



Tafel 4: Firenze, Biblioteca Laurenziana, plut. 17.27, f. 7

Max Lütholf, Das Graduale v. Sta. Cecilia in Trastevere
 1 (1987)

He was, moreover, the first to suggest, on the basis of the style of its illustrations, that the Evangelary is Roman, and with this idea in mind, he could plausibly interpret an inscription at its end telling that it was offered to St. Cecily to mean that it *came from* the Church of S. Cecilia in Rome (fig. 6). Further he did not go. The inscription is as follows:

ACCIPITO PARVUM MUNUS CAECILIA SANCTUM
 QUOD TIBI IOHANNES DEVOTE PRESBITER OFFERT
 ET BENE QUI DICTUS CELESTI DOGMATE COMPTUS

What has not been noted before is that since this inscription, which is in rubricated capitals with uncial traces, is regularly placed at the bottom of the righthand column on the last folio of the Evangelary and is by the same hand

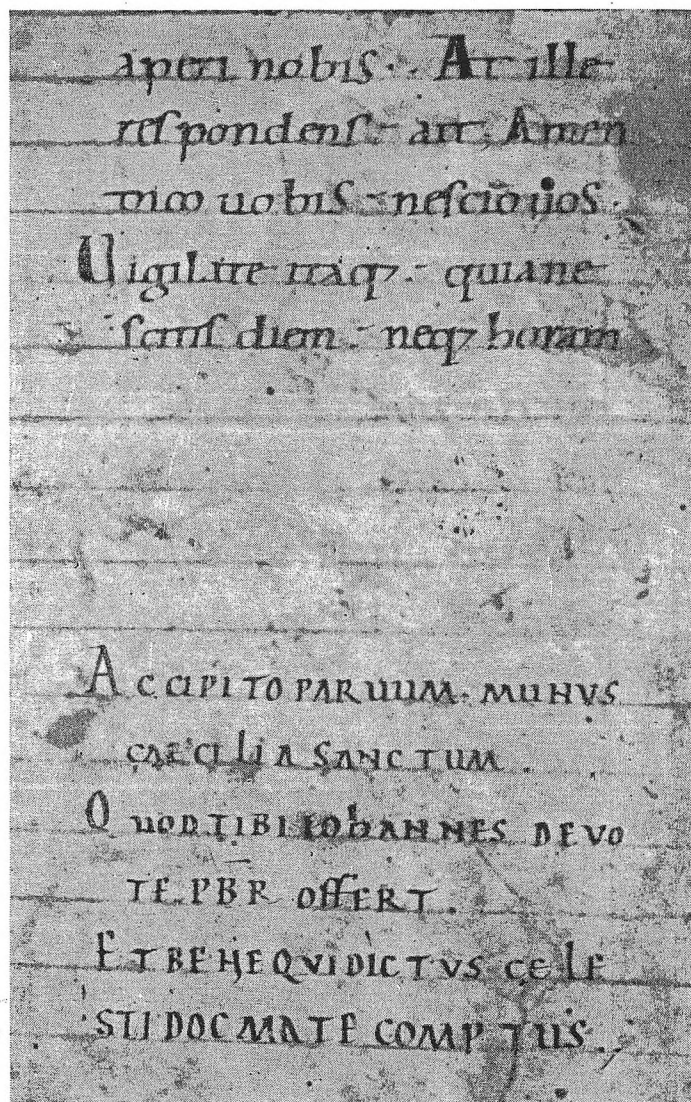


Fig. 6 - Florence. Bibl. Laurenziana, Plut. 17.27, fol. 150 v.

Notes on the History of Certain Twelfth-Cent. Central
 Italian Mss. of Importance for the History of Painting.
 in: La Bibliofilia 54 (1952) 1-34

and in the same minium a sort of colophon, thus the Church of S. Cecilia follow the Gospels — paschal Supper, Holy Saturday, paschal PP., and S. Cecilia in the Bible (fol. 308 v. the most important and paschal I. The presence of Feasts can be explained for the Church.

But it seems, taken. Although there is a gelary was actually *ma* been pointed out, an ir monks or by canons un for believing it was bro

What has not been Evangelary is the same so close to him as to be and that the initial of the same illuminator (or by illuminators so c indistinguishable (figs. 7 character, but also of s across the shafts, and t both shafts and foliage- tions between both scri

Further — the ver name Giovanni on fol. Evangelary are to be n the same hand. If they scribe and be used as and the Evangelary. I interpretation. The scri placed, and to which divergencies from the s that is is difficult to c other words, it seems t to the added notices, i insert — which is the that it cannot be the s perhaps, to explain th have worked at differ formalities — such noti