

London BL.

6. Add. ^{Ms.} 23931, fol. 11^v, 139^v
10. ^{Ms.} Harley 2772, fol. 2^r, 17^r, 26^r, 44^r, 75^r
3. Add. ^{Ms.} 19968, fol. 4^r, 25^r
9. ^{Ms.} Harley 2622, fol. 10^r
4. Add. ^{Ms.} 21910, fol. 7^r, 20^r
5. Add. ^{Ms.} 22793, fol. 42^r + 42^v
7. ^{Ms.} Egerton 267, fol. 51^r, 52^r
1. Add. ^{Ms.} 11035, inside of back cover
2. Add. ^{Ms.} 19768, fol. 23^r, 23^v
8. ^{Ms.} Harley 2610, fol. 42^r

The Curator
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Great Russell Street
London WC1B 3DG

black and white ^{prints} ~~reproductions~~ in natural size (1:1) on glossy paper

best. 15.8.84

~~Dessau~~

~~Leg~~

London BL. Add. 10940 ✓

Augustu-Hs. an Trier, Zerspäthig
Maße 16,5 x 22,5 cm

H. Schiel, Trierer Segensformeln + Zauberprüche, in:
Trierisches Jb. 1953, S. 23-36

fly-leaves (1/3 vorn + hinten) aus dem Bede, De ratione temporum
(- so ein eingeklebtes Fittel), wohl 9. Jh.

andere Besitzvermerke:

fol. 3^v Codex Sants [sic!] Maximini in q^o 15
absteht in etiam monasterium Amen (11. Jh.)

fol. 4^r } Codex m^osterii s^o maximⁱ ex m^ost^o Th.,
15. Jh. } davon zugehörig
70 = H 10?

fol. 7^v Ex libris Imperialis Monasterii S. Maximini
(17. Jh.)

auf dem inneren Rückenstück: Ora pro nobis beate
virgine (dieselbe Hand wie fol. 3^v)

G. W. Green, S. Aureli Augustini Opera, Sect. VI pars III: De libro arbitrio
liber III, CSEL. 74 (1956) S. IX f.
Bede, Buchkatalog Trier No. 76, 23?

Hand A fol. 7^v - 73^r, 89^r - 89^v, 2 Sp. z. 6,
 fol. 119^r - 123^v; fol. 124^v z. 1-11, 20-22;
 fol. 125^r, 1. Sp. z. 18 - fol. 133^v;
 fol. 3^v z. 13-16; fol. 4^v 2. Sp. z. 1-2, 15-18;
 fol. 6^v 1. Sp. z. 1-3, 14-19, 2. Sp. z. 1-5, 11-13

well. ~~unit~~ = Gent
 172
 fol. 44^v

Q M

Hand B fol. 73^v - 88^r, 89^v z. 2. Sp. z. 7 -
 fol. 118^v

= Gent 172
 f. 32^v +
 Gent 292
 f. 33^v 32^v?

Hand C fol. 124^v z. 12-13; fol. 4^v 2. Sp. z. 2-12 ver-
 tint; fol. 6^v 2. Sp. z. 6-10

Hand D fol. 124^v z. 14-19; fol. 4^v 2. Sp. z. 12 et quod -
 z. 14; fol. 5^v z. 1. Sp. z. 5-9
 (= Hand B?) fol. 6^v, 1. Sp. z. 4-6

Hand E fol. 124^v z. 22 - fol. 125^r z. 1. Sp. z. 17
 fol. 3^v z. 1-12; fol. 4^v 1. Sp.; fol. 5^v 1. Sp. z. 1-4;
 fol. 6^v 1. Sp. z. 7-13

Stud. Nou
 Bedthel. 22091
 2328 I
 f. 39^v

Hand F (Nedhey; 12 pl.?) fol. 5^v 1. Sp. z. 10 - fol. 6^r

London BL. Add. 11035

Summa Scripans, Johannes Scotus,

fol. 9-85, 104-120 s.

Johannes Scotus Erigenae Periphyseon (De

Divisione Naturae) Liber Primus, ed. J. P.

Sheldon-Williams, Scriptores Latini Hiberniae

7 (1968) S. 17-18

Die Litzert 1935, Heft 52, col. 2283

Maße 12 x 23,5 cm

fol. 1^r Tabellus sci Rudari p[ro]m Trevikonim
andrep[ro] (11./12. Jh.)

Anchester gehört in den Umkreis von St. Maximin nach wie auf der
aufhinstem Einbl. deutl. innen angeklebtes Blatt mit liturg.
Text (Lude 10. Jh.?), let. oben mit dem übrigen Cod. nicht f. h. ||

Ps. 76, 19 Dec. 21. 8

im Cod. eine Reihe von Händen, & das nicht nur deshalb, weil
es aus ganz verschiedenen Teilen besteht

Photos: fol. 8^v (Com patent), 20^r (lectus), 60^r (valent)
88^r (N=67)

~~Haupt~~
~~S. 11035?~~

h. u.

List of Add.s to the MSS. in the BM. in the Years
MDCCCXXXI - MDCCCXL (1843) S. 26 ✓

J. Montebain, Studien z. Gesch. d. Bibl. d. Ath.
St. Eucharis-Mathiaser zu Rom, Rom-Quislin., 26.
Supplementheft (1931) S. 109 Nr. 578

Montebain 1, S. 205 f.

Kritischer Vorschau der Londoner Hs. an d. Besitz der
Nikolaus v. Kues, in: Pal. + Forschungsverh. d. Gesam.-Ges.
3 (1963) S. 84 - 100.

Der linke Spiegel besteht aus dem Rest eines
Doppelblatts mit litig. (?) Inhalt, das in der
Nachfolge des Uffutcodex steht + um das J. 1000
entstanden ist.

London BL. Add. 15090 ✓

Prudentius, — Rodericus Carmina — Rodericus ca. 1000
Prov. ?

Hand A fol. 2^r - 7^r

h

Hand B f. 7^v - 44^r

o P N M s u s t e s A r G h

Hand C f. 44^v - 72^v z. 2, ad z. 18 - f. 112^v

h A r x e o - f h q. h

Hand D f. 72^v z. 3 - 17

Secun?

s (-hep-s) - d g h h q; o

Photo: fol. 71^v (Atria), 72^v (Galvus), 33^v (Haec)

MADE IN
1951

MADE IN
1951

255ⁿ (Ducros) v. ul.

London BL Add. 16894. (M 67831 f. 1)

Satzbj?

Präsidenten 20,5 x 15 cm, teils zweispaltig

Nachtrag n. \bar{x} in
auf Blatt, auf dem
zunächst ein ganz
unten f. 1^v gestanden

Hand A fol. 1ⁿ - 1^v z. 15 Dedalos, ebd. z. 16 ei - z. 17, 264^v
Hand B 1^v z. 15 vero - z. 16 sacerdos (qce?)

Hyginus

Incipit libri sedebi. Der Nachtrag
betrifft die Genl. von Neros, Pausanias, vom Minstern,
Thesus (?) + Daedalos. (nicht Didos, Argus.)

f. 2^v Capitel nachtra

Hand C 3ⁿ - 108^v

o x a & A b; N Wortauf 3ⁿ v y n s - s (Schloß) n qz = qce
l/ont-
auf 12^v

g m qz A (Hanz! qⁿ) m b, 15ⁿ o^z

manchmal d

Schloß-S manchmal hochgezogen 16ⁿ 72ⁿ Schloß- n 16^v j 1/2 m^z

n n 33ⁿ b 33^v 37ⁿ u^z.

Aufg. n 22^v
28ⁿ

manchmal oben-
gerin

in den Glossen (n. \bar{x}) qx = röm

65ⁿ Kopfzeile + darunter Restra- Zeile von anderer Hand (Dintermann?)

Hand D 109ⁿ - 211^v, 211^v z. 6 - 246^v

A A x e y 7 b & m 1 - o x o^z n m n n - te q = qⁿ an

q y n Schloß b; o v N Wortauf. n n 181ⁿ klein; longa an

Wortende b, 208ⁿ 208^v n

Hand E 211^v z. 1 - 5

219ⁿ am rechten Rand 2 Zeilen Textergänzung anderer Hand ca. 1000 (?)

246^v vierzeile Sätze / Nachträge n. \bar{x} , weniger gute Schrift

247ⁿ - 252^v (Zeile f. fol) Glossen in kleiner Schrift von mehreren
Händen geschrieben, im allg wenig schön, wie bei n. \bar{x}

f. 247ⁿ Anfang
- Class. 28???

253ⁿ - 263^v Glass cupae Prudentium, auseinander in 2
Händen, in kleiner od. sogar sehr kleiner Schrift c. 8; 2spalt.

(F) die erste od. zweite Prädikat 253ⁿ - 259ⁿ a. 7. 18 Prädikat nicht für
ö. Hand. B $\alpha \gamma \pi \kappa \lambda \mu \nu \rho \sigma \tau \theta \iota \kappa \lambda \mu \nu$

(G) die erste od. zweite Prädikat 259ⁿ a. 7. 18 Prädikat in + od. zweite Prädikat 259ⁿ zu Ende,
dann od. umgekehrt beide; die zweite Prädikat für, oben vertikal und gleichen
Formenapparat

= Hd A! f. 264ⁿ Rest am Kopf vort. (zu Prudentium?)
bes. an 264^v Schrift chr. unvollständig od. abgebrochen
c. 8ⁿ

die beiden Hauptblätter (C + D) haben manchen St. Gallen
(v o b), oben insges. Lücken + mit manchen anderen
Symptomen c. 8ⁿ (höchst od. jedenfalls nicht)

und die Ins. der Bodenseite c. 8

G auseinander sehr ö. Hand. wie (C + D)

Linda Bl. Add. 18043

Psalm am Statu

fol. 4^r etc: Litu Monasterii: Stabilurus (17. Jh.)

fol. 187^r: Psalmion glosatorum spectans ad monasterium
s^ci Remadi: Stabilurus (15. Jh.)

fol. 4^r fuscite: prope Cap. 7. quadrata (cheunen silben)
an) ausgeblendenem Papier

fol. 64^v fuscite, in der Mitte D. Initial, dar-
David mit Felsch - nimmt an die Faltten H. in
Baumg. (Hst. 161?): ferdelt typ, schwarzes Haar,
breite Umbruleit + Brusthaar, das in die Breite feldende
der Fyren

fol. 114^r fuscite, in der Mitte D-Initial, dar-
David

= Buchmalen!

Hand A f. 4^v (Rechtsseite der ersten fuscite!); fol. 64^r, 114^v

g x et d

stet, längl., schnell unden-schrift

Hand B f. 5ⁿ - 63^v, 65ⁿ - 67^v

g et

= Hand B? Hand C fol. 68^r - 81^v, 84^r - 113^v, 115^r - 176^v

~ a d e A x

= E? Hand D fol. 82^r - 83^v

Hand E fol. 177^r - 180^v 186^r

g j A B a & t a x

Photos: fol. 177^r (Pav. v. s. m.), 176^v (Antenna)
114^v (No).

Maße: 20,5 x 26 cm

London BL. Add. 18356 (kein Neg., bleib i-Mikrofilm)

V. 7ae 5s. aus St. Georgenbg. (f. 3^a, 125^a) c. $\frac{1}{2}$ 26.5 x 21 cm
Hand A 2^a - 49^v, 66^a - 81^v, 88^a - 104^v } 3 od. c. \bar{x}/\bar{y} ?

Γ - \bar{c} q r t \int r p \int x q \bar{t} \bar{t} b , 103^{av}
auswendig keine ct-Ligatur + keine ct-Ligatur & 66^a!

Hand B 50^a - 66^v, 82^a - 87^v

\bar{c} q x \bar{d} \int \bar{c} g q ; b , r p

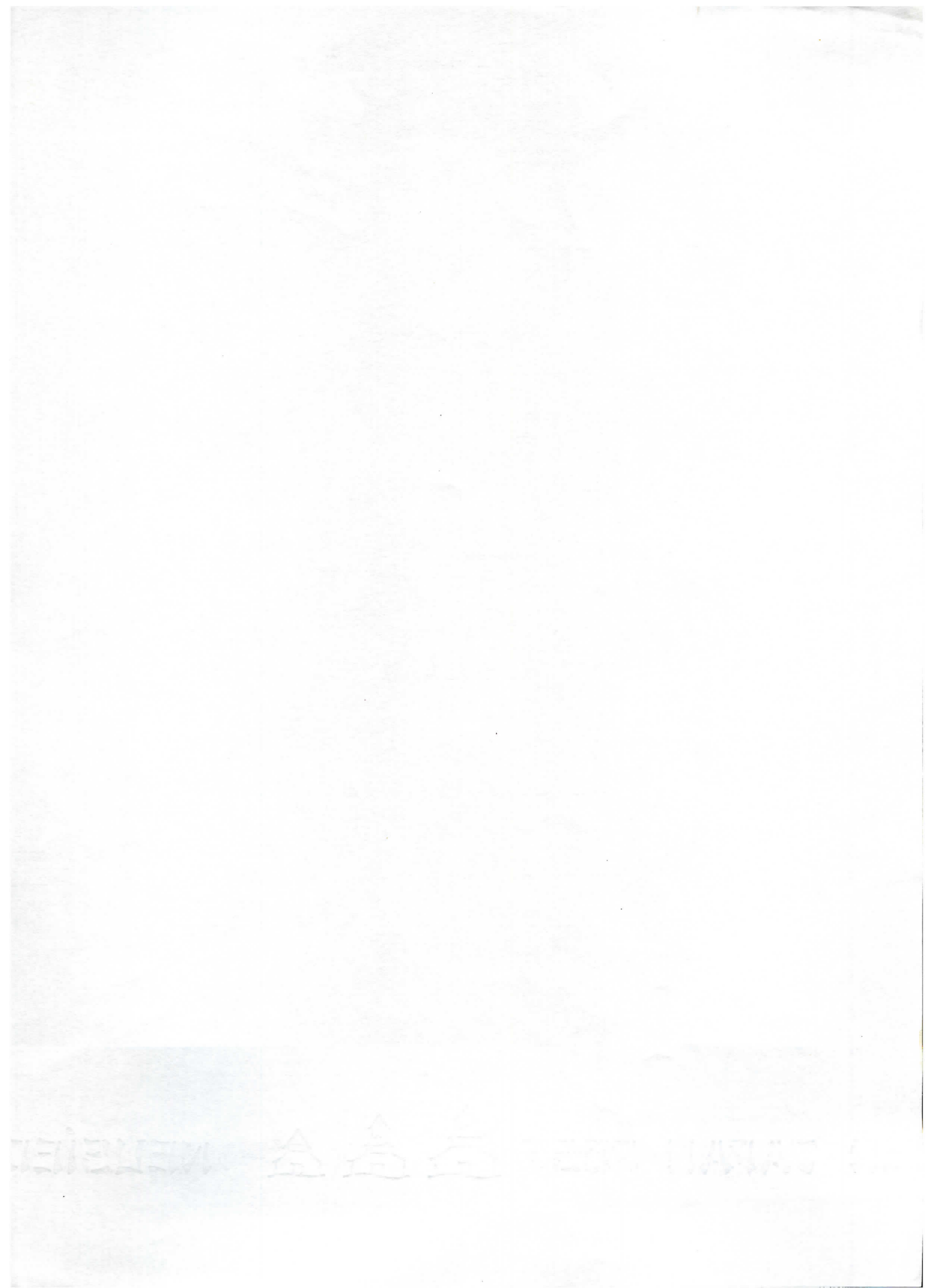
Hand C 104^a } 4 - 126^v

& \bar{c} \int q ; \bar{c} p \int \bar{c} r

beide Hände nicht gut + stark oberwandend
bayer

Photo: 88^v (temerario ordine)

104^a (Quero in tempore) best! ✓
(\bar{c} klein!) ul.



19ⁿ (Andoren) 21ⁿ (Al sgr) 35ⁿ (Unicastric) 6ⁿ (Cun pinnun) 40ⁿ (Deferuoguel) 40^v ab.

Land. BL. Add. 19723 (Micro 69441 Blatt)

am 07.10.2011

Invenas 22,2 x 17 cm Schriftz. f. abgerieben od. verbleibt
f. mal am Anfang Hände unter ein.
Rand frei. miteinander zu kleide

$\frac{A n a q, \delta \bar{n} \& \delta x \bar{r} = 10 \bar{r}}{2 = 4 \bar{r}}$

A? Hand B 3ⁿ - 6^v, 7ⁿ z. 14 - 11 z. 21 // d. andere Hand f. 11ⁿ z. 22 -
f. 11^v d. v. Anfang

q. $\delta \bar{r} \bar{p} \bar{v} \bar{r} \bar{a} \bar{v} \& \bar{n}$ Montauf.
Aufg

Hand C f. 6ⁿ z. 15-16 andere, besser Hd? fast nt. gall.

besser Hand D 7ⁿ z. 1-13

q. \bar{n} Montauf. y \bar{a} $\bar{r} \bar{a}$

letzt er tub. haben in
anderen Hände)

Hand E 12ⁿ - 12^v z. 8, d. d. z. 17 - 13ⁿ z. 4, 13^v - 14^v z. 15, d. d. z. 22 - 15ⁿ z. 10
weiter, d. d. z. 17 - 16^v z. 9 uniser, d. d. z. 12, 17ⁿ z. 2 - 19^v (wieder-
g $\delta, e \& x q; b;$ ab z. 26

Hand F 12^v z. 9 - 16, 13ⁿ z. 5^{ab}, 16^v z. 9 at - z. 11, 17ⁿ z. 1-2 corr.
19ⁿ z. 12 istat - z. 18
v $\bar{r} \bar{a} \bar{g} \bar{a} \bar{q} \bar{r}$?

Hand G 14^v z. 16-21

q. \bar{r}

Hand H 15ⁿ z. 10 scis - z. 16

$\delta \bar{g} \bar{r}$

Invenas am Rand f. 15ⁿ ML VIII, dergl. 16ⁿ unter rechts
Platt.!

Hand I 19^v z. 27 - 23ⁿ

b \bar{r} q \bar{r} $\bar{r} \bar{a} \bar{x} \bar{r} \bar{n}$ = us

Hand K 23^v - 25ⁿ z. 14, 25^v ab z. 22 - 27^v

b; q; $\bar{r} \bar{a}$ - u p

25^v z. 7-19 Aeterna

Handl 25^a ob f. 15, 25^v f. 19 mgie - f. 21?

Ab 02 9, p

Hand M 28^a - 35^v, 44^a - 53^v

Aug v b; x q; x t

Hand N 36^a - 43^v

o de v Aug t n q; n x m; f q; v = 05

f. 54^a ^{z.T.} voll glanzg. Nachträge (Johannes amas terras
colongue volau / et vehementer agita atrata secatonema
lapre. Matheo hominem const refertque cur.)

f. 54^v - 55^v anlehnend an Stück an Bede, De comput.
(Quos primos invenit mensis apud Latinos?)

z.T. allerd. od. wdh f. p. lesen, bes. 55^v

f. 54^v voll v. andern Hand als 55^a, beide n. \bar{x}

f. 53^v Xvencis endit anlehnend v. vollständig:
Concessit preses sed corpus fulgida lino

insges. Sicht unter d. gall. Einfluss, c. l. v. b. od. \bar{x} 1/3 od. 2/3
Kursanz?

f. 1 ist ein vol. p. knappen Hülle vorhanden

f. 1^a an Text, der voll. mit UV zu entziffern ist

7^a ein Bemerkung etc. Fivencis, lall zerstückt. ... Hispanis

quatro evangelia ex ametr. ... quatorum libros composuit

... sacramentorum ordinem pertinentia s. \bar{x}

London BL. Add. 19726

Ord. besteht aus 2 Teilen

fol. 1-57 Boethius, Cons. phil. 10. Jh. fiddled. od. Lother
zahlreiche klein. find. kostbare Initialen



(?)

fol. 58-97 Adamnan, Vita Columbae
Anfang 11. Jh. m. dds. (Regensb.?)

fol. 59^a große B-Initialen

z. 1-4 Incipitals quadrat

z. 5-7 Capitals rustica

z. 8-11 -tia vermittelt. dieselbe Hand Neumarkel, sehr
dann folgen andere, weniger gut ausgebildete Hände

Tegernsee! n. Eden, in: StMGBO. 83, S. 116 Nr. 97
(+ Nr. 169)

Maße: 27 x 20,5 cm

Photo: fol. 59^a

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London BL. Add. 19768

fol. 1^r zwei Fragmente, anscheinend von
einem Einbd. od. Vorsatzblatt,
an) dem ersten (entw.) Segen mit
et varie de tempore et de multis sanctis
(14./15. Jh.); dahinter k 30.2° (offenbar
eine Signatur (anscheinend gleiche Fr.))

fol. 8^r De s^o Michaeli archang

f. 10^v In natali s. Galli confessoris

f. 12^v Pangeat ymnus Agnensis missa martiron
plena

f. 13^v De s^o Martino

f. 14^v De s^o Otmaro confessor

f. 16^r In nat^e sci Andree

f. 20^r Nat^e s. Margareth virginis et aliam virg.

f. 30^v De s^o Stephano

f. 40^v Versus s. Albani

darin (f. 41^v) ad s^om Joh., (f. 42^r)
ad s^om Petrum

f. 42^v De s^o Martino

darin Ad s^om Laurentium

f. 46^v (Palmsontag) ... in coro s^o Joh. Procedente
ante altare ad coram sci Martini (wahrs. magistro
scole cum infantibus; darin: singule ep^o)

Pluto: fol. 6^r (Te nippax expectat), fol. 22^v (Sia et eia) 24^r
(Com natus), fol. 52^v (uarta mundi), 54^r (Colores implera)
45^v (omnes de)

Hand A fol. 4^r - 22^v (fol. 4^r f. 15
(~~of~~ fol. 6^r f. 6+7, fol. 22^v ob f. 11
~~and~~ andu Hand); fol. 24^r - 45^r f. 3;
f. 46^r - 58^v (algebra in f. 52^v f. 4-7)

$\frac{m}{c} = ma$ $\frac{r}{x} = ror$ $\frac{r}{t} = \delta t$

Hand B fol. 23^r f. 1+2
Hand C fol. 23^r f. ab f. 3
Hand D fol. 23^v

unvollständig ange-
fügtes Blatt
Tegernsee!

Hand B fol. 45^r f. 5 - f. 45^v f. 13

die Hände, die nur wenig geschrieben haben, sind wohl
am ehesten unanzial

fol. 52^v f. 4-7 (Grunder!) erinnerst etwas an das
Pommersfeldener Scherzbuch Otto III.

Agros agros agros kyrios sabacht pliris iranos
kegists doxis rosanna entis ipstis englogmenos
aenonomatis keirio osanna entis ipstis Oannos
tothei oerontas amarthias to cosmi cleyson ymas.

11.11.21: other H. 36^v (12ma a man) + 38^v (under pantheon) 101^v /
 (di. cum + exactum) 165ⁿ (licet anis) 186ⁿ (ēē sed pat) 202ⁿ (no. 17. lib 5)
 268ⁿ (conone refman) ech ✓

London BL. Add. 19967 38 x 26 cm. 2 sp.
 267^v entm. Cod. moartur: cō Maximus pape Ta. (c. x^v)
 f. 1. notma. Ergänzj (c. x^{iv}?) x^v?
 Hd A 2ⁿ - 30^v

✓
 Hd B 31ⁿ - 39^{na} f. 23, an 121ⁿ - 129^{nb} f. 34, 129^v - 148^v

Rest f 39ⁿ + 39^v
 Nachträge (Tamen)

Hd C 40ⁿ - 76^v

Hd D 77ⁿ - 120^{vb} f. 20 tempus, 202^{na} f. 2-3 imperium,
 202^{nb} ab f. 30 - 202^{va} f. 2, 213^{vb} f. 28 - 219^v

= H Hd E 120^{vb} } 20 transgression
 ab

Hd F 129^{nb} f. 35 - 37

Fol. 3 (zu fol. 146 gehörig) nicht bar
 hinter f 148 fehlt außerdem Bl. 148; f. 149 Bl. 66 f. u. Threni
 Nachträgen f; dahinter fehlt weitere Bl., auf dem der DH II
 fortgesetzt war

fol. 150 + 151: ein Doppelt. f. 148, voll nachträgl. angefügt
 (Reifenlänge!) c. ~~x^v~~ / x^{vi}

✓ Hd G 152ⁿ - 163^{va}

152ⁿ beginnt
 Commodus, H. m.
 Septimia

= E Hd H 163^{vb} - 176^{va}, 220ⁿ - 234^v

176^{vb}
 Tiberius Nachtrag

- Hd 7 177ⁿ - 201^v

- Hd 6 202^{nb} - 202^{nb} 7.9, 202^{va} 7.3 - 213^{vb} 7.27
(ab 7.3 nauiparis)

ausgel.

- Hd 5 202^{nb} 7.10 - 28

Hd 17 235ⁿ - 267^{vb} 7.8

Hd N 267^{vb} 7.9 - 268^v (Nachttag Ferrus de vincula
c. Petri) et vauit. und Pedibus c. 2 in.?
am Anfang Pedibus von S-Initial

S

45ⁿ (anwendung) ✓ 64^v (requisiten illud) ✓ 78ⁿ (absentia) ✓ 105ⁿ (signation) ✓
 18ⁿ (absentia) ✓ 34^v (planetas sol) ✓
 + 65ⁿ ✓

Land. BL. Add. 19968 ✓

Plato / Chalcidius n. xi 2/3 → Bamby. Pat. 4?
 Hd. A. f. 2^v 1-12 hoc Speyer?

b; q;

Hd. B. 2ⁿ 12 cum - 9^v, 49ⁿ - 50ⁿ 17

taing = taingue √ → i q; d x & & s y b; y d^{6v} ff b;
 > qd q = q^{uae} q̄ = q^{ua} od. q^{uoniam}? sp > ē - cor

Hd. C. 10ⁿ - 11ⁿ 26, 12^v - 13^v

dē ff → q; q; b; s & ming

Hd. D. 11ⁿ 27 - 12ⁿ

b; q; dē & q; s x

Hd. E. 14ⁿ - 15^v, 24ⁿ - 31^v, 50ⁿ 18 - 51^v 24

→ ff y q; n̄ q̄ q̄ b; r e n̄ n̄ n̄ dē f̄ - E & d r x^{30v}

Hd. F. 16ⁿ - 23^v

x ff → q; r dē &

17ⁿ, 18ⁿ ein Stück von andern Hand auf Paris ^{woll} ~~ist~~ Hd. N!

Hd. G. 32ⁿ - 39^v

& q; y b; an den oben selbsten d^{un} Stücke nach rechts oben abgehend
 → √ n̄ b; q; ff q;

Hd. H. 40ⁿ - 47^v

q; & → & ff x ff r b; y d b; r dē ff

erinnert an den
 (jüngeren) Buchstücken
 Bindband od.

Hd J 51^v f. 25-77^v, 80^v f. 23 et

cf. Glossa in
Add. 23931,
f. 32^a!

§ 7^a q_i q₂ b_i v √ A - q [H₂ N b_i p d
q̄ = q̄cae

fratru vanderwe

Hd K 78^a f. 1-23 Hec
q̄ H q̄ > A -

Hd L 78^a f. 3 q̄-ippe - 80^v f. 23 ratiocinando, 81^a - 101^v, 102^a f.
2 in - 104^a f. 9 converso, etc. f. 13 p̄missioe - 104^v f. 18, etc. f. 25
minare - 105^a f. 5, etc. f. 12 movet u, 105^v f. 6 - 106^a f. 9 sine, etc. f. 10
q̄ q̄ 7 [q̄q̄. ^{ab} aq̄ = aq̄cae | aliteros - 111^v, 112^a f. 4 - 112^v f. 10
Hos

Hd M 82^a 102^a f. 1-2 resoluta, 104^a f. 9 commutatio q̄ - f. 13 corpora,
vill. arch 112^a f. 1-3, 112^v f. 10 rigida - f. 13
q̄ q̄ q̄ 7 > q_i p̄ s b_i + am d

Hd N 104^v f. 19 - 25 cogno (c. and fol. 17^a, 18^a)

romanus!

7 q_i > ox q̄ H

Hd O 105^a f. 6 - 12 v̄cum, 105^v f. 1-5, 106^a f. 9 figura - f. 10 in-
q̄ca(?) HZ
q̄ A b_i

f. 113-151 c. XIII

MBK?

transm. an Tegense? aliter dicit. c. XV m. 7
2 a p̄fectio de reddu (2 loci, signatum): L 64
§ 19 3. 20

f. 152^v 5 f̄c̄m in p̄cipu
al r̄agovale h̄l r̄it̄, vill. Tegense c. XV²: mane v̄p̄-
vitate fecunda lum... generi p̄emia p̄estit̄ti, tribu q̄...
et ipsam p̄v vob̄ int̄cedu sent... per quam m̄m̄m̄m̄
ac clorem v̄ta... ep̄ere... team v̄m̄
Emp̄y. l̄m̄m̄ Spiegel?

1
Indon BL. Add. 20692 ✓

Tape 18(18,5) x 26 cm

Evangelistar (?) Rechenar
Reodrecht / Ams - Gruppe nach den Fuesen
zu enten

3 Fuesen

fol. 1^r "In vrbis natalis die secū
Malleim" in Capitalis quadrata an
Purpura silbum

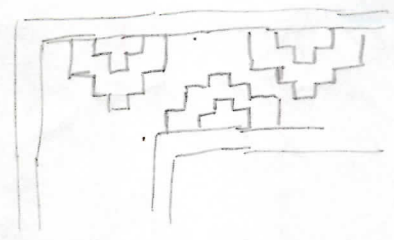
G



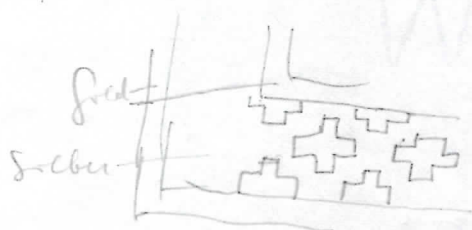
Feser
Fied
(manigfalt
eingestift)

fol. 2^r Cūm (große goldene Initialen.
komposition ~~mit~~ rot/blau / grüne Füll an)
Purpura; darunter geht der Text weiter. ersetzt
desponsata

farbig wie die
Randfang von
fol. 1^r



fol. 4^v große IN-Initiale (farbig wie
 Com fol. 2^r); versiegelnder Text darunter
 principis (Urfale); auf Pergament
 Rahmen - Randbogenfenster mit darüber hinaus-
 reichender Ranken [~~an~~ golden] und blauer Füllg auf
 grünem Grund



Hand A fol. 2^v oder unvollständige alpine Schrift

IX A

Ausdemend.

Cindale Hand A

Hand B fol. 3^r - 11^r, fol. 11^v f. 7 - fol. 51^r f. 2 mit

✓ (H. 11^r) → [7 - 2 r

fol. 5^r - 56^v
 f. 6 (die) bis,
 f. 64^r - 98^v f. 10

Hand C fol. 11^v f. 1 - 4

m

Hand D Nachtrag in kleinerer Schrift auf
 zwei zusätzl. Folia unter fol. 25^r
 = Hand H? (cf. f. 163^r)

London BL Add. 20692

Hand E fol. 51^a ^{ob} 2 dix⁷
y ∞ ε x -

Hand F ^G fol. 59^a - 60^v sehr breit (od. die Hand B
wie ein Tetzpfeiler?
breit geschrieben?)
R

Hand G ^F fol. 56^v 7-6 Demer - 58^v, 61^a - 63^v
R (fol. 62^v) ORS (fol. 62^v)
E

-Planz
Kaufpre 3
Hand C
Cindels Hand C

fol. 99^a - 105^v Nodhey 12 j. ; dem große A-Initiale
fol. 98^v unten
fol. 106 - 107 Nodhey 13./14 j.

Hand H fol. 108^a - 114^v, fol. 115^a 7-14 - fol. 115^v 7-1
fol. 116^a - 206^v

Hand I fol. 115^a 7-1 - 12 (= 150ll = Hand H)

R y (fol. 135^v) ≠ y (fol. 142^a)

Hand K fol. 115^v ab 2 2

fol. 207^a Formis, Nadelholz 11. Jh.

Photos

fol 2^v (Karte Jense), 11^a (te Et), 25^a (JHC)

51^a (granton volitant) 59^a (-monna)

62^v (reden John in les temp.) 108^a (V-Jurade)

115^v (gentibus)

Photo: fol. 102 (Hf. 122) L (M 12) 56" (ME); fol. 153" (C 1 m)
 fol. 140^r, 146^r (an man), 148^r (ferms), 150^v (haec et); fol. 157^v (Xⁱ)
 Page: 20, 5 x 15 cm

London, BL. Add. 21170

Vita s. Galli, Miracula s. Galli, Vita s. Otmar +
 Appendix

W. Levison, MGH Ser. no. Nov. 7, 608 u. 312

Die 3 ersten Stücke St. Gallen, ca. 1000 (?); jeweils
 am Anfang prächtigen Initialen, blau und + Färbung

G in typischen St. Gallen Manier; jeder der 3 Stücke
 in anderer Hand geschrieben

Hand A fol. 2^r - 53^v
 A x & p q

Hand B fol. 54^r - 98^v
 aneinander keine Ad-Logatur & q p

Hand C fol. 100^r - 139^v
 L A

Die Initialen ^{zeichner} (s. Fundamentale) identisch mit Hand A,
 z. B. an fol. 116^r u. 117^r, wo sie von den f. 8-13 stammen
 (8-10, 12 Capitalis rustica; 11 Capitalis quadrata, davon große H-Initial,
 f. 13 Minuskel).

Übrig, fol. 102^r, wo die ~~Initialen~~ Federlinien außer den I-Initialen + 1 der
 ersten f. (GIVUR) und der f. 6 (delectus est) geschrieben ist:

Abos nach K. Fr. Hermann, Verz. d. G. r. u. v. d. 19. Jhr. in:
 Serapion 3 (1842) S. 104 Nr. 45, ts gehörte danach zu dem Bd. am
 Anfang von Vita et Passio
 S. Bonifacii Andree; diese in anderem Verh.

Z. 2 + 3 Margale, 4 Capit. rustica, 5 + 6 Minuskel)

fol. 99^r Z. 1 ~~am~~ einm. Hand D,

fol. 140 - 157^r nicht im Zusammenhang mit Vorangehenden
Convey 10./11. Jh.

Hand E fol. 140^r Z. 1 - 19 (Serius, beginnt weiter im Text)

Hand F fol. 140^r Z. 20 - fol. 147^r Passio ss. Primi et
Feliciani

Hand G fol. 148^r - 148^v Z. 2, fol. 149^r - 150^r, fol. 150^v Z. 18 festi-
vitate - Z. 19; fol. 151^r Z. 15 obiti - Z. 19

Hand H fol. 148^v ab Z. 3, fol. 150^v - 151^v (Z. 4 secunda via)
Z. 1 - Z. 18 praecleara, fol. 151^r Z. 1 - Z. 15 regni, fol. 151^v Z. 1 -

Hand I fol. 151^v Z. 4 et ca - fol. 157^r ← Paderborn!?

Hand K fol. 157^v Madrey, Anfang eines Trinimpredigt

Hand E + F 2 H. 10. Jh.

Hand G - I ^{schon} 11. Jh., Hand K ^{schon} 11. Jh.

Hand K Convey? St. Gallen?

vgl. Lehmann, Erforschung des Mass 5, S. 155 Nr. 45!

atalogue of Additions to the 1250. in the Best. 1250. in the Year MDCCCLIV -
MDCCCLX - Addit. MSS, 19, 720 - 24, 026 (1875) S. 333

↑ Serius in festivitate...
↓ Serius in accedens...
v. Gargano 1744

✓ Hand G 35ⁿ - 41^{ra}, 41^{va}, 42^{va} usw., auch 89^{nb} - 117^{vb} z. 19

= 21217 Hd. G

Et g x Et H^{ms} b, ox q, H J d B

Hand H 47^{va} z. 1 - 19 adinucten, nell. auch 49^{nb} z ab z. 8 v. c.

Et x q; ox b; d

✓ Hand J 51ⁿ - 75^{va} z. 13 colere, 78^{nb} - 78^{vb} z. 8, 79ⁿ z. 8 qvando - 80^{nb} z. 10 usw.

d S & x ox q z ox b, f Et ~ seligunt a N

Hand K 75^{va} z. 13 salitis - 78^{ra} (auch 78^{vb} ab z. 9?), 80^{nb} ab z. 11 usw.

Et ~ N d N q; b; x ox = nun 76^{na} 77^{na} 78^{na} ox x v

Ornamental,
kann auch mit gerade
sein

(s. d. "Skriptur") (11?) Hand L 81^{vb} z ab z. 16, lodd auch
f + s gehen zusammen die z. Et x Q ox

= Annot. FLA
Schrift. 5
Nr. 15

= ~~Hand~~ (L?) Hand M 121ⁿ - 150^{ra} z. 11 usw.

ox Et u = ox x ~ N unten in Wort z 142^{ra} + 6 s 142^{va}
ox 144^v usw. 144ⁿ usw.

126ⁿ gute rechte, geforderte U-Intale

Hand N 150^{ra} z. 12 - 150^{va}

Et & e x ~ ~ N q;

Hand O 151^{vb} z. 24 - 152^{na} z. 13 widerbrant fern, hla.

weiterend; Hand P 175^{vb} z. 20 - 32 fern

Sillip s c f d m² g = g d & g

1. u. 10. s. H 150^{va} (negam extrinficton) ✓ 175^v (Triumphalis q. idem)
 42ⁿ (populus vian) ✓ 173^v (de divi) ✓ etc.

Micos 40478

Land BL - Add. 21217

Carriodon, Dup. (1 - CL) aus Amortad 2spalt.
 Spiegel von + letzten losgelöst (q. s.) + r. \bar{x}
 f. 1^{ra} nequam ut Text Vox tantum: h. f. me h. illi
 r. \bar{x} , vobis Amortad

w. p. p.
 = Hand F
 wa 21216
 + = Baumy. Patr.
 35m Hd C!

✓ Hand A f. 2ⁿ - 24^{ab} z. 20

x p o 2ⁿ u q d Restica 9^v: \checkmark = cum 12ⁿ, 21^v, 22ⁿ cum.
 " 10^v: Q: = q. c. 3ⁿ 18ⁿ
 " 11ⁿ: B: = b. t.
 a p 16^{va} x = x t

= N ✓ Hand B 24^{ab} z. 21 - 26^v

rx ee = ene e et d u aut & ee b; dñi H R q;
 x ~

✓ Hand C 27ⁿ - 34^v, 175^{va} z. 20 - 184^v

R & et y q; e x o z b;
 (f. 27^v ubi necito dicendum e. nam multi in lingua carterum
 sint oraque .c. fereat vox, addidit etiam etc. - z. Ps. CV
 Quis loqueter potencias dñi

✓ Hand D 35ⁿ - 45^{ab} z. 7 usendum

Hand A

e b; et ~ m q; ee \checkmark (Restica) e R y x &
 ñ = um d

✓ Hand E 45^{ab} z. 7 Tercio - 59^{va} z. 9. old z 24 ad dñe - 59^v z. 24.
 60ⁿ - 61^{ab} z. 2, 61^v - 73^v, 149^{aa} z. ab z. 5 h. m. s., 150^{aa} ab z. 7
 d (h. m. s!) b; et R e uad m. s. g. e. q. N \checkmark & e z &
 s. e. g. e. n. t. s. e. l. e. p. t. a. x

Hand F 59^{va} f. 10-24 convers, with 59^{vb} ab f. 25,
61^{rb} ab f. 3

etor a - x a q;

↓
x^spc et - a H

= 21216 Hd. G

cf. Amos

FLA Sept. 3

Augustus

✓ Hand G 74^{ra} - 96^{va}, 97^{ra} f. 1-24, ^{rb} f. 3 - 108^{rb} f. 31 & perambles
110^{va} f. 2 (ab) usu., 185^{ra} - 192^v

g √ q̄ d a x q. v̄ ōx s̄ m̄y (ferendum 75^{ra}) b,

δ ē H

= L

Hand H 96^{vb} | 97^{ra} f. 25 - 97^{rb} f. 2

δ

Hand J

Hand K 108^{rb} f. 31 vers. - 108^{va} f. 9 omnia, 109^{rb} f. 3-

109^{va} f. 12 alibi

et

✓ Hand L 108^{va} f. 9 vox - 109^{rb} f. 2, 109^{va} f. 12 Dextera - 110^{va} f. 1

= H

110^{vb} - 111^{ra} usu., with a d. 170^{ra} f. 12 = 173^{rb} f. 12, abd. f. 34 m-

ē oz b; s̄ H - - ē d

174v

Hand M 112^{ra} f. 30-36

g et - H

= B

Hand N 117^{ra} - 128^{vb} f. 1, abd. f. 8 declar. - 149^{ra} ^{2.5 divinarum} 149^{rb} - 150^{ra}
f. 6, 150^{rb} - 170^{ra} f. 11

It x ē a g b; a - q; oz f̄ vx 118^{ra} qd √ Ū - Q

δ x̄pm 137^{vb} √ H̄ gelym̄. i. l. l. o. h. u. h. 120^v 138^{ra} 150^v

Hand O 173^{rb} f. 13-34 ct h q e : u² - et d

✓ ornamented Hand P 175^{ra} - 175^{va} f. 19 d - r̄ ē f̄ b

144ⁿ (oblate duo) ✓ 155ⁿ (volentes statum) ✓ 157ⁿ (patri v. Germani) ✓ etc.

Land. BL. Add. 22633 (München 95119)

f. 1 an demnach losgelöstem Spiegel: Antiphona-ord. Graduale.
 f. 2 liturg. Staben. c. XII (?)
 f. 3-6 liturg. Fregu., ganz redunt, an demnach c. XII
 f. 7ⁿ - 81^v Martyrolog c. XII
 37^v III No Jovi: Rome nat. rōn **marcellin** (darüber
 rot. XII v. [= XII lectiones!]) pbr̄ + **Petrus** expositio
 39ⁿ v id Jovi: Oct rōn marcellin (darüber rot:
 XII t) + Petrus
 42ⁿ vi k int. Petrus, bodardi (darüber rot: III l)
 2f
 65ⁿ v id octob. rot am Rand: Recordatio fratrum

Schweizerstadt?

90ⁿ z. 6?

Gr. + Reg. s. Benedicti) Hand A f. 83 - 156 (in d. Hauptsache, Theodorus u. Nic. an Karl d.
 83ⁿ [beginnt mit dem in Text (osum. estas sicca): Wetterpurple-
 70j] c. XII desgl. f. 88ⁿ z. 10-16, 89ⁿ 9 (Nochtroge), auch 93^v

Hand B f. 83^v - 88^v z. 9 (Ende der Theodorus anstalt), 90ⁿ - 93ⁿ, 94ⁿ
 144ⁿ z. 15 cogitot, 144^v - 147^v
 a e c o d q p y A I q - o x d p s l l l p p b; r̄
 o t q d N st 95^v y ds - deus b²
 97^v
 100^v

nach rechts gemagt, gut, ungenutzte Schäfte, mancher nimmt an
 Lonsel (das offina, p, e), oder soll lanten, auch die Kurze des
Hand C 144ⁿ ab z. 15 taunen

Hand D 148ⁿ z. 1-3 (Ende der Reg. s. Bee.)

Hand E 148ⁿ z. 6 - 148^v z. 10 } Ts. Greg. 17. (De an
 c. necessarium mona-
 chiorum) c. XI / XII

Hand F 148^v z. 11 - 149^v
 JE 1366

Schweizerstadt?
 c. XII z. 4?

Rebellen und
 supplyung

Hand G f. 150^r f. 1 - 14 (Silber) des Decr. Gregor.
 f. 150^v (Recordato defunctorum) c. XII Teil Hauptband
 im Teil i
 f. 157^{rv} Fortsetzung des Recordato, dessen Hände
 f. 152 - 153 c. XII
 f. 154^r Kp. - + Bild. Liste, angelegt v. Hand A

= D Hand H f. 154^v - 156^r f. 8 (Kp. Carmin. ad Haerem
 etc) c. XII 3/3?
 x n etc n? d d et B d ex b b; ? et

f. 157^{rv} ausbleibend losgerissener Spiegel
 Gedichtfragm. (Rechnen für. VI + Sabb in XII lect.)
 c. XII²

es folgen an f. 156^r + 156^v verschiedene Nachträge

157^r? (?) dann 157^r 7 Zeilen Octo sunt principalia vna esse
 c. X od. c. XII!! auch im Fortgang der letzten
 Seite unklar
 nicht auf
 Photo

Initialen 90^r + 96^r; 90^r Bildstatur Körper der A grün +
 golden, Ranken^{etc} rot (manney) f. gezeichnet, Lillblauer Grund;
 96^r rot gezeichnet

an f. 156^v ausbleibend alte Besitznummer ... [Mar]cellinum
 c. XII, eher wenn darunter die Zahl) 136 (= 1536 od.
 1636?)

Die Dotierung des ursprüngl. Teils i (also Hand B + C)
 durch Hand A, die je planierung (od. rote oder weiß),
 + A durch die Bild. Liste (Lagefund v. Mainz!) datiert

fol. 170 (Reptilien) ✓ 9^o (The godifrid) ✓
32^o (habitationen custodi) ✓ 40^v (illud perit?) ✓ ul.

London BL. Add. 23931

Beda, In Metlacum aus Speyer

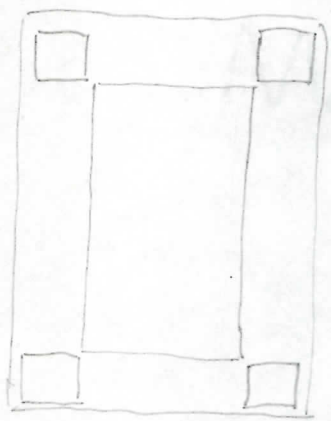
Pfälzisches Museum 1907, p. 120

H. Thoma, Altdt. aus Londonen Hos., Beitr. 3.
Zehl. d. dt. Sprache + Lit. 73 (1951)

Maße 15 x 21 cm

fol. 1-8 Papier, aus dter. Hos. best. 19. Jh., v. v. v. a.
Scrapetum 1854 No. 1
Es ist verglichen mit Cod. B N: 94 der Karlschen
Hofbibl. (Epistolar S. Bonifatii)

bedruckend. hinten Rechtsch:



drei Vertiefen (die große in der
Mitte, die vier kleine in den Ecken)
leer, mit Anzeichen der Jung
links unten, darin Alfentchen mit
Francis. Löwen, 10./11. Jh. (?) -
Goldschmidt?
Kopie. auf die drei anderen Vertiefen
vornit. mit Alfentchen gefüllt

fol. 12^o - 139^o Bede, In Metlacum, v. v. v. in
St. Gallen handschrift, 1. H. 10. Jh.?
fol. 9-11 später vorgelesen (in Speyer v. v. v.)
fd. 139^v - 141^o Nachträge, v. v. v. Speyer

fol. 11^v Me. fode fid scae p̄scl dedt ecce Mariae usq.
 in Capitulis mystica; der erste Vers davon in
 Minuskel auf fol. 9^r oben
 auch

fol. 9^v IHS autem sciens secretum inde ev. (nach fol. 2^r
 - fol. 10^v „als zu Matth. 12, 15-21 gehörig eine Stelle aus
 des L. Hieronymus Commentar zu Jesajas)

fol. 11^{rv} Divina scriptura quot modis distinguitur -
 ferschied zw. A (=discipulus) + M (=magister)

Beda, De
 tabernaculo?
 PL 91, 410f.?

den Matth. kommentar v. mehreren Händern geschrieben

56^v Regine vero ad telesquon - fehlt hinten!

die ursprüngliche Glossierung an den Sectionen

ist erst später in Speyer - Frankf.

f. 54^v Glossa az dergl 58^v

f. 140^v - 141^r Glossen zuzusatz zu
 f. 105^v

32^v M. H. 4 f. an auf Ranu, voll Speyer r. Frankf.

32^v mit 11^v unter
 ein. spanne
 Glossen (n. 8)
 f. 100 19968
 65^r ??

St. Gallen Hd A 12ⁿ - 34^v A 3 52^v 7. 18 - 58^v

Hd B 35ⁿ - 50^v A B c

129^v - 130^r 6 unratem, 134ⁿ ad f. 11

Hd C 51ⁿ - 52^v 7. 12 A →

59ⁿ - 73^v, 125^v, 127^v 136ⁿ
 7. 7 - 19

A = Hd D 74^r - 125ⁿ, 126ⁿ - 127ⁿ, 134^v - 135^v, 36^v - 139^r

130^r 3 6 Executus - 134ⁿ 7. 10
 127^v 7. 70 - 129ⁿ

Die Minuskelhd. f. 9^v - 11ⁿ aus 139^v, 140^v - 141ⁿ, außerdem spätere Glossen
 zum nt. gall. Haupttext

Platon: fol. 112^r (ues)
 44^r (A Fr. 11. 11. 11)
 10ⁿ (credidimus)

92ⁿ (rotbraun) / erh. 6" (Anmerk.) / 28ⁿ (in ein) / 53ⁿ (rot)

Land. BL. Add. 26788

Deut?

Vita Herberti, Min. + liturg. Stücke 19,6 x 14cm
f 1+2 Spetwa.

f 3-7 nachtrögl. vorgelesen, bedauerlich Saft für 2

Hd A 3^v - 4ⁿ z. 6

oz fe!! de

= 4!

Hd B 4ⁿ z. 7 - 7ⁿ z. 1

= G Hd C 7ⁿ z. 2 - 7^v

& x
Hd C1: f. 8ⁿ + 9ⁿ z. 1

Vita Her.

= F!

Hd D 9ⁿ z. 2 - 38ⁿ z. 6 vorgegl. in xi^{2/3}

de bo de 35ⁿ N 36ⁿ de

f 9ⁿ + 9^v am Rand Ergänzen, die eine nachtrögl. in der Text der Vita eingepflegt werden (in Hd E??)

Min. Her + Hymnen

Hd E 38ⁿ z. 7 - 88^v z. 10 gloma in xi^{2/3}

voll = C1! Hd F 88^v z. 10 laus - z. 14

= C2 Hd G 88^v z. 15 - 89^v x f A &

= A!
choche nt-fragat

f. 90ⁿ Versus für Lambert in monasterio scti Laurentii
Wohle Nachtrag

= Hd. B! Hd H 91ⁿ - 93ⁿ (Brief des A. v. Speyer an Ab. Her.)

Hd J 93^v - 94ⁿ



das Bc. mit Prolog (f. P) unabh. l. unabh. ? ja! ein Einzelbl.
+ die erste Seite von 9^a (Helph + Fort. des Prolog)

an) Rann: fol. P Einzelbl.

7^a f. 8 + 9 folz, der 7^a fol. 13 gehört!

Jeder falls Cod. in Dutz enthalten $\approx \frac{1}{3}$

f. 8^{av} andere Hd. als D: H, optische gleiche

von dieser Hd. auch 9^a f. 1 (Rest des Prolog)

andere Ristica, opt. dass der Name hervorgeht

E geg. E + I geg. I B geg. B

f. 80 - 89 = 1 Jahr

f. 90 Einzelbl. (Venus für Lambert),

das an das Doppelbl. 91-92 angeschlossen, allerdings
gleiche Linierung 90 + 91/2

3^{te} fortw. Zählung

f. 16 Zettel in fortw. Zählung (Papier)

= Liniierung! → Selbstregel im großen ganzen gleich (19 Zeilen)

14-13,5 x 10 cm durchschnittl. Höhe, Kopf f. 3 13,2; d. geg.

f. 4 13,8 cm hoch

Platond (24.11.92). 8^v (bueno & simple) ✓ 9^v (una diligente) ✓
90^a (Venus Jan) ✓ etc.

ff g r ff ~ œ ε - x ff a r ; œ q>

Hand C fol. 48ⁿ - 52ⁿ, 52^v z. ungradel - f. 71^v z. 10; f. 72ⁿ -
77^v; 78ⁿ z. 3 - f. 93ⁿ z. 1 meim; abd. z. 2 nam - f. 101ⁿ z. 4; abd. z. 6 -
f. 102ⁿ; f. 102^v z. 7 - ff. 113^v
œ f g e r e f b q r - ff ff i x f s
y = ü!

Hand D fol. 52^v z. 1 - 12 erwies; ff. 71^v z. 11 - 16; f. 78ⁿ
z. 1 - 2; f. 93ⁿ z. 1 civen - z. 2 rates; f. 101ⁿ z. 5
œ ff s œ q e x ff

Hand E fol. 102^v z. 1 - 6

Œ s x q> dū - - dū ff c

|| Anleihen der Hand, die den Oberhand-Sintrag auf fol. 32ⁿ
gezeichnet hat!

Die Hände B + C lassen sich als ursprüngliche Redaktionen
Hilfslände erkennen; das alle falls frei von allen von
B; C ist sich ungleichmäßig verteilt.

offenbar derselbe
Scripturn
(-Kunstanz?)
D + E sind von ganz anderer Art + leben jedenfalls
mit der Redaction Hilferweise von Beginn des 11. Jhr. unklar
zu tun.

Platon: fol. 1ⁿ, 32ⁿ, 102^v [52^v (Jamblich) und unreg. - P. New.
Pal. Soc. 11. 21!]

London BL. Add. 34248

Prudentius, Carmina mit Glossen des Des v. St. Gallen
St. Gallen Anf. 11. Jh.?

Papier: 16 x 20 cm

fol. 1^r An Prudentius Clemens
poeta christianus
iam uir per integer
apud Campidon:
reperitis
ob antiquitatis aliquot studiosis

DXXIII

fol. 1^v prope St. Gallen Rubricale P: Gold / Silber mit
rotter Färbung

fol. 2^r Capitulis rubrica, abwechselnd 1 f. in braun, 1 in
rotter Tinte

Hand A fol. 2^v - 77^v, ~~142^v~~, ~~145^v~~

eine auffallend seltene + unge Hand, oben mit den anderen St.
Gallen Rubricale:

æ ft 9 2 x ft 2 m 9

ZETA
MATTPOST

cf. Gollal

Hand B f. 78^r - 109^v f. 13
as d

ab fol. 140^v f.
new Hand?

Hand C f. 109^v f. 16 - ~~fol. 142^r, 143^r, 145^r~~ 201^v
f. 202^v (Nadray)
f. e

Hand D (Nadray) fol. 202^r f. 1 - 15

Hand E (Nadray) fol. 203^r

Hand F (Nadray) f. 203^v

Photos: fol. 203^r (De XII)
84^r (202)
24^r (to limit)
140^v (Gwidri)
140^r (Scepta)

London BL. Add. 36736 ✓

die selbständige Text

I Augusta, de caritate fol. 2 - 86 11. Jh. (2. H.)

II " , De baptismo fol. 88 - 167

III Vita Brendani fol. 168 - 240

Maße: 14 x 19,5 cm

aus dem Besitz v. Jönes → L. Jacob, in: ZBW. 23
(1906) 203 ^{Dr. Hrn. v. Josef Jönes,}

Jönes 66

fol. 1^r: Codex sancti Maximini in quo abbas
15. Jh. → anathema sit in eternum; dante anathema
radus:

①. 9.

fol. 2^r unter: „Ex libro Imperatoris Novissimi.
S. Maximini“ - das ist. Ex libro v. St. Maximini
17. Jh. (?)

Text I

Hand A fol. 2^r - 8^v, fol. 10^r z. 2. librum - f. 86^v

ct d & s A e . ~ g e a b d

Hand B fol. 9^r - fol. 10^r z. 2. scriptum, fol. 87^v (Nachtr.)

E & q p & Q ct v = d

Musik? (Rhythmus)
10. Jh.

Text II

Läpfe, oder
angewandte
Musik

Hand A fol. 88^r - 89^r z. 3 Klude, fol. 89^v - 92^r z. 5 - las,
f. 92^r z. 12 ungramm - f. 96^r z. 1 etiam; fol. 96^v - 104^v; f. 105^r z. 5

7 N v = us p = Q p -

sed - z. 15, f. 107^r - 112^v z. 4 dicitur; f. 113^v - 114^r, 115^v - 128^v, 129^r z. 5 -
130^v z. 7 + f. 143^v, 144^v - 167^v

z. 14 cum secun -

Hand B fol. 89^r z. 3 extenditur - z. 16, f. 92^r z. 5 chi -
fol. 92^r z. 12 vta; ~~et z. 14 cum~~

A v c l e b g e - n pcc

Hand C fol. 96^r z. 1 similitudinem - z. 16; fol. 105^r z. 1 - 5
dicitur; f. 105^v - 106^v; f. 112^v z. 4 non - f. 113^r; f. 114^v - 115^r, 129^r z. 1-4,
144^r;

c l y A x z o y - A r q g u N

A z^o - h

Hand D fol. 130^v z. 8 - 14 cum

e - n y = us

schon für Hand,
die A offenbar Vorred
sein will (aber dann
wommt. 2/10.)

London BL. Add. 36736

Teil III 2. H. 10. ff., obit 150?

f. 168^v Titelnote 7 festum olim Capital. notica

E Hand A f. 169^r - 170^r, 170^v f. 9 Vitae - 171^r

g a f ; ; &

F Hand B f. 170^v f. 1 - 9 ecclesia, f. 171^v - 241^v

Catalogue of Additions to the MSS. in the B. M. in the years MDCCC -
MDCCCV (1907) S. 196 f.

Hollmann, Jahresheft. S. 64, Nr. 66

C. Selmer, Navigato sancti Brendani abbas (1959) S. xxxvii f. Nr. 9

Photos: f. 89^r (truncus), 106^r (Nem), 130^v (lapidarium uia)
132^r (quia), 158^r (uini), 170^v (Noujanthos)

SEIA
MAY 2021

Cotton
London BL (Tiberius A II)

fol. 15^a fiedel^x auf lg. Aethelstan, der von
die Zbigan der God an die Kunde v. Cantebing
(scilicet Doortbeunens) ungschalt und. (Ned. bay,

P. Rücksech

Inged. ca. 950?)

Wood (sc. volumin) rex acieolis sacis spiramine fissas
Umant hltis Gemungis que loess

also hat lg. A. einen kostbaren Bind. für die H.
auf fertige lassen?

in das angelsächs. Schrift?

fol. 24^a Incipit
evangelium
secundum
Mattheum

in großen, goldenen Capitulis quadratis
et in die Seite verteilt, eine Linie

epoduburigeleps (daru. um) + ODDM REX ==
+ MIHT HILD MÄTER REGIS ==

Die Hauptland der God. macht einen dindan kanting.
Grendich (also noch 9. J.)

die zweite Hand (fol. 167-172) konnte jünger sein; und
die Blötte viel. & nachträgl. eingetragt an stelle der
eicht oft geworden ursprüng. Bestands? Genauer schon zu sagen?

Die God. auf Veranlassung Aethelstan offitua pindl. ungschalt
vorden; an diese Plaz kommen die & die Kapitellanföng
in Goldschiff + die kleine goldene Initialen, ebenso die
„gleichen Kolonnenstil“ (scilicet Rotteum etc.), voll.
and die Evangelienanföng auf die Evangelienanföng

da alle Blötte der bei Restaurierung [ver. zerst.] an ihrem for. lang gelost + in
Pap. wieder eingeklebt

des fiedel ed. V. de Gray Bind., Cartularium Saxoniarum
2 (1887) S. 417 Nr. 710; ebd., S. 417f Nr. 711 die Widungs-
in d. i. Aethelstan's Cantebing

P. Rücksech

Die ursprüngl. Anordnung des Cod. mit Goldschnitt
wird im wesentl. beschränkt auf die 4 Seiten mit
den großen Initialen an den Evangelienanfängen
ausser den jeweils folgenden 2 Seiten in goldener Initial od.
Capitels initialia, ferner Cantafeln, Anfangsseite (fol. 3^r) Be-
trachtung papae Damasci etc.

die 4 großen Initialen + die Cantafeln in
frankensächsisch. Stil; die Evangelienanfänge in der
Nachfolge des Remensis Stils, wobei der Matthäus aus der
Reihe ausfällt + offenbar eine Vorbed. in einem andern
(vielleicht malerischen) Sinne hat

↓ (Text. der Initialen)

Quodque libens Anisti ecclesiae de more dicant
Atque agiae Sophiae Nobilitant ovans
Hoc quoque schematicis ornant ora lapillis
Anst etque micans Floribus et variis
Quisquae nitit veniat cupiens haurire fluentia
Dulcia mella gregens Inveniat latices
Argo greges pastoque sacrae Dorobernicens aulae
Se caveant ne quid Frangit inimica gerat
Hunc quoque textum divino fonte refertum
Tollere praesumat Finetennis pereat

↑ Anfang: Rex pius AEDDELSTAN patulo famosis in orbe
Cuius obique viget Gloria lausque manet
Quem dñs Angligenis solis fundamentis nixem
Constituit regem Terrigenisque dñcem
Scilicet et valeat reges Rex ipse feroces
Vincere bellipotens Colla superba terens.
Quisquis amore flens nitidans hoc liçe volumen
Parsp. cis eximia Dogmata sacra lege.

London BL V Cotton Vesperae A VIII

J. O. Westwood, Facs of Miniatures + Ornaments
1868 p. 130-2, pl. 47

Paleographical Soc. I pl. 46, 47

W. de Gray Birch, Cartularium Saxonicum III (1893,
p. 455 (no. 1190)

C. G. Miller, Engl. Illum. MSS. X-XIII cent. p. 71 pl. 36

J. A. Herbert, Illuminated MSS. p. 124 f.

B. M., Schools of Illumination I (1914) p. 9
plate 8

D. Talbot Rice, Engl. Art 871-1100, 90, 184

R. Deshman, Anglo Saxon Art after Alfred, in:
Art Bull LVI no. 2 () p. 176-200

L. E. Voigts, A New Look at a Ms. Containing
the Old Engl. Translation of the ~~Her~~ Herbarium
Apulei, in: Manuscripta 20 (1976) 40-60

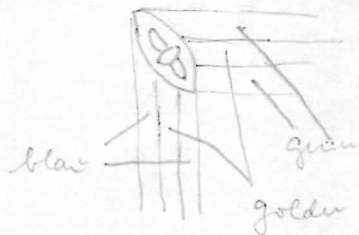
fol. 2^v Miniature Kg. Edgar mit dem Bock in der Hand
unter Chentor

der ganze Cod. in Goldschrift; der unpygl. Text mit
fol. 33^v; fol. 34^a-43^a Nachträge ebenfalls in Goldschrift
zahl 12. Jh.

fol. 3^r

In celso residet solio qui condidit astra
Rex venerans Radgar promiss adorat eum
(in goldene Muzae) - omni uictis an) Serte

fol. 3^v Fasseti uro goldene Rohun, tillblac au Sund
+ ledgar rex hoc privilegium uero edidit
monasterio ac omnipotentis deo eiusque genitrici
Marie eius laudans magnalia concessit (Muzae)



fol. 4^r Fuscum

⌘ omnipotens totius uicinalae conditor (Capitalis
quadrata)

Muzae: A G R I N Q L h

Monasterium anglorū od. dt.? (Convey??)

oz it x g it N-us (an Salzendi) fo

a (seltm' fol. 12^v) et (fol. 13^r, seltm) b; q. f

N & N² - utra it oz p m² p y

von dem "Kunsthandbuch" fol. 30^v - 32^v die vorgezeichneten
kize . 3 T. mit Gold gefüllt, 7 T. mit brauner Tinte und perlen,
7 T. mit Verzierung

London, Cotton Vickers E. xvii

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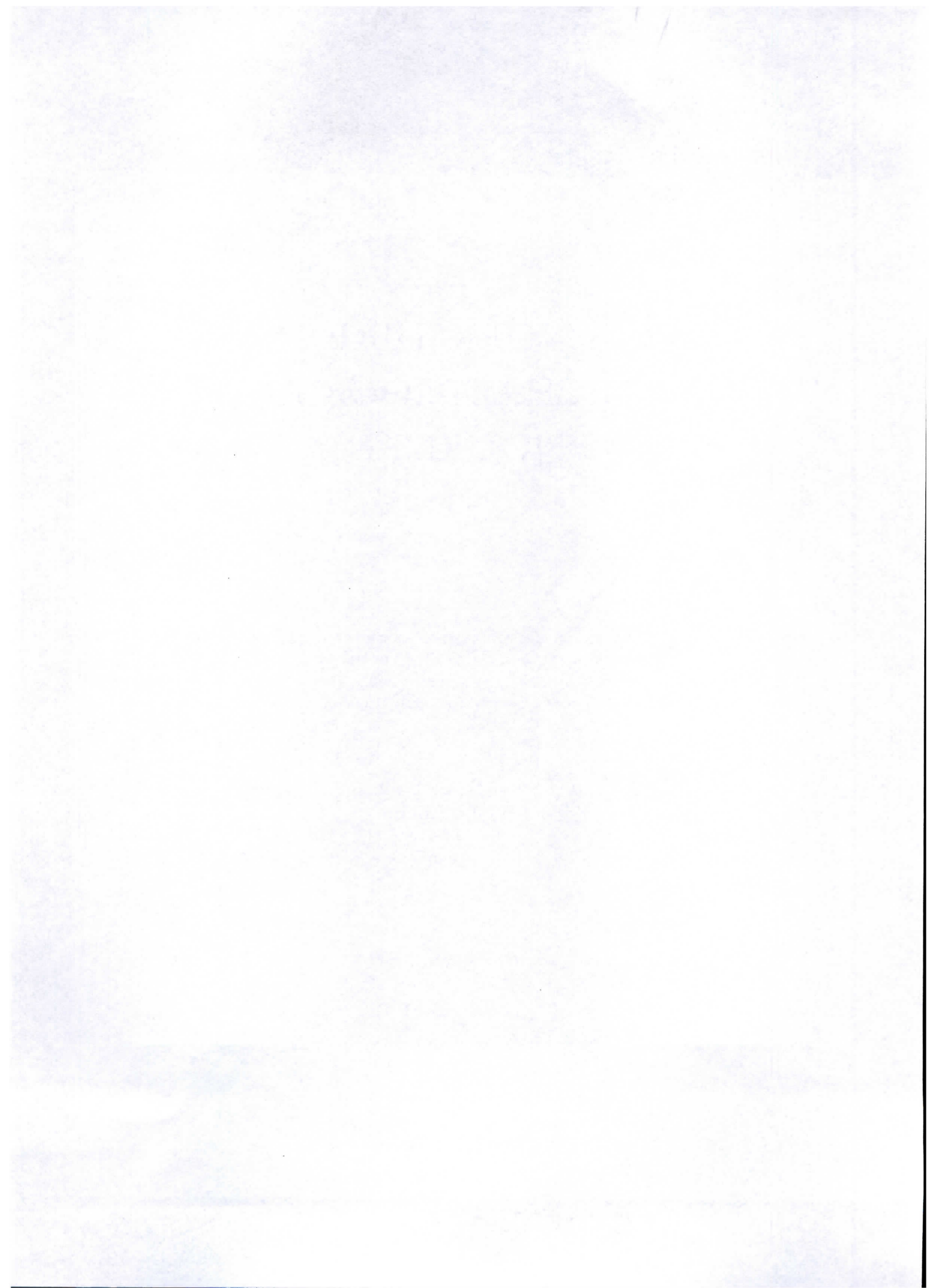
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EALDRED OF YORK. AND MS. COTTON VITELLIUS E.XII

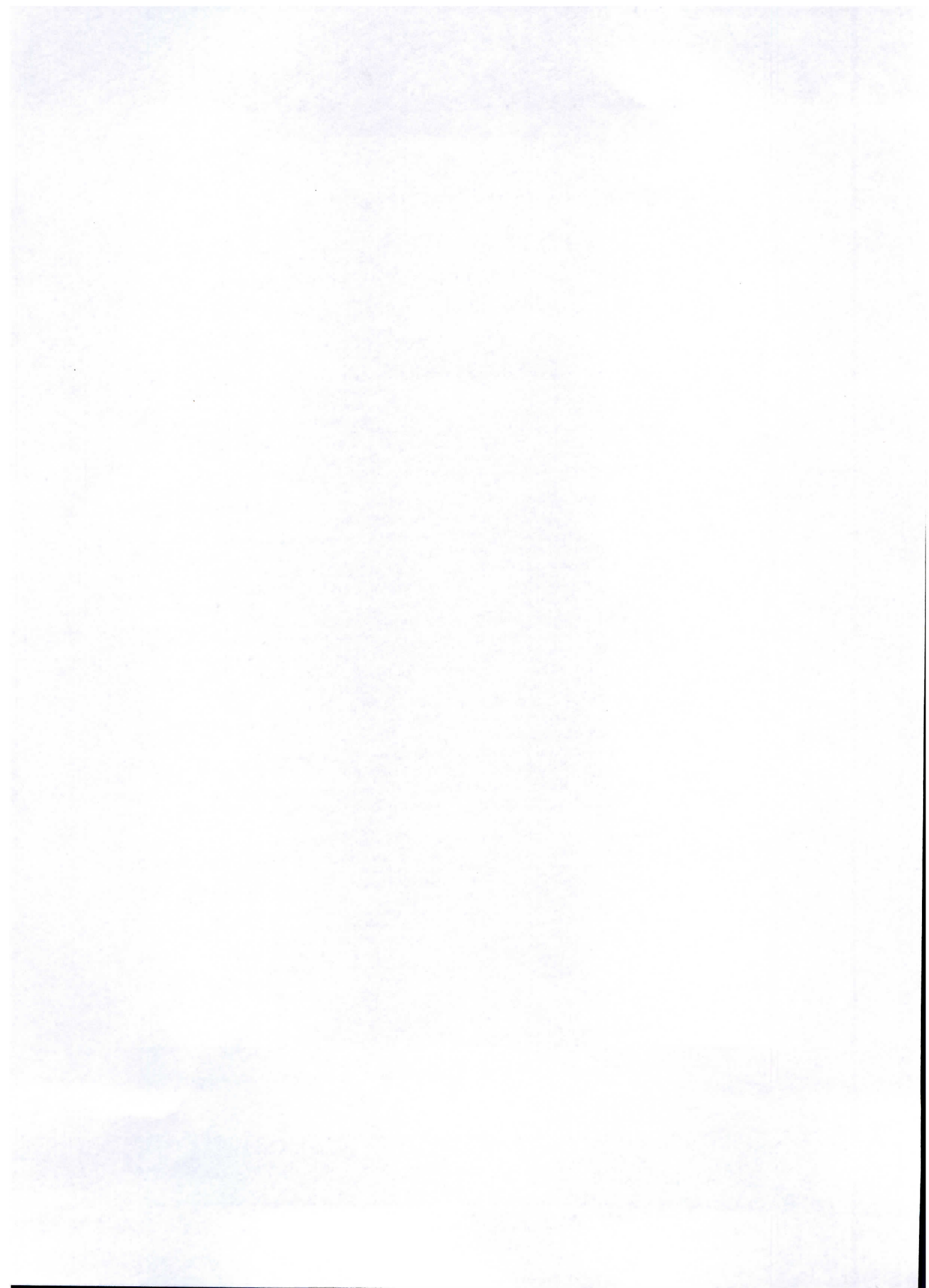
BY M. LAPIDGE

Summary Archbishop Ealdred of York (1060-1069) was known to his contemporaries as a great administrator and as a reformer of the liturgy. No evidence has hitherto been available for his interest in liturgy. An eleventh-century manuscript, now London, British Library, Cotton Vitellius E.xii is shown to have very close links with Ealdred. It is suggested that the principal contents of this manuscript, a copy of the Romano-German Pontifical, were probably acquired by Ealdred during his visit to Cologne in 1054, and that the transmission of this important liturgical text in England was due to Ealdred; and further, that the various liturgical items added in England to the final quire of the manuscript reflect aspects of Ealdred's interests and were probably composed under his supervision as a supplement to the Romano-German Pontifical.

At the time of the Norman Conquest one of the most important men in England was Ealdred, the archbishop of York, who held that see from 1060 until his death on 11 September 1069.¹ Ealdred was the archbishop who crowned both Harold and William the Conqueror. After taking his monastic vows as a monk at Winchester, he became abbot of Tavistock during the reign of Cnut (in 1027) and then bishop of Worcester in 1046. He combined his ecclesiastical duties with a distinguished career as royal diplomat: he twice visited Rome (in 1050 and 1061) on King Edward the Confessor's behalf, and in 1054 led an important embassy to Cologne in order to negotiate the return of prince Edward 'the Exile'; during this embassy he was entertained at Cologne for nearly a year by the archbishop of Cologne, Herimann, and by the emperor Henry III. On another occasion (in 1058) Ealdred went on pilgrimage to Jerusalem and the Holy Land by way of Hungary. But it was to the see of York, to which he was elevated in 1060, that Ealdred devoted his greatest energy, and it would be fair to describe him as one of the most distinguished of York's archbishops during the Anglo-Saxon period. He endowed the great minsters of the diocese—York itself, Beverley, Ripon and Southwell—with lands and prebends, and at Beverley in particular was responsible for extensive building works and decoration.² Partly through political circumstances,³ but above all through his own administrative abilities, Ealdred became the most powerful churchman in England: so powerful, indeed, that on one occasion he was able to confront and rebuke William the Conqueror with impunity.⁴

Concern with Ealdred's administrative abilities, however, has tended to obscure his interest in the spiritual life and discipline of his church at York. Folcard of Saint-Bertin, a

1. There are two principal sources for Ealdred's life: the D-version of the Anglo-Saxon Chronicle (transl. D. Whitelock *et al.*, *The Anglo-Saxon Chronicle* [London, 1961], pp. 109 and 129-35), a source which was arguably compiled under Ealdred's personal supervision (see I. Atkins, 'The Origin of the Later Part of the Saxon Chronicle known as D', *English Historical Review* 55 (1940), pp. 8-26); and the anonymous twelfth-century 'Chronicle of the Archbishops of York' (ed. J. Raine, *The Historians of the Church of York* [hereafter *HCY*], 3 vols., Rolls Series [London, 1879-94], II, pp. 344-54). There are two modern accounts of Ealdred: J. M. Cooper, *The Last Four Anglo-Saxon Archbishops of York*, Borthwick Papers 38 (York, 1970), pp. 23-9; and F. Barlow, *The English Church 1000-1066*, 2nd edn. (London, 1979), pp. 86-90. Still valuable is the commentary at various points of E. A. Freeman's *The Norman Conquest*, 6 vols. (Oxford, 1867-79), II, pp. 85-6, 437-8 and 647-52, and IV, pp. 174-6 and 260-6.
2. *HCY* II, pp. 353-4; *The English Church 1000-1066*, pp. 89-90.
3. The archbishop of Canterbury, Stigand, was unable to act because his election had been declared uncanonical and he had accordingly been excommunicated by three successive popes (Leo IX, Nicholas II and Alexander II).
4. *HCY* II, pp. 351-3; Freeman, *The Norman Conquest*, IV, pp. 260-6.



eming who became a member of Ealdred's household, could state in the preface to his *ita S. Iohannis* that during the time of Ealdred the church of York shed its former awkwardness and, inspired by Ealdred's teaching, grew to handsome maturity.⁵ Folcard goes on to specify a number of liturgical practices introduced by Ealdred at York.⁶ It is interesting that the anonymous twelfth-century author of the 'Chronicle of the archbishops of York' states that Ealdred learned these practices in Germany during the year (1054) he spent at Cologne and subsequently instituted them in England:

... multa quae ad honestatem ecclesiasticae obseruantiae, multa quae ad rigorem ecclesiasticae disciplinae pertinent audiuit, uidit, et memoriae commendauit, quae postea in ecclesiis Anglorum obseruari fecit.⁷

Although we have an important pointer here to direct German influence on the late Anglo-Saxon church through the person of Ealdred, Ealdred's liturgical interests have never been explored for lack of evidence.

In the following pages I shall argue that such evidence is presented by a fragmentary manuscript now preserved in London, British Library, Cotton Vitellius E. xii. Like many of the manuscripts in the Cotton collection, Vitellius E. xii is a miscellaneous codex, that is, a composite of various parts of various date and origin; also like many of Cotton's manuscripts, it was badly damaged in the fire at Ashburnham House in 1731. The first two sections of the manuscript—a twelfth-century martyrology from Evesham (ff. 1-54)⁸ and a fifteenth-century paper manuscript from Durham (ff. 55-114)⁹—are not relevant here; we are concerned solely with the third section,¹⁰ now ff. 116-60. These folios were particularly badly damaged by fire, and were mounted in 1884, such that it is now impossible to discern the original quiring. Nevertheless, it is clear that this third section is itself bipartite: the first part (ff. 116-152) is a very fragmentary copy of the so-called Romano-German Pontifical,¹¹ written by a German scribe and datable on palaeographical grounds to s. xi² (the first half of the eleventh century; see Fig. 1).¹² To this part were added eight leaves (now ff. 153-60)—which presumably once constituted a single quire of eight—containing various liturgical texts written in late Anglo-Caroline miniscule datable to s. xi² (see Fig. 2).¹³

It is appropriate to begin with the contents of the presumed quire of eight (ff. 153-60), for these present the most readily discernible links with Ealdred of York. The contents of this quire may be listed as follows:

- (1) Blessing for a statue of St. Peter (inc. 'Domine Iesu Christe fili Dei uiui uerbum de pectore'): ff. 153r-154v;
- (2) Blessing for a statue of St. Swithun (inc. 'Oremus fratres dilectissimi rerum omnium conditorem'): f. 154r-v;
- (3) Miscellaneous episcopal benediction (inc. 'Benedicat uos diuina maiestas Domini'): f. 155r;

5. HCY I, p. 241: '... sancta Eboracensis ecclesia tui praesulatus tempore priscam rusticitatem exuerit, et in Dei laudibus rudi nouitate, tuis doctrinis commonita, decenter adoleuerit'.

6. See below, pp. 17-18.

7. HCY II, p. 345; 'many things which pertain to the character of religious observance, and many things which pertain to the austerity of ecclesiastical discipline he heard, saw and committed to memory, things which afterwards he caused to be adopted by the English churches'.

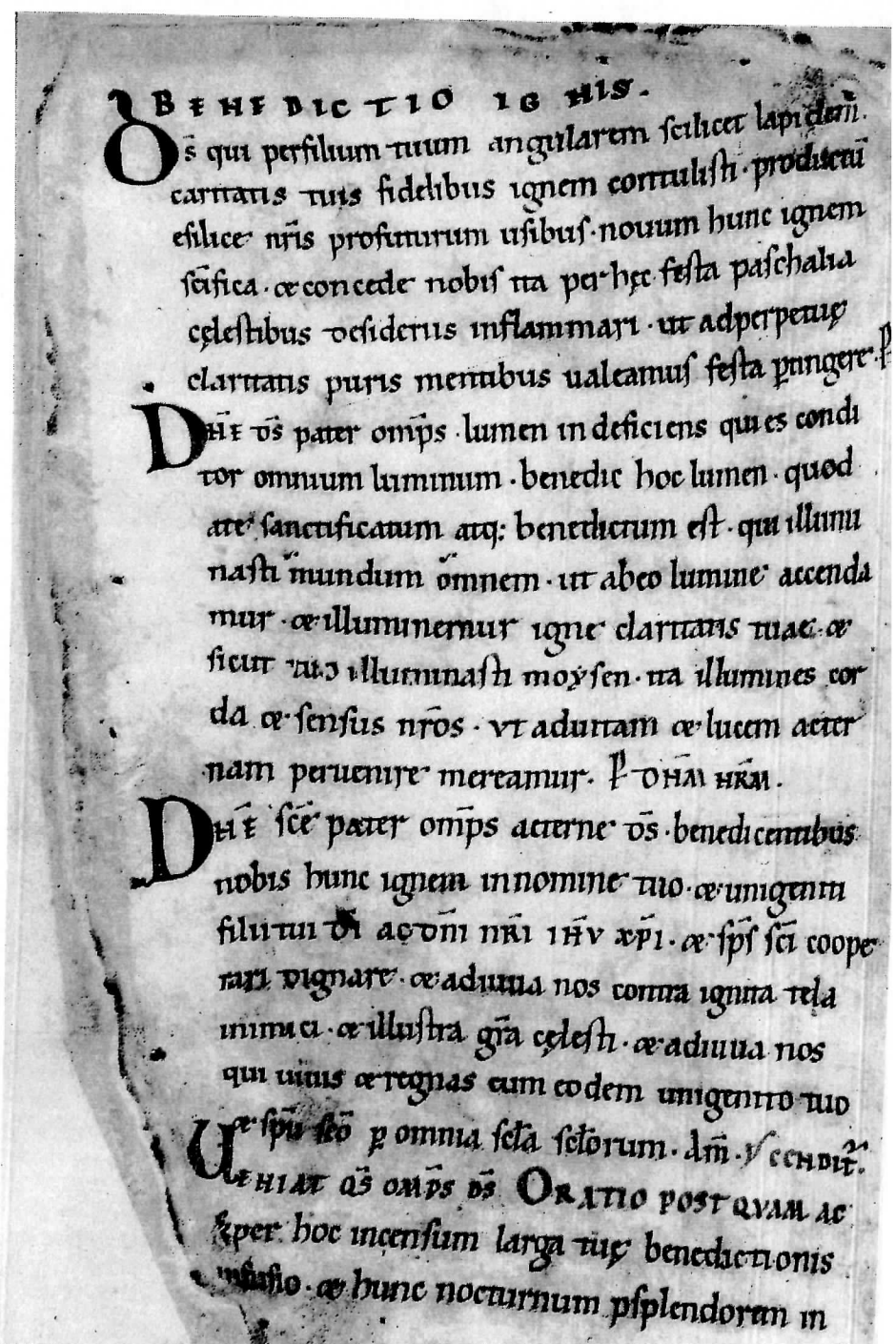
8. See N. R. Ker, *Medieval Libraries of Great Britain*, 2nd edn. (London, 1964), p. 80.

9. See W. A. Pantin, *Documents Illustrating the Activities of the General and Provincial Chapters of the English Black Monks 1215-1540*, 3 vols. (London, 1931-7), II, pp. xxvi-xxvii.

10. This part corresponds to art. 35 in Thomas Smith's catalogue of 1696, made before the disastrous Cotton fire (*Catalogus Librorum Manuscriptorum Bibliothecae Cottonianae* [Oxford, 1696], p. 100): 'antiquus ordo Romanus, in quo occurrit benedictio agni in Pascha'.

11. See below, pp. 20-22.

12. ... notoriously difficult to date, and it is



geographical evidence indicates that Addit. 17004 was written in Germany in the second half of the eleventh century; it had been taken to Picardy, probably to Amiens, by the early twelfth century.⁵⁶ To judge from the saints invoked in its litany (ff. 202v-203r), particularly St. Gorgonius and St. Walburg, it would seem that the manuscript was intended for use somewhere in the diocese of Cologne. This suggestion is confirmed by mention in the *ordo* for Holy Saturday, at the point where prayers are offered for the pope and the bishop of the congregation in question, of 'uenerabili antistite nostro RIMANNO' (ff. 69v-70r). At the time the manuscript was written, the only reasonable candidate for identification was Herimann II, archbishop of Cologne from 1056-1056.⁵⁷

A full collation of these three manuscripts will no doubt clarify the exact relationship of each with the other. Nevertheless, the link they each have with Cologne, and in particular with Archbishop Herimann II, is certain. Now it will be remembered that Ealdred spent a year in Cologne in 1054 as the guest of Emperor Henry III and of Archbishop Herimann II. Given the manuscript's other links with Ealdred, the most plausible explanation for the advent of Vitellius E. xii in England is that it was brought back from Cologne by Ealdred himself. In fact there is other corroborating evidence for the movement of books from Cologne to England at this time. William of Malmesbury reports that Henry III presented Ealdred with two lavish manuscripts—a psalter and a sacramentary—which had been written in England and had earlier been presented to the German emperor by King Cnut. Ealdred returned these two books to Wulfstan at Worcester.⁵⁸ The exemplar of the famous collection of 'Cambridge Songs' now preserved in Cambridge, University Library, Gg.5.35 (St. Augustine's, Canterbury, xi^{med}), was evidently compiled at Cologne and brought to England at this time: again, it is not unreasonable to think of Ealdred in this connection.⁵⁹ I quoted earlier the words of an anonymous author of the 'Chronicle of the Archbishops of York' to the effect that Ealdred learned 'many things which pertain to the character of religious observance, and many things which pertain to the austerity of ecclesiastical discipline' during his stay at Cologne, and that he subsequently transmitted them to England.⁶⁰ Given his interest in liturgical matters,⁶¹ he can hardly have failed to notice the utility of the Romano-German Pontifical, which had been in use in Germany for about a century but was then still unknown in England. Indeed it has been plausibly argued that Ealdred was the author of the coronation *ordo*—the so-called Third English *Ordo*—which drew both on English tradition and on the *ordo ad regem benedicendum* in the Romano-German Pontifical, and at this new coronation *ordo* was used by Ealdred in his consecration of William the

⁵⁶ See Andrieu, *Les "Ordines Romani"*, I, p. 147.

⁵⁷ *Ibid.* Andrieu notes two bishops named Herimann: that of Cologne, and a bishop of Bamberg (1065-1075). Herimann of Bamberg incurred the hatred of his episcopal chapter and was deposed by the pope for simony; he is unlikely, therefore, to be remembered in the prayers of his successor and congregation, which makes the identification with Herimann II of Cologne the more certain.

⁵⁸ William of Malmesbury, *Vita Wulfstani*, ed. R. R. Darlington (London, 1928), pp. 5 and 16.

⁵⁹ See P. Dronke, M. Lapidge and P. Stotz, 'Die unveröffentlichten Gedichte der Cambridger Liederhandschrift (C.U.L. Gg.5.35)', *Mittellateinisches Jahrbuch* 17 (1982), pp. 54-95 at 58-9.

⁶⁰ See above, p. 12. Another example of Ealdred's transmission of German ideas back to England was the splendid ambo (that is, reading-desk and screen) of bronze and precious metals which he had constructed for his minster at Beverley *opere Theutonico*, 'in German workmanship' (*HCY* II, p. 354).

⁶¹ He was particularly interested in matters of liturgical ceremony and dress. Folcard in addressing Ealdred

Conqueror on Christmas Day, 1066.⁶² In any case, the links with Cologne which are deducible from the fragmentary copy of the Romano-German Pontifical in Vitellius E. xii, taken together with the certain links between Ealdred and the supplementary liturgical materials copied into the final quire of that manuscript, suggest that Ealdred played an important role in the English transmission of that important work, and that Vitellius E. xii is a witness of cardinal importance to the transmission. It deserves a place in the history of the English liturgy.

Finally, we may return to the question of where in England the additional quire of Vitellius E. xii (ff. 153-60) was written.⁶³ Given its links with Ealdred, one might suspect that it was copied by a member of his household, at York or elsewhere. However, it is possible to identify the handwriting of the scribe in question in other Anglo-Caroline manuscripts dating from the third quarter of the eleventh century, and this identification suggests that the scribe was active at Exeter in the time of Bishop Leofric (1050-1072).⁶⁴ His writing is meticulously calligraphic, and its general aspect is that described by T. A. M. Bishop as 'Exeter norm'; particular characteristics of his work are the acute angle of the initial stroke of the bowl of *g* (which is normally paralleled by the final serif of the bowl) and the final tick on the last stroke of the ampersand (see Fig. 2). His activity can be identified in other Exeter manuscripts from this period: in a collection of Old English homilies, now London, British Library, Cotton Cleopatra B. xiii, ff. 1-58, where his script appears on f. 38v, lines 4-13, and on f. 39r, lines 1-5, interestingly as one of a group of collaborating scribes who copied the liturgical materials known as Leofric 'C' in the so-called 'Leofric Missal' (Oxford, Bodleian Library, I. 579) (S. C. 2675),⁶⁵ where his script is clearly seen on ff. 4r, lines 1-7, 30r line 12-33v line 37v, 156v-157v, 337r-340v and 371r-372r.⁶⁶ This same scribe also wrote the record of Leofric's donation of the book to his cathedral chapter at Exeter (f. 1r, lines 1-5): 'missalem Leofricus episcopus dat ecclesie sancti Petri apostoli in Exonia'. The verb is in the present tense, which suggests that the donation was made before Leofric's death in 1072, and hence that our scribe was active at Exeter at the same time. The most plausible explanation of these various facts is that an Anglo-Saxon scribe who had been a member of Ealdred's household found employment in the household of Leofric (after Eal-

⁶² J. L. Nelson, 'The Rites of the Conqueror', in *Proceedings of the Fourth Battle Conference*, ed. R. A. Loomis (Ipswich, 1982), pp. 117-32 and 210-21. Dr. Nelson also draws attention to the coronation of Henry the young son at Aachen in July 1054 at which Archbishop Herimann of Cologne (Ealdred's host) was present, and at which an *ordo* from the Romano-German Pontifical would no doubt have been followed. As she remarks, Ealdred may well have witnessed this coronation and, given his concern with liturgical ceremony, may well have determined to overhaul the English ceremony in light of it. I am very grateful to Dr. Nelson for helpful discussion on these and other points relating to Ealdred.

⁶³ I am very grateful to T. A. M. Bishop, T. J. Brown and M. B. Parkes for advice on the palaeography of Vitellius E. xii.

⁶⁴ On the Exeter scriptorium under Leofric, see T. A. M. Bishop, 'Notes on Cambridge manuscript III: Manuscripts Concerned with Exeter', *Transactions of the Cambridge Bibliographical Society* 2 (1972), pp. 192-9, and E. M. Drage, 'Bishop Leofric and Exeter Cathedral Chapter (1050-1072): A Reassessment of the Manuscript Evidence', unpubl. D.Phil. diss. (Oxford, 1978) (this dissertation now bears the title 'The Manuscript Evidence').

⁶⁵ The 'Leofric Missal' is edited by F. E. Warren, *The Leofric Missal* (Oxford, 1883). The original part of the book (Leofric 'A') was written in N.E. France (Arras or Cambrai?) in the second half of the ninth century. To this original part one layer of additions was made at Glastonbury c. 970 (Leofric 'B').

therefore have been well aware of the need for an episcopal blessing for someone commencing a pilgrimage, particularly since none is found in the Romano-German Pontifical (nor apparently in other English pontificals of the eleventh century), and it may well be that the blessing of scrip and staff in Vitellius E.xii was composed on the occasion of one of his own pilgrimages. The Blessing for an image of St. Peter⁴⁵ on ff. 153r-154v (no. (1) above) may have a similar link with Ealdred. We learn from the D-version of the *Anglo-Saxon Chronicle* that in 1058,

... Bishop Aldred consecrated the monastic church at Gloucester that he himself brought to completion to the glory of God and St. Peter.⁴⁶

Ealdred, who was ever a man for lavish display, could well have donated funds for a statue of St. Peter at the church of St. Peter in Gloucester built by him; if so, he will at the same time have commissioned a benediction for the dedication ceremony, similar in form and content to the benediction for a statue of St. Swithun. This, however, can be no more than a conjecture. For the two remaining items in the quire—the brief episcopal benediction (no. (3) above)⁴⁷ and the sixteen-line poem (no. (4) above)⁴⁸—it is not possible to suggest a direct link with Ealdred. However, the definite links afforded by the other pieces in the quire suggest that they were composed and collected under his supervision (if not actually composed by him). The fact that most of the pieces in the quire pertain to services not encompassed by the Romano-German Pontifical suggests that the quire was compiled as a sort of personal supplement for Ealdred's own use to the Pontifical itself, the main contents of the manuscript. We may now turn to the fragmentary copy of the Romano-German Pontifical in Vitellius E.xii to see if further links with Ealdred can be established.

The Romano-German Pontifical has been described as one of the chief intellectual achievements of the Ottonian renaissance.⁴⁹ It was first compiled in the diocese of Mainz, almost certainly at the church of St. Alban's in Mainz, probably in the years around 950. It was intended by its compiler(s) to supply a bishop with all the instructions and prayers for services at which he would normally pontificate: the dedication of a church, coronation of a king, ordination of a priest or deacon, and so on. Although the compiler(s) of the Romano-German Pontifical drew on earlier *ordines*⁵⁰ in many cases, the comprehensive breadth of the undertaking far surpassed that of any previous pontifical. The great utility of the Romano-German Pontifical became apparent at once, and it was soon being copied in all parts of Europe. Indeed its influence on subsequent pontificals was pervasive—on the Roman Pontifical of the twelfth century, on the Pontifical of the

⁴⁵ This item has not, apparently, been printed.

⁴⁶ Whitelock, *The Anglo-Saxon Chronicle*, p. 134; see also the anonymous 'Chronicle of the Archbishops of York' (*HCYII*, p. 345), which describes the church at Gloucester as one which Ealdred himself had built from the foundations and dedicated ceremonially (*a fundamentis construxerat, honorifice dedicavit*).

⁴⁷ Ptd. by Cowdrey, 'The Anglo-Norman Laudes Regiae', p. 71.

⁴⁸ The poem is listed with bibliography by D. Schaller and E. Könsigen, *Initia Carminum Latinorum Saeculo Undecimo Antiquiorum* (Göttingen, 1977), no. 5629; it is ptd. by Cowdrey, 'The Anglo-Norman Laudes Regiae', pp. 71-2. Cowdrey suggests that the poem, which seeks blessing for both king and queen of the English, was written to honour William the Conqueror (*ibid.*, pp. 61-2), and that it may have some connection with Winchester; but for the latter suggestion in particular there is no evidence whatsoever. On the Romano-German Pontifical in general, see the important series of studies by C. Vogel: 'Le Pontifical romano-germanique du Xe siècle: éléments constitutifs', *Revue des sciences religieuses* 32 (1958), pp. 113-67; 'Précisions sur la date et l'ordonnance primitive du Pontifical romano-germanique', *Ephemerides Liturgicae* 74 (1960), pp. 145-62; 'Le Pontifical romano-germanique du Xe siècle: Nature, date et importance du document', *Cahiers de civilisation médiévale* 6 (1963), pp. 27-48; 'Contenu et ordonnance du Pontifical romano-germanique', *Atti del VI congresso internazionale di archeologia cristiana* (Rome, 1965), pp. 243-65; *Introduction aux sources du culte chrétien au moyen âge* (Rome, 1966), pp. 187-203. The Romano-German Pontifical has been edited superbly by C. Vogel and R. Elze, *Le Pontifical romano-germanique* (Leipzig, 1963).

Roman *curia* of the thirteenth century, and so on, such that its influence is palpable in pontifical services of the twentieth century.⁵¹

The earliest surviving English manuscripts of the Romano-German Pontifical all from approximately the third quarter of the eleventh century;⁵² in other words approximately a century elapsed between its compilation and its transmission to Anglo-Saxon England. The channels of that transmission are not yet clear, but here the evidence of Vitellius E.xii is of paramount importance. As stated above, Vitellius E.xii, ff. 152 is a fragmentary copy of the Romano-German Pontifical; I give a full list of surviving contents in the Appendix below. The manuscript is of German origin and dates approximately from the first half of the eleventh century. On palaeographic grounds alone it is not possible to be more precise about where in Germany it was written. Liturgical evidence is often decisive in determining a manuscript's origin. Unfortunately, in this case that part of the *ordo* for the dedication of a church—which judge from other copies of the work, ought to have contained a lengthy and local litany of the saints—has not been preserved. But the loss can be made good by reference to another English manuscript of the Romano-German Pontifical, now Cambridge Corpus Christi College 163 (English, origin unknown, s. xi^{med}). This manuscript is closely related to Vitellius E.xii.⁵³ Its text of the Pontifical shares certain peculiarities of content and arrangement with Vitellius E.xii as well as many significant textual variants.⁵⁴ More importantly, seven of the eight items listed above (excepting only the *laudes regiae*) which were copied into the additional quire of Vitellius E.xii are also found in CCC 163 in identical order and showing verbatim agreement. In other words, CCC 163 is either a copy of Vitellius E.xii or both manuscripts are copies of a common exemplar.

The close textual relationship of Vitellius E.xii with CCC 163 will permit us to supply lacunas in the former by means of the latter. In particular, we can form an accurate notion of the litany of the saints in the *ordo* for the dedication of a church that has been lost from Vitellius E.xii by comparison with that in CCC 163 (pp. 202-3; the litany is unprinted). Although CCC 163 was copied by an English scribe, its litany bears the unmistakable imprint of the Domkapitel or cathedral church of Cologne. Three bishops of Cologne are invoked among the confessors: Eberigisil (sixth century), Curigisil (seventh century) and Heribert, who died in 1021. In other words CCC 163 is an English copy of a text of the Romano-German Pontifical which was prepared some time after 1021 for use in the Cologne Domkapitel itself. A similar origin may be posited for Vitellius E.xii.

The textual affiliations of CCC 163 and Vitellius E.xii together provide a further clue to the location of the Romano-German Pontifical. Among surviving manuscripts of the Romano-German Pontifical several families can be identified. Trial collation of CCC 163 and Vitellius E.xii suggests that they belong to a family of manuscripts designated by the editors as V that their closest relative in this family is now London, British Library, Addit. 1710.

⁵¹ See M. Andrieu (ed.), *Le pontifical romain au moyen âge*, 4 vols., *Studi e Testi* 86-88 and 99 (Vatican City, 1941).

⁵² In addition to Vitellius E.xii the manuscripts in question are: Cambridge, Corpus Christi College 163 (the most complete of the English manuscripts; see the study listed in n. 53 below); Corpus Christi College 265, pp. 298-327; London, British Library, Cotton Tiberius C.i (see above, p. 17); and Oxford, Bodley 579 (the 'Leofric Missal') (see below, n. 67).

⁵³ See M. Lapidge, 'The Origin of CCC 163', *Transactions of the Cambridge Bibliographical Society* 8 (1976), pp. 18-28.

⁵⁴ For example, the location of the *benedictio casei* after the *benedictio lactis et mellis*, an arrangement

th in 1069?) and that he took Vitellius E.xii with him to Exeter, where it served in its name as exemplar for other manuscripts copied at Exeter.⁶⁷

I hope to have shown that Vitellius E.xii is a central witness to the transmission of the Romano-German Pontifical in late Anglo-Saxon England, and that the nature and contents of this book are best explained as having been the property (and hence reflecting interests) of Ealdred of York. The book thus throws considerable light on Ealdred's activities as a reformer of church liturgy and ceremonial, and gives some indication of why Ealdred was regarded by his contemporaries as 'the lamp of the metropolitan arch of York, a shining light in a murky place'.⁶⁸ Further work is needed on the contents of Vitellius E.xii: its text of the Romano-German Pontifical needs to be collated accurately and fully, and the liturgical pieces in the additional quire need to be printed *in verso* and studied carefully. When such work has been completed, Ealdred of York will seem to occupy his condign and important place in the history of the later Anglo-Saxon church.

APPENDIX

Below are the contents of Vitellius E.xii as they correspond to those of the Romano-German Pontifical as printed by C. Vogel and R. Elze, *Le Pontifical Romano-germanique du XI^e siècle*, 3 vols., *Studi e Testi* 226, 227 and 269 (Vatican, 1963-72). In the left-hand column are found folio references and rubrics from Vitellius E.xii; in the right-hand column are references to the various *ordines* as printed by Vogel-Elze using their chapter-notation (page references to their edition are given in square brackets). This list agrees that given by W. G. Henderson, *Liber Pontificalis Chr. Bainbridge Archiepiscopi Eboracensis*, Surtees Society 61 (Durham, 1875), pp. xxv-xxvi (which was made before the leaves of the manuscript were mounted, reordered and bound in 1884) and the brief notice by J. Brückmann, 'Latin Manuscript Pontificals and Benedictionals in England and Wales', *Traditio* 29 (1973), pp. 391-458 at 437-8.

Vitellius E.xii	Vogel-Elze
136r (Ordo catholicorum librorum qualiter in Italia Romana ponendi sunt)	Ordo XCIX (incomplete text which begins acephalously and contains only chs. 212-39, 269-71, 273, 272, 274-5, 299-300, 276-89, 291-4, 303-10, 328-38, 405-20 and 435-46) [II, pp. 56-63, 72-87, 90-1, 115-20 and 131-3; note the misarrangement of chapters in Vitellius E.xii]
137v Ordo ad baptizandum infantes	Ordo CVII [II, pp. 155-7]
143v (Ordo ad dedicandum ecclesiam)	Ordo XL (incomplete text which begins acephalously and contains only chs. 30, 32, 34, 37-66 and 69) [I, pp. 138-48]

It is worth noting that one of the collaborating scribes of Leofric 'C'—not the scribe of Vitellius E.xii—

144r-v Benedictio super munus quod quis ecclesie offert honori	Ordo XLVIII [I, pp. 180-1]
144v Ordo ad benedicendum ecclesie signum	Ordo LI [I, pp. 185-6]
145r-v Missa in dedicatione baptisterii [remainder of 145v is blank]	Ordo LIII [I, pp. 191-2]
146r-148r (Ordo qualiter in Romana ecclesia sacri ordines fiunt)	Ordo XV (incomplete text which begins acephalously and contains only chs. 2-7 and 9-24) [I, pp. 14-19]
148r-152r (Ordinatio subdiaconii, diaconii, presbyterii etc.)	Ordo XVI (incomplete text which contains only chs. 5-8, 9-15 and 20-38) [I, pp. 22-34]
152r-v Orationes pro ipsis ad missam [remainder of 152v is blank]	Ordo XVII [I, pp. 36-7]

London BL Egerton
Photos vorhanden 3^v, 4^r, 21^r, 34^r, 37^r, 42^v,
45^v, 68^r, 80^v
→ gr. Blatt

Steinmeyer-Sievers
Nr. 572 (Bd. 4 S. 625)

Werden, Pfarreiarchiv

"Zwei bl. klein folio und ein halb abgeschnittenes, x. jhs. : Prudentius contra Symmachum II, 882-960 mit vier deutschen interlinear- resp. marginalgl. (DCCXIX^a nachtr.) - aufgefunden von F Jostes, abgedruckt von J H Gallée, Alts. Sprachdenkmäler (1894) S. 336, vgl. facs. auf tafel XVIII^b, darnach von mir wiederholt."

Nr. 676 (Bd. 5 S. 63)
BM Egerton 267,

"eine sammlung lateinischer und griechischer bruchstücke, vom antiquar Th. Rodd m. märz 1834 erworben, enthält: 1) als bl. 3 und 4 reste einer zweiseitigen Vergilhs. saec. X in kleinfolio mit drei deutschen interlineargll. (DCCCLXIV^a) bl. 3, 20x21, gehört der unteren hälfte eines blattes aus Georg. II, bl. 4, 18x19, dessen rückseite fälschlich voransteht, der oberen eines blattes aus Aen. XII an. Über beide von einem quartband der ehemaligen Helmstädter universitätsbibliothek abgelöste bl. s. gl. 4, 684f; 2) als bl. 46 und 40.41 ein beschnittenes einzelbl., 16,9x11,9, dessen rückseite voransteht, und ein doppelbl., 20,6x14,8, einer Aratorhs. saec. X mit den vv. I, 169-204. 241-312 (also jede seite zu 18 zeile) und wenigen deutschen interlinearen gll., einer marginalen (DXXVIII^a) - ich verdanke R Priebisch abschrift, dessen Deutsche hss in England 2, 63 auf die gll. zum Arator zuerst hienwiesen."

Steinmeyer / Sievers, Die ahd. Glossen 4 (1898)

S. 684f. : Annales literariae cura H Ph Henke et P J Brun

(1783) 1, 193 notatum 2 separat. Puybl. [Verf. Ges.]

2, 187-280 + Aen. 12, 1-82, abgelöst von einem Quartband der Helmstädter UB.

S. XII / XIV

London Bl. Boston 267 11

Piston work: 3v, 4v, 21v, 34v
37v, 42v, 45v, 68v, 80v

→ 8i. Br. 1

→ 8i. Br. 1

Rom. Jalen stammen in un. un. in Codex andere
denn!

London BL. Egerton 267

positiver
1. K. f. l. u. w. h.

I. fol. 3-4 Vergil fol. 3 Georg ^{-203, 213}
fol. 4^r Aen. XII 35-55, 65-82; ^{I 187-229, 239-280}
4^v Venus Ovidi: Nasorum ^{-255, 265}
Incipit libri duodecimi, abo XII 1-4, 13-30
Incipit Incipit duodecimus, abo XII 1-4, 13-30

Pluta: 3^v (Nec taches) ✓
4ⁿ (vindoē) ✓

f. 3 in andern Hand als fol. 4
f. 3: 19,5 x 20 cm; 2 spalt.
f. 4: 20,8 x 18 cm
beide Hände nicht gut
Hand A: q̄ ḡ p̄ x̄ & t̄ ā keine ct-Ligatur
Hand B: t̄ p̄ = ct-Ligatur! & q̄ x̄ ā r̄ q̄ p̄
m̄ p̄ ā keine ct-Ligatur

Inter zwar etiam. St Gallen ca. 900, aber in so wenig typische
ct-gall. Ringelformen! f. 4ⁿ dt. Gloss

Pluta: 10^v ✓
diff. (h. w. t. e. t.)

II. 7^r-10^v Statius, Theban
7-8 Text eines Doppelbl. 22,2 x 20,5 + 9,8 cm
9-10 " " 21,2 x 9 + 20 cm
Schrift teilweise abgemalen, mit Seitenpalle f. Gloss
Zugehörig zu Wendens Fragmenten in Dinseldorf K 2: F 49 usw.
Geklebt!

Pluta: 21ⁿ
sig in Hispania ✓

III. f. 21 Sallust, Bell. Jugurth. 19,4 x 14,2 cm
f. 21^v mit schwebung zu lesen
flimmige aber nicht gerade gute Schrift o. xi in?
b, q̄ q̄ ā x̄ & t̄
Regelb. H. d. d. u.?
f. 23-24 wohl Hieronymus, Epist. o. xv

IV. fol 29-30 Servius, Aen. VI 222 ff.,
 1 Doppelbl. 20 x 14 cm bedruckt
 Saubere Schrift c. \bar{x}^1 (oder $\frac{2}{3}$) 2. Leipzig?
 N s l e l y A Q x e d t f u p a - & i' p y v
 b a v d (ca. 30°) v ?

Plutos: f 30^v ✓
 (f. 30^v 9^v)

f. 30^v beginnt: t obsteperit et tement (q.) come et vox
 facibus hest e fobem vout q; helenam

V. 31-34 Servius, Aen. VII + IX
 Texte zu Doppelbl.
 31-32: 27 x 25 + 12 cm
 33-34: 26,5 x 16,7 + 20,3 cm

Plutos 34^r (Mitipactis) ✓

Schrift z. T. abgerieben, bes. 31^r, 33^r, 34^v
 Hand A f. 31-32, Hand B f. 33-34
 offenbar selbtes Skriptorium ??
 orthographische et-Logaten, z. T. auch entprechend et-
 Logaten (Hand B) x mit Untlänge Nam
 Wortanfäng N e und selte oy d A o S
 & f oz
 erinnert an Verden c. \bar{x}^1 (aber voll s. IX?)

cf. Lünebü, Ratshändler
 J. id. E 201?
 Bambs. SB, IX A 6?
 Gaudensheim?

Über auf den Innenrändern von f 33^v + 34^r:
 Ex illustra Illustrationum Gualphorum Bibliotheca
 Ducab q e Woffenbyth. J. fasciculis Temporun
 aithone godam Monacho Carthorien Colon. Quentil
 in fol. 1481 (kon. aus 1581)
 Braunschiff (?) Registeris 1600 per Lonicarum
 (od. Lonicarum)

(= Convent?)

VI. fol. 37 bedruckt 20 x 18,2 cm
 Boethius, Cons. phil. I Tr. 4 f. 104-139 (ed. B. de la), am
 Rand glasse, dem Rempfer v. Axxine zugeselzten.
 f g x & A e Nam Wortanfäng oz q. b. f
 b: q: y oy d gute Schrift, Lünebu? c. \bar{x}^1 od. $\frac{2}{3}$

Pluto 37^r (Troove
 viltet) ✓

London Bl. Egerton 267

VII Anator f. 40 & 42, Einz. Blatt 40: 16,6 x 12,2 cm | Dopp. Blatt. 41-42: 19,7 x 14,5 cm
 Blatt sehr abgerieben, 18 Zeilen pro Seite
 Blattspiegel 15,2 x 10,5 cm (Längsrichtung)
 (15 x 10,3 cm)
 Glossen, 2-5 Bsp. Blatt
 Zahl, aber nicht gerade rechte Hand x R A - m q
 unregelmäßig & unvollständig Kapitelfellen am Rand IVI und VII
 + rote, rötliche bis ins Dunklere C + A
 Blatt r. \bar{x}^2 , nicht spezifisch Linienzählung, trotzdem
 Fortlauf mit Frequenzen in Kessel + Mark?

Photo: 42^v ✓
(Lionel & dea coli)

VIII Anator f. 43-46, 2 Dopp. Blatt. (43+46, 44+45)
 20,5 cm hoch, unterschiedl. breit 14,5 - 16,5 cm
 Blatt dünn, weiß, nicht
 g d & y q = que! h d of x f + s ohne Umlänge
 r. \bar{x} - oder was? q = q am

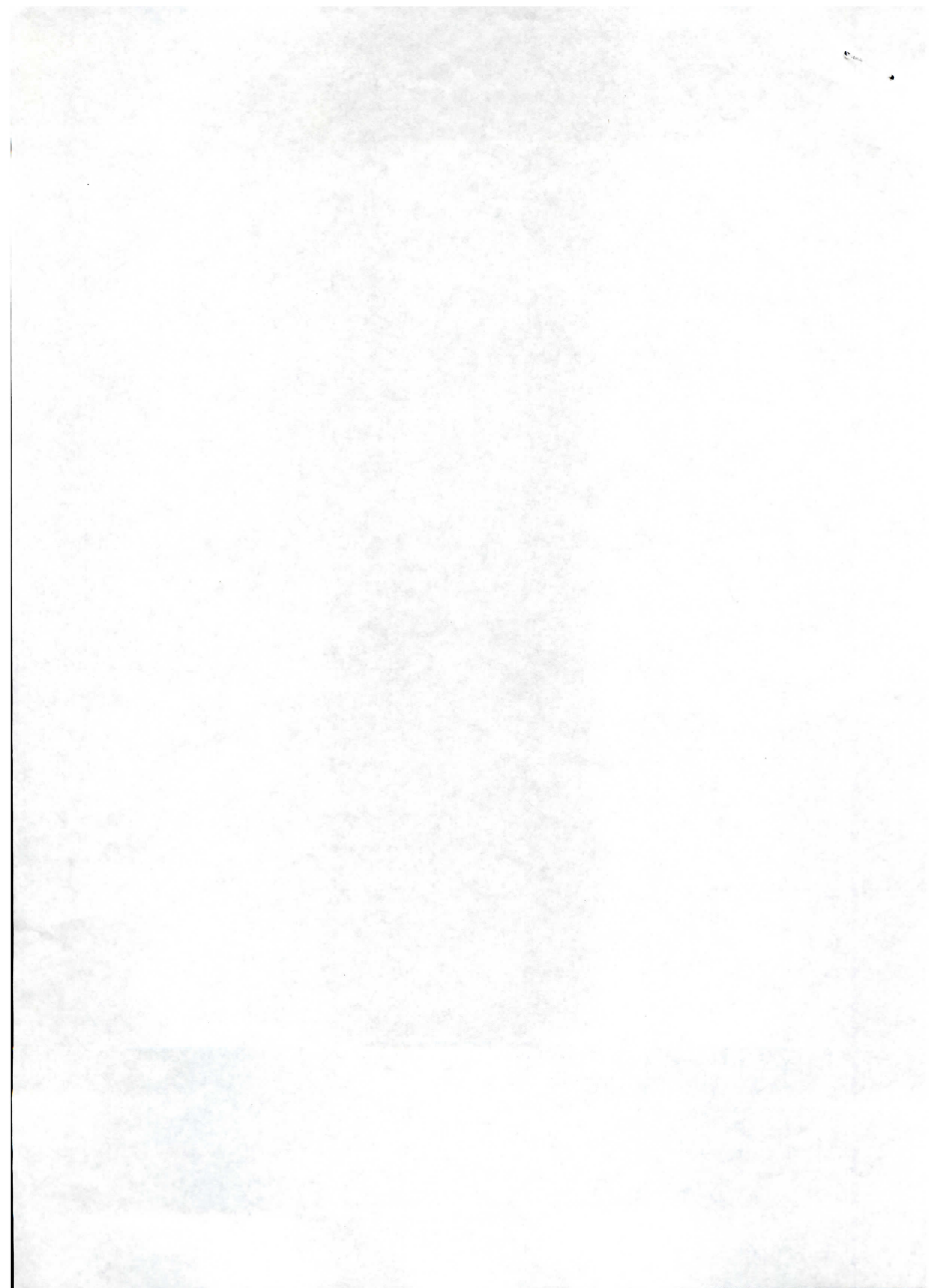
Photo: 45^v (Non
reproduktionsfähig) ✓

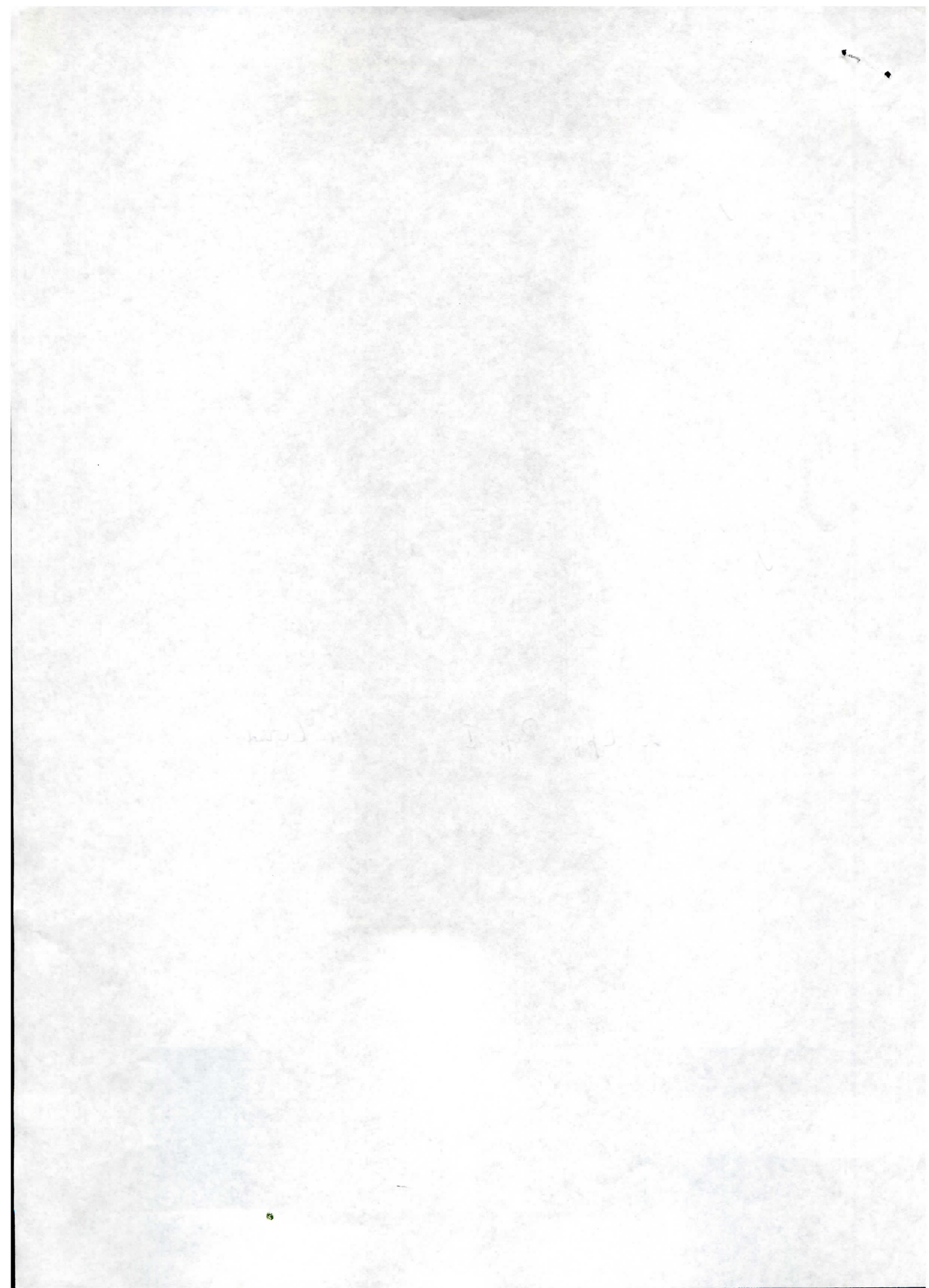
IX f. 48-49 Julius Valerius, Hist. Alexandr.
 Corbie r. IX! r. d. d. r.

X f. 51 Prodentius, Contra Symmachum II 1871-1920
 f. 52 " Peristephanon X 626-650 r. X
 f. 51 Blattspiegel 24 x 14 cm
 f. 52 " 24,5 x 14 cm (da am Rand abgedeckt zu
 erkennen)
 auf beiden Bl. 25 Zeilen pro Seite
 f. 51 offenbar röm., bei deutl. bei den Hauptglossen Land
 → röm. Künzlerhand b: u R F J
 f. 52 rötlich y x d q.

XI Trisacra² fol. 63-64 wohl r. IX franz.?

XII " fol. 65-66 " " ?





4

Herzog August Bibliothek
Handschriftenabteilung
Postfach 1364
38304 Wolfenbüttel

15.9.69

Sehr geehrte Damen und Herren,

die Handschrift Egerton 267 in der British Library, London, ist eine Sammlung von mittelalterlichen (Klassiker)Fragmenten, die großenteils aus Deutschland stammen. Fol. 31-34 ist ein Fragment des Aeneiskommentars des Servius, geschrieben ca. 900. Auf den Innenrändern von fol. 33^v und 34^r ist von einer Hand des 17. Jhs. vermerkt: *Ex illustri Illustrissimorum Guelphorum Bibliotheca Ducali q(uae) e(st) Wolfferbytt. T (?) Fasciculus Temporum authore quodam Monacho Carthusien. Colon. Quentil, in fol. 1481. Registratus 1600 per Lonicerum.* Vgl. den ähnlichen Vermerk in der Wolfenbütteler Handschrift 278 Helmst. Ich vermute, daß der Trägerband, aus dem das Serviusfragment stammt, die Wolfenbütteler Inkunabel **8.23 Hist. 2°** ist (Werner Rolevinck, Fasciculus temporum, Köln Quentell 1481); siehe dazu Borm, Incunabula Guelferbyana (1990) S. 288 Nr. 2350. Läßt sich diese Vermutung bestätigen? Bei dem Serviusfragment handelt es sich um 2 Doppelblätter (fol. 31-32: 27 x 25 + 12 cm; fol. 33-34: 26,5 x 16,7 + 20,3 cm). Sind in der Wolfenbütteler Rolevinck-Inkunabel Spuren einer Beklebung an den Innendeckeln zu finden? Vor allem würde ich gern wissen, ob die Provenienz der Inkunabel bekannt ist oder sich ermitteln läßt (aus welcher mittelalterlichen Bibliothek des Braunschweiger Umfelds stammt sie?).

Ich wäre Ihnen sehr dankbar, wenn Sie mir Auskunft zu meinen Fragen geben könnten.

Mit freundlichen Grüßen

London BL Egerton 267, f. 31-34

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Herrn
Prof. Dr. Hartmut Hoffmann
Seminar für Mittlere und Neuere Geschichte
der Universität Göttingen
Platz der Göttinger Sieben 5
37073 Göttingen

Wolfenbüttel, 17.09.2009

Ihre Anfrage betr. 8.23 Hist. 2°

Sehr geehrter Herr Professor Hoffmann,

haben Sie sehr herzlichen Dank für Ihre Anfrage. Ihre Vermutung, der ursprüngliche Trägerband des von Ihnen ermittelten Servius-Fragments in Egerton 267 sei die Wolfenbütteler Inkunabel 8.23 Hist. 2°, kann ich bestätigen. Auf dem vorderen und hinteren Spiegeln sind deutliche Leimabklatsche einer Handschrift in karolingischer Minuskel (etwa 10. Jh.) zu sehen. Die von Ihnen genannten Abmessungen stimmen mit den Abklatschen überein. Bei den Texten handelt es sich um SERVIUS Comm. in Verg. Aen. IX ca. Vers 624–640 und 399–425 (vorderer Deckel) und VII ca. Vers 412–442 (hinterer Deckel).

Der Band stammt aus dem Augustinerchorherren-Kloster Georgenberg bei Goslar (Papierschild auf dem vorderen Deckel ... *monasterij montis s. Georgij*) und war als Stiftung eines Johannes Eblinck, Vikar von S. Apostoli Simon et Juda zu Goslar, dorthin gelangt (Vermerk auf dem Vorsatz), wohl Anfang des 16. Jh.s. Unter Heinrich Julius von Braunschweig Lüneburg nach Wolfenbüttel verbracht (vermutlich 1603; demnach vielleicht noch im Kloster von J.A. Lonicer inventarisiert); dann in Helmstedt.

Wir sind natürlich sehr interessiert daran zu erfahren, wie die Einbandfragmente nach England gelangt sind. Können Sie uns Näheres über MS Egerton 267 mitteilen?

Für alle weiteren Fragen stehe ich jederzeit zur Verfügung.

Mit freundlichem Gruß

Dr. Sven Limbeck
Stellvertretender Leiter der Abteilung
Handschriften, Inkunabeln, Sondersammlungen
E-Mail: limbeck@hab.de

1891
First month 1891

London BL. Cotton 3763

Maße 7,5 x 11,5 cm

bis fol. 136^r von einer Hand geschrieben; danach 9 Seiten
(fol. 136^v 12./13. Jh.; fol. 137^r - 140^v von 21. jährl.
Hand, ca. 1000), alles wohl Nachträge

Die jeweils ganzseitigen Miniaturen sind fast, kann von
der Hand des Buchmalers, der den Cod. v. Beauvais ange-
schrieben hat.

Die Initialen: Liebu + Jod auf Perpendicul



am 10. Jh. sind die Init. Initialen auf fol. 1^r; hier sind die
Schrift in Capitalis quadrata + Minuskel;
Abstände bei P + J

P I

& M o z mß = m. s. et A

Die Initialen und die Minuskel sind wohl identisch mit den
Haupttexten, da in dem „normalen“ Text die Majuskeln weitgehend
die Form der Initialen sind.

Photos: fol. 112^r (Ora ad san. Seph.), fol. 118^v (2 Märtyrer)

WARRIOR
DEITY

120100: (Jocundus) + (Nascendi spacio) } etc. ✓
 34^r (Quam neque) 35^r (Longa meae)

London B.L. Harley 2610

22,6 x 17,5 cm

Aug. 1871!

H. Thoma, Altdates aus Londoner Hn., Berlin. z. Gesch. d. Buchw. 73 (1951)

M. Gibson, The Study of the 'Timaeus' in the 11th + 12th Cent., in: Pensamiento 25 (1969) 183-94 (fol. 44^r repro-
 eht. kleiner als Orig. Größe! → deiced!) ✓

Neg. 24125 = f. 44

Neg. 85703 = f. 42

F. Thurnham, A Catalogue of the Mss. of Ovid's Metamor-
 phoses, in Bull. of the Institute of Classical Studies,
 Suppl. 4 (1957) p. 37 no. 166

fol. 1-37 Ovid, Metam.
 mehrere Hände 10 Jh.

fol. 41^r - 50^v Chalcidius, Timaeus S₂ = sed qq ex H₁ ✓
 eine Hand 11. Jh., dazu Randglossen q̄ m r b s s
 1.4? nūg: unquam
 q. q. am

copyfolgt, klein Schrift, mittl.

fol. 41^r oben: Monasterii S. Adalrici Augustae (17. Jh.)

✓ Hd. A 1^r - 1^v z. 5 (1^r Schrift aus algerien)
 2 geht unter f., desgl. x q

✓ Hd. B 1^r z. 6 - 13, 3^r z. 2 - 7^v z. 13, d. d. z. 19 - 10^v z. 18
 x d s q, b; q d J-T T B J

✓ Hd. C 1^r z. 14 - 3^r z. 1

R. v. b

✓ Hd. D 7^v z. 14 - 18

q

✓ HdE 10^v z. 19 - 27^v z. 20, 28^v z. 2 - 32^v z. 27, 34^v - 37^v

$p \propto A \int d q \propto x \int A^{11v} \omega_{16}^{12v} \omega_{16}^{12v} \omega_{16}^{12v} \omega_{16}^{12v}$

✓ HdF 27^v z. 21 - 28^v z. 1, 33^v z. 28 - 34^v

$A q \sim d. \& q. \times A$

37^v fu f. 38-40 Papras c. XIII

Hand # H 119^a f. 5 amplificato - f. 7
& x b,

vill and f. 121^a f. 11-16 cetera
f. R & x q; pot: & e

- L? Hand # J f. 124^a f. 2 v.o. - 124^v f. 11 mela
& q. H. m. in lant of b; d y x f 04 a7 f

Hand # K f. 124^v f. 11 longo
& x f q̄q̄ q̄ f f q. 04

- J = ~~ep~~ ✓ Hand # L 125^a f. 2 - 125^v f. 5, 126^a f. 12 - 127^a, 128^a v. cons.
x q̄d̄ f & 04 q̄q̄ H/cetera fang N a7 ÷ q. d̄
04 } 5 Wortende
" mite

134^a in f. 12

ntil, ay

✓ Hand # M 134^a f. 12 forme - 23 nam
& 04 g q. x help-s s=cs q̄d̄ H Wortende f

Hand # N 141^a f. 20 similitudine - 154^v, 155^a f. 4 q̄c̄e - 160^v
& l help-s x f f H-min s=cs q̄q̄. neg = neḡc̄e
} 04

188 Bce., Text geht bis 188^a

in ca. 15, Händer gewechselt, die teilweise lät / j
wechseln köte c. \bar{x}^2 (od. erst c. \bar{x}^1 im.?)

Kopiert nach Bamby. Class. 45 → Reynolds, Text &
Traum S. 333)

[R. Dauter] *Historia et Verificatio de Londoni Hr. an d.*
Genitz des Nicolai v. Kien. in. 12th. + Fortsch. best. d.
Gesamtes Ges. 3 (1963) S. 52 - 54

London
BL. Harley MS. 2672

Leins aus Kien
fol. 1^a am oberen Rand *liber hospitalis s^ti Nicolai prope
ripam*

Maße 20,5 x 29 cm
anlehnend Planig, Willigsohn.

Hand A fol. 1^a - 3^a a e r n f q. F b x n⁸

b; q

Hand B fol. 3^v - 80^r, 80^v (f. 13 ^{ab} *et scribet;*
fol. 92^v f. 5 *Aedes* - fol. 93^r f. 8 *perfecti*; fol. 93ⁿ f. 9 *com-*
muni - fol. 93^v f. 17 *dictatione*; fol. 94ⁿ f. 5 *paris* - f. 23
estis; ebd f. 32 *per* - fol. 95^v f. 19 *diuorum*; fol. 96^r f. 13 *votis* -
f. 21 *incipiat*; fol. 96^v f. 14 fol. 99^v - 108^v

Hand D fol. 81ⁿ - 92^r f. 3 *nec ad*; fol. 93ⁿ f. 9/10 *in
algidum - castna*

a - q r q r n r ff n

Hand C fol. 80^v f. 1 - 13 *magnonate*; fol. 92^r f. 3
curarum - fol. 92^v f. 5 (*prebit*); fol. 93^v f. 17 *con-*
ferendo - fol. 94^r f. 5 *horas*; fol. 94ⁿ f. 23 *Hec* -
f. 32 *impetis*; fol. 95^v f. 19 *populorum* - fol. 96ⁿ f. 13
imposuunt; fol. 96^r f. 21 *secum* - fol. 96^v f. 13

von fol. 92ⁿ bis fol. 99ⁿ überwiegen die Hände B C+D + gelegentl. und ein
paar andere Hände anständig durcheinander!

fol. 99ⁿ r 13

Hand E fol. 106^v f. 27 intestina - f. 34

Hand F fol. 109^r - fol. 109^v f. 1 dicta fautes

NT

Hand H fol. 109^v f. 1 good - fol. 188^r

NT

Assumptions:
fol. 109^v f. 24!

fol. 121^v f. 11 co. den
f. 12!

Photos: fol. 2^v (municipal), 9^r (dens), 80^v (his ab)
fol. 84^r (fama) 99^r (egritum), 106^v (usete),
109^r (Titi), 109^v (animos)

1 kisto. 13 (communis syllaba) 10" (brevi q. duplici) ✓ coll.

Land. Bl. Harley 2674

Prisca an avo Cera 29 x 21,5 cm

den Codex an bid n. \bar{x}

ster for. 1-16 Regänz n. $\bar{x} \frac{1}{3}$ od. $\frac{2}{3}$

avdelning Ensa!

in der Hauptsache 2 Hds:

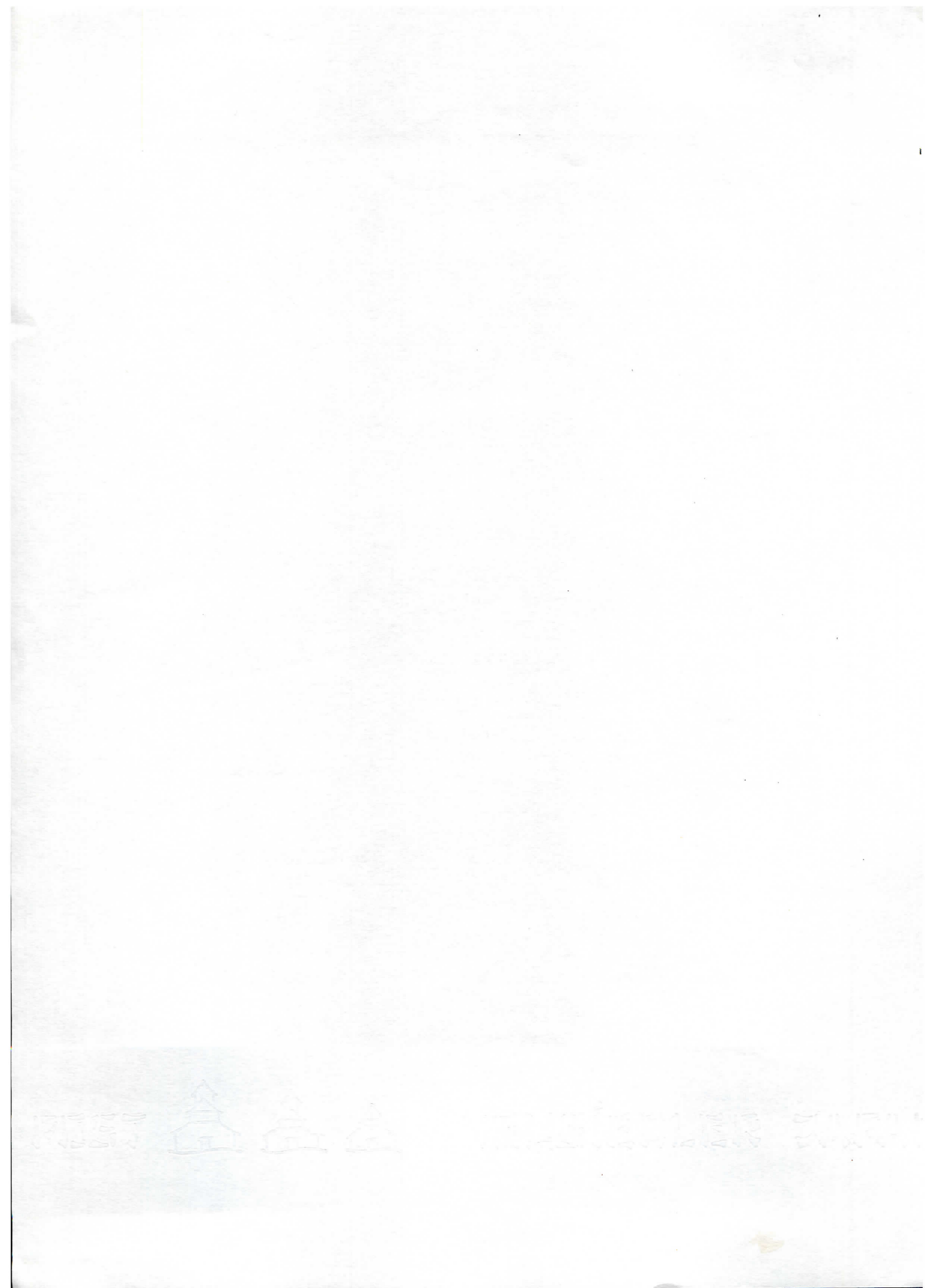
Hd A 1^v, 10ⁿ f. 4 in F (!) - f. 10, 12^v f. ab f. 23 usw
- E. d. d. and 15^v at f. 18 diantem

Hd B 2ⁿ - 10ⁿ f. 4 occasio, ab. f. 11 - 12^v f. 22, 13ⁿ - 14^v usw
S J F et (singulis typis litteris) ~
in ally.

et in Majoribus ad f. 15^v

Brachhoff, kat. 2, S. 113 Nr. 2445

n. $\bar{x} \frac{3}{3}$





THE UNIVERSITY OF CHICAGO PRESS

Land. BL. Harley 2688

Lehmann, M.H. an Hn. SB. November 1930, H 2, p. 18-20

Codex besteht aus zwei Teilen

I. f. 1-16 Lichtdruck, Antapodost, voll. um r. XII, jedenfalls kaum dt. r. XI

II. f. 17-22, anscheinend zu Harley 3095 (Teil I folium 27 x 22,2 cm)

f. 17^a Rondell der Linde etc., im neuesten Ms.

Quatuor a quadro convergente hinc vultu etc.

?? Schrift wohl Ursula? r. X im

2 d R x f großer s-Bogen f Man Vorlauf.

am Kopf und unten je einer vnder s (wie in Harley 3095) od. auch etwas
hingezoogen

f. 17^v + 18^a eingepf. voll. für in d. Hauptbede in 1 Löp. Hand

r. X im 2 Michaelislynnen pferet, darunter 17^v Ymnis in dedi-

oth f. 17^v in anderer Hand A Hic fuit ad tempus Holdaica

reps in aula dilectus vobis et (vermunt) r. X

(Hexametrum!)

Schrift kaum zu lokalisieren, weder Klein noch Ursula

f. 18^v floß wenige Nachträge

→ Hic cito bis vna x kti mandata vovis adax r. X (Ursula)

die voll. wohl anzuseh. Kopf

dam. andere Hand:

Hic iacet incunans clyptus vobis vovis avans r. X

Sond. dies vovis vovis vovis vovis vovis } kaum Ursula

Pantametrum (andere Hand) Hic vovis vovis vovis vovis

f. 19^a - 22^a jeid. lat. Vorkl. etc. (20^v + 21^a jeid. latein. für)

Basidien?

?

Ursula wohl in Hand A der Harley 3095

f. 19^a ohne in et. der Postica: HA ARCHIEPISCOPUS r. X?

(Re. Hermann 890 - 923/4 ?)

Cathome sei Michaelis

19150000

Schaller-Königsen 16849,

Lehmann, M.H. an Hn. 2,

p. 19

Pantametrum (andere Hand)

f. 22^v Boetius: Philosophia (Festung)

darunter 2 1/2 Seiten Lingua sapientum ornata sapientiam
vult. Vnder c. 8, alluding with great darkness.

ox a x ft + ft folium kurbulänge

iii. Horaz f. 23^v - 46^v in d. Hauptsache von 1 Hd., gefertigt.
in andern Hden. auf kurgem Bänden
enthalten (z.B. 44ⁿ f. 3-12)

H x ft f ox q. & b; dt

~~Hd 39ⁿ~~

unter Hands, vult L. Vnder c. 8

an d. v. Skriptoren von Harley 3095 Teil II!

f. 39^v Nary: Incipit epistola secunda ad florem Nervus
amorem c. 8 vult Vnder

Interpretationes p. 1 f. Narymabe c. 8 fol. 32ⁿ

+ interlinear

f. 23ⁿ - ~~30^v~~ an den Rändern / Glossen von Hand c. 8, die man
einen woanders begegnet; ~~z. B.~~ Baumy 813 Class. 36!
x f ~ x ox ft & b

g a n

Text IV. Proseian pag. f. 47ⁿ - 54^v vult dt. c. 18 ad. 8

Text V. f. 55 - 66 Proseian. Proseian c. 8? vult dt.

Londoner Kat.: "Belonged to Gravios → Class. Rev. Oct. 1891"

Cat. of Anc. Mss (Lat. ~~f. 7~~ (1884) p. 71

in the Brit. Mus. Part II

Horaz flosse - + vultien ~~reusa~~ identisch ferspentels mit
dem in Harley 2725 (siehe ebd. p. 711)

Photos: fol. 24ⁿ (Dunyal agito)

17ⁿ vult 48^v (Neg 31484)

↑
vult (zu klein?)

12^v (ant est ipm) ✓ 11^v (deficient dri) ✓ 41ⁿ (eague) ✓
 49ⁿ (conflitit) ✓ 61ⁿ (facult. hwa) ✓ 74ⁿ (criticatio cur) ✓ 76ⁿ (integeran) ✓
 the 11.27^v (Simpson) ✓
 Land. BL. Harley 2716 ✓

Cicero

✓ Hd A 1ⁿ - 11^v §. 12 praenisi; 12^v §. 19 - 17^v §

$v q' s i A e \sim e x F o s$ et b_s
 q'

✓ Hd B 11^v §. 12 ant - 12ⁿ, 12^v §. 16 hincis - §. 18, 18ⁿ §. 3 - 9 accubitat
 21ⁿ §. 1 - 6 miserans(?), 24ⁿ §. 2 - 7(?), 26ⁿ §. 1 - 2
 $e \rightarrow q; q = q \text{ cam } x b; A$

✓ Hd C 12^v §. 1 - 16 clarissimos

$e \rightarrow o q' x s b; A A$

Hd D 18ⁿ §. 9 omnes - 20^v, 21ⁿ §. 6 au - 24ⁿ §. 1, 26ⁿ §. 8 (?) -
 25^v, 26ⁿ §. 3 - 33^v, 75ⁿ - 76ⁿ §. 16 n

$\sim s v q' e e A p f f d e s e b$

✓ Hd E 34ⁿ - 43^v

$A s o q; pot \rightarrow e m^2 i b; f e u. \text{ cum } 13 N q' q'$

✓ Hd F 44ⁿ - 60^v

$o e A v N m$ Uoptura 45^v $s q' b; p e i e$
 $f i \rightarrow j e h e c h r. \text{ u. } f. \text{ u. } s o x U$

✓ Hd G 61ⁿ - 70ⁿ §. 4

$e A v e q' \sim p N$

✓ Hd H 70ⁿ §. 5 - 74ⁿ

$N q; e$

f. 44^v §. 5 qcam
 §. 7 val. adine
 andue Hd.

= Add. 18400,
 f. 51^v ?



Hd J 774^v blauer Noltrog o. \bar{x} 207^v geling!

✓ Hd K 76ⁿ f. 16 eass. lakun - 76^v

Hd L 77^{nv}

ca. S. \bar{x} $\frac{3}{4}$ 25dt.? 1 le-punoz? Frasing?

aus dem Bortz in Graevies (fr. 342!)

aus dems. Skulpturen im Add 18400!

London BL. Harley 2728

Lucan, 1.4.11. J. Seeon? Regensburg?

H Thomas, Aldates. aus London Hbr., in: *Beitr. z. Germ. dia.*
dt. Sprache + Lit. 73 (1951) S. 253f.; vubem a7

B. L. Ullman, in: *Speculum* 13 (1938) 195 ✓

[vermutl., Cod. late für Bibl. des Nic. Cosanus gehört]

Mss. of Nicholas
of Cusa, in:
Spec. 13 (1938)
S. 194-197

Maße: 23 x 17 cm

fol. 1 enthält ein verlorengegangenes Blatt, das vermutl. eine
große B-Diktale +, mit wie den Vers [B]ella per
Murethos plusquam civibus campos" fol. 1, allerdings
der letzte fol. 1 nicht od. wenigst. j. j. (11. Jh.); dort
fol. 9, das ebenfalls einen ergänzten Vers enthält
(fol. 3 eingeschrieben Blatt mit Diktale)

Byzantin. Vers.
S. 53 Nr. 416

Hand A fol. 2^{rv}, 4^r-8^v, 14^v-17^v, 37^v-43^{rv} 8, f. 53^r 2. 10,
abd. 8. 21 exempla - 2. 29

æ q; r; qd; ; ~ ß x b; r r q; dt ε
I E U M ß = rt (f. 6^v) v x æ t v
5 (Hilp-s) at f. 38^r

Hand B f. 10^r - 14^r,

ε æ - r s (geliquit.) æ

Hand C f. 18^v - 19^v 20^r

"A"
was nicht geschrieben!

Hand D fol. 20^v - 23^r f. 7, f. 25 - f. 25^v, f. 65^r f. 19 -
f. 72^r, f. 73^r - 87^v, f. 126^r f. 10 - 14 f. 58^r f. 4 - 8

u b z nufg = wasquam (f. 25^v) s p r ca
x ; e q;

alicy Hand E fol. 23^r f. 8 - 24

A

Hand F f. 26^r* - 27^v f. 1

-
s

Hand G f. 27^v f. 2 - fol. 34^v

ct & z E f q

Hand H f. 35^r - 35^v f. 13; f. 36^v f. 8 - f. 37^r

s & x q -

London BL Harley 2728

Hand I fol. 35^v z. 14 - fol. 36^v z. 7

→ q b, e e x a

Hand K f. 43^r z. 9 - f. 53^r z. 9; chd. z. 11 - 21 hsc e; f. 53^v -
f. 55^v z. 24; f. 56^r z. 10 - f. 56^v

s x p q, e dt & t^r = tin g v

q = q can

Hand L f. 55^v z. 25 - f. 56^r z. 9

Hand M f. 57^r - 57^v

e e g l dt &

Hand N f. 58^r ^{z. 9} - f. 65^r z. 18

a b, m p s r q → e t^o t^r = tin

Hand O f. 89² - 103^v z. 12

g a q, b^o e x r̄ œ e dt œ y y d

Hand P f. 103^v z. 13 - f. 126^a z. 9; et d. z. 15 - f. 128^v
rite, longl.

œ e g, b; ; q, p̄ - y = œ œ s

Hand Q f. 129^a - 132^v

~~klein~~ ~~trist~~

s œ dt a q

Hand R f. 133^a - 134^v

g v s - e

Hand S f. 135^a z. 1 - 14

b q œ œ œ -

London BL. Harley 2728

Hand T f. 135^r z. 15 - f. 138^v, 140ⁿ - 141^v, 149^v z. 26 -
f. 150^v

- x & g q n

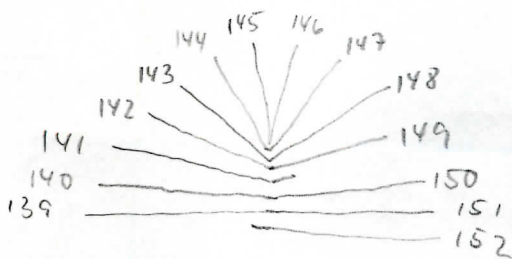
Hand U f. 139^rv, 151ⁿ - 152^v

s g &

Hand V f. 142ⁿ - f. 149^v z. 25

- i , & e q g & t

die letzte Lage ungeschul. zus. gefalt.



die Blätter 139, 151 + 152, die in U z in einem total andern Blatt-
ort gezeichnet sind als der Rest d. Cod., können sehr eine Reparatur
im schloß gerandeten Blättern darstellen, z. B. an andern Ort,
aber genau wie II. ff.

1309TTAM

finden
Die Inschriften, meistens am Anfang der Blätter, in
einer Zeile, z. T. auf violettem Grund; darunter
die bei länger (drei, vier) Annotierte sind die H. Linien,
die die eigentl. Buchst. ersetzen.



1309TTAM

Die Vorlage von z. T. offenbar nicht lesbar od. zerstört, daher
an vielen Stellen Wüste nachgetragen (entweder aus anderer
Vorlage od. aus Silb. die besser entziffert konnte)

- Photos: f. 11^v (faint), 15^r (Com. 17th - 18th), 19^r (Interp: des), 67^r (Pop: des)
 23^r (Indigenes), 27^r (Rome), 32^r (Compon: A), 36^r (Serpent: des)
 37^r (Der), 43^r (A), 56^r (Experimental), 57^r (Compon)
 58^r (sic), 95^r (Ceran), 121^r (A), 131^r (Rechn:), 134^r (Compon)
 135^r (Quar), 139^r (Jan), 142^r (A)

Plus: 11^a (quar illa tra)

London BL. Harley 2750

Terenz 26. x 20,2 cm Prov.?

f. 94^a Bdfhft = Adelit c. xi 21^v pennis determinat s. xi/y

eine Hand A f. 1^v - 94^v

√ dt p & q d q = non b; i² R - dt p 7 P x x r

qd = qoid q = qcam qdq = qoicqcam q̄ = qcae q' = qcam f̄ = non

o ē Schloß-528^v Schloß H^{69^a} net

f. 24^a unten von Hand c. xi Dotaliter basium + osulum +
sarium Onulum pass, basium ulionis (sic!), sarium volublati.

Hic non vult. Basia conigebis, sed et osula dantia amicit.

Saria lassaris miscantia qata pcellis. Di Vene ad rellan

Rand von Hand A (doh dantia statt dantia; lassaris,
libellis statt pcellis)

Von A am Schloß f. 94^a in dtf bft. H^{69^a}:

Quo patet es cosui laos sit tibi margine libri

→ nicht Schaller!
Könsger! + and nicht Waller!

Von A and f. 94^a in dtf bft. H^{69^a}:

Sch. önd. Clm. 6256, f. 25^v (Freying)

Schaller-Könsger?
Nr 1606
Freying?

Handwritten text, possibly a signature or date, located in the lower middle section of the page.

120101 1" (Cypripedium) ✓ 17" (Utricularia) ✓ 64" (Aca. Lemm.) ✓
 83" (aspekt violat rot) ✓ 84" (vites mant) ✓ 16" (Urdale inq=it) ✓ etc.
 (kein Neg.)

Land. BL. Harley 2772 Sammelbd.

I. Vexil f. 1-15 28 x 20 cm ca. 1000
 Hand A f. 1^a - 8^v mittel-, oberhalb?

Tegernsee?

A D

4^v Nagelung f. 7j anders, gleichzeit. Hd.

5ⁿ d. 2 f. 2 außen, 1 außen anders Hd.

Hand B 9ⁿ - 13^v

N S & q; b; e x

Hand C 14ⁿ - 15^v

S N S & rordess and Urdanf. & 2ⁿ m; d^e v q.

Teil V Macrobia f. 44ⁿ - 74^v 27,5 x 20 cm

Hand A 44ⁿ - 60ⁿ, 60^v 2. 32 et - 63^v, 64ⁿ 7. 17 q ord - 74^v

r a A y b; - x p o z 99 N e² - 55ⁿ 27 55^v e 7 59^v 62ⁿ A

Hand B 60^v 2. 1-32 unan, 61ⁿ 2. 1-17 est

d q. A d & N x lillip-5 o z 27 H f b

Kohl ca. 1000

Teil VI Interpretatio diuinitatis 26,5 x 21,2 cm

Seite Hand f. 83ⁿ 2. 1b 86^v 2. 1-2 uos → 83^v 1-2 uogins selte Hd wie f. 75ⁿ!
 alle f. 75ⁿ 1-3 q ordan → O x ord??

insgesamt nur etwa 1 D-typus Hände gefunden, die überwiegend alle
 + unperf. sind; dazu ein paar f. Händ. (n.o.), die aber wie Vor-
 d. rechte Punkte haben + typ. silberne am Seitenanfang an Hand

f. 76ⁿ b;

ca. 1000? vdt.?

o A f m?

Tegernsee r. x¹ 1/3?

Schönbach, Carwen park f. 28ⁿ 43 Urdale r. x¹ / x²?
 2 = vts od. b. q. e

London BL. Harley 2820

ca. 1000

Kölnener Predigtvangelien 28 x 20, 7 cm

Titel: ? kein Jagenzettel
f. 7 leer, 2^a - 7^v kaum lesbar

Hand A: 8^a - 11^v, 15^v - 16^v, 79^v, 121^v, 178^a - 189^v, 192^v - 236^v

= E!

höher lesbar x b; q; - e y p P ct oy qd
A p & E E H selten am Anfang m A F
ej² 1007 234^v

wohl = F!

Hand B: 17^a - 76^v

77^a leer

g T x E A - e q; y q; b; oy N N ✓ ✓
F P

f. 60^v, 61^a unter je 1 Zeile Ergänzung, wohl von Hand A: 27 (60^v) Sam. l. l. l.
&

Hand C: 80^a - 118^v

ct A & x e y q. P P - p F ~ b T oy

f. 89^a - 90^a unter je 1 Zeile Ergänzung Hand A!

Hand D: 122^a - 177^v

x - & ct A e e P F t oy q. b. N N
am Ende S 174^v

Cap. 7. l. l. 237^a - 248^a
2 spalt.

Hand E: 237^a - 240^a f. 17 voll

= Hand A!

g; lesbar oy t x P ct e A t ÷ F x & ej² m

wohl = B

Hand F: 240^a f. 17 (S) cdm - 248^a

& q; b; q; e oy y lesbar

vgl. Harley
28051

f. 242^r, 245^r, 246^v, 247^{rv} Randzeichnungen in anderer
chr. jüngeren Hand (n. $\bar{x} \frac{2}{3}$), sehr gut gezeichnet & 7 $\frac{2}{3}$ b,
pica leipz

D die beste & gleichmäßigere Hand im „Feldau“ Stk.,
C nicht etw.

A + B am besten gut; A an sich kein allerbester Stilrest,
etwas ungleichmäßig - A + B im Cap. klar sehr viel
besser ausgefallen

insgesamt kann es sein als n. $\bar{x} \frac{1}{3}$

9^r (testamento) ✓ 23^v (instrumenta etc) ✓ 116^r (pena. d) ✓ 133^v (vidue, namt) ✓

Platon: 247^v (In \bar{x} Sedu marie Cap. \bar{x}) ✓, 246^v (Domi \bar{xvii} p²) ✓

245^r (Anfang evangelia meum q²anti) ✓, 242^r (ad. l. u. quidam) ✓ eh.

London BL. Harley 2821

Orangeba Kulturwahl

fol. 1^v Anweisungen der Wandkarte, Orangebaute Symbole

fol. 2^r Hl. präsentiert den Stifter (Kleriker) mit Bild

fol. 12^v + 13^r in der Ansicht der Caen-Tafel
Leichtkronen mit Tinnen

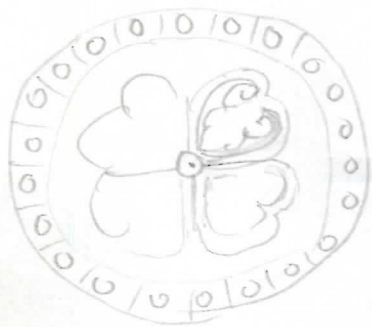
Hand A bis fol. 25^v Kultur oder Imitation des
Tinnen-Symbol-Stils

Hand B ab fol. 26^r eher nach Netz / Lexikon
hendierend

Hand C fol. 66^r (blop!)

andere Seiten mit Textkommentar⁴, z. B. (wie folgt
die Dimensionen damit

fol. 199^v (letzte Seite des Cod.)



1209 TAM
ATLANTA

London BL. Harley 2908 ✓

Maße 22 x 29,5 cm

im Kalender fol. 1^v - 7^r sind Cap. rustica

ausgeführt mit Gordanus et Epimachus, Odalricus episcopus
Magnus, Landbert, Dedicat Matris ecclesie apud

28. Sep. → Aug., Remigii, Galli (mit Oct), Martin (mit Oct),
2. 11. Marini, sancte Lucie (dazu Nava, Petrus etc.) ⊗

Im Sakramentar (fol. 112^a) beginnt der Text für den
heiligen Ulrich mit goldenem O-Initial, in dem ein Bild des
Hl. gemacht

fol. 119^r Text für S. Ape beginnt nicht wie üblich mit
Capitulum rustica, sondern goldenes Initial DS QUI BE
ATAE AFFRE

fol. 134^r im Text f. die 11. Landboten „Landbot“ in
goldenen Capitulum rustica (das Wort)

fol. 137^v die Anfangsdekoration v. Remigii und Vedast
goldenen Capitulum rustica

fol. 123^v ganzseitiges Bild mit Hirschkopf Nave,
d. folgt fol. 124^r Faksimile mit Text

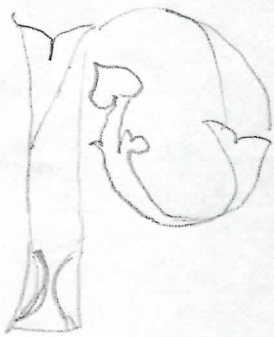
fol. 14^r im Liber um rund Landboten gemeinsam
Kalender + Sakramentar wohl von ders. Hand

⊗ Ape von 7. Aug. römisch auf Remigii; vermutlich hat
auch ursprüngl. Ape dazugehörte (?)

Miniaturen vgl. Lauenfentl (Bauernep - Gylmar v.
Tann 70'), Tawpu annas f. Heim II. ?

im Kalender Todestage Augsburg Bischöfe nachgezogen
A. Schröder, Die ältesten Hl. en kalendaren des Bistums
Augsb., in: [Schröder?] Arch. f. die Gesch. d. Hochst. d.
Augsb. 1 (1910)

die kleineren Feiernivalen im Regensburger Buch mit farbigen
Namen etc.



Photos: fol. ~~5v (Sep lab)~~
112r (Nodem die Bodalwe.)
14v (bis confessorischer text)
Photo 1.8.96. f. 15r (Domine ihu), 211r (mendacium)
212r (festa)

Photos fol. 12^r (at present)

London BL. ^{Harley} (2970) ✓

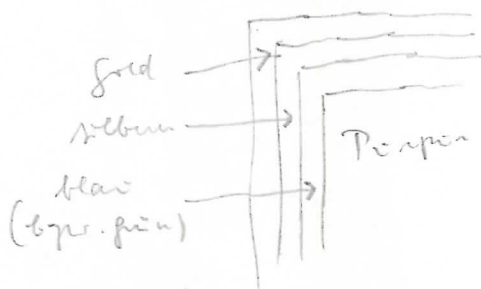
Maße 17 x 20,5 cm

fol. 1^r ohne Ad. Reclesiam Divi Pauli (17. Jh.?)

fol. 2^r *De propitiis esse* *Adalmo peccatori*, in
fol. Capitalis ista - *intra auf der Seite*,
auf der Seite nicht in (gegenüber fol. 1^v)
(Matthäusevangelium)

Der ganze Codex von einer Hand geschrieben, abgesehen
von einigen Zusätzen der frühen Hs. (17. Jh.?) +
den Furchen der Rubriken

Die beiden großen Durchblätterungen fol. 8^r + 62^v stehen
an der rechten Perpendikular



die große Durchblätterung mit golden +
silber Füll; das Werk
geprägt

Hauptland

$p = per!$ $\bar{e} = est$ e

ZETA
WATTPORT

London BL. Harley 3011 ✓ Neg. 77406 = f. 69v

Greg. 17. Dal. 22, 3 x 18 cm Pin: Anstein

1^a Ex B. v. d. L. Franc. Ott. Ceutheni 1645

f. 1^a - 2^a Leiti Anganen, desyl 99v

Hd. A 1^a - 33v, 43^a f. 4 - 99v

für die in
nter, mittelgroß

o q x b r n - m l x s c p e i - tu o

6^v q = 90rd qd v o x 9 a s x r s f Q N 7 P

- 7^a

334^v Kiz. abnahme Zeichnung braune Tinte; 69^v Gezeichnet, braun gezeichnet
abnahme typischer Fund, darunter: Teodencos deprimat hanc imaginem Grego-

Hd B 34^a - 43^a f. 3

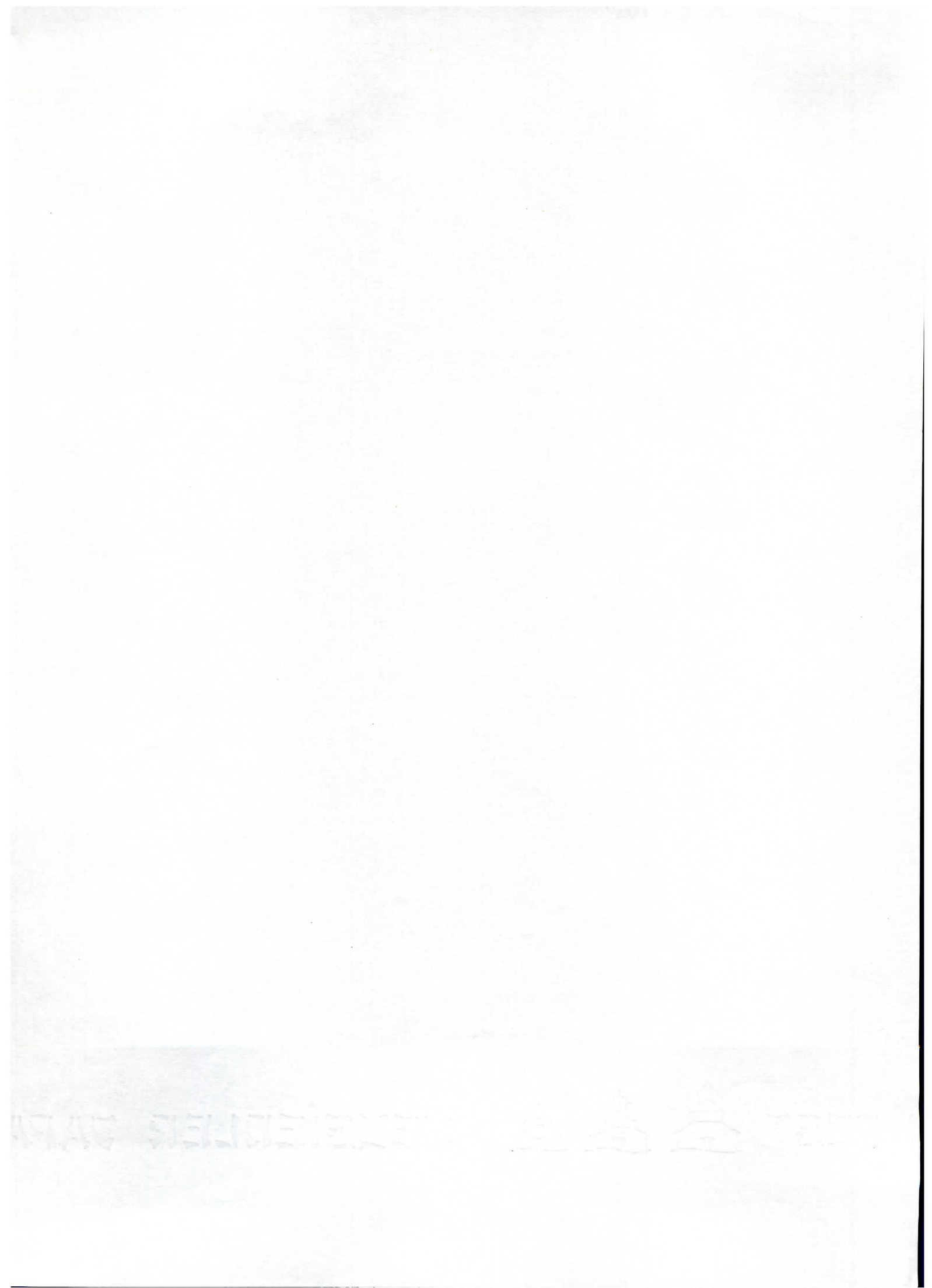
gibt

A s qd - x dt Sr

Wien papam [sic!]
Bild als am Silb in Bild II
+ in der Lage VIII, 2000000000

od. ca. 1100? d. \bar{x}^2 dt., oder wo? (nicht bayr., nicht abrotind)

Wann aus Anstein?



1. u. 10. 11. f. ... (90ra parpaen) ✓ 1v (2u nomine) ✓
32r (Expt. l. b. primus) ✓ 51v (2u opt. l. b. off.) ✓ ul.

Land. BL. Harley 3042 (keine Photo. vorhanden)

Ambrosius aus Anstern 44 x 31 cm

De officiis 1v - 66ra

De resurrectione dei 66ra - 67v

(4) Exameron 68r - 119r c. xii / xiii

120r - 141v Tractatus periculis

Hd A 1v - 31v argumentum Hd. B

Hd B 13v b f. 12 De

Hd C 32r - 50v

Hd D 51v - 67v

Hd E 120r - 140va f. 18 - 3, ad. f. 35 - 37, 140vb f. 9

An - 141ra f. 3, 141v

Hd F 140va f. 19 - 37, 140vb f. 1 - 9 periculum,

141ra f. 4 - 141rb

folgt fort, fast monumental, die 2. als letzter Artikel
c. xii

Die. m. f. 1v + 131v will. ent. c. xii

Worum??

cf. H. G. G. G. G.
5 1 b. f. G. G. G.
+ hier 119!



(Lectio: f. III^v (I amicus) III^v (Vr. dicitur) 132^v (et in p[ro]p[ri]o[rum] argu[re])
(ken Neg.) ✓ mb.

London BL. Harley 3095

Text I (f. 1-112)

Boethius, Cons. phil.

27,2 x 21,5 cm

Wenden
a. x in.

Hand A 7^v - 111^r f. 13

a = a r H Uostarfay, ^{-ende}_{-urke} x q. d' fe g a r f

oz Sillip. s p m x f N A S q; b. d' 30^v

I z d or b; and hochgezogen. hllp. s 26^{rv} q̄

7 64^r g = ci an Wortende a m Wortende 31^v_{74^v} c) Wortende 42^v h = li Ende 54^v 74^r

barmanly, und von perle Spaltenweil in der Mitte der Seite (vertheil)
23^v, 26^r; ehs. an den 32^r

est 87^r

Hand B 111^r f ab f. 14

ochr. ähnl. A, aber wohl weit identisch

Nachtrag des fideles Primus in orbedies

Hand C 111^v Nachtrag (recurrere Text), ähnl. A, aber
sehr viel weniger gepflegt

die quod.-lat. Wörteliste in Harley 2688, fol. 19^v - 22^r weit.
in Hand A der Harleian. 3095

Text II Boethius (Quoni trinitas unus de) f. 113 - 149

Schreib. ähnl. eingerichtet wie Text I: 20 Zeilen 17 x 11,4 cm
(Text I: 17 x 11,9 cm)

1 Hand (D) f. 113^v - 149^v

x or A f oz fe q. d b; N

Die Schrift in D nicht an den 1. Blick ähnl. wie A-C an, aber
es fehlen die Verdammungs-Symptome - wohl kaum Wenden

Der Cod. jedenfalls wohl lange in Uuden,
dann f. 110^v eine große, sorgsam gearbeitete
reife arabische Modem- und Divinens + entsprechend
137^v in männlichen Copisten in eine Hand, die gar
wohl nach Uuden kommt ca. 1000

London BL. Harley 3851

fol. 1^r - 32^v (oder fol. 9^r - 40^v) Horon Agors, Clavis
physicae, 19,5 x 14 cm (oder vermutl. & etwas von der inspr.
erhaltenen Seiten II - V Höhe abgemessen)

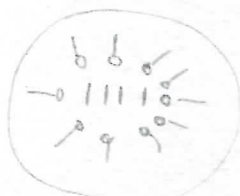
8^v unten



16^v unten

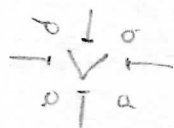


24^v unten



inspr. erheben 1111

32^v unten



^{Hayn}
die Hd von Dresden 32^r hat auf fast allen Seiten ^{des} ⁱⁿ Harley-
text Randnotizen geschrieben

Text Grot. im untern Hd geschrieben A fol. 2^r usw.

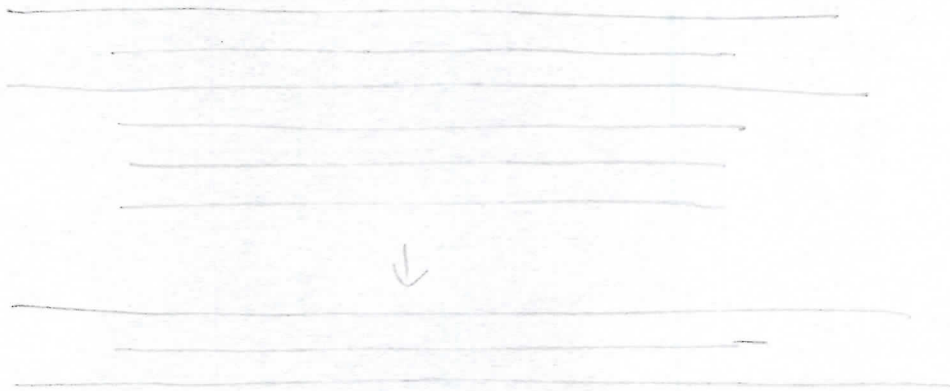
Hd B 2^v ab f. 11

= A: Hd C (17^v f. 24 totum - 23^v 26^v - 32^r) f. 20 se, 32^v

D = Lpz f. 24^r?

Hd D 32^r ab f. 20 intellectuales

kerne Vertikallinien
 oben & unten Linien von Rand zu Rand dündgezugt,
 fest werden 2x



6de
 otul.

f. 6^v Marginalweld (= Dresden) UJ

9^v " R₁₀

11ⁿ " 1 J₀ G₂₀₀₇ 7 L₂₀₀₇
 = RR₂₀ reprop diffparē (m₁₀)

alt. Be. 7. 9 10 11 12 13 14 16 17 18

Phiston 31. 7. 86.

32ⁿ in effectibus

2^v (inter se)

8^v (p₁₀ det in q₁₀ autem)

18ⁿ (in ipso)

- 1^v Ekta 85728 (green)
 7^a " 85729 (10x8) (green) Neg. 64951 (white)
 9^a Neg. 20980 (white) $\frac{1}{2}$ pl.
 9^v Ekta 86250 (green) Neg. 20981 (white)
 10^a Neg. 20982 (white) London BL. Landsdolsue 38, art. 1

Ps. pagu. Helmarshusen 20,5 x 13 cm
 mit 11 Perg. Bl., ohne Folie 3-11 + ? + 2
 1^a leer, 1^v-7^a Kalender, 7^v Verbindigs, 8^a Darbringg
 im Tempel, 8^v Fursate Beatus vir in gold. Cap. Tab.
 9^a Goldenmotel (1 Wort Rottee) an Perpen
 9^v braune Munschel in roten Rahmen, 10^a
 normale Munschel mit Goldmotel gold + roten Mangel
 10^v Kuzff mit HEINRICVS DVX + MATHILT DVCISSA
 11^a Frau an Grad, ~~#~~ 11^v Doune exaudi orationem
 mean in Cap. Tab.
 im Kalender ~~#~~ 1^v 8.1. Hubard ep̄i
 2^a 3.2. Blasii ep̄i + cf., 8.2. Coine virg. + mart.,
 15.2. Quinidi ep̄i + cf., 20. Zichari ep̄i + confessor
 2^v 10.3. Transl. Viti, 26.3. Lindgeri ep̄i
 3^a 15.4. Transl. Scti Modaldi ep̄i, 23.4. Petri vng.,
 30.4. Quinidi ep̄i + mart.
 3^v 5.5. Godhardi ep̄i, 9.5. Transl. s. Nicolai ep̄i + cf.,
 12.5. Modaldi ardi ep̄i, 19.7. Oct. S. Modaldi
 4^a 4.6. Quinidi ep̄i, 13.6. Adventus scti Viti mart.
 4^v 7.7. Willibaldi ep̄i, 8.7. Kyhami vng., 23.6. Liborii ep̄i.
 5^a 13.8. W. c. b. t. cf.
 5^v 22.9. Lehardi vng.
 6^a 5.10. Neimilf drac. + cf., 16.10. Lilli ep̄i.
 6^v 19.11. Adventus virginum, Gelarii pape
 7^a 8.12. Eucharie postp. , 13.12. Adtheberti ep̄i
 Kalenderband: 9. J. Antike auf ei d r gelegen.

2^a ✓
 Photos: (1^v) ~~7^a~~, 9^a, 9^v, 10^a, ul.

Goldwurmkol 9ⁿ ^{deutsche} r g;

10ⁿ macht die Schrift einen röhrenförmigen Eindruck, weil oberer, enger,
gerader; verbindet Schloß-a, -u etc. mit Punkt m. a
wohl andere Hand als 9ⁿ

ob 9ⁿ von ders. Hand wie 9ⁿ, aber zu sehen (Schrift
fald + braune Tinte); aber jeden falls Kryptographie in 9ⁿ
kann = 10ⁿ!

Photos: (jeweils oben Hälfte von) fol. 12 (in Flies), 25^v (una), 117 (Zuana)
149^v (splendida), 177^v (Cronaca), 186^r (Li), 190^r (Sturm)

Sunda Bl. Stora 3

Evangelia (Statt?) warum Stabbe?

Map. 33,5 x 23 cm

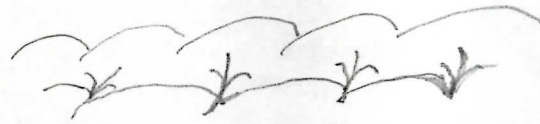
Bilddruck nicht vollendet

mit Evangelienbuch am Anfang, Matthäus fol. 2^v;

Kaustafeln fehlen, aber nicht ausgefüllt; Die die
Folien mit angeordnet

fol. 1 der Matthäusevangelii fol. 2^v kommt an die Tafelendung
auf in anderen Stabben. wenn

auf dem Foliend. Matthäus Blätter unter
am Boden, 7 T. mit geordnet



folien die Kaustafeln (f. 3^r - 8^v) auf der Rückseite od.
drückt auf Tisch geordnet? hier f. 3^r beide Cap. 7. nach 100

M T L V C U

Hand A fol. 9^r - 14^r, 151^r - 171^v, 216^r - 224^v

Supra, extra hands

g q s g d r e a x o z -] m t b;
A e d c g

14^v leer, 15^r Fierstein (Li?), 15^v + 16^r leer

72^v geplante Fierstein, Vorzeichnung in Tinte + Bleistift, aber nicht ausgeführt

Evang. Markus in einer 2. Person od. 2^v der Evang.?

172^r Vorzeichnung f. Fierstein (172^r im principio, 172^v erat verbum)

70. fol. 215 (Schluss des Joh. ev.) + 216 (Auf. des Cap. 7. lare) ein leeres, nicht gezähltes Blatt

Hand G f. 189^v - 190^v

f. 14ⁿ wie Murari

N A O G L J D T h

Hand B f. 16^v - 46^v

g & c r s ✓ x A d f q p

A A h H

Hand C f. ~~47~~ 47ⁿ - 142^v, 191ⁿ - 215^v

g A d f h H S Q s or

t x d l D F

Hand D f. 143ⁿ - 150^v

g e M & t ✓ A

Hand E f. 173ⁿ - 180^v

g z x A N A N n ✓ = L d or

Türken Einfluß? Cherno Beatty?

Hand F f. 181ⁿ - 188^v Türken Einfluß

x g



Höchstwahrscheinlich gelangte auch diese Vita Severini von Tegernsee nach Fiecht. Verglichen mit der Mommsen-Edition der Vita Severini¹⁰ gehört die Eugippius-Handschrift von St. Georgenberg-Fiecht in die Gruppe R II.¹¹

Somit ist auch eine gewisse Übereinstimmung mit dem süddeutschen Überlieferungsweig gegeben. Ein Zusammenhang mit Clm 18.512b (Staatsbibliothek München), einer Severinsvita, die ehemals dem Kloster Tegernsee gehörte, ist nicht ganz auszuschließen. Nicht nur das gleiche Alter, sondern auch die Tatsache, daß beide Codices zudem noch eine Vita Joannis Eleemosynarii des Leonius enthalten, erhärten diese Annahme.

Riedmann meint, daß die Vorlage, die Roschmann zum Teil nachzeichnete, an der Spitze der erhaltenen Überlieferungen der Vita Severini nördlich der Alpen stehe.¹² H. Kalb hält die Aussage Riedmanns für nicht ganz zutreffend, schreibt aber, daß die Georgenberger-Handschrift keineswegs in einer Untersuchung über den süddeutschen Zweig der Vita-Severini-Überlieferung fehlen dürfe.¹³

Wie bereits erwähnt, wollen wir uns nun den Codices zuwenden, die in der Hauptsache in der Mitte des vorigen Jahrhunderts unsere Bibliothek verlassen haben. Es waren nach Riedmann über 40 Handschriften.¹⁴

Freundlicherweise stellte er mir eine von ihm selbst erstellte Liste zur Verfügung, auf der die Manuskripte zeitlich zusammengestellt sind.

Im folgenden gebe ich immer das Jahrhundert (Überschrift), den Inhalt, die Signatur im Britischen Museum und — falls in unserem neuzeitlichen Handschriftenverzeichnis angegeben — die ehemalige Fiechter Nummer der Codices an. Mit einem Kreuzlein werden jene Codices versehen, in denen E. A. Lowe die frühkarolingischen Fragmente des Alanushmiliars fand.

Zeitliche Zusammenstellung ehemaliger Fiechter Codices im Britischen Museum

Die Handschriften des 11. Jahrhunderts:

Signatur im Brit. Mus.	Inhalt	Ehem. Fiechter Nummer
18.150	Bedae Venerabilis Historiarum gentis Anglorum Ecclesiasticarum libb. V. cum operum eiusdem elencho.	Nr. 24
18.300	Sancti Pauli Epistolae.	Nr. 16
18.323	S. Gregorii I. Papae Dialogus de vita et moribus Patrum Itali — corum et de aeternitate animarum.	Nr. 27

¹⁰ MGH Script. rer. Germ. (in usum Scholarum).

¹¹ Mommsen erwähnt in seiner Edition die Nachzeichnung nicht, obwohl er die Abschrift als ganze in Innsbruck eingesehen hatte; vgl. dazu Riedmann, Unbekannte frühkarolingische Handschriftenfragmente, S. 271, Anm. 40 und 42.

¹² Ebd. S. 272.

¹³ A. a. O., S. 85.

¹⁴ Vgl. Riedmann, Unbekannte frühkarolingische Handschriftenfragmente, S. 270, Anm. 32—34.

- | | | |
|--------|--|-------|
| 18.355 | Passionale; sive vitae et martyria Sanctorum, ordine fe-
storum anni, manu cuiusdam Dieterici exaratum. | fehlt |
| 18.356 | Passionale, sive vitae et martyria Sanctorum, ordine fe-
storum. | fehlt |

Die Handschriften des 12. Jahrhunderts:

- | | | |
|--------|---|--------|
| 18.316 | S. Paterii Expositio Veteris Testamenti, de diversis libris
S. Gregorii Papae concinnata; usque ad finem libri Regum
quarti.
Auch: Annales ex diversis cronicis et maxime ex annalibus
et martyrologio magistri Heimonis de titulo S. Jacobi in Ba-
benberch collecte. | Nr. 22 |
| 18.327 | S. Ambrosii liber de mysteriis. Juliani Pomerii de futurae
vitae contemplatione libri III.
Epistola Albini (Flacci Alcuini) ad Eulaliam. | fehlt |
| 18.328 | Expositio Heimonis in Apocalypsin (vgl. Manitius I, 516). | Nr. 12 |
| 18.339 | Sermones S. Augustini, Leonis Papae et aliorum, in festa
praecipua per cursum anni. | fehlt |

Die Handschriften des 12./13. Jahrhunderts:

- | | | |
|------------------|--|--------|
| 18.301* | Psalterium et Cantica, praemisso calendario.
Officia pro festis variis. | fehlt |
| 18.350* | Sermones in lectiones ex Evangeliiis, pro diebus dominicis
et festis.
Questiones de emptione et venditione sacramentorum,
de symonia. | Nr. 74 |
| Ms. Eg.
3273* | Kommentare zu den Evangelien.
Stammbaum Christi. Theologische Traktate und Kirchenges-
chichte. | Nr. 13 |

Die Handschriften des 13. Jahrhunderts:

- | | | |
|--------|---|--------|
| 18.299 | Magistri Petri Lombardi glossa in Psalterium. | Nr. 8 |
| 18.326 | Liber Job.
Honorii Augustodunensis expositio Cantici Canticorum. | Nr. 11 |
| 18.329 | Liber Bedae.
De edificatione Templi et Tabernaculi, ad Albinum. | Nr. 26 |
| 18.336 | Arnoldi, monachi Provinensis (Provinz):
Vox de Propitiatorio. | fehlt |
| 18.342 | Sermones in festis et diebus Sanctorum.
Auch: Aristotelische Philosophie.
Boethius: de Divisione liber I. | Nr. 66 |
| 18.345 | Expositio lectionum ex Evangeliiis.
Sermones de tempore, ex SS. Augustino, Ambrosio, et aliis. | fehlt |
| 18.367 | Sigehardi Cremonensis Summa juris canonici. | fehlt |

- 18.371 Ivonis Carnotensis Episcopi Panormia.
Burchardi Hassi, Episcopi wormaciensis, collectionis decretorum libri XIX. et XX. (vgl. Manitius III, 98). Nr. 38
- 18.379 »Mater verborum« (= latein. Wörterbuch).
Miracula S. Georgii et B. Jacobi Apostoli. Nr. 100
- 18.381 Excerptum ex Prisciano Grammatico:
De nomino et de verbo. Nr. 89
- Die Handschriften des 13./14. Jahrhunderts:*
- 18.344* Sermones in festis praecipuis et diebus Sanctorum.
Versus Summe Raymundi de Pennaforti.
Recepta medica.
Narrationes miraculosae. Nr. 62
- Die Handschriften des 14. Jahrhunderts:*
- 18.151 P. Vergilii Maronis Aeneis, cum glossa marginali et interlineari et cum argumentis scholastici poetae qui sub nomine Ovidii scripsit. Nr. 96
- 18.153 Poetica novella magistri Gualfredi Anglici (alias Gualteri de Vino Salvo), cum glossa marginali et interlineari. Nr. 90
- 19.304* Gulielmi Durandi, Episcopi Mimatensis,
Rationalis divinorum officiorum libri quartus, quintus et sextus. fehlt
- Papst Leo I.: De jejuniis septimi mensis.
- 18.340 Sermones de Tempore, per totum annum. Nr. 60
- 18.347* Practica usus Dictaminis magistri Laurentii de Aquileia. Varia. Nr. 81
- 18.348 Excerpta ex SS. Augustino, Dionysio, Isidoro, Bernardo et aliis de officio praedicandi. fehlt
- 18.349 Sermones de Tempore usque ad Pentecosten et de Sanctis.
Miracula varia.
Sententia ex Patribus. Nr. 76
- 18.352 Liber de exemplis sacrae scripturae,
compositus a fratre Nicolao de Hanapis, Ordinis Praedicatorum, Patriarcha Ierosolimitano. Nr. 17
- 18.360 Vitae Sanctorum. Nr. 55
- 18.365 Miracula et passiones SS.
Apostolorum Andreae, Jacobi, Bartholomaei, Matthaei, Simonis et Judae atque Thomae. Nr. 54
- 18.378 »Liber naturalium impressionum«
(= über Planeten, Tiere, Pflanzen und wertvolle Steine). fehlt
- 18.384 P. Ovidii Nasonis Tristia cum glossa interlineari et marginali.
- 18.322* S. Bonaventurae extractiones super quartum librum Sententiarum Petri Lombardi. Nr. 95
Nr. 29

Die Handschriften des 14./15. Jahrhunderts:

- 18.346 Excerpta ex Dialogo miraculorum Caesarii,
monachi Vallis S. Petri, alias Heisterbach.
Varia. Nr. 80

Die Handschriften des 15. Jahrhunderts:

- 18.152 Marci Junii Justini Epitome in Trogi Pompeii Historias. Nr. 98
- 18.307 Calendarium Sanctorum cum tabulis variis (= Brevier). fehlt
- 18.337 Beati Augustini, Episcopi Hipponensis Manuale
de aspiratione animae ad Deum.
S. Bonaventurae Stimulus amoris et Invitorium ad amorem sanctae humilitatis et pauperitatis. Nr. 28
- 18.357 Vitae Patrum. fehlt
Excerpta theologica.

Ehemalige Georgenberger Vergil-Handschrift im Stift Melk

Zu Ostern 1979 machte mich der Archivar des Stiftes Melk, P. Wilfried Kowarik, aufmerksam, daß sich in ihrer Bibliothek Handschriften aus Fiecht befänden. Er wußte zunächst nicht, welche und wieviele, denn er hatte diese Kunde von seinem leider zu früh verstorbenen Vorgänger vernommen (Hörensagen).

Gleich darauf begab ich mich in der Stiftsbibliothek Melk auf die Suche. Die Nachforschung hat sich zum Teil gelohnt. Ich entdeckte nämlich eine Vergilhandschrift, die mir »verdächtig« vorkam.

Der Codex (324 Folien) aus dem 11. Jahrhundert trägt die neue, mit roter Tinte eingetragene Signatur Nr. 717 (Innenseite des Vorderdeckels) — die alte Signatur (Nr. 1863) steht darunter. Offenbar wurde er in der zweiten Hälfte des 19. Jahrhunderts neu gebunden; so kann man auch die ehemalige Fiechter Signatur nicht mehr sehen.

Auf dem Vorsatzblatt ist zu lesen: »Bibliothecae Mellicensi acquisitus est hic codex anno 1850.«

Die Zeit der Erwerbung dieser Handschrift durch das Stift Melk fällt also mit dem Fiechter »Bücherverkauf« ziemlich zusammen. Ob dieser Codex direkt aus dem Stift Fiecht abgekauft wurde, oder ihn die Melker aus dem Antiquariat Butsch erstanden haben, bleibt zunächst ungeklärt.

Daß dieses Manuskript sicher die Fiechter Stiftsbibliothek zierte, geht auch aus der Literatur hervor, auf die ich erst später gestoßen bin.¹⁵

Noch einmal wird der einstmalige Besitzer (Stift Fiecht) des »Vergil-Codex« bestätigt durch einen Brief des Fiechter Konventualen, P. Augustin Scherer.

Diesen Brief hat der oben genannte Melker Archivar in seinem Archiv gefunden und mir kurz vor Weihnachten 1979 eine Kopie desselben angefertigt.

¹⁵ Goldmann, a.a.O., S. 12; vgl. Seebode G., a.a.O., S. 686ff.; darin wird er noch als »Fiechter Codex (1824)« beschrieben.

Aus diesem Schreiben geht hervor (6. Mai 1876), daß ein Melker Pater am 2. Mai bezüglich des Vergil-Codex angefragt hatte.¹⁶ P. Augustin berichtet darin, daß er im Auftrag des Abtes den Verkauf tätigen mußte. Er begründet die Transaktion mit der miesen finanziellen Lage des Stiftes Fiecht in der damaligen Zeit. Im Jahr 1849, schreibt er, befand sich das Stift in großer Geldnot, »da alle Grundzinsen und Zehnten eingestellt und die Ablösung noch nicht flüssig gemacht war«. Man bot daher dem Besitzer des Birett'schen Antiquariats in Augsburg, Herrn Fidelis Butsch, für ca. 1500 Gulden »Inkunabeln nebst einigen Manuscripten« an. Darunter befanden sich auch zwei Handschriften des Vergil.¹⁷

Das ist alles, was wir aus diesem Schreiben erfahren.

Noch vorhandene Pergamentreste

Zum Abschluß dieses Abschnittes wollen wir kurz auf Pergamentreste, die noch im Archiv Fiecht (noch keine Signatur) aufbewahrt werden, zu sprechen kommen. Prof. Riedmann hatte sie sich vor einigen Jahren angesehen und dort und da eine mögliche Datierung vorgenommen.

Alle Fragmente enthalten keine Texte geschichtlichen Inhalts. Es handelt sich vielmehr um Bruchstücke aus Bibeln und liturgischen Handschriften, wie Antiphonalien, Evangeliarien, Gradualien, Lektionarien, Missalien, Psalterien, Hymnarien, Breviarien und dergleichen mehr. Die meisten dieser Pergamentreste dienten einstmals ebenfalls zum Bespannen von Buchdeckeln und als Vorsatzblätter und wurden zum Teil abgelöst vom Buchbindermeister Br. Burkhard aus der Erzabtei St. Ottilien.

Pergamentreste aus dem 10. Jahrhundert

Aus dem 10. Jahrhundert — die Datierung stammt von Prof. Riedmann — sind erhalten: ein Pergamentstreifen (30x1,5 cm), der wahrscheinlich als Falz diente. Der Streifen wurde von einem Bifolium — hinten und vorne beschrieben — geschnitten (parallel zur Schrift), das mindestens 36 cm breit gewesen sein muß, denn das Folium rechts von der Mittelfalte mißt 18 cm (einschließlich eines 2-cm-Randes), und auf der linken Seite ist der Text stark beschnitten (mindestens 6 cm fehlen). Höchstens zwei Zeilen sind jeweils lesbar, von den Buchstaben einer dritten Zeile sieht man entweder nur mehr die Ober- oder die Untertängen.

Text: möglicherweise aus dem Deuteronomium?

Weiters sind erhalten zwei stark beschnittene Doppelblätter mit sichtbarer Mittelfalte; das eine hat die Maße von 19,5 cm Breite und 17,5 cm Höhe, das an-

¹⁶ Leider ist im Nachlaß des P. Augustin Scherer nicht dieser Brief des Melker Paters zu finden, auf den Scherer eben Bezug nimmt.

¹⁷ Wie wir aus dem neuzeitlichen Fiechter Handschriftenkatalog wissen, besaß das Kloster auch zwei solcher Handschriften; die eine hatte die Nummer 96 (jetzt Britisches Museum, siehe weiter oben) und die andere Nr. 97 (jetzt in Melk). In einem kurzen Gespräch vertrat der Abt von Melk die Auffassung, daß auch der älteste »Beda-Venerabilis-Codex« in der Stiftsbibliothek Melk aus dem Kloster St. Georgenberg gekommen sei; außerdem ein »Decretum Gratiani« aus dem 13. Jh. Diese Mitteilung konnte bis jetzt nicht überprüft und bestätigt werden. Vgl. dazu Schulte, a.a.O., S. 606.

dere 19,5 cm Breite und 12,5 cm Höhe. Beide Fragmente verraten dieselbe Herkunft und dürften Teile eines Sacramentarium oder einer Orationenauswahl sein. Die Überschriften — Capitalis und auch Uncialis — sind in roter Tinte geschrieben, ebenso wie die Initialen und der Buchstabe »A« im »Amen«.

Ein zu dieser Gruppe gehörender Pergamentstreifen (29,5 X 2 cm) aus HS 153 und ein Pergamentfragment (26,5 x 7 cm; Benedictionale) aus Ink IV 1/2 wurden von mir im Jahre 1980 abgelöst.

Pergamentreste aus dem 11. Jahrhundert:

Aus dieser Zeit ist ein 8 cm hoher und 28,5 cm breiter Pergamentstreifen vorhanden. Der Text ist in zwei Kolonnen angeordnet, die Initialen sind in roter Tinte geschrieben und die Responsorien mit Neumen versehen. Vermutlich wurde ein Missale makuliert.

Am 24. 8. 1981 entdeckte P. Michael aus der Abtei Königsmünster ein Pergamentblatt (21 x 13,5 cm) auf der Innenseite des hinteren Buchdeckels der HS 32 und löste es ab; sowohl auf der Vorder- wie auf der Rückseite befinden sich Neumen (Ende 11. Jh.).

Pergamentreste aus dem 12. Jahrhundert:

Das größte Fragment aus dieser Zeit ist ein Bifolium von 24 cm Höhe und 36 cm Breite. Das Doppelblatt ist unten und an der rechten Seite stark beschnitten. Die Originalbreite kann aber leicht ermittelt werden, denn die linke Seite von der Mittelfalte an, die gut sichtbar ist, ist gänzlich erhalten (22,5 cm). Es handelt sich wahrscheinlich um ein Lektionar mit roten und über drei Zeilen reichenden Initialen; die Gradualia und Sequenzen sind mit Neumen versehen.

Der zweite Pergamentrest mißt 35 cm in der Höhe und 23,5 cm in der Breite und ist ein nur an den Ecken beschnittenes Blatt. Der Text ist, in zwei Kolonnen angeordnet, mit einer großen, über sechs Zeilen gehenden, Initiale in roter Tinte geschrieben. Hier beginnt auch die Auslegung des vorhergehenden Bibeltextes — wahrscheinlich haben wir es hier mit einem Blatt aus einem Homiliar zu tun.

Der dritte Rest ist ein stark beschnittenes Blatt (20,5 x 16,5 cm) eines Lektionars. Schrift: sehr helle Tinte. Überschriften sind in roter Capitalis gestaltet.

Pergamentreste aus dem 13. Jahrhundert:

Aus dieser Zeit sind erhalten: ein an der Mittelfalte eingerissenes Doppelblatt (22,5 x 27 cm), stark abgegriffen; Graduale mit Neumen; ein weiteres Bifolium (18 x 23 cm), rechte Hälfte stark beschnitten, ebenfalls ein Graduale mit Neumen; ein fast vollständig erhaltenes Bifolium, zwispaltig geschrieben (Perlschrift, wahrscheinlich ein Homiliarteil); schließlich zwei Fragmente von gleicher Größe (21,5 x 11 cm), stark beschnittene Bifolien mit noch sichtbarer Mittelfalte, ziemlich sicher Teile einer Bibelhandschrift.

Pergamentreste aus dem 14. und 15. Jahrhundert:

Diese Fragmente sind zahlreich in unserem Archiv vertreten (ca. 20 Stück) und sind meistens verstümmelte Missalien oder Gradualien mit zum Teil recht beachtlichen Initialen.

Zahlreiche Druckwerke in unserer Bibliothek sind noch in Pergamentreste eingebunden (über 100). Diese wird man aber nicht mehr ablösen, denn es handelt sich auch dabei um fast ausschließlich liturgische Texte.

and the difference is manifest. On the other hand the letters, blurred as they seem and injured by a flaw in the papyrus, have a sufficiently near resemblance to the *τωι* of v. (2) l. 2, vi. (3) l. 3, vii. (4) l. 4.

See also the *ωι* of *φόβω* in vi. (5) l. 3.

There is however one place in which a former conjecture of C. F. Hermann's is

- 67 E *αὐτῶι του*του
Ib. οὐ γελῶιον (required to fill the line)
 68 D καὶ δέει
 69 A ἄλλων before ἡδονῶν
Ib. Συμμία (required to fill the line)
Ib. πρὸς ἀρετῆν

- 80 E ραϊδίως
 81 A διάγουσα
 81 B ὑπό [τε] τῶν ἐπιθυμιῶν καὶ ἡδονῶν
 81 C ψυχῆν before αὐτῆν
 82 C ἀλλῶ ἢ (ἀλλ' ἢ B) τῷ φιλομαθεῖ

- 83 A οὕτω παραλαβοῦσα ἢ φιλοσοφία
 ἔχουσαν
 83 B ἢ λυπηθῆ ἢ φοβηθῆ
Ib. ἀπ' αὐτῶν

- 83 C μάλιστα ὁρατὰ
 (not quite certain)
 84 A παραδιδόναι
Ib. μεταχειριζομένης

Thus in one instance only out of the nineteen selected by Schanz, or in two at most, has any scholar anticipated the readings here discovered, and in the only certain instance, the excision of words supplement-

confirmed, viz. the rejection of *ἐνεκά φασιν* in viii. (4) l. 13 (83 E). This may be placed to his credit though he afterwards departed from it. But the papyrus fails to support the following conjectures which Schanz, the best of recent editors, thinks worthy of notice, and some of which he adopts, perhaps rightly.

- αὐτοῦ* cj. Hirschig.
 bracketed by Schanz.
καὶ δειλία cj. Wagner.
 om. Cobet (with Iamblichus).
 deleted by Naber.
 bracketed by Ast: other readings suggested by Geddes, Hartog, and Wyttenbach.
 bracketed by Hirschig.
διαγούση cj. Heindorf.
 deleted by Vermehren.
 bracketed by Hirschig.
 suspected as a gloss by Beck and Rückert, variously emended by Heindorf, Wyttenbach, Wagner and the Zurich editors.
οὕτως ἔχουσαν παραλαβοῦσα ἢ φιλοσοφία
 Hirschig.
 ἢ φοβηθῆ Schanz.
ἵπ' αὐτῶν cj. Heindorf and so Schanz prints.
μάλιστα τὰ ὁρατὰ cj. Heindorf (adopted by Schanz).
 deleted by Madvig.
 Vermehren cj. *μεταχειριζομένης*, while Schanz prefers *μεταχειριζομένην*, the reading of E.

ing an ellipsis, the conjecture was withdrawn by the conjecturer in favour of another! Surely it is needless to point the moral.

LEWIS CAMPBELL.

(To be continued.)

THE LIBRARY OF J. G. GRAEVIUS.

UPON the death of J. G. Graevius in 1703 a catalogue of his famous library was drawn up by his heirs, preparatory to its being offered for sale by auction—*tempus...quo publice distraherentur libri, cum nondum convenerit, ab Haeredibus per Ephemerides publicas significabitur.* No public sale however took place since the whole collection was disposed of by private contract to the Elector Johann

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Wilhelm who gave for it 6000 Reichsthalers.¹ He presented the printed books to the University of Heidelberg, of which he was a munificent patron, and which, after the spoliation of the Palatine library by Tilly, was sadly in need of such a bequest. He

¹ Wundt, *Geschichte der Stadt Heidelberg* 1. p. 370. I owe this and several other references to Professor Zangemeister.

retained however the MSS., 119 in number, together with the presentation copies of the editions *in usum Delphini* sent to Graevius by the King of France. These were placed in his own library at Düsseldorf under the same roof with his picture gallery and cabinet of coins. A traveller in the year 1711 has left his description of a visit to the Düsseldorf collections which is of great interest.¹ He says 'Die Bibliothek von Grävio macht das beste aus, welche ganz all hier geblieben, bis auf die *Litteratores*, so der Churfürst der Universität Heidelberg gegeben. Unter den wenigen MSS. so mir gezeigt werden war das vornehmste ein schöner alter *Codex* in 4° von *Horatio*, welchen Grävius Herrn Bentley gelehnt, der ihn auch lange nicht restituiren wollen, bis man ihn gedrohet der Churfürst wurde desfalls an die Königin schreiben. Verschiedene Bände von *Epistolis authographis eruditissimorum virorum* so Grävius gesammelt. Etliche sehr zierliche *Breviaria*, darunter war eines in duodez. mit Silber beschlagen in welchen so viele und schöne Mignatur Figuren als ich jemalen in dergleichen gesehen. Herr le Roy zeigte mir auch die *Officia Ciceronis* durch Scheffer 1466 gedruckt: es waren die Bücher *de Amicitia et Senectute* manu recentissima dazu geschrieben. Als ich mich in der Bibliothek umgesehen, führte mich Herr le Roy nochmals zu den Münz-Cabinet, und zeigte mir noch ein und anders,' etc.

It has for some time been known that several MSS. of Graevius, including the Horace here mentioned, were in the Harleian collection, and that they were bought from John James Zamboni, the Resident for the Landgraf of Hesse-Darmstadt at the British Court. Nothing however further was known as to the source from which Zamboni procured his MSS. until Mr. Peterson recently drew attention to his correspondence preserved in the Bodleian Library and showed that several of them, and notably the Quintilian [Harl. 2664], were bought from Büchels, the librarian to the Elector at Düsseldorf. He does not however inquire into the sources from which Büchels drew, nor does he apparently use the volume containing the letters of Büchels,² in which fuller information is given than in those written to him by Zamboni. Upon examining the correspondence, in which I was greatly interested, it soon became obvious to me that Büchels was engaged in selling to his client the whole of the *codices Graeviani*,

¹ Uffenbach, *Gelehrte Reisen*, iii. p. 740.

² Rawl. Lett. 126.

the majority of which I have now identified as being in the British Museum. In view of the great importance of many of these MSS., which comprise some of the most valuable in the Harleian collection, I make this further contribution towards their past history.

Büchels was brought to the notice of Zamboni by a person named Berenstadt, who had bought a number of books from him—'ledit sieur B. a eu ses plus beaux livres de ma Bibliothèque'—and also was accustomed to visit Düsseldorf, since he gave Zamboni a particular description of certain books afterwards bought from Büchels, e.g. the Acts of the Council of Bâle [Harl. 3972]. The first letter of Büchels is dated Aug. 31, 1717. In it he speaks of his 'Bibliothèque naissante' which he has no intention of spoiling. On the contrary he wishes to add to it. For some time he supplied Zamboni with rare printed books, which he professes to get from various monasteries, and describes the difficulties he has to meet in consequence of the unwillingness of the monks to part with their treasures—'il y a des moines si entêtés qui ne les laisseront pas suivre, quoy qu'on leur en donnerat deux fois autant qu'ils ne vaillent.' Also there are English dealers going about who raise the price of everything. The letters of Zamboni to him are not preserved before November 11, 1721. Although it was not until two years later that any considerable list of MSS. is given, they now begin to be mentioned. The first reference is to a Horace of which he says 'l'Horace MS. est selon Mabillon du IX^e siècle,' and which must be the '*Graevii primus*' afterwards sold, which was as we know one of the show-books belonging to the Elector. Soon after he says 'il y a un de mes amis qui m'écrit d'avoir un beau Salluste in 8° du siècle XII^e et un Terence admirable in 4° du siècle IX^e.' The latter is probably the MS. of Graevius [G. 4]. He then mentions the Quintilian [Harl. 2664], and the particular edition of the *De Officiis* described by Uffenbach as existing in the Elector's library—'il y a au voisinage un autre Cicéron imprimé avec cette inscription ...ann. 1466, il y a un MS. du même Cicéron y joint *de vera amicitia sive Laelius et de Senectute*.' This with an edition of the previous year were bought by Zamboni but I have not been able to trace them further. In Dec. 1723 a considerable list of MSS. is given. His expressions are guarded but imply that the MSS. were not then at Düsseldorf, and that he was not thoroughly acquainted with their contents, until after

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further examination. He says, 'vous trouverez icy une liste de MSS. à vendre...celui qui possède ces MSS....j'ay veu chez le mesme amy...il y a encore plusieurs MSS. et n'ayant pas eu du loisir assez pour les examiner vous en serez informé par ma première.' After this catalogues succeed each other with rapidity, many of the books figuring in more than one since Zamboni pretended to have lost the previous list. Büchels wished to sell them altogether—'les ayant acheté en corps je ne les puis separer,' while Zamboni preferred to pick and choose. The Horace was originally sent to him for inspection, and he affected to think very little of it; then a fragment of Horace [Harl. 2688]. Finally however he bought everything by a series of purchases. The first consisted of 11 MSS. [March 20, 1723], comprising the famous Vitruvius, the second of 13 others among which is the *Graevii primus* for the *De Officiis* [Harl. 2716], the third was the largest, including all that was left. He says, 'j'ay pris la resolution de vous acheter le tout pour 1600 florins courans d'Hollande.' This was to include the collection of autograph letters which Uffenbach mentions as belonging to the Elector, and which are now in the possession of the 'friend' of Büchels—'il a aussi un beau recueil des lettres autographes...il les veut abandonner à vostre service à condition que vous luy en donnez 60 louis d'or.' Several other minor purchases took place, one comprising three MSS. of which Zamboni had been informed by Berenstadt, *sc.* the Acts of the Council of Bâle [Harl. 3972], and two beautiful Gospels [Harl. 2795, 2820]. Of these books Büchels speaks with enthusiasm. 'Ce sont trois pièces dont je ne me voulois defaire...l'un est écrit avec de lettres d'or et de vermillon partout, lequel est plus ancien, l'autre temoigne son antiquité par la relieure et couverture sur laquelle il y a une pièce d'ivoire enchassée avec les quatre animaux ou figures representantes les quatre evangelistes...Ces livres sont l'ornement de ma Bibliothèque.' This last is possibly the book which excited the admiration of Uffenbach, though it must be mentioned that he says it was in 12°, whereas this is in 4°. Here Büchels speaks of them as being part of 'his' library; elsewhere they belong to his friend—'ayant persuadé mon amy de vous laisser les trois MSS. specifiez pour la deuxième negotiation.' Other books of peculiar value were a *Speculum Saxonicum*, or collection of the old laws of Saxony, and the 'Prayers of King Sulciman,' a Turkish book which fell into the possession of the

Electeur of the day when the siege of Vienna was raised and afterwards belonged to Gustavus Adolphus. Of this he says, 'celui qui l'a le veut envoyer à sa majesté Imperiale ou au prince Eugène s'il ne trouve personne qui le paye à poid d'or,' words which would suggest that the Elector was the seller.

Zamboni meanwhile lost no time in selling the books, which were with a few exceptions bought by Lord Oxford. From Wanley's diary we know that three purchases took place, one on August 6, 1724, the second—comprising three MSS. only, *sc.* the Acts of the Council of Bâle and the two Gospels—on August 28 of the same year; and the third which was the most extensive one upon October 20, 1725. There is a letter of Zamboni dated April 10, 1725, to a friend at Vienna, Baron Palm, in which he speaks of the beauty and value of the 32 MSS. he had then received, and offers to sell them all for 500 guineas. At present they had only been seen by Mr. Maittaire, but if Palm will not buy them he will show them to Lord Oxford or the Duke of Devonshire. Palm promised that the Emperor should see the list, but no purchase seems to have resulted. As chests from Büchels continued to arrive the number of MSS. bought by Harley was considerably greater.

The trade was now broken off in consequence of the rascality of Zamboni. He had contracted to pay 1600 florins by four instalments, but the bills he gave were never met. One of them was cancelled by Büchels in consideration of monies disbursed by Zamboni for a connection of his who was concerned in a law-suit at London. Zamboni, who was a speculator and a man of pleasure, was chronically impecunious, and neither the entreaties nor threats of Büchels to the end of his days ever extracted anything from him except promises to pay.

This perfidy prevented a new purchase from a person who is now mentioned for the first time, *sc.* 'la fille de feu M. Graevius,' who is willing to sell letters belonging to her father for a fine watch (une belle montre Anglaise). Afterwards she wishes to part with all the relics of the scholar for 700 florins, *sc.* a vast collection of letters, a few MSS. still left, and a quantity of MSS. notes by him and other famous persons. These were all sent to Büchels and he claims to have spent the whole winter of 1724—5 in arranging them. A final catalogue was produced on May 25, 1725, in which the letters, 4696 in number, are classified under the nationalities of their respective writers. The

unhappy Büchels, who was well-nigh frantic at his inability to get any money out of Zamboni for the MSS., could not go on with the negotiation. At last however in December 1726 Zamboni condescends to offer £60 for the whole collection to the heirs of 'Mademoiselle Graevius,' she having died in the meantime, and it was sent off to the agents of Büchels in London, where, as the money was not forthcoming, it remained. The correspondence was then broken off until March 1732 when Büchels was surprised by a letter from Zamboni, who proposes to renew the commerce. I quote a portion of his reply.

'Il est bien ridicule d'avancer que nos comptes seraient finies il y a long temps, si j'eusse continué d'être en commerce avec vous. Comment continuer un commerce, quand on ne paye pas? Vostre commerce m'a ruiné, j'employe mon peu de bien sur vostre parole pour vostre avantage, vous en donnez vos obligations et ne les retirez pas après mille promesses, et cela depuis neuf ans, il faudroit être insensé pour continuer un tel commerce.... Vous vous souvenez bien que c'est a vos ordres que j'ay envoyé la caisse avec les lettres et MSS. à Londres... j'en ay contentée la demoiselle Graevius, croyez vous, Monsieur, que cela me fait du plaisir?... que dit on d'un homme qui demeure toujours dans nos dettes et qui nous ne fait pas justice quoy qu'il en ait fait cent fois l'assurance et la promesse? Je me serviray de l'expression qui vous me suggererez... je vous jure qu'en cas que vous me contenterez je vous donneray une attestation écrite en lettre d'or, laquelle vous pourrez mettre *ad valvas Basilicæ S. Pauli* que vous êtes le plus honnête homme du monde.'

However he gave Zamboni permission to withdraw the chest of letters from his agents. What became of them I cannot say. Dr. Meade is said to have had 2300 letters of Graevius, which may have come from this source.

Büchels was entrusted by the Elector with the task of moving his library to Heidelberg. His last letter from Düsseldorf is dated June 13 1732, from July 22 1732 to March 10 1733 he writes from Mannheim, from May 29 1733 to April 6 1735 he is at Heidelberg. Writing from Mannheim he says, 'je partiray peut-être lundi prochain pour Heidelberg où jemettray la Bibliothèque Electorale à l'air, dont elle a besoin ayant été empaquetée depuis un an, et ayant été mouillé dans le batteau, selon le rapport de quelques uns, lors qu'elle fut emmenée icy de Düsseldorf.' The rest of

his life he spent at Heidelberg, where he was employed in arranging the Elector's library. He was broken down by disease and family misfortunes, and his last letter is that of a man on the point of death. The final blow was that he had just been forced to pay another daughter of Graevius 12 louis—'pour la contenter de ce que je lui devais encor à l'égard des MSS. de son père,' so that nothing was now left to pay for his burial.

Büchels was a man of some cultivation. He wrote Latin verses of average merit, and possessed great bibliographical knowledge. His letters are extremely well written, and sound like those of an honest man. There are, it is true, indications that he did not always distinguish between what was his and what belonged to his master. Thus in one of his later letters he says quite simply 'j'ay trouvé un livre dans la Bibliothèque Electorale,' which apparently he offers for sale. There is a suggestive discrepancy as to the source from which *La Clavicule de Salomon* [Harl. 3536] comes. This he originally professed to have recently got from Würzburg, but in another letter he says apparently of the same MS, 'feu S. A. Electorale mon maistre en a donné mille florins à un Anglois qui se nomma icy le Seigneur de Saint Pol.' It is however scarcely credible that he would have ventured upon so bold a theft as that of the chief literary treasures of the Düsseldorf collection, including the show-books exhibited to visitors. He further offered for 400 florins in 1725 a collection of coins, 319 in number, of which he says 'il y a icy un recueil des grands Medaillons.' This is undoubtedly the Electoral collection seen by Uffenbach. I should conjecture that the bulk of the books had been removed from Düsseldorf to some other seat of the Elector, and were sent back by instalments to be secretly sold through Büchels. The latter says of a particular MS. [Harl. 3298] 'j'ay veu il n'y a pas longtemps un MS... si vous souhaitez, je tascheray de l'arracher de la prison où il est.' The mysterious friend is sometimes said to be travelling—'tout y est hormis les lettres originelles que mon amy a encor chez luy et qui est en voyage'—or to live in the country—'je l'iray trouver dans deux ou trois jours puis qu'il demeure a la campagne et je tascheray de l'avoir.' On the other hand it is puzzling that Zamboni should have ventured to take liberties with so powerful a client, and also that Büchels never throws off the veil or declares himself to be merely an agent. The only occasion on which he threatens to call in intervention is in his last letter but one where he says he

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will complain to the Secretary of the Landgraf, whom he knows.

That Zamboni knew the previous history of the MSS. he bought is obvious. He was also in correspondence with M. Karsch, the keeper of the Düsseldorf picture gallery, with whom he did a trade in works of art, and who found him an equally unsatisfactory paymaster. Further his friend Berenstadt had visited Düsseldorf and sent him a description of books in the possession of Büchels. Also, although Büchels nowhere says that the MSS. had belonged to Graevius, we know from Wanley's diary that Zamboni informed him Graevius had been the owner of them. Further Zamboni possessed a catalogue of Graevius MSS. which he lent to Wanley after the purchase, to help him in arranging them. Now, if Zamboni knew the MSS. had belonged to Graevius, he must have been aware that they had passed after his death into the library of the Elector.

The first purchase made by Lord Harley took place upon August 6, 1724. Wanley gives a list of the books in his diary, and there is entered upon the first leaf of each the date of purchase. I add a list of them as they occur in the Harleian catalogue. Some of them do not appear to come from Büchels and are probably, as Zamboni said, Italian MSS. These I have asterisked. In the case of MSS. formerly belonging to Graevius I have added the number given to the MS. in his posthumous Catalogue. The dates are the revised ones furnished by Mr. Maunde Thompson.

(1) Harl. 1275. Jac. de Cessulis de moribus hominum et officiis nobilium super Ludum Scaccorum.

(2) Harl. 2470. Tullii Epistolae familiares. xv³ cent. [G. xi], the *Graevii sec.* bought by him at Amsterdam.

(3) Harl. 2559. Boetius de Consolatione Philosophiae, has curious verses in praise of Otho iii. (Emperor of Byzantium 984-1002 A.D.). *Roma postum?* 71.5.174?

(4) Harl. 2664. Quintilian [G. 7] x/xi cent. borrowed by Graevius from Cologne Cathedral. *v. infra.*

(5) Harl. 2688. Fragmentum Prisciani [G. 27]—fragmentum Horatii [G. 30] x cent.—Ventorum Schema—Hymni in Dedicatione Ecclesiae S. Michaelis—fragmentum Onomastici Graeco-Lat. These were bound together by Wanley.

(6) Harl. 2767. Vitruvius [G. 9] ix/x cent. lent by Graevius to Bigotius (Burmann Syll. Ep. iv. pp. 477, 478), and collated throughout by Müller-Strübing for Val. Rose.

(7) Harl. 2770. Virgilio Aeneis cum scholiis [G. 18] cent. xii.

(8) Harl. 3303. Dialogus Aeneae Sylvii.

(9) Harl. 3318. *Βαβυλωνικῆς εἰδωλομανίας ἰχνογραφία*, a poem of Melancthon, bound up by Wanley with a number of other works, also bought from Zamboni.

(10) Harl. 3534. Horatius, cent. xii.

(11) Harl. 3722. Francisci Petrarchae Africa.

*(12) Harl. 3871. Tullii Rhetorica vet. et nova—De Inventione Synonyma—Gasparini Pergamensis exordia circa Rhetoricam novam Ciceronis—Praecepta Gasparini de Parma.

*(13) Harl. 3872. Valerius Maximus—Sallustius—Arator Subdiaconus—Prudentius—Juvenalis—Tullii Paradoxa—De Amicitia ann. 1377—Incerti poema de Ulfo et Alda—Tullius de Senectute—Sedulii Carmen Paschale.

*(14) Harl. 3975. Obsidio et Interceptio urbis Sylvae Ducensis sub Grobendeckio, ann. 1629.

*(15) Harl. 4481. Histoire de l'Empereur Charles V.—Traicté des Comtes de Flandres et d'Arthois.

(16) Harl. 5637. Variarum lectionum in Polyaenum. [G. 110.]

(17) Harl. 7011. Melancthonis Notae in Jeremiam [G. 68 'ipsius manu'], bound by Wanley with a number of letters.

One book bought on this occasion, *Eusebii Historia Eccles. *Latine* per Rufinum, is missing from the Harleian Catalogue.

The second purchase was made on August 28, 1724, and consisted of

(1) Harl. 2795. Evangelia IV. etc.

(2) Harl. 2820. Evangelia IV. etc.

(3) Harl. 3972. Concilii Basiliensis Decreta et Gesta ['authentiqué par Michael Gualteri secret. du dit Concile,' Büch.]

The final purchase of October 20, 1725, included the bulk of Zamboni's acquisitions. Wanley made a list of them 'on a loose paper' which is lost: but notes that he entered the date October 20, 1725, in all of them. By a comparison of the lists given by Büchels with the Harleian Catalogue I have been able to identify the following MSS. as bought on this occasion, the identification being in all cases fixed by the dates entered in Wanley's hand upon the first page. In the absence of the 'loose paper' the list cannot claim to include everything.

(1) Harl. 2511. Cic. de Natura Deorum—de Divinatione—Timaeus. [G. 38] cent. xv³. On first page is the name of a former owner, H. Slingsby.

(2) Harl. 2512. Cic. Epp. ad Familiares

[G. 12]. This I find is the 'Mentelianus' of Graevius; sent to him by D. Elzevir from the library of J. Mentel the physician, of Paris, d. 1671. The book has in it the label of another possessor, *Johannis Baptistae Mazzairi*.

(3) Harl. 2528. Valerius Probus—Fabius Victor. A beautiful MS. written in gold, ultra-marine and carmine.

(4) Harl. 2568. Asconius Pedianus in Cic. orationes, and various other works [G. 55].

(5) Harl. 2584. Solinus—Aristotelis *Problemata Latine ex versione Theod. Gazae*—ib. *de secretis secretorum* [G. 49] '*Ex domo St. Albani ordinis Carthusianorum prope Treviros*,' Büch.

(6) Harl. 2610. Ovidii metamorphoses I—III [G. 28], cent. x/xi—Papiae vocabularii fragmentum [G. 34] originally anonymous, '*imo est pars Papiae*' is written on first page in hand of Graevius.—Chalcidii Timaeus [G. 25].

(7) Harl. 2682. Cic. Epp. ad Fam. I—XVI etc. [G. 2] cent. xi. This MS. is the Coloniensis Basilicanus or Hittorpianus, originally belonging to Cologne Cathedral, and there used by Modius and Gulielmius. It was borrowed by Graevius. A collation of the valuable parts of this MS., together with a discussion of the principal readings by myself, will shortly appear in the *Anecdota* series of the Clarendon Press.

(8) Harl. 2685. Boetius de Consolatione philosophiae—Fulgentii Mythologiae—id. de continentia Virgiliana—Marc. Capella de nuptiis Philologiae [G. 5]. On the first page is written *Liber Mai. EK.*, probably referring to Cologne Cathedral. *v. infra.*

(9) Harl. 2688. Luitprandi Crem. epi. *Rerum per Europam gestarum* [G. 24], bound up by Wanley with a number of purchases made from Zamboni on August 6 (except Boetius de Musica, which comes from a different source).

(10) Harl. 2709. Ovidii *Heroides* [G. 43] cent. xiii.

(11) Harl. 2713. Isidori Hispaliensis *Etym. lib. 1, cent. ix/x.*—*Commentarius in incerti cuiusdam Grammaticam*—Boetii in *Porphyrii Isagogen*, cent. xii. [G. 42?].

(12) Harl. 2716. Cic. in *Catilinam* [G. 26] cent. x/xi, the *Graevii primus*.—*De Officiis* [G. 21] cent. xi, the *Graevii primus*. He has written on the first page *est codex optimus et praestantissimus*. It has been recently collated by A. Luchs.—Various fragments of the *pro Marcello*, *pro Ligario* and *de Senectute*, cent. xi.

(13) Harl. 2725. Horatius cent. x, the

Graevii primus, bought by him in a shop at Cologne [*Bentleii Epistolae* ed. Friedemann p. 115]. It is omitted in his catalogue, being in the possession of Bentley at the time of his death.

(14) Harl. 2772. *Virgilii Aeneidos fragmenta* [G. 18]—*Juvenalis fragm.* [G. 19]—*Sedulii Operis Paschalis I—III.* [G. 40]—*Macrobbii de somnio Scipionis fragm.* [G. 23]—*Fragm. Interpretis in Juv.* [G. 31]—*Fragm. Periphraseos in Juv.* [G. 32], all of the twelfth century except the *Virgil fragment*, which is of the eleventh.

(15) Harl. 2773. *Servii Grammat. Vocab. Lat.-Graecum.*—*Diomedis Grammatica* [G. 17]—*Cic. Epp. ad Fam. I—VIII.* [G. 17], the *Graevii primus*, collated by Mr. Purser—*Satira in Johannem Papam*, cent. xiii. The Servius has on the first page a partially effaced inscription, *iste liber est Hospitalis S. Nicolai prope Cusam*. It was probably bound up with the other works by Wanley. Graevius bought the Cicero at Cologne.

(16) Harl. 3034. *Etymologia ex Isidoro de Ecclesia*—*S. Augustini Enchiridion*—*Praedicatio de Natali Domini* [G. 3].

(17) Harl. 3060. *S. Patrum Sententiae*—*Juliani Toletani Episcopi de origine mortis* etc.—*S. Ephraem orationes* [G. 15].

(18) Harl. 3082. *Boetii de Trinitate*—*an Pater Filius et spiritus Sanctus substantialiter praedicentur*—*Quod Substantiae eo quod sunt bonae sunt*—*Adversus Eutichen et Nestorium* [G. 13].

(19) Harl. 3121. *Aratoris Subdiaconi Historia Apostolica, carm. heroico.*

(20) Harl. 3298. *Chrysostomi homiliae in Ev. S. Johannis in Lat. linguam versae a Burgundione indice ann. 1178.* [G. 6]. Graevius has written a learned note upon the author *Burgundius* on the first page.

(21) Harl. 3318. Various works including *J. Scaligeri Castigationes variae* [G. 112], and *J. Meursii de Porphyrio Syntagma* said to be '*manu Meursii*' in the Catalogue of Graevius [G. 96], all bought on October 20, exc. art. i.

(22) Harl. 3336. *Meditata et dictata ad Synopsin Besoldi* [G. 107].

(23) Harl. 3339. *Notulae in Horatium, Arnobium, Petronium*, ascribed to J. M. Dilher of Jena by Wanley. Only the notes on Horace however are in his hand.

(24) Harl. 3342. *Petri Scriverii excerpta et carmina* [G. 99], in his own hand, according to catalogue of Graevius.

(25) Harl. 3381. *De imperio ac subjectione civili* [G. 88].

(26) Harl. 3382. *ΑΕΟΝΤΟΣ τοῦ βασιλέως*

OPNEOSΟΦΙΟΝ ἡτόι (*sic*) περὶ Ἱεράκων [G. 87].

(27) Harl. 3417. Petri Scriverii et aliorum notae in Juvenalem, Senecam, Ovidium, Martialem, A. Gellium, Lucanum, etc.

(28) Harl. 3419. Index in Petronium—Emendationum in Petronium Sylva *alia manu*. On f. 28 b. is written the name Philip Leydensis.

(29) Harl. 3420. Groschedelii Dispositio numerorum Magica—said to have come from Würzburg by Büchels.

(30) Harl. 3470. De re militari populi Romani, possibly in hand of Graevius [G. 71].

(31) Harl. 3520.—2. Ovidii Amorum libri ex ed. Plaut. 1567 cum MS. D. Moreti per J. Rubens collati [G. 66], bound up with other tracts by Wanley.

(32) Harl. 3521. Adversaria et excerpta Scaligeri et aliorum. Art. 5 and 7 seem in the hand of Dilher. The volume deserves examination.

(33) Harl. 3536. 1. La Clavicule de Salomon, oddly bound up with two Italian tracts [*v. supra* for source of this MS.].

(34) Harl. 3556. Columella de re rustica [G. 41].

(35) Harl. 3569. 4. 5. Danielis Eremitae Epitaphium—eiusdem Iter Germanicum. This MS. was sent to Graevius by Magliabecchi [Fabricius, Graevii Praefationes, etc. p. 223] and edited by him. Utrecht 1701. It is omitted in his Catalogue.

(36) Harl. 3574. Raccolta di tutte le Scritture politiche uscite tra Papalini e Francesi per le brighe occorse in Rom, ann. 1662, 1663.

(37) Harl. 3592. J. à Vitriaco Historia Hierosolymitana [G. 14?].

(38) Harl. 3595. Boethi Artis Arithmeticae libr. ii.—de Musica [G. 8]—Geometriae Euclidis libr. ii. [G. 54].

(39) Harl. 3837. Miscellanea and Excerpts from various scholars: attributed to Dilher in catalogue, but there are several hands in the MS. together with notes by Graevius, *e.g.* f. 81.

(40) Harl. 3982. Onosandri Strategica—Aeliani Tactica [G. 50].

(41) Harl. 3993. Collectanea de re militari.

(42) Harl. 4026. In Tullii orationes ed. 1539 Rob. Stephani variae lectiones. Büchels mentions a companion volume with variae lectiones to the Epp. ad Fam. in which Graevius had written 'hae sunt notae M. A. Mureti quas marg. ed. Rom. Stephani adscripserat quae nunc Romae servantur in collegio Societatis Jesu; has notas vero

describi iussit ex illo codice et Roma misit mihi J. G. Graevio Paulus Falconerius. [cp. Burmann Syll. Ep. IV. 494].

(43) Harl. 4086. Notae in Amphitryonem et Asinariam.

(44) Harl. 4346. Macer de uiribus Herbarum—tractatus de ponderibus. On first page is written *sum Francisci Wolfs medici*.

(45) Harl. 4739. J. F. Gronovii dictata ad Petronium.

(46) Harl. 4803. Historia Provinciae Paraquariae.

(47) Harl. 5232. Annotationes in priscorum Apophthegmata [G. 90].

(48) Harl. 5364. Variae lectiones in Martialis Epigrammata. [G. 104?] with note *fruit mihi donatus a Weidnero*.

(49) Harl. 5377. Miscellanea Conringii Graevii et aliorum quorundam. Art. 15 is in hand of Dilher.

(50) Harl. 5379. J. Graevii ad Pomponium Melam dictata.

(51) Harl. 5379. Notae ad Cic. Epp. ad Fam.—ad Petronium—ad Pollucem, with notes of Graevius *in marg.*

(52) Harl. 5380. Notae in Dialogum Simocati—ad Alciphronem—in imagines Philostrati [G. 63].

(53) Harl. 5384. J. Meursii Theophrastus—Lectiones Theophrasteae [G. 82].

(54) Harl. 5385. Notae in Taciti Annales.

(55) Harl. 5590. 'Εὐσέβιος εἰς ἐπιγραφὰς τῶν Ψαλμῶν' [G. 100].

(56) Harl. 5610. 'Διονυσίου Σοφίστου ἐπιστολαί' etc. [G. 59].

(57) Harl. 5645. 'Θεμιστίου φιλοσόφου λόγοι' [G. 58].

(58) Harl. 5659. 'Μουσαίου τὰ καθ' Ἡρῶ καὶ Λέανδρον.' [G. 57].

(59) Harl. 5739. 'Συνεσίον ἐπισκόπου Κυρηναίου κατάστασις' [G. 67]. The catalogue of Graevius and Büchels add 'Διοκλέους ἐπιστολή προφυλακτικὴ πρὸς Αντίγονον βασιλέα,' but this is now missing.

(60) Harl. 5795. 'Τοῦ αὐτοῦ Ἰαμβλίχου εἰς τὴν ἐπιστολὴν Πορφυρίου—Ἀβαμόνος διδασκάλου πρὸς τὴν Πορφύριον πρὸς Ἀνεβῶ ἐπιστολὴν καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσις' [G. 36]. The Latin version of title of latter is in hand of Graevius.

(61) Harl. 6059. Lectiones in Florum [G. 117].

(62) Harl. 6296. 'Πορφυρίου φιλοσόφου περὶ ἀποχῆς ἐμψυχῶν' [G. 95].

(63) Harl. 6316. 'Ἐκ τῶν ἐκκλησιαστικῶν ιστοριῶν Φιλοστοργίου ἐπιτομὴ ἀπὸ φωνῆς Φωτίου πατριάρχου—Ἐκλογαὶ Θεοδώρου' [G. 35].

(64) Harl. 6309. 'Ἀπολλοδώρου πολιορκητικά'—J. Meursii Apollodorus [G. 60].

The above list comprises nearly all the important MSS. which occur in the catalogue of Graevius. The only valuable Greek MS. missing is the Hesiod [G. 56] of which Wanley notes that it was not among the MSS. bought, though he had seen it at Mr. Maittaire's. The latter was a great collector of Greek MSS. and may have kept the Hesiod. A similar case is that of the Apollonius and Galen [G. 52], which was certainly bought by Zamboni: to which may be added the 'Πλήθωνος Θεσσαλίας χωρογραφία' [G. 101]. The chief Latin MS. missing is the Terence [G. 4] mentioned by Büchels together with the Quintilian. One or two books look as if they ought to be the MSS. described by Büchels, but they have no date upon the first page, e.g. Harl. 3421, 'Viglii Fuichemi litterae ad amicos scriptae ab mense Jan. 1576 usque ad XXI Aprilis 1577,' with note 'obit magnificus dñs praeses VII, Maii 1577' exactly corresponding to the description given by Büchels. Three of Zamboni's books Harley declined to buy as being too dear. These were the Prayers of Suleiman previously mentioned, the Speculum Saxonium, and the two volumes of Letters from the Düsseldorf library. Wanley speaks of the 'most horrible price' that was demanded for these last by this 'greedy Signor,' and on September 27, 1725 enters his hope that all of these may come to him later for less, if rejected now. It is interesting to know that his forecast was verified, so far as the volumes of Letters were concerned. They are now Harl. 4933, 4934, 4935, 4936, being bound up in four volumes. Büchels gives a full list and description of the letters, which succeed each other in the same order in which they are now placed, except that according to his arrangement the second pair of volumes 4935, 4936 should come first. Also Wanley has bound up with them a few letters which do not come from Büchels, to which he alludes in his diary as being already in the Harleian collection. I cannot say when these volumes were bought as they contain no date.

I have reserved until now a special note upon the identification of the Quintilian [Harl. 2664] proposed by Mr. Peterson

(*Classical Review*, February 1891, p. 33). He calls it the missing *codex Dusseldorpianus* and interprets after Mr. Purser the words *iste liber est maioris ecclesiae* to mean that it originally belonged to Strasburg. That it is the MS. seen by Liebius at Düsseldorf and afterwards sought for in vain by Gesner who found '*mala fraude nescio quorum hominum et hunc et alios rarissimos codices esse subductos*' is indubitable. Its proper title however should be *cod. Coloniensis*. It is closely connected in the letters of Graevius with the Coloniensis Basilicanus [Harl. 2682], e.g. he says '*cathedralis, ut vocant, Ecclesiae bibliothecae inspiciendae potestas nondum mihi facta est, in qua Quintiliani et Ciceronis orationum pervetustum codicem assevari audio*.'¹ The Cicero MS. was borrowed by him apparently in 1688,² and probably the Quintilian was obtained at the same time. Gulielmius, who was the chief collator of the Cicero, also consulted the Quintilian, of which he says '*usus sum pervetusto M. Fabii libro beneficio... Melchioris Hittorpii*' (Verisimil. iii. xiv). He gives there several readings and *proprii errores* of the MS. from the Preface to the sixth book, which are all found in the Harleian volume. Its identity with the MS. shown by Hittorp to Gulielmius is beyond a doubt. Further Cologne Cathedral is itself the *maior ecclesia*, a title which it has *passim* in old documents, e.g. in the *notae S. Petri Coloniensis* (Pertz. Mon. Germ. Hist. xvi. p. 734 etc.) we find '*cum de communi consilio diffinitum esset ut maior ecclesia de novo constitueretur... alii domini plures canonici maioris ecclesiae*' etc. This title would naturally be given to it, being, as Matthew of Paris says, '*omnium ecclesiarum quae sunt in Alemannia quasi mater et matrona*.' It is likely that the Boetius [Harl. 2685] comes from the same source. I must conclude by expressing my thanks to Professor Zangemeister of Heidelberg for valuable help and advice, and to Mr. Bickley of the British Museum, whose courtesy much facilitated the task of referring to the number of MSS. concerned.

¹ Burmann, *Sylloge Epistolarum*, iv. p. 151, cp. pp. 171, 174.

² Fabricius Graevii *Praef. et Ep.* p. 495.

A. C. CLARK.

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LIBRARIES CONWAY LIBRARY

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ARCHITECTURAL DRAWINGS

By century, school and artist.

ARCHITECTURAL PUBLICATIONS

By century of publication, country of publication and name of designer.

SCULPTURE

By century, school and artist.

MANUSCRIPTS

By century, school and book type.

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MSL 1893/567

567-1893

DRAFT

Pressmark: Displayed in the Medieval Treasury

Evangelistary, the Sion Gospels, in Latin. Written in Switzerland (belonged to the cathedral church of Sion), second half of the 11th century. Magnificent treasury binding with enamels and jewels, 12th-century, re-using some enamelled and gold-work plaques of c.1000, refurbished in the 19th century.

Parchment. 188 ff., 245-250 x 210 mm, with a loose sheet of 19th-century parchment (a notarial document - MSL/1893/567*).

Page lay-out

Hard-point ruling, double justification lines running the height of the text. Writing above top line. Ruled area: 160 x 160 mm. 18 long lines. Verticals: ↓ 8 ↓ 150 ↓ 158 ↓ 195 mm; top margin 25 mm.

Collation

1⁸ (first leaf pastedown, conjoint with f.7)

2⁸ (8-15)

3⁸ (16-23)

4⁸ (24-31)

5⁴⁺² (32-37, 35 and 36 singletons)

6⁸ (38-45, 39, 40-43, 41-42, 44)

7⁸ (46-53)

8⁸ (54-61)

9⁸ (62-67)

10⁸ (68-75)

11⁸ (76-83)

12⁸ (84-91)

13⁶⁺² (92-99, 94 and 97 singletons)

14⁸ (100-107)

15⁸ (108-115)

16⁸ (116-123)

17⁸ (124-131)

18⁸ (132-139)

19⁸ (140-147)

20⁸ (148-155)

21⁸ (156-163)

22⁸ (164-171)

23⁸ (172-179)

24⁸ (180-187)

25²⁻¹ (188 and stub of at least one leaf – two further stubs may be hinges of some kind, one of them conjoint with rear pastedown)

1⁸ (folios 1-7: first leaf pastedown, conjoint with f.7), 2-4⁸, 5⁴⁺² (32-37, 35 and 36 singletons)

6⁶⁺² (38-45, 40-43, 41-42 conjoint; 39 and 44 singletons), 7-12⁸, 13⁶⁺² (92-99, 93-98, 95-96 conjoint; 94 and 97 singletons), 14-24⁸, 25²⁻¹ (188 and stub of at least one leaf – of two further stubs visible, one is conjoint with rear pastedown)

Script and punctuation

Written in a current Carolingian minuscule, ascenders with serifs, minims mostly without. Main text written in two very similar hands, (1) ff.2-147v, and (2), ff. 150-188v, but rubrics in rustic capitals in the same hand throughout; Roman capitals for heading on f.148v. No close parallels in Bruckner. Historical notes added later by a third hand.

- (1) **g** with a lower bowl just closed; use of cedilla (hair-line fork) is not systematic: see *ceſo* f.85, lines 5 & 6, but also *aeternam* f.85, line 10, as well as *doemonium* and *demonio* f.37 lines 16 and 17. Minimal abbreviations, no use of ampersand. Three variants of letter **Z**, all above the height of the minim: (i) like an **h** with a hook to the left of the ascender (eg f.43, line 12, f.34 line 16); (ii) like an **I** with a similar hook (eg f.42 line 16); (iii) like a tall angular arabic 2 (eg f.52v line 4). These may reflect letter forms used for the vernacular (St Gall, MS 825, Bruckner, III, plate XLII). Capitals are all
- (2) protogothic bookhand, less expert, with neat closely spaced minims; frequent use of ampersand, and greater use of abbreviations (eg *ppe* for *prope*); this hand corrects some of the earlier text, eg f.131v. Very confident **z**, the height of the minim; **g** with open lower bowl; cedilla is both hair-line fork and 'z-shaped'; upright **d** but regular use of **d** with ascender flourished to left; small capital **€** based on elongated version of lower-case **e** rather than the uncial form. From f.152, script becomes smaller, probably a new stint rather than a new scribe
- (3) Article 8 added by a late 11th-century scribe: small, squarish hand, rather irregular and even untidy; many abbreviations (for *orum*, *us*, superscript *o* etc).

Punctuation (1 & 2): *punctus* followed by a capital for major pauses; *punctus* and *punctus elevatus*, the latter either with a stroke or a 'tilde', for minor pauses

Production marks

Rubrics: some gatherings have the remains of small letters against the outer margin apparently to guide the rubricator; those on f.135v suggest that only number or a name to indicate the Gospel involved (ie *io* to indicate *Sequen' sancti Evangelii secundum Iohannem, x[vi]* for *Dominica XVI*; see also f.5v for similar marks

Evidence for usage

On ff. 42 – 69v (Gospels for Palm Sunday to Maundy Thursday), parts of the text are marked with a superscript **c** or **t**, possibly indicating where different clerics took over reading

BINDING

(1) **19th-century**, France (c.1840-1850?): partially re sewn, the pastedowns, attached to boards, are parts of the quires of the original text-block – this strengthening was probably done c.1851, since the inscription on the pastedown of the upper cover testifying that the MS had belonged to Charlemagne was sealed with the same seal, of St Maurice d'Agaune, as was the notarial document of 1851 (see DATE, ORIGIN, PROVENANCE). The enamel and metal covering was repaired when in the Spitzer Collection

(2) **Medieval** (11th and 12th centuries): 'Treasury binding', described on f.2 in a 14th century hand: *In isto testu q(uod) est de capitulo sedunen' prima postis / est coperta de plateis aureis. / Item sunt in eadem lapides q(uo) seq(uent)ur. / Primo quinque saffiri, Item due emaraudes, / Item unum rubi, Item sexdecim alii lapides*. Originally sewn onto three leather cords; methods of attachment not visible. A central plaque, 12th century (seated figure of Christ holding a book in the left hand, blessing with the right) surrounded by an enamelled inscription (text in brackets is that made for Spitzer): (MATHEVS ET MARCVS) / LVCAS SCSQ IOHANE[S] / (VOX H)ORV[M] QVATV (1874 reads '[-]ORV QVATV[-]') / OR REBOAT TE XPE REDEMPTO[-]. An outside frame is made up of 8 enamel plaques and 8 gold-work plaques, both probably 11th century, the latter with mounted gems; the outer frame is separated from the central plaque with a band of gold-work ornament set with 8 gems. On the verso, the board is covered in white leather, once stained purple, with a cross marked out in nails. The two clasps may be 19th century.

DATE, ORIGIN, PROVENANCE

Text-block written in what is now Switzerland, probably the diocese of Sion, in the second half of the 11th century; binding made up in the 12th century using enamel and gold-work plaques of c.1000 – see NOTES.

- (1) A 14th-century had mentions that the book was owned by the church of Sion (see BINDING), as does a 17th century inscription, '*Est Ecclesiae Valletianae*'.

(2) Bought from the Chapter of the church of Sion, Vallais, by Alexandre Kuhn, 'antiquaire et citoyen de Genève', in July 1851, according to a notarial document (MSL 1893/567*) dated 28 July 1851 issued by P. Chervaz, 'Proto-notaire Apostolique, Chanoine et Vicaire Général de St Maurice et de Cuthlee (?) Chan Hon. d'Angers et Chevalier de l'Ordre [-] et militaire de St Maurice' to whom Alexandre Kuhn had shown the manuscript. The notarial document confirms, on the basis of 'quelques documents d'archives du venerable Chapitre d'Agaune', that the manuscript had been given by Charlemagne to St Maurice d'Agaune. This document bears the imprint of the seal of the abbot of St Maurice, with the legend STEPH BAGNOUD ABBAS S MAUR AGAUN(ENSIS) EPISCOPUS BELTH(-) COMES. The same seal authenticates an inscription, signed by Augustin Clairaz, canon of St Maurice d'Agaune, on the inside of the front cover, stating that the manuscript was the Evangeliary given by Charlemagne to St Maurice and taken from her during civil wars of the 14th century (see NOTES).

(3) Collection of the Marquis de Ganay, at least from 1866 (see *L'Art pour tous*, for 15 July 1866); collection sold on 14 May 1881 (Lugt no.41101).

(4) Spitzer Collection, sold 1893.

(5) Bought by the V&A at the Spitzer sale in 1893, for £1,571. 10s

TEXT

1. ff. 2-135 Temporale for Sundays and major feasts from the Vigil of Christmas to the Sunday feore Christmas. The week after Quinquagesima includes readings for Wednesday and Friday, and from Lent, there are readings for every day of the week up to the end of the week after Easter Sunday; from the Vigil for Pentecost (Whitsunday) to the Octave, there are readings for every day of the week, thereafter the readings are for Sundays, Wednesdays and Fridays, with Ember Saturdays ('*Sabb'in XII Lectiones*') after the 4th and 7th Sundays after Pentecost, and for the 3rd week of Advent.

2. ff.135-147. Art.2 runs on without a break to readings for Wednesdays and Fridays not included in 1, beginning with the Wednesday after Christmas and ending at Friday after the 5th Sunday after Easter (4th week appears missing, f.147).

f.148r-v and 149r blank (ruled)

3. ff. 149v-181v. Sanctorale, headed in Roman capitals (f.149v) '*INCIPIUNT EVAN/GELIA IN NATALI/CIIS SANCTORU(M) / LEGENDA*', from Stephen (31 Dec.) to Andrew (30 Nov). Saints noted by Ker as not in Roman calendar lists are Nabor and Felix (f.168-168v), Cyricus (f.168v), Paulinus (f.174v), Maurice and companions (f.177), Germanus and Remigius (1 Oct, f.178), Denis, Rusticus and Eleutherius (f.178v), Brice (f.179v). Includes translation of St Benedict (f.168) and Exultation of the Holy Cross (f.176).

4. ff.181v-183. Common of Saints

5. ff.183-185. Readings for Trinity Sunday and following week, of which Thursday is '*de caritate*', Friday '*de sancta cruce*', and Saturday '*de sancta Maria*'.

6. ff.185-188^{fv}. Readings for special occasions:

In dedicatione aecclesiae

In tempore belli

In tempore tribulationis

Pro rege coram ipso

De mortalitate hominum

Pro iter agentibus

In nat(alicio) sacerdotis sive episcopus

In nat(alicio) pontificis
Quando senodus collegitur
Quando sacerdos pro se cantare debet
Pro devotis
In remissione peccatorum
Pro salute vivorum

7. f.188v. Historical notes or a chronicle concerning the Lombard kings of Italy and their defeat by the Franks. Begins '*Ex decretis adriani pape, Carolo regi francorum. Tempore ex quo longobardi italia intravere ...* and ending abruptly *favencia seu cesenam tulat de Romana ecclesia. Tunc temporis/[-]*. Text ends abruptly; the last leaf, excised, may have referred to the tradition whereby the MS was given by Charlemagne to St Maurice d'Agaune. The text refers to the Lombard kings, Desiderius, Liuprandus and Aistulfus, and to '*Adelehis [recte Adalgisus]*', son of Desiderius, their despoiling of papal possessions, and the appeal of Pope Adrian I to Charlemagne, in 772-4. The text cannot be traced in eMGH4 or the electronic PL and AASS.

NOTES

The tradition associating the binding with a gift of Charlemagne to St Maurice d'Agaune was relayed enthusiastically by the dealer, Alexandre Kuhn: it was known as the 'Evangélique de Charlemagne' throughout the 19th century. A 14th-century version of a chronicle of St Maurice refers to a visit to the abbey by Charlemagne and to the fact that the abbot, Altheus, accompanied him to Rome (*Hervetica Sacra*, vol. V section 1, *Das Bistum Sitten*, Basel 2001, pp.138-139). The same source took Altheus to be a relative of Charlemagne, who had made him bishop of Sion and abbot of St Maurice in order to control an area that provided access from the north to Italy. It is possible that the chronicle (art.7) provided justification for the story, but the text was lost when the last few leaves of the MS were excised, at an indeterminate date. A contrary theory was elaborated, to suit a supposed late 10th-century date for the work, whereby king Rudolf I of Burgundy (911-937) gave it to the Cathedral of Sion - Steenbock and Lasko repeat this 19th century suggestion.

Steenbock expresses some doubt that manuscript (which she dates to the 10th century) and binding originally belonged to each other. The manuscript cannot match the luxurious quality of the covers, but the slightly imperfect fit probably derives from the 19th-century repair in which some resewing was done.

The binding is made up of (1) eight enamel plaques, (2) six gold-work plaques with animal-head ornament semi-precious stones and pearls, and (3) two gold-work plaques with semi-precious stones, pearls and filigree ornament.

(1) The enamel plaques are very similar to those on the Shrine of St Andrew made for archbishop Egbert in Trier in the 980s (Hermann Schnitzler, *Rheinische Schatzkammer* (Düsseldorf: Verlag L. Schwann, 1958), vol. 2, Tafelband, plates 14-22). Of similar date or slightly later are the enamelled plaques on the binding of the Codex Aureus, with the celebrated ivory carving of Christ in the Cross now attributed to Trier, more satisfactorily dated to c.990 than c.1000-1025 (). These plaques were repaired for Spitzer: enamel that had fallen from the cloisonné compartments was replaced by a light blue paste (which corresponds to the areas shown as empty in the wood engravings of 1865 and 1874). The enamel, of dark blue, dark green, yellow and white, has late-10 century parallels (Westermann-Angerhausen put it in a group with the binding of the Uta Codex, an early 11th century work from Regensburg).

(2) The gold-work plaques with animal heads (splayed heads seen from above and beaked heads seen in profile with pearls in their mouths) show designs that can be traced to the 'Franco-Saxon School' as seen in manuscripts of the 9th and 10th centuries; however, this design lived on as can be seen in versions produced as late as the 12th century (Walter Cahn, *A survey of manuscripts illuminated in France: Romanesque manuscripts, the twelfth century*, London: Harvey Miller, 1996, vol. 1, plate 107, vol. 2, cat.no. 47 pp.58-60). The semi-precious stones set in these plaques are similar to those found in (3). The animal-head designs are not part of the decorative repertory of works from Trier mentioned in (1), though a date of around 1000 is possible.

(3) The gold-work plaques made up of simple filigree work in gold wire are similar in design to other late 10th- or early 11th-century jewelled bindings.

As far as the plaques are concerned, a date of around c.1000 would be satisfactory. However, they may not have been made for this binding originally. A 12th-century date would be best for the band of leafy decoration between the central panel of the binding and the frame of plaques.

It seems clear that the binding contains elements of both a date of around 1000 and of the 12th century. David Buckton's late dating of the enamel is based on the enamelled inscription around the central image of Christ in Majesty holding a book and blessing with his left hand. This enamel differs from that of the plaques mentioned in (1) in having a rougher surface and a blue-green tinge. It is best to regard this enamelled inscription as contemporary with the central image, for which Daniel Thurre found the closest parallels in a late 12th-century Mosan plaque now in the Getty Museum and the ambon from Modena cathedral of the early 13th century (Thurre, 1992, p.265).

The binding was reworked in the 19th century. Woodcut reproductions of 1853 (Blavignac), 1865 (L. Gaucherel for the *Gazette des Beaux Arts*), 1866 (H. Comte for *L'art pour tous*), and 1874 (Aubert) indicate what was made good; the fact that each representation varies marginally in detail indicates that each was taken directly from the original. The woodcut of 1853 is schematic and shows gems at the corners of the enamelled inscription, which the others do not – the restoration under Spitzer may have followed this sketch, since there are now red stones at each corner of the inscription. All reproductions agree that the inscription was incomplete, allowing us to see that the top band, the lower left corner and the right corner of the inscription are replacements (extraordinarily well executed) done for Spitzer; the lower band of the inscription was placed up-side down as part of this restoration.

The early reproductions make clear that pigment had fallen from the cloisonné enamel plaques, that of 1874 being clearest. Though a woodcut drawing is not conclusive evidence, it seems that missing enamel was made good with a light blue pigment.

A problem comes with the text-block, written in a late form of Carolingian minuscule more characteristic, especially for the second scribe, of the late rather than the early 11th century – this was the view of Bernard Bischoff as reported by NR Ker, though Bruckner argued for an earlier date of c.1000. The neat, almost proto-gothic quality of the ductus, appears to support Bischoff, though codicological details (ruling, rubrics in a red/orange rustic capitals) show maintenance of Carolingian traditions of book-making. That the text-block does not fit very happily within the boards may be due to 19th-century repair.

The safest conclusion for the date of the binding may be that elements from a late 10th-century binding or casket (enamel and gold-work plaques) were used in the 12th century for a new volume, one for which a central image and enamelled inscription were made, that could be held up, as the liturgy demanded, when the Gradual Psalms were sung during Mass.

At £1,570, it was one of the most expensive objects bought by the South Kensington Museum in the 19th century.

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Sehr geehrter Herr Dr. Watson,

vielen Dank für Ihren Brief vom 4. April 2005! Die Abbildungen aus dem Evangelistar von Sion, die Sie beigelegt haben, erlauben wenigstens ein vorläufiges Urteil über die Schrift. Sie stammt aus dem 2. oder dem 3. Viertel des 11. Jhs. (eher aus dem zweiten, aber ich will das dritte nicht völlig ausschließen). Schwieriger als die Datierung ist die Lokalisierung. Die Schrift ist süddeutsch (worunter ich in paläographischer Hinsicht das Elsaß und die nördliche Schweiz einschließe) und stammt offensichtlich aus einem leistungskräftigen Skriptorium (beachtenswert ist nicht zuletzt die gute Qualität der Zierschriften). Für eine Lokalisierung genauer in die Schweiz gibt es nach unserem gegenwärtigen Kenntnisstand keinen Anhaltspunkt. Die großen Zentren in der Nordschweiz (St. Gallen und Einsiedeln, dazu auch die Reichenau) kommen ebenso wenig in Frage wie Churrätien. In der westlichen und südlichen Schweiz gibt es nur wenige gesicherte Handschriften des 11. Jhs. Was mir davon bekannt ist, läßt mich nicht an eine Lokalisierung des Evangelistars in diesen Bereich denken. Die Schriftproben aus Sion und aus Saint-Maurice d'Agaune, die in Bruckners *Scriptoria medii aevi Helvetica* zu finden sind, zeigen keine Verwandtschaft mit dem Evangelistar des Victoria & Albert Museums.

Interessant ist der Nachtrag *Ex decretis Adriani papae Carolo regi Francorum* auf fol. 188v. Es handelt sich dabei um das sog. Hadrianum, ein auf den Namen Papst Hadrians I. gefälschtes Investiturprivileg, das im Investiturstreit, vielleicht in den 80er Jahren des 11. Jhs. und anscheinend in Italien, fabriziert worden ist, zuletzt ediert von Claudia Märthl, *Die falschen Investiturprivilegien, Monumenta Germaniae Historica, Fontes iuris Germanici antiqui* 13 (1986) S. 137-140. Die Schrift dieses Nachtrags ist etwa ins letzte Viertel des 11. Jhs. zu setzen. Sie ist nicht süddeutsch, sondern zeigt italie-

nische Symptome (am deutlichsten am r, das am unteren Schaftende nach rechts umbiegt). Ob es geradezu eine italienische Hand ist oder italienischer Einfluß in der südlichen (oder westlichen) Schweiz vorliegt, vermag ich nicht zu entscheiden. Denkbar wäre auch, daß ein Italiener die Fälschung nach Süddeutschland (oder nach Sion) mitgebracht und sie dort in den älteren Codex eingetragen hat. Die übrige Überlieferung des Hadrianum läuft über Italien und über Süd- und Westdeutschland.

Das Hadrianum hat mit Saint-Maurice d'Agaune, wenn ich recht sehe, nichts zu tun. Man könnte sich höchstens vorstellen, daß in späterer Zeit der Nachtrag im Codex mit anderweitigen Nachrichten über einen Besuch Karls des Großen in Saint-Maurice kombiniert worden ist; so könnte die Legende entstanden sein, daß das Buch ein Geschenk Karls des Großen sei.

Ich bin kein Spezialist für Epigraphik, deshalb kann ich mich zu der Inschrift auf dem Buchdeckel nur mit Vorbehalt äußern (ich urteile nach der Abbildung in Steenbocks Buch). Ich habe den Eindruck, daß die Verse nicht nach dem 11. Jh. gemacht worden sind.

Zur Zeit spiele ich mit dem Gedanken, im Herbst nach London zu kommen. Vielleicht könnte ich mir dann den Codex genauer ansehen?

Mit freundlichen Grüßen

H. H. Mann