton MS.); *Early Yorkshire Charters* V, Honour of Richmond, pt. II, ed. C. T. Clay (Yorks. Archaeol. Soc. Record Series. Extra Series II), 1936, pp. 53–8; (iii) (fol. 81) descendants of 'dominus Nicholaus de Gertheston' (i.e. Garriston), ending with 'Alicia uxor Whitay de Belby'. All these genealogies are also found in the Cotton MS., written untidily on the upper half of fol. 136. In the Harley MS. two blank pages have been left between items *a* and *b* above. On fol. 83–4 is the agreement of 1275 between John of Brittany, Earl of Richmond, and the abbot and abbey of Egglestone, with the confirmation of 1334, pr. Gale, pp. 95–7. This is also the last piece in MS. Harl. 3674, fol. 70, and MS. Dodsworth 46, fol. 120^v.

The MS. contains the following miniatures, crudely drawn in ink and coloured in red, blue, and green: fol. 6^{v}, investiture of Alan of Brittany by William the Conqueror with the lands in Yorkshire formerly held by Edwin. Alan kneels, William is seated, seven knights stand behind. In the background is a castle. Accompanied by legend *beg.*: Ego Willelmus cognomine Bastardus Rex Anglie do et concedo tibi nepoti meo, *ends*: Datum in obsidione coram civitate Eboraci; fol. 7, the Earl of Richmond and his followers. The Earl stands in the centre, apparently handing out charters to his followers. All are wearing armour. The initial on fol. 7 is in yellow on a blue ground decorated with a green grid and red spots. Inside it is a coat of arms: sable(?), 3 pickaxes 2 and 1 argent(?) facing dexter; these are probably the arms of Pigot of Clotherholme (or Clotherham), see R. Thoresby, *Ducatus Leodiensis*, 2nd ed. by T. Whitaker, 1816, p. 106; fol. 21^{v}, Richmond Castle, with the banners of its knights displayed: the castle stands behind a moat; fol. 48^{v}, 55^{v}, 57, 59, 61, paintings of banners. Cf. engravings in Gale, ed. cit.: facing p. 1 and pp. 1, 28, 70, 81, 83, 86, 87, and *Early Yorkshire Charters* IV and V, cit., frontispieces, plates of fol. 72d and 85^{v} of the Cotton MS. The general layout and decoration of our MS. is close to that of the Cotton MS. Gaps have been left in the main text in the same places. Fol. 59 in our MS. is blank apart from the painted standard, and fols. 59^{v}–60^{v}, 62–63^{v}, 68–68^{v}, 80, 82–82^{v}, 84^{v} are completely blank.

Presumably written for a member of the family (Pigot?) whose arms are on fol. 7. Later said to have belonged to Lord William Howard of Naworth (1563–1640) (see 'List of printed books and MSS. at Castle Howard formerly belonging to Lord William Howard', App. XXXVI to *Household Book of Lord William Howard*, ed. G. Ornsby (Surtees Soc. 68), 1878, p. 486, no. 15) and passed to the collection of the Earls of Carlisle (see Hist. MSS. Comm., *15th Report*, App. VI, 1897, p. xxxvii). Exhibited 1886 at British Museum for Domesday commemoration (see *Domesday Studies*, ed. P. E. Dove, II, 1891, p. 657, no. 25). Lot 238 in Castle Howard sale, 2nd portion, Hodgson's, 20 July 1944. Bought by Lyell from Goldschmidt, August 1944.

23 PSALTER

In Latin, on parchment, written in England in the mid 15th cent. in two main hands: *a* fol. 18–185^{v}; *b*, slightly later, fol. 1–10^{v}; 12–17^{v}; 187–215. Fol. 186 is a 19th cent.(?) replacement: 150×100 mm.: v+220 leaves (fol. 32, 33, 105 are double, fol. i–iii, 216–17 are flyleaves): ruling in ink, in *a* 17–19 long lines, each written line between a pair of ruled lines (text space *c.* 97–105×61–65 mm.); *b* fol. 1–10, 16 long lines (text space 88×53 mm.); fol. 187–215, varied text space and ruling: collation 1^{2} (1 canc.: fol. iv), 2^{10} (+2 conjugate(?) leaves added round the quire), 3^{6}, [quire 4 missing], 5^{4},

6^4 (3–4 canc.), 7^8–26^8, 27^4 (4 canc.), 28^4 (3–4 canc. or missing + 1 (fol. 186) added), [quire 29 missing], 30^{10}, 31^{22} (5, 19 canc. and 22 missing); catchwords generally used in *a*: initials, on fol. 39, 54^v, 68, 82^v, 102, 118^v, 136^v *a* has large painted foliate initials, generally basically in blue (fol. 68 in pink), on gold backgrounds, with further decoration in orange, pink, green, and red, with bar borders in gold and colours extending into the upper and lower margins and ending in clusters of leaves. Other initials to Psalms in *a* are in gold on backgrounds of pink and blue, or green, with sprays of coloured leaves, initials to verses are alternately blue flourished in red, or red in purple; *b* has painted initials on fol. 1, 188^v, 197, 200, in gold on backgrounds of pink and blue, decorated in white, with sprays of tiny gold or coloured leaves sprouting from the outer corners. Other initials in *b* are mostly blue flourished in red; in the calendar some are gold flourished in purple. English binding of *c.* 1680 in blue morocco, spine and edges gilt.

2° fo. *-mul paraclito*

Portable Gallican Psalter.

Beg. imperf. (fol. 18): me cum clamavero (Ps. iv 4). Followed by the weekly canticles (fol. 172), Te Deum (fol. 181), daily canticles (fol. 182) and Quicumque vult (fol. 184), *ends imperf.* (fol. 185^v): in carnem sed assump-. Fol. 186, a much later replacement, supplies the missing text.

Additions were made at the beginning and end of the MS.:

1 (fol. 1) Office of the Holy Spirit 'Hic incipiunt matut. de sancto spiritu', *beg.*: Sancti spiritus assit nobis gracia. Matins includes the hymn Veni sancte spiritus and three lessons. Ends (fol. 10^v): 'Oracio' *beg.*: Presta quesumus omnipotens deus ut s.s. adveniens, *ends*: inhabitando perficiat per. Deus qui caritatis. On the Office, as opposed to the more common Hours of the Holy Spirit, see Leroquais, *L.H.* 1, p. xxvi.

2 (fol. 11) Apparently written in a different hand from *b*, on a leaf possibly added (see collation). Rule for finding the date of Easter, from the age of the moon on given dates in a nineteen-year cycle, *beg.*: Anno quo luna currit per 1 post nonas aprilis dominica prima fac pascha, *ends* (fol. 11^v): Anno quo luna currit per XIX post XV kal. maii dominica prima fac pascha. Hec regula nunquam fallit licet sit annus bisextus vel non.

3 (fol. 12) Cistercian Calendar, written by hand *b* with some slightly later additions. Most of the obits and anniversaries are those prescribed by the general statutes of the Order in the first half of the 13th cent. The inclusion of St. Anne means that it was written after 1454 but the deposition (4 Dec.) and translation (16 July) of St. Osmund (addition) cannot have been written before his canonization (1 Jan. 1456) and the translation of his relics to Salisbury (1457). The absence of the feast of the Visitation suggests a date before 1476. The obit of a bishop Peter (6 June), must be Peter des Roches of Winchester (d. 9 June 1238),

whose heart and bowels were buried at Waverley Abbey. In the Calendar are also found the obit of Joan, Queen of Scotland (5 March, addition), who was buried at the Cistercian nunnery of Tarrant Keynston in Dorset and of Richard le Poor, bishop of Salisbury (15 April), the founder of the nunnery. There is also 'Electio dompne Ysabelle Wilton (12 Aug., addition) and 'Anniv. Hildeburge' (14 July). On fol. 14^{v}, in the margin, a later 15th-cent. hand has added at 11 June: 'Obitus Magistri Thome Stokton'. A Thomas Stockton was admitted B.A. at the University of Oxford in 1454 (Emden, *B.R.U.O.* III, p. 1779).

4 (fol. 187) Collects, probably the remains of a litany, now lost: *a beg.*: Omnipotens sempiterne deus, edificator et custos Ierusalem, *ends*: tranquillitatis et pacis. See Leroquais, *Brév.* II, pp. 14, 378; III, p. 131; IV, p. 314; idem, *Psautiers* I, pp. 77, 163. Also in MS. Canon. Liturg. 249, Italian, 15th cent., fol. 100^{v} and cf. MS. B.M. Royal 2 A. XXII, Westminster Psalter, 12th cent., fol. 186. No saints are invoked in the version in our MS.; *b* 'Pro abbatissa' *beg.*: Rege quesumus domine famulam tuam abbatissam nostram, *ends*: sempiternis gaudiis instituis. An adaptation of the prayer for a bishop in *Sarum Missal*, ed. Legg, 1916, p. 396; *c beg.*: Ineffabilem misericordiam tuam nobis domine clementer ostende, *ends* (fol. 187^{v}): benignus eripias per N. Ed. Bruylants, *Oraisons* II, no. 648; *d beg.*: Famulum tuum quesumus domine tua semper pietate custodi, *ends*: sit securus. per d. Cf. the prayer ed. Bruylants, op. cit. II, no. 557, which begins: Familiam tuam. The rest of fol. 187^{v} is blank; at the bottom of fol. 188, otherwise blank, is written: Ave benignissime Ihesu Iesu [*sic*] Christe. Erasures of two lines each at the bottom of fol. 187^{v}–189 contain the opening verses of Gaude flore virginali, for which see below item 5c.

5 Prayers *a* (fol. 188^{v}) the 15 Oes of St. Bridget, *beg.*: O [I]hesu Christe eterna dulcedo, *ends* (fol. 196): laudare cum sanctis tuis in eternum. Amen. Pater noster. See MS. Lyell 30, fol. 43. After 'Amen' is an erasure, which may read: 1482. The rest of the leaf is blank; *b* (fol. 197) *beg.*: O beata et intemerata . . . inclina aures tue pietatis . . . et esto michi peccatrici propicia, *ends* (fol. 198): regnat omnipotens deus in s.s. Amen. See MS. Lyell 30, no. 264; *c beg.*: Gaude flore virginali, *ends* (fol. 199): per eterna secula. Amen. See MS. Lyell 30, fol. 122 (no. 181). Followed by: (i) '℣.' *beg.*: O speciosa dei electa . . . ℟. Et nos aure pia, *ends*: exaudi virgo Maria, almost identical with the antiphon in MS. Lyell 30, fol. 122^{v} (no. 287); (ii) prayer *beg.*: D.I.C. fili dei vivi qui beatissimam genitricem tuam, *ends*: eterna feliciter perveniamus, qui . . . identical with the prayer in MS. Lyell 30, fol. 123 (no. 147); *d* 'Sey this for thi profid': Fluat stilla de mamilla gloriose virginis, Que calorem et ardorem extinguat libidinis. The version pr. W. Wallace, *Life of St. Edmund of Canterbury*, 1893, p. 474. In MSS. Canon. Liturg. 223, Italian, 15th cent., fol. 35; 249, fol. 90^{v} and B.M. Add. 37787, English, 15th cent., fol. 173^{v}, these verses are the beginning of an invocation. Cf. MSS. Lyell 24, fol. ii^{v}; 30, fol. 159^{v} (no. 176). Fol. 199^{v} is blank.

6 (fol. 200) Passion of St. Margaret, divided into nine lessons, *beg.*: Post passionem et resurrectionem ascencionemque [*sic*] d.n. I.C. ad deum patrem omnipotentem in illius nomine martires passi sunt et apostoli coronati innumerabiles confessoresque sanctificati. In illis diebus transibat Olibrius prefectus de Asia . . . (fol. 212^{v}) sanabantur a langoribus suis et cre(fol. 213)debant. Ego in nomine Christi credens Theothimus mire vocatus a deo et baptizatus . . . omnia in veritate. Complevit igitur beata Margareta certamen suum in pace mense Iulio in die tercia decima. Omnes au(fol. 213^{v})dite corde percipite, *ends*: ut suas nos preces adiuvet ante deum. Cui est honor et gloria in s.s. Amen. A version of *B.H.L.* 5305, but omitting the end of § I, and § II–III, of the edition by G. H. Gerould, 'A new text of the Passio S. Margaritae', *P.M.L.A.* 39 (1924), 528–36; the end is much expanded. The rest of fol. 213^{v}, and fol. 214, are blank.

7 (fol. 214^{v}) A short litany for peace *beg.*: Deus venerunt gentes. Gloria p. . . . Antiphona. Tua est potencia tuum regnum domine . . . Oremus pro afflictis et captivis. Libera eos deus ex omnibus tribulacionibus eorum, *ends*: Or. Quesumus omnipotens deus ut (fol. 215) famulus tuus rex noster. Deus qui caritatis. Deus a quo. The rest of the leaf is blank.

At the beginning (fol. iv) has been added a table of dominical letters (15th cent.). Fol. v is blank.

Probably belonged in the 15th cent. to the nunnery of Tarrant Keynston: see items 3, 4. Armorial bookplate of Ropert Cooper, Junior. See B.M., *Cat. of Franks Collection of Bookplates*, no. 6785. Bought by Lyell in February 1942 from Grafton and Co., of London. See their *Cat.* 66 (1928), no. 1; *Cat.* 123 (1933), no. 678.

24 OFFICE FOR THE DEAD, ETC.

In Latin, on parchment, written in England in the 15th cent.: 130×90 (73–5×48) mm.: ii+100 leaves (fol. i–ii, 100 are flyleaves); 17–18 long lines ruled in ink: collation 1^{4} (3–4 canc.: these are the original flyleaves, fol. i–ii), 2^{8}–13^{8}, 14^{4} (3 missing), 1 original flyleaf; catchwords. On fol. 1, 8^{v}, 26^{v}, 65, painted foliate initials in pink, blue, green, and mauve on gold backgrounds, joined to gold bar borders, with coloured foliate decoration and sprays of tiny leaves, which frame the text. Other initials blue flourished in red. Original binding of wooden boards covered with rough leather originally dyed pink; original sewing; traces of a central leather strap which fastened to a surviving pin on the lower cover.

2° fo. *manus tua*

Office of the dead (use of Sarum), with other items.

1 *a* (fol. 1) Penitential Psalms 'Hic incipiunt septem psalmi penitenciales'; *b* (fol. 8^{v}) Gradual Psalms 'Hic incipiunt XV Psalmi'; *c* (fol. 14) 'Letania': the Litany, as pr. in *Sarum Breviary* II, 1879, col. 250–60, with only slight variations.

2 *a* (fol. 26^{v}) Office of the dead with musical notation 'In vigiliis mortuorum ad vesperas. ant.'. As in *Sarum Horae*, Paris, 1536, fol. cviii–cxiii, but on fol. 63^{v} the addition 'A die animarum usque ad pascha dicatur iste Psalmus' (Voce mea ad dominum) precedes, instead of following, the concluding series of collects, and the further pieces on fol. cxxiii–cxxiii^{v} are not included. Cf. *Sarum Breviary* II, col. 271–82; *b* (fol. 65) commendation of souls, with musical notation. Text as in *Sarum Breviary* II, col. 282–3, but the prayer at the end (fol. 75^{v}) *beg.*: Tibi domine commendamus, *ends* (fol. 76): absterge. Per . . ., is shorter; *c* a burial service with musical notation, *beg.* (fol. 76): Quando corpus portatur ad ecclesiam dicatur hec ant. Subvenite sancti dei occurrite angeli . . . V. (fol. 76^{v}) Suscipiat te Christe . . . In introitu chori ant. In paradisum . . . (fol. 77) Kyrieleyson etc. Post missam accedat sacerdos ad caput defuncti alba indutus absque capa serica . . . (fol. 90^{v}) Et intonetur psalmus Benedictus modo sequenti et non dicetur hic solenniter sicut ad matutinas sed simpliciter, hoc modo ps. . . . (fol. 91) Ant. Ego sum resurrectio et vita, *ends* (fol. 91^{v}): in eternum. Kyrieleyson. Christeleyson Kyrieleyson. Extracts from the *Sarum Manual*, cf. ed. of A. Jefferies Collins (H.B.S. XCI), 1958, pp. 123–4 (part of 'Commendatio animarum'); pp. 152–60 (most of 'Inhumatio defuncti').

3 Psalms for matins and vespers of the Lady office for Advent: *a* (fol. 91^{v}) 'Psalmi de sancta Maria ad matutinas hic incipiunt.' Written with antiphons and responses. Cf. *Sarum Breviary* II, col. 286–7; *b* (fol. 96) 'Ad vesperas de sancta Maria isti ps. dicantur. Ps.' *beg.*: Dixit dominus domino meo: the five psalms to be used on the 'feria tertia', see loc. cit., col. 283.

There are several additions in hands of the 15th–16th cent.: *a* (fol. ii^{v}, flyleaf) commemoration of St. Sytha (or Zita) of Lucca: (i) *beg.*: Ave sancta famula Sytha Ihesu Christi, *ends*: in hac vita; (ii) *beg.*: Deus qui beatam virginem Sytham, *ends*: senciant oportunum, per Christum. Pr. *Sarum Horae*, Paris, 1536, fol. xxi. In (i) our MS. has omitted the end of v. 5 and beg. of v. 6. Versions of these pieces are also found in MSS. Univ. Coll. 8, fol. 176–7 and 12, fol. 1^{v}, both additions in English hands of 15th–16th cent.; (ii) is found alone in MS. Gough Liturg. 19, English, 15th cent., fol. 36; *b* (fol. ii^{v}): Fluit [*sic*] stilla de mamilla gloriose virginis, Que ardorem et fetorem extinguit libidinis. Cf. MSS. Lyell 23, fol. 199; 30, fol. 159^{v}; *c* (fol. 99) prayers to be said before and after Mass: (i) *beg. imperf.*: de virgine gloriosa, ut corpori suo mistico m[e]rear incorporari, *ends*: contra leonem occurrentem querentem si devoret in morte qui . . . The end of a common prayer for which see MS. Lyell 30, no. 312; (ii) *beg.*: Gracias tibi ago domine sancte pater omnipotens eterne deus, qui me peccatorem saciare dignatus es, *ends* (fol. 99^{v}): sanctitas et securitas plena atque perfecta qui . . . An almost identical version of the prayer in MS. Lyell 30, no. 195; *d* (fol. 100, end flyleaf) poem in English *beg.*: Woefully arayde þe sonne of a mayde, Behold manne and se, *ends*: þus was yslayne yn þe most cruell wyse, Wofully arayde. A version of the first two

stanzas of John Skelton's poem, pr. from our MS. in Quaritch, *Cat. of Illum. and other MSS.*, 1931, no. 66, and *Cat.* 474, 1933, no. 148, from which it is cited in Brown–Robbins, *Index*, no. 493, 3.

On fol. i^{v} (flyleaf) is written: 'Willelmus Sever (?) et Iohannes' (early 16th cent.?). Bought by Lyell in July 1939 from Quaritch: see their catalogues cit. above and also *Cat.* 328, 1914, no. 575, and 562, 1939, no. 210. Both of these, and the 1931 catalogue, have a plate of fol. 65.

25 SARUM HOURS AND PSALTER

In Latin, on parchment, written in England in the 15th cent., with contemporary additions at the beginning and end; 192 × 130 (*c.* 135–40 × 85) mm.: 119 leaves: 25–8 long lines ruled in ink: collation 1^{8} (1, 3–4 canc., 2 leaves inserted after 2: fol. 1–7)?, 2^{8}–14^{8}, 15^{8} (4–5 missing), 16^{2}, catchwords on scrolls: on fol. 8 (much worn) painted foliate initial in colours (blue, orange, pink, green) on gold background, joined to gold bar border, with coloured foliate decoration, which frames the text. Similar initials with smaller borders on fol. 41^{v}, 52^{v}, 59^{v}, 72^{v}, 80^{v}. Smaller painted initials, similar or in gold on coloured backgrounds with sprays of coloured leaves and rayed gold studs on fol. 22, 28, 66, etc. The gold is generally much rubbed. Other initials blue flourished in red. Original binding of bevelled oak boards covered with skin originally dyed pink.

2° fo. (text) *-cres celi*

Book of Hours and Gallican Psalter.

1 (fol. 8) Office of the Virgin (Use of Sarum) with the short office of the Cross worked in. The suffrages to saints (fol. 14^{v}–15) include only SS. Michael, John the Baptist, Peter, Nicholas, and SS. Catherine, Margaret, and Mary Magdalene all addressed together. *Ends* (fol. 21^{v}) with a version of the hymn Salve regina mater misericordie, and prayer *beg.*: Omnipotens sempiterne deus qui gloriose virginis. Cf. *Sarum Horae*, Paris, 1536, fol. xxxviii^{v}–xxxix. Followed by *a* (fol. 22) Penitential Psalms; *b* (fol. 25) the last three Gradual Psalms; *c* (fol. 26) litany, ending (fol. 28) with the collect *beg.*: Pietate tua quesumus. Cf. *Sarum Horae*, fol. ciii–cvi but our list of saints is shorter; *d* (fol. 28) office of the dead 'In vigilia mortuorum ad vesperas. ant.' See *Sarum Horae*, fol. cviii–cxxii^{v}.

2 (fol. 41^{v}) Psalter. Ps. cxviii (fol. 98) is headed 'Hic incipit commendacio animarum' and is followed (fol. 102^{v}) by: Ant. Requiem eternam . . . . ℣. Kyrieleyson . . . sine Et ne nos. Postea dicatur Ps. Domine probasti me. Cum Gloria patri. Quando vero dicitur commendacio singillatim extra conventum tunc immediate post psalmum Domine probasti dicitur. ℣. Requiem eternam . . . 'Oracio' *beg.*: Tibi domine commendamus. Cf. *Sarum Horae*, fol. cxxiv–cxxx. Followed by

the weekly (fol. 111) and daily (fol. 115) canticles, and Quicumque vult (fol. 115^{v}). The end of the Audite celi, the Te Deum and the beginning of the Benedicite are lost. Fol. 118^{v}–119^{v} were originally blank.

There are additions in a contemporary hand or hands: *a* (fol. 1–6^{v}) Sarum Calendar, of which two leaves containing March–June were lost and replaced with leaves from another 15th-cent. calendar. Note, in original hand: 'Dedicacio ecclesie omnium sanctorum De Gaynesburgh' (29 April); St. Agatha (3 June), St. Botulph (17 June); 'festum reliquiarum' (8 July); St. Donatus (7 Aug.). The feasts of the Visitation, Transfiguration, Name of Jesus, Exaltation of the Cross, and Deposition of St. Osmund are not included. A 15th–16th-cent. hand has inserted, fol. 1^{v} (11 Feb.): M. Margareta Burgh nata fuit in Scerburgh in com. everk (?) anno regni regis Henrici vij^{i} x^{o} litera dominicali D. (i.e. 1495). A later 16th-cent. hand added further feasts in June–September, all of which are found in printed 16th-cent. Sarum calendars. Fol. 7 is blank; *b* (fol. 117, originally almost completely blank) commemorations of saints: (i) 'De sancto Georgio antiphona' *beg.*: Georgi martir inclite, *ends*: Christo cum gracia. Amen. Followed by responses and prayer *beg.*: Omnipotens sempiterne deus qui deprecacionem voces, *ends*: precedere digneris. Per . . . For both parts cf. *Horae Eboracenses* ed. Wordsworth (Surtees Soc. 132), 1920, pp. 131–2; MS. Lyell 30, fol. 184^{v} (nos. 189, 313); (ii) 'De sancto Christofore [*sic*] ant.' *beg.*: O Christofore martir Jesu Christi . . . langore tenetur. Martir Christofore pro salvatoris honore, *ends* (fol. 117^{v}): fac mite sic omnibus. Amen. See *Horae Eborac.*, p. 132; cf. Chevalier, *Rep.*, no. 18445. Followed by responses and prayer *beg.*: Concede quesumus omnipotens et misericors deus, *ends*: incidiis [*sic*] liberemur. Per . . . Cf. *Horae Eborac.*, p. 133; (iii) 'De Sancta Barbara' *beg.*: Gaude Barbara regina, summa pollens in doctrina, *ends*: finito exilio. Amen. Chevalier, *Rep.*, no. 6714; pr. *Anal. Hymn.* XXIX, p. 97; cf. Oxford, Trinity College MS. 13, English, 15th cent., fol. 9 and 65. Followed by responses and prayer *beg.*: Omnipotens sempiterne deus trina et una inseparabi(fol. 118)lis, *ends*: specialiter impetrare. Per . . . Antiphon and prayer are also found together in MSS. Bodl. 850, English, 15th cent., fol. 106; Rawl. liturg. g. 3, English, 15th cent., fol. 31^{v}; (iv) 'De sancto Antonio ant.' *beg.*: Vox de celo ad beatum Antonium facta est, *ends*: in toto orbe nominari. Followed by responses and prayer *beg.*: Deus qui concedis optentu beati Antonii confessoris tui, *ends*: in gloria presentari. Per . . . Antiphon and prayer are also found together in MSS. Trinity College 13, fol. 9^{v} and Douce 12, Italian, 15th cent., fol. 156. For the prayer see also *Horae Eborac.*, p. 133, etc.

In the lower margin of fol. 21^{v} (end of office of the Virgin) a 15th–16th-cent. hand has added the prayer *beg.*: Concede quesumus omnipotens et misericors deus fragilitati nostre, *ends*: iniquita[ti]bus resurgamus. Per . . . Pr. in *Sarum Breviary* I, 1882, col. mclxxi; II, 1879, col. 295.

In the initial on fol. 95^{v} are the arms of Bourchier of Kent: argent, a cross engrailed gules between four water bougets sable. On fol. 118^{v} there are two erased inscriptions (15th cent.?), each apparently beginning: 'Thys [. . .]', and, drawn later but also erased, a series of pen drawings of coats of arms: *a* 5 in a row, bearing (i) a cross bottonny; (ii) a fess dancetty; (iii) 3 fusils conjoined; (iv–v) bendy of 6; *b* below, paly of 6 per fess countercharged; *c* below again, per pale, 3 fusils conjoined and bendy of 6. Inside the front binding is written: 'peol(?)' (15th cent.?). Lot 213 in sale of J. Meade Falkner, Sotheby's, 12–14 Dec. 1932. Bought by Lyell in April 1940 from Maggs: see their *Cat.* 687, Spring 1940, no. 165[a].

26 NEW TESTAMENT IN ENGLISH

In English, on thin parchment, written in one hand in the first half of the 15th cent.: 120×85 (*c.* 88×58) mm.: vi+349 leaves, edges cropped (fol. i–vi, 344–9 are later flyleaves): 2 cols., 30 lines ruled with a very fine line in crayon(?): collation, first 14 leaves not certain, possibly 1^{6} (6 missing), 2^{10} (8 missing: the leaf after fol. 12 is certainly missing), 3^{8}–21^{8}, 22^{12}–24^{12}, 25^{8}–38^{8}, 39^{8} (3 missing), 40^{8} (6 canc.), 41^{8}, 42^{8} (2 canc.: fol. 337–43, a quire ruled but originally blank); catchwords, quire signatures: main initials in gold on grounds in segments of purplish red and blue, decorated in white, the first (fol. 15^{v}) with a small spray of penwork and gold leaves. Other initials blue flourished in red. Binding of first half of 17th cent. in black morocco with gold-stamped decoration and initials 'I.M.'.

2° fo. (tab.) *Newe ȝeris* (text) *Salomon*

New Testament in the later Wycliffite version (ed. Forshall and Madden, *The Holy Bible . . . in the earliest English versions made from the Latin Vulgate for John Wycliffe and his followers*, 1850, vol. IV, henceforth referred to as F.M. See also vol. I, pp. xxviii–xxxii).

The MS. contains the usual prologues found in the Later Version but also the extra prologue to the Epistle to the Romans. It also contains the Epistle to the Laodiceans, with prologue. Both of these items are only found in comparatively late MSS. (see F.M. I, pp. xxix n., xxxii). The contents are in the order: Gospels, Pauline Epistles, Acts, Canonical Epistles, Apocalypse. The leaf missing after fol. 316 contained the end of the prologue to, and beginning of, the Apocalypse (F.M. IV, pp. 640 l. 11–642 l. 19).

The main text is preceded (fol. 6–14^{v}) by a table of lessons: 'Here bigynneþ a rule þat telliþ in whiche chapitris of þe bible ȝe mai fynde þe lessouns, pistlis and gospels þt be rad in þe chirche al þe ȝeer aftir þe uss of Salisbiri, markid wit lettris of þe abc . . .' *Ends*: Thus endiþ þis kalendar of lessouns, pistlis and gospels of al e ȝeer aftir þe uss of Salisberie. Ed. F. M. IV, pp. 683–98; see also

I, p. xxxi. This is the fuller, later version. The Commemorations precede the Proper of Saints, and the Commemoration of the Virgin precedes that of the Trinity. The Common of Saints is omitted. A missing leaf contained the feasts from Sts. John and Paul (26 June) to the eve of St. Laurence (9 Aug.). Our MS. is not listed in F.M.

There are some additions on leaves originally left blank: *a* (fol. 340^{v}, 15th–16th cent.): Faythe and throth ys nat one thynge; *b* (16th cent.) prayers (i) (fol. 1) *beg.*: Aperi domine os meum ad benedicendum, *ends*: maiestatis tue. Pr. *Sarum Breviary* II, 1879, p. 1; (ii) *beg.*: Assendat [*sic*] ad te domine oratio mea, *ends*: corporis necessatibus [*sic*]. Pr. *Sarum Horae*, Paris, 1536, fol. vii; *Horae Eborac.*, p. 37; (iii) *beg.*: Benedica [*sic*] me pater qui me creasti, *ends*: esto mihi Iesus; (iv) (fol. 1^{v}) *beg.*: Confitebor tibi domine Ihesu Christe omnia peccata mea quecumque feci, *ends*: super me in eternum, et fiat benedictio dei patris et f. et s.s. super me. The first part of the prayer is pr. *Sarum Horae*, fol. viii^{v}; *Horae Eborac.*, p. 36. Cf. Lyell 30, no. 69; (v) (fol. 2) 'Precatio alia' *beg.*: Deus propitius esto mihi peccatori et custos sis omnibus diebus ac noctibus vitae meae. Miserere mei domine fili David miserere mei quia peccavi, *ends*: Refrena os meum ne quid superbe iactitem per I.C. This is not the usual prayer with this incipit; (vi) (fol. 2^{v}) 'Pro peccatis delendis' *beg.*: Miserere mei deus iuxta benignitatem tuam magnam quia peccatis nimium premor, *ends*: et non filius Gehenne manebo. Fol. 3 is blank; (vii) (fol. 3^{v}) *beg.*: Largire domine ut tibi sincero animo serviam, *ends*: postulat necessitas; (viii) the beginnings of items (i) and (ii) repeated. Fol. 4–5^{v} are blank; *c* epitaphs and epigrams, in the same hand as *a*: (i) (fol. 337^{v}) 'Epitaphium' Fui non sum, estis non eritis; (ii) 'aliud' Quid sim vides, quid fuerim nosti, futurus quid sis rogita; (iii) 'aliud' O mors o mors, erumnarum portus, maeta salutis; (iv) 'aliud' Here lieth one muche against his will; (v) (fol. 338) *beg.*: Ut rosa mane viget, sero mox vespere languet. 4 lines; (vi) *beg.*: Post hominem vermis, post hominem [*sic*] fetor et horror. 4 lines. Walther, *Prov.* no. 22006; (vii) *beg.*: Cum fex cum limus cum res villissama[*sic*] simus. 2 lines. Cf. Walther, *Initia*, nos. 3609, 4860; (viii) Est communi [*sic*] mori, mors parcit nulli honori. Walther, *Initia*, no. 5629; (ix) Cum tumulum cernis cur non mortalia spernis. Walther, *Prov.*, no. 4555; (x) Esto memor mortis quo vivis tempore fortis. Cf. Walther, *Prov.*, no. 8035; *Initia*, no. 5892; (xi) (fol. 338^{v}) *beg.*: Quid tua vita dolor, quid mors meta dolorum. 2 lines. The rest of the leaf, and fol. 339–40 is blank; (xii) (fol. 340^{v}) Quid gratis grate; (xiii) *beg.*: Si fortuna iuvat caveto tolli. 2 lines; (xiv) (fol. 341) Omnia habet qui deum habet; (xv) Vino forma perit vino corrumpitur etas. On fol. vi, and 344–8 (paper leaves added later), are theological notes in English in an almost illegible 17th-cent. hand.

Fol. 341^{v} (15th–16th cent., partly erased): 'Borton ys a knave. John at [?...]'; fol. 342^{v}, in capitals: 'Thomas Howard His Book', and fol. 3^{v}, same hand:

'Anne'; fol. 337^{v} (16th cent.): 'This is William [Woode (?) *with* Lancaster *written over*] his boke it is a goode boke'. Above, in a slightly later hand, which possibly wrote the additions on fol. 1–3^{v}, 337^{v}–342, is: 'Lancaster'; fol. 139^{v} (rev.) among scribbles, are: 'Willem Wood[e?] of Ste[d. . .? *partly cut off*] he(?) is a no[. . .]'; Fol. 6: 'Richardus Smitheus', and fol. 336^{v}: 'Richardus Smytheus Wontoniensis' (17th cent.). Bought by Lyell in October 1943 from Quaritch; see their *Cat. of MSS.*, 1931, no. 17, with plate of fol. 198^{v}.

27 EPISTLES OF ST. PAUL IN ENGLISH

In English, on parchment, written in two hands; *a* fol. 1–100; *b* fol. 100^{v}–150, in the first half of the 15th cent.: 146×103 (103–9×70–4) mm.: iii+154 leaves (fol. i–iii, 151–4 are flyleaves): 22 long lines ruled in ink (?), with decorative frame to text in double lines of red ink: collation 1^{8}–18^{8}, 19^{8} (7–8 canc.), catchwords, quire signatures; quires also numbered at end in arabic numerals in *a*: large initials in the style of the late 13th cent., in blue and red with pen flourishes in red and brown extending into the margin, smaller initials blue flourished in red; rubrics in *b* only. Early 18th-cent. binding in crimson sheepskin treated as morocco, tooled in gilt, rebacked. Edges gilded.

2° fo. *I nyle*

Epistles of St. Paul in the revised Wycliffite version, with the usual prologues (ed. Forshall and Madden, *The Holy Bible . . . in the earliest English versions . . .* IV, pp. 303–437, 440–506). Our MS. is no. 166 in Forshall and Madden's list (op. cit. I, p. lxiv).

On fol. 150^{v} (originally blank) is a piece on the duties of a woman: The xxj io^{r}(?) Septemb'. It syttyt fwll wele a womman to be styll. meke. serwyseabyl. dredfwl. chaste. devoute. warre. sobre. softe. benynge glade, but nat nyce, newere idyl. but eyþer workyng. prayyng. redyng. spynnyng. sewyng or wepyng or mornyng for synne for departyng fro her spowse þt ys Cryste. quod Awstyn Fyschmonger a domini M^{l}.CCCC.lvii.

Bookplate with crest of Thomas Falconer Esq. of Chester (1738–92), and armorial bookplate (with motto: Volo non valeo) of Charles W. G. Howard: 'The Gift of the R^{t}. Hon. Sir David Dundas Knight of Ochtertyre. MDCCCLXXVII'. See the *Catalogue of Franks Coll. of Bookplates in B.M.*, nos. 10169, 15506. Bought by Lyell in August 1940 from Maggs: see their *Cat.* 542 (1930), no. 100A with pl. and 687 (1940), no. 166 and pl. 15 (both plates of fol. 128^{v}–129).

28 WILLIAM OF NASSYNGTON, SPECULUM VITAE

In English, on parchment, written in a current anglicana in the late 14th cent., apparently in one hand, *c.* 335–40×240 (*c.* 270×155) mm.: ii+81 leaves; 13 leaves are missing and many have been damaged at the outer edges, probably by water (some of the text has gone) (fol. i–ii, 80–1 are flyleaves): 2 cols. of 45 lines ruled in crayon: collation 1^{12} (1 and 9 missing), 2^{12} (12 missing), 3^{12} (1 and 3 missing), 4^{12}–5^{12}, 6^{12} (5–8 missing), 7^{12}, 8^{8} (1–2, 7–8 missing), catchwords in decorative frames; plain red initials. Bound in modern parchment, repaired.

2° fo. *þat men*

Speculum Vitae attributed to William of Nassyngton.

(fol. 1) *Beg. imperf.*: For þe mar devocion þarin suld be (l. 178: see beginning of poem pr. J. Ullman, 'Studien zu Richard Rolle de Hampole', *Englische Studien* 7 (1884), 470), *ends imperf.* (fol. 79ᵛ): þare fore lewed men haf greet nede: 42nd line from the end in MS. Hatton 19. Our MS. is no. 36 (cited as sold at Sotheby's) in Brown–Robbins, *Index* no. 245; see also Robbins–Cutler, *Suppl.*, no. 245, 36, who give its present shelfmark.

Inside end cover: 'Ewen Browne of Knightbory (?)', and 'Thomas Byelbye' (both 17th cent.). Sold at Sotheby's 18 June 1940, lot 522; bought by Maggs. Bought by Lyell from Maggs.

29 POOR CAITIFF

In English, on parchment, written in the first half of the 15th cent. in two hands: *a* fol. 1–67; *b* fol. 67ᵛ–106: 150×110 (111–16×76–80) mm., edges cropped: i+111 leaves (fol. 108 is double; fol. i, 109–10 are flyleaves): 28 long lines, outer framing lines in *a*, and all lines in *b*, ruled in ink: collation 1^{6}, 2^{8}–6^{8}, 7^{8} (2 missing), 8^{8}–12^{8}, 13^{10}, 14^{8} (8 canc.), catchwords: initial on fol. 1 in red and blue flourished in red, other initials blue flourished in red. 18th cent. binding in calf, gilt, with device of a dolphin on the spine.

2° fo. *þis stoon*

1 The collection of short moral treatises known as The Poor Caitiff (see Wells, *Manual of Writings in Middle English*, p. 482 (ch. XII § 74)).

a (fol. 1) Prologue *beg.*: This tretijs compiled of a pore caitif; *b* (fol. 1ᵛ) 'Oure bileeve' *beg.*: The ground of al goodnesse; *c* (fol. 12) 'A prolog [on þe ten heestis]' (the words in square brackets are added by hand *b*) *beg.*: A man axide of Crist; *d* (fol. 46ᵛ) 'þe prolog on þe pater noster' *beg.*: Crist seiþ, who þat

lovyþ hym; *e* (fol. 58v) 'Of parfi3t lijf' *beg.*: Crist not compellyng but freli counseilyng; *f* (fol. 61v) 'Of meke suffrynge' *beg.*: But who þat is verreili fed; *g* (fol. 63v) no heading *beg.*: Whanne þou art temptid eþir troublid; *h* (fol. 64) 'Of þe hevenli chartre' *beg.*: Everi wijs man pat cleymyþ his eritage; *j* (fol. 69) 'Of governaunce of þe hors' *beg.*: Almy3ti god seiþ bi holi Ioob; *k* (fol. 74v) 'To seke Ihesu' *beg.*: Who so ever þou be þat araiest þee; *l* (fol. 76v) 'Of þre degrees of love' *beg.*: O onlich lord be to me teeris of love; *m* (fol. 79v) 'Of mekenesse and love' *beg.*: To ony degree of verrei love; *n* (fol. 81) 'Of iust will and uniust' *beg.*: Everi deed preisable eþir reprevable; *o* (fol. 82) 'Of contemplatijf lijf and actijf lijff' *beg.*: Crist lovyde myche Marie and Martha; *p* (fol. 84) 'þe prolog' (to the piece sometimes called 'Of Chastity' or 'The mirror of maidens') *beg.*: I write þis tretijs in .v. schort chapitris, *ends* (fol. 94v): in endeles blesse. Amen. A leaf is missing after fol. 47. The pieces are in the same order, though with some different headings, in MS. Ashmole 1286, 15th cent., fol. 32v–108v. Most of item *g* is pr. J. Bazire and E. Colledge in notes to *The Chastising of God's Children*, Oxford, 1957, p. 262, and the first part of item *h* is pr. M. C. Spalding in appendix to *The Middle English Charters of Christ*, Bryn Mawr, 1914, pp. 100–2.

2 (fol. 94v) 'Here bigynneþ þe myrrour of synneris' *beg.*: For þat we ben in þe weie of þis failinge lijf, *ends* (fol. 99v): þat bou3te us wiþ his prescious bloode. Amen. Pr. C. Horstmann, *Yorkshire Writers. Richard Rolle of Hampole and his followers* II, 1896, pp. 436–40. See also Wells, *Manual* cit., p. 458 (ch. XI § 43).

3 Further short pieces *a* (fol. 99v) on the seven deadly sins, headed 'Pride' *beg.*: The sevene deedli synnes. Pride. wraþþe and envie synnes of þe fend . . . These be þe large weie to helle . . . Whanne is a man proude? . . . a3ens goddis will. And so of þis first synne comeþ veyn glorie, *ends* (fol. 102): þat þou my3te do to Ihesu Crist. Cf. MS. Tanner 201, fol. 1. Our MS. is much fuller; *b* On the wits (fol. 102) *i beg.*: Here bigynnen þe .v. wittis of þe bodi. heeryng. seyng. smelling. tastinge and feelinge. No þing makiþ men sunner to falle fro þe comaundementis of god þan doiþ entring of þe fende at þese, *ends*: unclenenesse lustily; (ii) *beg.*: The .v. wittis of þe soule. will. mynde. undirstondinge. ymaginacion and resoun. First wille þou þat þe will of god be fulfilled bifor þin owne wille, *ends* (fol. 102v): wracke and myscheeff; *c* 'Here ben þe fyve wittis' *beg.*: Friste kepe well þin herte and it is esy to kepe alle þi wittis, *ends* (fol. 104): and ocupie þee in goddis servyce Amen; *d* 'Here ben þe seven werkes of merci bodili and gostli' *beg.*: Alle maner of men ben holden bi goddis lawe, *ends* (fol. 106): it schal brynge us to hevene wiþ outen ende. God brynge us þedir Amen. The rest of fol. 106 and fol. 106v–108bv was originally blank.

Fol. 1: 'James Bellingham knight is the true possessor of this Booke'. Bellingham, of Westmorland, was knighted 13 April 1603. Bookplate of 'D. G. Knox Trin. Coll. Cantab.' Knox was at Trinity from 1804–8 (Venn, *Alumni Cantab.* II, IV, p. 68). On the front pastedown is 'No. 1'. Later belonged to Sir F. S. Powell of Horton Old Hall, Bradford; lot 798, with plate of fol. 1,

in Sotheby's sale 16–20 Dec. 1929. Bought by Lyell in December 1943 from Maggs: see their *Cat.* 542 (1930), no. 201A with fol. 79^{v} as plate; 580, no. 451 and 687 (1940), no. 170a.

30 PRIVATE PRAYERS PLATE IVa

In Latin and English, on parchment, written in England and completed in 1441 by [J.] Graseley (see fol. 300, etc.), in a small, disciplined current hand with features of both anglicana and secretary (Pl. IVa): 150×85 (80×45) mm.: ix+315 leaves (fol. 219 is double; fol. i–ix, 301–14 are flyleaves), 16th-cent. foliation: 20 long lines ruled in crayon: collation 1^{6} (includes fol. vii–ix), 2^{16}–6^{16}, 7^{12}, 8^{16}, 9^{6} (3 and 5 canc.), 10^{16}–12^{16}, 13^{14}, 14^{16}, 15^{8}, 16^{12} (+2 leaves inserted after 9), 17^{16}–19^{16}, 20^{12}, 21^{16}, 22^{6}, 23^{6} (5–6 canc., +1 (flyleaf) added at end), quire signatures and catchwords: initials, headings, etc., in red. Early 18th-cent. English binding in sprinkled calf, with the space between the blind panels reserved.

2° fo. *-dem quam*

Private collection of prayers and devotions.

The items listed by number only will be found in the alphabetical index of incipits in MSS. Lyell 30 and 82 on pp. 365–400.

I Miscellaneous.

1 (fol. 1) nos. 343, 130, 338, 65, 154.

2 A group of salutations, prayers, etc., to the Cross. In order these are: (fol. 7^{v}–9^{v}) 'Oracio devota in honore quinque vulnerum Christi. Et istam oracionem composuit Gregorius papa et concessit . . . quinque milia annorum et VI quadragesimas indulgencie' *beg.*: Ave dextera manus Christi. Chevalier, *Rep.*, no. 17711; str. 2–6 of the hymn ed. Mone, *Lat. Hymn. des M.A.* I, p. 158. Each verse is followed by a prayer, the first is no. 327; there then follow (fol. 9^{v}) nos. 309+316, 35; (fol. 13^{v}–15) 'Quicumque se cum hac benediccione cotidie devote benedixerit sciat se ab omni periculo et fantasmate esse premunitum et quocienscumque eam devote dixerit, tot vicibus a papa Bonefacio tres annos indulgencie optinebit' *beg.*: Signum sancte crucis ✠ defendat me N. a malis preteritis, presentibus et futuris . . . (fol. 14) a periculis mundi liberet me deus. Benediccio dei patris omnipotentis cum angelis suis ✠ sit supra me, *ends*: visitet et defendat ab omnibus malis et confortet me in omni opere bono ut hic et in eternum salvari merear. Amen. Also in MSS. Oxford, Trinity College 13, fol. 68^{v} and Gough liturg. 9, fol. 235, with the same indulgence as our MS.; Bodl. 939, fol. 1 and Lat. liturg. g. 5, p. 197 (*beg.*: Lignum). An expanded version of the prayer pr. *Antidotarius*, fol. XLI. See also Hoskins, *Horae*, p. 117 (Wynkyn de Worde, *c.* 1494) and for the beginning cf. Wilmart, 'Prières médiévales', p. 39 (II. 17).

Followed by responses and prayer (fol. 15) *beg.*: Sanctifica me domine famulum tuum N. signaculo sancte crucis ut fiat in obstaculum . . . et defende me N. per signum sancte crucis, *ends*: in quo me redemisti. Qui . . . See MSS. B.M. Cotton Tib. A. III, 11th cent., fol. 59 (Ker. *Cat. of MSS. cont. Anglo-Saxon*, p. 244); Oxford, Trinity College 13, fol. 69; Gough Liturg. 9, fol. 236^{v}; Bodl. 939, fol. 2. *Antidotarius*, fol. XLI; Wilmart, loc. cit., p. 36 (II. 9); *Sarum Horae*, Paris, 1536, fol. LXXV are all almost identical; there then follow (fol. 15) nos. 43, 2 (in English).

3 (fol. 15^{v}) Prayers to the guardian angel: nos. 27, 374.

4 (fol. 17) Prayers to be said in the morning: nos. 196, 209.

II Prayers to be said before, during or after Mass.

1 (fol. 18^{v}) Before Mass: nos. 7 (in English), 312, 402.

2 (fol. 28) 'Iste oraciones sequentes dicentur in audiendo missam specialiter videndo corpus Christi': first, 'Fuit in Burgundia quidem clericus qui salutavit beatem virginem Mariam hiis verbis "Ave Maria etc.". Et apparuit ei dominus ac salvator noster dicens. Hec verba sunt valde gloriosa Marie matri mee et vocat te amicum suum. Et si salutaveris me eris amicus meus. Et dixit clericus. (fol. 28^{v}) Domine si scirem, libenter te saluterem. Et dedit ei has salutaciones dominus' *beg.*: Ave d.I.C. verbum patris, filius virginis, *ends*: requies (fol. 29) nostra, vita perhennis. Amen. Text of prayer closest to that pr. Wilmart 'Un livret de prières . . .', *Ephem. Liturg.* 49 (1935), 42–3; cf. idem *Auteurs spirituels*, p. 412. For the heading cf. especially MS. Bodl. 850, fol. 79^{v}, also *Hortulus Animae*, Lyons 1516, fol. xliv^{v}. Followed by responses and prayer, *beg.*: Deus pater fons et origo tocius bonitatis, *ends*: et casto corpore servire valeam. Per . . . Pr. in *Sarum Missal*, ed. Legg, 1916, p. 226; then follow (fol. 29) nos. 58 (with indulgence of Pope Innocent), 157 (with indulgence of Pope Boniface VI), 52+54, 149, 28c, 246, 161, 73, 72, 390, 156.

3 After Mass: (fol. 35) Verses of St. Bernard: 'These viii versis folowyng buth gode to be saide a noon aftur masse or ellis at heryng of a masse. For me redith in the lyff of seynt Bernard that the dul saide to hym that he knewe viii versis in the sauter. And whos ever seyth hem every day schall never be dampned . . . and then he tolde to (fol. 35^{v}) hym these viii versis folowyng' *beg.*: Illumina oculos meos, *ends*: et consolatus (fol. 36) es me. In nomine . . . See Leroquais, *L.H.* I, p. XXX and *passim*, etc.; cf. no. 203. Followed (fol. 36) by nos. 9 (in English), 195, 13 (a prayer against the devil).

III Miscellaneous

1 (fol. 38) Prayers to the Holy Trinity: nos. 221, 163, 409, 240.

2 The fifteen Oes of St. Bridget: (fol. 41^{v}) 'A woman solitari and recluse covetyng to knowe Cristis woundus hou mony he suffrid for mankynde ofte preied god of his speciall grace that he wolde schewen hem to hure. At the last oure lord spak

to hure and sayde . . . (fol. 43) and fro all endles peynis. Wherfore uche lerned man i consell to say these orisons for my bittur passion for his owne helthe and endless mercy' *beg.*: O I.C. eterna dulcedo te amancium, *ends* (fol. 49^{v}): cum omnibus sanctis tuis in eternum. Amen. Pater noster et Ave. The text of the prayers pr. *Antidotarius*, fol. lv^{v}, etc.; cf. *Horae Eborac.*, pp. 76–80 and see Wilmart in *Rev. Bén.* 47 (1935), 274–8. For the heading cf. the first four paragraphs of the Latin version in Paris B.N. Lat. 13285, fol. 126, pr. Leroquais, *L.H.* II, pp. 97–8.

3 (fol. 49^{v}) 'This is a devout preyor of that holy priest Bede of the vii wordus of our lord Ihesu Crist when he henge on the cros. And whos ever seith this preyor folowyng every day knelyng on his knees, the dule no noon ule man shall not have no power to nye hym, no he shall not dye with out confession, and xxx dayes afore his deth he shall seen oure lady aperying to hym' *beg.*: D.I.C. qui septem verba in ultimo vite tue, *ends* (fol. 51): iocundari et commorari per infinita seculorum secula. Amen. Variant versions of this prayer are pr. P.L. 94 col. 561–2; Leroquais, *L.H.* II, 342; *Horae Eborac.*, pp. 141–2, See Wilmart, in *Rev. Bén.* 47, pp. 273–4.

4 Prayers for protection and help in adversity: *a* (fol. 51) 'Whos ever seith this orison every day, ther is graunted to hym yef he be in the state of everlastyng dampnacion god woll turne everlastyng peyne in to the peyne of purgatori . . . (fol. 51^{v}) To all thilke that sayn this orison XX dayes contynewyng ther is graunted to hem playn remission as hit is wretyn at Rome in the Mynstur of Seynt Pet*er*, undur a bulle of led' *beg.*: Gracias tibi ago d.I.C. qui voluisti pro redempcione mundi a Iudeis reprobari, a Iuda osculo tradi . . . atque conspectibus Pilati offerri, *ends* (fol. 52): quo perduxisti tecum crucifixum latronem tibi confitentem. Qui . . . A version of the prayer pr. Leroquais, *L.H.* II, p. 344. See also MSS. B.M. Add. 16975, Lyre Psalter, 13th–14th cent., fol. 251^{v}; 22720, fol. 35; 37787, fol. 71 and 96; cf. below, fol. 57^{v}, item *e*;

b (fol. 52) no. 88;

c (fol. 54^{v}) 'Oracio devota ad d.I.C.', a composite invocation: (i) *beg.*: D.I.C. fili dei, miserere mei et defende me famulum tuum N. hodie et cotidie . . . ab omnibus dampnis et perdicionibus. ✠ Messias ✠ Sother ✠ Emanuel ✠ ... (fol. 55) Principium et finis, salva me et defende me N. ab omnibus malis et adversitatibus Amen. For similar but shorter invocations of the names of Christ see MSS. Bodl. 850, fol. 94; 939, fol. 44; Gough liturg. 7, fol. 66, etc.; *Horae Eborac.*, p. 126; (ii) (fol. 55) *beg.*: Crux ✠ bona ✠ crux ✠ digna, lignum super omnia ligna ✠ (v. 2) Me tibi designa . . . (v. 3) Crux fugat omne malum . . . (v. 4) Per crucis hoc signum, *ends*: (v. 5) Et per idem signum ✠ salvetur (fol. 55^{v}) quodque benignum. Per signum sancte ✠ crucis de inimicis nostris libera nos deus noster Amen. For v. 1–2 cf. Chevalier, *Rep.*, no. 25082 (*Anal. Hymn.* xxxi, p. 96, v. 1–2); Walther, *Prov.*, no. 3818, and MSS. Bodl. 40, 13th cent., fol. 40; B.M. Add. 37787, fol. 177; Harl. 2894, fol. 43; Royal 7 D. xvii, 13th cent., fol. 266^{v};

12 G. IV, *c.* 1300, fol. 157^{v}; Egerton 2849, *c.* 1230, with miniature (see Hope in *Vetusta Monumenta* VII (1906), p. 3 and pl. XV); MS. J. A. 3199 of late Major J. R. Abbey, fol. 199. MS. Canon. Liturg. 270 (S.C. 19372), fol. 91, has a version of v. 1–3 as part of the prayer *beg.*: Deus propicius esto: cf. our no. 93; for v. 3–4 cf. Walther, *Prov.*, no. 3823; for v. 4–5 see MSS. B.M. Add. 37787, fol. 93 and Harl. 2882, 12th–13th cent., fol. 47, where it follows verses similar to those at the end of item (iii) below; (iii) (fol. 55^{v}) *beg.*: ✠Petrus ✠Paulus, *ends*: ✠ Iohannes. Omnes sancti dei sint medicina mei. Pia crux et passio Christi nos defendent a nece tristi. Amen. The names of the apostles and evangelists are also invoked together in the MSS. cit. above, item (i). For verses similar to those at the end cf. *Speculum Spiritualium*, Paris, 1510, fol. ccviii^{v} and MS. Harl. 2882, fol. 47; (iv) Arma Christi, *beg.*: Cruci. Corone spinee. Flagellis. Clavis. Lancie. Marmori. Felli. Spongie. Laqueo. Columpne. Vesti purpuree. Herbe. Arundini. honorem impendamus. Hec sunt vexilla regia per que coronam et gaudium habere imperpetuum firmiter speramus. Followed by responses and a prayer: (v) (fol. 56) *beg.*: Quesumus omnipotens et misericors deus ut qui redempcionis nostre insignia, *ends*: gaudiis perfrui mereamur. Per . . . Items (i)–(iv) are also found together in MS. Westminster Abbey 39, fol. 21–22^{v}, 15. (iv) appears to be an expanded version of a verse found in MSS. Bodl. 850, fol. 9^{v}; 939, fol. 91^{v}; Paris, B.N. lat. 10528, 14th cent., fol. 20^{v} (Leroquais, *L.H.* I, p. 322); *Speculum Spiritualium* cit., fol. ccviii (all followed by versions of item (v)); MS. B.M. Royal 6 E. VI, *c.* 1330–40, fol. 15, where it accompanies a miniature (for which see R. Berliner, 'Arma Christi', *Münchner Jahrbuch der bild. Kunst* 3 Folge, VI (1955), 50–1); see also MS. Canon. Liturg. 136, fol. 30^{v}, following a miniature; Leroquais, *L.H.* I, p. 186; II, p. 207, and cf. MS. B.M. Harl. 211, fol. 135, which has an even fuller version with a miniature, followed by a version of item (v); *Horae Eborac.* pp. 176–7 and Chevalier, *Rep.*, no. 3986;

d (fol. 56) nos. 93+114;

e (fol. 57^{v}) 'Istam oracionem fecit sanctus Bonefacius papa IIIItus qui iacet in ecclesia sancti Petri Rome in porticu in sinistra manu et fecit eam scribi et dependi in sancta ecclesia sancti Pauli sub pedibus crucifixi et concessit . . . (fol. 58) semper in vicesima die plenam remissionem omnium peccatorum tociens quociens perpetuis temporibus duraturam' *beg.*: Deus qui voluisti pro redempcione mundi a Iudeis reprobari, a Iuda traditore osculo tradi . . . atque conspectui Anne, Cayphe, Pilati et Herodis indecenter offerri, *ends* (fol. 58^{v}): quo perduxisti tecum crucifixum latronem in vitam et gloriam sempiternam. Qui . . . A fuller version of the common prayer pr. *Horae Eborac.*, pp. 83, 177; cf. MS. Gough Liturg. 9, fol. 238^{v} and item *a* above, fol. 51;

f (fol. 58^{v}) 'Quicumque dixerit hanc oracionem subsequentem habebit tria milia annorum venialium et tria milia annorum penitencialium a domino papa Iohanne vicesimo secundo' (i) *beg.*: Dirupisti domine vincula mea, tibi sacrificabo hostiam

laudis . . . (fol. 59) Auxilientur michi d.I.C. omnes passiones tue . . . (fol. 59^{v}) O bone Ihesu duo in me agnosco, *ends*: quod precioso sanguine tuo redemisti; (ii) 'Oremus' *beg.*: D.I.C. f.d.v. deprecor te per sacratissimam carnem quam assumpsisti, *ends* (fol. 61): et colloca me in sinu Abrahe amici tui ut ibi tecum merear letari. Kyrieleison . . . Pater noster . . .; (iii) 'Oremus' *beg.*: D.I.C. f.d.v. pone passionem, crucem et mortem tuam inter animam meam et iudicium tuum. Qui . . . The three prayers together, generally with the same or a similar indulgence, are also found in MSS. Gough Liturg. 9, fol. 242^{v} (no indulgence), preceded by a miniature of the Arma Christi; Lat. liturg. e. 17, fol. 19, with space left for a miniature; B.M. Add. 22720, fol. 43, which has a miniature, and Royal 17 A. XXVII, fol. 95. Pr. *Sarum Horae*, Paris, 1536, fol. lxiiii^{v}, where, as in the first MS. cited, (i) is written as three prayers. Items (ii) and (iii) are found together in the Bloxham MS., s.n., following verses on indulgences for revering the Arma Christi (Walther, *Initia*, no. 8205); *g* (fol. 61) no. 216.

5 (fol. 62^{v}) A prayer in English for penitence, forgiveness and amendment of life: no. 1.

6 (fol. 65^{v}) Prayers to Jesus Christ: nos. 194, 273, 208, 32, 145, 160, 349, 22, 167, 201.

7 (fol. 77) Prayers on the name of Jesus: nos. 211 (antiphon) +110, 261, 202+ 119.

8 (fol. 80) Prayer to the Holy Sacrament: no. 20.

9 (fol. 82) A devotion to the wounds of Christ on the Cross: 'Hec est optima medicina repellere temptaciones malignorum spirituum et demonum' consisting of a series of Psalms (i) (fol. 82) 'Ad pedes Christi': Ps. 122; (ii) (fol. 82^{v}) 'Ad brachia Christi': Ps. 53; (iii) (fol. 83^{v}) 'Ad latus Christi': Ps. 66; (iv) (fol. 84) 'Ad caput Christi': Ps. 150; (v) (fol. 84^{v}) 'Ad totum corpus Christi': Ps. 50. Each Psalm is preceded by the same antiphon, *beg.*: Adoramus te Christe et benedicimus tibi, and prayer *beg.*: Qui crucis in patibulo oblatus es pro populo, *ends*: succurre michi N. in hac angustia. Amen. The same devotion is found, with slight variants but quite different headings, in MSS. Bodl. 9, fol. 43^{v} and B.M. Harl. 1260, fol. 163, which have a French rubric referring to Moustier; B.M. Harl. 211, fol. 165^{v} and Add. 37787, fol. 95^{v}; Westminster Abbey 39, fol. 50–7. There follow (fol. 85^{v}) 'cum ymno' *beg.*: Veni creator spiritus: Chevalier, *Rep.*, no. 21204. After str. 6 there is an extra strophe *beg.*: Dudum sacrata pectora (str. 6 of Beata nobis gaudia) and the last strophe is the version *beg.*: Sit laus patri cum filio; see *Anal. Hymn.* L, p. 194. The same version is in MS. Gough Liturg. 9, fol. 182^{v}; (fol. 86) antiphon *beg.*: Veni sancte (fol. 86^{v}) spiritus reple tuorum corda fidelium, with responses and prayer (fol. 86^{v}) *beg.*: Deus qui corda fidelium, ed. Bruylants, *Oraisons* II, no. 349.

10 (fol. 86^{v}) 'Istud evangelium sequens factum fuit per dominum Iohannem papam tercia die ante decessum suum, pro quo concessit omnibus. . . trecentos

dies indulgencie. Passio d.n.I.C. Secundum Iohannem' *beg.*: In illo tempore. Apprehendit Pilatus Ihesum, et flagellavit eum, *ends* (fol. 87^{v}): quia verum est testimonium eius. Followed by responses and a prayer *beg.*: Deus qui manus tuas et pedes tuos, *ends* (fol. 88): Veramque scienciam [*sic*] usque in finem. per . . . The text is really John xix 1–34 sparsim, with additions from xviii and Matt. xxvii 30, 34; see *Horae Eborac.*, pp. 123–4. Pr. also in *Speculum Spiritualium*, 1510, fol. ccii^{v}, with an indulgence similar to ours. See Leroquais. *L.H.* I, pp. xxiii–iv.

11 (fol. 88) Devotion to the vernicle: no. 357.

12 (fol. 89) Indulgence of St. Gregory (written in red) *beg.*: Sanctus Gregorius papa missam celebrans quando voluit consecrare corpus domini, apparuit ei dominus Ihesus in tali effigie sicut hic depingitur. Unde ex magna compassione quam habuit quando vidit eum in tali effigie concessit omnibus qui ante figuram cum devocione genuflectando dixerint v 'Pater noster' et 'Ave' omnes indulgencias que sunt in Roma, *ends* (fol. 89^{v}): Summa vero indulgenciarum xx^{ti} milia vi annorum et xxx dies indulgencie. The same indulgence, slightly fuller and accompanying a picture, is found in MSS. Bodl. 850, fol. 99^{v}; B.M. Add. 33381, fol. 90; cf. MSS. Add. 37787, fol. 64^{v} and Harl. 211, fol. 135^{v}. See also Berliner, op. cit., pp. 65–6, 68–71.

13 (fol. 89^{v}) Prayers for travellers: 226 (antiphon)+122, 5 (in English), 153, 112+215, 10 (in English).

14 (fol. 93) Indulgence of Pope Clement V: no. 413.

15 (fol. 93^{v}) Vision of St. Bernard (written in red): Revelatum fuit beato Bernardo Christum habuisse in capite vulnera mille et IIII^{or} milia quinginta septuaginta quinque alibi in corpore ex flagellacione et crucifixione. Versus. 'Sic ter quinque "pater" per singula lumina frater. Anni si numeres tot sunt quot vulnera sistunt.' Dominus deus sic docuit per angelum suum sanctum Bernardum orare et ad singula vulnera Christi dicere 'Pater noster' et 'Ave' cotidie per annum et sic adorabit in fine anni unumquodque vulnus Christi quod pertulit in corpore suo. The same verses, but *beg.*: Dic ter quinque and headed 'Ob reverenciam vulnerum Christi' are in MS. B.M. Add. 37787, fol. 71 and cf. MS. Royal 8 A. XVIII, fol. 1^{v} (4 lines).

16 (fol. 93^{v}) Prayers to God the Father and Jesus Christ: nos. 17, 214, 134.

17 (fol. 99) A confession: no. 18.

18 (fol. 101^{v}) Daily prayers: nos. 164, 350, 277, 192.

19 (fol. 103^{v}) Miscellaneous: nos. 354, 69 (a confession), 89, 301+155, 41, 168, 235, 341.

IV (fol. 116) 'Hic incipiunt oraciones de sancta Maria'.

These are, in order: nos. 364, 367; then (fol. 117) 'Letania edita de S.M. a beato Bernardo. Et quicumque eam cotidie cantaverit vel dixerit ipsa virgo in die

obitus sui ei apparebit et habebit centum dies indulgencie' *beg.*: (fol. 117): Kyrieleison. Christeleison. Christe audi nos. Salvator mundi adiuva nos. S.M. ora (fol. 117^{v}) pro me. S.M. excellentissima regina, intercede pro me. S.M. virgo beatissima intercede pro me . . . (fol. 119) S.M. porta celi, consciencia secretorum dei, miserere mei, *ends* (fol. 119^{v}): sed adiuva me domina in omnibus necessitatibus meis et nunquam dimittas me (fol. 120) sine adiutorio tuo. Amen. Also in MSS. Oxford, Trinity Coll. 7, fol. 20^{v}; Don. d. 85, fol. 99; Gough Liturg. 9, fol. 279^{v} and the Nevill Hours, fol. 78^{v}, where it is attributed to St. Anselm. MS. Lat. liturg. e. 17, fol. 14^{v}, is slightly fuller. MS. B.M. Add. 37787, fol. 83, may have been the same. Cf. *Speculum Spiritualium*, 1510, fol. CCV and MS. B.M. Harl. 2341, fol. 71^{v}. Followed by: (i) 5 salutations to the B.V.M., the first is: Templum dei gratissimum; each preceded by the rubric: Ave Maria . . . and followed by: Benedicta tu . . . Also in MS. Bodl. 939, fol. 40^{v}, where it is preceded by the last section ('S.M. porta celi') of the litany in our MS.; (ii) prayer *beg.*: Suscipe verbum dulcissima piissi(fol. 120^{v})ma benignissima virgo, *ends*: sic nos adiuti precibus tuis sanctissimis in eternum cum Christo gaudeamus. Amen. Ave Maria etc., as above. The prayer Suscipe verbum . . . gaudeamus is also in the Nevill Hours, fol. 82, where it immediately follows the Litany of the B.V.M.; there then follow (fol. 120^{v}) nos. 366, 181;

(fol. 123) 'Hec sunt nomina domine nostre beatissime et gloriosissime v. M., qui sibi per spiritum sanctum ut (fol. 123^{v}) refertur in eius miraculis imposita fuerunt, sicut ipsa virgo gloriosa uni clerico episcopo sibi devoto semel apparuit quem dilexit, et dedit ei ista sancta nomina et dixit sibi quod quicumque ea devote recitaverit quolibet die cum quinquaginta *Ave Maria* in ecclesia coram ymagie [*sic*] sua vel extra . . . Ideo precepit episcopo, quod ea sancta nomina clericis et plebi ostenderet. Et dic ad quodlibet nomen *Ave Maria* hoc modo. *Ave Maria* postea *Digna*. Iterum *Ave Maria* postea *Virgo*. Et sic per singula nomina cum amore virginis Marie consequaris' *beg.*: Ave Mari(fol. 124)a *Digna*. Ave Maria *Virgo*. Ave Maria *Flos*. Ave Maria *Nubes*, *ends* (fol. 125): Ave Maria *Alumpna*. Ave Maria *Clementissima*. Ave Maria *Maria*. Hec tua sancta nomina valde preciosa, nos ducant ad eterna gaudia, o virgo speciosa. Amen. Oremus. Omnipotens sempiterne deus qui dilecti filii tui matrem per hec sancta nomina, *ends* (fol. 125^{v}): simus participes. Per . . . Another version is in MS. B.M. Add. 22720, fol. 45–6, where the bishop is described as 'civitatis que Sclavonia vocatur'. Cf. MS. Canon. Liturg. 223, fol. 31^{v}; there then follow (fol. 125^{v}) nos. 264, 266;

(fol. 127^{v}) 'Quicumque istam oracionem sequentem in honore b.M.v. cotidie devote dixerit, b.v.M. sibi apparebit in die obitus sui, nec mala morte morietur, nec in mortali peccato condempnetur' (i) *beg.*: S.M. dei genitrix mitissima, per amorem unigeniti fi(fol. 128)lii tui d.n.I.C. et cum omnibus sanctis et electis dei, veni in adiutorium . . . Ave (fol. 128^{v}) M. gracia plena dei genitrix qui es super solem pulcherima. Ave . . . (fol. 129) Salvator mundi adiuva me. Sancta dei genitrix intercede pro me. Sancta virgo virginum intercede . . . (fol. 130)

S.M. spes miserorum, miserere mei . . . S.M. (fol. 130^{v}) te laudo, te adoro . . . (fol. 131) et leticiam sempiternam sine fine habere. O pia domina dulcissima, ornamentum seculi, *ends* (fol. 131^{v}): et nunquam dimittas me sine adiutorio tuo. Amen. Also in MSS. Canon. Liturg. 25, fol. 23^{v}; 249, fol. 122 and Lat. liturg. e. 36, fol. 10. MSS. Vat. Reg. Lat. 121, fol. 243; Paris B.N. lat. 10527, 14th cent., fol. 76 (Leroquais, *L.H.* I, p. 318) and Verdun III, 13th cent., fol. 16 (Idem, *Brév.* IV, p. 312) appear to have the same text. Cf. Barré, pp. 115–16. The later part of the prayer is very similar to the litany on fol. 117. Followed without a break by (ii) *beg.*: Ora pro me sancta dei genitrix virgo semper M., orate pro me omnes sancti angeli, *ends* (fol. 132): ut deus illuminet faciem suam super me et misereatur mei. Qui . . . This is also found, without the first phrase, as one of a series of short prayers in Paris B.N. Lat. 13285, fol. 85; there then follows (fol. 132) no. 352;

(fol. 133) 'Quicumque hanc oracionem subsequentem de b.v.M. cotidie dixerit cum bona devocione et confessus fuerit, sciat quod S.M. ostendet sibi faciem suam et annunciabit sibi diem obitus sui et in exitu anime sue accedent angeli ad eum et suscipient eam' *beg.*: Obsecro te domina mea sanctissima M. mater plenissima pietate, *ends* (fol. 135^{v}): audi et exaudi me o dulcissima virgo M. mater misericordie Amen. A version of the prayer pr. *Horae Eborac.*, pp. 66–7 and Leroquais, *L.H.* II, pp. 346–7; cf. no. 365. Followed by a rubric: Post istam oracionem suprascriptam dicende sunt XV 'Ave Maria' in honore XV gaudiorum que habuit de filio suo, videlicet. Salutacionis angelice . . . Ascensionis eius. Et Assumpcionis eiusdem matris M.v.; then follow (fol. 135^{v}) nos. 358, 61, 47, 6 (in English), 282, 276, 183, 59, 40, 60+403, 265, 187+44;

(fol. 159^{v}) 'Legitur in vita beati Edmundi cant. archiepiscopi quod quocienscumque carnis temptacio eum apprehendit, tociens ymaginem b.M.v. filium suum in dextero brachio lactantem respiciebat, vel de tali ymagine intime cogitabat et oracionem sequentem devote tunc dicebat et omnis temptacio tunc cessabat. Et hoc omnibus christianis sic dicentibus impetrabat. [i] Versus': Fluat stilla de mammilla gloriose virginis. Fundens rorem qui ardorem extinguat libidinis. Ave Maria . . .; (ii) *beg.*: Ave et gaude M.v. gracia plena mater dei et d.n.I.C., regina celi, *ends* (fol. 160): miserere mei et tocius populi christiani. Amen. For (i) cf. the slightly different verses ed. Wallace, *Life of St. Edmund*, 1893, pp. 474–5, from MS. Harl. 206, fol. 14^{v}, which has a note on St. Edmund's use of the verses. Cf. also MSS. Lyell 23, fol. 199; 24, fol. ii^{v}; Vat. Reg. Lat. 121, fol. 246^{v}. In MS. B.M. Add. 16975, fol. 258, lines almost identical to ours are the beginning of a longer poem. Versions of (ii) are found in MSS. Laud Lat. 5, 13th cent., fol. 11, accompanying a miniature of the Virgin suckling the Child; Bodl. 939, fol. 87; Oxford, Trinity Coll. 7, fol. 10; B.M. Add. 37787, fol. 126^{v}; Harl. 2341, fol. 97; 2445, fol. 64^{v} and 103^{v}; 2894, fol. 23;

(fol. 160) Indulgence of Pope John XXII (1317) for adding the name of Jesus to the Ave Maria, and then saying the Psalter of the B.V.M.: 'Dominus papa

Iohannes XXIJ^{us} volens mentes fidelium ad devocionem excitare xxx dierum indulgenciam a predecessore suo Urbato[*sic*] IIIJ^{to} concessam omnibus vere contritis et confessis in fine salutacionis b.M. *Ihesum* nominantibus, ratificavit et approbavit. Et ipsemet totidem dies adiecit, sermonem faciens ad populum Annon., die omnium sanctorum anno domini M°CCC°.XVIJ° . . . Unde qui semel dicit psalterium b.M. quociens hoc fecerit habebit XXIIJ annos xxx septima-(fol. 160^{v})nas et IIJ dies indulgencie. Versus': Adde Ihesus [*sic*] fini [*sic*], quociens tu dixeris ave.℣. Bis triginta dies, venie fiet tua merces. For the indulgence cf. MSS. Lat. liturg. e. 36, fol. 8^{v}, which names the town as 'Nerbona' (Narbonne?); Oxford, Trinity Coll. 7, fol. 2 and B.M. Add. 37787, fol. 69^{v}, which name it as 'Avinione';

(fol. 160^{v}) 'Quicumque istam oracionem sequentem cum quinque salutacionibus angelicis cotidie devote dixerit ante ymaginem b.M.v. genuflectando, habebit locucionem cum b.M.v. gloriosa ante diem mortis sue' *beg.*: O Maria piissima, stella maris clarissima, *ends* (fol. 161): et paradiso reddere. Amen. Chevalier, *Rep.*, no. 13213. Further MSS. include: Lat. liturg. e. 17, fol. 8^{v}; Gough Liturg. 9, fol. 233^{v}; Oxford, Trinity Coll. 7, fol. 10^{v}; B.M. Harl. 917, fol. 37^{v}; 2341, fol. 77^{v}; 2445, fol. 100; Vat. Reg. Lat. 121, fol. 255;

(fol. 161) 'Quicumque istam oracionem sequentem cum v *Ave Maria* devote cotidie dixerit ante ymaginem b.M. genuflectando per eam salvus erit' *beg.*: Saluto te s.M. regina celorum et domina angelorum, ea salutacione qua salutavit te angelus Gabriel . . . Deprecor te domina per illam leticiam quam habuisti in illa nocte, *ends* (fol. 161^{v}): et necessitatibus meis cunctis. Amen. Also in MS. Oxford, Trinity College 7, fol. 18. MSS. Paris B.N. nouv. acq. lat. 703, fol. 127^{v} (Leroquais, *L.H.* II, p. 271) and Vat. Reg. Lat. 121, fol. 254, may be the same. Cf. *Sarum Prymer* of 1527, fol. cxxxviii^{v} and Hoskins, *Horae*, p. 133. There are longer versions in MS. B.M. Add. 43683, fol. 80^{v}, and Bloxham School MS. s.n. from Carthusians of Erfurt, fol. 52–3, and 2nd part fol. 97^{v}–98^{v}; then follow (fol. 161^{v}) nos. 56+80+372, 256+315, 253, 200, 370+334, 275;

(fol. 166) 'Letania devota ad ad [*sic*] s.M.' *beg.*: Kyrieleison . . . S.M. ora pro nobis. S.M. genitrix et sponsa (fol. 166^{v}) dei or. S.M. firma spes cordis mei or. . . . (fol. 169^{v}) S.M. speculum sancte trinitatis or. Propicia esto, custodi nos M. Propicia esto, visita nos M., *ends* (fol. 170^{v}): Mater dei que precibus tuis tollis peccata mundi dona nobis pacem o Maria. Kyrieleison . . . The petitions in the first part of the Litany are in rhyming pairs. Followed by a prayer, *beg.*: Deus qui b.v.M. in conceptu et partu virginitate servata, *ends*: valeamus (fol. 171) pervenire. Per eundem . . . The prayer is pr. *Horae Eborac.*, p. 64; then follow (fol. 171) nos. 53, 368, 254, 288, 279, 286, 179+304, 8 (in English).

V (fol. 178) Prayers to the saints.

1 Original series, in order, to: St. Michael, nos. 270, 379; St. Gabriel, nos. 177, 109, 257; St. Raphael, no. 274; all angels, nos. 299, 292; St. John the Baptist,

nos. 351, 326; patriarchs and prophets, nos. 308, 172; Holy Innocents, no. 305; St. Peter, no. 284; St. John the Evangelist, no. 375; St. James, nos. 241, 14; Holy Apostles, nos. 298, 242; St. Christopher, nos. 231, 229; (fol. 184) 'Ad sanctum (fol 184^{v}) Georgium or. Quicumque vere contritus et confessus fuerit contra bellum in parte sua et hanc ant. et v. cum sequenti or. in principio belli in honore sancti Georgii devote dixerit, in illo bello pro certo non peribit. ant.' *beg.*: Georgi martir inclite te decet laus et gloria, *ends*: laudes Christo cum gloria. Amen. Followed by responses and prayer *beg.*: Omnipotens sempiterne deus (fol. 185) qui benigne deprecancium preces exaudis, *ends*: superari concedas. Per . . . Pr. together (without the indulgence) in *Horae Eborac.*, pp. 131–2, etc. See also MS. Lyell 25, fol. 117. Very common in English Books of Hours. For the antiphon cf. Chevalier, *Rep.*, no. 7242; St. Thomas of Canterbury, nos. 182, 103; (fol. 185^{v}) 'De sancto Leodegario. or. Quicumque istam oracionem dixerit in honore sancti Leodegarii, illo die non perdet visum suum. ant.' *beg.*: Hic est vere martir qui pro Christi nomine sanguinem suum fudit, *ends*: feliciter pervenit. Antiphon for common of a martyr in *Sarum Breviary* II, 1879, col. 373. Followed by responses, and prayers (i) (fol. 186) *beg.*: Domine deus omnipotens qui per sanctissimos oculos tuos, *ends*: et ab omni impedimento et ab omni malo. Amen; (ii) *beg.*: Sancta crux ✠Christi salva me et sana me et libera me ab omni infirmitate, *ends* (fol. 186^{v}): illius qui in te pependit. Amen; (iii) Conditor et redemptor corporis et anime, sis michi custos et medicus utriusque. Amen; all martyrs, nos. 306, 325; St. Clement, nos. 79, 401; St. Martin, nos. 269, 104; St. Nicholas, nos. 239, 388; St. Blaise, nos. 48, 49, 62; St. Thomas de Cantilupe of Hereford, nos. 55, 108; St. Leonard, nos. 353+278, 289, 291, then responses and prayer (fol. 191^{v}) *beg.*: Deus qui beato Leonardo confessori tuo munus gracie, *ends*: laudare mereamur. Per . . . followed by rubric: Fuit in regione Francorum in quodam monasterio ordinis sancti Benedicti, abbas quidam in oracione valde devotus, qui sepius sanctum Leonardum in sua habuit memoria ipsum lacrimando exorans et dicens 'Adiuva me sancte L. Christi confessor gloriose, ut a vinculo solvar peccatorum'. Quadam vero nocte apparuit ei sanctus L. dicens. Si vis a vinculis (fol. 192) solvi corporis et anime, dic assidue hanc oracionem, et ipsam manifesta fratribus tuis atque omnibus Christi fidelibus et ab omni tribulacione corporis et anime liberaberis, scilicet oracionem precedentem; St. Anthony, nos. 50, 85; Saints confessors, nos. 300, 258; St. Anne, nos. 180+29, 96, 30, 99; St. Mary Magdalene, nos. 184, 107; St. Catherine, nos. 185, 118; St. Margaret, nos. 186, 97; St. Barbara, nos. 178, 100; St. Ursula and the 11,000 virgins, nos. 188, 116, 244; all holy virgins, no. 297; all saints, nos. 307, 303, 16, 384, 400+333+174, 332. After the end of this last prayer (fol. 201) three lines were left blank.

2 (fol. 201) Additional prayers to saints.

In order, to: St. Michael, no. 283; St. Gabriel, no. 331; St. Raphael, no. 33; St. John the Baptist, no. 63; St. Peter, no. 381; St. John the Evangelist, no.

376; St. Stephen, no. 294; St. Laurence, no. 410; St. Vincent, no. 404; St. Nicholas, nos. 262, 170; St. Martin, nos. 378, 377; St. Benedict, nos. 206, 66, 293; St. Thomas de Cantilupe of Hereford, nos. 397, 337, *ends* fol. 210 l. 8. The rest of the page, and fol. 210^{v}, are blank; St. Catherine, no. 251, *ends* fol. 211 l. 18. The rest of the page, and fol. 211^{v}, are blank; St. Mary Magdalene, no. 363; (fol. 213) 'Oracio et conclusio de omnibus sanctis': no. 228. *Ends* fol. 215^{v}. At the end the scribe left a gap of three lines, and then wrote: Deo gracias. quod G. The rest of the page is blank.

VI Miscellaneous prayers.

1 (fol. 216) Confessions: nos. 70, 132.

2 (fol. 222^{v}) Miscellaneous: nos. 227, 411, 281 (both to the Trinity); 355; 319 (a litany).

3 *a* (fol. 231^{v}) to the Trinity: nos. 272, 87, 23; *b* (fol. 235) to the Holy Spirit: nos. 417, 165, 383, 382; *c* (fol. 240^{v}) to Father, Son, Holy Spirit, Holy Cross and for himself: nos. 21, 197; *d* (fol. 241) to the Cross; nos. 321, 250, 150, 296, 248, 249.

4 (fol. 244^{v}) 'Hic incipiunt oraciones ad sacramentum corporis Christi': nos. 330, 210, 51, 42, 140, 233, 267, 86.

5 (fol. 249) 'Hic incipiunt oraciones de Sancta Maria'. These are derived from early collections: nos. 394, 387, 386, 205.

6 (fol. 254^{v}) Miscellaneous: nos. 225, 26, 356, *ends* fol. 258. After one line left blank is written: Deo gracias. Quod Graseley.

7 (fol. 258^{v}) Prayers against pestilence and other dangers: nos. 396+111, 260+280+111+191, 310, 11.

VII (fol. 260^{v}) 'Hic incipiunt devote oraciones pro animabus patris et matris et pro omnibus fidelibus defunctis vel pro anima speciali mortua. In primis dicantur septem Psalmi sequentes' *a* psalms v, vi, cxiv, cxv, cxxix, cxli, cxlii, followed (fol. 264) by antiphon *beg.*: Parce domine, parce animabus patris mei, *ends*: ne in eternum irascaris eis; *b* (fol. 264) a litany, *beg.*: Kyrieleison . . . Christe audi me pro animabus patris mei et matris mee. (fol. 264^{v}) Pater de celis . . . Sancta dei genitrix per angustias et passiones quas dilectus filius . . . The saints invoked include Benedict, Francis, Edmund, Dominic, Agatha, Cecilia, Christina. *Ends* (fol. 271): et anime omnium fidelium defunctorum requiescant in pace. Amen. Domine exaudi . . . Followed by prayers, etc. (i) *beg.*: Suscipe domine animas patris mei et matris mee revertentes ad te, *ends* (fol. 271^{v}): auditum celestis soni audiant. Per . . . Cf. *Sarum Missal*, ed. Legg, 1916, p. 430; (ii) ℟. Subvenite sancti dei, occurrite angeli domini . . . ℣. Chorus angelorum eas suscipiat, *ends*: in conspectu altissimi. For the first part cf. *Sarum Missal* cit., p. 428; (iii) 'Oremus' *beg.*: Tibi domine commendo animas patris mei et matris mee et animas omnium fidelium defunctorum (fol. 272) et in manibus angelorum Michaelis,

ends: Commendo eas in manibus sancte trinitatis, p. et f. et s.s. Amen. For the opening only cf. *Missale Westm.* III, col. 1280; (iv) 'Oremus' *beg.*: Multipli(fol. 272^{v})ca quesumus domine super animas patris mei et matris mee, *ends*: plenitudinem gaudiorum, per . . . Cf. Bruylants, *Oraisons* I, no. 624; (v) *beg.*: Gloria in excelsis deo . . . Qui tollis peccata mundi, miserere animabus patris mei et matris mee et animabus omnium fidelium defunctorum et per gloriosissimum et adorandum corpus et sanguinem tuum, *ends* (fol. 273^{v}): Tu solus altissimus I.C. cum s.s. in gloria dei patris. Amen. Cf. MS. Vat. Reg. Lat. 121, fol. 111^{v}, 161; (vi) *beg.*: Agnus dei qui tollis . . . et crucifixus fuisti, miserere animabus patris mei et matris mee, *ends*: et vitam sempiternam. Amen; (vii) *beg.*: Corpus et sanguis d.n.I.C. prosit animabus patris mei et matris mee, *ends* fol. 274: remedium sempiternum. Amen; (viii) *beg.*: Rogo te piissime d.I.C. pro animabus patris mei et matris mee et . . . ut sit illis hodie salus, sanitas, gaudium, *ends*: con(fol. 274^{v})solati exultent in laude et gloria tua. Amen; (ix) *beg.*: Clementissime deus exaudi me cantantem has preces pro animabus patris mei et matris mee, *ends*: requiem eternam sine fine concede. Per . . . The last four lines of the page were left blank.

VIII (fol. 275) Psalter of St. Jerome, with prayers. 'Beatus Ieronimus hoc modo disposuit breviter hoc psalterium, ubi angelus domini docuit eum . . . cantet hoc psalterium assidue et habebit requiem sine fine.' For a similar heading see *Horae Eborac.*, p. 116 n. 7. *a* prayer *beg.*: Suscipere dignare domine deus (fol. 275^{v}) omnipotens hoos [*sic*] psalmos, *ends*: pervenire eternam. Amen. A version of a prayer which commonly accompanies the Psalter, pr. in *Missale Westm.* III, col. 1397; *b* 'Hic incipit psal(fol. 276)terium beati Ieronimi doctoris' *beg.*: Verba mea auribus percipe domine, *ends* (fol. 283^{v}): quoniam ego servus tuus sum. Gloria. Sicut. Pr. *Horae Eborac.*, pp. 116–22; Followed by: 'Ant.' *beg.*: Ne reminiscaris domine delicta nostra vel parentum nostrorum, *ends*: inclina domine aures tuas ad preces nostras. Longer than the usual antiphon with this incipit; *c* a short Litany. A list of eight archangels (fol. 284) ends with: St. Thobiel, St. Pantecessor. For similar names used for archangels in England see M. R. James in *Journal of Theol. Studies* 11 (1920), 571; *d* (fol. 284^{v}) prayers: nos. 224, 84+237 which *ends* (fol. 285^{v}): Amen. quod G. After this a line is left blank, then follows no. 3 (in English), after which is: Quod. I.G.V.O.S.E.H.

IX (fol. 286) Prayers to Jesus Christ and God the Father, chiefly derived from early collections: nos. 142, 83, 222, 151, 232, 137+223, 82, 263, 144, 162, 138, 81, 133, 136, 158. *Ends* fol. 300. After a space of two lines is written: Deo gracias. quod Graseley. (space of 1 line). Completus fuit iste liber A°. domini Millesimo. cccc^{mo}.xlj° (Pl. IVa).

On fol. 300^{v} the same hand added no. 4 (in English), followed by: Fiat Amen. Below, in the space left blank, added later, probably by the same scribe writing in a larger hand, is no. 342.

Fol. vii–viii^{v}, two of the original parchment flyleaves, are reject leaves copied by the same scribe, containing the prayers now found on fol. 22–23^{v}; fol. 301^{v}, the verso of the original parchment end flyleaf, is a reject of fol. 1^{v} and it has an offset from what would have been the page following the present fol. viii^{v} and which corresponds to the present fol. 24.

On the paper leaves inserted at the end (fol. 302–8) the 16th-cent. hand which foliated the MS. wrote: (i) (fol. 302–306^{v}) 'Tabula huius libri', arranged under subjects, with folio numbers; (ii) (fol. 307) some notes on the Mass, partly written in cipher, *beg.*: Sacerdos post confessionem paulisper incurvatus dicit. Sa. Deus tu conversus vivificabis nos, *ends*: Post offertorium porrigit sacerdoti prepativo [*sic*] calicem vinum et aquam statim lavat ille digitorum extremitales. Sa. Orate fratres pro me.

This is followed by a series of prayers apparently in a different hand but with some headings in the same cipher: *a* (fol. 307^{v}) 'In exitu domus' *beg.*: Vias tuas domine demonstra mihi, *ends*: ut non moveantur vestigia mea. Pr. *Hortulus Anime*, in ed. of Lyons, 1516, fol. lxxxii; *b* 'Ad crucem' *beg*: Salva nos Christe salvator per virtutem sancte crucis, *ends*: dicat nomini tuo. Pr. *Hortulus Anime* cit., fol. clxxiiii, and cf. the end of no. 150 in index; *c beg.*: Crucem tuam adoramus et veneremur d.J.C. et per ipsam clementiam, *ends*: de virgine Maria, qui . . . Pr. *Sarum Horae*, Paris, 1536, fol. vi^{v}; *d* 'Cum sacerdos se vertit ad populum' *beg.*: Spiritus sancti gratia illustret et illuminet cor tuum, *ends*: et offensionibus nostris. Amen. Pr. *Sarum Horae* cit., fol. vi^{v}; *e* (fol. 308) 'In elevatione', *beg.*: Anima Christi sanctifica me, *ends*: te dominum salvatorem in s.s. Amen. The version pr. Leroquais, *L.H.* II, p. 340. See no. 28 in index; *f beg.*: Ave d.J.C., verbum patris, *ends*: pax et dulcedo, requies vera, et vita perennis. Amen. Cf. the version on fol. 28^{v}, from which it differs slightly. For items *a*, *b*, *d*, *e* found together, see Leroquais, *L.H.* II, pp. 25, 196.

The collection was compiled and copied by [J.] Graseley and completed in 1441; see the notes on fols. 215^{v}, 258, 285^{v}, 300. The prayers to St. Thomas de Cantilupe suggest a possible connection with Hereford, so the initials on fol. 285^{v} may be interpreted as: I(ohannes) G(raseley) V(icarius) O(spitalis) S(ancti) E(thelberti) H(erefordie). This would refer to the Hospital of St. Ethelbert, founded *c.* 1225, which was attached to the Cathedral. A John Graseley was ordained, between September 1410 and April 1412, acolyte, subdeacon, deacon, and priest in the diocese of Hereford to the title of John Hereford of Ludlow (probably the canon of Hereford, who was appointed archdeacon of Shropshire in October 1410 and in 1417 archdeacon of Hereford; see *Registrum Rob. Mascall, Episc. Heref.*, ed. J. H. Parry (Canterbury and York Soc., vol. XXI), 1917, pp. 146, 149, 152). On fol. ix^{v} is the partly erased note: 'Graunte(?)' (16th cent.?). Later in the library of the Mercer

Henderson family at Fordell House, Inverkeithing, co. Fife; inherited by the 8th Earl of Buckinghamshire and sold by him at Hodgson's, 30 March 1944, lot. 233. Bought by Lyell from Maggs Bros. in April 1944.

31 JOHN GOWER, CONFESSIO AMANTIS PLATE IIIb

In English, on parchment, written in a skilful, sloping, predominantly secretary hand of the mid-15th cent. (Pl. IIIb): 422 × 290 (302 × 178) mm.: iii + 168 leaves (i–iii, 166–8 are flyleaves): 2 cols., 44–5 lines in first quire, remainder of MS. 2 cols., 50 lines, ruled in purple ink: collation 1^8, [quire 2 missing], 3^8–8^8, 9^8 (2–7 missing), 10^8 (2 missing), 11^8–12^8, 13^8 (8 missing), 14^8–22^8, 23^6 (6 canc.), catchwords: main initials in gold on grounds of red and blue, decorated with foliage and with small borders consisting of sprays of foliage; other large initials in blue flourished in red; small initials in blue or red flourished in red or violet. 19th-cent. binding by F. Bedford in purple morocco with blind-stamped panels and arms of fourth Duke of Newcastle.

2^o fo. *To kepe*

John Gower, Confessio amantis (ed. G. C. Macaulay, E.E.T.S., Extra Series, LXXXI–LXXXII, 1900–1).

(fol. 1) 'Prologus' *beg.*: Torpor ebes sensus scola parva labor minimusque . . . Of hem that writen us tofore . . . A Book for Engelondes sake. 'Hic in principio declarat qualiter in Anno Regis Ricardi secundi sextodecimo Iohannes Gower presentem libellum composuit . . .' Book VIII *ends* (fol. 165^v): [Ou]re ioye may ben endeles. Amen. / [Exp]licit iste liber qui transeat obsecro liber . . . sub eo requiesce futurus. / [Lau]des Deo. Marginal summaries are mostly written in red, in the text. The outer part of fol. 165 is a 17th-cent. replacement. The lost leaves contained I 164–1624; IV 879–1985, 2362–2542; V 4382–4572.

Our MS. belongs to the third recension of the text, for which see Macaulay, vol. I, pp. cxxxv–cxxxvii. It belongs to the group of MSS. probably deriving from K (the former Macro–Gurney MS., sold in Gurney sale, Sotheby's, March 1936, lot 121) and appears to be most closely related to H_3 (MS. B.M. Harl. 7184); see Macaulay, Vol. I, pp. clxi–clxiii. Macaulay did not know of our MS. It is C8 in Brown–Robbins, *Index*, no. 2662 (cited as *olim* Clumber); see also Robbins–Cutler, *Suppl.*, no. 2662, C8, who give its present shelfmark.

On fol. 1 is (16th cent.): 'Nec temere nec timide. Worseley', and on fol. 165^v: 'Robert Lambert September the 5 1660', and 'Willam Mander' (17th cent.). There are a number of 17th-cent. scribbles throughout the MS. They include the names (possibly all in one hand): (fol. 2) 'John Bird(e)'; (fol. 35) 'Thomas Nakeam(?)'; (fol. 48) 'John Navall(?)'; (fol. 55, 89) 'William Lame of'; (fol. 161) 'William Buttan(?)'. There is an erasure on fol. 164. Clumber Sale

(7th Duke of Newcastle), Sotheby's, 6 Dec. 1937, lot 947 and pl. 73 (fol. 7ᵛ). Bought by Lyell in September 1940 from Maggs: see their *Cat.* 687 (1940), no. 175 and pl. 12 (fol. 7ᵛ) and 691 (May 1940), no. 242.

32 FOREST ADMINISTRATION

In Latin, Law French, and English, on parchment, written in the second half of the 15th cent. in a cursive hand or hands fundamentally of the secretary type, but using some 'anglicana' letter forms: 202×138 (*c.* 152–62×96–102) mm.: 86 leaves (fol. 86 is an early flyleaf).: frame ruling, partly with a hard point and partly in crayon, 25–34 long lines: collation 1^{12} (1 missing), 2^{12}, 3^{12} (6–12 canc.)?, 4^{12}–5^{12}, 6^{8}, 7^{12} (8 missing), 8^{14}, [a quire or quires missing at end], 1 original(?) flyleaf; one catchword. Contemporary binding in wooden boards covered with white leather; original sewing; traces of a pin fastening on the lower cover.

2° fo. uncertain

Collection concerning Royal Forests of England with some other legal items.

1 (fol. 1) Perambulations of the forest in Essex: *a* in 1300 *beg.*: Perambulacio facta apud Chelmesford die veneris in crastino ascensionis domini anno r.r.E. XXVIII, *ends* (fol. 2ᵛ): sigilla nostra appos(uimus?). Dated from Chelmsford. Pr. John Manwood, *A treatise and discourse of the Lawes of the Forest*, 1598, fol. 131ᵛ–134ᵛ (cap. xx): the order in our MS. is rather different; *b* (fol. 2ᵛ) *beg.*: Duodecim milites iurati per preceptum domini Regis ad faciendam perambulacionem foreste in Com. Essex secundum formam sibi editam dicunt quod quidam boscus qui vocatur Kyngeswode, *ends* (fol. 3): extra forestam sint quia inforestata fuerunt post primam coronacionem domini Regis avi domini H. nostri regis. The perambulation of 1224/5, also found in MS. B.M. Cotton Tib. C. IX, 14th cent., fol. 256ᵛ–257: see W. R. Fisher, *The Forest of Essex*, 1887, pp. 21–3; *c* (fol. 3ᵛ) 'Errores foreste Essex' *beg.*: Memorandum quod facta examinacione de perambulacione facta in Com. Essex . . . comperti sunt errores diversi, *ends* fol. 4. The objections to the disafforestations of the perambulation of 1300–1 made by knights appointed by the King; see Fisher, op. cit., pp. 34–5.

2 (fol. 4) 'De cons(uetudinibus) et ass(isis) de foresta' *beg.*: Si quis forestarius iuratus, *ends* (fol. 4v): possit pati in excercitu [*sic*] porcorum. Pr. *Statutes of the Realm* (henceforth referred to as *S.R.*) I, pp. 243–4.

3 (fol. 5) *a* Form of writ, tested by William de Clynton, Earl of Huntingdon, warden of royal forests 'citra Trentam' ordering a sheriff to summon foresters to make a regard; *b* Chapters of the Regard, *beg.*: Videnda sunt assarta facta in foresta. The articles are those pr. in *Calendar of Patent Rolls in Public Record Office* (1225–32), pp. 286–7 (13 Henry III); see also *Select Pleas of the Forest*, ed. G. J. Turner (Selden Soc. 13), 1901, pp. lxix, lxxv–lxxvi, and cf. item 18 below.

William de Clynton was appointed warden on 4 Dec. 1343 (*Calendar of Fine Rolls in Public Record Office* v, p. 354).

4 (fol. 6) 'Carta Foreste'. Pr. *S.R.* I, Charters, pp. 20–1. Followed (fol. 8) by the excommunication of transgressors of the charters by Boniface, archbishop of Canterbury, dated 13 May 1253, pr. ibid., pp. 6–7.

5 (fol. 8^{v}) 'Capitula foreste': a repetition, with slight variants, of the articles on fol. 5.

6 *a* (fol. 9) Writ dated 9 May 22 Ed. III (1349) ordering the sheriff of Essex to summon a jury to Westminster to enquire whether the manor of Little Stambridge, Essex, is rightly held by Thomas de Verdoun from the heirs of Giles de Badelesmere or whether it should be part of the dowry of Giles's widow, Elizabeth, now wife of Hugh le Despenser. Cf. *Calendar of Close Rolls in Public Record Office*, 3 Apr. 24 Ed. III; *Cal. Fine Rolls* VI, p. 298; *Cal. of Inquisitions* IX, no. 395; *b* (fol. 9^{v}) Final concord, dated Jan. 20 E. [II] [*sic. leg.* 10. E. II?], made before king's justices at Westminster between Hugh Bossard and his wife Joan, and Robert de Tolthorp, concerning the enfeoffment of the manor of Knotting, Beds. See *Victoria County History, Bedfordshire* III, p. 139 (enfeoffment of 1317).

7 (fol. 10) Form of writ to sheriff ordering foresters to be summoned to make a regard. In French. Basically the same as the writ on fol. 5.

8 (fol. 10) 'Lassis le roy H.' *beg.*: Ceste lassise le Roy H., *ends* (fol. 11): autres busoynes affaire en lez countez. A French version of the apocryphal Assise of the Forest, or Assise of Woodstock, for which see item 16 below.

9 (fol. 11) Writ of Thomas de Areonse, warden of the Royal Forests 'citra Trentam' to Baldwin Brocour, steward of the forest of Essex, dated 4 July 32 Ed. III (1358), ordering the inquisition of lawing of dogs in the forest. Fol. 11^{v} is blank.

10 Various legal pieces: *a* (fol. 12) 'Extenta manerii'. Pr. *S.R.* I, pp. 242–3; *b* (fol. 12^{v}) 'Assisa panis' *beg.*: Quando quarterium frumenti, *ends* (fol. 13): debent vendi iiij et bene possunt. Really the Assisa Panis et Cervisie, pr. *S.R.* I, pp. 199–200; *c* (fol. 13^{v}) *beg.*: Assisa panis secundum quod continetur in scripto de marescalcia, *ends* (fol. 14^{v}): per eandem cedulam possunt certiorari. The Statutum de Pistoribus, etc., pr. *S.R.* I, pp. 202–4; *d* (fol. 14^{v}) assise on weights and measures, *beg.*: Notandum quod le charre plumbi, *ends* (fol. 15): et quelibet glena continet xxv capita. Cf. *S.R.* I, p. 205. MS. Hatton 10, *c.* 1500, fol. 77, is close to our MS.; *e* (fol. 15) 'De composicione monete' *beg.*: Per discreccionem tocius regni Anglie. Ita fuit mensura, *ends*: Hoc est octavam partem quarterii. Cf. *S.R.* I, p. 204. Also in MSS. Hatton 10 cit., fol. 84; Ashmole 1276, 14th cent., fol. 120^{v}. Pr. with Magna Carta, etc., by Berthelet, London, 1531, fol. 115^{v}; *f* (fol. 15) 'Incipiunt capitula visus franciplegii' *beg.*: Hec sunt capitula que inquiri debent a capitalibus franciplegii in singulis locis Anglie ubi homines

sunt in decena . . . Si omnes libere tenentes venerint sicut sumoniti sunt, *ends* (fol. 16): Si vigilie fuerint servate secundum quod provisum erat in regno per totum. Close, but not identical, to the list of articles from MS. Cambridge U.L. Dd. VII. 6, pr. Hearnshaw, *Leet Jurisdiction in England* (Publ. Southampton Record Soc.), 1908, App. IV, pp. 374–5. Our MS. includes several articles concerning trespass on the lord's liberty; *g* (fol. 16) 'De homagio faciendo' (i) *beg.*: Ceo oiez vouz mounsire A. de Norton ke ieo W. de Morton deveynk vostre homme; (ii) *beg.*: Ceo ioez vouz mounsire A. de Norton ke ieo N. de Weston vous seray feel e leel. Cf. *S.R.* I, p. 227; *h* (fol. 16) 'Exposiciones verborum antiquorum Anglicanorum' *beg.*: Soka hoc est secta de homagio, *ends* (fol. 17): Briggebote hoc est quietum de auxilio dando ad pontes reficiendos. A glossary. Cf. *Red Book of Exchequer*, ed. H. Hall (R.S. 99) I, pp. cxiii–cxv (list of some MSS. and editions); III, pp. 1032–9. MS. B.M. Royal 9 A. II, 14th cent., fol. 189, has the same ending as ours; *j* (fol. 17^{v}) 'Dies communes in banco', Pr. *S.R.* I, p. 208; *k* (i) (fol. 18) 'Placita coram iusticiariis itinerantibus de corona' *beg.*: De veteribus placitis corone, *ends* (fol. 19^{v}): vel per alia ingenia. Expliciunt vetera placita coram iusticiariis itinerantibus de corona; (ii) (fol. 19^{v}) 'Incipiunt capitula nova corone coram iusticiariis itinerantibus' *beg.*: Quot et que dominica maneria, *ends* (fol. 21^{v}): que dominum Regem contingunt. Explicit; (iii) (fol. 22) *beg.*: De magnatibus et aliis venientibus hospitandi ad domum religiosorum, *ends* (fol. 23^{v}): in casibus consimilibus. Explicit. Pr. together as The Articles of the Eyre in *S.R.* I, pp. 233–8.

11 (fol. 24) Order by Humfrey, Duke of Gloucester, as Warden of the Royal Forests 'citra Trentam', to the steward of the forest of Essex that a lodge and pinfold for the King be made in the forest, 4 Dec. 23 Hen. VI (1444). Fol. 24^{v} is blank.

12 (fol. 25) forty articles of inquiry about the forest, in English, *beg.*: Ye schall trewely enquere etc. What purpasture or assartes ben made wyth yn the bondes of the forest(e) seth the last(e) ple of the forest(e), *end* (fol. 27^{v}): and byfore the tyme hyld(e) ayenste the tenure of the Chartur of the foreste etc. Cf. *Fleta* II (Seld. Soc. 72), cap. XLI: possibly a version of the articles of inquiry used at the Forest Eyre; see *Select Pleas* cit., p. lxix. Cf. the Latin list, item 19 below.

13 (fol. 28–28^{v}) Petition to the King, in English, undated, from Nicholas Lassy of Chester, that he should be granted the lands which formerly belonged to his family in Ireland, and which were lost by him after he was imprisoned because of a 'relacion by writyng(e) for the wele of this your full nobull roialme of the king(e) of Scott(is) that deede is and the Duk(e) of Burgeyn and othur long(e) tyme before the sege of Caleys'.

14 Articles of inquiry and legal procedure: *a* (fol. 29) 'Articuli inquirendi in curia baronis per senescallum etc.', *beg.*: In primis si omnes sectatores tam liberi quam nativi sunt presentes, *ends* (fol. 30^{v}): Item de nativis et nativam terram tenentibus . . . de licencia domini habenda. Articles of inquiry chiefly concerning

land tenure and tenants of the lord; *b* (fol. 30^{v}) 'Cez sount lez articules q. le vic' doit enquerer en son tourne' *beg.*: Cez sount lez articules de lete de view de frankplegge. In primes si toutz lez suiters soient present in court de faire lour suyte, *ends* (fol. 31): Item de rotundours dez diners ou fausours de money dore ou dargent ou de seale nostre sire le Roy etc. Cf. item 10*f* above; *c* (fol. 31) 'Coment homme tiendra la court de view ou de lete' in French and English *beg.*: Coment homme tiendra ala court de view de frankplege q. ne puet estre tenuz sannz ceux vj. Le Sen(escha)l q. la court tiendra, son clerk . . . Ore dit le bedell appeller enis les suitors, *ends* (fol. 33^{v}): Now bedell leede hem where they schall be and that no man com to hem but yef they call the etc. A simple account of the procedure, chiefly consisting of a long list of articles of frankpledge in English; *d* (fol. 33^{v}) 'Curia tenta apud Lincoln. die lune proxima post festum sancti Michaelis archangeli anno regni Regis Henrici quinti post conquestum Angl. septimo' (1419): apparently an account of a court baron, *beg.*: Galfridus Alstr' def. versus Ricardum Astele in placito deb. per Th. Page Rogerus G. querens op. se versus I. de C. in placito deb. qui supra essoniatus est et datus est dies ei usque ad prox. cur' sine esson. Followed by a list of articles of inquiry concerning maintenance of the lord's franchise *beg.*: Ye schall enquere yef all the comyn suytours be here and yef tho that ben hethen gyf us her names, *ends* (fol. 34^{v}): and of all othurs that touchen scath to the lorde ye schall enquere of and present. Cf. item *a* above; (fol. 34^{v}) Answers to articles of frankpledge *beg.*: Francepl. pres. quod A. de C. debet adventum et non venit; (fol. 35) Ore dirent lez presentours Sire nous ne savons pluis dire ungere mez nous enquerons entre et la proschem courte et donqez serra appelle un enquest de frankes homez . . . Ore dirra le seneschall vous navez pluis affaire etc., *ends*: la quantite de la trespas fait et serront iurez etc. Explicit. Fol. 35^{v} is blank.

15 (fol. 36) 'In libro rubeo in Scaccario inventum est in quodam loco qui incipit Insula nostra istud quod sequitur de foresta': two extracts from the Dialogus de Scaccario, ed. C. Johnson, 1950, pp. 59–60.

16 (fol. 36) 'Assisa una de foresta' *beg.*: Hec est assisa domini Regis Henrici fil. Matilde in Anglia de foresta et venacione sua . . . Precepit dominus Rex quod nullus ei forisfaciat, *ends* (fol. 37): ne incidant in misericordiam Regis. The apocryphal Assise of the Forest, called the Assise of Woodstock by Stubbs, who pr. it in *Chron. of Roger of Hoveden* (R.S. 51) II, pp. 245–7; our text is similar to MS. B.M. Cotton Vesp. F. XIV. The text is a forgery, probably of the late 12th cent.; see H. G. Richardson and G. O. Sayles, *The Governance of Mediaeval England*, Edinburgh, 1963, pp. 438–49.

17 (fol. 37^{v}) 'Adhuc de Assisis foreste' *beg.*: Liberacio de housbote et haybote, *ends* (fol. 38): in exitibus porcorum. Facta mense augusti anno regni Regis E. fil. Regis Henrici sexto. The greater part of item 2 above.

18 *a* (fol. 38) 'Pro regardis faciendis et equitandis fiet breve sub sigillo forestarii foreste sub forma infrascripta'. A writ, basically the same as item 3*a* above, tested

by Rogerus Extraneus, justice of the forest, for whom see item 21 below; *b* (fol. 38^{v}) 'Capitula per que regardatores faciunt regardum' *beg.*: Videnda sunt omnia assarta, *ends* (fol. 39): Item videnda sunt aeree asturcorum esparvorum et falconum . . . et scribantur per se. Basically the same as the Chapters of the Regard in items 3*b* and 5 above.

19 (fol. 39^{v}) 'Cum autem iusticiarius foreste voluerit inquis' super statum alicuius foreste facere tunc mittet breve suum sub sigillo suo senescallo vel custodi foreste illius sub forma qua [*sic*] invenies postmodum etc. Capitula vero per que iusticiarius facit inquis' suas prout sequatur' *beg.*: In primis inquiratur que purpreste et assarte fuerunt in foresta et quando et ubi, *ends* (fol. 41): Item si aliqui placitaverunt placitum quod ad dominum Regem pertinet . . . ad dominum Regem pertinet capiend'. Twenty articles of inquiry. Cf. the fuller series of articles in English in item 12 above.

20 Statutes concerning the forest: *a* (fol. 41) 'Carta de Foresta': the confirmation of 25 Ed. I. Pr. *S.R.* I, pp. 120–2 l. 9; *b* (fol. 43) 'Statutum de foresta alio nomine dictum addicio [*sic. leg.* ordinacio?] foreste': of 34 Ed. I. Pr. ibid., pp. 147–9. Followed by note (fol. 44^{v}): De revocacionibus vero factis per dominum papam de quibus superius (fol. 45) fit mencio invenias copias bullarum etc. See item 22 below; *c* (fol. 45) 'Statutum de malefactoribus in parcis': of 21 Ed. I. Pr. ibid., pp. 111–12; *d* (fol. 45^{v}) 'Statutum Hugh le Despenser capitulo IX^{o} anno I^{o}E. tercii' *beg.*: Et pur ceo que plusours gentz: the last part of the statute pr. ibid., p. 254; *e* (fol. 46) 'Statutum de anno primo Regis predicti': the first two paragraphs of the statute. Pr. ibid., p. 255; *f* (fol. 46^{v}) 'Capitulum septimum de anno vicesimo quinto Regis predicti in statuto de proviseribus [*sic*] Regis etc.' *beg.*: Estre ceo est acordez, *ends*: de auncien droit. Pr. ibid., p. 321; *g* (fol. 46^{v}) *beg.*: Et pur ceo que lez comunes dudit Roialm, *ends* (fol. 47): le xj iour de Iuyn etc. The last clause of the statute of 43 Ed. III. Pr. ibid., p. 392; *h* (fol. 47) 'Incipit ordinacio de foresta': of 33 Ed. I. Pr. ibid., p. 144; *j* (fol. 47^{v}) 'Capitulum tercium de anno septimo R. Ricardi secundi post conquestum' *beg.*: Item a la grevous pleinte, *ends*: pur soun malefait. Pr. ibid. II, p. 32.

21 (fol. 47^{v}–56) Formulary of writs for forest administration with notes on procedure in forest inquisitions. All use the name of Rogerus Extraneus (Roger L'Estrange) as justice of the king's forests 'citra Trentam'. L'Estrange was appointed to this office in October 1283 (*Cal. Fine Rolls* I, p. 193).

22 Papal bulls: *a* (fol. 56) 'Copia bulle Clementis pape V directe Regi super revocatione concessionum contentarum in carta de libertatibus et de foresta dat. pontificat. sui anno primo etc.' Pr. T. Rymer, *Foedera* II, 1705, pp. 978–9. See Turner, ed. *Select Pleas* cit., p. cv; *b* (fol. 57) 'Copia bulle Clementis pape V executoria directe Episcopo Wigorniensi super revocatione concessionum contentarum in cartis [de libertatibus] et de foresta dat. pont. anno primo executor'. Pr. ibid., pp. 979–80; *c* (fol. 58) 'Copia bulle Gregorii IX quod liceat Regi

revocare ea que sunt alienata de iuribus corone sue non obstantibus cartis et iuramentis interposito de non contraveniendo etc.' Pr. ibid. I, p. 368. *Ends* fol. 58v.

23 (fol. 58v) 'Copia comissionum Iohannis de Foxle custod' foreste domini Regis citra Trentham etc. Ac eciam omnium brevium et memorand' de tempore ipsius Iohannis anno quadragesimo secundo' (42 Ed. III). Consists of: *a* copy of the commission to Foxley dated 28 [*sic. leg.* 26] April 42 [Ed. III] (1368); *b* 'Copia comiss' de mittendo'. Order dated 26 April to all persons on this side Trent to take heed of the appointment. For items *a* and *b* see *Cal. Fine Rolls* VII, p. 380; *c* (fol. 59–61) list of writs and warrants (arranged under the various forests concerned), issued during the rest of the year; *d* (fol. 61) note of receipt by John Foxley and Henry de Sturmy, seneschal of the forest 'de Suc' " (Savernake?) of a pardon granted by the King to Thomas Hungerford and his son Thomas for wrongly acquiring some land.

24 (fol. 61v) Pleas of the Forest, Northamptonshire Eyre, 1286: 'Placita foreste in Com. Norht. die lune proxima post festum sancti Andree apostoli anno r.r.E. filii Regis E. XV coram Rogero Extraneo Petro de Lench et Iohanne iustic' assign. ad eadem placita audienda et terminanda etc. Nomina eorum qui se optulerunt primo die'. There follow: *a* a list of names; *b* (fol. 62) 'Placita venacionis de Salseto' (Salcey); *c* (fol. 63v) 'Placita de viride de Salseto'; *d* (fol. 65) 'Mete et bunde de foresta de Salesto . . .'; *e* (fol. 65) notes of some further malefactors 'de viride'; *f* (fol. 65v) 'De cartis in com. Norht.' List of charters conferring forest rights, beginning with one to the Hospital of St. John at Oxford, dated 1266; *g* (fol. 72v) account of the regard in Whitelwode and Salcey; *h* (fol. 76v) 'De venacione de Rokyngham': pleas of the venison; *j* (fol. 79) 'De tempore Ricardi de Holebroke Senesc' foreste inter pontes Oxonie et Stanford'. More pleas of the venison in the forest of Rockingham. *Ends imperf.* fol. 85v. The date in the heading on fol. 61v is a mistake: the names of justices, etc. show that it must be the Eyre of autumn 1286 (15 Ed. I): for their appointment see *Cal. Close Rolls* Ed. I 1279–88, p. 424. Richard de Holebroke (see item *j*) was appointed to his office in November 1275 (*Cal. Fine Rolls* I, p. 56).

The front pastedown is part of a leaf of a 15th-cent. noted Gradual, containing parts of the Agnus Dei and Credo.

There are a number of early 16th-cent. scribbles including, fol. 31; 'Ryghte wellelovyde cosyn Thomas Trecoron(?)'. Bought by Lyell from Quaritch in April 1943: see their *Cat. of MSS.*, 1931, no. 106.

33 GENEALOGICAL CHRONICLE OF KINGS OF ENGLAND PLATE VI

In English, on parchment, written in England, *c.* 1469–70, in a rather rough textura hand (Pl. VI): 350×215 mm.: formed from 15 membranes each

measuring *c.* 100 mm. in length (the end of the last one has been cut off), joined together and folded into 31½ double leaves, foliated 1–63 (fol. i–ii, 64–5 are flyleaves). For the make up of the MS. see below. On fol. 1^{v}, at the head of the text, is an initial in plum red and blue on a gold ground infilled with scrolled acanthus leaves and joined to borders of foliage along the top and left sides. There is also a smaller initial in gold on a plum red and blue ground, and, in the middle of the page, in a roundel formed of concentric circles of blue, gold, and red, a miniature of Adam and Eve being tempted by the serpent (Pl. VI). Other initials are gold flourished in brown or blue in red. The text, from the roundel of Adam and Eve to the Ascension of Christ (fol. 42), is linked by a continuous blue and gold band. Biblical names are framed in plum red or green squares, those of the ancestors of the Kings of England in red or blue and gold circles, those of the Kings of England (from Brutus, fol. 11^{v}) in blue or plum red circles surmounted by gold crowns. Other names are in plain red circles. Linking lines in the genealogies are in red, green, or plum red. 19th-cent. binding in panelled calf stamped in gilt with the arms of the fourth Duke of Newcastle.

2° fo. *kyng in*

Genealogical chronicle of the Kings of England from Adam to Edward IV.

(fol. 1^{v}, first column) Prologue, *beg.*: Consideryng the lenght and the hardnesse of holy scripture and nameli of the ground of the lettir historial, *ends*: and by hys grace to be endid. For therine I behold that many men desire greetly to have knowlege of cronycles of kynges that afore tyme regned in thys londe. therfore I have put the names of ham to the seide werke. fro Japhet the son of Noe lyneali descendyng to Brute the first kyng in the seid lond. and fro hym to Edwarde the fourth kyng of that name after the conquest of Englond; (second column) *beg.*: Adam was made in Damascene feeld; (third column) *beg.*: The first age of the world was fro Adam to Noe, *ends*: and a rewarde for good and yvel. This piece deals with the eight ages of man, and below it is a T O map of the world. The Chronicle *ends* with Edward IV (fol. 63^{v}): by iuste titel of enheritans. And he was crowned kyng at Westmynster in the eight and twenti day of the mone of Iuny in the yere of oure lorde a thousand foure hundred sexti and on. Up to the Ascension of Christ (fol. 42) the main chronicle follows quite closely an interpolated version of the Compendium Historiae in Genealogia Christi of Peter of Poitiers, which is found in Naples Bibl. Naz. MS. VIII C.3, French, c. 1200, and in a number of English MSS., e.g., the two closely related mid-13th-cent. rolls: Bodl. Lat. th. b. 1 (R) and B.M. Royal 14 B. IX; Bodl. Laud Misc. 151, fol. 1–6, first half 13th cent., Rawl. C. 563, fol. 1–26^{v}, 14th cent., and B.M. Add. 11758, 15th cent. Bodl. Barlow 53, 15th cent., is an English translation. The number of interpolations varies in each MS. but all the MSS. cited include the text on the eight ages of man at the end of the first age.

The parallel genealogy of the Kings of England, descending from Japhet, is written in a separate column on the right, and from mid fol. 42 it takes over the whole page.

The MS. was written after March 1469 and presumably before November 1470, for in the tree on fol 63^{v} only three of Edward IV's children are included: 'Elisabeth princisse', 'Marie', and 'Cecilia'.

One of a group of Roll-chronicles designed to be made up in codex-form. The scribe joined his membranes with glue into a roll approximately 13·5 metres in length, and ruled it for writing transversely on one side only, in panels of 38 lines (for three cols. up to fol. 42 and two cols. for the remainder). Between each panel of writing he left 40–5 mm. blank, and after writing the text and drawing the lines of the pedigree he then made a very crisp transverse fold across the middle of each blank space, upwards and downwards alternately, so that the roll could be closed up concertina fashion **WW**into a 'book', which is read by turning the volume sideways so that the fore-edge faces the reader. The text is linked by the continuous pedigree lines which run across the blank margins (Pl. VI).

Evidently the product of a workshop, presumably in London or Westminster, which produced a number of other genealogical chronicles of the English kings, generally up to Edward IV, in English or Latin, which are identical in text, script, layout, decoration, or all four (nos. *A* (i)–(iii); *B*; *C* (i)–(ii); *D* (i)–ii); *E* (i), (iv) in the list below). All have a painted roundel of Adam and Eve and the serpent unless otherwise stated. This feature probably derives from the interpolated version of the Compendium of Peter of Poitiers already mentioned: Royal 14 B. IX and Lat. th. b. I (R.) have a series of miniatures including the Adam and Eve picture in a mandorla; Naples VIII C. 3, the former Chester Beatty MS. 69, *c.* 1300 (Millar, *Desc. Cat.*, pl. CLIa; *Cat.* of Chester Beatty sale pt. II, Sotheby's, 24 June 1969, pl. 20); Rawl. C. 563 and Barlow 53 have the same subject in a roundel.

The MSS. related to ours fall textually into five categories:

A Same text as our MS., with minor variations: (i) Yale University MS. Marston 242, a roll. Similar script and decoration to our MS. Of Edward IV's children includes only 'Elisabeth princesse' and so was written not earlier than February 1466 and presumably not later than August 1467; (ii) and (iii) MSS. Oxford Bodl. e Mus. 42 (*c.* 340×215 mm.) and Corpus Christi College 207 (*c.* 415×235 mm.). These two MSS. are both in the hybrid 'roll-codex' form and identical with our MS. in layout, script, and decoration. They both include only two of Edward IV's children ('Elisabeth princesse' and 'Marye') and so were written after August 1467 and presumably not later than March 1469. The accounts of the kings from Richard II onwards differ slightly from our MS., which has a more Yorkist bias; for example, it says that Henry IV 'deposid Kyng Richard which was trwe

inheritour to the crowne of Englond', while these two MSS. describe Henry as 'a devoute man to God . . .' and do not say how he succeeded to the throne; (iv) B. M. King's MS. 395 has the same text, continued in detail to Richard III but showing the descent of Henry VIII (the preface says that the genealogy will go down to Henry VIII). Catherine of Aragon and Mary and a son 'Henry' (obit) are included in the original hand; a later hand added Henry VIII's other wives and children, with Edward VI as king. The MS. is a proper codex, but written sideways on as in the 'roll-codices' and with a similar layout. The miniature at the beginning is of the creation of Eve, in a square frame, and there are portrait miniatures in each roundel of the tree. The binding is contemporary, with the royal arms.

B A Latin version of our text with preface *beg.*: Considerans hystorie sacre prolixitatem necnon et difficultatem scolarium quoque circa studium sacre leccionis . . . ordinem perduxi (preface of Peter of Poitiers). Et quia multi [*or* plerique] cronicorum veritatem de nobili prosapia regum Anglie scire desiderant, *ends*: usque ad Edwardum quartum post conquestum linealiter descendendo; text *beg.*: *a* Adam in agro Damasceno; *b* Prima etas mundi . . . plena remuneracio: (i) Copenhagen Kongelige Bibl. MS. Ny. Kgl. 1858 fol., a roll, written in the same script as our MS., and with similar decoration. Of Edward IV's children includes only Elizabeth and so was presumably written not earlier than February 1466 and not later than August 1467; (ii) B.M. MS. Harl. Rolls C. 9. It is similar to our MS. in layout, script, and decoration. Though now kept as a roll, it was originally bound in book form, with pages measuring *c.* 360 × 235 mm. The sewing holes and folds are visible, and there are traces of gilding on what were the outer edges. It includes five children of Edward IV, the last of whom is Margaret, and so was presumably written *c.* 1472–3; (iii) Cambridge, Trinity College MS. R. 4. 3 (636) is perhaps an earlier version. It is in 'roll-codex' form, written in the same script as our MS., but with no decoration. It has a roundel at the beginning, blank apart from the words 'Adam' and 'Eva'. It has the preface of Peter of Poitiers, but no extra preface. The accounts of the later English kings are brief and none of their children are included apart from the direct line of descent. The MS. ends with Edward IV and was written after the death of Henry VI in 1471.

C An abbreviated English genealogy of Edward IV with short preface *beg.*: Considering the greet desire of many men that wolde have knowlege of olde cronicles, *ends*: and fro hym to Edward the fourth after the conquest. This does not include the text of Peter of Poitiers or the piece on the ages of man and the text entries in general are very brief. The genealogy of Christ is indicated by a line of descent only, without text: (i) B.M. Stowe MS. 73. This was originally a 'roll-codex' but has been cut up into bifolia which have all been bound the wrong way round. The leaves measure *c.* 210 × 150 mm.

Some are missing, including the leaves with the end of the preface and the end of the text. The script and layout are similar to our MS. but there is no decoration and the roundel at the beginning is blank. The genealogy goes down to Edward IV but the end is missing; (ii) Cambridge, Magdalene College Pepys 2244, which is a roll, without decoration, in a script different from our MS. A roundel at the beginning is simply inscribed 'Adam' and 'Eva'. Six children of Edward IV are included, so the roll was written not earlier than August 1473; (iii) B.M. Add. MS. 31950 is similar. It is a roll but the layout and decoration are like those of our MS. The script is a more skilled and formal textura. The genealogy originally went down to Edward IV, according to the preface, but it has been cut off at Henry VI. The preface *beg.*: Consideryng the gret desire and good labour of summe men that wolde have knowledge of things don afore tyme. The text is often fuller than in the Stowe MS., especially for the later English kings, and may derive largely from the genealogy attributed to Roger Alban, for which see below, *E*.

D An abbreviated Latin genealogy of Edward IV with short preface *beg.*: Veterum cronicorum de successione regum Anglie ordo hic insequitur, *ends*: usque ad illustrissimum principem regem nostrum Edwardum post conquestum quartum. This similarly has short text entries, does not include Peter of Poitiers or the piece on the ages of man, and has a simple genealogy of Christ with no text: (i) Oxford, Brasenose College MS. 17. In 'roll-codex' form with pages measuring *c.* 220×150 mm. Similar to our MS. in script, layout, and decoration. It includes four children of Edward IV, and so was presumably written after November 1470 and before mid-April 1472; (ii) B.M. Stowe MS. 72. A roll. At the beginning is a roundel, blank apart from the words 'Adam' and 'Eva'. The script is similar to our MS. There are four children of Edward IV; (iii) Manchester, John Rylands Library MS. 146, a 'chronicle roll in book form', 213×153 mm., starting with Brutus and ending with Edward IV, is probably related to this version. It also includes four children of Edward IV.

E The genealogical chronicle in Latin attributed to Roger Alban (or of St. Albans) which was probably one of the sources for our chronicle. Its preface *beg.*: Considerans cronicorum prolixitatem necnon et difficultatem scolariumque circa studium nobilis progeniei regum Anglie, *ends*: Henricum sextum finem perduxi. Despite its similar incipit, this work has nothing to do with the Compendium of Peter of Poitiers. It includes a simple line of descent of Christ, without text, which leads on to the line of Popes, continued to the 15th cent., and it also continues the 'Roman Emperors' to the 15th cent. The text on the later English kings is very full, and it normally ends with Henry VI, though occasionally Edward IV has been added. It is generally in roll form, with a miniature of Adam and Eve at the beginning or a roundel for it, left blank. It is much more common than types *A*–*D*.

Examples of it include (i) B.M. Royal MS. 14 B. VIII, a roll in similar script to our MS. Roundel with drawing of Adam and Eve in pen and wash; (ii) B.M. Harl. Rolls T. 12, a roll. Roundel left blank; (iii) B.M. Add. MS. 24342, a roll. Roundel left blank; (iv) Oxford, All Souls College 40. Written in normal book form, i.e. reading down the pages, instead of across. Otherwise script, layout and decoration similar to our MS.; (v) Bodl. Rolls 7, a roll. Roundel left blank; (vi) Oxford, Magdalen College Lat. 248, a roll. Roundel left blank; (vii) Lambeth Palace 1171, a roll. Roundel left blank (N. R. Ker, *Medieval Manuscripts in British Libraries* I, 1969, pp. 94–5); (viii) University College, London, Angl. 3, a roll (D. K. Coveney, *Desc. Cat. MSS. Univ. Coll. London*, 1935, p. 21); (ix) Winchester College App. II (cit. Ker, loc. cit.).

There is an erasure including the date 1551 on fol. 63^{v}. In the Clumber sale (7th Duke of Newcastle), Sotheby's, February 1938, lot 1154 and pl. 96 (fol. 1^{v}). Bought by Lyell in April 1942 from Quaritch: see their *Cat.* 549 (1938), no. 9, and 566 (1939), no. 464.

34 CHRONICLE IN ENGLISH PLATE Vb

In English, on parchment, written in two secretary hands: *a* fol. 1–189^{v} l. 22 (Pl. Vb); *b* fol. 189^{v} l. 22–214^{v}, in or soon after 1461: *c.* 278×205 (175–8×120–3) mm.: vii+219 (really 227) leaves (fol. i–vii are flyleaves, etc.): 26 long lines ruled in crayon: collation 1^{8}–18^{8}, then probably 3 quires of which only 3 leaves (fol. 145–7) and 8 fragments (fol. 144$^{a–h}$) survive (the order of these should be: 144^{b}, 144^{h}, 145, 144^{e}, 146, 144^{d}, 147, 144^{c}, 144^{g}, 144^{a}, 144^{f}), 22^{8}–30^{8}, catchwords, some quire signatures: fol. 1 pink initial on gold ground joined to bar border framing the text with acanthus leaves in pink, blue, orange, and green and pen scrolling with small gold and green flowers and leaves, rubbed. Other initials gold on decorated blue and pink grounds with sprays of pen scrolling and small gold and green flowers and leaves. 15th-cent. binding in wooden boards covered with sheepskin, rebacked. Traces of two clasps.

2° fo. *-ons and*

A version of the Brut Chronicle in English, with continuations up to 1461, known as 'Davies' Chronicle'.

The Chronicle can be divided into three parts:

1 (fol. 1) 'How this land was first callid *Albion and* of whom it hadde þat name and how þe geanntez were y gote ye shal here as foloweth *after*ward *Capitulum primum*' (the italicized words and syllables are written apparently by a different hand in erasure) *beg.*: In þe yeer fro þe beginning of þe worlde v m.m.m.ix.lxxxx þer was in þe noble lond of Grece a worthi kyng; (fol. 3^{v}) cap. ij 'How ye iij sones of Noe departid al þe worlde betuene thaym and how Brut was gote and

bore and how he slow his moder and aftirward his fader and how he cam in to this lond' *beg.*: Hit is y write in þe croniclez of þe Grekis þat þe iij sones of Noe aftir Noez flood . . . (fol. 4^{v}) Anchisez gat Eneas þat was a worthy knyght and a man of greet power and duelde in þe cite of Troie. The first part of the Chronicle *ends* (fol. 138), with the death of Roger Mortimer in 1330: wherfor he was drawe and hangid on Saint Andrewez eve in þe year of our Lord M.CCCXXX (cf. ed. Brie, cit. below, p. 272).

2 (fol. 138) *beg.* (cap. CXXX 'How Edward Baillol conquerid Scotland'): The vj yeer of Kyng Edward, Edward Bailol, goes from the battle of Berwick in 1332 (cf. ed. Brie, p. 291) to the death of Edward III in 1377, *ends* (fol. 145): he deide at Shene þe XI kalendis of Iuyn and is buried at Westmynstre.

3 (fol. 144^{a}, $^{c-g}$, 145^{v}–214^{v}, for original order of leaves see above) covering the period from Richard II to the accession of Edward IV, *beg.*: (fol. 145^{v}) (cap. CXLII 'Of Kyng Richard þe secunde after þe Conquest . . .'): Aftir King Edward the iij^{de} that was bore at Wyndesore, *ends*: was chosen kyng in the cyte of London and began for to reygne. etc. Fol. 215–219^{v} are blank.

Most of the latter part of Edward III's reign (from *c.* 1357) and much of the earlier part of Richard II's reign is missing.

Some short extracts from our MS. were printed in *Notes and Queries* II (1855), 103–4, and the whole of part 3 was pr. by J. S. Davies, *An English Chronicle from 1377–1461* (Camden Soc. LXIV), 1856, pp. 1–110. For the relationship of our MS. to other English versions of the Brut, see F. W. D. Brie, *Geschichte und Quellen der mittelengl. Prosachronik The Brute of England* . . ., Marburg, 1905, pp. 93–7. Brie knew of our MS. ('Davies' Chronicle') but did not know its whereabouts. It belongs to a group of which the other chief representative is MS. Laud Misc. 550. The Lyell and Laud MSS. contain a generally abbreviated version of the most common English translation of the Brut, ed. Brie, E.E.T.S. vol. CXXXI, 1906 (= pt. 1); there are some interpolations common to both, for most of which see Brie, *Geschichte*, pp. 93–4. In addition, our MS. has many more interpolations, chiefly concerning religious events or legends; most of these are taken from Ranulf Higden's Polychronicon.

In parts 2 and 3 our MS. and the Laud MS. are still closer to each other (though our MS. is generally fuller) than to the versions pr. Brie, E.E.T.S. CXXXVI, 1908 (= Pt. II). The Laud MS. ends with the death of Henry V. For a discussion of part 3 of our MS. and its sources see C. L. Kingsford, *English Historical Literature in the 15th cent.*, Oxford, 1913, esp. pp. 127–9. See also F.-J. Starke, *Populäre englische Chroniken des 15. Jh.* (Neue deutsche Forschungen 51), Berlin, 1935, pp. 152–64.

There are marginalia in several 16th–17th-cent. hands, one of which (fol. 26^{v}, 167^{v}, 184–184^{v}, 191, 193, etc.) is identifiable as that of John Stow, the historian (1525?–1605), who used the Chronicle in his *Annales of England*

(Pl. Vb). It was also used by John Speed in his *Historie of Great Britaine* (1st ed., 1611); see J. S. Davies in *Notes and Queries* 11, 139–41.

Fol. vii (flyleaf) is a leaf of a grammatical work in catechetical form dealing with the 4th and 5th declensions, written in England in the late 10th century. The latter *beg.*: Quomodo intelliguntur nomina quinte declinationis, *ends* (fol. vii^{v}): ut hi dies horum dierum et reliqua. The rest of the leaf is blank.

On the end flyleaf are notes in 15th-cent. hands *a*: 'Memento finis. / Jesus Marye fylius / He that spendyth muche and getyth noght. he that borroith much and payeth noht. he may be sory in hert and sey nowht (?) (cf. Brown–Robbins, *Index*, no. 1163). / Moste dyre belovid frend Iohn Godfrey in my hartyest maner I recummend me unto yore desyry [. . . *rest cut off*]'. Perhaps the fellow of All Souls 1502–14 and vicar of Sleaford 1516–*c.* 1558 (Emden, *B.R.U.O.*, p. 778); *b* in two hands: (i) rather crude, possibly a transcription of (ii): 'lothe to a fend fayn wolde y ples [. . . *cut off*] soffernz dothe es'; (ii) in mirror writing, the beginning of each line has been cut off: '[. . .] fayn wold I ples [. . .] sufferans doth ese'. Cited as a variant of the last two lines of a poem of Sir Richard Roos by E. Seaton, *Sir Richard Roos*, London, 1961, p. 182, but cf. a similar distich in Brown–Robbins, *Index*, no. 1999. Inside the front board is stuck a piece of paper with drawings (17th cent.) of the arms of the seven Anglo-Saxon kingdoms of England and a note: 'Abstracted out of Speedes Table of Genealogies.' The series is close to, but does not correspond exactly with, the arms for each kingdom given by John Speed at the beginning of his *Historie of Great Britaine*.

Pasted on the front board is also a note about the MS. in an 18th-cent. hand which resembles that of George Harbin; fol. iii–iv is a copy of a note communicated by Sir Frederick Madden to W. J. Thoms about the MS., dated 5 March 1855 (cf. his Diary for 1855, MS. Eng. hist. c. 168, pp. 56–7).

There is an erased inscription (16th cent.) including the letters E(? *or* T).R. on fol. 217^{v} and 'E.R.' is scratched on the end pastedown. The MS. probably belonged to John Stow and later to John Speed (see above). It may be identifiable in a list of 'MSS. in the Library of the Revd. George Harbin' in MS. Rawl. D. 923, fol. 235^{v}, no. 11: A Chronicle of England from Brute to K. Edward 4—in English / several poems in old English. The MS. belonged to John Speed Davies, father of its editor, in 1856. Lot 169 in Sotheby sale, 15 Nov. 1926 (Property of a Lady). Bought by Lyell in December 1942 from Maggs; see their *Cat.* 542 (1930), no. 172 with pl. of fol. 17, and 621 (1936), no. 27 and 687 (1940) no. 175 both with pl. of fol. 43.

35 COMMONPLACE BOOK

In Latin, English, and Law French, on parchment and paper, written in the late 15th cent. (*c.* 1478–91): *c.* 145×100 mm., edges damaged; i+52

leaves (fol. 1, 51–2 are flyleaves): no visible ruling: collation, 7 parchment leaves (fol. 1–7), 1^{28} (22 canc.), 2^{16}, 1 parchment flyleaf: watermarks, in quire 1 a wagon, close to Briquet no. 3528: in quire 2 a pineapple, cf. Briquet no. 12438. Bound, probably a 20th-cent. re-emboitage, in a re-used medieval binding of oak boards roughly covered with white skin, tacketed on the spine; back restored and relined.

Commonplace book containing prophecies, legal notes, receipts and charms, and household accounts.

1 Prophecies and related pieces in English and Latin

a (fol. 1, flyleaf) phenomena to be expected before the Last Judgment, *beg.*: Ignis sulphureus quasi erat fulgur; *b* (fol. 6v) 'xv^{cim} signa ante diem iudicii' *beg.*: Ieronimus sanctus in analibus ebreorum, *ends* (fol. 7): erit celum novum et terra nova. set quamcito postea erit iudicium tu solus deus novis [*sic*] parce etc. From Petrus Comestor, Historia Scholastica, cap. CXLI: see W. Heist, *The 15 Signs before Doomsday*, Michigan, 1952, p. 26; *c* (fol. 7v) 'De die iudicii' *beg.*: Hic est adventus domini tibi dico secundus adventus domini sequitur solempnialim(?) ut fur noctur[n]us; *d* (fol. 8) short verses, etc., *beg.*: Ovidius versum pro tristibus exprimit istum; *e* on the eclipse of the sun at the Crucifixion *beg.*: Cum incarnati dei filius seipsum pro nobis exposuit passioni; *f* (fol. 8v) 'Prophecia pacis ante incarnacionem Christi': Isaiah ii. 4; *g* (fol. 9) 'Brute' (the heading was wrongly added) *beg.*: Multi sunt episcopi qui non intrant gradum hunc pro lucro animarum. Chiefly consists of quotations attributed to Ambrose, 'Salamon' (Prov. xx. 22), Anastasius, Gregory, Augustine, Clement; *h* (fol. 9v) 'Bruto de Gestiis [*sic*] Merlini de prophecia eius de Regibus Brittannorum' *beg.*: Coegit me Alexander Lincolniensis: Geoffrey of Monmouth, Historia Regum Britanniae VII, ii–iv (ed. Griscom, pp. 384–97); *j* (fol. 16v) 'De litteris aureis' *beg.*: Anno domini millesimo CCCCLXXXVIJ^{mo} quidam monachus Cisterciensis ordinis in civitate Neapoli celebravit missam coram suo abbate: about a prophecy *beg.*: Cedrus Libani succidetur, which appeared written in gold letters on the corporal. This is a version of the prophecy generally set in Tripoli and dated 1287: see MSS. B.M. Royal 9 B. IX, late 13th cent., fol. 2; Harl. 485, 14th cent., fol. 98v; Bodl. 158, 15th cent., fol. 146; Fairfax 27, 14th cent., fol. 26; Digby 218, 15th cent., fol. 107 (date 1347); Cambridge, Corpus Christi Coll. 404, 14th cent., fol. 100 (date 1288); Yale University, Marston 225, with date 1346 (J. Leclercq in *Traditio* 17, (1961), 166–9); see also J. Bignami-Odier, *Études sur Jean de Roquetaillade*, Paris, 1952, p. 155; *k* (fol. 17v) 'Thes ben the names of doctores seintz and prophites that tretyn of the kynge that shall wyn the holy Cros' *beg.*: Seinte Thomàs of Caunterbury callyth hym the virgyn kynge of bewte, Marlyone callith hym a bole of iij folde nature, *ends* (fol. 18v): Machomete callith hym the dilettabill Rose of Bretayn whiche shall be called Edward of Roome. The prophecy is apparently intended here to refer to King Edward IV: in MS. Trinity Coll. Cambridge R. 3. 21, 15th cent., fol.

244, the heading to an almost identical piece ends: '. . . that prophesy of a kyng that shall be called Edward'; cf. also MS. Bodl. 623, *c.* 1465, fol. 71. Other copies are in MSS. Hatton 56, 15th cent., fol. 41; Arch. Seld. B. 8, 16th cent., fol. 276; Ashmole 1386, 16th cent., fol. 295–6; B.M. Add. 24663, 16th cent., fol. 36^{v}; Harl. 559, 16th cent., fol. 4^{v}; Sloane 2578, 16th cent., fol. 5; Lansdowne 762, 16th cent., fol. 51^{v}. MS. Cambridge Gonville and Caius Coll. 249 (277), *c.* 1464, fol. 228^{v}, has a Latin version. Cf. also the later (*c.* 1515–1525) 'Prophisies of Rymour, Beid and Marlyng', ed. Murray, E.E.T.S. LXI, 1875, pp. 58–61; *l* (fol. 18^{v}, follows *k* without a break) on the badges of Edward IV (?) *beg.*: Kynge Edwarde berith by the Duchery of Yorke the Federlokke and the Egle, *ends*: By the mayden kynge the hynde. Cf. a similar series in MS. Arch. Seld. B. 8, fol. 267^{v}; *m* (fol. 19) 'Danielis prophete interpretacio sompniorum Regi Ierusalem tunc temporis Nabugodonosor transmissa etc.' *beg.*: Ab imperatore se videri vel osculari. Gaudium. Aurea veste videri. Tristiciam. An alphabetical list, *ends* (fol. 23^{v}) in mid-letter V with note: Qu[e]re plus de isto tractatu in proximo folio precedenti tractatum generis humani de miseria sua. The list is continued with letters V–Z on fol. 5 and *ends*: Zizannias seminare rixas signat. There is no trace of the treatise which is supposed to follow it. Letter B, omitted probably in error, was written in a space on fol. 25^{v}. There are 272 articles in all. For similar dreambooks see M. Förster in *Archiv für Stud. der neueren Sprachen und Lit.* 110 (1903), 356; 125 (1910), 39–70; 127 (1911), 31–84; 134 (1916), 269; M. Hélin, *La Clef des songes*, Paris, 1925, chiefly on incunabula, with facsimiles; Thorndike–Kibre, *Incipits*^{2}, *passim* (under Daniel), esp. col. 7, citing two MSS. with an incipit like ours: Munich clm. 15613, 14th–15th cent., fol. 195^{v} and B.M. Royal 8 E. X, *c.* 1315, fol. 114^{v}, both anon. The latter is basically the same version as ours; *n* (fol. 24) prophecy *beg*: When Rome is removed into Engelond, *ends* (fol. 25^{v}): May be holpyn thorwe prayer. This is the Second Scottish Prophecy (A Text). Our MS. is listed as no. 1 in Robbins–Cutler, *Suppl.*, no. 4008: it has only 23 (not 26) extra lines at the end; *o* (fol. 26) prophecy *beg.*: When the cok in þe Northe hath bilde hi[s nest?], *ends* (fol. 27): in Iosophath buryed shall be. This is the First Scottish Prophecy. Our MS. is listed as no. 1 in Robbins–Cutler, *Suppl.*, no. 4029.

2 Legal notes (fol. 27^{v}–34^{v}, 38^{v}–39, 48^{v}–50^{v})

a (fol. 27^{v}) a list of writs; *b* (fol. 28) 'Tydeleshide': a summary of four stages of litigation in various royal courts by Reginald Andrew and Edith his wife v. Thomas Tutte, John Wyse, Thomas Wyse, and Joan the widow of John Wyse concerning land in Tilshead, Wilts., between 1461 and 1491, ending (fol. 29) with a writ of entry; *c* (fol. 29^{v}–32) notes in French and Latin on procedure in real actions with special reference to *Grand Cape*, *Petit Cape*, and *Habere Facias Seisinam*; there is some small correspondence with *Natura Brevium*, ed. Rastell, 1534: the illustrative names are those found in *b* above; *d* (fol. 32) note in Latin on collateral heirs; *e* (fol. 32–3) 'Notabilia in brevibus etc. origin.' Excerpts from

a variety of writs of entry; *f* (fol. 33^{v}–34) List of men's names, the places from which they come, when mentioned, are mostly in Wiltshire, e.g. Flamston, Bulford, Fonthill, Ostock, Alderton, Fovant; *g* (fol. 34) Copy of a security given by 'W. V.' that Reginald Andrew shall not suffer at the hands of Agnes abbess of nuns of St. Mary, Winchester (i.e. Nunnaminster) on account of an undertaking, dated 21 Ed. IV (i.e. 1481/2) made by him, by 'Joh. P. de Bere(?) in parochia de Suthewycke' and by Johannes Howyke de Wykham, both in county of Southampton; *h* (fol. 38^{v}) 'Breve super Statum [*sic*] de Berwyke uppon Twede super Meyntouribus falsarum querelarum'. Writ given in favour of Reginald Andrewe against Johannes Chamberleyn, husbandman, 'de Berton Sacy' [*sic leg.* Barton Stacy?] on a charge of moving a false complaint, citing an ordinance of 20 Ed. I at Berwick upon Tweed; this is the statute of uncertain date known as the Statute of Champerty; see *Statutes of Realm* I, p. 216; *j* (fol. 48^{v}–49) '[Est]wodehay. Breve de particione facta de manerio ibidem inter coheredes Cristinam et Margeriam filias Thome Stergrave in com. Suth^{t}.' Writ dated 5 Nov. 18 Edw. [IV] (i.e. 1478) concerning the daughters of the late Thomas Stergrave: Margery, wife of Thomas Tygale of Chaicton and Cristina, wife of Robert Inkepenne. East Woodhay is in N. Hants; *k* (fol. 49^{v}) 'Versus regratores feriarum et mercatorum indictamentum' order for an inquiry whether 'Thomas de R. in com. Suth^{t}.' came to Odiham fair on the feast of the Annunciation 18 Ed. IV (1478) and there for a whole year, on Saturdays, regrated and raised the price of sundry (listed) commodities; *l* (fol. 50) 'Breve super casum' part of a viscontiel writ of trespass on the case brought by Reginald Andr[ew?] against Richard Nor[. . .?] for negligent keeping of 16 acres of wood, alleging damages of 100*s*., with a note apparently saying that Reginald sued on it in the county court of Kent (?) in the 'month of Michaelmas' in 7 Henry [. . .?]; *m* (fol. 50^{v}) '[?]elshawe' concerning a messuage once held by Henry Woxey, given by him to John Adam and inherited from him by his son Richard who had a son John who died without known heirs, so that it was taken over 'in manum domini' in escheat. It then apparently passed to Walter Stryde de Fawey(?) and his wife.

3 Household accounts, in Latin and English, kept in late 1478/9 by a member of the household of William Uvedale of Wickham, Hants.

(fol. 35) 'Expense necessarie et fornite pro Willelmo Uvedale armigero' *beg.*: In primis pro expensis Thom. Shalden R.A. [. . . .?] Hugh apud C[o]ssham pro faciendo nomen [. . .?] hoc A° E. iiij^{ti} xviii° (i.e. 1478). There are visits to Winchester, Southwick, Tichfield market, Waltham, Fareham. 'Children of þe college' (i.e. Winchester) are mentioned (fol. 35^{v}); 'two scolers of the college' are fetched to Wickham (fol. 36^{v}) and there is an entry for 'the bryngynge home of Edward a scoler of the college' (fol. 37). There are accounts for a visit of 'my lorde Mautravers' (i.e. Thomas FitzAlan, later earl of Arundel) to Wickham (fol. 37). 'Reginaldus' is mentioned on fol. 35 and on fol. 37^{v} 'Reginaldus Andrewe' is mentioned specifically. The accounts *end* fol. 37^{v}. Fol. 38: Summa

xxxviij s. vi d. Vacat est scriptus in computo d[. . .?] Reginaldi. The accounts are all cancelled.

4 (fol. 39^{v}, 42^{v}–43^{v}, 46–8) Medical pieces and charms in Latin and English

a (fol. 39^{v}) 'Pro paralitica passione curanda' (i) *beg.*: Ex nucibus de corulis fiat pocio. Followed by a cross-reference to Petrus de Crescentiis 'loco suo Nux'; (ii) *beg.*: Item frumentum. Granum eius fricatum cum oleo, with another cross-reference to Petrus de Crescentiis 'in F.'; *b* (fol. 42^{v}) prayer to be said when administering medicine, *beg.*: [Si] volueris dare aliquam medicinam. Dic primo istam [oratio]nem. Adiutorium nostrum . . . oremus. Deus qui mirabiliter [. . .?] creasti et mirabiliter reformasti. qui [. . . ?] -disti medicinam ad recuperandam sanitatem [hu]manorum corporum, *ends*: recipere mereantur. Per Christum dominum nostrum Amen. Et postea detur et ponatur medicina pacienti. See E. Wickersheimer, 'Bénédiction des remèdes au m. â.', *Lychnos*, 1952, pp. 99–100. Also in MS. Lyell empt. 1, fol. 39; *c beg.*: To kepe a man þ^{t} he be not wery in laboryng of his iourney take arthemesiam; *d* Sancta Ieretrudis þis holy name lete wryte in diverses places of an howse makith iattouns to avoyde the howse; *e* (fol. 43) 'For the breste' *beg.*: Dyapiretrum is gode for the cogh that [. . .] of flewme; *f beg.*: A gode experience to wyte where þer be a post[ume?] in þe light; *g* (fol. 43^{v}) '[Pl]euresy' *beg.*: Etiam for þe breste etiam for þe drye cogh þe Tysyke. Take violete; *h* (fol. 46) 'For ache of the stomak þt comyth of co[lic]'; *j* 'For swellyng of the stomac', followed by further remedies for the stomach the headings for which are lost or illegible; *k* (fol. 47) 'Contra pestilenciam'; *l* 'Embroca Valencie'; *m* (fol. 47^{v}) 'Creoferoberon' *beg.*: Pulvis optimus; *n* 'Appostemata in ovo'; *o* (fol. 48) 'Pro pestillencia vitanda' *beg.*: Take fumytorye; *p* 'Stomak' *beg.*: Dyazinziber Dyagalanger; *q* 'Defawte of furste' *beg.*: Colde humerys in þe stomac.

5 Other short pieces include: *a* (fol. 6) verses to the Guardian Angel, *beg.*: Angele qui meus es custos pietate superna. Me tibi commissum serva defende guberna. Victor ab arce dei descendens intus et extra. 12 lines. *Ends*: Ad me sepe vola quia tu michi sociaris. After the first two lines not the usual version, for which see MS. Lyell 30, fol. 15^{v} (no. 27); *b* (fol. 8) Copia librorum confusio fit clericorum; *c* (fol. 39^{v}) verses: Intus quis. tu quis. ego sum. quid queris. Ut intrem. Fers. fero. quid. pira. quot. tria. des. dabo. quot. duo. plus. non. Cf. Walther, *Initia*, no. 9518; Idem, *Prov.*, no. 12706; *d* (fol. 40) dialogue between nun and cleric, alternate pairs of verses headed 'The monchyn' (or 'mynchyn') and 'Clericus' *beg.*: Me tibi teque michi genus etas et decor equant, *ends*: Sed gravius sponsam te violare dei. Walther, *Initia*, no. 10852. Also in MS. Selden Supra 74, 13th cent., fol. 59^{v}; *e* (fol. 40^{v}) Ps. xxxiii. 14 and paraphrase of Ecclesiastes i. 13, both headed 'Clericus' followed by: Ore tuo nulla procedat feda loquela. Feda loquela viri discreti dissonat ori. Cf. Ecclesiasticus xxiii. 17; Ephes. iv. 29.

The references to Reginald Andrew in the accounts and in the legal notes suggest that he was the compiler of this book.

Fol. 2–4 appear to be leaves from an earlier 14th–15th-cent. MS., once used as padding. They contain a series of receipts and charms, in part almost illegible because of damage. The first *beg.*: Aumbram(?) hoc modo conficies. Accipe albumen ovorum anceris. Other items include: Ut homines appareant nigri; Ut homines in domo videantur navigare; Ut serpentes appareant in domo; (fol. 2^{v}) Si vis ut avis assimiletur mortuo; Si velis eum reverti; Ut vermes effugantur ab oris; Ad capiendas aves; . . . (fol. 3) Experimentum probatum ad destruendos pulices; . . . (fol. 3^{v}) Ad viscum faciendum aquaticum; Confeccio salis sacerdotalis; Ut M.(?) mingat velit (*sic*); Ad extrahendum anulum de digito sine violent[i]a; Si vis necare canes; . . . (fol. 4) Ad limandum lapidem; Ad indurandum vitreum; (fol. 4^{v}) Ad separandam aquam a vino; . . . In a blank space on fol. 3 were added some notes (very faded) on books lent: Rich' [. . .] ght(?) habet unum librum ph'ici. Iohannes Lewestan Leweston [*sic*] habet unum librum vocat' Rosarie philosophie et alium librum voc. Christus nomine inivocato [*sic*]. Item alium librum de Cur' Regal'. Item Thomas Knyght habet unum parvum librum voc' Christus nomine invocat'. Item alium parvum librum paupir(?) philosophie. Item alium librum ligat' [. . .]enum(?) philosophie. Item unum quaternum paupr [. . .?] philosophie. Item unum [. . .] 50 (?) apud Westm. [. . . *hole*] cu[. . . *hole*]ā (?) Ca[. . .?] Moñ. Thomas Knyght might be the Winchester scholar of 1466 (T. F. Kirby, *Winchester Scholars*, 1888, p. 78, cf. also p. 81). A Lewestoun was one of the scribes of the Findern anthology (Cambridge U.L. Ff. 1. 6): see R. H. Robbins in *P.M.L.A.* 69 (1954), 629.

The flyleaves (fol. 1 and 51) are parts of a membrane of a roll in English, erased (15th cent.). There are references to 'the said abbot'.

Fol. 34^{v} (15th–16th cent.): 'Thes is Ihon Hyls boke'; fol. 17 (15th–16th cent.): 'Iste liber constat Iohanni Respis. Testante Holliwyll et Tomas Asty Jantylman in Aula Ser[. . .?]'. John Respis is probably identifiable as John Respise, who became a Fellow of All Souls College, Oxford in 1503 and was rector of Eythorne, Kent from 1507 to *c.* 1534 (Emden, *B.R.U.O.*, p. 1568). The first witness might be John Holwell, who was a fellow of Exeter College, Oxford, from 1501 to 1508 (ibid., p. 955). On the binding (18th–19th cent.) 'J. (*or* T.) C. Friend(?)'.

36 SCIENTIFIC MISCELLANY

PLATE Va

In Latin and English, on parchment and paper, written in England in the second half of the 15th cent. in cursive hands by several scribes: *c.* 200 × 135 mm.: 202 leaves: ruling (mostly in crayon, partly in ink) and text space vary from quire to quire: collation of fol. 1–21, all parchment, impossible to establish with certainty because many leaves are lost and others are unattached. It may have been: 1^{14} (1 and 13–14 missing, bifolium with fols. 1

and 11 (fol. 1^{v} written by same scribe) added: there are signatures 2–6 on fol. 2–6, but too much of the text is missing to have been contained on the cut off bottom half of fol. 1^{v}), 2 at least 8 (the first leaf, fol. 12, has signature in red, 'a iij', and there are at least 2 leaves missing between it and fol. 13, with which it forms a bifolium), 3 at least 4 (fol. 14 and 15 have signatures in red, bj, bij), 4^{10} (8–10 missing: nos. 1–3 (fol. 16–18), are all unattached; fol. 19–21, 19^{bis}–20 are bifolia; a work ends imperfect on fol. 21^{v}). The rest of the quires are mixed parchment and paper, collation: 5^{20} (10 cut out?, 7 and 13 are singletons, 1 added after 14), 6^{20}, $7^{25?}$ (6, 15, 18, 24 are singletons, 1 added after 12, 1 lost after 23 may also have been a singleton), quire missing, 8^{28} (14 and 17 singletons), 9^{26}, 10^{16} (15, 16 canc.), 11^{18} (17 canc.), 12^{18}, 13 (fol. 187–94) 8 unattached leaves, 1 probably missing after fol. 187, 14^{4}: watermarks in quires 5–6, 8–11, an anchor with ball and cross, cf. Briquet no. 393; in quires 7 and 12, Troyes shield with Maltese cross, cf. Briquet no. 1041. Initials in items A2, B1–2, blue flourished in red, others plain red. Contemporary parchment cover, to which each quire was attached with two or three separate strips of parchment.

Collection of astronomical, astrological and scientific texts, mostly written in separate quires or groups of quires.

A First quire (fol. 1–11).

1 (fol. 1^{v}) Two lists of stars written side by side, each containing the names of twenty-four stars. The beginning of the first list is missing, for the top outer corner of the leaf has been torn off. The columns of the second list (the first is similar) are headed: 'Signa zodiaci', 'Nomina stellarum fixarum in octava spera', 'longitudo ab equinociali', 'latitudo ab equinociali', 'pars mundi'. The lists are not in P. Kunitsch, *Typen von Sternverzeichnissen in astron. HSS. des zehnten bis vierzehnten Jh.*', Wiesbaden, 1966. Below them is the note: Latitudo regionis circa London 51. 34. Dovaria 50. Lincolnia 53. Eboracus 54. New castell 55. Berwych 56.

2 (fol. 2) Johannes de Sacrobosco, Tractatus de Spera, with diagrams, imperf. at beg. and end (mid cap. 1–mid. cap. IV). *Beg.*: [mun]dus esset alterius forme, *ends* (fol. 10^{v}): Ex hiis itaque duobus motibus. Ed. L. Thorndike, *The Sphere of Sacrobosco and its commentators*, Chicago, 1949, pp. 80 l. 19–114 l. 1. The text appears to be quite close to E (MS. Digby 48).

3 Further items were added at the beginning and end of the quire in a different contemporary hand or hands; *a* (fol. 1) short pieces: (i) on fortunate birthdays *beg.*: In anno sunt tres dies et noctes in quibus si virilis puer genitus fuerit sine d[ubio corpus eius] integrum manebit usque in diem iudicii. Also in MS. Digby 88, fol. 91^{v} (*beg.*: Memorandum quod in anno). Cf. P.L. 90 col. 960B6; M. Förster in *Arch. für Stud. der neueren Sprachen u. Lit.* 110 (1903), 354; Thorndike–Kibre, *Incipits*^{2}, col. 1583 (Tres dies); (ii) on Egyptian days *beg.*: Sunt eciam tres dies egipcii idest mali primus 6 Kl. decembris, *ends*: omnes vene sanguine

plene sunt. Cf. P.L. 90 cols. 955C, 960C19–961A2 (on which see Jones, *Bedae Pseudepigrapha*, pp. 88–9); (iii) on the humours *beg.*: Sanguis regnat a ix^{a} hora noctis usque ad terciam diei; (iv) on the benefits of bloodletting, *beg.*: Fleubotomia [si]ncerat mentem, memoriam auget, vesicam purgat, *ends*: longioris vite sanitatem ministrat. A similar extract, attributed to 'Mag. Ricardus' is in MS. B.M. Add. 15236, 13th cent., fol. 26: see ed. of H. Seyfert, *Die Flebotomia Richardi Anglici*, Inaug.diss., Leipzig, 1924, p. iii, l. 23–8, but cf. MS. Ashmole 210, fol. 11, where a similar passage is written twice (the second time headed 'Ca.^{um} 21^{um}. Laudes flebotomie') in a piece attributed to Mag. Iohannes de Mirapice (pr. Sudhoff, *Studien zur Gesch. der Medizin* X (1914), 183–4) and Thorndike–Kibre, *Incipits*^{2}, col. 563: Flebotomia est initium sanitatis.

b (fol. 11) Johannes Paulinus, Duodecim experimenta naturalia de corio serpentis. *Beg. imperf.* (mid experiment 9): fidelem et nuncium fidelem, *ends*: non poterit ulterius augmentari. Expliciunt 12 experimenta extracta de libro Alcani qui salus vite vocatur per Iohannem Pallinum. Thorndike–Kibre, *Incipits*^{2}, col. 295. In ed. of J. W. S. Johnson, *Bull. soc. franç. d'hist. de la médicine* XII (1913), 261 l. 1–14. Fol. 11^{v} was originally blank.

B Second and third quires, written by one scribe (fol. 12–15^{v}).

1 (fol. 12) Latin translation of Philo of Byzantium, De ingeniis spiritualibus, with diagrams, imperf. at beg. and end. *Beg.*: Posita una parte canalis in vase pleno aque, *ends* (fol. 12^{v}): quo intret in vas a.b. et imo. Cf. ed. of V. Rose, *Anecdota Graeca et Graeco-Latina* II, 1870, pp. 309 l. 10–311 l. 6, 313 l. 16–22, 311 l. 9–312 l. 5. A complete version of our text, which often differs from Rose's edition, *beg.*: Philosophi naturales dixerunt vas vacuum non esse, is in MS. B.M. Egerton 2622, 15th cent., fol. 85–88^{v}. It has the chapters in the same order as our MS. See also Thorndike–Kibre, *Incipits*^{2}, col. 1040.

2 (fol. 13) Fragments of a Practica geometrie with diagrams *beg. imperf.*: 'Ad habendum altitudinem rei per eius umbram et umbram alterius rei note quantitatis'. Item cum volueris mensurare altitudinem rei per umbram, *ends imperf.* (fol. 15^{v}): Item cum alio modo volueris mensurare profunditatem putei . . . in presenti descripcione manifestatur. The complete treatise is in MS. Egerton 2622, fol. 89–98^{v}, also following Philo, in MS. Digby 147, 15th cent., from Merton priory, fol. 57–62, and Digby Rolls 3, 15th cent., item 1. The fragments in our MS. (two leaves are missing after fol. 13) are found in Digby, fols. 58^{v}–59, 60^{v}–62. See also Thorndike–Kibre, *Incipits*^{2}, cols. 355, 794.

C Fourth quire (fol. 16–21^{v}).

1 (fol. 16) 'Tabula ad mensurandam terram cuiuscumque longitudinis sive latitudinis fuerit' with tables, *beg.*: In mensuratione terre sunt [*sic leg.* sive] prati ut habeamus principium, *ends* (fol. 17^{v}): probes et invenies quod sic est, deo volente. Thorndike–Kibre, *Incipits*^{2}, col. 691. MSS. Digby 97, fol. 143^{v}

and Cambridge, UL. Add. 6860, fol. 19, cited there, have no tables. Followed without a break by a piece on measuring acres, *beg.*: Quando acra terre continet in longitudine x perticas, *ends* (fol. 18): Quando XL tunc quatuor perticas etc. Explicit. Cf. MS. Douce 16, fol. 235^{v}.

2 (fol. 18^{v}) 'Conclusiones arithmetricales' *beg.*: Arithmetrica docet de numero pare (?) numerali autem discressione necessario indigemus. A series of problems and solutions: *a beg.*: Questio quantum potest ille expendere in anno qui potest expendere qualibet die 3d; *b beg.*: Quero quot grana faciunt leucam in longitudine; *c beg.*: Sint autem hic mille lapides et si vis scire quis illorum tactus sit; *d beg.*: Item sit quod aliquis habeat numerum certum lapidum in manu sua; *e beg.*: Item pono quod duos homines habeant in manubus [*sic*] suis pariter aliquem numerum lapidum; *f* (fol. 19) *beg.*: Item pono quod plures ludentes sint, dicas tu quod quilibet eorum habeat equum numerum alteri; *g beg.*: Ut sint 4 ludentes quorum 4 debet primo 7; *h beg.*: Duo viatores pergunt cotidie unus 40 leucas; *j beg.*: Si vis scire per quot annos durabit mundus; *k beg.*: Sint hic multi lapides in circuitu. Et si vis scire quis illorum aliquis cogitet; *l beg.*: Sint hic tres homines quorum unus habet es, 2^{us} aurum, tertius argentum; *m* (fol. 19^{v}) *beg.*: Iam probatur quociens rota plaustri in leuca rotetur; *n beg.*: De altitudine mensuranda per speculum. Primo ponatur speculum in plano, *ends*: inter radicem rei et speculum vel econtra. Emanuel. A version of problem *a* is also found below, in item F3*b*, fol. 159. For item *m* cf. Tractatus Quadrantis attributed to Robertus Anglicus, ed. Tannery, *N.E.* XXXV (1897), 625, § 63.

3 (fol. 19 bis) 'Regule algorismi' with tables *beg.*: Per probas multo facilius poterit examinari opus calculantis, *ends* (fol. 19bis^{v}) (Exemplum secundum divisionis): Remanens 0. proba 0 aggregatum probarum 3. Emanuel. Also in MS. B.M. Egerton 2622, 15th cent., fol. 80^{v}–82, where it appears to be shorter. It is written in a different hand from the piece attributed to Thomas Thurlby in that MS. which follows on fol. 82^{v}.

4 (fol. 20) 'De causis naturalibus' *beg.*: Felix qui poterit rerum cognoscere causas. Hinc est quod iste libellus de causis naturalibus intitulatur, *ends imperf.* (fol. 21^{v}) (mid questio 13): et dicitur Assub ascendens [*sic*]. Nam si tunc materia. Thorndike–Kibre, *Incipits*^{2}, col. 626: a version, without the preface, of the treatise of Richard Lavenham, for which see Thorndike, 'Medieval MSS. on Physics', *Proc. Amer. Philos. Soc.* 104 (1960), 196–7; Thorndike–Kibre, *Incipits*^{2}, col. 407.

D Works of fortune-telling.

This section of the MS. is closest to MSS. Cambridge, Magdalene Coll. Pepys 911, 13th cent. (P), for which see F. Saxl, H. Meier, *Cat. of Astrol. and Mythol. Illum. MSS.* III, I, 1953, pp. 423–6, and B.M. Sloane 2472, 14th cent., which has lost a central section (S). Some of the same pieces are also found in MSS. Ashmole 304, Matthew Paris's MS. (A), which is mutilated, and the 14th-cent. copy of it, Digby 46 (D).

1 (fol. 22) 'Incipit ludus philosophorum' *a* introduction *beg.*: In pronosticis Socratis Basilei que in sequenti folio scribuntur, *ends*: quam tua expectabat anima suspensiva; *b* 'Incipiunt themata conclusionum Socratis basilei' *beg.*: An iste promovebitur anno presenti vel non, *ends* (fol. 22v): An res amissa poterit recuperari vel non. Expliciunt themata questionum de diversis articulis diversimode contingentibus que Socrates basileus misit regi Amorreorum ut curas a suo corde facilius amoveret. Followed (fol. 23) by the same questions in the form of a table; *c* (i) (fol. 23v–23a) tables of mountains, trees, fruits, etc., to be used in conjunction with the spheres which follow; (ii) series of spheres: (fol. 23av) of spices; (fol. 24) of mountains; (fol. 24v) of precious stones; (fol. 25) of rivers; (fol. 25v) of trees; (fol. 26) of birds; (fol. 26v) of flowers; (fol. 27) of fishes; (fol. 27v) of herbs; (fol. 28) of beasts; (fol. 28v) of fruits; (fol. 29) of cities (Pl. Va); *d* (fol. 29v) sixteen sets of verses, each consisting of a heading (the name of a king) and nine lines numbered 2–10. The first 'Rex Turcorum' *beg.*: Iam decus absque mora faciet tibi spe meliora. The other kings are: Hispanie, Iudie [*sic leg.* Indie?], (fol. 30) Anglie, Scocie, Armenie, (fol. 30v) Nubie, Ciprie, (fol. 31) Babilonie, Cicilie, Capadocie, (fol. 31v) Almanie, Libie, (fol. 32) Francie, Tartarorum, Romanorum. *Ends* (fol. 32v): Tu natum dignum tibi gignes atque benignum. Explicit ludus philosophorum. On the work see J. Bolte, 'Zur Geschichte der Losbücher', Anhang to his edition of *Georg Wickrams Werke* IV (Bibliothek des Litterarischen Vereins in Stuttgart CCXXX), 1903, 296–8; L. Thorndike, *Hist. of Magic* II, pp. 116–17. Ours is not the version of the work found in P fol. 59, A fol. 31, D fol. 40. The introduction (*a*) is in A and D but the questions in the form of a table (*b*) are different, and so are the spheres with their tables and the verses. A version of items *a* and *b* similar to ours is in MS. B.M. Add. 15236, 13th–14th cent., fol. 95v, but the rest of the work is different.

2 Spheres of life and death: *a* (fol. 32v) text *beg.*: Pronosticon spere Pectagore quam scripsit Apuleus ut de quacumque re volueris scire finem sive eventum debes procedere prout infrascriptis versibus continetur quia sicut est de morte et vita sic est de singulis aliis, *ends* (fol. 33): concipiet si impar femellam. Preceding the text (fol. 32v) are six verses, *beg.*: Collige per numerum quidquid cupis esse probandum. Walther, *Initia*, no. 3024; Thorndike–Kibre, *Incipits*^{2}, col. 234. After the text, fol. 33, upside down, is a circular diagram headed 'Spera Pictagore'. It is formed of three concentric circles, the outer containing numbers, the next the letters of the alphabet, the inner the days of the week with numbers, framing a central section divided in half, the upper half 'Vita', the lower half 'Mors', with three columns of numbers in each half; *b* (fol. 33v) 'Iudiciale vite et mortis': a similar circular diagram, but with only two outer circles of corresponding letters and numbers, close to, but not identical with, the arrangement in *a*. In the central section the same sets of numbers as in *a* are arranged in six small circles which foretell the length of an illness and whether the patient will live or die, e.g. the first has: Vita. Infirmitas longa et vivet. Around the diagram is written

a text *beg.*: Experimentum vite et mortis de omnibus infirmitatibus supervenientibus homini et muliere ut in circulo presenti ocullariter demonstratur. In prima enim linea vel circulo ponuntur numeri cuilibet littere alphabeti, *ends*: in inferiori parte circuli scriptam finaliter iudicabis. On similar spheres of divination see Thorndike, *Hist. of Magic* I, pp. 683–4, 692–4; A. Heimann, '3 illustrations from the Bury St. Edmunds Psalter', *Journal of Warburg and Courtauld Institutes* 29 (1966), 40–1, with bibliography.

3 Bernardus Silvestris, Liber Experimentarius. Ed. M. B. Savorelli, 'Un manuale di geomanzia presentato da Bernardo Silvestre da Tours . . . L'Experimentarius', *Rivista critica di storia della filosofia* 14 (1959), 317–42, using A, D, and MS. B.M. Sloane 3554. See also Bolte, *Losbücher* cit., pp. 298–9.

a (fol. 34) Commentary, in two parts, written sideways on an added half leaf of parchment: (i) *beg.*: Materia huius libelli, *ends*: esse dinoscuntur. Quod autem voluit creator ac summus rerum pontifex effectum stellarum mortalibus patuisse probatur per tres magos qui natum prophetam magnum veritatis per stellam indicem invenerunt; (ii) (fol. 34^{v}) 'Hic incipit experimentarius Bernardi Silvestris in astronomia' *beg.*: [T]itulus vero talis est . . . interpres. 'Prima regula' [I]aciantur primo puncta linealiter casu numero punctorum, *ends*: repetatur a capite ipsa pagina Invocato semper spiritu sancto. Cf. Savorelli, p. 317. P fol. 2–2^{v} and S fol. 3–3^{v}, not used in her edition, have the same version as our MS. Items (i), and the beginning of (ii) (from *Titulus . . . interpres* only) are also found in MS. Auct. F. 3. 13, 13th cent., fol. 104^{v}; *b* (fol. 35–36^{v}) tables, pr. Savorelli, pp. 318–21. Preceded (top. of fol. 35) by verses *beg.*: In septem stabis minus yma petens numerabis. 3 lines. The same verses precede the tables in MS. Ashmole 342, fol. 7^{v}. A variant of the verses in D is pr. Savorelli, op. cit., p. 285; *c* (fol. 37) verses for the judges *beg.*: 'Amanaze'. Tuum indumentum durabit tempore longo. *End* (fol. 50^{v}): favebit dominus ipse. Explicit. Pr. Savorelli, pp. 321–42 (with incipit '*Suum* indumentum').

4 Pronostica Pitagorice. 'Pitagoras' is written at the top of fol. 61, which is blank except for later scribbles. There should be a picture of Pythagoras as in P fol. 19, A fol. 42 and D fol. 52. Text: *a* (fol. 61^{v}–62) table *beg.*: 1. Si puer vivet. Vade ad columbam, *ends*: 36. Si amissio per latronem invenietur. Vade ad Arpharperet; *b* (fol. 62^{v}) verses. Series of thirty-six sets of twelve lines in reply to the questions in the table. The first headed 'Columba iudex primus', with marginal note 'Non computentur rubrice' *beg.*: [I]ste puer vivet satis et prosperabitur in diebus suis. No. 36 *ends* (fol. 71): et odiosus omnibus; *c* (fol. 71^{v}) 'Dilucidacio procedencium' *beg.*: Sint tibi bis sena punctorum limes habenas, *ends*: capitalis obortam.

The same version of this work is in P fol. 19–29^{v}. In A fol. 40^{v}–52 and D fol. 51^{v}–62 the work is preceded by an explanatory canon. Item *c* is not in A and is found separately in D on fol. 92, with a heading 'Consideracio augurii Pitagorici'. In our MS., P and D the fourth and fifth sets of verses are the same,

beg.: Fortunatus eris. In A fol. 44 the fourth set was erased and replaced in the 15th cent. by a set *beg.*: Adveniet fructus, which is also found in the late copy of it in MS. Sloane 3857, fol. 210. See Bolte, *Losbücher* cit., pp. 299–300 and cf. Thorndike, *Hist. of Magic* II, pp. 117–18.

5 Sortes XII patriarcharum *a* (fol. 72) 'Duodecim filii Iacob qui et Isralel dicitur' twelve names written out in two lines with blanks left below where there should be miniatures as in P fol. 30^{v}, A fol. 52^{v}, D fol. 62^{v}; *b* table *beg.*: De cogitacione. Responde. Quere in libro prophecie Iude; *c* (fol. 72^{a}, an inserted slip) verses. 12 sets of 12 lines, the first headed 'Iudex primus. Non computentur rubrice. Iudas iudex I^{us} regalis confitens veritatem' *beg.*: [V]elle dei nosce casu non est tibi posse, *end* (fol. 74^{v}) ('Beniamyn iudex . . .'): quod mens tua credit. The ninth and tenth judges have the headings 'Seluf iudex xxxj^{us}' and 'Tinsemet iudex xxxij^{us}' which are taken from the preceding series in item 4*b*, but the verses are correct. For this work see T. C. Skeat, 'The Sortes XII Patriarcharum', *Med. and Ren. Studies* 3 (1954), 41–54. To the MSS. listed by him may be added P fol. 30^{v}–33. Our MS., with the group deriving from A, omits the explanatory verses and tables and has instead the table (item *b*) found in A (see Skeat, p. 48). The verses (item *c*) were printed by A. Boutemy, 'Recueil poétique du MS. Cotton Vit. A. XII', *Latomus* 1 (1937), 300–3 (no. 30).

6 Questiones Albedati. Fol. 75 is blank. *a* (fol. 75^{v}–76) 'Tabula Almadati'. Table of thirty-six questions and answers *beg.*: I. De infante si vivet. Qued [*sic*] erit dic. Quere in primo gradu Arietis. A. Gradus primus. Redii. Responde. Vade ad iudicem questionis. Gosal. I^{us}, *ends*: XXXVI. De amisso si recuperabitur . . . Vade ad iudicem questionis Oreb. XXXVI; *b* (fol. 76^{v}) verses. 36 sets of 12 lines (the leaf containing nos. 31–4 is missing), the first headed 'Gosal iudex I^{us} presagus vel primicerius interpretatur' with marginal note 'Non computentur rubrice', *beg.*: [S]ub fatis vita fiet diuturna beata, *end* (fol. 84) (Oreb iudex): quamvis veteranus. In P fol. 34^{v} the table (*a*) has the same heading. In D fol. 66^{v} it is headed 'Themata questionum Albedati' (A is mutilated and has the verses only, *beg.* fol. 56^{a}; S *beg. imperf.* fol. 15). The work appears to be a versification of a list of questions found, e.g., in MS. Ashmole 342, fol. 30, headed 'Sortes Albedati', with a prose preface *beg.*: Dilecto [*leg.* Delio] regi Persarum vates Albedatus salutes, for which see Bolte, *Losbücher* cit., p. 299; Thorndike, *Hist. of Magic* II, p. 119 n. 2; Thorndike–Kibre, *Incipits*^{2}, col. 399.

7 (fol. 84^{v}) Explanatory piece 'Documentum experimenti retrogradi' *beg.*: Dato numero primitivo qui non excedit XX . . . Deinde accede ad capitulum paginale intitulatum eodem planeta signo vel angue, *ends*: dabit responsorium. Non tamen numeretur rubrica que in capite pagine est. Also in P fol. 44^{v} and S fol. 22 where it forms an introduction to a divinatory work which may once have been found in our MS. In D fol. 77^{v}–80 (A is mutilated and lacks the beginning), which does not have this prose preface, this work is called the 'Divinatio Ciceronalis'. Part of the text was printed from the incomplete A by L. Brandin, 'Les

Prognostica du MS. Ashmole 304 . . .' in *Misc. of Studies . . . pres. to L. E. Kastner*, ed. M. Williams and J. A. de Rothschild, Cambridge, 1932, pp. 59–65.

8 The second half of the quire which contains the end of item 3 above was apparently originally left blank. At a slightly later date were written in: *a* (fol. 51, in a more cursive hand) moon-book, *beg.*: Luna prima omnibus rebus agendis utilis est. Puer natus illustris erit et vitalis, *ends* (fol. 57): Versus. Diligite deum omnes sancti eius. Sanguis [*sic*] minucio nec de die nec de nocte. Explicit. Closest to the version in MS. B.M. Sloane 2461 (L4), pr. E. Svenberg, *De Latinska Lunaria*, dissertation pr. Göteborg, 1936, pp. 24–83, but cf. also MS. Sloane 475 (L3), pr. ibid.; *b* (in a hand similar to item 3, and possibly the same scribe) on signs and planets: (i) (fol. 57^{v}) on the properties of the signs of the zodiac and their influence on parts of the body *beg.*: Quoniam unumquodque signum proprium habet aspectum, *ends* (Piscis): super pedes tantum; (ii) on the properties of the planets, *beg.*: Saturnus est planeta frigidus et siccus et maxime malivolus. Ipsum sequitur Iubiter, *ends* (fol. 58): quod multiplicat nocumenta etc. Items *b* (i) and (ii) are also found together in MS. Digby 147, 14th cent., fol. 69; *c* (fol. 58) 'Incipit quidem [*sic*] tractatus de 7 planetis et de 12 signis et de 28 mansionibus lune et de 28 constellacionibus' *beg.*: Gloriosus et sublimis creator omnium rerum in prima mundi origine 7 planetas ordinavit, *ends incomplete* (fol. 60): Luna femora facit. In MSS. Digby 147 cit., fol. 119, Fairfax 27, 14th cent., fol. 44–9, London, Royal College of Physicians 358, 15th cent., fol. 6. See also Thorndike–Kibre, *Incipits*^{2}, col. 587. Fol. 60^{v} blank except for later scribbles.

E works in English.

1 (fol. 85) Secreta Secretorum. The same translation as in MS. Ashm. 396. *Beg. imperf.* (mid-cap. 5 of MS. Ashm. 396, fol. 7^{v}): corruptabull fowle lust, *ends* (fol. 127) (Of the Sawle): generall of hed or of hope. There are two extra chapters on Justice (fol. 92–93^{v}) between cap. 18–19 of the Ashmole MS.; cap. 44–5, 48–61 are omitted, and cap. 47 (Of The Sawle) is written at the end, after cap. 107. Fol. 127^{v} was originally blank.

2 (fol. 128) Treatise on gynaecology, *beg.*: Ye schal understond that wemen have las hete in ther body then men and more moystur, *ends* (fol. 150^{v}) (chapter *beg.* fol. 149^{v}: For to stoppe womans flowres if þay passyn to much(e)): of sede ther of man or woman says consupcion. A treatise, probably the same, with similar incipit but a different ending, is also found in MSS. B.M. Sloane 5, fol. 158–172^{v} ('Explicit liber purucreseos Galieni'); 2463, fol. 194–244; Royal 18 A. VI, fol. 35–54, all 15th cent.

On fol. 151–151^{v} further recipes were added in a different hand: *a* (fol. 151) 'To delyv(er) a woman off a dedde child(e)' *beg.*: Take lek(is) blad(is) and scalde hem and bynde hem. Cf. MS. B.M. Royal 18 A. VI, fol. 58^{v}; *b beg.*: For to restore a woman of her flour(es) when they byn a wey, but loke þ^{t} sche be nott w^{t} child.

Cf. MS. cit., fol. 57; *c* (fol. 151^{v}) 'To delyver a woman off a dedde child' *beg.*: Take the iuste of mogword(e) and rew to drynke off. Cf. MS. cit., fol. 58^{v}.

F Miscellaneous pieces.

1 (fol. 152) 'Tabula ad sciendum mensem diem et horam introitus solis in quodlibet signum'. Fol. 152^{v} is blank.

2 (fol. 153) Circular diagram to show which planet is in the ascendant at any hour of any day of the week, to be used as a guide to giving medicine, with text *beg.*: Si vis scire omni tempore et omni die et hora quis planeta regnat, primo nota qua hora diei est per clocke vel aliud instrumentum . . . Et notandum quod nulla medicina laxativa nec vomita [*sic*] danda est sub planeta frigido et sicco, *ends*: virtus celi semper operabitur contrarium sue medicine. Fol. 153^{v} is blank.

3 Arithmetical treatises: *a* (fol. 154) *beg.*: Sunt autem quedam in numerandi questionibus subtilia que nec multiplicatione nec divisione, *ends* (fol. 157^{v}): 13 panes quod est propositum. In MSS. Digby 147 cit., fol. 86–88^{v}; Fairfax 27 cit., fol. 67; Ashm. 1471, fol. 95–96^{v}. See also Thorndike–Kibre, *Incipits*^{2}, col. 1540; *b* (fol. 157^{v}, follows *a* without an obvious break) 'De quantitatibus inveniendis per numerum' *beg.*: Quia cuiuslibet quantitatis notitia ex numeri relacione consistit, *ends* (fol. 167): Per documenta precedentia mensurantur omnes quantitates hec igitur dicta sufficiant. Thorndike–Kibre, *Incipits*^{2}, col. 1215. Part of this piece (from: Quantitatem cognoscere (= bottom fol. 157^{v})–quantitatum linearum (= bottom fol. 159^{v})) is also found in MS. Ashmole 1471, fol. 94–5, preceding our item *a*. MS. Cambridge, Gonville and Caius Coll. 141(191), 14th cent., fol. 37, 'Algorismus in minuciis', has items *a* and *b*, in the reverse order. Cf. also Thorndike–Kibre, *Incipits*^{2}, col. 1268. Fol. 167^{v}–168^{v} were originally blank.

4 (fol. 169–197^{v}) Tables showing relative positions of signs of zodiac for every day of the year. A leaf appears to be missing after fol. 187.

There are additions of late 15th–16th cent. on pages or spaces originally blank: *a* (fol. 22^{v}) symbols of the planets, with notes of their properties in English, e.g. Sat. cold and dry; *b* (fol. 198–198^{v}) arithmetical examples under headings: 'De addicione', etc.

Inside the back cover is a 15th-cent. list of names: 'Ihon Wyght(?) Marvyne(?) Mownford / Ihon Peyne Lewis Peyne Eward Byddyl / Raffe [. . .?] Barton'. A John Payne and a Ralph Barton were respectively chaplain and organist of Magdalen College, Oxford in 1486–7 and 1491–2 (Emden, *B.R.U.O.*, pp. 1441, 122). There are a great many 16th-cent. notes and scribbles in several hands. They include: *a* (i) (fol. 71^{v}) 'Rechard(?) Seward 1533', with merchant's mark incorporating the letters 'R.S.'; (ii) (fol. 3) 'Rechard Chewarrd (?)'; *b* (i) (fol. 56^{v}) 'Jhesus. Robort Cott of Hollor Hamptoun bought of me Rafe Grafton of Homptoun Hollar the x de of february [. . .] iij bots of

sece at iij li. and a marke a bot at xi li. starlyng [. . .]'; (ii) (fol. 61^{v}) Scribbles mentioning 'Onkoll(?) Rafe Grafton' and including a merchant's mark. The name 'Rafe Grafton' is also found in scribbles on fol. 57^{v}, 158; (iii) (fol. 61) 'anno d. 1541(?). In the name of god I make my testement. I geve my soli to almyghty god and to berret in the chorche [. . .?] of (?) Hollarhptoun I gefe(?) [. . .] my son(?) Ihon al my lardes(?) that [. . .?] me(?) son John Graf [*no more written*]'. Above, in a different hand, is written: 'Thus be Rechard Graftons John'; (iv) (fol. 167^{v}) 'per me Roger Bradshall of Whychurche as onyst a man as onyst a man as ony ony. Ego som bonos puar sy(?) wos(?). Ic est lyberom Sir Thomas Bradshall'; (v) (fol. 27^{v}) 'Rychard Appo'. Ralph Grafton is possibly to be identified as Ralph Grafton of Cheshire, gent., father of the Richard Grafton who was living in the Canaries in 1577 and was given a Letter Testimonial by Norroy King of Arms, to be distinguished from the family of Richard Grafton the printer; see Kingdom, *Incidents in the lives of Thomas Poyntz and Richard Grafton*, 1895, pt. II, pp. 12–14. Grafton, in S. Cheshire, from which a branch of the family originally came, is only a few miles from Hampton Hall, possibly Ralph Grafton's Hampton Hollar. Both are only a few miles north of Whitchurch in Shropshire, which may therefore be the Whitchurch of Roger Bradshaw. The latter, and Sir Thomas Bradshaw, may have been members of the Bradshaw family of Cheshire, and Sir Thomas was perhaps the parish priest of Godshill in the Isle of Wight *c.* 1529–36, who was a protégé of Dorothy, Countess of Derby, and wanted the living of Stockport (*Letters and Papers Foreign and Domestic . . . Henry VIII* IV, pt. III, no. 5293, XI no. 51).

In addition to these 16th-cent. owners, William Crabtree wrote his name on fols. 1: 'Sum Willelmi Crabtrie Liber 1632'; 1^{v}: 'Willelmus Crabtrie verus est Possessor huius libri. Anno Domini 1632', and on fol. 11^{v} (1632), 18, 127^{v}–128 (both in English), 168 (1632). This is presumably the astronomer, of Manchester (1610–1644?): see *Dict. Nat. Biog.* IV, pp. 1356–7. Bought by Lyell from Davis and Orioli in February 1941.

37 ASTROLOGY, ASTRONOMY

In English and Latin, on paper, written probably in East Anglia in the late 15th cent. (about 1476), in a cursive hand, with further pieces added in the 17th cent.: 210×148 (text space *c.* 132–5×87) mm., edges cropped: x+174 pages. The MS. was paginated in the 17th cent. (pp. 1–4, 105–6 of this pagination are missing; the present pp. i–x, 1–4, 145–76 are flyleaves or added leaves). Item 2a has an independent original foliation: items with text have frame ruling in crayon, *c.* 24–8 long lines: collation 1^{12} (1–2 missing), 2^{12}, 3^{12} (11 missing), 4^{10}, 5^{8} (8 missing), 6^{10}, 7^{12} (10–12 canc.): watermarks, in item 1 an unidentified object, possibly a coat of arms, surmounted by

a crown, not in Briquet; in items 2–3h, two watermarks, a ring, of the same type as Briquet 689 but smaller and the ring is thinner, and the shield of Valencia surmounted by a crown, cf. Briquet no. 2064; in items 3j–l, a unicorn, close to Briquet no. 10026: crude initials in item 2a in colours (blue, orange, green, mauve) on yellow grounds, on p. 25 infilled with a flower, on p. 26 accompanied by a bar border and foliage, and on p. 43 by an unfinished border of foliage and flowers sketched in ink; in other items initials either plain red, or omitted. 19th-cent. binding in bevelled wooden boards covered with stamped brown calf. Brass bosses and remains of clasps.

2° fo. missing

Astrological and astronomical pieces.

1 (p. 5) Astrological piece, on the way to foretell the outcome of a journey, to detect a thief and find stolen property, from the position of the signs of the zodiac, etc., *beg. imperf.*: þou* doth with þe 10 so do with þe 7 hows, to knaw qwat schal hape to þe at þe place qwer þou intendith to go to . . . And aftir Alkynd and Omer and Borachy þou most not þe son and þe mone and þe lord of þe ascendent and a pont þat is cald pars fortune . . . (p. 7) To knaw yf gud be stolline qwo did steill it. First take gud heid to him þat mevis þe question . . . (p. 11) And yf þou will knaw qwich way þe theife is gone . . . (p. 13) And yf þou will have knawlege of þe place qwer þe gud(is) bein, *ends* (p. 16): it caus it be unclenlye. Pp. 17–24 were originally left blank.

2 *a* (p. 25) English translation of William Rede's canons for his Tabulae ad meridiem Oxonie, *beg.*: Qwho so intendis to knaw þe effects of þe planet(is) þat sall fall afterwerd in þe lodis beneth, *ends* (p. 55): and wit þe recedue do alle þou ert taght afor. Cf. Thorndike–Kibre, *Incipits*[2], col. 1709. Followed by a mnemonic verse in the same hand: 'opposiciones signorum' Est ari. li. / scor. tau. / sa. gemi. / capri. can. / a. le. / pis. vir. Cf. verse in Alex. de Villa Dei, Massa Compoti, ed. R. Steele in *Opp. hact. ined. R. Baconi* VI, 1926, p. 273; *b* (pp. 71–104) Rede's Tabulae ad meridiem Oxonie. Cf. MS. Jesus Coll. Oxford 46, 15th cent., fol. 3–34[v]. The tables are: (i) (p. 71) 'Tabula [pro] mediis motibus omnium planetarum in annis Christi collectis'; (ii) (p. 72) 'Tabula mediorum motuum planetarum in annis Christi expansis; (iii) (p. 73) 'Tabula mediorum motuum ad menses'; (iv) (p. 74) 'Tabula mediorum motuum ad dies mensium'; (v) (p. 76) 'Tabula mediorum motuum planetarum ad horas et fractionis earum'; (vi) (p. 78) 'Tabula verarum augium ad annos Christi colectos [*sic*]'; (vii) (p. 79) 'Tabula mediarum coniuncionum solis et lune ad annos Christi colectos [*sic*]' (viii) 'Tabula mediarum opposicionis solis et lune ad annos Christi colectos [*sic*]'; (ix) (p. 80) 'Tabula mediarum coniuncionum et opposicionum solis et lune ad annos Christi expansos'; (x) (p. 81) 'Tabula mediarum coniuncionum et opposicionum solis et lune ad menses Christi';

* The þ is almost always written as y.

(xi) (p. 82) 'Tabula equacionis solis'; (xii) (p. 83) 'Tabula latitudinis lune', with canon *beg.*: For to knawe þe latitud of þe mone entre þe tabill of þe same. This table is apparently not found in other copies of this series of tables by Rede, but it is found in MS. Digby 178, fol. 13, following his tables of the sun 1341–4 'ad meridiem Oxonie'. It is also in MSS. Bodl. 432, fol. 32^{v} and Digby 97, fol. 22, both of which include Rede's tables. In MS. B.M. Egerton 889, fol. 40, it is more precisely called 'latitudo ascendens' and is accompanied by another table showing 'latitudo descendens'; (xiii) (p. 84) 'Tabula veri motus solis et lune in hora'; (xiv) (p. 85) 'Tabula equacionis lune'; (xv) (p. 87) 'Tabula equacionis Saturni'; (xvi) (p. 90) 'Tabula equacionis Iovis'; (xvii) (p. 93) 'Tabula equacionis Martis'; (xviii) (p. 96) 'Tabula equacionis Veneris'; (xix) (p. 99) 'Tabula equacionis Mercurii'; (xx) (p. 102) 'Tabula ascencionis signorum in circulo obliquo' (pro latitudine Oxonie cuius latitudo. 51 gra. *added in a different hand on p. 103*). This table normally follows the next item; (xxi) (p. 104) 'Tabula ascencionis signorum in circulo directo', with a canon below, *beg.*: Yt is to be notid þ^{t} in þies tabils of þe ascenciones it is to be entird cum verus locus solis. This table is only the second part, beginning with the column for Capricorn, of the usual table of Rede with this heading. The rest may have been originally found on pp. 105–6, now lost.

3 Miscellaneous arithmetical, astronomical and astrological pieces and tables.

a (p. 56) On finding a ratio, *beg.*: And þou wald have er take a part proporcionalle qwen þou hast 3 nombirs . . . do aftir þi canons afor writtine. And yf þi nombirs be mor, *ends* (p. 57): schalbe þi nombir þat þou desyris.

b (p. 58) A comparison of the time that the sun entered the signs of Aries, Taurus, Gemini, and Cancer in 1476, as given in the tables 'to þe meridiane of Camebrege' of John Holbroke and the Alphonsine tables, *beg.*: The sun entrid in ariete in þe yer 1476 complet on þe 10 day of maj.

c (p. 59) 'Tabula mansionum lune' followed by explanation (p. 60) *beg.*: Manciones lune sunt 27 quarum 10 sunt humide, *ends*: aliquam virtutem. Hec magister Iohannes Aschenden in summa medicinali [*sic leg.* iudiciali] de accidentibus mundi. An extract (the text somewhat abbreviated) from John Ashenden's Summa iudicialis, ed. Venice, 1489, Tract. 1 dist. 10, cap. 9, h. 4–4^{v}. Pp. 61–70 were originally blank.

d (p. 107) (i) 'Tabula reduccionis horarum et minutorum in ascencionis signorumque'; (ii) 'Tabula reducendi gradus et minuta in ascencionem in horas et minuta horarum quoque'. Also in MSS. Ashmole 340, fol. 71 and Digby 167 fol. 41–41^{v} (it has a much fuller version of item (ii). Item (i) only is in MS. B.M. Royal 12 D. VI, fol. 50. See item *l* (i) below.

e (pp. 109–16) Tables of sexagesimal (physical) fractions, preceded (p. 108) by canon *beg.*: [A]nd yf þou will take a part proporcionabille aftir þe tablis feluing, luke welle qwat þi nombirs be. And yf þai be degreis and menett(is) . . . And

entir þe tabills cald minutorum proporcionabilia þe qwich felus her aftir, *ends*: And 2^a be 2^a gyf 3^a and third(is) 4^a. The same tables, headed 'Tabula minutorum proporcionalium' are found in MSS. B.M. Egerton 889, fol. 20–22^v, preceded by a canon *beg.*: Hec sequens tabula que vocatur a quibusdam tabula proporcionis . . . facit invenire de quibuscumque fractionibus phisicis partem proporcionalem, and Cambridge, U.L. Ii. 1. 27, fol. 1–6^v, followed by canon *beg.*: Circa predictam tabulam de minutiis proportionalibus. See item *l* (i) below.

f (p. 117) 'Tabula medietatis arcus diurni ad latitudinem Cantabrigie pro signis septentrionalibus et medietatis arcus nocturni pro signis meridionalibus'. Followed by another table, partly written and crossed out.

g (pp. 119–22) Tables of domification preceded by canon (p. 118) 'To domefi be þies tabills feluyng for þe latitude 51 gra. and 50 menett(is). [Oxford]' *beg.*: First þou most tak þe first hows be þe rewll(is) of oder tabills. Er ells do þus. Luk for qwat day our or m[inut]a þat þou will domefi for, *ends*: and þe 2^a fyr þe 2^a hows, etc. The canon refers to the 'tabills of ascencions of sing(is) in circulo directo' and 'circulo obliquo', presumably those of Rede, listed above, items 2 (xxi) and (xx). The tables are not those of John Walter, found for example in MS. Digby 97, fol. 43 ff.

h (p. 123) 'Radices planetarum secundum tabulas magistri Johannis Holbruke pro anno Christi 1476. completo qui fuit bisextilis lettera dominicalis 2^af. primario 14.' Pp. 124–5 were originally blank.

j (pp. 127–38) 'Tabula reperiendi principia domorum calculata ad latitudinem Norwici. 52 gra. 42 m[inut]a', preceded (p. 126) by canon possibly written later *beg.*: Gradum medii celi reliquarumque domorum inicia per tabulam sequentem calculare, *ends*: Hocque modo reliquarum domorum inicia verificare poteris. P. 139 was originally blank.

k (pp. 140–1) Table 'Ascenciones signorum in circulo directo'. Written in the same hand as item *j*, and possibly intended to accompany it, since the canon to *j* refers to 'ascenciones circuli directi'. Also in MS. B.M. Egerton 889, fol. 148^v–149, forming part of a series of tables attributed to Holbroke in an index of contents written by Holbroke himself.

l Canons for item *j*: (i) (p. 142) 'Her schal felue þe canone of þe tablis afor wrettine to equat þe hows, and þies tablis goth afor inmediatly before þe tablis of þe ascencions of syng(is) in circulo directo' *beg.*: First take verum locum solis . . . Thene wit þat kept of þe resedew þe qwich is cald þe ascencione (p. 143) medium celi þou entir þe tabils of þe latitud of Norwich þe qwich is of þe monk(is) making of Sant Fayth, *ends*: schal be cald tempus equatum. In the canon reference is made to 'þe tablis of minutorum proporcionalium' (item *e*, above) and the 'þe tablis of þe reduccions of our(is) and menett(is) in þe asscencions of syng(is)' (item *d* above); (ii) (p. 144) 'For þe equacions of hows aftir þe tabils goyeng before schorttlye' *beg.*: First take þe place of þe son, *ends*: And

þis lyne of our(is) and menet(is) addid magister [. . . *space left*] to þe tabils of þe monk(is) off sant Faythys and mayd þis canon. There was a Benedictine priory at Horsham St. Faith's, four miles north of Norwich.

In the 17th cent. further items were written, apparently by one hand, on pages or spaces originally left blank: *a* (p. 16) Verses headed 'Du Bartas' *beg.*: The Lombard strong who was in Scowland nurst. 4 lines. In the left-hand margin is written: 'Heylen 195'. Taken from Peter Heylen's *Microcosmus*, 1st ed., Oxford, 1621, p. 195; *b* (p. 17) 'Esops Fables in Meter. Anth. Rous. 1. Of the dunghill Cocke concerning wisedome and foolishnes' *beg.*: The craven Cocke while he did turne. Continued on pp. 18–24, 57–8, 60–70, 74–8, 80–2, 84–103, 107–8, 110–11. *Ends* (no. 45, 'Of the horse and harte. Of fraudulent helpes'): that they at length doe find themselves thus foolishly betrayde. Finis libri primi; *c* (pp. 124–6, 139) A Merrie Dialogue betweene Band, Cuffe and Ruffe, acted at Cambridge. 'Cambridge. Speakers Bande. Cuffe. Ruffe.' *beg.*: Enter Bande and Cuffe. B. Cuffe where art thou? *ends*: (Cuffe): Let handes clappe me and Ile clap handes againe. Plaudite. Printed London, 1615. *S.T.C.* 1355–6; *d* (p. 144) Version of a poem by John Fletcher *beg.*: Hence all ye vaine delightes, *ends*: For nothing is so sweet as Melancholy. From *Nice Valour* III. See M. Crum, *First-line Index of English Poetry, 1500–1800, in MSS. of Bodleian Library*, 1967, no. 593.

Pp. 145–76, blank, are apparently a later replacement. When the MS. was sold at Sotheby's on 1 May 1899 it had at least 192 pages, and there were further items now missing, said to be in the same hand as items *b*, above etc., on pp. 145 (on monthly husbandry and gardening), 174 (directions for making lace), 191 (notes of texts of sermons by Stodin, Waler, Houlet, and Slater).

Part of the top of p. 5, probably with a name, has been torn away. According to the Sotheby sale catalogue the names 'John Salkeld' and 'Elizabeth Salkeld' appeared, presumably on the missing pages. On the front pastedown is: '20 Press. R. Twopeny Ipsden Wallingford'. Bought by H. Yates Thompson in May 1897 from the Ashburnham Appendix, no. CCXLIX (bookplate in front). Sold Sotheby's, 1 May 1899, lot 171. Tregaskis, Caxton Head, *Cat.* 1020 (Feb. 1936), no. 6 with colour plate of p. 42. Maggs, *Cat.* 697 (1940–1), no. 16a. Bought by Lyell in August 1942.

38 RICHARD ROLLE

PLATE VIIa, b, c

In Latin, on parchment, written in England in the first half of the 16th cent. in three different styles, partly at least by John Colman (see below), *a* fol. 1–34, textura (Pl. VIIa); *b* fol. 35–mid 115^{v}, formal upright secretary close to the continental 'hybrid' type (Pl. VIIb); *c* fol. 115^{v}–118^{v} and marginal additions throughout, current secretary (Pl. VIIc): *c.* 202×147 (140–3×95

in *a*, 144–50×92–3 in *b*) mm.: 118 leaves: 21 long lines in *a*, 27 in *b* (both ruled in ink), 24–7 in *c* (these are added leaves with frame ruling in pencil): collation 1^8–3^8, 4^{10}–12^{10}, 13^2 (+2 leaves inserted in middle): initials blue flourished in red (Pl. VIIb). Original binding in wooden boards covered with whittawed calf; original sewing; traces of one clasp on leather strap with pin fastening on lower cover.

2° fo. *mala redeuntes*

Richard Rolle of Hampole.

1 (fol. 1) Emendatio Vitae (an original heading appears to have been erased and replaced by a note on Rolle in a later hand). Begins with list of contents; text *beg.*: Ne tardes converti . . . Nam subito rapit, *ends* (fol. 34): accio in secula seculorum. Amen. Ecce formam vivendi . . . bene fiat vos prout potui excitavi. Deo gratias. Explicit libellus. Below this is the monogram: I.C., in a square frame (Pl. VIIa). Fol. 34^v is blank. For the text see H. E. Allen, *Writings ascribed to R. Rolle*, 1927, pp. 230–45, and for the dedication at the end, ibid., pp. 41, 231. The text is the normal version, pr. Antwerp, 1533, but Dr. A. I. Doyle, who has checked it, says that it was not copied either from this edition or from the 1535/6 edition and that it has been corrected from the 1510 edition. For the scribe I.C. see below.

2 (fol. 35) 'Explanaciones notabiles devotissimi viri Ricardi Hampole heremite super lecciones illas beati Iob que solent in exequiis defunctorum legi qui non minus historiam quam tropologiam et anagogiam ad studencium utilitatem exactissime annotavit' *beg.*: Parce michi . . . Exprimitur autem in hiis verbis, *ends* (fol. 115^v): inhabitans in eternum. Et sic finitur. Laudes altissimo. See Allen, op. cit., pp. 130–44. Our MS. may have been copied from one of the early editions: Oxford, 1483, or Paris, 1510, for its heading is found in both of these but in only one of the MSS. (no. XL) listed by Miss Allen.

On leaves originally left blank or added, two short pieces were written in style *c*: *a* (mid-fol. 115^v) on the seven ages of man, *beg.*: Vita enim hominis sub septem temporibus volvitur, *ends* (fol. 118): qui dominum derelinquerunt. Hec omnia de hiis vij temporibus plenius habetur in libro Iohannis Lattebury super opus Trenorum Ca.° Lij D. Dr. Doyle says that this extract is taken from the Oxford, 1482, edition of Lathbury; *b beg.*: Nota quod huius doctrine auctor erat ille morum (fol. 118^v) magister Socrates, *ends*: aliquid acquirebat. Hec ut supra. There are also some corrections to the main text and verses added in the margins in this style: *a* (fol. 1): Ulcio digna dei: quamvis veniat pede lento. Et si tarde feriat: ictu ferit violento. Cf. Walther, *Initia*, no. 19603; *b* (fol. 25) *beg.*: Hoc est nescire sine Christo plurima scire. 2 lines. Ed. Walther, *Prov.*, no. 10997; *c* (fol. 94) *beg.*: Forma, favor populi, splendor iuvenilis, opesque. 2 lines. Walther, *Prov.*, no. 9745; *d* (fol. 109^v) 'Versus': Visio fit victus, opus laus, lumen amictus. Ibid., no. 33802.

The Scribe I.C. has been identified by Dr. Doyle as John Colman, last Master of the Hospital of Our Lady and St. Mark (the Gaunts), Bristol. He was Master from *c.* 1517 until the suppression in 1539. He was still alive in 1548. The monogram I.C. is also found in MSS. Oxford, St. John's Coll. 173, fol. 44^{v}, with Colman's signature below it, and Bodl. 618, fol. 1^{v}. The question of Colman's handwriting is very complex and it is not possible to be sure how much of the present MS. he wrote himself. In *a*, at fol. 28, there is a change of ink (and possibly of hand) which continues to fol. 34 and includes the monogram. This is presumably Colman's hand. A style similar to *c* is also found in MS. St. John's 173, especially fol. 35–44^{v}, and in the marginalia of all three MSS. This is also presumably Colman's hand.

Fol. 1 (over an erasure): 'Sir Simeon Stuart Bart.' (18th cent.), i.e. a member of the family which came from Hartley Mauduit, Hampshire, and which had several baronets with this name. There are traces of a bookplate(?) on the front pastedown, and there was once something pasted on fol. 34^{v}. Bought by Lyell from Davis and Orioli in 1943.

39 SHORT CHRONICLE OF SCOTLAND

In Latin, on paper, written probably in Scotland in the second half of the 16th cent. in a secretary hand: 180×135 (125×87) mm., edges cropped: viii+198 leaves (fol. i–viii, 200–2 are flyleaves or added leaves), contemporary foliation which skips from 35 to 39 and 176 to 178: frame ruling in crayon, 24–9 long lines: collation 1^{8} (1 canc.), 2^{8}–23^{8}, 24^{12}, quires of text numbered alphabetically at the beginning: watermarks, a cogwheel with letters I.P.(?) and flower above in two versions, apparently close to Briquet no. 13519, and a unicorn, very deformed (centre 4 leaves of last quire only), apparently not in Briquet or Heawood: some decorative initials flourished in ink by the scribe. Bound in 1843 in russia, rebacked.

2° fo. *a regis*

Extracta e variis Cronicis Scocie.

(fol. 1) *beg.*: Incipiunt aliqua de cronicis Scocie et libro scoticronicon vulgo nuncupato notata et extracta pro quorum faciliori intellectu aliqua venit terre habitabilis prenotanda divisio, *ends* (fol. 185^{v}): ad gesta annalia est recurrendum. Fol. 186 is blank. Printed with the title 'Extracta e variis cronicis Scocie' from MS. Edinburgh Adv. A. 6. 36 (now National Library of Scotland Adv. 35. 6. 13) by W. B. D. D. Turnbull (Abbotsford Club 23), Edinburgh, 1842, pp. 1–248. Our MS. omits a number of passages, some quite short, almost all of which begin with: Nota quod, or a date, e.g. pp. 126–7 of ed. (Nota quod . . . tacentur); pp. 171–2 (Quo tempore . . . trucidatus). The phrase on p. 239 (concerning the anxiety of Bishop John Ralston of Dunkeld (el. 1447, d. bef. April 1452) to see

the nave of his cathedral completed): et ut ego scriptor presencium audivi, is also omitted. In places where spaces have been left in the text of the Edinburgh MS. there are also gaps in our MS., e.g. pp. 179 (fol. 131); 206 (fol. 152^{v}). Fol. 187–195^{v} contain 'Index Rerum memorabilium in hoc libro': a list of contents with folio numbers in the same contemporary hand that foliated the MS. *ending imperf.* (?) with fol. 140 (1371). Fol. 196–9 are blank.

On fol. 1 is 'J. (?) Kilmour (?)' (16th cent.). Fol. iv is a 19th-cent. title-page and fol. v–viii contain an analysis of the text of the MS., dated Borrowstonness 29 June 1843, by John Mackinlay who bought it in 1842. He says that it came from the library of Dr. John Jamieson (d. 1838, author of the *Scottish Etymological Dictionary*) and may have been bought by him at the Earl of Hyndford's sale. Bought by Lyell in October 1942 from E. P. Goldschmidt; see his *Cat.* 69 (1942), no. 1.

MSS. 40–48
FRANCE

Note: MS. 40 is probably Italian, MS. 44 German, MSS. 47 and 48(?) Flemish

40 THEOLOGICAL MISCELLANY PLATE XXXIIa

In Latin, on parchment, written in the 12th cent., probably in Italy (Pl. XXXIIa): 195 × 135 (150 × 85) mm.: 153 leaves (fol. i, 1, 152–3 are flyleaves): 24 long lines ruled with a hard point: collation 1^8–5^8, 6^8 (2 canc.), 7^8–18^8, 19^8 (8 canc.), 1 original flyleaf: quires 1–9 are numbered a–i at the end. The top corner of fol. 49, with some of the text, has been torn off. Headings in red, not always filled in. Initial on fol. 78 in brown ink decorated in red, other initials plain red. Bound in 15th–16th-cent. calf with traces of stamped decoration, over early wooden boards; resewn, rebacked, and repaired; traces of five bosses on each cover; two clasps on modern leather straps on upper cover.

2° fo. *sonat pater*

1 Commentaries on the Athanasian and Apostles' Creeds.

a (fol. 2) 'Expositio fidei catholicę S. Athanasii Alexandrini episcopi', *beg.*: Quicumque vult; 'Traditio eiusdem fidei catholicę' *beg.*: Fides est credulitas illarum rerum quę non videntur, pr. M. Gerbertus, *Monumenta Veteris Liturgiae Alemannicae* II, 1779, pp. 211–14, from MS. Vienna 1817, fol. 59ᵛ. The version described by G. Ommanney, *A Critical Dissertation on the Athanasian Creed*, Oxford, 1897, pp. 221–4, and found in MS. Laud. Lat. 105, fol. 44, is fuller. Other MSS. listed by M. Andrieu, *Ordines Romani* I, pp. 131, 202, etc.

b (fol. 7ᵛ) 'Incipit interpretatio symboli apostolorum' *beg.*: Credo in Deum patrem omnipotentem. Hęc doctrina apostolica symbolum dicitur. Symbolum greca lingua dicitur. A commentary on the Apostles' Creed in question and answer form. The version pr. Gerbertus, loc. cit., pp. 208–10, from MS. Vienna 1817, fol. 54–7, omits the first sentence of the commentary but is otherwise virtually identical. Other MSS. listed by Andrieu, loc. cit. Another version, though with the same incipit, is found in MS. Laud Lat. 105, fol. 43.

2 A collection of sentences on baptism, confirmation, penitence, marriage and sin, parts of which appear to be close to the Sententiae Sidonis (Sent. Sid.) found in MS. Vat. Lat. 1345, which have never been fully described.

a (fol. 10ᵛ) 'De baptismo' *beg.*: Post circumcisionem fuit institutus baptismus in quo ista sunt consideranda. Institutio, causa, quid sit sacramentum, que res sacramenti, que forma, in quibus et per quos debeat ministrari; (fol. 11) 'De

cathecuminis' *beg.*: Omnis baptizandus nisi necessitas cogit est cathecizandus; (fol. 15^{v}) 'Deinceps de sacramento' *beg.*: Sacramentum aqua benedicta et effusa super caput baptizandi. This section on baptism appears to correspond very closely with the first part of section IX of the Sent. Sid. Part of the first sentence (fol. 10^{v}) is found in the middle of the Preface to section IX in the Sent. Sid. (fol. 75^{v}): it is cited by D. Van den Eynde in *R.T.A.M.* 27 (1960), 139, as being the equivalent of a passage in the Summa Sententiarum. Van den Eynde, loc. cit., and A. Landgraf in *R.T.A.M.* 11 (1939), 268–9, both cite a passage from the Sent. Sid. fol. 77 (IX, ch. 15–16) *beg.*: Augustinus de penitencia. Omnis qui iam suę voluntatis, which is in our MS. on fol. 13^{v}–14. P. Fournier, in *Bibl. de l'École des chartes* 58 (1897), 667, showed which of the chapters in the Sent. Sid. part IX, ch. 6–52 were derived from Book I of the Panormia of Ivo of Chartres (Panorm.). He also quoted IX ch. 18–19, which do not come from Ivo. These chapters appear in our MS. on fol. 14. Almost all the passages from Ivo which he cites appear on fol. 12–19 of our MS. in the same order and at the same intervals as in the Sent. Sid., but Panorm. I. 42 and 12 are omitted and Panorm. I. 111–12 do not follow I. 109 (fol. 18^{v}) as in the Sent. Sid., but appear later, on fol. 23. Chapter 44 of the Sent. Sid. also appears to have been omitted as the text continues (fol. 18) without a break from Panorm. 109 to 110. The sentences on fol. 19–24 also include a number taken from the Panormia.

b (fol. 24) On confirmation, *beg.*: Ad ultimum confirmatur. Cuius modi ante sacramentum confirmatio sit sequentes auctoritates exponunt. Urbanus papa de sacramento manus impositionis. There follow passages based on Panorm. I. 113–15; 118. Followed by (fol. 24^{v}) a short piece on fornication, *beg.*: Fornicatio quadriformis est. Prima in animo, unde qui viderit mulierem ad concupiscendam eam, *ends* (fol. 25): malę opinionis longe lateque fetorem de se mittit.

c (fol. 25) 'De penitentia' (i) *beg.*: Deinceps de penitentia agendum est. Baptizato homine si contigerit quod vestem innocentię peccando dilaceraverit, *ends* (fol. 31): se ignorare dicunt; (ii) (fol. 31) *beg.*: Est autem alius modus remissionis videlicet largitio helemosinarum, *ends* (fol. 34): Septimus modus remissionis est participatio corporis et sanguinis . . . credimus ad indulgentiam; (iii) (fol. 34) on the sacrament of the Eucharist and the real presence, *beg.*: Hoc autem sacramentum quantę dignitatis sit ex nomine ipso ostenditur, *ends* (fol. 36): non tamen corpus Christi ubique esse asserimus.

From citations made by P. Anciaux, *La théologie du sacrement de pénitence au XIIe siècle*, Louvain, 1949, pp. 73–4, 151, 270–1, 293–5, section (i) appears to be the equivalent of part of Sent. Sid. IX (fol. 84–*c.* 87). This section is also found in one MS. of the Sententiae Magistri A (SMA): Florence Laur. S. Croce 5 sin. 7, fol. 82^{rb}–84^{rb}, as part of a larger collection on penitence (Anciaux, op. cit., p. 74). The first part: Baptizato homine . . . pena relevando (= fol. 25–26^{v} l. 2 of our MS.) is pr. Anciaux, op. cit., pp. 293–5. Section (ii), which

appears to be part of a larger treatise on seven means of obtaining remission of sins, the first two of which are omitted, may be the equivalent of the immediately following part of the S. Croce MS. (fol. 84^{rb}–85^{rb}), for which see Anciaux, op. cit., pp. 74 n. 4; 144 n. 2.

d (fol. 36) 'De coniugio' *beg.*: Deinceps de coniugio dicendum est. Sed prius est videndum quid sit, a quo sit institutum, quę fuerit causa institutionis . . . Coniugium est coniunctio viri et mulieris individuam consuetudinem vitę retinens, *ends* (fol. 46); quem liberum ipsa maritum accepit.
This section apparently does not derive from Sent. Sid. XVI, but the first five lines: Sed prius . . . debeat solvi, are the same as at the beginning of 'Quid sit matrimonium' in the S. Croce MS. of SMA; *see* Fournier, loc. cit., p. 653.

e (fol. 46) 'De Peccato' *beg.*: Deinceps videndum est ubi peccatum sit. Sed sciendum est peccatum non posse esse nisi in rationabili creatura, *ends* (fol. 47^{v}): et beatitudinem quam amiserat reciperet.

3 (fol. 47^{v}) 'De creatione hominum et angelorum' *beg.*: Deus itaque summe atque ineffabiliter bonus sine initio atque fine, *ends* (fol. 52): et in angelis repperit pravitatem. The first part of a summa connected with the school of Anselm of Laon found in Munich clm. 22307, 12th cent., from Windberg, fol. 86. See H. Weisweiler, 'L'École d'Anselme de Laon, etc.' in *R.T.A.M.* 4 (1932), 376–84; O. Lottin, *Psychologie et morale* V, 1959, pp. 373–91.

4 Notes on the liturgical year: *a* (fol. 52) on Septuagesima, *beg.*: Legitur in ecclesiastica historia quod Nabuchodonosor rex Babylonię bellica mañu Iherusalem invasit, *ends* (fol. 54): Alleluia vero cęlestem que numquam terminabitur; *b* (fol. 54) on the three days before Easter, *beg.*: Noscat vestra sanctitas quod in diebus solempnibus quantum possumus altaria ornamus, *ends* (fol. 55): reticent cantores agnus dei. These two pieces are also found in MSS. Bodl. 719, 12th cent., fol. 113^{v}–115, where *b* is headed 'Hic de tristicia passionis ostenditur', and e Mus. 222, 13th cent., fol. 112^{v}–114, where *a* is headed 'De Septuagesima'. See also Wilmart's description of MS. Vat. Reg. Lat. 73, fol. 52^{v}–54 (ends a little shorter); Basle Univ. MS. B. VII 28, II, fol. 39.

5 (fol. 55) 'Ieronimus' *beg.*: Queritur cum per sacramentum regenerationis omne peccatum deleatur, concupiscentia, id est fomes peccati nobis relinquitur; (fol. 55^{v}) *beg.*: Quero iterum unde habeat concupiscentiam cum non ex Adam, *ends* (fol. 56): ipsius anime reluctante. The first sentence is an expanded version of the second part of the piece pr. Lottin, 'Nouveaux fragments de l'école d'Anselme de Laon', *R.T.A.M.* 12 (1940), 53, no. 52, from Paris B.N. lat. 16528, p. 335; Munich clm. 22272, fol. 111.

6 (fol. 56) *beg.*: Ieronimus in libro super Ezechielem de Salomone dicit, Quamvis peccasset tamen penitentiam egit. Nos. 2 (in third person), part of 4, 5 (heading only), 7 and 8 of the catena on the penitence of Solomon pr. R. W. Hunt in App. to R. Lowe, 'Alexander Neckham's knowledge of Hebrew', in *Med. and Ren.*

Studies 4 (1958), 30–1, ending with an additional sentence: Ger. Difficile est ut bono peragantur exitu quę mala sunt inchoata principio.

7 An exposition of the Mass, including extracts from works of Walafrid Strabo and Amalarius of Metz: (fol. 56) 'Incipit exordium Misse' *beg.*: Antiphonas ad introitum misse dicere natione campanus Celestinus papa XV constituit. The beginning is taken from Strabo, De Rebus Eccles., cap. XXII, P.L. 114 col. 944. *Ends* (fol. 77^{v}): nostri divina visitatione et omnia ei subiecit. Explicit liber quattuor sacramentorum divinorum offitiorum.

8 Three pieces written in a different hand: *a* (fol. 77^{v}) Tres tribus Anna viris fertur peperisse Marias. One line only, followed by a genealogical tree. See Förster, 'Die Legende von Trinubium', pp. 111, 112; Walther, *Initia*, no. 19420; *b* (fol. 78) on the four Evangelists and their symbols, *beg.*: Cum universalis matris nostre spiritualis scilicet ecclesie fides constet inmobilis fundata super fundamentum apostolorum et prophetarum, *ends* (fol. 79^{v}): in bonis operibus perseverare ut ad gaudia eterna mereatur pervenire. Prestante . . .; *c* (fol. 79^{v}) *beg.*: Iste idem beatissimus Iohannes evangelista, dicit in epistula sua quod nemo scit quid sit Deus, *ends* (fol. 80): melius est hic finem facere quam rem grandem diutius protelare. Fol. 80^{v} is left blank.

9 A series of short *quaestiones* related to the school of Anselm of Laon, some of which are also found among a series of forty numbered *quaestiones* in MS. B.M. Royal 8 E. XVI, fol. 34^{v}–38, here referred to as R.

a (fol. 81) 'Augustinus' *beg.*: Quare fecit Deus hominem quem peccaturum sciebat? Responsio. Quia de peccante multa bona facere poterat, ordinans (= R. 1); *b beg.*: Int. Quis fecit diabolum? (= R. 2); *c beg.*: Int. Vel ipsum non debuit facere Deus (= R. 3); *d* (fol. 81^{v}) *beg.*: Ergo inquam bonus est diabolus quia utilis est (= R. 4); *e* (fol. 82) 'Ambrosius' *beg.*: Primus homo factus est in animam viventem id est potentem vivere tantum per sustentamenta non vivificantem, *ends* (fol. 82^{v}): et immortalis quantum ad natura creatus est. This is not the piece by Anselm of Laon with a similar incipit pr. Bliemetzrieder in *R.T.A.M.* 2 (1930), 55; *f* (fol. 82^{v}) *beg.*: Queri solet utrum Adam in paradiso de ligno vitę comederit, sed Augustinus plane determinat, *ends* (fol. 83): veterascere non sinebat; *g* (fol. 83) 'Augustinus' *beg.*: Cur sancti pleniter cum ad Christum veniunt non coronantur (= R. 23); *h beg.*: Int. Cur sacerdotes non dicunt in collectis per dominum patrem (= R. 27); *j beg.*: Int. Si transit anima cum corpore simul de loco ad locum vel mutatur (= R. 32); *k beg.*: Int. Quidem quod ait Salomon, Vanitas vanitantium, omnia vanitas (= R. 33); *l* (fol. 83^{v}) *beg.*: Quare Paulus cum dominus ubique sit usque ad tercium celum dicitur raptus (= R. 12); *m beg.*: Si sancti in requie suorum reminiscuntur malorum (= R. 13); *n beg.*: Int. Utrum Adam in paradiso an extra paradisum fuerit editus (= R. 35); *o* (fol. 84) *beg.*: Queritur etiam unde fuerit anima illius a domino creata aut unde homines eas accipiunt (= R. 36); *p beg.*: Quare voluit

Deus cunctis animantibus [*sic*] ut homo nomina imponeret, *ends*: creatum intelligeret; *q beg.*: Int. Quomodo adduxit Deus illa animalia ad Adam; *ends*: voluit ut veniret; *r beg.*: Int. Quare dictum est lignum scientie boni et mali, *ends*: et inobedientię malum; *s* 'Augustinus expositio' *beg.*: Non omne quod est ex ipso potest dici de ipso, *ends* (fol. 84^{v}): adiuvari potentiam suam.

10 St. Julian of Toledo, Prognosticon: *a* (fol. 84^{v}) part of the prefatory letter to Idalius, bishop of Barcelona, *beg.*: Primo libro [*corrected from* Primum librum] de origine humanę mortis, *ends* (fol. 85^{v}): debeat supplicare sententiam. P.L. 96 col. 456C–7C; *b* (fol. 85^{v}) 'Incipiunt capitula primi libri de origine mortis humane'; *c* (fol. 86) 'Incipit liber I de origine mortis humane. Quomodo mors primum subintravit in mundum' *beg.*: Peccato primi hominis actum esse. Book II *beg.* fol. 99, without table of contents; Book III *beg.* fol. 119 (contents fol. 116^{v}). *Ends* (fol. 144^{v}): nullus est finis. Explicit liber prognosticorum Deo gratias. Amen. The rest of fol. 144^{v} is left blank. P.L. 96 col. 461–524. There are a number of lacunae and interpolations in the text, e.g. in Book II. 23, III. 58; see J. N. Hillgarth, 'El Prognosticum de San Julian de Toledo', *Analecta Sacra Tarraconensia* 30 (1957), 30. Note also that I. 12 is written as two chapters and II. 25–6 are omitted.

11 (fol. 145) Adso, De Antichristo. 'Incipit vita antichristi ad Carulum ab Alcuino edita' *beg.*: In primis proferendum est quare antichristus dicitur, *ends* (fol. 150): qui iudicabit seculum per ignem. This version differs considerably from the text pr. E. Sackur, *Sibyllinische Texte und Forschungen*, Halle, 1898, pp. 105–13; it includes the Sibylline text pr. loc. cit., pp. 100–1, which, according to Sackur, is found, with similar titles, in several late MSS., including Paris B.N. lat. 2878, 13th cent., fol. 86–9. The same version is found in MS. Bodl. 651, 13th cent., fol. 107^{v}–109.

12 (fol. 150) The fifteen signs before Doomsday, *beg.*: Geronimus in annalibus hebreorum de XV signis dierum precedentium diem iudicii. Signum primi diei. Maria omnia in altitudine exaltabuntur XV cubitorum, *ends* (fol. 151): cum mortuis longe ante defunctos. mane. numeravit deus regnum tuum [*sic*] et complevit illud. A rather corrupt version of St. Peter Damian on the fifteen signs: De novissimis et Antichristo, cap. IV, P.L. 145 col. 840–2. Damian's introduction has been omitted and the first sentence replacing it is closer to the Pseudo-Bede text; see W. Heist, *The 15 signs before Doomsday*, Michigan, 1952, pp. 26–7. The scribe has left a gap for his eleventh sign, but his tenth = Damian XI, and Damian X has been omitted. The last phrase is not in Damian.

13 (fol. 151) On the Tower of Babel, *beg.*: De eo quod filii Noę venerunt in campum Senaar, *ends* (fol. 151^{v}): Sic igitur descendit dominus.

On fol. 152 is the following note on Berenice: 'Berenis. Beronissa. Comis. Sexa. Comis'. Inside the back cover are pasted fragments of a letter in

Italian (17th cent.?). The writer has suffered an insult which he wishes to avenge. There are a number of later marginal notes.

On fol. 152^{v} is written: 'Ego Franciscus de ph.o(?) deo gr.to(?) nescio scibere' (15th–16th cent.). On fol. 2 deleted inscription: 'Conventui Sancti Augustini Papię' (17th cent.) (Pl. XXXIIa). This was probably the second convent, called Sant' Agostino, established by the Augustinian hermits at San Pietro in Ciel d'Oro, Pavia, in the early 14th cent. On fol. 1 inscription of Henry Drury with name erased: 'Expositio Fidei Catholicae cum aliis S. Athanasii opusculis. MS. membranaceus C.J. 2 [H. Drury. Harrow?] 1821'. On fol. 1^{v} there are traces of a bookplate which has been removed. Bought by Lyell from Maggs Bros. in November 1943.

41 GRATIANUS, DECRETUM

PLATES VIIIa, b, c, XXVIIb

In Latin, on parchment, written probably in N. France in the early 13th cent. (Pl. VIIIc); writing above top line: 425×270 (210–25×127) mm.: i+258 leaves (fols. i, 1–3, 158 are flyleaves): 2 cols., 49 (at beginning)–60 (at end) lines, ruled in pencil: collation, 4 original flyleaves, 1^{8}–31^{8}, 32^{6}, 1 original flyleaf; some catchwords; quires numbered at end I–XXXII; the first half of the quires signed with letters (not in alphabetical order) and roman numerals in red, e.g. (fol. 20–4) .n, .in, .iin, .iiin, +: for painted initials see below; small initials red or blue flourished in blue or red. Bound in old sheepskin (17th cent.?), rebacked, with original parchment flyleaves and pastedowns.

2° fo. *-midato supplitio*

Gratianus, Decretum with glosses.

(fol. 4) 'Prima Pars'. 'Decretorum descordantium [*sic*] concordia. Ac primum de iure constitutionis et nature' *beg.*: Humanum genus duobus regitur, *ends* (fol. 68^{vb}): qui per pecuniam fiunt contineat; Part II follows without a break 'Incipit prima causa secunde diversis speciebus symonie' *beg.*: Quid[am] habens filium obtulit eum ditissimo cenobio, *ends* (fol. 237^{rb}): et civilis et naturalis ratio persuadet; Part III follows without a break 'De consecratione ecclesiarum et quod misse non sunt alibi celebrande quam in locis deo sacratis' *beg.*: De consecracione ecclesiarum et de missarum celebrationibus, *ends* (fol. 257ra): nisi quod viderit patrem fatientem.

The MS. has the following paleae, which are written in the text by the original scribe unless otherwise noted. The numbers are those used by W. Ullmann, 'The paleae in Cambridge MSS. of the Decretum', *Studia Gratiana* I (1953), 203–12: 12z; 14; 33y; 39; 47; 50–1; 54–5, after which a column and a half has been left blank (fol. 52^{v}); 65; 74; 75–6; 84; 86; 87y, 88y, preceded by the passage

'Lex. cod. LVII . . .' Cuius in agendo . . . dedignetur, see Ullmann, pp. 180–2; 100; 107, omits: nec audeat . . . proponere; 119a; 122, rubric in correct place but canon misplaced, inserted by the original gloss hand after C. XVII q. ii c. 3 (fol. 152ra), cf. Ullmann, p. 199; 130; 133, misplaced, written after C. XX q. i c. 4 (fol. 157ra); 136z, misplaced, written after C. XXII q. iv c. 18 (fol. 162^{vb}) and repeated after q. v c. 22 (fol. 164va) (cf. Ullmann, p. 198; L. Guizard, 'MSS. du Decretum Gratiani conservés à l'Univ. de Paris', *Studia Gratiana* III (1955), 35); 140; 141; 149, misplaced, written after C. XXVII q. i c. 30 (fol. 194ra); 158, omits: qui . . . permissi sunt, see Ullmann, p. 212; 159; 164, omits: in tantum . . . debeat. There are also the additional paleae A–C, listed by M. Boulet-Sautel in *Studia Gratiana* I, pp. 156–8. The four additional canons to De Cons. IV, extracts on baptism from St. Augustine, listed by J. Rambaud-Buhot, ibid., p. 140, are included, but the first is found after c. 75 (fol. 250^{rb}) and only the last three after c. 77 (fol. 250va). The letter of Leo IX, 'Relatum est auribus nostris', is added to C. XIII q. ii d.p.c. 7, see op. cit., p. 141. Pal. 18 has been added in the margin (fol. 26^{v}) in a near-contemporary hand. Other peculiarities to note: Pal. 48 is not included but the heading for it: 'Unde Zozimus papa' has been written after D. LIX c. 4 (fol. 45va) as well as on fol. 45ra before c. 2; cf. Guizard, p. 47; C. X q. ii, part of c. 1 (Quod si necessitas . . . permittimus) is written after the first sentence of c. 2, before 'Constitutio nova' (fol. 117ra). It was also written (probably by the original scribe) as a marginal insertion after c. 3, but then deleted (fol. 117va), cf. Guizard, p. 34; C. XXI q. iii c. 4, last sentence, is omitted, see Ullmann, p. 184; C. XXX q. 1 d.p.c. 7 is written instead after c. 5 (fol. 201ra), see Guizard, p. 35; C. XXX q. iii c. 5 is repeated after q. iv c. 5, see Guizard, p. 36. There is no rubric in the text for the De Penitentia, which begins on fol. 211va with a paragraph mark at: His breviter decursis (*ends* fol. 229va), but the leaves were headed 'de pe' by the original rubricator. The beginnings of the Distinctiones are only marked in the text by paragraph signs. The Causae are all marked by painted initials, but frequently there is no rubric. De Penitentia and De Consecratione are not divided in the text.

The original gloss was carefully and thoroughly erased, except for a small number of glosses. It appears to have been of Kuttner's third pre-Johannine type (see S. Kuttner, *Repertorium der Kanonistik* I (Studi e Testi, 71), 1937, pp. 7–8). Surviving sigla: a. (fol. 8); B., bar., Bar., Bartolo (fol. 110^{v}); c.; f. (fol. 5); Io. (frequent); Nicholaus (fol. 44^{v}); p.(?) (fol. 238^{v}). It was replaced by the Glossa Ordinaria in the revision of Bartholomaeus Brixiensis (late 13th cent.), *beg.* (fol. 4): Quoniam novis supervenientibus, *ends* (fol. 257): cum beatissimus. Jo. There are also some 13th-cent. interlinear glosses and numerous later glosses and additions in various hands from the 13th to 15th cent.

On fol. 1 in three columns are mnemonic verses on the contents of the Decretum and the Decretals, 14th cent.: (i) on the Causae, *beg.*: Est decretorum complexio causa duorum, *ends*: Et tamen ipsa potest raptori nubere rapta.

Walther, *Initia*, no. 5639; (ii) 'Incipit tractatus novarum decretalium compositus de omnibus titulis et rubricis et decretalibus per versus sicut inferius patet aperte' *beg.*: Huius quinque libros operis determinat auctor, *ends*: Sunt isti quorum series hanc replicat artem. Walther, *Initia*, no. 8544 and cf. 14676 (2nd line of our verse); (iii) 'Per versus suprascriptos exponuntur summarie omnes tractatus quinque librorum decretalium et quot sint decretales et quot rubrice et per istos subscriptos redarguitur vicium avaricie curie Romane et per numerum litterarum singulorum verborum perpendi potest quot sint rubrice et decretales in qualibet rubrica quia ab una littera rubricata usque ad aliam tot sunt decretales in illo titulo quot sunt littere inter illas duas rubricatas litteras. Incipit liber primus' *beg.*: [I]nsanire libet [D]eleo fastidia Rome, *ends*: Proscribant scelus hoc celestes [H]oc ergo queso.

On other flyleaves are extracts: (i) (fol. 2^{v}, 13th cent.) on consanguinity, *beg.*: Videndum quid sit consanguinitas, *ends*: spirituale vel legale; (ii) (fol. 3, 13th cent.) 'Item cantuariensi archiepi[s]copo' *beg.*: Super questionum articulis. Decretals I, tit. XXIX c. 27 with gloss in same hand (partly on fol. 2^{v}). Apparently complete but partly rubbed away and end illegible. Followed by another piece (or gloss?) almost completely rubbed away.

In blank spaces in the margins and on fol. 257^{v} are many verses, chiefly mnemonic or moralistic, some of which are listed by Walther, mostly written in one 13th-cent. hand, e.g.: (fol. 221^{v}) *beg.*: Angele qui meus es custos pietate superna. 2 lines. See MS. Lyell 30, no. 27; (fol. 50^{v}) *beg.*: Anna tribus nupsit Ioachim, Cleophe, Salomoque. 4 lines. Walther, *Initia*, no. 1062; cf. Förster, 'Die Legende vom Trinubium', p. 110, no. 6; (fol. 239) *beg.*: Ex Joachim Cleopha Salome III Anna Marias. 4 lines. Walther, *Initia*, no. 5992. Cf. Förster, p. 112, no. 9; (fol. 173) *beg.*: Fur, miles, raptor, perimens se, dansque tutorem. 2 lines. Walther, *Initia*, no. 6985; (fol. 54) *beg.*: Dat crus Lucia cyneres karismata dya. 2 lines. Walther, *Initia*, no. 4055. Version as in Computus of Roger Bacon, ed. R. Steele, *Opera Hactenus Ined. R.B.* VI, 1926, p. 115 and cf. ibid., pp. 267 (Grosseteste) and 279, l. 265–6 (Alex. de Villa Dei). Also in MS. Laud Lat. 5, 13th cent., fol. 9; (fol. 219) *beg.*: Gratia substrahitur magis ac magis opice rupto. 4 lines. Walther, *Prov.*, no. 10433 (Albertus Magnus). For the other incipits see Index under *Poetry, Latin.*

The painted initials are on gold grounds. The colours are unusual: deep red, purple, orange, blue, and green; the bodies of the letters often formed (or partly formed) of monsters; the first word or words of the text in gold in rectangular coloured frame to the right of each initial. Initials on fol. 1, 85, 97, 102^{v}, etc. are of the inhabited scroll type (Pl. VIIIa). The other initials have rather stereotyped scenes. The paint has flaked off in places, showing sketching underneath in red and brown ink. They are as follows: *a* (fol. 68^{v}) C. 1: a man presents his son to a seated abbot, behind whom stands another

monk (in brown habits). The child and father are presenting a bowl; cf. R. Schilling, 'The Decretum Gratiani formerly in the Dyson Perrins collection', *Journal of the British Archaeological Association*, ser. 3, 26 (1963), 35 and pl. XXI, 1–4; *b* (fol. 104) C. V: the figure of a bishop, clean-shaven, full face, in full vestments and mitre, holding pastoral staff and apparently blessing, forms the body of the long initial I; *c* (fol. 108) C. VI: a bishop lying in bed, undressed but wearing mitre, handing his staff to another bishop, who is holding a book; *d* (fol. 112) C. VIII: a bishop, lying in bed, being visited by a priest; *e* (fol. 118v) C. XI: a bishop holding the arm of a priest who is standing in a doorway; *f* (fol. 137v) C. XIV: 2 canons, in black and white habits, facing each other, one holds the other by the hand; *g* (fol. 142v) C. XVI: an abbot (seated?) holding a monk by the hands (in brown habits) (Pl. VIIIb); quite unlike Schilling, pl. XXII, 3–4; *h* (fol. 151v) C. XVII: sick priest, in bed, speaking to two monks in brown habits: cf. Schilling, Pl. XXII, 1; *j* (fol. 154) C. XVIII: a bishop, seated, blessing; *k* (fol. 158) C. XXI: Archbishop (?) seated, blessing; *l* (fol. 159v) C. XXII: a bishop gesturing towards a man in a witness box (?); *m* (fol. 164v) C. XXIII: a bishop, seated, talking to two knights in armour; *n* (fol. 187v) C. XXVI: a bishop, seated, holding a priest's hands; *o* (fol. 199v) C. XXIX: a young woman and young man holding hands; *p* (fol. 202v) C. XXXI: an older man and woman holding hands; *q* (fol. 204) C. XXXII: a man and woman holding hands; *r* (fol. 209v) C. XXXIII: a man and woman seated, holding hands; *s* (fol. 231) C. XXXIV: a man greeting another, coming out of a building (prison); *t* (fol. 236v) C. XXXVI: a young woman being drawn by a young man to a table, *right*, on which is food and drink; to *left* is a seat or chest (Pl. VIIIc): cf. Schilling, p. 35 and pl. XXIII, 1, 3. The initial has a long tail, extending from the top almost to the bottom of the page; the shape of the initial in Cambridge, Corpus Christi Coll. MS. 10, illustrated by Schilling, is similar. Pächt–Alexander 1, no. 311, pl. XL (initial fol. 151v).

On fol. 257v (deleted): 'Istud decretum est magistri Guillelmi de Gisorcio canonici Lexoviensis et fuit traditum pro Innocencio magistri Ade de Guiriaco qui Innocencius olblignatus [*sic*] erat pro domino Guillelmo de Estriciaco priore de Pontibus pro XII lib. vel circa' (13th cent.); also (almost completely erased): 'Istud decretum est Nicolai Beldu [. . .?] de G[. . .]' (14th cent.?); fol. 3v: 'Iste liber est Beraudi de Leuthonio canonici venerabilis ecclesie almi martiris Iuliani Brivatensis quem emit Parisius a Dyonisio librario universitatis Parisiensis sub anno domini millesimo CCCCmo sexto mense novembris precio xiij [? *erased*] lib. turon.' (Pl. XXVIIb). There are further *ex-libris* of his on fol. i (erased): he calls himself 'clerici et canonici Brivatensis ecclesie . . .' i.e. of St. Julien de Brioude, dép. Haute-Loire, and on fol. 2 (erased). 'Dyonisius' is identifiable with Denisot le Courtillier, or Ortolani, who was already 'librarius' of the University of Paris in 1403 and who is

described as principal 'bidellus' of the faculty of law in 1432 and 1433; see Denifle et Chatelain, *Chart. Univ. Paris* IV (1897), pp. 115, 541, 555 (doc. 2437); *Auct. Chart. Univ. Paris* II (1897), p. 251 and n. 1. Beraudus de Leuthonio also made the following notes: *a* (on front pastedown): 'Anno domini 1395° fuit receptus canonicus Brivatensis ecclesie Beraudus de Leuthonio et hoc circa festum purificationis beate Marie virginis et sequenti anno mense octobris in vigilia Symonis et Iude solvit introitum sum' videlicet (?) XL libr. turon. etatis vero sue anno circiter VIIJ° nam anno domini millesimo trescentisimo octuagesimo VII° natus est in [. . .? *three words erased*]'; *b* (fol. i^{v}): 'Anno domini millesimo CCCC.^{mo} XV° . . . in die sancte Cecilie virginis gloriose fuit receptus in canonicum Brivatensis ecclesie Anthonius de Leuthonio'; *c* (fol. i^{v}): 'Ego Beraudus de Leuthonio incepi dare elemosinam in qua michi commutatum furat [*sic*] ieiunium quod iniungitur in bullis indulgenciarum regis Cypri anno MCCCCXXX° prima die decembris'. The indulgences referred to were probably those granted to people who helped to ransom King Janus (1398–1432) and other Cypriots captured by the Sultan of Egypt in 1426; see G. Hill, *A History of Cyprus* II, 1948, pp. 488–9. The King was seeking indulgences for Cyprus from the Pope in 1427, after his release; see M. L. de Mas Latrie, *Histoire de l'île de Chypre* II, 1852, pp. 518–21; *d* (fol. i^{v}); 'eodem anno die nona mensis aprilis que fuit dominica in ramis palmarum fuerunt recepti in corarios seu clericos ecclesie Brivatensis Barnardus de Ortis, Iohannes Belhome et Iohannes Marsalain.' For the use of the term 'chorarius' at Brioude see Du Cange, *Glossarium* II, s.v. Chorarii. In a document of 1432 concerned with the customs of St. Julien at Brioude the canon 'Beraldus de Leuthonio, subdiaconus, baccalaureus in utroque iure' aged about forty, testified that he had been a canon of the church for about thirty-four years; see J. Lachenal, 'Documents concernant le chapitre de Brioude', *Tablettes historiques du Velay* 8 (1877–8), 544. Also on fol. i^{v} in a slightly earlier hand is written: 'Guillebertus Gomont et Iohannes Hais de Illeuilla debent decem francos'. A Johannes Hays, priest of the diocese of Rouen, was one of the 'bachalarii legentes' in 1403 in the faculty of law of the University of Paris; see Denifle–Chatelain, *Chart.* cit. III, 1894, p. 67.

Bought by Lyell from Maggs Bros. in March 1942; see their *Cat.* 542 (1930), no. 74 and pl. (fol. 104) and 687 (1940) no. 183 and pl. 18 (fol. 104).

42 STEPHEN LANGTON, SUMMA PLATE XXVIIc

In Latin, on parchment, written in France in the first half of the 13th cent., writing above top line, in three current hands: *a* fol. 1–71^{vb} line 11; *b* fol. 71^{vb} line 11–97va; *c* fol. 97va–98 (list of titles): 320 × 220 (*c.* 225–33 × 143–50) mm.: i+99 leaves (fol. i, 99 are flyleaves): 2 cols., 50–7 lines ruled in crayon;

pricked for ruling in both inner and outer margins: collation 1^8–2^8, 3^{10}, 4^8–5^8, 6^8 (+1 added at end), 7^8–8^8, 9^{10}, 10^8, 11^{10}, 12^4 (4 cut out), some catchwords, quires numbered at the end in crayon in roman numerals (the numbering jumps from VI–VIII). The number of the quire is also written in arabic numerals in the top right-hand corner of each recto by scribe *c*. Initials, when they are filled in, are plain red. Some rubrication; titles of *quaestiones* also generally written at bottom of leaves in ordinary ink. Original binding of bevelled wooden boards covered in white skin, resewn and repaired; new endpapers. Traces of five bosses on each cover, and of two clasps, fastening to pins on lower cover. 13th-cent. parchment title on lower cover at the top: 'Summa magistri Stephani cantuariensis'. Also, written on the cover itself, 'Summa magistri Stephani', and 'f'.

2° fo. *sacramentum*

Stephen Langton, Summa Quaestionum.

(fol. 1) 'Summa questionum magistri Stephani cantuariensis archiepiscopi' q. 1 'De dulia et latria' *beg.*: [L]atria est cultus soli deo sive creatori exibendus, *ends*: quia hoc bonum est; q. 2 (fol. 1^{rb}) 'De statu antiquorum patrum' *beg.*: De statu antiquorum patrum. Queritur utrum meruerunt vitam eternam, *ends* (fol. 1^{va}): prodessent vel prosint. The last quaestio, numbered 177, *beg.*: (fol. 97^{ra}): Circa sacramentum extreme unctionis primo videndum est, *ends* (fol. 97^{va}): quia navigatio vel pugna non sunt causa, sed occasio. Expliciunt questiones magistri Stephani Cantuariensas [*sic*] archiepiscopi. Capitula earundem. There follows (fol. 97^{va}–98^{rb}), in a different hand, a list of the titles of the quaestiones arranged by quires ('De primo caterno' etc.) with their numbers and some cross references. The end of q. 101, and q. 102, were copied by the original scribe on a leaf added to the 5th quire (fol. $51^{ra–b}$), leaving half of column b and the whole of fol. 51^{v} blank.

The contents, and the order of *quaestiones*, in our MS. is almost (possibly completely) identical with Paris B.N. lat. 14556, 13th cent., from St. Victor, fol. 165–265^{v}, generally referred to as V, but the division of the *quaestiones* is not always the same and the incipits in our MS. are often closer to MS. Chartres 430 (CH), 13th cent., now destroyed, fol. 3–154, which contained most of the *quaestiones* found in our MS., as well as some others, but in a quite different order. Q. 48 in our MS., fol. 21^{va}: 'De relaxationibus que fiunt in ecclesia' (*beg.*: Primo queritur unde habeant originem relaxationes, *ends* (fol. 22^{ra}): Principium est licite fiet contracto pene), may not be in V (at least it is not there as a separate quaestio), but was in CH, q. 33, fol. 36^{v}. The titles of the quaestiones in V were listed by F. M. Powicke, *Stephen Langton*, 1928, pp. 197–204, and the incipits may be found in A. L. Gregory, 'Indices of Rubrics and Incipits of the Principal MSS. of the Questiones of Stephen Langton. II. Alphabetical Index of Incipits', in Appendix to G. Lacombe and B. Smalley, 'Studies on the

Commentaries of Card. Stephen Langton', *Archives* 5 (1930), 244–66. CH is fully described, and its correspondence with V tabulated, by Lacombe, 'The "Questiones" of Card. Stephen Langton', *The New Scholasticism* 3 (1929), 140–53, but he missed a few of the quaestiones in V. I have also been able to use an unpublished index made by Mlle M. Dulong of the quaestiones in our MS., in which she noted their correspondence with CH. For a recent account of the MSS. of the Quaestiones see L. Antl, 'The Questiones Theologicae of Stephen Langton', *Franciscan Studies* 12 (1952), 159–65. He discusses our MS. on pp. 162–3.

A contemporary hand, possibly scribe *c*, has written some further items: *a* (fol. 98^{rb}, immediately after the list of titles) some notes 'De ordine caritatis', with a cross reference to q. 133 (q. 127 in V, 139 in CH) *beg.*: Utrum dilectio hominis compositi ex anima et corpore sit media inter dilectionem anime et dilectionem corporis, *ends*: melius dil(igitur) bono parente; *b* verses on the Trinity *beg.*: Tres sunt non unus. Unum sunt et deus unus, *end*: Hoc semper credo nec ab ista mente recedo. 9 lines. Walther, *Initia*, no. 19414; *c* (fol. 98^{v}) notes on merit, or deserving, with a cross-reference to q. 76 (q. 72 in V, 90 in CH). This hand also wrote a number of marginal notes to the text. There are traces of further notes on the stub of the leaf following fol. 98, which was later cut out.

From the library of the Cistercian abbey of Royaumont, near Senlis, in France. Fol. 98: 'Liber Sancte Marie de Regali Monte' (13th cent.) (Pl. XXVIIc); fol. 98^{v}: 'xx. f.' (13th cent.?). The MS. was seen at Royaumont in 1713 by Martène and Durand; see *Voyage littéraire de deux religieux bénédictins de la congregation de Saint Maur*, Paris, 1717, II, p. 153. There is an 18th-cent. pressmark: 'F./I.V.' on the front pastedown and on the spine are an 18th-cent. title with the numbers '250' and '36', and a torn round label with the number 'III(?)'. Later MS. Phillipps 775; bought at the C. Chardin sale, Paris, 1824, but not identifiable in the catalogue. Lot 1102 in the Phillipps sale, Sotheby's, June 1899; bought by Maggs. Bought by Lyell in October 1937.

43 GOSPEL OF ST. LUKE, GLOSSED

In Latin, on parchment, written in France in the early 13th cent. in a very fine hand. In the gloss the ascenders are often flourished in the manner of an episcopal charter: 332×227 (*c.* 195–200×120) mm.: iii+110 leaves (fols. i–iii, 108–10 are flyleaves); ruled in brown crayon for 3 cols., 43–5 lines; pricked for ruling in both inner and outer margins: text written on alternate lines: collation, 1 leaf, 1^{10}–4^{10}, 5^{6}, 6^{10}–11^{10}, quires numbered at the end in large roman numerals. There is a large initial in red on fol. 2 and one

in red flourished in blue on fol. 48. Other, smaller, initials are in blue flourished in red or plain red. A space left on fol. 3 for an initial and the incipit of the Gospel was never filled in. The paragraph signs of the gloss and the lower lines of writing are sometimes flourished in red and brown. Early 19th-cent. French binding in quarter green roan on paper boards.

2° fo. *B.* Multi *non*

Gospel of St. Luke with Glossa Ordinaria.

(fol. 1, in red capitals in the middle of the page) 'Evangelium secundum Lucam'. Fol. 1^{v} is blank.

(fol. 2) Prefaces: *a beg.*: Lucas Syrus Antiochensis arte medicus, *ends* (fol. 2^{v}): quam fastidientibus prodesse. Stegmüller, *Rep. Bibl.*, no. 620; *b beg.* [N]on [*sic*] lectorem obsecro studiose, *ends*: meique sit memor benigne. Stegmüller, *Rep. Bibl.*, no. 614. The gloss *begins* at the bottom of fol. 2^{v} and the Gospel on fol. 3. Text *ends* fol. 107^{v}, with explicit in red capitals. There are a few additional glosses, written in the margins in the same hand.

There is a 19th-cent. French pressmark 'Yc. 4' on the front pastedown, and a paper label with 'B. 6.' Bookplate of Edward Duff Balken of Pittsburgh, dated 1903. Bought by Lyell in Sept 1940 from Maggs: see their *Cat.* 542 (1930), no. 70 with plate of fol. 77^{v}; 666 (1938) no. 43; 675 (1939), no. 125.

44 KYRIALE, SEQUENCES, ETC.; FRANCISCAN VOTIVE MISSAL

In Latin, on parchment, two MSS. written in Germany, bound together: 180×135 mm., margins badly cropped by binder: 54 leaves. Medieval binding in wooden boards covered with red leather tooled with plain fillets, rebacked; single strap and pin fastening, of which only metal attachment of strap to lower cover remains.

A (fol. 1–9) Written in the 13th cent. in several hands. Present collation 1^{10} (3 missing) but traces of an early numbering suggest that the order of the leaves has been confused: fol. 3 and 6, 4 and 5, pairs of conjugate leaves, are viii and ix, iv and v; fol. 7 (a singleton) is x. It is clear from the text that the present fol. 1–2, 6–8 are in the right order, but fresh items begin on the other leaves. Initials in red flourished in brown ink, or brown in red, or plain red.

2° fo. *Ihesu Christe*

1 Part of kyriale with neums on 13 staves of 4 red lines, ruled in ink: (fol. 1) 'In dupl. m[aior.? *cut off*] verte duo f[olia]', *beg.*: Cunctipotens genitor deus, pr. *Anal. Hymn.* XLVII, p. 50. *Ends* (fol. 2^{v}) with 'diebus cantatur in ferialibus'.

On fol. 5v there is another Gloria and Kyrie with square notation 'in semidupl. m[ai]oribus', following the preceding item (3*c*) without a break.

2 Gospels of the genealogy of Christ, with neums on 11 staves of 4–6 red lines, ruled in ink: *a* (fol. 3) 'Secundum Luc[am]': Luc. iii. 21–iv. 1. *Ends* fol. 3v; *b* (fol. 7v) '. . . Initium sancti evangelii secundum Matheum': Matt. i. 1–16. *Ends* fol. 8.

3 Sequences, items *a–d* with square notation on 13 staves of 5 lines, the rest with neums on 11 staves of 4 or 5 red lines, ruled in ink. All printed in *Anal. Hymn.* LIV: *a* (fol. 4) *beg.*: Ave virgo gratiosa virgo mater gloriosa, *ends* (fol. 4v): letemur feliciter. Amen, pp. 419–21. Has the extra str. a–o, 11–12; *b beg.*: Salve mater salvatoris, *ends* (fol. 5): configura glorie, p. 383; *c beg.*: Veni sancte spiritus et emitte, *ends* (fol. 5v): da perhenne gaudium, p. 234; *d* (fol. 6) 'De piissiissima [*sic*] matre' *beg.*: [M]ittit ad virginem, *ends*: in pace stabilem, p. 296. Str. 11 is lacking; *e* 'De dulcissima rosa' *beg.*: Ave mundi spes Maria, *ends* (fol. 7): per te redemit homo, p. 340; *f beg.*: Ave plena dignitatis gratia, *ends*: in Iherusalem superna. Amen, p. 353 (Ave plena singularis): Chevalier, *Rep.*, no. 2029.

4 (fol. 8v) Trope with neums on 10 staves of 4 or 5 lines, *beg.*: [S]anctus. [D]ivinum misterium semper declaratur et mens, *ends*: verum est non fictum. [B]enedictus Marie filius qui venit in nomine domini osanna in excelsis. Pr. *Anal. Hymn.* XLVII, p. 333. Str. 5 is omitted.

5 (fol. 9) Common preface of the Mass, with neums, for three voices, on staves of 4 or 5 lines, ruled in red ink. *Ends* fol. 9v.

B (fol. 10–54v) Written probably in the 14th cent. in several hands: *a* fol. 10–22v; *b* fol. 23–34v; *c* fol. 35–35v; *d* fol. 35v–39; *e* fol. 39–43v; *f* fol. 43v–44v; *g* fol. 45–54v. A contemporary foliation on the verso shows that fol. 45–54 (I–X) should precede fol. 23–44 (XI–XXXII). The text of *a* has sixteen lines, apparently ruled in pencil which was later erased; the rest has 28 lines (except fol. 54, 27 lines), *b* ruled in pencil with bounding lines in ink, *c–g* ruled in ink: collation 2^{12} (1, 2, 11 missing), 3^{10} (1, 10 missing, 6–9 canc.), 4^{12}, 5^{10}–6^{10}: initials on fol. 17v, 26, 45 in red and blue, flourished in blue and red. Other initials red flourished in blue or blue in red.

2° fo. missing

Festive and Votive Franciscan Missal.

1 (fol. 10) Prefaces of the Mass, with square notation on a three-line stave, ruled in red ink, *beg. imperf.* in the common preface, *ends* fol. 17, followed (fol. 17v) by the Canon of the Mass, *ends* fol. 22v.
In a space left blank on fol. 17 has been inserted a mass for St. Bartholomew; cf. Van Dijk, *Sources of the Modern Roman Liturgy*, 1963, II, pp. 295–6.

2 Collection of masses taken from the temporale, sanctorale and common, and votive masses, without any apparent order. References are given to correspond-

ing parts of Haymo of Faversham's Ordo Missalis, ed. Van Dijk, op. cit., vol. II. *a* (fol. 45) 'Dominica resurrectionis', Van Dijk, p. 251; *b* (fol. 45^{v}) 'In die pent.', cf. Van Dijk, p. 258; *c* (fol. 46^{v}) 'De sancta trinitate', cf. Van Dijk, p. 318, no. 2; *d* (fol. 47) 'De sancta cruce', Van Dijk, p. 319; *e* (fol. 47^{v}) 'De S. Maria', cf. Van Dijk, p. 318, no. 5; *f* (fol. 48^{v}) 'In adventu domini de Sancta Maria', Van Dijk, pp. 319–20; *g* (fol. 49^{v}) 'In dedicatione sancti Michahelis', Van Dijk, p. 300; *h* (fol. 50^{v}) 'In festo sancti Iohannis ewangeliste', Van Dijk, p. 213; *j* (fol. 51) 'De sancto Francisco', Van Dijk, pp. 300–1; *k* (fol. 51^{v}) 'In sancte Katherine v. et m.', cf. Van Dijk, p. 305; *l* (fol. 52^{v}) 'Officium de sancto Nicolao', cf. Van Dijk, p. 271; *m* (fol. 53) 'Missa pro peccatis', version not in Van Dijk, *beg.*: Si iniquitates observaveris; *n* (fol. 54) 'Missa ad poscenda suffragia sanctorum', Van Dijk, p. 321, no. 9; *o* (fol. 54^{v}) 'Missa generalis pro vivis et pro defunctis', Van Dijk, p. 324, no. 37; *p* 'Missa pro [per]secutoribus ecclesie', Van Dijk, p. 321, no. 10; *q* (fol. 23) 'Missa pro seipso sacerdote', Van Dijk, p. 322, no. 16; *r* 'Missa [pro] devotis amicis', Van Dijk, p. 324, no. 33; *s* (fol. 23^{v}) 'Missa pro temptatione carnis', Van Dijk, p. 323, no. 24; *t* 'In sancti Anthonii confess.' three prayers only: see Van Dijk, p. 284 n. and cf. item *mm* below, fol. 39; *u* 'In sancte Clare virginis', Van Dijk, p. 293 n.; *v* (fol. 24) 'In sancte Elisabeth', Van Dijk, p. 304; *w* 'De sancto spiritu', cf. Van Dijk, p. 319; *x* (fol. 24^{v}) 'In die nat. domini ad missam maiorem', Van Dijk, p. 212; *y* (fol. 26) 'Dominica resurrectionis', see item *a* above; *z* (fol. 26^{v}) 'In die ascensionis', Van Dijk, pp. 255–6; *aa* (fol. 27^{v}) 'Officium pro defunctis', cf. Van Dijk, pp. 327–8, no. 63^{a} ('In agenda defunctorum'); *bb* (fol. 28^{v}) 'Pro defunctis fratribus', Van Dijk, p. 329, no. 63^{i}; *cc* (fol. 29) 'Pro defuncta femina', Van Dijk, p. 329, no. 63^{h}; *dd* 'In anniversario', Van Dijk, p. 329, no. 63^{l}; *ee* 'Pro benefactoribus', not in Van Dijk, *beg.*: 'Oratio' Deus cuius misericordie non est numerus; *ff* (fol. 29^{v}) 'Pro omnibus fidelibus defunctis', Van Dijk, p. 330, no. 63°; *gg* common of saints, omitting 'In vig. unius apost.' for which see item *ss* below. Cf. Van Dijk, pp. 305–17. Our versions are always less full; *hh* (fol. 36^{v}) 'In ipsa die dedicationis ecclesie . . .', Van Dijk, p. 317; *jj* 'In ipsa die dedicationis altaris . . .', Van Dijk, p. 318; *kk* (fol. 37) masses in honour of the B.V.M. to be said from Christmas to Advent. The first is headed, without explanation: 'A nativitate domini usque ad purificationem dicatur istud officium'. Van Dijk, p. 320. For the mass which should be the first in this series see above item *f*, fol. 48^{v}; *ll* (fol. 38) 'In anniversario dedicationis', Van Dijk, pp. 317–18; *mm* (fol. 38^{v}) 'Missa pro patre et matre', Van Dijk, p. 329, no. 63^{m}; *nn* (fol. 39) 'In sancti Anthonii conf.', Van Dijk, p. 284; *oo* (fol. 39^{v}) 'In vigilia sancti Iohannis Baptiste', Van Dijk, pp. 285–6; *pp* (fol. 40^{v}) 'In nativitate sancti Iohannis baptiste', Van Dijk, p. 286; *qq* (fol. 41^{v}) 'In vigilia assumpcionis beate virginis', Van Dijk, p. 294; *rr* (fol. 42) 'In assumptione beate virginis', Van Dijk, p. 294; *ss* (fol. 43) 'In nat. gloriose virginis', Van Dijk, p. 297; *tt* (fol. 44) 'In vigilia unius appostoli [*sic*]', Van Dijk, p. 305, See item *gg* above. *Ends* fol. 44^{v}.

In a space originally left blank on fol. 44^{v} a rather later hand has added a computistical verse *beg.*: Cymbola bellantis affigit Gamalielis, *ends*: baratrum adamare. 5 lines. It appears to be the beginning only of the verse cit. Walther, *Initia*, no. 4003. It is followed by an explanatory verse (?) *beg.*: B. quod diem tibi. C. quod duos, *ends*: g. sex superaddit.

On fol. 44^{v} is written: 'Nycolaus Degenhart. 1434. In festo omnium sanctorum'. Bought by Lyell in June 1942.

45 ST.-MALO MISSAL

PLATE IXb

In Latin, on parchment, written in France, probably in the second quarter of the 15th cent., in two sizes of liturgical text hand, by Galt(erus?) (see below): 358×260 (203×145) mm.: i+132 leaves (fol. 13, 37, and 70 are double, fol. 119–20 one leaf, fol. i, 130 flyleaves); contemporary foliation in red roman numerals, probably by scribe, written in centre of upper margin of recto, does not include the Calendar or the present fol. 116–26: 2 cols. of 33 lines, ruled in ink: collation, 1 original flyleaf, 1^{6}, 2^{8}–14^{8}, 15^{10}, 16^{8} (2, 3, 6–8 missing), 1 original flyleaf; horizontal catchwords in inner margin, sometimes with decorative surrounds: on fol. 7, 122, large painted initials in blue and pink on gold infilled with foliage, joined to bar borders decorated with acanthus leaves and hairline ink scrolling with painted daisies and other flowers, and small gold leaves and discs, extending into all the margins on fol. 122, three sides only on fol. 7. On fol. 123, a large gold initial with pink and blue background, hairline scrolling, flowers, and gold leaves. Some similar smaller initials; a few others in gold flourished in red and blue; the rest are red or blue flourished in blue or red (see below and Pl. IXb). Pächt–Alexander 1, no. 677. Binding of *c.* 1470 with bevelled wooden boards covered with calf, blind stamped with six concentric rectangles of small stamps. Four stamps are used: a crowned 'M', a fleur-de-lis (both repeated); a dog (?); an ermine in a lozenge. Two straps fastening to studs on lower cover probably added later. The spine (repaired) is crosshatched and also has the ermine stamp.

2° fo. (text) *spem habeamus.*

Missal of the use of Saint-Malo, Calendar and Temporale.

1 (fol. 1–6) Calendar, with one saint or more for almost every day. Feasts in red include: Vincent (22 Jan.), with octave; 'Yvonis confessoris' (19 May); 'Aaronis confessoris' (22 June); 'Translacio sancti Martini episcopi' (4 July); 'Translacio sancti Maclovii' (11 July); 'Michaelis in Monte Gargano' (29 Sept.); 'Michaelis in Monte Tumba' (16 Oct.); 'Dedicatio ecclesie Macloviensis' (30 Oct.); 'Maclovii episcopi et confessoris' (15 Nov.); Presentation of the Virgin (21 Nov.). Other local saints commemorated include all of those listed by Duine *Brév.*

et missels des églises et abbayes bretonnes, 1906, p. 79, in his description of the 15th cent. Saint-Malo missal at Rennes, with the exception of 'Melorii mart.' (1 Oct.). 'Martini abbatis' is put on 20 Dec. The inclusion of the feast of the Presentation of the Virgin suggests a date after 1430; see Duine, p. 69.

2 (fol. 7) Temporale, from first Sunday in Advent to third Sunday after Pentecost, *breaking off imperf.* fol. 129^{v}, in middle of the Gospel. The proses are generally the same as those listed by Misset and Weale, from the printed Saint-Malo missal of 1503, in *Anal. Liturg.* II, 2, Fasc. XII (1894), 391–2, but their nos. 13–14, 16–21, 23, 26–9 are omitted, and in our MS. the prose for the Christmas Mass 'in aurora' (fol. 15) *beg.*: Sonent regi nato nova: Chevalier, *Rep.*, no. 19215.

The prefaces (fol. 116), with square notation on staves of four red lines, and Canon of the Mass (fol. 123) are inserted after the proper for the Saturday after Pentecost, which *ends* fol. 115va, after which a column and a half are left blank, followed by a catchword, which gives the beginning of the preface for Christmas (not the rubric which actually precedes it). The Canon of the Mass *ends* (fol. 126ra) with the prayers: Quod ore sumpsimus . . ., Agimus tibi gratias, etc. Placeat tibi sancta trinitas, followed by the Gloria, with musical cues 'De festis duplicibus', 'De beata Maria', 'De communi', *ends* fol. 126^{vb}; most of the column is left blank.

The front pastedown and flyleaf (fol. i) are part of an erased document, made quite illegible by reagent. Some later notes on fol. i, also largely obliterated, are perhaps accounts.

Among the blue pen flourishes of an initial on fol. 124^{v} is written: Galt(erus?) scripsit hunc librum missalle [*sic*] (Pl. IXb). In other initials the scribe has similarly written: Gault. (fol. 24^{v}), Galt. (fol. 47, 48, 48^{v}, 61) or simply G. (fol. 6, 10, 41^{v}). The MS. was probably written for the Cathedral of Saint-Malo, which was dedicated to St. Vincent. On fol. i^{v} (flyleaf) is written: Pro Magistro Guillelmo Garruargen(?) (15th cent.). A Dom. Guillelmus de Garennes from the diocese of Le Mans was a bachelor at the University of Paris in 1455 (Samaran–Van Moé, *Auct. Chart. Univ. Paris.* V, 1942, col. 654). Fol. 1: Noveril Villegiller(?) (19th cent.). Bought by Lyell from Davis and Orioli in May 1938 and said to have been brought direct from Paris.

46 RULE OF ST. BENEDICT IN FRENCH

In French and Latin, on parchment, written in France in the mid-15th cent. in a cursive hand, with Latin headings and incipits for each chapter of the Rule in two different textura hands: *c.* 185 × 135 (*c.* 130 × 90) mm.: 48 leaves. Contemporary foliation in roman numerals in top left corner of recto (from fol. 1–6 also in bottom left corner of verso) ends at fol. 42: frame ruling in ink, *c.* 20–3 long lines: collation 1^{8}–6^{8}, horizontal catchwords at end of quires,

and often on other leaves as well. The ink initial 'I' on fol. 1 is in the form of a fish. Contemporary parchment wrapper with title on lower cover: 'Regula beati Benedicti in ga.co' [en franceis *added in a different hand*].

2° fo. *cestes choses*

Rule of St. Benedict in French, with other items.

1 (fol. 1) 'Incipit regula sancti Benedicti abbatis in galico' *beg.*: *Ausculta o fili precepta magistri etc.* Ici parle nostre sire saint Benoist son sermon a moynez et dit. Escoute filx les commandemens de ton mestre, *ends* (fol. 42^{v}): dessus de la doctrine des vertuz. Qui fera cestes choses il ara vie durable. Amen. Explicit regula sancti Beneditti [*sic*] in galico. Chap. XIIII–XVIII of the Latin rule are omitted. For the relationship of our MS. to other French translations of the Rule see *The Rule of St. Benedict. A Norman Prose Version*, ed. R. J. Dean and M. D. Legge, Oxford, 1964, p. 102.

2 (fol. 42^{v}) An extract in French from a treatise on virtues *beg.*: Le septime estat ou len doit garder chastee est lestat de religion. Car ceux qui sont en tel estat . . . (fol. 43) 'Exemple pour ceux de religion' Len list en la vie des peres que ung saint home contoit comment il estoit devenu moine et disoit que il estoit dun paien qui estoit prestre des ydoles, *ends* (fol. 48): Cest la beneurete que cil atendent qui se gardent nectement de cuer et de cors.

3 (fol. 48) Two extracts in Latin on the monastic state from the Vitae Patrum, *beg.*: Dixit abbas Ypericius. Quia sicut leo terribilis est onagris, *end*: Ecce in hiis es monachus: Vitae Patrum v, Lib. IV, § 45–8; Lib. I, § 22 (pr. P.L. 73 col. 870, 857).

On fol. 48^{v} (15th cent.): 'Iste liber vere Theobardo dicitur esse hoc nomen raptim Chenillon(?) vult esse vocatum'; and below, in the same hand, a rhyming book curse in French and Latin: 'Qui ce livre ycy emblera, propter suam malliciam, Au gibet pendu sera, repugnando superbiam, Au gibet pendu sera, sive(?) suis parentibus, Car ce sera(?) bien raison, exemplum dabit omnibus'. Inside the back binding among various pen trials are written (15th cent.): 'Iehan le maindre(?) des franzoys', and 'Perdiyan (?)'. A later erased note on fol. 1: 'dr.(?) Au [? . . .] bello (?)'. Inside the front binding is: 'N°. 37' (19th cent.). Bought by Lyell in July 1936 from Goldschmidt: see his *Cat.* 36 (1935), no. 13; *Cat.* 41 (1936), no. 34.

47 FRÈRE LAURENT, SOMME LE ROI

PLATES IXc, XXXVId

In French, on parchment, written probably in Bruges in the second half of the 15th cent. in a skilled formal 'bâtarde française' hand showing Northern influence (Pl. IXc). The scribe often makes elaborate flourishes or 'cadeaux',

occasionally incorporating human or animal heads: 270×188 (170×115) mm.: 1+96 leaves (fol. 32 is double, fol. i is a flyleaf): 2 cols., 40 lines ruled in red ink: collation 1^2 (1 canc.: flyleaves), 2^8–13^8, 14^2 (both canc.), catchwords and some surviving quire signatures with the first and third leaves numbered i and ij: the initials are flourished with penwork in Bruges style; that on fol. 1 is red and blue flourished in blue and red, the rest are red with blue or blue with red (Pl. IXc). Capitals in the text are washed in yellow. For binding see below.

2° fo. *ne pour*

Frère Laurent (or Lorens), Somme le Roi.

(fol. 1) 'Cy comence le livre des vices et des vertuz. Et premier les x command-(ements)' *beg.*: Le premier commandement que dieu commanda est tel. Tu naoureras pas divers dieux, *ends* (fol. 94) : en sa compaignee la ou est pardurable vie. Amen. Ce livre compila et parfist ung frere de lordre des prescheurs a la requeste du roy Philippe roy de France en lan de lincarnation nostre sire Ihesucrist. Mil cc.lxxxix. Fol. 94^v and 95 are blank. For the 'Somme' see E. Brayer, 'Contenu, structure et combinaisons du "Miroire du Monde" et de la "Somme le Roi" ', *Romania* 79 (1958), 1–38, 433–70, especially pp. 2–3, 452–64. Our MS. appears to be the ordinary version, which was translated into English by William Caxton in 1484 and printed as *The Royal Book* at Westminster two years later.

On the front pastedown (Pl. XXXVId) is a 15th-cent. note in English apparently referring to the production of the MS. (the beginning of the first and second lines has been damaged):

cxl(?) gret l'r's of ij° poynt(is)
j. l'r of iiij poynt(is)
xxxv paraffis } lim'(?)
the byndyng
the velom

There are in fact 141 small two-line initials and one larger four-line initial; 'paraffis' apparently refers to space-fillers in red and blue painted at the ends of lines left blank after rubrics. There are about thirty-eight of these.

Note on the binding by Graham Pollard: 'The binding is contemporary, of bevelled wooden boards covered with black calf, worn, and with poor impressions of the tools, rebacked and repaired. The edges are gilded and gauffered to a diamond pattern. There were originally two metal clasps, possibly renewed later, fastening on the lower cover. Three tools are used: *a* a dragon within an equilateral triangle (31×18 mm. = J. B. Oldham, *English Blind-Stamped Bindings*, no. 236); *b* a free fleur-de-lis (18×13 mm. = Oldham no. 233); *c* a Burgundian *briquet* (18×13 mm., not in Oldham, but similar in

design to his no. 17). The triangular dragon tools are set, short side to short side, 3 mm. apart, to form a frame parallel to the sides. The space within the frame is divided by fillets into diamond-shaped compartments. The top row of three compartments has tool *b* in the centre of each compartment; the second row has tool *c*, the third row tool *b* again, and so on. An exactly similar design, executed with the same tools but in much better impressions, is on MS. Douce 365, which belonged to Caxton's patron, Margaret of York, Duchess of Burgundy. This manuscript contains a colophon dated March 1475 saying that it was written by David Aubert at Ghent and commissioned by Margaret. These tools were used by "Caxton's first binder" on a number of books bound in England. Hobson conjectured that they were bound by "a Bruges binder who came over to England with Caxton in 1476 or very shortly afterwards" (*English Binding before 1500*, p. 19).' For further discussion see Graham Pollard in *The Library*, 5th ser. XXV (1970), pp. 205–6, 213, 216–17 and Pl. VI–VII.

Fol. i (late 16th cent.?): 'Thys ys Nicholas Leighe his booke. Dieu ayes mercy'. Front pastedown: 'May 14 1760 this MSS. was given me by the Revd. Mr. Wm. Gostling one of the minor canons of Canterbury. And. Coltee Ducarel. See an account of this MSS. in Ames's Typographical Antiquities p. 42 London 1749. 4to.' In fact Ames only describes Caxton's edition of his own English translation. In the same hands: 'B. 35'. Ducarel's bookplate with the number 'B. 26' crossed out. Lot 1444 in the sale of his library, London, 1786. Bought by Lyell in January 1943 from Maggs; see their *Cat.* 542 (1930), no. 128A and 687 (1940), no. 201.

48 JEAN MIÉLOT, ETC.

In French, on paper, with parchment flyleaves, written perhaps in Flanders or N. France, possibly at Lille, in the mid-15th cent., in a rather crude, large, 'Burgundian' cursive hand: 210×140 (155×90–110) mm.: ii+99 leaves (fol. i–ii, 98–9 are flyleaves): 25 long lines which often considerably overrun the right-hand vertical line, ruled with a hard point, only on alternate lines: collation, 2 original parchment flyleaves, 1^{12}–3^{12}, 1 parchment leaf, 4^{12}–8^{12}, 2 original parchment flyleaves; horizontal catchwords and some quire signatures, starting from the second quire: watermarks, letter P with flower, close to Briquet no. 8606, and two or three versions of the 'French-type' unicorn, hard to see clearly, cf. Briquet nos. 10013–14: initial on fol. 1 in blue and red flourished in red and brown; other initials blue and red, or plain red. French binding of stamped calf over parchment, with a flap on the lower cover. The covers are blind-stamped with concentric rectangular panels of square stamps all arranged facing upwards; taken from the centre they are rosettes, fleur-de-lis (diamond-shaped stamp, put on its side to

appear square), and two-headed eagles. The rosette stamp is repeated on the fold-over flap. There are traces of three clasps.

2° fo. *lignie ou*

1 Jean Miélot.

a Translation of Buonaccorso da Montemagno il Giovane, De nobilitate (fol. 1) 'Ici commence la controversie de noblesse plaidoyee entre Publius Cornelius Scipion dune part et Gaius Flaminius de aultre part laquelle a este faicte et composee par un notable docteur en loix et grant orateur nomme Surse de Pistoye' *beg.*: Entre noz anciens maistres a este souvent dispute de noblesse, *ends* (fol. 36): laissiet du tout en vostre sentence. Fin de ceste controversie de Noblesse plaidoie entre Publius Cornelius Scipion dune part, et entre Gayus Flaminius dautre part. Fol. 36^{v} is blank, except for a catchword for the beginning of item *b*; fol. 37, of parchment, is also blank.

b (fol. 38) 'Cy commence ung debat entre trois chevalereux princes' (i) first Prologue *beg.*: Pour ce que cy dessus ou premier traittie a este dispute de noblesse par maniere de controversie entre Cornelius Scipion et Gayus Flaminius, le iugement demoure insoluble ie voeil adiouster une playdoirie et debat, *ends*: quest vraye noblesse; (ii) second prologue 'Et premierement le prologue de lacteur qui donne assez a entendre toute la maniere et substance dudit escrit' *beg.*: En chercheant dedens mon petit estude aucune chose digne destre presentee et offerte a vostre seignourie . . . iay daventure trouve ung debat de trois vaillans et chevaleureux princes . . . (fol. 38^{v}) Pour lequel debat translater en cler franchois ie menploiay incontinent, *ends* (fol. 40): en temps passe. Fin du prologe; (iii) text 'Cy commence le debat et estafi des trois princes dessusnommez et premierement de Alexandre alencontre de Hanibal. Et dist en tele maniere' *beg.*: E tu Hanibal ie ne pouroie souffrir, *ends* (fol. 46^{v}): a respandre sang humain et a gaster le monde. Cy fine le debat des trois chevaleureux prince[*sic*]. Fol. 47–9 are blank, apart from a catchword on fol. 49.

For the two works, which are generally found together in MSS. and which were printed together by Mansion at Bruges (Proctor, no. 9317; Campbell, no. 1632; B.M. *Cat. of Books Printed in XV cent.* IX, ii (1962), pp. 132–3), see P. Perdrizet, 'Jean Miélot, l'un des traducteurs de Philippe le Bon', *Revue d'histoire litt. de la France* 14 (1907), 475. The first prologue to the Debat (*b* (i)) is found in the Mansion edition but is not found in any of the Brussels MSS. The Controversie (*a*) was pr. Burger, *Eine französische Handschrift der Breslauer Stadtbibliothek* (Städtisches Realgymnasium am Zwinger zu Breslau, Beilage zum Programm Ostern 1901), Breslau. Our text is very close to the printed version (M, identifiable as Mansion's edition) which he cites. R. Bossuat (*Manuel bibliog. de la litt. française du m.â.*, 1951, no. 5982) says that Burger printed the Debat (*b*) at the same time, but it is not in the Bodleian copy.

B (fol. 58–80) 32 long lines, text ruled with a hard point, text 173–8× 105–15 mm.: collation 8^8–9^8, 10^8 (7 canc.): vinescroll initial (with monster) in brown and red ink on fol. 59; decorated initials in brown ink on fol. 67, 68, and 70^v.

2° fo. *materia*

Longer version of the commentary on Boethius, Opuscula Sacra, I, II, III, and V, attributed to Remigius of Auxerre, written in continuous form. Pr. E. K. Rand, 'Johannes Scotus', *Quellen und Untersuchungen zur lat. Philol. des M.A.* I, 2 (1906), 30–80.

(fol. 59) Commentary on Tr. I, *beg.*: Investigatam diutissime questionem. Sub(audis). De sancta trinitate: Rand p. 31 l. 5; (fol. 67) Tr. II 'Incipit eiusdem Boetii liber ad Iohannem diaconum' *beg.*: Iohannes iste postea papa fuit: Rand p. 47 l. 19; (fol. 68) Tr. III, *beg.*: Postulas ut ex ebdomadibus. id est conceptionibus: Rand p. 50 l. 6; (fol. 70^v) Tr. V 'Eiusdem ad eundem contra Eutichen et Nestorium' *beg.*: Anxie. Sollicite. Sustinui. Expectavi: Rand p. 57 l. 23. *Ends* (fol. 79^v): Perscribit approbat. commendat. Explicit commentum super Boetium de S. Trinitate. The commentary belongs to the second group of MSS. containing the fuller version; see Cappuyns, op. cit., pp. 245–50. The marginal notes in Tr. V which Haring, *Two Commentaries* (see below), p. 71, regarded as additional, are all found in Rand's edition. There are two later notes (fol. 62^v, 70) in the same hand as those in A.

Fol. 80 was originally left blank. On fol. 80^v is a pen drawing (see below). Below it is the contemporary note: 'Hic claustri sancti Blasii liber est Ademunti [*corr. to* Ademonti]' (Pl. XXVIIIc).

Fol. 58 is a reject leaf for the beginning of the Commentary. It had several lines of text, a red incipit, and an initial, which have been erased.

C (fol. 81–100) 32 long lines ruled with a hard point, text 178×100 mm.: collation 11^8–12^8, 13^4: headings in red: decorated red initials on fol. 81, 99^v.

2° fo. *accidentium*

1 (fol. 81) 'Commentum Helye cuiusdam Magistri Gallicani super Boetium de Trinitate' *beg.*: Christiane religionis et cetera. Intendit auctor operis ut predictum est. *Ends* fol. 99^v. The commentary on Boethius' Opuscula Sacra known as 'Librum Hunc' and now attributed to Thierry of Chartres, omitting the Prologue. Pr. N. Haring, 'Two Commentaries on Boethius by Thierry of Chartres', *Archives* 27 (1960), 85–134. He used this MS.

2 (fol. 99^v) 'Explicit tractatus super Boetium. Incipit de bono ad Iohannem' *beg.*: Intentio auctoris est in hoc opusculo questionem illam Iohannis Romane ecclesie diaconi solvere, *ends imperf.* (mid-fol. 100^v): nec participat entitate. Fragment of a commentary on Boethius, De Hebdomadibus, attributed to

Thierry of Chartres, pr., from this MS., by Haring, op. cit., pp. 134–6. The rest of fol. 100^{v} is left blank.

D (fol. 101–28) 32 long lines ruled with a hard point, ruling 180 × 100 mm.: collation 14^{8}–16^{8}, 17^{4}: decorated red initials on fol. 101, 105^{v}, 121.

2° fo. *ille prophetarum*

Peter Abelard, Theologia Summi Boni.

(fol. 101) 'Librorum de Trinitate capitula' *beg.*: Primus liber continet quid velit distinctio; 'Incipit liber I' *beg.*: Summi boni perfectionem quod Deus est; Bk. II *beg.*: fol. 105^{v}; Bk. III, fol. 121. *Ends incomplete* (fol. 128^{v} l. 11): est materia huius hominis. Pr. H. Ostlender, 'Peter Abaelards Theologia "Summi Boni" ', *Beiträge* 25, 2–3 (1939), 2–83 l. 31. The variants of this MS. are discussed and listed by Haring, 'A third MS. of Peter Abelard's Theologia "Summi Boni" ', *Mediaeval Studies* 18 (1956), 215–24. He shows that it is closely related to MS. Erlangen Univ. 182 from Heilsbronn, which also contains Boethius' Opuscula Sacra and the Commentary 'Librum Hunc'. It ends at the same place and has the same lacunae, including a large one (Ostlender, p. 8 l. 24–19 l. 21) found in our MS. at the bottom of fol. 102^{v} where the scribe has left a gap of $3\frac{1}{4}$ lines, not a mere quarter of a line as stated by Haring, op. cit., p. 217.

In the blank space on fol. 128^{v} a later (14th-cent.?) hand added two notes on the Trinity, *beg.*: Nota. Cum pater sit deus, filius deus, spiritus sanctus sit deus et pater sit alius quam filius.

The end flyleaf (fol. 129) contains a fragment on the Immaculate Conception in a hand similar to fol. 128^{v}. The front flyleaf (fol. i), bound upside down, has a note (12th cent.) *beg.*: Exponat nobis lector quid sit ydioma Boetii, and below it another note in the hand of fol. 128^{v}.

There are drawings with a point on the front flyleaf (fol. i^{v}), archway, and fol. 80, soldier with shield in left hand and sword resting on right shoulder and there is a pen drawing on fol. 80^{v} of a figure in a short tunic, but booted and spurred, offering a flower to a veiled woman with hands raised in front of her. (Haloes have been added later in pencil.) For the style of the drawing on fol. 80^{v} cf. a figure from MS. Admont 36, written at Admont *c.* 1180, in Buberl, op. cit., p. 64 fig. 69. Pächt–Alexander I, no. 92, pl. VIII (fol. 80^{v}).

From the library of the Benedictine monastery of Admont in Austria; see note on fol. 80^{v}. Listed in the catalogue of *c.* 1376, pr. G. Möser-Mersky, *Mittelalt. Bibl.kat. Österreichs* III (1961), p. 30 l. 25–6: Boecius glosatus de sancta Trinitate incipit 'Investigatam': in eodem Conmentum super Boecium et Magister Helyas super Boecium, and similarly in the 1380 catalogue (loc. cit., p. 56, l. 6–7). Later no. 382 in the library: number on spine. Bought by Lyell in November 1936 from E. P. Goldschmidt and Co.; see his *Cat.* 47, no. 3.

50 THEOLOGICAL QUAESTIONES; GILBERT CRISPIN; HONORIUS AUGUSTODUNENSIS PLATE XIIa

In Latin, on parchment, two MSS. written in Austria or Germany, bound together: 220×150 mm., edges cropped by binder: 63 leaves. Archaizing binding of second half of 15th cent. (not later than 1488), in wooden boards covered with rough white skin, with parchment pastedowns and original place marker of string. Original central leather strap and metal clasp fastening to pin on the upper cover—compare the clasp of MS. Lat. misc. d. 68, also from Admont. On the front cover is a parchment label with the title (15th cent.) 'Lucidarius de peccato originali'.

A (fol. 1–40) Written on fine parchment in the first half of the 12th cent. in a large rounded minuscule (Pl. XIIa): 2 cols. of 27 lines ruled with a hard point, text 175×120 mm.: collation 1^8, 2^8 (+1 added after 8), 3^8–5^8 (8 canc.): no headings: fine initials of vinescroll type drawn in the ink of the text and rubrics, apparently before the text was written, on fol. 1, 18, 18^v (with figure of Christ blessing) (Pl. XIIa). Pächt–Alexander 1, no. 65.

2° fo. *-cessitate iniuste*

1 A collection of *quaestiones* and sentences from the school of Anselm of Laon.

a Five *quaestiones* on original sin begin after an erasure of which only the initial 'P' is legible: (i) (fol. 1) *beg.*: Queritur cur originale peccatum scilicet inobedientia [*sic*] primi hominis animę inputetur cum ipsa non descendat ex traducę, *ends* (fol. 1^{vb}): integer homo resurget; (ii) *beg.*: Iterum queritur quomodo anima contrahat a corpore peccatum cum corpus per se non habeat peccatum, donec sit animatum; *ends* (fol. 2^{ra}): animarum non homines; (iii) *beg.*: Queritur cum omne peccatum tam originale quam actuale per prespiteri efficatiam dimittatur, *ends* (fol. 2^{rb}): merces iusticię; (iv) *beg.*: Sed iterum dices cum abluatur in baptismate peccatum, cur filiis renatorum parentum imputatur?, *ends* (fol. 2^{va}): concupiscentia generantur; (v) *beg.*: Sed iterum occurrit questio cur magis originale peccatum imputetur quam actuale parentum, *ends* (fol. 2^{vb}): de effectu illius generantur.

b (fol. 2^{vb}) *beg.*: Iacob dilexi, Esau autem odio habui (Rom. ix. 13). Queri(tur) quę iusticia fuerit in electione Iacob, nam liberum arbitrium nihil operari videtur, *ends* (fol. 3^{ra}): non deserit sed deseritur.

c (fol. 3^{ra}) *beg.*: Deus de cuius principio et fine tacetur. Pr. H. Weisweiler, 'Le recueil des sentences "Deus de cuius principio" et son remaniement', in *R.T.A.M.* 5 (1933), 254–68, chiefly from Munich clm. 23440.

d (fol. 10^{vb}) *beg.*: Queritur quare homo puniatur secundum animam propter peccatum primi hominis. Also in the Munich MS. cit., see Weisweiler, 'L'École d'Anselme de Laon et de Guillaume de Champeaux' in *R.T.A.M.* 4 (1932), 245.

In the Liber Pancrisis it is attributed to Anselm of Laon. Pr. O. Lottin, *Pyschologie et Morale* v, 1959, p. 40, no. 44.

e (fol. 10^{vb}) *beg.*: Querit sanctus Augustinus cum sanguine passionis filii Dei accepimus. The first of a series of six questions also found in the Munich MS. cit., fol. 84^{v}–86^{v}, pr. Lottin, 'Nouveaux fragments théologiques de l'école d'Anselme de Laon' in *R.T.A.M.* 13 (1946), 219–20, nos. 322–7.

f (fol. 12va) *beg.*: Queritur cum peccatum non sit nisi ex sola voluntate, *ends* (fol. 12^{vb}): in ministris satis habundet. Also in the Munich MS. cit., fol. 86^{v}. In Paris B.N. lat. 18113 (destroyed in 1914) it was attributed to William of Champeaux, see Weisweiler, *L'École*, cit., p. 246. Pr. Lottin, *Psychologie* v, p. 307, no. 462; our MS. contains a slightly fuller version.

g Two sentences also found in the Munich MS. cit., fol. 86^{v}–87: (i) (fol. 12^{vb}) *beg.*: Si secundum hominem dictum est hodie mecum eris in paradiso, in inferno intelligatur paradysus, *ends* (fol. 13^{rb}): quod nos ipsi esse debemus; (ii) *beg.*: An non se garrire arbitratur quis cum dicit. Si caro est sanguis est, *ends* (fol. 13va) amaritudinis perpetuę recordatio(fol. 13^{vb})ne pellamus. The text in our MS. appears to be slightly different from that in the Munich MS.; see Weisweiler, *L'École*, cit., p. 246.

h (fol. 13^{vb}) *beg.*: Queris etiam si de nihilo cottidie novę fiunt animę, *ends* (fol. 14^{vb}): quam sine viro sumpsit ex femina. Part of the letter of Hugh of Rouen on the soul, written to Gravion d'Angers, P.L. 166 col. 835A8–836C9. Lottin printed part of this extract, also found in the Munich MS. cit., fol. 88^{v}–89, as two sentences in *R.T.A.M.* 13 (1946), 221, nos. 328–9.

j Miscellaneous sentences: (i) (fol. 14^{vb}) *beg.*: Cum duę rationales creaturę peccavissent, homo videlicet et angelus, *ends* (fol. 15^{rb}): deitas designatur. Part of the unpublished preface to the commentary on Matthew from the school of Anselm of Laon (Geoffroy Babion?), pr. P.L. 162. See MSS. Lyell 66, fol. 2va, l. 33; Laud Misc. 87, fol. 1^{rb} l. 45; (ii) (fol. 15^{rb}) *beg.*: Servi obedite dominis carnalibus . . . (Ephes. vi. 5–8). Sed forte dicit aliquis, Ego fidelis sum, dominus meus iniquus et infidelis est, *ends* (fol. 15^{vb}): sublimioribus subdita sit; (iii) *beg.*: Si fuerit bonus qui tibi preest nutritor tuus est, *ends*: dei ordinationi resistit; (iv) *beg.*: Sciendum quod recordari deus nequaquam proprie dicitur, *ends* (fol. 16^{rb}): Nemo militans deo implicat se n(egotiis) s(aecularibus) (II Tim. ii. 4); (v) (fol. 16^{rb}) *beg.*: Luna non splendet . . . (Iob xxv. 5). Quid per lunam nisi cuncta simul ecclesia, *ends* (fol. 16va): corruptione propagatur; (vi) *beg.*: Qui facit concordiam in sublimibus suis (Iob xxv. 2). Multa enim sibimet dissident inferius, *ends* (fol. 17va): quod optinere non valent numquam volunt bene ergo dicitur, Qui facit concordiam in sublimibus.

2 Gilbert Crispin, Disputatio Iudei et Christiani.

(fol. 18) Preface, *beg.*: Reverendo patri et domino Anshelmo; (fol. 18^{vb}) the Disputatio, *beg.*: Quia Christiani te dicunt, *ends* (fol. 40^{vb}): cui honor et imperium

per omnia secula seculorum. Amen. Pr. B. Blumenkranz, *Gisleberti Crispini Disputatio Iudei et Christiani* (Stromata Patristica et Medievalia, Fasc. III), Utrecht and Antwerp, 1956. The text of our MS. is not obviously related to any one of the groups of MSS. used for this edition and it has many variants not found in the MSS. used.

B (fol. 41–63) Written on thick parchment in a small close-packed hand in the late 12th or early 13th cent., writing above top line: 35 long lines, ruled in crayon, mostly erased, 180×120 mm.: collation 6^8–9^8 (8 canc.): plain red initials.

2° fo. *-cerem retrusus*

Honorius Augustodunensis, Elucidarius.

(fol. 41) 'Incipit Lucidarius' Preface *beg.*: Sepius rogatus a condiscipulis; Bk. I *beg.*: Gloriose magister rogo ut ad inquisita mihi ne pigriteris; Bk. II *beg.* fol. 48; Bk. III *beg.* fol. 56. *Ends* (fol. 63v): omnibus diebus vitę tuę. Amen. Explicit Lucidarius. Pr. Y. Lefèvre, 'L'Elucidarium et les Lucidaires', *Bibl. des écoles françaises d'Athènes et de Rome* 180 (1954), 359–477. Belongs to his family A, having all the early additions common to that family, including those only found in the group MAH, see op. cit., pp. 72–8; 232–42. The scribe has accidentally omitted Bk. I Q. 9–20 (fol. 41v, l. 3–4) and Bk. I Q. 71a–most of 86 (fol. 43, l. 32). In both cases the text continues without a break. The text is written without any division into Questions and Answers.

On fol. 63v, immediately after the text of the Elucidarius, the scribe has written in red capitals: Auscultate pie prescriptę verba sophyę. / Auribus audite cordeque diligite.

There are various later additions on fol. 63v, including *a*: Dives mendicus deus infernus paradysus / Pascit deposcit conpensat torquet amenat. See Walther, *Initia*, no. 4624; *b* two lines in mirror writing: Te diligo pre ceteris, a nexu pie Veneris me solvere dignare. / Nam solam te desidero, spem puram ad te defero quam nollem evitare; *c* a charm: ✠Esyppus✠Speusippus✠ Melesyppus✠Caspar✠Melchior✠Balthasar; *d*: Incaustum dum penna probat simul ipsa probatur. See W. Wattenbach, *Das Schriftwesen im Mittelalter*, 3rd ed., Leipzig, 1896, p. 231.

On the verso of a strip of parchment used in the binding, on which is written another charm (13th cent.), mostly illegible (*beg.*: ✠In nomine patris, *ends*: protectio huic N. famulo dei✠) is written 'Casperus Mulhoff' (15th cent.?); on the front and end pastedowns are also written the letters 'C.M.' and on the end pastedown are '1488. K [*or* R] Petri' and the line: 'Ante dei vultum n[il] unquam transit inultum'. There are annotations in the hand of this last note, which may be a hand used in one of the other notes, throughout the Elucidarius; and on fol. 4–4v of the first MS. this hand has supplied words cropped by the binder.

From the library of the Benedictine monastery of Admont in Austria: 'no. 563' on spine of binding and inside front cover remains of MS. description (only surviving words: N° 563) as found in other Admont MSS. Listed in the 1380 catalogue: Item questio cuiusdam de originali peccato, incipit 'Queritur'; in eodem lucidarius; see G. Möser-Mersky, *Mittelalt. Bibl.kat. Österreichs* III (1961), p. 56 l. 14–15. Bought by Lyell in October 1936 from E. P. Goldschmidt and Co.; see his *Cat.* 44, no. 10 and pl. IV (fol. 18).

51 MISCELLANY

In Latin, eleven pieces bound together, written probably in Austria, in the 13th–14th (items J, K), and 15th cents., all on paper except items H–K. 206×140 mm.: i+192 leaves (fol. i, left blank, is part of the first quire). 15th-cent. monastic binding of wooden boards covered with white leather (probably polished sheepskin) decorated with tooled panels and stamps; sewing strengthened in the middle of the quires with strips of parchment taken from MSS.; traces of a label on the upper cover.

2° fo. *distinctis que*

A (fol. i+1–24) Written in a current hybrid hand in 1471: frame ruling, mostly 28 long lines, 145×100 mm.: collation 1^{12}–2^{12} (+1 added after 12): watermark, steer's head with cross and flower with seven petals, cf. Briquet nos. 14547, 14550–2: red initials and headings.

(fol. 1) 'Incipit opusculum tripertitum Iohannis de Gersona de preceptis, de confessione et de sciencia moriendi' *beg.*: Cristianitati suus qualiscunque zelator, *ends* (fol. 24): laudabiliter observatur. Explicit opusculum tripertitum de preceptis, de confessione et de sciencia mortis per eximium theologie doctorem magistrum Iohannem de Gersona alme universitatis Parisiensis cancellarium compilatum. 1471. Pr. L. E. du Pin, *Joannis Gersonii Opera Omnia*, Antwerp, 1706, I, col. 427–50.

Fol. 24^{v} is blank.

B (fol. 25–48) Written in the 15th cent. in a cursive hand: frame ruling, 2 cols., *c.* 34 lines, 160×110 mm.: collation 3^{12}–4^{12}: watermark, mount with cross and flower, cf. Briquet no. 11825: red initials and headings.

1 (fol. 26) Jodocus Weiler of Heilbronn, Tractatus de usu et modo dictandi 'Prima tabula in qua continentur salutaciones ad summum pontificem' *beg.*: Sanctissimo in Christo patri ac domino domino Ewgenio divina providencia sacrosancte Romane ac universalis ecclesie summo pontifici Sigismundus eadem providencia Romanorum imperator, *ends* (fol. 39^{v}): Valete. Deus conducat vos et cum prosperitate reducat etc. Explicit tractatus de usu et modo dictandi editus per venerabilem magistrum Iodocum de Haylprunn waccalarium formatus

[*sic*] in theologia. Another MS. is cited by L. Rockinger, *Briefsteller und Formelbücher*, 1863, pp. 952–3 n. 2.

2 (fol. 39^{v}) 'Incipit de exordiis' *beg.*: Quia melius ex forma quam ex materia rei formande habetur doctrina, idcirco de octo modis exordiendi duxi formulas, *ends* (fol. 44^{v}): et promovendos etc et sic est finis Deo gracias etc. Explicit tractatulus de exordiis octo modorum Deo gracias.

Fols. 25–25^{v}, 45–48^{v} are blank.

C (fol. 49–56) Written in the 15th cent. in a cursive hand: 32 long lines, not ruled, *c.* 175×125 mm.: collation 5^{8}: no watermark.

(fol. 49) Notes on Aristotle's Ethics 'Hic incipiuntur [*sic*] auctoritates primi libri ethicorum' *beg.*: Omnia bona appetunt / Cognicio finis utilis est in arte, *ends* (fol. 52) (bk. 10): quia intellectus est principialissimum hominis. Fol. 52^{v}–56^{v} are blank.

D (fol. 57–85) Written in the 15th cent. in a cursive hand: frame ruling in ink, 2 cols., *c.* 31–4 lines, 160×105 mm.: collation 6^{12} (1 canc.), 7^{12}, 8^{12} (7–12 canc.): watermarks very hard to see, mount in circle, scales, cf. Briquet nos. 11878, etc.(?), 2399: red initials.

(fol. 57) A treatise on dictamen, *beg.*: Rethorice dulcedinis florenti sermone, *ends* (fol. 85^{v}): ad eterna celestium habitacula valeamus feliciter pervenire. Amen.

E (fol. 86–128) In two 15th-cent. cursive hands, the first part written in 1452 (fol. 105); *a* fol. 86–120: *c.* 36–40 long lines, not ruled, *c.* 175×120 mm.: watermark, steer's head with flower, cf. Briquet no. 14760; *b* fol. 121–8: frame ruling in ink, *c.* 30–4 long lines, *c.* 105×165 mm.: watermarks, two versions of steer's head with flower, cf. Briquet 14785 (for general type), 14790: collation 9^{12}, 10^{12} (+1 added after 12), 11^{10}, 12^{8}. Pächt–Alexander 1, no. 167.

1 (fol. 88^{v}) Mauricius Leydis, Ars predicandi. Introduction *beg.*: Communicaturus caritative meis desiderantibus hoc quod de modo predicandi ad populos multos per labores donavit altissimus, *ends* (fol. 89): descendunt quando per moralia se inferioribus (?) conformant; (fol. 89) 'Divisio predicacionum' *beg.*: Ulterius notandum quod predicacionum alia de festis, alia de tempore; 'Declaracio. Declaracio paradigmatis de sanctis et primo de prima riga primi semicirculi' *beg.* (fol. 89^{v}): Fulgencius in sermone infra octavas Epiphanie, *ends* (fol. 100) (de tempore): de figuris et propheciis etc. Et hec de paradigmate de tempore; (fol. 100) 'Sequitur nunc de partibus integralibus sermonis' *beg.*: [E]xpeditis duobus paradigmatibus quorum primum fuit de sanctis et secundum de tempore restat nunc dicere de partibus inte[g]ralibus sermonis, *ends* (fol. 105): hoc nobis prestare dignetur id est ipse cum patre et spiritu sancto Deus unus in secula benedictus Amen. Explicit Ars predicandi per reverendissimum magistrum

Mauricium Leydis per manus domini Nicolai Weigselpammer (?) de Wasserburga Anno domini M°cccc° et Lii in vigilia vigile Nativitatis Christi etc.

This is preceded (fol. 86ᵛ–88) by paradigms expounded in the text: *a* De sanctis: (fol. 86ᵛ) 'Prima pars primi paradigmatis' *beg.*: Beneficio impenso in ipsa festivitate; (fol. 87) ['Secunda pars primi paradigmatis' *heading mostly cropped by binder*] *beg.*: Sancti vita atque conversacione. See fol. 89–96ᵛ; *b* (fol. 86ᵛ–87) 'Dyabolus', drawing with text *beg.*: Utrobique nocet nos supersticionum perversitate. See fol. 96ᵛ–97ᵛ; *c* (fol. 88) 'Secundum paradigma' ('de tempore': see fol. 97ᵛ–100). On fol. 87ᵛ are lists of different kinds of feast days.

See H. Caplan, *Medieval Artes Praedicandi* (Cornell Studies in Classical Philology, XXIV), 1934, no. 27; T. Charland, *Artes Praedicandi* (Publ. de l'Inst. d'études médiév. d'Ottawa, VII), 1936, p. 70, both of whom cite our MS. as Admont 596. Only the introduction is similar to the printed 'Aquinas' tract cited by them (Hain 1351–62).

2 Giovanni da Capestrano, Sermons preached at Regensburg, June 1452.

a (fol. 105) 'Sermo de visitacione virginis benedicte factus Radispone a fratre Iohannis [*sic*] de Capistrano doctore egregio iuris civilis ac viro devoto ordinis minorum' *beg.*: [U]t audivit Elisabet salutacionem Marie exultavit infans . . . Cum enim virgo benedicta fuisset, *ends* (fol. 108ᵛ): maior aut par. Et sic patet (?) declaracio istarum prerogativarum virginis et aliarum prerogativarum declaracio (?) obmittitur diligencius studiose etc. Followed by a note on the celebration of the feast of the Visitation.

b (fol. 109) '. . . Et est de ludo' (top of heading cut off by binder). In several parts: (i) *beg.*: Gegimina viperarum quis vobis demonst[r]abit . . . Genimina ostendit eos culpabiles, ends with a list of 50 sins arising from games; (ii) 'Item nota versus et metra de ludo' *beg.*: Et cum taxillis [*glossed* tabellis] ludo tibi crimina fiunt. 7 lines. Cf. Walther, *Initia*, no. 7487; (iii) 'Nota alia metra de eiusdem Ovidius poeta dicta[vit?]' *beg.*: Nunc etenim mihi pisces captare marinos. 38 lines. Probably also in Munich clm. 5844, which Walther cites for the previous item; (iv) (fol. 109ᵛ) 'Ad propositum (?) sermonis' *beg.*: Primum peccatum et principale est superbia, *ends* (fol. 110): quelibet vicia oriencia ex ludo per se ipsum explicare secundum statum specialem(?) per propriam industriam naturalem etc. On these 'reports' of sermons given at Regensburg, see L. Luszczki, 'De manuscriptis sermonum S. Ioannis de Capistrano', *Antemurale* 5 (1959), 127–9. The two sermons in our MS. seem to be from the same recension as the three in MS. Vienna 3693, fol. 122–8.

Fol. 110ᵛ is blank.

3 Ars generalis.

a (fol. 111) 'Sequitur Ars generalis prima figura', an incomplete version of the first of the four basic figures of Ramon Lull, given in his Ars Brevis, followed by 'secunda figura' (also incomplete), 'figura quarta' (fol. 111ᵛ, with revolving discs) and (fol. 112) 'Hec est figura tercia'; see F. Yates, 'The Art of Ramon

Lull', *Journal of Warburg and Courtauld Institutes* 17 (1954), 116 and Pl. 8b, c, d, e; *b* (fol. 112) a table, with the letters B–K at the left, *beg.*: (left to right): Bonitas, Differencia, Utrum: the equivalent of the first three lines of Lull's 'Alphabet' (Yates, pl. 8a); *c* (fol. 112^{v}) a list of Lull's nine 'Dignitates Dei' or 'absoluta' (Bonitas–Gloria) with their applications, e.g.: Bonitas $\begin{cases}\text{Essencialis}\\ \text{Accentualis}\end{cases}$; *d* (fol. 113) definition of the 'absoluta' and 'relata' *beg.*: B. Bonitas est ens racion[e] cuius bonum agit bonum, similar to Lull's Ars Brevis, cap. VI, De Diffinitionibus (in *Opera*, ed. Zetzner, Strassburg, 1617, p. 10), followed by definitions of Lull's 'questiones' (Utrum–Cum quo) *beg.*: Utrum querit possibilitatem rei; *e* examples of the application of the Art using 'mensa' and 'liber': (i) (fol. 113^{v}) *beg.*: Virtutes eius quis sufficit enarrare. Est enim mensa valde bona, etc., using the eighteen principles; (fol. 114) 'Argumentum' *beg.*: Rethoricum formabitur (?) ex novem questionibus et omnibus tripartitis sic Utrum mensa est, etc., using the nine questiones; (ii) (fol. 114^{v}) *beg.*: Item nota quot decem et octo principia supra dicta et eciam novem questiones supra dicta sunt generalia sive generales ad omne quod est et possunt applicari ad omnem rem et ad omne thema ut iam patuit superius de mensa. Exemplum secundum de libro et dicitur sic. Virtutes eius quis sufficit enarrare. Est liber valde bonus; (fol. 115) 'Argumentum' *beg.*: Utrum librum [*sic*] est. Responditur quod sic, *ends*: Cum quo tu es o homo certe cum gratia Dei si vis etc. Et sic de aliis.

Fol. 115^{v}–121^{v} are blank.

4 (fol. 122) Ars memorativa (so called in a list of contents on fol. 86) *beg.*: Invoco auxilium altissimi creatoris ut ab illo summantur exordium medium et finis. Quantum ad principium huius artis est notandum quod ars ista consistit in duobus punctis, scilicet in locis et in maginibus [*sic*], *ends* (fol. 127^{v}): et ita approprianda huic ymagine signa adequate representativa clausularum istius hystorie etc. Deo gracias.

Fol. 128 is blank.

F (fol. 129–40) Written in the 15th cent. in a cursive hand: partly with frame ruling in ink, *c.* 30–5 long lines, *c.* 170–80 × 110–20 mm.: collation 13^{12}: watermarks, steer's head with flower (two versions), cf. Briquet nos. 14751, 14760.

Statutes and customs of the Cathedral Chapter of Bressanone (formerly Brixen) 20 March 1422.

1 (fol. 129) Record of the reading by the Dean, Nicolaus Swarat, to the Canons of Bressanone, of the 'Statuta et consuetudines dicti Capituli', and of their approval of them, 20 March 1422. The names tally with those listed by F. A. Sinnacher, *Beyträge zur Gesch. der bischöflichen Kirchen Säben und Brixen in Tyrol* VI, 1828, p. 88.

2 (fol. 129v) 'Tenores Statutorum et consuetudinum de quibus superius facta est mencio secuntur in hec verba' *beg.*: Quia kathedralium et aliarum ecclesiarum collegiatarum capitula facere possunt statuta licita et honesta, *ends* (fol. 137): dictis hospitibus ipso facto privati.

3 (fol. 137) Record of the approval and sealing of the statutes by the Bishop, Berchtholdus, and of the canons' solemn oath to observe them.

4 (fol. 137v–138) Testimony of the notary, Nicolaus Johannis Clericus Augustensis diocesis.

The statutes have apparently been published by L. Santifaller, 'Gli statuti del capitolo della cattedrale di Bressanone nel medioevo', *Archivio per l'Alto Adige* 22, 1927; see J. Prader, 'Die Gerichtsbarkeit des Brixner Domkapitels' in *Festschrift zur Feier das 200 Jh. Bestandes des Haus-, Hof-, und Staatsarchivs* (Vienna), II, 1951, pp. 155, etc. Sinnacher, loc. cit., pp. 88–90, gives an account, of the Statutes 'Ex Autogr. in Arch. Capit.' Some passages from the statutes are quoted by Santifaller, *Das Brixner Domkapitel in seiner persönlichen Zusammensetzung in M.A.* (Schlern–Schriften, 7), Innsbruck, 1924–5, pp. 105–6 (= our MS., fol. 130v–131); 116 n. 63 (= fol. 134–134v); 233–4 n. 84 (= fol. 131–2), from Bressanone, Arch. Capit., Cod. L. 25 n. 3 fol. 3–14v. Prader, op. cit., p. 192 n. 4, quotes another passage (= fol. 135v).

Fol. 138v–140v are blank.

G (fol. 141–52) Written in the 15th cent. in a current fere hybrida: frame ruling in ink (apart from fol. 141), *c.* 39 long lines, *c.* 165 × 90 mm.: collation 14^{12}: watermarks, scales, cf. Briquet no. 2401; mount in circle, cf. Briquet no. 11878.

1 (fol. 141) An exhortation apparently written by Elizabeth, dowager Queen of Hungary and Bohemia, to Frederick King of the Romans (elected 1440, cr. Emperor Frederick III in 1452) and his brother Albert (Albert VI Duke of Styria, d. 1463) to end their quarrel over their lands in Styria, Carinthia and Carniola, *beg.*: Prefulcite magister ac comprogenialis amantissime et dilecti Domini fratres nil aliud quam se totum licet in sudore vultus mei, *ends* (fol. 144): in celo dignis coronabimur feliciter premiis adiuti per eum qui omnium bonorum amator est operum sempiternus etc. On fol. 143v the writer says: 'Terminemus preterea vitam nostram exemplo domini regis Alberti pacifici confratruelis nostri noviter heu defuncti . . .' According to Du Cange, *Glossarium* II, p. 502, 'confratruelis' probably means a consort. King Albert II of Hungary and Bohemia died in October 1439; his queen, Elizabeth, daughter of the Emperor Sigismund and mother of Ladislas Postumus, died in December 1442.

2 (fol. 144v–149v) Nicolaus Petschacher of Znoyma, or Znaim, collection (anonymous in this MS.) of Latin poems chiefly about King Albert II of Hungary and Bohemia and the Hussite problem. The first, 'Epitaphium domini regis Alberti' *beg.*: Ecclesiam Christi quam pacificare cupivi. Nos. XII, I^a, XI l. 1–14, V, XI

l. 15–18, x, vi, vii, viii, ix, ii, iii, iv of the collection ed. J. Huemer, 'Historische Gedichte aus dem XV Jh. Nicolaus Petschacher', *M.I.Ö.G.* 16 (1895), 638–47. He used Munich clm. 563, in which the poems are attributed to Petschacher, and our MS., then Admont 596, which he says (p. 638) has a better text, though fewer poems. Since our MS. does not include xiii, 'Epitaphium Elizabet regine', the poems in it may all have been written before her death in 1442.

Fol. 150–2 are blank.

H (fol. 153–60) On parchment, written in the 15th cent. in a hybrid hand: frame ruling, *c.* 135×90 mm., *c.* 23–6 lines: collation 15^8: red headings.

(fol. 153) 'Incipit liber epythetorum compylatus a magistro Iohanne de Aquilegia in dictamine refulgente' (i.e. Johannes Bondi of Aquileia) *beg.*: Unus est pater omnium cuius nutu celestia et terrestria gubernantur, *ends* (fol. 160^{v}): Et manifeste promittit fieri quod fit etc. Et sic est finis. Rockinger, *Briefsteller* cit., p. 954 n. 1, lists a 'libellus de epythetis' by Bondi in Munich clm. 9683, fol. 13–16.

J (fol. 161–75) On parchment, written in the 13th–14th cent. in two current text hands: *a* fol. 161–173ra; *b* fol. 173ra–175^{v}: *c.* 190×135 (160×105) mm.: 2 cols. of 43 lines ruled in ink: collation 16^8, 17^6 (+1 added at the end); red headings and initials.

1 (fol. 161) A treatise on confession, *beg.*: Circa confessionem primo queritur ad quid sit utilis. Ad quod notandum quod confessio utilis est ad novem, *ends* (fol. 173ra): et licet non possit opera de genere bonorum mortua vivificare, potest tamen mortifica resuscitare. Amen dicant omnia. Amen. Finivi librum scripsi sine manibus illum. The treatise in MS. Trier Stadtbibl. 691, fol. 251–6, may be the same but its ending is different; see M. W. Bloomfield, 'Incipits', p. 275, no. 108.

2 Two sermons.

a (fol. 173ra, continued on fol. 174) De novo sacerdote *beg.*: [Vi]di alterum angelum ascendentem ab ortu solis . . . In hiis verbis honor et dingnitas exprimit [*sic*], *ends* (fol. 174va): fructus honoris et honestatis. Istud singnum nullus defert nisi sit episcopus. Explicit sermo de novo sac[er]dote; *b* (fol. 173^{v}, continued on fol. 174va) 'In cena Domini' *beg.*: Et facta cena cum dyabolus iam misisset . . . Sic etiam Christus sciens quod debeat ab apostolis recedere prius voluit cum eis cenare (?), *ends* (fol. 175^{vb}): veraciter et firmiter credere debent etc.

K (fol. 176–83) On parchment, written in the 13th–14th cent. in a current text hand: 187×140 (144×100) mm.: 2 cols. of 35 lines ruled in ink: collation 18^8.

Theological notes chiefly on sin, penitence, and redemption, imperfect at beginning and end. The first complete paragraph 'De X generibus hominum' *beg.*

(fol. 176ra): Nota quod legitur III Regum ubi Ieroboam egressus de Ierusalem magum invenit . . . (fol. 176rb) Nota sicut XII sunt hore diei. The last paragraph (fol. 183vb) *beg.*: [A]ngeli eorum similiter vident faciem patris.

L (fol. 184–92) Written in 1468 in a current fere hybrida: frame ruling in ink, *c.* 35–7 long lines, *c.* 175 × 110 mm.: collation 19^{12} (10 stuck to binding, 11–12 canc.); watermark, steer's head with flower, cf. Briquet no. 14857.

Two Bulls of Pope Paul II against Georgy Podebrad, King of Bohemia, issued on 20 April 1468.

1 (fol. 184) *beg.*: Paulus episcopus servus servorum Dei, ad futuram rei memoriam. Licet inscrutabilis superni consilii prudencia, *ends* (fol. 185v): plenariam et liberam tenore presencium concedimus facultatem. . . . (fol. 186) Datum Rome apud Sanctum Marcum anno incarnationis dominice Millesimo quadringentesimo sexagesimo octavo duodecima Kal. Maii, pontificatus nostri anno quarto etc.

2 (fol. 186) *beg.*: Paulus episcopus servus servorum Dei, ad perpetuam rei memoriam. Regnans in secula sempiternus vivorum et mortuorum Iudex fortis et paciens, *ends* (fol. 188): Et procul ab eis ecclesiastica sepultura eiciant corpora eorundem . . . with the same date as 1.

Then follows the scribe's colophon: Ista copia collacionata et concordat cum originali scriptus per me Nicolaum Weigselpammer tunc temporis divinorum cooperator(?) in valle Sell. Anno 1468° etc.

These Bulls are apparently printed in *Scriptores Rerum Silesicarum* (or *Sammlung schlesischer Geschichtsschreiber*), IX, 1874, pp. 265–9; see Pastor, *History of the Popes* IV, 1894, p. 144. An extract from the first (= fol. 184v l. 10–185 l. 6) but dated XIII Kal. Maii, is printed by Raynaldus, *Annales Ecclesiastici* X, 1753, pp. 450–1.

Fol. 188v–192v are blank.

Formerly no. 596 in the library of Admont (see paper label on spine). Sold by Admont in or after 1934 to L. and A. Brecher of Brünn; see G. Möser-Mersky, *Mittelalt. Bibl.kat. Österreichs* III, 1961, p. 9. Bought by Lyell from Davis and Orioli in April 1938; see their *Cat.* 79 (Nov. 1937), no. 90.

52 MATHEMATICS AND ASTRONOMY PLATE XXIXc

In Latin, on parchment, written in Italy in the 14th cent. in four hands: *a* fol. 1–20; 42–49v: 230–3 × 165 (150–3 × 88) mm.: 28 long lines ruled with a hard point; catchwords in first part: red headings in first part; *b* fol. 21–34: 232 × 160 (193 × 150) mm.: 31 long lines ruled with a hard point: catchword; *c* fol. 35–41v: 233 × 165 (155 × 90) mm.: 32 long lines; *d* fol. 50–72v: 232 × 160–5 (tables 155 × 110) mm. The tables on fol. 73–75v appear to have been

written by scribe *a*: i+76 leaves (fol. i, 76 are flyleaves), modern foliation, a slightly earlier foliation goes from [36] to 110: collation 1^8–2^8, 3^4, 4^8, 5^6, 6^8 (8 canc.), 7^8–9^8, 10^{12}(?) (4–5 canc.); the quires are numbered 1–10 at the beginning of the quire. Initials in *a* partly red and green, in the rest red and blue. Bound in modern wooden boards with portions of the medieval boards preserved, backed with modern pale-brown goatskin. A 14th-cent. list of contents inside the upper board.

2° fo. *dextra parte*

1 (fol. 1) Treatise on arithmetic 'Incipit introductorius liber qui et pulveris dicitur in mathematicam disciplinam' *beg.*: Si quis in quatuor mathematicis disciplinis exercitandus expeditius . . . Numeri principium et origo, *ends* (fol. 18^v): omnes ille partes que sunt ab uno in decem. Explicit de numeris. Followed by: *a* two short pieces: (i) on Roman 'minutiae' *beg.* (fol. 18^v): Scire autem oportet quod monas in XII dividitur untias, *ends*: leviter poterit invenire; (ii) on subtraction *beg.* (fol. 18^v): Si volueris a quolibet numero quaslibet subtrahere partes, *ends* (fol. 19): cum sua tertia et quarta sibi addita. Et sic in omnibus. Explicit; *b* (fol. 19^v–20) two tables: (i) 'Multiplicationes astrologice in quibus adduntur nomina fractionum'; (ii) 'Multiplicationes vulgares in quibus multiplicantur nomina fractionum'. These items are also found in MS. Vat. Reg. Lat. 1285, 14th cent., fol. 14–20^v; see a detailed description (with extracts) by E. Narducci, 'Sur un manuscrit du Vatican du XIV siècle contenant un traité de calcul emprunté à la méthode Gobari. Lettre . . . à M. Aristide Marre', *Bulletin des sciences mathématiques et astronomiques* (ed. by Darboux and others), ser. II, 7 (1883), pt. 1, 247–56. See also G. Enestrom in *Bibliotheca Mathematica* 3 Folge, 9 (1908–9), 2–4, 323–5, who prints further extracts from the Vatican MS. and says that the treatise (without items *a* and *b*) is an abbreviated version of the 'Liber algorismi de pratica arismetrice' which *beg.*: Quisquis in quatuor matheseos disciplinis, ed. B. Boncompagni, *Trattati d'aritmetica* 2, Rome, 1857, pp. 25–93 and attributed by him on the basis of Paris B.N. lat. 7359 to Johannes Hispalensis. There is an incomplete copy of the 'Liber algorismi' *beg.*: [S]i quis in quatuor, instead of Quisquis, *ends*: pro LX pones unum in superiori differentia et (equivalent of our MS. fol. 11^v l. 23), in MS. Selden Sup. 26, 13th cent., fol. 17–22^v.

Fol. 20^v is blank.

2 (fol. 21) 'In nomine patris et filii et spiritus sancti. Incipit liber ysagogarum Alchoarismi ad totum qua[drivi]um' *beg.*: Quoniam de quarta introducendis matheseos. Five books only, the last 'de temporibus et motibus' *ends* (fol. 34): Motus itaque decimi in spatio 24 horarum mira celeritate finitur ut patet. Deo gratias et beate Marie virgini. A version of Al-Khwarizmi's Algebra, possibly by Adelard of Bath; see Thorndike–Kibre, *Incipits*^{2}, col. 1271. F. J. Carmody, *Arabic Astronomical and Astrological Sciences in Translation*, 1956, p. 48 (4. 2c) attributes it to John of Seville. The first three books are pr. M.

Curtze, 'Über eine Algorismus-schrift der XII Jh.', *Abhandlungen zur Gesch. der Mathematik* 8 (1898), 17–27.

Fol. 34^{v} is blank.

3 (fol. 35) Algorismus de integris abbreviatus *beg.*: Cum hec scientia de numeris que algorissmus ab inventore ut [*leg.* vel] ab algo quod est inductio et rismos, *ends* (fol. 41^{v}): sub loco millenarii. Hec dicta de Algorismo ad presens sufficiant. Thorndike–Kibre, *Incipits*^{2}, col. 301, cite three other MSS. It is also in MS. Auct. F. 5. 23, 13th cent., fol. 212^{v}–214^{v}. It is a slightly expanded version of a 'Tractatus de Algorismo' in MS. Bodl. 679, 13th cent., fol. 51^{v}–56, which has the same incipit, but lacks the last chapter. These versions are closely related in content, and often in wording, to the Algorismus of Johannes de Sacrobosco, ed. M. Curtze, *Petri Philomeni de Dacia in Algorismum Vulgarem Johannis de Sacrobosco Commentarius . . .*, Copenhagen, 1897, pp. 1–19. On fol. 38–38^{v}, at the end of the chapter on multiplication, our MS. contains a passage *beg.*: Sciendum quod de multiplicatione, followed by verses (23 lines) *beg.*: Si digitum digito debes numerare videto. These are not in MS. Auct. F. 5. 23.

4 (fol. 42) Liber qui secundum Arabes vocatur algebra et almucabala, an algebra adapted from Al-Khwarizmi *beg.*: Unitas est principium numeri. Numerus enim est collectio unitatum, *ends* (fol. 49^{v}): ex predictis regulis inveniatur solutio. Explicit. Pr. B. Boncompagni, 'Della vita e delle opere di Gherardo Cremonese', *Atti Acc. Nuovi Lincei* 4 (1851), 28–51, from MS. Vat. Lat. 4606, which has the above title and in which it is called a translation by Gerard of Cremona from the Arabic. It is almost certainly not by Gerard; see A. Björnbo, 'Gerhard von Cremona's Übersetzung von Alkwarizmi's Algebra und von Euklid's Elementen', *Bibl. Mathematica* 3 Folge, 6 (1905), 239–48. Carmody, op. cit., p. 47 (4. 2b), suggests William de Lunis as a possible author.

5 (fol. 50) 'Tabule locorum Saturni secundum Eumenium magistrum filie regis Ptolomei regis quas Azarchellus mutavit de annis egyptiorum ad annos Alexandri magni': tables from the Latin translation (probably by Johannes de Pavia), of Arzachel's Almanac, known as the Tables of Humeniz. The explanatory canons are omitted here. Our MS. contains: *a* tables of the planets: (i) (fol. 50–52^{v}) 'Tabula Saturni': Tab. 26–31 in edition of the tables from the Arabic text by J. Millas Vallicrosa, *Estudios sobre Azarquiel*, Madrid–Granada, 1943–50, pp. 158–234 (henceforth cited as M. V.); see also his plate VI, facing p. 385; (ii) (fol. 53–7) 'Tabula Iovis': M. V. tab. 32–9; (iii) (fol. 57^{v}–65) 'Tabula Martis': M. V. tab. 40–53; (iv) (fol. 65^{v}–66) 'Tabula Veneris': M. V. tab. 54–5; (v) (fol. 66^{v}–70^{v}) 'Tabula Mercurii': M. V. tab. 56–63. The months in the tables go from September–August, and sometimes the Egyptian names are also given (fol. 50, 53, 65^{v}–66); *b* (fol. 71–72^{v}) sun tables, one year on each leaf, with no captions, and in the wrong order; those for the third and fourth years precede the first and second: M. V. tab. 11–14; 7–10. In the last table the headings have not

been filled in. For the Latin version of the Almanac see M. V., pp. 151–2, 378–92; Thorndike–Kibre, *Incipits*², col. 1394, 1397; E. Zinner, *Verzeichn. astron. Hss. des deutschen Kulturgebietes*, Munich, 1925, nos. 635–40. Zinner's 637 is our MS., then MS. Admont 4° 612 (he quotes the old foliation: 85–107).

The following items were added later to this part in a different hand or hands: *a* (fol. 73–74^{v}) Campanus of Novara. Four tables headed 'Almanac coniunctionum mediarum solis et lune ad primum cyclum decemnovenalem post meridiem Novarie'. These tables are also found, following Campanus' Computus Maior, in MS. Canon. Misc. 561, 15th cent., fol. 38–38^{v} and in MS. Digby 215, 15th cent., fol. 93–4, where they are accompanied by an explanatory text; *b* (fol. 75–75^{v}) 'Tabule ad inveniendum coniunctionem solis et lune secundum hebreos' 8 tables, 12–13×4, showing the 'dies', 'ferie', 'hore', and 'puncta' of the conjunctions in the months, January–December, of the years A.D. 1280–7.

There are some later marginal corrections and additions in item 3. The notes on the use of the tables on fol. 50 (Pl. XXIXc), 53, and the dates inserted on fol. 51^{v}, 52, 54^{v}, 55^{v}, are probably in the hand of Cardinal Nicholas of Cusa; see A. Krchňák, 'Neue Handscriften in London und Oxford. Reisebericht', *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft* 3 (1963), 104–5.

The parchment flyleaves are parts of a leaf from a 13th-cent. commentary on the Decretals (Lib. v. tit. xviii cap. 3–4; tit. xix cap. 1–16).

Formerly MS. 612 in the library of Admont (paper label on front board); it is listed in the Admont catalogue of 1380: Item introductorius liber in mathematicam, incipit 'Si quis'; in eodem liber ysagogarum algorismi et algorismus de integris et tabule planetarum; see G. Möser-Mersky, *Mittelalt. Bibl.kat. Österreichs* III, 1961, pp. 61 l. 30–2. Sold by Admont in or after 1934 to L. and A. Brecher of Brünn (Möser-Mersky, op. cit., p. 9); bought by Lyell in January 1941 from Davis and Orioli; see their *Cat.* 78 (1937), no. 5.

53 BAMBERG BREVIARY

In Latin, on paper, written in Germany in the 15th cent. in a current hybrid hand: 151×104 mm., text space varies considerably: 480 leaves (fol. 2–4 is a single leaf, fol. 1 is a flyleaf): frame ruling in ink, *c.* 26–30 long lines in Psalter, 31–6 lines in rest: collation, 1^{12} (1–2 canc.), 2^{12} (1 missing), 3^{12}–13^{12}, 14^{12} (+1 (fol. 168) after 11), 15^{12}–23^{12}, 24^{12} (+1 (fol. 285) after 7), 25^{12}–26^{12}, 27^{12} (+1 (fol. 327) after 12), 28^{12}–38^{12}, 39^{12} (1 and 2 missing, a leaf (fol. 470) added after 11), 40^{12}. Quires sometimes strengthened with strip of parchment at centre: watermarks, often not easy to see, at least six versions of the

steer's head, of which types *d* and *e* are used most: *a* with crown and cross above, both on a single stalk, cf. Briquet nos. 14578, 14605; *b* with cross and flower, cf. Briquet no. 14549(?); *c* with crown and flower, cf. Briquet nos. 14572–3; *d* with flower on double stalk, cf. Briquet no. 14802; *e* with flower on single stalk above, and below cross strokes and triangular shield, cf. Briquet nos. 14871–4; *f*, only on fol. 326 and 318, head with nose and nostrils, flower on double stalk above, not in Briquet. Initials plain red. Contemporary binding of wooden boards, covered with red-stamped leather (a stamped panel is used on the broad spine), much repaired, with decorated metal clasp on a central leather strap, fastening to edge of upper cover; there is a metal plate (*c.* 11 × 14 mm.) with a flower engraved on it in the centre of each cover; remains of paper label on spine. Fourteen parchment tabs fixed to leaves (mainly in Psalter) for reference.

2° fo. (text) *tua o mors*

Breviary of the use of Bamberg, winter and lenten parts, with some additional items.

1 (fol. 2–9^{v}) Calendar, including: 'Paule vidue' (26 Jan.); 'Translacio S. Martini' (4 July); 'Octava sancti Martini' (18 Nov.), not found in Bamberg calendar of 1490 pr. Weale in *Anal. Liturg.* I, pp. 233–8. Contemporary hands have added: *a* a version of the Cisio Janus for January–March, distributed by syllables opposite the day to which each refers, *beg.*: Cisio Ianus epi erhart vendicat, see the Augsburg version in Thorndike–Kibre, *Incipits*^{2}, col. 226; *b* fragments of Latin month verses: (i) Pocula Ianus amat: the beginning of Walther, *Initia*, no. 14217; (ii) Escas per Ianum calidis est utere sanum. Cf. Walther, *Initia*, no. 5538; idem, *Prov.*, no. 7210; Thorndike–Kibre, op. cit., col. 514; *c* further dietary advice in German and Latin (December), a portion written in each month, *beg.*: Disem man trinck nuchtern wen.

2 (fol. 10) *a* Nine lessons and responsories from an office of the dead *beg.*: Ne des alienis honorem tuum; *b* (fol. 12) prayers for the dead, written by the hand which added the dietary advice, etc., to the Calendar: (i) *beg.*: Deus qui inter apostolicos sacerdotes famulos tuos episcopos censeri fecisti, *ends*: letentur celis. Cf. Bruylants, *Oraisons* II, no. 375; (ii) *beg.*: Propiciare quesumus domine animabus fidelium tuorum et presta ut qui de suis donis in hoc loco, *ends*: mereantur leticia; (iii) *beg.*: Fidelium deus omnium conditor, *ends*: consequantur qui . . . Pr. Bruylants II, no. 567; *c* (fol. 12^{v}) cues for Hours of the Holy Spirit, in the second hand, *beg.*: Ad m. de s.s. (?). Domine la[bia]. veni sancte. Ps. Beatus vir. An. veni. benedictus. deus qui corda. Fol. 13 is blank.

3 (fol. 14) Ferial psalter, *beg. imperf.*: diligitis vanitatem (Ps. iv. 3), *ends* fol. 101. The psalms are in their normal order, as in the printed Bamberg breviaries. Followed (fol. 101) by the weekly and daily canticles. *End* (fol. 107): Sit laus deo. Fol. 108 is blank.

4 (fol. 109) 'Incipit pars hyemalis'. Temporale, from first Sunday in Advent to Whitsun Eve. *Ends* mid-fol. 326. The rest of the leaf was originally left blank.

5 (fol. 328) 'Incipit de sanctis', from vigil of St. Andrew to Sts. Marcellinus and Petrus (2 June). *Ends* fol. 425. Additions to Sanctorale in same hand: *a* (fol. 425^{v}) 'Incipit hystoria de sancta Paula vidua que in crastino conversionis sancti Pauli tenenda est. an.' (26 Jan.) *beg.*: Gaude celum terra plaude, dies adest digna laude, *ends*: sis nobis omnibus. Cf. Chevalier, *Rep.*, no. 6743: the same antiphon, for St. Elizabeth of Hungary. In the office, for the hymn: Ympnum deo vox iocunda, is noted: Require de S. Elizabeth. A second rhymed antiphon *beg.*: O sancta mater Paula flos gracie, *ends*: sanctorum splendorem. There are six lessons taken from *BHL.* 6550. The office *ends* on fol. 429^{v}. In a space left blank a contemporary hand has added the hymn *beg.*: Impnum [*sic*] deo vox iocunda, *ends*: vincenti viriliter. Amen. Pr. *Anal. Hymn.* LII, p. 167, for St. Elizabeth of Hungary. Str. 3–4, 6, 9 are omitted; *b* in a space left blank on fol. 326–326^{v} and on fol. 327 (inserted) 'Hystoria de sancta Barbara' first antiphon *beg.*: 'omnia laud.' Inclita sancte virginis Barbare solempnia, *ends*: possides cum gloria. Cf. Chevalier, *Rep.*, no. 8822, for St. Catherine. The office *ends* fol. 327^{v}. This office is close to the one found in the printed Bamberg breviaries of 1484, etc. Among contemporary corrections and insertions to the main text of the Sanctorale are the following added prayers: *a* (fol. 332^{v}) for St. Barbara, *beg.*: Intercessio nos quesumus domine deus beate Barbare, *ends*: percipere mereamur qui . . . Pr. Bamberg breviary 1575, p. 648; *b* (fol. 352) for St. Anthony, *beg.*: Omnipotens sempiterne deus qui beatum Anthonium monachum, *ends*: precibus adiuvemur per. Pr. Bamberg brev. cit., pp. 678–9; *c* (fol. 362^{v}) for St. Emerentiana, *beg.*: Aures tue pietatis quesumus domine, *ends*: gracia liberemur per. Pr. Bamberg brev. cit., p. 692; *d* (fol. 383) for St. Scholastica, *beg.*: Deus qui nos hodierna die beatarum virginum, *ends*: irradiamur exemplis per do. Cf. the common of saints below, fol. 458, and in the printed breviary, e.g. of 1501 under 'De pluribus virginibus'; *e* (fol. 400^{v}) for St. Gertrude, *beg.*: Omnipotens sempiterne deus qui gloriosam virginem Gerdrudim, *ends*: inveniamus acceptum per do.; *f* (fol. 407^{v}) for St. Isaac, *beg.*: Votivos nos quesumus domine beati confessoris tui Ysaac, *ends*: reddat acceptos. Pr. Bamberg brev. 1575, p. 773.

6 (fol. 430) 'Incipit commune sanctorum', *ends* fol. 462 with the letters: E.G.M.W.M.G.F.

7 (fol. 462^{v}) Hymnal. Items *a–g*, from 1st Sunday in Advent to Epiphany, are the same and in the same order as in the printed Bamberg breviaries, e.g. ed. of 1575 (B.M. 3366 aaa. 12), pp. 183–6: Chevalier, *Rep.*, nos. 21234, 3734, 21391, 22199, 26, 3902, 8073; all pr. in *Anal. Hymn.* L or LI (*g* is part of the hymn of which *e* is the beginning; *a* is str. 2–8 of the hymn pr. *Anal. Hymn.* L, p. 13); *h* (fol. 464) 'In LXX^{ma} ymnus' *beg.*: Dies absoluti pretereunt, *ends* fol. 464^{v}: et nunc et semper Amen. Pr. *Anal. Hymn.* LII, pp. 3–5; items *j–u*, from Lent to compline for Ascension Day, are again as in the Bamberg brev. cit., pp. 186–

91: Chevalier, *Rep.*, nos. 5610, 2934, 3362, 1452, 18931, 9607, 21481, 17408, 21977, 110, 6264, 9582; all pr. in *Anal. Hymn.* L or LI; *v* (fol. 467^{v}) 'De sancta Barbara ymnus' *beg.*: Gratuletur ecclesia laudum promat preconia: pr. *Anal. Hymn.* LII, p. 114, omitting str. 4–7 as in the Bamberg brev. cit., pp. 202–3; *w* 'De beata virgine ymnus' *beg.*: Ave maris stella dei mater alma atque semper virgo: pr. *Anal. Hymn.* LI, p. 140; Bamberg brev. cit., p. 193; *x* (fol. 468) 'Ymnus' *beg.*: Letabundus exultet: pr. *Anal. Hymn.* LIV, p. 5; *y* 'In LXX ymnus' *beg.*: Cantemus cuncti melodum: pr. *Anal. Hymn.* LIII, p. 60; *z* (fol. 468^{v}) 'De sancta cruce ymnus' *beg.*: Salve crux sancta salve mundi gloria: pr. *Anal. Hymn.* L, p. 291; *aa* (fol. 469) 'De sancto Petro et Paulo' *beg.*: Iam bone pastor Petre clemens, *ends*: et modo per eterna secula. Amen. Chevalier, *Rep.*, no. 9196: the hymn Aurea luce pr. *Anal. Hymn.* LI, p. 217, omitting str. 1–2, 5; *bb* 'De sancta Dorothea' *beg.*: Gens fidelis iocundetur: pr. *Anal. Hymn.* LII, p. 162; *cc* (fol. 469^{v}) 'De sancto Nicolao' *beg.*: Plaudat leticia lux hodierna: pr. *Anal. Hymn.* LI, p. 209; *dd* 'De concepcione beate virginis ymnus' *beg.*: Festum originis canat ecclesia, *ends imperf.* in str. 2 v. 3: primordium genera; a leaf is lost. Pr. *Anal. Hymn*, LII, p. 39. A further hymn has been added on an inserted leaf (fol. 470): *ee* 'De confessoribus' *beg.*: Iste confessor domini sacratus festa plebs: pr. *Anal. Hymn.* LI, p. 134 and Bamberg brev. cit., pp. 204–5. On fol. 470^{v} are cues of capitula: 'in mat.' *beg.*: Ego quasi vitis; 'ad terciam'; 'ad sextam'; 'ad nonam', left incomplete.

8 *a* (fol. 471) 'Nota preces maiores'; *b* (fol. 471^{v}) 'Nota hic incipiunt preces minores', *end* fol. 472. These preces follow the litany in the printed Bamberg breviaries, e.g. of 1575, pp. 180–1.

9 (fol. 472) 'Suffragia' with antiphons *a* 'In matutinis': (i) of the Holy Cross, with two prayers, the first *beg.*: Perpetua quesumus d.J.C. pace custodi, *ends*: dignatus es per do.; the second *beg.*: Presta quesumus omnipotens deus ut per virtutem, *ends*: liberemur; (ii) 'De beata virgine' first prayer *beg.*: Concede nos famulos tuos quesumus, pr. Bruylants, *Oraisons* II, no. 122; see also Bamberg brev., e.g. of 1575, p. 170; second *beg.* (fol. 472^{v}): Beate et gloriose semperque virginis, *ends*: eternam perducat per eundem; (iii) 'De angelis' first prayer *beg.*: Deus qui miro ordine, pr. Bruylants II, no. 387; second, *beg.*: Perpetuum nobis domine tue miseracionis, *ends*: non deesse per d. See Bruylants I, pp. 429, 536; (iv) 'De sancto Martino' prayer *beg.*: Deus qui conspicis, pr. Bruylants II, no. 316^{2}; (v) 'De sancto Heinrico' prayer *beg.*: Adesto supplicacionibus nostris omnipotens deus et quibus fiduciam, *ends*: benignus effectum per, pr. Bamberg brev., 1575, p. 170. Cf. Bruylants II, no. 38; (vi) (fol. 473) 'De sancto Ottone' prayer *beg.*: Deus qui multitudinem populorum beati Ottonis confessoris, *ends*: extitit predicator per; (vii) 'De sancta Kunegunde' prayer *beg.*: Omnipotens et misericors deus qui a gloria tua nullum excipis sexum, *ends*: premia largiaris per d. Pr. Bamberg brev., 1575, p. 175; (viii) 'Pro pace' prayer *beg.*: Deus a quo sancta desideria, pr. Bruylants II, no. 201; (ix) (fol. 473^{v}) 'De omnibus sanctis' first

prayer *beg.*: Tuus sanctus martir Georius [*sic*] et omnes sancti tui, *ends*: virtutum senciamus; second *beg.*: Adesto domine supplicacionibus nostris et intercessione beati Georii martyris, *ends*: impende per . . . Pr. Bamberg brev., 1575, pp. 170–1, for St. George. Cf. Bruylants II, no. 29; *b* (fol. 473^{v}) 'Suffragia in vesperis' the prayers are mostly the same, but with different antiphons: (i) for the Holy Cross, prayer *beg.*: Deus qui sanctam crucem ascendisti, *ends*: visitare dignare Qui; (ii) 'De beata virgine' first prayer *beg.*: Deus qui salutis eterne, pr. Bruylants II, no. 440; for the second, see item *a* (ii) above (Concede); third *beg.*(fol. 474): Protege domine fideles tuos subsidiis pacis, *ends*: securos per. See Bruylants I, p. 230; (iii) 'De apostolis' (Sts. Peter and Paul) prayer *beg.*: Presta quesumus omnipotens Deus ut nullis, pr. Bruylants II, no. 859; followed by suffrages for St. Martin; St. Henry; (fol. 474^{v}) St. Otto; St. Kunegunde; (fol. 475) for peace; all saints (St. George), with prayers as in *a*; *c* (fol. 475) 'In Sabbatinis noctibus per estatem. In vesperis quando nocturnus dicitur vel quando non habetur plenum officium de sanctis suffrag.' First for the Holy Cross with prayer *beg.*: Gregem tuum quesumus domine, *ends*: incursione lacerari. Pr. Bamberg brev., 1575, p. 169. Cf. Bruylants I, no. 79. Followed by suffrages for St. Henry, see *a* (v); (fol. 475^{v}) the B.V.M., three antiphons with prayer Concede as in *a* (ii); St. Kunegunde; (fol. 476) St. Martin; All saints (St. George): prayers as in *a*.

10 (fol. 476) *a* 'Ad primam dominicis diebus. an. quando habetur nocturnus' *beg.*: Benedicat nos deus pater, *ends* fol. 478. Chapter office of Prime; *b* (fol. 478^{v}) 'Ad completorium Capitulum', *beg.*: Pacem et veritatem et iusticiam, *ends* fol. 479: the last part of Compline. In a space originally blank on fol. 479 a contemporary hand has added the prayer *beg.*: Omnipotens sempiterne deus qui gloriose virginis et matris Marie corpus et animam ut dignum, *ends*: perpetua liberemur. Cf. *Horae Eboracenses* ed. Wordsworth (Surtees Soc. 133), p. 63.

11 (fol. 479^{v}) 'Nota benedictiones in matutinis secundum variationem dierum. Dominicis diebus cum tribus lectionibus de omelia dicuntur hee benedictiones in dyoc. Bambergen.' *beg.*: Intercedentibus omnibus sanctis suis indulgeat nobis, *ends* fol. 481 (de sanctis trium lectionum: feria quarta et sabbato).

There are further 15th-cent. additions in several hands: *a* (i) (fol. 481) Cues for 'Accessus altaris' *beg.*: ymnus. veni creator spiritus. ps. quam dilecta, *ends* (fol. 481^{v}): ps. iudica me domine quoniam; (ii) (fol. 481^{v}) 'Oratio ante missam' *beg.*: Summe sacerdos, *ends imperf.* (fol. 482): ut nullam preter te senciam dulcedinem. A shortened version of the prayer ed. Wilmart, *Auteurs Spirituels*, pp. 114–22: it has the equivalent of his l. 1–16, 19–21, 25–7, 35–7, 46–52, 53–4, 109, 110–17; *b* (fol. 482^{v}) 'Ad completorium sabatis et festivis diebus' hymn *beg.*: Ihesu redemptor seculi verbum patris altissimi, *ends*: et nunc et in per[petuum]. Amen. Pr. *Anal. Hymn.* LI, p. 43; *c* (on end pastedown, very damaged) Suffrage of St. Sebald (i) 'Oratio de sancto Sebaldo' *beg.*: Omnipotens sempiterne deus qui vitam beati Sebal[di] [c]onfess[o]ris tui, *ends*: ad celestia regna perducas; (ii) 'anthiphona in matutinis (?)' *beg.*:

Qui sequitur me non ambulat in tenebris, end not clear; (iii) 'an. in vesperis' *beg.*: Ab eterno gratia fungens (?) divina (?) Nurembergh, followed by: Laudetur deus (in red). The same prayer, but with different antiphons, is found as a 15th-cent. MS. addition to the B.M. copy of the 1484 Bamberg breviary (IA. 2628), unnumbered last leaf.

The front pastedown and flyleaf (fol. 1) are parchment leaves containing a fragment (or fragments) (15th cent.) of a long prayer (or prayers) to the B.V.M., including on fol. 1 an invocation of the Passion and the events which followed it.

The remains of the label on the spine of the binding may read: '32'. The prominence of St. Martin in the suffrages and calendar suggests that the breviary was written for a church dedicated to St. Martin, in or near Bamberg; probably the collegiate church of St. Martin at Forchheim, near Bamberg. Bought by Lyell in April 1937.

54 COMPUTISTICAL COLLECTION PLATES Xb, XXIXb, d

In Latin, on parchment, written in S. Germany or Switzerland in two hands: *a* mid-11th cent., fol. 1–17^{v}, 20–22va, 24–26^{v} (Pl. Xb, XXIXb); *b* 12th cent., fol. 18–19^{v}, 23^{r-v}, 27–29^{v} and additions on fol. 1, 14^{v}, 22^{v}, 26^{v} (Pl. Xb, XXIXd): 263×190 (185–90×142–52) mm.: longer items of text (except fol. 29–29^{v}, long lines) written in 2 cols., 37–38 lines: 29 leaves: collation, [quire or quires missing?], 1^{8}, 2^{6}, 3^{6} (+2 leaves (fol. 18–19) added in the middle), 4^{4} (+4 leaves added round the quire, but the first cancelled: fol. 23, 28–9); plain red initials, diagrams, Pächt–Alexander 1, no. 35. Binding of type apparently common in Amplonian MSS: 15th-cent. wooden boards with quarter-binding of white skin nailed down with a strip of red leather, only partly surviving; original sewing; original two leather straps and metal clasps with pin fastening on upper board; traces of labels on upper board.

2° fo. *A XV kl. febr.*

A collection of computistical material originally consisting of:

1 (fol. 1) The mnemonic verses known as Tabula Angelica *beg.*: Nonę Aprilis norunt quinos, with neums written above. Ed. Strecker in *M.G.H. Poet. Lat.* IV, pp. 670–1; see C. W. Jones, *Bedae Pseudepigrapha*, 1939, p. 57; here headed 'Loca Termini Paschalis idest XIIII lunę primi mensis cum suis regularibus'. It is incorporated in a table with other columns showing the number of the year in the nineteen-year cycle, the regulars and the terminals for Septuagesima, Lent, Rogations, and Pentecost. It is accompanied by two 'argumenta': *a* below, *beg.*: Si omnes termini in dominicis diebus evenerint usque in aliam dominicam . . .

differre debes: cf. MS. Bodl. 232, 11th cent., fol. 22; *b* written in the upper margin, possibly in a different hand: Regulares videlicet subscriptos V, I, VI iunge concurrentibus anni cuius volueris et invenies feriam in qua omnes termini contingant.

2 (fol. 1) *a* 'Ratio G. Cesaris de ordine anni' *beg.*: Ian. Aug. et December IIII Non. habent. P.L. 90 col. 799A. Usually found as the first chapter of the 'Computatio Grecorum et Latinorum', but here in isolation. See Jones, op. cit., pp. 74–5; *b* 'Ratio ad inveniendam lunam' *beg.*: Si vis scire cuiuslibet lunę ętatem infra mensem. P.L. 90 col. 801D14–19. Also part of the Computatio.

3 (fol. 1v) 'Incipit Martyrologium per circulum anni. Hę sunt huius. Sine. Sub. Supra'. Title apparently written by the later scribe. Cf. Oxford, St. John's Coll. MS. 17, Thorney, late 11th cent., fol. 16, in which the calendar is preceded by the words: Hę sunt claves huius artis. Sine. Sub. Supra.

There follows (fol. 1v–14) an unusual calendar, combining the common solar calendar and Martyrology with the lunar calendar for the nineteen-year cycle. Two pages are allowed for each month and at the end (fol. 13v–14) is the calendar for February in leap year.

The calendar is arranged with four columns on the left of the date: golden numbers; letter series A–O on alternate spaces; lunar letter series ('litterae punctatae') and dominical letters; i.e. nos. 1–5 of the series listed by Jones, op. cit., p. 108. The Martyrology, in the centre, is related to the one pr. P.L. 90 col. 759–86 but has very few entries; the only 'local' ones left are: 2 Oct. 'Leudegarii M.'; 16 Oct. 'Depositio S. Galli conf.' On the right is the lunar calendar, written in nineteen columns, and giving all the days, not only every other one, as in P.L. 90, col. 787–800. At the top of each month is a line of the verse for the 'Egyptian days' *beg.*: Iani prima dies, see Jones, op. cit., p. 73, and a note on the length of the month, nights, and days. In the margins round the calendar are written parts (generally not all) of the discussions of the names of the months derived from Macrobius, Saturnalia I, 12–15, the discussion of computistical peculiarities of each month, and once, for July, a piece of medical advice. These are discussed by Jones, op. cit., pp. 72–3. After the Macrobian piece for January the scribe has added: Hunc postea Gaius Iulius Cesar ut hodie servatur ordinavit et instituit.

There are also additional computistical formulae: *a* (fol. 3) 'De feria kalendarum' and 'De feria unaquaque', found together in P.L. 90 col. 801B5–14; *b* (fol. 5) 'De feria unaquaque' *beg.*: Si feriam quamlibet quota sit scire queris, cf. P.L. 90 col. 702C; *c* (fol. 7) 'Ratio de regularibus feriarum unde procedant' *beg.*: Annus solaris habet dies CCCLXV, hos divide per XII menses, cf. P.L. 90 col. 706B; *d* (fol. 8) fragment 'De epactis', pr. P.L. 90 col. 801B19–C1; *e* (fol. 12) 'De regularibus ferię' *beg.*: Si vis scire unde regulares ad inveniendam feriam procedant scias quia eo anno quo VII concurrentes scribuntur.

There are a number of later additions to the calendar most of which may be in the hand of the later scribe: to the descriptions for February, fol. 2^{v}, he has added: Numa constituit anno regni sui XI tres dies festos, Rubigalia, Floralia, Vinalia, and in the Calendar, 21 Feb.: Vinalia priora aguntur de gustandis vinis instituta; fol. 4^{v}, 25 April: Rubigalia aguntur, and 28 April: Floralia aguntur. These observations derive from Pliny, Nat. Hist. XVIII, 285–7, but the date given for Vinalia priora there and in other Roman sources is 23 April; fol. 5^{v}, two corrections to the calendar; fol. 12^{v}, 20 Dec.: Aquila oritur in Italia. On fol. 4^{v} a different 12th-cent. hand has added, 29 April: Sigeboto l(aicus) o(biit). A later, 13th–14th-cent., hand has added the keys to Septuagesima, Lent, Easter, Rogations, and Pentecost. In the lower margin of fol. 3 is added a verse *beg.*: Panditur hic luna sit quivis terminus in qua, four lines, 12th cent., and on fol. 10 there are notes on fast days, *beg.*: Ieiunium primi mensis, id est Martii. Both these additions may be by the later scribe.

4 (fol. 14^{v}) Table to show the position of the moon in the zodiac: P.L. 90 col. 757–8A. See Jones, op. cit., p. 68; pr. by him in *Bedae Opera de Temporibus*, 1943, p. 219.

5 To the right on the same page is a table for finding the age of the moon at the beginning of the month, with columns headed: 'Epactę, id est adiectiones lunares'; 'Cyclus lunaris ad inveniendam lunam in kalendis'; 'Anni XIX communes et embolismi'; 'Regulares lunares ad inveniendam quota sit luna in kalendis', accompanied by two argumenta: *a beg.*: Si lunam kalendarum quota sit scire desideras: P.L. 90 col. 801D9–14; *b* 'De regularibus lune' *beg.*: Si vis scire unde regulares ad inveniendam kalendarum lunam: P.L. 90 col. 801D2–8.

6 (fol. 15) Tables for discovering the interval between Christmas and Lent, and so the date of Easter: *a* (on the left) table with columns showing a series of thirty-five letters B.–.Q which correspond to the thirty-five possible intervals between Christmas and Lent, the beginnings of Lent and dates of Easter. Similar tables are found in MSS. B.M. Arundel 356, German, 11th cent., fol. 9^{v}, Bodl. 232, fol. 6 and Digby 56, English, 12th cent., fol. 163, and in the 12th-cent. computus of Herrad of Landsperg, pr. K. Piper, *Die Kal. und Mart. der Angelsachsen*, Berlin, 1862, p. 31, where these letters are called 'Paschales litterae'. P.L. 90 col. 749–50A is similar. The table is headed by Cusanus (see below) 'Tabula ebdomadalis aut contratabula'; *b* (on the right) table (19×28) using the same letters B.–.Q to discover the intervals over the 532 year period 1064–1596. The years 1064–1568 are listed at the top (the early years of the table are very worn); a further series of years from the beginning of the world, 6290–6794 (written over an erasure), is listed at the bottom and there are columns of bissextiles, concurrents, and dominical letters at the side. The table is arranged like the one described by Sickel, 'Die Lunarbuchstaben in die Kalendarien des M.A.', *Sitzungsber. Akad. Wiss. Wien, Phil.-hist. Kl.* 38 (1861), 198–9, from a computus of 1143 in MS. Vienna 275. The same table is pr. P.L. 90 col. 747–8A, but

arranged with the years at the side. Headed 'Tabula Dionysii' by Cusanus; *c* (below *b*) explanation of table *b*, *beg.*: Cyclus lunaris decennovenalis est. Solaris vero XXVIII annos complectitur. Found also in MS. Digby 56, fol. 164^{v}, below a similar table.

7 (fol. 15^{v}) Combination (19×28), possibly deriving from Abbo, of the lunar table, item 4 above, with a table of concurrents for the years 1064–1596, see Jones, op. cit., pp. 62–3. Pr. P.L. 90 col. 737–8. The years 1064–1577 are in a column on the left, headed 'Primi anni decemnovenalium cyclorum post cyclum Dionisii magnum paschalem'. On the right are columns headed: 'Ultimi anni de[cem]novenalium in cyclo Dionisii' (550–1043); 'Ultimi anni decemnovenalium cyclorum ante cyclum Dionisii' (18–531). Outer columns contain: *a* on the left, initials of the Greek names for the signs of the zodiac, cf. MS. Zürich C. 62, 10th cent., fol. 206, cit. Jones, p. 62; *b* on the right, initials of the Latin names of the signs. Below, in tabulated form, are listed epacts, lunar cycles, terms of Easter, regulars, terms of Lent, the moon on Kalends of January, and 'incensio lunę paschalis'. See Jones, op. cit., pp. 62–3 and cf. P.L. 90 col. 739–40.

8 (fol. 16, on the left) Table (7×19), to be used in conjunction with item 6*a* above. Above the table are listed the concurrents, with their corresponding dominical letters, to the left are listed the epacts for the nineteen-year cycle, and to the right the number of the year in the cycle (I–XVIIII). With the help of this table the relevant letter in the series B.–.Q can be found for any year if its concurrent and epact are known. Headed by Cusanus: 'Tabula Bede pro littera anni invenienda et ex ista potest fieri tabula magna Dionisii' (Pl. XXIXb) (a similar table is headed 'Tabula Bede' in MS. Laud Misc. 644, 14th cent., fol. 15). Pr. Piper, op. cit., p. 30, from the computus of Herrad of Landsperg. The table is also in MS. Digby 56, fol. 166^{v}. A similar table is pr. P.L. 90 col. 811–12B, see Jones, op. cit., p. 78.

To the right of the table is a separate column of regulars, headed 'Regulares ad inveniendos terminos per X et VIIII annos' and below is an explanatory text *beg.*: Si quis per istos regulares terminum cuiusque anni invenire cupit. This text is found in MS. Bodl. 579, the Leofric Missal, 10th cent., fol. 52^{v}, added after the verse 'Nonae Aprilis' in a later hand. Our table and text are found together, but without the list of regulars, in MS. B.M. Royal 13 A. XI, beg. 12th cent., fol. 145^{v}.

9 (fol. 16, on the right, followed by table on the left fol. 16^{v}) Twin tables (19×30 and 19×29), using 'litterae punctatae' to show the age of the moon on any day of the year. To the right of the first table is a column headed 'Hoc numero post insertum emb. utere'. Headed by Cusanus: 'Tabula ad etatem lune. Vide in Kalendario litteram nigram ante litteram dominicalem et cum ista intra tabulam hanc sub aureo numero anni presentis et tunc numerus ostendit

etatem'. Pr. as one table in P.L. 90 col. 755–6. See Jones, op. cit., p. 65; pr. by him in *Bedae Opera* cit., p. 225.

10 (table on right, fol. 16v) Table, apparently to be used in conjunction with the first table on fol. 16, showing what the age of the Paschal moon on Easter day will be in any one year if the epacts and concurrents are known. On the left, three columns: letters B.–.Q; dominical days; concurrents; on the right, headed 'Epactę cum luna paschali' are the corresponding epacts, with the age of the moon on Easter day written above them in red.

11 (upper table, fol. 17) Table (7×19) showing the date or age of the moon at Easter if the number of the year in the nineteen-year cycle (or epact) and its concurrent (or dominical letter) are known. Basically the same as P.L. 90 col. 733. See Jones, op. cit., p. 61. To the right is an explanatory text, *beg.*: Si quolibet anno paschalem diem vel lunam ipsius diei vel litteram quae dominicam diem designet scire volueris. Below this the scribe appears to have been experimenting with 'litterae punctatae'.

12 (lower table, fol. 17) Table (19×12) showing the age of the moon on the first day of each month of a nineteen-year cycle. Described by Cusanus: 'Etas lune in Kal. mensium iuxta ciclum decemnovenalem anni'. Pr. P.L. 90 col. 753–4A. See Jones, op. cit., p. 64. The table is arranged the other way round in our MS., with the names of the months at the left and the numbers of the years along the top. The epacts have been omitted, but the embolisms and 'saltus lunę' are noted.

13 (fol. 17v) Easter table for 1045–1110 taken from the Dionysian nineteen-year cycles, pr. P.L. 90 col. 844–5. See Jones, op. cit., pp. 80–1. Outside the table is written the relevant letter for each year from the B.–.Q series. The table was cancelled by the later scribe, who had, however, made a correction to an entry for the year 1108.

14 (fol. 20) A collection of computistical formulae or 'argumenta', apparently an expanded version of the collection pr. P.L. 90 col. 799–802, on which see Jones, op. cit., pp. 74–5. See also above, items 2*a*, *b*; 3 (Calendar) additions *a*, *d*; 5*a*, *b*.

a beg.: Primus embolismus id est supercrescens mensis. P.L. 90 col. 799A16–800A19; *b* 'De inditionibus' *beg.*: Si vis scire quota sit indictio sume annos ab incarnatione domini et adice III. Cf. P.L. 90 col. 718C1; see Jones, op. cit., pp. 58–9; *c* 'De concurrentibus' *beg.*: Si vis scire quot sint epactę solis id est concurrentes septimanę dies sume annos ab incarnatione domini. Cf. 'Dionysian' formula in Krusch, 'Stud. zur christlich-mittelalt. Chronol.', *Abh. preuss. Akad.*, Phil.-hist. Kl., 1937, 8, p. 76, no. IV, and P.L. 90 col. 718D1; *d* 'De bissextili anno' *beg.*: Si vis scire quo anno bissextus contingat. Version of P.L. 90 col. 801A17–B2; *e* 'Unde concurrentes oriantur' *beg.*: Si scire laboras unde concurrentes procedant scito quot dies annus solaris habeat et hos dies per VII

divide. Cf. P.L. 90 col. 722B5; *f* 'De epactis inveniendis' *beg.*: Si scire desideras quota epacta sit sume annos ab incarnatione domini et eos per XVIIII divide; *g beg.*: Item sume annum cycli decennovenalis quotus sit et I dimitte. Cf. P.L. 90 col. 599B9, on which see Jones, op. cit., p. 39; *h* 'Unde epactę oriantur' *beg.*: Si vis scire unde oriantur epactę id est adiectiones lunares. P.L. 90 col. 801C3–D1; *j* (fol. 20^{v}) 'De regularibus lunę' *beg.*: Annus solaris habet dies CCCLXV. Hos divide per XXX. Cf. P.L. 90 col. 706B16; see Jones, op. cit., p. 56; *k* 'De qualibet luna' *beg.*: Si quolibet die lunam quota sit vis scire. Cf. P.L. 90 col. 703A15; see Jones, op. cit., p. 56; *l* 'De anno cycli decennovenalis' *beg.*: Si vis scire quotus sit annus cycli decennovenalis sume annos domini et unum adice. Cf. P.L. 90 col. 600B2 and 718D15; *m beg.*: Item sume annos ab initio mundi et I subtrahe, reliquos vero per decemnovem partire; *n* 'De lunari cyclo' *beg.*: Si vis scire quotus sit annus cycli lunaris sume annos ab incarnatione domini et de ipsis duos subtrahe. Cf. P.L. 90 col. 600A12 and 719A2; *o beg.*: Item sume annos ab initio mundi et IIII ex eis tolle; *p* 'Ad inveniendum paschalem terminum' *beg.*: Si paschalem terminum, id est lunam XIIIIam primi mensis volueris scire. P.L. 90 col. 802B1–16; *q* 'De regularibus termini paschalis' *beg.*: Si vis scire unde ipsi regulares oriantur, *ends*: et remanent regulares. P.L. 90 col. 802B17–C4; *r beg.*: Item si terminum paschalem vis scire scias omni anno quot sint lunares epactę et totam in XI kal. Aprilis lunam semper noveris esse; *s beg.*: Quod si feriam in qua terminus ipse contingat vis nosse eiusdem termini [*glossed:* vel anni *by the later hand*] quot sint debes scire; *t* 'Ad terminum paschalem inveniendum' *beg.*: Martius habet regulares XXXVI, Aprilis XXXV. Cum igitur epactas plures V vel pauciores XVIcim habueris, cum regularibus Marcii. Cf. P.L. 90 col. 709C6; *u* (fol. 21) *beg.*: Ad feriam vero eiusdem termini inveniendam eundem numerum qui subtractis epactis remanet. Cf. P.L. 90 col. 709D3; *v beg.*: Hoc quoque sciendum est quod XIIIIa luna, si communis annus est, XI diebus prius; *w* 'De incensione lunę' *beg.*: Si vis scire ubi luna paschalis accendatur, scito omni anno quota in Kal. Ian. luna sit; *x* 'De embolismis et communibus annis' *beg.*: Sciendum est quod ab una XIIII luna paschali ad alteram lunaris annus semper computatur . . . Hos autem lunares annos a paschali luna secundum antiquam hebreorum auctoritatem inchoamus; *y* (fol. 21^{v}) 'De ratione bissexti' *beg.*: Annus solaris id est qui secundum solem computatur habet dies CCCLXV et VI horas id est quadrantem diei, *ends*: Qui videlicet lunę quadrans quantis temporum particulis in singulis mensibus procrescat in presentiarum volumus omittere ne nos venerabili Bedę presbitero videamur proferre in aliquo qui in libro de temporibus quesitu hoc maiori dixit indigere; *z* 'De ratione saltus lunae' *beg.*: A[[a]]ntiquorum industria liquido compertum est, quod in XVIIII annorum circulo solis et lunę cursus ita equantur; *aa* 'De cursu planetarum per XII signa' *beg.*: Luna infima planetarum unumquodque signum in IIbus diebus VI horis ac bissę unius horę lustrat . . . Post lunam Mercurius unumquodque; *bb* (fol. 22) *beg.*: Sol in uno signo moratur XXX dies X horas ac semis usque XII kal. Mai; *cc* 'De cursu lunę per signa' *beg.*: Luna in uno signo dies II, horę

VI bisse(?) horę moratur; *dd* 'Argumentum in quo signo luna sit' *beg.*: Si vis scire in quo signo luna est sume lunam quam volueris et eius etatem per IIII multiplica; *ee beg.*: Si vis scire quot horas luna luna luna [*sic*] luceat eius etatem per IIII multiplica; *ff* 'Quot gradus sol per singulas horas ascendat in initio et medietate cuiusque signi in climate VII' *beg.*: Initio capricorni hora I et XIa finiente ascendit sol gradus V, *ends* (fol. 22va): LVa et VIIa XLI, VIa LXVI.

15 (fol. 24) Hermannus Contractus, Computus, Lib. I 'Incipit adbreviatus cuiusdam idiotę compotus' *beg.*: Qui compoti regulas ipsarumque regularum causas, *ends* (fol. 26^{vb}): tarditatem exercentes. 23 chapters. See G. Koch, 'Die Bamberger Überlieferung des Computus des Hermann von Reichenau', *Bericht des Historischen Vereins Bamberg* 102 (1966), 89–125, who lists fourteen other MSS. Her nos. 7 and 8, MSS. Bamberg Lit. 160, 12th cent. from Bamberg Cathedral (21 chapters), and Berlin Staatsbibl. lat. qu. 106, 12th cent. from Maria Laach, also contain the first book only. Our MS. follows the chapter divisions of the 47 chapter version (two books of 24 and 23 chapters: see Koch, pp. 102–6), except that cap. III–IV are written as one.

This original part of our MS. is clearly related to fol. 101–124^{v} of MS. Berlin lat. qu. 106 cit. (Rose, *Verzeichnis lat. Hss. Berlin* II, 3, pp. 1173–4), as E. Schulz (see below) noted. It contains the same collection of 'argumenta', and the same fragment of the Computus of Hermannus.

Another scribe added further computistical material to the MS. in the 12th cent., using margins and blank spaces, filling blank leaves and inserting extra leaves:

a (fol. 1, upper margin) Two verses for remembering the ferial letters for the Kalends of each month: (i) *beg.*: Arcitenens dominans dominus genitor bonus exstat. 2 lines. An unusual variant of the common verse *beg.*: Altitonans dominus, which is often found at the beginning of Calendars and later appeared in Alexander de Villa Dei's Massa Compoti. B. Bischoff, 'Ostertagtexte und Intervalltafeln' in his *Mittelalterliche Studien* 2 (1967), p. 194 n. 9, cites only our MS. (from Schulz's description); (ii) 'Ad idem' *beg.*: Alta domat dominus gratis beat equa gerentes. 2 lines. Uncommon in MSS. of this date: found in Munich clm. 14569, 11th cent., St. Emmeran, fol. 16^{v}, see Bischoff, loc. cit, and pr. J. Werner, *Beiträge zur Kunde der lat. Lit. des M.A.*, 2nd ed., 1905, p. 44, from MS. Zürich C. 58, 12th cent., fol. 11^{v}. Later used by Guil. Durandus, Rationale Divinorum Officium. Walther, *Initia*, no. 843.

b (fol. 14^{v}, in space at bottom) Fragment on the small divisions of time, *beg.*: Ostentum [*sic*] est LX pars horę habens athomos CCCLXXVI. Apparently an abbreviation of Rabanus Maurus, Computus, ch. XII–XVII, XIX, P.L. 107 col. 677–9.

c (fol. 18) Abbo of Fleury 'Compotus vulgaris qui dicitur ephemerida id est supputatio singulorum dierum vel syderum subtilis inspectio de feria, de luna, et his quę ad lunam pertinent id est epactis, mensibus, signis, terminis, annis cycli decennovalis' (P.L. 90 col. 727–80); heading followed by Abbo's table (30×30) formed of the verses *beg.*: Ardua conexe libat sacraria formae, pr. P.L. 90 col. 729–30. See A. Van de Vyver, 'Les œuvres inédites d'Abbon de Fleury', *Rev. Bén.* 47 (1935), 152. This table is usually accompanied by an explanatory text, a version of which is found in our MS. on fol. 29–29^{v}.

d (fol. 18^{v}–19) Pair of tables, preceded by explanatory text, probably by Abbo, *beg.*: In sequenti figura singulę litterę binos complectuntur dies, *ends*: simul XXX lunationes. Cf. P.L. 90 col. 803–4A1–15; our text is fuller. The first table (fol. 18^{v}) is the equivalent of P.L. 90 col. 805–8, in which the dots after some letters are wrongly omitted; the second (fol. 19) is pr. P.L. 90 col. 803–4, upper table. In Oxford, St. John's Coll. MS. 17, fol. 22^{v}–23, these two tables are presented as one, in the same order as ours, with the explanation as in P.L. and headed 'Tabula antiquorum . . . ad inveniendam lunam per X et IX annos.' Jones, op. cit., pp. 75, 77, does not mention this combination of tables.

e (fol. 19^{v}) 'Incipit ordo solaris anni cum litteris a s. Ieronimo superpositis ad explorandam per septimanę dies lunę etatem cottidie per XVIIII a(nnos)', followed by a table (30×38) using 'litterae punctatae' to discover the age of the moon on any day of the year, pr. P.L. 90 col. 803–4, lower table. In our MS. it is arranged the other way round with the numbers of the years in the nineteen-year cycle in Greek figures on the left, and the numbers of the days of the months along the top and bottom. It is a conflated form of the two tables on fol. 16–16^{v} (P.L. 90 col. 755–6), which appear with the heading as here in MS. Berne 250, Fleury, 10th cent., fol. 23, see Jones, op. cit., p. 77. Jones (op. cit., p. 75) knew of no MS. with the table arranged as in ours.

f (fol. 22va, in blank space) Diagram of a Greek cross with symbolical interpretations (Pl. Xb). At the ends of the arms are written the Greek names of the four corners of the world: Anathole, Mesimbrion, Disis, Arctos, and at the centre is the number XLVI: symbolism explained by Rabanus Maurus, De laudibus S. Crucis, I, Fig. XII, P.L. 107 col. 197–8.

Along the arms are written: Spes in sublimitate; Perseverantia in longitudine; Karitas in latitudine; profundum oculta iudicia dei vel misericordia dei; similar inscriptions are found in miniatures of the Cross in two MSS. from Regensburg: Munich clm. 13601, the Uta Gospels, 11th cent., fol. 3^{v}, for which see G. Swarzenski, *Die Regensburger Buchmalerei des X u. XI Jh.*, 1901, p. 95 and Taf. XIII; and Munich clm. 14159, Anon., De Laudibus S. Crucis, 12th cent., no. 54, for which see A. Boeckler, *Die Regensburg-*

Prüfeninger Buchmalerei des XII u. XIII Jh., 1924, pp. 41–2 and Taf. XXXVI. Cf. also the text on the Cross (*beg.*: Apostolicam sententiam in qua dicitur) accompanying miniatures of the Crucifix in two 12th-cent. MSS. of Florence of Worcester: Oxford, Corpus Christi Coll. 157, p. 77^{b} and Bodl. 297, fol. 71. For both MSS. see Rosalie B. Green, 'A Typological Crucifixion' in *Festschrift Ulrich Middeldorf*, ed. A. Kosegarten and P. Tigler, Berlin, 1968, pp. 20–3, with plate of the Corpus MS. A fresco of a crucifix at SS. Udalric and Afra, Augsburg, painted under Abbot Udascalcus (1126–52) had references both to the parts of the world and to the virtues; see Wittwer's 15th-cent. Catalogus Abbatum, pr. A. Steichele in *Archiv für Gesch. des Bisthums Augsburg*, III (1860), 115.

Round the centre of the cross is written: FIDES, and along the left and right arms, and above: Pater, Filius, Spiritus Sanctus voluntas ab utroque procedens. Beside the diagram are the lines: Ex deitate(?) dei stetit hoc insigne trophei / Nobis velle mori sibi quo vivemus honori. Another version of the first line, written above, *beg.*: Ex altare dei, has been erased.

g (fol. 22^{vb}, in blank column) Three circular diagrams in red and black, illustrating the relationship of the sun and moon: (i) 'Eglipsis solis lunę interventu contingit. Eglipsis solis nunquam nisi in XXVIIII vel in XXX luna fit, id est in coitu solis et lunę'; (ii) 'Eglipsin lunę umbra terre facit. Eglipsis lune nunquam nisi in plenilunio contingit'; (iii) eight phases of the moon: 'Exemplar lunam non nisi a sole lumen habere'.

Similar diagrams are found in MS. Hanover IV. 394, 'De ratione spere', 13th cent., fol. 23^{v}, 26^{v}, 27. The same work is in MS. Digby 83, 12th cent., but it only contains diagrams (i) and (ii) (fol. 30^{v}–31). There are isolated diagrams similar to (ii) and (iii) in MS. Digby 23, fol. 52–52^{v} (12th cent.?). A diagram similar to (iii) accompanies Abbo's astronomical texts (see Van de Vyver, op. cit., pp. 140–4) in MSS. Harl. 2506, Fleury, 10th–11th cent., fol. 31, Cotton Vit. A. XII, English, 11th cent., fol. 10, Oxford, St. John's Coll. 17, fol. 38^{v}, Cotton Tib. E. IV. Winchester, 12th cent., fol. 141^{v}. It is pr. P.L. 90 col. 255–6, 407–8, 1157–8. In MS. Bodl. 232, fol. 21 the diagram stands alone.

h (fol. 23, upper diagram) Lists of the names of the months: Roman, Hebrew, Egyptian, Greek, English, Armenian. Also found in the Chronicle of Bernoldus of Constance, pr. *M.G.H. Script.* V, 1844, p. 395. The Armenian names are rare, and seem to have been introduced to Europe *c.* 1100; see B. Bischoff, 'The study of foreign languages in the Middle Ages' in his *Mittelalterliche Studien* 2 (1967), p. 232 n. 23, where he cites Schulz's description of our MS. (see below).

j (fol. 23, lower diagram) Word square of thirty-four letters containing the line: Solamen misero tu sis mihi tempore longo.

k (fol. 23^{v}) Two diagrams set together in a red frame with yellow wash: (i) (upper diagram) A 'rota' with the title 'Spera ad inveniendos terminos per circulum anni atque eorum lunationes', divided into twenty segments, for the nineteen years of the lunar cycle, and one for the headings. Each segment contains, in descending order from the circumference: 'Claves terminorum'; 'Epacte lunares'; 'Cyclus decennovenalis' (letter and number, with note of whether the year is common or embolismic); terminals for Septuagesima, Lent, Easter, Rogations, Pentecost, each 'cum luna'; 'Cyclus lunaris'; 'Regulares terminorum'; 'luna in Kal. Ian.'; 'Incensio pascalis lune'; three series of letters: 'ad lunam', apparently 'litterae punctatae' grouped in twos or threes *beg.*: C··M, ending DO.P.; 'anni', in Greek numerals; 'ad terminum', single letters, apparently relating to the B.–.Q table on fol. 15, but here using it to find the terminal of Easter, instead of its actual date. At the four corners outside the *rota*, and in the centre, are added formulae for finding the five terminals listed above.

There is a similar *rota*, with fewer data, in MS. Madrid, Bibl. Nac. 9605, 12th cent., fol. 85. In MS. Bodl. 232, 11th cent., fol. 21^{v} there is a rectangular table which displays most of the data found here. It is called: 'Spera terminorum in festivitatibus annorum'.

(ii) text and diagram showing how gravity affects the fall of rain, from Macrobius, Comm. in Somn. Scip. I, xxii. 11–13, ed. Willis, 1963, p. 93 l. 14 (Esto enim)–l. 28 (pondera) and fig. p. 167. Cf. P.L. 90 col. 266 (glosses), 439–40B–C. The same diagram and text follow an extract from Isidore (De Nat. Rerum XI. 1–3) in MSS. Oxford, St. John's Coll. 17, fol. 39^{v} and B.M. Cotton Tib. C. I, Peterborough, 12th cent., fol. 7. In the St. John's MS. they are preceded by Abbo's 'Sententia', for which see Van de Vyver, *Rev. Bén.* 47 (1935), 140–4. In MS. Digby 23, fol. 52^{v}, the diagram, in a form much closer to ours, stands alone.

l (fol. 26^{vb}, in blank space) Bede, De Nat. Rerum XVI, *beg.*: Zodiacus vel signifer, *ends*: duabus ut sol. Pr. P.L. 90 col. 231. The text accompanies a diagram entitled 'Cursus planetarum per zodiacum' which is similar to one found in MS. Canon. Class. Lat. 279, 9th cent.(?), fol. 34, where it accompanies the first part of the so-called York Excerpts from Pliny's Nat. Hist., ed. K. Rück, *Auszüge aus der Naturgeschichte des C. Plinius Secundus* (Progr. Königl. Ludwigs-Gymnasium 1887–8), Munich, 1888, pp. 34–43. For a discussion of the diagram and its relation to the Pliny excerpts see also H. P. Lattin, 'The 11th cent. MS. Munich 14436', *Isis* 38 (1947–8), 215–22 and fig. 2. In MS. B.M. Cotton Vit. A. XII, fol. 9, it is used to explain the 'Sententia Abbonis', for which see Van de Vyver, loc. cit. See also MSS. St. John's 17 cit., fol. 38; Cotton Tib. E. IV, fol. 141 and Walters Art Gallery, Baltimore, W. 73, English, 12th cent., fol. 5^{v}. In this last MS. the Bede text is on fol. 2; see H. Bober, in *Journal of Walters Art Gallery* 19–20 (1956–7),

85–6, 90, 92 and fig. 14–15. The diagram in P.L. 90 col. 363–4A and 1153–4B is different again.

In the lower margin Cusanus has written: Ad illam figuram vide Rabanum in c(apitul)o de cursu planetarum per signiferum quod et hic ascribitur. See P.L. 107 col. 690B7–C8; Rabanus is however copying Bede.

m (fol. 27) 'Incipit minor libellus Bedę presbiteri de temporibus'. Bede, De Temporibus I–XV, pr. Jones, *Bedae Opera De Temp.*, cit., pp. 295–302. Our MS. belongs to his 'K' group and is closest to his S (MS. St. Gall 250, 9th cent.), omitting completely the passage at the end of XIII.

M

n (fol. 28v) Hermannus Contractus 'De magnitudine totius terrę' *beg.*: Erat sostenes [*lege* Eratosthenes] philosophus geometraque sagacissimus, *ends*: vel non multo plus dicat habere. Pr. P.L. 143 col. 408C11–409A2, De utilitatibus astrolabii II, 3. This piece must be distinguished from a piece deriving from Martianus Capella VI. 598, which has a similar incipit. Our piece is also found, isolated as here, accompanying and explaining a letter to Hermannus from his disciple Meinzo, in Paris B.N. lat. 7377C, fol. 46v–47, 12th–13th cent., pr. Duemmler in *Neues Archiv* V (1880), 202–3 (see Van de Vyver, 'Les premières trad. latines de traités arabes sur l'astrolabe', *Premier congrès international de géog. historique* 2 (1931), 270–2) and in MS. B.M. Arundel 270, 12th cent., fol. 40.

o (fol. 28v, upper table) Six circles containing a list of the thirty-five possible intervals between Christmas and Lent and dates for the beginning of Lent, with their corresponding dominical letters (cf. items 6a, 8 above).

p (fol. 28v, lower table) Table (19×7) for finding the beginning of Lent and date of Easter, with the age of the moon on those days, from the number of the year in the nineteen-year cycle or the epact for the year, together with the concurrent or dominical letter for the year. The years are numbered I–XIX and A–T along the top, epacts are listed along the bottom and concurrents and dominical letters along the side. Cf. tables in P.L. 90 col. 815–18.

q (fol. 29, upper text and table on left) Table (15×15) to be used in conjunction with the vowel series A–V often found in Calendars (no. 6 in Jones, *Pseudepig.*, p. 108) for finding the age of the moon on any day of the year. Pr. incompletely in P.L. 90 col. 802D, see Jones, op. cit., p. 75. Accompanied by explanatory text (Abbo?) *beg.*: Hec paginula V constans vocalibus cuiusque diei lunam hoc ordine pandit. A slightly fuller version of this text, *beg.*: Pagina ista quinque constans vocalibus, accompanies the same table in MS. St. John's 17 cit., fol. 24v and is followed by the beginning of Abbo's 'Computus Vulgaris', see *c* above.

r (fol. 29, table on right) Table (7×19) for finding the date of Easter, substituting the letters ANGELVS for the Dominical letters. The concurrents are written above, and in columns on the left are listed: the number of the year

in the nineteen-year cycle, the terminals for Easter, and the lunar regulars. In a separate table on the right the possible ages of the moon for Lent, Easter (in red) and Rogations are collated with the letters ANGELUS. Cf. P.L. 90 col. 743–4, lower table, where the correspondence of the letters to the age of the moon is different. The separate table on the right seems especially to be a feature of St. Gall MSS.: see Jones, op. cit., p. 63; A. Cordoliani, 'Contrib. à la litt. du comput ecclés. au m.â.', *Studi medievali*, ser. 3, 1 (1960), 129. See also Jones, 'A Legend of St. Pachomius', *Speculum* 18 (1943), 209.

Above the table is an explanatory verse, *beg.*: Littera sub certa si concurrente reperta. 3 lines.

s (fol. 29–29^{v}) Texts explaining item *c* above (Abbo's table Ardua Conexe): (i) Abbo *beg.*: Quadratus equilaterus, *ends* (fol. 29^{v}): Iunii quartam. Pr. with slight differences in P.L. 90 col. 727–30; (ii) (fol. 29^{v}) Abbo(?) *beg.*: Iam linearum primam et duodecimam aperiamus utilitatem, *ends*: triginta transiliens numeres primam; (iii) Abbo *beg.*: Si qualis sit luna per singulos dies queris, *ends*: utiliter hic digessi. Pr. P.L. 90, col. 810 l. 38–811 l. 2.

Item (i) is the final version of Abbo's explanation of his table; see Van de Vyver in *Rev. Bén.* 47 (1935), 152–3. Item (iii) is an explanation of part of the same table in conjunction with the small table in P.L. 90 col. 810A. In MS. B.M. Arundel 356, fol. 7^{v}–8, they are found together immediately after Abbo's table 'Ardua Conexe' and item (i). Item (iii) is part of a longer text by Abbo which is found in the fundamental Abbo MS., Berlin Phill. 1833, fol. 33. There Abbo's table and item (i) follow on fol. 33^{v}; see Van de Vyver, loc. cit.; Rose, *Verz. lat. Hss. Berlin* 1, 1893, no. 138, p. 311. Item (ii) is unprinted. In our MS. it follows item (i) without a break. It refers to the same table and seems to be a rather longer version of some of the arguments found in item (iii).

On the boards are offsets from a 14th-cent. Italian MS. of Petrus de Vineis, Epistolae, Lib. 1. The front board has parts of the end of Ep. XVI and beginning of Ep. XVIII. The back board has parts from the middle of Ep. XXI.

The MS. belonged in the 15th cent. to the Collegium Amplonianum, Erfurt; note on fol. 29^{v}, partly erased: 'Ad librariam Collegii porte Celi in Erffordia' (Pl. XXIXd), but it is not identifiable in the Amplonius catalogue of 1410–12; cf. Schulz (see below), p. vi. It was presumably at Erfurt when Nicholas of Cusa wrote his annotations on fols. 2, 15, 16, 17, 26^{v} (Pl. XXIXb). He visited Erfurt in May–June 1451; see J. Koch, 'Nikolaus von Kues und seiner Umwelt', *Sitz. Heidelberger Akad. der Wiss., Phil.-hist. Klasse*, 1944–8, 2 Abh., 123–4. Our MS. is listed with other MSS. annotated by Nicholas of Cusa by A. Krchňák, 'Neue Handschriftenfunde in London und Oxford', *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft* 3 (1963), 105.

Later owned by J. Rosenthal of Munich: *Kat.* 95, 1934, pp. iii–viii: a detailed description of the MS. by Ernst Schulz, to which the present description is much indebted. It was he who identified the hand of Nicholas of Cusa. According to him the MS. was in France in the 19th cent., and was bought by Rosenthal at an auction in Italy. Subsequently no. 18 and pl. v (fol. 16) in *Cat.* XIX (1936) of Art Ancien S.A., Zurich. Bought by Lyell from A. Rosenthal in January 1942.

55 SERMONS

PLATES XIa, XXXa

In Latin, on parchment, written probably in Austria in the mid-12th cent. (Pl. XIa): 310×215 (225×135) mm.: 115 leaves: 30 long lines ruled with a hard point: collation 1^8–11^8, 12^{10}–13^{10}, 14^8 (7 pasted down, 8 canc.): titles in red capitals: for initials see below. Monastic binding of original wooden boards covered in rough white leather; original sewing; two clasps on modern straps (1 missing); parchment title (15th cent.?) on front cover: 'Sermones dominicales post Penthecosten b. Augustini et aliorum sanctorum doctorum' (Pl. XXXa); remains of a later title on spine.

2° fo. *rationem*

Collection of sermons and homilies for 2nd to 24th Sundays after Pentecost.

1 (fol. 1) 'Item sermo eiusdem unde supra de Absalon filio David' *beg.*: Perdidit Absalon scelestissimus mentem. Ps.-Leo I, Serm. ined. VIII, P.L. 56, col. 1151–4.

2 (fol. 3^v) Dominica III. Homo quidam fecit cenam magnam. 'Sermo Beati Augustini Episcopi de plaga Dei' *beg.*: Cum regum lectio legeretur audivimus. Serm. App. 38, P.L. 39 col. 1821–2; Caesarius, Serm. 122, ed. G. Morin in C.C. 103–4, pp. 509–11. No. 35 in the collection of sermons on the Old Testament in MS. Bodl. 199, henceforth referred to as O; see Morin, loc. cit., pp. lix–lxii.

3 (fol. 4^v) 'Item sermo cuius supra de iudicio Salemonis et de duabus meretricibus': Serm. App. 39, P.L. 39 col. 1822–3; Caesarius, Serm. 123, C.C. 103, pp. 512–14. No. 36 in O.

4 (fol. 6) Dom. IV. Accesserunt ad Ihesum publicani . . . 'Sermo beati Augustini episcopi de beato Helia': Serm. App. 40, P.L. 39 col. 1823–6; Caesarius, Serm. 124, C.C. 103, pp. 514–18. No. 37 in O.

5 (fol. 8^v) 'Item sermo cuius supra de eo quod scriptum est de sancto Heliseo propha[*sic*]. Ascende calve': Serm. App. 41, P.L. 39 col. 1826–7; Caesarius, Serm. 127, C.C. 103, pp. 523–6. No. 39 in O.

6 (fol. 10^v) Dom. V. Estote ergo misericordes . . . 'Sermo beati Augustini episcopi de Heliseo propheta': Serm. App. 42, P.L. 39 col. 1827–30; Caesarius, Serm. 128, C.C. 103, pp. 526–30. No. 38 in O.

7 (fol. 13) 'Item sermo cuius supra de dilectione caritatis et odio cupiditatis et quod regnum celorum non solum duobus minutis sed etiam bona voluntate emi possit [*corr. from* possunt]': Serm. App. 270, P.L. 39 col. 2247–503; Caesarius, Serm. 182, C.C. 104, pp. 739–43.

8 (fol. 15^{v}) Dom. VI. Cum turbe irruerunt ad Ihesum. 'Sermo beati Augustini episcopi de Naaman Syro': Serm. App. 43, P.L. 39 col. 1830–2. No. 41 in O.

9 (fol. 17) 'Sermo eiusdem unde supra de Heliseo et Gezi puero eius': Serm. App. 44, P.L. 39 col. 1832–4; Caesarius, Serm. 129, C.C. 103, pp. 531–4. No. 40 in O.

10 (fol. 18) Dom. VII. Amen dico vobis quia non abundaverit iusticia . . . (fol. 18^{v}) 'Sermo beati Augustini episcopi de Heliseo et Securi in Gurgite lapsa' *beg.*: Cum divina lectio legeretur, *ends*: ęterni iudicis proficiat, quod ipse etc. Serm. App. 45, P.L. 39 col. 1834–6; Caesarius, Serm. 130, C.C. 103, pp. 535–7 l. 31.

11 (fol. 20) 'Item sermo cuius supra de famę Samarię' *beg.*: Cum a cultu Dei gens iniqua discedit. Serm. App. 46, P.L. 39 col. 1836–7. No. 42 in O.

12 (fol. 22) Dom. VIII. Cum multa turba esset cum Ihesu . . . 'Sermo B. Augustini episcopi de eo quod scriptum est in proverbiis. Sunt qui se divites affectant . . . Et item. Redemptio animę viri divitię eius pauper autem non suffert minas': Augustine, Serm. 36, P.L. 38 col. 215–21, ed. Lambot in C.C. 41, 434–43.

13 (fol. 27) Dom. IX. Attendite a falsis prophetis . . . 'Sermo venerabilis Bedę presbiteri de proverbiis Salemonis Regis' *beg.*: Sapientia foris predicat. Bede, parts of Expos. in Parab. Salomonis, Lib. I cap. I and III, P.L. 91 col. 942C5–943A11, adiungitur; 949B4, Fili mi–951B14, tenemus.

14 (fol. 29^{v}) 'Item unde supra sermo beati Augustini episcopi de timore Dei': Augustine, Serm. 348, P.L. 39 col. 1526–9 l. 38, *ends*: permanens in seculum seculi.

15 (fol. 30^{v}) Dom. X. Homo quidam erat dives . . . (fol. 31) 'Sermo Venerabilis Bede presbiteri de Proverbiis' *beg.*: Non metuat de correptione, *ends*: in futuro donabitur, prestante domino etc. Bede, Expos. in Parab. Salomonis, parts of Lib. I cap. III–IV, P.L. 91 col. 951D4–955A14.

16 (fol. 33^{v}) 'Item unde supra sermo beati Iohannis Crisostomi de Misericordia' *beg.* (fol. 34): Tria sunt quę in misericordię opere optanda. Pr. *Io. Chrys. Opera*, Basle, 1547, V, col. 927–9.

17 (fol. 36) Dom. XI. Cum appropinquaret dominus Ihesus Hierusalem . . . 'Sermo Bedę presbiteri de Proverbiis' *beg.*: Melius est vocare ad holera cum caritate, *ends*: iusti vident placidum Ihesum Christum etc. Bede, Expos. in Parab. Salomonis, parts of Lib. II cap. XV–XVI, P.L. 91 col. 984D9–988A9.

18 (fol. 39) 'Sermo cuius supra de timore Dei et vera humilitate': Ps.-Aug., Serm. App. 297, P.L. 39 col. 2313–15; Rabanus Maurus, Hom. de Festis 54, P.L. 110 col. 99–101.

19 (fol. 41) Dom. XII. Dixit Ihesus ad quosdam qui in se confidebant . . . 'Sermo beati Augustini episcopi de beato Iob et de versu psalmi Cantate et exultate et psallite in cythara et voce psalmi in tubis ductilibus et voce tubę corneę': Serm. App. 52, P.L. 39 col. 1844–5; Caesarius, Serm. 132, C.C. 103, pp. 542–5. No. 43 (44) in O.

20 (fol. 43) Dom. XIII. Exiens Ihesus de finibus Tyri . . . 'Sermo beati Augustini episcopi de beato Iob': Serm. App. 50, P.L. 39 col. 1841–2. No. 45 (46) in O.

21 (fol. 44) 'Item sermo cuius supra de beato Iob': Serm. App. 51, P.L. 39 col. 1842–4; Caesarius, Serm. 131, C.C. 103, pp. 539–41. No. 44 (45) in O.

22 (fol. 46) Dom. XIV. Beati oculi qui vident . . . 'Sermo venerabilis Bedę presbiteri de libro Tobię' *beg.*: Liber sancti patris Tobie, *ends*: cęlestia petatis, quę vobis petentibus ipse concedere dignetur cui est honor etc. Bede, parts of Interp. in librum Tobiae, P.L. 91 col. 923–8A8, haereticis (*MS.* erraticis); 930A13, ingressus–932D12, in gentibus; 933B8, Dimisit–934D4, exspectamus; 935B12 Rediturus–936A6, petatis.

23 (fol. 51^{v}) 'Item sermo cuius supra de beato Tobia': Ps.-Aug., Serm. App. 47, P.L. 39 col. 1838–9. No. 48 (49) in O.

24 (fol. 53) Dom. XV. Dum iret Ihesus in Hierusalem . . . 'Sermo beati Augustini episcopi de Iudith': Serm. App. 48, P.L. 39 col. 1839–40. No. 49 (50) in O.

25 (fol. 54) 'Item sermo cuius supra de eodem' *beg.*: (fol. 54^{v}): Quotiens bellicus rumor terribili fama. Serm. App. 49, P.L. 39 col. 1840–1. No. 50 (51) in O.

26 (fol. 55^{v}) 'Item sermo cuius supra de libro Hester' *beg.*: Septimo ergo anno regni Assueri Hester accessit ad thalamum, *ends*: crescit in gaudio ęternę exultationis. Ad quam nos Deus per suam gratiam concedat venire cui est laus etc. Rabanus Maurus, parts of Expos. in librum Esther, cap. IV and V–XI, P.L. 109 col. 649B6–C12; 650D12–661A1; 661A4, nisi quod–D4.

27 (fol. 61) Dom. XVI. Nemo potest duobus dominis servire . . . 'Sermo de libro Machabeorum' *beg.*: Elegit Lysias Ptolomeum . . . Quid per Lysiam nisi fastus mundanus designatur, *ends*: gaudebunt inmortalitate. Cuius nos participes esse ipse dominus concedat cuius maiestas etc. Rabanus Maurus, Comm. in I Macc., cap. III v. 38–IV v. 24, P.L. 109 col. 1151D13–1157B7.

28 (fol. 66^{v}) Dom. XVII. Ibat Ihesus in civitatem . . . 'Sermo de libro Machabeorum' *beg.*: Congregavit Lysias electorum . . . Elegit Lysias sexaginta milia virorum, *ends*: obtemperat voluntati, annuente ipso domino Ihesu Christo etc. Rabanus Maurus, Comm. in I Macc. cap. IV v. 28–48, P.L. 109 col. 1157D2–1160C12.

29 (fol. 70) 'Sermo beati Augustini episcopi unde supra': Serm. App. 71, P.L. 39 col. 1880–4.

30 (fol. 73^{v}) Feria IIII septimi mensis. Cum intraret Ihesus in domum . . . 'Sermo beati Leonis papę de Ieiunio': Leo I, Serm. 91, P.L. 54 col. 450–3.

31 (fol. 74^{v}) 'Item sermo cuius supra': Leo I, Serm. 93, P.L. 54 col. 456–7.

32 (fol. 75^{v}) 'Feria VI. Sermo beati Leonis papę': Leo I, Serm. 92, P.L. 54 col. 453–6.

33 (fol. 77^{v}) 'Sabbato in XII lectionibus. Sermo beati Leonis papę': Leo I, Serm. 94, P.L. 54 col. 458–60A14, *ends*: Quod uni horum fecistis mihi fecistis.

34 (fol. 78^{v}) Dom. XVIII. 'Sermo de libro Machabeorum' *beg.* (fol. 79): Factum est ut audierunt gentes . . . Irritantur gentes cum viderint, *ends*: perpetuo comburunt, quia Deus contempnentes se ignobiles reddit et glorificantes se glorificat, qui cum patre etc. Rabanus Maurus, Comm. in I Macc., cap. v v. 1–28, P.L. 109 col. 1163–7C11.

35 (fol. 82^{v}) 'Item sermo beati Augustini episcopi de eo quod Dominus ait. Si vis venire ad vitam serva mandata': Augustine, Serm. 85, P.L. 38 col. 520–3.

36 (fol. 85) Dom. XVIIII. Accesserunt ad Ihesum pharisei . . . 'Sermo de libro Machabeorum' *beg.*: Congregavit Thimotheus exercitum . . . Postquam Timotheus semel atque iterum victus est, *ends*: pervenire poterant. Quam et nos possidere concedat gratia domini, qui est benedictus etc. Rabanus Maurus, Comm. in I Macc., cap. v v. 37–54, P.L. 109 col. 1168 B4–1171C7.

37 (fol. 88^{v}) Dom. XX. Ascendens Ihesus in naviculam . . . 'Sermo beati Augustini episcopi in basilica Celerinę': Augustine, Serm. 48, P.L. 38 col. 316–20 l. 8; pr. Lambot, C.C. 41, pp. 605–11. He uses our MS.

38 (fol. 91) Dom. XX[I *erased*]. Loquebatur Ihesus cum discipulis suis . . . 'Sermo B. Augustini episcopi de tribus pueris': Serm. App. 59, P.L. 39 col. 1855–6; No. 46 (47) in O.

39 (fol. 92) 'Item sermo cuius supra': Serm. App. 60, P.L. 39 col. 1857–8. No. 47 (48) in O.

40 (fol. 93^{v}) 'Item sermo cuius supra': Augustine, Serm. 38, P.L. 38 col. 235–41; pr. Lambot, C.C. 41, pp. 476–87.

41 (fol. 97^{v}) Dom. XXII. Erat quidam regulus . . . 'Sermo beati Augustini episcopi': Serm. App. 280, P.L. 39 col. 2274–6; Rabanus Maurus, Hom. de Festis, 41, P.L. 110 col. 76–8.

42 (fol. 99^{v}) Dom. XXIII. Simile est regnum celorum homini regi . . . 'Sermo de fide, spe et caritate': Ps.-Aug., Serm. App. 108, P.L. 39 col. 1959–61.

43 (fol. 101) 'Item sermo de castitate et mundicia': Ps.-Aug., Serm. App. 291, P.L. 39 col. 2296–7; Rabanus Maurus, Hom. de Festis 47, P.L. 110 col. 87–8.

44 (fol. 102^{v}) 'Item sermo de studio sapientię et meditatione divinę legis': Ps.-Aug. Serm. App. 302, P.L. 39 col. 2323–4; Rabanus Maurus, Hom. de Festis 48, P.L. 110 col. 88–90.

45 (fol. 103^{v}) 'Dom. XXIIII. Sermo de pace et unitate': Ps.-Aug., Serm. App. 98, P.L. 39 col. 1932–4; Rabanus Maurus, Hom. de Festis 52, P.L. 110 col. 95–7.

46 (fol. 105) 'Item sermo de misericordia et indulgentia': Rabanus Maurus, Hom. de Festis 51, P.L. 110 col. 93–5.

47 (fol. 106v) 'Item sermo de continentia': Ps.-Aug., Serm. App. 290, P.L. 39 col. 2294–6; Rabanus Maurus, Hom. de Festis 50, P.L. 110 col. 92–3.

48 (fol. 108) 'Sermo beati Augustini episcopi': Augustine, Serm. 127 Mai, ed. Morin, *Misc. Agostiniana* I (1930), 368–70. *Ends short* (fol. 109): ubi non perimus amen. Also found, with same ending, but attributed to St. Jerome, in MS. Vienna 994, 9th cent., from Salzburg Cathedral, fol. 99; see Lambot in *Rev. Bén.* 45 (1933), 97, and, for provenance and date, H. J. Hermann, *Die illum. Hss. . . . der Nat.bibl. Wien* I (Beschr. Verzeichnis der illum. Hss. in Oesterreich VIII), Leipzig, 1923, pp. 173–4, no. 64.

49 (fol. 109) 'Sermo beati Augustini episcopi': a patchwork of fragments also found in MS. Vienna 994 cit., fol. 100v: *a beg.*: Si tam vehementer, *ends* fol. 109v l. 1: qui misericordiam consecuti sunt; *b* (fol. 109v l. 1–4) *beg.*: crediderunt in eum, *ends*: accepit Christianus. Augustine, part of Serm. 302, § IV–V, P.L. 38 col. 1387 ll. 7–12; ed. Lambot, *Stromata Patristica et Mediev.* I (1950), 102, l. 18–20; *c* (fol. 109v l. 4–111 l. 22) *beg.*: quod Christus pro nobis sanguinem fudit. Reddidi pretium, *ends*: Sed si quod accepimus custodiamus. Quare karissimi? Slightly fuller at beginning and end than the fragment from MS. Vienna 994 attributed by Lambot to St. Augustine and pr. by him in *Rev. Bén.* 51 (1939), 25–7; *d* (fol. 111 l. 22) *beg.*: Etiam cum fit cathecuminus, *ends* (fol. 112v): in resurrectione mortuorum cum eo cui se crediderunt Christo domino nostro cui honor et gloria in secula. Augustine, part of Serm. 302, § V–VIII, P.L. 38 col. 1387 l. 12–1388 l. 44; pr. Lambot, *Stromata cit.* I, p. 102 l. 20–104 l. 18.

50 (fol. 112v) 'Sermo sancti Augustini de misericordia' *beg.*: Misericordia fratres peccatorum est remedium. Misericordia ipsa est quę a morte liberat, *ends*: fac misericordiam quia non te deserit, qui te prerogatorem suum constituit. Version of Serm. App. 310, P.L. 39 col. 2340–2. The same version is in MSS. Vienna 994 cit., fol. 105, and Vat. Reg. Lat. 500, fol. 155v.

51 (fol. 114) 'Item sermo beati Augustini episcopi': Augustine, Serm. 84, P.L. 38 col. 519–20. In MS. Vienna 994 cit., fol. 122. *Ends* fol. 115 (pastedown).

The front pastedown is a leaf from a 12th-cent. monastic Antiphoner (?) with a portion of matins for the Innocents, responsories only; 18 lines with adiastematic half-rhythmical neums.

There are a number of early marginal scribbles, many of them done with a stylus.

The MS. has a series of fifty-one fine initials, mostly of the vinescroll type, akin in style to those of the 12th-cent. Salzburg school. They are outlined in mauve ink, except for the last four, which are in brown ink, and occasionally shaded in green, with solid backgrounds of blue, green, and pink.

The following have figures: fol. 29^{v}, a naked boy, bird and monster heads (Pl. XIa); fol. 55^{v}, a man, bird and dog; fol. 67, naked boy and monster; fol. 77^{v}, man and monster; fol. 79, man and monster; fol. 88^{v}, naked man and bear; fol. 91, naked man; fol. 93^{v}, man and monster; fol. 97^{v}, man; fol. 99^{v}, young man standing holding two monsters; fol. 102^{v}, bearded man seated between two monsters; fol. 103^{v}, man and monster; fol. 106^{v}, naked green man. Others have animals only: birds (fol. 22, 43, 70), monsters or monster heads (fol. 13, 27, 36, 44, 46, 54^{v}, 74^{v}, 92), a bear (fol. 105). Pächt–Alexander I, no. 73, pl. VI (fol. 77^{v}).

Formerly in the library of the Benedictine abbey of Lambach in Austria, where it was MS. XXIV: the shelfmark 'M. memb. XXIV' (early 19th cent.) is on the spine, where there is also an earlier label: 'MS. 21' (cf. Pl. XXXVIII). On the front cover is the number 'D. 6' in red (parchment label, 15th cent.?) (Pl. XXXa) and on fol. 1 '24' (18th–19th cent.). Not in the library catalogue of *c.* 1210 but listed in later inventories; see K. Holter, 'Zwei Bibliotheksverzeichnisse des 13. Jh.', *M.I.ö.G.* 64 (1956), 275, no. 141; idem, 'Stift Lambach. Die Hss. und Inkunabeln', *Österreichische Kunsttopographie* XXXIV, ii (1959), 236, fig. 283. Bought by Lyell in May 1940 from Maggs Bros.: see their *Cat.* 542 (1930), no. 37, and pl. (fol. 43) and *Cat.* 687 (1940), no. 216, pl. 22 (fol. 103^{v}) and cover (fol. 106^{v}). Exh., *Gladbacher Handschriften-Ausstellung*, Mönchengladbach, April–May 1964, no. 32.

56 HONORIUS AUGUSTODUNENSIS PLATES XIb, XXXVIII

In Latin, on rather rough parchment, written in several hands in Austria (probably at Lambach) in the third quarter of the 12th cent. (Pl. XIb): 285×205 (215–35×135–45) mm.: 273 leaves (there is no fol. 151), 14th cent. foliation in roman numerals written in the bottom margin of the recto: 28–33 long lines, apart from fol. 146^{v}–150^{v} which are written in two cols., ruled in pencil or crayon apart from fol. 58–65^{v} (quire VIII) and fol. 165–166^{v}, apparently ruled with a hard point: collation 1^{8} (+a leaf added after 3), 2^{8}–19^{8}, 20^{8} (+1 leaf added after 3 and another after 5), 21^{4} (4 canc.), 22^{8}–26^{8}, 27^{8} (8 canc.), 28^{8} (8 canc.), 29^{8}–34^{8}, 35^{4}, 36^{2} (1 canc.): quires 1–18 numbered in roman numerals at the end; quires 23–4 numbered II and III at the beginning; quire 29 numbered I at the end: for decoration see below. Monastic binding: original thick wooden boards, covered in 15th cent. in white leather with traces of tooling (15th cent.?), plaited head and tail bands (Pl. XXXVIII). Remains of two clasps (15th cent.?, modern straps), traces of bosses; two labels removed from upper cover. On the early bindings of Lambach see K. Holter in *Gutenberg Jahrbuch*, 1954, p. 280.

2° fo. *admonentur*

A collection of writings chiefly by Honorius Augustodunensis, of which nos. 2–22 are also found, in the same order, in Munich clm. 22225, copied between 1154–9 for Gerhard, abbot of Windberg. No. 22 is shorter in the Munich MS., and no. 21[b] consists of a heading only.

1 (fol. 1) Honorius, Speculum Ecclesiae: *a* 'Fratres Solitario De Speculo Ecclesię' *beg.*: Cum proxime in nostro conventu resideres; *b* 'Prologus' (marginal note: 'Responsio Solitarii') *beg.*: Peritissimi pictores Ambrosius et Augustinus Hieronymus et Gregorius; *c* 'Incipit Speculum Ecclesię' *beg.*: Cum vis populum alloqui in primis ori et pectori tuo. Partly pr. P.L. 172 col. 813–1104 from an imperfect MS: the missing pieces (found on fol. 153[v]–162[v] in our MS.) pr. J. Kelle, 'Untersuchungen über das Spec. Eccles. des Honorius', *Sitzungsber. Akad. Wiss. Wien*, Phil.-Hist. Kl. 145 (1902), 2–19. At the end of the Speculum (fol. 166–167[v]) is an apparently unpublished piece: 'Via Karitatis' *beg.*: Hinch [*sic*] Arbitrium, inde Artificium. An extra piece on an inserted leaf (fol. 161) *beg.*: Ecclesia, id est domus orationis, umbra et figura, is pr. Kelle, op. cit., p. 18 n. from MS. St. Florian XI. 244, 12th cent. Insertions on other extra leaves (fol. 4, 158) are found in the main printed text. The arrangement of the main work in our MS. differs from P.L., but appears to be the same as in the St. Florian MS. On variants in MSS. of the Speculum see Kelle, op. cit., pp. 28–44.

On fol. 18 there is a long marginal addition to the second sermon 'In purificatione S. Marię' *beg.*: In candela tria considerantur lumen, cera, lichinus. Lumen lucet, *ends*: cum ipsa regnetis in secula. Amen.

In the margins of the Speculum has been added a series of Latin verses, most of which are also found in the 12th-cent. St. Florian MS. already cited (Fl.); see Walther in *Centralblatt für Bibliothekswesen* 49 (1932), 330. The numbers in Walther's *Initia* are not given where he only refers to Fl.: *a* (fol. 11[v]) *beg.*: ✠In nuce tres species sunt Christi signa gerentes. 2 lines; *b* (fol. 14[v]) Hildebert of Le Mans *beg.*: Dat magus aurum thus myrram rex suscipit aurum. 4 lines. P.L. 171 col. 1275. Walther, *Initia*, no. 4063; *c* (fol. 19) *beg.*: Lectus ager mola signant consociatos. 3 lines. Fl., fol. 21; *d* (fol. 21) Hildebert of Le Mans *beg.*: Vinea culta fuit, cultores premia querunt. 6 lines. Walther, *Initia*, no. 20357: edition closest to this version in Hervieux, *Les Fabulistes Latins* IV, 1896, p. 353. Fl., fol. 24; *e* (fol. 30) *beg.*: Cecus vociferat ut lucis munera querat. 4 lines. Fl., fol. 36[v]; *f* *beg.*: Est genus humanum cecum stultum quia vanum. 6 lines. Fl., fol. 36[v]; *g*: Ante Deum sordet quem fęda scientia mordet. Probably also in Fl., as Walther says the preceding poem has 7 lines; *h* (fol. 34) *beg.*: Hęc sunt sex opera quę prestant gaudia vera. 4 lines. Fl., fol. 41[v]; *j* another version of the corporal works of mercy, *beg.*: Esurit ille, ciba, sitit alter, pocula liba. 3 lines. Again probably in Fl., since Walther says the preceding poem has 7 lines; *k* (fol. 43) *beg.*: Scis triplicem curam baculi signare figuram. 6 lines. Fl., fol. 53; *l* (fol. 44[v]) *beg.*: Angelus est missus est passus et in cruce Christus. 4 lines. Fl., fol. 55 and MS. Vienna 625, fol. 24. The edition quoted by Walther, *Initia*, no. 991,

contains a variant version; *m* (fol. 52) *beg.*: Intus obit qui mente foris qui peccat in actu. 2 lines. Fl., fol. 63v. Walther, *Initia*, no. 9516; *n* (fol. 114v) *beg.*: Sicut is qui invitatus renuit, quesitus refugit, sacris est altaribus admovendus. 2 lines; *o* (fol. 115) *beg.*: Cuncta licent ubi nulla nocent, ubi crimen inultum. 2 lines; *p* (fol. 120) *beg.*: Villa, boves, uxor, substantia, cura, voluptas. 2 lines. A variant of the verses of Hildebert. Walther, *Initia*, no. 20336; *q* (fol. 126v) *beg.*: Hic ruit elatus, dum reprobat est reprobatus [*glossed* Phariseus]. 2 lines. Fl., fol. 154v: 'Rota Fortunae'; *r* (fol. 127) *beg.*: Gratia debetur mihi vobis officiante. 2 lines. Fl., fol. 155; *s* (fol. 147v) *beg.*: Tres partes factę de Christi corpore signant. 4 lines. Walther, *Initia*, no. 19401. Apparently a version of Hildebert, cf. Walther, *Initia*, no. 18193; *t* (fol. 164v) *beg.*: Cordis scrutator est confessoris amator. 3 lines.

2 (fol. 168) 'Incipit prologus Honorii in cognitionem vitę' *beg.*: Sapientia Dei quę os muti aperuit; (fol. 168v) 'Cognitio vitę' *beg.*: Fratres. Gratias Deo persolvimus cuius dono per te [*sic*: MS. Lyell 58, 12th cent., fol. 33v, also has this reading]. P.L. 40 col. 1003–32, with an additional passage on fol. 181–181v: 'De viciis et virtutibus' *beg.*: Fratres [*in margin*] Eia hic ędere sacri ędificii, *ends*: quę devitanda sunt, inserted between cap. 37–8 of text printed in P.L.; it is pr. J. A. Endres, *Honorius Augustodunensis*, Kempten, 1906, pp. 138–40, from Munich clm. 22225.

3 (fol. 185) 'Hugo De Domo Domini' *beg.*: Homo ad hoc conditus fuit ut unum tantum id est summum bonum deum amaret, *ends* (fol. 191): in quo sunt ineffabiles delectationes in finem, id est sine fine. This work, which has marginal headings: 'V Mansiones'; 'quid sit cubitus'; 'IIIIo [*sic*] Arcas'; 'tres voluntates'; 'De arca gratię'; 'De arca sapientię', etc., seems to be a shorter version of Hugh of St. Victor's De Arca Noe (P.L. 176 col. 617–704). It is also found in MSS. Vienna 1165, 14th cent., in which it follows Honorius' Cognitio Vitae, and 1561, 14th cent. from Salzburg, and was in a Klosterneuburg MS. listed in 1330; see Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I, 1915, p. 106 l. 18–19.

4 (fol. 191) Honorius (?). Short *quaestiones*: *a* 'Quod autenticum sit omne quod aliquis catholicus de Deo scripserit quod canonicę scripturę contrarium non fuerit. Kathegoriarum Syllog'' *beg.*: Deus est auctor totius boni; *b* 'Utrum lex servanda sit' *beg.*: Lex Christum predixit. Sed Christus iam venit; *c* (fol. 191v) 'Utrum totum in homine resurgat quod in corpore hominum hic fuerat' *beg.*: Tres opiniones sunt de resurrectione. This *quaestio* is also in MSS. St. Florian XI. 54, 14th cent., fol. 104v and Vienna 1561, fol. 25; *d* 'Utrum peccatum sit nubere vel carnes comedere' *beg.*: Neutrum est peccatum quia utrumque a deo est concessum; *e* 'Quomodo igitur dicit idem apostolus bonum est mulierem non tangere et bonum est carnes non manducare?' *beg.*: Non tamen dixit peccatum est mulierem tangere; *f* (fol. 192) 'Interrogatio' *beg.*: Cum idem apostolus nullum excipiat, sed omnibus generaliter dicat. Items *d–f* are pr. I. Dieterich in

Introd. to 'Libelli Honorii Augustodunensis', *M.G.H., Libelli de Lite* 3 (1897), 34–5, from the Munich MS. already cited and MS. St. Florian XI. 54.

5 (fol. 192) Honorius 'Incipit De Libero Arbitrio' *beg.*: Gotscalco fide et opere sudanti in sancto proposito. P.L. 172 col. 1223–6.

6 (fol. 193^{v}) Honorius 'De animę exilio et patria' *beg.*: Thomę gratiam apostolici nominis sortito multis donis sophyę [*inserted in margin*] insignito. Honorius illum in gloria. P.L. 172 col. 1241–6.

7 (fol. 195) Honorius(?) 'De legione' *beg.*: Legio constat ex sex milibus et sexcentis et sexaginta atque VI militibus.

8 (fol. 195^{v}) Honorius, De XII Questionibus. 'Questio de Michahele [*sic*] et Petro' *beg.*: Splendore sapientię rutilo. Honorius videre faciem domini in iubilo; 'De XII questionibus' *beg.*: In hac angelica questione solvuntur XII questiones. P.L. 172 col. 1177–86.

9 (fol. 199) Honorius 'De X plagis' *beg.*: Prima plaga erat aqua in sanguinem versa. P.L. 172 col. 265–70.

10 (fol. 200) 'Honorius. Quid vasa honoris et quid vasa contumelię' *beg.*: In domo magna non solum sunt vasa aurea et argentea. Also in MSS. St. Florian XI. 54, fol. 106; Heiligenkreuz 77, 12th–13th cent., fol. 114; Prague Univ. XIII G. 15 (2382), 15th cent., fol. 193^{v}, and in the Klosterneuburg MS. cit., where it was ascribed to 'Hugo'.

11 (fol. 202) Honorius 'Quid sit claustralis vita' *beg.*: Claustralis vita est ab ipso domino instituta. P.L. 172 col. 1247–8.

12 (fol. 202^{v}) Honorius(?) 'Quid sit scala ad cęlum' *beg.*: Iacob in somnis scalam usque ad cęlos erectam vidit.

13 (fol. 203^{v}) Rupert of Deutz. 'Roudpertus. Questio utrum monachis liceat predicare' *beg.*: Cum monachus sit mortuus seculo. Pr. Endres, op. cit., pp. 145–7 from Munich clm. 22225 quoting variants from our MS., then at Lambach. Also in Munich clm. 9711, 15th cent.

14 (fol. 204) Honorius 'Quod monachis liceat predicare' *beg.*: Fratres Honorio salutem. Quidam erronei nescientes de quibus loquuntur. Pr. Endres, op. cit., pp. 147–50 from Munich clm. 22225 with variants from our MS., then at Lambach. Also in MSS. St. Florian XI. 54; Prague Univ. XIII G. 15, fol. 199.

15 (fol. 205^{v}) Honorius(?) 'Interrogatio. Questio de Deo utrum localis sit' *beg.*: Queritur utrum Deus sit in loco qui predicatur ubique esse. Followed by three other *quaestiones*, two with marginal headings, on fol. 206: 'Questio utrum Deus ubique sit' *beg.*: Item queritur utrum Deus ubique totus sit; Iterum queritur utrum Deus in omnibus sit. Deus est bonitas; 'Questio utrum anima localis sit' *beg.*: Item queritur utrum anima in loco sit, quę corpori includi. A pre-1381 Heiligenkreuz inventory lists these four *quaestiones* as in a MS. which in general corresponds with the present MS. Heiligenkreuz 77 cit., but these *quaestiones*

are not listed in the modern catalogue. See Gottlieb, op. cit., p. 42 l. 36–9. Two at least of these *quaestiones* are in Prague Univ. MS. XIII G. 15, following our item 14.

16 (fol. 206^{v}) Honorius, Quaestiones VIII De Angelo et Homine 'Questio de angelis et hominibus' *beg.*: D. Interrogatio. Vellem mihi certa auctoritate monstrari. P.L. 172 col. 1185–92. There are lacunae on fol. 208^{v} and 209. There follows without a break (fol. 209^{v}) a question headed 'De Genesi Iheronimus' *beg.*: D. Occidi virum in vulnus meum et adolescentulum in livore meo.

17 (fol. 209^{v}) Honorius 'Incipit prologus in summam gloriam' *beg.*: Pusilli gregis Christi duci verbo et exemplo ad pabula vitę previo; 'Incipiunt capitula' *beg.*: I. Quod sicut spirituale precellit seculare sic sacerdotium precellit regnum; (fol. 210) 'Incipit summa gloria' *beg.*: Cum universitas fidelium in clerum et populum distribuatur. Pr. J. Dieterich in *M.G.H.*, op. cit., pp. 63–80.

At the end of ch. 27 the scribe left half a page blank (fol. 214^{v}) and a contemporary hand added a short passage, *beg.*: Tres tamen patriarchatus sancta instituit ęcclesia.

18 (fol. 216^{v}) Honorius, Scala Coeli Maior 'Incipit prologus in scalam cęli' *beg.*: Frequenti meditatione animo revolvo; (fol. 217) 'Incipiunt capitula' *beg.*: I. Quod religio christiana sit navis ad patriam; 'Incipit de scala cęli' *beg.*: Quia inter sedule disputationis documenta. Not identical with the text pr. in P.L. 172 col. 1229–40.

19 (fol. 222) Extracts from the fathers on freewill, apparently collected by Honorius: 'Ysidorus de libero arbitrio et gratia Dei' *beg.*: Arbitrium est voluntas liberę potestatis. The extracts, with minor differences, are the same as those pr. in P.L. 172 col. 1226–30, following the De Libero Arbitrio.

20 (fol. 223^{v}) Honorius, Inevitabile: 'Legatio fratrum ad Honorium. Inevitabile' *beg.*: Fratres in domo Dei cum consensu ambulantes; (fol. 224) 'Incipit inevitabile' *beg.*: D. Queso ut me velut insipientem sufferas. Pr. P.L. 172 col. 1197–222. F. Baeumker, 'Das Inevitabile des H.A.', in *Beiträge* XIII, 6, 1914, showed that this is a revised version of the Inevitabile but our MS. (fol. 232^{v}–234^{v}, end of De Juda to De VII Sigillis) has a fuller version of col. 1216D–1218A.

21 (fol. 236^{v}) Four short pieces: *a* 'De quattuor Modis scripturarum' *beg.*: Sacra scriptura quattuor modis intelligitur. Hystoria est res gesta. Also in Prague Univ. MS. XIII G. 15, fol. 235^{v}; *b* (fol. 237) 'De Hierusalem' *beg.*: Hierusalem triplici muro circumdata Nabuchodonosor auxilio VI regum expugnando cepit; *c* (fol. 237) 'De VI ętatibus' *beg.*: Homo vetus et exterior et terrenus dicitur; *d* (fol. 237) 'De numero' *beg.*: Hebrei et Greci numerant secundum ordinem suarum litterarum.

22 (fol. 237^{v}) Honorius, Sacramentarium 'Incipit Sacramentarium' *beg.*: Hunc libellum de sacramentis collegi de sanctorum scriptis. P.L. 172 col. 737–806.

The arrangement in our MS. differs from the text printed in P.L.: many important headings are omitted, others are added. The order of chapters is: I–III; V; IV; VI–XXXIX; LXXXII–XCV; XL–LX; LXI omitted; LXII–LXXXI; XCVI–CI. The Munich MS. cit. *ends* fol. 128^{v} with 'De resurrectione domini', which in our MS. is LXXXI–XCVI conflated.

23 (fol. 272^{v}) Further short pieces: *a* 'De Salomone' beg: Ieron. Quamvis Salemon [*sic*] peccasset, tamen egit penitentiam scribens proverbia. Nos. 2–3, 7–8 of the catena on the penitence of Solomon pr. R. W. Hunt in App. to R. Loewe, 'Alexander Neckham's knowledge of Hebrew', *Med. and Ren. Studies* 4 (1958) 30–1; *b* 'De Apostatis' *beg.*: Queritur de apostatis qui foris ordines suscipiunt utrum eos vere suscipiant; *c* (fol. 273) no heading, *beg.*: Queritur si Deus alio modo humanum genus salvare potuerit quam per mortem filii sui; *d* 'Ieronimus super Esayam' *beg.*: Draco in hebreo proprie appellatur leviathan. These four pieces appear also to be in MS. St. Florian XI. 54, fol. 110–11 preceding the Sacramentarium, entitled 'Hieronymi quaestiones aliquot' and *a* and *b* at least are also in the Munich MS. cit., fol. 129.

24 (fol. 273^{v}) Four sermons possibly added afterwards: *a* 'Sermo ad episcopos supervenientes' *beg.*: Vos estis sal terrę. Si igitur sal sumus, condire mentes fidelium debemus; *b* 'In Adventu Regum' *beg.*: Qui recte utitur regni potestate ita prestare se omnibus debet; *c* (fol. 274) 'In Adventu Abbatum' *beg.*: Fili hominis, speculatorem dedi te domui Israel; *d* 'In Adventu Iudicum' *beg.*: Principes seculi nonnunquam intra ęcclesiam potestatis adeptę culmina tenent.

On fol. 274^{v} among other 12th–15th cent. scribbles are: 12th cent.: *a beg.*: Clauditur hoc vase nostri pia victima phase. 2 lines. Cf. MS. Digby 53, fol. 21^{v}; Walther, *Initia*, no. 2870; *b* a list of Latin numbers from 30 to 1,000 with roman numerals written above; *c beg.*: Hic male defunctus non est oleo prius unctus. 11 lines; 15th cent.: *d beg.*: Machmet pagnos [*sic*] a fide fecit prohnos [*sic*]. 2 lines. The beginning of a verse against heretics found in Andreas Ratisbonensis, 'Chronica Pontif. et Imp. Romanorum', pr. Leidinger, *Andreas von Regensburg, Sämtliche Werke*, Munich, 1904, p. 144 (an. 1410). Walther, *Initia*, no. 10552.

There are many contemporary corrections and insertions. Some of the insertions and marginal captions by the scribes, describing the contents of the text, are enclosed in frames of red. There are also marginalia in 12th–15th-cent. hands.

The MS. has a series of fine initials, mostly of the vinescroll type, drawn mainly in red but with further details in lilac or light-brown ink, sometimes with parts washed in yellow or green. Some of the initials have zoomorphic features: birds (fols. 1, 1^{v}, 6^{v}, 44^{v}, 75, 192, 209^{v}), monsters (fols. 34, 44^{v}, 55, 97^{v}) and a hare (fol. 108^{v}); others have figures: the risen Christ (fol. 58^{v}), St. John the Baptist (fols. 78^{v}, 95: freestanding figures); heads: fol. 70, 73,

86 (Christ and St. Mary Magdalene), 87^{v} (St. James), 111 (St. Cecilia), 113^{v} (St. Andrew), 117 (St. Thomas), 135^{v} (a monk). On fol. 168 is a figure of a monk, possibly intended to be Honorius himself (Pl. XIb).

The style of the initials is close to the Salzburg school of the second half of the 12th cent., and the style of drawing of the figures and faces is similar to that in the 'Williram' codex from Lambach, now MS. Berlin theol. lat. qu. 140 (see Swarzenski, *Salzburger Malerei*, 1913, pp. 154–5 and Abb. 413–21) and that in the St. Augustine from Lambach (Sotheby sale, 12 Nov. 1929, lot 389, with plates) and the copy of Honorius on the Song of Songs, now Baltimore, Walters Art Gallery MS. W. 29 (ex-Lambach XCIV, identified by H. Menhardt, 'Der Nachlass des H.A.', in *Zeitschrift für deutsches Altertum und Literatur* 89 (1958–9), 60), illustrated in J. Rosenthal, *Bibl. Med. Aevi MSS.* II (*Kat.* 90), 1928, Taf. VIII (no. 144), and Walters Art Gallery Exhibition Catalogue, *Illuminated Books of the M. Ages and Renaissance*, Baltimore 1949, pl. XVIII (no. 27). According to Swarzenski, the use of red and violet together in the pen drawing, with occasional use of brown ink, and of yellow wash, are characteristics of MSS. from Lambach (op. cit., p. 155). Pächt–Alexander I, no. 80, pl. VII (fol. 58^{v}).

Formerly MS. XLIII in the library of the Benedictine abbey of Lambach in Austria—the shelfmark 'M. Memb. XLIII' (early 19th cent.) is on the spine, where there are also two earlier labels, now illegible (Pl. XXXVIII). Mentioned in a list of books from the Lambach library made *c.* 1210, pr. by K. Holter, 'Zwei Bibliotheksverzeichnisse des 13 Jh.', *M.I.ö.G.* 64 (1956), 273; see also K. Holter 'Stift Lambach. Die Hss. und Inkunabeln', *Österreichische Kunsttopographie* XXXIV, ii (1959), 239. Bought by Lyell in March 1942 from A. Rosenthal; see J. Rosenthal, *Kat.* 90 cit., no. 145 and Taf. III (fol. 44^{v}).

57 HUCBALD, PALLADIUS, ETC. PLATE Xa

In Latin, on parchment, written in several hands in Germany in the 11th cent.: 290×210 (210×145–55) mm.: iii+35 leaves (fol. i–iii, 33–5 are fly-leaves): 33 lines, fol. 1–7 in long lines; fol. 7^{v}–31 in 2 cols.; ruled with a hard point: collation 1^{8} (4 and 5 are singletons), 2^{8}–3^{8}, 4^{8} (3 and 6 are singletons): rubrication only on fol. 7–10^{v}. Modern binding of dark-brown morocco by Maltby of Oxford.

2° fo. *minutionem*

1 (fol. 1) *a* **Two 'Macrobian' zone-maps of the earth (Pl. Xa), the first showing the five habitable and uninhabitable zones, the 4th of which contains the Antipodes 'qui sub terra sunt et pedes habent contra nos versos'; the second is lettered like the diagram which illustrates Macrobius, De Somno Scipionis, II. v. 13, but**

its descriptive text is derived as well from II. vii. 4; ed. Eyssenhardt, Leipzig, 1893, pp. 601, 608 and diags. IV–V; *b* lists of names, some glossed, of the Fates, Furies, Harpies, Graces, and Gorgons.

2 Anonymous treatise 'De minutiis' *beg.*: (fol. 1v) Cum passione contraria, *ends* (fol. 5): Bis dragma sicilicus. Ed. N. Bubnov, *Gerberti Opera Mathematica*, Berlin, 1899, in App. I B, IV, pp. 228–44. It is preceded by *a* (fol. 1) a table, pr. Bubnov, pp. 227–8. The table differs considerably from the printed edition. In the MSS. cited by Bubnov this table is only found at the beginning in Munich clm. 14272; *b* (fol. 1v) a piece *beg.*: Duo calci faciunt unum ceratem, *ends*: erit sicilicus assis. Bubnov, p. 228 n. 4, only found this piece in Munich clm. 14272 and 14689 and Oxford, St. John's College MS. 17. It is also found in MS. D'Orville 158, 11th cent., fol. 122v.

Following the text is a short passage, added in a different hand, *beg.*: et secundum superiorem regulam sicut precepimus caute dividatur. Quotlibet asses precesserint, *ends*: assium in se qui minucias precedunt. The section *beg.*: 'Quotlibet' is part of an alien fragment following the treatise found in several MSS., including Munich clm. 14689 and pr. A. Olleris, *Œuvres de Gerbert*, Paris, 1867, p. 345; see Bubnov, p. 244 n. There is an addition in the same hand on fol. 2, marked for insertion by 'd' in text and 'h' in margin: 'De Sescuntia' *beg.*: Sescuntia in sextantem fit sicilicus, which is not in Bubnov (p. 230 l. 26).

3 (fol. 5v) (i) 'Ad existimandam cuiusque rei altitudinem' *beg.*: Sole lucente quęcumque res illa fuerit sub divo, *ends*: altitudinis teneto; (ii) *beg.*: Est et alia ratio altitudinem videndi quę est huiusmodi. Hortogonium cuius katetus. Bk. III. 9 and IV. 48 of 'Geometria incerti auctoris' ed. Bubnov, op. cit., pp. 323, 358. The same fragments are found in Munich clm. 14689.

4 (fol. 5v) *beg.*: Nosse oportet peritum cantorem quod non omnis tonorum. Regino of Prüm, Epistola de Harmonica Institutione § 2. P.L. 132 col. 485B3–486A7. The version in our MS. is slightly shortened.

5 (fol. 6) A short treatise on the monochord, *beg.*: Monochordum divisurus. Tres primum magodas providendum censeo, quę fiant hoc modo, *ends* (fol. 7): diaposon [*sic*] probatur reddere. Also found in MS. D'Orville 158 cit., fol. 120, and in Munich clm. 19489, 11th cent., Tegernsee, p. 62, and 23577, 11th cent., fol. 75.

6 (fol. 7) A diagram of contingent propositions *beg.*: Primus ordo consequentię. Possibile est esse, derived from the table in Boethius, Comm. on Aristotle De Interpretatione, Ed. Prima, Bk. II, c. 13, ed. Meiser, Leipzig, 1877, p. 180.

Fol. 1–7 listed by Pächt–Alexander I, no. 43.

7 (fol. 7v) Hucbald of St. Amand 'Egloga de Calvis in qua habetur Paronomeon versuum CXXXIII' *beg.*: Carmina convitii cerritus carpere calvos, *ends* (fol. 8v): Completur claris carmen cantabile calvis. Ed. P. von Winterfeld in *M.G.H. Poetarum Lat. Med. Aev.* IV, i, 1899, pp. 267–71. He used our MS., which was

then at Maihingen; it belongs to the non-interpolated group. On fol. 7^{v} a slightly later hand has added the heading: 'Egloga de calvis in qua habetur Parameon versuum CXXXVI. Egloga Hugbaldi de calvis cuius hęc est causa carminis'. A blank space of half a column remains on fol. 8^{v}.

8 (fol. 9) Palladius, De re rustica, Bk. I–III. 24, ed. Schmitt, Leipzig, 1898. Each book is preceded by a list of chapters. Bk. II *beg.* fol. 20^{v}; Bk. III, fol. 24^{v}. *Ends* (fol. 31^{rb} l. 7) in the middle of a sentence in III. 24 (Schmitt p. 97 l. 26): adlevandus est sarculo. The rest of fol. 31^{rb} is left blank. Only fol. 9–10^{v} are rubricated.

On fol. 1 is a later erased note: 'Precepta rei rustice'. A 15th-cent. hand has added marginal descriptions of pieces throughout the MS.

Formerly MS.I.2.fol.5 in the Fürstliche Oettingen–Wallerstein'sche Bibliothek, Maihingen; library stamp on pastedown. See *Neues Archiv* VII, 180; *M.G.H.*, vol. cit., p. 261. No. 10 in *Catalogue* XIX (1936) of L'Art Ancien S.A., Zurich. Bought by Lyell in February 1942 from A. Rosenthal; see his *Cat.* I (1939), no. 19 and pl. IV (fol. 7^{v}).

58 ANSELM OF CANTERBURY; HONORIUS AUGUSTODUNENSIS, ETC.

In Latin, on parchment, written in Austria or Germany in the 12th cent.: 200×118 (145×85) mm.: i+116 leaves (fol. 6, 10, 27, 28, 86 are double, fol. i, 111 are flyleaves): 26 long lines ruled with a hard point: collation 1^{8}–14^{8}, 15^{4} (4 canc.), quires numbered at the end: main initials and headings in red: some smaller initials in brown decorated with red dots. Up to fol. 68 the scribe's marginal captions describing the contents of the text have decorative red frames. 19th-cent. calf binding with flowers and device of crossed keys stamped in gold on the spine.

2° fo. *habet quod decet*

1 St. Anselm.

a (fol. 1) 'De libero arbitrio. Incipiunt capitula' *beg.*: 1. Quod potestas peccandi non pertineat ad libertatem liberi [*sic*] arbitrii; (fol. 1) 'Anshelmus de libero arbitrio' *beg.*: Discipulus. Quoniam liberum arbitrium videtur repugnare gratię, *ends* (fol. 10^{B}): habeam de illis amplius interrogare. Pr. F. S. Schmitt, *S. Anselmi Cant. Arch. Opera Omnia* I, 1946, pp. 205–26.

b (fol. 10^{B}) 'De concordia prescientię et predestinationis et gratię Dei cum libero arbitrio' *beg.*: De tribus illis questionibus; (fol. 18) 'De concordia et libero arbitrio' (in other MSS. the heading is 'De predestinatione et de libero arbitrio') *beg.* (fol. 18^{v}): Nunc ergo in eo sperantes; (fol. 19^{v}) 'De gratia et libero arbitrio' *beg.*: Restat nunc ut de gratia, *ends* (fol. 32^{v}): quod gratis accepi gratis

volui petentibus inpendere. Explicit de libero arbitrio. Pr. Schmitt, op. cit. II, pp. 245–88.

In the space left blank on fol. 32^{v} is an addition in a contemporary hand: it is a short extract on Triumphus, trophaeum, palma, laurea, torques, hedera, *beg.*: Triumphus [*glossed* currus vectio] dabatur consulibus pro occisis hostibus.

2 Honorius Augustodunensis.

a Cognitio Vitae: (fol. 33) 'Incipit prologus in cognitionem vitę' *beg.*: Sapientia dei quę os muti aperuit et asinę rudibili animali humana verba forma retribuit; (fol. 33^{v}) 'Incipit cognitio vitę' *beg.*: Fratres. Gratias deo persolvimus cuius dono per te [*sic*: MS. Lyell 56, 12th cent., fol. 168, also has this reading]. P.L. 40 col. 1003–32, with an additional passage on fol. 55–6: 'De Vitiis et virtutibus' *beg.*: Fratres. Eia hic ędere sacri ędificii, *ends*: quę devitanda sunt, inserted between cap. 37–8 of the P.L. text, pr. J. A. Endres, *Honorius Augustodunensis*, Kempten, 1906, pp. 138–40, from Munich clm. 22225. On fol. 33 and 33^{v} a later (15th-cent.) hand has added 'beati Augustini' in red to the red headings. These additions have been crossed out, and a note in another hand of the 15th cent. reads (fol. 33): 'videtur hic liber editus per Honorium ex suo in De luminaribus ecclesie et ex stilo'; (fol. 33^{v}): 'Honorii ut videtur ex stilo et ex suo in De luminaribus ecclesie'. B. Pez, *Thesaurus Anecdotorum Novissimus* II, 1721, p. vii, cites this early identification of Honorius as found in our MS., which was then at Melk.

b (i) (fol. 62^{v}) 'Interrogatio de descensu Christi' *beg.*: Cum tota ecclesia in simbolo de Christo dicat; (ii) (fol. 63) 'Interrogatio de ascensu et consessu Christi' *beg.*: Cum universalis ecclesia corde credat; (iii) (fol. 64) 'Interrogatio' *beg.*: Cum Iohannes apostolus dicat nolite diligere mundum. *Ends* fol. 65^{v}, part of the page left blank. These three *quaestiones* were pr. from our MS. (then at Melk) by Endres, op. cit., pp. 150–4 and see p. 55.

3 A collection of *quaestiones* from the school of Anselm of Laon.

a (fol. 66) 'Questio de peccato' *beg.*: Potest queri quid sit peccatum et similiter pena peccati. This is the beginning of the collection of sentences pr. Weisweiler in 'Das Schrifttum der Schule Anselms von Laon und Wilhelm von Champeaux in deutschen Bibliotheken', *Beiträge* XXXIII. 1–2 (1936), 260–9. In our MS. it is written in the form of sixteen *quaestiones*; the divisions do not always correspond to those of Weisweiler's edition and there are textual variants, some of which are closer to the version of this collection incorporated in the Summa 'Prima rerum origo', printed by Weisweiler, op. cit., p. 174.

b (fol. 73) 'Questio de baptismo' *beg.*: Si in sanguine passionis filii Dei accepimus remissionem peccatorum. The first of five *quaestiones* also found in Munich clm. 23440, fol. 84^{v}–85^{v}, and pr. O. Lottin, 'Nouveaux fragments théologiques de l'école d'Anselme de Laon', *R.T.A.M.* 13 (1946), pp. 219–20, nos. 322–6.

c (fol. 74) 'De lapsu et reparatione hominis' *beg.*: Constat Deum primum hominem fecisse inpassibilem et inmortalem. The first of three *quaestiones* probably by

William of Champeaux, also found together in MS. Heidelberg Univ. Sal. 7. 103, fol. 122–123^{v}. Pr. Lottin, *Psychologie et morale* v, 1959, pp. 208–10 nos. 258–60. On fol. 76 follows a *quaestio beg.*: Si mali merito flagellantur, boni quare cum ipsis vel sine ipsis? . . . Sciendum est quod sunt quidam qui habent intellectum, *ends* (fol. 76^{v}): scilicet morituros. The part of this *quaestio* from 'Sciendum est' is found in a number of MSS., including the Heidelberg MS. cit., fol. 123^{v}–124, and is pr. Weisweiler, op. cit., pp. 112–13; Lottin, *Psychologie* v, p. 243, no. 304.

d A collection of sentences on circumcision, redemption, sin, baptism, resurrection, excommunication, the real presence, the death of the body, clearly related to the four collections pr. Weisweiler, op. cit., pp. 281–358: some of the sentences are the same, others are very similar:

(i) (fol. 76^{v}) 'De circumcisione' *beg.*: Si fides iustificat sicut scriptum est . . . In viro tamen et non in muliere. A conflation of two sentences pr. Weisweiler, op. cit., pp. 282–3; 290; (ii) (fol. 77^{v}) *beg.*: Rursus queritur si sancta atque utilis erat circumcisio. Pr. Weisweiler, op. cit., p. 345 (shorter version on pp. 283–4); (iii) (fol. 78) *beg.*: Omnes quidem peccaverunt et egent gloria Dei . . . Queritur cum solo verbo posset hominem redimere; cf. Weisweiler, op. cit., pp. 299–300; (iv) *beg.*: Queritur etiam quę necessitas fuit ut per se ipsum et non per alium. A version of Weisweiler, op. cit., p. 300; (v) (fol. 78^{v}) *beg.*: Preterea queritur cur tamdiu distulit ipsam redemptionem? Quia mirabiliter debebat fieri ideo oportuit ut ante a patriarchis et prophetis pronunciaretur, *ends*: ingrati non essent; (vi) *beg.*: Queritur si cum in inferno erant, tormenta sustinebant boni cum malis; (vii) *beg.*: Queritur ubi dicat apostolus per unum hominem intravit peccatum in mundum. Cf. Weisweiler, op. cit., p. 305; (viii) (fol. 79) *beg.*: Queritur etiam quod [*sic*] cur illius peccatum transfundatur in omnes posteros. Cf. the short *quaestio* from MS. Zürich C. 61, pr. Weisweiler, op. cit., p. 163; (ix) *beg.*: Concedo quod caro ex carne simili materia trahat originem. Sed unde est quod anima cum carne corrumpitur; (x) (fol. 79^{v}) *beg.*: Queritur item cum his qui in matrimonio generant veniale sit generare post baptismum. A version of part of a sentence in Weisweiler, op. cit., p. 296, ll. 3–17; (xi) *beg.*: Adhuc queritur cum in baptismate talis homo reddatur qualis fuisset Adam; (xii) (fol. 80) *beg.*: Adhuc queritur si puero adhuc in utero matris degenti prosit baptismus matris. Pr. Weisweiler, op. cit., p. 305; (xiii) *beg.*: Cum exaltatus fuero, scilicet resurgendo omnia traham ad me. Queritur hic si corpora sanctorum qui cum domino surrexerunt; (xiv) *beg.*: Queritur etiam si sicut corporaliter surrexerunt corporaliter etiam ascenderunt; (xv) (fol. 80^{v}) Queritur preterea si latro qui a Christo audire meruit hodie mecum eris in paradyso si statim in cęlesti paradiso locatus fuerit; (xvi) *beg.*: Queritur si quis prelatus in eadem culpa existens alium excommunicare valeat; (xvii) *beg.*: Queritur etiam cum illi ligandi vel solvendi haberent officium; (xviii) (fol. 81) *beg.*: Iterum queritur cur iussit fornicatorem tradi sathanę. Cf. Weisweiler, op. cit., p. 298; (xix) *beg.*: Queritur quare non ita

videatur vere corpus et sanguis Christi vel secundum humanitatis vel secundum deitatis qualitatem; (xx) *beg.*: Queritur cum dominus ad reparationem nostram venit quare non ita reparavit corpus sicut et animam.

e (fol. 81v) 'Questio de Samuele' *beg.*: Post mortem Samuelis congregati sunt philistini contra filios Israel. The answer (fol. 82) *beg.*: De qua questione beatę memorię Augustinus episcopus Simplicio Mediolanensi episcopo ita scripsit. Inquiris inquam utrum potuerit malignus spiritus animam iusti excitare, *ends* (fol. 83v): quamdiu nobis aliquid amplius excogitare et explicare non datur. Hęc sunt quę tunc de phitonissa et Samuele scripsit beatissimus Augustinus. It is an abbreviation of St. Augustine, De Diversis Quaestionibus ad Simplicianum, Lib. II, Q. III: P.L. 40 col. 142–4.

4 Honorius Augustodunensis, De anima et de Deo quaedam ex Augustino excerpta sub dialogo exarata. Preceded (fol. 83v) by extracts from Cassiodorus, De anima, caps. I; II; IV; V and VI, headed 'De anima hominis' ('Cassiodorus' added in the margin) *beg.*: Anima hominis proprie dicitur. P.L. 70 col. 1282A11–C11; 1284A15–C2; 1287A11–B12; 1283A7–14; 1284D9–1285A3; 1289A11–1290A3; 1290A14–C9; 1291B10–1292A5. Honorius's work *beg.* (no heading or break in the text) fol. 86A: Quę de opere beati Augustini decerpsi studiosis quibus libri desunt stilo tradere curavi. D. Sepius mihi de anima cogitanti; (fol. 86A) 'Augustini de quantitate animę' *beg.*: D. Unde est anima? M. A deo; (fol. 93v) 'De deo' *beg.* (fol. 94): Consulenti mihi de anima cęleste oraculum respondit, *ends* (fol. 105v): deus omnia in omnibus erit. This work was identified in our MS. when it was at Melk by B. Pez, op. cit., pp. viii–ix; see also Endres, op. cit., pp. 52–5. The work is also in Erlangen University MS. 227, 12th cent., from Heilsbronn, fol. 150v–168v; see H. Fischer, *Cat. Hss. Univ. Erlangen* I, 1928, p. 274.

5 (fol. 105v) 'Questio' *beg.*: Queritur utrum Adam in paradyso beatus fuerit.

6 (fol. 106) No heading, *beg.*: Deus condidit rationalem naturam ad vitam. Sed angeli et homines rationales sunt, *ends* fol. 110v: Igitur iusticia poscit ut nunquam supplicio careant qui nunquam iusticiam volebant. This is a version of parts of Honorius Augustodunensis' Inevitabile in its second, revised form, on which see F. Baeumker, 'Das Inevitabile des H.A.', *Beiträge* XIII, 6, 1914. It is the equivalent of P.L. 172 col. 1203C2–1205A10; 1206C4–1207A12; 1205A11–D2; 1206A15–C3; 1205D3–1206A14; 1207A13–1209C8; 1217D6–1218A8; 1221B14–C9.

Formerly belonged to the Abbey of Melk, Austria, and is probably the MS. described as B. 102 in the 1483 Melk catalogue; see Gottlieb, *Mittelalt. Bibl. kat. Österreichs* I, 1915, p. 176 l. 33–6. It is inscribed: 'Monasterii Melicensis' and 'lit. D. 25' on fol. 1, as well as having later library stamps, and on the binding the shelfmark: '850 (P. 40)'. Bought by Lyell from E. P. Goldschmidt and Co. in March 1943.

59 SUMMA MAGISTRI ADE

PLATE XIIIb

In Latin, on parchment, written, probably in Austria, in the early 14th cent. in a large textura (Pl. XIIIb): 310×210 (235×130) mm.: iii+27 leaves (fol. i–iii, 24–7 are flyleaves): 29–30 long lines ruled in ink: collation 1^{10}–2^{10}, 3 leaves, the quires are numbered in roman numerals at the end: plain red initials, the first and last flourished in red; in the blank space after the end of the text on fol. 23^{v} the rubricator has drawn in red ink the figure of a priest holding a chalice (Pl. XIIIb). Pächt–Alexander I, no. 132. An early foliation (3–25) has been partly cut off; over it has been written a later pagination (89–134). Modern dark-brown morocco binding by Sangorski and Sutcliffe.

2° fo. *Non sumas*

(fol. 1) 'Incipit summa magistri Ade de septem sacramentis. Primo qualiter collecte dicende sint in missa' *beg.*: In summis festis ad missam dicitur una. The summa *ends* (fol. 23^{v}): si funus presens non est transferre necesse. Explicit summa magistri Ade. There follows the couplet: Adam iure minus doctis versus dedit istos. / Ut discant que sint fugienda per hos ve tenenda. Below this a further line, in red, has been completely erased. The text is divided into about 230 short sections, with headings. This is the metrical version of the Summa of St. Raymundus de Penafort, generally known as the 'Summula Raimundi' or 'Summula pauperum', found here without its prologue. A number of MSS. attribute it to 'Adam'; see bibliography in *Mittelalt. Hss. der Univ. Basel*, Abt. B. (Theologie), I, 1960, pp. 628–9; further MSS. listed by Walther, *Initia*, no. 9117. The author was probably Adam of Aldersbach; see F. Valls Taberner, 'La Summula Pauperum de Adam de Aldersbach', *Spanische Forschungen der Görresgesellschaft*, Reihe I, Bd. 7 (1938), 69–71. Munich clm. 2633, 14th cent., from Aldersbach, fol. 83, has the title 'Adami magistri Alderspacensis summa Raimundi'. This MS. (see A. Franz, *Die Messe im deutschen Mittelalter*, Freiburg im B., 1902, p. 484 n. 2), Munich clm. 14104, St. Emmeran, 15th cent., and Paris B.N. lat. 14927, 13th cent. (see Hauréau, *N.E.* II (1891), 210), have the two extra lines on Adam at the end, as in our MS.

Editions discussed by Valls Taberner, op. cit., pp. 78–82. The closest to our MS. in order and content are probably those by Quentell, Cologne, 1495–1508, though they show considerable differences, especially at the end. After the 3 lines *beg.*: Virgo si rapitur (MS., fol. 22^{v}; ed. of 1508, fol. cxxxv^{v}) the edition is quite different, including many verses not in our MS. and omitting several which are in it.

On fol. 1–2 is a fragment of a marginal gloss, *beg.*: [I]gitur tractatum istorum versuum cum vicio scriptorum nimis depravatum, conspicerem et valde incorrectum invenirem, rogatus a sociis correxi eum, *ends*: Sumpsisse. Sicut legitur de manna. This is quite different from the gloss generally found in

MSS. and editions, and dated by Valls Taberner (op. cit., p. 74) to the late 14th cent.

Formerly in the library of the abbey of Melk, in Austria: fol. 1, 'Monasterii Mellicensis'; fol. 23^{v}, modern library stamp. It appears that our MS. originally formed the first part of the MS. which was D (171) in the 1483 Melk catalogue (Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I, 1915, p. 224 l. 4) and which was subsequently MS. Melk 26 (A. 29), but that it later formed pp. 89–134 of MS. Melk 228 (E. 17^{b}): see *Cat. Codd. MSS. Mellicensis* I, 1889, pp. 64, 325. It must also be the 'Codex Mellicensis alius in folio membr. Anno 29. qui certissime seculo XIV exaratus est', cited by B. Pez, *Thesaurus Anecd. Nov.* I, 1721, p. lxxii. Bought by Lyell in October 1939 from E. P. Goldschmidt and Co., see his *Cat.* 44, no. 1.

60 MONASTIC RULES, ETC. PLATES XXXb, XXXIa, b, c

In Latin, on parchment, written in Austria, probably at Melk, in the mid-15th cent. by five different hands: *a* fol. 1–20, 196–206^{v}, a rather variable hybrid hand occasionally using loops, especially on 'd': *b* fol. 20^{v}–33^{v}, a current hybrid hand; *c* fol. 37–154, a set cursive hand (Pl. XXXIa); *d* fol. 155–169^{v}, a hybrid hand similar to *a*; *e* fol. 169^{v}–195^{v}, a hybrid hand. A sixth hand added further items in a hybrid script on leaves originally left blank, fol. 34–36^{v}, 154^{r}–^{v}, 206^{v}–207^{v}: 258×175 (198×125) mm.: i+208 leaves (fol. 103 is double, fol. i is a flyleaf), contemporary foliation in arabic numerals: 31 long lines (45–8 in the additions) ruled in ink, except for quires 14–15 which are ruled in crayon: collation, 1 original flyleaf, 1^{12}–12^{12}, 13^{12} (12 canc.), 14^{12}–16^{12}, 17^{6} (6 canc.), 18^{10}, 2 leaves; some catchwords, and a quire is numbered I on fol. 166^{v}: some blue or red initials flourished in contrasting colours in item 3, including figures on fol. 124^{v} (a shepherd?), 140 (a king); other initials plain red or blue. Pächt–Alexander I, no. 166. Original binding of wooden boards covered with two pieces of white pigskin sewn together with the seam down the spine, decorated with tooled panels and stamps; five metal bosses on each cover; two metal clasps on leather straps, the upper one embossed with a Paschal Lamb, fastening to edge of upper cover; two 15th–16th-cent. parchment labels on front cover with short list of contents and shelfmark (Pl. XXXb); inside, attached to the top of the spine by a piece of string, a 15th-cent. sliding parchment book-marker, with numbers and sliding square (Pl. XXXIa). This is quite different from the 13th–14th-cent. book-markers described by Destrez in *Beiträge*, Supplement-band III (1935), 19–35.

2° fo. *auxiliantur*

1 (fol. 1) **Ps.-Jerome, Regula Monacharum 'Incipit prologus in regulam vivendi in monasteriis editam a sancto Ieronimo et missam ad Eustochium ceterasque**

eius virgines' *beg.*: Tepescens in membris, *ends* (fol. 20): iuvate orationibus. Explicit. P.L. 30 col. 391–426. MS. Vienna Schottenstift 237, mid-15th cent., fol. 146, has the same heading.

2 (fol. 20^{v}) 'Incipit opusculum Rabani Mauri contra eos qui repugnant institutis beatissimi Benedicti abbatis' *beg.*: Si quis scripturam sacram, *ends* (fol. 33^{v}): non discrepare videbit. Explicit Rabanus de receptione infantum. P.L. 107 col. 419–40.

3 (fol. 37) 'Incipit liber de spirituali perfectione interioris hominis ex collatione et institucione sanctorum patrum a magistro Heinrico de Frimaria editus' Introduction *beg.*: Istum librum pro honore dei et edificacione audiencium studiose concepit magister Heinricus de Frimaria, *ends*: Qui quidem liber continet XXIIII libros parciales iuxta tytulos infrascriptos. There follows an 'Enumeracio librorum'; (fol. 37^{v}) 'Prologus' *beg.*: Quia multa predicabilia pulchra et utilia; (fol. 38) 'Capitulum primum' *beg.*: Quia menti rationali virtutes. The work *ends* (fol. 154) (Lib. 24, cap. 32): gloriam eterne beatitudinis recepturi. Cui est honor et gloria in secula seculorum. Amen. Explicit liber de perfectione interioris hominis studiose conceptus per magistrum Heinricum de Frimaria sacre theologie professorem ex libris collationum et institucionum sanctorum patrum. Other MSS. listed under no. 323 by A. Zumkeller, 'Manuskripte . . . des Augustiner–Eremiten Ordens . . .', *Augustiniana* 11 (1961), 323–4; 15 (1965), 552. He lists our MS. as MS. Melk 194 (D. 32).

4 (fol. 155) '[I]ncipit tractatus vel sermo devotus et utilis de passione dominica editus a cardinali Bonaventura super illo verbo Iohannis. Ego sum vitis vera et cetera' *beg.*: Ego sum vitis vera etc. O Ihesu benigne vitis vera lignum vite, *ends* (fol. 169^{v}): tue ymaginem reformemur procurante domino nostro. Amen. Explicit. Pr. *S. Bonaventurae Opera Omnia*, Quaracchi, VIII, 1898, pp. 159–89. It is the simple version of the text, without the spurious additions. Our MS. (as Melk D. 32) was listed in the Prolegomena (p. lxv, no. 11), but not used for the edition. Munich clm. 18648, 15th cent., from Tegernsee (no. 5 and MS. D in the edition), has an identical heading.

5 (fol. 169^{v}) Thomas Ebendorfer of Haselbach, Tractatus de Quinque Sensibus *beg.*: Postquam Dei dono taliter qualiter pauca pro intellectu rudium et simplicium . . . Cogitavi aliqua de quinque sensibus premissis annectere, *ends* (fol. 195^{v}, l. 11): ista organa comparata sunt despiciunt. Hec ille. No headings, but in the upper margin of fol. 176, above a new section *beg.*: Mors ascendit per fenestras vestras . . . Sicut per visum mors ascendit, another hand has written: 'tractatus de custodia 5 sensuum'. Pr. in Nycholai Dünckelspühel, *Tractatus*, ed. Wimpfeling, Strassbourg, 1516, no. VIII, fol. 153. A few MSS., e.g., Klosterneuburg 394, dated 1446, fol. 375, attribute the work to Nicholas of Dinkelsbühl (*c.* 1360–1433) but many more attribute it to Ebendorfer (1388–1464); see especially Vienna, Schottenstift, MSS. 235, dated 1441, fol. 233; 268, dated 1442, fol. 219. Ours is a shorter version, found in the MSS. cited and a few others.

Most MSS. of the work, including MS. Melk 213 (E. 3), fol. 623, have a preface, *beg.*: Quanta mala incurrant, and *end*: Expostulo preces pro mercede. Some of these are listed by A. Lhotsky, *Thomas Ebendorfer* (*M.G.H. Schriften*, 15), 1957, p. 81. The treatise, with our incipit, is attributed to Ebendorfer by Joh. Trithemius, *De Scriptoribus Ecclesiasticis*, 1494, fol. 99^{v}. In the description of our MS., in the fragment of the earlier Melk catalogue (Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I, 1915, p. 150), the title is given as: Tractatus de 5 sensibus Thome de Haselpach. In Munich clm. 18648, fol. 17, the treatise, attributed to Ebendorfer, follows the Bonaventura treatise as in our MS.

The rest of fol. 195^{v} is left blank.

6 (fol. 196) 'Incipit regula Pauli et Stephani' *beg.*: In primis hortamur ut timorem Dei, *ends* (fol. 200): condonans in eternum, cum sua pace recipiat. Amen. Pr. J. E. M. Vilanova, *Regula Pauli et Stephani* (Scripta et Documenta 11), Montserrat, 1959, pp. 109–25. The text belongs to Vilanova's Austrian group VhKJW; see op. cit., pp. 37–8.

7 (fol. 200) St. Columbanus, Regula Monachorum. 'Incipit regula sancti Columbani abbatis' *beg.*: Primum omnium docemur Deum diligere, *ends* (fol. 203): qui misit me pater. Explicit. Ed. G. S. M. Walker, *Sancti Columbani Opera* (Scriptores Latini Hiberniae, 11), 1957, pp. 122–40. Our MS. contains the shorter version which omits ch. VII and X of the other version, see Walker, op. cit., pp. xlv–vi, but it does not have the extra headings for ch. II, III, XI, and XIII of this '14-chapter' version.

8 (fol. 203) Ps.-Macarius, Regula 'Incipiunt alique sententie de regula sancti Macharii abbatis qui habuit sub se V milia monachorum' *beg.*: Milites Christi sic taliter suos debent componere, *ends* (fol. 204): siquit [*sic*] potuerit facere. Explicit. P.L. 103 col. 447–52; P.G. 34 col. 967–70. Several Austrian MSS. with the same title as ours described by Vilanova, op. cit., pp. 23, 24, 26.

9 (fol. 204) Regula IV Patrum 'Incipit regula sanctorum patrum Serapionis, Macharii, Pafnucii et alterius Macharii' *beg.* (fol. 204^{v}): Sedentibus nobis in unum, *ends* (fol. 206^{v}): Hec nobis tenenda sufficiant, custodienda conveniunt et irreprehensibilis sitis. Explicit. Cap. I–XIV only. Our MS. is closer to the version in the earlier edition by Cuyckius at the end of *Ioh. Cassiani Opera*, Antwerp (Plantin), 1578, which also ends at ch. XIV, than to the better-known version (Holstenius) in P.L. 103 col. 435–40; see Corbett and Masai, 'L'édition Plantin de Cassien, de la Règle des Pères, et des Capitulaires d'Aix . . .', *Scriptorium* 5 (1951), 60–74; A. Mundó, 'Les anciens synodes abbatiaux et les "Regulae SS. Patrum" ', *Studia Anselmiana* 44 (1959), 115–16.

Soon after the book was written the following items were added on leaves left blank:

a (fol. 34) St. Porcarius, Abbot of Lérins 'Incipiunt monita Parcarii abbatis' *beg.*: [I]n mente habe quia hospes es in hoc corpore. Ed. A. Wilmart, 'Les

Monita de l'Abbé Porcaire', *Rev. Bén.* 27 (1909), 477–80. Further MSS. listed by Vilanova, op. cit., pp. 20–31, see table following p. 34.

b (fol. 34^{v}) St. Columbanus, Instructio V 'Epistola sancti Columbani' *beg.*: [O] tu vita quantos decepisti. Ed. Walker, *S. Columbani Opera*, pp. 84–6, and see pp. xxxix–xlii, lxxv–lxxvi, for MSS. Our MS. is closest to his **Σ** : Salzburg, St. Peterstift b. IX. 20, 15th cent.

c (fol. 35) Faustus of Riez 'Sermo ad monachos' *beg.*: [I]nstruit nos atque hortatur. P.L. 50 col. 836–41, etc. See *Clavis Pat. Lat.*, 2nd ed., 1961, no. 966, serm. 37.

d (fol. 36^{v}, continued on fol. 154) Ps.-Macarius 'Epistula sancti Macharii data monachis' *beg.*: [L]ignorum copia ingentem. P.L. 103 col. 451–2. Ed. Wilmart, 'La fausse lettre latine de Macaire', *Revue d'ascétique et de mystique* 3 (1922), 415–19. Our MS., like all but one of those used by Wilmart, has a lacuna in §18. The 'letter' is a compound of texts from St. Nilus and St. Ephrem.

e (fol. 154–154^{v}, continued on fol. 206^{v}–207^{v}) Evagrius Pontikos 'Incipiunt proverbia sancti Evagrii' *beg.*: [H]eredes Dei audite sermones Dei, *ends* (fol. 207^{v} l. 17): et non obliviscaris animam eius in tempore orationis. Amen. P.G. 40 col. 1277–82; P.L. 20 col. 1181–6. This is a complete copy of the later version of the Latin translation; see J. Leclercq, 'L'ancienne version latine des sentences d'Evagre pour les moines', *Scriptorium* 5 (1951), 196–202.

MS. Zürich Rh. hist. 28 (566), 9th cent., from Reichenau, fol. 107^{v}–124^{v}, contains our items *a–e*, in the same order and with very similar headings.

The front pastedown, 13th cent., 2 cols., contains the beginning (?) of a sermon on the Nativity *beg.*: Parvulus natus est nobis, filius datus est nobis. Salomon in par[abolis . . .] desiderans huius parvuli nativitatem.

The back pastedown is made up of two leaves from the sanctorale of a 13th-cent. portable breviary (?): *a* first leaf, St. Andrew, end of lesson for nones, antiphon for Magnificat; St. Nicholas of Myra, antiphon for Magnificat, *beg.*: O pastor eterne, prayer *beg.*: Deus qui beatum, invitatory to matins *beg.*: Confessorum regem, six antiphons for first nocturne, and two responsories; *b* second leaf, St. Lucy, 'Resp. IIII' *beg.*: Beata es, antiphons for lauds (four), Benediction and Magnificat; St. Thomas, antiphon *beg.*: Quia vidisti, prayer *beg.*: Da nobis, lessons, first *beg.*: Thomas ebraice latine, second 'Secundum Iohannem' *beg.*: Thomas unus ex XII.

On the flyleaf is a 15th-cent. table of contents of the original part of the MS., with folio numbers, *beg.*: Subscripta hec continentur in isto volumine / Regula Sancti Ieronimi ad Eustochium ceterasque eius virgines / . . . (Pl. XXXIb). Below, the scribe who wrote the later additions added a list of them, also

with folio numbers. Another 15th-cent. hand has written, in red: 'Mellicum omnia bona sunt laudanda' (Pl. XXXIc).

Belonged to the abbey of Melk in Austria and was almost certainly copied there. Entered in the fragment of the mid-15th-cent. Melk catalogue (Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I, p. 150, l. 4–14), without the later additions (items *a–e* above). These are described in the 1483 catalogue, where our MS. was no. C. 76 (Gottlieb, op. cit., p. 182). The label on the front cover with the shelfmark 'C. 54' possibly derives from Stephan Burchard's catalogue, begun in 1507 and finished in 1517; see Gottlieb, p. 139. On fol. 1 is the 17th cent.(?) note: 'Monasterii Mellicensis lit. C. 54.' No. 194 (D. 32) in *Cat. Codd. MSS. Mellic.* I, 1889, pp. 270–1. Bought by Lyell in 1938 from E. P. Goldschmidt and Co.: see his *Cat.* 100, no. 69.

61 BONAVENTURA; JEAN GERSON; ADAM OF DRYBURGH, ETC.

In Latin, on paper, written, probably in Austria, in 1452–3 (see pp. 45, 82, 525) in a current fere-hybrida: 145×108 (105×73–5) mm.: ii+530 pages (p. 141 is double, 453 is treble, pp. i–ii, 526–7 are flyleaves): frame ruling in ink, *c.* 27–30 long lines: collation 1^{12}–3^{12}, 4^{12} (1 canc.), 5^{12}–22^{12}, 1 leaf, catchwords: watermarks, scales in circle, or in cartouche, close to Briquet 2467 and 2469: plain red initials. Contemporary binding of wooden boards covered with white leather, with one metal clasp (similar to one of those on MS. Lyell 60) on leather strap, fastening to edge of upper cover; sewing strengthened in the middle of the quires with strips of parchment taken from manuscripts; two 15th–16th-cent. parchment labels, with list of contents and shelfmark.

2° fo. *dicat quod*

1 Works attributed to Bonaventura.

a (p. 1) 'Prologus Itinerarii mentis in Deum compilati a Bonaventura ordinis fratrum minorum generali ministro' *beg.*: In principio primum principium, *ends* (p. 45): dicat omnis populus, fiat fiat. Explicit Itinerarius [*sic*] mentis in Deum Bonaventura [*sic*] doctoris seraphici ordinis fratrum minorum, finivi in die S. Benedicti abbatis Anno domini 1452. Ed. *S. Bonaventurae Opera Omnia* V, Quaracchi, 1891, pp. 295–313. Our MS. (as Melk B. 23) was listed in the Prolegomena, p. xxx, no. 64, but not used for the edition.

b (p. 46) Ps.-Bonaventura 'Compendium doctoris seraphici de VII gradibus contemplationis' *beg.*: Contemplativorum aquilinos obtutus acui. The 7th *gradus ends* (p. 49): irreverberato intuitu contemplari. Then follows 'Epilogatio premissorum' *beg.*: Ordinem dictorum graduum, *ends*: tam delectabilis quam admirabilis. The original version of this work is now ascribed to Thomas Gallus,

see G. Théry, 'Thomas Gallus et Egide d'Assise, le traité "De septem gradibus contemplationis" ', *Rev. néo-scolastique* 36 (1934), 183–90. Our MS. is a copy of the third version, which may be by a certain Jacobus, see *S. Bonav. Op. Omnia* cit. VIII, 1898, p. cxiv. This version has not been printed. It is also in MS. Laud Misc. 479, 15th cent., from the Carthusians of Mainz, fol. 114.

c (p. 49) Bonaventura, De triplici via 'Incipit tractatus Bonaventure de triplici actu ierarchico sive de triplici modo se exercendi' *beg.*: Ecce descripsi tibi, *ends* (p. 70): et amplexum. Ad quod nos perducat Ihesus Christus in secula seculorum benedictus. Amen. Explicit Bonaventura de triplici actu ierarchico. Ed. *S. Bonav. Op. Omnia* cit. VIII, pp. 3–15a. This is the incomplete version found in many MSS., ending at ch. III § 7.

2 Jean Gerson, Treatises and extracts.

a (p. 73) De libris legendis a monacho 'Tractatulus responsivus ad questionem monachi Carthusiensis querentis an pro exercitio spirituali liceat conventum dimittere et qui libri fructuosius sint legendi, Reverendi magistri Iohannis Gerson Cancellarii Parisiensis. Prologus epistularis' Prologue *beg.*: Gracia et pax. Si inimicos iubemur diligere, *ends* (p. 74): Scriptum Lugduni anno domini 1426 per me Iohannem Canc. Paris.; 'Incipiunt consideraciones ad propositum. Consideratio prima' *beg.*: Religiosus ille consideret in primis. The treatise *ends* (p. 82): satis cursorie sufficiant. Explicit anno etc. LIII° in vigilia Andree. Pr. L. E. du Pin, *Gersonii Opera Omnia*, 1706, II, col. 704–10; the introductory letter also ed. P. Glorieux, *Jean Gerson, œuvres complètes* II, 1961, pp. 275–6, and see p. xxvii: Ep. 57 to Michel Bartine. Glorieux cites our MS., as Melk 58.

b (p. 83) 'Item Epistula eiusdem magistri Iohannis Gerson de religionis perfectione ac moderamine missa ad Carthusiam cuidam monacho quem in seculo noverat eo quod medicus domini Saluciarum fuerit' *beg.*: Gracia vobis et pax in Christo Ihesu. Utique dicetis mihi per similitudinem, *ends* (p. 101): cum glosa ordinaria que videatur. Explicit. Pr. du Pin, II, col. 682–92; ed. Glorieux, II, pp. 232–45, and see p. xxv: Ep. 49 to Guillaume Minaudi. Glorieux again cites our MS.

c (p. 102) 'Sequitur questio predicti magistri, scilicet Gerson, de peccato detractionis utilis valde' *beg.*: Queritur an male loqui de aliis, *ends* (p. 111): nulli in contemptum. Explicit. Pr. du Pin, II, col. 463–70.

d (p. 111) 'Sequitur tractatulus eiusdem, scilicet Gerson, de meditatione cordis, utilis valde, consideraciones habet 17' *beg.*: Meditatio cordis mei in conspectu tuo, *ends* (p. 121): semper credens. Explicit de meditacione cordis etc. Pr. du Pin, III, col. 449–56. As in the edition by Richer, Paris, 1606, III, 364–70, the last paragraph but one (*beg.*: Advertendum quid, *ends*: monitione sapientis) has been omitted; see Glorieux, ed. cit. I, p. 57.

e (p. 122) 'Sequitur tractatus eiusdem de simplificatione cordis continens consideraciones 23' *beg.*: In simplicitate cordis querite illum, *ends* (p. 141A): in directi-

one cordis. Amen. Explicit tractatus Gerson de simplificatione cordis vel eciam stabilitacione ac mundificacione. Pr. du Pin, III, col. 457–67. Followed by a note in red: Hic sequi deberet tractatus de directione cordis in quo quia multa que in tractatu de oratione qui hic sequitur ponuntur, ideo obmisus est hic scribi etc. P. 141B is blank.

f (p. 142) 'Magistri Iohannis Gerson. / Tractatus cuius supra editus in Concilio Constantiensi de oratione et valore eius sub pluribus considerationibus. Prima pars est manuductiva in ipsius consideraciones, ostendens proprie pertinere ad monachi vocationem et professionem orationi insistere, in qua qualis esse debeat ipsum instruit' *beg.*: Oportet semper orare et nunquam deficere, *ends* (p. 177): de moribus iudicat. Amen. Explicit tractatus magistri Iohannis Gerson de oratione et eius valore. Pr. du Pin, III, col. 247–62.

g (p. 177) 'Sequitur Tractatus eiusdem de preparatione misse. Qui alias intytulatur de pollucionibus nocturnis' *beg.* (p. 178): Dubitatum est aput me frequenter, *ends* (p. 202): Hoc est omnis homo. Explicit tractatus de pollucionibus nocturnis. Pr. du Pin, III, col. 323–34.

h (p. 203) 'Incipit tractatus eiusdem Reverendi magistri Iohannis cancellarii de cognitione castitatis seu de pollutionibus diurnis seu in vigilia' *beg.*: Scripsi pridem aliqua super preparatione ad missam, *ends* (p. 222): utilis multum. Explicit de pollutionibus diurnis. Pr. du Pin, III, col. 335–45.

j (p. 222) 'Responsio eiusdem magistri scilicet Gerson de modo confessionis et absolutionis sacramentalis super questione sibi facta de statuto ordinis Carthusiensium quo dicitur. Nullus absolvat a mortali certo, sed confitentem remittat ad priorem suum' *beg.*: Confessio sacramentalis fundatur, *ends* (p. 225): expresse sunt confessa. Pr. du Pin, II, col. 460–1: this is the first part only of the printed text.

k (p. 225) 'Magistralis et brevis distinctio predicti magistri de modis excommunicationum et irregularitatum et absolutionis ab eisdem' *beg.*: Excommunicationum tot sunt genera, *ends* (p. 229): nichil facit ad rem; followed by 'De iniunctione penitentie' *beg.*: Sed et de iniunctione penitentie, *ends* (p. 230): eciam fiat penitentie iniunctio etc. Explicit. Pr. du Pin, II, col. 403–5.

l (p. 230) 'Sequitur tractatus eiusdem de sollicitudine ecclesiasticorum ad fratres Celestinos scriptus, primo tamen premittuntur dubia sibi de eadem materia proposita' *beg.*: Queritur responsio super dubiis sequentibus, *ends* (p. 270): intelligencias vestras in Christo Ihesu domino nostro. Amen. Explicit tractatus de sollicitudine ecclesiasticorum. Pr. du Pin, II, col. 597–617.

m (p. 270) 'Ex tractatu eiusdem egregii doctoris de contractibus notabilis sententia ponitur hic, et est pro consolatione religiosorum' *beg.*: Argumentum sumptum ex consilio solo, *ends* (p. 272): discutiendis occupent se. Amen. Et tantum ex uno tractatu, scilicet de contractibus. This is most of Propositio 13 of the De Contractibus, pr. du Pin, III, col. 180D–181C6.

n (p. 273) 'Incipit tractatus predicti doctoris eggregii et cancellarii Parisiensis de theologia mistica, qui alias intitulatur de contemplacione speculative et practice tradita. Et est tractatus multum egregius. Prologus' *beg.*: Astrinxit me promissio novissima, *ends* (p. 352): in sequentibus prosequamur. Explicit tractatus de mistica theologia reverendi magistri Iohannis Gerson cancellarii Parisiensis, viri illuminatissimi. Ed. A. Combes, *Io. Carl. de Gerson, De Mystica Theologia*, Lugano, 1958, pp. 1–123. He uses our MS. (y). Also ed. Glorieux, ed. cit. III, 1962, pp. 250–92 (no. 100). He cites our MS. on p. xiii.

o (p. 352) De Mystica Theologia, Tractatus practicus 'Sequitur tractatus eiusdem doctoris de duodecim industriis in misticam theologiam (p. 353) De XII industriis' *beg.*: Tractantes in lectionibus nostris, *ends* (p. 403): et ego illi. Explicit de XII industriis ad contemplationem recensitus ab actore anno domini 1422 in novemb. in Lugduno. Ed. Combes, op. cit., pp. 125–216. He uses our MS.

p (p. 404) 'Incipit opusculum ad elucidationem scolasticam theologie mistice sub duodecim considerationibus a predicto doctore, scilicet Gerson, compilatum' *beg.*: Vobis datum est nosse misterium, *ends* (p. 417): dona hominibus. In cuius commemoratione sollempnitatis hec scripta sunt Lugduni ad elucidacionem scolasticam theologie mistice consistentis in amore per reverendum magistrum Iohannem Gerson cancellarium Parisiensem anno millesimo quadringentesimo vicesimo nono, prima iunii etc. Ed. Combes, op. cit., pp. 221–34. He uses our MS.

q (p. 417) 'Sequitur doctrina eiusdem per modum tractatuli utilis valde pro devotis simplicibus qualiter se in suis exerciciis discrete et caute habeant originaliter per ipsum edita in vulgari gallico, in latinum per alium translata ut apparet (p. 418) ex stilo. De discretione in genere' *beg.*: Deus vult ut sit racionabile obsequium nostrum, *ends* (p. 445): divinam caritatem. Sibi laus gloria et gratiarum actio semper. Amen. Explicit tractatulus iste perutilis valde reverendi atque excellentissimi magistri Iohannis Gerson. Pr. du Pin, III, col. 605–18. An amplification, not by Gerson, of his French treatise against having a too scrupulous conscience. See Glorieux, ed. cit. I, p. 58.

r (p. 445) 'Ex eiusdem egregii doctoris tractatu qui intitulatur tractatus conclusionum sequencia sunt exerpta' *beg.*: Ea que tibi precepit Deus, *ends* (p. 453A): non implenda precipitare in infernum. Explicit hoc. Extracts from Gerson's De Regulis Mandatorum, I (parts only), III, IV, V (part only), VII (part only), VIII, XVII (part only), XXI (part only), XXIX (part of end only), XXXII (parts only), XXXIII (part only), XXXVII (end), L (end), LXXXII (part only), XC (part), XCIII, XCVI (part), XCVIII, C (part), LI, LII, C (part), CII (end), CXV, CXVI (part), CXVII, CXXII (part), CXXXII–CXXXIV, CXXXVIII (parts). Pr. du Pin, III, col. 77A–B6, C8–D4; 78B5–79 l. 3; 79A15–B2, B13–C8; 80B13–C4; 81B19–C8; 83B7–10; 84A5–8, A15–B5, B14–C10; 85B8–13; 87B15–C5; 92D2–5; 93D4–94 l. 7; 94B8–14, C10–D1, D8–10; 95C15–D4; 87C7–88 l. 2; 95D5–12; 96A17–B2; 99C14–100A4; 100A10–14, C13–17; 102B11–C12, C18–D10; 103C13–18, C10–13. Pp. 453 B–C are blank.

3 (p. 454) 'De devotione et diversis generibus devotorum excerpta ex dictis cuiusdam doctoris theologie Karthusiensis ordinis' *beg.*: Nota quod devotio est voluntas quedam prompte tradens se ad ea que pertinent ad Dei famulatum, *ends* (p. 475): quia iste doctor valde extense loquitur de eis, scilicet begardiis.

4 (p. 476) Adam of Dryburgh, Soliloquium de instructione animae 'Incipit Soliloquium fratris Adam' *beg.*: Dominis suis venerandis et amicis in Christi visceribus, *ends* (p. 525 l. 9): impensam tumide respuamus. Explicit tractatulus iste, Anno etc. LIII°. Ed. B. Pez, *Thes. Anecd. Nov.* I, pt. II, 1721, col. 337–72 and see I, I, p. lxxi–lxxii; he used our MS., then MS. Melk lit. B. 23, as well as one from Gaming. Reprinted from Pez in P.L. 198 col. 843–72. For the attribution to Adam, also known as Adam Scot, and a list of further MSS., see A. Wilmart, 'Magister Adam Cartusiensis', *Mélanges Mandonnet* II (1930), 153 n. 1, 155. There was a copy of the work in the Charterhouse of Aggsbach, near Melk, in the 15th cent.; see Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I (1915), 599 l. 16 (MS. H. 4).

In the blank space on p. 525 the scribe wrote a detailed list of contents, *beg.*: In presenti libello continentur infra notata. / Primo Itinerarius [*sic*] mentis in Deum doctoris seraphici / . . . *ends*: Explicit tabula. Inside the front binding another hand has written: Contenta huius libelli quere in fine.

On pp. 71–2, which were originally blank, the scribe added some excerpts: *a* (p. 71) 'Quedam notabilia et valde edificatoria', short extracts on repentance attributed to Chrysostomus (partly from the Opus Imperfectum), the Vitae Patrum, Seneca and Gregory; *b* (p. 72) 'Materia optima contra superbos' *beg.*: Nota. Super evangelio, Attendite a falsis prophetis etc. Yppocrite, non missi, sed sua presumptione et superbia alios docent, *ends*: Honores monstrant mores. Hec in illa postilla. Y.(?) P(er). A written leaf has been cut out after p. 72.

The parchment flyleaves (pp. i–ii, 526–7) are two cut-down leaves, possibly consecutive, from a late 13th cent.(?) collection of sermons or notes for sermons. Incipits included are: *a* (p. i) Positus est hic in signum, etc. Luc. Solus Christus positus est in ruinam malorum; *b* Beatus Iohannes evangelista qui in spiritu Domini vidit secreta celestia; *c* (p. ii) Post triduum invenerunt eum parentes eius in templo. Luc. Consuetudo fuit apud iudeos; *d* (p. 526) Nuptie facte sunt in Chana Galee. Debemus scire quod matrimonium tripliciter institutum est; *e* (p. 527) Et factum est post triduum. Luc. In hoc evangelio tria docemur. Primo quod dolere debemus de Dei amissione. Some of the strips of parchment used to strengthen the sewing are taken from the same MS.

The front pastedown is a leaf from a 15th-cent. paper MS. It contains notes on the chapter divisions of Maccabees II, on the position of 'the 8

non-canonical books' of the O.T., and on the number of chapters in various books of the O.T.

Belonged to the Abbey of Melk in Austria and was probably copied there. On p. 103 is the 15th-cent. note: 'Liber iste est monasterii Mellicensis' and the MS. was no. C. 97 in the 1483 Melk catalogue (Gottlieb, op. cit., p. 187). The parchment label on the front cover with the shelfmark 'D. 31' possibly derives from Stephan Burchard's catalogue made between 1507 and 1517, see Gottlieb, p. 139. On p. i are the 17th-cent.(?) notes: 'Monasterii Mellicensis', and 'lit. D. 31': the second is in the same hand as the similar note in MS. Lyell 60 (fol. 1). The MS. had the shelfmark B. 23 (probably given it by B. Pez, see Gottlieb, p. 141) by 1721 (see item 4 above). No. 58 (B. 23) in *Cat. Codd. MSS. Mellic.* I, 1889, pp. 109–13. Bought by Lyell in December 1937 from E. P. Goldschmidt and Co.; see his *Cat.* 100, no. 1.

62 JOHANNES CLIMACUS PLATE XXVc

In Latin, on paper, written in Venice in 1455 by frater Jacobus de Polonia in a current gothic hybrid hand (Pl. XXVc): 215 × 150 (140–70 × 108–22) mm.: iv+76 leaves (fol. i–iv, 73–6 are flyleaves), contemporary foliation up to fol. 17; 39–58 long lines, ruled in ink with bounding lines in pencil up to fol. 36^{v}, thereafter ruled entirely in pencil: collation 1^{12}–6^{12}, quires generally signed 'Primus', etc. at the beginning and sometimes also at the end: watermarks, steer's head with flower above and cross strokes and triangular shield below, close to Briquet no. 14872: plain red initials. Modern parchment binding.

2° fo. *celestem simplicitatem*

St. John Scholasticus, called Climacus, Scala Spiritualis and Sermo ad Pastorem, revision made *c.* 1418 by Ambrogio Traversari of Florence of an earlier translation into Latin. The contents are in the same order as in the first edition, Toledo, 1505.

a (fol. 1) Traversari's dedicatory letter to Fra Matteo Guidoni, prior of S. Maria degli Angeli, Florence (d. 1421) *beg.*: Domino amantissimo et merito venerabili patri Matheo Ambrosius. Hortatus es domine amantissime. Pr. *Amb. Trav. Epist.* ed. P. Canneto, Florence, 1759, Lib. XXIII, 7, col. 962–4; *b* (fol. 1^{v}) 'Vita sancti Iohannis Scolastici sub compendio a Daniele monacho scripta' *beg.*: Quenam hunc divinum virum civitas tulerit. *B.H.L.* 4381; *c* (fol. 3^{v}) 'Epistola Iohannis abbatis Raithunensis ad Iohannem abbatem montis Synay Scolasticum cognominatum' *beg.*: Domino singulariter mirabili equali angelis; *d* (fol. 4) 'Prefacio Iohannis Scolastici in librum qui Climax dicitur. Responsio:—Iohannes Iohanni salutem' *beg.*: Accepi convenientissimam honestissimo tuo atque impassibili instituto; *e* (fol. 4^{v}) The Scala Spiritualis: 'Incipit sermo primus De

inanis vite abrenunciacione' *beg.*: Cum summe incomphensibilis [*sic*] atque incircumscripte bonitatis deus noster, *ends* (fol. 68): et erit in infinita secula Amen. / Explicit Gradus trigesimus et ultimus spiritalis [*sic*] scale a Iohanne Scolastico edite feliciter; *f* (fol. 68) 'Eiusdem sermo ad pastorem incipit in quo docetur qualis esse debeat racionalium ovium pastor' *beg.*: In inferiori quidem libro extremum, *ends* (fol. 71^{v}): et perfeccione sua beata est. Finit sermo ad pastorem Deo gracias; *g* (fol. 71^{v}) 'Commendacio eiusdem Iohannis Scolastici librique a se editi a Iohanne abbate Raithensis monasterii, ubi liber fere totus brevissime ac mistice exponitur laudaturque scribens in hunc modum ut sequitur' *beg.*: Qualem me esse oportere scripsisti, *ends* (fol. 72^{v}): Caritas autem Deus est Amen. Explicit feliciter Deo gratias qui dedit incipere et finire. Sub anno domini MCCCCLV die lune in festo Sancti Mauritii XXI die mensis Septembris, Veneciis, in Murano, in monasterio sancti Cipriani ordinis Sancti Benedicti per fratrem Iacobum de Polonia ordinis predicti Crac[oviensis] diocesis (Pl. XXVc).

Formerly in the library of the Abbey of Melk in Austria (library stamp on fol. 1). Bought by Lyell in November 1938 from E. P. Goldschmidt and Co.: see his *Cat.* 47 (1938) no. v.

63 MISCELLANY: JEAN GERSON, ETC.

PLATES XXVa, XXVIb, c, XXXIX

In Latin, on paper, written in Germany, partly in 1451 and 1453, and the remainder not later than 1464, by four hands: *a* fol. 1–180^{v}, a cursive hand (Pl. XXVIb); *b* fol. 181–201va, 205–298^{v} (1451), a current hybrid hand; *c* fol. 301–314^{v}, written by Johannes Steinhauser in Nuremberg, 1453, in a cursive hand (Pl. XXVa); *d* fol. 316–380^{v}, a cursive hand. A fifth, cursive, hand added further items on fol. 201^{vb}–204va which were originally left blank: 310×215 mm.: vii+392 leaves (fol. 167 is double, fol. 299–300 is one leaf, fol. i, 392 are flyleaves), foliation in arabic numerals by Conrad Wagner (see below): ruling, 2 cols., *a* 225×135 mm., 43 lines, framed in ink and ruled with a hard point; *b* 220×135 mm., frame ruling, *c.* 39–42 lines; *c* 200×135 mm., frame ruling, *c.* 39–45 lines; *d* 240×140 mm., frame ruling, *c.* 42–6 lines: collation, 1 original parchment flyleaf, 1^{6} (fol. ii–vii), 2^{12}–15^{12}, 16^{12} (+1 added after 12), 17^{12}–18^{12}, 19^{12} (1 canc.), 20^{12}–26^{12}, 27 (fol. 301–14, quire of 14 leaves, the centre is between fol. 307–8 but fol. 301 is stuck on to a guard), 28^{12}–32^{12}, 33^{10}, 34^{6}, 1 original parchment flyleaf; catchwords except in *d*: watermarks, (i) in part *a* chiefly a Greek cross close to Briquet no. 5443; (ii) in part *b* chiefly a steer's head with cross and flower, cf. Briquet no. 14549 (the face in the MS. is longer and narrower and the stem of the cross shorter); (iii) also common in part *b*, another Greek cross, cf. Briquet

no. 5550; (iv) in part *d* chiefly a circle with flower, cf. Briquet no. 3099. Other watermarks which appear are: in parts *a* and *c*, a steer's head with flower and triangular shield, cf. Briquet no. 14872; in part *a* a mount with cross, close to Briquet no. 11803; in part *b* a steer's head with cross and flower, cf. Briquet no. 14546; in part *d* two versions of scales with triangular pans, one not in Briquet, the other close to Briquet no. 2404; in part *d* and leaves added at beginning (fol. ii–vii) and blank quire at end, another Greek cross, cf. Briquet 5546; in blank quire at end only, a steer's head with flower and triangular shield, cf. Briquet no. 14873; initials, headings, paragraph marks, etc. in red and blue; on fol. 181, initial with Nuremberg city arms. Original binding (Pl. XXXIX) of wooden boards covered with white pigskin decorated with tooled panels; a large central rectangular compartment, and two smaller compartments, one above and one below, are filled with stamps: the central panel is filled with a stamp of a fleur-de-lis in lozenge and, along the edges, alternately, a small roundel with star and lozenge with cornflower (?); the smaller panels are stamped with large roundels with six-petalled flower heads, interspersed with pairs of the two smaller stamps. None of these stamps is identifiable in E. Kyriss, *Nurnberger Klostereinbände der Jahre 1433–1525* (dissertation, Erlangen, 1940), or idem, *Verzierte Gotische Einbände . . .*, Stuttgart, 1951. Marks of five bosses on each cover; two decorated metal clasps on modern leather straps; two 15th–16th-cent. parchment labels on upper cover with list of contents and shelfmark, under a modern frame. Traces of a later paper label at top of spine.

2° fo. *non est prudentis*

1 Works by or attributed to Jean Gerson.

a (fol. 1) 'Tractatus Iohannis de Gersona ad fratres celestinos de solicitudine ecclesiasticorum' (heading by Conrad Wagner: see below) *beg.*: Queritur responsio super dubiis, *ends* (fol. 11v): intelligentias vestras in Christo Ihesu domino nostro. Amen. Explicit tractatus de sollicitudine ecclesiasticorum. Pr. L. E. du Pin, *Joannis Gersonii Opera Omnia*, Antwerp, 1706, II, col. 597–617.

b (fol. 11v) De Regulis Mandatorum. Prologue, *beg.*: A[[a]]gamus nunc interim quod natura, *ends* (fol. 12): speciosius ordinare. Explicit prologus; 'Incipit tractatus' ['de regulis mandatorum' *added in Wagner's hand*] *beg.*: Ea que tibi precepit, *ends* (fol. 30): penitus spoliare contenderet etc. Explicit tractatus conclusionum de diversis materiis matrimonialibus collectarum per elevatum doctorem M. Johannem Gersonis. Qui tractatulus alias intitulatur de regulis mandatorum. Pr. du Pin, III, col. 77–106.

c (fol. 30v) De vita spirituali animae 'De vita et egritudine anime tractatus magistri Iohannis Gerson' Preface *beg.*: Reverendo in Christo patri . . . Postulare dignata est, *ends* (fol. 31): ut salvemur. Iste due ultime partes non sunt hic conscripte; treatise *beg.*: Ego vos baptizavi aqua . . . Antiqua iam atque novissima, *ends* (fol. 73): finem huius operis dedicamus. Pr. du Pin, III, col. 1–72.

Preface ed. P. Glorieux, *Jean Gerson, œuvres complètes* II, 1960, pp. 63–4 and see p. xiv: Ep. 14 to Pierre d'Ailly. Treatise ed. ibid. III (1962), 113–202 (no. 97) and see p. xi.

d (fol. 73) De probatione spirituum 'Tractatus eiusdem de cautelis circa visiones seu similes spirituales temptationes' *beg.*: Probare spiritus si ex Deo sint, *ends* (fol. 76^{v}): omnia que dicta sunt. Pr. du Pin, I, col. 37–43.

e (fol. 76^{v}) 'Remedia eiusdem contra spirituales temptaciones' *beg.*: Ad honorem Dei dicam aliqua remedia contra aliquas temptaciones spirituales que in hoc tempore abundant in terra, *ends* (fol. 79^{v}): et sic Domino adiuvante ipsas superabis. This work appears in many 15th-cent. MSS. from Germany and Austria, often attributed to Gerson and often following items *c* and *d* above, e.g. MSS. Melk 122 (B. 42), fol. 235, Vienna, Schottenstift 305, fol. 105^{v}.

f (fol. 79^{v}) Opusculum tripertitum *beg.*: Christianitati suus qualiscumque zelator, *ends* (fol. 92): laudabiliter observatur. Et sic est finis. Explicit opusculum tripertitum de preceptis, de confessione, de scientia mortis, per eximium theologie doctorem magistrum Iohannem de Iersana alme universitatis Parisiensis cancellarium compilatum. Pr. du Pin, I, col. 427–50.

g (i) (fol. 92) De contractibus (title supplied by Wagner in list of contents on fol. i) *beg.*: Qui volunt divites fieri, *ends* (fol. 108^{vb}): quam humano iure dampnatam. Explicit. Pr. du Pin, III, col. 166–96; (ii) (fol. 108^{vb}) extracts on contracts attributed to H[enricus] de Imola, *beg.*: Post predicta eciam habitum est concilium de studio Bononiensi propter securiorem conscientiarum tranquillitatem, *ends* (fol. 109ra): et determinat Frideri [*sic*] de Senis in opere c. XVIII et c. XXI. Hec ille supradictus doctor H. Imola. Explicit. This piece, attributed to Henricus de Imola, also follows Gerson's De contractibus in MSS. Vienna Schottenstift 321, copied at Basle in 1433, fol. 203, and Klosterneuburg 358, fol. 160, where it is dated 1429. Cf. MS. Melk 122 (B. 42), fol. 111. Henricus de Imola may be a mistake for Johannes de Imola. The rest of fol. 109, and fol. 109^{v}, is blank.

h (fol. 110) 'Incipit liber primus de consolacione theologie Iohannis Gerson olim cancellarii ecclesie Parisiensis' *beg.*: Quecumque scripta sunt ait ille magnus discipulus, *ends* (fol. 140^{v}): spem habeamus. Expliciu[n]t libri de consolacione theologie venerabilis Iohannis Gerson olim cancellarii Parisiensis. Pr. du Pin, I, col. 129–84.

j (fol. 140^{v}) 'Incipit prologus eiusdem in libros quos (fol. 141) nuncupat de mystica theologia: penitemini et credite, evangelio Marci primo capitulo' (Pars speculativa) *beg.*: Asstrinxit me promissio novissima, *ends* (fol. 161^{v}): in sequentibus prosequamur. Explicit pars prima de mistica theologia venerabilis Iohannes [*sic*] Gerson cancellarii olim Parisiensis ecclesie magis speculative quam practice tradita. Ed. A. Combes, *Io. Carl. de Gerson De Mystica Theologia*, Lugano, 1958, pp. 1–123; Glorieux, ed. cit. III, 250–92 (no. 100) and see pp. xii–xiii.

k (fol. 161v) 'Incipit prologus eiusdem in partem secundam de theologia mistica practice conscripta ab eodem sub duodecim consideracionibus sive industriis' *beg.*: Tractantes in lectionibus nostris, *ends* (fol. 174): et ego illi. Expliciunt consideraciones sive libelli de mistica theologia venerabilis Iohannis Gerson olym cancellarii ecclesie Parisiensis edite ab eodem. Ed. Combes, op. cit., pp. 125–217.

l (fol. 174) 'Incipit tractatus sive libellus epistularis eiusdem venerabilis Iohannis Gerson de perfectione religionis et moderamine editus et requisitus ad respondendum tribus articulis sicut patet in principio (fol. 174v) a quodam monacho domus maioris Carthusie medico, continens consideraciones viginti excepta prefacione et cauda annexa, quibus magistraliter egregie et conscienciose statum vigorem vivendi modum pro utriusque hominis conservacione mirabiliter et sincere devoteque singula perstrinxit' *beg.*: Gracia vobis et pax . . . Utique dicetis, *ends* (fol. 180v): cum glosa ordinaria que ibi videatur. Bene vale pater domine supermedice carissime et oremus pro invicem ut salvemur pro quo sit laus et gloria Christo. Amen. Explicit de moderamine et perfectione religionis Gerson olym cancellarii ecclesie Parisiensis. Ed. of Glorieux cit. II, pp. 232–45: Ep. 49 to Guillaume Minaudi.

Items *c–g* were also found together in MS. C. 34 of St. Aegidien, Nuremberg, described in the late-15th-cent. catalogue pr. P. Ruf, *Mittelalt. Bibl. Kat. Deutschlands und der Schweiz* III, 3, 1939, p. 461.

2 (fol. 181) Richard de Bury 'Presens tractatus greco vocabulo philobiblon est nuncupatus qui tractat de amore et conservacione librorum' (headed 'Richardi' by Wagner) *beg.*: Universis Christi fidelibus, *ends* (fol. 201va): et eius concedat perpetuum fruibilis [*corr. by Wagner from* finibus] faciei conspectum. Amen. 1451. Ed. A. Altamura, *Riccardo de Bury, Philobiblon*, Naples, 1954. He used our MS. (Ly) and listed it under his inferior group 'b' (pp. 59, 62) but it has almost all the distinctive readings he attributed to his group 'a' (pp. 51–2).

3 (fol. 205) 'Incipiunt testamenta 12 patriarcharum translata de greco in latinum per dominum Limanensem [*leg.* Lincolniensem] episcopum [i.e. Robert Grosseteste]. Testamentum primum Ruben, de hys que in mundo habuit, de cavenda fornicacione' *beg.*: Transcriptum Ruben, quecunque mandavit filiis suis, *ends* (fol. 226): exitus eorum de terra Egipti. Amen dicunt omnia. 1451. Et sic est finis transcriptorum verborum duodecim patriarcharum. P.G. 2 col. 1038–1150. Our MS. is listed, as Melk 494, by S. Harrison Thomson, *Writings of Robert Grosseteste*, Cambridge, 1940, p. 44.

4 Albertano da Brescia.

a (fol. 226v) 'Incipit liber de doctrina dicendi et tacendi' *beg.*: Inicio et medio ac fini mei Tractatus . . . Quoniam in dicendo multi errant, *ends* (fol. 233v): nos faciat pervenire. Pr. T. Sundby, *Brunetto Latinos Levnet og Skrifter*, Copenhagen, 1869, pp. xciii–cxix.

b (fol. 233^{v}) Extracts from De amore et dilectione Dei 'Sequitur de Iusticia' *beg.*: Iusticiam vehementer diligere debes, *ends* (fol. 267): Quilibet vero servando predicta se divitem facere potest. Finis est. 1451. This is most of Book IV, followed by almost all of Book II, and parts of Book III. See Bodl. MSS. Add. C. 12 and Canon. Misc. 133.

Both these items were also in MS. C. 34 of St. Aegidien, Nuremberg, see above. The second was described as: Tractatus singularis ad modum formule vite honeste 'Justiciam ve'.

5 (fol. 267) Ps.-Aristotle, Secreta Secretorum, transl. Philippus Tripolitanus 'Incipit liber moralium editus ab Aristotile quem misit Allexandro discipulo suo qui alio nomine secretum dicitur omnium secretorum' *beg.*: Summo domino suo excellentissimo et intellectu Christiane religionis; (fol. 268) 'Prohemium cuiusdam doctoris in commendacione Aristotelis' *beg.*: Deus omnipotens custodiat regem nostrum; (fol. 268^{v}) 'Prologus Iohannis qui transtulit hunc librum' *beg.*: Iohannes qui transtulit hunc librum filius Patricii; (fol. 269) 'Epistula Aristotelis missa ad Allexandrum' *beg.*: Fili gloriosissime, Imperator iustissime, *ends* (fol. 298^{v}): ad meliorem et ad probabiliorem partem. Finis est. 1451. Ed. R. Steele, *Opera Hactenus Ined. Rogeri Baconi* v, 1920, pp. 25–172. Our MS. has the omissions of his class E (see pp. xxv–vi) but omits even more of the sections on medicine, only including the first part of the first. See also Thorndike–Kibre, *Incipits*^{2}, col. 465, 410, 559, 970. Fol. 299–300 (one leaf) is blank.

6 *a* (fol. 301) Hermann Zoest, Phaselexis 'Tractatus de correctione kalendarii. / Incipit prefacio in Phaselexim' *beg.*: Gaude et letare sacrosancta Basiliensis synode, *ends* (fol. 301va): et a lingua dolosa. Psalmo centesimodecimonono. Pr. W. Wattenbach, 'Über Hermann von Marienfeld aus Münster', *Sitzungsber. k. preuss. Akad. Wiss. Berlin* I (1884), 107–8, from MS. Berlin lat. fol. 246; (fol. 301va) prologue, *beg.*: Veneranda est astronomie scientia, followed by list of chapters; the work *beg.* (fol. 302): Bene cuncta regens et disponens, *ends* (fol. 313va): dat omnibus affluenter et non improperat Iacobi primo. Cui laus honor et gloria per infinita secula seculorum. Amen. Explicit tractatus de correctione kalendarii editus per venerabilem et religiosum virum dominum Hermannum Zoest de Monasterio ordinis Cisterciensium. Una cum forma decreti Sinodi Basiliensis desuper concepti et in generali congregacione conclusi quod decretum sequitur in forma folio sequenti. Sacrosancta generalis etc. Thorndike–Kibre, *Incipits*^{2}, col. 579, 1682; *b* (fol. 313$^{va–b}$) 'Tabula terminorum' showing 'Termini pasche secundum ecclesiam' and 'secundum veritatem' for a nineteen-year cycle, with explanatory note, *beg.*: Nota ubicumque luna XIIII sive in equinoctio; *c* (fol. 314) 'Forma decreti super reformatione kalendarii sequitur' *beg.*: Sacrosancta generalis sinodus Basiliensis . . . Saluberrimas ordinaciones, *ends* (fol. 314^{vb}): pro solucione statutum advenerit. Datum etc. Pr. F. Kaltenbrunner, 'Die Vorgeschichte der Gregorianischen Kalenderreform', *Sitzungsber. Akad.*

Wiss. Wien, Phil.-hist. Kl. 82 (1876), 412–14 from MS. Melk K. 24. Thorndike–Kibre, *Incipits*[2], col. 1367; *d* (fol. 314[vb]) 'Sequuntur versus de auctore compositionis precedentis tractatus quantum ad ipsius nomen et religionem' *beg.*: Herman conflavit opus hoc, erronea stravit. 6 lines. Walther, *Initia*, 7727. Also pr. Wattenbach, op. cit., p. 99; Rose, *Kat. lat. Hss. Berlin* II. 3, p. 1190, MS. 959 (lat. qu. 23). At the end the scribe's colophon: Sic est finis per Johannem Steinhaus(er?) in Nuremberga anno domini MCCCC°LIII°. Deo gratias (Pl. XXVa). Fol. 315 is blank.

7 (fol. 316) 'De passione dominica Rabanus Moguntine ecclesie archiepiscopus' (heading by Conrad Wagner) *beg.*: Si vis ad vitam ingredi per Ihesum qui est via et hostium, *ends* (fol. 318): et convertere in toto corde ad ipsum qui vivit in secula seculorum. Pr. B. Pez, *Thes. Anecd. Nov.* IV, II, 1723, col. 7–16, from our MS. Reprinted from Pez in P.L. 112 col. 1425–30.

8 Heinrich Heinbuch von Langenstein.

a (fol. 318[v]) Sermon headed by Wagner: 'Magistri Heinrici de Hassia' (called 'Novem questiones de passione Domini' in list of contents on fol. i) *beg.*: Primo queritur an Christus tribus vel quatuor clavis cruci fuerat affixus, *ends* (fol. 322[ra]): et accipe virtutem et divinitatem et sapienciam, honorem et gloriam in secula seculorum. Then, in Wagner's hand: Explicit decisio questionum novem passionem Domini concernentium magistri Henrici de Hassia. This is a shortened version, omitting the beginning, of Heinbuch's De festo lanceae et clavorum, a continuation of a sermon of St. Augustine. Equivalent of pp. 384 l. 23–393 of the full sermon, pr. I. H. Seelen, *Miscellanea* I, Lübeck, 1734, § XVII. For MSS. of the sermon see R. J. Heilig, 'Kritische Studien zum Schriften der beiden Heinriche von Hessen', *Römische Quartalschrift* 40 (1932), 134–6.

b (fol. 322[rb]) 'Speculum anime Wienne per magistrum Henricum de Hassia editum' (heading by Wagner) *beg.*: Anima mea novi quod curiosa sis, *ends* (fol. 328[vb]): mirificam in finem ultimum reductionem. Ed. J. Wimpheling, Strassburg, 1507. See Heilig, op. cit., pp. 133–4 for MSS. Also in Bodl. MS. Add. B. 103.

9 Writings on the observation of the monastic rule.

a (fol. 329) 'De esu carnium monachorum nigrorum fratris Iohannis [Wischler] de Spira' (title supplied in list of contents on fol. i) *beg.*: Propter instantiam quorundam abbatum monasteriorum ordinis sancti Benedicti Patuaviensis diocesis, *ends* (fol. 375[ra]): nichil facit contradicta in hac questione. See B. Pez, op. cit. II, 1721, p. xxxxvii, no. 17: Tractatus de illicito esu carnium monachorum sanorum et fortium. He lists our MS. MS. D. 48 of St. Aegidien, Nuremberg, contained this work, and possibly the whole of this last section; see Ruf, op. cit., p. 472 l. 9–10.

b (fol. 375[ra]) Statutum capituli Narbonensis XV *beg.*: Statuimus et ordinamus ut omnes monachi ab esu carnium abstineant, *ends* (fol. 375[rb]): simili pena percellamur. A short extract, pr. Pez, op. cit. II, II, 1721, col. 607. The text of the

whole Statuta is in L. d'Achery, *Spicilegium sive Collectio Veterum Aliquot Scriptorum*, Paris, 1723, I, pp. 707–10.

c (fol. 375^{rb}) 'Alicuius tractatulus' *beg.*: Utrum ingrediens monasterium dissolutum ubi regula debita ordinis non servatur et profitens ibidem possit postea compelli ad asperitatem ordinis servandam, *ends* (fol. 375^{vb}): non obstante quod plures in conventu reluctarentur.

d (fol. 375^{vb}) Letter from the Council of Constance to Nicolaus Seyringer of Matzen *beg.*: Sacrosancta et generalis Synodus Constanciensis dilecto ecclesie filio Nicolao priori sancte Anne de Rocha Mandagronis [*sic*] ordinis Sancti Benedicti. Salutem et Dei omnipotentis benedictionem. Inter cetera que nos pro reformacione ecclesiastice discipline singulariter affectamus, *ends* (fol. 376^{rb}): Nosque opus hoc tam laudabile ad maximam complacenciam revocabimus. Datum Constancie V Idus Novembris anno a nativitate Domini Milesimoquadringentesimo quintodecimo, apostolica sede vacante etc. sequitur. Pr. M. Kropff, *Bibliotheca Mellicensis*, Vienna, 1747, pp. 159–60, from MS. Melk O. 21.

Items *a–c* were together in MS. C. 100, and items *b–d* appear to have been together in MS. C. 98, of the Melk catalogue of 1483; see Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I (1915), 188, ll. 16–20, 8–9.

e (fol. 376va) Extracts from the Constitutions of Benedict XII for the Black Monks, 20 June 1336, on the eating of meat *beg.*: In prologo constitucionum nigrorum monachorum Benedicti XII sic habetur. Per edicionem nempe statutorum . . . sed illa potius approbare etc. Et infra in Constitucionibus c. 26 sic ponit, id est Benedictus XIIus. Verum quia ad salutis profectum tenditur, *ends* (fol. 376^{vb}): inibi aliquatenus invitetur. Pr. *Magnum Bullarium Romanum* IV, ed. A. Tomasetti, Turin, 1859, pp. 348^{b}, 381^{a}.

f (fol. 376^{vb}) 'In capitulo nigrorum monachorum Narbonensis provincie apud monasterium Tiberii Agathensis diocesis celebrato ex mandato Honorii pape inter alia statuta etiam per dominum Gregorium IX^{um} approbata et observari mandata ita ponitur' *beg.*: Item statuimus ut omnes, and *ends* as item *b* above. Items *e–f* are found together in MS. Melk 3 (A. 4), nos. 20–1, fol. 193^{v}; see *Cat. Codd. MSS. Mellicensis*, 1889, p. 9.

g (fol. 377ra) Petrus de Rosenheim, De esu carnium 'Scriptura fratris Petri de Rosenhaim translati de sacro specu anno Domini 1418 ad reformandum monasterium Mellicense in Austria' (heading in a different hand, possibly by Wagner) *beg.*: Circa esum carnium aliter sunt prohibiti seculares et aliter monachi, *ends* (fol. 378^{rb}): dispensare quod est falsum. This is apparently a summary by Johannes Schlitpacher of Weilheim; see Kropff, op. cit., p. 215 and MSS. Melk 3 (A. 4), fol. 207 and 59 (B. 24), fol. 20, in *Cat.* cit., pp. 10, 114. See also Vienna Schottenstift MS. 391, fol. 212.

h (fol. 378^{rb}) Extract from Humbertus de Romanis, Expositio Regulae B. Augustini, § XIX. No heading, *beg.*: Utrum prelatus possit dispensare cum subdito suo

religioso super proprio habendo. Respondet quod non, quantocunque auctoritatis sit, nec etiam papa, *ends* (fol. 379ra): sed sint omnia communia. Hec ille. Ed. J. J. Berthier, *B. Humberti de Romanis, Opera de Vita Regulari* I, 1888, pp. 84 l. 3–85 l. 27. Also in Vienna Schottenstift MS. 152, fol. 141^{v}, headed: 'De proprietate talem ponit Humpertus distinccionem super capitulum regule'.

j (fol. 379ra) Extract from Caspar of Maiselstein 'Ex quodam tractatu utrum persona monastica sive vir vel mulier possit habere proprietatem rerum temporalium' *beg.*: Personam aliquam habere proprietatem, *ends* (fol. 380va): quod hery factum fuisse hodie cernimus. Diffinitio domini Caspar Maisselstain super materia proprietatis monachorum. Anno etc. xx°. Also in Vienna Schottenstift MS. 152, fol. 142^{v}, following items *e*, (possibly *f*), *g* and *h* above.

The rest of fol. 380^{v} and fol. 381–91 are blank.

Soon after the book was written the following items concerning the dispute of the mendicants and secular clergy in Strassburg, 1455, were added on fol. 201^{vb}–204^{v} which were originally blank:

a (fol. 201^{vb}) 'Articuli per mendicantes sew ex eis aliquos publice in cancellis civitatis Argentinensis predicati et alias dicti' *beg.*: In primis publice in cancellis per magistrum Hainricum Collis de ordine minorum predicatum est in diversis locis, quod sacerdos vinculo peccati mortalis, *ends* fol. 202va: apud eos sepultis aliquid dare volunt. A version of art. 1, 2, 14, 3–8, 11, 10 from the letter of 1455 from Theoderich von Erbach, Archbishop of Mainz, to Johannes von Grumbach, Bishop of Würzburg, pr. L. Oliger, 'Die Apologie des Minoriten Heinrich Collis', *Archiv für Elsässische Kirchengeschichte* 5 (1930), 167–8. Our text seems to be the same as MSS. Braunschweig Stadtbibl. cxx, fol. 306^{v} and Wolfenbüttel 76. 26. Aug. fol. (2750), fol. 148; see Oliger, p. 171; *b* (fol. 202va) 'Articuli quos fratres mendicantes per curatos civitatis Argentinensis populo volebant publicari ante omnem concordiam' *beg.*: Quod quilibet Christi fidelis possit libere confiteri cuicumque voluerit, *ends* (fol. 203ra): ista fuerunt sic intelligenda secundum sententiam summorum pontificum et sancte matris ecclesie etc.; *c* (fol. 203ra) 'Secuntur instrucciones ambasiatarum ex parte provincie mittendorum ad curiam etc.' *beg.*: Primo quod dampnacionem de erroneis istis articulis, *ends* (fol. 204va): quod non plus quam alia gravetur etc. The rest of the page is blank.

The MS. was probably copied and bound for Dr. Conrad Wagner of Nuremberg, who left it to the abbey of Melk in 1464. Note inside front cover: 'Iste liber testatus est monasterio Mellicensi per magistrum Conradum Wagner doctorem theologie de Nürnberga 1464'; on fol. i (parchment flyleaf): 'Istum librum testatus est monasterio Mellicensi magister Conradus Currificis de Nürnberga theologie doctor cuius anima in pace quiescit. Amen' (Pl. XXVIc). On fols. 79^{v} and 180 is the note: 'doctoris Conradi Wagner' (Pl. XXVIb). The same clear, round hybrid hand, presumably Wagner's own, *a* foliated

all the written leaves in the volume (except for fol. 202–4, originally blank); *b* wrote on fol. i a list of the contents up to fol. 301 (completed up to fol. 329 by a different hand) *beg.*: Iohannis de Gersona doctoris sacre pagine valentissimi et cancellarii Parisiensis tractatulus de solicitudine ecclesiasticorum, folio primo (Pl. XXVIc); *c* began an alphabetical index of subjects on fol. iv–vi^{v}; *d* wrote many headings and marginal notes and made many corrections. MS. Erlangen Univ. 541, which also contains a number of works by Gerson, was bought by Wagner in 1458 from the Dominicans of Nuremberg; it has autograph notes by him, including 'doctor Wagner' on fol. 147^{v}, 203, 326^{v}. This MS. was later in the monastery of Heilsbronn. See H. Fischer, *Kat. Hss. Univ. Erlangen* II, 1936, p. 171. A 'Conradus Currificis de Nurmberga' matriculated at the University of Vienna in 1449 and 1450; see *Die Matrik. der Univ. Wien I, 1377–1450* (Quellen zur Gesch. der Univ. Wien I), 1956, pp. 266, 277. Our Conradus is probably therefore to be identified with the Conradus de Sancto Gallo or Conradus Wagner who copied MS. Colmar 320, a Reportatio on Aristotle's Ethics, at Vienna in 1447 (*MSS. datés* v, p. 121 and pl. CVIII).

On the front cover is written: 'ad Mellicum' Pl. XXXIX). The MS. was F. 6 in the 1483 Melk catalogue (Gottlieb, op. cit., p. 234). The parchment label on the front cover with the shelfmark 'D.73' possibly derives from Stephan Burchard's catalogue made between 1507–17; see Gottlieb, p. 139. On the front pastedown is: 'lit. D. 73' (17th cent.?) and on fol. 1: 'Catalogo Monasterii Mellicensis hunc librum inscripsi 1657'; for this note see Gottlieb, p. 141. Cited by Pez in 1721–3 as MS. lit. I. 10; see items 7, 9a above. See also B. Kropff, op. cit., 1747, p. 290. It was later MS. 494; see number on spine, and item 3 above. Bought by Lyell in October 1938 from E. P. Goldschmidt and Co.; see his *Cat.* 44, no. 17a.

64 LEGENDA DE S. FIDE, ETC.

In German and Latin, on parchment, written, probably in Austria, in the 14th cent. in a large textura similar to MS. 59: 220×150 (150×100) mm.: i+91 leaves (fol. i is a flyleaf): 14 long lines ruled in ink: collation, 1 original flyleaf, 1^{10}–9^{10}, 10^{2} (2 canc.), quires 2–9 are numbered at the end in roman numerals from I–VIII: red initials and headings. 14th cent. binding of wooden boards covered with puce stained sheepskin; original sewing; there were originally two metal clasps on leather straps fastening to pins on the lower cover, of which one survives; compare the fastening of MS. 50; contemporary title written on the upper cover: on the lower cover, two later paper labels with title and shelfmark: 'E'.

2° fo. *-tent sante*

Material concerning Ste. Foy

1 (fol. 1) German version of the founding of the church of Ste. Foy at Sélestat (or Schlestadt), *beg.*: Dis zeichen det sancte Getruwe an irme gotzhuse zů Sletzstat, *ends* (fol. 6^{v}): als můzent och wir tůn, des helfe uns der vatter, und der sun und der heilige geist. Amen. Pr. F. J. Mone, *Anzeiger für Kunde der teutschen Vorzeit* VII (1838), col. 581–3, from MS. Klosterneuburg 1080, 14th cent. Cf. item 3^{b} below.

2 (fol. 7) Mass and vespers for Ste. Foy: 'Passio be[a]te Fidis celebratur in oct. beati Michaelis . . .' Cf. Masses for Ste. Foy found in MSS. at Conques, ed. A. Bouillet, L. Servières, *Ste. Foy, vierge et martyre*, Rodez, 1900, pp. 639–40, 641. Includes (fol. 7^{v}–8^{v}) a version of the sequence *beg.*: Felix dies et iocunda (cf. *Anal. Hymn.* XXXVII, pp. 166–7), with square notation on staves of four red lines. Followed (fol. 11) by the Passio SS. Fidis, Caprasii, Primi et Feliciani, *beg.*: Sancta igitur Fides Agennensium civitate oriunda fuit, with appendix, divided into seven lessons. *B.H.L.* 2930. Pr. *Acta sanctorum Oct. VIII*, pp. 823B–5B.

3 A collection of miracles of Ste. Foy

a (fol. 22^{v}) Introduction *beg.*: Cum omnipotens Deus mirabilis in sanctis suis, *ends* (fol. 23): per ipsam in nos roboret amen; *b* (fol. 23) 'Miraculum quo beata Fides predium Slezstat acquisierit' *beg.*: In nomine Domini amen. Tempore quo bone memorie dominus Bego Concheum abbacie regimen tenebat, *ends* (fol. 27): sicque factum est ut monachi qui nimis pauperem vitam prius ducentes . . . (fol. 27^{v}) sicque nobis impetret vitam eternam amen. Cf. *B.H.L.* 2964–5, of which this is an abbreviated version; *c* (fol. 27^{v}) a version, generally abbreviated and with some amplifications of its own, of a selection of thirty-seven miracles from the Liber miraculorum Sancte Fidis by Bernard of Angers (*B.H.L.* 2942). The first 'De Wiberto oculis radicitus evulsi lumine' *beg.*: Tempore quo quidam presbiter nomine Geraldus. The last *ends* (fol. 91^{v}): cunctis astantibus retexuit. The equivalent of Bk. I, 1–6, 8, 10–15, 18, 20, 19, 21–3, 28–30, 33, 32; II, 1–2, 6–7, 10, 12–14; III, 2, 1, 3–5, as ed. A. Bouillet, *Liber Miraculorum Sancte Fidis*, Paris, 1897. He discusses the text of our MS., then at Melk, on pp. xxiv–xxv. According to Bouillet (p. xxv n. 2) the contents of the Klosterneuburg MS. (see item 1 above) are identical with our MS.

Formerly in the library of the abbey of Melk, in Austria: E. 104 in the 1483 catalogue; see Gottlieb, *Mittelalt. Bibl.kat. Österreichs* I, 1915, p. 231. On fol. 1 is the 17th-cent.(?) note: 'Monasterii Mellicensis I. 39'. In the 18th cent. it had the shelfmark Q. 34, see M. Kropff, *Bibl. Mellicensis*, 1747, p. 35, and on the spine is '897' (19th cent.). Bought by Lyell in October 1939 from E. P. Goldschmidt and Co.; see their *List* 33, 1939, no. 5, with reproduction of fol. 81^{v} on cover.

65 PASSIO S. EUSTACHII; HAIMO ON APOCALYPSE

In Latin, on parchment, written in Germany in the late 12th cent.: 225×155 (160×105) mm.: 177 leaves: 29 long lines ruled in pencil: collation 1^8 (1 used as pastedown), 2^8 (1 missing), 3^8–13^8, 14^8 (+1 (fol. 108) inserted after 5), 15^8–21^8, 22^{10}, quires numbered I–XXII at the end, sometimes in red, or with decorative frames: headings in red: lemmata of the text of the Apocalypse underlined in red, except on fol. 177, where they are written in red: vinescroll type initial in red and violet ink on fol. 9, and small initial in blue and red on fol. 113^v; decorated red initials on fol. 1, 8^v, 41, 80^v, 98^v, 127^v, 145^v. Pächt–Alexander 1, no. 93. Contemporary binding of thick wooden boards covered with smooth white leather, with tabs projecting at top and bottom of spine; original sewing; chain mark on top of the back cover. Leather strap fastening to pin on upper edge, clasps (one missing) probably contemporary. 15th-cent. title on upper cover, later title on spine.

2° fo. *-dis et simulachris*

1 (fol. 1) 'Incipit passio sanctorum Eustachii cognomento Placidi, uxoris et duorum filiorum' *beg.*: In diebus Traiani imperatoris, *ends* (fol. 8): cui est gloria et potestas, in secula seculorum Amen. *B.H.L.* 2760. The text is not identical with Mombritius, *Sanctuarium*, fol. cclxii^v–cclxvi or *Acta Sanctorum Sept. VI*, pp. 123–35, but has elements of both. A leaf is missing after fol. 7 (= *Acta SS.* cit., pp. 134 l. 16–135 l. 37). Most of fol. 8^r is left blank.

2 (bottom of fol. 8^r) 'Incipit expositio domini Haimonis in apokalipsin. Beati Iohannis apostoli et evangeliste, novique prophete' *beg.* (fol. 8^v): Legimus in ecclesiastica historia; (fol. 9) Bk. I, no heading, *beg.*: *Apokalipsis Ihesu Christi.* Planior esset sensus si dixisset; (fol. 24^v) *Et angelo ecclesie Ephesi* . . . Ephesus interpretatur; (fol. 41) Bk. II, *beg.*: Sequitur. *Et angelo Laodicie ecclesie scribe.* Laodicia interpretatur; (fol. 80^v) Bk. III, *beg. Et vidi alium angelum* . . . Angelus Christus est nuncius; Bk. IV, *beg.* fol. 98^v; Bk. V, fol. 113^v; Bk. VI, fol. 127^v; (fol. 145^v) Bk. VII, *beg.*: *Et vidi celum* . . . Celum ut sepissime iam dictum est, *ends* (fol. 177): et in gratia terminum poneret. Explicit expositio domini Heimonis [*sic*] in apokalipsin Iohannis. Liber sextus [*sic*]. Stegmüller *Rep. Bibl.*, no. 3122. P.L. 117 col. 937–1220. The work is generally attributed now to Haimo of Auxerre.

There are a great many contemporary corrections and insertions over erasures. The scribe left a gap of a few lines on fol. 109. The missing part of the text (P.L. 117 col. 1102C14–1104A14) has been supplied, mostly on an inserted leaf, fol. 108.

The top of fol. 1, which may have had an inscription, has been cut off. Formerly in the library of the Premonstratensian monastery of Steinfeld in the Eifel, in the diocese of Cologne, deleted contemporary note on fol. 8:

'liber ecclesie sancte Marie sanctique Potentini in Steinvelt'. On the front cover is written: '56'; on the spine 'N 9' and on fol. 1: 'Loc: 255: N: 13' (18th cent.). For the Steinfeld MSS. see P. Bloch, *Aachener Kunstblätter* 22 (1961), 37–60. Later acquired by Leander van Ess of Darmstadt: no. 31 in his sale catalogue of 1823. Bought in 1824 by Sir Thomas Phillipps: no. 416 in his library; and lot 29 in the Phillipps sale, Sotheby's 6–9 June 1910. Bought by Lyell in July 1942 from Quaritch; see B. Quaritch, *Cat. of MSS.*, 1931, no. 29 and plate (fol. 9).

66 COMMENTARY ON GOSPEL OF ST. MATTHEW

PLATE XXVIIIa

In Latin, on parchment, written in Germany in the late 12th cent.: 247 × 192 (205 × 155) mm.: 129 leaves: 2 cols., 33–5 lines ruled in pencil: collation 1^2, 2^8–16^8, 17^8 (8 missing). The first bifolium has been misplaced in binding so that it now = fol. 1 and 10: it is numbered 'Primus' on fol. 10^v; quires 2–17 are numbered at the beginning II-decem septem [*sic*], generally written as numerals: no rubrication: decorated red initials on fol. 2, 4. 12th-cent. (?) binding of smooth white leather on thick wooden boards, the edges flush with the pages; flat spine; original sewing; two metal clasps on leather straps fastened to pins in the fore-edge; chain mark at top of lower cover. Contemporary title: 'Expositio super Math.' written across the top of the spine.

2° fo. *In qua ascensione*

Anonymous Commentary on the Gospel of St. Matthew, sometimes attributed to Geoffroy Babion. Stegmüller, *Rep. Bibl.*, no. 2604 (he cites our MS. as Phillipps 438).

(fols. 1, 10) Table of contents, quoting the texts which begin each section; (fol. 2) preface, *beg.*: Dominus ac redemptor noster ad commendationem evangelicę fidei voluit; (fol. 4^{rb}) 'Liber generationis' *beg.*: In ipso exordio satis ostendit; (fol. 127^{va}) 'LXXXVIII' *beg.*: Vespere autem sabbati. Quod diversa tempora, *ends imperf.* (fol. 129^v): de quo Matheus et Marcus. P.L. 162 col. 1228–1499.

Only 45 lines of the text as pr. in P.L. are missing. The work is divided into ninety numbered sections corresponding to the table of contents. On the still disputed authorship of this work see O. Lottin, *Psychologie et Morale* V, 1959, pp. 153–69; R. Van den Eynde, 'Autour des "Enarrationes in Evangelium S. Matthaei" attribuées à Geoffroi Babion', *R.T.A.M.* 26 (1959), 50–84.

There are many contemporary corrections and a few later marginal notes. There is an offset on the front board, possibly from a 13th-cent. or earlier liturgical MS. The end pastedown is a reject bifolium from a 12th–13th-

cent. Antiphoner. The right-hand page contains antiphons and a prayer for the feast of the Assumption.

Formerly in the library of the Premonstratensian monastery of Steinfeld in the Eifel, in the diocese of Cologne; contemporary note on fol. 1: 'Liber ecclesię sancte Marię sanctique Potentini in .Steinvelt siquis abstulerit anathema sit amen.' Also: '1471. Expositio super Matheum' (Pl. XXVIIIa). On the front cover is written '15. 55:–3'. on the spine 'MS. N. 2', and on fol. 1 'Loc: 255: N: 8' (18th cent.). For the Steinfeld MSS. see P. Bloch, 'Das Steinfeld Messale', *Aachener Kunstblätter* 22 (1961), 37–60. He knew of this MS. (p. 47, no. 10), but only from the Rosenthal catalogue. Later acquired by Leander van Ess of Darmstadt; no. 53 in his sale catalogue of 1823. Bought in 1824 by Sir Thomas Phillipps: no. 438 in his library and lot 311 in the Phillipps sale, Sotheby's, 6–9 June 1910. Bought by Lyell in February 1942 from Rosenthal; see J. Rosenthal, *Bibl. Med. Aev. MSS.* 1 (*Kat.* 83), 1925, no. 7 and Taf. IV (fol. 2).

67 SPECULUM HUMANAE SALVATIONIS PLATES XV, XXIXa

In Latin, on paper, written probably in Bohemia in the late 14th cent. in a cursive hand (Pl. XV): 290×210 mm.: i+94 leaves (fol. i is a pastedown, now detached): ruling in ink; preface, frame ruling, 2 cols., *c.* 54–6 lines; text, 1 col., generally of 25 long ruled lines, with wider frame for picture above: collation 1^{12} (1 missing), 2^{12} (5, 8, and 9 missing), 3^{14}, 4^{12} (3 missing), 5^{12}–6^{12}, 7^{14}, 8^{14} (11, 13, and 14 missing); quires numbered with roman numerals in scroll either at the beginning or the end: watermark, a mount, close to Briquet no. 11681: plain red initials, frequently omitted, especially from fol. 62 on: for the drawings see below. Original binding of wooden boards covered in white leather, very worn, with traces of five bosses on each cover, and of two clasps on leather straps. There are remains of a 19th-cent.(?) paper title at the top of the spine.

2° fo. *Ita maria*

Speculum humanae salvationis.

(fol. 1^{ra}) Preface *beg.*: Incipit prohemium cuiusdam nove compilacionis / Cuius nomen et titulus est speculum humane salvacionis, *ends* (fol. 2^{rb}): Si sciunt historias possunt ex ipso prohemio predicare. The prologue follows without a break, *beg.*: Qui ad iusticiam erudivit multos, *ends* (fol. 2^{vb}): Proximos edificet et me gratum tibi faciat / Et sequitur Prohemium huius libri in sesto [*sic*] sancti Gregorii. Cap. 1 *beg.* (fol. 4): Incipit speculum humane salvacionis / In quo patet casus hominis et modus reparacionis; the text *ends* (fol. 94^{v}) (De septem gaudiis beate virginis): Qui cum patre et spiritu sancto est in perpetuum benedictus amen. Ed. (without the Preface) by J. Lutz and P. Perdrizet, *Speculum*

Humanae Salvationis I, Mulhouse, 1907, pp. 2–99. The chapters are not numbered in our MS. In cap. VI the text of l. 75–100 and 51–75 has been transposed (fol. 15^{r}, 15^{v}), but not the drawings. Because of lost leaves the following sections are missing: cap. VII l. 1–50; VIII l. 51–100; IX l. 1–50; XIX l. 1–50; XLV (De septem gaudiis) l. 105–56. The text generally has the readings of Lutz and Perdrizet's MS. M (Munich clm. 9491 from Niederaltaich, dated 1646 but possibly their best text) but also has peculiarities of its own, e.g. in l. 95–100 of cap. IV (fol. 11^{v}), and an additional line at the end of cap. IX (fol. 18^{v}).

The text is accompanied by the usual series of pen drawings (Pl. XV), some of which have touches of red. The headings, and the legends on the scrolls often found in the drawings, are written by the scribe, and the drawings, with crude figures but effective drapery, appear to be in the same ink as the text. E. Breitenbach knew our MS. as Göttweig 147; it is MS. 25 in his study of the illustrations: *Speculum Humanae Salvationis, eine typengeschichtliche Untersuchung* (Studien zur deutschen Kunstgeschichte, 272), Strassbourg, 1930, p. 8. Its cycle of drawings belongs to his Kreis II, which is based on his no. 296 (MS. Maihingen I. 2. lat. fol. 23). He says that the drawings of Göttweig 240 and 223 (his nos. 26 and 27) derive closely from our MS., and that Göttweig 240, copied at Göttweig in the early 15th cent., is in fact a direct copy of it (op. cit., p. 72).

There are two further drawings by the same artist: *a* (fol. 3) of St. Dorothy, who wears a jewelled crown and stands on a church (or chapel). With her right hand she holds a basket of flowers in a fold of her gown, in her left hand she holds a spray of flowers (roses?). Beside her on a pedestal (?) kneels a priest, praying; from his hands comes a scroll with the words: 'Ora pro me dominum sancta Dorothea ut tecum regnare'. Above the drawing is written: 'S. Dorothea virgo Christi pia'. Fol. 3^{v} is blank; *b* (on the end pastedown, which may originally have been part of the last quire) of the martyrdom of St. Erasmus. The bearded saint lies on his back, naked apart from a mitre and a pair of drawers. His fingers and toes are pierced with nails and his intestines are being wound on to a winch by two men, one full face, the other with his back turned. A devil, perched on the winch, claws at the soul of St. Erasmus, which is being carried away by an angel in a roundel. Pächt–Alexander I, no. 145, pl. XI (fol. 3).

The front pastedown (fol. i) is a fragment in two hands (items (i) *e*, (ii) *a–d* are in the second hand) of a parchment bifolium from a 12th-cent Epistolary, the leaves of which probably originally measured *c.* 240 × 180 (190 × 135) mm.: (i) first leaf *a* (recto: fol. i^{v}, upper half) Deut. xxviii. 5–10; *b* 'Iohannis ante por[tam latinam]. I. Ysaie prophete' *beg.*: Hec dicit dominus deus creans te Iacob: Is. xliii. 1–7 (ends on verso); *c* (verso: fol. i, upper half) 'Basilidis et sociorum eius. I.e Pet.' *beg.*: Hec est gratia, si propter conscientiam: I Peter ii. 19–21; *d* 'Iohannis et Pauli. l. ap Ioh.' *beg.*: In diebus illis. Audivi

vocem de celo dicentem mihi. Hii sunt due olive: Apoc. x. 8; xi. 4–6; *e* 'Beati Udalrici . . . li Sapientie' *beg.*: Ecce sacerdos magnus qui in vita sua suffulsit domum: Ecclus. l. 1–beg. 3; (ii) second leaf, heavily cut on one side: *a* (recto: fol. i, lower half) no heading, *beg.*: Beatus vir qui in lingua sua: Ecclus. xxv. 11–16; *b* 'Hermetis et Augustini' *beg.*: In diebus illis. Vidi ostium apertu[m. Post hec vidi tur?]ba magna quam dinumerare, *ends*: in die omnium sanctorum: apparently Apoc. iv. 1; vii. 9 with addition at end; *c* 'In ex[altatione S. Crucis?]' *beg.*: Fratres. Verbum crucis pere-[untibus] quidem stulticia est; I Cor. i. 18–25 (ends on verso); *d* (verso: fol. i^{v}, lower half): '[Ma?]thei apostoli. L. Ezechielis prophete' *beg.*: [Et vidi?] et ecce ventus turbinis veniebat: Ez. i. 4–mid-10.

On the upper cover, in a contemporary hand, is written in capitals: 'Liber Ecclē. Wissegraden' (Pl. XXIXa), i.e. of the famous collegiate church of SS. Peter and Paul at Vyšehrad in Prague, founded *c.* 1068 by Count Wratislaw II; it was destroyed, and its canons scattered, in 1420 during the Hussite wars, but was rebuilt later; see A. Frind, *Die Kirchengesch. Böhmens*, 1864. Our MS. was probably at the Abbey of Göttweig in Austria by the early 15th cent., when MS. Göttweig 240 was copied from it (see above). It has Göttweig shelfmarks: '[1]36' (damaged); 'R. 20'; '147' in red, all on spine. It is briefly described in *Österreichische Kunsttopographie* I (Bezirk Krems), 1907, p. 501, no. 9. MS. Vorau 259, a 14th-cent. Antiphoner in four vols., which also came from Vyšehrad, was brought to Vienna after the church was destroyed and sold there cheaply in 1435; see P. Buberl, *Die illum. Hss. in Steiermark* I (Beschr. Verz. illum. Hss. in Oesterreich IV), 1911, no. 265, esp. pp. 205, 214–15. Lot 254, with illustration of part of fol. 90, in Sotheby's sale 3 July 1933; bought by W. H. Robinson; see their *Cat.* 47 (1933), no. 71; 50 (1934), no. 7; 59 (1936), no. 84; Lyell bought it from Robinson in October 1939.

68 RULE OF THE ORDER OF ST. CLARE IN GERMAN

PLATE XXVb

In German, on parchment, written in a large textura in Germany in 1457 by frater Johannes Molmecher (Pl. XXVb): 170×120 (110×76) mm.: i+53 leaves (fol. i is part of the first quire) with foliation by the scribe in roman numerals: 14 long lines, ruled in ink: collation 1^{8}–6^{8}, 7^{6}, horizontal catchwords: red initials, sometimes enclosing pen drawings: fol. 8^{v} a bird; fol. 13^{v} the head of a monk; fol. 15 stylized birds' heads. Contemporary binding in bevelled wooden boards covered with calf; original sewing; pin for fastening (strap gone) in centre of upper cover; four bosses on upper and five on lower cover. Traces of a label on upper cover.

2° fo. *eynes closters*

German translation of the Rule of the Order of St. Clare.

(fol. 1) 'Hie hiebet an die regel der swestern Sant Claren ordens' *beg.*: Alle die dasz leben der swestern Sant Claren an sich wollent nemen. Die sollent die gesecz des lebens, *ends* (fol. 50^{v}): zu vallen in die ungnade des almechtigen gottes Und siner Heylgen aposteln Petri und Pauli. (1 line) Hye hat eyn ende. Dye Regel der swestern sant Claren. (1 line) Explicit Regula Sororum ordinis sancte Clare virginis Sub anno ab incarnacionis domini M°CCCC° Quinquagesimo septimo In die sanctorum martyrum Aurei et Iustine [16 June] (fol. 51) Per manus fratris Iohannis Molmecher (Pl. XXVb). Followed by a list of chapters with folio numbers, *ends* fol. 52^{v}. The rest of the page, and fol. 53, are blank. The German translation of the version of the Rule promulgated by Pope Urban IV in 1263, pr. D. Brett-Evans, 'Diu regel der sanct Clara swestern orden. Ein deutsches Prosadenkmal aus dem 13 Jh.', *Euphorion* 54 (1960), 146–67. He only knew of three MSS.

On fol. i^{v}, which forms part of the first quire but was originally left blank, has been added a framed pen drawing of St. Clare, labelled 'Sente Claren' and dated 1472. She is dressed as an abbess and holds a monstrance in her right hand and a book and pastoral staff in her left hand. She is accompanied by the verses: 'Dit isz sente Claren de sal unsz bewaren vur Tufels list und varen ytzt und in allen Jaren'. Pächt–Alexander 1, no. 171.

A Fr. Johannes Mulnmecher (d. 1479) was for thirty-six years confessor of the Convent of Poor Clares at Klarenthal, near Wiesbaden, in the diocese of Mainz (see F. Otto, *Das Necrol. des Klosters Clarenthal bei Wiesbaden* (Veröffentlichen der hist. Comm. für Nassau III), 1901, p. 57). Sts. Aureus and Justina, mentioned in the colophon, were saints from Mainz. A paper label with 'No. 2' (19th cent.) is stuck on to the front pastedown. Bought by Lyell in August 1939 from Maggs; see their *Cat.* 542 (1930), no. 179, with plate of fol. i^{v}–1.

MSS. 69–83

ITALY

69 HONORIUS AUGUSTODUNENSIS

In Latin, on parchment, written in Italy in the early 13th cent. in a firm rounded minuscule, writing above top line: 210×150 (135–40×100) mm.: iv+174 leaves (i–iv, 173–4 are flyleaves): 2 cols., 22–4 lines, ruled with a hard point up to fol. 145 and the rest ruled in pencil: collation 1^8–14^8, 15^8 (7 canc.), 16^8–22^8, 23^4 (4 canc.), quires numbered at the end in roman numerals (one missed after XVII), short horizontal catchwords: lemmata of the text of the Canticle in red: decorated initials with pen drawings: fol. 1, King Solomon; fol. 13^v, Christ preaching (?); fol. 121^v, head of Christ, and a monster; fol. 144, a bishop, in the border are a monster and a bird. On fol. 56^v–57 similar drawings have been coloured, chiefly in deep blue, with pale blue, orange, green, and violet: fol. 56^v, miniature of King Solomon on his throne; fol. 57, initial with a bishop, and border of curling foliage. Smaller initials in red. Pächt–Alexander 2, no. 66 and pl. VI (fol. 56^v, 121^v). The MS. has at some time been damaged by damp or water. Modern dark-brown morocco binding by Sangorski and Sutcliffe.

2° fo. *diversum in significatione*

Honorius Augustodunensis, Expositio in Cantica Canticorum: Stegmüller, *Rep. Bibl.*, no. 3573.

(fol. 1) 'Incipit cantica canticorum ab Onorio enucleasius exposita. Incipit sigillum sancte Marie' *beg.*: Donum sapientie cum Salomone poscenti a vero pacifico postulatum [*corrected in a contemporary hand from* postulata] datur [*written over erasure*]. Quia precedessori [*sic, apparently corrected from* predecessori] tuo beate memorie venerando C. abbati librum David. This is the dedicatory preface to the Expositio and not the Sigillum; (fol. 1) first prologue (no heading) *beg.*: In principio librorum tria requiruntur; (fol. 1^v) 'Quis sit auctor' *beg.*: Auctor huius libri est spiritus sanctus; (fol. 7) second prologue (no heading) *beg.*: Imperator supernus publice cupiens; (fol. 12^v) 'Accessus ad litteram' *beg.*: Filius regis Ierusalem desponsavit; (fol. 13^v) 'Incipit liber. Osculetur me osculo oris sui' *beg.*: Ac si dicat internuntiis. Qui tociens. This is not the usual beginning of Bk. I, which is found on fol. 12^v, but the beginning of the Commentary itself. The next rubric, Osculetur me, given by Stegmüller, is omitted, the text continuing (Sacra scriptura) without a break. Bk. II *beg.* fol. 57; Bk. III, fol. 121^v; Bk. IV, fol. 144. *Ends* (fol. 170^v): Lapsum deduxit ante conspectum Dei. Amen. Pr. P.L. 172 col. 347–496. There follows an Epilogue, *beg.* (fol. 170^v):

Ut labor noster omnibus fructuosus brevi epilogo omnia repetamus, *ends* **(fol. 172va): operis gratias agamus. Amen.**

The rest of fol. 172^{v} was later filled with theological (?) notes, now erased.

At the top of fol. 172^{v} is an erased 13th cent. *ex-libris*: 'Ista cantica est monasterii S[?. . .] F[? . . . . .] de Þm [? . . .]' and above this a later (14th-cent.?) hand has written 'S. Sita' (?). A later erased note on fol. 1 (17th–18th cent.) apparently described the contents of the MS. Bought by Lyell in February 1942 from E. P. Goldschmidt and Co.: see his *Cat.* 44, no. 11.

70 PETRUS COMESTOR

PLATE XVIb

In Latin, on parchment, written in a current text hand (Pl. XVIb), probably in Italy or the South of France to judge from the parchment, in the early 13th cent.; writing above top line: 385×240 (230×120) mm.: ii+154 leaves (fol. i–ii, 153–4 are flyleaves): 2 cols., 56–7 lines ruled in pencil: collation 1^{8}–5^{8}, 6^{6}, 7^{8}–18^{8}, 19^{10}, catchwords: blue and red initials with pen flourishes, sometimes partly formed of birds (fol. 1, 2^{v}). For the marginal pen drawings see below. Bound in modern pigskin over wooden boards.

2° fo. *-bras. hic*

Petrus Comestor, Historia Scholastica, with addition on Acts probably by Peter of Poitiers.

(fol. 1ra) List of contents, going only to end of Liber Genesis ([D]e morte Ioseph); (fol. 1^{rb}) 'Incipit prologus epistolarum [*sic*]' *beg.*: Reverendo patri . . . Causa suscepti laboris; 'Incipit scolastica hystoria' *beg.*: Imperatorie maiestatis, *ends* (fol. 135^{rb}): ascendit Ihesus propria sui virtute; (fol. 135^{rb}) Peter of Poitiers 'Incipiunt hystorie actuum apostolorum. [Cap. 1] Quociens apparuit dominus discipulis infra quadraginta dies' *beg.*: Anno nonodecimo imperii Tyberii Cesaris, *ends* (fol. 152va): scilicet in cathacumbis. P.L. 198 col. 1053–1722; Stegmüller, *Rep. Bibl.* no. 6543–65. Our MS. has some, but by no means all, of the additions pr. in P.L., and those which are included are often incomplete or in different positions. It has others not found in P.L., e.g. two to Liber Genesis cap. L (cap. LIV in MS., fol. 10^{v}) *a* on 'Sarai' *beg.*: Prius enim cum y ponebatur punctum sic. Saraẏ, *ends*: scribunt Sarae; *b* on Samson *beg.*: Nota quia de Samsone non satis patet in Iudic., *ends*: prodiret in lucem. A number of other additions headed 'Mar.' or 'M.' (apparently for 'marginalis') have been added in the margins in early 13th-cent. hands (all but one (fol. 38) by the first gloss hand); not all of these are pr. in P.L.

There are extensive glosses of 13th–14th cent., chiefly in two hands:

a of early 13th cent., chiefly marginal, mostly short, often written in triangular form. On fol. 34^{vb} (on Liber Leviticus cap. XVII, P.L. 198 col. 1204C2)

is the following gloss on *castrimargia*: Dicit enim M. Alex. quod castrimagia [*sic*] vocatur illa avis que gallice dicitur ascii vel iudchoc, quae delicatissima avis est et exinde dicti sunt castrimargi. This gloss is apparently not found in Alexander Nequam's Corrogationes Promethei, but there are many other glosses giving the derivations of words, often quoting Latin authors (especially Ovid ('O.': apparently 13 times) and Lucan (10 times) but also Vergil (5 times), Macrobius (3 times), Juvenal (3 times), and the 'De Gestis Alexandri', Cicero (Tusc. Quaest.), Persius and Priscian, once each). Plato is also cited (fol. 141ra). The vernacular equivalents ('gallice', 'in gallico') are also given in glosses on fol. 28vb, 29rb, 30ra (on *mergum*, Liber Exod. cap. LXII: P.L. 198 col. 1182C11; cf. Nequam's gloss on Leviticus ed. P. Meyer, 'Les Corrogationes Promethei d'Alexandre Neckham', *N.E.* 35 (1896), 674), 30rb, 30va (on *maculae*, Liber Exod. cap. LXIV: P.L. 198 col. 1185B9; cf. Nequam's gloss on Leviticus ed. Meyer, op. cit., pp. 673–4), 31ra, 49va, 55ra, 69rb, 81rb, 149rb. On fol. 21rb as a gloss on *Cumque minasset* (Liber Exod. cap. VIII: P.L. 198 col. 1145C11) is quoted the verse: Dum grex minatur lupus illi dente minatur (ed. Walther, *Prov.*, no. 6546), which is used by Nequam for the same text; see Meyer, op. cit., p. 673. On fol. 18rb (Lib. Gen. cap. XCIII) another gloss refers to 'M. Alex.', on Benjamin's extra share. In the gloss there are also frequent references to Augustine and Jerome, often deriving from the Decretum Gratiani, to which there are a great many specific references. There are also references to: 'M. Alanus' (fol. 7ra); Bernardus Silvestris (fol. 7va: De mundi universitate I, III, l. 453–4): 'legenda sanctorum' (fol. 10vb, 52vb); 'Remigius super Marcianum' (fol. 13vb: see Remigius of Auxerre on Mart. Capella II. 74, 10, ed. Lutz, p. 199, l. 24–5; 'Galienus' (fol. 21ra); Boethius, De Cons. Phil. (fol. 25rb); Cassiodorus on the Psalms (fol. 34rb); 'Cantor' (fol. 34va, 43vb); 'Alex. papa' (fol. 45vb, on marriage, probably referring to the Summa of Alexander III (Rolandus Bandinelli), on Decr. C. XXVIII); the gloss on Matthew (fol. 47rb, 69rb), Mark (fol. 131ra) and John (fol. 130va); 'M.G.' (fol. 93va); 'A.' (fol. 115vb, 127vb); Hugh of St. Victor (fol. 121ra) and on fol 122rb (Hist. Evang. Ch. C: De ceco nato) the verse *beg.*: Est caro nostra lutum patris sapientia sputum (2 lines. Ed. Walther, *Prov.*, no. 7333; see also *Initia*, no. 5623) is attributed to 'Magister Iohannes pulcrarum manuum', i.e. presumably John of Canterbury, called Bellesmains (*c.* 1122–*c.* 1204), bishop of Poitiers and archbishop of Lyons (res. *c.* 1193). The glossator also refers to Paris (fol. 67ra, 68vb), and to the customs of the 'gallicana ecclesia' (fol. 38vb) and 'pueri gallici' (fol. 30rb, 119rb). He quotes examples from Hungary and versions of words in the Hungarian vernacular ('in hungaria', 'hungarico') on fol. 16va, 28vb (twice, once in conjunction with 'in gallico'), 45va, 52vb, 60ra, 70rb (twice) (Pl. XVIb), 77va, 79rb, 90ra, 104ra and similarly quotes Lombardy ('lombardice', 'in lombardia') on fol. 101vb, 152rb. On fol. 90va he refers to the way the 'paleae' in the Decretum are marked.

b In a late 13th- or early 14th-cent. Italian hand in pale-brown ink. Written in blank spaces as a continuous gloss, with red initials. On the O.T. books only, and principally on the earlier ones, and apparently exclusively concerned with allegorical interpretations, even of the passages on classical history. *Beg.* (fol. 1va): In principio creavit . . . Celum superna, terra significat ima, celum invisibilia, terra visibilia. The last gloss is on fol. 107ra (Lib. Macc. II, cap. 1), headed 'Mor. Bed', *beg.*: Porro quedam etc. Equus iste Christi est humanitas, *ends*: tota illuminatur ecclesia. Many passages are similarly ascribed: to Augustine, Jerome, Isidore, 'Adamantius', Origen, Orosius, Gregory, Bede, 'Strabo', Remigius and Bernard (?: generally 'Ber.'; on fol. 10, 'Bernardini').

There is a series of marginal pen drawings, sometimes with red touches, most of which appear to have been done by the first glossator (*a*) or at about the same time as gloss *a*, to which they are often joined, and certainly before gloss *b*, which is sometimes written over them (e.g. fol. 47, 68, 86^{v}). The drawings are mostly of fantastic monsters, but there are also lions (fol. 32^{v}, 47, 86^{v}), birds (fol. 32^{v}, 66^{v} (double-headed), 88^{v}, 118^{v}), fish (fol. 68, 101) and heads (e.g. a king, fol. 44) and they sometimes consist partly of acanthus scrolling (fol. 4, 15^{v}, 67^{v}). Noteworthy are: (fol. 34^{v}–35) large monsters; (fol. 61) head with three faces; (fol. 103) woman holding up a flaming torch; (fol. 107^{v}) front part of a bull, with head turned full-face. On fol. 37 (Lib. Num., cap. II) is a circular diagram with inscriptions in the hand of gloss *a*, illustrating the arrangement of the camps of the twelve tribes of Israel around the tabernacle; cf. similar diagram in Peter of Poitier's Compendium historiae, e.g. in MSS. Lyell 71, fol. 20; Fairfax 13, 13th cent., fol. 2^{v}, etc. On fol. 57 a genealogy, linked to gloss *a*, appears to have been erased to make way for gloss *b*; other diagrams or drawings have been erased on fol. 67^{v}, 68, 135. On fol. 7 another glossator, slightly later than *a*, has drawn diagrams of the interior arrangement of Noah's ark 'secundum Augustinum', and 'secundum alios'. A drawing of a peacock on fol. 10 may be by the same hand. Pächt–Alexander 2, no. 67.

On fol. 80 is written: 'Beatus Dominicus' (14th cent.).

At the top of fol. 152^{v} are press marks: 'ex parte sinistra(?) de sexta banca—G–littere' (14th cent.); 'Iste liber debet esse in prima bancha ex parte maris' (15th cent.). Bookplate of 5th Baron Vernon (succ. 1835, d. 1866); see B.M., *Cat. of Franks Collection of Bookplates*, nos. 30334–7. Bought by Lyell in August 1943 from E. P. Goldschmidt; see his *Cats.* 21, no. 9, frontispiece (drawings on fol. 88^{v}, 86^{v}) and pl. II (drawing on fol. 34^{v}); 23 (1930), no. 95 and pl. XI; 44, no. 7 and pl. I–II; the later catalogues use the same plates as the first.

71 HUGO DE FOLIETO, ETC. PLATE XVII

In Latin, on parchment, written in N. Italy about 1300 (Pl. XVII); the ink has flaked off badly in places: 232 × 180 (175 × 133) mm.: i+54 leaves (fol. i and 54 are flyleaves): 2 cols. of 31 lines ruled with a hard point: collation difficult because of resewing, apparently 1^{6} (1 canc.?), 2^{2}, 3^{10} (4 and 7 missing), quire missing after 3, 4^{14}, 5^{10}, 6^{10} (4 missing), 7^{6} (5 missing), catchwords: on fol. 3, 4^{v}, 30, 34, 35, 41, 49, painted initials on gold grounds, in orange red, violet, pale blue, and pink, shaded and diapered, with scrolled foliage, and framed in dark blue, or pink (fol. 4^{v} only); on fol. 29 large initial in blue and red, flourished in red and blue. Small initials blue flourished in red or red in blue. For miniatures see items 2 i, ii, 5, 8. Pächt–Alexander 2, no. 144 and pl. XIV (fol. 3^{v}, 53^{v}). Italian 18th cent. pasteboard binding.

2° fo. (tab.)

Collection of pieces chiefly by Hugo de Folieto.

1 Two schemata.

(i) (fol. 1^{v}–2) Table centred on 'diabolus' from which descend: *a* 'Heresis' with seven sub-divisions: scisma, detractio, etc; *b* 'Superbia' from which spring the seven deadly sins: order, terminology and subdivisions as in Gregory, Moralia in Job XXXI, 45 (P.L. 76 col. 621A–C), with six extra divisions for 'ira'; *c* 'Vicium', from which descends 'cupiditas', with four subdivisions: 'gulositas', etc.; *d* 'Ignorantia', from which descends 'parologia' [*sic*], which subdivides: 'in dictione' (with six further subdivisions) and 'extra dictione⟨m⟩' (with seven further subdivisions); *e* 'Parosophia' [*sic*] from which descends 'magica', with subdivisions as in Hugh of St. Victor's Didascalicon, VI, 15, with the addition of 'ciromantia'; *f* 'Abusio', a list of twenty: the first eleven and thirteenth are the 'XII abusiones claustri' of Hugo de Folieto, De Claustro Animae, II. 11 (P.L. 176 col. 1058); the rest are paradoxes: 'canonicus inregularis', 'diabolus benignus', etc.

(ii) (fol. 2^{v}) Table centred on 'Deus', from which descend: *a* 'Prudentia' with seven subdivisions: the six of Macrobius, De Somn. Scip. VIII. 7, and 'memoria', found in Cicero, De Inv. II. 53, 160. 'Rationatio' [*sic*] has three further subdivisions as in Hugh of St. Victor, Hom. in Eccl. 1 (P.L. 175 col. 116D–7A). 'Spes' and 'caritas' come between 'prudentia' and 'providentia' and 'circumspectio' respectively; *b* 'Virtus': the other three cardinal virtues (with 'Fides' between 'virtus' and 'iusticia' and linked to 'fortitudo'): the subdivisions are closest to those found in the *Moralium Dogma Philosophorum* (ed. I. Holmberg, 1929) with a few additions: 'gratiarum accio' under 'iusticia' (cf. Cicero, loc. cit.); 'tolerantia' and 'firmitas' under 'fortitudo' (see Macrobius, loc. cit.); 'castitas' under 'temperantia' (see Macrobius, loc. cit.); *c* 'Scientia', from which descends 'eloquentia', subdivided into 'gramatica', 'dialetica', 'rethorica'; *d* 'Sapientia',

divided into 'mechanica', 'pratica' and 'theorica' with subdivisions. The terminology of the last two categories is a combination of that used by Hugh of St. Victor and William of Conches, cf. Ps. William of Conches, Philosophia, ed. C. Ottaviano, *Un brano inedito . . .*, 1935, pp. 23–8, 31–5.

2 (fol. 3) (i) Hugo de Folieto, De avibus 'Incipit prologus' *beg.*: Desiderii tui karissime peticionibus satisfacere cupiens; (fol. 3^{v}) second preface (almost illegible from flaking) *beg.*: Cum scribere illiterato debeam; (fol. 4^{v}) 'Incipit libellus cuiusdam ad Rainerium conversum cognomine corde benignum: de tribus columbis' *beg.*: Si dormiatis inter medios cleros, *ends imperf.* (fol. 15^{v}) (De structione): quod timere debeant, deprehendunt. Two leaves and the end quire are missing: only chapters I–XXV, most of XXIX, XXX–XXXIV, beg. of XXXV, XXXVI, part of XXXVII (P.L. 177 col. 13–25; 28A5–31B12; 33B6–38C11) remain. See Thorndike–Kibre, *Incipits*[2], col. 404, 665, 1447; C. de Clerq, 'Hughes de Fouilloy, Imagier de ses propres œuvres', *Revue du Nord* 45 (1963), 31–6; see also MSS. Rawl. G. 69, late 13th cent.; Laud Misc. 205, 13th cent., fol. 15; Bodl. 602, late 12th cent., fol. 36 (with miniatures); B.M. Add. 22041, 14th cent., fol. 298; the former Dyson Perrins 26, 13th cent. (with miniatures, for which see *Cat.* by G. Warner, 1920, I, p. 80); Cambridge, Sidney Sussex Coll. 100, 13th cent. (with miniatures, for which see *Cat.* by M. R. James, 1895, pp. 117–18).

The cycle of miniatures (incomplete because of the lost leaves), briefly described by C. de Clercq, 'Le rôle de l'image dans un MS. médiéval (Bodl. Lyell 71)', *Gutenberg Jahrbuch* 1962, 23–6, is, with a few exceptions, the cycle generally found in the De Avibus as desc. by de Clercq, 'H. de F.' cit., pp. 32–6. All the smaller miniatures are in square, coloured frames: *a* (fol. 3^{v}) half-page (see Pächt–Alexander 2, pl. XIV, no 144a). A castle with two arches in which are: *left*, a mounted knight in armour, with drawn sword, face *right*; *right*, a priest holding a book: 'Miles et Clericus'. Above them are a gold hawk and a blue dove, facing each other. There are further inscriptions, as in de Clercq, 'H. de F.' cit., p. 31. The figures also appear in the 13th cent. MSS. Heiligenkreuz 226, fol. 129^{v} and Zwettl 253, fol. 145 (see E. Winkler, *Buchmalerei in Niederösterreich 1150–1250*, 1923, pp. 17–18, 20 and fig. 39) and in MS. Cremona 199, 13th cent., fol. 1^{v}; *b* (fol. 4) full page (reproduced by de Clercq, 'Le rôle' cit., fig. 1). Cf. A. Katzenellenbogen, *Allegories of the Virtues and Vices*, 1939, fig. 62 (MS. Frankfort, Stadtbibl. Batt. 167, fol. 66). A wheel diagram with four outer roundels, all outlined in gold and blue, and with backgrounds of red and green, with a grey-blue dove (with gilded wing) on a dark blue ground at the centre. There are inscriptions, almost identical with those in the Sidney Sussex MS., fol. 1^{v}, omitting the central one in de Clercq, 'H. de F.' cit., pp. 33–4; an additional verse (?) inscription at the foot of the diagram reads: Exprimit. hanc mundam sine felle columbam; *c* (fol. 5) the three doves. Vertical rectangular figure outlined in gold containing inscriptions and three doves in circles, all face *right*. Inscriptions

similar to those quoted by de Clercq, op. cit., p. 32; *d* (fol. 7^{v}) full-page diagram outlined in gold and grey-blue; the text of ch. XII is written in the four subdivisions formed by a cross, which has inscriptions taken from the chapter; at the centre in a square frame is a hawk, face *right*, with outspread wings; inscriptions as in de Clercq, op. cit., p. 35. For a similar arrangement see G. I. Lieftinck, *De librijen en scriptoria der Westvlaamse Cisterciënserabdijen Ter Diunen en Ter Doest . . .* (Mededelingen Konink. Vlaamse Acad. voor Wetensch., Lett. en Schone Kunsten van Belgie, Kl. Letteren, XV (1953), 2), Afb. 6 (MS. Bruges, Semin. Bibl. 85/54, fol. 20^{v}) and cf. Afb. 7 (MS. St.-Omer 94, fol. 16^{v}); *e* (fol. 9^{v}) similar full-page diagram enclosing the text of Ch. XXI–XXIII (out of order; Ch. XX and XXIV follow on fol. 10). At the centre, in a roundel, the turtle-dove on its nest (cf. the Dyson Perrins MS., fol. 12), surrounded by the 4th inscription ed. de Clercq, op. cit., p. 35. Other inscriptions: along the vertical arms of the cross: nidulus turturis latet in arbore crucis; along the horizontal arms are the 3rd, 1st, and 2nd inscriptions ed. de Clercq, loc. cit.; *f* (fol. 10) half page, vertical, framed in gold: a palm tree, with scrolling at its base; *g* (fol. 10^{v}) half page, vertical, framed in gold and blue: on a pale red ground, a cedar tree, with scrolling at its base. In the tree, four nests each with three sparrows, illustrating the text: Saturabuntur . . . nidificabunt, quoted in Ch. XXVI, which is written along the vertical sides of the frame; cf. Dyson Perrins MS., fol. 13^{v}. In the centre of the tree is the haloed figure of Christ blessing, seated on a throne in a half mandorla and holding the world (a gold ball). Along the top of the frame: creator celi et terri [*sic*] et o. Cf. de Clercq, op. cit., p. 35. Inside the left side of the frame: Iustus sicut cedrus libani multiplicabitur in domo patris mei; *h* (fol. 11^{v}) 'De pellicano': on blue ground in gold roundel, the pelican pecking its breast and feeding three of its young with its blood; *j* (fol. 12) 'De niticorate'; on decorated blue ground in gold lozenge, a brown owl, face *right*; *k* (fol. 12^{v}) 'De corvo': on decorated violet ground in gold hexagon, a black crow, face *right*; *l* (fol. 14) 'De structione': on blue ground in a gold roundel, a bird intended for an ostrich with a knife (?) in its beak. For a list of further illustrated MSS. of the De avibus, see Katzenellenbogen, op. cit., p. 62, n. 2; see also Harvard University MS. Typ. 101, English, 13th cent. (Harvard College Library, *Illuminated and Calligraphic MSS.*, Exhib. Cat., 1955, no. 22 and pl. 19).

(ii) (fol. 16ra) Fragment on **'Leo'**, ***beg. imperf.***: **suscitavit eum. Leo tres naturas habet. Primam ambulat iter faciens in montem . . . salvaret hunc qui erraverant humanum genus. Leo autem grece, latine rex interpretatur eo quod princeps sit omnium bestiarum,** ***ends*** **(fol. 16^{rb}): Rotarum timent strepitus, sed ignis magis. This text does not correspond exactly in wording or order to any of the basic versions of the bestiary, but is closest to, and may derive from, the version of the Physiologus described as B–Is. by F. McCulloch,** ***Medieval Latin and***

French Bestiaries (Univ. of N. Carolina, Studies in Romance Languages and Literature, 33), 1960, pp. 28–30. The text is accompanied by a miniature of a crowned lion, face *left*, on blue ground, framed in gold.

3 (fol. 16^{rb}) Short extract *beg.*: Factus est igitur homo . . . infunduntur creantur. Si vero queritur quare de terra factus sit homo, *ends*: ut terra fructum suum daret tanquam elementum ad propagandum magis ydoneum. The first part (Factus-creantur) is from Petrus Comestor, Historia Scholastica, Liber Genesis, cap. XII (P.L. 198 col. 1066D7–15).

4 (fol. 16va) Peter of Poitiers, Compendium historiae in genealogia Christi. Prologue, *beg.*: [Considerans] Hystorie sacre prolixitatem, *ends*: nostrum ordinem perduxi. There follow two extracts on creation, deriving from Petrus Comestor, Hist. Schol., Liber Genesis, ch. I and IX: (i) *beg.*: In principio. In principio creavit deus celum et terram, id est celum empyreum; (ii) (fol. 16^{vb}) Sexto autem die factus est homo ad ymaginem dei; see P.L. 198 col. 1055B4–9; 1056A5–13; 1056B2–7; 1063C8–D2; 1063D4–1064A11; (fol. 17^{rb} l. 1) 'Incipit istoria generationum ab Adam inchoans per patriarchas iudices reges prophetas et sacerdotes eis contemporaneos usque ad Christum' (the rest of the column is left blank) *beg.* (fol. 17va): Adam in agro damasceno de rubra terra formatus et in paradisum, *ends* (fol. 27^{v}): Sub quo dominus passus est. (fol. 28) Hic terminatur V etas habens annos dlxxxv. Below is a table of the family of Anna, ending in Christ surrounded by the twelve Apostles in a circle, with Paul and Barnabas added to *left* and *right*. It is followed by a piece *beg.*: Saulus et Barnabas in Antiochia . . . (fol. 28^{v}) passus est eodem die quo et Petrus. Barnabas vero descendens a Paulo, *ends*: Anatalon ecclesie Mediolanensis episcopum et Brixiensis constituit. Then follows a short piece on the Kings of Latium, *beg.*: Regnum latinorum sub Iano rege primo exortum est, *ends*: Albanos iverunt per annos cliii. Below it is a list of the Kings in forty-two circles (two of which are blank) from 'Janus' to 'Solus Cesar imperator' (cf. MS. BM. Royal 4 B. VII, 13th cent., fol. 203–4), followed by: Explicit liber generationum. Fol. 24^{v}, with the diagrams of Babylon and Jerusalem, is reproduced by de Clercq, 'Le rôle', cit., fig. 3. The text, at least for the Biblical parts, appears to be of the uninterpolated version as described by P. S. Moore, *The works of Peter of Poitiers*, 1936, pp. 99–100, 188–96. He also gives a list of MSS. (pp. 101–6). See also MSS. Bodl. Fairfax 13 and Auct. D. 4. 10, fol. 583, 13th cent.; Bodl. Rolls 12 and Rawl. C. 563, fol. 1, 14th cent.; the former Chester Beatty 69, c. 1300; Bodl. Lat. th. b. 1 (R) and B.M. Royal 14 B. IX, a closely related pair of rolls of the mid-13th cent., possibly written by the same scribe, in which the text of the Compendium is preceded by miniatures of Christ in glory and of the seven-branched candlestick accompanied by two texts *beg.*: In inicio huius operis, and Tres calami id est tria brachia.

5 (fol. 29ra) Hugo de Folieto, Liber de rota verae et falsae religionis 'Incipit prologus prime partis vite religiosorum' *beg.*: Sicut comperi non est tibi frater

onerosum, *ends*: in capite presentis opusculi pingam. Explicit prologus prime partis. Followed by a list of chapters; (fol. 29^{rb}) 'De rota et de his qui sunt in rota' *beg* : Quomodo religiosi vita volvatur sicut rota. Work *ends* (fol. 40): donec de his aliquis pociora dicat. Pr. de Clercq, 'Le "Liber de rota verae religionis" d'Hughes de Fouilloi', *Bulletin Du Cange* (Archivum Latinitatis medii aevi) 29 (1959), 221–3; 30 (1960), 15–37. He lists further MSS., pp. 219 n. 2, 228, and more still in his 'H. de F.' cit., p. 37; see also H. Peltier, 'Hugues de Fouilloy', *Revue du moyen âge latin* 2 (1946), 42–3; Katzenellenbogen, op. cit., pp. 71–2. Also in MSS. Bodl. 188, 13th cent., fol. 120; Digby 172, 13th cent., fol. 71; Laud Misc. 345, 14th cent. fol. 77^{v}; Vat. Reg. Lat. 246, 13th cent., fol. 61; Cremona 199 cit., fol. 29: all illustrated.

There are two full page miniatures, desc. by de Clercq, 'Le rôle de l'image' cit., pp. 27–30: *a* (fol. 29^{v}) the wheel of the religious life (reproduced by de Clercq op. cit., fig. 4). At the centre is the wheel, with a gold axle, on a patterned background of red and green, with the usual inscriptions. At the four corners are square frames with inscriptions; there are further inscriptions along the outside of the miniature, to *left* and *right*. At top centre, in a niche, sits the enthroned abbot, blessing and holding a crosier; at bottom centre, in an arcade, a monk praying; to *left* and *right* centre, two further monks hold the edges of the wheel; all are dressed in black habits; *b* (fol. 34^{v}) the wheel of hypocrisy. Similar arrangement. Top centre, the abbot enthroned, holding a bowl and a crosier; bottom centre, under an arch, a monk lolling, with the (additional) inscription: Quamvis in teste tamen non copulor regulari mente; *left*, a monk being pulled up by the wheel; *right* a monk falling; all are in black habits. These pictures belong to the undebased versions as described by Katzenellenbogen, loc. cit., represented by MS. Heiligenkreuz 226, late 12th cent.; see his pl. XLIV–XLV (MS. Bodley 188 also belongs to this group). For the inscriptions see de Clercq, 'H. de F.' cit., pp. 37–40. The inscriptions on the miniatures in our MS. are almost identical with those in the Heiligenkreuz MS. and Bodley 188, but they are arranged differently.

6 (fol. 40va) Hugo de Folieto 'Incipiunt capitula libri de medicina anime' . . .; 'Incipit prologus' *beg.*: Cogis me frater karissime ut ea que de medicina anime; (fol. 40^{vb}) 'Incipit liber de medicina anime de homine qui et micochrosmus [*sic*] dicitur, id est minor mundus' *beg.*: Homo michrocosmus id est minor mundus appellari ab antiquis solet, *ends* (fol. 49): ut emplastrum verecundie fronti superponat. Explicit liber de medicina anime. After fol. 42 a leaf is lost containing parts of Ch. IV and V. P.L. 176 col. 1183–1187D13 (temptationis et ste); 1189D5 (qua et alibi)–1202. Thorndike–Kibre, *Incipits*^{2}, col. 228, 636, list a few MSS.; there are many more, including MS. Laud Misc. 345, fol. 206^{v}.

7 (fol. 49ra) A commentary, or meditation, on Ps. xliv: 'Prefatio de commendatione creatoris' *beg.*: Eructavit inquid cor meum . . . Clamat in persona pulsantis ad

hostium, *ends* (fol. 53^{rb}): Beati ergo qui habitant in domo tua domine in seculum seculi laudabunt te. A leaf is lost after fol. 52.

8 (fol. 53^{rb}) 'De arbore altissima supra montem posita' *beg.*: (fol. 53va): Legitur quod quedam arbor altissima [e]rat super montem posita in qua solummodo erant duo rami . . . Mons iste est celsitudo beatorum operum, in qua est arbor presens vita vel status mundi . . . (fol. 53^{vb}) Per montem intelligimus mundum istum. . . The text *breaks off imperf.* a few lines later: Ascendunt inquam homines cum videntur habundare. In the bottom margin a much later hand wrote 'Finis' over an erased catchword.

The text describes and expounds a miniature filling the space between the two columns and the equivalent of the last six lines of both columns of text, framed in yellow ochre, on a blue and green ground. On a brown rock stands a barren tree, forking into two branches. Balanced across the branches, which represent 'fides' and 'spes' is 'homo peccator', dressed in a long pink robe. The man is beset from above by a griffin (the devil) and from below by demons, in the form of two thin animals, called lions in the text, two wolves and two bears. The branches are being gnawed by a white and a black worm: prosperity and adversity (Pl. XVII).

The text and illustration almost certainly derive from the parable of the Man and the Unicorn in the romance of Barlaam and Josaphat. The parable frequently appears by itself: see J. Sonet, *Le Roman de B. et J.* 1 (Bibl. de la Fac. de Philos. et Lettres de Namur, 6), 1949, pp. 30–7, 102–4. For illustrations of it from Italy to which ours may be related see A. Muñoz, 'Le rappresentazioni allegoriche della vita nell'arte bizantina', *L'Arte* 7 (1904), 130, 137–45; R. Jullian, 'Un nouveau monument sculpté de la légende de S.B.', *Mélanges d'arch. et d'hist.* 48 (1931), 170–84.

In Art Ancien S.A., Zürich, *Catalogue XIX*, 1936, no. 11 and pl. 1 (fol. 3^{v}). Bought by Lyell from Rosenthal in August 1942.

72 DOMINICAN PROCESSIONAL, TROPER, ETC.

PLATE XVIa

In Latin, on parchment, written in Italy in the 14th cent. (Pl. XVIa), with additions and replacements written in the 16th cent. (fol. 8^{v}–9, 76, 81, 91^{b}–95): 110×80 mm., text space varies considerably, margins badly cropped: ii+177 leaves (fol. 91, 155 are double, fol. i–ii, 175 are flyleaves): items of text apparently ruled in pencil, *c.* 24–7 lines; items with music have square notation on 5 or 6 staves of 4 red lines, ruled in ink: enough is visible of a 16th-cent.(?) pagination to show that the present order of quires is misplaced, and that some leaves have been lost. The original collation appears

to have been: [4 missing leaves], 1^{10} (pp. 9–28 = present fol. 98–107), [2 missing leaves], 2^{10} (9 canc.: pp. 33–50 = fol. 1–9), 3^{10}–7^{10} (pp. 51–150=fol. 10–59), 8^{10} (pp. 161–80: the jump in the pagination from 150 to 161 is a slip, there is no gap in the text = fol. 60–9), 9^{10}–13^{10}, 14^{10} (1 and 10 lost), 15^{10} (these 7 quires contain pp. 181–320 = fol. 108–74), 16^{10} (7 missing), 17^{10} (2 missing), $18^{6?}$ (centre of quire missing, only 1–2 and last two leaves left) (these 3 quires contain pp. 321–70 = fol. 70–97). Fol. 76, 81, 91^{b}–95 were inserted at a later date. Red initials flourished in red. For the series of paintings see below. Modern binding in half morocco over wooden boards, tooled in 15th-cent. style.

2^{o} fo. missing

Dominican Processional and Troper with other liturgical items.

1 (fol. 98) Kyriale *beg. imperf.*: Ite missa est. Deo gratias. 'In festis totis duplicibus et duplicibus [*sic*]' Kyrie eleyson, *ends imperf.* fol. 107^{v} in middle of 'In missis defunctorum'.

2 Processional.

a (fol. 1) Ritual for processions: 'De processionibus in genere' *beg.*: Cum imminet aliqua processio . . . (fol. 1^{v}) cum ei visum fuerit expedire. 'In die palmarum'. Dominica in ramis palmarum finita benedictione ramorum, *ends* (fol. 8^{v}) ['In receptione alicuius conventui' *later heading*]: ad locum nostrum. As in the *Processionarium Ord. Frat. Pred.*, pr. Venice, 1509, fol. 1–1^{v}, and then *passim*, under the various feasts, etc., fol. 1^{v}–25^{v} l. 4; 26^{v} (not including Holy Saturday), 30–5, 39–45^{v}, 56^{v}–58^{v}, with only slight differences. On fol. 8^{v}–9, in a space originally blank, the 16th-cent. hand has added: 'In commemoratione omnium defunctorum' *beg.*: In commemoratione omnium fidelium defunctorum in aliquibus conventibus fiunt, *ends*: Tam dicendum est evangelium. Cf. ibid., fol. 45^{v}–46^{v}; *b* noted antiphons, responses, and prayers for the processions; (i) (fol. 10) 'Dominica in ramis palmarum'; (ii) (fol. 17^{v}) 'Feria v in cena domini'; (iii) (fol. 32^{v}) 'In parasceve' (adoration of the Cross), including in full the hymns Crux fidelis (fol. 36), a version of Pange lingua with str. 8 preceding str. 1, see *Anal. Hymn.* L, pp. 71–3; and Vexilla regis (fol. 40^{v}), pr. *Anal. Hymn.* L, p. 74, omitting str. 2 and having the second version of str. 7 and 8; (iv) (fol. 41^{v}) 'In die pasche et duobus diebus sequentibus'; (v) (fol. 43^{v}) ['In ascensione domini'] no heading; (vi) (fol. 46^{v}) 'In purificatione beate Marie'; (vii) (fol. 51) 'In festo assumptionis beate Marie'; (viii) (fol. 54^{v}) *beg.*: In sollempni receptione conventus dicatur de beata virgine ant. Salve regina vel Ave regina; (ix) (fol. 55^{v}) 'In receptione legatorum et prelatorum'; (x) (fol. 57) ['In receptione regis']: no heading, but a king is specified in the responses and prayer. *Ends* fol. 58. See *Processionarium* of 1509 cit., fol. 1^{v}–61^{v}, under the feasts, etc. listed; there are some differences.

3 (fol. 58v) Commemorations of saints, with noted antiphons: for Sts. Paul, Augustine, Blessed Virgin Mary, Peter Martyr, Dominic, James, John the Evangelist, Peter and Paul together, Andrew and finally, fol. 61r, a joint commemoration of Sts. Dominic and Peter Martyr, with the antiphon *beg.*: Isti sunt due olive, and the prayer: Deus qui nos sanctorum tuorum Dominici et Petri commemoratione letificas, presta quesumus, ut quorum gaudemus meritis, instruamur exemplis. Per . . . The prayer appears to be unprinted. The antiphon is pr. in *Brev. Ord. Praed.*, ed. of Paris, 1684, p. 735, for Sts. Peter and Paul (6 July). All the other antiphons can also be found there, under the various feasts of the saints concerned, and all the other prayers with the exception of the one for the Virgin Mary, which is to be found in Bruylants, *Oraisons* II, no. 122.

4 (fol. 62) Exultet. *Ends* (fol. 68v): una cum beatissimo papa nostro N. et patriarcha nostro N. atque pontifice nostro N. nec non et gloriosissimo imperatore nostro N. (fol. 69) quiete temporum concessa in hiis paschalibus gaudiis conservare digneris. Per . . .

5 Troper, the tropes are mostly printed in *Anal. Hymn.*

a (fol. 108) 'In nativitate domini et [duobus diebus sequentibus? *cropped by binder*] in epyphania, et in purificatione. Sequentia' *beg.*: Letabundus exultat [*sic*] fidelis chorus alleluia. Regem regum, *ends* (fol. 108v): genuit puerpera, LIV, p. 5; *b* 'In die pasche et duobus diebus sequentibus. Sequentibus [*sic*]' *beg.*: Victime paschali, *ends* (fol. 110): victor rex miserere alleluia, ibid., pp. 12–13; *c* 'In die ascensionis. Sequentia' *beg.*: Omnes gentes plaudite festos choros ducite, *ends* (fol. 111v): trasfer vitam ad futuram gloriam. Amen. Chevalier, *Rep.*, no. 14047. Also in MS. Rawl. liturg. g. 13 (for which see below), fol. 3v; *d* 'In die pentecostes Sequentia' *beg.*: Sancti spiritus assit nobis gracia, *ends* (fol. 113): Hunc diem gloriosum fecisti. alleluia, LIII, pp. 119–22; *e* 'In crastino pentecostes' *beg.*: Veni sancte spiritus et emitte celitus, *ends* (fol. 114): da perhemne gaudium. Amen, LIV, p. 234; *f* 'In festo trinitatis' *beg.*: Profitentes unitatem veneremur trinitatem pari reverencia. Tres personas, *ends* (fol. 115v): coeterna gloria. Amen, ibid., p. 249; *g* for the Dedication *beg.*: Rex Salomon fecit templum, *ends* (fol. 117): tibi laus et gloria. Amen, LV, p. 35; *h beg.*: Ave nobilis venerabilis Maria, amicabilis comes utilis in via, *ends* (fol. 117v): sis tu tamen nobis amen in discrimine. Cf. Chevalier, *Rep.*, no. 1984, 23706; Walther, *Initia*, no. 1946. Our MS. has five strophes; *j* (fol. 118) 'In annuntiatione tempore resurretionis [*sic*]. Sequentia' *beg.*: Ave Maria gracia plena. Dominus tecum virgo serena, *ends* (fol. 119): sedula collocet per secula Amen, LIV, p. 337; *k* 'In festo beati Petri martyris. Sequentia' *beg.*: Adest dies celebris quo lumen de tenebris exortum emicuit, *ends* (fol. 120): largiatur gloriam per eterna secula amen. Chevalier, *Rep.* no. 343. Also in MS. Rawl. liturg. g. 13, fol. 18; *l* 'In utroque festo sancti Dominici sequentia' *beg.*: In celesti gerarchia nova sonet armonia, *ends* (fol. 121v): commenda per secula. Amen, LV, p. 133; *m* 'In assumptione beate virginis' *beg.*: Salve mater salvatoris vas electum vas honoris, *ends*

(fol. 122^{v}): configura glorie. Amen, LIV, p. 383. Our MS. omits str. 4, 6, 9–18; *n* 'In festo beati Augustini' *beg.*: De profundis tenebrarum, *ends* (fol. 124): beatorum anime. Amen, LV, p. 91; *o* 'In nativitate beate Marie virginis' *beg.*: Nativitas Marie virginis que nos lavat, *ends* (fol. 125): bravium nobis detur. Amen, LIV, p. 288; *p* 'In festo omnium sanctorum. Sequentia' *beg.*: Superne matris gaudia representat ecclesia, *ends* (fol. 126^{v}): Christi perducat gratia. Amen, LV, p. 45; *q* 'In comemoratione beate Marie in sabbatis in aventu domini' *beg.*: Verbum bonum et suave personemus, *ends* (fol. 127): sempiterna gaudia. Amen, LIV, p. 343; *r* (fol. 127^{v}) 'A nativitate domini usque ad purificationem. Sequentia' Letabundus exultet (see above, item *a*); *s* 'Tempore paschali. Sequentia' *beg.*: Virgini Marie laudes concinant Christiani, *ends* (fol. 128): conserva mater nos et tuere. Alleluia, LIV, p. 31; *t* (fol. 128^{v}) 'A festo trinitatis usque ad adventum in sabbatis quando de beata virgine celebratur. Sequentia' *beg.*: Hodierne lux diei, *ends* (fol. 129): et tempestas obvia. Amen, ibid., p. 346; *u* 'alia ant.' *beg.*: Ave mundi spes Maria, ave mitis, ave pia, *ends* (fol. 130^{v}): amen dicat omnis homo, ibid., p. 340; *v* 'alia ant.' *beg.*: Iubilemus in hac die quam regine celi pie, *ends* (fol. 132): ad illam dulcedine [*sic*], ibid., p. 430; *w* 'alia ant.' *beg.*: Tibi cordis in altari, *ends* (fol. 132^{v}): causa coram iudice. Amen, ibid., p. 422; *x* 'alia ant.' *beg.*: Stella maris o Maria, *ends* (fol. 134): cum choris celestibus. Amen, ibid., p. 429; *y* 'alia ant.' *beg.*: Ave virgo virginum, ave lumen luminum, *ends* (fol. 134^{v}): possimus in gloria. Amen, ibid., p. 432; *z* 'alia ant.' *beg.*: Mater patris nati nata, *ends* (fol. 135): tecum semper vivere. Amen, ibid., p. 426; *aa* (fol. 135^{v}) 'alia ant.' *beg.*: Salve sancta Christi parens, *ends* (fol. 136^{v}): sanctorum collegium. Amen, ibid., p. 427. Our MS. and MS. Rawl. liturg. g. 13, fol. 47, both have the extra str. 11–12; *bb* 'alia [ant. *erased*]' *beg.*: Ave virgo graciosa, virgo mater gloriosa, *ends* (fol. 137): gaudere iugiter. Amen, ibid., p. 419; *cc* (fol. 137^{v}) 'alia' *beg.*: Ave virgo gloriosa celi iubar mundi rosa, *ends* (fol. 138^{v}): transfer post exilium. Amen, ibid., p. 417; *dd* 'Alia [ant. *erased*]' *beg.*: Salvatoris mater pia, *ends*: pietate solita. Amen, ibid., p. 424.

All the items in this section, except *h*, are found, in the same order, in MS. Rawl. liturg. g. 13, fol. 1–52: an English 13th–14th-cent. Dominican Troper.

6 Further sequences and motets, mostly printed in *Anal. Hymn.*

a (fol. 139) 'alia [ant. *erased*]' *beg.*: (fol. 139^{v}) Ave gloriosa virginum regina, *ends* (fol. 141): adesto mortis hora. Amen, X, p. 89; *b* (fol. 141^{v}) *beg.*: Iocundare ples [*sic*] fidelis, *ends* (fol. 143): valeamus scandere. Amen, IX, p. 202. Our MS. has two extra strophes (6 lines) after str. 7, and str. 11^{b} is different; *c* (fol. 143^{v}) *beg.*: Mittit ad virginem non quemvis angelum, *ends* (fol. 144^{v}): in nobis habitet. Amen, LIV, p. 296; *d* 'Alia [ant. *erased*]' *beg.*: Virgo plorat filium datum ad supplicium, *ends* (fol. 145^{v}): fili ad te flendum. Cf. Chevalier, *Rep.*, no. 34634. 7 str. of 8 lines, and 8th of 4 lines; *e* (fol. 146) *beg.*: Iesse virgam humidavit, *ends* (fol. 147^{v}): in excelsis gloria. Amen, LIV, p. 349; *f beg.*: O virgo Maria dei mater pia pacatrix, *ends* (fol. 150^{v}): tu mater pia paradisi via nos ducas ad ducem;

g beg.: Que est ista que ascendit, *ends* (fol. 153): perpetuo gaudere. Amen, IX, pp. 58–60; *h beg.*: Laudes claras canticorum, *ends* (fol. 154v): fertos throno glorie. Amen, XXXVII, p. 66; *j* (fol. 155a) *beg.*: O amor deus deitas, *ends* (fol. 157v): o amor deus deitas, amen amen amen amen, XXI, pp. 11–13. Our MS. lacks str. 7 v. 10–str. 12 v. 2 because a leaf is lost; *k beg.*: Amor patris et filii veri splendor auxilii, *ends* (fol. 159v): per hunc amministratur. Pr. Mone, *Lat. Hymn. des M.A.* I, p. 236; *l beg.*: Verbum bonum et suave. See above, item 5q, fol. 126v. Written here with notation for two voices; *m* (fol. 161v) *beg.*: Ave gloriosa mater salvatoris. Ave speciosa, *ends* (fol. 162v): duc prece pia, virgo Maria. Amen. Written for two voices, XX, p. 184; *n* (fol. 163) *beg.*: Virgo mater gloriosa margarita preciosa, *ends* (fol. 164): dicamus nunc cum gaudio. Benedicamus domino. Written for two voices; *o* (fol. 164v) *beg.*: O Maria maris stella plena gratie, *ends imperf.* through loss of leaf: Ut peccata sint ablata per, XX, p. 188; *p* (fol. 165) *beg.*: O dulcis frater si recedis cor tuum non doleat, *ends* (fol. 167): De te quod est utilius tibi clementer faciat. Amen; *q* (fol. 167v) *beg.*: Marie preconio serviat cum gaudio, *ends* (fol. 168v): vespera bene (fol. 169) mori. Amen, LIV, p. 391; *r beg.*: In omni fratre tuo non habeas fiduciam, *ends* (fol. 170): quam in falsis fratribus per seculum, XXI, p. 200; *s* (fol. 170v) *beg.*: Decorata tribus miraculis, cum canticis colatur, *ends* (fol. 172): vivere valeamus. Amen, XL, p. 27; *t* (fol. 172v) *beg.*: Virgo decus castitatis, virgo regia, *ends*: Set fruamur cum beatis celi gloria. Pr. H. Anglès, *El Codex musical de las Huelgas* III, 1931, no. 107, pp. 197–8; *u* (fol. 173) *beg.*: Mellis stilla maris stella rosa primula, *ends* (fol. 173v): Qua purgata tua grata sit memoria. Pr. Anglès, op. cit., no. 157, pp. 376–8. Also in MS. Rawl. G. 18, English, 13th cent., fol. 106v; (v) *beg.*: O Maria mater pia, mater salvatoris, *ends* (fol. 174): salva stella maris. dicatur bis, XLIX, p. 242. Fol. 174v is blank.

7 Dominican ritual for last sacraments and burial service: *a* (fol. 70) last sacraments, extreme unction, commendation of souls, *beg.*: Ad comunicandum infirmum sacerdos in ingressu domus dicat. Pax huic domui, *ends* (fol. 74) with prayer *beg.*: Inclina domine aurem tuam, *ends*: iubeas esse consortem. Per Christum. Cf. *Processionarium Ord. Frat. Pred.*, 1509, fol. 83–90v, which has fuller rubrics; *b* (fol. 74) burial service, with notation, *beg.*: Cum offerendus est defunctus ad sepeliendum, *ends* (fol. 84v): alta voce subiungat. Et ne nos. ℣. A porta inferi. Dominus vobiscum. Oremus. Oracio. Satisfaciat. Et cetera ut supra notata. Pr. *Processionarium*, cit., fol. 91v–100. Fol. 76 and 81 are replacements of missing leaves written by the 16th-cent. hand.

8 *a* Gospels of the Genealogy of Christ, with notation: according to Matthew (Matt. i. 1–16) (fol. 85) and Luke (Luke iii. 21–iv. 1) (fol. 88v) *ends imperf.* (fol. 91av): Qui fuit Mathusale. Qui fuit Enoch. Qui fuit; *b* (fol. 96) Responsory Libera me, with notation. *Ends* fol. 97v. The original leaves between items *a* and *b* have been lost. 5 leaves (fol. 91b–95) were inserted in the 16th cent. They contain a further fragment of the 'commemoratio omnium defunctorum' in the Dominican

Processional, of which the beginning is found above, in the same hand, on fol. 8^{v}–9 (pr. *Processionarium*, 1509, fol. 47^{v} (Qui Lazarum)–53 (prayer *beg.*: Absolve, *ends*: respirent. Per . . .)). The responsory Libera me comes in the same Processional on fol. 54–55^{v}.

On spaces left blank in the text, sometimes specifically for this purpose, is painted a series of rather crude pictures, chiefly in bright red, dark green, and red brown, with some lighter washes, sometimes outlined in ink: *a* (fol. 9^{v}) full page, apparently an illustration for Palm Sunday: *right*, a man offers a palm to a woman holding a scroll; *left*, two naked boys are climbing a palm tree, another boy is falling out of it, and two more are wrestling in the foreground; *b* (fol. 58) lower part of page. Image of Pity, with the half-length figure of Christ in a draped tomb, which is framed by flowers. Below are a lion, a snake, and birds, including a parrot; *c* (fol. 69^{v}) full page. Noli me tangere (follows the Exultet): *right*, Christ, holding a banner in his left hand and supporting a scroll or tombstone (in the centre) with his right hand, walks away from St. Mary Magdalen who kneels, *left*. Behind her is a tree. Between them, suspended in mid-air, is a circular green object: the sun and moon? The inscription on the scroll has been obscured by over-writing, but it *begins*: Maria . . . and *ends*: Noli me tangere nondum; *d* (fol. 78) upper part of page. In a red oblong frame are decorated green roundels containing half-length full-face figures of the Virgin Mary, *left* and Christ, *right*; *e* (fol. 84^{v}) lower half of page. Jonah and the gourd, with the rubric: Oravit Jonas propheta pro edera et contristatus est pro ea. In the centre Jonah sits under the tree, labelled 'arbor edere'; *left*, the worm 'vermis'; *right*, an elaborate lectern with an open book on which is written: conquestus est Ionas (Pl. XVIa); *f* (fol. 172) bottom of page. St. John the Baptist, half-length, *right*; *left*, a pascal lamb (?) carrying a cross. Pächt–Alexander 2, no. 763.

The petitions in the Exultet (fol. 68^{v}) suggest that the MS. was written for a friary in a suffragan diocese of the patriarchate of Aquileia.

Bought by Lyell in November 1937.

73 PS.-AUGUSTINE, SOLILOQUIES, ETC., IN ITALIAN

PLATE XXVd

In Italian, on paper, written in Florence in 1423 by Soror Antonia, nun of S. Pietro Maggiore, in a gothic rotunda (Pl. XXVd): 203×145 (118–25×85–7) mm.: i+87 leaves (fol. 5 is double, fol. i, 86 are flyleaves): 24–5 long lines ruled with a hard point: collation 1^{12}–7^{12}, 2 leaves, catchwords; outside and centre leaves of quires strengthened with strips of blank parchment: watermark, a mount, close to Briquet 11719, but the bar does not appear to be

crossed: blue or red initials flourished in red or purple. 17th-cent. Italian binding in plain parchment.

2° fo. (tab.) *della consolatione* (text) *ogni mio*

1 (fol. 1) 'In [n]omine domini nostri Yhesu Christi et nomine gloriose virginis Marie et beatissimi apostoli Petri et Pauli et beato Beneditto atque discipulus ille quem diligebat Iesus et beatus Aghustinus doctor egregius. Comincia il divoto libro de soliloquii di messer sancto Aghostino in volghare'. Prologue *beg.*: Inpercio che fra tucti i divoti libri chessi scrivono il libro de soliloqui di sancto Aghostino e di singulare devotione. Followed by a list of thirty-five chapters (fol. 1–2). (fol. 3) 'Della ineffabile dolcezza di Dio. Capitolo 1°' *beg.*: Dammiti ad conoscere [*sic*] signore chemmi cognosci, dammiti ad cognoscere virtu dell' anima mia. The work *ends* (fol. 48v): Questa e la porta di Dio et soli i giusti entrano per essa. Tu autem domine miserere nostri. Deo gratias. Amen. Finischono li soliloquii di sancto Aghostino. Deo gratias.

The popular 14th cent. Tuscan translation of Ps.-Augustine, Soliloquia (P.L. 40 col. 863–97). Found in many MSS., including Canon. Ital. 212, 15th cent., and 240, 14th cent., and often printed, mostly in the 15th–16th cent. Ed. P. Zanotti, Verona, 1830, and A. Rossi, *14 scritture italiane* I, 1859. Our MS. has some departures from the usual text, e.g. the beginning of cap. 2 has been altered to the feminine, and there are additions at the end of cap. 2 and cap. 4 (also in the feminine).

2 (fol. 48v): (i) 'Cominciano certi capitoli del trattato di sancto Aghostino sopra la dispositione de psalmi . . .' *beg.* (fol. 49): Nonne deo subietta. Aghostino ancora in questo lxi psalmo sopra l'ultimo verso, Semel locutus est, etc. Translations (sometimes expanded with explanations) of short extracts, chiefly on prayer and meditation, from Augustine, Enarrationes in Psalmos, written as chapters with long explanatory headings. The extracts are from the discourses on Ps. lxi, § 17–22; Ps. lxiii, § 9; Ps. liv, § 8; Ps. lv, § 2, 3–4, 19, 20; Ps. lxviii, § 17; Ps. liii, § 2; (ii) (fol. 60) 'Tratto della dispositione di sancto Aghostino sopra i psalmi' *beg.*: Gridai con tutto il cuore mio . . . Il grido del cuore e una intentione. Further extracts on Ps. cxviii serm. 29, § 1; Ps. iii, § 4; Ps. xxxvii, § 14; (iii) (fol. 61) 'Santo Aghostino a Proba vedova' *beg.*: Et nonne l'orare come molti pensano. Translation of extracts from Augustine, Ep. 130, § 19–20 (P.L. 33 col. 501–2); (iv) (fol. 61v) 'Spositione del gemito secondo i psalmi' *beg.*: Gemito secondo questi nostri dottori pare chessia una amaritudine o vero afflictione; (v) (fol. 62) 'Aghostino(?) sopra il psalmo XL' *beg.*: Beatus qui intelligit etc. Agostino [*sic*] ancora sopra questo psalmo etc. Ogni sua consolatione rivolgesti nella infermita sua. Further extracts on Ps. xl, § 5; Ps. xli (called lxiii in heading), § 10. *End* (fol. 63): Cosi qui non ci mancha dolorosa tristitia. Deo Gratias. Amen. Items ii–v are also found in Florence, Bibl. Riccard. MS. 1426, 15th cent., fol. 118–119v: for a partial description see S. Morpurgo, *I MSS. della Bibl. Riccard. MSS. italiani* I, 1900, p. 463.

3 (fol. 63) 'Questi sono certi detti tratti della somma del Maestruzzo del sagramento del corpo di Christo' *beg.*: Nel sacramento e Christo che nacque della vergine et mori per noi, *ends* (fol. 78) (Del percuotere): per cagione di correctione et discipline. Extracts on the Sacraments and on sins from the Maestruzzo: the Italian translation, possibly by Giovanni delle Celle, of the Summa de Casibus Conscientiae of Bartolomeo da S. Concordio. Our extracts are apparently taken from the shorter version of the translation, as found in MS. Florence Bibl. Naz. II. VIII. 26, which contains only the first two books, on the sacraments, and on sin; see P. Cividali, 'Il beato Giovanni delle Celle', *Mem. R. Acc. Lincei, cl. sc. mor. stor. filol.*, ser. 5, 12, V (1907), 406–13, with the review by C. di Pierro in *Giorn. stor. lett. ital.* 51 (1908), 358–60.

4 (fol. 78) 'Tractato di sancto Aghostino sopra la spositione del psalmo XXXVIII°' *beg.* (fol. 78^{v}): Dixi custodia [*sic*] vias meas. A. nella fine del prolago di questo xxxviii psalmo dice cosi. Nella gratia di Dio molti sono. Translations of extracts from Augustine, Enarr. in Psalmos on Ps. xxxviii, § 2, 3, 4, 5; Ps. liv, § 23; Ps. lxxiii, § 17; Ps. lviii, Serm. 2, § 11; Ps. lxx, Serm. 1, § 14. *End* (fol. 84): in quel male che de sostiene Dio non gli dispiace. Deo gratias. Explicit Capitula Deo gratias. Iste liber est s(ororis) Antonie monialis monasteri [*sic*] sancti Petri maioris de Florentia, manibus suis scripsit. Explevit ipsum die secundo martii ad horam vigesimam die giovis. Anno millesimo quartocietesimo [*sic*] vigesimo tertio. The colophon is then repeated in red (Pl. XXVd), followed by: Rogate dominum pro eam.

On fol. 2^{v}, which was originally left blank, following on the list of chapters of the 'Soliloqui' she added a list of the other contents of the MS.

On fol. 84^{v}, also originally blank, an 18th-cent.(?) writer added a piece on the need always to be prepared for death, recommending the use of the meditations 'che sono in questo libro'. It is headed 'I.M.I.' and *beg.*: In quel giorno verso la sera guarderete tutte le persone, *ends*: Se potete visitate qualch'infermo.

The Benedictine nunnery of S. Pietro Maggiore in Florence was demolished in 1784. Two MSS. probably from its library were acquired by the Biblioteca Nazionale, Florence, in 1814 and 1819 (MSS. II. X. 4; II. X. 55). MSS. Canon. Bibl. Lat. 27–8, Gospels, were copied there in 1477–8. Bought by Lyell from B. H. Blackwell in October 1939.

74 MAFFEO VEGIO PLATE XXIa

In Latin, on parchment, written in Italy, probably Rome, *c.* 1450, in a careful, round humanistic hand with marked kerns (Pl. XXIa): 285 × 205 (200 × 105) mm.: iii+92 leaves (fol. 3, 4, 87 are double, fol. i–iii, 88–9 are flyleaves): 36 long lines ruled with a hard point: collation, 1 original flyleaf, 1^{10}–9^{10},

vertical catchwords: fol. 1, illuminated vinestem initial and borders on gold, green, red, and blue ground with gold urn and red and green butterfly and birds (detail in Pl. XXIa); small illuminated vinestem initials at the beginning of each letter. Pächt–Alexander 2, no. 342, pl. XXXII (fol. 1). The scribe filled in some single Greek words but left spaces for others. English 19th-cent. binding in straight grained red morocco.

2° fo. *Paulus de ver.*

(fol. 1) 'Mafei Vegii Laudensis de verborum significatione liber e scriptis iureconsultorum excerptus incipit feliciter' *beg.*: Ulpianus de abigeis. Abigei proprie ii habentur, *ends* (fol. 87^{v}): id est nova obligatione. Finit. A later 15th-cent. hand has added, in red: Papiae Id. Martiis MCCCCXXXIII°. The text is fuller than that of the printed edition by Philippus Albinus Aquitanus, Vicenza 1477 (Hain 15919), but lacks the dedicatory letter to Bartolomeo Capra, archbishop of Milan, dated Pavia, 15 March 1433, found in the edition and in some MSS.: see G. Voigt, *Die Wiederbelebung des classischen Altertums*, 3rd ed., Berlin, 1893, II, p. 40 n. 2.

Formerly in the collections of Frederick North, 5th Earl of Guildford, d. 1827 (armorial bookplate; lot 79 in sale of his MSS. by Evans, 8 Dec. 1830), and Sir Thomas Phillipps, MS. 7453. Lot 1151 in Phillipps sale, Sotheby's, June 1899; sold to Leighton. The MS. is said to have come from the library of the Colonna family in Rome. Bought by Lyell in May 1942 from Quaritch: see their *Cat. of MSS.*, 1931, no. 124, and *Cat.* 566, 1939, no. 479.

75 FOUNDING OF S. BONDA, SIENA PLATE XVIIIa

In Latin and Italian, on parchment, written in a gothic text hand (Pl. XVIIIa), probably at Siena, in the mid-15th cent.: 310×198 (195×140) mm.: i+7 leaves (fol. i, 7 are flyleaves): 2 cols., 28 lines, apparently ruled in pencil: 18th-cent. Italian binding of pasteboard covered with red paper printed with a gold design of conventional foliage; the paper flyleaves have a double watermark: a coat of arms (Medici?) with the letters 'GT' below, and a hillock, similar to Heawood no. 808, which has no 'GT'. Modern case of red morocco.

2° fo. *erat. Et*

Legendary account, with illustrations, of the founding of the Monastery of SS. Abundius and Abundantius (known as S. Bonda) near Siena.

(fol. 1) '[A]d honorem omnipotentis dei et beate semper virginis Marie. De origine monasterii quod dicitur Sancte Bunde prope Senas' *beg.*: Incipit liber diurni sive nocturni secundum consuetudinem monasterii sanctorum martyrum Abundii et Abundantii prope Senas. Quod monasterium hedificavit Pipinus

dei gratia rex Francorum, *ends* (fol. 2): Ecclesia sancte Agnetis de Viniano. Fol. 2^{v} is blank.

There follows a series of eight miniatures in decorated frames:

a (fol. 3) 'Come el re Pipino faceva cominciare el fondamento per fare hedificare la chiesa di sancto Habondio et Habondantio nel piano di Tressa. I.' A scene with workmen laying the foundations, the King and courtiers looking on.

b (fol. 3^{v}) 'Come l'altra mattina venendo per lavorare non trovaro quello che avevano fatto e come mai non v'avessero fatto nulla, e di cio si maravigliaro. II.' The workmen and the King and courtiers gaze in amazement at the empty site.

c 'Come rifecero le mura la siconda volta nel medesimo luogo di prima, e levaro le pietre di sul monte dove le ritrovaro. III.' The workmen start building again (Pl. XVIIIa).

d (fol. 4) 'Come la siconda volta e maestri non trovaro nulla del'loro lavorio come da prima se niente vi fusse stato mai fatto, e piu che di prima si maravigliaro. IIII.' The workmen find an empty site again.

e 'Come per divino misterio fu portato sul monte eldificio [*sic*] che era fatto un'altra volta per le mani delli angeli. V.' Four angels carry the foundations up to the mountain top.

f (fol. 4^{v}) 'Come ciercindo ritrovaro la chiesa in sul monte come di prima, dove per angelico misterio fu portata, e di cio ringratiaro molto idio. VI.' Citizens find the foundations and make thanksgiving.

g 'Come el re Pipino fece trare a fine la chiesa in sul monte dove l'angeli l'avevano portata, sicome sta a di d'oggi. VII.' The workmen continue to build the church on the mountain top, watched by the King.

h (fol. 5) 'Come il re Pipino tornando da Roma fece consecrare a grande honore la chiesa in nome di sancto Abondio e Abondantio, edifico uno grande monasterio di donne, dell'ordine di sancto Benedecto di nero. VIII.' Picture of the King and Queen, the bishop, cardinals, monks, nuns, clergy, and people coming out of the church after the consecration. Fol. 5^{v} is blank.

Pächt–Alexander 2, no. 255, pl. XXIII (fol. 4^{v}).

On fol. 6–6^{v}, originally left blank, a later writer has copied extracts relating to the monastery from *Sanctorum Martyrum Abundii Presbyteri, Abundantii Diaconi, Marciani et Ioannis eius filii Passio*, Rome 1584 (=*B.H.L.* 16), p. 151 n. 18 and pp. 47–8. The first of these extracts quotes a passage found 'in Senensi codice manuscripto' saying that the foundation of the monastery was by Pippin, son of Charlemagne, when he went to Rome to be crowned by Leo III in 801. The same writer has made some notes and corrections to the introductory text, on fol. 1, and on fol. 2, where he has erased the date given in the text and substituted 801, noting: Hic cronologię error dicebat = sexcenti decem et octo. DCXVIII.

Copied no doubt for Santa Bonda: the miniatures are rather crude. The monastery lost most of its archives during the siege of Siena in 1555, and was suppressed in 1810. G. Gigli, *Diario Sanese* II, 1723, p. 204, talks of 'alcune memorie' which misled 'L'autore delle annotazioni alle lettere di S. Caterina da Siena' (i.e. F. Burlamacchi, for the edition of 1702–13 by Gigli himself) into thinking that the founder was Pippin, King of the Franks (as our MS. says), in 623.

P. F. Kehr, *Italia Pontificia* III, 1908, p. 224, quotes the 'fabulosa traditio' of the foundation in a form similar to, and possibly identical with, the account in our MS. He found it 'in libro monasterii SS. Abundii et Abundantii prope Senas memb. s. XIV nuper a me examinato' but does not say where his MS. was. Inside the front binding is the number '1982' and on the cover: '67'. Bought by Lyell from A. Rosenthal in September 1942.

76 'ROSA PISANELLA' PLATE XXb

In Latin, on very thin parchment, written in Italy in 1452 in a skilful gothic hybrid hand (Pl. XXb): 143×100 (103×70) mm.: vi+309 leaves (fol. 216 is double, fol. i–vi, 305–8 are flyleaves), foliation in red and blue roman numerals by the scribe: 2 cols., 43 lines, apparently ruled in pale ink: collation 1^{10}–2^{10}, 3^{12}–25^{12}, 26^{10} (10 cut out), horizontal catchwords: initials blue or red flourished in red or violet. English diced russia binding, *c.* 1800, rebacked.

2° fo. *ex concessione*

'Rosa Pisanella' (heading written by scribe on fol. 1): the Summa de Casibus Conscientiae of Fra Bartolomeo da San Concordio of Pisa, with a collection of additional extracts on the virtues and vices later added in the margins.

(fol. 1^{ra}) Preface, *beg.*: Quoniam ut ait Gregorius super Ezechielem. Text (fol. 1^{rb}) *beg.*: Abbas in suo monasterio conferre potest, *ends* (fol. 299^{va}) (Zelus): ut dictum est supra Invidia § II. There are extra passages in the text, generally marked by 'additio' in red. Following the text are *a* (fol. 299^{va}–302^{va}) an index of the headings: Abbas–Zelus; *b* (fol. 302^{vb}) 'Iste sunt declarationes de abreviaturis in hac summa positis' *beg.*: Al.–Albertus theotonicus . . . (fol. 303^{ra}) §–peragrafus. Sunt et alie abreviature, *ends*: probacionem ponitur. On this list of abbreviations see E. Rostagno in *Rivista delle biblioteche e degli archivi* VII, 1896, pp. 146–50; P. Lehmann in *Abh. bayer. Akad. der Wiss.* N.F. 3, 1929, pp. 24–5; *c* (fol. 303^{ra}) a reply to those who say that this Summa seems shorter than the Summa Confessorum, *beg.*: Quesisti karissime cum dixerim in prologo; *d* (fol. 303^{rb}) a description of the contents of the Decretals, *beg.*: Liber Decretorum distinguitur in tres partes; *e* (fol. 303^{va}) colophon: Consumatum [*sic*] fuit hoc opus in civitate Pisana per fratrem Bartholomeum de Sancta Concordia

eiusdem civitatis ordinis predicatorum. Anno domini millesimo tricesimo octavo de mense Septembris [*corrected from* Decembris, *the date usually found*]. tempore Benedicti pp. duodecimi. Scriptum et completum sub Anno domini M°CCCC°Lij°. die vero xiij Mensis Septembris (Pl. XXb).

Addition made by the same scribe:

a (fol. 303va) Quoniam ut ait Ieronimus [*corrected from* Gregorius] varia sanctarum scripturarum poma sunt decerpenda et hiis quasi deliciis perfruenda. Ideo ad laudem dei et consolationem novitiorum et pauperum fratrum tam de textu biblie quam de sanctorum et philosophorum dictis aliquas notabiles auctoritates sicut delicata et electa poma de arbore et rosas odoriferas et delectabiles de rosario diligenter collegi, et in presenti libello sub certis et determinatis rubris tam de virtutibus quam de viciis solicite scribere procuravi quatenus legentes in eo sint devoti in mente, copiosi in verbo, ordinati in moribus, cauti a viciis et in cunctis virtutibus et bonis operibus studiosi; *b* (fol. 303va–304ra) Sequitur tabula et ordinabis [*sic*] isto modo. De fide catholica—lxii°. etc. This is an index to the alphabetical series of extracts added by the scribe in the margins of the MS. after it had been rubricated. Most of fol. 304 is blank.

The MS. once belonged to a Spaniard: on fol. 304 are the notes, in a later hand: 'Tiene ojas ccc' and 'La tabla tiene 9 paginas'. On front flyleaf 'No. 11' (late 18th cent.). Thorpe, 1836 Cat., no. 1419. Phillipps MS. 9239: sold Sotheby's June 1896, lot 302. Bought by Lyell in October 1937.

77 HOMILIARY

PLATES XVIIIb,c, XIX, XXa, XLI

In Latin, on parchment, written by Peregrinus, a monk of the monastery of Santa Giustina, Padua, in 1466, in a large round gothic text hand (Pl. XXa): 385×270 (253×175) mm.: i+268 leaves (fol. i, 268 are flyleaves), contemporary foliation in red arabic numerals included a lost first quire of 10 (with table of contents?) of which traces remain in the binding; this foliation has been erased up to the present fol. 16: 2 cols. of 42 lines, apparently ruled in pale ink with bounding lines in crayon: collation, [quire 1 missing], 2^{10}–10^{10}, 11^{10} (original 7 missing, another leaf has been stuck in), 12^{10}–14^{10}, 15^{10} (original 1 missing, another leaf has been stuck in), 16^{10}–27^{10}, 28^{10} (8–10 canc.?), catchwords: some spaces left by the scribe for Greek have been filled in (fol. 14^{v}, 38^{v}, 199). For decoration and binding see below.

2° fo. *nullam patere*

Homiliary, from Advent to Easter Saturday.

(fol. 1) 'In nomine domini Iesu Christi salutaris nostri ac sue beatissime et illibate genitricis semper virginis Marie necnon et sanctorum Matthie Luce Prosdocimi Maximi et sancte Iustine virginis martyris ac regine de Padua

aliorumque sanctorum quorum corpora venerabiliter requiescunt in ecclesia dicte sancte Iustine quorum meritis gloriosis liber iste precipue famulari debet, incipiunt sermones sancti Bernardi Clarevallis abbatis doctoris egregii de adventu domini quos demum subsequuntur quamplurime omelie sermonesve edite a nonnullis famosissimis orthodoxis catholicisque doctoribus in honore diversarum sollennitatum.'

1–5 (fol. 1–7v) Bernard, Serm. de Adv. I, III, IV–V (as one sermon), VI, VII, P.L. 183 col. 35–40, 43–56.

6 (fol. 8) (1st Sunday in Advent) Cum appropinquasset Iesus Hierosolymis . . . Ps.-Chrysostomus, Opus Imperfectum in Matthaeum, Hom. 37, P.G. 56 col. 834–8. Also found in the Homiliary of Paulus Diaconus, I, no. 2 in the list pr. by J. Leclercq, *Scriptorium* II (1948), 205–14.

7 (fol. 10v) Jerome, Comm. in Evang. Matt., Lib. III, cap. XXI v. 1–9, P.L. 26 col. 146B–149B.

8 (fol. 11) Dominica II de Adventu. Dixit Iesus discipulis suis. Erunt signa . . . (fol. 11v) Gregory, XL Homil. in Evang., Lib. I, Hom. I, P.L. 76 col. 1077–81. Paulus Diaconus I, no. 3.

9 (fol. 12v) Part of Ps.-Chrysostomus, Opus Imperf., Hom. 49, *beg.*: Manifestum et velocem adventum Christi, P.G. 56 col. 917 l. 56–921.

10 (fol. 14v) Jerome, Comm. in Evang. Matt., Lib. IV, cap. XXIV v. 27–36, P.L. 26 col. 179B–181C.

11 (fol. 15v) Dominica III de Adventu. Cum audisset Iohannes in vinculis . . . Gregory, XL Homil., Lib. I, Hom. 6, P.L. 76 col. 1095–9. Paulus Diaconus I, no. 5.

12 (fol. 16v) Ps.-Chrysostomus, Opus Imperf., Hom. 27, P.G. 56 col. 771–5.

13 (fol. 18) 'Epistola Sancti Leonis Pape de incarnatione domini nostri Iesu Christi ad Flavianum Constantinopolitanum Episcopum': Leo I, Epist. 28, P.L. 54 col. 755–81.

14 (fol. 20v) 'Sermo sancti Augustini de incarnatione domini': Serm. App. 245, P.L. 39 col. 2196–8. Paulus Diaconus I, no. 9.

15 (fol. 21v) Feria quarta quattuor temporum. Missus est angelus Gabriel . . . (fol. 22) Bede, Hom. Evang. I, 3, C.C. 122, pp. 14–20. Paulus Diaconus I, no. 11.

16 (fol. 24) Bernard, Serm. de Adv. II, P.L. 183 col. 40–3.

17 (fol. 25) Feria sexta quattuor temporum. Exurgens Maria abiit in montana . . . Bede, Hom. Evang. I, 4, C.C. 122, pp. 21–31. Paulus Diaconus, I, no. 12.

18 (fol. 28v) Sabbato quattuor temporum. Anno quintodecimo imperii Tyberii . . . Gregory, XL Homil., Lib. I, 20, P.L. 76 col. 1160–70. Paulus Diaconus I, no. 13.

19 (fol. 32) Dominica IIII de Adventu. Miserunt Iudei ab Hierosolymis . . . Gregory, XL Homil., Lib. I, 7, P.L. 76 col. 1099–1103. Paulus Diaconus I, no. 8.

20 (fol. 33^{v}) 'Omelia sancti Augustini episcopi': Tract. IV in Ioh. Evang., § 1–9, P.L. 35 col. 1406–10.

21 (fol. 35^{v}) Leo I, Serm. 24, P.L. 54 col. 203–8.

22 (fol. 37) 'Sermo sancti Augustini episcopi de incarnatione Domini' *beg.*: Vos inquam convenio o iudei. Ps.-Aug., Sermo contra Judaeos, Paganos et Arianos, XI–*beg* XVII, P.L. 42 col. 1123–7; 95 col. 1470–5. Paulus Diaconus I, no. 10.

23 (fol. 39) Vigilia nativitatis domini. Cum esset desponsata mater Iesu . . . 'Omelia Origenis' *beg.*: Que fuit necessitas. Ed. Benz and Klostermann, *Origenes Werke* XII (G.C.S. 41), pp. 246–56; see G. Morin in *Rev. Bén.* 54 (1942), 5, Paulus Diaconus I, no. 15.

24 (fol. 40^{v}) In Nativitate domini nostri Iesu Christi. (fol. 41) In principio erat verbum . . . Bede, Hom. Evang., I, 8, C.C. 122, pp. 52–9. Paulus Diaconus I, no. 26.

25 (fol. 43) Leo I, Serm. 26, P.L. 54 col. 212–16.

26 (fol. 44^{v}) In festo sancti Stephani Prothomartyris. Dicebat Iesus turbis Iudeorum et principibus sacerdotum. Ecce ego mitto . . . Ps.-Chrysostomus, Opus Imperf., Hom. 45, P.G. 56 col. 890–8.

27 (fol. 49) 'Sermo sancti Augustini episcopi in festo sancti Stephani': Serm. App. 215, P.L. 39 col. 2145–6.

28 (fol. 49^{v}) In festo sancti Iohannis apostoli et evangeliste. Dixit Iesus Petro. Sequere me . . . Augustine, Tract. CXXIV in Ioh. Evang., P.L. 35 col. 1969–76.

29 (fol. 53) In Natali Innocentum [*sic*]. Angelus domini apparuit in somnis Ioseph . . . 'Omelia Origenis' *beg.*: Qualis angelus? ille ipse. Pr. Merlin, *Opera Omnia Origenis*, Paris, 1512, III, fol. CXX–CXXII; see Morin, loc. cit., p. 4.

30*a* (fol. 55^{v}) 'Incipit Prologus in passione sancti Thome Cantuariensis episcopi' *beg.*: Sacrosanctam ecclesiam iugiter impugnat hostis, *ends* (fol. 56): admodum brevis sermo percurrat. Prologue of John of Salisbury to his life of Becket, incomplete at the end. Pr. J. C. Robertson, *Materials* II, pp. 301–2.

b (fol. 56) 'Passio eiusdem sancti Thome' *beg.*: Beatissimus igitur Thomas archipresul et martyr egregius, *ends* (fol. 59): te sequamur ad celestia ubi Christo corregnas in eternum et ultra. Amen. An apparently unpublished Life of Becket, closely depending on John of Salisbury, but with additions.

31 (fol. 59) 'Sermo sancti Augustini in Nativitate domini' *beg.*: Christus nascitur, exultet mens hominum. A conflation of two sermons of Ps.-Aug., pr. Caillau, *S. Aug. Serm. Ined.* II, Paris, 1845, serm. 30, pp. 42–3, followed by Serm. 29,

pp. 40–2; Mai, *Nova Pat. Bibl.* I, Rome, 1844, Serm. 177, pp. 398–9, and Serm. 175, pp. 394–7.

32 (fol. 60^{v}) Dominica infra octavam nativitatis domini. Erant Ioseph et Maria . . . 'Omelia Origenis' *beg.* (fol. 61): Congregemus in unum ea que in ortu. Origen, In Lucam, Hom. 16–17, G.C.S. 49, pp. 95–105; the second homily altered at the end as in P.L. 95 col. 1179–85. Paulus Diaconus I, no. 41.

33 (fol. 63) 'Sermo sancti Augustini episcopi in nativitate domini' *beg.*: Predicamus hodie natum ex virgine. Serm. App. 121, P.L. 39, col. 1987–9. Version pr. *Spic. Liberianum*, 1863, pp. 193–5, as Petrus Chrysologus, no. 5.

34 (fol. 64) 'Incipit vita sancti Silvestri pape et confessoris' *beg.*: Silvester urbis Rome episcopus cum esset infantulus. *B.H.L.* 7726 ff.: the Gesta Sancti Silvestri parts II, IIIα, IV–VIa.

35 (fol. 80) In circumcisione domini. Postquam consumati sunt dies octo . . . Bede, Hom. Evang. I, 11, C.C. 122, pp. 73–9. Paulus Diaconus I, no. 40.

36 (fol. 81^{v}) In octava sancti Stephani. 'Historia de miraculis sancti Stephani protomartyris ex vigesimo secundo libro sancti Augustini de Civitate Dei' *beg.*: Ad aquas Tibilitanas: Lib. XXII, cap. VIII, 10–12, P.L. 41 col. 766–72. Paulus Diaconus I, no. 29.

37 (fol. 84) 'Historia inventionis ac translationis sancti Danielis martyris et levite Christi' *beg.*: Fratres dilectissimi qui ad celebrandam beati Danielis festivitatem. *B.H.L.* 2090.

38 (fol. 86^{v}) In vigilia Epiphanie. Defuncto Herode ecce angelus domini apparuit . . . Ps.-Chrysostomus, Opus Imperf., end of Hom. 2 (from v. 19–20) *beg.*: Vides quia Ioseph non ad coniugium, P.G. 56 col. 645–6.

39 (fol. 87) In Epiphania Domini. Cum natus esset Iesus in Bethlehem . . . Gregory, XL Homil., Lib. I, 10, P.L. 76 col. 1110–14. Paulus Diaconus I, no. 48.

40 (fol. 88^{v}) Ps.-Chrysostomus, Opus Imperf., 1st part of Hom. 2, P.G. 56 col. 636–43, *ends* (fol. 92): et fis proditor Christi.

41 (fol. 92) Maximus, Hom. 23, P.L. 57 col. 272–6. Paulus Diaconus I, no. 45, as Leo.

42 (fol. 93) Dominica infra Epiphaniam. Cum factus esset Iesus annorum duodecim . . . Bede, Hom. Evang. I, 19, C.C. 122, pp. 134–40. Paulus Diaconus I, no. 59.

43 (fol. 94^{v}) Origen, In Lucam, Hom. 18, G.C.S. 49, pp. 111–13.

44 (fol. 95^{v}). In octava Epiphanie. Vidit Iohannes Iesum venientem ad se . . . Bede, Hom. Evang. I, 15. *Ends imperf.* fol. 96^{v}, for the original fol. 97 is missing: apud servos, C.C. 122, pp. 105–10 l. 2. Paulus Diaconus I, no. 49.

45 (fol. 98) Second Sunday after Epiphany. Beginning lost. Most of Bede, Hom. Evang. I, 14, *beg.*: -nis invitatur, C.C. 122, pp. 95 l. 15–104. Paulus Diaconus I, no. 60.

46 (fol. 100) Bernard, Serm. I pro Dom. I post Octav. Epiph., P.L. 183 col. 155–7.

47 (fol. 101) Dominica secunda post octavam Epiphanie. Cum descendisset Iesus de monte . . . 'Omelia Origenis' *beg.*: Docente in monte domino discipuli venerunt, G.C.S. 41, pp. 246–56. Paulus Diaconus I, no. 61.

48 (fol. 104) Dominica tertia post octavam Epiphanie. Ascendente Iesu in naviculam . . . 'Omelia Origenis' *beg.*: Ingrediente domino in naviculam secuti sunt eum, G.C.S. 41, pp. 256–62. Paulus Diaconus I, no. 64.

49 (fol. 105^{v}) Bede, Expos. in Marci Evang. Lib. II, end of cap. IV, *beg.*: In hac navigatione dominus utramque, P.L. 92 col. 173C3–175D.

50 (fol. 106^{v}) Dominica quarta post octavam Epiphanie. Dixit Iesus discipulis suis. Simile factum est regnum celorum homini qui seminavit. Jerome, Comm. in Evang. Matt. Lib. II, cap. XIII v. 24–43, P.L. 26 col. 89C–94B.

51 (fol. 107^{v}) Dominica in Septuagesima. Dixit Iesus discipulis suis parabolam hanc. Simile est regnum celorum homini patrifamilias . . . Gregory, XL Homil., Lib. I, 19, P.L. 76 col. 1154–9. Paulus Diaconus I, no. 69.

52 (fol. 109^{v}) Augustine, Serm. 87, P.L. 38 col. 530–9.

53 (fol. 112^{v}) 'Sermo sancti Iohannis Chrisostomi de creatione et lapsu protoplastorum Ade et Eve' *beg.*: Nemo est qui nesciat a principio. Pr. in *Io. Chrys. Opera*, Basle, 1547, I, col. 542–5. Paulus Diaconus I, no. 70.

54 (fol. 113) Bernard, Serm. I in Septuagesima, P.L. 183 col. 161–6.

55 (fol. 114) 'De septuagesima secundum Voraginem' *beg.*: Septuagesima significat tempus deviationis. Jacobus de Voragine, Legenda Aurea, cap. XXXI, ed. Graesse, 1850, pp. 146–8.

56 (fol. 115) Dominica in Sexagesima. Cum turba plurima convenirent . . . Gregory, XL Homil., Lib. I, 15, P.L. 76 col. 1131–4. Paulus Diaconus I, no. 71.

57 (fol. 116) Jerome, Comm. in Evang. Matt. Lib. II, cap. XIII v. 1–23, P.L. 26 col. 85B–89A.

58 (fol. 117) 'De Sexagesima secundum Voraginem' *beg.*: Sexagesima inchoatur a dominica in qua cantatur: Legenda Aurea, cap. XXXII, ed. cit., pp. 148–9.

59 (fol. 117^{v}) Dominica in Quinquagesima. Assumpsit Iesus duodecim discipulos . . . Gregory, XL Homil. Lib. I, 2, P.L. 76 col. 1082–6. Paulus Diaconus I, no. 73.

60 (fol. 119) 'Ex tractatu sancti Augustini super epistula [*sic*] ad Corinthios' *beg.*: Si linguis hominum loquar et angelorum . . . Videant a caritate ecclesie separati, *ends* (fol. 120): per dilectionem operatur. Florus of Lyons, Expos. in Epist. B. Pauli ex operibus S. Augustini collecta ad Corinthios, Ep. I, cap. XIII;

see P.L. 119 col. 342. Pr. as by Bede in his *Opera Omnia*, Basle, 1563, vol. VI col. 526–8.

61 (fol. 120) 'Sermo sancti Augustini episcopi de quattuor virtutibus ac de laude caritatis': Serm. App. 106, P.L. 39 col. 1952–7; 47 col. 1127–34.

62 (fol. 122^{v}) 'De Quinquagesima secundum Voraginem' *beg.*: Quinquagesima durat a dominica qua cantatur: Legenda Aurea cap. XXXIII, ed. cit., pp. 149–51.

63 (fol. 122^{v}) Feria IIII in capite ieiunii. Dixit Iesus discipulis suis. Cum ieiunatis . . . (fol. 123) 'Omelia Origenis' *beg.*: Superabundanter et digne post sequentia orationis ieiunium. Pr. in *Flor. Casin.* II, pp. 128–31.

64 (fol. 124^{v}) Bernard, Serm. III in Quadragesima, P.L. 183 col. 173–6.

65 (fol. 125) Feria quinta. Cum introisset Iesus Capharnaum . . . Jerome, Comm. in Evang. Matt., Lib. I, cap. IX v. 5–12, P.L. 26 col. 51B–52B.

66 (fol. 125^{v}) Leo, Serm. 39, P.L. 54 col. 263–7.

67 (fol. 126^{v}) Bernard, Serm. IV in Quadragesima, P.L. 183 col. 176–8.

68 (fol. 127^{v}) 'Ex quinquaginta omeliis beati Augustini': Serm. App. 311, P.L. 39 col. 2342–3.

69 (fol. 128) Feria sexta. Dixit Iesus discipulis suis. Audistis quia dictum est antiquis. Diliges amicum tuum . . . 'Omelia Origenis' *beg.*: Sicut illa alia precepta. Ed. *Flor. Casin.* II, pp. 131–5.

70 (fol. 130^{v}) Sabbato. Cum sero esset factum . . . Bede, Expos. in Marci Evang., Lib. II, cap. VI v. 47–50. *Ends imperf.* fol. 130^{v}, for the original fol. 131 is missing: Ignoramus enim. P.L. 92 col. 196B–197B13.

71 (fol. 132) Beginning lost. Fragment of Leo, Serm. 42, *beg.*: conetur superare. P.L. 54 col. 277B3–81. Paulus Diaconus I, no. 78.

72 (fol. 132^{v}) Leo, Serm. 41, P.L. 54 col. 272–4. Paulus Diaconus I, no. 77.

73 (fol. 133^{v}) Dominica prima in Quadragesima. Ductus est Iesus in desertum . . . Gregory, XL Homil., Lib. I, 16, P.L. 76 col. 1135–8. Paulus Diaconus I, no. 76.

74 (fol. 134^{v}) Jerome, Comm. in Evang. Matt., Lib. I, cap. IV v. 1–11, P.L. 26 col. 31B–33A.

75 (fol. 135) Maximus, Hom. 37, P.L. 57 col. 303–8. Paulus Diaconus I, no. 80.

76 (fol. 136^{v}) Origen, In Lucam, Hom. 31, G.C.S. 49, pp. 175–80.

77 (fol. 137) Feria secunda. Dixit Iesus discipulis suis. Cum venerit filius hominis . . . 'Omelia Origenis' *beg.*: Indiscussus quidem sermo videtur esse manifestus. Pr. F. Combefisius, *Bibl. Pat. Concionatoria*, Paris, 1662, II, pp. 221–4.

78 (fol. 140) Feria tertia. Cum introisset Iesus Hierosolymam . . . 'Omelia Origenis' *beg.*: In istis nunc duobus clamoribus dictis. Pr. Combefisius, op. cit. II, pp. 249–50. A variant version of the second half is pr. in *Flor. Casin.* II, p. 149. Our MS. follows the latter version.

79 (fol. 141^{v}) Leo, Serm. 45, P.L. 54 col. 288–91.

80 (fol. 142^{v}) Feria quarta quattuor temporum. Accesserunt ad Iesum scribe et pharisei dicentes Magister . . . 'Omelia Origenis' *beg.*: O impietas o duritia o perniciosa iniquitas. Pr. *Flor. Casin.* II, pp. 150–5.

81 (fol. 146) Feria quinta. Egressus Iesus secessit in partes Tyri et Sidonis . . . Bede, Hom. Evang. I, 22, C.C. 122, pp. 156–60.

82 (fol. 147^{v}) Feria sexta quattuor temporum. Erat dies festus Iudeorum . . . Augustine, Tract. XVII in Ioh. Evang., P.L. 35 col. 1527–35.

83 (fol. 151) Sabbato quattuor temporum. Assumpsit Iesus Petrum, Iacobum et Iohannem . . . Bede, Hom. Evang. I, 24, C.C. 122, pp. 170–7. Paulus Diaconus I, no. 87.

84 (fol. 153) Dominica secunda in XL^{a}. Egressus Iesus secessit in partes Tyri et Sidonis . . . 'Omelia Origenis' *beg.*: Fratres dicit aliquis ex vobis . . . Mira res o evangelista. From 'Mira res' pr. J. Merlin, *Origenis Opera*, Paris 1512, III, fol. cxxvi–cxxvii. The additional first section found in our MS. is also found in a Homiliary in Paris. See Huet, *Origeniana*, Lib. II, App. V, in P.G. 17 col. 1279.

85 (fol. 155^{v}) Leo, Serm. 47, P.L. 54 col. 294–7.

86 (fol. 156) Feria secunda. Dixit Iesus turbis Iudeorum. Ego vado . . . Augustine, Tract. XXXVIII in Ioh. Evang., P.L. 35 col. 1675–81.

87 (fol. 158^{v}) Feria tertia. Locutus est Iesus ad turbas et ad discipulos suos dicens. Super cathedram Moysi . . . Ps.-Chrysostomus, Opus Imperf., Hom. 43, P.G. 56 col. 876–80.

88 (fol. 160^{v}) Jerome, Comm. in Evang. Matt., Lib. IV, cap. XXIII v. 1–29, P.L. 26 col. 167C–72B.

89 (fol. 162) Feria quarta. Assumpsit Iesus duodecim discipulos suos secreto . . . Ps.-Chrysostomus, Opus Imperf., Hom. 35, P.G. 56 col. 822–32.

90 (fol. 165^{v}) Feria quinta. Dixit Iesus discipulis suis parabolam hanc. Homo quidam erat dives . . . 'Omelia beati Augustini episcopi ex libro de verbis domini in evangelio secundum Lucam': Serm. App. 367, P.L. 39 col. 1650–2.

91 (fol. 166^{v}) 'Item omelia unde supra beati Augustini episcopi' *beg.*: Homo quidam erat dives et lazarus pauper. Nemo potest duobus dominis servire: an abbreviation of Jerome, Homilia in Lucam Evang. [XVI. 19–31] De Lazaro et Divite, pr. G. Morin, *S. Hier. Homil.* (Anecdota Maredsolana III, 2), 1897, pp. 376–86; previously printed in *Io. Chrysostomi Opera*, Basle, 1547, II, col. 1306–12.

92 (fol. 167) Feria sexta. Dixit Iesus discipulis suis et turbis Iudeorum. Homo erat paterfamilias . . . Jerome, Comm. in Evang. Matt., Lib. III, cap. XXI v. 33–46, P.L. 26 col. 156C–9A.

93 (fol. 168) Ps.-Chrysostomus, Opus Imperf., part of Hom. 40, *beg.*: Homo erat paterfamilias. Homo nomine, P.G. 56 col. 853 l. 45–59 l. 17.

94 (fol. 169v) Sabbato. Dixit Iesus discipulis suis parabolam hanc. Homo quidam habuit duos filios . . . Ambrose, Expos. Evang. sec. Luc., Lib. VII § 213–43, P.L. 15 col. 1756–64.

95 (fol. 172) Dominica tertia in Quadragesima. Erat Iesus eiiciens demonium . . . Bede, part of Expos. in Luc. Evang., Lib. IV, *beg.*: Demoniacus iste apud Mattheum, P.L. 92 col. 475D–80C. Paulus Diaconus I, no. 90.

96 (fol. 174) Jerome, Comm. in Evang. Matt., Lib. II, cap. XII v. 22–37, P.L. 26 col. 79B–82A.

97 (fol. 175) 'Sermo sancti Iohannis Chrisostomi in laude Ioseph' *beg.*: Mittitur a Iacob patre sanctissimo Ioseph. Pr. *Io. Chrys. Opera*, Basle, 1547, I, col. 562–5; *Spicilegium Liberianum*, pp. 187–9. Paulus Diaconus I, no. 88.

98 (fol. 176) Feria secunda. Dixerunt pharisei ad Iesum. Quanta audivimus . . . Ambrose, Expos. Evang. Luc., Lib. IV § 46–56, P.L. 15 col. 1626–9.

99 (fol. 177v) Augustine, Serm. 11, P.L. 38 col. 97–9.

100 (fol. 178) Augustine, Serm. 111, P.L. 38 col. 641–5.

101 (fol. 178v) Feria tertia. Respiciens Iesus in discipulos suos dixit Simoni Petro . . . Augustine, Serm. 82, P.L. 38 col. 506–14.

102 (fol. 181) Feria quarta. Accesserunt ad Iesum ab Hierosolymis scribe et pharisei dicentes. Quare discipuli tui . . . Jerome, Comm. in Evang. Matt., Lib. II, cap. XV v. 1–20, P.L. 26 col. 105B–9B.

103 (fol. 182v) Leo, Serm. 48, P.L. 54 col. 298–301.

104 (fol. 183v) Augustine, Serm. 106, P.L. 38 col. 625–7.

105 (fol. 184v) Feria quinta. Surgens Iesus de synagoga introivit in domum Simonis . . . Ambrose, Expos. Evang. Luc., Lib. IV § 57–67, P.L. 15 col. 1629–33.

106 (fol. 185v) Leo, Serm. 49, P.L. 54 col. 301–5.

107 (fol. 187) Feria sexta. Iesus fatigatus ex itinere sedebat sic super puteum . . . Augustine, Tract. XV in Ioh. Evang., § 6–33, P.L. 35 col. 1512–22.

108 (fol. 191) Sabbato. Perrexit Iesus in montem Oliveti . . . (fol. 191v) Augustine, Tract. XXXIII in Ioh. Evang., § 3–8, P.L. 35 col. 1648–51.

109 (fol. 192v) Dominica quarta in Quadragesima. Abiit Iesus trans mare Galilee . . . (fol. 193) Bede, Hom. Evang. II, 2, C.C. 122, pp. 193–9. Paulus Diaconus I, no. 92.

110 (fol. 194v) Jerome, Comm. in Evang. Matt., Lib. II, cap. XIV v. 14–21, P.L. 26 col. 99D–101C.

111 (fol. 195v) Leo, Serm. 46, P.L. 54 col. 292–4.

112 (fol. 196) Leo, Serm. 44, P.L. 54 col. 285–8.

113 (fol. 197) Feria secunda. Prope erat pascha Iudeorum et ascendit Iesus . . . Augustine, Tract. X in Ioh. Evang., mid § 4–13, *beg.*: Quid audivimus, P.L. 35 col. 1468–71.

114 (fol. 199v) Feria tertia. Iam die festo mediante ascendit Iesus . . . Augustine, Tract. XXIX in Ioh. Evang., § 2–Tract. XXXI, § 7, P.L. 35 col. 1628–39.

115 (fol. 203v) Feria quarta. Preteriens Iesus vidit hominem cecum a nativitate . . . Augustine, Tract. XLIV in Ioh. Evang., P.L. 35 col. 1713–19.

116 (fol. 106) Feria quinta. Ibat Iesus in civitatem que vocatur Nain . . (fol. 206v) Petrus Chrysologus, Serm. 103, P.L. 52 col. 487–90.

117 (fol. 207) Leo, Serm. 50, P.L. 54 col. 305–8.

118 (fol. 208) Bernard, Serm. V de Quadragesima, P.L. 183 col. 178–81.

119 (fol. 209) Feria VIa. Erat quidam languens Lazarus a Bethania . . . (fol. 209v) Augustine, Tract. XLIX in Ioh. Evang., § 1–25, P.L. 35 col. 1746–57.

120 (fol. 213v) Sabbato. Dicebat Iesus turbis Iudeorum. Ego sum lux mundi . . . Augustine, Tract. XXXIV in Ioh. Evang., P.L. 35 col. 1652–7.

121 (fol. 215v) Dominica de Passione. Dixit Iesus turbis Iudeorum et principibus sacerdotum. Quis ex vobis . . . Gregory, XL Homil., Lib. I, 18, P.L. 76 col. 1150–3. Paulus Diaconus I, no. 94.

122 (fol. 217) Augustine, Tract. XLIII in Ioh. Evang. P.L. 35 col. 1706–13.

123 (fol. 219v) Feria secunda. Miserunt principes et pharisei ministros . . . Augustine, Tract. XXXI in Ioh. Evang., § 8–11, P.L. 35 col. 1639–42.

124 (fol. 220v) Augustine, Tract. XXXII in Ioh. Evang., P.L. 35 col. 1642–7.

125 (fol. 222v) Feria tertia. Ambulabat Iesus in Galileam . . . (fol. 223) Augustine, Tract. XXVIII in Ioh. Evang., P.L. 35 col. 1622–8.

126 (fol. 225) Feria quarta. Facta sunt encenia in Hierosolymis . . . (fol. 225v) Augustine, Tract. XLVIII in Ioh. Evang., P.L. 35 col. 1741–6.

127 (fol. 227v) Augustine, Tract. LIII in Ioh. Evang., § 1–mid-7 (deus revelabit), P.L. 35 col. 1774–7.

128 (fol. 228v) Feria quinta. Dicebat Iesus ad eos qui crediderant ei Iudeos. Si manseritis in verbo meo . . . Augustine, Tract. XLI in Ioh. Evang., P.L. 35 col. 1692–1700.

129 (fol. 232) Augustine, Tract. XLII in Ioh. Evang., § 1–mid-14 (non creditis mihi), P.L. 35 col. 1700–5.

130 (fol. 234) Feria sexta. Collegerunt pontifices et pharisei concilium . . . Augustine, Tract. XLIX in Ioh. Evang., § 26–8, P.L. 35 col. 1757–8.

131 (fol. 234^{v}) Sabbato. Dixit Iesus turbis Iudeorum et principibus sacerdotum. Amen amen dico vobis, nisi manducaveris . . . Augustine, Tract. XXVI in Ioh. Evang., mid § 15–Tract. XXVII § 12, *beg.*: Quomodo, P.L. 35 col. 1613–21.

132 (fol. 238) Dominica in die olivarum. Passio domini nostri Iesu Christi secundum Matheum. Dixit Iesus discipulis suis. Scitis quia post biduum . . . Jerome, Comm. in Evang. Matt., Lib. IV, cap. XXVI–XXVII, P.L. 26 col. 190B–216A.

133 (fol. 245) Leo, Serm. 52, P.L. 54 col. 313–17.

134 (fol. 246) Leo, Serm. 54, P.L. 54 col. 319–22.

135 (fol. 247^{v}) Leo, Serm. 58, P.L. 54 col. 332–7.

136 (fol. 248^{v}) Feria secunda. Ante sex dies pasche venit Iesus Bethaniam . . . Augustine, Tract. L in Ioh. Evang., § 5–14, P.L. 35 col. 1760–4.

137 (fol. 250) Augustine, Tract. LI in Ioh. Evang., § 1–beg. 9 (humilitas passionis), P.L. 35 col. 1764–6.

138 (fol. 251) Feria quinta in Cena domini. Ante diem festum pasche sciens Iesus . . . Augustine, Tract. LV–LVIII in Ioh. Evang., P.L. 35 col. 1784–95.

139 (fol. 255^{v}) Feria sexta in Parasceve. Egressus est Iesus cum discipulis suis . . . Augustine, In Ioh. Evang., Tract. CXII–CXX, § 5, P.L. 35 col. 1929–54.

140 (fol. 265) Sabbato sancto. Vespere autem sabbati que lucescit in prima . . . Bede, Hom. Evang. II, 7, C.C. 122, pp. 225–32. Paulus Diaconus II, no. 2.

141 (fol. 267) Jerome, Comm. in Evang. Matt.. Lib. IV, cap. XXVIII v. 1–15, P.L. 26 col. 216A–8A.

(fol. 267^{v}) Colophon (Pl. XXa): Ad honorem et gloriam domini nostri Iesu Christi et genitricis sue beatissime semperque virginis Marie necnon et sancte Iustine virginis et martyris ac regine de Padua et sancti Prosdocimi primi episcopi Paduani aliorumque sanctorum quorum corpora requiescunt in ecclesia dicte sancte Iustine iste liber completus fuit per me do. Peregrinum monachum professum cenobii eiusdem videlicet anno domini millesimo quadringentesimo sexagesimo sexto duodecimo maii feria scilicet secunda ante ascensionem domini in qua celebratur festum sollenne de revelatione sanctorum quorum corpora tumulata iacent ante chorum. In qua etiam feria secunda quidam venerabilis ac eruditissimus frater vocitatus Bernardinus natione romanus ordinis minorum sollennem ad populum fecit predicationem in ea plurimum et egregie commendans et extollens virginitatem. Sicuti ego prenominatus Peregrinus audivi. quia et interfui huic sollennissime predicationi. sedens secus pedes ipsius iamdicti egregii predicatoris./ Sapere secundum carnem mors est./ Omnis spiritus laudet dominum./ Tu autem domine miserere nobis./ Deo gratias. Amen.

Fol. 97 and 131 are replacements of missing leaves. Fol. 97 may originally have come after the original fol. 279. It is in a contemporary hand and has the same number of lines to a page as our MS. Its original foliation has been erased and written over in red. It contains part of a Homily on the Entombment and Joseph of Arimathea. At the top of fol. 265 the same hand has written, in red: De sepultura domini quere 279; though the contemporary foliation of our MS. ends at 278 (= fol. 267), the last quire originally had three more leaves. Fol. 131 is from a MS. of homilies in the same hand as our MS. and with the same number of lines to a page. It contains part of a homily for a feast of the B.V.M.

There are marginal comments and suggestions by the scribe for further lessons, e.g. fol. 18, 35^{v}, 137, 141, 147^{v}, 160^{v}, 167, etc., and he notes occasionally: Finis in breviario, or Hic incipe legere in refectorio. There are marginalia in other, cursive hands on fol. 159^{v}, 255^{v}, 265.

On fol. 1 (Pl. XIX) a historiated initial of St. Bernard preaching to monks and nuns is joined to a strange, composite border in Franco-Flemish style: on an outlined gold ground are painted, in sequence: cornflowers; a scroll surrounding the scribe's words, in red and blue: Adsit principio virgo Maria meo; an arabesque of leaves in red, green, and blue, with a yellow bird; a monk's head; red interlacing of Ferrarese type; another arabesque of leaves; in the lower border Santa Giustina stands among large, naturalistic violets, roses, strawberries, and vines. She bears a scroll with the words, in blue: Iste liber est mei Iustine virginis et martyris ac regine urbis Patavii. At her feet the minute figure of a monk bears a painted scroll, now illegible. Perhaps the MS. was illuminated by a northern monk from the monastery—Philippus Theotonicus, Abbot Eusebius de Leodio, and Sebastianus de Bruges are mentioned in the 15th-cent. library inventory, pr. L. A. Ferrai in App. to Mazzatinti, *Inv. dei mss. ital. delle bibl. di Francia* II, 1887, pp. 624, 625, 655. Padua, Bibl. Capitolare MS. D. 28, Rationale Divinorum Officium copied in 1460 by Petrus Rolandus de Burgis, has very similar decoration; see A. Barzon, *Codici miniati Bibl. Capit. Padova*, Padua, 1950, no. 43 and Tav. XLVII. Subsequent initials in the MS. are very varied: of gold on patterned coloured backgrounds or of colours on gold, some decorated with, or formed of foliage, naturalistic flowers, faces, scrolls, interlacing, becoming increasingly elaborate (Pl. XVIIIc). On fol. 251, initial with chalice and wafer; on fol. 255^{v}, the instruments of the Passion, including coins (Pl. XVIIIb). On fol. 182^{v} an elaborate headpiece, a pattern of criss-cross interlacing and flowers, covers an erasure of 17 lines. Pächt–Alexander 2, no. 610 and pl. LIX (fol. 1).

The MS. is bound in wooden boards, covered with worn red velvet, rebacked and the old back replaced. There are red silk endpapers and the paper flyleaf has a watermark similar to Heawood no. 817. On the corners of the covers are

fixed 15th-cent. silver gilt bosses; those on the front represent the symbols of the four Evangelists, those on the back, the Virgin Mary and St. John, and two angels carrying instruments of the Passion. In the centre of the covers are fixed circular niello plates derived from the obverse and reverse of a medal of Cardinal Pietro Bembo, made in 1539 or later and formerly attributed to Cellini; see G. F. Hill, *Medals of the Renaissance*, Oxford, 1920, pl. XVI, 1. Ornamental silver surrounds to the medallions, and the three surviving clasp catches, with arabesques of foliage and putti, are probably of the late 16th cent. (Pl. XLI).

The MS. is identifiable as no. 568 in the 15th-cent. inventory of Santa Giustina: Omeliarium ab adventu usque ad resurretionem [*sic*] magnum volumen in corio croceo, clavis undique et angulis otoneis ornatum, in columnis et bona littera, in membranis (ed. Ferrai cit., p. 623). Possibly written as a companion volume to no. 234 in the inventory, Homiliary from Easter to Advent, which was already in the library by November 1453. No. 618 in the inventory, containing extracts from the Summa of St. Antonino, was copied by the same scribe. The medallions on the binding suggest that the MS. later came into the possession of Pietro Bembo, who had a villa in Padua from 1521. For MSS. bound in red velvet owned by Bembo see Vattasso, *Codici petrarcheschi della Bibl. Vat.* (Studi e testi 20), 1908, pp. 11, 17; P. de Nolhac, *La bibliothèque de Fulvio Orsini* (Bibl. de l'École des hautes études 74), Paris, 1887, pp. 370, nos. 148, 149; 392, nos. 4, 6, 7; see also New York Public Library, Spencer Coll. MS. 7, Lectionary bound in red velvet with four nielli with portraits and arms of Bembo and Pope Leo X.

Later belonged to Howell Wills of Florence: lot 1813 in Sotheby sale, July 1894; no. 426 in B. Quaritch, *Rough List* 144, Aug. 1894 (Books and MSS. from the Library of Howel [*sic*] Wills). On the front flyleaf is a small 19th-cent. white stick-on label printed with a blue circle of pearls, with 'A.1.19' written in ink. A similar label is found in the late Major J. R. Abbey's MS. J. A. 7059, Rules of the Scuola di San Giovanni Evangelista in Florence, which was lot 456 in the Howell Wills sale of July 1894 and no. 153 in Quaritch's *Rough List* 144.

Bought by Lyell from Quaritch in October 1942.

78 LEONARDO FIBONACCI, LIBER ABACI IN ITALIAN

In Italian, on paper, written in Italy in the 15th cent. in a mercantile cursive hand: 285×210 (210–15×140–5) mm.: xi+247 leaves (fol. 79 is double, there is no fol. 47, 65, or 139, fol. i, 247–9 are flyleaves), contemporary foliation in arabic numerals from fol. 1–244: frame ruling in pencil, *c.* 38–45 long lines: collation, 1^{10} (fol. ii–xi), 2^{10}–16^{10}, 17^{12}, 18^{10}, 19^{12}, 20^{10}–21^{10}, 22^{12}, 23^{10},

24^8 (+ bifolium added round the quire, fol. 229, 238; the quire may have been of 10, 1 and 10 being cancelled when this bifolium was inserted), 25^{10}, catchwords: watermarks, four versions of the tulip flower, *a* cf. Briquet no. 6647; *b* similar to *a* but smaller; *c* cf. Briquet no. 6645; *d* cf. Briquet no. 6659 (not very close); crossed shawms, cf. Briquet no. 3344; five-petalled flower, cf. Briquet no. 6384 (ours is smaller and without the triangle); mount in circle with cross, cf. Briquet's group nos. 11851–88; in quires 1 and 25 and the added leaf 238, a crown, cf. Briquet no. 4747 (not very close). Binding modern half calf over wooden boards.

2° fo. (fol. 2) *La quale*

Leonardo Fibonacci of Pisa, Liber abaci, translated into Italian.

(fol. viii) 'Incipit liber abbaci compositus a Leonardo filio Bonacii Pisano. In anno domini M.CC.°IJ°.' First preface, *beg.*: Tu mi scrivesti o Michele Scotto padrone mio et maestro mio; (fol. viii^v) 'Prologho' *beg.*: Conciosia chel mio padre fussi pubblico notario nella doghana di Bruggia. After a list of chapters, Cap. 1 *beg.* (fol. ix): Le nove figure degli Indiani sono questi. The treatise *ends* (fol. 243^v): Siche dividi 30 per 870 ne verra $\frac{1}{29}$ di dragma per la quantita della cosa. Et sic est finis deo gratias amen. Explicit liber Leonardi pisani viri excellentissimi super abbacho. B. Boncompagni, 'Della vita e delle opere di Leonardo Pisano', *Atti Accad. Pontif. de' Nuovi Lincei* 5 (1851–2) and *Intorno ad alcune opere di Leonardo Pisano*, Rome, 1854, does not mention our translation. It appears to be a complete translation of the Latin text (later version) as pr. by Boncompagni, *Scritti di Leonardo Pisano* 1 (Liber Abbaci), Rome, 1857 from MS. Florence, Bibl. Naz. Conv. Sopp. C. 1. 2616. Fol. 244–6 are blank.

The original scribe did not copy the prologues and ch. 1 and broke off on fol. 237^v l. 2 in the middle of ch. 15 (di sopra: ed. p. 452 l. 38). The missing parts were added on fol. viii–x^v, and fol. 229–229^v and 237^v l. 3–243^v in the same early 16th-cent.(?) hand as the note on fol. 243^v: 'Questo libro e di Ser Cristofano Bonini prete (?) pistorese et / maestro dabbacho in Pelleneria(?) il quale libro compero / da Filippo di [. . . . . *erased*] / a preghi (?)'.

On fol. iii in a mercantile hand is written: 'MCCCCLXXXX. / Questo quaderno ci fu messo perche e si perde el primo quaderno di questo libro e pero(?) ci si fara su nnote di cierte(?) chose(?) per Filippo Chapponi chominciato questo di XXIIII° dottobre 1490'. This is followed by notes apparently on equivalent weights and measures and rates of exchange (Geneva and Milan are among cities mentioned). The same hand has written 'MCCCCLXXXX' at the top of fol. 238.

The writer may perhaps be Filippo di Simone di Andrea Capponi, fl. 1473, d. 1523. A Philippus Simonis de Pistorio was elected to teach in the Scuola del Comune at Pistoia in 1483; see S. Ciampi, *Memorie di Scipione Cartero-maco*, Pisa, 1811, p. 57.

On fol. ii 1s a later 16th-cent. note: 'Quatuor expostulantur in omni scientia exactissime considerata' *beg.*: Primum. Ut cognitio sit certa sine gavillatione et hesitatione aliqua, with 'Exemplum' *beg.*: Nam gravius semper deorsum fertur.

There are numerous headings, marginal notes, examples, and corrections in contemporary and later hands, including many by Bonini, e.g. fol. 206^{v}: 'le ragioni latine tratte dal proposito di mia mano sono poste al mio quaderno coperto di carta pecora a c. 161 a foglio che dice decimus Euclidis et reliqua'. On fol. 185 there is a reference to Leonardo (Pisano)'s 'libro di geometria' and on fol. 228 'ex Magistro Lucha a c. 111 conclusio 65^{a} Exemplo': taken from fol. 111 of Fra Luca Pacioli, *Summa de Aritmetica* . . . ed. Venice (Paganino de Paganinis), 1494.

Bought by Lyell from Davis and Orioli in January 1941: see their *Cat.* 93 (1940), no. 124.

79 MISCELLANY: LOGIC, ETC.

In Latin and Italian, three MSS. written in Italy in the 14th cent., bound together: 202×137 mm.: iii+132 leaves (fol. i–iii, 130–2 are modern fly-leaves). Recently recased in half parchment over old wooden boards, traces of a single central clasp with a silk (?) strap. There are rust marks from this clasp on fol. 1 and 129. A title, now illegible, is written along the fore-edge.

A (fol. 1–48) On paper and parchment, written in the second half of the 14th cent. in a cursive hand: 34–40 long lines ruled in pencil, text space 160–8×100 mm.: collation 1^{16}–3^{16}; the outer bifolia of the quires are of parchment; catchwords: watermark, a haloed eagle, close to Briquet no. 68: spaces for initials left blank.

2° fo. *est albus*

1 (fol. 1) Richard of Kilvington, Sophismata *beg.*: [S]ortes est ar.or [*leg.* albior] quam Petrus [*sic*, *leg.* Plato?] incipit esse albus, *ends* (fol. 28): Hec potest faciliter ad alia insolubilia in quocumque genere fuerint respondet [*sic*]. Expliciunt Sophismata data a Magistro Ricaldo de Kimitono(?). Amen. The fifty Sophismata without the Preface, *beg.*: Ad utrumque dubitare [*or* disputare] potentis facile speculemur, found in some MSS., e.g. Canon. Misc. 376, 15th cent., fol. 1 (anon.), and Bruges 497, 14th cent., fol. 64^{v} (anon.). MS. Bruges 500, fol. 1 (anon.) also lacks the Preface. Other MSS. listed by A. Maier, *An der Grenze von Scholastik und Naturwissenschaft*, Rome, 1952, pp. 266–7 n. 27; A. B. Emden, *B.R.U.O.* II, p. 1051; Thorndike–Kibre, *Incipits*^{2}, col. 64. On fol. 28 at the end of the text a second hand has written: Sophismata Clementonis in terminis phylosoficis.

2 (fol. 28v) Walter Burley, De Puritate artis logicae, Tractatus brevior, Part I only. 'Incipit tractatus magistri [*crossed out*] Borleti' *beg.*: [U]t juvenes in quolibet problemate disputantes, *ends* (fol. 32): Et si alio modo fiat non valet sillogismus. Et hec de consequentiis dicta sufficiant. Explicit tractatus Borleti. Amen. Ed. P. Boehner, *Walter Burleigh, De Puritate Artis Logicae Tractatus Longior with a revised edition of the Tractatus Brevior* (Franciscan Institute Publications, Text Series no. 9), 1955, pp. 199–219 from the two MSS. hitherto known. Our MS. shows considerable differences from both of them.

In the blank space on fol. 32 a different hand has written a short self-depreciatory piece which is perhaps the introduction to a 'responsio de questione' *beg.*: Reverende pater circa ista[m] questionem quattuor intendo per hordinem facere. Primo promictere me humilem ac michi necessariam excusationem, *ends*: et hoc quantum ad primum principale.

3 (fol. 32v) William of Heytesbury 'Incipit tractatus de senssu com(posito) et d(iviso). Amen.' *beg.*: [A]rguendo a senssu divisso ad senssum compositum vel econtra frequenter falit argumentum, *ends* (fol. 36): A tota disiunctiva cum opposito alterius partis vel unius partis ad affermativam alterius est consequentia bona. Explicit tractatus de sensu com. et d. Amen. In the margin a second hand has written 'Hesberi'. Pr. *Gulielmi Hentisberi de sensu composito et diviso* (with other tracts), Venice, 1494, fol. 2^{a}–4^{b}. Our MS. differs considerably from this text. Other MSS. listed by G. E. Mohan, 'Incipits of Logical Writings', *Franciscan Studies* 12 (1952), 359; C. Wilson, *William Heytesbury* (University of Wisconsin, Publs. in Medieval Science, 3), 1956, p. 206; Thorndike–Kibre, *Incipits*^{2}, col. 129. It is also in MS. Canon. Misc. 506, 15th cent., fol. 482v–487. MS. Rome Casanat. 85, 15th cent., fol. 8, has the same unusual incipit as our MS.

4 (fol. 36v) Roger Thomas, Tractatus de Proportionibus *beg.*: Naturalis philosophie completa cognicio absque motu et eorum que motum consequuntur, *ends* (fol. 46 l. 3): in motu augmentationis et diminutionis sunt magnum et parvum secundum consequens Gr. q.to scilicet phisicis(?). Hic si defficit queratur alibi quia in exemplari non est. Thorndike–Kibre, *Incipits*^{2}, col. 903, cite two MSS. in Venice which attribute the work to Roger Thomas, O.F.M. A. Maier, op. cit., pp. 367–8, publishes a passage from one of these, MS. Venice Marc. Lat. VIII. 19 (fol. 45 l. 6–10 in our MS.). The rest of fol. 46, and fol. 46v–48 are blank.

B (fol. 49–78) On paper, written in the second half of the 14th cent. in a cursive hand: 34–40 long lines ruled in ink, text space 163–70 × 110–12 mm.; collation 4^{12}, 5^{16} (+ 2 leaves added at end): watermarks, a hunting horn, cf. Briquet no. 7645–6; letter R, cf. Briquet 8928: red initials and chapter numbers.

2° fo. *quod propositio*

(fol. 50) William of Ockham, Summa Logicae, Pars Secunda: original heading was cut off by binder *beg.*: Incipit secunda pars de propositionibus. Postquam in precedenti particula primum capitulum de divisione propositionum in generali dicta sunt aliqua de terminis, *ends* (fol. 78): Et de propositionibus ypoteticis ad presens ista sufficiant et in hoc terminatur tractatus de propositionibus. Explicit secundus tractatus de propositionibus deo gratias Amen. Ed. P. Boehner, *William Ockham, Summa Logicae* (Franciscan Institute Publications, Text Series no. 2), 1951, pp. 217–324. In our MS. Boehner's ch. 27–8 are written as one, and the extra passage at the end of ch. 26 is omitted.

Fol. 49–49^{v} and 78^{v} were originally blank.

C (fol. 79–129) On paper, written probably in the first half of the 14th cent. in a cursive hand: frame ruling in pencil, mostly *c.* 30–2 long lines, with text space 158–62 × 110–12 mm.; fol. 101–12 *c.* 27–30 long lines, text space *c.* 140–8 × 90–100 mm.: collation 6^{8}, 7^{14}, 8^{14} (14 canc.), 9^{16}; catchwords: watermarks, crossbow, cf. Briquet no. 703; whip (?), close to Briquet ('férule'), no. 6173; ship, close to Briquet no. 11956.

2° fo. *humanas*

1 (fol. 79) Gonsalvus Hispanus, Conclusiones Metaphysicae: heading cut off *beg.*: [C]onclusiones Methaphysice Aristotelis quas ipse in hoc libro probare ac determinare assertive intendit, *ends* (fol. 112^{v}): omnium denique princeps unicus universi. In quo et per quem facta sunt omnia. Ipsi honor et gloria in secula seculorum. Amen. Expliciunt collectiones conclusionum set et me.orum metaphysice secundum Magistrum Gulsalvum tunc Parisiensem lectorem et demum ordinis minorum Generalem atque Rectorem. Dei laus cordis et oris spiritus in mente scriptoris Esculi nati Iacobi Nicole sic vociferati. Pr. in *Iohannes Duns Scoti, Opera*, ed. Wadding, IV, 1639, pp. 463–95. For other MSS. see L. Amoros, *Fr. Gonsalvi Hispani O.F.M. Quaestiones Disputatae et de Quodlibet* (Bibl. Francisc. Scholastica Med. Aev. IX), 1935, pp. xlviii–lii; M. Grabmann, 'Methoden und Hilfsmittel des Aristotelesstudien', *Sitzungsber. bayer. Akad. Wiss., phil. hist. Kl.* 1939, 5, pp. 117–19; This scribe may be identified as Jacobus de Asculo, O.F.M., who was regent master in theology at Paris *c.* 1310–12 (Glorieux, *Rép.*, no. 348).

2 (fol. 114) Nicolaus Heritius O.F.M.?, Ars Predicandi *beg.*: Quatuor facies uni. Eze. 1. Ad hanc artem predicandi quam intendo secundum quod materia patitur sub compendio tradere, *ends* (fol. 128): in exitus meliores. Sicut patet de tractatulo [*sic*] iam finito quod incepi ad honorem dei ad instinctum duorum fratrum quos in domino diligebam et ad aliquantulum exercitium(?) meum. Quae 3^{a} sunt prestante domino subsecuta qui est benedictus in secula seculorum. Amen. Followed by four lines of verse *beg.*: Surgo(?) novello iam metas gadesque libello. Two other anonymous MSS., at Prague and Innsbruck, are listed by H. Caplan, *Medieval Artes Predicandi*, 1934, and *Suppl.* 1936, no. 145. Ernst

Schulz told Goldschmidt (see *Cat.* cit. below) of another MS., from the former Benedictine abbey of Neustadt am Main, sold at Frankfort in 1930, where the piece ended: Edita per fratrem Nicolaum Heritium ord. fratr. minor. de provintia S. Angeli. The Franciscan province of S. Angelo was in Apulia.

On leaves or spaces originally left blank several pieces have been added in contemporary or slightly later hands:

a (fol. 78v) among pen trials in several hands are written two short pieces (i) 'Volui pro sancta vita es[s]e Frater eremita' *beg.*: Audiebam predicare / multos fratres exclamare / credidi sanctificare / velit deus quod sit ita; ll. 1–mid-15 of a poem against the friars ed. E. Schulz in J. Rosenthal's *Beiträge* N.F. IV, 1932, p. 45 from a Rosenthal MS., N. Italian *c.* 1400, where it was entitled 'Volui pro sancta vita fieri frater'. In our MS. l. 11–12 read: horum es[s]e observatores / quod a deo sunt statuta; (ii) a prayer *beg.*: O sole de oriente che paxe in ocidente, *ends*: spero in deo che facze quello che sira(?) unorete(?).

b (fol. 113) *beg.*: Nota quod in tractatu contra Iudeos hoc ordine procedit frater Dominicus de Aquitania, scilicet per 12 articulos totum distinguens librum. Primus articulus. De adventu messie. Secundus. De sacro misterio trinitatis. The author referred to is probably Dominicus de Barta O.F.M., Minister of the Province of Aquitania, d. 1343, who wrote a Postilla on the Apocalypse; see Stegmüller, *Rep. Bibl.*, no 2163. Fra Mariano da Firenze mentions in addition his lectures on the Sentences and 'alia plurima' ('Compend. Chron. Ord. Min.', ed. in *Arch. Franc. Hist.* 3 (1897), 298); but no treatise by him against the Jews is recorded.

c (fol. 128v) Notes for a sermon on St. Benedict *beg.*: Benedixi ei, eritque benedictus. Gen. Qui seminat in bono de bono et metet. II Cor. viii. Headed by a different hand: 'In festo sancti Benedicti patris mei'.

d (fol. 129v) 'Ysy. de summo bono'. Brief extracts attributed to Isidore, Augustine, and Jerome.

On fol. 49v is an almost completely erased note of five lines which includes the words '. . . de Bononia'. On fol. 46, also erased, is: 'Antonius de civitate sancti A.', and on fol. 78v: 'Iste liber est fratris I[ohannis? . . . *several words inked out, possibly ending* . . . de strata] provintie Marchie Anchone.' Perhaps the first of these owners may be identified with Antonius de Sancto Angelo Fulsanelle of Terra Laboris, O.F.M., d. 1494 (Fra Mariano, 'Compend. Chron.' cit., loc. cit. 4, p. 332) and the second with a Fr. Johannes de Strata maiore, O.F.M. who was prior of the Conventuals at Bologna in the early 15th cent. (see C. Piana in *Arch. Franc. Hist.* 53 (1960), 371 n. 2, 436 n. 2). Also on fol. 78v is: 'Iste liber est fratris [Alexandri *erased*] de Marchia studentis' (14th cent.). Bought by Lyell in November 1938 from E. P. Goldschmidt and Co.; see his *Cat.* 47 (1938), no. IX.

80 MICHELE DA PAVIA, LATIN POEMS PLATE XXIb

In Latin, on parchment, written in Italy in the late 15th cent. in a fine but quavery italic hand (Pl. XXIb): 195×130 (135×85) mm.: ii+29 leaves (fol. i–ii are flyleaves); 15 widely spaced long lines, apparently ruled in ink with bounding lines in pencil: collation, 1 original flyleaf, 1^8–2^8, 3^{10}, 4^4 (4 canc.). Fol. 1 originally had an illuminated frame border with a coat of arms, which has all been scraped off. The heading and first line of the first poem are written in large capitals in alternate lines of gold and blue. There are no initials for the later poems, but their headings are written in violet or red; a black bear, symbolizing the Orsini, has been painted at the beginning of several of the poems. Pächt–Alexander 2, no. 374. Seventeenth-cent. binding, probably Spanish, in red morocco with arms and arabesque borders gilt (see below).

2° fo. *Expavit dominus.*

Michele da Pavia, Latin poems addressed to the condottiere Gentile Virginio Orsini of Bracciano (d. 1497) and other members of his family.

a (fol. 1) 'Ad Illustrissimum Principem Virgilium [*sic*] Ursinum Alterum Germanicum Papiensis' *beg.*: Qualem fama ducem pandunt nova murmura terris; *b* (fol. 16v) 'Ad Germanicum Ursinum' *beg.*: Gloria magna tuos nimium lustravit honores. 2 lines; *c* (fol. 17) 'Carmen Lyricum ad Germanicum alterum Virginium Ursinum' *beg.*: Diva quę solo genita es parente; *d* (fol. 19v) 'Ad eundem Germanicum' *beg.*: Inclyta Romulidum sileant exempla nepotum. 10 lines; *e* (fol. 19v) 'Ad Eundem' *beg.*: Cędat harena duci quicquid Germanice monstrat. 2 lines; *f* (fol. 20) 'Ad Iordanum Germanici filium' *beg.*: Maxima Pannonio proles certissima ab urso. 8 lines. Giangiordano Orsini, Virginio's son, was also a condottiere from *c.* 1482 and married Maria, daughter of King Ferrante of Aragon; *g* (fol. 20) 'Ad Germanicum Ursinum' *beg.*: Aegida gorgoneam miratur turba Quirini. 2 lines; *h* (fol. 20v) 'Carmen Lyricum ad Germanicum Ursinum' *beg.*: Scipio qualis Lybicis in oris; *i* (fol. 23) 'Ad Germanicum Ursinum' *beg.*: Pacator Latii dominę dedit ocia Romę. 8 lines; *j* (fol. 23v) 'Ad Germanicum' *beg.*: Summe Calidonii Peleia gesta repultans [*sic*]. 8 lines; *k* (fol. 23v) 'Ad Eundem' *beg.*: Quis novus Alcides pertentat gesta prioris. 4 lines; *l* (fol. 24) 'Ad Paulum Ursinum' *beg.*: Gentis Dardanię declamas tempora et artes. 8 lines. Paolo Orsini, son of Cardinal Latino and pupil of Virginio, first appears as a condottiere in 1483; *m* (fol. 24) 'Ad Germanicum' *beg.*: Si me Phoebus amat tibi pollice garrula cantent. 2 lines; *n* (fol. 24v) 'Ad Carolum Germanici filium' *beg.*: Carole bellipotens glacialem comprimis istrum. 8 lines. Carlo Orsini, Virginio's natural son, was also a soldier by 1482; *o* (fol. 24v) poem without heading, to Virginio, *beg.*: Non superant veteres tua munera Cesar harenas. 4 lines; *p* (fol. 25) 'Carmen Lyricum ad Germanicum' *beg.*: O decus summum Latii potentis; *q* (fol. 27) 'Ad Germanicum Ursinum' *beg.*: Aurea regna fovent urso

dominante Quirites. 12 lines; *r* (fol. 28) 'Ad Ger. Urinum' [*sic, written in a different hand*] *beg.*: Lauta licet memorem convivia grandis Elisę. 10 lines; *s* (fol. 28v) 'Ad Germanicum Ursinum' (in the same hand as the heading on fol. 28) *beg.*: Extat ut in fastis perfusus nectare multo. 10 lines. *Ends*: Nobilitas ursum comprobet alta ducem. Then, in red: 'Papiensis'. Followed by another note in red in a more cursive hand: 'C. Illustrissime D. servulus:/Michael Papiensis'. At the end of the poem on fol. 23 is another note in red: 'Papiensis'. Fol. 29, originally used as a pastedown, is blank.

The MS. is probably autograph. There are numerous cursive explanatory marginal notes (Pl. XXIb), some of them in red, in the same hand as the note added on fol. 28v. On fol. ii (original flyleaf) a 15th-cent. hand has written: 'Versi di Michele da Pavia'. Another work by Michele da Pavia is known: Valencia Univ. 774 contains a 'Prognosticon' in Latin verse written not later than 1493 for Ferrandino, Prince of Capua, later King Ferdinand II of Naples. See T. de Marinis, *La Biblioteca Napoletana dei Re d'Aragona* II, Milan, 1947, pp. 108–9. The MS. appears to be in the same hand as ours—see J. Dominguez Bordona, *MSS. con Pinturas* II, Madrid, 1933, tav. 703. Naples, Bibl. Naz. MS. v. F. 20 contains a letter or letters written to 'Michael Papiensis' by 'Seraphinus eremita' (Kristeller, *Iter Ital.* I, p. 419). Nothing else is known of Michele. De Marinis suggests that he may be the scribe Michael who signed himself in a cryptic verse in two manuscripts copied for Angilberto del Balzo (d. 1487): Paris B.N. lat. 4625 and 6069C (see L. Delisle, *Cabinet des mss.* I, Paris, 1868, p. 230). The hand of these MSS. is, however, quite different from ours. It is perhaps worth suggesting that Michele may be the writer Michele Ferno of Milan (d. 1513), who was in Rome in the 1490s and one of Pomponio Leto's most loyal pupils. See Argelati, *Bibl. Script. Mediol.* II, Milan, 1745, col. 596; 1988; V. Zabughin, *G.P. Leto*, Rome, 1909–12, *passim*. The influence of Pomponio Leto on the copyist of our manuscript is suggested by his fondness for the uncial 'g' which is a distinctive feature of Leto's later hand (see G. Muzzioli, 'Due nuovi codici autografi di P. Leto' in *Italia medioevale e umanistica* 2 (1959) 343, 350–1 and plates).

Our MS. was probably the presentation copy to Virginio Orsini.

The upper cover of the binding bears the arms of the Spanish Dukes of Medina de las Torres, Marquises of Torral, impaling those of Donna Anna Caraffa, Princess of Stigliano and Duchess of Sabioneta, who became the second wife of the first Duke in 1637. Round the shield are the letters 'CGDDMMAHP–PMIGPCLA', and above it, beneath the coronet, 'FEI': these represent the initials of the titles and motto of the Count-Duke of Olivares (d. 1645), father of the first wife of the first Duke of Medina de las Torres. The second and last Duke of Medina de las Torres (d. 1689) is said to have borne the same arms with little or no variation. On the lower cover is a shield in a similar surround bearing an *impresa* of a tree and plants below three rows of stars,

surmounted by the words 'Revoluta Foecundant'. For the identification and explanation of the arms see A. Van de Put, 'Some Peninsular Book Stamps', *The Expert*, 22 June 1907, pp. 167–8; see also Marques del Saltillo, 'Encuadernaciones heráldicas españolas', *Revista Española de Arte* III (1934), 9–11 and fig. 9–10. A binding identical with ours on a book at Shrewsbury School is reproduced by J. B. Oldham, *Shrewsbury School Library Bindings*, Oxford, 1943, pl. XXVI and see pp. 120–1. For another similar binding see Marques del Saltillo, *Catálogo de la Exposición de la Heráldica en el Arte*, Madrid, 1947, no, 183.

On the front pastedown of the MS. is a note: 'Sale of imported book by Stanley 1816 s. 16. 6 ' It was bought by Maggs Bros. before February 1937 and sold by them to Lyell in June 1943.

81 PIETRO BAROZZI PLATE XXII

In Latin, on parchment, written in Italy, probably in the Veneto, at some time between 1471–87, in a thin, upright, near italic hand (Pl. XXII): 230×160 (152×90) mm.: iii+99 leaves (fol. 82 is double, fol. i–iii, 97–8 are flyleaves): 32 long lines ruled with a hard point: collation, 1 original flyleaf, 1^{10}–9^{10}, 10^{6} (a leaf (fol. 91) inserted after 1). The bottom of fol. 91, including one line of the text, has been cut off: on fol. 1, 2^{v}, 23, 66^{v}, faceted initials in blue, green, or plum on rectangular backgrounds with concave sides and bevelled corners in the same colours; smaller initials plain red or blue. In the lower margin of fol. 1 on a delicately shaded blue background two standing putti support the Barbo arms, with a cross and cardinal's hat above (Pl. XXII). Pächt–Alexander 2, no. 560 and pl. LII (fol. 1). 18th-cent. Italian binding in green morocco with gilt borders, in one of the styles used by the Abate Canonici. For patterns used cf. MSS. Canon. Bibl. Lat. 58; Canon. Class. Lat. 72 and 102; Canon. Misc. 184; Canon. Pat. Lat. 91.

2^{o} fo. *porro huius*

(fol. 1) 'Petri Barrotii episcopi Bellunensis et Comitis in Librum de ratione bene moriendi prefatio ad Marcum Barbum Patriarcham Aquilegiensem Sanctę Romanę Ecclesię Cardinalem, Episcopum Praenestinum' *beg.*: Moyses in deserto Pharan cum iussu dei; (fol. 2^{v}) Bk. I *beg.*: Mortem maximum esse terribilium. Bk. II *beg.* fol. 23; Bk. III, fol. 66^{v}. *Ends* (fol. 95): et regnat Deus per omnia sęcula seculorum. Amen. Pr. Venice, 1531, 'in aedibus Io. Antonii et Fratrum de Sabio', with other works of Barozzi, edited by Bernardino Scardeone. Pietro Barozzi (1441–1507) was Bishop of Belluno 1471–87. Marco Barbo, created a cardinal in 1467, was Patriarch of Aquileia from 1470 to 1491, and, according to Barozzi's preface, consecrated him as Bishop of Belluno.

With the Barbo arms and cardinal's hat on fol. 1 our MS. is almost certainly the dedicatory copy of this work. There are some contemporary marginal notes. On fol. iii (original flyleaf) in a 16th-cent. hand is the note 'P. Eps. Aquen.' This probably was the note of a Bishop of Acqui in Italy: either Petrus Vorstius (Bishop 1534–49) or Petrus Faunus Costiciarius (1558–85). The MS. belonged later to the Abate Matteo Luigi Canonici of Venice (1727–1805). Stuck in the front is a description of the MS. made after the death of Canonici with the shelfmarks 'Lib. 4 Scaf. 2' and 'no. 150'. Similar descriptions are found in other Canonici–Sneyd MSS.: see J. Mitchell in *B.L.R.* VIII, no. 3 (Feb. 1969), 134–5. Acquired by the Revd. Walter Sneyd in 1835 and MS. 290 in 1837 Catalogue of his collection (pr. Sir T. Phillipps in *Cat. MSS. Magnae Britanniae* I, 1850, p. 16). Sold at Sotheby's 16 Dec. 1903, lot 84. Bought by Lyell in March 1943 from Maggs Bros.: see their *Cat.* 672 (1939), no. 17; 687 (1940), no. 242; 713 (1942), no. 452A, with plate.

82 PRIVATE PRAYERS; MARBOD

In Latin, on parchment, written, probably in North East Italy, in the second half of the 15th cent. in a thin, small formal humanistic hand: 120×80 (75×52) mm.: ii+84 leaves (fol. i–ii, 83–4 are flyleaves): 17 long lines, apparently ruled in ink, with occasional bounding lines in crayon: collation 1^{10}–2^{10}, 3^{12}, 4^{10}–5^{10}, 6^{8}, 7^{12}, 8^{10}, catchwords; at least one quire is missing at the end: small painted initial surrounded with red penwork on fol. 33: gold on background in squares of blue, green, and red, decorated in yellow; other initials plain blue or red. On fol. 1 is a worn and damaged full-page vine-stem border, outlined in gold, on a background of blue, bright red, green, and gold, with putti. Joined to it is a gold initial containing a half-length miniature of a saint, praying. At the bottom is a green wreath containing a quartered coat of arms, much rubbed; the 2nd and 3rd quarters have bars, gules, embattled. At the top is a gold roundel, blank inside, from which something may have been erased. The title is written in alternate red and blue capitals. Pächt–Alexander 2, no. 574. 19th-cent. binding in dark-brown sheepskin.

2° fo. omni tempore

Private collection of prayers and devotions, with Marbodus, De lapidibus.

The items listed by number will be found in the alphabetical index of incipits in MSS. Lyell 30 and 82, on pp. 366–400.

I Prayers and devotions:

1 *a* (fol. 1) 'Flos orationum ad patrem et filium et spiritum sanctum' (this heading may refer only to the first item, cf. no. 92 (fol. 67^{v}) which has the same heading): nos. 95, 148, 169; *b* (fol. 7^{v}) prayer to the B.V.M.: no. 365.

2 (fol. 10^{v}) Psalm xc and (fol. 11) the Athanasian Creed, followed by Gospel extracts: (i) (fol. 14) 'Secundum Lucam', the gospel for the feast of the Annunciation followed by the versicle and response: Ora pro nobis sancta dei genitrix . . . Christi, pr. *Horae Eborac.*, p. 69; (ii) (fol. 15) 'Secundum Matheum': the gospel for Epiphany followed by the offertorium: Reges Tarsis . . . servient ei; (iii) (fol. 16) 'Secundum Marcum': the gospel for Ascension day followed by the offertorium versicle and response: Ascendit deus . . . in voce tube alleluia, and the collect for Ascension day: no. 68A; (iv) (fol. 17) 'Secundum Iohannem' (In principio): the gospel for the third Christmas mass.

3 (fol. 18) Miscellaneous prayers (for reconciliation, against enemies, etc.): nos. 213, 329, 175+414, 212, 28a.

4 *a* (fol. 21^{v}) Ps. 53; *b* (fol. 22) A series of prayers for help in trouble (a long rubric of 7½ lines, which has been erased, appears to *begin*: Si aliquis, and *end*: Et probatum est). Versions of this series of prayers written, as here, with few distinct divisions, are also found in MSS. Canon. Liturg. 25, fol. 117–122^{v} and 136, fol. 121–125^{av}, both Italian, 15th cent. (the former MS. has a deleted rubric: Si quis habuerit tribulationem vel paupertatem sive infirmitatem aut sic [*sic*] in ira dei decentus [*sic*] aut sit carceratus vel quamlibet aliam tribulationem patiatur et dixerit hanc suprascriptam orationem triginta diebus continuis sit certus quod deus exaudiet eum.' The latter MS. has a shorter heading, and omits our item (iii)):

(i) *beg.*: D.I.C. Nazarene respice: no. 152; (ii) (fol. 22^{v}) *beg.*: Agye invisibilis deus per tuum sanctum nomen: no. 25; (iii) *beg.* Primum nomen domini On: no. 336; (iv) (fol. 23) Domine deus Adonai magne et mirabilis: no. 127; (v) (fol. 24) 'Oratio' *beg.*: D.d.o. Hoy, Ioth et Adonay te deprecor: no. 131; (vi) (fol. 24^{v}) *beg.*: D.d.o. Eloy qui superbis: no. 129; (vii) 'Oratio' *beg.*: D.d.o. Eloy qui liberasti: no. 128.

5 (fol. 25) A series of short prayers to the B.V.M. each following a verse of the Magnificat. A similar series is found in MS. Canon. Liturg. 136, fol. 79–81^{v}; there a different prayer is inserted between our items (i) and (ii) and our items (iii) and (xii) are omitted:

(i) (fol. 25) *beg.*: *Magnificat anima mea dominum* Sancta mater d.n.I.C. per unicum filium tuum . . . te suppliciter deprecor veni, *ends*: et angustiis meis; (ii) *beg.*: . . . Sub tuum presidium confugimus pia et gloriosa Virgo te supplex exoro, *ends* (fol. 25^{v}): quod desidero ego famulus tuus. This is not the well-known prayer with a similar incipit; (iii) *beg.*: . . . Suscipe regina celi menteque benigna, *ends*: atque rei sis memor hera mei. Cf. Chevalier, *Rep.*, no. 19948; (iv) *beg.*: . . . O domina per quam totius orbi humano generi salus venit, *ends*: te adiuvante possim vincere; cf. a prayer in Munich clm. 18541B, 12th cent. from Tegernsee, fol. 30, listed by Barré, p. 270 n. 9 (III, 6); (v) (fol. 26) *beg.*: . . . O virgo incorrupta mater innupta, *ends*: de omnibus angustiis meis; also in the Munich MS., fol.

29, see Barré, loc. cit. (III, 1); (vi) *beg.*: . . . Sancta Maria pia domina per unicum filium tuum adiuva me, *ends*: possim superare. Cf. MS. Vat. Reg. Lat. 165, 14th–15th cent., fol. 160^{v}; (vii) *beg.*: . . . O domina clementissima per amorem unici filii tui conforta me, *ends* (fol. 26^{v}): et vita presenti perfrui et futura per nomen filii tui; (viii) (fol. 26^{v}) *beg.*: . . . Sancta Maria domina piissima exaudi preces infirmi famuli tui Nicolai, *ends*: visibilium et invisibilium; (ix) *beg.*: . . . O mundi domina audi me miserum peccatorem, *ends* (fol. 27): et a cunctis malis que circundant me propter peccata mea; (x) (fol. 27) *beg.*: . . . Sancta dei genetrix [*sic*] virgo Maria deprecor te per sanctam nativitatem, *ends*: invoco te ut intercedas pro me ad dominum. There is a very similar prayer in *Antidotarius*, fol. cix^{va}; (xi) (fol. 27^{v}) *beg.*: . . . Adiuvare me digneris sancta Maria dei genitrix, *ends*: tuo adiutorio superare; (xii) *beg.*: . . . Sancta Maria virgo gloriosa que exaltata es super choros angelorum, *ends*: et necessitatibus meis effundere digneris. Amen.

6 (fol. 27^{v}) Miscellaneous: nos. 57, 218 (a litany addressed to Christ only), 106, 247 (to be said in prison).

II (fol. 33) Marbod 'De lapidibus pretiosis' *beg.*: Evax rex arabum dicitur scripsisse Neroni, *ends* (fol. 54^{v}): Propter quod lapidum titulo liber iste vocatur. Explicit liber de lapidibus preciosis habens versus septingentos et triginta tres. Telos. P.L. 171 col. 1737–70. The chapters are not numbered in our MS. and their order is different: I–XIII, XV, XIV, XVI–XXIV, XXXI, XXX, XXV–XXIX, XXXII–LX, X is repeated (fol. 53^{v}–54), followed by the first line of VIII and the last three lines of LXI, the rest of LXI follows on fol. 54–54^{v}. Walther, *Initia*, no. 5968; Thorndike–Kibre, *Incipits*^{2}, col. 530. See also item IV below.

III Further prayers, several asking for protection or help in trouble, and devotions.

1 (fol. 55) Miscellaneous: nos. 94+171, 311, 322, 203 (verses of St. Bernard), 117 (asking for help with arithmetic).

2 (fol. 61) 'Oratio brevis quam sanctus Brandanus monacus spiritu sancto inspiratus et per sanctum Mihaelem [*sic*] arcangelum edoctus compilavit et est flos florum in omni tribulatione. Nam quicunque confessus vel existens in gratia devote pro se vel pro alio aliquo in eodem statu existenti devote et frequenter dixerit anime et corporis salutem consequetur in tribulationibus et adversis et necessitatibus et angustiis et insidiis inimicorum visibilium et invisibilium consolationem et auxilium habebit' (i) *beg.*: In nomine . . . dicatur primo pater noster ave Maria et credo. Per sanctam anuntiationem tuam d.I.C. parce nobis, per sanctam apparitionem tuam parce mihi, *ends* (fol. 61^{v}): per sanctum adventum tuum ad iuditium parce nobis. Efecta quod est aperire in nomine d.n.I.C. amen. Efecta efecta efecta; (ii) *beg.*: Domine deus pater et filius et spiritus sanctus trinitas sancta spes unica et inextimabilis in tribus personis unitas . . . Libera nos domine ab omnibus angustiis et ab omnibus peccatis nostris . . . (fol. 64^{v}) Libera

nos domine sicut liberasti Moysem et Aharon de potestate . . . da mihi scientiam ut servem testimonia tua. Rogo et deprecor te vera et una trinitas . . . (fol. 65) parce cuncto populo christiano. Rogo vos et adiuro omnes ordines angelorum intercedite pro me. Sancte cherubim sancte seraphyn . . . (fol. 66) respirantur et sanantur. Ideo protege me domine a dextris et a sinistris . . . (fol. 66^{v}) que infestat bonum. Clementissime domine qui pro nostra miseria ab impiorum manibus (fol. 67) supplicium pertulisti libera corpus meum, *ends*: qui Petri lacrimas respexisti et David tam adulterum quam homicidam exaudisti in penitentiam amen. Differs considerably from the version ed. P. F. Moran, *Acta S. Brendani*, 1872, pp. 27–44, and is much shorter. For some further MSS. see L. Gougaud, 'Étude sur les "loricae" celtiques', *Bull. d'anc. litt. et arch. chrétiennes* I (1911), 266–7, and list in Royal Catalogue description of MS. B.M. Royal 7 D. XXVI. See also Leroquais, *L.H.* I, p. 271.

3 (fol. 67^{v}) Miscellaneous prayers: nos. 92 ('Flos orationum ad patrem et filium et spiritum sanctum', cf. fol. 1), 91, 139 (against enemies).

4 (fol. 75) On the names of Christ, *beg.*: In nomine . . . Hec sunt septuaginta duo nomina d.n. Yesu Christi que scripta sunt in lingua ebraica greca et latina que sanctus Gregorius (fol. 75^{v}) invenit et scripsit pro salute omnium fidelium Christianorum dicens *Quicunque hec sacratissima nomina Christi super se portaverit scripta et in nomine Yhesu Christi crediderit et hoc breve cum magno honore custodierit in aqua non peribit nec comburetur nec in bello morietur . . . et mulier pregnans si super se portaverit non peribit de partu.* Primum nomen Christi ✠ On ✠ Trinitas ✠ Salva(fol. 76)tor ✠ Agios ✠ Soter ✠ Melchies ✠, *ends* (fol. 76^{v}): ✠ Novissimus ✠ Unitas ✠ Summum bonum ✠ Amen. The part of the introduction between asterisks had been erased or rubbed off but was later rewritten apparently without alteration. Cf. MS. Canon. Liturg. 223, fol. 30^{v}.

IV (fol. 76^{v}) 'De Saphiro' *beg.*: Saphiri speties digitis aptissima regum, *ends* (fol. 77): Sed qui gestat eum castissimus esse iubetur: cap. v of Marbod, De lapidibus, for which see item II above. P.L. 171 col. 1743A–1744A. Both here and on fol. 36^{v} the chapter has an extra line after l. 19: Corporeis etiam morbis lapis iste medetur.

V Miscellaneous.

1 (fol. 77^{a}–78) The Benedicite.

2 (fol. 78^{r}) Pretended letter from St. Augustine on the 'Ubi sunt' theme, *beg.*: Cornelio philosopho Augustinus salutem. Qualis et quanta sit nostra calamitas et miseria attende obsecro. Formavit deus hominem de limo terre, *ends* (fol. 79^{r}): omnes mundi sapientes cum eorum astutia et doctrina. Opto te fili in Christo semper valere.

3 Prayers: *a* (fol. 79^{v}) no. 121 (for travellers); *b* (fol. 80) prayers invoking saints: (i) Archangel Raphael, nos. 120, 234, 125; (ii) (fol. 80^{v}) St. Nicholas: no. 243;

(iii) (fol. 81) St. Michael: no. 380; (iv) (fol 81^{v}) St. John the Baptist: no. 64; (v) (fol. 82) St. Anthony: no. 101; (vi) the B.V.M.: no. 324; *c* (fol. 82^{v}) fragment (first four lines only) of a prayer to Christ: no. 285.

The MS. was written by or for someone called Nicolaus; (see Addenda): named on fol. 2, 2^{v}, 3^{v} (no. 148); fol. 3^{v}, 7 (no. 169); on fol. 26^{v} in one of a series of prayers; on fol. 55, 56 (no. 94); fol. 73, 75 (in red) (no. 139). Bookplate: 'E Libris F. F. Predicatorum Novicastri' (J. 4), i.e. the post Reformation Dominicans of Newcastle, refounded in 1859. On fol. i^{v} is a 19th-cent. note in English on the contents of the MS., signed 'E. C.' Bought by Lyell in May 1942.

83 CICERO, ORATIONS

PLATES XXIIIa, b, XXXIIb, c

In Latin, on parchment, written in Italy, in Florence or Naples, in the second half of the 15th cent. by two scribes, both using formal humanistic hands, *a* fol. 1–178^{v}, identifiable as Marino Tomacelli (Pl. XXIIIa); *b* fol. 179–350^{v} (Pl. XXIIIb). For both scribes see below: 242 × 155 (150 × 90) mm.: ii+352 leaves (there is no fol. 202, fol. i–ii, 351–3 are flyleaves): 25 long lines ruled with a hard point: collation, 1 original flyleaf, 1^{10}–4^{10}, 5^{8}, 6^{10}–27^{10}, 28^{8}–29^{8}, 30^{10}–35^{10}, 36^{8} (6–8 canc.), 2 original flyleaves; in part *a* quires numbered with capital letters at the beginning, low in the inner margin; in part *b* vertical catchwords and traces of quire signatures, starting afresh with 'a'; large blue initials and no headings in part *a*, smaller blue or red initials and red headings in part *b*. For decoration of fol. 1 see below. Binding, brown morocco sides, with arms in gilt of Pope Alexander VII (1655–67), rebacked, with gilt borders added about 1800; dark-blue end leaves; edges gilt and gauffered as in late 15th-cent. Florentine work.

2° fo. *provincia*

M. Tullius Cicero, Orationes selectae:

(fol. 1) Pro Lege Manilia; (fol. 19) Pro Marcello; (fol. 26) Pro Archia; (fol. 34^{v}) Pro rege Deiotaro; (fol. 45) Pro Ligario; (fol. 54^{v}) Cum senatui gratias egit; (fol. 66) Antequam iret in exilium (spurious); (fol. 74) Pro Milone; (fol. 103^{v}) Pro Roscio Amerino; (fol. 142) In Vatinium testem; (fol. 154^{v}) Pro Sestio; (fol. 183) De provinciis consularibus; (fol. 198^{v}) Pro Cluentio, *incomplete, breaks off in* § 192 (fol. 252): deesset aut ne forte. The scribe notes: Caret fine; (fol. 252) Pro Murena; (fol. 286) Pro Roscio Comedo; the scribe notes: Caret principio; (fol. 299^{v}) De Haruspicum responso; (fol. 323) Pro Sestio (repeated).

On fol. 1 is a crude full-page vine-stem border in Neapolitan style, on a background of gold, blue, red, and green (the initial is red, with vine-stem

decoration, and surrounded in gold), with rabbits, busts, a putto, birds, and butterfly; at the foot is a laurel wreath with a defaced coat of arms, recognizable as that of the Tomacelli family of Naples (gules a bend chequy or and azure). The same illuminator probably painted the first border of Henry E. Huntington Library, San Marino, California, MS. H.M. 50, Juvenal and Persius, which was copied by the scribe 'Angelus' for one 'Bernardinus'. 'Angelus' copied an Ovid, B.M. Add. 11970, and a Caesar, Budapest Univ. lat. 11, for Marino Tomacelli. Pächt–Alexander 2, no. 367, pl. XXXV (fol. 1).

On fol. 350^{v} is an erased inscription in violet ink readable as: 'M[arinus] Tomacellus scrips[it] amicis eque ac sibi.' Inscriptions in the same terms are found in MSS. Florence, Bibl. Laur., Conv. Sopp. 31 (Badia 2833), Cicero, De Nat. Deorum (G. Mancini, *Vita di L. Valla*, 1891, p. 221); Naples, Bibl. Naz., Vind. Lat. 42 (former Vienna 298), Pliny, Letters, etc., and Vind. Lat. 43 (former Vienna 301), Cicero, Acad., etc. (Endlicher, *Cat. Codd. Philol. Lat. Bibl. Pal. Vindob.*, 1836, nos. CCXXXVII, LVII; Kristeller, *Iter Ital.* I, p. 437); XIV D. 23, Cicero, De Divinatione (Kristeller, op. cit. I, p. 409). All these MSS. were written by hand *a* of our MS. (Pl. XXIIIa), which may be presumed to be Tomacelli's own.

Our hand *b* (Pl. XXIIIb) is that of a prolific scribe who wrote many MSS. between *c.* 1470 and *c.* 1497. They all have Florentine decoration or were certainly written in Florence. They include: (i) at least five MSS. made for Federigo da Montefeltro, Count, and later Duke (1474), of Urbino (d. 1482): Rome, Vat. Urb. Lat. 430, Herodotus, not later than 1474 (arms of Federigo as Count); Urb. Lat. 384, Josephus, 412, Tacitus and 431, Diodorus Siculus, all probably not later than 1474; Urb. Lat. 63, Cyprian, 1475 or later (arms of Federigo as Duke and papal *gonfaloniere*); (ii) MS. with arms of Pope Sixtus IV (1471–84): Valencia Univ. 743, Cyril, Thesaurus (T. De Marinis, *La Biblioteca Napoletana dei Re d'Aragona* II, p. 50; III, tav. 68); (iii) MS. written for King Matthias Corvinus of Hungary (d. 1490): Modena, Bibl. Estense Lat. 432 (α. W. 1. 8), Aquinas on I Sent., with illumination signed by Attavante; (iv) MS. written for Cardinal Georgius Costa (cr. 1476, d. 1508): London, B.M. Harl. 3308, Eusebius, De preparatione evangelica; (v) MSS. written for the Medici: Florence, Laur. 89 sup. 43, Aratus, *c.* 1470–80, with Medici arms; Rome, Vat. Lat. 240, Eusebius, Historiae, late 15th cent., with Medici emblem but different, unidentified arms; (vi) a group of eleven MSS. associated with the Florentine bookseller and writer of Lives, Vespasiano da Bisticci (d. 1498). These are chiefly presentation copies or fair copies of Vespasiano's works, probably written in the later 1480s or 1490s and often have autograph corrections by him. The group includes MS. Bologna Univ. 1452, the most important and most complete collection of Vespasiano's 'Vite'. This group of MSS. will be described in my forthcoming book on Vespasiano.

Tomacelli (1419–1515) was a friend of the humanist Giovanni Pontano. He was in the service of the Aragonese kings of Naples and was their envoy in Florence for most of the period 1465–95; on him see *Regis Ferd. I Instructionum Liber*, ed. L. Volpicella, Naples, 1916, pp. 451–2; C. Tallarigo, *G. Pontano e i suoi tempi*, Naples, 1874, pp. 78, 141–4.

On fol. ii^{v} (flyleaf) there is a list of contents with folio numbers (16th cent.) (Pl. XXXIIc) and on fol. ii in the same hand 'Guido Lolgius' (Pl. XXXIIb), i.e. the humanist Guido Lolli or Loglio of Reggio, secretary of Card. Alessandro Farnese, friend of Fulvio Orsini, Paolo Manuzio, etc.; see G. Tiraboschi, *Biblioteca Modenese* III, 1783, pp. 95–100; E. Pastorello, *L'Epistolario Manuziano, Inv. Cronol.-anal.* (Bibl. di bibliog. ital., 30), 1957, p. 282; C. Samaran, 'Un humaniste italien, Guido Lolgi . . .' in *Studi in on. R. Filangieri* II, 1959, pp. 397–404; M. Cosenza, *Dict. of Ital. Humanists* III, 1962, p. 2002. Lolli was still alive in 1582 when he wrote to Card. Farnese from Paris (see A. Boselli, 'Il carteggio del Card. A. F.', *Arch. stor. per le prov. parmensi* 21 (1921), 128) and possibly still in 1587 (see P. de Nolhac, *La bibl. de F. Orsini* (Bibl. de l'Éc. des hautes études 64), Paris, 1887, p. 435). Later in the library of Pope Alexander VII (see binding). Phillipps MS. 919 (stamp and *ex-libris* on fol. ii), bought by Sir Thomas Phillipps from the Celotti sale, Sotheby's 14 March 1825, lot 103, where it was said to have come from the Salviati library in Rome. Sold in Phillipps sale, Sotheby's 7 June 1898, lot 207. Bought by Lyell in August 1944 from Quaritch; see their *Cat. of Illum. MSS.*, 1931, no. 105 and *Cat.* 566 (1939), no. 465.

MSS. 84–85

'NETHERLANDS'

Note: MS. 84 is probably French, MS. 85 German and French

84 SEPTENARIUM PICTUM

In Latin, a single sheet of parchment, probably written in France, in the early 13th cent., in a current text hand: 540–50 × 430–50 mm. Lines for text ruled in ink. Pen drawings lightly washed in blue, yellow, and pink. Initials blue flourished in red or red in blue; bars dividing the sections of the wheel in red and blue, ending in flourishes. The sheet is folded in four. The upper half has a piece of suede, originally sewn to, but now pasted on, the back with a projecting flap to form a cover. The lower half and the flap have been mounted on linen. Edges cropped, especially on the right-hand side.

Septenarium Pictum. Circular diagram, deriving in part at least from Hugh of St. Victor, De quinque septenis (P.L. 175 col. 405–14), surrounded by a rectangular scheme of the Four Ages and the ecclesiastical year.

The central part of the diagram consists of five concentric circles in red with spokes or bars dividing it like a wheel. At the centre an inscription (red caps.): Pater noster qui es in celis, surrounds a later painted miniature (late 13th cent., stuck in to replace the original central piece which was cut out) of Christ in Majesty, seated on a throne with hands upraised and two swords coming from His mouth. The upper spoke of the wheel is wider than the others and contains the names of the circles, which are, from top to bottom: Vicia, Peticiones, Dona, Virtutes, Beatitudines. Above it, extending outside the circle, is drawn an arch in which stands a female figure holding a mirror, probably representing Superbia (the name has gone), since in the other MSS. described below Superbia is represented in this position. The outer circle contains the seven deadly sins (reading clockwise): Inanis gloria, Ira, Invidia, Accidia, Avaricia, Gula, Luxuria. Each sin is represented by a coloured drawing in a medallion, and its subdivisions are written in smaller circles branching from it. The subdivisions are those found in Gregory, Moralia in Job xxxi, 45 (P.L. 76 col. 621A–C), with a few extra subdivisions in Ira, Invidia, Gula, and Luxuria. The second circle links the seven petitions of the Lord's Prayer to the seven deadly sins, following the scheme of Hugh. The petitions are written anti-clockwise, and are not linked to the same sins as in Hugh's scheme. The accompanying texts, which are written inside the wheel, are not taken from Hugh. The first text *beg.*: Santificetur nomen tuum. hoc est. da spiritum sapientie prout dicitur a sapore; the last *beg.*: Libera nos a malo. hoc est. Da spiritum timoris dei, *ends*: a qua nos retrahit

timor et paupertas spiritus. The third circle gives the seven gifts of the Holy Ghost, as in Hugh but with some subdivisions. The fourth circle has seven virtues, beginning with 'Paupertas spiritus' and ending with 'Pax', as in Hugh. There are numerous subdivisions or definitions. The inmost circle has the seven beatitudes from 'Regnum celorum' to 'filiacio dei', as in Hugh.

Along the outer edges of the diagram are represented the Four Ages of Man; the inscriptions have partly been cut off by cropping and are much rubbed. The first is 'Tempus deviaci[onis ab A]dam usque ad Moysen'; the last is 'Tempus peregrinacionis'. At the corners are figures in medallions: top left (inner), Adam; top right, 'Moyses'; bottom right, the Nativity (partly cut off); bottom left, the risen Christ; top left (outer), Christ in judgement. Inside and parallel to the ages are arranged parts of the Church year. The top side has: Septuagesima ('prima etas') to Dominica letare ('Septima'), and Dom. I and II 'passionis dominice'; the right-hand side has the Sundays in Advent; the bottom side has Christmas to the Sundays before Septuagesima; the left-hand side has Easter to Trinity Sunday, then: 'Secuntur XXIIII dominice de peregrinacione ecclesie. Antichristus. XLV dies penitencie. Conversio reliquiarum. Dies iudicii.'

At the top of the sheet, on either side of the figure of Superbia, are written explanatory texts: *a* on the Four Ages and the way in which they are symbolized in the ecclesiastical year, *beg.*: Linee iste quattuor exteriores que faciunt quadratum, *ends*: Postea veniet dominus ad iudicium; *b* on the Lord's Prayer, in five paragraphs: (i) *beg.*: Septem sunt peticiones huius orationis, *ends*: attende progressum; (ii) *beg.*: Scit deus quid velimus, *ends*: custodia rei impetrate; (iii) *beg.*: Hec oracio dignior est aliis, *ends*: fecunditate in misteriis; (iv) *beg.*: Quod dicitur pater noster qui es in celis, *ends*: cui servitur amore; (v) *beg.*: Nota quod dicitur qui es in celis, *ends*: nec in cor hominis ascendit. Below the wheel are notes on virtues: *a beg.*: Tr[ia hic] posita unum viden[tur scilicet] humilitas, mansuetudo, pax. Sed differunt, *ends*: non prevalet; *b beg.*: Sapiencia et sciencia et intelligencia in hoc differunt, *ends*: reformantur per ista.

Two other examples of this schema, with the same or similar texts, are cited by A. Katzenellenbogen, *Allegories of the Virtues and Vices in Medieval Art* (Studies of the Warburg Institute), 1939, pp. 63–4 n. 2; he also knew our MS., from the Rosenthal Catalogue. The 'Citeaux' MS. cited by him, reproduced in *La settimana del libro antico e raro* (Quarta Fiera internaz. del libro, Florence, Istituto Ital. del Libro), 1932, no. 2, pl. II, has all but one of our texts (including the exposition of the Lord's Prayer arranged as in our MS.), but in a different order, and has some additional texts, notably on the sins and on the eight ages of the world. The Lyons Roll (MS. 863), 13th cent., cited by him, has no figures but is described as having the text *b* (iii) (*beg.*: Hec oratio) and the outer frame with the Four Ages. In Naples, Bibl. Naz. MS. VIII C. 3, French, *c.* 1200, fol. 6, there is a well-preserved example of this schema with figures, very close in layout to our MS. The texts also are similar but include

a piece on the Seven Ages, and the commentary on the Lord's Prayer is written on fol. 5^{v}, then partly repeated in the schema itself (for the MS. see M. Rotili, *Miniatura francese a Napoli*, 1968, p. 41 no. 1, with bibliog., and tavv. v, via–c). In all three of these MSS. the schema follows the Compendium Genealogiae Christi of Peter of Poitiers.

Versions of the schema are also found at the end of two English rolls containing the Compendium of Peter of Poitiers written in the mid-13th cent. which are closely related: B.M. Royal 14 B. ix and Bodl. Lat. th. b 1. (R.)+c. 2 (R.) (the schema now forms a separate roll: Lat. th. c. 2). In the Royal MS. the inscriptions along the outer edges are complete. It has all the accompanying texts found in our MS. but again arranged differently, and it has the same extra text on the sins as the 'Citeaux' MS. There is no figure of Christ at the centre of the diagram, but only a circle, and there are only four medallions at the outer corners: Adam and Moses are omitted, and the first figure (top right) is labelled 'Deus a principio'. The same arrangement of the medallions is found in Lat. th. c. 2, but here the diagram is simpler: there are no subdivisions of the sins, etc., the outer scheme of the Four Ages, etc., is not included, and the accompanying text (and the arrangement of the seven petitions of the Lord's Prayer) is taken directly from the De quinque septenis (P.L. 175 col. 405B7–D12; 408A15–410C3).

It is noticeable that in several examples of this schema it is associated with the Compendium Historiae in Genealogia Christi of Peter of Poitiers. This recalls the passage on Peter's death in the Chronicle of Alberic de Trois Fontaines: 'qui pauperibus clericis consulens excogitavit arbores historiarum veteris Testamenti in pellibus depingere et de vitiis et virtutibus similiter compendiose disponere' (cit. by P. S. Moore, *Works of Peter of Poitiers*, 1936, p. 168). The only identification of this compendium of virtues and vices so far suggested is that of Warner and Gilson in their description of a set of tables in MS. B.M. Royal 1 B. x, which has since been discussed by F. Saxl, 'A spiritual encyclopaedia of the later Middle Ages', *Journal of Warburg and Courtauld Institutes* 5 (1942), 110–11, but this work seems to be a compilation of the late 13th cent. while our schema appears in MSS. much closer in date to Peter of Poitiers and is perhaps a more likely candidate.

Bought by Lyell in February 1942 from Rosenthal; see J. Rosenthal, *Bibl. Medii Aevi MSS.* 1 (*Kat.* 83), 1925, no. 91 and Taf. xix, which reproduces the centre of the diagram only. Listed by Pächt–Alexander 1, no. 512.

85 BERNARDINUM, ETC.; JOHANNES DAMASCENUS

PLATE XIIIa

In Latin, on parchment, two MSS. bound together: 257×180 mm.: 139 leaves (fol. 139 is a flyleaf). Well preserved 15th-cent. Erfurt binding of wooden boards covered with goatskin originally dyed pink, with blind-stamped decoration in panels. The stamps include nos. 5, 20, 23, 26, 27 of those illustrated by P. Schwenke in plates to 'Die Buchbinderei des Petersklosters', Beitrag to Theele, op. cit. below, pp. 38–45, and some other small stamps not illustrated by him, notably a 'free' four-petalled flower, and a fleur-de-lis. Two clasps on leather straps, fastening on the upper cover. There were originally four bosses on the upper cover and five on the lower, of which one remains; marks of a chain fixed to the inside of the back cover. On the spine is written: 'Flores b. bern:' (15th cent.). MSS. Hamilton 17 and 36 have similar titles on their spines.

A (fol. 1–111) Written in Germany in the early 14th cent. in a current hybrid hand (Pl. XIIIa): text space 198×123 mm.: 2 cols. of 47 lines ruled in crayon: collation 1+1^8–13^8, 14^6, quires numbered at the end in roman numerals. For miniature see below. Large initials in blue and red flourished in blue (or violet) and red (Pl. XIIIa), smaller ones red flourished in blue (or violet) or blue in red. Parchment tags indicate the beginnings of the books in item 1.

2^o fo. *in se*

1 (fol. 2) William of St. Martin at Tournai, Bernardinum: 'Flores sancti Bernhardi' (written in upper margin) *a* verses in red *beg.*: Par est in verbis odoriferis opus herbis: Walther, *Initia*, no. 13665; *b* preface *beg.*: Cum non essem aliter exercicio, *ends*: iuxta se positas designavi. Followed by list of chapters of first book; (fol. 2^v) 'Expliciunt capitula libri primi. Flagrat Bernhardus sacer in dictis quasi nardus. Ex quibus hoc tractus liber est in scripta redactus (Walther, *Initia*, no. 6575). Incipit liber primus excepcionum collectarum de diversis opusculis beati Bernhardi egregii abbatis Clarevallensis. De eo quid est deus. In libro de consideracione. Capitulum primum' (*at the top of the page a contemporary hand has written*: 'Incipit prologus domini Wilhelmi monachi sancti Martini Tornacensis in Bernhardino quem idem excepit et compilavit de libris et dictis sancti Bernhardi Clarevallensis et est liber speculativus et magne contemplationis') *beg.*: Quis est deus? Qui est. The work *ends* (fol. 98^v): utrobique periculum. Expliciunt excepciones collecte de diversis opusculis beati Bernhardi egregii abbatis Clarevallensis. Versus. Flagra [*sic*] Bernhardus [*etc., see above*, fol. 2^v]. Our text appears to be the normal version of the work, for which see M. Bernards, 'Zur Ueberlieferung der Bernhardschriften. Beobachtungen an einem Bernhard-florilegium', *Cîteaux in de Nederlanden* 5 (1954), 153–72. To his list should be added the following MSS. in Oxford: Hatton 49, Laud Misc. 385, Lincoln College Lat. 29, Merton College 41, St. John's College 206, Oriel College 47

and further MSS. listed by Bloomfield, 'Incipits', p. 343, no. 781. On fol. 1^{v}, facing the beginning of the Bernardinum, is a full-page miniature of Sts. Benedict and Bernard, standing side by side in architectural niches, both holding pastoral staffs and open books, the inscriptions on which may have been written by the scribe. See J. Leclercq, *Études sur saint Bernard et le texte de ses écrits* (Anal. Sacr. Ord. Cisterc. IX), 1953, pp. 45, 149, and pl. V reproducing the miniature. Pächt–Alexander I, no. 294, pl. XXIII.

2 *a* (fol. 98^{v}) 'Incipit tractatus quem edidit frater Heinricus de Vrimaria sacre theologie professor super ewangelio Luce. Missus est angelus' *beg.*: Lauda et letare filia Syon . . . . Zach. ij. Verba proposita possunt esse sponsi celestis anime devote, *ends* (fol. 109ra): Quam desponsacionem nobis prestare dignetur qui est benedictus in secula seculorum amen. This is also known as the Tractatus de adventu verbi in mentem; for further MSS. see A. Zumkeller, 'Manuskripte . . . des Augustiner-Eremiten Ordens . . .', *Augustiniana* II (1961), 479–80 (no. 289); 15 (1965), 547. He lists our MS. as Wernigerode Za. 9; *b* (fol. 109ra) following without a break: a piece on *luxuria*, *beg.*: Luxuria est pestis illa que familiarem habet cum gehenna similitudinem, *ends* (fol. 109^{vb}): qui clerici dicantur notorii vel concubinarii et a quibus ecclesiastica percipi valeant sacra(menta).

At the end of this piece two lines are left blank, and then is written: Predilecte domine mi domine Walthere preposite sanctimonialium in Ihene valete in domino Ihesu Cristo cum omnibus subditis et vobis commissis etc. Sed si redibo persona mea a vobis et omnibus vobis commissis suscipiatur. A Waltherus Franke or Franco of Jena appears as provost of the Cistercian nunnery of St. Michael's at Jena in 1331 and 1333 and in 1341 as custos and monk of St. Peter's Erfurt: see *Urkundenbuch der Stadt Jena* I, ed. J. E. A. Martin (Thuringische Geschichtsquellen, N.F. 3, Th. 1), Jena, 1888, docs. 147, 160, 190. The rest of fol. 109^{v}, and fol. 110–111^{v}, were originally left blank.

In the upper margin of fol. 2 a 14th-cent. hand has added (in red) after the original title ('Flores sancti Bernhardi'): 'quos comparavit frater Waltherus dictus Franco. sancti [Petri de Erford? *erased*]' (Pl. XIIIa), and below another hand has written in ordinary ink: 'Item tractatus quem edidit frater Henricus de Frimaria super evang. Lucam [missus est angelus? *erased*].' A glossed MS. of the Epistles, formerly at St. Peter's, had a similar note: '. . . comparavit . . . Fr. Waltherus dictus Draco [*sic in ed.*]', for St. Peter's; see Hesse in *Serapeum* XVIII (1857), p. 151. Wormholes and other marks on the end leaves show that the MS. was once bound separately.

B (fol. 112–38) Written in France in the second half of the 13th cent., writing below the top line, in three hands *a* fol. 112ra; *b* fol. 112^{rb}–134^{vb}; *c* fol. 134^{vb}–138^{v}: text space 184 × 128 mm.: 2 cols. of 52 lines ruled with a hard point on fol. 112^{r}, in lead in rest of *b*; 56 lines ruled with a hard point in *c*: collation 15^{8}, 16^{10}, 17^{8}, 1 leaf, catchwords, quires numbered at end 19–21 in ink, and,

at beginning, i–iiij in crayon. Red and blue initial on fol. 112 with blue and red pen flourishes and one small red initial with blue flourishes, others plain blue or red.

2° fo. *alienum quid*

Johannes Damascenus, De Fide Orthodoxa.

(fol. 112) 'Iohannes presbiteri Damasceni qui Manssur liber incipit in quo est traditio certa orthodoxe fidei capitulis divisa. c. a Burgundione iudice cive Pisano de greco in latinum domino tercio Eugenio beate memorie pape translatus. Primum quoniam incomprehensibilis est deus et quoniam non oportet querere et circomscrutari [*sic*] ea que nobis a sanctis prophetis, apostolis et evangelistis non sunt tradita' *beg.*: Deum nemo vidit umquam [nisi *added in a later hand*] unigenitus dei filius, *ends* (fol. 138^{vb}): ab ipso est gaudium fructificantes Amen. Ed. E. M. Buytaert, *St. John Damascene, De Fide Orthodoxa* (Franciscan Institute Publications, Text Ser. 8), 1955. Our MS. appears to have similarities with his MSS. B and G. The chapter headings, which were left blank by the original scribe, were mostly filled in by a contemporary hand as far as c. 62 (fol. 128^{v}). The same hand wrote marginal notes. C. 8 is written in four parts, cc. 13, 22, and 81 are all written in two parts. A slightly later hand has noted the division into four books and the corresponding chapters.

After the two parts were bound together a 15th-cent. hand added a number of items on leaves which were originally blank: *a* (fol. 1) on the other side of the picture of Sts. Benedict and Bernard are pieces about them headed 'Notabile dogma' (i) 'Sanctus Bernhardus feliciter morti appropinquans suis fratribus presens reliquit testamentum unde dicit' *beg.*: Bernhardus moriens, his doctrinis valedicens. 6 lines. Walther, *Initia*, no. 2150 cites only one MS.; (ii) 'Nota de excellentia patris nostri Benedicti et ordinis eiusdem' *beg.*: Iohannes papa vicesimus secundus collegit ex libris suorum predecessorum et repperit de ordine beati Benedicti fuisse summos pontifices viginti quatuor . . . Unde hos versus composuit de canonizatis ad honorem sancti Benedicti. Mitis et invicte Christi verna Benedicte . . . (7 lines, *end*: constantior ipse). Post vero dictum papam Iohannem tres alii fuerunt. Natus fuit beatus Benedictus anno domini quadringentesimo octogesimo . . . *ends* (with list of numbers of Kings, etc. of the order): Comites sedecim. Deo laus et sancto Benedicto. For similar pieces cf. items in MS. Melk F. 8 described in *Analecta Bollandiana* XVII (1898), pp. 78, 87–8; and Vienna Schottenstift 208 (53 c. 5). For the verses see Walther, *Initia*, no. 11128; *b* (fol. 109^{vb}) theological pieces: the first is headed: 'De septemplici consideratione dominice passionis', followed (fol. 111^{vb}) by verses on the monastic life; *c* (end pastedown) further theological extracts, and verses. For the verses in *b* and *c* see Index under Poetry, Latin.

The end flyleaf (fol. 139) is a parchment bifolium from a 12th-cent. portable monastic diurnal: 165×125 (130×80) mm.: 21 long lines. Red initials. It contains a portion of the Sanctorale (29 Aug.–14 Sept.), with (fol. 139^{v}, top) vespers of Decollation of John the Baptist, Felix, and Adauctus (with a cross reference to Paulinus episcopus), Egidius, (fol. 139^{r}, bottom) Gorgonius, Protus and Jacinthus, Felix and Regula, Exaltation of the Cross (with Cornelius and Cyprian on same day). A slightly later hand added two antiphons with neumatic notation in the border of fol. 139^{v}, bottom. A 12th-cent. fragment written at St. Peter's now in the binding of MS. Wernigerode Za. 5 probably comes from the same MS.; see B. Wirtgen, *Die Hss. des Klosters S. Peter und Paul zu Erfurt bis zum Ende des 13 Jh.* (Inaug. Diss. Berlin), 1936, p. 118, no. 72.

An offset of a 14th-cent. (?) fragment which apparently covered the fastening of a chain on the end pastedown is from the medieval Donatus, section on the conjugation of verbs, as found, e.g., ed. of Zainer, Augsburg, *c.* 1475 (G.W. no. 8817).

Formerly in the library of the monastery of St. Peter's, Erfurt; see binding and note on fol. 2 of part A, cit. above. There are 15th(?)-cent. pressmarks on fol. 1: 'M XLV'; 'N XX[X *erased*]II' and on fol. 2 (18th cent.): 'Liber regalis monasterii S. Petri Erfordiae [*erased*]'. Another inscription, completely erased, on the front pastedown, and on the end pastedown: 'v. lib. c. xvj [?*erased*]'. Identifiable as Hs. in quarto 4 in the St. Peter's catalogue of 1786 (ed. J. Theele, *Die Hss. des Benediktinerklosters S. Petri zu Erfurt* (Zentralblatt für Bibliothekswesen, Beiheft XLVIII), 1920, p. 67). Later MS. Za. 9 in the Gräfische Stolbergische Bibliothek, Wernigerode; see Ruland in *Serapeum* XVI (1855), 11, no. 52 and E. Förstemann's Catalogue of 1866, pp. 75–6. Bought by Lyell from A. Rosenthal. Exhibited in *Saint Bernard et l'Art des Cisterciens*, Musée de Dijon, 1953, no. 122.

MS. 86
PORTUGAL

86 INFANTE DOM PEDRO, LIVRO DA VIRTUOSA BEMFEITORIA

PLATE XXXIIIa, b

In Portuguese, on paper, written in Portugal in the 15th cent. in a set cursive hand: 288×220 (230×176–8) mm.: 168 leaves (fol. 106 is double): frame ruling with a hard point, *c.* 29–32 long lines: collation 1^{24} (including pastedown), 2^{26}, 3^{24}–5^{24}, 6^{26}, 7^{24} (22, 23 canc., 24 is the pastedown), catchwords. Quires strengthened at centre with strips of parchment: watermark, a bell, close to Briquet no. 3984; plain red initials. Contemporary binding in wooden boards covered with brown goatskin, blind stamped in *mudejar* style with two concentric bands of interlacing and ring punches framing central rectangular compartments. The central front compartment is filled with a small free fleur-de-lis stamp; the central back compartment with a small square stamp with four dots. Traces of two clasps with metal fittings. Original (?) title on paper label running down the spine: 'De la Virtuosa Benefato[ria?]'. A stamp similar to the one used for the inner band of the front cover is found in the same position in H. Thomas, *Early Spanish Bookbindings*, 1939, pl. LXVIII, LXIX (MS. from Salamanca). For the equivalent stamp on the back cover cf. ibid., pl. XLIV, the stamp used in the outer framed panels (Breviary pr. 1478 from Leon).

2º fo. *obras. E por*

Infante Dom Pedro, Duque de Coimbra, Livro da Virtuosa Bemfeitoria.

(Fol. 2) 'Comecase ollivro da virtuossa bemfeitoria. Cap.o Primeiro dorrequerimento da graça.' *beg.*: Deos que he geerall começo e fim, *ends imperf.* in middle of Book VI, cap. viii (fol. 166^{v}, last line): da sua tenpestade. E de a-. See ed. of J. Costa, Porto, 1940, p. 326, l. 27. There is no dedicatory preface and Book VI cap. ix–xi are missing, but appear from the collation never to have been written. For the probable value of our text see A. da Costa Ramalho, 'Um manuscrito desconhecido de "O Livro da Virtuosa Bemfeitoria" ', *Boletim de filologia* 9 (1948 (= 1950)), 278–84, with facsimile of fol. 11^{v}; L. Alfonso, 'Algumas consideracões a volta dos MSS. do "L. de V.B." ', *Biblos* 15 (1949 (= 1950)), 497–508.

There are a number of contemporary notes, etc., including: on the front pastedown, a pen drawing of a flaming book (?) with 'Pedro erras (?)' written round it (Pl. XXXIIIb); on fol. 1 (flyleaf) a pen drawing of a portable book satchel (?), with the motto 'Mes y Mes' and 'Rº. (V.º?) Barreto' written

below (Pl. XXXIIIa); fol. 167^{v}, further contemporary notes: *a* 'Vasquo de ssamtarrem mandou spcriver este livro de conto(?) E Rey ho conhiçido me mandou conte(?)'; *b* 'estando(?) este livro ha Guĩo(?) (Huĩo?) Fenello(?)'; *c* 'Vasquo de Sequeirra correjador. Correjador da Beirra mõor'; *d* 'Vamdemagum de Rey'; *e* 'Gomez Pirez amygo Rogo in que non(?)'. On fol. 1 is written in Spanish (17th–18th cent.): 'Son estos vj libros de virtuosa benfaytoria en Portugues y no se sabe el autor. 11. 1°'. Remains of a label on the spine with the number '371'. Bought by Lyell from Maggs in August 1940.

MSS. 87–90
SPAIN

Note: MS. 89 is French

87 CHARTER (1069) FROM SAN ZOILO

In Latin, on parchment, written in Spain in round visigothic script in 1069: *c.* 465×258 mm.

Charter of donation made by the Countess Iusta, 'prolix Fredinandiz', to Citi Morelez (or Morieliz) and his wife Maria, of a solar in the territory of Sta. Maria in Villasirga. To confirm the gift they are to give her a chestnut horse worth 100 silver solidi. Dated: Die domenico v Id. Iulius era decies dena super decies centena discurrente VII[a] [era 1107, *i.e. 11 July 1069*] Regnante domino nostro rex Adefonso in Legione et Santius rex in Kastella. Below, names in three columns: *a* Sub Christi potencia Vernaldus [*i.e.* Bernardus] episcopus Palestine [*sic*] sedis sub dei gratia Pelagius episcopus Legionensis; *b* confirmations: Santio Galbiz conf.—Velite S[at]abes[? *word damaged*] conf.—Ansur Ferriz conf.—Fredinando Galbiz conf.—Fredinando Petriz conf.—Gomiz Velaz conf.—Citi Galbi conf.; *c* witnesses: Balero hic testis.—Frola hic testis.—Petro Feler hic testis. To the right is the notary's sign, incorporating letters which may read: Ciprianus. There are no personal marks after the names.

Villasirga, or Villalcazar de Sirga, in the province of Palencia, near Carrión de los Condes, became an important stopping-place on the pilgrim route from Burgos to Santiago de Compostella because of its famous sanctuary of the Virgin Mary (L. Vasquez de Parga *et al.*, *Peregrinaciones a Santiago de Compostella* II, 1949, pp. 208–12). Count Pedro Ansúrez of Carrión, the powerful tutor to King Alfonso VI of Castile (fl. 1068, d. 1117), owned property there (*op. cit.*, p. 208), and it seems likely that Countess Iusta was a relation of his, possibly his stepmother, Doña Iusta, who was married to his father, Count Asur Diaz, by 1047, and was still alive in 1080 (see R. Menéndez Pidal (ed.), *Cantar de Mio Cid* II, 1911, pp. 547 n. 3, 558).

The document comes from the archive of the Cluniac monastery of San Zoilo at Carrión de los Condes. On the dorse is written (17th–18th cent.): 'era 1108. Anno 1070. Villasirga Donacion. Num.° 1° . . .' followed by an account of the document in Spanish, and then: 'Quaderno H. [*corrected from* D] Leg.° I. Cajon S. Bernardo' (the last word is over an erasure). This is the shelfmark of San Zoilo; cf. the similar shelfmark on MS. Ch. for. 112. There is also a calculation of the date. The writer apparently misread 'discurrente VII[a]' as 'VIII[a]', hence the calculation of era 1108: A.D. 1070.

88 GOSPEL LECTIONARY

In Latin, on parchment, written in N. Spain in the mid-12th cent.: 285 × 190 (195–200 × 110) mm.: ii+152 leaves (fol. 35 is double, fol. i–ii, 159–60 are flyleaves, modern foliation skips from fol. 130 to 140), the Temporale and Sanctorale have separate medieval foliations, *a* (fol. 1–118^{v}) [i]–cxix, written on the verso; *b* (fol. 119–158^{v}) i–xxxii, written on the recto: 25 long lines ruled with a hard point: collation 1^{8} (1 missing), 2^{8} (3 and 6 are singletons), 3^{8}–5^{8}, 6^{8} (3 and 7 are singletons), 7^{8}–16^{8}, 17^{8} (4 and 5 are singletons), 18^{8} (2 missing), 19^{8}: for initials see below. 19th-cent. German binding in stiff parchment.

2° fo. *ait illis*.

Gospel Lectionary.

(fol. 1) Temporale; (fol. 118^{v}) Sanctorale, beginning with St. Silvester whose date is mistakenly given as 'II. Kal. Marcii'; (fol. 152^{v}) Common of saints; (fol. 153) Commemorations: of the B.V.M.; (fol. 153^{v}) the Holy Cross; St. Michael; (fol. 154) 'In dedicatione ecclesie'; (fol. 154) 'Ad nuptias'; (fol. 155^{v}) 'Ad missam votivam'; 'Pro infirmis'; (fol. 156^{v}) 'Nat. Plurimorum defunctorum'; 'Pro defunctis'; (fol. 157^{v}) 'De trinitate'; 'De sancta cruce'; (fol. 158) 'De sancta Maria'; 'De S. Michaele'; 'Vig. apostolorum Simonis et Iude'. *Ends* fol. 158^{v}. On the lower part of fol. 158^{v}, originally blank, some further pieces were written (13th cent.?). The first is damaged and illegible; the second is a noted antiphon (?) for St. Augustine, *beg.*: Domino (?) benedicimus corde verbis actibus eia (?) benedicit in oculis Augustini spiritus.

There are a number of contemporary corrections and of marginal additions in later hands, including, fol. 126 (2 June): In festo sanctorum Celedonii et Emeterii martirum (13th–14th cent.); Sts. Hemeterius and Chelidonius are patron saints of Santander, in North Spain. On fol. 12^{v} a 13th-cent. hand has added computations of the years from the Creation to the birth of Christ *a beg.*; Incipit ordo annorum ab exordio mundi usque ad adventum domini Christi ab Adam collecti; *b beg.*: Incipit computacio Eusebii et Iheronimi. Prima etas ab Adam usque ad diluvium transierunt anni. ij°. milia.cc^{ti}. XL.ij°.

On fol. 1, framed in red, is an interlacing initial drawn in ink with background in pale yellow and red inside and blue outside. Beside it, framed in ink, are the first words of the text, written in large elaborate capitals in alternating lines of red and blue. On fol. 13 (Epiphany) the heading is in large rustic capitals, with alternate words in red and brown and the initial is in red and blue, with the first four words of the text in large red and blue capitals similar to those on fol. 1. The smaller initials on fol. 1^{v}–7^{v} are in gold, outlined in red. Later initials are in red (mostly) or brown, occasionally with some

decoration in ink (or blue), sometimes accompanied by yellow wash. Pächt–Alexander I, no. 876, pl. LXV (fol. 1).

Bookplate of Wilfred Merton, 1921. Bought by Lyell in July 1942 from Davis and Orioli. With the MS. is a note in Lyell's hand: 'This came at one time from Ludwig Rosenthal of Munich and was so identified to me by Dr. Ettinghausen in his employ at the time from marks in binding.'

89 TOLEDAN TABLES

In Latin, on parchment, written in France in the 13th–14th cent. in a skilful text hand, the tables (fol. 23–94) in a hand different from the text: 267 × 187 (172 × 113) mm.: ii+96 leaves (fol. i–ii, 95–6 are flyleaves): 2 cols. of 42 lines ruled in pencil: collation 1^8, 2^8 (+1 added after 2), 3^8 (6–8 canc.), 4^8–12^8, catchwords in first part: initial on fol. 1 in red and blue with pen flourishes in blue and red forming a border in the left margin. Other initials red or blue flourished in blue or red. 18th-cent. German binding in sheepskin, mottled to a treecalf pattern, gilt spine.

2° fo. *et que inde*

1 (fol. 1) 'Incipiunt canones sive regule super tabulas astronomie': the canons of Arzachel to the Tabulae Toletanae, written in three parts, *beg.*: Quoniam cuiusque accionis quantitatem temporis; (fol. 4^{vb}): 'Secunda particula que est de sinibus et declinatione'; (fol. 9^{va}) 'Tercia pars de motibus'; *ends* (fol. 22^{vb}): ita etiam facies cum universis gradibus usque ad 90 graduum perfeccionem. Expliciunt canones Azarchelis super tabulas astronomie constitutas ad meridiem civitatis Toleti deo gratias. Thorndike–Kibre, *Incipits*^{2}, col. 1268. It is a copy of the 'principal version' described by F. J. Carmody, *Arabic Astronomical and Astrological Sciences in Translation*, 1956, pp. 159–60 (31.1a). The contents seem to be the same as those listed by J. Millas Vallicrosa, *Estudios sobre Azarquiel*, 1943–50, pp. 37–42, with variations in order noted by him (pp. 38 n. 1, 42 n. 1). The Preface (MS. fol. 1–1^v) was pr. M. Steinschneider, 'Études sur Zarkali', *Bull. di bibliog. e storia delle scienze matematiche e fisiche* 20 (1887), 32–3; other chapters ed. M. Curtze, 'Urkunden zur Gesch. der Trigonometrie in christlichen M.A.', *Bibliotheca Mathematica* 3 Folge, I (1900), 338–47 (MS. fol. 4^{vb}–5^{vb}; 9^{rb-va}; 21^{rb}–22^{vb}); Millas Vallicrosa, op. cit., p. 50 (MS. fol. 12^{rb-va}). On fol. 10^{ra} is a diagrammatical map, accompanying a passage on the position of Toledo, showing the relative latitude and longitude of Paris and Toledo, with the note: longitudo civitatis Parisius est 60 gradus et 31 minuta.

2 (fol. 23) 'Tabule Tholetane' (see fol. 94) *beg.* with 'Tabula inventionis temporis domini nostri Ihesu Christi'. The series of tables (including the tables for Cremona), with a few omissions, additions, and differences in order, corresponds to that listed by Millas Vallicrosa, op. cit., pp. 61–71. There is an almost identical

series in MS. Canon. Misc. 556, French, 13th cent., fol. 23–98^{v}. The star catalogue, 'Loca stellarum fixarum . . .' (pr. R. Harris, 'Account of some astronomical tables . . .', *Memoirs of the Royal Astronomical Society* 15 (1846), 188–9) only gives the Arabic names (fol. 90^{v}). It is of the type numbered 82a in the forthcoming article by G. J. Toomer, 'A survey of the Toledan Tables' in *Osiris* XV. In the 'Tabula longitudinis regionum . . .' (fol. 92^{v}) are included Florencia (after Roma), Tholosa, Parisius, Marsilia Vara; see Millas Vallicrosa, op. cit., p. 70 n. 2. The series *ends* fol. 94 with: 'Tabula declinationis verificate secundum Almeonem filium Albumazaris que est 23 gr. 33 min. et 30 sec. secundum quod verificatum fuit a conspectibus certis magistri Ebrak anakax Edelkel'; see Millas Vallicrosa, op. cit., p. 63. Below this table is written: Expliciunt tabule Tholetane.

There are corrections and copious marginal notes (including diagrams on fol. 14^{v}–15, 15^{v}) in a contemporary hand; on fol. 1^{v} the years A.D. 1287 and 1288 are used for examples. There are also later notes, including some in Italian hands of the 15th cent. (e.g. fol. 1^{v}): 'hic canon certus est et verus quod per experientiam scio' and 16th cent. (fol. 1): 'Canones Arzaelis'.

Bought by Lyell in February 1942 from Rosenthal; see J. Rosenthal, *Bibl. Med. Aevi MSS.* II (*Kat.* 90), 1928, no. 117.

90 RULE OF THE ORDER OF SANTIAGO

In Spanish, on thick parchment, written in Spain in the 15th cent. in a large round textura: 220×160 (160×110) mm.: i+152 leaves (fol. i, 152 are flyleaves), foliation by the scribe in red roman numerals: 9 long lines, widely spaced, ruled in brown or violet ink: collation, 1 original flyleaf, 1^{8}–17^{8}, 18^{8} (7 canc.), 19^{8}, 1 original flyleaf; quire signatures clearly numbered by the scribe as in a printed book: chapter headings in red: initials red or blue with elaborate but rather crude pen flourishes in violet or green. On fol. 1 a crude initial in silver and gold and an unfinished border of foliage, added 16th–17th cent., drawn in ink, washed in yellow, and partly coloured red. Pächt–Alexander 1, no. 889. 15th or early 16th cent. Spanish *mudejar* binding of dark-brown blind-tooled morocco with yap edges and leather ties.

2° fo. *-ros en el exerçiçio*

Rule of the Order of Santiago del Espada.

(fol. 1) Prologue (no heading) *beg.*: La gratia del spiritu sancto en aquestos postrimeros tiempos; (fol. 18^{v}) 'Dela obedientia castidad y pobreza. Cap. primero' (in the editions, this is the Introduction) *beg.*: Ein el nombre del padre y del fijo y del spiritu sancto. Amen. Comiençan los estatutos dela orden de los freiles dela cavalleria de señor Sanctiago; (fol. 23) 'Dela reverentia que sedeve hazer alos perlados y aiuda a todos los fieles christianos C. II'. (Chap. 1 of the

editions) *beg.* (fol. 23^{v}): Alos obispos y perlados de la santa iglesia. The Rule *ends* (fol. 142) (Chap. 71): segun la quantidad y qualidad del pecado le sea dada penitentia saludable; (fol. 142^{v}) Acaba la regla de la orden de Santiago. Chap. 21 of the editions: 'Como la institucion del Comendador ha de ser hecha por el Maestre' is omitted. The text is close to the edition of the Rule in *Regla y Establescimientos de la Orden de la Cavalleria de Señor Santiago del Espada*, Leon, 1555, which has an additional Prologue not contained in our manuscript; (fol. 143^{v}): 'Recapitulaçion dela regla orden de Santiago del espada'. There follows (fol. 144–151^{v}) a table of contents, with folio numbers in red, which *ends* with the words, Deo gratias. D. W. Lomax, *La Orden de Santiago*, 1965, p. 51 n. 3, lists five MSS. of this Castilian translation of the Rule, including ours; all of them date from the 15th cent.

Pastedowns in the front and back are a leaf of Digest II tit. 13. 9–II tit. 14. 4, 13th cent.

A few contemporary notes and corrections. Bought by Lyell in October 1940 from Maggs Bros. See their *Cats.* 495 (Spanish Books), 1927, no. 951 and pl. XXXVII–XXXVIII (fol. LXXX^{v}–LXXXI and binding); 542 (1930), no. 102 and pl. (same fols. as 951), and 687 (1940), no. 255.

MSS. 91–95
GREEK

91 GOSPELS

In Greek, on parchment, written in the 11th cent.: 208 × 180 (155 × 125) mm.: i+220 leaves (i and 220 flyleaves): fol. 4–63 foliated *a*–*ξ* probably in 15th cent., and half-erased foliation throughout in pencil in a continental 19th-cent. hand: 1 leaf missing between fol. 62 and 63 and 215 and 216 and 2 leaves after fol. 219: 22 lines in a single col. (Lake, ruling type I. 26a) except fol. 1–3 and 216–19 which are in 2 cols. (Lake type II. 19b): collation 1^4 (1 canc.), 2^8–4^8, 5^{10} (2, 8 canc.), 6^8–8^8, 9^8 (4 missing), 10^{10} (2, 8 canc.), 11^8–13^8, 14^8 (6 missing), 15^{10} (2, 8 canc.), 16^{10} (3, 9 canc.), 17^8–22^8, 23^6 (4 canc.), 24^8–28^8, 29^8 (2, 7, 8 missing): headpieces, initials, headings, marginal apparatus, etc. in carmine ink. Modern English binding of morocco over wooden boards; fragment of blind-tooled dark-brown morocco from former binding pasted inside lower cover.

Four gospels prepared for liturgical use and divided into κεφάλαια maiora and Eusebian sections preceded by (fol. 1^v–2^v) Eusebius, letter to Carpianus. *a* (fol. 4^r–61^r) Matthew, preceded by (fol. 2^v–3^v) list of 68 κεφάλαια; *b* (fol. 63^r–101^r) Mark, preceded by (fol. 61^v–62^r) πρόγραμμα [from Cosmas Indicopleustes] *pr.* H. von Soden, *Die Schriften des Neuen Testaments* I. i, Berlin, 1902, 318–19, and (fol. 62^{r-v}) list of κεφάλαια breaking off after no. 38; *c* (fol. 104^r–170^r) Luke, preceded by (fol. 101^r–102^r) πρόγραμμα lacking the last παραγραφή *pr.* von Soden I. i, 319, note of number of στίχοι (2800), sections (342) and τίτλοι (83), and (fol. 102^r–103^v) list of 81 κεφάλαια omitting nos. 67 and 81; *d* (fol. 172^r–215^v) John, breaking off at xxi. 12 ἐξετάσαι, preceded by (fol. 170^v–171^v) πρόγραμμα lacking last παραγραφή *pr.* von Soden I. i, 320, note of numbers of στίχοι (2300), sections (232) and τίτλοι (18), and (fol. 171^v) list of 18 κεφάλαια. At the end is (fol. 216^r–219^v) an index of lessons (indicated by Eusebian section numbers and beginnings and ends of pericopes) for movable feasts from Easter Sunday, breaking off after Wednesday in the 16th week after Pentecost (Mark xi. 22, the weekly readings from Mark having begun in the 10th week) and lacking the menologion for fixed feasts included in the title. In the margins throughout are marked Eusebian sections, κεφάλαια maiora, ἀρχὴ and τέλος of each pericope, directions for times of reading (confined for the most part to Saturdays and Sundays, the feasts about Easter and a few fixed feasts), and (fol. 22^v, 40^r, 74^v, 122^r, 139^r, 156^v, 188^r, 202^v, in a different but contemporary hand) notes of στᾶ ᾱ and στᾶ β at Mt. xi. 30 and xx. 16, of στᾶ ᾱ at Mk. vi. 13, of στᾶ ᾱ, στᾶ β̄, στᾶ γ̄ at Lk. vii. 9, xii. 15 and xx. 9, and of στᾶ ᾱ and στᾶ β̄ at Jo. vii. 36 and

xiii. 31. There are scattered liturgical directions in hands of 12th and 14th–16th cents. on fol. 1r and in the margins.

Gregory 2487.

Fol. 1r (19th-cent. continental hand, in pencil): 22840. No note of acquisition by Lyell.

92 MENOLOGION

In Greek, on parchment, written in the 12th cent.: 315×220 (242×160) mm.: i+233 leaves (i and 229–33 are flyleaves): 40 lines: ruling Lake type 1. 26c: collation 1 (1 leaf), 2^8–3^8, 4^4, 5^{10} (2, 8 canc.), 6^{10} (3, 9 canc.), 7^{10} (2, 8 canc.), 8^8, 9^8 (8 missing), 10^8–16^8, 17^{10} (3, 7 canc.), 18^8–25^8, 26^{10} (3, 9 canc.), 27^8–30^8; quires numbered by scribe in lower right corner of first page, quires 2–4 numbered *α*–*γ* and 5–30 *α*–*κς*: simple headpieces, initials, and headings in carmine ink. Binding early 17th cent., blind-tooled reddish morocco over pasteboard, with remains of two ties; resewn, on cut-in thongs with double thread; + MINEON on top fore-edge; watermark on flyleaves slightly resembling Briquet nos. 5680, 5684, 5688, 5690, 5703, 5704, and Heawood nos. 946, 948, 952, 954, 955, 958–61, but with a lamb holding the shield with cross.

Symeon Metaphrastes, Menologion for December, described in A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche* 1, 2 (Texte und Untersuchungen 51), Leipzig, 1938, pp. 508–9, no. 23, preceded by (fol. 1r) a list of contents which lists item *d* in its correct place as item 10, and adds as item 28: Dec. 26 Epiphanios abp. of Cyprus on the nativity *ζήτ*[*ει*] *εἰς τ*[*ὸ*] *τέ*[*λος*] *τοῦ βί*[*βλίου*]. *a* (fol. 2r–6r) Dec. 1: Theodoret, commentary on Nahum = *B.H.G.*^{3} 1315, and (fol. 6r) Epiphanios, hypothesis = *B.H.G.*^{3} 1316; *b* (fol. 6r–11v) Dec. 2: Theodoret, commentary on Habakkuk = *B.H.G.*^{3} 741, and (fol. 11v–12r) Epiphanios, epitome = *B.H.G.*^{3} 741c; *c* (fol. 12r–16v) Dec. 3: Theodoret, commentary on Sophonias = *B.H.G.*^{3} 1640a; *d* (fol. 16v–21v) Dec. 9: Ioannes Euboiensis, On conception and birth of Virgin = *B.H.G.*^{3} 1117; Lives of the following: *e* (fol. 22r–25v) with headpiece and heading for beginning of month, Dec. [4]: Barbara = *B.H.G.*^{3} 216; *f* (fol. 25r–56v) Dec. 5: Sabas = *B.H.G.*^{3} 1609; *g* (fol. 56v–65r) Dec. 6: Nikolaos of Myra = *B.H.G.*^{3} 1349, with a lacuna between *ὅτε καὶ ὑπερη*... (fol. 60v) and *καὶ τί γὰρ* (fol. 61r) (*Hagios Nikolaos* ed. G. Anrich, Berlin, 1913, 1, p. 249 Rez. II 11, line 4–p. 253 Rez. II 5/8 line 4); *h* (fol. 65r–67v) [Andrew of Crete], encomion on Nikolaos of Myra = *B.H.G.*^{3} 1362; *i* (fol. 67v–72r) Dec. 7: Ambrose of Milan = *B.H.G.*^{3} 69; *j* (72r–74v) Dec. 8: Patapios = *B.H.G.*^{3} 1424; *k* (fol. 74v–85v) Dec. 10: Menas etc. = *B.H.G.*^{3} 1271; *l* (fol. 85v–101r) Daniel stylites = *B.H.G.*^{3} 490; *m* (fol. 101r–112v) Dec. 12: Spyridon = *B.H.G.*^{3} 1648; *n* (fol. 112v–121v) Dec. 13: Eustratios etc. = *B.H.G.*^{3} 646; *o* (fol. 122r–134r) Dec. 14:

Thyrsos etc. = *B.H.G.*³ 1845–6; *p* (fol. 134ʳ–137ᵛ) Dec. 15: Eleutherios = *B.H.G.*³ 571; *q* (fol. 137ᵛ–144ᵛ) *τῇ κυριακῇ τῶν ἁγ[ίων] προπ(ατό)ρων* [Dec. 11–17]: [pseudo-] J. Chrysostom, [Quod non sit accedendum ad theatra] = *B.H.G.*³ 2355; *r* (fol. 145ʳ–152ᵛ) Dec. 17: Daniel and the three boys = *B.H.G.*³ 485; *s* (fol. 152ᵛ–158ᵛ) Dec. 18: Sebastianos etc. = *B.H.G.*³ 1620; *t* (fol. 158ᵛ–162ᵛ) Dec. 19: Boniphatios = *B.H.G.*³ 281–2; *u* (fol. 162ᵛ–166ᵛ) Dec. 20: Ignatios = *B.H.G.*³ 815; *v* (fol. 166ᵛ–170ᵛ) Dec. 20: J. Chrysostom, encomion on Philogonios = *B.H.G.*³ 1532; *w* (fol. 170ᵛ–173ᵛ) Dec. 21: Iouliane = *B.H.G.*³ 963; *x* (fol. 173ᵛ–182ʳ) Dec. 22: Anastasia = *B.H.G.*³ 82; *y* (fol. 182ʳ–184ʳ) Dec. 23: ten martyrs of Crete = *B.H.G.*³ 1197; *z* (fol. 184ʳ–194ʳ) Dec. 24: Eugenia etc. = *B.H.G.*³ 608; *aa* (fol. 194ʳ–197ᵛ) Dec. 25: Basil, sermon on nativity = *B.H.G.*³ 1922; *bb* (fol. 197ᵛ–203ʳ) Dec. 27: Theodoros Graptos etc. = *B.G.H.*³ 1746; *cc* (fol. 203ʳ–207ᵛ) Dec. 27: Gregorios of Nyssa, sermon on Stephanos protomartyr = *B.H.G.*³ 1654; *dd* (fol. 207ᵛ–218ʳ) Dec. 28: Indes and Domna = *B.H.G.*³ 823; *ee* (fol. 218ᵛ–228ʳ) Dec. 29: Markellos = *B.H.G.*³ 1028; *ff* (fol. 228ʳ–ᵛ) Dec. 30: Melane = *B.H.G.*³ 1242, breaking off after *ἀπήει μὲν εἰς* (*P.G.* 116 col. 756B11).

A note on inside of front cover, and running titles up to fol. 80ʳ in a 17th-cent. Greek hand. Fol. 2ʳ in lower margin, the 19th-cent. stamp of a Greek monastery with Virgin and child in middle and round . . . NHTOCΘK̄OCTH . . . HC . . . OMETΩN . . . PΩNX̄NH. Inside front cover in a 19th-cent. continental hand in pencil: Fol. 40641 O(?)V; modern pencil: No. 9. Belonged to Jacques Rosenthal in Munich before 1918 and still in 1936 (see Ehrhard). Bought by Lyell in 1943 from A. Rosenthal.

93 GREGORY OF NAZIANZUS, SERMONS

In Greek, on parchment: *A* written in the 14th and *B* in the 11th cent.: 305×215 (*A* 190/205×135, *B* 200×145) mm.: i+178 leaves (i and 178 are flyleaves): 2 cols., *A* 31–5 lines, *B* 24 lines: ruling *A* Lake type II 25a but with only top and bottom lines ruled for writing and horizontal lines of frame not extending to either margin; *B* Lake type II 24b: collation 1^8, quire missing, 2^8–6^8, 7^2, 8^8–10^8, 11^{10} (4, 8 canc.), 12^8 (1 missing), 13^8–16^8, 17^8 (2 canc., 5, 6 missing), 18^8, 19^{10} (3, 9 canc.), 20^8 (1 missing), 21^8 (1–2, 7–8 missing), 22^8–24^8: for leaves missing see description below: the quires were numbered in 15th–16th cent. on top of first and bottom of last page as follows: quires 1 *α*, 2–5 *δ* at beginning and *ε* at end, *ϛ* and *ζ*, *η* and *θ*, *ι* and *ια*, 6 *ιβ* at beginning and 7 *ιγ* at end, 8–20 *ιδ* and *ιε* to *λη* and *λθ*, 22–4 *μδ* and *με* to *μη* and *μθ*. *A* has rough headpieces, initials and titles in artificial elongated capitals in very faded red ink; *B* has simple headpieces, initials, and uncial titles in carmine ink. Binding in Greek style, dark-brown morocco

over wooden boards, perhaps 16th cent.: triangular compartments with small tools on lower cover, roll border and Greek cross tooled with a roll on upper cover; two pins for clasps in fore-edge of upper cover. *Γριγωριου* on leaf edges at tail. Resewn, rebacked, and new end leaves added in 19th cent.

Gregory of Nazianzus, Sermons *pr. P.G.* 35–6 (the collection of 16 *ἀναγινωσκόμενοι λόγοι*, with the addition of no. 36):

A *a* (fol. 1^{r}–2^{v}) 1; *b* (fol. 2^{v}–9^{v}) 45, with lacuna between fol. 8 and 9 (= 1 quire) between *σοφῶς* and *-θαμεν* (*P.G.* 36 col. 640B7–664B9); *c* (fol. 9^{v}–14^{r}) 44; *d* (fol. 14^{r}–21^{r}) 41; *e* (fol. 21^{r}–28^{v}) 15; *f* (fol. 29^{r}–36^{r}) 24; *g* (fol. 36^{v}–43^{r}) 19; *h* (fol. 43^{r}–50^{r}) 38; *i* (fol. 51^{r}–58^{r}) 39; *j* (fol. 58^{v}–79^{r}) 40; *k* (fol. 79^{r}–82^{v}) 11; *l* (fol. 83^{r}–97^{v}) 21, beginning at *-χρι τινός* (*P.G.* 35 col. 1085 A11); *m* (fol. 97^{v}–115^{v}) 14; *n* (fol. 115^{v}–125^{v}) 16, with lacuna between fol. 124 and 125 (= 2 leaves) between *κατάραν* and *καὶ τῶν φευγόντων* (*P.G.* 35 col. 957A8–961B4); *o* (fol. 125^{v}–138^{v}) 42; *p* (fol. 138^{v}–142^{v}) 36, breaking off after *καυχήσεως* (*P.G.* 36 col. 277A12).

B *a* (fol. 143^{r}–144^{r}) 42, beginning at *παύλου σατὰν* (*P.G.* 36 col. 489C2); *b* (fol. 144^{r}–177^{v}) 43, breaking off at *τῶν ἐγκαλούντων* (*P.G.* 36 col. 589B5).

A few scholia and other marginal notes occur; in *A* written by the scribe: fol. 1^{r} *γρηγόριος τριαδος* (?) *καθαρώτ*[*α*]*τ*(*ος*) *ἔπλετο κῆρυξ*. The first scholion is also found in Cesena, Bibl. Malatestiana MS. D. XXVIII. 5, fol. 1 and Munich cod. gr. 571, fol. 70 (see I. Sajdak, *Historia critica scholiastarum . . . Gregorii Nazianzeni*, pt. 1 (Cracow, 1914), pp. 65–6, 74–5); in *B* in a 13th-cent. hand: fol. 144^{r} *παθαινομ. καὶ ἀπολοφυρομ. διαλο. ἀναφωνη.*

Inside front cover: *εις τους χυλοοι· 1741· ορθαν ο καλου γιανις· κυνομου μουλος· εις στου μοναστυ· μυμ· μυσουρα· και ενα παραστασταστω· ελε μο οινι και εγαρψε το ονουματου παρουσια· διαναμνει μου νε βητε καθει βρα δι στου αποδιπνου· εν μηνι μαι* [? or *ρ*?) 20. 19th-cent. continental pencil: fol. 42792. Modern pencil: No. 126. Bought by Lyell from A. Rosenthal.

94 THEOTOKARION

In Greek, on parchment, written in 1312: 133×95 (82×55) mm.: ii+223 leaves (i–ii flyleaves): 19 lines: ruling Lake type I 26a: collation 1^{8}–2^{8}, 3^{10} (2, 8 canc.), 4^{8}–8^{8}, 9^{10} (3, 9 canc.), 10^{8}, 11^{10} (3, 7 canc.), 12^{8}–15^{8}, 16^{10} (3, 9 canc.), 17^{8}–18^{8}, 19^{10} (2, 8 canc.), 20^{8}–27^{8}, 28^{6}, 29 (1 leaf) : quires numbered by scribe in top right corner of first page and bottom right corner of last page *α*–*κθ*: simple ornament, headings, initials, and hirmoi in vermilion and sometimes very faded red ink. Binding in Greek style, blind-tooled niger morocco over boards with grooves stopping short about 1 cm. before the corners, metal peg and remains of one loop.

a (fol. 1r–189r) Theotokarion, containing forty-eight canons, one for Vespers on each day of the week from Sunday to Friday for each of the eight ἤχοι; each ode has three troparia and each canon is followed by its proper stichera. In the following list, the incipit of each canon will be found in E. Follieri, *Initia hymnorum ecclesiae Graecae* (Studi e testi 211–15 bis) Vatican, 1960–6, except where it is marked *unpubl.* or another reference is given:

*Ἦχος α΄ 1. (1r–5v) ὑπήκει φόβῳ, 2. (5v–10r) λόγοις σε σεμνή· τὴν ὑπὲρ λόγον, 3. (10r–14v) ποίαν σοι ἐπάξιον, 4. (14v–18r) ἀγιάσμα ἄχραντον, 5. (18v–22v) ἅγιόν σε τέμενος εὑρών· ὁ ὑπεράγιος, 6. (22v–26r) δεῦτε πάντες· συνέλθωμεν πίστει· *unpubl.*

*Ἦχος β΄ 7. (26v–31r) ἡ πάντων ὑπήκοος, 8. (31r–34v) ἐγκωμίων σοι ἀειθαλές, 9. (34v–38r) πάντες πιστοὶ· δεῦτε, 10. (38r–42r) ὡς ὡραία ὡς περικαλῆ· ὅλην, 11. (42r–46r) ὡς ἀγαθὸς· καὶ πολὺ ἔλεος κύριε, 12. (46r–50r) ἐν φωναῖς ἀσμάτων ἱερῶν.

*Ἦχος γ΄ 13. (50r–54r) ὡς μ(ητε)ρα θ(εο)υ σε, 14. (54r–58r) εὐσπλαχνίας ἀφάτου· *unpubl.* 15. (58r–61v) ὁ ὑψηλὸς βραχίων· *unpubl.* 16. (61v–64v) νοερὰ νεφέλη, 17. (64v–68r) σὲ ὑμν(εῖν) ἀξίως. *unpubl.* 18. (68r–72r) ἀμελεία τὸν βίον.

*Ἦχος δ΄ 19. (72v–76r) ἡ μόνη ἐν πειρασμοῖς, 20. (76r–80r) προσδέχου τὴν ἐκ ψϋχῆς, *unpubl.* 21. (80r–84r) ἐγκώμιον ἄξϊον, *unpubl.* 22. (84r–88r) ὡς οὖσα καθαρωτέρα, 23. (88r–92v) τείνας ἐν τῶ στ(αυ)ρω, 24. (92v–97r) σὺ μόνη ἀντίληψις· καταφϋγη.

*Ἦχος πλ. α΄ 25. (97r–101r) ὕμνον σοι καταξίαν, 26. (101r–105r) φῶς τὸ κατασκηνῶσαν, 27. (105r–109r) ῥήματα ἐγκωμίων, 28. (109r–112v) τὴν νοητὴν νεφέλην· *unpubl.* 29. (112v–116v) ἄλλον παράδεισόν σε, 30. (116v–120v) σῶν οἰκετῶν ἐκ βάθους· *pr.* 'Un Theotocarion Marciano del sec. XIV', ed. E. Follieri in *Archivio italiano per la storia della pietà* 3 (1962) 146–156, but with only three troparia in each ode.

*Ἦχος πλ. β΄ 31. (121r–124r) ἀνελλειπῆ τὴν χάριν, *unpubl.* 32. (124r–127v) ἐν τῶ φωτὶ τῆς θείας σου παρθενίας, *unpubl.* 33. (127v–131v) τρόμω καὶ χαιράσοι, *unpubl.* 34. (131v–135v) ἡ θ(εο)ν ὑπερφυῶς· σαρκὶ τεκοῦσα, 35. (135v–139v) εὔφημόν με δεῖξον. *unpubl.* 36. (139v–143r) τὴν σκοτϊσθεῖσαν ψυχήν μου ἐπ' ἀγωγ(αις).

*Ἦχος βαρύς 37. (143r–146v) ὡς τερπνότητα ἀσμάτων, 38. (147r–150r) ὑπὸπεσῶτα τῆ φθορᾶ, 39. (150r–153r) σοὶ τῆ μ(ητ)ρι τοῦ λυτρωτου· *unpubl.* 40. (153r–157r) τάγματα ὑπερέβης· τῶν ἀσωμάτων, 41. (157v–161r) χαῖρε τὸ στόμα τῶν προφητῶν, *unpubl.* 42. (161r–165) σώματος ὁ γινώσκων· *pr.* 'Un Theotocarion', 186–194, but as 30.

*Ἦχος πλ. δ΄ 43. (165r–168v) δεῦτε μϋστηκῶς ἀδελφοὶ· *unpubl.* 44. (169r–173r) τὴν ἀμαυρωθείσαν ταῖς ἡδοναῖς, 45. (173r–176v) τὴν ἀληθῆ τοῦ θ(εο)υ μ(ητε)ρα, *pr.* 'Un Theotocarion', 198–206, but as 30, 46. (176v–180v) ὕμνον ἐκ στομάτων οἰκτρῶν· *unpubl.* 47. (180v–185r) ἁγίων ἁγία μη(τη)ρ θ(εο)υ, *pr.* 'Un Theotocarion', 210–18, 48. (185r–189r) πολλοῖς σὺν ἐχόμενος πειρασμ(οις).

b (fol. 189v–223v) Kanones triadikoi, one for each of the 8 ἤχοι: 1. (189v–193v) ποίημα μ(ητ)ροφα(νους.) οἰκουμενηκου π(ατ)ριαρχ(ου), *beg.*: μονὰς θεἀρχίατε· *unpubl.* 2. (193v–198r) τὴν τριττὴν καὶ μίαν ἀρχϊκὴν, 3. (198r–202v) ἀκατάληπται μόνη. *unpubl.* 4. (202v–206v) τριάδα θεἀρχικὴν, 5. (206v–210r) κράτος τῆς ἐνϊαίας,

6. (210r–214v) *τρεῖς ὑποστάσεις*, 7. (214v–218r) *ἄνοιξόν μου τὸ στόμα· τὸ νοερ(ὸν)*, 8. (218r–223r) *τῶ τρϊσηλίω βασϊλεῖ.*

c (fol. 223r–v) *Κονδα(κιον) τῆς ὑπ(ερα)γ(ιας) θ(εοτο)κου ιδ(ιομελον) ἦχ(ος) πλ. β.· beg.*: *προστασία pr.* *Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν* 28 (1958), 309, and *ἐκτεινόν pr.* ibid. 25 (1955), 274–5.

Fol. 189r in hand of scribe *ἔτ[ους]* ϛ ϡκ *μη[νι] αὐ[γούστω]* ῑε:[ι]ν[δικτιωνος] ῑ. Modern pencil numbers on flyleaves, etc.: 446, 29, 165. Bought by Lyell in 1943 from A. Rosenthal.

[We are indebted to Mr. S. C. Winkley for help in describing this manuscript.]

95 GOSPEL OF ST. MATTHEW IN GREEK AND LATIN

PLATE XXIVb

In Greek and Latin, on paper, written in the mid-15th cent. in N. Italy, perhaps in Milan, the Greek by Bartolomeo Melzi, the Latin in a large gothic hand, with additional matter and glosses in Latin added, probably all before 1461, by a sloping near italic humanistic hand (Pl. XXIVb): the creed on fol. 118 written by Constantine Lascaris: 290×215 (210/20×130) mm.: ii+135 leaves (fol. i–ii, 1–7, 120–7 are flyleaves): 2 cols. except fol. 8–11, 116v–117v (single col.), 11v (3 cols.), 21 lines for the most part: collation unknown, as each leaf has been guarded; the quire-numbers *α–γ* (on fol. 13, 25v, 51v, 52) were copied from the exemplar: watermarks, flower and grapes, cf. Briquet nos. 6498, 6515, 13048, and on flyleaves crowned eagle with GFA below, cf. Heawood no. 1262. Modern binding in dark-brown morocco over bevelled wooden boards by Maltby of Oxford.

Gospel of St. Matthew in Greek (left col.) and Latin (right col.), the Greek copied from Paris, B.N. grec 83, and the Latin (Vulgate) written to correspond line by line with the Greek. It is preceded by *a* (fol. 8r–v) 'Hieronimus ad Hebidiam' = Ep. 120 praef., ed. I. Hilberg, Vienna 1912 (C.S.E.L. 55), pp. 472 l. 10–473 l. 17; *b* (fol. 8v–10), 'Hieronimus' [adv. Jovinianum 1 1–3] pr. *P.L.* 23 col. 211A1–214A15 *beg.*: Plures dies sunt; *c* (fol. 10v–12) [Praefatio Matthei]: Stegmüller, *Rep. Bibl.* no. 590, and followed by *d* (fol. 116v–117v) 'Epistola Sancti Ambrosii' = Ps.-Ambrose Ep. 4 (Appendix) pr. *P.L.* 17 col. 749–52, *beg.*: O dilecte filii, *ends*: contempnas. Heu cum cupido seculi dei caritatem excedit, and *e* (fol. 118) the Niceno-Constantinopolitan creed in Greek with *υἱοῦ τὲ* added in the same hand. There are scholia on fol. 10v–12 *beg.*: Cum multi evangelia scripsisse leguntur, Sciendum evangelium septem principalibus, Primum bonum est quod sapientia patris incarnatur, *end*: qui est initium sapientie (for all of which cf. Vatican MS. Reg. Lat. 23, fol. 9), Sciendum est quidem distantiam loco, Filii David filii Abraham. Ordo preposterus

(fuller than the Glossa Ordinaria in *P.L.* 114 col. 65A12) and sporadically throughout in the margins and interlineally *beg.*: Matheus cum primo praedicasset, as in Vatican Reg. Lat. 23, fol. 10 and continuing mainly with the Glossa Ordinaria. The Greek is marked with some Eusebian sections and *τίτλοι* and the lessons with *ἀρχή* and *τέλος*, and the Latin with the modern chapter numbers. Gregory 9$^{abschr.}$.

Fol. 116 '*Σολομόν με ἔγρα(ψε)*' copied by the scribe from Paris gr. 83, and '1461/29 austi absolvi et 4 anis [*sic*] prius inceperam' in the hand of the scholia and additional matter; fol. 128^{v} (15th cent.) '*τουτο τὸ βιβλιον εστιν τοῦ σεραφινου βαλερανου κανωνικου: Βαρθολομαιος ο μελτιος εγραψε*'.

Roughly painted miniatures in margins of fol. 16 (nativity), 17^{v} (adoration of magi), 18 (flight into Egypt, massacre of innocents), 19 (return to Nazareth) (Pl. XXIVb), 21^{v}–22 (temptations in wilderness), 39^{v} (storm on Sea of Galilee), 81^{v}–82 (entry into Jerusalem), 99^{v} (last judgement), 102^{v} (last supper), 104^{v} (agony in the garden), 105^{v} (betrayal), 107 (Christ before Caiaphas), 110^{v} (scourging), 111 (mocking, carrying Cross), 111^{v} (crucifixion), 113^{v} (entombment), 114 (three Maries at empty tomb), and initials ornamented in blue, red, and yellow. Pächt–Alexander 2, no. 726.

fol. 119 (formerly fol. 6 and 129) parts of two parchment leaves with (15th-cent.) part of a commentary on John xiv. 6 resembling Ogerius of Lucedio, De sermone domini in ultima coena sermo 7, 1 *pr.* *P.L.* 184 col. 906 B3–C2, and '[mona]sterio S. Epifanii [*of Augustinian canons at Pavia*] sive canonicis regularibus ordinis S. Augustini ita tamen ut deputatus [. . .]de papia qui liber cum quodam psalterio greco [. . .]per Dominum Gulielmum de [. . .]donibus mediolan [. . .]secutus est Dominum Iesum christum toto [. . .]saco et cilicio heremeticam ducens vitam ac [. . .]christi vestigiis perfecte inherens totum se contulit deo', and (18th cent.) '[Ev]angelium Grecolatinum cum Epistola S. Ambrosii, Vide in fine Nomen donatoris Anno 1465; fol. 1 (19th-cent. pencil) '186'.

Belonged to Falconer Madan and T. B. Strong, bishop of Oxford. Bought by Lyell in October 1937 from Blackwell's of Oxford.

MSS. 96–99
HEBREW

96 OXFORD TABLES IN HEBREW

In Hebrew, on parchment, written in Mantua, 1441, in Italian cursive: 255 × 180 (160 × 120) mm.: 81 leaves. Modern red half-calf binding.

Oxford Tables (cf. R. T. Gunther, *Early Science in Oxford* (Oxford, 1923), vol. 2 [= Oxford Historical Society, vol. 78], pp. 44 ff.), preceded by canon, copied and translated by Mordecai (Angelo) b. Abraham Finzi of Mantua.

(fol. 3^{v}) Finzi's preface, recording his chancing upon a book containing astronomical tables written 'in the language of the Christians'; (fol. 4^{r}) author's canon, first paragraph stating that the work was compiled 'in the city of Osonia [= Oxonia]', and further on, 'I mean the city of Osonia which is in England'; (fol. 8^{r}) colophon: 'Here ends the translation of the canon on the Oxford Tables made by the Christian who compiled them. And I, Mordecai Finzi, finished copying/translating them with the help of a certain Gentile, here in the city of Mantua, today Friday, 22nd of Elul 5201 A.M. [= 1441] . . .'; (fol. 8^{v}) Finzi's explanation of his own method of fixing the meridian of Mantua; (fol. 12^{v}–81^{r}) tables.

At beginning, fragment in same hand, stained and damaged, on same subject. Bought by Lyell from A. Rosenthal in October 1945.

97 SERVICE FOR DAY OF ATONEMENT

In Hebrew, on paper and parchment, 15th cent., in Spanish Rabbinic hand with vowel-points: 210 × 135 (135 × 80) mm.: 122 leaves. Marginal corrections in same hand. Catchwords at end of gatherings. Late 18th-cent. binding in sheep with key pattern border in blind round the sides.

Order of service for the Day of Atonement, Ashkenazic rite.

Beginning missing, fol. 1 commences just before the *'Amidah* for the morning service; lacuna between fol. 10 and 11.

Book of Jonah follows end of *Ne'ilah* service (fol. 119–20), then two leaves of *piyyuṭim* (fol. 121–2).

Formerly in the library of the Duke of Sussex, sixth son of George III (*Bibliotheca Sussexiana*, vol. 1, pt. 1, p. xxviii, no. 25). Crest bookplates of Duke of Sussex and of Clarence Esme Stuart. Bought by Lyell in February 1944 from Ettinghausen.

98 LITURGICAL POEMS, ETC., IN HEBREW

In Hebrew, Aramaic (nos. 41, 241), and Judaeo-Catalan (nos. 313, 314, 318, 321), on paper, written in Italy, 15th cent., in Spanish Rabbinic hand, mostly with vowel-points up to fol. 136, generally without them thereafter: 215×145 (150×85) mm.: 191 leaves. Marginal corrections in various hands. Many leaves have a catchword. Binding as MS. Lyell 97.

Liturgical poems and compositions, numbered from 1 to 363, for the 'special' Sabbaths, the three 'pilgrim' festivals, and various other occasions. Among others, *piyyuṭim* by Judah Halevi, Solomon Ibn Gabirol, and Abraham Ibn Ezra, with and without specific attribution. No. 258 (fol. 141) published by Cecil Roth, 'Eastertide Stoning of the Jews', *Jewish Quarterly Review*, 35 (1944–5), 361–70. No. 283 (fol. 128^{r}–130^{r}) is a '*zulath* by Rabbi Joseph ha-Ezobi' beginning *Az me-ro'sh mi-ḳadme ereṣ nesukhah*. This composition was published by J. L. Weinberger in *Hebrew Union College Annual*, 37 (1966), 1–11 of Hebrew section, from four MSS.: Bibliothèque Nationale héb. 658, Bodleian MS. Can. Or. 100 and MS. Michael 290, British Museum Or. 5466. Its presence in this MS. does not seem to have been noticed hitherto.

(fol. 183^{v}–189^{v}) trial lettering and scrawls, Hebrew and Spanish; (fol. 190^{r}) Hebrew prayer (second hand), in customary formula, for the welfare of 'the King [*added above it*: the Duke] Don Ercole d'Este'; (fol. 190^{v}–191^{r}) Hebrew prayer (second hand) for the recovery of a sick person; (fol. 191^{v}) as fol. 183^{v}–189^{v}, plus list of Hebrew book-titles, including *Ro'sh amanah* and *Ṣeror ha-mor*.

Formerly in the library of the Duke of Sussex (*Bibliotheca Sussexiana*, vol. 1, pt. 1, p. xxix, no. 29). Armorial bookplate of Duke of Sussex and crest bookplate of Clarence Esme Stuart. Bought by Lyell in February 1944 from Ettinghausen.

99 HEBREW PRAYER-BOOK

In Hebrew, on fine vellum, written in Italy, *c.* 1410, in very small, neat Italian square hand, with vowel-points and with *rapheh* over *bgdkpt* letters: 77×57 (45×30) mm.: 264 leaves: 3 illuminated initial words (fol. 2^{r}, 76^{v}, 163^{v}) and 20 illuminated miniatures in the margins, 19 of them in the Passover *Haggadah* and 1 on fol. 137^{v}. 19th-cent. polished black calf binding, with 4 silver corner-pieces, 2 silver centre-pieces, and clasp, possibly 17th cent.; edges gilt and gauffered.

Hebrew prayer-book, Ashkenazic rite, for week-days and Sabbath (including Passover *Haggadah* and *Pirḳe Aboth*), for New Year and Day of Atonement

(fol. 2^{r}–137^{v}); followed by liturgical compositions for insertion into the order of prayer on festivals and other special occasions during the year (fol. 137^{v}–264^{v}).

fol. 34^{r}, in the 12th benediction of the '*Amidah*, what was presumably written first, 'and for the *converts/renegades* [*wela-meshummadim*] let there be no hope', has been altered to, 'and for the *informers/slanderers* [*wela-malshinim*] etc.'; and in the next phrase, 'and may all the *sectarians/heretics* [*ha-minim*] perish instantaneously', the word *ha-minim* has been crossed through, but not so heavily as to obliterate it (? both the work of the censor).

Note of ownership in Hebrew on fol. 1^{v}: 'Bought in the year 5459 [= 1699] for eight n[ew?] duc[ats] including the silver decorations. Moses Heifetz.' Bought by Lyell in April 1943 from Maggs: see their Cat. 542, *The Art of Writing, 2800 B.C. to 1930 A.D.*, 1930, no. 100, with plate.

MS. 100
ARABIC

100 ASTRONOMICAL TREATISES IN ARABIC

In Arabic, on paper: 165×78 (115×50) mm.: 144 leaves: 23 lines. Modern oriental binding of dark-red morocco, narrow gilt border round sides.

Two treatises on astronomy:

(i) fol. 1^{v}–69^{r}, *al-Tadhkirah fī 'ilm al-hai'ah* by Naṣīr al-Dīn Muḥammad b. Muḥammad al-Ṭūsī (A.H. 597–672/A.D. 1201–74). See Brockelmann, *Geschichte der arabischen Literatur*, i. 511 (item 40), and Supplementband, i. 931; also Suter, *Die Mathematiker und Astronomen der Araber* (Leipzig, 1900), § 368 (item 1).

Copied end of Ramaḍān A.H. 704/A.D. 26 April 1305 by Ḥasan b. Rafī' in neat cursive *naskh* but with few diacritical points.

(ii) fol. 70^{v}–144^{v}, *al-Tabṣirah fī 'ilm al-hai'ah* by Bahā' al-Dīn 'Abd al-Jabbār b. Muḥammad al-Kharakī (died after A.H. 527/A.D. 1132). See Brockelmann, op. cit. i. 473, Supplementband, i. 863; also Suter, op. cit. § 276. Same hand as foregoing item.

Bought by Lyell in March 1942 from Maggs: see their *Cat.* 687, no. 76 and illustration 3.

MSS. LYELL EMPT., etc.

Empt. 1 RASIS

In Latin, on rather poor quality parchment, written in a current text hand probably in Italy, to judge from the parchment, in the early 13th cent.; writing above top line: 274×190 (190–8×140) mm.: 44 leaves (fol. 44 is a detached pastedown): 2 cols., 40 lines ruled with a hard point: collation 1^8–2^8, 3^8 (+1 added after 8), 4^8, 5^{10}. Binding of *c.* 1500 in wooden boards covered with rough white leather. Title written on the front cover in a contemporary hand.

2° fo. *Et cura*

Works of Rasis in Latin, probably all translated by Gerard of Cremona.

1 (fol. 1) 'Incipit liber divisionum verba Abuberi filii Zaccarie Azari ventillatus' *beg.*: [V]entillatum [*sic*] fuit in presenciam, *ends* (fol. 32^v): delent vestigia earum. Thorndike–Kibre, *Incipits*^{2}, col. 1684.

2 (fol. 32^v) 'Incipiunt capitula antidotarii verba Abubacri filii Zacarie Azari' *beg.*: [D]ixi in hoc meo libro, *ends* (fol. 41): donec inspissetur deinde repone. Explicit Antidotarium divisionum libri. Thorndike–Kibre, *Incipits*^{2}, col. 445. Followed by recipes for a plaster and an ointment, after which the explicit is repeated.

3 (fol. 41^v) Synonima *beg.*: [A]ltit id est asa fetida, *ends* (fol. 43^v): Zarnab id est psilorrum. Expliciunt synonoma libri divisionum. Thorndike–Kibre, *Incipits*^{2}, col. 82, cite our MS. Followed by a list of measures: Obolus-Cyathos.

In the bottom margins are additions in two main hands: *a* (contemporary and Italian (?)) mainly medical recipes, including (fol. 16^v): 'Canon quem scripsit Algazir Adule Cor filius Abimelech filii Cor imperatori Sarracenorum Ali filio Iosephi filii Tesiphin de curatione lapidis' *beg.*: Accidencia a quibus conveniencius est cavere, *ends* (fol. 17^v): squillitico ÷. l. 25. et bibatur. Thorndike-Kibre, *Incipits*^{2}, col. 14 and 185: Avenzoar, De curatione lapidis; *b* (German, 13th–14th cent.) charms, recipes, etc., including: (i) (fol. 22^v) Ad calculum optima confectio, fecit eam Magister Albertus; (ii) (fol. 23) Pulvis probatissimus Magistri Nicolai de Anglia que cerebrum purgat, vertiginem capitis tollit . . . etc. etc.; (iii) (fol. 32) two charms in German; (iv) (fol. 28) medical precepts in verse *beg.*: Hec precepta sequi debent aliosque docere, *end*: Hec ut sis sanus et eis contraria serves. Auctor Goswinus est metri non peregrinus. 22 lines, Walther, *Initia*, no. 7570; (v) (fol. 31^v) verses *beg.*: Est quedam forma que cuncta preit sine norma. 8 lines; (vi) (fol. 37^v) a piece on the soul and the seats of the faculties *beg.*: Anima secundum officium . . . viva est anima (cf. Ps.-Augustine, Liber de spiritu et anima, cap. XIII l. 5–12 in

P.L. 40 col. 788–9). *Continues*: Et nota quod intellectus dicitur esse in fronte, memoria in cerebro, *ends*: mens in spiritu (also in MS. Lyell 8, fol. 26va: see no. 200 in index of incipits); (vii) (fol. 39) a blessing for medicine *beg.*: Deus qui mirabiliter hominem creasti, *ends*: recipere mereatur per d. See E. Wickersheimer, 'Bénédiction des remèdes au moyen âge', *Lychnos*, 1952, p. 99; Thorndike–Kibre, *Incipits*^{2}, col. 410. Also in MS. Lyell 35, fol. 42^{v}; (viii) (fol. 9^{v}–10) a piece of necromancy.

The pastedowns are formed of parts of two bifolia of a late 13th-cent. MS. of *quaestiones gramaticales*. A section *beg.*: Consequenter queritur utrum lego sit oratio perfecta.

Formerly no. 355 in the library of the abbey of Admont, Austria (paper label on spine, and 19th-cent. description in German pasted inside front cover). Identifiable in the 1376 catalogue: Item divisiones egritudinum incipit 'Ventilatus', and in the 1380 catalogue: Item divisiones egritudinum Abubet incipit 'Ventilatum fuit' (ed. G. Moser-Mersky, *Mittelalt. Bibl.kat. Oesterreichs* III, 1961, pp. 34 l. 1, 59 l. 26). Sold by Admont in or after 1934 to L. and A. Brecher of Brünn (Moser-Mersky, op. cit., p. 9). Bought by Lyell in February 1941 from Davis and Orioli: see their *Cat.* 93, no. 177.

Empt. 2 MEDICAL TRACTS

In Latin and German, on paper, written in Austria in the 15th cent. in a fine set cursive hand: 297×210 mm.: 284 leaves (fol. 1, 32, 71, 78, 132, 163, 220 are double, fol. 1, 1a, 277 are flyleaves, etc.), fol. 7–266 are foliated i–cclxiiij in an almost contemporary hand: 2 cols., 27–34 lines ruled in ink: collation, 1 original flyleaf, 1^{8} (6–8 canc.), 2^{12}–24^{12}, 1 original flyleaf: a thin parchment strip reinforces the middle of each quire; quires 2–24 numbered 1–24 (the numbering skips from 22 to 24) in red in a contemporary hand in the centre of the upper margin of each first folio: watermarks in main part of MS., a human head, cf. Briquet nos. 15600–3; spectacles, close to Briquet 10622 (last 3 quires only); watermark in the first, added quire (fol. 2–6) not clearly visible. Binding, late 15th cent. in puce dyed leather on bevelled wooden boards with corner bosses (2 missing); clasps on lower cover; lined tooling with triple fillets; plaited headbands. A small rectangular piece has been cut out of the upper cover.

2° fo. (additions) *Si autem* (text) *Sequitur*

Compilation of medical tracts, often in an abbreviated form, many of them taken from Bernardus de Gordonio.

1 **'Tabula de electuariis'** (title in original list of contents) (fol. 8–28^{v}) Tables of medicines showing their bases, properties, make up, dose, and uses. Preceded (fol. 7) by an explanatory text *beg.*: [Q]uatinus ea que in antidotario

Nicolai tradita sunt, quatinus sub quodam conpendio seu conpilacione prae occulis[*sic*] nostris simplici, *ends* (fol. 7v): et istum ordinem tenebimus de omnibus electuariis et medicinis. The first table, 'Sequitur primo de sirupis que habent materiam digerere . . .', *beg.*: Oximel simplex. Acetum et mel, the last table, 'Nomina oleorum', *ends* (a note on oils): calefaciendo nervos. Similiter oleum cerebentinum.

2 (fol. 29) 'Incipit tabula de simplicibus medicinis et primo de hiis que habent materiam digerere . . .' *beg.*: Peionia. Bethonica. Menta Ruta, *ends* (fol. 41Ara): Aqua lupinorum. Lac. Amigdala(?). Explicit tabula electa et bona. Possibly the same as the item cited Thorndike–Kibre, *Incipits*², col. 1031.

3 (fol. 41Arb) On a doctor's behaviour to his patient, *beg.*: [C]um o medice ad egrotum vocaberis, *ends short* (fol. 42rb): Si vero tempus cibandi . . . propter digestionem et quietem. The equivalent of pp. 74–5 l. 34 of the edition in Renzi, *Coll. Salernitana* II. Thorndike–Kibre, *Incipits*², col. 323. Followed (fol. 42rb) by 'Nota de inspeccione urine' *beg.*: De urinarum iudicio debent quattuor interrogari, *ends* (fol. 42vb): an sit fetus ignoro.

4 (fol. 43) 'Incipit tractatus quidam brevis et utilis de pulsibus' *beg.*: Quoniam quilibet pulsus multis modis variatur . . . Unde posuerunt x genera pulsuum de quibus sigillatim et de eorundem speciebus breviter est dicendum. Primum genus sumitur ex quantitate alacionis, *ends* (fol. 47rb:) et de signatis generalibus dicta sufficiunt.

5 (fol. 47v) *beg.*: Passiones puerorum adhuc in cunabulis existencium, *ends* (fol. 48vb): confert fl'is et valet et mulieribus epilentie. Explicit tractatus brevis de passionibus puerorum. Thorndike–Kibre, *Incipits*², col. 1028.

6 (fol. 48vb) *beg.*: Quoniam ea que sunt utilia in curacionibus medicine, *ends* (fol. 51va): pro Zepon medicaminis medullam cervi. Explicit tractatus quit pro quo etcetera etc. Thorndike–Kibre, *Incipits*², col. 1274. One of the MSS. cited is Admont 254, 13th cent.

7 (fol. 51va) Gerardus de Solo, Directorium or Introductorium iuvenum *beg.*: Regimen corporis humani est quintuplex, *ends* (fol. 61ra): de quinque regiminibus dicta sufficiant. Expliciunt compilaciones quinque regiminum corporis humani recollecte in preclaro studio Montispessul. etc. Thorndike–Kibre, *Incipits*², col. 1344. Followed by verses *beg.*: Tres lucis primas noctis tres sanguinis ymas. 4 lines. Walther, *Initia*, no. 19396.

8 (fol. 61rb) Compilation on bloodletting. Preface *beg.*: Quoniam q[uantum] l[ibet] inter omnia instrumenta cum quibus medicus operatur, *ends* (fol. 61va): Ideoque proposui brevem tractatum et utilem de flebotomia ex dictis diversorum actorum colligere seu coadiunare distinguendo ipsum in decem capitula. Text *beg.*: Flebotomia est evacuatio universalis . . . Hec descriptio ponitur ab Avic. The work *ends* (fol. 74va): sic de ventosis sanguisugis et cauteriis deo gracias. Explicit tractatus brevis et utilis de cauteriis. This is to be distinguished from

the treatise of Bernardus de Gordonio with the similar incipit upon which it is based, at least in part (see item 12, end).

9 (fol. 74va) 'Incipit tractatus magistri Bernhardi de Gordonio de regimine morborum acutorum' *beg.*: Regimen morborum acutorum consistit in tribus, *ends* (fol. 81^{vb}): in ore tenendo. Hec autem omnia facta sunt post lecturam annorum continuatam (fol. 82ra) undecim. Explicit tractatus . . . Thorndike–Kibre, *Incipits*^{2}, col. 1344. Our MS. omits the last section, 'De Recapitulatione'.

10 Compilations largely deriving from treatises by Bernardus de Gordonio (see end of item 12 below): *a* (fol. 82ra) 'Incipit tractatus de urina cum curacione quorundam morborum magistri Bernhardi de Gordonio abreviatus' preface *beg.*: In multis libris copiose et sufficienter de disposicionibus urine tractatur . . . Ego autem de ea aliud dicturus longitudini peperci et quedam non parum utilia de urine significatis ex diversis actoribus agregavi, *ends*: de quorum curacione minus sufficienter in Lilio dictum erat; text *beg.* (fol. 82^{v}): Primus magistrorum omnium Ypocras docuit pronosticare, *ends* (fol. 110^{vb}): de curacione yctericie. Deo gracias. Explicit tractatus . . .; *b* (fol. 110^{vb}) 'Incipit preciosus tractatus de pronosticacione magistri Bernhardi de Gordonio abreviatus in Monte Peslano collectus summa cum diligentia' preface *beg.*: Sicut testatur primus magister omnium medicorum; text *beg.* (fol. 111va): Intelligendum est primo quod clavis tocius pronosticacionis, *ends* (fol. 141va): fundere iussit aquas. Explicit preciosus tractatus . . . abreviatus tamen subtiliter.

11 (fol. 141va) 'Incipiunt tabule ingeniorum eiusdem' i.e. Bernardus de Gordonio, De decem ingeniis curandorum *beg.*: Ingenia curacionis morborum, *ends* (fol. 149^{vb}): et de creticis diebus breviter, et cum integritate sicud scitis. Expliciunt tabule ingeniorum. Thorndike–Kibre, *Incipits*^{2}, col. 743.

12 (fol. 149^{vb}) 'Incipit tractatus eius [i.e. Bernardus de Gordonio] de reumate abreviatus' preface *beg.*: Quia de reumate sepe et frequenter in causa; text *beg.* (fol. 150): Galienus in libro suo ad Glauconem tres sunt species reumatis. The work *ends* (fol. 158va): sicud et feci tractatibus aliis scilicet de pronosticacione et de crisi de flebotomia et de urinis. Isti tamen tractatus omnes attribui merito debentur [*sic*] (fol. 158^{vb}) venerabili domino et magistro Bernhardo de Gordonio qui diligenter eos collegit quos abreviatu [*sic*] de quibus sit deo laus per infinita seculorum secula. Amen.

The three other treatises referred to are presumably items 8, 10*a*, *b*.

13 (fol. 158^{vb}) *beg.*: De remediis venenorum et contra morsum eorundem aliqua hic collegi ex dictis Arnoldi. Primo contra morsum carnis rabii, *ends* (fol. 160ra): debet precedere interfectionem allium. Explicit tractatus de veneno.

14 (fol. 160) Bernardus de Gordonio, Lilium medicinae, part VI 'Hic incipit vi^{a} particula huius Lilii in qua agitur de passionibus secunde(?) digestive et incipit a passionibus epatis . . . There follows a list of chapters. Text *beg.* (fol. 160^{rb}): Epar est membrum primum et principium, *ends* (fol. 202ra): ut dictum est

superius. Explicit liber vi^us^ de passionibus epatis. For MSS. and editions of the Lilium medicinae see Thorndike–Kibre, *Incipits*[2], col. 772.

15 (fol. 202^rb^) 'Incipit regimen bonum et utile de nefretica passione a magistro Iohanne compilatum' *beg.*: Regimen passionis nefretice qua dominus iste periodace vexatur duplex est, *ends* (fol. 205^va^): tucius erit propter ardorem. Explicit regimen bonum et utile de lapide conglutinante in vesica et renibus.

16 Extracts from Bernardus de Gordonio, Lilium medicinae, *a* (fol. 205^va^) part. v 'Incipit liber quintus qui est de passionibus membrorum nutritivorum prime digestive . . .' There follows a list of chapters. Text *beg.* (fol. 206^ra^): Transglucio cibi est motus, *ends* (fol. 265^va^): et idem cum diversis diversa agit imo etc. See above, item 14. The rest of the column was originally blank; *b* (fol. 265^vb^) end of part. III, *beg.*: Et si apostema fuerit frigidum addatur hiis allumen, *ends* (fol. 266^ra^): sanguinem draconis apponere. Hec igitur dicta pertinent ad finem tercii libelli huius Lilii. Pp. 336 l. 27–337 in the edition of Lyons, 1574.

17 (fol. 266^rb^) Two recipes for medicines *a beg.*: Nota hoc electuarium laxativum quod solo odoratu laxat; *b beg.*: Item alliud quod capud alleviat, stomachum purgat, appetitum confortat et visum clarificat. *Ends* fol. 266^va^.

Further medical recipes in Latin and German have been added in several contemporary hands (including the hand which made the index and list of contents) on the front pastedown, fol. 1–1^v^ (parchment flyleaf), 2–2^v^, 5–6, 265^va^–266^va^, 266^v^, 276^va^, 278 (end pastedown).

There is an original list of contents (numbered I–XVII) on the front pastedown, written in two hands, the first of which may be the scribe of the MS. There is an alphabetical index in the near contemporary hand which foliated the MS. (fol. 267–76, completed on fol. 3–4^v^) and a list of contents in the same hand, with the items numbered continuously up to cxlvij (*beg. imperf.* fol. 6^v^ at no. xlv (fol. cxi), continued and completed on fol. 276^v^–278).

Formerly no. 313 in the library of Admont abbey (see book stamp of the library on fol. 2; paper label on spine and 19th-cent. description pasted inside front cover). Sold by Admont in or after 1934 to L. and A. Brecher of Brünn (Möser-Mersky, op. cit., p. 9). Bought by Lyell in January 1941 from Davis and Orioli: see their *Cat.* 78 no. 2; 93 no. 53.

Empt. 3 RAYMUNDUS DE PENAFORT, SUMMA

In Latin, on thin white parchment, written in France in the late 13th cent.: *c.* 215×140 (158–62×95–8) mm., edges cropped: xxxiv+622 pages (pp. i–x, 613–22 are flyleaves): 2 cols. of 42 lines, ruled in pencil: collation, 1^{14} (6 and 14 canc.), 2^{12}–11^{12}, 12^{14}, 13^{12}–26^{12}, 27^{8} (5–8 canc.).: painted initials of books (pp. 1, 145, 255, 512) in blue or pink decorated with gold, infilled with monsters

or branchwork in the same colours, on blue and pink grounds; other initials blue flourished in red or red in blue; running headings and paragraphing in red and blue. Pächt and Alexander I, no. 497. 17th-cent. binding in rough brown calf stamped in gold with arms of 'Edoardus Dering Miles et Baronettus'; rebacked with new label. Rust marks of three nails (from chain?) at bottom of fol. xi.

2° fo. (table) *Quomodo sunt vitandi* (text) studiosa *cupiditas*

Raymundus de Penafort, Summa de Penitentia et Matrimonio in four books, *beg.*: (p. 1[a]): *Quoniam ut ait Ieronimus* secunda post naufragium, *ends* (p. 612[a]): corrigat et emendat.

The text is preceded by a table of contents (pp. xi–xxxiii) and is accompanied by a gloss *beg.* (p. 1[b]): *Quoniam ait Ieronimus* de. pe. di. I.c.ij. *secunda tabula* tabula hic dicitur baptismus, *ends* (p. 612[b]): si voluntate mulieris facte sint. This is the gloss of Willelmus Redonensis, printed at Rome, 1603, where it is mistakenly attributed to John of Freiburg; see G. F. Warner and J. P. Gilson, *Cat. of W. MSS. in old Royal and King's Collections, British Museum* I, 1921, p. 207, description of B.M. MS. Royal 8 A. II.

Following the text on p. 612[b] is an erased note, legible under ultra-violet light: 'Prec. [x?]v. s.' (15th cent.).

The MS. formerly belonged to Sir Edward Dering (1598–1644: binding); Francis Benthal of Bucksford (armorial bookplate); Edward Duff Balken of Pittsburgh (bookplate); George Dunn of Woolley Hall near Maidenhead (bookplate): lot 3351 in his sale, Sotheby's 22–9 Nov. 1917. Bought by Lyell in January 1943 from Maggs: see their *Cat.* 687 (1940), no. 161.

Empt. 4 PSALTER

In Latin, on parchment, written in England early in the 14th cent.: *c.* 120×78 (80×46) mm., edges cropped: i+240 leaves (fol. i, 234–8 are flyleaves, fol. 8, 218 are double); 17 long lines ruled in red ink: collation 1^8–3^8, 4^8 (8 missing), 5^8–9^8, 10^8 (7 missing), 11^8–12^8, 13^8 (2 missing), 14^8–15^8, 16^8 (3 missing), 17^8–20^8, 21^8 (3 missing), 22^8–30^8; traces of catchwords: for historiated initials see below; other initials gold flourished in purple or blue, or blue flourished in red. Line fillers in gold and blue. Bound in 17th-cent. sheep, rebacked.

2° fo. (Cal.) *Prima dies* (Psal.) *proiciamus*

Portable Gallican Psalter (fol. 8[b]), preceded by calendar (fol. 2–7[v]), and followed by canticles (fol. 206), Quicumque (fol. 222[v]) and litany of the saints (fol. 225[v]) with collects. *Ends* fol. 233[v]. A commemoration of St. Sebastian is added on

fol. 1. Fol. 1^{v} and 8^{ar-v} are blank. Leaves are missing after fol. 38, 76, 94, 118, and 157.

In the calendar (fol. 5^{v}) 2 Aug. is the obit of Richard Bardney, abbot of Crowland (d. 1512). The Sarum feast of relics is given as 15 Sept. as it was until 1319.

The initials, which have borders, are in blue, orangey red, pink, and violet with backgrounds of pounced gold and some green shading. The borders have little birds and grotesques and end in daisy buds or ivy leaves. The initial on fol. 8 (Ps. 1) has King David playing his harp; fol. 58^{v} (Ps. 38) has a seated king holding a sword and with a finger to his lips; fol. 133^{v} (Ps. 97) has a priest and monks singing a service. Offsets show that the beginings of Ps. 26, 52, 68, 80, 109, now missing, also had illuminated initials.

On fol. 1 is the note: 'Thys ys Myghell Haywards boke' (16th cent.).

Empt. 5 RELIGIOUS TALES PLATE XXVIIa

In Latin, on parchment, written in the Low Countries in the second half of the 13th cent. by one scribe in a current text hand (Pl. XXVIIa): 248×176 (*c.* 186–92×142–8) mm.: vii+305 leaves (fol. i–vii, 298–314 are flyleaves). The original fol. 1–9 are missing and the present foliation, like the medieval foliations, starts at 10. There are two medieval foliations: *a* possibly by the scribe, in 'Chaldaic' numbers, in red, in the middle of the left margin of the verso from 10 to 297 (type vii described by B. Bischoff, 'Die Greichischen und Chaldaischen Zahlzeichen' in his *Mittelalterliche Studien* 1, 1966, pp. 70–1, who cites our MS.) (Pl. XXVIIa); *b* in the middle of the upper margin of the recto, dividing the volume into two: x–clxxxxii and i–cv (fol. 193–297); these numbers apply to the whole opening, and so fol. 297^{v} is numbered cvi: 36 long lines ruled with a hard point: collation, [quire 1 missing], 2^{10}, 3^{8}–4^{8}, 5^{10}, 6^{8}–15^{8}, 16^{10}, 17^{8}–20^{8}, 21^{10} (7 canc.), 22^{10}–23^{10}, 24^{12}, 25^{10}, 26^{8}, 27^{10}–28^{10}, 29^{10} (5 canc.), 30^{8}–33^{8}, 34^{10}, two original flyleaves; traces of catchwords and quire numbering at end of quires in roman numerals, e.g. fol. 167^{v}: xx^{us}; fol. 263^{v}: xxx^{us}. Modern quarter leather binding by J. P. Gray and Son of Cambridge.

2° fo. *Apostolus dicit*

Religious tales.

1 (fol. 10–91, 210–44, 275–82, 282^{v}–287^{v}, 297^{v}) Brief lives of saints. The main collection is arranged in no liturgical or historical order but in a rough hierarchical one: apostles and evangelists; (fol. 33^{v}) archangels: St. Michael; (fol. 35) martyrs; (fol. 102^{v}) confessors, with rubric 'De confessoribus'; (fol. 210) virgins.

The lives include: (fol. 35) Leger; (fol. 56^{v}) Gengulf; (fol. 57) Adalbert, bishop of Prague; (fol. 58^{v}) Achatius; (fol. 66^{v}) 'De pena Herodis in vigilia Epyphanie'; (fol. 67^{v}) Gildard; (fol. 68) the two Ewalds; (fol. 70) Gallicanus; (fol. 73) Kilian; (fol. 74) Gertrude, see also below, fol. 232^{v}; (fol. 87) Denis; (fol. 100) Foillanus; (fol. 100^{v}) Benignus; (fol. 101^{v}) Saturninus; Theodard; (fol. 105^{v}) William the duke (Willelmus Magnus); (fol. 106^{v}–109^{v}, continued on fol. 282^{v}–286^{v}) Charlemagne; (fol. 121^{v}) Judocus; (fol. 125^{v}) Goar; (fol. 127) Burchard; (fol. 127^{v}) Arnulph; (fol. 129) Cunibert; (fol. 129^{v}) Brice; (fol. 139^{v}) Fursey; (fol. 141^{v}) Hadelinus; (fol. 143) Amand; (fol. 145) Vedast; (fol. 147^{v}, 175^{v}, 186^{v}) Servatius; (fol. 152) Memmius; (fol. 152^{v}) Remaclus; (fol. 158) Hubert; (fol. 168) Augustine; (fol. 170) Dominic; (fol. 172^{v}) Francis; (fol. 176^{v}) Eucharius, Valerius and Maternus; (fol. 178) Odulf; (fol. 178^{v}) Trudo; (fol. 180) Willibrord; (fol. 181^{v}) Filibert; Alexis; (fol. 188^{v}) Bernard; (fol. 191) Lupus; (fol. 225^{v}) Anastasia; (fol. 232^{v}) Geneviève; (fol. 232^{v}–239) Gertrude, see also fol. 74; (fol. 275) Aldegunda; (fol. 281^{v}) Marina; (fol. 282) Evermarus; (fol. 286^{v}) 'Qualiter wultus d. ad Lucanam civitatem venit': *BHL.* 4236, followed by a piece on the sign of the Cross; (fol. 297^{v}) Brendan.

2 *a* (fol. 197–208^{v}) A quire containing 61 items (not numbered) principally Miracles of the BVM. with some sermons and pieces on her life for her feast days. Items 1–8, 10, 13–14, 16, 18–22 resemble items 1–11, 13–18 of MS. Darmstadt 2777, 14th cent., described by Mussafia, *Studien zu den mittelalterlichen Marienlegenden IV*, (Sitzungsber. Phil.-hist. Kl. K. Akad. Wiss. Wien 123, VIII), 1891, pp. 7–9. Many of the stories refer to Cistercians and some of these are abbreviated versions of stories in Caesarius of Heisterbach's Dialogus Miraculorum. 'De Ave Maria quante virtutis sit' (fol. 204^{v}), a version of the story of the Aves seen as roses (for which see Ward, *Cat. of Romances in B.M.* II, p. 668, no. 17), has the note: Hoc predicavit frater Stephanus ord. min. fratrum Aurelianensium. The sermons are: (i) (fol. 201^{v}) 'In purificatione beate Marie' *beg.*: Hodie beata virgo Maria puerum Ihesum presentavit in templum. Hoc festum tribus nominibus appellatur, *ends* (fol. 202): sicut per candelam ardentem; (ii) (fol. 206) 'In assumptione beate Marie sermo beati Bernardi abbatis Clarevallensis' *beg.*: Filie Iherusalem nuntiate . . . Ea que dicuntur ut ait Ieronimus et si facta vel dicta non fuerint . . . Maria igitur a corpore decumbebat ut est humana infirmitas, *ends* (fol. 207^{v}): tibi proficiat ad gloriam, nobis ad veniam. Te prestante . . . Followed (fol. 207^{v}) by: 'Quod virginitas sine humilitate regnum dei non possidet. Ber.' *beg.*: Respexit deus humilitatem ancille sue potius quam virginitatem, *ends*: tuum sanctificat uterum.

b (fol. 192^{v}–196^{v}, continued on fol. 209–209^{v}) 58 Exempla. Begins with 'De virtute misse etc.': story of the two cobblers (cf. P.L. 73 col. 378). Many of the rest are abbreviated versions of stories in Caesarius of Heisterbach and some, especially on fol. 209–209^{v}, are taken from the Exempla of Jacques de Vitry. Several of the other stories are found in B.M. MS. Arundel 506 (14th cent., from

St. Michael's, Mainz: see Herbert, *BM. Cat. Rom.* III, pp. 541–59) and in MS. Laud Misc. 315, late 13th cent., from the Carthusians at Mainz.

3 (fol. 247–71) Gregory the Great, Dialogues. Pr. P.L. 77 col. 150–429. Preceded (fol. 244^{v}–246^{v}) by a table of contents.

4 (fol. 271) Bestiary. 'Incipit bestiarius. de leone rege bestiarum' *beg.*: Phisiologus dicit. Leo habet tres naturas. Prima quod cauda delet vestigia. Followed by unicorn, hydra, panther, elephant, etc. Thirty-five beasts and birds are described briefly. *Ends* (fol. 274) (Basiliscus): Necat quem nunquam vidit. In the lower margins of fol. 270^{v}–271 the second hand which foliated the MS. has written a list of the beasts, with folio numbers.

5 (fol. 288^{v}–297^{v}) ninety-nine further exempla, many of which are animal fables, starting with the avaricious knight, for which see no. 181 of Exempla of Jacques de Vitry, ed. Crane. Most of the following stories are also identifiable in Jacques de Vitry's Exempla, and a group on fol. 294–5 are abbreviations of stories in Caesarius of Heisterbach's Dialogus Miraculorum.

Further exempla and other short pieces (fol. 191, 244, 246^{v}, 274^{v}, 282) and (fol. 287^{v}) another Mary miracle and (fol. 297^{v}) the life of St. Brendan, were written by the scribe on pages and spaces originally left blank. After the MS. was completed, the scribe wrote a list of contents for all the exempla, with references to the Chaldaic numbering which were later erased by the second foliator and replaced by his roman numerals. The scribe started the index on fol. 191^{v}–192 and completed it on fol. 288. He began by listing the Mary miracles, then the human stories and finally listed the animal fables, which in the MS. are partly mixed up with the others, under the heading 'Capitula de animalibus'. In this index he inserted some, but not all, of his later additions.

Fol. 298–9 are the original blank parchment flyleaves.

In the front is a piece of parchment with a drawing incorporating the letters 'L.F.' (English, 19th cent.). From the Ashburnham–Barrois collection: lot 331 in sale, Sotheby's, June 1901. Bookplates of Charles Butler of Warren Wood, Hatfield (lot 644 in first portion of his sale, Sotheby's, April 1911), and of Sir Walter Wilson Greg, bought by him in 1911.

Empt. 6 PRYKKE OF CONCIENS

In English, on thick parchment, written in Southern England in current anglicana in the early 15th cent.: *c.* 220–8 × 148 (175–90 × 90) mm.: iii + 119 leaves (fol. i–iii, 118–9 flyleaves, etc.): 32–4 long lines, ruled in crayon: collation 1^{8} (6 cut out, + 8 leaves added round the quire, of which only fol. ii–iii (flyleaves) and 8–11 remain), 2^{10}, 3^{12}, 4^{10}, 5^{12}–7^{12}, 8^{8}–10^{8}, 11^{6}, 12^{8},

original parchment flyleaf and pastedown (fol. 119); some quire signatures. Fol. 1 has a bar border on four sides in gold and purple with leaves and clusters of daisies and daisybuds in blue, green, and purple. Initials on fol. 12^{v}, 22^{v}, 35, 53, 86, and 96^{v} in gold on backgrounds in sections of pink and blue with sprays of gold discs and leaves, and of daisy buds on fol. 35. Other initials blue flourished in red up to fol. 50^{v}. Modern red velvet binding, with cover.

2° fo. *As him*

The East Midland recension of the 'Prykke of Conciens', wrongly ascribed to Richard Rolle, *beg.* (fol. 1): The myȝt of þe fadir of hevene, *ends* (fol. 116^{v}): þat for our love made all þyng(s) Amen. Here endith the tretys þat is callyd þe Prykke of Conciens. Lacks verses 385–464 after fol. 5^{v}. See Brown–Robbins, *Index*, no. 3429 and Robbins–Cutler, *Suppl.*, who cite our MS.

Additions: *a* (fol. 117^{v}) a charm (15th cent.) to protect one 'Johannes' (the name is written over an erasure) against the fever, *beg.*: Sicut verum est quod Maria virgo concepit, *ends*: seu cotidiane terciane quartane. Amen. Ter pater noster et Ave Maria, Amen. Probatum; *b* pieces written by Thomas Bower, aged 17, in 1737, including (fol. 12) English epigrams 'learnt of Jno. Willis of West Orchard'; (fol. 12^{v}) Latin verses 'On Cock fighting made a Shrove Tuesday' *beg.*: Carnis ut impleto qua exultat rauca Theatro.

On fol. 55 there is a rough drawing of two figures.

There are many notes by former owners including: *a* 15th cent. (i) (fol. 118) 'Liber iste pertinet Iohanni Crosby capellano pleg' pro iij s. iiijd.' (repeated); (ii) (fol. 118^{v}) 'T. plegg' for stemulus consciencie in Latyn a sequenciarie a lytyl book of a treteys of Iohn of Burdews & a Rolle of al ye cete of Rome et aliis'; (iii) (fol. iii, 118) 'Iohannes Graunge'. A Johannes Graunge also once owned MSS. St. John's Coll. Cambridge 179 (G. 11) and 195 (G. 25); *b* 15th–16th cent. (i) (fol. iii) 'Thomas Dade of Weybrede (?); (ii) (fol. 119) a note with the name 'John Dade'; (iii) (fol. 117^{v}) 'Thomas Boyes'; *c* (fol. 118^{v}) coat of arms (drawn in ink: 3 talbots' heads couped in chief) with name 'Thomas Bower, 1615' (see also fol. 117 and fol. iii^{v}); *d* (fol. 12–12^{v}, 85–85^{v}, 118^{v}) 'Thomas Bower, aged 17, 1737'. No. 2734 in the collection of Sir Thomas Phillipps. Phillipps sale, Sotheby's June 1899, lot 670. In W. H. Robinson, *Cat.* 50, 1934, no. 10 with plate of fol. 1. Bought by Lyell in April 1937.

Empt. 7 MISCELLANY OF DESIDERIUS DE BIRSTORFF

PLATE XXVIa

In Latin and French, on parchment, written in a clear round hybrid hand (Pl. XXVIa) at Paris in 1457–8 (with later additions) by Desiderius de

Birstorff (for whom see below): 225–30 × 140–5 mm., ruling and text space varies: 105 leaves (fol. 1 is an original flyleaf): collation 1 flyleaf, 1^{8}–13^{8}, catchwords and quire signatures begin with third quire. Binding, 17th–18th cent. sprinkled calf, rebacked, with the original back put on.

2° fo. *holocaustum*

1 (fol. 2) Summarium Biblicum commonly attributed to Alexander de Villa Dei, with interlinear gloss: Stegmüller, *Rep. Bibl.*, no. 1177, *beg.*: 'Genesis' *Sex* opera sex dierum. *prohibet*, *ends* (fol. 16ᵛ): *Alpha* et o principium et finis. Explicit Biblia metrificata per me Desiderium de Birstorff ecclesie Deodatensis ad Romanam ecclesiam sine medio pertinentis magnum prepositum transcripta. Parisius in Collegio Montisacuti. Anno domini Mccccl vij° die decima quinta Novembris etc. There follow *a* a prayer for learning by Desiderius *beg.*: O deus omnipotens qui consubstancialem tibi filium, *ends*: ut quod michi Desiderio de Birstorff servo tuo largitus fueris, valeam ad aliorum eruditionem patienter et humiliter proferre. Amen; *b* a note by Desiderius that he obtained his 'licentia' in 'sacra canonica scientia' at Paris on the 15th of April, 1458, coming first out of forty-one candidates 'tam in examine quam in vocatione' (detail, Pl. XXVIa). Fol. 17–17ᵛ is blank.

2 (fol. 18) Petrus de Rosenheim, Rosarium Biblie (Stegmüller, *Rep. Bibl.*, no. 6836, cites our MS.) *beg.*: 'Genesis' Astripotens celum terram speram mare germen, *ends* (fol. 45ᵛ) (Apocalipsis): angelus ostendit, se nec adoret ait. Explicit novum testamentum. Parisius die sexta mensis Novembris. Anno domini M°CCCC° quinquagesimo septimo in Collegio Montisacuti prope ecclesiam sancte Genovefe ego Desiderius de Birstorff hoc opus manu propria transcripsi a quodam exemplari papireo ab omnibus derelicto etc. Followed (fol. 46) by *a* 'Destinatio operis', dedication in verse to Cardinal Branda *beg.*: De petra suxi Petrus et memoranda reduxi, *ends*: Distribuat placida, tamen ut correxerit ante. Explicit. 23 lines; *b* verses addressed to the scribe, *beg.*: O scriptor librum cum scripseris argue demum. 4 lines. MS. Saint-Mihiel 50, also copied by Desiderius, appears to contain another version of this work: see below, p. 291.

Fol. 46ᵛ–49ᵛ were originally blank.

3 (fol. 50) Treatise on the vices *beg.*: Ex vitulenta [*sic*] superbie radice nascitur pestifera proles, *ends* (fol. 68ᵛ) with verses: Corpus opes animam, consortia federa famam, Debilitat, perdit, necat, odit, destruit, aufert. Et sic finis. For the verses cf. Walther, *Prov.*, no. 3539.

4 (fol. 69) Arnaldus de Palatio or Palatz, De horis dicendis *beg.*: Quoniam dyabolus tenebrarum princeps . . . Ego Arnaldus de Palatio diocesis Tarviensis [Tarbes] legens indignus primam lectionem matutinalem in decretis Parisius, *ends* (fol. 86): plene datur solutio ad que gratia brevitatis remitto. Deo gratias. Utinam. Birstorff [*written very faintly*]. Printed at Lyons *c.* 1485 (GKW., no. 2513). Another copy is in Paris Bibl. Mazarine MS. 995 (1146), fol. 55, dated

1456. Arnaldus (or Raynaldus or Raymundus) de Palatz was lecturing at Paris from 1445 (Fournier-Dorez, *Faculté de décret* II, p. 125). He became bishop of Tarbes in 1466, d. 1474.

5 (fol. 86v) Treatise on the names of Christ's disciples *beg.*: Designavit dominus et alios septuaginta duos discipulos . . . Hec igitur sunt nomina discipulorum domini Ihesu Christi que potui reperire et colligere sub compendio ex pluribus libris et scripturis usque in presentem annum. MCCCXIIJ que hoc scripsi. Mircialis sanctissimi, *ends* (fol. 101): beatus Lucas commemorat. Followed by three short prayers, *beg.*: *a* Adiuvent nos domine deus in omnium discipulorum Christi; *b* Oblata tibi domine sacrificia; *c* Perficiant in nobis domine quod continent sumpta.

Fol. 101v–105 were originally blank.

The following pieces were added later by Desiderius (he wrote 'Birstorff' again on fol. 101v and 102): *a* (fol. 1v) 'Mala ex peccato mortali secundum litteras alphabeti procedencia. Primo' *beg.*: a. Affectus indurativum, *ends*: z. Zelotipie accersitivum seu accensivum. Followed by a short prayer and a piece on avoiding lust; *b* (fol. 46v–47, 101v–102) Apostles' Creed, with each phrase attributed to an apostle, and preceded by a parallel passage from a prophet. Two versions, the first *beg.*: Iere. v. Patrem invocabit me dicit dominus. 2. Petrus. Credo in deum patrem omnipotentem creatorem celi et terre. For concordances of the Prophets, Apostles and the Creed see E. Mâle, *L'Art religieux de la fin du moyen âge en France*, 1908, pp. 259–67; M. Meiss, *French painting in the time of Jean de Berry. The late fourteenth century and the patronage of the Duke*, 1967, pp. 135–40; M. R. James, *Suffolk and Norfolk*, 1930, pp. 218–19. Similar versions to ours, with text only, are found in MSS. Bodl. 709, 14th cent., fol. 192v and 805, 15th cent., fol. ii. C. F. Bühler, 'The Apostles and the Creed', *Speculum* 28 (1953), 385–9, discussed only versions with apostles alone. The series of apostles in our first version corresponds to his type 2 and in the second to his type 10; *c* (fol. 47) a similar attribution of phrases of the Creed to the individual Apostles, in French verse: 'Sensuient lez xii articles de la foid' *beg.*: Sanct Piere. Ie croid en ung vray dieu le peire, Tous puissant sans raison enquerre, *ends* (Sainct Mathie) (fol. 48): En enfers eternellement. A quatrain for each apostle. Cf. Långfors, *Les Incipits des poèmes français antérieurs au xvie s.*, p. 176; *d* (fol. 48) 'Sensuyent les dix commendemens de la lois chrestiene' *beg.*: Ung seul dieu de tous createur, Tu servirais et aimerais, *ends* (fol. 49): Sy tu consens a tel oultrage, Ton ame mes a dampnement. A quatrain for each commandment. See Långfors, op. cit., pp. 433–4. Also in MS. Rawl. liturg. e. 27, 15th cent., fol. 150v; *e* (fol. 102v) the Sibyls and their prophecies of Jesus Christ *beg.*: 'Sibilla Persica quasi in ordine prima'. Cuius mentionem facit Nicanor que XXXta annorum erat. Vaticinari videtur de futuro salvatore sub nubilo. Cuius prophetia talis

est. Ecce bestiam conculcabis . . . valitudine hominum. Jo. viii°. Antequam Abraham fieret ego sum. Ps.° lxxxi°. Non intellexerunt in tenebris ambulant. Io. i. lux in tenebris lucet. There are twelve Sibyls. The others are, in order: Libica, Erictrea, Cumana, Sayma [*sic leg.* Samia], Cymera, Europa, Tiburtina, Agrippa, Delphica, Alponcia [*sic leg.* Hellespontina] and Frigea [*leg.* Phrygia] which *ends* (fol. 104^{v}): Math. 20. Et tercia die resurget. The series is the same as in MS. Paris B.N. lat. 920, the Hours of Louis de Laval, for which see E. Mâle, *L'Art religieux*, cit., pp. 282–8, 293 n. 1, and figs. 121–3, 138: *f* (fol. 104^{v}) verses (i) De nive conceptum quem mater adultera fingit, Illum vir vendens liquefactum resurgit. Cf. Walther, *Initia*, no. 4127; (ii) *beg.*: Festum candele tenebrosum frigora dele. 4 lines.

On fol. 105 (flyleaf) Desiderius wrote: 'De Iohanne barbitonsoris [*sic*] in romana curia remanente facto computo cum Abrieto(?) vicario episcopi restant adhuc xx franci cum denariis quatuor alios recepit a Palario(?) e[. . . ?] Th[o]rieto(?) curatore et capellano sancte Crucis in ecclesia(?) Tulleñ.'

On Desiderius, or Didier, de Birstorff see A. Calmet, *Bibliothèque Lorraine*, 1751, col. 121, who says that he tutored Duke René II of Lorraine (b. 1451, duke 1473–1508), and made copies of most of the works of Jerome. In Calmet's day these copies were in the library of the Capucins of Toul. Desiderius also copied another MS., Saint-Mihiel 50, in 1473. He was then provost of Saint-Dié and Saint-Pierre de Remiremont, canon of Toul and priest of Gironville (*MSS. datés* v, p. 327 and pl. CLX). He was already provost of Saint-Dié when he bought Paris B.N. lat. 712A in Paris in 1438, according to his inscription in it, although the date is probably a mistake. He was president of the chapter of Toul from 1505 to 1510 (see M. T. Maujean, 'La chapitre de la cathédrale de Toul', *Annales de l'Est*, sér. 5, 2 (1951), p. 259 n. 5).

On fol. 105 is the note: 'Henricus Brunus hunc librum sibi vendicat' (15th–16th cent.); on fol. 2: 'Goncourt' (15th–16th cent.); 'Benedictinorum S. Michaelis in Lotaringia Congreg. S. Vitoni' (18th cent.), i.e. Saint-Mihiel in Lorraine, which owned another MS. copied by Desiderius: see above. Bookplates (19th cent.) of the former Benedictine Dr. R. J. F. Leclerc of Luxeuil, and of Eugène Revillout, the Egyptologist. Bought with the rest of Leclerc's collection by Revillout's father. Revillout wrote a short account of the MS., then still in his possession, in *Mélanges E. Chatelain*, Paris, 1910, p. 243. Bought by Lyell from Goldschmidt in October 1939.

Empt. 8 JOHANNES VASCO, SUMMARY OF THE BIBLE

In Latin, on paper, written perhaps in France in the late 15th cent. in a cursive hand: 209×138 (*c.* 87×140) mm.: ii+57 leaves (fol. i–ii, 56–7 are flyleaves): 36 long lines with ruling for every three lines made with a hard point: collation 1^{12}–4^{12}, 5^{8} (7–8 canc.?), 1 leaf, quire signatures and catchwords: watermark a jug, not in Briquet, but cf. no. 12481. The last leaf (fol. 55) has a different watermark, also a jug, cf. Briquet 12482(?). First initial red and blue, others plain red, paragraph marks in blue or red. Bound for Hodgkin in stamped purple morocco over boards.

2° fo. *Abrahe*

A summary of the Bible chapter by chapter in Latin verses by Johannes Vasco, O.F.M.

(fol. 1) Text *a beg.*: 'Genesis primo' Ante fir lux producitur dividit aquas congregat / Ornatus factis additur. Ade producta subiuga[t], *ends* (fol. 54^{v}): Ostendit flumen angelus de verbis nemo aufferat. Explicit novum testamentum. Deo gracias; *b* (fol. 55) explanatory verses *beg.*: Finit tractatus aureo[*sic*] melior sibi nomen . . . Frater quem fecit minor hic Vascoque Iohannes / Anno Christi millesimo ter centesimoque / Et nonies deno tercio, *end*: Clauditur insipida nam dulcis cortice fructus. Other copies of this work are in MSS. Vat. Reg. Lat. 86, 15th cent., fol. 1–37, which begins imperfect (see Stegmüller, *Rep. Bibl.*, no. 5037) and Edinburgh, National Library of Scotland, Adv. 18. 4. 2, from St. Pancras, Lewes, early 15th cent. (see N. R. Ker in *Med. and Ren. Studies* 2 (1950), 159–60; *Med. Lib.*^{2}, p. 114): both of these MSS. have the explanatory verses; the text by itself is in MSS. Marseilles 67, said to be 14th cent., and Paris Arsenal 129, 17th cent. The work is similar to and possibly related to, but distinct from, the versification with a prose preface by 'Johannes', for which see Stegmüller, *Rep. Bibl.*, no. 4127. Walther, *Initia*, no. 1294, cites MSS. of both versions under the same incipit.

Followed (fol. 55) by further verses: (i) mnemonic verses for books of the Bible *beg.*: Panthateu genesis exitque levi nume deutro, *end* (fol. 55^{v}): Terminus est ipsis clausis liber Appocalipsis. 13 lines. Also found in the Edinburgh MS., where they come between our items *a* and *b* above; in MSS. Bodl. 801, fol. 167^{v} and Laud Misc. 30, fol. 53^{av}, where they follow the versification attributed to 'Johannes' mentioned above, and in MSS. Bodl. 688, fol. 16^{v}, Rawl. D. 238, fol. 46; (ii) *beg.*: Munera rethoricos iam transcendere labores. 4 lines. Cf. Walther, *Prov.* 15689, 12873; (iii) *beg.*: Imperium tanto quesitum sanguine tanto. 4 lines; (iv) 'Plage egypti' Sanguis rana culex, musce moriens pecus / Ulcus grando locuste, nox mors, prius orta necans. Deo gracias. Cf. Walther, *Initia*, 17277, *Prov.* 27492c.

There is an erased pencil note on fol. 54^{v}, possibly ending: 'Scalamonti'. From the library of J. E. Hodgkin, note on end pastedown: 'Empt. ap.

Sams. pret. ℞. non. religat.'; sold at Sotheby's 12 May 1914, lot 139 and bought then by Lyell: see note on fol. i.

Empt. 9 AMBROSIASTER; AMBROSE, LETTERS, ETC.

PLATES XIVa, b, XXVIIIb

In Latin, on parchment, written in Germany in the mid-15th cent. in skilful hybrid script apparently by three scribes: *a* fol. 1–114^{v} and 119–148^{v} (Pl. XIVa, b); *b* fol. 115–118^{v}; *c* fol. 149–78: 345×240 (*c.* 249–53×177) mm.: i+180 leaves (fol. 159 is double, fol. i, 179 are flyleaves: 2 cols., 54–5 lines ruled with a hard point: collation 1^{10} (1 canc. and replaced by original scribe in style of hand he used towards the end of Ambrosiaster), 2^{10}–11^{10}, 12^{8}, 13^{10}–18^{10}, 1 leaf forming bifolium with pastedown; catchwords, the first scribe uses quire signatures a–m, a–c for quires 1–15. For decoration see below. Original binding in wooden boards covered with white suede, squares projecting, original sewing, head and tail band sewn through the spine; coloured parchment knobs used as place-finders.

2° fo. *adiecit gratiam*

1 Ambrosiaster, Commentaries on the Epistles of St. Paul.

a (fol. 1ra) Preface 'Incipit tractatus sancti Ambrosii episcopi in epistolas beati Pauli apostoli' *beg.*: Ut rerum noticia habeatur plenior, *ends* (fol. 1^{rb}): doceat sic incipit; (fol. 1^{rb}) 'Incipit explanacio epistole ad Romanos' *beg.*: *Paulus servus Ihesu Christi.* Apud veteres nostros racione, *ends* (fol. 30^{vb}): ad consummacionem seculi. Amen. Explicit tractatus sancti Ambrosii Episcopi in Epistolam beati Pauli apostoli ad Romanos deo gratias. Ed. H. J. Vogels, *C.S.E.L.* LXXXI, 1, 1966. Our MS. belongs to a first type of the second recension of the commentary on Romans and is the only known surviving MS. of the second recension to contain the complete commentary on all the Pauline epistles (Vogels, ed. cit., p. xl. He describes our MS. on p. xlii); *b* (fol. 30^{vb}) commentary on I and II Corinthians, *ends* fol. 69ra. Pr. P.L. 17 col. 183–338. Vogels says that our MS. is unusual among MSS. of the second recension in having the genuine ending of I Cor. and beginning of II Cor. and the genuine preface to II Cor. (*beg.* (fol. 53): Sciens sanctus apostolus Paulus profecisse epistolam, *ends*: sic scribit ad eos. Pr. A. Souter, *Journal of Theol. Studies* 4 (1902–3), 90). It is also the only known MS. to have an interpolation to I Cor. vi. 18 taken from Eugippius (fol. 38^{rb}: quia cetera peccata . . . concupiscentie [*sic in MS. and ed.*] carnalis) which is found in all the early editions. The text of the commentary is apparently a mixed version, based on recension α but with lacunae supplied from γ (Vogels, *ed. cit.*, pp. xliii, xlv, xlvi); *c* commentaries on the remaining Epistles: (fol. 69) Galatians; (fol. 78^{v}) Ephesians; (fol. 87) Philippians; (fol. 91^{v}) I and II Thessalonians; (fol. 97) Colossians; (fol. 102^{v}) I and II Timothy; (fol. 112^{v}) Titus;

(fol. 114) Philemon, *ends* (fol. 114^{vb}): confirmantis epistolam missam. Explicit sancti Ambrosii episcopi tractatus in epistolas beati Pauli apostoli. Excepta ad hebreos. Pr. P.L. 17 col. 337–508.

Vogels, ed. cit., p. xix, notes the close textual connections of our MS. with the *editio princeps* of Ambrosiaster in vol. II of the works of Ambrose, ed. Amorbach, Basle, 1492.

2 (fol. 119) Letters of Ambrose, pr. P.L. 16. 82 numbered items beginning with Ep. 7, and *ending* fol. 177^{rb} with Ep. 22 (on Sts. Gervasius and Prothasius) written as two items (nos. 81–2). Ep. 37 (with letter of Calanus to Alexander), 56 (with 'De Bonoso episcopo') and 17 (with 'Relacio Symmachi prefecti') are also written as two items each. The letters are followed (fol. 177^{rb}–178ra) by an alphabetical index of correspondents. Nos. 1–80 are in the same order as the series in MS. Vat. Lat. 264, 11th–12th cent., fol. 231–95, including (no. 80) 'De morte Theodosii imperatoris' (P.L. 16 col. 1385–1406). Most of fol. 178 has been cut away.

3 Items added by the contemporary hand *b* filling leaves left blank in the last quire of Ambrosiaster: *a* (fol. 115) Ps.-Ambrose, De dignitate sacerdotali 'Sermo sancti Ambrosii Mediolanensis episcopi de pastorali dignitate' *beg.*: Si quis fratres oraculi reminiscitur domini, *ends* (fol. 116va): in regna seculorum dare promisisti. Amen. Explicit sermo [*glossed* opusculum] sancti Ambrosii episcopi qui pastoralis dicitur. Pr. P.L. 17 col. 567–80; cf. ibid. 139 col. 169–78. *Clavis Pat. Lat.*, no. 171a; *b* (fol. 116^{vb}) Ps.-Ambrose 'Passio sanctorum martirum a' invencio Gervasii et Prothasii' *beg.*: Ambrosius servus Christi fratribus per omnem Italiam . . . In divinis voluminibus reus subscribitur, *ends* (fol. 117^{rb}): sepelivi, credens me orationibus eorum consequi misericordiam d.n.J.C. qui . . . *B.H.L.*, 3514. *Clavis Pat. Lat.*, no. 2195; *c* (fol. 117va) 'Altercacio sancti Ambrosii contra eos qui animam non confitentur esse facturam' *beg.*: Sic enim dicit deus. A me exiit spiritus, *ends* (fol. 117^{vb}): corporibus figuratis. Ed. C. P. Caspari, *Kirchenhistorische Anecdota* I, 1883, pp. 227–9; *P.L., Suppl.* I, 1958, col. 611. See *Clavis Pat. Lat.*, no. 170; *d* (fol. 118ra) 'Incipit Ambrosii epistola ad hominem qui se dicit penitentem et in seculo conversatur' *beg.*: Ad te surgo hominem, *ends* (fol. 118va): et peccatores in ignem eternum. Pr. P.L. 30 col. 242–5. Ps.-Jerome Ep. 33. Probably by Pelagius: see *Clavis Pat. Lat.*, no. 743. The rest of fol. 118^{v} is blank.

Decoration. On fol. 1 the first initial is in blue and gold infilled with flowers and foliage drawn in red and purple ink, with a background in green and blue. A gold bar border, ending in a blue floral spray and with purple pen decoration touched in green and blue, extends in the left-hand border. The second initial is in blue and red flourished in purple and red with a red bar border ending in an elaborate scrolling of flowers in red and blue. On fol. 87 is a painted initial in blue, scrolled in white and outlined in orange and

red-brown, infilled with a spray of flowers in yellow and white on a divided orange and deep-red ground (Pl. XIVb). Other large initials are in red and blue, flourished in red and blue, or purple, sometimes with red bar borders (Pl. XIVa). The initial on fol. 102^{v} is infilled with flowers drawn in pen, partly washed in yellow and outlined in green. Smaller initials are in red and blue. Paragraph marks, also in red or blue, are often extended into the margins to form grotesques, etc.: e.g. fol. 28^{v}, 39^{v}, 46^{v}, 74^{v}, 110, 113 and on fol. 59 and 96^{v} flowers have been drawn independently. Pächt–Alexander 1, no. 163 and Pl. XII (fol. 1, much reduced).

On the front pastedown is a 15th-cent. list of contents preceded by the number 'A. 46' and a line of text (*ex-libris*?) which has been cut out (Pl. XXVIIIb). There is an erasure at the top of fol. 1, and three labels have been removed from the spine. From the library of the Carthusians of St. Barbara, Cologne, identifiable as no. O.39 in the catalogue of 1748: see K. Löffler, *Kölnische Bibliotheksgeschichte in Umriss*, Cologne, 1923, pp. 7–8, 73 n. 265. Later belonged to Leander van Ess of Darmstadt: no. 133 in his sale catalogue of 1823. Bought 1824 by Sir Thomas Phillipps: MS. Phillipps 518 (erased from lower corner of fol. 1): lot 16 in Phillipps sale, Sotheby's 24–8 April 1911. Bernard Quaritch, *Cat.* 321, December 1912, no. 144 with plate of fol. 1. Bought from them by Wilfred Merton (see accompanying letter). Acquired by Lyell as an exchange in July 1944 from Davis and Orioli.

Empt. 10 GEOMETRICAL TREATISES PLATES XXIVa, XXVc

In Italian and Latin, on paper, written in NE. Italy (Vicenza?) in the late 15th cent. in two current hands, possibly by the same scribe, *a* fol. 2–32, a gothic cursive (Pl. XXIVa); *b* fol. 33–77^{v}, signed Iohannes Baptista de Gualdo, 1481, a gothic hybrid hand with some humanistic features (Pl. XXVe); *c*. 198×138 (77–8×129) mm.: iii+80 leaves (fol. i–ii, 1, 78–80 are flyleaves, etc.). There is an early (16th–17th cent.) foliation from 1–64 (fol. 2–59 of the present MS.), from which fols. 2–3, 7–10, 36–7 are now missing. There is also a foliation from 245 to 321, made when the MS. was in the Soranzo collection (Pl. XXIVa); these pages were already missing: 24 long lines, ruled in ink with bounding lines in crayon: collation $1^{12?}$ (five leaves survive (fol. 2–6) with sewing after the second, two leaves apparently missing between first and second, and three after fifth: i.e. 1–2 missing, 4–5 missing, 10–12 missing?), 2^{12}–3^{12}, 4^{4}(3–4 canc.)?, 5^{12}–7^{12}, 8^{12} (9–12 canc.), 1 leaf (fol. 77), one old paper flyleaf (fol. 78) with Soranzo numbering '321': watermark, a bow and arrow, Briquet no. 813 (Udine and Vicenza). For wash drawings see below. Modern binding by Maltby of Oxford in stiff vellum.

2° fo. *a vestire*

Two treatises on geometry.

1 (fol. 2) Practical treatise on surveying and measuring, *beg. imperf.*: per se medme zoe 20 via 20 fa 400 . . . Egli è una finestra tonda a sexto, la quale fu coperta de un pano, *ends* (fol. 32): El sono duo lance fite in tena pinna . . . la radice de 32, come vidi qui dessignato in questa f[a]za: The diagram has not been drawn. Fol. 32^{v} is blank. There are many alterations and corrections. The treatise is illustrated with diagrams and drawings, most of them coloured in wash, of buildings, trees, etc. including on fol. 9 a tent ('padiglione') and on fol. 16 'Roma' and 'Constantinopoli' (Pl. XXIVa). Unfinished sketches on fol. 24 and 29. Pächt–Alexander 2, no. 893, pl. LXXIX (fol. 11).

2 (fol. 33) Thomas Bradwardine, Geometria speculativa, *beg.*: [G]eometria asequtiva est ar[ismetri]ce quodam modo sicut retorica dialectice. Nam et posteris ordinis est, *ends* (fol. 75^{v}): conclusionem evidenter. Hic complecta est 4ta pars geometrie et ultima. Laus omnipotenti deo et eius genitrici amen. (fol. 76) Geometria Thome Bradverdine colecta ex libris Euclidis Campani Archimenidis Theodosii et Iordani, et ex libro Iosoperimetrorum [*sic*] explicit. Quam ego Iohannes Baptista de Gualdo scripsi die 19 iunij 1481 in quo anno die 3° mensis maj Maumeth othomanus magnus teucer dum esset in expeditione Rodi in loco qui dicitur Scutari in Natolia defuntus est (Pl. XXVe). Thorndike–Kibre, *Incipits*^{2}, col. 584. The treatise is illustrated with diagrams. Fol. 76^{v} is blank.

On fol. 77–77^{v} the scribe drew six diagrams, with the heading 'Ex fine scientiae de ingeniis quae practica est geometriae istę figurae 7 extractae sunt ad metiendas altitudines'.

There was a Gualdo family at Vicenza. Belonged to the Venetian Bernardo Trevisan (1652–1720) identifiable in his library catalogue; fol. 1, a descriptive label with 'N°. 36', is of a type found in many MSS. from his library, but possibly from an earlier collection. Later belonged to Jacopo Soranzo (d. 1761), identifiable as no. 766(9) in quarto in his catalogue (for these libraries see J. Mitchell in *B.L.R.* 8, no. 3 (Feb. 1969), 125–35); Abate Matteo Luigi Canonici (1727–1805). Bought from Canonici's heirs by the Revd. Walter Sneyd: no. 114 in the 1837 Catalogue of his MSS. printed by Sir Thomas Phillipps. Lot. 128 in his sale at Sotheby's 16 Dec. 1903. Later in Davis and Orioli *Cat.* 78, no. 4 and 93, no. 60. Bought by Lyell in February 1941.

Empt. 11 GENERAL CHRONICLE

In Latin, on paper, written in 1503 or later by Anthony Cope in a current secretary hand: 133×96 mm.: ii+154 leaves (fol. i–ii, 153–4 are flyleaves): *c.* 15–17 long lines: collation uncertain, most quires apparently of 24: watermarks, up to *c.* fol. 97, a pot with crown and flower, cf. Briquet 12643, watermark in rest of MS. not sufficiently visible for identification but possibly

a small pot with crown and flower: red headings. 18th–19th-cent. binding in stiff vellum with patterned endpapers.

2° fo. *qui fuit*

Abbreviated general chronicle, from the birth of Jesus Christ to 1503, in the later part chiefly concerned with Italy, *beg.* (fol. 1): Salvator noster Iesus Christus nascitur ab exordio mundi 5299, *ends* (fol. 152) (on Pope Julius II): donet benignus deus ut singula ad utilitatem universalis ecclesie et reipublice commodum agat. Amen. τελως. Antonius Coope. Fol. 152^{v} is blank. A leaf or leaves may be missing between fol. 146 and 147, for the chronicle jumps from the 1430s to the 1460s.

The scribe is probably identifiable as Sir Anthony Cope, who died in 1551. Armorial bookplate of Sir John Cope, bt. (i.e. the sixth baronet, succ. 1721 d. 1749: see B.M., *Cat. of Franks Coll. of Bookplates* I, no. 6819). Later MS. no. XXII in the library of the Revd. Sir William Cope, bt., of Bramshill House, Hants: see Hist. MSS. Comm., *Third Report*, 1872, App. p. 243. Not in the Cope sale, Sotheby's, 4 March 1913. Bought by Lyell in November 1937.

Empt. 12 FRAGMENTS

A miscellaneous accumulation of MS. fragments, chiefly medieval, mostly from bindings, collected by J. P. R. Lyell.

1 Biblical (see also item 11 below): *a* fragments of two 12th-cent. glossed gospel books: (i) (fol. 1–2) pieces of consecutive leaves with parts of John xvi–xviii. On fol. 1: 'Gulielmus Best' in a 15th-cent.(?) humanistic hand; (ii) (fol. 3–4) pieces of consecutive leaves with parts of Matt. v–vi; *b* (fol. 5) leaf (325×225 mm.), 13th cent., ruled with a hard point, with Luke xvii. 28–xviii. 8, glossed; *c* (fol. 6) strip from the top of a leaf from a large early 13th-cent. Bible or Pentateuch, 2 cols., with pieces from Levit. i–iii; *d* (fol. 7–8) two fragments of the Interpretationes hebraicorum nominum (Aaz apprehendens) from a 13th-cent. Bible on fine parchment; *e* (fol. 9–10) two fragments, 13th cent., 2 cols., from the commentary of Petrus Lombardus on the Psalms, with pieces of Ps. xliii and lxx–lxxi.

2 Liturgical, include: *a* (fol. 11) leaf from a 12th-cent. Homiliary, 2 cols., 33 lines ruled with a hard point, with the beginning of Bede, Hom. Evang. II, 3 (*CC.* 122, pp. 200–2 l. 86); *b* (fol. 12–13) bifolium from a 15th-cent. Sarum Missal, 2 cols., 37 lines, with blue initials flourished in red. Includes masses for the Holy Trinity, Angels, Holy Ghost, and some votive masses; *c* fragments of Psalters (i) (fol. 14) 12th cent.; (ii) (fol. 15) top of bifolium, early 13th cent.;

(iii) (fol. 16) top of leaf in 2 cols., 13th cent.; (iv) (fol. 17) leaf (*c.* 105×75 mm.), 18 long lines, initials in gold or blue flourished in blue or red, line fillers in blue and red, probably Flemish, 13th–14th cent.; *d* (fol. 18–20) three fragments of a Psalter(?)-Hymnal, 2 cols., Italian, 14th cent.

3 (fol. 23–34B) Theological (see also item 11 below), include: *a* (fol. 23) top half of leaf in 2 cols., 13th cent., containing parts of Petrus Comestor, 'Sermo de Magdalena' *beg.*: Super tribus sceleribus . . . Amos thecaites vir propheta fuit sed sermonis absconditi. See Lebreton, p. 41. Pr. P.L. 171 col. 671–3; *b* (fol. 24) leaf, 2 cols., 53 lines, English, 15th cent., from Willelmus Peraldus, Sermones super epistolas, containing sermons for 19th Sunday after Trinity and beg. of first for 20th Sunday (Serm. XCVII–XCIX in ed. of Guillelmus de Alvernia, *Opera Omnia* II, 1674, pp. 142–4). On the recto is written 'Caroline Norton': possibly the poetess, 1808–77; *c* (fol. 25–6) two consecutive leaves, 34 long lines, 15th cent., containing Ps.-Augustine, De vera et falsa penitentia, from end cap. XVI–beg. cap. XX, pr. P.L. 40, col. 1126 l. 7 from bottom–1129 l. 2 from bottom; *d* (fol. 27) bifolium from a 15th-cent. Carthusian MS. written in textura, 22 long lines ruled in ink. The first leaf (fol. 27^a) appears to contain part of a chronicle of the Carthusian order (for parts of it cf. P.L. 152 col. 486–7 § 11; 153 col. 796–70 § 11). Fol. 27^b is part of cap. IV § 7–22 of the Consuetudines of Guigo I, pr. P.L. 153 col. 641–4; *e* (fol. 28) leaf, 48 long lines, 13th cent., containing part of Bk. I of a treatise; *f* (fol. 29) leaf on paper, 15th cent., very much cut down. Watermark, letter P, cf. Briquet no. 8577. On the recto, notes on the first Epistle to the Corinthians; on the verso, notes on the Jewish week, etc., and end of a piece (prayer?) in German; *g* (fol. 31) strip from a bifolium of a small MS. in 2 cols., 13th–14th cent., of Southern type, containing sermons with French phrases interspersed, e.g.: Secundo debet esse in gestu delectabilis. *en son port agradable*; *h* (fol. 32) two strips cut from a leaf, 2 cols. of 46 lines, 14th cent., containing Aquinas, Summa Theologica, Pars I^a II^{ae}, Q. 2 Art. 7–Q. 3 Art. 3.

4 (fol. 35–44) Legal writings, include *a* (fol. 38) bifolium, 13th cent., 2 cols., 56 lines, from Decretals of Gregory IX, Bk. I: (fol. 38^a) tit. II end cap. VI–tit. III beg. cap. XII, (fol. 38^b) tit. VI end cap. XXVI–mid-cap. XXXIV. In blank spaces are written: 'George Henege ye parson of Benyngworth hawith thys buke', and 'Rector Hennege' (16th cent.). This may be George Heneage, who, among other appointments, was dean of Lincoln 1528–38, d. 1549 (see R. E. G. Cole (ed.) *Lincoln Cath. Chapter Accounts 1520–36* (Lincoln Record Soc. Publs. 12), 1915, pp. ix–x). Benniworth is in Lincolnshire, near Wragby and very close to the Heneage seat at Hainton; *b* (fol. 39–40) two leaves, 14th cent., 2 cols., 51 lines, from Gulielmus Durantis, Speculum Judiciale, Lib. I, partic. i, Rubr. de dispensationibus.

5 (fol. 45) Leaf, 24 long lines, 16th cent., on paper, watermark a coat of arms with three fleur-de-lis and monogram CI below, cf. Briquet 1768. End (?) of a

treatise on Latin quantities (discussing syllables). The author refers to Cicero, De oratore and 'ar(s) mea de accentu latino'.

6 (fol. 46–56) Partly or wholly in English *a* (fol. 46) on paper, 16th cent. Six lines of verse, *beg.*: When stourdie stormes are past. On the back is written, in pencil: 'From Berners Froissart, Myddelton and Pynson 1525'; *b* (fol. 47–55) disordered leaves from a student's exercise book (?) probably written in Scotland in the mid-17th cent., on paper, badly worm-eaten and very dirty; there are some bifolia but the original order of the leaves is not clear. The contents include some exercises in Latin and English (fol. 54–5) and a Latin dialogue or dialogues. One, between a master and pupils, concerns writing and writing materials. The pupils in this part are named on fol. 52^{v} as 'Manricus' and 'Mendoza'. On fol. 47^{v} is a heading: 'Vestitus et Deambulatio matutina. Bellinus, Malvenda, Joaninus Gomezelus' which apparently refers to a separate dialogue (cf. fol. 53). On fol. 55^{v} is 'A Funerale dittie in memorie of the [. . .] and illustrious lord John earl of Mar lat[. . . .] high thesaurer of this kingdom and knight of the [. . . .] order of the garter' *beg.*: Vhat fearlesse rapt thus [r]ob'd pale veeping forth. *Ends imperfect.* Beside it is a circle inscribed: 'Robert Marsche[ll? . . .]'. The name 'Marschell' is written on fol. 54. John Erskine, 2nd or 7th Earl of Mar in the Erskine line, 1558–1634, was Lord High Treasurer of Scotland; *c* (fol. 56) a letter to a boy newly gone to school, addressed to Master Sturgis at Mr. Ready's Academy, Peckham, dated 17 Aug. 1798 and signed J. Cheval[. . .? *hole in the paper*].

7 (fol. 57–62) In French *a* (fol. 57) page of accounts, on paper, 1462(?) 'Sensuit la despance que nous avons faicte de puis le moys de may en sa[. . .]' Includes: . . . en papier—x[. . .]mains, en encre [*price not visible*], en plumes—i s. p . . . Item pour la reliure de ma logique et pour fere les commancements des livres et (?) pour fere les grosses lettres et enluminer—xiij s. Item pour le commancement de phisique et pour commancement de logique pour mon maistre [*price gone*]. Item pour les bedaulx [*price gone*] . . . Item pour fere le commancement de mon phisique et pour ung fellet de parchemin—ii s. Item pour avoir de vermillon—i s. . . .; *b* (fol. 58–62) five fragments of documents, 15th–16th cent. Fol. 58–9 are notarial, on parchment; the rest are on paper.

8 (fol. 63–87) In Italian, mostly 17th cent. and on paper, include: *a* (fol. 63) a parchment flyleaf (300 × 128 mm.) with a Latin piece *beg.*: O Coridon similis es porce, and an Italian translation of it below. 16th cent.; *b* (fol. 64–5) two fragments of a dialogue on grammar; *c* (fol. 66) a piece of a copybook; *d* (fol. 67–84) fragments of accounts, bills, etc., fol. 67–71 concern Carlo Fortunati, 26 Feb. 1606 (?); fol. 74–5 are dated 1630 and 1631; the accounts on fol. 76–7 include Florentine names (Filippo de' Medici, Jacopo Bartoli, Antonio Baldovinetti, Antonio and Alamanno Salviati); fol. 87 is part of a list of clothes and linen.

9 (fol. 88–91) Accounts in English: *a* (fol. 88–9) two bifolia containing part (?) of a list of payments, *c.* 1500, possibly of Easter offerings, by people from the

parish of Standish, Lancs. The names listed include Ralph Standish, James Hale, and Oliver Anderton, all of whom contributed to the subsidy of 1525 (*Victoria County History. County of Lancaster* VI, p. 182 and n. 6); *b* (fol. 90) account for medicines, etc., of John Innes of Fochabers with Kenneth Mackenzie, surgeon-apothecary of Elgin, 26 Feb. 1717/18; *c* (fol. 91) account for medical treatment of Mrs. S. Anker with Thos. Sturgis. Dated '1788' on the back.

10 Manorial: *a* (fol. 92) on parchment. Wigmore, Herefordshire, hundred court roll for 22 Sept., 13 Oct. and 22 Dec. 1 Hen. VIII (1509); *b* (fol. 93) letter from Charles Cane (?) to Samuel Reynardson Esq. at Greater Hillingdon in Middlesex about some 'copies' he has made and about manorial fines due. On the same leaf is written the receipt, dated 1 June 1706, to Reynardson from Griffin Creswell on behalf of Thomas Vyner for the fines for lands in the manor of Swakeley, Middlesex, and for the payment for the copies.

11 Another mounted sheet of parchment fragments from Lyell is now MS. Lat. theol. c. 10, fol. 104–8. It contains: *a* (fol. 104) first column of a list of contents (?), Genesis–Amos, of a small 13th-cent. Bible, headed 'Omnia librorum Biblie'. I Ezra is followed by Nehemiah, and then II–IV Ezra are listed. There are prologues for Genesis (? Pentateuch), Joshua, I Kings, I Chron., I Ezra, Judith, Esther, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel and Hosea; *b* (fol. 105, 106) two parts of one column, 44 lines, containing Aquinas, Summa Theologica, Pars II^{a}, II^{ae}, Q. 33, art. 1–2, current hand, 13th–14th cent.; *c* (fol. 107) parts of 2 cols. of a leaf from book or chapter 6 of a theological treatise, cursive hand, 15th cent.; *d* (fol. 108) discussion on 'anima' from a theological treatise, parts of 2 cols., university hand, 13th–14th cent.

Empt. 13

'The Seventeenth of November' [Queen Elizabeth's birthday], a poem written by a Roman Catholic shortly after William Parry's execution on 2 March 1585, *beg.*: But with more enviouse looke.

Contemporary italic hand. 20 leaves.

Bought by Lyell in April 1936.

Empt. 14

'A breeffe Methode howe to serve God collected owte of a more large woorke made by Alphonsus a Spaniarde' *beg.* (fol. 2): Like as in Menns bodies. Excerpts in translation of Alonso de Madrid, *Arte para seruir a Dios*, 1524, written in 1588 (fol. 105^{v}); followed by *a* 'Of thre speciall sortes of meditation, somewhat hard to exercyse, but, very profitable' *beg.* (fol. 106): There is one kynde

of meditation; *b* 'An other sort of meditation of the passion of our sauior by way of reioysing' *beg.* (fol. 110): As we use most commonlie to contemplate.

iii+119 leaves (111 double, 112v–117 blank). The pastedowns are a fragment of a charter in French about the Honour of Pontefract, 14th cent., dated at [Lon]dres, 18 Feb. [year cut away].

Bought by Lyell in August 1933.

Empt. 15

'Sir Thomas Wilkes [1545?–1598] his discours touchinge suche partes and vertues as ar requisitt to be in a Counsailour.' *Beg.* fol. 4. B.M. Stowe MS. 296, fol. 7, another copy of this work, is dedicated to Sir Robert Cecil. At fol. 4 is a copy in a legal hand, apparently written by the main scribe, of the beginning of an exemplification of a recovery of Robert Donington against Robert Hammerton and Margery his wife, temp. Elizabeth I. This exemplification is used as a sample of 'The sett hande in the common place' in *A booke containing divers sortes of hands* by Jean de Beauchesne and John Baildon, London, 1602 (the edition of 1571 is not in Bodley), but though the sample in our MS. is written in a similar hand it does not appear to be copied directly from this copybook, and it contains at the end two words more of the original exemplification than in the copybook.

On fol. 19 is a copy of a record 'Ex Biblia patris' of the birth at Shardeloes, nr. Amersham, co. Bucks., of William Drake and of his baptism at Amersham, 24 and 28 Sept. 1606 (i.e. Sir William Drake, bt., for whom see G. Lipscombe, *Hist. of County of Buckingham* III, 1847, p. 153). The writer of this note also made some annotations on fol. 12v, 16v.

Written *c.* 1600 in a good secretary hand, with heading in italic. 39 leaves (1–3v, 19v–39v blank). Bound in contemporary calf.

Empt. 15A

'A tract concerninge the vanity of this worlde. Written in Lattin by one [Diego de] Stella a Spaniard & from thence translated into English. 1606 Jan. 1. 10r. Hyems inimica Minervae.' By Sir William Borlas of Marlow, and dedicated to his grandmother Mistris An[n] Borlas. A translation of Diego de Estella, *Libro del vanidad del mundo*, 1574.

Contemporary copyist's hand. iii+20 leaves. 150×100 mm. Bound in white vellum with gold fillets, acorns at the corners and acorn-tooled centrepiece.

Bookplate of Lord Vernon with initials W. V. Lot 835 in sale of part of Vernon Library, Sotheby's 20–1 Oct. 1921. Presented by Messrs. B. Quaritch, 1952 (No. 59 in their *Cat.* 699, 1952).

Empt. 16

'Tell Truth and shame the Spaniard or The certaine manner of Mr. Vice-Chamberlaines recepcoun and Entertainement in the Court of Spaine at his last being there then his Ma^ts^ extraordinary Embassador.' An account of Sir John Digby's embassy to Spain to negotiate the Spanish marriage for prince Charles in 1617, by Francis Philipps. Followed by a transcript (fol. 12) in the hand of J. P. R. Lyell.

Written in the mid-17th cent. vi+70 leaves (32–70 blank).

Bookplate of Cosens family; lot 280 in sale of F. W. Cosens, Sotheby's, July 1890. Bought by Lyell in July 1920.

Empt. 17

'Vox Populi or Newes from Spaine. Translated out of the Spanish Coppy by a very freind and truly done'. 1618 [by Thomas Scott]. The earliest printed editions were 1620, *STC.* 22098–22101. Other MSS. are MSS. Rawl. D. 719, fol. 216 and 241 and Rawl. D. 1039.

Written in the second half of the 17th cent. iii+16 leaves (8–16 blank).

Empt. 18–23

Collection of tracts, all in the same early 17th-cent. copyist's hand, now in seven separate volumes:

18

17th-cent. calf binding, the original binding, bound up separately.

19

a (fol. 1) 'A letter written out of Spaine into England touching ye reception of the Lo Digby now Earle of Bristoll into ye towne of Lerma to his Audience with his Catholique Mat.^ie^'. Pr. *Somers Collection of tracts*, 2nd ed., II, 1809, pp. 502–8; *b* (fol. 10) 'Sir Walter Raleigh to his wife' [1603]. Pr. G. E. Hadow (ed.) *Sir Walter Raleigh. Selections from his Historie of the world, his letters, etc.*, 1917, pp. 183–4.

x+29 leaves (i–x, 12–29^v^ blank).

19*

'The Blazon of the arms of the Puritant, Jesuit, Usurer, Pedant, Ignoramus'.

1 written leaf.

20

a (p. 1) 'A politique dispute touching the marriage of Prince Charles'; *b* (p. 42) 'A Proem for the History of the Raigne of King History [i.e. Henry] the 8th'; *c* (p. 44) 'A short discourse of the method of Reading Bookes'; *d* (p. 48) 'The breive of Pope Gregory the 15th his Holines to the most noble Prince of Wales Sonne of the King of Great Brittaine'. Cf. *S.T.C.* 12357, a different translation pr. 1623; *e* (p. 53) 'The answer of the Prince of England to the Popes letter given at St. Peters the 20th of Aprill 1623'.

ii+58 pages (i–ii, 57–8 blank).

21

'Considerations touching a Warr with Spaine', by Francis Bacon, dedicated 'To the Prince'. It differs from the printed text of 1629 (*S.T.C.* 1126) in using the address 'Your Highnes' instead of 'Your Majestie'.

On fol. 37–37^{v}, originally blank, is a copy of the Hippocratic oath, in Latin, written in an italic hand, *beg. imperf.*: fratris loco habiturum hanc artem egentibus, *ends*: Transgredienti vero et periurio contraria omnia eveniant. Finis. The translation is closest to the one by Niccolò Perotti (which differs minimally from the one attributed to P. P. Vergerio). For a modern edition see W. H. S. Jones, *The Doctor's oath*, 1924, pp. 34–6; see also R. P. Oliver, *Niccolò Perotti's version of the Enchiridion of Epictetus*, 1954, p. 141; Thorndike–Kibre, *Incipits*^{2}, col. 1569.

iii+39 leaves (i–iii, 36–36^{v}, 38–39^{v} blank).

22

'An advertisement of a true and Christian Subiect to Queene Elizabeth: Touching the declaring of a Successor'. Pr. from this copy by Lyell in *Eng. Hist. Review* 51 (1936), 289–300.

ii+19 leaves (i–ii, 18–19^{v} blank).

23

'Sir Edw. Sackvill his Relacion of the Fight betweene him and the Lord [Edward] Bruce' dated 8 Sept. 1613. Pr. in *The Guardian*, nos. 129 and 133, 8 and 13 Aug. 1713.

ii+16 leaves (i–ii, 7–16^{v} blank).

Of the original volume(s) pp. 1–22 are now in 19, 23 [*written* 33]–24 in 19*, 1–56 in 20, 57–126 [*sic*] and 127–8 in 21, 121–54 [*sic*] in 22 and 155–66 in 23.

Armorial bookplate of Richard Bennett (inside front cover) and names of Dr. Lanyon, 12 Sept. 1846 and G. H. Williams, 11 Dec. 1883. Bought by Lyell in September 1934.

Empt. 24

'A discourse written by S^r^. Henrie Mainwaringe knight and by him presented unto Kinge James An^o^ dñi 1618 wherein are discovered the beginnings and proceedinges of Pyrats, w^th^ theire usuall places of aboad at all tymes of the yeare, together w^th^ his advise and direction for surprisinge and suppressinge of them.' A similar MS. is described in Hist. MSS. Comm. *10th rept.*, app. pt. iv, p. 202 (Sir P. T. Mainwaringe's MSS.) and in *Notes and Queries*. ser. 8, iii, 137.

iii+27 leaves (24^v^–26^v^ blank).

Lot 959 in the sale of J. Eliot Hodkgin at Sotheby's, 12–19 May, 1914, bought by Lyell.

Empt. 25

'A politique dispute about the happiest Mariage for the noble Prince Charl[es]'.

Second quarter of the 17th cent. iv+14 leaves (11–14^v^ blank).

From the collection of John, first viscount Scudamore. Later Phillipps MS. 12411 (first part). Phillipps sale, Sotheby's June 1896, lot. 1054.

Empt. 26

English historical miscellany:

1 (fol. 1) Letter from William Cecil, first Lord Burghley, to Sir Nicholas Bacon, 15 July 1579.

2 (fol. 3) Copy of James I's answer to the committees who presented to him the advice of both Houses concerning the Spanish treaties, 5 March 1623/4 (calendared, Hist MSS. Comm., *15th rept.*, App., pt. ii, 1897, p. 283).

3 (fol. 12) Mutilated list of payments to tradesmen and artificers in connection with Prince Charles's journey to Spain, endorsed 23 March 1623/4. Each item is signed by the payee. With (fol. 5) a modern transcript and extracts from related Exchequer records (calendared, Hist. MSS. Comm., *15th rept.*, App., pt. ii, p. 283).

4 (fol. 19) Correspondence of Nicholas Smithsend of Walton Cardiff, Glos., and his sons Nicholas and Thomas, attorney's clerks, 1708–11, with (fol. 47) a receipted bill from Richard Evans, junior, of Gloucester to Edward Popham of Tewkesbury, 1745.

49 leaves (49 blank).

Items 2 and 3 belonged to J. Eliot Hodgkin.

Empt. 27

Three sermons preached at Gray's Inn by Richard Sibbes, consisting of 'The tender hart or Iosiahs Tendernes' (fol. iii) on 2 Chron. xxxiv. 26 (*beg.* fol. 1); 'The Arte of Selfe humbling or Iosiahs Selfe Abasing' (fol. 30[b]) on 2 Chron. xxxiv. 27 (*beg.* fol. 31) and 'The Arte of Mourning or Iosiahs weeping' (fol. 54[c]) on 2 Chron. xxxiv 27 (*beg.* fol. 55). These are the first three out of the four sermons called 'Josiah's Reformation' printed by R. Sibbes in *The Saints Cordialls*, 1637, pp. 1–58 (*S.T.C.* 22504), but the first *begins* here: You have heard lately . . ., and differs for the first four pages which are only represented by one paragraph in the printed edition. The handwriting is not the same as that used by Sibbes in MS. Tanner 314, fol. 55.

iii+92 leaves (the last blank). Bound in brown morocco with gilt corner and centre-pieces with initials 'L.P.'. The book appears to be a presentation copy. 'L.P.' may possibly be identified with Lewis Pickering (born 1571), one of the three with those initials who shared a Cambridge education with Sibbes and was admitted to Gray's Inn. He was a zealous Presbyterian; cf. Bridges, *Hist. of Northants* ii, 388.

Bought by Lyell in August 1937.

Empt. 28

'The Geniture of a Person of Honour, borne Thursday, January, ye 11th. Anno 1655. Astronomically and Astrologically considered', by William Lilly.

Written about 1680. ii+45 leaves (31–45 blank). In contemporary black morocco binding.

Formerly owned by William Seward and T. Heberden. Bought by Lyell in April 1933.

Empt. 29

Notebook of Edward Montague, 1st Earl of Sandwich, on navigation and places visited, including Tangier (fol. 8[v]), Fredericksberg (fol. 17[v]), and the Escorial (fol. 72) with pencil sketches and charts and a diary of a journey to Madrid in 1666 (fol. 42[v]).

Written in 1655/6–68. iv+99 leaves (96–99[v] blank).

Empt. 30

An account of various incidents in the Civil War by John Gwyn, Captain in the Royal Regiment of Guards, with a table of contents at fol. 15–18. The coat of

arms of Gwyn of Trelydan (Montgomeryshire) are described (fol. 115) and displayed (fol. 117) with John Gwyn's pedigree (fol. 119). Preceded by addresses to various great men ending with the officers of the board of green cloth (fol. 8v), Sir John Salusbury (fol. 10v) and Col. Thomas Salusbury (fol. 12).

Written *c.* 1667–72. i+128 leaves (13v–14v, 18v, 114v, 117v–118v, 122–125v, were originally blank).

At fol. 1v is a stamp of a wolf's head erased collared with a coronet, 'ex fide fortis'. Bought by Lyell from Blackwell in March 1943.

Empt. 31

Printed certificate signed by the bishop of Norwich, of the subscription of John Marleton, rector of Barkton, co. Suffolk, in accordance with the Act of uniformity, 14 August 1662.

14 leaves (1–2, 4–14 blank).

Bought by Lyell in April 1935.

Empt. 32

Letters and papers of Sir William Petty relating to his 'Double bottom' ship, [1662]–11 May 1685, mostly undated. They supplement the papers edited by the Marquess of Lansdowne for the Roxburghe Club, 1931, which stop in 1684, and include holograph copies of ten documents printed by him (nos. 1, 13, 19, 35, 44, 48, 54, 58, 71, 72). Sixteen Petty deeds, 1613–1758, which were with the papers are referenced MSS. ch. Bucks, 1458–9, 1469, Hants. 194–5, 197–206 and Ireland 14. At fol. 5 is a poem by Robert Wood to Petty 'In novam ejus navium construendam rationem'.

142 leaves. Some leaves are damaged.

Empt. 33

Transcripts of deeds written for Christopher Towneley, 1661–5, by one or more copyists.

1 (fol. 1) Deeds relating chiefly to N. Lancashire (largely the hundred of Amounderness) and the West Riding of Yorkshire, headed 'Thees Deeds following I had of mr. Shuttlworth of Newby the 28 of January 1661'.

2 (fol. 125) Deeds relating to the Leyland hundred of Lancashire, headed 'Thees Deeds following I had from my very good frend Doctor Kyrden [*corr. from* Jackson, i.e. Richard Jackson *or* Kuerden] this 4th day of August 1662'.

3 (fol. 266^{v}) Deeds relating mainly to Elslack [Yorks W.R.] and the Craven area, headed 'Thees deeds following I had out of the evidence at Carr [Yorks, W.R.] and now in the keeping of mr. Heald'.

4 (fol. 350) Deeds relating to the Leyland and Amounderness hundreds of Lancashire, headed 'Thees deeds following I had from my very good friend Doctor Jackson of Preston 1 of December 1662'.

5 (fol. 391) Copy of a work entitled 'Mundana: Mutabilia Ethelestophylax or A declaration how God hath preserved the familye kindred or posteritie of Ethelston (now called Elstone) in A compitent though variable Estate for a Longe time as the same hath been collected from sondry parcells of Antient Evidence, by William Elstone'. Pr. from London, B.M. Harl. MS. 2042, Lyme Regis, 1865. Towneley's copy is incomplete, extending only to the time of Henry VIII, and omitting many of the documents.

6 (fol. 415) Deeds of the Elstone family relating to land in Ribston, Brockholes, and other places in the West Riding of Yorkshire.

7 (fol. 482^{v}) Copy of the will of Thomas Faringdon, 1541; see British Record Society, *Index to Wills of Prerogative Court of Canterbury*, 1383–1588, where it is noted that this will was never registered, since it was accidentally burnt.

8 (fol. 483) List of the gentlemen residing in the different wapentakes of the West Riding of Yorkshire, 1665. This section is written in a distinctive hand (Towneley's?) which also added names of places, etc., most of the way through the volume.

This volume is marked 'SS' at the head of each page and 'SSS' from fol. 439 onwards. Other volumes in the same series are London, B.M. Additional MSS. 32097–32116.

340 × 210 mm. ix + 491 leaves (i–ix, 411^{v}–414^{v}, 479–82, 486–91 blank). Bound in green morocco.

Lot 203 in sale of Towneley library, Sotheby's 28 June 1883. Bought by Lyell from Blackwell, November 1938.

Empt. 34–5

Family letters of Lady Sophia Carteret, later wife of the second Earl Shelburne, in two volumes.

John Carteret, second Earl Granville, married in 1744, as his second wife, Sophia, daughter of Thomas Fermor, 1st Earl of Pomfret. Sophia Carteret was the only child of this second marriage, her mother dying soon after her birth in 1745. The child was put in the care of her grandmother, the Countess of Pomfret. In 1765 she married William Petty, 2nd Earl Shelburne.

34

a (fol. 1) Seven letters from John Carteret, Earl Granville, to the Earl and Countess of Pomfret, n.d. but written shortly before his marriage to their daughter, Lady Sophia Fermor, in April 1744; *b* (fol. 19) eleven letters from Lord Granville to Lady Sophia Fermor, n.d. but before April 1744; *c* (fol. 39) ten letters from Lady Sophia Fermor to Lord Granville, n.d., *c.* 1744; *d* (fol. 57) twenty-one letters from Sophia, Lady Granville to her husband, 1744–5; *e* (fol. 98) twenty-seven letters from Lord Granville to his wife, 1744–5, four undated; *f* (fol. 155) eight letters to Lord Granville from the Countess of Pomfret, 1744–5; *g* (fol. 173) six letters from the Countess of Pomfret to her granddaughter, Lady Sophia Carteret, August–September 1749.

186 leaves.

35

Second volume of similar letters:

a (fol. 1) fifty-eight letters from Lord Granville to his daughter, Lady Sophia Carteret, October 1750–July 1762, two undated; *b* (fol. 111) twelve letters from various correspondents to Lady Sophia Carteret. Three only are dated, 1750–64; *c* (fol. 135) nine letters from Robert, Lord Carteret (son of Lord Granville by his first marriage) to his half sister, Lady Sophia Carteret. She was apparently the means of his reconciliation with his father. May–August 1762; *d* (fol. 153) note from the Countess of Granville, mother of John Carteret, to Lady Pomfret, *c.* 1744; *e* (fol. 154) note from Charles Lemprière to Earl Granville, 1751.

155 leaves.

Empt. 36

Family letters and papers of William Petty, second Earl Shelburne, first Marquess Lansdowne.

William Petty succeeded his father as Earl Shelburne in 1761. He was created (1784) Earl Wycombe and Marquess of Lansdowne. He married (1) Sophia, daughter of John Carteret, Earl Granville, by whom he had a son, John Petty, his heir, and (2) (1779) Louisa, daughter of John FitzPatrick, Earl of Upper Ossory. These papers form a collection of miscellaneous papers chiefly from the years 1769 and 1770.

a (fol. 1) Draft of a letter, probably to Lord Shelburne's mother, upon the occasion of his first asking for Lady Sophia Carteret in marriage, n.d.; *b* (fol. 2) five letters to Sophia, Lady Shelburne, from various correspondents, 1769–70; *c* (fol. 17) four letters from 'Sophia Finch' to Sophia, Lady Shelburne, from France, 1767–70; *d* (fol. 25) eight letters to Lord Shelburne from various correspondents, 1768–89; *e* (fol. 41) six letters to Lord FitzMaurice, eldest son of Lord Shelburne,

from various correspondents, including two, undated, from his half brother Henry Petty as a child, others dated 1780–81; *f* (fol. 53) sixteen letters to Lord FitzMaurice from Louisa, Lady Shelburne, n.d.; *g* (fol. 84) twenty-five letters to Lord Shelburne from Mrs. Isabella Poyntz, sister to Lady Cork and Orrery and wife of William Poyntz Esq, the majority undated, two dated 1778; *h* (fol. 142) five letters to Lord Shelburne from Anne Lady Cork and Orrery, wife of the eighth Earl, *c.* 1780; *j* (fol. 152) miscellaneous papers including: (fol. 152) note to Lord Shelburne dated 20 Aug. 1758 from John Bates, attorney, about enclosure project; (fol. 153) notes in English and French on the religious aspect of marriage; (fol. 155) a note describing the King of Prussia's conduct to one of his officers, 1766; (fol. 156) affidavit made on the completion of the articles of clerkship of James Quilter to Gilbert Jones, attorney, 1800; (fol. 158) letter of recommendation in Spanish for Lord Wycombe, son of Lord Lansdowne, 1788; (fol. 160) account book, probably belonging to Sophia, Lady Shelburne, 1765–7; (fol. 180) notes, apparently lists of contents of commonplace book(s), n.d. 17th cent.; (fol. 188) bond in £40 of Anthony Petty of Romsey, Hants, and William Storke to Richard Figden, 1622; (fol. 190) questions in the hand of William Petty concerning a forfeited recognizance given by William Waller to John Petty, *c.* 1668, cf. MS. ch. Hants. 200; (fol. 192) copy of a letter written by I. Byron to the second Earl of Egmont, describing a voyage to the Falkland Islands, 1765.

195 leaves.

Empt. 37

Notebook of William Henry [Nassau de Zuylestein], 4th Earl of Rochford, as ambassador to Madrid, 1763–6.

i+197 leaves (16–177 blank). 18th-cent. binding in tacketed vellum, with flap.

From the collection of the Baroness Burdett-Coutts; identifiable as part of lot 288 in her sale, Sotheby's, 15–17 May 1922. Bought by Lyell from Dobell in May 1922.

Empt. 38–9

Diary of J. Petheram, clerk and member of the City of London Literary and Scientific Institution with particulars of his social life and opinions on books and sermons. Written in London and New York, 1831–2, 1834–5. Petheram is probably to be identified with John Petheram, the author and publisher, d. 1858.

44 and ii+176 leaves.

Empt. 40

George Borrow, 'Original manuscripts of his translations from the Spanish', consisting of 'Gypsy poems' (p. 1), printed as 'The Gypsy's Homeland' in *Works*, ed. C. Shorter, 1923, ix, 159, followed by an earlier draft (p. 4); [The Failure] (p. 6), printed ix, 235 (with an earlier draft on fol. 1); 'By that hill a porker goes' (p. 6), apparently an alternative rendering of 'A Spanish Gypsy ballad' verse 9, printed ix, 141 and x, 304 and 310; 'The Cid's Entry into Burgos' (p. 8), printed ix, 51 with drafts on pp. 9, 10, and 12; 'The Earthquake at Lisbon', printed ix, 64–73, preceded (p. 16) and followed by discarded lines; 'The Vision of Don Manoel' (p. 41), much corrected, cf. ix, 60–3; 'The Spanish Cavalier' (p. 48), a draft of a Spanish Gypsy ballad printed ix, 154; 'The Moors' (p. 50), a fragment; 'The King of Aragon' (p. 52), four lines; 'The well stewed pigeon from the Basque' (p. 55), printed ix, 14. There are notes in Spanish and short Romany vocabularies at pp. 2–6.

19th cent. ix leaves+88 pages.

Given to Lyell by T. J. Wise, September 1925, from a box of Borrow fragments (see letter, fol. viii), not described among the Borrow MSS. in T. J. Wise, *The Ashley Library, 1922* or his *Bibliography of G. H. Borrow*, 1914.

Empt. 41

Letters to J. and J. Leighton, booksellers, from booksellers, librarians and customers, largely noblemen (1848–96) and especially Sir William Stirling Maxwell (1852–72) (fol. 143–88), with one (1852) from Roger de Coverley, binder, followed by letters from librarians and scholars mostly about *La Chancun de Willame* and about the distribution of books privately printed by George Dunn (i.e. *Woolley Hall Photographs*) (1900–6). Arranged in two alphabetical series. At fol. 39 is a political letter to Lord Hartington from W. E. Grant Duff, 1878.

239 leaves.

Empt. 42–4

S. Charles Hill's autograph draft of a book on piracy arranged by periods and places, in 16 chapters of which 9 and 11 are missing. Partially printed in his 'Episodes of piracy in the Eastern seas, 1519 to 1851' reprinted from the *Indian Antiquary*, 1919–20, and 'Notes on Piracy in Eastern Waters', in the *Indian Antiquary*, 1923–8.

(chaps. 1–7) v+447, (chaps. 8–12) i+419, and (chaps. 13–16) i+201 leaves.

Empt. 45

An introduction to the Jesuit Theatre by William H. McCabe, S.J. (Cambridge Ph.D. thesis), 1929.

Typewritten, xvi+510 leaves.

Empt. 46

'Metaphysica Dictante Eruditissimo D. Francisco Van Viane S.T. Licen. Descripta a Joanne Bapt. Brasseur', *beg.*: Hec scientia appellatur metaphysica (fol. 1) followed by 'Praefatio in Libros de Anima' (fol. 128), *beg.*: Obiectum horum librorum probabilius statui debet, and 'Praefatio in metaphysicam' (fol. 173), *beg.*: Quid est metaphysica? Est scientia.

Written in the first half of the 17th cent. Decorative headpieces and tail-pieces. ii+335 leaves (334–5 blank). In contemporary vellum binding stamped with acorn corner-pieces and a roundel of the Virgin and Child standing on a crescent with eight stars between 'Ioannes Baptista Brasseur' (on front cover) and 'Montensis Anno 1647' (on back cover) in gilt, and on the spine 'Metaphysica' and three birds.

Formerly Phillipps MS. 4348. Phillipps sale, Sotheby's May 1897, lot 510. Bought by Lyell in August 1937.

Empt. 47

'Institutiones oratoriae Traditae a d.d. Petro Billet rectore totius universitatis amplissimo necnon celeberrimo eloquentiae Professore in collegio Sorbo Plessaeo' (title, fol. 4, in engraved architectural frame) *beg.* (fol. 6): Ars Rhetoricae. Rhetoricas praeceptiones. Index at fol. 86. At fol. 1^{v}: 'Ratio eloquutionis compendiaria de tropis et figuris', in a different hand. Engraved portraits of Cicero, Vergil, Seneca, Homer, and Lactantius (fol. 5^{v}, 46^{v}, 61^{v}, 78^{v}, and 81^{v}).

218×160 mm. ii+90 leaves. Contemporary tooled red morocco binding with gauffered edge.

On fol. 4, below the title and written in the same hand, is: '[Daniel de Corberon *erased*]. 1698'. Later owned by 'de la Fresnay' (fol. 1). Another, erased, *ex-libris* is on fol. ii. Bookplate of Ralph Verney, 1st Earl Verney (1742–52). Bought by Lyell in October 1940 from Blackwell.

Empt. 48

General C. F. Dumouriez, Military memoirs in French composed *c.* 1803–8. Holograph. Long extracts in English translation from this MS. were printed by

J. Holland Rose and A. M. Broadley, *Dumouriez and the defence of England against Napoleon*, London, 1909 (henceforth cited as *Dumouriez*). The MS. was then in the possession of Broadley. Preceded (pp. v–xv) by a table of contents.

1 (pp. 1–277) Scheme for the defence of the British Isles against invasion by Napoleon prepared in 1803–4, with a military reconnaissance of Surrey and Sussex dated 1805 (p. 104). For extracts and the context of the work see *Dumouriez*, pp. 230–1 (for Ireland), 240–365 (= MS. pp. 1–24, 41–90, 136–42, 91–135, 174–90, 196–261 (much abbreviated)). The extracts are not all printed in the same order as in the MS. nor are omitted portions and abbreviations generally indicated.

2 (pp. 279–90) 'Note sur l'Invasion. Aoust 1805'. See *Dumouriez*, pp. 366–78.

3 (pp. 293–330) 'Mémoire militaire sur le Portugal'. Includes (pp. 306–11) 'Examen des differentes attaques du Portugal dans les guerres precedentes' and (pp. 312–15) 'Forces respectives de l'Espagne et du Portugal'. Probably composed in November 1807: see *Dumouriez*, pp. 395–7.

4 (pp. 331–97) 'Mémoire militaire sur l'Irlande, Janvier 1808'. See *Dumouriez*, pp. 231–2.

pp. 23 and 113 are reproduced in facsimile in *Dumouriez*, pp. xiii and 259.

xviii+404 pp. (iv, xvii–xviii, 220, 256, 262, 264, 278, 291–2, 294, 398–403 are blank; i and 404 are endpapers). Bound in stiffened parchment with metal clasp.

Ex-libris of Thomas Rudall (p. ii) and bookplate of A. M. Broadley: bought by him from Bertram Dobell in 1904: see *Dumouriez*, pp. xi–xii and Dobell, *Cat.* 118, Feb. 1904, no. 138. Lot 251 in 2nd portion (Napoleonic books, etc.) of Broadley Sale, Hodgson's 7–8 Dec. 1916. Bought by Lyell in April 1934.

Empt. 49

'La prigione eterna. Dell'Inferno disegnata in immagini Et espressa in Essempij al Peccatore duro di cuore. Dal Padre Gio: Battista Manni Della Compagnia di Giesù, Venetia, M.DC.LXXIII. Presso Gio: Giacomo Herz con licenza de' Superiori e priuilegio', a facsimile of a title-page. Apparently copied from the edition mentioned in C. Sommervogel, *Bibliothèque de la compagnie de Jésus* v, 550–1 where it is described as having 'Decima Impressione' on the title-page. Below is 'Jo' Francesco Feola Fecit: Nel Anno. 1715' (fol. 5). At the end, fol. 66, is 'Humillimus Servus Ignatius Feola Neapolitanus Datum Neapoli die Sabbathi Septimo Kalendes Maij . . . MDCCXVI . . . Aetatis sue anno Vigesimo quinto . . .'

Illustrated by a series of 29 full-page pen drawings. 152 × 110 mm. 68 leaves.

Empt. 50

Spanish documents and autographs.

1 Spanish historical documents:

a (fol. 2–7) Foundation charter of the convent of the Ascension, of observant Augustinian friars, near Cervera, by Fernando de Velasco, chamberlain of John II of Castile and by his wife Leonor Carrillo, citing the bull of Eugenius IV, 1441. In Spanish and Latin, 5 Sept. 1443. Bought by Lyell from Dobell, 1 Aug. 1924.

b Original documents. Items i–ii, iv, with similar shelfmarks, probably all come from one Spanish archive; items i–ii have 17th-cent. transcripts: (i) (fol. 9–10) grant of entail by Ferdinand and Isabella of town of Cuerva (Villa Carrillo) to Garcilaso de la Vega and his wife, 25 Jan. 1501. Shelfmark: Cu.ª Nº. Iº. A; (ii) (fol. 15–16) instructions from Philip I concerning the taking of possession by Garcilaso de la Vega of the fortress of Arcos, inherited by him, 20 July 1506; wafer seal. Shelfmark: Ar.ª Nº. 2. D; (iii) (fol. 26–7) grant of faculty by Emperor Charles V to Don Pedro Laso de la Vega y Guzman allowing him to offer the fortress of Arcos as security for the dowry of his wife Doña Beatriz de Sessa, 7 June 1527; wafer seal. No shelfmark; (iv) (fol. 29–30) grant of right of entail by Philip II to Rodrigo Niño, regidor of Toledo, and his wife, 21 June 1557; wafer seal. Shelfmark: Arcos. Nº 17. B.

c Original documents and letters. Items i, v, vii–ix, illustrated by portrait engravings, are annotated in the hand of the autograph collector Miss Catherine Hutton, who died aged 90 in 1846; see A. N. L. Munby, *The Cult of the Autograph Letter*, 1962, p. 67: (i) (fol. 31–4) letter from the duke of Alva to the bishop of Limoges, French ambassador, 8 (?) May 1562; wafer seal; (ii) (fol. 37–8) order of Philip II fixing the salary of Alonso Carnero, a member of the group drawing up accounts of the army in Flanders, 13 Aug. 1583, followed (fol. 39–42) by a copy of the Commission of the group, 20 Nov. 1581; (iii) (fol. 43–7) letter of Philip II appointing Alonso Carnero as treasurer of Spanish armies in Flanders, 29 May 1584; wafer seal; (iv) (fol. 48–52) grant of pension by Philip III to Alonso Carnero, in recognition of his former services, 22 May 1603; (v) (fol. 53–4) letter of Philip IV to Marques de Mirabel, 2 May 1637; wafer seal; (vi) (fol. 58–9) same to Graf Franz von Dietrichstein, 31 Aug. 1662; wafer seal; (vii, viii) (fol. 60–3, 64–5) letters of Charles II of Spain to William III of England, 30 Sept., 24 June, 1694; wafer seals; (ix) (fol. 67–8) letters patent of Philip V appointing Don Petro Gomez Serrano as a captain in the cavalry regiment of guard, 23 March 1703; wafer seal; (x) (fol. 70–1) a declaration by the Junta General of the province of Guipuzcoa, meeting at Segura, 1 April 1705; wafer seal.

2 Autographs, some accompanied by engravings, and items i, iii, iv, vii, ix, xii annotated by Catherine Hutton (see above): (i) (fol. 73) Telesforo de Trueba y

Cosío; (ii) (fol. 76) Tiberius Cavallo, 1807; (iii) (fol. 77) Gen. Alava; (iv) (fol. 79) Agustín Arguelles; (v) (fol. 80) Gen. Xavier de Castaños, 1808; (vi) (fol. 81) Gen. Rafael del Riego, letter to Dr. Patrick Moore, 1821; (vii) (fol. 83) [Baldomero] Espartero, 1843; (viii) (fol. 85) Manuel de Godoy, prince of Peace; (ix) (fol. 87–8) Gen. Espoz y Mina, 1827; (x) (fol. 89) Gen. Moreno; (xi) (fol. 91) Antonio Quiroga, letter to Mr. Cabañes, 1826; (xii) (fol. 94) the Marquis of Palmella, 1821 (?) (cr. Duke, 1834).

96 leaves.

Empt. 51

Parish register of Corbio, Palencia, containing records of: *a* (fol. 1–54, 78^{v}) baptisms, 1550–1629, 1609; *b* (fol. 56–61, 65^{v}, 83) annual administration of sacraments to the parish, 1574–1621, 1626–9, 1601–3; *c* (fol. 62–5, 72–78^{v}) marriages, 1600–22, 1565–94, and 1604–8; *d* (fol. 80^{v}–81, 81^{v}, 82–82^{v}, 83^{v}, 84^{v}, 85–85^{v}) deaths and burials, 1613–20, 1599, 1596–1611, 1613, 1627–9, 1582–4, 1574–8, and 1589–92.

88 leaves (fol. 12 is double, fol. 55 is treble, fol. 39 is missing; fol. 54^{v}–55^{bv}, 61^{v}, 66–71^{v}, 79–80 are blank). Bound in a fragment of a 12th-cent. Latin noted proser, including: Gratulemur et letemur (Chevalier, *Rep.*, no. 7420).

Among other scribbles on fol. 85^{v} is: 'Don Martin Diaz de Ravase (?)' and on fol. 86: 'Pedro de Aguayo becino de Agillar (?)' (17th cent.?). Bought by Lyell from Dobell, 1 Aug. 1924.

Empt. 52

'Relacion del auto Publico de la fee que se celebro en la inquisicion de Llerena', 14 July 1579.

ii+22 leaves (9–22 blank). Originally fol. 199–206 of a register.

Empt. 53

Transcript and English translation of MS. Lyell empt. 52.

Written about 1931. ii+69 leaves.

Empt. 54

'Carta executoria': exemplification of a legal decision by Philip II about the nobility of Pero Nuñez of Torrico, 1566, in Spanish, followed by endorsements of which the last is dated 1712.

69 leaves. There are miniatures of the recipient, his wife and six children adoring the Virgin and Child in a framed border above the arms of Nuñez of Torrico (fol. 1^{v}) and a seated King (fol. 27^{v}). Contemporary stamped and gilt binding.

Bought by Lyell in April 1935.

Empt. 55

Covering letter to accompany the sentence on Antonio Pérez by the Saragossa inquisition, 1593.

2 leaves. fol. 24b of a register.

Empt. 56

Norte de Principes.

(fol. 1) 'Las Maximas, y Norte de Principes, Virreyes, y Governadores. Con advertimientos politicos sobre lo publico y particular de una monarquia. Por el Grande Antonio Perez, Secretario de Estado del Señor Phelipe 2°. Con algunos exemplos del methodo, y rectitud del govierno del Pueblo Romano, antes, y despues del Grande Augusto' preface *beg.* (fol. 2): Señor. De este atrevimiento, *ends* (fol. 19^{v}): y no lo seria?; (fol. 24) 'Primera Parte. De lo particular que toca à S.Ex^{a}.' *beg.*: Vèngo yà àlo prometido, *ends* (fol. 106): de semefantes Pronosticos; (fol. 112) 'La Segunda Parte por el mismo Antonio Perez. Sobre lo publico del govierno de una monarquia' *beg.* (fol. 113): Pàsome yà àlo publico, *ends* (fol. 192^{v}): a esta ultima letra de mis trabaxos. Opus coronatur à fine. Pr. Madrid, 1788. The work, probably written in 1601 and dedicated to the Duke of Lerma, is generally attributed to Antonio Pérez but the attribution is doubtful, and it may have been written by Baltasar Alamos de Barrientos. See G. Marañón, '"El Conocimiento de las Naciones" y el "Norte de Principes" son obras de Antonio Pérez o de D. Baltasar Alamos de Barrientos?' in *Estudios dedicados a Menéndez Pidal* I, 1950, pp. 338–47.

17th cent. 194 leaves (fol. 1^{v}, 20–23^{v}, 106^{v}–111^{v}, 112^{v}, 193–4 blank).

Bought by Lyell from Dobell, 1 Aug. 1924.

Empt. 57

Volume containing Spanish tracts, copies of State papers, etc.

1 *a* (i) (fol. 1) 'A un gran Privado' *beg.*: Embio a V. Ex^{a}. el advertimiento, *ends* (fol. 4): como la ora de la muerte. The letter of Antonio Pérez to the Marquis of Dernia, later Duke of Lerma, 24 June 1594. Pr. in the 'Cartas' of Pérez;

no. XLI of 1st part in ed. by Ochoa, *Biblioteca de Autores Españoles* XIII, 1856, pp. 470–2. See G. Marañón in *Estudios dedicados a Menéndez Pidal* I, 1950, pp. 341–3; (ii) (fol. 4, follows (i) without a break) *beg.*: No imbio con esta carta la copia del advertimiento, *ends* (fol. 4^{v}): quando bien no le derribe. Letter of Pérez to Gil de Mesa sending him the letter for the Marquis, pr. Ochoa, loc. cit., no. XLII, p. 472; see Marañón, op. cit., pp. 343–4. Fol. 5–6^{v} are blank.

b (fol. 7) 'Norte de Principes y Virreyes, Presidentes, Consejeros y Governadores. Advertimientos Politicos sobre lo publico y particular de una Monarchia importantissimos a los tales fundados en materia de estado y govierno' *beg.*: De este atrevimiento bien pueden avisarme dos cosas; (fol. 13^{v}) 'Primera parte. De lo que toca a V. Ex^{a}.' *beg.*: Vengo ya alo prometido, *ends* (fol. 40^{v}): de tales pronosticos politicos. Fol. 41–43^{v} are blank; (fol. 44) 'Segunda parte. De lo que toca a lo publico' *beg.*: Pasome ya alo publico, *ends* (fol. 68^{v}): hasta la ultima letra de mis travajos. Fin. Another copy of the work in empt. 56. Fol. 69–69^{v} is blank.

2 Instructions to Spanish viceroys, governors, etc.

a (i) (fol. 70) 'Instruction de lo que vos el illustrissimo don Juan de la Cerda Duque de Medina Celi nuestro primo haveys de hazer en nuestro reyno de Sicilia, donde al presente os embiamos por nuestro Virey y Capitan General' 31 Jan. 1557; (ii) (fol. 102^{v}) 'Instruction al Visorrey de Cicilia [*sic*] Duque de Medina Celi a cerca del orden havia de guardar en los castillos' 27 Jan. 1557; (iii) (fol. 108) 'La orden que se tiene en lo del servicio militar a que son obligados los feudetarios varones del Reyno de Sicilia'. *Ends* fol. 109, fol. 109^{v} is blank.

b (i) (fol. 110) 'Instruction al Duque de Alcala Visorrey de Napoles en Brusellas ano MDLVIIII'. Dated at end (fol. 161) 10 Jan. 1558; (ii) (fol. 161^{v}) 'Instruction secreta para el Duque de Alcala Visorrey de Napoles dada en Brusellas, año de MDLX . . .' A supplement to his public instructions. Dated at end 10 Jan. 1559. *Ends* fol. 168, fol. 168^{v} blank.

c (fol. 169) 'Instrucion al Duque de Cesa [*sic leg.* Sessa] Governador de Milan año de 1588 [*sic leg.* 1558].' The correct date 1558 is given on fol. 179. Fol. 179^{v} is blank.

d (fol. 180) 'Instrucion para el Visorrey de Catalunya y condados de Rossellon y Serdania.' Addressed to the Duke of Monteleone, i.e. Hector 2 Pignatelli, Viceroy 1603–10. *Ends* fol. 198^{v}.

e (fol. 199) 'Instruction que el Rey nuestro Señor Don Phelipe III dio a don Iuan de Tasis su correo mayor quando su Mag^{d} le imbio por embaxador de Inglaterra Año 1603.' Dated at end (fol. 208), 29 April 1603.

f (fol. 208^{v}) 'Instrucion para el Governador y Capitan general de las Yslas Philipinas.' Addressed to Gomez Pérez das Marinas. Dated at end (fol. 228^{v}) 9 Aug. 1589. Fol. 229–234^{v} are blank.

3 Letters, etc.

a (fol. 235) Letter to the King of Spain *beg.*: Señor. Yo no ignoro que nos hallemos en tiempo, que es casi mas facil volar, que hablar en las materias de estado, *ends* (fol. 239v): como ser demasiadamente temido. Fol. 240rv is blank.

b (fol. 241, 241v) Letters to King Philip IV from the archbishop of Granada, 6 and 12 April 1621. *End* fol. 243, fol. 243v–244v blank.

c (fol. 245) Letter to the King of Spain (Philip IV?) about the treatment of Catalonia, *beg.*: Señor. Fue V. Mag^{d} servido per decreto de 17 deste mandar se diga lo que convendra obrar en orden a las Cortes de Cataluña, *ends* (fol. 247): sigun el estado de las cosas. Fol. 247v–248v blank.

d (fol. 249) 'Copia del testamento que hizo el ex.mo Señor Marques de Aytona Conde de Osona mi señor . . . tres dias antes que muriesse' i.e. the will of don Francisco Moncada, dated Goch, 14 Aug. 1635. *Ends* fol. 250, fol. 250v blank.

e (fol. 251) Brief of Pope Paul V to the King of Spain, *beg.*: Paulus Papa V. S. Charissime in Christo filii noster. El Marquez de Aytona enbajador de V. Mag^{d} Catt. a acerca de nos, *ends* (fol. 254): y dara vitorias señaladissimas de sus inimigos a V. Mag^{d} la qual Nuestro Señor Dios conserve y felicite. Fol. 254v–256v blank.

f (fol. 257) Letter to the King of Spain (from the Primate of Spain?) *beg.*: S. C. R. Mag^{d} Recebi la de V. Mag^{d} de 3 deste juntamente la copia del breve que su S^{d} a concedido a V. M. por la renta de los vassallos y jurisdicion, *ends* (fol. 262) la muy real persona de V. Mag^{d} y de Julio a XXV MDLXXIIII. Ad regem Catholicum epistola. Fol. 262v–271v blank.

Written in the 17th cent. iii+275 leaves (fol. 38, 75, 195, and 220 are double). On fol. 1 is written 'Argote Cabriñana' (18th–19th cent.?). Armorial bookplate of Don Antonio Cánovas del Castillo. Bought by Lyell in September 1935 from Maggs: see their *Cat.* 493 (1927), no. 561.

Empt. 58

Baltasar Alamos de Barrientos, El Conocimiento de las Naciones.

(fol. 1) Dedication 'Al Rey nuestro señor en sus reales manos' *beg.*: Señor. El supremo señorio no se puede reconocer, *ends* (fol. 1v): con bien y felicidad suya, en la Carcel de octubre 7 de 1598; (fol. 1v) 'Discurso al Rey nuestro señor de el estado que tienen sus Reynos y senorios y los de amigos y enemigos con algunas advertencias sobre el modo de proceder y governarse con los unos y con los otros. Trabajado por Don Balthasar Alamos de Barrientos para servicio de su Magd. y conocimiento suyo. Omnia videte quod bonum est eligite' *beg.* (fol. 2): Siendo este tiempo en que segun la opinion de los prudentes tiene V. M^{d} necessidad de entrar, *ends* (fol. 113): para que V. Magd. descanse y viva como yo desseo. Pr. with French translation by J. M. Guardia, *Antonio Pérez. L'Art*

de Gouverner . . ., Paris, 1867, pp. 1–327. For the attribution of the work to Alamos de Barrientos rather than to Antonio Pérez see G. Marañón in *Estudios ded. a Menéndez Pidal* I, 1950, pp. 318–38.

Followed by (fol. 113) 'Doctrinas Politicas que declaran y confirman algunas advertencias de el discurso passado' *beg.* (fol. 113^{v}): El que aconseja a un Principe, *ends* (fol. 124^{v}): conforme a lo que lo sienten, aprietan o afloxan. For this piece see Marañón, op. cit., pp. 329–30. Fol. 125–7^{v} were originally blank.

17th cent. iii+129 leaves (fol. i–iii, 128–9 are flyleaves, etc.). There are contemporary pen trials on fol. 127.

Fol. iii, note in Spanish that the MS. was bought in Mexico, September 1865. Bought by Lyell 1 Aug. 1924 (from Dobell?).

Empt. 59

Two MSS., both written in the 17th cent., bound together:

A (fol. ii, 1–31, foliated 94–156 (of which fol. 95, 104–33 are now missing) when the MS. was in the Soranzo collection).

'Cattani Carmina' (title on fol. ii: fol. 94 in the Soranzo foliation).

1 (fol. 1) *a* 'Ex Io. Andreae Cattanei Elegia ad Ex Antonium Iustum' *beg.*: Quid mihi ab Idalia cinguntur tempora myrto?; *b* (fol. 2^{v}) 'Ex Antonii Iusti Elegia ad Io. Andream Cattaneum' *beg.*: Nox fere bis geminas curru peragraverat horas, *ends* (fol. 4^{v}) Et male culpamus sydera, fata, deos. Followed by note: Ex hac Elegia causam desumit Poeta pro sequentibus carminibus quibus potest adscribi titulus Chelynthiaca. Fol. 5–8^{v} blank. Soranzo fol. 96–103.

2 *a* (fol. 9) 'In Detractorem Ob Vatis Obsequium in Puerum Chelynthum' *beg.*: Quod mihi cum tenero iunctum sit fedus Amico. *Ends* fol. 10 with note: Exc. Io. Andreas Cattaneus. Fol. 10^{v} blank; *b* (fol. 11) 'Respondetur detestando Amorem in Puerum Chelintum' *beg.*: Non ego quod tenero iunxisses fedus amico. *Ends* fol. 12 with deleted note: Io. Bapt. a Polycretus. Fol. 12^{v} blank. Soranzo fol. 149–52.

3 (fol. 13) 'In Die Palmarum Irruptio Vatis ad Bellum in Turcas' *beg.*: Nosco diem: festis frondent Albania Palmis. *Ends* fol. 16 with note: Exc. Io. Andree Cattaneo. Fol. 16^{v} blank. Soranzo fol. 153–6.

4 (fol. 18) 'Veritatis Prodigia Pars V' *beg.*: Dum sequor, ambrosia tremulum divertimus aura, *ends* (fol. 30): et bene culpamus sydera, fata, deos. Fol. 17^{r-v}, 30^{v}–31^{v} blank. Soranzo fol. 134–48. This was part v of a collection of poems which was still complete when the Soranzo catalogue (*see below*) was made. In the catalogue it is entitled 'Carmina: quinque partes' but it should perhaps be called 'Chelynthiaca': *see* fol. 4^{v}. The missing parts were: 'Amoris vindictae'

(fol. 104); 'Fati decreta' (fol. 111); 'Penitentie miracula' (fol. 116); 'Chius admonita' (fol. 124^{v}).

B (fol. 32–71) written by three scribes but using paper with the same watermark: *a* fol. 32–40; *b* fol. 41–44^{v}, 67–70^{v}; *c* fol. 45–66^{v}.

Portuguese collection, chiefly of prophetical pieces.

1 Prophecies in verse by Gonçalo Annes Bandarra and 'Pacheco'. The Bandarra 'Trovas' are identifiable in the edition of Barcelona, 1809, the only one available to us (BM. 11451 aaa. 4), although there are considerable differences of detail.

a (fol. 32–4) 'Somho [de Bandara' *added by scribe c*]: the Sonho Segundo, *beg.*: Ò quem tivera poder. Str. XCIV–CVIII of 1809 ed.; *b* (fol. 34–35^{v}) 'Sonho': Bandarra, Sonho Terceiro, *beg.*: Serto que estou espantado. Str. CIX–CXXVIII of 1809 ed. with an extra strophe of 4 lines after CXXIV (fol. 35^{v}) *beg.*: Em quem tendes ca ofrer; *c* (fol. 35^{v}) 'Preguntas de Pacheco' *beg.*: Esta luna que venueva, *ends* (fol. 36^{v}): y presumo ser en Francia; *d* (fol. 37) 'Otra del mismo' *beg.*: Un tiempo viene à ora, *ends* (fol. 37^{v}): los que an de navegar; *e* (fol. 37^{v}–38) 'Resposta de Bandara' *beg.*: Os tempos que ja se ven. Str. CXXIX–CXXXIII of 1809 ed., followed by an extra strophe of 5 lines *beg.*: Direis que me preguntais; *f* (fol. 38) 'Otras de Pacheco' *beg.*: Para que es hazer nada, *ends* (fol. 38^{v}): unos vienen, otros van; *g* (fol. 38^{v}) 'Otros de Bandara' *beg.*: Antes que vendraó os oïto, *ends* (fol. 40): à seu gosto os vestirá. Fin. Str. CXXXV–CLV of 1809 ed. Str. CLVI–LIX are omitted.

For Bandarra, who was sentenced by the Inquisition in 1545 and was later regarded as the prophet of 'Sebastianismo' see J. Lúcio de Azevedo, *A Evolução do Sebastianismo*, 2nd ed., 1947, *passim*; R. Cantel, *Prophétisme et messianisme dans l'œuvre d'Antonio Vieira*, 1960, *passim*. Pacheco appears to have been a friend and contemporary of Bandarra; the editor of the *Trovas Ineditas de Bandarra*, London, 1815, says that he had used a MS. which had come into Pacheco's possession after Bandarra's death, and that the verses of Bandarra on pp. 60–6 of the 1809 edition (items *e* and *g* of our MS.) were in reply to Pacheco. Fol. 40^{v} is blank.

2 (fol. 41) 'Exposisaõ sobre as setenta semanas de Daniel Cap.° 9' *beg.*: Quanto aterseira das 70 semanas de Daniel naõ saõ menos Vaõs os tropheos que V.M. da quela prophetia levanta da vinda do Masiah, *ends* (fol. 44^{v}): que este Ungido de que aqui trata he ho Rey e sumo saserdote que juntamente foraõ tallados com a sidade de Yerusalaim e santo tenplo etc.

3 Further prophecies of Bandarra:

a (fol. 45–6) 'Bandara': author's dedication of the Trovas, *beg.*: Illustrisimo Senhor de virtudes muy prefeito. Pr. at beginning of 1809 ed. cit.; *b* (fol. 46–47^{v}, follows *a* without a break) *beg.*: Como qua nas Alcaçarias. Str. I–XVI of the 1809 ed.; *c* (fol. 47^{v}) 'Coplas de Ysidro' *beg.*: En las partes de levante el lefante, *ends*

(fol. 55^{v}): Un Rey que no se descubre. Fin laus deus. Not printed in the 1809 ed. but a version of a passage near the end (fol. 55^{v}) is quoted by Lúcio de Azevedo, *Evolução* cit., p. 21 n. 2; *d* (fol. 56) a short prophecy *beg.*: Anño de noventa y nueve. 4 lines; *e* (fol. 56) 'Sonho de Bandara': the Sonho Primeiro, *beg.*: Veyo veyo direi veyo, *ends* (fol. 66^{v}): cavara toda a tera do Cham (?). Str. XVII–LVII, LIX, LVIII, LX–LXXIII, LXXV–LXXIX, LXXXI–XCIII of the 1809 ed. with an extra strophe of 4 lines after LXXXI (fol. 64), *beg.*: Corera os alli Pois.

4 (fol. 67–70^{v}) 'Sentensia de fre Diego de la Sension fraile que fue quemado vivo en el auto de la fé que sesso en Lisboa anno de 1603.' This is the notorious sentence of the Inquisition on the Franciscan frei Diogo da Assumpção (or de la Assencion): see M. Kayserling, *Gesch. der Juden in Portugal*, 1867, pp. 282–4; J. Lúcio de Azevedo, *Historia dos Christãos Novos Portugueses*, 1921, pp. 159–60, 458–9.

ii+72 leaves (i, 71–2 are flyleaves, 62 is double).

Part A probably belonged once to the Venetian Bernardo Trevisan (1652–1720): the shelfmark 'Nº 41' is of a type found in many MSS. from his library but which possibly is that of an earlier collection. Part A later belonged to Jacopo Soranzo (d. 1761); it is identifiable as no. 767 (5) in quarto in his catalogue. For these libraries see J. B. Mitchell in *B.L.R.* 8, no. 3 (Feb. 1969), pp. 125–35. Later in the collection of Abate Matteo Luigi Canonici (1727–1805). Bookplate of Revd. Walter Sneyd. Sold at Sotheby's 16 Dec. 1903, lot 163. Subsequently belonged to Professor F. de Arteaga y Pereira of Oxford. Bought by Lyell in May 1944 from Blackwell.

Empt. 60

Transcripts of Spanish documents [belonging to the Marquis of Cabra] about the Armada (with translations), including a letter from the Duke of Medina Sidonia to Philip II (fol. 2) and a report of the Council of State (fol. 52^{v}); see MS. Lyell empt. 64, pp. 14–22, 139–43 and 150–60.

20th cent. 95 leaves.

Empt. 61

In Hebrew, on vellum, 14th century (specimen of bill of divorce, fol. 67^{v}, dated 1322), in neat, small German square hand: 160×125 (110×80) mm.: 172 leaves: 2 cols., 32 lines. 16th-cent. German binding of blind-stamped calf over wooden boards.

Isaac b. Joseph of Corbeil, *'Ammude ha-golah*, also known as *Sepher miṣwoth ḳaṭan*, an abridgement of Moses b. Jacob of Coucy's code of law *Sepher miṣwoth gadol*.

Book-label of Revd. Walter Sneyd and bookplate of Elkan Nathan Adler (1902). Bought from Davis & Orioli, 10 Sept. 1943.

Empt. 62

In Hebrew, on vellum, 1456, in German Rabbinic hand: 180×130 (130×90) mm.: 72 leaves. Late 15th–early 16th-cent. German binding of blind-tooled half-red leather over wooden boards, with original single clasp.

Nissim b. Reuben Gerondi, commentary on Isaac b. Jacob Alfasi's *Halakhoth*, tractate Shebu'oth. Marginal corrections throughout. (fol. 72^{v}) Colophon: 'I the scribe [Isaac] son of Rabbi [?Sh. . . .] of blessed memory finished this commentary Sunday, 22 Ṭebeth [5]217 . . .', the scribe's name having been expunged.

Empt. 63

In Hebrew, on vellum, 15th cent., in neat Italian square hand (text) and cursive (commentary); text of *Beḥinath 'olam* with vowel-points: 175×130 (*Beḥinath 'olam* 140×95, *Ḳa'arath keseph* 95×75) mm.: 27 leaves: 24 lines. 19th-cent. binding of marbled boards with calf spine.

1 (fol. 2^{r}–23^{r}) Jedaiah b. Abraham of Béziers, *Beḥinath 'olam*, with a brief marginal commentary.

2 (fol. 23^{v}–27^{r}) Joseph Ezobi, *Ḳa'arath keseph.*

Note of ownership in Hebrew on fol. 1^{r}: 'Bought at Mantua from R. Isaac Della Massa 3 June [5]258 [= 1498] in the presence of Samuel di Romigli(?) and Jekuthiel Zoreph. Daniel Azariah b. Joseph of Correggio(?).' Other effaced ownership entries(?) on fol. 1 and 27. Stamp of S. Levy, Gibraltar. Bought from A. Rosenthal & Co., 13 Aug. 1944.

Empt. 64–5

J. P. R. Lyell, 'A commentary on certain aspects of the Spanish Armada, drawn from contemporary sources', a thesis for the Oxford degree of B.Litt., 1932.

Typewritten. ii+224 and iv+161 leaves.

Shelley adds. c. 7.

(fol. 1–2) Letter of William Godwin to Francis Place, 21 April 1811; (fol. 3–4) bond of Percy Bysshe Shelley in favour of Francis Place, 2 Dec. 1814.

Bought by Lyell from Blackwell, April, 1943.

Top. Oxon e. 372

Extracts from Vice-Chancellor's accounts for the Bodleian Library, 1613–28, in the hand of Humphrey Owen, Librarian of the Bodleian, 1747–68.

xiv+372 pp. (3, 18, 57 treble, 47, 59 quintuple; ii–xiii, 3^{b}, 18^{a-b}, 30, 38, 44, 47^{e}, 56, 57^{e}, 58, 59^{e}, 60–358 blank).

fol. i: notes by F. Madan, 1935; J. P. R. Lyell, 1935; A. Ehrman, 1950. Bought, 1958.

The Library also bought several former Lyell charters in 1949 (MSS. ch. Herts 52, ch. Kent 442–3, ch. Wilts 376), and in 1949–50 was given over forty miscellaneous charters and other fragments which had been found among Lyell's papers. These included:

Ch. for. 112

In Spanish, on parchment, written *c.* 1200. *c.* 205 × 145 mm. There are stitching holes at the foot.

'Noticia de hereditate sancti Zoili que est in Villa Sarracenica'. Short list of estates, with their boundaries, in Villasarracino, prov. Palencia, belonging to the Benedictine (Cluniac) monastery of San Zoilo de Carrión, at Carrión de los Condes, prov. Palencia, in the kingdom of Castile.

The document comes from the archive of San Zoilo. On the dorse it has the 17th–18th cent. shelfmark: 'Quaderno F [*corrected from* E] leg.º 1º cajon S. Bernardo [*over an erasure*] N.º 1º': cf. the similar shelfmark on MS. Lyell 87. There are also notes: 'Villa Sarasina' and 'apeo de Villa Serrazino'.

Ch. for. 114

In French, on parchment, *c.* 525 × 302 mm. 1558.

Pierre Teterau and Novel Gibert, lieutenant and pilot of 'la barque ou patache' La Magdelayne de St. Martin, declare before the royal notaries of La Rochelle that the captain and crew of that ship gave to Gonsalves Veille of Seville a black slave named Johan, whom they had found on a Spanish ship taken off the coast of the West Indies ('Yndes de Castille'). The notaries declare that Gonsalves Veille has full right to the slave, and seal the declaration with the royal seal (now missing). Underwritten with confirmation in Spanish, and the notaries' signatures.

Ch. for. 115

In Gascon, on parchment, *c.* 725 × 510 mm. Jan. 1489/90.

Agreement between Gaston de Foix, Captal de Buch, Comte de Candale, Benauge, etc. and seigneur of Castelnau de Médoc and Pey Ayquard, priest, and Arnaud Ayquard, sons of the late Pey, and their four nephews, sons of the

late Guiraud Ayquard, on the one hand, and Poncet Fort and his nephews Arnaud and Pey Fort on the other hand, all of the parish of St. Martin de Listrac, Castelnau de Médoc. At their petition and on payment of 40 francs bordelais the Count agrees to reduce the sixteen 'manovres' owed him annually by the two families by an affranchisement of February 1469/70 to eight, four from each family. Dated 1 Jan. 1489/90 in Castle of Cadillac, diocese of Bordeaux. Witnesses: Jean de Ségur, seigneur de Pardailhan, Jean Xamxe (?), seigneur of St. Aubin de Médoc, Jean de Subieta (?) 'receptore de laresta (?)', Andrea Salegre 'commorante in villa de Lingonio Vasatensis diocesis'. Written by an unnamed clerk on behalf of Petrus Scoti 'clerico Burd. dioc. oriundo nunc habitatore eiusdem Cadillacj', royal notary for Aquitaine, who authenticated it.

At the top of the document is a later number '32' and on the dorse are a note of the contents, and shelfmarks in several 17th–18th-cent. hands: 'Liasse 5^{e} N.^{o} 3^{o}'; 'Listrac en Castelnau'; 'Cab. iij Est vij'; '54'.

INDEX OF INCIPITS OF MS. LYELL 8

1 A. A. A. domine deus quam puer ego sum et nescio loqui. Si Ieremias ab utero sanctificatus, *ends*: ex hiis alias [*sic*] coniecturare. 'Sermo magistri Petri Alani [*sic*] de penitentia ad sacerdotes': fol. 51^{va}–52^{vb}. Alan of Lille, Liber Poenitentialis, Lib. I. Ed. J. Longère, *Anal. Mediev. Namurcensia* 18 (1965), 20–37. Our MS. omits most of cap. XXXVII. The text is that of the Traditio Brevis.

2 A Paulo sumamus exemplum conversionis, humilitatis, laboris et perseverancie . . . Qui autem perseveraverit hic salvus erit etc. Nolo mortem peccatoris sed ut convertatur etc. Patet autem hoc in Magdalena . . . (fol. 125^{va}) imitemur innocentes. Petrus et Paulus nobis extra dant dilectionis, obediencia, *ends*: Interior vocatio est gratie infusio. 'De Paulo apostolo': fol. $125^{rb–va}$. The first two parts (to 'innocentes') written as two sermons in MS. BM. Royal 4 B. VIII, fol. $158^{rb–va}$.

3 Abisach interpretatur pater meus superfluus vel patris mei rugitus. Hii sunt qui non cessant clamare rugientes in conspectu altissimi, *ends*: virtutem scilicet Abisach. Sed prevenitur et occiditur gladio parsimonie. fol. 113^{vb}. Follows no. 335 without a break. Possibly an extract from a commentary on III Kings.

4 Ad corpus dominicum suscipiendum septem sunt necessaria, fides scilicet, frequens cogitatio, *ends*: dormitio, quies, tranquillitas, vita eterna. fol. 133^{ra}. Sentence of school of Anselm of Laon, pr. Lottin, *Psychologie et morale* V, no. 381, from MSS. Valenciennes 180 (172) and Paris B.N. lat. 12999.

5 Ad exercitium humilitatis quinque possunt prodesse, amor utilitatis ut ea querat homo, *ends*: quid agat ipse, quid desideret, quid meditetur. 'De humilitate': fol. 115^{vb}. Bernard. Pr. J. Leclercq, 'Inédits bernardins dans un manuscrit d'Engelberg', *Revue Mabillon* 37 (1947), 9–10. Appears in two series of Bernard's sermons: see Rochais–Leclercq, 'La tradition des sermons liturgiques de St. Bernard', *Scriptorium* XV (1961), 247–9, 251–5; H–M. Rochais, 'Enquête sur sermons divers de St. Bernard', *Analecta Sacr. Ord. Cisterciensis* XVIII (1962), 14. Also in MSS. Laud Misc. 493, 13th–14th cent., from Carthusians of Mainz, fol. 46^{v}, and Keble Coll. 37, 13th cent., fol. 92. Followed without a break by nos. 262, etc.

6 Ad vesperum demorabitur fletus et ad matutinum leticia (Ps. xxix. 5). Septem vel octo hodie nobis leticie representantur, Christi, angelorum, animarum, *ends*: et sodales sanctorum eternis gaudiis perfrui mereamur quod . . . 'De pascha': fol. 64^{vb}–65^{rb}.

7 Adolescentule dilexerunt te (Cant. i. 2). Vos estis adolescentule feliciter portantes iugum domini ab adolescencia vestra. Diligite dominum ex toto corde, *ends*: et continencia (?) socialis humilitas. fol. 193^{vb}. Sermon to nuns.

Adsum dilectissimi *see* no. 371.

8 Advenit ignis divinus non comburens sed illuminans, non consumens sed lucens . . . Fratres universorum conditor deus ut hominem sua culpa perditum diaboli ditioni sua ponte [*sic*] mancipatum a potestate eiusdem liberaret duo testamenta protulit, *ends*: ad summe trinitatis contemplationem in omnem veritatem ad gloriam sempiternam ad quam . . fol. $87^{brb–bvb}$. On Pentecost. Despite the

similarity of incipit, apparently *not* the sermon of Gautier of St. Victor, for which see Hauréau, *N.E.* III, pp. 23–4; P. Delhaye 'Les sermons de Godefroy de S.V.', *R.T.A.M.* 21 (1954), 205.

9 Ait dominus Matheo sedenti in theloneo (Matt. ix. 9). In sede scilicet iniquitatis, in sede rapine, in cathedra pestilentie . . . Hic quattuor nobis occurrunt notabilia, *ends*: vel ad meliorationem in statu proprio quod . . . fol. 122^{ra-va}. On St. Matthew. MS. B.M. Royal 4 B. VIII, fol. 220^{vb}–221^{rb}.

10 Alia quidem est persona patris, alia filii, alia spiritus sancti. Sed patris et filii et spiritus sancti una est divinitas equalis gloria etc. Qualiscumque in creaturis elucet vestigium creatoris. Sol, radius, estus tria quedam sunt inseparabilia et coeva, *ends*: vita tamen trium operatio. fol. 100ra. Follows no. 111 without a break.

11 Ambrosius dicit, Hoc nomen Pascha grecum genus esse et sonare passionem. Nomen vero hebreum Phase, *ends*: volebat Iudas recompensare unguenti perditionem. 'De pascha': fol. 72va.

12 Ambulant cum Bartholomeo angeli dei qui non permittunt eum fatigari nec esurire. Et Thobyas dixit angelo, Nosti viam que ducit in regionem Iudeorum (*sic leg.* Medorum) . . . (Tob. v. 7). Inmittet quidem angelus in missionem, *ends*: et in eius apostolatu confidentes mortui sunt. 'De Bartholomeo et angelis': fol. 120^{vb}–121ra. MS. B.M. Royal 4 B. VIII, fol. 218va–219ra.

13 Amice, commoda michi tres panes (Luc. xi. 5). Amicus est qui loquitur et amico loquitur et pro amico loquitur, *ends*: Tercia a transitoriis ad eterna, que nobis hodie revertentibus et peccatoribus concedat sua gratia qui . . . 'Sermo in rogationibus' (*marg.*): fol. 82^{vb}–83ra. Gébouin of Troyes. See Hauréau, *N.E.* III (1891), pp. 155, 325. Pr. P.L. 177 col. 768–9. Also in MSS. B.M. Royal 10 A. XII, fol. 25va–26^{rb}; Cambridge, Trinity Coll. B. 1. 30, fol. 176 (p. 349) (A.).

14 Amos propheta de deo loquens ait, Qui vocat aquas maris et effundit eas super faciem terre (Amos ix. 6), *ends*: Vocavi et renuistis, etc. usque ibi. Comedent etc. 'De aquis Ierico. De apostolis' (*marg.*): fol. 129^{vb}–130ra. MS. B.M. Royal 4 B. VIII, fol. 214^{rb-va}.

15 Angelorum nomen officii est, non nature. Nam ut dicit Isidorus, secundum naturam spiritus nuncupantur. Triplici enim modo preeminencie vel presciencie vigent angeli, *ends*: tuam obtuli orationem. fol. 160.

16 Anima est ipse Christus. Unde, non abiciet vos ultra (?) anima mea, id est non reprobabit vos Christus filius meus, *ends*: anima plus est quam corpus. fol. 175^{rb}.

17 Anima mea turbata est propter quadrigas Aminadab (Cant. vi. 11). Aminadab spontaneus domini interpretatur. Hic est Christus qui sponte humiliatus, *ends*: cuilibet morbo spirituali est medicina quam . . . 'Sermo de evangelistis': fol. 132va–133ra.

18 Anno xo^{o} [*sic. leg.* undecimo] Abrahe mortuus est Ninus. Cuius uxor Semiramis ut posset regnare post eum, *ends*: et immeabiles ex altera mare. 'De ortu regnorum post mortem Nini': fol. 42^{rb}–51^{rb}. Petrus Comestor, Historia Scholastica, Liber Genesis, cap. LXIII–CXV; Exodus, cap. I–XXX. Pr. P.L. 198 col. 1108–1157.

19 Annunciaverunt opera dei et facta eius intellexerunt (Ps. lxiii. 9). Hiis consonant illa, Celi enarrant gloriam dei, etc. Et quod in aure auditis, id est privatim,

predicate super tecta, *ends*: debet sicut ille ambulavit et ipse ambulare. 'De apostolis Petro et Paulo': fol. 123^{va-b}. MS. B.M. Royal 4 B. VIII, fol. 209^{vb}–210ra.

20 Aperta sunt prata et apparuerunt herbe virentes et collecta sunt fena de montibus (Prov. xxvii. 25). Prata sunt religiosorum collegia. Hec sunt florigera sanctitate, *ends*: de monte oliveti in celum ascendit. fol. 198^{va-b}. Sermon on saints confessors. MS. B.M. Royal 4 B. VIII, fol. 164^{vb}–165ra (on St. Gilbert).

Apertis thesauris suis . . . In antiquioribus *see* Epiphania dicitur illustratio.

21 Apertum est in celo templum et visa est archa testamenti eius in templo eius (Apoc. xi. 19). Templum dei est virgo Maria, archa testamenti est Christus, *ends*: eterna dulcedine implebit eam eternitatem notans per temporis perfectionem. fol. 24ra. Sermon on dedication of a church.

22 Ascendam in palmam et adprehendam fructus eius (Cant. vii. 8). Verba sunt Salomonis in Cantic. Canticorum loquentis in persona Christi in brevi passuri. Et in hiis verbis Salomonis possunt quattuor notabilia notari, *ends*: a pena Gehennali illesam servemus quod . . . 'Sermo de palmis': fol. 40^{rb}–41va. In MS. B.M. Royal 10 A. VII, fol. 101^{v}, in middle of Distinctiones of Willelmus de Montibus.

23 Ascendit [*sic*] Christus in altum etc. (Ephes. iv. 8). Verba ista fratres ponderis gravitate sunt plena, sensuum maiestate fecunda, *ends*: secundum Ezechiel raptus in mente, tercium, electorum anime. 'In ascensione domini': fol. 77^{rb}–78ra. Gébouin of Troyes? See *N.E.* XXXVIII, 2 (1906), p. 447.

24 Ascendit deus in iubilo et dominus in voce tube (Ps. xlvi. 5). Quid est ut ait Apostolus quod ascendit, nisi quia prius descendit? Gloriam quippe precedit humilitas, *ends*: cum sponso ad nuptias. 'In ascensione domini': fol. 80^{rb-va}.

25 Asperges me etc. (Ps. l. 8) Lavat aqua sanguis, penitencia, opera, suffragia, *ends*: tot sunt ablutiones. fol. 160^{v}. An extract from Willelmus de Montibus, Distinctiones; see MS. Bodl. 419, fol. 1^{rb} (under *Asperges*); etc.

Assum dilectissimi *see* no. 371.

26 Astitit regina a dexteris tuis etc. (Ps. xliv. 9). Hec est regina imperatrix, fortem habens potenciam, sive potentem fortitudinem, *ends*: stolis albis induti mereamur quod . . . 'De assumptione Marie': fol. 155va–156ra.

27 Audi Israel mandata vite, auribus percipe ut scias prudenciam . . . (Baruch iii. 9–12). Admonet vos fratres karissimi dominus per Ieremiam [*sic*] prophetam ut audiatis mandata eius, *ends*: mereamur dominum recipere puro corde in die resurrectionis. Et gaudere cum eo in celis per . . . 'In XL^{a}': fol. 54^{vb}–55^{rb}. Geoffroy Babion. Pr. P.L. 171 col. 440–3. Bonnes, no. 9. Schneyer, *Wegweiser*, p. 47, lists Paris B.N. lat. 483, fol. 88, as also reading *Ieremiam* for *Baruch*.

28 Audite qui longe estis et qui prope . . . Sicut scriptum est, Gaudere cum gaudentibus . . . (fol. 42ra) libido ducebat. Ego autem secundum divinam sentenciam, *ends*: sapiant quia necesse animam peccatricem tarthareis ignibus et gehenne penis tradi . . . consorcium per peccatum, ipso prestante qui . . . 'Sermo de corrupta virgine': fol. 41va–42^{rb}. Ambrose, De lapsu virginis consecratae, § 2–23, 33. Pr. P.L. 16 col. 367A13–74A2, 376B10–C4. The same incipit is found in MSS. B.M. Royal 5 F. IV, fol. 57; Cambridge, Trinity College B. 4. 31, fol. 95^{v}; B. 14. 30, fol. 122, etc. (A.).

29 Audite verbum domini. Verbum aliud primo homini inspiratum, aliud Moysi famulo dei indicatum, aliud de corde patris eructuatum, *ends*: In exercitio rei ut

cupita perficiat, in iugi, ne voluntas deficiat. 'In rogationibus vel quando placuerit': fol. 83^{ra-b}. Gébouin of Troyes. See Hauréau, *N.E.* III, p. 326; also in MS. B.M. Royal 10 A. XII, fol. 8^{ra-b}.

30 Augustinus ait, Summa origo pater a quo sunt omnia. Hic enim sanctus et igignis [*sic*] perfectissima pulcritudo filius, *ends*: in secula seculorum laudabunt te. 'Augustinus de trinitate' (*marg. has simply* 'de eodem', i.e. 'De trinitate'): fol. 100ra.

31 Avaricia dicitur quasi a via dei variata et secundum apostolum idolorum servitus. Unde avarus dicitur quasi aura dei variatus quod sit ydolorum servitus. Probat Serlo scilicet quidam Magister dicens, Eris servus eris. Si te species trahit eris. fol. 160. For the line from Serlo of Wilton see J. Öberg (ed.), Serlo de Wilton, *Poèmes latins* (Acta Univ. Stockholmiensis. Stud. Lat. Stockholmiensia XIV), 1965, p. 81 (Carmina 2. Versus de differenciis l. 37).

32 Ave conversio est Eve et componitur ex 'A' quod est sine et 'Ve' quod est calamitas. Et bene hoc preconium Marie ab angelo exibetur, *ends*: Ave salutem conferens quam . . . 'De annunciatione Marie': fol. 142^{va-b}.

33 Ave Maria gratia plena dominus tecum (Luc. i. 28). Eisdem verbis quibus salutavit angelus beatam virginem hodie, salutemus eam cotidie ut ipsa nobis subveniat, *ends*: conferat nobis filius eius qui . . . 'In annunciacione dominica': fol. 53ra. Also in MS. Laon 309, fol. 84, no. 109 (IRHT.).

34 Beata illa et sempiterna trinitas, pater et filius et spiritus sanctus unus deus. Scilicet summa potentia, summa sapientia, summa benignitas, *ends*: et fide non ficta quam caritatem ipsa beata trinitas nobis perfecte concedat qui . . . fol. 100^{vb}–101^{rb}. On the Trinity. Bernard, Serm. De Div. 45. Pr. P.L. 183 col. 667–9.

35 Beati mundo corde quoniam ipsi deum videbunt (Matt. v. 8). Congrue sollempnitatem pentecostes e vestigio sequitur festum sancte trinitatis eo quod apostoli in pentecoste roborati spiritu sancto, *ends*: Ne advertas faciem tuam a puero tuo, etc. 'Sermo de sancta trinitate': fol. 96^{ra-va}. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Ii. 1. 24, fol. 97^{ra-va}.

36 Beati pauperes spiritu quoniam ipsorum est regnum celorum (Matt. v. 3). Insufficiens sum ad mei(?) officium fratres karissimi, sed malo videri insipiens quam esse inobediens, *ends*: stat in vertice montium. 'In XL^{a}': fol. 54^{rb-vb}.

37 Beatus es Symon bar Iona (Matt. xvi. 17). Qui domino suo placere desiderat, moribus eius se conformare studeat. Dominus. Petrus est pastor ovium et princeps apostolorum, *ends*: et perditionis et Gehenne. fol. 123^{vb}–124ra. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 213^{va-b}.

38 Beatus qui habet partem in prima resurrectione; in hiis secunda mors non habet potestatem (Apoc. xx. 6). Duplex est resurrectio scilicet resurrectio anime et resurrectio corporis, *ends*: et perennis vite beatitudinem in qua . . . 'In die pasche': fol. 67ra. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Dd. IV. 27, fol. 121^{va-b}. Also in MS. Laon 309, fol. 84^{v}, no. 111 (IRHT.).

39 Beatus Stephanus iugi legis dei meditatione roboratus tamquam lignum fructiferum, *ends*: quo caractare [*sic*] signati omnes, sanctis dei sociabuntur in beatitudinis fruitione. Amen. Amen. 'De sancto Stephano': fol. 18^{rb-va}.

40 Beatus vir qui non abiit etc. (Ps. i. 1). Viri esse debemus per strenuitatem operis id est viriliter agere non effeminati, *ends*: Contra tercium, Et in cathedra pestilencie non sedit. 'De adventu': fol. 3$^{rb–va}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47ra (A.).

41 Benedicta sit beata trinitas. Quocienscumque aliquid aliud quam mea mater me docuit balbucientem iuxta cunabula, *ends*: a quibus tribus liberet nos deus trinus et unus. Amen. Amen. fol. 96^{vb}–97va. Sermon on Holy Trinity.

42 Benedictus deus et pater d.n.I.C. qui consolatur nos in omni tribulatione nostra (II Cor. i. 3–4). Vere fratres multe tribulationes iustorum, sed felix qui dicere potest cum propheta, *ends*: diffusa est in cordibus nostris per s.s. qui datus est nobis per I.C.d.n. qui . . . 'De confessoribus': fol. 73^{vb}–74^{v}. Ailred of Rievaulx. Serm. VI in Durham collection (for feast of St. Benedict), pr. Talbot, *Serm. Ined.*, pp. 71–76.

43 Bonitatem et disciplinam et scientiam doce me domine (Ps. cxviii. 66). Inter cetera dona tria quedam postulat Psalmista se doceri a domino, *ends*: hoc est virtutum sapore conditam scientiam. Amen. Amen. 'Item de eodem et bonitate et disciplina et scientia' (sermon to priests): fol. 139$^{ra–va}$.

44 Cantat ecclesia, Dixi ascendam in palmam etc. (Cant. vii. 8). Palma crux Christi est que gracilis in imo fuit, in alto groscescit quia in primo parve quasi auctoritatis, post magne, *ends*: Non est femineum sed virile virginitatem servare. 'In palmis': fol. 54^{rb}.

45 Cantate domino psalmum dicite nomini eius; iter facite ei . . . (Ps. lxvii. 5). Solent lascivi chachinnare, modesti flere cum puer imperat, *ends*: Viam doceat. Aditum aperiat qui . . . 'In ascensione domini': fol. 78^{rb}–79ra.

46 Capilli tui sicut grex caprarum que ascendunt de monte Galaath (Cant. iv. 1). Capud de se capillos emittit quibus vestiatur non tantum ad munimen set etiam ad decorem, *ends*: sic virtutibus plena nobis concedat celestia. Amen. Amen. fol. 154$^{rb–vb}$. On the B.V.M.

47 Christus primo surrexit ut postmodum surgeret archa sue sanctificationis. Archa singularis est corpus Christi, *ends*: sequentis emendationis, quem nobis concedat qui . . . 'De nativitate domini vel Marie': fol. 25$^{ra–vb}$.

Ciphum *see* Cisphum.

48 Circuibo [*sic*] domum meam ex hiis qui militant mihi . . . (Zach. ix. 8). Verba dei sunt in Zacharia propheta. Circuibo inquit domum meam etc. Huic consonat illud in Canticis, En lectulum Salomonis, *ends*: vidit dominus afflictionem populi sui. 'De sancto Petro': fol. 136$^{rb–va}$.

49 Cisphum [*leg.* Sciphum] argenteum inquit Ioseph dispensatori suo pone in sacco fratris iunioris scilicet Beniamin (Gen. xliv. 1–2). Et de eodem prope sequitur quod in ipso solitus est augurari. Est iuvenis inpiger et strenuus, hylaris et promptus, *ends*: regnante regnabimus et utinam regnemus prestante eodem d.n.I.C. qui . . . fol. 185^{rb}–186^{rb}.

50 Comedi favum cum melle meo, bibi vinum meum cum lacte meo (Cant. v. 1). Vox sponsi est, id est Christi. Comedi inquit quasi in hoc delectatus sum, *ends*: non dissolves mendaciis vel blandiciis. fol. 196$^{ra–b}$.

Completi *see* Impleti.

51 Confitebor tibi domine in toto corde meo etc. (Ps. ix. 1). Sciendum est quod duo sunt adventus Christi. Primus in humilitate qui occultus fuit Iudeis, *ends*: quia nullus scit qualiter ibi premiabitur. 'De adventu': fol. 8^{ra-b}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48^{vb}.

52 Constituite diem sollempnem in condempsis [*sic*] usque ad cornu altaris (Ps. cxvii. 26). Iudei observabant quatuor sollempnitates in veteri testamento. Prima dicitur Neomenia, *ends*: Finiatur ad placitum. fol. 144^{vb}–145^{rb}. On the birth of the B.V.M.

53 Converti me ad portam vel viam porte sanctuarii exterioris que respicit ad orientem . . . (Ezech. xliv. 1–3). Sustinet hic Ezechiel personas [*sic*] generis humani de lacu miserie, *ends*: ita dignus est lapidari et mori a qua morte nos liberet . . . 'Sermo de sancta Maria in quovis festo': fol. 150^{vb}–151^{vb}. Petrus Comestor. Pr. P.L. 198 col. 1725–8: our MS. has a different, much fuller ending. Lebreton, p. 29.

54 Creabit dominus super omnem locum montis Syon . . . (Is. iv. 5). Postquam egit Ysaias de Christi passione dicens, Erit germen domini in magnificentia et resurrectione, *ends*: dementia esset alicui velle preferri. fol. 87$^{ava-bra}$. On Pentecost.

55 Cui plus committitur plus ab ea exigitur. Et pro maiori dono maior debet esse gratiarum accio. Multum quidem dominus mulieri contulit, *ends*: Non est feminea tucior unda fide. fol. 191^{vb}–192ra. Sermon to nuns?

56 Cum appropinquasset Ihesus Ierusalem . . . (Matt. xxi. 1). Theoricam scilicet et practicam id est scientiam et opera. Bini mittuntur et bini vocantur. Iudeus et gentilis, *ends*: in ruinam angelorum et terreni salventur ab eo qui . . . 'In palmis' (*rubric*), 'In dominica palmarum' (*marg.*): fol. 53^{va-b}.

57 Cum cumplerentur [*sic*] dies pentecostes etc. (Act. ii. 1). Pent. dicatur hic non sollempnitas illa, viii dierum prolata, sed quinquagena dierum, *ends*: humilitatis et veritatis et perseverancie. 'In die pentecost'': fol. 87^{ara-va}. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Ii. 1. 24, fol. 95^{vb}–96va.

58 Cum deo dicimus, Pater noster qui es in celis etc., sollicite cogitemus de honore ei exibendo, *ends*: Hee sordes utiles penitencia. fol. 100^{ra-b}. On the Trinity.

59 Cum essem parvulus loquebar ut parvulus . . . (I Cor. xiii. 11). Et tu homo dic domino, Delicta iuventutis mee et ignorantias meas ne memineris domine. Non sum qui fueram, *ends*: usque vanitas vanitatum, etc. 'De beato Paulo': fol. 126^{rb-va}.

60 Cum esses iunior cingebas te . . . (Ioan. xxi. 18). Nostis quia hoc Petro dictum sit a domino significante ei qua morte esset moriturus, *ends*: Hic igitur alius, id est sermo divinus sic nos ad laboriosa dei obsequia ducat in via ut demum cursu consummato ad requiem eternam ducat in patriam I.C.d.n. qui . . . 'De sancto Petro': fol. 136^{ra-b}. Cf. MS. B.M. Royal 4 B. VIII, fol. 217va–218ra.

61 Cum esset rex in acubitu [*sic*] suo nardus mea dedit odorem suum (Cant. i. 11). Accubitus regis uterus est virginalis, nemppe [*sic*] in eo inclinata maiestas ix mensibus, *ends*: docuit me in spiritu sancto consolari ad quod solacium . . . 'In festo sancte Marie': fol. 152^{vb}–153^{rb}.

62 Cum exaltatus fuero a terra omnia traham ad me ipsum (Ioan. xii. 32). Triplex est utilitas crucis, quia per passionem eius redempti sumus, per fidem eius

roboramur, *ends*: ipse nos per virtutem crucis perducat nos ad gaudia lucis, qui . . . 'In exaltacione sancte crucis': fol. 53^{rb-va}. Also in MS. Laon 309, fol. 86^{v}, no. 119 (IRHT.).

Cum medium silencium *see* Dum

63 Cum sit trium personarum una potencia, sapiencia et bonitas una, patri tamen(?) attribuitur potencia ne propter hoc quod pater dicitur, *ends*: et hiis utamur quamdiu possumus quod . . . fol. 100^{rb-va}. On the Trinity.

64 Cum veneris ad quercum Thabor . . . (I Reg. x. 3, 1). Non sunt mea verba que audistis ne glorier in prudencia mea sed sunt prophete ad futurum regem, Samuelis ad Saulem, sed sunt predicantis gloriam Christi filii dei, *ends*: ad lucem sue sancte resurrectionis, quam veram lucem nobis concedat qui . . . 'De cruce': fol. 59va–60^{rb}.

65 De bonis sumas exemplum. Mulieres bonas imiteris in bono. Igitur litterata(?) sis ut Katherina, honesta ut Sara filia Raguel, *ends*: cum generaliter dixerit Deus qui nosti et cetera ut supra. fol. 195^{rb-va}. Sermon to nuns?

66 De excelso misit dominus ignem in ossibus meis et erudivit me (Lament. i. 13). Quantum ad sensum hystoricum templi Solomonis incendium et domorum regalium, *ends*: portus post naufragium, patria post exilium, qui est . . . 'In pentecoste': fol. 89^{ra-va}.

67 De patriarchis quibusdam scriptum est quia placuerunt angelis hospicio receptis. Placentas quidem milicie celi parant, *ends*: et vigeat in perpetuum sanctitas vestra in domino. 'De eodem' (Sermon to nuns): fol. 189^{rb-va}.

68 De quattuor aromatibus id est aromaticis speciebus sive pigmentis in pulverem redactis, *ends*: temptatione ipsi resistitur. 'De quattuor speciebus unguenti': fol. 56^{vb}–59ra. Willelmus de Montibus, Numerale, extract. Ends with chapter 'De V generibus verborum bonorum' *beg.*: David de torrente: in MS. Add. C. 263, fol. 70^{rb}–75va.

69 De quodam dicit propheta Osee, Cani effusi sunt in eo et ipse ignoravit (Osee vii. 9). Et poeta, Nequitia est que te non sinit esse senem, *ends*: hoc est adventus secundus, etc. fol. 195^{vb}–196ra. Sermon to nuns?

70 Dedisti hereditatem timentibus . . . (Ps. lx. 5). Cantatur autem in festis apostolorum qui tanquam primitivi, *ends*: firmiter etiam et inconcusse tenebitur. Unde venite benedicti patris mei, possidete etc. fol. 123^{vb}. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 212^{ra-rb}, is longer.

71 Dentes tui sicut grex tonsarum que ascenderunt de lavacro . . . (Cant. iv. 2). Spiritus sanctus est qui loquitur nec unum iota potest vacare, *ends*: quia nullus infecundus quod . . . fol. 197^{va-b}. On saints confessors. Bernard, Serm. De Div. 93. Pr. P.L. 183 col. 716B1–717 (1st part of sermon omitted).

72 Desiderio desideravi hoc pascha manducare vobiscum (Luc. xxii. 15). Et desiderium pauperis exaudivit dominus. Felices qui ad mensam illam dominicam hodie cum ineffabili iocunditate recumbunt, *ends*: et sanctorum angelorum eius consorcio, ad quam . . . 'Sermo in pascha': fol. 71va–72va. Ailred of Rievaulx. Serm. XIV in Oxford, Trinity Coll. MS. 19, fol. 142 (see Hoste, *Bibl.*, p. 95) but the second part of the sermon is quite different.

73 Desiderium anime tue tribuat tibi dominus (cf. Ps. xx. 3). O bona puella virgo sacra Christi amica dei sponsa scire volo quid desideras et in quo delectaris, *ends*: cum desiderato illo vultu suo. Amen. Amen. fol. 194^{ra-b}. Sermon to nuns?

74 Deus est memor, consolando, promissa implendo, puniendo . . . fol. 159^{v}. Short definition.

75 Dicite filie Syon, Ecce rex tuus . . . (Matt. xxi. 5). Mandat vobis [*sic*] rex celestis fratres karissimi per prophetam Zachariam gaudium sui adventus, *ends*: ducere et regere in supernam Ierussalem dignetur, qui . . . 'De palmis': fol. 69^{rb}–70va. Geoffroy Babion. Pr. P.L. 171 col. 485–91. Bonnes, no. 15.

76 Dicite pusillanimes confortamini . . . (Is. xxxv. 4–6). Ante adventum domini fratres karissimi in tanta caligine totum humanum genus volvebatur, *ends*: ornate virtutibus corda vestra ut digne recipiatis regem celorum, quod nobis et vobis prestare dignetur ipse deus. Amen. Amen. 'De adventu': fol. 2^{rb}–3ra. Geoffroy Babion. Pr. P.L. 171 col. 343–7. Bonnes, no. 1.

77 Difficile adquiescit animus meus aliquem texere de presentis diei festivitate sermonem, sciens nimirum quod ad illius dulcedinem exprimendam nec cor nec lingua sufficiat, *ends*: ducat et reducat, conducat et adducat, qui . . . 'De adventu spiritus sancti': fol. 104^{va-b}. Ailred of Rievaulx. Serm. XIV in Durham coll. (De Emissione Filii), pr. Talbot, *Serm. Ined.*, pp. 104–6: our MS. is fuller at the end.

78 Dilectus meus candidus et rubicundus (Cant. v. 10). Hiis verbis ecclesia dilectum suum, id est Christum, commendat. A duplici decore quem habet et in se, *ends*: et intercessiones eorum perducat nos salvator mundi qui . . . fol. 178^{rb}. Also in MS. Laon 309, fol. 87, no. 121 (IRHT.).

79 Dilectus meus michi et ego illi qui pascitur inter lilia . . . (Cant. ii. 16–17). Nota dilectus pascit inter lilia et pascitur inter lylia. Pascit etiam ipsa lilya, *ends*: nisi quantum occulte dispensationis ratione sinuntur. 'De angelis': fol. 186^{vb}–139^{vb} [*sic*]. Fol. 186^{v}, note at bottom of page: 'Require in ultimo folio quattuor foliorium in quibus incipiunt sermones de Sacerdotibus ubi repperies tale signum ❖ et littera incipit Mensa'—i.e. fol. 139va, where there is such a sign.

80 Diliges dominum deum tuum ex toto corde tuo . . . (Luc. x. 27). Unum vobis hoc est diligere, tribus modis nobis proponitur, toto corde, tota anima, totis viribus. Est enim triplex status amoris, *ends*: totis viribus dominum deum nostrum confiteamur. 'De dilectione dei vel proximi': fol. 113^{vb}–114^{rb}. Gébouin of Troyes? see *N.E.* XXXVIII, 2 (1906), p. 447 (Hauréau).

81 Diligite inimicos vestros, benefacite hiis qui oderunt vos . . . (Matt. v. 44–5). Dominus ac redemptor noster fratres karissimi venerat in mundum ex sola dilectione, *ends*: nichil michi prodest. Deus autem qui prior dilexit nos, ipse inspiret eam in mentibus nostris, qui . . . 'De sancto Stephano': fol. 19^{ra-va}. Geoffroy Babion. Pr. P.L. 171 col. 720–3. Bonnes, no. 4.

82 Dirumpamus vincula eorum etc. (Ps. ii. 3). Quattuor sunt vincula quibus ligantur homines in hoc mundo, *ends*: Beatus qui portaverit iugum domini ab holescencia [*sic*] sua. 'De adventu domini': fol. 3^{vb}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47^{ra-b}.

83 Dispone domui tue quia morieris tu et non vives (Is. xxxviii. 1). Familiaris fuit hec ammonitio et semel facta per spiritum sanctum ad Ezechiam, *ends*:

heredes facti dei, coheredes autem Christi, qui . . . 'Sermo in XL^{a}': fol. 70va–71va. Petrus Comestor. Pr. P.L. 198 col. 1764–8. Lebreton, p. 31.

Dispersit, dedit pauperibus *see* Patet in beato Laurencio.

84 Dixerunt filii prophetarum ad Helyseum, Ecce locus in quo habitamus coram te angustus . . . Et ecce unus eorum qui cum Heliseo erant dum lignum securi percussit . . . (IV Reg. vi. 1–6). Videamus quid significat iste Heliseus. Quid manubrium? Quid ferrum? *ends*: inseparabiliter permansuri quod . . . fol. 15^{vb}–16ra. Sermon.

85 Dixerunt viri Ierico ad Helyseum, Ecce habitatio civitatis huius optima . . . (IV Reg. ii. 19–22). Apostolus de antiquis loquens ait, Omnia in figura contingebant illis. Igitur Ierico mundum significat . . . (fol. 129va) mammona iniquitatis. Item aque Ierico pessime sunt. Hic est luxus et fluxus, *ends*: Sicque sanatur terra et aqua id est corpus nostrum et anima. 'De apostolis et aquis Ierico': fol. 129$^{ra–va}$. MS. B.M. Royal 4 B. VIII, fol. 203^{vb}–204va. Written there as two sermons, the second *beg.*: Item aque Iericho pessime sunt. Hic est luxus.

Dixi ascendam *see* Cantat ecclesia.

86 Dixi rigabo ortum meum plantationum et inebriabo partus [*sic*] mei fructum. (Eccli. xxiv. 42). Verba domini sunt, Christus dominus est, ipse ortalanus est, ortus eius monasterium est, *ends*: religio vestra vere meritoria vite. 'De monialibus': fol. 188$^{ra–b}$.

87 Dixit dominus ad serpentem, imo ad diabolum in serpente, Inimicicias ponam te inter et mulierem . . . (Gen. iii. 15). Diabolus serpens est, antiquus tempore, abstucus ab origine, tortuosus fraude, *ends*: ut Paulus qui de diabolo dicit, Non enim ignoramus astucias eius. fol. 196$^{rb–va}$. Sermon to nuns?

88 Dixit Ihesus Petro. Petre amas me? Et hoc tercio (Ioan. xxi. 17). A petra dictus est Petrus in qua petra tres notantur proprietates in quibus boni manifeste designantur, *ends*: ad cuius visionem nos perducat p. et f. et s.s. Amen. Amen. 'De sancto Petro apostolo': fol. 102$^{va–b}$. Gébouin of Troyes. See Hauréau, *N.E.* III, p. 154; also in MSS. B.M. Royal 10 A. XII, fol. 30$^{ra–vb}$; Cambridge, Trinity Coll. B. 1. 30, p. 379.

89 Docet nos beatus Matheus primo, conversione, secundo, nominis appellatione, tercio, virtutis exemplo, *ends*: verum etiam in sanguinis effusione. fol. 122^{vb}. On St. Matthew. MS. B.M. Royal 4 B. VIII, fol. 182ra.

90 Dominas meas quia domini mei sponsas alloquor non ad correptionem sed ad ammonitionem. Mementote igitur quia scriptum est in Ieremia, *ends*: in verborum honestate et operum sanctitate. fol. 189$^{ra–b}$. Sermon to nuns?

91 Domine deus meus in te speravi etc. (Ps. vii. 1). Istud et perfecte tantum potest vir iustus dicere, quasi spiritualiter, *ends*: et proprie dicere, Domine deus meus in te speravi. 'De adventu': fol. 6$^{rb–vb}$. Cf. Cambridge, Pembroke Coll. 101, fol. 48$^{ra–b}$.

92 Domine dilexi decorem domus tue (Ps. xxv. 8). Dei plures sunt domus, habitacula et mansiones . . . (fol. 23^{v}) dedicata domus dei est. De qua scriptum est, Domus mea domus orationis vocabitur. Unde beatus Augustinus, In oratorio nemo aliquid agat, *ends*: in humanitate in synagoga Iudeorum et in ecclesia gencium. 'Sermo in dedicatione ecclesie' (*marg.*): fol. 23$^{rb–va}$. Attributed to Willelmus

de Montibus in MS. Cambridge UL. Ii. 1. 24, fol. 100$^{va–b}$, where it ends at 'vocabitur'.

93 Domine ne in furore tuo arguas me etc. (Ps. vi. 1). Vir iustus in iudicio divino puniri metuens, *ends*: Et hoc est quod dicit, Domine ne in furore tuo arguas me. 'De adventu domini': fol. 5^{vb}–6ra. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48ra.

94 Domine quid multiplicati sunt etc. (Ps. iii. 1). Iste versiculus potest exponi de fideli anima que habet castrum debile undique expositum hostibus, *ends*: Unusquisque potest dicere cum Psalmista, Domine quid multiplicati sunt. 'De adventu domini': fol. 3^{vb}–4^{rb}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47^{rb}.

95 Domine tu scis omnia, tu scis quia amo te (Ioan. xxi 17). Tercio interrogavit dominus Petrum utrum diligeret eum, ut qui eundem ter negaverat, *ends*: ad societatem ipsorum nos perducere digneris d.I.C. rex glorie qui . . . 'De sancto Petro': fol. 118^{vb}–119ra. Also in MS. Laon 309, fol. 85^{v}, no. 116 (IRHT.).

96 Dominus in templo sancto suo, Dominus in celo sedes eius (Ps. x. 4). Dominus in synagoga Iudeorum, dominus in ecclesia gencium. Iste dominus est in qualibet re per potenciam, presenciam, essenciam, *ends*: et naturalis iuris equitatem, subiecti per obedienciam et humilitatem. 'In dedicatione ecclesie': fol. 23va–24ra.

97 Dominus noster I.C. dominus fortis et potens in prelio (Ps. xxiii. 8). Habet sicut David fortes suos, forciores fortissimos. Et qui sunt fortissimi? Ecclesiarum principes, *ends*: magna multitudo dulcedinis tue domine quam . . . fol. 196$^{va–b}$. Sermon to nuns?

98 Dominus noster I.C. ut sanctificaret per suum sanguinem populum extra portam passus est . . . (Hebr. xiii. 12–13). Satis fratres karissimi audivistis ordinem redemptionis nostre, *ends*: quod valde magnum peccatum est, ut ait Gregorius in dialogo. fol. 66$^{va–b}$. Geoffroy Babion, De cruce domini portanda. Pr. P.L. 171 col. 547–51. Bonnes, no. 16.

99 Dominus prope est (Philip. iv. 5). Salomon ait, Sermo domini ignitus clipeus est sperantibus in se (Prov. xxx. 5). Viri fratres karissimi continua pugna est inter hominem et diabolum, *ends*: ut digne illum hospitio nostro collocare valeamus, quod concedat qui . . . fol. 13$^{ra–va}$. Sermon on Advent. Stephen Langton. Schneyer, 'S.L.', p. 172.

100 Domus dei anima iusti cuiuslibet est sive sanctimonialis. Vinea, ager et ortus. Hanc autem domum inpugnant pluvie de aere venientes, *ends*: ut sic cum Christo vivas duce denique Christo. fol. 192$^{ra–b}$. Sermon to nuns?

101 Duces gregis arietes seu pastores id est apostolos grex sequitur. Hinc Paulus, Imitatores mei inquit estote, *ends*: nec amare divicias. fol. 116va–117ra. On Sts. Peter and Paul. MS. B.M. Royal 4 B. viii, fol. 210$^{rb–vb}$.

102 Dum medium silencium tenerent omnia etc. (Sap. xviii. 14). Tria sunt silentia. Primum est ignorancia langoris, secundum desperacio curationis, *ends*: quia regnum ad quod vocantur electi dei preparatum est ab initio mundi. quod nobis . . . fol. 15$^{ra–b}$. Sermon. Pr. P.L. 95 col. 1177–9 (Homiliary of Paulus Diaconus). Not in the original Homiliary. Also in MSS. Bodl. 1, fol. 53^{v}–55; Laud Misc. 344, fol. 141^{vb}–142^{vb}, etc.

103 Ebrietas tota est imbecillis. Primum abolet memoriam, dissipat sensum . . . frangit sompnium. Ebrietate nichil peius, nichil ebrietate . . . Sobrius esse potes plus quam sit opus nisi potes, *ends*: fuge qui bibis ebrietatem. 'Augustinus de ebrietate dic[it]': fol. 98^{vb}. Possibly the same as MSS. Vienna, Nat.bibl. 2195, fol. 41^{v} (Hauréau, Initia); Cambridge, Corpus Christi Coll. 326, p. 137. Cambridge, Trinity Coll. B. 14. 5, fol. 91(A.) only begins the same. For the first part cf. MS. Digby 88, fol. 7, which is slightly fuller. For the verses, *beg.*: Sobrius, see Walther, *Prov.*, no. 29902.

104 Ecce dies veniet succensa quasi caminus . . . (Malach. iv. 1). Verba dei sunt in Malachia quasi diceret, Providete, *ends*: ut cum sponso ad nuptias valeamus introire, quod . . . 'De adventu domini': fol. 9^{bvb}–10^{rb}.

105 Ecce parturit iniusticiam, concepit dolorem et peperit iniquitatem (Ps. vii. 14). Mulier cum parit tristiciam habet. Fidelis anima comparatur mulieri parturienti, *ends*: et de isto partu dicit hic, Ecce parturit iniusticiam etc. 'De adventu domini': fol. 7$^{ra–b}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48$^{rb–va}$.

106 Ecce virgo concipiet et pariet filium etc. (Is. vii. 14). Iudie menciuntur adolescentulam concipere. Sed alma quod in hebreo scriptum est linga punica virginem sonat, *ends*: virginem nubilem et adolescentulam significat. fol. 175ra.

107 Ego autem in multitudine misericordie tue introibo in domum tuam etc. (Ps. v. 8). Qui gravi detentus miseria esset nec haberet quid comederet, *ends*: et quis intrabit in domum illam memoriter retineatis. 'De adventu domini': fol. 5$^{va–b}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47^{vb}.

108 Ego flos campi et lylium [*sic*] convallium (Cant. ii. 1). Egredietur virga de radice Iesse etc. (Is. xi. 1). Virgo dei genitrix virga est, flos filius eius scilicet Christus qui ait, Ego flos campi, *ends*: Cui occurramus omnes in virum perfectum, quod . . . 'In nativitate Marie': fol. 142^{vb}–143^{rb}. MS. B.M. Royal 4 B. VIII, fol. 146^{rb}–147^{rb}.

109 Ego quasi terebintus extendi ramos meos . . . (Eccli. xxiv. 22). Beata virgo terebynto comparatur cuius rami extensi dicuntur honoris et gratie, *ends*: beatitudinem corporis et anime, quam . . . 'De nativitate Marie': fol. 144$^{ra–vb}$.

110 Ego quasi vitis fructificavi suavitatem odoris . . . (Eccli. xxiv. 23). Non debet nobis honerosum videri quod in honore beatissime Marie virginis festa tociens celebramus, *ends*: fructus honoris et honestatis, quem fructum nobis concedat qui . . . 'In nativitate Marie': fol. 146^{rb}–147^{rb}.

111 Ego sum deus Abraham, deus Ysaac, deus Iacob (Exod. iii. 6). Conpetenter completa sollempnitate pentecostes sequitur festiva sollempnitas sancte trinitatis. Apostoli itaque adventu s.s. roborati, *ends*: quia Christum studiose sequi satagamus ut ad beatam illam sancte atque individue trinitatis visionem pervenire valeamus. 'Sermo de trinitate': fol. 99va–100ra. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Ii. 1. 24, fol. 77^{vb}–78^{rb}. Cf. no. 365 below. Followed without a break by no. 10.

112 Ego sum pastor bonus (Ioan. x. 11). Supersedeo excusationi quoniam satis est nota vobis inpericia mea, et sensus meus qualiscumque sit, a vobis non est absconditus, *ends*: boni pastoris mercedem recipere mereamur, quod . . . 'Ad sacerdotes': fol. 136va–137va. Ailred of Rievaulx. Serm. XXIII in Durham coll., ed. Talbot, *Serm. Ined.*, pp. 150–6.

113 Egredere de terra tua et de cognatione tua . . . (Gen. xii. 1). Per hec verba que dominus dixit ad Abraham invitat ipse quemlibet peccatorem ad spiritualem processionem, *ends*: ubi eterna pax videtur et possidetur ad quam nos perducat salvator mundi. Amen. Amen. 'In dominica palmarum' (*marg.*): fol. 53^{ra-b}. Also in MS. Laon 309, fol. 84, no. 110 (IRHT.).

114 Egredietur virga de radice Iesse . . . (Is. xi. 1). Si pauper et ignobilis sciret quod rex de genere suo duceret, letaretur. Nos sumus de genere vili et pauperes quia nichil boni a nobis habemus, *ends*: et sic manu flectenda est virga et sic poteris habere florem de virga, ipso prestante qui . . . fol. 19^{vb}–20^{rb}. Sermon on the Nativity. Possibly also in Paris B.N. lat. 14593, 13th cent., fol. 87 or 104^{v}: Hauréau, Initia and IRHT.

Egressus inde *see* Et egressus.

115 Eice ancillam et filium eius (Gen. xxi. 10). Verba sunt Moysi in Gen. Ita dixit Sarra ad Abraham, *ends*: inimica anime et celi, mater et nutrix vitiorum, interfectrix virtutum. 'De adventu': fol. 5^{ra-va}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47^{vb}.

116 Elemosina est misericordia que dilatat terminos vite, auget terrestria et confert celestia. fol. 160.

117 Epiphania dicitur illustratio, unde Epiphanes illustris. Tribus indiciis Christus est hodie mundo manifestatus. Hodie a magis in Betleem est adoratus, *ends*: videamus presentarie et comprehensive per speciem in patria I.C.d.n. Amen. Amen. 'De epiphania domini': fol. 36^{vb}–37^{rb}. Possibly a shorter version of no. 410 (fol. 33ra): the text is in parts identical. Also in MS. B.M. Royal 4 B. VIII, fol. 152ra, with incipit: Apertis thesauris suis . . . In antiquioribus libris . . . Epyphane enim illustratione sonat.

118 Erat Ierosolimis probaticha piscina . . . (Ioan. v. 2–4). Probathon grece ovis vel pecus dicitur latine, *ends*: ab hac auditione mala et verbo aspero libere[t] nos ipse [I.C.d.n.] et beata [*written* beato] virgo. Amen. Amen. 'Quando volueris': fol. 157^{ra-vb}. Petrus Comestor. Pr. P.L. 198 col. 1721–5. Lebreton, p. 33.

119 Erexit Iacob lapidem in titulum (Gen. xxviii. 18). Legitur de Iacob quod quater sit luctatus. Solaris radius aliquando latet sub nebula, *ends*: in exercitatione incitamentum. 'Sermo in consecratione altarium': fol. 114^{rb-vb}. Gébouin of Troyes: see Hauréau, *N.E.* III, p. 323.

120 Erit vita tua pendens, timebis nocte et die et non credes vite tue (Deut. xxviii. 66). Moyses de passione domini scribens per sanctum prophetie spiritum hec verba protulit. Erit inquit vita tua etc. Duas in scriptura sacra legimus esse vitas, *ends*: licet nesciens. Sequitur nocte et die quod habes expositum et positum in precedenti sermone qui incipit Ad vesperum . . . (see no. 6). 'In pascha': fol. 65^{rb-vb}.

121 Est aqua sordidans, turbida, tenosa(?), pluviosa. Sordidans libido carnalis, unde Ruben, *ends*: tolerabiliora fiunt adversa. fol. 160^{v}.

122 Est homo inpius peccator malignus. Inpius in deum, peccator in se ipsum, malignus in proximum. fol. 159^{v}.

123 Est homo sanguineus cui non colitur deus unus. 10 lines. *End*: Prima perit proles fore cum male quis cupit heres. 'Nota mysticum sensum per X versus

sussequentes. Quorum primus est hic': fol. 50 *marg.* Walther, *Initia*, no. 5693. Also in MS. Bodl. 419, fol. 105ra, among verses following Distinctiones of Willelmus de Montibus.

124 Est locus indignis quo non extinguitur ignis, nec qui torquetur nec qui torquet morietur. 'Versus': fol. 162. Walther, *Initia*, no. 5724. End of no. 267.

125 Est nativitas dei ex deo, et est nativitas dei ex homine ex virgine scilicet. Nativitas dei ex deo nativitas est singularis, *ends*: ad iocunditatem leticie perehmpnis [*sic*], ad quam . . . 'De nativitate domini': fol. 24ra–25ra.

126 Est unguentum contrictionis et est unguentum devotionis et est unguentum pietatis. Primum est pungitivum dolorem faciens, *ends*: singula opera singula erant aromata. 'Sermo de beata Maria Magdalena': fol. 151^{vb}–152^{vb}.

127 Est unitas que colletiva [*sic*] potest dici cum verbi causa. Multi lapides faciunt acervum unum. Et est unitas constitutiva, *ends*: in unam assu[m]ptus personam. 'Item idem' (i.e. Bernard): fol. 175ra.

128 Et egressus inde Ihesus venit in partes Tyri et Sydonis . . . (Matt. xv. 21–3). Miratur evangelista. Ecce mulier vetera diaboli arma que hominem expulit de paradiso, *ends imperf.*: qui beneficiis eius erant ingrati. Followed by: quere hoc signum ✠, but the quire containing the completion of the sermon must be lost. 'Sermo de perseverancia' (*marg.*): fol. 28$^{rb–vb}$. Pr. P.L. 95 col. 1233–1237C3 (Homiliary of Paulus Diaconus, but not part of the original collection); *Flor. Casin.*, III, pp. 18–21, as second part of the preceding sermon in our MS. (no. 240).

Et Rex David *see* Rex David.

129 Ex ore infancium et lactencium [*sic*] etc. (Ps. viii. 2). Ex hiis colligere possumus qui laudare debent deum quia infantes et lactentes, *ends*: Sic patet quis laudet, quomodo, ubi et quamdiu. 'De adventu domini': fol. 7^{rb}–8ra. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48va.

130 Exaltare super celos deus et super omnem terram gloria tua (Ps. lvi. 11 *or* cvii. 5). David spiritu sancto plenus interioribus oculis previdens dei adventum in humilitate, *ends*: Ad Christi igitur capitis exemplum nos membra sic humiliemur ut cum eo in futuro gloriemur. Amen. Amen. 'In ascensione domini': fol. 80$^{ra–b}$. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Ii. 1. 24, fol. 90$^{ra–b}$.

131 Exurge domine deus meus et exaltetur manus tua (Ps. ix. 32). In glosa presentis versus dicitur quod ecclesia velud navis in magnis fluctibus, *ends*: De hac excitatione dicit Psa., Exurge domine deus meus etc. 'De adventu': fol. 9$^{arb–vb}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 49$^{ra–b}$.

132 Exurge domine in ira tua etc. (Ps. vii. 6). Cum homo cadit per culpam necesse est ut surgat per penitentiam. Sciendum ergo est quod tria faciunt hominem ruere in peccatum, *ends*: obduratus in peccato. 'De adventu domini'.: fol. 6^{vb}–7ra. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48^{rb}.

133 Exurge gloria mea etc. (Ps. lvi. 8 *or* cvii. 2). Dialogus est inter patrem et filium. Non quid [*i.e.* Numquid] qui dormit non adiciet ut resurgat, *ends*: ad vigilantiam strenuitatis diligencie, prudencie, gracie. 'In die pasche': fol. 69$^{ra–b}$.

134 Fac tibi duas tubas argenteas ductiles quibus convocare possis multitudinem etc. (Num. x. 2). Postquam eduxerat Moyses de Egypto Israel dixit ei dominus in

deserto, Fac tibi duas tubas etc., *ends*: quia caritas operit multitudinem peccatorum, etc. 'De apostolis': fol. 130$^{ra–b}$. MS. B.M. Royal 4 B. VIII, fol. 207va–208ra.

135 Fallax ymago et vana pulchritudo . . . (Prov. xxxi. 30). Fallax est gloria laudis quam ab homine vir vel mulier(?) accipit, *ends*: in ipso et cum ipso manebit in perpetuum. Amen. fol. 194$^{rb–va}$. Sermon to nuns?

136 Fasciculus myrre dilectus meus michi . . . (Cant. i. 12). Dilectus est Christus de quo querunt a sponsa adolescentule. Qualis est dilectus tuus? *ends*: et inclinata est iam dies, appropinquante mundi termino. 'De eisdem monialibus': fol. 187$^{ra–va}$.

137 Fecit Levi domino convivium magnum in domo sua (Luc. v. 29). Et vos que iam resurrexistis, omnia pro Christo reliquistis et Christum sequte estis, *ends*: tollatur a vobis cum omni malicia, quod . . . On St. Matthew 'ad mulieres': fol. 123$^{ra–b}$. MS. B.M. Royal 4 B. VIII, fol. 182$^{ra–va}$.

138 Ferculum fecit sibi Salomon . . . (Cant. iii. 9–10). Hodie sicut nostis fratres karissimi beata Maria dei genitrix virga mistica sed virgo mitissima, *ends*: ipsa nobis optineat erga unigenitum suum d.n. qui . . . fol. 93ra–94ra. On Assumption of B.V.M.

139 Ferculum fecit Salomon sibi . . . (Cant. iii. 9–10). Virgo tanta sanctitate singularis qua preter Christum nichil sanc[t]ius esse potest. Imo nec eque sanctum ei, *ends*: sed una diversos habens effectus. 'In nativitate vel assumptione beate Marie': fol. 92ra–93ra.

140 Festum est hodie beati patris nostri sancti Benedicti et vere illi debet dies iste festivus esse, *ends*: ad hanc nos introducat sanctis orationibus suis, prestante . . . 'Sermo de sancto Benedicto': fol. 86$^{ra–vb}$. Ailred of Rievaulx. Serm. II in MS. Oxford, Jesus Coll. 58, fol. 10; see Hoste, *Bibl.*, p. 99.

141 Fili memorare novissima tua et non peccabis in eternum (Eccli. vii. 40). Filius prodigus iam in regionem dissimilitudinis ire proposuerat et ex habundancia cordis loquens, *ends*: pie flagellantur, in malo perseverantes nunquam penitentes, per ipsius districtum iudicium in inferno eternaliter puniuntur. 'Quando volueris': fol. 83^{vb}–84^{rb}. Gébouin of Troyes. Hauréau, *N.E.* I, p. 227; III, pp. 153, 326; Pellegrin, p. 14, no. 11. Also in MSS. Cambridge, Jesus Coll. 65 (Q.G. 17), fol. 10 (attributed to Gébouin) (A.); B.M. Royal 10 A. XII, fol. 19^{vb}–20^{rb}; Cambridge, Trinity Coll. B. 1. 30, fol. 168^{v} (p. 334) (A.).

142 Filius summi regis uxorem habere volens, misit servos suos ut adquirerent sibi uxorem. Quorum alii occisi sunt ut prophete, *ends*: officium sibi militum assumunt, negociando, negociatorum segetes congregando rusticorum. fol. 138$^{ra–b}$. Sermon to priests. Almost certainly by Bernard. The first part (l. 1–33) of piece no. 15 from MS. Lincoln Cathedral 201, pr. H. M. Rochais—I. Binont, 'La coll. de textes divers du MS. Lincoln 201 et St. Bernard', *Sacris Erudiri* 15 (1964), 75–6. Possibly also in MSS. Laon 140, 12th cent., fol. 101 col. 2 and Laon 303, 13th cent., fol. 18^{v}, 2: IRHT.

143 Fla[mma] facit ardorem sed f[um?]a largitur odorem. fol. 144^{r}, marg.

144 Florete flores, quasi lilium date odorem et frondete in gratiam (Eccli. xxxix. 19). In primis quare festum istud scilicet omnium sanctorum sit institutum videamus. Legimus quod sanctus Bonefacius, *ends*: ut sic florere, sic dare odorem, sic frondere in gratiam possimus, annuat nobis I.C.d.n. qui . . . 'In die omnium sanctorum': fol. 179^{rb}–180^{rb}.

145 Fluminis impetus letificat civitatem dei (Ps. xlv. 4). Verba Psalmiste sunt. Flumen dicit spiritum sanctum, *ends*: Enoch, Babilon, Sodoma, id est dedicatio, confusio, mutatio. 'In pentecost'': fol. 91^{ra-b}.

146 Fluvius egrediebatur de loco voluptatis ad irrigandam omnem superficiem terre . . . (Gen. ii. 10). Verbum domini est quod audistis per os meum. Cibus est grandium, *ends*: orantes nos exaudiat deus trinitas p. et f. et s.s. qui . . . fol. 101^{rb}–102^{rb}. On the Trinity. Petrus Comestor. Pr. P.L. 171 col. 595–601. Lebreton, p. 35.

147 Fluvius egrediebatur de loco voluptatis ad irrigandum paradisum, id est ligna paradisi, qui inde dividitur in quattuor capita id est flumina (Gen. ii. 10). Et hoc representat sacerdos ad fontem baptismi, *ends*: et pisces mortificant. 'De sancto Luca evangelista': fol. 123^{rb-va}. MS. B.M. Royal 4 B. VIII, fol. 182^{va-b}.

148 Fratres venerabiles et karissimi fratres filii dei. Aliquid vobis volumus memorare de hiis que nunquam vobis oportet oblivisci, videlicet quomodo credere debeatis, *ends*: in quibus regnemus per eum et cum ipso d.I.C. qui . . . fol. 100^{va-b}. On the Trinity.

149 Fuit homo missus a deo cuius nomen erat Iohannes (Ioan. i. 6). Hic tamen quia nuncius dei fuit, et celibem vitam duxit in terris, dicitur angelus, *ends*: ut in celo premiemur. Quod . . . fol. 109^{vb}–110^{rb}. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 198^{ra-va}.

150 Fuit homo missus a deo (Ioan, i. 6). Iohannes dicitur lucerna ardens et lucens. Ardens per dilectionem, *ends*: possideat iocunditatem. Ad quam . . . fol. 107^{ra-b}. On John the Baptist.

151 Futura merces sanctorum consistit in beatitudinem [*sic*] corporis et anime. Corpus hominis modo est corruptibile, *ends*: surget et subtile. 'De dotibus corporis in futuro': fol. 161^{v}–2.

152 Gaude virgo deo grata quia a periculo seculi evasisti. Eripuit te dominus de tot mundi laqueis. Gratias igitur age deo qui eduxit te de lacu miserie, *ends*: et vigeat sanctitas religionis tue. Amen. fol. 195^{ra-b}. Sermon to nuns?

153 Gaudete in domino semper (Philipp. iv. 4). Sepe in titulis psalmorum legitur psalmus cantici vel canticum psalmi ut quod operamur hylariter operemur, *ends*: Unde, Expecta dominum, viriliter age et confortetur cor tuum et sustine dominum. 'De eodem' (sermon to nuns?): fol. 189ra.

154 Gloriosa nobis sollempnitas illuxit, quam preclari martires, martirum duces, apostolorum principes morte clarissima consecrarunt. Isti sunt triumphatores qui ordinate dei providencia, *ends*: perducat nos ad sponsum ecclesie qui est benedictus in secula. Amen. Amen. 'De apostolis Petro et Paulo' (*marg.*): fol. 130va–131va. Not the sermon of Bernard with similar incipit, pr. P.L. 183 col. 405.

155 Gracia mulieris sedule delectabit virum suum et ossa illius inpingabit (Eccli. xxvi. 16). Verba sunt Jesu filii Sirach in Ecclesiastico. Mulier sedula Sara que accelerat, *ends*: augmentum et rebur [*sic*] virtutum. fol. 191^{rb-vb}. Sermon to nuns?

156 Gregorius super Ezechielem. Similitudo hominis in eis. Quis hic homo descriptus nisi ille de quo scriptum est, *ends*: longe recedere. 'Imitatio Christi': fol. 161^{v}. Extract from Gregory, Hom. in Ezech. I, II. Pr. P.L. 76 col. 803D1–804B4.

157 Gustate et videte quoniam suavis est Dominus. Beatus vir qui sperat in eo (Ps. xxxiii. 8). In sollempnitatibus sanctorum celebrandis quanto fuerit nostra devotio ferventior, *ends*: faciat nos secum bene vivere et regnare qui . . . 'De sancta Katerina': fol. 178^{rb}–179^{rb}. Also in MS. Laon 309, fol. 87^{v}, no. 122 (IRHT.).

Hac inquam die *see* Hoc inquam.

158 Hec est dies quam fecit dominus (Ps. cxvii. 23). David plenus gratia et benedictione celesti, pregustans odoratu delicatissimo . . . Solempnitatis hodierne triumphum pie devotionis amplexu, *ends*: ut cum eo in eternum perhenniter maneamus, quod . . . 'In die pasche': fol. 68va–69ra.

159 Hec sunt duodecim abusiva huius seculi, hoc est. Sapiens sine bono opere . . . Sic suffocatur iusticia dei. Hec sunt duodecim abusiva huius seculi per que seculi rota, *ends*: ne sine nobis Christus esse incipiat in futuro. Expliciunt abusiones. fol. 204^{vb}–206^{rb}. Ps.-Cyprian, De XII abusionibus seculi. *Clavis Pat. Lat.*, no. 1106.

160 Hii sunt due olive coram domino (Apoc. xi. 4). Olive bine pietatis unice. De Helya et Enoch hec leguntur, *ends*: patitur in cruce, intuitu depresso versus terram quasi dicat In terra est pro quo pacior et erit usque ad diem iudicii. 'Sermo de apostolis Petro et Paulo et de aliis': fol. 116$^{ra–b}$. MS. B.M. Royal 4 B. VIII, fol. 208va–209ra, ends differently.

161 Hii sunt due olive et duo candelabra in conspectu domini terre stantes (Apoc. xi. 4). Duo candelabra aurea sunt. Petrus in circumcisione id est in Iudea, *ends*: et lex lux de quarta. Sic luceat lux vestra coram hominibus, etc. fol. 116$^{rb–va}$. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 209va.

162 Hii sunt viri misericordie qui assistunt dominatori universe terre. Vel ut habet alia translatio: Hii sunt duo filii olei qui assistunt etc. (Zach. iv. 14). Preclara sollempnitas lucis hodierne ad spirituales delicias, *ends*: assistere dominatori universe terre, quod . . . Oremus ut quos delictorum cathena constringit apostolorum Petri et Pauli meritis ac precibus miseratio divine pietatis absolvat. 'De Petro et Paulo': fol. 119va–120^{vb}. Alexander Nequam. In MSS. Oxford, Bodl. Wood empt. 13, fol. 48–51; Cambridge, Corpus Christi Coll. 217, fol. 121^{v}–122.

163 Historia est cum res aliqua quomodo secundum litteram dicta vel facta sit plano sermone refertur, *ends*: sive apertis sermonibus disputat. fol. 26va.

164 Hoc est preceptum meum ut diligatis invicem sicut dilexi vos (Ioan xv. 12). Verba que loqutus est dominus discipulis suis. Sollempnitas hodierna fratres karissimi summorum apostolorum Petri et Pauli, *ends*: cum pastore suo gaudeat prestante . . . 'De apostolis': fol. 119$^{ra–va}$.

165 Hoc [*sic*] inquam die, hoc tempore auferetur honus de humero tuo (Is. x. 27). Quod honus? Legimus in scripturis multa honerum genera, *ends*: ut hic devoti, illic securi inveniamur, prestante domino . . . fol. 13va–15ra. Ailred of Rievaulx. Parts of sermon 'in adventu domini' from Sermones de oneribus: mid § 4–15, part of § 17, 19. Pr. P.L. 184 col. 819D12–825B13, D12–14 (Inspiciat unusquisque . . . formidet), 828A4–B4.

166 Hodie apparet quia preciosa est in conspectu domini mors sanctorum eius (Ps. cxv. 15). Sicut mors peccatorum pessima. Ubi Virgilius [*sic*]. Ubi Cesar Augustus. Ubi Nero. Ubi Julianus? Periit memoria eorum cum sonitu, *ends*: circa tabernaculum dei celebremus. 'In festo omnium sanctorum': fol. 183ra–184^{arb}. Ailred of

Rievaulx. Serm. XXI in Durham collection, ed. Talbot, *Serm. Ined.*, pp. 144–50: our MS. omits the last sentence.

167 Hodie descendit lux magna super terram. Triplex est lux de qua loquitur sacra scriptura, scilicet lux mundi, lux dei, lux deus, *ends*: faciat lucere nos per mundiciam vite et sic mereri lucem perpetuam et requiem eternam. Amen. Amen. 'De nativitate domini': fol. 16$^{ra–b}$. Attributed to Willelmus de Montibus: in MS. Cambridge, U.L. Dd. IV. 27, fol. 10$^{rb–va}$. Also in MS. Laon 309, fol. 83, no. 104 (IRHT.).

168 Hodie dilectissimi sermo nobis habendus est de amore. Qui audit intelligat et gustet quoniam dulcis est, *ends*: teneret amplexibus cordis I.C.d.n. cui . . . fol. 157^{vb}–158^{v}. Ailred of Rievaulx. Serm. IV in Durham collection (In Ypapanti Domini de diversis moribus), ed. Talbot, *Serm. Ined.*, pp. 47–52.

169 Hodie dominus Ihesus sedens [super] asinam ingressus est Ierusalem. Qui dicit se Christi esse debet sicut Christus ambulavit et ipse ambulare. Christus per viam humilitatis venit in hunc mundum, *ends*: quam caritative nobis concedat qui . . . 'De palmis': fol. 26$^{ra–b}$.

170 Hodie illuxit nobis dies redemptionis nove reparationis antique felicitatis eterne. Redemptio pertinet ad animam que est nova, *ends*: lex antiqua data est propter reparationem naturalis legis. fol. 175$^{ra–b}$.

171 Hodie possumus intueri quia preciosa in conspectu domini est mors sanctorum eius (Ps. CXV. 15). Vere mors preciosa quam vita sequitur, et vita gloriosa, *ends*: et probatio dilectionis exibitio est operis. 'In festo omnium sanctorum': fol. 182ra–183ra. Ailred of Rievaulx. Serm. V in MS. Oxford, Jesus Coll. 58, fol. 38–40. Hoste, *Bibl.*, p. 99.

172 Hodie videntur michi tres viri procedere, quorum primus Ioseph, secundus Ionas, tercius Ionatas, *ends*: pro honore regis et regni gloria, quam nobis prestare . . . 'De nativitate domini': fol. 20$^{rb–vb}$.

Hodierna die fratres carissimi audire mallem alium *see* Mittam vobis spiritum.

173 Hodierna festivitas instituta est ad suppletionem tocius anni et ad correctionem delinquencium, *ends*: ei fortiter per amorem inhereamus, quod . . . 'In festivitate omnium sanctorum': fol. 184$^{bra–vb}$.

174 Hodierna processio unam trium precipuarum in anno dominicam representat processionem, *ends*: erunt soluta et in celis. 'De palmis': fol. 62^{vb}.

175 Homo cum in hononore [*sic*] esset non intellexit (Ps. xlviii. 12 *and* 20). Tenebrosa aqua in nubibus aeris quia obscura est sciencia in prophetis . . . animum quesita. Ecce enim sancti David voce nunc dicitur, Homo cum in honore . . . Videtis dilectissimi sanctum David in spiritu statum hominis et miseriam ingemiscendo pronunciantem. Quatuor itaque in hoc versu notare videtur, *ends*: honorem amissum restituat, restitutum conservet, quod . . . 'In ascensione vel quando volueris': fol. 84va–86ra. The first paragraph is an adaptation of Gregory, Hom. in Ezech., Lib. I, VI, § 1 (P.L. 76 col. 829).

Hortus *see* Ortus.

Iacob erexit *see* Erexit Iacob.

176 Ieremias in trenis, Ignem misit dominus in ossibus meis (Lament. i. 13). De adventu spiritus sancti fratres karissimi est sollempnitas hodierna. Videamus ergo quis veniat, *ends*: et per spiritum sanctum roborati sunt apostoli. 'In die pentecost'': fol. 90$^{ra–vb}$.

177 Ignis multipliciter dicitur. Superbie ascendens. Ignis cupiditatis contrahens. Item ire inflammans, *ends*: Item virginitas acuens et ad paradisum ducens. fol. 87^{brb}.

178 Immola deo sacrificium laudis (Ps. xlix. 14). Obedientiam, confessionem, sanctimoniam, sine qua nemo videbit deum. Confessio quadripartita est, *ends*: in omnibus laudantes et benedicentes deum. Amen. Amen. 'Sermo de confessione': fol. 26^{vb}–27va.

179 Impleti sunt dies purgationis Marie (Luc. ii. 22). Ipapante dicitur obviatio eo quod obviaverunt domino in templo presentato Symeon . . . Vocatur etiam festivitas candelaria, satis nota causa. In evangelio hodierno tria principaliter continentur quibus tria quasi per contrarium sic coniunguntur, *ends*: in sublime templum celestis Ierusalem introducere dignetur cum hostiis et muneribus bonorum meritorum. Amen. Amen. 'In purificatione Marie': fol. 156ra–7ra. Gébouin of Troyes. See Hauréau, *N.E.* III, pp. 327–8 and IRHT. (*beg.*: Completi sunt . . . In Evangelio tria principaliter): clearly the same sermon despite differences in the incipit. See also Pellegrin, p. 15, no. 29. A much shortened version with an incipit similar to ours (Postquam impleti . . . sollempnitas hodierna dicitur ypapanti) is in MS. B.M. Royal 4 B. VIII, fol. 136ra; MS. Paris Maz. 1004 (982), fol. 87, has the same incipit as the B.M. MS. (Hauréau, Initia).

180 In Bartholomeo sedulitas divini obsequii cum ad Indos remotos porrexit . . . et deinde decollatur. In Bartholomeo generositas. Nec enim ipse pannosus ut alii . . . absque terrore erit. Sanctis debemus venerationem et imitationem, *ends*: Et manete in dilectione mea. fol. 121$^{va–b}$. On St. Bartholomew. First two parts also in MS. B.M. Royal 4 B. VIII, as separate sermons, fol. 220ra and 219^{rb}.

181 In die illa sibilabit deus musce que est in extremo fluminum Egypti . . . (Is. vii. 18–19). Isayas propheta dominum nos ab Egyptiis liberaturum prospiciens, *ends*: quociens in passionibus apostolorum exempla sumimus. Sumamus ergo ita mentaliter eorum exempla ut efficaciter ipsis coadiuvantibus et intercedentibus ad eorum premia perveniamus, ipso prestante qui . . . fol. 15$^{rb–vb}$. Sermon for Christmas? Possibly the same as MS. Troyes 1749, beg. 13th cent., from Clairvaux, fol. 19 (IRHT.).

182 In flore sunt decor, odor, spes fructus. Sic sit in te decor, *ends*: quia ex anteacta vita connicitur futura. 'De flore': fol. 67^{rb}. Follows no. 332 without a break.

183 In hac preclara festivitate que ceterorum sanctorum sollempnitatibus constat esse incomparabilis qua videlicet beata virgo verbi incarnati mater in celum assumitur, *ends*: perducere dignetur d.n.I.C. eiusdem gloriose virginis unigenitus filius, qui . . . 'De assumptione Marie virginis': fol. 145$^{rb–vb}$.

In illo tempore. Egressus Ihesus secessit *see* Multe tempestates.

184 In Iohanne baptista patent fides, spes, caritas, prudencia, temperancia, fortitudo, iusticia, *ends*: et asperam, ita et Helyas. fol. 110^{vb}–111ra. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 202$^{rb–vb}$.

185 In lectulo meo per noctes quesivi quem diligit anima mea (Cant. iii. 1). Dulce satis est de Ihesu querere, dulcius tenere, *ends*: quam neutra compescit nec ista innata nec illa illata. 'Sponsa de Christo': fol. 55$^{rb–vb}$.

186 In lectulo meo per noctes quesivi . . . (Cant. iii. 1–2). Verba que audistis verba sunt Ihesu pie matris suo exemplo adolescentulas suas adhuc carnaliter

sapientes, *ends*: et participes nos faciat lucis glorie et claritatis sue. Amen. Amen. 'De sancta Maria': fol. 154^{vb}–155va.

187 In libro Ieremie legitur mulieres facere placentas regine celi (Ierem. vii. 18). Placente sunt que sunt de farre que alii liba dant, *ends*: et probatio dilectionis est exibitio operis. fol. 190$^{va–b}$.

188 In nativitate Christi tria quedam concurrunt intuenda, nascentis status, habitus, locus, *ends*: candidi esse debent et puri atque ab omni macula liberi. Quod nobis esse concedat qui . . . fol. 17$^{ra–b}$. Sermon on Christmas.

189 In paciencia vestra possidebitis animas vestras (Luc. xxi. 19). Paciencia vobis necessaria est, ut voluntatem dei facientes reportetis promissionem, *ends*: quia benignus et misericors est. fol. 190va. Sermon to nuns?

190 In prima cruce pendet latro inpenitens. In secunda latro penitens, in tercia Christus remittens. Unaqueque crux habet mortem suam, *ends*: amplectitur iam ardenter. fol. 61$^{ra–b}$. On the Cross.

191 In regeneratione cum sederit filius hominis etc. (Matt. xix. 28). Regenerationem generalem resurrectionem appellat quoniam sicut anima et corpus per baptismum regenerantur, *ends*: et promissionis gaudia merebuntur obptinere [*sic*], quod . . . fol. 87^{bvb}–88ra.

192 In tribulatione dilatasti michi etc. (Ps. iv. 1). Ecc.us. Quasi effectum humilitatis nobis insinuat dicens, Vasa figuli probat fornax, *ends*: Ideo dicit propheta, In tribulatione dilatasti michi etc. 'Item de adventu domini': fol. 4$^{rb–va}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47$^{ra–va}$.

193 In tribus autem dicitur consistere beatitudo anime, scilicet in dilectione boni et cognitione veri et perpetua delectatione, *ends*: omnes peccatores terre. 'De dotibus anime': fol. 162.

194 Infans octo dierum masculus circumcidetur (Gen. xvii. 12). Passus est legem quam tulerat legis lator. Circumcisus est et ita pro nobis cruentatus(?) et vocatum est nomen eius Ihesus, id est salvator. Tria hic sunt attendenda, cur precepta fuit circumcisio, *ends*: in eternum vocabimur. Quod . . . 'De circumcisione': fol. 36$^{va–b}$.

195 Ingrediente domino in sanctam civitatem etc. Ebreorum pueri resurrectionem vite pronunciantes cum ramis palmarum Osanna clamabant, *ends*: et ite obviam ingredienti domino et vobis ipse concedat. Amen. 'In palmis': fol. 53^{vb}–54^{rb}.

196 Ini consilium, coge concilium . . . (Is. xvi. 3). Quidam querunt consilium et cum invenerint non observant illud, *ends*: quia ex magna devotione et contrictione debet procedere, quod . . . 'Sermo de adventu domini': fol. 2$^{ra–b}$.

197 Iniit David singulare certamen cum viro spurio Philistinorum nomine Golia, quo tandem triumphato . . . ferens capud Philistini in manibus (cf. I Reg. xvii). Id totum, karissimi, in figura contigit, *ends*: introduci mereamur cum beato Stephano, quod . . . 'De sancto Stephano': fol. 19$^{va–b}$.

198 Inicium nostri sermonis fuit de circumcisione domini, qui consummatus in brevi explevit tempora multa. Unde dicitur, Postquam consummati sunt dies viii, etc., *ends*: et dei misericordiam deprecemur ut ille nos perducat, qui . . . 'De circumcisione': fol. 31va–32ra. Follows no. 287 and possibly part of same sermon.

199 Inspice et fac secundum exemplar quod tibi in monte monstratum est (Exod. xxv. 40). Moysi cum domino in monte Synai philosofanti ait idem dominus agens de constructione templi, *ends*: in premii cumulatione, quod . . . fol. 180^{vb}–181ra. On the angels. Attributed to Willelmus de Montibus in MS. Cambridge, U.L. Ii. 1. 24, fol. 85$^{va–b}$. Also in MS. B.M. Royal 4 B. VIII, fol. 180$^{ra–b}$.

200 Intellectus hominis est in fronte, memoria in celebro [*sic*], *ends*: mens in spiritu. fol. 26va. On the seat of various faculties and emotions. Also in MSS. Lyell empt. 1, fol. 37^{v} and in Digby 88, fol. 7^{v}, which has same text, but begins with 'Mens in spiritu' instead of having it at the end. Cf. MS. B.M. Royal 8 C. IV, fol. 41^{v} which is similar but fuller.

201 Inter abusiones huius seculi sola maior est senis obstinatio, *ends*: summa tocius religionis. Expliciunt abusione[s] duodecim cuiuslibet claustri. 'Quarta abusio senex obstinatus': fol. 199va–204^{vb}. From Hugh of Folieto, De XII abus. claustri (De claustro animae II, 15–23). Pr. P.L. 176 col. 1064–86.

202 Inter natos mulierum non surrexit maior Iohanne baptista (Matt. xi. 11). Sermo nobis est fratres karissimi de nativitate beati Iohannis baptiste. Quatuor igitur ad presens hic attendantur, *ends*: circa domos docentes et evangelizantes Ihesum Christum. 'De Iohanne baptista': fol. 91^{vb}–92ra.

203 Intravit Ihesus in quoddam castellum. Et mulier quedam Marta . . . (Luc. x. 38–9). Quid ad gloriosam virginem dei genitricem lectio ista pertineat ut in festivitate eius legatur? plurique solent querere. In scriptura sacra, *ends*: singulare castellum et discretum virgo Maria fuit. 'De assumptione Marie': fol. 143$^{av–b}$. Raoul d'Escures (Ps.-Anselm, Hom. IX). Pr. P.L. 158 col. 644B14–C5, C18–646B11; the first part of the sermon only. For the attribution see A. Wilmart, 'Les homélies attribuées a S. Anselme', *Archives* 2 (1927), 16–23, 26–9.

204 Iohannes dicitur filius beate Marie in adoptione, frater Christi in virginitate, a domino dilectus, *ends*: Christi generationem factam mundo ministravit. 'De sancto Iohanne evangelista': fol. 56^{rb}.

205 Iohannes erat lucerna lucens et ardens (Ioan. v. 35). Lucerna testea est, et Iohannes homo erat similis nobis passibilis, huius lucerne calor caritas est, *ends*: Unde Ieronimus ait, Tota vita Christiani si vivit secundum evangelium, crux est et martiryum [*sic*]. fol. 107^{vb}–108ra. On John the Baptist.

206 Isti sunt due olive et duo candelabra stantes in conspectu domini (Apoc. xi. 4). Due olive, duo candelabra, propter geminam caritatem. Oliva oleum profert, *ends*: ipsi mundum vicerunt cum omni suo exercitu. 'De apostolis Petro et Paulo': fol. 133ra.

207 Ite baptizantes eos, etc. (Matt. xxviii. 19). Tria sunt quibus deus vindictam(?) exercet in hostes suos. Lavacri salutaris misterium, *ends*: medicamentum quo livor evanescit. 'In ascensione domini': fol. 78$^{ra–b}$. Gébouin of Troyes. Hauréau, *N.E.* III, p. 155. Also in MSS. B.M. Royal 10 A. XII, fol. 24^{vb}–25va; Cambridge, Trinity Coll. B. 1. 30, fol. 175 (p. 347) (A.).

208 Item circumcisio ab Abraham incepta usque ad Christum fuit observanda. Sicut autem Christus ob reverentiam . . . Si queratur quare cum tanta pena per se voluit redimere . . . Si queratur quare per se deum et hominem et non per purum hominem vel angelum redimerit . . . Queritur autem de viris qui fuerunt ante circumcisionem, *ends*: contra carnalis concupiscentie corruptelam. fol. 32^{rb}.

Series of questiones. Follows no. 258 without clear break, but apparently written later. Followed similarly by no. 288.

209 Iustum deduxit dominus per vias rectas (Sap. x. 10). Considerandum nobis est que sit via recta, et qualiter sit gradiendum, *ends*: qui est via veritas et vita perveniat quod . . . 'De confessoribus. De multiplici via': fol. 26$^{rb–va}$.

210 Iustus cor suum tradidit ad vigilandum diluculo . . . (Eccli. xxxix. 6). Verba sunt Ihesu filii Syrach in libro qui dicitur Ecclesiasticus, imo verba sunt spiritus sancti, *ends*: sicut incensum in conspectu tuo quod . . . 'Sermo de sanctis confessoribus': fol. 197ra. MS. B.M. Royal 4 B. VIII, fol. 162$^{ra–b}$ ('De Sancto Gileberto').

211 Iustus ut palma florebit (Ps. xci. 12). Opus arduum et sarcinam magne molis agreditur qui dum parum vel nichil didicit alios presumit docere. Non attendens illud Gregorius in libro pastorali, Nulla ars doceri presumatur, *ends*: nec extollit prosperitas. fol. 198^{vb}. Sermon on saints confessors.

212 Iustus ut palma florebit etc. (Ps. xci. 12). Palma dicitur quia in modum palme manus humane ramos latos et elatos expandit. Similiter et iustus ut beatus Benedictus, Augustinus, beatus Gilbertus, *ends*: et trementem sermones meos? fol. 197$^{rb–va}$. On saints confessors. MS. B.M. Royal 4 B. VIII, fol. 162^{vb}–163ra (on St. Gilbert).

213 Iustus ut palma florebit (Ps. xci. 12). Palma in inferiori parte, in radice habet amaritudinem et asperitatem, sed in summo habet florem pulcherrimum, *ends*: per merita et intercessionem beati Iohannis nobis conferre dignetur salvator mundi, qui . . . 'In nativitate sancti Iohannis baptiste': fol. 106ra. Also in MS. Laon 309, fol. 85^{v}, no. 115 (IRHT.).

214 Iustus ut palma florebit. . . . (Ps. xci. 12). Palma habet altitudinem, asperitatem in radice et pulcritudinem in summitate, *ends*: nec senescemus in vetustate culpe, quod . . . fol. 197$^{ra–b}$. Sermon on saints confessors. MS. B.M. Royal 4 B. VIII, fol. 162$^{rb–vb}$ (on St. Gilbert).

215 Iuxta geminam mortem de duplici invenitur resurrectione. Est enim mors corporalis et est mors anime, *ends*: et usque ad ultimum terre. fol. 60$^{rb–va}$. On the Holy Cross.

216 Labia sacerdotis custodiunt scientiam et legem eius exquirunt vel exquirent quia angelus domini exercituum est (Malach. ii. 7). Cum omnis vita fidelium debeat in scientia et veritate consistere, *ends*: in auxilio oportuno per eum qui . . . fol. 138^{rb}–139ra. Sermon to priests.

Laetetur *see* Letetur.

217 Laudate pueri dominum (Ps. cxii. 1). Dominus pater, dominus filius, dominus spiritus sanctus, et tamen non tres domini sed unus est dominus, *ends*: iam predictorum formam tenete ut cum eis percipiatis coronam vite quam nobis et vobis prestet rex glorie qui . . . fol. 22$^{va–b}$. On the Holy Innocents.

218 Lavabo per singulas noctes lectum meum etc. (Ps. vi. 7). De hiis lacrimis penitentialibus Ieronimus, Deduc quasi torrentem lacrimas per noctem, *ends*: que prius erat arida. 'De adventu': fol. 6$^{ra–b}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48ra.

219 Legitur in Apocal. Mulier amicta sole et luna sub pedibus eius . . . (Apoc. xii. 1). Hec mulier est beata virgo ut sit mulier nomen sexus non corruptionis,

ends: immediate deo coniuncta. 'De XII prerogativis beate Marie secundum Magistrum W. de Montibus in libro numerali': fol. 143$^{rb–va}$ (also on fol. 174$^{va–b}$). In MS. Add. C. 263, fol. 96ra–96va.

220 Legitur super Augustinus. Quis ascendet in montem domini, id est in excelsam iusticiam dei? Aut quis stabit in loco sancto eius? id est qui permanebunt in eo qui ascendit? Quasi dicat, Pauci ascendunt et pauciores permanent. Multi enim ascendunt qui non perseverant. 'Quis' vero ponitur hic pro raritate, non pro impossibilitate. Demum premisse interrogationi respondet Psalmista dicens, Innocens manibus, *ends*: implens quod dixerat, Gaudete quoniam ego vici mundum, ad quod gaudium nos sine fine perducat qui . . . 'De eodem secundum magistrum P. Manducatorem' (*in margin*): fol. 22$^{ra–va}$. On the Holy Innocents. Extracts from Petrus Lombardus, Commentary on Ps. xxiii, P.L. 191 col. 247C8–250B9.

221 Letetur cor querencium dominum etc. (I Par. xvi. 10 *or* Ps. civ. 3). Est leticia vanitatis et leticia iniquitatis et est leticia sanctitudinis in via, *ends*: ut videam facie ad faciem et cognoscam sicut et cognitus sum. Amen. Amen. 'Quando volueris': fol. 98^{vb}–99va.

222 Levate signum in Syon . . . (Ierem. iv. 5–7). Fratres mei hiis verbis usus est spiritus sanctus per os Ieremie prophete, que intellecta prosunt ad gratiam, *ends*: et inducat et producat et perducat qui . . . 'In palmis': fol. 59$^{ra–b}$.

223 Locuturus de hiis que ad claustri materialis pertinent hedificationem quibusdam forsitam [*sic*] solito gravior apparebo, *ends*: per desideria proprie voluntatis. 'Incipit liber Hugonis Foliot prioris canonicorum de ordine claustri materialis': fol. 175^{rb}–177^{v} (continued on fol. 199va). Hugh of Folieto, De Claustro Animae II, 1–14. Pr. P.L. 176 col. 1051–64.

224 Loquens dominus de pusillis ait, Angeli eorum semper vident faciem . . . (Matt. xviii. 10). Angeli dicuntur custodes, nuntii, vigiles, speculatores, emissores. Legitur in libro Danielis, Angelus Persarum et angelus Grecorum, *ends*: Ad hanc etiam faciem anelabat David dicens, Quando veniam et apparebo ante faciem dei? . . . presentariam et comprehensivam C.d.dux et comes nos perducere dignetur qui . . . 'De angelis': fol. 180$^{rb–va}$. MS. B.M. Royal 4 B. VIII, fol. 193va–194ra, has a similar incipit but ends differently.

225 Lucerna pedibus meis verbum tuum domine et lumen semitis meis (Ps. cxviii. 105). Locus in quo peregrinamur a domino caliginosus est et fumo plenus, fornacis Babilonie denigratus, *ends*: valeamus prece gloriose matris sue prestante. . . 'In purificatione beate Marie virginis' (*in marg.*): fol. 148$^{arb–bra}$.

226 Magnificat anima mea dominum (Luc. i. 46). Beata virgo beneficiis ineffabilis gratie ei collatis gratias deo egit tripliciter scilicet ore corde et opere, *ends*: per merita et intercessione [*sic*] ipsius perducat nos filius eius salvator noster qui . . . 'De assumptione beate Marie': fol. 140$^{ra–va}$. Also in MS. Laon 309, fol. 86, no. 117 (IRHT.).

227 Maria Magdalene et Maria Iacobi et Salome emerunt aromata etc. (Marc. xvi. 1). Iste tres mulieres magna devotione ferventes mortuo salvatore mercate sunt preciosum unguentum ut ungerat [*sic*] corpus Iesu, *ends*: quia tale est eorum opus et affectum et propter hoc eternis penis deputantur. 'De pascha': fol. 68$^{rb–va}$.

228 Maria stabat ad monumentum foris plorans (Ioan. xx. 11). Maria maris stella interpretatur quod et Magdalene competit. Ipsa enim exemplorum radiis mundum

illustrat, *ends*: Quicumque facit voluntatem patris mei qui in celis est ipse michi frater et soror et mater est. fol. 66ra–b. Sermon on Easter.

229 Michael est vicarius dei prepositus paradisi, in afflictione consolator et adiutor strenuus, in certamine pugil et athleta victoriosus, *ends*: carissimum dei speculum intercede pro nobis ad dominum. Amen. Amen. fol. 181vb–182ra. On the angels. MS. B.M. Royal 4 B. VIII, fol. 191vb–192ra.

230 Michi adherere deo bonum est . . . (Ps. lxxii. 27). Homines habent bona sua, *ends*: Quid me frustra deciperis? fol. 115v. Hugh of St. Victor. In MS. Heiligenkreuz 253, no. 144; see Schneyer in *RTAM.* 31 (1964), 272. Miscellanea Lib. II cap. LX, pr. P.L. 177 col. 622. Follows no. 262 without a break.

231 Michi mundus crucifixus est et ego mundo (Galat. vi. 14). Mundus quippe Paulo crucifixus erat quia hunc cordi suo mortuum iam non amabat, *ends*: sibi crucifixum esse gloriabatur. 'De cruce': fol. 59va.

232 Milvus in celo cognovit tempus suum . . . (Ierem. viii. 7). Huic simile est illud Ysaie, Cognovit bos possessorem suum, *ends*: exprobrationem incurramus. fol. 112ra–b. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 200rb–201ra.

233 Mirabilis deus in sanctis suis (Ps. lxvii. 36). Mirabilis est deus in se, vocabitur ut ait propheta nomen eius admirabile, quia deus et homo, *ends*: in patria celesti feliciter associemur quod . . . fol. 111ra–vb. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 198va–199vb.

234 Mittam vobis spiritum paraclitum ad consolationem vestram. Verba sunt boni Magistri ad discipulos. Hodie dilectissimi mallem alium audire quam ipse loqui, *ends*: et ex ipsa eius custodia in moribus disciplina cui cum deo patre . . . 'Sermo in die pentecostes' (*marg.*): fol. 94va–95vb. Ailred of Rievaulx. Serm. xv in Durham coll., pr. Talbot, *Serm. Ined.*, 106–12, where it begins: Hodierna die f.k. audire mallem alium.

235 Mors peccatorum pessima (Ps. xxxiii. 22). Mala in admissione mundi, *ends*: ignibus aduruntur. 'Bernardus': fol. 161v. Short piece. Bernard, Sententiae, part of § 6. Pr. P.L. 183 col. 749. Also in Paris B.N. Lat. 3739, fol. 101v; 13586, p. 254 no. 40 (IRHT.).

236 Mulier fortis sapiens et timens deum. Semper attende tibi et cave diligenter ab irrisione inimici ne insultet diabolus et se iactet, *ends*: recipere mereamur in premium cui est honor et gloria . . . fol. 188va–189ra. Sermon to nuns?

237 Mulieres ydolatras arguit Ieremias quod placentas fecerint regine celi . . . (Ierem. vii. 18) errabant tunc temporis. Nondum nata erat regina celi, *ends*: dei genitrici angelis etiam et sanctis dei. fol. 189va–b. Sermon to nuns?

238 Mulieris bone beatus vir (Eccli. xxvi. 1). Mulier bona est humilis et obediens ut Sarra, obediens Habrahe et dominum eum vocans, *ends*: mensuram bonam beatitudinis recipere mereamini quod . . . fol. 191ra. Sermon to nuns?

239 Mulieris bone beatus vir (Eccli. xxvi. 1). Mulier bona, Sarra in tabernaculo abscondita et Iudith solio secreto cum puellis suis inclusa, Maria in conclavi ab angelo salutata, *ends*: iactat sponsus dicens, Mulieris bone beatus vir. fol. 191ra–b. Sermon to nuns?

240 Multe tempestates et inquietudo aeris, sed desiderium occursus vestri non potuit impediri, *ends*: et ipsa comite pervenit ad fontem. 'De sancto Matheo apostolo': fol. 27va–28^{rb}. Pr. *Flor. Casin.* 3, 17–18 (with text: In illo tempore. Egressus Ihesus secessit in partes Tyri et Sidonis), where it is followed (as one sermon) by no. 128. Also in MS. Bodl. 159, fol. 208^{rb}–9^{rb}: 'Crisostomus de muliere Cananea'.

241 Multiplex erit semen tuum, et progenies tua quasi herba terre (Iob v. 25). Salomon dicit, Hominis est disponere cor suum, domini dirigere gressus eius. Et alibi, Hominis est preparare animum suum . . . Homo enim rectum gressum in opere premeditato facere non potest nisi eum deus dirigat, nec in sermone recte et convenienter, *ends*: ad celestia regna pervenire valeamus quod . . . fol. 197^{vb}–198va. Sermon on saints confessors (on St. Gilbert).

Nabogodonosor rex Babilonis *see* Suscitabit deus celi regnum.

242 Nimis honorati [*sic*] sunt amici tui deus . . . (Ps. cxxxviii. 16). Qui manet nec desinit ut terrenus Hebraica veritas habet, *ends*: ut in futuro ante deum exaltemur quod etc. fol. 117$^{ra–vb}$. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 205va–207ra.

243 Nisi conversi fueritis et efficiamini sicut parvuli . . . (Matt. xviii. 3–10). Quis putas maior est in regno celorum? id est sublimior et venerabilior in collegio iustorum? *ends*: ut postmodum eis in patria associemur quod . . . 'Quando volueris': fol. 94$^{ra–va}$. Attributed to Willelmus de Montibus in MS. Cambridge, U.L., Ii. I. 24, fol. 98^{vb}–99ra. Also in MS. B.M. Royal 4 B. VIII, fol. 190^{rb}–191va (on St. Michael). Same sermon as no. 244.

244 Nisi conversi fueritis . . . (Matt. xviii. 3–10). Quis putas maior est, sublimior et venerabilior in regno celorum? id est in collegio iustorum? *ends*: in patria eis associemur quod . . . 'De Michaele': fol. 181$^{ra–vb}$. Same sermon as no. 243; the Cambridge and B.M. texts are apparently closer to this version.

245 Non est presumptio sperniciosior quam de propria scientia superbire. fol. 178^{rb}.

246 Non sic inpii non sic sed tanquam pulvis etc. (Ps. i. 4). In pulvere IIII^{or} attenduntur: vilitas, levitas, ariditas, sterilitas, *ends*: Ibi rex est veritas, lex caritas, possessio eternitas. 'De adventu domini': fol. 3$^{va–b}$. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47ra.

247 Non sum sapiens, non sum scriba, non sum legis peritus, sed homo ydiota et fere sine litteris, piscatori quam oratori similior. Et ecce coram sapientibus et prudentibus, coram scribis et legis peritis compellor sermonem facere, et quod difficilimum est, ad sacerdotes, *ends*: ad ipsum feliciter veniatis qui . . . 'Sermo ad sacerdotes': fol. 97va–98va. Ailred of Rievaulx. Serm. XXIV in Durham coll. (In Synodo de Aaron et filiis eius), ed. Talbot, *Serm. Ined.*, pp. 156–61.

248 Non veni vocare iustos sed peccatores in penitentiam (Luc. v. 32). Vocat autem dominus ad penitentiam, ad mensam, ad operationem, *ends*: ab origine mundi, quod . . . fol. 122$^{va–b}$. On St. Matthew. MS. B.M. Royal 4 B. VIII, fol. 221$^{rb–vb}$ (last in series).

249 Non vos me elegistis sed ego elegi vos dicit dominus (Ioan. xv. 16). Attendendum est quales et quot et cur tales et tot, *ends*: diffusius prosequti sumus alibi.

fol. 124^{ra-vb}. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 211^{rb}–212ra, cited by Schneyer, *Wegweiser*, p. 382.

Non vos me elegistis . . . Et a quo dictum est *see* no. 250.

250 Non vos me elegistis sed ego elegi vos . . . (Ioan. xv. 16). In hiis quatuor nobis attendenda relinquit, dignitatem scilicet nostram, officium, cautelam, constanciam, *ends*: ab Illirico mari usque in Ierusalem. 'De apostolis vel prelatis' (*marg.*): fol. 131va–132ra. Petrus Comestor. A shorter version of the sermon *beg.*: Et a quo dictum est. Pr. P.L. 171 col. 761C1–765B1 (Lebreton, p. 38).

251 Nos autem gloriari oportet in cruce domini nostri Ihesu Christi (cf. Galat. vi. 14). Non in generis nobilitate, non in forma corporis, *ends*: die tercia resurgens corruptionem non vidit. Et nota quod Christus non a Nazareis precipitari . . . terram tegunt. Unde versus, Pars videt alta polum, baratrum, infima, cornua, terram. Nomine sic Ihesu flectitur omne genu. Vel sic, Pars crucis alta polum videt, infima tarthara, terras cornua. Sic Ihesu flectitur omne genu. 'De sancta cruce': fol. 56^{rb-vb}. Also in MS. Cambridge, Peterhouse 255, fol. 37^{v}, which ends at 'non vidit'.

252 Nos docet actu, nomine, verbo, Bartholomeus. Illuminat ecclesiam predicatione, actione, passione, *ends*: ex fruitione visionis divine ad quam . . . fol. 121^{ra-va}. On St. Bartholomew. MS. B.M. Royal 4 B. VIII, fol. 219^{ra-b}.

253 Nota igitur breviter et recollige vias domini, *ends*: octava iusticia. Exempla istarum viarum invenies in precedenti sermone. 'Nota de viis domini' (*marg.*): fol. 118ra. Follows no. 402.

254 Nota quod spiritus sanctus ignis dicitur. Cuius vii dona vii proprietatibus ignis adaptantur. Ignis dissolvit tenacia ut ligna lapides, *ends*: docebit vos de omnibus. fol. 87^{bra-b}. On Pentecost.

255 Notandum est quod in lege quedam animalia omnino fuerunt immunda, *ends*: id est spiritualia. 'De perfectis et imperfectis': fol. 161^{v}.

256 Novem sunt ordines angelorum, angeli, archangeli, virtutes, potestates, principatus, dominationes, troni, cherubyn et seraphyn. Angelo qui primus conditus est dicitur, Tu signaculum similitudinis etc., *ends*: eo amore flammescunt. 'De novem ordinibus': fol. 159. An abbreviation of Gregory, Hom. in Evang. XXXIV § 7–10, P.L. 82 col. 1249–52.

257 Numquid producis Luciferum in tempore suo . . . (Iob xxxviii. 32). Christus est Lucifer qui nescit occasum, et de beata virgine canitur, Oritur ut Lucifer inter astra etherea, *ends*: in serie lectionis evangelice. fol. 112^{vb}–113ra. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 204^{vb}–205ra.

258 Nunc dictum est in quo instituta fuit circumcisio scilicet in Abraham . . . Augustinus. Data fuit circumcisio pluribus de causis scilicet ut per obedientiam mandati, *ends*: ut populus Iudaicus vivens inter Egyptios et Assirios etc. ut supra in precedenti glosa. fol. 32^{ra-b}. Beginning of series of short pieces and questiones on circumcision; the divisions (if any) not being clear. Followed by nos. 208, 288.

259 Nunc scio vere etc. (Act. xii. 11). Dominus noster Ihesus Christus irreprehensibilis in factis, verax in promissis, evidenter adimplevit quod discipulis promisit, *ends*: de omnibus insidiis malignorum spirituum, quod nobis meritis beati Petri prestare dignetur dominus noster. Amen. Amen. 'De sancto Petro ad vincula':

fol. 126va–127vb. Stephen Langton? The *ending* is identical with the sermon by Langton in MS. Arras 222, fol. 56ra, *beg.*: Nunc scio vere. Fratres ausculturi verbum Domini in corde et ore habeant quod dicit David: Appropinquet . . . (see Schneyer, 'S.L.', p. 184).

260 Nunc scio vere quia misit dominus . . . (Act. xii. 11). Legitur in annalibus quod(?) Cesar Herodem tetrarcham qui Iohannem baptistam decollavit cum uxore Herodiade relegavit in exilium Lugdunum, *ends*: tercio eripiat I.C.d.n. angelus noster cum venerit iudicare vivos et mortuos et seculum per ignem. Amen. Amen. 'De sancto Petro': fol. 134rb–135vb. Petrus Comestor. Pr. P.L. 171 col. 665–71. Lebreton, p. 38.

261 O quam pulchra est casta generatio cum claritate (Sap. iv. 1). Mira et inusitata summa et omnia verba hic posita pene sibi discrepancia, *ends*: corporum simul et animarum ad se perducat claros per omnia seculorum . . . 'In nativitate beate Marie' (*marg.*): fol. 148bra–v.

262 Oculi eius in pauperem respiciunt (Ps. x. 4). Duo sunt pastor et lupus, ambo in ovem respiciunt, alter ut rapiat, alius ut custodiat, *ends*: in proposito non peccandi cum certa spe venie. fol. 115vb. Hugh of St. Victor. In MS. Heiligenkreuz 253, no. 129: see Schneyer in *R.T.A.M.* 31 (1964), 271. Also in MS. Angers 241, 12th cent., fol. 270v (IRHT.). Miscellanea, Lib. II, part of cap. IX, pr. P.L. 177 col. 593A8–B12. Follows no. 5 ('De humilitate', by Bernard), without a break, and is similarly followed by nos. 230, 405.

263 Omne datum optimum et omne donum perfectum . . . (Iac. i. 17). Deus dat naturalia bona et gratuita. Largitur etiam corporis et anime victualia, *ends*: et supereffluentem dabit in sinum nostrum. 'In rogationibus': fol. 79ra–b.

264 Omni custodia serva cor tuum quia ex ipso vita procedit (Prov. iv. 23). Sedes anime in corde est, cor tuum Christi talamus est, *ends*: melliflua dulcedine sua dulcis ac rectus dominus cui honor . . . fol. 192rb–vb. Sermon to nuns?

265 Omnia opera nostra operatus es domine nobis (Is. xxvi. 12). Gaudent dilectissime multi de conversationis vestre sanctitate et inde gratias agunt, *ends*: In thalamo sponsi Christi scilicet Ihesu amantissimi nostri cui honor etc. fol. 190rb–va. Sermon to nuns?

266 Omnis laus in fine canitur. Vulgare est proverbium, Exitus acta probat. Comicum sed veridicum instrumentum est, *ends*: ab ipso excellencius cui est honor . . . 'De assumptione beate Marie': fol. 149vb–150vb. Cf. no. 395.

267 Opposito vero modo sic habebunt dampnatorum corpora quod quidem facile est assignare ex verbis ipsius salvatoris, *ends*: nec qui torquet morietur. 'De corporibus dampnatorum': fol. 162. See no. 124.

268 Oratio autem fiebat sine intermissione ab ecclesia pro Petro ad deum (Act. xii. 5). Multum valet deprecatio iusti assidua. Quando oramus cum domino loquimur, *ends*: deferunt ad cingulum. 'De Sancto Petro' (*marg.*): fol. 126rb. MS. B.M. Royal 4 B. VIII, fol. 215ra–b.

269 Orietur stella ex Iachob, et exurget homo ex Israel (Num. xxiv. 17). Quociens beate Marie recolo excellenciam et propriam attendo singilitatem [*sic*] in laudes eius prorumpere valde pertimesco, *ends*: salutis eterne securi perveniamus quod . . . 'In nativitate beate Marie' (*marg.*: '. . . Nat. beate Marie . . . am Auctor et locus'): fol. 140va–141rb.

270 Orietur vobis timentibus nomen meum Sol iusticie (Malach. iv. 2). Verba sunt dei patris de filio in Malachia. Sol iusticie Christus est, *ends*: in quo adventu nos ad gloriam pervenire faciat qui sine fine vivit et regnat. Amen. Amen. 'De nativitate domini': fol. 11$^{ra–vb}$.

271 Ortus conclusus soror mea sponsa (Cant. iv. 12). Cogita soror dilecta quid tibi dicat sponsus tuus. Est autem ortus nominatus eo quod semper ibi(?) aliquid oriatur, *ends*: ut valeas valeat in te dilectio sponsi. fol. 193va. Sermon to nuns?

272 Paravi lucernam Christo meo (Ps. cxxxi. 18). Verba dei patris sunt per os David prophete. Per lucernas intelliguntur predicatores, *ends*: ignis non extinguetur a quo nos defendat qui . . . fol. 112$^{va–b}$. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 201va–202^{rb}, with some differences.

273 Parvulus natus est nobis et filius datus . . . (Is. ix. 6). Nux perforata que vacua est et vana intra se vermem continens in ignem proicitur. Sic erit in die iudicii, *ends*: ut ipse benigne nos recipiat exeuntes a mundo quod . . . fol. 17^{rb}–18^{rb}. Sermon on Christmas.

274 Pater fons est, filius fluvius, spiritus sanctus lacus. Ait autem deus pater, Dereliquerunt me fontem aque vive, *ends*: per devotionem et perseveranciam. fol. 96$^{va–b}$. On the Holy Trinity.

275 Patet in beato Laurencio tum fidelitas tum largitas. Iuxta quod scriptum est, Dispersit, dedit pauperibus . . . Hilarem enim datorem diligit deus, *ends*: Hoc vinculo vinctus est beatus Laurencius etc. 'De sancto Laurencio': fol. 199$^{ra–va}$. Cf. MS. B.M. Royal 4 B. VIII, fol. 188$^{rb–vb}$, which apparently has another version of this sermon.

276 Paulus apostolus ait, Pascha nostrum immolatus est Christus (I Cor. v. 7). Si igitur pascha Christus pensandum nobis est quid de pascha lex [*sic*] loquatur, *ends*: Nemo in huius vite itinere torpeat ne in patria locum perdat, quod locum . . . 'In pascha': fol. 64$^{ra–va}$. Geoffroy Babion. Pr. P.L. 171 col. 911–915A12 (slightly shorter at end). Bonnes, no. 25.

277 Pax dei triplex est, temporis, pectoris, eternitatis. Pax temporis indifferens est, *ends*: Anima habes multa bona requiesce. 'De pace': fol. 98va.

278 Penitentiam agite etc. (Matt. iii. 2). Duo salutifera sunt, innocencia et penitencia. Innocenciam insinuat Iohannes baptista exemplo, *ends*: nos obedientes et pacientes dignos fructus penitencie faciamus et ante omnia in nobismet ipsis mutuam caritatem habentes verbo et exemplo proficiamus. fol. 116va. On Sts. Peter and Paul, etc. (no heading). MS. B.M. Royal 4 B. VIII, fol. 209$^{ra–va}$, has a similar incipit but ends differently.

279 Penitentiam agite. Appropinquabit enim regnum celorum (Matt. iii. 2). Frates karissimi invitat nos beatus Iohannes ad penitentiam ostendendo quam magnus sit fructus penitentie, *ends*: postquam appropinquabit ad nos regnum celorum quod . . . 'In capite ieiunii': fol. 53ra. Also in MS. Laon 309, fol. 84, no. 108 (IRHT.).

280 Penitet me fecisse hominem (Gen. vi. 7) id est pena tenet me quia feci hominem. Pena itaque tenet me in carnis ingressione forme servilis impressione, *ends*: pena tenet me quia feci hominem. Quem si non fecissem non me pro eo pena tenuisset. fol. 198^{vb}–199ra. Sermon on saints confessors.

281 Per prophetam Ieremiam loquitur tibi deus dicens, Amodo voca me . . . (Ierem. iii. 4). Amodo id est a tempore conversionis tue, *ends*: Pater meus dux virginitatis mee tu es. De virginitate quidem alibi diximus. fol. 192^{vb}–193va. Sermon to nuns?

282 Per Zachariam sacerdotem patrem Iohannis, sacerdocium iudeorum, per Elysabeth lex significatur que sacerdotum doctrinis exercitata quasi a virili auxilio spirituales filios, *ends*: satis declarat nobis hystoria evangelica. fol. 107$^{rb–vb}$. On John the Baptist.

283 Petrus dormiebat inter duos milites, vinctus cathenis duabus (Act. xii. 6). Sunt vincula corporea et materialia quibus quidem vincti leguntur in ultione peccati, *ends*: exibuerunt se servire iniusticie. 'De apostolis': fol. 132$^{ra–va}$.

284 Petrus et Paulus et Iohannes Baptista lampades fulgide et nominum suorum interpretationibus nos illustrant, *ends*: et tempus longe fieri ab amplexibus. 'De eodem (John the Baptist) vel de apostolis': fol. 113$^{ra–b}$. MS. B.M. Royal 4 B. VIII, fol. 205$^{ra–va}$.

285 Petrus in carcere peccator est in profunda cordis cecitate. De qua Psalmista Educ de carcere animam meam. Vinctus cathenis duabus necessitate et consuetudine peccandi, *ends*: liberetur a superbia et dicat Nunc scio vere etc. Nisi quia dominus adiuvit me etc. 'De sancto Petro': fol. 135^{vb}.

Poenitentiam *see* Penitentiam.

Poenitet *see* Penitet.

286 Post tres dies siccabitur torrens Karith de quo bibit Helias (cf. III Reg. xvii. 7) quia consummato cursu presentis vite absorta erit mors in victoria, *ends*: et in altum manifestabit. fol. 63$^{ra–va}$. On Easter.

287 Postquam consummati sunt dies octo ut circumcideretur puer . . . (Luc. ii. 21). Brevissima est hodie fratres karissimi sermonis evangelici recitatio sed procera et magna. Utilis in illa latet hedificatio, *ends*: Circumcidemur et mundabimur et revocabitur ut aquile iuventus nostra. 'De eodem peroptimus' (*marg.*) (on the circumcision): fol. 31$^{ra–va}$. Followed by no. 198, which may be part of the same sermon. There is a reference to the 'Liber sententiarum' on fol. 31^{rb}.

288 Postquam consummati sunt dies octo etc. (Luc. ii. 21). Circumcisio que facta fuit octavo die non vacat a misterio . . . Si vero queratur de parvulis qui ante diem viii moriebantur . . . Item ad sacramenta nove legis accedamus, que sunt baptismus, confirmatio . . . Circumcidende sunt aures, ne libenter audiant verba detractionis, *ends*: sive a deo dii dicamur quod ipse prestare dignetur qui . . . fol. 32^{rb}–33ra. Series of questiones, etc. Follows nos. 258, 208.

289 Postquam impleti sunt dies octo ut circum[ci]deretur puer vocatum est nomen eius Ihesus etc. (Luc. ii. 21). In veteri lege habetur quod puer octava die a nativitate sua circum[ci]deretur et nomen ei imponeretur . . . Et tribus de causis, primo ut per obedientiam, *ends*: bonorum operum transire et tecum ibi vivere et regnare. Amen. Amen. 'De circumcisione' (*marg.*): fol. 30^{vb}–31ra.

290 Postquam impleti sunt dies purgacionis Marie secundum legem Moysi . . . (Luc. ii. 22–4). Tempus istud karissimi secundum institucionem regule nostre deputatum est lectioni. Et propter hoc utile esset nobis hora ista lectionem audire ab aliquo qui ad hoc sufficeret. Sed quia ego insufficiens sum, *ends*: Et mereamur

videre salutare dei de quo idem ait, Quia viderunt oculi mei salutare tuum, dominum nostrum I.C. qui . . . 'De purificatione beate Marie' (*marg.*): fol. 29^{rb}–30va.

291 Posuit me dominus sicut sagittam electam etc. (Is. xlix. 2). Sanctissimus miles Christi cuius festivitas hodierna die celebratur, scilicet beatus Iohannes baptista, dicit, *ends*: in cordibus vestris vulneremini ut mereamini precibus beati Iohannis domino reconciliari. Amen. Amen. fol. 108ra–109^{vb}. On John the Baptist. Stephen Langton? See Schneyer, 'S.L.', p. 188; incipit of MS. Arras 222, fol. 50^{vb}, almost identical but explicit different.

Prae- *see* Pre-.

292 Precepit dominus Moysi ut faceret tabernaculum iuxta exemplum tabernaculi quod ei monstraverat in monte (*see* Exod. xxv–xxvi). Moraliter per hoc signum quod unicuique vestrum precipitur ut in se constituat tabernaculum scilicet virtutum, *ends*: perveniamus ad societatem eorum quod . . . fol. 178ra. Also in MS. Laon 309, fol. 87, no. 120 (IRHT.).

293 Preciosa in conspectu domini mors sanctorum eius (Ps. cxv. 5). Tria sunt que sanctum faciunt hominem, victus sobrius, actus iustus, sensus pius, *ends*: securitas de eternitate. 'Bernardus de omnibus sanctis': fol. 161–161^{v}. § 2 of Bernard, Serm. De Div. 64, pr. P.L. 183 col. 687A9–B13. In MSS. Paris, B.N. lat. 13586, 12th–13th cent., p. 245 no. 27 (IRHT.), Oxford, Keble Coll. 37, fol. 93^{v}.

294 Premisse vero beatitudines corporis et anime stole vocantur a telon quod est longum pro perpetuitate, *ends*: ut sint in unum consummati. 'De beatitudine corporis et anime et qualiter exponuntur': fol. 162^{v}–163^{v}.

295 Preparare in occursum domini dei tui (Amos iv. 12). Verba sunt Amos prophete quasi diceret, Paratus sis in adventum domini tui. Duo sunt adventus domini, primus et secundus. De primo adventu audivimus et qua causa venit in hunc mundum formam servi, *ends*: in illam requiem ad sabatismum futurum ad quod nos perducat qui . . . 'De adventu domini': fol. 12$^{rb–vb}$.

296 Prima rubens unda, Ranarum plaga secunda. 5 lines. 'Nota in his versibus x plagas Egypti posse comprehendi': fol. 50 *margin*. Walther, *Initia*, no. 14595.

297 Primo tempore alleviata est terra Zabulon . . . (Is. ix. 1). Isayas vir nobilis et urbane eloquencie x tribuum captivitatem in spiritu previdens, *ends*: donec veniat qui vos solvat dominus vester I.C. qui . . . 'Sermo in nat. dei vel Sancte Marie': fol. 147^{rb}–148^{arb}. Petrus Comestor. Lebreton, p. 39: unpublished. Also in MS. Cambridge, Trinity Coll. B. 14. 8 (A.).

298 Prophetam suscitabo eis de medio fratrum suorum similem tui . . . (Deut. xviii. 18–19). Quando populus Israeliticus ab Egypto per Moysem eductus ad montem Synai pervenisset, *ends*: tum in morte tum in extremo examine perpetua pena vindicans. 'De adventu domini': fol. 10$^{va–b}$.

299 Prudens virgo volens sponso dilecta placere, odit que sponsus et amat que diligit ipse. Itaque cum Christo sponso vestro facitis ei conformes, *ends*: et delectatio perpetua in domino vestra [*sic*] valeat devocio vestra. fol. 189^{vb}–190ra. Sermon to nuns?

300 Prudencia est rerum bonarum vel malarum vel utrarumque discretio. Iusticia est virtus constans, *ends*: deiecti habitum. fol. 26^{vb}. Definitions of virtues.

301 [P]sallite domino qui habitat in Sion etc. (Ps. ix. 11). Spallere [*sic*] domino et annunciare studia eius maxime pertinent ad predicatores, *ends*: hoc est quod dicit, Psallite etc. 'De adventu': fol. 8^{rb-vb}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 48^{vb}.

302 Pulcher est dilectus meus et decorus (Cant. i. 15). Pulcher in divinitate, decorus in humanitate. Decorem enim induit statim post baptismum, *ends*: sic et regina coronata. fol. 194^{vb}–195^{ra}. Sermon to nuns?

303 Putruerunt et corrupte sunt cicatrices mee . . . (Ps. xxxvii. 5). Periculosum est infirmantibus celare medicis sue infirmitatis occultum, *ends*: et in foro vane glorie torpentes perseverant. fol. 184^{bvb}–185^{rb}.

Quae *see* Que.

304 Qualis est dilectus tuus ex dilecto, id est filius ex patre? Et respondit sponsa, Dilectus meus candidus et rubicundus (Cant. v. 9–10). Christus quidem dilectus tuus candidus est, *ends*: primogenito virginis matris cui . . . fol. 194^{rb}. Sermon to nuns?

305 Quatuor bona dedit deus anime hominis. Prius redemit animam in passione sua per gratiam, *ends*: et qui potest amplius dare etc. fol. 88^{ra-b}.

306 Quatuor commemorat cruces sacra scriptura et quatuor personas eas baiulantes. Prima est de profundo crucis, *ends*: ut iustum vilum fuerit, remuneranti accipiendi. fol. 60^{va-b}. On the Holy Cross.

307 Quatuor faciunt hominem obmutescere in confessione, timor scilicet quia timet se non posse sustinere confessionem, *ends*: et Iudas et multi alii. fol. 98^{vb}.

308 Quatuor sunt abominationes corporis et tres mentis corruptiones. Unde propheta, *ends*: et excludit invidiam. 'De corruptionibus corporis et anime': fol. 161^{v}.

309 Quatuor sunt anime naturales affectiones, timor, spes, gaudium, dolor. Unde poeta Hinc metuunt, cupiunt, gaudentque dolentque, *ends*: ne absorbeat profundum doloris. fol. 98^{va}.

310 Quatuor sunt cause principales pro quibus sancta crux adoratur. Prima causa est quia qui in una die septem cruces adoraverit, *ends*: hereditate propria offers crucifixo. fol. 61^{ra}. On the Holy Cross.

311 Quatuor sunt cruces, crux dilectionis, crux penitudinis, crux amaritudinis, crux angariationis. Quatuor ut supradictum est persone leguntur crucem tulisse, *ends*: sed in angaria et ideo deum non sequntur. fol. 61^{ra}. On the Holy Cross.

312 Que est ista que ascendit de deserto deliciis affluens . . . (Cant. viii. 5). Vox est ecclesie catholice matrem domini et sponsi sui subtiliter contemplantis, *ends*: effectui mancipandas filio suo representare. 'De assumptione Marie': fol. 153^{va}–154^{rb}.

313 Quem dicunt homines esse filium hominis? (Matt. xvi. 13). Hic dat dominus exemplum humilitatis et sagacitatis. Humilitatis dicens se filium hominis quem Petrus filium dei fatetur, *ends*: usque ad consummationem seculi': fol. 125^{ra-b}. On St. Peter (and Paul?). MS. B.M. Royal 4 B. VIII, fol. 213^{ra-va}.

314 Qui ceptum prestas da finem trina potestas. 'De adventu': fol. 2^{r} (*marg.*).

315 Qui sedes super cherubin appare coram Effrahim . . . (Ps. lxxix. 2). Frequenter nobis scripserat de adventu salvatoris calamus velociter scribentis dicens, Expecta, *ends*: grex obliviscitur esum. 'De nativitate domini': fol. 11^{vb}–12^{rb}. Petrus Comestor. Pr. P.L. 171 col. 409–412C7 (our MS. ends short). Lebreton, p. 40.

316 Qui sedes super cherubin manifestare coram Effrain, Beniamin et Manasse (Ps. lxxix. 2). Tres sunt adventus domini de quibus cantamus et legimus in hoc tempore. Unus in spiritu, *ends*: ut ipse suscipiat nos cum ovibus suis tunc(?), quod . . . 'De adventu domini': fol. 9$^{brb–vb}$. Willelmus de Montibus. First of series of sermons attrib. to, in MS. Cambridge U.L. Dd. IV. 27, fol. 5va–6va (Schneyer, *Wegweiser*, p. 431). Also in MSS. Laon 309, fol. 51, no. 74 (IRHT.); Cambridge, U.L. Dd. IV. 50, fol. 23. All these MSS. have an extra passage at the end.

317 Qui sequntur Cristum. Cristum non sequitur aliquis peccator aut vitiosus quia Cristus non fuit talis, *ends*: usque ad messem. 'Qui sequntur Cristum': fol. 161^{v}.

318 Qui vicerit et custoderit [*sic*] usque in finem opera mea, Dabo ei stellam matutinam (Apoc. ii. 26, 28). Verba quidem sunt beati Iohannis evangeliste scilicet in Apoc. ubi dicit, Qui vicerit etc., *ends*: ad portum salutis eterne. Amen. Amen. 'De sancta Maria': fol. 141^{rb}–142va.

319 Qui vult hominem exibere perfectum in Christo (cf. Coloss. i. 28) reperiet omnia documenta virtutum, *ends*: coheredes autem Christi. 'De palmis': fol. 61$^{va–b}$. Ivo of Chartres, Serm. XVI. Pr. P.L. 162 col. 586–8.

Qui vocat aquas *see* Amos propheta.

320 Quia enim illa superna civitas ex angelis et hominibus constat ad quam tantum humanum genus credimus ascendere, *ends*: maiores mittunt. 'Idem super eodem' (i.e. on the 9 orders of angels): fol. 159.

321 Quid existis in desertum videre? Arundinem vento agitatam? (Matt. xi. 7). Verba domini sunt fratres karissimi nostri salvatoris, dimisis [*sic*] Iohannis discipulis, *ends*: et in ignem mittent gehennalem a quo nos liberet per gratiam suam ille qui . . . fol. 12^{vb}–13ra. Sermon on Advent.

322 Quindecim gradus constituit Salomon ad ascendendum in templum. Ita et noster pacificus Christus, *ends*: ad videndum deum deorum in Syon quod . . . fol. 80^{vb}–81va. On the Ascension.

323 Quinque exiguntur ad hoc quod moneta sit acceptabilis. Ne sit denarius falsus . . . Nos omnes sumus quasi moneta Ihesu Christi, *ends*: est ratio tua. fol. 159^{v}. Short piece.

Quis ascendet *see also* Legitur super.

324 Quis ascendet in montem domini, id est in iusticiam dei, aut quis stabit in loco sancto eius? . . . (Ps. xxiii. 3–4). Pueri quorum instans festum est innocentes erant tribus modis, *ends*: Prudentes quippe virgines intrant cum domino ad nuptias, ad nuptias dico celestes ad quas . . . 'De innocentibus': fol. 21ra–22ra. Possibly also in Paris B.N. lat. 3565, fol. 15: Hauréau, Initia.

325 Quis ex vobis habebit amicum etc. (Luc. xi. 5). Amicus noster qui venit de via animus noster est qui tociens a nobis recedit, *ends*: pietas dei et misericordia commoveantur quod . . . 'Sermo de evangelio in rogationibus': fol. 82$^{rb–vb}$.

326 Quod facitis facite et perseverate. Servite domino in leticia non ex tristicia aut ex necessitate, *ends*: et totum planum erit. fol. 190$^{ra–b}$. Sermon to nuns?

327 Quomodo deus vere sit unitas et vere trinitas? Responsio. Unitas in substantia, trinitas in personis, *ends*: vel aliud posse. fol. 159^{v}–160^{r}. Alcuin, Quaestiones XXVIII de Trinitate, q. 1–mid q. 16. Pr. P.L. 101 col. 59–61B1.

328 Recogitate quid sapientia dicat et dei virtus et dei sapientia. In ecclesiastico loquitur in hunc modum, Dixi rigabo meum ortum plantationum (Eccli. xxiv. 42), *ends*: ut mercedem plenam accipiatis. 'De monialibus de orto et eius irrigatione': fol. 187^{vb}–188ra.

329 Recogitate quod sponsus ait, Ortus conclusus fons signatus (Cant. iv. 12). Et per Ysayam dicit, Eris quasi ortus irriguus . . . (Is. lviii. 11). Ortus sine aqua infructuosus et inutilis, *ends*: finis finium, finis sine fine. Vale sine fine. 'De monialibus': fol. 188$^{rb–va}$.

330 Redemptio Christi septenaria. Unde versus, Sputa, flagella, mine, crux, clavis, lancea, spine. Felici fine, sunt nostre meta ruine. fol. 161. For the verses see Walther, *Prov.*, no. 30270. See also Willelmus de Montibus, Versarius, under *Crux*: B.M. Add. MS. 16164, 13th cent., fol. 21.

331 Referunt hystorie quod secundus Herodes qui decollavit sanctum Iohannem baptistam deportatus est a Gayo Lugd. cum Herodiade et ibi mortui sunt, *ends*: quatuor quaternionibus militum, etc. Quere in sermone qui incipit, Nunc scio scio [*sic*] vere, etc. fol. 160^{v}. Peter of Blois, beg. of serm. XXXI. Pr. P.L. 207 col. 653B1–D6.

332 Refloruit caro mea etc. (Ps. xxvii. 7). In Christo quidem sive in quovis iusto tamquam in flore Christo reperitur teneritudo gratuite dilectionis, *ends*: ut reflorere valeamus in gloria quod . . . 'De resurrectione' (*rubric*; *marg.*: 'De refectione'): fol. 67$^{ra–b}$. Followed without a break by no. 182.

333 Renovabitur ut aquile iuventus tua (Ps. cii. 5). Duplex est renovatio, scilicet anime et corporis. Prima fit cotidie. Secunda fiet in novissimo die, *ends*: conferat nobis salvator mundi. Amen. Amen. 'De circumcisione domini': fol. 29ra. Attributed to Willelmus de Montibus in MS. Cambridge, U.L. Dd. IV. 27, fol. 11$^{ra–b}$. Also in MS. Laon 309, fol. 83, no. 105 (IRHT.).

Respexit *see* Rexpexit.

334 Rete contexe, consonas auctoritates duorum testamentorum colligendo. Refice iterando, *ends*: Plica omnino indignis subtrahendo. fol. 159^{v}. Short piece.

335 Rex David senuerat nec calefiebat . . . (III Reg. i. 1–4). In quo hedificamur secundum litteram . . . (fol. 113va) et habitus mediocritatem. Cenobitarum enim martyrium diuturnum est. Hanc Sunamitem compeditam (fol. 113^{vb}) diximus . . . inmutire non potest. Hec Sunamitis compedita et adhuc misera, *ends*: de militia ad triumphum de mundo ad deum I.C.d.n. 'De rege David': fol. 113$^{rb–vb}$. Sermon of Petrus Comestor (Lebreton, p. 33); after col. 1734C17 of the printed version including odd sentences only, i.e.: P.L. 198 col. 1732–4C17; C18–19: 1785B9–C2 (rather shortened); C15–D1. Paris B.N. lat. 14470, fol. 220, has the same incipit and explicit (Hauréau, Initia; IRHT). Followed without a break by no. 3 (an extract from a commentary?).

336 Rexpexit [*sic*] humilitatem ancille sue (Luc. i. 48). Hiis verbis beate virginis exprimitur causa quare magnificavit deum et exultavit in eo, *ends*: faciat nos filius

eius qui . . . 'In nativitate beate Marie': fol. 140ra. In MS. Laon 309, fol. 86v, no. 118 (IRHT.).

337 Rote sunt duo testamenta. In nativitate beati Iohannis baptiste rota cum strepitu volvitur . . . lucerne erant, quibus cum aliis dictum est, Vos estis lux mundi. Item Iohannes baptista Neptalym est, id est conversio, *ends*: Hic et cervus est quia precursor et emissus quia fuit homo missus a deo. fol. 110va–b. On John the Baptist. The first part (to *lux mundi*) also in MS. B.M. Royal 4 B. VIII, fol. 202vb–203rb.

338 Sacerdotes aliquando dii, ut ait beatus Gregorius in registro, aliquando angeli vocantur, *ends*: ut vos deos iudicemus. 'De sacerdotibus': fol. 160. Extract from Gregory, Epist. Lib. v, Ep. XL, pr. P.L. 77 col. 766 B6–C11.

339 Sacrificate sacrificium iusticie etc. (Ps. iv. 5). Quatuor consideranda sunt hic. Qualis debet esse qui sacrificare deb[e?]at domino, *ends*: respiciens retro aptus est regno dei. 'De sacrificiis': fol. 4vb–5ra. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 47va–b.

340 Sacrosantis dei virginibus Christo domino desponsatis eisque in loco dicto Semp[r]ingham . . . nocte dieque servientibus. Willelmus de Monte Lincon. ecclesie Cancellarius . . . Venerabilis ille magister et pater Gilebertus vere sanctus sacerdos dei summi, *ends*: et non sunt condigne passiones huius temporis ad futuram gloriam ad quam . . . fol. 187va–b. This piece includes verses also found in no. 395.

341 Sanctam ac desiderabilem gloriosam ac singularem sollempnitatem. Hoc est domini nativitatem fratres karissimi devotissime ac devotione fidelissima suscepturi, *ends*: poteritis accedere et in futuro ad eternam beatitudinem feliciter pervenire prestante . . . 'De nativitate domini' (*marg. note*: '. . . [ad] laicos'): fol. 18va–19ra. Geoffroy Babion. See no. 342: same sermon.

342 Sanctam ac venerabilem gloriosam ac singularem sollempnitatem. Hoc est domini nativitatem fratres karissimi devotione fidelissima suscepturi, *ends*: cum secura conscientia accedere poterimus in futuro ad eternam beatitudinem feliciter perveniemus prestante d.I.C. Amen. Amen. fol. 16va–17ra. Sermon on Christmas. Geoffroy Babion. Pr. P.L. 171 col. 388–90. Bonnes, no. 2. Same sermon as no. 341.

343 Sancti spiritus assit nobis gratia. Vos spiritus sanctus posuit episcopos regere ecclesiam quam suo acquisivit sanguine. Sed quid ego? *ends*: a nobis miseris peccatoribus creditur regnare. Amen. Amen. 'In die pentecost' ': fol. 88rb–89ra.

344 Satis innotuit caritati vestre hodierne diei gloriosa et generalis illa processio quam dominus ac salvator noster hodie celebravit, *ends*: et cum sanctis suis conregnare perenniter faciat quod . . . 'In ramis palmarum': fol. 55vb–56rb.

345 Satis novit caritas vestra fratres karissimi quemadmodum imperator noster ab illo solio glorie sue, ab illo palatio divinitatis sue, *ends*: veniat ad Bethel, id est domum dei ad quam . . . 'De ascensione sermo': fol. 75ra–va. Ailred of Rievaulx. Serm. XIII in Durham Coll., ed. Talbot, *Serm. Ined.*, pp. 100–3, but ending shorter, at p. 103 l. 21.

Sciphum *see* Cisphum.

346 Scitote fratres karissimi quia vetus homo . . . (Rom. vi. 6). Letum nuncium affert nobis karissimi apostolus, *ends*: ut anima nostra in virtutibus resurgat quod . . . 'De passione domini' (*marg.*): fol. 62ra–vb. Geoffroy Babion. Pr. P.L. 171 col. 841–5. Bonnes, no. 17.

347 Scriptum est, Dominum deum tuum adorabis et illi soli servies (Luc. iv. 8). Contra, Genes. Abraham adoravit populum terre . . . Responsio. Grece liturgia vel latria vel latrensis dicitur servitus, *ends*: neque specie adores. 'Adoratio': fol. 160^{r-v}.

348 Septem sunt dona spiritus sancti qui vii putei esse dicuntur. Sane patriarche puteos cavare solebant, *ends*: Hic enim talis in libro vite omnia sibi necessaria legit. 'In pentecost' ': fol. 91^{rb-va}. A similar passage from Paris B.N. lat. 2571, fol. 13^{v}–14, is pr. Rochais, 'Inédits bernardins dans le MS. Harvard 185', *Studia Anselmiana* 50 (1962), 168–9.

349 Septem sunt opera misericordie, pascere esurientem, potare sitientem, *ends*: sepelire mortuum. fol. 98^{vb}.

350 Septem sunt petitiones, quarum prima est hec, Sanctificetur nomen tuum . . . Hiis septem petitionibus septem vitia vitamus, *ends*: dispares laborantes accipiunt quia una erit cunctis beatitudo leticie quamvis non una sit omnibus sublimitas vite. 'De vii peticionibus': fol. 37va–38ra.

351 Septem vitia capitalia muliplici figura possunt palliari. Hec enim significantur per vii gentes frequenter in scripturis nominatas, *ends*: Asellus. Ge. Isachar. Asinus fortis. 'De septem viciis capitalibus': fol. 163^{v}–164^{r}.

352 Septies cadit iustus in die, per ignoranciam, per oblivionem, *ends*: per carnis fragilitatem. fol. 98^{vb}. Apparently also in Cambridge, Corpus Christi Coll. MS. 326, 10th–11th cent., from Christ Church Canterbury, p. 135.

353 Sermo nobis est de nativitate beati Iohannis baptiste. Quatuor igitur ad presens hic attendantur, miraculum in conceptione, *ends*: Paulus et Barnabas dixerunt etc. fol. 111^{vb}–112ra. On John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 199^{vb}–200^{rb}.

354 Sex ad presens proponimus in Andrea et imitatione digna. Sex ista sunt disciplina et discipline communicatio, *ends*: unde suscipiens mansuetos dominus et Beati mittes etc. 'Nota sex prerogativas sancti Andree' (*marg.*): fol. 118^{va-b}. MS. B.M. Royal 4 B. VIII, fol. 185^{rb-va}. Follows no. 404 without a break.

355 Sex sunt ad que est festinandum, baptismi susceptio, peccati confessio, *ends*: inmediate coniuncta. Et hic gracias agendo huius summe finem facimus cui nomen numerale inponimus. Plura quidem hic omissa in aliis opusculis nostris copiosius sunt exarata. Explicit liber qui vocatur numerale. fol. 169ra–174^{vb}. Willelmus de Montibus, Numerale, latter part, beg. imperf. See e.g. MS. Add. C. 263, fol. 82ra–96va.

356 Si ambulans per viam in arbore vel in terra nidum avis inveneris . . . (Deut. xxii. 6–7). Viatores sumus et arta via procedamus, non declinantes a dextris neque ad sinistram, *ends*: Pietas enim promissionem habet vite que nunc est et future. fol. 110va. On St. John the Baptist. MS. B.M. Royal 4 B. VIII, fol. 203^{rb}.

357 Si Petrum in eiectione demoniorum, in suscitatione mortuorum, in curatione infirmorum per verbum oris vel umbram corporis, *ends*: dispensatores similitudinis gratie dei. fol. 124va–125ra. On Sts. Peter and Paul. MS. B.M. Royal 4 B. VIII, fol. 212^{rb}–213ra.

358 Si quis diligit me sermonem meum servabit (Ioan. xiv. 23). Dilectio alia carnalis alia naturalis alia spiritualis, *ends*: in cordibus nostris idem spiritus sanctus qui . . . fol. 87^{brb}. On Pentecost. Attributed to Willelmus de Montibus in MS.

Cambridge, U.L. Dd. IV. 27, fol. 134$^{ra–b}$. Also in MS. Laon 309, fol. 85^{v}, no. 114 (IRHT.).

359 Si spiritus habens potestatem ascenderit super te, locum tuum ne dimiseris (Eccles. x. 4). Tribus spiritibus malignis precipue, *ends*: ad vocem viri negare quod . . . 'De gula': fol. 25va–26ra.

360 Si vero predicator invitare auditores ad gule fugam intendit, *ends imperf.* ('De vitanda invidia'): Hoc est peccatum (*catchword*: quod se ipsum punit). 'Incipit tractatus magistri Alani Porriani [*sic*] De fuga gule': fol. 166^{v}–168^{v}. Alan of Lille, Summa de Arte Predicatoria c. IV–VIII. Pr. P.L. 210 col. 119–129A3.

361 Sic currite ut comprehendatis (I Cor. ix. 24). In cursu stadii sunt sex, brevitas scilicet termini, iocunditas animi, expeditio currentis, *ends*: corona vel palma dicitur latine. 'De cursu': fol. 63^{vb}–64ra.

362 Sic honorabitur quemcumque rex vult honorari. Debet indui regiis vestibus . . . (Esther vi. 9, 7–8). Istud quod in Hester legitur beato Iohanni baptiste competit cuius festum hodie celebratur, *ends*: placeamus in lumine vivencium quod . . . 'De sancto Iohanne baptista': (*marg.*: '. . . vel de quovis sancto'): fol. 106ra–107ra.

363 Sicut novit caritas vestra tria nobis exercicia commendat dominus in evangelio, ieiunium, orationem, elemosinam, *ends*: ut per fructum boni operis reficiamur in mente per . . . fol. 104^{vb}–105^{v}. Ailred of Rievaulx. Serm. XI in Durham coll. (De tribus generibus et diversis causis ieiuniorum), ed. Talbot, *Serm. Ined.*, pp. 57–62.

364 Similis factus sum pellicano (Ps. ci. 7). Pellicanus avis est qui in solitudine habitat. Christus in mundo erat et in terris visus est, *ends*: tam adversitatis quam prosperitatis tempore. 'De passione Christi': fol. 61$^{rb–va}$. MS. B.M. Royal 10 A. VII, fol. 147va–148ra, has a slightly fuller version of this sermon (*beg.* Similis f.s.p. Hebraica veritas habet deserti . . . Pellicanus avis est; the explicit as in our MS. is followed by an extra sentence, *beg.*: Levis etiam sine peccati pondere, *ends*: ipse est solitarius. Quia tu solus altissimus J.C. . . .). Cf. MSS. Paris B.N. lat. 14934, fol. 21; 12414, fol. 54; Ste.-Geneviève 235 (Hauréau, Initia); Tours 299, fol. 16^{v} (Julian of Vézelay: see M.-M. Lebreton in *Analecta Monastica*, ser. 3 (Studia Anselmiana XXXVII), 1955, 118–37; IRHT.).

365 Similitudinem trinitatis proferunt vel perferunt, ignis, splendor, calor; fons, rivus, lacus; memoria, intellectus, voluntas, *ends*: salus anime in infusione gratie. fol. 143va (and fol. 174$^{rb–va}$). Willelmus de Montibus, chapter from Numerale (*marg.*: '. . . [li]bro numerali'). See, e.g., MS. Add. C. 263, fol. 95^{vb}–96ra.

366 Similitudo animalium et aspectus eorum quasi carbonum ignis ardencium (Ezech. i. 13). Matheus, homo, quia inchoavit evangelium ab humanitate Christi, *ends*: et semper in exteriora nos extendamus. 'De aliquo evangelistarum': fol. 123va. MS. B.M. Royal 4 B. VIII, fol. 182^{vb}–183ra.

367 Singularis virginis prudencie singulos status quatenus possit attendo, et obstupesco quoniam quicquid in ea conspicio, *ends*: per quos utinam gradiamur ad quos perveniamus prestante . . . 'Sermo in assumptione beate Marie': fol. 149$^{ra–vb}$.

368 Sint lumbi vestri precinti (Luc. xii. 35). Hoc brevi sed utili sarculo tres herbe radicitus extirpantur ab orto nostro, *ends*: et principaliter genus humanum solus

redemit. 'De confessoribus': fol. 83$^{rb–vb}$. Gébouin of Troyes. See Hauréau, *N.E.* I, p. 227; III, p. 326: Pellegrin, p. 14, no. 10. First part also in MS. B.M. Royal 10 A. XII, fol. 11va.

Sobrius esse potes *see* no. 103.

369 Sol oritur et occidit et iterum revertitur ad locum suum (Eccles. i. 5). De sollempnitate ascensionis dominice [non] prout vestre capacitati sed ut mee parvitati convenit michi aliquid dicere, *ends*: et virtute passionis dominice ad quam . . . 'In ascensione domini': fol. 81va–82^{rb}. Maurice of Sully. See Hauréau, *N.E.* I, p. 26; III, p. 39; Delhaye in *R.T.A.M.* 21 (1954), 207.

370 Species mulieris exhylarat faciem viri sui . . . (Eccli. xxxvi. 24). Species corporis attenditur in eleganti dispositione membrorum. Qualis erat species Hester, *ends*: Concupit rex speciem tuam, ipse dominus deus tuus cui . . . fol. 194$^{va–b}$. Sermon to nuns?

371 Spiritus domini repluit [*sic*] orbem terrarum etc. (Sap. i. 7). Assum dilectissimi, assum vobis reditus, vestris donatus orationibus, vestris profectibus reservatus. Agnosco debitum, *ends*: et revelat condensa ut in templo eius omnes dicent [*sic*] gloriam. 'In die pentecost'': fol. 103^{rb}–104^{rb}. Ailred of Rievaulx. Serm. XVI in Durham coll., ed. Talbot, *Serm. Ined.*, pp. 112–17.

372 Spiritus domini replevit orbem terrarum etc. (Sap. i. 7). Transitive et intransitive potest legi, transitive quia spiritus est patris et filii, *ends*: quia continet in se quodam modo continentem gratiam. 'In pentecost'': fol. 90^{vb}–91ra.

373 Sponsus tuus celestis deus zelotes est. Cave tibi diligenter ne oculos eius in aliquo offendas sed quantum potes ei per omnia placeas, *ends*: super mel ori meo. fol. 195ra. Sermon to nuns?

Sputa flagella mine *see* Redemptio Christi.

374 Stetit angelus iuxta aram templi (Apoc. viii. 3). Duo sacramenta revelavit deus servo suo Iohanni in apocalipsi, *ends*: ignem eternum a quo liberet nos d.I.C. cum venerit iudicare vivos et mortuos et seculum per ignem. Amen. 'In festo sancti Michaelis': fol. 184$^{arb–bra}$. Petrus Comestor. Pr. P.L. 198 col. 1832–6, with slightly different incipit (Unus est sermo; also found as: Vox est quidem una). Lebreton, p. 41.

Summa origo pater *see* Augustinus ait.

375 Sunt nonnulli qui intrantes ecclesiam in mille versus extendunt orationem suam, *ends*: Pro hiis autem omnibus gratias agamus deo per I.C.d.n. cum quo . . . (*marg.*: 'Sermo de modo orandi'): fol. 186$^{rb–vb}$. Cf. a short piece in MS. B.M. Royal 15 A. X, fol. 134. An extract in Cambridge, Gonville and Caius Coll. MS. 437, fol. 144^{v}, attributed to Bede, has a similar incipit (A.).

Supersedeo excusationi *see* Ego sum pastor bonus.

376 Surge domine in requiem tuam (Ps. cxxxi. 8). Post laborem? post luctam? post pugnam? Surge ad gloriam. Iterum a patre glorificatus et clarificatus, *ends*: ut ad gloriam resurrectionis attingere valeamus ipso prestante . . . 'In pascha': fol. 63ra.

377 Surge illuminare Ierusalem quia venit lumen tuum . . . (Is. lx. 1). Hodierna festivitas vocatur Epiphania idest manifestatio, triplici ratione quia Christus hodie tripliciter fuit manifestatus, *ends*: ut videamus in presenti per fidem et in futuro

per speciem in illa superna Bethleem ubi ipse vivit et regnat. Amen. Amen. 'De Epiphania domini': fol. 29$^{ra–b}$. Attributed to Willelmus de Montibus in MS. Cambridge U.L. Dd. IV. 27, fol. 13$^{va–b}$. Also in MS. Laon 309, fol. 83^{v}, no. 106 (IRHT.). Cf. our nos. 117, 410.

378 Surrexit dominus et occurrens mulieribus ait, Avete (Matt. xxviii. 9). Primo mulieri. Dehinc mulieribus devotis dignatus est dominus de morte resurgens apparere non sine causa, *ends*: quibus dominus surgere et decurrere dignetur qui . . . 'De pascha': fol. 68$^{ra–b}$.

379 Surrexit dominus. Sermo iste fratres karissimi affectu est desiderabilis, experiencia dulcis, *ends*: conpunctione scilicet, confessione, satisfactione, d.n.I.C. cooperante qui virtute resurgens vivit et regnat. Amen. 'In pascha': fol. 72va–73ra.

380 Suscipimus hodie sollempne ieiunium fratres karissimi, quod ideo dicitur sollempne quia omnibus Christianis constat esse commune, *ends*: ut uberes divine gratie fructus recipere possitis per C.d.n. cui . . . 'Sermo de ieiunio in capite Ieiunii': fol. 39ra–40^{rb}. Ailred of Rievaulx. Serm. x in Durham coll., ed. Talbot, *Serm. Ined.*, pp. 52–7. Also in Oxford, Trinity Coll. MS. 19, fol. 135 (Hoste, pp. 93–4).

381 Suscitabit deus celi regnum et consumet alia regna. Nabugodonosor rex Babilonis vidit sompnium quod effugit ab eo . . . (Dan. ii. 44, 1–35). Hec sunt verba Danielis. Hinc antequam progrediamur attendendum est quia tangunt animam ymaginationes sompniorum, *ends*: securitate firma, plena saturitate, ad quam nos perducat qui . . . 'De adventu domini': fol. 9$^{avb–brb}$.

Tempus est fratres carissimi ut *see* Hoc inquam die.

382 Tenuisti manum dexteram meam etc. (Ps. lxxii. 23). Audi soror et intellige et in scrinio memorie reconde. Asculta primum et narra postmodum quanta fecit deus anime tue, *ends*: te in gloria sine defectu recipiat quod ipse fons et origo boni benigne tibi concedat. Qui . . . 'De virginibus': fol. 139^{vb}.

383 Terra nostra dabit fructum suum (Ps. lxxxiv. 13). Quattuor terras in scripturis sanctis legimus, terram laboris, terram luctus, terram floris et terram fructus, *ends*: ad odore inmarcessibilem tui floris ubi cum bono odore refecti fuerimus ad fructus eterni saporem te suffragante perducamur. ipso prestante . . . fol. 146$^{ra–b}$. On B.V.M.

384 Tolle filium tuum quem diligis Ysaac . . . (Gen. xxii. 2). Superficies hystorie notata nos reficit maxime autem vos quibus loquimur qui transitum fecistis de campo licencie ad iugum obediencie . . . (fol. 115va) hilarem datorem diligit deus. Humiliter obedire debemus, *ends*: ut nobis viam vite aperiat qui . . . 'Sermo de bono obediencie': fol. 115$^{rb–vb}$. Version of Petrus Comestor? Cf. P.L. 198 col. 1796 (Lebreton, p. 42). Paris B.N. lat. 3570, fol. 68, has the same incipit but ends short at: 'datorem diligit deus' (IRHT.).

385 Transeamus usque Bethleem et videamus hoc verbum quod factum est quod fecit dominus et ostendit nobis (Luc. ii. 15). Videamus celum et terram inplentem, clausum in presepio, cuius est orbis terre et eius plenitudo, *ends*: ut cum transierit quod imperfectum est, tunc possimus videre deum facie ad faciem I.C.d.n. Amen. Amen. fol. 16$^{rb–vb}$. Sermon on Christmas.

386 Transiens Petrus primam et secundam custodiam . . . (Act. xii. 10). Cum tot et tanta tam frequenter de beato Petro dicantur et sacra scriptura tot et tanta non tantum dicat pro Petro, *ends*: et oscula nos perducat cum Petro qui . . . 'De sancto Petro': fol. 134$^{ra–b}$. Gébouin of Troyes? See Hauréau in *N.E.* XXXVIII,

2 (1906), 446; Pellegrin, p. 18, no. 27, cites in addition MSS. Orléans 198, p. 365 and Paris B.N. lat. 2915, fol. 102. Also in MS. B.M. Royal 10 A. XII, fol. 37^{v}.

387 Translatus est Enoch, subvectus Helyas, raptus Paulus, ascendit propria virtute Christus. Hodie lector noster complicuit librum, reddit ministro, *ends*: in celum inseparabiliter valeamus quod . . . fol. 76ra–77ra. Sermon on the Ascension.

388 Tria opera mirabilia fecit deus omnipotens in assumptione carnis nostre, opera inquam ita mirabiliter singularia et singulariter mirabilia ut talia nec facta sint nec facienda sint, *ends*: Nos tecum associa in celesti patria cum filio tuo unigenito in gloria. Amen. Amen. fol. 153$^{rb–va}$. On the B.V.M.

389 Tria sata de evangelio mixta fermentata in panem unum mulier fermentavit (Matt. xiii. 33 *or* Luc. xiii. 21) ut nec divisione facta carnis et anime *ends*: consedere nos fecit in Christo. 'Bernardus': fol. 174^{vb}–175ra.

390 Tria sunt loca iacti seminis, petra, via, spina, sola terra bona triplicem fructum facit, in coniugatis tricesimum, in continentibus et viduis sexagesimum, *ends*: comburet igni inextinguibili. 'De semine triplici': fol. 63$^{va–b}$.

391 Tria sunt michi difficilia et quartum penitus ignoro, Via aquile in celo . . . (Prov. xxx. 18–20). Aquila Christus, navis ecclesia, coluber diabolus, adolescentem antichristum intellige . . . Aquila Christus. Aquila aliis avibus acucius videt et altius volat, *ends*: ut nichil suum hostis in nobis inveniat quod . . . 'De eodem (i.e. Ascension) vel quando volueris': fol. 77$^{ra–rb}$. Another version of this sermon, a little fuller at the beginning, is in MS. B.M. Royal 10 A. VII, fol. 148$^{ra–va}$.

392 Trinitas innuitur et insinuatur cum in baptismo dicitur, In nomine patris et filii et s.s. Non dicitur in nominibus sed in nomine, *ends*: dulcedini vero divine dilectio debetur et gratiarum actio. fol. 96^{vb}. On the Holy Trinity.

393 Tu es pastor ovium, princeps apostolorum, tibi tradite sunt claves regni celorum. Fratres, si rex aliquis erga procuratorem rerum suarum gerendarum, *ends*: in eterne claritudinis beatitudine quod . . . 'De sancto Petro': fol. 128ra–129ra.

394 Ubi non sunt boves, presepe est vacuum, ubi autem apparent plurime segetes, ibi manifesta fortitudo bovis (Prov. xiv. 4). Boves sunt catholici doctores, presepe cetus auditorum, *ends*: pacienciam et carnis mortificationem. fol. 125^{vb}–126ra. On St. Paul. MS. B.M. Royal 4 B. VIII, fol. 216$^{va–b}$.

395 Ultima semper/expectanda dies homini dicique beatus/ante obitum nemo suppremaque funera debet. Dicitur etiam vulgariter, Vespere detur ei si laus est danda diei. Et omnis laus in fine canitur. Hec ideo dico quod iam diu bene cucurristi in arta via, *ends*: Et sic reddatur spiritus in manus creatoris. fol. 195$^{va–b}$. Sermon to nuns? For the verses see Walther, *Prov.*, nos. 32088 and 33221. They are also found at the end of no. 340 above. For 'Omnis laus' see K. F. W. Wander, *Deutsches Sprichwörter-Lexikon* I, 1867, col. 816 ('Ende', no. 47), and the beginning of no. 266 above.

396 Ut quid domine recessisti longe etc. (Ps. ix. 21). Quatuor sunt que elongant hominem a deo, unum est peccatum, *ends*: maxime elongatur homo a deo et hoc est quod dicit Ps^{a}. Ut quid deus recessisti a me? 'De adventu domini': fol. 8^{vb}–9^{arb}. Cf. MS. Cambridge, Pembroke Coll. 101, fol. 49ra.

397 Veni ad me et dicam tibi quemadmodum virgo concepit. Et melius est ut in sermone sit verecundia quam in fide periculum. Da veniam Christe et parce ori meo, *ends*: Hoc contra omnes hereses cum timore et secrete est exponendum. 'Augustinus': fol. 175ra.

398 Veni in ortum meum soror mea sponsa . . . (Cant. v. 1). Post longum desiderium prophetarum vel patriarcharum, post iuge suspirium prophetarum, venit desideratus in ortum suum, *ends*: et incommutabiliter grata est illi salus hominum. 'De nativitate': fol. 38$^{ra–v}$.

399 Veni sancte spiritus etc. Hec est nostra peticio. Antiqui petierunt verbum non spiritum, salvatorem non consolatorem, *ends*: ut saltem sic impetremus prestante d.n.J.C. Amen. Amen. 'In pentecost' ': fol. 89va–90ra.

400 Venient ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces (Matt. vii. 15). Hec sunt karissimi salubria verba nostri salvatoris, hec est pia doctrina magistri celestis, *ends*: parum contagione corrumpantur, a qua corruptione nos defendat qui . . . fol. 73$^{ra–va}$. Gébouin of Troyes. See Hauréau, *N.E.* III, p. 160; Pellegrin, p. 16, no. 39. Also in MSS. B.M. Royal 10 A. XII, fol. 28va–30ra; Cambridge, Trinity Coll. B. 1. 30, p. 359.

401 Venient dies quando animas de corporibus exeuntes demones inimici circundabant vallo (cf. Luc. xix. 43) trahentes eas ad societatem sue dampnationis, *ends*: ideo summe ab omnibus cavendum est. 'Sermo de monialibus et ad ipsas': fol. 187ra.

402 Venite post me, etc. (Matt. iv. 19 *or* Marc. i. 17). Ibimus viam trium dierum (Exod. iii. 18). Est via que videtur homini iusta, novissima autem eius deducunt ad mortem, *ends*: consertam gemmis preciosis ad quam coronam nos perducat qui . . . 'De sancto Andrea': fol. 118ra. MS. B.M. Royal 4 B. VIII, fol. 184$^{ra–b}$.

403 Venite post me, faciam vos fieri piscatores hominum (Matt. iv. 19 *or* Marc. i. 17). Venit deus ad hominem ut ad se deum traheret hominem. Venit in mundum ut viam patefaceret, *ends*: sextum et ultimum erit invitatorium. Venite benedicti patris mei percipite regnum etc. quod . . . fol. 118$^{ra–va}$. On St. Andrew. MS. B.M. Royal 4 B. VIII, fol. 184va–185ra.

404 Venite post me etc. (Matt. iv. 19 *or* Marc. i. 17). Vocat dominus post se laborantem . . . securitate et perpetuitate. Veniat ergo homo ad deum ipsum vocantem, *ends*: et fides in baptismo nascitur et nutritur. fol. 118va. On St. Andrew. Followed without a break by no. 354. The first part (to 'perpetuitate') also in MS. B.M. Royal 4 B. VIII, fol. 185$^{ra–b}$.

405 Vera penitudo in tribus consistit, in dolore pro peccato, in abominatione et odio pro peccato vel peccati, in proposito non peccandi cum certa spe venie: fol. 115^{v}. Follows nos. 262, 230 without a break.

406 Viam trium dierum peregimus [*sic*] in solitudine . . . (Exod. viii. 27). Familiare est sapienti tolerare insipientem. Hinc est quod inscienciam meam vobis aperire expavescerem . . . Me enim imperitum esse tam sermone quam scientia nequaquam dubito, *ends*: ad dei contemplationem et eternam beatitudinem, ad quam . . . 'Sermo quando volueris' (*marg.*): fol. 22^{rb}–23^{rb}. Not the letter of Hildebert with a similar incipit.

407 Videamus. Quis, quotus, ubi, cur, quomodo, quando? Ascendit. Quis? Aquila singularis in prosperitate visus et pro sublimitate volatus, *ends*: completo predestinatorum numero. fol. 80^{va-b}. On the Ascension.

408 Videndum est a quibus et quando, cur, quomodo sit feriandum. A quibus autem sollempnizandum sit? Ita patet ex concilio Trachonensi. Nullus episcoporum, *ends*: In die dominico stantes ad orationem vota domino reddamus. 'De festis': fol. 164^{v}–165.

409 Videndum est quis, cui, cur, vel ubi decimas det. Qualiter, unde, quis, cui? Responsio. Israel Levi, id est subditus prelato, *ends*: et duplicata remuneratio in presenti, scilicet et in futuro et orationes ecclesie. 'De decimis': fol. 164–4^{v}.

410 Videntes stellam magi gavisi sunt gaudio magno. Et intrantes . . . (Math. ii. 10–11). Salomon dicit, Deprecatio pauperis ex ore eius pervenit ad aures dei. Pauper est quilibet peccator, *ends*: usque ad cunabulum salvatoris et per viam id est Christum . . . videamus presentarie et comprehensive per speciem in patria I.C.d.n. qui . . . 'De epiphania domini': fol. 33ra–36va. Extract from a commentary? Cf. no. 117, which often agrees with this sermon word for word, and may be based on it.

411 Vidi et ecce candelabrum totum aureum . . . (Zach. iv. 2–14). Zacharias propheta vidit hanc visionem cuius partem exposuit angelus, quod dominum vidit, *ends*: secuti sumus te, id est usque in finem. Rogemus ut istorum intercessione apostolorum et meritis cum ipsis regnemus in eternum ipso prestante . . . 'De apostolis': fol. 133ra–134ra. Petrus Comestor. Pr. P.L. 171 col. 658–62. Lebreton, p. 43.

412 Vidi et ecce manus domini missa est ad me . . . (Ezech. ii. 9). Sermo quem audistis fratres mei unus est, sed duos nunciat intellectus. Unus spiritus duas implet fistulas, *ends*: iuste iudicans dominus n.I.C. qui . . . 'Quando volueris': fol. 114^{vb}–115^{rb}. Petrus Comestor. Lebreton, p. 43: unpublished.

413 Vidi similem [filio] hominis. Capilli eius erant candidi . . . (Apoc. i. 13–15). Verba sunt Iohannis in Apocal. Post salvatoris assumptionem vidit Iohannes visiones dei. Vidit autem Christum, *ends*: ipsorum est regnum celorum, etc. 'De apostolis': fol. 130^{rb-va}. MS. B.M. Royal 4 B. VIII, fol. 208^{rb-va}.

414 Vidit Ihesus publicanum nomine Levi sedentem ad theloneum . . . (Luc. v. 27–32). Vidit Ihesus intuitu miserationis sicut vidit afflictionem populi sui in Egypto, *ends*: sequeris in beatitudine ad quam . . . 'De Matheo apostolo et evangelista': fol. 121^{vb}–122ra. MS. B.M. Royal 4 B. VIII, fol. 220^{ra-vb}.

415 Vincenti dabo edere de ligno vite quod est in paradiso (Apoc. ii. 7). Vincenti, pugili, athlete, virtutibus ornato et armato, pugnanti et carnem superanti, *ends*: non est locus veri sacrificii. fol. 66^{rb}. Sermon on Easter.

416 Vincenti dabo manna absconditum (Apoc. ii. 17). Dixit dominus, Ignem veni mittere in terram non gladium. Genus humanum pressum erat genu infidelitatis. Ideo Christus ignem attulit de celo, *ends*: eius protectione auxilio ad vitam ducamur eternam. Amen. Amen. 'De pascha'. fol. 67^{rb}–68ra.

417 Virgines sancte dei orate pro nobis, recogitate nomen vestrum, videte ne falsum nomen portetis. Nomen vestrum scriptum est in libro vite, *ends*: Hec est virgo sapiens et una de numero prudentum. fol. 193^{vb}–194ra. Sermon to nuns?

418 Virginibus deo devotis ordinis, de N. N. virginitatis proposito placere virginum sponso. Gloriosum est nomen virginitatis sed gloriosior fructus eius, *ends*: observare studeatis d.n.I.C. sponso vestro auxiliante qui . . . 'De virginibus': fol. 102^{vb}–103ra. Ivo of Chartres, Ep. x. Pr. P.L. 162 col. 22–4.

419 Viri bellatores et expediti ad pugnam cum corde perfecto . . . (I Par. xii. 38). Omnis in figura contingebant antiquis. Viri: a probitate et strenuitate scilicet viriliter agentes, *ends*: et pigritia lasciviens reprobetur. fol. 125va. On St. Paul. MS. B.M. Royal 4 B. viii, fol. 216$^{ra–va}$.

420 Viri Galilei etc. (Act. i. 11). Dominus potens est quia potencia sua mundum de nichilo creavit. Sapiens est. Sapientia enim sua astuciam diaboli superavit, *ends*: innuebant dicentes, Viri Galilei etc., quam leticiam et gloriam . . . 'De ascensione (*marg.*): fol. 75va–76ra.

421 Viri Galilei quid statis aspicientes in celum, etc. (Act. i. 11). Magnum solacium mee infirmitatis est fratres karissimi quod dominus paucis panibus ordaceis, *ends*: et eas ad erogandum pauperibus non extendas? Scriptum est, Non sit manus tua ad accipiendum sed dandum collecta. 'In ascensione domini': fol. 79^{rb}–80ra. Stephen Langton? See Schneyer, 'S.L.', p. 204; our MS. ends differently.

422 Vos estis genus electum, regale sacerdocium . . . (I Pet. ii. 9). Beatissimus apostolorum Petrus licet dominici gregis sit pastor et rector, spiritualiter tamen in hoc capitillo ad illos dirigit sermonem, *ends*: non corruptibilibus auro et argento sed precioso sanguine d.n.I.C. cui . . . 'Ad sacerdotes': fol. 137va–138ra. Not the sermon of Ailred with the similar incipit, for which see Hoste, *Bibl.*, p. 91.

423 Vos estis sal terre. Vos estis lux mundi (Matt. v. 13–14). Verba dei sunt ad Apostolos. Ipsi nos salliunt doctrina, illuminant vita, aspergunt sale verborum, *ends*: ut in futuro eis sociemur in beatitudine. Amen. Amen. 'De apostolis Petro et Paulo' (*marg.*): fol. 129$^{va–b}$. Attributed to Willelmus de Montibus in MS. Cambridge, U.L. Ii. i. 24, fol. 97^{vb}–8ra. Also in MS. B.M. Royal 4 B. viii, fol. 207$^{ra–va}$.

424 Vox turturis audita est in terra nostra (Cant. ii. 12). Iohannis baptiste sicut et ceterorum sanctorum tum vita cum doctrina nobis est vivendi forma, regula, speculum et exemplar, *ends*: hostiam viventem, sanctam deo placentem quod . . . fol. 110$^{rb–va}$. On John the Baptist. MS. B.M. Royal 4 B. viii, fol. 203$^{rb–vb}$.

INDEX OF INCIPITS IN MSS. LYELL 30 AND 82

(* Indicates that an entry is treated in the description of the MS.)

ENGLISH (MS. LYELL 30 ONLY)

* A woman solitari and recluse covetyng to knowe Cristis woundus. fol. 41^{v} (rubric).

1 Fader sone and holy goost, Lord to the i make my mone. As thou art kyng of myghtis moost, *ends*: On the to see that comely syght. Fadir and sone and holy goost, Amen. 'Oracio devota in anglicis verbis': fol. 62^{v}–65^{v}. 30 quatrains. Robbins–Cutler, *Suppl.*, no. 790.5: our MS.

I betake me N. *see* In the name. . . .

2 Ihesu Crist my soule leche, that didest on the rode tree, *ends*: when thow suffredest deth for me. 'Oracio in anglicis ad crucifixum': fol. 15^{v}. 8 lines.

3 Ihesu for thi blysfull blod, bring thoo soulus in to thy blys, *ends*: And spare that thei have doon amys. fol. 285^{v}. 4 lines. Robbins–Cutler, *Suppl.* no. 1700.5: our MS. Pr. Robbins, *Anglia* 83 (1965), 37–8. Apparently a version of v. 12 of Richard of Caistre's hymn, for which see Brown–Robbins, *Index*, no. 1727.

4 Ihesu lord wel come ye be, *ends*: Houfull be my last bred. Fiat Amen. 'Oracio devota in anglicis verbis ad elevacionem corporis Christi': fol. 300^{v}. 5 couplets. Brown–Robbins, *Index*, no. 1729; Robbins–Cutler, *Suppl.*, lists our MS. as no. 4.

5 In the name . . . I betake me N. to god kyng almyghti by that selve blessyng by the whiche god betok his modur to (fol. 90^{v}) seynt John, *ends*: saff and sound with gladnes and ioy in the name of the fadir and the sone and the holy goost. Amen. 'Alia oracio pro laborantibus in itinere in anglicis': fol. 90–91.

6 Mary modur well thou bee, Mary mayde thynke on me, *ends*: In heven for to have a place. Amen. 'Siquis has oraciones sequentes in anglicis verbis cum devocione dixerit quolibet die vel nocte, anima eius nunquam intrabit in infernum': fol. 142–3. Brown–Robbins, Index, no. 2119; Robbins–Cutler, *Suppl.*, lists our MS. as no. 50. It is two fragments only of the full poem, but contains 46 lines, not 44 as is stated by Robbins–Cutler.

7 O benyng Ihesu that woldest suffre so mony grevous penyis, *ends*: ever to ioyen in youre godnes in blys all wey lastyng. Amen. 'This preyor flolowyng [*sic*] in englyssh shal be sayde afore masse, or ellis afore the recyvyng of the holy sacrament': fol. 18^{v}–21.

8 O lady sterre of Iacob, glorie of Israel. Of all blessid, o blessedist virgine, *ends*: Ayeyne goosty enemyes to stonde in assurauns. Fiat. Amen. 'Oracio de sancta Maria in anglicis verbis': fol. 176–177^{v}. On the 5 Joys of the B.V.M. Robbins–Cutler, *Suppl.*, no. 2478. 8: our MS.

9 O thanked be ye holy fadur myghtful god that voychedist saff of youre speciall grace to sende youre only sone fro youre hie throne, *ends*: with all reverens of all

creatures with outen ende. Amen. 'This preyor folowyng in englyssh shal be sayde aftur masse': fol. 36–36ᵛ.

10 The holy cros be afore me, the blessyng of god be aftur me, of thilke blessyng be i blessed, that god blessed with the thre kyngys, *ends*: þᵗ noon of myn enemyes have pover to mysdo me in any kynde, wheche graunt me the holy trinite, fadur, sone and holy goost. Amen. Pater noster et Ave Maria. 'Item alia oracio in anglicis verbis contra latrones': fol. 92–3.

LATIN INCIPITS IN MSS. LYELL 30 AND 82

11 A domo ista quesumus domine, *ends*: malignitas tempestatum. Per . . . 'Contra temptaciones malignorum spirituum et contra tempestates aeriarum [*sic*] or.': Lyell 30, fol. 260ᵛ. Cf. Bruylants, *Oraisons* II, no. 3.

12* Adde Ihesus [*sic*] fini [*sic*] quociens tu dixeris ave. Lyell 30, fol. 160ᵛ.

13 Adiuro te temptator diabolice per humanitatem quam Ihesus Christus filius dei assumpsit, *ends*: infestare presumas. Per eundem . . . 'Oracio devota contra diabolum': Lyell 30, fol. 37ᵛ.

Adiuva me beatissime confessor peccatorem. *See* no. 378.

14 Adiuva me dilecte dei et d.n.I.C. et omnium sanctorum concivis dignissime, *ends*: valeam pervenire annuente d.n.I.C. qui . . . Lyell 30, fol. 183. Follows no. 241 without a break.

* Adiuva me sancte Leonarde. Lyell 30, fol. 191ᵛ.

15* Adiuvare me digneris sancta Maria. Lyell 82, fol. 27ᵛ.

16 Adiuvate me omnes sancti et electi dei, ut per vos pervenire valeam, *ends*: per vos optinere valeam. Amen. Lyell 30, fol. 198ᵛ–199. *See* no. 400. Follows nos. 307, 303.

17 Adonay domine deus omnipotens qui sedes super cherubin et seraphin et profundum intueris, appare, *ends*: Deus Iacob esto michi scutum inexpugnabile contra omnes adversarios meos visibiles et invisibiles. Amen. 'Oracio ad deum': Lyell 30, fol. 93ᵛ–94ᵛ. A version of the first part (l. 125–49) of the prayer pr. Wilmart, 'L'Office', pp. 428–9. Cf. no. 139.

18 Adonay domine deus pater conditor celi et terre, tibi confiteor, tibique bone et benignissime Ihesu, una cum spiritu sancto, coram beata Maria . . . quia in peccatis conceptus, natus et nutritus, *ends*: verum sit in celo gaudium de me quod solet fieri de peccatore converso et penitente. Per . . . 'Confessio bona': Lyell 30, fol. 99–101ᵛ. Also, with slight differences, in MS. Auct. D. 4. 13, 13th cent., fol. 218 (*beg.*: Confiteor tibi domine pater celi et terre). A slightly shortened version of a confession found in MSS. Laud Lat. 96, fol. 239, and Rawl. G. 163, fol. 238, two 11th-cent. psalters from Tegernsee; see also MS. B.M. Harl. 211, fol. 123ᵛ, and Leroquais, *L.H.* I, p. 325. Cf. no. 70; MS. Lat. liturg. g. 5, p. 7, etc.

19 Adoramus te Christe et benedicimus tibi. Lyell 30, fol. 82. Antiphon. See also no. 21.

20 Adoro sanctum corpus tuum et sanguinem tuum d.I.C. cuius effusione redempti sumus . . . (fol. 80ᵛ) Adoramus te sanctissimum corpus d.n.I.C., esto nobis

firmamentum fidei . . . (fol. 81) O vere corporis precium, o verus sanguis preciosus, *ends*: quatenus te miserante ad eternam beatitudinem valeamus pervenire. Amen. 'Oracio devota ad sacramentum altaris': Lyell 30, fol. 80–2.

21 Adoro te domine deus pater, adoro te fili, adoro te s.s., tres in personis, *ends*: personarum singularitate. 'Oracio ad patrem et filium et spiritum sanctum et ad sanctam crucem et pro se ipso': Lyell 30, fol. 240^{v}–241. Followed without a break by the antiphon *beg.*: Adoramus te Christe, then a prayer: no. 197.

22 Adoro te d.I.C. crucem ascendentem, precor te ut ipsa crux liberet me ab angelo percuciente. Pater noster et Ave. Adoro te d.I.C. in cruce vulneratum, *ends*: tua benignissima pietate deleas et dimittas, salvator mundi. Qui . . . Pater noster et Ave. 'Oracio devota ad figuram Christi pendentis in cruce': Lyell 30, fol. 76–76^{v}. See ed. and lists of MSS. in Gjerløw, pp. 16–21, 25–6, 161. See also Turner, 'Camaldoli', p. 126, no. 35. Our MS. omits the third section of the prayer. Followed by nos. 167, 201.

23 Adoro te d.I.C., deus eterne, deus misericordie, deus pietatis et indulgencie . . . (fol. 233^{v}) incomprehensibilis manens deus, miserere michi peccatori misericors trinitas sancta et dimitte universa peccata . . . et obliviscaris omnia scelera mea per suffragia et merita omnium sanctorum tuorum. Et per merita et oraciones sanctorum angelorum, archangelorum, patriarcharum . . . clementissima trinitas exaudi me, libera me, defende me . . . Da michi domine cor contritum, humiliatum et purum quod te videat, *ends*: de presentibus emendacionem, de futuris largire custodiam. Per . . . 'Alia oracio de sancta trinitate': Lyell 30, fol. 233–5. Only the beginning is like the prayer pr. Wilmart, 'Prières médiévales', pp. 26–7. The last part (from 'Et per merita') is an expansion of a prayer in Paris B.N. lat. 13285, fol. 86–86^{v} (Leroquais, *L.H.* II, p. 93).

24* Agnus dei qui . . . crucifixus fuisti, miserere animabus patris mei et matris mee. Lyell 30, fol. 273^{v}.

25* Agye invisibilis deus per tuum sanctum nomen quod est on . . . *ends*: Gebalchut gutioni id est in nomine patris . . . amen. Lyell 82, fol. 22^{v}. Forms part of a series.

26 Alpha et oo vita vivens Christe, ab iniqua et subitanea morte libera me . . . (fol. 256) Pax hic. Deus hic. Trinitas sancta me famulum tuum N. sine intermissione custodi. D.I.C. redemptor bone hanc confessionem michi concede habere in hora exitus mei, *ends*: concede percipere et ad gaudia eterna (fol. 256^{v}) pervenire. Amen. 'Oracio devota ad I.C. contra subitaneam mortem': Lyell 30, fol. 255^{v}–256^{v}. Cf. the shorter prayer, no. 260, and for the first part cf. MS. B.M. Harl. 2341, fol. 82^{v}.

27 Angele qui meus es custos. 2 lines. 'Ad bonum angelum oracio': Lyell 30, fol. 15^{v}. From Reginald of Canterbury, *Vita S. Malchi*, VI. 288–9, ed. Lind, 1942, p. 145; see also Walther, *Prov.*, no. 1039; Wilmart, *Auteurs spirituels*, pp. 554–8. Also in MS. Lyell 41, fol. 221^{v} and cf. MS. Lyell 35, fol. 6. Followed by no. 374.

28a Anima Christi sanctifica me . . . Inter vulnera tua absconde me. O bone Yhesu . . . In manus tuas domine, *ends*: et redemptor meus qui . . . Lyell 82, fol. 21.

28b Anima Christi sanctifica me . . . Sudor vultus Christi virtuosissimi sana me. O bone Iesu, *ends*: laudem te dominum salvatorem in s.s. Amen. 'In elevatione': Lyell 30, fol. 308. The version pr. Leroquais, *L.H.* II, p. 340.

28c Anima Ihesu Christi sanctifica me . . . Passio Ihesu Christi conforta me, *ends*: laudem te in s.s. Amen. 'Oracio devota ad corpus Christi': Lyell 30, fol. 32. Close to 28b.

For all three versions see Chevalier, *Rep.*, no. 1090.

29 Anna parens sublimis domine. Lyell 30, fol. 193–193^{v}. Antiphon. Follows without a break no. 180, q.v.

30 Anna salve gloriosa, Ex qua mundo fragrans rosa, *ends*: Tui gloria per omnia s.s. Amen. 'Alia oracio de sancta Anna': Lyell 30, fol. 193^{v}–194. Followed by prayer: no. 99.

31* Apprehendit Pilatus Ihesum. Lyell 30, fol. 86^{v}.

32 Aspice domine de sede sancta tua et cogita de me . . . necessitatem meam. Domine sola misericordia tua prosit michi famulo tuo, *ends*: ita libera me famulum tuum N. de potestate inimicorum meorum et alliga linguas eorum in vinculis tuis. Amen. 'Alia oracio ad d.I.C.': Lyell 30, fol. 69^{v}–70. For the beginning cf. Wilmart, 'Prières médiévales', p. 47 (III. 10).

33 Auxiliare michi et tu princeps obsecro eximie Raphael, *ends*: celitus orando ne differas. Amen. 'Ad sanctum Raphaelem oracio': Lyell 30, fol. 202. Ed. Wilmart, *Auteurs spirituels*, pp. 580–1, but the wording is closer to *Sarum Horae*, Paris, 1536, fol. lxxx^{v}. See also Gjerløw, p. 136 no. 7; Turner, 'Camaldoli', p. 123 no. 13; MS. Douce 296, 11th cent., fol. 125^{v}, etc.

34* Auxilientur michi d.I.C. omnes passiones tue. Lyell 30, fol. 59.

35 Ave crux gloriosa et splendissima [*sic*], salve crux vivifica . . . et sanctificacio nostra. Salve crux adoranda per quam mors mundi est mortua . . . O crux benedicta redempcio et redemptrix nostra . . . (fol. 13) radicata fructificasti. Obsecro te per d.n.I.C. qui in te pependit, *ends*: et felicitate celesti per te frui merear ad laudem et gloriam eius qui pependit in te d.I.C. qui . . . 'Ad sanctam crucem oracio devota': Lyell 30, fol. 12^{v}–13^{v}. The beginning (to 'sanctificacio nostra') is found in MS. B.M. Cotton Tit. D. XXVII, English, 11th cent., fol. 69^{v}. The second part (from 'O crux benedicta' to the end) is a slightly expanded version of the incomplete prayer in the Farfa Psalter, pr. Wilmart, 'Prières médiévales', p. 40 (II. 22); see also Paris B.N. lat. 10545, fol. 263^{v} (Leroquais, *L.H.* I, p. 355). The last section (from 'Obsecro te') is the same as no. 296.

36 Ave dei mater pia. Refrain to no. 59, q.v.

37* Ave dextera manus Christi. Lyell 30, fol. 7^{v}.

38* Ave d.I.C. verbum patris. Lyell 30, fol. 28^{v}, 308.

39* Ave et gaude Maria virgo gracia plena. Lyell 30, fol. 159^{v}.

40 Ave gloriosa domina Maria mater glorie, mater ecclesie, mater pietatis et indulgencie. Ave . . . (fol. 150^{v}) Salve sancta parens, salve felix integritas . . . (fol. 151) Deprecor te o beatissima et sanctissima v.M. per illam sanctissimam nativitatem, *ends*: et gubernatrix die ac nocte, semper et ubique Amen. Ave Maria . . . 'Alia oracio devota ad sanctam Mariam': Lyell 30, fol. 150–1.

41 Ave gloriosissima, omnium lignorum preciosissima, et splendidissima crux que tactu conditoris . . . (fol. 111^{v}) post hanc vitam miserimam o crux gloriosissima nos coniunge. De inimicis nostris per signum sancte crucis domine deus noster

nos libera, *ends*: per omnia secula sanctificari, salvator mundi. Qui . . . 'Oracio valde devota ad sanctam crucem': Lyell 30, fol. 109^{v}–111^{v}. Also in MSS. Laud Misc. 79, 12th cent. from Reading, fol. 108^{v} and B. M. Landsdowne 383, Shaftesbury, 12th cent., fol. 156^{v}. On the first part (to 'nos coniunge'), pr. P.L. 158 col. 937–9, see Wilmart, 'Prières médiévales', pp. 60–1. See also Leroquais, *L.H.* II, p. 91.

42 Ave in evum sanctissima Christi caro, michi in eternum sis summa dulcedo . . . et super omnia dulcis. Amen. O admirabilis, o invisibilis, o ineffa(fol. 247)bilis Christi corpus et sanguis, *ends*: ad gaudia sine fine mansuros. Amen. 'Alia or. ad corpus Christi': Lyell 30, fol. 246^{v}–247^{v}. For the beginning cf. Wilmart, *Auteurs spirituels*, pp. 20 n. 1, 371 n. 2.

43 Ave Ihesu cruciate crucis in patibulo, *ends*: die surgens tercio. Pater et Ave. 'Oracio devota crucifixo': Lyell 30, fol. 15–15^{v}. 5 lines. Also in Oxford, University College, MS. 8, fol. 71. Cf. Chevalier, *Rep.*, no. 23543; *Anal. Hymn.* XV, p. 24.

44 Ave Maria . . . Benedictum sit caput tuum pulcherrimum, quod ad dilectum filium tuum in omnibus sicut ei placuit iocundissime inclinasti. Nunc mater exora natum, ut nostrum tollat reatum, et regnum det nobis paratum, in celesti patria. Amen. Ave Maria . . . Benedicti sint oculi tui, *ends*: quem ad esum et nostrum feliciter protulisti I.C.d.n. cui . . . Lyell 30, fol. 156^{v}–159^{v}. Cf. the prayer pr. G. G. Meersseman, *Der Hymnos Akathistos im Abendlande* II (Spic. Friburgense 3), 1960, pp. 180–2. Follows no. 187 without a break.

45* Ave Maria *Digna*. Ave Maria *Virgo*. Lyell 30, fol. 123.

46* Ave Maria gratia plena dominus tecum. Templum dei gratissimum. Lyell 30, fol. 120.

47 Ave Maria mitis et pia, Gracia plena custodi me a pena, *ends*: fructus ventris. Domina salutis tui Ihesus. Amen. 'Alia salutacio b.v.M.': Lyell 30, fol. 141^{v}. Also in MSS. B.M. Harl. 2445, fol. 100^{v}; Westminster Abbey 39, fol. 82^{v} and Paris B.N. lat. 1412, fol. 48 (Leroquais, *L.H.* I, p. 252).

48 Ave martir gloriose, ave sydus iam celeste, que decorans Blasi celum, *ends*: venerantes. 'De sancto Blasio or. prosa': Lyell 30, fol. 188^{v}. Cf. Chevalier, *Rep.*, no. 1917 (St. Gumbertus). Followed by nos. 49, 62.

49 Ave martir sanctissime, Blasi presul piissime, *ends*: in celesti gloria. Amen. Lyell 30, fol. 188^{v}–189. Follows no. 48 and followed by responses and prayer: no. 62.

50 Ave pater mi Antoni, salve serve summi boni, semper indeficiens, *ends*: ad contemplanda sidera. 'De sancto Antonio or.': Lyell 30, fol. 192. Cf. MSS. Oxford, Trinity Coll. 13, fol. 9^{v}; B.M. Harl. 2445, fol. 127^{v}, which begin: Salve. Followed by responses and prayer: no. 85.

51 Ave redemptor mundi qui pro nobis dignatus es hanc carnem de immaculata virgine sumere, *ends*: et requiem sempiternam concede, Salvator mundi, qui . . . 'Alia or. ad corpus Christi': Lyell 30, fol. 246–246^{v}.

52 Ave salus mundi verbum patris . . . (fol. 30^{v}) Ave dulcissime Ihesu, sanctorum gloria, *ends*: prosit michi ad salutem (fol. 31) anime mee et corporis mei. Amen. 'Alia oracio devota ad corpus Christi, missam audiendo': Lyell 30, fol. 30–1. Two prayers similar to the beginning of this pr. Wilmart, 'Prières médiévales', p. 42, nos. 20–1. Followed without a break by no. 54.

53 Ave sanctissima Maria gracia plena . . . Per ipsum benedictum fructum benedicti ventris tui domina sanctissima conserva animam meam, *ends*: et ipse sine fine letari meritis et intercessionibus tuis, hoc donet michi I.C. . . . 'Oracio ad s.M.': Lyell 30, fol. 171–171^{v}. Also in MS. Laud Misc. 79, fol. 91^{v}, with slight variants.

54 Ave sanctissimum et preciosissimum corpus Christi in ara crucis . . . et ideo miserere mei. O Ihesu bone, o Ihesu pie, *ends*: panem sanctum vi(fol. 31^{v})te eterne in odorem suavitatis. Qui . . . Lyell 30, fol. 31–31^{v}. A version of the prayer pr. Leroquais, *L.H.* II, p. 341. Cf. MSS. Bodl. 939, fol. 15, and Oxford, Trinity College 7, fol. 9, and *Horae Eborac.*, p. 71. Follows no. 52 without a break.

55 Ave Thoma singularis, signa ferens gracie, *ends*: prece spem leticie. 'De sancto Thoma Hereford. de Cantelupo or.': Lyell 30, fol. 189^{v}. Followed by responses and prayer: no. 108.

56 Ave venerabilis mater pietatis, *ends*: veniam implora. Amen. 'Sanctus Thomas cantuariensis archiepiscopus habuit in usu cotidie dicere hoos [*sic*] versus sequentes cum magna devocione, in honore b.M.v.': Lyell 30, fol. 161^{v}–162. Chevalier, *Rep.*, no. 23919, and *Anal. Hymn.* XV, p. 139, only cite MS. B.M. Arundel 203, fol. 1. Also in Oxford, Trinity Coll. MS. 13, fol. 97^{v}. Followed by two prayers: nos. 80, 372.

57 Ave verbum incarnatum, *ends*: dum in cruce pependisti. Amen. Lyell 82, fol. 27^{v}. Written in red. Chevalier, *Rep.*, no. 2169; our MS. has only str. 1, str. 2 l. 1–2, str. 3 l. 3–4, of the version pr. *Anal. Hymn.* XXXI, p. 109.

58 Ave verum corpus natum, *ends*: O dulcis, o clemens, o pie Ihesu fili Marie nobis peccatoribus quesumus miserere. Amen. 'Innocencius papa concessit tres annos indulgencie dicenti istam oracionem sequentem ad elevacionem corporis Christi . . .': Lyell 30, fol. 29–29^{v}. Chevalier, *Rep.*, no. 2175. Pr. *Anal. Hymn.* LIV, p. 257.

59 Ave virgo gloriosa, paradisi vernans rosa, gemma vite preciosa. 'Alia oracio valde devota ad s.M.': Lyell 30, fol. 145–50. 22 salutations of varying lengths, each one ending: Ave dei mater pia, splendor vite, lucis via, salus nostra tu es quia.

60 Ave virgo graciosa, stella sole clarior, *ends*: cuius dulcis visio, vita est et gloria, per eterna secula. Amen. 'De s.M. prosa': Lyell 30, fol. 151–4. Chevalier, *Rep.*, no. 2215. Also in MS. Bodl. 939, fol. 92. Followed by responses and a prayer: no. 403.

61 Ave virgo virginum que virgo concepisti, *ends* (last strophe): Amen cantent pueri, et ordo electorum . . . Amen sit per omnia, secula seculorum. Amen. 'Oracio devota ad s.M.': Lyell 30, fol. 139^{v}–141^{v}. Chevalier, *Rep.*, no. 2271. There are considerable differences from the version pr. *Anal. Hymn.* XXX, pp. 270–3; str. 17–20 are omitted and 21 is very different.

62 Beate martir Blasi qui pro Christi nomine carnis diram laceracionem, *ends*: et sue beatitudinis gloriam participare, qui . . . Lyell 30, fol. 189–189^{v}. Follows nos. 48, 49.

63 Beatissime Iohannes baptista precursor domini, preco iudicis, martir Christi, *ends*: segregari a viciis et sibi soli cum vero devocionis affectu militare, qui . . . 'Ad sanctum Iohannem Baptistam oracio': Lyell 30, fol. 202–202^{v}. For the more usual version of this see no. 64.

64 Beatissime Ioannes baptista percursor [*sic*] et martir Christi, *ends*: [a *deleted*] vitiis militare sibi Amen. 'Oratio sancti Ioannis baptiste': Lyell 82, fol. 81^{v}. Pr. Turner, 'Arnulph', p. 378, no. 38; Gjerløw, p. 136, no. 9; see also Wilmart, 'Le manuel', p. 284; Turner, 'Camaldoli', p. 124, no. 15; Wormald, 'Melisende', p. 134, no. 14, and MSS. Douce 296, English, Crowland (?), 11th cent., fol. 126; Rawl. G. 163, fol. 241; B.M. Add. 43683, fol. 140 and Harl. 2445, fol. 34^{v}. Cf. no. 63 above.

65 Benedicatur hora qua deus homo natus est, *ends*: et impleatur omne desiderium meum in bonum. Amen. 'Introibo in templum dei': Lyell 30, fol. 4. The same prayer is in MSS. Bodl. 9, fol. 55; Bodl. 850, fol. 79; Lat. liturg. e. 36, Italian, late 14th cent., fol. 13^{v}; B.M. Harl. 1260, fol. 166. A fuller version is printed by Wilmart, 'Un livret de prières provenant de la chartreuse de Trisulti', *Ephem. Liturg.* 49 (1935), 44, no. 28.

Benedictum sit caput tuum *see* Ave Maria . . . Benedictum.

66 Clarissime pater et dux monachorum Benedicte deo dilecte, nulli sanctorum in orbe terrarum virtutibus inferior, *ends*: ubi tu sine fine cum Christo regnas. Amen. 'Alia oracio de sancto Benedicto': Lyell 30, fol. 208^{v}–209. Also in MS. B.M. Cotton Tit. D. xxvii, fol. 89^{v}.

67* Clementissime deus exaudi me cantantem has preces pro animabus. Lyell 30, fol. 274^{v}.

68* Conditor et redemptor corporis et anime. Lyell 30, fol. 186^{v}.

68A Concede quesumus omnipotens deus ut qui unigenitum tuum redemptorem nostrum ad celos ascendisse, *ends*: in celestibus habitemus per . . . Lyell 82, fol. 17. Pr. Bruylants, *Oraisons* II, no. 136.

69 Confiteor tibi d.I.C. omnia peccata mea quecumque feci ab infancia mea usque nunc sciens aut ignorans . . . (fol. 107^{v}) ne ira tua veniat super me in eternum. Tibi domine commendo animam meam, *ends*: secundum tuum voluntatem et fiat benediccio dei patris et f. et s.s. super me. Amen. 'Hec oracio sequens dicetur in mane, vel ante tempus eundi ad lectum, vel ante percepcionem corporis domini, vel ante missam, or.': Lyell 30, fol. 107–107^{v}. Also with slight variants in a MS. Psalter, Engl., 15th cent., belonging to Miss M. Crum of Islip, Oxford and in Oxford, Trinity Coll. MS. 7, fol. 7, and Gough Liturg. 9, fol. 268^{v}, all fuller at the end. Cf. *Horae Eborac.*, p. 36; Lyell 26, fol. 17^{v}. Followed by 'Tunc dicantur isti duo Ps.': Ps. 1 and xxx 'usque Odisti' (v. 1–6).

70 Confiteor tibi domine pater celi et terre, tibique bone et benignissime Ihesu . . . quia in peccatis conceptus sum et in peccatis concepit me mater mea, *ends*: omniumque sanctorum assequi merear. Amen. 'Confessio bona ad d.J.C.': Lyell 30, fol. 216–219^{a}. Cf. no. 18.

71* Cornelio philosopho Augustinus salutem. Qualis et quanta. Lyell 82, fol. 78^{v}.

72 Corpus d.n.I.C. custodiat animam meam. 'Ante percepcionem corporis Christi dicatur hec oratio': Lyell 30, fol. 34. Cf. *Missale Westm.* II, p. 519. Followed by no. 390.

73 Corpus d.(fol. 34)n.I.C. te adoro et precor, *ends*: et remedium anime mee. Amen. 'Alia oracio ad corpus Christi': Lyell 30, fol. 33^{v}–34.

74* Corpus et sanguis d.n.I.C. prosit animabus. Lyell 30, fol. 273v.

Credo enim quod sis angelus sanctus. *See* no. 374.

75* Crucem tuam adoramus et veneremur. Lyell 30, fol. 307v.

76* Cruci, corone spinee. Lyell 30, fol. 55v.

77* Crux ✠ bona ✠ crux ✠ digna. Lyell 30, fol. 55.

78* Crux fugat omne malum. Lyell 30, fol. 55.

79 Dedisti domine habitaculum martiri tuo Clementi in mari, *ends*: mirabilia tua. 'De sancto Clemente or. ant.': Lyell 30, fol. 187. Pr. in *Sarum Breviary* III, 1886, col. 1091. Followed by responses and prayer: no. 401.

80 Deprecamur te mundi regina sancta dei genitrix v.M. ne despicias deprecacionem famulorum tuorum . . . (fol. 162v) qui te ex omnibus in matrem elegit, super omnes sanctificavit, *ends*: requiem mereamur pervenire. Quod ipse prestare . . . Lyell 30, fol. 162–162v. An expansion of the prayer pr. Barré, p. 119. Follows no. 56 and followed without a break by no. 372.

81 Deprecor te plasmator meus domine sancte pater omnipotens eterne deus ut non me de hoc seculo exire precipias, *ends*: et ad tuam quandoque pervenire visionem. Amen. 'Oracio ad patrem': Lyell 30, fol. 293v–294v.

82 Deus Abraham, deus Ysaac, deus Iacob, deus qui omnium te in veritate vocancium preces clementer exaudis . . . propicius esto (fol. 290v) michi peccatori propter nomen tuum sanctum, *ends*: sine fine laudare adorare et benedicere. Qui . . . 'Oracio ad deum': Lyell 30, fol. 290–1.

83 Deus caritatis et pacis qui pro salute humani generis crucis patibulum pertulisti, *ends*: et vita eterna regnat in s.s. Amen. 'Alia or. ad filium': Lyell 30, fol. 286–286v. A slightly expanded version of the prayer ed. Wilmart, 'Prières médiévales', p. 54.

84 Deus creator universe creature, qui per septem dierum spacium universam creaturam complevisti, precor ut peccata nostra deleas per hoos [*sic*] psalmos, *ends*: eiusdem sancti spiritus habitaculum mereamur fieri. Per te . . . 'Alia oracio': Lyell 30, fol. 285–285v. Follows Psalter of St. Jerome. Followed without a break by no. 237.

85 Deus cui proprium est misereri semper et parcere, (fol. 192v) concede propicius, *ends*: de te consequi valeamus. Per . . . Lyell 30, fol. 192–192v. On St. Anthony. A slightly different version of this prayer is in MS. Gough Liturg. 19, English, 15th cent., fol. 34. It is not the common collect with the same incipit. Follows no. 50.

86 Deus invisibilis, admirabilis et gloriosus, per hoc sacrosanctum corpus tuum, *ends*: in separacione corporis et anime mee. Amen. 'Alia or. ad corpus Christi': Lyell 30, fol. 249.

87 Deus magnus et immensus, *ends*: ubi cuncta sunt tranquilla. Amen. 'Alia oracio ad sanctam trinitatem': Lyell 30, fol. 232v–233. Chevalier, *Rep.*, no. 25424. Order of lines at end differs slightly from version pr. *Anal. Hymn.* XV, p. 268, and last two lines lacking. The full version is also in MS. Bodl. 79, 13th cent., fol. 95v.

88 Deus omnipotens pater et filius et spiritus sanctus, da michi famulo tuo N. victoriam contra omnes inimicos meos . . . (fol. 53) quid faciat michi homo. 'Hic dicatur Psalmus'—there follow Ps. liii, lxvi, and cxxix in full. (fol. 54) Libera me d.I.C. fili dei vivi qui in cruce suspensus fuisti, *ends*: et necessitatibus meis et de omnibus periculis libera me domine. Qui . . . 'Oracio devota ad d.n.I.C.': Lyell 30, fol. 52–54^{v}. The number and position of the psalms in this prayer varies. MSS. Bodl. 850, fol. 107^{v}; B.M. Add. 22720, fol. 26, and Kings 9, fol. 25 and the Nevill Hours, fol. 83 are close to our MS. but see also MSS. Bodl. 939, fol. 76; Gough Liturg. 9, fol. 180^{v}; Lat. liturg. g. 5, fol. 174^{v}; Lat. liturg. g. 8, fol. 36^{v}; B.M. Harl. 211, fol. 145^{v}; Add. 33381, fol. 174^{v} and cf. *Speculum Spiritualium*, Paris, 1510, fol. cciiii, and *Sarum Horae*, Paris, 1536, fol. lxxxi.

89 Deus omnipotens qui liberasti Susannam de falso crimine et Ionam de ventre ceti, *ends*: quia nescio ubi fugiam nisi ad te et quia non est alius deus qui me adiuvet nisi tu solus. Qui . . . 'Oracio ad dominum deum': Lyell 30, fol. 107^{v}–108. A version of the prayer pr. *Horae Eborac.*, p. 73 (which omits Jonah). See MS. B.M. Harl. 2445, fol. 117 and cf. nos. 128, 171.

90* Deus pater fons et origo tocius bonitatis. Lyell 30, fol. 29.

91 Deus pater omnipotens celi et terre conditor qui celum super altitudinem nubium extendisti . . . (fol. 72^{v}) corpus meum mundificare et clarificare digneris per potum aque benedicte, *ends*: ut gratiam quam cupio et peto merear adipisci amen. 'Oratio': Lyell 82, fol. 71^{v}–72^{v}.

92 Deus pater piissime, *ends*: cui servit ordo celitus et celestis exercitus in s.s. amen. 'Flos orationum ad patrem et filium et spiritum sanctum' (the same title as on fol. 1): Lyell 82, fol. 67^{v}–71^{v}. Cf. Chevalier, *Rep.*, no. 36677; also in MS. Lat. th. e. 40, 13th cent., fol. 130^{v}, and MS. Vat. Reg. Lat. 121, fol. 182.

93 Deus propicius esto michi miserimo peccatori N. et sis custos mei omnibus diebus vite mee. Deus Abraham . . . Sancte Michael, sancte Gabriel, sancte Raphael defendite me N. in prelio . . . (fol. 56^{v}) nec vigilando. I.C. nazarene rex iudeorum crucifixe miserere mei . . . (fol. 57) Ecce signum crucis . . . Crux Christi ✠ salva me hodie cotidie et omnibus diebus vite mee. In nomine p. et f. et s.s. Amen. Omnes sancti et sancte orate pro me ad d.I.C. ut vestris sacris intercessionibus, *ends*: salvum me faciat famulum suum N. sperantem in se. Jesus autem transiens per medium (fol. 57^{v}) illorum ibat. Sit nomen domini benedictum . . . 'Oracio devota ad d.I.C.': Lyell 30, fol. 56–57^{v}. A fuller version of the common prayer pr. *Horae Eborac.*, p. 125, etc.; cf. also nos. 94, 95 below. Followed by responses and a prayer: no. 114.

94 Deus propitius esto mihi peccatori. deus p. Deus Abraam deus Ysaac, *ends*: Increatus pater increatus filius incratus[*sic*] spiritus sanctus. Christus vincit Christus regnat (fol. 56^{v}) Christus imperat. Amen. Lyell 82, fol. 55–56^{v}. A longer version of no. 95. The only saints invoked by name, apart from the archangels, are SS. Clement and Sigismund (fol. 55^{v}). Followed without a break by no. 171.

95 Deus propitius esto mihi peccatori et custos omnibus diebus et horis vite mee, *ends*: Crux Christi protege me nunc et in omni tempore. In nomine . . . 'Flos orationum ad p. et f. et s.s.': Lyell 82, fol. 1–2. A version of the common prayer pr. *Horae Eborac.*, p. 125. Cf. nos. 93, 94.

96 Deus qui beatam matris filii tui d.n.I.C. genetricem Annam diu sterilem, *ends*: et auxilio gaudere mereantur. Per . . . Lyell 30, fol. 193^{v}. Cf. MSS. Rawl. liturg.

e. 3, fol. 35; Oxford, Trinity Coll. 7, fol. 23^{v}; B.M. Add. 37787, fol. 128; Harl. 1260, fol. 167; Harl. 2341, fol. 96^{v}, etc., most of which begin: Deus qui beatam Annam diu sterilem. Follows no. 180.

97 Deus qui beatam virginem Margaretam ad celos per martirii palmam venire fecisti, *ends*: pervenire mereamur. Per . . . Lyell 30, fol. 196. Also in B.M. Harl. 5315, fol. 46^{v}. Pr. *Sarum Missal*, ed. Legg, 1916, p. 292, and *Missale Westm.* II, no. 871, with slightly different incipit. Follows no. 186.

98* Deus qui b.v.M. in conceptu et partu. Lyell 30, fol. 170^{v}.

99 Deus qui beate Anne tantam graciam donare dignatus es, *ends*: ad celestem Iherusalem pervenire mereamur. Qui . . . Lyell 30, fol. 194. This ending is unusual. It is found also in Oxford, Trinity Coll. MS. 7, fol. 23^{v}; a MS. book of prayers from Reading, Sotheby's sale, 7 Dec. 1964, lot 149, and in *Speculum Spiritualium*, Paris, 1510, fol. ccvi^{v}. See also Leroquais, *L.H.* II, p. 207. For the usual version see *Sarum Horae*, Paris, 1536, fol. lxxii^{v}, etc. Follows no. 30.

100 Deus qui beatissimam Barbaram virginem tuam rosio martirii cruore, *ends*: humili devocione congaudent. Per . . . Lyell 30, fol. 196^{v}. Also in MSS. B.M. Harl. 2341, fol. 100^{v}; 2894, fol. 50. Pr. with slight variants in *Missale Westm.* II, no. 1025. Follows no. 178.

101 Deus qui beato Antonio abbati confessori tuo contra spiritualium hostium, *ends*: et precibus a cunctorum adversantium periculis liberemur. 'Oratio sancti Antonii': Lyell 82, fol. 82.

102* Deus qui beato Leonardo. Lyell 30, fol. 191^{v}.

103 Deus qui beatum Thomam martirem tuum atque pontificem, *ends*: gaudia possimus pervenire. Per . . . Lyell 30, fol. 185^{v}. Also in MSS. Oxford, Trinity Coll. 13, fol. 8; B.M. Harl. 211, fol. 176; 2341, fol. 93; 2846, fol. 35; Kings 9, fol. 40. Follows no. 182.

104 Deus qui conspicis quia ex nulla nostra virtute subsistimus, *ends*: adversa muniamur. Per . . . Lyell 30, fol. 187^{v}–188. Pr. *Sarum Missal.*, ed. Legg, 1916, p. 345. See also Bruylants, *Orasions* II, no. 315, 2. Follows no. 269.

105* Deus qui corda fidelium. Lyell 30, fol. 86^{v}.

106 Deus qui de beate Marie virginis utero, *ends*: adiuvemur. Per. . . Lyell 30, fol. 139^{v}, following no. 358; Lyell 82, fol. 32^{v}, which *ends*: et suprascripta oratio dicenda est post evangilium [*sic*] Missus est angelus Gabriel. Ed. Bruylants, *Oraisons* II, no. 230.

107 Deus qui dilecte dilectricis tue beatissime Marie Magdalēne penitenciam ita tibi gratam, *ends*: clemenciam senciamus, per . . . Lyell 30, fol. 194^{v}–195. Also in Oxford, Trinity Coll. MS. 13, fol. 7^{v}, and with the incipit: Deus qui beate M.M., or other variants, in MSS. Bodl. 850, fol. 104^{v}; B.M. Add. 37787, fol. 128^{v}; Harl. 2445, fol. 51 and cf. Harl. 5315, fol. 78. The latter version is pr. *Antidotarius*, fol. CXLIIII. Follows no. 184.

108 Deus qui ecclesiam tuam in beati pontificis tui Thome, *ends*: augminibus sociari. Per . . . Lyell 30, fol. 189^{v}. For St. Thomas Cantilupe. Pr. *Sarum Breviary* III, 1886, col. 886, and see *Hereford Breviary*, ed. Frere, II (H.B.S. XL), 1911, pp. 12, 310, 345. Follows no. 55.

109 Deus qui ex magna misericordia tua per sanctum Gabrielem archangelum tuum incarnacionem filii tui, *ends*: et angustiis in terras. Per . . . Lyell 30, fol. 178^{v}–179. Follows no. 177.

110 Deus qui gloriosissimum nomen I.C. unigeniti filii tui fecisti fidelibus tuis summo suavitatis, *ends*: et interminabilis iubilacionis obtineant sempiternum. Per eundem. Lyell 30, fol. 77. Preceded by antiphon *beg.*: In nomine Ihesu omne genu flectatur, and responses. The antiphon and prayer are pr. together in *Missale Rom. 1474*, II, p. 334.

111 Deus qui iminentem Ninivitis interitum sola misericordia removisti, *ends*: interire supplicio. Per . . . Lyell 30, fol. 258^{v}, 259^{v}. Slight variants. The same prayer is in MS. Lat. liturg. g. 8, fol. 12^{v}. Follows nos. 396 and 260+280.

112 Deus qui liberasti teipsum Mariam et Ioseph fugientes in Egyptum, *ends*: ad locum optatum et ad vitam eternam. Amen. Lyell 30, fol. 91^{v}–92. Follows no. 153 and followed without a break by no. 215.

113* Deus qui manus tuas et pedes tuos. Lyell 30, fol. 87^{v}.

114 Deus qui miro ordine angelorum, *ends*: muniatur. Per . . . Lyell 30, fol. 57^{v}. Ed. Bruylants, *Oraisons* II, p. 387. Follows no. 93.

115 Deus qui nobis signatis lumine vultus tui. Lyell 30, fol. 88^{v}. *See* no. 357, which it follows.

116 Deus qui nos in tantis periculis constitutos . . . da nobis per merita sanctarum virginum et martirum tuarum Ursule et sociarum eius, *ends*: te adiuvante vincamus. Per . . . Lyell 30, fol. 197. An adaptation of the collect ed. Bruylants, *Oraisons* II, no. 406. Follows no. 188 and followed by no. 244.

117 Deus qui omnia numero pondere et mensura fecisti, *ends*: ut huius artis cognitione habita te diligam et tue pietatis munus agnoscam. Amen. 'Oratio sancta debet devote proferri ad impetrandam gratiam adipiscendi scientiam arismetrice videlicet de abacho': Lyell 82, fol. 60^{v}.

118 Deus qui per beatam Katerinam virginem et martirem tuam huius mundi imperatricem, *ends*: in terra senciamus, Per . . . Lyell 30, fol. 195^{v}. Follows no. 185.

119 Deus qui per coeternam tibi sapienciam hominem cum non esset condidisti, *ends*: toto corde curramus. Per . . . Pater noster et Ave. Lyell 30, fol. 80. Follows no. 202.

120 Deus qui Raphaelem archangellum [*sic*] Tobie famulo tuo, *ends*: valeamus pervenire celestia. per d.n. 'Oratio': Lyell 82, fol. 80. Closest to version pr. *Missale Rom. 1474*, II, p. 331.

121 Deus qui tres magos orientales Gaspar Melchior et Baldesar ad tua cunabula stella duce, *ends* fol. 80: gaudio et letitia securi valeamus pervenire. 'Oratio optima ad [itinerandum . . .' *the rest of the heading of three lines has been erased*]: Lyell 82, fol. 79^{v}–80. Apparently close to the version in MS. Vat. Reg. Lat. 165, fol. 154^{v}, which has a title probably similar to ours before erasure, though slightly shorter. Cf. no. 122; MS. Rawl. A. 273, fol. 97^{v}; *Horae Eborac.*, p. 75, etc.

122 Deus qui tres magos orientales Iaspar, Melchior et Balthazar ad tua cunabula ut te misticis adorarent, *ends*: cum salute, incolum[n]itate et pace valeamus pervenire. Per . . . Lyell 30, fol. 89^{v}–90. Cf. no. 121; *Horae Eborac.*, p. 75, etc. Follows no. 226.

123* Deus qui voluisti pro redempcione mundi a iudeis reprobari. Lyell 30, fol. 58.

124* Dic ter quinque. Lyell 30, fol. 93^{v}.

125 Dirigere dignare domine deus in adiutorium nostrum Raphaelem, *ends*: benedicendas asignet per . . . 'Oratio': Lyell 82, fol. 80^{v}. Pr. *Missale Rom. 1474* II, p. 332.

126* Dirupisti domine vincula mea. Lyell 30, fol. 58^{v}.

127* Domine deus Adonai magne et mirabilis iustus et misericors et clemens miserere mei, *ends*: Exaudi domine orationem meam secundum benedictionem Moysi et Aronn servorum tuorum ut sciant omnes quia tu es liberator meus in secula Amen. Lyell 82, fol. 23–4. A version of the prayer pr. Wilmart, 'L'Office', pp. 425–6.

128* Domine deus omnipotens Eloy qui liberasti Susanam de falso crimine et Ionam de ventre cete, *ends*: Quia nescio ubi fugiam nisi ad te bone Yhesu Emanuel qui es . . . 'Oratio': Lyell 82, fol. 24^{v}–25. Cf. nos. 89, 171; B.M. Add. 33381, fol. 10^{v}; Harl. 2882, 12th cent., fol. 60^{v}; Vat. Reg. Lat. 121, fol. 113^{v} and *Horae Eborac.*, p. 73, which omits Jonah.

129* Domine deus omnipotens Eloy qui superbis resistis, *ends*: possit resistere voluntati. Lyell 82, fol. 24^{v}. Also in MS. Vat. Reg. Lat. 121, fol. 113; cf. *Horae Eborac.*, p. 72.

130 Domine deus omnipotens eterne et ineffabilis sine fine atque inicio . . . tueque pietati et clemencie gracias refero qui me miserum per primi parentis prevaricacionem, *ends*: in decore tuo valeam videre cum sanctis et electis tuis teque benedicere et laudare per omnia secula seculorum Amen. 'Oracio devota ad deum patrem omnipotentem': Lyell 30, fol. 1^{v}–3^{v}. Apparently a much expanded version of the prayer ed. *Precum Libelli*, pp. 15–16, 139–40. See also Wilmart 'Le manuel', p. 270 n. 1.

131* Domine deus omnipotens Hoy, Ioth et Adonay te deprecor ut me liberare digneris de angustia, *ends*: confidunt in sua potentia, et ego in tua misericordia. 'Oratio': Lyell 82, fol. 24–24^{v}. Apparently the same prayer as in MS. Vat. Reg. Lat. 121, fol. 112; cf. Leroquais, *Psautiers* I, p. 133.

132 Domine deus omnipotens I.C.f.d.v. rex regum et dominus domi(fol. 219^{av})-nancium, iudex vivorum et mortuorum, qui me ad ymaginem tuam creare dignatus es, confessionem meam suscipere dignare, *ends*: remedia sempiterna concedas. Amen. 'Item alia oracio et confessio bona': Lyell 30, fol. 219^{a}–222^{v}. Also in MS. Auct. D. 2. 4, English, 12th cent., fol. 116.

133 Domine deus omnipotens qui consubstancialem ineffabilem et coeternum tibi ante omnia secula filium genuisti . . . manuum tuarum, sed sal(fol. 295)va me per merita et intercessionem . . . (fol. 295^{v}) et concede michi miserrimo peccatori multa mole criminum oppresso . . . Libera nos (fol. 296) domine deus omnipotens a peste superbie, *ends*: et non credentes fac tibi credere gentes. Per . . . 'Oracio ad patrem': Lyell 30, fol. 294^{v}–296^{v}. The beginning is the prayer ed. *Precum Libelli*, pp. 15 and 139; *Leofric Collectar* I, col. 449; also in *Horae Eborac.*, p. 124. Among saints invoked on fol. 295 is St. Milburga.

134 Domine deus omnipotens qui es trinus et unus, qui es semper in omnibus . . . (fol. 98^{v}) ne pereant. Omnibus ergo Christianis, *ends*: in sancto paradiso tuo me

perseverare facias quia tu es deus benedictus in s.s. Amen. 'Oracio devota ad dominum Ihesum': Lyell 30, fol. 96–9. Pr. Wilmart, *Auteurs spirituels*, pp. 573–7. Our MS. has the fuller ending pr. Gjerløw, p. 142, from MS. Rouen A. 44. This is also found in MSS. Laud. Misc. 79, fol. 107; Add. B. 3, fol. 41^{v}; Lat. liturg. e. 17, fol. 3 and B.M. Harl. 2894, fol. 18.

135* Domine deus omnipotens qui per sanctissimos oculos tuos. Lyell 30, fol. 186.

136 Domine deus omnipotens, rex eterne glorie, qui creasti celos celorum et confregisti portas inferorum . . . (fol. 297) ad laudem et gloriam nominis tui. Salvator mundi suscipe deprecacionem meam per intercessionem sanctissime genitricis tue Marie, *ends*: miserere michi famulo tuo et omnibus fidelibus vivis ac defunctis. Amen. 'Oracio devota ad patrem': Lyell 30, fol. 296^{v}–299^{v}. For the beginning (to 'nominis tui') see also MS. B.M. Arundel 60, Winchester, 11th cent., fol. 140^{v}. MS. Vat. Reg. Lat. 121, fol. 114^{v}, has the same incipit.

* Domine deus pater et f. et s.s. trinitas sancta spes unica. Part of prayer of St. Brendan. Lyell 82, fol. 61^{v}.

137 Domine deus pater inchoaccio [*sic*] et perfeccio omnium bonorum beatitudinis auctor . . . reple me caritate tua . . . valeat in cor meum residere. O fili almi patris, *ends*: et electorum tuorum consorcia adipisci merear. Amen. 'Oracio ad deum patrem': Lyell 30, fol. 288^{v}–290. Also in MS. Laud Misc. 508, fol. 87. The beginning (to 'residere') is a separate prayer in MS. Gough Liturg. 2, English, 12th cent., fol. 23^{v}. Followed by a short prayer, no. 223.

138 Domine deus qui dixisti, Nolo mortem peccatoris sed ut magis convertatur et vivat, exaudi me, *ends*: inter sanctos et electos tuos me collocare digneris. Amen. 'Oracio ad deum pro inimicis': Lyell 30, fol. 293–293^{v}. Cf. MS. B.M. Add. 37787, fol. 108, and probably also MS. Paris B.N. lat. 13285, fol. 56^{v} (Leroquais, *L.H.* II, p. 91).

139 Domine deus Sabaoth, deus Adonay, deus Abraam . . . deus Thobye exaudi me qui exaudisti tres pueros . . . Domine deus (fol. 73^{v}) omnipotens qui sedes super cherubin . . . (fol. 74^{v}) Deus Abraam esto mihi scutum, *ends*: intuens abyssos et facit mirabilia solus in s.s. Amen. 'Oratio [contra inimicos': *erased*]: Lyell 82, fol. 73–5. Printed as two prayers by Wilmart, 'L'Office', 428–9; see also (one prayer) Gjerløw, p. 116; Turner, 'Arnulph', pp. 375–6, no. 26 (ends imperf.). Also in MSS. Laud Lat. 96, fol. 253^{v}, and Rawl. G. 163, fol. 254, two 11th-cent. psalters from Tegernsee, as 'Oratio contra inimicos'; B.M. Add. 37787, beg. 15th cent., fol. 89^{v}.

140 Domine domine virtus salutis mee, invoco nomen tue maiestatis ut per virtutem sacrosancti corporis, *ends*: et collocare in regione vivorum. 'Alia or. de corpore Christi': Lyell 30, fol. 247^{v}–248.

141* Domine Ihesu Christe fili dei miserere mei et defende me. Lyell 30, fol. 54^{v}.

142 D.I.C.f.d. unigenite suplex deprecor et humilis, ut in die exitus mei, *ends*: ante conspectum misericordie tue. Amen. 'Oracio ad d.I.C.': Lyell 30, fol. 286. Cf. MSS. Vat. Reg. Lat. 121, fol. 160^{v}; 180, fol. 166^{v}. See also Leroquais. *L.H.* I, p. 355; II, p. 286.

143* D.I.C.f.d. vivi deprecor te per sacratissimam carnem. Lyell 30, fol. 59^{v}.

144 D.I.C.f.d.v. gloriosissime conditor mundi, qui cum sis splendor glorie . . . et tuo semper placere conspectui et in omni peticione mea effectum secundum tuam

gratiam consequi valeam, *ends*: ubi te cuncta collaudant angelorum agmina per s.s. Amen. 'Oracio ad I.C.': Lyell 30, fol. 291v–292v. An expanded version of the ancient prayer for which see Gjerløw, pp. 21–3, 25–7.

145 D.I.C.f.d.v. in honore et memoria trium sanctissimarum oracionum quas ter humo prostratus ad patrem tuum fudisti, *ends*: et desiderium meum in bonis impleas ad laudem et gloriam et hono(fol. 71)rem sanctissimi nominis tui et ad salutem anime mee. Qui . . . 'Oracio devota ad d.I.C.': Lyell 30, fol. 70–1.

146* D.I.C.f.d.v. pone passionem. Lyell 30, fol. 61.

147 D.I.C.f.d.v. qui beatissimam genitricem tuam. Lyell 30, fol. 123. Follows no. 181, q.v.

148 D.I.C.f.d.v. qui de sinu patris in uterum dignatus es descendere matris piis precibus te humiliter deprecor, *ends*: et indulgentiam pro me misero peccatore Nicolao. Amen. 'Oratio sancti Augustini': Lyell 82, fol. 2–3v. Possibly a version of the prayer in MS. Vat. Reg. Lat. 121, 14th cent., fol. 130.

149 D.I.C.f.d.v. te adoro, quia tu es verus omnipotens deus in trinitate, tu es auxilium meum, *ends*: conserva corpus meum et animam meam in vitam eternam. Amen. 'Alia oracio devota ad corpus Christi': Lyell 30, fol. 31v–32.

150 D.I.C.f.d.v., vexillum sancte crucis tue adoro, et precor . . . et a penis inferni. Crux sancta per te redemptus sum, *ends*: Salvator mundi salva me per virtutem sancte crucis tue qui salvasti Petrum (fol. 243) in mari, miserere mei. Amen. 'Alia oracio de sancta cruce': Lyell 30, fol. 242v–243. Cf. Wilmart, 'Prières médiévales', p. 40, no. 20; Turner, 'Arnulph', p. 376, no. 30 (which is apparently also in Paris, B.N. lat. 10527, fol. 229v: Leroquais *L.H.* I, p. 321); Turner 'Camaldoli', p. 126, no. 32.

151 D.I.C. misericordissime luminis conditor et tocius bonitatis auctor, doce me quid debeam loqui, quidve tacere, *ends*: sed per tuam misericordiam spero perducat. Amen. 'Alia or. ad d.I.': Lyell 30, fol. 287–287v. An abbreviated version of the prayer ed. *Precum Libelli*, pp. 37–8, which begins: Lux vera mundi lumen.

152* D.I.C. nazarene respice ad meas miserias angustias et meas tribulationes, *ends*: ut me per omnia adiuves rogo quia tu es benedictus in secula. Lyell 82, fol. 22–22v. The prayer which begins: Iesu nazarene in MSS. Canon. Liturg. 16, fol. 132, with long rubric; Vat. Reg. Lat. 121, 14th cent., fol. 113; B.M. Harl. 2445, 14th cent., fol. 130v (O Iesu) and Westminster Abbey 39, fol. 28, is basically the same.

153 D.I.C. omnes qui sunt hic inimici, *ends*: per medium illorum ibat. Sic nos transire facias qui sine fine vivis et regnas Amen. 'Contra latrones oracio': Lyell 30, fol. 91–91v. Cf. the spell against thieves at the end of MS. B.M. Harl. 2966. Followed by nos. 112, 215.

154 D.I.C. pater omnipotens, rex et creator celi et terre et omnium que in eis sunt, sancta trinitas tibi confiteor omnia peccata mea que ego peccavi a die qua baptizatus fui usque in hanc horam. Confiteor eciam quia peccavi nimis in superbia . . . (fol. 6) aut concupiscendum peccare potest, in omnibus me reum in conspectu domini super omnes homines esse confiteor. Propterea con(fol. 6v)fidens de tua misericordia, *ends*: ut merear te diligere et videre, qui . . . 'Confiteor': Lyell 30, fol. 4–7v. A much expanded version of a confession, found, e.g., in MSS. Laud Misc. 79, English, 12th cent., fol. 104; Add. B. 3, French, 14th cent., fol. 28, and

Oxford, Trinity Coll. 7, fol. 7. See also Leroquais, *Psautiers* I, p. 61, Albi psalter of 11th cent., fol. 131.

155 D.I.C. per omnes miseraciones tuas te deprecor ut veniat super me servum tuum N. misericordia tua . . . (fol. 109v) Rogo patrem per filium, rogo filium per patrem, *ends*: Custodi me ante mortem et in morte communi et post mortem in hoc seculo et in futuro et perduc me tecum in regnum tuum. Amen. Pater noster. Lyell 30, fol. 109–109v. Derives in part from the prayer of St. Brendan: cf. Moran, *Acta S. Brendani*, p. 43. Follows no. 301 without a break.

156 D.I.C. pro sancta cruce ✠ tua apud me sis ut me defendas. In nomine, *ends*: in me sis ut me ad regnum celorum perducas. In nomine . . . 'Iste benedicciones sequentes dicentur in fine misse': Lyell 30, fol. 34–34v. Also in MSS. B.M. Cotton Tib. A. III, 11th cent., fol. 60, with slight variations (Ker, *Cat. of MSS. cont. Anglo-Saxon*, p. 245); Harl. 2341, fol. 88 and Bodl. Lat. liturg. e. 17, fol. 18, which is fuller at the end.

157 D.I.C. qui hanc sancratissimam carnem, *ends*: et angustiis preteritis presentibus et futuris. Amen. 'Omnibus istam oracionem sequentem inter elevacionem corporis Christi et Agnus dei dicentibus, per papam Bonefacium sextum duo milia annorum indulgencie conceduntur ad supplicacionem regis Francie': Lyell 30, fol. 29v–30. In *Speculum Spiritualium*, Paris, 1510, fol. ccivv, it has a similar indulgence.

158 D.I.C. qui mundum proprio sanguine redemisti, exaudi me peccatorem cotidie peccantem, *ends*: ut deus illuminet faciem suam super me et misereatur mei. Qui . . . 'Oracio ad d.I.C.': Lyell 30, fol. 299v–300. See Wilmart, 'Le manuel', p. 292, no. 80. Also in MSS. Laud Lat. 96, fol. 241v; Rawl. G. 163, fol. 240 and Add. B. 3, fol. 23v; cf. MSS. Bodl. 939, fol. 13v; Lat. liturg. g. 5, fol. 193.

159* D.I.C. qui septem verba. Lyell 30, fol. 49v.

D.I.C. rex glorie imprime claritatem. *See* no. 261.

160 D.I.C. rex glorie qui in hunc mundum propter nos peccatores de sinu patris advenisti, *ends*: indulgeat michi dominus omnia peccata mea hic et in futuro. Amen. 'Oracio devota ad d.I.C.': Lyell 30, fol. 71–75v. Pr. A. Hughes, *The Portiforium of St. Wulfstan* II (H.B.S. XC), 1957, pp. 3–5; see Wilmart, 'Bury Psalter', pp. 202–3. To the early MSS. listed by him add MS. Douce 296, English (Croyland?), 11th cent., fol. 121v.

161 D.I.C. rex glorie, sicut revera creditur esse corpus Christi quod super altare, *ends*: cum percepcione tui sanctissimi corporis et sanguinis. Amen. 'Alia oracio ad corpus Christi': Lyell 30, fol. 33v.

162 D.I.C. siqui michi mala volunt, et faciunt, et inimici mei sunt, *ends*: et exaudi oracionem meam. Qui . . . 'Oracio ad d.I. pro inimicis': Lyell 30, fol. 292v–293. A version of the prayer ed. in *Precum Libelli*, p. 56; see also Wilmart, 'Le manuel', pp. 293–4, no. 89. Also in MS. Harl. 2445, fol. 118.

163 Domine sancte pater omnipotens, eterne deus, qui in trinitate perfecta dominaris et regnas, parce anime mee, *ends*: ut ad portam salutis eterne illesus pervenire merear. Prestante . . . 'Alia oracio ad trinitatem': Lyell 30, fol. 39–39v. See Wilmart, 'Prières médiévales', p. 56 and n. 1 (MSS. cited include B.M. Cotton Tit. D. XXVII); also in MS. Boulogne 20, copied at St. Bertin in A.D. 999, fol. 229 (Leroquais, *Psautiers* I, p. 98).

164 Domine sancte pater omnipotens, eterne deus, quicquid in hac die cogitando, loquendo, operando commisi, *ends*: et ad laudandum nomen sanctum tuum cum leticia et cum graciarum accione consurgam. Amen. 'Hec oracio sequens dicetur ante tempus eundi ad lectum. or.': Lyell 30, fol. 101^{v}. Slightly fuller versions of the same prayer are found in MSS. Canon. Liturg. 25, fol. 12^{v}; 249, fol. 89^{v} and in the Bloxham School MS., s.n., fol. 20^{v} of 2nd part.

165 Domine sancte spiritus, deus omnipotens, qui coequalis coeternus et consubstancialis, *ends*: et ignem sanctissimi ac suavissimi amoris tui. Amen. 'Alia or. de sancto spiritu': Lyell 30, fol. 236^{v}–237. Ed. *Precum Libelli*, pp. 15, 139. Also in MSS. Add. B. 3, fol. 25^{v}; B.M. Cotton Tit. D. XXVII, fol. 86^{v}; Harl. 863, fol. 115 (pr. *Leofric Collectar* I, col. 449–50); *Sarum Horae*, Paris, 1536, fol. lxxx; etc.

166* Dominus papa Iohannes XXIJ^{us} volens mentes fidelium. Lyell 30, fol. 160.

167 Dulcis cogitacio in cruce pendentis frangit omnes amaritudines mentis (*rubric*). Lyell 30, fol. 76^{v}. Followed by verses, no. 201, and follows no. 22.

168 Dulcis Ihesu memoria, *ends*: cum Christo frui sedibus Amen. 'Oracio pulcra et valde bona ad Ihesum': Lyell 30, fol. 112–114^{v}. Chevalier, *Rep.*, no. 4907. Ed. Wilmart, 'Le Jubilus', pp. 146–55. Our text is complete but has an extra line in str. v after v. 2: Nec homo intelligere.

169 Dulcissime domine I.C. qui de sinu patris omnipotentis missus es in mundum peccata relassare . . . (fol. 7^{v}) preparasti diligentibus te. Te laudo te adoro, *ends*: qui es gloriosus atque benedictus in secula seculorum. Amen. 'Oratio sancti Augustini': Lyell 82, fol. 3^{v}–7^{v}. Also found, with slight variants, in MS. Douce 8, p. 398; cf. MSS. Canon. Liturg. 25, fol. 111; 220, fol. 138; Leroquais, *L.H.* I, pp. 2, 163, 329 and *Suppl.* p. 33, and the similar prayer *beg.*: O dulcissime.

Dulcissime I.C. domine mi, deus meus. *See* no. 261.

170 Egregie Nicholae presul eximie, virtutum opifex, venerande po[n]tifex, *ends*: patescat ianua. Amen. 'Alia oracio de sancto Nicholao. or.': Lyell 30, fol. 206.

171 Eloy domine deus omnipotens qui liberasti Susannam de falso crimine, Ionam de ventre, *ends*: quia nescio ubi fugiam nisi ad te d.I.C. Qui . . . Lyell 82, fol. 56^{v}. Cf. nos. 89, 128. Follows no. 94 without a break.

171A Et tu sancte Michael cum omnibus milibus angelorum ora pro me et eripe me, *ends*: ac beatam celestis glorie iocunditatem. Amen. Lyell 30, fol. 178^{v}. *See* no. 400. Follows no. 379 without a break.

172 Et vos quoque patriarche et prophete, poscite michi a deo, *ends*: et vitam eternam cum dei electis. Amen. Lyell 30, fol. 181^{v}. *See* no. 400. Follows no. 308.

173* Evax rex arabum. Marbod. Lyell 82, fol. 33.

174 Fiat benediccio dei patris omnipotentis et f. et s.s. et signum sancte cru✠cis semper me protegat, *ends*: cunctis diebus vite mee Amen. Lyell 30, fol. 200^{v}. Follows nos. 400, 333. Also found, at the end of a Confiteor (the same as no. 69 in the present index), in an English 15th-cent. Psalter belonging to Miss M. Crum of Islip, Oxford, fol. 199^{v} and in Gough Liturg. 9, fol. 262. Cf. MS. Oxford, Trinity Coll. 7, fol. 7.

175 Fiat mihi queso fides firma in corde ✠, *ends*: fides in creatore ✠ perseverantia usque in finem prestante . . . Lyell 82, fol. 20. Slightly shorter than version pr.

Barré, pp. 240–1. To the MSS. listed by Wilmart, 'Le manuel', p. 279 n. 3, add MS. Rawl. G. 163, fol. 253^{v} (for this MS. see no. 139), and MS. B.M. Add. 43683, fol. 93. A version of this prayer also appears as the second part of the prayer which begins: Salvator mundi salvum me fac, for which see no. 349. It is followed without a break by no. 414.

176* Fluat stilla de mammilla. Lyell 30, fol. 159^{v}.

* Fuit in Burgundia . . . Lyell 30, fol. 28 (*rubric*).

* Fuit in regione Francorum . . . Lyell 30, fol. 191^{v} (*rubric*).

177 Gabriel archangele fortitudo dei, precor ora virginem, *ends*: unde sumus rei. 'De sancto Gabriele oracio. ant.': Lyell 30, fol. 178^{v}. Also in MSS. B.M. Harl. 211, fol. 166^{v} and 2445, fol. 122. Followed by responses and prayers: nos. 109, 257, 274.

178 Gaude Barbara benigna, ex paganis deo digna, *ends*: nobis querens gaudia. 'De sancta Barbara or.': Lyell 30, fol. 196–196^{v}. Cf. MS. B.M. Harl. 2894, fol. 50. Followed by responses and prayer: no. 100.

179 Gaude celestium, terrestrium et infernorum domina. Gaude consolacio merencium, *ends*: omnes perveniamus ad eternam promissionem Christi. Amen. 'Alia oracio de sancta Maria': Lyell 30, fol. 175–6. Followed without a break by no. 304.

180 Gaude felix Anna que concepisti prolem. Que esset paritura, *ends*: Pro me preces funde celorum regine. 'De sancta Anna or.': Lyell 30, fol. 193. Chevalier, *Rep.*, no. 6773. Also in MS. Bodl. 850, fol. 2^{v}, and many other English MSS. Followed without a break by an antiphon, *beg.*: Anna parens (fol. 193^{v}) sublimis domine, *ends*: te laudamus amore filie, which also follows it in MSS. Oxford, Trinity Coll. 13, fol. 7; B.M. Add. 37787, fol. 127^{v}–128. There then follow responses and prayer: no. 96. The antiphon is also found in Oxford, Trinity Coll. MS. 7, fol. 23^{v}, with a version of no. 96 but preceding the present item.

181 Gaude flore virginali. 'Legitur quod sanctus Thomas martir . . . (fol. 122) perpetua mecum gavisurum': Lyell 30, fol. 121–122^{v}. Chevalier, *Rep.*, no. 6809. For the heading cf. MS. Paris B.N. Lat. 13285, fol. 53, pr. Leroquais, *L.H.* II, p. 90; see also F. Wormald in *Laudate* 14 (1936), p. 169. Followed by an antiphon (fol. 122^{v}) *beg.*: O (fol. 123) sponsa dei electa, and a prayer *beg.*: D.I.C.f.d.v. qui beatissimam genitricem tuam gloriosissimam v.M. perpetuis et felicibus gaudiis, *ends*: feliciter perveniamus. Qui . . . This version of the antiphon and prayer also follows the verses in MSS. Bodl. 850, fol. 6, and B.M. Harl. 2341, fol. 95; pr. *Speculum Spiritualium*, Paris, 1510, fol. ccv. See also MS. Lyell 23, fol. 198; Gough Liturg. 9, fol. 173 and cf. *Horae Eborac.*, pp. 64–6.

182 Gaude lux Londoniarum, Thoma tutor animarum, dei providencia. Gaude, *ends*: villa Cantuarie. 'De sancto Thoma cantuar. archiepiscopo et martire or.': Lyell 30, fol. 185–185^{v}. Chevalier, *Rep.*, no. 26999. Pr. *Anal. Hymn.* XXIX, p. 89: our MS., like MSS. Oxford, Trinity Coll. 13, fol. 7^{v}; Gough Liturg. 9, fol. 257; B.M. Harl. 211, fol. 175^{v} and 2846, fol. 33, has only the first half of each verse. Followed by responses and prayer: no. 103.

183 Gaude Maria virgo dei genitrix que gaudium angelorum et dominum [*leg.* hominum?] aure credula, *ends*: nobis assit tua clemencia. Amen. 'Alia oracio devota ad sanctam Mariam': Lyell 30, fol. 144^{v}–145. Also in MS. B.M. Harl. 2894, fol. 20.

184 Gaude pia Magdalena, *ends*: sorciamur gaudia. 'De sancta Maria Magdalena or.': Lyell 30, fol. 194–194^{v}. Chevalier, *Rep.*, no. 6895. Common in English 15th-cent. MSS., e.g. MS. Bodl. 850, fol. 104. Our version, like that in *Speculum Spiritualium*, Paris, 1510, fol. ccvii, omits str. 6–7. Followed by responses and prayer: no. 107.

185 Gaude virgo Katerina, que reginam de ruina, *ends*: Et omnis tibi famulans tecum coronetur. 'De sancta Katerina or.': Lyell 30, fol. 195. Followed by responses and prayer: no. 118. Also in MS. B.M. Stowe 16, fol. 148^{v}.

186 Gaude virgo Margareta, luce vera lucens leta, *ends*: draconem per medium. 'De sancta Margareta or.': Lyell 30, fol. 195^{v}–196. Followed by responses and prayer: no. 97.

187 Gaude virgo salutata Gabriele nuncio, *ends*: cum Ihesu in solio. 'Oracio devota de sancta Maria': Lyell 30, fol. 156^{v}. Chevalier, *Rep.*, no. 7029. Pr. *Anal. Hymn.* LIV, pp. 332–3. Our MS. omits str. 6. Followed without a break by no. 44.

188 Gaude virgo singularis, norma turbe triumphalis, Ursula sanctissima, *ends*: polorum preconia. 'De XI milia virginibus or.': Lyell 30, fol. 196^{v}–197. Followed by responses, and prayers: nos. 116, 244.

189* Georgi martir inclite. Lyell 30, fol. 184^{v}.

190* Gloria . . . Qui tollis peccata mundi miserere animabus. Lyell 30, fol. 272^{v}.

191 Gloriosa passio d.n.I.C. defendat nos a subitanea, *ends*: gaudia celi Amen. Lyell 30, fol. 259^{v}. Cf. *Horae Eborac.*, p. 116. Follows nos. 260, etc. without a break.

192 Gracias ago tibi d.I.C. qui me miserum et indignum peccatorem ad sacerdotalem dignitatem pervenire fecisti, *ends*: et me plenissime ab hiis, et ab omnibus peccatis meis digneris absolvere. Qui . . . 'Oracio eiusdem sancti Gregorii post missam': Lyell 30, fol. 103–103^{v}. Also in MSS. Lat. liturg. g. 8, fol. 50^{v}, and B.M. Add. 33381, fol. 96.

193* Gracias tibi ago d.I.C. qui voluisti pro redempcione mundi. Lyell 30, fol. 51^{v}.

194 Gracias tibi ago d.I.C. rex glorie, qui es via, veritas et vita, qui voluisti pro redempcione humana a iudeis reprobari, a Iuda osculo tradi . . . atque Pilato offerri . . . (fol. 66^{v}) et omni genere obprobriorum examinari, mori, sepeliri. Tu domine . . . me, parentes meos, amicos meos et benefactores meos libera, *ends*: perduxisti crucifixum latronem (fol. 67) in vitam eternam. Amen. 'Oracio devota ad d.I.C.': Lyell 30, fol. 65^{v}–67. Another version, expanded with many more details of the Passion, of nos. 123 and 193.

195 Gracias tibi ago domine, sancte pater, eterne deus qui me peccatorem dignatus es corpore et (fol. 37) sanguine d.n.I.C. filii tui communicari, *ends*: sanctitas et securitas plena. Amen. 'Hec oracio sequens dicetur post missam vel post recepcionem corporis Christi': Lyell 30, fol. 36^{v}–37^{v}. Cf. *Antidotarius*, fol. xxviii^{v}; post-Tridentine *Missale Romanum*, ed. of 1880, p. lxx, attributed to Aquinas; Wilmart, *Auteurs spirituels*, p. 381 n. 2, MS. Lyell 24, fol. 99.

196 Gracias tibi ago domine sancte pater omnipotens, eterne deus, qui me hac nocte custodisti, visitasti, *ends*: cum humilitate et discrecione quatinus servitus mea tibi complaceat. Amen. 'Ista sequens oracio dicetur in mane': Lyell 30, fol.

17–17^{v}. The beginning of this prayer is common: cf. MSS. Bodl. 9, fol. 25; 939, fol. 85^{v}, etc.; prayers cit. Leroquais, *L.H.* I, p. 199; II, p. 33, appear to have a similar ending.

197 Gracias tibi ago omnipotens pater celestis, qui me ad principium huius diei pervenire fecisti, *ends*: cogitaciones et opera. Per . . . Lyell 30, fol. 241. Follows no. 21.

* Hec sunt nomina domine nostre beatissime. Lyell 30, fol. 123 (*rubric*).

198* Hec sunt septuaginta duo nomina d.n.I.C. Lyell 82, fol. 75.

199* Hic est vere martir. Lyell 30, fol. 185^{v}.

200 Ihesu bone fili dei et tu sanctissima mater eius et vos vultis et equum est, *ends*: te deum laudaturus qui es benedictus et superlaudabilis in s.s. Amen. 'Alia oracio ad sanctam Mariam et ad filium eius coniunctim': Lyell 30, fol. 164^{v}–165^{v}.

201 Ihesu me digne tibi fac servire benigne. Christo me signo qui pertulit aspera ligno. Lyell 30, fol. 76^{v}–77. Follows no. 167.

Iesu nazarene *see* D.I.C. nazarene.

202 Ihesus ex patre genitus. Ihesus verbum vocatus. Ihesus cunctorum dominus. Ihesus desideratus, *ends*: Ihesus finis optatus. Amen. O Ihesu nomen dulce nomen delectabile nomen confortans peccatorem et nomen bone spei, esto michi Ihesus. 'Oracio commendabilis de isto nomine Ihesu': Lyell 30, fol. 78^{v}–80. Cf. Chevalier, *Rep.*, no. 9728; Walther, *Initia*, no. 9850. Followed by responses and a prayer: no. 119.

203 Illumina oculos meos, *ends*: Domine clamavi ad te intende voci mee dum clamavero ad deum. Lyell 82, fol. 60. Verses of St. Bernard. Our MS. has 7 verses but its last one (Ps. cxl. 1) is not the one usually found. On the verses see Leroquais, *L.H.* I, p. xxx.

204* Illumina oculos meos, *ends*: Fac mecum signum in bono . . . et consolatus es me. In nomine . . . Lyell 30, fol. 35^{v}.

205 Imperatrix reginarum et salvatrix animarum, *ends*: per quod iter gradiamur, ut sincera mente vera optineamus gaudia. Amen. 'Alia or. ad sanctam Mariam': Lyell 30, fol. 253^{v}–254^{v}. Chevalier, *Rep.*, no. 8491. Pr. *Anal. Hymn.* XX, pp. 154–5.

206 Imploro sanctissimam intercessionem tuam beatissime confessor domini monachorum pater sancte Benedicte, quia ego miser et fragilis, *ends*: ad celestia regna te duce pervenire. Amen. 'De sancto Benedicto or.': Lyell 30, fol. 207^{v}–208^{v}.

207* In illo tempore. Apprehendit Pilatus Ihesum. Lyell 30, fol. 86^{v}.

208 In manus tuas domine et sanctorum angelorum tuorum commendo omni hora diei et omni hora noctis animam meam, corpus meum, parentes meos, *ends*: nunquam in eternum separari permittas. Qui . . . 'Oracio devota ad d.I.C.': Lyell 30, fol. 68^{v}–69. Other versions of this prayer are found in MSS. Bodl. 9, fol. 25^{v}; Hatton 26 (in Speculum Ecclesie attributed to St. Edmund of Abingdon), fol. 186; B.M. Add. 22720, fol. 37; Harl. 2894, fol. 43; Nevill Hours, fol. 82^{v}.

209 In manus tuas et in misericordia tua domine deus creator meus, redemptor meus . . . commendo hodie animam meam et corpus meum . . . (fol. 18) Et precor te domine misericordissime deus propter magnam misericordiam tuam ut custodias

et defendas me hodie, *ends*: a peccatis et ab omnibus malis preteritis presentibus et futuris. Qui . . . 'Alia oracio mane dicenda': Lyell 30, fol. 17^{v}–18^{v}. Cf. Leroquais, *L.H.* II, p. 90.

210 In manus tuas Ihesu bone tantoque ac tam vivifico sacramento . . . commendo, obsecrans ut sis memor nostri, *ends*: sine fine gaudere, Qui . . . 'Alia or. ad corpus Christi': Lyell 30, fol. 245^{v}–246.

211 In nomine Ihesu omne genu flectatur (*antiphon*). Precedes no. 110, q.v.

In nomine . . .Benedicatur hora *see* Benedicatur.

212 In nomine . . . O domine Yhesu Christe salvator mundi qui in Betlehem fuisti natus, *ends*: et ab omni peccato mortali et criminali sin[*sic*] defensus. Lyell 82, fol. 20^{v}–21.

213 In nomine . . . Pax Christi que superat omnem sensum convertat cor N. mecum in veram pacem, *ends*: cor eius mecum placare et pacificare digneris qui . . . Lyell 82, fol. 18–19. A prayer for reconciliation. Also found, with slight variants, in MS. Canon. Liturg. 136, Italian, 15th cent., fol. 147; cf. MS. Bodley 939, English, 15th cent., fol. 43.

214 In presencia corporis et sanguinis tui d.I.C. per virtutem sancte crucis, *ends*: et perducat me ad vitam eternam. Amen. 'Oracio devota ad d. I.': Lyell 30, fol. 94^{v}–96. A rather shorter version of the common prayer pr. *Horae Eborac.*, pp. 71–2.

215 Irruat super eos formido et pavor, *ends*: populus iste quem possedisti (Exodus xv. 16). Pater noster et Ave. Lyell 30, fol. 92. In Gough Liturg. 9, fol. 270^{v}, it is part of a version of our nos. 93–5. Cf. the spell against thieves in MSS. B.M. Add. 37787, fol. 177 and Harl. 2966, fol. 93^{v}. Follows no. 112 without a break.

216 Iuste iudex Ihesu Christe. 'Oracio devota ad d.I.C.': Lyell 30, fol. 61–62^{v}. Chevalier, *Rep.*, no. 9910; Walther, *Initia*, no. 9997.

217* Kyrieleison . . . Christe audi me pro animabus patris mei et matris mee. Lyell 30, fol. 264.

218 Kyrieleison . . . Christe audi nos. Pater de celis deus . . . Qui deus ante secula ex substantia patris genitus fuisti, miserere nobis. The last petition (fol. 32) is: Qui venturus es iudicare vivos et mortuos et seculum per ignem, miserere. Christe audi nos. Christe exaudi nos. Kyrie eleison . . . Finis. Lyell 82, fol. 28–32. A litany with petitions addressed only to Christ.

219* Kyrieleison . . . Christe audi nos. Salvator mundi adiuva nos. Sancta Maria ora pro me. S.M. excellentissima regina intercede pro me. Lyell 30, fol. 117.

220* Kyrieleison . . . Christe audi nos. Sancta Maria ora pro nobis. Sancta Maria genitrix et sponsa dei, or. Lyell 30, fol. 166.

221 Kyrieleison. Pater de celis deus, miserere nobis. Qui mundum mirabiliter de nichilo creasti, the last part *ends*: tu salutare meum domine ex quo omnia, per quem omnia, in quo omnia tibi gloria in secula Amen. Pater noster et ave. A composite prayer, with headings to Father, Son, Holy Ghost and Trinity: the first part headed 'Ad Patrem omnipotentem oracio devota': Lyell 30, fol. 38–39. Pr. *Sarum Horae*, Paris, 1536, fol. lxxxii^{v}; see also Hoskins, *Horae*, p. 120 (Wynkyn de Worde, 1502). Also in MS. Gough Liturg. 7, fol. 63.

222 Largire michi domine mundiciam labiorum, *ends*: caritatis affectum et da michi semper hic et ubique graciam tuam et perseveranciam in bonis operibus et vitam eternam cum (fol. 287) sanctis et electis tuis. Amen. 'Alia or. ad dominum nostrum': Lyell 30, fol. 286^{v}–287. A version of the first part (l. 9–15) of the prayer ed. *Precum Libelli*, p. 90; see also Wilmart, 'Le manuel', p. 291, no. 74.

Legitur quod sanctus Thomas martir . . . (*rubric*). *See* no. 181.

223 Libera et defende me domine ab omni malo, *ends*: ad vitam eternam. Amen. Lyell 30, fol. 290. Follows no. 137 without a break.

Libera me d.I.C. Part of no. 88, q.v.

224 Liberator animarum, mundi redemptor I.C. deus eterne . . . ut liberes animam meam et animas patris mei, *ends*: custodi me ab hiis et ab omnibus malis omnipotens deus Amen. Lyell 30, fol. 284^{v}–285. A version of the prayer ed. *Precum Libelli*, p. 162; *Leofric Collectar* 1, col. 434; see also Wilmart, 'Le manuel', p. 287, no. 56. Also in MSS. Douce 296, fol. 120^{v}; B.M. Harl. 1260, fol. 212^{v}, and cf. no. 225. Follows Psalter of St. Jerome, no. 418.

225 Liberator animarum, mundi redemptor I.C. deus eterne . . . (fol. 255) Custodi me ab hiis et ab omnibus malis omnipotens et misericors deus. Exaudi me domine pro animabus patris mei et matris mee, *ends*: laudandum nomen tuum in s.s. Amen. 'Oracio pro se ipso et pro omnibus fidelibus vivis et defunctis': Lyell 30, fol. 254^{v}–255^{v}. An expanded version of no. 224.

226 Magi videntes stellam, *ends*: thus et mirram. 'Pro laborantibus in itinere oracio': Lyell 30, fol. 89^{v}. Antiphon. Pr., with the responses also found here, in *Sarum Breviary* 1, 1882, col. CCCXX. Followed by a prayer: no. 122.

227 Mane cum surexero intende ad me domine . . . (fol. 223^{v}) Elevacio manuum mearum sacrificium vespertinum. Domine da michi regnum tuum, *ends*: et appta [*sic*] me propicius tue voluntati semper in omnibus. Qui . . . 'Oracio devota mane dicenda': Lyell 30, fol. 222^{v}–224. An expanded version of the prayer ed. Kuypers, *Book of Cerne*, pp. 89, 209; see also Wilmart, 'Le manuel', pp. 275–6 n. 3.

228 Maria virgo virginum, redempcionis ostium, porta salutis integra . . . Tu Michael archangele, celi princeps milicie, *ends*: Sother simul et Usyon, alpha et oo eleyson. Amen. 'Oracio et conclusio de omnibus sanctis': Lyell 30, fol. 213–215^{v}. Chevalier, *Rep.*, no. 29426, apparently only refers to the first stanza.

229 Martir Christofore, pro salvatoris amore, *ends*: Iudicis examen, fac mite sit omnibus Amen. Lyell 30, fol. 184. Chevalier, *Rep.*, no. 29471. Pr. *Horae Eborac.*, p. 132, etc. Also in MSS. Bodl. 939, fol. 80; Gough Liturg. 7, fol. 111; Lat. liturg. g. 5, p. 334; Rawl. liturg. e. 3, fol. 27^{v} (*beg*: O martir). Follows no. 231.

Mater intacta unigeniti d.n.I.C. . . . *See* no. 368.

230* Messias ✠ Sother ✠ Emanuel. Lyell 30, fol. 54^{v}.

231 Miles Christi gloriose beate Christofore, *ends*: Ut possimus congaudere in perhenni gloria. Amen. 'Ad sanctum Christoforum or.': Lyell 30, fol. 183^{v}–184. 5 strophes of 4 lines. Followed by no. 229.

232 Miserere domine, miserere Christe. Tu misericordia mea, miserere michi, *ends*: tibi graciarum accio semper et ubique in secula sempiterna. Amen. 'Alia or. ad d.I.': Lyell 30, fol. 287^{v}–288^{v}. A version (with clauses in a slightly different order) of the prayer ed. *Precum Libelli*, pp. 123–4; see also Wilmart, 'Le manuel', pp. 287–8, no. 58.

233 Misericordissima mater misericordie misericordissimi d.n.I.C. piissima genitrix Maria, ante hoc sacrosanctum corpus, *ends*: regnum adipisci merear eternum. Amen. 'Alia or. ad corpus Christi et ad sanctam Mariam': Lyell 30, fol. 248–248^{v}.

234 Mitte Deus Archangelum tuum Raphaelem medicine opificem, *ends*: letari concedas per . . . 'Secreta': Lyell 82, fol. 80–80^{v}. *Missale Rom. 1474* II, p. 332.

235 Mortem Iesus sustinuit, in cruce pro me obiit, *ends*: tunc sacia et salva me, tunc omnipotentissime. Amen. 'Alia oracio de I.C.': Lyell 30, fol. 114^{v}–115^{v}.

236* Multiplica quesumus domine super animas patris mei et matris mee. Lyell 30, fol. 272.

237 Mundi salvator sit nobis auxiliator. Pia dei genitrix sit nobis auxiliatrix et anime omnium fidelium defunctorum per misericordiam dei in pace requiescant. Amen. Lyell 30, fol. 285^{v}. Follows no. 84 without a break.

238* Ne reminiscaris domine delicta nostra vel parentum. Antiphon. Lyell 30, fol. 283^{v}.

239 Nicholae pontifex, per te clericalis, *ends*: me defende malis. 'De sancto Nicholao episcopo or. ant.': Lyell 30, fol. 188. Followed by responses and prayer: no. 388.

O admirabilis o invisibilis o ineffabilis Christi corpus. *See* no. 42.

240 O adoranda trinitas, o predicanda unitas, tu es eterna deitas, te laudat universitas, *ends*: qua possim hostem vincere et tecum semper vivere. Amen. 'Alia oracio de trinitate': Lyell 30, fol. 40^{v}–41^{v}.

241 O alme Iacobe auditor omnium sanctorum, Iacobe decus apostolorum, *ends*: ad portum salutis. Amen. 'Ad sanctum Iacobum apostolum or.': Lyell 30, fol. 182^{v}–183. Followed without a break by no. 14.

242 O beati apostoli dei, solvite me a peccatis preteritis, *ends*: et ad regnum celeste me perducite. Amen. Lyell 30, fol. 183^{v}. *See* no. 400. Follows no. 298.

243 O beatissime pater Nicolae qui nautis peste sevissima fatigatis succuristi, *ends*: et impetra mihi spatium vere penitentie ut per te ad vitam eternam merear pervenire per . . . 'Devotissima oratio ad sanctum Nicolaum': Lyell 82, fol. 80^{v}–81. Cf. nos. 262 and 388.

244 O beatissime undecim milia virgines et victoriose superni regis bellatrices, *ends*: amenitatem pervenire valeam. Amen. Lyell 30, fol. 197–197^{v}. Follows nos. 188, 116.

245* O bone Ihesu duo in me agnosco. Lyell 30, fol. 59^{v}.

246 O bone Ihesu, o piissime Ihesu, o dulcissime Ihesu, o Ihesu fili Marie plenus misericordia, *ends*: qui diligunt nomen tuum dilecte quod est Ihesus Amen. 'Alia oracio devota ad corpus Christi': Lyell 30, fol. 32–33^{v}. Cf. eds. of Wilmart, 'Le Jubilus', pp. 267–8; Leroquais, *L.H.* II, p. 345; and see H. E. Allen, *Writings ascribed to R. Rolle*, 1927, pp. 314–17.

247 O clavis Davit o septrum domus Israel qui aperis et nemo claudit, *ends*: et in umbra mortis. Cum quinque pater noster et quinque ave Maria Incarceratus debet dicere devote quinquies in die. Lyell 82, fol. 32^{v}. The antiphon is also in

MSS. Canon. Liturg. 16, fol. 9, 106v, 131; 136, fol. 82, 128; see also Leroquais, *L.H.* I, p. 329 (Paris, B.N. lat. 10532, Hours of Frederick of Aragon, beg. 16th cent., fol. 296) and cf. Wilmart, 'Prières médiévales', p. 46, no. 7.

O crux benedicta. . . . *See* no. 35.

248 O crux gloriosa, o crux adoranda, o crux benedicta, salva me, quia in te pependit salvator mundi, *ends*: qui per te genus humanum redemit de tenebris infernorum, I.C.d.n. Qui . . . 'Alia or. de sancta cruce': Lyell 30, fol. 243–243v. A version of the prayer in MS. B.M. Add. 21927, 12th cent., fol. 48, cit. Wilmart, 'Prières médiévales', p. 40 n. 3.

249 O crux gloriosa, o crux adoranda, o lignum preciosum et admirabile signum . . . Christi sanguine rede[m]ptus. Adoro et veneror in te crucem et passionem illam d.n.I.C. quam nobis representas, *ends*: et in futuro felicitate eterna letari. Ipso prestante qui . . . 'Alia or. de sancta cruce': Lyell 30, fol. 243v–244v. A version of this prayer is found in MS. B.M. Harl. 211, fol. 136v. As far as 'redemptus' it is an antiphon, pr. in *Sarum Breviary* III, 1886, col. 275.

250 O crux gloriosa, o crux adoranda, o lignum vitale et ara salutifera, *ends*: tue virtutis clemenciam. Amen. 'Alia oracio de sancta cruce': Lyell 30, fol. 242.

251 O deo amabilis virgo Katerina. O insuperabilis virtute divina, *ends*: tui sunt agentes. Amen. 'Alia oracio de sancta Katerina': Lyell 30, fol. 211.

252* O domina clementissima per amorem unici filii. Lyell 82, fol. 26.

253 O domina misericordissima dei genitrix Maria, dignare meis indignissimis peticionibus annuere quas effundere presumo, *ends*: et defunctis omnibus remissionem omnium peccatorum suorum et vitam eternam cum electis suis. Amen. 'Oracio ad sanctam Mariam et ad filium suum coniunctim': Lyell 30, fol. 164–164v. Also in MSS. Tanner 169*, Chester, late 12th cent., p. 88; B.M. Harl. 917, fol. 61; Royal 5 E. xx, 13th cent., fol. 95v; Vat. Reg. Lat. 121, fol. 232; 176, fol. 11v and possibly Amiens 115, fol. 177 (Leroquais, *Brév.* I, p. 18). The same prayer as no. 254.

254 O domina misericordissima dei genitrix virgo semper Maria, *ends*: et vitam cum electis suis. Amen. 'Oracio ad Mariam et ad filium coniunctim': Lyell 30, fol. 172–3. The same prayer, with slight variants, as no. 253.

255* O domina per quam totius orbi. Lyell 82, fol. 25v.

O domine I.C. *see* In nomine . . . O domine.

256 O dulcissima domina mea Maria, benedicti sint oculi tui quibus filium dei videre meruisti, *ends*: et infinitos thesauros inestimabilium archanorum divine maiestatis in se continere meruit. Amen. 'Oracio devota ad sanctam Mariam': Lyell 30, fol. 163–4. Followed by responses and prayer: no. 315.

O dulcissime *see* Dulcissime.

257 O Gabriel archangele fortitudo dei, deprecor te cum pavor inferni, *ends*: tuo adiutorio transeat Amen. Lyell 30, fol. 179. Cf. Wilmart, *Auteurs spirituels*, p. 580 and MS. B.M. Harl. 2341, fol. 103. Follows nos. 177, 109.

258 O gloriosi confessores dei, orate pro me, ut per vos michi tribuatur, *ends*: criminum omnium meorum absolucio. Prestante . . . Lyell 30, fol. 193. See no. 400. Follows no. 300 without a break.

259* O Ihesu Christe eterna dulcedo te amancium. Lyell 30, fol. 43.

260 O I.C. vita vivens, ab iniqua et subitanea morte libera me, *ends*: salus hic tam corporis quam anime nunc et imperpetuum. Amen. 'Alia or. devota contra pestilenciam': Lyell 30, fol. 259. A version of no. 26. Followed by nos. 280, 111, 191.

261 O Ihesu pie, Ihesu bone, Ihesu dulcissime . . . et honorem sancti nominis tui dulcissime d.I. Amen. D.I.C. rex glorie imprime claritatem sanctissimi nominis tui . . . (fol. 78) omnes qui diligunt nomen tuum Ihesum amen. Dulcissime I.C.d mi, deus meus, da cordi meo te desiderare, *ends*: propter quam me creare dignatus es valeam pervenire. Amen. 'Oracio devota istius nominis Ihesu': Lyell 30, fol. 77^{v}–78^{v}. For the first part cf. MSS. Gough Liturg. 9, fol. 263 and Paris B.N. lat. 13296, fol. 183^{v} (Leroquias, *L.H.* II, p. 125).

262 O immense et ineffabilis misericordie sanctissime pater Nicholae, qui nautis tempestate sevissima, *ends*: spacium penitencie et emendacionem vite, apud d.I.C. et redemptorem nostrum qui . . . 'Ad sanctum Nicholaum or.': Lyell 30, fol. 205^{v}–206. Close to the version pr. Gjerløw, p. 115. See also nos. 388 and 243; MS. B.M. Harl. 211, fol. 178; Wormald, 'Melisende', p. 134, no. 21.

263 O ineffabilis clemencie atque infinite bonitatis deus d.I.C., qui non despicis ad te clamancium gemitus, *ends*: sicut scis et vis miserere mei. Amen. 'Oracio ad I.C.': Lyell 30, fol. 291–291^{v}.

264 O intemerata et in eternum benedicta singularis atque incomparabilis virgo . . . inclina . . . aures tue pietatis . . . pia in omnibus auxiliatrix, in necessitatibus et angustiis et in illa hora qua exierit anima mea . . . et merear vi(fol. 126)dere ipsum benignissimum d.n.I.C. filium tuum quem genuisti secundum carnem Amen. O Iohannes evangelista Christi familiaris, *ends*: benignissimus paraclitus spiritus sanctus qui patri et filio coeternus et consubstancialis cum eis vivit et regnat deus. Per omnia s.s. Amen. 'De sancta Maria oracio devota': Lyell 30, fol. 125^{v}–127. Ed. Wilmart, *Auteurs spirituels*, pp. 488–90; our MS. has a substantial addition in the first paragraph.

265 O intemerata et in eternum benedicta, singularis atque incomparabilis . . . Te enim dei filius verus, *ends*: cum electis suis vitam et requiem sempiternam. Amen. 'Oracio devota de sancta Maria': Lyell 30, fol. 154^{v}–156^{v}. Pr. Wilmart, *Auteurs spirituels*, pp. 494–5.

266 O intemerata virgo Maria, deprecor te gloriosa ut intercedas pro me misero peccatore N. ante conspectum illius redemptoris mei, *ends*: atque emendacionem omnium delictorum meorum. Per eundem . . . 'Alia oracio de sancta Maria': Lyell 30, fol. 127–127^{v}. A shortened version of the prayer pr. Gjerløw, p. 112 no. 15. See also Barré, pp. 201 (also in MS. B.M. Harl. 917, fol. 31^{v}) and 215 (Nonantola Psalter).

267 O longanimis et pacientissime pie rex d.I.C. qui hic presens ades, *ends*: imperpetuum inhabitando possideas. Amen. 'Alia or. devota ad corpus Christi': Lyell 30, fol. 248^{v}–249.

268* O Maria piissima, stella maris clarissima. Lyell 30, fol. 160^{v}.

269 O Martine deo grate, Presul plene pietate, tuo tibi servulo, *ends*: sine fine videam. 'De sancto Martino or.': Lyell 30, fol. 187^{v}. Followed by responses and prayer: no. 104.

O Martine o pie. *See* no. 378.

270 O Michael archangele celi princeps milicie, *ends*: et ad deum me proferas. 'De sancto Michaele archangelo oracio or. [*sic*]': Lyell 30, fol. 178. Antiphon, followed by responses and prayer: no. 379.

271* O mundi domina audi me. Lyell 82, fol. 26v.

272 O pater piissime, o Christe clementissime, o spiritus misericordissime. Triune deus et une, *ends*: laudet te deum deorum in s.s. Amen. 'Oracio devota de sancta trinitate': Lyell 30, fol. 231v–232v.

273 O pie et misericors benigne Ihesu miserere mei et esto michi pius, misericors et benignus . . . salva me ex ore leonis qui es salvator generis humani . . . O Ihesu salus, respiciat super me misericordia tua, *ends*: et omnes benefactores meos, in omni bonitate conserves et ad te qui vera es vita pervenire concedas, qui . . . 'Alia oracio devota ad d.I.C.': Lyell 30, fol. 67–68v.

274 O Raphael archangele medicina dei, *ends*: ut perinfluat michi salus eterna. Amen. Lyell 30, fol. 179. Pr. Wilmart, *Auteurs spirituels*, p. 581. Also in MS. Harl. 2341, fol. 103. Follows no. 177, etc.

275 O regina poli, mater gratissima proli. Perdere me noli, committo me tibi soli. Lyell 30, fol. 166. Follows no. 334.

276 O sacratissima virgo Maria dei genitrix speciosa atque inviolata que miserum Teophilum, *ends*: et a morte subitanea atque perpetua. Amen. 'Alia oracio devota ad sanctam Mariam': Lyell 30, fol. 144–144v.

277 O salutiferum sacramentum a me misero et indigno ministro tuo hodie in altari immolandum, dignare queso, *ends*: et tandem conferatur exitus bonus. Amen. 'Oracio sancti Gregorii quam cotidie dicebat ante missam': Lyell 30, fol. 102–3. Also in the 15th-cent. MS. prayer book from Reading in Sotheby's sale 7 Dec. 1964, lot 149.

278 O salvator captivorum et confractor carcerum, *ends*: in gloria celesti. Amen. Lyell 30, fol. 190–190v. Follows no. 353 without a break.

279 O sancta Maria misericordissima et excellentissima celi regina, domina angelorum, *ends*: cunctis diebus vite mee. Amen. 'Alia oracio de sancta Maria': Lyell 30, fol. 173v–174v. A version of the beginning (l. 3–25) of the prayer from the Nonantola Psalter pr. Barré, p. 213. Cf. Gjerløw, pp. 109–10, nos. 1–2. For the beginning cf. also MS. Gough Liturg. 2, fol. 13v.

280 O sancta Maria regina celorum ora pro nobis ad d.I. filium tuum ut repellat a nobis pestilencie morbum et concedat nobis eterne vite gaudium. Amen. Lyell 30, fol. 259–259v. Follows no. 260 without a break.

281 O sancta trinitas, o adoranda unitas, o vera deitas et vita, te deprecor, *ends*: quem semper optavi. Amen. 'Alia or. de trinitate': Lyell 30, fol. 224v.

282 O sancta virgo virginum que genuisti dominum, *ends*: sit eius resureccio, virtutum agmentacio. Amen. 'Alia oracio devota ad sanctam Mariam': Lyell 30, fol. 143–4. Ascribed to Marbod. Chevalier, *Rep.*, no. 13694. Pr. *Anal. Hymn.* L, pp. 395–8. Our MS. lacks str. 5 l. 1–2; str. 8 l. 3–4; str. 9; str. 16 l. 3–4; str. 17.

283 O sancte Michael archangele obsecro te preclarum atque decorum . . . ut in novissimo die benigne suscipias, *ends*: et gloriam beate resurreccionis expectant. Amen. 'De sancto Michaele archangelo or.': Lyell 30, fol. 201–201v.

284 O sancte Petre ianitor celi qui acepisti [*sic*] claves regni celorum, *ends*: ubi gaudens et gracias agens laudem deum in s.s. Amen. 'Ad sanctum Petrum apostolum or.': Lyell 30, fol. 182–182^{v}.

285 O sanctissima anima Christi que post passionem in infernum descendisti, *breaks off imperf.*: collocasti. Ita grata. Lyell 82, fol. 82^{v}.

286 O sanctissima dei genitrix et perpetua virgo Maria, mater misericordie melliflua miserorum . . . ad te tota devocione confugio, *ends*: cum sanctis regnaturo largiatur, I.C. . . . 'Alia oracio de sancta Maria': Lyell 30, fol. 174^{v}–175.

287 O sponsa dei electa (*antiphon*). Follows no. 181, q.v.

288 O sublimis puerpera regina celorum, virgo ante partum, *ends*: te intercedente que benedicta es inter omnes mulieres. Amen. 'Alia oracio ad sanctam Mariam': Lyell 30, fol. 173–173^{v}.

289 O tu sancte Leonarde, sancte dulcis, sancte pie, *ends*: et in cunctis iuva bonis. Amen. Lyell 30, fol. 190^{v}–191. Follows nos. 353, 278 and followed by no. 291.

290* O virgo incorrupta mater innupta. Lyell 82, fol. 26.

291 O virtutum domine per secula benedicimus te, *ends*: a peccatis liberare. Lyell 30, fol. 191. Antiphon for St. Leonard. Follows no. 289, followed by responses and prayer: no. 102.

292 O vos omnes sancti angeli et archangeli, throni, dominationes . . . precor vos ut omnipotentem deum, *ends*: et ad vitam eternam perducere. Qui . . . Lyell 30, fol. 179^{v}–180. Cf. no. 333. Follows no. 299.

293 Obsecro te beatissime confessor et dilecte domini Benedicte, intercede pro me servo tuo et pro omni hac congregacione tua, *ends*: et ad cavenda que prohibuit. Qui . . . 'Alia oracio de sancto Benedicto': Lyell 30, fol. 209–209^{v}. A version of the prayer ed. *Precum Libelli*, pp. 140–1; Gjerløw, p. 140, no. 17 (MS. Rouen A. 44). See also Leroquais, *Psautiers* II, p. 122.

294 Obsecro te beatissime Stephane levita et prothomartir . . . (fol. 203^{v}) pro fraternis delictis intercedere et michi peccatori in tantis peccatorum periculis . . . O sancte sanctorum concivis et coheres glorie, *ends*: ego peccator obdormiam in deo salutari meo. Qui . . . 'Ad sanctum Stephanum or.': Lyell 30, fol. 203–4. Much longer at the end than the usual version pr. *Antidotarius*, fol. cxxxvii^{v}, for which see Wilmart, 'Le manuel', p. 285, no. 46.

295* Obsecro te domina mea sanctissima Maria. Lyell 30, fol. 133.

Obsecro te domina sancta Maria *see* Sancta Maria mater d.n.I.C. dulcissima.

296 Obsecro te o gloriosa crux per d.n.I.C. qui pependit in te pro nostra salute ut semper assis, *ends*: merear perfrui, ad laudem et gloriam d.n.I.C. Amen. 'Alia or. ad sanctam crucem': Lyell 30, fol. 243. *See* the last part of no. 35.

297 Omnes sancte virgines et matrone, orate pro nobis. O sacratissime mulieres, *ends*: vite munditiam et gloriam in futuro. 'Ad omnes sanctas virgines or.': Lyell 30, fol. 197^{v}. For ed. see no. 299. Followed without a break by no. 345.

298 Omnes sancti apostoli et electi discipuli dei, orate pro nobis. O venerandi patres, *ends*: prestante deo. Qui . . . 'Ad omnes sanctos apostolos or.': Lyell 30, fol. 183–183^{v}. For ed. see no. 299. Followed by no. 242.

299 Omnes sancti beatorum spirituum ordines, orate pro nobis. O felices incole patrie celestis, *ends*: requiescam in deo salutari, cui . . . 'Ad omnes angelos. or.': Lyell 30, fol. 179–179^{v}. First of a sequence of prayers which follow at intervals in our MS., pr. together in *Sarum Horae*, Paris, 1536, fol. lxxxiii^{v}–lxxxiiii^{v}, see also Hoskins, *Horae*, p. 120 (Wynkyn de Worde, 1502). Followed by no. 292.

300 Omnes sancti confessores, orate pro nobis. O patres precipui, *ends*: finaliter perveniendi. 'Ad omnes sanctos confessores. or.': Lyell 30, fol. 192^{v}–193. For ed. see no. 299. Followed by no. 258.

301 Omnes sancti cum trinitate sancta sint lorica anime et corpori meo cum medullis meis a planta pedis, *ends*: ab omni re que infestat bonum et ab omni impedimento anime et corporis me defende et protege. 'Oracio ad trinitatem et ad omnes sanctos': Lyell 30, fol. 108–9. An extract from the prayer of St. Brendan (for which see MS. Lyell 82, fol. 61 (no. 323)), similar to one pr. Wilmart, 'Bury Psalter', pp. 212–13. Followed without a break by no. 155.

302* Omnes sancti dei sint medicina mei. Lyell 30, fol. 55^{v}.

303 Omnes sancti dei vos deprecor et rogo, subvenite michi, *ends*: consummacio laudabilis. Amen. Lyell 30, fol. 198^{v}. See no. 400. Follows no. 307.

304 Omnes sancti et sancte per amorem et honorem sancte dei genitricis, *ends*: mereamur in eternum adunari consorciis vestris. Amen. Lyell 30, fol. 176. Follows no. 179 without a break.

305 Omnes sancti innocentes, orate pro nobis. O beati pueri, *ends*: merear una vobiscum laudare d.I.C. in s.s. Amen. 'Ad omnes sanctos innocentes or.': Lyell 30, fol. 181^{v}. For ed. see no. 299.

306 Omnes sancti martires, orate pro nobis. O fortissimi milites, *ends*: salus et premium I.C.d.n. 'Ad omnes sanctos martires or.': Lyell 30, fol. 186^{v}. For ed. see no. 299. Followed by no. 325.

307 Omnes sancti, orate pro nobis. O invictissime deus creator omnipotens qui es trinus et unus, *ends*: beate vite porcionem percipere mereamur. Amen. 'Ad omnes sanctos or.': Lyell 30, fol. 198–198^{v}. For ed. see no. 299. Followed by nos. 303, 16, 384.

308 Omnes sancti patriarche et prophete, orate pro nobis. O sanctissimi patres et deo cari, *ends*: credidistis I.C. salvatorem nostrum. Amen. 'Ad omnes patriarchas et prophetas or.': Lyell 30, fol. 181–181^{v}. For ed. see no. 299. Followed by no. 172.

309 Omnibus consideratis. 'Ad crucifixum or.': Lyell 30, fol. 9^{v}–12. Chevalier, *Rep.*, no. 14081; pr. *Anal. Hymn.* XXXI, pp. 87–9: 10 stanzas, no. 4 following no. 6. By Jean de Limoges, monk of Clairvaux; see A. Wilmart, *Auteurs spirituels*, p. 584. Mistakenly preceded by repetition of rubric to preceding item, no. 37. Followed by responses and prayer: no. 316.

310 Omnipotens et misericors deus cuius nutui sub celesti discursu animancia ad vitam vel mortem, *ends*: sedula devocione laudare. Qui . . . 'Alia oracio pro pestilencia': Lyell 30, fol. 259^{v}–260.

311 Omnipotens sempiterne deus aspice votum meum et desiderium meum et dirige in bona voluntate tua, *ends*: deinceps usque in fine conserves et dirigas et protegas quia tu es deus benedictus in s.s. Amen. Lyell 82, fol. 57–8.

312 Omnipotens sempiterne deus et misericors, ecce accedo ad sacramentum unigeniti filii tui . . . (fol. 21^{v}) Sit michi dulcissime I.(fol. 22)C. hoc sacramentum corpus tuum sanitas, *ends*: contra occurrentem leonem querentem quem devoret in morte. Qui . . . 'Hec oracio sequens dicetur ante missam vel ante corporis Christi percepcionem': Lyell 30, fol. 21–2. Very close to the 'Oratio S. Thomae Aquinatis' (not by Aquinas: see Wilmart, *Auteurs spirituels*, p. 380 n.) among 'Orationes ante Missam' in the post-Tridentine *Missale Romanum* (ed. of 1880, p. lxvi), but fuller at the end.

313* Omnipotens sempiterne deus qui benigne deprecancium. Lyell 30, fol. 184^{v}.

314* Omnipotens sempiterne deus qui dilecti filii tui matrem per hec sancta nomina. Lyell 30, fol. 125.

315 Omnipotens sempiterne deus qui gloriose virginis Marie corpus et animam ut dignum filii tui habitaculum, *ends*: et a morte perpetua liberemur. Per eundem . . . Lyell 30, fol. 164. Pr. *Horae Eborac.*, p. 63. Follows no. 256.

316 Omnipotens sempiterne deus qui unigenitum filium tuum d.n.I.C. crucem, coronam spineam et quinque vulnera, *ends*: eorum precibus liberemur. Per . . . Lyell 30, fol. 12–12^{v}. Follows no. 309. Also found following no. 309 in MSS. B.M. Harl. 211, fol. 138^{v}; 5315, fol. 87 and Kings 9, fol. 146.

317* Ora pro me sancta dei genitrix. Lyell 30, fol. 131^{v}.

318* Parce domine parce animabus patris mei . . . Lyell 30, fol. 264. Antiphon.

Pater de celis deus . . . *See also* Kyrieleison. Pater.

319 Pater de celis deus, miserere mei, et da michi indulgenciam omnium peccatorum meorum, *ends*: Sancte sanctorum deus miserere michi famulo tuo et omnibus fidelibus vivis ac defunctis. Amen. 'Letania valde bona': Lyell 30, fol. 226–31.

Pax Christi que superat *see* In nomine . . . Pax Christi.

320* Per crucis hoc signum. Lyell 30, fol. 55.

321 Per gloriam et virtutem sancte crucis tue d.I.C. cuius signaculum michi impono, *ends*: semper pietate paterna custodi ad laudem et gloriam nominis tui, quod sit benedictum in s.s. Amen. 'Oracio de sancta cruce': Lyell 30, fol. 241–2. A version of the prayer in MS. B.M. Arundel 155, 11th cent., fol. 173, pr. F. Holthausen, *Anglia* 65 (1941), 235–6. See also MSS. Tanner 169*, 12th cent., p. 137; B.M. Harl. 863, 11th cent., fol. 115 (pr. *Leofric Collectar* I, col. 450); Cotton Tib. A. III, 11th cent., fol. 60 (Ker, *Cat. of MSS. cont. Anglo-Saxon*, p. 245).

322 Per sanctam anuntiationem et incarnationem tuam d.I.C. parce nobis, *ends*: Per sanctum adventum tuum ad iudicium in quo tu iudicaturus es vivos et mortuos et redditurus unicuique secundum opera sua d.I.C. parce nobis. Efeta quod est adaperire in nomine d.n.I.C. Amen. Lyell 82, fol. 58–59^{v}. This may be a much expanded version of the beginning of St. Brendan's prayer, for which see no. 323.

323* Per sanctam anuntiationem tuam. Prayer of St. Brendan. Lyell 82, fol. 61.

324 Per te beata virgo Maria accessum habeamus ad filium o beata inventris [*sic*] gratie genetris [*sic*] vite, *ends*: te quoque intercedente cum omnibus sanctis faciat nos glorie et beatitudinis particeps d.n.I.C. qui . . . 'Oratio devotissima ad sanctissimam virginem': Lyell 82, fol. 82–82^{v}. An extract from Bernard, Serm. De Adv. II (P.L. 183 col. 43B7–C10): see Barré, p. 178 n. 25. Pr. as a prayer by Leroquais, *L.H.* II, pp. 347–8.

325 Per vos sancti martires dei, detur michi a domino caritas sancta, *ends*: plena remissio. Amen. Lyell 30, fol. 186^{v}–187. See no. 400. Follows no. 306.

326 Perpetuis nos domine sancti Iohannis baptiste tuere presidiis, *ends*: attolle suffragiis. Per . . . Lyell 30, fol. 181. See Bruylants, *Oraisons* I, no. 395; Hoskins, *Horae*, pp. 109, 163, 216. Follows no. 351.

327 Peto a te domine Ihesu Christe dulcissime per illam gloriosam plagam. Lyell 30, fol. 7^{v}. First of a series of prayers, each following a verse of no. 37. A version of this and the following prayers, without the verses, is found in MS. Bodl. 939, fol. 18^{v}.

328* Petrus ✠ Paulus ✠. Lyell 30, fol. 55^{v}.

329 Pone domine signaculum tuum super me, *ends*: et de viris sanguinum salva me. Elch Eloy Sabaoth. Evoy. 'Oratio [contra inimicos'? *erased*]: Lyell 82, fol. 19–19^{v}. Made up almost entirely of extracts from Psalms.

330 Precor te d.I.C.f.d.v. qui ante noctem passionis tue discipulis tuis tecum residentibus panem sanctum fregisti, *ends*: ad bonam perseveranciam, meam servitutem perducas. Qui . . . 'Hic incipiunt oraciones ad sacramentum corporis Christi': Lyell 30, fol. 244^{v}–245^{v}. Also in MSS. Vat. Reg. Lat. 121, fol. 162; Paris B.N. nouv. acq. lat. 1016, fol. 225 (Leroquais, *L.H.* II, p. 286).

331 Precor te princeps egredie [*sic*] Gabriel fortissime, *ends*: fugentur, favente I.C.d.n. qui . . . 'Ad sanctum Gabrielem or.': Lyell 30, fol. 201^{v}. Ed. Wilmart, *Auteurs spirituels*, p. 580; Gjerløw, p. 135, no. 5; also in MS. Douce 296, fol. 125^{v}; *Sarum Horae*, Paris, 1536, fol. lxxx^{v}, etc.

332 Precor vos omnes sancti dei ut me famulum vestrum N. adiuvare dignemini, quod nec diabolus . . . a(fol. 201)liquid facienti. Adiuro vos et coniuro maledicti diaboli, *ends*: ut non habeatis potestatem michi nocendi in vita mea, neque in morte. Amen. 'Alia oracio de omnibus sanctis': Lyell 30, fol. 200^{v}–201.

333 Precor vos sancti angeli et archangeli throni et dominaciones . . . ut omnipotentem deum pro me, *ends*: et ad vitam eternam perducere. Lyell 30, fol. 200–200^{v}. Also in MS. B.M. Harl. 2445, fol. 33^{v}; pr. *Speculum Spiritualium*, Paris, 1510, fol. ccvi^{v}; cf. Barré, p. 94; Turner, 'Camaldoli', p. 124, no. 14. No. 292 is almost identical. Follows no. 400 without a break and followed by no. 174.

334 Primum fuit gaudium cum virgo vidisti, *ends*: Cum ad nati dexteram regnantis sedisti. Ave Maria . . . 'Oracio de quinque gaudiis b.M.V.': Lyell 30, fol. 165^{v}–166. Chevalier, *Rep.*, no. 31874. Pr. *Anal. Hymn.* XXXI, p. 175. Our MS. has 5 strophes only. Also in MSS. B.M. Add. 16975, fol. 257 (6 str.); Paris B.N. lat. 13285, Sarum Hours, fol. 116 (Leroquais, *L.H.* II, p. 95). Preceded by prayer, no. 370, and followed by no. 275.

355* Primum nomen Christi ✠ On ✠ Trinitas ✠. Lyell 82, fol. 75^{v}.

336* Primum nomen domini on, secundum nomen domini verbum, *ends*: salva salva mane materque [*sic*] phares. Lyell 82, fol. 22^{v}–23.

337 Prosint nobis quesumus domine sancti Thome confessoris tui atque pontificis multiplicata presidia, *ends*: devocio precibus augmentatur. Per . . . Lyell 30, fol. 210. Follows no. 397.

Quaesumus *see* Quesumus.

Qualis et quanta sit nostra calamitas. *See* no. 71.

338 Quando sacerdos celebrat missam et vertit se ad populum dicendo Orate fratres et sorores pro me, tunc dicent circumstantes Sit dominus in corde tuo et in labiis tuis, *ends*: pro nostra omniumque salute. Fiat Amen. Lyell 30, fol. 3^{v}. Cf. versions of 'Ordinarium Misse' in *Sarum Missal*, ed. Legg, 1916, p. 219, l. 10–15; and *Missale Westm.* II, col. 501.

339* Quesumus omnipotens et misericors deus ut qui redempcionis nostre insignia. Lyell 30, fol. 56.

340* Qui crucis in patibulo oblatus es pro populo. Lyell 30, fol. 82.

Qui deus ante secula *see* Kyrieleison . . . Qui deus (no. 218).

341 Rege queso domine ecclesiam istam et omnes insidias inimici ab ea longe repelle ut tuis semper auxiliis, *ends*: et ad salutaria dirigatur. Qui . . . 'Oracio pro ecclesia': Lyell 30, fol. 115^{v}.

342 Regina celi letare, all., *ends*: spiritum misit quem promisit, all. ora pro nobis deum, all. Lyell 30, fol. 300^{v}. Cf. Chevalier, *Rep.*, no. 17170: the second half (from 'spiritum') is not the usual version.

* Revelatum fuit beato Bernardo (*rubric*). Lyell 30, fol. 93^{v}.

343 Rex virtutum cuius nutum nichil potest fallere, *ends*: Per eterna nos guberna secla deus trinitas. Amen. Et intercedente beata Maria cum omnibus sanctis tuis . . . ut locum penitencie habere mereamur. Amen. 'Oracio ad Ihesum Christum': Lyell 30, fol. 1.

344* Rogo te piissime d.I.C. pro animabus patris mei et matris mee. Lyell 30, fol. 274.

345 Rogo vos omnes sancte virgines dei adiuvate me, *ends*: a deo indulgenciam. Lyell 30, fol. 197^{v}–198. See no. 400. Follows no. 297 without a break.

346* Sacerdos post confessionem paulisper incurvatus dicit. Lyell 30, fol. 307.

347* Saluto te sancta Maria regina celorum. Lyell 30, fol. 161.

348* Salva nos Christe salvator per virtutem sancte crucis. Lyell 30, fol. 307^{v}.

349 Salvator mundi salvum me fac d.I.C. qui solus salvare potes. Da michi scire, velle, operari, posse . . . in omni temptacione virtutem et graciam. Sis michi queso domine deus meus firma fides in corde, *ends*: amor et desiderium vite eterne, perseverancia in bonum usque in finem. Qui . . . 'Oracio ad d.I.C.': Lyell 30, fol. 75^{v}–76. Also in MSS. Oxford, Trinity College 82, English, 13th cent., fol. 165^{v}; B.M. Add. 22720, fol. 37^{v} and Harl. 1260, fol. 182^{v}; Bloxham MS. s.n., 2nd part, fol. 21^{v}. In the Nevill Hours, fol. 87^{v}, *beg.*: D.J.C. rex glorie qui solus salvare potes. See also no. 350. The first part is a variant of the beginning of a prayer in MS. B.M. Arundel 155, from Canterbury, beg. 11th cent., fol. 182, pr. F. Holthausen, in *Anglia* 65 (1941), 252–3; see also Gjerløw, *Adoratio Crucis*, p. 124 no. 6 and MS. Lat. liturg. e. 17, fol. 16^{v}. The second part (from: Sis michi queso) is a variant of the prayer which *begins*: Fiat mihi queso, for which see no. 175.

350 Salvator mundi salvum me fac, *ends*: perseverancia bona usque in finem. Amen. 'Hec oracio sequens dicetur in mane': Lyell 30, fol. 101^{v}–102. The same prayer as no. 349.

Salvator mundi suscipe deprecacionem meam . . . *see* no. 136.

Salve crux adoranda . . . *see* no. 35.

351 Salve Iohannes sancte baptista venerande, *ends*: precibus illorum. Amen. 'Ad sanctum Iohannem baptistam or.': Lyell 30, fol. 180–1. Chevalier, *Rep.*, no. 17995. Pr. *Anal. Hymn.* XLVI, p. 270. Followed by responses and prayer: no. 326.

352 Salve mater dolorosa, *ends*: fac ut anima lucretur paradisi gaudia. Amen. 'Oracio contemplativa dolorum b.v.M. cum videret filium suum pendentem in cruce. or.': Lyell 30, fol. 132–3. Chevalier, *Rep.*, no. 18018. Pr. *Anal. Hymn.* LIV, pp. 312–13. For further MSS. beginning *Salve* rather than *Stabat* see Leroquais, *Psautiers* I, pp. 78, 109 and Wilmart, *Auteurs*, p. 516 n. 1; he says that this is the older version.

353 Salve pater pietatis, Leonarde desolatis, *ends*: ducamur palacium. 'De sancto Leonardo or.': Lyell 30, fol. 189^{v}–190. Chevalier, *Rep.*, no. 33166. Pr. *Anal. Hymn.* XXXIII, p. 130. Also in MSS. Bodl. 939, fol. 35^{v}; Rawl. liturg. e. 3, fol. 30. Followed without a break by no. 278.

354 Salve puer Ihesu amantissime. Salve puer Ihesu qui venisti visitare nos . . . (fol. 106^{v}) Salve puer Ihesu misericordissime. O bone Ihesu exaudi me et salva me, *ends*: et te quandoque sine confusione videre et tecum sine fine manere in s.s. Amen. 'Oracio devota ad Ihesum': Lyell 30, fol. 103^{v}–107.

355 Salve rex bone d.I.C. dulcis filius sanctissime Marie . . . (fol. 225) Beatissimo capiti tuo et sanctissime corone tue d.I.C. atque beatissimis membris tuis commendo . . . Per benedictum caput tuum defende nos . . . Pater noster. Per illos despectus quos ob nostram salutem sustinuisti . . . Seven more sections follow, *ending*: Ipsa crux in qua pro nostra salute . . . et contra omnia mala proteccio et defensio Amen. Pater noster. 'Oracio ad d.I.C.': Lyell 30, fol. 224^{v}–226.

356 Salve rex fabricator mundi qui venisti redimere nos . . D.I.C. apud me sit ut me ab omni malo . . . (fol. 257) Benedicat ✠ me deus qui me creavit . . . Benedicio ✠ dei patris cum angelis suis sit super me . . . (fol. 258) Omnes benedicciones ✠ que in libris et in sanctis continentur scripturis super me veniant, *ends*: Auxiliare michi Christi f.d.v., qui . . . 'Oracio valde bona pro semetipso': Lyell 30, fol. 256^{v}–258. For the later part of the prayer with the blessings see also MS. B.M. Harl. 2341, fol. 83^{v}.

357 Salve sancta facies nostri redemptoris. 'Oracio ad sanctam Veronicam': Lyell 30, fol. 88–88^{v}. 4 strophes. Chevalier, *Rep.*, no. 18189. Followed by responses and a prayer *beg.*: Deus qui nobis signatis lumine vultus tui, *ends* (fol. 89): facie ad faciem videre mereamur. Per . . . Frequently found together in MSS., e.g. MSS. Bodl. 939, fol. 38; B.M. Add. 33381, fol. 102; Harl. 211, fol. 141, Stowe 16, fol. 147, and pr. together in *Horae Eborac.*, pp. 174–5.

358 *Salve.* (fol. 136) Salve virgo virginum stella matutina, *ends* (fol. 139): Dignetur in glo(fol. 139^{v})ria sua collocare. In s.s. Amen. 'Invenies veniam sic salutando Maria': Lyell 30, fol. 135^{v}–139^{v}. Chevalier, *Rep.*, no. 18318. Followed by responses and a prayer, no. 106. The verses, responses, and prayer are also found together, with a similar heading, in the *Sarum Prymer*, ed. Paris 1527, fol. cxxxix (Hoskins, *Horae*, no. 81).

359* Sancta crux ✠ Christi salva me et sana me. Lyell 30, fol. 186.

360* Sancta dei genetrix virgo Maria deprecor. Lyell 82, fol. 27.

361* Sancta Maria dei genitrix mitissima. Lyell 30, fol. 127^{v}.

362* S.M. domina piissima exaudi preces infirmi famuli tui Nicolai. Lyell 82, fol. 26v.

363 Sancta Maria Magdalene que cum fonte lacrimarum ad fontem misericordie Christum venisti, *ends*: quicquid volueris optinere a dilectissimo domino et amico tuo. Qui . . . 'Alia oracio de sancta Maria Magdalena': Lyell 30, fol. 212–212v. The beginning of the prayer by St. Anselm, Or. XVI (olim Or. LXXIV), ed. Schmitt, *Anselmi Opera* III, pp. 64–65 l. 1–26. Also in MSS. Canon. Liturg. 136, fol. 154 and Paris B.N. lat. 13285, fol. 83v (Leroquais, *L.H.* II, p. 93).

364 S.M. mater dei ora pro me. S.M. regina celi ora pro me . . . O clemens et benigna domina, *ends*: ut te sequens patronam, regnum filii tui percipiam. Qui . . . 'Hic incipiunt oraciones de sancta Maria': Lyell 30, fol. 116–116v. Pr. *Sarum Horae*, Paris, 1536, fol. lxxxiii; also in MS. Gough Liturg. 7, fol. 105.

365 S.M. mater d.n.I.C. dulcissima pietate plenissima, *ends*: Audi exaudi me Nicolaum miserum peccatorem . . . et miserere mei in s.s. Amen. 'Oratio devotissima gloriosissime virginis Marie': Lyell 82, fol. 7v–10. The prayer which usually begins: Obsecro te domina sancta Maria, for which see MS. Lyell 30, fol. 133 (no. 295).

366 S.M. mater d.n.I.C. in manus eiusdem filii tui et in tuas commendo animam meam . . . Custodi me domine ab ira tua et ab ira piissime genitricis tue, *ends*: et a te nunquam imperpetuum separari permittas, per . . . 'Alia oracio de s.M.': Lyell 30, fol. 120v–121. Cf. MSS. B.M. Add. 16975, fol. 259v; Harl. 2882, 13th cent., fol. 60; Vat. Reg. Lat. 121, fol. 230v and 180, fol. 164v. An expanded version of the prayer pr. W. Wallace, *Life of St. Edmund of Canterbury*, 1893, p. 472. Cf. also Gjerløw, p. 116.

367 S.M. mater d.n.I.C., mater intacta, mater immaculata . . . in custodia filii tui et in tua commendo nunc et semper animam me(fol. 117)am, *ends*: Et quinque sensus meos illesos conservare digneris per potenciam trinitatis immense. Amen. 'Oracio de s.M.': Lyell 30, fol. 116v–117. Cf. nos. 209, 366.

S.M. mater d.n.I.C. per unicum filium *see* Sancta mater.

368 S.M. mater immaculata, miserere michi misero orando pro maculis meis ad filium tuum. Mater incorrupta adiuva me . . . fragilitatis mee. Mater intacta unigeniti d.n.I.C., munda me, *ends*: penitus deleri clementer impetra. Amen. 'Alia oracio ad s.M.': Lyell 30, fol. 171v–172. MSS. Vat. Reg. Lat. 121, fol. 251v and 180, fol. 168, have similar incipits. Cf. Gjerløw, p. 110, nos. 6–7. The part from 'Mater intacta' is the same as her no. 7.

369* S.M. pia domina per unicum filium tuum. Lyell 82, fol. 26.

370 S.M. regina celi ne despicias oracionem servi tui, *ends*: fructus ventris tui d.n.I.C. Ave Maria . . . Lyell 30, fol. 165v. Precedes no. 334.

371* S.M. virgo gloriosa que exaltata es. Lyell 82, fol. 27v.

372 S.M.v. obsecro te per graciam quam sic deus voluit esse tecum, *ends*: et compassio miserie mee quantum michi expedit, sit tecum. Amen. Lyell 30, fol. 162v–163. An adaptation of part of St. Anselm Or. VII (olim Or. LII), ed. Schmitt, *Anselmi Opera* III, p. 22, l. 108–14. Follows no. 80 without a break.

373* Sancta mater d.n.I.C. per unicum filium tuum. Lyell 82, fol. 25.

374 Sancte angele dei, minister celestis imperii . . . (fol. 16) nichil in me sit commune cum maligno. Precor te piissime custos meus per misericordiam d.n.I.C. ut

omnibus horis atque momentis me protegas visites et defendas et confortes et te michi presentem semper exhibeas . . . (fol. 16^{v}) ne michi in aliquo nocere valeant. Credo enim quod sis angelus sanctus, *ends*: et tecum et cum omnibus sanctis eius sine fine gaudeam. Quod michi prestare . . . Lyell 30, fol. 15^{v}–17. Related to the group of three prayers ed. Wilmart, *Auteurs spirituels*, pp. 552, 581, the first of which has the same incipit. The last part (from 'Credo enim') is an expansion of the prayer from MS. B.M. Cotton Tit. D. XXVII, ed. Wilmart, op. cit., p. 544. Follows no. 27.

375 Sancte Iohannes apostole et evangelista, qui es virgo electus a domino, *ends*: in desiderio videndi gloriosam faciem d.n.I.C. Qui . . . 'Ad sanctum Iohannem evangelistam or.': Lyell 30, fol. 182^{v}. Also in MSS. B.M. Harl. 211, fol. 172^{v} and Royal 7 A. VI, fol. 113^{v}. Cf. *Speculum Spiritualium*, Paris, 1510, fol. CCVII and Wallace, *Life of St. Edmund*, 1893, p. 586.

376 Sancte Iohannes evangelista et dilecte dei apostole qui virgo electus a (fol. 203) domino, *ends*: ad convivium celestium epularum perducat. Amen. 'Ad sanctum Iohannem evangelistam oracio': Lyell 30, fol. 202^{v}–3. Also in MSS. Laud Misc. 508, fol. 104^{v}, and B.M. Harl. 2445, fol. 38.

377 Sancte Martine beatissime domine et pater, te nobis dedit dominus patronum esse et pastorem, *ends*: remissionem omnium peccatorum meorum ut possim misericordiam dei consequi et veniam impetrare . . . propter vicia et peccata mea que male commisi. Amen. 'Alia oracio de sancto Martino': Lyell 30, fol. 207–7^{v}. Also in MSS. B.M. Egerton 1139, fol. 209^{v} (see Wormald, 'Melisende', p. 134, no. 22), which ends at 'peccatorum meorum'; Paris, B.N. lat. 922, fol. 56 (Leroquais, *L.H.* I, p. 35) and B.M. Cotton Tit. D. XXVI, 11th cent., fol. 76 (to St. Nicholas).

378 Sancte Martine, per illum te supplico, oro et obsecro, precor et deprecor, qui totum mundum venerari facit nomen tuum ut non deneges michi indigenti et supplicanti auxilium tuum. (fol. 206^{v}) O Martine o pie, quam pium est gaudere de te . . . nunc et ante deum. Adiuva me beatissime confessor peccatorem et in te confidentem. Reconcilia michi, *ends*: pervenire merear ad gaudia que suspiro et desidero. Auxiliante . . . 'Ad sanctum Martinum or.': Lyell 30, fol. 206–7. For the first sentence see St. Anselm Or. XIV (olim Or. LXXI), ed. Schmitt, *Anselmi Opera* III, p. 56 l. 39–40 (in most MSS. addressed to St. Nicholas). The second ('O Martine . . .') is an antiphon, pr. *Sarum Breviary* III, 1886, col. 1009.

379 Sancte Michael archangele d.n.I.C. qui venisti in adiutorium, *ends*: resurreccionis expectant. Lyell 30, fol. 178–178^{v}. Ed. Wilmart, *Auteurs spirituels*, pp. 212–13. Our text is close to B.M. MS. Arundel 60, and to MS. Rouen A. 44, ed. Gjerløw, pp. 134–5. Also in MSS. Douce 296, fol. 125; Add. B. 3, fol. 37; no. 380 below, etc. Follows no. 270 and followed without a break by no. 171A.

380 Sancte Michael archangele qui venisti . . . 'Oratio sancti Mihaelis [*sic*]': Lyell 82, fol. 81–81^{v}. The same prayer as no. 379.

381 Sancte Petre princeps apostolorum cui dominus tradidit claves regni celorum, *ends*: ubi me ut bonus pastor introducas. Amen. 'Ad sanctum Petrum oracio': Lyell 30, fol. 202^{v}. Also in MSS. Laud Misc. 508, English, 12th cent., fol. 104; Gough Liturg. 9, fol. 202; B.M. Harl. 2445, fol. 36; Paris, B.N. lat. 13285, fol. 13^{v} (Leroquais, *L.H.* II, p. 89).

382 Sancte spiritus qui es amator sensatorum cogitatuum, infunde in cor et in sensum meum tuam unccionem, *ends*: et vivifica me ut tecum vivam in eternum. Amen. 'Alia oracio de sancto spiritu': Lyell 30, fol. 238–40^{v}.

383 Sancte spiritus qui te deum ac dominum mortalibus revelare dignatus es . . . verum devocionis affectum indulgeas. O divini amor numinis patris omnipotentis, *ends*: secundum multitudinem tuarum compleat miseracionum. Per . . . 'Alia oracio de sancto spiritu': Lyell 30, fol. 237–8. Not the prayer with the same incipit from the 'Ordo professionis monachorum' pr. in *Missale Westm.* II, fol. 1191–2.

384 Sancti dei omnes qui ab inicio mundi usque in presens deo placuistis, *ends*: michi habere cum omnibus sanctis. Per . . . Lyell 30, fol. 199. Follows no. 307, etc. Also in MS. B.M. Egerton 1139, fol. 11: see Wormald, 'Melisende', p. 134 no. 26.

385* Sanctifica me domine famulum tuum N. signaculo sancte crucis. Lyell 30, fol. 15.

386 Sanctissima dei genitrix et perpetua virgo Maria que mundo meruisti generare salvatorem, exaudi me, *ends*: in sanctorum societate michi concedat. Qui . . . 'Item alia oracio de sancta Maria': Lyell 30, fol. 253–253^{v}. A version of the 'Oratio Alchfrido', ed. Barré, pp. 69–70, 137.

387 Sanctissima virgo Maria mater Christi immaculata, mater intacta, mater incorrupta, stella maris splendida . . . (fol. 252^{v}) nullum libencius audit quam te. Unde sub alas tue proteccionis confugio, *ends*: mater eiusdem redemptoris et iudicis cui . . . 'Alia or. de sancta Maria': Lyell 30, fol. 252–3. Cf. the prayers pr. Barré, pp. 98–9, 240.

388 Sanctissime pater Nicholae, qui nautis peste sevissima fatigatis succurristi, *ends*: de manu inferni eripias et in presenti vita ab omni malo custodias et ad vitam eternam perducas. Amen. Lyell 30, fol. 188–188^{v}. Also in MS. B.M. Harl. 211, fol. 178 (*beg.*: O beate N.). A version, fuller at the end, of no. 262. Follows no. 239.

389* Sanctus Gregorius papa missam celebrans. Lyell 30, fol. 89.

390 Sanguis d.n.I.C. conservet. 'Ante recepcionem sanguinis Christi dicatur hec oracio': Lyell 30, fol. 34. Pr. *Missale Westm.* II, p. 519. Follows no. 72.

391* Saphiri speties digitis. Marbod. Lyell 82, fol. 76^{v}.

392* Sic ter quinque. Lyell 30, fol. 93^{v}.

393* Signum sancte crucis ✠ defendat me. Lyell 30, fol. 13^{v}.

394 Singularis meriti . . . (fol. 249^{v}) ut vel iam donet dominus, *ends*: et lavit sanguine suo I.C.d.n. Qui . . . 'Hic incipiunt oraciones de sancta Maria': Lyell 30, fol. 249–52. Maurilius of Rouen: ed. Barré, pp. 183–4.

Sit dominus in corde tuo et in labiis tuis *see* Quando sacerdos.

395* Spiritus sancti gratia illustret. Lyell 30, fol. 307^{v}.

396 Stella celi extirpavit que lactavit dominum, *ends*: dire mortis ulcere. 'Oracio devota contra pestilenciam': Lyell 30, fol. 258^{v}. Chevalier, *Rep.*, no. 19438. Pr. *Anal. Hymn.* XXXI, p. 210. Our MS. has str. 1–2 only. Followed by responses and prayer: no. 111.

397 Strenue repellitur per pastorem lupus, *ends*: loquitur et mutus. 'Oracio de sancto Thoma Hereford. de Cantelupo ant.': Lyell 30, fol. 209^{v}. Followed by responses and prayer: no. 337.

398* Sub tuum presidium confugimus. Lyell 82, fol. 25.

399* Subvenite sancti dei, occurrite angeli domini. Lyell 30, fol. 271^{v}. Responses.

400 Succurrite michi queso omnes sancti dei, ad quorum ego miser et peccator patrocinia confugio . . . antequam me infer(fol. 199^{v})nus devoret. O beatissima virgo Maria . . . Et tu sancte Michael . . . Vos quoque sancti patriarche, *ends*: et me adiuvate ut per vos perveniam ad vos. 'Alia oracio devota de omnibus sanctis': Lyell 30, fol. 199–200. Apparently the early version of this prayer, found in MSS. B.M. Cotton Tit. D. XXVI, fol. 68, and Arundel 155, fol. 190^{v}, both 11th cent. Also in MSS. Laud Misc. 79, 12th cent., fol. 148^{v}; B.M. Harl. 2882, 12th–13th cent., and later MSS.: Oxford, Trinity Coll. 13, fol. 66^{v} (and cf. fol. 14^{v}): Vat. Reg. Lat. 121, fol. 254; Paris, Ste.-Geneviève 1265, fol. 334 (Leroquais, *Brév.* III, p. 449). Barré, p. 134 n. 39, says that it was printed in *Hortulus Animae*, Lyons, 1547, fol. 205–6. A series of short prayers to saints found separately in the present MS.—nos. 171A, 172, 242, 325, 258, 345, 303, 16—appears to be extracted from a slightly expanded version of our prayer, similar to the versions found in MSS. Oxford, Canon. Liturg. 25, fol. 82; Univ. Coll. 8, fol. 75^{v}; B.M. Add. 37787, fol. 131^{v}; Royal 8 B. I, fol. 60. Cf. Paris, B.N. lat. 13285, fol. 85 (Leroquais, *L.H.* II, p. 93), which has only the beginning (*to*: devoret) and our MS. Lat. liturg. g. 8, fol. 57, which has a much expanded version. Followed without a break by nos. 333, 174.

401 Summe sacerdos dei martir Clemens, sanctissimi principis apostolorum successor, *ends*: nos perducat Christi misericordia. Amen. Lyell 30, fol. 187–187^{v}. Follows no. 79.

402 Summe sacerdos et vere pontifex, *ends*: neque siciam in eternum. 'Oracio devota dicenda ante missam': Lyell 30, fol. 22–8. Ed. Wilmart, *Auteurs spirituels*, pp. 114–24: our MS. belongs to his type B^{2} (see p. 106). He attributes the prayer to Jean de Fécamp.

403 Supplicacionem servorum tuorum deus miserator exaudi, *ends*: periculis eruamur. Per . . . Lyell 30, fol. 154^{v}. Ed. Bruylants, *Oraisons* I, no. 404. Follows no. 60.

404 Supplico tibi sancte et electe dei Vincenti, ut pro meis facinoribus, *ends*: palma infulatum coronavit, salvator mundi, qui . . . 'Ad sanctum Vincentium or.': Lyell 30, fol. 205–205^{v}.

405* Suscipe domine animas patris mei et matris mee. Lyell 30, fol. 271.

406* Suscipe regina celi menteque benigna. Lyell 82, fol. 25^{v}.

407* Suscipe verbum dulcissima piissima benignissima virgo. Lyell 30, fol. 120.

408* Suscipere dignare domine deus omnipotens hoos psalmos. Lyell 30, fol. 275.

409 Te adoro deum patrem et filium et spiritum sanctum, unam divinitatem, equalem gloriam, *ends*: oraciones quas pro me misero peccatore effundam coram te et coram omnibus sanctis tuis in hac hora. Amen. 'Alia oracio ad sanctam trinitatem': Lyell 30, fol. 39^{v}–40^{v}. Pr. Gjerløw, pp. 132–3, from MS. Rouen A. 44 and citing other MSS. Also in MSS. B.M. Cotton Tit. D. XXVII, fol. 77^{v}; Bodl.

Lat. liturg. f. 2, fol. 3; cf. MS. Harl. 211, fol. 122 (*beg.*: Sancta trinitas et vera unitas te adoro).

410 Te deum patrem omnipotentem, deumque filium omnipotentem deprecor, cuius magnitudo . . . (fol. 204^{v}) Te eciam queso sancte Laurenti martir Christi preclare, *ends*: et dominatur deus per eterna secula. Amen. 'Ad sanctum Laurencium or.': Lyell 30, fol. 204–5.

411 Te invocamus, te adoramus, te laudamus o beata trinitas. Benedicamus p. et f. cum s.s. Libera nos, *ends*: corde et voce laudare et benedicere mereamur per eterna s.s. Amen. 'Oracio de sancta trinitate': Lyell 30, fol. 224–224^{v}. MS. Arras 760 (690), fol. 82^{v} (Leroquais, *Brév.* I, p. 68) may be the same.

412* Tibi domine commendo animas patris mei et matris mee. Lyell 30, fol. 271^{v}.

413 Tu quociens audis dici Verbum caro factum, *ends*: Papa Clemens quintus quos concessit sapienter. Hiis qui sunt intus contriti sufficienter. 'Indulgencia de verbum caro factum. Versus.': Lyell 30, fol. 93–93^{v}. 6 lines. Cf. the indulgence, not in Oxford, Trinity College MS. 7, fol. 2^{v}.

414 ✠Utheon tetragramaton✠sanctus✠Rex✠Deus meus✠Qui nosti occulta cordis mei, *ends*: mihi indigno veniam largiris et miserere mei. Amen. Lyell 82, fol. 20–20^{v}. Follows no. 175 without a break.

415* Veni creator spiritus. Lyell 30, fol. 85^{v}.

416* Veni sancte spiritus reple tuorum corda fidelium (*antiphon*). Lyell 30, fol. 86.

417 Veni sancte spiritus, visita nos celitus, *ends*: locandos in dextera. Amen. 'Oracio devota ad spiritum sanctum': Lyell 30, fol. 235–236^{v}. Chevalier, *Rep.*, no. 34396. Pr. *Anal. Hymn.* XXXI, p. 119.

418* Verba mea auribus percipe. Psalter of St. Jerome. Lyell 30, fol. 276.

419* Vias tuas domine demonstra mihi. Lyell 30, fol. 307^{v}.

GENERAL INDEX

'A.' Cited in gloss (XIII), 70, fol. 115^{v}, 127^{v}

A. I.(?). Gloss by (XIII), 8, fol. 50 (*see* item II 1)

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Abbo *of Fleury*. Computus. Texts and tables from (XII), 54, fol. 18, 18^{v}?, 29?, 29–29^{v}. Computistical table perhaps deriving from (XI), 54, fol. 15^{v}

Abbreviations. List of, in Summa of Bart. da San Concordio (XV), 76, fol. 303

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Abingdon *Berks*. Docs. conc. relations of town with Abingdon abbey (XIV), 15, fol. 169, 188, 203^{v}

— *abbey*. General cartulary (XIV–XV), 15

Abraham *Ibn Ezra. Piyyuṭim* by (XV), 98

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— *15th cent*. Household accs. of William Uvedale of Wickham, Hants, 1478–9, 35, fol. 35. For illumination, binding, etc., 1462(?) *French*, empt. 12, fol. 57

— *c. 1500* Standish, Lancs., acc. of Easter offerings?, empt. 12, fol. 88–9

— *17th cent*. Conc. Prince Charles's journey to Spain, March 1623/4, empt. 26, fol. 12. Fragms. *Ital.*, empt. 12, fol. 67–84.

— *18th cent*. With doctors, empt. 12, fol. 90, 91. Of Lady Shelburne?, 1765–7, empt. 36, fol. 160

— Fragms. (erased, date uncertain), 45, fol. i. *See also* Prices

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ADDENDA

p. xv. For a bookseller's reminiscences of Lyell see Maurice L. Ettinghausen, *Rare Books and Royal Collectors*, New York, 1966, pp. 75–8.

p. 52. MS. 24. l. 3. *After* ink: *insert*: square musical notation on staves of 4 lines ruled in red crayon:

p. 83. end of *A*. *Add*: (v) London, College of Arms, MS. Arundel 53. Early 16th cent. An expanded version of the text, with elaborate pen drawings. Breaks off unfinished at Ethelred. Layout like *A* (iv).

p. 84. end of *C*. *Add*: (iv) College of Arms, MS. Arundel 23, a 'roll-codex'. Script, layout, and decoration similar to our MS. Four children of Edward IV are included.

p. 85. MS. 33. Before last paragraph, insert:
F Lambeth Palace MS. 1170 (N. R. Ker, *Cat.* cit., pp. 93–4), a roll, similar to our MS. in script and decoration but otherwise in a category of its own. The text begins in four columns. The preface *beg.*: Veterum cronicorum narrationes ac sacre historie solacia querentium ordo hic insequitur (cf. type *D* above). After Christ and the apostles the genealogy is continued for popes, Roman emperors, kings of France, and kings of Britain but it ends imperfect. There is a roundel of Adam and Eve at the beginning, but a series of five subsequent roundels, with headings corresponding to those in the MSS. of Peter of Poitiers listed on p. 82, has been left blank.

p. 104. item *f*, end of l. 3, *add*: In the bottom margin is written 'W. Geages', possibly the name of the scribe.

p. 221. MS. 72, end. *Add*: For the music in this MS. see M. Bukofzer, 'Changing aspects of medieval and renaissance music', *Music Quarterly* 44(1958), 4; G. Reaney (ed.), *Manuscripts of polyphonic music. 11th–early 14th cent.* (Répertoire internationale des sources musicales B IV[1]), 1966, pp. 564–6, with description, bibliography, and musical examples.

p. 251. MS. 82 last paragraph, l. 3. *After* (no. 139). *insert*: The script shows strong affinities with the hand of the scribe Nicolaus de Mascarinis of Ferrara; our MS. is perhaps an early example of this scribe's work. Cf. especially D. Fava, M. Salmi, *MSS. miniati della Biblioteca Estense*, 1950 no. 84, Tav. XLVIII, 2 (MS. Lat. 286 (α.P.8.2), Vergil).

p. 252. last paragraph, l. 13. *After* Attavante *insert*: (C. Csapodi (ed.), *Biblioteca Corviniana*, 1969, no. 76 and pl. XXX)

p. 259. l. 3 from bottom. *After* life *insert*: Walther cites our MS., as Wernigerode Za.9, for some of these verses.

p. 264. end of third paragraph. *After* XL.ij°. *add*: Item *a* is found in the Leon Bible: see A. Olivar in *Misc. Hist. Catalana. Homenatje al p. Jaume Finestres*, Poblet, 1970, pp. 16–18.

p. 265. l. 2, at end, *add*: N. Gray, *Lettering as Drawing. Contour and Silhouette* (Oxford paperbacks. Handbooks for artists 7), 1970, fig. 12 (fol. 1).

p. 313. item 1*a*, l. 4. *After* 1443. *insert*: On the front cover are a number of notes, some of which may be shelfmarks, including: 'Dotacion del monasterio' (15th cent.) followed by 'Num.° 5°' (written over erasure in a later hand); 'Primer volumen' (15th cent.): '15(?)d'(?)7[. . .]443' (16th cent.?).

LIST OF ILLUSTRATIONS

(the reproductions are original size unless otherwise stated)

I. *a* MS. 8, fol. 29, lower part of page, showing, first column: end of sermon no. 333 and beginning of sermon no. 377; second column: beginning of sermon no. 290, which develops the simile of a scribe writing a book.

b MS. 2, fol. 156^{v}, top of first column, initial 'P'.

c MS. 2, fol. 2, detail of lower margin showing *ex-libris* of Holme Cultram.

II. *a* MS. 7, fol. 5, bottom of page, miniature of the temptation of Adam and Eve and the expulsion from Paradise. To left, lower part of border, with roundels showing the Creation of the animals and of Adam.

b MS. 15, fol. 65, bottom five lines of page showing change in ink.

III. *a* MS. 20, fol. 206, top of first column and part of second, initials 'I', 'F'.

b MS. 31, fol. 16, top of first column and part of second. Running heading with initial 'P'.

IV. *a* MS. 30, fol. 299^{v}–300, margins not completely shown.

b MS. 19, fol. 41^{v}–42, almost complete. Initials 'N', 'U'.

V. *a* MS. 36, fol. 29, diagram of 'Spera civitatum' from the Ludus philosophorum.

b MS. 34, fol. 26^{v}, detail of part of centre of page, with note by John Stow in left-hand margin.

VI. MS. 33, fol. 1^{v}–2, reduced. Folding plate to show layout of manuscript. Initials 'C', 'A', miniature of the Temptation of Adam and Eve in roundel, T O map of the world.

VII. MS. 38: *a* fol. 34, lower part of text and monogram 'I. C.', textura script.

b fol. 35, top half of page, initial 'P', formal secretary or hybrid script.

c fol. 118, five lines from lower part of page, current secretary script.

VIII. MS. 41:

a fol. 85, detail, initial 'C'.

b fol. 142^{v}, detail, initial 'A' with miniature of an abbot and a monk.

c fol. 236^{v}, centre of first column and gloss, initial 'F' with miniature of a young man inviting a young woman to a meal.

IX. *a* MS. 14, fol. 9^{v}, detail of centre of first column, initial 'Q'.

b MS. 45, fol. 124^{v}, detail of top of first column, initial 'P' with signature of 'Galt(erus?)'.

c MS. 47, fol. 38^{v}, top of first column, initial 'A'.

X. *a* MS. 57, fol. 1, detail of upper part of page, two Macrobian zone-maps of the world.

b MS. 54, fol. 22^{v}, bottom of first column, diagram of the Cross.

XI. *a* MS. 55, fol. 29^{v}, detail of upper part of page, initial 'N'.

b MS. 56, fol. 168, detail of upper part of page, initial 'S' with a monk (the author?).

XII. *a* MS. 50, fol. 18^{v}, detail of lower part of page, initial 'Q' with Christ blessing.

b MS. 49, fol. 11^{v}, lower part of page, initial 'Q'.

XIII. *a* MS. 85, fol. 2, detail of upper part of page, initial 'C'.

b MS. 59, fol. 23^{v}, lower part of page, initial 'A' and pen drawing of a priest holding a chalice.

XIV. MS. empt. 9:

a fol. 53^{v}, top of first column, initial 'P'.

b fol. 87, centre of first column, initial 'P'.

XV. MS. 67, fol. 92^{v}, upper part of page, drawing of the Annunciation.

XVI. *a* MS. 72, fol. 84^{v}, miniature of Jonah and the gourd.

b MS. 70, fol. 70, bottom of first column and margin, marginal glosses containing Hungarian words.

XVII. MS. 71, fol. 53^{v}, miniature of the man ('homo peccator') in the tree beset by wild beasts. Ink of text badly flaked.

XVIII. *a* MS. 75, fol. 3^{v}, lower part of page, miniature of building of Sta. Bonda.

b MS. 77, fol. 255^{v}, detail of first column, initials 'I', 'T' with instruments of the Passion.

c MS. 77, fol. 116, detail of second column, initial 'P'.

XIX. MS. 77, fol. 1, reduced. Initial 'H' with miniature of St. Bernard preaching and below illuminated border with Sta. Giustina.

XX. *a* MS. 77, fol. 267^{v}, top of second column, colophon.

b MS. 76, fol. 303^{v}, top half of page, initial 'Q' and colophon.

XXI. *a* MS. 74, fol. 1, bottom half of page, showing part of border.

b MS. 80, fol. 2, lower part of page, showing marginalia.

XXII. MS. 81, fol. 1, initial 'M' and in lower border putti supporting the arms of Barbo.

XXIII. MS. 83:

a fol. 28^{v}, top half of page. First scribe (Marino Tomacelli).

b fol. 183, upper part of page, initial 'S'. Second scribe.

XXIV. *a* MS. empt. 10, fol. 16, lower part of page with marginal drawing of Rome and Constantinople and Soranzo folio number.

b MS. 95, fol. 19, detail of lower part of page, with miniature of the Flight into Egypt in the margin.

XXV. *a* MS. 63, fol. 314^{v}, bottom of second column, colophon.

b MS. 68: *i* fol. 50^{v}, bottom part, *ii* fol. 51, top part: colophon.

c MS. 62, fol. 72^{v}, last five lines of text, colophon.

d MS. 73, fol. 84, bottom of page, colophon.

e MS. empt. 10, fol. 76, top of page, colophon.

XXVI. *a* MS. empt. 7, fol. 16^{v}, centre of page, colophons.

b MS. 63, fol. 79^{v}, detail of lower part of page showing *ex-libris*.

c MS. 63, fol. i, top of page, *ex-libris* of Melk and beginning of table of contents written by Conrad Wagner.

XXVII. *a* MS. empt. 5, fol. 68^{v}, strip from centre of page showing 'Chaldaic' number in margin.

b MS. 41, fol. 3^{v}, detail with *ex-libris* of Beraudus de Leuthonio.

c MS. 42, fol. 98, bottom of second column with *ex-libris* of Royaumont.

d, *e* MS. 3: fol. 1, bottom of page; fol. 75^{v}, detail of bottom margin: book stamps.

XXVIII. *a* MS. 66, fol. 1, detail, *ex-libris* of Steinfeld.

b MS. empt. 9, upper part of front pastedown, part of list of contents, preceded by excised *ex-libris*.

c MS. 49, fol. 80^{v}, bottom of page, *ex-libris* of Admont.

XXIX. *a* MS. 67, top of upper cover of binding, *ex-libris* of Vyšehrad.

b MS. 54, fol. 16, top of page, notes written by Nicholas of Cusa.

c MS. 52, fol. 50, bottom of page, note probably written by Nicholas of Cusa.

d MS. 54, fol. 29^{v}, centre of page, *ex-libris* of Collegium Amplonianum, Erfurt.

XXX. *a* MS. 55, top of upper cover of binding. Lambach label and press-mark.

b MS. 60, top of upper cover of binding. Melk label and press-mark.

XXXI. MS. 60:

a fol. 37, detail of upper part of page, also showing original book-marker.

b fol. i, top of page, beginning of list of contents.

c fol. i, centre, Melk motto.

XXXII. *a* MS. 40, fol. 2, upper part of page, showing deleted *ex-libris* of S. Agostino, Pavia.

b, *c*, MS. 83, fol. ii, ii^{v}, *ex-libris* of Guido Lolli and list of contents in his hand.

XXXIII. MS. 86:

a fol. 1, lower part, slightly reduced, drawing of book satchel (?), etc.

b front pastedown, drawing of flaming book (?), etc.

XXXIV. *a* MS. 21, fol. 1, top of page, initial 'P', *ex-libris* of Abingdon abbey.

b MS. 16, fol. 14^{v}, detail from centre of page, portion of text, marginal drawing by Manby.

c MS. 16, front pastedown, top of page, slightly reduced. *Ex-libris* of John Manby (or Manbe.)

XXXV. *a* MS. 8, fol. 1^{v}, top of page with *ex-libris* of Fountains.

b MS. 8, lower cover of binding, Fountains label.

c–e *Ex-libris*, note, and press-mark of St. Mary's, York from MS. 17, fol. 1, 1^{v}.

XXXVI. *a* MS. 11, fol. 1, detail of top of page, *ex-libris* of Franciscans of Lincoln.

b MS. 11, fol. ii^{v}, top of page, press-marks. Lyell's note of purchase.

c MS. 4, fol. vi, top of page, unidentified press-mark.

d MS. 47, top of front pastedown, note in English about decoration, binding, vellum.

e MS. 19, fol. v, top of page, partly erased *ex-libris*.

XXXVII. MS. 2, upper cover of binding, reduced.

XXXVIII. MS. 56, spine of binding, reduced, Lambach press-marks.

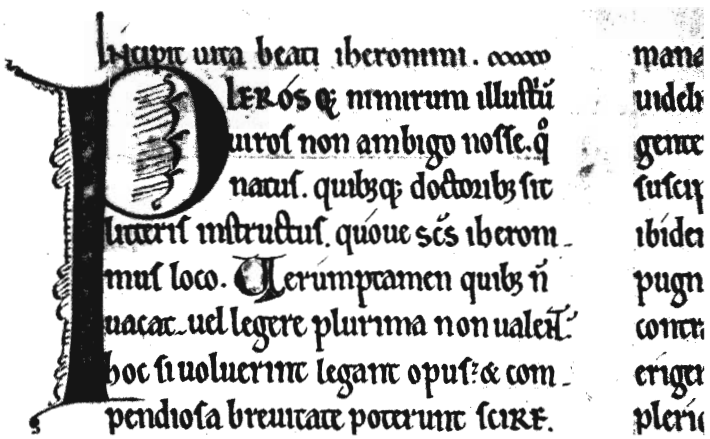
XXXIX. MS. 63, upper cover of binding, reduced.

XL. MS. 16, upper cover of binding, slightly reduced.

XLI. MS. 77, upper cover of binding, reduced.

PLATES

a



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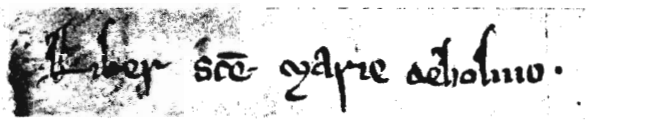
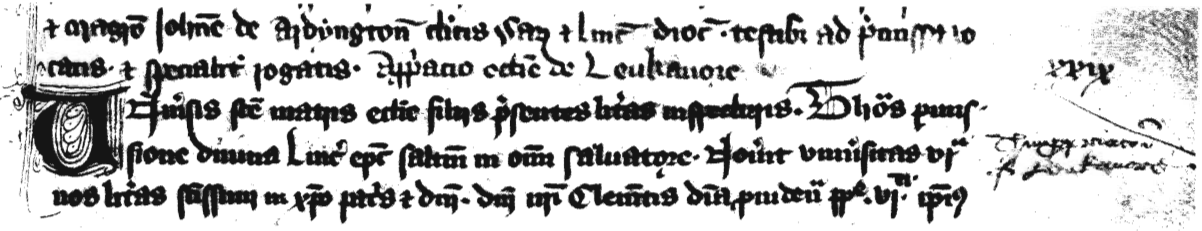


c

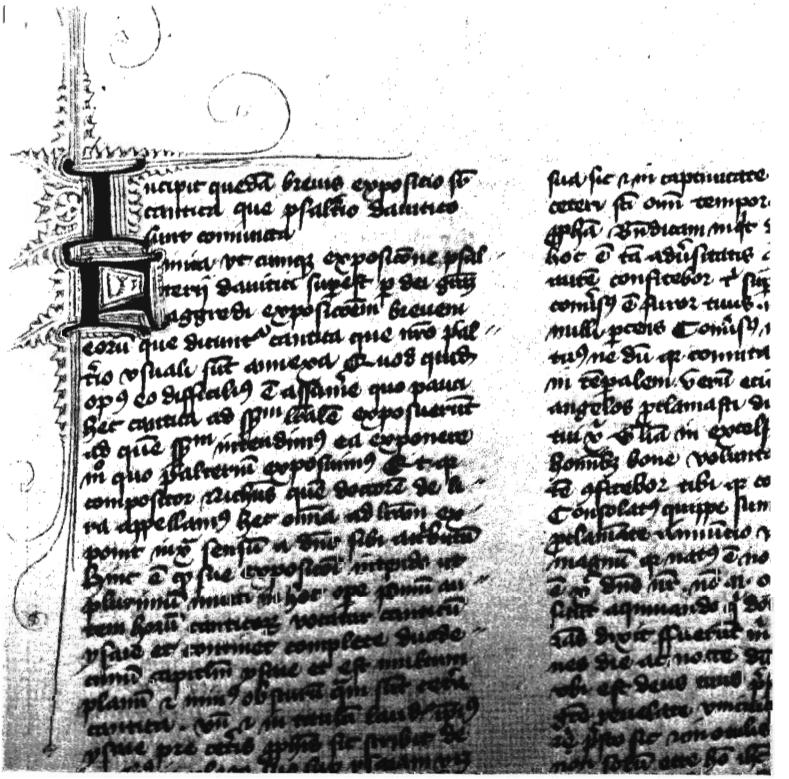
a MS. 8, fol. 29 *b* MS. 2, fol. 156^{v} *c* MS. 2, fol. 2

a

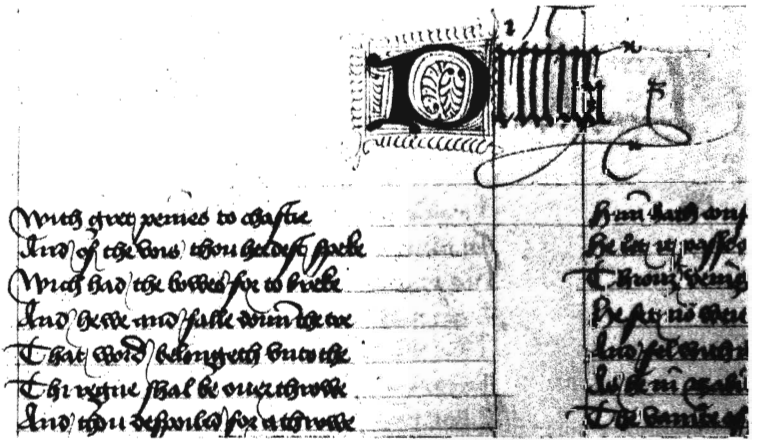


b

a MS. 7, fol. 5 *b* MS. 15, fol. 65

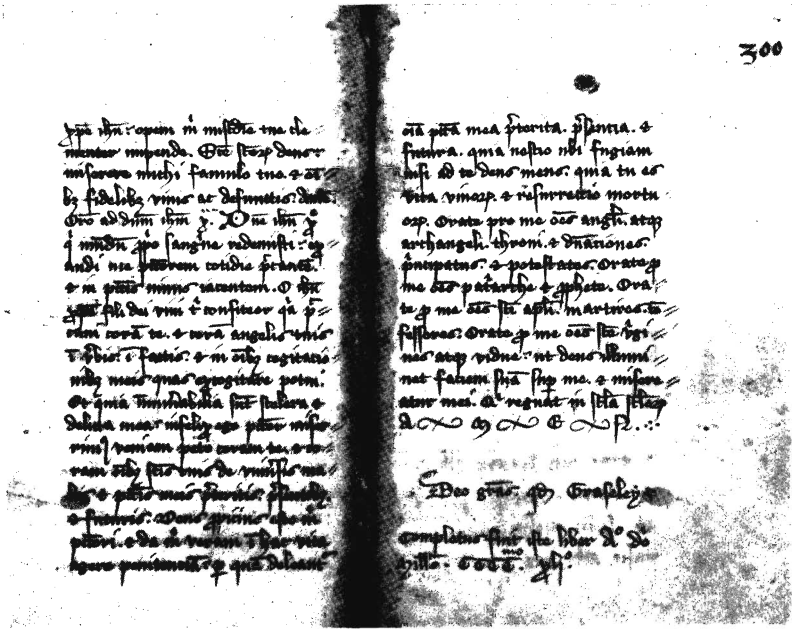


a

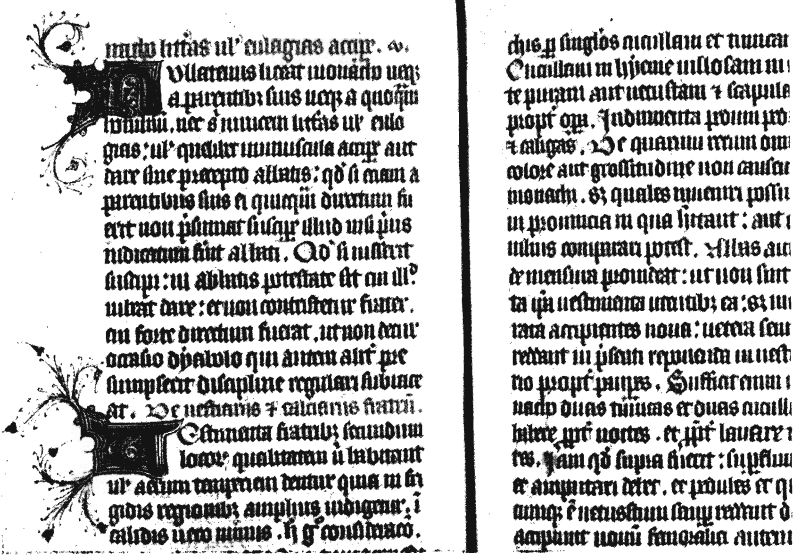


b

a MS. 20, fol. 206 *b* MS. 31, fol. 16



a



b

a MS. 30, fol. 299v–300 *b* MS. 19, fol. 41v–42

a

Þer com þingage at a plai... ...e þ west partie of london ...þer
& come vnto ye strand

...la Arth het maidens to shi...
...forth he ye thinyse in to ye hie
...wise an hinye tempest and dro...
and thay þat vprizid ye tempey
toward himelhind and meyned
...loyne (Ye kyng of ye land Sir
paynem and his brother wylly
...aunte of thise maidens wolde h
and because þay wolde not suff

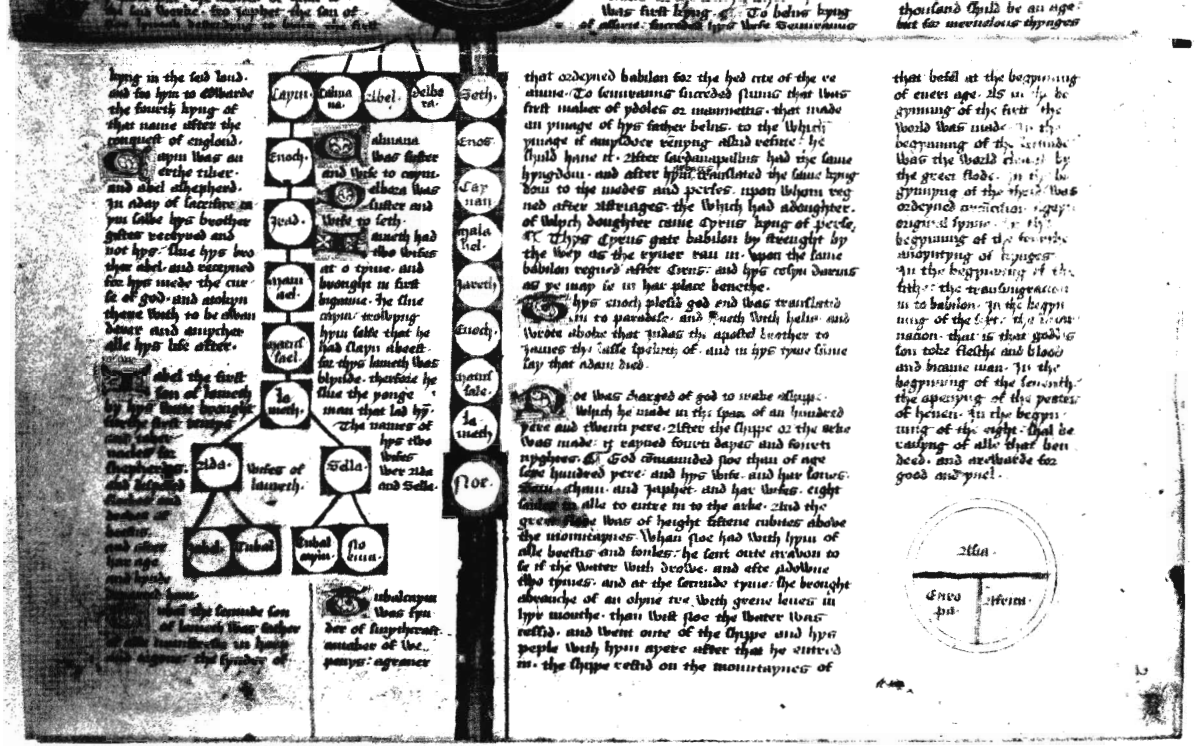
b

a MS. 36, fol. 29 *b* MS. 34, fol. 26v

dyng in the sad lond.

that ordeyned babilon for the hed cite of the ye

that befell at the beginning



MS. 33, fol. 1v–2. $\frac{3}{5}$ths natural size

li per quam li voluerint. mouit dubio ad
maiorem p̄fectionem attingetis. et ꝯ uo-
bis bene fuerit memento te mei. q̄ vt uo-
bis bene fiat uos pro ut potui exoraui.
Deo gratias.

Explicat libellus.

a

Explanationes notabiles deuotissimi
ꝓfessoris Richardi Rampole heremite sup lectiones il-
las beati Job. q̄s solent in exequijs defunctorum legi
qui non minus historiā q̄ tropologiā q; ana-
logiā ad studentiū utilitatē exactissime annotauit.

Job vij. cā

Parce mihi dñe nichil enim sunt dies
mei. Exponit autem in hijs verbis hu-
manum ediacionis instabilitas que nō habet ī
hac miserabili valle manentē mansionē sz
pocius potestas a principib; puersis et feruentē pro dubio ī
ꝑfundissimas flāmas infernoꝝ ludus q; cū hoīm lasci-
uoꝝ atq; labil̄ in lamentationē. Denique et dominus di-
cit tum nō tabernaculis tyrannoꝝ infra breue tempꝰ ter-
minabunt. Hoc itaq; annuncio vobis ā m transitoria

b

misellus homo reple[t] vocem ad vsum meum et qui[s]
et gerere electos meos. i. opa et cogitatus eorum bona
sint seruiat. Ihesu. gloy. Duplici gratiā ꝺ̄ere eos
dñe de inf̄. i. gere eos in corpore q̄ ana p cogitatu et
ope. Del sint demones et ssōes. pena sensus et

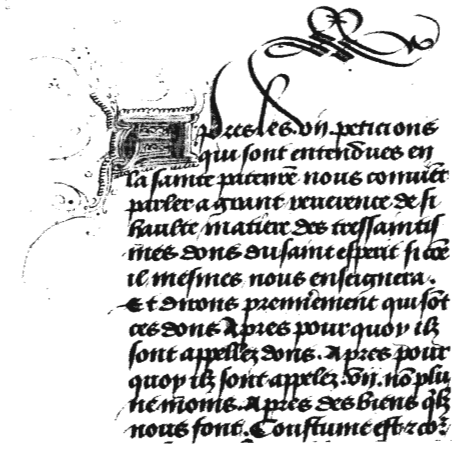
c

a MS. 38, fol. 34 *b* MS. 38, fol. 35 *c* MS. 38, fol. 118

a MS. 41, fol. 85 *b* MS. 41, fol. 142^{v}
c MS. 41, fol. 236^{v}

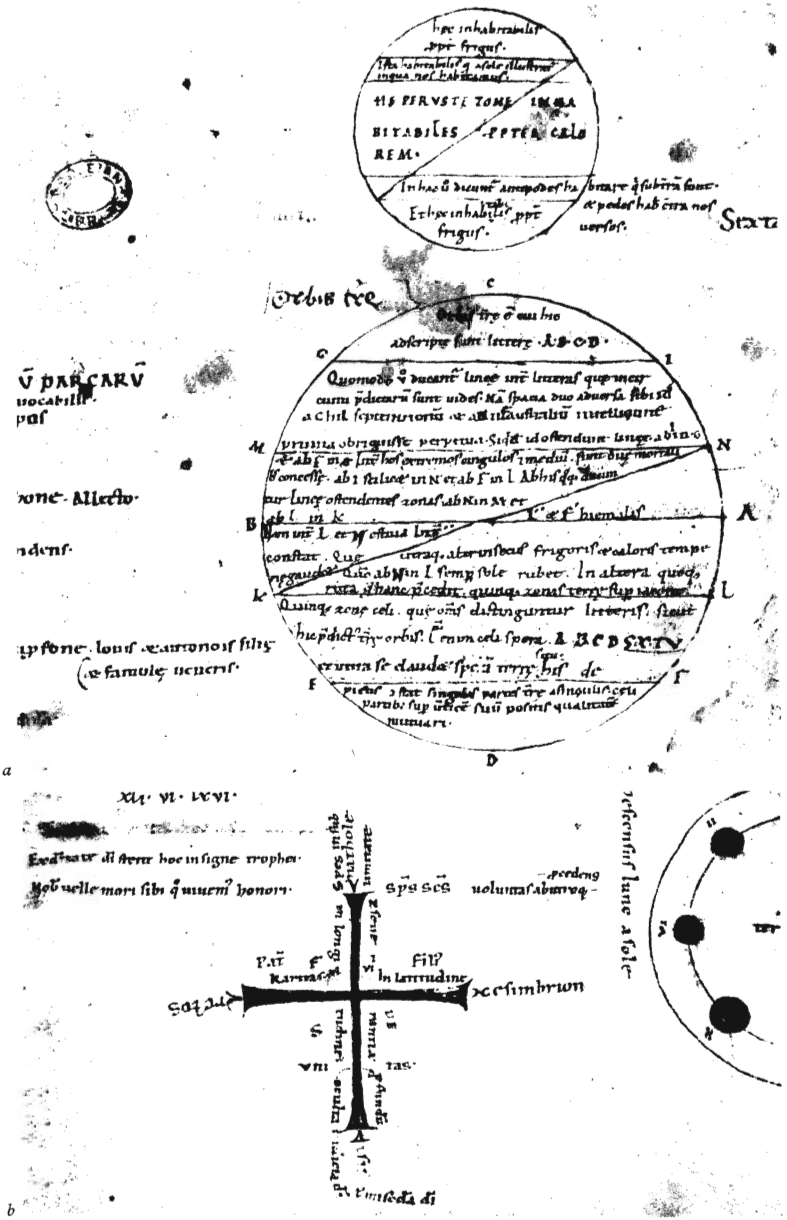
a

b



c

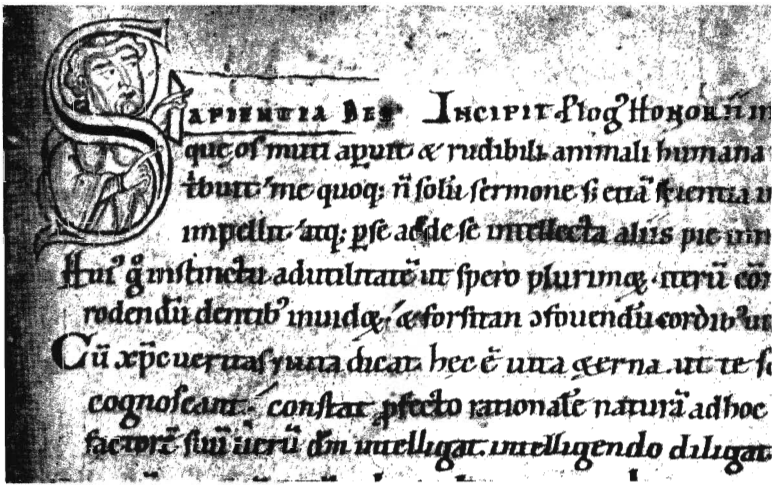
a MS. 14, fol. 9^{v}
b MS. 45, fol. 124^{v}
c MS. 47, fol. 38^{v}



a MS. 57, fol. 1 *b* MS. 54, fol. 22^{v}

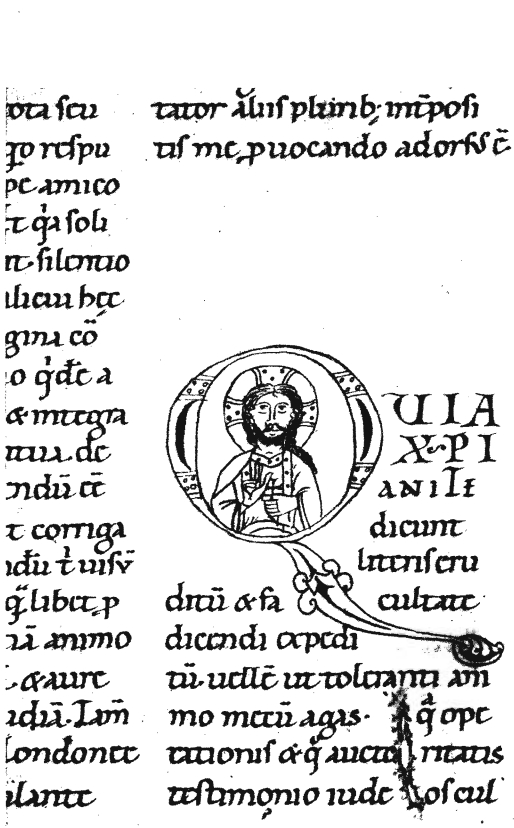
quo castigam̃. murmurare debemus. q̃mo certu
eo paterne dilectionis pignus tenemus.

ITEM VNDE SVPR
BEATI AVGVSTINI
DE TIMORE DEI.
ON DVBITO DILEC
SIMI FRS instrũ cẽ e
bus uris timorẽ di. q̃a
et solidã fortitudinẽ
mini. Cũ enĩ fortis ille
tur q̃ neminẽ timet. p
fortis ẽ. q̃ p̃mo dm̃ n̄ uu
mere. ut timẽdo audiat.
gendo non timeat. Tunc erit uere fortissimus. ñ
duricia. sĩ cura iusticie. Sic etiã scriptũ ẽ. Timor
spes fortitudinis. Cũ enĩ timetur pena. quã mi
a discitur amare p̃miũ q̃d pollicet. ac sic p timo



SAPIENTIA DEI. INCIPIT. Prologꝰ Honorii in
que os muti aperit & rudibili animali humana
ibuit me quoq; ñ solũ sermone sĩ etiã scientia u
impellit atq; ipse ad de se intellecta aliis pie in
struẽ g̃ instinctu adutilitatẽ ut spero plurimq; uerũ cõ
rendũ dentib̃ inuidq; ac forsitan refouendũ cordib̃ u
Cũ xp̃o uerbaꝰ uita ducat. hec ẽ unica ḡerna. ut te
cognoscam. & constat. profecto rationale naturã adhoc
b factorẽ suũ uerũ dm̃ intelligat. intelligendo diligat

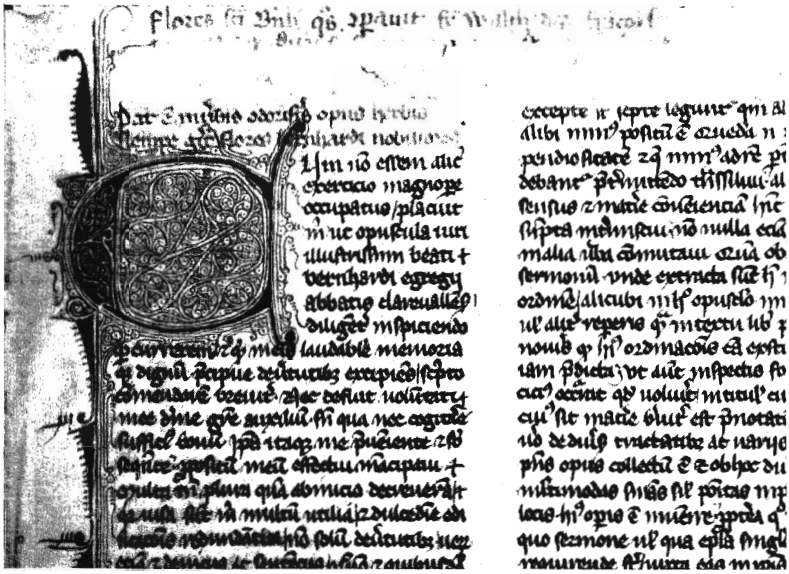
a MS. 55, fol. 29^{v} *b* MS. 56, fol. 168



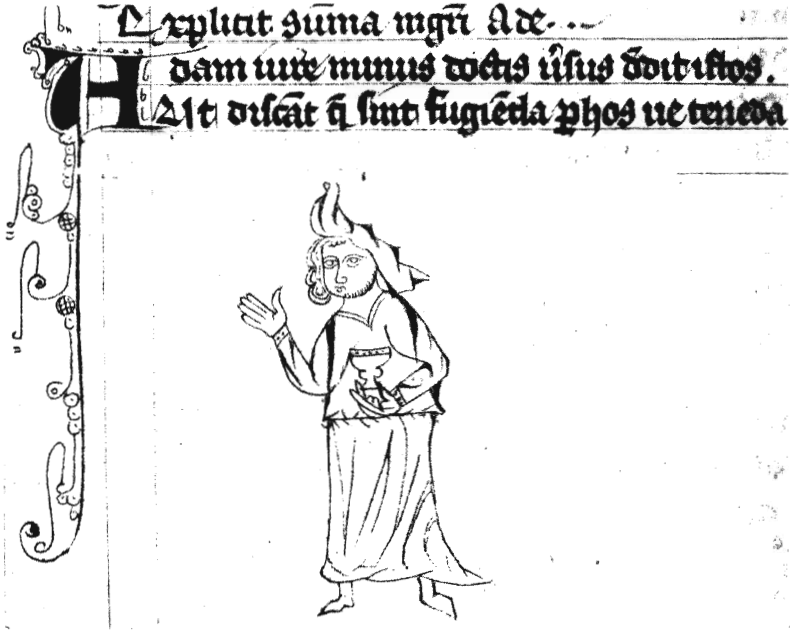
a

b

a MS. 50, fol. 18v *b* MS. 49, fol. 11v



a



b

a MS. 85, fol. 2 *b* MS. 59, fol. 23v

Aulus apls xpi
iiu. Jam scim de
his cõfidẽt se a
plin dñi pdicat. In
pma eñ epla no
catũ se aplin dnt
eis tam nõ pbatã
qz a tmdinone eo
abduti erãt. ¶ P
uolũtatẽ dei. Ut in
tũ pbẽt aplani suu. dei uolũtate a xpo
factũ se aplin dnt Jta eñ dñs ait udeus.
quo que plantu fuit ei. id ẽ deo pũ fano
semp. ¶ Et timotheus fr. Cũ hoc scribit
p quẽ eplam pma misit ad eos. id ẽ ut
timotheo. ut ostendat eis ab se audisse de
bona uolũtate eoz quã corripiẽ ei sub
diderãt. ¶ Ecclie dei que est corinth. cũ
sanctis oñib q fuit in uniuisa achaia.
Nẽ sociat ipsos scis ceteris ecclarũ ut fa
cant sc pficisse. ¶ Gr cũ nobis et pax a
pre nro et dño iiu xpo. Quo uno dño ẽ
dei et xpi. idcirco participes illos optat
ee gre dei quẽ et xpi. ¶ Benedict est
deus et pr dñi nri iiu xpi. Bempi omi

+hoc

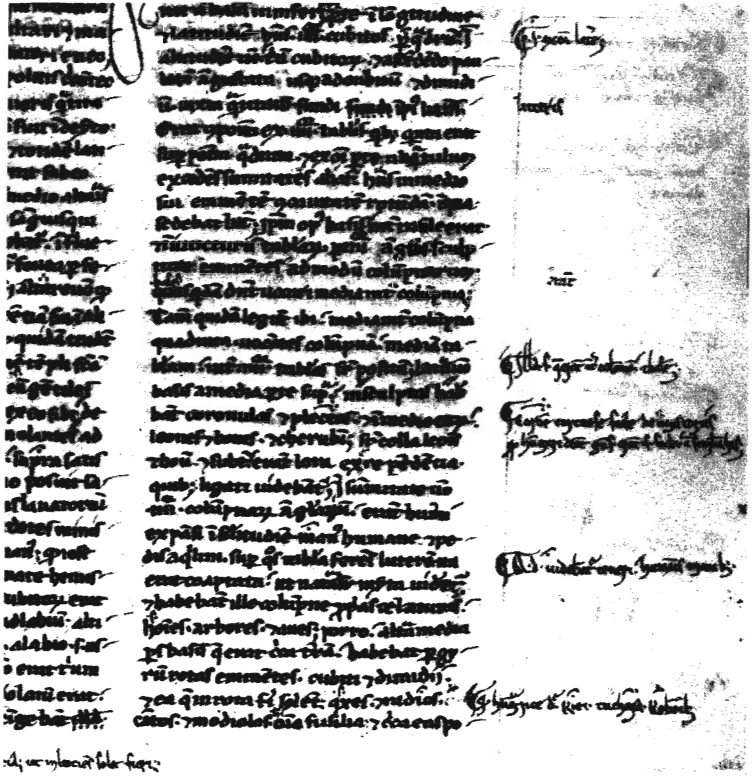
a

b

a MS. empt. 9, fol. 53v
b MS. empt. 9, fol. 87

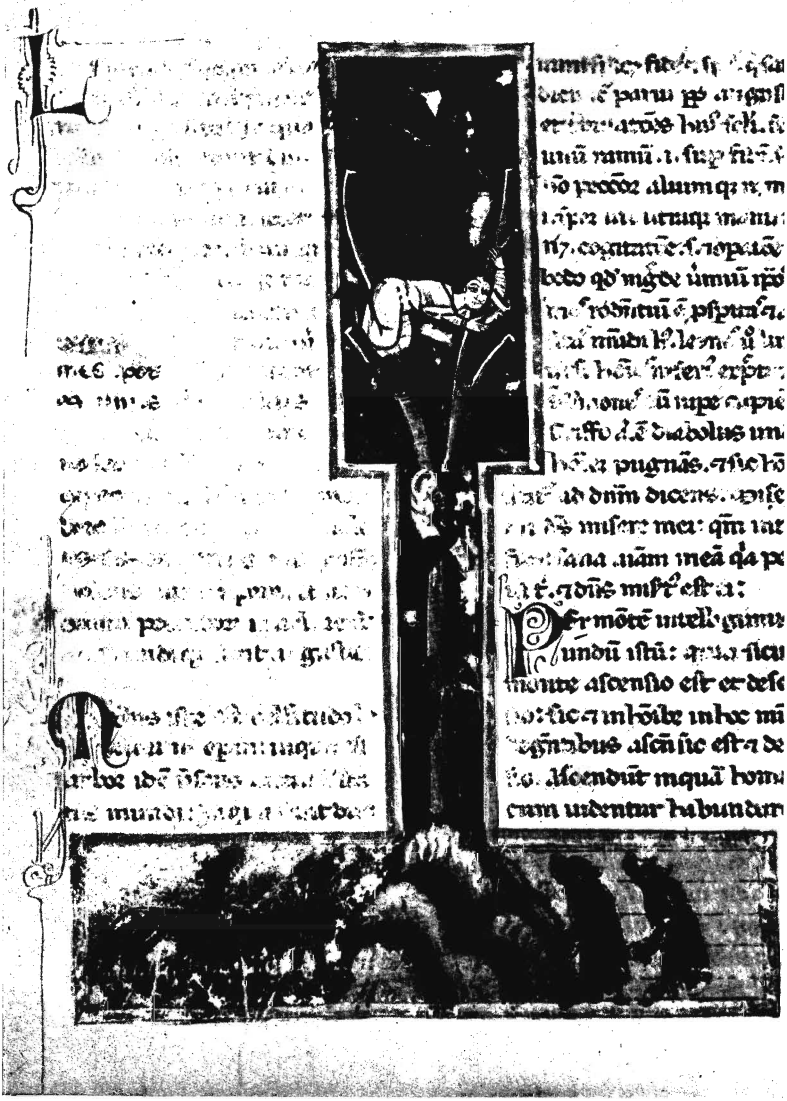
MS. 67, fol. 92^{v}

a



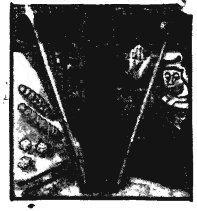
b

a MS. 72, fol. 84ᵛ
b MS. 70, fol. 70



MS. 71, fol. 53^{v}

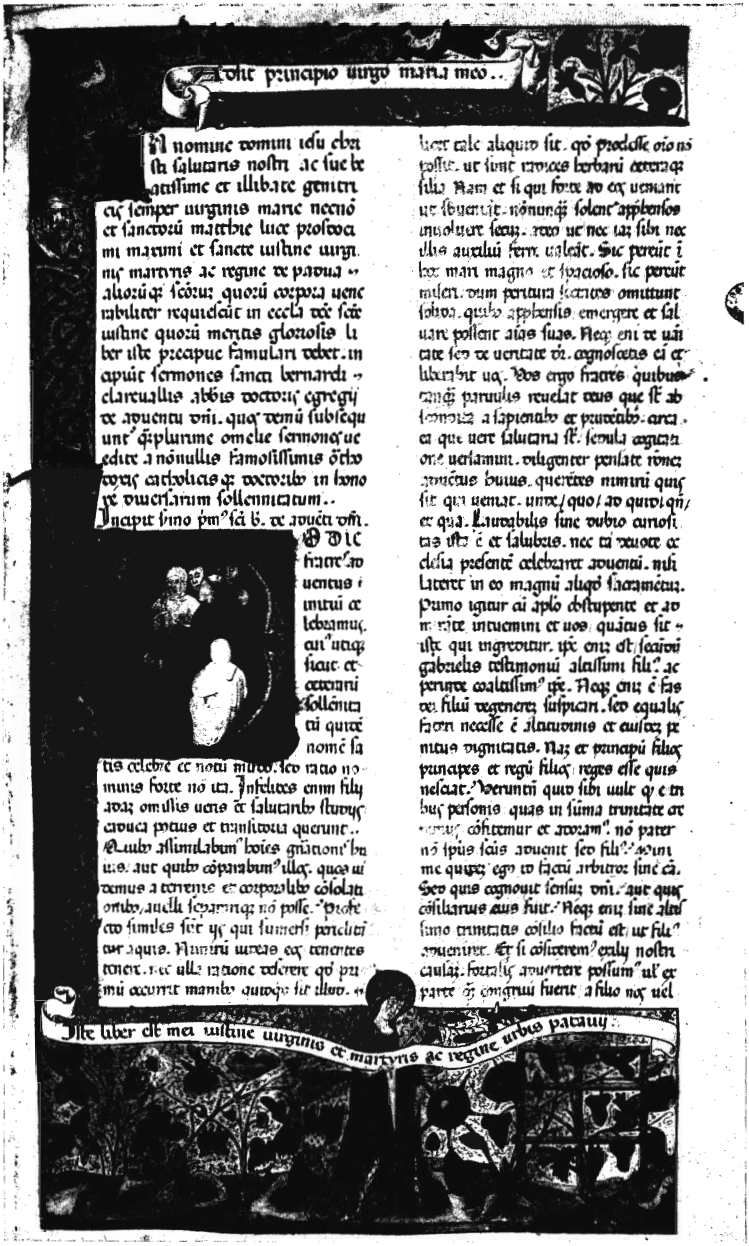
a



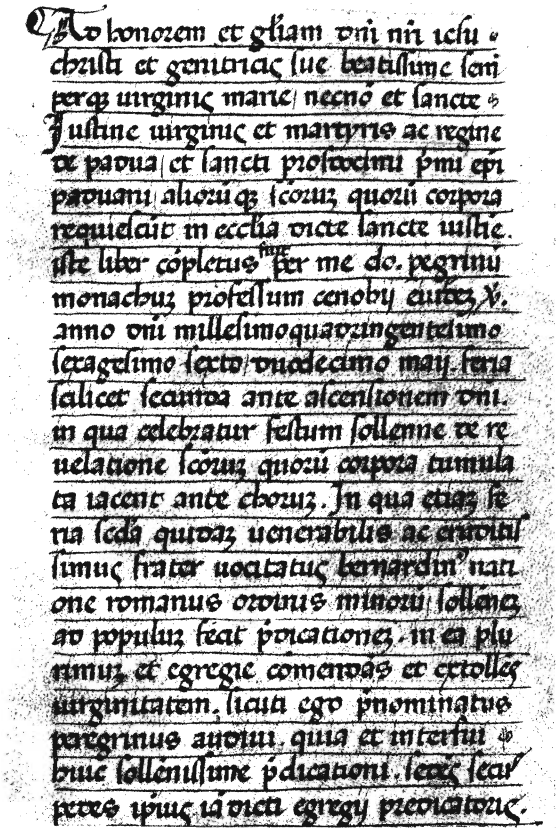
b

c

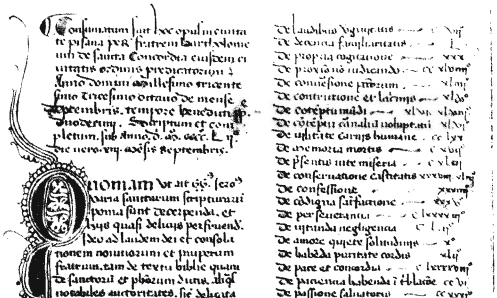
a MS. 75, fol. 3^{v} *b* MS. 77, fol. 255^{v} *c* MS. 77, fol. 116 *b* and *c*, $\frac{9}{10}$ natural size



MS. 77, fol. 1, ⅔ natural size

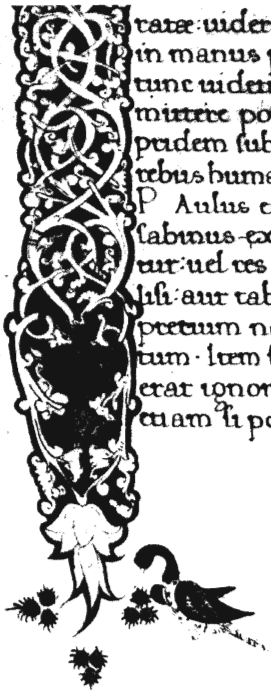


a



b

a MS. 77, fol. 267v *b* MS. 76, fol. 303v



tatæ uideri abesse quoniam plerunq; plus est
in manus precio q̃ in re. Desinere autem abesse res
tunc uidetur quum sic redit in potestate ut a
mittere possessionem possimus. ob hoc q̃ furto
pridem subtracta est. abest etiam ea res quæ in
rebus humanis non est.

P Aulus eodem tu. Abesse tem uideri labeo et
sabinus. excusumant. si instrumentum casu tredda
tur uel res cõrupta reddatur sit. uelut si scyphi col
lisi aut tabula rasa pictura. quoniam earũ rep
pretium non in substantia sed in arte sit posi
tum. Item si eam dominus rem quæ sibi furto ab
erat ignorans emerit. recte dicitur res abesse.
etiam si postea id ita esse cœperit. quia uidetur

a

Paulum: & iactiuos meditatem sorte triumphos.
Marcellum: Marcuq; duces: fortemq; Camillum:
Vrse potens. equidem pandam q̃ gloria surgit
Aeneadis: pariter latio te preside iusum
Grande iubar mouere dei: tarpeiaq; saxa
Increpuere Iouem spectantem templa sororis:
Et pacis bellio: patrem: pueroq; facentẽ
Concussu: imumq; larem: phrygiosq; penates
Quos pius eneas diuino cultus honore

b

a MS. 74, fol. 1 *b* MS. 80, fol. 2

Petri Barrotij epi belluñensis et Comitis. ñ Librum
de ratione bene moriendi. pr̃ fatio. ad Marcum
barbum Patriarchem aquilegiensem. Scte Roma-
ne ecc̃ Cardinalem. Episcopum praenestinum.

[redacted] OYSES in deserto pharan ãi ius-
su dei (sicut ī numeris legimus) duo-
decim singulos de tribubus elegisset
quos ad cõsiderandem terram cha-
naan mitteret. Post ea quae de terra
de populo de urbibus inquirenda mandauit. Afferre
nobis inquit de fructibus terr̃. At illi pagrata qua
drapinta duobus oñi regione abscisso sum. cum una
palmitem. ac de malis granatis et ficis loci portan-
tes. tram quidem fluere lacte. ac melle renũciauerũt.
Sed cultores habere fortissimos urbes q̃ grandes atq̃
munitas: quor̃ alter̃ ad capescendum contra illos
bellum instare aiõs poterat. alter̃ deterrere. Quis
aũt quis de ãti forent. maiorẽ in modum. ut pote
qui paulo ante tarmñ desiderio flagrasse legunt.
plus ñ apud eos ualuit. metus. Siquidem ne ad-
uersum illos arma sumere cooperentur. Et idem ipi
qui exploratum missi fuerant. prr̃ iosue. filiũ nuñ
et Caleph filiũ iephone. omẽs (contra q̃ paulo ãn
retuleram) terr̃ detrahere ñ perum. et uniuersus
filior̃ israel cetus. totam illam noctem fleuerunt.
Atq̃ aduersus Moysem. et Aaron murmurauerũt
De q̃ constituendo sibi duce. sub quo in Egyptum
redirent. mutuo locuti sunt. ob quam culpam duob̃
illis. quos supra memoraui. exceptis. omẽs in deserto
perierunt. Haec mihi singula diligentius intuenti r
Marce pater. nr̃o huic opi ī quo bene moriendi ra-
tionem exponẽ conati sumus. conuenire iudicantur.

ta deprauari nullo modo possiũ repudiare ta-
bulas quas idem dicis solere corrumpi desside-
rare. Ac domicilium rome non habuit si qui
tot annis ciuitatẽ datam sedem oĩum rer⁹ & fo-
tunar⁹ suar⁹ rome collocauit. Ac nõ ẽ professus
imo uõ his tabulis professus q; sola ex illa profes-
sione collegio q; pretor⁹ obtinent publicar⁹ tabu-
larum auctoritatem. Nam cum appi tabule
negligentius asseruate dicerentur gabi q; alius
incolumis fuit leuiusq; post dãnationẽ earum-
tatus oĩum tabularum fidem resignasse metello
homo sctissimus modestissimus q; oĩum tame
diligentia fuit ut ad L. tentulũ pretorẽ & ad
aud uenerit & unius hominis uetus comotum

a

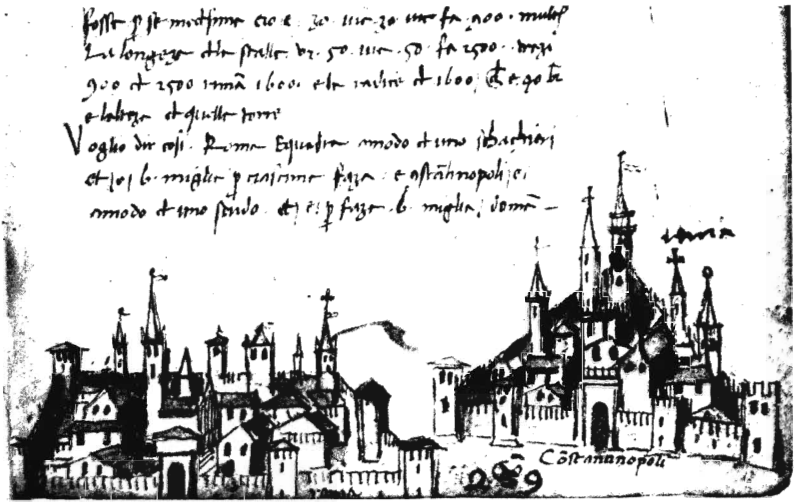
ipsa R.P. qua nihil est sanctius uestre potes tan
commiserunt. Vos hoc iudicio omnium bono⁹
mentes confirmare improborum reprimere po
testas uos ijs cunbus uti optimis uos me refice
re et renouare R.P. potestas. Quare uos obtes
tor atq; obsecro ut si me saluum esse uoluistis eos
conseruetis per quos me recuperauistis

Oratio de prouintis consularibus

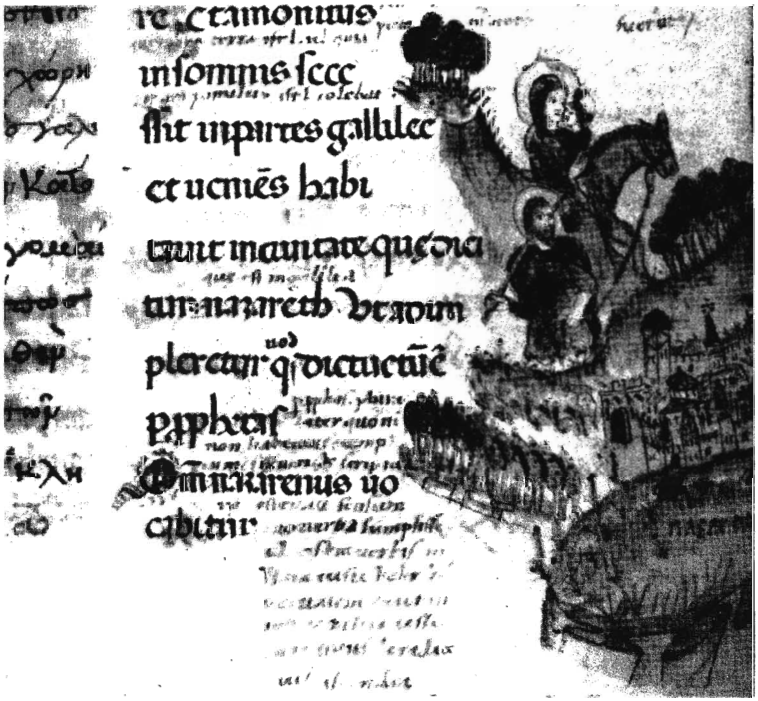
Si quis uestrum p.c. expectet quas sin p
uintias decretus consideret ipse secum q
mihi homines ex prouintis detrahendi sint nõ
dubitabit quid me sentire conueniat: cum qd
mihi sentire necesse sit cogitare se si principi ia
sententiam dicerent laudaretis profecto si sol
certe ignosceretis etiam si paulo minus utilis
uobis sententia uideretur ueniam tamen ali
quando dolori meo tribueretis: nunc uero

b

a MS. 83, fol. 28ᵛ *b* MS. 83, fol. 183

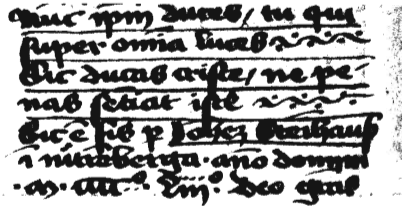


a

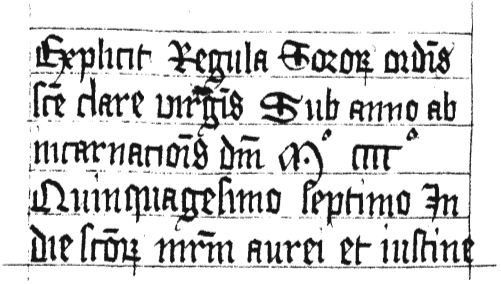


b

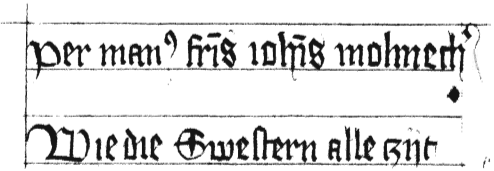
a MS. empt. 10, fol. 16 *b* MS. 95, fol. 19



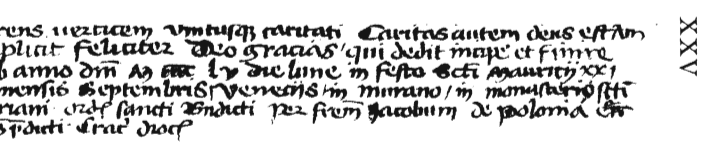
a



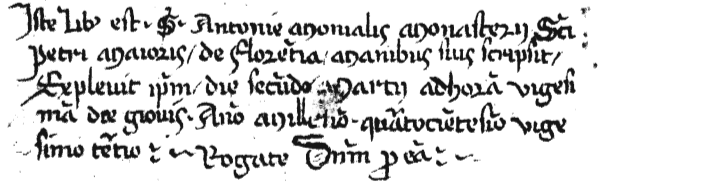
b (i)



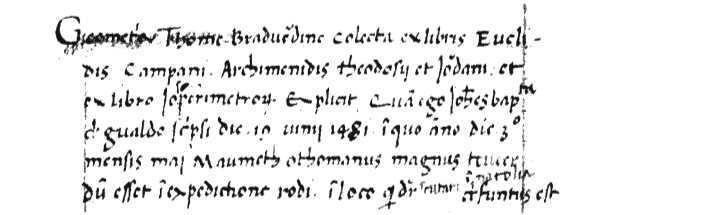
b (ii)



c

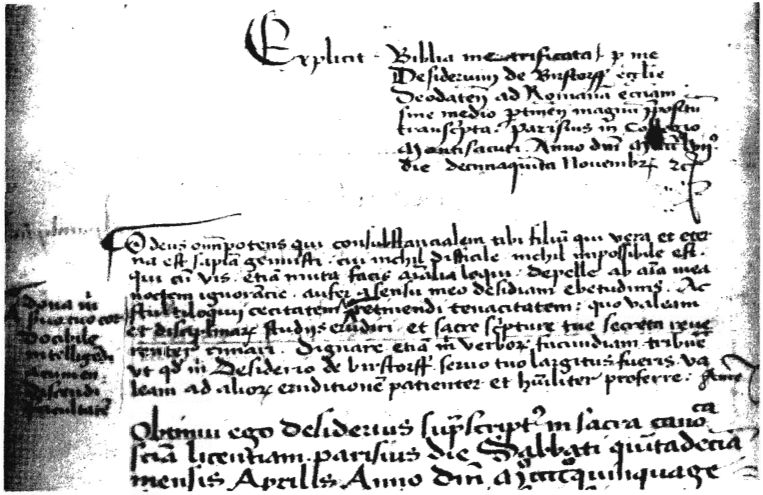


d



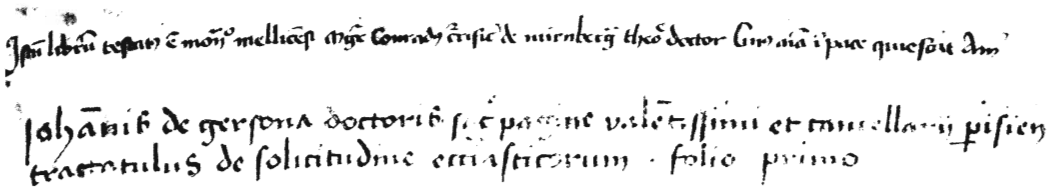
e

a MS. 63, fol. 314^{v} *b* MS. 68: (*i*) fol. 50^{v}; (*ii*) fol. 51 *c* MS. 62, fol. 72^{v}
d MS. 73, fol. 84 *e* MS. empt. 10, fol. 76



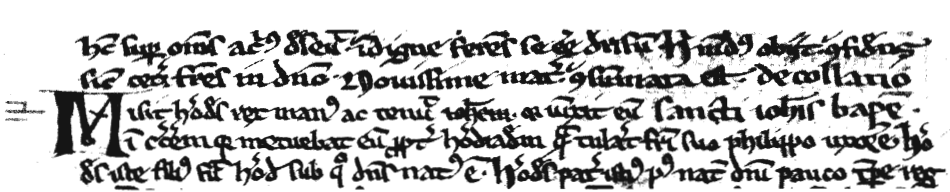
a

doctoris conradi wagner

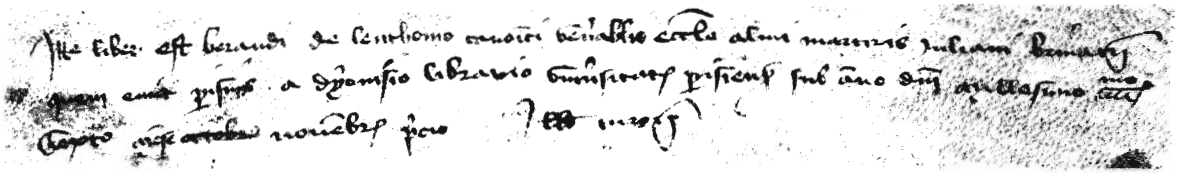


c

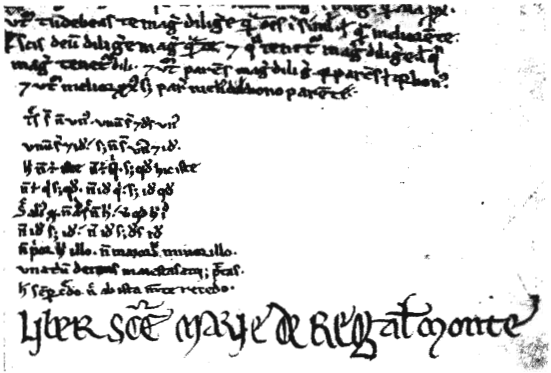
a MS. empt. 7, fol. 16^{v} *b* MS. 63, fol. 79^{v} *c* MS. 63, fol. i



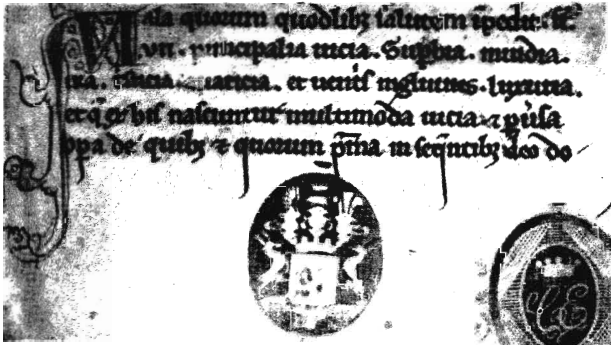
a



b



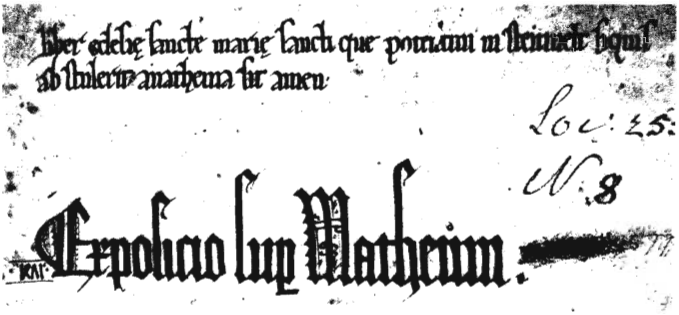
c



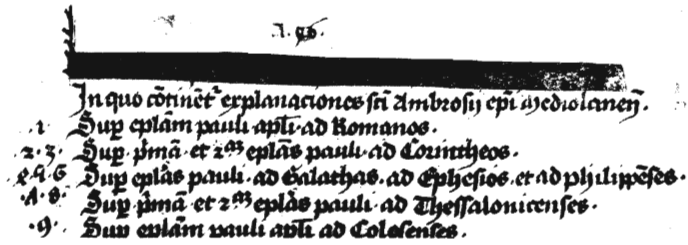
d

e

a MS. empt. 5, fol. 68ᵛ *b* MS. 41, fol. 3ᵛ *c* MS. 42, fol. 98 *d* MS. 3, fol. 1 *e* MS. 3, fol. 75ᵛ



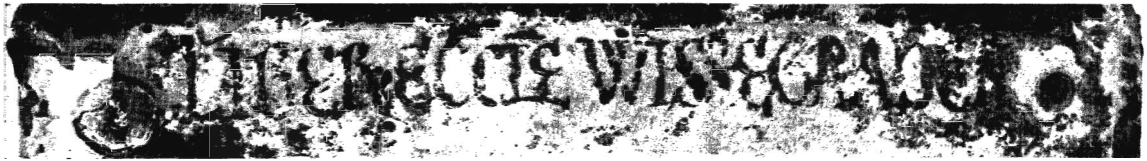
a



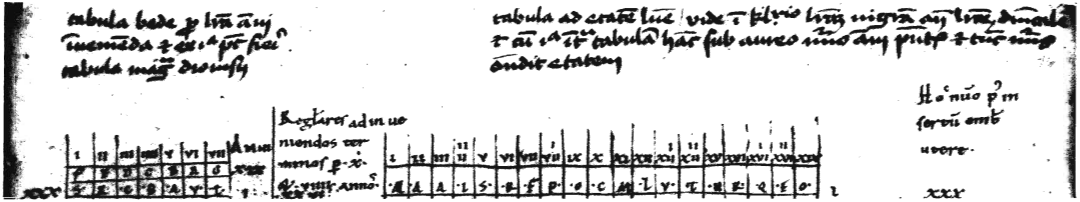
b

c

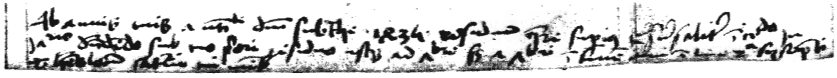
a MS. 66, fol. 1. ¾ natural size *b* MS empt. 9, front pastedown. ¾ natural size *c* MS. 49, fol. 80v



a



b



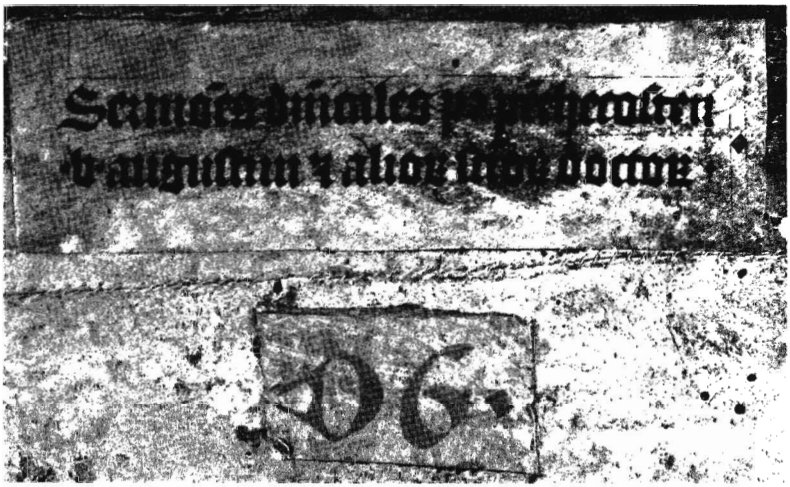
c

ptū inuenerim lunea abeo. xx iii. loco luna monstrat. vii. que cepta. E in annali solo spatio
p. k. littera pma. cadit omia in ūlīb inuestiga quib meo studio cūq sedulitate ū
quor liber simpliciū. s. studiosor consului. eppe mīa eruditi in aliis inuenient figuris quecūq
ego pexercendi erga iuuenes utilit hic digessi.

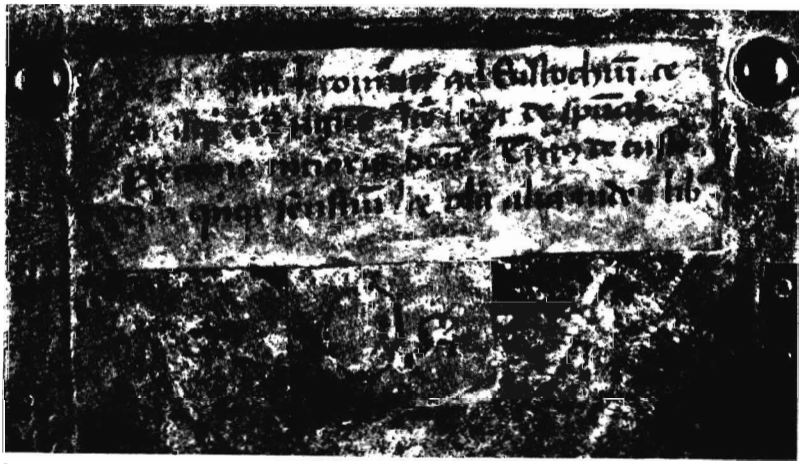
Ad libraria[illegible] In Exfordia

d

a MS 67, binding, upper cover *b* MS. 54, fol. 16 *c* MS. 52, fol. 50 *d* MS. 54, fol. 29^{v}

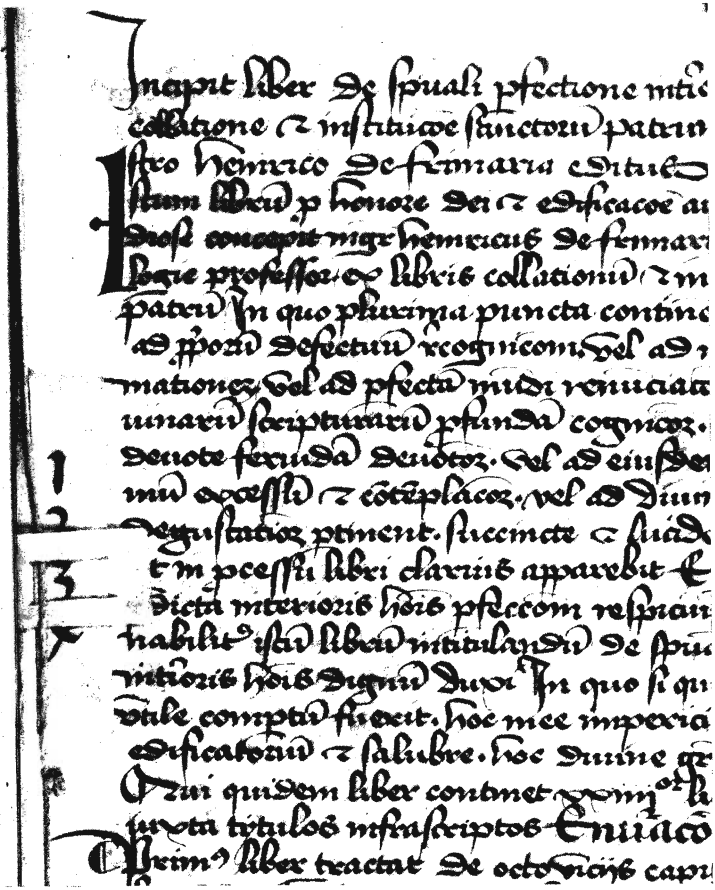


a

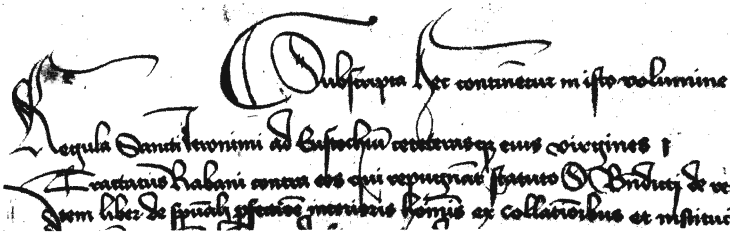


b

a MS. 55, binding *b* MS. 60, binding



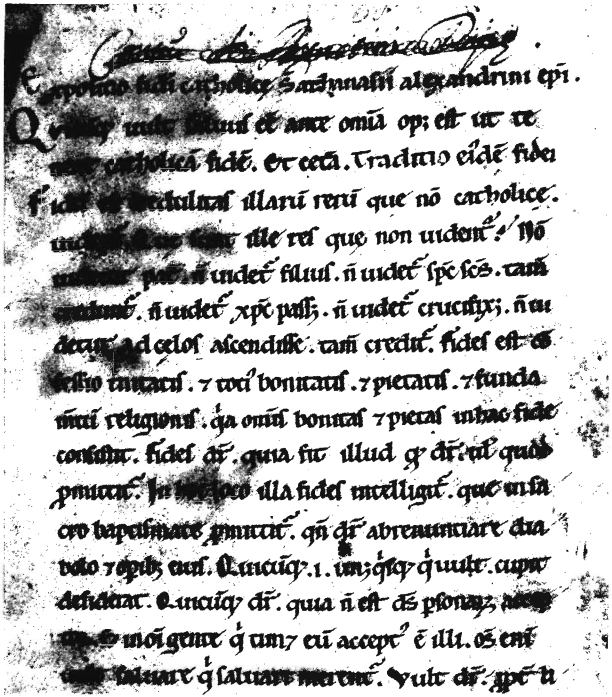
a



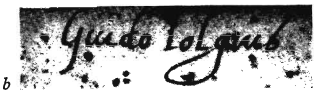
b

c

a MS. 60, fol. 37 and book-mark
b MS. 60, fol. i
c MS. 60, fol. i



a



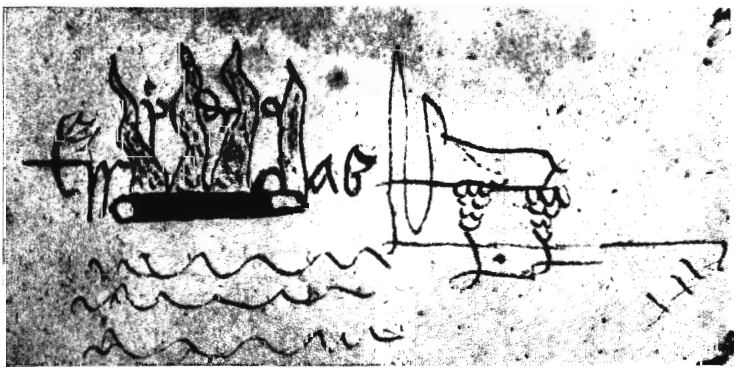
b

Pro lege Manilia 1.
Pro M. Marcello 19.
Pro Archia Poeta 26.
Pro rege Deiotaro 34.
Pro Ligario 45.
Post red. i Senatu 54.
Antegz ireet in exilium 66.
Pro Milone 74.
Pro Roscio Am. 103.
In Vatinium 142
Pro P. Sesto 154.
De prou. Coss. 183.
Pro A. Cluentio 198.
Post r. Murena 252
Pro Roscio Com. 286.
De Arusp. respons 299.

c

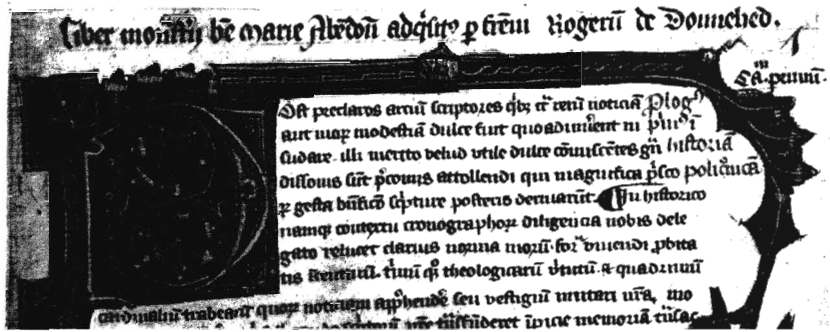
a MS. 40, fol. 2 b MS. 83, fol. ii c MS. 83, fol. iiv

a

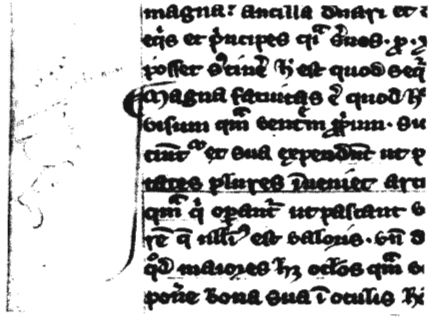


b

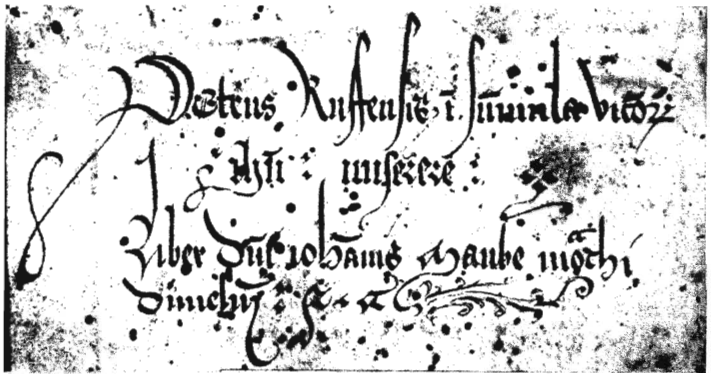
a MS. 86, fol. 1, natural size *b* MS. 86, front pastedown



a

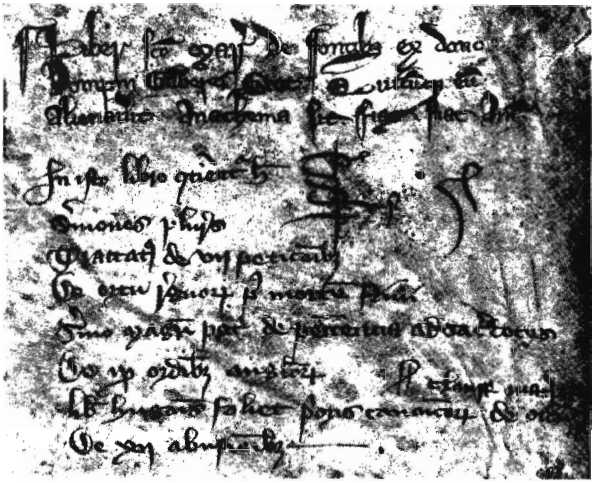


b



c

a MS. 21, fol. 1
b MS. 16, fol. 14^{v}
c MS. 16, front pastedown. $\frac{3}{10}$ natural size

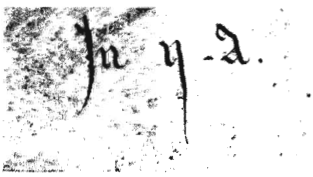


a

b

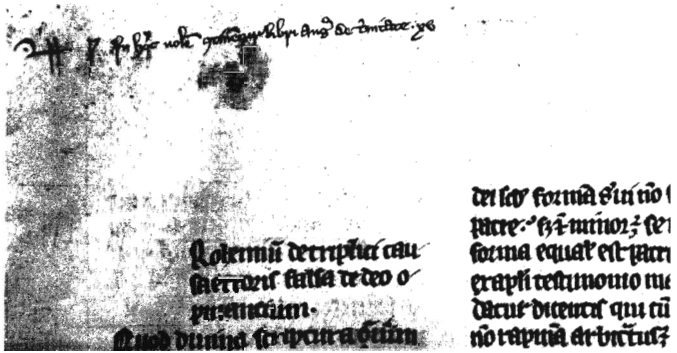
c

d

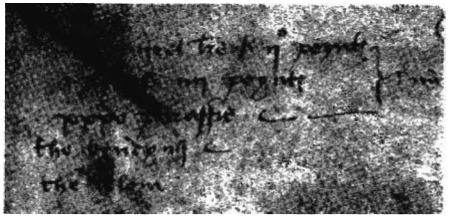


e

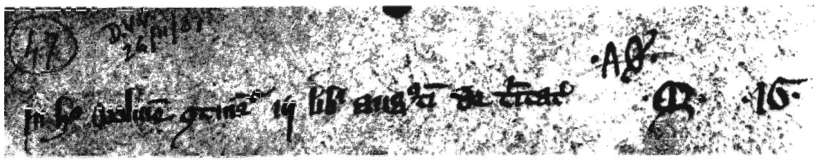
a MS. 8, fol. 1ᵛ
b MS. 8, binding
c MS. 17, fol. 1
d MS. 17, fol. 1
e MS. 17, fol. 1ᵛ



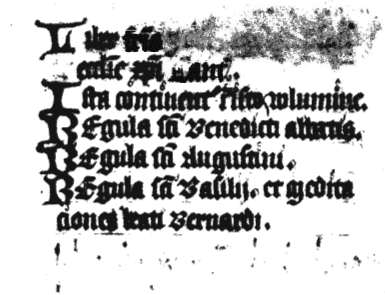
a



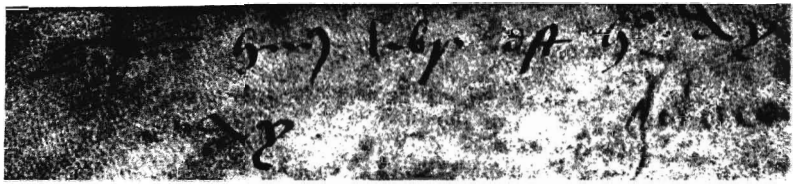
d



b



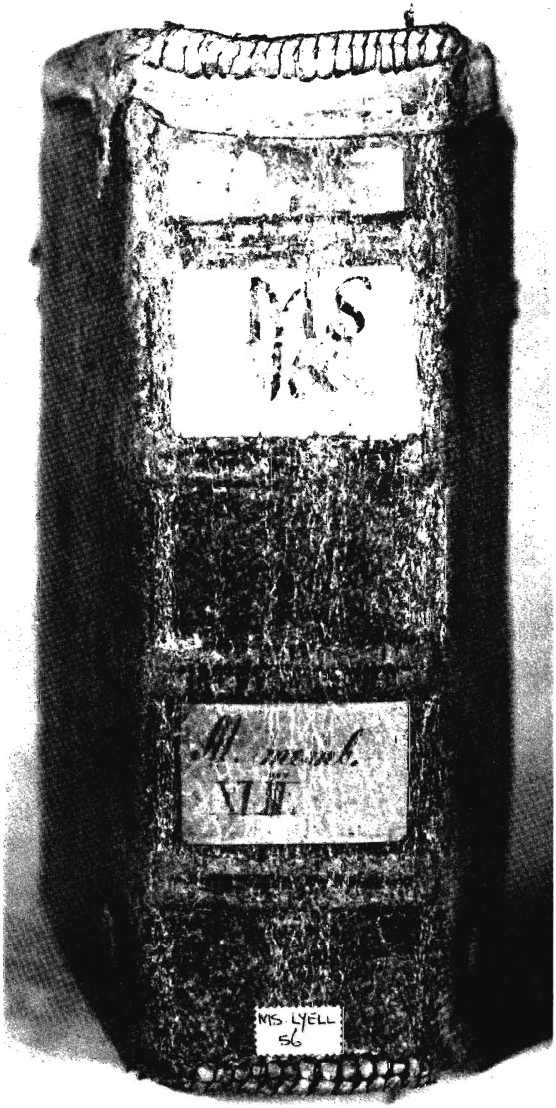
e



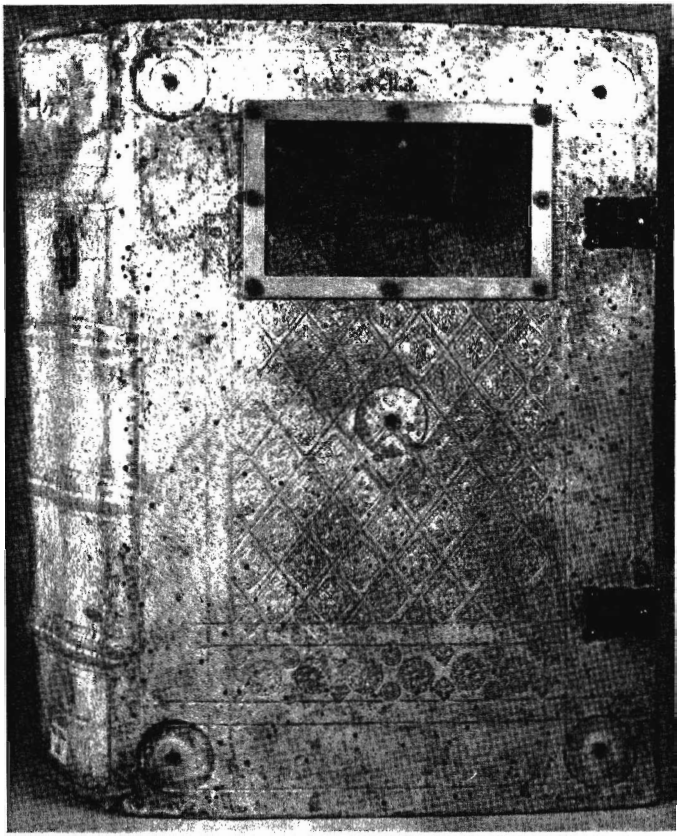
c

a MS. 11, fol. 1
b MS. 11, fol. ii^{v}
c MS. 4, fol. vi
d MS. 47, front pastedown
e MS. 19, fol. v

MS. 2, binding, $\frac{2}{3}$ natural size

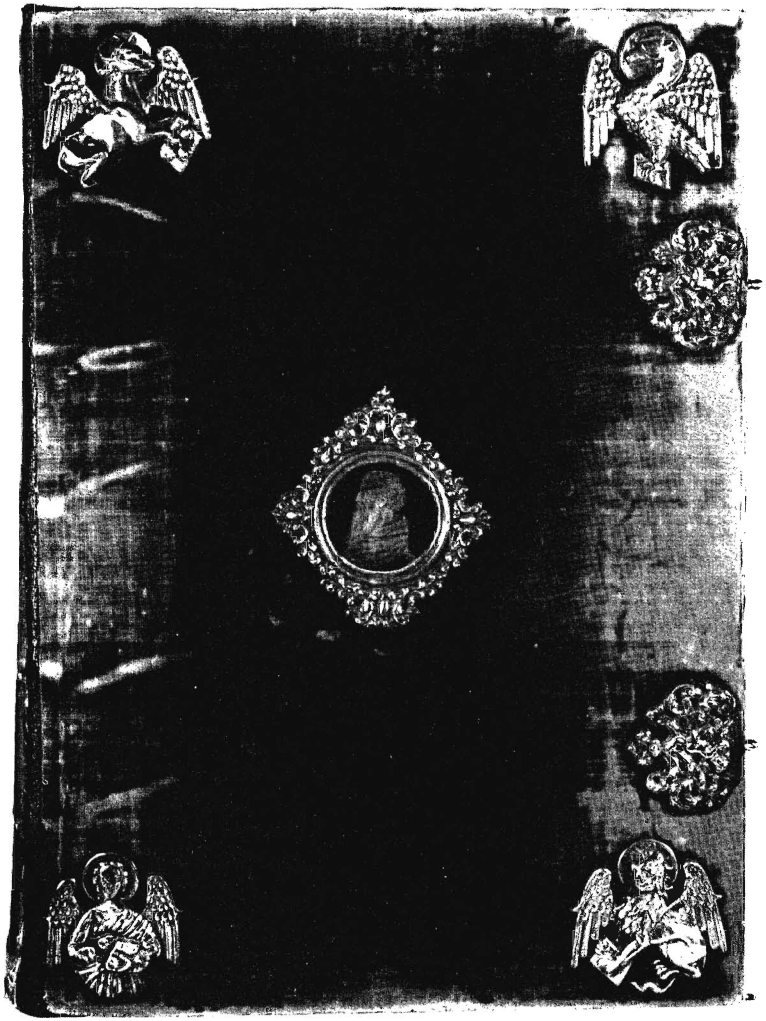


MS. 56, binding, $\frac{3}{4}$ natural size



MS. 63, binding, ½ natural size

MS. 16, binding, $\frac{3}{4}$ natural size



MS. 77, binding, ⅓ natural size