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## THE EARLIEST LIST OF DURHAM MSS.

FOR the reconstruction of the Library of the Church of Durham during the Middle Ages there is fortunately abundant material: and it was made for the most part accessible to students in one of the earliest volumes of the great series of Northern records which still pursues its beneficent career—Surtees Society, vol. vii (1838), ‘*Catalogi veteres librorum Ecclesiae Cathedralis Dunelm.*’ But the Surtees edition, though so far as I can judge the transcription was very accurately done, suffers from more than one drawback. There is no adequate reproduction of the complete series of the documents in chronological order—the list with which I am on the present occasion concerned is to be found in an appendix (p. 117): there is hardly any attempt made to distinguish between the original hand and the correcting hands of the lists: and there is no conspectus of the different documents in their mutual relation to one another. Therefore, great as were the services of the Surtees editor, there is much that remains to be done. I cannot hope to do more than to call attention to the opportunity, to make a small contribution on my own account, and to express the desire that at least the second catalogue in the following series will be made the subject of further treatment, perhaps for the Surtees Society, by some more competent mediaevalist than myself.

In order to make these notes intelligible, it will be necessary to commence with a sketch (I dare say imperfect enough) of the extant material, so far as it has fallen under my own notice.

I. The earliest list, and that of which I am here making a study, is a catalogue, not of the monastic library as a whole, but of the volumes presented by the founder of the present Cathedral Church, the illustrious bishop William of St Carleph, who was consecrated in 1081 and died in 1109.<sup>1</sup> The list of his donations is contained on the fly-leaf of one of them, namely, the second of the two volumes containing the Bible, under the title ‘*Ista sunt nomina librorum quos dominus Willelmus episcopus sancto Cuthberto dedit*’. The items are written continuously, not on separate lines, but each item (or set of items, where there is more than one of the same author) is separated from the next by a sign like T. The list is printed below in full, and followed by such notes as I could make on the individual books, with the special object of tracing the history of the volumes in the later catalogues.

<sup>1</sup> During three years of his episcopate, under William Rufus, he was in exile in Normandy.

II. Last in the list of William of St Carileph's gifts is a book called 'Martyrologium et Regula'. Of this precious volume, still preserved in the Library, the nucleus may be considered a sort of official manifesto of the movement initiated by the Norman prelates, with Lanfranc at their head, for the introduction of the complete Benedictine system and rule into English monastic Churches: its most important contents being the Constitutions 'selected from the customs of the most influential houses of the Benedictine Order', which Lanfranc imposed on the monastery of his own church of Canterbury, and the Rule of St Benedict in Latin and English.<sup>1</sup> William was doing at Durham the same work as Lanfranc at Canterbury: and the book thus sent by him was no doubt regarded by the convent during the following century as the charter, so to say, of their house and foundation, so that on vacant pages within its covers they recorded matters of official interest. In the kalendar were inserted the obits they wished to observe: on other pages the agreements for mutual prayers and commemorations with other monastic houses, and various papal or episcopal letters: on the first leaves of all a library catalogue. Practically the whole of the supplementary material is confined within the limits of the twelfth century: on the notation of the volume in the later catalogues see below, p. 131. Here we are only interested in the Catalogue: the date of the original hand must be about A.D. 1150, for among the volumes are works of St Bernard and of Gilbert de la Porrée, and a group headed 'Libri Laur(entii) prioris'. Laurence became Prior in 1149 and died in 1153: so that the list is certainly not earlier than 1149. But probably it was actually drawn up while Laurence was Prior, or at least immediately after his death, for a later insertion records the 'Libri Thomae prioris', and a Thomas was prior from 1158 to 1162.<sup>2</sup> Prior Laurence was himself an author, and it is not impossible that it was he who drew up this first known complete inventory of the Durham books. The catalogue is printed in the aforesaid Surtees volume of Durham catalogues, pp. 1-10, with scrupulous fidelity, so far as I could judge, but with no attempt at all to distinguish the original text from the numerous additions and corrections.<sup>3</sup> I have cited this catalogue as Cat. II.

III. Bishop Hugh Pudsey, 1153-1195, a worthy successor of bishop William of St Carileph, was also a donor of books to the library of his Church. The list of them, headed 'habet etiam ecclesia ex dono dicti

<sup>1</sup> Compare the paper of Dr Armitage Robinson in *J. T. S.* for April 1909, x 375-388, especially p. 381.

<sup>2</sup> The hand is (I think) too early for the next Thomas, de Melsanby, 1233-1244.

<sup>3</sup> From the middle of p. 7 to the middle of p. 8 in the Surtees text, and again the two sections 'Libri Guarini' and 'Libri Thomae prioris' on p. 9, are later.

Hugonis episcopi', taken from the earlier Surtees volume on 'Wills and Inventories', is repeated on p. 118 of the volume of Durham catalogues.

IV. But the principal source of our knowledge of the mediaeval library of Durham is the collection of catalogues contained in the volume marked B IV 45 in the present library. Apart from several smaller lists, the principal contents of this volume are (*a*) the books in the 'Spendiment' in 1391, see pp. 10-34 of the Surtees volume of 'Catalogi veteres': (*b*) the books in the cloister in 1395, *ib.* pp. 46-79<sup>1</sup>: (*c*) the books in the 'Spendiment' in 1416, *ib.* pp. 85-116. At the end of the fourteenth century there were therefore two main repositories for books in the monastery: the original cupboards on the north wall of the cloister (list *b*), and the new supplementary library in the 'Spendiment' (lists *a* and *c*). Naturally we find that lists *a* and *c*, representing the same library, are substantially identical. But there is a further point of importance, duly noted on p. 85: list *c* was not drawn up in 1416, but was an older list, which was verified in 1416. The scribe of 1416 ratified with a dot in the margin such books—the large majority—as were still in the place assigned to them: to those that were not on the shelves he added notes such as 'in libraria', 'in claustro', 'Oxon', the latter referring to the Durham College which had been founded at Oxford about 1300 under Prior Richard de Hoton. But the list on which this scribe of 1416 worked appears to be in an earlier hand than the 1391 scribe of list *a*, so that our original authorities for the later mediaeval classification of the library are not lists *a* and *b*, but lists *c* (original hand) and *b*. The distinguishing features of this later classification are that, whereas earlier lists give the books in a more or less continuous series, arranging them, so far as they arrange them at all, rather by donors than by subject-matter, the books now follow a rough system of subject and author, and those within each section are marked A, B, C, D, and so on. Instead, that is, of 'Libri quos magister Herebertus medicus dedit sancto Cuthberto', 'libri Laurentii prioris', 'Libri Guarini', and so on, the new divisions are 'Psalteria', 'Libri Augustini', 'Sermones', 'Libri Medicinæ', 'Libri Historiarum', or what not. Moreover, a ready test of identification is supplied by recording the first words on the second leaf of each volume, and it is often only from this record that we can derive the absolute proof that a particular volume now extant is the particular one that in the fourteenth century was arranged in such and such a place in the Durham library. Too often the inscription 'Liber sancti Cuthberti de Dunelmo' on the

<sup>1</sup> The cloister was the original home of the library (see Mr Hamilton Thompson's *English Monasteries*, Cambridge 1913, pp. 73, 74): the separate room called the 'Spendiment' was only added in the fourteenth century.

front page has been intentionally erased or removed, or accidentally lost,<sup>1</sup> and the '2nd folio' text supplies its place.

*Text: from Durham MS A II 4*

ISTA SUNT NOMINA LIBRORUM · QUOS DOMNUS WILLELMVS EPI-  
SCOPUS SANCTO CUTHBERTO DEDIT.

Bibliotheca · id est vetus et novum testamentum in duobus libris

Tres libri Augustini super psalterium

·I· de civitate Domini

·I· epistolarum eiusdem

·I· super evangelium Iohannis

Ieronimus super ·XII· prophetas

Epistolae eiusdem

Idem de Ebreis nominibus

Moralia Gregorii in duabus partibus

Liber pastoralis

·II·

Registri [*Registrum, corrected by the original hand*]

·XL· omeli

Beda super MARCUM et LUCAM

Rabbanus super MATHEUM

·II· libri sermonum et omeliarum

Decreta pontificum

Hystoriae Pompeii Trogi

Prosper de contemplativa et activa vita

Origenes super vetus testamentum

Iulius Pomerius

Tertullianus

Sidonius Sollius panigericus

Breviaria ·II· (*or v*) [*Breviarium ·I· ? m. 1*]

·II· Antiph et ·I· Gradale

·II· libri in quibus ad matutinas legitur

Vitas patrum

Vita Egiptiorum monachorum

Diadema monach

Enchiridion Augustini

Gregorius super Ezechielem

Beda super Cantica Canticorum

Dialogus

Paradisus

<sup>1</sup> When a MS has been rebound in modern times the chances are very considerable that the margins have been largely reduced. Most of the early MSS still remaining at Durham have suffered mutilation of this sort.

## R. Hystoria Anglorum

Ambrosius de Ioseph · de penitentia · de morte fratris

Libri confessionum sancti Augustini

·III· Missales

Martyrologium et regula

1. 2. A 'BIBLIOTHECA', or complete Bible of O. and N. T. in two folio volumes. It is in the second of these two volumes that the present catalogue of bishop William of St Carileph's gifts of books to the monastery is written. The volumes head the list of Catalogue II, and they are twice named in Catalogue 1395 (under the letters G and H respectively), first in the general inventory, and again among the books that lie 'in almariolo iuxta introitum ad infirmariam pro lectura in refectorio, et ponuntur sparsim inter alios libros in inventario praecedenti' (Surtees, pp. 50, 80). The second volume is still in the library, under the press-mark A II 4: the first volume has unfortunately disappeared. But we learn that a 'certain treatise on Accent' was prefixed to the beginning of the volume: and the second leaf commenced with the words 'sementem secundum'.
- 3-5. AUGUSTINE: ON THE PSALMS: in three folio volumes. Also in Cat. II nos. 21-23 'Tria volumina sancti Augustini super Psalterium' and in Cat. 1395, under *Libri Augustini*, as I, K, and L (Surtees, p. 60). The two last parts, on Psalms 51-150, are still in the Library, with press-mark B II 13 and B II 14: each of them contains (see Rud's printed Catalogue of the Durham MSS, p. 111) a set of verses recording the bishop's order for the book and the scribe's name, the second volume being written by the monk Robert Benjamin and the third by William, a homonym of the bishop's, during the latter's exile (A. D. 1090-1093). No doubt the first volume, which is no longer in the Library, had some similar dedicatory verses: its second leaf began 'pro eo dictum est'. The second of these books and the next two, nos. 6 and 7, bear the inscription 'Liber sancti Cuthberti'.
6. AUGUSTINE: DE CIVITATE DEI: in one folio volume. In Cat. II there were two copies, 'duo paria', of this work, nos. 27, 28, our volume being doubtless one. In Cat. 1395 it appears in the Augustine section under the letter D (fol. 2 'sic [ab] alienigenis'), and has now the press-mark B II 22.
7. AUGUSTINE: EPISTLES: in one folio volume; no. 42 in Cat. II, N in the Augustine section of Cat. 1395 (fol. 2 'ruptibili anima'), B II 21 in the present arrangement. The volume contains 142 epistles.
8. AUGUSTINE: ON ST JOHN. One of two copies, 'duo paria super

Iohannem', in Cat. II, nos. 25, 26: similarly either F (fol. 2 'ab eo quod scriptum est') or G (fol. 2 'hoc dicetis quia ego') in Cat. 1395 (Surtees, p. 59), and either B II 17 or B II 16 of the existing library. Of the two MSS Rud declares for B II 17, = F of Cat. 1395, as the St Carileph book, no doubt rightly. The other, though of similar antiquity, is of a squarer type of handwriting than the St Carileph books, and has more magnificently illuminated initial pages and a more marked and elaborate type of initial letters with figures, possibly foreign.

9. JEROME: ON THE MINOR PROPHETS: in one folio volume. No. 13 in Cat. II; G in the Jerome section of Cat. 1395 (Surtees, p. 58), 'Liber Explanacionum Ieronimi in XII Prophetas', fol. 2 'in fine'; B II 9 in the present library, inscribed 'Liber sancti Cuthberti de Dunelmo', and this is the form of inscription found in nos. 10, 11, 15, 18, 24, 39.
10. JEROME: EPISTLES: in one folio volume. No. 11 in Cat. II 'Epistolae sancti Ieronimi'; C among the Jerome books of Cat. 1395, 'Epistolae Hieronimi et Vita eiusdem', fol. 2 'differamus quod loqui': now B II 10. Contains about 120 letters, and at the end, in a different hand, an anonymous Life of Jerome.
11. JEROME: ON HEBREW NAMES: one vol. folio. In Cat. II probably no. 17 'Ieronimus de Hebreis nominibus' rather than no. 15 'Liber locorum Ieronimi': in Cat. 1395 it is E of the Jerome books, with a full enumeration of nearly thirty different items in the MS, fol. 2 'posuit eum in Paradysum': now B II 11, all in the same hand.
- 12, 13. GREGORY: MORALIA ON JOB: in two parts. Nos. 48-50 of Cat. II are 'Moralia Gregorii in duobus voluminibus, et tertia pars Moraliu in uno volumine': William of St Carileph's gift is obviously represented by nos. 48, 49. But before the Catalogue of 1395 the second part had been lost or transferred to some other locality, for among the Gregory books the only copy of a part of the Moralia is C 'xvi libri Moraliu beati Gregorii papae' fol. 2 'retur quamvis' (Surtees, p. 63); and this is identical with the present folio B III 10, containing the first 16 out of the 35 books of the Moralia. It is no doubt the first of bishop William's two volumes.
14. GREGORY: ON PASTORAL CARE. In Cat. II, no. 54 (in the middle of a group of volumes of Gregory), is 'Pastorale', and the same book recurs at the end of that list among the selections for reading at meals, 'Pastoralis, liber eximius'. But I can find no secure trace of it in the later Catalogues, where the only copies of the Pastoral Care (L and M: Surtees, p. 64) occur in composite,

- presumably later, volumes. See, for an explanation of its disappearance, under no. 42.
- 15 (15 *b*?). GREGORY: REGISTER: two volumes. The scribe of the list originally wrote 'Registrum', and in fact none of our other Catalogues suggest the existence of more than a single copy of Gregory's Register: Cat. II, no. 53 'Registrum', Cat. 1395 (Surtees, p. 63) 'D. Registrum beati Gregorii, cum simbolo eiusdem in principio libri', fol. 2 'tentem Deum'; now the folio volume B III 9. The suspicion therefore arises that possibly the correction ·II· should really refer, not to the Registrum, but to the preceding book, the Liber Pastoralis, especially as both copies of the 'Pastoral Care' in the 1395 Catalogue are described as 'duo libri Pastoralium'.
16. GREGORY: HOMILIES. This copy of the well-known collection of the 40 Homilies of St Gregory on the Gospel is possibly one of the 'Omeliaria tria' of Cat. II, and may be identical with F among the Gregory group of 1395 (Surtees, p. 63) 'Omeliae beati Gregorii papae', fol. 2 'dabit spiritum bonum', as that in turn is identical with the present folio B III 11. But its handwriting is of a different and coarser type to most of bishop William's books, and it may be somewhat earlier.
17. BEDE: ON ST MARK AND ST LUKE. Presumably identical with Cat. II, no. 121, 'Beda super Marcum et Lucam', and Cat. 1395 'Libri Venerabilis Bedae . . . A. Beda super Marcum: quaedam ethimologia eiusdem de diversis nominibus, et ·vi· libri eiusdem super euuangelium Lucae', fol. 2 'Moysi testimonio' (Surtees, p. 64). It does not seem to have survived, at any rate at Durham.
18. RABANUS MAURUS: ON ST MATTHEW. No. 100 of Cat. II: A in the Rabanus group of Cat. 1395, fol. 2 'ra offerentibus' (Surtees, p. 67): B III 16 folio in the existing library.
- 19, 20. Two volumes of SERMONS AND HOMILIES. With no. 16 *supra* these may possibly make up the 'Omeliaria tria' of Cat. II, nos. 127-129. Again these two volumes may be the two apparently companion volumes of Cat. 1395 (Surtees, p. 76), A covering from Advent to Palm Sunday (fol. 2 'dibus tuis') and B from Palm Sunday to Advent (fol. 2 'dempnent conuenit'): both were among the books 'in the cupboard by the entrance to the Infirmary, for reading in the Refectory' (Surtees, p. 81). The existing library contains two large Homiliaries of the appropriate age, A III 29, Easter to Advent, and B II 2, Christmas to Easter; but they are of different size and character from one another, so that it is impossible to regard them as companion volumes. Both are now defective at the commencement, so that we cannot employ the



- 'fol. 2' test of the 1395 Catalogue. But B 11 2 is of the St Carlepe type, and is presumably one of the two volumes required.
21. **DECRETA PONTIFICUM.** No. 9, with identical title in Cat. II: possibly the 'Decreta Romanorum Pontificum', E in the section 'Decreta et Doctores super Decreta' of 1391 and 1416 (Surtees, pp. 35, 112), fol. 2 'dictum est', which is now no. 74 in the Library of Peterhouse, Cambridge.
  22. **POMPEIUS TROGUS.** Also in Cat. II: in Cat. 1391-1416, under the heading 'Libri diversi poetarum', we find 'A. Pompeius Trogus' (fol. 2 'pulsaque cui') and 'C. Pompeius Trogus, et Iustinus de re militari, et Tropius [i. e. Eutropius] de Romana Historia' (fol. 2 'cum hoc opus'); see Surtees, pp. 4, 31, 109. The Pompeius Trogus was no doubt only the epitome by Justin. No copy of these Histories is now in the Library.
  23. **PROSPER: ON THE ACTIVE AND CONTEMPLATIVE LIFE.** No. 43 in Cat. II; repeated at the end of the Catalogue among the books read 'ad Collationem'. It does not appear in any of the later Catalogues.
  24. **ORIGEN: ON THE OLD TESTAMENT.** With identical title, in Cat. II, no. 59, and in Cat. 1395 as A in a miscellaneous series of Fathers (Surtees, p. 72), fol. 2 'actus qui': now B III 1, folio. The MS contains translations of Homilies by Origen on Genesis, Exodus, Leviticus, Joshua, Judges, Canticles, Isaiah, Jeremiah, Ezekiel.
  25. **IULIUS POMERIUS.** Not under this name in Cat. II, but doubtless to be identified with no. 102 in that list, 'Prognosticon', since that was the name of Pomerius's best-known work. It appears again in Cat. 1395, under 'Libri diversi' (Surtees, p. 77) as 'F. Liber Pronosticorum', fol. 2 'vestri quanto'. But I find no later trace of it.
  26. **TERTULLIANUS.** There seems to be no copy of Tertullian in Cat. II, and it must therefore remain doubtful whether the copy of the *Apology* recorded in Cat. 1391-1416 (Surtees, pp. 31, 109: under 'Libri diversi poetarum') 'A. Apologicum Tertulliani cum Excerptis Canonum', fol. 2 'genitus eloquencia', can be the book given by bishop William. As however this latter copy contained also Excerpts of Canons, it is just possible that it is the book catalogued as 'Excerpta Canonum' simply, no. 10 in Cat. II. In any case it is not in the Library now. Two sixteenth-century editors of Tertullian, Gelenius and Pamelius, used English MSS of Tertullian which have now disappeared.
  27. **SIDONIUS SOLLIUS: PANEGYRICUS.** This means no doubt, as Dr M. R. James points out to me, the poems—of which the longer ones were in fact all Panegyrics—of C. Sollius Sidonius Apollinaris,

- the well-known letter writer and bishop of Clermont-Ferrand in the fifth century. Four copies of 'Sydonius' are enumerated in Cat. 1391-1416 (Surtees, pp. 31, 108).
- 28-34. Breviaries, antiphoners, a gradual, and two books from which readings were taken at Mattins.
35. LIVES OF THE FATHERS. The same title 'Vitae Patrum' appears at no. 97 of Cat. II. I had thought it might be the quarto volume now B IV 14, containing the lives of St Gregory, St Martin, St Nicholas, St Dunstan, and St Augustine, which in 1395 was one of the books—like William of Carileph's Bibles, see nos. 1, 2, *supra*—placed in the cupboard by the entrance to the Infirmary for reading in Refectory (fol. 2° 'probatur vixisse': Surtees, p. 80): the first hand of the MS extends to fol. 169, covering the material concerning St Gregory and St Martin, and is quite of the type of the Carileph books. But there was another book of the same title—or, to be more accurate, of the same erroneous title, 'Vitas patrum'—as William of St Carileph's volume, catalogued as D under 'Legenda et Vitae Sanctorum' (fol. 2 'teri quam gentiles'), Surtees, p. 54. And Dr James tells me that the title 'Vitae patrum' always signifies the collection of Lives of the Hermits, such as Rosweyd printed: cf. nos. 36 and 42.
36. LIVES OF EGYPTIAN MONKS. Among the books read at meal-time, according to Cat. II, was 'Effrem cum Vitis Egiptiorum': and it is possible, therefore, that the book which in the list of the Carileph books is called 'Vitae Egiptiorum monachorum' is identical with the book called 'Effrem', no. 95 in Cat. II. But nothing that can go back to the twelfth century is now to be found in the Library under any similar title: nor do the Catalogues of 1391 and 1395 seem to offer any help. See on no. 42.
37. DIADEMA MONACHORUM. This work by Smaragdus reappears under the same title as no. 98 in Cat. II, and was one of the books, according to the same catalogue, read at meals. In Cat. 1395 a copy of the book 'Liber Smaragdi, Diadema Monachorum' is recorded in the same volume with some of the works of St Isidore (Surtees, p. 65, 'Libri Ysidori A', fol. 2 'domino et filio'), and this volume is still in the Library, B II 33: but it is of more recent date than William of St Carileph. Another is recorded without the name of Smaragdus, following on Augustine's book 'de Vita et Honestate Clericorum': Surtees, p. 20.
38. AUGUSTINE: ENCHIRIDION. No. 40 in Cat. II is 'Encheridion Augustini'. There are, of course, copies of the book in the later Catalogues, but none can be identified with the book given by bishop William.

39. GREGORY: ON EZEKIEL. No. 57 in Cat. II, 'Gregorius super Ezechielem': and no doubt identical with Cat. 1395 'Libri Gregorii . . . I Gregorius super Ezechielem', fol. 2 'spiritus nec tangit' (Surtees, p. 64) = the present B IV 13.
40. BEDE: ON THE SONG OF SONGS. No. 120 in Cat. II 'Beda super Cantica Canticorum': but there seems to be no later trace of the book.
41. DIALOGUS: under the same title among the books for reading at meal-time in Cat. II. Doubtless the book referred to is the Dialogues of St Gregory, and, if so, it will be one of two copies 'Dialogi duo', mentioned in Cat. II as nos. 55 and 56: unless indeed 'Dialogi duo' is to be taken to mean a single copy of the Dialogues, containing two out of the four books. In any case no copy in the later catalogues appears to correspond with this volume.
42. PARADISUS: no. 114 in Cat. II 'Paradysus', and repeated in the list of meal-time books. Presumably this is the Latin version of the *Historia Lausiaca* of Palladius, known as the 'Paradisus Heraclidis'—see Abbot Butler's *Lausiac History* i 59, and compare i 77 for a description of the Syriac book called the *Paradise*. I can find no trace of it in later catalogues.<sup>1</sup> Of course books read regularly in the refectory would be likely in course of time to get worn out.
43. HYSTORIA ANGLORUM. Doubtless Bede's *History of the English*, though I cannot explain the letter R, which in our list appears to be prefixed to the book.<sup>2</sup> No. 131 in Cat. II: perhaps preserved in the present B II 35. This MS B II 35 consists now of 13 items, some of them much later than the age of bishop William: but in the 1395 catalogue it only contained items 3-11—see the full list under the letter G in the section 'Libri Historiarum' (Surtees, p. 56: fol. 2 'sacerdotalis extiterit')—and it is possible that at an earlier period still items 3-5, namely, the *History of the English*, the *Life of Bede*, and the *Lives of the Abbots*, which are all by a single hand, perhaps as old as William's day, may have formed a complete and separate whole.
44. AMBROSE: ON JOSEPH, ON REPENTANCE, ON THE DEATH OF HIS BROTHER. Probably identical with 'Ambrosius de patriarchis', no. 109 in Cat. II: for what is doubtless the same volume with William of St Carileph's book is catalogued in 1395 by a more

<sup>1</sup> Bernard in his *Catalogi Librorum* mentions a copy at Durham (Butler *Lausiac History of Palladius* i 60), but the MS to which he is no doubt referring, the present B III 8, is of too recent date for our purpose.

<sup>2</sup> Dr James suggests that it may mean 'Refectorium'.

exhaustive enumeration of separate items, of which the first four are 'Liber Ambrosii de patriarcha Ioseph: liber eiusdem de XII Patriarchis: duo tractatus eiusdem de poenitentia: duo sermones eiusdem de morte fratris.' This 1395 book, from its letter E and its 2nd fol. 'te filii patris' (Surtees, p. 57), can be shewn to be the present B 11 6, the writing of which also suits the date required.

45. AUGUSTINE: CONFESSIONS. Nos. 29 and 30 in Cat. II are 'duo paria de Confessionibus S. Augustini'. In Cat. 1395 two volumes of St Augustine commence with the 'Confessions', R and A B (Surtees, pp. 61, 62): but both are extant, and one (B 11 12) is certainly, the other (B IV 6) probably, later than the date of bishop William.

46-48. Three MISSALS.

49. MARTYROLOGIUM ET REGULA. There can be no doubt that this is the volume now marked B IV 24 in the Chapter Library, an extraordinarily interesting collection, consisting, apart from supplements, of the following items: (*a*) Kalendarium, (*b*) Martyrologium per anni circulum, (*c*) Evangelia in capitulo pronuntianda per annum, (*d*) Constitutiones Lanfranci archiepiscopi Cantuariensis, (*e*) Regula sancti Benedicti, (*f*) Idem Anglice.<sup>1</sup> In the 1391 and 1416 Catalogues it appears as A under the section 'Cronicae' (Surtees, pp. 30, 107): 'Martilogium. Consuetudines Dorbornensis Ecclesiae. Regula sancti Benedicti in Latino, et eadem Regula in Anglico.' Curiously enough, the 2nd folio is noted in the one as 'psalterium Petri', in the margin of the other as 'compleverunt'; the explanation is that 'psalterium Petri' is from the 2nd folio of the guard leaves (actually from the library catalogues, see above, p. 2), 'compleverunt' from the 2nd folio of the martyrologium, the first literary document, now fol. 13 *a*. The book is not, apparently, recorded in Cat. II.

Not counting liturgical books, there are thirty-nine volumes enumerated in this list of bishop William's donations. Out of the thirty-nine sixteen appear to be certainly, and another three not improbably, still preserved in the Chapter Library. There is hardly any other library in England (the Cathedral libraries of Worcester and Hereford are perhaps the two which could best come into comparison), and there are not many on the continent, which can shew so long a continuous history and have preserved so large a proportion of their earliest possessions.

<sup>1</sup> Most of these items, except *c* and *d*, are independent in the sense of not being written continuously, and the last has a separate numeration of quaternions. But they seem to be all contemporary.

St Cuthbert's church owed its relative immunity partly no doubt to its remoteness from the sphere of activity of the spoilers and collectors of the sixteenth and seventeenth centuries, partly perhaps also to the local pride of the North-countrymen in the greatest of the North-country churches.

CUTHBERT H. TURNER.

## AN ANCIENT PRAYER IN THE MEDIAEVAL EUCHOLOGIA.

ON the occasion of Cardinal Gasquet's fiftieth year of monastic profession, his brethren and collaborators in the Vulgate revision at S. Calisto in Trastevere published last year in his honour a booklet entitled *Alcuni scritti e brevi saggi di studii sulla Volgata*.<sup>1</sup> The last, but certainly not the least interesting, piece in this fasciculus does not concern the Vulgate; it comes from the hand of Mgr Giovanni Mercati, and is headed 'Una Preghiera antichissima degli Eucologi medievali'. The prayer in question is nothing but the Greek text of the prayer for the blessing of firstfruits in the so-called 'Egyptian Church Order', the rightful title of which document I believe to be *The Apostolic Tradition* of Hippolytus. The prayer in Greek has long been in print in Goar's *Euchologion*—Paris (1647) p. 655, Venice (1730) p. 522. Goar took it from 'St Marci MS', that is, the oldest and best MS of the Greek Euchologion, Barberini gr. 336; but, as Mgr Mercati observes, either the editor or a copyist has silently taken several liberties with the text. Mgr Mercati now prints, side by side with Hauler's old Latin version, the true text of the Barberini MS, with correction only of a few erratic spellings. He records also in an apparatus criticus the readings of nine other Greek MSS, and takes note of the Oriental versions published by Mr Horner and of the pieces of the text preserved in the Apostolic Constitutions viii 40.

As the *Alcuni scritti* is a purely domestic publication, it will probably not come into the hands of many who would be glad to know of Mgr Mercati's important discovery; I have therefore asked him to allow me to draw attention to it in the JOURNAL and to make the substance of his paper more generally known.

The ten MSS employed by Mgr Mercati are as follows:—

1. Barber. gr. 336 (formerly III 55), saec. viii–ix (= B);
2. „ „ 293 (a palimpsest), saec. xii–xiii (= b<sub>1</sub>);
3. „ „ 443 (apparently from the district of Otranto), saec. xiii (= o);
4. Ottobon. gr. 344, A. D. 1177 (= O);

<sup>1</sup> Roma, Tipografia della R. Accademia dei Lincei, 1917.